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PRESBYTERIAN
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NO. ....

DONATED BY REV. WM. SPEER

The Christian

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

LONDON: MORGAN & SCOTT, 12, Paternoster Buildings, E.C.] [REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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PRESBYTERIAN HIST. SOC. OF CALIFORNIA

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FRIENDLESS AND FALLEN.

See Psalm cxv. verse 1:—

> *"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."*

Summary of the work of the **HOMES** and the **OPEN-ALL-NIGHT REFUGE** during 1884. Admitted to the Homes about **420**; to the **OPEN-ALL-NIGHT REFUGE, 690.**

THE PRIMARY OBJECT sought is to bring young women and girls to the knowledge of **THE TRUTH AS IT IS IN JESUS.** More than 1,000 Gospel Services have been held in the Homes during 1884, with many tokens of blessing.

The Reclaimed are provided with **SITUATIONS** and **SUPPLIED** with **OUTFITS,** or otherwise assisted. As far as possible, supervision is exercised over former inmates.

The Committee **GRATEFULLY** thank every donor who contributed during the past year. The work of 1885 will be entered upon the same lines as in the past, viz.:—**TO WELCOME** all suitable applicants, irrespective of any fluctuations of income.

Contributions will be thankfully received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.; Bankers, LLOYDS, BARNETT, BOSANQUET BANK (Limited), 73, Lombard-street, E.C.; or

Office: 200, Euston Road, N.W. **EDWARD W. THOMAS, SEC.**

SADLER'S WELLS THEATRE SERVICES.

TO FRIENDS OF GOSPEL WORK,—

Really we had so many cases of manifest blessing here last winter that I felt constrained, on my own responsibility, to re-open the Theatre in October last for another six months' Sunday Evening Gospel Services. Hitherto the funds have come in, but are now quite exhausted. Our Congregation goes on ncreasing (we have now an average attendance of 1,200), and anxious souls at every meeting. Only £30 s required to carry us through the remainder of the season. Must we give up? Nay, rather who will help?

Yours obediently,

WILLIAM CATLIN,

17, *Claremont-square, Pentonville, London.*

Or Office of THE CHRISTIAN.

The following are interested in this work, and have taken part in the Services:—

Alderman R. N. FOWLER, M.P.
Mr. GAWIN KIRKHAM.
Major SETON CHURCHILL.
Mr. FREDERICK NEWTH.
W. HAIG MILLER, Esq.
Miss S. C. WATTS.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving from Winifred, 2s. 6d.; Anonymous, 2s. 6d.; 15s.; £2; £5. For work among factory girls, £2; Parcels from A. O. B.; C. O. J.; Anonymous.

The Infant Day Nursery. Mutual Industrial Classes for Lads. Classes and Meetings for Rough Boys and Girls. Mission to Inebriate Women. Poor Women's Sewing Class. Rations of Food to Hungry Children. Clothing lent to Ragged Children, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

IRISH CHURCH MISSIONS TO ROMAN CATHOLICS.

JAN. 16, 1885.

The 36th Anniversary Prayer Meeting will be held in Exeter Hall on Friday, January 16, at 3.30 p.m. The Committee earnestly invite the co-operation of their friends in observance of this anniversary, and ask that prayer may be made for their guidance in the promotion and extension of this love and mercy throughout Ireland.

Horace W. Townsend,
Clerical Secretary.
11, Buckingham-street, London, W.C.

REDUCED GENTLEWOMEN.

To the Editor of The Christian.

Sir,—As Hon. Sec. to the Luther Memorial Home, I shall feel very grateful if you will allow me through your columns, which are ever advocating the claims of suffering humanity, to plead for a share of the pecuniary aid so liberally forthcoming at this season. I will not distress your readers by dwelling on the numerous cases of poverty, and consequent privation, brought before me, by those who have "seen better days." Since the above Home was proposed, a year since, two hundred pounds have been received. This sum being insufficient, I hopefully appeal for a shilling donation from each of your readers, none of whom would be poorer for the small gift. A few thousand shillings would soon realize the sum required, and cheer many a lonely heart with a ray of hope, that their last days will not be spent within the dreaded portals of a Workhouse. A little of the sympathy which was the burden and passion of our blessed Lord's existence, "I will not send them away empty, lest they faint by the way," would speedily supply the small sum needed to establish this great want.

Contributions thankfully received by the Treasurer, Miss Julia Fox, 54, Kensington-park-road, Ladbroke-square, London; or by the Hon. Sec., Miss Corke, 120, Ledbury-road, Bayswater, London.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Flannel is much needed.

BETHESDA MISSION, Portsmouth, with which is incorporated the Portsea Island Town Mission. Established 1856.—Objects:—1. House-to-house visitation in the poorest districts for instruction in the Word of God. 2. The distribution of the Scriptures and simple Gospel Tracts. 3. To hold Mission Services, Cottage Meetings, and Sunday Schools. 4. To assist deserving poor and sick persons. 5. To give occasional free teas to the poorest classes, as a help to the ministry of the Gospel. The Mission is Evangelical and Unsectarian. Superintendent—Commander B. H. Key, Downham, St. Edward's-road, Southsea, who will gladly receive contributions for the work.

THE HOSPITAL FOR WOMEN, Soho-square. President, the Earl of Shaftesbury, K.G.

The Committee appeal to the benevolent for Contributions in aid of the funds of this important and useful Institution, which includes, in addition to a large Out-patient Department,—

(a) Free Wards.
(b) Wards for patients able to pay a small weekly sum.
(c) A commodious wing for gentlewomen unable to command at home the attention they require.

N.B.—All the beds in each department are in use, and the current expenses are very heavy.

Bankers: Messrs. Barclay, Bevan & Co.; Messrs. Ransom, Bouverie & Co.

David Cannon, Secretary.

COW CROSS MISSION.—Gospel Services, Sadlers' Wells Theatre.—Glo'ster Hall. Clerkenwell, "Ragged London in centre." Dinners to destitute children, &c. Funds urgently needed.—William Catlin, General Superintendent, 17, Claremont-square, Pentonville.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his helpers. Sundays, 3 p.m., and Mondays, 7 p.m., Trinity Church, Triangle, Hackney, London, E. Thursdays, 7 p.m., The Hall, 110, High-street, Shoreditch. Addresses, Testimony, and Anointing. Special: Trinity Church, Triangle, Hackney. Fridays, 7 p.m., Baptism of the Holy Ghost and Power for Service. No meeting at Horsley-street, Camberwell, on Tuesday, Jan. 6, 1885.

CHRISTIAN MISSION AND RAGGED SCHOOLS, Pontymoil, near Pontypool, Mon. President, R. Cory, Esq., J.P., Cardiff.—Funds are urgently needed to carry on this Mission. The operations consist of Village Missions; Evangelistic Services; Open-air Meetings; Ragged School; Night School (for men employed at collieries, ironworks, &c.); Shorthand Classes; Temperance Meetings; Bible Readings; Cottage Meetings; Children's Services; House to House Visitation; Young Men's Meeting; Relief of Food and Clothing to the well-known deserving Poor.—P.O.O. made payable at Pontypool, Cheques crossed Bristol and West of England Bank, to Thomas M. Wintle, Hon. Supt.

UNDER THE PATRONAGE OF

H.R.H. THE PRINCESS CHRISTIAN.

MRS. HILTON'S CRECHE,

Infant Infirmary & Orphan's Home,

12, 14 & 16, STEPNEY CAUSEWAY,

Commercial Road, E.,

AND

TRAINING AND CONVALESCENT HOME, THE LIMES, FELTHAM.

Dear Friends,

The present is a time of extreme need. I therefore most earnestly solicit contributions, feeling sure that I have only to make our position known, to enlist your aid and sympathy; especially as I plead for the helpless little ones who fill our homes, and who but for the shelter afforded would be in circumstances too sad to contemplate. May He to whom the silver and the gold belong, incline your hearts to send speedy and liberal aid, so that we may, as in former times, realise that the Lord is our help in time of trouble. Yours in the Master's service,

MARIE HILTON.

Clothing and Toys for Christmas will be gladly received, and may be sent to the above address.

Cheques and postal orders may be sent, addressed to
Mrs. MARIE HILTON,
Langveld House, 234, Burdett-road, Limehouse, E.

YOUNG LADIES' WESLEYAN COLLEGE

(PENSIONNAT EVANGELIQUE),

NIMES, SOUTH OF FRANCE.

This establishment, situated in one of the finest towns of the South of France, has been in existence for forty years, and has deservedly obtained a high reputation for its scholastic efficiency. It has trained 800 pupils, 200 of whom, before leaving, obtained the Government diploma. The premises, comprising an extensive garden, are the property of the French Methodist Conference. The moral and spiritual direction of the school is entrusted by the Conference to a minister who resides on the spot. The sanitary condition of France is now as good as ever, and the climate of Nimes is remarkably dry and healthy, the winter being always short, and the spring and autumn long and pleasant. Many delicate young ladies have found a residence at Nimes the means of invigorating their constitutions for life. Terms: Board and tuition for the scholastic year (10 months), £40, or with a separate bed-room, £50. The next term will commence at the beginning of January, 1885. Application for admission should be made to Paster O. Prunier, Principal and Chaplain, 1, Rue de Sauve, Nimes, France. Pastor Jules Guiton, Rue Thiers, St. Pierre lés Calais, and Pastor J. P. Cook, 16, Rue Demours, Paris, would be disposed to meet the young ladies at the station in Calais and in Paris, the two only places where they have to stop, so as to relieve them from any difficulty in travelling from Calais to Nimes.

FIVE SCHOLARSHIPS.

CAMDEN SCHOOL, BRIGHTON,

Principal:

MR. WILLIAM OLDING.

MR. B. W. NEWTON will (D.V.) Lecture at Stafford Rooms, Titchborne-street, at 11 o'clock, on Thursday, Jan. 1; and also on Thursday, Jan. 8, after which the Lectures will be discontinued for a season.

EARNEST APPEAL FOR HELP.—A Clergyman who has the charge of one of the poorest and most scattered parishes in South Wales, asks for help to assist in relieving and comforting many destitute and poor families at this Christmas season. He has two Mission districts, for which he needs help, and many he wishes to relieve, whom he is not himself in a position to assist. He will be very thankful for any help.—Rev. Arthur Griffiths, Gilwern, near Abergavenny.

GEE-STREET Christian Mission and Ragged School, Goswell-road, earnestly solicits donations to continue the good work of preaching, teaching the Gospel, temperance, and relieving deserving poor.—Bankers, Barclay & Co., 54, Lombard-street; Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; Hon. Secretary, Rudgley, 82, Wood-street, Cheapside.

PRAISE MEETING, 12 NOON, JANUARY 5, CENTENARY HALL, 17, Bishopgate Within, E.C. (see page 28), Members Evangelistic Choirs invited, also to subsequent meetings, week of prayer. Bayswater, Bow, and Stratford omnibuses. Trains to Broad-street or Monument.

BETHSHAN.—Faith Healing Home, 161, Islington, Liverpool. For particulars apply to Miss Gibbs.

LIVERPOOL. BETHSHAN Faith Healing Home, 161, Islington. Meetings for Holiness, Healing, and Testimony, Tuesdays, 3 p.m.; Thursdays, 7.30 p.m.

For furtherpar ticulars, apply Miss Gibbs.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Ex-Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 250 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

B. H. Gerrans, Secretary.

PRIVATE HOME-HOSPITAL, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and obstetrical cases). Situation most healthful.—For terms, apply to the Lady Superintendent at the Hospital, enclosing stamped envelope.

£200 URGENTLY REQUIRED to complete the building of Mission Chapel and School, in very promising rural district near Enniskillen, Ireland. An appeal is now made to the readers of The Christian for assistance, local resources being exhausted. Contributions will be gratefully received and acknowledged by Mr. S. B. Humphreys, Fair View, Enniskillen, Ireland.

CRIPPLED BOYS' HOME, Kensington, W. President, the Earl of Shaftesbury.—This charity was instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age, so that they may be able to support themselves on leaving the Home. Trades taught: Carpentering, tailoring, relief stamping, saddlery and harness work. 80 boys now in the Home; 100 boys can be accommodated, if funds allow. 300, after three years' training, are now gaining their own livelihood. Several friendless crippled boys waiting admission. Contributions urgently needed to pay £4,500 for building expenses.

H. R. Knipe, Hon. Sec

RESCUE WORK IN POPLAR.—Manor Cottage, Kersey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

Educational.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

WATERLOO HOUSE SCHOOL, Leamington.—Principal, the Rev. Arthur Sewell, M.A. (Author of "Daily Thoughts for Schoolboys"). Preparatory for public schools. Terms moderate.

EASTBOURNE OLD SCHOOL, The Gables, Eastbourne.—Head Master, D. Stroud, M.C.P.; Second Master, J. C. Morton, Esq., B.A. (Oxon.); Music Master, E. Redhead, Esq., Mus. Bac. (Oxon.); Art Master, S. Shelton, Esq., Royal Academy Exhibitor. Terms moderate and inclusive. References given to Christian parents. The next term will (D.V.) commence January 20th. A Christian Gentleman required as Junior Master.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon (for Resident Pupils only). Established 25 years. Miss Bamber and Miss Churton, assisted by an efficient staff of resident certificated teachers and visiting professors, offer every educational advantage to parents seeking a Christian training for their daughters. Pupils always accompanied to and from London. Unexceptionable references to parents of present pupils. In association with the above is Clarendon House, Topsham, offering the same educational advantages, with pure, bracing sea-air, especially adapted for girls of delicate habit.

CLARENCE HOUSE, Pellatt-grove, Wood-green.—Mrs. Silvester, assisted by efficient teachers and visiting professors, receives a few Boarders, to whom she offers educational advantages, with the comforts of a home and very careful training. References kindly permitted to Mr. R. C. Morgan, 12, Paternoster-buildings, and parents of pupils.

SEASIDE, Southport.—Superior School for Young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations.—Miss Poole, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

BRISTOL BIBLICAL INSTITUTE. For Young Men desirous of being trained as Candidates for the Ministry or Town Missionaries.—Send a stamped envelope to Rev. P. Prescott, Coronation-road, Bristol.

CLAPHAM COMMON.—A Lady of much educational experience receives a limited number of young Ladies as Resident Pupils. Christian and refined influences, with careful mental culture. Special advantages for Modern Languages and accomplishments. High-class professors attend. Prospectus on application.—Alpha, care of Mr. Bachhoffner, Bookseller, High-street, Clapham, S.W.

MONTREUX, Switzerland.—Madame Dolmatoff. Christian home for young Ladies. French and German taught. Other branches of education if required. Reference, Rev. Denham Smith, 38, York-terrace, Regent's-park, London.

BATH.—Grosvenor College.—(Ladies.) Healthy suburban situation. English and foreign Governesses. Ten masters. Since 1879 two hundred and forty-five certificates gained. All candidates passed Cambridge Local, 1883. Four in Honours. Moderate inclusive terms. Vacancy for Governess-Student.

EDUCATION.—Fraulein von Grieshiem, Diez a.d. Lahn, near Ems, receives a limited number of pupils. Resident French and German governesses. Music, piano, violin, singing, painting. Lawn tennis. Highest references.

SOUTHDENE, Ramsgate.—Splendidly situated Home for delicate children requiring sea and country air, combined with educational advantages. Under the personal supervision of experienced Christian Lady. Prospectus on application. Terms moderate.

A LADY, who has taught in the family of Sir Joseph Fayrer for six years, is open to an engagement as Governess, Lady-Housekeeper, or Companion, or in any post of trust in a Christian family. Excellent references.—B. A., J. Rivolta, Esq., The Manor Way, Blackheath-park, S.E.

KILBURN COLLEGE.—A Christian home for a few Boarders, to join the Principal's family. Boys from 12 years of age successful at the Cambridge Local and other exams. References to India, &c., and to Very Rev. Dr. Vaughan, Rev. Grattan Guinness, &c. Fees moderate and inclusive.—Henry Carvill, 9, Somerset-terrace, Carlton-road, Maida-vale.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts, Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—Lady Principal, Hamilton Lodge, Hurstpierpoint, Sussex.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr. Cranage.

EDUCATION.—High-class School for Young Ladies desiring the advantage of Finishing Masters, certificated Governesses, and personal supervision, with home comforts. Terms moderate and inclusive. Highly recommended by parents and pupils, and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, 1, Carlton-mansions, Clapham-rise, S.W.

"*Balham, May* 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for many years.
"C. H. Spurgeon."

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford-hill, London, N.—Miss Brown and Miss Good (who for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about 20 Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. Kendon, M.C.P. Terms, 27 guineas per annum.

SOUTHPORT. — First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. Wallis, Brighthelmston, Birkdale, Southport.

HASTINGS. —Wellington College for Ladies, 4, Wellington-square. Head Mistress, Miss De la Mare. Honours in the L.L.A. Examination for women. Science and other certificates. Pupils prepared for the local and higher examinations. Kindergarten department for young children. Vacancies for two boarders.—Prospectus on application to the Secretary, Rev. F. Leaver.

CAMBRIDGE UNIVERSITY TRAINING for Holy Orders at Theological College rates. Ayerst Hall, Cambridge, opened by the Vice-Chancellor, April 21, 1884. Principal—Rev. W. Ayerst, M.A., Hulsean and Norrisian Prizeman. Chaplain—Rev. J. Mayo, B.D. Assistant Tutor—W. H. Smith, B.A. Fee, £25 a term, for board, lodging (furnished), tuition, and University charges. Theological course, six terms.—Address, Principal.

SOUTHSEA.—A Clergyman is anxious to recommend a first-class School for a few girls, exclusively Gentlemen's Daughters, where his own daughters finished. Thorough teaching. Sound Christian training. Terms to fill one vacancy at Christmas, forty guineas per annum. —Rev. J. Johnson, Britwell Rectory, Watlington, Oxon.

HOLLAND HOUSE, Clarence-parade, Southsea.—School for the Daughters of Gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

EDUCATION.—Two young Ladies can be received in a first-class School in London, on greatly reduced terms, to fill vacancies. Home comforts, good masters, and careful supervision. Most highly recommended by parents of pupils.—For address and prospectus apply to
G. A. N., 69, Southwark-bridge-road, S.E.

EDUCATION.—A Governess-Pupil required in a first-class School in London. Small premium required. Advantages: languages, and music.
Alpha, Dudley Library, 228, Clapham-road, S.W.

KREUZNACH.—Fräulein Amalie Bechtel offers a Christian Home for young Ladies who wish to learn German and French. She is assisted by two nieces, both born at Paris. Terms moderate. Best references. — For information apply to Mr. H. Borckenstein, 13, Moorgate-street, E.C.

A WELL-EDUCATED GERMAN LADY seeks an engagement in family or school, to teach German or music; or as Housekeeper. Has good experience in taking charge of children.
Dr. H. P. Ziemann, Lorne-villas, Margate.

A GENTLEMAN, aged 24, seeks a Private Tutorship. Good English; also Latin and French. A year and a half's experience in teaching.
E. J. T., 31, Mornington-road, London, N.W.

RICHMOND PARK SCHOOL for Boys, Kingston-on-Thames. — Careful Christian training. Sound commercial education. Abundant diet. Beautiful and healthy locality. Inclusive terms, 20 to 25 guineas.
Apply Principal, Mr. W. Dixon.

MT. RADFORD SCHOOL, Exeter. —During the last ten years pupils have obtained upwards of 150 certificates in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Of these, twenty-two passed in honours, and twelve obtained prizes. The Word of God is made the sole basis of a careful Christian training. References to parents of past and present pupils.
Principal, E. H. Vine.

CAPTAIN MORETON has much pleasure in recommending Mr. Foster, as an educator, to those parents who value a judicious training for their sons.—Kelvedon School, Essex.

HIGH-CLASS SCHOOL in Highgate.—The Rev. G. D. Bartlet, M.A. (late Head Master of Mill Hill School), receives twelve Boarded Pupils. Able assistant masters, superior home, individual attention, thorough grounding, and careful religious training. Highgate is strongly recommended by the medical profession. — Reference permitted to the Rev. W. E. Boardman, 3, Highbury-park.

WESTON - SUPER - MARE.— The Misses Rodham, assisted by good Masters and Resident Governesses, receive the daughters of Gentlemen as Resident Pupils, whose training and education they personally superintend. For delicate girls the climate has proved most beneficial. Reference is kindly permitted to Mrs. Pennefather, Mildmay-park, London, and to the relatives of pupils.—For terms, address
Misses Rodham, Weston-super-Mare.

A RESIDENT MASTER wanted, in a Preparatory School for young gentlemen, age 20 to 25. Earnest Christian, good disciplinarian. Able to teach English, Latin, and French to junior boys.
Miss Rich, Sandringham House, Margate.

HOME AND EDUCATION for delicate and Indian children. Reference kindly permitted to Rev. Horace Newton, Vicar of Driffield, and parents of former pupils.—Mrs. Dawson, Lockwood-street, Driffield, East Yorks.

SWISS BONNE, Protestant Christian, wanted, firm but kind, for two boys, seven and six. Teach and speak French. Good needlewoman. Well mannered.
Mrs. Law, 48, Stephen's-green, Dublin.

EDUCATION.—Vacancy in a good Ladies' School for three Boarders. Home comforts. Motherly care. Young Governess Student can be received. Terms most advantageous.
Principal, 41, Lewisham High-road, S.E.

A LADY wishes to arrange with a Governess (Church of England), not under twenty-seven years of age, for Junior Classes. English, music, and French. Small stipend. Comfortable home.—Beta, care of Messrs. Davies, Stationers, Weston-super-Mare.

AN ENGLISH WIDOW LADY, recently returned from Persia, having decided upon taking up her residence in Zurich, Switzerland, is desirous of taking charge of six boys to board and lodge, and attend to with a mother's care, and send to the best schools, in which are taught German, French, and English.—Particulars to be obtained on application to Mrs. Meyer, 15, Ventnor-villas, West Brighton, Sussex.

WANTED, in a select high-class School for Young Gentlemen, an Assistant Teacher. One studying for a degree not objected to.—Address, stating age, qualifications, &c., &c., Rev. A. C. Todd, The Manse, Tattenhall, Cheshire.

COMPANION OR GOVERNESS.—Experienced Young Lady requires re-engagement. Children under twelve, take entire charge and instruct. Good English, music, singing, drawing, painting, rudimental French, Latin, needlework.
F., 127, Long-street, Sparkbrook, Birmingham.

THE DAUGHTER of a widow lady in reduced circumstances, wishes for an engagement in a good Christian family in the country as Governess to two or three children under 12 years of age, where she would be treated as one of the family.
B., care of Bookstall, West Kensington, W.

A LADY can recommend a good Governess for little girls. Thorough English, very good music, first-rate (conversational) French. Her home is in Chichester.
Mrs. S. W., West Lea, Ripon.

DECIDED CHRISTIAN GOVERNESS wanted, in Clergyman's family, to instruct two daughters. Would be treated as one of the family. Only small salary can be given.
E. W., Wotton Vicarage, Aylesbury.

A CHRISTIAN SWISS GOVERNESS wanted, knowing German, English, painting, and music, for the holidays. State age and salary required.
M., Bwlch Trenza, near Abergavenny.

REQUIRED, by a French Lady, an engagement as Governess. Acquirements, French, English, German, music. Reference, Pasteur Cerisier, Sauveterre de Béarn.
H., 4, South-terrace, Eastbourne, Sussex.

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The Christian.

A NEW PERIOD: ITS DANGERS.

By Rev. WILLIAM GUEST.

THE year opens with signs of the kingdoms of light, and of darkness, contending hand to hand with intense antagonisms. The problem of deciding between the two, in some of their aspects, is becoming one of exceeding complexity. The working of Satan is with "all deceivableness of unrighteousness." On this new period the prayer should ascend for a wise spirit of discernment, and for the quick understanding in the fear of the Lord. The opportunity of fidelity to Christ was never grander, because never more difficult.

Above all things there should be prayer for perfect unity with the Infinite Father, in sympathy and patience. The waiting of Immortal Love prolongs the time when by the testimony of the sufferings of Christ the race is not forced but persuaded out of its sins. How long the "acceptable" time is to be continued is not for us to know. We are not great enough to understand the Most High. He who has eternity to work in, works slowly according to our thoughts. It is ours to be steadfast in relation to that which He has revealed, and to be strong in duty.

"We cannot see the secret things
In this our dark abode;
We may not reach with earthly wings
The heights and depths of God."

Never before, as in these closing years of this nineteenth century, did such a song of praise ascend from men of all tongues to Christ, and never was the Gospel preached more clearly and lovingly by lay and ministerial lips. At the same time, as the first of these papers pointed out, learning and science, as never before, are becoming handmaids of the truth. But a serious danger threatens. Refluent waves of error follow close upon periods of promise. I do not refer to the growing tendency to magnify the externals of religion. The chronic disposition of men to rest on forms is being alarmingly fostered, and deserves a separate paper. I refer to the danger of

AN ACCOMMODATIVE MUTILATED GOSPEL.

There have ever been two forces in the world; one impelling man forward, another dragging him backward. Since the introduction of Christianity into Europe the greatest event was the Reformation in the sixteenth century, but that was immediately followed by the origination of the order of the Jesuits, with their lax morality, consummate subtlety, and unscrupulous ambition on behalf of the Papacy. In England spiritual Nonconformity was betrayed into the fatal sleep of Arianism, and chapels, where Doddridge and Matthew Henry preached, became mausoleums of moveless death. In the Established Church a magnificent period of evangelical revival, which had touched the springs of national life, and had aided to form the great Missionary, Tract, and Bible Societies, was arrested by a vigorous and attractive combination to induce a powerful Church that had a free Gospel in its hands to throw itself into the arms of Tractarian priests. Since that time most promising movements have been arrested by puerile divisions, by the entering among them of a dictatorial exclusiveness, by contending schools of "perfectionism," and by those who "run their own ways, and give liking unto nothing but what is framed by themselves." Why these unceasing retro-actions, and counterminings? Did not our Divine Master tell us that "when men sleep" the "enemy" comes to sow tares among the wheat? Truly they throw away the key to the strange mystery of time who deny the powers of the Arch-Adversary.

The marked danger of our times, and which appears in unlooked for quarters, is a "denuded" Christianity. This danger is one of a most ensnaring character. It is not found among avowed enemies of the faith, but among men in pews, in pulpits, and in literature, who are supposed to be its friends. I do not speak of those who have the candour to deny openly the supreme authority of the New Testament, nor of those who, by fair interpretation of the words of the Lord or of Apostles, dispute the teaching of Protestant creeds; but I refer to those who publicly read the New Testament, as men who hold it to be an inspired volume, who favour this notion respecting themselves, and who, instead of bowing to its plain, direct, and natural teaching, throw off belief after belief, as if there were no dread responsibility in such action. According to them, the final judge of doctrine in an inspired book is modern thought, which is an absurdity. This emasculated, untenable, nerveless gospel, is a distorted shadow of Christianity. It varies with individual tastes. It cannot be formulated. Tabulated into a system it would be ludicrous for its meagreness, unscripturalness, and logical contradictions. It beguiles the unwary; bewilders the earnest; misleads the young; perplexes the inquiring; unutterably grieves the devout; and is working mischief beyond all conception. Its injury to souls lies in its vagueness. But vagueness for that which in the Scriptures is not vague; incertitude for that which is not indeterminate; omission of fundamental truths, go to plunge an age into a bottomless gulf of uncertainty and helplessness.

DISLOYALTY TO THE MESSAGE.

The opponents of this negativism are called "old-fashioned," "without culture," "weak pietistics,"—which have been epithets applied of olden time to Apostolic men, who were not ashamed of the "offence of the Cross"—while its advocates are called the men who are "coming to the front." In a very painful sense this military metaphor is true. These men who bring in a gospel without a "dogmatic (*i.e.* settled) form of the message," and who would "have men speak out of their own heart and nature," are as soldiers who, instead of loyally obeying, sit in judgment on the commands of their General, accommodate his orders to their tastes and "nature," and make advances of sympathy with the pastimes and disposition of the enemy.

Surely to poison springs for men dying of thirst could scarcely be a deeper wrong than to rob men of the very message of the Gospel. Sad is it that when on Sabbath days there go into congregations men and women bowed down with remorse, and bewailing the fetters of temptation, there should be such a hazy setting forth of the work of Christ. Men say they do not like the phrase "the blood of Jesus." To Bible students the objection is shallow; it may even be treacherous. But if congregations never hear an equivalent for the phrase, there will be one of these two results: Those who have "received of the anointing that teacheth of all things," will not endure preaching where the doctrine of a real propitiation is left out; and among those who remain a deadly reign of Unitarianism will prevail.

Let me set forth

A FEW ARTICLES OF BELIEF.

of those who object to a veiled indefiniteness of Christian teaching.

1. The Gospel has this as its distinctive character—it is *remedial.* It *emphasises* the tempted and lost condition of men, and it *reveals* the deep love of God. Christ constantly demanded faith in himself as "*sent from the Father.*" The incarnation, which has been followed by Christ's perpetual life on behalf of humanity, and the atonement of his death, are truths of fathomless and transcendent power and consolation.

2. Notwithstanding heresies, there has been an unbroken continuity of faith and confession throughout the Christian centuries. Since Pentecost the one Spirit hath remained with believers as the glorifier of Christ. "There is one faith."

3. The truth of our religion was foreshadowed by prophets; taught by the Incarnate Son; brought to the remembrance of evangelists; disclosed to John by the august majesty of the risen Christ; and made known to Paul by *immediate* and altogether exceptional revelation.* It was not in spiritual pride, therefore, but with a just, legitimate, and permanent obligation, the Apostles solemnly asserted,—"*We are of God: he that knoweth God heareth us; he that is not of God heareth not us.*"

4. It is an empty boast, an intolerable conceit, that there has been given to writers and preachers of our days a *higher* revelation. Christianity, as taught *at the first*, has justified its divineness. It has been a fountain never failing; a medicine always curing; a power beyond all other moral forces; a food of the soul, enriching *it* with fortitude, endurance, and hope; and a foundation of felt and inviolable security.

5. Questionings and doubts as to this Christian revelation open a descending pathway to a region of utter negation. The Spirit ceases to guide when a man will not

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* Let us hear the words of an early Father respecting the Apostle. In a letter to the Philippians Polycarp says: "Neither I nor any one else can equal the *wisdom* of the blessed and glorious Paul." Quoted (under 2 Peter iii. 15) from the N.T. Commentary for English Readers.

bow implicitly to the authority of the Divine Son's revelation, and maintain loyalty to Him. In that atmosphere of negations into which many nowadays enter, a truly Christian life can no more live than physical life can help being choked in the stagnant damps of a lead mine.

6. There are pastors and officers of churches at this present hour whose hearts are wrung with anguish as they hear of the utter worldliness which these negations encourage; and as they behold young communicants, who have imbibed the poison, standing aloof from energetic agencies for the salvation of men, but very eager to extend unbecoming church entertainments; never coming to pray with the devout, but active to join hands with the worldly in doubtful consortship.

7. The Socialism and Freethinking tendencies that confront our epoch have not their main strength in intellectual difficulties. For one man who has literary doubts there are ten who find a stumbling-block either in the frequent and glaring self-considerateness of official teachers of religion, or in the dubious lives of professing Christians.

8. It is fitting to demand credentials from preachers who make profession of outgrowing the Apostles, and use high-sounding phrases of "liberal," and "advanced thought." The test of true preaching is to turn to light out of darkness. Paul could say: "Christ hath wrought by me for the obedience of the Gentiles, in the power of the Holy Ghost."

9. As the day follows the sun, so the past ages have one standing lesson: That works of love and righteousness follow the fervent unambiguous teaching of the *whole plan of salvation.*

10. The highest and most convincing proof for the Gospel is in *what it is.* It is a mistake, therefore, to act on the supposition that truly literary persons and intelligent artisans want half-truths. The doubts of such men are not, as once, with levity, but with earnestness; and should they be asked what kind of sermons they want they would reply, "Such as are honest to the teaching of the New Testament." The attempt to conciliate by compromise has been a total failure except with the superficial.

I say these things as we begin fifteen years that will, undoubtedly, while they last, be the greatest and most momentous years of this great century. What those years will be will depend, under God, on this: Whether the essential truths of Protestantism shall maintain ascendency in this nation. There are thousands of laymen who are profoundly distressed because, under a plea of intellectual preaching, they miss those terms of Evangelical Protestantism which imply stupendous facts, and for which the language has no adequate equivalents.

ANOTHER DANGER.

And may I here refer to a grave danger in another direction which assails the truest of Christian men. Social and political questions are, just now, very prominent. Indifference in regard to them is impossible; but the *order* in which these questions are looked at may be a false one. They may come to be primary in attention and claim, which is indeed the disastrous mistake that threatens us.

It was said last year on an occasion that gave the phrase emphasis—"Sewers before churches." If by this is meant sanitary and material improvements before the conversion of men to God, the reply is obvious. If the Apostles had acted on this rule there would have been no Christianity wherewith to improve the world. In Paul's time the evils of society were such as to raise everywhere a cry of absolute despair. He, however, did not urge upon Christians attention to social questions and material improvements. He knew that the new life of the Kingdom he preached would touch, with healing, society at its very roots. The race is in awful revolt from its Maker, and no effectual service is done for man until his conscience is awakened and there is a living dealing with God.

It is argued that the Lord Jesus cured the *bodies* of men. But who can forget that He refused to cure the body when the spirit was dead as to faith in a Divine Healer? "Make the tree good, and its fruit good," was his word. He uttered that fearful rebuke, "Thou blind Pharisee, cleanse first that which is within the cup and platter that the outside may be clean also." To Him that man was the pharisee who attended first to the superficial and passed over the inner-plague spot whence the outward evils sprang.

Even a sceptic may be quoted here. "The social mechanism," says Mr. Herbert Spencer, "does not rest on opinions, but almost wholly on character." Woe to an age that forgets that moral causes lie at the root of the condition of peoples. Let me not be misunderstood. External and social reformations must be pursued by Christians. John Wesley reprobated the horrors of the slave-trade, and made efforts to put down political corruption; but as a heralding angel, passing with untiring wing through two hemispheres, he preached the utter depravity of human nature and the necessity of the new birth through the Spirit; and Mr. Leeky, with his wonted impartiality, says, in his "England in the Eighteenth Century," "The Methodist Revival exercised a profound and lasting impression upon the moral forces of the country, and even upon the course of its political history. The vehement religious enthusiasm which passed through the middle and lower classes, opened a new spring of moral energy among the poor, and gave a powerful impulse to the philanthropy of the rich."

The denial of the supernatural was to be a sign of the last days. And just now the palpable does not appeal as of old. But that silent striving of the Spirit, which precedes times of judgment, is the mark of our era. Throughout the East, and in Europe, there are those human outreachings after God which have gone before the greatest events of history. Even the children of Abraham in Russian Bessarabia are spontaneously moved to see that there is only One who can heal them—Jesus of Nazareth. In England there are vast numbers among the poor and rich who are the subjects of a vague and aimless longing to be in right relations with God. The responsibility lying on the professing Christian Church to give a right direction to these movements is beyond all thought. Oh, to be in sympathy with God! May He give grace to listen to the silent voice which is speaking in the hearts of men, and especially of those who love Him.

In closing, I quote from a Transatlantic Review four lines by the poet Whittier, which will express the firm purpose of those who say with Bernard of Clairvaux, "Thy truth, unchanged, hath ever stood," and accept the commanding authority of the last of the Apostles: "Let that abide in you, which ye heard from the beginning"—

Therefore I trust, although to outward sense
  Both true and false seem threatened: I will hold
  With newer light my reverence for the old,
And calmly wait the births of Providence.

OPPORTUNITY IS RESPONSIBILITY.

ONE of the most terrible facts of the present day is that of the existence, in every large city, of great multitudes of people, constantly increasing in numbers, whose helplessness and misery are being intensified in proportion as they are pushed further away from even the possibility of contentment and happiness. With no assured future, those who are most anxious and best fitted for work not being certain of even one day's labour, however poorly remunerated, they rest upon the slippery brink of hunger and starvation, a day's rain or a night's frost throwing hundreds of the best and most industrious of them into the gulf of famine.

Under the present state of things they cannot possibly make any provision for the morrow. Could they do so, or could they even depend upon a day's toil, we might be more justified in closing our eyes to the sight of these rank and file in the battle of life, and in resting our neglect of them upon the political economist's assertions that as the supernumerary poor, the surplus population, they are simply shadows cast upon our national life by the very brightness and brilliancy of our prosperity, and that they are merely machines, for which we have no use, hands for which Society has no employment, people for whom Society, with its waste lands and unpopulated colonies, has no bread, people with souls for which Society has no message, save one of hopelessness and despair.

Unfortunately, the Divine teaching and example of Christ have not yet succeeded in reconciling the world with destitution. The intimation of Jesus that the poor shall be with us alway is still regarded rather as a statement of an unpleasant and deplorable fact, than as a precious assurance of the existence of opportunities of imitating in all humility the love and pity of the Master who, Himself poor, not only declared that the poor had the Gospel preached unto them, but also asked, "Children, have ye any meat?" and of following the example of the compassionate Lord, to whom the world gave scarcely sufficient bread to support his sacred life.

It is useless to say that widespread poverty is a necessary and inevitable adjunct of our civilisation and progress. The history of the world shows clearly that wealth and not poverty has been the ruin of states; the progress of which of late years it has been the custom to boast requiring devotion to objects and pursuits plainly and sternly condemned in God's Word, and being built upon a foundation of specious principles diametrically opposed to the simple teachings of Christ.

Hence comes the noteworthy and painful fact that as our wealth increases the numbers of our poor increase in proportion, and hence, too, the necessity for political economy which, not content with its one-sided attempts to explain the existence of such opposite conditions, cruelly endeavours to justify them by urging that the chief object of the individual, as of the community, being based upon selfishness, must necessarily be the acquisition of wealth, and that in the struggle the weakest must go to the wall, and only the fittest survive.

This economistic gospel of *laissez-faire* stands out in all its naked and coarse brutality before the searching words of Him who became poor for our sakes, and the professed follower of Christ must determine upon which teaching he is to build up the structure of his daily life.

That matters cannot long continue as they are without involving the nation in decay and dissolution is only too evident to all who have studied the history of those once influential States the very existence of which seems now only a dream, destroyed as they were by the weight of their wealth, choked by their civilisation, with its attendant luxury and Godlessness. The inexorable laws which condemned them to decline and destruction apply as equally to England as they did to Rome, and it is the solemn duty of every thoughtful man or woman who acknowledges the Christ to consider to what extent and in what degree he or she is responsible for the condition into which we have drifted.

Political economy bids men make themselves rich by following its precepts of supply and demand, regardless of any other or higher consideration than that of buying in the cheapest and selling in the dearest market, even at the cost of the bodies and souls of men whom it seems a bitter mockery to call our brethren; but God says, in plain and unmistakable words, that there are four transgressions the punishment of which He has sworn by his holiness He will not turn away from, and all the four are sins based upon unrighteousness towards the poor, the offences of those who in the burning, inspired words of the prophet-herdsman, Amos, have "sold the poor for a pair of shoes."

Political Economy sets forth competition and cheapness as sufficient justification of the present system under which starving and dying women are paid threepence for making a boy's suit, or twopence farthing for making a gross of matchboxes; and, professing to be dazzled by the glitter and the glare of the increased capital of the employer and the middleman, closes its eyes to the consequent sorrows and tears of the lost. Before a single utterance of Christ, however, these miserable sophistries sink into their native slime, the only true solution of the questions of capital and labour, and profit and wages, being found in subjection to that holy law with which Jesus faced all possible political economy, "As ye would that men should do unto you, do ye also so to them."

In the face of this the Christian employer of labour, the Christian capitalist, cannot shelter himself behind economic maxims. His opportunities are responsibilities, and his responsibilities are instruments of the Divine discipline. If he neglects them and fails to fulfil them the temporal loss may be that of the dependent and suffering poor round about him, but the eternal loss will be his own.

JAMES BOWKER.

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SHELTERING HOMES, LIVERPOOL.

WRITING from 1, Sugnall-street, Liverpool, Mrs. Birt says:—

"We have a band of boys and of girls in training now, and are amazed at the rapid improvement they make. Our Caxton Brigade succeeds well. By its means a band of boys are earning an honest living and a good character, and are watching for advancement. These lads, by steady employment, good discipline, and some kindly looking after, are going through a capital testing time, which is fitting them for more important positions.

"Our Widows' Sewing Class is in full working order, with 400 on the books, all visited and reported. Three hundred of them listened attentively to the earnest Gospel addresses given, two successive weeks, by their good friend, Mr. Samuel Smith, our M.P. for Liverpool. Every week there is some-one missing; therefore the opportunities of speaking to them are most important, and full of real solemnity.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Jan. 4, Psalms iv. 1—8; Jan. 5, v. 1—12; Jan. 6, vi. 1—10; Jan. 7, vii. 1—17; Jan. 8, viii. 1—9; Jan. 9, ix. 1—20; Jan. 10, x. 1—18.

WORK AMONG NEGLECTED YOUTH.

BY A PRESBYTERIAN ELDER.

THERE being at the outset of our operations no regular or stated religious services for the children, unless on the Sabbath evenings, the want of some means by which they might be kept from misspending the Lord's Day was not long in being painfully felt. It was also felt that admirable as the school services in many respects were, they did not sufficiently answer the purpose of giving the children such religious training as might enable them readily to profit by attendance at the regular services of the sanctuary. It was therefore resolved to commence meetings on the Sabbath forenoons.

From the very commencement a considerable number attended with great regularity, and it was evident from the decorum and attention manifested that the services were appreciated, and that religious instruction suited to their capacities was imparted. A special feature of the services was their pleasing variety. That the children might be early led to take an interest in the regular services of the sanctuary, arrangements were made for their attendance once a month at the afternoon service in the church. Some of the teachers were also successful in inducing their senior scholars to attend church with them every Sabbath afternoon, and it was gratifying to observe that after a time they became in not a few instances seatholders and regular attenders.

Of the spiritual fruits of our labours in connection with the Sabbath forenoon services, the following may be given as one example out of many. Amongst those most regular in their attendance was a family consisting of a boy and three girls. One after another was brought under deep spiritual concern, until at last they all professed to have undergone a saving change. The writer had occasion to see their widowed mother a few weeks ago, and was much pleased to learn that they all continue to act in a manner befitting their Christian profession, and are to her a great source of comfort and support.

Arrangements were made from time to time for holding special meetings, the immediate design of which was to bring careless and hesitating souls to thorough decision for Christ. These meetings were generally continued for a week or fortnight, and were frequently preceded by a series of meetings for prayer. The sympathy and prayers of the congregation were also specially solicited through our esteemed pastor, and the hands of the workers thereby greatly upheld and strengthened. The services usually lasted about an hour, two brief, pointed addresses being delivered each evening. An opportunity was always given to those who wished for converation with the workers to remain after the others had retired, and tracts specially prepared for young people were distributed at the close of each meeting. When necessary, the names and addresses of the anxious were taken, and their cases followed up and inquired into. By this means a number who might have again fallen back into carelessness or indifference were got hold of, and ultimately led to give themselves to the Saviour. Altogether, the success which invariably attended these aggressive efforts was such as to attest unmistakably to the gracious presence and power of the Spirit of God.

Recognising the dangers incident to bringing young people too prominently forward in connection with Christian work, it was not without considerable misgivings that sanction was given to the holding of meetings for united prayer among the senior boys and girls. However, as the scholars themselves were the first to move in the matter, and as similar meetings had previously been conducted on the other side of the Atlantic with considerable success, it was resolved to place no obstacle in the way of their having a fair trial. The following case may be regarded as being, to a certain extent, the fruit of these meetings. John E—— was employed as a carpenter in one of the large ship-building yards, and lived in one of the lowest districts of the town. He was a man of fierce and ungovernable passions, and utterly indifferent to Divine things. When invited by the lady visitor to accompany her to the meetings held in the district, he was in the habit of behaving towards her with marked disrespect. On one occasion, however, to get rid of her importunity, he said, "I will not come myself, but you can get the bairns." The offer was gladly accepted, and the children were accordingly got hold of, and became very regular in their attendance at the Sabbath school. One of them, a bright, promising girl, was, after a time, brought to the Saviour, and ultimately became a member of the children's prayer-meeting.

After a season it pleased the Lord to cal her to Himself. She was frequently visited during her last illness by Christian friends. At a visit paid by her teacher the father was present, and during a conversation between them, the little sufferer said, "Father, there has been many a prayer put up on your behalf." Further on, when he was trying to defend his indifference to religion, and make excuses for his conduct, she broke in, and, with much solemnity, said, "Father, you must be born again." The death of his girl, which he evidently took to heart, was followed by a lengthened illness, during which he manifested signs of deep contrition. On his recovery the change effected on his character and disposition was most marked, and he has since, by his walk and conversation, given evidence of having been with Jesus.

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SPITALFIELDS, SHOREDITCH, BETHNAL GREEN.

THOUSANDS of the readers of THE CHRISTIAN have heard over and over again the names of these districts of London; but probably scarcely one in a hundred has personally visited them, or has any distinct idea of what they are like. Suffice it to say that they are amongst the poorest, the most needy, and the most dark of the many poor and dark places of this great metropolis. The "Bitter Cry of Outcast London" was heard here a quarter of a century before the phrase became a household word, and has been heard ever since.

For well-nigh that space of time the Mission with which I am identified has been carried on in the heart of this district. The "Sunday Bird-Fair" is an established institution, and to the streets and lanes of this neighbourhood many hundreds of the working classes, with not a few loafers and wasters to boot, wend their way on Sunday morning for the sole purpose of trafficking, either as sellers or buyers, in singing birds, poultry, game birds, rabbits, guinea-pigs, and such-like small creatures. These people never dream of entering a place of worship; and it is to this motley crowd of godless beings that it is the work of our lives to declare the unsearchable riches of Christ. And from this unpromising congregation, and this unlikely field of labour, we are graciously permitted to reach a number who find the Word preached a "savour of life unto life."

In our iron room we gather as a church those who, through grace, have made a good confession. The removal and rebuilding of this iron room has entailed upon us a heavy outlay; and, furthermore, as the converts are very poor, assistance for some of them is from time to time needed, especially in times of distress and in the winter season. Who will help us in this work?

JOSEPH KNOWLES, Superintendent
21, *Benthal-road, Stoke Newington, N.*

"The Christian" Pulpit.

"IN THE BEGINNING, GOD."

A WORD FOR THE NEW YEAR.

By Pasteur THEODORE MONOD.

"In the beginning God created the heaven and the earth."

I DO not think that the fact of creation occupies anything like the place it ought to occupy in our mind. It is a grand and fruitful thought this, that if anything exists it exists because God made it, because God willed it. For Him to will a thing is to do it. "He spake and it was done."

Further, we are told in the New Testament that "if any man be in Christ he is a new creature," or (probably the more correct rendering) "it is a new creation." "Old things are passed away; behold all things are become new." And again, "Let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator."

Oh, what wonderful words are these. Were it only as a Creator, God is faithful—faithful to the work of his own hands. The faithful Creator is a faithful Redeemer, a faithful Father, a faithful Comforter, a faithful God. Consider what a storehouse of strength lies in the thought that the God who upholds the heavens is our God. The further we go in the study of the material universe, of which we barely see the boundaries, the more we should rejoice to say to ourselves, "Our help is in the name of the Lord who made heaven and earth;" and also to say to others, "The Lord who made heaven and earth bless thee out of Zion." When we lift up our eyes and behold the hosts of heaven, it is sweet, it is comforting, to repeat to ourselves, it may be in the simple words we teach our little ones—

"The stars are shining in the sky;
They all are His, and so am I."

He keeps them; He will surely not forget me.

Again, at the present stage of human inquiry, it is good that we should be very clear and steadfast as to the elementary truth, that God created the heavens and the earth. As far as I have opportunity to ascertain, our men of science, those who are not bound by prejudice, and are willing to bow before established facts, are coming more and more to this very point. They have said: At the beginning there was *matter.* Very well. Then they said: At the beginning there was *force.* Be it so. They will have to go, and are now going, a little further, as they enter more minutely into the study of first beginnings, and many of them are ready to say: At the beginning there was *mind*—there was a will, there was a purpose, there was a spirit. Then there will only be a word to change, and they will come to this: "In the beginning there was God." You cannot explain the existence of a man or of a fly, unless in the beginning there was God. As a child once was overheard saying to another: "If there was no God, it seems to me there would not be anything." That is quite true: "In the beginning God created the heaven and the earth."

What is true of creation is true of everything good: God is at the beginning of it.

He is of course at the beginning of the work of *Redemption.* In fact, the beginning of redemption lies far behind the beginning of creation. So the Apostle says in the Epistle to the Ephesians, "Blessed be God, the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as He hath chosen us in Him *before the foundation of the world.*"

What constitutes the work of *grace?* Simply this: that God makes a new beginning. In the same Epistle to the Ephesians the Apostle says, "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." There he stops, and, as it were, begins anew: "But God"—that is it, "*But* God." When we have done speaking of ourselves, our goodness or our badness, our desires or lack of desire, our strength or our weakness, and begin to speak about *God*, then we are sure to come to a satisfactory conclusion—"But God, who is rich in mercy, for his great love wherewith He hath loved us, even when we were dead in sins hath quickened us together with Christ."

Then, as to Christ Himself, what do we read in the first Epistle of John? "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; (for the life was manifested and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us) . . . . declare we unto you." Eternal life was from the beginning. The Saviour is from the beginning; the work of redemption is from the beginning.

Look again at what the Apostle Paul says in that central passage of the Epistle to the Romans, in that great passage where he proves both Jew and Gentile to be under sin, "that every mouth may be stopped, and all the world may become guilty before God. Therefore," he goes on to say, "by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. But now," he continues, "But now"—what? Anything further about us? No, but about God—"the righteousness *of God* without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ." Such, then, is the beginning of our salvation—not our own righteousness, but "the righteousness of God;" not our longing, but the bowels of the mercy of our God.

Therefore, the peace that we obtain is "the peace *of God* that passeth all understanding." The strength that we receive is the strength *of God.* The whole work of our sanctification—what is it? It has sometimes been represented as our action in response to God's action. But hear what the Apostle says: "Work out your own salvation with fear and trembling." Why? and how? "For it is God which worketh in you to will and to do of his good pleasure." Sanctification, your work, is it? It is the work of God. Just as redemption is the work of God in his purpose, and is the work Christ accomplished for us on the cross, so sanctification is the work of the Holy Ghost in our hearts. Put yourself into his hands, and He will work. Then, indeed, *you* will work. How can you help working, since you yourself are his workmanship, "created"—there it is again—"in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Now, let us apply this to everything. Let us, in all the details of life, put it to the test of practice and in all things begin with God.

Do you want *wisdom?* Are you called upon to take a decision, perhaps an important one? Or, it may be an unimportant one, as you ca but you never know beforehand whether it is unimportant. A very trifling thing, as it seems to you, may have great and far-reaching consequences. So if we would make sure of consulting God about the "important things," we should consult Him about everything.

If, I say, we have a decision to take, let us put God in the beginning. Do not ask yourself whether you will prefer this or that, whether it will be for your interest or your comfort, or your good, or what others will think about it. Look to God and say to Him, "O God, be *Thou* at the beginning of this undertaking; if Thou art not at the beginning of it I will have nothing to do with it; if Thou dost not plant the tree, let it be rooted up." It is best to let God plant his own trees, is it not? Unless the Lord build the house they labour in vain that build it. We had better not enter a building that is sure to fall about our head. Let us rather chose to ourselves a habitation of which the Maker and Builder is God. Let God be the foundation stone of your house, and let Him build it through and through. He will lay the top-stone by and by.

In *every* undertaking begin with God. Have you, for instance, to judge whether you will go upon a journey, whether you will accept or refuse an offer of business, or a proposed marriage, or an invitation of any kind? Take it to God. Put God at the beginning of it. Oh, what stability, what power it will give you! You will find it easy to say "No," or to say "Yes," as the case may be. You will have the courage that comes when you are conscious that you are doing the will of God. Of course you must be honest about it. You must distrust your own heart. You must be careful not to put your own will in the place of God's will. Even if you are not doing so, you will find plenty of people to tell you that you are only pleasing yourself; and perhaps you cannot prove the contrary to their satisfaction. When you do a thing joyfully they will object: "Oh, well you see you are delighted, therefore you are doing your own will." Let them object. God does make his yoke easy, his burden light, and his service happiness. But if you are conscious that you are seeking only his will, go on at all costs and whatever others may say.

At the beginning of every work you undertake for Him, God is not there only to show you the work and tell you that it is the right work: He is there to do it in you and through you. You have a task before you, and you feel it is too great. Remember: "In the beginning, God." As your Bible begins you must begin; then the task shall be done well and joyfully.

Here is a trial coming. Remember that trials do not come by chance. They often come through the evil will of men. It is a great mystery, and we do not pretend to solve it, how, when men crucified Christ, they were only doing the will of God. The will of men was all wrong: yet God could make use of the wrong will of these wicked men to accomplish his purpose of love. Is not that a marvellous thing? You may have to suffer from the folly and wickedness and carelessness of men. They will be to blame for it, but still you can say to your soul: "In the beginning, God." That trouble comes from Him. Have you not seen some who have been suffering for years in silence—nay, not in silence, but praising and magnifying God in the furnace for his love to them? They could say in their heart of hearts, "In the beginning, God."

So with everything—with every *joy*, for instance. Life is full of joy. God has made ever so many things pleasant, "for us richly to enjoy." The Bible says so. Perhaps some of us would be afraid to say it is so if it was not in the Bible. If He has given us so many things to enjoy, let us enjoy them richly—"whatsoever things are honest and pure and of good report." Everything that can properly be said to be pleasant to us, God hath made. He did not make sin; but it should not be pleasant to us, and if we have God we shall find sin loathsome and hate sin. Whatever is truly enjoyable comes to us from our Father's hand. He is at the source of every good thing.

Then, if God is at the beginning, God will be at the end. As He is the source from which the stream is flowing, so He is the ocean towards which and into which it is flowing. At the beginning of the Bible we are told that all things are from God. At the end of the Bible, almost the last verse, we read: "I am Alpha and Omega, the beginning and the end, the first and the last." If our life flows *from* Him, it will flow *to* Him, to his glory and his joy. Then, of course, it will flow *through* Him. Do you imagine He will be the beginning and the end, and not the middle? How absurd! Will He be the Alpha and the Omega, and not the whole alphabet? If He is everything to you on the day of your conversion, and if He is to be everything to you on the day of your death, is He not to be everything to you to-day and to-morrow and the day after to-morrow. How absurd, I say, and how dishonouring to God! Take Him as He is—beginning, middle, and end. In that great work that has brought us together here—in the work of separation from the world and from sin, He is going to do that. Is your *will* wrong? Make a new beginning. Open your Bible again, and read, "In the beginning, God." Then let Him inspire your purposes and your actions; to will and to do; or rather, let Him work in you—"doing" as well as "willing."

Doubtless some who read these lines are strangers to the love of God. Have you ever said to yourself, "Oh, that I could begin again—that those years that are now behind me might be before me yet! I would spend them otherwise. I would not fill them with folly, with error, with selfishness, with vanity. I would turn them to some good purpose. But I cannot make myself again." No, *you* cannot make yourself again, but Somebody can. He who made you once can make you a second time. He says, "Ye must be born again." Nicodemus could not understand what He meant. Christ said to Him, "You, a doctor in Israel, and not know these things!" A new beginning from God: such was in the eyes of Christ the first step.

Then from regeneration — the second generation, the second birth—of course there comes the second life, the new life. Is not that obvious enough? It is not essential that you should understand all about it; what you have to do is to take hold of it. God, by an act of will, can make that to be which is not.

You say, "I am not a Christian." Well, but God can make a Christian out of you—make you into the image of Christ. That is what He is willing, and what He is able, to do for you—enable you to make a new beginning this very day, so that you may write down against this date—that will be something worth putting down in your diary—"A new beginning."

Then, I have no doubt there are many Christians wishing to turn over a new leaf, to take a new start. To them also I would say, "In the beginning, God." You want to take a *new* start; but you must also take a *right* start. Not a start from your own resolves, or your own desires, or from outward addresses, or even from your prayers. You must start from God only. You must come back to Him, and say to Him that you want *Him*, you want to serve Him, to belong to Him.

Perhaps there is something in your circumstances that is wrong. You have done such and such a thing you ought not to have done, and there you are. Well, of course, there are circumstances that cannot be altered, and that will affect the whole of life. But recollect what Paul said to those who were with him in the ship when they were battling with the storm. He said they ought not to have left the port, after the warning he had given them; but even now, he added, "Be of good cheer." So I say to you: even now, God will make a new beginning. Very often your circumstances just depend upon your own decision. You are in a certain rut, and you think you cannot get out of it. But God can get you out of it. You feel that the years are passing away one after another with a speed that seems increasing, and you feel that you are doing but little for the Lord. Some are going to Africa, and China, and India, and others are very busy at work in England, perhaps in the back lane behind your house. You say you would like to do something too, if you were free; but you are not free.

Well, Christ has come to make you free, to remove everything that is wrong and needs to be changed. If you are not quite clear that you are in the place where you ought to be, then ask God to make a new beginning for you. He will make it, and will open up a new path. Or, perhaps, God will show you that it is his will you should stay where you are. Then you are just as much a missionary attending to your daily household duties as if you were in Egypt or anywhere else. God wants missionaries everywhere. Only be sure that you are in the right path; and if you are not sure, I say again: Ask God to make a new beginning for you.

Finally, apply this to the spiritual life—the life of God in you. Do we not all feel that we need to go on; that we need to know far more than we do of what God is willing to do—and able to do—to set us free for his service, not free for ourselves, but for Him. As long as we are bound and fettered and encumbered with burdens, what can we do? A man cannot run a race if he has weights attached to him. Christ does not mean us to run such a race as that. He wants us to be free. How? By abiding in Him and by his abiding in us, and not otherwise. There is no freedom but what we have from Him, through Him, in Him. If we lose sight of Him for an instant our freedom is gone; but as long as we abide in Him we are free.

I am sure there are many who are afraid of the freedom that is in Christ for them. They say, "If I really give myself up for Him to make a new beginning in my inward life, what is it going to be? where is He going to lead me? What difficult things is He going to ask of me?" Do you think He is such a hard task-master? The Father is love. The Saviour is love. The Holy Spirit is love. God is love. His will is the will of love. If we dwell in God, we dwell in the very atmosphere of love.

Well, then, if we feel there is something wrong, something that keeps us back from serving Him, let us ask God now to make a new beginning for us, and He will do it. And by and by we shall be able to say with the Apostle, looking back to the creation, and remembering what the Lord has done for us: "God, who commanded the light to shine out of darkness." It was all dark, without form or void. Yes, but the Spirit of God moved on the face of the waters. So now, looking to Him to speak the word of creative power, you will go on to say with the Apostle: "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

NOTES ON SCRIPTURE.—22.

ACTS XIX. 2.

BOTH the question and the answer, of which this verse consists, are too often misunderstood, and no little mischief results from the misunderstanding. It will not be a waste of time, therefore, if we bring out their real meaning by comparing this verse with certain other scriptures. The revised version clears the way for this by representing Paul's question to mean, "Did ye receive the Holy Ghost when ye believed?" and the disciples' reply to mean, "We did not so much as hear whether the Holy Ghost was given." We have an important clue to the true sense of the passage in what speedily followed. For the sixth verse tells us that "when Paul had laid his hands on them the Holy Ghost came on them, and they spake with tongues and prophesied."

Let us now go back to Peter's statement on the day of Pentecost, and this will give us further light. He began his wondrous sermon by declaring that the gift of tongues which had so amazed the multitude was in fulfilment of Joel's prophecy of the outpouring of the Spirit on God's servants and handmaidens, by virtue of which they should prophesy. Somewhat later on he spoke of the shedding forth of the Holy Ghost as something which they saw and heard.

This does not suffice to connect and identify what took place at Ephesus with what had taken place at Jerusalem. Let us go on to notice what occurred at Samaria, when Peter and John went down to the converts there. We are first told that the Holy Ghost had not yet "fallen" on these converts, and then informed that when Peter and John laid their hands on them "they received the Holy Ghost."

And then one thing more is stated, namely, that Simon Magus saw that they had received the Holy Ghost. Must it not, then, have been a miraculous gift or gifts which they received, since grace is a thing invisible?

There remains, however, another passage, which throws a yet stronger light on the question, for in Acts x. 44, 45, we read that it was by hearing the Gentiles speak with tongues that they of the circumcision were convinced that they had received the Holy Ghost.

Can we be wrong in drawing the conclusion that when the verse from which we started is quoted, as, alas! it sometimes is, to prove that priestly hands can confer *grace*, its real force is misapprehended? The Apostles knew well that they could impart spiritual gifts (Rom. i. 11), but they never attributed to themselves the power of conferring or transmitting grace. This they regarded as a thing peculiar to the Spirit of God.

W. S.

CHILDREN'S CHRISTMAS GIFTS TO HOSPITALS.—For many months past the readers of "Little Folks' Magazine" have been working assiduously for their poor brothers and sisters in hospitals, and last week the Editor distributed to the children's hospitals and kindred institutions throughout the kingdom, their gifts consisting of a very large quantity of dressed dolls of various kinds, scrap albums, toys, illuminated texts, needlework, &c., together with a number of story books written and illustrated entirely by themselves.

For the Young.

FIVE NEW THINGS.

A HAPPY New Year, dear young friends! You and I are standing to-day with our feet upon the grave of a dead year, waiting with glad hearts to welcome the young New Year, which comes to us like some fair, day-petalled flower, fresh from the garden of God, and still gemmed with the dews of paradise.

And is it really going to be a "Happy" New Year to you?

My little four-year-old girlie says to me: "Oh, mother, I wish it was Krismuses and New Years every day! I like them so."

"Why, darling?"

"Because I have such a lot of new things, you know." And then the fat fingers are solemnly counted one by one.

"My new dolly; my horse; that beautiful picture book; Aunt Carrie's puzzle; and grandpa's tea things — five new things mother! five new things!" And the big eyes open wider, and a sungleam of delight bursts over her dimpled face.

And God, the great New Year Giver, has *five new things* to give to every one that wants them—to every boy and girl who longs to have "A happy New Year."

What are they?

"A New Heart" (Ezek. xviii. 31).

Why, God must have guessed just what you wanted! Ah! no one knows better than He does the right kind of New Year's gift for a little sinful child.

"What makes you look so miserable, Ethel?" asked a mother of her little girl.

"I can't help it," sobbed the child; "I feel as if I'd got a thorn in my heart, and I don't know how to take it out."

What Ethel was feeling so sorely was the bitter sting of sin, which rankles in and irritates the sinner's soul, until the tender hand of Jesus takes out the great thorn, and applies his own precious blood as a healing balm. Then the wound heals, and the sad heart sings for joy.

Is your old, hard, sinful heart a trouble and a grief to you? Don't carry it with you into the New Year, but lay it at the feet of Jesus, and take from his royal hand the blessed New Year gift of "A New Heart."

"A New Name" (Rev. ii. 17).

Your old name is an ugly one. I suppose you know what your name is? If you have forgotten, let me remind you that your name is entered in God's book as "sinner."

I do not think you will be sorry to exchange that bad name for a better. I knew a lady once who had a very ugly name, and she could not bear to be called by it. She got all her friends to promise never to use it, and she always signed herself by a pretty name which she selected for herself out of many others. But, of course, that never altered the fact that her *real* name was the old and ugly one.

Just so, you may not like the name "sinner," and you may call yourself by anything else, and persuade everybody that it does not belong to you; but that never alters the fact that you are a "sinner." God gave you the name, and God alone can change it. But oh! if you long for a "new name," tell Him so. He has one ready for you; and *such* a splendid, beautiful, adorable name! "I will write on Him *My* New Name."

What do you think of that? Jesus took our old name, the bad, ugly name of "sinner," and was known to God, angels and devils, by it (2 Cor. v. 21), and now gives to "whosoever will" his own name—"The Righteousness of God." Blessed exchange! Who will take it?

"A New Nature" (2 Cor. v. 17).

We are glad to get that. The old nature, which you and I have so long tried to teach to love and serve God, may stand aside, useless and hopeless. We will give up trying to improve it, or to make it yield obedience, or any of the fruits of the Spirit. It is barren ground. And we will take from God the gift, the welcome gift, of a new nature, ready to do his will, glad to serve Him, willing to please Him. Oh! we shall have soul-rest and happiness this new year; now the old nature is thrown aside as hopeless, and the new nature with which to "please Him perfectly" is ours for ever.

"A New Song" (Ps. xl. 3).

I don't wonder. Do you? With new hearts, new names, and new natures, how can we keep from singing? It would be hard work to be silent. Songs always rise to our lips when we are happy, and children at this joyous season are carolling all over the house. It is called a "New Song." Why? Ah! perhaps because only a very little while ago we could not sing it. It may be that we are only just learning it. It is "new," because it is not like any song of earth. It is the only song that tells of redeeming love, because Jesus is the subject of it, and there is no other Saviour. It is "new," because as Jesus is its theme there is always some fresh bit of his love to find out and to sing about. It could never grow old, though it took eternity to sing it.

"A New Home" (Rev. xxi. 1). How much interest children take in moving to a new home!

"Has it got a large garden? Does the schoolroom look out on it? Is there a pond, a field, a greenhouse, &c.?" We all know the thousand and one questions that are asked and asked over and over again, if children leave the old for a new home. We feel a great longing to know more of our "new" home, don't we? We are never tired of listening to the description of its pearly gates, jewelled walls, and golden streets; and we smile as we think of the "boys and girls playing in the streets thereof," and believe our little ones will cluster round us there, as here. Still, how little we know, and how content we are with the old home! How sorry when God sends a shining messenger to earth to touch us and to say, "Arise, and come up higher. The many mansions await thy coming." May this New Year bring us closer to our new home!

Have you got these *five new things*, dear children? Do let me ask you the question. It will not be a "Happy New Year" to you without them. Will you do as you have done already to many pretty New Year gifts—take them, and thank the kind Giver? He is so willing to give, and only wants your thanks in return.

Do you tell me tremblingly that you *have* taken these precious gifts from the hands of God, but that you fear to lose them? Well, do as my little child does. When I say, "Give mother those pretty toys to keep for her pet till to-morrow," the little one clasps them tight, and says, roguishly—

"If you take them, take *me* too;" and mother takes baby and toys in her arms at once. So say to God this New Year—

"Father, take me, and take all thy gifts to me, and keep us until the great by and by—the "to-morrow" of eternity. God will gather you in his arms, and from this day you will be "kept by the power of God, through faith, unto salvation."

Eva Travers Evered Poole.

BIBLE ACROSTIC.

The initials give the name of two men—namesakes—one mentioned in the Old, the other in the New Testament.

(1) A Chief Priest who had seven sons.

(2) One of David's sons.

(3) A son of a prophetess, whom the Lord named.

(4) A believing Jewess who married a Greek.

(5) One who was not ashamed to befriend a prisoner.

(6) One who was destroyed for direct disobedience to God.

B.

ANSWERS TO LAST ACROSTIC.

Bdellium.—Gen. ii. 12.

Bethel	1 Kings xiii. 11.
Daniel	Dan. viii. 15.
Eliada	2 Chron. xvii. 17.
Lebanon	2 Chron. ii. 8.
Libnah	Num. xxxiii. 20.
Ichabod	1 Sam. iv. 21.
Uzza	1 Chron. xiii. 7.
Melita	Acts xxviii. 8, 9.

Answers received from M. Shand, Ellen Llewelyn, J. Harris, H. Kinns.

Additional answers to the Acrostic Jonah have been received from the following young readers the number of answers has increased so much that we can only find space for initials:—A. C.—B. F.—E. C.—M. L. H. B.—E. L.—A. H.—R. W. H.—D. H.—H. K.—M. H.—E. M.—R. A. S.—M. O.—E. K.—A. E. V.—J. and M. C.—C. McK.—G. B.—H. C.—C. J. C.—A. E. H.—R. M. S.—W. S.—C. S.—J. E. A.—M. B.—S. B.—J. N. G.—C. E. G.—E. T.—C. C. M.—B. M.—F. A.—J. M.—H. C. A.—S. P. A.—A. U. S.—G.—E. S.—W. G.—E. M. S.—P. H.—H. B.—T. F.—H. S.—J. E.—A. B.—J. D.—J. W.—J. C.—M. E. L.—J. J.—A. C. J.—F. E. V. H.—S. D. H.—G. C.—A. J. C. C.

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WHEN DISASTER MEANS DEFEAT.

DISASTER comes from without; defeat comes from within. Let the enemy batter down the walls, silence the guns, storm the defences, even shoot away the colours—that is only disaster. It becomes defeat when the garrison, of its own choice, upon its own responsibility, makes the sign of surrender. Not the surrounding colours of the enemy, though they be thick as autumn leaves, but the white flag on its own ramparts shows that the fort has fallen. *There remains a possibility of victory to those who will fight, a hope for all save the hopeless, possible salvation for him who admits the possibility.*

Yet despite this fact, many a one at some point or another will insist on practically giving up the contest. This happens in little things and in larger. From the use of tobacco, for example, a friend's advice, a physician's warning, or a pastor's counsel will never dissuade a man who persists in urging that because he tried to break the habit last year and failed, it would be useless for him to try again. No drinking man but will drink till he dies, and probably die of drink, who is ready to concede that the drink-demon is stronger than he is. He has already hung out the white flag of absolute surrender. Disaster has become defeat. Whoever has a besetting sin—and who has not?—may never get out out of reach of its assaults. It may work disaster to his peace of mind, he may even be once and again worsted by it, and yet finally conquer. But the instant he acknowledges its supremacy, he is in the enemy's hands. Not failure as a fact, not failure as a confession, but failure as an excuse, brings hopelessness.—*American Sunday School Times.*

MESSRS. MOODY AND SANKEY IN TORONTO.

A FRIEND in this Canadian city sends to Miss Macpherson an interesting account of the recent Convention, from which we make the following extracts:—

"We had a grand time. The Convention lasted three days. Each morning practical subjects were discussed, many of the ministers in town taking part, and Mr. Moody speaking once on each subject. Each afternoon there was also an address from him. In the evening he further gave an address to men only. Three times each day the Metropolitan Church was crowded; hundreds had to be turned away, and there was an overflow meeting each evening. There was a choir, trained and led by Mr. Whelpton, of Buffalo; they sang very sweetly some of the best of the Gospel hymns. Mr. and Mrs. McGranahan also assisted in the singing.

"The men's meetings were a great success; about two hundred men stood up to be prayed for the first night. Our city has been stirred in a way that I have never seen before. One very pleasing feature of the meetings has been the unanimity of opinion about Mr. Moody and his great work. People who are much opposed in general to revival meetings could not help liking the evangelist."

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SHIPWRECKED MARINERS.

THE quarterly number of the magazine of the Shipwrecked Fishermen and Mariners' Society is always of the most engrossing interest. Mention is made in the latest issue of the continued prosperity and widespread usefulness vouchsafed to the Society. The publication of the 45th Annual Report, bound up with the present number, reveals the sad fact that there is every reason to fear that so far from there being any diminution of loss of life at sea during the previous year, the number of wrecks and maritime casualties has been considerably greater, and the loss of life considerably increased. It seems that the Trade Return of the House of Commons makes the number of lives lost during 1883 to be no less than 2416, and this is exclusive of all lives lost in barges, fishing-smacks, lighters, and tug-steamers, simply comprising losses occurring in British cargo and passenger vessels. The number of shipwrecked fishermen and mariners who have in various ways been helped during the same period, including also the succouring of widows, and orphans, and aged parents, in their sudden bereavement, amounts to more than 12,000. For saving life at sea, thirteen silver medals have been awarded, besides presentation barometers and pecuniary rewards.

In an appendix to the Report, Capt. Maude, R.N., says: I was appealed to many years ago by a set of supposed shipwrecked men, who described all the horrors of being cast ashore without a penny, and obliged to beg their way home. When they told me they were wrecked at Swansea (150 miles off), I inquired, 'What did the Shipwrecked Mariners' Society's local agent do for you?' 'Nothing at all.' 'Then,' said I, 'you are imposters, and ought to be prosecuted,' wherupon they all took to their heels." The article on "Great Gales" is one of historic value, while "The Sea and its Perils," "The Storms of the Past Quarter," and "Quiet Thoughts," all serve to make this number of *The Shipwrecked Mariner* well worth perusing. It can be obtained for 6d. at the office of the Society, Hibernia-chambers, London-bridge.

MELBOURNE HALL, LEICESTER.—On Saturday, Dec. 20, the Robert Walker Memorial Schools, standing on land adjacent to Melbourne Hall, were formally opened and presented to Rev. F. B. Meyer and his people. This munificent gift of three brothers, in memory of their beloved father, consists of a most tasteful and spacious building, and provides separate classroom accommodation for 500 scholars, a large central hall, coffee room, &c., furnished with the necessary appliances. The entire block of buildings is now worth £13,000, of which only £3,000 remains to be cleared off. The whole of the money has been given without being begged, and in answer to prayer.

NEW ZEALAND NOTES.

WE subjoin some extracts from a letter recently received from Wellington, New Zealand, by a correspondent in London:—

"You see nothing like signs of poverty about; although I suppose it must exist to some extent. I have seen two or three children without shoes and stockings, but their very looks tell you that it is not poverty that has so placed them. The precocity and impudence of the children surprise me, and have made me rather shrink from taking up Sunday-school work [The writer, however, was well accustomed to work of this sort among the children of the London poor]. Drunkenness doubtless exists, though I have seen none, and the Blue Ribbon is very common; perhaps one in every six is a wearer. This may be owing to a Mission held some few months back.

The Salvation Army is very strong, and as at home, is causing strong opposition. They have a building to seat I should say some 1500 or 2000 people. Most of the Christian bodies are doing a good and at the same time an aggressive work.

The Young Men's Christian Association is doing a splendid work. They gave us a most warm welcome, and it seemed as if they could not do too much for us. They have open-air work and indoor Gospel meetings. One of these is held at 7.45 on Sunday evenings, so that they can get hold of non-churchgoers, and it is very successful, numbers being won for the Lord by this means. In addition, there are workers' prayer-meetings (the one I have been to, on Sunday morning before church, is well attended, and a very earnest spirit pervades it), a Bible-class, to provide recruits for the Sunday-school at the Association rooms, and a Sunday-school for the roughest boys they can get.

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CENTRAL AFRICAN MISSION.

DEAR SIR,—Your readers will be interested to hear that letters have come from my son, F. S. Arnot, in which he gives details of his leaving the Barotsi valley (see THE CHRISTIAN of 6th November), and of his journey to the West Coast at Benquella, where he arrived after he had got the American missionaries re-established at Bailandu. He acted at the request of both parties. He undertook a journey of ninety miles to see the King, and get his permission and invitation for them to return.

He gives many details of the manners and customs of the Barotsi people—as well as their cruelty. On great occasions they cut off the toes and fingers of a child, and sprinkle its blood on any boat or building intended for the King, after which they toss the child into the Zambesi! They have a "City of Refuge," where anyone who may have incurred the King's wrath or been guilty of a serious crime may flee to and be safe; and if the head man of that village pleads for him he may return to his own home and live in peace. Their laws for the cleansing of houses that have been defiled with dead bodies are very much the same as the laws of Moses, and other defilements in like manner.

Their mode of naming children is very like what is found in Scripture, viz., "Child of sorrow," "child of joy," "born by the river," &c., &c. When a man of property dies, his nearest kinsman takes his brother's wives, and children born of them inherit the dead man's property, as in Deut. xxv. 5, 6. It is a regular custom, when a man returns to his house, for a servant to wait with water to pour on his hands, and as it was said of Elisha in 2 Kings iii. 11, "which poured water on the hands of Elijah," so, in the Barotsi valley, the same expression is used to denote a servant or slave. These manners and customs, found in the dark centre of heathenism in Africa, must be deeply interesting to the student of the Word.

While my son found the negro in the centre of Africa to be far from moral, he found, as he got nearer the West Coast, the state of morals was much lower in very many respects, including the bad effects of drinking rum and brandy. He intends to return again into the interior if the Lord will, after recruiting and getting supplies, &c., but will go to the north of the Barotsi, where no missionary has ever been yet.

Yours faithfully, WILLIAM ARNOT.

54, *York-street, Glasgow.*

THE PAST YEAR.

BY REV. THORNLEY SMITH.

SWIFTLY has passed another year,
And at its close we stand and see,
With mingled views of hope and fear,
The prospect of eternity.

What has it been? a year of change?
Changes are common to us all:
We cannot go beyond their range,
On youth and age alike they fall.

What has it been? a year of loss?
Have riches taken wings and fled?
Learn we to count them all but dross,
And trust the more in Christ our Head.

What has it been? a year of gain?
With lapse of time does wealth increase?
Set not your heart on what is vain;
From earthly things for ever cease.

What has it been? a year of toil?
Of blessed service for your Lord?
Withdrawn from all the world's turmoil,
You know the sweetness of his Word.

What has it been? a year of pain?
Of suffering for the Master's sake?
The Master ever doth remain,
When from his hands the cup we take.

What has it been? a year of grief,
Beside the graves of those we love?
This is our comfort and relief,
That they have gained the rest above.

The year has gone, another comes,
But tells us not what it shall be;
Whatever in the distance looms,
Trustful in God, we wait to see.

We wait to see, for nothing comes
But in accordance with his will;
Peaceful the minds, and blest the homes,
Which, with his presence, God doth fill.

Come ease, come pain, come life, come death,
Our Father orders all things well;
And we will with our latest breath,
The praises of his goodness tell.

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THE RESCUE OF DESTITUTE CHILDREN.

SIR,—We venture to plead for help on behalf of the Children's Aid and Refuge Fund connected with the Reformatory and Refuge Union. By its means grants are made towards the maintenance of 5000 children in various Homes. Three officers are also constantly employed in putting in force the laws relative to the rescue of destitute children, and in assisting those cases that can only be reached by a voluntary agency. It is only by such efforts as are made in connection with this Fund that neglected children, under six or over fourteen years of age, can be rescued from physical and moral danger, and prevented from entering upon a criminal career.

The work of the Fund has much increased during the past year, in consequence of the special effort that has been made, with considerable success, to rescue children under the Industrial Schools Amendment Act of 1880. Some details of this work have been published in a small pamphlet for private circulation, entitled, "Save the Children," and will be forwarded upon application to the Secretary of the Fund. We earnestly ask for liberal help to meet the extra expenditure incurred by this extension of our work. It will be gratefully acknowledged by Mr. Arthur J. S. Maddison, the Secretary of the Children's Aid Fund.—Yours faithfully,

GEORGE HANBURY, } Hon. Secs.
W. E. HUBBARD, }

32, *Charing-cross, S.W.*

A MESSAGE FROM AFAR.—SIR,—Will you kindly allow me to thank, through your columns, an unknown friend who has long continued to send me copies of THE CHRISTIAN? I value the paper very much. It is good to have one's sympathies enlarged by reading of the vast amount of work which is being done for Christ by other organisations than that to which one belongs. Will the kind sender please to address all future favours as under? Truly yours,

Waitara, Taranaki, N.Z. F. THOS. BAKER.

FEEDING THE HUNGRY.

UPWARDS of 1200 distressed dock labourers have received a free breakfast through the kindness of those who responded to the recent appeal. Still, morning by morning, the poor men crowd round the door, begging for "only a crust." "Ah! they only come for the loaves and fishes," said a cynical bystander to the missionary. "I'll test them, then," thought the latter, and he forthwith announced that there would be no Gospel service that morning, but he would be glad to see any of them in the evening, "when," he added, "there will of course be no food given away." When evening came the Sailors' Rest was crammed, and, thank God, it has been full night after night ever since.

A poor fellow, an avowed Atheist, had often jeered at the missionary in the Docks. One day, when passing near, he shouted, "Well, how's Jesus Christ to-day?" "Come here, and I'll tell you," was the reply. He came, and the missionary, laying his hand on the young man's shoulder, said, lovingly and solemnly, "He is 'the same yesterday, to-day, and for ever.' He loves you, and gave Himself for you." That reply reached the Atheist's conscience, God wrought with him, and to-day he is one of the most regular and earnest attendants at the services.

Let us count upon your prayers, that very much blessing may result from this effort, to mitigate in some measure the prevailing distress, while seeking to win for Christ all those to whom the kindness of your readers has enabled us to minister.

Thames Church Mission, E. J. MATHER,
31, *New Bridge-street, E.C.* Secretary.

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YOUNG MEN AT BREAKFAST.

THE usual Christmas Morning Breakfast of young men and their friends at the Aldersgate-street Y.M.C.A. attracted a large company last Thursday. The Aldersgate-street Gospel Choir lent the charm of their musical voices to the occasion. Mr. George Williams, the worthy President of the Institution, was there of course, and looked as happy and pleased as ever. The past year, he said, had been in all respects the happiest year of his life. Among the various elements that had contributed to make it so, were his association with Messrs. Moody and Sankey's work, his visit to the Conference at Berlin, the extent to which God had used him in helping others, and the rich blessing that had come into his own heart. Referring to the Association and the progress being made by the various branches at Brighton, Newcastle, Reading, and in Ireland, Mr. Williams said that in every way the past had been the most prosperous year of its existence; and that, under these circumstances, nothing less than a whole burnt-offering should be presented by each one to God.

The proceedings of the meeting were of deep interest throughout. "Hark! the herald angels sing" was sung with vigour; a chapter was read by Mr. Williams' son; a prayer, breathing intense gratitude to God, was offered by the popular secretary, Mr. Burn; and the note of fervent praise, already struck, continued to resound throughout the meeting. Another prayer was offered by Mr. Hind Smith, whose brief address told of its being the happiest Christmas time he had ever spent. He expressed his thankfulness that the Association was founded on such sound principles, and firmly believed that God would continue to bless it.

Short addresses followed from Mr. Stanley Smith, Mr. C. T. Studd, Rev. W. Cassel, Rev. T. C. Udall, Mr. Hayward, Mr. Mills, and last of all, Mr. Burn, who hoped that the practical outcome of this unusually happy and successful meeting would be seen in large attendances during the coming weeks. He hoped all would try and bring young men in; he was looking for a great blessing.

SICK AND DISTRESSED IN BRIGHTON.—At the recent annual meeting of the Brighton Relief Fund for the Sick and Distressed, a good report of work done was presented by Mr. G. Beal, Hon. Sec. During the year over 500 needy persons had been visited and granted substantial relief in various forms. Rev. J. B. Figgis and others heartily commended the work done by the fund.

DR. SOMERVILLE IN CORINTH.

AFTER leaving Athens, Dr. Somerville arrived in Corinth on the evening of Tuesday, the 16th of December, having travelled by Nauplia, Argos, and Mycenæ. Old Corinth is a straggling village, the fields about which were green with sprouting corn. New Corinth is a gradually rising town about five miles from the ancient site, situated on the western side of the Isthmus.

On the evening of Dr. Somerville's arrival, a professor in the gymnasium called and consulted with him, on which he telegraphed to Dr. Moschou, asking if he could join him as interpreter at Corinth for three days. An answer came that Dr. Moschou would be at Corinth the next day.

In the morning Dr. Somerville called on the Demarch (Mayor), who kindly offered the Boys' Public School (a larger hall than that which had been thought of), and granted the use of it for three evenings. He also suggested the propriety of a visit to the Archbishop of Corinth.

Although the bills were not posted till four o'clock, two hours before the meeting, the school was over-crowded, and many were unable to gain admission. Among those present were a few ladies, the Colonel commanding the regiment stationed at Corinth, and the Prefect of Police. The meeting went on thoroughly well, although the weakness of the lighting prevented the hymn sheets being used.

The people listened attentively to the preacher, who gave an outline of the relation which Corinth bore to the Christian world at large, as having been the scene of one of our Lord's appearances to the Apostle of the Gentiles, the place to which two epistles had been addressed, and that from which many important ones had been written. He especially emphasized St. Paul's resolution, made at Corinth: "not to know anything . . . save Jesus Christ, and Him crucified" (1 Cor. ii. 2). He intimated that he would, God willing, hold similar meetings the next evening, and the following one. The people loudly expressed their pleasure at what they had heard.

On Thursday Dr. Somerville tried to make arrangements for a choir, and again visited the Demarch, who regretted that he (Dr. Somerville) had not yet called on the Archbishop, and urged him to do so. This Dr. Somerville did in the afternoon, but his Reverence could not receive the visit, because of indisposition.

That same evening, little more than an hour before the advertised time of the meeting, Dr. Somerville was met in the street by the Prefect of Police, who had been very friendly and had volunteered his services in the lighting of the hall. He informed Dr. Somerville that the Archbishop would be *obliged* if the meeting were not held that night. This message had been sent before Dr. Somerville's visit to his reverence, and as Dr. Somerville did not wish the responsibility of interfering with the meeting to rest with him, the Prefect was requested to return to the Archbishop to inform him that no disrespect had been intended by the call not having been made sooner, and also that it was already within an hour of the meeting, which was announced by bills over all the town. The Prefect brought back the answer that the Archbishop *prohibited* the meeting, and said that he (the Prefect) had, on his way, locked the door of the school, and told a few, who were gathered there, that the meeting would not take place that evening. It was now almost six o'clock, the advertised time for the meeting, so, to prevent any misunderstanding, Dr. Somerville went, in company with the Prefect, to the school. The door was closed, the lamps were not lighted, but about one hundred people were already gathered there. Dr. Somerville stood upon the steps, and addressed them through his interpreter, telling them shortly that the authorities other than the Demarch and Prefect had prevented the meeting; and, that so, the meetings, which he had hoped to hold that evening and the next, would not take place. He said that he, being a stranger, had not thought himself to be doing anything at variance with the spirit of the Constitution of Greece. He then thanked the Demarch, Prefect, and those who had listened to him, and prayed for God's blessing on those gathered there. The people warmly cheered him, and he then went to his hotel, amicably leaning on the arm of the kindly Prefect, who expressed his regret at having been obliged to act under constraint of duty.

This is the first instance of direct opposition that Dr. Somerville has met with in Greece.

In conversation afterwards with a leading citizen of Corinth, who asked if Dr. Somerville intended to inform the English Ambassador, Dr. Somerville replied that it was for others rather than foreigners to vindicate the liberties of Greece.

Dr. Somerville held ten publicly placarded meetings in Athens and three in Piræus without its being considered necessary to obtain the permission of the ecclesiastical authorities at either of those places.

The whole incident is interesting as recalling the story of the introduction of the Gospel into Corinth (Acts xviii. 1—17).

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A MISSION IN HANTS.

A VERY successful Mission conducted at Bishop's Sutton, Alresford, Hants, under the auspices of the Church of England Parochial Mission Society, came to a close on Monday, December 15. The Mission proper was commenced on November 29, and was conducted by Rev. W. E. Cleworth, who spared himself no pains, holding as many as three services daily (Saturdays excepted). The greatest attention and most sustained interest were always manifest; it was evident throughout that the preacher's aim and the desire of his heart were to lead souls to Christ. In this he was greatly used of God. Many were brought from "darkness into light," not only from the village, but from the neighbouring town of Alresford and villages near.

Both the Vicar and Mission preacher were much encouraged by the sympathy and occasional attendance of their brother clergymen.

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ORPHAN AND FRIENDLESS GIRLS.

SIR,—Will you allow me space to bring before your readers the claims of a "Home for Orphan and Friendless Girls," which, although comparatively unknown, has none the less been the means of rescuing many little children from the lowest depths, and training them in habits of usefulness and industry, placing them when fitted for it in domestic service. To the value of this kind of "Family Home" the Secretary of the "Reformatory and Refuge Union" to which it is affiliated bears strong testimony.

Founded by one who chose in this way to employ her small earnings first as village schoolmistress, and after as matron of another institution, it is still superintended by her, in spite of the infirmities of old age, at present with the assistance of a recently formed committee, but her anxieties are at this time greatly increased, owing to the scarcity of funds. If any of your readers could help, however little, this humble but useful "Home," they may be quite sure it is money well spent, and in behalf of one of the most crying needs of our great cities. All information can be obtained on application to the Hon. K. Pluntset (member of committee), 64, Eaton-place, S.W., or the Lady Victoria Campbell (M.C.), Argyll Lodge, Kensington, by either of whom contributions will be thankfully received.

Yours faithfully, V. C.

YOUNG WOMEN AT CLAPHAM.—The Young Women's Christian Institute at 355, Clapham-road, was formally opened on December 16, by the Rev. Allen Edwards, jun., B.A., Vicar of All Saint's Church, South Lambeth. The room was quite filled with the young ladies for whose benefit the house has been taken, and they received a hearty welcome from Mr. Edwards and the members of the Committee. Miss Macleod, who gave an account of the work carried on in similar institutes in Great Britain and Ireland, begged all present to take advantage of this new home, where a hearty welcome was offered to them, and where she trusted many of them would be helped on in their spiritual life. Upwards of twenty young women joined at the end, seventeen next day, and it is hoped that after the busy season is over more may have leisure to join the Institute.

REV. E. PAYSON HAMMOND IN LIVERPOOL.

THE Liverpool friends have been the first to secure the presence and labours of this evangelist for any lengthened period. Mr. Hammond is fond of marking the indications of God's guiding hand in connection with his mission work; the chain of events that culminated in this visit to Liverpool were alluded to by him on Sunday last, and may be briefly mentioned. Several years ago he received a letter from Mr. William Patterson, who was then secretary of the Liverpool Y.M.C.A. In this letter, among other matters, Mr. Patterson stated that in 1862, when a boy in Montreal, he, with many young people, was led to trust in Christ for salvation, through attending the children's meetings being held there by Mr. Hammond. After communicating this cheering fact, he proceeded to say that he was commissioned on behalf of the Liverpool Y.M.C.A. to invite the evangelist to conduct a series of Gospel services in that important city. Mr. Hammond could not at that time accept the invitation, but he promised that whenever he should again visit Great Britain he would most assuredly see Mr. Patterson and talk the matter over.

As we have stated, some years have passed since then. Mr. Patterson by and by left the scene of his labours in Liverpool, being compelled by failing health again to seek a residence on the other side of the Atlantic. His mantle, however, has fallen on worthy shoulders. Mr. Joseph Hales is now the Secretary of the Liverpool Y.M.C.A.; and when he saw it announced that Mr. Hammond was again about to enter on a season of evangelistic work in these lands, he was moved to resolve, if possible, to engage the efforts of the evangelist. When Mr. Hammond was on the point of landing at Liverpool, a telegram was handed in at the office of the Y.M.C.A., from a friend in London, to await his arrival. Mr. Hammond called at the office of the Association, and was welcomed by Mr. Hales, with the intimation that he believed the Lord had work for him to do in that city. He introduced Mr. Hammond to various friends at the daily prayer-meeting, and finally, after some correspondence, the invitation to commence his evangelistic campaign in Liverpool was accepted.

Though the notice of Mr. Hammond's visit was short, and the season not very favourable, these circumstances did not prevent large audiences gathering to his opening meetings. On the afternoon of Saturday week a Children's Service was held in the Gordon Hall of the Liverpool Y.W.C.A. The children of the district were invited. Rev. E. A. Barnes-Lawrence, of St. Luke's Church, attended with the school, and took an earnest part in the service. In the evening there was a reception of workers at the Y.M.C.A.

On the following Sunday morning Mr. Hammond, at the invitation of Rev. Canon Woodward, addressed the school children in connection with St. Silas, Toxteth-park, and was assisted by the Rev. T. Griffith. Several professed to have found the Saviour.

On Sunday afternoon, by arrangement with the Boys' and Girls' Religious Services, a large meeting was held in Brunswick Wesleyan Chapel, of which Rev. Robert Morton is the pastor. The schools assembled from the district, and filled the large building with an immense audience of children.

At seven in the evening Mr. Hammond conducted an evangelistic service at St. James' Hall, Lime-street; the building was crowded with an audience such as can be found in few towns or cities—almost every nation, colour, and class being represented. Mr. Reginald Radcliffe and his son, Mr. Heber Radcliffe, were present and took part in the service; the Y.M.C.A. Evangelistic Choir led the singing, and Mr. W. P. Roberts sang solos with much power. A very large force of Christian workers from the Y.M.C.A. was present, one company taking charge of the main entrance of the hall from the street, singing Gospel hymns to the crowds in this great thoroughfare, while Mr. Radcliffe and Mr. Hales gave brief addresses from the steps.

In the Children's Services Mr. Hammond was able to reach the hearts of boys and girls in a marked manner, as was testified by the deep feeling among those who remained for conversation. At the close of the service at St. James' Hall, a large number stayed behind for an inquiry meeting, and were taken in hand by the workers, who afterwards reported many cases of chains broken and the fetters of sin loosed.

The engagements of the Christmas week in a large city like Liverpool do not allow of any systematic effort at general evangelistic work in the evenings. Mr. Hammond, therefore, confined himself to addresses at the daily noon prayer meetings, and children's services in the afternoon in Gordon Hall. These meetings have been abundantly blessed, and have shown that the remarkable power of the evangelist in reaching and influencing youthful hearts is as great as many in this country have proved it to be in the days of yore. The following incident of the work, related by Mr. Hammond at one of the noon meetings, will serve as a single example of this.

On the Monday afternoon, said the evangelist, I observed in the front seat at the second meeting a little girl weeping bitterly. When I passed her a gentleman was earnestly conversing with her, so I did not then speak to her. Towards the close of the meeting, as we were singing a hymn of praise, I noticed that the little girl's tears had disappeared, and she was singing as heartily as any, with a smiling countenance. Approaching her, I said: "What made you weep so bitterly in the earlier part of the service?" She burst into tears again, and sobbed out: "Oh, it was because I felt I was so wicked not to love the dear Saviour of whom you were speaking, who suffered so much for me." When she left the meeting she seemed to go away rejoicing in the assurance of pardon.

Next day she came again to the children's meeting, and sang during the service with great earnestness. When the inquiry-meeting began, her countenance was lit up with a radiant joy. When I spoke to her again she told me with great confidence that on the previous afternoon she believed she had truly learned to love the Saviour. I led her to Mr. Hales, that he might have some further conversation with her. Seeing another little girl somewhat older sitting by her side, I asked who she was. "That is my sister; she also gave her heart to Jesus last night." A gentleman was sitting near by, and she said, in answer to another inquiry, "That is our father." As he approached us, I asked him if his children were Christians. He replied very emphatically that he fully believed they were; he said they had decided at the meeting the day before, and it had been evident all day; the change in their whole conduct was so marked, and their young hearts were filled with joy. He pointed to his little boy, who, when spoken with, also gave decided evidence of an intelligent trust in Christ as his Saviour. The father proceeded to say that he himself was converted through attending the meetings held by Mr. Hammond in Dumfries, Scotland, in 1861. When he saw it announced that the evangelist was to hold these meetings for children, he resolved that his children should attend, though they lived at some considerable distance. He had done so, with the very gratifying result that they were now trusting in the Lord in their tender years, and were showing it by their changed tempers and lives. Such cases, of which the one we give is only a sample, are full of the deepest encouragement both to the evangelist, at the outset of his Mission, and to Christian parents who may be able to place their children within the scope of its influence.

At one of the noon prayer-meetings Mr. Reginald Radcliffe spoke at some length of his early acquaintance with Mr. Hammond, when he was a divinity student in Edinburgh. Of all the evangelists he knew, none had been more largely blessed of God in the conversion of sinners in Scotland. The work he began there spread over a great part of the central and western districts of the country. Mr. Radcliffe, we deeply regret to say, caught a severe cold, while assisting Mr. Hammond at the St. James' Hall service on Sunday week, and is now closely confined to his house; we trust he may speedily be restored to his usual measure of health.

As another instance of the good resulting from the meetings already held, the following may be cited. At one of the daily prayer-meetings a young minister testified that he had attended the children's service in Brunswick on Sunday week; the impression made on him by what he saw and heard was very great, and its influence went with him to a meeting he had to conduct that same evening, and when he believed some thirty souls were led to make profession of faith in Christ.

One of our representatives spent the whole of last Sunday with Mr. Hammond, who took part in no less than five services. The day was one of intense and truly remarkable interest. A detailed account would, we are sure, be welcomed by our readers, but this we must postpone to our next issue. In the morning the evangelist preached a sermon of singularly pathetic power on the conversion of children, to the congregation of which Rev. Simeon Macphail is pastor; this was introductory to some services which Mr. Hammond will conduct in the church this week. In the afternoon he had a children's service in Gordon Hall. Three meetings filled up the evening hours—one, for the poorest of poor children picked off the streets of Liverpool, held in the Coliseum, another in St. James' Hall, and a third in the premises of the Y.M.C.A. Mr. Hammond is conducting services for children every afternoon this week, and general evangelistic meetings in the evenings. Great things are looked for, and we doubt not the faith of God's servants will be amply rewarded.

BIRMINGHAM MEDICAL MISSION.—The recently-issued Report of this Mission, of which Dr. Crabbe is the medical superintendent, rejoices in the continued blessing of God which has rested on the work of the Institution. The total number of consultations for the year amounted to nearly 17,000; many of those who came for bodily healing received spiritual blessing as well. One patient said, "Doctor, ever since I came here I've taken a turn, and I mean to live a different life to what I have done." Another said, "Doctor, I have to thank you for the great change I find in me since coming here; I feel a different woman in body and spirit; I believe I have given myself to Jesus, and I feel so happy." A fortnight's Gospel Temperance Mission was recently held, conducted by working men and their wives.

Notes and Comments.

WITH this number we enter upon the New Year. We therefore greet our readers with earnest and hearty Christian salutation, and prayerful expression of desire for their spiritual and temporal welfare throughout its course. Christian faith and hope face the unknown future with confidence and courage, well assured that whatever its issues may be, they can but bring to all who trust in God the favour and blessing He promises to his people. But there are many indications of growing need on the part of believers for patience, boldness in the faith, and endurance for Christ's sake. The path of Christian fidelity is not smoother than of yore, and as we enter upon 1885 it is well to prepare for the battle, and afresh to gird up our loins, and trim our lamps. Blessed shall it be for those who spend the year in devotion and consecration to the claims of our coming Lord. May great grace rest upon us all to this end!

Mr. Joseph Cook, says an American contemporary, is preparing to resume his Monday Lectureship this season, but he will not probably begin the lectures before February. No announcement of his plans has as yet been made.

A friend makes the following suggestion. It comes too late for Christmas, but it may yet have a message for some in connection with New Year customs:—

> "Would it not be pleasing to God, were the time-honoured manifestations of love and kindness which are on New Year and Christmas day exchanged in families for once diverted into another channel? Instead of presents to relatives, friends, children, and grandchildren, might not the sums they represent be sent to our starving brothers and sisters? Your own appeals alone will give full scope for every donor. Whether for dock labourers, orphanages, widows, penny dinners, or any other need there are thousands of applicants. I believe the children of Christian households would be among the first to forego treats and presents to help their suffering neighbours."

One of Mr. McAll's Mission staff writes to us as follows:—

> "We have been finding the times difficult, like so many others, and next year shall have again to economise to the utmost possible extent. This will prevent us being able to respond to the many calls continually being made. One such appeal comes before the committee, and they do not know how to accede or how to refuse. It is to open work in three towns, linked together, and all that the friends there ask for is some £120 to £140 per annum; they will do all the rest, and personally conduct the work."

We trust the generous sympathy of British Christians will spare our brother and his fellow-workers the painful necessity of refusing. The address of the Mission is 32, Rue Pierre Guérin, Auteuil, Paris.

The providing of suitable and remunerative occupation for women is one of the subjects the altered circumstances of our times forces upon public attention. The Exhibition of Women's Industries, to be held in Bristol in February, may be reasonably looked forward to as helping to throw light on this difficult subject. By affording proof of what the female portion of the community can do, it will open the way for wider employment of their talents and capabilities. It is said that from all parts of the country women who have to depend on their own energies for a livelihood are responding to the invitations of the committee to send exhibits of their work.

A telegram was received on Friday by Rev. J. Hudson Taylor from Mr. McCarthy, who had just arrived at Shanghai.

A new religious weekly journal is announced, under the editorship of Rev. Hugh Price Hughes; it will be entitled *The Methodist Times*, and the first number appears on this date (January 1). The published programme is a very thoroughgoing one. With such a gifted and enterprising gentleman as Mr. Price Hughes at the head of a large staff of eminent contributors, the new venture is an assured success.

In our recent note as to the testimonial being raised for Rev. Francis Tucker, of Camden Town, the sum already subscribed by the congregation was stated at £300, instead of £1300. We gladly take this renewed opportunity of commending to our readers this movement for providing for the declining years of an aged and faithful servant of God. The hon. treasurer of the fund, as already mentioned, is Mr. W. C. Parkinson, 18, Carlton-road, Tufnell-park, N.W.

The Archbishopric of Dublin, vacant by the resignation of Dr. Trench, has been filled by the election of the Right Rev. Lord Plunket, late Bishop of Meath. It being the first episcopal election in the United dioceses since the disestablishment of the Irish Church, great interest was felt in the proceedings. The joint Synods of Dublin, Glendalough, and Kildare met for the purpose, under the presidency of the Bishop of Limerick. The result of the first scrutiny was that Lord Plunket and Dr. Pakenham Walsh, Bishop of Ossory, were placed on the select list as candidates, the final result giving 470 votes to the former, and 82 to the latter.

The Church Missionary Society has, by deputation, interviewed the Under-Secretary of State for Foreign Affairs at the Foreign Office, for the purpose of calling the attention of the Government to the immense importance of their retaining control over the liquor traffic on the Niger. It appears that proposals have been made at the Berlin Conference that England should abandon its right to levy Customs and Excise duties on spirits on the great Western river. The result of this would be to irreparably injure the cause of Missions, and to neutralise all efforts to elevate the condition of the African races in that region. Lord Fitzmaurice replied in terms of sympathy with the object of the Society, and spoke hopefully of the issue of the Conference being the endorsement of its views.

The arrangements for the Week of Prayer, commencing January 4, include daily meetings in several parts of London, as will be seen from the programme given on another page. There is reason to believe that the invitation of the Evangelical Alliance will be more widely adopted throughout the country, and indeed the world, than in any previous year. Union at the Throne of Grace ought not to be difficult to obtain among Christians, inseparably united as they are in Christ, if really branches of the True Vine. *There* assuredly all differences may be lost sight of, one common need blending all hearts in supplication to the one God and Father of us all. May the opening week of this new year witness the welding together of multitudes of hearts hitherto divided and alone.

In acknowledging a recent communication, Mr. George Smith, of Coalville, writes to us:—

> "Allow me to thank you for the help you are lending to *The Pall Mall Gazette* Fund. One of the most touching acts of kindness I have ever received is the 'little girl's' letter which appears in last week's CHRISTIAN. God bless her for it. It has cheered our hearts much."

The Rev. Chauncy Maples, speaking recently at Westminster Abbey, gave some intensely interesting particulars about the Universities Mission in Zanzibar. Referring to its work in connection with slavery, he said that—

> "At their printing-office the released slaves had printed the whole of the New Testament and a large portion of the Old in Swahili, a language understood throughout the Interior. With regard to the slave trade at Zanzibar, although much had been done to suppress it, that pernicious traffic still flourished, and large caravans of slaves passing through the streets were frequently to be seen. One feature of the Mission was that its members were only supplied with necessaries, and the rich and poor worked together as brethren. They now had thirty-five natives, formerly slaves, employed in the direct work of evangelisation, and amongst their converts was a youth formerly page to the Sultan of Zanzibar, who would eventually be a missionary, and who was a most earnest Christian."

Mr. Ruskin, in the Christmas Number (which by the way, is to be the last) of *Fors Clavigera*, makes some touching allusions to his own experiences in connection with spiritual life. They indicate a defect many beside himself have realised:—

> "Looking back upon my efforts for the last twenty years, I believe that their failure has been in very great part owing to my compromise with the infidelity of the outer world, and my endeavour to base my pleading upon motives of ordinary prudence and kindness, instead of on the primary duty of loving God—foundation other than which no man can lay. I thought myself speaking to a crowd which could only be influenced by visible utility; nor was I the least aware how many entirely good and holy persons were living in the faith and love of God as vividly and practically now as ever in the early enthusiasm of Christendom, until, chiefly in consequence of the great illnesses which, for some time after 1878, forbade my accustomed literary labour, I was brought into closer personal relations with the friends in America, Scotland, Ireland, and Italy, to whom, if I am spared to write any record of my life, it will be seen that I owe the best hopes and highest thoughts which have supported and guided the force of my matured mind. These have shown me, with lovely initiation, in how many secret places the prayer was made which I had foolishly listened for at the corners of the streets; and on how many hills, which I had thought left desolate, the hosts of heaven still moved in chariots of fire."

There is, doubtless, much more devotion and true piety in the world than the eye sees, or man takes cognizance of. But Mr. Ruskin is right when he pleads for the putting forth of all the energies such devotion can inspire. Secret discipleship may not rest content while the summons comes from far and near for all lovers of righteousness to engage in the conflict, and go forth to the help of the Lord.

> "Surely the time is come when all these faithful armies should lift up the standard of their Lord—not by might, nor by power, but by His Spirit, bringing forth judgment unto victory; that they should no more be hidden, nor overcome of evil, but overcome evil with good. If the enemy cometh in like a flood, how much more may the rivers of Paradise? Are there not fountains of the great deep that open to bless, not destroy?
>
> "And the beginning of blessing, if you will think of it, is in that promise, 'Great shall be the peace of thy children.' All the world is but as one orphanage, so long as its children know not God their Father; and all wisdom and knowledge is only more bewildered darkness, so long as you have not taught them the fear of the Lord. Not to be taken out of the world in monastic sorrow, but to be kept from its evil in shepherded peace, should be the real aim."

The Queen has presented a copy of each of her books, with Her Majesty's autograph, to the London Temperance Hospital, Hampstead-road, for the use of the patients.

The Society for Promoting Industrial Villages, having for its Vice-Presidents the Earl of Shaftesbury, the Earl of Aberdeen, and Mr. S. Morley, M.P., is pushing on its scheme for providing occupation in rural districts for those who are suffering from the overcrowded condition of London and other large cities and towns. A co-operative farm has just been started near Farnham, Surrey, to be called Craig Farm, which is to be devoted to market-gardening, fruit, and dairy farming, the labourers to be paid by sharing the profits instead of receiving wages. Other industries are to be introduced, such as stocking and jersey-weaving, knitting, and dressmaking. The creation of peasant proprietaries of this kind seems to have in it an idea of great practical utility, and its result, in this trial of its success, will be watched with much interest. The Society is busily employed collecting information with the purpose of widely developing the plan.

The Church of England, as represented in the metropolis by the London Diocesan Council, is about to make a new effort on behalf of young men, with a view to their moral and social welfare. Central offices have been obtained at Charing-cross, and a Fund started to carry out plans for forming local institutions in different localities. The importance of zeal and earnestness in such directions as this cannot be over-estimated; it is true, as the Duke of Westminster says in a letter published in various journals last week, that "in our youth lie the nation's strength or weakness to-day, and its hope or fear for to-morrow." Too much cannot be done in town or country to win the young for Christ, and to help them to escape the vices and allurements which beset them on every hand.

A religious service was held in the Literary Institute, Edinburgh, on the evening of Sunday, the 21st ult., at which, after singing, reading the Scriptures, and prayer, a sermon or lecture was delivered by Mr. Henry George on "Moses." After asserting the Divine inspiration of the great lawgiver's teaching, the lecturer proceeded to show that not the protection of property, but the protection of humanity, was the aim of the Mosaic law. Its sanctions, he said, were not given to securing the strong in heaping up wealth, so much as preventing the weak from being crowded to the wall. There is an important element of truth in this way of looking at the subject, and one which Christian ministers and teachers must not leave in the hands of political agitators to expound.

The cause of the poor and the support of the weak always evoked the sympathy of the Lord Jesus in his ministry among men. He looked upon rich and poor with impartial eye, and vindicated the just rights of both, but He made the former feel that considerate regard of the latter was essential to his service and discipleship. No lesson is more needful now to be learned by the Church which bears his name, than that of dealing with the destitute and unprotected classes of society in his spirit and as taught by his precepts. The political side of such questions is not the first one for Christian men and women to consider; there are higher considerations, based, not upon needed reforms in human laws, but upon Divine laws at once perfect and irrevocable, and needing no reform.

A brief memoir of the late Mr. Daniel Cooper, for many years well known as the devoted secretary of the Rescue Society, has been written by Mr. J. M. Weylland, with an introduction by Mr. George Williams. It is published at this office, price 1s.

A correspondent writes on the great prevalence of the sin of lying, urging the need for its more faithful rebuke. There is a tendency among many even who profess to be Christians to condone or excuse the practice; lies are called stories, fibs, &c., while in trade a terrible lack of truthfulness prevails, and is pleaded for as essential to success. It is needful to call attention to the Word of Truth, which asserts that "lying lips are an abomination to the Lord," and that the devil is "the father of lies." In days when there is strong temptation to depart from the law of truth, we have cause to pray to God that He would "keep the door of our lips."

The latest issue of the White Cross series of tracts, written for men only, is entitled "Damaged Pearls," and forms a most powerful appeal to working men on the subject of purity. It presents the Scriptural as well as the social aspects of the question in strong and forcible terms, and ought to be circulated broadcast among the class to whom it is addressed. Ministers, in rural districts especially, should read Miss Hopkins' racy and vigorous tractate, and then do their utmost to distribute it to all who come within their reach. It is published at one penny, but fifty or more copies may be had of Messrs. Hatchard's, Piccadilly, at half price.

Religious liberty in Turkey is again threatened, and treaties guaranteeing freedom to worship God according to conscience are being broken by some of the authorities. A letter has appeared in *The Times* and other journals within the last few days calling attention to the imprisonment of a Turkish teacher, with his family and pupils, fifteen in all, on account of their intention to openly profess Christianity, and seek instruction in a Christian land. The Turkish Branch of the Evangelical Alliance has taken up the matter, and the Secretary of the British Branch has done well to give publicity to the facts, so that the authorities in Constantinople may know that any infringement of rights secured to Christians within their jurisdiction will call down general censure, and lead to strict inquiry. The facts in this case go far to show that a bitter hostility still prevails to the cause of religious freedom, and that there is need for carefully watching over its interests in the East.

We hear a great deal of the stern necessities of the poor and uneducated classes, but what shall we say to the following appeal "for larger means to alleviate the distress which too widely prevails amongst the clergy and their families":—

> "There are not less than 4000 beneficed clergymen with incomes varying from £100 to £200 a year, and 5000 curates whose annual stipend averages about £135. When it is considered that most of these gentlemen are married, and have children to bring up and educate as ladies and gentlemen, the miseries entailed on those who have not ample private means can better be imagined than described, and it is quite impossible for such to make any adequate provision for the widows and children whom, at their death, they may leave behind."

If these clergymen and curates are necessary, they ought to be adequately paid out of the funds of the Establishment; such appeals are surely unworthy of those for whose benefit their services are required.

The Daily Telegraph on Christmas Day commented on this subject, suggesting that the principle of Redistribution, the settlement of which has given us such a quiet political Christmas, might also be applied to remedy the inequality of position prevalent in the clerical and other professions. Our contemporary says:—

> "There is not any room for doubt as to the comfort and joy which would be brought to the starveling curate of a densely-populated mushroom city in our manufacturing districts if he received tidings that his stipend of a hundred and twenty pounds a year, without board or lodging, was to be supplemented by a further hundred or two cut off the fat living enjoyed by one of the country clergymen of the district. There are said to be twelve thousand livings in the possession of the Church of England, of which more than a quarter are the private property of various noblemen, gentlemen, and ladies scattered over the country. Some of them, however, are only 'livings' in a figurative sense of the word, as it would require a man to be either a bachelor, a miser, or a millionaire to live in them and off them."

The writer further hints that Nonconformity, in some of its branches, might also follow suit in starting a scheme for equalising ministerial incomes. In all sections of the Church "the labourer is worthy of his hire," and by some means all who faithfully toil in the vineyard should at least be placed beyond indigence and the need of public appeals on their behalf.

A great evil, productive of serious harm to the spirituality and moral influence of the churches, is that of bazaars conducted on principles of carnal policy and worldly show. Dr. Blaikie, at the Tron Church, Glasgow, a few weeks ago, read a paper on "Current Modes of Raising Money for Church Objects," in which he pleaded strongly against this practice, as involving trouble, expense, and greater evils associated with it. It is well that the employment of lotteries and raffles in connection with these sales should be put down by law. But it is passing strange that Christian principle should not be sufficiently strong to banish them from circles in which it should surely be paramount.

In the course of the discussion raised on Dr. Blaikie's paper, Mr. Howie said it was scandalous that there should be so little sense of the duty of Christian giving that the Church should have to resort so much to the ways of the world in raising money. It is here that one great secret of the mischief is found, the duty and privilege of laying money at the Saviour's feet is not realised by the bulk of his professing people. The spirit of David, and those who responded so heartily to his appeal in preparing for the Temple, needs to be awakened in the Church of to-day. Money is too much loved for its own sake; and the principle of trust in God for temporal things requires fresh assertion and wider development. Happy is it for all who have learned to say, as they give freely of their substance, whether it be little or much, "All things come of Thee, and of thine own have we given Thee."

ST. JOHN'S MISSION, SOUTH SHIELDS.—A fortnight's Gospel services have been held in connection with this Mission by Mr. C. E. Davidson, with blessed results. Not only have the workers been quickened and refreshed, but many have professed their acceptance of Christ, and their desire to be his.

MR. CHARLES INGLIS has been holding most successful meetings in Brockenhurst and Portsmouth. The Bible lectures in the afternoons have been attended by Christians of all denominations, and have proved seasons of great spiritual profit. The meetings for the unsaved have been wonderfully owned of God in the salvation of souls.

AT THE OLD YEAR'S GRAVE.

THERE'S a wail on the wind coming in from the sea,
  There's a drapery of death on the sky,
While we follow the hearse of the old dead year
  To the grave where his fathers lie.
There's a whisper "O bury him deep, deep, deep—
  Though the old man is not to blame—
We would have his bones nevermore unearthed;
  They would speak of our sin and shame."

But no sepulchre hewn in the rocks of time
  Can be locked on the sins of a soul,
Which are written above in the books of heaven
  And recorded in memory's scroll;
Yet a grave has been opened for human sin—
  And this hour, by the dust of years,
Our God shall inter, in the Saviour's tomb,
  All our black soul-stains and our tears.

There's a swell on the ocean of love to-night,
  And, upborne by the healing tide,
Our dissolving hearts are laid low to weep
  At the feet of the Crucified.
Unto Thee who hast borne with us through the past,
  Who now buries our guilt and fears,
We commit our souls to be purified
  And be guided through future years.

Donemana, Ireland. J. K.

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IRISH EVANGELISATION SOCIETY.

YOUR readers will be interested to hear that in the midst of so much that is sad and distressing with regard to Ireland, it has pleased God, during the past summer, to move in the mightiness of his grace in many places, and by the power of the Gospel preached by our Evangelists, to bring out clearly for Himself a great number of precious souls.

At Monaghan, Glasslough, and Newbliss, in the county Monaghan; at Caledon, Hintona, and Cookstown, in the county Tyrone; at Glarryford and Ahogill, in the county Antrim; at Maheralin, Warrenpoint, and Mourne, in the county Down, remarkable awakenings have taken place, and in each of these places a very considerable number have found Christ, and, as a result, in many of them Christian Unions, Young Men's and Young Women's Associations, Union Prayer-meetings, and Bible-classes amongst the converts have been formed, and attest a great and real change.

A few of those who have received the Truth were Roman Catholics who were known to us; many other Roman Catholics attended the meetings.

Besides these, Missions have been held in more than one hundred other places with more or less result of conversions in each, but in these places meetings have continued from six weeks to two months in each, and with crowded attendances to the close, varying up to 1200 people, and the whole locality has seemed to be moved.

We have been induced by the number of open doors to increase our work this year and the number of our evangelists, and we have had five tents busy all the summer; the result is, as we reach the end of the year, that we find our means very far short. We were enabled to begin our work in 1884 with a small balance. We need nearly £500 to balance our accounts for last year, and think it right to tell your Christian readers of the fact. Those who have looked into our accounts will see that the money goes entirely to the work with a minimum amount of establishment charges. As long as it pleases the Lord to use our agency as He has done, and is doing at present, we can confidently say that this work is a good investment of money in the Lord's cause. We need, besides the above, about £200 for tents for this year's work.

Yours faithfully,
Dundalk. JAMES BARTON, Hon. Sec.

MORAVIAN MISSIONS.—The London Association in aid of Moravian Missions (29, Ely-place, Holborn, E.C.), are circulating an earnest plea for help in the varied branches of their excellent work. We hope many of our readers will send to the Secretary, Rev. J. Henry, for a copy of the appeal, and give it their prayerful consideration.

ARABS AND KROUMIRS.

ON leaving Batna some startling reflections were forced upon us, for we were rapidly proceeding by the force of steam on iron rails, whilst coming from an opposite direction were caravans, passing in succession, and at intervals camels, horses, asses, goats, identical with scenes in the Book of Genesis: the unchanging customs of nearly 4000 years, side by side with our modern civilisation. At a short distance from the snorting engines, those patient camels wended their way, plodding slowly, a principal feature in the forty caravans we passed.

The old folks and delicate women rode the camels, seated on abundant furniture; some ladies, more distinguished, in scarlet, or other coloured palanquins, with young children and household stores. Children, lambs, and young goats packed together promiscuously, with their various heads peering over the paniers slung on camels' backs. Fine, swarthy men, and frisking boys marched by their side, as well as some of the women unveiled, their hair in enormous black plaits at the side of the face, earrings as large as saucers, dressed in thick, coloured muslin. Quick-witted women! they perfectly understood my wife's sisterly salute, in waving her handkerchief from the carriage window. They smiled, showing their ivory teeth, and waved their hands in return.

How all the minute details of nomad life in the Bible are reproduced here, for the flocks went at a slow pace for the reason given by Jacob to his brother Esau, "My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should over-drive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir."—Gen. xxxiii. 13, 14. They were on their way to the Sahara to gather in their harvest of dates, whilst some of their number were left behind in their black tents, and their camels at pasture, in order to sow seed corn on their lands in the Province of Constantine: thus sowing and reaping go on at the same time.

How to bring these multitudes of nomads het light of salvation has occupied our thoughts, and we resolve it in this way. It is possible to visit them in their gourbis and tents when sedentary, spending the summer on Algerian plains, and for a young man, with the enterprise of Borrow in Spain, it would be possible to mix with them there, and then with his camel and tent to accompany the caravan in its migrations, and set up his tent when it rests, adopt the bournous, learn their Arabic, and in fact identify himself entirely with them. His medicine chest and an accordion would work wonders. Mr. Ogle has set the example, and had pleasant intercourse in this way, camping with tribes on the Satavouri mountains of the Atlas in the Province of Oran.

He says, "It is sunrise, and the orb of day here looks upon a scene such as the world scarcely furnishes in more striking characters. In the evening I had pitched my tent at a distance from an encampment which I descried in the valley, when the Arab sheik, dressed as for a visit of State, accompanied by the elders of his tribe, visited my little camp. He begged me to come to his tent and to put myself under his protection, assuring me it was dangerous to remain solitary and unguarded; or offered me, if I refused this, to send two of his tribe as guards during the night. I assured them I had no fear to remain alone, and preferred my solitary bivouac. Were they not, in fact, the very persons against whom all had so emphatically warned me? At last, however, I yielded to their pressing and truly courteous entreaties, suffered them to carry my goods into their douair, and pitched my little tent with my own hand in the place indicated—the centre of their circle. It was a beautiful sight that douair among the mountains of Algeria. The circle of large black tents around the numerous herds of many-coloured cattle with sheep and goats; the tall Arabs walking about like sheeted ghosts folded in their bournous—some black, some white. My little tent in the midst of their encampment with a bright light shining through its white canvas. I often wished a Landseer pencil could picture in panorama the scenes I for the first time now witnessed. It is still the mode of life adopted by a large portion of the family of man."*

Proceeding on our journey eastward, we rested at Souk Ahras, or Jebeste, the birthplace of St. Augustin, and the Railway being now finished to Tunis, we passed through a lovely country with a succession of abrupt, well-wooded hills, till we came to Sidi-el-Hemessi, in Kroumerie. The Kroumers occupy the N.W. angle of Tunisie, from La Calle and the Island of Tabarca, in the Mediterranean, to near Roumel-Souk, a French fort on the west border, Fernana on the south; on the east, extending to the Tunis tribes of Makna, Amdoune, and Chekia. They are of Arab and Berber origin, for the Berber tribes, Masmouda and Auriba, became mingled with their Arab conquerors, who compelled them to admit them into their midst. The Arabs imposed on the conquered race their customs, language, and laws, whilst on the other hand they adopted the Berbers' sedentary mode of life, but their language has now become a rude *patois*, a mixture of Arabic and Berber. Few know how to read and write, most live in tents and gourbes, in the immense cork and oak forests of their mountains. They have some magnificent rivers, with water in nearly every season. There is a very famous market at Fernana, on their southern side, another at Tabarca, and two on Algerian soil, at the mine of Oum Teboul and at Roumel-Souk.

The Europeans who penetrated Kroumerie before the war, in order to traffic in cork, preserved a favourable souvenir of their intercourse with the people; their savagery has been greatly overrated; they can turn their hands to almost any kind of employment—some are engaged on the railway, keeping it in order, holding a flag, and even taking charge of a small station, and an employé told us of abounding hospitality he had received from them since the war, and he is much attached to them. Before 1830 both the Turks and the Bey of Tunis had successively endeavoured to make the Kroumers submit to their authority, but their troops were completely defeated, and they never attempted another encounter. If they dared pass Fernana they paid the taxes with powder and lead, whilst the French lately have only succeeded in doing so with great difficulty. Their country extends 35 kilos by 20.

It is earnestly to be wished that something could be done for these nineteen fractions of the Kroumirs, to evangelise them, approaching them from La Calle and Tabarca on the north, by Oum Teboul and El Aioun on the West, and by the important market of Fernana on the east.

I have before me the notes of a distinguished English traveller who this year passed from La Calle and Tabarca through the Kroumir country to the Marble Quarry of Oued Melez on the railway. He says: "For picturesque beauty the country to Ain Draham can hardly be surpassed. All the Kromairs seemed to have a kindly word or a salutation for us as we passed. It is impossible not to be struck by the extraordinary results which have followed the French Protectorate in this once inaccesible region; admirable roads have been made, or are in course of construction, in all directions." There is an hotel at Tabarca, and an old Castle of Charles V. very picturesque, resembling one of the finest castles on the Rhine; and Roman ruins abound on every side.

After leaving the Kroumir country the vicinity of the railway becomes flat, with hills at some distance on each side, till we arrive at Tunis.

Yours in Christ,
Tunis. GEO. PEARSE.

CIVIL SERVICE PRAYER UNION.—The annual Report of this Mission shows that the number of members is now upwards of 600. Meetings are held at regular intervals in London and in several other towns. Weekly union in private prayer is the backbone of the Society. It is open to all ranks of the service, and both sexes.

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* "LIFE OF REV. J. F. OGLE," by DR. J. A. WYLIE. *Longmans*, 1873 p. 47.

THE FALSE AND THE TRUE IN ITALY.

THE FALSE.

TO-DAY is the Festa of the Immaculate Conception, and the great cathedral of St. Petronio, Belogna, is crowded. The altar is ablaze with candles, the apse is filled with orchestra and chorus. Multitudes of priests flit here and there, while the Archbishop sits solemnly on his throne. The image of the Virgin Mary (life size) has been removed from its place at the side chapel, and now stands high above the high altar. But after about an hour of orchestra, and chanting, and bowing, a movement is apparent among the priests. At last the image is seen to shake, and then to move, slowly at first, down, down, till it is on the shoulders of four stalwart bearers.

The procession is formed, every one with great lighted candle; hundreds of priests first, then the image, carried shoulder-high, slowly, and the Archbishop following, and distributing benediction to the kneeling people. The procession moves down one side of the dark cathedral, the tapers now casting a glare of light all round, for an almost endless troop of laymen join, each with a candle six feet long in hand. After making the passage down the church, the image returns up the centre, to its place on the high altar. After a little more orchestration and bowing, it is again carried through the kneeling thousands to its own side shrine, where it is raised to its pedestal by a theatrical arrangement of moveable platforms. And so amidst these deluded thousands, this great idolatry was unblushingly promoted by the Church of Rome in this year of our Lord, 1884.

THE TRUE.

What a contrast, to find myself in the Evangelical Church in the evening. Signor Girola, the evangelist of the Free Italian Church, preached a most earnest sermon to a very attentive audience, alluding to the festa of the day, and proclaiming Jesus as the sole name whereby we must be saved. The cause of Gospel light has met with strenuous opposition from the priests; the Bible introduced into families is denounced, and frequently burned. But a strong and united Church has been formed, every stone dug out of the rubbish of Popery. There is also a good Sabbath-school. It is a sample of many similar "lighthouses" which the Free Italian Church has established in Italy, where the light of the true Gospel is held aloft, and where its gracious invitations are proclaimed and lovingly pressed by converted Italians on their own fellow-countrymen.

This good work is probably soon to be further strengthened by a cordial union between the Free Italian Church and the ancient Waldensian Church; a union which will probably absorb all that is good in the numerous English and American missions, and thus present to Italians one Church to which they can point when confronted by their opponents' assertion of the unity of Popery. Under the earnest and judicious councils of such tried friends of Italy as Rev. John R. McDougall, of Florence, and Rev. Signor Gavazzi, along with other sincere and able Italian ministers (not so well known in Britain as their merits deserve), there is much cause for hope in the future of evangelical work in Italy. WM. MARTIN (of Glasgow).

Bologna.

RELIGIOUS FREEDOM IN THE RURAL DISTRICTS.—*The Echo* recently describes the following, as having happened in a village in the Midlands close to one of the great lines of railway:—On a certain Sunday in the late autumn two young men went over from a neighbouring village to hold an open-air service, and at its conclusion a man who happened to belong to the Labourers' Union opened his cottage for a prayer-meeting. The village publicans set on their customers to interrupt the meeting, and the man who offered hospitality to the preachers received notice to quit. Twice subsequently meetings were held and were put down. The man who opened his cottage informs us that the rector of the parish himself went to his landlord and asked him to evict the tenant, and promised to pay the rent if no other tenant was forthcoming. Even eviction is not sufficient punishment. The daring criminal in question gets his living as a coal agent. Accordingly his enemies have taken to sending for coal, and selling it retail at cost price.

THE WOMEN OF INDIA.

IN a recent address in St. Andrews, N.B., Rev. Dr. C. VALENTINE, of the Agra Medical Training College, spoke of the difficulties of the mission work among women in India. It is the fashion now-a-days, he said, in some quarters, for would-be wise men to exalt the religious systems of the East, and hold them up to us for our imitation. Wading through cesspools of nonsense and impurity, a few bright gems may be found in the teaching of these systems, but they are all the more apparently bright by reason of their dark surroundings.

Hindu and Mahommedan ideas concerning women are very low and degrading, while their treatment of the weaker sex is most insulting and barbarous. Amongst the Hindus the birth of a female child is looked upon as a misfortune and disgrace. One of the most common forms of abuse among the natives of India is, "You father of a daughter!"

Among some of the difficulties arising from custom, that obstruct the path of the philanthropist and the Christian, Dr. Valentine first referred to early marriages. The terrible Zenana system is another of the obstacles that stand in the way. It is calculated that out of the 130 millions of women in India, fully one-third of them are shut up in Zenanas. The late Maharajah of Jeypore was one of the most intelligent of men and enlightened of rulers amongst the princes of Rajpatanee. Yet it was a boast at his Court that no European had ever looked upon the face of a Queen of the house of Jeypore. I was at one time very hopeful that the custom would be broken through, but that hope passed away; and in point of fact, no Eastern lady, up to the time I remained in that State, ever looked upon the face of a Queen of Jeypore. The custom of the Court ruled the Zenanas of the noblemen of the State. On more than one occasion ladies have been taken into what was said to be the Zenanas of some of the noblemen, and interesting accounts of such visits have reached this country, to tickle the ears of the inexperienced; but, to my certain knowledge, these ladies were actually never admitted into the Zenana proper, nor did they see the wives of the chiefs, but a very different class of women indeed.

Very many of the Zenanas of the high caste Hindus, and aristocratic Mahommedan families in the North-west Provinces of India and the Punjab, are as closely shut against the ordinary Zenana visitor as ever they were. While we are profoundly thankful for the openings vouchsafed in so many instances, we must remember that there are still many shut against us. I should look upon this state of matters as particularly distressing, but for one circumstance, that medicine, through Medical Missionary Women, has been the means of opening the very closest and most exclusive Zenanas in India.

Another obstacle to mission work is caste. When a lady does get entrance into a Zenana of a high caste family she is very forcibly reminded that she is looked upon as an unclean one. Another obstacle is that the people do not wish to have their females educated. Even the intelligent portion of the native community in Northern India look upon the education of girls with indifference and distrust. Some of them object to it because there are no suitable books for them to read. The indigenous literature of Hindustan is full of the most objectionable matter, both in poetry and in prose. This is an objection which the Christian Vernacular Education Society will soon make impossible, as it is preparing most suitable books for Zenana reading. Deprived of all intellectual pursuits, the times of the Zenana women are painfully monotonous. In the higher classes they spend their time in the veriest trifles, or worse. They are perfectly ignorant of the commonest objects with which our children are familiar.

All of these poor creatures are intensely ignorant of everything that is necessary to their own comfort and that of their families, in health; they are totally ignorant of everything relating to sanitary matters. To these Zenanas can oftentimes be traced the origin of epidemics that annually set whole cities and tracts of country in a blaze, and result in the death of thousands upon thousands of individuals.

Dr. Valentine related some cases that had come under his own cognizance, as showing the fearful suffering and neglect that arise from the absence of any proper medical skill and treatment in the Zenana arrangements. He then described the work of the Agra Medical Missionary Training Institution, for the training of native Christian women in medicine.

The condition of our suffering sisters in India, as described by Dr. Valentine and other earnest workers, is more than sufficient to call out the sympathy, prayers, and assistance of Christians in this highly-favoured land. We most heartily recommend the Institution, of which Dr. Valentine is the founder and head, to our readers. Mr. White-Millar, 16, Regent-terrace, Edinburgh, is the hon. secretary and treasurer in this country.

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MISSION WORK IN WEST AFRICA.

SIR,—You will be glad to know that THE CHRISTIAN has been read with much profit in Lagos, one of the Church Missionary Society's stations on the West Coast of Africa. I have, during the pass twelve months, been sending it to my long-known friend, the Rev. James Johnson, who is a native educated in Sierra Leone in connection with the Church Missionary Society, the pastor of the Breadfruit Church, Lagos. In acknowledgement he writes to me, and says:—

"You will, I am persuaded, be pleased to know that the paper, THE CHRISTIAN, which you have sent to me, has been very helpful. Besides the good I get from it for myself, it was very serviceable during the revival meetings I had in connection with the Breadfruit Church, between January and June 5, when we had our thanksgiving meeting. Several copies supplied me with ideas as to the way such meetings might be conducted. The people were addressed in numbers large or small according to their sexes and ages; sometimes we had combined meetings.

"The result of all our efforts was that about 270 men, women, and children came up at our thanksgiving meeting to return thanks to God for the blessing vouchsafed to them during the meetings held for conversion and revival. Several confessed they had been, although communicants, entire strangers to forgiveness (or a conscious sense of it), conversion, and regeneration. Their testimonies, and those from many of our school children, were satisfactory. We, however, look more to the testimony of a walk with God in our daily life amidst the temptations and difficulties to which our spiritual life is subjected. God be praised for what he has done! Our meetings were limited to the Breadfruit Church, though members of other Churches, uninvited by us, sometimes attended."

There is a letter in the *Church Missionary Intelligencer* for December (page 762) from Rev. C. H. V. Gollmer, an English missionary, who gives particulars of the work of grace at Lagos. I quote one remark from it: "You have no doubt heard of the blessings resting upon the Rev. J. Johnson's work, and I feel it is like a wave of blessing passing over from Breadfruit.

Yours sincerely, H. TOWNSEND.

5, *Friars'-walk, Exeter.*

THE BRISTOL NURSERY for HOMELESS INFANTS is in urgent need of help to enable the Committee to pay for altering and furnishing the large and suitable house to which it was removed in January of this year. The work has grown so rapidly that it has been impossible to secure regular public support. The present household numbers fifty-one, and includes thirty-two children and thirteen mothers; thirty of the latter, who have been befriended, are known to be doing really well in service, or employed in the Nursery of the Home, where a real spiritual work is going on. The blessing which God has given to the work in little more than two years has been marvellous, and the Committee look to Him now for help, that they may enter on the work of the year owing no man anything; £150 is needed.

MISS MARRIOTT, Secretary and Treasurer.
Oldbury House, St. Michael's-hill, Bristol.

Messrs. FULLERTON & SMITH in IRELAND.

(From our Correspondents.)

BALLYMENA.

SMALL towns in the North of Ireland are hard to move at any time, and yet of late the almost impossible has been accomplished by Messrs. Fullerton and Smith. Two Sundays ago I saw people tramping their way at eight in the morning through several inches of snow to hear them sing and speak in an old deserted Unitarian Church. I was glad to find these two devoted men inside such a place, for we know quite enough of them to assure us that Jesus would be lifted up as the Saviour of sinners.

We feel sorry, when such a foothold as this has been obtained in a country where the priests have such influence over the people, that these dear brethren could only stay in our midst two weeks. The Protestant Hall was used for the evening meetings, being much larger than the Unitarian Church, which is now being used by the Y.M.C.A. of Ballymena. The power of God was very manifest in the hall, and many among these large audiences were led to trust Christ.

One influential lady opened her drawing-room for the upper classes, and in response to her invitation the room was quite filled. Mr. Fullerton spoke with great power, while Mr. Smith's solos, accompanied by Mrs. Fullerton on the piano, were much enjoyed and appreciated, especially that sweet Gospel song by Miss Havergal, "Nothing to pay."

On Saturday afternoon Mrs. Fullerton held a special meeting for mill girls, and it is most cheering to record that several of them found the Saviour at that meeting.

LONDONDERRY.

Though business is dull, Derry has been quite a scene of activity of late, for this has been the week for celebrating the siege of the city. Lundy, the traitor, has been suspended by a chain from Walker's Monument, and the effigy publicly burnt on the city wall. But though Derry resisted the siege 200 years ago, it is a hopeful sign to find the hearts of the inhabitants all not closed against the Gospel when preached in the language of the people, for I can speak as a spectator at the meetings being conducted in the largest hall in Londonderry by Messrs. Smith and Fullerton, that what was true of the Master Himself is also true of the evangelists, viz., the common people hear them gladly. The hall has been crowded to hear them, and that on a Saturday night.

Of the good accomplished by these men I cannot do better than give the experience of a traveller as related by himself. He said:- "I was doing business a few weeks ago in Belfast, and spent an evening in St. George's Hall, hearing Messrs. Fullerton and Smith. I received such a blessing to my soul that it was like a new conversion. Two weeks ago I was in Ireland again. I heard the evangelists had gone to Ballymena. Determined on a second blessing, I posted off to spend a Sunday with them. My disappointment was great to find they had gone to Derry. During the week I worked up that way, and arranged to spend the following Sunday in Londonderry. With a heart full of joy I entered the city, for during the week I had a narrow escape from death. Standing on the platform at a railway-station, just as a goods train was passing through, my foot slipped and I fell across the line. Two powerful workmen who saw my danger made a rush at me, and both grabbed me by the neck just as the wheels were about to sever my head from my body. I cannot tell how thankful I felt to God for the sake of wife and family in England for the miraculous escape.

"In Derry I commenced to work amongst the travellers. I found one man who had during the week proved the drink to be to him a temptation and snare. I spoke of the Mission going on then in Derby, and he with two others gave me their promise to attend the meetings. My friend renounced the drink, and put on the Blue Ribbon, and, best of all, while he and his companion listened to Messrs. Fullerton and Smith, their hearts were opened to receive God's truth, and I have every reason to believe they left Londonderry having fully decided for Christ."

JAFFA MEDICAL MISSION.

MOST of our readers have probably heard of the very blessed work begun and carried on at Jaffa by Miss Mangan and other Mildmay Deaconesses. It comprises a Medical Mission, attended weekly by an average of nearly 300 patients, and a hospital where eighteen sick and dying ones are constantly under Christian care. To all these —in-patients and out-patients, Jews, Turks, and Christians alike—the truth of God is plainly and lovingly spoken in the Arabic, which is the common tongue of most of them

Much blessing, both to bodies and souls, has been vouchsafed; but the hospital, mission-room, and dwelling, all comprised in one crazy native building, are far too small for the work, besides entailing endless expense for repairs. Miss Mangan has therefore decided to build, and has purchased an adjacent plot of ground for the purpose. Her recent visit to England was partly on account of ill-health, partly with the hope of collecting funds for the building. Since her return, she writes, overwhelmed with thankfulness and joy, that contrary to all expectations and predictions, full permission has been granted by the Turkish authorities to build. To any one who knows anything of the ordinary course of business among Turkish officials, the whole matter is indeed an astonishing instance of God's overruling power, and an earnest of his future blessing. We trust that many of our readers will contribute towards the building and maintenance of the new hospital, which, instead of the present eighteen, is designed for fifty beds.

Help towards the building fund or general Mission expenses will be thankfully received by Mr. J. E. Mathieson, Conference Hall, Mildmay-park.

ENGLISH GOVERNESSES IN PARIS.

A MEETING of those interested in Miss Pryde's Institute and Home for Governesses in Paris was held recently in the hall of St. George's Church, Edinburgh. Lord M'Laren presided. In opening the proceedings, he made special reference to the good such a Home was likely to serve in a city like Paris. Fluency in French—and in French acquired in France—was increasingly demanded as a qualification in governesses. To the ladies who went to Paris to acquire such knowledge, and who had not too much money to spare, Miss Pryde's institution was a valued home.

Miss Pryde next spoke, and gave an interesting account of her work. She had gone, she said, to the French capital after the war, and had seen the difficulties which governesses and girls had to encounter, and the struggle they often had to educate themselves. She opened the Home about four years ago with only one Scotch girl; there were now forty girls in it. There were two branches of the work—the Institute, at which was kept a free registry for governesses seeking situations, and through which pecuniary aid was afforded in special cases; while at the Home was provided, at a cheap rate, board and lodging, combined with family life and home care, with French lessons gratis.

The high rents and price of food in Paris, and the moderate charge made at the Home, with the varying number of inmates, as yet rendered it impossible for the Home to be self-supporting, though it was to be hoped it would soon be so. Governesses who had studied for some time in the home were now obtaining much larger remuneration in England, and from the girls scattered over every part of the world they had many grateful tokens of remembrance. She regretted that among the classes in this country who employed governesses such work as they were doing in Paris was so little understood.

By the extension of their work the Home and Institute had got into debt, and it was that fact which had brought her to Scotland at this time. She was anxious to clear off a debt of £500, and she trusted that her efforts to do so would not be disappointed. Rev. Dr. Gray spoke from his own personal knowledge of the Institution, and moved a resolution expressing approval of the objects of the Home, and of the way in which these had been carried out, and hoped that it might receive the support of the ladies of Scotland, and especially of this city. Professor Blaikie seconded the motion, which was cordially adopted.—*Daily Review.*

In a paper on "The Effects of Inebriety on the Local and Respiratory Organs," in the rooms of the Medical Society of London, Chandos-street, Cavendish-square, on Tuesday afternoon, Jan. 6, at four o'clock, Mr. Lennox Browne will relate the experience as to alcohol of over three hundred professional vocalists.

FORGETTING—REACHING FORTH.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 13, 14.

SLOWLY, silently, one by one
The stately years pass ever on;
Sweeping along in their solemn train
Hours that can ne'er be mine again.

See how their spectral forms are clad
In robes of memories sweet and sad;
Shining gems and glittering gold,
Sparkling amidst each sable fold.

Have ye no story, O solemn years?
Tell ye no tale of repentant tears,
Shed o'er shortcomings that God knows best?
Ceaseless heart-longings for sinless rest?

Have ye dark records of work begun,
At the world's bidding left all undone?
The sacred banner of God laid low
At the scornful feet of his bitter foe?

Years!—sad years! your averted eyes
Half veil the story that in them lies;
For this dark mystery read aright
Would startle my soul into wild affright.

. . . . . .

Sweeping down, like a sun-lit flood,
Streams the glory of Jesus' blood;
And scattered before its resistless roll
Are the dim, dark spectres that haunt my soul.

Never again shall those misspent years
Darken my life with their shadowing fears;
For, blotted out by the precious blood,
My soul is at peace with the past and God.

Henceforth the years are God-lent wings,
To lift my soul to the King of kings;
Folded for ever in timeless rest,
When I nestle for aye on his Father-breast.

Eva Travers Evered Poole.

OBITUARY.

MRS. DR. MACLAREN.

THE death is recorded of Mrs. Marion Maclaren, wife of Rev. Dr. Maclaren, of Union Chapel, Manchester. Having caught cold, feverish symptoms were manifested; her condition became rapidly worse, pleurisy in a dangerous form having set in, which terminated fatally on Sunday week. Her loss will be greatly felt by the members of Union Chapel, as she was an active and hearty worker in nearly all of its departments. She was especially interested in the ladies' missionary societies, and in the different branches of Temperance work, notably the Band of Kindness.

REV. W. LINDSAY ALEXANDER, D.D.

On Saturday week Rev. William Lindsay Alexander, D.D., died at his residence at Pinkieburn, near Edinburgh, at the age of seventy-six. He had held pastorates in Liverpool, in North College-street, Edinburgh, and afterwards of Augustine Church, of the same city. He was principal of the Theological Hall of the Scottish Congregational Churches, an examiner in philosophy at St. Andrew's University, and a member of the Old Testament Revision Company. He was author of a large number of theological works.

REV. W. COOKE, D.D.

On Christmas Day, at his residence, Burslem House, Forest-hill, London, this celebrated minister of the Methodist New Connexion passed peacefully away, in his seventy-ninth year. Up to the middle of the present year he continued in labours more abundant, both literary and ministerial. While from home on a preaching tour in August he was seized with illness which completely prostrated him. He so far rallied, that after six weeks he was able to return home, only, however, to seclusion, feebleness, and gradual decay, ending in death. With intellectual powers of uncommon force and breadth, holding firmly all the great principles of evangelical truth, with a fine presence and commanding oratorical abilities, he gave himself with enthusiastic fervour to the defence and proclamation of the Gospel, and has exerted an ever-growing influence upon Methodism in all lands, and upon the Church at large.

WEST-END MISERY.

MANY persons suppose that almost all the poverty and misery of London life are to be found in the East-end. Such ideas would quickly be dispelled were these persons to wend their way on some leisure Sunday to the Gray's-yard Ragged Church and Schools situated in James'-street, Oxford-street. There every Lord's-day afternoon from 300 to 500 tramps and casuals, both men and women, are gathered together to a Gospel service. Visitors on such occasions would witness a scene that could not fail to evoke in their hearts feelings of mingled surprise and compassion; may be they would return to their homes with a rekindled zeal, and a holier determination than ever to "work while it is called to-day."

On a recent Sunday a larger number than usual were assembled for the appointed service. One could not but be struck with the perfect order and quiet in a meeting composed of such rough characters. They sang the hymns from *Sacred Songs and Solos* with manifest pleasure. Painful indeed was it to learn that among those assembled were to be found, in no way distinguishable from the rest, a former physician, an army officer, an undergraduate, and even a preacher. Whether the truth or the tea attracted them, all listened with hushed attention to the Gospel message.

Much interest is imported into the service by getting the men themselves to read verse by verse the selected chapters. Well-worn Bibles are distributed among them, and thus they both *see* and *hear* the wonderful works of God. Mr. Gough, who chiefly conducts the service, has the right knack of dealing with his audience, and evidently believes that there is a latent power in God's Word which will do its own work. While tea was preparing a Gospel solo was effectively sung by Miss Habershon, and a brief address given by a friend present.

Cups of tea and hunches of bread were then handed round to the poor creatures. It did not seem a luxurious meal for such hungry people, and we heartily wished they could have had twice as much. So they might if the good friends who provide the refreshments were more liberally supported in their beneficent work. But the treasurer is already £200 out of pocket, and the half-starved casuals must be content with a limited supply even of tea and bread, because of the lack of funds.

But see these ladies and gentlemen who come "from the squares," as one of the men told us: what are they doing? They are going among the throng, and speaking to them one by one about the Saviour. In this way the tea-meeting becomes a kind of after-meeting, where cases are tenderly dealt with by personal converse; in these quiet seasons many a hard heart is broken, and many a broken heart is healed. Mr. Gough and his helpers rejoice in knowing that many real conversions to God have resulted.

A service is likewise held each Sabbath morning at 11.30, attended by "a hundred of the most destitute poor to be found in London;" at the close, a pound of bread and some coffee are given them. This, we are told, is the only meal that many of them get during the whole day. A meeting for parents is held in the evening, conducted by Dr. Habershon. On the occasion of our visit we had the pleasure of looking in at the several classes, infant school, men's overflow meeting, &c., and found the teachers all hard at work, and evidently delighting in it.

Many cases of blessing are told by Mr. Gough, some of them being of an extraordinary character. A man sitting close by us, looking calm and peaceful, was a little time ago all in rags and misery. Another, on coming out of prison, found himself so utterly ruined and hopeless that he resolved on self-destruction. He found his way, however, to one of the meetings at Gray's-yard; the Word went home to his heart, he was completely broken down, and at length found the Saviour, in whom both himself and wife have ever since rejoiced.

Such is the nature of the work carried on at Gray's-yard Ragged Church and Schools. The great majority of those who attend the former have no homes. Some of them seek shelter for the night in carts or sheds; others wander about the streets from place to place all night long, as the sound of the policeman's tramp warns them to "move on." For such the Sunday afternoon meeting, to which we have mainly alluded, is specially provided, and rich indeed is the blessing that has attended it. Strong drink, says Mr. Gough, is the chief cause of the abject misery into which many of the regular comers have sunk, while dishonesty and indolence have been the procuring cause in others. For the maintenance and further developement of the work, not only more funds, but a better meeting-place is needed. The present low-ceiled and badly-shaped building is overcrowded and unhealthy, and is never able to accommodate all who seek admission to the service.

The annual breakfast to about 800 destitute persons will take place next Sunday morning, January 4, the chair to be taken at a quarter past ten, by Mr. F. A. Bevan. These who are so disposed can obtain visitors' tickets, and will thus be able to see for themselves.

THE BIBLE ON THE RAILWAY.

SOME months since it was suggested by two or three Christian men who travel by the 5.57 early morning train from Enfield that they should read and study the Bible while riding to town. The result is that from fifteen to twenty (all working men) may be seen every morning reading and conversing on God's Word, and much good has already resulted therefrom. Other Christian men up the line at Edmonton and Tottenham, who were hitherto strangers, have been glad to join themselves to this movement, and have acknowledged blessings received.

On Saturday evening, Dec. 20, ten or twelve of the members of what is now called the "Enfield and Tottenham Travelling Bible Class" met at the house of one of the friends at Bush Hill Park (near Enfield), for tea, and to acknowledge to God blessings received. Several suggestions were made for the further development of the class. Any reader who may be desirous of establishing a similar class on the railway they use, may obtain information by sending a stamped directed envelope to Mr. H. Cook, 23, Fourth-avenue, Bush Hill Park, N.

SCHOOLS IN UPPER EGYPT.

SIR,—The following passage in a recent letter from my friend Dr. Hogg, of Assiout, needs no introduction :—

"All the schools south of Sohag have been closed for nearly two years, owing to the hard times. We hope to get them all re-opened gradually, as the prospects brighten for the poor Fellaheen. We have already made arrangements to assist the people at Sutor to have theirs re-opened at once. Unhappily, our Mission Board in America are finding it above their power to meet the increasing liabilities caused by the yearly growth of this and their other Missions, and we have been ordered to reduce our expenditure ten per cent. below our estimates for the current year. We have told them that the thing is impossible, but the reply is, 'It must be done.'

"I find it very hard to see doors unentered, and specially hard to see doors now closed after an effectual entrance had been made. I may be excused the liberty of adding that I can hardly conceive of a better way of investing a few pounds of the Lord's money in Egypt at the present time than in helping the poor Fellaheen of Upper Egypt to resuscitate their schools. A subsidy of £1 per month until the crisis is past, when they will be able to support them without extraneous aid, will be quite enough to put many of these schools on their feet.

"I have seen these schools, and can testify to their value as already a power for great good in Egypt. Help may be sent, on behalf of American Mission Schools in Upper Egypt, to Rev. Dr. Hogg, Assiout, Upper Egypt, or to Mrs. Hogg, 39, Leamington-terrace, Edinburgh.

"I am, Sir, yours faithfully,
"W. BURTON ALEXANDER.
"36, *Bloomsbury-square, W.C.*"

Requests for Praise and Prayer.

PRAISE.—For many who have received distinct blessing at the Emigrants' Home, Blackwall, and are now on their way to Queensland.

PRAYER.—The news has been received of Lord Radstock's arrival in India; he desires that much prayer may be made for him during his stay in that country.——For the conversion of a husband who is being ruined by drink.——For the conversion of a brother who is living at enmity with his parents.——For much blessing on meetings at Forest-Gate and at Stratford, Jan. 4 to 25, by F. E. Marsh.——For much blessing on New Year's letters to be given to nurses and patients at several hospitals.——For a father, whose mental affliction is causing he greatest anxiety to his family.

MR. MURPHY AND THE PRISONERS.

IN a recent issue the *Pittsburg Dispatch* describes a very interesting Gospel Temperance meeting held for convicts in that city. The account says :—

"When Mr. Francis Murphy spoke to those men and women of their fathers and mothers and families, and reminded them of the good they yet might do, their eyes moistened and sadness and deep concern were written on every upturned countenance. In a touching manner Mr. Murphy dissected that chapter about the prodigal son, and explained it in a way that went straight to the hearts of his hearers. He spoke as a man who had experienced all the bitterness of shame and regret, and his audience understood him, their understandings being keen and made plain by their own experiences.

"At the conclusion of the reading Rev. A. H. Miller offered up an eloquent petition to God for the help of the Spirit that the prodigals gathered together in that room might be saved. The faces of the prisoners became flushed and a new light seemed to shine from their eyes, which in many cases were fixed on the floor or on the ceiling. Hands became clenched and fingers tightly entwined. There were battles in their breasts. The tears in their eyes indicated that.

"In his subsequent address Mr. Murphy told, in his peculiarly pathetic and graphic way, the downward courses of a young man away from home who has fallen among evil companions. He related the touching story of his own conversion. Strong men, with the hard lines softened and disappearing from their faces, leaned eagerly forward from their seats, anxious to catch every word, while their lips trembled and the tears flowed from their eyes in streams. His own sad home life, the death of his wife from a broken heart, and the taking away from him of his own children, were told in words that sank deep into the hearts of all who heard him. He coaxed them to be men and women, and after inviting all to sign the pledge, he sat down amid a wild storm of applause from the convicts.

"He then read the pledge, and asked all who would sign the pledge to hold up their hands. Promptly about one hundred hands shot into the air. After that the signers moved forward and crowded about the tables, and while this offertory of resolutions was being made by men, tired of the drunkard's life of misery and anxiety, their steps forward were accompanied with singing by the choir. Mr. Murphy circulated amongst the prisoners. His powers to move them had a test out of which he came with a wonderful victory. There were not 100 out of the 600 men and women there assembled but were crying, and before the meeting adjourned 270 of them, including seventy women, had signed the pledge.

"Superintendent Warner stood in the back part of the chapel, and during this work leaned against the wall rubbing his hands, while the tears trembled under his eyelids. It was a glorious triumph. The 275 pledges were not the only ones signed, for Mr. Murphy and party had to leave to catch a train. A great many more of the prisoners were eager to sign, and 700 pledges were left there. It is supposed that about five hundred were signed."

THE CHILDREN'S CRY.

AN illustrated article, under this heading, appeared in *The Pall Mall Gazette* of Dec. 23. Says the writer:—

"In company with Rev. Andrew Mearns, we have visited some of the Board Schools of the metropolis, not with the object of inquiring into the question of over-pressure, but with the view of ascertaining how much of under-nourishment existed, producing a state of sheer inability to meet the ordinary requirements of school life. We enter a school in—well, it doesn't matter where. By the courtesy of the head master and mistress we are able to gain some insight into the surroundings of the little people. Here, in the First Standard, there are sixty-two children. 'How many of you came to school this morning without breakfast?' Twenty-three little hands are held up in answer to the question. 'How many had a piece of bread?' Twenty-eight responses. No butter or other pleasant addition to the bread, yet many of the little ones consider this 'a nice breakfast.' In the next Standard we find a slightly improved condition of things, but still painfully sad. There are sixty-six children present. The same questions are asked. 'How many are there here who have had no breakfast this morning?' Fifteen hands are held up. Ten have had dry bread. Twenty-seven have enjoyed the luxury of coffee or tea. We go through as many classes as time will permit, noting as we go the large number of children who are actually or practically bootless, and also the numerous signs of poverty in their other garments.

"We leave the school, but while we are talking over the scenes we have witnessed, a probable field for our inquiries seems to open up in another direction. A number of children are moving about the neighbourhood, and among them we recognise some of those with whom we have become acquainted in the school. We have spent more time than we intended, but we are curious to follow that little mite who is scudding along unburdened with a weight of flesh, although not a stranger to the burden of care and want. We follow the child up a road. Amidst malodorous smells and accumulations of rubbish we make our way, and lose sight of our little guide as she turns into a doorway. The door is open, and by its appearance it is not often shut. One hinge attaches it to the side post. Panels are conspicuous by their absence. The broken windows have a weird look about them. Two panes of glass for twelve spaces are certainly not too much for comfort. It is a windy day, and the apology for a blind cannot hold its own much longer. As we approach we catch sight of a lonesome-looking wee thing sitting on the stairs at the back of the room, but she quickly passes to the region above, and we are left free to make our quiet observations. Opposite the front door is a still more feeble semblance of a door. The lower part has long since taken its departure, and a few rough boards do duty instead. We open this door, but the sight is not an inviting one, and we quietly close it again.

"Shall we ascend the stairs? They are narrow and rickety, but probably we may find our little guide again. We venture up, and—can we picture the scene? There sits the mother, looking weary, and worn, and sad. An infant at the breast is trying to get some little nourishment. There on the floor are five other children having their first meal between one and two o'clock. Surely it is a substantial meal now. Substantial! The half of a two-pound loaf, and two onions, at a total cost of twopence, have to suffice for five children and the mother. The mother, however, is waiting for her portion, and father doesn't come home in the middle of the day. The window-blind serves as a signal of distress, and invites attention to eight open spaces, where glass should have been. We hurriedly take in the scene, and apologising for our intrusion, we are glad to find that our act is immediately condoned, and the anxious look of the mother gives place to a brighter expression.

"We have stated enough to give a little insight into the everyday life of many thousands of young children. In one school which we visited the master informed us that on inquiring one morning of the children in the First Standard he found that over 70 per cent. had come to school without breakfast! If we take this as an exceptional instance, and imagine only 25 per cent., or even 10 per cent., what does it mean? That at the lowest estimate—far below the actual facts as they have come to our knowledge—there would be for every thousand children a hundred breakfastless ones, compelled to take their places in the race for knowledge, and by reason of lack of food physically unfitted for the strain. The effort made twelve months ago by the friends of the London Congregational Union to lessen the bitterness of the cry of the poor, is now being supplemented by a variety of efforts of a kindred character. The Rev. Andrew Mearns, of the Memorial Hall, Farringdon-street, will gladly furnish the fullest information in relation to this and other movements in operation for helping the truly needy ones."

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DUBLIN VISITING MISSION.

DEAR SIR,—At the beginning of the year, I wish to remind your readers of our Irish Church Mission in Dublin in all in its various branches, the Visiting Mission being the keystone from which all the homes and schools for boys, girls, and little ones spring. I am thankful to say we have abundant blessing on every department, in the face of bitter opposition from Rome, and steady effort to shut out God's Word from the poor and ignorant. I am thankful to say the Homes are all more than full, day-schools well attended, a welcome almost everywhere for the daily visitors, meetings every evening, and many old and young turned to the Lord.

As an illustration of the way in which the different departments work together, I would give the following. A respectable-looking woman called at our Elliott Home one afternoon to ask us to take her children into our Home, as she was quite unable to support them; she had two boys and two girls. On inquiry, we found she was a Roman Catholic, and had with her husband seen good days. We asked her why she thought of putting her children into a Protestant institution. The tears coursed down her cheeks as she related the following: "My husband was very ill; one day a gentleman came to the house where we lived to visit; he failed in finding the one he sought. One said to him, 'There is a man very ill upstairs, won't you see him?' Mr. M. came up, sat down beside my husband, opened to him the plan of salvation, told him of Jesus, the only Saviour, and of his precious blood that cleanseth from all sin; he prayed with him, and left him in peace; he died trusting in the one only Saviour."

The poor widow, left with four helpless children, sad and lonely, recalled the visit of Mr. M. She inquired where he lived, sought him out, and heard that he was one of the visitors belonging to the Dublin Mission. He told her of the "Home" for boys and girls; she went home and thought it over. Considering all, she made up her mind that her husband would not object to his children being taught in schools connected with the good man who had been the means of bringing light to his soul, and peace in his dying hour. We admitted the boys, but said the girls would stay with their mother, and attend the day-schools for a while, until we could make room for them in the Elliott Home.

All seemed well for a time, but the weather became exceedingly cold. Snow covered the ground. We missed the children from the school; on going to the house we found the poor mother with the child lying on her lap quite exhausted. She had caught cold going to school with broken boots, got bronchitis; all in the room was gone. The child crying for milk, I sent out for some, and the poor thing drank it greedily. We sent the other little girl at once to the Home, supplied the wants of the little dying one; afterwards we got a situation as nurse for the mother, where she was much valued. The two sons are now in comfortable situations, earning well for themselves. We have good reason to believe that the family are all truly converted to God. This is one of many most interesting cases.

Faithfully yours, Ellen Smyly.

35, *Upper Fitzwilliam-street, Dublin.*

EVENTS IN MADAGASCAR.

MY DEAR SIR,—The French continue in their insane and immoral conduct towards Madagascar, although we are thankful to say they have been prevented again and again by Providence from carrying out their intentions to the extent they had intended. They have blockaded some more of the ports, but that does little harm; and as to their marching on the Capital, they could not do that now with an army of less than 20,000 men, so that you friends at home need not take it quite for granted that it is all over with poor Madagascar. Prayer is not being made in vain, either here or at home, although the answers are coming in ways we little expected.

In a letter from a friend in the south of the island, he says:—"My greatest difficulty is that many who would like to join the Bible and Prayer Union have no Bibles, and I have none to sell them. It seems sad that there should be such a dearth of Bibles and Testaments." This want of Bibles is being felt very much by us here in Imerina, as well as by our friends in the South. Many of the soldiers, who have been sent to the coast to resist the French, have taken their Bibles or Testaments with them, and thus, in many cases, their wives and families have been left without, there being none for sale. Why the new edition of the partly revised Bible has not been sent out, we cannot understand; they were ready a year ago. We have had 1000 of them, and have been expecting the rest ever since, and told our people they were coming.

"The traders are getting in goods, and out produce by the shiploads, and are making a very good thing of it, and why we cannot get Bibles in, when there is such a demand for them, is more than we can explain. A ship has just run the blockade with a cargo of arms for the Malagasy; and if the blockade can be run with a cargo of arms, I do not see why it could not be run with a cargo of Bibles. But there is no need to run the blockade with them; they are not 'contraband of war,' and there are several ports at which they could be landed. I think I could dispose of a thousand copies in a month, if I had them, and I think most of my brethren could do the same.

"Our services keep up well, and the weekly prayer meeting, which was started when the war began, still goes on. The Malagasy took to prayer when they were forced by the French to take to arms. They have now an army of 100,000 men ready, some 60,000 of these armed with rifles. These, with God and right on their side, which they certainly have, may make it more difficult for the French to work their will here than they expected. The difficulties the French have experienced in China, we sincerely hope may lead them to withdraw from the disgraceful situation they have got into here; but if not, then it must be war to the bitter end, as the Malagasy never will give in.

Yours sincerely, T. T. Matthews.

Antananarivo, Madagascar, Oct. 10.

MISSION WORK AT NORWOOD.—Mr. Rosenzweig, of the Evangelisation Society, has closed a series of special services at the Hall, Lower Norwood, which have been greatly owned of God. The preacher, with intense earnestness and singleness of aim, applied heart and soul to the work. His forcible, direct, and searching appeals to the unsaved were very impressive. Some were deeply convinced of sin, and were enabled with the heart to believe unto salvation. At a meeting held afterwards for praise and testimony it filled one with gratitude to see one after another rise and declare what God had done for their souls. A few of those who had received blessing at Messrs. Moody and Sankey's meetings, in Croydon, were induced to come over to Norwood and give their testimony. As a result, a band of young men have now a meeting for themselves, to which they invite young men who are to be found in the streets or outside the public-houses, and others from the neighbouring shops, to listen to Gospel addresses. Of the young men who attended a Bible-class held at the Hall for many years, two are now earnest and devoted clergymen, and three others are superintendents of various Sunday-schools in the neighbourhood.

MESSRS. MATEER AND PARKER.

THE fortnight's Mission conducted by these brethren of Ramsgate has been the means of much blessing. Before, and during the Mission, "the spirit of grace and of supplication" rested on many of God's people, and much prayer had been offered. "The faithful God" has answered. Every evening (except Saturday) evangelistic meetings were conducted in the Cavendish Baptist Chapel, and prayer-meetings and Bible-readings were held in the schoolroom.

All the services were well attended, and the spirit of the gatherings testified to the presence of the Lord. On the second night of the Mission several remained to the inquiry-meeting, and were pointed to the Lamb of God by faithful Christian workers. Each night the same blessed work has been engaged in, and sin-burdened souls have found peace through believing in Jesus.

The Sunday services will be especially remembered. In addition to services in the chapel at the ordinary hours of worship, two large meetings were held in Sanger's Amphitheatre, which was hired for the purpose of reaching the people. The crowds attended from the first, and the theatre became a "Bethel" as the large audience, numbering nearly 3000, sang the hymn of praise, "All hail the power of Jesu's Name." In each of these crowded meetings Mr. Parker sang with much acceptance, and Mr. Mateer ably preached the Word. But there was more than human power: "The arm of the Lord was with them." Especially at the last meeting was this felt to be the case, and many were blessed for eternity. Robert Wood.

CONTINENTAL AND FOREIGN NOTES.

Major Cole has been holding evangelistic meetings in Farwell Hall, Chicago, for some weeks, with most excellent success.

Jerry McAuley's Cremorne Mission has been conducted since his death by Mrs. McAuley, who is spoken of as very successful in her work.

Mr. Henry Varley has been labouring in St. Louis. He has received an invitation to conduct Gospel meetings in Mr. Moody's church in Chicago at the close of the St. Louis work.

Kansas, U.S.A.—Your paper comes to us out here with an ever fresh interest. A good work is going on here, though very quietly, among the coloured population. I gather the children and all the adults that like to come in with us every Sabbath morning for Sunday-school. Sometimes the attendance is small, but if God's blessing will rest upon us, much good may be accomplished. Pray for us. If any Christian friends could forward me by mail some illustrated tracts and almanacks to be put up in the houses, it would help the work along. Some kind friends have now and again sent me some in reply to my request of two years ago.

Joseph Baker.

Newberry, Wabaunsee, co. Kansas.

Pastor Chiniquy, writing from Montreal, Canada, December 9, says, that notwithstanding the persecution to which he has been subjected in that city, he has experienced joy in meeting with remarkable cases of conversion. He mentions one case of a young lady, of one of the best London families. Having been enticed and deceived by Roman Catholic literature, she left the Episcopal Church, and came to Canada, some months ago, to be more free to follow the ways and practices of Rome. Having come to hear what he had to say against Rome, by the great mercy of God she has understood the errors and idolatries of that false system of Christianity; she has broken the chains of Popery, and accepted Christ for her "only hope and Saviour."

BRIGHTON.—Dear Sir,—Permit me to call the attention of your readers, especially of those who purpose spending the winter in Brighton, to the removal of the United Daily Prayer-meeting from the Royal Pavilion, in which it has been held for so many years, to the Hall of the Y.M.C.A., 55, Old Steine. The first meeting will be held on Monday, January 12, 1885, from twelve to one o'clock. Friends from a distance are cordially invited to attend.—Yours very truly, Josiah Ellis,

39, *Preston-road, Brighton.* Hon. Sec.

ANOTHER EGYPTIAN EXPEDITION.

DEAR SIR,—Your readers will be glad to know that we are now fitting out our "Egyptian Expedition." The Institute at Alexandria can be opened for the men's use next month, and although the ladies' apartments will not be ready for some time yet, they have decided to go out now and "rough it" so that the work may not be delayed. Two men sailed on December 23, in s.s. *Egypt;* and on January 5, two ladies, and our missionary and his wife, will start by overland route. I am hoping to send out a third lady in February.

It is our wish that this house shall be "a witness for the Lord of Hosts in the land of Egypt," and that our helpers shall go out with the distinct object of working for Christ. Will friends remember us in prayer at this time, and will those who are able also help us with money? Little more than half the sum required has yet been given, and I am wanting it very much. Workers, ladies, to fill the place of those leaving Portsmouth, are also needed. I shall be glad to hear from such as are wholehearted for Christ.—Faithfully yours, Sarah Robinson.

Soldiers' Institute, Portsmouth.

BISHOP TAYLOR IN THE CITY.

A NUMBER of friends gathered at the Central Noon Prayer-meeting, at 186, Aldersgate-street, on Monday last, to hear an address by Bishop Taylor, of California, who is shortly going to Central Africa with forty missionaries. After singing and the usual requests for prayer, a brief address was delivered by Rev. Mr. Clark, of Leith, based on the words of our Saviour, "Let your light so shine," &c.

Bishop Taylor commenced his address by remarking upon the true nature of a witness for God. The Word of God and the testimony of Jesus forms the basis of our faith for the salvation of the world. The believer is to bear a witness to something he knows. While preserving the written Word, and giving it all honour, our testimony must also be a verbal one, in order that others may see and hear, and learn from us how the spiritual healing has been effected. The patient who simply hopes he is cured will be of little value in recommending his doctor. In the matter of soul-healing it is the same. Such words as hoping, thinking, supposing, &c., are very well in their place, but they will not do in a witness-box. The Bishop then narrated a striking case taken from his own experience. Meeting a Roman Catholic in a railway train he avoided everything in conversation bearing on Catholicism, and simply requested to be allowed to tell him something. He simply narrated the account of his conversion to God—how, when, and where it was effected. The result was marvellous. "I do feel so thankful that I should have met with you to-day," said the listener. "I really never heard anything like it before in my whole life, and it has made a deep impression on my mind." The man became an avowed Protestant and a genuine Christian, and is now an earnest worker for God.

In order to receive power for this testimony, there must be unreserved surrender to Christ. We must receive Christ as our great Physician, giving up all hope of healing from any other source. There must also be entire obedience, and absolute separation from known sin. Let God have his own way with us as the angel had with Jacob. Then He will put his hand of power upon us, and offer his priestly intercession on our behalf.

Prayer was offered at the close, that God might grant the speaker his heart's desire—namely, twenty-five years' service in Central Africa. It was announced that Bishop Taylor would be present again in the evening, and give another address.

CLAPHAM CONFERENCE HALL.—There was a meeting on Christmas Eve, of Christians seeking power and consecration to the Lord's service. Messrs. Cassel, Studd, and Stanley Smith gave stirring addresses. Some remarks from Mr. Warrand Haughton were very solemnising as to coming events. When twelve o'clock came round, the whole company rose and sang, "All hail the power of Jesu's name," and parted with joyful anticipation that the same Jesus will "come quickly."

A PROMISE FOR 1885.

"Ask, and it shall be given you."—Luke xi. 9.

SHALL we not daily need an inward might
Wherein to fight against our souls' strong Foe,
And light upon our path whereby to know
How best to turn this deadly foe to flight,
And grace withal to love and do the right,
To look above e'en while we dwell below—
Abundant grace whose fruits the world may show
That we are truly saints and sons of light?
Blest is it, then, from Jesu's lips to learn
That if we "ask" the threefold boon we need
And would be wise and strong and pure indeed,
The light of Truth within our souls shall burn,
The Spirit's might within our hearts reside,
And Righteousness our daily footsteps guide.

W. S.

YOUNG WOMEN IN LONDON.

A SOCIAL gathering, the eighth of its kind, was lately held at 33, Cavendish-square, the residence of Dr. Symes Thompson, for young women employed in railway refreshment rooms and restaurants. Fifty-five accepted the very kind invitation. The gathering was a great success, the young women thoroughly enjoying the evening. Addresses were given by the Hon. and Rev. Canon Leigh, and Dr. Symes Thompson, the host. Music was contributed by lady friends, and the young women themselves. Many thanks were expressed to Dr. and Mrs. Symes Thompson for their kind and generous hospitality. The Sunday afternoon meetings at Lady Brabazon's residence are being continued, and are greatly appreciated by those who attend on this their only leisure day.

This effort among a tried and deserving class of young women in our great city is one that merits the hearty recognition and support of all Christians. Miss C. M. Gough (5, Theberton-street, Islington, N.) continually meets in her visitations many instances of blessing in connection with the work. One who decided for Christ has been the means of leading two others to a knowledge of salvation. Miss Gough has as many as 500 names of young women on her books, over all of whom she exercises a kindly and wise oversight, giving them counsel when needed, and providing them with good literature, according to the means at her disposal. She would be exceedingly thankful for gifts of interesting narrative books to add to her scanty library, as well as any other help that friends can render. When we think of the numberless temptations and trials of different kinds to which these young women are subjected—any who are ignorant of their surroundings can have little idea of these—we cannot be too thankful for the influences that Miss Gough is able to exercise on them, and for the responses that meet her earnest efforts for their best welfare.

Random Jottings.

The total sum realised by the last Hospital Sunday Fund Collection was nearly £40,000.

The Salters' Company have kindly given a donation of ten guineas to the Homes for Working Girls in London.

Mr. Gladstone has written to the secretary of the Anti-Slavery Society, expressing his deep interest in the proceedings of the late Jubilee.

At the Christmas Festival, in Exeter Hall, of Dr. Stephenson's Children's Home, it was stated that a special fund of £10,000 is being raised to clear the Homes of debt.

Mr. John Mackenzie, late British Resident in Bechuanaland, has proposed the appointment of a South African Representative Commission to assist in the settlement of the native question.

Mr. Wilfrid Blunt, a well-known friend of the Egyptian fellaheen, proposes to proceed to the camp of the Madhi, and treat with him for a peaceful evacuation of the Soudan by General Gordon and the Egyptian garrisons.

Elder Jabez Swan, a famous evangelist, of whom it is said that his preaching had resulted, under God, in the conversion of 15,000 souls, died lately at New London, Conn., at eighty-five years of age. In one of his early pastorates of three years' duration he baptized 1800 persons.

A scheme is now being promoted by the Blind Pension Society of the United Kingdom, to establish a fund, which shall provide pensions for deserving blind poor, without subjecting them to the usual course of election by vote. The society intends to call the fund the "Fawcett Memorial Pensions."

Notices of Books, &c.

Peaceable Fruits. By Effie. 1s. *Williamson, Edinburgh.* A neatly got-up little volume of the heart-breathings of one who, if not a poetess, is a Christian with some earnest things to say.

Just as it Ought to Be. By J. M. Conklin. 5s. *J. F. Shaw & Co.* An American story for girls. The leading characters are sketched with much freshness, and the lessons of the tale are not overlooked in the telling of it.

The Home Friend. *Macniven & Wallace.* As a magazine for young women this annual volume presents many features of interest and value. It may be highly commended for its Gospel teaching, and general adaptation to the class for whom it is intended.

Hand and Heart. 7, *Paternoster-square.* This illustrated monthly journal is too well known to need many words of commendation. The annual volume is well got up, is copiously illustrated, and full of information and pleasant reading. In the homes of the working classes it is specially suitable.

Thoughts on the Canticles. By M. E. H. *Marlborough & Co.* The author gives some very helpful and pleasing reflections on the Song of Songs, regarding it as portraying the united love of Christ for his Church and the close union subsisting between them. Spiritual minds will find here much to aid their profitable study of this portion of Holy Writ.

Three annual volumes come to us from *Mr. Elliot Stock.* The Teachers' Storehouse is a treasury of good things in relation to the work of the Sunday-School.—After Work furnishes good home reading for the family circle. History, incidents, poetry, &c., make a very attractive volume.—In The Church discourses and Bible studies are still among the chief attractions.

The Sentinel for January (1d. *Dyer Brothers, Paternoster-square*) enters upon the New Year in a slightly enlarged form. Its contents afford gratifying proof of the rapid progress of the movement for the promotion of social purity. The address by the Bishop of Melbourne in this number is one of the most eloquent and powerful deliverances that we have seen upon the subject.

St. Paul's Epistles in Modern English. By Farrar Fenton. 3s. 6d. *E. Stock.* The translator has reproduced these epistles from the original Greek texts, and restored the Apostle's own division of the subject-matter. While greatly preferring the authorised version to any other yet published, we can yet imagine this attempt to modernise it may be useful to some people in the way of leading to thought and inquiry.

"The Mountains of Bread" Series of small books and leaflets. *S. W. Partridge & Co.* In this series, in which are some of the "precious things" of the late F. R. Havergal, there is something to meet nearly every phase of soul-life. They are useful for enclosing in letters either to young or old. "Links in the Chain," 4d.; "Ruth and Naomi; or, The Two Spitalfields Widows," 3d.; and "The Park-gate Fisherman's Rest," 2d.—truly beautiful little books—are also in this now well-known series.

Expository Sermons and Outlines on the Old Testament. 6s. *Hodder & Stoughton.* "The Clerical Library," all through, forms a most useful series of aids to pulpit work, but none of the volumes is better than this. It consists of expositions on important, and in some cases difficult subjects, gathered from fugitive or unpublished sources. They are full of fresh and valuable matter for use in the study, and indeed for the profit of all thoughtful readers. Among the authors whose contributions are included are men of varied shades of opinion, but all well known in the literary and theological world.

England's Training: An Historical Sketch. By the Author of "Essays on the Church." *Seeley & Co.* A calm, dispassionate, and comprehensive review of the various stages and phases of England's religious training. The author begins with Britain as a Roman province; skilfully touches on the influence of the Papacy; leads us through the Reformation of Wycliffe; marks its progress during the Tudor dynasty; its decline under the Stuarts, to the Revival, in which Whitefield, the two Wesleys, and some half dozen more bore so prominent a part. He is on the evangelical side of truth, and puts his readers in possession of facts, figures, and features, which should be at the command of every English man and woman who is loyal to God and country. The eight chapters on Wycliffe are especially appropriate and valuable just now. This concise work, owing much of its completeness to the researches of its author among some of the highest available authorities, is a worthy addition to our historical literature.

The Messenger for the Children. (1s. 6d., 18, *Paternoster-square*) is the Presbyterian magazine for the lambs of the flock. In many respects it is of a superior order.

Rev. J. T. Wrenford's little book, The Bugle-call of the Army of God (*Partridge & Co.*, 1d.) is a stirring message for the beginning of another year. We trust many will hear the call, and obey.

The Methodist Family (61, *Paternoster-row*) contains, among other things, sixty brief articles, almost exclusively on spiritual topics, thoroughly practical, instructive, and helpful.

Daily Bread Almanack. 1d. In addition to the daily text are a few Biblical articles, short and full of marrow. It may be had of the compiler, Rev. James Smith, Glenbucket, Aberdeenshire, N.B.

The Educational Almanack (6d., published by the *National Educational Union*) gives much valuable information, compiled from official sources, relating to elementary education in its various aspects. An excellent woodcut of the statue of Robert Raikes is given on the title-page.

Evans' Temperance Annual for 1885 (6d. 337, *Strand*) contains 101 pages of original readings on various aspects of the Temperance question, viewed both from a scientific and a practical standpoint. Among the more intelligent class of readers it would be productive of much good.

Through the Bible (published by the *Grosvenor Library, W.*, 6d.) is a Biblical Calendar, arranging a course of Family Readings for every week-day in the current year. The selections are judiciously made, and comprise almost the entire New Testament, with half the Old.

The Star-lit Crown. 1s. *Nisbet & Co.* This brief memoir of Rev. G. A. Rogers will be read with mournful interest by the members of his sorrowing flock at Dover, and many others, by whom he was held in deepest affection. Discouraged preachers may here see how much may be accomplished by a fully consecrated man after reaching middle life.

The Precious Promises. By Rev. Cunningham Geikie, D.D. *Hodder & Stoughton.* 3s. 6d. A series of brief meditations on Bible themes, of practical and experimental importance. There are thirty-one chapters, and all are full of spiritual teaching, conveyed in choice language, and marked by spiritual depth and fervour. Choice selections of poetry are interspersed.

Loveday's History. By L. E. Guernsey. *Shaw & Co.* 5s. This is a very interesting record of one of the most anxious periods of English history. The authoress has admirably succeeded in her endeavour "to illustrate and make real the wonderful change which passed over England between the year 1538 and the reign of Elizabeth." The writer holds the attention and sympathy of the reader throughout.

Isaac Marsden, of Doncaster. *T. Woolmer.* This volume records the life and ministry of one who for nearly half a century was a laborious and successful preacher among the Wesleyan Methodists. The book takes the form of an autobiography, compiled by Mr. W. B. Carter, of Nottingham, from correspondence extending over a period of nearly forty years. No one can read it without being stirred in some degree to emulate the extraordinary fervour of this devoted and faithful preacher.

The Two Homes: A Story of Life Discipline. By Emma Marshall. *Home Words Office.* An eminently wise and valuable book, and one that bears the stamp of fidelity to truth. It purports to set forth the daily life and vicissitudes of several typical households in a southern county town. The motive of the tale is a defence of step-mothers and removal of prejudices which they too often have to encounter. The good genius of the book is herself a "second mother," who utilises her own experience in promoting the happiness of her neighbours. The authoress deserves the thanks of many of her sadly tried and misjudged sisters, and we hope her book will prosper in its mission.

Edward Nangle, the Apostle of Achill. By Rev. Henry Seddall, LL.D. *Hatchards.* A well-written book, telling the noble work of a most noble spirit. The state of this little island fifty years ago must be read to be believed. The vast difference of Achill to-day is due, under God, to the prayers, tears, and labours of the gallant little band of Protestants who set up the standard of the Cross, led by Edward Nangle. No missionary amongst savages ever had more need of courage, tact, and true love to sinners than those first teachers of the benighted Irish. Edward Nangle had not only to raise the debased, but to contend with the cultured enemies of Gospel truth. Those who doubt that Roman Catholic priests prefer persecution to argument, and that even they can be softened by Christian love and made by grace able ministers of the Gospel, should study these pages.

Old Testament Characters. By Rev. Cunningham Geikie, D.D. 6s. *Hodder & Stoughton.* The preface states that this book may be regarded as a condensed epitome of some prominent portions of the six volumes of "Hours with the Bible," written by the same author. It is not, however, an abridgment, but an entirely new work. One object in view in its publication has been adaptation for use as a reading book of Scripture history in the senior classes of our higher educational institutions. It will be found well suited for this, and we hope will be widely adopted. It abounds with valuable information, vivid portraitures, and some moral instruction, and should be in the hands of all Bible students and readers. Dr. Geikie excels in this class of literature, and cannot be too highly praised for his efforts to popularise such Bible studies.

The Joys of the Ministry. By Rev. F. R. Wynne, M.A. 3s. 6d. *Hodder & Stoughton.* For a book like this, ministers of all denominations, old and young, cannot be too thankful. Ordination lectures, however faithful, are not unfrequently ponderous, if not depressing. The very titles of these brief addresses deliver them from these defects. The key-note is struck in Ch. 1. The joy of the Ministry rings through all. Specially helpful are the chapters entitled "The Warrior Spirit," "The Labourer," "Hints for the Study," "On the Knees," and "From house to house." Those who remember Mr. Wynne's memoir of Achilles Daunt ("Spent in the Service") will welcome a new sheaf from so gifted a gleaner. Irish vivacity, ministerial experience, and spiritual health, are visible on every page. For a seasonable gift to young men preparing for the ministry, or to those who are weary, jaded, or perplexed, in the Lord's vineyard, we strongly suggest this little book.

John Wycliffe and his English Precursors. Translated by Professor Lorimer, from the German of Lechler. 8s. *Religious Tract Society.* The proverb, "No prophet is without honour save in his own country," certainly applies to England as regards John Wycliffe. Till within the last fifty years, Wycliffe had no monument even in his native place, and his MSS. were better known in Vienna than Oxford or London. The year 1884, quincentenary of his death, has produced a happy change. Of writings on Wycliffe it may now be truly said, it never rains but it pours. The present book is the last, but by no means the least drop of this shower. As Dr. Lechler has at leisure studied the copious Wycliffe MSS. in the Imperial Library at Vienna, he can throw light on many contested points. At the end of the book is a full and clear index of Wycliffe's works, which scholars will appreciate. Side notes added by Professor Lorimer greatly aid the general reader, and the seven beautiful wood engravings give a pictorial history of the Great Reformer. Those who would like to warm their hearts and kindle their gratitude will find this German-English book an excellent stove.

SUNDAY-SCHOOL UNION.

The Sunday Scholar's Hymn-book. New and enlarged edition, with tunes. A handsome volume of 500 hymns, among which are many new favourites.

A Primer of Bible Geography. By C. R. Conder, R.E. Captain Conder is an explorer of high repute, and of wide experience. His description of Jerusalem, chronologically considered, will be invaluable to all studying and teaching the geography of the Bible—a much neglected and little understood subject among even those who otherwise possess a good knowledge of the Scriptures. The work ought to be a popular one, as supplying a felt want.

The Biblical Treasury: An Illustrative Companion to the Bible. Vol. II. Exodus to Deuteronomy. 2s. This book is even more than it professes to be; it is not only illustrative, but what is of greater value in the elucidation of truth and its contemporaries, it is suggestive. The names of Professor Sayce and Captains Palmer and Condor are sufficient to show that the highest authorities have been laid under tribute. It is a cheap and exhaustive store of good "things new and old."

The Blackboard in the Sunday-school. By Benjamin Clarke and Frank Beard. This useful little work is sent forth as a plea for the adoption of the blackboard in all schools, and especially in those where instruction is sought to be given in Scripture truth. We endorse the plea—there is nothing like that teaching which goes straight "from the eye to the heart," for children understand and never forget it. With a few turns of the chalk an attractive appeal is made which secures the attention, draws out the thoughts, and makes the pupil a conscious sharer in what is not so much a lesson as a pleasure of the highest kind. The blackboard lessons and examples given are very good, and the book will no doubt have, as it deserves to do, a large circulation among those interested in the true education of the young.

ZOOLOGICAL PHOTOGRAPHS. By JOSEPH HASSELL. Handsomely got up and beautifully illustrated, this book would charm at first sight. When we turn to its pages we are more than charmed; we are spell-bound by the wonders of nature, and Mr. Hassell's way of treating them. Now in the caves of the ocean, and anon transported by fairy-like creatures on wings to the regions of the upper air, we live in a wonderland of delights and marvels. It is better than a barrow-load of story-books, and we are sure that the young people for whom it has been so cleverly written will think so.

Letters to the Editor.

CONGO BAPTIST MISSION.

SIR,—Will any of your numerous readers join me in sending out to each of the Mission Stations on the Congo an "Ambulance Basket"? These useful packages contain one set of splints, one tourniquet, sponges, wool, lint, plaister, bandages, &c. Isolated as our missionaries are, and exposed to many dangers, the want of a few necessary but simple surgical appliances such as the above, suggested by that excellent society "The St. John Ambulance Association," may at times be severely felt; while the fact of there being one at each station may prove of great service. I am about to send out one to my son on the Congo, and I entertain the hope that friends interested in this Mission will be pleased to unite with me to supply a similar basket to each station. The expense of each basket, with Handbook of Instructions, will be about 30s.

Donations sent either to the address below, or to me at Bycullah-park, Enfield, will be thankfully acknowledged. THOMAS WHITLEY.

46, *Newgate-street, London, E.C.*

THE DISTRIBUTION OF WEALTH.

DEAR SIR,—I have been deeply interested in your articles entitled "Law, Labour, and Prayer," "Starvation Wages," and "Cheapness and Competition." The questions discussed in them are undoubtedly the most pressing of the day, and claim the earnest consideration specially of Christians. The evil state of things existing, growing, and intensifying under our present social system, has been strikingly portrayed by you, and the truthfulness of the picture is indisputable, although, touching the cause of the evil, differences of opinion may and do exist.

As a student of political economy, I am unable to agree on a fundamental point with the views expressed in your important articles, and also in *The Daily News* articles quoted by you. Kindly permit me to offer some remarks on the point of difference.

Can that be a scientific truth which does not accord with or denies moral truth? Is it not a proof of error or incompleteness in the statement of a scientific law, when it appears out of harmony with obedience to the commandments of God?

The laws of political economy which refer to the production of wealth would seem to result, when carried out to their full extent, in the oppression, want, and misery of the labourers. Free competition among the workers tends to make their labour increasingly effective by forcing it to seek the most profitable channels, but free competition apparently also tends to lower wages to starvation point and to throw the workers idle when at times their labour becomes comparatively unprofitable. Interference with natural laws in the shape of Trades Unionism and Factory Acts, tends, by artificially reducing competition, to keep up wages—to the gain of the labourers, but at the same time to hamper and lessen the production of wealth—to the loss of the community as a whole. Now, the increased production of wealth (or cheapness of the products of labour aided by capital) cannot in itself be an evil. It ought to mean greater leisure and comfort for those who produce. There arises, therefore, the question of the distribution of wealth.

The laws which operate to increase wealth are not the laws which determine the distribution of that increase. Political economy does not assert that an increase of wealth benefits the producers in more than an indirect manner and very disproportionate degree. It has clearly pointed out and advocated the removal of impediments to production, but has not laid sufficient stress upon the obstacles which prevent the producers freely appropriating the results of their toil or abstinence. The law of industrial freedom has its complement in the law of distributive freedom, and without it cannot work beneficially. Yours sincerely,

Belfast. EMILY LINDSAY.

HOMES FOR INEBRIATES.

SIR,—I think Dr. N. Kerr is a little too hard (CHRISTIAN, No. 777, p. 16) on abstainers who do not subscribe to Inebriate Homes. We are a poor lot, taken all round, in worldly means, and we cannot do everything. If our means were unlimited we would subscribe to such a home in every county, but being very much the reverse, and thinking prevention better than cure, we believe our work to be the former rather than the latter.

Your moderate drinkers, who don't seem to recognise the evil till it has reached the acute stage, seem in the present state of affairs the natural supporters of Inebriate Homes, in which we heartily bid them God-speed, and trust that their attention once turned to the subject, they will in many cases go further, and recognise that the best way to stop drunkenness is to stop drinking—moderate or immoderate. ANDREW JOHNSON.

Woodford.

POPERY IN THE CHURCH OF ENGLAND.

SIR,—The quotations from "The English Catholic's Vade Mecum," by "An English Protestant," are revolting enough. But why does he not give his own name as well as that of the parish and the Romanising clergyman?

Every honest man will agree with him that the detestable dishonesty of a minister paid to teach one set of doctrines and systematically subverting them by others should be stopped; but the best person to do it is the writer of the letter. Let him first send a copy of the book to the Bishop of the diocese, appealing for his authority to stop its distribution by the offending clergyman. Failing this, let him communicate with the Secretary of the Church Association, Buckingham-street, Strand.

But there is little use in anonymous letters, especially if not followed up by action. Paul withstood Peter *to the face* because he was to be blamed. So should we. I am, yours truly,

Durham, Dec. 23. H. E. FOX.

THE MAORIES AND CHRISTIANITY.

SIR,—The letter of Mr. Gordon Forlong, and that of Major-General Haig in your issue of August 28, are both likely to give a mistaken idea as to the position of the Maories with reference to Christianity. The report of Archdeacon Clarke quoted by Major-General Haig, instead of having reference to the whole of the North Island, refers to the Archdeaconry of Waimate only, *i.e.*, from Whangarei northwards. In the diocese of Waiapu, *i.e.*, from Tauranga to Kidnappers, there are thirteen Maori and four English clergy ministering exclusively to natives. In the diocese of Wellington there are four Maori and three English clergy, whose work is amongst the Maories only.

The greater number of the Maories live in what is known as the King Country, Waikato and Whanganui. These after the war isolated themselves, threw off the white man's religion, laws, and customs, and till very recently no white men were permitted to enter or pass through their territory. These Maories therefore have not been open to receive the Gospel, not from apathy on the part of the Church Missionary Society, but simply because they refused to receive missionaries. They have not been neglected, but have turned a deaf ear to instruction.

Since Tawhiao's return things are brighter. The following extract from an account of an interview between Tawhiao, the natives assembled to welcome him on his return, and Archdeacon Clarke, will interest your readers. The Archdeacon said: "You, Tawhiao, have come back determined to abolish drinking habits; but the Blue Ribbon movement, without religion to back it, is like a motherless child—it will soon come to an end. The Ngapuhi members of the church are going to send a fighting party into Waihato, not to fight against you, but to help to destroy the great enemy of your bodies and souls. Two of our Maori clergy from the north are coming, and I want you to take them under your care, and to tell your people to receive them kindly."

Tawhiao said: "It is good, very good. Let your children come, let them come. As I told the Bishop, it is not my fault that we are separated by a river, you on one side, I on the other. Let your sons come, and they shall have my protection and countenance. With their help and the help of God, we will work together and put down all that is evil."

The Archdeacon answered: "Tawhiao, you have made my heart very glad to-day. It is the custom among Pakehas (white men), when two people are engaged to be married, that they should seal their covenant with a kiss. I take this as a promise that you will ally yourself with the Gospel cause as represented by me; if it is so, will you rub noses with me before all these people, who shall be witnesses of our compact?" Tawhiao stood up at once, and amidst great applause gave the required pledge.

Tawhiao has told the natives to receive the missionaries, and hear the Gospel. Archdeacon Clarke and the two Maori clergy start for the Waikato to-morrow.—Yours faithfully,

Shaftesbury, Te Ardha, EDWARD Y. COX.
New Zealand, Nov. 10.

CHRISTIANITY AND COMMERCE.

SIR,—I cannot tell you how greatly interested I have been in reading your articles on Christianity, Competition, and Cheapness, and how earnestly I hope that you will continue to discuss this subject. It has been daily before my mind for a long time, but I have as yet failed to find a satisfactory reply to the question—how to be a good man of business and a true Christian at the same time. Indeed, the more I think about it, the more difficult, the more hopeless, it appears to become.

I know that the question is engaging the attention of not a few City men. Might I, therefore, suggest that the forthcoming week of prayer in January should be utilised, at least in the City, for conference and prayer on this subject; not instead of, but in addition to the topics already proposed.

We men of business appear to have a conscience of our own; our views of right and wrong are more in harmony with the supposed necessities of trade than with the standard of God's Word. We are quick enough to notice the wrong-doings of those in other walks of life, but in commercial matters our conscience is blunted and often perverted. I have almost come to the conclusion that a Christian wishing to compete in business with a man of the world, can only do so at the expense either of his pocket or of his conscience.

What we require is to have God's standard of right and wrong clearly set before us, by persons not in business, but who understand its difficulties and temptations, and then to have the courage of our convictions. As far as I can see, the result is likely to be that many Christians will be driven out of their business, and will endeavour to find a country abroad, not so highly civilised, perhaps, but where they can make a living by following simpler and more natural occupations, without being fettered by a state of society so highly artificial as the one we are living in. But is such a country to be found?

Help us to see clearly and to act rightly in this matter, and may God's blessing rest on those who teach and those who seek the truth.

13, *Moorgate-street, E.C.* W. H. FELDMANN.

THE PSALMS OF DAVID AND OF ASAPH.

SIR,—I have read with much interest the carefully prepared papers on the Book of Psalms that have appeared in THE CHRISTIAN. While recognising their value, yet may I be permitted to take exception to a position taken by the writer, which, it seems to me, involves a negation which ought not to be conceded. Referring to certain Psalms which in their ancient Hebrew titles are attributed to David, the writer says: "It is necessary to say that the allusions in many of them proves that they could not have been composed as early as the age in which David lived." A similar doubt is brought forward as to the date and authorship of other Psalms which are in our Bibles attributed to Asaph.

Having met with these questions before, during a somewhat close study of the subject, may I venture to say that this supposed necessity to regard the book wrong proceeds either from a defective understanding, on the part of those authors whom your esteemed correspondent has followed, of the actual events of David's history, and of the great tribulations of his early reign—the conclusion of which is briefly epitomised in 2 Sam. viii.; or, again, these authors have failed to appreciate the fact that David and Asaph did not so much "compose" the Psalms as utter the revelations of inspiration.

Jupiter could not have prophesied to Venus of the later fortunes of Æneas' house, and of the eastern conquests of Julius Cæsar, unless Virgil had lived in the age of Augustus; but no such necessity exists in the case of Bible prophecies. One need not point out how utterly void of consolation to captive Judah these prophecies would have been, had they been written by some later Asaph who lived posterior to the ravages described. I could easily show how inseparably the psalms of Asaph, in which the destruction of the temple is described, are connected with others, which, by internal proof, may be shown to be written by David's contemporary, Asaph, the precentor and seer; but I will not further prolong this letter. I have not the leisure, and you would not have the space that this would require Yours truly,

G. W. B.

AMONG THE SCOTTISH FISHER-FOLK.

ONE of the most charming little books we have lately read comes to us, clad in bright scarlet attire, from a northern publishing firm.* Its great charm lies in the transparent faithfulness, and the simple grace of language, with which the story is told. We see the quiet, homely life of the fishing village; its peaceful monotony broken in upon now and then by some terrible tragedy of the sea, that brings sorrow and bereavement to many a humble home, and sends many a stalwart toiler to an untimely grave. There is some very fine character sketching, notably that of Jeanie, one of Nature's heroines, and of her grandmother Elsie, who has had to drink her full cup of life's sorrows, but who cherishes through them all a calm and restful trust in her God.

We will not spoil the anticipations of the reader by sketching the course of the narrative, but, as an indication of its genuine interest, we may quote this graphic and touching story of

WRECK AND RESCUE.

"It was an awfu' time. We stuck by oor nets till midnicht; but then we found that oor lives as well as oor nets wad be lost, and we ran north afore the wind, hopin' to mak' some port in the Moray Firth; for ye ken yon Aberdeen coast is a cruel ane, and there's nae place o' refuge for sixty mile and mair. I never was oot in sic a nicht. For the roarin' o' the win' we couldna' hear each ither's voices, and in the darkness and the drivin' spray we couldna discern ane anither's faces. We clung thegither on deck, and waited for death, for we had nae langer a richt command ower the boat.

"There wasna a heart amang us that wasna cryin' to God for mercy. Oor skipper was a God-fearin' man, and a' on boord were dacent well-livin' men. There wasna a nicht that he hadna worship wi' us, and noo the words of Scriptur' cam back to oor minds. When there was a lull I could hear words o' prayer rising frae ane and anither wi' an earnestness I had never kent the like o' afore. My heart was wae for Johnnie Grieve, the youngest aboord. He was a wild laddie, fu' o' fun an' mischief, and aye at some nonsense; but we a' liket him, for he had nae ill in him, and was aye ready to dae a guid turn to onybody that needed it. He was a gran' han' at the hymns, and whiles he was fit to deave us [tire us out] wi' them, I thocht he only cared for the tune, and no for the sense, but I did him wrang.

"At last the warst we dreeded cam true, and a muckle wave swept ower us. I mind nathing mair till I found mysel' grippin' the keel o' oor capsized boat, and Johnnie Grieve haudin' on to me, and anither man, Jock Imrie, aside me. We saw naething but the white waves roarin' aroun' us, and lashin' the lives oot o' oor wearied bodies and sinkin' hearts. But the bitterness o' death wasna sae sair as ye wud think. My thochts were mair wi' them at hame than wi' mysel'.

"The laddie had ae han' on my shouther, and the ither on the keel. He was near spent, and I could scarce keep him up. After a while he opened his een and said, 'Wullie, if ye wun back hame bid my mither nae mourn over muckle for me. Tell her I wasna feart tae dee, and we'll meet beyond the river.' A wee while after I saw his lips movin', and I bent doon my ear to listen. Ye mind the hymn beginnin'

'Safe in the arms of Jesus,
Safe on his gentle breast.'

Well those were the last words that passed his lips, and then I saw a change come ower his face, his grip on my neck loosed, and I kent his speerit had gane hame. I held him up a good while; but his deid wecht was ower muckle for me to bear, and I was forced to lat him drop into the waters, where I expected to follow him sune.

"I grew a kin' o' dazed like after that. I min' coontin' the waves as they cam lashin' ower us, and watchin' for the muckle ninth ane. But I maistly lost coont afore I got to it. Then I fell into a kin o' dream—and Jeanie and me was comin' doon the road frae the schule thegither, an' I saw her fair hair fleein' in the win', and her bonny blue een, an' she was swingin her bag o' books an' lauchin—when a' o' a suddent I heard the soun' o' voices, an' I looked up an' saw a boat near at han' an' the men in her cryin' to us. They had muckle ado wi' the sea rinnin' sae high to get near aneuch to fling us a rope. Time after time it missed us, but at last I caught it. We were that numb wi' cauld we could scarce mak' oorsel's fast to it, but we did succeed at last, an we were hauled aboord."

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Subscriptions received by Messrs. Morgan & Scott to Wednesday Morning, December 24, 1884.

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⁂ In consequence of the Christmas Holidays our Donation List is made up three days earlier. Any amounts received after midday on Wednesday, December 24, will appear in next week's number.

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	£	s.	d.
Mr. George Smith, of Coalville—H. A. D. 5s.; W. M. C. £5; H. B. 10s.; A. S. A. 5s.; C. A. T. 5s.; C. E. Y. 5s.; M. I. H. 10s.; J. J. W. £1; D. McL. £2	10	0	0
St. Giles's Christian Mission—H. A. D. 2s. 6d.; N. L. B. 2s. 6d.; S. S. 2s. 6d.; J. M. B. £2; R. B. £1; J. J. W. £1; W. P. R. £1; H. R. V. £5; J. P. I. 10s.; T. P. £1; E. S. L. £10; E. S., Paris, £1; E. C. and E. C. 4s. 6d.; West Hyde, £2; M. E. R. 2s. 6d.; A. F. W. £2; Anon. 10s.; C. W. 1s.; Mrs. G. H. £2; (*Prison Mission*) J. T. 10s.; Werneth, £1; West Hyde. £2; (*Christmas Relief*) A. M. B. 10s.; Mrs. and Miss P. 12s.; E. M. T. 3s.	34	19	6
Friendless and Fallen—J. N. M. £1; Miss B. 3s.; W. G. 2s. 6d.; E. A. M. 2s.; Marah W. 5s.; N. L. B. 2s. 6d.; C. B. 3s.; J. M. £1; M. A. M. 10s.; S. J. K. £1; E. M. 10s.; E. M., Dundee, 10s; H. R. V. £3; D. McL. £2; J. P. I. 10s.; T. P. £1; Werneth, £1; J. J. W. £1; R. B. W. £1; C. H. £2; Anon. 10s...	17	8	0
National Life Boat Institution—M. J. F.	0	7	6
Bridge of Hope, Ratcliff—Y.W.C.A., Leigh, 10s.; R. B. £1; Anon. £1	2	10	0
Dr. Barnardo's Homes—Mrs. G. H. £2; J. N. M. £1; T. B. W. 5s.; W. G. 2s. 6d.; M. A. M. 10s.; C. D. 5s.; F. A. H. £1; R. H. £2; T. P. £1; E. L. L. £10; F. G. 5s.; E. H. £2; E. S., Paris, £1; J. J. W. £1; C. H. £2; E. M., Dundee, 17s. 6d.; H. B. £1; J. M. £1; E. W. 2s.	27	7	0
Cow-cross Mission—E. W. 2s.; W. G. 2s. 6d.; T. P. 10s 6d.; E. S. L. £10; F. G. 5s.; S. K. Y. 1s.; C. B. £1; J. N. M. £1; A. F. W. £2; (*Children's Dinners*) S. S. 2s. 6d.; J. T. 10s.; Alpha, 5s.; Werneth, £1; L. O. 5s.; Luke vi. 38, 2s. 6d.; E. A. and H. G. A. 4s.; Mrs. G. H. £2	19	10	0
Bristol Orphan Houses—C. L. M. T. £1; J. J. W. £2; (*Missions*) C. L. M. T. £1	4	0	0
Religious Tract Society—C. L. M. T.	1	0	0
Gratuitous Circulation of THE CHRISTIAN—C. W. R. St. J.	0	11	0
Christmas Dinners, &c., for the Poor—T. Y. £1; H. R. V. £3; Mrs. P. £1 10s.; Mrs. R. G. £5; M. N. O. £5; B. T. S. £1; J. M. B. £2	18	10	0
London Medical Mission—M. A. M..	0	10	0
Home of Industry—R. B. £1; H. R. V. £3; E. S. L. £10; E. S., Paris, £1; J. N. M. £1; (*Widows*) S. A. R. £2 2s.; M. E. R. 2s. 6d.	18	4	6
Mr. Fegan's Boys' Home—R. B. £1; W. P. R. £1; E. M. £1; J. P. I. 10s.; T. P. £1; E. H. £1; E. S., Paris, £1; C. H. £2; West Hyde, £2; S. L. R. 10s.; A. F. W. £2; (*Christmas Dinners*) S. A. R. £1 1s.; D. E. O'C. 2s.; J. N. M. £2; T. B. W. 5s.; E. W. 2s.	16	10	0
Mr. Archibald Brown's Work—R. B. £1; H. B. 10s.; T. B. £5	6	10	0
Strangers' Rest, 163, St. George's-street—R. B.	1	0	0
Miss Leigh's Home, Paris—W. M. C. £3; Werneth, £1	4	0	0
Thames Church Mission—W. M. C. £3; A. S. A. 10s.; H. B. £1; (*Feeding the Hungry*) C. E. Y. 5s.; L. E. 10s.	5	5	0
Miss Weston's Work in Royal Navy—W. M. C.. ..	3	0	0
Miss Robinson's Work among Soldiers—W. M. C. ..	3	0	0
China Inland Mission—W. M. C. £10; Mrs. A. W. £4 2s. 6d.	14	2	6
Dock Labourers' Mission—A. S. A. 10s.; (*Christmas Dinners*) H. F. 5s.; S. A. R. £1 1s; L. E. 10s. ..	2	6	0
George-yard Ragged Schools—S. A. R. £2 2s.; E. S. L. £10; C. H. £2; J. N. M. £1; C. W. 10s.	15	12	0
Indigent Blind Visiting Society—Mrs. G. H. £1; (*Christmas Dinners and Coals*) S. A. R. £1 1s. ..	2	1	0
Field-lane Refuges—S. A. R. £2 2s.; H. P. 5s.; H. R. V. £3; L. E. 10s.; J. J. W. £1	6	17	0
Latymer-road Mission—S. A. R. £1 1s.; B. S. 5s.; R. H. 2s. 6d.; Luke vi. 38, 2s. 6d.	1	11	0
Female Mission to the Fallen—W. P. R..	1	0	0
Mothers' Lying-in Hospital, Shadwell—W. P. R. ..	0	10	0
Christian Community—(*Free Breakfasts*) W. P. R. ..	1	0	0
Mr. E. Wright's Work—(*Tricycle*) W. P. R.	0	10	0
King Edward Ragged School and Mission—W. P. R. £1; C. H. £2	3	0	0
Home for Aged Blind Christian Women—W. P. R. 10s.; Luke vi. 38, 2s. 6d.	0	12	6
Rescue Society—W. P. R.	1	0	0
Mrs. Hilton's Crèche and Orphan Home—W. P. R..	0	10	0
North-West London Hospital—W. P. R.	0	10	0
Ragged School Union—W. P. R. £1; H. R. V. £3; H. B. 10s..	4	10	0
Mrs. Meredith's Nine Elms Mission—W. P. R... ..	0	10	0
Clapton-park Tabernacle—(*Poor*) M. S..	3	0	0
Commercial Travellers' Christian Association—M. S.	2	2	0
Destitute Children's Dinner Society—E. M. 10s.; H. R. V. £5; B. S. 5s.; R. H. 5s.; Alpha, 5s.; Mrs and Miss P. 5s.; E. A. M. 3s.; Mrs. S. 3s.; West Hyde, £1; McL. 10s.	8	6	0
Distress in Sunderland—S. A. A. 5s.; T. H. H. 2s. 6d.	0	7	6
Evangelistic Mission—A. M. B 10s.; T. P. £1; J. J. W. £1; (*Free Meals*) Mrs. G. H. £1	3	10	0
Mr. Mowotny's Work, Bohemia—H. B...	0	10	0
Mr. Pascoe's Work in Mexico—M. L. H. 10s.; (*Family of Nicanor Gomez*) H. B. £1; Mrs. and Miss P. 12s.; (*Personal Expenses*) Mrs. and Miss P. 12s.	[illegible]	14	[illegible]
Homerton Mission—B. S. 5s.; Werneth, £1; Mrs. and Miss P. 10s.; J. N. M. £1; A. F. W. £2; (*Free Breakfasts*) L. E. 10s.; W. E. 5s.; Miss T. 5s.	5	15	0
East London Training Institute and Missions (*Rev. H. G. Guinness*)—T. P.	1	0	0
Irish Church Mission—T. P. £1; H. B. £1..	2	0	0
London City Mission—H. R. V. £5; J. N. M. £1; M. E. R. 2s. 6d.; A. F. W. £2	8	2	6
Distressed Jews in Jerusalem (*Mrs. Finn*)—Werneth, £1; E. H. £2	3	0	0
Robin Dinners—Werneth	1	0	0
Rev. C. J. Whitmore's Work—E. S., Paris	1	0	0
Army Scripture Readers' Society—Mrs. and Miss P...	0	5	0
Stockwell Orphanage (*Mr. Spurgeon*)—J. J. W... ..	2	0	0
Rev. G. Reaney's Work (*Dinners to Poor*)—W. E. ..	0	5	0
Homes of Hope, Regent-square—R. B. W. £1; J. B. 10s.	1	10	0
Free Distribution of the Scriptures—E. A. M. 2s.; H. B. 10s..	0	12	0
The Bitter Cry—(*Breakfasts for Poor*) F. D.	1	0	0
Syrian Colonisation Fund—D. E. O'C...	0	2	6
Miss Mittendorff's Orphans' Home—J. M. B.	1	0	0
Mildmay Missions—H. B.	3	0	0
Special Services in Theatres, &c.—H. B.	3	0	0
Leicester-square Soup Kitchen—H. B.	3	0	0
Cripples' Home, Marylebone—B. B.	1	0	0
Christian Colportage Society—H. B..	1	0	0
Tower Hamlets Mission—H. B. £2; M. E. R. 2s. 6d..	2	2	6
Marylebone Medical Mission—H. B.	2	0	0
Mr. Cohen's Work amongst Jews—H. B..	0	10	0
CHRISTIAN *Tract Fund*—H. B.	0	10	0
Railway Mission, 186, Aldersgate-street—H. B... ..	0	10	0
Irish Evangelisation Society—H. B..	1	0	0
Breakfasts for Destitute—Mrs. S.	0	3	0
Christmas Dinners for Destitute Children—Miss C..	0	7	6
Gray's-yard Mission—(*Breakfasts*)—S. E. C.	0	5	0
Homes for Aged Poor, Notting-hill, &c.—S. L. R. ..	0	10	0
British Society for Propagating the Gospel among the Jews—Luke vi. 38	0	1	6
Zenana Medical Mission (*Dr. Griffiths*)—J. N. M...	1	0	0
Miss De Broen's Work, Paris—C. P., Clifton	1	10	0
Rev. McAll's Work, Paris—Mrs. H. W.	1	1	0
Home for Crippled Boys, Kensington—Anon.	0	5	0
Drury-lane Christian Mission—H. B.	1	0	0
	£323	1	6

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[ADVERTISEMENT.]

St. Giles's Christian Mission—L. C. 16s.

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Mission and other Appeals.

WORKING MEN'S MISSION (Collingwood-street, New cut).—Mr. Thomas Young, 16, Queen-street, Blackfriars, earnestly appeals for help, to relieve some of the many distressed and deserving poor that abound in the neighbourhood of this Mission.

FOX-COURT RAGGED SCHOOLS.—The Committee appeal for funds for the relief of the poor and sick in the neighbourhood of Gray's-inn-road. They are often unable to afford any adequate relief for lack of funds. —HENRY ALLEN, Treasurer to the Fund, 264, St. Paul's-road, Canonbury, N.

HOUSE OF REST FOR CHRISTIAN WORKERS IN SCOTLAND. —Will the readers of THE CHRISTIAN kindly send a little help towards the completion of this scheme? £30 is all that is now required for the start. Mrs. NORMAN MACLEOD, of 20, Coates-gardens, Edinburgh, will be happy to receive contributions.

EVANGELISTIC MISSION, HOLLOWAY-ROAD, N.—Free breakfasts were given in this hall on Sunday mornings for three months last winter. We have again commenced this good work. Any help to carry on and extend this work will be thankfully received by Mr. H. PUITERIL, Superintendent of Mission, 94, Frederick-street, Caledonian-road, N.

HOMES FOR LITTLE BOYS (Farningham and Swanley). —Mr. A. O. Charles, Secretary, says in a recent public appeal: "Our liabilities this Christmas are heavier than they were last. What are we to do? We can only throw ourselves on the liberality of our many friends, while looking up to Him who all these years has helped us, while we have sought to help the little ones in his name." The office of the Homes is at Ludgate-circus, E.C.

CRIPPLED BOYS' NATIONAL INDUSTRIAL HOME, KENSINGTON, W.—The Committee earnestly solicit further aid, to discharge the building debt of £4500. There is accommodation for 100 boys, but only eighty can be maintained with the present income. A large number of crippled boys, formerly in the Home, are now earning their own livelihood. Orders for saddlery, relief-stamping, carpentering, and tailoring are also solicited.—H. R. KNIPE, Hon. Secretary.

THE MISSIONS TO SEAMEN.—The hazardous and trying work of the agents of The Missions to Seamen, in boarding ships at the exposed anchorages around our stormy coasts every day, all the year round, is full of peril to health and limb. To meet cases of illness and death The Missions to Seamen Agents, Widows and Orphans' Assistance Fund, 11, Buckingham-street, Strand, London, W.C., has been formed, and it appeals for funds at this stormy season of the year.

AN appeal is issued on behalf the London Temperance Hospital in Hampstead-road, two new wings of which are now being erected. The appeal is endorsed by Mr. S. Morley, M.P.

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* FISHER-FOLK. By J. S. CADELL. *Macniven & Wallace, Edinburgh.*

MIDNIGHT MEETING MOVEMENT. Progress!!!

The Committee desire to express their **VERY GRATEFUL THANKS** for the practical expressions of sympathy recently received to carry out the proposed **MIDNIGHT** and **AFTERNOON MISSION** to the Fallen, both in London and the Provinces.

10,000 Portions of **HOLY SCRIPTURE** and **GOSPEL TRACTS** have been **DISTRIBUTED** amongst the Fallen Women of London. In view of the New Year a **SERIES** of **MIDNIGHT** and **AFTERNOON MEETINGS** will be held in the **METROPOLIS**, also in **NORTHERN MANUFACTURING** and **SEAPORT TOWNS.**

£5 WILL MISSION A DISTRICT AND PROVIDE TEA FOR A MIDNIGHT MEETING.

WILL 3 FRIENDS NOW KINDLY CONTRIBUTE £5 EACH, 21 having done so.

Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, Red Lion Square, W.C.

The Anchorage.

HEBREWS vi. 19.

To shelter respectable Young Women in Trouble.

FOR rules of admission to the Anchorage House, and full particulars of the work of the Anchorage Mission, and for trained servants, apply (by letter only) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London.

Many of the young women admitted being mothers or about to become so, the extra care they require, and (when friendless) the help that the Mission must give towards paying for their infants at nurse during the first few months of the mother's return to service or other occupation, causes the work to be unusually costly, and subscriptions are much required, sent either to Mrs. H. Stuart-Wortley (President of the Ladies' Committee) at her private address as above, or to Messrs. Morgan & Scott.

UNIVERSAL WEEK OF PRAYER.—The Council of the EVANGELICAL ALLIANCE have arranged for MEETINGS in the West End daily during the week commencing January 5, at Steinway Hall, Lower Seymour-street, Portman-square, each morning at 11.30. The Addresses will be given respectively by the Revs. H. W. Webb-Peploe, Donald MacLeod, Archibald G. Brown, Dr. Frederick Greeves, E. A Stuart, and Bishop Taylor. Programmes of these Meetings, and other papers relating to the Week of Prayer, may be had on application to the Secretaries of the Alliance, 7, Adam-street, Strand, W.C.

BIBLE LIGHT

For Truth Seekers & Christian Workers.

"Thy word is a lamp unto my feet and a light unto my path" Ps. cxix. 105.

"The entrance of thy words giveth light."—Ps. cxix. 130.

THE OBJECT of "BIBLE LIGHT" is to interest its readers in the written Word, and to lead them through the latter to the Living Word, for the salvation of the unsaved, and the strengthening of the believer's faith. Monthly, One Penny. Strongly recommended by the Press. The Vol. for 1883, price 1s. 6d.

London: JOHN F. SHAW & Co., 48, Paternoster-row, E.C.;
And of all Booksellers and Newsagents.

FEMALE ORPHANS' HOME,

HAMPTON.

FOR SIXTY GIRLS.

UNENDOWED. UNDENOMINATIONAL.

This Home has been in existence 29 years. Was founded by the late Mr. JOSEPH STEVENSON, and continued by the late Mr. DANIEL COOPER. The Home continues, by God's goodness, in full working order.

FUNDS ARE AT PRESENT URGENTLY NEEDED.

Hon. Sec., JOHN D. COOPER.

Please Note Change of Offices—

79, FINSBURY PAVEMENT, E.C.
(*Late 85, Queen-street, Cheapside.*)

Appeal on behalf of the Paralysed Children.

West End Hospital

FOR DISEASES OF THE
NERVOUS SYSTEM, PARALYSIS, AND EPILEPSY,
73, WELBECK STREET, W.

WITH A SPECIAL WARD FOR PARALYSED CHILDREN.

Patroness—H.R.H. THE PRINCESS OF WALES.
Hon. Secretary and Treasurer—H. ALEX. DOWELL, Esq.
TOTALLY UNENDOWED.

Annual Subscriptions and Donations are much needed. Little Children are asked to make special collections.

Illuminated Collecting Cards forwarded on application.

Contributions are earnestly requested for the purposes of extension of premises, which is urgently needed.

FRANK IAGO, *Secretary.*

FOR THE NEW YEAR.

The Bugle-Call of the Army of God.
(By J. T. WRENFORD, *Newport.*)
8d. per dozen.

New Year's Bells. By the Same.
8d. per dozen.

London: S. W. PARTRIDGE & Co., Paternoster-row.

Turkish Missions' Aid Society.

For the Promotion of Christian Work within the Lands of the Bible.

THE operations of this Society under its new management are not sufficiently known. It is undenominational, and distributes its funds impartially Last year forty separate agencies were aided, mostly American, but many of British origin. Contributions are earnestly invited. With a larger revenue a vast amount of solid good might, under the Divine blessing, be accomplished.

President—THE EARL OF SHAFTESBURY, K.G.

Treasurer—THE HON. A. F. KINNAIRD.

Secretary—REV. T. W. BROWN, M.A.

OFFICES: 7, Adam-street, Strand, W.C.

GREAT DISTRESS

STILL prevails among the unemployed Dock Labourers. Funds are greatly needed to assist them with food and lodgings.—C. H. COLEMAN, Hon. Sec., Children's Home, Boleyn-road, Upton-park, E.

IRISH EVANGELIZATION SOCIETY.

GENERAL COMMITTEE.

Chairman—Lord FARNHAM, Farnham, Cavan.
Earl of CAVAN, The Lodge, Weston-super-Mare.
Sir R. S. HUTCHINSON, Bart., Stratford, Rathgar.
Col. the Hon. HERCULES ROWLEY, Marley Grange, Rathfarnham, Dublin.
*Major H. E. WARREN, Leeson-st., Dublin.
Col. W. HATT NOBLE, R.E., Ardmore, Bray.
*R. WADE THOMPSON, Clonskeagh Castle, Co. Dublin.
Rev. G. A. P. ARBUTHNOT, 5, Gordon-square, London.
Rev. J. G. RAINSFORD, Dundalk.
Rev. F. HEWSON, Dunganstown, Wicklow.
Rev. CHARLES L. MORELL, Dungannon.
Rev. JAMES STEVENSON, Leith.
Rev. JAMES WILSON, Belfast.
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*JOHN R. FOWLER, Esq., Duncairn-terrace, Bray.
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*J. H. SWANTON, Esq., 6, Orwell-park, Rathgar, Dublin.
*NUGENT T. EVERARD, Esq., Randalstown, Navan.
T. T. CHAPMAN, Esq., Clonhugh, Mullingar.
*T. P. LAW, Esq., Q.C., 48, Stephen's-green, Dublin (Treasurer).
*JAMES BARTON, Esq., Farndreg, Dundalk (Hon. Sec.).

EXECUTIVE COMMITTEE (Marked thus*).

The Irish Evangelization Society has now been at work over ten years, and has had very great lessing. It has pleased God to use their Evangelists in the proclamation of the Gospel to bring a ery large number into the fold of Christ. The Society's work is extending, and the Committee feel t to be right that the Church of God should more widely know of, and be invited to aid more largely n, this work.

EVANGELISTS.

The Evangelists of this Society may belong, as individuals, to many denominations, but as its Evangelists they represent none. They go out for this Society, not as members of any particular ody of Christians, and without in any way taking part, publicly or privately, in questions relating o denominational differences, but only as Evangelists, to preach the glorious Gospel of Christ to erishing sinners, in its fulness and freeness, and to seek, under the constraining power of the love f Christ, to win souls to Him.

The Evangelists sent out by the Society are always anxious to co-operate heartily with the godly ministers of any locality in which they are called to labour.

MEETINGS.

The Society is prepared to receive applications for Evangelistic meetings, in any locality, from clergymen or laymen.

MEANS.

The work of the Society is maintained by voluntary contributions, and Christians are invited to share the privilege of this work for Christ. Those who are disposed to help are requested to do so at once. Contributions will be received by this paper, by the Hon. Sec., or by the Treasurer.

PAST WORK.

The Report of the year 1883 can be had upon application to the Hon. Sec., and will repay perusal.

Dundalk, 12th, Dec., 1884. **JAMES BARTON,** Hon. Sec.

[21]

CUMBERED.

OUR Lord asks not that we should be
For ever "busy here and there"—
No time to calm the soul in pray'r,
But work and rush eternally.

He asks of us the listening ear;
The simple waiting at his feet,
"Apart" from all, in union sweet,
Is "rest awhile" from every fear.

He sees the eager, restless heart,
So cumbered with its load of earth:
He yearns to give its hopes new birth,
And bids it choose the "better part."

"Be still and know that I am God"—
How hard, how useless to be still,
To suffer and to wait his will
While worlds of woe are yet untrod!

And is it so? His love renews
Our strength in stillness. While we sup
The balm of leisure from his cup,
He waters us with heavenly dews.

He loves our service, but He loves
More than all else the humble soul
Content to take from Him its dole
Of meekness, patience—sister doves.

And will He not accept the meed
Of service from a lowly heart?
Ah, yes, the Saviour knew the smart
Of cold rejection, and the deed

Of love performed for Jesus' sake
Is treasured in the Master's love;
So faithful hands, their wealth to prove,
The box of alabaster break.

Not cumbered about serving, we—
Nor looking on with idle hands,
But following our Lord's commands,
"Go work," and still "Abide in Me"—

Shall one day meet Him face to face,
When faith and love, both "turned to sight,"
Shall praise Him for his wondrous might,
And sing for aye his boundless grace.

MARGARET BUTLER GERDS.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—H.C. C.M.H.H. E.B. H.W.E. B.C. W.E.H. W.C. E.M. J.R.V. A.J. J.M. A.McP. E.T. H.J.P. B. W.H. J.A. C.M. S.S. H.B. J.G. A.O.G. M.S.M. R.C. A.H.F. E.J.M. N.R.H. E.H.G. W.S.W. W.H.A. C.I. A.E.V. W.F. R.J.L. S.R. M.W. W.G. J.W.T. J.C. B.M. J.K. W.D. J.D. A.W. M.D. S.F. W.E.H. C.C. C.B. A.C. A.J.B. T.F. F.A. M.P. V.C. S.B. A.C.J. E.J.P. J.A.D. W.H.S. R.W. S.T.P. B.E. G.S. W.E.D. S.H. J.I. Hebrew Christian. E.H.H. T.E.B. W.L. T.B. H.F.B. E.P.H. H.S. W.A. G.W.B. P.P. H.E.F. J.C.D. G.S.W. J.E.L. P.D.W. S.M. A.C.P.C. W.H.D. E.B. A.C.M. W.S. R.N. W.McG. J. de B. C.M. J.E. A.J.A. H.G. C.H. E.M. and A.W. K.H.G. T.W.S. J.E.C.

APPLICANTS FOR TRACTS.—Mrs. Barre, 23, Grovedale-road, Upper Holloway, N.; Miss Barre, 23, Grovedale-road, Upper Holloway, N.; Miss M. Vickers, 18, Balfour-road, Highbury New-park; Eliza Roberts, 14, Trafalgar-row, Truro, Cornwall; R. Sidebottom, care of W. Lymson, Winton-street, Ashton-under-Lyne; W. White, 20, Petter-street, Gravesend, Kent; Miss A. E. Biggs, Tunstall Rectory, Hull; J. Jackson, Ottringham, Hull;

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

MR. W. FORBES has concluded a Gospel Temperance Mission in Stirling. Although the weather was most unfavourable, good audiences assembled, and a number of notorious drunkards were induced to take the pledge.

A TEMPERANCE movement is on foot in New England among the proprietors of mills and factories, taking the ground which some have long occupied, namely, to employ no operatives or labourers except total abstainers.

WEEK OF UNIVERSAL PRAYER,

JANUARY 5—10, 1885.

STEINWAY HALL, PORTMAN SQUARE, W.

Evangelical Alliance Meetings at Steinway Hall, Lower Seymour-street, Portman-square; 11.30 each morning.

Monday, Jan. 5.—"Praise and Thanksgiving." Chairman—Sir W. Muir; Address by Rev. H. W. Webb-Peploe, St. Paul's, Onslow-square.

Tuesday, Jan. 6.—"Humiliation and Confession." Chairman—Mr. Donald Matheson; Address by Rev. Donald Macleod, Scotch Church, Pond-street, S.W.

Wednesday, Jan. 7.—"Prayer for the Church of Christ." Chairman—Colonel Puget; Address by Rev. Archibald G. Brown, East London Tabernacle.

Thursday, Jan. 8.—"Prayer for Families and Instructors of Youth." Chairman—Mr. George Williams; Address by Rev. Frederic Greeves, President of Wesleyan Conference.

Friday, Jan. 9.—"For the Nations." Chairman—Sir W. McArthur; Address by Rev. E. A. Stuart, St. James', Holloway.

Saturday, Jan. 10.—"For Missions, Home and Foreign." Chairman—Mr. J. H. Fordham; Address by Rev. Bishop Taylor, of the Moravian Church.

SOUTH LONDON MEETINGS.

The South London Branch of the Alliance have arranged for meetings daily during the week:—

Monday, at 7, Metropolitan Tabernacle, Rev. J. A. Spurgeon; Tuesday, at 7.30, Lecture Hall, Wesleyan Chapel, Brixton-hill, Rev. Hugh Price Hughes; Wednesday, at 7.30, Lecture Hall, Presbyterian Church, Clapham-road, Rev. D. McEwan, D.D.; Thursday, at 7.30, Lecture Hall, Denmark-place Chapel, Cold Harbour-lane, Rev. J. Reid Howatt to preside; Address by Mr. A. J. Arnold; Friday, at 7.30, the Schoolroom, St. Matthew's, Church-road, Brixton, Rev. N. A. Garland, M.A.; Saturday, 7.30, the Schoolroom, York-street Chapel, Walworth, Rev. P. J. Turquand.

CENTENARY HALL, BISHOPSGATE STREET, E.C.

Twelve to two (with interval of five minutes between hours).

Monday, 12 to 1, Praise Meeting, Mr. J. H. Tritton; 1 to 2, Rev. W. H. Aitken.

Tuesday, 12 to 1, Rev. R. Roberts, City-road; 1 to 2, Rev. W. Wright, D.D.

Wednesday, 12 to 1, Rev. Charles Graham; 1 to 2, Rev. Hugh Price Hughes.

Thursday, 12 to 1, Rev. E. A. Stuart; 1 to 2, Rev. Archibald G. Brown.

Friday, 12 to 1, Foreign Missions, Rev. H. Grattan Guinness, Messrs. Stanley Smith, C. T. Studd, &c.; 1 to 2, Mr. Eugene Stock and Rev. A. D. Shaw.

Saturday, 12 to 1, Home Missions, Mr. Hugh Matheson and Rev. T. J. Madden; 1 to 2, Rev. R. Dawson, Mr. George Holland, &c.

Among the numerous other meetings to be held in various parts of the Metropolis, the following may be specially mentioned:—

Exeter Hall (arranged by the Young Men's Christian Association), daily (Saturday excepted) at 1 p.m.

Conference Hall, Mildmay-park, daily. Mornings at 11, and evenings at 7 o'clock.

St. Paul's, Onslow-square (Church-room), daily at 5 p.m., but on Saturday at 7.30 p.m.

Conference Hall, Eccleston-square, daily (Saturday excepted) at 11.30 and 8.

Powis Hall, Powis-gardens, Talbot-road, Westbourne-park, Thursday, Jan. 8, at 7.30. Rev. Henry E. Brooke.

CHRISTMAS AND NEW YEAR CARDS.—Sir,—May I ask the favour of some of your readers sending me their spare Christmas and New Year cards, with which I make scrap-books for the children of the Medical Missions and the Jewish refuges.

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Forthcoming Meetings.

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THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct Missions for children and young people No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

THE EVANGELISTIC VILLAGE MISSION sends evangelists to country towns and villages to conduct Missions or to take charge of chapels during illness or change of pastor. Address Mr. G. D. Shipley, The Manse, Breachwood-green, Welwyn, Herts.

REV. W. H. AITKEN.—January 4—11, Stagsden, near Bedford; 18th to February 2, St. Bride's, Manchester; 8th to 20th, St. Stephen's, Hampstead; 22nd to March 9, Parish Church, Marylebone; 15th to 30, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

MESSRS. FULLERTON AND SMITH.—January 11, and onwards, Weston-super-Mare; February 1, and onwards, Exeter and district; March, Folkestone; April, Southampton; May, Huddersfield.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—January 4 to 9, Chippenham; 11th to 25th, Melksham; 28th to February 6, Bishop's Teignton; 8th to 22nd, Gunnislake, Cornwall; 24th to March 8, St. Ives; 10th to 23rd, St. Agnes; 24th to April 5, Wadebridge, Cornwall; 12th to 26th, Falmouth.

MR. W. SPENCER WALTON.—January 1, Chislehurst; 2nd to 7th, Godalming; 8th, Hampstead; 9th, Brixton-hill; 12th to 27th, Portsea; 28th, Beckenham.

MR. J. M. SCROGGIE.—January, Edinburgh; February, Greenock; March, Dunfermline; April, Blackheath.

MR. JAS. J. SCROGGIE.—January 4—9, Watford; 11—16, Bushey; Sunday, 18, Drill Hall, South Norwood.

MR. F. E. MARSH.—January 4 to 25, Forest Gate, E.; 12th to 16th, Exeter Hall (noon meeting); Sunday afternoons in January, at 3 o'clock, Theatre, Stratford, E.; February 1 to 22, Whithorn, N.B.; March 22 to April 12, Kilbarchan, N.B.

CORNELIUS SMITH, converted Gipsy, of Leytonstone, Essex, and his wife, are open to receive invitations to conduct Missions or special services.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. G. Banaster, Greenwich, December 29 to January 5; Edgbaston, 12th to 19th; Mr. W. F. Seagrove, Barnsbury Chapel, January 12 to 26.

SOUTH LONDON EVANGELISTIC CHOIR.—Mondays, Jan. 5 and 19, practice at Lothian-road Chapel, Camberwell New-road, 7.30 p.m.; Jan. 6, 7, 8, and 9, Pear-street Mission Hall (Mr. Owen's), Strutton-ground, Westminster, 7.30 p.m.

MISCELLANEOUS.

DR. ADOLPH SAPHIR.—Lectures on "Philippians," Belgrave Presbyterian Church, Halkin-street West, Belgrave-square, on Sundays, at 11 a.m.

KINGSLAND INSTITUTE FOR WORKING GIRLS, Ridley-road, Dalston.—Workers' meeting, Friday, January 2, at 3 p.m. Tea and coffee.

Y.W.C.A., 19, PATSHULL-ROAD, Kentish Town, N.W.—Evening classes every night (except Saturday), at 8.30; and Sunday, Bible class at 3.30.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, January 2, All-day meetings, from 10.30 a.m. to 9 p.m. At 3 p.m., Rev. J. Denham Smith on "The Day-Dawn." Refreshments at 1 and 5 p.m.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road.—Jan. 2, "Set your hearts . . . this day" (Deut. xxxii. 46; Dan x. 12), Rev. J. Gosset Tanner; 9th, "How doubt is solved" (Ps. lxxiii.), Rev. S. D. Fox.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway E.—Monthly meeting for workers, Friday, January 2. Tea at 6; meeting at 6.45. Addresses by Messrs. R. J. Landale, Stanley P. Smith, and C. T. Studd, of the China Inland Mission. Subject, "China and its Missions."

MILDMAY MISSION TO THE JEWS.—Annual meeting for praise and prayer, Monday, January 5, 11 a.m. and 7 p.m., Conference Hall, Mildmay-park, N., and brief accounts of the Mission will be given at both meetings. Rev. Frank H. White, Rev. Dr. Rosedale, Mr. Denham Smith, and Dr. Laseron are expected to address the meetings.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—New Year's reception by Mr. and Mrs. J. Herbert Tritton, Centenary Hall, postponed to Friday, January 6, at 6 p.m. Daily prayer meeting, 1.15 to 2 p.m. (Sat. excepted). Bible study in Isaiah each Tuesday, at 6.15 p.m. Youths, Wednesday, 31st inst., 6.30 p.m. Soldiers, each Friday, 7 p.m.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, January 1, 8.30 p.m., New Year's prayer meeting; Saturday, 3rd, 8 o'clock, Bible study; Sunday, 4th, 9.30 a.m., fellowship meeting; 3.15 p.m., special New Year's address, Mr. W. Edwyn Shipton; 8.15 p.m., evangelistic meeting; Wednesday, 6 to 10, anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile-row, W.—New Year's services, Thursday evening, January 1, at 8.30, a short address by the Secretary, New Year's greetings by the members; Sunday, 4th, 3.15 p.m., evangelistic service, address by Rev. W. R. Mowll, M.A. Mission service, 7.30 p.m. Prayer meetings and classes as usual.

EXETER HALL.—Prayer meeting (Saturday excepted), 1 to 2 p.m. Meeting for Strangers, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Bible readings by Rev. Dr. Morris (Church of England Parochial Mission), at the mid-day prayer meeting, from 1 to 2 o'clock; Thursday, January 1, "The Believer's Motto for 1885;" Friday, 2nd "The Believer's Home." Colonel Puget gives a Bible reading every Saturday night at 8. Valedictory meeting in connection with the departure of Messrs. Stanley Smith, C. Studd, and M. Beauchamp for China, January 8, 8 p.m.

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CASE FOR THIS WEEK.

BRONCHO-PHTHISIS—CASE of Mrs. EMILY NAISH, PECKHAM.

This patient came to me first in June of last year. Notes of the case:—"Two brothers and cousins had died of consumption. She had never gathered strength since her last child was born (two and a half years ago), but gradually failed and lost flesh. Constant sore throat, severe cough and expectoration, pains in the chest and short breathing were urgent symptoms now. (It should be mentioned that the doctors who had attended her for two years had pronounced "one lung diseased.")

The patient derived much benefit, but for some reason unexplained went to the Brompton Hospital. Attended there for some time, until she became much worse. She then returned to me, and was seen by Dr. Brown in March of this year. The case pronounced to be broncho-phthisis, especially the right lung affected.

After this I saw her April 10, and found her a great deal better,—not like the same person. At a consultation in May she was found to be nearly well.

In August Mrs. N. called to thank me, and afterwards wrote me a letter, dated Aug. 30, in which she says:—

"When I came to you a few months ago I was very ill; all my friends thought I should never be well again, but, under God's blessing, your medicine has restored me to perfect health. I took it for some time before I felt much better, but suddenly I took a turn, and soon felt *like a new creature*. I daily gained health and strength; my baby, too [born since her last visit in May], which I hardly had hoped would live, is, through your means, strong and healthy.—Yours very gratefully, E. Naish, Woodbine-terrace, Copeland-road, Peckham."

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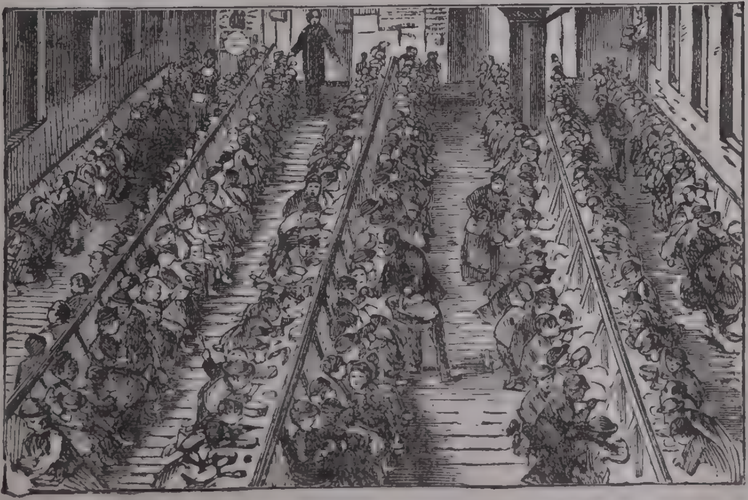

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The report of the Medical Officer of Health for Clerkenwell, just issued, states that: "30 per cent. of the parents in this parish are out of work, and that 40 per cent. of the children are sent to school without breakfast or dinner."

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IRISH CHURCH MISSIONS TO ROMAN CATHOLICS.
JAN. 16, 1885.

The 36th Anniversary Prayer Meeting will be held in Exeter Hall on Friday, January 16, at 3.30 p.m. The Committee earnestly invite the co-operation of their friends in observance of this anniversary, and ask that prayer may be made for their guidance in the promotion and extension of this love and mercy throughout Ireland.

Horace W. Townsend,
Clerical Secretary.
11, Buckingham-street, London, W.C.

BETHESDA MISSION, Portsmouth, with which is incorporated the Portsea Island Town Mission. Established 1856.—Objects:—1. House-to-house visitation in the poorest districts for instruction in the Word of God. 2. The distribution of the Scriptures and simple Gospel Tracts. 3. To hold Mission Services, Cottage Meetings, and Sunday Schools. 4. To assist deserving poor and sick persons. 5. To give occasional free teas to the poorest classes, as a help to the ministry of the Gospel. The Mission is Evangelical and Unsectarian. Superintendent —Commander B. H. Key, Downham, St. Edward's-road, Southsea, who will gladly receive contributions for the work.

COW CROSS MISSION.—Gospel Services, Sadlers' Wells Theatre.—Glo'ster Hall, Clerkenwell, "Ragged London in centre." Dinners to destitute children, &c. Funds urgently needed.—William Catlin, General Superintendent, 17, Claremont-square, Pentonville.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his helpers. Sundays, 3 p.m., and Mondays, 7 p.m., Trinity Church, Triangle, Hackney, London, E. Thursdays, 7 p.m., The Hall, 110, High-street, Shoreditch. Addresses, Testimony, and Anointing. Special: Trinity Church, Triangle, Hackney. Fridays, 7 p.m., Baptism of the Holy Ghost and Power for Service.

CHRISTIAN MISSION AND RAGGED SCHOOLS, Pontymoil, near Pontypool, Mon. President, R. Cory, Esq., J.P., Cardiff.—Funds are urgently needed to carry on this Mission. The operations consist of Village Missions; Evangelistic Services; Open-air Meetings; Ragged School; Night School (for men employed at collieries, ironworks, &c.); Shorthand Classes; Temperance Meetings; Bible Readings; Cottage Meetings; Children's Services; House to House Visitation; Young Men's Meeting; Relief of Food and Clothing to the well-known deserving Poor.—P.O.O. made payable at Pontypool, Cheques crossed Bristol and West of England Bank, to Thomas M. Wintle, Hon. Supt.

GEE-STREET Christian Mission and Ragged School, Goswell-road, earnestly solicits donations to continue the good work of preaching, teaching the Gospel, temperance, and relieving deserving poor.—Bankers, Barclay & Co., 54, Lombard-street; Treasurer. Robert Baxter, Esq., 6, Victoria-street, Westminster; Hon. Secretary, Rudgley, 82, Wood-street, Cheapside.

£200 URGENTLY REQUIRED to complete the building of Mission Chapel and School, in very promising rural district near Enniskillen, Ireland. An appeal is now made to the readers of The Christian for assistance, local resources being exhausted. Contributions will be gratefully received and acknowledged by Mr. S. B. Humphreys, Fair View, Enniskillen, Ireland.

CRIPPLED BOYS' HOME, Kensington, W. President, the Earl of Shaftesbury. —This charity was instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age, so that they may be able to support themselves on leaving the Home. Trades taught: Carpentering, tailoring, relief stamping, saddlery and harness work. 80 boys now in the Home; 100 boys can be accommodated, if funds allow. 300, after three years' training, are now gaining their own livelihood. Several friendless crippled boys waiting admission. Contributions urgently needed to pay £4,500 for building expenses.

H. R. Knipe, Hon. Sec

CAMDEN-ROAD CHAPEL.—Retirement of Rev. Francis Tucker, B.A.—The Farewell Meeting will be held on Thursday, January 15, 1885, when a Testimonial will be presented to Mr. Tucker. Several ministers and friends are expected to take part in the proceedings. Chair to be taken at 7 p.m.

THE DEEPENING of Spiritual Life.—Meetings will be held at Sunderland, the Lord willing, Feb. 3rd to 6th inclusive.—All information from J. W. Mounsey, Esq., The Limes, Sunderland.

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RESCUE WORK IN POPLAR.—Manor Cottage, Kersey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

THE UNITED DAILY PRAYER MEETING, hitherto held in the Royal Pavilion, Brighton, will be suspended during the Week of Prayer, and resumed at noon on Monday, the 12th January, in the Hall of the Young Men's Christian Association, 55, Old Steine. Visitors to Brighton are cordially invited.

SPECIAL PRAYER FOREIGN MISSIONS, Friday, 9th inst., 12 to 2, Centenary Hall, 17, Bishopsgate-street Within. Rev. Grattan Guinness, Messrs. Stanley Smith, C. T. Studd, Eugene Stock, Rev. A. D. Shaw, &c., will take part; also

SPECIAL PRAYER HOME MISSIONS, Saturday, 10th inst., 12 to 2. Mr. Hugh Matheson (late Chairman, Messrs. Moody and Sankey's Committee), Rev. T. J. Madden (Church Pastoral Aid Society), Rev. Robert Dawson (Secretary, London City Mission), Mr. George Holland (George Yard Mission), &c., will take part. Friends interested in these Missions are earnestly requested to attend.—W. R. Hughman.

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MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon (for Resident Pupils only). Established 25 years. Miss Bamber and Miss Churton, assisted by an efficient staff of resident certificated teachers and visiting professors, offer every educational advantage to parents seeking a Christian training for their daughters. Pupils always accompanied to and from London. Unexceptionable references to parents of present pupils. In association with the above is Clarendon House, Topsham, offering the same educational advantages, with pure, bracing sea-air, especially adapted for girls of delicate habit.

CLARENCE HOUSE, Pellatt-grove, Wood-green.—Mrs. Silvester, assisted by efficient teachers and visiting professors, receives a few Boarders, to whom she offers educational advantages, with the comforts of a home and very careful training. References kindly permitted to Mr. R. C. Morgan, 12, Paternoster-buildings, and parents of pupils.

SEASIDE, Southport.—Superior School for Young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations.—Miss Poole, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

BRISTOL BIBLICAL INSTITUTE. For Young Men desirous of being trained as Candidates for the Ministry or Town Missionaries.—Send a stamped envelope to Rev. P. Prescott, Coronation-road, Bristol.

CLAPHAM COMMON.—A Lady of much educational experience receives a limited number of young Ladies as Resident Pupils. Christian and refined influences, with careful mental culture. Special advantages for Modern Languages and accomplishments. High-class professors attend. Prospectus on application.—Alpha, care of Mr. Bachhoffner, Bookseller, High-street, Clapham, S.W.

MONTREUX, Switzerland.—Madame Dolmatoff. Christian home for young Ladies. French and German taught. Other branches of education if required. Reference, Rev. Denham Smith, 38, York-terrace, Regent's-park, London.

BATH.—Grosvenor College.—(Ladies.) Healthy suburban situation. English and foreign Governesses. Ten masters. Since 1879 two hundred and forty-five certificates gained. All candidates passed Cambridge Local, 1883. Four in Honours. Moderate inclusive terms. Vacancy for Governess-Student.

EDUCATION.—Fraulein von Grieshiem, Diez a.d. Lahn, near Ems, receives a limited number of pupils. Resident French and German governesses. Music, piano, violin, singing, painting. Lawn tennis. Highest references.

SOUTHDENE, Ramsgate.—Splendidly situated Home for delicate children requiring sea and country air, combined with educational advantages. Under the personal supervision of experienced Christian Lady. Prospectus on application. Terms moderate.

EDUCATION.—High-class School for Young Ladies desiring the advantage of Finishing Masters, certificated Governesses, and personal supervision, with home comforts. Terms moderate and inclusive. Highly recommended by parents and pupils, and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, 1, Carlton-mansions, Clapham-rise, S.W.

"*Balham, May* 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for many years.

"C. H. Spurgeon."

SOUTHSEA.—A Clergyman is anxious to recommend a first-class School for a few girls, exclusively Gentlemen's Daughters, where his own daughters finished. Thorough teaching. Sound Christian training. Terms to fill one vacancy at Christmas, forty guineas per annum. —Rev. J. Johnson, Britwell Rectory, Watlington, Oxon.

HOLLAND HOUSE, Clarence-parade, Southsea.—School for the Daughters of Gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

EDUCATION.—Two young Ladies can be received in a first-class School in London, on greatly reduced terms, to fill vacancies. Home comforts, good masters, and careful supervision. Most highly recommended by parents of pupils.—For address and prospectus apply to

G. A. N., 69, Southwark-bridge-road, S.E.

EDUCATION.—A Governess-Pupil required in a first-class School in London. Small premium required. Advantages: languages, and music.

Alpha, Dudley Library, 228, Clapham-road, S.W.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts, Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—Lady Principal, Hamilton Lodge, Hurstpierpoint, Sussex.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr. Cranage.

HASTINGS.—Wellington College for Ladies, 4, Wellington-square. Head Mistress, Miss De la Mare. Honours in the L.L.A. Examination for women. Science and other certificates. Pupils prepared for the local and higher examinations. Kindergarten department for young children. Vacancies for two boarders.—Prospectus on application to the Secretary, Rev. F. Leaver.

CAMBRIDGE UNIVERSITY TRAINING for Holy Orders at Theological College rates. Ayerst Hall, Cambridge, opened by the Vice-Chancellor, April 21, 1884. Principal—Rev. W. Ayerst, M.A., Hulsean and Norrisian Prizeman. Chaplain—Rev. J. Mayo, B.D. Assistant Tutor—W. H. Smith, B.A. Fee, £25 a term, for board, lodging (furnished), tuition, and University charges. Theological course, six terms.—Address, Principal.

RICHMOND PARK SCHOOL for Boys, Kingston-on-Thames.—Careful Christian training. Sound commercial education. Abundant diet. Beautiful and healthy locality. Inclusive terms, 20 to 25 guineas.

Apply Principal, Mr. W. Dixon.

MT. RADFORD SCHOOL, Exeter. —During the last ten years pupils have obtained upwards of 150 certificates in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Of these, twenty-two passed in honours, and twelve obtained prizes. The Word of God is made the sole basis of a careful Christian training. References to parents of past and present pupils.

Principal, E. H. Vine.

CAPTAIN MORETON has much pleasure in recommending Mr. Foster, as an educator, to those parents who value a judicious training for their sons.—Kelvedon School, Essex.

HIGH-CLASS SCHOOL in Highgate.—The Rev. G. D. Bartlet, M.A. (late Head Master of Mill Hill School), receives twelve Boarded Pupils. Able assistant masters, superior home, individual attention, thorough grounding, and careful religious training. Highgate is strongly recommended by the medical profession.—Reference permitted to the Rev. W. E. Boardman, 3, Highbury-park.

OAK HOUSE SCHOOL, Bexleyheath, Kent (12 miles from London). Principal—George E. Oxley, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. For prospectus, together with the testimony of the late Sir George Jessel, address, Rev. J. J. Kendon.

CROMARTIE HOUSE SCHOOL, The Avenue, Acton, W. Boys and youths received from 6 to 14 years of age. Only a few boarders are taken. One or two can be entered. Term commencing shortly. Careful Christian and personal supervision. Personal reference to parents of pupils. Terms moderate and inclusive.

Principal, Chas. Miller.

TEIGNMOUTH HOUSE GIRLS' SCHOOL.—Thorough education, with home comforts. Entire charge taken of children whose parents are abroad. Pupils prepared for the Local Examinations. Next term January 20.—Prospectuses on application to the Misses Whitall, Teignmouth.

A LADY living in a country town wishes to hear of a little Girl of about nine years old, from a Christian home, to be educated with her little daughter.—E. S., J. B. Eldridge, Esq., Solicitor, 15, Parliament-street, Westminster, London, S.W.

EDUCATION.—A Lady in South Hampstead (whose Daughters have a Preparatory School for Little Boys) will after Christmas have vacancies for two in the house, boarders or weekly. Numbers being limited, watchful care and home comforts are assured. Term commences January 26th.—T., 166, Belsize-road, N.W.

A LADY, who has taught in the family of Sir Joseph Fayrer for six years, is open to an engagement as Governess, Lady-Housekeeper, or Companion, or in any post of trust in a Christian family. Excellent references.—B. A., J. Rivolta, Esq., The Manor Way, Blackheath-park, S.E.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for commerce, public schools, or the Universities. Upper, middle, and preparatory departments. Seven resident Masters. The junior division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal. The Easter term will commence on Wednesday, Jan. 21.

DURBAN-HOUSE SCHOOL, Lansdowne-road, Lee, Blackheath, S.E.—An old-established Preparatory School for the Sons of Gentlemen, conducted by a Lady, assisted by Masters and Governesses. Careful training. Home comforts. References to clergymen and parents.—THE PRINCIPAL.

EDUCATION.—Mr. HERBERT W. TAYLOR has vacancies for two boys to receive into his family, to be educated by his tutor with his own son, eleven years of age. Inclusive terms, £60 per annum.—Hadley Grove, High Barnet.

MOUNT HOUSE, Braintree, Ladies' School. Principal, Miss WOODGATE.—Sound education on modern principles. Preparation for Camb. Local and C. P. Exams. Home comforts and personal supervision. Highest references. Prospectus and particulars on application. Spring term commences January 19 and 20.

SEASIDE.—In a first-class Ladies' School, taking high honours in Oxford and Cambridge Examinations, and strongly recommended by a London clergyman for delicate girls requiring special care and attention, a Pupil can be received at half terms (45 guineas). Careful, religious teaching, and home comforts.—MILLICENT, Relfe Brothers, Charterhouse - buildings, Aldersgate, London.

LADIES' SCHOOL, Hampden House, Brill, near Oxford. Established 1854 by the Misses CLARKE, daughters of the Rev. P. Clarke. Terms strictly inclusive; £26 for English in all its branches, pianoforte, singing, French, and laundress. In addition to the above-named subjects, the course of instruction includes drawing, painting, leather-work, and drilling. The house is delightfully situated on a hill, commanding an extensive scenery, and the locality is exceedingly healthy. Within one mile is Dorton Chalybeate Spa. Resident English and French governesses. Masters in attendance.—Prospectuses, with references to parents of pupils, forwarded on application to the Principals.

FRANCE.—Rheims (Marne).—Protestant Institution for Young Ladies. Sciences. Arts. French spoken only. Home comforts. Moderate terms. Lady boarder received. References. Prospectus on application. Principal, Mdlle. BENECH. (Two diplomées.)

NEGLECTED EDUCATION.—Persons suffering from this defect may receive weekly lessons by post, at small cost.—Send stamped envelope to Rev. V. TRIMMING, 11, Willow-street, Girlington, Bradford.

THE PRINCIPALS of a Ladies' School, London, will be happy to receive two Christian Girls, daughters of Gentlemen, requiring good advantages. Ages 16 to 18. References exchanged.—Apply to L. Z., 22, Leinster-terrace, W.

BEDFORD.—Howard College.—Principal—Mrs. J. C. BURNETT. A Boarding School for Girls. Modern methods. Very superior education. Careful Christian training. Report and full particulars sent by return of post.

AS GOVERNESS.—Required by Young Lady after Christmas. School or family. Two years' experience. Good English, elementary French, music, and drawing. Good references.
Miss B., Trevose, Padstow, Cornwall.

CHARD, SOMERSET. — Wanted, two Christian young ladies as Governess-pupils. Senior received on reciprocal terms. Small premium required with junior. — The Misses PEARCE, 2, Claremont-villas, Trowbridge, Wilts.

A CHRISTIAN LADY, residing at Dover, would receive a Gentleman's daughter as finishing pupil or otherwise, on easy terms. Superior advantages. Healthy situation. Highest references.—71, Newmarket-road, Norwich.

DAILY GOVERNESS. — A Lady desires re-engagement. Thorough English, German (acquired by nearly two years' residence in Germany), French, drawing, and painting in oils and water-colours, needlework and music. Salary £40 to £50.—L. B., Fisher's Subscription Library, Clapham, S.W.

WANTED TO PLACE a Youth, aged 18, as Junior Teacher in a good school. Well able to give substantial help in all the requirements of a commercial education, including the French language. A Christian and comfortable home indispensable. References exchanged.
Major MOURANT, 10, Bond-street, Jersey.

A LADY RECOMMENDS a Young Lady as Governess to children under 14. Certificated, College of Preceptors, Trinity College. Music (first-class honours). Age 21. Three years' experience. Country preferred. Salary £20.—Box, care of Mr. Bachhoffner, Stationer, Clapham.

RE-ENGAGEMENT REQUIRED by young Lady, aged 23, as Music Teacher in a school, Companion to a lady, or Governess to children under 12. Fully competent to undertake the musical culture of young pupils; also to teach thorough English, drawing, and rudiments of French. Comfortable home in Christian family indispensable. Excellent references.
ANNIE, 30, London-road, Leicester

PROSPECT HOUSE, St. Neots.—The object of this School is to impart a sound English education, combined with religious training. Home comforts carefully attended to. Vacancy for a Governess-Pupil. — Terms, very moderate, on application to the PRINCIPAL. Studies resumed January 22.

EDUCATION for Young Ladies, near Torquay. Masters, certificated Governess. Every care. Home comforts. Pupils prepared for Local examinations. Highest references. Terms inclusive. — Mrs. BRENTON-CAREY, Tramore, Brixham, Devon.

GOOD EDUCATION offered, on very moderate terms, to young Lady willing to render some assistance with Junior Pupils in a Ladies' School. Healthy situation. Domestic comforts. Careful training. Good references. Stating age.—Miss HENSON, Petersfield.

A LADYLIKE GIRL, about 12, could be received in a small high-class school on half terms. Thirty guineas, inclusive, per annum. —MADAM, care of Mr. Swan, Music-seller, Kirkdale, Sydenham.

AS GOVERNESS. — Wanted, an earnest Christian Lady, experienced, certificated, able to train for University Examinations.—State age, height, acquirements, salary required, with references, Marlborough College for Ladies, Exeter.

A YOUNG GERMAN LADY is anxious to meet with an engagement in Christian family or school. Acquirements, German, French (grammatically and conversationally), music. Good references.—Frl. ELLEN, Kornthal, near Stuttgart.

A LADY WISHES highly to recommend her Christian Governess, of foreign birth and education. Teaches thorough German, English, French (Paris), music, and some drawing. Age 27. Protestant. £60 to £70.
Mrs. DE C., Brook Lodge, Holmwood, Dorking.

GOVERNESS.—Wanted, by a Lady just returned from Germany, a situation as Governess in a family. Acquirements, thorough English, French, German, music, and needlework, also drawing and painting. A good disciplinarian. —A. J. M., Post-office, Swanley Junction, St. Mary Cray, Kent.

A YOUNG GERMAN LADY desires a re-engagement as Governess in a quiet family. Terms moderate. She teaches German, French, and music; also the usual English instruction.—Address, during January, Fraulein OSTERLOFF, care of Mrs. White, Dutton House, Leominster, Hereford.

LADY OFFERS Christian home, combining educational advantages, to girls under 16, as Companion-Pupils. Healthy situation. Personal supervision.—For particulars address, "PRINCIPAL," care of Miss Jefferies, 135, White Ladies-road, Clifton.

FRENCH LADY, young, Protestant, diplomée, speaking no English, required teach French in family till beginning March. State age, where educated, fullest particulars.—CHARLES, 1, Clifton-terrace, Church-street, Shirley, Southampton.

GOVERNESS, certificated, Honours. Re-engagement. Young Lady just returned from France. Teaches thorough English, French, advanced arithmetic, music, drawing, and elementary Latin. — M. E. B., 26, Coventry-road, Hinckley, Leicestershire.

A YOUNG LADY seeks an engagement as Nursery Governess or Mother's Help. Has held similar situation. Active, and fond of children.—M., Peterwell, Lampeter.

OLD NEUWIEDERS.—Society of O. N. and of pupils of other Moravian Schools. The Annual Conversazione at Memorial Hall, Farringdon-street, E.C., on Thursday, January 15, 1885. For membership, cards of admission, &c., apply to
HON. SECRETARY, 28, Finsbury-square, E.C.

AN ENGLISH WIDOW LADY, recently returned from Persia, having decided upon taking up her residence in Zurich, Switzerland, is desirous of taking charge of six boys to board and lodge, and attend to with a mother's care, and send to the best schools, in which are taught German, French, and English.—Particulars to be obtained on application to Mrs. MEYER, 15, Ventnor-villas, West Brighton, Sussex.

A GENTLEMAN, aged 24, seeks a Private Tutorship. Good English; also Latin and French. A year and a half's experience in teaching.
E. J. T., 31, Mornington-road, London, N.W.

GOVERNESS. — A young Lady (21) desires an engagement in a School or Gentleman's family. English in all its branches (advanced arithmetic), French, German, music (theoretical and practical), drawing, and elementary Latin. First-class, College of Preceptors, and Edinburgh and Glasgow University certificates. Good references.—M. M., 13, Berlin-terrace, Pollokshields, Glasgow.

FRENCH PROTESTANT GOVERNESS.—A Lady desires to recommend one who for three years has conducted the education of her four children, girls and boys. Previously, she had held for several years, situations in first-class schools. A true Christian. Diplomée. No accomplishments.—F. B., Messrs. Painter, 102, Richmond-road, London, S.W.

AIGLE, SWITZERLAND.—Boys' School. French, German, English, and usual branches. Christian home, good table, and separate bed-room. £60 per annum. Professeur TAUXE-DUFOUR, Aigle. References, D. Jewsbury, Esq., 2 Mincing-lane, London, and Mdme. de Segundo, 2 Aldridge-road-villas, Westbourne-park, London.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Terms for Boys' School, apply to the Rev. W. T. TITTERINGTON; for Ladies' School, to Miss SHAWE. School re-opens January 21.

Appointments, Situations, &c., Wanted.

A YOUNG LADY, having had four years' experience as housekeeper in a school, is anxious to enter a large school or institution as Under Matron or Under Housekeeper. Desiring to gain further experience, a nominal salary would be taken.
O. B. Q., 23, Horsham-road, Dorking.

HOUSEKEEPER - COMPANION (39), Lady by birth, manners, appearance, highly recommended by a lady, desires a similar position. Tuition combined, under 15. Christian influence. English, music, good linguist, drawing.—Miss BAYLEY, Ivanhoe, Eastbourne.

AS SECRETARY CORRESPONDENT, by a Gentleman of long experience in Christian work amongst soldiers, and able to conduct meetings, classes, &c. Can give highedt references.—Address by letter only, to Z., care of Bates, Hendy & Co., 37, Walbrook, London.

STEPHEN THOMAS CROCKER, of Bristol (late Headquarters Special of Salvation Army), having resigned, after three years and a half service, is open for Evangelistic work in connection with any Christian body. Accredited references.—85, Somerset-street, Cathay, Bristol.

MISSIONARY seeks re-engagement. Anxious for Master's glory. Can conduct services. Visitor. Apt with anxious ones. Can come at once. Wife can assist. Good references.
F. B. RAYMOND, 13, Chelsea-road, Southsea.

LAY READER wishes for a sphere of work under an earnest Clergyman. Nine years' experience. Accustomed to Mission services, Bible classes, Sunday and night schools.
READER, 8, Verney-place, Exeter.

TO MASTER PLUMBERS. — A Christian young man, 22 years of age, member of a Church and a total abstainer, desires a situation. Is thoroughly acquainted with the business. Would be found both useful and trustworthy. Most satisfactory references.—For full particulars address S. C., 90, Bartholomew-close, E.C.

A GENTLEMAN will be glad to recommend his Butler, a Christian man.
W., 34, Brunswick-square, Brighton.

NEW ZEALAND or Australia.—As useful Maid to Lady or children. Experienced in household duties. Good needlewoman. Would give services for passage, or part of passage.—A. W., 1, Newington-green, London, N.

A LADY is anxious to recommend a certificated Ladies' Nurse, who is experienced, kind, attentive, and obliging.—Mrs. A. D. C., 8, Sheffield-gardens, Campden-hill, London, W.

AS UNDER LADY'S MAID or Schoolroom Maid.—Situation wanted by a young girl who would make herself useful. Not out before. Age 18. Good dressmaker.
A. BARNES, Lower Bourne, Farnham, Surrey.

AS UNDER MATRON or Assistant Housekeeper. Good references.
F. G., 66, Queen's-road, St. John's-wood.

AS PLAIN COOK in a small, quiet family, near London.—A. B., Mrs. Harris, 168, Boyson-road, Camberwell.

CAN ANY LADY recommend a Christian Girl as third nurse, to do all the nursery housework, and wait on the elder children, and do needlework? Age not under 18. Wages £16 to £18. Country.—M., care of Mr. Robbins, 31, Chapel-street, Edgware-road.

ADVERTISER, aged 28, requires a Situation at once as Housekeeper or Assistant Matron. She is thoroughly domesticated, cheerful, experienced, and can give good references.
ELIZA, 80, Lodge-road, Hackney, Birmingham.

A LADY, DOMESTICATED, requires a situation in London as Companion, to assist in housekeeping. Willing to make herself useful; or Housekeeper.
L. W., 18, Mayfield-road, Manchester.

A LADY WISHES to recommend a young person, age 25, as Young Ladies'-maid, or Sewing-maid. She is thoroughly conscientious and trustworthy, and an excellent needlewoman. —A. S., care of Mr. Shaw, Bookseller, 18, High-street, Wimbledon.

A LADY WISHES to recommend a fairly good plain Cook, aged 34. Economical, clean, and thoroughly honest. A total abstainer, but rather deaf.
E. H., 1, Maygrove-road, Kilburn, N.

SHORTHAND WRITER, with a knowledge of French, and writing 120 words per minute, desires engagement. Good testimonials.
PHONO, 67, Talfourd-road, Camberwell.

WILL ANY CHRISTIAN Gentleman give a fresh start to a young man (aged 21) who had given way to temptation? His former masters believe him to be thoroughly penitent, and wish to recommend him.
E. L., 70, Fleet-street, London.

AS PLAIN NEEDLEWOMAN, or Maid to one or two young Ladies. Please address C., care of Mrs. Hawley, Ash, near Aldershot.

A LADY WISHES to recommend a thoroughly efficient Matron or Housekeeper, who is experienced and trustworthy in illness.
Y., Clewer House, Windsor, Berks.

WANTED TO PLACE a young girl (18) in a Christian home where she would be taught a trade. She is slightly a cripple. Has no mother. Her father an invalid. A small premium would be paid. References exchanged. LUCY, care of Mr. Portcous, Rodden Lake, Frome

TO HEADS OF FIRMS or otherwise. — Advertiser, aged 40, unmarried, very earnestly seeks work of any kind. Good writer and correspondent. Low salary accepted to commence with, or time given.
Mr. H., 91, Mildmay-park, N.

WANTED, by a Christian Man and Wife, the management of Coffee-house. Fifteen years' experience. Total abstainers. Or care of Offices. Good testimonials.—MANAGER, Welcome Coffee-house, Hampton, Middlesex.

AS GROOM AND GARDENER, or Gardener, single-handed. Willing to be useful. Wanted by a Christian. Good character. —H. L., 12, Queen's-road, Crown-hill, Upper Norwood.

AS CARETAKER, Messenger, or any place of trust; 28 years' good character. Age 40. Married. No family. Abstainer.
T. P., 40, Palmerston-street, Battersea Park.

CAN ANYONE HELP a Christian Man, aged 35, holding good testimonials, to Evangelistic work? Has a desire for preaching the Word. Salary required. Married, has small family. Urgent need.—L. W. S., care of Mr. Smith, 25, Chapel-street, Handsworth, Birmingham.

AS LADIES-MAID in a Christian family. Good dressmaker and hairdresser.
M. F., Edgarley House, Glastonbury.

Appointments, Situations, &c., Vacant.

ORGANIST. — Wanted, for St. James' Church, Forest-gate, an Organist. Christian young man would find this a good opening.—Rev. W. H. DENOVAN, St. James' Vicarage, Forest-gate.

MAN AND WIFE wanted, for two Gentlemen, near Bristol. Wife to cook, &c., man to keep garden. Must be abstainers, and highly recommended.
Mrs. S., 4, Vanbrugh-park-road, Blackheath.

A BUTLER wanted (thorough), where a page is kept. Must be an abstainer. Good character.—Apply by letter, with all particulars, to E. C., 4, Eastern-terrace, Brighton.

MATRON. — Wanted, strong, bright, active, Christian worker, for working girls' club, and Mission work in poor district.—Apply to A. P., personally, on Friday, Jan. 9, at 3, at the Kingsland Institute, Ridley-road, Dalston, or by letter.

MISS WESTON will be very glad to hear from any Christian Ladies desiring to help her in her work. They must be earnest Christians and total abstainers, active, and energetic.
Miss WESTON, Sailors' Rest, Portsmouth.

ANCHORAGE MISSION. — There is a vacancy for a young person to be trained in the Anchorage House, for work among the more respectable class of the fallen. The one whose training is finished is now in a good situation. It is also desired to appoint a young person to duties mainly Secretarial, in which it will be desirable for her to have a knowledge of accounts and correspondence. Application to be made by letter only, stating age, present employment, of what church a member, and salary desired, to Mrs. H. STUART-WORTLEY (president of the Ladies' Committee), Rosslyn House, Grove End-road, N.W. London.

MAN AND WIFE wanted, without children. Christians and abstainers, as Chapel Keepers.—Apply by letter, to 17, Askew-crescent, Shepherds-bush, W.

AN ARCHITECT, in one of the most healthy inland watering-places in England, is open to receive a young gentleman as Pupil. Practical building, construction, and quantity-surveying. Premium moderate. Could board with family if desired. References exchanged.—F. T. 3, Maitland-park-villas, London, N.W.

CAN ANY LADY recommend an experienced Laundress, to take charge of the laundry in large boarding school for young ladies? She must be an early riser, active, quick, and methodical. Wages £20, all found.—HOUSEKEEPER, T. Farncombe, Eastern-road, Brighton.

WANTED, IN SMALL FAMILY, Man and Wife as Cook-Housekeeper and Indoor Servant. Good wages to thoroughly competent persons. Abstainers preferred. No beer found. Must have exceptional personal characters.
Mrs. G. P. MOODIE, 10, Wilbury-road, Brighton.

UNDER MATRON or Kitchen Superintendent, for general domestic work in small Girls' Home, Clifton. Should also understand plain sewing. Age about 30.
Mrs. WHITWILL, Sneyd Park, Bristol.

A CHRISTIAN LADY wanted immediately, to superintend a well-ordered Crèche in the West of England. Abundant scope for Christian work among the parents and elder children.—Apply, stating particulars, experience, &c., to A. D., 19, Kensington, Bath.

MIDDLE-AGED, USEFUL ATTENDANT, wanted, for elderly Invalid Lady. Must be in good health, pleasant, and obliging, a Churchwoman, abstainer and good needlewoman. Wages £20 and washing.
E., St. John's Vicarage, Hollington, Hastings.

COOK. — Wanted, a middle-aged, experienced Cook, with a knowledge of housekeeping, able to help to train for service three or four young girls. Must be a decided Christian, total abstainer, and early riser. Wages £16 per annum, washing, and medical attendance.—Rev. F. C. Burrough, Girls' Village Home, Ilford, Essex.

MISSION WOMAN.—An East-end incumbent would be glad to meet with a Christian woman to fill the above office in his parish. Would have to reside in or near the District, and work in connection with the Bishop of London's Fund. Would suit a person with small means. Salary £26 per annum.
Vicar, St. Stephen's Vicarage, Spitalfields.

LADY REQUIRED, for Visiting and Bible-work in a poor parish. Evangelical Churchwoman. Small stipend.—State age and full particulars, F. S., 63, Lee-road, Lee, S.E.

LAUNDRESS.—Wanted, a Christian woman, abstainer, as Laundress in a small Rescue Home, near Manchester.—Address, stating age, wages, &c.
Box 24, Post-office, Ashton-under-Lyne.

A RESPECTABLE WOMAN wanted, to do the work of a small house, with plain cooking. Wages small, but comfortable home.—Mrs. Nairn, 72, The Avenue, Bruce-grove, Tottenham.

THOROUGH HOUSE AND PARLOURMAID wanted, for private family in Brighton. Must be strong, willing, and well recommended. Wages £16, no beer.
Mrs. Griffith 3, Lansdowne-place, Brighton.

A GOOD LAUNDRESS wanted, for an Institution. One who has had experience in a Home preferred.
Miss C. A. Parker, North Hill House, Plymouth.

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The Christian.

SIGNS OF THE TIMES.

THIS age, whatever be its characteristics, would indignantly repudiate the charge of being superstitious. Yet the *Times*, which at once leads and follows current opinion, closes with "*Absit omen*," its article on the second day of the year respecting the long series of recent railway accidents which culminated on New Year's Day with the terrible disaster near Penistone.

The following are its concluding paragraphs: "Our great national holidays seldom go by without some such gloomy records as those with which our columns have lately been crowded. The present season has brought no exception to the rule. Its disasters, however, appeal in one way to the imagination with more than customary force. A serious railway accident on the evening of the last day of the old year has been followed immediately by a new and more terrible catastrophe on the first morning of the year which we have just entered upon. *Absit omen!*"

And yet it is not mere superstition, nor mere imagination, which recognises an other-world voice in the events with which the old year closed and the new year has begun. The awful earthquakes in Spain remind us of others which have taken place in the recent past, and point with no uncertain finger to the Lord's forewarning of "earthquakes in divers places," as among the signs of the last times.

One of God's ways of dealing with a nation is to withhold men of wisdom and power, so that "there is none to guide her among all the sons whom she has brought forth; neither is there any to take her by the hand of all the sons that she hath brought up." And, on the other hand, when He has purged away the dross, one of the first tokens of his returning favour is, "I will restore thy judges as at the first, and thy counsellors as at the beginning, and thou shalt be called The city of righteousness, the faithful city."

These words of God are brought to mind by a leader in the *Pall Mall Gazette* on the illness of Mr. Gladstone, in which it says: "There is no reason to be dismayed if only Mr. Gladstone were well, but if Mr. Gladstone's indisposition continues the outlook may well appal the stoutest heart. For in that case England at one of the most critical epochs in her history will practically have no guidance, but will be left to drift in the trough of the sea towards the inevitable catastrophe."

We make no comment on the want of grasp in the conduct of our foreign politics. But the obvious fact that the present Government is not master of the situation, and the equally patent absence of any other men able to take the helm, should lead those who fear God to ask how it comes to pass that England "will have no guidance" if the life already prolonged to seventy-five years should now be brought to a close.

In another column we have noted the gratulations of a contemporary on the progress of the new theology. But among the happiest signs of the times we recognise the vigour of the doctrines of the Cross. We look in vain for any notable work of the Spirit on the souls of men, where the theology which our forefathers preached, and for which they suffered unto blood, has been replaced by the invertebrate school of modern thought. But in London and the country there is a perpetual revival going on, and souls are daily and nightly being gathered in where the Gospel of the Kingdom, its grace and its penalties, is still preached as in the days of old.

◆

CALEB AT GILGAL.

Joshua i. 11; xiv. 6—15.

SIT we in the tent door,
In the fading light,
Thoughts of many years ago
Come to me to-night.
Children, I have seen the land
Whither soon we go,
Will ye hear again the tale
Which so well ye know?

From the camp at Kadesh
Moses sent us forth,
Twelve strong men of Israel,
Started for the north;
Safe we crossed the Jordan,
Stemmed its torrent flow,
When we went to spy the land
Forty years ago.

Oh, the wondrous journey!
Kept by God's own hand,
Forty days we wandered
Through the promised land;
North where lofty Lebanon,
With its peaks of snow,
Guards his mighty cedars
On the slopes below.

South to ancient Hebron,
Where the oak trees wave
O'er our father's sepulchre,
In Machpelah's cave:
Oh, it is a goodly land,
Milk and honey flow,
And that goodly land is ours,
God's Word made it so!

I have seen it, children,
Hebron's lofty wall;
Gates of brass, and guardians bold,
Sons of Anak tall.
How the giants scorned us!
Saw but to despise—
Small as summer grasshoppers,
Seemed we in their eyes.

So we passed to Eshcol,
Rested by the brook,
Thence a mighty cluster
Of its grapes we took.
How the figs were ripening
In the sun that day!
How the heavy pomegranates
Bowed their slender spray!

Children, ye shall taste them,
There for you they grow,
Fresh and luscious as they hung
Forty years ago.
Back we came to Kadesh,
With our burden sweet,
Grapes, and figs, and pomegranates
Laid at Moses' feet.

Yet ten spies, faint-hearted,
Spake against the Lord,
Spake against the land He gave,
Trusted not his word.
Vainly I and Joshua,
Their false words withstood,
Told them we had seen the land,
And the land was good.
Rent our garments, crying,
Wherefore murmur thus?
Wherefore fear the giant throng?
They are bread for us.
Israel in their madness
Heeded not our word,
Rose in wrath against us,
Rose against the Lord.

Till Jehovah smote them
For their sin that day,
And beside us, stretched in death,
Our ten comrades lay.
Yet, oh blessed moment,
After set of sun,
When I heard God's message,
Faithful one, well done!

Thou shalt see the land again,
Which thy feet have trod,
Hebron is the heritage,
Given thee of God.
Thus I won our heritage,
His word made it so,
And I knew that it was mine
Forty years ago.

How his hand has kept me
All these forty years,
Kept my feet from failing,
Kept my heart from fears.
And I go to taste again
Canaan's wine and corn,
Step unwearied, eye undimmed,
Even shoes unworn.*

Children, see this right hand,
Kept by power divine,
Othniel's arm is not more strong,
Aim more sure, than mine.
Sons and grandsons, gladly
I with you will go,
Fight as I would fain have fought
Forty years ago.

For the foes are mighty,
Sons of Anak strong,
Still they hold the fertile fields
Which to us belong.
Giants dwell in Hebron,
Giants guard its towers,
But our God is on our side,
And the land is ours.

Ofttimes in the evening,
'Neath the desert palm,
We have heard our Achsah sing
Miriam's lofty psalm;
Sung beside the waters
Of the parted sea,
We shall hear her sing again
After victory.

There was stormy music
In the gladsome shout,
Glory to the Lord of Hosts,
Who hath brought us out;
Calmer, sweeter music
After battle's din,
When we all shall sing at home,
"He hath brought us in."

He will do it. Children,
Are your weapons right,
Sword blades keen and hearts aglow,
Burning for the fight?
Hark, the trumpets warning,
In three days we go—
Yet we might have had the land
Forty years ago!

Sarah R. Geldard.

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* Ex. xxix. 5.

MISSION WORK IN MARYLEBONE.—A new building in connection with the Bell-street Mission, attached to Rev. Dr. Donald Fraser's congregation, will be formally opened to-morrow (Friday). Mr. Samuel Morley will preside in the afternoon, and Dr. Fraser in the evening. We hope many friends of Mission work in the West-end will show their sympathy by attendance. For particulars, see List of "Forthcoming Meetings."

"The Christian" Pulpit.

GENERAL CHRISTIAN SERVICE.

TRANSLATED FROM THE GERMAN OF
PASTOR FUNCKE, Bremen.

I MIGHT tell you a great deal about the famous Castle of Windsor, towering proudly on the rock above the Thames. But I prefer to take the reader at once into the handsome Gothic chapel, and to stop with him before the most unimposing of all the monuments to be seen there. This is a marble statue of the last Hanoverian King, who first became blind and then lost his throne. Below this statue we read two texts from the Bible: "He has received an unchangeable kingdom," and "In thy light, O Lord, we see light."

As I read this I felt constrained to cry out aloud from joy at seeing once more (what I had seen so often before) how the Bible is an inexhaustible treasury, a mine filled with Divine comfort, where we find precious pearls for all occasions and conditions. Is it not as if both those texts were written expressly for that sorely afflicted prince, who for thirty years went about in darkness, and, besides, had to suffer the loss of his throne and his kingdom? We would willingly hope that those words out of God's Book have now been fulfilled unto him, that he has found an unchangeable kingdom, and in the light of God's uncreated light is seeing the light which illuminates body and soul. But even this must be the hope of every one of us.

Even though Jesus has been declared to us as the light of the world, there will still be a great deal of darkness left, while we are journeying through a world of death in this mortal body. As the light from an oil lamp looks dark against the gaslight, and as the gaslight throws a shadow across the electric light, even so all worldly light will appear as mere darkness, when the morning splendour of eternity bursts upon us, when the light from the uncreated light in its imperishable heavenly beauty for the first time strikes upon our sight. But the hope of this will only live within us as a quickening, blessed joy, when we daily seek in God's school here below to be anointed with "eye-salve." Nothing seems more natural than to understand oneself, and yet nothing is more rare than true self-knowledge, except with those who daily by their prayers are bringing down from heaven light, courage, and humility, by which to attain to this knowledge. And as to the holy counsels of God for the salvation of the world, they will never become known in their height and depth to the man who believes that he has exhausted and fathomed them once for all. Only he who with Paul is praying to have the "eyes of his understanding enlightened," and is daily sensible of this, that "now we see through a glass darkly," will experience the great joy that new stars are continually blazing forth on the horizon of grace before his delighted eyes.

But also with regard to our relation to the world, with regard to our work and our doings among our fellow-men, this prayer, "Give me to see," must never cease. Again and again the question of St. Paul—"Lord, what wilt thou have me to do?"—must be stirring within us. For truly a Christian is to do something in the world, because he is a Christian; that is to say, because he knows what God has done for him and within his soul. He who has experienced the power of the Gospel must not aim at anything less than the evangelisation of the world. He must become an evangelist, a witness, a worker, a soldier in the service of Jesus Christ. If you are saved you will partake of the mind of the Saviour, or you are not really saved.

Among English Christians great stress is put upon this point. Still we cannot but think it something of an error that the awakened souls are not sufficiently exhorted to ponder the great truths of the Gospel, and to commune with their own hearts in quietness and solitude, instead of being forced into eager and often ill-judged attempts to save souls, before they themselves have been firmly established in grace.

This "practical religion" will at times contain more of the "practical" than of the "religious" element; this "active faith" will often degenerate into a busy activity in which faith itself is wanting. On the other hand, it must be admitted that the Christian people of Germany err in the opposite direction. It is a trait of our national character that we are apt to lose ourselves in philosophical speculations and meditations, to occupy ourselves with theories, and dig into the depths of knowledge.

The chief thing in religion is, however, not knowledge, but the outcome thereof. It is said, "To love Christ is better than to possess wisdom;" but love cannot rest in itself. *That* love, which is nothing more nor less than the love of God shed abroad in our hearts, cannot but bear the mark and stamp of Divine love. And what is this but trying to seek and save that which is lost? If Jesus Christ has really made Himself known to us as the saving Shepherd in the wilderness, then the image of the Shepherd must ever be reflected in us. True love can never remain content in its own happiness. Being love, it is compelled to give unto others of that which it has itself received.

If you look through the Epistles you will everywhere find that the disciples of Christ, whether belonging to the male or female sex, whether clever or commonplace, poor or rich, are all, without any exceptions, designated as the fellow-workers and fellow-soldiers of the apostle. And when Jesus Himself describes his disciples He always emphasises how his image is to appear in them, his graces, his works, are to be revealed in them and through them. This will be shown partly in comforting, helping, saving work and willing service (with a view to the relieving of the inward and outward misery of the world), partly in fights and struggles (against the evil within ourselves and in the world around us).

Thus it is out of the question that the disciples of Christ should be weak, dull, inert people, always hanging their heads and moaning over their sins—out of the question that they should be star-gazers and dreamers, having neither eye nor heart for this world. On the contrary, God wants to stir up every nerve, every drop of blood in his children to do his holy work. He means them to use every power, every talent they possess, for his glory. And even this, that the Church of Christ consists of nothing but workers and soldiers, devoting themselves to his service, is to give the world a palpable proof of the truth of Christianity.

That time is past with us when all clerical work was done by the ordained clergyman, while the "laity" were reduced to hearing, obeying, and paying.* The great thought of primitive Christianity, viz., the universal priesthood, has been mightily revived through the terrible revolutions of modern times. That minister who does not within his church provide himself with a host of faithful men and women as his fellow-workers, is powerless, and will soon sink to the ground, tired and desponding.

From thousands and thousands of pulpits the Lord's people of the present day are entreated to enlist as active soldiers in his army. And not in vain. To be sure, there are still many who have kept their old views, and wonder, when told, that they have something to do as Christians. Such, who have remained behindhand of the time, injure themselves and are defrauding their heavenly King of time and power. But, on the whole, it is a fact that the idea of "general military service" is gaining more and more ground; and everywhere in this world, so full of selfishness, bright monuments to divine love are being raised, showing that the great Shepherd has found willing hands and hearts to carry on this work. Who can enumerate those countless benevolent institutions, those unwearying efforts to raise the fallen and comfort the afflicted, which have all originated in pitying, Christian love? Such things as these testify to the children of this world in a way that cannot be overlooked. The sincere unbeliever will not be able to pass them by. He must needs stop before them and acknowledge to himself, in spite of the seemingly conclusive arguments to the contrary, that what proves to be the saving and renewing spirit of humanity cannot be foolish or antiquated.

But now I would earnestly put the question to you, my reader: "Have you become a soldier of Jesus Christ, a worker for Him?" When we speak of work in the Lord's vineyard we are continually met by the objection, "Oh, I have no fitness for it! I am willing to give my mite toward some good purpose, but I am not able to undertake anything myself. Pray leave me alone!" He who talks thus is either of little faith, or he is sluggish and selfish, while excusing himself behind his alleged impotence. Sometimes the objection will take this form: "Alas, for me, poor wretch, I make so little progress in the spiritual life! I shall be glad if I can arrange to get safely into heaven myself! I dare not think of trying to get others saved." This may sound like humility, but it is nothing but senseless talk, for even through our work for them our Saviour will quicken our fainting souls, and stir us up to the pursuit of holiness. By loving, love becomes warm and active.

Those people are agreed that they have no power to do anything, and in a certain sense they speak truly. For, of course, no one can do what he does not himself believe he is able to, and what he does not earnestly wish to be able to. Despondency is like death. It paralyses every power, it stifles every good deed in its birth. But we are to combat this despondency as an inspiration of Satan, or everything is lost. A battle is lost when we lose heart and give in; every gift of God will be lost if we esteem it so little as not to make use of it. This is true in all the fields of life, and not least in the kingdom of God.

A Christian must believe that when he became a Christian he received gifts even for others. When the Saviour had been revealed to the world an abundance of heavenly gifts was shown in the Christian Church, of which the classical olden time knew nothing. For one possessed the gift of teaching, another the gift of prophecy, another the gift of healing, another the gift of nursing the sick and administering to the poor, another the gift of comforting the sorrowing, &c. &c. But every gift was used in the service of the heavenly King and permeated by the spirit of heavenly love.

Christ is the Head of the Church, the

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* We wish it were so; but see the article on Religious Persecution in Germany, p. 13.—Ed.

Church being his body. Every Christian is a member of this body, or he is not a Christian at all. All the members are not of equal importance, but not the most insignificant one is superfluous. Not one can be left out, not one must remain inactive, if the whole system is not to be deranged. The tooth must no less be ready than the brain, the smallest finger-joint no less than the eye, which is "the light of the body." The apostles are always pointing out how a gift of God which is to serve the common good is slumbering within every Christian, a gift that has to be discovered and stirred up. But they could not speak of the universal duty of enlisting in Christ's service if there had not been a universal fitness for it.

It is different with regard to the temporal affairs of life. The female sex does not at all gather beneath the standard of war, and even a man is not accepted as a soldier if he suffer from some bodily defect. In the kingdom of God, on the contrary, it is said to the women as well as to the men, to the imbecile as to the highly gifted, to the sick no less than to those in good health: "Endure thou hardness as a good soldier of Jesus Christ."

A STRIKING CONVERSION.

By Rev. E. PAYSON HAMMOND.

[In one of his addresses in Liverpool last week, Mr. Hammond related the following remarkable case of conversion.]

IN the year 1876, at the invitation of ministers in Washington, District of Columbia, I held a series of Gospel-meetings which lasted twelve weeks. Washington is called "the city of magnificent distances," and churches as well as individuals are much isolated. It was but slowly that the people came together in the daily prayer-meeting. In answer to many prayers, however, the Holy Spirit came down on the great evangelistic gatherings with mighty power, and many remarkable conversions resulted.

Amongst those converted was the well-known Major Hall. He was a popular man among his companions. He had frequently held offices of trust under the government of the city, and was a member of a fashionable club. He was confessedly addicted to the vices common among men of the world. One day, walking down Pennsylvania Avenue, he met his old friend General Crittenden, who said to him: "Major, I have been converted; if you come to Dr. Rankin's Church to-night you will hear me relate my experience." The Major at first thought his friend spoke in ridicule, but he soon discovered that General Crittenden was in dead earnest. After no small persuasion he consented to be present at the evening meeting.

General Crittenden related his spiritual experiences on that occasion in a manner which moved many hearts. He had been a leader in the Northern Army during the Civil War, and was a man of much ability. At the time of his conversion he was practising as a lawyer, and with his Christian wife attended Dr. Sunderland's church. He told how his son's conversion in the meetings had attracted him to them, and how, at last, his proud heart had yielded to Christ. As he spoke, not a few were moved to tears. Major Hall, however, instead of being softened, seemed to be greatly incensed. When the inquiry-meeting was announced, and his wife urged him to stay, he said, "No! The General has made a fool of himself. I will have nothing to do with such meetings." He went from the church straight to a place of fashionable resort, where he gambled all night. Next morning, instead of going home he went to a hotel to breakfast, and afterwards slept there till late in the afternoon. Then he returned to his evil associates.

Meantime his wife had set apart that day for fasting and prayer for the conversion of her husband. In her agony of prayer she cried out, "O Lord, if need be, take from us by death our darling and only daughter, if so my husband may be led to Christ." No assurance of an answer seemed to be vouchsafed, and she continued to plead: "O Lord, take from us our firstborn and only son, who, with his sister, has given his heart to Jesus in these meetings, if that is needed to lead my dear husband to thyself." Still no answer seemed to be given. Almost in an agony of despair, she cried out, "O God, lay my dead body across his pathway, if need be, to keep him from stumbling into hell. Thou didst give thy Son to die for him; if the sacrifice of my life is also needed, I freely give it." No sooner had these words fallen from her lips than she felt, like Daniel of old, that while she was yet speaking, God had heard and answered her prayer. She rose from her knees filled with joy, and ran across the street to the house of a Christian neighbour, to whom she said, "My husband is going to be converted, and he will join Dr. Black's Church on such and such a day." They said to her, "Why, you are beside yourself; where is your husband?" "I do not know," she replied; "but I know he is going to be converted; God has answered my prayer."

That same night Major Hall was among his companions, and had gambled till daybreak, when suddenly he threw down his cards, and saying, "I have played my last card," he turned upon his heel, and went to his office, under terrible conviction of sin. He hunted up a Bible, but he knew more of Blackstone than about God's law and Gospel, and he could find no comfort in turning over the leaves of the sacred book. He remained in his office, however, till five o'clock in the afternoon, having been there from daybreak, trembling all the time at the foot of Mount Sinai. At last he went to a friend's house, and told him of his distress. He at once brought Dr. Black, the pastor, who pointed him to Christ, explaining to him the Saviour's finished work, and urging him to pray God for mercy and forgiveness. He did so. His prayer was heard and answered; peace and joy filled his soul.

Major Hall came to the meeting that night. Some one said to me, "There is Major Hall, do you know he has been converted?" "Indeed," I replied. I left the platform, and said, "Major, I hear you have become a Christian; is it true?" "Yes, it is." "You are well known in Washington; if you would stand on that platform, and relate your experience to the great assemblage of people here to-night, it would do more good than any sermon I could preach." He said: "I am so weak, I can scarcely stand upon my feet. I have eaten nothing since yesterday at three o'clock, and I have been in terrible soul distress most of the time." "Well, if you will come up, and, after I have spoken, say a word or two, I am sure the Lord will help you, and it will do great good." I placed my arm in his and led him on to the platform. His utterances were broken, what he said was so indistinct that very few heard. But the tears fell from his eyes, and many in that great audience who knew him well as a man of pleasure, and could guess what a terrible soul-struggle he had passed through, were deeply moved by his testimony. His wife, scarcely realising what she was doing, sprang to her feet, and in a clear voice that rang through the building, exclaimed: "I am the happiest woman in Washington to-night!"

One week from that date Major Hall stood at my side on the steps of the Capitol, where for many years the American Presidents had been inaugurated, and in a clear, stentorian voice, in the presence of from 10,000 to 15,000 persons, related the story of his conversion. It had not been announced that he was to speak, but vast numbers were in the habit of gathering there Sabbath after Sabbath, to hear Gospel addresses.

These events occurred nine years ago, and Major Hall, from that day to this, has lived a consistent and earnest Christian life. Every year the church he attends, and whose membership he joined on the very day mentioned by his wife, celebrates the anniversary of his remarkable conversion. The building is decorated and great rejoicing is expressed that God has saved their friend and brother as one who was indeed "a brand plucked from the burning." I have received numerous letters from him, which always cheer my heart and lead me to thank God for his sovereign grace. Would that every Christian who reads this narrative might have his faith strengthened to pray for those who may seem to be far gone in sin. Would that every sinner might realise that Christ is indeed able to save to the uttermost all who come unto God by Him, "seeing that He ever liveth to make intercession for us."

CONSCIENCE AND CONFESSION.

CONSCIENCE is that part of man which corresponds to the judgment seat of God. It takes knowledge of the laws of right and wrong, and judges accordingly. It may be wrongly informed, or it may lose its full power, but it judges on, unless it is seared as with a hot iron, through sensuality as regards the body, or through resisting the Holy Spirit as regards the soul.

A believer in the Lord Jesus Christ should, after his conversion have—can it be said that he always has?—a greater sensitiveness concerning sin than he had previously. Before, it may be, he was only struck home on committing the first transgression of some known law, or by repeating some great offence. Now a glancing thought of evil dulls the spiritual life and calls for confession; a moment's wrong imagination should be abhorred; an unloving feeling is found to diminish the spiritual tone; a hasty word will call for repentance; an ambitious selfish desire will be felt to be contrary to the character of Christ; an unguarded yielding to disparaging remarks will be followed by bitter self reproach; the opening of a door to evil by a hair's breadth will be felt to be a departure from the life of holiness, needing confession, forgiveness, and restoration.

If we find that confession has little or no place, or that it is a mere generality, in our private prayers, let such a fact become a call to serious reflection.

May the dawning New Year's week of prayer be marked by more definite confession! Is there not a cause?

A READER.

OLD CHRISTMAS AND NEW YEAR'S CARDS.—The Secretary of the Children's Scrap Book Mission will be glad to receive any cards that friends may feel disposed to send for the purpose of making scrap-books for the poor and sick children of London. Since the establishment of this Mission over 2500 scrap-books have been distributed to the homes and hospitals of London, and over 5000 boxes of sea-shells have been sent out by the same agency. The address is 26, Tunstall-road, Brixton, London, S.W.

CHEAP CHARITY.

HOW long shall it be counted a virtue to be careful, in the sense of never giving full value for a purchase? Many good people consider it a sin to spend money, except very sparingly, even on daily necessaries; getting the most for the money that they can, and saving up "for the Lord," *i.e.*, to give to different institutions and charities and organisations in connection with places of worship, &c. This is all done with so good a motive by many, that it would seem almost wicked to say we believe it is a mistake. But it is a most serious and deeply-wrought conviction in the mind of the writer of these notes, that if Christian people would be willing to pay a fair price for what they buy, and always to pay what they owe, or not owe at all, there would be a most wonderful lessening of the call for "charitable contributions." Poor people would then be paid for their work when shopkeepers and manufacturers were paid for their goods a fair price and with promptitude.

Which is better, to help "the masses" so to live by honest work, or to dole out a little help when they come to starvation point and can hold up no longer? Money certainly ought to be considered a trust, as everything else; but the natural purpose of money is to buy with, and the truest men and women would rather earn it than receive it as a gift of "charity."

The sooner we get the notion out of our minds that God loves to have us deal unjustly with our neighbour, in order to give to those who are impoverished thereby, the better. How often we hear the remark, "What a shame to spend so much money when so many are starving;" as if the withholding of money would feed them, when it is really this withholding, and saving, and hoarding, and doling out tenths and "widow's mites." (?), which is doing the mischief. Let us count all our money as the Lord's, given to us to use in this world in honest trading, and not as ours, from which we are to save out all we can to give to Him.

Suppose a man owe me £1, but, being charitably disposed, offers 15s., and gives the other 5s. to the poor, and believes he is doing the Lord service. I have had to pay, say, 14s. for the article I sell, and must get my daily bread and shelter, and pay my workpeople out of the 1s. I do not give a subscription to the free dinners, but in heaven I rather think the 5s. is as likely to go down to my account as to his.

Suppose, again, a parent sends a child to school; the fees are arranged after careful calculation of what will cover costs, and leave a margin for living at, say, £40. The parent calculates he could keep the child for less, and does not feel justified in spending so much for education when so many need help, but education he must have, and he offers £35, or less, and even then takes long credit, for at the beginning of the year he has many calls for charities which he dare not refuse. The instructor and feeder and care-taker of his child must do without the money spent upon him or her during the term ended, and must even possibly undertake to commence another before it comes. Meantime, the butcher, and baker, and grocer, and landlord, and servants, and teachers, &c., must be paid, or wait. And do none of these have calls upon them? Who gave those five guineas "to the Lord?" Not the man who saved it out of his school bill! He was mistaken. The Lord says, "I hate robbery for burnt offering." What was the charge against the Pharisees of old? "Ye tithe mint and anise and cummin, but neglect the weighter matters of the law, justice, mercy, and faith." "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" We must mind not to give away other people's goods, even to the most needy; this is neither just nor merciful, but dishonest!

But the sin of cheapness has come to be counted a blessing, and the sin of cheapening a virtue. It was only lately that the head of a certain institution was pleading for funds. To some who had objected that the objects of his care were too expensively clothed, and that the subscribers' money was not economically expended, he justified himself thus: "We buy cheap remnants, &c., out of season, when shopkeepers are glad to sell at a great reduction. And we get the garments made during the season of the year when work is slack and those who undertake it are glad to do it at a low figure." So this was a relief to the minds of those who desired to save all they could, to give away to poor people out of work or otherwise distressed.

Would it not be better to pay a fair price for the work done at once, and then perhaps the workpeople would not need the charitable gift? Is it better to pay little and make up with a basin of soup or a loan blanket, or to pay well and let a man buy his own provisions, &c.—which would you rather have? "Thou shalt love thy neighbour as thyself." "If ye fulfil the royal law according to the Scriptures, ye do well."

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EN ROUTE FOR CHINA.

ONE of the lady missionaries who have lately left under the auspices of the China Inland Mission, writes from the ss. *Rosetta*, China Sea, Nov. 4, 1884:—

"We have been very much interested in going to see the different ports; everywhere there seems to be need of more missionaries. We spent the day at Singapore last Thursday. Mr. Haffenden, the agent of the British and Foreign Bible Society, had travelled in the ship with us from Penang; he took us round the town and told us about the people. There are 175,000 Malays in the different Straits Settlements, and there is *not one* missionary working among them. Mr. Macdonald, of Penang, does a little, but his work is mostly with Europeans and Chinese. I don't think there is any Christian worker of any sort besides for the Malays. Ever since we were there I have wanted to write to you about it, thinking perhaps you might be able to stir somebody up to go. If people could only *see* these places, and their need, they would long to come. Singapore would be a lovely place to live in (for anyone who likes heat), and the language is not difficult, Mr. Haffenden says; but the work would be difficult, because the Malays are such bigoted Mahommedans."

We are thankful to hear also from Rev. J. Hudson Taylor that the work of God on board this vessel, and the previous one which they left at Ceylon, has been very encouraging.

STRATFORD, CANADA.—The union revival meetings, says a local paper, are still conducted in Knox Church by Revs. Hunter and Crossley, who have returned for a week and perhaps longer. Since these special services have begun scores have been converted, and the work continues with unabated interest. On Friday night the Central Church was crowded to the doors by an eager and attentive multitude. At the close of the sermon about fifty held up their hands as desirous of being prayed for; many anxious ones (men, boys, women, and children) made their way to the altar and inquiry-rooms after the more public service was dismissed, and a number found joy and peace in believing that God, for Christ's sake, pardoned their sins. Such a work of grace as that at present going on in our midst has never been known in Stratford. Wherever you go the uppermost topic of conversation is the revival meetings, and nightly the people flock in hundreds to the church.

MORE LESSONS LEARNED IN ITALY.*

THE Christian mind cannot help being struck, on a visit to Italy, by the evil the Roman Catholic Church sustained when wealth, pomp and grandeur superseded the self-sacrificing spirit that ennobled the first centuries of the Christian church. One realises here that as riches flow in, so spirituality dies out. A good missionary once wrote how sadly he was impressed by the fact that when Christian men who were living comfortably on a fair income had their resources augmented, instead of giving the surplus to God, they "instantly started a carriage, put the Jack-of-all-trades into a livery, turned the buttons into a flunkey, and the village girl into a lady's-maid. When asked for something really demanding a sacrifice, they answer, 'We can't afford it.'" Without doubt there are duties owing to society, but a good man will take serious counsel as to what they are and how far they are militating against higher and holier claims.

Visitors to Italy are not only amazed at the pomp of the wealthy cardinals, bishops, &c., but *vice versâ*, at the extreme poverty and austerity of the Franciscan and other monks. May not these teach us that, whilst we should avoid neglecting the body to the detriment of mind and spirit, we should follow their spirit of self-sacrifice, and be willing to "take up the cross" for Jesus' sake? Alas! we are too selfish, too luxurious; we are not prepared to give up our own ease and self-gratification to benefit our fellow-beings, and to smooth their thorny paths at the expense of our personal comfort and interest. Yet we call ourselves followers of Him who "pleased not Himself."

Here, too, we witness how much the Roman Catholic Church owes to its sisterhoods. Almost all their works of charity are carried on through them. We travel back in mind, through ages of corruption, to the first centuries of the Christian Church when the deaconesses exercised so powerful and active an influence amongst the early converts. We think of Phebe, the deaconess, mentioned Rom. xvi. 1 (for the word there translated "servant" signifies "deaconess" in the Greek original), and we picture her carrying St. Paul's Epistle to Rome. The deaconesses were employed as doorkeepers at the women's entrance to the place of worship, to welcome and find seats for poor and rich. They were ever to accompany female converts to baptism, and to be "zealous to serve women;" they were to fulfil the duties of the deacon in those houses where, in consequence of unbelievers, the entrance of a man might give rise to vile slander and scandal; to them "pertained messages, foreign journeys, ministrations, services."

We think with pleasure on our Mildmay and other deaconesses serving the Lord in the happy liberty of his children, and ask the prayers of your readers for the poor Italian nuns, who with careworn faces and downcast eyes throng the streets of this city, that they too may be freed from all bondage, and rejoice in the marvellous light of the Sun of Righteousness. I. M.

Hotel Milano, Florence.

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* See THE CHRISTIAN, Nov. 13, 1884.

HOME FOR GENTLEWOMEN.—Miss S. Strong-i'th'arm, 19, Sutherland-gardens, Harrow-road, W., earnestly asks for help in clearing off the debt on this Institution, which she now feels compelled to close for lack of adequate support. This is much to be regretted, as it has done good service in providing for those in deep necessity.

MR. SAMUEL SMITH ON SOCIAL REFORM.

AN important contribution has been added to the cause of Social Reform in an article by Mr. Samuel Smith, M.P. for Liverpool, in the current number of the *Contemporary Review*. It is devoted to the advocacy of a scheme for the industrial training of destitute children, of whom an ever-increasing number are rising up amongst us. The extraordinary rapidity with which the degraded portion of our population multiplies forms one of the gloomiest elements in the social aspects of the day. By utilising the Board School buildings for night instruction in handicrafts of various kinds, many thousands of children now roaming the streets and becoming hopelessly depraved by what they see and hear, might be reclaimed and put in the way of honest independence. It is estimated that at present not less than seventy thousand boys and girls are actually on the streets of London helpless and with nothing to do.

The eminently practical character of Mr. Smith's proposals will be seen from his own description of them. "It is an extension to all the destitute children of the land of the excellent system of industrial training which already obtains in the best of our district schools, in the reformatory and industrial schools, and in very many private institutions, such as Dr. Barnardo's admirable homes in the East of London. It is to give to the thousands what is now given to the tens and twenties of our youthful population—to give it them, not as a reward for juvenile crime, nor as a badge of pauperism; but as a necessary part of education, quite as necessary as 'the three R's.' It is to make the training of the hands no less than the training of the head a part of national education; it is to conceive of 'education' as the fitting of a child for the duties of after-life, and, above all, for earning an honest livelihood."

In connection with his argument on the subject, Mr. Smith suggests the desirableness of adopting *manual training* as a part of *all* school education in England. Eton as well as the Seven Dials should have industrial education. Why not? The upper classes furnish a large number of helpless and really indigent dependents upon the bounty of others. The Jewish rabbis taught that it was a sin for any man, whatever his wealth, not to teach his sons a trade. The contempt felt in aristocratic circles for hand-labour and for trade is as foolish and absurd as it is a fruitful source of mischief and misery. Many genteel families have been thrown upon the stream of charity, and their reverses made doubly hard to bear, through sons and daughters being unable to turn their hands to good account. No one would be the worse, and all would be the better, for being enabled, if need be, to earn their own living.

Mr. Smith estimates that the whole cost of training half a million children in this way would not exceed half a million sterling. Rural districts would not require the same appliances as large towns and cities, nor would manufacturing centres need them so much, many children entering the mills as half-timers, and so learning a craft. As to a market being found for all the labour thus provided, our Colonial resources are almost immeasurable, while the domestic servant difficulty would be much lessened by the now slatternly girls of the slums being transformed into neat and well-trained cooks and housemaids.

THE "NEW THEOLOGY."

NEW theology advocates are full of jubilation, and hail the New Year with protestations of faith in the growing power of modern thought to entirely overthrow orthodox belief. *The Christian World*, in its New Year's Editorial, speaks with enthusiastic fervour of the changes which have come, and are coming, over the religious spirit of the age:—

> "Multitudes," it says, "of the great sermons of fifty years since could not now be preached in any of our pulpits, except, perhaps, in a few of the most obscure and unenlightened; and some of those that are still acceptable in certain quarters will as surely be rejected by our children. Of such a time as ours it may surely more truly be said than of the period when it was first uttered: 'To be alive is paradise: and to be young is very heaven.'"

If the paradise of modern thought upon the oracles of God is all we have to anticipate or live for, the outlook is gloomier far than we had thought. Such a prospect can only fill spiritual minds with sorrow and alarm.

While declaring its own mission to be the breaking of the fetters and strangling the serpents of theological and ecclesiastical tyranny, our contemporary adds:—

> "There are still, of course, a considerable number of persons who lament that the ways of inquirers are not hedged in so strictly as aforetime, and whose self-imposed task it is to restore old barriers, or erect new ones; but their success is not encouraging, for the tide of the time is against them, and people have acquired self-reliance."

Believers of the type referred to in these words find only confirmation of their faith in the fact that the tide of human thought is against their efforts to uphold the authority and all-sufficiency of Revelation. Perilous times, and impatience of sound doctrine, as well as of those who teach it, are signs the Word of God has prepared them to expect in these latter days. The exhortation to "Hold fast the form of sound words," gains increasing force as the tendency to let it slip becomes greater and more widespread.

The words seem in strange contrast with those of the man of God, "Stand ye in the ways, and see, and ask for the old paths, Where is the good way? and walk therein, and ye shall find rest for your souls." The test of all doctrine, and practice too, is how far it exalts Christ, and nourishes a true spiritual life. The exaltation of human intellect, and the loosening of the bonds of allegiance to the inspired Word of God, are not fruits of "the Tree of Life whose leaves are for the healing of the nations." Dependence upon Divine teaching, and glad reception of the yoke of Christ, are far more healthy signs of spiritual life than the modern cry for freedom and self-reliance.

POOR IN LIVERPOOL.—Mr. Charles Black, Mission House, 47, David-street, Liverpool, who labours among the poorest of the poor in that city, and daily meets with cases of the most dire distress, earnestly aks for help, either in giving clothing, relief in food, or in securing employment for those among whom he labours.

CLEAR OUT THE LUMBER ROOMS.—Almost in every house there is a receptacle for old articles, a bottom drawer, or attic, or out-of-the-way corner, where lumber is collected; in libraries, also, there are shelves of old volumes, journals, prints, &c. All sorts of odds and ends are accumulated under the idea that if they are kept for a year or more they will be sure to come into use some time or another. These things are seldom available, and are hoarded up for years, a burden to the owner. Would it not be charitable and kind to turn out these receptacles once every six months, or once a year, and distribute them among our poorer neighbours, or send them to various charitable institutions, who sadly lack such help? C. B.

SAFE HOME.

JESUS, our Lord, for that blest day,
When Thou thy Church wilt call away
To meet Thee in the air:
To stand for ever in thy sight,
To shine for ever in thy light,
Do Thou our souls prepare.

We long to know as we are known,
We long to see Thee on thy throne,
In majesty Divine:
The travail of thy soul to see,
The glory of thy saints to be,
When ages have no time.

We'll praise Thee in the highest height,
With spirits gloriously bright,
For lovingkindness here:
The longing o'er, the waiting past,
We shall be satisfied at last,
With sight and knowledge there.

M. J. M.

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EVANGELISATION IN SICILY.

IN a brief report recently issued of the work done by Signori Varniera nd Scuderi, we read: There are tokens that times of refreshing from the Lord for this poor land are near at hand. A gradual change has taken place in public opinion as to the character and teaching of our evangelists, and they are now listened to everywhere with respect and deference. It begins to be felt that the Gospel alone can save the country from moral anarchy. As for the Church of Rome, it has lost its hold on the people in a way that it can never be recovered. Much blessing has attended the work among the sailors, who accept tracts and Scriptures for circulation on leaving the ports. Recently a band of forty converts emigrated to America, on account of the persecution they endured.

A new Mission Hall has been built at Nizza, and the priest ordered excommunication to be passed on any who dared to attend it. The people, however, have dared to go, and the evangelists quite believe the Holy Spirit is greatly working. The increased observance of the Lord's Day is a remarkable outcome. It is a new thing in Nizza to see the shops shut on that day. The evils of the Confessional are also being increasingly recognised by the people, many of whom refuse to continue the practice. A Popish festival, which has been held at Messina from time immemorial, has recently been abolished. Mr. D. Matheson, 120, Queen's-gate, S.W., is the Hon. Sec. of the Mission.

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CABMEN IN COPENHAGEN.

I AM much indebted to you for your kindness in giving our Court Yard Mission a place in your paper. I read the many good articles it contains with great interest, and hope to make them practically useful in our work.

We have in connection with the Court Yard Mission commenced tea-meetings for cabmen and their wives. We have good reason to rejoice, as the two meetings we have already held have proved that these dear men will gladly leave their cabs an hour or two to listen to the Word of God. Most of them are very ignorant of the free salvation in Christ, as they never come to church, and very few of them possess Testaments. Thanks, however, to Mrs. Robertson, of Hampstead, I am able to provide each of them with a copy, for which they are very thankful.

Johan Hansen, General Consul, and Olaf Hansen, Consul, both of the well-known firm of C. K. Hansen, have taken active part in these meetings, and have promised their help to promote this work.

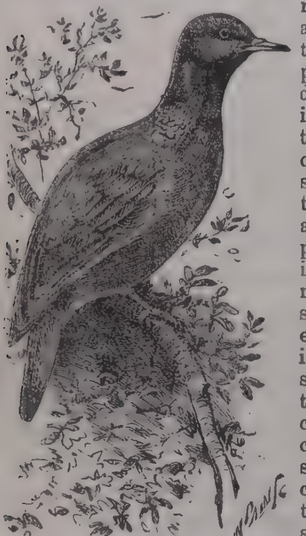
I shall be glad of any good advice my English friends are able to give me, and I do not hesitate asking for this, having often experienced the great kindness and willing heart with which a Christian Englishman stretches out his hand to help a weaker brother. Your account of our mission states that my parents were English. I beg to correct this, as both my father and mother were born in Denmark. My grandfather was a Yorkshireman, and started business at Elsinore, 1778, where he married a Danish lady, and from him I have got my English name.—Most truly yours, WM. WRIGHT.

7, *Enighedsvei, Copenhagen.*

For the Young.

THE ARK AND THE DOVE.*

BY JAMES BOWKER.



SOME hundreds of years ago, a great preacher passed up and down Europe; and wherever his voice was heard the people rose up in arms and set out for the Holy Land, prepared to lay down their lives in defence of the Holy Sepulchre. It was a strange sight to see the vast and undisciplined army, influenced by a noble idea, surging along eastward; but it was more strange to see the army of children—the children's crusade—that came after, tired and footsore, along the dusty highways, beneath the blazing sun at noonday, over the frozen mountain paths in the pitiless sleet and snow, every little pilgrim looking forward hopefully and longingly for the first view of the Holy City, which so many thousands of them were destined never to see. And the old historians of the Crusades have told us that whenever the children saw in the far distance the towers or the walls of a town, their hearts throbbed with excitement and emotion; and they cried, "Is yonder Jerusalem?"

They were weary—weary of the heat, and dust, and hunger, and thirst; weary of the length of the way; and they longed for a quiet resting-place, where they could sleep in peace, their rest unbroken by any haunting visions of the toilsome march of the morrow.

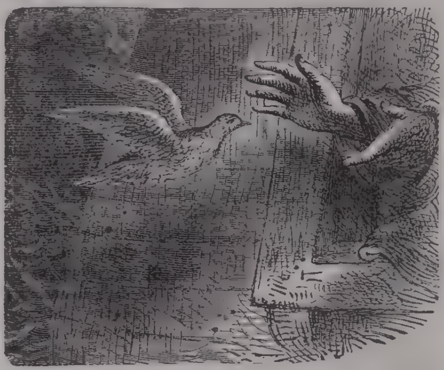
It is an old story—hundreds of years old; but the weariness it speaks of is older yet; for in the oldest book of all we have a narrative of one who over forty centuries ago sent forth a DOVE, which, finding no rest for the sole of her foot, and being weary, "came in to him in the evening." And the same sacred volume tells us of a great king, who many times was tired of his royal state; and being weary of the hollowness and emptiness of much that was about him, cried, "Oh that I had wings like a dove! then would I fly away and be at rest" (Ps. lv. 6).

We soon begin to know what weariness is. The tiny child wearies of its toys; the lad wearies of his play; and perhaps both enjoy their sleep all the more because they are tired, and fain would rest. But there are other kinds of weariness which come to us in after-life, and which are not followed by the sound sleep childhood enjoys; and then with King David we long for the power to fly away and be at rest; the weariness of sickness, and failure, and disappointment; the weariness of broken hope; the weariness of the burden of our sins.

Thank God, some of this comes to us not very early in life; but come it does to each of us. And it is a happy thing for us that in the evening, when the night is falling around us, and there are no stars, we have, like that first Dove spoken of in the Bible, an Ark to fly to; and a loving hand is outstretched to draw us in out of the darkness and the storm.

> "Happy birds that sing and fly
> Round thy altars, O most High!
> Happier souls who find a rest
> In a Heavenly Father's breast!
> Like the Wandering Dove that found
> No repose on earth around,
> They can to their Ark repair,
> And enjoy it ever there."

In Palestine to-day the doves may be seen in flocks of thousands: and in the olive groves about Damascus they are in such numbers that the groves seem to be filled with the sweet sad music of their notes. Such flocks of them, and such music there was in the days of the old writers of the Bible: hence the many references, like that of Isaiah lx. 8, "Who are these that fly as a cloud, and as the doves to their windows:" or, "We mourn sore like doves" (Isa. lix. 11): or, "her maids shall lead her as with the voice of doves" (Nahum ii. 7).



One Eastern traveller states that he tried to keep in his house at Damascus a dove like the one to which David refers (Ps. lxviii. 13), with wings "covered with silver, and her feathers with yellow gold:" but he could not tame it; and its notes, kept up all through the night as through the day, were so mournfully sad he could not bear to listen to them.

Like many other birds in the Holy Land, the doves know their appointed time, as the swallows do; and when the winter comes, most of them—rock, wood, and wild doves—fly away to other climes.

It is the same in our own land, where in some parts we have three or four different kinds of doves or pigeons, or cushats, as they are called; for at the approach of the dark days, and the frost, and the snow, most of them fly away across the sea and the continent to Africa, calling at Italy to rest for a day or two on the way. And those which remain with us either lose their voice, or make no use of it during the winter; for they are not heard again until the warm days come back, when the woods and coppices seem to be full of the soothing and pleasant sound of their notes.

In England their nests are generally somewhat roughly made; and the eggs frequently are visible through the openings, just as they are in Palestine: though sometimes in the Holy Land the rock-dove builds securely enough upon the ledges of the cliffs, and the entrances to caves, as Jeremiah (xlviii. 28) says, "like the dove that maketh her nest in the sides of the hole's mouth."

All the Bible references to doves are very interesting; but those of the New Testament are something beyond that. I always love all the more a plant or a bird of a kind to which Jesus made allusion; and the dove is one of them. "Be ye harmless as doves," Christ said to his disciples; and if each of us were to follow the Lord's words, simply in that one respect alone, the world would be very much quieter and happier to-day—so peaceful that we should begin to think we had been taken from it. All through God's Word the dove is the symbol of harmlessness, and gentleness, and love. And what a precious thing gentleness is, and how powerful it is! It is the gentle dew, and not the waterspout, that blesses the fields in springtime.

I remember to-day two masters I was under at school. One was a huge, burly fellow, with a sharp unkind word, and a sharper punishment, for every boy, big or little, who was guilty of an omission or a fault: and every lad, little or big, in the school hated him, and longed for the time when they would see him no more. The other was by no means a weakling, for he was a splendid fellow in the cricket-field; but he was as gentle as a child. And the roughest and wildest lads, who would have scorned to allow their faces to tell what they suffered under a cruel beating from the first, used to dread a quiet five minutes' talk with the second master, who in a sweet low voice always used to begin with "my dear boy." Few lads left the presence of that second master without having felt unable to repress the rising tears, and without a noble resolve to be better for the sake of the Christian gentleness with which the folly or the fault had been dealt with.

And in respect of harmlessness and gentleness, as of everything else noble and holy, the life of Jesus gives us the most perfect example. It is a hymn for little children which says—

> "Gentle Jesus, meek and mild:"

but it was written by one who had learned much of that great love, the height and depth of which no man knows; and the line contains a faithful portrait of that same Jesus, who on Calvary gave up his life for you and for me.

> "Thou didst live to God alone,
> Thou didst never seek thine own,
> Thou thyself didst never please."

In the New Testament, however, the dove was an emblem of the Holy Spirit; and at the baptism of Christ John saw "the Spirit of God descending like a dove, and lighting upon Him" (Matt. iii. 16). And that same Spirit of God descends softly and silently as a dove into the heart of every weary one who asks God for the gift:—

> "A gracious willing Guest
> Where He can find one humble heart
> Wherein to rest.
> And his that gentle voice we hear,
> Soft as the breath of even,
> That checks each thought, and calms each fear,
> And speaks of heaven."

Let us then ask for the Holy Spirit, and for more of the Holy Spirit, if here below we would have peaceful rest after much weariness; and if we would hereafter have the unbroken rest of heaven.

> "Come, Gracious Spirit, Heavenly Dove,
> With light and comfort from above;
> Be Thou our Guardian, Thou our Guide,
> O'er every thought and step preside."

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Jan. 11, Psalms xi. 1—7; Jan. 12, xii. 1—8; Jan. 13, xiii. 1—6; Jan. 14, xiv. 1—7; Jan. 15, xv. 1—5; Jan. 16, xvi. 1—11; Jan. 17, xvii. 1—15.

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* From BIRDS OF THE BIBLE. 2s. *Morgan & Scott.*

BIBLE ACROSTIC.

The initials form the name of a king of a heathen land.

(1) A precious stone.
(2) The son of a great king.
(3) A god mentioned by Stephen.
(4) A poisonous herb.
(5) A province of Greece.
(6) A city of Judah.
(7) A king to whom David fled.
(8) A small insect.

ANSWER TO LAST ACROSTIC.

SIMEON—GEN. xxix. 33; LUKE ii. 25.

Sceva	Acts xix. 14.
Ibhar	2 Samuel v. 15.
Maher-sha-lal-hash-baz	Isaiah viii. 1—3.
Eunice	2 Tim. i. 5; Acts xvi. 1.
Onesiphorus	2 Tim. i. 16.
Nadab	Leviticus x. 1, 2.

Answers received from P.J.G. G.L. M.S. M.B. S.B. M.P. M.L.H.B. F.B. H.W. R.W.H. J.M. C.H. L.M. A.M. D.W.H. J.T. H.C. J.E.A.

Additional answers to Acrostic BDELLIUM received from L.C. N.P. J.M. A.H.D. H.H.S. C.B. G.A.W. H.W.M.

THE CITY MISSION.

THE usual New Year's meeting of the London City Mission was held last Thursday morning, and was presided over by Rev. T. S. Hutchinson, one of the secretaries. The large hall of the mission house was quite filled; very hearty was the singing, and fervent were the prayers that formed the prelude to the address to be delivered by Bishop TITCOMB.

Premising that the City Missionary meets with much opposition, and therefore needs strong consolation, the rev. gentleman took as the basis of his remarks the words of Jesus in Rev. iii., "Behold I have set before thee an open door, and no man can shut it." This was shown to be true in reference to divine grace, providence, and glory. They would often meet in their daily visitations with men apparently hopeless, but the door of mercy is open for the worst, and those who carry the message of grace must be as patient as is the loving Father in awaiting their return. This is equally true within the domain of Providence, in the pathway of which Jesus himself will lead his faithful servants, and will guard them too. A man once went up to Whitefield at the close of a sermon and showed him a large stone. "With this stone," said he, "I intended to break your head, but instead of that God has through your words broken my heart." Fear not, continued the preacher, to go even into dens of infamy if souls are thus to be won, for the Eternal God will be your refuge.

Mr. Joseph Hoare warmly thanked the Bishop for his address, and believed it would live in their memories throughout the year. He was thankful to God for his association with the City Mission. It had been to him one of the most helpful things in his religious history. Mr. George Williams also added a brief word. Rev. P. B. Power introduced to the meeting a copy of a pamphlet, which he has recently written, entitled, "The Further Proceedings of Mr. Truffle," the profits of the sale of which will go towards a fund for helping to provide for the aged and worn-out missionaries of this Society, and also their widows. The pamphlet is exceeding attractive and well illustrated with woodcuts, and may be obtained of Messrs. S. W. Partridge & Co., price 6d.

Two volumes of Mr. Moody's sermons were presented to each missionary on going out—the gift of Mr. Williams. Lord Shaftesbury also sent, as a small memorial of his affection for the missionaries and his abiding faith in the "good old Book," 1000 copies of a pamphlet on "The Inspiration of the Bible," by Mr. H. L. Hastings, of Boston, United States, published by *Messrs. Bagster & Co.*

RELIGIOUS PERSECUTION IN GERMANY.

THE persecution which the Salvation Army has met with in Switzerland may seem to us in some measure to be explained by the peculiarities accompanying that movement; but it may surprise Christian readers to learn that quiet and unobtrusive Christian work in the very heart of the German Empire is subjected to an opposition not far short of what our Salvationist brethren have to complain of. Thus, in Branderoda, the clergyman continues his opposition to the utmost of his power; he not only forbids the children to attend the Sunday-school, but has also succeeded in preventing the grown-up girls from coming to their evening class in my Home—a class which his predecessor in office had been particularly anxious I should succeed in forming, as the only means of keeping the girls off the street in the evenings.

The pastor's latest opposition is directed against the Y.M.C.A., which the two evangelist brothers have been the means of calling into life, and which is attended, not by the villagers only, but by a number of young men who come three English miles distance after working hours across bad country roads. On the evening previous to the opening meeting, the pastor sent a written prohibition from house to house, some of the people bèing called out of their beds to read it; and on the evening itself, at his instigation, the landed proprietor, who, according to the latest Prussian law, occupies the place of local police inspector, took his stand at the door of the Home, and prevented, as far as he could, the people from coming in. After the meeting had begun he entered the room himself, and created a great disturbance by loud and insolent remarks to the Chairman. Not long ago he also turned a whole family out of house and home, because the children attended Sunday-school in spite of the clergyman's prohibition.

It was these same men who, on Dr. Laseron's coming here last summer, took the law into their own hands, and forbade his holding meetings, and who denounced the twin-evangelists to Government as "members of the Salvation Army."

All this you may incline to think an exceptional case, owing to both these men being enemies of the cause of Christ, but I fear we must only consider them as rather extreme examples of their party, which is that of the German State Church. Hear the opinion of a man holding one of the highest offices in the Church—about equal to that of an English Bishop; being asked lately, as to lay agency, he most strongly asserted that, according to him, the words, "Go ye therefore and teach all nations," were intended for the *clergy* only, and that no layman has a right to consider himself "called" to work in the Lord's vineyard, unless a "Consistory" or Committee place him there.

A Professor of Theology the other day, in my hearing, compared the work of evangelists to the mere sending up of a rocket, or to a sudden showerbath, the effect of which could be of no lasting duration. I heard another clergyman, from the pulpit, warn his hearers against all "so-called evangelists and *soul-savers*" who, he thought, would do better to remain in their own secular calling. Yet another, in a town of this neighbourhood, whose church is notoriously empty, stood up at the close of an evangelistic meeting, and publicly protested against the simple Gospel address he had been listening to; he closed with the remark: "*Here, in Germany, we have no sudden conversions!*"

The "General Superintendent" (equal to Bishop or Archbishop) of East Prussia published a pastoral letter the other day, just after some of our most eminent German evangelists had held crowded meetings in that province, warning against them as "most dangerous persons," who, under the pretence of converting "Prussian heathens," merely draw the people away from the ordained ministry.

It is hardly necessary to add that there are many earnest, faithful men in the State Church, who deeply deplore such a state of matters, and who are thankful for any lay help that is offered them. The people on their part everywhere receive the Word gladly, and in this very part of the country, where persecution reigns so hot, and where daily new obstacles are thrown in our way, we can with thankful hearts give our testimony that souls are won for Christ.

Branderoda, Dec., 1884. A. DE WELING.

A REMINISCENCE.

IN a recent number of THE CHRISTIAN we made mention of Mr. Snelling and his work in Swansea. Many will be interested to know that in the earliest days of this work Joshua and Mary Poole took an active part. It was rather heavy work, both indoors and out. They were told if they went into a certain "Regent's-court" they would be insulted. After prayer, Mary and Joshua went. She carried the fiddle-box, he played the fiddle, and both sang, "Whither, pilgrims, are you going?" The outcast girls came to listen, and also the men who lived on the evil gains of those poor creatures.

Joshua began to speak to them, when one of the dwellers in the court brought out a chair for Mrs. Poole to sit on. When he had finished his address, his wife got up, and as she pleaded with them the tears rolled down the cheeks of those who it was said would insult them. The whole neighbourhood was aroused. When Joshua and Mary left Swansea hundreds went with them to the station, and Joshua gave them a few parting words from the cab. Mr. Snelling afterwards went from Cardiff to Swansea, and continued the work which had been so greatly blessed.

OUR VILLAGE READING ROOM.

THE following interesting story of work in an English village, which has been communicated to us at our request, may encourage others to go and do likewise:—

"Our village consists of about seventy households, almost entirely working people. It has troubled me for years that the men had no place where they could meet of an evening except the two public-houses, which have flourished sadly too well, perhaps as a natural consequence. Last summer, having a small cottage at liberty (only two rooms), I determined to try if the idea that had floated in my mind so long could not be realised, in part, at any rate. A meeting was called, to know if any one cared to have a reading-room and lending library. Twenty-seven gave in their names at it as members, a committee was appointed, and it was agreed that we should open Oct. 1.

"We had a very great hurry to get ready, but it was pleasant to see how hard some of the men worked from supper to bedtime, fitting up benches, &c. Part of the furniture was given, and friends and neighbours offered to give or lend newspapers, till we have actually twenty-five on the list, besides several magazines. The committee have not needed to buy one at all. It is the same with books; the little bookcase, four feet square, is full, since a friend in London kindly sent us thirty volumes. I hope that after a while the demand for them may be greater.

"I don't feel discouraged, though I hear that there is more demand for the comic papers than for good books. I think that tired men cannot be expected to study much, and I am so pleased to have them there instead of at the public-houses. I wish the landlords would turn them into coffee-houses, then I should not grudge them their customers. I expect the taste for more improving reading will grow. We have thirty-six members now. This first quarter end is rather an anxious time to know how many will continue, but I have heard of more waiting to join at the quarter.

"One of the committee kindly gave the first cartload of coal, and the cottage certainly affords me more pleasure than ever it did before. You can't think what a homely little place it is. I think you would certainly pass it by for an out-building. It is such a little place, but the walls look quite lively with pictures out of old Christmas *Graphics*, framed in Turkey red, two pretty texts, and at present Christmas decorations, and I believe the men are very pleased. Perhaps I ought to mention, in case any one did wish to try to do the same thing elsewhere, that I do not think we should have succeeded so well if we had done any begging. If any one offered anything it was gladly accepted; the rest I just provided myself, and it really all cost very little. I think begging puts people on the defensive. I could not enjoy an extracted gift."

Christmas in the East-end.

THE SCANDINAVIAN HOME.

IN a communication we have received from Miss Hedenstrom, Scandinavian Sailors' Home, Leman-street, Whitechapel, she says:—

Gifts came in for our Christmas tree, both from English and Scandinavian friends, far more plentifully than I ever suspected. The good Princess of Wales was among the generous givers; may the Lord bless them all. The tree was again sent us by our friend Mr. T. A. Denny. There were present about 200 seamen. After tea had been served a short address was given and a hymn sung. What a happy company they were as they passed by, each receiving his little parcel. They did behave themselves well. Dear friends, say a kind word to a seaman, show him a little interest, and you will soon find that there beats a warm heart under many a tarred sailor-jacket. At 9 o'clock we all gathered around the supper-tables. The 'Scandinavian National Christmas-dish,' rice-porridge with milk, gained general approval.

When I look back on the past year, I see so much that I have to thank my heavenly Father for. Trials and difficulties there have been, but when the need was the greatest He never failed me. He put my fears to shame; my heart overflows, when I think of all the mercies He has bestowed upon me. When my dear 'sea-boys' said 'Good-bye' on Christmas Eve, they thanked me for the happy hours they had spent with us.

THE WELCOME HOME.

ON Monday week the Sailors' Welcome Home, Ratcliff-highway, presented an unusually lively appearance both outside and in. Tea and coffee were provided at five o'clock, and partaken of by a large party of friends who had accepted Miss Child's invitation. The great event of the evening was the unfreighting of the Christmas boat—the distribution of the various gifts, consisting of warm cuffs, gloves, mufflers, &c., besides cards and mottos and books. The coming to the front of each sailor, in response to his number, to receive his Christmas-box, excited much interest, and afforded the visitors a good opportunity of seeing how their contributions had secured to these brave fellows a happy season.

The meeting that followed, in "the focsle," was of a character befitting the surroundings, lively enough as a Christmas gathering, and yet tempered by the memories which always associate themselves with the closing of the year. The addresses by Mrs. Morrison and Miss Tuck were conspicuous for their simple fervour and pathos. Incidents were related of brands snatched from the burning, who had become winners of souls; one among the seamen in France, another in the missionary field, and others are witnessing for God on board ship. One of those who testified said, "God picks up an old drunkard and fits him for the kingdom of heaven."

But it is now time for the soup supper. About seventy or eighty men, destitute and homeless, are seated in the coffee-room, receiving what the hand of benevolence has provided for them. The poor fellows can have two, or even three, basins of soup and bread if they wish. Out of work, and penniless as they are, they gladly come twice or thrice a week to have a good warm meal before betaking themselves to whatever resting-place for the night they can find. They seem in no hurry to go when supper is done. They wistfully linger on as though they would gladly stay where they are all night rather than face the bitter cold of a December night. While they tarry the Gospel message is proclaimed to them; all are invited to come to the Saviour and make no delay.

It is sad to hear others knocking at the door, for whom there is no room; this generous provision is, of course, limited by the funds in hand. Miss Child and her co-workers would be delighted to provide these soup suppers every night in the week if the means were forthcoming. The Lord Mayor recently said, after paying a visit to the Home and leaving a donation, "Everyone ought to help forward such a work." We only wish they would. A little book entitled "Light Shineth in Darkness," gives a good idea of the work done by this excellent Mission, and may be had (6d. per dozen) from Miss Child, The Welcome Home, Ratcliff-highway.

THE STRANGERS' REST.

HOW glad and joyous is Christmastide to many of us. In our happy homes, surrounded by those we love, with peace and plenty crowning our days, and the blessed consciousness of our Father's care brightening every step of life's journey, all things minister to our quietude and joy of soul. The family circle is once again complete; long lost voices again mingle with ours. The little ones in our home are exulting in their joyful anticipations, their hearts brimful of happiness and contentment. As evening settles down upon us, all fervently join the song of praise and thanksgiving to the Father of our spirits.

How sadly does the lot of hundreds around us contrast with this cheerful picture! Come to Ratcliff Highway with me and look for yourselves. There we see passing to and fro hundreds of poorly-clad, miserable, sinful creatures; so low and degraded are many of them that they seem driven to abject despair. Watch the poor children, too; so ragged and dirty, so cold and hungry they look, one only too truly surmises, that they know nothing of home comforts, of a mother's love, or a father's strong hand to guide. Do not pass these wretched ones by; stoop down to them with a heart of love and a hand of tender pity, for your Saviour's sake, and aid Him in leading these wandering sheep and lambs safe to the fold above.

Is no bright ray of sunshine to come into their dark lives even at Christmastide? Yes! thank God there is. Quietly and patiently pursuing their work are many little bands of Christ's devoted servants. In this Ratcliff-highway there is a "Rest" for the stranger, where any who will may freely turn in, and, doing so, meet with true friends, and find loving, practical sympathy. There is a "Welcome Home" where the weary wanderer may rest and obtain refuge from the storm and tempest of life.

Step into the "Strangers' Rest" with me, and let us see the Christmas doings there. 'Tis Thursday afternoon, and as we walk into the "Shop," as the front room is called, the one through which all have to pass to their several services; we find it filled with sailors of all sorts and conditions. The place is tastefully decorated with evergreens and flags, and already looks quite gay and festive. How comfortable the men look as there they sit singing from *Sacred Songs and Solos*, or listening to the speaker's voice. Lest we may disturb the meeting we pass through into a fine place, the enlarged hall, which was opened about six weeks since. This is the Scandinavian Room, where Miss Hedenstrom works so faithfully and successfully for her countrymen. A band of workers are still busy finishing the decorations here; Chinese lanterns have been introduced, and with a beautiful Christmas tree (the gift of Mr. T. A. Denny) the effect is really very pretty.

Passing from this room through the library and upstairs into the French room, we come upon the stores of provisions; standing in the centre of the apartment is a fine gift of biscuits from Messrs. Huntley & Palmer; close by are boxes of cake and jars of jam; in a corner is a large pile of loaves of bread. Even luxuries are provided for our good friends, for we notice, chocolates given by Messrs. Fry & Sons, sweets, the gift of Messrs. Badger & Co., and to crown all, a large box of fine oranges, also a gift.

Leaving this scene, we move along the landing, passing on our way the Bible-class room for Christian English sailors, and go upstairs, leaving the German room on our left, into one which appears very much like a bazaar; for surrounding the diligent workers, whose labour in this department is very heavy, we see heaps of toys of all descriptions, and books, Christmas letters and cards, mufflers, cuffs, bookmarkers, bags of sweets, &c. &c., all of which are the kind gifts of our friends for our men's and children's Christmas-trees. As one watches this busy hive, in the bustle and activity of preparation, the great motive power is easily traceable, for the cheerful and earnest way in which every detail is performed proclaims the outflowing of devoted Christian love.

Two o'clock arrives, the shop doors are thrown open, and the crowd of expectant men, who long have waited in patience, hurry in to take their places. The room is soon filled to excess, and so the Germans are drafted off to their own meeting, and their vacant seats are quickly occupied. When all is quiet the afternoon service of prayer and praise, with short address by various workers, commences. It did one good to hear the hearty singing, and to notice the earnest manner in which all present listened to the faithful words spoken. Five o'clock, the hour for tea, soon comes round. The men file off to the English sailors' room, where the good things are prepared for them. The blessing of God having been sought, they set to with a will upon the bread and butter, bread and jam, cake and tea, which had been amply provided for them. Tea over, the English sailors move off into another room for the meeting of the evening; the Germans retire to their room, and the shop again fills.

Not understanding much German, we will move on to the English meeting, which has just commenced. The quiet and order strike one forcibly as you enter, and one's heart is all aglow with praise and joy. After singing and prayer, three faithful and earnest appeals are made to the men to accept Christ, to leave off struggling to save themselves, and to make room for Jesus in their hearts. The Christians in the room are then asked to hold up their hands, and sixteen do so. Prayer is again offered, and after a verse of the hymn, 'Now just a word for Jesus,' some testimonies from Christian sailors are given; they shall speak for themselves.

A Blue-jacket comes forward and says: "Dear brother sailors, I was once careless and indifferent; I thought nothing of God or my Saviour, but through falling overboard from a gunboat, when on the West Coast of Africa, and nearly losing my life, thoughts of the awful future led me to seek Christ. I found Him, and now, dreadful as the lower deck of a man-o'-war is, I stand here to say that Christ is sufficient to keep even there. Where sin abounds, grace doth much more abound. Take Jesus on board, and He will make the hardest life happy."

Another Blue-jacket steps out and says: "Brother sailors, I have been converted within the last twelve months; I was 'as black as they make 'em.' For eight years I was a great drinker; drink was my curse, I would sell anything to get it. I tried to reform, and signed the pledge, but without Christ I found it a rotten stick. I heard some street preaching in Portsmouth, and through it was led to give my heart to Christ; thank God, Jesus has done it all, He said, 'It is finished.'"

A young English sailor speaks next; he says: "Fellow travellers to eternity, I was converted in the *Welcome Home* down in the 'focsle.' I was once careless and indifferent; indeed, I hated religion. Some good friends took me in there, and a good lady asked me to sign the pledge. She talked with me, and prayed with me until my stubborn heart was broken, and I gave myself to Christ, and He has proved able to keep me both on land and sea."

Another stands up and says: "I am a landsman, but yet I want to say a word for Christ. I came into the 'Strangers' Rest' wretched and miserable, for I had disgraced my family. A dear lady spoke to me and comforted me in all my sorrow, she begged me to turn to Christ, and prayed so earnestly with me that I gave in, and the Saviour took me as I was. He saves sinners, thank God."

Another speaks, who had been twenty-seven years at sea, four years of that time in the Navy; he says: "I spent all that time in the service of Satan. Many times I had come into the 'Rest.' Friends had prayed with me, even taken me home with them, and so pleaded with me that I wept bitter tears of repentance, but I broke loose again. At last I started on a voyage in 1880, and a lady promised to write to me; she did so, and a card she sent me was the means of my turning to God, after five months' hard struggle with Satan for liberty."

The last one said: "I am a sinner saved by grace. Fifty long years I served the devil faithfully. I have been everything that was bad, but blessed be God, He saved my soul, and is now using me for his glory."

After these wonderful testimonies to the power of God, the meeting is brought to a close. It was a solemn moment when twenty-two men held up their hands, asking the prayers of God's people.

The men go downstairs, where the many gifts are distributed amid much merriment and interest. The last man disappears, and now the weary, yet joyful workers, have time to greet each other. So great is the cause for thankfulness for the blessings and help vouchsafed during the day, that all, with one accord, kneel in praise and thanksgiving around their Father's throne. So ends the day's work for Jesus, each one turning homeward with happy, contented hearts.

BOXING DAY

dawns upon us with its many duties. "Plenty to do to-day" is heard on every hand, for the great supper and the dear children's treat have to be given. In the work among the children we have great cause for thankfulness. Four months ago we had one class only on Sundays, which numbered about fifty; now, on that day, we gather about eighty to the Junior Class held from 3 to 4 p.m., about ninety to the Senior Boys' Class held from 4 to 5.15 p.m., and over thirty to the Senior Girls' Class held from 6.30 to 7.45 p.m. To these classes we add two for boys and one for girls during the week, all of which are well attended. We earnestly ask your sympathy and aid in this most important branch of the work.

At 4 p.m. the doors are opened, and in come about 220 children. After a few words of cordial welcome and good wishes had been addressed to them, grace is said and tea begins. That interesting ceremony being over, short addresses are given, interspersed with hymns from the *Christian Choir*, which are beautifully rendered by the teachers; there are also occasional hymns for the children.

Then comes the tree. You can scarcely imagine the delight and almost uncontrollable joy of the children as they received their gifts; the dear friends who so kindly sent the presents would all have been grandly repaid by one glance at the joy they had helped to create. Receiving an orange all round, the children disperse with cheers and shouts of delight.

But a short time elapses, just long enough for the room to be put in order, and it is again filled by 200 hungry men, who have been invited to a beef and plum-pudding supper; in the shop, also, an overflow of 50 more are similarly entertained. Without the enlarged hall one cannot imagine where the numbers would have been put; it is most gladdening to see so many gathered together in it, drinking their coffee and taking their beef and plum-pudding. They seem truly grateful as one goes among them with a word of kindly greeting. Supper over, the meeting commences after a hymn and prayer; earnest appeals are made to the men to turn to Christ. It is a very solemn season, and many become anxious about their souls, and we trust that lasting blessing will be the result of the devoted labours of God's servants. The meeting was so hearty that it was carried on to a late hour. Pray with us, dear friends; work with us; reap with us the glorious reward.

G. E. W.

NATIONAL THRIFT SOCIETY.—The sixth annual meeting of the National Thrift Society was held on Tuesday, the 30th ult., at Stanhope House, Lancaster-gate, W.; Lord Byron presided. The report stated that the past year had been for the Society one of continuous effort and considerable progress. A letter from the hon. secretary of the "Association for Promoting the Return to Parliament of Candidates pledged to Economical and Social Reform," requesting the co-operation of the National Thrift Society, was referred to a Special Committee.

THE PROPOSED CHRISTO-JEWISH CONFERENCE.

THE Rev. James Davis writes to the *Daily News*, from Queen's-ride, Barnes:—The great controversy which for nearly 2000 years has divided Christendom from Judaism remains without any adequate effect on either side for the adjustment of the points on which the contention arose. Is ~~the enmity~~ which has been the bitter result to be everlasting, or "until the Lord come," or the Millennium arrive, or other miraculous event happen, on which theologians are at present by no means agreed?

I venture to think that the time has arrived for submitting a proposal, with the view of determining, or at least diminishing, the points of difference between the parties, and that the civilised world would hail with satisfaction a scheme offering reasonable probability of accomplishing the desired object. On the one hand, we have the Jews, descendants of Israel, numerous, wealthy, and influential, spread over all lands, but without nationality, and still deprived of their ancestral territory, their Temple, and that ecclesiastical polity which once gave distinction and grandeur to the favoured people of God.

This state of ~~things may well~~ excite wonder in the Hebrew mind, and suggest inquiry on their part into the cause. On the other hand, we have the Christian Church, composed in the beginning almost entirely of Jewish members, who accepted then, as all Christians do now, with religious veneration the Old Testament Scriptures. The Church, raised on Jewish foundations and propagated by Jewish apostles and evangelists, made its progress and won its triumphs among civilised and barbarian nations, introducing social revolutions, and carrying in its train the advancement of commerce, science, freedom, and justice, as well as the development of humane and benevolent principles, which favourably contrast with those of the nations outside its borders. Notwithstanding its divisions, its internecine wars, its corruptions, and its crimes, the Christian Church may fairly claim to ~~have regenerated~~ the nations among whom its Gospel has spread, and its institutions have taken root. It deserves, therefore, and is, I believe, receiving increasingly the respect of the intelligent and thoughtful among its Jewish opponents.

As, however, the whole structure of Christianity may be said to rest upon two grounds, viz., the credibility of certain historical records, whose authenticity is open to the same critical and crucial tests, as are all ancient manuscripts or modern theories; and upon one life, for which Messianic authority is asserted, it is not unreasonable to infer the possibility of finding some common basis for an investigation by competent scholars and scientists selected from both sides whose judgment would carry weight throughout the civilised world.

I propose that the parties, by their representatives, meet and consider the great question on purely historic and scientific grounds. A prominent feature of the present age is the holding of international conferences for the adjustment of social, scientific, and economic questions of importance to society in general. Unprecedented facilities are now afforded for bringing together the most cultured, practical, and profound minds for the investigation of the subjects submitted to them. The results have not disappointed the expectations of the Governments and communities that have promoted them.

Allow me space in your widespread columns for an appeal to Jew and Christian to consent and mutually aid in the arrangements for holding an International Council, composed of the ablest scholars in Europe and other lands, for a critical research into the chief points which *ab initio* separated the two great founders of our modern civilisation. The proposed Convention, undertaken in the interests of peace, would be a step in the right direction, and become probably the pioneer to further united investigations in the domain of Biblical truth.

The chief points to be submitted for critical investigation (and strictly limited to them) would be, first, the grounds on which the New Testament claims to be received as authentic, and its several books included in the canon of Holy Scripture, along with those of the Old Testament; and, second, the verification of historical facts justifying the belief of the Christian Church in the advent of the predicted Messiah, and consequent subjection to his teaching and authority. The council might consist of a septuagint of persons—thirty-five Jewish, thirty-five Christian delegates—selected from various countries, and meeting in a European city at a given time, to be determined by mutual consent.

The Christian Church, strong in her foundations, has nothing to fear, and the overture on her part would redound to her credit, and strengthen her Missions to those from whom she has derived her faith. Israel would be wise to agree to a Conference which offers an amicable *rapprochement* of parties for the elucidation of truth, and the possible settlement of questions which come fairly within the range of scientific investigation. The Conference itself would be the greatest and most important that this or any other age has witnessed, and could hardly fail to have results of lasting benefit to mankind.

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THE NEW YEAR in RATCLIFF HIGHWAY.

ALTHOUGH there was much of drunken vice and revelry in this notorious locality, many of the Lord's servants were earnestly at work, and had the joy of seeing their efforts crowned with much success. On New Year's Eve a special service was held at the Seaman's Chapel, and the building was well filled. Rev. G. J. Hill conducted the service, and was assisted by nearly twenty seamen, who briefly told what the Lord had done for them. Some said they had been brought to the Saviour in this chapel, some in other places, some on board ship, and others in distant lands. All united in declaring that the Lord had been faithful, and that their experience of his service had been by far the happiest portion of their lives.

A captain said that whilst he was in the devil's service he could never rise above a common sailor; after his conversion he rose to be master, and was still in command of a good ship. He had found Godliness to be "profitable unto all things." Many seamen and others were broken down, and some remained to be conversed and prayed with long after midnight.

A Sailors' Festival was held on New Year's Day in the same place, and about one hundred sailors were present. After tea a meeting was held in the chapel, and numbers of seamen and others, in addition to those at the tea, helped to fill the building. Many seamen, with overflowing hearts, told of the love of Christ, and exhorted their shipmates to begin the New Year by laying hold of the Saviour, and letting go of sin. Mr. J. McCaul, Mr. Lindsey, Mrs. Hill, and others, also took part in the meeting, and thus a most happy and profitable evening was spent. At the close of the meeting twenty-four sailors signed the pledge, and many were spiritually blessed.

It may be stated that in addition to the general work, relief is now being given to about thirty seamen daily, and funds are greatly needed to carry on the labours of this "Seamen's Christian Friend Society."

DOCK LABOURERS' MISSION.—It has been my happy privilege for over twenty years to show Christian sympathy with the sorrowing and sick mothers with children crowded into one small room near the docks. I have done this by relieving any family of three or more children, in times of special need, and placing them in our little Home, caring for them until the mothers were sufficiently recovered; this has been a great blessing to these poor women. A few months ago we were taken by surprise; a gentleman handed us a notice that the railway company were about to take down the Home. We carried the matter to the Lord in prayer, and He soon relieved us of our burden by sending us the needful help we required for a new Home in a more healthy part. We have it now in full working order, and several families have already been assisted during the nine months it has been open. May I ask for your prayerful sympathy? Our address will now be Children's Home, Boleyn-road, Upton Park, West Ham, E.

MARY COLEMAN.

Notes and Comments.

OUR next issue will be a DOUBLE NUMBER (price 2d.), and will contain reports of addresses delivered in London during the present "Week of Prayer." We shall be glad if our provincial readers will favour us with brief notices of the meetings held in their respective districts.

"He who puts a Bible into the hands of a child gives him more than a kingdom, for it gives him a key to the Kingdom of Heaven."

Among the fresh candidates for the suffrages of the reading public is a bright little halfpenny sheet called *The Caravan.* It is devoted to the interests of the "Travellers' National Total Abstainers' Union," and will appear monthly. Perhaps few classes of the community suffer more from the temptation to indulgence in strong drink than those who lead a nomadic life, in connection with markets, travelling shows, entertainments, &c. We wish *The Caravan* unqualified success in its excellent mission. The office of the paper is 15, Low Ousegate, York.

In giving the opening address on Monday last at the united meeting for prayer in the Parochial Hall, Southborough, the Rev. William Guest, while expressing warm approval of a service devoted to praise and thanksgiving, observed he could have wished that at the *first* of the united meetings the Council of the Evangelical Alliance had recommended and emphasised prayer for "the hallowing of the name of God" throughout the world, and for the "Coming of his Kingdom." The occasion of universal prayer was one whereon obedience to the authority of the Lord Jesus would be a befitting attitude for the redeemed Church. "*After this manner pray ye,*" taught an *order* in our petitions, which even in private it was good to remember, but much more when Christian believers came together. Moreover, we were never in such a right position before the Infinite Father as when we were lifted above thoughts of our personal advantages, and had our yearning desires excited for the honouring of God and for the coming, in a revolted world, of that kingdom of righteousness for which holy men had longed throughout all the ages.

"No Christian has done enough so long as there remains anything he can do."

The formation of an Omnibus and Tramway-men's Benevolent Society will meet with general approval, the only wonder being that nothing should have been done before for this hard-worked and greatly neglected class. As a body they are well deserving of kindly regard, and contribute largely to public convenience. The objects of the society now being formed are to raise a fund for the benefit of its members during temporary disablement; to create annuities of from £25 to £30 per annum for aged and totally disabled men, and to form a widows and orphans' fund to assist those so left by members of the society. Great risks are incurred by these men in the public service, and to aid in providing thus for them and theirs is a duty incumbent on all who can do so. A committee of influential men has the matter in hand, and several names well known in philanthropic circles are also prominent among its supporters.

The Rev. E. H. Bickersteth, vicar of Christ Church, Hampstead, has been appointed by the Queen to the deanery of Gloucester. As an author, Mr. Bickersteth is best known by his poem, "Yesterday, To-day, and For Ever." For thirty years past he has held the post he now vacates, and his appointment to the higher office will be viewed with satisfaction by all lovers of evangelical truth.

The retirement of Dr. Robinson from the secretariat of the London Missionary Society was last week made the occasion of a special recognition of his worth on the part of the Directors of that institution. After their usual monthly meeting, they presented him with a cheque for 450 guineas, subscribed among themselves, in addition to a retiring pension suited to the long and valued services he has rendered to the Society. Dr. Robinson had won the affection of all his fellow-workers at the Mission House, a fact testified to by the officials presenting him at the same time with an address and a gold pencil-case as a mark of their esteem. The Rev. E. H. Jones succeeds the late secretary in his official post.

The Christmas season just past has been notable for its widespread manifestation of sympathy with the poor and suffering. Probably never before has so much energy and philanthropy been employed on behalf of the multitudes who are distressed as this season. Reports from all sides come in of happy work done by willing hands and glowing hearts to give some gleams of light and comfort to both young and old. Among those who have by these means been gladdened and refreshed, none will have found truer joy than those who have given their money time, and labour, in self-sacrificing endeavours for others' good.

"The strength of the Church lies not in the oratory of the pulpit, but in the oratory of the closet."

A letter appeared last week in *The Daily News*, reproduced on another page, which contains a remarkable proposal made by Rev. James Davis, of Barnes. It is to convene an International Conference of thirty-five Christians and thirty-five Jews, to be selected from among the ablest scholars of various countries, for the purpose of submitting the Messianic claims of Christ to an impartial and thorough investigation. The object aimed at is the breaking down of the division which has for 2000 years past separated Judaism from Christendom.

The Christian Church, it is argued, has nothing to fear from such a course, while her credit and strength would be increased in the eyes of the world by the inevitable result. It is true that many intelligent and thoughtful Jews admit the claims of the Christian faith to respect, and that a great awakening is to be seen among the race of Israel just now, and much good would be likely to result from such a concensus of thought and action if it can be obtained. Nothing less than the conversion of the Hebrew race to God can bring about their submission to Jesus of Nazareth as the true Messiah, and this is to be effected by other means than International Councils. Still, the suggestion is evidently made with earnest intent, and is full of interest in its aim and nature.

"Why should I fear? Is man stronger than God?"

The earthquakes which have visited Southern Spain have caused a fearful loss of life, and the greatest confusion and terror among the inhabitants. Andalusia, said to be the ancient Tarshish, is one of the fairest regions earth can boast, and contains within its borders some of the most renowned and romantic cities and towns known in history. Among these, Seville, Granada, and Cordova, have all more or less suffered from the shocks, while, in some cases, whole towns have been destroyed. In some districts the inhabitants have fled from their homes, and taken to camping out in the fields, so filled are they with fear and dread. Earthquakes are, of course, to be accounted for by natural causes; none the less are they reminders of prophetic times and events, shadows of which fall thickly on our own days.

The proclamation of the English Protectorate over a part of New Guinea has been made amid scenes which to the native mind at least appear to have been very imposing. Her Majesty's ship *Nelson*, with several other vessels, anchored off the coast, and a ceremonial was held on board, some forty or fifty of the chiefs being introduced by the Revs. Mr. Lawes and Mr. Chalmers, missionaries on the island. After refreshments, suited to the native taste, had been served, Commodore Erskine announced Her Majesty's purpose in taking the Protectorate to be their real welfare and prosperity. Henceforth, it was stated, "evil-disposed men would not be able to occupy their country, seize their lands, take them away from their homes, or introduce fire-arms, gunpowder, or intoxicating liquors. The Queen's officers would reside among them and administer justice, and all disputes must be referred to them." Boe Vagi, one of the chiefs, was then appointed head chief of the Motu tribes, an ebony staff being presented to him in the name of the Queen, in the presence of all the rest.

Subsequently a second demonstration was made on land, the Commodore and large detachments of officers and men marching to the mission station. The proclamation was translated into the Motu language, and read by the missionaries, after which the Union Jack was hoisted on the flag-staff at the mission house. The natives are said to have been terrified at the extraordinary sights and sounds which accompanied the demonstration, many of them clearing out into the bush. The inhabitants of New Guinea, or Papua, are among the least civilised and elevated dwellers in the Polynesian groups; it may be hoped the result of this assertion of British control and guardianship will be the giving of a new impetus to Mission work, and the advance of beneficent operations of every kind in their midst.

"The very worst and deadliest of all hindrances to sincerity of prayer is a bosom sin. If we pray with a secret determination to continue in sin, we pray false prayers, and cannot be heard."

A correspondent asks us to state that suitable books are much needed for the replenishment of the libraries of the London Young Women's Christian Associations.

> "The demand for loan boxes increases beyond our power to supply from General Y.W.C.A. funds. We have now some 500 (country) branches of the Y.W.C.A., and books are more and more appreciated. A few authors have promised us copies of their works, and more might do so if they knew of the need. Others might also send suitable books."

All information can be had from the Secretary, at the Central Office, Cavendish-st., W.

The *Voice of Warning*, published by the Monthly Tract Society, starts the year with a vigorous call to English Christians to resist the Romish attacks upon our land. Its statement of facts deserves earnest attention, and its summons to united action on the part of all who belong to the true Church of Christ claims a hearty response. There is far too much indifference to the subject, which is of the deepest moment :—

> "The enemy has come in like a flood. From 1841 to 1881 Romanists increased in Great Britain from 600,000 to 1,500,000, or 250 per cent ; compared with a Protestant increase of fifty-five and a half per cent. This is apart from the *disguised* Romanism of various shades, practically doing Rome's work. All over the country, monasteries and convents are springing up, with attendant schools and colleges—all centres of Romish influence. Costly churches and mission stations are being erected. Leaders of society like Lords Bute and Ripon become perverts. Romish ecclesiastics claim very largely the control of education, and the guidance of legislation. Hardly a family of note in the land but has found some secret influence at work, leading loved ones captive in the toils of Rome."

The Baptist Mission House, Castle-street, Holborn, was the scene of a happy and well-attended concert of prayer and praise on New Year's morning. Representatives of the Church and the London Missionary Societies, and other similar institutions, were present, and fervent united prayer for the success of Mission work throughout the world was offered. Mr. Joseph Tritton, the treasurer of the Baptist Missionary Society, presided, his restoration to health after long and severe affliction filling the hearts of the assembly with thankfulness and joy.

Bible-readers interested in the study of prophecy will find some useful hints for their guidance in a little pamphlet entitled, "The Future of Israel," written by the Rev. A. G. Ashwin, and published by Nisbet & Co., price threepence.

The chorus of congratulation that has gone out from the British press with respect to the betrothal of the Princess Beatrice is one more proof of the firm hold that our good Queen has on the affections of a loyal people. The Princess herself, both by native worth and filial conduct towards her widowed mother, merits the highest esteem and good wishes of her less exalted fellow subjects, and she may rest assured that she has them at this eventful period in her life. The coming of age, this day, of the eldest son of the Prince of Wales, is another circumstance that must unite peer and peasant in a common rejoicing. With heart and voice we say, "God bless them all."

Our much-esteemed friend, Rev. John Macpherson, of Hilltown Free Church, Dundee, has closed his twenty-fifth year of the Gospel ministry in connection with that congregation. His flock, reinforced by neighbours and friends from a distance, have signalised the event by a handsome gift of £400, and an illuminated address, expressive of their affection and their appreciation of his faithful service. Mr. Macpherson is eminently worthy of the honour that has thus been conferred upon him. Both by tongue and pen he has served his generation well. We desire to add our heartiest congratulations and good wishes to those of his many northern friends. One speaker at the social meeting, where the presentation was made, threw out the happy suggestion that Mr. Macpherson should take a trip to Palestine to reinvigorate himself for future work.

We shall be much obliged to any reader who can furnish us with a copy of THE REVIVAL for May 13, 1868.

The first number of *The Expositor*, under its new editorship, presents features of decided improvement and freshness. The articles are full of suggestiveness, and while generally of a more popular type than in the past, are not less thoughtful and able. The paper by Dr. Marcus Dods, on "Dives and Lazarus," contains teaching worthy of careful attention as to the responsibilities of wealth, and the solemnity of this life as a probationary prelude to eternity. The number all through is well sustained.

Professor Drummond makes a good point in his first article in the above named serial, entitled "The Contribution of Science to Christianity." He says : "There is one portion of the field of facts which is strangely neglected, and to which a scientific theologian may turn his next attention. The evidence for Christianity is not the evidences. The evidence for Christianity is *a Christian.*" In every genuine child of God there is a proof of the supernatural and Divine which is palpable and clear, and one which it is impossible to refute or explain away. Facts are in such spheres more powerful than arguments, and admit of no denial

Confidence in the working of ships belonging to the Allan line will not be lessened, but on the contrary strengthened, by the fact that sixty of the *employés* have started a Temperance Society of their own, with the sympathy and help of the firm. The inaugural *soirée* was attended by several hundreds of the Company's men and their wives.

Mr. Burnand (the editor of *Punch*) contributes to the *Fortnightly Review* a paper on the theatrical profession, anent which "An Old Puritan" writes thus to the *Pall Mall Gazette :—*

> "Will you allow me to thank Mr. Burnand for his paper on the theatrical profession in the *Fortnightly Review?* It supplies, on the highest authority, the confirmation I have been seeking for my refusal never to set foot within a playhouse. For what does this able and accomplished dramatist tell us concerning the effect of the stage as a profession upon women who become actresses? He asserts, as I understand him, that unless a girl is bred and born on the boards, and is, so to speak, seasoned against the moral malaria of the theatre as Jews became proof against the malaria of the Ghetto, she cannot take to the stage without being demoralised. In other words, Mr. Burnand tells English mothers that unless they wish their daughters to lose their modesty, if not their virtue, they must not allow them to become actresses. That is my old Puritanic view, and I therefore never go to the play to purchase a pleasure at the price of female dishonour. It is true that Mr. Burnand writes plays, but that is merely a personal inconsistency not affecting the great principle, any more than the presence of a stray Catholic in a masonic lodge disproves the condemnation pronounced by the Pope on Freemasonry."

"A cheerful, happy home is the greatest safeguard against temptation for the young. Parents should spare no pains to make home a cheerful spot."

A West-end correspondent of *The Daily News* endorses an article in that journal on the evils of street begging by tramps with children. Untold misery, he asserts, is inflicted on the children, who are thus being trained for future vagrancy and crime. The practice is illegal, but the law is frequently not enforced. The Society for the Prevention of Cruelty to Children is considering what steps can be taken to mitigate the evil.

There is reason to fear that a very serious injustice has been done by the sentence passed upon ex-Detective Williams in the Poole perjury prosecution. Those who know most about the case in Poole and its neighbourhood believe that perjury has indeed been committed, but on the other side. We are very glad to find the Press in London, as well as locally, takes this view of the matter, and urges the absolute necessity of a new, full, and independent inquiry. Alderman Norton, of Poole, deserves high praise for the stand he has taken on behalf of a righteous cause, and we trust the testimonial to be presented to him will be thoroughly representative of the Temperance party throughout the land.

The approaching departure for China, to engage in missionary work, of the University men—Messrs. Stanley Smith, Studd, Beauchamp, and Cassels—has awakened much interest in many quarters. *The Pall Mall Gazette* last week had a reference to Mr. Studd's testimony; and a writer in *The Rock* gives a lively "fireside talk" founded on the dedication to foreign service of "The University stroke and the cricketer," but dealing with the work of the China Inland Mission generally. We would draw attention to the meeting at Exeter Hall this (Thursday) evening, when all these young men, and also Mr. Hudson Taylor, will give addresses. It will probably be the last occasion on which Mr. Taylor will speak in public before returning to China. Messrs. Smith and Studd, before leaving, are to have another short campaign in Scotland, together with Mr. Radcliffe; they expect also to visit Leeds, Rochdale, Manchester, and Birmingham.

Mr. Price Hughes' new weekly, *The Methodist Times*, makes a promising start with a good and varied bill of fare. Perhaps the most remarkable and welcome of all its contents is the striking article by Mr. Henry Broadhurst, M.P., on the attitude of the working classes to religion. In view of current movements these words deserve the serious attention of all preachers of the Gospel —

> "The quick sympathies of our Saviour, and his unfailing succour to those who seek his friendship, should be kindly and affectionately impressed upon them. 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest,' is the sort of sermon which encourages and strengthens the oppressed and exhausted toilers. It should ever be pointed out to them that Christ was a worker Himself, personally acquainted with the difficulties and sufferings of the most abject of our race; that He is as full of love, and as ready to assist and comfort the needy as He ever was; that despotism and oppression are no part of the Gospel of Jesus; that the application of pseudo-political economy, which starves the poor to further enrich the wealthy, was never taught by this great Friend of all men. There should be strong and unhesitating approval of all legal and just attempts to secure a better and more equitable distribution of God's gifts to those whose labour produces and gathers them."

GIRLS' MISSION, STRATFORD.—The work of this Mission was commenced twelve years since in a small room in Leytonstone-road, and was afterwards removed to the iron building in Leyton-road. This was soon too small, and had to be enlarged, and now, after four years, it has been again enlarged by addition of side aisle and large class-room. The enlargement had been attended by a heavy and unexpected expense; it had been found necessary to renew all the iron of the old building, thus raising the total expenditure to £180, there remains £55 to be contributed. We are glad to hear that the work is progressing, and that so many young girls are being brought under its influence. The hon. superintendent is Mr. J. Dowding-Sansom, Oak Villa, 47, Hamfrith-road, Stratford, E.

MR. DENHAM SMITH AT CLAPTON HALL.

NOTES OF LECTURES TO CHRISTIANS.

IN your issue of November 6, your readers were informed that Mr. Denham Smith would be at Clapton Hall during that month. A larger concourse of persons came together than we have ever witnessed on similar occasions. The large halls were packed on a Sunday, and nearly full at the Friday evening lectures. For the benefit of your numerous readers, both at home and in all lands, to whom Mr. Denham Smith's name is known as a household word, I beg to furnish the following rough sketch of the lectures given to Christians on the Friday evenings.

FIRST LECTURE.

The subject was "Christianity in the Nineteenth Century contrasted with what it was in the early days of the Apostles." Mr. Smith referred us to Luke v. 1—11, where the fishermen were mending their nets. The Lord entering into one of the boats told them to let down their nets for a draught, and the effect the miraculous draught of fishes had upon those who witnessed it. Simon Peter, on seeing this miracle, had such an awful sense of himself as a sinner that he exclaimed, "Depart from me; for I am a sinful man, O Lord." But the word gave peace: "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." It was shown how this was fulfilled on the day of Pentecost, when 3000 souls were caught in the Gospel net.

"And when they brought their ships to land, they forsook all, and followed Him." "They forsook all and followed Him." This was the commencement of Christianity — the Lord having a distinct people. They were about Him, gave up everything, were wholly given up to Him, and never left Him. When Christians really realise Christ they will do the same. He divided Christians into three classes: Face to face Christians, those who walk with God, as Enoch; some are profile Christians, half to the world and half to Christ; others, who began well, have turned right round, with their backs to God, like men seeing their own shadow, and not the sun—not Christ.

Luke viii. 1—4, showed how this little party of twelve fishermen grew. They, too, were characterised as being "with Him," several women (names mentioned) and "many others, which ministered unto Him of their substance." Then observe the promise made to such (Luke xxii. 28—30), "Ye are they which have continued with Me in my temptations." Note the word again, "with Me." "And I appoint unto you a kingdom as my Father hath appointed unto Me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

Up to the time of our Saviour's death they were thus together, and after his ascension were in an upper room, and "all continued with one accord in prayer and supplication," &c. They were one corporate body. No Sects—High, Broad, or Low Church, no Plymouth Brethren, or Dissenters of any kind! How beautiful it was at the beginning. "And they continued steadfastly in the apostles' *doctrine* and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42). Asked, "Whether this was so seen in the nineteenth century?"—all with "one accord;" all "abiding in the apostles' doctrine" There was no such thing, then, as anyone denying the cardinal truths of the Word, or disputing the books of the Bible. What was most abhorrent to God was a corrupt Christianity. To how many it will be said who have prophesied in his name, "I never knew you."

When the Lord gave Saul, at his conversion, that thorough moral breakdown out of Judaism into Himself he knew where to go. There was a party prepared for him (Acts ix. and xxvi.). If a New-Zealander, who had become a Christian, and not knowing anything about the thirty or forty different sects, came over to England, and tanding up in Fleet-street, said he wanted to join such as those he saw in the Acts of the Apostles, why, where would he be handed to? But Paul went straight to the people of God, a people in corporate union, no dissent, but disciples and friends of the Lord Jesus Christ. In those days it was the doctrine of Christ crucified, and Christ coming again, which had the power.

What did these early Christians every Lord's Day? They broke bread, or took the Lord's Supper. The Lord Jesus left the command—"Do this in remembrance of Me." There was no specific command given as to time; but, in its early condition, it was a habit with the Church of God to remember the Lord in the breaking of bread every Lord's Day.

SECOND LECTURE.

Mr. Smith showed how Christians were to be occupied, who were associated with Christ, during his absence. They were to be looking for His return, and to be fishers of men; and that the kingdom of God was, as a drag-net, to be drawn till the end of the age. And that when the Lord did return for his own (1 Thes. iv.), the world, he believed, may have no conception of it; but only those who are partakers of a Divine nature and indwelt by the Holy Spirit.

The following instances were give to show that only those immediately interested may be aware of it. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him" (Heb. xi. 5). The translation of Elijah; fifty men of the sons of the prophets went to search for him, having no conception of what had occurred. Daniel had a remarkable sight—a supernatural appearance of the Son of Man (Dan. x. 7). Although others were with him, he alone saw the vision. Only Daniel had the "heavenly eye" to see it. Thus it may be only those who are Christ's who will see Him when He comes. Millions of Christians are unfaithful to God in this respect, *i.e.*, they are not looking for his appearing. The transfiguration of Christ (Luke ix. 28, 36) may show us the same. None but the three disciples saw that glorious sight. It was night, and Christ's person was white and glistening. That mountain was brighter than noon-day. Yet the world saw it not. A still more remarkable case in Luke ii., where "God manifest in the flesh" was lying a babe in a manger, and where the angels, multitudes of the heavenly hosts (armies), shone round about the shepherds, told them of the good tidings, and burst out in songs, praising God. No one in all Bethlehem but the shepherds saw the angels, or heard their joyous songs. Again, Stephen said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." The Jews gnashed on him with their teeth, and stoned him for what they considered blasphemy. They did not see what he saw. When the Lord appeared to Saul ("brighter than the sun") the people heard a voice, but saw no one. Thus may the Lord come to the air, and the world be utterly ignorant of the event.

The promise of the Lord to his disciples, "I will come again," was not to be confounded with his coming to the world. For when He comes to the world we come with Him, hence He must first take us to Him. Contrasted the hope of his return of the first century, with the ignorance and lukewarmness of the nineteenth century. How few there were who really believed and looked for it? Beautiful was the early bloom of Christianity—"they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." They were all dragging the net, and went everywhere preaching the Gospel of the grace of God.

THIRD LECTURE.

During the Lord's absence—our relation to Him and to the world—fishers of men. Observe the command, "Go ye into all the world, and preach the Gospel to every creature." The kingdom of heaven was to be like a net, a drag-net; to be drawn all through the waters right up to the end of the age. At first the disciples and even Paul were slow to do this. God had to scatter them in order that his Word should be obeyed. Paul was made prisoner and sent to Rome at Cæsar's expense. From that time to the present, how little had been done! Christians have forgotten that the net was to be drawn through the world (Matt. xiii. 47). Look over the past nearly 2000 years. It is a melancholy thing to see how little has been done. We see Christians acting by deputy, and giving money for others to go, but only a few going themselves. Millions upon millions are yet without the lamp of Divine truth. The whole thing has become enfeebled. And what is the secret? Matt. xiii. 33 has come to pass. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." The Church has been leavened, and has done little with the net. Paul foresaw what would happen—Acts xx. 29. What we want is a revival as to the duty of the Church to the world. Here even Scriptures were given for our meditation.

1 Cor. xi. 23—26, "Do this in remembrance of Me." The early disciples did so on the first day of the week. 1 John iii. 1—3: Every child of God looking for the coming of the Lord is to purify himself. Rev. iii. 11: We are to "hold fast" what the apostles received—not to let go the Godhead of Christ; or the atonement of Christ; or the depravity of the human nature; or the personality of the Holy Spirit, the reality of future punishment of the wicked, or the personality of the devil. 1 Thess. iv. 13—18: To "comfort" one another, especially the weak and those who have fallen. A heart in true sympathy with Christ will show itself in this way. 1 John iii. 6: During his absence and in the prospect of his near approach, we are to "abide in Him," also to be serving. Good servants will watch and wait, and to be *occupied* with what He has entrusted to their care, and not be ashamed at his coming.

FOURTH LECTURE.

Our attention was directed to Col. iii. 8—17: Said it would take eternity to exhaust the 12th verse—the names by which we are known in heaven—"elect of God, holy and beloved." These names were as old as eternity. His purposes are eternal. Chosen of God for a specified end. Good Robert Chapman says: We not only taken out of our sinnership, but are creatureship as well. As one with Christ, we have far more than any creature not so associated ever could have had. "Far above all principality and power, and might, and dominion, and every name that is named," &c. "Heirs of God, and joint heirs with Christ." Holy: every child of God, before God, is holy, and should be so in his life here. Beloved, or "*being* loved," like the being of God. Continuing, "Who shall separate us from the love of Christ?" These are the names given to God's redeemed people; and He knows them righteously in the Lord Jesus Christ. The garb and gait of a Christian are to appear corresponding to these names. God often sees us half-and-half Christians, and in that garb we profess to "put off." A Christian is to put off "anger, wrath, malice, blasphemy, filthy communications out of your mouth, and not to lie one to another." What to put on? a beautiful exchange, "bowels of mercies." Let us be more like the blessed Incarnate One, as we see Him at Nain, or as He wept with Martha and Mary; also over Jerusalem. "Love:" Have it about us as a "binding robe." "Kindness:" How little it costs! It should be as natural as the flower that blooms. "Humbleness of mind," not assumed, but own all you have to come from God. "Meekness, longsuffering," &c. Jesus says, "Learn of Me, for I am meek and lowly in heart." "Forgiving one another," not seven times only, but seventy times seven!

How good of God to give us these precepts. It is only for a little while; by and by we shall be like his Son, in mind, will, appearance, and person. There will be only *one* Jesus; but millions like Him! How wonderful conversion is! "From the rising of the sun unto the going down of the same, the Lord's name is to be praised." Every moment that the sun shines is to be a moment of praise, under all circumstances; for all things work together for good to them that love God, to them who are the called, according to his purpose."

After these lectures—so feebly described and curtailed on account of your limited space—one could not help feeling we ought to act as the apostles did, and what is there to prevent Christians of the nineteenth century from adopting the principles of the Christians of the first century? But to see these things as God wishes us to see them, we must have what Mr. Denham Smith calls "a heavenly eye." J. C. A.

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TRUE, ALAS!

By THE WIFE OF A MEDICAL MAN.

THESE two cases of which I write have happened this very Christmas, and speak in solemn, warning tones, first to those who have never thought about the matter before, and secondly to those who have thought, and are yet undecided. Is the occasional use of wine, spirits, ale, wrong? May we not on a festive occasion use them—moderately, of course? Just now, at Christmas time, shall we not indulge a little in them, and offer them to others? Oh, my friends, listen to what has happened this very Christmas-tide, and then ask yourselves the question. These two cases are real, happening under my own notice.

The first occurred on Monday afternoon, Dec. 22. A man and his wife attended the Christmas market of their little town, to buy what was necessary to keep this festive season, and make merry with their children and friends. A pleasant time is spent, the good wife busy marketing, anticipating the Christmas cheer; the husband, a kind and sober man as a rule, meets acquaintances (friends I cannot call them), joins them in a glass. He is urged to take another—"Christmas time, you know." He yields; another, and another, is taken, and he begins to feel the effect of them. "Well, never mind, it is rarely I ever take anything, and that is why I feel it." There is many a joke at his expense as the companions notice their usually sober friend decidedly the worse.

After a time the wife, having finished her purchases, seeks him; someone mentions that they saw him at the "Bull's Head" half an hour ago. There she goes, not expecting to find him drunk, or the worse for drink, because his habits are sober. What is her dismay to find him as she does. She gets her things hurriedly together, and persuades him to start. He, feeling ashamed, and the butt of the jeers, is only too glad to leave, and they commence their homeward journey. They have about two miles to go. How different is their return. The poor wife's heart is heavy; she has all her marketing to carry, and to assist her husband—the poor fellow is stumbling along in the middle of the road.

Presently, she hears something coming; it is a butcher's cart. She calls to him to get out of the way. He, not clearly understanding, turns round; the cart comes on, the driver does not see him, and he is knocked down. The horse is stopped, the occupants of the cart get out, and the poor frenzied wife rushes to him. He is lying in the road, the shaft of the cart having crushed in his chest. He breathes, but does not speak. They lift him into the cart and take him to the nearest cottage. In half an hour all is over; his wife is a widow, his children are fatherless. She returns to her home heart-broken, never to lift up her head or rejoice again. That her husband should die drunk! O God, it is too terrible!

How different is the Christmas Day to what had been planned and anticipated. Will the wail of that broken-hearted wife reach no heart? Will the doom of that usually sober man speak to none? It is written that "No drunkard shall inherit the kingdom of heaven." Solemn words: ye who have never thought before, reflect; and ye who have thought, and still use, and offer to others this deadly drink, stop! You may be a Christian man or woman, but reflect again more deeply, and resolve to put aside that which is slaying its thousands every year.

The second case happening under my notice is that of an old man, the inmate of the Union Workhouse in the town where I live. He goes out to see his friends and to make merry at Christmas. He is to return to the house on Friday night. He does not come in, so is searched for. He, too, has been treated to this deadly alcohol, the effect of which overpowered him. As he returns with tottering steps, his head swims, he sinks by the side of the road, and there through the cold frosty night he lies. He is found towards morning, and borne back, bruised by his fall, suffering from the ill effects of the drink and the cold. To-night he is dying, never having been conscious since his return. He goes down to his grave without a word of prayer, killed by the deadly drink which had been given him to enable him to spend a merry Christmas.

And yet many of Christ's followers use, and give to others, that which kills the body and soul also. Will not these facts startle you and lead you to say: "I will begin a new year in a new way, and banish from my table that which is slaying men for whom Christ died"?

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EVANGELIZING "ON THE ROAD."

THE annual meetings of the Christian Commercial Travellers' Association were held on Tuesday week at the Cannon-street Hotel. A largely-attended devotional service, from four to five, was presided over by Rev. Hugh Price Hughes, who gave a characteristically plain and pointed address on "Conversion." In the course of it he told some incidents that are worth reproducing. Speaking of the terror with which some people hear the word *conversion*, he said: "A highly-gifted lady of my acquaintance was travelling by train the other day. A young Cambridge man was in the same compartment. They entered into conversation, and the lady happened, casually, to use the word 'converted.' The young man started as if he had been touched by a hot coal, and said: 'Madam, you are the first intelligent person from whom I have ever heard the word. What in the world do you mean by conversion?' It was a very fortunate thing she could give an answer. Out of the abundance of her own experience she preached the Gospel to him, and he was much impressed by it."

Mr. Hughes related the conversion of the first commercial traveller, as far as he knew, who was brought to the Lord under his own ministry: "It was when I was quite a youth, and was stationed at Dover. It was a very wet Sunday night, and the congregation was small. I was a little discouraged to see so many empty pews, but I observed at the far end of the chapel a man dressed in the highest style of the fashion. The sermon had not long been begun when he put both his elbows on the pew in front of him, placed his head between his hands, and gazed at me as if he had been petrified. When we rose to sing the last hymn, instead of rising he sank on his knees, and remained there with his face buried in his hands. When I went into the vestry at the close of the service, this gentleman came down the aisle to see me. The tears were streaming down his cheeks, and he was under the deepest conviction of sin. It appeared that he had been walking along and had heard the singing of the opening hymn. It reminded him of one his mother had taught him, and he could not resist the inclination to enter. The sermon laid hold of him by the power of God's Spirit, and there he was, supremely miserable. He said it was no use for him to give his heart to Christ. He described his occupation as a commercial traveller; he was constantly living in hotels, and drink was his curse. He had no power to resist the temptations to it, and he was sure to fall again. I said the grace of God could save him now, at any rate, and urged him to trust in Christ.

"The prayer-meeting was to be held in the chapel, but I said I would stay in the vestry with him; I saw that his loud fashionable attire would make him rather conspicuous in a little meeting. I was much pleased, however, to hear him say he would go into the prayer-meeting. 'By all means,' said I. After the meeting had begun he suddenly burst out in prayer. O the agony of that man as he openly confessed to God that he was making his home a very hell, breaking the heart of his wife, and destroying the prospects of his children, and pleaded to God to have mercy upon him! The whole meeting was moved. By and by he began to pray the second time, breaking through all the rules of propriety; but how different was the second prayer. He poured out a flood of rejoicing for sins blotted out, and told of his unspeakable happiness in Christ. When he left he said to me he would write from Canterbury and tell me how he was getting on. He did not write, and unbelief was taking possession of me—I was afraid he had again fallen before temptation. Twelve months afterwards, however, he called upon me, and his whole appearance was so changed that he did not need to tell me that God had kept him. He has for years been an honoured office-bearer in our church."

Proceeding to dwell on the wonderful opportunities that Christian Commercials have to witness for Christ, the speaker said: "Only last week I met a friend of mine who is a partner in a large manufacturing firm in the North of England; he revealed to me a method of working for Christ which I had scarcely thought of before. He is often 'on the road,' and when he is, he turns the railway carriage into a sort of inquiry-room. Of course a man must be very discreet and careful, but my friend seems to be singularly successful in the work. He told me of a single journey he took from the Midland counties to Newcastle. The first person he encountered was a soldier who had returned from India. They entered into conversation, which led up to Christianity. My friend, with great courtesy and delicacy, began to bear his testimony. The soldier turned out to be a Methodist backslider. He had found peace of soul in that far-away land, but had lost his communion with God; now as he heard this Christian man testify of Christ he began to weep. My friend asked if he would like to come back to Christ, and he said he would. The result was that the man was restored to the favour of God before they reached the next station.

"The next to come into the carriage was a widow. She had just lost her husband, and my friend sought to point her for consolation to the God of all comfort. She burst into tears, and said she also longed to trust in Christ. Very soon she, too, found peace and joy in believing. The next who came was a prodigal boy who had run away from home. To make a long story short, he also was led back to Christ. Last of all a man and his wife turned up, and both of them yielded to the power of the Gospel. When they reached Newcastle my friend took them straight from the station to a Methodist class which he knew was meeting at that hour, in order to make assurance doubly sure."

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BOURNEMOUTH CITY MISSION.

A MEETING in connection with the Bournemouth Association of the London City Mission was lately held at Merrow, Wimborne-road, the residence of Mr. E. Futvoye, and was well attended. Reports were circulated, giving some details of the work done during the past year by the two missionaries supported by the Bournemouth Association, from which it appears that their labours have been attended by a considerable amount of success. The missionaries are Mr. Kettle, who has the Cannon-street-road District, with about 600 families; and Mr. McGovern, the Ratcliff District, with about 700 families.

Mr. Futvoye, who presided, made an appeal for help in raising the £40 still needed to provide the salary of the two missionaries for another year. He had been connected with the Mission for fifty years, and it would be impossible for him to tell a thousandth part of the good that had been done by its agency during that period.

Mr. James Dunn, District Secretary, said the Districts in which the two missionaries worked teemed with ignorance and vice; they had proved themselves wise and successful workers. The work was very difficult, sometimes dangerous, and it deserved the heartiest support.

We trust that the needed sum will soon be raised, and other towns follow the example of Bournemouth.

AN APOSTOLIC BISHOP.

BISHOP TAYLOR ON SELF-SUPPORTING MISSIONS.

THE famous, world-wide evangelist, William Taylor, seems to wear very lightly his lately bestowed ecclesiastical honours. As he appeared in the lecture-room at 186, Aldersgate-street, on Monday evening last week, no man could have looked less like the modern, conventionally-attired member of the Episcopal Bench. His tall, commanding presence, his massive and characteristic face, his full, flowing beard, whitening with the frosts of age, were all that indicated the man of mark among his fellows.

The early part of his address was a synopsis of his personal spiritual experiences. "I am a witness," he said, "to the fact that the Lord Jesus Christ is alive; that He is a person, and though invisible, accessible. I have been cultivating a personal acquaintance with the personal Saviour for more than forty-three years." He proceeded to tell how for some years after his conversion, through deficient teaching, his experience was very unsatisfactory. In due time however, he was led to see that in himself dwelt and could dwell no good thing; so he took Christ to be not only his justification but his sanctification, his wisdom, his righteousness—in fact, his complete redemption. He was enabled to receive the Holy Ghost, and in His power to give himself up to doing the will of God.

Passing from this, he continued: A number of friends have asked me to speak about self-supporting Missions. So I must turn aside from the direct spiritual line, and give you something on the same line, but with a different relation and a wider perception of things. We will take a brief outlook, if you please, on this great business of getting the world saved. The Lord has been long preparing the way, filling up the valleys, levelling the mountains, making the rough places plain. There are, no doubt, a great many things to discourage those who look sharply and critically into things; but that has always been so. There are many hindrances, much worldliness in the Church and in family life, much spiritual death and stagnation; nevertheless I believe that there is more intelligent holiness and a wider diffusion of it among men than ever before. There has been a wonderful preparation going on—by a minority it is true; but every great work has been done by a minority. In spite of the "dead wood" of organisations, there is a mighty force at work in the Church of God in all Christian countries; in foreign countries a wonderful preparation has been going on through missionary operations. There has been the translation of the Scriptures into so many languages, accomplished mainly through missionary agency, and the education of so many people in these heathen countries. All these things are now to be utilised. This preparatory work is worth a hundred times more than it cost. God, who makes the wrath of man to praise Him, and restrains the remainder thereof, has providentially worked through English conquest, English colonisation, English commerce, and the spread of the English language, as great factors in the universal spread of civilisation and Christianity. That is my thorough conviction. The grand possibility of preaching the Gospel to every creature on the face of the earth are now within reach of the Church as never before. I believe it is possible that if the Anglo-Saxon races alone would fall into line with God, discerning the signs of the times, and marching forward under the leading of the Holy Spirit, in less than thirty years they could preach the Gospel to every sinner on the face of the globe. I do not say it will be so, but it is my conviction that it ought to be so.

Bishop Taylor then graphically related some of his experiences in Caffraria in conjunction with missionaries who had long been resident there, of whom he singled out Mr. Lamplough for special mention. He said he urged these brethren to utilize the resources that had been accumulating during the past years.

With the aid of an interpreter—a Zulu Chief—he had preached first to a gathering of believers. The Holy Ghost fell on them, and they were mightily endued with power from on high. To a great congregation of heathens the same evening he again preached through the interpreter, and 137 well-authenticated conversions were the result. The work spread over a thousand miles of territory, and in four months there were 1200 conversions; at the end of some months longer it was reported that very few of the converts had proved unsatisfactory. As soon as they believed they set to work among their neighbours, and "recommended the Doctor who had healed them." Even the women and little children became evangelists. As an illustration of the influence of the children, Bishop Taylor related how two of them, having learned to love Jesus, walked home seven miles singing all the way. When they reached home their singing woke up their old grandfather, whose heart was wonderfully touched by the children's testimony. He started off at midnight, with the help of his crutches, to walk these seven miles in order to converse with the missionary about his own salvation. He had two wives, one old and worn out, the other young and muscular, and, therefore, of considerable value to him, according to the reckoning of the native customs. He came to consult the missionary next day with both wives; the result was that the younger wife was sent back with her children to her parents, and he retained his first wife, to the great joy of both. In the space of seven months no less than 7000 conversions were reported as the result of the simple declaration of the Gospel, without debate, and of the testimony of the converts themselves.

The last part of the Bishop's address was directed to an elucidation of the self-supporting principle. On the previous evening he had preached on this subject at Brixton Hill. His discourse then seems to have been somewhat more comprehensive than on this occasion; we therefore quote the following report of it as given in the first number of *The Methodist Times*:—

"For the last thirteen years he had been engaged in founding self-supporting Missions. He said that his system rested on three principles: (1) A pioneer principle—the founder of a Mission must support himself; (2) equivalence—value for value; those who benefit by the ministry must maintain it; (3) benevolence; those who are able must not only support their own ministers, but raise funds to send the Gospel to others unable to maintain self-supporting churches. During the first year he spent in India he conducted special services on behalf of nine different Societies. Then he turned to the Eurasians, the children of European fathers and native mothers. He thought these persons occupied in India a position analagous to that of the 'Grecians' (the Hellenized Jews) in the Roman Empire. They were an 'entering wedge,' by means of which direct missionary work among the natives might become possible. This organisation had already more than fifty travelling preachers, fifty-seven local preachers, and more than 2100 members. All these churches were self-supporting; and in the same way forty-five ministers were already at work in Central South America. Some races and classes were so poor that they could not maintain the work, but others did not care or need to live upon charity. Our Saviour sent forth his first great missionary corps without purse or scrip, but they lacked nothing.

"The Bishop next argued that Paul acted on the same principle, but as soon as the Churches were able they were required to support a 'Transit Fund,' to assist evangelists to travel from place to place. He worked on the same lines, and taught the native Churches to rely on indigenous resources. They had sent out more than 100 missionaries, but they had never borrowed a dollar, or kept a minister an hour in want of one. This year they were sending out eighty more.

"This principle was now to be worked in Africa. He and forty companions were on their way to a great central plateau between the Congo and the Zambesi, inhabited by at least 75,000,000 of people. These races, who had only just been discovered by the German African Exploration, were semi-civilised. They were not nomadic, but lived in large towns of stone houses. They worked in iron; they made boats. No Christian herald had ever appeared among them. Now, how were the native languages to be learnt? There were 428 languages in Africa, and it took twenty-five years to reduce any one of them to writing, and to become fully acquainted with it. 'If I had to learn all of these,' said the Bishop, with quaint American humour, 'I should have to get an extension of time.' Those of his companions who turned out to be linguistic geniuses were to be told off to learn native languages. He and the rest would teach the natives English. Mohamedanism was spreading all over Africa by means of the Arabic language; why not Christianity by means of English? They intended to employ the Pestalozzian method, and to use the phonetic alphabet. They hoped by this short cut to have numberless interpreters in three years.

"They did not ask anyone to accompany them, and he gave several touching stories of the way in which he had tried to discourage and frighten volunteers; but brave men and women, in spite of all the perils, were determined to risk life itself for Christ's sake. In their party they had three doctors, including one lady doctor, four printers, carpenters, smiths, &c. He could build a house himself. Their only book would be the Bible. That would be the Primer, and also the 1st, 2nd, 3rd, 4th, and 5th Reader. They would teach them no nonsense, no stories about Mother Goose, but begin with the glorious words, 'In the beginning God created the heaven and the earth.' They had a phonetic Testament ready. There was one immense advantage in using the phonetic language. No fictions and no infidel works had been published in phonetic English.

"The Bishop then repeated what he had asserted twice before, that his system of self-supporting Missions was in no sense whatever antagonistic to the ordinary system of missionary operations. The two methods might be worked most harmoniously side by side. That was the case at home; why not use both methods in the same way abroad? For thirteen years his own Church had refused to adopt his method. But at the last General Conference the discipline had been amended, so that he was now free to carry out his method fully. He intended to employ both methods in Africa. Bishop Taylor, having spoken for an hour to a deeply-interested congregation, then closed the Bible, and leaning over the pulpit concluded as follows:—'I ask your prayers and your sympathy. Before I went to India no one in England had any faith in a self-supporting missionary system. But the Australians had faith. They said, 'Yes, Brother Taylor, the Lord will be with you, and we will pray for you.' Many believe in this apostolic method now. Your sympathy will increase our faith and courage. The Lord bless you."

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A MESSAGE FROM TENNESSEE.

DEAR SIR,—By your kindness in inserting my letter in your issue of October 30, I have received many copies of The Christian. I would have replied personally to all who sent me their addresses, but was waiting till our Conference; like all other Methodist ministers, I am liable to be moved every annual Conference, and I wanted to give my correct address. I have been returned to the same field of labour for another year. Our Conference closed last week.

Since then I have been at my old home, Jackson. I am assisting in a series of evangelistic services being conducted by Rev. S. P. Jones, of our North Georgia Conference. The services have been going on for about ten days, and about a hundred have professed to find peace with God, through faith in Christ. Mr. Jones begins services in Mr. Talmage's Tabernacle on January 1. Copies of The Christian, so kindly sent to me, have been widely distributed (after being read), especially at the services referred to.

On account of the number who gave me their addresses when sending papers, I am obliged to take this method of publicly thanking them. I shall be grateful to any friend who may send copies of the paper to me. They shall be read, then circulated as widely as possible.—Yours fraternally,

David Leith.

Memphis, Tennessee, U.S.A., Dec. 17.

EPISODE OF THE HAMPSTEAD MISSION.

A TICKET for one of Messrs. Moody and Sankey's Hampstead Meetings was handed to Mr. S—— B——, 69 years of age, a shoemaker by trade. His first thought was that this kind of thing was out of his line; but he had heard that Mr. Sankey's singing was worth hearing, and therefore he resolved to go. Well enough he might think that such meetings were not in his line, for his cast of mind was that of too many of his craft, viz., sceptical, and his habits were the reverse of sober.

On the evening on which he went to the meeting Mr. Sankey sang the hymn containing the solemn refrain "Eternity, Eternity." The thrilling strains of this hymn aroused thought in the sceptic's heart, and prevented his making his escape from the building the moment the preaching was over. A zealous steward, who recognised him, on seeing him linger, advanced to Mr. Moody, and pointing to S—— B——, said: "If you can get hold of that man, you will have the leading sceptic in our neighbourhood." Mr. Moody, with characteristic readiness, went up to him, and laying his hand on his shoulder, asked him, "Why are you not a Christian?" B—— had nothing to answer. Mr. Moody took him into the inquiry-room and introduced him to an intelligent worker, who for an hour, step by step, combated his infidel objections.

He departed with his curiosity aroused, and on retiring to rest sleep forsook his eyelids; for Mr. Sankey's solemn word, "Eternity," echoed through the chambers of his brain. He longed for the next evening to come that he might again hear the singing and satisfy the curiosity aroused by this contact with Revealed Truth. Nicodemus-like, however, he sought a seat close under the platform that he might be unobserved, but had scarcely got seated when his friend the steward, who had purposely secured a front seat for the old shoemaker, beckoned him. With thoughtful kindness the steward said, "Mr. B——, you'll not hear there; pray come and take this chair I have reserved for you." He assented. As he listened to Mr. Sankey's singing and to Mr. Moody's preaching he seemed to have risen into a higher atmosphere of life, and with keen interest he went again to the inquiry room. The citadel of his heart had been taken, and he came out saying he saw more than he had ever seen before. He also promised that he would search the Scriptures to see if these things were so.

His zealous friend the steward visited him, and on mentioning to a Christian tradesman how much B—— was interested, he sent him a large-type Bible. In the quiet reading of this large-type Bible B—— found Christ, and straightway confessed his name. At first he did not see that he should forsake his old habits, until one Saturday he found himself overcome by his old foe. This reached the ears of his friend the steward, who, on meeting him in the street on Monday morning, requested him to go home and read the first Psalm. B—— was only too glad to accept his friend's counsel. He read, "Nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Thereupon, he considered that his right course was to forsake the temptations of such company by becoming a pledged abstainer. At once he took his hat and made a call on a friend who had a pledge-book, and added his name. The friend on whom he called, who himself had learned the secret that without the help of the Lord it would be in vain, suggested prayer about it, and the two men solemnly prayed together.

From this time B—— witnessed a good confession among his friends, and at home read much of his large-type Bible. He testified that his enjoyment of communion with God, and his Saviour Jesus Christ, was intense and uninterrupted, as hour after hour he pursued his humble calling. He joined a band of open-air preachers, and loved to testify for his newly-found Saviour. His former companions in scepticism tried to confound him with apparent contradictions in Scripture. When a question of more than ordinary difficulty arose he consulted an older Christian, and was often strengthened and confirmed in the faith by the plain vindication of the consistency of one part of Scripture with another.

His pledge-book friend is a collector for the London Temperance Hospital. One day, B—— called with a small contribution, and quietly said, "Will you accept this from a saved old drunkard?" His days of testimony were to be few. His abstinence from beer caused him to crave larger quantities of solid food, and at his advanced age he experienced difficulty in digestion. This came on in an aggravated form, and he passed away with painful suddenness. On his dying bed he would say to his wife, "Please be quiet, and let me have a few minutes' communion with my Saviour."

Conversions are the living proofs of the enduring power of the Gospel. He had been a scoffer at and an open persecutor of open-air preachers; it was this band of workers he joined. He had been drunken in his habits; he became a zealous advocate of total abstinence. He had been an open sceptic; he became, like John Newton, a champion of the truth he once laboured to destroy.

EVANGELISTIC NOTES.

MR. GEORGE SOLTAU, after a season of work in Canada, has gone into the United States, where he has many invitations to engage in evangelistic services.

MR. AND MRS. FRED WILSON are conducting Gospel services at the Primitive Methodist Mission, Canning-road, Highbury-vale, N. This is their second visit within a short time.

YOUNG MEN IN THE CITY.—During the closing days of the old year and the opening days of the new Gospel meetings have been held at the Y.M.C.A., Aldersgate-street. The speakers included Messrs. Stanley Smith, Studd, J. R. Landale, Rev. Charles Moore, and Dr. Barnardo. Night by night there was manifest blessing through the testimony of these brethren; not only were there conversions, but the members of the Association received blessing and stimulus.

REV. H. KINGSTON, after an absence of five years, has just returned from America, where his labours have been greatly blessed. He was formerly connected with the Free Gospel Mission, and was one of the most useful and successful workers I ever had; one of his spiritual children is now the best worker in our Mission. He is very anxious, during the few months he may be here, to be employed in the Master's service, and for this purpose will gladly hold himself in readiness to enter any door the Lord in his providence may open for him. Letters for him may be addressed to 58, Nottingham-street, Waterloo Town, Mile-end, E. G. HAMILTON.

PROPOSED MISSION AT ABERDEEN.—An Aberdeen correspondent writes:—"The Committee of the Aberdeen Young Men's Christian Association having been deeply impressed with the thought that a visit from Rev. Hugh Price Hughes to this city for evangelistic work would be the means of great spiritual blessing, have unanimously and cordially resolved to invite Mr. Hughes to come at as early a date as he can find convenient. It is proposed that the visit should extend to a fortnight. The memorial to Mr. Hughes conveying this request is signed by ministers of all Churches." Our correspondent adds that this is one of the most remarkable memorials ever sent from Aberdeen to a Christian minister.—*Methodist Times.*

LIFE-BOAT SERVICES.—The work of the Life-boats of the Royal National Life-boat Institution during the past twelve months has resulted in the rescue of 596 lives, the greater part of whom must have perished had it not been for the promptness and the daring of the brave crews of the life-boats. During the year the Society also granted rewards for the rescue of 159 lives by means of shore-boats and fishing boats, so that a total of over 760 lives have been saved in the last twelve months through its instrumentality, bringing up the number of lives saved since the foundation of the Institution to 31,343. In order to carry on this great work, which is second to none in importance, and to maintain in efficiency their fleet of 284 boats, the Committee make a strong appeal to the public for help.

MR. MOODY IN TORONTO.

WE have already made several allusions to the three days' Conference held in this Canadian city on December 2—4. Some further details, sent to us by Mr. George Soltau, will be read with interest:—

There were but ten days to prepare for the Convention, and no time could be lost. Committees were formed at once for arranging the various details of the meetings, and for inviting and caring for the ministers from all the country towns and villages within a radius of 100 miles of Toronto. Expectation ran high, and earnest prayer was offered amongst all sections of the Church.

The noon hour was devoted to prayer, the first day for "Ourselves," the second day for "Our Children," the third day for "Our Work." These hours will remain long in the memory of those present, as being, perhaps, the most hallowed and solemn of the Convention. On the second day fully two-thirds of those present rose for prayer on behalf of their children. Subdued sobs were heard all over the building; it seemed as if every father and mother were getting very near to God with the one great burden, "Lord help me, on behalf of my children."

Perhaps one of the most important gatherings of the session was that of ministers and theological students at the close of the afternoon session of the last day. The church was cleared of all but these, and a noble body of 600 men they appeared; the aged fathers in Christ mingling with the young men proposing at no distant date to enter on their great work. Three-quarters of an hour were spent in dealing with the difficulties peculiar to ministers. Questions were freely put and as freely answered, and many were immensely helped by this opportunity of drawing out the great evangelist on various details in the arrangement and conduct of meetings. I overheard more than one minister declaring his intention of entirely remodelling his style of work as the result of the Convention. It is impossible to say how far the effect of these meetings will reach. For hundreds of miles the fire will be carried and the blessing will probably be deep and full.

At the afternoon meetings it seemed as if wave upon wave of power swept through the church. Repeatedly all heads were bowed, and strong men shook and trembled under deep emotion. To some few of us who had been through similar meetings and had heard these same addresses several times, there seemed no diminution, but rather an increase of power, as we listened to their re-delivery.

The evening meetings were reserved exclusively for men, to whom Gospel addresses were delivered. Hundreds rose for prayer; the after-meetings were crowded, and the workers kept busy till a late hour dealing with anxious souls.

The secret of all this blessing and power seemed to lie in the hearty union of the ministers. So soon as the arrangements had been made they came together as one man, and God has blessed them. Many are praying that this Convention may be the means of breaking in upon the formalism and routine that had settled down on hundreds of churches in Canada, quenching spiritual life and barring the way to more aggressive work for the Master.

Mr. and Mrs. McGranahan and Major Whittle were also present with us. The two former sang their sweet songs, so familiar to many in England, and the three had charge of the large overflow meetings in the evening at a neighbouring church.

The Lord has given much blessing at a series of meetings I have held in different parts of Toronto, and many have confessed Christ. I am now in the midst of a ten days' Mission at the Y.M.C.A., London, Ontario. The meetings are very small, but every night some are found coming into the light, and rejoicing in the Lord.

"THE CRY FOR CHRIST," a poem by Miss Backler, which appeared in our issue of December 4, has been printed by request, and may be purchased in leaflet form (3s. per 100, or 6d. per dozen) from the authoress, Young Women's Christian Association, 45, Grove-lane, Camberwell, S.E. The proceeds will be given to the Rescue Home, Fearnley-road, Camberwell.

A SUNDAY WITH REV. E. P. HAMMOND

IN LIVERPOOL.

(*By our own Reporter.*)

NO one who is privileged to pass a day in the company of this American evangelist will suffer from *ennui* Though he has seen much service, and is now well advanced in middle life, Mr. Hammond retains all the vivacity, enthusiasm, and hopefulness of youth. Moreover, he is gifted with the rare faculty of imparting these qualities to others ; in whatever company he may chance to be, that company is pretty sure to have a lively and interesting time.

Let me relate, as briefly as I can, my own experiences of Sunday week in the great city of Liverpool, which is at present the scene of Mr. Hammond's active labours. Quitting the hospitable residence of Mr. and Mrs. Stephen Menzies, in Croxteth-road, I accompanied Mr. Hammond to the Canning-street Presbyterian Church. Here he preached on "The Conversion of Children," to Rev. S. R. Macphail's usual congregation, in which the Scotch element largely predominates. Mr. Macphail is himself a Scotchman, of whose evangelistic earnestness in his student days in the far North I have a pleasant recollection. In his sermon Mr. Hammond set himself to propound and answer several questions about the special subject in hand. This he did in such a way as not only to rivet the hushed attention of his hearers, but to awaken their sympathy in a most unmistakable manner. Scotch audiences are not of the gushing sort, but I may safely hazard the assertion that there were few dry eyes, and few hearts that did not beat more quickly than usual, in that congregation that forenoon

The questions that the preacher essayed to answer were these : Can children be converted ? At how early an age can they be led to an intelligent trust in Christ ? When converted will they hold out ? What are the means to be used for their conversion ? It is hardly needful for me to indicate the sense in which these questions were replied to. Mr. Hammond showed not only from the teaching of Scripture, but from his own wide experience and that of many other Gospel preachers, that children can become disciples of Christ at a very tender age. Indeed, he holds the ideal method of youthful training to be that which implants in their hearts the love of Christ so early that they are all unconscious of the time when they experienced the definite change we call conversion. Mr. Hammond fortified his successive positions by the recital of many touching incidents, illustrating the readiness with which very young children respond to the dying love of Jesus when it is sympathetically explained to them. The need for brevity in these observations prevents me from quoting any of the incidents, but I would advise any parental reader who is not familiar with the subject, to peruse Mr. Hammond's well-known book,* in which the whole subject is dealt with in a practical and conclusive fashion. As I took occasion to remark in last issue, there could have been no better preparation than this discourse, to the meetings for children held in the same church later in the week. It was not without immediate fruit as the sequel of this sketch will show.

Next on the programme for the day was a children's service in Gordon Hall (Y.W.C.A.), Blackburne-place, Catherine-street. On the way thither we chanced to pass Sugnall-street, where Mrs. Birt's Sheltering Homes are now situated. The mention to Mr. Hammond of this excellent lady's name at once suggested to him that we should pay her a flying visit, which we did. We found her taking some needed rest after the almost herculean labours of Christmas Day, when, as she informed us, no less than 7000 poor children were fed and otherwise entertained by herself and her helpers, at twelve different centres throughout the city. That must have been a day of happy memory, not only to the children who partook of the good things, but to those who provided them, and to those who had the privilege of seeing to their distribution. We saw some of Mrs. Birt's latest "rescues" gathering in the schoolroom for the afternoon lessons, but our visit and the mention of the meeting in Gordon Hall led to goodly contingents both of girls and boys being marched to that place, which is almost in the next street. Another link, as Mr. Hammond remarked, in the chain of providential arrangements. Some of those young people (whose good looks and healthy appearance surprised me not a little) may in coming years, in distant Canada, trace the beginnings of their Christian career to that afternoon service in Gordon Hall. I took the liberty of cross-questioning some of them in the inquiry-meeting and the ready, intelligent answers they gave spoke volumes for the training they are receiving at Sugnall-street, prior to their departure, in the sweet spring time, for the other shore of the Atlantic.

I cannot linger over this children's meeting, which, though not marked by any remarkable manifestation of power, was yet fraught with deep interest, and showed the wonderful influence that Mr. Hammond has over the minds and hearts of the young. One very definite case of blessing (out of several we met with) was that of a youth, just about to enter boarding school. He had heard Mr. Hammond preach in Mr. Macphail's church, in the morning, and had got sufficiently interested to attend the children's service in the afternoon. The impressions were deepened, and brought to a point ; before he left Gordon Hall he seemed to have lost his burden by a simple acceptance of salvation through Christ. One could not help rejoicing that in the spring-time of his years, and at such a critical stage of life, he should have made the acquaintance of the Great Friend who sticketh closer than a brother.

The shades of the long December night were now gathering about the city. After the evangelist had stolen "forty winks" of refreshing sleep, and we had partaken of tea, we hurried off to the Coliseum in the centre of the town. Here such a spectacle met our astonished gaze as I at any rate had never before looked upon, except perhaps at some of Dr. Barnardo's annual gatherings in the "Edinbro' Castle." The unpleasant sensation that found entrance through our nostrils, as we passed out of the sharp evening air into the crowded room, warned us that we had been introduced to a stratum of society where cleanliness, to say nothing of godliness, was sadly at a discount. Imagine a thousand or more of the dirtiest and most ragged-looking guttersnipes that the back slums of a great city can produce, all crowded into one apartment, and you have a mental picture of the remarkable congregation that is gathered inside the walls of the Coliseum Sunday after Sunday. Where they come from, and how they live, and what the School Board visitor is about in these parts, were questions that involuntarily presented themselves, though in vain. There they were anyhow, and whatever else they lacked, they were not deficient in lung power. As we entered they were singing a well-known children's hymn, printed in large type on a sheet-roll hanging over the platform ; every voice being about as shrill as a penny whistle, the general effect may be imagined. The commander-in-chief of this ragged crew, with the aid of a bell and a corps of young men and women subalterns, sought to maintain order and comparative quietude with but partial success, for the seething mass, some of them carrying children nearly as big as themselves, seemed as restless as the ocean after a storm.

Mr. Hammond addressed this strange congregation for a little while, doing his best by story, or snatch of song, or expressive gesture, to gain the ear of these young immortals. One could only hope that some seeds of truth were dropped into soil which looked anything but promising ; though the striking way in which they followed both the superintendent and Mr. Hammond in prayer, phrase by phrase, was a hopeful element in the case. Mr. Hales, who accompanied us, said—and we could well believe it—that the task of teaching in this extraordinary Sunday-school was one of no small self-denial. The risk of contagion from disease, fostered by filth and neglect and want, is considerable, but the teachers stick nobly to their posts, and strive from week to week to brighten these young lives as best they can.

I doubt if I have reached the point of self-sacrifice shown by these teachers, for it was with much relief that I emerged from the foul atmosphere within, into the frost-laden atmosphere without. Our next destination was St. James' Hall, which has been secured by the Y.M.C.A. for Gospel services during the winter season. Here, to a considerable company, Mr. Hammond again preached with great earnestness, relating, by way of illustration, some cases of remarkable conversion met with in his evangelistic career in America. One strange tale he told about the closing of a dancing and gambling hell in Denver, and the conversion of the proprietor ; it may, perchance, some day see the light in these pages.

An inquiry-meeting could not be held as the hour for the closing service of the day, at the rooms of the Y.M.C.A. in Mount-pleasant, had come. Forsaking Mr. Hammond, for the first time during the day, I made a detour to the Rotunda, accompanied by Mr. Hales, to get a glimpse of the gathering of destitute men and women of which that fine municipal structure is the scene week by week. There, on Sunday evenings, some 1200 to 1400 adults are convened, the only passport needed for admission being the outward and visible signs of poverty and want. The wearer of a good coat or shawl has no chance of getting inside the portals ; but Liverpool can evidently furnish overflowing audiences from the social residuum. This good work, sustained chiefly by one of the munificent business men of the city, is carried on in a quiet, unobtrusive way. Pressmen are rigorously excluded, and it was by special favour that I was able to look in for a brief space as the great sombre-looking congregation was dispersing, each male and female unit receiving a goodly loaf as they retired. Mr. Samuel Smith, M.P. for the city, sat at the President's desk on the platform, and I understood he had been the preacher for the evening. In some departments of the world's commerce and traffic Liverpool stands second to no city in the world, I suppose. For certain forms of wholesale and unblushing traffic in iniquity, there are some who say it holds the same proud pre-eminence. Whether that be so or not, there can be no doubt that for evangelistic and philanthropic zeal it holds high rank, as I can testify from the experience of this single day, and from other facts that are within my knowledge. Apart from the regular work of numerous pastors, one has only to mention such efforts as those of Mr. Drysdale at the Circus, Mr. Lockhart at Toxteth Tabernacle, the varied work of the Y.M.C.A. and Y.W.C.A., the Strangers' Rests, &c. &c., to prove that.

Leaving the Rotunda I reached Mount Pleasant in time to hear Mr. Hammond round off the abundant labours of the day, by some earnest and pointed exhortations to the workers, in view of the services of the succeeding fortnight. If he has but imbued them with a tithe of his own zeal and abandonment of spirit to the great end of securing the thorough conversion of their townsfolk, and the members of the rising generation, the future historian of religious Liverpool will have plenty to record.

The interest in the various meetings held last week steadily increased day by day. Those who have attended testify that at every meeting sinners have been found inquiring the way to salvation. The new hymns in Gems of Praise are becoming very popular. The children, as well as older persons, learn them very quickly.

AN INTERESTING LETTER.

At one of the meetings the following letter was read :—

Liverpool, New Year's Eve, 1884.

Dear Mr. Hammond,—Your visit to Liverpool calls to my mind very vividly an eventful period in my history. Under God, I owe you a debt of gratitude I can never repay. Twenty-two years ago, at the request of the ministers of the city, you visited Hamilton, in Western Canada. You were the guest of relatives of mine, with whom I was then living. I had steeled my heart to resist any Christian influences you might exert. I said to myself, "Others may be converted, but I will not be."

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* The Conversion of Children. 1s. 6d. and 2s. 6d. *Morgan & Scott.*

On the day of your arrival I had been engaged in business, as usual, and I shall never forget the kind greeting you gave me on my return home. You came forward and shook hands with me as if I had been an old friend, and calling me by my Christian name said, "Well, Robert, how do ye do? Have you been working hard?" The words were few, but they and your kindly manner quite broke down the feeling of dislike I had conceived for you. The next morning I was commissioned to show you the way to the church. You then spoke to me about my soul's salvation, and asked, "Would you not like to be a Christian?" I said "Yes," but did not mean it to be more than a passive assent. As the meetings continued, God, by his Holy Spirit, worked on my heart, and I was led to yield myself to Him as a lost and ruined sinner.

I have, in these twenty-two years, found how great a Saviour has in Christ been provided for us. . . . I am grateful, first of all to Him and then to you, for all the happiness that has since come to my life.

Some people think that revivals are mere religious excitement, and that they leave behind no lasting good. I know that, of the revivals of which I am now speaking, the contrary is the fact. Your coming was the occasion of great spiritual awakening. The whole city was astir, hundreds were hopefully converted to God, and a stream of Christian influence was started that has gone on increasing in breadth and volume ever since. Three young friends of mine became ministers of the Gospel, and numbers were added to the churches. I became a member of the C—— Church in Hamilton, and when I came to Liverpool I became a communicant of D—— Church. I have ever since been engaged in Sunday-school and Mission work.

Mr. Paterson, late Secretary of the Liverpool Y.M.C.A., was converted in the meetings you conducted in Montreal, and we frequently spoke of you. My earnest prayer to God is that you may be blessed in this great city of Liverpool as you were in Hamilton twenty-two years ago.

Very gratefully yours, R. L. D.

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Mr. REGINALD RADCLIFFE in SCOTLAND.

ONE of the most striking features of the recent revival of interest in Foreign Missions has been the visit of our friend and brother, Mr. Reginald Radcliffe, and his fellow workers, to many of the chief towns in Scotland. Everywhere he has met with a hearty reception, and with manifest tokens of the Lord's presence and blessing. He purposes to resume the series of meetings, in conjunction with Messrs. Stanley Smith and C. T. Studd, in accordance with the following programme. Our readers are desired to remember them in prayer during these visits :—

Friday, January 9th, Liverpool Y.M.C.A.; Sunday, th and 12th, Aberdeen; Tuesday, 13th, Banff; Wednesday, 14th, Huntly; Thursday, 15th, Montrose; Friday, 16, Perth; Saturday, 17 to 19, Edinburgh; Tuesday, 20, Glasgow; Wednesday, 21, Greenock; Thursday, 22 and 23, not yet fixed; Saturday, 24 and 25, Newcastle; Monday, 26, (probably) Leeds.

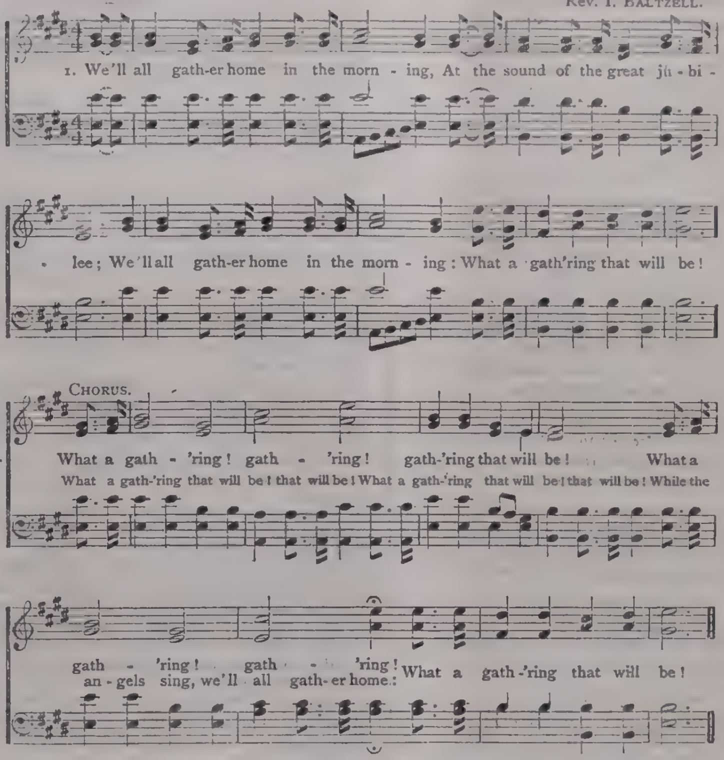
It is now arranged that Messrs. Stanley Smith and Studd will leave London for China on Feb. 4. This early departure will prevent their visiting many other towns, where they would have been welcomed.

MR. SPURGEON on Sunday morning preached the Metropolitan Tabernacle, for the last time prior to his departure for Mentone. He delivered a powerful sermon from the words, "Thou wilt keep him in perfect peace whose mind is stayed on thee." He appeared throughout the service to be suffering severely. He was unable to preach in the evening, as he had intended to do, and his place was occupied by his brother, Rev. James Spurgeon. If his health permitted, Mr. Spurgeon was to leave for Mentone on Monday afternoon.

Gathering Home.

"They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God."—Luke xiii. 29.

Rev. I. Baltzell. Rev. I. Baltzell.


1. We'll all gath-er home in the morn - ing, At the sound of the great ju - bi -
lee; We'll all gath-er home in the morn - ing: What a gath'ring that will be!
Chorus.
What a gath - 'ring! gath - 'ring! gath-'ring that will be! What a
What a gath-'ring that will be! that will be! What a gath-'ring that will be! that will be! While the
gath - 'ring! gath - 'ring!
an - gels sing, we'll all gath - er home.
What a gath-'ring that will be!

2. We'll all gather home in the morning,
Our blessèd Redeemer to see;
We'll meet with the friends gone before us:
What a gath'ring that will be!

3. We'll all gather home in the morning,
On the banks of the bright jasper sea;
We'll meet all the good and the faithful:
What a gath'ring that will be!

[The above piece of music is from Gems of Praise, a new Hymn and Tune Book compiled by Rev. E. Payson Hammond, containing a large number of choice selections hitherto unpublished in this country.]

A "RAGGED CHURCH."

LAST Sunday morning the customary New Year's free breakfast to destitute men and women was given at Gray's-yard Ragged Church and School, James-street, Oxford-street. It was attended by about 800 men and women, besides babies in the arms of some of the latter; and there were very few among them whose appearance did not justify the description, "destitute." Before the meal a few simple hymns were sung, prayers offered, and addresses given.

The gathering took place in five different rooms, in the largest of which Mr. F. A. Bevan, president of the institution, took the chair. He said this was the fourteenth time that the ragged church had given a free breakfast to destitute people on the first Sunday of the year. That, of course, was only a small part of its work, and they knew from experience that their efforts had not been in vain. They could especially thank God for the work of the last year, many men and women having been blessed for the next world, and put into the way of earning their livelihood here. Having exhorted them to strive after a better life, he put a number of questions to his hearers, all of whom were men. The replies were given by holding up of hands, and they were to the effect that the guests, about 250 in number, were nearly all out of work, that about a dozen were at the breakfast last year, that there were as many countrymen as Londoners, that several had walked over four miles to this breakfast, one had walked over seven miles, and about twenty were out of doors all the previous night.

Mr. C. R. Hurditch having spoken, Miss Mary Davies sang with great feeling, "Oh! come unto Me," after which she left to sing in the other rooms, but returned and gave "Hark, my soul; it is the Lord." Dr. Gilbart Smith, speaking chiefly of the importance of abstaining from intoxicating drinks, asked how many of his hearers were teetotalers. About a dozen men held up their hands to show that they were. In reply to the question, how many had taken the pledge and broken it, 30 or 40 hands were raised.—Mr. R. C. Morgan, Mr. Gough, Dr. Habershon, Mr. S. Bevan, Mr. Clarke, Colonel Battye, Mr. Maynard, Mr. L. Collins, Mr. Henwood, Mr. G. H. Warry, Mr. Curtis, M. C. Hogg, Mr. Seton-Karr, and Mr. Tarn also took part in the proceedings. The breakfast, which consisted of meat pies, currant cake, and coffee, was consumed by the guests without the luxury of tables.

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MISSION WORK AT ERITH.

DEAR SIR,—As you kindly inserted some time ago a request for prayer on behalf of a Mission about to take place at Erith, it may encourage some to continue praying for others, to know that God very graciously answered those petitions in a manner quite beyond our expectations. The services at each of the churches were conducted quietly, but with great earnestness; very many of the poorer class, who never entered any place of worship, found their way night after night to the meetings, listening most attentively to the truths so plainly spoken.

The young people, too, have, since the Mission, shown greater interest in divine things, and it is very gratifying to feel that although there were not found wanting some who declared "it would not last," at the time, the results are *still* most genuinely satisfactory, proving that the Lord did indeed answer the prayers of those who pleaded that He would bless our neighbourhood.—Yours truly, A Grateful Worker.

IN GERMAN LAND.

THE sleet was borne upon the breeze,
The winter night was dark and wild,
And 'neath the snow-clad forest trees
There slowly tramped a little child.

The footpath led out through the gloom,
Up to a building lone and drear;
The shutters closed of every room,
As though the inmates were in fear

Of moaning wind, of storm and snow,
Of all the wild things of the wood;
And to the gate, with footsteps slow,
The wanderer crept, and timid stood.

The house within was warm and glad,
The cupboards with good food were stored,
And thirty lads, all stoutly clad,
Were seated at the supper board.

The master spake, all heads down bent,
One boy said grace for all the rest:
"Lord Jesus, bless what Thou hast sent;
Come, Jesus, be our welcome Guest."

And then a child in low tones said:
"We ask the Lord to come each day
To sup with us, to break our bread,
And yet He always stays away!"

"Dear lad," the master said, "our prayer
The Lord each night doth hear, be sure,
And He will come, the homely fare
To bless with love, our food to share."

"I'll place a plate, a knife, a chair,
Here at my side," soft said the child,
"That Christ may find them ready there."
The master scarce had sweetly smiled,

Rejoiced, indeed, the proof to see
That faith's small seed had taken root
With hidden strength, some day to bear
A burst of bloom, and ripened fruit;

When suddenly a knock was heard,
The child was first to hear the sound;
And then a second, and a third
Upon the oak-door, iron bound.

The master rose and quickly turned,
As one who had no time to spare
On bolts and bars; the child's faced burned,
"What if the Lord at last were there?"

And when the door was opened wide,
And snow went whirling through the room
Like foam cast by an angry tide,
They saw a boy there in the gloom:

An outcast in the dreary night,
A footsore, homeless, tiny lad,
With pinchèd face, wan, cold, and white,
Who shelter begged in low voice sad.

"Come in," the master said, "our meat
Is only bread, but in this nest
For weary little hands and feet
There is a sweet and peaceful rest."

The lad stepped in and stood, amazed
To see around the happy band;
And while the orphans sat and gazed,
The child arose and took his hand,

And led him to the vacant chair,
And seated him and gave him bread;
And turning to the master there,
With tearful eyes, in soft tones said:

"The Lord could not come here to-night,
And so He sent this lad instead,
With us to share the warmth, the light,
To share with us our milk and bread."

. . . .

Dear little child, long years have rolled
Since thy small hand the outcast's pressed;
An age has passed since sad bells tolled
When thou wert gently laid to rest

In German land across the sea:
But here to-night 'neath English skies,
Dreaming of thy sweet deed and thee,
A whisper fills with tears mine eyes,
"For if ye did it unto these,
Ye did it even unto Me."

JAMES BOWKER.

CONTINENTAL AND FOREIGN NOTES.

Dr. Lepsius, son of the late famous Egyptologist, has been appointed Assistant Pastor and Professor in the German parish of Jerusalem.

A number of influential Jews from Russia, Austria, and Germany, are about to meet at Kattowitz in Russia, to consult about colonising Palestine; about £10,000 has been subscribed towards this object.—*Journal Religieux.*

Lutheran Discipline. — In Mecklenburg-Schwerin any parent who takes a child who is in preparation for confirmation to a masked ball, is deprived of all church privilege, including Christian burial.

Japan.—Itagaki, the well-known leader of the Liberal Party, a man of great influence, was a strong opponent of Christianity. He went to Imabari, where a church of 285 members exists, in order to oppose the new faith. The native pastor spoke first, proving that faith in the Gospel of Jesus Christ brought true freedom and culture. Itagaki gave in his approval, and instead of opposing, publicly declared his agreement with the pastor.—*Wahrheitszeuge.*

Madeira.—Mr. W. G. Smart, writes from 12, Rue des Pretas, Funchal, Madeira, with respect to the work of the Sailors' Rest in that port:—"In consequence of the quarantine regulations there are only about one quarter of the usual number of visitors, many of these being Germans, and other foreigners. Under these circumstances I appeal to the generosity of English Christians, that our work may not have to be curtailed. In addition to the Rest we have a Mission afloat to sustain."

Germany has more volumes in its public libraries than any other nation in the world. Germany, Austria, and Switzerland together possess 1000 libraries, twenty of which contain more than 100,000 volumes each. The largest library in the world is in France, and contains 2,500,000 volumes and 170,000 pamphlets. The British Museum contains 1,500,000 volumes; the St. Petersburg Library, 1,000,000; that of Munich, 900,000; the Berlin Library, 750,000; and that at Washington contains 518,000 volumes.

Spa.—Those who knew the late Miss Esther Beamish, and who take an interest in the Mission at Spa, to which she devoted herself with so much energy and success, will be glad to hear that the Christmas Festival lately given to the children of the Sunday-school was a very happy one, and attended with much encouragement. The chapel was filled to overflowing with an attentive congregation of all ages and ranks, numbering about 300 persons. A very interesting example of God's converting grace has lately taken place among the visitors to Spa who have attended the ministry of Pastor Nicolet, but it would not be wise to relate the particulars.

The Roman Catholics are following in the footsteps of Protestants. They have established Women's and Y.W.C. Associations. One evening in the week is devoted to addresses on subjects specially important to women, *e.g.*, the importance and sanctity of marriage; the position of father and mother; education and training of children; the authority of man; the worth and dignity of woman; matters connected with health, clothing, food, &c. One other evening is devoted to devotional exercises, especially to prayer for children. The duties of mothers are thus emphasised. Fenelon said, "Give me good mothers, and I will drive evil out of the world."—*Wahrheitszeuge.*

Persia.—It is almost as difficult to get access to Mussulmans in Persia as in Turkey. The missionaries are hedged about with restrictions which make it, says Rev. S. G. Wilson, of the American Presbyterian Mission in Tabriz, a practical prohibition to evangelise the followers of Mohammed. One Nestorian pastor, however, has made and baptized a number of converts from Islam, though much trouble has been made in consequence. Two missionaries at Hamadan have been arrested, and the right to purchase property denied to them, and it has been deemed wise for the present to exclude Moslems from both church and school. A pastor and his baptized convert have been driven out of Sanna. At Khoi the pastor has boldly disputed the claims of Islam, and has several inquirers, among them a Prince, who was awakened by reading the Scriptures. The reported conversion of this man so roused the people that the pastor had to flee, under threat of death. At Teheran a chapel has been built adjoining the premises of a Cabinet Minister, who did all he could to prevent it, and has been as annoying as possible; but Moslems often attend the services. At Ispahan the missionaries have been declared, by a circulated petition, to be worthy of death.

Cape Town.—At a meeting of the Bible Society here, Rev. Dr. Hole gave a report of his recent tour in South Africa on its behalf. He said fifty new branches had been established where the Scriptures could be obtained at reasonable prices. Dr. Hole spoke very highly of the Boers in the Transvaal, who he said were a hospitable and religious people.

Russia.—A correspondent of *L'Evangeliste* has met in the South of Russia with four priests belonging to the "Old Believers," who, having received Gospel light themselves, have been zealously preaching free salvation through Jesus only. Having refused to comply with their Archbishop's orders to be silent on Evangelical truth, they have been obliged to give up their livings. A revival has taken place in the West of Russia, near the Steppes, whose inhabitants are nomadic tribes. This work was begun by the distribution of a Russian translation of Dr. Ryle's "Come to Jesus." This tract is now prohibited by the authorities.

Notices of Books, &c.

The Baptism of the Holy Ghost. By Blanch A. Rowan. *Partridge & Co.* A halfpenny book for enclosure in letters, presenting a fivefold view of this subject, showing its nature, conditions, manner, permanence, and results. Rev. C. A. Fox endorses it.

Italy. By Annie R. Butler. 1d. *W. Mack.* This is No. 10 of the "Children's Medical Mission" stories. Adults as well as children may read these stories with advantage. Friends are asked to help in forwarding their circulation in schools and meetings.

Jersey Breezes, a new packet of four-page leaflets (6d., *S. W. Partridge & Co.*), are indeed "breezes" of the most refreshing kind. Appropriate to many of the most delicate of the soul's experiences, they will be welcomed as apt enclosures in letters.

School and Home, an Illustrated Companion to the "Systematic Bible Teacher." Vol. III. 67, *Paternoster-row.* We would suggest that all who adopt this useful and eminently simple work should read the two pages and a half addressed "Specially to Fathers." With such a book as this, no home need be without that most blessed of all instruction—true Bible teaching for our children.

Palestine, with Maps. By the Rev. Archibald Henderson, M.A. 2s. 6d. *T. & T. Clark, Edinburgh.* This is one of the series of Handbooks for Bible-classes and students, and is just the book one often wants at hand for reference. It is exhaustively and interestingly written, and the "Index" appended is not the least valuable part of this carefully-written and compactly-arranged little work.

Present Day Tracts: The Witness of Ancient Monuments to Old Testament Scriptures. By A. H. Sayce, M.A., Oxford. 4d. *Religious Tract Society.* This tract shows how the recent discovery and decipherment of ancient monuments has brought to light the fact that books and the art of writing were almost as well known in the age of Hezekiah as they are in the England of to-day. It is a valuable addition to the ever-accumulating evidence, of the Divine origin of the Sacred Scriptures.

A magnificent quarto edition of The Oxford Bible for Teachers has just been published by *Mr. Henry Frowde*, of the Oxford University Press. Its typography, binding, and arrangements leave nothing to be desired, and constitute it one of the most elegant copies of the Inspired Word we have seen. The Indices, Concordance, and Maps at the end of the volume are well-known to be of great service to Bible students; they are admirably compiled, and have lately been newly revised. Another advantage is, that its pages are identical with those of the small editions. The prices range from one guinea upwards, according to binding.

Some excellent little books for the young are issued by *Messrs. J. F. Shaw & Co.*, in addition to those we have lately noticed. The Boy Martyr (1s.) records the heroic Christian life of an Italian page-boy in the sixteenth century, who sealed his testimony with his blood. Out of the Shadow (1s.) teaches, among other lessons, the evils of favouritism in the home circle. Little Pollie (1s.) tells the pretty story of one who, in youthful and humble life, was a real missionary in spirit and practice. Little Ted (9d.) is a somewhat romantic story, but it well illustrates the good influence that a boy may exert over elder folks. Christie's Gift (9d.) contains five short and well-told narratives about children, from the practised pen of Mrs. Haycraft. Manly and Brave (9d.), at once illustrates the ennobling character of true Christian principle, and shows the dangers to which young people are exposed.

We have received from Rev. T. Wrenford copies of several new leaflets and tracts, written by him for the "All for Jesus" Union Series. Those entitled Give it Up, Come, and Has He Spoken to You? are very suitable for evangelistic use, especially for enclosure in letters. They are published by *Partridge & Co.*, at 3d. per dozen.

JANUARY MAGAZINES.

Home Friend (*Partridge & Co.*, 1d.) is brimful of good things.

Old Jonathan (*Collingridge*, 1d.) is full of good papers and pictures.

Our Darlings (*Shaw & Co.*, 3d) continues its many and varied attractions.

London City Mission Magazine (2d.) reads like fiction, so thrilling are many of its stories of the work.

Regions Beyond (*Elliot Stock*, 2d.) has interesting papers on Morocco, and much to cheer about Armenia.

Footsteps of Truth (*J. Shaw & Co.*, 3d.) maintains its excellence as a servant and teacher of the truth of God.

Jewish Intelligencer (*Nisbet*, 1d.) is well illustrated, and contains much to arouse the interest of the friends of Israel.

Night and Day, edited by Dr. Barnardo (4d., *Shaw & Co.*), tells a wonderful story of rescue work, and the blessing of a faithful God.

China's Millions (*Morgan & Scott*, 1d.), always full of interest. is especially so this month. An appeal is made for more missionaries.

Sunshine (67, *Paternoster-row*, 1d.) is somewhat enlarged, and has some excellent things in its pages, but they are almost lost sight of in a mass of fiction.

On and off Duty, the monthly journal for policemen (3, *Amen-corner*, 1d.), besides much to interest "the force," contains a good portrait of Sir Moses Montefiore.

Indian Female Evangelist (3d., *Nisbet & Co.*) is a marvellous magazine at the price, and full of interest from end to end. The rising generation should read it, for India—our sister, India—is in need of the love and help of Christian England.

The Congregationalist (6d., *Hodder & Stoughton*), though halved in price, seems scarcely shorn of any of its former attractions. Dr. Dale eloquently upholds his view of "The Christian Sacraments and Christian Worship," about which so much stir has been made of late in some circles. The Editor is as vigorous as ever in his comments on passing topics.

The best thing in The Sunday Magazine is a striking and stimulating paper on "The Essentials of Prayer," by Archdeacon Farrar. In its way, Rev. Mark Guy Pearse's sketch, "The Man who Spoiled the Music," is equally good. In Good Words the editor writes with timeliness and force on "The Sins of Cheapness," and otherwise provides a groaning table of literary dishes. In both magazines there is plenty of fiction, of course, for those who love it.

S. W. Partridge & Co. The coloured frontispiece of *The Welcome*, "The Rival Grandfathers," deserves a word of warm commendation. From "Dervishes" to "Dynamite" is a wide jump, but it fairly represents the variety of the contents of this deservedly popular serial. *The British Workman* has a finely-illustrated story, by Rev. M. Guy Pearse, with a good portrait and capital sketch of the author. Our Irish friend, Mr. James Bowker, contributes the leading sketch to *The Band of Hope Review*. The other well-known issues of this house begin the year with ample attractions.

Messrs. Cassell & Co. are well to the front as usual, not only with their monthly magazines but their numerous serials representing so many branches of useful knowledge. The three famous "household magazines" might of themselves supply all the legitimate needs of an English home in the way of leisure reading. *Cassell's Family Magazine* (7d.) is certainly worthy of its name, and caters well for its constituency. *Little Folks* (6d.) is as good ever, and that is saying all that can be said. *The Quiver* can boast of productions from the pens of Dr. Bevan, the Bishop of Bath and Wells, Dr. Hugh Macmillan, Dr. Blaikie, Rev. Mark Guy Pearse, Dr. Horatius Bonar, besides attractive sketches, stories, poems, &c., not to mention the "Heroes' Fund"—good value for sixpence, surely. *The Magazine of Art* (1s.) keeps up to its high standard. We can only re-echo former commendations of the following: *Great Industries of Great Britain*, *History of Protestantism*, *Household Guide*, *Countries of the World*, *Peoples of the World*, *Old and New London*, *Old Testament Commentary*, *Familiar Garden Flowers*, and *Imperial Dictionary*.

Band of Hope Chronicle (*Band of Hope Union*. 1d.) contains, as usual, much to help and to cheer the friends of Temperance.

Spare Minutes (*Hatchards*, 1d.) is another candidate for public favour; it may be localised as a parish magazine. This first number is not over promising.

The Preacher's Analyst (6d., *Elliot Stock*) contains, as usual, a store of thoughtful help. "The Worker" is especially good in this first number of the New Series.

The English Illustrated Magazine (6d., *Macmillan & Co.*) has the first instalment of a serious paper, by Mr. H. A. Jones, on "The Present Condition of the English Stage."

Believer's Pathway, and The Evangelist (40, *Sauchiehall-street, Glasgow*), are two small monthlies suitable for general distribution. They are old friends, and need no recommendation.

The Monthly Interpreter (1s., *Kegan Paul, Trench & Co.*) contains a valuable paper on the "Anti-Christian Systems of the Nineteenth Century," and is altogether a good number.

The first number of a new monthly, Old Paths, and the Good Way, published by *Messrs. Partridge* at 2d., promises well. "A Vision of Life" is very good. We wish the new magazine success.

The Christian Worker (*Cassell & Co.*, 2d.) is the organ of the Boys' and Girls' Refuges and Homes, Strangeways, Manchester, and contains the opening chapters of a new story, entitled "Our Joe."

Mr. Spurgeon's Sword and Trowel (*Passmore and Alabaster*) is an average number, in which the doctrinal, the didactic, and the experimental are well commingled. Mr. Fullerton's Home Evangel (same publishers) suffers nothing internally from the change of name, and certainly looks better outwardly than when it was called "The Postman."

⁂ In our recent notice of the Song Service, "Wee Davie," we unfortunately omitted to state the name of the publishers—Messrs. Bayley & Ferguson, 54, Queen-street, Glasgow.

We have also received the following books:—

- S. W. Partridge & Co.:
  - Daybreak till Nightfall. By Rev. W. and Mrs. Harvey-Jellie.
- Oliphant, Anderson & Fernier:
  - The Shadow of the Hand, and other Sermons. By Rev. W. Gray, Elgin.
- Hodder & Stoughton:
  - Egypt and Babylon, from Scripture and Profane Sources. By Rev. G. Rawlinson. 9s.
- T. & T. Clark, Edinburgh:
  - The Life of St. Paul. By Rev. Jas. Stalker. New Edition. 3s. 6d.
- T. Fisher Unwin:
  - Paying the Pastor, Unscriptural and Traditional. By James Beaty, Q.C., M.P., of Toronto, Canada.
- James Nisbet and Co.:
  - The Prophets of the Old Testament. By M. D. H. 5s.
- Hamilton, Adams & Co.:
  - Fifty Sermons By Rev. Aubrey Charles Price. Vol. 2.

Pamphlets Received.—A Remedy for the Bitter Cry of Outcast London (Nisbet & Co.)—Plain Questions, with Answers, for the use of Christians in the Last Days (2d. Bemrose & Sons)—Resurrection, Judgment, and Glory (1s. Mission Book-room, 29, Charing-cross)—Forty-five Years of Registration Statistics, Proving Vaccination to be both Useless and Dangerous, by A. R. Wallace, LL.D. (6d. E. W. Allen)—State Measures for the Direct Prevention of Poverty, War, and Pestilence (3d. E. Truelove)—The Story of the Scottish Reformation, by A. Wilmot, F.R.G.S.—Notes on Ingersoll, by Rev. L. A. Lambert (Burns & Oates).

DUBLIN MISSION SCHOOLS.—A sale of work for the Dublin Schools will be held at Rev. H. Webb-Peploe's Schoolroom, St. Paul's, Onslow-square, on March 20—21. Among the stall-holders are the Countess Cairns, 5, Cromwell Houses, and Mrs. A. Bevan, 59, Princes-gate, S.W. Gifts will be thankfully received by either of these.

FRIENDS' MEETING HOUSE, RATCLIFF.—On Monday week the friends and congregation worshipping at Ratcliff Meeting House had a social tea and a most interesting meeting. After some devotional exercises, Mr. John Hilton, who presided, addressed the company as "fellow worshippers," and pointed out the mutual interest that should be felt in one another by those who professed to follow the Saviour. He gave some interesting particulars of the Meeting Houses which had stood on the site where they were meeting. After he had completed his interesting address, Mr. Minchin (Consul-General of Servia) addressed the meeting, and expressed great interest in the speech to which they had just listened. He said in Servia there were no drunkards, and so they might expect no poor. Mr. John D. Appleton gave some particulars of the beginning of Mission work at that Meeting House about twenty years ago. Mrs. Hilton delivered a serious address, pointing out the grave import of preparing for the life to come, and gave a touching account of the peaceful death-bed of one of her nurses, which she had attended a few days ago. Mr. J. Reeves (on behalf of the Sunday-school), Mrs. Michael Moriarty, and two of the teachers who had been children in the school, delivered interesting addresses.

FOREIGNERS IN LONDON.

By GEO. R. COLE.

SCANDINAVIAN SEAMEN.

DURING a holiday spent in Norway some years ago, a company of mothers, when they heard I was working for Jesus among Scandinavian sailors, came to me about their sons, and I can never forget their earnestness. One said, "If ever you meet my son in London, give my love to him, and advise him for his good; tell him his dear mother has not forgotten to pray for him, and may God bring him home safely." "And my son also," said another; "And my husband," said a third.

Such warmth of feeling is not peculiar to the mothers of Norway, but is the expression of every Christian mother and wife on behalf of her sailor-son or husband; ay, and of fathers also.

The first man I encountered after stepping on board a Norwegian vessel was the captain. I told him who I was, and the errand I had come upon. He invited me into the cabin, where we had some further conversation. Before long I found out that he had for some time past been greatly exercised about salvation. He knew he was a sinner and in need of a Saviour. I pointed him to "Jesus the mighty to save," and as he cried I opened out to him God's love to sinners from John iii. 16. The light broke in upon his soul. We knelt together, and I prayed both with him and for him. I then asked him to pray. He began in a faltering voice to thank God for the light that had come to his soul.

Immediately after we had risen from our knees he asked me to speak to his men. He called them all to his cabin, and first spoke to them himself. He began by telling them that he had taken Christ as his Saviour; then told them that he intended to have prayer in the cabin every evening, and expressed his wish that they would all join him. I visited this ship very frequently during her stay in the docks, and had many joyful seasons with these men. Before they left port, two more were brought to a saving knowledge of Christ. This vessel has visited London since. Though the ship did not come to the same dock, the captain sought me out, and I found he had remained true to the Saviour. He told me that not only had the two sailors in his ship stood firm, but that during the voyage two more had been brought to Christ, and a marked change had been manifest in the lives of the whole crew.

My custom has always been to invite the seamen to my own residence, where they are made welcome by friendly greeting and a cup of tea or coffee. Many an evening my rooms have been filled with broad-shouldered Scandinavians from various vessels visited in the docks; God has greatly blessed his own Word read and expounded on these occasions.

An officer belonging to a Norwegian vessel, who had received me kindly, was invited to the Rest, and he was asked to bring some of the seamen with him. The invitation was accepted. With others he listened to the loving words of the Lord Jesus, and joined in the hymns that were sung. The Spirit of God was manifestly present with us, and it was indeed a time of blessing. A day or two afterward I called to have a talk with the officer on board his vessel, then lying in the West India Dock. I found him under deep anxiety of soul. He said, "Jeg er aldrig glad" (I am never happy), "I do so much want to have that peace you spoke of and read about the other evening at your house." This certainly gladdened my heart, as I could clearly see the man was in earnest. The Word of God was therefore opened and various portions read, proving the all-sufficiency of the grace of God in Christ Jesus, and he was urged to yield a simple obedience to the Word. The Spirit applied the Word, and light came into his soul.

Many other instances of the Lord's dealings with Scandinavians are in the records of the London City Mission, but these may suffice.

Letters to the Editor.

BOURNEMOUTH MISSION.

WE are requested by Captain Dawson to state that the man referred to in one of the incidents mentioned in connection with the Bournemouth Blue Ribbon Mission (CHRISTIAN, Dec. 25), never heard such words used at the evangelistic services which he attended. It was evidently his own invention and excuse.

A CRYING EVIL.

DEAR SIR,—Reading an account of the "London Female Preventive and Reformatory Institute," and seeing in it mention made of servants, and being a servant myself, I thought perhaps a few facts might be interesting to your readers. I can tell you that there is much of the same evil going on in the present day in private houses as in the London streets. In fact, no one would ever dream that men and women could sink so low in vice and crime as they do. Many a time I have asked myself the question, "What can I do to prevent this? What is the cause? and how can we overthrow it?"

The chief cause, I have no hesitation in saying, is *drink*. If gentlemen would only take the drink out of their houses, they would not only get better served, but they would have the satisfaction of knowing that they had not put a stumbling-block in another's way, and that they had not helped to ruin those whom God in his providence has for a time placed under them. I am a footman in one of the largest establishments in England, and I have seen more trouble and anxiety caused, either directly or indirectly, by strong drink than I have done by anything else. Yet the cursed stuff is still served out by the bucketful. May God in his mercy devise some means by which these evils may be overthrown! A. E. S.

EVOLUTION THEORIES.

SIR,—What can be the intention of the London Institute in providing lecturers to make known the opinion that man is little better than a brute? Were they to make this assertion as to moral conduct, they might, indeed, in the police reports, find instances to justify the statement. But this is by no means what is intended. Morality has nothing whatever to do with this teaching. The aim is to establish that mankind, the whole human race, is merely animal, advanced a little beyond his fellow animals.

In the *Times* of December 23, is the summary of a lecture delivered there, in which, taking for granted that the absurd evolution theory is an established fact that cannot be doubted, the speaker proceeds to show that the differences between man and other animals are not essential distinctions, merely modifications. That the rudimentary mental powers in animal life closely resemble the condition of an infant, capable of being drawn out by imitation and education; that the song of birds is but a progress towards speech; and that the power of abstraction possessed by the human species is merely incidental, not essential.

Whether the design be to degrade manhood to the lower condition of the brute, or to hold out to the brute the prospect of elevating itself to the higher state of manhood, does not appear. If the former, then all responsibility is at an end; man dies like the brute and becomes extinct; no hereafter! no judgment to be feared.

But this reasoning and deducing hypotheses from analogy is fundamentally erroneous. To say that because all trees grow in the ground, have roots, branches, leaves, &c., therefore all trees are alike, there is no difference between them; or because almost all fish live in water and one kind is found crawling up trees on dry land, therefore there is no distinction between a water and a land animal, would surely be misleading. Analogies are often useful up to a certain point. They are never completely exact or coincident on all points. If they are pressed beyond this boundary they become dangerous. Conjectures are but an unstable basis for an argument, even though they should sometimes happen to be correct.

To a religious work recently published, which has found very large acceptance from the interesting way in which parallelism, between the seen and the unseen, is traced, the same remark applies. Though 100 circumstances may be found closely to accord with another 100, it would be rash to assert that the 101st of each series must necessarily in like manner agree; so many unknown and unexpected events might cause a wide divergence.

ROBERT NELSON.

MISSIONS IN NEW GUINEA.

DEAR SIR,—In prospect of what may be required in course of a few years in the way of land for missionary purposes in this promising country, now placed under British Protectorate, will you allow me to submit to the consideration of the friends and promoters of Christian Missions that this would be a favourable time for securing land at a cheap rate, and in good situations, for the building of churches, schoolrooms, &c.? As in all probability land there will rapidly rise in value, there would appear to be no risk involved in purchasing at the present time in view of future operations.

Thankful shall I be if this suggestion be made a subject of special prayer, especially at the Committee Meetings of our various Missionary Societies.

Yours in Christian service, J. G.

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Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, January 3, 1885.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Mrs. Wilkes' Rescue Work, Poplar—M. N.	0	5	0
Cow-cross Mission—Mrs. S. 2s. 6d.; M. F. and G. B. 5s.; A. P. 1s. 6d.; T. R. L. 2s. 6d.; X. Y. Z. 10s.; L. E. A. 1s.; G. R. R. 10s.; M. S. 10s.; T. G. 10s.; (*Children's Dinners*) J. M. 5s.; Juvenile Working Class at Dartmouth, 5s.; A. M. B. 6s.; Miss C. 10s.; D. and H. 5s.; C. L. 10s.	4	13	6
St. Giles' Christian Mission—Mrs. S. 2s. 6d.; T. F. and M. R. 5s.; Mrs. D. 6d.; Annie, 1s.; A. H. L. £1; J. H. 15s.; G. R. R. 10s.; Father's Memory, 5s.; Miss C. S. 2s.; M. and J. T. R, 10s.; C. C. 11s. 2d.; E. R. D. 10s.; T. G. 10s.; M. M. 6s. 2d.; (*Christmas Dinners to the Poor*) J. M. 5s.; (*Prison Mission*) C. C. 11s. 2d.; C. L. 10s.	6	14	6
Friendless and Fallen—Dr. F. W. I. £1; A. B. 5s.; J. M. 2s. 6d.; Aquila, £1; A. P. 1s. 6d.; J. E. 10s. 2d.; T. R. L. 2s. 6d.; R. C. 3s.; Rev. J. M. £2; L. E. A. 1s.; M. J. R. £1 1s.; M. S. 10s.; Father's Memory, 5s.; Mrs. W. B. 13s.; E. R. D. 10s.; T. G. 10s.	8	14	8
Free Distribution of the Scriptures—J. M.	0	2	6
Soldiers' Institute, Aldershot—A. H. L.	1	0	0
Christmas Dinners for Destitute Children—A. H. L.	1	0	0
Dr. Barnardo's Homes—R. M. R. £1 1s.; M. A. M. 12s.; Juvenile Working Class at Dartmouth, 5s.; T. F. and M. R. 5s.; A. M. M. £10; J. H. 15s.; X. Y. Z. 10s. Belfast, 10s.; L. E. A. 1s.; E. N. £1; F. R. 10s. G. R. R. £2; M. S. 15s.; M. M. 6s. 1d.; E. D. 2s. 6d. S. M. 2s.; A Mother, 10s.; Father's Memory, 5s. J. B. 5s.: Miss C. S. 1s.; E. R. D. 10s.; M. S. R. £2 A Friend, Jersey, 10s.; A. D. G. 10s.; S. E. S. £3 A. B. 5s.; Beta, £1 2s. 6d.; T. G. 10s.; (*Children's Treats*) C. G. L. 4s.	28		1
China Inland Mission—Aquila, £1; C. W. F. 10s.; J. F. 1s.; V. W. 10s.	2		0
Bristol Orphan Houses—Juvenile Working Class at Dartmouth, 5s.; T. T. 17s.	1	2	0
Gratuitous Circulation of THE CHRISTIAN—E. J. P.	0	10	0
Golden-lane Mission—T. F. and M. R.	0	0	0
Mr. Fegan's Boys' Home—T. F. and M. R. 5s.; J. H. 15s.; H. N. 14s.; E. N. £1; F. R. 10s.; Father's Memory, 5s.; M. and J. T. R. 10s.; E. R. D. 10s.; A. B. 5s.; T. G. 10s.	5	4	0
Bridge of Hope, Ratcliff—T. F. and M. R. 10s.; E. N. 10s.	1	0	0
George-yard Ragged Schools—T. F. and M. R. 5s.; A. H. L. £1; X. Y. Z. 10s.; D. and H. 5s.; E. R. D. 10s.; Dr. F. W. I. 10s.; (*Dinners for Poor Children*) E. H. R. 2s. 6d.		2	6
Midnight Meeting Movement—T. F. and M. R. 5s.; M. S. 5s.	0	0	0
London Medical Mission—E. M.	0	10	0
Homes of Hope, Regent-square—F. V. M. £1; Father's Memory, 5s.	1	5	0
Mr. Geo. Smith, of Coalville—J. H. G. £1; J. E. 10s. 2d.; Mrs. C. £5; T. S. 5s.; W. M. 5s.; E. N. 10s.	7	10	2
Mrs. Hilton's Creche and Orphan Home—C. C. 3s.; L. C. R. 10s.; E. N. 10s.; G. R. R. 10s.	1	13	0
Miss Cole's Orphan Home—From Frankie, 4s. 3d.; A. M. M. £5	5	4	3
Latymer-road Mission—J. E. 10s. 2d.; Rev. J. M. £1; L. E. A. 1s.; E. N. 10s.; F. R. 10s.; T. G. 10s.	3	1	2
Syrian Colonisation Fund—Les Mettries, £1 3s. 2d.; Belfast, 10s.; E. R. D. 10s.; (*Collecting Box*) Les Mettries, 7s.; (*Work at Jerusalem*) E. T. £5	7	10	2
Home of Industry—E. R. D. 10s.; A. B. 5s.; (*New Year's Treats*) Mrs. D. £1; Miss D. 10s.	2	5	0
Soldiers' Institute, Portsmouth—A. H. L.	1	0	0
Mildmay Mission to the Jews—Major F. D. £2 10s.; Belfast, 10s.; M. S. R. £2	5	0	0
Christmas Dinners for the Poor—T. P. 2s. 6d.; M. J. R. £1 1s.	1	3	6
Relief of London Poor—A. M. M.	5	0	0
Dock Labourers' Mission—(*Free Meals*) B. B. £2; Two Little Girls, 4s.; L. C. R. £1	3	4	0
Thames Church Mission—E. N. 10s.; T. G. 10s.; (*Feeding the Hungry*) L. C. R. £2	3	0	0
St. Philip's, Bethnal Green—(*Christmas Treats to the Poor*)—L. C. R.	0	10	0
Railway Mission, 186, *Aldersgate-street*—E. R.	1	0	0
Mr. Pascoe's Work in Mexico—M. S.	3	0	0
Mr. Edward Wright's Work—M. S.	3	3	0
Mr. Bodker's Rescue Work—M. S.	1	0	0
Miss De Broen's Work, Paris—X. Y. Z. 10s.; Mrs. G. P. £1; G. R. R. 10s.	2	0	0
Luther Memorial Home—Mrs. G.	1	0	0
Rev. R. W. McAll's Work, Paris—Mrs. G. P.	1	0	0
Rescue Society—Rev. J. M. £1; G. R. R. 10s.	1	10	0
Sermon-lane Mission—L. E. A.	0	1	0
Sailors' Welcome Home (Miss Child)—E. N. 10s.; H. B. 10s.	1	0	0
Miss Whately's Work, Cairo—E. N. 10s.; M. J. R. £1 1s.; M. H. K. 5s.	1	16	0
Birds' Nest Mission, Dublin—E. N. 10s.; G. R. R. 10s.	1	0	0
Strangers' Friend Society—F. R.	0	10	0
Destitute Children's Dinner Society—M. J. R. £1 1s.; An Invalid, S.W. 2s. 6d.; Dr. F. W. I. 12s.	1	15	6
Colar Mission (Miss Anstey)—M. J. R. £1 1s.; (*Orphanage Farms*) H. B. 10s.	1	11	0
Lock Hospital—T. G.	0	10	0
Poor at the East-end (Mrs. Reaney)—C. K.	0	7	0
Mr. and Mrs. Coillard's Work, Africa—H. B.	0	10	0
Poor Jews in Jerusalem (Mr. Friedlander)—H. B. 10s.; Mrs. H. R. £9 12s. 10d.; F. E. R. 2s. 6d.	10	5	
Salvation Army Work (France)—H. B. 10s.; Beta, £1	1	10	
Christian Colportage Association for England—H. B.	0	10	
Field-lane Refuges—H. B.	0	10	
Tower Hamlets Mission—T. G.	0	10	
Figueras Mission—Bertha and Lily	0	12	
Grays-yard Ragged School and Mission—M. S.	3	3	
Cancer Hospital, Brompton—P. W.	10	0	
London Samaritan Society—E. R. D. 10s.; A. D. G. 10s.; T. G. 10s.; (*Poor Children*) M. S. R. £2; C. L. 10s. (*Convalescent Home*) M. S. £5	9	0	
Morley House, Home for Worn-out Governesses—E. R. D. 10s.; C. C. £1	1	10	
Jewish Refugees Aid Society—E. R. D.	0	10	
Scripture Readers' Society for Ireland—M.	0	5	
La Mission Interieure—E. A. E. K.	0	3	
Mission to the Kabyles—V. W.	0	10	
Poor Jews in London (Mr. Josephs)—C. L.	0	10	
Spitalfields Gospel Mission—C. L.	0	10	
Children's Penny Dinners—Hat.	0	1	
CHRISTIAN *Tract Fund*—Beta	0	2	
Christian Community, Thrawl-street—Beta	0	5	
Miss Lee's Home, Eastbourne—Beta	0	10	
Bitter Cry of Outcast London—(*Breakfasts for Poor*) Dr. F. W. I. 10s.; (*Children's Dinners*) Friends at Ealing Dean, 10s.	1	0	
Evangelistic Mission—T. G.	0	10	
Paris City Mission—T. G.	0	10	
London City Mission—T. G.	0	10	
	£178	13	1

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[ADVERTISEMENTS.]

Mr. E. Wright's Mission Work—M. R., Yes, 5s.

The Children's Home (Rev. Dr. Stephenson, Principal)—S. S. £1.

Dr. Barnardo's Homes—L. R. H. 2s. 6d.; S. S. £1; M. B. P. Cameo brooch and gold bracelet.

Tower Hamlets Mission—Mr. F. N. Charrington acknowledges with many thanks £1000 from Anonymous, for Building Fund.

Notices.

R. W.—Ned Wright's address is Lebanon Villa, Greenhill-park, Harlesden, N.W.

COMMUNICATIONS RECEIVED WITH THANKS.—E.R.G. A.M. A.J.B. A.W. M.E.S. G.T. D.R. M.C. A.M.V. A.L.T. A.L.D. J.H.T. W.A. G.E.S. W.H.F. W.H.D. N.P. H.T. M.H. J.H. H.A. J.K. G.L. S.A.T. G.G.M. T.D. & L. T.H. T.G. S.P. J.S.B. D.L. W.W.M. J.B. C.J.D. I.M. L.M.M. A.E.S. R.W.M.C.A. W.D. H.N. W.H. S.T. A.E. T.L. M.B.G. G.H. E.B. B.B. E.P.H. J.G. F.P.B. E.P. G.E.P. R.M.R. M.M. W.A.S.S. A.K. J.E.C. J.H. H.W. G.F. W.F. A.P. A.W.H. A.B. G.E.S. C.G. R.B. J.P.C. C.C. W.R.W. T.W.

APPLICANTS FOR TRACTS.—W. R. Shippard, Richmond-villa, Clydach, Swansea Valley; L. W. Holstead, Lees-street, Lodge-road, Birmingham; William Simpson, 16, Catherine-terrace, New Herrington, Fence Houses, Durham; Mrs. Manning Prentice, The Firs, Westbury-park, Clifton, Bristol; W. A. Lowe, 17, Raglan-street, Lowestoft; Wm. H. Doggett, Cherryhinton, Cambridge; Daniel Huggins, Tract Distributor, Launceston; Capt. Flemming, Salvation Army, Camelford; Mrs. Baker, May Villa, Humberstone, Leicester; Miss Charrière, Market House, 1, St. Philip's-street, Battersea-park; Miss Ellen Waskett, Home for Invalids, 6, Queen's-road-villas, Battersea-park; Miss Marten, care of Miss Kendal, Claverleys, Bridgnorth; Miss L. Pleasance, Cherryhinton, Cambridge.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

GLASGOW PRISON GATE MISSION.—By the kindness of several friends a hearty dinner was provided for the inmates of this above institution, 68 in number, on New Year's Day. In the evening a tea was given, when Captain Smith, Mr. Morrison, of the Seamen's Bethel, and other gentlemen, gave short, cheery addresses. Mrs. Woyka and her family contributed largely to the enjoyment of the evening. Much interest was excited among the women by Miss Wallace passing round for inspection her father's tract, "The Broken Bottle," and a beautiful cabinet photograph of the heroine of it, lately received from America. The contrast between the two pictures was wonderful. A letter was read from a former inmate of the Home, now doing well in Canada, enclosing a five dollar bill in taken of gratitude for the care and kindness received in the Home. The new and enlarged premises at 15, Whitevale-street, are filling up fast. Prayer is asked for the spiritual work among the women, and that the increasing needs of the Mission may be supplied.

Pollokshields, Glasgow. .. AGNES A. BRYSON.

INNER CIRCLE RAILWAY.—Mr. A. L. Foster, Supert. City Police, writes to a friend:—"Referring to the conversation I had with you respecting the good conduct of the men employed on the Metropolitan and District Railway during its construction from the Mansion House Station to Aldgate, I have seen Mr. Bastibal, the superintending foreman, who confirms the statement I made to you that upwards of 2000 men were employed, and that during the time the works were in progress no intoxicating liquors were permitted to be sold, or brought upon the works; any breach of this rule would lead to the offender's dismissal. Upon my expressing surprise that men of this class would accede to such stringent regulations, Mr. Bastibal said he had no difficulty in enforcing the regulation. During the progress of the works there was happily no loss of life, and no serious accident occurred. Though this large number of men were employed within the City radius, I cannot find there were more than six charges taken at our City Police Stations, and these of a trifling character."

(*For Forthcoming Meetings, &c., see p. 28.*)

FRIENDLESS GIRLS.

"PREVENTION
IS BETTER
THAN CURE."

Having been spared to enter upon another year's work, the question arises, What more can be done, especially in the Rescue of **YOUNG FRIENDLESS GIRLS** just in **THEIR 'TEENS?**

There are many thousands of such young creatures exposed to **TERRIBLE MORAL PERILS**, but who, if taken out of their surroundings, may be saved. Through the **PREVENTIVE HOMES** already large numbers have been trained and fitted for Domestic Service, and as **HOME MISSIONARY WORK** increases, so many other urgent cases are found.

There is, attached to the **PARSONS GREEN HOMES**, a small house which might be adapted for this work. No rent would have to be paid, but certainly **EXTENSIVE ALTERATIONS** would be required to adapt it. It has long been **LAID UPON MY HEART** to make this known, and should any amongst the numerous readers of THE CHRISTIAN feel disposed to devote part of their substance for the extension of **PREVENTIVE WORK,** I shall be very glad to enter into communication with them upon the subject.

FRIENDLESS AND FALLEN, Female Preventive and Reformatory Institution,

Offices: 200, Euston Road, N.W.

EDWARD W. THOMAS, SEC.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of SHAFTESBURY, K.G.

ESTABLISHED 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meetings on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE, or by the Proprietors of this paper.

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

Appeal on behalf of the Paralysed Children.

West End Hospital

FOR DISEASES OF THE
NERVOUS SYSTEM, PARALYSIS, AND EPILEPSY,
73, WELBECK STREET, W.

WITH A SPECIAL WARD FOR PARALYSED CHILDREN.

Patroness—H.R.H. THE PRINCESS OF WALES.
Hon. Secretary and Treasurer—H. ALEX. DOWELL, Esq.
TOTALLY UNENDOWED.

Annual Subscriptions and Donations are much needed.

Little Children are asked to make special collections.

Illuminated Collecting Cards forwarded on application.

Contributions are earnestly requested for the purposes of extension of premises, which is urgently needed.

FRANK IAGO, *Secretary.*

KENSINGTON GARDENS
MISSION HALL,
BRIGHTON.

This Hall, built and put in trust in 1865, is in constant use for Services, Sunday-school, Mothers' Meetings, Temperance Meetings, &c.

It lies in a densely populated district, and is used by Conformists and Nonconformists alike. £1,000 (towards which £350 are already given or promised) are needed to secure adjoining premises, and so adapt them that this excellent work may be largely extended.

The work is well known to Rev. E. L. ROXBY and Rev. J. B. FIGGIS.

Donations will be thankfully received by F. V. HADLOW, Honorary Secretary, 8, Prince Albert-street, Brighton; or by G. CAMPBELL, Esq., Capital and Counties Bank, Brighton.

EAST LONDON TRACT SOCIETY AND CHRISTIAN MISSION.

DESTITUTE "CHILDREN'S FRIEND" MISSION for Providing Dinners, &c., for Destitute Children.

OFFICE—47, DEE STREET, POPLAR.

DEAR FRIEND,—The Committee of the above Society beg respectfully to solicit your attention to the fact that they have organized a Mission for the RELIEF of DESTITUTE CHILDREN, and purpose providing WEEKLY DINNERS AND OCCASIONAL TEAS. The Committee also, by the help of Friends, supply Left-off (Children's) Clothing, and otherwise assist the most necessitous cases to the best of their ability. Funds and Left-off Clothing are URGENTLY NEEDED, and may be sent to the care of Mr. G. FULLER, Superintendent, to the office as above.

Yours faithfully, HENRY LEY, *Honorary Secretary.*

N.B.—The Dinners are given on Tuesdays and Fridays, from 12.30 to 1.30, at the Gospel Hall, late Welsh Chapel, Brunswick-road, Poplar, E., near the Hospital.

Letters for the Children's Hospitals would be thankfully received. H. L., £2 2s.; Miss H., £2; Miss B., 10s.; L. (Brighton), 10s.; L. (London), 5s.; Anonymous, Parcel of Clothing and 2s.; A. W., 3s. 8s.; Sir A. C., £3 10s.

Just out, Handsomely Bound in Cloth, 384 *pages Crown* 8vo., *with* 7 *Diagrams, on toned paper, price* 6s.

THE EXPECTED RAPTURE OF THE CHURCH:

Or, The Analogy of Prophecy and Established Fact.

BY G. WARRAND HOUGHTON.

WHILE many books have been published on the Second Advent, the want of a work dealing with the special subject of the Coming of the Lord in the air for waiting believers has been strongly felt, and is now removed. The argument is inductive throughout, and the conclusion arrived at will be found new and startling to many, the chain of evidence being strong and heavy. The parts to be played by England, Russia, and Turkey regarding Palestine, as clearly pointed out in Scripture, are explained, and a great war between the two former powers is shown must take place between 1885 and 1887 inclusive, when the rapture of the Church is indicated by several converging lines hitherto concealed in Scripture. The historical and futurist systems are harmonised. A special chapter is devoted to Spiritualism and Theosophy, grave dangers to faith which are fast encroaching. Much new evidence of the truth of Christianity is afforded.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

GOD IS FAITHFUL.

GOD is faithful to his promise,
He will never break his word;
He will never, never fail us,
He is our unchanging Lord.
In the hour of fierce temptation
He will surely make a way,
That his weakest may be able,
If they will but watch and pray,
To escape the tempter's snare,
Trusting in their Father's care.

Satan may desire to have them,
But for them their Master pleads;
And his infinite compassion
Richly will supply their needs.
God is faithful; from all evil
He will keep his children still,
Cleanse and sanctify them wholly;
Such is his revealèd will.
Jesus pleads within the veil,
And his pleading cannot fail.

God is faithful, He hath promised,
And for us our Surety lives.
When our sin we come confessing,
He, in faithfulness, forgives;
Cleanses us from all pollution,
In his Son's atoning Blood,
Who for us on Calvary suffered,
Making there our peace with God.
Soon He'll come his own to claim,
True and Faithful is his name.

Loving Jesus, we will trust Thee,
Ever faithful, ever true,
For we know what Thou hast promised
Thou art able still to do.
Thou wilt never, never leave us,
But will love us to the end:
Thou, the Truth, canst not deceive us,
Faithful Saviour, changeless Friend,
Keep us faithful in the strife,
Crown us with thy crown of Life.

C. E. J.

WELLINGTON, SALOP.

THE visit of Mr. Payson Hammond to us, recently noticed in THE CHRISTIAN, was a great blessing; his clear Gospel teaching, and happy, joyous spirit lifted the Lord's people, and his ministry among the children was simply wonderful. Very many most blessedly received Jesus Christ as their Saviour. May I ask prayer for them? The visit was only far too short.

On Friday last we had a great gathering of children in the Mission Hall for a free dinner of Irish stew and plum pudding, all expenses being borne for a thousand children by one generous gentleman in the town, who speaks of making the feast an annual one. The next day another gentleman gave an early supper of roast beef and plum pudding to our Juvenile Blue Ribbon Drum and Fife Band. On Monday our mothers of the weekly meeting have tea together.

The work at all its branches calls for great gratitude to our Heavenly Father. Our Mission room in the lowest part of the town is the scene of continued conversions and great blessing to the young converts. We feel more and more the lack of a room for Children's Services, for which an appeal has been made, and to which Mr. Samuel Morley, M.P., has promised the last hundred pounds. May I ask also for prayer for this?—Yours faithfully,

J. EDWARD CRANAGE,
Hon. Superintendent of the Mission.

MR. H. M. STANLEY has addressed a letter to Mr. Charles H. Allen, secretary of the Anti-Slavery Society, acknowledging receipt of a resolution of the Committee, thanking him for his address at their jubilee meeting. He says:—"Please assure your Committee that, whether in Africa or elsewhere, the noble objects of your society shall always have my best wishes and whatever aid and influence I can command."

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

REV. W. H. AITKEN.—To January 11, Stagsden, near Bedford; 18th to February 2, St. Bride's, Manchester; 8th to 20th, St. Stephen's, Hampstead; 22nd to March 9, Parish Church, Marylebone; 15th to 30th, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

MESSRS. FULLERTON AND SMITH.—January 11, and onwards, Weston-super-Mare; February 1, and onwards, Exeter and district; March, Folkestone; April, Southampton; May, Huddersfield.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—January 11 to 25, Melksham; 28th to February 6, Bishop's Teignton; 8th to 22nd, Gunnislake, Cornwall; 24th to March 8, St. Ives; 10th to 23rd, St. Agnes; 24th to April 5, Wadebridge, Cornwall; 12th to 26th, Falmouth.

MR. J. M. SCROGGIE.—January, Edinburgh; February, Greenock; March, Dunfermline; April, Blackheath.

MR. W. SPENCER WALTON.—January 9, Brixton-hill; 12th to 27th Portsea; 28th, Beckenham.

MR. F. E. MARSH.—To January 25, Forest Gate, E.; 12th to 16th, Exeter Hall (noon meeting); February 1 to 22, Withorn, N.B.; March 22 to April 12, Kilbarchan, N.B.

MR. JAS. J. SCROGGIE.—January 11—16, Bushey; 18th, Drill Hall, South Norwood; 25th to February 1, Bethnal Green; 3rd to 6th, Potter's Bar; 8th to 15th, Home of Industry, Spitalfields; 22nd to March 1, Offord, Huntingdon.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

AGRICULTURAL HALL, Islington, N.—Sunday, January 11, Rev. Dr. Edmond, 3.30 p.m.; Mr. Elvin and a soloist, 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, January 11, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. W. G. Elmslie.

GOSPEL HALL, Paragon-road, Hackney, E.—Mr. Russell C. Hurditch on Sundays, January 11, 18, and 25, at 7 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. G. Banaster, Edgbaston, January 12—19; Mr. W. F. Seagrove, Barnsbury Chapel, January 13—26.

MISCELLANEOUS.

REV. DR. ADOLPH SAPHIR.—Lectures on "Philippians," Belgrave Presbyterian Church, Halkin-street West, Belgrave-square, on Sundays, at 11 a.m.

MRS. MICHAEL BAXTER will give an address at 3 o'clock on Thursday, January 8, at 102, Regent's Park-road. All are invited. Tea and coffee.

Y.W.C.A., 19, PATSHULL-ROAD, Kentish Town, N.W.—Evening classes every night (except Saturday), at 3.30; and Sunday, Bible class at 3.30.

DR. THAIN DAVIDSON'S MONTHLY SERMON TO YOUNG MEN, Sunday evening, January 11, at 6.30, Islington Presbyterian Church, Colebrooke-row, N.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, January 9, at 7 p.m., subject, "Sacredness of Mind;" tea at 6. Sunday, Bible reading, at 3.30 p.m.

BRIXTON AND CLAPHAM CHRISTIAN UNION.—Meeting at Miss Snowdon's, 4, The Lawn, Brixton-rise, Friday, January 9, at 7.30 p.m., prayer, praise, and testimony; address by Mr. Spencer Walton.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Workers' meeting, Wednesday, January 21, tea at 6, meeting at 7 p.m. Mr. C. B. Ker will preside, and give the workers their watchword for the New Year. Mr. G. R. Cole will introduce the City missionaries labouring among foreigners in London.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road.—January 9, "How Doubt is Solved" (Ps. lxxiii.), Rev. S. D. Fox; 16th, "The Power of Praise" (2 Chron. v. 11—14), Rev. Filmer Sulivan.

BELL-STREET MISSION.—New buildings will be opened Friday, Jan. 9. Mr. Samuel Morley, M.P., will preside at 3 p.m. Rev. Principal Chalmers, D.D., Rev. J. Oswald Dykes, D.D., Rev. Donald Fraser, D.D., Rev. Professor Elmslie, M.A., Rev. T. S. Hutchinson, Rev. Archibald G. Brown, Sir Andrew Lusk, Bart., M.P., Sir Thomas Chambers, Q.C., M.P., Hon. Henry Noel, S. Gurney Sheppard, Esq., W. A. Boulnois, Esq., and others are expected to be present. Tea and coffee at 4.30 p.m. Evening meeting at 7 o'clock, Rev. Donald Fraser, D.D., chairman; Rev. W. Stott, Rev. Z. B. Woffendale, and Mr. Gawin Kirkham will address the meeting. The Mission House is situated close to Edgware-road Station, on the Metropolitan Railway.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—New Year's reception by Mr. and Mrs. J. Herbert Tritton, Centenary Hall, Friday, January 16, at 6 p.m. Daily prayer meeting, 1.15 to 2 p.m. (Sat. excepted). Bible study in Isaiah each Tuesday, at 6.15 p.m. Youths, Wednesday, 31st inst., 6.30 p.m. Soldiers, each Friday, 7 p.m. Testimony each Monday, 1.15 p.m.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, January 8, at 8.30 p.m., address, Rev. H. J. Berguer; Saturday, 10th, at 8 p.m., Bible study; Sunday, 11th, at 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class; 8.15 p.m., evangelistic meeting; Tuesday, 13th, at 8 p.m., literary class, lecture by Rev. W. M. Statham; Wednesday, 6 to 10 p.m. anxious inquirers and strangers.

EXETER HALL.—Prayer Meeting (Saturday excepted), 1 to 2 p.m. Meeting for strangers, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Colonel Puget gives a Bible reading every Saturday night at 8. Valedictory meeting in connection with the departure of Messrs. Stanley Smith, C. Studd, and M. Beauchamp for China, January 8, 8 p.m. Mr. F. E. Marsh will begin a series of Bible readings at the mid-day prayer meeting, January 12.

186, ALDERSGATE-STREET, E.C.—Thursday, January 8, at 8 p.m., Bible lecture on "Things to Come," by Dr. Robert Anderson; Friday, 8 p.m., Gospel meeting, Mr. D. Spencer, open to all; Monday, January 12, at 8 p.m., lecture by Mr. C. R. Francis, late Surgeon-General and Professor of Medicine Calcutta Medical College.

Requests for Praise and Prayer.

PRAISE.—For blessing upon Y.M.C.A. Mission at Duffield (Derbyshire), conducted by Mr. Henry Thorne.

PRAYER.—"A Man of Peace" writes: "Our army in Egypt, or the portion of it which has gone to relieve General Gordon, are engaged on what is confessedly a very hazardous expedition. May I suggest to Christians the duty of remembering them daily at the throne of grace, that they may have their way opened up, and that the rescue of that Christian soldier and the brave little band who are with him may be accomplished without bloodshed?—For a Mission, commencing the 10th, at Southampton, by Mr. Somerset Gardner.—For Special Services at Bath, by Mr. John Elliott.—For a young lady, now in an asylum, that her deranged mind may be restored.—For a Gospel meeting to be held in Edinburgh next Sunday afternoon, the 11th.—For a father whose mental affliction is causing intense anxiety to his family, and seems to have utterly dimmed his own faith.

WORKERS at the "STRANGERS' REST."

THE first of the usual Monthly Workers' Meetings for the New Year was held in the enlarged hall on January 2. The attendance of friends was very good, and as the proceedings were of an entirely missionary character, special interest was excited.

The chair was taken at 6.45 by Mr. R. C. Morgan, who spoke some words of warm encouragement to the workers, and expressed hearty wishes for a prosperous New Year in connection with the work.

Mr. C. T. Studd gave a short address, in which he recounted the wonderful leadings of God, by which he was induced to give himself unreservedly to Mission work among the millions of China. He was followed by Rev. J. Hudson Taylor. The great need of more fully-consecrated workers for the Mission field, especially for China, was the burden of his address; a very earnest appeal on behalf of the perishing heathen was made, coupled with words to stimulate a fuller trust in the great love of the Father.

When Mr. Hudson Taylor sat down, a Christian sailor, just returned from China, stood up and begged to be allowed to say a word. He told of the most blessed work that Miss Minchin, of the China Inland Mission, had been doing in Shanghai, speaking with such force and earnestness that everyone realised how greatly the Lord had used this devoted servant in that distant land.

Then followed some very interesting accounts of different branches of work from various workers, all of which showed great reason for thankfulness and encouragement. In a pause, a venerable Christian sailor, "Old Uncle," rose, and spoke of the blessing the Rest had been to him; in it he had been converted, by the power of the Holy Spirit, from a life of atheism to one of perfect liberty in Christ.

Mr. Landale gave a graphic account of his seven years' labours in China; and a fitting close was given to the meeting by some powerful words from Dr. Ziemann concerning the noble work he has been enabled to do for God in Germany.

NEW YEAR'S DAY IN GLASGOW.—Mr. W. Forbes writes:—"I have never seen anywhere else so many drunken persons in one day as I saw on New Year's Day in Glasgow. To great numbers of persons, who seldom or never get drunk at other times, it seemed to be the right thing to get intoxicated on New Year's Day. On the two following days a great number of people were still staggering along the crowded streets. During the last few days large sums of money have been contributed for the relief of the poor, and thousands of the hungry ones have been fed. I have had the privilege of speaking for the Master in various parts of the city, but more especially I have been associated with Mr. Quarrier and his earnest and devoted family in connection with the Orphan Homes of Scotland."

GRAY'S YARD RAGGED CHURCH AND SCHOOLS,

JAMES STREET, OXFORD STREET, W.

President .... MR. F. A. BEVAN.
Treasurer .... MR. GEORGE HANBURY.

MISSION TO CASUALS AND TRAMPS.

See Article in THE CHRISTIAN, January 1, "West End Misery."

Funds for carrying on this work are urgently needed. After the Gospel Services on Sunday, more than 500 Destitute Men and Women are supplied with coffee and bread.

Donations should be sent to Mr. ALFRED WOODS, 68, Mount-street, Grosvenor-square, W.; or the Office of THE CHRISTIAN.

REDUCED GENTLEWOMEN.

To the Editor of THE CHRISTIAN.

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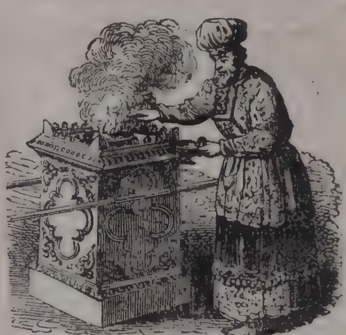

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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

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A SMALL TRAINING HOME for Girls and Children will be opened at Broadstairs, in February. Two or three convalescent cases, children (if recovering from non-infectious illness) can be taken. For terms, &c., apply,
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CRIPPLED BOYS' HOME, Kensington, W. President, the Earl of Shaftesbury.—This charity was instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age, so that they may be able to support themselves on leaving the Home. Trades taught Carpentering, tailoring, relief stamping, saddlery and harness work. 80 boys now in the Home; 100 boys can be accommodated, if funds allow. 300, after three years' training, are now gaining their own livelihood. Several friendless crippled boys waiting admission. Contributions urgently needed to pay £4,500 for building expenses.
H. R. Knipe, Hon. Sec

CAMDEN-ROAD CHAPEL.—Retirement of Rev. Francis Tucker, B.A.—The Farewell Meeting will be held on Thursday, January 15, 1885, when a Testimonial will be presented to Mr. Tucker. Several ministers and friends are expected to take part in the proceedings. Chair to be taken at 7 p.m.

THE DEEPENING of Spiritual Life.—Meetings will be held at Sunderland, the Lord willing, Feb. 3rd to 6th inclusive.—All information from J. W. Mounsey, Esq., The Limes, Sunderland.

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KINGSTON HOUSE Ladies' School, Abbotsford-road, Clifton.—High-class education. Careful Christian training. Pupils prepared for musical and University examinations. Musical education offered to Young Lady for services. Premium, 15 guineas.

KINGSHOLME SCHOOL, Weston-super-Mare, is intended for Daughters of Christian parents in limited circumstances. The primary object of the School is the Glory of God and conversion and consecration of the pupils to the Lord's service at home or abroad. A thorough English education is given. There is every facility for the acquirement of foreign languages.

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COMFORTABLE PRIVATE HOME, with education, offered for two or three little girls. Terms moderate. Church of England.—A. B., 22, Meek-street, Ashburnham-park, Chelsea, S.W.

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CAN ANYONE recommend a bright, comfortable home in Germany to a young man of 22 who is studying for the Diplomatic Services, and wishes to perfect himself in the German language?
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A TEACHER wanted in a Girls' Orphanage. Must be a decided Christian, and able to instruct thoroughly in plain English, and good needlework. State salary required, and previous experience.—A. B., care of Mr. Drew, Stationer, 24, Marlborough-terrace, Upper Holloway.

A GOVERNESS-PUPIL required, in a small high-class School. Premium, 20 guineas yearly. Also a Young Lady, not under 19, who speaks French. Terms reciprocal.—Miss Mansfield, care of Mr. Robinson, Silver-street, Bedford.

A COMFORTABLE HOME, with education, in conjunction with another child, is offered in a healthy locality, near London, for one or two Young Children.
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AS GOVERNESS.—Required by Young Lady after Christmas. School or family. Two years' experience. Good English, elementary French, music, and drawing. Good references.
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A YOUNG GERMAN LADY desires a re-engagement as Governess in a quiet family. Terms moderate. She teaches German, French, and music; also the usual English instruction.—Address, during January, Fraulein Osterloff, care of Mrs. White, Dutton House, Leominster, Hereford.

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A CHRISTIAN GENTLEMAN and Lady, without family (with some means), would undertake the entire charge of a Christian Convalescent Home for the better class. The Lady is thoroughly domesticated, and an excellent organizer, the Gentleman would undertake the conduct of evangelistic services in the home. Would prefer to furnish their own apartments. Unexceptionable references.—A. Z., care of Mr. Robt. Burn, Sec. Young Men's Christian Association, 186, Aldersgate-street, who will also act as reference.

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CASE FOR THIS WEEK.

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The writer is a Baptist Minister, of Clayton, Norwich. He says:—

"I am glad to tell you that through your kindness I have been enabled to be of great service to a friend here—the wife of a deacon of my Church. Her case was one of severe Bronchitis; her cough was of a most distressing character; her medical attendant *gave up all hope of her recovery*. Thereupon I procured for her your medicine. From the first (the great Master giving His blessing) she began to recover, and is now quite well. May you be long spared to be a blessing in the relief of suffering humanity."

LETTER from Mr. J. BIRD.

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The Christian.

THE WEEK OF PRAYER.

THIS hallowed season has again come and gone, and it is a cause for deepest thankfulness that, so far as London is concerned, the meetings have been specially full of vitality and force. It is too early to speak of the provinces, or of the more distant centres where the people of God have gathered together in unison with the movement; but, judging from the response made beforehand to the appeal of the Evangelical Alliance, and the information at present received, there is reason to believe that never before has the tide of supplication risen higher in the Christian Church than it has this year. The London meetings have been numerously attended, and fairly representative of the several branches of the one Church. Both at Steinway Hall in the West and at Bishopsgate-street in the East the daily services have been thronged, and leading ministers and workers of all denominations have taken part. The addresses have not in all cases been to the point; indeed on some days scarcely an allusion has been made to the subjects before the meeting. This is to be regretted, inasmuch as disappointment is thereby caused to many, and opportunities not to be regained have been lost to the claims represented. But in most cases, as our special reports will show, the speakers have been in full sympathy with the purport of the arrangements made, and stirring words have fallen upon expectant hearts. Mildmay Park Conference Hall, Eccleston Hall, Exeter Hall, and other places of concourse, have been open through the week, in addition to those mentioned above. One noteworthy feature of the meetings we have attended has been the preponderance of men in the audiences; this has on some occasions been very marked. The spirit of fervour and devotion has graciously taken possession of the assemblies, so that reality and directness have eminently characterised most of the prayers presented.

We may glance at some of the features which have marked the week, and which cannot but yield their further fruit in days to come.

Renewed testimony has been given to the unity of the Church of Christ. In days when so many sects and parties, with their rival claims, are seen and heard of, this is of no slight importance. The world has been shown once more that, notwithstanding all appearances to the contrary, the Lord's people are one; when common cause is presented to view, they can be drawn to one centre, and find at the throne of grace a common bond of sympathy and link of fellowship.

As a consequence of this, *many hearts aforetime sundered or unknown to each other have been brought together in brotherly love and mutual concord;* in many a town and village it will be found that Christian friendships have been formed and cemented in connection with the united services held. Workers toiling in separate spheres, and in connection with diverse sections of the Church, have been brought together and caused to rejoice in finding that where it may be one has failed, another has succeeded, where one has sown, another has reaped, and that the blessing of God on his servants and their work has been far richer than they had supposed.

God's promises, too, have been afresh laid hold of, and Himself reminded of his word. He loves to be put in remembrance by his people, to have them at his feet pleading with Him, and confiding in the assurances of his grace. Wondrous are the words of the prophet to this effect: "Ye that are the Lord's remembrancers keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." One of the charges brought by the Lord against his people is, "Thou hast not called upon Me, O Jacob." Our heavenly Father delights in giving; hence He would have us always asking. The opening of the year has witnessed many thousands of requests poured into the Divine ear, and that in faith on his own sure promises.

Much light has been thrown upon the Word of Truth, and on the duty of the Church to diligently publish that Word in distant lands. The meetings at the Centenary Hall on Friday will be long remembered by those who were present, in relation to this latter point. Solemn, indeed, is the responsibility of Christians in reference to the eight hundred millions of heathen among whom, or within reach of whom, they dwell. Mr. Guinness laid this upon the heart and conscience with a pathos not easily to be forgotten. Mr. Studd's few words of exhortation to believers to become "pilgrims and strangers" for Christ's sake in very deed, must have left an ineffaceable mark on many minds. So elsewhere; it cannot but be that the Church at home has been anew aroused to seek the evangelisation of the world abroad.

The intercessory power of Christ has again been especially invoked, and so assuredly made to prevail. Once let the arms of the Church be outstretched in prayer, and that right hand of the Lord which doeth valiantly shall be outstretched in saving power. A guilty world and a lukewarm Church alike cry out for God's just displeasure to be shown, and the dread sentence, "Cut it down; why cumbereth it the ground?" may well have been pronounced on Gentile faithlessness, as it was of yore on Jewish fruitlessness. But the prayers of the faithful have gone up, and the Mediator of the New Covenant will not fail to plead, "Let it alone this year also," and so his favour shall yet be shown, and fresh wonders of grace be performed.

It is essential that we watch as well as pray; labour, fight, and toil, as well as call upon God. Strengthened and encouraged by the power of prayer, let all who have rejoiced in unison with their fellow-suppliants go forth "strong in the Lord and in the power of his might." Then, while Satan rages, and while sin grows bold, we shall see all through the year that the Lord is with us, and his power shall be still more magnified in the victories won by faith and prayer over all the power of the enemy.

The following programme of subjects for the week, as prepared by the Evangelical Alliance, may be of service to our readers in their perusal of the addresses:—

MONDAY, JANUARY 5.

Praise and Thanksgiving.—For the long-suffering love and faithfulness of God; for his many answers to prayer graciously vouchsafed during the past year; the gifts of his Fatherly goodness and mercy; the general preservation of peace; for the opening of all countries to the Gospel, and for the power of the Holy Spirit in its publication; also for the blessing which attended the recent International Conference at Copenhagen.—Psalm lxxxix. 1 to 29; Psalm cvii.; Isa. lxi.; Acts xiii. 26 to 28; Psalm lxvii.: Psalm cxxxiii.

TUESDAY, JANUARY 6.

Humiliation and Confession.—On account of national sins and the increase of lawlessness; the non-recognition of God's judgments in public calamities; unfaithfulness to God and his truth; for personal transgressions; the growth of infidelity and superstition; desecration of the Lord's Day; with prayer that the Holy Spirit may convince of sin and lead men to repentance.—Dan. ix. 3 to 19; Isa. lvii.; Hosea xiv.; Psalm li.; Luke xiii. 1 to 9, and 24 to 36; Rev. iii. 14 to 22; 1 Cor. iii.; Deut. xxx.

WEDNESDAY, JANUARY 7.

Prayer for the Church of Christ.—That all believers may be filled with the Holy Spirit; that the unity of the Church of Christ may be manifested, and brotherly love increase; that the Churches may more deeply realise their responsibility in regard to increased evangelistic work among the masses; and that the Lord's coming may be more earnestly looked for. That all pastors, evangelists, teachers, and workers may become fervent in spirit, diligent in their ministry, and faithful in preaching Jesus Christ and Him crucified; for Sunday-schools; and for the better observance of the Lord's Day.—Eph. iii. 13 to 21; John xiv. 15 to 27; 1 Thess. chap. v.; 1 Cor. chap. iv.; 1 John iii. 16 to 24; John xvii. 24 to 26; John xx. 19 to 29; 1 Cor. ii. 1 to 8.

THURSDAY, JANUARY 8.

Prayer for Families and Instructors of Youth.—That God's goodness and mercy may not be withdrawn, and that the Word of God may run and be glorified; that Christian parents may more fully recognise the obligation to train up their children in the fear of God; that young people may be saved from intemperance, immorality, and other sins; for universities, schools, professors, teachers, and students for the ministry.—Matt. v. 1 to 26; Micah vi. 1 to 8; Malachi chap. iii.; Prov. xxiii. 12 to 26; Eph. vi. 1 to 18; Prov. ix. 1 to 18; Deut. vi. 1 to 15; Prov. viii. 12 to 36; Prov. xxii. 1 to 11.

FRIDAY, JANUARY 9.

For the Nations.—For Rulers and Governments and all in authority; for the prevention of war; that all laws which favour vice and cruelty may be removed; that wicked men and their conspiracies may be confounded, and loyalty and good citizenship prevail; for soldiers and sailors; for the removal of the opium traffic, intemperance, and the social evil; and for the suppression of all that is impure in art or literature.—Isa. xl. 9 to 31; 1 Tim. ii. 1 to 8; Eccl. viii.; Psalm cxlvi.; Prov. xxiv. 15 to 25; Isa. chap. xxxii.; Psalm lxviii. 1 to 21; 2 Chron. xxix. 10 to 20.

SATURDAY, JANUARY 10.

For Missions (Home and Foreign).—For the outpouring of the Holy Spirit and the spread of the Gospel in all lands; for more labourers to be sent forth endued with power from on high; for Native Christians, that they may be established in the faith, and become more earnest in seeking the salvation of their countrymen; for all missionaries; for God's ancient people Israel, and the conversion of many to the faith of Christ; for increased blessing to attend the circulation of the Scriptures, and the religious training of the young in Missionary schools and colleges.—Joel ii. 23 to 32; John vii. 37 to 40; Jer. xxxiii. 7 to 26; Zephaniah iii. 16 to 20; Rom. xi. 13 to 36; Acts x. 34 to 48, and xi. 16 to 18; Isa. lv.: Matt. ix. 35 to 38: 1 Thess. ii.

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By Rev. JOHN PEARCE CLARK, Leith.

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How much they are wanted let each reader consider. Is it not chiefly because these are not sufficiently numerous that labour wages perpetual and desolating war with capital, that the rich and poor are alienated, that city slums fester in loathsome putrescence, that the Church of the living God makes such slow progress, and that the great mass of the artisans of our land are either indifferent or hostile to the name and kingdom of our glorious Redeemer?

Are we not obliged to own that the average Christian business man does *not* do business for Jesus Christ alone? It would be a mere figure of speech, if it were not empty cant, to say that his business is actually administered by the King Himself, while He is only an agent or steward, left in charge to carry out his will. Question him closely enough and he will own at last:

"Yes, I do go into business to make money. I feel that, as a Christian, I must be careful not to make it dishonestly, nor must I set my heart upon it too much, nor must I refrain from giving a portion of my profits to the cause of God; but if you press me, I must own that while in business my aim is very much to make money, always, of course, within the limits I have mentioned."

"That is to say," I reply, "your aim is practically the same as that of the worldly man, only that you follow it with certain limitations, and in a better spirit, as one should whose best treasure is in the next world."

"Exactly."

"Then what do you make of the command, 'Seek ye *first* the kingdom of God, and his righteousness'?"

"I have always read that as applying to sinners coming to Christ for the first time."

"Does it not belong to every believer? Is it not a fundamental law of the kingdom given for all time? Besides, if, on our first coming to Jesus, we are constrained and obliged to whole-hearted surrender, how much more should we be constrained to maintain this surrender, unblemished and entire, by the goodness and mercy He continues to shower upon us?"

"But do you really take this command literally? Am I to go to the city day by day, and buy and sell there simply and only for Jesus Christ and his kingdom?"

"How else can you take it, if not literally?"

"I must agree with you: there is no other way. It is plainly the duty of every subject of Christ's kingdom to live always only for his King, in most literal and absolute superiority to every worldly end. But what about my wife and family? They must live, and how can I put care for them in the second place?"

"You cannot," I reply. "It is impossible, except by faith. Walking by faith alone, the problem, insoluble to worldly wisdom, is easily solved; for to the obedient believer it is enough that the promise is given: 'All these things shall be added unto you.'"

"But," urges my friend, "will not such teaching take the life out of business, and produce a race of weak-minded, easy-going merchants, who are so occupied with Christian work that they let their own proper business slide? will it not multiply bankruptcies within the Church to her great disgrace and sorrow?"

"If that be so," I answer, "then the strongest moral force known to man—the love of Christ— makes men 'weak.' As to being pre-occupied with Christian work, that is an entire mistake, seeing that to such a man business is itself Christian work; work to be done as prayerfully and thoroughly as the making of a sermon or the conduct of an evangelistic meeting. He feels as much bound to do everything unto Jesus Christ as though he were a minister or missionary. If such a man—other things being equal—is not shrewder, more manly, and more trustworthy than any mere worldling can possibly be, then the love of Christ is not the strongest moral force known to man."

"But business is simply impossible on such a principle."

"If you really believe that," I reply, "you, as a Christian man, must leave business immediately, seeing it is the first duty of a true Christian to live the prayer, 'Thy kingdom come.' But, on the ground of the assurance that 'all these things shall be added,' I dare to assert that it is, and must be, possible to conduct business in this way. I go even further, and say that not until the average Christian merchant rises to this level of commercial life will the world be won for Christ. Covetousness, both the offspring and parent of unbelief, is hindering the Gospel even more than drunkenness, and covetousness will not die till men learn to acknowledge Christ in all their ways."

Wanted—men and women determined to do business for Jesus Christ alone. Say, Christian brother or sister, now reading this appeal, say, as you read it in the King's presence, will you make one of that holy band?

◆

THE LATE MISS MINCHIN.

ANOTHER faithful standard-bearer has been called out of the conflict into the presence of the King! Who is coming forward to take up the banner of which her hands have relinquished the grasp? I believe many of your readers will remember the going forth of the little missionary band at the end of last February, in connection with the China Inland Mission. Many heard in one place and another their bright testimony at the farewell meetings.

My dearly loved sister, Miss Minchin, though she had passed middle age, was spoken of in your columns as having still the energies of one in her teens. Yes! it seemed as if there were years of blessed service before her, if the Lord's coming were delayed so long. But the Lord's ways are not our ways, and at the close of seven months' stay in China, his loving call came. As one by her side wrote, "She sweetly passed from death into life."

I think many of your readers will like a short account of her from the time of her leaving England. May these lines stir up others, as gifted and devoted as herself, to come forward and help in the work so dear to her heart. In labours abundant she was owned of the Lord on the voyage; souls were converted, backsliders restored, Christians cheered and stimulated by her bright faith and ringing joyous words. Readings two or three times a day with the young missionaries greatly helped them on; they called her Mother. Two soldiers left the steamer in Egypt, having to join the army in the field; both were deeply impressed, and of one she had good hopes. The Testaments she gave they promised to read daily, putting them in their breast pockets. Richly did she enjoy landing at the ports, with their wealth of tropical foliage, or deeply interesting surroundings; but what thrilled her heart was the meeting with the Lord's labourers, Miss Waldegrave and several Christian friends at Malta, Mrs. Prinsep at Port Said, Mr. and Mrs. Macdonald at Penang, and Mr. and Mrs. Grant and their family and Miss Cook at Singapore. "Oh for more to go forth for Jesus!" "What open fields!" "The Lord send many more forth," were the utterances of her heart.

Landed in China she gave herself to the study of the language, visiting the ships as she had opportunity, and having Bible-classes for the sailors. Souls were born to God, three at the first Bible-class. Early in July she was settled in the new mission-house, and began her two branches of work on the same day, receiving the sailors and four young missionaries from England on the 10th of that month. Her close walk with Christ and her genial happy nature peculiarly fitted her for her position. Sick ones were cheered and tenderly cared for, young ones were encouraged to press forward, the tempted among the sailors found a shelter. At their times of general leave she had open house for them all day. There were meetings every night, when the Word of God was their portion, and joyous hymns expressed their gladness. Solemn times of prayer those were, too, when one and another yielded themselves to the Lord and joined themselves to the happy band.

In the Mission-house she had also a blessed sphere of service. She made a home for all whom she received, refreshing weary ones who needed rest, and cheering those who arrived from England and might feel themselves as strangers in a strange land.

All this time she was making progress with the language, and her heart yearned to tell Chinese women of the Saviour who would free them from sin and its power, as well as from the wrath to come. She keenly felt the state of the heathen around, writing home that it was far worse than she had expected. She thanked God that He was sending forth so many to tell of his dear Son, only praying that He would send numbers more.

Did she regret that she had left all whom she loved behind, and wish herself back among friends and converts in England? Never. The parting had been no light one to her, with numbers of friends in every rank in England, whose love she returned with the warmth of a strong affection, and who were, very many of them, her children in the faith. What it was to part with her own family, some of them earnestly beseeching her not to leave England, was a trial fully known only by her God. But the Lord who had given his life for her was worthy of every sacrifice, and He who has promised a hundredfold in this present life to all who forsake everything for Him can never break his word.

She wrote on October 3 of a friend and fellow-worker coming to England. "Though I envy him seeing my dear friends at home, I am quite happy in my work here, and feel more and more that I am where the Lord would have me." On October 14, writing of the disturbed state of the country, with the war between France and China, and praying for those in the interior, she adds, "I have never had a qualm, and feel as settled and at home in Shanghai as if I had lived here for years." On November 5 she writes, "Oh, the Lord has been so good, so gracious. He gives me so many blessings, and such a sense of his loving care and mercy."

On November 1 she got a chill; dysentery came on, and in ten short days that bright, loving heart had finished with earth, and she passed into the presence of her Lord. In our deep grief, and through our tears, we can say, Had He not a right to call his faithful labourer to his bosom, and shall we not rejoice that she was called to China on her way into his presence?

Hamslade, Beds. Marian Minchin.

For the Young.

ABOUT MISSIONS ON THE CONGO.

Dear Young Friends,—I dare say many of you know something about the great river Congo that flows from quite the middle of Africa. Perhaps you have heard of the Missions that are carrying the glad tidings of our Lord Jesus Christ to the thousands of men and women who live all along by the river. Do you know, I wonder, that these men and women and children are all black?

Not long ago I spent an evening with a missionary who has lived and worked for several years on the banks of that great river Congo. When I saw him he had been staying for more than a year in England, that he might get strong again, and go back to the work in Africa that he loves so much; for hot Africa often makes English people tired and ill. This missionary and his companions were to set out on their long voyage, and journey back again to Africa, on the day next but one after I saw them.

The missionary told me some things that had happened in his work in Africa. One little history that he told me I am sure you will like to hear. When a missionary goes to Africa, he has to build himself a house of wood in some place where a chief has told him he may do so, and then put up other buildings, and a schoolhouse and garden round about it; all this is called a "station." At one of Mr. C——'s stations they have a school with fifty or sixty black boys in it. These black boys must live always with the missionaries. If, when school time is over, they went back to the houses of their heathen parents every day, all the good work of the missionaries would be undone. One day there was brought to the home of the missionary quite a tiny black boy, only about five or six years old. This little boy was very dirty indeed; so dirty, that the missionary said to one of the boys of the station: "Take him down to the river and wash him." Away they went together, and presently came back again.

"But he isn't clean," said Mr. C——. "You must take him back and wash him again." Away they went the second time, and presently they came back again.

"But he is not nearly clean now," said Mr. C——. Then the boy who had had him to wash said: "Him so much dirty; him no come clean all one day; him want two, three days." Mr. C——, in telling us the history, said: "Then I took him myself, and soaped him all over, and made a lather and washed him well. And when he was all clean and dry, and I had put his little clean shirt or wrapper on him, he did look so different, and such a nice little boy, I kissed him."

When the missionary came back to England on the long visit I have told you of, he brought two African boys with him called "Theo" and "Tom." They were about thirteen years old. Theo was with Mr. C—— when I saw him, and was going back with him to Africa. This boy was quite black, with thick short hair curling quite close all over his head, like short stiff black wool. He behaved himself at the tea-table, and afterwards in the drawing-room, in a way that would have been a very good example to many a white English boy. As we passed through the hall after tea to go into the drawing-room there was a large paper parcel on one of the chairs, directed for "Theo." He took it with him into the drawing-room and opened it with just as much pleasure as any of you would if it had been for you. Inside he found a very nice new writing desk that a lady had kindly sent him for a present.

"Will he care about having it?" I asked Mr. C——. "Indeed he will," said Mr. C——. "When he gets back to Africa we do not want him to be like the other boys who will be all round about him. We want them to look up to him, and we want him to lead and teach them to be good. He must have his own room and his own things."

Some time before the evening I am telling you about, the two boys, Theo and Tom, were among a number of other boys, who were very rude to them, and pushed them about. Mr. C—— saw Tom lift his foot to kick one of those rude boys. He said nothing to him then, but later in the day he talked to Tom about it, and said, "You know, if you are going to be a Christian you must not do such things as that. God will not be pleased. I think you had better go into your room and tell God all about it, and ask Him to forgive you."

After a while Mr. C—— saw Tom again and said, "Well, Tom! Have you told God all about it, and asked Him to forgive you?"

"Yes," said Tom.

"And has He forgiven you?" Mr. C—— asked.

"Yes," said Tom, "He has."

"How do you know He has?" asked Mr. C—— again.

Tom looked into the missionary's face, and said, "White man, you told me the Bible says, 'If we confess our sins He is faithful and just to forgive us our sins.'"

Black Tom could do what the Bible says we ought all to be able to do: "Give a reason for the hope that is in us."

I did not see Tom. Before they came to the town where I live Tom went to be with Jesus in "the better land." He was ill in the spring of last year, and was taken suddenly much worse. Mr. C—— was telegraphed for to come to him at once. The lady with whom the boy was staying said to him, "Tom, if you should be gone before Mr. C—— comes, what am I to tell him?"

Tom said, "Tell him I am gone to heaven. Tell him I am gone to be with Jesus."

Then the lady said, "But why? You know you have not always been a good boy."

"No," said Tom, "but 'the blood of Jesus Christ cleanseth us from all sin.'"

And I think before Mr. C—— reached the place where he was, Tom was gone.

So, you see, though Africans have black skins they have minds ready to be taught, and souls to be saved too. That these things may be done many people in England give money to send out missionaries to teach them. And some people give what is far dearer to them than any money—they give their dearly-loved sons and daughters, to go to Africa to be missionaries there; and those missionaries often have to give their lives in the service of God in Africa. I was talking with Mr. C—— about one whom we both knew—one who had done this. He was the leader of all the company of missionaries of whom Mr. C—— was one. He and Mr. C—— went out to Africa together, and they worked very hard together until towards the end of 1881. Then the leader took very ill, and must have rest. He started in a steamer from Africa, and thought he was coming to his mother in his old home in England: but when he had come as far as the beautiful island of Madeira, God's messenger came for him, to take him home to heaven, where he would meet his father who had gone there from England only one year before. When word was sent to him out in Africa of his father's death, he wrote home, and in the letter he said, "Take care of father's 'old arm-chair,' I shall want it." But he did not even see "the old arm-chair" again; he went to be with his dear father instead.

I told Mr. C—— about the funeral of that young missionary, as Mr. C—— had been left behind in Africa when their leader came away, and could not, of course, be present at the funeral. The body of the young missionary was brought from Madeira to be buried in his native town in England. It was a scene never to be forgotten. The coffin, which had been brought all those hundreds of miles across the sea, was placed just in front of the pulpit, from which he and his father had so often heard the Word of God. It was quite covered with beautiful wreaths of lovely white flowers. A large number of people were gathered together that winter morning; among them his widowed mother, the young lady to whom he was to have been married, thirty ministers, and the mayor of the town; and noticeable among them all were two youths whose dark colour told that they were from the Africa he had died for. But we knew that the young missionary himself was not there—he was gone to be with Christ.

When I had finished telling Mr. C—— about it, he said, "Yes. And Adam McCall (their leader) was worthy of it all. I can but wish, for our sakes, that he was going out with us now."

But Adam McCall's Lord and Master thought he was "worthy" of something more blessed than even to go back to Africa in his service. So that Master had said to him, "Well done, good and faithful servant, enter thou into the joy of thy Lord," and took him to be with Himself, "which is far better." L.

BIBLE ACROSTIC.

The initials form the name of the distinguished son of an eminently godly parent.

(1) A man whose renown in arms procured him a goodly heritage.

(2) A faithful servant who prayed for guidance and received a definite answer.

(3) One carefully instructed in the truth, to whom two treatises were addressed.

(4) One whose greatest achievement brought on him the curse of God.

(5) A prophet whose flight did not prevent his martyrdom.

(6) One whose wise counsel encouraged a leader in Israel to more active zeal for God.

(7) A stone landmark mentioned in the history of David.

(8) A place famous in the career of Samson.

(9) A king's messenger who was stoned to death.

(10.) A Midianite who at first rejected, but afterwards accepted, an invitation by his son-in-law. L. K.

ANSWER TO LAST ACROSTIC.

Tirhakah.—2 Kings xix. 9.

(1)	Topaz	Ex. xxviii. 17.
(2)	Ishbosheth	2 Sam. xi. 8.
(3)	Remphan	Acts vii. 43.
(4)	Hemloch	Hosea x. 4.
(5)	Achaia	Acts xviii. 12.
(6)	Keilah	Jos. xv. 44.
(7)	Achish	1 Sam. xxi. 10.
(8)	Hornet	Ex. xxiii. 28.

Answers received from M.S. N.H.H. R.W.H. M.L.V. H.C. J.T. M.K.B.

Additional answers to acrostic—Simeon—received from M.F.P. E.P. H.A. E.A.F. E.J.M.S. F.D. H.W.M. N.S. A.K.C. M. and L. M.K.B. C.S. E.M. A.B. M.F.F. C.McR. S.P.A. T.R. H.S. E.E.M. S.J.K. A.M.C. W.B.C. R.C. A.C.J. H.R. R.A.S. W.E.W. C.C.M.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Jan. 18, Psalms xviii. 1—15; Jan. 19, xviii. 16—30; Jan. 20, xviii. 31—50; Jan. 21, xix. 1—14; Jan. 22, xx. 1—9; Jan. 23, Matt. ii. 1—12: Jan. 24, Matt. ii. 13—23.

Notes and Comments.

IN consequence of the large space allotted in this number to the reports of addresses in the Week of Prayer, we are obliged to omit several interesting articles. Our next issue will be again enlarged to thirty-two pages, without increase of price.

The Paris *Signal* has changed its offices from the Rue de la Paix to 15, Rue Clairaut, Batignolles, Paris. All remittances should be addressed to the Director, Mr. Charles Picard. Subscriptions for one year 7s. 6d.

Mr. Opie Rodway gives us, in a private letter, the following information, which, in the interest of the work in which God has for many years so greatly blessed him, we venture to make public. He says:—

> "I am sorry to give up meetings for the present, but the person who has for many years managed my business is leaving, and I shall have to see more to it, as the profits go to support my Convalescent Home. I ask for an interest in your prayers."

This Free Convalescent Home has been opened sixteen years. 151 patients passed through it in 1883, and 142 in 1884. Particulars may be obtained by enclosing a stamped envelope to Mr. Rodway, The Home, Tower Hill House, Stroud, Gloucestershire.

The following announcement appears in the *Bible Society's Monthly Reporter*:—"Permission has been most readily and kindly granted by the Executive Committee of the forthcoming International Inventions Exhibition of 1885 for this Society to have a stall at the Exhibition, and to sell copies of the Holy Scriptures there."

All the friends of true Gospel work in Ireland are rejoicing at the appointment of Lord Plunket to the high and responsible office of Archbishop. We doubt not that he will continue, as far as opportunity permits, to show the same lively interest as heretofore, in such efforts as those of the Scripture Readers' Society for Ireland and kindred societies. We trust the many well-wishers of the fair green isle will be instant in prayer that the new Archbishop may be enabled to exercise a potent influence in the pacification and evangelisation of the people.

Speaking of the interviews of Jesus with individuals, of which there are nineteen mentioned in the Gospels, Mr. Stalker says, in his "Life of Jesus Christ":—"They leave to his followers a memorable example. This is, perhaps, the most effective of all forms of instruction, as it is certainly the best test of earnestness. A man who preaches to thousands with enthusiasm may be a mere orator, but he who seeks opportunities of speaking closely on the welfare of their souls to individuals must have a real fire from heaven burning in his heart."

The *Christian World*, in commenting on the acceptance by Mr. Hugh Mason, M.P., of the post of President of the Anti-Narcotic League, says:—"It is of great importance that everything should be done which is at all possible to discountenance the very wide prevalence of smoking amongst youths and young men." No words can be too strong to condemn the growth of a vice which is as injurious to those who indulge in it, as it is obnoxious and offensive to those who do not.

The same journal adds:—"It strikes us as a sad pity that total abstainers from alcohol are often inveterate smokers of tobacco." This is an inconsistency we have often wondered at, and one which it is strange abstainers do not see for themselves. The practice is reprehensible in almost all cases, but surely most of all in those who take the stand of abstinence from the use of that which is a cause of physical and moral injury to multitudes. Their self-indulgence in one evil surely hinders the effects of their self-denial in reference to the other.

At a New Year's gathering of Band of Hope workers at Exeter Hall the other day, Miss Forsaith gave an address on "Our Work and Workers for 1885," 1,100 of these institutions being represented in the audience. The great point urged was that the meetings held in connection with Bands of Hope should have less of the comic and frivolous in their programmes, and more of the spiritual and elevating. Theatrical entertainments were now common; she had seen actual dramas with scenes, costumes, and footlights at band of hope meetings. The practice of girls taking part in platform recitals was also condemned as endangering their sense of modesty. Bands of Hope thus conducted may do more harm than good. We have heard of dramatic ability in children, evoked at such entertainments, finding its way to the polluting stage of the music-hall.

For a long time past the Great Western and South Western Railway Companies have been engaged in conflicts over rival claims and interests, through the many points at which their lines converge. It is said that this is now ended, both companies having issued circulars to their respective staffs, instructing them to do all in their power to assist each other's business. Happy would it be for the world if in church circles a similar spirit of agreement could be brought about, and rival sects consent to "bury the hatchet," which has too long been in use, and mutually work for the general good.

The Rev. J. G. Rogers, B.A., is the Merchant's Lecturer for the current month, and has selected for his subject, "Hindrances to the Work of the Church in the Age." These are classified as theological, intellectual, ecclesiastical, and social. The basis of the first of these lectures was the words of Paul, "Then is the offence of the Cross ceased," the point being, that although the doctrine of the Cross was obnoxious to the world of the Apostle's day, he did not hesitate to preach it fully, and without modification. The lecturer truly said, in relation to our own times, if we drop the theology of the Cross, we drop our power. General lessons of practical morality and philanthropy fail utterly to move the world. The Cross alone can save men from sin.

Mr. Rogers drew a line of distinction between religion and theology: these, he contended, were separate in their nature, although closely allied. We might have theology without religion, but not religion without theology. Theological creeds, apart from the fervour, purity, and consecration true religion involves, are a hindrance rather than a help: men discern their powerlessness, and reject them as the mere traditions of men. The call cannot be too loudly given in these days for professors of orthodoxy to let their lives be orthodox as well as their creeds.

Next Lord's Day morning Dr. Adolph Saphir will preach a sermon in the Presbyterian Church, Halkin-street West, Belgrave-square, S.W., in connection with the Jewish Mission of the Presbyterian body, having special reference to the present aspects of the work.

The alarm and suspense occasioned by the repeated shocks of earthquake in Southern Spain remain unabated, these convulsions of nature not having ceased. Reports have come to hand of the volcanic current having extended to Italy, shocks having been felt in the neighbourhood of Rome, and near Mont Cenis; in Switzerland also, in the Grisons, and at Geneva, disturbances have taken place. The distress in Andalusia is extreme, and the appeal to the generous sympathies of those who are able to help the sufferers is urgent. The fact of it being the depth of winter of course adds greatly to the sufferings of the thousands who are homeless. *The Times* well said in a leader of last week:—

> "An earthquake still remains, and must long remain, the one great phenomenon of nature before which man is absolutely helpless, and our own comparative immunity from its more destructive effects should in no way abate our sympathy for the Spanish people in the calamity that has befallen Andalusia."

Dr. Einwald, the German explorer and geologist, has been in London during the past week. He gives a deplorable account of the state of large numbers of the Zulus. Many of them he left in a condition of destitution, compelled to beg for food of the Boers, and at the Mission stations. This eminent traveller is *en route* for Berlin, after which he returns to South Africa. It is high time some change for the better was made in South African affairs; at present confusion seems worse confounded.

At the Berlin Conference the subject of the African slave trade has received full deliberation, the ultimatum being that the English proposition, binding the Powers who shall exercise any sovereign rights or influence in the Congo Basin to adopt every means to stop the slave traffic, was unanimously carried, with the important addition of the American proposal extending the prohibition to traffic on land equally with that by water. This is a cause for much rejoicing, and if firmly acted upon must result in great blessing to the whole Continent.

"Of making many books there is no end." We learn from the *Publisher's Circular* that the book issues for 1884 have been 228 more than in 1883. Theology heads the list, 724 volumes having been issued during the year. Juvenile books and tales come next, then educational and classical works. As compared with 1883 the greatest increase in new and old books is in volumes on the arts and sciences, the next in order being history and biography, novels and other fiction standing third.

The Rev. C. H. Spurgeon has completed the thirtieth volume of his "Metropolitan Tabernacle Pulpit," formerly known as the "New Park-street Pulpit." A greater marvel of freshness and variety than this extensive series of sermon lore presents, the literary world has never produced. One can only adore the grace of God which is magnified by the preacher's bold and unwavering adherence to the great fundamentals of the Gospel through so many years of popularity, and amid so many temptations to depart from the "good old way."

We are requested to state that Mr. C. King, who was known on the stage as "Freddy Wilson," and has since his conversion retained the name, and appended to it "The Converted Clown," now desires to be known by his proper name, C. King. His address is Sunnyside, Bailey-lane, Stamford-hill, N.

The Baptists of Australia are likely to thrive and multiply, if collegiate advantages can insure advance. An anonymous donor in Melbourne has offered the Baptist Association there £25,000 towards establishing a denominational college, if a like sum can be raised within a stated time. The offer is said to have been accepted, and will doubtless prove serviceable to the interests of the denomination in the far South.

Canon Farrar gave utterance to some timely warnings and counsels in his New Year's sermon at Westminster, on the 4th inst. He referred to the prevailing thirst for wealth on the one hand, and the equally prevalent thirst for its destruction on the other, as the two chronic evils of the times—"clouds which, if no bigger than a man's hand, may burst into tempestuous blasts, and howl in every quarter of the blackened sky." The following eloquent passage is worthy of special note, as indicating the danger attendant on violent schemes being adopted such as are very commonly pleaded for just now:—

> "Society will grow none the better for being torn up by the roots. The foundation of things will be rendered none the more secure by institutions shattered as with dynamite, for cities ablaze with petroleum. Better indeed is eager desire for change than a slothful, selfish, immoral acquiescence, which basely says, 'It will last my time, and after me the deluge.' But the remedy for social disorder does not lie in schemes of communism, such as have been laughed to scorn by the universal experience of mankind. No, it lies in the right use of means which God has long ago bestowed upon us. It lies in the Christianity which we have travestied, in the example of Christ which we have neglected, in the Gospel of Christ to which we have been so false. Ah! let us try what we have before we fly to Egypt or Assyria. Christ gave but one new commandment, and it was, 'Love one another.' Have we individually, have we as a parish, have we as a nation, tested its efficacy? Let me urge upon you this lesson—to be sincere to ourselves, to be sincere with God."

A vast amount of sound Christian philosophy is comprised in the further quotation from the same source:—

> "Men who are languid and careless on the one hand and restless and unstable on the other may talk large language and ventilate airy schemes, but they will do little or nothing; the district visitor, the Sunday-school teacher, the humblest soul, who keeps himself pure and faithful because of God's law and man's good, will in reality achieve more than they."

The Times has again called attention to the Monte Carlo abomination, and asserts that the people of Monaco are as desirous to be rid of it as any others can be. It not only inflicts upon them material loss, but outrages their moral and patriotic sense, and makes them dependents on a prince, who is the bought servant of the proprietors and foreign agents of an infamous business. France, in 1870, decreed and enforced the expulsion of German residents from Monaco; she could, therefore, use the same power to expel the accursed and shameless iniquities of the gambling saloons. To do so would earn for her a noble tribute from every European nation, and raise her in the estimation of the whole civilised world.

The New Year's paper for the young, by Mrs. Evered Poole, entitled "Five New Things," which appeared in our issue of January 1, has been issued in leaflet form. It can be obtained from Messrs. Gutch and Cox, 150, High-street, Southampton, at 1s. 8d. per 100, post free.

An article in the *Contemporary*, from the pen of Rev. R. E. Bartlett, deals with the alleged decline of the Evangelical Party in the Church of England, both as to numbers and influence. The cause assigned is the change of front in relation to Church questions which has been made by the leaders of to-day. These have not changed to any extent their doctrinal standards, which remain similar to those of Venn, Newton, and Scott, but they keep them more in the background, and more ostentatiously parade their Churchmanship. There is, among the younger men of the party, what Mr. Bartlett calls a sacerdotalism-and-water, and a moral cowardice which induces them to seek allies, not in Evangelical Nonconformists, with whom, in all essential points they are one, but in High Churchmen, from whom, on many such points, they differ.

Venn, Newton, Scott, Toplady, and others of their school of thought fully recognised the true oneness of the Church of Christ, and fraternised heartily with ministers of all denominations, preaching at meetings of Methodists, Independents, and Baptists. Churchmanship with them was second to the spiritual unity of all true believers in Christ. In proportion as it is otherwise with their representatives of to-day, Mr. Bartlett argues, and justly, too, must the influence of Evangelicalism decline, and its testimony be neutralised.

A solemn reminder of the uncertainty of the tenure of life has been given to us all in the sudden death of the Bishop of London. His lordship preached in St. Paul's on the Sunday evening, and passed into eternity on the following Monday night. Dr. Jackson was not a brilliant scholar, nor a popular orator, but was a hard worker, and filled an onerous and responsible post with great fidelity and diligence. In addition to the episcopate of the largest diocese in the kingdom, he had charge of all the chaplaincies throughout Northern and Central Europe, a work he attended to with painstaking zeal. The deceased prelate lived in the esteem of his colleagues and co-religionists, and will be lamented by many outside the pale of his own church.

Speculation is already rife as to who shall be selected to fill the vacant see. The responsibility of the appointment is heavy, as the influence to be exerted by its occupant is equal to that of the Primate himself, the Bishop of London ranking with the Archbishops in dignity and power in Church circles. The Bishops of Bedford, Manchester, and Exeter have all been spoken of as probable successors. The first named, by his labours for the good of the East-end, has a strong claim on the grateful recognition, not only of the Church he belongs to, but of all who care for the vast masses of the metropolis.

A letter written by Mr. G. D. Faulkner, coroner for North Oxfordshire, has been published, showing that the idea prevalent among farmers that teetotalism is prejudicial to their interests, is utterly groundless and mistaken. The grain now destroyed for drink causes a gap in our food supply which has to be filled up by foreign importations. If used for food instead of drink, the imports needed would be greatly lessened, and the money sent out of the country would be available for the promotion of home industries and trade. Other farm produce, such as butter, cheese, poultry, eggs, and meal, would then be in greater demand, and so the farmer would be benefited. The argument is well founded, and borne out by statistics and criteria of a reliable and demonstrable kind.

A correspondent who is much exercised by the condition of the poor children in our great cities, suggests that "Porridge Kitchens" should be started for supplying them at a nominal rate with breakfasts of porridge, with treacle, or with milk for those who can give a little more. Oatmeal porridge, as our correspondent remarks, is not only a nutritious dish, but could be provided very cheaply.

A Sister of Mercy (!) connected with the St. Michael's Home at Frampton Cotterell has just been fined 10s. and costs by the Bristol magistrates for cruelly flogging a girl who was one of the inmates. The Lady Superior of this Home (?) also acknowledged to shutting up children in a wardrobe as a punishment for their faults. Miss Hesba Stretton writes to *The Times*, calling attention to the case, and indignantly says:—"If 10s. and costs were all the penalty for the offence, the indulgence of cruel and vindictive passions would be a cheap enough pastime; but I trust that the odium that will fall upon the Sister of Charity in charge of this house of rest for suffering children may be sufficiently strong, and sufficiently public, to deter others from following her example."

In a letter to the *Daily News* of Saturday, Dr. Barnardo, referring to his meeting of Street Arabs, described elsewhere in our columns, thus sums up the immediate and more direct results:—

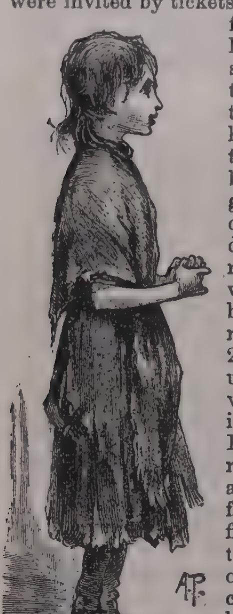
> "Thus, by what I may call one grand sweep of our trawl-net, nearly 200 homeless and friendless lads will be removed from the streets and the lodgings, as well as from the companionship of thieves and harlots. Two very experienced judges present at the entertainment said of 44 youths included in the 78 who were at once admitted (and all of whom were over 17 years of age), 'we know of no institution in the kingdom save your own that would touch such unsavory subjects, much less seek them out.'"

Lord Radstock was expected to reach Calcutta on the 7th inst., and to remain there a month. He writes:—"We have had thirty-five meetings, and travelled 1200 miles in 22 days, and are quite well, thank God." Lord Radstock and his son, the Hon. W. G. Waldegrave, have been to Bombay, Poonah, Bangalore, and Madras. The meetings have been very well attended, both by Europeans and Natives. The openings for work are very great. Our readers are asked to unite in praising God for what has been done, and to continue in prayer for further blessing.

GODALMING.—A six days' Mission, conducted by Mr. W. Spencer Walton, has just been held in the Mission Hall, Mead-row, Godalming, Surrey. The evangelistic meetings held each night were well attended, and there is much reason to praise the Lord for many souls brought to Him. The power of the Holy Ghost was manifestly present then, as well as at the afternoon meetings for the deepening of spiritual life, when the Lord's people were much refreshed and strengthened. This is the first undenominational Mission held by Mr. Walton since leaving the Parochial Mission.

A TEA AT THE "EDINBORO' CASTLE."

IN true princely manner Dr. Barnardo and his co-workers had sent out invitations to a grand tea on the evening of Thursday last. 1600 of the boys and girls of the streets were invited by tickets distributed very carefully in the common lodging-houses, in the streets, at railway stations, and, indeed, in all the likely haunts of homeless London. And truly a motley assembly was gathered together! Every type of the homeless, the destitute, and the vagrant was to be seen, with all sorts of possibilities, either latent or rampant, behind the 2000 unwashed faces, upturned to the eager, vigilant gaze of the indefatigable Director. Raw material of the roughest kind in plenty, and contrasting so unfavourably with the fine, sturdy lads from the Home, who were once in as wretched a condition as these homeless ones.



A GIRL WAIF.

Grace being sung, the distribution of mugs (which Dr. Barnardo requested might be allowed to retain their handles!) called forth most vociferous cheering, so that a young herald, set to proclaim silence, found plenty to do. Then, as the band struck up, hands, feet, heads, and voices, kept time in the lustiest manner possible.

"Plenty of force and vitality there, astonishing when one notices the low physique and emaciation of the boys," said one present.

"Yes, indeed!" was the response; "this singing is better than all the Italian operas—it just delights me!"

Tea over, Dr. Barnardo wished them all a "Happy New Year."

"Same to you, sir, and many of 'em!" was shouted from all quarters of the densely-packed hall.

"How many boys sell papers?" asked the Doctor; and hundreds of hands were at once thrust up into the air.

"How many sell lights?" was the next question, when it seemed that nearly all the boys in that great multitude had tested this almost last resource of the destitute.

"How many sell lights and papers?" was asked, and again came the show of hands in the majority.

"All shoeblacks, please stand!" was the next wish expressed; and the elder lads in the meeting, many of them almost men, stood. At the request that all sleeping in a furnished room (*i.e.*—the corner of a room in a common lodging-house) or a "doss" should rise, there was a general roar of laughter, and every boy and girl was at once standing.

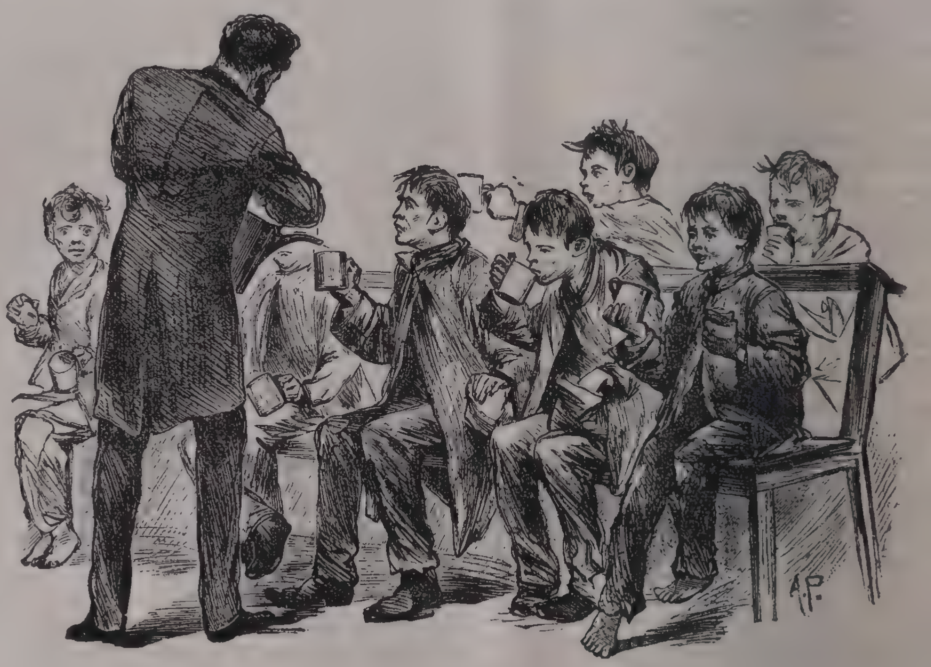
Then came a question which the Doctor said perhaps he ought to have asked in private:

"How many have been locked-up? stand, please;" and it was painful to see the number who rose amid shouts of "All of us, sir," or, "I've only just come out," from even the smallest children.

Then, pointing to his fine sailor lads, the Doctor asked his lively auditors, "Aren't these fine fellows?"

"Yes, sir; yes, sir!" and tremendous cheering.

Then the Doctor said there was not a boy or girl present who had not a Friend. He told them the story of Joe, who had run away from three Homes, including the Stepney Home; who was fatherless, motherless, homeless, *friendless*, as he thought, till he was told of the Great Friend. He was again taken into Dr. Barnardo's Home, and worked so well that by his own wish he was sent to Canada. A complete change had come over him, and when his kind friend visited him in Canada, the testimony of his master was most cheering.



TEA-TIME.

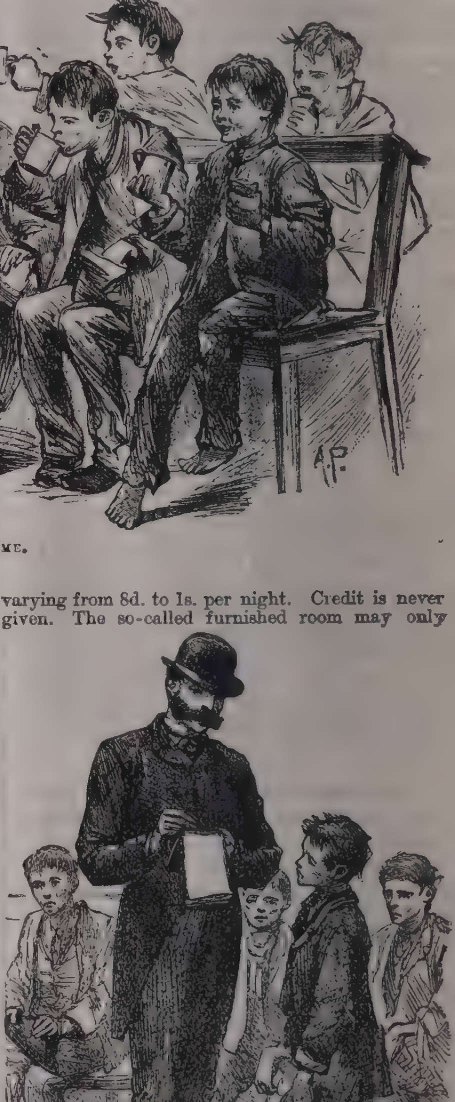
"Now," said Dr. Barnardo, "I mean to give everyone of you a chance to-night: you have had a good tea, did you like it?"

"Yes, sir; thank you, sir!" "Was it sweet?" "Yes, sir!" "Was it hot?" "No, sir." "Have you had enough?" "Yes, sir." "Have you eaten the bags?" "No, sir."

And now came the real business of the evening, when all who would like to enter the Homes were told to stand and to remain standing while the busy, kindly Director went in and out questioning the homeless ones as to their fitness. Some were sent back to their seats, others were sent to be kept for placing in temporary lodgings until a place can be found for them in the Institutions; meanwhile the truth of their story is ascertained, and their often sad life-history unravelled. About 100 were selected from the 2000 present, and it would have done the hearts of the philanthropic good to see the changed step and erect form of those who were fortunate enough to be so selected.

The following facts, while they distress, may also excite the Christian public to a stronger support of these splendid institutions:—

> "The Police Report for the Metropolis for 1884 is not yet issued; but during the year 1883 there were in the metropolis 1104 registered lodging-houses under police control at the end of the year. These accommodated 29,386 lodgers; besides these, 672 non-registered houses were periodically visited by the police; and it is calculated that there are at least 400 other houses used as lodging-houses which are not registered nor visited. If this be so, it would bring up the total number of non-registered houses to about equal with the registered, and would show a population in all the lodging-houses of 58,000 souls per night!—all of whom are of the destitute class finding a living upon the streets by crime, or by very casual and occasional labour. A careful examination of a number of these houses upon a given night has shown that at least 25 per cent. of the whole number of persons frequenting these lodging-houses are young children under fifteen years of age. As has been already said, the term 'furnished room,' as used by the homeless poor of London, conveys a distinctly different idea from the genteel phrase 'furnished apartments.' A house divided into what are called furnished rooms is little better than a common lodging-house, and in some respects is, perhaps, really worse. These 'rooms' are only found in the lodging-house districts; the tenants pay for accommodation as in lodging-houses, nightly, the charge varying from 8d. to 1s. per night. Credit is never given. The so-called furnished room may only consist of the merest corner divided off from a larger apartment; but because it is a furnished



APPLICANTS FOR ADMISSION.—*Taking down their Stories.*

room it is not open to the police as are the common lodging-houses which are registered. These furnished rooms are, therefore, a great source of immorality, disease, and general harm, especially to the children of the vagrant poor.

"By means of these institutions over 6,000 children have, in the past 18 years, been rescued from the streets, trained for industrious and Christian lives, and then sent out to fill situations at home or abroad.

"The Emigration Department will probably receive very many of those who shall be admitted to-night, but of course not until a course of training in the Homes has got rid of the evils contracted in a life upon the streets. At present there are actually in the Homes 1309 children, all of whom are wholly dependent upon the free-will offerings of the benevolent for support."

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WORKERS WANTED IN SPAIN.

DEAR SIR,—The following letter from an old correspondent of The Christian appears to us to contain interesting and importannt information, which we shall be glad to place before your readers.—Yours respectfully,

B. F. Babcock, Commercial-buildings,
Water-street, Liverpool;
S. Southall, 3, Central-road, Leeds;
Joint Secretaries of the Association in Liverpool and Leeds for the Diffusion of the Gospel in Spain.

"*Valladolid.*—We have now in our home a man and a woman from two villages about forty-five miles off, who have come all that distance to attend the public service and to get light. The woman is well off, but the man is a farm labourer, earning tenpence a day, with a wife and five children. He intended to walk the distance, but friends lent the money for coach fare. These people ask us to come to their villages, in both of which are little meetings, as well as two others not very far distant. I know other Christians who long to see us in their midst. Four open doors, four little struggling meetings of Christians, a few sheep in the midst of wolves. They do not ask for money, but only that we will 'come and teach them and comfort them.'

"My health is no more what it was, and I am no longer able to stand the bad food and other numerous hardships of village work in Spain, so I invite the leading men to come to Valladolid, and receive them in our house. This, however, does not do the work so effectually as would a visit to their homes. In the villages round Valladolid there are some true souls, who are out of Rome in heart and conscience, and for whom it is now either the Gospel or no religion. We are bound to give them the Gospel, and we feel the responsibility to be very great. Is it possible that no man and woman of God can be found to help us, and be ready to take our place when our day of service is over? We do not need highly-trained pastors, but simple, though educated, Christians, truly converted, of wide heart, with love and zeal—no sect—willing to suffer for souls, willing to tramp it, and sleep and eat in the houses of the villagers. Such would reap a harvest of souls, and gain for themselves the 'well done.'

"There is the province of Asturias with its simple, timid people, but yet with faith in them. They told me, 'We only ask for someone to settle in our province, and travel over it, building us up in the faith, and encouraging us; the rest we will do.' Are we to be deaf to this request?

"Then there is the province of Jaen with its Missions and settled Christians. The country is as Sodom, but the Christians are not as Lot; they bear testimony by changed lives. Think of the position of the little gatherings in the midst of such society whose abominations are not to be spoken of, and you can understand the need of a foreign Christian, and married. It is very sad to have to say that it must be a foreigner, but the Spaniards lack spiritual power for the difficult work of village evangelisation.

"May you be led to act in this difficult matter according to God's good will; He willeth that all should hear the glorious Gospel through human voices, and such the Church ought to send to all lands. L. B. Armstrong."

THE JEWS AND CHRISTIANITY.

THE *Jewish World* of the 2nd instant devotes its leading columns to a vigorous article anent Mr. Davis's proposal to bring about a Christo-Jewish Conference, as set forth in our last week's issue. It views the scheme with no favour, and describes it as chimerical and useless. Its assertions concerning Judaism are, to say the least of them, bordering on complete scepticism. Declaring that the points of difference between Jew and non-Jew are not on points of Scripture interpretation, or Bible exegesis, it says:—

> "Judaism cares nothing for exegesis or criticism. It affects our religion not one iota, if the Old Testament records be proved false to-morrow from beginning to end, the Bible personages veritable sun-myths, and the Exodus from Egypt an astronomical allegory! And this for a very simple reason: Judaism knows nothing of faith, requires of its adherents no form of belief. It has no concern with what man believes; it only takes cognisance of what he does. Belief and Faith, in our sense of the words, were unknown to the ancient Jews; they had no words even to express such ideas. Judaism holds man accountable only for his deeds, and not for his belief."

Of course if appeal to Scripture stands for nothing, the result of a conference such as has been proposed must be *nil*; it is hopeless to attempt to establish truth apart from the revelation which is its basis. The contrast between Judaism as represented by the *Jewish World*, and as taught by "the law and the prophets," is indeed great. They and their leading exponents, even in the time of our Lord, recognised the authority of the sacred writings. Their descendants of to-day declare that—

> "Religion—certainly all true religion—must be independent of the authenticity of any set of books, and dependent upon no shifting basis, such as advanced Christians of the philosophic school claim for Christianity. And this, Judaism is. Hence, there can be no argument one way or the other, as to the grounds of our belief, since they are firmly founded in the nobler instincts of mankind, in our innate moral sense, and our ethical consciousness."

The Jew has but too keen a shaft with which to hit the Christian when he points Mr. Davis and those he represents to "the rifts in the body of Christianity, which are only too apparent to the outer world, and which are playing sad havoc with the doctrines of his creed." The answer to the implied, if not actual sneer, is not far to seek. The intrinsic value of Christianity is not impaired by the dross of its corrupted forms. A lesson on the necessity for closer unity of Christians among themselves may indeed be learned from the words of our contemporary:—

> "When Christians are agreed among themselves as to what are and what are not essentials of Christianity, then will surely be time enough to argue as to its truth or untruth. This, however, we are quite prepared to admit, will defer the proposed Christo-Jewish Synod to the days of the millennium."

Reading between the lines, however, of all this censure of Christians, it is easy to perceive a disinclination to come to the test of the proposed appeal to history. The connection between the Old Testament and the New is not affected by the conduct of those who have lived during the eighteen centuries since Jesus of Nazareth lived and died.

BOYS' HOME, FOREST HILL, S.E.—The Corporation of the City of London have made a grant of fifty guineas to this institution.

SERMON-LANE MISSION.

THURSDAY evening, Jan. 1, was a red-letter day in the history of this Mission. A glance at the hall as you entered, with its decorations and mottoes tastefully hung around the walls, and the bright and beaming faces of the poor people, told at once of an event that had stirred both hearts and hands of loving friends, who vied with each other to make the occasion a memorable one.

We found the worthy president of the Mission, Mr. Lewis, in the chair, supported by such long-tried friends as Mr. and Mrs. Haigh Miller, Messrs. Cooksey, Cæsar, Attridge, and others. After singing and prayer, the Chairman congratulated the friends, and expressed his pleasure in meeting them at the opening of another year. After some more singing by the choir, three of the working men belonging to the Mission were seen moving up to the front with a tin box, which was duly deposited on the Chairman's table. Mr. Reeves, who acted as spokesman for his colleagues, informed the meeting that it had been suggested to them during Mr. Fuller's illness, that it would be a fitting and pleasing thing to present him with a testimonial as an evidence of their high esteem and regard for him as superintendent of the Mission.

The testimonial, which was in the box, had been purchased by 235 members and friends, none contributing more than threepence, and amongst the contributors were the very poorest of the poor, notably one poor woman who is now an inmate of Islington Workhouse; she could not pay the threepence at one payment, but of her poverty paid one halfpenny per week for six weeks, rather than miss the opportunity of showing her gratitude for the good she had received.

Mr. Haigh Miller was now called on to open this mysterious-looking box, and all eyes was strained to see the contents; gratification seemed written on every countenance as he lifted up a beautifully-bound Bible, a Concordance, and *Sacred Songs and Solos*, all suitably inscribed. Mr. Miller, in a very touching and appropriate manner, presented them, on behalf of the subscribers, to Mr. Fuller.

Mr. Fuller, with considerable emotion, thanked the friends for their great kindness, and assured them that the testimonial would be esteemed above everything else in his possession, and trusted they would be handed down as heirlooms to his survivors. He then gave a brief history of the Mission, and his first connection with it, now about eighteen years ago; the great difficulties and persecutions they met with, and how the Lord had opened up the way, so that now the workers are respected and greeted with kindness throughout the neighbourhood. He also gave some striking instances of good done amongst the fallen, the profane, and the drunkards, some being present to testify of the mercy of the Lord to them.

In conclusion, he assured them their gift would incite him to labour more earnestly for the glory of the Divine Master and the salvation of souls.

Other friends having spoken words of cheer and thankfulness, with much singing of a pleasing character, a happy evening was brought to a close. We heartily commend our good friend and his work to the Lord, praying that he may be sustained in health, and supported in his work of faith by the sympathy and help of many of his fellow-believers.

WORK AMONG THE TRAMPS.—Dear Sir,—I thank the friends who have contributed £3 12s. 6d. towards my work amongst the tramps here. I am thankful to say the Lord is doing a great work among them. One of the best evidences in favour of the work is the fact that instead of the breakfasts increasing, they manifestly tend to decrease the numbers in the casual ward, through the simple fact that some are being led to a better life.

Yours very truly, Alfred Craven.
Thorneywood-lane, Nottingham.

YOUNG MEN AT EXETER HALL.

IN the course of a long and illustrious history, Exeter Hall has seen many a notable assemblage. That which crowded every nook and corner of the lower hall last Thursday evening was worthy, we think, to be ranked among the more memorable of them. The social reception in the early part of the evening—when, through the generous hospitality of Mr. and Mrs. George Williams, some 400 young men met for tea and friendly talk—was, of course, a very happy occasion. Such gatherings are not of the most reportable kind, but they are, nevertheless, of great value in furthering that brotherly acquaintance and Christian fellowship which the Y.M.C.A. seeks to promote. We trust the thoughtful kindness of the host and hostess will be amply rewarded by an increase of that *esprit d'corps* which goes so far in securing the success of any association of those who have a common purpose in view.

There was more in the air, however, than tea and talk. It is with the public meeting that followed, we have chiefly to do. It was open to all, and, as we have said, the hall was crowded to repletion, mostly with young men. Mr. Williams filled the chair, and filled it well, as he invariably does. His genial and perennially youthful spirit never fails to charm a youthful audience; while his hearty and happily expressed remarks are equally sure to commend to them the faith and service of Jesus Christ. The motto-text that Mr. Williams gave to the meeting on this occasion was one of transcendent importance, "Ye shall receive power after that the Holy Ghost is come upon you." Conspicuous among the occupants of the platform were a band of young men, some of whom will be starting for China when these lines meet the eye of the public, and others of whom are soon to follow. To these prospective missionaries the Chairman specially applied the truth conveyed in his motto, though, as he said, it is one that needs to be experienced by Christian workers at home as well as abroad.

The great attraction of the evening, and that which evidently had brought so many friends together, was the presence and expected speech of the newly-enlisted China missionaries; the best known of these were Messrs. Studd, Stanley Smith, Cassels, and Beauchamp, whose voices have been heard so frequently of late. The fact of these friends belonging to a somewhat different rank in social life than that from which foreign missionaries are mostly drawn, has awakened an unusual interest in their public appearances. It has been whispered, we believe, that they may be in some danger of being unduly puffed up—spoiled, in short—by the *éclat* of so much publicity and speech-making. We can only say that they have not shown any symptoms of it. Their repeated testimony, on the other hand, has, we are certain, been of vast service in pressing upon the serious attention of those of their own sex, age, and social standing, the high and paramount claims of the foreign Mission field. In these days of unexampled opportunity for spreading the Gospel message, and of facility for reaching the remotest ends of the earth, the value of such service cannot be reckoned, and it ought to yield a rich harvest of results in the immediate future.

There was, perhaps, nothing unusually remarkable in the addresses delivered by these young brethren at the Exeter Hall meeting. Every time we have heard them their utterances have been intensely earnest, simple, and joyful; so they were on this occasion. Mr. Beauchamp spoke of the greatness of the Christian's vocation; he thought it was because the glory of that vocation was not sufficiently realised that Christians so often failed to walk worthy of it. Referring to himself, he said that his future pathway was not so clear to him as he wished, and he asked for prayer that definite light might speedily be given him. Mr. C. T. Studd retold once more, circumstantially and with much effect, his spiritual experiences of the past few months. No one could listen to his story without feeling that God has been leading him in a very marked way; if, as we trust and believe, he has the grace to continue in the same blessed path of simple, unhesitating trust, there are many years of happy and fruitful service before him in far-off China, should the Lord see fit to spare his life.

Later in the evening brief words of testimony were given by two brothers—Mr. Cecil and Mr. Arthur Polhill-Turner—both of whom contemplate giving up their lives to mission work abroad. We sincerely pray they may be able to induce many of their comrades and acquaintances to follow in their steps in this respect. They were followed by Messrs. W. W. Cassels and Stanley Smith, both of whom addressed very earnest and telling exhortations to the young men before them, first to give themselves to the Lord for salvation, and then to give their lives and talents to his delightful service. Mr. Stanley Smith's exhibition of the suffering and passion of Jesus Christ in Gethsemane, and at Golgotha, was exceedingly impressive; though we feel inclined to remark that a too realistic portraiture of these tragic and sublime events, over which the sacred record has drawn a partial veil, is of doubtful value.

It had been announced that this would be among the last of Mr. Hudson Taylor's public appearances before his return to China; we therefore felt a special interest in what he had to say. He began by expressing the wish that Mr. Williams had sufficient authority over the young men present to part them into four bands—one to go to China, another to go to India, a third to go to Africa, and the remainder to give themselves to the Lord's work in England, or other parts of Europe. If they were scattered in that way he would guarantee that they would all get such an individual blessing as they had no idea of. Some people think it is a dreadful thing to go out as a missionary to China. Some time ago he heard of one who was urged to yield himself freely to the Lord, and who replied, "Why, I might be sent to China!" If he only knew it, that would probably be the way to get the biggest blessing that God had to give him.

For the sake of those who might not be conversant with the facts, Mr. Taylor recapitulated in brief the wonderful story of the founding, the rise and progress of the China Inland Mission, in connection with which there are now some 120 English, Irish, and Scotch labourers in the field, besides 100 native workers. As to the temporal support of these, they had no human guarantee, but they had something far better; they had the promise that God will "withhold no good thing from them that walk uprightly." If they were walking uprightly before Him, and if it was a good thing to have a good appetite for breakfast, God had pledged Himself to provide that breakfast. All these missionaries, said Mr. Taylor, were resting on that promise, and they had never been put to shame. As to the supply of workers, God had more than met their desires. Some time ago they united in praying to Him to send out "other seventy also." Since then God had sent nearly a hundred, and they were workers of the right sort. God had given them much blessing on the voyage out. We were told of two cases of conversion of avowed infidels, on board steamers in which two parties sailed last autumn. One of these men had with him some infidel manuscripts, which he intended to publish at Calcutta. God was pleased to bless to his conversion the testimony of the missionaries. By and by he was rejoicing in Christ, and his infidel manuscripts followed Pharaoh and his hosts to the bottom of the Red Sea.

Some extremely interesting facts were given by Mr. Taylor about Miss Minchin, whose death, after a seven months' residence in the country, it is our sorrowful duty to record elsewhere. God had so blessed her in the work that some who had been in China for twenty years had not won so many to Christ as she did during those seven months. Since she opened the house for the reception of seamen and others, not a week passed without some conversions. One remarkable case was that of a man on board an American ship-of-war. He was a dreadful reprobate, but Miss Minchin thought he was the very one for Christ to save, and he was invited to come to the meetings at her house. He came several times. One day she met him when he had some leisure, and asked him to come and have tea with her. He complied, and she seized the opportunity of faithfully dealing with him about salvation. It was a tremendous struggle. She talked with him for some time, but could get no response. She left him for a little while that he might reflect, and then went back and talked with him again; still no response. She betook herself to prayer by his side, and wrestled with God concerning him for an hour and a half. At length he got to the point of saying, "What a sinner I have been." She prayed with him and for him for another half-an-hour, and then he himself prayed: "God be merciful to me a sinner." Before he left the house he was rejoicing in Christ, thoroughly brought "over the line." He went back to his ship and began to testify with great effect. Whereas, before there was only a solitary Christian on board, when the vessel left the port of Shanghai a Bible-class was established, and there were a number of rejoicing Christians on board.

There are others coming forward, said Mr. Taylor, in closing; only to-day two came to see me, and said the Lord had laid China in their hearts, as He had done in the case of Mr. Studd. We mean to go on making room for 150 more missionaries, when the Lord provides them.

The party leaving for China, per P. and O. ss. *Ravenna*, which sailed yesterday (Wednesday) are—Mr. F. Theodor Foucar, Mr. T. James, Mr. John Smith, and Mr. T. Jenkins. Mr. Hudson Taylor will join this steamer at Suez. On Jan. 28th Rev. W. W. Cassels and Mr. D. E. Hoste will sail from the docks, Mr. Stanley Smith and Mr. Studd joining the steamer at Brindisi.

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A CALL FROM THE MEDITERRANEAN.

SASSARI, SARDINIA.

DEAR SIR,—We were able, on the first of January, in this far-away and superstitious land, to get up a very lively meeting, with the view to extend our cause, and promote Christian friendship, at the beginning of the New Year. We first of all satisfied the outward man; but we had no tea, as you have; few would take it, even if paid for doing so. Then we had recitations, reading, singing, and prayer. Two girls recited portions of Scripture (Prov. iii. and iv.). One dear little one, however, present at our last fête, was now missing. She has gone to be with the Lord. Two mothers, with their children. came for the first time, and expressed themselves much delighted.

The friends of evangelistic truth in Sassari gradually increase in number, and so by and by Sardinia will be evangelised by her own sons and daughters. Several individuals have expressed a desire to become evangelists. In October last I received the following letter from a well-educated youth, native of Sassari. Perhaps I should neglect a duty in leaving it unpublished. so I place it at your disposal:—

"Sir,—From the time when I arrived at an age to discern between good and evil, truth and falsehood, I have ever felt an aversion towards the Roman Catholic Church. I hear her ministers preaching a doctrine totally diverse from that of Christ and his Apostles. Christianity is corrupted by the false doctrines of the priests, and it is high time that the nation should uplift truth and aim a deadly blow at the Papacy. I, from my earliest years, have felt drawn towards Christian doctrines; and I have a renewed desire to point out to a people led astray by Popery the error of their religion, and to instruct them in the principles of the Gospel of Christ. With this view I have applied to you, hoping you may be able to aid me in carrying out the plan that formed the golden dream of my child hood. "Yours most respectfully,

"*Sassari.*" "Giuseppe Pinna.

Ere we can hope to see a powerful revival amongst the youth of Sardinia we need the aid of many additional Christian workers. The harvest truly is great, but the labourers are few.

Yours very sincerely, John E. Thomas.

20, *Via Giardino Pubblico, Jan.* 2.

MR. HAMMOND IN LIVERPOOL.

THE services have steadily increased in power during the past week. The evening meetings have continued in the Y.M.C.A. Hall, while the afternoon children's meetings have been held in different churches and halls in five localities of the city. The *Protestant Standard* of last week contains a report and editorial, brief extracts from which we give :—

"The meeting on Tuesday night was of a very interesting character, several speakers taking part in the proceedings, and testifying to the value of Mr. Hammond's work. The meeting was opened by half an hour's singing. Rev. Mr. Holland gave some pleasing testimony concerning the meetings which had been held by Mr. Hammond in Gordon Hall. He said that on that afternoon (Tuesday) the Hall was not sufficient to contain the number who tried to obtain admission. Persons had gone there who had become anxious about their souls, and by their whole demeanour it was apparent that they had been blessed by the Spirit of God. In some quarters an opinion seemed to be held that children should not be allowed to approach the Lord's table until they have come to age. He thought it would be far better to take them in hand in their early days than to have them afterwards become prodigal children. Would it not be great joy for them to know that they had given themselves to Jesus Christ in their childhood, and that they would be sure to bring forth the fruit of good living in this life? He was pleased that he had an opportunity of seeing Mr. Hammond. He was delighted to see so many children in Gordon Hall. They were happy looking, and he was sure that the sweet, simple hymns they heard sung would do them good. He was so much pleased that he went again, and he never saw children so happy in his life. They looked upon Mr. Hammond as a good, kind friend. He thought it was a grand thing that the children seemed to be so much at home, but it was a much grander thing to know that they had been converted to God. Mr. Hammond had been all his life labouring diligently in connection with this work, and he felt sure there was no exaggeration when Mr. Moody stated some time ago that thousands were found who had been converted to God, as the results of Mr. Hammond's services. Old people here would now be very thankful if they had been saved when they were young, but now they should do all they could, all in their power, to get young children to attend these services, which have been the means of saving so many poor sinners. God has given Mr. Hammond this special gift, and he knew of no man better able to do this work of the Presbyterian Church.

"Rev. S. R. McPhail said : Many of us should prepare ourselves for these children's services. There is something special that each of us should do to assist in this great work. I must say it is marvellous to me what I have seen at Gordon Hall. I have seen a large congregation there, and they said clearly and distinctly that they had given their hearts to their Saviour. I believe in the conversion of young children. The rev. gentleman then referred to three children whom he had admitted to the full privilege of church membership some years ago, and said that they were now three good-living and good-working Christians. At that time people thought it was absurd to see children coming to their Lord. It was far from being so. Those three converts were good, stout Christians to-day. We should have more of this in our churches and in our families. A young child the other day, who was at the Lord's table, asked her mother why so few of her years were at it. The mother answered that there were only those who had given their lives to Christ. The young girl looked up and said that surely there were more like her who had given their lives to Christ. Many young men and young women are living entirely away from the Church of Christ. It is a very serious thing, and had they been taken in hand when they were young, they would now be secure. Not children alone, but all persons who could do so should make it a point to attend these meetings."

The Editor of the *Protestant Standard* says :—

"Mr. Hammond is a preacher of remarkable power, and one who is very evidently baptized by the Holy Ghost and called by God to his special work. His style of preaching is most energetic, impressive and attractive, and what is still more important, his discourses are based on sound Gospel doctrine. Some years ago Mr. Hammond delivered an address to seven thousand children in Mr. Spurgeon's Tabernacle, with such happy results as will cause the realms of the blest to ring with melody throughout the endless ages. We strongly recommend our Liverpool readers to avail themselves of the opportunity which now offers itself of hearing Mr Hammond preach, for in doing so we feel well assured they will realise a truly abundant and rich spiritual treat."

MR. QUARRIER AND STREET ARABS.

ONE of the most interesting events which take place in Glasgow at this festive season is the annual treat which Mr. William Quarrier gets up for street children. This affair took place in the City Orphan Home, James Morrison-street, last week, and was, in its way, a great success. Fully seven hundred of our city arabs were present, the great majority of them being boys. The company, as might have been imagined, was of the most homogeneous character, including newsboys and girls, shoeblacks, match, pipe, and vesuvian sellers, singers, and beggars. Many of them were of very tender years, and their pale and pinched faces indicated but too plainly the hardships they are called upon to endure. In almost every case the little things were wretchedly clothed, a number of them being absolutely in rags, while many were also barefooted. Tickets for the feast had been distributed for some days back by Mr. Quarrier and some of the workers in connection with the Orphan Home Mission, who experienced little difficulty in finding a number of the class of children for whom the treat is intended sufficient to fill the Orphan Home Hall.

By seven o'clock, the hour fixed for the proceedings to commence, the hall was crowded, and a good many presented themselves for whom accommodation could not be provided. An excellent tea was served to the little waifs, and as a good meal was almost unknown to them, it is needless to say that the repast was heartily enjoyed. Mr. Quarrier afterwards addressed the gathering, and imparted some wholesome advice to the children. In the course of his remarks he referred to the difficulty experienced in consequence of there being no law for the control of street children, and stated that it was the duty of the magistrates to take steps to remedy the present state of matters.

At the conclusion of Mr. Quarrier's remarks, one of the older boys present mounted the platform and moved the following resolution : "That we, the newsboys and girls, shoeblacks, &c., assembled at our annual meeting in the City Orphan Home Hall, resolve once more to ask the Lord Provost and Town Council of Glasgow to get an Act of Parliament to control the street children, that we may not injure ourselves, and become a curse to the community." Another boy seconded the resolution, which was received by the youngsters with loud applause.

A living illustration of the old picture of "Look on this picture and on that," could be found last evening in a comparison of the waifs from the street with a number of the well-clad and happy-looking boys from Cessnock Home, who in the course of the proceedings sang several hymns, while some of their number also gave recitations in a manner that would have done credit to children of an older growth. As usual, Mr. Quarrier invited any of the homeless boys or girls to come into the Homes, where they would be taken care of and removed from the temptations of the streets. A magic-lantern entertainment was given during the evening, and afforded considerable amusement to the children. Shortly before separating every boy and girl was supplied with a substantial meat pie, and on leaving the hall they were presented by Mr. and Mrs. Quarrier with a new Testament and a New Year card. The children, though a little noisy at times, behaved themselves remarkably well.—*North British Daily Mail.*

CONTINENTAL AND FOREIGN NOTES.

Pastor Œhler is the new director of the Bâle Missionary Society.

Two Jews in Rome were admitted into the Christian Church by public baptism on December 29. The service was held in the Waldensian Church, and many Italians were present.

Belgium.—The Railway, Post, and Telegraph Minister is perseveringly using every effort to secure Sabbath rest to as many of the employés as possible ; 8000 workmen are now free from Sunday labour. *Le Christianisme.*

Milan.—Pastor Gavazzi has visited this city, encouraging the church by his words and presence, in wonderful vigour and force. It is probable, if his health continues good, that he may spend a month or two, this summer, in this country on deputation work.

Methodists in Germany.—The King of Bavaria gives full liberty to these brethren, and new doors of usefulness are opening to them. The stipend given is very small ; an unmarried pastor receives £25 per annum, the hightest income allowed to a married pastor with a family being £126 per annum.—*Wahrheitszeugen.*

The *Journal des Missions Evangéliques* proposes to keep its readers acquainted with missionary work all the world over, by a quarterly survey. It states that the first Protestant Missionary Society was organised by the Danish Government in the year 1705. This month the journal glances at missionary work in Greenland, Labrador, Canada, and other parts more or less connected with America.

A Striking Conversion.—At the present time Pesth is greatly moved by the conversion of Father Elisaüs Bass, formerly Prior of the Fathers of Charity, who has just left his convent, his Order, and the Roman Catholic Church. Bass has become a Protestant. He is well known and loved in Pesth. He was decorated by the Emperor of Austria for the courage he showed during the inundations of 1878.—*Témoin de la Vérite.*

Prussia.—The Evangelical General Superintendent has warned the clergy of the Evangelical State Church of Prussia against Sectarianism. Many movements, he says, are taking place by foreigners, and as these are mostly Christian believers, they attract many of the State Church, and so create distraction and separation. Others carry on revolutionary propaganda under cover of religious movements, and not without success. The clergy are desired to use all their influence and power to put down all such outside work.—*Evan-Kirch. Anzeiger.*

North-East Italy.—Last month a new church in connection with the Free Italian Church was opened at Udine, in the North-East. The minister is Signor Frizziero, one of the youngest of that Church, and only some months located there. He is evidently giving a good account of himself. The great event roused the clerical wrath to such a degree that their organ, *Il Cittadino Italiano*, devoted no less than three and a half columns to the event, filled with the most virulent language. The consequence was that the inauguration of the opening of a Protestant Church was made worthy of the great event in the history of the town by the large congregation which assembled.

The Toronto *Telegram* says that, as the result of Moody's meetings in that city, many have been led to pay their debts, and admits that to be a very practical test of the good he has accomplished. From former experiences we can testify that this has been the result of Mr. Moody's work in other places. Mr. Moody never spoke more pointedly than when he said that what we wanted was a revival of downright honesty among professing Christians. It makes us ashamed to hear from day to day of fraudulent failures in which men who are professing Christians are involved, and we take it that a higher standard of commercial morality will be the best sign of revival we can show.—*Presbyterian Review.*

Madagascar.—The *Journal Réligieux* gives the origin of the claim made by the French upon this large island : "In 1861 the young King Rakoto became very intimate with a Frenchman, named Lambert, the director of a sugar refinery, and consented to cede to him certain lands, which were national property, and which he had no right to alienate to any foreigner. The indignant chiefs utterly refused to recognise this illegal engagement, which had been concluded by the King and Lambert, and got rid of the King, who could so abuse his position, by strangling him. Lambert gave over his rights to a French Company." This is the origin of the continual attempts to take possession of Madagascar.

MR. MOODY IN CINCINNATI.

FOR some time past, says the *Cincinnati Commercial* of December 18, the advent of Mr. Moody in Cincinnati has been anticipated with great expectation and earnest hope. During the past few years, but especially since the riot, good people have been much concerned about the moral and religious condition of our city. While substantially the same problem commands the attention of thoughtful people in all our great cities, Cincinnati has been commonly supposed to take the lead in many kinds of iniquity. Although there may not be ground for saying it is the wickedest city on this continent, all who feel an interest in morality and religion will agree that the state of affairs is bad enough to summon all good people to earnest action. Profanity, licentiousness, drunkenness, gambling, Sabbath-breaking in all conceivable forms, the running of low theatres and dives, the open and defiant violation of law, these things, and many more, constitute an awful torrent of iniquity. It is by no means the worst result that such a state of affairs has brought the "Paris of America" into disrepute in many quarters. Iniquity is inimical to the interests of trade. This conviction alarms a class of men impervious to any higher influence.

More recently people have been settling down to the conclusion that something must be done to stay the tide of evil. The Church has become alarmed and resolute. In the light of our burning court-house we have read an awful lesson. Ever since that time the subject of reaching the masses has more or less commanded the attention of the ministers of the city in their meetings, and the same subject has frequently been made prominent in the services of the Sabbath. While the Church is growing, and there is no ground for discouragement, the summons to work comes louder than ever before, and the realisation of imminent danger spurs Christians on to greater activity.

It is profound anxiety on this subject, and an intense desire to reach the people, and all this under the conviction that righteousness is our one hope, that people are high-wrought in expectation and hope of good results from special evangelistic effort. Accordingly, Mr. Moody comes, and we believe under favourable auspices. He has the good will not only of all religious people, but of great numbers outside the Church, who rightly estimate the nature of morality and religion. For several days interest has been worked up in a most systematic manner. Although the evangelists and all most humbly and sincerely avow, our only hope is in God, still the machinery has been most complete. For a week past Major Whittle has been arousing us as a forerunner of Mr. Moody.

He has been accompanied and very much assisted by the "sweet singers of Israel," Mr. and Mrs. McGranahan. Meetings have been held almost every afternoon in the heart of the city, while at night services were conducted in various suburban churches, all as preliminary to the Convention which began last night. Mr. Whittle's addresses have been eminently practical, very earnest, from a warm heart, and delivered with impressive animation. During all these services, although some were held in very inclement weather, the interest gradually grew to the culmination in the opening of the meeting last night. The press has also been freely and wisely used. The Convention has been most assiduously advertised and commended in all our religious and in many of the secular papers. Circulars have been scattered broadcast. Tickets have been distributed by the thousand, and, although their importance has been magnified, we drop the hint that none in authority have said that people without tickets will not be admitted to the Convention.

It is generally understood that the Convention itself is preliminary to the main work constantly pressing upon the Church. Its object is to awaken greater interest and activity among Christians, to enlist them earnestly in the service of Christ, and give instruction in the best methods of work. On the theory that the apathy and inactivity of the Church is one of the greatest obstacles in the way of reaching the unconverted, the occasion of the Convention is opportune. It should be regarded as only the beginning of prayerful and persevering effort in the prosecution of the great duty of the Church to "Preach the Gospel to every creature." In a word, all the meetings look to a revival in the Church, that, as a result of this, sinners may be converted unto God.

RAGGED SCHOOL WORKERS.

THE Ragged School Mission at Nelson-street, Camberwell, held their quarterly meeting of workers on Monday week. Hon. A. F. Kinnaird was present to preside. After refreshments, Rev. Dr. Clemance spoke some words of friendly counsel. The Hon. Secretary, Mr. John Kirk, glanced at the past history of the place, how it was started about seventy years ago as a school, and was reorganised about nine years ago. A strong tide of Ritualism set in against them last year, which, however, had been steadily and kindly resisted. Each department of the Mission had prospered, and a marked improvement was observable in the neighbourhood. The Gospel services were well attended, and a real hold of the people had been obtained. A much greater work, however, might be done had they larger and better premises, and these they hope to get some day.

That real work is done is evident by a little paper that fell into our hands, on which were announced, family Christmas dinners, children's Christmas service, watchnight service, Temperance entertainments, mothers' meeting, Christmas tree, Robin dinner, tea for the sewing class, &c., all within a few days, and in addition to the regular meetings, which seem to be arranged for all sorts and conditions of the poor, including men, women and children. The workers are clearly united in the bonds of Christian love, and have strong faith in the success of the good work they are doing. The clothing of the lads and lasses who go from the school to situations is a marked feature in the Mission; and at a recent tea meeting no less than thirty of these old boys and girls were present. The Temperance section holds its own and more,. for at a recent gathering fifty pledges were taken, the Band of Hope was reorganised, and twenty mothers and fathers were led to sign through the influence of the children.

All the representatives gave good reports of the several departments of work done. On one evening a week the boys are taught carpentering, and another is set apart for recreation and something entertaining. The city missionary, who labours in the immediate district, works heart and hand with Mr. Kirk. He told of some poor children who sometimes wait about in the cold an hour and a half in hope of getting a little soup. At the Gospel service conducted by him every Wednesday evening, much appreciation is shown by the parents, who attend in goodly numbers.

Following the example of our Saviour, the bodily needs of the people are considered and met. The Sunday morning breakfasts are specially designed unto this end. Mr. Kirk says: "During the winter months a service, preceded by a simple breakfast, is conducted on Sunday mornings, when more than 200 of the most abject specimens of fallen humanity which it is possible to find are gathered together. The news that a nice hot cup of tea and some thick slices of bread and butter are to be had for nothing, soon travels, and the poor destitute creatures gather together from far and near. In this unpromising field great good has been done, and some of the most regular helpers are those who first came under far less favourable conditions. These meetings have resulted in many conversions; more than 150 have professed to get spiritual good, and some are now helpers in the work. Time, indeed, would fail to tell of the prodigals reclaimed, friends restored, situations found, and the many to whom a helping hand has been extended. To God be all the glory."

When we are informed that "three of our best helpers are converts rescued from the lowest depths of wretchedness," and then read the extract taken from the Bishop of Rochester's recent speech, saying, "There is no place in all London where so real a mission field as this is," we are not left in doubt as to the genuineness of the work done, or the reality of the divine blessing that rests upon it.

Lest we should appear to have dwelt too exclusively upon the mechanical side of the mission, let us observe that very recently there was quite a revival of spiritual work among the elder girls, four of whom came out boldly for Christ. There is also the case of a young man who came to the Sunday morning breakfasts in the lowest state of poverty and wretchedness; he heard the truth and received it, obtained a situation, became a Christian, and is now a regular helper in rescuing his comrades. Another case was that of a man with his wife and child, who were homeless and destitute. A temporary shelter was afforded. The man soon found work, and is now reinstated in his former situation as foreman, progressing in temporal things, and gives every indication of a consistent Christian walk. He often comes, even now, from a distance, to visit and help the Mission to which he feels he owes so much.

MISSIONS IN TROPICAL LANDS.

DEAR SIR,—Subjoined is an extract of a letter I have just received from Mr. James B. Eddie, one of our noble missionaries labouring in the Congo River district. All information regarding that important territory is of especial interest at present, and his testimony regarding the climate is reassuring in view of some things which have been said. He can speak with some authority, having been resident about one year and a half 200 miles beyond Stanley Pool.

Faithfully yours, John Baird.

1, *Morningside Drive, Edinburgh, Jan.* 8.

"*Oct.* 15, 1884.—I am thankful to our heavenly Father to be able to say that I never enjoyed better health in my life than I am doing at present. Our health is in a great measure in our hands, and depends upon ourselves whether it be good or bad. I am exceedingly grieved to see in nearly every Christian paper I read some article on the unhealthiness of that or the other tropical country. One would almost begin to think that, after all, the world is not very well adapted for the habitation of man. Is there any climate on earth that is not abused? Africa in general, but especially the Congo, seems to get a large share of attention in this respect.

"In The Christian of no very late date I saw that a committee of an American Missionary Society had come to the conclusion that in Western Africa nine men's lives had to be sacrificed to obtain one who could stand the climate. This conclusion is anything but logical or true, as anyone might easily see who has lived here or any other part of West Central Africa. What about the large numbers of men sent out, perhaps by that very committee, by habit, knowledge (or rather a want of it), and constitution unfit successfully to combat the difficulties of the work and climate? There is to some a certain halo of romance surrounding Mission life and work among the heathen in a foreign country. But when they reach the sphere of their labours that halo vanishes, and they are filled with disappointment.

"What follows in too many cases one may guess. The people at home ought to have the truth, all the truth, and nothing but the truth told them. Their ideas about this country certainly need correcting. There is, on the one hand, no need of frightening people by telling them that nine out of every ten men die immediately on entering a tropical country; nor yet to paint things so as to excite the imagination only, without supplying facts by which the judgment may decide correctly."

A PERFECT MAN.

By Rév. W. H. HAY AITKEN.*

WHEN I was asked by the Secretary to give an address at this meeting, the impression left on my mind was that the address would be designed to follow up my recent work in the City, and that I was not to regard myself bound by the subject appointed for the day. It is desired that I should not feel so, but I observe that this meeting is, in some respects, different from what I expected. However, as I prepared a few words I intended to say with this view, I shall proceed on the lines that have been present to my mind. I think that in the subject which I am bringing before you, if we do not find thoughts altogether and directly connected with the subject before us, still we shall find that which I have to say will not be inappropriate, at any rate, to the great subject of "Praise" which has been so well presented to you to-day.

Turn to Ephes. iv. 13: "A perfect man." I am aware that Paul probably used this expression in the sense of a mature man, a man who has reached the fulness of stature; but the thought more naturally suggested to our minds by the words is one that we meet with all through New Testament Scripture, and I do not intend to be bound at all by the exegesis of the passage which lies before us. Rather I wish to dwell upon the subject suggested to our minds by the words as they stand, "a perfect man."

We should not be wrong in affirming that one great object of our blessed Lord in his incarnation was to bring before the children of earth the ideal of a perfect man. Until the time when He passed in and out amongst us thousands of generations of men had arisen and disappeared. Yet amidst all those innumerable multitudes there had not been so much as one perfect man. There had been a great many who had more or less approached towards perfection, a great many who were perfect no doubt in certain particulars —at any rate, a great many whose conduct illustrated certain particular virtues to a large extent. But all were partial, all were incomplete, and therefore all imperfect. Because this was so, men were not in a position to form an appropriate idea of what perfection consists in. I can imagine some of you saying, "Imperfect they were before our Lord came, and imperfect they have continued to be since his blessed advent. What difference have we as compared with them?" Just this, that before our blessed Lord's incarnation, men were without that standard or ideal of perfection which now is brought within our reach. When they led imperfect lives they lived up—in some instances at any rate—to pretty much the level of the light they had; but the light that they had itself was imperfect. They were not in a position to sketch out in their minds, much less to fill up, in detail, the outline of a perfect character.

A PERFECT MODEL NEEDED.

Whatever type of morality or of religiousness we study that existed before the period of the Incarnation, whether we take the Hebrew type, or the Grecian type, or the Roman type, we find in each case not only a coming short of their own ideal, but an incapacity to comprehend the true ideal. Painters tell us that they are incapable of producing great works of art unless they have a proper model. They may be never so clever and skilful in manipulation with their brush, and their mind never so full of all sorts of beautiful conceptions, but unless they have a substantial, efficient, and plain model before them, they cannot produce a proper work of art. Even so, until there stood amongst men a man who in his life and character was the embodiment of all perfection—a man who could truthfully be described as "a perfect Man"—not only did men fall short of perfect, but they fell short of the idea of perfection. Their notion about perfection was of a kind to introduce a type of character altogether distinct from that which exists in the Divine Being Himself, and which ought to exist, and therefore must exist, in the perfect man.

If, for example, you take the Psalms of David, you find great depths of spiritual experience, but you do not find a perfect man. Without the slightest hesitation one is constrained to affirm that the perfect man never could have written some of those Psalms. He never could have hurled down anathemas, and called upon God Almighty to blast his enemies with the breath of his displeasure. David did that, and why? Because the perfect man had not been revealed; and when we meet with difficulties in the moral characters of Scriptural saints, there is great light thrown upon them by this, so as to prevent them being to our faith the stumbling-block they otherwise might be. The fulness of time had not arrived. The perfect man had not been manifested; those men had to be content with the light they had, and their lives fell far short of what the true type of manhood should be.

It was in the purpose of God that man should go through a process of training and an imperfect dispensation before the fulness of time should come and the Perfect Man should be revealed. When at last that fulness of time does arrive, then there is presented before us a model of what has been lying before the world now for 1850 years. Critics have been in a position to study and carp at it if they chose. Men of intelligence and thought have held that thing before them. Many have been able to turn it round on every side and look at it from every point, and yet here stands the amazing fact in this nineteenth century—this century of advancement, of improvement, of civilisation, and of refinement —that no substantial improvement has even been seriously suggested upon the type and ideal presented to us in the human life of Jesus of Galilee. Here is an obscure Galilean peasant, a man who springs up under most unfavourable influences, a man belonging to a nation cramped by national prejudice, a man who has not had the advantage of the training of the Greek school, ignorant of the writings of Plato and Aristotle, who has been simply brought up as a peasant son, in the midst of business surroundings, who suddenly steps right out to the forefront of moral progress, and turning round to men and to the world exhibits a type of character which subsequent generations have not been able, even from their own point of view, to improve upon. We Christians believe that they cannot improve upon it; but even from their own point of view they have not been able to indicate any single point in which that character has been defective, or in which that which claims to be the perfect man requires to be improved upon.

A POSITIVIST TRIBUTE.

Nay, it is to me a matter of the greatest interest to notice how the unbelief of the period bears its tribute to the Christian. Take up any of the ordinary productions of the various schools of unbelief, and I will answer for it you won't have read half a dozen pages before you meet with such a tribute. Look at Mr. Harrison's address the other day in the Synagogue of the Positivists: what was it from beginning to end? It was a tribute to the Christian even from one of the most avowed opponents of Christianity that exists at the present moment. Take his attitude with respect to wars of unnecessary aggression. Where did he get the idea that we ought to regulate our conduct according to the golden rule in our national affairs as well as in our individual relationship? Who was it that first taught we should do unto others as we would that they should do unto us? Did the Romans? Would the most high-principled of those Roman Senators have risen up in the Senate and have suggested that the conquest of a new province was immoral because it was merely the assertion of the right of the stronger? These sentiments were unknown until this obscure Galilean peasant taught them to the world. Then the sentiment pervaded society, and the world itself became leavened by it; having become thus leavened, we, or some of the lights of the nineteenth century, far from acknowledging Him to whom they are indebted for it, parade the idea before their fellow-men as if it were their own monopoly.

Where is the morality of which we boast? If we have the idea from Christ, why not admit the obligation? If we have found out an improvement upon his teaching, we have a *locus standi;* we can say we are in advance of Jesus Christ; we regard his character not as perfect, but as defective in some respect. But I fail to discover that this is the attitude assumed by modern unbelief. There are some who call themselves iconoclasts, who endeavour to break down the system of Christian ethics, but for the most part the position of thoughtful, unbelieving men is, "We accept the ethics of Christianity, but discard its surroundings. We admit that He spake as never man spake, but not that He did as never man did. We believe that He delivered the Sermon on the Mount, but not that He was raised from the dead." The one is to me as much a miracle as the other. To suppose that the Galilean peasant became teacher to the world is as startling an assumption as to suppose that by supernatural power the man was raised from the sleep of death into newness of life, and set forth in resurrection glory before his Father.

THE REVOLT OF THE HEART.

While there exists a disposition even on the part of those who call themselves unbelievers to recognise the morality of Christ and the perfection of his humanity, even while they turn their backs upon his claims to their allegiance as being Master and Monarch and Lord of all, side by side with this we must not ignore the fact that there is a disposition in society and working upon our human hearts just in the opposite direction—a disposition which moves us to revolt against the moral teaching of Jesus Christ, and to resent the ideal of perfection presented to us in Him. This is not so much a revolt of the intellect as it is a revolt of the heart. There are multitudes of people who, if you were to sit down and reason with them about the morality of the Gospel and the perfection of Jesus Christ, would be ready enough to make almost any admission you might desire, and yet in their hearts and lives they resent those very features of morality, or of moral conduct and character, which constitute the perfection of the perfect man.

I must go a step further. I am speaking to many young men, I find, and am glad to see them. How many a young man, and how many a man not so young, is to be met with who sins just because he has got into his mind a depraved idea of what true manhood is. He has a type of manliness of his own, present to his own imagination, and in shaping his life and his actions in accordance with that depraved estimate he falls into many of those sins which must contribute to disgrace his character and to degrade his humanity. This comes, I suppose, in the first place, of being slow to observe and take cognizance of the model which is presented to us; and, in the second place, from our being slow to avail ourselves of that spiritual power which, along with the model, is brought within our reach. For Christ came not only to show us what a perfect man is, but to show us how we may become perfect men.

Let me take a few of those respects in which Jesus Christ stands before us as the perfect man, and put side by side with the revelation He makes of human perfection, the depraved ideal of perfection which is present to the minds of many who consider themselves to be fine manly fellows. How much sin is attributable to the fact that we shrink from the idea of dependence, and are disposed to assert an attitude of independence—primarily of God. It is of that I am specially speaking. How many a man objects to the obligations and restraints of religion just because it seems to him to be an abandonment of his moral freedom. "Be a man; put away all these old-womanish ideas. If you allow yourself to be priest-ridden and dictated to by persons who happen to call themselves saints, there is an end to your manhood. You'll become a poor, puny driveller, whining after the prayer-meeting, and so you'll waste your life, and there's an end to everything manly." Is not that the way the thing presents itself not unfrequently to the mind of the young man? Here is obviously the depraved idea of manhood that is present to the minds of a large number of those who turn their backs upon the claims of Christ.

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* An address at Centenary Hall, Bishopsgate, during the Week of Prayer.

THE MANLINESS OF DEPENDENCE.

While what I said is perfectly true—that even unbelief bears tribute to the perfection of Jesus, and even those who do not admit his Deity none the less witness to the perfection of his manhood —while that is perfectly true, I notice on the other hand that in cases where men have distinctly and definitely thrown off all faith, and where manliness becomes a thing aimed at and sought after quite apart from the direction and teaching of Jesus Christ, I find there that a certain type of morality and of character is being induced which falls short obviously of the beauty of true evangelical character, just because men lack that particular element in perfection which was so largely displayed in the whole course of the life of *the* perfect Man. Observe, from beginning to end the life of Jesus Christ as a perfect Man was a life of dependence. If He bore witness to any one thing more than another it was to this, that although He was a sinless man, and occupied therefore vantage ground as compared with us, yet from first to last, throughout the battle of his life, he assumed and maintained an attitude of continuous dependence upon the Father. He won't perform a miracle until He has received orders from the Commander-in Chief; He won't speak a word unless He knows that the words He speaks are those which come from his Father and his God; He won't allow himself to undertake a particular branch of his ministry, and won't go up to Jerusalem, until He receives an indication of the will of the Father concerning it. From the beginning to the end, the life of the man Christ Jesus was one continuous expression of sustained dependence. He was what He was because the Father had sent Him, and did what He did because the Father worked through Him. He spake what He spake because the Father inspired his lips. He thought what He thought because the Father was paramount ever to his mind. The Perfect Man is the most dependent man who ever lived, and yet He was just the man of all others who might have struck out a path for himself and claimed to have been independent.

In this type of perfection, as presented in Christ Jesus, we have brought before us the proper normal condition of man. It is all very well to be independent, if we can be; but where independence is impossible, then obviously it lies in the nature of things that the more we recognise our dependence and act up to it, the better and the truer are we to our type when we do so. Yonder is a very splendid object rising before our eyes which we call an oak. It grows by itself, and as we look at it we see it is beautiful because true to its type. As a vegetable it has a certain independent existence, if I may so speak; but when you look at it you see something growing around the trunk, and you find it is an ivy plant. The ivy plant is dependent; it is one of nature's parasites. It twines its arms around the tree and grows higher and higher, spreading its leaves and becoming more beautiful and more rich just in so far as it recognises its dependence. The type of the ivy is a dependent type; the type of the oak is an independent type. Were the oak to condescend to become a parasite it would be untrue to itself; and were the ivy to cease to be a parasite it would be untrue to itself. Leave the ivy all to itself, and the poor miserable thing creeps along the ground, dwindles away, and disappears altogether. Why? Because it is not allowed to be true to its own proper type.

GOD ALONE INDEPENDENT.

Even so, my friends, if man could be independent, his highest dignity, the perfection of his nature, would lie in the assertion of his independence. It is, as it seems to me, the supreme glory of God that He is truly independent. It is a thing difficult to realise, that were the whole universe to-morrow shattered into fragments, and to resolve itself into chaos, the eternal God remains independent of it all. Fixed in his own everlasting omnipotence, He is what He is: "Thou art the same; Thy years cannot fail." Therefore God is true to his own type and to the splendour of his own character when He asserts his own independence, and exclaims, "There is no God beside me." But just as God's glory shines forth in his recognition of his own independence, so man's glory shines forth in the recognition of his dependence. There is nothing more like the action of a charlatan than for a man to ape the airs of independence when he knows he is not independent. For a young man who goes up to college to speak in disrespectful terms of him whom he calls his "governor," just as if he could perfectly dispense with him at any moment, when he knows all the time that every £5 note he has in the world comes from that father's liberality, is for that man to play the part of a conceited jackanapes, and not the part of a man. Even so, the greatness and the glory of man consist in the recognition of his attitude of dependence, and in the living up thereto—I won't say the living down, for it is the glory of man to live the life of Christ, just as it is the glory of God to live the life of self-dependence.

When you turn from all this, and look at the pages of modern literature which contain the expressions of unbelief, you find that instead of our having improved upon the ethics of Christianity in this century, in so far as we are true to the first principles of moral beauty and perfection, we retain what Christ taught us; but in so far as we turn our backs upon what Christ taught, instead of improving upon those features of beauty we detect in Him, we find an essentially degraded type of character.

I took up the other day a paper which had been sent me, the paper, above all others in the world styled *The Freethinker*. The first thing that met my eye was a blasphemous picture, intended to hold up to the most ribald and coarse ridicule some of the holiest sanctities of our faith. It was not that one was shocked at the thing, but the thought presented itself—are these our moral ethics? Is it so that having dispensed with Jesus Christ we now come to conclude that whereas He taught us the lessons of meekness, tenderness, and sensibility for the feelings of others, and so forth, and all that is contained in that one great word "Charity," now, forsooth, our modern teachers have improved all that away? Is it so, then, that the new type of character which is to be heralded by the apostles of modern unbelief, is to be of such a kind that all we have learned to admire as most beautiful in the character of Jesus—his meekness, gentleness, absence of self-assertion—is to be regarded as a vice of our nature, and ruthlessly crushed? "Resist not evil," says Jesus. "If a man strikes you, strike him back as hard as you can," says the modern atheist. Which is right? Which is the higher type of manhood—the man who curbs his spirit, who says, "I will allow my anger and my self-interest to be merged into a higher will," or the man who says, "Fight back as hard as you can, and give the man ten for his one?"

WHICH IS THE HIGHER TYPE OF CHARACTER?

When we turn our back upon the life of faith, what have we left? Nothing but the life of self-assertion. Let me lead a life of dependence, and then I can commit myself and all my belongings into the hand of God. In the one case, when a man wrongs me I leave it in the hands of God; in the other, when a man wrongs me there is nothing left but fisticuffs. Instead of our modern leaders opening up a new and glorious era in which man is to be trained or educated to a higher level and become a grander or nobler being—on the contrary, if the views which from our early days we have entertained of the beauty that there is in Christ Jesus, if there is any degree of truth in them, if these things which men have been most disposed to admire in the morality of Jesus, if these are not so many deceptions, we are actually to be trained by our modern leaders to a lower and not a higher state of ethics; the morality of Jesus Christ is to disappear in the dim ages of the past and float away like a mirage of the desert—a beautiful unreality, a pleasant figment of an obscure imagination which for a time reached and ruled the hearts of men, but now has passed away to be supplanted by the iron law of self-assertion. Where man stands forth and claims for man the consideration that he regards as being his due, there Christ of Galilee teaches men and women to deny themselves, to turn their back upon the "I" and to live for the eternal "Thou." The perfect man stands before us; there also stands the ideal perfect man of our modern teacher. You put the two side by side with each other, and look first at the one and then at the other, and you are in a position to judge whether after all our teachers are teaching us anything worth learning. I am persuaded of this, that the day when men or any particular individual man turns his back upon the Christ, that will be the day in which he turns his back upon the truest and the highest principles of morality.

A DEGRADED IDEAL.

I will consider another form of that moral imperfection which springs from a degraded ideal of manliness. You know what it is to meet with men who are mastered by the idea that in yielding to their lower and animal nature they are really exhibiting their manliness. I think nothing is much more common than this in social life. How many a young man is led into a fast life just by the idea that in leading it he is showing himself a man. It is very manly indeed to break your mother's heart, to plunge into all sorts of excesses, to give loose rein to your lusts. Other fellows do it, and, if so, why should not you? And if you cannot do that sort of thing, how do people talk of you? "So-and-so is squeamish, old-womanish, not a man at all!" Is not that the way the young men speak about those who choose to stand up for principle, and turn their backs on what is impure and unworthy? What is it that we are doing for ourselves when we turn our back upon the type presented in Christ Jesus, and present to our own imaginations an altogether alien and contrasted type? A moment's reflection will answer. There are within our nature what I must describe as two elements—the God nature and the beast nature. Do not let us speak disrespectfully of the animal nature. It exists for a purpose. Here it is, to be used by us according to God's own institution, and according to the mind of Him who has called it into existence. But, after all, let me remember that it is the animal; it is the lower, and not the higher.

When you play the man after a distorted fancy, when you allow yourself to become the slave of your own lust, or follow your wayward fancies and turn your back upon the restraints of religion and morality, what are you doing? You are practically making the man within you bend the knee before the brute. You are practically saying to your lower element, "Ye shall rule," and to the divine element, which savours of the high and holy source from which we have derived our being, "Be thou the obedient drudge and slave to that over which thou oughtest by right to rule," thus distorting the proper relations of your nature, and making your manhood disfigured and debased. There is anarchy where there ought to be order, and internal discord where there ought to be peace, and a laying up a harvest of regret from which there is no escape.

CHRIST'S SELF-CONTROL.

When we turn from this to the Perfect Man, the contrast at once impresses our mind as much as it arrests our attention. What was the relation of Jesus Christ towards his lower nature? for He had an animal nature just as we have, though without sin. What was it? One of complete self-control. I have heard it objected that Jesus Christ was never tempted, just because He had never sinned; never could come under the force of passion as we come under it. But may it not be the case that the unique character of the temptation to which our Lord was exposed more than counterbalanced that? Have you ever been tempted by a forty days' fast? There is let loose upon the man Christ Jesus all that tremendous force of desire stimulated to an abnormal extent by that extraordinary abstinence, and yet, although every nerve and fibre of his body was crying out for the sustenance which nature demanded, though a legitimate appetite was at the highest possible point of tension, and was demanding prompt and immediate satisfaction when the tempting offer came, "Turn these stones into bread;" in the power of that Divine grace which dwelt in his manhood, the perfect man repudiated the proposal, and preferred that his highest nature shall feed upon the Word of God, rather than that his lower nature should grovel in earthly comfort in contempt of the Divine Will.

Who is the perfect man? The man who says to the beast within him, "Be thou ruler," and to the God within him, "Be thou slave;" or the Man who, in the power of God, holds the animal under his control, and moves along the course of life in the calm majesty of self-restraint, until at last through Gethsemane He advances to Golgotha, and lays his quivering frame upon the cruel cross, to receive the Roman nails without shrinking, because the animal was completely subjected and under the dominion of the Divine control?

Such is real manhood, and such may be ours. One word only ere we separate. It is one thing to look at the perfect Man; it is another thing to possess Him. While we look at Him, while we admire Him, let us remember that He is not a beautiful picture or a splendid piece of sculpture which we can gaze at and make our notes upon; but let us bear in mind that He is a power, that He is to live in our hearts and dominate our lives. Let us remember that He proposes not merely to show us what perfection is, but to bring his own perfection into our nature, making us partakers of the Divine nature. If any of us are wearied of our own incompleteness, and tired of our own efforts to rise, let us do what our Lord Jesus Christ would have us do in the consciousness of our own imperfection and failure: emptied of all our self-sufficiency, let us stretch out the hand of our faith to grasp Him as the power of a new and endless life, that He may bring into our human nature the glories of his Divine nature. If we submit ourselves as plastic in his hands, He will conform us unto his own image, until at last, as part of his Church triumphant, reflecting his final glory, we shall rise to be like Him, because we shall see Him as He is.

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MR. WIDDOWS IN THE EAST-END.

Dear Sir,—A series of special services have been held by Rev. F. G. Widdows (ex-monk), at the Victoria-park Tabernacle. The meetings were held the week before Christmas, and were well attended; even the very disagreeable weather did not hinder large congregations from assembling every night. The services were very hearty, hundreds of persons remaining for the after prayer-meetings. The last Saturday evening a congregation of more than a thousand attended to hear the ex-monk preach. Dr. Seddon (the pastor) assisted in the services, Mr. Widdows acting as organist, preacher, and leader of the prayer-meetings.

The impressive services of each evening can never be forgotten. One after another rose to testify that the sermons, lectures, and addresses of the ex-monk had been the means of bringing them to Christ. The many letters of thanks, the large congregations every night, beside the two meetings, one for men and one for women only on the Lord's-day afternoons, them any seeking private counsel, all prove the spirit of earnestness among the people.

The pastor of the church asked those who could truthfully testify before God and the world that these meetings had been blessed to them, and that Mr. Widdows had been the means under God of spiritual blessings to their souls, to rise, and by that act add their testimony that the ex-monk had not only exposed the idolatry of Rome, but had also faithfully preached the Gospel of Jesus Christ. Seven or eight hundred stood up, and several addressed the meeting.

Yours truly, (Mrs.) E. A. Lanthois.

22, *Glaskin-road, South Hackney, E.*

SYRIAN ORPHANAGE IN BETHLEHEM,

SCHOOL FOR THE BLIND, AND TRAINING INSTITUTION FOR EVANGELISTS.

By Rev. Dr. ADOLPH SAPHIR.

About two miles from Jerusalem, opposite the Mount of Olives, stands a house, which was built by faith, and which has been the centre of manifold Christian work and influence. It deserves to be better known in this country, and I doubt not that when known it will appeal to the sympathy of Christian hearts.

In the year 1861 a frightful massacre of Christians, by the Druses and Moslems, rendered many Christian children fatherless. This was the occasion when a devoted missionary, Mr. Schneller, a native of Würtemburg, in the South of Germany, from which so many faithful and zealous labourers have gone forth, commenced his labours among orphans. The work was begun in faith, and carried on in the midst of very great trials and difficulties with wonderful patience and fortitude. During the last year 140 orphans have been sheltered and trained in this Home. They are either Oriental Christians or Mohammedans, and come from Jerusalem, Jaffa, the cities of the Philistines, from Sidon, Beirout, and Damascus, even from Egypt and Abyssinia.

They are carefully and affectionately instructed in Gospel truth, and secular education is given them daily. The teaching, which comprises reading, writing, Arabic, German, arithmetic, geography, singing, and drawing, is given by four teachers and their assistants. The industrial training is carried on by seven German artisans for a period of two and three years. The orphans are trained to become tailors, shoemakers, carpenters, turners, or blacksmiths. An agricultural training is also carried on. There are already, in various parts of Palestine, &c., 250 artisans and colonists, who have been trained in this institution, leading useful lives and becoming centres of religious and civilising influence.

In addition to this most important and thoroughly organised work, there is a seminary, in which talented and promising youths are prepared to become schoolmasters and evangelists. This branch of the work, which is of very great and vital importance, might easily be extended, were it not for lack of means. About a year ago a school for the blind was also opened. As nothing had been done previously for the poor blind in the Holy Land, they were simply left to perish in their misery. Now there is a Home where they are taught about Him who had compassion on the blind men of Jericho and Jerusalem. They also derive an industrial education, which will render them useful members of society.

This institution, which was founded by "Father Schneller," a man of apostolic faith and love, is now carried on by his like-minded son, and under the care of a local committee, of which the pastor of the German Evangelical Church in Jerusalem is the chairman. It is supported chiefly by contributions from German Christians.

But the noble men who have devoted themselves to this work, are anxious, not merely to maintain it in its present efficiency, but to enlarge it, as the door is wide open. For this reason they wish to bring the institution before English Christians. The facts, stated in these lines, gathered from the various reports, bring before the reader only results; but the perusal of the reports themselves, full of touching incidents, has deeply impressed me with the thoroughness and genuineness of the work. It is characterised by the simplicity of faith, and thoughtfulness and patience of love, so often illustrated by German Christians.

When the aged Father Schneller inducted his son in the Home, he addressed to him, before the assembled congregation and the German priests from Jerusalem, the following words; "Grace and gifts, divine and human call, have brought you to Bethlehem. Stand fast and immovable, and abound in the work of the Lord. Be not weary on account of the many difficult things you have to do and to endure. Do not grudge the heavy and often unthankful labours of foundation-work, in which your parents have served God for thirty years, labouring and striving day and night, without seeing much fruit. Nobody, who has not experienced it, understands what has to be endured in labours among these childish populations, sunk in vice and earthliness, and in the midst of the enmity of superstitious religious communities. But be of good cheer, my son; there is One who hears and understands you, the Good Shepherd, who was born in this city. Tell Him, day by day, your need; He will not leave you, nor forsake you."

May I express the hope, that Christian friends interested in the Lord's work, and interested in the Holy Land, will help us with their contributions? Rev. Dr. Schoell, Rev. Dr. Rosedale, Dr. Laseron, and Rev. Theodore Meyer, cordially approve of the institution. Contributions will be received by the writer of this appeal, 19, Lansdowne-road, W.

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SOWING THE SEED IN ITALY.

A Roman Catholic priest, on being asked, "How do you account for the Sabbath being better observed in England than here?" answered, "Because the first book an English mother places in the hands of her little children is the Word of God." This we thought a remarkable answer from a priest. They are beginning to find ignorance and superstition produce sour fruit, and many of them are yearning for internal reforms. A very high dignitary in their church some months ago exclaimed, "All the schisms have been caused by our Popes imposing too much on the consciences of the faithful."

Padre Curci has done a good work in revising Martini's translation of the Gospels; these can now be procured for fivepence, the four Gospels bound together. Only a few weeks ago we sent a parcel of them to a Roman Catholic priest who had asked for them to give to his flock, but who said he could not accept our translation. Last winter in Rome we went to the Roman Catholic Library of the Propaganda della Fede, and had a talk with the librarian about Bible circulation. He said, "In England you love it, but here the people love the newspaper more than the Bible."

Now for a word of encouragement to those who have passed through this sunny land, "sowing the seed by the daylight fair." From time to time one meets with souls who have been blessed by the Bible portion or tract from an unknown hand. We noticed at a Pension one of the manservants frequently much absorbed reading a book, and found it was a Testament given by a passing stranger. Almost all the servants, as well as the proprietress of this same Pension, petitioned for similar gifts. Many hinder the work by saying, "What you circulate will only serve as fuel for the flames." If we observe the winds we shall never sow. It is true, Bibles are often destroyed when the name Diodati (our Protestant translator) appears, but we invariably tear it out, and then scatter portions here and there, praying God to lead the right persons to these heavenly treasures.

Some weeks ago a tract was given to a young Italian lady in a train; she received it with apparent indifference, but soon became absorbed in it, and ended by bursting into tears, so deep an impression having been conveyed to her mind. We asked one of the servants at this hotel to inquire how many of her fellow-servants would accept the four Gospels as a Christmas gift All who could read sent up their names as willing recipients, and the question was asked by one, "How is it we receive such good books from foreigners?" I. M.

Hotel Milano, Florence.

THE VICTORIA INSTITUTE held its first meeting for the year at Adelphi-terrace on Monday week, when several new home and colonial members were elected, and a paper on the Aboriginal tribes of India, by Professor Avery, was read.

Week of United Prayer.

MONDAY, JANUARY 5.

"REJOICE AND BE GLAD."

BY REV. H. WEBB-PEPLOE,

At Steinway Hall.

I SHALL ask you to look with me for a little at Matt. xxviii. 9: "As they went to tell his disciples, behold Jesus met them, saying, All hail." I hardly know a greater responsibility to rest upon Christians, in the common and in the more beautiful sense of the word responsibility—*i.e.*, a sense of weight that rests upon them—than that high privilege accorded to us by Almighty God that we shall meet together in order to praise Him. We are met here to recognise not only what God has graciously done for us, but we are met to recognise what God is in Himself; what God is as He has revealed Himself to man in Christ Jesus the Lord. Therefore, we are met together to place upon record our glorious convictions of what the Lord Jesus Christ is.

Now, is it not wonderful that the great mass of Christians, those who have just clung to the garments of Jesus for pardon and peace, are able to take but little part in the praise-meeting? Jesus Christ is not to them, alas! what God would have Him to be; He is just the Atoner; it may be He is the Procurer of the pardon of God for the sins they have committed; but He is by no means all that God desires Him to be or what He is prepared to be. Therefore, when a minister speaks to people at a praise-meeting, it seems to me that the one great idea that he should have before his mind is to bring forth into prominence the real characteristics of our risen Lord who reveals to us God.

You will observe, from the passage I have taken, how uncommonly appropriate this idea is to the events that were happening in regard to these women. They have been to the tomb of our Lord Jesus Christ. They have received the wondrous evangel from the angels; they are returning to convey to the disciples, and to the world, the glad tidings. If you had stopped these women that day, and had asked them what they were going to tell, I trow me they would hardly have been able to express to you what they really believed the message was to be. We are told that they returned with fear and great joy. Is not that the most striking description of the attitude that is adopted by most believers when they pass away from any meeting where God's messengers have stood and conveyed to them the glorious tidings, "He is not here, He is risen; He is gone before you, as He said; go ye, and ye shall meet Him"? You retired yesterday from the meeting with God's ministers or angels, who are sent to give you the glorious tidings of the everlasting Gospel, and as you retired—suffer the word of exhortation and inquiry—were you perfectly sure of the message that you would carry with you? Were you perfectly clear in your hearts and minds as to the tidings that you would convey? I cannot but believe that with the majority of Christians the Lord Jesus Christ would have to feel that it was exactly as it was with these dear women, a clinging hopefully, and yet fearfully, to the blessed thought, "Perhaps my Lord has really risen, perhaps my Lord is going to be to me more than I have dreamt of in the days gone by."

But it needs another meeting beyond this before they are fitted to carry the tidings in all their fulness, and so it says the Lord Jesus met them, and He said to them, "All hail!" And this is exactly what is needed on the morning of a praise-meeting before we shall be able to go out to the world and testify what the Lord Jesus Christ as a revealer of God is. We cannot do Him justice, my brethren and sisters, until He has met us on the way to the world, to tell us what the angels told us yesterday, for we are not quite alive until Christ has spoken to us.

Now comes the question, What does He say? This word with which the Lord Jesus Christ greets them is a somewhat remarkable one. In the original it is Χαίρετε (Chairete). Through the original we find but this one word, and yet, strange to say, it is differently translated nearly every time. It is the common Greek salutation of all that met each other, Χαίρετε (Chairete). When men meet each other they at once realise how glorious the word is intended to be in its deep realities to them. It is translated, as I have said, in many different ways, and yet it is the same word. You find it for instance in 2 Cor. ii. translated "Farewell." Again, in 2 John 10, 11, it is "God speed." You find it again in James i. 1, the word is in the infinitive; in the others it is in the imperative. But the commonest idea of the word, and that which it generally represents, is "Rejoice." Eight times in the Philippians it is so translated, and three times where it is in the imperative mood, it is likewise translated rejoice. You have it for instance in Phil. iii. 1, "My brethren, rejoice in the Lord;" and again in chap. iv. 4, "Rejoice in the Lord alway and again I say rejoice." That is the very word which the Lord Jesus makes use of here, and it is for this cause that I have chosen this exhortation of our Lord.

It seems to me peculiarly fitting for us who are gathered here on the morning of praise to receive the message that Christ gives when He meets with souls, and when He would bestow on them all the fulness of the blessing of the Gospel of Christ.

Now comes the question, Why is it that all meetings are not filled with rejoicing as they ought to be? There is a pretty custom which some of you may have met with in Bohemia; at least, in certain parts of the more retired villages, where, when one person meets another, he says, "*Seie Gelobt* (Jesus Christ)," and the other replies, "*Seie Gelobt*, praise be to Jesus Christ;" the response being, "May He be praised!" In other parts of the Continent, on the Easter-day, they say to each other, "Jesus Christ is risen to-day," the response being, with a bow, "He is risen." It is a pretty thought, and it is one which it would be well if we could only bring into practical action in every part of our daily lives. "Praised be Jesus Christ to-day; He is risen!" This is the thought; the real force of the spiritual Gospel of Jesus Christ hangs upon the doctrine of the Resurrection, and the doctrine must be carried into practical form before we can really understand what God desires to have of us—viz., the life of our soul's joy and praise.

Why do Christians live so dolefully? Why is it that the world sees so little of real joy in those who claim to be like-minded with the Lord Jesus? He said the very night before He died that even then He wished his disciples' joy to be full, and that their joy might be a joy like his, a joy that He could have in the very face of the cross. The reason why we have so little joy is this: we have not realised the power of the resurrection. If we could only enter into the power of the resurrection by knowing Him, and really meet with Jesus this morning, who should come to us and say, "All hail!" "Rejoice!" and then should have to say farewell for a little time in his bodily presence, and leave us to dwell on his spiritual presence, our lives would be so exceedingly different to what, in the most cases, they have been in the past.

Let us look at what the power of the resurrection was to those to whom Jesus revealed Himself. Time forbids me to take up the whole of the well-known eleven instances in which Jesus Christ appeared after his resurrection. But just let us take them distinctively, as it were, in their classes. We see Him meeting Peter on the morning of the resurrection. We see Him meeting Mary Magdalene; we see Him meeting doubtful Thomas just eight days after He was risen from the grave. And in each case what do we see Him doing? Forgiving as He never forgave before, for He forgave now by the power of his death, of his resurrection, and of his new relation to God as the risen Lord and Saviour for men. He forgives; and that is the first thing that Christ ever does when He meets one in the power of his resurrection. He says, "Thy sins be forgiven thee; doubt no more, go in peace." Then they are to tell the brethren that the Lord Jesus has risen indeed, and has done this wonderful thing for them.

Again, He is walking with two disciples whose eyes are holden that they cannot know Him as they go on their way to Emmaus. He meets them, and explains the Scriptures to them; and when the veil is lifted, they get this blessed thought: "It is the risen Lord; did not our hearts burn within us as He opened the Scriptures to us this day?" That is the second great work of the Lord Jesus as the risen One. First, He forgives; then He opens the Scriptures. Afterwards, in the same 24th chapter of Luke, we find that they had their understandings opened to understand the Scripture.

Then we find Him meeting with the disciples at large, three times, in different places, and what is He doing with them? He is commissioning them to go forth and announce the glorious Gospel to the world. "Go ye into all the world, and preach the Gospel to every creature." "Go and teach all nations: I send you, as my Father hath sent Me." That is the power of the resurrection: Jesus sending forth his disciples, now forgiven, and taught to preach the Gospel, and to tell what love the risen Saviour has. Χαίρετε! χαίρετε! Rejoice, my beloved, that ye have got the privilege of everywhere going out to preach!

Yet once more we find Him meeting with the mass of the disciples, worried and frightened at the power of the Jews, and saddened that no heart goes out to them, and He says: "Receive ye the Holy Ghost. Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained." He is giving them power. But, alas! alas! for the disciples of God. They seem to have so little understanding of the wondrous power of the resurrection that when they are forgiven they cannot believe it; when they are really being taught, their eyes are holden that they cannot see Him; when they are really being commissioned to preach, they seem to have no understanding that all power is given unto Him, their Lord, in heaven and earth; and when they are actually receiving the Holy Ghost from Him, they seem so hard at heart that they cannot take it, as if Jesus were not yet glorified, and the Holy Ghost were not yet received.

All this is the power of his resurrection; and see you not how the moment Christ appears before people in the power of his resurrection He speaks that word, "All hail!" not in the common sense of greeting in the way you make use of it, but in the blessed deep spiritual meaning:

"Rejoice and be exceeding glad, for now your Lord is yours indeed."

Now comes the question, brethren, How is it that there are so many who know so little about this word *joy?* They can talk about their happy feelings sometimes; they can speak to you about their devoted service, it may be—for there are many giving their lives up to the work of God in this day; and yet after a time, if you enter into their hearts and into their lives, what know they of praise—that is to say, something much more than thanksgiving, something much higher than gratitude, something almost that corresponds to this idea: entering into the realities of the Godhead? That is what God is desiring of us in the person of Jesus. Why does He not get it? The answer is just this, that we have been so dependent upon circumstances, and we have thought that if our position in life was good—taking the popular meaning of that word *good*—then we might, perhaps, be able to praise God, then we might, perhaps, be able to sing, then we might go out to the world to say, "He hath done great things for us whereof we are glad."

Shame on us, Christian brethren, that we know so little of the heart of God, and so little of the power of the risen Christ, who is able to raise us far above circumstance and to place us in such a position in the heavenlies in Christ Jesus now that our joy may never cease, but may be full and fruitful too all the days of our lives. Mark what saints of God have done in days gone by. Take a few instances. Take, for instance, the thirty-fourth Psalm, where the Psalmist is speaking out of the very depths of sorrow, and he says, "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof and be glad." Can we say that from the depths of adversity? And are we able to say it with a sad, sad heart, concerning the circumstances in which our God has placed us, to lift up our soul and make our boast in the Lord, so that the humble may hear thereof and be glad? Can we take up the words of Psalm xxxv. 9, "My soul shall be joyful in the Lord, even in the God of my salvation"? Can we sing in the words of that chapter of Isaiah which we heard read to us just now, "I will greatly rejoice in the Lord" (lxi. 10)? Can we—now comes the crucial point—can we speak in the words of Habakkuk the prophet, and say that though the fig tree shall not blossom, and there shall be no fruit in the vine, and though all external circumstances seem to be against us, yet will I rejoice in the Lord, my soul shall be joyful in the God of my salvation?

It is *this* that is a praise-meeting; and it has often saddened my heart as I retired from a praise-meeting to observe that hardly one, if any, of the dear brethren who have engaged in what was called devotional exercise was able to continue for more than one minute in praise. I have in many meetings oftentimes asked brethren to praise God, and I have found that from the heights of glory, in perhaps two sentences, they descended down to the very pit, to the miry clay of bitter agony of soul, and have cried to God to lift them out of the horrible pit, and to be pleased to plant their feet upon the rock. That is not the manner of God's service. That is not what God desires to see. But let us stand where God desires to put us, and lift up our souls in the word of this morning. And why? Because our Jesus is come to meet us in the power of his resurrection, and to say: "All hail!" *Χαίρετε!* "Rejoice and be exceeding glad!"

And now, if this be what God has graciously done for us, to call upon us to enter into the life of praise, the life of joy, see you not that circumstances cannot touch it? See you not that if at this moment you are walking in trouble, and have no external guide, that is the very time for you to trust in the name of God and to cast yourselves upon the name of your God? See you not that if you are called upon to pass through the dark valley of the shadow of death, long before you come to the actual physical dying, perhaps that is the very moment to say, "I have no fear, for Thou art with me: Thy rod and Thy staff do comfort me. Surely goodness and mercy do follow me all the days of my life"? That is what God is asking us to realise in Christ the risen Lord. And see you not that if at this moment your poor rebellious heart is saying, "If only it were otherwise I could be happy"—if it be saying, "Why am I thus?"—it is because you have not understood the magnificence of the risen Christ who comes to communicate Himself unto those that will come and take Him—as He meets the poor troubled women when they are in a mixture of fear and great joy, and says to them: "*Χαίρετε!* Rejoice!" and then bids them go and tell the blessed tidings to the world.

The last thought I would wish to give you is just this, that when our Lord Jesus Christ appears to the soul, He first of all communicates to the soul itself a perfect sense of peace. Now that is not merely pardon. People are always wondering whether their sins are forgiven. Blessed be God, my brethren, there are certain things about which, even in the saintly life, we are told that we are to forget those things which are behind, and to press forward to the things which are before! Take your stand upon the goodness of God, and say, "I know in whom I have believed, and am persuaded that He will keep that which I have committed to his charge." Do not have those miserable doubts and fears. Mr. Halting Step is just the sort of Christian that comes from not realising the risen power of Christ. Why should we not step out bravely on the promises of God? "Don't you see, sir?" No, I see nothing; but I *know* whom I have believed. What God has said He has fulfilled, and therefore I live by the faith of the eternal Son of God.

But it is not pardon only. Surely there is something very much more than that in the Christian's praises: there is such a sense of absolute union with God, such a sense of union in heart and mind, and such a sense of the inflow of God into the man that has entered into the risen life, that we realise what Christ realised at the moment He was raised from the dead. He can speak peace, He can give peace; but specially preach peace to the world. And this is what you and I are called to do after having received peace by the power of the risen life of Christ, when He meets us and says: "*Χαίρετε*, my brethren! Rejoice in the Lord. Now then," He says to us, "now you become my witnesses." How solemnly in Isaiah xlii. and xliv., which were the alternative lessons last night for the Church of England, there was brought before us that fact that all God's salvation is for one great end. It appears in both those chapters over and over: "Ye are to be my witnesses in the world."

I said at the outset that all our lack of peace and joy springs, I believe, from the fact that we have not apprehended God in the fulness of his being. The only way to apprehend God in his own fulness is to apprehend God in Christ. You remember perhaps two lines in a little hymn—I don't know from whence I gathered them—

> "We say a perfect God is He,
> And that perfect God is ours."

"Praise the Lord, O my soul, and all that is within me praise his holy name." Amen.

THE PORTAL OF PRAISE.

By Mr. J. H. TRITTON,

At Centenary Hall, Bishopsgate.

IT was a happy thought to put Praise in the forefront of our subjects. I have been struck in reading the Word of God by observing how continually praise is made the portal of *prayer*. I know not in what attitude we each may have come up here this morning; but whether it be with hearts awed with solemnity at the goodness, the majesty, the beauty, the unspeakable love of our God, or whether it be with hearts bubbling over with joy and gratitude to Him, we find in each instance a word in this Book. Read the 65th Psalm and other passages, where we discover praise distinctly the portal of prayer. "Praise waiteth for Thee, O God, in Sion: and unto Thee shall the vow be performed." Shall we each one translate it as it is in the margin, "Praise is silent unto Thee"? or as it has been translated by Dr. Kaye, "All hushed, my soul waiteth for Thee"? I know not what the attitude of your heart may be this morning, but if that is it, here is your word: "Praise waiteth for Thee, O God, in Sion," and we will be hushed before God.

Then follows the prayer in the next verse: "O Thou that hearest prayer, unto Thee shall all flesh come." Have we come with hearts brimming over with joy, so that we can hardly contain ourselves—cannot stop singing all the time? In 1 Chron. xvi. we have a joyous song of praise at the commencement; then in the 35th verse one little short prayer—a mighty portal of prayer: "Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy name, and glory in Thy praise." Then, as if he could not end with a prayer, but must end with praise: "Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord." Praise first, and then prayer.

Praise first, and then *confession*. That may seem almost startling. It did to me when I noticed it, but I find an instance of it in Neh. ix. 5. You will find that all the Levites are gathered together. It was an occasion of a nation's confession. They spent one fourth part of the day in reading the book of the Lord, and in another fourth part they confessed, but they began it with praise. I like to see that even in our confessions praise should come first and foremost.

Again, it is the portal of *deliverance*. We might find many an instance of this throughout the Old and New Testaments. Turn to Psalm l.: "Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon Me in the day of trouble: I will deliver thee." There we have prayer, praise, and deliverance. "And thou shalt glorify Me." He comes back to finish with praise.

Praise first, then *building*: "When the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord after the ordinance of David, King of Israel" (Ezra iii. 10). We have done much building (it may have been building castles in the air), but we have been building vows, and registering all sorts of promises to God. Have we commenced aright? Looking back over the past year, have we commenced building with praise? Perhaps if there has been failure it may be owing to the fact that we have not sufficiently laid the foundation in praise. Turn to Nehemiah, and we find that praise comes before *re*-building. Here is a thought for everyone of us at the commencement of a New Year. We are all thinking what we can rebuild during this coming year. Much has been damaged by the enemy, by time, by circumstances. Let us fall to and rebuild in 1885, but beginning always with praise, we and our families together rejoicing as one, so that the joy may be heard a long way off.

Praise first, then *prosperity*. That touches us in the City of London. I find that in many places, more particularly in Psalm lxvii.: "Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him."

Men praise before *victory* (see 2 Chron. xx. 19, 20, 21, 22). What a power with which to go before our enemies! Praise first, then victory. We may come a little nearer to the inmost spring of our action; and so, praise first, and then *service*. In Psalm lxi. 8, "So will I sing praise unto Thy Name for ever, that I may daily perform my vows."

Praise first before service; praise first before *communion*. We find that in Psalm civ. 33 the Lord Jesus Christ is the central point. If we want sweet communion with Him, let us see that we enter through the portal of praise. Then praise before *power*. How we long to be more of a power for God in the world, that men may take knowledge of us that we have been with Jesus, and that they may be influenced thereby to come to Jesus. Psalm xl. 3: "And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

Once more, praise before *consecration*, and that you find in 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light." A separate people called to show forth his praise, and can we wonder at it?

Can we wonder that praise should be the portal of everything, when we remember, as we are taught in Eph. i., that it was the special work of the Triune Jehovah in our salvation, that praise might redound from each one of us? In that chapter we find that the process of salvation, beginning from far back in the counsels of eternity, right down to the moment of each individual believer's assurance of salvation—the idea, if I may so speak, was to the praise of our God. Notice the work of the Father in ver. 5: "Having predestinated us unto the adoption of children to the praise of the glory of his grace." Then the work of the Son, "In whom we have redemption through his blood, that we should be to the praise of his glory." And then a little lower down (13, 14), "Sealed with that Holy Spirit of promise unto the praise of his glory." Brethren, the counsels of our God are that we should live in praise; that it should be the portal of every action. It is a beautiful thought that praise should precede everything that we do, and accompany everything that we ask.

TUESDAY, JANUARY 6.

A CALL TO WAKEFULNESS.

By Rev. DONALD MACLEOD.

At Steinway Hall.

IN the light of the subject with which we are dealing to-day—Confession and Humiliation—I have chosen some words in Romans xiii. 11, on which very briefly to address you, "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." There are few things more striking than the repeated and pressing calls to wakefulness and earnestness which we find in Scripture addressed to true Christians. If I ask an unconverted man to awake, it is the warning that is plainly suited to his condition. He is in danger of being lost, and every day is shortening the time in which he can obtain deliverance. But it is not quite so easy to see the force or the fitness of the call when applied to the Christian. Yet a glance at the context shows that it was to true believers in Rome that Paul was writing. If Christians needed the warning then, they certainly need it now. I believe that most of the sins and failures of believers in the present day may be traced to this one evil of spiritual slothfulness.

Let me mention some things that may well stir us up to greater wakefulness, in view of our salvation being nearer than when we believed. "Our salvation," I need hardly say, in this connection does not mean our acceptance by God in Christ; that is the point from which we begin to run the Christian race. It applies to the time of our complete redemption, body, soul, and spirit, when our Lord will come again and clothe this corruptible with incorruption, and when this mortal shall put on immortality. In the words of the Apostle, therefore, we find a reason for wakefulness, because the time is shortening in which we can do the work that God has given us to do. "To every man his work," said the Master—to *every man*. I think it would help us to be and to do better if we realised our true position in the world and the chief end of our being in it. We are not here as proprietors of anything we possess; if we were we might do with that property anything we liked. But we are only stewards. God has given us certain talents and opportunities; these have to be traded with, not in the first instance for our own profit, but for his glory. How thoroughly our Great Master realised this. Even as a boy we find Him busy among the doctors in the Temple, and saying, when He was remonstrated with, "Wist ye not that I must be about my Father's business?" So, too, we hear Him saying to the disciples, "My meat and my drink is to do the will of my Father." Hear Him again at the close of his three years of public life, "I have finished the work Thou hast given Me to do. I have glorified Thee on the earth."

Such, also, was Paul's ideal of life. How fully he entered into his Master's thought: "To me to live is Christ." "Whether we eat or drink, or whatsoever we do, do all to the glory of God." What an inspiring, what an ennobling, what a consecrating view of life is that! Alas! how many there are in whose lives there is but little of God; they plan without consulting Him, they labour without depending on Him, they prosper without owning Him, and they meet trial without resting on Him. Thank God, there are many in all our communities and congregations who are living self-denying, generous, God-glorifying lives. And yet, how much there is of misspent time, of slumbering energy, of lost opportunities, of selfishness and self-indulgence; and these not in the world, but in the Church of God. If not, how can it be that there are so many poor ones with none to help them; so many hungry and thirsty ones, with none to give them food and drink; so many sick and sorrowful, with none to visit them; so many wandering far away, or sinking down in the mire of sin, with none to stretch out a gentle and kindly hand to lift them up or bring them back?

Are there not force enough and power enough in the Church of Christ to do those things? If the Church does not do the work, it will never be done. There is plenty of force in the Church if she only goes about it in the spirit of faith and prayer. But which of us is doing it? What of that word of counsel we ought to have spoken, but we put it off till it was too late? What of the help we might have given, the prayers we might have offered for some relative or friend, but we allowed the opportunity to slip by? Are we not like the disciples in the Garden of Gethsemane? Three times the Master came to them with a yearning desire for sympathy. In one sense they could not lighten the burden that was resting so heavily on Him, yet their prayers and watchful sympathy might have helped to strengthen Him in that terrible hour. But no! they could not throw off the slothful spirit that clung to them. So the hour passed; the battle was fought without them; the victory won without them. They might have helped Him, but they did not; and so at last He came to them with that other word, "Sleep on now and take your rest." Dear friends, the time is shortening in which we can do our appointed work; let us therefore not sleep as do others.

Again, the time is shortening in which we are to complete what I shall call our sanctification. "This is the will of God, even your sanctification." One of the chief reasons why a spiritual and holy life is not more prevalent among us, is because we do not keep such a truth as this sufficiently or distinctly before us. There are the same old tempers that have the mastery over us, the same old temptations to which we yield, the same timidity and weakness that belong to the new-born babe in Christ, instead of the manliness and self-control and self-sacrifice that belong to those who have attained the stature of full-grown men and women in Christ. I sometimes come across young Christians who are much perplexed about certain things: should they read this book, or indulge in that pleasure, or associate with such-and-such companions, or mix in such-and-such society? My answer is: Yes, read the book, indulge in the pleasure, associate with the companions, if you can do it in the light of the thought of your nearing redemption, and if it would not cause you to blush were Christ suddenly to join you in his bodily presence. That is a simple test for us all, and a very searching one; let us each apply it honestly and fairly. We are the children of the light; what have we to do with the unfruitful works of darkness, except to reprove them? We cannot have a life of self-pleasing and self-indulgence if we would also know the peace and blessedness of being Christians indeed—out-and-out Christians.

After all, personal holiness is the main thing, and not as regards ourselves alone. Of course, the first question is how our own souls are to live and prosper in health. But this matter of personal holiness relates not only to ourselves and to God, who has given us the high and holy trust of life, and asks it back again, by a right peculiarly his own; it has its relation to others. Our personal holiness helps to make others holy; true and faithful personal discipleship brings many others to the feet of the same Lord and Master. What might Christians not do for Christ in the world, with their tempers so much more sweet, their behaviour so much more generous, their life so much more pure, themselves so much more likeable than others, because they are Christians? What, I say, could not such men and women do as epistles of Christ, that might be read and known of all men? They would force the world to believe in the Son of God; as they touch it they would leaven the whole lump. Give us such Christians and the millennium day will soon dawn. They would make the world, indeed, a new creation in Christ Jesus.

The Chairman [Mr. Donald Matheson] spoke of one who said he would drop a tear on entering heaven, because he was parting with that friend repentance. There is another reason, I think, why we may all drop a tear as we find that the hour of our salvation is coming nearer. I remember, as a young minister, sitting at the bedside of one of the most faithful pastors in our Church in Scotland. As the time of his departure was drawing very near, he said to me, "Oh that I could yet do something more." A wife, about to become a widow, and several children, were standing around the death-bed as calm as I am now. It was not the fear of parting with them that troubled the departing saint, for he had committed them to the Father of the fatherless and the Husband of the widow. He said to them, "I know God will never let you want." The fear that was still clinging to him and preventing, as it were, the glad spirit from soaring away as upon eagle's wings into the presence of his King, was this—he had not done enough. "Oh that I could do something more before I see Him face to face." Do you feel that you could do more, pray more, or give more, and are tempted not to do it? Look at it again in the light of Gethsemane and Calvary. How the treasures and pleasures of earth pale, like the rushlight before the glorious noontide sun, as we think of the appeal of the great Apostle, who himself had sacrificed all for Christ: "Ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for your sakes became poor, that ye through his poverty might be rich."

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WEDNESDAY, JANUARY 7.

THE CHURCH: HER GLORY, MISSION, AND POWER.

By Rev. ARCHIBALD BROWN,

At Steinway Hall.

THE subject for to-day is a large one. Our time is very short; therefore we shall condense, as far as possible, and try, in every sentence, to keep to the actual subject before us. In the circular announcing these meetings, you will find several texts mentioned. I will read the first. [Read Ephesians iii. 14 to end of the chapter.]

The deepest thoughts of the heart are very sure to come out in prayer. If it were only possible for us to overhear some man of God when alone before his Maker, we may be certain that every utterance that would fall from his lips would be well worth treasuring. Men speak forth their deepest thoughts when they speak to God. Here we have, we may venture to say, the grandest of God's saints on his knees before God. He is pouring out his soul on behalf of the beloved members of the Church at Ephesus. Is it not worth while to inquire, What does this man ask for? What does he account the highest, the richest, and best blessing that can possibly fall to the lot of the Church at Ephesus? You observe that he puts first the power of the Holy Ghost. He knew that unless the Church is strengthened with all might by God's Spirit in the inner man, it has the dry-rot. The Holy Ghost is the life of the Church. Let there be a lack of Holy Ghost power, and there will be a lack of all power to witness for God, to accomplish the work of the Lord Jesus Christ, or be a blessing to any one. So, at the head of the list, stands: "Strengthened with might by his Spirit in the inner man."

Then he asks that they may know the meaning of an indwelling Christ—that in the heart of every member the Lord Jesus Christ might find his home. Then that they may be rooted and grounded in love. The climax of the prayer is found in the words, "That ye may be filled with all the fulness of God:" that is, that each member of the Church might be filled right up with all that fulness which God has treasured up in Christ Jesus for his redeemed ones.

The request is so great that it almost takes away one's breath! And yet the Apostle adds, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." I want you to notice especially, "Unto Him be glory in the Church by Christ Jesus." Who can refrain his "Amen" to that prayer? If God does not get glory in his Church, where will He get it? If the Lord does not reap a harvest of glory from his ramsomed host, where shall He find the sheaves? And that glory is to be eternal, "throughout all ages, world without end." Are we not met to repeat again and again this prayer of the Apostle? Our desire is that unto Him may be glory in the Church.

The Church. What is she? Will it not be well to have a very clear understanding as to what we mean by the word "Church"? What does the Apostle mean by it? What is our own interpretation of "the Church"? I am afraid that, like many other grand words, this has become terribly perverted. I am afraid that, by not a few, it is considered merely as an ecclesiastical building, that by others it is thought of as simply a profession, and by others it is looked upon as consisting of so many professors. I was interested to discover the definition given in the best and most modern dictionary, and I was not surprised to find this meaning: "The Church is a collective body of those who profess to believe in Christ." I am certain that, in speaking to you, I am speaking to those who are better taught than that. The Church that Paul speaks about, and which will yield glory to God in all ages, is not "a collective body of those who profess to believe in Christ." The Church of the New Testament is the Church of the elected, and selected, and bought, and called out. I need hardly say that the word means an assembly or company called out from the rest of the population in order to exercise the rights of citizens. That is the original meaning of the word. You have a beautiful definition of the Church in 1 Cor. i. 2: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." So that, according to the Apostle's judgment, the Church consists of those who have been set apart in Christ Jesus, have received the call of the Holy Ghost, and who, in their turn, call upon the name of the Lord.

As we heard from the lips of our Chairman, the Church of the Bible is a Church that has been bought by his own blood. What Paul said to the Elders of the Church at Ephesus in the Acts, we find him writing in the fifth chapter of this epistle (Ephesians). He says: "Even as Christ also loved the Church and gave Himself for it." It is a purchased company. Then it is a called company. Every one has been called, by the mighty power of the Holy Ghost, to Christ. Being called to Christ, each one is called to saintship. Every member of God's Church has been born again. It can be said of every member of this Church, "Which were born not of blood, nor of the will of man, but born from above." The Church that Paul speaks of has nothing more to do with the world than Jesus Christ Himself. The Church was redeemed by Jesus Christ on purpose that it might be delivered from this present evil world. It is a company of people concerning whom Christ says: "They are not of the world, even as I am not of the world."

This Church of God is not contained within any one denomination, and I do not believe that it is contained within all the denominations put together. On the other hand, I am clearly persuaded that it does not include all who are found in our different sects. For who can believe that there is one solitary church on God's earth that has not some member in it who has never been renewed by the Holy Ghost? Outside denominationalism and inside our different churches there is this one Church of the Lord Jesus Christ, consisting of his blood-washed, Spirit-called, sanctified members, renewed and living unto God.

The Church—what is her glory? Not her wealth. I do not think it likely she will ever be very wealthy; but, if it should come to pass that the Church of Christ could rule the money market, this would not add to her glory. The social position of her members is not her glory. At present, the vast mass consists of those who are not rich, mighty, or learned; but if the day should come when all the aristocracy could be found on the side of the Lord Jesus Christ, the Church would not be more dignified than now. No one can dignify the Church. The Church dignifies all who join her ranks.

In this very epistle her glory is to be found in two illustrations. The first is that of the temple (see the closing verses of the second chapter). Look at the temple of Solomon, with its magnificent exterior. All kinds of wealth were lavished there; gold, silver, and precious stones flashed in all their brilliance there. But what was the true glory of that temple? When the presence of the Lord came into it; when the Shekinah filled it; when the effulgence of the Supreme, advancing in clouds, compelled the priests to retreat: in this was the temple made glorious.

In a passage in the Prophet Haggai, we are told that "The glory of the latter house shall be greater than the former." How can this be? The latter house cannot be compared in outward magnificence to the former. It lacks the Shekinah, the Urim and the Thummim, the sacerdotal garments and functions; and yet it is to exceed in glory. Why? Because the Son of God incarnate is its central attraction. Jesus Christ Himself stands in it. The glory of the Church is the indwelling of her Lord. It is Christ in the Church which is the glory of the Church: "In whom ye also are builded together for an habitation of God through the Spirit." The true glory of the Church consists in her being a habitation of God.

The other illustration—that of the body—conveys the same idea as to what constitutes the Church's glory. What is the glory of the body? Its height; its symmetry; its fair exterior? No; it is the spirit within—the soul that dwells in it. Let the spirit quit the body, and the loveliest form you ever saw becomes a mass of corruption; and those who cherish it most will say, "Bury it out of my sight." The honour and glory of the body dwell in the Spirit that animates it. We are his Body. Individually, and as a Church, we only live as Christ lives in us. And if it were possible, which thank God it is not, for the Spirit of God wholly to leave the Church, that same Church would become a mass of moral corruption, as the body would become a mass of physical corruption apart from an indwelling Spirit.

I want to speak a strong word now on the Church. What is her mission? We have seen her nature and glory. Jesus Christ Himself has answered this question: "As my Father hath sent Me, even so send I you." Jesus Christ came as the witness of the Father. Jesus Christ is the only perfectly faithful witness that God has had upon the earth; and now the work of the Church is to bear faithful witness for Jesus Christ. What was Christ's mission on earth? To seek and to save that which was lost. I believe that if Jesus Christ were on the earth to-day He would be just the same as He was 1850 years back. He would not be sauntering about the Clubs. You would not find Him amongst the comfortable and well-to-do, mixing in the gaieties of this world. I guarantee to say He would be in the home of sorrow; by the widow's side; in the abode of wretchedness, misery, and squalor.

The mission of the Church is not to erect stately buildings; not to be the leaders in political affairs; not to provide secular education, far less amusement, for the people; it is to bear witness to a living Christ; to seek to pluck men as brands from the burning. It is only as the Church follows the footsteps of her Lord that she can yield glory to Him.

The Church. What her power? How is the Church to do this? By going forth with the very weapon that God has put into her hands, and of which the Apostle speaks in the last chapter. It is "the sword of the Spirit which is the Word of God." Oh that Christ would bring his Church back to a simpler trust in the power of the Gospel without any human addenda. I am persuaded, as I stand in the presence of my Lord, that when the day comes that the Church of Jesus Christ shall preach the truth, and the whole truth, without human adornings and additions, and in simple dependence upon the Holy Ghost; and shall say, "If we cannot win by the Gospel we will try no other remedy, for we have no other weapon put into our hand by our Lord and Master," we shall see mightier things than we have seen. The Gospel of the Son of God worn out! Nay, it needs not the addenda of poor human nature; for, when accompanied by the Holy Ghost, it has the same mighty power which it had in the days of the Apostles.

But what is the weakness of the Church? May I not say her divisions—not so much into different sections, that is a small matter—but the divisions, I am afraid, in spirit. I am not sure, if you wiped out all distinctions and sects, that you would gain very much, but what I deplore is the division of spirit, the emulations, the envyings, the strifes, that are weakening the testimony of the Church of God and paralysing her right arm for service. Those colours in the rainbow I would not have merged into one colour. It is none the less lovely because of its variety; but each colour kisses the other; and all the colours blended make an harmonious whole. We pray God that there may be more of this union in the Church of Christ. Every day I live I care less and less for denominationalism, but I care more and more for those who are true to Christ, true to the atoning sacrifice, true to the Word of God. I may be mistaken, but I believe the day is coming when those who are loyal to Christ and his atoning sacrifice will have to stand closer, and more "shoulder to shoulder" than ever. Let there be union, and it shall be again as it was in the temple of old, when "it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For He is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord."

The Lord hasten the fulfilment of his own prayer that the Church may be one, as He is one with the Father.

Before I sit down I must deliver my own soul by adding that, personally, I believe the greatest weakness of the Church to-day is her accursed worldliness. What is not done by those who bear the name of Jesus Christ now? What are not some of our sanctuaries coming to? As a minister of the Gospel, I say it with the deepest regret, my sorrowful conviction is this—that some ministers are leading in these things. I long for the time when the Church shall take her proper place—and her place is "outside the camp, bearing his reproach." While we have members of our Churches who sit at the Lord's table on Sunday, and go to the theatre on Monday, without solemn protest from the minister in his pulpit; whilst the world is creeping more and more into our congregations, and the clear line of demarcation between Christ and Belial is gradually being effaced, how can the Church improve? We shall never win people by meeting the world. May we have grace to take our place by the crucified Christ. The world does not like Him more than it did 1850 years ago. Be true to Him, and the world will not like you any more than it liked Christ. Stand by Christ and say to the Godless world, "As you treat my Saviour, so shall you treat me. I will not accept your smiles whilst you frown on my Redeemer. If you spit in his face it is as if you spat in mine, for I am one with my Lord and Master."

May God baptize the Church with Holy Ghost power and Holy Ghost living, so that we may live lives of a sublime creation; and so that, going forth to Jesus outside the camp, the Church may take her proper place, the place of testimony and witness-bearing until He come. The Lord grant that it may be so, for his Name's sake.

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PRAYER FOR THE CHURCH OF CHRIST.

By Rev. CHARLES GRAHAM,

At Centenary Hall.

By "the Church of Christ" those who drew up the programme of this Week of Prayer mean all believers, wherever found, all who are washed in the blood of Christ, sealed by his Spirit as his property, and kept by his power through faith unto final salvation.

The ministry to which we are called to-day is the highest in which we can be engaged, for it brings us into sympathy and fellowship with our great High Priest in heaven. He prays within the Holiest for all his saints still in the body, and we in the outer court of this world are engaged in the same ministry.

It was while the morning and evening lambs were offered on the brazen altar in the court of the Temple, the priest who ministered, in the order of his course, burned incense on the golden altar in the holy place. That incense was the emblem of prayer. "Let my prayer," says David, "be set forth before Thee as incense." It was offered in the fire from the brazen altar which had fed upon sacrifice, and on the ground of the sacrifice, then being offered, was acceptable to God. The lamb was offered for all Israel, and for all Israel the incense was burned.

In praying for his Church, that is, for all saints, we are engaged in a ministry which is pleasing to God; and our prayers, based on the once offered and ever-availing sacrifice of the Lord Jesus, and ascending through the incense of his intercession, must prevail with God. "This is the confidence which we have in Him, that if we ask anything according to his will He heareth us. And if we know that He heareth us, whatsoever we ask, we know that we have the petitions we desired of Him."

MODEL PRAYERS.

God has been pleased by the Spirit of inspiration to record models on which we can form our prayers for his Church. Let us look at a few of these as exemplified in the Apostle Paul. For the Romans he prays, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. xv. 5, 6).

The clear inference from this prayer is, that if we are not like-minded one toward another according to Christ Jesus, we cannot with one mind and one mouth glorify God. How should we then labour as well as pray to keep the unity of the Spirit in the bond of peace!

The Apostle's prayer for the Ephesians is perhaps the most wonderful which he ever offered: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. iii. 14—20).

Glorious and comprehensive as this prayer is, you will notice that it is not offered for the Ephesians only, but for the whole Church Militant: "That ye may comprehend with all saints," which means essentially that all saints might comprehend, as well as they, the love of Christ which passeth knowledge.

To the Colossians, from the time he heard of their faith in Christ Jesus, he writes: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness" (Col. i. 9—11).

This, then, is what we have to ask for all the Lord's people, that they may be filled with the knowledge of his will in all wisdom and spiritual understanding, and for this double purpose, first that they may walk worthy of the Lord unto all pleasing, and then, as to themselves, that they may be fruitful in every good work, increase in the knowledge of God, and be strengthened with all might according to his glorious power unto all patience and long-suffering with joyfulness.

FULNESS OF THE SPIRIT.

In accepting this programme of the Evangelical Alliance, we agree to pray that al believers may be filled with the Holy Spirit. The prayers of the Apostle, which we have noticed, do not formally express the fulness of the Spirit, but they imply it. It is only by their being thus filled God can be fully glorified in his people; for only then can the fruits of the Spirit in fulness and maturity be found in them. And it is only when filled with his Spirit they are fully endued with power for his service.

But let us not delude ourselves with the thought that speaking in the power of the Spirit will always convert men to God. It did so on the Pentecost, and has done so in numbers of other instances, but it has also drawn out the deepest enmity of the human heart. It caused Nebuchadnezzar to heat his furnace for the three Hebrew children seven times more than it was wont to be heated, and it so inflamed the rage of the council against Stephen that they gnashed on him with their teeth, and stoned him. And who could enumerate the number of martyrs it has put to death from his day to the present time? This, however, we are assured of, that while speaking in the power of the Spirit, we are unto God a sweet savour of Christ in them that are saved and in them that perish.

It is only when filled with the Spirit, the prayer of the Lord Jesus that his people may be one, can be realised. The Spirit creates the unity; "by one Spirit are we all baptized into one body," and He only can maintain it. We do not hide the fact that there are many things in the present low state of the Church to lessen love toward some believers. But if we can see in them any of the features of Christ, nothing should hinder the outflow of our brotherly love toward them. Heavenly love should not be less than earthly. If a man have a brother that is crooked, or lame, or little, says Dr. Thomas Goodwin, the Puritan, he will love him; and will he make an exception for some defect or infirmity in a member of Christ?

One of the evidences of the fulness of the Spirit, given by the Apostle Paul, is "submitting yourselves one to another in the fear of God" (Eph. v. 21). That is, submitting ourselves according to the relation in which we stand one to another, as the servant to the master, the parent to the child. Here the Lord Jesus is our pattern. When twelve years old He astonished the Jewish doctors in the temple with his understanding and answers; yet from that date onward, so far as we know, to his entrance on his public ministry, He was subject to his reputed parents. And in those parents, excellent as they were, how much error, infirmity, and ignorance did his holy eye behold! And all these did not prevent Him showing them filial respect, and rendering to them filial obedience.

Again, how marked was the contrast between the Lord and his disciples! Yet perfect wisdom did not refuse the society of ignorance and error; nor perfect holiness refuse to bear with sinful infirmities and corruptions.

THE COMING OF THE LORD.

One of the prominent subjects for prayer in our programme is the hastening of the coming of the Lord. In this let our hearts specially unite. The last recorded words of the Lord Jesus are, "Surely I come quickly," and the responsive prayer, which closes the canon of Holy Scripture, is, "Amen; even so, come, Lord Jesus." When, as a people, they say, "Blessed is He that cometh in the name of the Lord," Israel shall see Him. And surely, if the Church were one in the cry, "Come, Lord Jesus, come quickly," we should soon receive the adoption, to wit, the redemption of the body, and the groaning creation be delivered from the bondage of corruption, and be brought into the liberty of the glory of the children of God.

POWER, UNITY, AND WORK.

BY REV. HUGH PRICE HUGHES,

At Centenary Hall.

IF there had been some deliberate intent in appointing me to preside to-day, a subject more suitable to my thought and my desire could not have been selected. The three principal topics for exhortation to-day have specially occupied my mind for the last few years: the fulness of the Spirit; the manifested unity of the Church of God; and aggressive evangelistic work.

We have already been praying that all believers may be filled with the Holy Spirit. I exceedingly regret I was only able to be present during the latter part of Mr. Graham's address. I entirely agree with all I had the privilege of hearing, and no doubt I should have been in accord with the remainder. I am not quite sure, however, that I do not take a slightly different view of the precise meaning of the phrase, "the fulness of the Spirit" as it is found in the Acts of the Apostles and in the writings of Paul. With all humility I give you the result of my devout study of the New Testament. I believe there are two senses in which we may be said to be "filled with the Spirit," but I have a very strong conviction now, after having specially studied this question, that when by the fulness of the Spirit we are referring to the special blessing that was given on the day of Pentecost, we are to regard that as a Divine gift not so much for the purpose of personal sanctification as in order to qualify us for Christian service. I believe you will find that whenever there is a reference to that special gift for which they had to tarry at Jerusalem, it was not given at once for the asking, at once in response to faith, but wherever you find a reference to that special gift the context associates it with Christian work, and with successful Christian work. I confess that this troubled me for some years. I thought that in order that I might be fully consecrated to God's service it was necessary that I should tarry at Jesusalem until He was pleased to endue me with power from on high. But that was a mistake. It was according to my faith. I have not to tarry in Bishopsgate-street, or Jerusalem, or anywhere else for five minutes as far as I am myself concerned. The moment I am willing to give myself up to God that very moment He receives me, and according to my faith it shall be done unto me. The moment I open my heart to receive the Spirit of God, I am so far, and in that sense, filled with the Spirit of God. He will take full possession of my entire nature, of every fragment, of every corner. As soon as I put my all upon the altar, as soon as I am ready to suffer and to do the whole will of God, then the Spirit of God has absolute possession of my entire being, and I am wholly God's. In order that I might thus at once enjoy the fullest personal consecration, it seems to me that I need nothing but that act of whole-hearted surrender of which, by the grace of God, we Christians are all capable.

But when we speak of the Pentecostal blessing it seems to me to be a different matter. Surely in the sense in which I have used the phrase as regards personal consecration, we may say that our Lord Jesus Christ was full of the Holy Ghost from his birth. Yet even our Saviour, who was absolutely consecrated to God from his very birth, as we know, received a special baptism of the Spirit when He received water baptism at the hands of John in the Jordan. That is a special blessing which I think had a marked effect upon the public ministry of Our Lord Himself. Perfect as He was before as regards his own personal sanctification, there was a certain power in his ministry that had not previously accompanied even his word; and most assuredly if our most Holy Saviour needed this special blessing in order that He might be qualified to witness for God, how much more do we? I believe that some of the Apostles were entirely consecrated before the day of Pentecost. I have a strong conviction that the Apostle John was, and that the blessing he had to tarry at Jerusalem for was not a whole-hearted devotion to God's service, but a distinctive blessing which is the essential qualification for the highest Christian service. The Apostles themselves were not fit to do their appointed work until they received this great blessing from God.

My friend Mr. Moody draws the same distinction as I do, for I have often heard him speak of the practical difference of the Holy Spirit *in* us and the Holy Spirit *on* us. Now the special prayer which I pray from the bottom of my heart is, that God may grant us the Holy Spirit *on* us—the Pentecostal blessing. I will venture to assume that a great many of my fellow Christians here do not need the Spirit of God in order that they may be wholly consecrated; it is a burning shame if they have not yet been consecrated to his service. I hope, if they have not given themselves up wholly, they will do it this minute; then God will take possession of them. You have not to wait in that sense for the Spirit of God to accomplish the work for which Christ died. Sometimes those who are consecrated have to wait for the special qualification given on the day of Pentecost, and let us seek that now. I am delighted at the carefully-chosen language of the statement before us, "that all believers may be filled with the Holy Ghost," for if Peter taught anything on that day of Pentecost, he taught that the special and characteristic qualification for religious service was not to be only for ministers of religion, but for the pulpit and the pew alike, and for everybody in the pew—men, women, and children. "The promise is to you and to your children." The servants of God of both sexes are to be filled with the Spirit. In what way a woman is to preach the Gospel is a question that I won't undertake to answer now; but in some way or other women are to be witnesses for Christ, and, like men, they need the fulness of the Spirit of God. Children, too, are in their way to testify for Christ. Often in my experience I have known men and women who had utterly defied all the efforts of the Christian pulpit, brought to Christ by little children under twelve. Of this I am certain, that we shall never see the great prosperity in our churches that we desire until God has thus baptized us with the Holy Ghost and with fire.

I dare say many of you heard Mr. Moody tell of his own wonderful baptism. He had been a Christian, a devoted Christian, a thorough-going, or, as he puts it, "an out-and-out Christian," for many years before he received the special Pentecostal blessing. He had been a most successful Sunday-school superintendent to 1500 scholars, and did a great work for God, but until he saw the burning enthusiasm of a dying Sunday-school teacher, whose scholars had not been converted, Mr. Moody himself did not understand the whole-hearted enthusiasm for Christ. Then, as I have heard him say with tears in his eyes, he received such a baptism as he had never experienced before. It has never left him; he would rather drop down dead than go back to the state in which he was before that day.

I was talking only last week to one of the most remarkable Christian workers of the day—William Taylor, of California—who, I suppose, has preached the Gospel in more countries under heaven than any other human being. In giving me an account of his personal religious experience, he said that four years after his conversion he received this blessing, which has enabled him to preach the Gospel with success (through interpreters) in all nations and continents. Let us all pray for this qualification. This is the supreme need. There are more Christians in this upper room than there were in the upper room at Jerusalem, and if the Spirit of God falls upon us all now, surely the whole of London might be moved. May God grant us this abundant blessing at this very moment, every one of us, and if there is anything in us that resists Him, oh! may He take it away, everything that makes it difficult to say "Thy will be done," and then it shall be well with us and with ours.

A word on the second topic—"that the unity of the Church of Christ may be manifested." I beg you to emphasise and to underline that word *manifested.* I am convinced that one supreme necessity of our time is that we should manifest our unity. You are obliged to put your goods in the window of your shop in Cheapside or the Strand. It is no use having the most valuable articles hidden away; you will get no customers. We Christians must manifest our unity, or else it will not have a very great practical effect upon the incredulous world outside. When I hear Christians talk about the "inward spiritual unity of the Christian Church," I say in my heart—there is no thanks to you for that; you cannot help or prevent that. We are all one in Christ, of course, and you deserve no credit at all for that. But it is necessary that our unity should be manifested. The more frequently I read that wonderful chapter in the Gospel of John where Christ prays for the unity of his Church, the more obvious is his desire that this unity should be so visible that all the world must believe it. Outsiders who dislike us, and have great prejudice against Christianity, won't be affected by our magnificent talk about this inward spiritual union. We want outward and visible union, which need not take an organised form, but which ought to be so undoubted, so unmistakable, that no man living can gainsay it.

I thank God for the unprecedented way since the Reformation in which all Churches are coming more near to one another. After ages of centrifugal forces, undoubtedly we have entered upon a millennial order of centripetal forces. Even a gathering of this kind would have been impossible at any time in London before our present day. I have just received information from the North of Ireland, of a very remarkable statement by a clergyman of the Episcopal Church of Ireland, where, at a Wycliff anniversary, speaking on this very question, he said nothing was needed in order to bring the Christian Churches together except common sense, which, as you are aware, is the most uncommon of all the gifts of God. I have long felt that sanctified common sense is the particular article that is wanted, for there is an immense need of it; but a comparatively limited supply in the Christian Church. He said that for his own part he did not believe that the Episcopalian form of church government was essential, or the Presbyterian form of government was absolutely necessary, or that Congregationalism was of Divine origin, and insisted upon in Scripture; but that common sense in the study of the New Testament would reveal that though all these various ecclesiastical systems could justify themselves, and might be very desirable, that those that were originally desirable might not be the most desirable now. All these things are left to us, and when once Christians have realised that there can be no reasonable ground for refusing to co-operate with one another in the most thorough manner, unity will be the result.

May the Lord endue every Christian with the sanctified common sense of that clergyman in Ireland. There is nothing we so much need as outspoken utterances of that sort. The longer I live and the more experience I have of the condition of society, the less am I afraid of the devil or the world, and the more am I afraid of myself and of you. We alone can prevent the prosperity of the Church. When we are united we are simply irresistible. The Christians, if they would only pull in the same way, could pull anything. We should be simply supreme in Parliament, in town council, in literature, and in art. There is no limit to all we might do.

I believe that the devil is afraid that some day we shall find out our strength. He prospers only by our disunion. He knows that the whole gates of hell would tremble on the day when Christians loved one another, manifested their love, and realised that the points on which they are agreed are infinitely more important than those on which they are disagreed. Let us pray about this, talk about it, and do our utmost to secure it. Let us talk no nonsense about the benefit of having so many churches. I am not at all sure about the benefit. You remember the old fox that lost its tail tried to prove to the young foxes that it was a great advantage to be without a tail. To suppose that what is is necessarily the best is unreasonable. For my own part, I can very well see that, as the result of having so many churches, the work of God is exposed to a great deal of friction, and sometimes almost paralyses effort, and so I will do all that lies within my power to bring churches together, and to promote union in every possible way. For this we must increasingly pray. We have had many illustrations of late that when Christians unite, as they do in evangelistic work now, the power of God attends them in a way of which neither they nor their fathers ever had any previous experience.

Lastly, with respect to the other phrase, "the increase of evangelistic work among the masses," I hope we are all agreed. The extraordinary success of the Salvation Army, which, with all its drawbacks, is indisputable, is a decisive evidence that the masses of the people are ready to respond to Christian effort as soon as we are sufficiently Christian to go to them. The Salvation Army, of course, is reaping the fruit of the good work done in Sunday-schools and in Christian churches. The great majority of those they have reclaimed were brought up in Sunday-schools, and were taught to sing hymns, but we have allowed them to wander away. We ought to have followed them. I protest against what, I think, is one of the most mischievous delusions of our time, that if you are to convert thieves you must have been a converted thief yourself; that if you are to rescue others from the gutter you must have been lying there yourself. It is a great mistake. The most refined and cultured men and women can do the work which the brave agents of the Salvation Army are doing if they have only as much sanctified common sense, pluck, and devotion as those men and women have. I do hope that educated and refined men and women will not excuse themselves from this most glorious and characteristic Christian work on the ground of their cultured refinement and wealth. These things qualify them for the work of God.

The working classes, as a whole, are not opposed to Christianity. Testimony to that fact was borne by Henry Broadhurst, one of the most representative working men of the day, in the *Methodist Times.* There we have him declaring that as far as he knows his fellow-working men, they are not at all averse to religion, to modes of worship and methods of appeal that are adapted to them and to their children. The Church of England has proved the same thing in her most characteristic and successful effort in the East-end of London. While I am referring to the Church of England, I cannot but remember that she has just lost her chief pastor in this great city, and we shall all pray that the Prime Minister may be directed in the selection of the right man to fill that great and influential position. As far as my own experience goes, I find a ready response among working men to Christian appeal. I was at Norwich recently, and there was no difficulty in getting 3000 working men, on three separate occasions, to come and hear me. Mr. Bradlaugh has a large following there, but has never had such an audience. I believe the secret of that remarkable result was that everyone of the Churches in Norwich combined in the effort. It is a further illustration of the irresistible power of Christian Churches when they put aside their paltry differences and unite for aggressive evangelistic work.

I am sure that the best piece of advice ever given to us with respect to those now outside the Church, was given in brief and simple words by Mr. Moody on a remarkable occasion. He had collected a great number of ministers of religion of all churches. He calls these gatherings his "universities," where he gets these enlightened men to teach him, for he says he had not their advantages; and they taught him at great length. A number of distinguished men delivered most eloquent and persuasive addresses, and this went on all day, and Mr. Moody sat in the chair. The point was, how to get at the lapsed masses. There were fifty methods. They exhausted all the possibilities, and at the end of the day Mr. Moody said, "My friends, we have only five minutes before we must close this Conference, but I am thankful to say that five minutes are sufficient for me to express my sentiments. The matter we have been discussing is, How shall we get at the lapsed masses? I am quite convinced that the only way to get at them is to go and fetch them." And he summed up the whole philosophy of a Christian's duty in that word. Where there is a will there is a way; and when our hearts are full of love to God we shall reach the masses.

The last time I saw Mr. Moody in Ireland he was glowing with enthusiasm. He said, "I have never in my experience had such bright prospects—the field is white unto the harvest." The same testimony is borne by all with similar experience. I am convinced that our prospects were never so bright and hopeful as they are today. May God help us all in the spirit of the sermon preached at the foundation of the Baptist Missionary Society; may God help us to "work for great things and to expect them."

THURSDAY, JANUARY 8.

"SALVATION IN EVERY HOUSE."

BY REV. FREDERICK GREEVES, D.D.,

At Steinway Hall.

NO theme could possibly be more congenial to my own feelings, and my Christian sympathies, than that which the Evangelical Alliance suggests for our prayers to-day. When I was called to preside in the chief assembly of the Christian community to which I belong [Wesyan Conference], I found that I was expected say something which should give an impulse, nd be an inspiration to work; and I ventured give, as a watchword for the year, the words, Salvation in every house." Though, perhaps, iese words are more necessary in communities hich have sprung from evangelistic revivals, nd which look to revivals for their extension, I think that the whole Church Catholic needs have its thoughts and prayers drawn more to ie subject of Salvation in the Home. I am ersuaded that our prayers would be more prac- eal, intelligent, and earnest if we thoroughly ppreciated the blessed possibilities and proba- ilities of our children becoming converted when nildren, if we expect it and seek for it.

Whatever we may think of the mystery of the ew birth, we must believe that the Holy Spirit, y whom alone it can be wrought, is graciously resent in the hearts of young children, by hom He has never been resisted nor grieved, nd that if we, as parents and heads of house- olds, are "working together with God," our nildren will be recipients of his grace. We ave many blessed proofs that his grace does visit oung children; and if I had any word which to hristian parents I would try to emphasise more ian another, it would be, Pray for, and look for, nd believe for, the very early conversion and onsecration of your children. I am persuaded iat if we seek for this it will have a good in- uence on ourselves and our home arrangements.

There is some danger, I apprehend, lest the omestic altar should not be so much a means of lessedness to Christian homes as once it was. I ear, from what I sometimes read and hear, that ie imperious necessities of business, in these ompetitive days, hurry people away from the omestic circle, and frequently prevent the syste- atic exercise of family worship; and I am sure e must all agree that if we are to have salva- ion in our homes, blessing in our families, and ur children growing up to fear God, as in the hristian families of Great Britain has been the ase, we must maintain domestic worship; and el it incumbent upon us, at any sacrifice, to see iat it is not overlooked nor done carelessly and ndifferently.

Then again, if our hearts are set on the salva- on of our children, we shall try so to conduct ur home affairs that they shall conduce to our ildren's spiritual welfare; and I am sure that ere is no Christian here who does not believe it ssible to have a happy home, a home where ildish merriment shall not be checked, while, the same time, it is a home where the laws of hrist shall not be transgressed. I have been mewhat amazed, looking at it from my point of iew, at the rather painful discussion which has en awakened among our Scotch brethren on ie question of dancing in our families. There ay be plenty of happiness without worldly con- rmity, and if we begin aright, we may teach ur children to find happiness in the service of hrist quite independently of the blandishments the world.

I remember in my early ministry, when I was ppointed to a charge in Paris, a friend said to ie that the first thing that impressed him was ie fact that I had never been either to a theatre a dancing party, and that I never wanted to , although by very many these amusements ere looked upon as almost indispensable to uthful enjoyment. He thought it wonderful at a young man could have grown up without liking for such things. I am thankful to y that, before I was fourteen years of age, I d learned the comfort of praying by the side those who were sick, and of reading the Scriptures to the poor and ignorant; and I found such pleasure in the service of Christ, that I cared nothing for the so-called worldly enjoyments. I believe it possible to train our children in the nurture and admonition of the Lord, and to induce in them such habits of life that they will find innocent amusement and recreation of every kind without running into company which must be perilous to their spiritual interests.

Let us pray to-day for the homes of our land; and especially, as we have been led already, let us remember the highest home in the land. It is surely a hallowing thought, and God grant that it may be an event of happy augury, that on this, the day on which the young Prince (Albert Victor) attains his majority, there should be an almost universal supplication to the throne of heavenly grace for a blessing on our homes. Let us hope that, wherever else these prayers may be answered, they may be answered in that home which is dearest to many of us, except the one with which we are each personally connected.

Our thoughts and prayers are also asked for a blessing upon young people in their school and college life. And, surely, this is a worthy subject about which we should gather round the Throne. In the community to which I belong there are eight hundred and fifty thousand in Sunday-schools, two hundred thousand in elementary day-schools, and some tens of thousands in high schools, grammar schools, and board schools, with all of whom I am, somehow or other, officially connected; and when we think of the vast number united with other interests, and consider the primary importance of the work that is going on in the nurture and training of these hosts of children, it is well worth our while not only to make it a matter of prayer on one day, but daily, that God will bless the Christian education of our youth, and pour out the blessed help of his Spirit on all who are engaged therein.

We are thankful to know that the visit of Mr. Moody to our universities has left abiding results; and that the young men who come from Christian homes to Oxford and Cambridge now find quite a circle who sympathise with them in Christian feeling and practice, and that they are not at all, as heretofore, isolated as to their sympathies and aims. This is a great comfort to those who have sons in the universities. And I can testify, with thankfulness, that it is possible for young men to pass through the university and to come out unscathed; to come out all the better for the mental and moral discipline, having the fear of God before them, and a lively sense of his presence and blessing.

I trust that our prayers will continue to be made for our highly-cultured and strong young men, that they may be led to do aggressive work for the great Teacher throughout the world; and that it may please God to bless our universities, and to strengthen the hands and hearts of those who, at these great seats of learning, are striving to maintain a pure and clear Protestant Christianity, which will be an inestimable blessing to the nation at large. I would suggest, therefore, that we give ourselves, not to-day only but every day, to prayers such as these.

It is an affecting thought to me that the announcement of the subject to-day should have led to so large a number of requests being presented for our prayers. What family does not feel personally concerned in intercessions of this kind? There is scarcely a family but has one in it who is an object of the tender solicitude of the others; scarcely one that does not send up the cry, "Oh that Ishmael might live before Thee!" Let us be thankful that God has purposes of love even to the Ishmaels, and that He can make those who have been to us causes of the greatest anxiety, to become, at last, our greatest comfort and strength. I hope that our hearts will spontaneously sympathise with these requests for prayer for individual families. Let us not forget, too, that they represent the aggregate of families, so that we may not only offer prayer to-day, but daily, with the assurance that we are doing that which is commanded for those who ask it as well as for all.

PARENTS AND CHILDREN.

By Rev. E. A. STUART,

At Centenary Hall.

AFTER a somewhat lengthy introduction, Mr. Stuart proceeded:—As we think of our children we look back, many of us, and can thank God for godly parents who have trained us in the ways of righteousness. Besides these external advantages, many of us can say we have been exceedingly zealous Sunday-school teachers, district visitors, it may be helping our clergyman in his parochial work and putting our shoulder to the wheel in one way or other in forwarding the kingdom of God. Not only so, but as touching the law we have been a Pharisee, though I do not mean in the ordinary sense of that word. We have been punctilious in all our outward observances, in the means of grace, always in our place in church and chapel, continually to be found at the prayer-meeting; and not only that, but touching the righteousness which is of the law, blameless. We can look back upon our past lives and thank God that He has kept us from any gross immorality, from falling into any of the grosser kinds of sin. Thank God if a man is able to run his eye down these seven items, and say, "I can thank God that I have had all these privileges."

Look at what St. Paul puts upon the other side. It must be something very weighty to outweigh all these advantages. He only places one thing, and what is it? Christ. "What things were gain to me those I counted loss for Christ." Mark you, my brethren, not Christianity, not doctrine, not creed, not a church, but a real living person. Now we may start fair, and may I charge it home upon everyone. We meet more especially to-day as parents, and here we are going to the very root of the matter. May I charge it home upon everyone to ask themselves whether they really have Christ—a real living personal Saviour? It will be no use for us to glory in our privileges and Church membership and knowledge of God, and the position in which God has placed us in this country, in our morality, or Church zeal, unless we have the real living and personal Saviour for our own, for depend upon it the children will soon mark that we have only the outside and not the inside —the shell, and not the kernel; the sham, and not the reality. If we want to train our children for the Lord, we must see to it that we have the real Saviour—the personal, living Saviour—as our own friend.

I think you will see that St. Paul, making this calculation, says that these seven things were all to be accounted as loss if we had not got Christ. You see his calculation is one warranted by the facts of the case. Fourteen years afterwards he gives us the result of a second stock-taking. He has had time to revise his estimate, and to strike the balance afresh. He now uses the present tense: Not only did I count all these things loss fourteen years ago, but *now* "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He makes very short work of the first part of the ledger. Before, he mentioned the items one after the other, and seemed to dwell upon them with satisfaction, but now he lumps them in one sum: "I count all things but loss." But while he cuts short that side of the ledger, he enlarges upon the other: "For the excellency of the knowledge of Christ Jesus my Lord." And so as we grow on in years we shall become more and more enamoured with our choice, and thank God that He has enabled us to make this calculation, and to count all things loss, to deny everything that we may win Christ.

Let me turn to the story of Moses. You will find in the 11th Hebrews a grand roll-call of the heroes of faith. We have there the heroes marching forth with their deeds of faith emblazoned on their shields, beginning with the acceptable sacrifice, and going on to the grand victory through Christ. You will find there all these different achievements of faith; some of them very curious achievements. There is one mentioned in the 23rd verse which certainly appears to be a very common-place achievement: "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." There is no martial ring about it. There is nothing to attract the attention of the great, and yet here it is mentioned in this triumphal arch of faith—the hiding of Moses by his parents for three months.

This deed of faith on the part of the parents of Moses leads me to say this: That the most common-place action may be done in faith, and therefore be pleasing to God. The hiding by parents of their children; the teaching of the little ones in the Sunday-school; the ordinary every-day work of the household, the care of the mother for her little ones—all may be a grand example of faith. Do not let us think anything done in faith is too small for Him. You will notice in this passage both parents combined in this act of faith. Moses, when he gives us the story in Exodus ii., lays more stress upon the mother's part. He tells us how his mother made him a little ark and hid him therein, and that seems only natural. I suppose we all think most of our mother's influence. When I was at Cambridge Mr. Blackwood came to speak to the undergraduates, and the next morning some twenty of us who were taking part in the Christian work met him at breakfast. We were talking about the influence of Christian parents, and Mr. Blackwood asked, "How many of us here in this room have Christian mothers? Suppose those who have just rise;" and each one of those twenty who were there rose and thus testified that they had Christian mothers. I do not think we ever realise the power of a Christian mother, and when Moses looks back upon the past he thinks of how his mother hid him. But, at the same time, his father had part. When Stephen gives us the story he lays more stress upon the act of the father; but here, in the Epistle to the Hebrews, we have both parents combined; for both helped; and it is a grand thing when father and mother are both training up children for the Lord. It is a sad thing when the mother is training them up in one way and the father is pulling the opposite, or *vice versâ*. God grant that not only may we, with St. Paul, have a real living Christ, but that father and mother may combine in bringing their children to God.

You see the result in the case of Moses. For some time the result was not very manifest, but after forty years the result was manifest. And may I say this, dear friends—let us not be dismayed if we do not see the result at once. I believe if we looked for more conversion amongst our children when they were young we should get it; but, at the same time, we are to cast our bread upon the waters, although I do not think we are warranted in laying so much stress upon the "many" days. For forty years Moses was brought up in the court of Pharaoh enjoying the pleasures of Egypt; and we read in verse 26 that he "esteemed the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." That word "esteemed" is exactly the same word that is three times used by St. Paul in Phil. iii. —to count. We have Moses quite calm in making the calculation when he came to years.

Somebody may say, was not Moses forty years old when he began to make this decision? Yes; but he was still only just come to years, because until a man is able to weigh temporal and eternal things together he can scarcely be said to have come to years. I have a little child three years old, and if I put before that child a bright penny and a five-pound note I have not the slightest doubt which the child would choose: it would choose the bright penny, because it does not understand anything about promising to pay; and until a man has come to years he does not understand promising: it is always for the present, for the glitter and the sunshine. Until Moses was come to years—forty years—and some people are that age who have not come to years: they have not been able to make the calculation between temporal and eternal things—when he was forty years he began to make his calculation, and he found he would be obliged to sink some capital if he were really to gain great spiritual advantage. He made up his mind to give up these three things in which I suppose the world delights most strongly: he resolved to give up position; he refused to be called the son of Pharaoh's daughter. We do not know what position he held in that day, but we have reason to believe that it was something answering to the position of the Prince of Wales—the heir-apparent to the throne of Egypt. He held a high position as a prince of the house of Pharaoh, but this position he throws upon one side.

Some of us find it very difficult to throw position on one side. We have not a high position such as that which Moses abandoned, for if there is one thing more than another that we hold dear it is honour and fame amongst our fellow-men. We like to be greeted with a smile; we cannot bear to have the cold shoulder of reproach from our fellow-men. We do like to have a certain position amongst them. We do not care to be counted fools, or fanatics, or enthusiastics; and it is very difficult for us to bring ourselves to accept the position. Another thing he threw on one side was riches. I am not sure as to what was his pension from the civil list at that period, but I am sure that from the day he joined the children of Israel he drew not one penny from the imperial exchequer. It is a grand thing when you can find a man who is willing to throw riches upon one side if those riches are between him and God. A gentleman came to me and said, "I have made up my mind this morning that I must make quite an alteration." I asked, "What is it?" "I have given up business and I am in no want of money, but since I have given up business, I am sorry to say that I have been speculating upon the Stock Exchange. Now, my boys are growing up, and I felt this morning that I could not tell them to give up gambling and billiard playing and betting on horses, if I am speculating on the Stock Exchange, and so I have made up my mind to sell out all my speculative investments, though the sacrifice will be £4000. I think the peace of God is cheap at £4000." Dear friends, if you feel that there is anything in your business that is hindering your influence, God grant that you may have the decision of Moses and throw all the riches upon one side.

The third thing he gave up was this:—"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." I do not know what the pleasures of Egypt were, whether they were the bull-fighting of Spain, or the cock-fighting of the time of the first James, or the pigeon-shooting of our own days; whatever kind of pleasures they were, they were sweet in the time of Moses, but he put them all on one side. These, I repeat, are the three things that the world holds dearest which we do not put any stigma upon in themselves; but three things which the world holds dear, and which the true Christian has often to put on one side,—fame, riches, and pleasure. What did he choose? "Affliction and reproach." You say it is easy to make such a choice. But what was the consideration? Simply this, that all these things were only for a season. The pleasures, the riches, the fame, were for a season. An army of shepherd tribes could come and drive him from the throne. His riches might take to themselves wings and fly away. His pleasures had passed before his evening was gone; these things were only for a season, and he saw that the other things were for eternity, and therefore he esteemed the reproach of Christ better than all the treasures of Egypt. Why? Because he had respect to the recompense of the reward, as we read in Numbers iii. You read, "My servant Moses is faithful in all my house." In Deut. xxxiv. you have God Himself burying Moses. In Matt. xvii. you have him appearing upon the mount with the Lord Jesus Christ; he was there in the transfiguration glory. There were two men, and one of them was Moses. In Rev. xv. 3, you hear them singing the song of Moses and the Lamb.

Ask Moses to-day whether he has not had the recompense of the reward. He has had a grand recompense. What enabled him to keep to this? It is difficult to make a determination on the spur of the moment, but "he endured as seeing Him who is invisible;" and if we could only see the Invisible One we should be able to endure, no matter what might be the persecution and the trial. God grant unto everyone of us that we ourselves may see for ourselves that we have a real, living, personal Saviour. Oh! let us count nothing gained until we have Him, and then may we act the part of the parents of Moses, husbands and wives together hiding their children in the ark of God's salvation, nursing them for the King Himself, and bringing them up in the fear and nurture and admonition of the Lord, and then we will have the joy of seeing our children making the same calm decision that Moses made—giving up all the world holds best and dearest for the Lord Jesus Christ Himself.

FRIDAY, JANUARY 9.

GOD'S LOVE TO THE WORLD.

BY MR. H. GRATTAN GUINNESS,

At Centenary Hall.

"GOD so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." God's love to the whole world is the foundation of missionary work in the world. God loves mankind—not a portion of mankind, but mankind; not one nation, but all nations; not the Jews only, but Jews and Gentiles.

> "God loved the world of sinners lost
> And ruined by the fall."

Christ struck this as the key-note of his ministry. He began with it: "God so loved the world that He gave his only begotten Son." Our love ought to resemble his. As He loves the world we should love the world; as He gave his Son for the salvation of the world, so we should be prepared to give ourselves and our children too. As the love of God is universal, so is the gift of God. He gave his Son, "That *whosoever* believeth on Him should not perish." The sacrifice of Christ was for the world. "He died not only for our sins," says the Apostle John, "but also for the sins of the whole world." As there is but one God, so there is only one Mediator between God and man—the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.

As the redeeming work of Christ is world-wide in its aspect, so is the evangelising work of the Holy Ghost. When the Spirit of God was poured out on the early Church on the day of Pentecost, the outward, visible form which accompanied that effusion, as we all know, was that of cloven tongues of fire; for the Spirit of God filled the disciples that they might speak, that they might tell what God had wrought for the world's salvation. Tongues of fire, for they were to speak by inspiration; cloven tongues of fire, for they were to speak in many languages, to many peoples, to all mankind. "Go ye into all the world, and preach the Gospel to every creature." Such is the great commission.

Do we realise that the position in which the redeeming work of Christ has placed the Church is really this: Deity has become incarnate to bring redemption and to save mankind? Having accomplished redemption before He returned to heaven, the Son of God commissioned the Church to publish what he had accomplished. He made atonement for sin; He did not remain on earth to publish it. He returned to heaven to intercede for those for whom He had shed his blood on earth, commissioning the Church to publish what He had accomplished. Thus in a sense we are called to share the work of saving the world. Saved ourselves, we are called to be instrumental in saving others. God saves mankind by the ministry of his Son, and by the ministry of his Spirit; and the latter is the ministry of his Church. He has a double work: "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." Now he is in the ministry of the Gospel. We are ambassadors for the Redeemer; as though God besought men by us, we pray them in his stead to be reconciled unto God.

What a tremendous responsibility rests upon the Church to evangelise the world. The work of the Son of God is ineffectual, produces no fruit, save as it is known. It remains unknown save as it is published by his believing people. As far as the Church carries the Gospel, so far the Gospel goes, and no farther. What a tremendous, what an immeasurable responsibility rests upon the Christian Church to evangelise the world which the Son of God has redeemed by his precious blood. That responsibility does not rest upon a certain class merely, but upon the whole Church—upon each individual. As every man has received of the gifts, so he is bound to use them. As every man has received the knowledge of salvation, so he is bound to communicate it. He who said, "I am the Light of the world," said, "Ye are the light of the world," and that not to a particular class in the Church, but to the whole Church.

How far has the Church been faithful to her responsibility? Eighteen hundred years and more have been given to her to evangelise the world: how far has the world been evangelised by her? How tremendous the answer is to that question! Two-thirds of the world are still heathen. More than one-tenth is Mohammedan. We will say nothing of the condition of the Jews, and of many professing Christians, to a large extent apostate, and needing that they should return to the Gospel from which they have departed. The heathen in Africa, in India, in China, in New Guinea, in many of the South Sea Islands, and other parts of the world, comprise, at the lowest computation, two out of every three of all mankind.

Look abroad from this centre of light over Europe, and you see for the most part an apostate Christianity. Look beyond that, and see Mohammedanism from Morocco, in the extreme West of North Africa, right away to China, one unbroken wave of one hundred and fifty milions of Mohamedans. Morocco, Algiers, Tunis, Tripoli, Egypt, Arabia, Persia, Beloochistan, Afghanistan, forty millions; in India, millions upon millions; in the East Indies, almost right away to the Yellow Sea, one hundred and forty or one hundred and fifty millions of mankind, followers of the False Prophet, and almost totally unevangelised. Beyond that you find almost nothing but heathenism, because the total numbers gathered out of heathenism by the efforts of the Christian Church at the present day are less than two millions. Those who are still heathen number more than eight hundred millions.

Have we, as we contemplate this awful field of darkness, no cause for encouragement? There is much cause for encouragement in the present day—increasing cause for encouragement. We are living in days of wonderful revival, of wonderful missionary effort. During the last one hundred years not only has the Church been wonderfully revived at home, but the work of God has been extended abroad. More than one hundred Missionary Societies have been raised up. The world has been opened, and is being rapidly opened by exploration. As it is being opened, it is being entered by missionaries and evangelists. I hold in my hand a paper I received last night from Brussels, sent by Baron Strouk, who represents the King of the Belgians—"*La Belge sur le Congo.*" It is a sort of royal report of the work of the Belgians on the mighty Congo. What an illustration of the way in which God is now opening the world to the Church. Seven years ago none of this work was done; now, that mighty Congo river, crossing the whole of Central Africa, has been explored almost from end to end. Stations have been founded right up this river, geographical and exploratory, for not only hundreds of miles but for somewhere about 2000 miles north; and missionaries have poured in.

From the institute which I have the responsibility of directing we have sent to this one district 50 missionaries, and throughout the rest of the world, during the last eleven years, over 300 missionaries. These workers who have gone to the Congo have penetrated now to the equator, and have gone on to Stanley Falls, 1300 miles from the Atlantic. Some of the languages have been learned, and portions of the Word of God translated into the languages of this vast centre. The work still grows and extends. This is only a specimen of what is going on, because that mighty Continent is being penetrated by about 100 geographical expeditions, explored in all directions by many nationalities. Missionary Societies are taking up the work as it is being opened to them, and penetrating this dark Continent, and planting stations here and there throughout its vast extent.

Yet how much remains to be done. How much there is to be done in this one Continent may be gathered from the fact that while the Word of God has been, either in whole or in part, translated into only a few of the African languages there are spoken in Africa about 600 leading different dialects. When I was in North Africa only a few years ago, there was not a missionary labouring among the Berbers, who number some ten millions. That work has, however, been undertaken—the work of reducing their language to a written form, and introducing the Gospel among them.

I have no time to enlarge upon what is being done upon this vast Continent or in other parts of the world, but I might place, side by side with this magnificent report, one of Mr. Hudson Taylor's plain monthly reports of the work which he is carrying on in China, equally noble with its list of somewhere about 120 European missionaries, connected with that one Mission. I was at the birth of that work sixteen or seventeen years ago. I have watched its growth since, and the dimensions to which it has extended. The moral and spiritual needs of the world are gigantic and inexpressible. The Church has the commission to evangelise the world—to meet these needs. She has the power to accomplish the work which God has given her to do. May she feel her responsibility more and more; may she rise to the level of her duty, and go forth in God's name to preach the Gospel, which is the power of God unto salvation to everyone that believeth, from land to land and age to age.

MILDMAY CONFERENCE HALL.

As in former years, the world-wide call to prayer has been devoutly observed here, though the crowds that were wont to flock to the hall during the lifetime of the beloved and revered founder (Rev. William Pennefather) are considerably diminished. But in Mr. James E. Mathieson the work has a sober and an efficient leader. His presidency during the week was very helpful. His choice of portions of Scripture was very appropriate, and the pithy and orderly observations he made thereon were always listened to with special interest. The subjects for prayer were those suggested by the Evangelical Alliance. Written requests for prayer have always characterised Mildmay, and on this occasion were very numerous. The meetings were always thrown open for prayer, and during the week a considerable number of brethren, both ministerial and lay, led the devotions with fervour, and often with deep feeling. "Hymns of Grace and Glory," and "Sacred Songs and Solos," combined, were used.

MONDAY.

On Monday the order of the Evangelical Alliance was departed from on the principle that the Jew ought to be placed first. Hence Rev. John Wilkinson, and the friends of the Mildmay Mission to the Jews, devoted this day specially to prayer for the house of Israel.

TUESDAY.

The subject for prayer for this day was confession by the Lord's people for any neglect of divine commands, and humiliation for their sins.

Speaking on the national sin of avarice, Rev. **Thomas Graham**, of St. Paul's, Canonbury, showed how even Christian people may be drawn into sin through their commercial transactions. After reading an article from an evening paper on this subject, he dwelt on the danger into which young men may be drawn in their daily business life through the fraud and dishonesty among business men, their competition one with another, in their haste to be rich not scrupling to defraud. Amid all these incitements to evil-doing, how hard is the path of rectitude and honesty, and how those striving to walk therein need our earnest prayers. The materialism of modern intellectual culture also proves a snare to many Christian people. The sin of our first parents was that of unbelief. In the higher grades of society it is the cultured, refined, and courteous infidel who does the mischief. Parents need to make a judicious selection of schools for their children, the tendency of the day being to give the place of honour to secular knowledge to the crowding out of spiritual things.

A snare into which the professing Church is in present danger of falling is that the religious machinery is so greatly multiplied that we become too satisfied with doing work and failing to seek the guidance and Spirit of the Great Worker. Have we not often been convinced of the unfruitfulness of our Christian work because done apart from the Lord? Let us take warning from the Laodicean Church, and enter a protest against the doctrinal errors which some love to smuggle into their ministry under the cloak of charity. We cannot be excused for neglecting our duty of condemning error. Although the duty is irksome, God requires it of us. Let us love our fellow-men, but hate their sin. But in condemning others, let us not overlook our own evil hearts. If we aver that the principle of sin is destroyed within us, St. John tells us "we deceive ourselves, and the truth is not in us." This notion of absolute perfection is a most dangerous delusion. It indicates a very defective view of sin and of self, and of our Holy God. The nearer a man gets to God, the more he will endorse the words of Job: "I abhor myself" (Job xlii. 6).

Mr. McBayne dwelt upon the importance of self-examination and private prayer. We are far too ready to flock to meetings instead of giving due observance to individual waiting upon God. Let us not trust to our good resolutions for the New Year, for these often prove but miserable and futile spurts in the race of life.

Referring to the subject upon which prayer was desired, the speaker feared that worldliness was a great failing amongst professing Christians. Many were afraid of being called narrow; so, to escape this verdict, they associated with those whose opinions were of a doubtful character. Let us make a bold stand against these encroachments; though we may be called narrow, let us come out and be separate, for these are but palpable signs of the end of the dispensation.

In the evening the Rev. James Stephens, of Highgate-road Chapel, gave a closely-reasoned and well-illustrated address on the connection between sin and punishment, and between repentance and mercy. It was a good thing to get down in lowliness if in truthfulness. *Words* of lowliness may have their place, but the use thereof must take the *position* of lowliness. "He that humbleth himself shall be exalted." "Before honour is humility." But the honour which Jesus gives has not attractions for the worldly eye. Those who seek to be exalted by their fellows are not likely to be exalted by Him. If we can truly humble ourselves we are on the eve of blessing. Then followed a series of helpful Scriptures, beginning with Lev. xxv. 1, where God threatens to walk contrary to the Jews, if they walk contrary to Him, and where He promises to *remember the land*, if they confess their sin. Men are slow to acknowledge the hand of God in bad trade, and in bad weather. The same truth was illustrated in 2 Chron. vii. 13, 14, where forgiveness of sin and the *healing of the land* are promised to a humbled people.

Deliverance from enemies was another blessing promised to a humbled people (2 Chron. xii. 7). There must be no controversy between the soul and God. We must justify God even when He deals severely with us. Let us take up Bible ground, and be bold to justify God. The example of Hezekiah was next dwelt upon. On one occasion his heart was lifted up, but when he humbled himself, wrath was not poured out. He was also a remarkable example of humbling himself for the sin of his people. He at once accepted God's view and took God's side. This humiliation came about through reading the Word of God (2 Chron. xxxiv). Ezra's case was next passed in review, as touchingly described in Ezra viii. 21. James iv. 8—10. was the last passage considered, as showing that all things which hindered our approach to God must be put away. The hands must be clean, the heart pure, and the mind single. We must break from partnership with evil, if we would enjoy the favour of the King.

Mr. Gawin Kirkham said the subject for the day brought to mind a truth in danger of being forgotten, viz., that punishment was connected with transgression. God's dealings with men were the same now as in the times of which we had just heard. Weather and human conduct were more intimately connected than most people imagined. This infidelity was due in large measure to the false views propagated by both press and pulpit. And the remedy for it all was another forgotten truth, as stated in the day's programme, viz., the Holy Ghost. He alone could convince of sin and righteousness and judgment.

WEDNESDAY.

Prayer was requested for "the Church of God." In the morning, Rev. E. A. Stuart, of St. James's, Holloway, based his remarks upon the motto for the year which he had chosen for his congregation—"A people near unto Him. Praise ye the Lord" (Psalm cxlviii. 14).

On Wednesday evening Mr. Mathieson read 1 Peter v. 1—11, and dwelt upon two kinds of resistance, active and passive. In most great campaigns the army which attacked was the one to win the day. Satan was an active adversary. As described in Zechariah, he resisted Joshua the high priest. God is also described by James (iv. 6) as resisting the proud. The corrective to pride was the consideration of the greatness of God, and hence the importance of the study of the Word of God. But in this conflict with Satan we must remember that carnal weapons were useless. "Whom resist steadfast in the faith." Thus alone by strong faith could we be armed for the conflict which thickened around us.

Mr. J. G. McVicker defined the Church as redeemed, quickened, sanctified, &c.; then observed how suggestive of the kind of prayer to be offered for the Church were the prayers in the New Testament. He proceeded to comment upon our Lord's prayer in John xvii. as an illustration. The preliminary chapters from the fourteenth contained all that the Church needed. He often wondered how Romanists read them, as there was not a word about the worship of the Virgin Mary, or any other distinctively Romish doctrine. He also wondered what Unitarians thought as they read them, for they were full of the Trinity and the Divine Sonship of our blessed Lord. Coming distinctly to the seventeenth chapter he dwelt upon the value of the intercession of Jesus. "I pray for them" (verse 9), says this Divine Intercessor. He does not speak of their faults. They have "known," "believed," &c.; not their failings, but their faith is mentioned. Note what He asks for them (verse 11)—that they may be kept. Mark his tenderness—"Holy Father!" Observe the sanctuary He puts them in—the Name of the Father. "The son of perdition" was here mentioned as having been a cause of fear to many timid souls, who argued "If he was lost, so may I." The "but" of verse 13 was *not* the but of *exception*, but of *contrast*. Judas was never given to Jesus. God's whole character was pledged to the keeping of his people.

The prayer included keeping while in the world (ver. 15). It was more natural to be in heaven, as we were heaven-born, but it was necessary to be here for a while for discipline. The evil one was busy. But if we have an adversary we have also a Keeper. The speaker here referred to an atheistical address at the Social Science Meeting in Belfast, when people were alarmed at this bold speech. But God sent his servant D. L. Moody soon after, and the whole town was stirred; so there was an antidote to the poison.

Dwelling on sanctification through the truth (ver. 17), he revived an old illustration, that the water-spider can descend the muddiest pond without contamination, because it surrounds itself by an air-bubble. So the Christian, carrying the air of heaven into the atmosphere of the world, is preserved from its evil influences. All truth sanctifies, and hence the vast importance of the patient, daily searching of the Bible.

Some earnest words about the reality of the oneness of the Church of Christ, notwithstanding the unhappy divisions of Christians, brought to its close a sympathetic address which was very helpful to every devout heart.

Rev. Townshend Storrs uttered some seasonable words on the divided state of the Church of Christ; and put in a strong plea for unity, based upon forbearance in non-essentials. We had *inherited* many of our differences, and therefore should be patient with each other. Mr. Storrs also added some suggestive thoughts on separation from the world and from evil. It was from the *brother* that walked disorderly the Christian was to be separated; but he should mix freely with worldly people if he did so as a witness for his Lord and Master.

THURSDAY.

The subject for prayer on Thursday was, "Families and Instructors of Youth." The speakers in the morning were Rev. Dr. John Edmond, of Park Church, Highbury, and Dr. Dixon. The former spoke on education, and the latter on the duties of parents.

In the evening Mr. Mathieson read Prov iv., and spoke words of wisdom on the disobedience and irreverence of the age. But we must look back farther than the present generation. There must be an *object* of reverence before there can be reverence. Therefore there must have been some lack in the parents of those now growing up. Parents who complain of irreverence should ask, What has been our example? He further dwelt upon the unnatural state of things in large cities arising from the absence of family life in the case of tens of thousands of young people, and from this state of things urged the claims of the associations established for the welfare of young men and young women. He closed by alluding to the good work going on at the universities in contrast with the past, and this was his illustration—in the ninety years' history of the Church Missionary Society 900 missionaries had been sent forth, yet only ninety of these were from the universities.

Rev. F. A. C. Lillingston, vicar of St. Barnabas, Holloway, taking his audience into his confidence, delivered a quiet, earnest, natural address on the responsibilities of parents, full of sound wisdom and tender piety. "His house" was the text from which he discoursed (Acts xvi. 31-34). Within the Church were three dangers to the young, which were increasingly felt—Pietism, Humanitarianism, and Ecclesiasticism. The first substituted sentimentalism, the second philanthropy, and the third the charms of music, &c., for Christ. Outside the Church there was the wave of scepticism, &c. He then drew a picture of godly parents in seven particulars: (1) Personal piety. Parents must be very sure of their own position before God. Unsaved parents could not bring up godly households. Yet their piety should present its brighter side to their children. (2) Consistency. Often the home life was out of harmony with the public life; and children were quick to notice the difference. (3) Right views of God. He should be set forth as a God of love. Formerly the wrath of God had unduly pervaded much of the teaching. Nor would he have that overlooked in its due proportions; but there was a yearning in the young to be loved, and that was fully met in God's gift of his beloved Son. (4) Responsibility of tastes as to amusements. There was great danger of breaking down the line between the Church and the world, and many parents took their children as near the boundary-line as possible, and as a result the children soon went ever it. (5) Importance of studying the Word of God. He strongly commended the Children's Scripture Union. The habit of reading the Bible regularly was never kept up without a blessing. (6) Reality. Children were very quick to discover shams. Parents must be real before their children. (7) The care of servants. This he feared was sadly overlooked, though a duty of the first importance. His closing observation was that the influence of a godly household would not stop at home, but would be felt among other households and in other neighbourhoods.

Mr. Robert Paton dwelt with considerable emphasis upon the authority of the Word of God. "God hath in these last days spoken unto us by his Son." Therefore it was a Person speaking—the Author of the book was still living. This strong faith would give great boldness in prayer (Heb. xi. 6). It would also be the chief factor in the upbringing of children, for a "Thus saith the Lord" would be sufficient both for parent and child. A faith founded upon the Word of God was immovable. Mr. Paton added some interesting details of early piety both within and without his own household.

FRIDAY.

This morning, Rev. Townshend Storrs, who presided, read and commented upon the second Psalm, the subject for prayer being Nations, Rulers, and Governments.

Rev. D. B. Hankin, vicar of St. Jude's, Mildmay Park, spoke of the nations, beginning with the Jewish nation, now full of hope; the Irish nation, so priest-ridden; and the Europeon nations, all full of warlike fear. He then read Luke xxi. 25—28, as indicative of the signs of the times, and the approaching end of the age. The signs in the heavenly bodies doubtless referred to the overthrow of properly-constituted authority and the persecution in store for the Church of Christ. The malice of the people against the Salvation Army was but an instalment of what might be expected to become more general. "The sea and the waves roaring" referred to the lawless spirit of the age. But how bright is the other side of the picture! When these things begin to come to pass the people of God may well rejoice, for their full redemption draweth nigh. What a strong inducement is this to cry continually, "Thy kingdom come!"

Mr. Landale read 1 Tim. ii. 1—8, specially insisting upon the privilege of dwelling under good government. He had lived many years in China, and to view England from a distance of 16,000 miles made her appear a much more favoured nation than when living at home. The difficulty of leading quiet and peaceable lives in all godliness and honesty is very great in China, of which he gave some painful illustrations.

On Friday evening Dr. Laseron, in a brief but pointed address, showed how the promise was made to Abraham that all nations of the earth should be blessed. He spoke very strongly against the drink traffic in Africa and the opium traffic in China. How can we expect the heathen to believe in our religion when they know the drink to be manufactured and sold even by members of Christian churches? Christians are the Bible for the world.

Mr. Robert Burn spoke of our great responsibility as a nation for our religious privileges. There is great need of increased effort and earnest prayer for other countries less favoured.

SATURDAY.

The subject for prayer this morning was Home and Foreign Missions. Mr. Eugene Stock, after showing that the spread of the Gospel was the thing most in the mind of Christ after the resurrection, spoke of the "open doors" in China, Japan, Africa, &c., and of the duty of Christians to enter in Christ's name.

Dr. William Gauld spoke of the encouragements to further effort and prayer with regard to Mission work. God has promised that his Word shall not return unto Him void. The seed sown is never lost.

The speakers on Saturday evening were Rev. J. Hudson Taylor and Mr. Badenoch. Mr. Taylor, in a very impressive address, based upon his favourite 114th Psalm, dwelt much on the reality of the continual presence of the living God, and on the personality of the Holy Ghost.

Mr. Badenoch called attention to the close connection between Home and Foreign Missions. Mission work, he said, will depend greatly upon the state of the Church. The state of the Church depends upon what we are individually. Mission work, therefore, is dependent upon the standard of individual life.

MANCHESTER Y.M.C.A.

The Week of Prayer has been kept as usual at this Association. Earnest addresses were delivered by Revs. W. Robinson, J. D. Tetley, John Reid, John Henn, and E. A. Davies. *The Bee Hive* (the monthly magazine of the Association) for January contains interesting New Year's messages to the members from the Bishop of Manchester and Rev. Prebendary Macdonald.

DEVIZES, WILTS.

The week was very generally observed here. The ministers and churches of different denominations heartily united in the services held in the Town Hall. As a fitting termination to those happy seasons of prayer and praise, a united communion service of all the churches was held in the Independent Chapel on Sunday afternoon, January 11. This proved to be truly a "time of refreshing from the presence of the Lord."

CHESTERFIELD.

Sir,—The meetings here day by day have been times of refreshing from the presence of the Lord. The Holy Spirit has been very manifestly at work amongst us, building up and strengthening those that have waited upon God in prayer. We hope and pray that each place of worship and the town generally will be blessed with answers to the prayers offered up at these meetings, and that a goodly number of precious souls will be saved. H. S.

WANDSWORTH.

United meetings for prayer were held each day in Down Lodge Hall, lately erected for evangelistic purposes on the site of the building used by Mr. Moody. The local pastors joined heartily in the meetings, which were well attended throughout the week. Addresses on the subjects suggested by the Evangelical Alliance were delivered by Rev. Donald Matheson, Rev. Marcus Rainsford, Rev. C. Carruthers, Rev. R. A. Redford, and Rev. W. Thomas; whilst Rev. C. H. Kelly, Rev. J. Cunningham, Rev. J. Park, Rev. N. Buckmaster, and Rev. W. Reed also took part in the services.

BOURNEMOUTH.

United meetings were held daily in the Town Hall from twelve to one, which were generally well attended. Earl Cairns was to have presided on the first day, but was prevented by an attack of congestion of the lungs, from which he is now happily recovering. In the evening similar meetings were also held in the different Nonconformist places of worship. It was thought by some that too large a portion of the hour was given to speaking and too little to prayer; but the addresses were, as a rule, very much to the purpose, and those who were influenced by them would naturally turn them into prayer at home.

EASTBOURNE.

In this town there were six morning and six evening meetings in the hall of the Y.M.C.A. It was decided not to ask any friends to give addresses this year, and to keep prominently to the principle that we met to speak together to the Lord and not to each other. Accordingly, twelve friends were asked to oversee the meetings, reading from time to time appropriate Scriptures, and adding a few words if disposed. The total attendance has been less than in former years. But there has been more adoration, confession, prayer, and intercession than ever here before in my experience. Much spiritual edification and sanctification have been experienced by those who attended. S.

SUPREME LOVE FOR CHRIST.—A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the Gospel; I appealed to her own consciousness of vanity; I read to her the Apostle's prohibition (1 Tim. ii. 9). She looked again and again to her handsome necklace; and then, with an air of modest decision that would adorn beyond all ornaments any Christian in the land, she took it off, saying, "I love Christ more than this."—*Dr. Judson.*

THE HOMELESS POOR.

'Neath the railway arch, through the night they lie;
On the city bridge, 'neath a freezing sky;
Or heaped together, on rickety stairs
Of a crowded house, for no home is theirs.
Thus men, and women, and children sleep;
Weep for them! Christians of England, weep!

Wherever they can they lie down to rest:
The dotard, the woman with babe at breast;
Ay! old and young, in their rags and sin,
As foul to the sight as foul within;
Where famine, disease, and vice hold sway;
Pray for them! Christians of England, pray!

"Breakfast! free breakfast!" Thank God for the sound!
'Tis music to ears on the cold, hard ground.
A swift "Will you come?" A glad "If it's *free!*"
They are fed and warmed, as the poor should be,
In the winter mornings bleak and mirk.
Work for them lovingly, Christians, work!

Fail not to break them the heavenly bread,
Pour them forth wine of Christ's blood that was shed.
Fail not to tell them there reigneth above
The God-Man, once slain; by his fathomless love
For the outcast, the wretched, the sinful, the poor,
He can house them in heaven, and He is the Door

Laura L. McL. Backler.

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HEALING FOR SOUL AND BODY.

At the invitation of Mr. and Mrs. W. E. Boardman, a considerable number of friends met at their new residence, 3, Highbury-place, on Jan. 6, to celebrate the ninth anniversary of their Tuesday weekly meeting. The proceedings began with praise and prayer, Mrs. Baxter thanking God for the many who had been dispossessed, and for those who had recovered from insanity.

After giving a cordial welcome to his friends, Mr. Boardman said he had personal reasons for gratitude beyond anything he ever knew before. "The circumstances in which we have been placed have been such as to necessitate our trusting in God as much for our bread as for our breath. But amid it all I have known nothing of anxious care, and have never lost a moment's sleep through disquietude. The last three months have been the richest in my experience I have ever known, and I feel my grand business is to see my Leader and to follow Him."

Several brief testimonies followed, all of which were in harmony with the design and spirit of the meeting. Most of the witnesses acknowledged having received more or less spiritual good through association with Mr. Boardman.

We could fill columns with the valuable testimonies borne by friends at the evening meeting. A few additional words by Mr. Boardman, who again presided, were based on 2 Peter i. 3—4. He said, I have recently learned to accept each promise as a locked casket, and ask God to fulfil them, while not as yet fully understanding all they imply.

Among the addresses that followed was one by Miss Sissons, who spoke with much fervour on the position of believers as being with Christ in the heavenly places. Dr. Mackilliam pointed out the need of discrimination between God's unalterable truth and our varying experiences and realisations of it. Mr. Boardman expressed his belief that ere long a great deal more of God's power would be seen in the Church.

WORKNG MEN'S MISSION (Collingwood-street, New Cut).—A very interesting meeting was held here on the 26th ultimo, when Mr. William Witterick, deacon and senior secretary, was presented with a purse of money, contributed by the members, and also a handsomely-framed testimonial, as a mark of their love and esteem. Mr. Witterick, in acknowledging the presentations, referred to the starting of this Mission (when seven working men met in a little room), and to the great work that had been accomplished in seven years, a church gathering of over 200 members, many having been reclaimed from the lowest ranks, the criminal and the outcasts of society, while others were of the honest, hard-working class of the community, now working together in harmony and love.

RENEWING THE COVENANT

AT CHRIST CHURCH, WESTMINSTER ROAD.

THE New Year was ushered in by the usual midnight service, following a special prayer meeting. The church was crowded by a congregation of more than two thousand persons, a large proportion being of the poorer classes.

Rev. H. Grainger gave an earnest address from the words, "Why sit we here idle?" and the Rev. Newman Hall from "The night is far spent, the day is at hand." He dwelt on the fact that while to the unbelieving and ungodly their life was the only day, to Christians it not only had more light in it now, but it was night compared to the coming day of perfect purity and bliss. After Wesley's watch-night hymn, "Come let us anew our journey pursue," about forty persons took the total abstinence pledge.

On the following Sunday a sermon was preached on the motto text for the year—"I will bless the Lord at all times." At the Lord's Supper, according to the custom of the church, all the members stood while the Pastor read the "Solemn League and Covenant," which is the only basis of fellowship; and united in a most impressive "Amen" at the close.

THE CHRISTIAN'S SOLEMN COVENANT AND BOND OF UNION.

Renewed and publicly ratified at Christ Church by the Communicants of the Lord's Supper on the first Sunday morning of every year.

"On this first Sabbath of the new year, and assembled round the table of our Lord, we do hereby, before God and one another, renew our solemn Covenant.

"We confess that we are guilty, ruined sinners, deserving the righteous punishment of God. But we declare our confidence in his mercy, as revealed by Jesus Christ, who is 'the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' We trust in that atonement; we plead the merits of the Redeemer. By Him, the only way to the Father, we draw near with penitent, yet confiding hearts, saying —'God be merciful to me a sinner.' And we desire anew to yield up ourselves entirely to our Triune Jehovah. We would look up with filial love, and say—'Our Father, who art in Heaven, —hallowed be thy name!' We would live as his adopted children, trusting, obeying, rejoicing in Him. We yield ourselves to the Son of God. We would be taught by Him as our Prophet; we rely on his sacrifice as our Priest; we would obey his commands as our King. For this we seek the aid of the Holy Spirit, the giver and preserver of the life of godliness in the soul; and we declare our sincere purpose to give heed to his counsels—not wilfully to grieve Him—but daily, through the year, to cherish his presence in our hearts.

"We declare that we are not our own, but bought with a price. We desire to present ourselves—spirit, soul and body—time, property, influence—a living sacrifice unto God. We will endeavour in all things to prove that we love Him by obeying his Commandments. We will endeavour in private and public, in our households, in our business, in daily life, in all places, in all companies, to act as becometh the Gospel —to promote true religion in the hearts of others, to help the needy, comfort the sorrowful, and to diminish vice, ungodliness, and misery in the world, 'looking for that blessed hope, the glorious appearing of our great God and Saviour, Jesus Christ.' And knowing, from mumerous past failures, how unable we are of ourselves to do anything that is good, we do earnestly implore the help of Him without whom we can do nothing —but who has said, 'My grace is sufficient for you.'

"In the name of the Father, and of the Son, and of the Holy Ghost, to this our solemn Covenant we do now severally and unitedly assent—with a solemn and a hearty—Amen."

BETHNAL GREEN FREE LIBRARY.

SIR,—It may not be generally known to your readers that this institution is doing a vast amount of Christian work. Local missionaries, district visitors, Sunday-school teachers, students for the Ministry, and many other workers attend here for study. A most important work is also being carried on amongst young persons by providing shelter from the temptations of the streets, and giving them healthy literature. From our last annual report it appears that the largest number of readers have been between the ages of fourteen and twenty. An explanatory paragraph states that these young persons consist chiefly of working lads employed in city warehouses, and in factories in this and surrounding parishes, who nightly flocked into the library in large numbers.

The demands upon our limited stock of juvenile literature became so great as to necessitate applications being made for special grants from the Committees of the Religious Tract Society and the Society for Promoting Christian Knowledge. Both committees promptly and liberally responded to the Library Committee's appeals. We now require £250 for additional shelving and reading accommodation, book-binding and repairing, likewise to meet daily current expenses of warming, lighting, cleaning, attendance, &c. The treasurer is Mr. F. A. Bevan, 54, Lombard-street, E.C.

Yours most truly, G. F. Hilcken,
Bethnal-green Free Library, E. Librarian.

A PLEA FOR THE BRITISH LADS.

DEAR FRIENDS,—In the name of my Master I now plead on behalf of the rough lads in this neighbourhood. I cannot help thinking, while so much is done for the class looked after by the Y.M.C.A., how little is done for these poor lads, especially here in Brixton. They have not the advantage of the East-end lads. I was at George-yard, Whitechapel, a few Sundays ago, and was deeply impressed with what I saw—a splendid work with the lads, a class of sixty taken by a lady. I was much struck with the earnestness of some of them.

But there have been years of patient perseverance there; and having had some experience in the last three years with lads, it is laid very heavily on my heart to do something for them. My idea is to get hold of them before they are sunk in vice and sin, and remove them from temptation, which I have done in some cases by sending them to Canada, where they are doing well. I give you a few words of a letter I received from the last lad that went. He says:—"How glad I am to be away from my bad companions. At times my thoughts go back to my past life, and the road I was going down to destruction, but, thank God, I am now following the path that leads to heaven."

Another case is that of a young girl of sixteen. We could do nothing with her here, so she was sent to Queensland. I have had a very encouraging letter from her; she is doing well, I am thankful to say. So I am encouraged to go on. The lads are to be got at; they only need the loving, patient interest in them.

The difficulty I have before me is, that there is no place to take them. If some of the readers of The Christian would kindly help, a railway arch might be taken and fitted for a boys' shelter, open every night. I know the lads would be only too glad to avail themselves of it. True, they are not my children nor yours, but they are God's children, and for his sake I do appeal to you to help in this important work. I have at present an infant nursery, entirely on my own responsibility, which was opened in April, 1883. The first year 2000 children were taken in and cared for, while the mothers were out of work. Since April, 1884, to the present time, 1700 have been taken in. The poor mothers thoroughly appreciate it. There are many interesting cases, and also a decided improvement with both mothers and infants, which I consider a great feature in the work. The cottage I now rent is too small, and if a suitable one could be found, where both branches of the work could be carried on, I should indeed be glad.

I cannot close this notice without telling of the wonderful way in which our Heavenly Father has helped me with these little ones. The nursery was opened entirely in faith at the advice of Mr. George Holland, of George-yard, Whitechapel. When speaking of funds to him, he replied, "You do your part, God will do his." He has, indeed, done so beyond my expectations.

Kate Cunningham.
Hope Cottage, Industry-terrace, Brixton Station.

THE MAORIS.

SIR,—Through an accident your Christians have not reached me lately, but I hear that some good men have been putting me in "hot water" at home. I would be quite willing to suffer it if some good men would only put the Maoris in hot water. Their "lukewarm" baths are their destruction.

I find that four, perhaps five, European preachers live in the huts with the Maoris. I confess my former ignorance of the fact; but I will undertake that not one of them will say that there is "a great work" doing among the Maoris. I question whether one of them will say that there is an encouraging work of conversion going on. My contention in my former letter was, that "some of you perhaps think a great deal is being done." The answers given to me say there are scores of workmen labouring and toiling; you forget all our people and our establishments. But the answer required is, how many trees does your saw-mill cut down in the month? If I said I had 100 workmen in the forest, you surely would expect to see fallen trees lying all around, and my 100 men ought to show a great work done.

Where does the error lie? The men may be dear, loving, honest men, some of them really good pastors, kindly visitors, &c., &c.; but evangelists by gift are one thing, pastors another. The best intentions will not make an evangelist; and the very regularity, the very style of a pastor, often unfits him for being an evangelist. The fresh irregularity of an evangelist breaks a stone that the pastor lays siege to in the most regular style without making the least impression.

Before the Scotch revival in 1857 there were not scores but hundreds of preachers, and thousands and tens of thousands of unconverted office-bearers. If one had said there are no evangelistic missionaries in Scotland, people would have reckoned the preacher an idiot, but he would have spoken the truth: large congregations, plenty of ordained men, but they required the words "I will make"—mark the word make—"*you* fishers of men."

Is God to blame? or the Holy Spirit to blame? or are we to blame? Let the saw that has teeth be used to cut down, and you will soon see blessed results. The same piece of steel without teeth may work away, and be oiled and turned on systematically without any result. A few half-rotten trees may come down, but you will require a saw with teeth indeed to touch strong vigorous heathen and stout sinners.

The fall of a vigorous, resolute heathen often brings down others, but the gentle, tame, smooth style of toothless saws cannot expect much result.

My impression, when in England, used to be that numbers of goodly young men go out as missionaries, and they would be much better at home. You require bold, restless men, with military spirit, for such evangelistic work—men who swing God's sword in a way, perhaps, that horrifies men who live only on the defensive. Rowland Hill understood the work, and horrified his contemporaries often; and when a bridge fell with John Wesley once, and landed his congregation in a small shallow stream, and he told all those that were not hurt to sit down and attend just where they were, he did what few regular pastors could ever have imagined even.

Give us only twelve of John Wesley's red-hot soldiers, and place them in the very middle of the Maoris, knowing Maori language, teaching fiery burning hymns, and the Maoris would drop down like fruit among them. Readers, if you do not believe this now, you will believe it some day. I have seen large stiff, Gospel-hardened congregations break up like snow before the sun, and the Maoris are fine, fresh mould, but where are the ploughmen and the reapers?

Gordon Forlong.

TUNIS AND ITS PEOPLE.

HERE we are in Tunis. What shall we say of it? What a vast city, how thoroughly Eastern; miles of streets of low-roofed houses, and mud and dirt and smells, just like all Mohammedan towns. Some of the streets are so narrow that two mules can scarcely pass. At certain hours of the day they are encumbered by camels, horses, mules, and donkeys charged with great burdens, camels kneeling at the doors to discharge their loads of firewood, morning and evening droves of black goats. The houses only receive light by windows protected by iron bars, the entrance doors almost universally decorated with a hand, in order to avert the evil eye.

Here are Moors always found in towns, Arabs who mostly live in the country, Turks, Koulonghis, children of Turkish fathers and Arab mothers, negroes originally from the Soudan, Andalous Moors driven from Andalusia, Kabyles, Greeks, Italians, Maltese, French, and Jews. What a vast concourse of people! what a multitude of souls apparently without Christ in the world!—one's heart bleeds for them.

It is the Jewish Sabbath, so all seem in Sunday best. What Oriental types! Here is a man with yellow silk waistcoat, another with light blue satin jacket, another in bright pea-green. Here's a fine negress in a rose-coloured silk vest; her black left hand with a ring on each finger, two of which were large Tunisian coins, one a large green stone. The Arab and Kabyle women wear necklaces of numerous coins, but the Arab women are veiled. Many have the palms of their hands and nails coloured with henna. Innumerable police and soldiers keep order, the latter with enormous brass crescents on the breast.

The people of Tunis are very early risers; the ten gates are open at a quarter to three in the morning, and close at nine. The climate is reckoned to be healthy, but the great inland Bay, El Bahira, at the end of which Tunis is built, is the receptacle of the sewage, which renders it at certain seasons very unwholesome. It is very much larger than Algiers, and has two principal streets running right through it. Its population 125,000, of which 37,000 are Jews, 60,000 Mohammedans, and about 10,000 Italians and Maltese.

The population of all Tunis is about a million and a half, whereas in its palmy days it was eighteen millions. The principal European language spoken is Italian. Here is a fine field amongst them for an evangelist, and Mons. Bert is doing a good work. Pure Arabic is spoken, and many can read. The London Jews' Society have a Mission, superintended by Mr. Reichardt, who is also British chaplain. They have schools and a Bible depôt for the Jews, kept by Mr. Grunberg, an excellent young Jewish convert. He says: "When a sincere Jew truly and seriously receives the truth of Christ, it goes down deep into his heart." Mons. Durmeyer is the French aumonier and pastor, and has a service on Sunday morning in his own house. He has the depôt of the British and Foreign Bible Society. The Jews speak Arabic and Italian, and nearly all speak Hebrew likewise; but the Tunis Jews and Italian Jews from Leghorn are quite apart, and have separate synagogues.

The great need for Tunis is an aggressive work of evangelisation amongst all classes, especially the Arabs. A Bible woman would be invaluable for the women, but the Mohammedans are very fanatical. The French are in a minority. They sacrificed 2,000 men in the Kroumir war. A line of railway from Tunis skirts the Bay, touches at the Bardo where is a palace of the Bey, and the residence of the Archbishop, and arrives at the Port of Goletta, at its extremity. Goletta is mainly built of the materials of the ruins of Carthage, Pagan ruins being more numerous than the Christian; but the associations connected with the latter are of thrilling interest when we remember that Carthage was the seat of Christianity from the second century to the fifth, that it was adorned with the names of Tertullian, second century, Cyprian in the third, and Augustine in the fourth, and that in his time North Africa possessed 466 dioceses.

Near the Arab village of Malka are remains of the amphitheatre where Perpetua and her companions suffered martyrdom under Severus, A.D. 202. It had six tiers of seats, and was capable of holding 35,000 spectators. She was twenty-two years of age.

> "Perpetua, beautiful Perpetua, pride of Carthage—
> The scourge made furrows on her quivering flesh,
> And soon the maddened and infuriate bull,
> Wild with affright, forth rushing from its den,
> Gored all her tender side, until herself,
> Triumphant in the hour of mortal pain,
> Guided the gladiator's trembling blade
> Straight to her bursting throat." *

The church erected on the field where Cyprian was beheaded was further to the north, near Utica. For Pagan Carthage we go back 2,764 years, to the founding of the city by Dido, the Phœnician princess of Sidon, a near relative of Jezebel, Ahab's queen. Procopius, in the sixth century, mentions two columns of white marble in Numidia bearing the inscription, "We are they who fled from the robber Joshua, son of Nun." Carthage prospered long till it was destroyed by the younger Scipia in 146 B.C., but rebuilt later by Augustus Cæsar, 19 B.C.; from that time till the fall of Rome, in the fifth century after Christ, North Africa was subject to its iron rule.

Carthage occupied the greater part of the eastern side of the small isthmus above Goletta; one sees from thence a hilly tract of ground now crowned by the domed chapel of St. Louis and a statue of the king; and on higher ground still the Arab village Sidi-bou-Said ("the village of the saint"), most probably the spot where the kingly saint died.

A little to the north of Goletta are two basins; the inner one, Cothon, was the famous Carthaginian harbour capable of mooring 220 ships of war—for it was the greatest naval power in the world. The exterior basin was the port of merchandise.

At Byrsa are seen the remains of the Temple of Æsculapius used as a citadel, where the Carthaginians made their last desperate stand, and from the roof of which Hardrubal's wife and sons flung themselves into the flames, disdaining to surrender. On the wall of one of the tombs at Gebel-Kawi is engraven a representation of the seven-branched candlestick from the temple of Jerusalem, for the veritable golden candlestick was brought to Carthage from Rome by Genseric on the Vandal invasion of Africa.

In the year 698, Hassan, Saracen governor of Egypt, took Carthage, and it was destroyed by fire, so that from that time nothing remained of this far-reaching, influential city but its ruins. The crusading king St. Louis invaded Tunis with an army in 1270, with the view of winning the Mohammedans to the faith, but a pestilence broke out, and the king himself was carried off by it, and the expedition came to an end. Several attempts were made by Raymond Lully, single-handed, at Tunis and Bougie to convert the Mohammedans, and he was at length stoned to death at Bougie in 1315, in the 79th year of his age.

The most valuable and interesting work on the controversy between Christians and Mohammedans is that of the Abbé Bourgade, formerly aumonier of the Chapel Royal of St. Louis, entitled "Soireés de Carthage" (Paris, 1847).

Half a century after the destruction of Carthage the Pasha Abdurrahman wrote to the Caliph Abdul Abbas that "the tribute of the infidels had ceased through their conversion;" and now God's scourge has lasted 1130 years, but our Lord's command to preach the Gospel to every creature is unrepealed, and M. Mettetal well demands, "Will Jesus Christ share the empire of the world with Mahomet?" No, the Euphrates is drying up, and the way of the kings from the sunrising is made ready. We shall see glorious things for the ingathering of Mohammedans, and blessed will he be who lays himself out for it.

Yours ever truly, Geo. Pearce.

Tunis.

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* Bickersteth's "Yesterday, To-day, and for Ever."

WHAT LITTLE FINGERS CAN DO.

IF your readers could have been with me at Westwood, Hatherley-road, Sidcup, Kent, on Thursday, January 8, they would have been pleased to see the result of twelve months' work by the "Sidcup Little Workers" for the London City Mission, aided by gifts of ladies in the village. This meeting was begun in 1880 by a lady, who left in 1882. At that time it was the only childrens' working party. It was formed to provide childrens' garments for the London City Missionaries to give away to needy cases.

Hitherto the work has been done by young children only, who have worked on two afternoons in the month in the drawing-room at Westwood. Now the Y.W.C.A. (Sidcup Branch) are going to assist in the work. The present result has been that two missionaries have gone home laden with these seasonable gifts, as we saw last Thursday. We hope many neighbourhoods will follow the example, so that more missionaries may be assisted in their arduous work among the destitute. The clothes are all useful and warm, and consist of dresses, flannel petticoats, hoods, cuffs, scarves, socks, &c., all for children.

On showing the articles (160 in number) to the missionaries, one of them remarked that in all his twenty-two years' experience as a missionary he had never before received such a valuable parcel for his work. Will your readers join in prayer that the recipients of these articles may be led to accept the greater gift of God—"eternal life?"

E. R.

HOME OF INDUSTRY.

THIS season has been a more than usually happy one for us as a band of workers. Health and strength have been given to make both young and old cheery and bright. The result is that we have been quickened, and are looking forward to a time of revival blessing in February, when we hope to have a season of special services. Already in every branch of our work we have the droppings of the shower.

We heartily thank all the kind friends who have sent us clothing and money; we have distributed freely, and over one thousand have been warmed and fed, while their gratitude was most touching. On New Year's Day we had our annual dinner for our widows, followed by a meat tea for our adult Sunday scholars. We afterwards had the annual teas for our Sunday-school children, factory girls, &c.

We are now having the annual treats in the large workhouses visited by our Flower Mission workers, and are distributing the kind gifts sent to us by many flower senders. Two have been given last week in unions where there are respectively 700 and 1300 sick, aged, and little ones. One of our workers is writing a detailed account of these happy seasons, which, when printed, will be sent to each kind donor.

One newly rescued family is gradually increasing, for whom we ask your continual prayers, as for ourselves also. We are thankful to report cheering accounts from Mr. and Mrs. Merry and the children in Canada.

Annie Macpherson.

BOOKS FOR CHILDREN.—I have a large day-school in which I find a wide and increasing sphere of labour in the Lord's work. I shall be most grateful for any tracts and little books suitable for the young, as I have such ample opportunities for their distribution far beyond what my means can provide. I am also organising a free lending system, which necessitates fresh supplies very frequently. Kindly address, Mrs. Allday, 4, Queen Anne-gardens, Railway-road, Bournemouth.

Y M.C.A. KING'S CROSS.—As an outcome of the work of Messrs. Moody and Sankey at the Midland Terminus Hall, St. Pancras, a branch of the Y.M.C.A. has been formed at King's-cross. A Bible-class held every Sunday afternoon, and a meeting for prayer and praise on Wednesday evenings. Some young men have been brought to accept Christ Jesus as their Saviour. Premises are needed; the meetings at present are held (through the kindness of the trustees) at the Cabmen's Mission Hall, King's-cross. The treasurer is Mr. C. F. Lovell, 20, Torrington-square, W.C.

Letters to the Editor.

SPANISH, PORTUGUESE, AND MEXICAN CHURCH AID SOCIETY.

DEAR SIR,—By the unavoidable loss of several large collections and donations, by the death of many liberal supporters and other causes, our income has already fallen off this year to the extent of £400. During the last three months we have been compelled very seriously to reduce our grants to the pastors, evangelists and teachers of the Reformed Churches in Spain and Portugal, and as the result many of them are in great straits. The sad calamity of earthquake which has befallen poor Spain is the cause of much anxiety to our friends there. The Church of San Basilio in Seville has received a good deal of damage, and in order to secure the safety of the congregations who gather there from Sunday to Sunday, and of the numerous children in the schools, it is absolutely necessary that the repairs should be at once carried out. To effect this and to succour the faithful Spanish and Portugal reformers in this hour of need, the committee require prompt and liberal assistance. Information respecting the work, and copies of the monthly magazine, "Light and Truth," will be gladly forwarded on application.

Yours faithfully, L. S. TUGWELL,
8, *Adam-street, Adelphi, W.C.* Secretary.

A REMEDY FOR PAUPERISM.

SIR,—Allow me to protest against the idea that employers are entitled to give more than the market value for the services of the persons employed by them. If such a principle be admitted, owing to the distressed condition of many of the working class, it should be applied also to the produce of the land, as farmers and landowners are in a very bad position, many quite unable to meet their engagements. The natural and equitable relief in both cases would be the removal of surplus labour and capital to a better market. This is what the pressure of population indicates. We cannot, and should not deport our paupers. Neither employers nor the employed should drift on till they are destitute of funds. Both could greatly improve their position where there is more elbow-room, and their removal would leave more scope for those remaining here.

Some say that those who have drifted into large towns should return to the country, but the superabundant country labour should be directed to its most suitable sphere—the waste places of the earth. I do not speak so confidently without a thorough knowledge of colonial and American affairs. Labour and capital would thus make a much better return on the average, and the best use we can make of our best workers or employers is to encourage and enable them to go to our most thriving colonies. It would pay the mother-country to cooperate with the colonies in the removal of surplus labour. The whole outlay would be returned in a very few years by their consumption of our goods.

I am, Sir, &c., CHAS. WILSON.
Cheltenham.

[We quite agree with our correspondent's remedy Two questions of painful interest are suggested by his first sentence: How is the market value of labour ascertained? Are we entitled to pay no more, when the market value means starvation?—ED.]

HABITUAL CRIMINALS.

SIR,—Since the publication of my suggestions with regard to "The Treatment of Habitual Criminals," I have been unable, through the pressure of work upon those who I had hoped to have called together for a private and devotional conference on the subject, to achieve my desire in this respect. There is some hope of a few of us meeting in a confidential manner towards the latter end of the present month, and it is in view of strengthening our position at that meeting, that I ask you to favour me by the insertion of this supplementary letter.

A doubt has arisen as to the likelihood of Government passing a Permissive Bill for the proposed experiment to be entrusted to a narrow and practically self-elected management, and I am therefore anxious to put before the readers of your paper the fact that up to the present time we have not had a House of Commons likely to give countenance to a scheme of Gospel Missionary work, such as was contemplated in my article. In the event of the great changes contemplated in the proposed Redistribution Bill, we have an exceptional opportunity as followers of our Saviour to utilise this great and anxious reform by employing the influential power of the pulpit and the press to guide the electors in the coming crisis.

Let there be a period of united prayer, and a general call upon the ministers of religion throughout the land to exercise their undoubted right to make an appeal to their Christian hearers to vote, regardless of political creeds, as far as possible, for Christian men to represent the new constituencies in Parliament, and to avoid supporting the claims of any candidate whose trade or profession inclines him to legislation hostile to the best interests of the country. Thus, by the grace of God in his answer to a nation's prayer, the bulk of the electors might be moved to support the cause of righteousness, and we might then have representatives who would support a Government favourable to any Christian effort which sought the confidence and support of the law.—Your obedient servant,

THE AUTHOR OF THE ARTICLE.

BIBLES FOR MADAGASCAR.

DEAR SIR,—My attention has just been called to a letter in your issue of January 1, signed, "T. T. Matthews, Antananarivo, Madagascar, October 10," which complains of a dearth of Bibles and Testaments in Madagascar, and adds, "Why the new edition of the partly-revised Bible has not been sent out we cannot understand; they were ready a year ago. We have had a thousand of them, and have been expecting the rest ever since. . . . The traders are getting in goods, and why we cannot get Bibles in is more than we can explain. . . . If the blockade can be run with a cargo of arms, I do not see why it could not be run with a cargo of Bibles."

As this letter seems to attach some blame in the matter of supplying the Scriptures to Madagascar to the Bible Society, I beg to send you a few facts on this subject, which will show that there has been no blameworthy neglect on our part to do what we could under the circumstances. It has been the most anxious desire of the committee to do anything in their power to aid the sufferers in Madagascar under the painful trial to which the action of the French has subjected them, and the Malagasy Ambassadors were fully assured of the readiness of the Society to furnish the Scriptures for their people at prices much below their cost to produce, to say nothing of the cost of transport.

In April, 1883, the new edition of 15,000 Malagasy Bibles, printed for the Society, began to come to hand, and 1027 copies were forwarded in May, 1883, to Antananarivo. They reached Tamatave in July, 1883. It was not the fault of the Society that they did not get inland to Antananarivo till May, 1884, nor that we could hear nothing of their arrival, or of the wish for more copies, till August, 1884, only two months before Mr. Matthews wrote the letter you have printed. The war had broken out, and the port of Tamatave, to which we had our instructions to ship, was blockaded. Nor could we know till lately that it would be possible to run the blockade at certain points, and supply Scriptures to limited spots, even if they could not be got inland to the capital.

I do not know with what authority Mr. Matthews writes, but our correspondent at Antananarivo, and the secretary of the Bible Committee for the island, Mr. H. E. Clark, of the Society of Friends, wrote to us on May 14, 1884, thus: "We do not know how far you may think it prudent to ship any more Bibles and Testaments. All I need say is that we are sadly in want of them, and I know you will do what you think best." This letter reached us in August, and naturally did not aid us in knowing how to get further supplies into the country.

A second letter from Mr. Clark reached us in November, suggesting that as a further supply both of Bibles and Testaments was much needed, we might send them to a certain firm in Mauritius, for them to send across as they might find opportunity. Nearly 400 Bibles and 540 Testaments were shipped at once, to get to Antananarivo as they might.

The same month a letter from another part of Madagascar was received, written by the Rev. T. Brockway, telling us that Tamatave was closed to our efforts, but indicating another port where we might run the venture of trying to get Scriptures, packed in small cases, into the country, though the cost of getting them carried inland to his station would be very heavy. About 500 Bibles and 500 Testaments were at once shipped to attempt this route.

Since then further consignments of 1000 Bibles and 1000 Testaments have been sent to run the blockade, if possible, and other ventures will, no doubt, be made if there is the least hope of their reaching those who are so eagerly watching for their arrival.—Yours very faithfully,

JOHN SHARP, Secretary.
British and Foreign Bible Society,
146, *Queen Victoria-street, E.C., Jan.* 7.

THE EVANGELISTIC VILLAGE MISSION.

(BREACHWOOD GREEN DIVISION.)

DEAR SIR,—The work of this Mission lies very much amongst the hamlets and out-of-the-way corners, where a sick visitor is perhaps never seen or heard of from one end of the year to the other. And charity, in her haste to reach the destitute of London and elsewhere, often passes hard by the door of some sad and lonely sufferer. Cases more numerous, but not more extreme, may no doubt exist in the large towns, but in these obscure places many a poor solitary sufferer gets overlooked, or has few to sympathise and fewer who can render relief.

A few pounds will help us to show more practical sympathy than at present I am able to do—a small fund out of which I could, as I have already done, lend a little to help tide over some passing trial. This, besides helping to keep them out of debt, renders immense service, and in almost every case is sooner or later returned with many expressions of sincere gratitude. Any kind of male or female cast-off apparel, no matter however much worn, will be turned to account by us; they will in many cases be as good as money, and will, I am sure, be received with feelings of delight.

I may refer to one or two recent cases. I called to see a poor woman long confined to her room, and helpless through the effects of rheumatic fever. Next door was another poor haggard creature suffering from acute, but almost permanent, neuralgia. Both complaints induced by having to live in damp hovels not fit for pigs, but the only places to be had; the floors are a step down from the street, and in a storm they seek refuge by flight upstairs.

I was asked to send some help to a family; husband many weeks out of work; wife just confined, and obliged to leave her room in less than two days, and be amongst her crying and almost starving children: their only support a little help sent by neighbours almost as poor as themselves. One little boy with bare feet, crying for his shoes that had been sent some time to be mended, and could not be sent for without a sixpence.

I am again asked if I can help to do anything for a good man near whose wife died half an hour after her confinement, and before the day has closed I am told of another case I cannot here describe, yet as needy as the others.

Christian friends sympathising with my rural work may rely upon my careful and conscientious distribution of anything they feel led to entrust to me, and for any small sum I shall feel very sincerely grateful.—Yours faithfully,

GEO. D. SHIPLEY.
Breachwood Green, Welwyn, Herts.

SERVANTS AT LEISURE.—A correspondent in the country writes:—"In February last it was laid upon the hearts of some of the Lord's children to seek to do something for the scores of young female servants who on the Lord's Day afternoons were idling their time away, parading the streets, or, as it was feared, doing worse than that. It was resolved to try and get them into a Bible-class. A young lady was asked to teach; she was godly, earnest, and willing. A room was taken, three or four Christian women of decided character were asked to go out into the streets and ask the girls to go in. What are the results? They get in about twenty or thirty every Lord's Day. Many have been converted, at least thirty or forty; we are greatly cheered. I mention this as an example of what may be done in other fashionable places where there is a similar neglect of the young servants."

WHAT DOES SIN MEAN?—Does sin always mean anguish, and fear, and remorse? No, not always—not always. Only as long as the light of God is within the soul, and the voice of God speaks to the man. That light may be put out. That voice may be silenced. And then a man shall come to laugh a wild, untroubled laugh at these things. Right and wrong have ceased to mean anything. Love is lust, and truth is but a name; and purity is but a hypocrite who wears a white robe; and friendship is only the disguise of selfishness. Oh, better a thousand times the madness that raves at the memory of sin than that. The eye that sees the truth is put out, the ear that hears the voice of God is stopped. Then the soul can go untroubled, unburdened. There is a life on earth so dark, so cold, so dead, so unconscious, so incapable of any moral sense, that I would sooner crave the very fires of hell to create within me some sense of right and wrong, than sink into that worst of deaths, that deepest of damnations. No, no indeed, *that* path cannot lead up to this blessedness.—*Rev. Mark Guy Pearse in "The Quiver" for January.*

Notices of Books, &c.

Lives Great and Simple. By Mrs. G. W. Tooley. *Kent & Co.* Twenty lively biographical sketches of celebrities, living and dead, in various walks of life—beginning with General Gordon and ending with Edward Irving. Portraits are given.

Two interesting books, recording the fruits of Foreign Missions, are before us—Punchi Nona, a story of female education and village life in Ceylon, by Rev. S. Langdon (*T. Woolmer*); and Blossoms and Fruits of Missionary Work; or, What Indian Girls can do (*Shaw & Co.*) They would form a valuable acquisition to Sunday-school libraries.

A set of five small and prettily got up books, by Rev. J. R. Miller, D.D., are issued by *Messrs. Swan Sonnenschein & Co.* They are entitled The Perfect Home; the sub-titles of each are: "The Wedded Life," "The Parent's Part," "The Husband's Part," "The Wife's Part," "The Children's Part." They are admirable in every way, full of mature and weighty counsel, finely expressed.

The Alice Birthday Book, compiled by Mrs. C. Ferguson-Davie (*Hatchards*), is a most worthy addition to this popular series of souvenirs. The quotations from the published writings of the late Princess Alice, which form the daily mottos, will help to enshrine in the nation's heart more firmly than ever the memory of that illustrious and deeply-lamented member of England's Royal house.

A Bright Sunset. 1s. 6d. *Hodder & Stoughton.* These "recollections of the last days of a young football player," who died from the effects of an accident in the playground, though written for private use, are eminently worthy of being made public. His patience under prolonged and intense suffering, his calm and joyful anticipation of the rest and glory that await the trusting believer beyond the veil, and the sanctifying influences of a sorrowful dispensation, are all told with the tenderness and grace that could only come from a fond and gifted mother's pen. We have been much touched while reading the little book, and should like to see it widely scattered in our Christian households.

Egypt and Babylon. By Canon Rawlinson. *Hodder & Stoughton.* This book is very seasonably issued. Just as Egypt is brought so prominently before all eyes, it will interest many to read of the past glories of the "basest of kingdoms." Biblical notices of Babylon and Egypt are carefully compared with the records and ancient monuments of these countries. The exact fulfilment of many prophecies assures us that those yet unfulfilled will be as exactly fulfilled. Specially remarkable are the fulfilments of Dan. xi., regarding Babylon, and Isa. xix. regarding Egypt, the latter, we should imagine, has never been so clearly pointed out. Canon Rawlinson's style is cool and cautious; but this is not unsuitable to his subject, and will add weight to his conclusions. His book is a good companion to "Ancient Monarchies" and "Records of the Past." There are no illustrations, but on the cover is a spirited specimen of the "bitter and hasty nation" that chastised Israel for idolatry. Bible students, lovers of history, doubters of Scripture inspiration, and, we might add, Christian statesmen, will do well to read this book with attention.

The Expected Rapture of the Church. By G. Warrand Houghton. *E. Stock.* 6s. A great awakening of interest in prophetic study has taken place of late, hence there has been a large increase in the literature bearing upon its various lines of thought. The subject of Mr. Houghton's book is of deep moment, and he has discussed it in a spirit suited to its solemnity, and with a care such as its importance demands. He admits in his introductory remarks that he has not arrived at finality on the question of prophecy, and holds himself at liberty to withdraw any view adopted, only asking prayerful and earnest appeal to Scripture on the points raised. A praiseworthy attempt is made to ameliorate the controversy between the Historical and Futurist schools, by endeavouring to find and extend their points of agreement, although the writer himself is in the main inclined to the Futurist view. There is much valuable information mingled with thoughtful exposition, a firm grasp of the whole subject of unfulfilled prophecy characterising the book. The excursus on the modern schemes of Spiritualism and Theosophy as heralds of the approaching Anti-Christian apostasy, is of special value, and deserves earnest consideration. While on some of its points of detail we should be inclined to differ from the conclusions drawn, and to question the exegesis employed, we yet commend the book to the thoughtful attention of our readers as an honest and impartial attempt to elucidate the teaching of Scripture on one of the most important doctrines of revelation.

The Life of Jesus Christ and The Life of St. Paul. By Rev. James Stalker. *T. & T. Clark, Edinburgh.* 3s. 6d. each. We have already warmly commended these books, when noticing them in the series of Handbooks for Bible-classes. We are very glad to see these library editions, in large type, and in every way handsomely produced. They are valuable for the matter they contain, and further, because they give to those who have not had the advantages of high education a good idea of methodic and systematic study.

Messrs. Marcus Ward & Co. have issued in a neat case two exquisite bijou books, entitled, Angel Whispers to the Little Ones, containing, respectively, texts for the morning and evening of one month, with appropriate introductions and simple homilies on the daily texts. A very pretty birthday gift for a child who has learned to read. Very much in the same line, but more adapted to older readers, is Homeward Bound; or, From Week to Week (*Shaw & Co.*), containing ornamental texts and short pregnant sayings for a week's meditation.

Fulness of Joy. 3s. 6d. *Hodder & Stoughton.* The author's name is withheld, but a preface by Rev. Charles A. Fox, of Eaton Chapel, introduces the book. The writer's aim is to show that fulness of joy is only to be found in the knowledge of and in submission to the will of God. This is illustrated and enforced by careful selections and expositions of Bible truth, the treatment of the subject being, as Mr. Fox justly says, "clear, comprehensive, and impartial." The book will be of great service to spiritually-minded readers.

Our Lord as Our Example. By A. Nicholls. *W. Hunt & Co.* This is a most useful and suggestive manual, affording encouragement and aid in the study of the specially important subject on which it treats. The treasures of Holy Writ are examined with diligent and reverent hand, and some of their choicest gems are brought to light. It contains a complete compendium of Scripture references to all the most salient features of our Lord's earthly life. Leaders of Bible-classes, and teachers generally, will find it an invaluable help in their efforts to present the subject from a purely Bible standpoint.

The Conquest of Canaan. By A. B. Mackay. *Hodder & Stoughton.* 7s. 6d. This is a series of thoughtful addresses on the Book of Joshua. The oft-told but never wearisome tale of Israel's victories in Canaan is once more applied to a spiritual purpose. Mr. Mackay not only brings out the great truths typically taught in this book, but draws from the details many valuable lessons for Christian daily life. For instance, in the chapter headed "Stones Buried and Raised," he gives valuable hints on parental duties. Many of his headings are vigorous and suggestive—*e.g.*, "A Parenthesis of Grace," "The Right Policy," "The Goodness and Severity of God," and "Nemesis." The writer has a poetical mind, and quotes fine verses very appropriately.

The Prayer that Teaches to Pray. By Marcus Dods, D.D. 3s. 6d. *Hodder & Stoughton.* Many very beautiful and striking thoughts will be found in this treatise, which, though it is occupied with a very familiar and oft-expounded theme, is yet full of freshness and suggestion. We could wish that the doctrine of the Fatherhood of God had been set forth more clearly, as understood and enjoyed solely through faith in Christ, and inwrought by the Holy Ghost. We cannot endorse this statement:—"The one thing that we have to show as our passport by this gate is our humanity." Nor this: "There is no man who is more entitled to use this prayer than another." It is a disciple's prayer, and no man can call God "Our Father" until he has become a child of God through faith in Christ. We should like also to have seen the work of Christ in its relation to the forgiveness of sins more evangelically set forth than it is; its absence seems to lend an air of unreality to the chapter dealing with the subject. Apart from these doctrinal defects, the book contains much valuable teaching.

Religious Tract Society. The two most popular monthlies of this house, *The Sunday at Home* and *The Leisure Hour*, seem to have entered on the New Year with a fresh impulse, judging from the excellence of the contents. In the former we are interested by a sketch of Mr. Wheatley's work of reclaiming the criminals. The latter has a new feature in the shape of valuable prize competitions in various subjects; the frontispiece alone is worth the price of the number. *The Cottager and Artisan* has a first-rate engraving of Lord Shaftesbury, and one representing him, when, as Lord Ashley he introduced to Parliament his famous Factory Bill. All the usual features of interest are found in *Friendly Greetings*, *Girls' Own Paper*, *Boys' Own Paper*, *The Child's Companion*, and *The Tract Magazine*, the last-named of which is enlarged and in every way improved.

Mr. George Blaiklock has written a Temperance pamphlet, Fallacy *versus* Fact, which would be found useful for distribution. He disposes of some of the popular objections to total abstinence in a manner which proves him master of his subject. The pamphlet may be obtained at 337, Strand. (1d., or 6s. per 100.)

The Guiding Eye; or, From Darkness to Light. By Mary Inmam. *S. W. Partridge & Co.* Here we see how talents may be either a snare or a blessing. Two girls, talented and beautiful, start in life with fair prospects; disappointed pride in one leads to a sad end; in the other we see that no circumstance, however dark, need hinder the light and love of God from shining through us.

A Few Thoughts for Members of Church Choirs. By Rev. James C. Duncan, B.A. *Nisbet & Co.* 3d. Very useful and appropriate counsels to those who assist in leading the praises of the sanctuary are given in this little manual, which may be distributed with advantage among those for whose benefit it is written. It sets before them a high standard as to their work and its aims.

Daybreak Till Nightfall. Reveries and Stories by the Rev. Harvey Jellie and Mrs. Jellie. *S. W. Partridge & Co.* What a store of treasure many will find in this little volume! The "Reveries" are clusters of gems of the purest water; that upon "Youth" is alive with intensity and pathos of the highest kind. A *multum in parvo* of choice things, this bijou volume will make an acceptable gift to sympathetic friends.

The Prophets of the Old Testament. Bible Teaching for our Elder Children. By M. D. H. *Nisbet & Co.* The author knows how to write for young people so that they *must* understand. The style is entertaining and pleasing, and the chapters on Isaiah, Jeremiah, Daniel, and Zechariah are instructive and beautiful. The spiritual teaching, while of the simplest kind, gives no uncertain sound; it is thoroughgoing, earnest, pointed, and descriptive.

Emmanuel: Leaves from the Life and Notes on the Work of Jesus Christ. By Rev. J. B. Figgis. *Partridge & Co.* Mr. Figgis is well-known as an exponent of spiritual truth, and the volume before us is written in his own style; it breathes the spirit of fervent love and deepest reverence for the person and work of Christ. It is divided into five parts: the first dealing with the Saviour's name, as set forth in Isaiah ix. 6.; the second, his life below; the third, his character; the fourth, his sufferings and death; and the last, his abiding glory. The book will well repay reading, containing as it does so much that is fresh and stimulating to faith.

The Children of China, with map and illustrations. 5s. *Hodder & Stoughton.* Just the very book to awaken a lively and practical interest in the minds of "the children of England" (for whom it has been written) in China and its millions. In simple, yet graphic style, the varied aspects of the country, the people, their manners and customs, their beliefs, and the Christian work carried on among them, are described. Well-executed engravings are scattered profusely through the book, and it is altogether very attractively got up. Parents who wish to implant in the minds of their children the seeds of missionary fervour might profitably place in their hands a copy of this very admirable work.

A Beloved Mother: Life of Hannah S. Allen. By Her Daughter. *Samuel Harris & Co.* A truly charming record of a lovely life. Full of a quiet and restful beauty, that accords well with our conceptions of family life among the Friends of the last generation, its perusal is a singularly refreshing experience in this bustling age. Mrs. Allen, during the earlier portion of her life, wrote a journal; many extracts are given from that and from her correspondence. Such a filial and loving tribute to the memory of a beloved parent ought to find acceptance far beyond the circle of the family, or even of the religious community to which that family belongs. An excellent photographic portrait of Mrs. Allen is given. (3s. 6d.)

We have also received the following books:—

Religious Tract Society:
- Dearer than Life. By Emma Leslie. 3s. 6d.
- Hampered. By Mrs. A. K. Dunning. 2s.
- The Lilies of the Field, and other Readings for the Little Ones. 1s. 6d.
- Walking in Jesus. Sunday Readings for the Little Ones. 1s. 6d.
- Pearls for Deep Waters. 1s.
- Jack: the Story of a Pocket Book. Over the Water. The Emigrant's Son. Only Tell Jesus. 1s. each.
- Man's Misery and God's Mercy. By Adolphe Monod. 8d.

National Temperance Depot:
- The Water Drinkers of the Bible. By J. W. Kirton.

"NOT YOUR OWN."

A SONG-NOTE FOR A SAVED SOUL.

REDEEMED by blood! Oh, glorious thought,
My soul is by the Saviour bought!
No longer mine, but Christ's alone,
His sovereign claim I gladly own.

'Twas purchased by the royal blood
That freely flowed in crimson flood:
The blood of Christ, the King of kings,
Whose praises now my spirit sings.

Redeemed by Him from sin and death,
New life I gain by simple faith;
And by his love, to me is given
A blood-bought right to enter heaven.

Redeemed by blood! Eternal laud
Be given to my dying Lord!
Eternity is not too long
In which to sing this grateful song!

EVA TRAVERS EVERED POOLE.

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THE STRATFORD CONFERENCE HALL.

AS your readers are aware, one of the results of Messrs. Moody and Sankey's Mission at Stratford has been the erection of a Conference Hall for carrying on evangelistic work, and as a home for the local branch of the Young Men's Christian Association. It is proposed that this Hall shall be formally opened on 23rd inst.

The total cost will be about £7000; towards this £2000 is still required, and we desire to make an earnest appeal to all Christians in sympathy with this work, to help the council with contributions, that the Hall may be opened free from debt. Any subscriptions will be thankfully received by either of us as below,

Faithfully yours,
BURNETT TABRUM, } *Hon. Secs. for*
J. T. PRIMROSE PECHEY, } *East District.*
Leytonstone, E., Jan. 6.

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EVANGELISTIC NOTES.

MR. WM. R. LANE has returned from Dublin, after two months of evangelistic work in Merrion Hall. He commenced a series of services at Walham-green Hall last Sunday.

MR. OPIE RODWAY writes: "We have had great blessing at Churchdown, Bristol, Paulton, and Littledean. I think fully 200 came forward at these places as anxious souls, and it was refreshing to find at all of these so many who had received Christ at our meetings years ago; some of them told me that eighteen years ago they had found Christ at our special services."

MR. CHARLES COOK's annual report of work in Hyde Park and Hyde Park Hall, and in the Metropolitan Music Hall, shows an admirable result, with the small outlay of less than £700. Mr. Cook has also visited the prisons of several European countries, of which accounts have appeared in these columns. He now proposes to visit those of Spain. His address is 56, Richford-street, The Grove, Hammersmith, W.

MEMORIAL BUILDINGS, BUNHILL FIELDS.—Fearful drunkards, who have through the accursed drink been wrecked, have here been reclaimed. They have a fine Coffee Palace, and are doing a splendid trade. To see rich friends walking from their comfortable homes by seven in the morning on Lord's day, and spending their day in this glorious work, is indeed cheering. Mr. William Day, of the Evangelisation Society, has been helping in this good work, for which prayer is asked.

THE CHURCH ARMY.—On Jan. 1, 1884, this society had fifteen working men evangelists wholly engaged, in addition to the staff. One year has passed away, and that number has increased from fifteen to forty-five. Many of the stations are worked by local officers; the number of members is to be counted by thousands. When it is remembered that each member is a speaker in the cause of Christ, outdoor and indoor, as many nights every week as possible, both winter and summer, it is hoped that by steady, plodding work, still greater good may be achieved. In the ranks are to be found hundreds who were most depraved drunkards, wife beaters, blasphemers, gamblers, and others whose hearts God has touched, and whose lives and homes are totally changed.

NEW YEAR AT ALDERSGATE STREET.

ACCORDING to his annual custom, sustained now for nearly forty years, Mr. George Williams gave the address to the Aldersgate-street Y.M.C.A. Bible-class, on the first Sunday of the new year. The Reading-room was full of attentive listeners, as Mr. Williams announced and expounded the motto suggested for the Association (Acts i. 8), "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

Next evening, Monday, January 5, Mr. and Mrs. George Williams received 600 young men to tea, in the rooms of the Association, it being the opening night of the Christmas Educational Session. The Notting-hill Y.M.C.A. Male Choir sang several of their beautiful choruses during the evening. Addresses were delivered by the Chairman, by Rev. W. R. Mowll, and by Mr. W. H. Newett, Secretary of the Manchester Association. Mr. Mowll based his address on three prepositions, "for," "with," and "in"; Christ for me, my justification; Christ with me, my preservation; Christ in me, my expectation.

At the close, several testimonies were delivered by members present of their personal experience in Christian life; and, as the meeting dispersed, it was evident that many hearers had been touched and softened by the words spoken in the power of the Holy Ghost.

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THE EARTHQUAKES IN SPAIN.

I HAVE had a very interesting communication from Malaga from an English lady there, who has passed through all the trials and sorrows of the late catastrophe of earthquake and its serious consequences. She writes under date of January 2 as follows:—

"Don Enrique (Matamoras' brother) and all the neighbours have passed the night since Christmas Day in the chapel. He is admirable, and inspires confidence to all in their terror,—outsiders I mean: for the Spanish Protestants remain in their houses to rally others around the Scriptures and prayer. All have fled out of this house, and my room has been a Bethel. I have heard God's small voice quite as distinctly as ever Elijah did; it was strange, but like a sweet whisper of peace, and so real.

"The panic continues, and we are still in peril. To run away and sleep in storm and wind would be suicide for me in my weak health. How many souls will be gathered in, and this was what God was reserving, to bring forth fruit out of his lovely word here. The congregations here exhibit alike faith."

The precious labours of Matamoras are producing fruit in their season. All the lower part of the house now belonging to the mother of Matamoras is occupied for the Lord's work, and the bread cast upon the waters at Malaga is being found after many days. The sowing has been in tears, but the reaping day will come. I purpose visiting Andalusia in February, if the Lord permits. There is much suffering, and I hope to help as far as funds are contributed.

WILLIAM GREENE.
Fairleigh, Claydon, Ipswich.

[We shall be glad to receive the contributions of our readers for the fund that Mr. Greene proposes to distribute. Nothing is more likely to open a way for the Gospel into the hearts of these afflicted people than the bestowment of some temporal kindness on them in this hour of their need.—ED.]

* * *

CLOUDSLEY INSTITUTE.—Mrs. W. T. Paton, hon. secretary, writes:—"God has graciously blessed the work of the institute throughout the year. Amongst our Christian girls we have now a band of zealous workers, who supply several of the neighbouring Sunday-schools with teachers. They are also exerting a good influence on their careless companions in the work-rooms. Islington has become so entirely a business place that the work increases upon us, and we are truly grateful for any material aid to assist in extending our operations." The address of the Institute is 6, Upper Barnsbury-street, Islington, N.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, January 10, 1885.

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*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

◆

	£	s.	d.
Destitute Children's Dinner Society—E. W. 10s.; W. E. L. 5s.; O'C. £2	2	15	0
Mr. Fegan's Boys' Home—M. C. 10s.; R. £2 8s. 3d.; E. H. C. 2s. 6d.; R. H. A. £2; O'C. £3; E. S. 2s. 6d.	8	3	3
Homes of Hope, Regent-square—Cosham	0	2	0
Dr. Barnardo's Homes—J. R. H. £1; J. W. and K. A. £10; H. M. 6s.; E. H. C. 5s.; M. M. 5s.; T. L. 2s. 6d.; A. M. £5; R. H. A. £5; O'C. £3; A. C. £2 2s.; E. S. 2s. 6d.; (*Ilford Homes*) M. L. W. 10s.	27	13	0
Bristol Orphan Houses—J. R. H. £1; C. L. M. T. £1; A. C. £2 2s.; (*Missions*) C. L. M. T. £1	5	2	0
Friendless and Fallen—J. R. H. £1; J. W. and K. A. £10; C. R. G. 10s.; C. L. M. T. £1; J. E. G. 1s.; O'C. £2; B. G. 2s. 6d.; M. B. 2s. 6d.; E. R. S. 5s.; Mrs. F. 5s.	15	6	0
Cow-cross Mission—W. A. T. 7s. 6d.; Miss A. M. H. £1 1s.; Mrs. J. A. 10s.; M. B. 5s.; (*Children's Dinners*) E. T. 5s.; W. H. R. 2s.	2	10	0
Mildmay Conference Hall—J. W.	0	5	0
Dock Labourers' Mission—J. W. 2s.; M. B. 5s.; M. J. M. 10s.; Mrs. J. A. 10s.; Mrs. C. £1; (*Free Meals*) G. W. 10s. 6d.; (*Personal Expenses*) B. B. 10s.	3	7	6
St. Giles' Christian Mission—W. E. L. 5s.; C. 5s.; E. H. C. 2s. 6d.; Mrs. J. A. £1; M. B. 5s.; B. G. 5s.; M. B. 2s. 6d.; K. M. 1s.; Mrs. C. £1; (*Prison-gate Mission*) J. W. and K. A. £10; S. B. 5s.; E. S. 2s. 6d.	13	13	6
Rev. McAll's Work, France—C. B. £1; (*Paris*) M. L. W. 10s.	1	10	0
Moravian Missions (*London Association*)—C. B.	1	0	0
Home of Industry—J. W. and K. A.	10	10	0
"*Chichester*" *Training Ship, &c.*—J. W. and K. A.	10	0	0
Rescue Society—J. W. and K. A. £8; Miss A. M. H. £1 1s.	9	1	0
National Society for the Protection of Young Girls—J. W. and K. A.	10	0	0
Evangelistic Mission—J. W. and K. A.	10	0	0
Field-lane Ragged Institute—J. W. and K. A. £5; (*Refuges and Ragged Schools*) Miss A. M. H. £1 1s.; A. 2s. 7d.; Mrs. J. A. 10s.	6	13	7
Mr. Edward Wright's Work—J. W. and K. A. £5; K. M. 1s.	5	1	0
Shipwrecked Mariners' Society—J. W. and K. A.	5	0	0
Medical Missionary Association—J. W. and K. A.	5	0	0
Seaman's Christian Friend Society—J. W. and K. A.	5	0	0
Bible Stand, Crystal Palace—J. W. and K. A.	5	0	0
Deaf and Dumb Association, 419, *Oxford-street*—J. W. and K. A.	5	0	0
Strangers' Friend Society—J. W. and K. A.	3	0	0
Morley House, Home for Worn-out Governesses, &c.—J. W. and K. A.	3	0	0
Foreign Evangelical Society—J. W. and K. A.	5	0	0
Bethal Santhal Mission—J. W. and K. A.	5	0	0
Miss Sharman's Orphans' Home—J. W. and K. A.	3	0	0
Miss Mason's House of Rest, &c.—(*General Work*) J. W. and K. A.	3	0	0
Lock Hospital—(*Female Out-Patients*) J. W. and K. A.	3	0	0
Old Beckenham Mission—J. W. and K. A.	3	0	0
Miss Lee's Home, Eastbourne—J. W. and K. A.	3	0	0
Home for Aged Blind Christian Women—J. W. and K. A.	3	0	0
Vincent-street Ragged Schools—J. W. and K. A.	3	0	0
Golden-lane Mission—J. W. and K. A.	10	0	0
Sailors' Welcome Home (*Miss Child*)—J. W. and K. A. £10; E. T. 10s.	10	10	0
Thames Church Mission—Mrs. F. 5s.; K. M. 1s.; (*Feeding the Hungry*) E. T. 10s.; T. G. 10s.	1	6	0
Scripture Readers' Society for Ireland—R.	3	0	0
Irish Evangelisation Society—R.	3	0	0
Mildmay Mission to the Jews—R.	3	0	0
China Inland Mission—R. £5; J. W. £1; A. C. £2 2s.	8	2	0
Mr. H. Cook's Mission Work—R.	3	0	0
Syrian Colonisation Fund—M. J. M. 10s.; Mrs. F. 5s.; (*Palestine*) C. 5s.	1	0	0
Bishop W. Taylor's Transit Fund—G. J.	1	10	0
Miss Weston's Work in the Royal Navy—S. D.	2	10	0
Miss Robinson's Work among Soldiers—S. D.	2	10	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	3	0
Bridge of Hope, Ratcliff—M. A. C. £5 5s.; S. B. 5s.	5	10	0
Mrs. Meredith's Nine Elms Mission—Elitta	0	4	0
Luther Memorial Home—D. H.	1	0	0
Watercress and Flower Sellers' Mission—C. R. G.	0	5	0
Mr. Pascoe's Work in Mexico—A. E. £10; J. W. £1	11	0	0
Schools of Upper Egypt (*Dr. Hogg*)—A. E.	5	0	0
Midnight Meeting Movement—A. E. £5; E. J. F. £1	6	0	0
Mrs. Hilton's Creche and Orphan Home—M. B. 5s.; Mrs. J. A. £1; Mrs. F. 5s.	1	10	0
Miss De Broen's Work, Paris—C. L. M. T.	1	0	0
West-end Hospital for Paralysed Children—H. G. Ridgwell	0	3	0
East London Hospital for Children—R. H. A.	1	0	0
Suffering Farmers of Colar—Mrs. C. R.	5	0	0
Gray's-yard Ragged Church and Schools—Mrs. J. A. 10s.; (*Breakfasts*) M. P. 5s.; Ethel, 2s. 6d.	0	17	6
Poor Jews in Jerusalem (*Mr. Friedlander*)—Mrs. J. A.	1	0	0
Widow at Whitecross-street—E. H. T. 10s.; A. M. P. 19s.; S. E. H. £1; A. H. £1	3	9	0
Railway Mission—Surbiton	2	0	0
Mr. Archibald Brown's Work—A. C.	2	2	0
Evangelisation Society—Mrs. F.	0	5	0
London City Mission—Mrs. F.	0	10	0
Theatrical Mission—R. C. £5; J. C. £5	10	0	0
Robins' Dinners—A. W.	0	1	0
Dublin Penny Breakfasts—A. W.	0	1	1
London Samaritan Society and Homerton Mission—R. H. A.	1	0	0
Home for Aged Women, Notting-hill—E. S.	0	2	6
George-yard Ragged Schools—T. B. W.	0	3	0
Anchorage Mission—K. M.	0	1	0
Irish Church Mission—K. M.	0	1	0
Mrs. Ginever's Orphan Home—Mrs. C.	1	0	0
Miss Cole's Orphan Home—Mrs. C.	1	0	0
Gifford Hall Mission—Mrs. C.	1	0	0
Zenana Mission, Indian Female School Society—E. M.	0	2	0
Rev. Archibald G. Brown's Orphanage—M.	15	0	0
Mr. Shipley's Evangelistic Village Mission—(*Poor Fund*) M.	3	0	0
	£334	11	5

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[ADVERTISEMENTS.]

Luther Memorial Home—M. B. 5s.
St. Giles' Christian Mission—M. J. 5s.
Mrs. Hilton's Creche—Mrs. E. H., Naples, £2.
Thames Church Mission—Twelve pairs of cuffs for fishermen from E. S. B.
The London Samaritan Society and Homerton Mission—D. B. 7s. 6d.; F. V. £1 1s.; Mrs. C. £5; From Naples, £2.
Evangelistic Mission *Per C. R. H.*: Servants' subscription, £1; J. S. W. 8s.; A Curate's mite, 2s. 6d.; Sunday-school Children, 2s. 6d.

(*For Forthcoming Meetings, &c., see p. 38.*)

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NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

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HEBREWS vi. 19.

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Requests for Prayer.

FOR eight days' Mission at Martock, conducted by Miss North.—For the conversion of a fatherless son.—That a son may have grace to abstain from intoxicants.—Mr. John M. Scroggie is in Edinburgh, doing good work for the Lord; please ask your readers to pray for continued blessings, and return thanks for those received.—That the sale of intoxicating liquors on Sunday may be stopped.—For continued and increased blessing in connection with Rev. E. Payson Hammond's services in Liverpool.—For the conversion of a sceptical relative and his worldly wife.

◆

RICHARD WEAVER AT WIMBLEDON.

OUR readers will be glad to know that our friend (who has been laid by for some considerable time) is again able to take up evangelistic work, though by no means free from the physical weakness which has disabled him so long. The Christians labouring in connection with Haydon Hall Mission, Wimbledon, have received a stimulus in their work during the past week through a visit from Mr. Weaver. He conducted services there on Sunday (4th), and the week evenings of the 6th to the 9th inst. This mission is planted in the midst of a working-class population, and has a band of earnest Christian workers, who seem to be quite alive to the importance of these special efforts to reach the masses, and have the Gospel preached to the poor.

Those who have the general conduct of the Mission must have been very much cheered and encouraged by seeing so many of the working-class respond to their invitation to come and hear the evangelist. Throughout the meetings they have formed the great bulk of the congregations. Mr. Weaver continues to tell out the Gospel story with all the old fervour and earnestness. The meetings have been blessed to the saved and unsaved, for many have been made happy in the new found joy of pardoned sin.

Last Sunday Mr. Weaver commenced a mission at the Edinburgh Castle, Limehouse, and very shortly enters upon an engagement in Scotland.

◆

EIGHTEEN YEARS IN THE EAST END.

MR. ARCHIBALD BROWN, as pastor of the East-end Tabernacle, is an instance of the right man in the right place. Last week the close of the eighteenth year of his pastorate was celebrated by a large gathering to tea, followed by a public meeting.

Holding fast to the great foundations of the faith, Mr. Brown has been an habitual winner of souls, and during the period of his ministry here, considerably more than three thousand persons have been received into the fellowship of the Church, besides the fruit of evangelistic visits to other places. His work amongst the destitute thousands around him has abundantly manifested his excellent qualities of kindness, energy, and organisation. In a week or two we shall be able to give evidence of this from the report which will have then been printed. We have sympathy also with Mr. Brown's expectation of the Coming King, which, far from hindering his usefulness, is one main cause of his unweared activity. He told us that it had been proposed to him to take the charge of a church in America, but he had not yet received his marching orders to leave his present sphere of work.

Very warmly was his statement received by the great congregation, and cordially and ably was ~~is~~ followed by addresses from Revs. Frank H. White, James Stephens, Andrew Mearns, — Douglas, and Dr. Barnardo, by whom the men of thought and men of action were grandly represented, so that the people departed with heart and conscience stirred by the truth of the Gospel to undertake the work lying abundantly around them.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

Rev. W. H. Aitken.—January 18 to February 2, St. Bride's, Manchester; 8th to 20th, St. Stephen's, Hampstead; 22nd to March 9, Parish Church, Marylebone; 15th to 30th, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

Messrs. Fullerton and Smith.—January 11, and onwards, Weston-super-Mare; February 1 and onwards, Exeter and district; March, Folkestone; April, Southampton; May, Huddersfield.

Messrs. Edward Herditch and F. C. Spurr.—January 11 to 25, Melksham; 28th to February 6, Bishop's Teignton; 8th to 22nd, Gunnislake, Cornwall; 24th to March 8, St. Ives; 10th to 23rd, St. Agnes; 24th to April 5, Wadebridge, Cornwall; 12th to 26th, Falmouth.

Mr. J. M. Scroggie.—January, Edinburgh; February, Greenock; March, Dunfermline; April, Blackheath.

Mr. W. Spencer Walton.—January 12 to 27, Portsea; 28th, Beckenham.

Mr. F. E. Marsh.—To January 25, Forest Gate, E.; 12th to 16th, Exeter Hall (noon meeting); February 1 to 22, Withorn, N.B.; March 22 to April 12, Kilbarchan, N.B.

Mr. Jas. J. Scroggie.—January 18, Drill Hall, South Norwood; 25th to February 1, Bethnal Green; 3rd to 6th, Potter's Bar; 8th to 15th, Home of Industry, Spitalfields; 22nd to March 1, Offord, Huntingdon.

Mr. Henry Thorne.—January 20, Shrewsbury; 24th to February 9, Portsmouth; 13th, Derby; 16th to 23rd, Sheffield; 28th to March 1, Walsall; 2nd to 4th, Wolverhampton; 7th to 16th, Sunderland; 21st to 30th, Newcastle-upon-Tyne.

Messrs. Mateer and Parker.—January 4 to 18, Milnsbridge, Yorks; 19th to February 1, New Barnet; 1st to 15th, Luton; 16th to 18th, Brockhurst; 19th to 25th, Gosport; 26th to March 8, Ashford, Kent.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Conference Hall, Mildmay-park, N.—Sunday, January 18, 3.30 p.m., Rev. T. Storrs; 7 p.m., Rev. Wm. Graham.

Gospel Hall, Paragon-road, Hackney, E.—Mr. Russell C. Hurditch on Sundays, January 18 and 25, at 7 p.m.

South London Evangelistic Choir.—January 19 and 20, St. Luke's Workhouse (corner of Shepherdess-walk), City-road, E.C., 8 p.m.

Ned Wright every Sunday in January, Down Lodge Hall, Wandsworth; January 14—16, Woodford; Sunday, 18th, The Rest, Wood Green.

Children's Special Service Mission.—Mr. J. Spiers, Pembroke; Mr. G. Banaster, Edgbaston, January 12—19; Ipswich, January 24 to February 3; Mr. W. F. Seagrove, Barnsbury Chapel, January 12—26.

◆

MISCELLANEOUS.

Mrs. M. Baxter will give a Bible-reading at 3 o'clock on Thursday, January 22, at 102, Regent's Park-road, N.W. All are invited.

Town Hall, Bournemouth.—January 20 to February 22 inclusive, meetings on the Deepening of Spiritual Life, conducted by Mr. H. F. Bowker.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Church Parochial Mission Society.—Opening of new Mission Hall, Tuesday, January 27, parish of St. Saviour's, Battersea Park, S.W., 8 p.m. Bishop of Rochester will preside.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, January 16, at 7 p.m., subject, "Natural and Spiritual Affinities" (Hag. ii. 11—13; tea at 6. Sunday, Bible reading, at 3.30 p.m.

Friendless and Fallen.—New Year's devotional meetings: Monday, January 19, 35, Eden-grove, Holloway-road, N.; Friday, 23rd, 5, Parson's-green, Fulham; 28th inst., 200, Euston-road. Each meeting 6.30 p.m.

Malden Hall, Kentish Town.—The eleventh anniversary this day (Thursday), at 4 and 7 p.m., tea at 5.30. Mr. Wm. Grove, Mr. C. Russell Hurditch, Mr. Chas. Inglis, Dr. McKilliam, Mr. J. G. McVicar, and others will take part.

Home of Industry, 60, Commercial-street, Spitalfields.—Workers' meeting, Wednesday, January 21, tea at 6, meeting at 7 p.m. Mr. C. B. Ker will preside, and give the workers their watchword for the New Year. Mr. G. R. Cole will introduce the City missionaries labouring among foreigners in London.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road.—January 16, "The Power of Praise" (2 Chron. v. 11—14), Rev. Filmer Sulivan; 23rd, "Truthfulness" (Ps. li. 6, Eph. iv. 15), Rev. E. H. Hopkins.

◆

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, E.C.—New Year's reception by Mr. and Mrs. J. Herbert Tritton, Centenary Hall, Bishopsgate-street, Friday, January 16, at 6 p.m. Daily prayer meeting, 1.15 to 2 p.m. (Sat. excepted). Bible study in Isaiah each Tuesday, at 6.15 p.m. Youths, Mr. Leonard Hooper, Wednesday, 14th inst., 6.30 p.m. Soldiers, each Friday, 7 p.m.

The Priory, 198, Upper-street, Islington, N.—Thursday, January 15, at 8.30 p.m., devotional meeting; Saturday, 17th, at 8 p.m., Bible study; Sunday, 18th, at 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class, 1 Pet. ii. 24; 8.15 p.m., evangelistic meeting; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Exeter Hall.—Prayer Meeting (Saturday excepted), 1 to 2 p.m. Meeting for strangers, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Colonel Puget gives a Bible reading every Saturday night at 8. Mr. F. E. Marsh will begin a series of Bible readings at the mid-day prayer meeting, January 12. Rev. Chas. Fox will give a series of special Bible addresses as follows: Thursday, January 22; Thursday, 29th; Thursday, February 5; Thursday, 12th. Each evening at 8.

Burlington Hall, 23, Savile-row, W.—Thursday, January 15, at 8.30 p.m., address to young men, Mr. Denham Smith. Sunday, Bible class for young men, 3.15 p.m., subject this quarter, "The Tabernacle in the Wilderness," illustrated with model and diagrams, conducted by Mr. Alfred Woods.

186, Aldersgate-street, E.C.—Thursday, January 15, at 8 p.m., Workers' meeting and conference on City work; Friday, 8 p.m., Gospel meeting, open to all, address by Mr. R. Burn; Saturday, 7.30 p.m., Bible study for young men; Sunday, 2.30 p.m., tract workers' prayer meeting; 3.15 p.m., conversational Bible class, subject, Rom. xii. 6–16; 7 p.m., Gospel meeting, open to all, address by Mr J. Orchard; Monday, 8 p.m., strangers' reception meeting; Tuesday, 8 p.m., workers' training class, a paper by Mr. Asseter, "God is"; Wednesday, 8 p.m., teachers' Bible class, subject, Acts xxi. 1—14.

◆

Notices.

E. J. Grayson.—"The Teaching of the Apostles" can be had from Messrs. Nisbet and Co., Berners-street, W., at 6s.; a cheap edition, price 3d., is published by Messrs. Simpkin, Marshall & Co., Stationers' Hall-court, E.C.

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Applicants for Tracts.—C. Hand, 104, Brown-street, Salisbury; T. Pickett, 92, Blatchington-road, West Brighton, Sussex; Mrs. Johnson, 28, Rutland-street, London, N.W.; Mrs. Cocks, Fern Cottage, Blackheath-hill, Greenwich; J. A. Williams, 68, Windmill-lane, Stratford New Town, E.; J. Conway, Rockcliffe, Moreton-in-Marsh, Gloucestershire; W. H. Bryant, 117, St. Stephen's-road, Old Ford, E.; G. Wood, 45, Carwood-road, Sheffield; E. H. Lander, 7, Milton-street, Liverpool-road, Patricroft, Manchester; H. J. Hawley, Ch. of Eng. Y.M.A., Paradise-street, Birmingham; Miss Pottenger, Coat, Martock, Somerset; J. Soames, 7, Bromfelde-road, Clapham; W. Rowe, fishmonger, Medrose, Camelford; G. Beckle, evangelist, Rockhead, Camelford.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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A MOTTO FOR THE NEW YEAR.

THE following notes of the concluding remarks in a New Year's Address to Men by Canon Wilberforce, at Southampton, on Sunday afternoon, Jan. 3, will be read with interest and profit:—

Now I give you a motto for the New Year: "If God be for us, who can be against us?" (Rom. viii. 31); or better still, as it is in the Greek: "God for us, who against us?" Shall the memory of past sins, the strength of present temptations, the accumulated cares and troubles of this life rise like an invisible host, and cause you to ask, "Who is equal to these things?" *God is*, and if He, through the reconciling blood of Christ, is for you, who can be against you?

In one of the many miserable wars against half civilised nations with which Great Britain has stained her hands, a small army was once surrounded by a much larger force. On the night before the decisive battle, the general in command walked through his little camp, and overheard in one of the tents conversation as to the chances of the morrow. "Our case is hopeless," said a voice within, "for our foe outnumbers us by thirty to one." The general quietly entered the tent, and addressing the soldiers, who had risen and saluted him, said, "I heard you say our case was hopeless, because we are out-numbered by thirty to one, pray, how many did you reckon for *me*?" He was known as a conqueror in battle, the victor in many a fight; "How many do you reckon for me?" was his question, and the soldiers were abashed.

In your warfare with the world, the flesh, and the devil, sins, sorrows, and weakness, how much do you reckon for God on your side? "God for us, who against us?" "He only is my rock and my salvation; He is my defence, I shall not be moved." Trust in Jesus, "Emmanuel," God with us, and then we shall be more than conquerors through Him that loved us, and gave himself for us, and so we shall ever be able to say, "God for us, who against us?"

DESTITUTE CHILDREN'S FRIEND MISSION.—The work of feeding the destitute children was commenced by supplying 200 poor with a tea on Monday, Dec. 29. All of these were searched out by our workers, and consisted of orphans, the children of widows, and those whose fathers were out of employment. Dinners are served every Tuesday and Friday at the Gospel Hall, close to the East India Dock entrance in Brunswick-road, Poplar. The distress is so great amongst the children that we are thronged with applicants, all of whom we are not able to supply. We could tell of many sad cases. We should be very glad to receive any help or to give any information respecting the work.

HENRY LEY, Hon. Sec.

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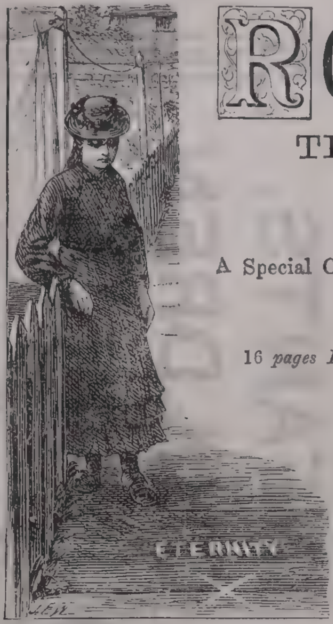

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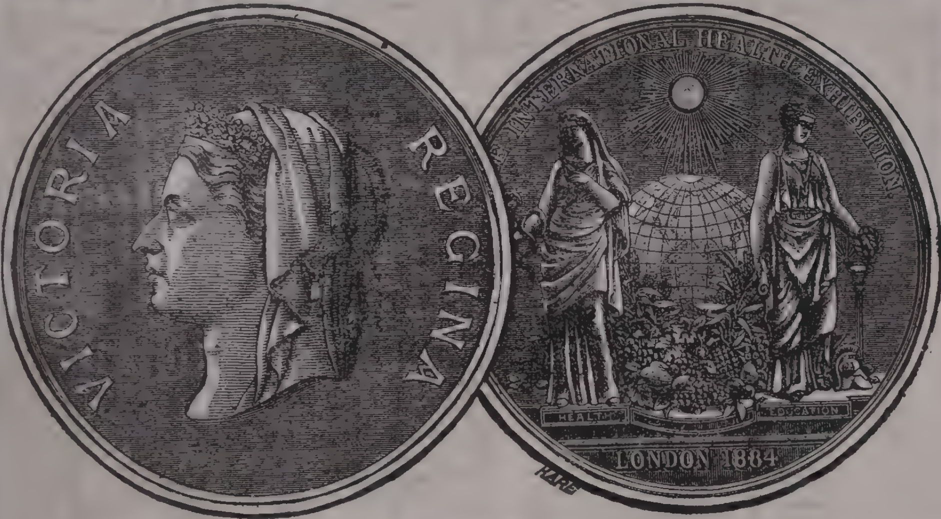

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LADY HENDERSON.
SAMUEL MORLEY, ESQ., M.P.

THE object of this Mission (begun in 1866) is to visit the markets and streets, theatres, music-halls, &c., to bring the Gospel to the many Women and Girls engaged in Flower-selling, &c., in the streets, who are thus exposed to all the dangers and temptations of street life, by the formation of Clubs, Classes, Meetings, &c., to assist them to earn a living in the winter, when watercress and flowers fail; to endeavour to take the young from the streets, placing them in Homes, and at service.

The work of the Mission (employing four paid agents) embraces Visiting the early Morning Markets, Free Breakfasts, &c., to the poor Girls and Women, Visiting streets, theatres, and music-halls at night; the homes of these poor creatures, the sick and destitute ones, supplying such with needed comfort; Open-air Services, Tract distribution, Sabbath and week evening Services, Sunday-schools and Classes, Mothers' and Working Meeting, Clothing Club, Maternity Society, Loan Fund, Penny Bank, Band of Hope, Gospel Temperance, and Halfpenny Hot Meat Dinners to destitute Children, Distribution of Clothing and Boots.

The Flower-girl Brigade consists of young (Flower) girls who are too old to be drafted into Homes, yet who are young enough to be won from the streets; they are brought under Christian influences, and trained to habits of industry. Such as are suitable are trained for domestic service; others are taught the business of artificial flower-making, for which they show great aptitude. By this means they are effectually removed from the streets, and enabled to earn their own living. Three hundred of these girls have been thus gathered into our Brigade, where there are now thirty under training, which number it is most desirable to increase.

Visitors are welcome any day (except Saturday) between 10 and 5 o'clock; or specimens of the girls' work will be sent upon application to the Superintendent.

TO THE READERS OF "THE CHRISTIAN."

It is several years since an appeal was made for this needy Mission. The work has so increased of late, the distress and misery is so prevalent among these poor creatures, such heartrending scenes of wretchedness are continually met, that owing to want of funds we are powerless to relieve.

We have blessed, though sad, opportunities of speaking the Gospel to these poor girls and women, while waiting about the markets these cold mornings, so wretched and cold. We take them, a few at a time, into a coffee palace, giving them some hot coffee and food, seek then to tell them of a loving Saviour and His saving power. Thus winning their confidence, we get invited to their homes—oh, such places of neglect and poverty, to which there are but few bright exceptions!—children nearly naked, and half-starved. Then at night we travel round the West-end, outside music-halls, &c. We meet with many, listen to sad tales of sin and trial, seeking to save such as are willing to leave this life in the streets, placing some at service, providing safe and suitable employment for others. Will you, dear Christian reader, help in this work? Gifts of money, food, clothing, boots, &c. will be most gratefully received. Our little Brigade girls will be glad to send to their lady friends and little girls small boxes of their flowers—buttercups, daisies, roses, chrysanthemums.

Subscriptions may be sent to Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN; to THOMAS JOHNSON, Esq., Treasurer, Glanpaith, Herne Hill, S.E., or to yours faithfully in Christian service,

8, Sekforde-street, Clerkenwell, E.C. JOHN A. GROOM, *Supt.*

Cheques and P.O.O. to be crossed, "London and County Bank, Holborn Branch."

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving 5s. for the Lord's Poor; £4 from a Gentleman, per Lord Shaftesbury; Anonymous, Parcel of Clothing.

Every day has its apportioned work.

THURSDAY'S OPERATIONS.

Infant Nursery opens at	7.30	a.m.
The Poor seen and Cases attended to ..	8.30	a.m.
Morning School (Free Ragged)	9	a.m.
Afternoon School (Free Ragged) ..	2	p.m.
Little Girls' Sewing Class and Boot Club	6	p.m.
Reading and Refreshment Room ..	6.30	p.m.
Toy Classes	6.30	p.m.
The Rest for Big Boys opens at	7	p.m.
Classes for Rough Boys at	8	p.m.
Mutual Industrial Classes for Big Boys	8	p.m.
Classes for Elder Girls and Young Women	8	p.m.
Youths' Bible Class at	8.30	p.m.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Ex-Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 32, Finsbury-pavement, E.C.

B. H. GERRANS, Secretary.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Flannel is much needed.

BETHESDA MISSION, Portsmouth, with which is incorporated the Portsea Island Town Mission. Established 1856.—Objects:—1. House-to-house visitation in the poorest districts for instruction in the Word of God. 2. The distribution of the Scriptures and simple Gospel Tracts. 3. To hold Mission Services, Cottage Meetings, and Sunday Schools. 4. To assist deserving poor and sick persons. 5. To give occasional free teas to the poorest classes, as a help to the ministry of the Gospel. The Mission is Evangelical and Unsectarian. Superintendent—Commander B. H. Key, Downham, St. Edward's-road, Southsea, who will gladly receive contributions for the work.

COW CROSS MISSION.—Gospel Services, Sadlers' Wells Theatre.—Glo'ster Hall, Clerkenwell, "Ragged London in centre." Dinners to destitute children, &c. Funds urgently needed.—WILLIAM CATLIN, General Superintendent, 17, Claremont-square, Pentonville.

RESCUE WORK IN POPLAR.—Manor Cottage, Kersey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, HENRY GREEN, Esq., Blackwall, E. Miss COOKE, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. WILKES at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his helpers. Trinity Church, Triangle, Hackney, London, E., Sundays, 3 p.m., Mondays, 7 p.m. The Hall, Horsley-street, near Camberwell-gate and Walworth-road station, Tuesdays, 7 p.m. The Hall, 110, Shoreditch. Thursdays, 7 p.m. Special: Fridays, 7 p.m., Trinity Church, Triangle, Hackney: Baptism of the Holy Ghost and Power for Service.

GEE-STREET Christian Mission and Ragged School, Goswell-road, earnestly solicits donations to continue the good work of preaching, teaching the Gospel, temperance, and relieving deserving poor.—Bankers, BARCLAY & Co., 54, Lombard-street; Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; Hon. Secretary, RUDGLEY, 82, Wood-street, Cheapside.

THE MISSIONARY TRAINING COLLEGE, Puerto Sa. Maria, Spain, was opened in January, 1884, for preparing Teachers and Evangelists for Spain. Funds are needed for its support. Contributions will be thankfully received by D. MATHESON, Esq., 120, Queen's-gate, S.W., or by Messrs. RANSOM, BOUVERIE & Co., 1, Pall Mall East, London, S.W.

SOUTH LONDON EVANGELISTIC CHOIR, Conference Hall, Clapham-road, London, S.W.—Mrs. MEREDITH has kindly given the use of the above Hall for the practice meetings of the above Choir, which will in future be conducted on the second and fourth Wednesdays in every month, at 8 p.m., except when engagements prevent. Christian singers and workers are earnestly invited to join the Choir, particulars of which will be at once forwarded on application to SAMUEL BURROW, Hon. Sec., 17, Linnell-road, Camberwell, S.E.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE CONVALESCENT HOME, Broadwater, Worthing, for Children of the Poor, is in need of a quiet, strong Horse, of 16 or 17 hands. Would any of the Lord's people like to supply this want?—AULAY MACAULAY, Hon. Secretary, Latymer Road Mission, Blechynden-street, Notting-hill, W.

FIVE SCHOLARSHIPS.

CAMDEN SCHOOL, BRIGHTON,

Principal:

MR. WILLIAM OLDING.

LIVERPOOL BETHSHAN Faith Healing Home, 161, Islington. Meetings for Holiness, Healing, and Testimony, Tuesdays, 3 p.m.; Thursdays, 7.30 p.m.

For further particulars, apply Miss GIBBS.

Educational.

WATERLOO HOUSE SCHOOL, Leamington. — Principal, the Rev. ARTHUR SEWELL, M.A. (Author of "Daily Thoughts for Schoolboys"). Preparatory for public schools. Terms moderate.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. For prospectus, together with the testimony of the late Sir GEORGE JESSEL, address, Rev. J. J. KENDON.

OAK HOUSE SCHOOL, Bexleyheath, Kent (12 miles from London). Principal—GEORGE E. OXLEY, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon (for Resident Pupils only). Established 25 years. Miss BAMBER and Miss CHURTON, assisted by an efficient staff of resident certificated teachers and visiting professors, offer every educational advantage to parents seeking a Christian training for their daughters. Pupils always accompanied to and from London. Unexceptionable references to parents of present pupils. In association with the above is Clarendon House, Topsham, offering the same educational advantages, with pure, bracing sea-air, especially adapted for girls of delicate habit.

CLARENCE HOUSE, Pellatt-grove, Wood-green.—Mrs. SILVESTER, assisted by efficient teachers and visiting professors, receives a few Boarders, to whom she offers educational advantages, with the comforts of a home and very careful training. References kindly permitted to Mr. R. C. Morgan, 12, Paternoster-buildings, and parents of pupils.

SEASIDE, Southport. — Superior School for Young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations. — Miss POOLE, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

FRANCE. — Rheims (Marne). — Protestant Institution for Young Ladies. Sciences. Arts. French spoken only. Home comforts. Moderate terms. Lady boarder received. References. Prospectus on application. Principal, Mdlle. BENECH. (Two diplomées.)

EDUCATION. — FRAULEIN VON GRIESHIEM, Diez a.d. Lahn, near Ems, receives a limited number of pupils. Resident French and German governesses. Music, piano, violin, singing, painting. Lawn tennis. Highest references.

SOUTHDENE, Ramsgate.—Splendidly situated Home for delicate children requiring sea and country air, combined with educational advantages. Under the personal supervision of experienced Christian Lady. Prospectus on application. Terms moderate.

HOLLAND HOUSE, Clarence-parade, Southsea.—School for the Daughters of Gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the PRINCIPAL.

CLAPHAM COMMON. — A Lady of much educational experience receives a limited number of young Ladies as Resident Pupils. Christian and refined influences, with careful mental culture. Special advantages for Modern Languages and accomplishments. High-class professors attend. Prospectus on application. — ALPHA, care of Mr. Bachhoffner, Bookseller, High-street, Clapham, S.W.

MONTREUX, Switzerland.—Madame DOLMATOFF. Christian home for young Ladies. French and German taught. Other branches of education if required. Reference, Rev. Denham Smith, 38, York-terrace, Regent's-park, London.

TEIGNMOUTH HOUSE GIRLS' SCHOOL. — Thorough education, with home comforts. Entire charge taken of children whose parents are abroad. Pupils prepared for the Local Examinations. Next term January 20.—Prospectuses on application to the Misses WHYTALL, Teignmouth.

EDUCATION.—A Lady in South Hampstead (whose Daughters have a Preparatory School for Little Boys) will after Christmas have vacancies for two in the house, boarders or weekly. Numbers being limited, watchful care and home comforts are assured. Term commences January 26th.—T., 166, Belsize-road, N.W.

A LADY, who has taught in the family of Sir Joseph Fayrer for six years, is open to an engagement as Governess, Lady-Housekeeper, or Companion, or in any post of trust in a Christian family. Excellent references.—B. A., J. Rivolta, Esq., The Manor Way, Blackheath-park, S.E.

MOUNT HOUSE, Braintree, Ladies' School. Principal, Miss WOODGATE.—Sound education on modern principles. Preparation for Camb. Local and C. P. Exams. Home comforts and personal supervision. Highest references. Prospectus and particulars on application. Spring term commences January 19 and 20.

BEDFORD.—Howard College.—Principal—Mrs. J. C. BURNETT. A Boarding School for Girls. Modern methods. Very superior education. Careful Christian training. Report and full particulars sent by return of post.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The Easter term will begin (D.V.) on Monday, January 19.

KINGSTON HOUSE Ladies' School, Abbotsford-road, Clifton.—High-class education. Careful Christian training. Pupils prepared for musical and University examinations. Musical education offered to Young Lady for services. Premium, 15 guineas.

MT. RADFORD SCHOOL, Exeter. —During the last ten years pupils have obtained upwards of 150 certificates in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Of these, twenty-two passed in honours, and twelve obtained prizes. The Word of God is made the sole basis of a careful Christian training. References to parents of past and present pupils.

Principal, E. H. VINE.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts, Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE.

HASTINGS.—Wellington College for Ladies.—The object of the Council is to provide in this seaside healthy town an education of the best possible kind, based on Christian principles. An excellent gymnasium is attached, also Kindergarten. — For prospectus, apply to the Secretary, the Rev. F. LEAVER, Chalvington Rectory, Sussex, or 4, Wellington-square, Hastings.

EDUCATION. — In a high-class School, where the number of boarders is limited to 16, two vacancies have unexpectedly occurred, just as school is re-opening; to fill these, pupils would be received at 60 guineas inclusive; usual terms, 70, with extras. More than ordinary attention is paid to the comfort of the pupils, and the highest educational advantages are secured. Highest references.—All particulars by addressing B. C., English and Foreign Library, Blackheath Village.

HAPPY CHRISTIAN HOME for Little Girls.—Mrs. Haycraft is anxious to recommend a Home for one or two children, where they would receive the kindest treatment and careful education from a lady long accustomed to teaching and training. Entire charge taken of children whose friends are abroad. No other pupils received. Pleasant home in a healthy suburb of Croydon. Highest references, ministerial and otherwise.—For address, please write to Mrs. HAYCRAFT, Epsom.

HOME EDUCATION.—Two little Girls can be received, to be educated with one or two others, in a healthy London suburb. Terms moderate and inclusive. Careful training and home comforts. References given and required. —Miss TWEEDIE, 24, Josephine-avenue, Brixton-rise, London, S.W.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors — their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — DELTA, Boddington's Library, Notting-hill-gate, W.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for commerce, public schools, or the Universities. Upper, middle, and preparatory departments. Seven resident Masters. The junior division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal. The Easter term will commence on Wednesday, Jan. 21.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Terms for Boys' School, apply to the Rev. W. T. TITTERINGTON; for Ladies' School, to Miss SHAWE. School re-opens January 21.

DURBAN-HOUSE SCHOOL, Lansdowne-road, Lee, Blackheath, S.E.—An old-established Preparatory School for the Sons of Gentlemen, conducted by a Lady, assisted by Masters and Governesses. Careful training. Home comforts. References to clergymen and parents.—THE PRINCIPAL.

HIGH-CLASS SCHOOL in Highgate.—The Rev. G. D. BARTLET, M.A. (late Head Master of Mill Hill School), receives twelve Boarded Pupils. Able assistant masters, superior home, individual attention, thorough grounding, and careful religious training. Highgate is strongly recommended by the medical profession. — Reference permitted to the Rev. W. E. BOARDMAN, 3, Highbury-park.

HANWORTH HOUSE, Weston-super-Mare. — Mrs. CHARLES NASH receives a limited number of Pupils, and endeavours to combine the highest educational advantages with Christian training and maternal care. Resident Parisienne, and German Governess. The best Masters from Clifton attend regularly. Prospectus, with references, on application.

SEA HOUSE SCHOOL, Upperton, Eastbourne.—Thorough education, domestic comfort, and beautiful air. The term commences January 20.—For prospectus, view of house, &c., apply to Mr. ESAM.

TUNBRIDGE WELLS.—Lady Principal of small select Ladies' School can receive six young Ladies to train in household management, cookery lessons, needlework. Good English education, with accomplishments, and Christian evangelical training. Seven guineas the term.

MATER, Mr. Spiers, Bookseller, Tunbridge Wells.

EDUCATION for Young Ladies, near Torquay. Masters. Certificated Governess. Every care. Home comforts. Pupils prepared for Local Examinations. Highest references. Terms inclusive.

Mrs. BRENTON-CAREY, Tramore, Brixham, Devon.

PASTEUR F. DUMAS, of Paris (18, Rue de Boulets), near to the Place du Trône), is desirous of receiving two or three young men as Boarders in his family.

AN ENGLISH LADY, who has every morning occupied in teaching, wishes to find an engagement, or visiting lessons, for the afternoon. Fluent German and French (ten years in Germany, two in Paris), brilliant music, thorough English, advanced literature.—A. G. M., care of Y.W.C.A., 17, Old Cavendish-street, W.

CLERGYMAN (late Fellow of St. John's Coll., Camb.) and his Wife going to South of France, would like to take charge of a young Gentleman or Lady going there. Tuition, if required.

X. Y. Z., Marham Vicarage, Downham, Norfolk.

TWO LITTLE GIRLS, under 12, can be received in a Clergyman's family, to be educated by his daughters. Country vicarage. An hour's distance from London. — Mrs. W., Loudwater Vicarage, near High Wycombe, Bucks.

REQUIRED, in good school, a young Governess, to assist generally. Small salary.

DELTA, Frowde & Co., Portishead, Somerset.

LEAMINGTON. — A Governess-Pupil required immediately, in an old-established Ladies' School.

K. S., 70, Clarendon-street, Leamington.

LADY OFFERS Christian Home, combining educational advantages, to Girls under 16, as Companion-Pupils. Healthy situation. Personal supervision. Vacancy for Articled Pupil, premium 20 guineas.

PRINCIPAL, Clifford, Chertsey-road, Clifton.

A CLERGYMAN desires to recommend an earnest Christian Lady (29) as Governess. Seven years' experience. Good English, arithmetic, French, music, elementary German, and drawing. Senior Cambridge and Coll. Precep. Certificates. — Rev. J. M'KINNEY, 9, Nettleton-road, New-cross, S.E.

A LADY requires a re-engagement as Governess to young children. Useful Companion, or Wardrobe-keeper in a school. No accomplishments. Good needlewoman. Willing to make herself generally useful. Highest references.

H. S. E., 65, St. Owen's-street, Hereford.

A GERMAN LADY (27) seeks an engagement in Christian family or school, or as Companion to a Lady. Fluent English and French, singing. References kindly permitted to Dr. Ziemann, 2, Lorne-villas, Cliftonville, Margate.—F. N., 31, St. Mary's-road, Canonbury.

AS GOVERNESS to young children, or Mother's Help where a nurse is kept, wanted by a young Lady.

L., Layer Breton, near Kelvedon, Essex.

NURSERY GOVERNESS or Mother's Help, by Young Lady; or would take entire charge of a widower's family. Domesticated, and fond of children. London preferred.

Miss MILLS, 3, De Beauvoir-road, Kingsland.

A YOUNG SUISSE LADY, 20, Protestant, wishes for situation either in School or Family. Acquirements, French, and rudiments of drawing, and German. — Mrs. G. OSBORN, Warrengore, Offham, near Lewes, Sussex.

A LADY (29) desires re-engagement as Governess to children under twelve. Eight years' experience. Highest references.

Miss SMITH, Iver Court Farm, Iver, Bucks.

HIGH-CLASS SCHOOL for Gentlemen's Daughters. — Miss PENN and Fraulein ESSER receive twenty-five Boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Easter term begins January 22. Grove House, Upper Clapton, London, N.

A GOVERNESS would teach three or four hours a day in good School, in return for advanced lessons in English, French, arithmetic, to prepare for College of Preceptors' Examination, held in July next.—AILEMA, care of Miss Shepherd, High-street, Hungerford.

A CLERGYMAN'S WIFE receives Boys from six years old. Careful preparation, kind treatment; healthy neighbourhood. Terms from thirty guineas. Highest references. Indian pupils received.
M., Denis Villa, Oxford-road, Worthing.

TWO FAIRLY ADVANCED Girls can be received in a high-class Home School, to study with one preparing for Oxford Junior Exam. Resident foreign governess, visiting professors. Reduction on prospectus terms, if desired. Situation healthy, eighteen miles from London. References to clergymen and parents of pupils.
PRINCIPAL, Eagles & Egan, Philpot-lane, London.

A YOUNG GERMAN LADY desires a re-engagement as Governess in a quiet family. Terms moderate. She teaches German, French, and music; also the usual English instruction.—Address, during January, Fraulein OSTERLOFF, care of Mrs. White, Dutton House, Leominster, Hereford.

Appointments, Situations, &c., Wanted.

TO BOOKSELLERS AND STATIONERS.—Wanted, by an experienced assistant, a re-engagement in London. Could take entire management of depot for sale of religious and instructive works. Many years in last situation. Proprietor retired after nearly forty years of business life. Highest references.
Miss F., 24, Gowrie-road, Lavender-hill, S.W.

STEPHEN THOMAS CROCKER, of Bristol, late Headquarters Special of Salvation Army, is open for Evangelistic Work in connection with any Christian body. He commences at Wellington, Somerset, on the 18th of January, and at Taunton later on. Accredited references. —His address is 65, Somerset-street, New Cut, Cathay, Bristol.

APPRENTICE.—Wanted by respectable parents, to place out their daughter, aged 18, to some light business. No objection to pay premium for the same. Good home essential. —Address letter to R. W., care of Mrs. Sayer, Newsagent, Hornsey-road, N.

EVANGELIST. — Wanted, by a Young Man, an engagement as an Evangelist, or an Assistant to a Minister. Good reference. Has been very successful. Nearly four years' experience.—EDWIN A. EVANS, 21, Viney-street, Taunton, Somersetshire.

MEDICAL. — Will any Christian Practitioner give employment as Dispenser to young man without means, with view to qualifying? Was dispenser and hospital attendant in the South African campaign. Good testimonials.
Mr. HINE, Campden, Gloucestershire.

AS GARDENER, single-handed or otherwise. Age 35. Married. No family. Fifteen years' experience. Good references. Total abstainer.—Miss MARSLAND, High School for Girls, Clifton Park, Bristol.

A DAUGHTER of a well-known Presbyterian Missionary in India seeks a situation as Lady-Companion in a Christian home.
W. H. V., 18, Wallace-road, Canonbury, N.

AS UNDER-MATRON, or Assistant-Housekeeper. Good references.
J. M., 66, Queen's-road, St. John's Wood, N.W.

AS FOOTMAN, under a butler, in a Christian family. Age 17. Not been in service before. Can wait at table. Very respectable youth. Country preferred.
Miss GREENE, Midgham, Reading.

THE REV. LORD W. RUSSELL recommends a boy, aged 14½, to help in stables or house. He is well-educated, intelligent, strong, and active.—Chenies Rectory, Rickmansworth.

HOME MISSIONARY seeks re-engagement. Many years' experience. Fond of visiting, &c. Good reference. Wife can assist. Can come at once.
F. B. RAYMOND, 13, Chelsea-road, Southsea.

A LADY WISHES to hear of a post as Sub-Matron for a member of her Bible-class, who wishes to leave business for Mission work.—L. T., 40, Montagu-square.

A LADY of great experience desires an engagement as Housekeeper, or Nursery Superintendent, in a private family. Good references.
H., Aubert Park Library, Highbury, N.

MISS STREATFEILD can highly recommend a middle-aged Lady as Companion or Housekeeper to an invalid. Is kind, cheerful, used to illness. Salary moderate, but comfortable home desired.—Charts Edge, Westerham.

A LADY WISHES to find a situation, in abstaining family, for a Butler. Age ; tall. Excellent servant.
Miss KNYVETT, Beddington, Croydon.

AS PLAIN COOK in a Christian family, where there are Christian privileges. No washing. Wages £18. Age 28.
S. S., 50, Hill-street, Walworth.

MRS. GRANT seeks a situation for a young girl, anxious to redeem her character. She understands parlour work and needlework. Can write, and keep plain accounts, is gentle and pleasing. Strictly honest and sober.
Mrs. GRANT, Old Rectory, St. Albans.

EDWARD W. THOMAS, 200, Euston-road, N.W., will be glad to recommend a very worthy person, as Matron to a small Home, or to any situation of trust.

ENGAGEMENT wanted, as Assistant Matron or Industrial Teacher in an Institution, or Assistant Housekeeper in a School, by young person. Thoroughly domesticated; well recommended.
B., 23, Vartry-road, Stamford-hill.

A LADY with private income, desires an engagement as Assistant Housekeeper, or Companion to a lady.—A. M., Mrs. Ogles, Stationer, Lytton-road, New Barnet, Herts.

A YOUNG LADY (aged 25), seeks a daily engagement in some Christian work. Secretarial duties preferred. Small salary required. Near or in London.
G., Stone's Library, 510, King's-road, S.W.

A LADY RECOMMENDS a young person, age nearly 18, as Second Nurse or Schoolroom Maid. Good needlewoman. Respectable and trustworthy.—Mrs. K., Stoneleigh, Elmfield-road, Bromley, Kent.

WANTED IN BRIGHTON, Situations as Good Plain Cook, and Housemaid, together preferred. Christian privileges.—E. D., 15, St. Stephen's-square, Bayswater, London, W.

ATTENDANT, or Useful Maid, to elderly or invalid Lady. Good needlewoman; can do dressmaking. No objection to light housework. Well recommended. Middle-age.—E. C., Chesnut Cottage, Hanworth-road, Hounslow, W.

A LADY WISHES to recommend a certificated Ladies' Nurse, who is experienced, kind, attentive, and obliging.—Mrs. SNELL, 1, Leslie-park-villas, Cherry-orchard-road, Croydon.

SECRETARY.—An energetic Christian gentleman, of considerable secretarial experience, desires an appointment as Secretary to a public charity or otherwise. Good accountant and shorthand writer.
BETA, 191, High-street, Stoke Newington, N.

MR. GEORGE HATTON, Superintendent of St. Giles Christian Mission, is most desirous to obtain a situation for a young man of considerable ability, who has been for some months past temporarily employed as clerk and correspondent in the offices of the above Mission. Writes a capital hand, and is most gentlemanly and obliging. Salary moderate.—Mr. HATTON, 12, Ampton-place, Regent-square, W.C.

AS CARRIAGE GROOM, or Groom single-handed. Situation wanted by a Christian young man. Age 18½; height 5 ft. 6 in. Abstainer.
C. LILLEY, Blickling Hall, Aylsham, Norfolk.

AS CARPET PLANNER, or handy man in furnishing warehouse, by young man, abstainer and Christian (24).
J. S., 61, Queen-street, Leamington.

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THE CHURCH AT PRAYER.

DURING the first week of the New Year, as of many previous years, the Church of Christ has been upon her knees. Has she been saying her prayers, or has she prayed? Perhaps, in some cases, she has only said prayers, but we believe that to a very great extent she has really poured out her soul to God. We must not think that the Week of Prayer has only been observed at public meetings of the saints. It may be that the spirit of grace and of supplications has been chiefly manifested in those who, like Hannah, in bitterness of soul have wept sore, and out of the abundance of their complaint and grief have spoken to the Lord; or, again, in those who, like Elisabeth, Mary, and Zacharias have been filled with the Holy Ghost, and have blessed the Lord God of Israel who hath visited and redeemed his people, as He spake by the mouth of all his prophets who have been since the world began, and have rejoiced in that the Dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace.

In the public assemblies, also, we doubt not that prayer has been very generally made with faith unfeigned; for it is not the formal professors, but the genuine believers and workers and givers, who are drawn together in the Week of Prayer.

On Monday we praised God for what He is to us; on Tuesday we mourned before Him for what we have been to Him; on Wednesday we prayed for the Church of Christ.

What a wonderful word that is—the Church of Christ! What is it? Not the building into which we congregate, but the body of true believers who have been called out from the world—the people taken out of the nations for his name. A great mystery attaches to the Church; indeed, she *is* a mystery. Her being dates back before creation, for every member of the mystical body was known and chosen before the foundation of the world. Just as Eve was in Adam, so was the Church in Christ; and as God took the rib out of Adam's side and builded a woman to be his helpmate, so that he said, "This is now bone of my bone and flesh of my flesh," so is the Church to Christ, for we are members of his body, of his flesh, and of his bones. As Eve was the help meet for Adam, his companion, his Isha, so is the Church the bride of Christ, the fulness of Him that filleth all in all. Out of the sleeping Adam Eve was taken; out of the second Adam sleeping the sleep of death was his Eve taken: for He loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing.

The Church and the Bible are the two divine things upon the earth now. For the sake of the Church, and working by the truth treasured in the written Word, the seven Spirits of God, which are like lamps of fire before the throne, run to and fro through the whole earth.

We are not now thinking of the Church as under dispensational distinctions, but in its largest sense as inclusive of all the redeemed—that body whose infancy and childhood were in the patriarchal age from Adam to Moses; whose period of bondage under the schoolmaster was from Moses to Christ; and whose manhood is from Christ's first coming to the end: according to Gal. iv.

Perhaps no hymn was more generally sung on Wednesday than that in which a man of God in the past century declared the glory of the Church of Christ:—

> "Glorious things of thee are spoken,
> Zion, city of our God:
> He whose word cannot be broken
> Formed thee for his own abode.
> On the Rock of Ages founded,
> What can shake thy sure repose;
> By salvation's walls surrounded
> Thou may'st smile at all thy foes."

There could be no surer antidote to the loose and vapid speculations of a so-called new theology, than a return to the old paths in which our fathers walked, who embodied their theology in such words as the hymn just quoted, or, again, in such as this:—

> "How firm a foundation, ye saints of the Lord,
> Is laid for your faith in his excellent Word."

All sound doctrine is built on this firm and sure foundation; there can be no full assurance of hope which is not as an anchor taking hold within the veil upon the eternal purpose and promise and covenant of God to his people foreknown and predestinated and chosen in Christ before the foundation of the world. Unless we hold fast the beginning of our confidence stedfast unto the end we cannot claim to use the words, "Whose house are we." What a high responsibility to hold fast the form of sound words, what a warning not to be blown about by every wind of doctrine, is implied in such a title as "the house of God, the Church of the living God, the pillar and ground of the truth." What assured security in and deliverance out of all manner of tribulation is contained in the title given to the persecuted Church of the Thessalonians—"the Church which is in God the Father and the Lord Jesus Christ!"

But in the Apocalypse, the Unveiling, in which Scripture culminates, the topstone, the flower, the glory of the Book of God, the calling and character, the history and destiny of the Church is specially manifested, and her consummated glory is revealed.

First, there are seven churches, as there are seven spirits, yet it is one Spirit, and one Church. He, the seven eyes of the Lord: she, the sevenfold light of the world. The seven letters reveal her inward condition on the earth, her works and her weakness, her virtues and her sins, her true and false brethren, her faithfulness under persecution, her seduction when at ease—a painful picture, brightened only by the presence of the First and the Last and the Living One, who has died, who lives, and who is alive for evermore; and by his promises to him that overcometh.

In the two following visions (iv.), we see the Church, the Royal Priesthood, in heaven; the elders and the living creatures in the midst of the throne, and round about the throne; for even now we know in part "what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which He wrought in Christ when he raised Him from the dead, and set Him at his own right hand in the heavenly places . . . and raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph i., ii.).

And now, having strengthened John, and us, by the revelation of what his eternal purpose is towards us in Christ, He lifts the veil from the "much tribulation" through which we must inherit the Kingdom of God. First the Gospel, then war and pestilence and famine; for He, who *is* the Gospel, had forewarned, "I am come not to bring peace on earth, but a sword." Then the souls of the martyred ones cry from under the altar, as the blood of Abel from the ground, "How long, O Lord!" And He shows what the end will be, when the men of the earth cry to the rocks to cover them from the wrath of the Enthroned One and the Lamb (vi.).

But the winds of trouble cannot blow until the elect of God are sealed every one with the Father's name in his forehead, 12,000 out of every tribe of Israel, for "they are not all Israel which are of Israel; . . . the children of the promise are counted for the seed" (cp. Rom. ix.). And the children of the promise are not confined to Abraham's flesh; the people taken out of the nations for his name are of all nations, and kindreds, and peoples, and tongues; and though they are a definite number named and sealed, yet are they a great multitude which no man can number. John sees them sealed on earth before the angels are suffered to loose the winds which are to hurt the earth and sea; but "*after this*," he sees them when they have come out of the great tribulation in which the much tribulation has culminated, shepherded by the Lamb, in whose blood they have washed their robes and made them white, serving day and night in his temple, God, who has wiped away all tears from their eyes (vii.).

The scene changes again to earth, and, as in the Epistle to the Hebrews, the saints are at the throne of Grace, and with their prayers the Covenant Angel mingles much incense on the golden altar at which He stands before the throne. "And the smoke of the incense, with the prayers of the saints, ascended up before God out of the Angel's hand." Immediately judgments follow (viii.), for at men's peril do they disobey the command, "Touch not mine anointed, and do my prophets no harm."

Another vision shows the Angel of the Covenant having on his head the rainbow, which had previously been seen encircling the throne, roaring like a lion over the earth and sea, which He had redeemed, and giving to John the little book, the Bible, that through him all his brethren and fellow-servants of Jesus Christ might learn that only by eating up and inwardly digesting the Word of God can anyone be qualified to prophesy before peoples, and nations, and tongues, and kings (x.).

It is the business of all the members of Christ to be his witnesses—

> "'Tis all my business here below,
> To cry, Behold the Lamb."

and the following chapter (xi.) shows the Holy Ghost power given to the witnesses (cp. Acts i. 8), its effect in tormenting those who dwell on the earth, and its result in their killing the witnesses, but preserving the dead form.

Time fails to speak particularly of the further visions of the Church—the woman in heaven clothed with the sun, and the remnant of her seed on earth; the 144,000 God's elect, no longer on earth, but without fault before the throne of God; encouraged to suffer by "Blessed are the dead which die in the Lord;" reaped as the harvest and gathered into his garner by the Son of Man Himself; standing on the sea of glass, having the harps of God, singing the redemption song of Moses and the Lamb; the false church as the harlot, and the true Church as the bride, the Lamb's wife; blessed and holy sufferers for the witness of Jesus, partakers of the first resurrection, reigning with Christ a thousand years; the holy city, New Jerusalem, descending out of heaven from God, prepared as a bride adorned for her husband.

"And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely. Surely I come quickly. Amen. Even so, come Lord Jesus!"

This is the Church of Christ, and this is the Church at prayer. A consecrated and Bible-nourished witness of Jesus; suffering in the flesh, but strengthened with all might by the Spirit in the inner man; beseeching everyone who will to come; entreating in Christ's stead, Be ye reconciled to God, (2 Cor. v.), with her face ever upward to her Lord, praying, "Come, Lord Jesus, come quickly."

Shall there be no result? Let but the Church of God continue as she has begun the year, praising God, confessing her own sins, pleading for every member of the body of Christ, for families and schools, for the nations, and for missions, home and foreign, —praying in the Holy Ghost—and this shall surely be the best year the Church of Jesus Christ has ever known—for the path of the just ones is as the shining light, shining more and more unto the perfect day.

◆

SAILORS IN NAPLES.

IN sending us the following notes of meetings, a correspondent says:—"It is most cheering to us English, resident in Naples, to see the great improvement in the conduct of English sailors of late." On December 28, about 190 persons met together in the Bethel Ship at Naples, to enjoy a social tea-meeting. All the captains in port (eleven in number) ushered in the New Year at the house of Mr. S. Burrowes, the Harbour Missionary, and, on the evening of January 1, fifty seamen had a tea-meeting at the newly established "Sailors' Rest," Via Piliero. The result of these social meetings is most cheering; not one seaman has been seen the worse for drinking during this festive season, either in the ships or on shore. The Gospel services in the Bethel are better attended than formerly, and many are realising the mighty power of God's grace.

"CHESTNUT CHRISTIANS."

AN American minister quaintly said, "Many Christians are like chestnuts: very pleasant nuts, but enclosed in very prickly burs, which require various dealings of nature and her grip of frost before the kernel is disclosed."

This reminds me of an incident in my experience. Some years ago, when walking with a dear friend in the West-end of London, we happened to meet a lady truly eminent for her good works, but, alas! possessing a stern, sombre expression of countenance. I remarked to my friend, "That lady is a very earnest Christian." She replied, "I would not like to make her acquaintance, judging from her face." Here was one of Christ's servants repelling instead of attracting to Himself. Truly it has been said, "Gloominess, irritability, discontent, and touchiness are four things more catching than cholera."

Let each one seek by help Divine to extract these very "prickly burs," that bring discredit on the Name we bear. We all pray that we may glorify God and hallow his name; with what vigilance, then, should we watch over our walk in the way of holiness. A Christian once beautifully wrote: "A holy life is made up of a number of small things. Little words, not eloquent speeches; little deeds, not great heroic acts; the little constant sunbeam, not the great lightning flash; the sweet waters of Siloam, that go softly in their meek mission of refreshment, not the waters of the river great and many, rushing down in torrent noise and force: these are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little indulgences of self, and of the flesh—the avoidance of such little things goes far to make up at least the negative beauty of a holy life."

Why are God's children often so cold and reserved to each other? Why do they allow our insular shyness to hinder that sweet interchange of communion so helpful and refreshing, as hand presses hand, and heart responds to heart, uniting to speed and to brighten with pure love and sympathy the way to heaven. The cause for gloom frequently arises from grief over dear ones far from the fold. But if we only trusted Jesus more we should be spared many fears and many tears. Let us cast all our cares on God, believing He will in his own time abundantly answer our prayers. Then we shall glorify him by pressing on with cheerful, restful hearts.

Let us live without a to-morrow. Jesus said, "Take no thought for the morrow." What peace and joy obedience to this command sheds o'er the life, only those who have experienced it, by grace, can fully know. We must ever be on the watch against Satan's wiles, for "whom he can't destroy he is sure to annoy." By unworthy, petty scruples he seeks to make the lives of God's children vexatious to themselves and to all around. It does not do "to pray cream and then live only skim milk." O Lord, may thy servants hallow thy name, serving Thee with gladness, with the fruit of thy Spirit abiding and abounding to thy glory and praise. C.

QUARRYMEN.—I am greatly in want of religious magazines and periodicals for distribution amongst the men employed in the slate quarry here. Would you kindly ask your readers to forward me occasionally any back numbers of THE CHRISTIAN and other suitable reading matter, addressed as below. I shall be deeply grateful for such help.

Yours truly, EDWARD J. HILL.
Abergoyle, Stirling, N.B.

THE CHURCH AND THE WORLD.

SEEING an announcement last week that Canon Westcott was to give a lecture at Westminster Abbey on the "Revised Version," I went to hear it, being much interested in the subject. The lecture was mainly directed to showing the advantage which the Revised Version possesses over its authorised rival in accurate rendering of the original, and especially in its avoiding the habit of varying the English rendering of the same Greek word, thereby losing the connection of thought in many passages. One instance, out of many which were given, was the improved rendering of 1 John v. 19—where "The whole world lieth in wickedness," is changed into "The whole world lieth in the evil one;" thus keeping up the connection of thought with the same words "the evil one" which occur in the previous verse, "The evil one toucheth him not." Dr. Westcott then pointed out the profound truth thus brought to light, that as Christians are "in Christ"—a fact alluded to in the next verse—so is the whole world "in the evil one."

How suggestive is this thought, and how much of deeply solemn and important truth comes out as it is followed up! The Church is "in Christ" for safety, judgment past, and glory secured—the glory which He has won. So is the world in the evil one for doom, judgment yet to come, and that the very judgment which awaits them: "Depart ye cursed into everlasting fire prepared for the devil and his angels." The Church is also "in Christ" for present help, influence, and guidance, his Spirit working in them. So is the world in "the evil one" for influence and guidance. Satan is spoken of in Eph. ii. 2 as "The spirit that now worketh in the children of disobedience." What a contrast is thus presented between the Church and the world, both as to present position and future prospects; and yet, alas! how blind the world are, or rather blinded, to their danger. This, however, can hardly be wondered at, as it is the policy of the god of this world to "blind the minds of them which believe not lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." But what is to be wondered at is that Christians who are "led by the Spirit of God" should be so influenced as they are by the spirit of the world as to pay court to its wisdom, philosophy, and science, even when they run counter to what God has taught us in his Word; and, stranger still, that they should ignore the separation which God has drawn so distinctly between the two spheres, and treat the world as if it were the Church, in spite of the solemn words, "We are of God, and the whole world lieth in the wicked one." H. E. B.

BOOK DISTRIBUTION SOCIETY.—DEAR SIR,—The members of this society are very thankful for the help you have rendered in giving back numbers of your publication, which have been sent out weekly to the poor people in the neighbourhood. We send out 150 books weekly. There is at the present time only enough to last for a fortnight, and we should therefore be greatly obliged if you would further help us in this good work. We have met with several proofs of the good that the papers are doing. One man stepped in to hear them read instead of going to the public-house. Some who cared nothing about salvation have been led to see things in a different light. The people are very glad to get the papers; if a week is missed they are very sorry. These books are only sent to the very poorest, who are not able to procure them for themselves. W. F. BRETT, Hon. Sec.
14, *Sidney-road*, *Homerton*, *E.*

INDUSTRIAL TRAINING FOR GIRLS.

THE remarkable article by Mr. Samuel Smith, in this month's *Contemporary Review*, has roused in me a deeper sense than ever of the crying need of giving our rough little working-class girls more industrial training than we have as yet been able to accomplish, especially in the matter of cooking, which, in connection with our training homes and free registry offices, has been much on my mind, though hitherto as an unsolved problem. But I am thankful to say that one of our associates is bringing out a little practical manual called "Three Courses for Threepence" (Hatchards, Piccadilly), which I hope will do a great deal towards its solution.

The most hopeful feature, I think, of the great movement among women which is silently going on all round us, is that we are beginning to look upon our culture and educational advantages as a trust for our toiling fellow-women who have had no such opportunities; or, in dear old Sir Thomas Browne's words, "to make our heads the treasury and not the grave of knowledge"—a treasury from which we can dispense brightness and refinement to the lives of our people who bear the hard menial work of life for us.

I think on no matter do we more need to refine and raise our working women than on this matter of the art of cooking. Wordsworth rightly associates "plain living" and "high thinking" together; but I have often wondered how much low thinking is due to coarse living, with its two extremes of heavy indigestible feeding, and the equally dyspeptic underfeeding. I have often thought —perhaps a little materialistically—how very hard it must be to be spiritually-minded on bullock's-liver dumpling, and how very hard to have the courage of one's opinions and be what a dear old charwoman of mine used to call a come-out "Christian" on weak tea and bread and butter. That these marvels of grace are so often accomplished, says much for the grace but little for the training we give our people, which gives them no knowledge of cheap nourishing food in hard times, and no nice dishes when times are good.

Often have I wondered how much of the charming manners and superior bearing of the French peasant is owing to his better style of living, and its greater refinement, even when combined with far greater frugality, while poor English Hodge is left to nourish his soul on greasy bacon and the inevitable bullock's liver and suet dumpling. The sparkling salad, the tasty omelette, tossed up in a few moments, the savoury messes made out of little, all are unknown to him.

Of course I shall at once be met by the objection that English Hodge's stomach would heave at such fare, and can only find its centre of rest in the old accustomed suet dumpling and greasy bacon. But, surely, the human stomach is an organ that can be educated as well as the human brain, and its unintelligent heavings are the result of knowing no better, like the equally unnourishing prejudices of the brain. It is no more "a finished and finite clod" than any other part of us.

> "Man partly is, and wholly hopes to be,"

is as true of his culinary tastes as of any other part of his nature, the very law of which is to grow. Do not let us think that we English folk are under a Calvinistic decree to cook badly, or sink into fatalists of the fryingpan. Let us set vigorously to work to bring about a better state of things, and educate that central organ of our common humanity, which, if it is slow to move and conservative to a fault in its tastes, is still marked by a fine permanence of character, never knowing religious deadness or intellectual torpor, but making its hungry claims heard through all changes and chances of this mortal life. Would that our higher nature had half its fine persistency!

Let us take heart. The education given in our elementary schools is still far too exclusively "booky," and will probably remain so till that obvious want is recognised, a lady inspector for our girls' schools; and we emerge, as we are gradually doing, from our present topsy-turvy world of fathers and no mothers. But, at least, our elementary education is becoming more practical, and is coming down from those barren heights where, like Tennyson's mountain nymph, it has lingered "with death and mourning," to dwell in the habitable valleys of ordinary daily life. It has already solved in a great measure that terrible problem presented under the old voluntary system by a factory girl, who simply did not know how to hold a needle, but who handled that delicate little weapon with which the great battle of thrift must be fought, as if it were a kitchen skewer, and to whom a long seam presented all the terrors of the unknown. A factory girl who marries is no longer reduced, in her utter ignorance how to cut out a shirt, to the daring expedient that I heard of one enterprising woman resorting to, of making her unfortunate partner prostrate himself on the stuff, and then cutting out his manly form with her scissors. Our girls, whether they go into factory life or not, are all taught to cut out and make in our schools, though often not in a sufficiently practical way, and with often a sinful expenditure of eyesight on impossible patching and idealistic darning.

And now there are some faint signs of the great cooking problem being attacked in our girls' schools. The question is beginning to dawn upon us, what advantage it is to a working man that his wife should know the names and heights of all the mountains in Europe, if he himself dwells in a dead level of bad cooking and thriftless meals. How much of the drinking habits of our people are due to their miserable, badly-cooked food, the absence of home comfort in the tasty, well-prepared meal, and the longing in the master of the house to wash his mouth out at the publichouse after such poor, ill-tasting fare?

But whatever help we get from our elementary schools in the future it will always want largely supplementing by voluntary means; and for the present it is by voluntary means that the difficulty must be almost wholly met. I would therefore earnestly commend to the attention of all who have the training of the young this little manual of elementary cooking. They are not theoretical receipts, but receipts which have been carried out in a small, free registry office, with very imperfect appliances. Especially I would urge on my own fellow-workers who have started preventive work on the Bristol plan—free registry office and training home, clothing club, and visitation—or who are about to do so* to endeavour to set on foot a cooking class, and work through these receipts. If the children take away the dinner, and pay the penny that the material cost, the difficulty of the expense that cooking lessons entail is at once met; and surely if we could train our little girls to take a little more pride in household duties, we should not only enhance their value as little servants, but we should have given them the knowledge, which is most certain to be valuable to them in their after life, and most likely to conduce to the comfort of home.

May I, in conclusion, suggest that this most useful work need not be confined to free registry offices, training homes, and industrial schools? Why should our Lord's work—and surely all that ministers to the comfort of home is his work, whether it be reading a chapter or cooking a dinner—be thrust aside into institutions, because it does not get so much in our way, and spoils our carpets less than in our own homes. If we say that our bodies are not our own, surely then much less our houses. How is it that so few of us give our houses to Him, and look upon them as He meant them to be, as centres for teaching fine manners, nice ways, and good household management?

Why should not the Saturday cooking class be a possibility in our own kitchens, a few of the elder girls of the nearest elementary school, with our own children, learning to cook these simple dishes, the children of the house consuming the meal they have cooked, and so getting to know practically how to provide a meal for a penny, and the school children paying the penny and taking theirs home? A small payment to our own servant for the trouble of teaching, and a little help from one of the girls in cleaning up the kitchen would, I think, secure the objection not coming from her.

I can only state that a friend of my own, the wife of a leading professor at Cambridge, has tried a far more formidable experiment, and found it answer. On the occasion of some great changes taking place in her household, and most of her servants leaving, she replaced them by twelve respectable but rough little girls, whom she placed under her daughter's *ci-devant* governess, a French lady, to be trained and then drafted into service. Those children not only did the whole work of a large house, but did all the French cooking for large dinner parties, as well as waiting on the guests. And excellently they did it, with but one peculiarity, that they had an irresistible propensity to stand hand-in-hand.

May God help us both to bring up our own children with far more household knowledge than we do, and at an age when all manual work is a healthful diversion from too much brain work; and enable us to say, in the most literal sense, "As for me and my *house*, we will serve the Lord."

ELLICE HOPKINS.

Percy House, Brighton.

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* See "HOW TO START PREVENTIVE WORK." Price 2d. *Hatchards, Piccadilly.*

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Y.W.C.A, SCARBOROUGH.

DEAR SIR,—The work of this institution is specially intended for the young women employed in the houses of business in the town. We want to shelter them from the many snares and temptations which abound in this gay watering-place, especially in the summer season. For the past five years we have rented a small house where Bible and other classes have been held weekly; besides, occasionally, evangelistic meetings. The lease expires in April next, and we are strongly urged to take a larger house, capable of accommodating not less than twenty girls; at present we can only take in eight. Sufficient encouragement has been given us to make us feel we should "enlarge our borders." A house admirably adapted to our purpose is now at liberty; but we need considerable additional funds for furnishing and fitting it up, &c.

Are there any among your readers who will kindly give us some practical help towards this end? We feel that our plea is a good one; and acknowledging with grateful hearts "all the way that the Lord our God has led us," we earnestly desire to "go forward" as He shall lead us.—Yours faithfully, (MISS) ANNIE DOUGLAS DALE.

Joint Hon. Secretary.

Kilmorie, The Valley, Scarborough.]

"The Christian" Pulpit.

GOD'S ANGER AGAINST THE WICKED.

By the late CHARLES G. FINNEY,
Author of "Lectures on Revivals," &c.

"God is angry with the wicked every day."—PSALM vii. 11.

THE Bible divides the whole human race into two classes only, the righteous and the wicked. Those are righteous who have true faith in Christ, whose spirit is consecrated to God, who have been renewed by the Holy Ghost, and who live a heavenly life on earth. Their original selfishness is subdued and slain, and they live a new life through the ever-present grace of the Lord Jesus Christ. Right over against them in character are the wicked, who have not been renewed in heart; who live in selfishness, under the dominion of the desires of the flesh and of the mind. Self is the great and only *ultimate* end of their life. These are in the Scriptural sense the wicked.

(1) God is angry with the wicked. Our text explicitly affirms this. The same truth is affirmed and implied in numerous other passages. Let the sinner remember that this is the testimony of God Himself. Who should better know the feelings of God towards sinners than God Himself? Who on this point can gainsay God? But this truth is also taught by reason. Every man in the exercise of reason knows it to be true. If God were not opposed to the wicked He would be wicked Himself for not opposing them. What would you think of a judge who did not oppose law-breakers? Would you think him an honest man if he did not take side against transgressors? Sinners know that God is angry with them, and ought to be, though they may not realise it. Else why are they afraid to die, why afraid to meet God face to face in the world of retribution? Would they have this fear if they did not know that God is angry with them for their sin?

(2) Note the nature of God's anger. It is not a malicious anger. God is never malicious: He never has a disposition to do any wrong in any way to any being. Nor is God's anger in any sense a selfish anger: He is not selfish in the least degree, but infinitely the reverse. But his anger against the wicked does imply an entire disapprobation of their character and conduct, so utterly opposed to his own character, and his own views of right.

Nor is his anger merely against the sin abstracted from the sinner, but against the sinner himself. Some persons have laboured hard to set up this absurd abstraction, and would fain make it appear that God is angry at the sin, yet not with the sinner; He abhors adultery, but is pleased with the adulterer. This cannot be. The act is nothing apart from the actor. It grieves and displeases Him that a rational moral agent under his government should array himself against his own God and Father, and against all that is right and just in the universe. This is the thing that offends God. The sinner himself is the direct and the only object of his anger. If the wicked turn not, God will whet his sword: He hath bent his bow, and made it ready—not to shoot the sin, but the sinner, the wicked man who has done the abominable thing.

(3) The reasons for God's anger against the wicked demand attention. Causeless anger is always sinful. "Whosoever is angry with his brother without a cause shall be in danger of the judgment." God never Himself violates his own laws, founded as they are in infinite right and justice. God's reasons exist for his anger, and He is angry for those reasons. Wicked men are entirely unreasonable. Their conduct is at war with all reason and with all right. God has given them intelligence and conscience, but they act in opposition to both. So when God looks at the unreasonable conduct of sinners He feels the strongest indignation and displeasure.

The course of the wicked is utterly ruinous. No thanks to the sinner if his influence does not ruin multitudes. By the laws of mind the sin of any one man tends to influence other men to sin, and they spread far and wide the dreadful contagion of his example. He sets the example of rebellion against the supreme government of all worlds. And what influence can be more potent than that of example? No thanks to him if every man who sees his sin does not imitate it to his own ruin, and throw the power of his own example broadcast over all his associates. No thanks to any sinner if his own influence for ruin does not run like fire on the prairies over all the world, and then over every other world of moral beings in the universe of God.

Think of the father of a family living in his sins and exerting his great influence over his household to make them all as wicked as himself. Who can estimate the power of his influence over his wife and his children? Does he pray with them and seek to lead them to God? No; his example is prayerless. It proclaims every day to his family—"You have no occasion at all to pray; you see I can live without prayer." Does he read the Bible to them or with them? No; his constant example before them sets the Bible at nought. His whole influence therefore is ruinous to the souls of his family. No thanks to him if they do not all go down to hell along with himself. Has not God good reason to be angry with him? Why not? Would not you feel that you had good reasons to be angry with a man who should come into your family to destroy its peace—to seduce your wife and daughters, and to entice your sons into some pathway of crime and ruin?

Now do not all families belong to God in a far higher sense than any man's family belong to himself? Why then has not God as good reasons for anger against a wicked father as you could have against a villain who should plot and seek to effect the ruin of your family? Is it wonderful to you that God should be angry with every wicked father? Just consider what that father is doing by his bare example—even supposing that his words are well-guarded and not particularly liable to objection. It does not need the help of teaching to make its power felt for terrible mischief.

Again, God is so good, and sinners are so wicked, He cannot but be angry with them. If He were not angry with the wicked, He would be as much worse than they as He is wiser than they. Since in his wisdom and knowledge He knows more fully than they do the great evil of sin, by so much the more is He under necessity to be displeased with sin and angry with the sinner. We sometimes hear men say, "God is too good to be angry with sinners." What do men mean by this language? Do they mean that God is too good to be opposed to all evil—too good to be displeased with all evil-doers? This were indeed a strange goodness! God too good to hate sin—too good to oppose sinners! What sort of goodness can this be?

(4) As to the duration of God's anger against the wicked, it manifestly must continue as long as the wickedness itself continues. As long as wicked men continue wicked, so long must God be angry with them every day. If they turn not, there can be no abatement, no cessation of his anger. This is so plain that everybody must know it.

(5) The terrible condition of the sinner against whom God is angry. This dreadful truth that God is angry with the wicked every day, sinners know, but do not realise. Yet it were well for you who are sinners to apprehend and estimate this just as it is.

Look at the attributes of God. Who and what is God? Is He not a Being whose wrath against you is to be dreaded? You often feel that it is a terrible thing to incur the displeasure of man. Children are often exceedingly afraid of the anger of their parents. Any child has reason to feel that it is a terrible state of things, when he has done wrong and knows it must come to the knowledge of his father and his mother, and must arouse their keenest displeasure against himself—this is terrible, and no wonder a child should dread it. How much more has the sinner reason to fear and tremble when by his sin he has made the Almighty God his enemy!

Look at the natural attributes of God. Who can measure the extent of his Power? Who or what can resist his Will? He taketh up the isles as a very little thing, and the nations before Him are only as the small dust of the balance. When his wrath is kindled, who can stand before it, or stay its dreadful fury?

Think also of his Omniscience. He knows all you have done. Every act has passed underneath his eye; and not every external act, merely, but what is far more dreadful to you, every motive lying back of every act—all the most hidden workings of your heart. If you were only dealing with someone whom you could deceive, how you would set yourself at work to plan some deep scheme of deception; but all in vain here, for God knows it all. If it were a case between yourself and some human tribunal you might cover up many things; you might perjure yourself, or might bribe the dreaded witnesses; but before God no such measures can avail you for one moment. The whole truth will come out, dread its disclosures as much as you may. The darkness and the light are both alike to Him, and nothing can be hidden from his eye.

O, sinner, do you ever think of God's perfect holiness—the infinite purity of his heart? Do you ever think how intensely strong must be his opposition to your sin—to those sins of yours which are so bad even in your own view that you cannot bear to have many of your fellow-men know them? How do you suppose your guilty soul appears in the eye of the pure and holy God?

You often hear of God's mercy. You hope for some good to yourself, perhaps, from this attribute of his nature. Ah, if you had not spurned it, and trampled it under your feet! If you had not slighted and abused its manifestations to you, it might befriend you in your day of need;—but ah, how can you meet insulted mercy? What can you say for yourself in defence for having sinned against the richest mercy the world ever saw? Can you hope that God's injured mercy will befriend you? Nay, verily; God has not one attribute which is not armed against the unrepentant sinner. Such is his nature, and such is his character, that you have nothing to hope for, but everything to fear. His dreadful anger against you must be expressed. He may withhold its expression for a season to give the utmost scope for efforts to reclaim and save you; but should these efforts fail, then will not justice take her course? Will not Jehovah take measures to make his true position towards sinners known?

God's anger against the sinner, however, does not exclude love; real, tender, compassionate love. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." This love is not the love of complacency, but the love of well-wishing and good-willing; not the love of man as a *sinner*, but as a sentient being who may be infinitely happy in obedience to his God. What parent does not understand this? You have felt the kindlings of indignation against the wickedness of your child, but blended therewith has been all the compassionate tenderness of a parent's heart.

The sinner sometimes says, "It cannot be that God is angry with me, for He watches over me day by day; He feeds me from his table, and regales me with his bounties." God is slow to anger indeed, because He is long-suffering toward sinners, "not willing that any should perish, but that all should come to repentance." But beware, lest you misinterpret his great forbearance, and that you do not misconceive his feelings towards you. "Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little."

YOUNG CHILDREN AND TRUE PIETY.

BY REV. DR. W. S. PLUMER.*

THE revivals of modern times are full of interest. They are working out and bringing into prominence many great truths. Among them has been the appearance of a general and increased confidence in the possibility and reality of very early piety. Is it not true that many good men of former days doubted whether any child could be truly pious? And has not public sentiment, of late years, undergone a desirable change?

Rev. Moses Hoge, D.D., of Virginia, was a man greatly revered and beloved in his day. John Randolph, of Roanoke, pronounced him the most eloquent speaker he ever heard. He was the father of three eminent ministers of the Gospel, one of whom, Rev. James Hoge, D.D., of Columbus, Ohio, still lives to preach Christ. He also had several grandsons in the ministry. This venerable man, who died in 1822, often said to his friends that he could not remember the time when he did not love the Lord Jesus Christ. Was not this much better than to be able to remember the time when he hated the Saviour, and despised his blood and righteousness?

It requires no more intellect to love than to hate Christ, to please than to displease Him, to serve than to disobey Him. When Samuel J. Mills was yet a child, he was so overcome by a sense of his responsibilities, that he said, "Oh, my mother, I wish I had never been born." His mother did not dare to relieve his mind by any false view, and said, "My son, you *are* born." It would have required no more mind to have said with Halyburton, "Oh, blessed be God that ever I was born."

The first and one of the happiest deaths I ever witnessed, was that of a full-grown young man who was preparing for the ministry. I learned from reliable sources the history of his religious character. Among other things, I remember that, when he was not *four* years old, he set down his cup of bread-and-milk, and burst into tears. When his mother asked the cause, he answered, "I am afraid I shall die, and not live any more." Surely this child had then intellect enough to receive Christ as He is offered in the Gospel?

More than twenty-five years ago, I attended the meeting of a Presbytery in the South. There was preaching for several days. On the Sabbath the Lord's Supper was administered, and some persons were added to the church. Among them was a small boy. I had never seen so youthful a communicant. I was interested to know his subsequent history. The Monday after joining the church, he went to school as usual. At play-time he went with the rest to engage in their usual exercises. But the old controversy between Cain and Abel revived with virulence. A number of the boys surrounded him, crying in bitter scorn, "Oh, here is a little Christian!" But God was with his young servant, and enabled him to bear with meekness all these taunts. He held on his way, and is now at the head of one of the colleges of our country and a successful preacher of righteousness.

The last visit paid me by Rev. Dr. Archibald Alexander was for the purpose of preaching several days to my newly-formed Church in Baltimore. One of his sermons was on love to Christ, and was founded on 1 Cor. xvi. 22. He began his sermon by saying, "I am in favour of early taking children to the house of God. When I was not more than four years old, I heard a minister preach on this text. From the time he began his sermon I was interested to know the meaning of *Anathema-Marantha*—words which I had never heard before—and I watched till he gave the usual explanation, and I never forgot it." Children know more than we are apt to think. I remember, too, that the excellent John Brown of Haddington says, "About the eighth year of my age, I happened in a crowd to push into the church at Abernethy on a sacrament Sabbath. Then it was common for all but intending communicants to be excluded. Before I was excluded, I heard one or two tables served by a minister, who spoke much to the commendation of Christ. This in a sweet and delightful manner captivated my young affections, and has since made me think that children should never be kept out of the church on such occasions.

Let us begin early. Let us call young sinners to repentance. Let us commend Christ to their tender affections. Let us tell them they must hate sin and love Christ. "Feed my sheep" is no more a binding command than "Feed my lambs."

Surely little children greatly need not only the comforts which a mother can give, but also those which the Saviour gives. I know not how it was with others, but I can safely say that I never needed the supports and consolations of true religion more than in my childhood, though I had the kindest of parents. Perhaps my feeble health and excited nerves subjected me to unusual sadness. However this may be, I find no persons in the world more ready to confess their need of special comfort than children. The Gospel has a balm for every wound, a cordial for every aching heart. Children need the sympathy of Jesus. If they ask for it, they get it as readily as their parents. Every child has sorrows which require the help of God, and are quite beyond the power of man to relieve. I believe the following statement is correct, and insert it as quite to my purpose:—

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had not, for her mother was dead.

"Before she died, mother told me to whom to go," answered the little orphan; "I go to the Lord Jesus; He was mother's Friend, and He is mine."

"Jesus Christ is up in the sky; He is away off, and has a great many things to attend to in heaven. It is not likely He can stop to mind you."

"I do not know anything about that," said the orphan; "all I know is, *He says He will, and that's enough for me.*"

The little orphan was right. Jesus Christ was once a little child. He remembers and knows how to minister to the sorrows of childhood as well as those of riper years. It is not six months since a little child, not three years old, when dying, said to its parents, "Papa, mamma, don't cry; I am going home." Who can doubt that Christ is with such little sufferers? Why should it be thought a thing incredible that the great Shepherd should be very tender and peculiarly near to his dear lambs?

It is sometimes said that the piety of children is apt to be very deficient in just views of the holiness of God. This may be so. But is not this lacking also in the piety of many adults? Where is the score of professors, taken promiscuously in any church, whose piety did not, from the first, need great improvement in this respect? Read the account of Phœbe Bartlett, given by the elder President Edwards, and where can you find an account of a first conversion, in which God in all his excellent character had greater prominence? I know not of any.

Others have thought that the piety of children was apt to be very deficient in the sense of the evil of sin. But read the life of James Laing, written by McCheyne, and tell me what man or woman ever seemed more truly to loathe sin in the inmost soul.

Others suggest that children are very liable to self-deception respecting their own exercises of mind. This is true of persons of every age, and is a good reason for caution and discrimination in all cases, but cannot justify a discouraging course of procedure towards the early religious impressions of children.

Nor does it seem to me that more is to be made of the appearance of a desire in pious children to be free from needless and unreasonable restraints. In an important sense a pious child is to be regarded and treated still as a child, but it should not be placed under a system of espionage or surveillance. Indeed, no child should be dealt with unreasonably.

In fine, I can sympathise with McCheyne when he says, "Jesus has reason to complain of us, that He can do no mighty work in our Sabbath-schools, because of our unbelief. Let us pray for the children. Let us labour for the children. Let us hope for the children."

I trust a better day is dawning. One excellent and judicious brother of the Reformed Presbyterian Church, a few months since, received *forty* children into full communion on a profession of their faith. I trust others will have good cause for doing similar acts of love.

It seems to me that a sober discussion of the subject of early piety cannot fail to be useful. It is interesting to almost every family that is not wholly given to worldliness.

A gentleman of high standing in one of the churches of New York writes: "During the past year, our church has been greatly blessed by the presence with us, as we believe, of the Holy Spirit. More than a hundred have been hopefully converted, of whom a goodly number were children, and considerably more than half members of the Sunday-school and Bible-classes. I think we have had some beautiful cases of early piety, which have afforded us examples of deep conviction of sin, and implicit trust in the simple Word of God, such as are not often seen in older people.

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* Extracted from THE CONVERSION OF CHILDREN. By Rev. E. P. HAMMOND. (*Morgan & Scott.*)

"I asked a child, 'How do you know that the Lord Jesus will receive you, if you have truly repented of sin and are trusting in Him alone for salvation?' 'Why, because He says so,' was the reply. I asked a boy who was speaking to the session of the delight he took in prayer, why he found it necessary to pray now, seeing he hoped his sins were forgiven, and he had resolved henceforth to be the Lord's. He looked up with a sorrowful expression, burst into tears, and said, 'Oh, I am so wicked, I could not get along *at all* without prayer.'

"Some of these children, by faithful and most judicious efforts in behalf of others, have been instrumental in doing much good. I may safely say to you that the most satisfactory cases, so far at least as their appearance on examination for the communion is concerned, have been those of children and quite young persons."

I believe the following statement is correct, though I cannot at present vouch for it. A little girl was not well; she said she was in pain. Her mother told her, "I will give you some medicine, my dear, which will make you quite well to-morrow." Her brother was present, and said, "Oh, no, mamma, medicine *alone* will not make her well. When I was ill I took a great deal, but it did me no good until I *prayed to God to make me well*, and then I was better the very next morning, when I thanked God for making me better; and now I am quite well, and so will Ann be, if she prays to God." Though this boy had not learned to limit the efficacy of prayer to things agreeable to God's will—and the recovery of sick children is not always so—yet he practically and firmly believed in the insufficiency of means without the Divine blessing.

On the whole, so far as we have light on this subject, let us walk by it. Let us remember that out of the mouths of babes and sucklings God in every generation ordains strength. Let us exhort our offspring, and earnestly pray to God that to Him they may give the dew of their youth. "Instead of the fathers shall be the children." "The child shall die a hundred years old."

Who can doubt that as the millennium approaches, much more when it shall actually come, the lambs will know the voice of the Good Shepherd, and will not follow a stranger.

Should any pervert these thoughts to purposes of fanaticism, or anything inconsistent with the sobriety of the Gospel, the fault will be his own. LET US ALL PRAY AND LABOUR FOR THE EARLY CONVERSION OF CHILDREN.

IPSWICH TOWN MISSION.—On Friday, the 9th inst., the eighth annual supper was given by two Christian ladies to 150 poor persons—tramps, beggars, street singers, and others, found at the various lodging-houses. When receiving the tickets how thankful these poor creatures were. Addresses were given by Miss Grimswade, and Mr. G. Campion, missionary to public-houses.

MEDICAL MISSIONS IN PALESTINE.—DEAR SIR,—Nearly two years ago an appeal was made in your columns, and prayer was repeatedly offered, for the establishment of Medical Missions in Palestine, particularly at Safet, Tiberias, and Hebron. I am happy to say a beginning has now been made in each of these centres by the London Society for Promoting Christianity among the Jews, by the Free Church of Scotland, and by the Berlin Missionary Society, respectively. These efforts are likely to reach and relieve an immense mass of human suffering, and pave the way for the Gospel of peace among Jews, Mahommedans, Greek, and other nominal Christians. Will your readers give thanks, and rember the missionaries in prayer?—Yours sincerely, J. E. M.

For the Young.

A HAPPY HOME.*

BY REV. DR. MACEWAN.

A HAPPY life depends a great deal on the happiness of home. You pity, I am sure, the poor little orphan who is cast homeless on the care of strangers. And I know children who are still more to be pitied. They have worse than no homes; for theirs are bad homes, where they are treated cruelly, and made to feel very miserable. A Happy Home is the gift of God. There is nothing on the earth He can give you more precious. And you may well begin this year, therefore, by thanking your Father in heaven for this greatest of earthly blessings, as you sing with gladsome heart—

"Home! Home! Sweet Home!
There is no place like Home!"

When I was a child my father had a garden where I used to spend many a pleasant hour. Fruit trees and flowers were there; and when spring came with its song of birds, and summer with its bloom of beauty, I found many things there to make the moments pass happily. The budding trees and opening flowers, however, were not so interesting to me as a tall hedge where birds sometimes built their nests. How I watched them at their work! What labour they spent in making these little homes for themselves! What care they took, not only to make them safe and strong outside, but soft and warm and cosy within! Where the little builders got all the fine wool to line the inside of their nests with I could never tell, but they flew ever so far, and toiled ever so hard, to gather it. And I only wish I could lift you up now, and let you peep into one of these nests after it was finished, that you might see the wonderful care that had been taken to make its inside a warm and comfortable and happy little home. The birds teach us a good lesson. You might think, perhaps, that a fine house, rich furniture, beautiful ornaments, and plenty of money, are what make a home happy. But no! These are only the outside of the nest. Like the birds, your chief care ought to be to make your home happy within. Splendour outside and misery inside agree badly together. It is not the house, but the people that live in it; not what they have, but what they are, that will decide whether their home is to be a happy one or not. And many a poor peasant's cot is a far happier home than the splendid mansion or the king's palace.

Children should love their home. It should be the dearest spot to them in all the world. And you may be sure that there must be something seriously wrong, either with it or with yourself, if there be any other place that you love better. I always think it a bad sign with young people as they grow up, when they show indifference to home joys and begin to seek pleasure elsewhere. A proverb says, "Home is home, be it ever so homely." And so it ought to be. You should always think of it kindly, and feel towards it kindly and warmly. And if God has given you dear and loving friends there, you should set a higher value on their affection than on the great riches. Other scenes may be more gay and their pleasures more exciting, but there ought to be nothing dearer, sweeter, or more precious to your heart than the scenes and memories of home.

You should also do all you can to make your home happy. Children little think how much they have in their power in doing this. You see these little ones playing on the seashore. Their father is a fisherman, and he is far out upon the sea. Suddenly a great storm comes on. And as these children think of their father and his danger, what would they not give if they could but hold back the rough winds for him and calm the terrible waves? But they cannot. They have not power to do that. When he returns, however, and enters his little cottage yonder on the hill, and sits down wearied by his own fireside, there is not a child amongst them but has power to help to make home happy for him.

And if children would only think of it, that is a very wonderful power. You can greatly help to make home happy by the sweetness of your temper. Sour or cross tempers in a family are like thorns in a bird's nest, or like nettles in a flower garden. They spoil the good of all around them. Put them far from you if you would either be happy yourself or make others happy. Brighten your home by your pleasant looks, and by your kind, contented spirit. I have noticed that when people get the portraits of their family painted and hung upon their walls, they are all painted with the pleasantest looks which I suppose it was possible for them to put on. Nobody would care to have portraits on their walls with scowling and miserable-looking faces. But if happy looks are important anywhere, it is in people themselves in the daily life of home. Always wear your best and brightest looks there—and be not like some young people who seem to have smiles for everybody but their own brothers and sisters and nearest and dearest friends.

Above everything, you should try to make yours a Christian home. How can we do that? you ask. True, you cannot order the whole house, but you can do your part. Be yourself a child of God, and show that at least you have the spirit of Jesus. It does not matter whether a light is carried in a child's little hand or in the hand of a great giant—the light shines the same. It is the light that gives light, not the hand that carries it. And it does not matter whether precious incense with its sweet smell be put in a small tiny cup or in a large bowl, the delightful fragrance will spread the same and be felt in the air all around it. Pray, then, that Jesus may make you his own light-bearer, and cause your life to be all fragrant with his love, and you may be wonderfully helpful in making yours a Christian home. To have Christ in the heart and Christ in the home is to have as much real happiness as this world can give. You will not in such a case be soon angry with each other; you will not be selfish or disobedient or quarrelsome in spirit; you will bear very tenderly with one another's faults, you will be kind and confiding, and forgiving towards each other, and it will be your daily prayer that God's blessing may rest upon your home, and make it more and more like your Father's house in heaven.

Now, in seeking in those ways to make home happy when you are young, you will take the best course for finding life happy when you become old. Home will be a good school for you; it will teach you as no other school can; it will prepare you for living useful and noble lives. The lessons and memories of the home of your childhood will always remain with you; they will fit you for doing your duty wisely and well when you get a home of your own to care for; they will help to keep you from many dangers, and to guard you in many an evil hour of temptation; and when this life comes to a close they will be remembered by you, and help to give clearness and brightness to your hope in looking forward to the life to come. For the happiest homes of earth are ours only for a little time. We must soon leave them. And happy shall it be for us, if, when the parting hour arrives, we are able joyfully to sing—

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* From THIS YEAR. By Rev. DAVID MACEWAN, D.D. *Nisbet & Co.* 1s. A little collection of admirable New Year's addresses to children.

> "Our Home henceforth is in the skies,
> Earth, sea, and sun adieu,
> All heaven unfolded to our eyes,
> We've no regret for you."

A BOY'S LETTER TO MR. HAMMOND.

Dear Mr. Hammond,—Since your meetings began I have attended nearly all of them. One night, in St. James's-street Church, a young lady asked me if I was a Christian, and my answer to her was, "I think so." Then she said to me, "Oh, do not think so, but be sure." I did not say any more, for I could not keep from laughing. Then she said, "May God bless you," and went away. I went home that night, and kept saying to myself, "Did she mean it or not?" but something told me she did. I felt very unhappy, and tried to be very angry with her, but I could not, so I was angry with myself.

I went the next night, but she was not there. When Monday night came I saw that same young lady there. I wanted to speak to her, but I was afraid I could not, so I got up and walked around the church, till I found myself standing beside her. Then I said, "I would like to speak to you; will you be here on Wednesday night?" She said, "Will you not speak to me now?" "No," said I, "I have not time to-night," although I knew in my heart I had if I liked. "Well," said she, "I will be here Wednesday night, and I will watch for you." I went on the night appointed, and you sang that hymn, "Will you meet your Father in the Promised Land?" It made me cry like a child, for I have a dear father and sister in heaven, and the thought was dreadful to me if I was not to meet them in heaven. You then asked those who wished to be prayed for to stand up, and I was one of them that arose.

Then that same young lady came over to me, and told me how she was converted, and we talked together for a long time; then I asked her to forgive me for laughing at her, and she did so freely. She also spoke to me on Thursday and Friday nights, but the answer was still the same till Friday night, when she asked me if I would accept Christ as my Saviour, and I said, "I will." I did; and I am happy now in the assurance that Christ has accepted me, and has pardoned all my sins. May God give me strength to go through this life, no matter how hard it may be, trusting in Jesus.

Montreal, Canada. A Young Convert.

BIBLE ACROSTIC.

The initials form the name of one of three beautiful sisters.

(1) A brook, near which many idolaters were slain.

(2) A place where a great miracle was wrought in the time of the Judges.

(3) A Christian lawyer.

(4) A city of Benjamin.

(5) A precious stone. D. W. H.

Additional answers to Acrostic Tirhakah received from—M.F.P. E.P. E.M.G. H.B. E.B.W. G.B. N.P. S.P.A. H.C.A. H.H.S. J.M. M.C. F.L.W.W. C.S. H.K.

ANSWER TO LAST ACROSTIC.

Methuselah.—Gen. v. 21.

Machir	Josh. xvii. 1.
Eliezer	Gen. xv. 2; Gen. xxiv. 12, 18.
Theophilus	Luke i. 1—4.
Hiel	Josh vi. 26; 1 Kings xvi. 34.
Urijah	Jer. xxvi. 23.
Shechaniah	Ezra x. 2—4.
Ezel	1 Sam. xx. 19.
Lehi	Judges xv. 14.
Adoram	1 Kings xii. 18.
Hobab	Num. x. 29; Judges iv. 11.

Answers received from C.McR. M.S. E.L. D.W.H. H.K.

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FOREIGNERS IN LONDON.

By GEO. R. COLE.

SPANIARDS.

ENGLISH Christians have for many years past taken a very lively interest in the spiritual welfare of Spaniards and Portuguese, but they perhaps may not know the work which has been done in London among Spaniards by the London City Mission.

When Isabella was on the throne of Spain, many of the refugees who came to London owed a good deal of their spiritual light to contact with its missionaries. Since then, year by year, many hundreds have been taught the Gospel plan of salvation. During these years meetings have been held on their ships and also on shore. Not less than one hundred meetings each year for many years past have been held, when frequently the greater part of the crew would assemble for prayer and exposition of Scripture in their own musical tongue. The meetings ended often with conversation on some point of deep spiritual interest, so that during the last twenty-five years hundreds and thousands of men have heard the glad tidings of the Gospel. Several thousand copies of Holy Scriptures, in whole or in part, have been distributed among officers and seamen, who have taken them away, again to be circulated among their friends at home. Last year more than 2000 Gospels, Testaments, and Bibles were sent out of England into Spain.

We are thankful to know that the opportunities for this work are still as great and as hopeful as ever. For instance, during the last three months we have had in London three large steamers with over five hundred Spaniards and Portuguese-speaking men. It would have encouraged the heart of every well-wisher of the inhabitants of the Peninsula to see the eagerness with which the Holy Scriptures were received. To those who understand these men, how delightful it is to go among them, speaking of Jesus only! Large numbers of them have been drawn out to speak of their spiritual needs, and many have said, "What must I do to be saved?" One great difficulty in this work is that only for a few days, sometimes only for a few hours, they stay in port; perhaps after one short conversation they go away, and are seen no more.

On one occasion, when the missionary was visiting the *H*——, he went below to see the Captain, who always (though a Roman Catholic) is glad of a visit. Besides the Captain there were two officers and two young Spaniards. One of the young men said to the Captain, in Spanish, "Quien es este?" (Who is this?) "El Protestante," was the reply. "Ca hombre" (Nonsense, fellow), said the young man; "don't bring your rubbish here"—alluding to the New Testament which I had in my hand. The best part of an hour was spent in defending the Bible and its teaching, and when the missionary came away it was with a very depressed feeling as to the unsatisfactory ending of this opportunity of speaking for Christ before these men. Some months passed by, and the incident was forgotten. The young Spaniard was again met, but the interview was of a totally different character. Now he wanted a Bible—now he would hear of the way of salvation. At his own request a Bible was given him which he desired to study with a friend who lived with him; the result we are anxiously watching to see.

A meeting was held on board the Spanish steamer *C*—— a few hours before she left the dock for Spain. The men were dealt with faithfully, and it was hoped that some impression had been made upon these poor ignorant Roman Catholics, but the missionary did not expect that his next meeting with them would be in Leman-street, Whitechapel; yet so it was. After leaving London they had been wrecked. They were saved by the lifeboat, taken into Dover, and sent up to London, where in the providence of God they were found,—one moment in despair, the next with tears in their eyes, thankful that their friend the missionary had met with them. They were advised, helped, and taken care of. It was not long, however, before they were received on board another steamer, and a meeting was held among them, not only that they might return thanks to God for his deliverance, but that they might be again pointed to Christ as the Saviour. These men were deeply moved. Several came four miles to the Spanish meeting in Wellclose-square, that they might again return thanks to God for his care over them.

Surely such facts are good results of Bible teaching among these men. They are not only instructed here, but urged on their return home to frequent the evangelical services which are now held in so many villages and towns in Spain and Portugal. That they do this we know, for whilst travelling in Spain and Portugal we met ourselves those who had received blessing in London. One dear man, now a member of a Mission church, brought us the Testament we had given him, in proof of the fact that we had met in London. These, and many other such blessed results of a quarter of a century's work among such poor, superstitious, priest-ridden people, calls for the sympathy, prayers, and material help of all Christians that this most important branch of London City Mission work may be sustained and extended with even greater energy than in days past.

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A RAGGED SCHOOL IN THE BOROUGH.

THE annual meeting of Amicable-row Ragged School, situated in Tabbard-street, Borough, was held on Thursday week. The parents were also present, and listened with evident interest to the several addresses delivered. Mr. Pink, of pickle celebrity, presided; while Rev. Mr. Dodge (Vicar of St. Stephens), Mr. Olney (of Haddon Hall), Mr Christien (of Red Lion-square), and others spoke words of good cheer and good doctrine to the company assembled. A large number of prizes were distributed among the girls (the school being for girls only), and great delight was manifested both by young and old.

The account of the school for the past year showed that Mrs. Sowerbutt, by whom the school is conducted, has had great success in getting and keeping the girls together. There has been a marked improvement in the behaviour of many who formerly were very rough; dirty faces have made the acquaintance of soap and water, with advantage to the former. Certainly the general appearance of the girls is most creditable to those who have taken them in hand, and the marked contrast between them and the crowd of poor little ragged children who thronged the doors in the hope of gaining admission was surprising. The children are taught sewing and Scripture-reading, besides general habits of thrift, industry, and cleanliness. Several have gone out to situations; of these a good report is given.

Among the ladies who greatly interest themselves in the Mission are the Misses Pink, and a lady at Redhill. The Committee of the Ragged School Union have also assisted in affording summer outings, Christmas trees, &c., and occasionally by grants of money and books. On the present occasion quite a nice entertainment was provided, interspersed with suitable addresses. Those who were present greatly enjoyed it, and wish both Mr. and Mrs Sowerbutt God-speed in their work.

GOSPEL PURITY ASSOCIATION.

"ANOTHER new Society!" exclaims some critical reader. Yes; and who that is at all conversant with modern life in its darker aspects, will deny the need of it? Surely the prevalence of special and specific evils call for special efforts to combat them. So at least thought some earnest Christians, who have formed this Association, and appointed Mr. James Wookey as its Secretary and organiser. Mr. Wookey was for some time an efficient and successful officer in the Salvation Army. Feeling the burden of abounding sin, he was constrained to retire from the Army in order to give himself entirely to the work of advocating and enforcing social purity. With this view he has settled in London, and entered on a systematic campaign against one of the great strongholds of the devil.

In pursuance of his plan to address gatherings of men on this subject in London and the provinces, Mr. Wookey delivered a lecture one evening last week in the Friends' Meeting House, St. John's-lane, Clerkenwell, Mr. Alfred S. Dyer presiding. Mr. Wookey's method of treating a difficult subject is beyond all praise. With rare wisdom and intense earnestness he discoursed to his brethren on the dignity of the human body; the sacredness of its God-bestowed functions; the exceeding deceitfulness of sin; its fearful and inevitable results temporal and eternal; and of the widespread havoc that sins of impurity are causing in the present generation. Some of the facts he related from personal observation and knowledge, as to the dire consequences of secret and social transgressions, in the case both of young men and young women, were terrible to contemplate. He said he himself knew of at least a hundred young fellows, who ought now to be in possession of the full strength of young manhood, who were sinking into an untimely grave through sinful indulgence. The damning sin of Sodom, he averred, was but too prevalent in our own land and our own time, and he would not be greatly startled if London were one day to share the fate of the Cities of the Plain.

No one can refer to this painful topic in detail without dwelling on the effects of social sins upon the female part of the population. On this head Mr. Wookey's statements were of the saddest and most solemn character. In plain and scathing terms he held up to condemnation the unutterable vileness and cowardice of men, who, after having betrayed and started some young woman on the downward path, will leave her to shame and starvation, to the contumely and neglect of society, until, too often in sheer despair, she rushes unbidden out of a life that has become intolerable, into a still darker and more terrible future. "Every unhappy, fallen girl was once an innocent child. If there were no immoral men there would certainly be no immoral women. For every 10,000 female prostitutes there must be 100,000 male prostitutes, who are the abettors of their guilt and shame."

Mr. Wookey did not confine himself to painting the dark tints of the picture. He was eloquently emphatic on the power that comes from a fervent trust in Christ and an unflinching determination to pursue the paths of holiness, which are also the paths of happiness and peace. This new Society, he said, had been started with the view not only of urging young men to lead pure lives themselves, but of banding them together in a holy crusade against a terrible foe. At the close of his powerful plea, some of those present enrolled themselves in the ranks of the Association. We cannot doubt that a great and a good work will be accomplished through its means and the earnest labours of its Secretary. Christian friends throughout the country who are sighing over the abominations that are done in their midst will do well to place themselves in communication with Mr. Wookey, at the office of the Gospel Purity Association, 31, Paternoster-square, E.C. If they can secure his presence and speech they may rest assured that the results will be highly encouraging.

FLORIDA, U.S.A.

SIR,—I have lately returned from working both amongst the white and coloured populations of Florida, on account of the ill-health of my children, who remained in England. It may interest your readers to know that I hear of continued blessing there. I find there is a great desire kindled, especially amongst the negroes, to learn and know more and more of a Saviour's love. My own heart is very deeply stirred at the touching appeal of those who are so ready to be taught that I may be enabled to go out again later on in the year to this most interesting Mission work. The country is opening up very fast, and many are going there on account of its great natural advantages, but the spiritual need is very great.

Two very earnest servants of the Lord are going out to the same field of labour in May next, through reading my last account which you were good enough to insert in THE CHRISTIAN in the autumn. I shall be pleased to give all the information I can to any who may be inclined to go there. I would also ask the prayers of your readers for my brother, Bishop Hannington, who is on his way to work amongst the coloured populations of East Equatorial Africa.

Yours most truly, JOSEPH HANNINGTON.
Alresford Lodge, Shanklin, Isle of Wight.

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MR. JOHN M. SCROGGIE IN EDINBURGH.

By Dr. D. A. MOXEY.

THIS well-known evangelist, whose labours in the Lord's vineyard for the last thirteen years have been so greatly owned of the Master, commenced a month's campaign in connection with Carrubber's Close Mission, on Sunday, January 4.

The first meeting was held in the Free Assembly Hall, a place sacred to blessed memories of God honoured and souls saved, around whose walls might be inscribed the names of many dear soldiers of the cross, whose voices have pleaded with sinners to enlist under the blood-stained banner, names such as Brownlow North, Weaver, Grattan Guinness, Grant of Arndilly, Reginald Radcliffe, Moody, Whittle, and Fullerton. This meeting, which has gone on for the last twenty years, and has, within the last months, been specially successful as a soul-winning medium, is generally well-filled; and Mr. Scroggie found the beautiful hall nearly full of a quiet and apparently sympathetic congregation. The special effort of our brother is rapidly becoming an established success, in point of numbers attending and sinners saved. Mr. Scroggie discoursed from Deut. xxxii. 29, and at the second meeting forty rose desiring to be prayed for.

The meetings during the week have been held in the New Hall, 65, High-street, and the attendance and interest have gradually grown till, on last Sunday night, the Assembly Hall was filled to overflowing, many being turned from the doors, and a similar state of matters resulted in the other large Hall, seated for 1200, on the following night. On each occasion over fifty rose seeking Christ, and the workers are rejoicing every night, as they bring in the sheaves. We have had no such work since Mr. Moody was here, and many of us are in prayer that the Lord may use our brother here, as He used him in the great meetings in Hengler's circus in Glasgow, and in Greenock, Leeds, and in London, during Mr. Moody's work.

Mr. Scroggie has been assisting in the noon prayer-meetings with much acceptance, and has been holding afternoon Sunday services for people in their working clothes. I would humbly ask the Lord's dear people who read THE CHRISTIAN to pray for a special blessing on our beautiful city during the visit of our much honoured friend.

11, *Mansion House-road, Edinburgh, Jan.* 13.

RAILWAY MEN.—In an article in the *New York Observer*, on the special claims of this class to the consideration of the Christian Church, Rev. Dr. Mott says:—"It is not an uncommon thing for the engineer of an express train to offer a prayer before he starts his engine. Pocket Bibles have taken the place of pocket-flasks. The men have their own prayer-meetings, conducted by themselves. In the Lehigh Valley of Pennsylvania, for six years a day of prayer has been annually observed for the railroad men of that country."

HE KNOWETH ALL.

ONLY a drop in a bucket,
  But every drop will tell;
The bucket would soon be empty
  Without the *drops* in the well.

Only a poor little penny,
  It was all I had to give;
But as pennies make the shillings,
  It may help some work to live.

A few little bits of ribbon,
  And some toys—they were not new;
But they made the sick child *happy*,
  Which made *me* happy too.

Only some outgrown garments,
  They were all I had to spare;
But they'll help to clothe the needy:
  And the poor are everywhere.

A word now and then of comfort,
  That costs me little to say;
But the poor old man died happy,
  And it helped him on the way.

God loveth the cheerful giver,
  Tho' the gift be poor and small:
What doth He think of his children,
  When they never give at all?

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THE GOSPEL IN FRANCE.

ST. ETIENNE.

DEAR SIR,—The past year closed very auspiciously for the McAll Mission in this vast working centre. Many have been relieved of their burdens and now are full of joy, giving testimony boldly to what the Lord had done for their souls. Here is a man who has hitherto been a blasphemer and a drunkard, standing up and praying most fervently that all his family may come to Christ as he had done. There is a young girl thanking God for sending her the affliction which has been the means of bringing her to Him. Elsewhere is another crying under the weight of her sins, and asking to be prayed for. Such are the now frequent scenes to be witnessed in our *Salles*, and we feel that especially for the last six months the Spirit of the Lord has been particularly amongst us.

The closing night of the old year was destined to encourage us very much. It had been announced that we would continue the meeting that night until past midnight. To our great surprise nearly 200 came. I need not say that the time passed quickly. Many testimonies were rendered and many prayers offered. The week of prayer was held in our *Salles*, and was the means of blessing to several. Besides the night meetings, of which we have nine every week, we hold two prayer-meetings a week, one for women and the other for men. Here also we have proof of the goodness of God. Nearly every meeting is marked by the conversion of some soul. The Medical Mission is receiving its share of the Divine favour. I had 6790 patients during the year.

We do hope that our Christian friends in England will pray that we may receive a special blessing during this year; that many more souls may be gathered into the fold of Christ, and that all those who are employed in this Mission may be kept faithful to their Master.

Yours truly, HASTINGS BURROUGHS.

BATH PUBLIC-HOUSE MISSION.—During the one year of the existence of this Mission 4,000 visits have been paid to the public-houses, and the Scriptures read and prayer offered up in them nearly every time. Over 100 open-air meetings have been held, many of them in front of public-houses at the request of the landlords themselves, who have sent out chairs for our use, their houses for the time being cleared. *Twenty-five publicans have given up the trade*, one of them saying that now he could no longer continue in a business which he felt was dragging him down soul and body to hell! Upwards of 10,000 Gospel tracts have been scattered abroad. Many interesting facts are given in the missionary's journal. Fuller details may be had from Miss V. M. Skinner, 5, St. James's-square, Bath.

HELPERS WANTED.

THOUSANDS of lads, many of them from the country, and who live in wretched lodgings, are ruined because when they leave their work they have no resources except what are vicious. Trashy and immoral literature is also a fruitful source of youthful crime. The Working Lads' Institute, Whitechapel, has been established eight years, and has benefitted over 1200 lads. The objects are to save lads employed as errand boys, apprentices, factory hands, &c., in their leisure hours from the streets, theatres, music-halls, and public-houses, and to promote their physical, mental, moral, and spiritual welfare. The means used are reading-room, library, evening classes, lectures and entertainments, savings-bank, Temperance meetings, cricket, swimming, &c.

The whole work is carried on upon Christian principles, but is quite unsectarian. Recently a French class has been started and twenty-five lads attend. The following classes are also regularly held: writing, book-keeping, elocution, shorthand, science, &c. The Honorary Secretary has a Bible-class of much interest every Monday evening, with a membership of thirty.

All these classes are taught, and the lectures and entertainments are given, by friends whose services are honorary. *We require a few additional helpers now.* If any one would, once a week, for an hour, teach *Singing*, it would be of immense value. Also, we need a teacher for mechanical work. It is of great importance that these lads should learn something practical, especially in wood work, as it would be of much service to them in after life.

An *Art-class* would be appreciated, and I believe a good number would gladly avail themselves of an opportunity to learn drawing and painting. We should also be glad to renew the Sunday afternoon Bible-class, and hold some evangelistic services. In these and other ways we ask if some of the readers of The Christian will kindly render service to Christ.

I need hardly point out to the earnest Christian what grand opportunities are afforded by friendly intercourse of influencing these youths for good, and winning them for the Saviour. Already quite a number of our former members are engaged in philanthropic and Christian work. Some as secretaries of Sunday-schools and Temperance societies, others as lay preachers, and a few in the Mission field.

Just now it is most urgent that we should obtain additional helpers, for the new Working Lads' Institute is being erected, and will be completed in a few months. Our present premises are crowded, but then we expect to have some hundreds of new members. In this great city who will help to save our working lads? Further particulars will be gladly supplied, and a visit to the Institute will be heartily welcomed.

Henry Hill, Hon. Secretary.

38, *Bow-lane, E.C.*

KEMP TOWN MEDICAL MISSION, BRIGHTON.—Dr. Witten, who founded the Brighton Medical Mission, has, after a brief absence in the foreign field, returned thither again, and has organised a similar Mission in Montague-place, Kemp Town. In a recently-issued circular he asks for continued and extended support from the friends of such work.

THE SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH, by means of rolls of texts, and other smaller publications, in railway waiting-rooms, workhouses, hospitals, prisons, asylums, &c., thankfully report unabated interest and continued success. An undesigned but valuable testimony was recently borne by a Romish Priest to the widespread character of the Society's operations: "There is no liberty of thought in England; you cannot go to a railway station but there are texts all about, and religious books, and a Bible on the table." The hospitals, Bethels, Parochial Missions, workhouses, barrack-rooms, and other institutions gladly welcome the texts and publications. Unfortunately, "existing regulations" too often forbid their introduction into prisons and reformatories. The Committee, however, by representing the entirely undenominational character of their work, hope ere long to secure greater freedom in these quarters.

MR. VARLEY IN ST. LOUIS.

FROM a letter recently received from Mr. Henry Varley, dated St. Louis, December 13, we are glad to make the following extracts:—

"This great city is one of Satan's seats. Containing nearly 500,000 souls, I should say it is one of the most Godless upon the face of the earth. The capital of a Slave State, and not very far from the Free States, you can understand what a demoralising influence slavery had in the past, and how its legacy of wickedness still marks its populations. The original population was mainly of French extraction; their influence still holds, and certainly not in the direction of righteousness. That influence has declined, and the predominating force now is American. For enterprise, public spirit and go, the city is noted and well circumstanced. I think no less than fifteen or sixteen lines of railway come to this city, and about 14,000 men alone are employed in the huge traffic. We had dinner the other evening with a Mr. Tutt, who is the Official Head of the Wabash System of Railways. He told me that they represented 36,000 miles of railway and a capital of a hundred and twenty-five million dollars. There is great wealth in the city, but also terrible poverty and commercial depression.

"There is a vast German element in the population, mainly either infidel or materialistic; where any religion exists it is cold Lutheranism. Next comes an immense negro element, ignorant, immoral, and with a grotesque assertion of independence, which simple truth declares to be idleness in most cases. There is a large Irish contingent of the ordinary kind. You can understand how little homogeneity exists, and what queer elements are found together.

"Enormous quantities of whisky are drunk here, and every form of gambling, licentiousness, and intemperance is rife. In the City Prison, the other day, I passed by 21 murderers in their cells, all of whom were awaiting trial, whilst a few months since no less than 29 were there. Human life has little sacredness here, and crime abounds. The daily papers literally teem with the fearful details, and sensational headings line the columns. The principal papers are published on Sundays, giving 20 pages, nearly the size of *The Times*, seven long columns to each page. The theatres are open, and every Sunday sees them crowded with those who boast of American freedom, but who are slaves to sin and they know it not. In company with the principal Criminal Judge, I went over the great City Prison, which is one of the largest in the States. There I saw what I could call 'The Criminals' Cabinet,' consisting of photographs of 900 notorious murderers, burglars, highwaymen, robbers, forgers, sneaks, and nameless criminals, some dead, others in penitentiaries, prisons, and jails, whilst many others are at large, to the terror of the community. Such are some of the facts connected with this large Western centre, and they say but little for the boasted advancement of the human race.

"The public buildings indicate great spirit; the massive steel bridge spanning the Mississippi; the Post Office and Custom House, built at a cost of four millions of dollars; the Exposition building, just about completed; the Merchants' Exchange, the Southern Hotel, one of the finest in the world, huge piles of business houses, ware rooms, shops and stores, with miles of splendid houses, very expensive and elegantly furnished. Everything seems to indicate unrest, and such a lack of stability is there that I have been informed that not more than five per cent. of the business men have escaped failure during the past twenty years.

"The churches are substantial, and some of them very costly, but the spiritual life is dwarfed and poor. The externalism of Christianity abounds, but the condition of things spiritually is simply appalling. The world has come into the Church to such a degree that conversion to God is no longer the real test in regard to membership. Respectability in the eyes of men is the password now. The Word of God has little or no study; the preaching is showy and superficial, prayer-meetings are barren of fervency and communion, church fairs, shows, and concerts have taken the place of that joy in God which was ever designed to be the attraction in the assemblies of his saints. There is very little testimony against sin, scarcely any rebuke of iniquity. The mass of the people are utterly indifferent to the claims of God, and the Gospel of Christ is despised.

"This is no exaggerated picture. Coldness meets you at every turn, and the want of interest amongst even professing Christians is oppressive beyond measure. Were it not for faith in God and the solemn testimony that such conditions of abounding wickedness would precede the great and terrible day of the Lord, who 'shall come in flaming fire with the angels of his might, taking vengeance upon them that know not God and obey not the Gospel of our Lord Jesus Christ' (2 Thess. i. 7, 8.), one would indeed be discouraged. I am greatly helped by the faithfulness and fervent prayer of Rev. Dr. Brookes. He is indeed a man of God, and his twenty-eight years of service in this city have been greatly owned of our exalted Lord. We continue instant in prayer, and now, after three weeks' incessant work, there is a little movement, mainly amongst Christians. Many tell me how they have been restored, confirmed, revived, and established in their holy faith. Others have been brought to decision, but the great majority are resisting the truth, hardening their hearts and insulting the Spirit of Grace.

"We recently had a day of special waiting upon God. This has proved a great blessing, and we go on encouraged; but the devil is just now very busy, which I interpret as an omen for good. We shall continue the fight until the end of the year, though Christmas is an undesirable break in our work. I sometimes think the Lord may be trying our faith in this stronghold of evil, and that He intends a great work. Time will show. I cannot speak with strong confidence. Such is the fearful power of sin and unbelief, that even of our Lord it is written of one place He visited, 'He could not there do many mighty works because of their unbelief.'"

THE LETTER MISSION.

THOSE who observe week by week a brief advertisement in our miscellaneous column directed to anxious inquirers may be interested to know that the good work carried on by "Evangelist" is increasing in usefulness. A record of the past year's work shows that a larger number of inquirers have written for counsel and prayerful help than ever before. Indeed, so numerous have been the inquirers that there are now about twenty workers who regularly assist the superintendent. These Christian friends reside in different parts of England, and some live hundreds of miles apart. The work is manifestly carried on in the fear of God, and with the truest desire for the good of those who correspond. It seems that at the present time more than fifty are being regularly corresponded with.

These are no ordinary letters, says the report; they are sometimes from eight to ten pages in length, and hours of thought and prayer are spent over them. "The first convert was a lad of sixteen, who wrote us under great distress of mind, but was brought to peace as the result of our letter almost immediately. It is five years since his conversion, and he is now studying for the work of the ministry." Some of the most devoted helpers are those who first wrote to the Mission as inquirers for help. All correspondents are informed that every letter is held sacred, and in the strictest confidence, and the like confidence is requested of them in giving their true name and address.

Believers are desired to pray for blessing on the work, and that wisdom, love, and patience may be vouchsafed to the helpers in answering the letters. Miss Mary Woodrow, the Secretary, will gladly forward copies of the report to any who make application to her, addressed The Letter Mission, Clapham, S.W.; to her also help may be sent toward meeting the expenses and extending the operations of the Mission.

Notes and Comments.

THE opening of the New Conference Hall at Stratford to-morrow (Friday) is sure to be an occasion of much interest. We hope the Christians in East London will rally round our Stratford brethren, and show them sympathy in this excellent project.

The Baptist Handbook for the new year reports growth in the numerical position of that denomination. An increase on the previous year is tabulated of 7663 church members, 2084 Sunday-school teachers, and 30,743 scholars. It is a notable fact that a decrease of 32 pastors is reported. This may be variously accounted for, but all round there would seem to be a decline in the number of candidates for the home ministry. Meanwhile, it is a blessed fact that candidates for the foreign field were never so numerous.

The Mission Homes for Englishwomen in Paris have had a year of growth and successful work. The twelfth annual meeting was held in Paris last week, the report stating that 325 had been admitted to the Home in Avenue Wagram, during the year, while the total number of visits to the free registry had been 5910, of which 3052 had been from those requiring situations. The various Mission agencies and services have all been well sustained, and much really valuable work done. Bishop Titcomb, in moving the adoption of the report, paid a well-deserved tribute to the devotion, energy, and prudence displayed by Miss Leigh and her fellow-workers, in this important effort to benefit our countrywomen resident in the French capital.

Among the latest developments of French Scepticism is an Anti-Deist Society, which has just been formed in Paris. The object is to combat religious dogmas of every description, and it has adopted as its motto, "Dieu voilà l'ennemi." One of its rules binds its members to labour for the suppression of the word God and its equivalents in all languages of the world, and pledges them never to use it themselves in conversation or correspondence. It has held meetings in one of the public halls of the city to initiate its work, and there are but too many indications that it is little likely to lack adherents and support. The suppression of the Divine Name in the text books of Government schools is a sure recursor of success to such societies as this.

Some friends of Sabbath observance have formed a "Sabbath Observance Prayer Union Society," and are issuing notices of a week of prayer in connection with its objects, to be held in April next. The invitation is to be printed in many languages for extensive circulation, and gives special subjects for each day in the week. The secretary of the Union, the Rev. Alex. Campbell, of Montrose, is coming to London this month to endeavour to form branches in different districts, and to promote the work in various ways. The circular we have received calling attention to these facts well remarks—

> "It will not be by Acts of Parliament (desirable as they may be) that our land will be made to keep holy the Sabbath Day, but it will be in answer to prayer, and by believers themselves faithfully observing the Lord's will in the matter. In this as in all other things concerning the kingdom, it must be not by might or by power, but by the Spirit of the Lord."

A deserving section of our City toilers is cared for and effectively ministered to, both temporally and spiritually, by Mr. Groom's "Watercress and Flower Girls' Mission," in Seckforde-street, Clerkenwell. The good that has been accomplished in a quiet way through its varied agencies encourages the workers to yet greater efforts; but for these they need the practical sympathy of their fellow Christians. Such sympathy would be well bestowed.

The quarterly statement of the Palestine Exploration Fund will be found replete with information and interest. Further work is designed by the Committee, a scheme being before them for collecting fresh information concerning Oriental manners, customs, legends, traditions, superstitions, and religious and ritualistic survivals. It is expected that Jerusalem will be open to extended operations on the part of the Committee, but Eastern Palestine remains at present closed against their inspection.

The letter sent to Prince Albert Victor by Mr. Gladstone will leave its mark on the history of our times as a wise and noble utterance, at once loyal and patriotic, yet faithful and true to the dictates of high-toned principle. As a non-political act it will commend itself to all Englishmen as being a graceful and thankworthy service rendered to the nation. For one of its oldest and most honoured statesmen thus to set before one of its chief princes a standard of character worthy of his noblest ambition and endeavour, is in every way a pleasing fact.

The reply of the young Prince, which has also been published, is a source of unmingled gratification to all who read it with interest in his future career. Modest in its tone, frank and hearty in its acceptance of the veteran Premier's sage counsels, and earnest in its assertion of desire to profit by them, the letter will win for its writer a large share of national confidence and affection. Such episodes in the history of a nation are like bright colours relieving a dark background, rifts in the clouds which darken the horizon, grateful oases in the desert of political strife.

While "wars and rumours of wars" continue to prevail so extensively, sounds of peace and omens of fraternity between nations are pleasant to record. Prince Bismarck's recent references to Germany's friendship with England, in the Reichstag, are very assuring and gratifying to all who desire the welfare of both nations. He said:—

> "I should like to beg the last speaker, even with regard to a Power with which we are on so friendly a footing as England, not so frivolously to disturb from the platform of this House, I will not say the peace, but the confident hope of peace, by hinting at the possibility of our one day standing against England in arms. I absolutely dispute this possibility; it does not exist, and none of the questions now at issue between us are important enough to justify a breach of the peace either on that side of the North Sea or on this. My diplomatic experience does not enable me to foresee any reason why a breach of the peace should be possible between us and England, unless, indeed, some incalculable Ministry in England—which neither exists at this moment, nor, with the hereditary political wisdom of the English nation, is likely to exist—should attack and bombard us in the most ruffianly manner; then we shall defend ourselves. But apart from this improbability there is no reason for a breach of the peace. Our differences of opinion with England will never, within the limits of human foresight, go so far as not to be capable of settlement by honest goodwill and skilful, provident diplomacy, such as is certainly not wanting on our part."

In his latest issue of "Leaves from Spain," Pastor Fliedner speaks most hopefully and cheerfully of the prospects of Gospel work in that land. He says, "New life is coming into a dead people—dead because it wants a Christian conscience, which no one has ever awakened. Now, on every hand there is a movement, weak and feeble, but yet evident and living. It is a new spring, which makes itself manifest, and we can gladly and confidently sing with Luther—

> "Spring's at the door! with joy we shout,
> Winter at last is ended;
> The tender flowers are peeping out,
> He who his seed defended
> Will perfect his creation. Amen."

We may hope that the recent distress in the southern part of the land will lead the hearts of many to Him who is ever ready to hear the cry of the needy.

The excellent work carried on by the Sermon-lane Mission amongst the poor and the degraded classes of Islington ought to be liberally sustained. In a very real sense the people of God are the salt of the earth in London; if Christian work were eliminated from the metropolis, atheists and agnostics, as well as others, would very soon find it was not a safe city to live in. The first law of nature, self-preservation, ought to constrain even those who are amenable to no higher law to support with all their power the beneficent men and women whose life-work it is to minister to the temporal and spiritual needs of the poor, with the secondary result of comparative safety to life and property.

The weakest part of Mr. Stalker's LIFE OF CHRIST appears to us to be found in such a phrase as "the incomparable originality of Jesus," and in such a statement as that "He made the selection [of his twelve apostles] after a night spent in prayer, and doubtless after many days of deliberation." Jesus was truly man, but He was Immanuel, God with us; there is an impropriety in calling Him original, as there would be in applying the same term to the Father or the Spirit; the Holy One of God was unique rather than original. He had without measure the unction of the Holy One and knew all things; therefore such deliberating as is here read into the story of his life, is as much without foundation in the facts as without authority in the inspired narrative.

When, therefore, Mr. Stalker states in his preface that it is his "most cherished wish, if life and strength be granted him, to write a description of the Mind of Christ on the same succinct plan on which he has here attempted to describe his Life," we confess our anxiety that this should be delayed until he has more adequately considered the bearings of the fact that the Lord Jesus was the Son of God, that He lived by the Father, and that He was led of the Holy Ghost from earliest infancy until by the Eternal Spirit He offered Himself without spot to God.

In a word, we have in this Life a very comprehensive study, graphically described, of the Man Christ Jesus, but it is not GOD manifested in flesh. We close the book impressed with the inadequacy of the life to produce such results. We recommend that the reading of this, the human side of the Saviour's life, should be supplemented by the reading of Canon Barnard's Bampton Lectures for 1864, entitled "The Progress of Doctrine in the New Testament." (*Macmillan.*)

Note the cheering fact recorded by Miss V. M. Skinner, that the Bath Public-House Mission has led to twenty-five publicans giving up the trade.

If Mr. Howard Evans's suggestion be adopted, that Freethinkers should be welcomed as allies in the crusade of the Liberation Society, its operations are not likely to command the sympathy of men to whom Christian consistency is dear.

Professor Leone Levi has prepared an elaborate series of figures on the wages and earnings of the working classes in Great Britain and Ireland. He estimates the number of earners in the different industries to be 12,200,000, and the total amount of their earnings, £521,000,000. The proportion of earners to the population on this computaion is in England and Wales 31·48 per cent., in Scotland, 39·47, and in Ireland 36 per cent.; while of the amount of wages, 79 per cent. fall on England, 12 per cent. on Scotland, and 9 per cent. on Ireland. Thus, the Professor argues that the average wages of our labouring classes amount, if distributed, to 32s. per family, so that they are really in a better economic condition than those in any other country, advance having been made in every department during the last twenty years.

Figures and facts in this case, as in many others, are not the same thing. However true figures may be, the fact remains that an enormous number of honest toilers, so far from earning 32s. per week, are not earning enough to keep body and soul together. The great point to aim at is such a distribution of the prosperity the Professor shows to exist, as that a living average shall actually come to the thousands who are in destitute or indigent condition. This is the problem which must be solved, and upon the solution of which issues are dependent of weightiest moment to the future of our land.

A remarkable movement in Basutoland has been brought to light by the explorations of MM. Jacollet and Dyke. More than three-fourths of the country is occupied with a chain of mountains separating it from Natal and Griqualand East. These, within the last three years, have been occupied by a number of Basutos, who, by war and other causes, have been led to leave their native plains, and establish villages in the narrow valleys lying at the foot of these mountain heights. The result is, that severed from the better known parts of the country, a numerous and thriving population is gathered in what until now has been an unexplored region. Industry, skill, and courage are evidenced in a remarkable degree by the labours of these mountain colonists, the contrast between their fertile fields and the vast naked plains of the Free States being, it is said, most striking.

The object of the explorers mentioned above has been not merely geographical, or prompted by self-interested motives, but a desire to prepare the way for religious and educational advantages being provided for the inhabitants of these hitherto inaccessible solitudes. The way in which Divine providence is being exercised and manifested in relation to the African races is a truly wonderful feature of modern history, and leads to the conviction that we are surely nearing the time spoken of by the inspired Psalmist: "Ethiopia shall soon stretch out her hands unto God."

The earnest and indignant letter of "A Country Pastor" (page 25) leads us to quote Mr. Ruskin on the responsibility of employers:—"In his office, as governor of the men employed by him, the merchant or manufacturer is invested with a distinctly paternal authority and responsibility . . . . so that the only means which the master has of doing justice to the men employed by him is to ask himself sternly whether he is dealing with each subordinate as he would with his own son, if compelled by circumstances to take such a position."

At a meeting held at Camden-road Chapel last week, a cheque for £2000 was presented to Rev. Francis Tucker on his retirement from the ministry of that place. Among other speakers, Dr. Angus, of Regent's-park College, addressed the crowded assembly; he gave utterance to a sentiment that many will heartily endorse, when he said Mr. Tucker's work was by no means at an end, as the Church at large would gain by his being set free to visit other congregations. An important service, and one which has not received its due development, is that which men of sound judgment and long experience, like Mr. Tucker, are able to render to the Church in the way of counsel and fatherly oversight.

The following paragraph from the *New York Independent* will interest many of our readers:—

"Mr. Joseph Cook will open his usual course of lectures in Boston the first Monday in February. He has made a circuit of the country during the past three months, travelling along the Northern border to Puget's Sound, thence along the Pacific coast and by the Southern Pacific Railroad to New Orleans and other Southern cities, whence he arrived in Boston the first of the year. He has gathered a store of material for the Winter's lectures in Boston, which will embrace a wide range of topics. Anti-Mormonism, Constitutional Prohibition, Civil Service Reform, National Aid to Education, the Reorganisation of the South, Municipal Misrule, and all the foremost topics of current moral and political discussion will have a place, as usual, in the preludes on current events. It is understood that in the lectures Mr. Cook will take up the great subject of Revelation and Inspiration, now of such supreme interest to all thoughtful students of the signs of the times."

Lord Shaftesbury, ever ready to befriend the cause of right and of benevolence, has accepted an invitation to become one of the patrons of the Shop Hours Labour League, the operations of which he describes as a most necessary movement. Few perhaps are aware of the slavery to which many shop assistants are subject by long hours and close confinement. Thousands of young people of both sexes have no possibility of leisure for self improvement, or for any relaxation of any kind. From early morn to latest eve they have to toil on, until life is nothing but a dreary monotonous task. The consciences of the public and of employers require to be aroused on the matter, and the strong hand of law must also be employed to reform what is a crying abuse and a social injustice.

The second of the Merchants' Lectures on "Hindrances to the Work of the Church," delivered by Rev. J. G. Rogers, B.A., has dealt with the importance of discriminating between what is Divine and unvarying in theological teaching, and what is mere theory and speculation, growing out of human interpretation. Taking as his text the grand words of the Apostle, "I determined not to know anything among you save Jesus Christ and Him crucified," the lecturer remarked that the essence and centre of Christianity is Christ, and that the great object of a Gospel ministry is to teach men Christ, to bring the sinner into living contact with the Saviour, everything standing in the way of this being a hindrance, not a help, to the acceptance of the Gospel.

Mr. Rogers quoted, in illustration of his point, the case of the blind man narrated in John ix., and said:—

"'Dost thou believe on the Son of God?' was the question which the Master addressed to that poor trembling one just delivered from the curse and sorrow of his life-long misery. 'Who is He, Lord, that I should believe.' Ignorance, apparently, could not be more complete than that. 'I that speak unto thee am He.' That was all. There was no other being referred to except that of the Christ Himself. No other confession asked except the confession of Christ the Son of God. If one had begun to extract from the man any explanation or theory of the relation of his soul to Christ, and of the kind of homage and service expected from him, he would have been plunged at once into a very labyrinth of difficulty; but it was simply a question of personal trust in Christ Himself. And what He desired was to bring men back to this proclamation of the personal Christ, the one Saviour and the one Lord, and to ask them to trust simply in Him."

The practice of insuring the lives of children requires careful supervision, now that it is becoming common. Whatever may be said of it on its economical side, it has dangers which must not be overlooked. *The Daily News* lately commented on the alarming fact that Dr. Ritchie, Medical Officer of Health for Leek, had shown that since the practice had been adopted there, the mortality among infants under one year had increased from 156 to one hundred and eighty-six cases per thousand. There is temptation enough already among some classes of society to disregard the sacredness of child life, and there is reason to fear that the possibility of gain by its neglect adds to the strength of such temptations, and not unfrequently leads to secret but fearful crime.

A CHRISTIAN HEROINE.

I HEARD of a Christian woman in an American city who was surely one of the bravest of our Lord's three hundred. The doctors wished to perform upon her a severe and dangerous operation, and for that purpose had her taken from her home to a private room in the City Hospital. The probabilities were against her living through the operation, but it was the only hope of relief. She stood face to face with probable death under the surgeon's knife, to say nothing of her great suffering from her disease. We should suppose that her anxiety for her children, her own suffering, and her great danger would have so filled her mind that she would have done well had she fixed her thoughts on heaven, borne her sufferings meekly, and waited in unshaken faith for her summons home. But she was one of God's three hundred, and though faint she was still pursuing.

She found that the skilled nurse who had charge of her was not a Christian, and she lost sight of herself in her desire to rescue the soul of this stranger. She requested the nurse to read the Bible aloud to her, and she selected such passages as she believed most likely to rouse the nurse to repentance. She talked with her about religion, prayed with her, and asked God to give her this soul before He called her home; and the prayer was answered. When I heard of that nurse's conversion I felt rebuked for sloth and indifference in working for Christ. I fear most of us would have been too much occupied with thoughts of death and our sufferings to have looked about us to see if there was not some work we could do for the Master.

I am glad to be able to add that the woman recovered, and it is likely she owed her life, humanly speaking, to her zeal for her Lord's work. For her thoughts were thus withdrawn from herself, so that sorrow for her loved ones and shrinking from suffering and danger did not wear her nerves and exhaust her vitality.—*Pulpit Treasury.*

Week of United Prayer.

FRIDAY, JANUARY 9.

CENTENARY HALL.

AFTER Mr. Guinness's address on Friday: which was followed by prayer and praise, Mr. C. T. **Studd** said the happiest day in his life was that on which he cut the world away, and became free in Christ. Once his life was in a state of tension, just like an elastic band drawn out, now it was at perfect rest, for "Christ liveth in me" had become a glorious truth to him. A few months ago he thought very strangely of the word "Pilgrim," but how different all had become! A great evangelist was once showing his fine house to a friend, and asked the question, "What do you think of my house?" The reply was, "Pretty good for a pilgrim!" We sometimes forget that we are strangers and pilgrims. Are we? He closed with a request for more earnestness and zeal in those who pray for Foreign Missions.

Mr. **Stanley Smith** said that he and his friend Mr. Studd were shortly going out to China. They were in a few moments to leave for Liverpool, on a sort of evangelising tour through Scotland for a couple of weeks, starting for China on February 4. He asked for prayer, that they might be wholly surrendered to the will of God! We must not say, "Make my way plain before me," but "Thy way." He had a word to say to those who were sitting idly at home. When he thought of the overwhelming needs of heathen lands, he was grieved at the apathy of many in Christian England. There was a word of encouragement from the Psalmist: "Why art thou cast down, O my soul? Why art thou disquieted within me! Hope thou in God." We are not to rest in ourselves, but in God, not in our determination, but in the power and love of a sanctifying Saviour.

At the second meeting, Mr. **Eugene Stock**, Church Missionary Society, read Rev. iii. 7, 8; 2 Cor. ii. 12; 1 Cor. xvi. 8, 9. After alluding to the prosperous condition of Missions in these days, he said that the doors were now wide open. There was a day when this was not so, and we must thank God for the change. Going back to 1837, let us look at China; there was not even a "door ajar" there then. Japan, which was not then open at all, is now open not only to missionaries, but is loudly calling for the Gospel—asking for the truth. Statesmen and scholars there, who are not exactly heathen, but a kind of agnostic, are seeking the way of life. Yes, we want missionaries, we want your prayers, we want yourselves for Japan. A Japanese came over and asked the Church Missionary Society for help. Africa in 1837 was very little known. Livingstone had not yet left our shores, but it was a memorable year, for Dr. Kragh then began his labours there. India was open, though not the more important parts. The Punjab is the most fruitful missionary field of India, which, as the Gate of all Central Asia, is the key to that immense heathen world. The first English missionary to the Punjab was Rev. R. Clark, who has laboured there for thirty-three years in the Mission which he founded.

Mr. Stock then alluded to the support of Missions. He said that for Home and Foreign Missions the sum total contributed annually by the City of London was £140,000, a sum about equal to that put into the boxes on Hospital Sunday! What is England doing? She is spending millions of money to save one man in the centre of Africa, and, though we all admire General Gordon, it surprises us to contrast this sum with that given to the work of the Lord.

Rev. A. **Downer Shaw**, missionary from East Africa, said that many had no idea of the missionary needs of Africa. Let us think of the country, not as desert or forest, but as of large tracts, peopled, and open to us. Do these want the Gospel? Yes, they are asking for it. Some time ago they sent presents to the Church Missionary Society, asking for a missionary. Time went by, and no missionary could be sent. They came a second time, and asked for powder and shot, and they got them! This is a melancholy fact—when they asked us for the Word of Life we could not give it; but when they came to us for the destroyer of life, we could supply them. Some time ago we heard a great deal about those who wanted to serve the Queen in Africa—men of position, willing to forsake all to fight for their country; but it contrasts sadly with the fact that while men can be got by thousands to fight an enemy of our Queen, they can be mustered only by tens for missionary work for God. Many imagine that when a black is converted he at once goes on to perfection. The truth is, he is no more perfect than ourselves, nor so stable. In praying for our coloured brethren, let us remember to ask that they may have more stability of faith.

Mr. Shaw cited two instances of native Africans, one a teacher, falling away. This is not to discourage us; it is rather to stimulate us to prayer, which is the mast of the ship. Let us pray that they may have more zeal, for they are the right ones to spread the Gospel in their own land, and they are not earnest enough about it. Let us pray, too, for the unconverted; they do not realise the heinousness of sin in the sight of God. If they wrong a neighbour, they will allow that it is sin, but of any other sin they have no conception. Still, there is much for which to be thankful, and we praise God for what He is doing in East Africa. "Brethren, pray for us."

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SATURDAY, JANUARY 10.

THE CHURCH AND MISSIONS.

By Rev. (Moravian) BISHOP TAYLOR,
At Steinway Hall.

AS the great subject which brings us together to-day, viz., the missionary enterprise of the Christian Church, both in its home and its foreign divisions, is pre-eminently of a practical nature, we are all, I trust and believe, in the habit of having it brought before us, statedly, in our various places of worship.

I shall refer directly to the programme which has been placed in our hands, and which has been read by our Chairman. When I compare this morning's syllabus with those which have engaged your attention on the previous days of this week, I find that it is the most lengthy and comprehensive of them all, with the sole exception of Wednesday, when the great subject of prayer was for the Church of Christ at large, of which, of course, the missionary enterprise is but a branch. There are no fewer than seven points brought to our notice. I shall promiscuously and briefly advert to most, if not to all of them.

Before doing so, however, I would remind you of that very important anniversary through which the Protestant division of the Church of Christ passed on the closing day of last year. You will recollect that on that day, five hundred years ago, the great morning star of the Reformation, John Wicliffe, died peaceably in his home at Lutterworth. I have no doubt that his work is strictly in connection with the missionary work of the Protestant Churches. Connected as I am with the Church of the United Brethren, I feel an especial pleasure in alluding to that noble Englishman, for it was by his instrumentality, and through the influence of his writings, as put forth in the Latin language at the University of Oxford, that the professors in the University of Prague, and among them John Huss, embraced those evangelical principles whence our Christian community sprang. I think we do well to remember those principles of Christian liberty and freedom, and not only the right, but the duty of private judgment, upon which Wicliffe took his stand.

We all know of the important translation into comparatively modern English of the Scriptures, which emanated from him. Therefore, the Committee have, very properly, reminded us that it is our duty to pray this day, and it ought to be throughout the year, individually and in our churches, that God would bless the labours of that great and noble body the British and Foreign Bible Society, whose primary object is the dissemination of the Holy Scriptures in all lands. We owe to Wicliffe, instrumentally, this great blessing; and, when we pray for the circulation of those Scriptures, we will bless and thank God that He raised up this great man. The Bible Society deserves the thanks of all Missionary Churches. How important, is it not? that Protestant missionaries should go forth taking their stand on the platform of the Word of God! The Bible, as we have it, in the Old and New Testaments, is itself a missionary; often penetrating where the voice of the preacher cannot reach. Where our missionaries are not permitted, there the writings and translations of that Society go as pioneers; and they often open up the way for the proclamation of God's glorious Gospel. In many parts of Northern India, where the voice of the missionary has not been heard, the name and the deeds and the death and the resurrection of the Lord Jesus stand out in glorious contrast to the name and the deeds and the death of Buddha Gaudama.

It is an objection frequently made against Protestant Missions that they are disunited; and that Protestant missionaries go forth, with their various creeds, into heathen lands, and sow the seeds of division. I take it that this is a grievous error, for we point to the Lord Jesus Christ as the one great Head of the Church, and to the Holy Spirit to be received into the heart as the Great Teacher. And though we may differ in points of creed and practice—and that may not, and will not, always be the case—we have this promise, "If in anything ye be otherwise minded God shall reveal even this unto you." After all, there are substantial benefits and great essential truths which, as Protestants, we hold in common. I believe that there is more union of view and action among missionaries abroad than in our churches at home. A simple profession of uniformity cannot produce union, but where there is faith in one common Lord and Saviour the blessing of the Holy Spirit will descend. Through the union abroad the churches at home have become far more united than they were; and the asperities in doctrine—the odium theologicum—having, to a great extent, disappeared, we feel our oneness in Christ on the ground of the Scriptures. Therefore, I take it that the anniversary of Wicliffe's death is worthy the attention of missionary churches for this reason.

Again, Wicliffe was an evangelically-minded man. He did not depend alone upon the letter of the Scriptures, but he penetrated into their evangelical spirit. This having been denied by some, I will read from his postils, or homilies, where we find it written, "As a right-looking on that adder of brass saved the people from the venom of serpents, so a right-looking by full belief on Christ saveth his people." These are his own words; and a more beautiful and faithful evangelical confession we could not possibly have. It is a great slander and slur upon him to say that he was not evangelically-minded. When, therefore, we pray for the outpouring of the Spirit on all lands, we are in harmony with the spirit of Wicliffe.

When we thus pray, what do we mean? Is it not that there shall be a larger manifestation of those influences which the believer in Christ possesses? We are instruments in his hands; and we need to feel a larger measure of power and of faith and love; and, therefore, we plead the promise continually of our blessed Saviour, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" And, dear Christian friends, we gather together during this week of prayer, and to-day particularly, to plead with the Lord for fresh supplies of his Spirit's influences, and for more copious measures of his grace to be poured forth upon our missionaries that they may be honoured instruments in the conversion of immortal souls. Surely they need this, as they stand face to face with the teeming heathen world. They have to wrestle not against flesh and blood, but against spiritual wickednesses in high places; against Satan, who has bound the heathen with chains of caste, superstition, blindness, and the evil habits in which they have been nurtured. How shall the missionary grapple with the powers of Satan and the devices which the arch-enemy puts forth, unless he be filled with the influences of the Spirit of God? Dear brethren, it is the blessed privilege and duty of all our Christian churches to hold up the hands of those who are going and who have gone forth; and to be instant in season and out of season in prayer that the Holy Spirit may be poured forth upon these messengers of the churches.

I may be permitted to say that I have been gratified at the new step taken by our esteemed friends the Quakers; although they have not, strictly speaking, any regular instrumentalities, they have organised very successful Missions. Let us not omit to plead very strongly and affectionately with the Lord for the outpouring of his Spirit upon their work. We rejoice, all of us, when the churches come forward in this way and occupy with the other divisions of the Church of Christ the fields which are white already to harvest. In God's name we wish them the blessing of the Holy Spirit.

Then, again, we are asked to "pray for more labourers to be sent forth endued with power from on high." What an important subject! How few, comparatively speaking, are there of Christian labourers in India and China. One in every three individuals of the human race, there, are still professedly without a knowledge of Christ. They are followers of Buddhism, and are looking forward with vain and foolish speculation to a state of absorption, trusting in the merit of their own works, and without any well grounded hope of a glorious future. More labourers are surely needed, and it is the Church's part to intercede with God on their behalf.

We know how St. Paul has put the chain of argument. He says, first, "Whosoever shall call on the name of the Lord shall be saved." And the converse I suppose, negatively, is that those who do not call on the name of the Lord cannot be saved. Call upon the name of the Lord Christ; call upon his name as Jehovah; call upon Him as that glorious Being by whom the worlds were made, and who has all power given Him in heaven and on earth. If they do not call on Him they shall not be saved. But "how shall they hear without a preacher and how shall they preach except they be sent?" Then when he follows up the same thoughts again, he adds, "Faith cometh by hearing, and the hearing by the Word of God." We take this to mean that the preacher is sent by God and that those who hear, believe, and are saved. Now mark what the Saviour says: "Pray ye therefore the Lord of the harvest," that is the first step, "that he would send forth more labourers into his harvest." Send forth men filled with the Holy Spirit who shall speak the words of God, words coming immediately by the inspiration of the Holy Spirit, on the ground of Sacred Scripture, and they will have power over the hearts of men, they will be able to convince them of sin. Surely this day and throughout the year it is our privilege to pray that men and women should go forth to the spiritual harvestfields.

I would remind you, in closing, that we are to pray for the Jewish nation. Is not that a large thought? We are told to pray for the peace of Jerusalem; they shall prosper that love her. We are to pray for the descendants of Israel after the flesh; pray for the brethren of Christ our Lord, that greatest of all Jews. Surely if we love our Saviour we shall gladly pray for that first and foremost among the nations of the earth, in regard to whom He said that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." We know that it is objected that Jewish Missions are useless; but when Jews are converted how useful they become in the Church! I need only mention the names of Gobat, Bishop of Jerusalem, and Dr. Neander, of Berlin, whose influence was so blessed and widely spread; with many other commentators on the Scriptures whose Biblical knowledge and singular devotedness to the once despised Nazarene have effected more than it would have been possible for the same number of Christians to have accomplished.

Let me mention one fact in connection with our own Church. About one hundred and fifty years ago the Moravians sent a missionary to Amsterdam. He was a learned man, an excellent biblical scholar, and he conducted himself so as to be highly esteemed. He was called Rabbi Shemnel. But he had not a single convert. He found the Jews so thoroughly exasperated at the treatment which their nation had received from the Gentiles that they turned a deaf ear to him. He was called back, and it seemed as if his work and labour had been in vain. About twenty years ago we received a letter from two or three Christian children in Hungary, containing contributions to our Missions in Labrador, on the ground that their great-great grandfathers knew this missionary Rabbi Shemuel, whose Christian teaching had not been forgotten, but had taken root in the family, and had sprung up after three generations. The seed that had been sown had sprung up after many days and borne fruit in the salvation of these children.

I would commend this subject, which is dear to all our hearts, to our renewed interest and intercessions. We have the promise that the dominion of the Son shall be universal. "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And though the Church may be indifferent and sluggish, and though Satan may interpose, we know that, finally, the Saviour's cause shall succeed, and the kingdoms of the world become the kingdoms of our God and of his Christ. But let us seek to do our part and to plead earnestly for the sending of more labourers to reap this blessed harvest; and we may be assured that in due season we shall reap, if we faint not.

CENTENARY HALL.

After the reading of Isa. lv., a portion of John xv., and praise and prayer, Mr. H. M. Matheson said that after the encouragement of the last few years in reference to Foreign Missions, it was a blessed thing to plead with Him for Missions at home. The Church of Christ needed the great auxiliaries—prayer and praise—to stimulate her. The work in great cities was stupendous, for there was an over-growth of people in comparison with the means of grace. He praised God for the great Mission of the American Evangelists in this city last year, when so many were brought to rejoice in the Lord, and many of God's own people were led to fuller consecration and zeal. We must remember the exhortation, "Abide in Me," for this is the stimulus to zeal, and only by the Word and Spirit of God can we be fitted for service.

Rev. T. J. Madden, Church Pastoral Aid Society, said his Society was founded on Evangelical principles, and preached only Christ. It makes grants to metropolitan agents of £7000; sends out 555 curates, and 150 lay agents. Fifty years ago laymen were not regarded in the Church; but lay help must be used if we are to do missionary work successfully. There is a greater interest shown in foreign than in home Missions; the former may be more fascinating, but the latter are more useful. Why? Because in working at home we make missionaries for abroad. In the East-end he knew of 22,000 in one parish, and Lord Shaftesbury had told of four families in one room. There was a market in full cry on Sunday morning from 10 to 12, and this should be altered. The "bitter cry" is only too true, and poverty and drink go hand in hand only too often. The biggest drunkard becomes a changed creature when he accepts Christ, and only then. These men afterwards make the best helpers, and there was only one exception to this, under-graduates, who are the next best; they are so splendidly enthusiastic. If a man has anything real to say, if he can preach Christ, the masses will hear him. Atheism may be doing its work, but many so-called atheists have left their creed for Christ. We need, then, to present Christ fully and freely to the multitudes.

When our Lord spoke of evangelising the world, He said it not only to the apostles, but to all the world. What are we doing? Have we lived up to our responsibilities? A young man of nineteen was invited to Moody's meeting in the name of Christ, and he had actually never heard of Him. There are many living in this soul-blindness, and the C.P.A.S., by its house to house visitation, was meeting it face to face.

David said that he would not give that to the Lord that had cost him nothing; let us remember this, for we so often act as if anything would do for God. A fashion for æsthetics is amongst us; but though æsthetics is a creed for men of money, it is no good for a death-bed. What we want is self-abnegation; what the Lord wants is ourselves.

Miss Macpherson gave a most touching testimony to the need and value of her work, when she called to the platform four children, the youngest of whom, five years of age, had been received into her home the previous night. Their histories were most pitiful; they were without a friend in the world. She said, in earnest tones, that a solemn message for the new year is the call to "go out *quickly* into the streets and lanes of the city, and bring in hither the poor, the halt, the maimed, and the blind." Twenty years ago Mr. Holland and Miss Lowe began this Home Mission work. It had gone on so that at the present time from £4000 to £10,000 a year had been paid into the work, and not a shoe-latchet had been wanting. She did not know whether it had been strong faith or weak faith, but the workers' prayers had prevailed with God, and had brought down blessing. 3800 from the homes are now abroad, and the thirty-second voyage had been completed. The Canadians have given us their hearts, and their homes are open to us. Three hundred have gone forth, as results of the work, as workers and missionaries for God, and surely this showed that it was a work to be supported. We are to grow in the Lord—everything prospers that is done truly in the name of our God; even the flowers are pressed into his service. A rose-tree that gave only twenty buds, now yields ninety-six fine blossoms, since it has been given to the Lord.

After praise, and an earnestly impassioned prayer from Miss Macpherson,

Rev. R. Dawson read a portion of Luke x., comparing home Mission work now with that of twenty-five years ago. He said we have great cause for praise. Twenty-five years ago the London City Mission was almost single-handed in its work of evangelising; now nearly every church is its helper. Let us pray that the forthcoming Episcopal Mission in the south and west of London may be a blessing. We look at the work among the poor, and we find there were Missions to Jews, foreigners, and sailors. Half a million of working men in the east of London are brought under Christian influence by the missionaries of the London City Mission, and the Salvation and Church Armies are doing grand work. The Bible Society has issued a million of penny Bibles. Oh, for a blessing on every copy of those Scriptures!

Mr. George Holland said he thought of the solemn words of Ezek. ix. 5, and would put the word "London" in the place of that of Jerusalem. In considering Home Missions, we have to think that more than 150,000 persons do not stay longer than three months in one place; that there are 80,000 vagrants, and 20,000 homeless children. There are 20,000 men between London Bridge and Silvertown out of employment, and whole streets of souls only seven per cent. of whom attend a place of worship; streets where widows, weeping over the garments they make, sew on and on on the Lord's Day, throwing down their work as the bells begin to ring, rushing, perhaps, to the house of God, and resuming work on their return home. A large proportion of the poor live on bread and water, with one cup of tea a week by way of a treat. Poverty leads to drink. A poor woman works for sixteen hours to earn a shilling; she has five children, tenpence a week goes for rent, the twopence is left for food; she has no God on whose breast to lean for pity, so she goes to the ginshop. The only remedy for drunkenness is the Gospel.

He had seen a vast alteration in the people since he began to work amongst them, and this is owing to the Gospel, whose power is limitless: let it be preached everywhere. And, praise

God! the Gospel reaches the children. Thirty to forty thousand children had passed through the Refuges, and they carried the Gospel to their homes. What a power! A dear child fell on her knees before her father, crying out, "Sharpen thy sword, dear Lord." Some of us sheath this sword—the sword of God's Spirit. The Gospel is for all—it touches the heart of the tramp and the vagrant, and it sometimes touches the hearts of the *selfish*. We need to be faithful with the oppressor who treads down the starving poor.

There are 35 different missionary agencies in connection with George-yard; 310 Bible-classes, and 90 men, who perhaps want their daily bread, will attend one of them for the Bread of Life. Two thousand five hundred souls attend the Mission every week, and there are 4500 week-day attendances, while 300 young women come up to the classes. Come and see the work. The Lord is coming; let us be up and doing; don't be afraid of sickness. Thirty years of work, with but three days' illness in all that time, proves that the Lord preserves his own.

LIMERICK.

The Week of Prayer was observed here with much cordiality and unanimity, various Protestant churches being used as places of meeting. Among those who took a leading part in the meetings were Revs. W. Nicholas, W. Baxendale, Dr. Crook, Dr. Wilson, Canon Gregg, — Radcliffe, — Ward, — Clark, Messrs. J. Russell, R. Hanna, W. Nelson, F. Fitt, T. Grubb, &c. The attendance at the meetings was larger than on any former occasion, and the addresses were of a high order. We are glad to know from an esteemed correspondent in Limerick that the fruits of the special meetings by Messrs. Moody and Sankey in 1883 are still appearing.

SPITALFIELDS GOSPEL MISSION.

MY DEAR BROTHER,—I went to London last week, to take part in committing to the ground the poor worn-out tabernacle of our dear Bible woman, "Fanny," who had laboured with me ever since 1863. Her love and longing for the salvation of precious souls was always of the most intense character—not a den, a hole, or a back slum, but what she perseveringly visited. For her to live was indeed Christ, and most graciously the Lord favoured her, by using her to bring many a poor outcast to find in Him a Saviour and a friend.

Her health had failed for a long time, but as the poor body gradually faded the spirit became brighter and brighter, her last letter to me being one maintained Hallelujah—in fact, she was lost for words whereby to tell of her overflowing delight and peace in the blessed Lord. Praise be to his Name, she has gone to her new, bright home, to join the large number already there, over whom, in the course of years, we have sung songs of praise.

I may mention, as a matter for devout thanksgiving to the Lord, that during my brief visit I was rejoiced to meet with a numerous band of old converts, who are standing steadfast in the Gospel. To the Lord be the glory. One matter distressed me sorely, and that was to find the dear brethren in charge of the work painfully perplexed from the trying slackness of funds. I pray the Lord to undertake for them in this matter through his stewards. Grace and peace be with you.—I am, dear brother,

Yours faithfully,
Swanmore-road, Ryde, I.W. W. J. LEWIS.

P.S.—James Sharpless, 14, Sidney-square, London, E., is the Superintendent of the Mission, to whom communications respecting the work should be addressed.

[We lately visited this Mission, and found the same good work carried on as before our dear friend Mr. Lewis's removal from London.—ED.]

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Jan. 25, Matt. iii. 1—17; Jan. 26, iv. 1—11; Jan. 27, iv. 12—25; Jan. 28, v. 1—16; Jan. 29, v. 17—23; Jan. 30, v. 33—48; Jan. 31, vi. 1—18.

REV. E. P. HAMMOND IN LIVERPOOL.

DURING the past week Mr. Hammond has continued his labours in Liverpool, holding afternoon services for children and preaching in the evenings to adults. Six meetings in one day would be to some men a herculanean task, but such work Mr. Hammond has accomplished on the recent Sabbaths. The children's services have been held in various churches and chapels, amongst others Princes-road Presbyterian Church (Rev. A. Gardener's), Catherine-street Church of England (Rev. J. Thomas's), Grove-street Wesleyan Church (Rev. H. H. Holland's), Berkeley-street Congregational (Rev. T. Keyworth's), and evening services at the Y.M.C.A.

The children's services have increased in interest; each day large numbers of boys and girls are to be seen weeping and desiring to be led to Christ. A good body of workers follow Mr. Hammond and assist in speaking with these younger friends and leading them to decision. It was our privilege to hear several children give their testimony of Jesus' love for the "lambs." One little girl standing up, after singing alone, "Jesus loves me," said she was seven years old, that her mamma had brought her to the services; that she had there learned how to give herself to Jesus, and that she had done so; and to look at the sweet, smiling face of this "wee" one, standing up openly to confess Christ, would have put the blush on the face of many of riper years.

Another little girl said she was much happier because she now felt that Jesus loved her, and she had given her heart to Him and asked Him to keep it, and she felt sure He would, because the Bible said he loved children. Every service brings in additional names, the list now numbering many hundreds.

The manifestation of God's Holy Spirit has not been confined to the work among the young alone, but under Mr. Hammond's preaching, in the evening services, many have been "slain of the Lord." The workers of the Y.M.C.A. have kept together in the true spirit of unity and prayer, and look upon Mr. Hammond's visit as one of the greatest blessings to the Association. Every night there have been anxious souls, and amongst them some very encouraging instances of Christ's power to save to the uttermost.

A tall, heavy-whiskered man is leaving the large hall, but as he passes the door a worker shakes hands with him, and expresses a hope that he is trusting in the Lord Jesus Christ. There is a hesitancy, and this gives opportunity for a little more questioning. The man acknowledges he is not satisfied with his position, and the address had unlocked a hard conscience, but says he; "I am sailing to-morrow in charge of a ship for the Indies, and it does not matter about me." The anxious look, the faltering voice, told its tale: urged to decide and go on his voyage a converted man, he kneels down, and with tears, supplication, and faith, places himself in the hands of Christ. He left the meeting wishing all farewell, but rejoicing in the Saviour.

A young lady comes in one evening, and throughout the sermon is indifferent; spoken to afterwards, she laughs, and treats the message of salvation with apparent frivolity; asked to pray, and seek God's mercy, she remarked, "What! me pray? You don't know me." However, the next night she is present, and apparently more serious. Again spoken to by a Christian lady, she listens more earnestly; ultimately, with many tears, she kneels down and sues for mercy. The next night she stands up in the large hall and acknowledges that Christ has saved her, and out of the fulness of her heart, with clear but anxious voice, she simply and lovingly tells of the great change, and then, missionary-like, pleads with the unsaved as only those who have just stepped out of darkness into light can. Her father is a confirmed sceptic at home; she asks for prayer for him, and he hearing of this comes to the meeting, but slips out unknown before the inquiry-meeting.

The head of a large college is one night amongst the inquirers. "My knowledge of Christ," he says, "was, I fear, all head knowledge, but now I know Jesus truly as the possessor of my heart." Another night a gentlemanly young man looks earnest, and is spoken kindly with. There is some drawback to decision, a "one thing." Ultimately urged to take the balance, and put in it his soul's salvation, and see if there is anything he knows or has that can outweigh it, Christ's estimate of a soul, "What shall it profit, &c.," being held before him, he says he is a brewer; but one thing he decides, and that is to commit his soul to Him who alone is able to save and keep. This young man is now a worker, and has brought his cousin, who also rejoices in sins forgiven.

A young woman, an Italian, passing by, looks in; spoken with, appears unmoved, but, urged, comes a second night, and God's arrow reaches her heart. Although an accomplished linguist, the real truth of the Gospel seemed to her almost unknown. She is now working and testifying to Christ's love.

A hard-working looking man, rough and dirty, apparently fresh from the toil of the day, is passing along, and, with his wife, is prevailed upon to enter the meeting. She sits one side the hall, he the other. Without concert, a young man takes the man in hand, a lady the wife; ultimately, he acknowledges he would "like to be a Christian, and give up drink and be a new man—but my wife." Finding the wife is present, the worker seeks her out and communicates with the lady, speaking to her. On hearing her husband is anxious, the wife rejoices—she was kept back because of him; and now she goes across the hall, and, together, wife and husband kneel and pray for God's forgiving love.

Scarcely a service have they missed, and there is to be observed a change in their habits and dress already. One night this man was noticed anxious about something, and said his brother, whom he had brought to the service, had gone out and left it. Prayer is offered up, and a worker rushes out into the street, and though the man had left some time, and was a total stranger, scarcely had the prayers ceased when he returns and states "the lost is found," and that down in the secretary's office that man had signed the pledge, had knelt down and accepted Christ, and came back with him to tell us, and to go home with his brother.

Very many cases of similar interest could be given, but these will point to the one great fact, that God is using Brother Hammond to the salvation of souls. The brethren in Liverpool ask for prayer for these services.

On Sunday last Mr. Hammond conducted services at Islington Presbyterian Church (Rev. Patrick White's). The afternoon service was another manifestation of power; whole rows of young people and children seeking Jesus. An experienced friend, who was present, remarked that he had not been in a more powerful meeting for years. The evening meeting was similarly blessed.

HEBREW CHRISTIANS.

THE twelfth social gathering of Hebrew Christians took place on Thursday last at the Mission Hall, Montague-street, Whitechapel, by invitation of Mr. and Mrs. Ehrlich. About 150 assembled for tea at six o'clock, after which a pleasant meeting was held. No report was read concerning the general progress of the Mission, but we were informed that the Sabbath services continue to be well attended.

Rev. Dr. STERN delivered a very earnest and faithful address. He could quite understand that Jewish converts were in some instances induced to profess Christianity on account of the temporal advantages they might gain. These, however, were exceptions, and many had shown the reality of their faith by enduring hardship and persecution for Christ's sake. He had himself suffered hunger and thirst and trial, but God had supported him all through.

Several brethren, both Jew and Gentile, gave words of counsel to those present. It was novel to some to hear portions of the Scripture read in the English, German, and Hebrew languages. And so with the prayers that were offered. Among those who took part in the meeting were Rev. J. Barroclough, Captain Chaıeton, Mr. Rennie, Rev. W. Tyler, Mr. Nokes, &c.

THE SALVATION ARMY.

ON the evening of Monday week a meeting of the Salvation Army was held at Exeter Hall, to bid farewell to the officers and corps of the "Foreign Expedition" which is about to be sent out to the United States, Canada, New Zealand, France, and India. The Large Hall was crowded in every part, and the proceedings throughout were of an enthusiastic character. "General" Booth, in the course of some introductory remarks, gave an account of the progress and present position of the Army. At the beginning of last year, he said, they had in great Britain 520 corps; they had now 637. Abroad they had 106 corps, and now they had 273. They then occupied 345 villages, now they occupy 570. Their organisations included a Cellar, Garret and Gutter Brigade, an Orphanage, a Brigade for the Rescue of Fallen Women, a Drunkard's Rescue Brigade, and a Prison Brigade. The foreign work was carried on in France, Switzerland, Sweden, Canada, the United States, Australia, India, and Ceylon. In Ceylon they had one hundred converted Buddhists. Some might say that they should be more economical, but he did not see how they could be, the cost of the maintenance of each missionary being only 3s. a week. Last year they sent out ninety officers to different places abroad. They were now going to send out thirty, and hoped to send out 250 in the course of the year. The training of each officer cost £12 10s., and the whole cost would be about £7,000.

The thirty "officers"—who are mostly women—about to be sent out were ranged in line in front of the platform, and they stood up. They each bore a tri-coloured staff, and the banners of "blood and fire," as the Gereral described them, were waved above them while the General addressed them, and, calling them separately by name, gave them their commission. A collection was made towards the expense of sending the missionaries out, which it was stated would amount to £480. Towards this Mr. T. A. Denny gave £100; and another £100, it was stated, was given by Mr. Miller, the amount contributed altogether being £285. Then followed a brief but earnest address by Mrs. Booth, and the proceedings terminated with the singing of the hymn, "All hail the power of Jesu's name."—*Daily News.*

"THE SALVATION WAR."

Those who wish to become conversant with the details of the progress made by the Army during the past year cannot do better than peruse this "red book" issued from the *Book Depôt, Paternoster-square.* Of course it is written from the Army point of view, and the reader will naturally expect to hear more of victories than defeats. It is true that in the chapter headed "United States" the compiler is obliged to record the fact of their being what he calls "A Secession Army." Major Moore, who was in command there, has, it appears, disagreed with the home authorities, and has declined to be superseded by Major Smith, or to relinquish the hold he had obtained of various stations. The unhappy circumstance shows that the Army, like other great movements, is likely to suffer as much, if not more, from internal than external difficulties.

In this narrative we have full and sympathetic accounts of the open-air troubles of the past year, of the campaigns in the home villages, in France, Switzerland, Sweden, America, India, Australia, New Zealand, Africa; of the new "Rescue Work" Department; of the Training Homes; and, last but not least, of the "sinews of war." It is a remarkable story altogether, and it is not necessary to be in full accord with all that is said or done in the name of the Army in order to extract from it much of genuine interest and many reasons for rejoicing.

THE CLERGY WIDOWS' HOUSES, near the Free Church, Cork, are fast falling into decay, and will soon be in a state of dilapidation for want of repair; the occupiers are much too poor to afford even the smallest outlay for the purpose. There is no endowment in connection with the houses; hence the occasion of this appeal to a benevolent and Christian public in the Sister Isle. £1000 at least would be necessary for this object. The Bishops of Cork and Tuam have kindly consented to verify the above statement. Mr. JAMES LANE, 28, South Mall, Cork, will act as treasurer to the fund.

EVANGELISTIC MISSION.

THE Eleventh Anniversary of the Malden Hall branch of this Mission was held on Thursday, January 15. In the afternoon there was a very full attendance, and in the evening a crowded meeting of converts, workers, and friends from the immediate neighbourhood and various parts of London. A happy season of spiritual refreshing and encouragement was experienced through out, and the spirit of earnest prayer manifested was largely fed by the stirring addresses given. Mr. J. G. McVicker opened with prayer.

Mr. Russell Hurditch said he had no statistics to give, but it had been a year of much blessing, mixed with trial in bereavement. One of the converts praised God for five years' preservation. Mr. John Topping continued the stream of prayer and praise. Mr. W. R. Lane showed from Matt. xiv. the wonderful possibilities within our reach for the successful prosecution of Christian work, and counselled avoidance of the disciple's mistake in regarding what they had rather than whom they had. God give us to bring our little desire, faith, zeal, talent, ability, whatever it may be, to Christ. Mr. J. G. McVicker read Colossians i. from verse 13. The one Person, who is our peace and strength, we have in common with the whole family of God, and not as the result of ecclesiastical position, however simple and Scriptural; and said we should take heed that we be not robbed of our simplicity by men who, however devout or philosophical, do not "hold the Head." Hearty prayer was made for a practical outcome from the words spoken.

After tea, the evening meeting opened with prayer by Messrs. T. Jones and Geo. Hucklesby. Mr. Russell Hurditch expressed a sense of encouragement at finding the Gospel so well received by the people, without the popular but unnecessary additions of the day. The work at Malden is worthy of a building three times the size of the present one, and he would set friends to work to go in and possess any suitable site that might be pointed out. The Church in Malden Hall had, for the past few years, met their own expenses; but the Mission, generally, is always in desperate need of funds.

Mr. Wm. Grove gave numerous details from his experiences of Gospel work in the East-end and elsewhere, as an encouragement to personal effort, and a discouragement of the idea that work amongst the lower orders of society is dangerous and unwelcome; and closed with an earnest Gospel appeal. Mr. J. Rivolta expounded some plain lessons in Psalm xviii. Mr. F. Twinch had to thank God for the steady and progressive character of the work in that hall, and that they were able to find a home for those whom the Lord lays hold of. Mr. Hurditch referred to encouraging results from the labours of working-men evangelists in the villages of Cambridgeshire, a permanent hall being now established at Stretham, near Ely. The Lord is also blessing the labours of Messrs. Edward Hurditch and T. C. Spurr in the villages of Wilts and elsewhere.

Mr. G. R. Gill would have friends remember the power which puts and keeps the machinery of Christian work in motion, and that much may be done by a Master hand with even poor tools. Col. Puget referred to the various "vessels" of Scripture. We are all vessels, but of which kind? After prayer by several brethren Mr. Hucklesby remarked that vessels have no will of their own as to the use to which they are put; and Israel was a vessel put aside because God had no pleasure in it. May He grant that there be not one such in Malden Hall. The meeting closed with the singing of three verses from the hymn—

> "Heed we the Steward's call—
> Work, brethren, work!"

GOSPEL TEXT MOTTOES.—Mr. J. G. Wheeler, of 88, Mildmay Park, N., will send to any Mission workers *free* 100 or 250, as may be required, of a beautiful Gospel Text Motto for 1885, 1 John v. 11, 12. Application should be made at once, as the supply is limited. If by post six stamps should be sent for postage, otherwise two for booking.

TRIBULATION.

TILL from the straw the flail the corn doth beat,
Until the chaff be purgèd from the wheat,
The richness of the flour will scarce appear.
So till men's persons great afflictions touch,
If worth be found, their worth is not so much:
Because, like wheat in straw, they have not yet
That value which in thrashing they may get.
For till the bruising flails of God's corrections
Have thrashed out of us all our vain affections;
Till those corruptions which do misbecome us,
Are by thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till his flail upon us He doth lay,
To thrash the husk of this our flesh away,
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire;
But then we shall; and that is my desire.

NOTES FROM DETROIT.

THE most interesting item of religious news in these parts is the evangelistic tour of Mr. Moody and his colleagues throughout this and the adjacent States; Detroit having come in for its share of blessing last month. The announcement of the three days' Convention created much comment, not only amongst religious folk, but also worldly people, whose curiosity was aroused to know something more concerning the great evangelist and his methods of work.

Of course the largest theatre was well filled, and there were many professed conversions, though very few of them were persons unreached by ordinary church agencies. Probably this was largely owing to the absence of the united prayer-meetings, and on account of the want of organisation and co-operation between Christian workers here, which, alas! continues, although the evangelistic choir of 150 to 200 voices is still being kept together for future service when occasion arises. This will be, in all likelihood, about February, possibly earlier, when Messrs. Whittle and McGranahan expect to return for a series of Gospel meetings.

Detroit, in common with most American cities, lacks what may be termed a cosmopolitan evangelisation society, which one could join without committing themselves to any particular religious denomination, and which is satisfied to work on the same lines as the far-famed evangelists. After a year's intercourse with the people, and with a constant desire to discover all that was good in them, the conclusion is forced upon one that the city pastors and people are not yet prepared to rise above the narrow bounds of denominationalism. Ere they do so they will need much patient "coaching" by those who have learned the blessedness of brethren labouring together in the Gospel, regardless of varying creeds, and seeking to reach, by combined effort, the masses untouched by ordinary church ministrations.

The Y.M.C.A. is for most purposes a suitable rallying-place for Christian workers, and will likely take the initiative in the matter of establishing a permanent "Special Service Mission," or whatever name suits best, should it be found that the ministers will co-operate in its management.

The appalling spirit of irreligion and insubjection to God's Word, so much more apparent in the States than Canada, is a terrible barrier to the organisation and carrying out of evangelistic meetings. Despite this, Mr. Moody was able to state that the success of such efforts, where put forth, was greater nowadays than ever before. This reassuring statement, backed up by such an authority, and borne out, as recent numbers of THE CHRISTIAN show, by Reginald Radcliffe and others at home, has been repeated in nearly all the daily and weekly papers, and still provokes comment and criticism. Surely it is, for the present time, a partial fulfilment of the promise in Isaiah lix. 19, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." ED. SOPER.

33, *Sibley-street, Detroit, Michigan.*

MILDMAY MISSION TO THE JEWS.

In accordance with Mr. Wilkinson's annual practice, the Mildway Mission work among the East-end Jews was commenced in the New Year with two social gatherings; the first on the evening of January 1, for the night-school children and their Jewish companions; the second on January 2 for adults.

The children's meeting was, if possible, the more interesting of the two. At least there was a charm and completeness about it that left nothing to be desired, and that cannot be reproduced with pen and ink. As usual, the night-school children themselves were the chief entertainers; not only they, but the numerous other little guests behaved admirably, and, whether in singing their beautiful hymns or in listening to the speakers, deserved nothing but praise. Their careful and fruitful training in New Testament Scripture was shown, not merely by the themes which they had committed to memory, but by the ready response given by some to the impromptu questions of the speakers.

One feature of the programme was the singing, by the infants, of "Jesus loves me, this I know," &c., with sweet, chirping voices that could not fail to arrest the attention and stir the thoughts of every parent who heard them. Another important feature was the repetition by the older ones of the beautifully-selected texts of Scripture, chiefly, as it seemed to us, from the New Testament. In this performance absolute perfection seemed to be the standard aimed at, and attained by almost every one.

The devoted young lady workers in this department are entirely to be envied; they are, in the literal sense of the word, "discipling" these children; and we bid them a hearty God-speed.

The proceedings were terminated with a distribution of prizes and useful gifts to the night-school children, and an orange to every child present.

On the following evening a crowded gathering of about 350 Jewish men and women, many of them, though by no means all, being very poor, assembled in the same hall, and after due justice done to the seasonable viands provided for them, sat and listened for several hours to the Gospel of the Messiah crucified, and risen, and again to come, the hope of Jew and Christian. These sons and daughters of Abraham quietly listened to one speaker after another, who seemed to vie with each other in the earnestness, and directness, and affectionate solicitude of their appeals to them to reconsider their spiritual position, and to weigh with candid minds the claims of Jesus.

In the course of the meeting, after several addresses had been given, Mr. Wilkinson invited any Jews and Jewesses present who were willing to give an open testimony to faith in Jesus to hold up their hands. Presently hands to the number of between forty and fifty, as it was estimated, which included the few missionaries present, were held aloft. What the precise value of this testimony may be it were vain for us to try to estimate; certain it is that many of these Jews have now such a faith in Christian truth as requires only the help and encouragement of numbers to induce them to make an open and bold confession, and such help and encouragement, in sample, a meeting of this kind temporarily affords them.

These meetings afford the workers a most hopeful and encouraging beginning for the New Year's steady routine of work, in which, being Jewish work, the value and necessity of "line upon line, precept upon precept" will receive unique exemplification.

AT MILDMAY CONFERENCE HALL.

On Monday, January 5, the annual Week of Prayer was commenced, as usual, with a morning and evening meeting for praise and prayer, and for conference on the Jewish Mission work. Both of these meetings were peculiarly refreshing times of Christian fellowship. Mr. Jas. E. Mathieson presided at both, and Mr. Wilkinson gave an account, at each meeting, of the origin and progress of the Mission, and of the Lord's gracious leadings and encouragements therein, citing various striking answers to believing prayer.

At the morning meeting Rev. F. White pointed out in a few helpful and sympathetic words how the Jewish work is valuable on account of its indirect effect upon Gentile Christians, bringing them closer to God than any other work can do. To understand the mind of the Spirit concerning Israel is essential even for right work among the Gentiles.

Mr. Denham Smith followed, and spoke with an exuberant joyfulness which showed that the truth of God does not grow 'stale, flat, and unprofitable' with growing years. He showed how we could never understand the politics of the world if we did not understand the predicted relations of Israel to the nations of the earth; making special comment on Zech. xii. 1, 2.

In the evening meeting Dr. Laseron spoke with thrilling eloquence of the evidences of the approaching fulfilment of prophecies in the Word of God, as shown by the extraordinary change that has come over the condition of the Jews in the present generation, and over the whole Jewish question.

At both meetings various special requests for prayer in connection with the work were read, and many brethren joined in earnest offering of these petitions.

Dr. Dixon's report, read at the evening meeting, was evidently heard with deep interest, and this, together with Mr. Wilkinson's remarkable experiences of God's faithful answers to prayer, called forth more than one spontaneous commendation and thanksgiving from friends who happened to be in the audience.

Both workers and sympathisers may well take courage and go forward into the New Year with renewed faith and hope in God.

WORKING WOMEN AND CO-OPERATION.

Sir,—Will you allow me to give a short account of the six months' working of the Working Women's Co-operative Association, which I was enabled to start greatly through the generosity of your readers. I began with three machines and three workers. I have now ten machines and from thirteen to fourteen workers, who work only forty-eight hours in the week. In the six months we have executed 260 private orders for shirts, ladies' and children's under-linen, gentlemen's boating suits, and other articles of clothing both for rich and poor.

I have found that in most cases the work has given satisfaction. I have been enabled to very materially increase the well-being of my work-women even at a time of great depression of trade; and instead of paying off hands near to Christmas, as is the ordinary case with factories, I have been able to take on hands. We have been paying our expenses for the last three months, and a large amount of the original capital is still in hand, besides the machines, furniture, and stock.

What we want is an increase of orders, and I earnestly hope that your readers will help us to get these. I am very anxious for orders for ladies' mantles and articles of that description, which I am confident we should give satisfaction in. I hope in this year to be able to open a depôt in the West-end, on a very small scale at first, so as to show the work. Pray allow me to thank your readers for having enabled me to do what I have described. If they saw the difference I see in my workwomen between the time they came to the Association and now, they would need no thanks of mine, but would well understand how very grateful I feel to those who have enabled me to be the means of doing even the little which yet is done.—Yours faithfully,

Sarah Heckford.

8, High-street, Shadwell, London, E.

MISSIONS TO CHINA.—Miss Ellen Black has sailed for Amoy in connection with the China Mission of the English Presbyterian Church. Miss Black is the fifth daughter of the one manse that has gone out to this field of labour—a fact almost, if not altogether, unique in the history of Missions.

WOMEN AND TEMPERANCE.

A MEETING called by the British Women's Temperance Association was held last week in the lecture hall of the City Temple, Dr. Edmunds presiding. About 200 ladies and a few gentlemen attended. The Chairman said that with regard to Temperance, he was convinced its greatest and most permanent results would be due to the influence of women. It was sometimes said of teetotalers that they transgressed against the rule of moderation; but he contended that Temperance was the moderate use of things good in themselves. It did not apply to anything which had not been shown to be good in itself, and therefore there was no reason in the moderate use of alcoholic drink, for that was bad and injurious.

Mrs. Lucas, speaking on "Our past work and future outlook," said the association had been in existence for more than eight years and had made immense progress, such as its founders did not contemplate at first. The branches in England and Wales were more than 130, besides which there was a large number in Scotland and Ireland, and others on the Continent. Ladies had also gone to carry on the work of the Association in Australia. The question might be asked, Why should women work separately from men? The reason was that although women joined men's Temperance societies they were not sufficiently encouraged. This Association had, however, roused the women throughout the country. The number of them who had been roused to work in the cause of total abstinence was most surprising, and the earnestness and power of speech displayed by some of them—in Lancashire and Yorkshire, for instance—were very great. The friends of the Association, however, found a great difficulty in bringing women to sign the pledge, for while they would declare themselves abstainers they often wished to leave the door a little ajar, so that they could take a glass occasionally, especially if invited to parties. Many more workers were wanted in the cause, on behalf of which she appealed for recruits. Women could do much to settle the licensing question. With respect to the selling of intoxicants by grocers, she held that the practice was the greatest cause of inebriety among women. She therefore urged that, like herself, they should all refuse to deal with grocers who sold drink.

Mrs. G. S. Reaney, setting forth the claims and privileges of total abstinence, asked whether it was not the case that there was more drinking amongst the women of England to-day than ever before? In the "Bitter Cry of Outcast London" not half enough had been said about the drinking habits which were the real cause of it. At the gates of some docks in the East-end a public-house changed hands last summer, and what would anybody suppose that it cost? Scores of idlers and men out of work loitered there, and that public-house sold for £19,000, one reason being that on the previous night six hogsheads of ale were sold over the counter. There was also distress in Sunderland, and yet at a time when 1900 wedding rings were sold in that town there was no perceptible diminution in the trade of the public-houses.

Mrs. Servanté set forth the practical side of Temperance; Mrs. Aukland urged the need of more women to work for the cause.—*Daily News.*

"THE MOUNTAIN STREAM."—The Highland Temperance League continues to flourish. The directors issue another report under the above title, and it records considerable success. Fishermen all along the West Coast of Scotland are finding that the exposure and fatigue connected with their calling are more easily met by good food and strengthening beverages than by alcohol. The work at sheepfolds is in many instances now overtaken without the aid of whiskey, and the same may be said in some places as to the harvest work. Some ministers have declined to conduct funeral services where strong drink is used, and have freely offered their pulpits for the advocacy of Temperance principles. At the last annual meeting the Duchess of Sutherland was elected lady patroness of the League, and the Dowager Lady Mackenzie of Gairloch hon. president. The League now comprises nearly 200 branches, societies, and Bands of Hope, and numbers 3300 members.

BLUE-JACKETS IN THE CHANNEL FLEET.

THOSE interested in the real welfare of our blue-jackets, will be glad to know that at our Sailors' Rests at Devonport and Portsmouth, and also at Sheerness, we had a grand rally of men who were not going on leave, and were determined to spend a sober, happy Christmas with us. First came the decorations—Jack is very clever with scissors, and needle, and thread. Right hard they worked, making wreaths, mottoes, and scrolls, and dressing the large Christmas trees. The west-country seamen were very proud of their motto, "God Bless our Sailors' Rest in 1885;" while the Portsmouth men looked proudly on the words, "A Bright and Happy New Year to You All," which arched the platform.

The festivities began on Christmas Eve with a treat to the 500 sailors' children composing the Band of Hope, followed by tea parties, social evenings, sitting round the fire, roasting chesnuts, telling stories, and singing carols, Temperance meetings, &c. On Boxing-night, a "Family Party," 800 strong, assembled at Portsmouth, and a right pleasant evening was spent, singing, reciting, carol singing, and band playing. Then the presents from the tree, contributed by kind friends all over the country, whom I would thank warmly for their great kindness. The men, their wives, and little ones, were all delighted; over 1000 presents were distributed, many of which, in the shape of warm cuffs and comforters, are doing duty in the Channel Fleet now.

Very solemn services were held at all the Sailors' Rests on Watch Night; earnest words and bright testimonies. It was a sight not to be forgotten at Portsmouth to see 700 kneeling, and singing the consecration hymn—

> "Take my life, and let it be
> Consecrated, Lord, to Thee,"

as the clock struck twelve, and, five minutes later, to hear the familiar hymn—

> "Guide me, O Thou great Jehovah,"

resounding through the place. Many grasped our hands earnestly, and said that "by God's help that night would be the beginning of a new life." The sailor boys of the *Impregnable* and *Lion* had their Christmas tea and tree at Devonport, and informed every one that they "had had a thunderin' good time, that they should never forget."

Our thoughts travel to our dear foreign helpers. Miss Minchin, of Shanghai, has been called home, but not before she had been an untold blessing to many blue jackets. Tenderly and reverently the men of H.M.S. *Cleopatra* carried her to the grave, followed by naval officers, who loved and revered her for her works' sake.

Turning to another quarter, the Island of St. Helena, I want to bespeak for my friend, Mr. Arthur St. Quintin, the help he needs in clearing off a small debt on his Sailors' Rest, which bids fair to be self-supporting. St. Helena, though a small island, abounds with temptations to drink and vice. As leave is given there, our men would have no harbour of refuge had it not been for Mr. St. Quintin's exertions. An earnest Christian, his great desire is to provide a happy home, free from drink, and to win the men for Christ. Very bright testimonies come to me from them; they say that they have "some one now to care for them there," and many happy Bible-classes have been held, and the Sailors' Rest overcrowded; men sleeping on benches, tables, all over the floor, and in every corner.

I shall be very pleased to receive any donations, and forward them to Mr. St. Quintin; or they may be sent to Mrs. St. Quintin, Lee Hall, Blackheath. A small sum would clear the amount still owing for fittings and furniture, and would set the place on its feet.

Yours in the work,

Sailors' Rest, Portsmouth. Agnes E. Weston.

MR. WM. NOBLE delivered an address last week to the members of the Edinburgh Gospel Temperance Union, at their annual business meeting.

AMONG THE WEST-END MASSES.

AT a time when "the bitter cry" is echoing through the churches, and believers are bracing themselves to take up a larger share of the work that is lying at their doors, it is pleasant to turn to machinery which is already in working order, and which has for some years been the means of spiritual blessing to the terribly depraved neighbourhood known as Lisson-grove.

Nine years ago Dr. Donald Fraser's congregation took Mission premises in Bell-street. During that time there have not been withheld abundant tokens of God's grace; God has touched the hearts of many of the people, and they now work for Him in the place where first they saw the light of life. As the work grew, the place was found inadequate; it was necessary to demolish the old walls and build greater. We have now to record that the new premises are finished, and that Dr. Fraser invited many of his friends on Friday, the 9th inst., to celebrate the event by a public meeting in the new building. There were present Mr. Samuel Morley, M.P., Professors Elmslie and Chalmers, of the English Presbyterian College; Rev. Mr. Hutchinson, of the London City Mission, and many others.

Dr. Fraser's statement consisted in laying before the meeting the great success which had attended the Mission, there being a hundred working men and women who take their places at the monthly Communion. The great majority of this number are voluntary workers in the Mission, and as there are thirty-six meetings of one kind or another held during the week, it may be imagined that it is rather a busy place. The new building was absolutely necessary, and the rooms were open for inspection. They were all intended for use either for men, for women, or for children. A very special feature was the new club room for working men, open every night during the week from six to ten; without the drink, every requisite of a club is to be found. It is hoped that this will prove a grand recruiting ground for the Mission services, the men's Bible class, and the benefit society.

The street frontage has been utilised in rather a novel way, which well deserves notice. The large windows can be thrown up, and on a stand facing the street a Gospel Choir will sing. If anyone like to come on Saturday night, when the costers were hard at work, they would find the choir in full song inside, and a congregation of about two hundred in the thoroughfare hearing the Gospel sung and preached. Dr. Fraser was glad to say that they had no trouble with the police either. The site has cost £1500, and is all paid for. The building costs £4000, of which £3000 had been collected; it was hoped those present would put their hands in their pockets and find the balance for him.

Mr. Morley expressed his genuine pleasure at hearing of all the good work that was going on in Bell-street. He was simply delighted with it. Gospel Temperance and blue ribbon work were permeating the people, and no one could refuse help to such a noble cause as was this conducted by the Marylebone Presbyterian congregation. We understand that Mr. Morley's contributions amount, in all, to £200; and that there is still a considerable deficiency to make up.

The hon. treasurer and superintendent of the Mission is Mr. Thomas Boyd, 1, Delamere-street, Westbourne-terrace, W.

SOUTH CROYDON.—Dear Sir,—Will some of your readers help us in our work among the poor in South Croydon by sending left-off garments for men, women, and children? For twelve months we have been gathering into a small hall a goodly number of people who had been unaccustomed to attend any place of worship. While God is blessing them in spiritual things they are suffering great privations through want of employment and the severity of the weather. As the expense of carrying on the work is entirely borne by those engaged in it, we simply ask for the left-off clothing which we are unable of ourselves to supply. W. Jeffrey.

1, *Haling Park Villas, Brighton-road, S. Croydon.*

THE MUSIC OF THE GOSPEL.

> "Through the dark its echoes sweetly ringing,
> The music of the Gospel leads us home." -Faber.

A LOVELY song, all other songs excelling,
  Sweeter than any ever heard before,
From day to day, from age to age is swelling
  "O'er earth's green fields and ocean's wave-beat shore."

Its ceaseless theme the simple, grand old story,
  Familiar to us from our earliest years,
Which speaks of present peace and future glory
  To "inward hearts" as well as "outward ears."

Charmed by the strains, dim eyes with rapture glisten,
  And hearts that once were heavy are made light;
And generations yet to come will listen
  When we who hear it now have passed from sight.

"Come unto Me," the lovely song beginneth,
  "Ye that are weary and with care opprest;"
There is a cure for every one that sinneth,
  "Come unto Me, and I will give you rest."

"Thy sins are all forgiven thee," most completely,
  "Depart in peace, thy faith hath made thee whole,"
The melody continues; and how sweetly
  The precious tidings break upon the soul!

Again: "I will not leave thee nor forsake thee,
  Lo, I am with thee in the hottest strife,
And from the grave hereafter will awake thee;
  I am the Resurrection and the Life."

"He is not dead"—hearken, O mourner, weeping
  The loss of one who has been called away—
"He is not dead, but sleeping, sweetly sleeping,
  And I will raise him up at the last day."

"Thine eyes shall see the King in all His beauty,"
  Among the sweetest of its notes is this;
It cheers the fleeting round of daily duty
  With the bright prospect of eternal bliss!

Thus on and on, until our course be ended,
  In every circumstance, where'er we roam,
Its heavenly notes with earth's sad wailings blended,
  "The music of the Gospel leads us home."

Upper Holloway, N. W. J. Bond.

MISSIONARY TRAINING COLLEGE.

Puerto Santa Maria, Andalusia.

THIS institution, so long contemplated by the Presbytery of Andalusia, was opened in January, 1884, under the direction of Rev. W. Moore. The College consists of two departments—one preparatory, the other for Biblical instruction and evangelistic training. The great need of these, especially the former department, will be recognised from the following remarks of Mr. Moore, in a late letter:—

"The state of education in this country, especially in the elementary schools, is simply lamentable, and as our work lies among the poorest, and consequently the most ignorant, you can fancy the material we have to work upon. Even in our evangelical schools the standard of education is very low, and the state of proficiency very unsatisfactory. The reason is that the teachers, with very few exceptions, are utterly unqualified for their work, so that to secure an evangelical, and, at the same time, a competent teacher, is all but impossible. It is the object of this institute to provide such; hence the necessity and importance of such a work."

The need of pastors for Spain is as yet very limited: for evangelists there are many openings, but the means for their support are small; but for competent evangelical teachers the need is greater, and it is of importance that young men and young women of promising Christian character educated in the Mission schools should not be lost sight of among the masses, but passed on to an institution like this at Puerto Santa Maria, that they may be trained as teachers and evangelists.

In the first half of 1884 there were only three students at the College, in the second half there were six. This is but a small beginning, but it is capable of development as funds permit. The help given last year was chiefly for fitting up and starting the College; help now will be thankfully received to support assistant teachers, and for supplementing the scanty payments by students too poor to meet the whole cost of the training.

102, *Queen's-gate, S.W.* Donald Matheson.

WHITECHAPEL.—The annual report for the parish of St. Mary, Whitechapel, has been forwarded to us by the esteemed Rector, Rev. A. J. Robinson. It contains an account of the various works carried on in connection with the parish church, and covers nearly one hundred quarto pages. Many incidents related by workers and lay helpers are recorded, some of them of much interest.

EAST-END FACTORY GIRLS.

IN his annual feast-making Dr. Barnardo pays good heed to the Divine injunction about inviting those who cannot return the compliment. Last week we reported, both by pen and pencil, the remarkable collection of street children in the Edinburgh Castle, all of whom had the chance of spending one happy evening at least, and many of whom are having the chance of making a fresh start in life. It now falls to our lot to say something about the equally remarkable gathering of girls employed in East-end factories, of which the same building was the scene on Wednesday evening last week.

We could wish that on this occasion also we had the aid of the artist's pencil, for we frankly confess that our own pen is very inadequate to the necessities of the case. As one looked on the seething sea of young faces—or faces that should have been young—the feelings awakened in the spectator's breast were none of the happiest or most pleasant description. There ought to be no fairer sight under God's sky than 1500 English girls of the ages of, say, 12 to 16. Those who composed Dr. Barnardo's tea party last week certainly had all the vitality of youth; as for the natural shyness, modesty, and other attractive qualities that we are wont to attach to those of that sex and age, they were conspicuous enough by their absence. Many of the faces had been fair enough as they came from the Creator's mould, but the tyranical vagaries of fashion are fully as strong in the East as in the West. The disfigurement of "fringes," covering the brow out of sight, was almost universal. We do not know that we ought to censure these young folks; they are only aping their betters. When they have also adopted the equally hideous "dress improver" of the upper five thousand of the West, our East-end toilers will have succeeded in giving the last touch of deformity to the female form divine. In these days, when the struggle for daily bread is so severe in the poorer strata of our City population, one cannot but rejoice that there are avenues of honest industry opened up for so many young girls. At the same time it seems very evident that factory life is not a very refining or even civilizing occupation, especially when the workers are massed together in great numbers. We hear strange stories of the rough and outrageous conduct of certain bands of these girls, and of the feuds that exist between those employed by different firms.

These tea parties are always noisy affairs. There was plenty of noise and to spare on this occasion, though on the whole the behaviour was tolerably good, better we understand than in previous years. The tea hour was a busy time, and the services of the cohort of active stewards were taxed to the utmost before satiety settled down on the hungry congregation. Then it was Dr. Barnardo's turn. He truly said that a steam whistle in his throat would have been a desirable appendage; and yet it was wonderful how, with the aid of a boy trumpeter and his own clear, ringing voice, he succeeded in making himself heard and understood. His lively catechism as to the various branches of occupation represented, and the firms for which the girls worked, revealed the fact that matchmaking was the staple trade, and that Messrs. Bryant & May were by far the largest employers. They were all "full timers," with almost a solitary exception, and their hours, as a rule, were from eight to seven. The Doctor's words of advice on matters of dress and good conduct were well received, though we fear he hit a sore spot, and went perilously near the end of his tether, when he described to them a girl he had met wearing a sky-blue dress, and a yellow hat, with a long green feather, and for which she had become indebted to the tallyman to the amount of 22s. This gave him the opportunity of commending the Girl's Club and other efforts for their welfare that are made in connection with his Institutions. The mention of some meetings held for them at Harley Hall, elicited many shouts of "Miss Guinness! Miss Guinness!" when they were asked the name of the friend there who did all she could to help them and brighten their lives. Miss Kennedy was also evidently very popular with some of them.

Apart from the tea and Dr. Barnardo's talks, the main features of the evening were the singing by some members of Professor André's Choir (which was really excellent, and was rapturously applauded), an amusing recitation by a very small lady, and an earnest Gospel address by Richard Weaver. The evangelist did his best to enchain the attention and engage the feelings of his strange and restless audience while he spoke of the One "Who loved me and gave Himself for me." Those who were well within the reach of his voice listened with much apparent interest; we can but hope and pray that some of his touching incidents and affectionate appeals may have lodged in their minds and memories some seeds of saving truth, that will spring up and fructify, in spite of the weeds and thorns and the stony ground, and the birds of evil omen that are ready to steal the word away.

We end our brief sketch as we began, by warmly commending this effort to reach and elevate a class that sorely needs a helping hand, and the guiding counsel of those who are more favourably circumstanced in the great battlefield of life. When we recollect that this gathering comes only once a year, and that the temptations of public-house, and dancing-saloon, and music-hall, and others still worse, are in full play all the year round, the outlook seems rather hopeless. Much counterbalancing good is no doubt done by the steady silent agencies of which this friendly gathering was the outward and visible sign. While we strongly plead for the multiplication of such agencies, we feel that little improvement can be hoped for until many of those public incitements to evil to which we have referred are swept out of existence.

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MISS LEIGH'S PARIS HOMES.

THE annual meeting of these Mission Homes was held on Tuesday, January 13, at No. 77, Avenue Wagram. A number of friends and visitors were present to hear the annual report of the operations during the past year. The Mission rooms, recently renovated and redecorated, were very bright and attractive; a few flowers and wreaths of the Christmas festival still remained. The special attraction, however, was in the presence of the little band of children from the Orphanage, the living pictures of blooming health.

Bishop Titcomb, a warm friend of the Mission, was called to the chair. After prayer by Rev. A. J. Harrison, Rector of Christchurch, Neuilly, and a hymn sung by the children of the Orphanage, Professor Yeatman read the annual report, which gave in detail the results of the operations of the various branches during the year 1884.

In the course of a very interesting speech, full of wise counsel and cordial sympathy, Bishop Titcomb read a letter from Mr. McAll, in which he said: "I should gladly have testified by my presence my high appreciation of Miss Leigh's excellent and much-needed work, which has been so evidently blessed to the well-being of so many among the English-speaking residents of this vast city. Miss Leigh is entitled to our warmest gratitude for her varied and devoted labours." The Bishop concluded by expressing his hearty sympathy with the work and all the workers, and wishing for each that best of New Year's gifts, the gift of the Holy Spirit.

Dr. James Wood, of Southport, in a very interesting speech, seconded the adoption of the report, remarking that none but God could calculate the immense influence for good which flowed from the work of the Mission Homes.

Other addresses were given and the cordial thanks of the meeting tendered to the Bishop for presiding.

A NATIONAL TEMPERANCE LEAGUE for the United States has lately been formed in Boston, Mass. The New York *Evangelist* believes it will have a long and wide reign of usefulness.

CONTINENTAL AND FOREIGN NOTES.

Brittany is opening to evangelical work; fifteen Roman Catholic families have just joined the little Church of Lorient.—*Christianisme.*

The Norwegian Bible Society distributed, in 1883, 10,860 portions of Holy Scripture, including 4786 Bibles. Since the foundation of the Society 442,791 Bibles and New Testaments have been distributed.

Sydney.—A correspondent, writing on Dec. 2, says: The new building of the Y.M.C.A. will be ready next year, when finished it will have cost us £33,000. The estimated cost of site and building is £50,000. The work among young men has been greatly owned and blest of God.

Newfoundland.—In a recent letter to a friend in England, Mr. W. Goodchild, missionary in Newfoundland, tells of some long and perilous, evangelistic journeys in that region of Arctic snow. He says that nevertheless he is very happy in his work. The exchequer of the Mission in connection with which he labours must be at a low ebb, as he states that for the past six months he has received no salary.

Mr. R. Herzhog's large house of business in Berlin has recently stopped all work on Sundays, not only in the retail department, but in the counting-house, offices, and depôts, so that the *personnel* of this large house is quite free on Sunday. The *Reichsbote* says, "If a house which is the most considerable in its branch on the Continent can do this it is a proof that complete Sabbath rest is possible throughout Germany."—*Bulletin Dominical.*

South America.—The following item of news comes to us from the British and Foreign Press Association:—"The Bishop of Para has instituted a floating church on the Amazon River. At the prow of the vessel a large cross is fixed, which is illuminated at night with the electric light. This can be seen for many miles down the river, and is the subject of much interest to the savage tribes on both banks. The Bishop of Para is stated to be doing excellent work by means of this device."

Norway.—The Constitution of 1814 decreed that the State Religion of this country should be Evangelical Lutheran. The Church, however, has no voice, and must be content with every decision of Parliament. That such an arrangement was not desirable for the Church has long been felt, and the clergy and friends of the State Church propose holding this year, in Christiana, a Conference of seventy-two members, one-third being clergy, when they hope to draw up a new Ecclesiastical Constitution, which they will present to the King.—*Evan.-Kirch Anzeiger.*

Savoy.—The following is extracted from a letter dated December 29:—"Twice I have been called to Switzerland and Savoy, and spent two months travelling up and down among the mountains, telling of the wonderful love of Christ, and succeeded in founding a Mission. I could not, humanly speaking, have succeeded without the leaflets of the Children's Special Service Mission. Pray for help for Savoy. A whole kingdom of 500,000 souls, with but one *réunion*, and no evangelist." Mr. Alex. Donaldson, 70, Rue La Fontaine, Auteuil, Paris, will be glad to give full particulars of the work, if desired.

BELFAST Y.W.C.A.—At the annual social gathering of this Association last week, addresses on the various aspects of the work were delivered by Mr. Thomas Sinclair, J.P. (chairman), Miss Nicholson, Dungannon; Miss Marrable, Dublin; Rev. H. Montgomery, and others.

BISHOP WILLIAM TAYLOR sailed on January 7, per s.s. *Gaboon*, for Liberia. On February 4 the main party of missionaries will sail from Liverpool for St. Paul de Loanda, the Bishop joining them at Cape Palmas. Writing to *The Methodist Times*, the Bishop says:—"We shall number 24 men, 14 ladies, and 21 children belonging to the eight families in the above number. We are bound for the interior of Africa by the path of Dr. Pagge and Lieutenant Wissmann. As our friends in England have not had an opportunity of a share in this movement for establishing self-supporting Missions in the dark continent, I think it but fair that they should have a chance. The voluntary gifts of our friends supply our Transit Fund. When put down in the field, the missionaries depend for subsistence on indigenous resources, and draw their salary in full when they get to heaven. By a reduction of prices per African Steamship Company, we pay but £25 per passenger from Liverpool to Loanda, so that for the sum of £25 any person may have the honour of sending a missionary, or many together may combine and send one. Messrs. Fowler Brothers, 3, Victoria-street, Liverpool, are my agents to purchase tickets and 'help these brethren on their way.'"

EVANGELISTIC NOTES.

Sydney, N.S.W.—Mr. Geo. Williams, evangelist, has just arrived from England, and is much better for the voyage. He has assisted in conducting services in the Opera House (one of the largest theatres) on Sunday night for men only, and is drawing large crowds to hear the "Old, old Story," and blessing has already attended the services.

Dana Walker, Hon. Sec. Y.M.C.A.

New Cut.—Special services were conducted at the Working Men's Mission Hall, on Sunday, Jan. 4, by Mr. John Creer, of the Evangelisation Society. Seven meetings were held during the day. A real revival time was experienced, the scene in the inquiry-room being impressive in the extreme. A number at the close of the day professed conversion, and were placed under the care of the Visiting Committee.

Bath.—Mr. John Elliott has been conducting Gospel Services in a Mission hall here surrounded by a very low class of people. Drunkenness and vice abound on every hand. Through prayer and united effort many of the people have attended the meetings. Thank God, some who a few weeks ago were vile drunkards, are now, as far as man can judge, rejoicing in the Saviour. On Monday week, through the kindness of Christian friends, a free dinner was given to about 300 of the most destitute. who afterwards remained for the Gospel meeting. The greatest attention was paid throughout.

Newcastle-on-Tyne. — In a circular letter, Captain Robertson says:—The circus services have, in their present form, come to an end, through the decision of the present lessee not to let the circus on Sundays. During the month of January, however, arrangements have been made to carry on the services in three or four smaller halls. Results we leave with God; but, personally, my heart is full with the many signs and blessings He has already allowed us to see. There is a debt of £80 remaining over; I have little doubt friends will enable me to clear off the old balance, and to go boldly ahead in the future.

Sadlers' Wells Theatre.—A lady from Weston-super-Mare, now in London on a visit, thus writes: "On Sunday evening, January 11, it was my privilege to attend a service at Sadlers' Wells Theatre. I shall not easily forget the scene. I was so much impressed with the influence Mr. Catlin evidently exercises over a Clerkenwell audience, and the orderly way in which the crowd, numbering 2500, behaved, not only during the singing of hymns, but also while the Gospel addresses were being delivered by Mr. Catlin and others. I lack the power to write a proper description of my impressions of the Sadlers' Wells Theatre services."

Woodside, Aberdeen. — Evangelistic services were held here every evening (except Saturday) for a fortnight in December. They were held in the Free, Congregational, and United Presbyterian churches, and were conducted by Mr. Oscar Owers. All the meetings were well attended. Mr. Owers loves work, and he did not spare himself here. The interest in the prayer-meetings grew as they went on. The workers' meetings were very largely attended, and none who were present can soon forget them. Mr. Owers proclaims the Gospel with remarkable impressiveness and power. Many, we are sure, will look back very gratefully on this special effort. D.

Luton Evangelistic Society.—For over six months this Society, which is composed entirely of working people, has been telling the "Old, old Story" three times every Sunday in the Corn Exchange. The hire of the hall, together with printing notices, &c., involves considerable expense, which, however, is gladly met week by week by those who attend the meetings. Just now the Society is in want of an American organ. Any friend having one they would like to give to be used in the Lord's service, or anyone who would like to enable the Society to purchase one, may communicate with J. B. Wookey, 31, Paternoster-square, London.

Tillingham and Bradwell, Essex.—The Primitive Methodists have been holding special religious services here. Rev. J. Jopling was liberated from other circuit work to undertake the conducting of the meetings, with the result that an earnest feeling was created. But being compelled to turn to circuit work after labouring a week at each place, the services of Mrs. K. Yeoland, lady evangelist, were procured. She was made useful in leading some noted sinners to Christ, and who promise to make useful members of the community. Mrs. Yeoland's intensely practical method of presenting Gospel truths eminently fits her for such work. We are sorry to learn that she has met with an accident since leaving us for Christmas holidays. We are waiting for her recovery in order to engage her again, if possible, for a short time. J. J.

Wellington, Salop.—We are enjoying greatly a visit of Mr. Henry Thorne. He preaches with wonderful power. Large numbers profess to have found the Lord. The crowd was so great last night, we are expecting an overflow meeting to-night. We have mid-day prayer-meetings largely attended. They are very bright and happy, and prayer is answered. Many special requests are sent in to be offered. At the afternoon Bible-readings Christians are lifted up and blessed in a remarkable way.

Wellington, Jan. 15. J. Ed. Cranage.

Blackhill, Co. Durham.—The services of our sisters, Misses Wilson and Watson, have been greatly owned of the Lord in their Mission at the Agricultural Hall, Blackhill, co. Durham. Many souls have professed to turn from the service of Satan, and have avowed Jesus Christ as their Lord. These sisters hold prayer-meeting at 7 a.m.; noon prayer-meeting; evening service at 7 p.m. daily. The meetings continue until midnight. Sinners come to the penitent form—ten, twenty, thirty, and forty at a time, and all ages; from ten to seventy infidels have brought their books to be burned. Men, so sunk in vice that they have been refused employment by everyone, are now respectable and in employment. Drunkards, swearers, fighting men, dog fanciers, cock fighters, gamblers, racing men, poachers, and men of every grade have bowed the knee to Jesus, and donned the blue ribbon.

John Gibbinson.

Letters to the Editor.

YOUNG PEOPLE IN BUSINESS-HOUSES.

Dear Sir,—I am interested in a young man who went into the outskirts of London some time ago, and is causing his friends great anxiety by falling away from the path of religious promise in which he once walked. I venture to write to you about one of the occasions of his going back; for it touches a circumstance with which many are concerned, and in relation to which it would be proper and probably useful for a public protest to be raised.

It is expected of the young man I speak of (who resides at the place of business) to quit the house on the Lord's Day morning, and not return to it until eleven o'clock at night. In my simplicity I thought that a regulation so full of peril must have been unusual; but I am informed that it is quite common. It would seem to be a growing custom, with masters in business, to turn the inexperienced, on the day when their services are not wanted, adrift on the streets of the great Metropolis.

I need not try to depict the results likely to accrue, when the persons heartlessly thrust upon their own resources every seventh day are fond of worldly pleasure and indifferent to spiritual good. The frightful consequences become patent on a moment's reflection.

But how about even the better class of young people, who have been well brought up, and are more or less desirous to keep out of the paths of the destroyer? One of the three following courses will, I presume, be taken, by a rightly-disposed youth:—

(1) If decidedly serious and bent upon doing his very best, he may secure (not without expense) a sort of Sunday home, in which to have his meals served and be at liberty to spend his leisure hours. But the difficulty of finding the accommodation must be great; and of those who have both the inclination and the pecuniary means for such an arrangement, few will succeed in making it to their comfort and satisfaction.

(2) More common will be the plan of shifting to get meals only provided, and taking one's chance as to the weary hours that have to be whiled away. Let it be supposed that much of the time is spent in religious services, Bible-classes, and the like occupation. What of the dismal intervals between, and especially of the space towards the end of the day? At 8 o'clock, when the congregations retire from the sanctuary, and for the most part disperse to comfortable homes, how wretched must be the plight of the conscientious and friendless youth who has three long hours to dispose of before daring to re-enter his employer's door! Individual instances will doubtless be met by Christian zeal; but how many must suffer despite all that benevolence can do! and what right have selfish employers to create this new demand on the resources of faith and love already so heavily taxed?

(3) Doubtless not a few young persons will have relations and friends, in different parts of London, ready to shelter the homeless one if he choose to visit them. The situation now seems improved, but it has serious drawbacks. It is the position of my young friend, and I could wish that he were, instead, in the midst of entire strangers. Having to go in quest of those who will be kind to him, he is committed to constant Sunday travelling, is without the advantages of a settled religious fellowship or home, and sees the inside of various places of worship, or enters none at all, according to the accident of the locality which he happens to be in, and the practice of the persons, some of them very careless and worldly, whose hospitality is sought.

The immediate effect may be easily anticipated. It is nearly inevitable. The good promise of former days is rudely disappointed and early faith threatened with wreck.

Youths and maidens are confronted by temptations, enough and sufficiently formidable, which no solicitude and ingenuity are able to forestall. Can nothing be done to shield them from voluntary and gratuitous exposure to evil? Are any of their selfish or thoughtless employers Christian men? And have they no scruples as to the responsibility of an arrangement which almost drives the young people under their charge towards the brink of ruin; and that on the very day of the week when special effort should be made to keep them within the reach of holy influence?

One may hope that a loud expression of alarm and horror on the subject might so awaken the dulled sensibilities of conscience, as to secure some of our many imperilled youth of either sex from such moral danger. Yours truly,

A Country Pastor.

"MORE LESSONS LEARNED IN ITALY."

Dear Sir,—I have read a short paper in The Christian, of the 8th inst., under the above heading, and I feel impelled to make a few remarks on it. Two classes in the Church of Rome are spoken of, namely, "Monks" and "Nuns." Both are referred to in rather apologetic tones, indeed in terms of commendation. "The austerity and poverty" of the Franciscan and other monks is held up to us for our imitation. They are poor, and deservedly so. What are they? Simply a set of idle, dirty, ignorant old men, doing no good either to themselves or others; whereas if they had remained in their natural position as "hewers of wood and drawers of water" they would have been of use in God's world.

Next we are asked to "pray for the poor Italian nuns, who, with careworn faces and downcast eyes, tread the streets of this city." These women, we must say, do good. They are useful in tending the sick, and in teaching the young, up to their own light. But to speak of them as having "careworn faces" is scarcely in accordance with facts. Fatter, plumper, more buxom women are not to be found in Italy; the majority of them, too, are young and hearty girls.

The Church of Rome, in every aspect of it, is to-day, what it has always been, an unmitigated curse; an engine of ignorance and superstition, vice, and cruelty. Whatever liberty and prosperity—material, intellectual, and moral—Italy now enjoys is due to her partial deliverance from Popery, and to the establishment in her midst of free schools and Protestant churches, and other liberty-giving, enlightening, and purifying institutions.—Yours, &c., Pastor.

San Remo, Jan. 11.

BRIXTON AND CLAPHAM CHRISTIAN UNION.—The first meeting this year of this band of Christian workers was held at 4, The Lawn, Brixton-rise, on the evening of the 9th inst. Many heartily bore testimony to God's grace to them, especially in the different kinds of service in which they were engaged. Earnest prayer and heartfelt thanksgiving were offered for blessings during the past year. A short but earnest address was given by Mr. Spencer Walton, on the work of the Holy Spirit, which was very helpful to many.

LAMB AND FLAG SCHOOLS AND MISSION.—The thirty-eighth annual report of this Mission, situated in Red Lion-square, Clerkenwell-green, says that the distress now existing in the district makes it difficult to pen an adequate account of the state of the poor without seeming to exaggerate. The soup dinners for destitute children are being given; without these nourishing meals, says Mr. Sherrard, most of the poor children who partake of them would grow up weak, sickly starvelings, prepared victims for any distemper or epidemic that might visit the metropolis. The staple trades of the district (watch and jewellery) are almost at a standstill, and poverty is steadily increasing. There are about 700 children in the schools. For the sixth consecutive time those in situations have taken the largest number of prizes for long service and good conduct of any school in London. The various meetings of the Mission are well attended, and are producing good results.

ALL-DAY MEETING, NEWCASTLE.

THE Eleventh Anniversary of the Newcastle Noon-day Prayer-meeting was celebrated by an All-day Meeting on Thursday last. The attendances were large throughout the day, though the weather was very unfavourable.

The meeting was opened at noon, under the presidency of Rev. Dr. Bruce, one of the prime promoters of the Noon-day Meeting. After praise and prayer, the introductory subject, "Advantages and Claims of the Noon-day Meeting," was opened by the venerable President. In an impressive address on the paramount importance of prayer, he said he believed it was in answer to the prayers of a little meeting held twenty years ago that Messrs. Moody and Sankey were brought to Newcastle. To that visit was due the institution of their own Noon-day Prayer-meeting. He also instanced cases where benevolent institutions and Christian associations with which he was connected owed their existence to the efficacy of prayer.

After the usual requests for prayer had been presented, Rev. J. Macpherson, of Dundee, continued the subject. He said many of God's children had a difficulty about Paul's injunction to "Pray without ceasing," but they should note that this injunction was preceded by another—"Rejoice evermore." If they always rejoiced it was easy always to pray. The subject was further discussed by speakers from the congregation.

The chair was then taken by Captain Robertson, the chief organiser of the great Circus Sunday services, which, just now, are being carried on with much success in four different halls. The first subject, "The Conversion of Little Children," was opened by Rev. W. J. Townsend (Methodist New Connexion), who said there was nothing more beautiful than the ready, simple faith of a little child. If parents only knew the delight they lost in not leading their children to Christ they would not be so remiss in this sacred duty. He advocated admission to Church membership at earlier ages, and the institution of short, simple services for children.

Mr. J. Marchbank quoted the highest authority for his belief in the conversion of little children; and Mr. T. H. Bainbridge (Wesleyan) pointed out the importance of taking care of children when converted.

The next subject was "How best to utilise the lay membership of the Church," and was opened by Rev. R. Brown (Presbyterian). The Christian Church was composed, or should be, of converted members, and the introduction of those who could give no good ground for their belief was a source of weakness. A place and a work should be found for every individual member, each in his or her sphere, as in the Army, where the little drummer-boy of the regiment had his duties to perform just as much as the Commander-in-Chief. Mr. Walker (Presbyterian) said every wheel in a machine had its office to fulfil.

"Resemblance to God" was a subject introduced by Rev. F. Stubbs (Baptist) in an earnest and thoughtful address.

"Strength for Christian Work: How it is gained, kept, and used," was introduced by Rev. J. Macpherson. To be strong they must have faith in the instrument they used—the Gospel—which was essentially eternal truth. In the atoning sacrifice they had a mighty power in dealing with men. They must have love and singleness of mind, as well as assurance of their own salvation, and assurance that the Lord had sent them and given them the work to do, and they must always be ready and always at work. But the one thing which was always important was prayer. Each of these points was discussed by speakers from the body of the hall in an interesting and profitable manner.

At this stage the meeting adjourned for tea in the lower room.

After tea the chair was taken by Rev. Jas. Cuthbertson (Wesleyan), and the evening proceedings were very interesting.

The first subject, "Connection between prayer and Christian service," was taken up by Rev. J. Mitchell (Infirmary Chaplain), who defined prayer as a voluntary act, by which Christians put themselves and others in connection with the power of God. A healthy Christian knows that he cannot do without prayer, and that it enables him to do his duty in God's service. God's work is carried out through the instrumentality of man; we should rejoice to be called to work, and should surrender ourselves to God's guidance.

Mr. Thos. Hunter (Presbyterian) said Christian work abounded on every side, and the organisation was wonderful, but the results were too often unsatisfactory and disappointing in the extreme. He would be a bold man who would say that they had done more than touch the fringe of the seething mass of Godlessness that existed. He attributed this failure to the fact that there were now few places where true prayer was wont to be heard—few "upper rooms." Christian service without prayer was mere human weakness.

The Chairman did not take such a despondent view. Mr. Moody's work in England was the result of prayer, and they should stimulate each other in striving to reach the masses.

Rev. J. Macpherson believed there were now more Christians on the face of the earth than ever before, and never so much done in the Church of Christ. He liked to remember that he was on the winning side.

The subject of the "Evangelisation of the Masses" was capably introduced by Captain Robertson. His motto had been rather to work than to speak, and the work was very much like that of the army. They needed organisation. He always admired the organisation of the Wesleyan body, and considered their success was due to it. They must have humility and self-sacrifice. Unanimity was a great power, for united, Christian people could turn the city upside down, and fill every place of worship. Another need was leadership. Mr. Moody was a born General, and if he had been in the army he would have been the greatest general they had had for years. Inquiry-meetings were very important, and he wished Christians could meet together to consider that subject. So, also, was street-work and visiting, and in their services a good choir was always very desirable.

Major Dowdle (Salvation Army) said it was important that the sympathy and intelligence of the masses should be reached. They should vary their meetings and make them attractive.

Mr. Brown, a commercial traveller, gave an interesting account of his connection with Captain Robertson's work at Norwich and Newcastle.

Mr. D. Moffat would have sound preachers rather than "enthusiasts" to do street-work. The Chairman and Rev. J. M. Stephens endorsed these sentiments, as street-preachers should possess the necessary knowledge to overcome the peculiar difficulties of the situation.

Rev. R. Leitch (Presbyterian) referred to the practical character of the address of Capt. Robertson, who was really doing a great work. His own church subscribed £200 annually for Mission work, and as they only desired that the unsaved should be brought to a saving knowledge of Jesus, they did not ask what Church they went to.

The closing subject was "Facts and incidents in Evangelistic Work," and was introduced by Rev. J. Macpherson, who, in an interesting and felicitous address of some length, marshalled many illustrative facts and incidents of his own and others' work, notably those in connection with his experiences in company with Duncan Matheson. He concluded with thanking his kind friends for their invitation to come among them.

The Chairman, who said they would all be struck with the peculiarly interesting reminiscences of Mr. Macpherson, related some curious experiences of his own, as also did Captain Robertson. After some further conversational remarks the interesting and successful meeting was brought to a close at nine o'clock.

ANOTHER Y.M.C.A. RECEPTION.

A NEW year's reception to the Gracechurch-street Branch of the Y.M.C.A. was held by Mr. and Mrs. Herbert Tritton on Friday evening, at the Centenary Hall, Bishopsgate-street. A large number were assembled at the appointed hour, and a hearty welcome was accorded them.

After tea, there was a season of prayer and sacred song, in which the Exeter Hall Choir assisted.

Expressing his own and Mrs. Tritton's desire that the young men might have a happy year, Mr. Tritton showed in a practical manner how it might indeed become so. They must never be satisfied with doing anything short of their very best. Let them have plenty of "snap," as the Americans called it. He urged all young men to join the Association who had not yet done so. The main thing, however, for a happy year was to have a prosperous spiritual life, and this thought he forcibly pressed home.

The meeting was turned into a delightful conversazione, during which musical ears were regaled with more "spiritual songs." Short, happy, bright speeches, not exceeding three minutes each, were then the order of the evening. Mr. Edward Trotter led off with a few terse sentences about following Christ. Mr. Stephen Bourne said he believed the present commercial depression would work for good. Another wondered how we dare to hesitate when Jesus calls us to do service for Him. Ere the meeting closed a laudable attempt was made to move a vote of thanks to the worthy host and hostess; this, however, was kindly but firmly, and, we think sensibly, resisted by Mr. Tritton, who gracefully added, "We thank you for the 'reception' you have given to us."

MR. MOODY began a series of meetings in Richmond, Va., early in January.

BALLET GIRLS.—There was a large gathering last Friday afternoon in the Waterloo-road Chapel schoolroom, in response to an invitation left at several of the London theatres. Those present partook of a substantial tea which was provided, and afterwards joined in a religious service. Mr. W. Forbes presided over the gathering, and urged upon his hearers the importance of their leading religious and temperate lives.

SURGERY AND VIVISECTION.—Mr. Edward A. Freeman, writing on this subject to *The Times*, says:—"The practical conclusion that I come to is that if the distinction can be drawn in practice between what I hold to be lawful and unlawful vivisection, I would allow one and forbid the other. But I see the very great difficulty in drawing the line between the two; and, if it cannot be drawn in practice, especially as it seems so very doubtful whether vivisection has lessened human suffering or not, I can only go in for a complete forbidding of the practice."

SOUTH LONDON MISSIONS.—The annual Sunday-school tea was given to the children of this Mission on Tuesday last, and in the evening a public meeting was held for the parents and friends, during which the children sang appropriate hymns and solos. A presentation was made to Mr. Rowland Ashton, the Hon. Superintendent of the Mission, as a token of the love and esteem in which he is held. In acknowledging, Mr. Ashton expressed his thankfulness to God for the great reward of united Christian effort shown by the number of young converts present.

KINGSLAND INSTITUTE FOR WORKING GIRLS.—Dear Sir,—Will your readers kindly help us to get a piano for our Institute? It might almost be called a necessity in work of this kind. If we are to draw rough girls, factory workers, and the like, out of the streets and away from temptation, we must have strong inducements to offer. A matron who was with us for three months had a piano, which was in constant use. She left us a month ago, but lamentations may still be heard about the loss of the instrument. In many houses there is some old school-room piano which is never used, but which would be a treasure to us, and give unending delight to these poor girls. There are constant fresh openings for work, but our need for workers, especially skilled workers, is very great.—Yours truly, E. Robarts, Hon. Superintendent.

Ridley-road, Dalston.

Notices of Books, &c.

Living and Working; or, Thoughts by the Way. By Captain Dawson. 6d. *Shaw & Co.* This packet of little books will be found useful and helpful to all who are "living and working" for Christ.

The Lighted Lamp. A New Year's Address. By the Rev. Gordon Calthrop. *Wm. Hunt & Co.* A few well-chosen words to those who are "the light of the world," and do not yet know it. Selfish Christians may be roused by reading it.

Our Liquor Laws. By Corney Simmonds. 2d., 337, *Strand.* A handbook for Temperance reformers and workers, designed to post them well up in the various aspects and relations of the licensing system. The pressing need is shown for a speedy alteration in the direction of popular control and ultimate prohibition. The treatise is ably written, and contains a vast amount of information.

Helps to Health: The Habitation, the Nursery, the Schoolroom, and the Person. By Henry C. Burdett. *Kegan Paul, Trench & Co.* No one who has read this book can plead ignorance on the important subjects discussed in it. The amount of useful information contained in its 252 pages is wonderful, and the result of scientific research is brought within the reach of any ordinarily intelligent reader.

The Better Land. By Jeremiah Dodsworth. New edition. *Thomas Jack*, 45, *Ludgate-hill.* A reprint of an old book, written when the Californian gold fever was at its height. Seizing this emigration craze as a simile, the author happily and enthusiastically sets forth the peerless advantages and glorious wonders of "The Better Land." Those who have known the book in days gone by will be glad that it is again to be obtained, and new readers will find in it much that is edifying and heart-warming.

What I Saw in India. By Henry Stanley Newman. *S. W. Partridge.* This is a stimulating narrative of the author's journey through India in 1880 and 1881, giving a kind of bird's-eye view of the various centres of Mission work. It is graphically written, and interspersed with pictures on almost every page. It is well calculated to arouse a missionary enthusiasm in the minds of the young, and to encourage the supporters of foreign Missions in all churches. Its handsome binding renders it particularly suitable for presentation.

The Water Drinkers of the Bible. By J. W. Kirton, LL.D. *The National Temperance Depôt.* "Water is best," said the old Greek sage, and so say the sages of the Bible according to Dr. Kirton. At all events he shows that the great men and the good men whose histories are given in sacred story were pre-eminently water drinkers, and that their abstinence from strong drink was an essential part of their qualification for high and sacred work. Total abstinence is the keynote of the book, but there are many other lessons to be learned from its interesting pages.

Through Egypt, Palestine, and Syria. By Rev. J. K. Campbell. *S. W. Partridge & Co.* Apart from the interest to the author's personal friends, for whom we are told this sketch of a recent tour in Bible lands was specially written, it possesses considerable attraction for all who love to dwell on sacred scenes. The events of Scripture are grouped in an exceedingly interesting manner around the places in which they occurred. As one well-known spot after another is reached, the writer halts, and pictures to the imagination of his readers the varied events which those hills and streams have witnessed in days gone by. His descriptions of scenery are vivid, and an air of wholesome freshness pervades the book.

Thoughts and Questions About Holiness. By Bishop Ryle. This is a very spiritual little book. Although not controversial in tone, it argues out "Certain Modern Ideas about Holiness" very thoroughly. Speaking of the "Higher Christian Life," the Bishop of Liverpool says: "I question the wisdom of making new-fangled divisions which the Bible has not made, and I thoroughly dislike the notion of a second conversion." Those who speak of a positive and a comparative Christian life should read this little work.—Very refreshing, too, is the Bishop's Cheering Thoughts for 1885. It is called "Many Shall Come," and is a trumpet-call to salvation and victory.—Your Ways? An Inquiry for 1885, also by Bishop Ryle, is a timely and searching question which, together with the resolve and the exhortation following it, makes it a very valuable tract for distribution. The two last-named are 2s. per dozen, and the whole are published by *Messrs. W. Hunt & Co.*

Illuminated Wall Cards.—A packet of these cards (entitled "My Redeemer") has been prepared by *Mr. J. G. Wheeler*, 88, *Mildmay Park, N.* The texts, of which there are six varieties, are well chosen, the lettering is at once neat and bold, while the colourings are pleasant to the eye. The price of the packet of twelve is 2s.

"Hast Thou here Any Besides?" or, Salvation in Every House. By Mark Guy Pearse. *Woolmer.* A very valuable and timely address to parents. It vividly contrasts the households of Abraham and Lot, and shows how disastrous are the results which flow from not seeking *first* the kingdom of God and his righteousness. In opening it we read with pleasure the recommendation to "let the servants have a place in the daily prayer."

A Diurnal for the Changes and Chances of this Mortal Life. *Hatchards.* An exceedingly happy compilation of helpful thoughts, chiefly in poetry. Unique in its aspect, that for every day in the year some special bit of experience common to most lives, or some special aspect of spiritual life, is taken up. The key-note is given in the poem for New Year's Day—"God's will to know," "to do," and "to love," being the refrain of its three short verses. It is edited by Catherine Sturge, a member of the Society of Friends, and the quoted pieces are culled from writers of every section of the Church universal. The compiler says it is not a devotional book, but the leading up of every event in life to higher things is very helpful. Altogether it is a charming little book.

China's Millions. Edited by J. Hudson Taylor, M.R.C.S., F.R.G.S. 1s. and 2s. 6d. *Morgan & Scott.* The records of the work done in connection with the China Inland Mission for 1884 are contained in this volume, and form one of the most heart-stirring and faith-inspiring Gospel testimonies connected with missionary annals. The work and the workers are brought before the readers in graphic style, the simplicity and unvarnished character of the journals, and general intelligence given, being the great charms of the volume. The book should have a large circulation; its subject and its intrinsic merits alike demand it. It is published in two editions—one in paper covers; the other, handsomely bound in cloth gilt, forms an elegant volume for drawing-room use.

Teaching and Teachers; or, The Sunday-school Teacher's Teaching Work. By H. Clay Trumbull, D.D. 6s. *Hodder & Stoughton.* In this handsome volume lies a mine of wealth for the teacher. The subject of "Memorising," as here treated, should be understood, not only by Sunday-school teachers, but by all engaged in the office of instructing. Such a book as this will almost *make* a teacher, so comprehensive is it, not only as to detail, but the possibilities of his work. Section II. of the third chapter, "On making clear what you teach," is, perhaps, the most valuable part of the work. The teacher is exhorted to look to himself, as "the average scholar's answers are better than the average teacher's questions." Dr. Trumbull speaks truly when he says that the responsibilities of this great work of Sunday-school teaching are infinite. Surely his splendid book will stir up many to more thoroughness, prayer, and consecration.

A Voice that is Still. Memorials of Esther Beamish. By Her Sister. *John F. Shaw & Co.* With the memory of this sister and servant of the Gospel still fresh in our hearts, how near to us she seems as we lovingly scan this simple record of her beautiful life! What ought not the story of her Eastern tour to do in the hearts of the young who read it? Such zeal for God, such love to sinners, such tender pity for the suffering could belong only to one in close communion with Christ. The story is almost romantic with its ever-varying circumstances and constant change of scene, and shows how perfectly high spiritual enjoyment can be wedded to a lofty perception of the glories of nature, so that there appears to be an almost ecstatic realisation of the joys of life. Readers of this welcome memoir will trace in it parallel passages to some incidents in the life of the late Miss Havergal.

RELIGIOUS TRACT SOCIETY.

Man's Misery and God's Mercy. By Adolphe Monod. 8d. A small volume of sermons by the saintly Monod, whose words were always so fitly spoken. The two facts of man's great need and God's exceeding love are put before the reader with great clearness and force. The translator's name is not given, but the translation is most admirable.

Pearls from Deep Waters. By D. J. Legge. 1s. A pretty little book, containing a well chosen text, illustrated by a nice coloured picture for each morning and evening for a month. A true string of pearls.

Only Tell Jesus, and other Life Pages. By Mrs. Lucas Shadwell. 1s. A beautiful collection of stories illustrating the safety and happiness of those who bring "everything to God in prayer." There are some very touching pictures of home life in this little book, and some admirable lessons on Temperance and faith.

Jack; or, The Story of a Pocket-book. By the Author of the "Boys of Highfield." 1s. Jack enlists our hearty interest when we first meet him as an outcast waif, and wins our admiration as his honesty and kindness of heart lead him first into deeper trouble and finally into a career of usefulness and happiness.

The Lilies of the Field. 1s. Here is a book to delight the little ones; large print, soft, clear engravings, and Bible stories, told in simple words, which will go straight to a child's heart.

Walking with Jesus. 1s. 6d. A companion volume to "The Lilies of the Field;" got up in the same attractive style, and possessing the same sterling qualities. Any mother who puts this book into her children's hands will be bringing them into the presence of the Master.

Over the Water. By Evelyn R. Garrett. 1s. This story is calculated to stir the hearts of those young people who are leading idle, selfish lives, with a desire to rouse up and work for the Master, and to waken desire for fuller consecration in easy-going Christians.

The Emigrant's Son. By Ruth Lamb. Phœbe's Cares. 1s. The first of these tales illusrates the truth that as we sow so must we reap. "Phœbe's Cares" is a tale of struggles and sorrows with a happy winding up.

Books for the People: "Tom Baxter's New Year's Day," "Actions speak louder than Words," "Why Will went to Australia," "The Cottage in Hawthorne Lane." Interesting pamphlets, very prettily illustrated; suitable for distribution or cottage reading; teaching, through short and pleasing tales, good practical lessons, and containing sound Gospel truth.

We have also received the following books:—

J. Nisbet & Co.:
  A Translation of the Old Testament Scriptures from the Original Hebrew. By Helen Spurrell. 10s. 6d.
  Man's Departure and the Invisible World. By G. Oliphant-Ferguson. Second edition. 2s. 6d.

J. F. Shaw & Co.:
  Faith and Obedience: Sermons by Rev. F. Nevill.

Marshall Brothers:
  Hymns and Choruses for Church Missions, with Music. 1s.

Nisbet & Co.:
  The Self-Revealing Jehovah of the Old Testament, the Christ of the New Testament. By S. M. Barclay. 7s. 6d.

Wesleyan Methodist Book Room, 2, Castle-street, E.C.:
  Patty Thorne's Adventures. By Mrs. H. B. Paull. 1s. 6d.
  Afterwards. By Emilie Searchfield. 1s.
  Tom; or, A Woman's Work for Jesus. 1s.
  Jesus, and other Sermons for Children. By J. O. B Shrewsbury. 1s.

E. Stock:
  The Gospel Plan: Easy Texts. Compiled by the late Hugh Taylor, M.A. 1s.

A BAIRNS' BREAKFAST.—On Friday morning, January 16, a free breakfast was given to about 200 destitute children in the schoolroom of Harley-street Chapel, Bow, E. The meal consisted of cocoa, with a slice of bread and butter and a large currant roll to each child, and was immensely enjoyed by all the little ones. The cost of the food only just exceeded one penny each. The sight was a very pathetic one. As they tramped in and out of the building several were noticed without boots, whilst some were evidently attired in the garments of their father or mothers. The visitors who distributed the tickets reported great privation among the people. Help is greatly needed to cope with the general and increasing distress, and will be gladly received by Rev. W. Evans Hurndale, 16, Cottage-grove, Bow, London, E.

A DAY OF PRAYER FOR IRELAND.—On Friday afternoon, in the Council Chamber of Exeter Hall, the thirty-sixth anniversary of the foundation of the Society of Irish Church Missions was commemorated by the prayer-meeting which has been held ever since on January 16. Captain Maude presided. Rev. Nevill Sherbrooke, who offered the first prayer, prefaced it by a brief address, in the course of which he referred with gratitude to the past blessing that had followed the work. Rev. Dr. Bennett, Rev. Canon Fowler, and Rev. H. J. Berguer offered prayer, and earnestly commended the workers in connection with the Missions and their work to the care of our Heavenly Father. Rev. Horace W. Townsend, the Society's Clerical Secretary, gave some details as to the financial position of the society. He earnestly appealed for a special effort to relieve the Committee from the necessity of retrenching their operations, and to enable them to give a favourable answer to the frequent requests for assistance from all parts of Ireland.

Requests for Praise and Prayer.

PRAISE.—For great blessing among the poorest people in Bath during the Mission conducted by Mr. John Elliott.

PRAYER.—For special services at Brighton by Mr. John Elliott.——For blessing upon children's services by Mr. George Banister, in Ipswich, from Jan. 25 to 30.——For blessing on meetings to be held on Jan. 28 and 29, in connection with the Y.W.C.A., at Budleigh Salterton.——For much blessing on a week's evangelistic Mission at Greenhill, Derby, beginning on Sunday, Jan. 25.——For meetings in Grange, Banffshire, by Mr. Smith, of Gospel Van Mission, from Jan. 18 to 31.——For Gospel services at Cirencester, from Jan. 24 to 29, by Mr. Opie Rodway.——For blessing on a week's Mission at Seamen's Bethel Chapel, Ratcliff Highway, by Mr. and Mrs. C. King, from Jan. 19 to 26.——For blessing on Mrs. Bradley's Gospel Temperance work in Cornwall, up to Feb. 5.

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CHRISTIAN LADS' CONFERENCE, 1885.

AMIDST all the shameless scoffing of these "last days," it is most refreshing to watch the activity of God's grace amongst those whose early youth is just verging on manhood; and it is therefore with a feeling of unmixed gratitude to God that we are able to record his goodness in gathering together, last Saturday afternoon, nearly 200 converted lads, averaging, perhaps, sixteen years of age, at the East-street Mission-rooms, East Greenwich. Amongst the various Missions and Institutions included in the invitation, were the Railway Boys' Mission, Southville; Mr. Fegan's Boys' Home, Southwark; his Little Wanderers' Home, Greenwich; four of Dr. Barnardo's institutions; the Carter Home for Boys, Clapham; the George-yard Ragged-school, and the King Edward-street Ragged-school, Whitechapel; the Royal Hospital Naval-school, Greenwich; several Bible-classes in Woolwich, Plumstead, Wimbledon, Bermondsey, and Deptford, and the Boys' Institutes at West Greenwich, East Greenwich, and Peek, Frean, & Co's Biscuit Factory, the last-named supplying a small band of converted youths playing stringed instruments, for leading the singing.

The subject "How to know what is wrong for a Christian Boy" was heartily discussed, and the following questions were recommended as tests in cases of perplexity. (1) What saith the Scriptures? (2) Should I wish the Lord Jesus to return and find me so occupied? (3) Am I fully persuaded that such a course is right, or is it "not of faith"? (4) Will such conduct help my spiritual life? (5) What would Jesus have done, judging by the example He has left? (6) Can I take Jesus with me, and enjoy his fellowship? (7) Shall I not be conformed to the world? The tests were illustrated by applying them to such practices as smoking, theatre-going, frivolous flirtation, Sunday travelling, and much was still left unsaid when tea-time intervened.

A further party of nearly 100 unconverted boys came in to tea, which was followed by a singularly interesting meeting, consisting chiefly in a score or more of short Gospel testimonies, limited to about four minutes each. During the evening some forty boys acknowledged having been converted since January last year, and about twelve more asked for prayer that they might be saved then. Several professed conversion in the after-meeting. Thus the unsaved were blessed and young Christians edified, but best of all is the conviction that the Lord was pleased. H. S.

January 19.

LONDON CITY MISSION.—The missionaries of the City Mission intend to set apart the last week of this month for special prayer in all their Mission halls and rooms. This being the jubilee year of the Mission, it has been thought that such a concert of prayer in every one of the 460 districts embraced by the Mission would be most appropriate to give thanks for the past, and to seek of the Lord of the harvest greater blessings in the days to come. The meetings are intended for the poor people who have been rescued and gathered in, many of whom are rich in faith.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

REV. W. H. AITKEN.—January 18 to February 2, St. Bride's, Manchester; 8th to 20th, St. Stephen's, Hampstead; 22nd to March 9, Parish Church, Marylebone; 15th to 30th, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

MESSRS. FULLERTON AND SMITH.—To January 27, Weston-super-Mare; 28th to 30th, Bristol; February 1 to 15, Exeter; 22nd to March 5, St. Helen's, Lancashire; 8th to 26th, Folkestone; 29th to April 19, Southampton; May 3 to 24, Huddersfield; August to December, London.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—January 28 to February 6, Bishop's Teignton; 8th to 22nd, Gunnislake, Cornwall; 24th to March 8, St. Ives; 10th to 23rd, St. Agnes; 24th to April 5, Wadebridge, Cornwall; 12th to 26th, Falmouth.

MR. J. M. SCROGGIE.—January, Edinburgh; February, Greenock; March, Dunfermline; April, Blackheath.

MR. W. SPENCER WALTON.—January 28, Beckenham.

MR. F. E. MARSH.—February 1 to 22, Withorn, N.B.; March 22 to April 12, Kilbarchan, N.B.

MR. JAS. J. SCROGGIE.—January 25 to February 1, Bethnal Green; 3rd to 6th, Potter's Bar; 8th to 15th, Home of Industry, Spitalfields; 22nd to March 1, Offord, Huntingdon.

MR. HENRY THORNE.—January 24 to February 9, Portsmouth; 13th, Derby; 16th to 23rd, Sheffield; 28th to March 1, Walsall; 2nd to 4th, Wolverhampton; 7th to 16th, Sunderland; 21st to 30th, Newcastle-upon-Tyne.

MESSRS. MATEER AND PARKER.—January 19 to February 1, New Barnet; 1st to 15th, Luton; 16th to 18th, Brockhurst; 19th to 25th, Gosport; 26th to March 8, Ashford, Kent; 9th to 18th, Godalming; 23rd, and onwards, Newport (Mon.)

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

GOSPEL HALL, Paragon-road, Hackney, E.—Mr. Russell C. Hurditch on Sunday, January 25, at 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, January 25, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Z. B. Woffendall.

SOUTH LONDON EVANGELISTIC CHOIR.—Monday, January 26, Lothian-road Chapel, 7.30 p.m., last practice there. *See Advt.*

NED WRIGHT every Tuesday in January, Down Lodge Hall, Wandsworth.

AGRICULTURAL HALL, Islington, N.—Sunday, January 25, Rev. Thain Davidson, D.D., 3.30 p.m.; Mr. Spurgeon's evangelists, 7 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. J. Spiers, Pembroke; Mr. G. Banaster, Ipswich, January 24 to February 3; Mr. W. F. Seagrove, Barnsbury Chapel, January 12 to 26, at 7 p.m.

MISCELLANEOUS.

MRS. M. BAXTER will give a Bible-reading at 3 o'clock on Thursday, January 22, at 102, Regent's Park-road, N.W. All are invited.

TOWN HALL, Bournemouth.—January 20 to February 22 inclusive, meetings on the Deepening of Spiritual Life, conducted by Mr. H. F. Bowker.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

FRIENDLESS AND FALLEN.—New Year's devotional meetings: Friday, January 23, 5, Parson's-green, Fulham; 28th inst., 200, Euston-road. Each meeting 6.30 p.m.

CHURCH PAROCHIAL MISSION SOCIETY.—Opening of new Mission Hall, Tuesday, January 27, parish of St. Saviour's, Battersea Park, S.W., 8 p.m. Bishop of Rochester will preside.

FUNERAL SERMON on late Mr. Thos. Brain, of Sunday-school Union, by Rev. Dr. Thain Davidson, Presbyterian Church, Colebrooke-row, Islington, Sunday, January 25, 6.30 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, January 23, at 7 p.m., subject, "Jesus Christ, the Ruture Ruler of the Kingdoms of the Earth;" tea at 6. Sunday, Bible reading, at 3.30 p.m.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road.—January 23, "Truthfulness" (Ps. li. 6, Eph. iv. 15), Rev. E. H. Hopkins; 30th, "Grace for Grace" (John i. 16), Rev. C. A. Fox.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, February 6, tea at 6; meeting at 6.45. Mr. Denham Smith will give an address, subject, "Probable Speedy Coming of Christ."

CHINA INLAND MISSION.—Meeting at Conference Hall, Eccleston-street, S.W., Friday, January 30, 7.30 p.m. Messrs. Stanley P. Smith, C. T. Studd, Montagu Beauchamp, Cecil Polhill Turner, and Arthur Polhill Turner, who leave for China on February 4, will give addresses.

27, BARCLAY-ROAD, Fulham, S.W.—Annual meeting, at St. John's Mission Hall, West Chelsea, Thursday, January 22, 7.30 p.m., Rev. John Shaw, M.A., in the chair. Addresses by Rev. H. W. Webb-Peploe, Mr. F. A. Bevan, Rev. Alexander Campbell (of Montrose), Mr. Donald Matheson, Rev. W. E. Batty, &c.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Workers' meeting, Wednesday, January 21, tea at 6, meeting at 7 p.m. Mr. C. B. Ker will preside, and give the workers their watchword for the New Year. Mr. G. R. Cole will introduce the City missionaries labouring among foreigners in London.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting, 1.15 to 2 p.m. (Sat. excepted). Bible study in Isaiah each Tuesday, at 6.15 p.m. Youths, alternate Wednesdays, 6.30 p.m. Soldiers, each Friday, 7 p.m. Tea and Gospel addresses to a hundred poor men, by members, at George-yard, Whitechapel, Friday, 30th inst., 8 p.m.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, January 22, at 8.30 p.m., address, Rev. G. Wilson, M.A.; Saturday, 24th, at 8 p.m., Bible study; Sunday, 25th, at 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class, 1 Tim. ii. 5; 8.15 p.m., evangelistic meeting; Tuesday, 27th, at 8 p.m., readings and recitations; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

EXETER HALL.—Daily Prayer Meeting (Saturday excepted), 1 to 2 p.m. Strangers' meeting, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Bible reading by Colonel Puget Saturday, 8 p.m. Bible readings, by Mr. F. E. Marsh, at the mid-day prayer meeting, till January 23. Special Bible addresses, by Rev. Chas. A. Fox, Thursdays, January 22 and 29, February 5 and 12, 8 p.m.

Notices.

WILL the friend who has kindly sent a copy of THE CHRISTIAN to Rev. John K. Harris, Red Cloud, Webster Co., Nebraska, please change the address to Scotia, Greeley Co., Nebraska, U.S.A.

COMMUNICATIONS RECEIVED WITH THANKS.—W.G. Col. B. C.H.K. H.H. W.J.B. D.M. W.L. E.S.Y. J.G. J.O.D. S.H. A.W.H. A.R. A.W. D.W. A.B. E.H.R. A.A.S. J.J. J.T. G.F. A.J.W. A.D.D. E.B. R.C. W.J.L. C.S. J.E.M. E.P.H. L.B. W.L.D. V.M.S. J.E.C. A.M.L. W.H. D.S. H.B. T.H. S.B.B. J.B.G. E.R.P. W.E.H. L.E.T. T.L. M.S.A. F.A.W. J.H. E.A.P. C.R.H. J.P.C. E.R. W.F. S.B. C.K. R.D. J.V.S. E.B. J.B. F.R. H.J.B. F.C.W. J.H. E.W.

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CASE FOR THIS WEEK.

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E. H., of Adstock, Winslow, who asks for his initials only to appear in print (for special reasons, I suppose), wrote me June 12, with statement of his case:—

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WANTED BY CHRISTIAN MAN, 42, abstainer, situation in place of trust, as Messenger, &c. Twelve years' personal character from present situation. Sunday work the object of leaving.
S. F., Victoria House, Newcastle-street, Strand.

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A RE-ENGAGEMENT required by a Widow Lady (sister of a Clergyman), as Lady-Housekeeper, Companion, or Secretary and Reader to Gentleman, or Gentlewoman. Refined home chief consideration. High testimonials.
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LADY-HOUSEKEEPER.—A Lady of cheerful and agreeable manners, competent and careful manager, and experienced with children, seeks above engagement in a Widower's family, or to invalid Lady.
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A LADY (24) desires a situation as useful Companion. Domesticated; musical. Church of England. Good personal reference.
S. H., 181, Dereham-road, Norwich.

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M. C., Post-office, Aubert-park, Highbury, N.

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USEFUL COMPANION, Lady Housekeeper, for small or motherless family. Single, active, domesticated; handy at needlework. Abstainer. 30 years' experience. Excellent references.—L. M., 47, South-hill-park, Hampstead, London, N.W.

AS HOUSEKEEPER, by Christian widow Lady of many years' experience in household management. Economical and systematic. Efficient in cookery and cutting out garments. Would give services in Christian work, having private means. Accustomed to orphanage children in superior institutions. Highest references.—J. G., Heathfield, Printer, 50A, George-street, Hastings.

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CHRISTIAN WIDOW wants situation, place of trust, or Cook in small family, where [illegible] kept. Wages no object, as a quiet home. E. H., 103, High-street, Bow, E. Reference, Mr. Rivett, Minister, Blackthorn-street Chapel, Bow, E.

AS COMPANION to an elderly Lady (temporary or otherwise), or any position of trust. Age 40. Salary £25. No agents.
ALMA, 5, Cornwallis-gardens, Hastings.

A LADY WISHES to hear of a situation as needlewoman, or to take charge of a child for a young woman who is slightly deaf, but who is a most trustworthy person, and would be glad to make herself useful.—Mrs. FORDHAM, 9, Phillimore-gardens, Kensington, W.

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(Continued on page 22.)

TREATMENT OF EPILEPSY.

There are few affections brought under the notice of practitioners of the present day which are more intractable, or which seem to defy their most skilful efforts with greater obstinacy, than Epilepsy. It would be a priceless boon to thousands could a remedy be discovered which would prove a specific for the class of ailments coming under this head; but although the greatest attention and most careful study have been bestowed upon the subject, medical scientists seem as far as ever from being determined upon a successful form of treatment.

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January 15, 1885.

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"*I have enquired into particulars of this case, and have ascertained that the statements made in this letter are true.*

"Charles Thompson."

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And moaned and wept;
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So veiled the sky,
She scarce remembered
The God on high.

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Just four years old,
With her pale face pinched
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But a sweet soft light
In her fair blue eye,
Crept close and whispered,
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THE "NEW THEOLOGY."*

BY REV. W. GUEST.

IN an able paper in the *Contemporary*, for December last, Miss Cobbe observed, "Christianity tends to resume the character of the religion of Christ." On the other hand, there is a tendency setting in to make Christianity the religion of modern culture and science. There is a solemn and imperative call upon those who are concerned for the interests of Christ's Kingdom to watch this latter tendency. There ought not to be silence concerning it. There should be warning, and a taking heed lest men beguile with "enticing" words. At the same time there need be nothing approaching dismay. The strong reasons for holding to the cardinal truths of the Gospel should be set forth; but the fear that these truths are giving way before modern learning and scholarship is unwarranted and faithless.

The advocates of the "New" Theology have dangerous facilities for their propagandism. They assume much; speak and write contemptuously of those who withstand them; they are, nevertheless, a minority at present. Congregationalists, according to a leader in the *Nonconformist and Independent* for January 8, term them "the extreme left." The ablest and oldest ministers in this denomination do not sympathise; and, as a rule, laymen regret the defective teaching of this school, and its deviations from the Evangelical Protestantism that has been the distinction and strength of Independency. Among the Episcopalian clergy a "broad" party in theology seems rather to be declining. Certainly the Established Church was never more distinguished than now for the remarkable scholarship which devotes itself with transcendent ability to the defence of the orthodox interpretation of the New Testament writings. As to men of science, there are among the most eminent of them not a few who make no secret of their Christian beliefs, and on fitting occasions pronounce clearly their personal attachment to the evangelical truths which have been held by the best of men in all ages of the Church. These Christian scientists are far more numerous than is generally supposed.

Nevertheless, although anything approaching panic may be deprecated, there is need for forewarning and premonishment. Christian believers must be on their guard. The welfare of the human race is involved in the matter.

If, after the manner of the greatest preachers and reformers, a Christianity were *now* taught that swept away distortions, and restored the teaching of Holy Scripture, such a doctrinal reformation ought to be hailed. Wycliffe, Luther, Cranmer, and Wesley, never pretended to anything like a "*New* Theology." They would have vehemently repudiated such a phrase. They would have counted it misleading. It would have been to them a make-believe, and likely to be a fraud and a snare to the superficial. It is modern men who use the phrase. Wycliffe fell back upon the New Testament in his controversy in relation to the rights of a Christian laity. Luther, in defence of the doctrine of justification by faith, appealed to the Epistle to the Romans. The English Reformers followed in the same line; and Wesley's success was because he perpetually emphasized the teaching of Christ, that a man must, through the grace of the Spirit, be born again. We do not like to call any revealed truth old, any more than we call the sun old. Otherwise it might truly be affirmed that by the blessing of the Spirit, it was the old Scriptural theology that secured to these Reformers their grand and world-wide triumphs.

But the present advocates of a changed theology adopt no such methods as those of the great men of the past. They vaunt and make assertions, but they do not base their new doctrines on careful Scripture exegesis. Beyond a partial quotation, they do not attempt to set forth the collective teaching of God's Word. They decry the old, but they do not prove from Scripture that it is erroneous. Unless they plainly and unambiguously tell the age they follow another standard and authority than that of the Bible, there is something very disingenuous in their method. As to effective preaching in this incertitude, that is an impossibility.

Even Dr. Hatch, whose pamphlet is quoted below, and who is not to be classed with the new school we refer to, fails to make adequate reference to Holy Scripture. His "Progress in Theology" well points out to the members of the Edinburgh University Theological Society that the doctrine of the Greek fathers as to original sin, and the doctrine of the schoolmen as to Atonement, must be tested; but there is a singular absence of clear direction concerning the test that is to try the doctrines. A student is told to sift and compare ideas once taught concerning the orders of the Christian ministry, or the rise of Monasticism. The advice is excellent. It would, however, have been more useful if it had supplied at the same time a standard with which these mediæval ideas had to be "compared." "Dogmatic theology" may be proved to have lacked "fixity," because it has been the system built up by uninspired men; but it at least aimed to systematise the doctrines taught by *revelation*, and by revelation only is it to be judged. Theology is the science of God and Divine things, and we hold to the emphatic confessions of the greatest of theologians, that God and Divine things are to be learnt from the revelations of Christ and his Apostles. This basis is firm and intelligible. If there is another, let the modern preachers of a new doctrine tell us what it is.

We are told that the Christianity for this age must be characterised by what Mr. Matthew Arnold terms a "sweet reasonableness." But who is to be the judge of this "sweetness"? Paul teaches us that to a "natural" man, who is alienated from the life of God, the Gospel is "foolishness." His doctrine is, and it is immeasurably more philosophical than that we now have mentioned, that before the will of God is "proved" to be "acceptable" to men, they must be "transformed by the renewing of their mind." To make the message "sweetly reasonable" to unconverted and sin-loving men, is to separate from Paul. Happy are they who do not mould a Divine message so that it shall commend itself to the intense selfishness that is the curse of our period. Blessed are they whose religion begins with placing them in the dust before the Holy God; who, prostrate at His throne, bow before His authority; and who adoringly accept the teaching of Christ, who *came from God*. The "reasonableness" will wondrously appear afterwards; but the demand for a revelation that shall first of all approve itself to human and fallen reason, is to make man the judge of God.

An example of this new theology has been furnished. We are told that during recent years a complete change in representation has taken place in reference to the Divine Being. Instead of hard and severe, tender and benignant views of God are now taught. But is it in modern times only such views have been taught? Let anyone read Augustine's "Meditations," or his "Treatise on the Love of God," or Rutherford's "Letters," or John Howe's "Delighting in God," or Ralph Erskine's Sermons, not to mention others, and he will find that it is no *new* doctrine to teach the tenderness and benignity of God. On the contrary, he will find that the fathomless mercy and love of God have been taught with a fervour, confidence, glow, and copiousness of which we have scarcely a parallel in modern times. And let us not forget that these illustrious theologians derived their views of the Divine Being from the Bible; and this blessed Book, if it teaches the severity and inexorable justice of the Thrice Holy One, sets forth the graciousness, the pity, the compassion, and the boundless mercy of God with a melting invitingness, and in terms more entrancing and majestic than any uninspired men have ever reached. In this respect the "new" theology is not new at all, but a very diluted repetition of that which hath been heard from the beginning.

There are some extraordinary illustrations of changes in the teachings of "religion" in the second of the books quoted in this article. The author of "Scientific Theology" says that the idea of God as "a great Emperor of emperors, ruling his people with a rod of iron," constituted "the fundamental idea of the Deity fifty years ago." Can he have been unaware that the first most lasting idea of the Deity throughout all the Christian ages was given at the mother's knee, when the budding lips of childhood were taught to say—"Our *Father* which art in heaven"? And so with the other points urged by this writer. They are largely misapprehensions of bygone theology, and of the hymns and literature in the hands of Christians long before fifty years ago. The so-called "modifications" of theology are not a *new* teaching of religion; but a return to its first revelations, as these have been better understood. If they are not this, they are mere imaginings of men, and of no authority.

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* PROGRESS IN THEOLOGY. By the Rev. EDWIN HATCH, M.A., D.D. Price 6d. *Edinburgh: Macniven & Wallace.* SCIENTIFIC THEOLOGY: Essays towards the Development of Religious Truth on the Basis of Modern Science. By THOMAS WALTER BARBER. *London: Elliot Stock.*

There *can* be no "New Theology." Than such a phrase there are few sadder signs of the times. And may we ask, with all fidelity, is not the tendency of opinion in this direction an evidence of something that must be traced further back? Is it not because men do not like the sublime spirituality of the New Testament that they would fain find another Christianity? When men are too secular to "meditate on the law of the Lord;" when they are strangers to prolonged and hallowed intercourse with God; when the domestic altar has been all but broken down; when amusements of an utter worldliness are pleaded for; and when modes of life are allowed that quench all spiritual aspiration—then the path is open and inviting to sell the truth, to buy peace, and to invent a new religion. Ah, and then there comes the last and worst curse that can come upon a soul—not living as it believes, it is left to believe as it lives.

A writer in a recent number of a weekly journal observes: "Some say the old theology is passing away, and with it the old Puritanism which made the Church distinct from the world." Let such language be noted. There is a great meaning wrapped up in it.

A "Progress in Theology" can only come in one way, and that is by the clearer comprehension of the unfathomable depths and riches of the revelation God has given to the world through his Son and inspired men. The documents which contain the revelation will be better known; the meaning of the letter of Scripture will be better apprehended; the morality of Scripture will be better learned. The age is crying out for ministers who will do this for the times. A "Progress" from men who are not in profound sympathy with God, who are not in close fellowship with the Spirit of light, who accommodate their theology to feeble conceptions of sin, and to the habits of a Laodicean Church, will be a progress downwards. This is our present peril. It is a very grave one. Society is "in a rage for gold and pleasure;" men there are who are impatient to shake off in their writings and practice the moralities which are at present enforced by the firm pressure of English sentiment; forces that menace all things sacred are watching their opportunity. That which restrains is the authority of Divine Revelation. Let this be lowered, as misguided and misguiding men are now systematically attempting, and evil will find its flood-gates wide open. It is time, therefore, to call upon devout men and women in all churches and fellowships to stand foot to foot, and shoulder to shoulder, in upholding the supreme authority of that very message of God to the world, which has never failed, when cordially accepted, to be a power to a sorely tempted race, of elevation, purity, and salvation.

In a second article I will direct attention to the new phrase "Scientific Theology," which is now being introduced.

MISSIONARY TRAINING COLLEGE, SPAIN.—In our notice of this Institution last week the address of Mr. Donald Matheson was given as 102, nstead of 120, Queen's-gate, S.W.

SOME OF OUR LETTERS.

THE varied views of our readers are surprising and interesting. Thus an old and valued friend writes:—

> "As one who has taken your paper, more or less, from the very first, I regret its altered size and tone. When it was half the size, and was confined to giving information about Christian work, it was a pleasure to invite attention to it. I never do so now, as you seem to take up all sorts of secular questions, which are far better left to the secular papers. I enclose a paragraph which I think quite Communistic in its tendency."

Singularly enough the extract enclosed was written by one of the most spiritual, and at the same time one of the most conservative, ministers we know. Events and opinions are developing rapidly, and we think we do our readers no wrong by keeping them informed of this, and by looking at secular things in sacred lights.

Another old friend, on the other hand, says:—

> "I am so thankful for the course you have been taking for some time, in seeking to bring under the control of Christian principles those things that under that most misleading and indeed fatal term 'secular,' are by many Christian people scrupulously avoided as beneath the notice of those who are 'sitting in heavenly places.'"

To assume that Christians, whether as writers or preachers, or in any other capacity, have nothing to do with secular subjects, is to deny their responsibility as the salt of the earth and the light of the world; for how can we be these, except by bringing the truth of Christ, lived and spoken, to bear upon the everyday-life of men?

A Wesleyan friend writes as follows:—

> "Dear Sir,—Thanks for the recent papers in The Christian on 'The Sins of Cheapness.' I have lately had occasion to turn to Mr. Wesley's sermon on 'The Use of Money.' I wish you could find room for Section IV. on p. 128, vol. vi.: 'Neither may we gain by hurting our neighbour in his body. Therefore, we may not sell anything which impairs health. Such is eminently all that liquid fire,' &c. It is a tremendous passage, and needs to be thundered aloud. In this city one large brewer is Sunday-school Superintendent; another, a distiller and proprietor of any number of whisky shops, is elder and factotum of the Presbyterian Church; another, a keeper of a wretched den, is a leading Wesleyan!"

We fear that there is no denomination or non-denomination free from men like Judas and Demas, and while these things are so we really think there is need to follow the example of our Master, who testified that their works were evil, and who is first King of *righteousness*, and after that King of *peace*. The Sermon on Money is published at 66, Paternoster-row (1d.).

One of our correspondents says:—

> "The attention you have been directing to Political Economy is, in my humble opinion, most important. I have been waiting to see the wonderful parable of the Householder and Labourers taken up in this connection, being sure that a complete solution of the great difficulties existing between employer and employed, and now so ominously threatening society, is to be found in that parable. . . . Do you know a little work of Ruskin's entitled 'Unto this Last?' It is worthy of most careful perusal."

We have taken our friend's recommendation with great advantage. Mr. Ruskin's book is full of golden truths. This is one: "Government and co-operation are in all things the Laws of Life; Anarchy and competition the Laws of Death." And this is another: "There is no Wealth but Life: Life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the wides helpful influence, both personal and by means of his possessions, over the lives of others. A strange political economy; the only one, nevertheless, that ever was or can be; all political economy, founded on self-interest, is but the fulfilment of that which once brought schism into the policy of angels, and ruin into the economy of heaven."

AUTHENTICITY OF SCRIPTURE.*

CLARK'S Foreign Theological Library has done good service in times past to the Church of Christ in these countries, by introducing to English readers many of the ablest critical and exegetical commentaries of Germany. Though not to be trusted in everything, these expositors of Scripture (such as Hengstenberg, Olshausen, Stier, Keil, &c.) were for the most part orthodox. It is much to be regretted that of late, and especially in their new series, Messrs. Clark have translated books that, from their being of an opposite character, are likely to do more harm than good; and such a one we believe to be that whose title is given above.

Ewald is by no means an out-and-out Rationalist, but he is one of that semi-Rationalist school which is often more mischievous than full blown Rationalism, by its apparent approximation to orthodoxy.

As to his critical powers, however highly he may excel as a linguist, there is little confidence to be placed in one who can deliberately assert that the Epistle to the Ephesians, the two Epistles to Timothy, and that to Titus, and 2 Peter, were not written by St. Paul and St. Peter; but by "certain gifted authors towards the close of the first century after Christ, (who) recall the tone of the great Apostles Paul and Peter, then so painfully missed, and so urgently needed by the wants and requirements of the time. The voices of the dead thus speaking again, as memory suggested they would have spoken in such a conjuncture of affairs had they been still alive, were voices of leaders of powerful mind but recently lost."

We are familiar with the calumnies with which the early Christians were assailed by these enemies; but it has been reserved for modern times to invent the new calumny of forgery or dishonest use of a name by those who pretended to be what they were not, and that within the hallowed circle of the writers of the New Testament. We can understand how, in the second century and onwards, such forgeries as the Pseudo-Ignatian Epistles were concocted; but to charge any of the New Testament writers with connivance in such duplicity is a serious charge against their morality. Moreover, it shows but little critical acumen, even in so great a name as that of Ewald, to imagine that such an Epistle as that to the Ephesians, not to speak of the others mentioned, could have proceeded from any other pen than that of the Apostle Paul. If he did not write the Epistle to the Ephesians, we may well ask, what did he write?

It is a sign of the times, and one to be lamented, that the translator of this very unsatisfactory book should be the President of a Baptist College.

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* Revelation: its Nature and Record. By Heinrich Ewald. Clark's Foreign Theological Library. New Series. *T. & T. Clark, Edinburgh.*

BLOOMSBURY CHAPEL.—Under the auspices of the Baptist Missionary Society a valedictory service was held on the 19th inst., in connection with the departure of eleven missionaries for the East.

JOB.

A CRUMB OF COMFORT FOR AFFLICTED ONES.

> "He knoweth the way that I take: when He hath tried me, I shall come forth as gold."—JOB xxiii. 10.

THE margin reads, "The way that is with me;" that is, "not the way that I choose," as the Authorised Version might lead us to conclude, but "the experience through which I am passing." Here is my life with all its surroundings, and there is not a thing in the whole, but my God knows all about it.

JOB'S TROUBLE, AND HIS SOUL'S ECLIPSE.

(1) He was a man greatly afflicted, but we must not suppose that his sufferings were the consequences of his sin, for they were neither judgments nor chastisements. He says, ver. 11 and 12, "My foot hath held his steps, his way have I kept, and not declined, neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food." And this was no mere self-righteous boast, for it is confirmed by the testimony of the Lord (chap. ii. 3), "My servant Job, there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." He was the holiest man God had on earth, and yet the man who was the most afflicted of men.

In one day, his oxen and asses, his sheep, his camels, his servants, and last of all, his children, were swept away from him, and he stands before us a stripped man.

And remember, all these calamities came crashing down upon him with the suddenness of an avalanche. There are always premonitions which warn those who live in the vicinity of a volcano that an eruption is imminent; the weather, day by day, has its forecast: but poor Job had no warning; the unexpected happened, and the appalling suddenness of the disaster added to the gloom which darkened upon his soul.

But he met the shock in the strength, and courage, and heroism of faith. Not one word of murmuring escaped his lips. Bravely confident in the wise love which is behind all the Lord's appointments, he says, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And the pen of inspiration has recorded: "that he fell down upon the ground, and worshipped;" and that "in all this Job sinned not, nor charged God foolishly."

(2) The affliction in his belongings is followed by affliction in his person. His body is smitten with disease. He is covered with sore boils. from the sole of his foot unto his crown. He is now not only a man with a terrible sorrow gnawing at his heart, and who is tormented with pain, but he is shunned by his fellows because he is an object of loathsomeness; and the bitterest, blackest drop in his cup of sorrow is that no one feels this so keenly as himself. He is loathsome to his own consciousness, and, like a leper, he separates himself and dwells apart, choosing the spot where the offal and refuse of the animals offered in sacrifice were outpoured, as the place of his abode. Behold him sitting among the ashes, and, in a delirium of pain, scraping his poor body with a piece of broken mug. Surely this is a picture of misery the most miserable.

(3) And yet his sorrow becomes more sorrowful. His wife now comes to him. Like an angel from heaven she will minister to his comfort? No! The wife and woman in her are dead. She loathes the man she ought to love. She wants him to hate God, and she longs for him to die. "Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die." To a true heart, loyal in all things to its God, and to its earthly relations, this was as the bitterness of death itself. But even a storm like this will not make his faith drag its anchor, for he cared more about his God than he did for aught beside, and his anchor holds. He said unto her, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" And then, once again, the Lord testifies: "In all this did not Job sin with his lips."

(4) His sorrow is still cumulative. His friends now appear upon the scene. When they see him they are shocked at his appearance. They weep, they rend their clothes, they put dust upon their heads, and for seven weary days and nights, fasting, they sit upon the ground with him. So stunned are they at the sight of his overwhelming distress that they cannot speak a word. And it had been well if they had not spoken. I have no doubt they were sincere in their desire to do God service and Job good; but what they meant to be kindness was nothing less than masked cruelty; for they were blindly ignorant of the reason of both God's discipline, and the sufferer's state of heart, and instead of comforting him they only rubbed salt into his wounds.

Job had sought to walk humbly and lovingly with God, and yet the wiseacres who had come as comforters admonished him that his sufferings had been brought upon himself by his sins: "Remember, I pray thee, who ever perished, being innocent? or when were the righteous cut off? Even as I have seen, they that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed." This was more than the good man, in his exhausted condition of mind and body, could stand. His sorrows were already a burden almost heavier than he could bear, and when he is now charged with sin, and told straight out that his sufferings are God's judgment on him because of his sin, the added weight overwhelms him, and he breaks down under it. He allows the mystery of God's discipline to obscure the smiling of his face. The dark disc of his sorrow passes between his soul and God. The shadow falls, and his faith suffers an eclipse.

(5) Thick black midnight now possesses him. Because he cannot interpret God's dealings with him, and because he has opened his ear to the cruel insinuations of unbelief, he concludes that God has forsaken him. In xxiii. 3, he sighs aloud, "Oh that I knew where I might find Him! that I might come even to his seat!" Passionate desires after an absent God: "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him."

His sorrow has yet deeper depth. The thought of God now fills him with an awful dread. A horror of great darkness is upon him: "I am troubled at his presence: when I consider, I am afraid of Him. God maketh my heart soft, and the Almighty troubleth me." "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me." Like Elijah under the juniper tree, he is weary of life, and longs to die: "Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that He would let loose his hand, and cut me off." Surely this was "the hour and the power of darkness."

(To be concluded.)

A MESSAGE FROM FIJI.

I STILL receive your welcome paper, and read with deep interest of the continual strivings at home in England against sin in its various forms. It is as a bugle sound in the slumberous Fijian atmosphere. In the English service some of the facts and cases so freshly read come in most appositely, and give point and force to the sermon; and some of them I know tell well. The following week the papers are lent, where they further carry their refreshing message, and act as a cup of cold water to a thirsty soul. They have gone, too, in the cabins of labour vessels on their cruise to the islands of the west in search of Polynesians to work on our cane fields and in our cocoanut groves. I state this to show that whoever has so kindly sent me this paper for years has not sent in vain.

And now for one fact in return. Last September we of the Wesleyan Mission held our annual district meeting in Levuka, attended by a number of the native ministers as well as by ourselves. In connection with the gathering was a Communion service held in the English Wesleyan church. A number of missionaries and English communicants of Levuka sat near the pulpit, and as the opening hymn was sung there came filing in from the street a succession of dark figures clothed in white raiment, and walking up the aisle with dignified, graceful bearing. These were the Fijian clergy, or some of them rather. The service was read by our chairman, Rev. F. Langham, from the fine old Liturgy of the Church of England, whose words are so sweet, so solemn, and so grand. Then I commenced the almost world-known hymn,—

> "Not all the blood of beasts
> On Jewish altars slain,"

which was sung to a familiar tune by the English present. A sudden thought striking me, I said, "E na vosa vaka Viti" (*Anglicè*, "In the Fijian tongue"), and gave out the translation of the above which is in the native hymn-book:—

> "Sa dredre e na dra
> Ni manumanu ga
> Me kauta yawa sara tu
> Nai sau ni caka ca."

Immediately the Fijians caught it, and sent it rolling up the church with an augmentation of volume and a suddenness of effect that was startling. The hymn was concluded in English. At the close of the Communion an English missionary prayed, and was followed by a Fijian clergyman in a fervent outpouring of soul, with a voice almost too full for utterance.

The deep significance of the scene was very apparent. The English, taking of the Lord's Supper with the Fijians in a country that fifty years ago was crowded with fierce cannibals without a single Christian in their midst, but that now has not one single avowed heathen in it; a native clergy joining with their white brethren in every sacred function and ministerial act; European and Polynesian voices blending in the same tune and to the same great thought of Dr. Watts' spirit-stirring hymn. It was affecting, and the natives themselves said afterwards that their souls were touched with a sense of the fellowship of races in the uniting bond of Christ and the oneness of all men in the ministerial work and at the table of the Lord.

ARTHUR J. WEBB.

Levuka, Fiji, November 5.

THE VINTNERS' COMPANY have given a donation of ten guineas to the Homes for Working Girls in London.

PARENTS AND CHILDREN.

ONE of the ablest men on the staff of the Children's Special Service Mission (Mr. Edwin Arrowsmith, Arabin House, Loughton, Essex), has written a letter to his young friends, from which we quote a few sentences:—

> Shall I let you into a little secret, and tell you what I hear from the heads of schools at this time? It may appear strange, but with hardly an exception it is this, "We dread the Christmas holidays." On asking the reason, they tell me that the frivolity and foolish exciting amusements, common at that time, seem to utterly unsettle their young people, and to drown all serious thoughts. Many about whom they were hopeful during the term, and who appeared in earnest about their souls, then drift back into utter worldliness, and return to school quite careless and indifferent. From painful experience I feel this is too generally the case, and have wondered how it could be prevented, more especially in the case of those who have professed to receive Jesus as their Saviour and Master. . . .
>
> If your parents wish you to go out and to accept invitations from worldly people, I would suggest your telling them very gently and respectfully that you want your religion to make you a better daughter in every way, and that you cannot therefore think of disobeying them; but as you feel your Christian life is hindered by worldly amusements you hope they will not compel you to go against your will. A mere giving up of the world does not in itself constitute true conversion; there must be a thorough and complete change in the life, and when your parents see how different you are at home; the first down in the morning; eager to help in every way; thoughtful about others; willing to give up to your brothers and sisters; and wishful to relieve your mother of as much care and anxiety as possible; they will soon see the reality of your profession, and are not likely to thwart your wishes for very long.
>
> So many of my young friends are in doubt as to what amusements are lawful for a Christian to indulge in, especially with regard to the theatre and dancing, that I have thought the experience of others with regard to these things might be helpful, and therefore subjoin extracts from letters received from friends who are now earnest workers for God:—
>
> "I feel so contented and happy to be at home now, quite different to what I was a short time ago after my usual summer visit to London; for then I missed the gaiety and excitement which you cannot get in the country, and made myself a miserable being through it. But now I may truly say, 'Old things have passed away, and all things have become new;' . . . . and I am so perfectly happy in this new-found state that it seems altogether impossible to find any pleasure in the frivolities and bubbles of fashionable life. When I think of the success my last ball was, it seems so strange that I shall never see another; but I know that God has greater joys to give me than this world could possibly afford, and that I shall be able to 'do all things through Christ which strengtheneth me.'"
>
> "You will no doubt be pleased to hear that within the last few months my sister and myself have been led to take a stand for Christ, and to come out on his side. We have had to meet with much opposition at home by withdrawing ourselves from worldly amusements; but have found Jesus to be a very present help in time of need."
>
> "I just want to tell you how much I thank you for having spoken to me about giving up balls and theatres and coming out *wholly* for Christ. I think I was trying at that time to be a Christian and have a little of the world as well, which made me very unhappy and miserable; now I feel so very much happier."
>
> "Many thanks for your letter and the little book on dancing. I quite see my duty with regard to it now, and since I cannot do it in his name or 'for his glory,' I will not do it at all. I trust my courage will not fail me when the time comes for refusing invitations; I must just trust Him to keep me by his grace."
>
> "I have had no invitations anywhere this winter, and if I had, the inclination has quite gone to go to dances, &c. I see now that the only plan is to make a decided stand at once, for it is so easy to be drawn back again."

The foregoing extracts may be read by parents and their daughters with equal profit. They suggest another great error in the training of middle-class English girls, who are encouraged to regard marriage as the end and aim of their existence. This El Dorado of girl-hope is the bar to progress in education and other employment; a girl thinks she need not learn this or that to get her own living, as she will one day marry. But as very many do not enter the married state, what a startling proportion of ill-prepared, disappointed, helpless women there must be, who live only to regret the folly of those who allowed them to live on hope, instead of insisting upon a useful application of talents for the future. The higher education of women is doing something towards giving them a noble independence of spirit; but parents, and Christian parents especially, can do more, for the lessons of truth, honour, and industry learnt at home are never—even in an age of shams—entirely fruitless or forgotten.

CHRISTIAN WORKERS AT HOME.

MRS. HILTON AT THE STEPNEY CRECHE.

WE have thought it might prove at once interesting to our readers, and helpful to the workers concerned, if we were to record at intervals the substance of brief interviews between a representative of THE CHRISTIAN and some of those who are taking an active part in the varied Christian enterprises of the day. Acting on the principle of beginning at the beginning, our reporter recently paid a visit to the Crèche in Stepney Causeway, which has not only been for the past dozen years or more a small baby paradise itself, but has been the parent of many like institutions throughout the kingdom.

Our representative found Mrs. Hilton at her post. This excellent lady, besides expending her best and most matured energies on behalf of the East-end "innocents," has trained her daughters to a like solicitude and practical interest in the good work. She resides at a very short distance from the Crèche, so as to be within call when need arises. Capable and trustworthy subordinates are, of course, on the spot, but she exercises an active and constant personal superintendence, though, unhappily, of late years bodily weakness has all too frequently kept her a close prisoner.

Before commencing our conversation we may as well take a peep, under the guidance of Miss Eva Hilton, at the tiny inmates of the house. Upstairs and downstairs we go, through doors and corridors innumerable; the place seems a perfect labyrinth, but we recollect that it has been "adapted" from time to time to meet its ever expanding necessities. Each room has its contingent of baby buds or blossoms, tended by a sufficient staff of pleasant-looking, patient nurses. The Crèche proper, where the "day boarders" are housed and tended, is for various reasons kept separate from the Home. All over the house we find remaining traces of the bygone Christmas time, when Santa Claus pays his mysterious and long remembered visits. There are many tangible tokens, too, in the shape of valuable and curious toys, of the kindly generosity of the readers of *Truth*, whose editor has placed the Stepney Crèche on his list of Christmas beneficiaries. In one room we come upon a very juvenile "tea-party;" the tea in this case, however, consists of succulent dishes of bread and milk, which is being administered, in turns, by the hands of a nurse, to a row of clean, tidy, and sweet-faced cherubs, who would have delighted the heart and inspired the pencil of Miss Kate Greenaway. In another room the small people have reached that interesting stage of which Mr. Moody speaks with such gusto, when he tells how his elder children came to him one day in great glee with the important announcement that little "Paul could feed himself." Miss Hilton says they receive children in the Crèche from three weeks old and upward, and it seems as if in our perambulations we have ocular demonstration of the fact. It is tea-time in the Home also, in which we discover the children are more advanced in years and attainments; for there we were treated to some pretty homely ditties, sweetly sung, and a recitation by "the combined company," which did infinite credit both to the memorising and histrionic capacities of the youthful performers.

But we must hastily pass out of these charmed precincts, as our main business is to hear from the lips of Mrs. Hilton herself some outline of the origin and growth and principal aspects of her work. In answer to an inquiry, she says:—

"My husband and I came to reside in this neighbourhood, specially for the purpose of opening a Mission at Ratcliff in connection with the Friends' Old Meeting House. I spent much of my time in visiting the homes of the people, and I could not help being moved by the pitiable condition of the children, especially the very young babes. I began to form vague plans of gathering some of them together in some way and caring for them; but I had then no knowledge of any institution suited for the purpose. About that time some friends who had visited Brussels told me of a 'Crèche' (manger) which they found in operation in that city, where children were received from infancy and cared for till they were sixteen years old. I shortly afterwards went to Brussels with some members of my family, and when I saw the institution I was charmed with it. On my return I lost no time in setting to work on the lines of the Belgian Crèche. We had a part of this building in use in connection with the Friends' Mission, and I secured the rest of it for my project. I appealed by circular for help to provide a number of 'cots,' which cost three guineas each. Very soon I was able to procure thirty of these, and in that way the work began.

"In its very early stages it was greatly helped by the publication in *The School Board Chronicle* of some able articles written by Mr. Blanchard Jerrold, who paid me a visit and described the needs of the neighbourhood. In one of these eloquent papers he said: 'May this new beginning of education for the poor at the cradle, blossom into far spreading flowers, clear the 'Great Wild Streets' of our towns, and so in time to come, make the keys of the gaoler rust at his waist and the doors of the publican to creak on their hinges.'"

"That golden age has scarcely arrived yet, has it?" interposed the scribe.

"Not by any means, but I am glad to say that the neighbourhood has wonderfully altered for the better since we began to work here. Of course you know all about Dr. Barnardo's Homes for Boys that are close by, and there are many other agencies now at work. In early days we could hardly stand in the rooms of the poor, from their offensive and insanitary condition. The state of the children who were brought to us, and frequently of the mothers themselves, was such as you could not describe in print. Things are very different now."

"There are certain persons, Mrs. Hilton, who frown upon such work as yours, because, as they say, it degrades the people by relieving them of their parental responsibility. What is your reply to such objectors?"

"We are very careful not to encourage anything in the shape of imposition, or the shirking of duties that can at all be performed by the parents. We do not receive children whose fathers are earning wages and providing for their homes. But many of the women who leave their children with us during the day have been deserted by the bread-winner; in other cases the husband is ill or cannot get work, and the wife has to do something to find bread for herself and her household. We send a competent visitor to ascertain the facts in the case of every application that we entertain, and in various ways we ensure that the bounty of our helpers is not misspent. The women who bring their children here work at bottle-washing and in different factories, and they only get from 1s. to 1s. 3d. a day. They pay us a small sum, but we could never expect to receive from them anything like what it costs to feed, and nurse, and provide a change of clothing for their children."

"After these years of effort, you ought to be reaping some fruit of your labours."

"Work among very young children is of slow growth; but we are thankful to say that the fruit *is* appearing. As the Institution grew—and I may here gratefully remark that the kind and freely bestowed patronage of the Princess Christian has greatly helped it on—we had to add an Infirmary for the ailing and sick children. Then, in the fourth year of its existence, we added some adjoining premises, and started the Home. From ten children, who were at first permanently left under our care, through various causes, we have now in the Home forty inmates. These, as they grow up, are being trained for domestic service. Some of them have gone to situations, and are giving the greatest satisfaction. I could tell you wonderful stories of the contrast between their position now and that in which we found them, if you had the space to print them. The readers of The Christian, many of whom have been kind helpers in the work all along, will remember that we have now, through the kindness of a friend, a Convalescent Home at Feltham, where the sickly children can find purer air and better surroundings, and where we have also more accommodation for the training of the elder girls."

"We have lately heard much of 'The Bitter Cry of Outcast London.' Your experience of work among the poor in such a neighbourhood, Mrs. Hilton, must have enabled you to form a conclusive judgment as to the causes of all this distress?"

"I have no hesitation in saying that the drink is one of the chief causes. If all the public-houses were shut up for the space of one year, I believe the Bitter Cry would almost cease to be heard. The fascinating power of the drink over some men is terrible. When I resided in Brighton, I knew a gentleman who signed the pledge. For some time he came to our house every morning, that my husband might pray with him, and he had actually *to run* past the door of every public-house, so that he might not be overcome by the temptation to go in and break his pledge. It was not till several weeks had passed in this way that he said he could venture *to walk* past these places. In the case of women, the doctors have been largely responsible, by their prescriptions of stimulants; and Mr. Gladstone's Wine Bill, though it was no doubt passed with the best intentions, has been awful in its results, because of the facilities it gives to women in getting strong drink from grocers and confectioners."

On this question of the drink, Mrs. Hilton drew the attention of our representative to some remarks by Mr. Blanchard Jerrold in the articles already referred to. Stepney-causeway is a comparatively small street running at right angles out of that roaring East-end thoroughfare, the Commercial-road. On either side of the entrance there stands a public-house, as they stood there when Mr. Jerrold explored the locality. These trap-doors to destruction could not well escape his observant vision, and this is what he wrote about them: "They are the grim sentinels upon whose tawdry paint and gilding the earnest folk on their way to the plain clean house with the nursery bell look with dismay. These are the evil genii of the place, who suck the marrow from the bones of labour, make she-devils of mothers and criminals of fathers." These are strong words, but not more strong than true, and we were not surprised to hear that they roused the ire of the proprietors. Mrs. Hilton had some sickening narratives to tell of the effects of the drink as she had witnessed them in the persons and the homes of those for whose good she has laboured these many years. But our space is already exhausted, and we must forbear from further quotation.

"One last question about the Crèche, Mrs. Hilton. Do you find that its advantages are now as much needed as ever?"

"We have five times as many really deserving applications every month as we can entertain. On one day this week we refused nine children that we would gladly have received if we had the room and the resources. Some of these cases were peculiarly distressing, and it was with intense reluctance we had to say no."

As our reporter passed out into the cold, raw evening air and saw the "grim sentinels" at the portals of the Causeway with their cheerful blaze of light and swinging doors, he could understand somewhat the attractions that such places must present to the men and women with a comfortless home and a scanty cupboard. All honour, he thought, to such institutions as the Crèche, that help the well-disposed poor to help themselves, and build around their offspring a wall of defence against the fiery darts of this rum devil, that is empowered by the law, and encouraged by the social customs of Christian England, to drag its never-ending procession of victims down to a drunkard's grave and a drunkard's hereafter.

MR. W. NOBLE IN EDINBURGH.

UNDER the auspices of the Edinburgh Gospel Temperance Union, Mr. William Noble has conducted a series of three meetings in Edinburgh. The meetings on Tuesday and Wednesday were held in the Free Assembly Hall, and were presided over by Mr. Charles J. Guthrie, Advocate, and Mr. Robert Lockhart, President of the Union. The Thursday night meeting was held in the Barclay Church, when the chair was filled by Dr. J. H. Wilson.

The audiences at all the meetings were large and were (as was expected) mostly composed of Christian workers drawn from all the Churches. Mr. Noble's eloquent exposition of the principles, aims, and methods of Gospel Temperance, was closely followed by his critical, but highly appreciative audiences, and it is already apparent that the immediate result of his visit will be a large addition of Gospel Temperance workers and a general stimulus given to the good work all round. Wm. Davidson.

55, *Montgomery-street, Edinburgh.*

On Jan. 16 Mr. Noble, before a large audience at Galashiels, gave an earnest and telling exposition of the principles of Gospel Temperance.

A PENNY SUPPER was given last week by Dr. and Mrs. Norman Kerr to the poor of Lisson-grove, to illustrate cheap and wholesome fare, in the Perseverance Hall, Charles-street. A harricot stew was the leading dish, and was greatly relished by the guests, who received printed directions how to prepare it. Nearly 250 were present.

A PILGRIM SONG.

OUR God is faithful! Time moves on, to find us
Still singing of the mercies left behind us;
Still taking, as we sing, of some fresh store;
And looking trustfully for those before.

How can we doubt, with memories to cheer us?
How can we sorrow, with his love so near us?
How can we faint, while He has strength to give,
And we, by faith, his proffered grace receive?

Like as a father, pitying, He leads us,
And, daily, with some heavenly morsel feeds us;
Sees to our ailings, hushes our alarms,
And bears us, weary, in his loving arms.

He who has led thus far, will never leave us,
Until He at his heavenly home receive us;
There we shall see his face, and there adore,
And tune our harps to praise Him evermore.

A few more stages, on our journey going,
And we shall reach where Jordan's stream is flowing;
Our faithful God will cleave its swelling tide,
And land us safely on the other side.

There Ebenezers shall be lost in joy for ever,
Where sorrow, sin, and want can enter never,
Where, in a day that knows no coming night,
We'll bless the faithfulness that kept us right.

Thomas E. Reynolds.

BOW COMMON.

DEAR SIR,—We are having continued blessing upon the preaching of the Gospel in the large warehouse taken by us for Mission purposes in the Devons-road, Bow-common. Week by week fresh instances of spiritual awakening and salvation cheer us in our work. Last Lord's Day four souls were given us to our knowledge. On a week evening recently a poor woman tried to force her way in as the door was being shut, asking if there were not someone who could direct her in her efforts to find peace. She was soon joined by two or three of our good sisters, and by their instrumentality was led to the Saviour of sinners and sent happy on her way.

We have till now been using the first floor for our meetings, pending sufficient help to effect the structural alterations necessary to convert the ground floor into a Gospel Hall. These will cost quite £200, which will provide us a most serviceable building. However, we regret to say that, from a notice we have received from the district surveyor, we are unable to delay this expenditure longer, judicial proceedings being threatened if the alterations are not commenced forthwith. Under these circumstances we have told the builder to commence, in the fervent hope that the help necessary will be quickly forthcoming.

We are thankful for this opportunity of laying these few facts before the readers of The Christian, and would only further say, any sums for this work would be gratefully received and acknowledged if sent to the local treasurer, D. H. Fry, Plashet House, E., or to yours in the Gospel, William Chorley,

Supt. N.E. London Gospel Mission.

2, *Marquess-road, Canonbury, N.*

THE SOMERS TOWN PRESBYTERIAN CHURCH held their annual meeting last week, and it was stated that they had a most successful year. The membership now stands at over 800.

CLAPHAM.—Mr. Gray, of the Boys' Home, 65, High-street, Clapham, writes:—"We are starting what is much wanted in many parts of London, a register for charwomen. Only well-recommended and deserving cases will be entered on the books, and employers will have to give a very small fee to pay any expenses. I find that one great cause of much misery amongst the poor is that of not knowing where work can be got, and by making this a centre for help we trust to do them a real benefit."

For the Young.

WHAT BOYS CAN DO FOR JESUS.

A BOY named Samuel was in the habit of inviting every child he saw who did not attend Sunday-school to go with him. One day, meeting with a little boy who was lame and could not walk, he asked him if he would like to go to the Sunday-school. The boy replied "Yes; but I am lame, and cannot walk. My father is dead; my brother has gone to sea; and I have no one to carry me." "Oh," said Samuel, "I will carry you, every Sunday, and bring you back again. I should like to do it. I can carry you on my back, you are not very heavy, and I would a great deal rather do it than not." So every Sunday Samuel was seen carrying the lame boy to school.

One day a little boy gave a religious tract to a Grenadier Guardsman who was on duty at Windsor Castle. The soldier did not know the boy, nor has he heard of him since. He put the tract into his pocket, and when off duty read it. It deeply impressed his mind, and led him to think of the salvation of his soul. He had been living a careless and wicked life; now he was alarmed at the danger he saw he was in, and began to ask, "What must I do to be saved?" Afterward he met with some good young men, who told him that the way of salvation was through Jesus Christ, who died for him. He prayed to Jesus, and became very happy through trusting in Him. Having found the Saviour for himself, he wanted others to find Him too, and to feel as happy as he was. He talked to his companions, told them what God had done for him, and asked them to seek salvation, because God was able and willing to hear and save anyone who asked Him.

On one occasion, as a Primitive Methodist minister was preaching in the open air at Tunbridge Wells, a little boy was seen standing at the outskirts of the crowd. A gentleman who was passing stepped up to him, and said, "My little boy, I will give you a penny if you will tell me the way to such a place." "Yes, sir, I will; and if you give me another penny, I will tell you the way to another place." "What place is that, my boy?" "Heaven, sir." "What, do you know the way to heaven?" "Yes, sir; and if you like I will tell you." "Yes, my man, do so." "If you have a New Testament, and will turn to John, the fourteenth chapter, and read the sixth verse, you will know all about it. Jesus says, 'I am the Way.'" The gentleman was so pleased with the boy that he gave him sixpence. The lad afterwards went to a booksellers' shop to buy sixpenny worth of tracts. When he took out the sixpence to pay for them, the shopkeeper, feeling somewhat surprised at his having sixpence, asked how he came by it. "In this way," said he, and then he told him how he got it. The shopkeeper was so pleased with the boy that he gave him sixpence also. "Now, sir," said the boy, "please let me have a shilling's worth of tracts." He was supplied with them, and went his way to distribute them among the people.

Dear young reader, you see what these dear boys did for Jesus, and how useful they were; and is there nothing you can do for Him? Think how much He loves you; how good, kind, and tender He has always been to you; how much He has done for you, and what good things He has given you. Try and think what you can do for Him.

E. B.

TWO TREES.

I wonder if you have ever heard of the curious tree known as the Judas-tree? Long before the leaves appear upon the branches, the gorgeous blossoms ornament them, and they look like scarlet sun-gleams caught amongst the boughs, and held prisoners by their interlacings. The brilliant beauty of the crimson flowers attract thousands of tiny insects, and the wild bees seek to draw honey from their exquisitely shaped cups. But every insect, bee or butterfly, that ventures to rest upon the edge of its blossom is overcome by a fatal, curious sort of opiate, or sleeping-draught, which the flower-juice contains, and drops dead upon the ground beneath! If you were to walk round the tree with me, you would see the soft grass strewn with dead and dying bright-winged insects! The Judas-tree reminds you and me of sin. Sin may look bright, pleasant, and attractive to our eyes; we may think it "no harm" to indulge in it. But lurking behind "the pleasures of sin" is a fatal poison. Even a dear little child may be led to taste the deadliness of sin, and its beautiful, pure soul be slain by it! All round the Judas-tree of sin we see the dead and dying souls of men.

What is to be done for them?

Ah! there is only one remedy.

Come with me up a steep, bleak hill, and when we have climbed it and stand upon its summit, we see another tree. How strange it looks! No leaves, no blossoms; only the bare, rough boughs on which a dying one hangs, with bowed head and outstretched arms. What tree is this? It is the Tree of Calvary. The soft green grass around is stained with blood; the summer breeze sings softly as it kisses that royal Sufferer's thorn-crowned brow. O Jesus! it is Thou! We know Thee. Why art Thou hanging on the tree?

And I think I hear Him say, dear children, "All this I did for thee."

Yes, Jesus died for you and me. The "leaves of the Tree of Life" that grow upon Calvary can bring to life again the poor, dead souls that have lost their life through the poison of sin. Jesus is sin's remedy.

Next time that you wander through the woods, or in the garden, and gather the sweet, shy violets, or pale peeping primroses from their hiding-places under the gnarled roots of the great forest trees, think of what I have told you. Think of the "two trees," of sin and Calvary, and remember that the poisonous scarlet blossoms of sin are only made harmless by the crimson blood that fell like dew from Jesus upon Calvary's tree.

It takes crimson blood to wash out scarlet sins. And when the sins are blotted out, live bright lives of loving thankfulness for the dear Lord Jesus.

Eva Travers Evered Poole.

ANSWER TO LAST ACROSTIC.

Kezia —Job xlii. 14, 15.

Kishon	1 Kings xviii. 40.
En-hak kore	Judges xv. 19.
Zenas	Titus iii. 13.
Irpeel	Josh. xviii. 27.
Agate	Exodus xxviii. 19.

Answers received from I.R. M.S. E.L. C.J.B. E.A.S. M.F. J.M.S.

Additional answers to Acrostic Methuselah have been received from E.A.S. C.S. E.M. H.C. J.P.B. J.M. J.T. J.H. N.S. D.F.L. C.S. H.C. S.B. P.W. G.R. R.A.S.

REV. F. W. MACDONALD, of Handsworth College, proposes to conduct short mid-day services for business men in Birmingham, similar to those conducted by Dr. Parker at the City Temple.

VISITING IN ST. GILES'.

"WELL! to be sure; who would have thought of seeing you?" said Mrs. C——, as her friend told her who had come into her room.

"How are you, Mrs. C——?"

"Oh! I'm well, praise the Lord. I've got so much—a score of mercies."

"Just tell me some of them," I said, as I sat down beside this poor old woman, bed-ridden, almost blind, and partly paralysed. One hand was quite useless, the fingers buried deeply in the palm of her hand. Her face brightened up as she told her story.

"Tell you some of my mercies, dear? Why, the Lord has given me so much. There's my mind, and my memory, and many kind friends—and then," she added, after a moment's pause, "He's given me such thoughts. Yes, dear, it's wonderful. I was converted fifty years ago. I remember it well; but I know more now than I knew then. Just to think of it, 'He loved me,' and that long, long ago afore the mountains stood forth."

Our next visit was to a sick wife, whose husband is now in prison for manslaughter. He and his wife often fought with each other, and lately their little child crept between them, and pleaded for peace. The blow meant for the mother caused the death of the little peacemaker, and six months in prison is the father's punishment. The wife now lies ill in a most wretched room, almost destitute of furniture, and in a terribly dirty condition. A baby about three years old is propped up in front of the fire, laughing gaily while she plays with an old doll. Another baby, born since the father went away, lies crying on the bed. The man returns home (?) this week.

With sad hearts we pass down the streets and up some dark stairs to a room where two old women live. They are sisters, and both suffer from internal diseases. One cannot work at all. The younger woman, who is over sixty-nine years old, earns a few shillings now and then by needlework. It takes a long time, and, as she expressed it, it means putting in "thousands of stitches" to earn eighteenpence, besides many rough words from her employers. So these two old women live out their sad life.

"Why, it's my angel again," said our next friend, as we stumbled down unsteady stairs, and along a dark passage to an underground kitchen, the light coming in through the street grating. "To think of you coming again, and oh! I'm so low and weak to-day;" and the poor sufferer could not restrain her tears. Here she was, all alone, and very ill. "My lease is expired," she said, laughing the next moment, "though my frame is still standing." The Doctor from the Mission came to see her, and then sent the nurse, "My dear angel," as she called her, and changed her home "into a palace" by seeing that she was supplied with warm clothing and pillows, for she had had none before. "But Christ makes me happy even here," she said.

We heard a poor woman struggling for breath as we opened her door, and walked in. Poor creature! She was sitting up in bed, unable to lie down night or day, and seemed in great distress and pain. She is dying from heart disease; the Doctor has just told her that she has only a few days to live. Her husband, who has been out all day seeking work, sits by the fire saddened by his failures.

The woman is not a Christian. One of us tells her of the Saviour's love, while another fills bottles with hot water for her frozen feet, and chafes her cold hands.

Who will help to lighten these sorrows, to clear and relieve these afflicted ones? Hearts are breaking, and sin is reigning in many homes. Christ's words spoken, and deeds of kindness done will avail much.

S. E. S.

London Medical Mission,
47, Endell-street, St. Giles, W.C.

FINSBURY PARK.—On the first Sabbath of this year, the Rev. G. Snashall (pastor) welcomed 13 new members into fellowship, making altogether 42 in eight months.

AT STRATFORD A YEAR AFTER.

TWELVE short months ago the populous eastern suburb of Stratford was the scene of a real and remarkable religious awakening. In none of the districts where Messrs. Moody and Sankey's moving Tabernacles were pitched did their labours create a greater or more widespread interest. And now, within a stone's throw of the spot where the great iron hall was planted, there stands a building which is by far the finest visible memorial of their London Mission of 1883-4. This Conference Hall, which also includes premises for a Y.M.C.A., was opened last Friday under the most auspicious circumstances. When the crowd thronged down West Ham-lane at the close of the evening gathering, it seemed to us, for all the world, as if we had been transported back to the memorable times of a year ago. Nothing was wanting to complete the supreme interest of the occasion but the presence of the American Evangelists themselves. If they knew the date of the opening meetings, we may be sure they were there in spirit.

The hall is a handsome structure, "designed in a free Italian manner," and as it stands apart from all other erections its graceful proportions are seen to advantage. The lower portion comprises two small halls, rooms for the Y.M.C.A., offices, lavatories, kitchen, &c. The upper half forms the large Conference Hall, which is seated to contain 1900 persons, including a fine choir platform with accommodation for 250 singers. On Friday evening this was well filled by members of the Stratford Evangelistic Choir, the Gospel Male Choir, and the Mizpah Band, all of which are the direct outcome of the Mission last January.

Two meetings were held on the opening day. In the afternoon Mr. J. G. Barclay presided, and among the others who took a leading part in the proceedings were Canon Scott, Rev. Dr. D. Bevan, of Highbury, Hon. A. F. Kinnaird, Mr. Robert Paton, Messrs. T. and E. Denny, besides the Chairman, Treasurer, and Secretary of the Council. The gathering was large, and a liberal contribution was made towards the extinction of the debt remaining on the building.

At the evening meeting the spacious hall was well filled, a goodly proportion of those present evidently being from the industrial class, which it is chiefly desired to reach. Mr. **George Williams** presided, with all his accustomed grace and geniality. After a jubilant song of praise, the reading of Psalm cxxxii. by Mr. Wilkinson, and prayer by Mr. Servanté, a brief statement was made by Mr. **Burnett Tabrum**, Chairman of the Council. He recounted the progressive steps that had been taken since the project was mooted, during the holding of the late Mission, making special reference to the gift of the site by Miss Eccles at Highbury. There had been difficulties to be overcome, but everything was begun and continued in the spirit of prayer, and God had guided them in a way that was unmistakable. Before sitting down, Mr. Tabrum said: Working men of Stratford, this is your hall. We want you to feel it so, and to make it so, and it is your own fault if you do not do it. Young men of Stratford, there are good rooms down below, and we want you to make them yours. Our secretary, Mr. Butlin, will be there to welcome you, and there will be plenty of work for you to do.

A suitable exhortation followed from the Chairman, on the words, "The Lord thy God in the midst of thee is mighty; He will save thee; He will rejoice over thee with joy." The power of God, he said, which had already transformed the lives of working men, infidels, and drunkards in Stratford, was at their disposal for all that was to be done in connection with the new building. Our hearts swell with thanksgiving as we see this beautiful place and think of all that the mighty God is going to do here. Of course, Mr. Williams was duly and properly enthusiastic about the Y.M.C.A. department of the work. I hope, he said, you will gather in young men by the hundred. Every young man in Stratford ought to be identified with it in some way or another.

Next came an address from Dr. **Bevan**, who specially spoke, by request, to the working men. He did not believe that as a class of the community working men—*i.e.*, those who live by manual toil—were more generally estranged from true Christianity than any other class. He proceeded to show that upon no class could Christ's Gospel have a greater claim, as He was Himself a working man, and therefore knew the deep necessities of their life. Those He gathered about Him as his first followers were working men. Further, his teaching was that which related to common work-a-day life. Many of his miracles even were evidently wrought that He might show how He sympathised with the daily toil and trials and joys and sorrows of common life. A third point was that real Christianity all through its history had glorified and dignified honest work. On this point Dr. Bevan showed very forcibly that if Christianity did not make its professors better workmen and better men and women in all the common relations of life, their profession was vain. It is to be hoped that his practical words will not be forgotten by those who listened to him with the deepest attention.

In his financial statement, Mr. C. **Boardman** had a tolerably encouraging account to give. The total cost of site, building, furniture, &c., would be about £6660. That morning the balance remaining due was £2120; at the afternoon meeting donations or promises were made amounting to £710, leaving £1410 still to be subscribed. A number of contributions were subsequently announced, but there is still a considerable sum due, so that, we may observe, any reader who has the ability and is generously disposed can find a good investment for his money. Mr. Boardman was so concerned about the spiritual part of the work that he turned aside in the midst of his statement to refer to it. Their great aim, he said, would be to supplement the regular work of the churches. During the Week of Prayer a brother had very happily expressed the matter when he prayed that the new hall might be the means of emptying the public-houses and filling the churches and chapels. They would need helpers, but they only asked for those whose hands were not already full in other ways. They could do with 200 workers who would be willing to go out to the highways and byways, and into the public-houses and compel the people to come under the sound of the Gospel. He hoped many who would hear the sweet strains of the Gospel—"Christ receiveth sinful men"—as these were sung out by the choir at the street corners, would be led to believe that blessed truth to their salvation. As an evidence of what had already been accomplished since the Mission was held, Mr. Boardman desired that all who had received spiritual blessing within the past twelve months should stand. Quite a number boldly responded, and there were hearty exclamations of "Praise the Lord."

After some earnest remarks and announcements by Mr. Butlin, the usual vote of thanks to the Chairman was moved and seconded by Mr. Hind Smith and Hon. A. F. Kinnaird. Mr. Smith made an affectionate and urgent appeal to the young men present to decide for Christ without delay. Mr. Knaggs then offered prayer, and pronounced the Benediction.

We learn that a very hopeful beginning in the evangelistic work was made last Lord's day. Mr. Boardman, though suffering much bodily pain, was able to address the 1000 persons who attended in the afternoon. In the evening the hall was crowded, and an overflow-meeting held below. Dr. Barnardo preached in the large hall, and there were some decisions for Christ.

The meetings at Stratford this year in connection with the Week of Prayer were marked by large attendances, with much unity and fervour of spirit.

THE JEWS.—On Sunday week Dr. Saphir preached an eloquent sermon in Belgrave Church, in connection with Jewish Missions. He spoke of the past, present, and future history of Israel, and from information which he had received from Professor Delitzsch, of Leipzig, gave an account of the remarkable movement among the Jews in South Russia.

EVANGELISTIC WORK IN NICE.

DEAR SIR,—Having been a resident in Nice for nearly three months this season, as well as a short time last year, I have been able to see a good deal of the evangelistic work carried on among the Roman Catholics of this place. Allow me to mention a few particulars regarding it.

In addition to services conducted regularly in French by Rev. Mr. Meille, of the Waldensian Church, there are two evangelists who labour diligently in Nice. One does so among the Italian-speaking, the other among the French-speaking part of the population. At present I will speak only of the former. The evangelist is Rev. A. Muston, of the Waldensian Church. This is the third season that the work has been carried on in Nice.

Mr. Muston is a well-educated man, zealous and painstaking. He preaches in Italian with fluency and power. He conducts five public services a week—three of them at night. The attendance is generally from 150 to 200 persons, and about a hundred of these come regularly. A circulating library, not large, but consisting of well-selected books, has been much valued by those who can read. Mr. Muston's labours have not been without a blessing from on high. During the former two years fully twenty-six Romanists have joined the Evangelical Church, and quite as large a number are at present under instruction with a view to their admission as communicants.

The number of professed adherents would, no doubt, be still larger were it not for the opposition they have to meet. The Sunday-school seems especially an object of aversion to the priests. The persecution is often severe, and only a strong faith can hold out against it. We all know about the sore trials which have to be borne by those who, in a heathen land like India, "come out and are separate;" but I do not know that the opposition is less formidable in Italy or France. It would be easy to give you not a few touching narratives of fidelity to Christ in the midst of great affliction.

The proprietor of the hall in which Mr. Muston formerly held his "Conferences," yielding at last to strong pressure from without, a good many months ago gave warning that he could no longer allow the meetings to be held on his property. It was therefore necessary to provide another room, and "a modest chapel," sufficiently large and commodious, was built. It was opened for the regular meetings in the end of last September.

Considering the extent of accommodation the cost of the building has been wonderfully little—only 4650 francs, or say £186. More than half that sum has been already paid, but Mr. Muston is most anxious that the sum of £84, which is still due, should be cleared off this year.

It would greatly encourage a faithful minister of the Gospel, and materially advance a very important work, if some of your readers could aid in raising this sum. Contributions may be sent to Rev. A. Muston, Passage Gioffredo, Nice; or to me at L'Eglise Ecossaise.

(Rev.) J. Murray Mitchell.

CHARITY AND POVERTY.—A largely-attended public meeting to discuss the actions and expenditure of the Charity Organisation Society was held in Clerkenwell on Tuesday week. Mr. A. P. Barnard (Guardian), presided. The speakers included Mr. H. W. L. Grant, Secretary of the Charity Protection League; General Moberley, an official of the C. O. S.; Mr. William Catlin, Superintendent of the Cowcross Mission; Mr. T. Bowden-Green, Secretary of the National Thrift Society; Mr. F. W. L. Jones, Mr. W. Harral-Johnson, a sister-of-mercy, and others. The following resolution was carried unanimously: "That in the opinion of this meeting a committee in the confidence of the public should be appointed to inquire into the proceedings and expenditure of the Charity Organisation Society." A second resolution to the effect that Her Majesty the Queen be requested to withdraw her patronage from the society was also unanimously adopted. It is proposed to hold a series of similar meetings in various parts of the metropolis for the purpose of directing public attention to this matter.

Notes and Comments.

It will be seen that we commence in this issue a series of notes on the daily readings of Rev. Thomas Richardson's "Bible and Prayer Union." As the readings in the New Testament commence this day, a favourable opportunity is presented to those who have not as yet joined in this systematic and consecutive study of the Bible. We hope to give from week to week pointed and helpful notes on the passages under consideration.

It is pleasant to hear our Judges' testimony of the decrease of crime in the land. Lord Coleridge, in charging the grand jury at the Norfolk Assizes last week, said there had been a steady diminution of crime for the last ten years in England and Wales. The actual number of criminals in England now is somewhat less than it was forty or fifty years ago. In view of the facts that our population has increased by nine or ten millions, and that the detection of crimes is now more certain than formerly, this shows a wonderful improvement.

Mr. Justice Stephen, who has just been on assize in North Wales, has had a most remarkable experience as to the absence of causes for trial. At Dolgelly he was presented with the customary pair of white gloves, there being no cases for hearing. At Carnarvon there was only one indictment presented. It is said that for the whole twelve months not a single prisoner has been committed to the Assizes in Merionethshire.

My Dear Sir,—I have read with pain and indignation the following words in The Christian of the 15th, from the address of Mr. Hay Aitken:—"Without the slightest hesitation one is constrained to affirm that the Perfect Man could never have written some of those Psalms of David."

I shall be extremely anxious till I read some repudiation of a sentiment so shocking to all who believe in the Divine inspiration of these marvellous poems.

The rejection of one article of the Christian faith, which is fundamental, no doubt involves that of whole sections of Scripture, and this should, I think, be pointed out.—Yours very sincerely,

Abbeylands, Ardfert. Geo. F. Trench.

We entirely sympathise with our correspondent in deprecation of the view expressed as to the "imprecatory Psalms." We commend to our readers the valuable paper on this subject by Dr. Kay ("The Psalms translated from the Hebrew, with Notes chiefly Exegetical"—*Rivington's*), which we quoted *in extenso* in our issue of Oct. 5, 1882. He observes: "David, *in his personal transactions*, was singularly free from vindictiveness." Witness his forbearance toward his malignant persecutor Saul. A simple key for unlocking the difficulty is supplied by 2 Chron. vi. 21—23: "Judge thy servants, by requiting the wicked and by justifying the righteous." David and Solomon wrote in the spirit of their Lord and King, the Just One, ruling in the fear of God.

At the annual meetings of the London Baptist Association, held last week at Upton Chapel, Lambeth, it was decided to form a fund for the support of Mission halls to be erected in different parts of the Metropolis. The new president of the Association is Rev. J. R. Wood, of Upper Holloway; Dr. Underhill being elected as vice-president. The returns from the churches gave a total membership of 45,656, an increase on the previous year of 1907.

Mr. Archibald Brown, pastor of the East-end Tabernacle, has published his annual report, prefaced by a remarkably good paper on "Cruel Cheapness," of which we shall have more to say in our next.

The following notes, taken from Dr. Pusey's Commentary on the Minor Prophets, interested us in our recent reading of Zech. vi.:—

Ver. 13: "And He shall bear the glory, and He shall sit and rule upon his throne; and He shall be a priest upon his throne."—"How just this is, it is easier to think than to express, that He should sit and rule all things, by Whom all things were made; and that He should be a Priest for ever, by whose blood all things are reconciled."

Ver. 13: "And the counsel of peace shall be between them both."—"I read in the book of some, that this, there shall be a peaceful counsel between the two, is referred to the Father and the Son, because He came to do not his own will, but the will of the Father; and the Father is in the Son, and the Son in the Father." (*St. Jerome.*) [So it is twice said of Abraham and Isaac, going to the mount of sacrifice, "They went both of them together." And Jesus said, "I am not alone, but I and the Father which sent me."]

Ver. 14: "And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord."—So the angel said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God." "This is what we look for, that all the saints and friends of God, whom these signify, those crowns which they have made of their gold and silver for the Lord Jesus, shall be an everlasting memorial in the heavenly temple of the Lord." "There their offerings shall be for grace to those who dedicated them, and an occasion for doxology. For the piety of princes becomes to the rest a part of the love of God. But when Christ is crowned by us then shall also the multitude of the Gentiles haste to the knowledge of Him." [For when Jesus is glorified the Holy Spirit is given.]

Another Protestant place of worship has just been opened in Rome, this time in connection with the Presbyterian Church. It is situated in a leading thoroughfare, and is intended for use by the congregation under the pastoral charge of Rev. Mr. Gray. A crowded assembly attended the opening service, among those present being Father Gavazzi, of the Free Italian Church, and Signor Prochet, of the Waldensian Church.

The Church Quarterly Review devotes an article to the changes which it says are coming over Wesleyan Methodism, and which threaten to modify its attitude towards the Established Church. The power of Methodism as a religious system is undoubtedly immense, and may be inferred from the fact that it has in all parts of the world over 31,000 ministers, and more than four and a-half millions of members. A far more important point concerning the future of Methodism than that of its adherence to any system of church government, is the vitality of its hold on the Gospel of Christ, so earnestly preached by its great founder. Let this remain, and other points may be left to take care of themselves.

Few men of this generation are more worthy of being embalmed in the memory of their countrymen than the late veteran missionary, Dr. Moffat. A movement is on foot for erecting, at the village of Ormiston, in East Lothian, which was the place of his birth, a monumental memorial of his devoted missionary labours. Associated in historical records with John Knox, and Wishart the martyr, it is indeed an honoured spot, and it seems evidently fitting that some permanent mark of its connection with Moffat should be reared. Among the subscribers to the memorial are Lord Hopetoun, the Earl of Aberdeen, Mr. S. Morley, M.P., and many other eminent men. Subscriptions are invited from all parts of the kingdom, and may be sent to Mr. T. Fairgrieve, 46, Clerk-street, Edinburgh.

What a glorious outlook for the Church of God does the year 1885 seem to promise! Looking over the Mission field of heathen lands, we see Japan opening up everywhere to the Gospel. Rev. A. D. Grieg, of the Reformed Mission, there, wrote from Tokio before the close of last year:—

> "There is much opportunity for Christian work among the country people now. A great many Bibles and portions of Scripture have been sold for the last few years, and the people find they cannot understand the Word of God unless they have a teacher. Many are ready to hear, and willing to be led, if only there were persons here to carry the bread of life to them."

In Corea there is a door standing wide open for the entrance of the truth, and in Siam Protestant Missions are making good progress. China, India, and Burmah need the prayers of God's people, that his Name be glorified in his troubled children there. The work in Africa demands that we should praise Him for his faithfulness. Oh that many may be led to give themselves to God for the heathen, in this year of grace!

In his little work, entitled, "Thoughts and Questions about Holiness," the Bishop of Liverpool says:—

> "Let us all awake to a sense of the perilous state of many professing Christians. 'Without holiness no man shall see the Lord;' without sanctification there is no salvation (Heb. xii. 14). Then what an enormous amount of so-called religion there is which is perfectly useless! What an immense proportion of Church-goers and Chapel-goers are in the broad road that leadeth to destruction! The thought is awful, crushing, and overwhelming."

This is but too true, and suggests some practical and personal questions. Perhaps while we deplore declensions in our brethren we have overlooked the need to strengthen the kingdom of God by a personal holiness, a living faith, and a dead self. Not so much in pulling down the bulwarks of Satan, or in destroying the foundations of error, do we best serve our God; as in prayerful waiting upon Him for ourselves, and in building up the younger and weaker among the brethren.

We read in "The Gospel in all Lands":—"There is less liberty to Protestant work in Austria than in any other Papal country." Let us remember the faithfulness of Him whose word *shall* accomplish the purpose whereunto it is sent, by giving ourselves to earnest prayer on behalf of the Lord's true servants in Austria.

In a Note in a portion of our last issue with respect to infant mortality in Leek, Staffs., it was stated, on the authority of the *Daily News*, that the proportion of child deaths had increased from fifteen to 186 per thousand; in a subsequent issue that paper has stated that the figures should have been 156 instead of fifteen.

A North Country employer, after reading "Damaged Pearls," one of Miss Ellice Hopkins' White Cross Series (*Hatchards*), has ordered 10,000 copies for distribution.

Mr. Hudson Taylor left for China on the 20th inst., and will doubtless be followed by the prayers of many in this country. He joins the *Paramatta* at Suez. The complications in China caused by the present war call for increased prayer for our brethren and sisters in the interior. Notwithstanding the danger of residence and travel in the central provinces, so far no serious harm has been reported, but, on the contrary, cheering letters tell of conversions and progress.

Mr. Henry Stevens, Fellow of the Society of Antiquaries, lately read a paper before the Cambridge Library Association on the question, "Who spoils our new English books?" He contends that in material, manufacture, and outward appearance, our book-making is declining, "slowly but surely becoming one of England's lost fine arts." In answering the question, Who is responsible for this? Mr. Stevens replies :—

> "First, the author, the extent of whose guilt is limited to insisting in some cases upon 'extremely crude ideas of form, comeliness, and style, against the better judgment of his printer and publisher;' secondly, the publisher; thirdly, printer; fourthly, the reader; fifthly, the compositor; sixthly, the pressman or machinist; seventhly, the papermaker; eightly, the inkmaker; ninthly, the bookbinder; and lastly, the consumer, 'who is often ignorant and careless of the beauty and proportions of his books.'"

Mr. Stevens, as one of the jurors in the Paris Exhibition in 1878, and well up in the question from an International standpoint, speaks with some authority. He indicates as the chief defects the facts that the paper-maker has to study cheapness rather than quality, and that in the manufacture of ink there is a great declension from former days. The inks produced are sallow, offensive to the sight and smell, and turning brown in a generation. The truth is in this department as well as in others, we are all suffering from "the sin of cheapness," and until the public learn that to buy cheap is not the *summum bonum* of trade to the purchaser any more than to the vendor, decline and adulteration are likely to be the order of the day in all departments of manufacture.

Miss Anstey, of the Colar Mission, who is in England for a few months, will be happy to give a narrative of her work at drawing-room meetings, if any friends should be able to arrange such for her. She is accompanied by Lakshman Row, a young native Christian. Letters may be addressed Miss L. H. Anstey, 23, Ely-place, Holborn, London, E.C.

The Committee of the Peace Society have issued a manifesto impeaching and protesting against the warlike policy of the British Government with respect to Egypt and the Soudan. The military element is so strongly represented in the Press of this country that such testimonies on behalf of the principles of peace are always needful. Into the circumstances that have led up to the present hostilities in the Soudan we do not propose to enter. We doubt if England has ever had a Government more averse to the arbitrament of the sword and the cannon than that over which Mr. Gladstone presides, but events seem to have been too strong for them. Every true disciple of Christ ought to labour and pray for the time foretold in prophetic vision, when nations shall so respect the just rights of others that they shall learn the horrible art of war no more.

There are some places where drawing-room meetings are very frequent, and the people well informed on most subjects of Christian interest. There are others in which meetings of this kind would be a new departure, and a means of introducing Missions of various kinds to those who have been hitherto unfamiliar with them—to their great interest, edification, and usefulness.

The Council of the Evangelical Alliance has issued a note to all its branches throughout the country, earnestly requesting special prayer for Madagascar, "that God in great mercy may interpose to preserve to the Malagasy people the independence of their country, and to deliver them from the present disastrous war; that the native Christians may be sustained and kept true and steadfast in their allegiance to Christ; and that the Government may continue to exhibit a spirit of forbearance at this crisis in their history."

The Fancy Fair, with its adjuncts, is a growing institution in connection with the professing Christian Church. The following is a specimen; where will it stop?

> "Each stall will have a separate distinguishing costume and colour.' Arrangements are being made to have 'a series of auxiliary attractions,' including amongst others—'Marionette performances, shooting gallery, gipsy grotto with fortune telling, magic fishing pond, and other interesting, instructive, and remunerative entertainments.'"

There is to be a lottery, but the announcement is ingeniously veiled by a euphemism: "Various handsome prizes will be disposed of *on the Art Union principle;* to be drawn for on Friday evening, at 10 p.m."

An article in *The Standard* of Friday last gives an excellent description of the truly Samaritan work carried on in connection with the Asylum for the Houseless Poor in Banner-street, St. Luke's. It is supposed to be the duty of our paternal Government to provide a place of refuge for those who, like the Master Himself, have nowhere to lay their heads. We are scarcely surprised, however, to learn that many of our city waifs and strays have a strong dislike to the casual ward, because they are compelled to pay for the night's shelter by some labour task which detains them till noon, and so lessens their chance of earning anything that day. In the Banner-street Asylum the fare is plain enough—bread and water—but the sleeping arrangements are good, and the morning brings freedom to go out and seek for such employment as can be found. This Asylum in St. Luke's ought to be well supported, and there is much to be said for the suggestion of the writer that shelters of the same description might be opened during the inclement winter months in various districts of London.

The ears of all the civilised world are ringing with the tidings of the horrible and murderous attempts of the dynamitard madmen upon our House of Commons and the Tower of London. At last America is waking up; the President of the Senate, immediately the news arrived, introduced a Bill to suppress conspiracies for assassination and destruction of property at home and abroad. All civilised Governments are likely now to combine for the extradition of such attempted or actual assassins. Meanwhile we must all recognise with heartfelt thanksgiving to God the Providence which has so wonderfully minimised the injury to life and property by these fiendish outrages.

But we must not at the same time shut our eyes to the fact that the implacable and cruel hatred of England in the Irish-American is the deadly fruit of England's cruel oppression of Ireland in the past. Even if it be said that these assassinations are planned by men like O'Donovan Rossa, who live by pandering to these revengeful feelings, the fact remains that if these did not exist there would be nothing for such monsters as Rossa to work upon.

Shall we learn wisdom from these troubles? Will not retribution come home to us from our own people, whom our insane desire for cheapness is screwing down to starvation point? Will not the Bitter Cry of Outcast London, which has entered into the ears of the Lord of Sabaoth, bring still further troubles upon us from the suffering masses? Will not also the crimes of rich debauchees against the poorer daughters of our people be avenged upon the nation by the righteous Lord who loveth righteousness?

The month that is now closing has been one of calamity and anxiety. Devastating earthquakes, disasters by snowstorms and avalanches, processions of men out of work in the streets of cities, war and mourning, with heavy cares of our Ministers of State. Surely the ignoring of God is being rebuked. As it looks on to other months, the nation needs to take up the language of Englishmen of old, "God is our refuge and strength, a very present help in trouble."

The Spectator of Saturday last says that the youths of the new generation lack strength to dominate circumstances. Recent examples might lead us also to add that some of them are the victims in an altogether new form of insane and morbid passions, and of murderous recklessness. The country might profitably inquire into the causes of this loss of self-control in its coming rulers.

Nothwithstanding provocation, the irritating tone of some of our influential journals towards foreign Powers is very much to be deplored. A heavy responsibility lies just now upon writers for the Press. When last Saturday we read in a morning paper the words, "If the Germans want a quarrel with us they will meet with no obstacles," we could not but recollect that aroused prejudices have often dragged nations into frightful wars. Statesmen are frequently more ruled by public opinion than able to guide it.

A new volume, THE REAPER AND THE HARVEST, has just been published (*Morgan & Scott*), which gives a very interesting account of the past evangelistic work of Rev. E. Payson Hammond in Scotland, America, and England. The record covers Mr. Hammond's labours for five-and-twenty years. The book contains over 500 pages, and is from the skilful pen of Rev. P. C. Headley, author of "Evangelists of the Church," &c. The volume has a striking portrait of Mr. Hammond.

LONDON CONGREGATIONAL UNION.—The sum received within recent months for work among the outcast poor amounts to over £2000.

GERMAN MISSION IN LONDON.—Christian friends are urgently requested to make known to Germans of their acquaintance the special addresses to be given by Dr. Ziemann, Dr. Badeker, and others, in German, every evening at 8 p.m. next week (2nd to 7th February), at St Andrew's Church, next door to Wicliff Chapel, Philpott-street, Commercial-road, E. (at the back of the London Hospital).

THE BIBLE CARRIAGE IN BRITTANY.

DEAR SIR,—A brief account of the work of our Bible carriage in France during the past year may not be uninteresting to your readers. Since it began running it has traversed the whole of the Empire, visiting each department. The work we had mapped out for it during the past year, however, has special reference to Brittany. Starting early in the year, M. Pointet called at Nice, Mentone and Monaco; in this last-named place he obtained permission from the authorities, a very unusual thing, and set to work. The police immediately ordered him to desist, and were evidently surprised to find him duly authorised. He relates with what pleasure he distributed 400 Gospels and sold fifty New Testaments in this hot-bed of gamblers.

From Monaco he worked his way in an oblique direction right into Brittany, and here the season's campaign really began. The Bretons are most superstitious and priest-ridden. It will therefore be easily surmised that our evangelist's experience was somewhat varied, his reception in some cases being the reverse of friendly. The following are short extracts from his monthly reports. Alluding to the past he writes:—

"From Mentone right through France I have been able to work freely and without obstruction. At Livaro I addressed the people as they left mass. This is a thoroughly bigoted town. The priest came on the scene, a most dignified individual. He said, 'My friends, do not accept these books, for they are Protestant.' He then took one and tore it in pieces. I told him he was the supposed representative of the truth, but that he uttered falsehoods, and calumniated my work. 'You are, no doubt, an honest citizen, but are under the rule of the Jesuits of Rome.' The word citizen put him in a violent passion. He said, 'Take care, for here comes the Mayor.' 'Well, if it is,' I replied, 'he is the man who holds authority here, and is a good citizen into the bargain.'

"In the hotel yard I was accosted by two men, one of whom said, 'I am a freethinker.' I replied, 'Well, you are not the whole locality; your belief is only fit for despair and the rope. I expect you were brought up under shelter of the priest's robes.' I talked a considerable time with him. The next morning a man said, 'I was pleased to see you give it to our Mayor as you did yesterday.' I was quite unaware to whom I had been talking.

"At one place I stopped at on the road it was with difficulty I got away uninjured. A lot of women, probably instigated by the friars who have a large seminary in the town, got up a regular demonstration against me. One of them heading the others came holding an open Testament at the head of a long stick, the pages of which were flaming in the wind. At the same moment some one in the crowd struck the already frightened horse a blow on the nose with a whip handle, and but for the angle of a house, both horse and man would undoubtedly have come to grief. I managed to jump out and quiet the poor animal. The police interfered, only to insult instead of to protect me. The crowd increased, and I found they still meditated mischief. A fierce looking woman and some men followed. She gave them her orders to burn me with the carriage. Their hands were full of matches, but fortunately the wind was against them. I jumped out and made for these incendiaries, but immediately I was hemmed in. A formidable cry came from the crowd; the horse was beaten and started off. By a great effort I freed myself and managed to overtake it, but with the strain the harness had given way, and the carriage was beating against the horse's legs. The police during this last proceeding had been carefully kept out of sight. I reached the high road at last, devoutly thankful at having escaped so well."

Thank God, all is not dark. Our friend is now again cheered with rays of sunshine, as the following incident, coming after the day's worry and excitement, will show: "Returning to the hotel an old man unharnessed the horse. He was complaining of one thing and another. I looked earnestly at him, and said: 'Courage, my friend. We shall all rise again.' He replied, 'Oh! tell me that again. Never have I heard a man speak as you do. Who are you?' Feeling weary I retired to my chamber. Soon the old man followed me: 'Oh, do tell me of those things again!' and he threw himself at my feet. I raised him, but at the third time I went down on my knees beside him, and asked for grace for this poor troubled soul. It was a touching time.

"At St. James I was greatly encouraged, and sold well; one lady bought largely; it required no questioning to see she was one of Christ's disciples. Although it is between eleven and twelve years since I visited these parts, I was recognised by many. At Vannes a young man said, 'I was only a child when you came here before; I still have the book you gave me.' A shoemaker, whose manner plainly showed the great interest he felt in the matter, asked if I had any engravings of the Prodigal Son? Another, 'Why do you not come among us oftener to instruct us?' The family at the inn said: 'You have not your big carriage this time; and where is the gentle lady who then accompanied you? You sold my poor father, who was such an invalid, a Bible. He is now at rest. He could not read himself, but he used to make my brothers and me read to him in the evening.' At Ré the Deputy Mayor said: 'I would give twenty francs if he would go to my home at Rochefort.'"

Notwithstanding the opposition he met with in various places, M. Pointet was able to distribute 14,000 Gospels in the Breton language, besides selling 644 Breton New Testaments; also several thousand Gospel portions, Testaments, &c., in the French language. Altogether, 68,000 Gospels were distributed from the Bible carriage during the year, not counting the large numbers of Bibles, Testaments, and illustrated papers sold.

The Bible carriage is now near Cherbourg. We ask the prayers of your readers that God will speed his servant, and send the help so much needed for the spread of his Word. Collecting boxes for the Bible Stand fund may be had on application to me.—Yours faithfully,

WM. HAWKE, Secretary.

Bible Stand, Crystal Palace, S.E.

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A Y.W.C.A. FLOWER MISSION.

HAVING been asked to undertake the work of distributing flowers in some of the many London workrooms, I appeal to friends living in the country to help us in this endeavour to brighten the lives of some of our sisters whose days are spent in constant work. The Flower Mission is only one branch of the great work of "The Young Women's Christian Association." Great as the work is, which has been, and is now being done through it, we cannot but feel that there are hundreds in London alone who have not yet been reached. It is our earnest endeavour to show these sisters that we have both their spiritual and temporal welfare at heart. This is what we hope by God's help to accomplish through the Flower Mission. We feel sure all will agree that it is a work deserving of help.

The difficulty of gaining admittance to the workrooms is very great, but it is found that when visitors go for the purpose of distributing flowers permission is often more readily granted; it also makes a way of access to the hearts of those we are trying to reach. We feel sure there are many young ladies who would gladly devote a little of their leisure time to the Master's service by gathering wild flowers, which will be most acceptable. Flowers should be sent off in time to be delivered on Tuesday evening at the following address, as Wednesday is the day fixed for distribution. We shall always be careful to return the hampers. (MISS) LAURA HEDLEY.

17, *Old Cavendish-street, W.*

KINGSGATE-STREET, HOLBORN.—At the New Year's meeting an unknown friend handed to the pastor, Rev. T. Henson, a note and a sovereign, expressing sympathy with the Church, in the words: "I know thy works and tribulation and poverty, but thou art rich."

GOOD TIDINGS FROM BASUTOLAND.

WE append some very encouraging extracts from a letter received by Miss Macpherson from the venerable Mrs. Dyke, who has been labouring for nearly fifty years in this corner of the great harvest field:—

It makes me happy to tell you that although political affairs make no progress toward a settlement, the work of the Lord is cheering, and gives great joy to his servants in many places. After a long season of deadness, indifference, and falling into sin by many members of the churches, and much opposition by the heathen to the preaching of the Word, the Spirit of the Lord appears to be working upon many souls.

Several missionaries report that the Lord is opening the hearts of many to receive the glad tidings of salvation. There is a good attendance at the services on their stations and out stations, and many of the heathen are being converted. Those who go out to evangelise are now well received everywhere. The villages hitherto closed, and where stern opposition was shown to the Gospel, are now open to them, and they find a welcome almost everywhere.

This cheers and comforts the labourers, as it shows the Master's presence in making the seed sown to spring up after many days' weeping, praying, and watching. May He still watch over it, and cause it to bring forth fruit to his own glory.

While we rejoice with great gladness over these signs of a good movement in some places, we mourn over the many that remain hard, and the much ground remaining unoccupied. In your meetings friends have often prayed for us, and many sin-hardened ones around us now praise God. Ask that these droppings may not cease, but go on until they become showers that will flood the whole land with blessing, and bring glory to the Master. Will you heartily thank those dear friends who so lovingly remember this country and its needs at the Throne of Grace. We are much helped and strengthened by them.

During this year many of the aged Christians have gone home to glory, rejoicing and giving us joy. There are still some of the first converts waiting in hope. They are very, very old. Every illness they have they think it is the call to go home, and are disappointed if they recover a little. They are so weary, and they want to be at home and at rest. Many of them have great bodily suffering and few earthly comforts, so that the prospect of relief and being with their Saviour is a wonderful and continual happiness to them. What gladness fills our hearts at their departure, to know that there is another safe at home in glory!

Tell your dear widows I often think of them with very deep sympathy, and hope to meet them in the home over there. . . .

Yours in the bonds of our loving Jesus,

Morija, Basutoland, M. J. DYKE.
South Africa, December, 1884.

The latest news from Basutoland seems to indicate that, politically considered, there are troublous times ahead. We trust Christians in this land of peace and privilege will not forget to pray for the preservation and continued prosperity of these far-off workers and their converts from among the heathen.

RAGGED SCHOOL UNION.—The *Quarterly Record* of this institution appears bound up with the fortieth annual report. An excellent portrait is given of the Earl of Shaftesbury, with full report of the presentation of the freedom of the City to his lordship. A most comprehensive and complete record of work done by the various branches is furnished in the *Record*, which may be obtained from the secretary, Mr. John Kirk, 12, Exeter Hall, E.C. The Union have also published, in separate form, price 1d., the excellent sermon lately preached on its behalf by Dr. Oswald Dykes.

THE RATCLIFF "BRIDGE OF HOPE."

THAT we are living in times when the strongest forces of good and evil are coming to the front, is a fact which impresses itself upon every thoughtful mind. Poverty, such as in our selfishness we have scarcely cared to think of; sin, which in its hideousness we have done our best to wrap up and hide away from sight, are now being revealed; and these revelations, whilst taxing the utmost resources of politicians, and calling out the deepest sympathies of philanthropists, demand that every one of us should consider our individual responsibility. "God is light, and in Him is no darkness at all." "Whatsoever doth make manifest is light." *This* is our confidence; only in its realisation are we saved from the despair and shielded from the harm which would otherwise follow the unveiling of such misery and poverty.

It is needful to live in this consciousness that we may be able in some measure to cope with the evils in Ratcliff-highway, for faith is often strained to the utmost by the phases of life with which we are brought into daily contact. The miserable, sordid poverty, hourly claiming from our hands help of one kind or another, would have weighed us down even before the beginning of this much-dreaded winter, but that we know by daily experience, our God is a God nigh at hand, and not afar off. How I wish I could bring home to the readers of THE CHRISTIAN what the misery around us is, without reiterating the nauseating stories, all seemingly alike in broad outline, but differing in detail—each poor suffering sinner, with her individual needs, calling for individual love, and thought, and prayer.

Since the opening of the new Refuge and Mission Hall in October, the increased work has made such heavy demands on our time and attention that we have had no opportunity for making known our growing needs. We find great comfort in having more room, and in working under more healthy conditions. The response of friends to our appeal for funds for building was most hearty and generous, and we are thankful to state that only about £150 is required to clear off the entire sum needed. Until this is raised one of the three houses will remain unoccupied, for we are most anxious to be free of all kind of debt. We trust we may be able to raise this sum during the next few weeks, and open the house, with accommodation for eight or nine sick girls, of whom so many are constantly coming to us for shelter.

Perhaps it is best to say a few plain words on this subject. All who have the slightest knowledge of rescue work know that the constant difficulty which presents itself is, how to deal with those suffering from diseases consequent on vice. When such apply for admittance our only alternative is to take them into the Refuge, thereby rendering it insanitary, and endangering the health of the other inmates, or to turn them adrift on the street to the greater danger of the community. The need that curative measures should go hand in hand with rescue work seems to me urgent. Very naturally Guardians object to receiving cases which have come to refuges from other parishes, whilst at the same time relief given in parish infirmaries is most inadequate. The medical treatment in general hospitals is, of course, more thorough, but the provision for such cases is so small that months sometimes elapse before a vacancy occurs. Besides this, the hospitals are schools of medicine, and what may be harmless to purer minds has a most baneful effect on these poor creatures. It can be readily understood that we have reason to dread many of the influences brought to bear upon young girls sent into these wards. It is a fact that many about whom we have been most hopeful have after hospital treatment gone back to the deepest sin. Although it will somewhat increase our expenses, I feel sure it will at the same time elicit greater sympathy that I have secured the services of a lady doctor, and also those of a good Christian nurse.

We have had much blessing in the house through sheltering a poor woman who came to us one cold, stormy night, hungry, desolate, and drenched to the skin. She became so ill that the doctor forbade her removal, and through many weeks of tedious illness we nursed her. Her sufferings seemed to draw out the tender sympathies of the other inmates, and her gratitude for every little service of love was most touching. Her testimony was most clear. I have never witnessed deeper sorrow for sin, nor a calmer and more simple trust in the Lord Jesus as the Saviour. Her almost invariable answer to our inquiries during the last week or two of her life was, "Waiting for the Lord; I shall see Him soon."

Some who were interested in our last little report will rejoice with us that the mother of the little girl whom we mentioned in it as rescued, and for whom much prayer was offered, came to us at twelve o'clock one night of her own accord. Although often meeting her I had scarcely seen her sober for years, but since that night she has steadily persevered. Do our friends at all realise the patient watchfulness and loving care daily expended upon one such poor wanderer, and how we rejoice over her with trembling?

Besides the rescue work, the Bridge of Hope, as is well known to many of our friends, is the centre of a considerable Mission amongst the very poor in the neighbourhood. The various meetings held in the Mission Hall, formerly an old dancing saloon, are deeply interesting, and many of them have been seasons of great blessing. The regular and eager attendance at the mothers' meetings is very marked, and opens doors for work in the families of the people amongst whom we live, giving us an influence with the young girls which we could gain in no other way. Besides Gospel services, we have been able, through the kindness of friends who have come from other parts of London, to give our poor neighbours some pleasant musical evenings, and thus help to empty the public-houses. The little children as well as the elder girls find our hall a happy place. We have helped them to our utmost, but our hearts often ache that we are not able to clothe and feed more of these naked and hungry little ones.

In the Preventive Branch, the work at the Industrial Training Home, in the Mile End-road, has been steadily carried on, and is one of the most cheering features in the Mission. Our aim is to give these poor young girls, who have been brought up under the greatest possible disadvantages, such instruction as will make them useful servants either at home or in the Colonies.

Will those who read this little article remember that we are bearing the burden and heat of the day, in the midst of very much that is very difficult and trying? Will they enable us, by some little sacrifice on their part, to carry on this work without pecuniary anxiety on account of the general funds of the Mission, which is just now pressing somewhat heavily upon us?

26 & 27, *Prince's-square,* MARY H. STEER.
St. George's-in-the-East, E.

RELIGIOUS TRACT SOCIETY OF SCOTLAND.— The report of this Society for the past year states that through the generous support of friends the committee have circulated more literature than in the preceding year. The colporteurs now number nearly 200. 28,000 Bibles, 16,000 New Testaments, and 44,000 copies of the Penny Testament have been sold, beside a great deal of wholesome and instructive literature. Each colporteur is supplied with a parcel of tracts once a month for gratuitous distribution. The report says that many a bedridden saint looks forward to the tract as his fresh morsel of spiritual nourishment; it is also frequently blessed in leading sinners to a knowledge of the truth. A portion of the report consists of extracts from the journals of the Colporteurs. One says: "For more than two years I have visited occasionally an old man who is a Roman Catholic. It was some time before I dared to ask him to let me read the Scriptures and pray with him. He used to raise controversial points of difference between Catholics and Protestants. Now he is most glad for me to read the Scriptures and pray, and he tells me he is trusting solely in Christ." The general secretary of the Society is Rev. George Douglas, 18, South-street, Andrew-street, Edinburgh.

THE DIVINE COMFORTER.

ISA. lxvi. 13.

SEE yonder sleeping child! how deathlike seem
Its features in repose. What sight so fair!
Its face is wreathed in smiles that angels wear,
And when it wakes it falls asleep to dream
Again of Paradise; a sunny beam
Is loitering within its glossy hair,
And gentle grace is mirrored everywhere.

O what a subject for a poet's theme
Or painter's skill! But see! it starts with pain,
Some childish fancy causes sudden dread,
And it is crying, nor will sleep again
Until its mother hastens to its bed,
Her magic hand dispels the terror wild;
O happy mother! O most favoured child.

There's subtle magic in the tender wand
A mother holds. A touch will mesmerise,
While life and voice so gently exorcise!
We've felt it oft, yet fail to understand
The potent charm of that dear mother-hand,
Or see wherein its cunning secret lies.
Like zephyr that in summer evening sighs
In yonder grove, till it is gently fanned
With wooing breeze, refreshing all around,
Or, as a skilled musician lovingly
Takes each discordant strain and makes it sound
Anew, in strains of sweetest melody,
So she. O mother, what a sacred power
Is thine,—to guard in childhood's troubled hour!

But what a perfect Comforter is He
(Our Fellow-sufferer still) who sadly trod
Life's dark and arduous way! Each thorny road
His sacred feet have pressed. Can sorrow be
Like his who drank its bitterest dregs? Go see
Again in dark Gethsemane the blood,
And view on Calvary an expiring God.
Once more we hear Him saying tenderly
These words of comfort, "I will give you rest."
"My peace I leave with you." and lo! a balm
Distils. We, too, would lean upon his breast,
And find, sweet-pillowed there, a perfect calm
Full satisfied till dawns the unending Day,
When God Himself shall wipe our tears away!

Pictou, Nova Scotia. A. W. HERDMAN.

PASTOR SCHNELLER'S SYRIAN ORPHANAGE.

I AM anxious to correct two errors which, through inadvertence, have crept into my short paper on the above excellent Institution. As stated at the commencement of my appeal, the Home is a few miles north of Jerusalem, and not at Bethlehem. Pastor Schneller, senior, is still at the head of the Institution, and I am glad to state prosecuting the labours with undiminished energy and vigour. His son, Pastor Schneller, junior, is pastor of a German-Arabic Congregation in Bethlehem, and the address, an extract of which I translated, was delivered at the induction into this pastorate.

I have received £8 10s. for the Orphanage, and have sent acknowledgments to the various donors. I trust some friend may send further help for this centre of philanthropic evangelistic work.

19, *Lansdowne-road, W.* A. SAPHIR.

We are requested by Miss Hue, Merton House, Teddington, S.W., to say that she is collecting old postage stamps of all countries to be sold on behalf of this orphanage. She will be glad to receive any packet of these stamps that our readers may send.

DR. PARKER has again consented to preach the Thursday noon annual sermon in aid of the Wesleyan Metropolitan Chapel Building Fund, and promised the use of the City Temple for the annual meeting in April next.

REV. A. M. W. CHRISTOPHER, rector of St. Aldate's, Oxford, says the correspondent of *The Record*, has returned to Oxford for the commencement of term, after spending some time in the Isle of Man for the recovery of his health. Although strictly a parochial clergyman, few men do more during term-time for the benefit of undergraduates, and it is to be hoped that the double work which will now fall upon willing shoulders will not prove too much to be borne. Anyone who knows Oxford intimately cannot fail to be aware of his unceasing and unselfish labour. A candid observer might wonder whether it receives due recognition from the powers that be.

OBITUARY.

MR. R. BARBOUR.

IN the death of Mr. Robert Barbour, of Bolesworth Castle, Cheshire, at the age of eighty-seven, the English Presbyterian Synod loses its oldest member, and the Church a princely benefactor. Mr. Barbour, at an outlay of £12,000, endowed a chair, which bears his name, in the Presbyterian College, and all through his long life has been a liberal supporter of English Presbyterianism.

MR. THOMAS BRAIN.

A well-known and much erteemed worker has passed away, in the person of Mr. Thomas Brain, in his eightieth year. He was connected with Islington Presbyterian Church, and was well known throughout England in connection with the Sunday-school movement. At the request of the Sunday-school Union, Dr. Thain Davidson preached a funeral sermon last Sunday evening, in his church at Colebrooke-row.

REV. W. G. LEWIS.

This well-known and greatly beloved servant of Christ has been removed by death. For many years he was pastor of Westbourne-grove Baptist Church. Recently he removed to St. Albans, where he died. Large-hearted in his sympathies, firm and unalterable in his attachment to evangelical doctrines, and faithful to his stewardship as a pastor, he leaves behind him a name which will long linger in the loving memory of his brethren and friends. His funeral at Kensal Green Cemetery last week was attended by hundreds of those who knew his worth, and lamented his decease.

MR. JOHN HOYES, EDINBURGH.

In our beautiful Dean Cemetery all that is mortal of this departed brother was laid on Tuesday, last week. Believing that he was but the trustee of the riches that God had bestowed upon him, he never ceased distributing with a princely hand and a pious heart. His sympathies embraced all Christians that were earnestly doing work for the Lord. With deep emotion I have often him say, "he felt thankful that the opportunity, and the means, and the desire were given to him, to have a share in advancing, both at home and abroad, the interests of the kingdom of his Lord and Master." He fervently prayed for union among the churches of his native land. The sons and daughters of not a few "Manses" he was the means of helping forward to fill important positions of life. In his travels in the East and in Jerusalem, his beautiful spirit and generous consideration and desire to be useful have made his name precious. To the young Jews coming to this country, to push their way up as teachers, as missionaries, or as medical students, he was ever ready to act as a father, not only with his counsel but with his substantial aid. He has left a widow, who lovingly entered into all his generous schemes of Christian benevolence. H. M. R.

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FOREIGN MISSIONS.

THE tour in Scotland of Mr. Radcliffe, accompanied by Messrs. Stanley Smith and C. F. Studd, has been a time of remarkable interest. It is believed that the cause of Foreign Missions has received a stimulus that will be felt throughout the churches for many days to come. In Edinburgh, on the evening of Sunday week, we learn that some 2000 students came together to hear these friends, and over 600 stayed to the after-meeting. This week they were to visit Manchester, Rochdale, Leeds, Liverpool, (this day); to-morrow they are at Eccleston Hall, S.W., Sunday next being given to Bristol. On Monday, Feb. 2, they will say farewell at Cambridge, and on Tuesday at Oxford.

The departure of the party for China has been delayed for one day, in order that they may address a mass meeting in the large Exeter Hall on Wednesday next, February 4, at 7.30 p.m. The outgoing party consists of Rev. W. W. Cassels, Messrs. Stanley Smith, C. T. Studd, D. E. Hoske, M. Beauchamp, Cecil Polhill-Turner and Arthur Polhill-Turner. All these gentlemen will address this final farewell meeting. Rev. Hugh Price Hughes has also promised to speak, and altogether the occasion will be one of unique and extraordinary interest. We hope to see the great Hall packed with an audience of young men and women.

A CONVERTED SALOON.

IN the City of Pittsburg Mr. Francis Murphy and his son Edward are making no small stir in connection with their labours on behalf of Gospel Temperance. The *Pittsburg Despatch*, of January 4, thus describes "a remarkable demonstration" in Braddock, one of the sections of the city, on the previous evening:—"Oskins Hall was packed with an enthusiastic audience, who listened with breathless attention to speeches by a number of pledge signers, after which Mr. T. E. Murphy delivered one of the most eloquent and impassioned addresses ever listened to in this vicinity. He seemed to be in his most happy mood, and his efforts were crowned with the utmost success. Mr. James K. Marvin, one of the prominent saloon-keepers, was among the converts, and he signed the pledge amidst the cheers and applause of the entire audience.

"After the meeting had adjourned, the audience, *en masse*, repaired to Mr. Marvin's place of business. After singing a Gospel song, Mr. Murphy mounted the bar and in a grand peroration dedicated the place to Gospel Temperance, and it will hereafter be kept as a temperance coffee-house. This incident has caused intense excitement, and praises of Mr. Murphy's work are upon every lip. Such success has very seldom been awarded to any Temperance advocate, and the sight of men signing the pledge of abstinence in a former drinking saloon is a novel one. The gas fixtures, liquor bottles, and also the doors have been neatly decorated with 'bows of blue,' and Temperance is now the watchword."

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THE EARTHQUAKES IN SPAIN.

AT Albuñuelas province of Granada the earth opened and swallowed up a church with its spire; four country houses with their inmates and all the cattle have disappeared in the crevasses. Miss B. writes from Malaga: "Ever since Christmas night, when the first shock occurred, no one here has undressed; everyone fled from their home. God has enabled me to remain on a second floor to rally others. My room has been a Bethel of prayer and praise, and his curtain around me as a royal tent. I do not know how I have stood through it all, considering my weak frame. The desolation and destruction are terrible, and people are still camping out in cold and storm. It grieves me to the heart, for I can do so little to help. I pray God to put it into Christian hearts to send me help. God was reserving all this for his greater glory, as the Spanish Protestants have behaved with faith and witnessed for Christ."

A Madrid paper says: "By the repeated blows of an unseen enemy, one of the most beautiful regions of Spain has become a desert, whole villages have been turned into heaps of ruins, hundreds of victims have been buried alive in these ghastly graves, and hundreds of families, homeless, half naked, and famishing, have been left to fly in terror from these heart-breaking scenes, or to camp out between the trembling earth and the inclement sky.

"Our unfortunate fellow-countrymen, hungry, homeless, and cold, terrified by the bitter memories of the horrors they have witnessed, and the misery they have suffered in moments of inexpressible agony, require at once, without delay, the rich man's largesse, the widow's mite, the artist's talent, the pen of the writer, the prayer of the woman, the work of the artisan, even the help of the beggar, to reconstruct their ruined dwellings, to reclothe their frozen limbs, to alleviate their horrible distress, and to bury their dead who still lie amidst the ruins of their homes."

We have already intimated that help towards the relief of these sufferers may be sent to our care.

UPTON CHAPEL, LAMBETH.—On a recent Sabbath evening the galleries were vacated to make room for strangers, and the chapel was crowded. The pastor, Rev. N. Williams, preached from Rom. v. 6, and at the close requested Christians to adjourn for prayer while inquirers remained for counsel. It was a season of great solemnity. On the following Tuesday, after a Gospel address, 600 poor were presented with a loaf and some fruit.

MR. MOODY AT WORK.

AT first, says the New York *Evangelist* of Jan. 15, it seems little short of presumption for Mr. Moody to hold a series of meetings in Washington so near the great event of a change of Administration. The current of thought and of conversation must be at such a time peculiarly "of the earth earthy," and certainly most preachers of experience and discretion would despair of being able to make head against the unwonted tide of curiosity, self-interest, and well-nigh universal excitement. But Mr. Moody is generally accounted wise and discreet as well as courageous. Hence he goes up to our seat of Government, at such a time as this, apparently nothing doubting. And it is a question if the battle which he proposes to set in order in the spacious Congregational Church to-morrow (Friday), and to continue for four days at the rate of three daily sessions, is so forlorn a hope as that which he waged successfully against the roystering students of the great English Universities.

He will carry with him the prestige of success even from Richmond. We hear that the series of meetings, which only closed there on Wednesday, was very fruitful. Among those who took a personal interest in their success was Mrs. Stonewall Jackson, who was present on several occasions. A little cloud of opposition at the start but contributed to their publicity, thus augmenting the eagerness of the immense crowds that frequently waited, lunch in hand, to secure sitting or even standing room. The coloured people were not overlooked, and on Sunday morning Mr. Moody preached in their great Ebenezer Baptist Church to the largest gathering of this population ever seen in Virginia.

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YOUNG MEN IN THE SOUTH-WEST.

THE Annual Meeting of the Fulham Young Men's Christian Association was held at St. John's Mission Hall, West Chelsea, on the 22nd inst. Rev. John Shaw presided. The Hall was well filled, and the meeting was of a most profitable character. The report for the past year showed a considerable increase in the membership, and much work done in the way of open-air services and tract distribution.

A very earnest address was given by Rev. H. W. Webb-Peploe on the danger of theatre-going. He fearlessly exposed the evils of the stage. Referring to the hankering which many professing Christians have for "pleasure," he pointed out that those who possess the Lord Jesus Christ have a joy far surpassing anything the world can give.

Rev. Alexander Campbell, of Montrose, chiefly referred to the great importance of "keeping holy the Sabbath-day." He stated that, previous to the meeting, a few friends from different places of worship around had arranged to form a Prayer Union, in order to observe a Week of Prayer in April, for the better observance of the Lord's day.

Messrs. F. A. Bevan and Donald Matheson also spoke, the former specially referring to the importance of the work of the Association. He expressed his great satisfaction at finding the work at the Fulham Branch to be of a thoroughly spiritual character. As soon as the way is opened, the Committee desire to build premises for the work, including a hall for evangelistic services. Such a hall is much needed in the district, and could scarcely be in better hands than in those of a Committee of the Young Men's Christian Association.

CROUCH-END, N.—Under the pastorate of the Rev. A. Rowland, the congregation has so increased as to render another enlargement of the Church necessary.

MR. W. FORBES conducted a six days' Gospel Temperance Mission last week at Chesham, Bucks, and upwards of one hundred new pledges were taken. On Sunday last Mr. Forbes began an eight days' Mission in the Corn Exchange, Melton Mowbray.

REV. E. P. HAMMOND IN LIVERPOOL.

"On New Year's Day, Rev. E. P. Hammond at the Y.M.C.A." "Yes, I should like to hear him." His name is familiar, as the name of a friend. As I enter the building in Mount Pleasant, the choir are singing one of the soul-stirring hymns from his Gems of Praise.

Mr. Hammond then reads and comments on 2 Samuel ix.

The divisions were: Mephibosheth resembles the sinner and his salvation :—

(1) He was an enemy to the king, not the king his enemy.
(2) Was sought in his indifference.
(3) Received in his deformity.
(4) Received for the sake of another.
(5) Received a rich inheritance.
(6) Received into daily fellowship with the king.

The inquiry meeting showed that many were solemnly impressed.

There was a meeting there again on Sunday evening at 8.15, for those who wanted to be present at their own places of worship, but also wished to hear Mr. Hammond. He had already led three meetings that day. I heard that a meeting for children, held in the afternoon at a local church, had gladdened the heart of Mr. Hammond and his helpers. But this evening meeting will not soon be forgotten by many who were present. The presence of the Lord was deeply felt. The Holy Spirit was working in the hearts of Christians and non-Christians, as the preacher portrayed the sufferings of Christ for us. As the Secretary of the Y.M.C.A. remarked, a wave of blessing passed over us, in the restoration of backsliders and conversion of sinners.

The next evening, too, showed signs of blessing, as Mr. Hammond and his fellow-workers moved about the hall at the after-meeting, weeping with those who wept, and rejoicing with those who rejoiced.

We had good reports of the children's meetings held in the afternoon of each day. On Tuesday between 60 and 70 gave in their names as being converted, many giving very good reason for the hope which was in them.

Sunday, January 11, at 8.10 p.m. finds a good number assembled, waiting for Mr. Hammond, who enters promptly, just coming from holding a service in a neighbouring church. He is weary in body, having had four services previously that day, besides having been awake at four o'clock in the morning praying for this meeting. His afternoon meeting for children had been large, 1000 being present. In speaking of these little ones, he said, "We have seen the changed lives of some prove that they really love Jesus, and have given themselves to Him. Parents testify to this." As they learn to serve the Lord in their childhood, their influence as they grow up will only be fully known in eternity. Praying children, will make praying men and women, who, as they become parents, will pray for their children and teach them to pray. I have noticed that most of those who have been converted in these services have said they have parents whose prayers are being answered in their conversion.

But to return to the evening meeting of Sunday, the 11th. Mr. Hammond asks the Christians present to uphold him in prayer. His subject is, "The punishment of the lost an expression of God's love." His arguments are most powerful and conclusive; surely everyone present must have been convinced that he was right.

The inquiry-meeting showed that many were so convinced they could not rest without Christ as their personal Saviour. It was a great joy to see one after another stand up and say they had come to Him that night. I saw one young man in trouble, but, as a worker showed him from the Word where peace and safety are found, I saw the clouds roll away and a look of gladness pass over his face. A fine-looking man, a soldier, stood up and confessed to a change of heart since he came into the hall. He was followed by a sailor confessing to a change. Then a young man on the other side of the hall, followed by the young man whom I had seen pass from death into life.

Then a young lady came forward, and told of her conversion during the previous week. Having been spoken to one night, she went home unhappy. She had been accustomed to read novels before going to bed; the night she was spoken to she took up the book as usual, but could not read it, and remarked to her sister, "I am sure the Christians are praying for me." She could find no rest but in Jesus.

I was at a children's meeting on Friday afternoon, held at the Wesleyan Chapel in Grove-street (Rev. H. W. Holland's). A large number of children were present, and listened most attentively to an address calculated to arrest their attention, interspersed freely with anecdotes, but not letting them lose sight of the great truth of Christ's atonement. It was pleasing to know that school teachers testified to a change for the better in the conduct of some children who were at the meetings.

There was an increased attendance at the Presbyterian Church in Prince's-road, on Friday night, as Mr. Hammond preached from Mark xv. 34; many persons afterwards showed conviction and also conversion.

At a children's meeting held last Sunday afternoon, I heard of pews full of children and young people weeping with a sense of sin. Several young ladies just converted then and there went to work among the weeping ones.

M. J. Winstanley.

Another correspondent writes:—"In these meetings the power of God's Spirit has been especially manifest. It has sometimes seemed as if nearly every person present, not before a Christian, had been brought under deep conviction of sin. Christians who came into the services only to look on, have become interested as they have come in contact with those burdened on account of their sins. The ministers who daily attend the services and work in the inquiry-meetings, have become greatly interested, and testify that a genuine work of God's Spirit is going on. One night we saw one of them weeping for joy over two of his children, who had just expressed their trust in Christ.

As the meetings have been held in sixteen places of worship and halls during Mr. Hammond's stay, it is impossible to estimate what the results have been; but it is evident many have been led by God's Spirit to trust in Christ. Numerous letters have been read, testifying to the work accomplished. Parents have stated that their children at home show by their conduct that a change for the better has been wrought upon them.

At the meeting in Rev. Patrick White's church on the afternoon of Sunday, January 18, many of all ages professed conversion. Mr. Hammond said it reminded him of the days in Annan, Glasgow, and Dumfries, in 1861. Whole seatsful testified that they accepted Christ. Rev. Mr. White said in the evening there had never been such a meeting in that church since he had been Pastor. Some teachers said they believed their whole classes had been led by the Spirit's power to repent and believe on the Lord Jesus. The whole of the great audience remained to the inquiry-meeting.

LEICESTER.

On Saturday evening Mr. Payson Hammond began a series of meetings in Leicester, when several hundred Christians met him in the Walker Memorial Hall. Rev. F. B. Meyer spoke of the great blessing he received when he was a boy in London, through Mr. Hammond's services at Rev. Baptist Noel's church. During the years since then, whenever he had seen Mr. Hammond's name he had read everything in connection with it, and he now rejoices greatly in having him in Leicester. He prayed that a work might be begun which should extend through the town.

Mr. Hammond told the Christians that they could not lead souls any nearer to Christ than they were themselves; he, therefore, urged all to consecrate themselves afresh to the work.

On Sabbath morning Mr. Hammond preached especially to believers at Melbourne Hall. In the afternoon the hall was crowded with about 1500 children and adults. At the close of the evangelist's address many remained, deeply concerned about their souls. At the end of each pew workers were seated to speak to all those who might desire conversation. Before the inquiry-meeting closed many professed to have received the Saviour.

In the evening the hall was packed in every part. Mr. Hammond preached a very earnest Gospel sermon. During the inquiry-meeting that followed, the choir continued to sing gently some of the sweet hymns from "Gems of Praise." We noticed that some who were weeping in the afternoon were in the evening gathered around the platform singing. Will the readers of The Christian join us in prayer for a rich blessing on these services?

W. S. H.

DR. SOMERVILLE IN THE EAST.

We have received the following interesting notes from a correspondent:—

After a very comfortable journey from the Piræus, passing many interesting historic islands, Dr. Somerville and his companions arrived in Smyrna. It has a small and artificially-protected harbour, and they were obliged to land in small boats. The boatman catches the passengers, gesticulating and screaming in a frightful way. Dr Constantine and several other ministers most kindly came to meet the party. The change in everything reminded the travellers that they were not only in another country, but on another continent. The veiled women, the camels in the streets, and everything else is Oriental. The party went into a grand mosque, a fine domed hall, rectangular, and finely decorated. The walls were gaily painted with pieces from the Koran. Some Turks sat around on the floor praying, bolt upright with their eyes shut. Outside the mosque rises a minaret, and from the balcony of this "the Muezzin" summons all faithful Moslems to prayer.

Smyrna lies partly on reclaimed land, on a plain at the head of the Gulf of Smyrna. The olive groves look beautiful with their soft dusky green, as also do the pampas grass and orange and lemon trees in the gardens. The plentifulness of oranges may be judged by the fact that they sell at five shillings the thousand.

A Special Committee had been arranging about the meetings. Dr. Somerville preached in Bournabat, about eight miles from Smyrna, on Sunday morning, January 4, there being quite a colony of English-speaking people; in the afternoon he preached in Smyrna. The following week he preached in the morning in the Dutch Church in English, and in the evening in the hall attached to the "Smyrna Rest." His addresses were translated into Greek by Dr. Constantine. The following week another missionary was to translate into Turkish.

At the time when our correspondent wrote (Jan. 8) some good fruits from the preaching had already been heard of. "Never before," he says, "have we seen so strongly the power of a Medical Mission. Dr. Scott has been here with his wife for three years, working specially among the Jews. The language of the Smyrnist Jews is so mixed with Spanish, Greek, Italian, Turkish, and Arabic that the only way to learn it is among the people. He took Dr. Somerville's party to visit a small Jewish synagogue and a school, also to some houses in the Jewish quarter, where they were most politely received. He does much for them medically and spiritually, and is evidently loved and respected. He has hope that some are converted, and that they may even come openly to confess Christ."

Dr. Somerville was to proceed from Smyrna to Constantinople; his postal address there will be British Office, Poste Restante.

SURREY CHAPEL.—At the recent annual meeting, the various reports showed the church to be in a healthy and prosperous condition.

FEMALE MISSIONARIES.—A meeting was held on Tuesday, January 6, at the residence of Miss Leycester, Wilton-crescent, to take leave of Miss Gertrude Smith, returning to Ningpo; Miss Magill, going out to Hong Kong; and Miss Turner and Miss Dalgarno, to Peelton, Kaffirland. Miss Turner and Miss Dalgarno sailed in the *Roslin Castle* on January 7.

Letters to the Editor.

A CORRECTION.

DEAR SIR,—Will you kindly correct an important error in your report of my address at the Centenary Hall, in the last CHRISTIAN (p. 18)? I did not say "that £140,000 was contributed annually by the City of London to Home and Foreign Missions," nor that this sum was "equal to that put into the boxes on Hospital Sunday." The first statement would probably be incorrect; the second certainly is so.

What I did say was this, that the amount contributed in "London" (not the City only) "by the Church of England" (not by all) to "Foreign Missions" (not Home) in one year, was "about £30,000," and that this sum was about equal to the Hospital contributions on one day.

The Hospital Fund, of course, is only one of hundreds of funds for home work of various kinds. Even if we doubled or trebled the amount given to Foreign Missions, in order to include Nonconformist and undenominational societies, it would still be clear that Foreign Missions get a very small relative share of the liberality of God's people. That was the point I wished to urge.—Faithfully yours,

Church Missionary Society, EUGENE STOCK.
Salisbury-square, London, E.C., Jan. 22.

HUNGRY "OVER-PRESSURE."

DEAR SIR,—Will you give me a corner for a few words upon a part of our work for which I am desirous to obtain the sympathy of the readers of THE CHRISTIAN?

We have in addition to our various Homes for Destitute Children, with which your readers are familiar, large and important free schools, where on Lord's days about 1500 little ones—the children of the poorest labouring folk—are lovingly told of the Saviour of men. On week days about 600 of these children are given an elementary education by qualified Christian teachers, who aim to make their schools at least as effective as the Board Schools are.

But the wide-spread distress among the lowest industrious classes tells sorely upon the children, and they, compelled as they are by law to spend so much time daily in school, often come in such a physical condition as makes all attempts at instruction either inoperative or real cruelty thinly disguised. Imagine one-third (out of a school of 600) to have come without breaking their fast at all, and another third of the whole number thankful because they had had *one piece of bread that day!* Add to this that 350, or more than one-half, expected no dinner! These were the facts revealed to careful inquiry suggested by the forlorn appearances of the children. Nevertheless, their poor clothing, though often thin and very inadequate, is nearly always neatly patched and clean, and marks of kindly care are not infrequent; but, oh! the poor, pale faces—the wan, pinched looks, and the quiet, dull eyes—what tales they tell of privations meekly borne, and of hunger that is never quite appeased! Yet the poor things love to come to school. It is at least warm there, and at home, poor mites, they are so much in the way that doubtless the weary mothers are glad to be rid of them for a while, not that there is much choice in the matter for they *must* come, whether hungry or not, or the dreaded visit of the School Board agent brings judicial retribution to view.

And what can they learn while half famished? What study can these enfeebled brains attempt? With such children "over-pressure" must be, not the exception but the rule, at least if by over-pressure is meant any "continued attempt to stimulate the brain and intellectual faculties beyond their capacity and power of endurance."

Whatever may be the differences of opinion as to stringency of the code, and the evils of the present system of education, as applied to ordinary well-fed and carefully-nourished children, there can, I think, be none as to their disastrous effects upon half-famished little creatures, in whom the process of "living-upon-as-little-as-possible" has been going on for a considerable time.

With these convictions, what could I do but try to feed before I taught them? So, four weeks ago, I opened a free *breakfast* table at the school, and as all the children and their parents are thoroughly well-known to our excellent schoolmaster and his wife, I left to them the task of selecting the most needy to be our guests.

Four hundred little children thereby had a hot, nourishing, cocoa breakfast each morning, at a cost of only about one-halfpenny each, making in all 9600 breakfasts to this date. A good nutritious dinner has also been given six times in the same period, or a total of 2,460 separate dinners at a cost of one penny each. Of the children fed, 120 would otherwise have had no dinner at all on these six occasions, and 284 would have had only a piece of dry bread!

The results every way are already most encouraging, a bit of colour and life having come back to many little faces and the work of instruction being proportionately easier. I want to continue this good work during the cold weather, but our general funds will ill bear the strain of even this slight additional expense. 17s. per. day will cover the cost of 400 breakfasts, or £5 2s. will spread our table for one week, and 34s. per day will pay for the dinners. These I would like to continue three times a week, which would cost £5 2s., so that £10 10s. would cover the total expense for both meals per week.

I will thankfully acknowledge any help for the Free Meal Fund sent to me as below.—I am, yours truly, T. J. BARNARDO.
18, *Stepney-causeway, E.*

CONTINENTAL AND FOREIGN NOTES.

ROUMANIA.—New laws are being made, whose aim is to oblige the Jews to quit the country *en masse.*

KABYLE MISSION.—Miss Tulloch, of Nairn, has left this country to join the ranks of this Mission at Tangier, Morocco.

BRAZIL.—It is reported that slavery reigns here more powerfully than ever. Acts of the greatest cruelty are exercised upon the poor negroes.

A GERMAN PROTESTANT CHURCH is about to be erected on the spot where stood the ancient hospital of the Knights of St. John, at Jerusalem. The site was given by the Sultan to the Prince Royal of Prussia in 1869.—*Evangéliste.*

MOLUCCA.—The Utrecht Missionary Society reports a revival in these islands. At Celebes the Mission has reaped its grandest triumphs. In Bouro, 358 natives were baptized in one day. Even those islands which have not been visited by missionaries are awakening.—*Le Christianisme.*

WEEK OF PRAYER IN PARIS.—The united meetings consisted of from 100 to 200 persons, and were addressed by Messrs. Theo. Monod, de Pressensé, Appia, &c. On the Saturday of the week Messrs. Morin and Mabille, who are going to Senegal as missionaries, were recommended to the prayers of the Church.

THE EMPRESS OF GERMANY has sent her yearly contribution of £5 to the "Evangelical Society." She also wrote a letter expressing her regret that through weakness of health she was unable personally to be present at their meeting, but that she has fullest sympathy with the objects of the society. —*Anzeiger.*

CUBA.—Religious liberty is now granted to natives and foreigners residing in Cuba. The State Religion in Roman Catholic. General Pedro Quarte having begun a Protestant Mission at Matauzas was sued at law by the Priest. The matter was referred to Madrid. The reply was that while the State Religion is Roman Catholic, every form of worship will be tolerated, and the worshippers will be protected from oppression. The door is therefore open in this island to evangelistic effort.—*Wahrheitszeuge.*

THE POPE.—At the Pope's Christmas reception of Cardinals his speech manifested the spirit which gave birth to the Inquisition, &c. He said: "It is a profound grief to us to see the impiety with which perfect liberty and impunity are shown here in Rome to the spread of Protestant heretical errors—Rome, the centre of the faith, and the seat of the Head of the universal and infallible Church. It grieves the heart to see heretical temples multiply under the protection of the public law; to think that there should be an open attempt in Rome to destroy the most precious Italian unity, namely, religious unity!"—*Témoin de la Vérité.*

CAIRO.—Miss E. J. Whately writes: "The effort I have made for establishing a European school in Cairo, after many and great difficulties is at last likely to bear fruit, though not exactly in the way at first contemplated. The Administrative Committee of the Railways at Boulac (a suburb of suburb of Cairo) had been very anxious to secure some education for the families of the railway employés, who all reside there; at their request I have transferred to them the services of the English lady I had brought over. She is now commencing a school there under favourable auspices, where many children of our countrypeople will receive training that must prove in every way a blessing. Meanwhile, a school for Levantine girls in connection with my sister's Mission schools is being established on a firmer footing, and will spread these blessings in another direction.

RUSSIA.—The *Soleil*, of January, reports a legal trial at the Court of Assize in Odessa. A Russian peasant, named Strigoun, one of the Stundists, is reported to have said that the Ikons, or holy images, are simply idols, and that those who pray before them are idolaters. The Judge found him guilty, and he was condemned to three years and nine months' confinement. The Stundists call themselves "Friends of God," and their heresy consists in recognising no other authority than that of Holy Scripture, and in refusing to worship images of the saints. God grant that this heresy may soon spread over the whole world.—*Christianisme.*

Requests for Praise and Prayer.

PRAISE.—For a great blessing on the Mission recently conducted in Wellington by Mr. Henry Thorne, which has resulted in a wonderful awakening.——That a son often prayed for has given up the use of intoxicants.

PRAYER.—For blessing on meetings now being held at Winton (Kirkby-Stephen), by Mr. Hall.——For great blessing on the special evangelistic effort to be made in connection with the Episcopal churches in the West and South of London, Feb. 8 to 16.——For a lady in deep distress of mind, owing to most harassing doubts and fears, and terribly sinful thoughts, which she longs to be released from. She is also suffering greatly from bodily ill-health. ——For blessing on a fortnight's meeting in the Gospel Hall, Boaler-street, Liverpool, commencing Feb. 1.——For much blessing on the Mission now being conducted at Portsmouth, by Mr. Henry Thorne.——Signora Rodcriguez writes us from Calle Pedro 3° Figueras, Spain: I write to entreat your prayers and those of the friends in England on behalf of my beloved husband, who is very ill with rheumatic fever, that his life, so precious to me and the Mission, may be spared.

Mission and other Appeals.

MR. J. A. STOOKE, 74, Stokes Croft, Bristol, who labours in the Gospel among children, appeals for pictures, texts, or designs of any kind that would be helpful in his addresses.

LIMERICK.—In this populous city there is no suitable hall available for holding non-sectarian Evangelistic services. Will some kind Christians give of their means to have such a building erected, large enough to hold from 500 to 1,000 persons About £2,000 is required; who will help to make up this sum? Subscriptions may be sent to W. A. BOYD, Westfield, Limerick, Ireland.

MISSION HALL, NEW CUT.—In view of the continued prevailing distress in this neighbourhood, and the large number of unemployed who are frequently appealing to us, we purpose having a series of free substantial meals provided at our Hall, and to use the occasion for short Gospel invitations by men of their own class. We earnestly appeal to our readers for help. J. ASHFORD, Hon. Sec., 45, Walcot-square, Kennington.

DOCK LABOURERS' MISSION.—Distress is very great among the unemployed labourers; hunger lately impelled three poor men to break open our Mission Hall, and take the fragments of food that remained from one of our tea gatherings, leaving all our machinery untouched. Will Christians kindly assist me in feeding the hungry? C. H. COLEMAN.
Children's Home, Boleyn-road, West Ham, E.

COW CROSS MISSION.—Our readers are aware that Mr. WILLIAM CATLIN had had the burden of arranging Services in the Sadlers Wells Theatre every Sunday through the winter. That much good has been accomplished by these meetings we have ample testimony; but while pledged to carry them on through February, there is not a penny in hand for expenses. Contributions may be sent to Mr. WILLIAM CATLIN, 17, Claremont-square, Pentonville, N.

SOUTHEND, Y.W.C.A.—The need of such an Association having been felt by some of the friends of young women in Southend, suitable rooms have been taken at a reasonable rent, but much is wanted to make them attractive and comfortable; therefore, the Committee of Ladies who have started the work would be very thankful for any useful presents, such as books, furniture, or money, &c. Parcels, &c. may be sent to the Rooms of the Y.W.C.A., care of Mr. BREWER, 21, Alexandra-street, Southend. Letters may be directed to the Secretary, Miss H. BAKER, Rosedale Villa, The Hamlet, Southend.

SYMPOSIUM ON MODERN SCEPTICISM.—An interesting assembly of clergy of various churches met last week at the house of Mr. and Mrs. Newman Hall, at Hampstead. In the course of the evening there was a conference on scepticism, in which there took part: Archdeacon Farrar; Drs. Stoughton, Allon, Gibson; Rev. Messrs. W. Arthur, E. White, Horton, Downes, Hughes, Hebditch, Urwick, Hastings, C. A. Fox; Mr. Samuel Morley, M.P., and others. Practical suggestions offered were as follows: The importance of exposition of Scripture as an antidote to the misconceptions and ignorance widely prevalent, especially among sceptical artisans; unhesitating declaration of positive Gospel truth as the great necessity of the human heart; separating mere human additions from the actual truth taught in the Bible—care in so doing not to minimise Christianity itself; more obvious unity between churches based on the same foundation; greater sympathy with the masses of the people; and true spiritual and godly life in Christian professors.—*Nonconformist.*

NOTES
ON
Bible & Prayer Union Readings.

JANUARY 29 TO FEBRUARY 4.
Matthew I. to VII.

THERE is no history or story in existence more charming than St. Matthew's memorial or memoirs of the birth, life, death, and resurrection of our Lord Jesus Christ. A confluence of elements contributes to this charm. The personage pourtrayed is undoubtedly the principal source of the interest—Jesus, who was the Son of God as well as the Son of man—the ideal Son of man and Son of God. A mystery of Godliness and Godhead was about Him, and in Him. He was as St. Matthew expresses it—echoing the magnificent nomenclature of Isaiah—Immanuel, God-with-us. The there is, too, a charming peculiarity in the manner of its composition. The style is delightfully simple and unvarnished. You see through it at a glance to the object beyond. From beginning to ending of the memoirs all is transparency.—*Dr. Morison.*

JANUARY 29—CHAPTER I.

Verse 1.—"*The book of the generation of Jesus Christ, the son of David, the son of Abraham.*—These words define clearly the purpose for which the Gospel was written. The evangelist believed beyond doubt in the Messianic claims and dignity of Jesus, and wrote to assert and evidence them. As Godet says: "The author, recounting a history, purposes, while doing so, to lay the foundations of faith in the Person who is the subject of it. With this view he introduces Him as the Messiah promised to the Jews, and brings into special prominence through the whole of his narrative that harmony between the events and the prophecies by which Jesus is marked out as *the Christ*. He is that descendant from Abraham, 'in whom,' according to Moses, 'all the families of the earth were to be blessed.' He is that Son of David, who, according to Isaiah, was to 'establish his kingdom for ever.' He is then the expected Messiah, the King of Israel, and consequently also the Saviour of the world. The last words of the book correspond with this preamble, and exhibit this programme fulfilled in Jesus, as the result of all his conflicts and apparent defeats: 'All power is given unto Him in heaven and on earth; go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.'"

Verses 3 to 6.—Chrysostom, in his Homilies on St. Matthew, says: "It is worth inquiry, wherefore can it be that, when tracing the genealogy through the men, he hath mentioned women also; and why, since he determined to do so, he hath yet not mentioned them all, but passing over the more eminent, such as Sarah and Rebekah, and as many as are like them, has brought forward them that are famed for some bad thing, as, for instance, a harlot, an adulteress, a mother by incest, and a stranger." Among other reasons may be cited the purpose of God to magnify the riches of his grace, which welcomes the vilest to salvation through his Son. Our blessed Lord was not dependent for greatness upon the character of his ancestry; unlike earthly kings and nobles who boast of honourable lineage, He, in his humanity, was essentially great: "higher than the kings of the earth," "fairer than the sons of men," and "chiefest among ten thousand." Men think much of being descended from great or good men and women; but when the Son of God condescended to our estate, and was made in the likeness of sinful flesh, the stoop was so great that it mattered not whether his actual ancestors were famous or infamous; the real humiliation was in the fact of being born into a fallen and sinful race.

Verses 7, 8.—Lord, I find the genealogy of my Saviour strangely chequered with four remarkable changes in four immediate generations.

(1) Roboam begat Abia; that is, a bad father begat a bad son.

(2) Abia begat Asa; that is, a bad father a good son.

(3) Asa begat Josaphat; that is, a good father a good son.

(4) Josaphat begat Joram; that is, a good father a bad son.

I see, Lord, from hence, that my father's piety cannot be entailed; that is bad news for me. But I see also that actual impiety is not always hereditary; that is good news for my son.

Thos. Fuller.

Verse 21.—"*Thou shalt call his name Jesus, for He shall save his people from their sins.*" The word Jesus is equivalent to the Hebrew Jehoshua = Jehovah is our Salvation. The late lamented and scholarly Henry Craik, Bristol, says: "The precious name of Jesus is derived from a root-term that in its primary meaning denotes 'amplitude,' 'spaciousness.' It thence was employed in the sense of 'setting at large,' 'delivering from distress,' 'saving from every kind of evil.' We have in this name not only the work of Christ, but also the essential glory of his person. No stronger testimony to his proper Deity as well as humanity can be adduced than for the covenant name of God, given in its full revelation of its purpose and signification at the time of Israel's redemption from Egypt, to be thus ascribed to Him, demonstrating Him as the Son of God sent from heaven to bless men in turning them away from their iniquities."

Salvation is often understood to mean little more than deliverance from penalty, but it is far more than that; it is redemption from sin, and so conformity to the will of God. A man is saved only so far as he and sin have parted company. To have simply taken off punishment and not prepared for glory would, as Charnock puts it, "have been only a moiety of redemption, and not honourable for so great a Saviour."

JANUARY 30 CHAPTER II.

Verse 15.—"*That it might be fulfilled . . .*"—Professor Godet says, "This formula is like a refrain repeated in every page of the book. In the two first chapters we find five detached incidents of the childhood of Jesus, connected with five prophetic sayings. At the opening of the ministry in chap. iv. is a prophecy of Isaiah, which forms as it were its general text or motto, and announces that Galilee is to be the theatre of the Messianic work. In chapter viii., as the central point of a collection of miraculous incidents, we have a saying of the same prophet, revealing the moral significance of all these wonders: 'Himself took our infirmities, and bare our sicknesses.' The series of teachings given in chapter xii. is also connected with a prophetic saying: 'Behold my servant whom I have chosen . . . . he shall not strive nor cry. . . . a bruised reed shall he not break.' And so on, up to the account of the Passion, of which every feature is in some way designated as the fulfilment of a prophecy."

Verses 9, 10.—"*Lo the star which they saw in the east. . .*"—The star led the Magi to Christ, and was valued and rejoiced in on that account. Ministers and soul-winners are compared to stars (Dan. xii. 3; Rev. i. 16—20). Such may learn that their great work is to direct souls to Christ, and only as they do so will their labours result in joy and blessing to men. The star derived its brightness, and so its power to guide the Magi, from the sun; even so if we would lead souls to the Saviour we must be illumined by Him, who is the brightness of the Father's glory, and reflect his image in the world.

JANUARY 31—CHAPTER III.

Verses 8, 9.—"*Bring forth therefore fruits meet for repentance . . . .*"—Persons may make a profession, and yet have remaining about them much of the old leaven. Let me hence learn to put no confidence in any outward privileges or attainments. Let me learn not to think highly of myself, because of the opinion of others.

Verse 11.—"*He shall baptize you with the Holy Ghost. . . .*"—The baptism with the Holy Ghost and with fire is *not* necessarily promised in these words to the very individuals so addressed. Although miraculous gifts did in the first ages accompany the baptism of the Holy Ghost, the essence of that baptism did, I think, consist in the graces and spiritual power communicated to the first believers. Let me labour after this baptism. To be overwhelmed, plunged, immersed into the fire of the Holy Spirit.

Verse 12.—*Floor*, his professed Church; *wheat*, his true followers; *chaff*, false professors; *fan*, a winnowing shovel, his Word; *garner*, heaven; *unquenchable fire*, hell.

Verse 13.—Why was Jesus baptised? That He might submit to every Divine appointment. That He might prefigure his bloody sufferings, death, burial, resurrection. That He might set an example to all his followers.—*H. Craik.*

FEBRUARY 1—CHAPTER IV.

Verses 1-11.—Who can be discouraged with the scantiness of friends or bodily provision when he sees his Saviour so long destitute of all earthly comforts, both of society and sustenance?

Why did Satan carry up Christ so high, but on purpose that his fall might be the more deadly? So deals he with us; he exalts us that we may be dangerously abased. He puffs men up with swelling thoughts of their own worthiness, that they may be vile in the eyes of God, and fall into condemnation. It is the manner of God to cast down that He may raise, to abase that he may exalt. Contrarily, Satan raises up that he may throw down, and intends nothing but our dejection in our advancement.

Temptations on the right hand are most dangerous. How many that have been hardened with fear have melted with honour. There is no doubt of that soul that will not bite at the golden hook. —*Bishop Hall.*

Verses 18, 19.—He called the fishermen from their fishing. There was nothing novel in the calling of men from a lowly condition to the performance of a high and holy task. No one was more highly esteemed than Moses, but he was sent from the minding of the sheep of Jethro in a far-off desert to stand before Pharaoh. And David had been taken from the hills of Bethlehem to the throne of Israel. Each one of these heroes made his election sure, and had to justify the ways of God to man by his ability and fidelity in life's service. . . . . The heavenly call comes to us all, both in our busier and quieter hours, and consoles or saddens us according as we obey or disobey.—*J. Ogmore Davies.*

FEBRUARY 2—CHAPTER V.

Verse 2.—"*He opened his mouth and taught them.*"

Many points in the Sermon on the Mount are characteristic of this Gospel: the tone of authority throughout; the repeated, "I say unto you," where the letter of Moses is set aside to make way for a higher spirit; the special teaching, too, as to the connection of the law of Moses with the New Law, how the latter was not to destroy the law and the prophets, but to fulfil them; the doxology in the Lord's Prayer, with an allusion to "the kingdom," given here, but omitted in St. Luke. The repeated reference to a "kingdom," the character of which is remarkably implied in its distinctive title; in other Gospels "the Kingdom of God," here only the "kingdom of heaven," a peculiar expression, which occurs nearly thirty times in this Gospel; so too the marks of his subjects, among which "righteousness" is specially named. All this, not to speak of other points, is peculiar to St. Matthew, and is all characteristic.—*Jukes.*

FEBRUARY 3—CHAPTER VI.

Verse 2.—The boxes for charitable contributions in the Temple were trumpet-shaped, so we can understand the figurative allusion of Christ to demonstrative piety.

In the Court of the Women there were thirteen trumpet-shaped chests for pecuniary contributions, called "trumpets."

Verse 28.—The imagery of the Sermon on the Mount indicates that winter's rains and storms were just past. Under that sky Nature seems to meet the coming of Spring by arraying herself in a garb more glorious than Solomon's royal pomp. Almost suddenly the blood-red anemones, the grey tulips, the spotless narcissus, and the golden ranunculus, deck with wondrous richness the grass of the fields—alas! so soon to wither—while all trees push forth their fragrant promise of fruit. It adds interest to these Solomon-like lilies that the Mishnah designates one class of them, growing in fields and vineyards, by the name "royal lily." At the same time, the terms used by our Lord need not be confined to "lilies" in the strictest sense. It may represent the whole wild flora of spring, chiefly the anemones.

Verse 33.—An analysis of 119 passages in the New Testament, where the expression "kingdom" occurs, shows that it means *the rule of God;* which was *manifested in and through Christ; is apparent in the Church; gradually develops amidst hindrances; is triumphant at the second coming of Christ; and, finally, perfected in the world to come* —*Edersheim.*

FEBRUARY 4—CHAPTER VII.

In these *two* builders we have the *Doer* and the *Dreamer* in religion. The one rears an unsubstantial pageant, the other an imperishable deed.

I have met in the course of my travels with three distinct dreamers.

There is the *Rationalistic* dreamer. To him religion is a system of ideas, and no idea represents reality.

There is the *Sentimental* dreamer. He will talk to you for hours of the presence of God in nature. I do not laugh at that, but religion is not that, it is more than that.

There is the *Pietistic* dreamer. There is a form of church-going piety, which does not influence daily conduct—people whose religion is an impersonated sigh.

There is no salvation for the dreamer.

Rouse your imagination. Heaven is peopled by *doers.* In that country the Lord of the kingdom hails his new citizens with the cry, *Well done! Well done!*

How much thou hast to do! Begin a life of faith prayer, self-conquest! Let the inner work begin! Then begin the outer work!—schools, tracts, visitation. Work! Press on!—*Paxton Hood.*

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—W.G. R.H. G.F.P G.C. C.S.B. B.H. H.P. A.D. A.G. H.G.W. H.C.F. E.A.P. E.B. T.H.O. D.B. G.V.G. M.B.G. T.F. J.M.M. G.H. H.M.R. H.E.B. L.C. J.E.M. H.B.H. G.K. J.S. E.S. D.S. W.B. A.M. T.B. J.G. S.A.G. S.E.S. C.I. E.W. F.S.H. C.H. M.H.S. T.D. Worker. J.H. A.L.S. B.B. W.E.G. W.F. L.A.B. T.J.A. W.S.H. F.C.W. C.W. J.L. J.W.S. S.S. S.N. M.G. P.W. E.P.H. A.J.B. J.B. J.E.C.

APPLICANTS FOR TRACTS.—G. Davey, 3, Black-hill-cottages, Lindfield, Sussex; W. McGowan, Scripture-reader, 40, Feversham-street, Middlesborough; A. McIntosh, 14, Sherdley-street, Liverpool; C. H. Connor, 126, Earl's-court-road, S.W.; F. Mustow, 9, Queen's-road, Bayswater; S. Sylvester, 45, Needham-road, Liverpool; W. Temple, 21, Maud-road, Plaistow, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

EVANGELISTIC NOTES.

FRAMLINGHAM.—Evangelistic services have been held during the present month, conducted by Rev. G. Hollier, of Rendham, Rev. W. Ockleford, of Saxmundham, and Rev. F. Bracey, of Wickham.

BOLTON.—United evangelistic services were held last week at the Temperance Hall in this town. By way of preparation a communion service was held in Wesley Chapel, at which about 800 communicants were present.

REV. THOMAS HARRISON, the boy-preacher of America, has been holding special services in Elm-street Methodist Church, Toronto, through which, it is said, more than a thousand souls have been hopefully converted.

KIRKBY STEPHEN.—A series of very good Gospel meetings have been held in the Wesleyan Chapel here by Mr. Gawthrop. A number have professed conversion, and Christians have sought greater holiness of life. B.

ANDOVER.—A week of special services has been held at the chapel conducted by Rev. J. B. Tinling, of Eastbourne. Bible readings and prayer meetings were also held each day at noon, from which much good has resulted.

MR. AND MRS. HENRY WIGGAN have been holding evangelistic services in Lincolnshire during the present month. At Coningsby the chapel was crowded, the members greatly revived, and between twenty and thirty persons professed conversion.

GRANTHAM.—A fortnight's Mission has just been concluded at Commercial-road Wesleyan Chapel. Gospel and Temperance meetings were held every evening, and some afternoon services for women only. As the result ninety-five pledges have been taken, and a number have professed to be saved.

MR. CHARLES INGLIS has been holding special services during the past three weeks in Norwich and Portsmouth. The afternoon Bible lectures have not only been largely attended, but have proved seasons of great refreshing to God's children, while the meetings held nightly for the unsaved have been blessed to numbers of precious souls.

LIMEHOUSE.—Mr. C. King (better known as Fred. Wilson, assisted by his wife) has been conducting Gospel services in Coverdale Congregational Church every evening for three weeks, with most blessed results. On Tuesday, Jan. 13, a free tea was given by Mr. Fells, to about 250 dock labourers. A public meeting followed, presided over by Mr. R. Paton. Addresses were given by Messrs. King, Fells, Stephens, and Heath. Many of these rough men signed the pledge, and some we trust gave their hearts to God.

ATHERSTONE, WARWICKSHIRE.—Mr. Thomas Eyres, of the Children's Evangelistic Mission, London, has concluded a successful week's Mission to children and young people in the Albert Hall in this town. Hundreds of children flocked to the services night after night, and seemed much interested. Many inquirers waited to be spoken with after each meeting, and it is believed that not a few are now trusting Jesus. Arrangements have been made to follow up the Mission, by holding a weekly special service for children.

TOTTENHAM.—A number of Christians formed themselves into an auxiliary of the Open Air Mission and have sought by means of open air preaching to reach the many working men in this neighbourhood who would not otherwise hear the Gospel. God has owned the testimony given; crowds of men have listened with profound attention, even in wet and cold weather. Several have professed Christ as their Saviour. On the 13th inst. a free tea was given to the unemployed in Brook-street Chapel, when more than 200 men sat down to tea, many being turned away. After tea a Gospel service was held. Short addresses by working men, interspersed with sacred solos, were listened to with rapt attention, many staying for the after-meeting.

BLACKHILL, CO. DURHAM.—An error in your last issued in the notice of the Mission here materially alters the sense. The semicolon which is after the word ages should have followed the word seventy. It ought to have read, "all ages from ten to seventy; infidels brought their books to be burned." I may add that, though in one or two instances, when there were many anxious inquirers, the meetings were not closed till midnight, I am informed that they mostly concluded long before that unseemly hour. In other respects I can corroborate the truth of the paragraph, having seen and conversed with many of the converts. The work has certainly been of a very remarkable character. The same good work is now going on in the neighbouring village of Shotley Bridge. C. W.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

REV. W. H. AITKEN.—February 8 to 20, St. Stephen's, Hampstead; 22 to March 9, Parish Church, Marylebone; 15 to 30, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

MESSRS. FULLERTON AND SMITH.—February 1 to 15, Exeter; 22 to March 5, St. Helen's, Lancashire; 8 to 26, Folkestone; 29 to April 19, Southampton; May 3 to 24, Huddersfield; August to December, London.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—To February 6, Bishop's Teignton; 8 to 22, Gunnislake, Cornwall; 24 to March 8, St. Ives; 10 to 23, St. Agnes; 24 to April 5, Wadebridge, Cornwall; 12 to 26, Falmouth.

MR. J. M. SCROGGIE.—February, Greenock; March, Dunfermline; April, Blackheath.

MR. W. SPENCER WALTON.—January 29, Town Hall, Beckenham; 31, Prince's Hall, Piccadilly; February 14 to March 3, Countess of Huntingdon's Church (Rev. J. B. Figgis), Brighton; 4 to 10, Connaught Institute, Brighton; 15, Mildmay Conference Hall.

MR. F. E. MARSH.—February 1 to 22, Withorn, N.B.; March 22 to April 12, Kilbarchan, N.B.

MR. JAS. J. SCROGGIE.—To February 1, Bethnal Green; 3 to 6, Potter's Bar; 8 to 15, Home of Industry, Spitalfields; 22 to March 1, Offord, Huntingdon.

MR. HENRY THORNE.—To February 9, Portsmouth; 13, Derby; 16 to 23, Sheffield; 28 to March 1, Walsall; 2 to 4, Wolverhampton; 7 to 16, Sunderland; 21 to 30, Newcastle-upon-Tyne.

MESSRS. MATEER AND PARKER.—February 1 to 15, Luton; 16 to 18, Brockhurst; 19 to 25, Gosport; 26 to March 8, Ashford, Kent; 9 to 18, Godalming; 23, and onwards, Newport (Mon.)

MR. and MRS. C. KING.—February 1 to 14, People's Hall, Bow-common; 15 to 23, Bethel, Gorleston, Great Yarmouth; March 1 to 8, Wood-green.

MR. WM. NOBLE.—Reading and district, February 3, 4, 5, and 6; Birchwood, Dedham, Essex, 12; Barnstaple, 16, 17, 18, and 19; Watlington, Oxfordshire, 26.

MR. EYRES.—January 26 to February 6, Leyton Hall, Leyton; 7 to 21, Frodsham, Cheshire.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch):—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. John Topping, Sunday, 7 p.m.; Wednesday, 8 p.m. Dalston, Bible Depot, 103A, Dalston-lane (temporarily), Mr. W. Harper, Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Hammersmith, Upper Mission Room, 130, King-street, Major F. L. Michael (late 11th Hussars), Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Kilburn Hall, Kilburn-gate (*not* Town Hall), Mr. W. R. Lane, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. E. Glenny, Sunday, at 7 p.m.; Thursday, 8 p.m. Oxford Music Hall, 6, Oxford-street, W., Mr. Russell Hurditch, Sunday, 7 p.m. Messrs. Edward Hurditch and F. C. Spurr, January 28 to February 6, Bishop's Teignton; 8 to 22, Gunnislake, Cornwall; 24 to March 8, St. Ives; 10 to 23, St. Agnes; 24 to April 5, Wadebridge, Cornwall; 12 to 26, Falmouth.

BIBLE READING, Thursday, February 5, 3 p.m., at 102, Regent's park-road. Address by Mr. Denham Smith on "The Second Coming of our Lord." All are welcome.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

AGRICULTURAL HALL, Islington, N.—Sunday, February 1, Rev. G. D. Wyatt, 3.30 p.m.; Mr. G. E. Elvin, 7 p.m.

CHRIST CHURCH, Endell-street, St. Giles'.—February 8 to 18, Mission preacher, Rev. J. T. Butlin, of Birmingham; Sundays, 11 and 7; week days, at 8. The Christian Life, every day at 3. The Gospel Male Choir from Exeter Hall week evenings, at 7.40.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. J. Spiers and Mrs. Westall, Pembroke: Mr. G. Banaster, Ipswich, January 24 to February 3; at Redlands, Bristol, February 12 to 19; Mr. H. Hankinson, Heston, February 11, 12, and 13; Messrs. E. T. M. Dennes and J. L. Field, St. James', Bermondsey, February 9 to 13; Mr. E. Arrowsmith, St. George's, Croydon, February 8.

MISCELLANEOUS.

MR. DENHAM SMITH, St. George's Hall, during February; Sundays, at 11 and 7. Wednesday evenings, 8 p.m., at Burlington Hall, Savile-row.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

OPEN AIR MISSION.—Pastor Frank H. White will lecture on "Sermons in Trees," with dissolving views, at Talbot Tabernacle, Talbot-road, Westbourne-park, at the quarterly meeting on Monday, February 2, at 7.15 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, January 30, at 7 p.m., subject, "What is meant by 'The Kingdom of Heaven?'" tea at 6. The Tuesday morning Bible readings will be resumed February 3, at 11.30 a.m.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road.—January 30, "Grace for Grace" (John i. 16), Rev. C. A. Fox; February 6, "Rest: its Conditions" (Matt. xi. 28—30), Rev. W. Haslam.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, February 6, tea at 6; meeting at 6.45. Mr. Denham Smith will give an address, subject, "Probable Speedy Coming of Christ."

BRIXTON AND CLAPHAM CHRISTIAN UNION.—Meeting, on Tuesday, February 3, at Miss Snowdon's, 4, The Lawn, Brixton-rise, 7.30 p.m.; address by Rev. Canon Hussey. Tickets from W. H. Thompson, Hon. Sec., 16, Kirkstall-road, Streatham-hill, S.W.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting, 1.15 to 2 p.m. (Sat. excepted). Bible study in Isaiah each Tuesday, at 6.15 p.m. Youths, alternate Wednesdays, 6.30 p.m. Soldiers, each Friday, 7 p.m. Tea and Gospel addresses to a hundred poor men, by members, at George-yard, Whitechapel, Friday, 30th inst., 8 p.m.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, January 29, at 8.30 p.m., devotional meeting; Saturday, 31, at 8 p.m., Bible study; Sunday, February 1, at 9.30 a.m., fellowship meeting; 3.15 p.m., special address, Rev. J. W. Drury, M.A.; 8.15 p.m., evangelistic meeting; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

EXETER HALL.—Daily Prayer Meeting (Saturday excepted), 1 to 2 p.m. Strangers' meeting, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Bible reading by Colonel Puget Saturday, 8 p.m. Special Bible addresses, by Rev. Chas. A. Fox, Thursdays, January 29, February 5 and 12, 8 p.m.

HAMPSTEAD BRANCH, 31, High-street, Hampstead, N.W.—Thursday, February 5, social meeting, 7.30 p.m.; address by Mr. Russell Hurditch, 8.15 p.m., young men in the N.W. district heartily welcomed.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, January 24, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s	d.
Dock Labourers' Mission—T. R. £2; R. £5; (*Free Lodgings*) Miss R. 10s.; J. W. M. 5s.; Two Young Ladies, 2s. 6d.; (*Free Meals*) T. R. £1	8	17	6
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Cow-cross Mission—E. H. £2; Believer, 2s. 6d.; (*Children's Dinners*) S. D. £1; M. J. 1s.; J. H. S. 10s.	3	13	6
Mr. Geo. Smith, of Coalville—Mrs. G. £5; E. S. £1 1s. ..	6	1	0
Mrs. Hilton's Creche and Orphan Home—M.	0	10	0
Friendless and Fallen—Gloucester	1	0	0
Luther Memorial Home—A. T.	1	1	0
British Society for the Propagation of the Gospel among the Jews—(*Bibles, &c., Russia*) H. R. £5; F. M. W. £2	7	0	0
Free Distribution of the Scriptures—H. R.	5	0	0
Miss De Broen's Work, Paris—R.	10	0	0
Rev. McAll's Work, Paris—R.	10	0	0
Rescue Society—R.	10	0	0
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Seaman's Christian Friend Society—R.	10	0	0
Rev. Archibald G. Brown's Mission Work—R.	5	0	0
Scripture Readers' Society for Ireland—R. £5; A. R. £1	6	0	0
Latymer-road Mission—R. £5; A. R. £5	10	0	0
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Mr. Payson Hammond's Mission in Liverpool—M. E. ..	5	0	0
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Hospital for Paralysed and Epileptic—L. L. H.	0	5	0
London City Mission—L. L. H	0	5	0
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Robins' Dinners—F. L. E.	0	5	10
Sermon-lane Mission—G. N.	0	1	0
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Watercress and Flower Girls' Mission—G. N. 1s. 6d.; E. H. 5s.; Mema, 10s.	0	16	6
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Bitter Cry of Outcast London—Believer	0	[illegible]	6
	£321	17	[illegible]

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Thames Church Mission—One comforter, one pair of cuffs, and contribution of 10s. from Weston S. M.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Feb. 1, Matt. vi. 19—34; Feb. 2, vii. 1—14; Feb. 3, vii. 15—29; Feb. 4, viii. 1—17; Feb. 5, viii. 18—34; Feb. 6, ix. 1—13; Feb. 7, ix. 14—16.

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NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

REDUCED GENTLEWOMEN.

IN aid of the funds of the proposed LUTHER MEMORIAL HOME received One Hundred and Fifty-nine Shillings from "Appeal," per CHRISTIAN. Many thanks. Several friends have requested to have Shilling Collecting Cards forwarded. Will kindly readers extend this easy method of helping the quiet poor? Included in the above 159s. is One Pound each, from Mrs. B., Mrs. G., and D. H.

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HEBREWS vi. 19.

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(*Continued from page 3.*)

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2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
"The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
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CASE FOR THIS WEEK.

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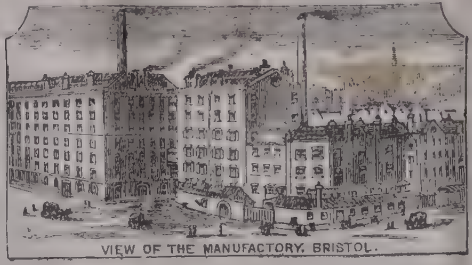

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(Continued on page 22.)

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Life of Faith.

"Of an unusually high order. . . . We commend t work highly."—*Sword and Trowel.*

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The Christian.

CRUEL CHEAPNESS.

By ARCHIBALD G. BROWN.

"CHEAP!" "Very cheap!" "Remarkably cheap!" "Astonishingly cheap!" Who has not read or heard these words times without number? To many there must be music in this one-syllable word, for it flows so glibly, so gladly from the lip. To say that anything is "cheap" is counted the highest commendation that can be uttered. The article at once becomes invested with a charming attractiveness; peculiar pleasure is experienced in its purchase, and yet greater pleasure in telling of the skilful bargain. The "cheap" house is praised to the skies, and patronised from far and near. Omnibus fares are gladly paid; miles of shops—that are *only* respectable, but not cheap—are passed without a glance, that the emporium of cheapness may be reached, and its treasures secured. "Cheap!" It is the peroration of many a laudation. The garment is not only "well cut, well made, and well finished, but is *so* cheap." This is a climax. It were folly to try and add another word. What more can anyone want?

This style of doing business is contagious, and when a few have caught the infection, it becomes *compulsory* with the many. One cannot afford to let the other out-bid him. A war of prices is carried on. Every lowering of figure in one house is answered by a similar reduction in the other. Competition becomes keener, and the houses do what is called a "cutting" trade—in other words, "cutting their own and their neighbours' throats at the same time." Many who read these lines will doubtless reply, "True; but the public reaps the benefit by everything being cheap." Who is this "public," so distinct from every trade and class you can mention, which profits by others' losses? There is no such body. We are all so linked in social life that no one class can isolate itself, and look upon the rest as making up the public. The social body is not one member, but many. It takes *all* to make the public. In the body politic no one member can say, "I have no need of thee." Indeed, those members of the body which seem to be more feeble are most necessary. The "public" can never gain by others' losses, whatever individual schemers may do. I confess to a growing hatred to the word "cheap." So far from being an angel of mercy, it often appears to my eyes as a blood-stained tyrant. Let those who find comfort in things being cheap make a little inquiry, and find out *how it is* that they are so. Their comfort will soon depart, and their present solace become their sorrow.

A few lines back I spoke of the cutting trade, and the ever lowering prices ticketed upon the goods. Does my reader know what that means? Has he ever looked into the well set-out window, read the bold figures, and thought what a mercy things are so cheap? I tell him that, if he knew all, he would turn with shuddering from figures that ought to be written with blood—and in heaven's sight are. He only sees the victory of Cheapness; he does not behold the battle-field that has won it.

Each fierce charge in the war of competition which has succeeded in forcing back the prices, has only won by forcing down the wages of the workers, who make a large portion of the public supposed to be benefited by the reduction. The pressure of that forcing down is passed on from class to class. The poor bid against the poorer, and the hungry against the starving. The complacent purchaser says, "It is cheap." The frenzied woman, with her tattered children, cries, "It is death."

I write that I do know, and see, and hear.

I charge also the word "cheap" with being a lie. If the money paid were *all* the article cost, perhaps the purchaser might congratulate himself on having obtained it cheaply. But, when boasting of his bargain, let him remember that others have paid a price which must be added to his money. The real price of the article is what he gave for it, *plus* what others suffered for it. Ticket it rightly, and it will stand—"So much money and so much misery. So much cash and so much life-blood. So many shillings and so many sighs. So many pence and so much prostitution."

Start not, and close this book in anger! It is simply true. I am only telling a fact. It is no alliterative fancy. Ruined girlhood must be reckoned in the price. The child's suit, with its careful braiding, does not look so cheap when you add this item. No, nor shirts and jackets, and baby hats, and lawn tennis aprons, and children's frocks, and a host of other things beside. The true value of any article is what it costs, not what it fetches. How much "buying on the cheap" is responsible for fallen virtue, only God knows. The marvel to me is, not that there are so many seeking a livelihood upon the streets, but that so many, in spite of want and hardship, still hold with tenacious grip the innocence of childhood. Nothing is cheap that is bought at the cost of misery, weariness, hopelessness, and virtue.

Having thus written, *I wish it distinctly to be understood, that I do not level any charge against manufacturers, nor insinuate that low wages are the result of heartless greed, and a desire for exorbitant profits.* I deeply regret that some have, by their unguarded utterances, rather more than insinuated such an explanation of affairs. While such examples are doubtless to be found, I believe them to be exceedingly rare. *The fact is, that employers, as well as employed, are sufferers.* It is a vicious circle in which both are working. Through the smallness of profits, the manufacturer has to do two or three times as much trade as he had a few years ago, in order to realise the same income. He naturally tries to do it: so do all the rest. The consequence is enormous over-production. This reduces prices still further. Thus, cheapness demands quantity, and quantity produces greater cheapness. They act and re-act on one another. In the fierce fight of competition, without any deliberate intention, the weak are trodden down. This is grievous, and ought not to be, for it is a violation of Christ's law; but let us not impute motives or judge harshly. Thousands of employers are being carried along in a rush they have no power to stem.

I have dwelt on this aspect of the prevailing distress, not because it covers the whole question, but because in my judgment it has not been sufficiently taken into account. There has been a tendency to shunt the whole matter on to the "drink," and make that the one explanation. We have read and heard that "*nine-tenths*" of the misery is through drunkenness, and that "one-room life" would cease were total abstinence only general.

While sorrowfully acknowledging that drunkenness is responsible for an awful mass of poverty, I boldly affirm that such statements as those I have referred to are a cruel slander upon tens of thousands. Every day of my life I see them refuted. No *one* thing is the cause, and no *one* thing can prove the remedy. We have a huge mass of unskilled labour abounding in our large towns, which just keeps body and soul together by two or three days' work in the week. Nearly half the earnings goes for rent, and necessitates —drink or no drink—a life of squalid misery. This miserable population multiplies at an abnormal rate. The birth-rate of the slums is far higher than the birth-rate of the suburbs.

To quote the words of Mr. Samuel Smith, M.P., who has devoted much study to this great social question: "The responsibility of bringing human beings into existence seems not to cross the minds of these sunken creatures. That they cannot feed or clothe their children is no hindrance to matrimonial or other alliances, and, were it not for the vast infantile mortality, the numbers of the destitute classes would double or treble every twenty-five years. It may be truly said that nothing but starvation prevents this portentous increase." And again: "I am deeply convinced that the time is approaching when this seething mass of human misery will shake the social fabric unless we grapple more earnestly with than we have yet done."

The last quotation expresses an opinion I have long held, though its utterance is always received with incredulity and attributed to a morbid view of affairs. Something must be done—done quickly, and on a large scale! What is that something? This is a question hard to answer. It is always far easier to see a difficulty than point a way out of it. Yet is there one remedy I venture to suggest. It is one I have frequently advocated and hold by more strongly than ever: "LET TEACHING A TRADE BE CONSIDERED A NECESSARY PART OF THE NATIONAL EDUCATION OF A LAD." It was so with the Jewish nation. "To the Greeks and Romans all mechanical trade appeared mean, vulgar, contemptible, and was therefore left to slaves. The Jews, with a truer and nobler wisdom, enacted that every boy should learn a trade." (*Farrar's "Life of Christ,"* vol. i. page 82.)

The education of our Board Schools, good in itself, fails in teaching a boy how to earn his livelihood with his hands—a most important piece of knowledge. It is the mass of *unskilled* labour that fills our slums and constitutes a national danger and disgrace, and this will never be removed by mental training only. Last week a child of thirteen stood in the doorway of a house near by. It was filthy, dirty, ragged in garments, with toes looking through the rotten shoes. In answer to the question, "What are you doing at school?" the reply was, "Decimal fractions, please, sir." Poor little creature! it looked a decimal fraction itself. Would it not be striking at the very root of the evil, if, with the decimal fractions, we taught the use of saw, chisel and file, &c.?

Let men earn remunerative wages, and their wives would be taken from the female labour market. This would do more than anything else to cure the cruel competition we have deplored. A married woman whose husband earns a little, can afford to do work at a price which is starvation for the single or the widow. But would not this glut the "skilled labour market"? Yes, doubtless, even as the present arrangement is glutting "the clerk market," but add to this State-directed Emigration, and the danger would be avoided. At present, those we want to emigrate are just the ones other countries have no wish to receive. A man who cannot turn his hand to anything is a loss everywhere. No countries can be expected to welcome to their shores ship-loads of human helplessness. Before we can export, we must manufacture an article it will pay other countries to import. This can only be done by giving an education to hands as well as heads. The huge mass of unskilled labour found in all our large cities is as unfitted for emigration as it is for anything else that is profitable.

I have little hope of anything being done with the fathers and mothers, but we may save their children from sinking into the slough after them. Teach them a trade and then give them an opportunity of carrying their trained hands to where they are needed. Trade Education, combined with State-directed Emigration, would, in my judgment, go far to eradicate the evil. Granted the former, and I heartily endorse the closing paragraph of Lord Brabazon's article in *The Nineteenth Century* of November last:—"Whether the Government like it or not, they will have to take into their serious consideration how best to relieve this deplorable congestion of population in our large towns, and the adoption of some well-considered scheme of State-directed Emigration appears to me the only remedy for effectually dealing with a social malady, which if allowed to continue unchecked, must inevitably end in some fatal national catastrophe."

Thus have I attempted, in this fifth "Record of Service," to give expression to a few thoughts concerning one phase of the great problem of Outcast London. While denouncing drunkenness and deploring thriftlessness, let there be tender pity for the victims of a cruel cheapness. There are many, and among them can be found some of the gentlest, most heroic and patient sufferers that heaven's sun shines on, or human sympathy can succour.

It is recorded of Christ that, in helping the helpless one, "He took him by the hand." There are thin, tired hands all round us. Let them feel our grasp.

"SCIENTIFIC THEOLOGY."

By Rev. WILLIAM GUEST, F.G.S.

THE perils that surround the truth in these days ought not unduly to awaken surprise. There is no gift or gain of man that has not been used to work evil. Wealth, beauty, power, and every human appetite, have been perverted. Corruptions and "new guises" have entered into the house of God.

There is one marked peculiarity of our times. If modern writers who disbelieve, would, like the sceptics of the past, honestly set forth their reasons; if they would in plain language offer grounds for rejecting the authority of Christ; if they would give evidence in opposition to the Christian belief—which is, that the Epistles of Apostles could not by any possibility have been written, or accepted at an enlightened era, unless the Son of God had appeared—their unbelief could be met. They will not do these things. They sneer at Christianity. They make light of considerations that have weighed with the very master intellects of the human race. They ignore the cumulative force of Christian evidences that weigh powerfully and irresistibly with men who are among us of the widest culture, of the most practical wisdom, and of the very highest scientific attainments. But of argument from them that disputes the proof and claims of our holy religion, there is next to none.

This seems a consummate stratagem of the Evil One. It is utterly unworthy of literary sceptics, but with the coming generation it is very effective, and it is working mischief, which, if not averted, will tell most disastrously upon the last years of this century.

When, however, this new phase of intellectual scepticism begins to preach a religion of science, the servants of God are bound to examine these pretensions. Physical Science has, during recent years, conferred benefits upon the world that no pen of man can worthily describe; it is at this hour wondrously unveiling the infinitely numerous, subtle, and correlative forces and interworkings, on behalf of his creatures, of the Great Creator; it is preparing the way for a future of a humanity worthy of Him who is the head, centre, and coming King of a redeemed human family; but its conclusions are at present immature. Many which have been thought adverse to revealed religion are now disproved. Painful to say, these mere premature deductions have driven not a few of late years on to an abyss of hopelessness. Let us note the following:—

Thirty years or so ago "The Vestiges of Creation" alarmed the faith of many by attributing the order and life of the visible universe to the potency of nebulous matter. "Now," says Dr. Temple, in the Bampton Lecture for 1884, "all the evidence we possess negatives the opinion that life is a mere evolution from inorganic matter."

Formerly the origin of man was put back as far as the geologic era, called Miocene. Now the origin of man and his antiquity are regarded by eminent palæontologists as open questions.

Flint implements were put forward as irrefutable proof of man's extreme antiquity; but now there is a growing feeling of the mystery which surrounds the origin of palæolithic implements.

Not long ago man was confidently classified with the ape; now it is maintained that to the present time not a fossil skull of an ape, or an anthropoid ape, has been found that could have belonged to the progenitor of man.

The doctrine of Evolution has been supposed to discredit the supernatural. Now confidence in this doctrine has been seriously shaken; it is admitted that it does not explain the origin of life; leaves the stages and links between the lowest and highest forms of life, altogether incomplete; offers no evidence of the origin of language but what is totally inadequate; is without any evidence of one species having passed into another during the period of human record; completely fails to account for the freedom of the human will; is, in the opinion of no lower an authority than that of Dr. Archibald Geikie, attended with palæontological difficulties which no skill or research has been able to remove; and in the words of one of the first of European naturalists, has no scientific basis. In an able obituary notice of Mr. Darwin in the *Times*, April 21, 1882, these significant words were used:—"Darwin himself did not latterly seek to maintain his great theory in all its original integrity. As has been suggested, *some greater law may yet be found which will cover Darwinism and take a wider sweep.*"

And it is for such conclusions, so premature, so hypothetical, and so negatived, that we are asked to set aside our Christianity, secularise our Sabbaths, break up our Sunday-schools, close all our churches, abolish our world-wide schemes of Christian benevolence, and burn our Bibles! For the sake of these modern apostles of culture we are summoned to forsake the apostles of the Son of God!

The author of *Scientific Theology*—a treatise to which reference was made last week—informs us that "One of the signs of the times now prominently paraded, is the idea put forward by a certain section of scientists, that scientific teachings will supersede revelation, and teach men a new gospel." The distinguished author of *Natural Religion*, who is also the writer of *Ecce Homo*, sets forth, in the words of a writer in the *Nineteenth Century*, that "The one ambition of the vast school of crusaders of the fashionable scientific world, is to destroy religion," and that it is "Christianity they hate, and would substitute for it a religion free from any suspicion of the supernatural."

A Judge on the Bench,* after showing that neither the philosophy of Mr. Herbert Spencer, nor that of Mr. Frederick Harrison, will suffice for men, and that while religion would die without theology, and that if the Apostles' Creed goes, the Sermon on the Mount must go too, adds—as apparently his own personal conviction—"but I think we could live very well without religion." "We can get on very well without one, for though the view of life which science is opening up to us gives us nothing to worship, it gives us an infinite number of things to enjoy." "The world seems to me a very good world if it would only last. It is full of pleasant people and curious things."

What must believers say to these things?—that this new religion of culture and modern science is baseless, would not work if it should prevail, and is likely to be as transient as the fashion of a court lady. It must, however, be observed that just now it has a sway beyond all thought. In certain sections of society you cannot meet with two young persons but you will find one who professes the new scepticism. With the word "culture" on their lips they pronounce Christianity effete, and are in profound ignorance of the rich treasures of Christian literature. The tone of society in many places is approaching that which prevailed in Roman cities previous to the Decline of the Empire.

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* Mr. Justice Stephen, in *The Nineteenth Century* for June, 1884.

The question, however, is respecting the duty of faithful Christian men in relation to this new religion. It must be this first—there must be no compromise. The question is between a Father God, and a black Atheism. It is between a future of magnificent hope, and a lawless anarchy of which men have never so much as dreamt. We must not therefore lower the doctrines of Scripture to conciliate. The men of the last century essayed to meet infidelity half way. They kept back objectionable truths. Never was there a greater blunder made; both parties suffered and England was saved from a soulless age by nothing but the complete Scripture teaching of the Methodist and Evangelical Revival. "The weapon of Jesus in his temptation," said Adolphe Monod, "was the Word of God." Three times tempted, three times he repels the temptation by a simple quotation from the Scriptures without note or comment. "*It is written*," tells upon the tempter like a powerful discharge upon an assaulting battalion. "It is written;" the devil withdraws the first time. "It is written;" he withdraws a second time. "It is written;" the devil gives up the contest.

Further, there must be no unlearned abuse of natural science. There are distinguished scientists who all but loathe the pretentiousness of the new school. But let not men press scientific analogies too far. Science passes beyond its province when it takes the place of theology.

The noble province of natural science is the investigation of phenomena, then legitimate deductions, and then the manifold applications; Theology has to do with the enlightened interpretation of that which the Infinite has *revealed* through accredited messengers. Science is the knowledge of relations in the perceivable; Theology has to do with strengthening faith in things not yet known nor seen, in order that man may be in right relations with God and a future life. The student of science must possess high gifts of intellect; the student of Christianity must possess a child-like spirit of ingenuousness.*

As to the utterance of Sir James Stephen in the article quoted above, that "the world is a very good world if it would only last," the statement, coming as it does from a gentleman whose daily life is to determine what to do with injustice and crime, is strangely mysterious. The context of the passage shows that the reference is to the world in its secular life, its pleasures and interests. Think of such a world if you dare: Its unutterable vices, blasphemies, and wrongs; the wars among among men, tearing down homes and vineyards, filling the green-sward with mangled corpses and trenches with blood, and at this hour hanging on Europe the crushing annual incubus of hundreds of millions sterling to keep millions of men ready for the carnage. Think of hypocrisies, calumnies, and lies, that spread over the lives of men a worse than Egyptian darkness; of hatefully selfish lust, that fills chambers with remorse, and graves with prey; of besotted drunkenness, with its fruits of cruelty, degradation, poverty, and indescribable miseries. Forget not that half the race is plunged in heathenism, and that the "sufferings of a cab-horse" may teach us that the world, through some awful fall, "groans and travails in pain." Even in society which is called polite, if you could lift the veil you would see horrors and hear groans of anguish. And yet we are told by an English Judge that it "is a good world, and full of pleasant people and curious things."

And told, too, that "Science gives us an infinite number of things to *enjoy*." "Love, friendship, ambition, science, literature, art, politics, and a thousand other things, will go on equally well, whether there is or is not a God, or a future state." Ah! here is the essential, the radical, the fundamental difference between Christian men and the men of this new school. We scorn and reject the idea that our anxiety is to be to "enjoy" ourselves in a world full of tears. We are disciples of Him who came from his Father into the world that He might redeem it. We are lovers of a Book, the key to which is the word SALVATION.

On the other hand, if enjoyment is not man's "destined end or way," the believers on Christ do not know the melancholy which a high medical authority tells us is the mark of modern society. The Bible is above all other volumes the Book of Hope. Its students learn that while the Lord God has a wondrously large respect for human freedom, he is the supreme Controller. They know that the name of man's Deliverer is "Mighty to save." In his own sorrows Christ spoke of "My joy;" and that joy, of a grand outlook into the future, He gives to his faithful followers.

And if, as we are told, the new teachers "hate" Christianity, there is nothing left for us but to bow our heads and mourn in shame, that men should thus feel who know the course of English history, and how Christianity has been an underlying force of the greatest civilisation the world has ever known, that has shaken off evil after evil, and has inspired the noblest lives of patriots, martyrs, and philanthropists. Nay, men would not hate it, if they knew a thousand-thousandth part of what Christianity is doing in these days in inspiring sweet charities, and in rescuing, restraining, elevating, and consoling men in every part of the world. But, in this matter, the disciple must not be other than as the Master.

This, and the last week's article, must be closed with words that have become a painful necessity. It is clear that the lines between two parties in the professing Christian world must soon become very sharply marked. There is a party in sympathy with the "Scientific Theology," which is to be the new religion. There is another party, who, taught by all the lessons of the past, are certain that the new religion will bring men to a gulf of negation, whose bottomless depth is one of Atheism and blackness. The one talk about "inevitable deductions from scientific discoveries," the other hold that the "deductions" of science are only in process of being worked out, and that the final result will be something altogether different. The one are taken with this modern idol of culture; the other are sure that this modern idol will, in many of its developments, ere long be called Nehushtan (2 Kings xviii. 4), and they cleave to Him and his inspired Apostles, in whose unfathomable words are the way to life eternal. The one say they have changed their theology, because they "cannot shut their eyes to the advance of Bibical criticism;" the other maintain that there is nothing that so marks the advocacy of the new theology as the absence of defence of it on Biblical lines, or with adequate Scripture proof and exegesis. The one would have a religion that shall "exercise an influence on the outside world," and this is too often done by assimilation with its habits and pleasures; the other hold that the world will be best influenced by those who are Jesus Christ's observing, in their purity, the precept, "Be ye separate."

Between these two parties there must come a division. On the latter of them lies a heavy burden of very anxious responsibility. They will be called narrow and intolerant; terms always applied to religious men who are firm. The summons to them, however, is to maintain the steadfastness which is at once the root and outcome of faith. Companions in the endurance of Jesus Christ, they will, in days when error and evil are driving a desperate game, hear the words of the Comforter in their hearts whispering "courage," and His watchword of confidence not to be "soon shaken in mind, or be troubled."

Ling Holme, Tunbridge Wells.

MESSRS. MATEER AND PARKER.

THESE brethren have completed a fortnight's Mission at the Baptist Chapel, Milnsbridge. Previous to the commencement of the Mission special prayers had been offered, and a band of Christian workers had canvassed the place from door to door inviting the people to attend the services. The sphere was a very hard one to work. No such services had previously been held in the chapel. Wickedness and religious indifference prevailed to an enormous extent.

The evangelists, by their earnestness and fervour, soon made themselves felt on the mass of indifference around them. The people gathered together in increasing numbers as the Mission proceeded, and at the final gathering on Sunday, January 18, the chapel was filled to its utmost capacity. The Lord's converting blessing was given from the very beginning, and sinners continued to come out seeking and confessing Christ each day. Many backsliders who had been specially prayed for have been restored. About fifty adults in all have given in their names as having found Christ, some of whom are striking cases. About eighty children out of the Sunday and day schools have also given in their names. The Christian workers have been most astonished at the intelligent grip the children have of Gospel truth. The children's testimony and prayers have been affecting. One little girl, when asked how long she intended to serve Christ, replied, "Until every hair of my head is grey."

The Church has been revived and quickened and a good work begun, which, it is hoped, will continue in freshness and power for many days to come. PASTOR H. C. FIELD.

7, *Wood-street, Longwood, near Huddersfield.*

ROSE AND CROWN MISSION COFFEE PALACE.—The annual tea and public meeting in connection with this Coffee Palace in Knightsbridge, was held on Thursday week. The room was well filled with workers and friends. Mrs. Malan took the chair and gave a very interesting account of the good work carried on during the last eight years. Cheering addresses were given by Rev. Mr. Steward, Vicar of the parish, Mr. W. Davis (Hon. Sec. Open-air Mission), Mr. Pye, Mr. F. Duck, and others.

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* Professor Henry Drummond, in his article, "The Contribution of Science to Christianity," No. 1 of the New Series of *The Expositor*, has taken ground which may or may not be maintained. He uses the doubtful phrase "Scientific Theology," and states among other evidences of his line of argument, that, "the Reformation was largely a revolt against intermediaries, an appeal to facts." This is but partially correct. "The intermediaries" as well as the Reformers accepted the great Christian "facts;" they clothed them, however, with puerile and priestly meanings. The Reformation swept away these perversions. It disentangled accepted facts from the falsehood of centuries, and restoring to them the Divine Spirit's interpretation showed that "therein is the righteousness of God *revealed* from faith to faith."

In the excellent February number of *The Expositor*, there is a second paper on Science and Theology, by the same eminent Christian Naturalist. In the face of not a few of the most gifted minds in Europe and America, who hold that Evolution in itself has failed to account for the origin and intellectual nature of man, many persons will regret that the writer of the article has come to the unqualified conclusion that "Evolution is *the* method of creation."

JOB.—2.

THE PASSING AWAY OF THE ECLIPSE.

"HE knoweth the way that is with me; when He hath tried me, I shall come forth as gold."

(1) "He knoweth." Like one awaking from some horrid nightmare and finding that the dreadful which was just about to happen had no existence but in a troubled dream, so Job awakes to the conviction that he has been worrying himself with imaginings that have no existence in fact. Forsaken of God? No, no. The scales have fallen from his eyes; he looks up, and lo! the Lord is looking upon him, and in thankful wonderment he calls out, "He knoweth the way that is with me." "He knoweth—He knoweth!" This conviction, like a beam of light from heaven, struck through the solid darkness that lay upon his soul and splintered it to pieces. "He knoweth!" Then there is not a link in the chain of my circumstances; not a square inch of earth on which my foot has trod; not a single line in the history of my sorrows; not a pang that has rent my heart: but He knows it all. My hard thoughts and dark suspicions have wronged a gracious Father. I know not the why or the wherefore of my affliction, but "He knoweth."

"And 'tis enough that God knows all."

"He knoweth" is music to my soul, and just as David's minstrelsy charmed away the evil spirit from Saul, so this sweet assurance shall calm and cheer my troubled spirit; and though all things seem to be against me, I will sing (Rom. viii. 28), "All things work together for good to them that love God, to them who are the called according to his purpose."

(2) "He hath tried me." The ray of light that heralded the dawn was the recognition of the fact that all his condition and circumstance was known to God. Now, the dawn brightens into day as he comes to see that his trials are not the unexplainable outcome of conspiring circumstances—not accidents, but of the Lord's ordering. Across the forehead of every loss, every pain, and every sorrow, he sees inscribed "This is the Lord's doing." "He hath tried me." When we can see God's hand in our trouble, even though his hand lies very heavy upon us, we may be sure that He is near to us, and the burden will be lightened when we know "He hath done it."

Why does God so try his people? There is no doubt that special acts of discipline are exercised in special cases to produce special results; but the general principle which underlies his dealings with his people is made known to us (Hebrews xii. 11). "Chastening yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Not for his pleasure but (ver. 10) "for our profit, that we might be partakers of his holiness." "Wherefore lift up the hands that hang down, and confirm the feeble knees," and let your heart be comforted by these gracious assurances. Isa. l. 10: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

(3) "When He hath tried me, I shall come forth." "When." He limiteth a certain time. He has a purpose to be accomplished: "He performeth the thing that is appointed for me;" "He is of one mind, who can turn Him?" This purpose is the perfecting of our character.

When He hath tried me. The trial is severe, its heat scorches like a furnace, but it is not to last for ever, there will come an end to it; 1 Peter i. 6: "Though now for a season, if need be, ye are in heaviness;" Heb. xii. 11: "The present grievous; . . afterward it yieldeth." O thou tempest tossed and not comforted, be assured that your present troubled circumstances are only a dark passage into the brightness beyond.

"I shall come forth." Now the sun has reached the zenith. The eclipse is over, not a cloud flecks the sky, and his experience is bright from horizon to horizon. He is certain of deliverance when God's time shall come, and that glad day will be reached so soon as God's purposes of grace and love are accomplished.

(4) "As gold." Poor afflicted child of God, you won't come out of your trial as you went into it. When God put you in the furnace you were a lump of black dross streaked with yellow veins; then, through the action of his fire, you will come out gold. The "trying" will have purified and refined you, and the difference between dross and fine gold is the difference between the Christian tried and the Christian untried. When out of the furnace you come forth as gold, you will be fitted for honourable place and service. Gold is the most precious of the precious metals, and God's golden ones are precious in his sight and meet for his service, on earth or in heaven.

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ENGLISHWOMEN IN SPAIN.

DEAR SIR,—An effort has been put forth since April of last year for the help of needy Englishwomen resident in Spain. All are familiar with the blessing which has attended Miss Leigh's Homes for Englishwomen in Paris, but all do not know that a like need, though on a smaller scale, exists in Madrid, and indeed throughout the country, which the "Home for Governesses and others" in Madrid is intended to supply. Since the opening of this Institution many have found refuge therein, who, but for this help, would have been almost or quite without resource, and exposed to all the dangers which in Continental cities beset unprotected women.

The help of friends, sought and obtained privately, has sufficed to carry on the Home from its establishment, but the unlooked-for entrance of sickness, and the serious expenses attendant thereupon, has caused a deficit at the beginning of the year which a strenuous effort is now being made to liquidate. The recent terrible earthquakes in Andalusia, among other sad consequences, have thrown many governesses and others out of employment. Already such have applied for and obtained admission to the "Home," and more are to be looked for from day to day. While the ordinary subscriptions, chiefly of friends on the spot, may suffice for ordinary expenses, will the friends in England send us a little help to meet the extraordinary strain? Mrs. E. Reeves Palmer, care of the British and Foreign Bible Society, 46, Calle de Preciados, Madrid, will be glad to hear from any friend. The best form of remittance is that of cheque payable in England.

E. Reeves Palmer.

A RAGGED CHILDREN'S TEA was given on Tuesday week to a large number of poor children in the neighbourhood of Mint-street, Borough, by ladies of the Nine Elms Mission. During the evening the magic lantern was introduced, and the readings of Christie's Old Organ given by Rev. Henry Geake. Miss Cassin, daughter of Rev. B. Cassin, would be glad of similar parties in other parts of the large parish of St. George's, Southwark. Each boy and girl were presented on leaving with oranges or sweets, and small papers or books. The expenses were borne by a lady who every year gives a similar tea-party in connection with this Mission.

COMMUNION.

"SON, thou art ever with Me, and all that I have is thine;"
Out from the starry thousands, two glittering jewels shine;
Promise of sweetest Communion, for time and eternity mine,
"*Embarras de richesses*" and glory, for "All that I have is thine."

Lord, I am ever with Thee, and all that I have is thine,
Mingled and humbling confessions with this blest assurance entwine:
Helplessness, ignorance, folly, with sins of omission combine,
Yet Lord, I am ever with Thee, and all that Thou hast is mine.

Mine by appropriation, all, all that is thine by right,
If only I'm "ever with Thee," walking (in cloudless light)
The hidden path of Communion, unreached by the bird's swift flight,
But revealed to the "willing-hearted," who walk by faith, not sight.

Lord, am I ever with Thee? Grant that it may be so,
"With Thee" in service or suffering; "with Thee" wherever I go;
Heart to heart consciously beating, while self in the dust lies low,
My life with thine intertwining, in one glad ceaseless glow.

Lord, Thou art ever with me, and all that Thou hast and art
Freely and fully Thou gavest—thy love, thy life, thy heart;
But Jesus, how oft have I grieved Thee, pierced Thee as with a dart,
By refusing thy "royal bounty" or accepting only a part.

Only a part of God's offering, the Lamb for me once slain,
Tho' clearly his voice has spoken, "Let nothing of it remain
Until the morning." Saved one, say, shall God plead in vain?
Nay, claim a whole Christ to-day, or loss eternal thou wilt sustain.

A. F. S.

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YOUNG WOMEN IN CHELSEA.

WHEN the old "Tryon House," 115, Sloane-street, had to be given up last March, Miss Ellis and Miss Bamber little knew the trials of faith which were to meet them. But after nine months of difficulty and trouble they have found another spot, 8, Durham-place, Chelsea-gardens, and the new Tryon House was opened on Saturday, Jan. 24. We began with the hymn, "To God be the glory," for it was indeed his working that they are now happily housed. They start with the debt completely cleared, through the liberality of several friends and the generous gifts and collections of the girls, who gathered no less than £60.

The little gathering on Saturday week was to dedicate the new house to the Lord, to praise for the past, and to trust for the future. Mr. Herbert Tritton presided, and Rev. C. A. Fox spoke on John ii., how "waiting wants" invite and attract Christ, and conduce to household Epiphanies, and how it had been proved in this case. Then he dedicated the house in prayer, asking for many souls to be won to Christ here. Miss Ellis gave a short account of the waiting time, and what her work had been, and Miss Bamber thanked in the name of "our girls" all who helped.

The new house will accommodate ten girls, and is in a most attractive situation, looking into the open space before Chelsea Hospital. Let all our friends praise with them, and sustain them in their work.

For the Young.

A CHRISTMAS PARTY IN JAMAICA.

ONE afternoon last Christmas time a buggy and two carts, filled with bright and happy people, were seen driving from one of our villages in Jamaica, to the residence of a missionary, just three miles from where they started. The missionary was my husband: the "bright, happy people" belonged to my Bible-class, and were coming to spend an evening with us.

At half-past four they arrived, and were warmly welcomed; we had seats arranged under the trees in our garden, a large heap of cocoa-nuts on the grass, and a man standing by with a sharp cutlass, waiting the word of command to open the nuts and supply us with the cool, refreshing beverage they contained.

Picture us, then, under a large mango tree, the women and girls seated, the boys standing round, as if it were far beneath their dignity to sit down—all glad to be under the shade of the thick, green foliage, for the day had been scorchingly hot. While they are engaged with the cocoa-nuts, let us take a look round. Just opposite is a pinguin hedge separating us from the road, and a capital hedge it is, for the sharp, spiked leaves of the pinguin grow so thickly as to prevent even a goat from venturing through. That tree, so peculiar looking, in the centre of the garden, is a Jerusalem candlestick—a little distance from it a wide-spreading lignum vitæ—those purple flowers growing in such profusion at the top do not belong to the tree, but to a plant which has found its way right up through the branches until it has succeeded in getting even higher than the tree itself, teaching us a beautiful lesson of perseverance.

Behind us is the house, which we must now enter, for the time has passed quickly. Divested of hats of various shapes, colours, and sizes, all are soon seated in the large square dining-room, which our boys have made to look as much like Christmas as possible by decorating the pictures with green leaves, and putting on one side of the room in large coloured letters on a white ground, "A Merry Christmas," and opposite to it, "A Happy New Year."

The familiar words, "Be present at our table, Lord," &c., have been given out and sung most heartily by all; but on the table is no appearance of tea, nor a vestige of anything save a large pyramid of flowers! However, very soon two servants came in with trays filled with cups of tea, which were soon handed round. Bread and cheese, tarts, cake, biscuits, &c., followed. No one was asked to take a "second cup;" that is not the way in Jamaica! Glasses of iced water were more acceptable, and were given to all.

When the glasses were removed the ice was indeed broken, and we all felt what the Salvation Army might call "free and easy." How to spend the evening so that it might be pleasant and profitable was a problem soon solved. It was suggested that one of the elder girls should sing a verse of some familiar hymn, and the others join in the chorus. One dear girl began at once with "Safe in the arms of Jesus." Another followed with "Sowing the Seed," &c. All joined in the chorus of that, too, and so we went on until most of the elder girls and boys had each sung one verse. Then the little ones repeated verses of Scripture and of hymns, the elder women, too, following each other in quick succession. One little six years' old darling, named Amanda, whose head and heart had been well stored, gave us the whole of that beautiful poem of Mrs. Hemans, "I hear thee speak of a better Land."

I wish some of you dear English boys and girls could have seen and heard your little black sister just then. I am sure you would have felt as we did, that we must give her a good hearty clap, which we did in real English style, the ladies joining, too, and little Amanda clapping most vigorously, perfectly unconscious that she was doing honour to herself.

After all who had courage had sung or spoken, refreshments were again handed round, then two of our own children gave us some music, and as we listened to the sweet notes of the organ-accordion, we thought of the dear lady who presented us with it before leaving England, to whom we are still indebted, for by every mail we receive from her copies of THE CHRISTIAN and many other periodicals, which we greatly prize over here in our West Indian home.

But I am running away from my Bible-class. After a little music my husband told a most interesting anecdote. We then adjourned to the drawing-room. One of the young people went to the piano, sang and played "I left it all with Jesus long ago." Oh! how sweet and beautiful it was. Then all sang together, "Master, the tempest is raging," and two or three other sweet hymns of praise to Jesus. Then refreshments, after which one more hymn; all were then commended to God in prayer, and soon in the bright moonlight the buggy and carts were again filled. Three hearty cheers given for the gentlemen who had lent their conveyances, and all drove rapidly away, singing as they went, "Praise God from whom all blessings flow;" and so ended a very happy evening with my Bible-class. A. M. B.

Jamaica, Jan. 9.

NOTES ON THE
SCRIPTURE UNION READINGS.

FEB. 5.—MATTHEW VIII. 18–34.

VERSE 21.—"*Suffer me first to go and bury my father.*"—Piety to God must be preferred before piety to parents, though that is a great and needful part of our religion. The Nazarites under the law were not to mourn for their own parents, because they were holy unto the Lord (Numb. vi. 6—8); nor was the high priest to defile himself for the dead, no, not for his own father (Lev. xxi. 11, 12). And Christ requires of those who would follow him that they hate father and mother (Luke xiv. 26); love them, that is, less than God.—*M. Henry.*

FEB. 6.—MATTHEW IX. 1–13.

Probably this palsied one was but a youth, for Jesus called him τεκνον, child (son), and it may have been that youthful sins had caused his affliction. If so, it is another proof that Jesus has special tenderness and love for the young, and is always ready to welcome and save them. It is said in 1 John ii. 12: "I write unto you little children, because your sins are forgiven you for his name's sake." What a blessing it is to have friends who can bring us to Jesus by prayer, and who labour to teach us the way of salvation.

FEBRUARY 7.—MATTHEW IX. 14–26.

VERSE 15.—Jesus is the Bridegroom, his Church is the Bride, and there is room in it for little children as well as for older people. Children may be united to Jesus by faith.

VERSE 18.—We are told in Luke viii. 42, that the daughter of Jairus was only twelve years old, so that here we have another child sought after, and blessed by Jesus Christ. Let little girls learn how ready He is to give them life eternal if they trust in Him.

FEBRUARY 8.—MATTHEW IX. 27–38.

Blindness is far more common in the East than with us. Various causes account for the fact, as, for instance, the perpetual glare of light, the fine dust and sand which is driven by the wind, the effect of dews during night to those who sleep on the house-tops. There is a blindness of the soul which prevails everywhere alike, Jesus can cure this. See Acts xxvi. 18; 2 Cor. iv. 4-6.

FEBRUARY 9.—MATTHEW IX. 1–15.

"*The kingdom of heaven is at hand.*"—The kingdom of which Christ is the king, all who love and serve him the subjects, and his Word the laws. See xviii. 3, 4.

Frederic William IV., King of Prussia, was a great friend of the children. He was very fond therefore of going occasionally into a school and examining them a little himself. Once when he was in the Island of Ruegen, he went to a village school, and tried the children in Natural History. Showing them a stone, he asked, "To what kingdom does this belong?" The children shouted, "To the mineral kingdom." "And the bird out there which flies?" "To the animal kingdom." "But these flowers?" "To the vegetable kingdom," was the unanimous answer. "Now, children," said the noble Prince, "to which kingdom do I belong?" There was perfect silence; the schoolmaster had forgotten to teach them what category man was in. But at last one little fellow raised his hand, and said, "I know." "Well, to what kingdom do I belong then?" said the King. "You belong to the kingdom of heaven," was the child's answer. And we are not surprised to read that the King took him up in his arms and kissed him.—*Pastor Funcke.*

FEBRUARY 10.—MATTHEW X. 16–31.

"*I send you forth as sheep among wolves.*"—One evening Gotthold met a shepherd walking behind his flock, and carrying in his arms a lamb that had just been dropped in the field. The sight at once reminded him of the good Shepherd, Jesus Christ, and he thought of Isaiah's prediction concerning Him: "He shall gather the lambs with his arm." He then exclaimed, "My Saviour! we are thy sheep and lambs, shy and timid, silly, weak, and helpless creatures; but thou art a faithful Shepherd, and seest, knowest, and art able to do for us all things. Indeed, wert Thou to withhold thy care, who could save us from destruction? Lift up, then, my weary soul, O Shepherd, and carry it in thy arms. Let thine eye be over me, that I fall not behind in the way; and for this I will thank and praise Thee through eternity."

FEBRUARY 11.—MATTHEW X. 32–42.

VERSE 33—"*Whosoever shall deny Me.*"

The evil thought which tells of sin
Unconquered, lurking still within;
The hasty speech, the churlish word,
In Jesus' teaching never heard;
The deed unrighteous, such as He,
Our holy pattern, loathes to see:
These grieve the faithful, pleading Guide;
By these the Master is denied.
And they who thus deny their Lord,
And mock and spurn his gracious Word
E'en to the end, He will disown
Before his holy Father's throne.

L. Squire.

Many expositions and true narratives illustrating the daily portions of the Scripture Union will be found in the pages of *Our Own Magazine* (48, *Paternoster-row*, 1d. monthly).

BIBLE ACROSTIC.

The initials give the name of one who was severely condemned both for his words and his deeds.

(1) A Patriarch's son. [Paul.
(2) A town memorable in the history of
(3) A bird without maternal affection.
(4) Part of the high priest's breast-plate.
(5) The sign of a covenant between God and man.
(6) A place named after a certain fruit that grew there.
(7) A wilderness where dwelt a youth who became the father of a great nation.
(8) One of seven who attended on a heathen king.
(9) A New Testament false prophet. [do.
(10) What Christians are strictly forbidden to

Additional answers to Acrostic—KEZIA—received from G.H.C. E.J.M.S. A.H.D. L.M.H. W.M. A.J.M. F.M. J.G. J.E.A. M.K.B. P.W. A.M.C. E.E.W. L.H.G. E.M.G. A.H.J. E.M. H.C.A. S.P.A. E.M.C. E.M.B.C. J.E.P. L.J. E.M.F. W.F. W. and D.I. M.J.B.

[As some of our young friends complain that their answers have not been acknowledged so soon as they expected, we think it well to say that in order to find acknowledgment in any number, replies must reach our office not later than the first post on Monday morning.]

LODGING-HOUSE MEN.

ON Thursday evening last the "Strangers' Rest" in Ratcliff-highway was the scene of a very interesting gathering, in addition to the ordinary activities nightly carried on there. Some 250 men from the lodging-houses in the neighbourhood (which are visited weekly by workers from the "Rest") were entertained to tea. After the bodily cravings were satisfied, an earnest effort was made to awaken and minister to the spiritual appetites of the men, who listened most attentively to some stirring words of appeal and some bright singing of Gospel hymns.

Mr. Godfrey, of the North Evangelistic Choir, had the conduct of the meeting. He was assisted by several ladies of the choir, and by a select party of male voices, who sang very effectively some of the male chorus songs. Mr. Godfrey, Mr. Foulger, Mr. Morris, and Mr. Matthews gave short addresses, and there were signs of many hearts being touched by the Gospel message so earnestly reiterated. Several remained behind to sign the pledge and converse further about salvation.

This was the second of these gatherings, and the friends at the "Rest" purpose continuing them if the needful funds are provided.

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PROGRESS IN COLAR, INDIA.

DEAR SIR,—To-day two of our young men have received baptism on profession of their "repentance toward God and faith in the Lord Jesus Christ." One of them, a most interesting case, was not trained in this orphanage as a boy, but ran to us for shelter from his heathen relatives, who persecuted him when he began to be exercised about his soul and Jesus Christ as his Saviour. He has come out very clearly on the Lord's side since coming here, and his walk has been most exemplary. May God graciously preserve them both from the evil one, who reigns in heathen darkness in this country!

We have been favoured by having among us several servants of Christ this season—a great rarity for us in this out-of-the-way native town. We were much helped and cheered by a visit for a few days from Mr. and Mrs. Bowden, just arrived from England *en route* to their fields of labour in the Godavery district. Then a brother in Christ who laboured here for eleven months previously came for a day, and the children and he wept for joy at seeing one another again. His visit helped to brighten the children's Christmas very much.

Then on Monday last we had the great privilege and honour of entertaining that servant of Christ, Lord Radstock. His son, Hon. Granville Waldegrave, and Major Wylie, C.S.I., accompanied him. He had just the word we needed, and how much we did need it just then! During the day Lord Radstock, though feeling weak, spoke at two meetings; one in the house, for our fellow-labourers, and a meeting, through interpretation, to the public in the Mission Hall. Before the first meeting several of us had a short time of prayer to ask the Lord to grant his servant strength for his work. The Lord heard prayer, and I am glad to say that before leaving at night his lordship was quite revived and well. Lord Radstock values the prayers of fellow-saints, and I am sure he would be glad if this reference to him led others to join the list of loving hearts who are praying for him in England. Travelling all over India, and constantly preaching, is arduous work.

It will be generally known by your readers that our sister Miss Anstey, is now in England. We stay here to care for the work till her return; then we hope to move out into a dark district where the Gospel is yet unknown. We ask the prayers of fellow-believers—we much need them.

Yours very faithfully,
W. ALFD. REDWOOD, Missionary.
Kolar, Mysore Territory, India.

P.S.—I would again thank the dear friend who sends me your excellent paper.

HOMES FOR WORKING GIRLS IN LONDON.—The Drapers' Company have given a donation of twenty guineas, the Merchant Taylors' Company ten guineas, and the Armourer and Braziers' Company a donation of three guineas to the funds of these Homes.

A STORY OF BIBLE DISTRIBUTION.

BY MRS. M. E. ROBERTSON.

I WAS leaving a happy home of many years, in order that it might become a Training College for Home and Foreign Missionaries. When taking my Sunday-school class for almost the last time, with mingled feelings of love for the work so soon to be given up, and intense longing to know in what way the great Master would find work for the future, the direction came like a voice and quite as distinctly, "Go and give away Bibles in Rome." This was literally fulfilled in less than a year. The dream of a lifetime had been to see Rome, and the entrance of the Italian troops only a few months before had just left the Seven Hilled City free for evangelistic work.

A second visit to Italy, three years afterwards, gave opportunities for further distribution, during which many interesting incidents occurred. Having been furnished with a good supply of Gospels, we were giving them to those we met at the railway stations. A gentleman in the carriage between Florence and Rome seeing the anxiety of the people to get the Scriptures, said, "Excuse me, is this your work?" "Yes, and very happy work too." To the next question, which I cannot exactly remember, I replied, "If you mean to ask whether I am paid for it, certainly not." Immediately he handed me a napoleon, saying, "Will you add this to your funds, for I am sure it must be doing good?" Thanking him, I asked if I might spend it in New Testaments. "Anything, so that it is the pure Word of God."

Seeing the way in which these Testaments were received, I could no longer feel happy in giving only the small portions when we ourselves had the whole book. One man in the museum at Naples, to whom we had given little books, came and said he had asked several gentlemen for a Bible, but had never been able to obtain one. Great was his joy on receiving a Testament. He said, "Now I will give you back the other books, for this contains everything." He was delighted when told to keep them all. At Pompeii one of the custodians to whom we gave a Testament, asked for one for each of his four brothers. After that we bought as many as we could, and gave them to eager recipients.

On our return to England the uppermost thought in my mind continually recurring, was how the many millions, who are still in darkness, could be supplied with the Lamp of Light. Many were the letters written to those who would be likely to take an interest in supplying this pressing need. These called forth answers of encouragement in many cases, but that did not accomplish the end in view. Consulting with Mr. Moody and other friends on the subject, during the first visit of the former to England, a remark made by our friend Mr. Robert Paton struck me: "Mrs. Robertson, that is your work." All my idea had been to get some one else to take it up. One night, unable to sleep, I rose, and, pacing up and down the room, could not help crying in bitterness of spirit, wondering how the poor creatures could be reached, and how the Words of Eternal Life could be sent to them. On lying down again, the words came to me clear and distinct, "*Mrs. Robertson, that is your work.*" A great calm and peace came to me as I resigned myself into the Lord's hands, willing to be or do anything as He might direct.

Writing after this to several Christian friends, explaining to them the object to be attained, they sent various sums, which were placed in the Bank. An article in THE CHRISTIAN brought replies from workers abroad, stating the great help it would be to them to be able to give Bibles or Testaments to many who, through poverty, indifference, or superstition, would never purchase them. Since that time, Bibles, Testaments, and Gospels have been sent into France, Spain, Germany, Italy, Russia, Austria, Greece, Turkey, Transylvania, Pomerania, Sweden, Norway, Finland, Denmark, Cyprus, Armenia, Syria, Persia, India, Kashmir, Japan, Burmah, Madeira, Cape Verd Islands, Nicaragua. Brazil, Mexico, Natal, Jamaica, Guiana. They have been distributed in prisons, hospitals, at railway-stations. Soldiers, policemen, cabmen, servants at hotels, and many others have been supplied as the opportunities have presented themselves. Christians located in the different countries are only too glad to have the pleasure of presenting the gifts, and are amply recompensed by the joy of the recipients, who are sometimes overwhelmed with gratitude.

The means for sustaining the work have been sent by the Great King Himself, through his stewards, in answer to prayer. Many of the kind friends, who have united by sympathy and prayerful assistance to lay this tribute of love at the Master's feet, have expressed their joy in doing so. May all who read this little sketch (written and published by request) unite, according to their opportunity, in this much-needed service.

1, *Oak-hill-park, Hampstead, N.W.*

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THE DESTITUTION IN EAST LONDON.

SIR,—Shall the people starve? It is coming very close to that question with not a few in East London. The respectable poor are feeling the pinch terribly, perhaps more than those more accustomed to very short commons. I can speak for myself, that cases of genuine distress, thoroughly deserving of help, are crowding upon me, so that I scarcely know what to do.

As we visit weekly some 20,000 persons, we are always in contact with large numbers who, through misfortune, sickness, or other causes, are in need, but the present pressure is unprecedented in my experience of eight years in East London. The sufferings of the ill-clad and miserably fed are extreme, and with the continued depression in trade the spirit of the people is broken. Ought not assistance to be given to honest, sober, and industrious people, who would be only too glad to work if they could get any to do? A few comforts for a month or two would take many over their difficulties, and then we may hope things will be better. I appeal to the well-to-do, to help, and to help at once, their suffering, poverty-stricken brethren and sisters.

My heart sickens daily over the misery and woe. One is almost driven to distraction at not being able to help with any efficiency. I shall be most happy to receive gifts of money, blankets, packages of tea, oatmeal, rice, potatoes, orders for coal, left-off clothing. Every case we examine carefully; we have no inclination to encourage loafers or drunkards, but we are cut to the heart by the starving little children, distracted mothers, and broken-down husbands and fathers.—Your obedient servant,

W. EVANS HURNDALL, Minister of
Harley-street Congregational Church.
16, *Cottage-grove, Bow, London, E.*

THE WELFARE OF YOUNG MEN.—A letter, signed by the Duke of Westminster, Mr. W. H. Smith, M.P., and Archdeacon Farrar, issued by the London Diocesan Council for the Welfare of Young Men, states: It has been ascertained that although various institutions for young men and boys exist, they are altogether inadequate to the need, and a very general conviction has been formed that more is wanted and more may be attained. The Council is striving to do all it can for the strengthening of institutions for the benefit of young men in London, on whose behalf a Register of Lodgings has been opened at this office, from returns furnished by the clergy of various parts of the diocese. If in all cases in which young men and lads leave their homes in the provinces to settle in London, the clergy of the places they quit will give a note of recommendation to the Council, many might, on arrival, be referred to suitable lodgings, and, by introduction to the parochial clergy or to institutions, be protected from danger, and brought under influences for good. All information respecting the work of the Council will be gladly supplied on application to the Secretary, Northumberland-Chambers, Charing Cross, W. C.

REV. E. PAYSON HAMMOND.

THE LIVERPOOL WORK.

A striking case in connection with an afternoon children's meeting occurred in the Presbyterian Church in Shaw-street. A sea-captain was passing the church, when he was accosted by a worker, whom he told he was on his way to a drinking saloon. The worker invited him into the meeting. There the Holy Spirit arrested him, while listening to Mr. Hammond's address, which was mostly to young converts. Two Christians who dealt with this man were convinced that he went away really converted, not to spend the evening over the drunkard's bowl, or to sing the drunkard's song, but to sing the songs of Zion.

The gathering of the young converts at the closing meeting was a touching occasion. It was interesting to hear the various causes for thanksgiving which were mentioned. With many it was for being converted that week, most on Sunday afternoon. Others thanked God for conversion on New Year's Day, some long ago, and some for the conversion of relatives. A mother gave thanks for the conversion of her little girl, her youngest, and for her two elder daughters having been much quickened during these meetings. A pastor gives thanks for many of his flock having been drawn out as earnest workers.

During the after-meeting valuable though short addresses were given by the ministers present. Rev. P. White, of the Presbyterian Church in Islington, gave valuable exhortations to the young converts. He exhorted them to read their Bibles, and to secure a portion every morning, before going out to daily duties, that they might have something to feed upon and to strengthen them. He told of his own mother, who was always most particular that no room in her house should be without a Bible. He also exhorted them to continue in prayer, for those who neglect this cannot grow or remain steadfast. It was something to thank the Lord for, he said, that Mr. Hammond's visit had been the means of bringing himself and other ministers into close and happy union.

On Saturday, January 24, a large company met at the station to say farewell to Mr. Hammond. After he had got into the railway carriage he told us how a similar gathering had been the means of the conversion of an infidel, who was convicted of the reality of the love of Christ, as he saw manifested the love of the young converts and older Christians. M. J. W.

The following letter from Rev. Patrick White was read at an afternoon meeting in Leicester. It indicates something of the extent of the work in his Liverpool congregation:—

My Dear Brother,—I hasten to communicate to you glad tidings. I visited my afternoon Congregational Sabbath-school yesterday, to ascertain if any good fruits could be found of our united Saturday-school meeting on the preceding Lord's Day. What I discovered was to me marvellous! I never heard or saw in any Sunday-school such testimonies given of decision for Christ. I went from class to class, first cautioning them not to say what before God they did not know to be true, and then asked them if they had given themselves to the Lord Jesus as their Saviour. In every class, of a school numbering close on 400, there were some to rise and say they had accepted Christ; not one class was excepted.

The numbers varied from one to twelve. In one instance a whole class of intelligent girls (not children) fearlessly confessed Christ. In several, five, six, eight, and in a double class twelve, acknowledged the Lord Jesus to be their Saviour. Twenty in the infants' class said they loved Jesus. In my sister's Bible-class (the senior class for young women), either six or eight boldly confessed the Lord Jesus with countenances beaming with joy, yet eyes full of tears. Some of them astonished me, but all made my heart full of love and gratitude to God.

In the young men's Bible-class the "tall young man," whom you may remember having come to Jesus in our schoolroom, stood up and thankfully confessed Christ as his Saviour. He was at that afternoon meeting where the Holy Spirit was felt with such mighty power.

The teachers have been greatly quickened and refreshed. One good man is exulting over the worst conducted boy in the school, whom often he was inclined to expel, who came to disturb Band of Hope, Sacred Music-class, and every gathering held for the good of the youth connected with us; yesterday he was calm, attentive, bright, and happy—the wonder of both teacher and scholars—exulting in Christ. "The Lord has done great things for us, whereof we are glad." Your brother in Christ,

Patrick White.

The Manse, Islington, Liverpool, January 26.

LEICESTER.

The work in connection with Mr. Hammond's labours here has proceeded in a most encouraging manner. Three meetings during the past week were held each day. One for Christians at eleven o'clock has been called a "Bible reading, prayer, praise, and inquiry-meeting." It has indeed been one of rich blessing; each day some portion of Scripture has been expounded. Earnest prayer has been offered, and inquirers have been pointed to the Lamb of God. The young converts have sometimes told of the great change which has been wrought upon them. One woman said that her father and mother (now over eighty years of age) had been praying for her for forty years; last evening in the inquiry-meeting she said: "Thank God their prayers are now answered; I never knew what happiness was before." She said she had spent a portion of her life in Africa, and now deeply regrets that she was not a Christian at that time, as she might have done so much good among the heathen.

The meetings last week were held in the Melbourne Hall and St. Stephen's Presbyterian Church. This week they are to be held in five different localities. The pastors who have united in this effort are very earnest, and long for a rich blessing upon their churches in Leicester; two of them were greatly blessed during Mr. Hammond's meetings held in London seventeen years ago.

CHILDREN'S MEETINGS.

These meetings have been of extraordinary interest to the great crowds that attended every evening at six o'clock. Mr. Hammond has been greatly interested to find numbers of those who give evidence of having been converted at previous meetings held here for children; these have taken deep interest in leading their friends to Christ. One of these boys, on returning from the service last Sunday morning, having heard Mr. Hammond tell how children sometimes lead their little friends to Christ, said: "Mother, you know that I am a Christian, and if there are any children anxious about their souls this afternoon, if you will take me to them, I will tell them how I found Jesus, and pray for them." Sure enough in that meeting, in which so many were inquiring the way of life, that little boy did what he could to help on the work.

In the daily meetings Rev. F. B. Meyer has told touching incidents which have come under his observation. He rejoices greatly in seeing so many of his Sunday-school scholars coming to Christ.

Mr. Hammond has received a great many letters from children and young people; some of these have been read at the meetings; one is as follows: "I came to Melbourne Hall with some more boys for the purpose of making fun, but when you told the story of a man who came to one of Dr. Nettleton's meetings in the United States for the purpose of injuring the preacher and disturbing the meeting, it set me thinking. I saw that I had a black heart, but now by hearing you preach of Christ it has been cleansed. I came home and thanked God that I had been converted. While I knelt down my younger brother followed my example, and now he is craving to be converted too. Four out of the six who came with me that night have been brought to Christ in these meetings."

The children's meetings have increased in interest and numbers during the week, and yesterday the meeting was largest of all. Will the readers of The Christian still pray for a blessing on this closing week of the Mission? Next Sabbath he begins at Dublin. That God's blessing may go with him there will be the prayer of many here. A Worker.

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EAST LONDON SEWING-CLASS FUND.

THE depression in trade, the scarcity of work, and the consequent great distress amongst the working classes at the present time, are sad facts that are only too well known. It is, therefore, felt that little need be stated to show how important it is that some Sewing-classes should be opened as quickly as possible, in order that the suffering may be lessened which is being patiently endured in many poverty-stricken homes. The small sum earned in the Sewing-class often decides the question whether bread or firing can be afforded.

In addition to the temporal relief, many a weary woman is soothed and rested by working for a few hours weekly in a quiet warm Mission-room, during which seasons she hears in simple words of the love and compassion of a Mighty Saviour. The reading of the Bible, the singing of hymns, and the prayers offered, all raise the poor women's hearts to higher, holier thoughts, even whilst they are earning money to help their families.

Mr. George Holland, whose blessed work in Whitechapel is well known, writes:—

"I shall indeed be thankful to have the Sewing-class in operation again. There is scarcely any employment, and it is said that more than 20,000 men are out of work between London-bridge and Silvertown. They are waterside and dock labourers—the 20,000 possibly represent some 80,000 souls—and although bread is so cheap many have not the money to purchase it. Thus very many poor women will be thankful to earn sixpence to buy food for their little ones. Many who come here feel the cold weather most keenly, and long to get into the Sewing-room where it is warm. Last year a large amount of good was done. The women worked and received their sixpences, friends came and read to and sympathised with them, and some were thus won to Christ. I think I may safely say that there are from forty to fifty connected with the class whose precious souls the Lord has won to Himself."

From one East-end parish a request for a Sewing-class this winter has been sent by the clergyman's wife. Her letter states:—

"There are more than 10,000 in this parish—all so poor that I only know of two families that keep a servant. This is our sixth winter here, and the real distress among our people is greater than we have ever yet known. There are now hundreds of men out of employment, and our Scripture-reader found, in visiting this week, several families of really decent people where parents and children had been without any food since the previous day. I do indeed trust that you may be able to help us. I am certain there are numbers to whom the class would be a very great help, and I feel it would indeed be another opportunity for them to hear of the great love of Jesus."

Another earnest worker writes:—

"I have had already many timid but anxious inquiries as to the prospect of a Sewing-class. It is always a boon, and was never more needed than just at present. The existing depression which has thrown so many working men out of employ makes itself felt in every department; some of the poor women were glad to earn a few pence at this season doing odd jobs of mending, &c. for the dock labourers; but, alas! these, too, have failed now. It is not simply a little temporal relief by earning a few pence that is thus secured. The influence of these gatherings is like the leaven of which our Lord spoke, and it is one of our great encouragements to watch its silent working."

It is earnestly hoped that subscriptions may be sent in so quickly that some of the troubled women may at once be gathered into Sewing-classes. Every £1 subscribed gives real help to one woman by letting her earn 1s. 6d. weekly, and so tide over the winter, and every £15 provides for a class of fifty for one month. Subscriptions may be sent to The Lady Hobart, 15, Eccleston-square, S.W.

THE MERCHANT TAYLORS' COMPANY have given a donation of ten guineas to the funds of the Ragged School Union.

Notes and Comments.

IT is gratifying to observe in such a newspaper as *The Guardian* strong recommendations of "after meetings," which are pronounced by a competent authority as the "most powerful engines of a Mission." It is also urged that not merely the clergy, but spiritually-minded men and women, should direct the inquirers, and that in some cases, instead of asking, "Are you saved?" it would be better to begin the conversation with the inquiry, "Can I help you?" There is, happily, no appearance of sacerdotalism in these recommendations.

The Bishop of Rochester draws attention in his Annual Charge to the fact that candidates for confirmation have not increased during the past year in proportion to the increase of such services. It is to be feared that the tone of superciliousness towards Christianity in certain circles is affecting the new generation. Men talk nowadays, who in the expressive language of St. Paul, "understand neither what they say, nor whereof they confidently affirm."

Rev. William Arthur, says *The Methodist Times*, has completed the first part of a new work, entitled, "Religion without God." It consists of two sections, the first being "Positivism and Mr. Frederick Harrison," the second, "Agnosticism and Mr. Herbert Spencer." It will be followed in due course by the second part, to be entitled, "God without Religion," under which head Mr. Arthur will treat of "Deism and Sir James Fitzjames Stephen." It is intended to publish each part separately. Mr. Arthur has been giving his attention for many years to the momentous theme of this new book.

The following missive, daintily lithographed, has reached us. If Northfield were within "measurable distance" of London, we are afraid the capacities of Marquand Hall would be severely taxed by the invasion of Britishers on this auspicious occasion. Many on this side the Atlantic, who cannot be there in the body, will undoubtedly be present in spirit. In the name of our readers we send our heartiest greetings and congratulations to Mr. and Mrs. Moody and their honoured parent:—

> "1805—1885.
>
> "Mr. and Mrs. D. L. Moody would like the pleasure of your company at the eightieth birthday anniversary of their mother, Mrs. Betsey H. Moody, who will receive her friends at the New Marquand Hall, Northfield Seminary, in Northfield, Mass., between the hours of three and eight o'clock, p.m., Thursday, February 5, 1885. 'Her children arise up and call her blessed.'"

"A record of the fruits of prayer would be a catalogue of the grandest victories and noblest virtues of the race."

The World, in briefly commenting on the departure of Messrs. C. T. Studd and Stanley Smith as Christian Missionaries, says:—"Probably no missionary has ever set forth into savage wilds with so many good wishes as will 'C. T.' next week." We are glad to hear of such a tribute from such a source, but surely the remark about "savage wilds" is hardly applicable to China; if it were, the evangelisation of the Celestials would probably be less difficult than it is.

The *Monthly Record* of the Peace Society quotes from the *Daily News*, of January 2, the following information from Khartoum:—

> "General Gordon, having learned that the Bedouin Arabs came during the night to the wells, sent armed boats to stop the practice, thus causing much suffering among the rebels, many of whom died of small-pox and dysentery. The Mahdi, in consequence, withdrew his army to Jabbara, two days' journey from Omderman."

Whereon the *Record* says:—

> "The annals of modern warfare do not contain an instance of more heartless cruelty than this. Because we choose to regard the Soudanese as 'rebels,' we think it right to resort to every form of cruelty in putting down their 'rebellion,' even going so far as to deprive them of the bountiful supplies of Providence, without which life cannot exist in those tropical climes. Surely there is something wrong here, and it behoves the true Church to protest vigorously against such a degradation of the religion of Jesus Christ, the Prince of Peace, who came 'not to destroy men's lives, but to save them.' General Gordon may be a conscientious man, and may even believe that he is doing God service, but he is not a Christian of the New Testament type."

The Christians of the New Testament type are fewer than angels' visits. The Sermon on the Mount, if it were believed and acted on, would turn us all inside out, and we should turn the world upside down. See Rom. xii. 20, 21.

A Peace Conference was held at Darlington on January 29. At the close of a lengthy address on the work of the Peace Society, Mr. Henry Richard, M.P., said:—

> "Some think that salvation from the war system must come from Parliament; but I own I have more hope from the people—at least, until Parliament itself becomes more fully and faithfully an echo of the people's voice. We have already done something in that direction. We have brought forward the subject of Arbitration, and the proportional reduction of armaments, and the necessity of curbing the irresponsible conduct of men who, in distant lands, act in our name, but without our authority. We have made many attempts to diminish our enormous and constantly-increasing military expenditure. I think we are prepared to act again, and, we trust, with more prospect of success, if you will send, as we have good hope you will, a body of men to support us, less interested in upholding our warlike establishments than many of those who now represent you, and more intent upon saving the life and money of the people of this country. Rely upon it, the cause of peace will not lack men to stand up for its promotion and defence in the Parliament of England."

We should think the friends and supporters of the Charity Organisation Society will find it no easy task to rebut the charges brought against it in the first article of the current number of *Eastward Ho!* (6d. *Wells Gardner & Co.*) After presenting an analysis of the balance-sheet of the Society for the year 1883 the writer proceeds—

> "The total amount swallowed up by officialism was £16,771 3s. 1d., while the amount devoted to relief in any form would be £3,322 19s. 1d. The startling conclusion to be derived from these figures is, that only a small decimal over one-fifth of the enormous income of the Society raised for charitable purposes has been, or will be, applied to charity. It would be all very well for the Society to allege that organising is as truly charity as giving away money, if the figures we are dealing with amounted to only a few hundred pounds; but I may state a fact which will carry conviction as to the disproportionateness of an expenditure of, say, deducting the cost of the central staff engaged on 'operations' connected chiefly with institutions, fourteen thousand pounds in round numbers . . . . There can, surely, be no justification for such enormous waste of charitable resources."

We humbly commend to the studious attention of the Charity Organisation Society the words of our Lord in Matt. vii. 1—5. Among the other papers in *Eastward Ho!* of special interest, are Mrs. Heckford's "True East-end Romance" and "Angel Visits."

The correspondent of *The Times*, who described the ceremony by which the southern portion of New Guinea was taken possession of by Great Britain, speaks of—

> "Messrs. Lawes and Chalmers, the well-known missionaries, whose services have been gratefully appreciated by every visitor, and the result of whose labours astonishes every person who comes to this part of the world."

And of—

> "Mrs. Lawes, a lady who has done more to win the natives of New Guinea to Christianity and civilisation than would be thought possible by anyone who has not seen what she has effected."

He again refers to—

> "The Rev. J. Chalmers, whose extraordinary influence over the natives and the mode in which it is exercised are convincing proofs of the good that a single-minded, energetic missionary can do, and the Rev. W. G. Lawes, whose name and merits are known far beyond the limits of his present field of labour."

Times correspondents have not always spoken so respectfully of missionaries, but perhaps in these cases they were not so well informed as the writer from the antipodes.

One of our readers—referring to a Note in our issue of the 22nd ult. relating to "The Shop Hours' Labour League"—suggests that Christians would do well to carry out the golden rule of doing unto others as they would be done unto. They should avoid making purchases in the later part of the day, and should not unduly press for work to be done within a limited time. One of the rules our correspondent lays down in connection with his household arrangements is that all shopping shall be done in the forenoon if possible, in order that the shopkeepers and their assistants may be at liberty (so far as he is concerned) to cease from business at an early hour, so that they may be able to spend the evening at their own firesides with their families. Such of them as are parents can only thus have an opportunity of training their children in paths which lead to honour in this life, and to glory in the life to come.

This is a most admirable rule; if all Christians would carry it out, and induce their friends to do the same, the work of the Shop Hours' League would be greatly reduced. Our young friends would then have many opportunities for spending their evenings in their own happy homes; shopkeepers and their families would be greatly helped, and society generally would be benefited.

Mr. Spurgeon has sufficiently recovered from his recent illness to have left for his sojourn in the South of France. He is expected to make a stay of three months in that sunny clime, and will, meanwhile, let us hope, be gathering a large stock of renewed strength and power for future service. Though sorely missed at the Tabernacle, his work is not likely to cease. Mr. Spurgeon has not only the ready tongue, but also "the pen of a ready-writer," and by this means his voice will no doubt be heard from time to time during his absence.

Mr. Spurgeon arrived at Mentone with his three travelling companions on Saturday evening, having halted two days in Paris. There are about 360 British visitors in the town, but the paucity of the numbers that attend the Scotch Church services has led the committee to discontinue them for the rest of the season. Thus the Nonconformists are without any services in the place if they do not understand French.

We very much regret to see that Dr. Clifford, of Westbourne Park, has issued a sermon entitled "Abraham's Mistakes in the Offering of Isaac." Why is not this "mistake" pointed out in the Epistle to the Hebrews (xi. 17—19), where we have an evident approval of the patriarch's action? Was James also under a mistake when he asked, "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?"

The following editorial note appears in *The Christian World*, in reply to a correspondent who had apparently written concerning ourselves:—

> "'A. B.' is quite mistaken. We think very highly of our contemporary, THE CHRISTIAN. Dislike of its Theology does not prevent our recognising the ability with which it is conducted, and the Christian spirit it rarely fails to display in any matter of controversy. In this respect it is a model for us all. Its philanthropic work, moreover, is beyond all praise."

We appreciate and acknowledge the editor's courtesy, while fairness obliges us to return his compliment with interest, and to note the eminent ability with which *The Christian World* is carried on, and the good service which it renders on social and philanthropic questions. The dislike of our Theology, on the one hand, and the regret and apprehension with which we regard our contemporary's advocacy of "modern thought" on the other, necessitate no departure from personal respect and Christian kindness in the expression of our views. Indeed, in the conflict of opinion which is daily deepening and sharpening, we trust that this spirit will be increasingly cultivated and maintained.

In consequence of the illness of Rev. Morlais Jones, who was to have taken the post of Merchant's Lecturer during this month, Rev. J. Guinness Rogers is continuing through February his discussion of the theme he took up last month. In his last week's lecture the following suggestive passage occurs:—

> "It is supposed apparently by some that the Gospel is meant to be merely a channel of forgiveness, a message of peace, a proclamation of reconciliation with God. This is true in a sense. But it is intended to have an influence upon the heart and character. And we may be perfectly sure that the verdict of the world in relation to the Gospel will go very largely to the extent to which it proves its capacity to discharge this function. The holy life of a holy man does more to form the public opinion of society at any time in relation to the kingdom of Christ than the treatises of learned divines or the eloquence of the most gifted preacher. This is continually lost sight of. We must reproduce the character of Christ if we are to have a power in the world in inducing it to accept the Gospel."

It seems to us that if all the churches did their part as bravely and as persistently as Mr. Archibald Brown and his helpers of the East London Tabernacle, there would be little or no need for Mission-halls and free lances. What with the constant domiciliary visitations—20,460 visits by the missionaries last year—the granting of temporal relief in the shape of food and clothing, the Orphan Home and the Sea-side Home, not to speak of the regularly recurring spiritual work of the pastor and congregation, a never-ending stream of good work is flowing out, and proving the reality of the Church's faith. In a preceding page we have reproduced Mr. Brown's trenchant article on "Cruel Cheapness." We cannot reproduce the rest of his "Record of One Year's Service," but we counsel Christians to get it, read it, ponder its facts, and appropriate some of its many suggestions. Copies can be had at this office, 1d. each; cloth, with list of donors, 4d., postage 1d. extra.

Many English Christians were startled one day last week on reading of the telegraphic news of *The Daily Telegraph* that Rabbi Rabinowitch, of Kischeneff, had been assassinated. Inquiry was made from London by telegram as to the truth of the report, and a reply was received that M. Rabinowitch was quite well. We sincerely trust that this contradiction of the report will be confirmed. The following interesting paragraph also appeared last week in *The Daily News*:—

> "The Kischeneff local papers contain accounts of the opening service on Christmas Day (O.S.) of the newly-organised Jews of the New Testament in their own synagogue. The leader and organiser of the reformed movement, Josef Rabinowitch, delivered a long and earnest address to a large congregation of Jews and Lutherans; the latter crowding into the synagogue on the completion of the Christmas service in the neighbouring Evangelical church. The founder of the sect confined himself chiefly to a denial of the accepted Jewish belief in the future coming of the Messiah, who, he declared, had already appeared in the sacred person of Jesus Christ, and begged his hearers to reject the old belief. The pastor of the neighbouring Evangelical church, who had accompanied his congregation to the synagogue, addressed the mixed assemblage at some length in German, and bore testimony to his thorough belief in the sincerity and principles of the founder."

A remark was made last week by Commander Cameron in the course of a lecture on African Exploration, which it would be well if all European colonists and explorers would take to heart. Says the report:—

> "He enforced the duty of peaceful exploration, and urged that however anxious we might be to extend the sphere of our knowledge, we had no right to force our way into another man's country."

If this principle were honestly acted out we should probably never hear of nine-tenths of the quarrels that too often end in devastating wars and unjust annexations.

The evils of "cruel cheapness" in the labour market are manifesting themselves on the other side of the Atlantic as well as on this:—

> "A typical case reported in New York is that of three adults, who worked almost continuously for thirteen days, and received from the owners of the factory for whom they worked the sum of *six dollars fifty-three cents* (about 27s.) for the 291 shirts made by them during that period of time. In a neighbouring city little girls crochet zephyr hoods for twopence apiece, and with the utmost exertion can finish only two or three a day."

These, remarks the New York *Observer*, are starvation wages, and the fact that they are tolerated is a shame and a reproach to a Christian public.

Whatever authority Mr. Oscar Wilde may have as an art critic, from a professional standpoint, it seems to us that he spoke with much good sense the other evening when he described fashion as a form of ugliness so unbearable that we have to alter it every six months. "Egyptian dress lasted for two thousand years, and Greek dress nearly a thousand years, and wherever dress has been beautiful and rational it has lasted for a long time. The texture and colour may have altered, but the dress has remained the same. The amount of money spent on dress in England was something appalling. If he told them the amount spent on bonnets alone, one half of them would be filled with remorse and the other half with despair." Of all modern tyrannies, that of fashion in dress seems to be about the most tyrannical and indefensible.

The "evangelistic campaign," says *The World*, does not meet with unanimous approval at the West-end. The clergy of several important churches will hold entirely aloof.

At a recent licensing court in Dublin the City Recorder, in refusing a license, said the public-houses were manufactories of garotters; their prosperity represented the misery of the people. If all our licensing authorities in the past had taken this too truthful view of the case our country would have been in a very different case to-day.

The friends of Temperance in America are strong on "Prohibition." It is a definite word, clearer and more thorough than "Local Option." While there are to be found those who may seek to evade the law, it is on the whole working well. Considering the prevalence of drunkenness in our midst, not to speak of its increase in Germany and Switzerland, ought not the cry of the Christian patriot to be, "Prohibition everywhere in regard to the demon, drink"?

The two latest of the Present Day Tracts, published by the Religious Tract Society, are "The Hindu Religion: a Sketch and a Contrast," by Rev. J. Murray Mitchell, and "Modern Pessimism," by Rev. J. Radford Thomson. They are of immediate interest in view of the present current of modern religious or irreligious thought.

The youthful Prince Albert Victor opened a Boys' Club in Leman-street, Whitechapel, last Saturday, and acquitted himself well. If the boys who heard his pithy and pointed advice to do every right thing in the best possible fashion, and to do nothing they knew to be wrong, will but act it out, they will have good cause to remember their royal visitor and monitor.

We have received more than one communication expressing the desire that a day should be fixed for humiliation and prayer, with reference to the recent outrages in London, as well as the general position of national affairs. It is asserted that many in Ireland and Scotland, no less than in England, would readily unite in praise for past and present mercies, and in supplication for God's guidance and blessing. We fear governing classes in both Houses of Parliament are becoming more and more indisposed thus to recognise the hand of God, and to appoint such a day; but so much the more should all Christians unite in continuous prayer, though no opportunity should be afforded for a day of national humiliation.

The recent Episcopal appointments appear to have been made on the principle of pleasing the three great parties in the Establishment. Dr. Temple, of Exeter, who is elected to the See of London, would, we suppose, be claimed by the Broad Church party, though we believe he has not shown any extreme leanings in that direction since his elevation to the Episcopate. Canon King, of Christchurch, who becomes Bishop of Lincoln, in place of Bishop Wordsworth, who has retired from the post, is said to be a High Churchman. Evangelicals will certainly rejoice in the elevation of Dean Bickersteth (late of Hampstead) to the See of Exeter, about to be vacated by Dr. Temple. We pray that all three may be granted the wisdom and fidelity to truth that they sorely need in these perilous times.

NAPLES AFTER THE CHOLERA.

THE following letter, written by Mrs. Meuricoffre, a sister of Mrs. Josephine Butler, gives a vivid glimpse of the present condition of Naples, which has so recently been visited by cholera:—

I wish to tell you about a very interesting day I have spent with our good Methodist Minister, Mr. Jones. He felt that this calamity which overtook the city of his adoption was a direct call from God. He has responded very nobly to this call, and his family have seconded him as only those who work for the love of Christ can do. During all the cholera time they were ready night and day to go wherever they could bring help, without respect to whether the sufferers were members of their church or not.

There was one very touching instance of a woman who had attended the Methodist church, while her husband and children were still firm Romanists. She sent for Mr. Jones to administer the sacrament to her. When he arrived he found the room dressed with innumerable wax lights—as the custom is here for the dying—and crowded with friends and neighbours. The poor woman, who was sinking fast, turned to her friends, and said she wished to give her testimony that she died happy in the faith of Jesus as our one and only Saviour, by whom alone we come to God for acceptance. Mr. Jones explained to those present the different understanding we have of the Sacrament, and told them they might get into trouble by remaining, or might feel troubled in their own minds; but they chose to remain, and hastened to prepare with their own hands the little table with the fair linen cloth. Of their own accord they knelt down while the dying woman received, as Jesus commanded, the cup of the fruit of the vine which she was so soon to drink anew with Him in his Father's kingdom.

From this and many other signs of life in the midst of death, which God granted him, Mr. Jones was led to begin a City Mission which is to be a simple carrying of the good news of salvation without polemics, or any work of destruction. As he said to me, if he were one of these people, and one came to him and began by attacking the things he had been taught from childhood to hold dear, it would set up all his bristles like a porcupine; but let them once taste of the joy of belonging to the Saviour in the midst of their poverty and suffering, then all the rest would fall off like withered leaves. I felt this to be true.

We left the carriage at Bassoporto, as the streets after that were too narrow to allow it to pass, and Mr. Jones and I made our way through Purgatorio, Sedile del Porto, Orifici, Pendino, Bassa Mercati, Divino Amore, La Giudeca, or Jews' quarter, all historical names, which, with the aspect of the streets, seemed to transport one back into the middle ages; the massive arched entrances into the old Pallayyos, which could easily withstand a raid of Saracen pirate fleets, the funny little shops all along the ground floors, each street occupied by one trade as in the times of the ancient trades guilds. The Orifici consists of several streets with a pretty little square in the centre, entirely devoted to the manufacture of pearl jewels for the contadine, or peasant women.

The Bassa Mercati is a narrow street swarming with life, and continually traversed overhead by arches to prevent the houses from falling against each other. Here there are little dens of shops where they sell pieces of rich old silks and brocades, embroideries and lace, from altars and priests' garments. The shopkeepers are quite supine and indifferent. If you ask for some article, they shrug their shoulders and wave their hands, and expect you to rummage for it yourself. One is here on the threshold of the East and of dignified laziness. It would be a breach of manners to press you to buy. It is only the central street (the "Regent-street") of each quarter which contains these shops. The side and cross-streets are beyond description squalid and depressing; some were so narrow that two foot-passengers must go sideways to pass each other.

After going through them it seemed quite cheery to come out into the street leading to the Divino Amore, entirely occupied by the workshops of the makers of church ornaments in gold and silver and brightly-painted figures of saints, the gold and silver catching here and there the sun's rays between the high houses, and reflecting back a borrowed brilliance. The Sedile del Porto is a fine place, a long massive gateway suggesting familiar words, of the elders sitting in the gate (Sedile means a stone bench or seat); of Mordecai sitting in the gate, and overhearing the plot; and of poor old blind Eli, when the news reached him that Hophni and Phinehas were slain and the ark of the Lord taken.

I have dwelt on the local features of these quarters because the decree has gone forth to demolish these dens of picturesqueness and pestilence. In a few years they will be remembered only in name, and replaced by wide streets, up which the sea breezes can blow, and where we shall be blinded by the scorching, searching, wholesome sun. It was in the Pendino that during the worst days of cholera they could not bury the dead quickly enough, and they were piled at the corners of the streets. One day there were 1200 deaths, when the burial register only gave 500. It was here that the splendidly-made young marinari, boatmen and fishermen, gathered in from the Marinella, and walked the streets in religious procession all day, with naked feet, carrying heavy crosses of wood on their backs, and wearing crowns of thorns, the blood trickling down from temples and cheeks, The shops were shut, and the streets forsaken, except for some despairing woman, who would rush out, tearing her hair and weeping for children, uncomforted because they were not.

The first woman Mr. Jones took me to see lived up a narrow staircase of rough stone, worn into holes, sloping, and slippery with mud; half the width of each landing was occupied by the rubbish heap swept out of the rooms opening on either side, heaps which made one hold one's breath. On the fourth floor we turned into a room containing six beds. A little girl showed us with pride the clothes she wore, which were a gift from the Methodist Ladies' Sewing Society, directed by Mrs. Jones and Mrs. Guttridge; Mr. Guttridge giving the stuff at cost price. A little crowd of poor, ill-fed women gathered round, and listened to the good and comforting words of Mr. Jones, addressed especially to one in bed whom he came to see.

In visiting the next family, we entered by a cow byre, containing a brown and a white cow, evidently the important personages of the family; besides the cows there was a handsome young woman nursing a baby, and a curly-headed child leaning against her knee; a living counterpart of so many pictures in Italian galleries of the stable at Bethlehem. Thence we went up to a second floor where were five beds, occupied by four families. The object of our visit was a dear old German lady in reduced circumstances. She and her family, consisting of her son, his Neapolitan wife and seven children, rented the best corner of the room. It was touching to see the little remains of refinement. In the corner a tiny toilette-table and little cracked looking-glass draped with a frail old muslin curtain. The rest of the furniture was an old arm-chair, from which the dear old lady rose with the dignity and courtesy of a duchess, telling one of her grandchildren to place an old straw chair for me, on which I had to sit circumspectly, as I felt that all its joints were dislocated. While the children hung affectionately about Mr. Jones, I had a chat with the grandmamma in French, which she spoke with a beautiful accent. She had all the sweet ceremonious dignity of a "grande dame." I could not question her on the causes of her impoverishment, but it seemed her son was rather weak in intellect. He makes little bird-cages of wicker, which he sells for twopence each, and that is all they have to live on. The old lady's one luxury was a pet thrush in a cage; her dress was of cotton, washed out and patched. The grandson had not gone to school lately because he had neither jacket nor shoes. One of the other three families, a husband and wife, were making cigarettes. I thought if some of the young loungers on the Chiaja, who were so terrified of cholera, could see where their cigarettes were made!

Another family lived very high up; it was like going up a church tower. The last story overtopped the surrounding houses, and we looked over a tract of flat roofs cut by what seemed narrow black ditches—these were the streets.

In going from street to street, curiosity prompted me to prowl into some of the dreadful *Fondacci*, courtyards surrounded by very high houses, the only access being a long, low, dank little tunnel. These places are very dark and dirty, the smells overpowering, and the dwellers there look at one with a kind of savage, sullen resentment. I do not wonder; it must seem to them a very offensive curiosity in prosperous people to come and spy out the nakedness of the land. I felt inclined to beg their pardon, and curbed my exploring propensities.

The aspect of the courtyard of one very high house I looked at haunts my memory. It was the size of a moderate-sized room. Half of it was occupied by the well, with a parapet round it, into which dangled six or seven ragged, knotted black ropes from the different stories, each story having its rope and bucket. The other half was a pool of green, stagnant, ill-smelling liquid, which one would have to cross to reach the foot of the common stair which was built on arches open on one side, innumerable rooms opening on to it, and obtaining the only light they had from the staircase; and all the refuse thrown out of them falling into the well or the filthy pool which filled the rest of the court. It was almost like looking up the shaft of a mine to strain one's neck back to see the square patch of sky at the top.

A woman passed me to go up the stairs—a comely looking woman—with a face *perfectly clean*, though quite bloodless and hollow-eyed. She asked what I wanted. I said I was only looking at the house; but I knew there were tears in my eyes, for she gave such a sick, wistful smile as she looked all round, and realised the impression it made on me, and made a kind of hopeless wave of the hand and apologising movement of the eyebrows, as if not to fail to do the honours of the place, such as it was. Mr. Jones spoke some kind words about the love of God brightening the darkest place. She looked all round it again with her wan, hopeless smile, never speaking a word, and not looking much persuaded. I thought how loving Jesus was in beginning by relieving hunger and pain and deformity, and so winning the heart and converting the soul.

The last of Mr. Jones' friends we visited lived on a fifth floor in a little upper chamber with some broken panes of glass in the window. She was a beautiful old woman, with delicately-cut features, as white as marble on her pillow; her splendid dark eyes dim from cataract; she could only see us as moving shadows between her and the window. She had a broken leg, and lay on a mattress of vegetable hair, all worn into bumps and hollows. She also had seen better days, and spoke beautiful Tuscan Italian. She expressed herself with passionate eloquence as she reiterated her faith in Jesus as her only Saviour; the soul's life and fire seemed to assert its own separateness and superiority to the poor, enchained body, which lay like a beautiful carved image on a tomb. Mr. Jones prayed with her most comfortingly in his fluent Italian, she often repeating the words after him. When we took leave she wound her fine, slender hands round my neck, and drew my face down and kissed me repeatedly and lovingly. I hope those beautiful blind eyes will soon open on the light and glory of Him in whom her soul trusted. Mr. Jones brought me home, telling me that on this day he had taken me to the aristocracy of his poor, and promising me another day with him amongst the more miserable, which I hope soon to claim.

MESSRS. FULLERTON AND SMITH.

THESE friends have concluded a three weeks' Mission in Weston-super-Mare. It is impossible to describe the impression they have made upon the inhabitants. It was a sight never to be forgotten to see the Congregational, the Wesleyan, and the Wadham-street Baptist Chapels filled to overflowing with eager, anxious throngs. It was estimated that at the service for men last Sunday afternoon there could not have been less than 1000 working men in the Congregational Church, and not less than 700 women.

There were numbers of anxious inquirers, and many profess to have found Christ at these evangelistic services. Backsliders have been restored, and God's own people refreshed and strengthened. It is said by many that Weston has never been so moved as it has been now, by the visit of these evangelists. It will be a great joy to Mr. Spurgeon, especially in his present illness, to hear this good news of the work carried on by his evangelists. God is of a truth blessing them, and making them, through preaching and singing the Gospel, a blessing to hundreds.

A delightful feature of the Mission has been the perfect unanimity and love which have prevailed among the different churches—not one jarring note—each striving to forward in every way the glorious work of the evangelists, so that a united front was presented to the world.

VICTORIA INSTITUTE.—A meeting of the Institute took place on Monday week, when a paper on the "Historical Evidences of the Abramic Migration" was read by Mr. W. Boscawen, who gave extracts from the new translations of some tablets which had been discovered by Mr. Rassam during his last visit to the East. These extracts contained a large number of names of persons and cities mentioned in the Bible record of the times to which they referred.

A LONDON NIGHT SCHOOL.

IT may interest your readers to hear something of a London Night School, and the way in which it is carried on. I will ask them, therefore, to accompany me after business hours and see what the work is like.

After going through more frequented and respectable streets, we turn down a dark street with few vehicles passing, and a good many people about. The houses are mostly warehouses, and are shut. The people we meet are mostly of the Bill Sykes and Nancy type; there is, however, a sprinkling of clerks and business men returning home, though it is late for these, as it is now nearly eight.

We pass two or three streets which are in darkness except for the few gas lamps. They are streets the houses of which have been pulled down by the Metropolitan Board of Works, but which were formerly rookeries where shame and decency were unknown. I believe model dwellings are to be built here, but in the meantime the people must go and make bad worse in other rookeries; even when the new abodes are built they will not house nearly all those who have been turned out.

We will turn down this street which the Board has for the present spared. We are no longer in the dark. There is plenty of light from the flaring oil-lamps and gas-lights, to see the want and wretchedness around us, as we pick our way between the squalid shops and the stalls or barrows which line the edge of the pavement amongst the crowd of dirty women and children. The footway and road are strewn with cabbage leaves and stalks and all manner of filth and garbage, and in wet weather are thick with black mud in addition.

The women in the crowd through which we must pass are mostly engaged in turning over various things on the stalls, in response to the cry of, "Will you buy, buy, buy?" which comes from the owners. It is a queer mixture that is for sale—oysters, tin pots, second-hand furniture, vegetables, old clothes, and crockery; while, from the smell, or rather one of the many smells, you would think every shop in the street was a fried-fish shop.

We turn again here by huge blocks of clean-looking buildings, which are the improved model dwellings for the poor. In a quiet street, most of the houses in which are of this description, we find our school; we turn in, and go upstairs. We are a little late, and the room is about half full of working men of all descriptions sitting at desks, some writing in copy-books, while some are at a table in the middle of the room learning shorthand. This writing they continue from eight until a quarter to nine, when some of them do arithmetic, others learn to read. Some of the more advanced will sit round the table and read English History in turn, and ask questions on it, which are sometimes rather embarrassing. However, at present they are writing, so let us go round and look at and talk to them.

Here is a man whose face I don't know—we shake hands and ask how he is. He tells us, and explains that it is his first night; he says he fears his writing is very bad—he has not done any since he was at school. However, we say we are very glad to see him, and hope we shall do so again; to which he answers he would come every night if he could. We wonder if he would, and think of the old saying about "new brooms."

There is an old friend over there beckoning to us to go and see him. He is a fair-haired man, with bright twinkling blue eyes, and better dressed than many of the others. He is a joiner by trade, and is what would commonly be called a superior man in his position in life. He has been to America, and has imbibed all sorts of socialistic views; as he is a great talker, he is very fond of airing them and extolling the superiority of American life and institutions over English. He at once attacks us to know the meaning of some word he has come across in his reading; it is probably a very simple thing, but he has got hold of the wrong end of the stick. However, he sees it as soon as explained.

Here is another man who works in a cardboard manufactory. He is a paster, and works in a room in a temperature of frequently over 100°. We ask after his wife and family, who it seems are well.

Here is a printer who is all dirty with ink, and when he is not writing is arguing with the man next to him, who is also a printer, on the merits of their respective machines.

The next man we come to is a hard-headed, shrewd man, with a great aptitude for figures, and who has picked up short ways of doing almost any kind of sum, but who cannot explain how he does them. If I cannot do a sum for one of the others I refer them to him.

However, we might go on for any length of time describing an almost infinite variety of character.

Some cannot read or write at all. I have known some come in who had never had a pen in their hands before, or who could not read a word. As a rule, these are the older men, who have not had the advantages of the School Board. They are very difficult to teach. Their fingers are stiff and clumsy, and won't hold the pen rightly, and in reading they are as bad, as they seem to have no idea of the sound of words. As it is now nearly ten o'clock we will break up the school, which is done by reading a chapter from the Bible. We then go our several ways. We are tired, perhaps, but the way the men shake hands and say "Good-night" more than compensates us for this.

The grandest part of it all is that the men pay something towards it themselves. Very few would come, I believe, if it was not so, as there is a dislike to anything approaching charity amongst the working men, that those who have not been among them would hardly believe. At the particular school of which I am speaking, they pay a penny a month for schooling, which goes towards expenses, and twopence for each copybook. There is a library in connection with the school, to which only those who have attended for a certain time can belong, and towards which they pay one penny each month. They constantly add to the library by presenting books to it themselves. They can take books out to read at home, and can keep them two weeks if they like. They manage the school themselves at a meeting held once a month, at which they elect new members to the sick benefit society, and make their own rules for the management of the school. They accept or refuse books presented to the library; fix when they will have their annual tea or excursion, and decide upon any question which may arise with regard to the school.

The men also meet from 8 to 10 o'clock on Sunday morning for reading and writing and to study the Bible together. They have a president elected for each class, but take by far the greater share in the proceedings themselves, taking turns to introduce the lesson. This Sunday morning school is seven or eight times as large as the one on the week night; and the lively interest the men who attend take in it shows that it is appreciated by them. They appoint visitors from among themselves to call on those members who are absent two Sundays in succession, besides visiting those who are ill or in trouble.

The success and blessing that have attended this school, which during the past year has about doubled itself and now numbers nearly 200, lead us to believe that those who wish to help the working classes in our large towns would find the above means a most successful one. There are similar schools on a smaller scale in Birmingham, Sheffield, Hull, and other places, which have been working for years. The motto adopted by the school is, "Let brotherly love continue," and to this, together with the earnest Christian spirit that exists among the working members, is largely due, under God's blessing, the success of the school. All who come are shown that they are welcome, and the hearty hand-shakes you receive from the members are enough to make you at once feel at home among them.

A Worker.

THE MORNING STAR.

TRAVELLER to the realms of glory,
  Leave earth's flickering lights afar,
Tread the narrow way before thee,
  Yonder beams the Morning Star!

Lo! He moves o'er Jacob's dwellings,
  With a radiancy sublime,
Stretching forth his golden sceptre,
  Soon to touch the hills of time.

See, alone from out the darkness,
  Forward rolls his chariot bright;
Whilst behind his folded curtains,
  Gather all the sons of light.

Ah! methinks that yonder mountains
  Were too bleak, and stern, and cold,
For the Son, the First-begotten,
  There to rear his Father's fold.

Weep no longer clouds of morning,
  Thinner grows the curtained night;
See, the Royal Priest is standing
  At the threshold of the light.

Jacob's sons shall find the chamber,
  Whence their brother ruled from far;
Gentile hosts would wait no longer:
  Crown, O crown, the Morning Star!

Ah! my soul, wouldst thou be yonder,
  Shall these cloudy billows stay
Thine approach, when such a loadstar
  Casts his beams upon the way?

No! for thou hast heard thy Father
  Calling down from heaven afar,
"See, my child, I hold thy treasure;
  Thou shalt have the Morning Star."

Hy. Joy Browne.

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MR. MOODY IN VIRGINIA.

A DESPATCH to a Philadelphia paper, dated January 13, says with respect to the meetings held by Mr. Moody and his helpers in Richmond, Va.:—

If there were any doubt as to the probable success of the meetings they have now entirely melted away. From the first they were overcrowded. Mr. Moody's popularity and prestige had given him a standing, which brought all classes together to listen to his preaching. On January 8, he was joined by Mr. G. C. Needham, who took charge of all the overflow-meetings, and who is so well and favourably known in Richmond. Nine years ago Mr. Needham held protracted services in Richmond, and the Irish preacher has ever since had a warm place in the hearts of the people.

On Sunday the evangelists preached to nearly 13,000 people, Mr. Moody preaching in the Armory Hall three times, while Mr. Needham filled the pulpits of the largest churches in the city. They held seven services in all, besides inquiry meetings, &c. Thousands could not find accommodation. At the urgent request of leading pastors, Mr. Needham has decided to continue the work for a week or two longer. The evangelists are well pleased with their reception in the sunny South. Delegations from various cities more southern are seeking to induce them to hold Gospel services among their people, but Mr. Moody has engagements North and West which will prevent him from extending his efforts in the Southern States at present.

THE LONDON AGED CHRISTIAN SOCIETY for nearly sixty years has granted pensions of ten shillings per month to many needy Christian people sixty years of age and upwards. The offices of the Society are at 32, Sackville-street, Piccadilly.

CASTLECOMER, IRELAND.—Our good brother, Rev. W. D. Austin, says in a communication that appears to have been delayed: "We have enjoyed our week of united prayer here in this remote part of the British Isles. Every night we had from sixty to one hundred people gathered together, in and to the name of Jesus. Many have been comforted and built up in their most holy faith, and we have felt the presence and power of the Holy Spirit amongst us."

THE BETHESDA MISSION, SOUTHSEA.

IN our issue of October 30, 1884, it was regretted that Commander Key would be obliged to leave Southsea, and with it his much blessed work as Hon. Superintendent of the Bethesda Mission. It was hoped that some friend of independent means would come forward to undertake the work. This has not been the case, nor has Commander Key obtained the appointment he expected. The severe agricultural depression has so depreciated the value of his property that he is no longer able to give his time and services freely as heretofore.

A letter has therefore been sent to us, influentially and representatively signed, showing the necessity, in the interest of a very valuable and flourishing work, for the guarantee for a few years of £200 a year, in order to enable Commander Key to continue his services. They say, with much ground, that there are grave reasons why the retirement of Commander Key would be followed by disastrous consequences; and that a work which has grown up gradually under the hands of one man, could with great difficulty be transferred to other leadership. Friends desirous of aiding in this important work are invited to communicate with Rev. F. Baldey, vicar of St. Saviour's, Southsea; Captain George Cubitt, Fergus House, Waverley-grove, Southsea; Colonel H. B. Urmston, 38, South Parade; or Rev. J. C. Martin, minister of Circus Chapel, Landport.

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DEEP-SEA FISHERMEN.

DEAR SIR,—Will you kindly insert the following extract from the report of Captain D. H. Budd, touching the loss of two hands from the Mission Smack *Edward Auriol?* Some of your readers may recollect inspecting this vessel when she was in the Thames.—Yours faithfully,

E. J. Mather, Sec. Thames Church Mission.
31, *New Bridge-street, E.C.*

EXTRACT.

It is with deep sorrow I write to inform you of the loss of Frederick Moore and Joseph Pugh. On Monday morning, when in the Hull (Red Cross) fleet, they had put 28 packages in the boat, and were towing to the steamer astern of the *Edward Auriol.* All at once the boat's crew cried, "Skipper, haul us up! The boat was hauled alongside, though her stern was sunk; but at the moment when they would have been taken on board poor Pugh let go the painter which he was holding, and the boat immediately capsized and dropped astern. Four or five other boats instantly rowed to the spot, but only one hand—Barry—was rescued; the other two sank and were drowned. It appears they had shifted some of the packages too much to one side of the boat so that her stern went under the water and filled.

Moore I mourn as a brother, and all who knew him could but like him. He was an earnest Christian, whose inner life made itself manifest in his outward walk and conduct. From the time he first shipped with me in the *Ensign* until the day of his death he never had an angry word with anyone.

Pugh I did not know so well, but he has sailed in the *Edward Auriol* from the first. He was ungodly when he joined the vessel; but for several months (from the time of the Rev. Mr. Baker's trip with them last summer) he has known the love of God aad realised his acceptance in Christ as his Saviour. It was remarked by the crew that in a very earness prayer on the day preceding his death he thanked God for forgiving all his sins and washing his heart in the precious blood of Jesus.

GEORGE-YARD, WHITECHAPEL.—On Friday last, the members of Miss Brown's Friday Bible-class, numbering over a hundred of poor men, gathered together at the invitation of a few of the members of the Y.M.C.A. (Gracechurch-street Branch), who regularly help in the work at George-yard. After a substantial tea, and each having received some useful gifts from lady friends, the guests adjourned to the Mission Hall, where many men were already assembled. Short Gospel addresses were delivered by young men, followed by some thrilling testimony from over a dozen men, who testified to blessing received through the instrumentality of Mr. George Holland, of Miss Brown, and other fellow-workers. Friends are invited to visit the Bible-class referred to, which is held each Friday, between 8 and 10 p.m.

OBITUARY.

MR. KEMP-WELCH.

THE death is announced, in his 75th year, of Mr. John Kemp-Welch, who for many years rendered valuable service as treasurer of the London Missionary Society and the Orphan Working School. Last week, while staying in Bournemouth, he relapsed into unconsciousness, and after continuing in that state for two days, died on Saturday, January 24. The deceased had been for many years a member of the church in Grafton-square, Clapham. Among the mourners in attendance at the last rites were deputations from various Congregational Societies.

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YOUNG WOMEN IN THE WEST-END.

THE members and friends of the Young Women's Christian Association Central Institute held their annual meeting on Saturday last, at the Princes Hall, Piccadilly. Most hearty was the response on the part of the young women to the invitation to tea, several hundreds being assembled. A detachment of young men, mostly from the establishment of Messrs. Marshall and Snelgrove, rendered willing service at the tables. The programme included a selection of music, both vocal and instrumental.

Ample justice having been done to the tea and coffee, Mr. George Williams, the chairman for the evening, appeared on the scene, and the meeting commenced. Dr. Gilbart Smith, who represented the secretary, Miss Ely, interspersed humorous remarks with the reading of the report, and claimed for the Y.W.C.A. that it exactly met the need of the young women of London. Close on 300 members were added to the association last year, and nearly fifty had already joined this year. The institution had prospered in every way, and was still aiming to provide all that is needful for the spiritual and moral well-being of its members. Among its agencies there were a penny bank, benefit society, total abstinence society, social evenings, Bible-classes, prayer-meetings, Sunday services, and a Dorcas working party.

Nothing could have been better than the two addresses that followed, by Rev. Marmaduke Washington and Mr. Spencer Walton. The words, "Wilt thou go with this man?" and "Orpar kissed her mother-in-law, but Ruth clave unto her," suggested teaching, counsel, and appeal. An instance of too late repentance joined with terrible remorse, related by Mr. Walton, produced a deep impression on the meeting. "Look at me, sir," exclaimed the dying girl, as she raised her wasted arm, "I am dying as I have lived, without God and without hope!" The young women were warned against forming close friendship with unbelieving young men, and cases were narrated of good that had followed the courageous decision of young women to discontinue such friendship.

The meeting was bright throughout, and could not but be salutary in its influence; the Y.W.C.A. have every reason to thank God and take courage.

Y.M.C.A., BOURNEMOUTH.—Last week the anniversary meeting of the Y.M.C.A. was held in the Town-hall. Earl Cairns, who takes a deep interest in the Association, was prevented from presiding by the effects of his recent severe attack of bronchitis. The Earl of Lichfield was also debarred by other engagements. Two powerful addresses were given by Rev. Pelham Stokes and Canon Wilberforce. A large hall is to be built, in a part of which accommodation is to be provided for the Y.M.C.A.

MR. HENRY LAKIN IN GLASGOW.—During the past month Henry Lakin, of Burton, has had a Mission at Garscube Hall, Glasgow. The hall is situated in the midst of one of the most degraded parts of the city, in which drunkenness and all manner of iniquity abound. From the first the audiences were good, and towards the end the hall was frequently too small to contain the crowds who flocked to hear the message of life. Many of the most outcast were hopefully converted. A tea-meeting on Friday last brought the services to a close, the audience overflowing the hall. We would ask Christians who have been praying for us to unite in praising God for the great things He hath wrought. D. J. F.

Requests for Praise and Prayer.

PRAISE.—For answer to prayer, and blessing received by a young man, who had rebelled against his parents.——For answered prayer in regard to meetings held in Edinburgh last month by Mr. John M. Scroggie.——For deliverance from the slavery of besetting sins.——For an outpouring of the Spirit at Mr. Banasters' meetings at Ipswich, amongst the children.

PRAYER.—For an abundant blessing on the preaching of the Gospel in connection with the general Mission in South and West London.——That a brother at sea may be led to give his heart to God.——For a father now on a long and perilous journey, and for the family he leaves behind.——For much blessing upon the villages of Cambs.——For guidance to a family in great perplexity.——For a blessing to attend Gospel services at South Cerney Feb. 7—9; and at Randwick, near Stroud, Feb. 14—18.

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TEMPERANCE NOTES.

The Cologne Gazette says that 10,000 persons die of *delirium tremens* every year in Germany.

Boston (U.S.) merchants have recently exported hundreds of thousands of gallons of rum to West Africa.

Some American papers uttered a strong protest against the custom of offering wine to all callers on New Year's Day as utterly demoralising.

The New York *Tribune* states that one in twenty of the inhabitants of the United States are rendered dle and incapacitated for work through the liquor traffic.

The Canadian "Scott Act," which places the licensing in the hands of the electors, has been carried, and is in force in thirty-nine counties and two cities.

Twenty-one murders on Christmas Eve and Christmas Day in Kentucky were recorded; every one of these, save one, was committed by an intoxicated person.

No man but a total abstainer is allowed, under the laws of Michigan, to be employed as engineer, train-despatcher, fireman, brakeman, or other railroad servant.

Dr. Cuyler contrasts the apathy shown by Christians generally with regard to the evils produced by drink, and the zeal shown about less important matters.

Mr. W. Forbes has closed an eight days' Gospel Temperance Mission at Melton Mowbray. Many new pledges were taken, and hundreds put on the blue ribbon.

Truth refers to a case at Rugby where several public-houses were allowed to keep open beyond legal hours on a special occasion, but the like liberty was denied to a coffee tavern!

Sir E. Watkins, at a recent railway meeting, remarked on the increased civility and sobriety of third-class passengers; he attributed the change largely to the Salvation and Blue Ribbon Armies.

A Teetotal Vestry dinner was lately held at the London Central Club, when some sixty accepted the invitation of Mr. J. H. Lile, who is a member of the Lambeth Vestry. A good example which we trust will be widely followed.

A TEA TO THE BLIND POOR.—The twenty-second annual tea given to the blind poor of London by the Christian Blind Relief Society was held last week in the large schoolroom of the East London Tabernacle, Burdett-road. The guests consisted of over 500 blind men and women drawn from all parts of London, with their guides, making together a party of from a 900 to 1000 persons. Each afflicted guest on his or her departure was presented with a shilling and a bag of biscuits, the coin in question no doubt proving extremely useful to those who had come long distances.

BIBLE-CLASS UNION.—The annual meeting of this Union, composed of classes in London business houses, was held on Saturday week at the Stafford Rooms, Edgeware-road. The Report, read by Mr. Frank Ramsey, stated that many young men and women had been led to Christ during the year, while a great blessing had been granted to Christians. The number of business houses in which classes are held is nineteen. Representatives from these were present, and gave interesting details of the work in each house. The houses represented included the largest drapery establishments in London, in all which it was evident that godly men are found. From these Bible-classes go forth other agencies, evangelistic and others.

EVANGELICAL EDUCATION IN ITALY.

MANY ladies of high culture in Italy are now warring with the convent system, and ask for an evangelical system of higher female education to take its place.

Dr. William Clark, formerly President of the American Mission Theological Seminary in Constantinople, is now in London, seeking to interest ladies and teachers in establishing in Florence such a College for young Italian women. This endeavour has the warm support of Mrs. Garfield, widow of the late President of the United States, and many other influential people in America. The Hon. Arthur Kinnaird, Mr. George Williams, Rev. Newman Hall, Rev. R. S. Ashton, Secretary of the Evangelical Continental Society, and others in London, have also assured Dr. Clark of their personal interest in it.

A lady in America writes:—"It is a rare opportunity, presented to benevolent and Christian men and women of England and America, for doing a most noble work for Italian young ladies of the higher classes, to bring a high culture with a high moral and ennobling religious influence among those young women who have the destiny of Italy in their hands."

Another says:—"If the ladies of England and America can be instrumental in establishing such an institution or such schools, which shall be as entering wedges to elevate the moral structure of Europe and inaugurate new systems of education for her young girls, they will have aided in one of the many directions in which true missionary work is being done by Christian women all over the world."

Dr. Clark will be happy to explain his plans at any drawing-room meetings which he may be invited to address on the subject. He may be communicated with at the American Exchange, 449, Strand, or at this Office.

THE CRY OF THE POOR.

ONLY those who come to inquire closely into the facts can form any true idea of the widespread and painful character of the present distress among the unemployed. The London Samaritan Society are endeavouring to meet the need in various practical ways. Careful inquiry is, in all cases, made before help is given. Let us take a few cases from the visitor's report coming first to hand:—

B——, a bootlaster, has only earned five shillings since the week before Christmas; he has five children to support. T——, a bootmaker, has been out of work three months; has six children. R——, a cabinet maker, has been idle many weeks; has seven children. G——, a boot finisher, earned 2s. 9d. last week, first earnings for five weeks; has five children. Mrs. D——, a widow, matchbox maker, earns about 3s. 6d. per week; has three children to keep. M——, a widower, bootmaker by trade, earning during the past two months from three to four shillings per week; has three little girls to support. S——, a coal porter, but in weak health, has earned very little lately; has five children to keep.

These cases are typical of a very numerous class, and it is evident that children as well as parents must suffer sorely from pinching hunger and lack of clothing. One is glad to find in view of such things that the Society is giving free breakfasts, soup, and cocoa suppers; that it is providing free dinners for very many children who otherwise must simply starve; and that it is also supplying boots and clothing to really destitute children. From all parts of the Metropolis, from clergymen, ministers, missionaries, teachers, and visitors, come applications on behalf of the poor. For instance, one lady worker, well-known for her labours among the poor, writes: "Do give us cocoa suppers—the people are starving. The police come to us with the most wretched cases of starvation, hoping we may be able to feed them: do help us!" Another writes: "The poverty and distress in this neighbourhood is very great. I know many families who are literally starving, the children being frequently sent to school without bit or drop."

The deplorable extent of distress thus revealed and the daily appeals that reach him lead the director, Mr. J. J. Jones, to ask earnestly for more liberal help. Surely these facts only need to be known to ensure a willing response. Money help and gifts of clothing should be sent to Mr. H. H. Board, Secretary, London Samaritan Society, 59, Ludgate-hill, London, E.C.

EVANGELISTIC NOTES.

Wootton, Oxon.—Mr. John Harris has concluded another three weeks' Mission here. The meetings have been well attended, and it is believed that not a few have been led to trust in Christ.

Rev. T. Waugh has just conducted a most successful twelve days' Mission in the Darlington-street Chapel, Wolverhampton. The names of 610 adults were taken in the inquiry-rooms.

Captain Dawson is doing a good work at Bournemouth. He holds an evangelistic service every Sunday afternoon in the Town-hall, which is crowded. Out of an audience of 600 to 700 recently, about seventy rose to express their desire for prayer that they might be saved.

Hunslet, Leeds.—A most successful Mission, conducted by Mr. W. J. Taylor, has been held in the United Methodist Free Church; much good has been effected. It is expected that the numerical condition of the Church will be strengthened by an addition of nearly seventy members, a great number of these having been gathered from a class who are seldom seen in churches and chapels.

The Church Army.—A new hall at Battersea, erected for carrying on Church Army work, was opened last week. The hall was crowded to the doors, and a large number of clergymen and laymen addressed the meeting. An earnest Mission spirit seemed to pervade the local workers. Missions of three months in connection with the Church Army are begun at Greenwich, Belfast and Salford; others will shortly take place at Paddington, Penzance, and other places.

Mr. Turnbull, the blind evangelist of Edinburgh, has been engaged at Bath-lane Church, Newcastle, for the last fortnight. A time of great spiritual refreshing has been felt; very many of the Sunday scholars have taken a decided stand, and are greatly rejoicing the hearts of their teachers. The meetings were continued for another week. Bath-lane Church, with its many organisations, has been the outcome of an evangelistic visit many years ago by Dr. Ratherford, now the pastor of the Church.

Vale of Leven.—The good work carried on by our Evangelistic Association continues to spread in a remarkable way. Seldom is there a meeting without conversions, while those who have got blessing willingly enter the ranks and serve in some section of our standing army. Lately we held a series of meetings for "the deepening of spiritual life," and these have been the means of great blessing. The meetings were brought to a close on Saturday by a conference of a most instructive and delightful character. J. Collins.

Free Manse, Bonhill, N.B.

Cork.—A week's evangelistic services have been held in the South Mall Hall, Cork, conducted by Mr. Thomas Houston, known as "The Blind Evangelist." He had visited the city about two years previously, when much blessing resulted from his labours. On this occasion the hall was crowded night after night, and the hearers seemed greatly impressed by the simple, earnest words of the speaker, many testifying in the after-meetings of their resolve to accept the Lord Jesus as their Saviour. Altogether, it has been a week of much blessing to Cork. B. H.

A most successful Mission, lasting fifteen months, has been carried on at Wilton-gardens Chapel, Masbro', in connection with the Congregationalists of that town, by Mrs. Horton and Miss Parker, evangelists. Over 2000 men and women have professed faith in Jesus. Many were forge men, and noted for their low, gambling, drinking habits. On Monday, January 26, a farewell meeting was held, when Mr. Stute, on behalf of the men and women (in whose salvation the ladies had been instrumental), presented Mrs. Horton and Miss Parker with a purse containing several pounds. Several friends testified of the great work which had been done during the past few months. Many regrets were expressed at the departure of the ladies, and many prayers offered for blessings to attend their various evangelistic services in the large manufacturing towns of Yorkshire.

Brooklyn, U.S.—A week's revival services have been held in the Tompkins-avenue Congregational Church. The pastor, Rev. George Pentecost, conducted the opening services, and his brother officiated on the following night. It is hoped, says the New York *Evangelist*, that the result will be a great spiritual awakening. The Sunday evening attendance was very large, and the pastor spoke in that earnest, yet easy manner that makes his preaching so popular.

Possilpark, Glasgow.—In connection with the services conducted at Possilpark by Messrs. Smith and M'Nab, there has been a remarkable work of grace among the inhabitants of that populous district. Not fewer than from twenty to thirty have each night found the Saviour. Those who have been hitherto terrors to the community appear quite transformed. Never has the desire for the tidings of the Gospel been so conspicuously manifested in the district before.—*Christian Leader.*

Stratford Conference Hall.—A correspondent reports favourably of the week's evangelistic services at the new Conference Hall. The Gospel of the Grace of God was fully and faithfully set forth, and the various church and chapel ministers served in the work, giving two fifteen minutes' addresses each night. The closing services of the series on Sunday, conducted by Mr. J. G. Watson, were truly impressive. The audiences have been large each diet of service, and the work of ingathering has been most encouraging. A fortnight's special Gospel meetings, conducted by Mr. William Taylor, of the Evangelistic Society, begin next Sunday; and prayer is desired that saving blessings may abound.

LONGNOR, BUXTON.—Rev. C. Strong, of Longnor Vicarage, writes:—"I have been much grieved to see the intemperance that prevails around me. We have only a population of 500 in the village, and yet six large public-houses are well supported, causing a vast amount of poverty, with ruin of body and soul to many. I have taken a house in order to start a coffee tavern and reading-room, in the hope that I may be able to benefit the people. I appeal to the friends of Temperance to help me."

BAND OF HOPE UNION.—The annual soirée of the United Kingdom Band of Hope Union took place last week at the Memorial Hall, Farringdon-street. Mr. Samuel Morley, M.P., presided, and the hall was crowded. The Chairman said he knew the misery and wretchedness which resulted throughout England from the prevalence of drinking habits, and anything which by God's help might tend to call public attention to the unmixed evil connected with drink must be a benefit to the country. He felt, both as a patriot and as a Christian, thankful that the number of those who were committing themselves to thorough abstinence was rapidly increasing. Subsequently Mr. J. H. Raper gave an address to the young, and prizes were presented.

STARVING CHILDREN IN CLERKENWELL.—Our School Board Inspector and Medical Officer of Health both report that "40 per cent. of the children of this parish are sent to school without breakfast or dinner." Here we are surrounded on all sides with cases of genuine distress, so that we are fairly bewildered, and scarcely know what to do. An old friend, Rev. C. Skrine, of Wimbledon, has collected and forwarded £10; with this sum in hand we shall enter into February, providing 600 meals per week for poor little children. Will not others who read this follow his example? Contributions may be sent to me at 17, Claremont-square, Pentonville, London, N. Any article of food or clothing will be thankfully received.

William Catlin.

SHOREDITCH IRON ROOM.—The Mission work referred to in the report before us has been carried on now for nearly a quarter of a century. Shoreditch, Bethnal Green, and Spitalfields are the three points of which cognizance is taken. Here a seething multitude of human beings numbering about a quarter of a million are found, nearly all of whom are sunk in poverty, and many, alas! sunk also in crime and sin. In the very midst of these centres the Gospel is regularly preached. "Sunday after Sunday," says Mr. Knowles, "we take our stand at an angle, and declare to the strange and motley crowd who visit the Bird Fair the unsearchable riches of Christ." As the result, many have been completely changed, and now preach to their old companions. Through the Mothers' Meeting many poor women and children are decently clothed who would otherwise be in rags. Those who are disposed to help on this good work may communicate with Mr. J. Knowles, 21, Benthal-road, Stoke Newington, N.

Letters to the Editor.

TEETOTALERS AND TOBACCO.

Sir,—Your remarks on this subject in a recent number express my views exactly. It is much more easy to inculcate upon others the duty of self-denial than to practise it ourselves.

The prevalence among teetotalers of the habit of smoking is sufficiently common to suggest a fear that, whatever else is implied in their abstinence from alcohol, in many cases there is not involved in it very much of the genuine virtue of "crucifying the flesh." We have in the world too much "compounding for sins we are inclined to."

Some time ago there was published and scattered broadcast a diagram showing the relative expenditure of the United Kingdom. On one side, towering to an Alpine attitude, stands the expenditure on strong drink, £136,000,000 sterling. At the other extreme is shown the amount expended on Missions to the heathen, £1,050,000 sterling. Between these are columns of various elevation, indicating the expenditure on bread, coals, cotton goods, and other merchandise. But we look in vain for a column representing the £16,000,000 sterling spent every year on tobacco—on smoke. Is the inconsistency upon which you have laid your finger the cause of this omission? S.

REFORM OF THE PRAYER-MEETING.

Sir,—Three years ago some papers were inserted in The Christian on this subject. It was a little time before the United Prayer-meetings, and it was suggested as the remarks had considerable reference to "the mode," that "the matter" was of such pre-eminent importance that persons' minds had better then be left undisturbed.

Three years' further experience and thought confirm my belief that matter and mode are very much wrapped up together, and that the combination affects the result very greatly; and I, therefore, now ask your permission to let me refer to one topic which I incline to think exists in the minds of thousands of persons.

The original idea, some twenty years agoI think, was to have meetings for *united prayer* all over the world at the beginning of a new year; and this has been, and is still being accomplished. But to the prayer-meeting, embracing as it does abundance of subjects for prayer, has become annexed the practice of giving, shall I say rather lengthy, or at once say lengthy addresses? These have so increased, in some places in number, and in some in length, that "the address" to man has encroached upon the prayer to God—at least such has been my experience. A correspondent writes me of one recent meeting: "Only Mr. A. B. spoke, and he occupied forty minutes altogether. There was only one prayer besides." This is perhaps an extreme case. Still I can personally bear witness that I have attended a meeting where the chairman occupied thirty minutes in various ways, and there were two addresses besides. And all in an hour, including the prayers. Perhaps another extreme instance. But proof by an individual is unnecessary. That a disproportionate amount of time is given to addresses is a truth abundantly experienced, and the pages of religious periodicals confirm the statement.

Some of the addresses are no doubt appropriate and in themselves profitable. But the question is, if the point admits of question, do they encroach upon the time which at the beginning of a new year and with numerous suggested topics of vast importance, might better have been spent in prayer?

There is another thought which may be to edification, and which I should like to express, and one which may be considered of weight in regard to the practice under review. Is there not a great difference in the state of mind which is engendered through listening to a few appropriate Scriptures intermingled with a few warm-hearted, even to the conscience, incisive remarks, and listening to a discourse? Does not the former stimulate prayerfulness? May not, does not, the latter use up the freshness of our mind, and deviate it into a different attitude? We need undistractedness and calmness of spirit for communion for ourselves; and for intercession, which requires an expansive meditativeness that can quietly embrace and feel for the sufferings, necessities, and condition of the universal flock of God, and of mankind at large, and view them in connection with the glory of God, his purposes of grace, his promises, and his kingdom. Then prayer will flow forth, prayerfulness of spirit will be nurtured, and other opportunities exist for giving or listening to instruction.

Perhaps another year (if, D.V., we meet) the above may be remembered. J. S.

THE TRAINING OF OUR GIRLS.

Sir,—The paper by Miss Hopkins in The Christian upon "Industrial Training for Girls," encourages me to say a few words upon the same subject. The formation of such cookery classes will, no doubt, go far to solve the problem of how to meet the crying need for the better training of our little women. But women need raising and refining in more ways than in this matter of the art of cookery. Methinks "English Hodge" would find it equally difficult to be "spiritually-minded," and a "come-out Christian," on "sparkling salad, tasty omelette, and savoury mess," if served up on a table covered with a dirty, ragged tablecloth, smeary knives, finger-marked plates, &c., placed on the table without any regard to order; perhaps made less inviting by unlimited tongue sauce.

Yes, with all my heart I echo the words, "Let us set vigorously to work to bring about a better state of things," but do not let us stop short at the education of "that central organ of our common humanity," but let our girls be trained to take more pride *in household duties as a whole*; let us aim at a coming generation of women not shrinking from the curse pronounced in Eden, but rather turning it into a blessing, a generation of good wives, good mothers, good women. For some time I have been working up a plan with this object in view; who will join me? A united effort will effect more than a number of disjointed efforts. Friends, funds, and little girls to train into a demonstration class is needed. M. E. Headdon.

The Villa, Bullo, Newnham-on-Severn.

WHO IS MY NEIGHBOUR?

Sir,—I had the pleasure of reading, some little time ago, Lady Hope's interesting and useful book, "Estella; or, Who is My Neighbour?" and it has suggested to me the following remarks:—

Are poor cabman, drunkards, and the destitute of the East-end our only neighbours? Is there not between them and the social position occupied by the Wrayburns and the Carlingfords, a class of people which has the same right to our sympathy? They may be our next-door neighbours; we meet them at church or chapel, we pass them in the street, and yet they get nothing from us but indifferent, cold, nay, proud looks. They are, perhaps, our equals by education, even by birth, poor connections, companions of earlier days; they are, at least, our brothers, our sisters, in the household of faith.

What is their fault? They have not got on in life; they do not keep pace with the fashions of the day; they have to toil for their living because their heavenly Father has given them but a scanty share of this world's goods. If they asked for money many purses would be opened to them, but it is only a warm grasp of the hand they want, a kind call, some friendly intercourse, and Christian fellowship. Wounded in their feelings, lonely and forgotten, their hearts get bitter in them, and maybe they drift out into the dark, away from heaven's sunshine, murmuring against the Father because of his children.

There is a great deal of profession around us, of holiness talk, meeting-going, and philanthropic enterprises. But does the religion of the Bible consist only in alms-giving, teaching, and Gospel preaching? "Be pitiful, be courteous, love as brethren" (1 Peter iii. 8; 1 Cor. xiii. 3; John xiii. 34; 1 John iii. 1—8).

How many Christians there are, even among those who take a leading part in the Lord's work, who neglect those simple commands of his, who are still under the power of caste feeling and social pride, wilfully or unconsciously refusing to answer this question, "Who is my neighbour?" turning the cold shoulder to their less favoured brethren. These must be kept at a distance, in their proper position; they must not be allowed to presume; and this is love, brotherly love! And this is the way Christians act, Christians who profess to follow the meek and lowly Jesus.

"My brethren, hold not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. If ye fulfil the royal law . . . . thou shalt love thy neighbour as thyself, ye do well; but if ye have respect of persons, ye commit sin" (James ii. 1, 8, 9; 1 John ii. 16). The pride of life is not of the Father (Ps. ci. 5).

It would be well if we gave a few minutes of prayerful consideration to such precepts when kneeling alone in our closet. What if we are slighting and neglecting our Lord Himself in the person of these humbler disciples of his? What if in them we are ashamed of Him? "Inasmuch as ye have done (or *not* done) it to one of the least of these my brethren, ye have done (or *not* done) it unto Me" (Mat. xxv. 40—46).

A Reader of "The Christian."

PRECEPT AND EXAMPLE.

Sir,—I enjoyed very much the article entitled "Chestnut Christians" in a late number of The Christian. How true it is that some of Christ's most earnest servants repel instead of attract!

One remarkably inconsistent thing I have noticed is, that very often those good people who exhort their fellow-Christians to be joyful in the Lord are those who seem to add an eleventh commandment, "Do not smile," or to read in their Bibles, "Be stern in the Lord." At a prayer-meeting one day lately the Chairman, speaking of the influence we have on each other, urged us to be joyful in the Lord. Another speaker, a very earnest worker, took up the same parable and spoke of us going about with a beaming face, &c; and yet another touched on this important subject. Yet each of these good men had a graver aspect than the other, and all looked as if there was little happiness to be had in being a child of God, or in serving our dear Master, whose service is perfect freedom and should be perfect joy. There was one speaker, however, who had a right to tell us to rejoice, as his bright, happy face was a powerful testimony to Christian joy.

Let us trust our Lord fully and leave our burdens on his shoulders, which are strong enough to bear them and us too. So we can face the world with a beaming countenance and joyful heart, and thus draw sinners to a loving Saviour, and help to send a ray of God's blessed sunshine into some lonely, weary soul, even by the wayside. L. A. B.

A HOME FOR METHODIST YOUNG MEN coming up to London is proposed. A limited liability company is in process of formation, and a good many shares have been applied for. That such work needs to be done, the experience of past years, with its tale of hundreds—nay, thousands—of young men from Methodist homes who have come up to this great city and have drifted away—who knows where?—only too sadly tells.—*Methodist Times.*

SOUTHSEA MISSION.—Mr. John Denning states in his last report that much blessing has attended the Gospel tent services on Southsea Common. In connection with Gospel efforts, the house to house visitation seems to be much appreciated by the townspeople. Four halls and rooms are in constant use for preaching. Mr. Denning will be thankful of help whether in money or garments. His address is Ebenezer Cottage, Inglis-road, Southsea.

SOCIAL PURITY.—In addition to lecturing, Mr. J. B. Wookey is prepared to preach special sermons to men. Are there not many ministers who will be glad to open their pulpits on Sunday afternoons, or at the close of Sunday evening services, to a man who can speak with force, delicacy, and authority on this difficult but momentous subject? We feel sure that all friends of Social Purity, whether they themselves can or cannot invite him, will unite their wishes and prayers that he may be abundantly blessed in his work to the full extent of his opportunities. Letters will find him if addressed to 31, Paternoster-square, London.—*Sentinel.*

PERSECUTED FOR RIGHTEOUSNESS SAKE. We have received from Mrs. R. B. Smyth, Bergamo, the details of a Romish persecution of a family of the name of Borgia, in Faran, Italy, by which they have been completely ruined. A false charge was trumped up against the head of the family, and he was imprisoned, while the efforts made by his wife to earn a livelihood by keeping a small shop were maliciously frustrated. No treatment seems too cruel for the devotees of Rome to extend to those who have embraced Protestant truth, and it behoves Protestants to show their sympathy with such persecuted brethren in a practical way. Any further details will be furnished, or help received for these suffering friends, by Mrs. Smyth, Bergamo, Italy.

WORKING WOMEN OF WESTMINSTER.—On the evening of Friday week the second annual social gathering of the members of "The Working Women's Dining Hall, at 57, Marshall-street, Westminster," took place under the presidency of its kind foundress, Miss Freeman, of 61, Belgrave-road, W. Upwards of 100 neatly-clad and respectable women were present, and regaled with a very plentiful supply of tea, coffee, cake, bread and butter, oranges and fruit. In addition to this, an agreeable surprise awaited the visitors, in the form of a very choice collection of pictures, and numbers of articles of *vertu*, sent in by Mrs. Freeman and her daughter. Rev. Mr. Trevelyan, rector of St. Matthew's, spoke a few words of kind encouragement to the women, and a most enjoyable evening was spent. This is the first dining hall for women alone that has been opened in London, we believe, and that it is valued may be gathered from the fact that 21,000 portions have been served in the dining hall in the past year.

Notes on Daily Readings.

MATTHEW.

FEBRUARY 5–CHAPTER VIII.

IN the three provious chapters we have had the *words* of our Lord, we are now called on to contemplate his *works*. To quote the words of Mr. Jukes: "Having published the laws of his kingdom, the Lord proceeds by acts of grace to bring 'the kingdom' nigh to his elect Israel. And what a kingdom! The strong man's house is spoiled. Death and disease flee away before the King's bidding. Lepers are cleansed, the dead are raised, the storms obey, the devils fear, and yet, though mercy rejoices against judgment, his people Israel will not receive their King."

VERSE 9.—"*I also am a man under authority.*"—The word "also," omitted in the authorised version, but contained in the original, is of great importance. It indicates the Centurion's ideas of the authority of Christ as the sent One of God. He does not say, "I am a man *in* authority," but "under," and by comparison recognises in Christ, as Morison puts it, "The Lord High Commissioner of the Sovereign of the Universe, the Chief Captain of Salvation."

VERSE 22.—"*Let the dead bury their dead.*"—He might need if he went to the funeral, to proceed, after the burial, to make inquiry about the will, and then about the distribution of the inheritance, and all the other things that follow thereupon; and thus waves of things after waves, coming in upon him in succession, might bear him very far from the harbour of truth. For this cause doubtless the Saviour draws him, and fastens him to Himself.—*Chrysostom.*

VERSES 23-27.—No need to fear when Jesus is at hand.

VERSES 28-34.—The Devil has no sovereignty, he can go no further than he is permitted. As Trapp quaintly says, "he could not make a louse, Exod. viii. 18; fire a house, Job i. 19; or drown a pig without Divine permission."

FEBRUARY 6.–CHAPTER IX.

VERSE 14,—"*Go ye and learn what that meaneth.*"—In the history of Jonah, Christ found the mystery of his death, burial, and resurrection. Rest not in the shell of the Scriptures, but break it, and get at the kernel, as the sense is called (Judges vii. 15 margin). Stick not in the bark, but pierce into the heart of God's Word. Lawyers say, that the letter of the law is not the law, but the meaning of it. John never rested till the sealed book was opened. Pray for the spirit of revelation, plough with God's heifer, and we shall understand his riddles, provided that we wait in the use of all good means, till God irradiate both organ and object.—*Trapp.*

VERSE 18.—"*Behold there came a certain ruler* . . . ."—To be successful in our applications to God by prayer, four things are requisite, and this ruler teaches us what they are: First, a man should place himself in the presence of God—he came unto Him; secondly, he should humble himself sincerely before God—he fell down before Him, at his feet (Mark v. 22); thirdly, he should lay open his wants with a holy earnestness—he besought Him greatly (Mark v. 23); fourthly, he should have unbounded confidence in the power and goodness of Christ that his requests shall be granted—put Thy hand upon her, and she shall live. He who comes in this way to God, for salvation, is sure to be heard.—*A. Clarke.*

FEBRUARY 7.–CHAPTER X.

VERSE 18.—"*And the Gentiles.*"—On this Bengel observes, with discriminating skill, "Hence this chapter has also a remoter reference, namely, to the Apostles' condition subsequent to the Ascension."

VERSE 42.—"*Whosoever shall give to drink.* . . ."—Water, the common element, and cold water, which cost them not so much as fire to warm it; for that, there is a torrent, and a very sea of all pleasures provided for thee to all eternity. God esteems men's deeds by their minds, and not their minds by their deeds. The least and cheapest courtesy that can be shown shall be rewarded. Therefore be not discouraged, weak Christians, though you should meet with hard measure from the world, though they should reward your weak services with reproaches, &c.; for the Lord will reward you: He will not despise the day of small things (Heb. vi. 10). What though, O precious soul, thy language be clipped and broken; what though thou canst but chatter like a crane; what though thou canst not talk for Christ so fluently and eloquently as others; what though thy hand be weak, so thou canst not do so much for Christ as others, nor so well for Christ as others; yet the Lord, seeing thy heart sincere, will reward thee. Thou shalt have everlasting rest for a little labour, and a great reward for a little work.—*Brooks.*

FEBRUARY 8.–CHAPTER XI.

VERSE 25.—"*At that time Jesus answered* . ." "At that time" when his servants doubted, and Israel mocked, and men despised Him; and who can tell what hosts of hell by all these circumstances now pressed against that loving spirit? "At that time Jesus answered, I thank thee, Lord. Even so, Father, for so it seemed good in thy sight." And then at once turning as if to others, He utters the well-known words, "Come unto Me, all that labour, and I will give you rest. Take my yoke upon you—be now my subjects—and learn of Me, for I am meek and lowly of heart, and ye shall find rest." Here is indeed a kingdom which neither earth nor hell can move, "the peace of God, which passeth all understanding;" which can bear all, believe all, hope all, endure all: which out of apparent defeat can reap yet fresh glories. Here in the conscious enjoyment of such a kingdom, as now Lord of all—for it is here in the midst of this rejection—that He says, "All things are delivered unto Me of my Father;" while yet despised and doubted, He yet calls us to share his peace, in the kingdom which is not in creature blessings but in the Holy Ghost. This is indeed a kingdom, to live in the will of God; to lose all self-will even in good; to be glad when self-strength fails; when all self-glorying is utterly put from us; and yet to joy in God, in that his will is done, with an unfeigned "Even so Father, for thus it pleaseth Thee" . . . As revealing the kingdom this scene is perfect. As such St. Matthew gives it; while for the same reason it is omitted in the corresponding place in all the other Gospels.—*Jukes.*

FEBRUARY 9.–CHAPTER XII.

VERSE 31.—"*The blasphemy against the Holy Ghost.*"—Many opinions have been advanced on this solemn subject. Dr. Morison well sums up the argument thus:—"The blasphemy against the Spirit is the scornful rejection of the Spirit as the only real Revealer of the holy propitiousness of God. It is the office of the Holy Spirit to reveal the holy propitiousness of God, to take of the things of Jesus, and to show them unto men. He who accepts the revelation accepts the heavenly tidings, and is saved. His heart gets into it the seed of everlasting bliss, and goodness, and glory. He who rejects the revelation, treating it as an imposture or a lie, blasphemes the Holy Spirit as an impostor and a liar; and thus shuts from his heart the only 'word,' message, news, or thought of God that could be in the sinner's heart the seed of everlasting bliss, goodness, and glory. It is thus the case that the cause of ultimate ruin is never a *defect*, but always in every case a *defiance* of heavenly grace. All sins shall be remitted that do not ripen into the blasphemy of the Spirit, that is, that do not deepen into the final rejection of the Gospel.

FEBRUARY 10.–MATTHEW XIII.

The seven parables of this chapter contain the unfolding of the mystery of that kingdom which was brought in upon the rejection of the Lord, and which is ruling during his absence for a season in consequence of that rejection.

The Sower presents a picture of Christ unfolding the truths of his Gospel, and committing them to men for universal proclamation. The seed is the Word of the kingdom.

The Wheat and Tares shows us the present state of the Church as seen in the world, a mixture of good and evil, to continue so until the harvest.

The Mustard Seed reveals "the outward form of the kingdom, a vast Gentile thing like Nebuchadnezzar's tree, in which birds of every wing—even those very birds which have plucked away the good seed—can find shelter."

The Leaven indicates the evil working of corrupt doctrine and practice introduced into the Church, and spreading throughout its whole extent.

The Treasure hid in the field declares "the value of the Church to Christ, who was content to take the field of this world for the sake of the treasure hid therein."

The Pearl of great price sets forth, some think, the peerless beauty of the treasure, Christ's estimate of the loveliness of his redeemed ones; others see in it rather the preciousness of Christ himself to those who receive Him, and who find in his righteousness their passport into his kingdom.

The Drag-net unfolds the final separating process of judgment, the good gathered, and the evil cast away, preparatory to the manifestation of the kingdom in its glory at the coming of the King.

VERSE 51.—"*Have ye understood all these things?*"—The disciples replied, "Yea, Lord;" but how deep was their need of further instruction, such as came to them when the Holy Spirit was poured out upon them! How precious to a believer, and how needful in order to his usefulness and growth, is acquaintance with these "mysteries of the kingdom." Observe that it is the "scribe instructed unto the kingdom of heaven" who is able to "bring forth out of his treasure things new and old."

FEBRUARY 11. CHAPTER XIV.

VERSES 1, 2, 3.—A wicked man needs no other tormentor, especially for sins of blood, than his own heart. Revel, O Herod, and feast, and frolic, and please thyself with thy pastimes, and dances, and triumphs; thy sin shall be as some fury that shall invisibly follow thee, and scourge thy guilty heart with secret lashes, and upon all occasions shall beget thine hell within thee.—*Bp. Hall.*

VERSE 30.—"*Beginning to sink.*"—Oh painful sight, to see a disciple of Jesus sinking! The waters are already breast-high. Another moment and he is lost! But no, if the disciple had lost sight of the Saviour, the Saviour had not lost sight of the disciple. It is written: "When thou passest through the waters, I will be with thee, and through the floods they shall not overflow thee;" and Jesus will make it good. The Lord will let none of those who are given to Him by the Father be snatched out of his hand. If only the disciple does not himself choose to sink, if only a consciousness of his need and a desire for the Saviour's help are still alive in his heart; if he does but call out, like Peter, Lord, save me, the Lord hastens to him.

> The Heavenly Hero has prepared a way
> None knows but He;
> And rather than his faithful ones should sink,
> The very sea its raging floods shall link
> Into a pavement firm. He rules the wave,
> The Heavenly Hero, mighty still to save!
> *Prof. Lehmann.*

MESSRS. HURDITCH AND SPURR.

A MOST interesting and successful week of meetings, conducted by Messrs. Hurditch and Spurr, at the united request of the ministers and a committee of the Baptist, Independent, and Wesleyan churches of Melksham, has just been held in the respective chapels. From the first it was evident that a blessing was in store. The Gospel, spoken and sung, was blessed to many. At the inquiry-meetings held after the services each night many professed to have found peace, while there are many others who do not yet seem to have realised that blessing.

The "Bible Readings" in the afternoon were largely attended, and much enjoyed, and it is hoped an incentive was thereby given to a more thorough study of the Scriptures.

The closing meeting was held in the Wesleyan Chapel on Sunday evening, January 25, when the building was filled to excess. Nearly all stayed to the after-meeting. Mr. Spurr having expressed his great pleasure at the unity that existed between the churches, and his gratitude to God for the help and blessing afforded on behalf of Mr. Hurditch (who had left on the 23rd to begin a Mission in Cardiff) and himself, very warmly and feelingly thanked all the friends who had helped in various ways. Rev. J. Brown, on behalf of his brother ministers, Revs. M. Allen and J. A. Beard, and the churches they represented, stated that they thanked God for directing them to the town; and expressed the hope that God might very richly bless them wherever they might labour.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Feb. 8, Matt. ix. 27-38; Feb 9, x. 1—15; Feb. 10, x. 16—31; Feb. 11, x. 32—42; Feb. 12, xi. 1—15; Feb. 13, xi. 16—30; Feb. 14, xii. 1—13.

CLERICAL AND LAY ASSOCIATION.—The next Conference is fixed for Tuesday and Wednesday, April 14 and 15, at Durham. The subjects chosen for discussion are: (1) The training and employment of lay helpers for evangelistic work among the masses; (2) the use and abuse of means in relation to personal holiness; (3) the best way of guarding the young from the assaults of sceptical and immoral literature; (4) Woman's work in the Church.

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* These notes are on the chapters of Scripture arranged for daily reading by Rev. Thos. Richardson in his "Bible and Prayer Union," but they are not intended in any way to interfere with the "Monthly Notes" issued by him. Any of our readers who desire to become members of the Union should communicate with Rev. T. Richardson, St. Benet's Vicarage, Mile End Road, E.

Notices of Books, &c.

DRIFTING AWAY. By the Hon. PHILIP CARTERET HILL, D.C.L. 6d. *Bemrose.* A kindly-written but decidedly antagonistic review of certain parts of Professor Drummond's "Natural Law in the Spiritual World."

WHITE CROSS SERIES. For men only. *Hatchards.* 1d. each. In unmistakable and unequivocal language, the writers of this remarkable series lay the axe at the root of the deadly upas tree of social impurity which towers in our midst, and inflict withering blows upon the evils of the day, which are blighting and sapping the young life of our great cities.

In THE STORY OF A GREAT DELUSION, by WILLIAM WHITE (*E. W. Allen*), we have an arraignment, through more than 600 pages, of the theory and practice and legislative compulsion of child vaccination. It appears to us to be a subject on which much can fairly be adduced on both sides; those who are not fully posted up on the negative side will find in this portly volume ample material for their digestion.

NATIONAL TEMPERANCE LEAGUE'S ANNUAL, 1885. By ROBERT RAE. 337, *Strand.* The usual statistical matter is included in this year's annual. Two sketches, with portraits, are given of the late Samuel Bowly and Joseph Livesey. There is also a portrait of the Bishop of Exeter (Bishop of London elect), President of the League. The official police returns of Rev. J. W. Horsley will be read with painful interest.

THE CHURCH MISSIONARY GLEANER (volume for 1884) contains interesting records of work done on behalf of the teeming millions in our colonies and in heathen lands. It should be read with interest by all interested in work in the Mission field.—THE JUVENILE INTRUCTOR is well adapted to stimulate children to help by their offerings in the extension of the Saviour's kingdom. In many cases we trust its perusal will implant the first seeds of a desire to become a missionary (*Mission House, Salisbury-square, E.C.*)

MAN'S DEPARTURE, AND THE INVISIBLE WORLD. By G. H. H. OLIPHANT-FERGUSON. 2s. 6d. *Nisbet & Co.* The compiler of this work has succeeded in providing a really readable and useful volume of thoughts upon the weighty and solemn subject he treats of. The chapters on "The Spiritual Body," and on "Recognition of Friends in Heaven," are specially suggestive, and furnish much food for thought. The choice of authors quoted from is wide and discriminating, and the editorial work appears to be carefully and skilfully performed.

THE SHADOW OF THE HAND, AND OTHER SERMONS. By W. A. GRAY. *Oliphant, Anderson, and Ferrier.* A book of thoughtful sermons by a Scotch minister. He has evidently a deep admiration for Moses, and Sermon VIII. shows considerable insight into his character. Sermons V. and VI. are full of ripe spiritual teaching ("Faith refusing Deliverance," and "Danger of Reaction"). Two sermons, "The Pricelessness of Christ," and the "Changelessness of Christ," show by their very headings that Christ is to the writer the centre and essence of Christianity. Mr. Gray's style is cultured, without being laboured or redundant, and his divisions clear.

THE CHRISTIAN WORKER. The Annual Volume (*Cassell & Co.*, 2s. 6d.) gives an account of labour amongst lost children, carried on by the Manchester and Salford Boys' and Girls' Refuges, and Children's Aid Society. It contains a number of stories and illustrations calculated to excite the reader's practical sympathy on behalf of this excellent work. THE CHILDREN'S OWN PAPER (3s.), published in the same cause, will delight all children who have an opportunity of reading it. "Uncle Gilbert" evidently understands how to please and entertain the little ones; his excellent collection of stories, poems, and pictures will be highly appreciated.

THE NATION'S VICE: The Claims of Temperance on the Christian Church. By the late R. B. GRINDROD, M.D. 5s. *Hodder & Stoughton.* This is a posthumous work, now edited and brought out by the son of the author. Since it was written, some ten years ago, the cause of Gospel Temperance has made rapid strides and has taken hold of the hearts and consciences of ministers of the Gospel in a way that would have rejoiced the heart of the writer had he lived to see it. As there is still "much land to be possessed" in this direction, we strongly recommend this book as a great help to abstaining Christians in bringing the claims of Temperance before those Christians who have not yet thrown the weight of their influence on the side of abstinence. It is a very readable book, teeming with facts and arguments calculated to convince the wavering and strongly impress the minds of all who read it.

THE CHRISTIAN WORLD YEAR-BOOK FOR 1885. *Jas. Clark & Co.* 1s. 6d. Here we have a complete alphabetical list of ministers of all Nonconforming Churches in Great Britain and Ireland. This is the third year of its publication, and the book has evidently been compiled with the utmost care. It will prove invaluable to ministers, deacons, and all interested in church matters.

MORNING AND EVENING PRAYERS FOR CHILDREN. 2d. *Hamilton, Adams & Co.* Brief and simple prayers for morning and evening, also for special occasions; suitable hymns are interspersed.

A new edition of the GUIDE TO THE INSTITUTIONS AND CHARITIES, &C., FOR THE BLIND (*Simpkin, Marshall & Co.*) is published. Those who want information about these most valuable institutions will find this guide replete with information.

THE YEARS THAT THE LOCUSTS HAVE EATEN. 1d. *Monthly Tract Society.* This is a well-written tract for the New Year, and is admirably fitted to stimulate young men and maidens to consecrate their best days to God's service.

THE NATIONAL THRIFT ALMANACK, compiled by F. BOWDEN GREEN, is issued by the *National Thrift Society, 1, Finsbury-circus, E.C.* In addition to the daily mottoes are brief articles and extracts from addresses of distinguished men bearing on the subject of thrift. The price is 10s. per 100 copies.

THE LAW OF LOVE: a Plea for Total Abstinence. By JANE RANSOM. 5s. per 100. *A. Kingdon & Co.* The numerous evils arising from intemperance are here vividly pourtrayed, and total abstinence urged from considerations based on the principle of love to our neighbour. It is worthy of a large circulation.

THE WORDS "SALVATION" OR "TO SAVE." By Rev. C. S. BERE. *Hamilton, Adams & Co.* 3d. In this pamphlet a brief exposition is given of each of the 142 passages in which either of these words occur. As they frequently are used to denote simply a temporal deliverance, it is important that preachers should discriminate.

THE EXPOSITOR for February (*Hodder & Stoughton*) opens with the first of a series of articles on "The Epistles of St. Paul," by Prof. Godet, specially interesting as giving the great commentator's views on the Second Advent and the Man of Sin. Professor Drummond supplies a second paper on "The Contributions of Science to Christianity." Dr. Maclaren continues his "Exposition of Colossians" (treating of the prelude). Dr. Alexander Whyte writes on "Joseph and Mary;" Professor Agar Beet contributes the first of a series on "Systematic Theology;" and Dr. Marcus Dods reviews recent New Testament literature. There are also Brevia, and an elaborate criticism of the Prolegomena to Tischendorf's New Testament. We understand that the January number of the magazine has reached its third edition. Messrs. Randolph, of New York, are arranging to publish the magazine in the United States.

We have also received the following books:—

S. W. Partridge & Co.:
  Mountain Waterbrooks, and other poems. By Rev. C. A. Fox. 2s.
Elliot Stock:
  Aunt Frank's Bible Studies. By Caroline A. E. Cole.
W. Kent & Co.:
  Souls and Cities. By the author of "A Modern Minister."
Ward, Lock & Co.:
  Occident: Boston Monday. Lectures by Joseph Cook. 3s. 6d.
  Continuity of Christian Thought: a Study of Modern Theology in the Light of its History. By Professor Allen, Cambridge, Mass. 5s.

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MR. THORNE IN WELLINGTON, SALOP.

THE interest and blessing in Mr. Thorne's meetings at the Young Men's Christian Association has deepened and extended every day, till the large central hall was packed, and many at last were standing outside. Mr. Thorne having laboured for months in the closest connection with Messrs. Moody and Sankey, has adopted many of their plans and ways of working, with most blessed results. The early morning prayer-meeting on the last Sunday was a wonderful sight, and the meeting at three o'clock, and again at eight, were manifestations of our God's salvation in very many marvellous instances.

On Monday evening about 140 of the recent converts had tea, together with many friends. All joined hands together to dedicate themselves to the Lord. On Tuesday morning at eight o'clock the Committee breakfasted with the evangelist, and a large number accompanied him to the train on his way to Shrewsbury, for a short visit, a large number of the recent converts there giving him a hearty welcome. A description of the many striking conversions would fill a volume.

ST. JOHN'S WOOD.—One of the most interesting of all the annual gatherings at Abbey-road Chapel is that called the pastor's old people's feast. This year three hundred of the poor of the district were invited, but in consequence of the downpouring rain only two hundred and sixty responded. Twenty of these were fetched in coaches, kindly lent free of cost for the purpose. Some were bent double with years and afflictions, some were deaf, some were dumb, six were blind, and many were lame, and the most pitiful sight of all were those drawn into all manner of contortions, being paralysed. Of this strange assembly, seventy were over seventy years old, and of these sixteen were over eighty, and of these again five were over ninety, and one was ninety-five years. The total ages amounted to 14,630 years. The pastor (Rev. W. Stott) was the moving spirit of the meeting.—*Freeman.*

MR. JOSEPH CLEWORTH IN MONTROSE.

THIS well-known evangelist has just concluded a most successful three weeks' Mission in Montrose. An old magistrate, who has lived in the town over forty years, told me that he never before saw so many gathered together night after night, attracted simply by the "old, old story." During the last week I should think that from 600 to 800 were present at each service, and at the closing meeting one of the largest churches in the town was crowded. Many have been led, so far as man can judge, to faith in Christ.

To me, a stranger—residing in the town for a few weeks—the sight of such meetings called forth much praise to God, and once again I was thankful to witness that the Gospel still charmed and stirred the hearts of the people. W. S.

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Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, January 31, 1885.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Watercress and Flower Girls' Mission—Friend, £1; F. C. W., Greenhill, £1; A. G. £1; Mrs. A. W. P. 5s.; J. W. 10s.; E. G. F. 2s. 6d.; S. A. M. 5s.	4	2	6
Dock Labourers' Mission—J. W. 10s.; Matt. xxv. 40, £1; (*Free Lodgings*) J. W. 10s.; (*Free Meals*) C. £1; G. E. £1; H. H. 10s.	4	10	0
Spanish, Portuguese, and Mexican Aid Society—Miss T.	5	0	0
Dr. Barnardo's Homes—S. B. M. £3; H. H. £1; J. M. K. 5s.; K. F. C. 10s.; L. W. £1	5	15	0
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St. Giles' Christian Mission—H. H. £1; G. E. £1; H. M. 3s.; (*Prison Mission*) H. M. 3s.; (*Christmas Relief*) H. M. 2s.	2	8	0
Friendless and Fallen—H. H. £1; A. G. 10s.; J. L., Bath, 5s.	1	15	0
Mr. Fegan's Boys' Home—H. H.	1	0	0
Home for Aged Blind Christian Women—[illegible] H. £1; L. W. 10s.	1	10	0
Mrs. Hilton's Creche and Orphan Home—H. H. £1; Mrs. G. P. £1	2	0	0
Syrian Colonisation Fund—H. H. £1; H. M. 3s.	1	3	0
Distressed Jews in Jerusalem (*Mrs. Finn*)—H. H.	0	10	0
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Midnight Meeting Movement—H. H.	1	0	0
Stratford Conference Hall and Y.M.C.A.—M. and S.	10	10	0
Gratuitous Circulation of THE CHRISTIAN—M. D.	0	5	0
Mr. Pascoe's Work in Mexico—G. B. £1 1s.; (*Family of Nicanor Gomez*) G. B. £1 1s.	2	2	0
Sufferers from the Earthquake in Spain—G. E. £1; Mrs. H. W. M. £1; S. B. and E. M. W. £2; Widow's mite, £2; Miss S. G. £5; E. S. T. £5; Two Sympathisers, 10s.; A. J. K. 10s.; C. E. J. 5s.	17	5	0
Mildmay Mission to the Jews—G. E. £1; J. W. £1	2	0	0
London Bible Women, Nurses—Mrs. G. P.	1	0	0
East London Hospital for Children—Mrs. G. P. £1; A. G. 10s.	1	10	0
China Inland Mission—Mrs. G. P. £1; K. F. C. 10s.; J. W. £1	2	10	0
Scriptures for the Blind (*Dr. Moon*)—Mrs. G. P.	0	10	0
Poor French in London (*M. Barbier*)—Mrs. G. P.	0	10	0
Home of Industry—L. R. 2s. 6d.; (*Widows*) H. M. 3s.	0	5	6
Bridge of Hope, Ratcliff—L. R. 2s. 6d.; A. J. K. 10s.; T. Y. £1	1	12	6
Spitalfields Gospel Mission—Mrs. B.	1	0	0
THE CHRISTIAN *Tract Fund*—W. H. F. A.	0	0	6
Thames Church Mission—A. G. 10s.; A. J. K. £1	1	10	0
Destitute Children's Dinner Society—A. G.	0	10	0
Pastor Rodriquez's Figueras Mission—G. C. B.	5	0	0
Baptist Missionary Society—Ebenezer	1	5	0
Y.M.C.A., Hammersmith—M. S.	2	2	0
Mr. Geo. Smith, of Coalville—H. P. £3; E. R. 10s.; L. W. 10s.	4	0	0
British Society for the Propagation of the Gospel among the Jews—J. W. £1; H. M. 4s.	1	4	0
Mission to the Kabyles—J. W.	1	0	0
London Medical Mission—S. N. S.	5	0	0
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Homes for Working Girls, Woodford House—M.	5	5	0
London Missionary Society—Aitkenhead S. S.	1	0	0
Miss Whately's Work, Cairo—E. B.	1	0	0
Miss De Broen's Work, Paris—S. K. L.	0	16	0
British and Foreign Bible Society (*Disabled Colporteurs*)—L. W.	1	0	0
National Thrift Society—M. S.	1	1	0
	£120	[illegible]	10

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[ADVERTISEMENTS.]

Dr. Barnardo' Homes—G. A. 10s.
St. John the Baptist Chapel, Piddletrenthide—A. X. Z. £30.
Village Mission, Poor Stewards' Fund—Cup of Cold Water, 2s.
South Croydon Mission—Parcel of clothing from St. Leonards.
Miss Rye's Home for Destitute Girls, Peckham—A parcel of old clothes from A. K.
St. Helena Sailors' Rest—Miss Weston acknowledges with many thanks 15s. from "Friends of Arthur St. Quintin, Esq."

HAMMERSMITH.—The Rev. H. Miller's congregation have just entered upon special Mission work in Starch Green. The district is spiritually a necessitous one.

(*For Forthcoming Meetings, &c., see p. 22.*)

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND,

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In Jerusalem there are nearly 20,000 Jews, of whom not one-tenth can obtain work. There are several thousands in Galilee and elsewhere in Palestine in great need.

We ask for means to enable us to give employment at Jerusalem—where some land near the city is at once available—till increase of funds shall give us the means to enable them to form themselves into colonies on their own responsibility.

Also to help Jewish families in Galilee who have asked our aid in forming a settlement there under favourable conditions.

Also to make final provisions for the Jews in Cyprus.

Donors are requested to state which of these objects they desire to assist, otherwise contributions will be divided among them.

The agricultural season has begun. In order to secure the crops, and avoid having to wait till harvest of the year after next, we ask for speedy help.

SHAFTESBURY, *President.*

December, 1884.

On behalf of the Committee,
E. A. FINN, *Secretary,*

Bankers.

Messrs. Drummond & Co., Charing-cross, S.W.; Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, E.C.; the Bank of England; the Royal Bank of Scotland; the Provincial Bank of Ireland, to any of whom subscriptions may be paid, or to the Secretary.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

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Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

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Patron—Right Hon. Earl of SHAFTESBURY.
President—GENERAL SIR A. J. LAWRENCE, K.C.B.

SPECIAL APPEAL.

The friends of the soldier are earnestly appealed to for funds for the continued support of the Society. Ninety Scripture Readers are now actively employed in the Army at home and abroad.

With such unquestionable testimony on all sides to the beneficial influence of the Reader in camp, in barrack, and in hospital, we cannot come to any other conclusion than that the Lord's blessing is resting in no small degree upon this Institution; and with this conviction deeply impressed on our hearts, we lay this matter before all who can feel for a soldier's trials, a soldier's temptations, a soldier's devotion to his Queen and country, but, above all for a soldier's everlasting welfare, confident—nay, more than confident, assured—that He will cause unknown supporters to spring up upon the right hand and upon the left, and stimulate old friends to fresh exertions. Two additional Readers are with the Troops in Egypt and one with Sir Charles Warren's Expedition in South Africa.

Contributions will be thankfully received by the Treasurer, V. G. M. Holt, Esq., 17, Whitehall-place; at the Bankers, National Provincial Bank of England, 212, Piccadilly; by the Secretary, Mr. William A. Blake; or by the Hon. Secretary, Colonel J. W. F. Sandwith.

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REDUCED GENTLEWOMEN.

IN aid of the funds of the proposed LUTHER MEMORIAL HOME, received One Hundred and Ninety-nine Shillings from "Appeal," per Christian. Many thanks. Several friends have requested to have Shilling Collecting Cards forwarded. Will kindly Readers extend this easy method of helping the quiet poor? Included in the above 199s. is One Pound each, from Mrs. B., Mrs. G., D. H., and A. T.

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Clad in white and shining raiment,
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And above the sounds of mourning,
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  On my golden harp to play!"

"NOT IN VAIN;"

OR, THE TEACHER AND HER SCHOLARS.

Price 3d per dozen; 2s. per 100.

"I have laboured in vain," a teacher said,
  With sorrowful look and tone;
"I have laboured in vain!"—and she bowed her head,
And bitter and sad were the tears she shed,
  As she sat in her chamber alone.

"I am weary and worn, and my hands are weak;
  My courage has well-nigh flown:
For none give heed to the words I speak,
And in vain for a promise of fruit I seek,
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A CHILD'S FAITH.

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The tide of grief
O'er the widow swept;
She dropped her sewing,
And moaned and wept;
And the cloud of sorrow
So veiled the sky,
She scarce remembered
The God on high.

But one of her children
Just four years old,
With her pale face pinched
With hunger and cold,
But a sweet soft light
In her fair blue eye,
Crept close and whispered,
"Why do you cry?"

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And may be ordered of any Bookseller.

CONTINENTAL AND FOREIGN NOTES.

SKIEN, NORWAY.—A Pastor writes: "I have had a very refreshing season of prayer with the church here. The Lord was indeed in our midst, and souls were saved at almost every meeting."

SLAVERY has been abolished in the kingdom of Camboge, near Cochin-China, thanks to the influence of France, which exercises a Protectorate over this country.—*L'Evangéliste.*

THE *Evangeliste*, speaking of the week of prayer in Paris, says, "Although the addresses were excellent and appropriate to the occasion, yet we should have preferred more prayer."

LAUSANNE.—Pastor Nœf invited the cabmen and commissionaires of the town to a dinner at Christmas; on leaving each man received a New Testament and Almanack.

THE *Journal Rèligeux* strongly urges the Swiss churches to hold Gospel Missions for at least a week at a time, after the fashion now so well-known and so greatly blessed in England.

MR. HAEGERT, of the Santhal Mission, writes to the *Indian Witness* reporting some baptisms. He says: "Licensed liquor shops abound, and are cursing scores of villages."

REV. W. H. AITKEN, according to the New York *Witness*, has accepted an invitation to conduct evangelistic services in the Protestant Episcopal Churches in New York and Brooklyn.

CHINA.—Rev. Dr. Macdonald, who has gone to China as a medical missionary in connection with the Methodist body, gives a very deplorable account of the condition of Chinese women. No country, he thinks, stands more in need of Christianity.

THE MORMONS.—It is said that the Mormon authorities at Salt Lake are negociating for the concession of large tracts of land in Mexico, whither they propose to go if they are too hardly pressed by the United States Government.

BRUSSELS.—The Week of Prayer was observed here by large numbers, and the meetings manifested increased life and interest. The barriers which separate the divers sections of the Protestant Church in Brussels are yielding to hearty union in prayer. —*Chretien Belge.*

THE CHICAGO AVENUE CHURCH commenced the new year with a vigorous effort, meetings being held every night of the Week of Prayer, led by various members of the church. Evangelistic services commenced the second week, conducted by E. W. Bliss.

BROOKLYN Y.M.C.A.—The *Weekly Bulletin* of this Association, dated January 10, has the following notice of Bible-readings:—The number attending the Bible-readings of Mr. George Soltau, the English evangelist, who was with us three days last week, was so large as to tax to the utmost the capacity of our parlours. The services were pregnant with interest and power.

PHILADELPHIA, U.S.A.—The annual Week of Prayer was attended by more than the usual blessing in Philadelphia, and we are thankful to the Evangelical Alliance (under God) for its appointment. The churches which actively joined in it were in little neighbourhood groups, including Baptists, Presbyterians, Methodists, and Congregationalists, associated in daily union meetings using in turn their several regular places of worship

A. L. S.

SPAIN.—Mrs. Armstrong and Miss Matthey speak of the difficulty the poor converts have in attending the Lord's Day worship. Agricultural labour is universal on Sunday—work is so scarce and hands so numerous that their position is very difficult. These ladies were very cordially welcomed in the different villages they visited, and their message of love cheered the scattered believers. The soil is very sterile, but the pastors, evangelists, and colporteurs are still sowing in hope.

JAPAN.—The *Japan Mail* reports a most remarkable preaching service held in Tokio, in the largest theatre of the city. The audiences are variously estimated at from 4500 to 6000 each day. The preaching was mostly by native Japanese pastors, and the people listened eagerly for four hours each day while the Gospel was preached to them. The *Mail* says: "The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theatre in Tokio, give evidence of a marked advance in public sentiment in favour of Christianity within the space of one short year." Rev. Dr. Hepburn, of the Presbyterian Mission in Japan, doubts whether a foreign missionary will be needed in that country fifteen or twenty years hence. He says, "If all the foreign missionaries were expelled to-morrow, the work would be carried on by the natives."

THE LONDON MISSION.

MANY of our London readers may be interested in having the following list of Missions arranged to be held next week, in connection with the London Mission, by the Church Parochial Mission Society :—

DATE.	PLACE.	VICAR.	MISSIONER.
Feb. 8—17	Christ Church, Somers Town, N.W.	Rev. Dr. O'Brien	Rev. A. R. D'Arcy.
" "	St. Mark's, Marylebone, N.W.	Rev. G. C. Bellewes	Rev. W. Haslam.
" "	St. Peter's, Hammersmith, W.	Rev. G. H. Tidcombe	Rev. J. F. Andrewes.
" "	Hounslow.	Rev. Dr. Deane	Rev. C. E. Meeres.
" "	St. Thomas', Camden Town	Rev. H. W. Reynolds	Rev. Dr. Morris.
" "	Kensington Infirmary Chapel, W.	Rev. C. A. Bowden	Rev. W. H. Ullmann.
" "	St. John's, Chelsea, S.W.	Rev. John Shaw	Rev. J. H. Honeyburn.
March 29—April 10	Holy Trinity, East-end, Finchley	Rev. W. J. Collier	Rev. J. Simpson.
Feb. 8—17	St. John's, Paddington	Rev. Sir Emilius Bayley	Rev. S. A. Selwyn.
" "	St. Michael's and All Angels, Notting-hill, W.	Rev. Dr. Ker Gray	Rev. C. E. Meeres.
" "	St. Simon's, West Kensington, W.	Rev. R. Handcock	Rev. Dr. Watts.
" "	Parish Church, Kentish Town, N.W.	Rev. J. C. Cowd	Rev. Canon Bulstrode and Rev. W. E. Cleworth.
" "	East Acton	Rev. T. M. Hayter	Rev. R. D. Monro.
Feb. 22—March 2	Parish Church, Marylebone	Rev. W. Barker	Rev. W. Hay Aitken.
Feb. 8—17	St. Paul's, Westbourne-park, N.W.	Rev. H. V. Cowell	Rev. J. Cullin.
" "	Parish Church, Kensington	Hon. & Rev. E. C. Glyn	Rev. H. Armstrong Hall.
" "	St. Paul's, Lisson-grove	Rev. E. A. Midwinter	Rev. J. F. Osborne.
" "	Christ Church, Woburn-square, W.C.	Rev. J. J. G. Nash	Rev. H. Pelham Stokes.
" "	St. Barnabas', Kensington, W.	Rev. G. R. Thornton	Rev. C. J. Atherton.
" "	Brunswick Chapel, Portman-square, W.	Rev. E. W. Moore	Rev. T. E. Cleworth.
" "	All Saints, Acton (South)	Rev. A. H. Dunn	Rev. S. Hooke.
" "	St. James', Muswell-hill, N.	Rev. G. P. Cachemaille	Rev. W. Laycock.
Feb. 7—20	St. Stephen's, Hampstead	Rev. J. Kirkman	Rev. W. Hay Aitken.
Feb. 8—17	Christ Church, North Kensington	Rev. E. W. Clarke	Rev. T. W. Dodd.
" "	St. Paul's, New Southgate, N.	Rev. J. Bowman	Rev. J. H. Scott.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon Sec., 253, Southampton-street, Camberwell, S.E.

REV. W. H. AITKEN.—February 8 to 20, St. Stephen's, Hampstead; 22 to March 9, Parish Church, Marylebone; 15 to 30, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

MESSRS. FULLERTON AND SMITH.—February 1 to 15, Exeter; 22 to March 5, St. Helen's, Lancashire; 8 to 26, Folkestone; 29 to April 19, Southampton; May 3 to 24, Huddersfield; August to December, London.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—To February 6, Bishop's Teignton; 8 to 22, Gunnislake, Cornwall; 24 to March 8, St. Ives; 10 to 23, St. Agnes; 24 to April 5, Wadebridge, Cornwall; 12 to 26, Falmouth.

MR. J. M. SCROGGIE.—February, Greenock; March, Dunfermline; April, Blackheath.

MR. W. SPENCER WALTON.—February 14 to March 3, Countess of Huntingdon's Church (Rev. J. B. Figgis), Brighton; 4 to 10, Connaught Institute, Brighton; 15, Mildmay Conference Hall.

MR. F. E. MARSH.—February 1 to 22, Withorn, N.B.; March 22 to April 12, Kilbarchan, N.B.

MR. JAS. J. SCROGGIE. — February 8 to 15, Home of Industry, Spitalfields; 22 to March 1, Offord, Huntingdon.

MR. HENRY THORNE.—To February 9, Portsmouth; 13, Derby; 16 to 23, Sheffield; 28 to March 1, Walsall; 2 to 4, Wolverhampton; 7 to 16, Sunderland; 21 to 30, Newcastle-upon-Tyne.

MESSRS. MATEER AND PARKER.—February 1 to 15, Luton; 16 to 18, Brockhurst; 19 to 25, Gosport; 26 to March 8, Ashford, Kent; 8 to 18, Godalming; 23, and onwards, Newport (Mon.)

MR. and MRS. C. KING.—February 1 to 14, People's Hall, Bow-common; 15 to 23, Bethel, Gorleston, Great Yarmouth; March 1 to 8, Wood-green.

MR. WM. NOBLE. — February 12, Birchwood, Dedham, Essex 16, 17, 18, and 19, Barnstaple; 26, Watlington, Oxfordshire.

REV. W. HASLAM.—St. Mark's Church, Marylebone-road, February 7; 28, Emmanuel Church, Wimbledon.

MRS. HORTON AND MISS PARKER.—Barnsley, February 1 to 12; Doncaster, 15 to 26; Huddersfield, March 1 to 11; Bradford, 15 to 26; Halifax, 29 to April 10; Bacup, 12 to 23.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

AGRICULTURAL HALL, Islington, N.—Sunday, February 8, Rev. Ira Boseley, 3.30 p.m.; Mr. Spurgeon's evangelists, 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, February 8, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Chas. F. Onslow.

CONFERENCE HALL, Eccleston-street, S.W.—Pastor Frank White, Sundays, February 8 and 15, 7 p.m.; February 12 and 13, 8 p.m.

DR. THAIN DAVIDSON'S MONTHLY SERMON TO YOUNG MEN, Presbyterian Church, Colebrooke-row, Islington, N., Sunday, February 8, at 6.30 p.m.

SOUTH LONDON EVANGELISTIC CHOIR.—Practice at Conference Hall, Clapham-road, Wednesday, February 11, 8 p.m.; choir will meet for thanksgiving service on Thursday, February 12, 7.30 p.m.

CHRISTIAN EVIDENCE SOCIETY.—Feb. 8 to 16, St. Matthew's Church, Ealing; 8 to 16, St. Peter's Church, Bayswater; 8, Ball's Pond Hall, 36, Newington-green-road, at 11 a.m.; 10, Mildmay Conference Hall, at 8 p.m.; 11, Lambeth Baths, at 8.30 p.m.

CHILDREN'S SPECIAL SERVICE MISSION. — Mr. J. Spiers and Mr. Westall, Pembroke Dock; Mr. H. Hankinson, Heston, near Hounslow, February 11, 12, and 13; Messrs. E. T. M. Dennes and J. L. Field, St. James', Bermondsey, February 9 to 13; Mr. E. Arrowsmith, St. George's, Croydon, February 8; Mr. W. F. Seagrove, St. John's, Copenhagen-street, N., February 2 to 6, at 6.30; at St. Thomas Iron Church, Camden-square, N.W., 9 to 13, at 7 p.m.; Mr. G. Banaster, Bristol, February 20 to 27; Mr Harris, St. Jude's, Kensal-green, February 8 and 15; Mr. E. Salisbury, St. John's School, West Chelsea, February 8 and 15.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch):—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. John Topping, Sunday, 7 p.m.; Wednesday, 8 p.m. Dalston, Bible Depot, 103A, Dalston-lane (temporarily), Mr. W. Harper, Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Hammersmith, Upper Mission Room, 130, King-street, Major F. L. Michael (late 11th Hussars), Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Kilburn Hall, Kilburn-gate (*not* Town Hall), Mr. W. R. Lane, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Finlay Gibson, Sunday, at 7 p.m.; Mr. E. Glenny on "North Africa," this (Thursday) evening, at 8. Oxford Music Hall, 6, Oxford-street, W., Mr. Russell Hurditch, Sunday, 7 p.m.

MISCELLANEOUS.

KINGSLAND GIRLS' INSTITUTE, Ridley-road, Dalston.—Workers' Meeting, Friday, February 6, 3 p.m. Address by Dr. Barnardo.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

HIGHBURY-HILL CHAPEL, N.—Rev. T. J. Comber (just returned from the Congo) will give an address on "The Lord's Work in Africa," Monday, February 9, 8 p.m.

BIBLE READING, Thursday, February 5, 3 p.m., at 102, Regent's park-road. Address by Mr. Denham Smith on "The Second Coming of our Lord." All are welcome.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road.—February 6, "Rest: its Conditions" (Matt. xi. 28—30), Rev. W. Haslam; 13, "At the Feet of Jesus" (Isa. lx. 13), Rev. Colin Campbell.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, February 6, tea at 6; meeting at 6.45. Mr. Denham Smith will give an address, subject, "Probable Speedy Coming of Christ."

MR. DENHAM SMITH, St. George's Hall, during February; Sundays, at 11 and 7. Wednesday evenings, 8 p.m., at Burlington Hall, Savile-row. Bible reading, Thursday, February 5, 3 p.m., at 102, Regent's Park-road, subject, "The Second Coming of the Lord."

CONFERENCE HALL, Clapham-road, S.W.—February 12, 5 and 8 p.m., thanksgiving and farewell to sister going to India. Rev. Dr. McEwan will preside in afternoon, Mr. Robert Paton in the evening. Address by Rev. Burman Cassin. Testimonies to blessing given in last year's work.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, February 6, all-day meetings, from 10.30 a.m. to 9 p.m.; intervals for refreshments at 1 and 5 p.m. Rev. J. H. Topping, Rev. R. T. Sole, and other friends. At 3 p.m., Rev. John Wilkinson. Sunday, at 3.30 p.m., and Tuesday, at 11.30 a.m., Bible readings.

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Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting, 1.15 to 2 p.m. (Sat. excepted). Bible study in Isaiah each Tuesday, at 6.15 p.m. Youths, alternate Wednesdays, 6.30 p.m. Soldiers, each Friday, 7 p.m. Workers' meeting for prayer and Conference, Thursday, 5th inst., tea at 6 p.m.

EXETER HALL.—Daily Prayer Meeting (Saturday excepted), 1 to 2 p.m. Strangers' meeting, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Bible reading by Colonel Puget Saturday, 8 p.m. Special Bible addresses, by Rev. Chas. A. Fox, Thursdays, February 5 and 12, 8 p.m.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, February 5, at 8.30 p.m., addresses, Rev. H. W. Dearden; Saturday, 7, at 8 p.m., Bible study; Sunday, 8, at 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class (1 Pet. i. 1-12); 8.15 p.m., evangelistic and testimony meeting; Tuesday, 10, 8 p.m., literary class, essay; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

HAMPSTEAD BRANCH, 31, High-street, Hampstead, N.W.—Thursday, February 5, social meeting, 7.30 p.m.; address by Mr. Russell Hurditch, 8.15 p.m., young men in the N.W. district heartily welcomed.

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Notices.

AN ONLOOKER.—More are in preparation.

COMMUNICATIONS RECEIVED WITH THANKS.—M.E.R. A.M.B. M.E.W. J.E.P. G.B. J.K. D.M.C. W.D.A. M.S.R. J.B.H. E.H. J.C.D. D.N.M.K. J.W.H. H.W.T. J.B. J.E.W. J.McC. W.C.H. E.W. W.E.H. R.J. W.A.R. T.C. E.R. H.G.H. H.H. J.C. C.S. H.B. N.A. G.D. J.E.C. W.G. W.C.S. Dr. S. S.S. S.M. E.A.F. C.C. L.B.W. H.J.H. T.J. J.E.B. F.J.T. A.R. W.G.S. W.R.S. J.A.S. H.W. C.S. E.S. J.H.S. C.W.B. R.C.N. H.G. W.D. A.W. A.J.B. I.P.W. M.G. C.L.F. C.H. R.P. G.S. N.S.D. B.M. J.W. F.L.M.B. D.McL. E.L.N. Presbyterian Elder. F.B. E.H.B. D.M. D.J.F. T.W. G.P. Miss A. C.M. N.R.H. G.M.B. E.H.D. W.E.M. Constant Reader. D.S. E.B. L.M.V. M.A. B. W.C. A.S.R.

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Death.

JAN. 30, ESTHER ELIZABETH, wife of Rev. M. Nachim, Missionary to the Jews, of 81, Petherton-road, Highbury New-park. Aged 52.

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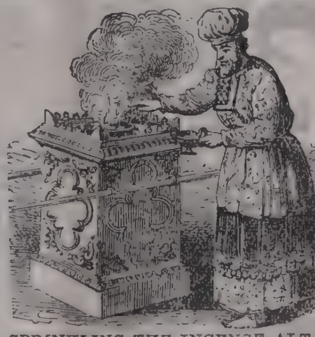

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CASE FOR THIS WEEK.

"RIGHT LUNG DISEASED." CASE of Mr. J. R. DAVIES.

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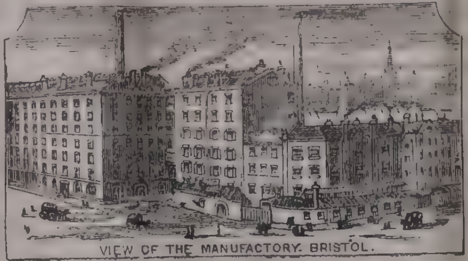

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EDUCATION.—Articled Pupil wanted, in a high class Ladies' School. Small premium. Minister's daughter preferred. Preparation for University Examinations. Duties light.—Veritas, Prudden's, Bookbinder, Spring-gardens, Church-street, Brighton.

A LADY highly and conscientiously recommends a French Lady, residing at Lausanne (Switzerland), who receives four young Ladies, and offers a most comfortable home, and every advantage for study. She is now in London, and can escort pupils to Lausanne in a few weeks.—Mrs. Heward, Ytene, Bournemouth.

YOUNG GERMAN LADY (22) teaching German, French, and music, wishes to enter a good family, or a school for young children. Salary is not so much an object as being treated as a member of the family.—J. M., at Mr. Salles, Pastor, La Salle, Gard, France.

B.A., OF LONDON, desires holiday engagement as Tutor, during any or all following months: April, May, June, July, August.—B., Lewis Paton, 103, Highbury Quadrant, London, N.

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Appointments, Situations, &c., Wanted.

ASSISTANT SECRETARY or Mission Superintendent, by a Christian man of business habits. Earnest abstainer, good correspondent, successful evangelist. Highest references.—R. S., Hemingford House, Hemingford-road, Barnsbury, London, N.

SCRIPTURE READER desires re-engagement. Seven years in present place. Could act as Organist and Choirmaster. Successful visitor. Experienced in Mission work. Age 34. Evangelical. Highest references.

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JUNIOR OR LIMITED PARTNERSHIP.—A Christian worker (34), with large business experience, desires joining an established concern. Capital small; not afraid of work. Excellent references.

Correspondence, "Daily Press," Bristol.

THE DAUGHTER of a highly-esteemed schoolmaster desires a situation as Mother's Help or Confectioner's Assistant. Seventeen years of age. Has been a pupil-teacher.

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A CHRISTIAN MAN would be glad of light employment as Doorkeeper, Messenger, or any place of trust, having for some time been unable to follow his employment, his trade not being suited to his health. Small wages. Married.—G. E. Davies, Stationer, 19, Connaught-street, Hyde-park-square, W.

MANAGEMENT of Coffee-house wanted, by a Christian Man and Wife. Fifteen years' experience. Total abstainers. Or care of Offices. Good testimonials.—Manager, Welcome Coffee-house, Hampton, Middlesex.

STEPHEN TOM CROCKER, of Bristol, late H. Q. S. of Salvation Army, is open for evangelistic work. Accredited references. Friends having circulars, "Christian's Rest and Refuge," will kindly return same, as the work is discontinued.—65, Somerset-street, Cathay, Bristol.

GROCERY.—Wanted, for a Young Man, a situation in a small, quiet business. Many years in last employ. Yorkshire preferred. A nominal salary would be accepted if a suitable home were offered.

C. D., Post Office, Hyde-park, Leeds.

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Ebenezer, 41, Vassall-road, Brixton.

AS GARDENER.—Seven years' experience. Willing to be useful. Good character. Total abstainer and Christian.

R. P., 39, Westow-hill, Upper Norwood, S.E.

AS FOOTMAN, under butler (17). Two years' good character as clerk. Not yet been in service. Can wait at table. Fair height. Respectable and intelligent.

Miss Greene, Midgham, Reading.

AN EARNEST CHRISTIAN Man wants an engagement as Scripture Reader. Successful visitor. Highest testimonials from ministers. Knows town well.—Address by letter, to F., care of Tedd, 1, Berridge-terrace, Upper Norwood.

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MONTHLY NURSE.—A Lady can recommend a thoroughly conscientious, trustworthy person as above. Certificated.—Mrs. Gerald Hunnybun, Old Court Hall, Godmanchester, Huntingdon.

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AS HOUSEMAID, where parlourmaid is kept. Five years' good character. Age 26. Wages £18. In Christian family. London preferred

P Shickel, Castle-street, Thetford, Norfolk

AS MOTHER'S HELP, Useful Companion, or Assistant Housekeeper (21). Fond of children, domesticated, good needlewoman, and abstainer. Comfortable home an object. Church of England.—S., 112, Parade, Leamington.

MERCANTILE or Legal Clerkship required by a Christian. Can write shorthand and keep books. Age 35.
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A LADY, unable at present for more active work, wishes to undertake some light duty, in return for rooms only. Would like to assist in work of institute or seaside convalescent home. Would give two or three hours daily.—A. M. B., Parlett's Library, 4, Richmond-road, Westbourne-grove.

AS HOUSEKEEPER, where servant is kept, by Lady (45). Economical manager. Experienced with children over five years. Musical. Highest references. Moderate salary.
D., Woodlands, Capel-road, Forest-gate.

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AN ENGLISH LADY, a minister's daughter, returning to Lausanne shortly, offers to take charge of a few English girls, desiring to live abroad, and continue their studies. Terms moderate. High references given.
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AS SCRIPTURE-READER, Town Missionary, or Village Evangelist.—An experienced and devoted man of God wants employment as above. — Rev. Charles Guest, Christ Church Vicarage, Burton-on-Trent.

THE RECTOR of Wotton, Dorking, wishes to recommend to a religious family a young woman as General Servant; or special, under training. She is a member of the Church of England.

Appointments, Situations, &c., Vacant.

INDOOR SERVANT wanted, where a footman is kept, in a Gentleman's family in the neighbourhood of London. The Advertiser would feel obliged by any Gentleman or Lady recommending a thoroughly trustworthy, active, obliging man.—Address, stating full particulars, L., Mr. Hughes, Architect, Tunbridge Wells, Kent.

WANTED, for country, Indoor Man Servant, single-handed, out of livery. Earnest Christian. Total abstainer. Active; competent. State age, wages, references. — Mrs. Dunne, Bircher Hall, Leominster, Herefordshire.

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LAY READER wanted, London suburban parish. Pious, devoted Churchman. Evangelical; active; refined. Age about 40. Really good man.—N. E., care of Mr. Bailey, Church Missionary House, Salisbury-square, Fleet-street, London.

GARDENER.—Wanted, a Christian Man of experience in the culture of flowers and care of grounds. Must be willing to make himself generally useful. Help would be given.—Apply by letter, or personally, to P. K., 51, Bow-road, E.

BIBLEWOMAN wanted, London suburban parish. Earnest, devoted Churchwoman. Cheerful; refined; active; sympathetic. Age not exceeding 40.—N. E., care of Mr. Bailey, Church Missionary House, Salisbury-square, Fleet-street, London.

A YOUNG MAN wanted, to attend to pony and carriage, and assist in the house.
Mrs. S., The Hollies, Broxbourne, Herts.

AS JUNIOR CLERK.—Wanted, a respectable Youth. Must be able to write a good hand, and quick at figures.—Apply by letter only, stating age, salary, and full particulars, to R. T., care of Mr. Kirkham, 14, Duke-street, Adelphi, Strand.

A MISSIONARY OR EVANGELIST wanted immediately, to carry on the Battersea Mission of Clapham-road Presbyterian Church, London (Rev. Dr. MacEwan's). Salary, £150 per annum.—Applications, with copy of testimonials, to be sent, without delay, to Alexander Thomson, Secretary to Mission Board, Trinity Presbyterian Church, Clapham-road, London, S.W.

LAUNDRESS (Christian woman) wanted, for small Home for Girls, near London. Families' washing taken.—State salary required, with references, to Secretary, 79, Finsbury-pavement, E.C.

USEFUL HELP wanted, to assist in business (chandler, &c.) Good needlewoman, decided Christian, in fellowship with Open Brethren preferred. Servant kept.
Mrs. Davis, Ivy Bank, Leominster.

A RESPECTABLE GIRL of 18 wanted, as General Servant in a small family. Housemaid kept. Comfortable home.—Apply, by letter,
Mrs. O., 5, Carnaby-street, Regent-street, W.

A CHRISTIAN NURSE wanted (over 19). Gentleman's family. Two children (5 and 2). Assistance given. Must be strong; good needlewoman; and not object to a quiet country place.
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COOK (good plain) single-handed, wanted in small, quiet family. Must be early riser, cleanly, trustworthy, economical. All found but beer. Wages £20. Churchwoman and abstainer preferred. Good character indispensable. —General, Keay's Library, Terminus-road, Eastbourne.

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M. L., Post-office, Finsbury-pavement, E.C.

COOK.—Wanted, by the middle of March, in a small family, a good plain Cook, one who has been kitchen-maid preferred. Housemaid, nurse, and boy kept.—Address, stating age, length of character, and qualifications. — M., Wyndham Lodge, Tregonwell-road, Bournemouth.

CAN ANY LADY recommend a respectable, conscientious person to do plain cooking, and assist in housework? A general servant or kitchen-maid wishing to improve would be suitable. Wages according to age and experience. German not objected to.—Mrs. F. Horsford, 33, Canynge-square, Clifton, near Bristol.

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E. P., 18, Carleton-road, Tufnell-park, London, N.

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A RESPECTABLE Young Person wanted, as General Servant, in a quiet family of three. Housemaid kept.—Mrs. P., Ellerslie, Auckland-road, Upper Norwood, Surrey.

A LADY WISHES to meet with a Christian girl as General Servant, who would take the work of a house, with a young girl to assist. Three in family.
H., 18, Ribblesdale-road, Hornsey, London.

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LADY OFFERS happy home, blind or aged person. Seaside suburban private house (Yorkshire). Every comfort. Bedroom on level. Evangelical church close. Personal care. No children.
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From Mr. A. PERI E J, Elms-road, Redhill, Surrey.

January 24, 1885.

"Twelve months ago this day I consulted you respecting a complication of disorders (one being a spinal affection), from most of which I had suffered more or less for over forty years, but which had so increased that I was reduced to a state of weakness and helplessness which disabled me from dressing and undressing myself; indeed it was with great pain and difficulty that I could raise a hand to my head. You recommended and supplied me with an Electric Vest and Belt to wear by day, and Gloves for friction night and morning. From the first use of these Appliances, by God's blessing, I experienced an abatement of the pains in my neck, back and limbs; and, as a consequence, was enabled to sleep a few hours together, which I had not done for many months previously. By degrees my appetite and digestive powers improved, so that I slowly gained strength, and can now dress and undress with ease, and can also do a two-mile walk with very little inconvenience. The improvement has naturally been slow (considering I am nearly 66), but it is continuous; and I am not without hope, should it be the Almighty's will, that I may yet enjoy a share of health in my evening of life. I think my case may well encourage other sufferers to try your remedy, who like myself have proved the uselessness of medicine to relieve their maladies."

From Miss E. UPCHURCH, 92, Oakley-street, Chelsea, S.W.

May 1, 1884.

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The Christian.

"CREATURELY ACTIVITY."

IT is with considerable diffidence that I approach this subject, because, in the first place, it is almost impossible to avoid misconstruction in dealing with it; and, in the second, those for whom the warning is least intended are most likely to apply it, not to themselves, but to their neighbours whose busy devoted lives form an uncomfortable foil to their own.

Nevertheless, I am under the impression that while religious magazines and sermons are constantly stirring up to "more work in the vineyard," there is, as in nearly every case, room for a companion voice of warning lest this activity verge into something less worthy—a kind of restless excitement, which grows as necessary to the "worker," as a round of balls or parties does to the members of "society."

Mission and similar work is generally spoken of as a path of self-denial, and, undoubtedly, it frequently is, especially when first entered on at the expense of more selfish pursuits. But observation assures me that when "in the full swing" of such work, the labourer is rewarded with a delightful sense of usefulness, of developing energy and power, of the growing respect and gratitude of those around him, of that rare blessed sense of "doing good" which gradually transforms the distasteful and unlovely surroundings into a positively pleasant spot. All would go well if it ended here; but, unhappily, here it does not always end. The pressure from outside, from well-meaning associates, and the still more subtle pressure from within, which has its origin in a restless desire to be always moving and doing, gradually absorbs the whole life till it practically becomes a round of committees, Temperance platforms, or Sunday-schools. Far be it from me to deny, for a moment, that this is the life for which some, perhaps many, are intended. For these, home claims are light, perhaps *nil*, and social duties equally unimportant; also, in some rare instances, there may be those who are called upon to sacrifice the good of those dearest and nearest, in view of the perishing thousands around them. But this is a course which should be *very* clearly seen before it is followed.

But outside these there appears to exist a ring of men and women who, having fallen into a habit of being always "busy," have lost the power of being interested under any other conditions than those which carry them from one meeting to another. They pack the week with engagements thick and threefold, and should an unfortunate lapse occur, and they are condemned to a few hours of quiet at home, they are tormented with a sense of inertia, so flat, stale, and unprofitable as to be almost intolerable. Their life becomes a purely *outside* life. The expensive education which, perhaps, loving parents strained to give them, the social advantages which are open to them, are lost. Intellectual studies are brought down to a superficial cramming for a popular lecture, or skimming text books for a Sunday class.

But if the evil ended with themselves it would matter much less. Those who have taken upon them home ties cannot throw aside, lightly, these responsibilities. Perhaps, while the speaker at a blue-ribbon meeting is expatiating on the sorrows and loneliness of the drunkard's wife, sitting alone waiting for her husband's late return, his own drawing-room may show a companion picture, where for weeks together the wife sits solitary, and the children never see their father because he is always at meetings. Here, whatever be the gain, is a serious loss, and one which not unfrequently brings a terrible reckoning, and all because a good and noble impulse has been allowed to "run out" into an immoderate habit, and unbalanced the whole life.

Keep a watch on these impulses and only obey them when they are in direct and immediate parallelism with God's will, and all will be well. The work will gain by a due admixture of mental change and repose. Gospel and Temperance addresses will lose their anecdotal monotony and superficial character when the speakers allow their own minds to feast on "pastures new," and the meetings will have a freshness and power hitherto unknown when their leaders come in, not "just to see how they are going on, and because they have no other place to attend," but because they have a direct message to give them. G. W. B.

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TREASURES UPON EARTH.

THERE are many maxims in Political Economy, which, sounding well in the lecture-room, do not bear the test of outdoor dissection, and perhaps one of the most specious of them is that which contains the statement that the increase of wealth is a benefit to the community as a whole. If the definition of wealth, as given by a correspondent at Belfast, in a letter which appeared in this journal for Jan. 1, "cheapness of the products of labour aided by capital" could be accepted, there would be less objection to the teaching; but, unfortunately, in the majority of cases cheapness of the products of labour implies the insufficient remuneration of the producer, the capitalist meeting competition, not by foregoing a portion of his profits, but by lowering the wages of the worker. In the end, therefore, the increased wealth of the few means the greater poverty of the many, and if, as the same correspondent stated, the Factory Acts have hampered and lessened the production of wealth, it certainly has not been in the way indicated, by reducing competition and keeping up wages; but rather by taking it out of the power of the unscrupulous capitalist to add to his wealth at the cost of the lives of children and women.

The fact that before the passing of the Ten Hours Bill it was possible for employers of labour to add to their wealth by increasing at will the hours of work, and shortening the lives of the operatives, whose lot was less enviable than that of a galley slave, moved Richard Oastler to undertake his sacred mission on behalf of the defenceless toilers, and stirred George Cruikshank to his noblest and most pathetic work; and it is true that, Factory Acts notwithstanding, much of the wealth of which we boast to-day has been amassed in an equally unrighteous manner.

Professor Leone Levi has quite recently published statistics which go to show that the total annual income of the working classes of the United Kingdom is £521,000,000, or "an average of about 32s. per week per family, a fair amount if equally divided," the net income of the nation being about £1,000,000,000. But, on the other hand, only a few months ago the Archbishop of Canterbury, in a public meeting, referred to the female tailors in London, who are paid threepence for making a little boy's suit of clothes, and surely it is not too much to assume that where threepence is the market value of such protracted toil, the "cheapness of the products of labour aided by capital" is attained not by any sacrifice on the part of the capitalist, but by the suffering and starvation of the worker. Such cheapness may indeed be an adjunct to our high civilisation, but the civilisation must be that of a nation whose noble virtues are dying under the baneful and blighting influence of competition and the love of gain.

A writer whose volumes have been lauded as being "adapted to the wants of the age," has, with very questionable morality, advised his "young men," that "great fortunes are to be made by understanding how to cater for the foibles and the weaknesses of humanity;" but he might have gone even further, and have pointed out how fortunes might be made out of human lives—wealth like that of the men who, sheltering themselves behind economistic maxims as to the "market value" of labour, have been utterly regardless of both the bodies and the souls of the producers; or like that of those who supply articles which are destructive to the majority of the consumers, and productive of evil and misery in every form.

Wealth built upon such foundations cannot be a benefit to the community at large. A portion of it may indeed be given in charity, but that cannot repair the wrong done in its collection.

The one fact that as our wealth increases poverty and misery in our large towns increase in proportion, proves that the wealth is not acquired in accordance with those principles of righteousness and justice which should be the keystone and the foundations of the life of every Christian. It is not Communism but Christianity that is wanted. The teachings of Mill and Fawcett contain nothing sufficiently potent to save us from the retribution which seems to be impending; but the individual obedience of Christians to the Divine laws of Christ, which deal not only with the rewards of heaven, but also with wages upon earth, certainly do; and men who really are seeking first the kingdom of God and his righteousness will not hesitate long in their choice between the inflexible and unselfish directions given by Jesus, and the cut and dried, heartless maxims of political economists. The business profits of the man who in these things also follows the Master, may be less than those of his unscrupulous competitor, but "he that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."

James Bowker.

LAST WEEK'S MISSIONARY FAREWELL.

GOD'S nobility are often found, like Carey and Livingstone, among the toiling classes, and their native nobleness obliges them to seek the high places of the field. But God also honours the holders of the world's wealth or position with a share of the blue blood of heaven, and it is not surprising that these also should press to the front of missionary enterprise.

The great gathering last week that crowded every corner of Exeter Hall and overflowed into the lesser hall below, was one of very remarkable and even historic interest. It formed a fitting climax to a series of meetings in London and the provinces that can find no parallel, we believe, in the records of Missions to the unevangelised world. Larger bands of workers have often left our shores for distant fields of Gospel service, and there have been in recent years many valedictory occasions that have exercised a potent and stimulating effect on the churches at home. When we consider the social position, attainments, and influence of the six young men who are now on their way to China, and the wide-spread attention to the claims of foreign Missions that their going forth has produced in circles hitherto closed to such matters, we repeat that the thing is unprecedented in the evangelistic annals of the world. It would not perhaps be easy to connect in complete succession the various links in the chain of events that have culminated so happily, but we cannot help feeling that two important links are the London Missions of Messrs. Moody and Sankey. It will be an unspeakable joy to these brethren to know that such far-reaching fruits are growing out of their earnest labours in the Gospel in this land.

The meeting in Exeter Hall, as we have said, was crowded to overflowing, despite the storm of wind and rain that passed over Central London at the hour of meeting. Men of mark in the ranks of Christian workers at home were as plentiful, on and around the platform, as blackberries in autumn. We observed, in the body of the audience, at least one well-known Member of Parliament who has not, so far as common reputation goes, hitherto shown any active personal interest in religious matters. Mr. **George Williams** filled the chair, and filled it well. When, in the name of the British and Foreign Bible Society, he presented each of the departing band of brethren with a copy of the New Testament printed in Chinese, the enthusiasm of the audience was raised to a high point, at which it remained throughout the entire proceedings.

We have not the space to reproduce the excellent addresses of the six young men who were the centre of the evening's interest. For an admirable and pretty full report of them we are glad to refer our readers to the *Nonconformist and Independent* of last week. Mr. **Stanley Smith** dwelt with much force and unction on the blessing that would return to the heart of Christian England if she liberally sent forth to the dark places of the earth, the Gospel light in which she herself is bathed. On the other hand, if she continued to be niggardly in this matter, poverty of spirit would follow within her own borders. Mr. Smith was singularly impressive when he spoke of the thirst of Christ for the salvation of the heathen, and of the Church's responsibility to see to it that the longing desires of His heart were fulfilled.

Mr. **M. Beauchamp** said he counted it a high privilege to go out as an ambassador of Christ, and counselled his hearers to covet the like privilege. Mr. **D. E. Hoste** (late of the Royal Artillery) gave a very clear testimony to the utterly unsatisfying character of a worldly life, and rejoiced that he had been counted worthy to become a messenger of the Cross in China. The utterance of Rev. **W. W. Cassel** was a very weighty one. They were not going out, he said, on speculation. They had experienced in themselves and seen in others the mighty converting grace of God, and they were assured that the power of God was not less in China than in England. In words that were most solemn and well chosen, he appealed to his fellow-Christians to come up "to the help of the Lord against the mighty," if they would avoid the condemnation passed on the tribes of old who sought their own ease when they should have been fighting the battles of the Lord. Mr. **Cecil Polhill-Turner**, and his brother, Mr. **Arthur Polhill-Turner**, told of the surpassing joy they had experienced since they gave themselves to the Lord. One of them, contrasting the bondage of the world with the freedom of Christian service, said he felt like a bird let out of a cage. Last of all came Mr. **C. T. Studd**, who received a great ovation, and who repeated, with much quiet grace and simplicity, the story of God's leadings, from his restoration from a backsliding state to the dedication of his life for service in the China Mission-field.

There were other speakers, all of whom held the interested attention of the meeting. Mr. **Broomhall**, Secretary of the China Inland Mission, gave a little outline sketch of the Society's remarkable history, and drew attention to the presence on the platform of forty undergraduates from Cambridge, besides a band of Wesleyan students from Richmond. Mr. **R. J. Landale**, speaking from experience of the Chinese, said the work among them deserved the best men England could send. He trusted that not seven only nor seventy, but 700 might soon go forth in the same way. Mr. **Farthing**, of Cambridge, as the mouthpiece of his fellow-students, thanked God for the benefit that had come to the Universities through the visits of Messrs. Smith and Studd. Rev. **Hugh Price Hughes**, as a representative of those staying at home, bade their departing brethren God-speed, and rejoiced to believe that brighter days were dawning for the Evangelical Gospel than they or their fathers had seen. Then they were commended to God in prayer by Rev. J. F. Waller, and the great company dispersed.

The missionary party left Victoria Station for Dover on Thursday morning, a number of their relatives and a few old college friends assembling to bid them farewell. "The Crowning Day is Coming" was sung as the hour of departure drew near, and many a silent prayer was offered that the presence of the Lord should accompany the little band.

In the *Record* of last week, the Oxford and Cambridge correspondents tell of the wonderful farewell gatherings at these University centres. The latter says "it was, we can hardly doubt, the most remarkable missionary meeting held within living memory at Cambridge."

MRS. HILTON'S CRECHE.—The Clothworkers' Company have voted a contribution of £20, and the Gunmakers' Company £5, to the funds of Mrs. Hilton's Crèche and Orphan Home in Stepney.

A SAILORS' HOME FOR PORT SAID.—One who spends her life in the distribution of the Scriptures, on the shores of the Mediterranean, writes from Port Said, January 22:—"A Christian, who does not give any name, has given Mr. Eoll £100 towards building a Mission house instead of a Bethel ship. The land alone will cost £500, as it is £3 a yard, and for the rest it will require another £500. We pray the Lord to give all. He should have a hall for meetings, and coffee shop and dormitory for sailors. How much such a place is wanted! We have had prayer together, and commend the whole matter to the Lord."

OUR COUNTRYMEN IN INDIA.

THE annual meeting of the Anglo-Indian Evangelisation Society on Wednesday afternoon last week, in the Council Chamber of Exeter Hall, again brought to view the persistent efforts which are being made for the evangelisation of many in isolated places in India. Hon. A. F. Kinnaird presided. The presence of Mr. and Mrs. Fordyce after their long sojourn in India, and the earnest address of the former, added greatly to the interest of the meeting.

The **Chairman** said their Scotch friends had up to the present shown more interest in the work of the Society than the English. If a few friends in London would place their drawing-rooms at the disposal of the Society for meetings, the information which Mr. Fordyce could impart would tend to make English Christians hearty in its support.

Rev. P. **Bannatyne**, secretary, said that during another year the Society had continued to occupy very extensive districts throughout the country. Their agents had endeavoured to use all available means of evangelisation. A warm welcome had been given to their ministrations everywhere, and it was encouraging to know that an increasing interest in spiritual things had been manifested. During the year the pecuniary contributions from India had been larger than ever, amounting to nearly £500.

Rev. **John Fordyce**, in giving an account of fourteen years' work in India, as the Society's Commissioner, said he had in that time travelled more than 100,000 miles in its service. He fully believed that a great future was before the society. Mrs. Fordyce had travelled a good deal of that distance with him, and when he went on into places whither she could not accompany him, she had been busily at work elsewhere. The work was beset with difficulties, geographical, climatic, and pecuniary. There was also the difficulty of securing agents, because the Society was not in a position to offer them permanent engagements. In answer to prayer, however, they had been favoured with the services of several remarkably gifted men, some from England and some from India. They had now greater facilities than formerly for carrying on the work. The great railway companies and the Government had given them passes over about 8000 miles, and he himself had travelled over more than half the railways of India. Generally speaking, notwithstanding ecclesiastical difficulties, good thorough-going Protestants proved themselves the friends of this Society, and laymen of the English Church had helped him most heartily. In referring to those whose sympathy had been of great value, he mentioned Sir W. Wilberforce Turner, who had drawn up the large map by which he had now and again illustrated his remarks, and the late Lord Lawrence. In grateful terms he alluded to the kindness of Lady Kinnaird, whose sympathy and help had been of the greatest value.

The meeting was cordially addressed by Rev. J. B. Outram, Mr. Donald Matheson, Rev. Mr. Stevenson, of Madras, and was closed with prayer by Mr. J. E. Mathieson, of Mildmay-park.

INDUSTRIAL TRAINING FOR GIRLS.—Miss Ardagh, 49, Gloucester-street, Belgrave-road, S.W., sends an interesting account of an effort that is successfully being made in the neighbourhood of Drury-lane, to teach poor girls the art and practice of cookery. She asks for help in connection with a sewing-class held for the girls. Any friends who can respond will obtain full details on application to Miss Ardagh.

MIDNIGHT MEETING MOVEMENT.—During the last month some fourteen meetings, attended by nearly 1000 women, have been held in London, Winchester, and Cambridge. There have been many signs of deep repentance and some good cases of rescue. A conversazione of English and Foreign women was held in Regent-street. A large number came and were waited on by self-denying Christian ladies, both German and English. Some German women were at once, at their own request, taken to a Home for foreigners. Mr. John H. L. Christien, organising secretary, is greatly in want of tracts, and will be greatly obliged for any sent to the office, 8A, Red Lion-square, W.C.

For the Young.

A CHILD'S LETTER.

A "Christian Governess" writes:—"Perhaps it may interest some of the young readers of THE CHRISTIAN to see the following letter, written by a little girl, aged ten, to a child who would not go to Sunday-school. Being anxious to find a suitable employment for my pupils on Sunday afternoons, an idea occurred to me that they might write helpful letters to some Sunday-school children living at a distance whose names I knew. These letters have been much blessed by God; they are written and composed without any outside help, but prayer is offered before commencing them. Parents, big brothers, &c., read them, and as each one is different, and as they are sent by post with no name attached, they are looked upon as a message from God Himself."

MY DEAR BLANCHE,—I thought I would write you a letter, as I know something about you. I hope you go very often to the Sunday-school, because it is very kind of people to take such trouble to bring you to love Jesus. So you ought to go as often as you can, for some little children have not got the advantage of having a kind teacher to come and teach you to love the dear Lord Jesus. And you know if the Lord Jesus was going to teach you how you would be pleased, how you would learn your lessons perfectly, and you would sit quite still, listening; but Jesus is there; He is there all the while, only you do not see Him. How still you ought to sit if Jesus is there. Try if you cannot sit very still, listening with all your ears. How pleased Jesus would be, and also your teachers.

Then try and be gentle and kind, and when your brothers and sisters are very cross, just say this little prayer, "Dear Jesus, please do not let me be cross, and please make them not cross," and then you will see such a difference. But if they go on being cross, go on praying till they stop being cross. Then in the mornings and evenings say this prayer. In the mornings say, "Dear Lord Jesus, keep me this day, and do not let me be cross at all; help me to run errands, and if anyone's cross let me be kind. Amen." And in the evenings say, "Dear Jesus, forgive me if I have been cross; thank you for taking care of me all the day, and take care of me all the night, and be Thou sitting by my bed all the night. Amen."

Then, if you have asked trustingly, you will have such a nice day, and at evening you will say, "I have walked with God to-day." And He will be with you all night, and you will always have such a nice day. I always think it's a good plan to give one's-self to God when you awake and when you go to sleep, so that if you die you will go to heaven and not to hell. Try to think about what I have said to you about going to school; do do it. Good-bye.

A little girl called MAY.

BIBLE ACROSTIC.

The initials form the name of a king of Jerusalem.

(1) A priest appointed by God.

(2) A man of God, who excelled in wisdom.

(3) One whom the Lord greatly blessed.

(4) A Mount, bearing the name of one of Jacob's sons.

(5) An Old Testament seer.

(6) The wife of a man famed for his meekness.

(7) A deliverer whom the Lord raised up for Israel.

(8) A god worshipped by the Philistines.

(9) A man who was driven out of his land by a famine.

(10) A queen of Ethiopia.

ANSWER TO LAST ACROSTIC.

DIOTREPHES—John iii. 9.

Dan	Gen. xxx. 6.
Iconium	Acts xiv. 1—5.
Ostrich	Job xxxix. 13—17.
Thummim	Ex. xxviii. 30.
Rainbow	Gen. ix. 13.
Eshcol	Num. xiii. 23.
Paran	Gen. xxi. 18—21.
Harbonah	Esth. i. 10.
Elymas	Acts xiii. 6—8.
Swear	Matt. x. 34.

Answers have been received from M.S. M.L.M. E.L. E.G. G.S.G. A. and J.H. C.S. D.W.H. E.M. H.C. J.E.A. F.H.G. F.W. A.J.E. M.C.E. M.R.I. H.K. W.G.M. J.U.

NOTES ON THE
SCRIPTURE UNION READINGS.

FEBRUARY 12.—MATTHEW XI. 1—15.

VERSE 5.—"*The poor have the Gospel preached to them.*"—Come, poor sinner! poor spiritually, I mean, and it may be literally poor also,—ye people that have not bread for the body, come to this Bread of Life; ye that have not raiment for the body, come to this garment of salvation; ye that have not a roof to shelter your heads, come to this shelter—to this habitation. And then, when all this pomp and splendour shall have passed away, you shall have a glory brighter than ten thousand suns, a crown of glory, a kingdom prepared for you from the foundation of the world! Oh, why will you not come to Jesus? All things should then be yours, for "ye are Christ's, and Christ is God's." Come, ye friendless, ye outcast, ye long wanderers from God, and Jesus will receive you. Come, from the crowned head to the poorest pauper, come! He bids me say, "Him that cometh unto Me, I will in no wise cast out." He is furnished, appointed, and constituted to bless you.—*Bishop Gregg.*

FEBRUARY 13.—MATTHEW XI. 16—30.

Children are mentioned three times in this passage. In verse 16, "Children sitting in the markets, and calling unto their fellows;" children playing in the streets (see Zech. viii. 5), and in their games disagreeing one with another as they do sometimes. Jesus noticed the children of his day, and observed their recreations as He walked among them, and He watches little ones now. He does not censure their playing, but in play would have them kind and forbearing one with another.

Verse 19 speaks of the children of wisdom; so we read of "the children of light" and "the children of the day." Read Proverbs viii. 1—6, 32—36. Children should receive Jesus into their hearts, He is "the wisdom of God," then they become the children of wisdom.

FEBRUARY 14.—MATTHEW XII 1—13

VERSE 4.—The word "shewbread" means literally facebread, or "bread of presence," that is, bread fit to be, or honoured to be set, in the presence of the king. Its name had reference to the place which it occupied in the Sanctuary. It was ever in JEHOVAH'S presence—BEFORE HIS FACE ALWAYS. Christ Jesus is the true shewbread. On Him the eye of Jehovah ever looks with infinite delight. He is the "bread of God." Christ, too, is our "staff of life." He who is the bread of God is *our* bread also; the "Living Bread;" the bread of our life. By faith we eat his flesh, and drink his blood. We live only as we feed upon Him (John vi. 53).—*Frank H. White.*

FEBRUARY 15.—MATTHEW XII. 14—30.

VERSE 20.—"*A bruised reed shall He not break.*"—A loving mother was talking to her child one night, when she went to bed, about something she had done wrong during the day. Little Mary acknowledged all, and promised to try to do better. Just as her mother was giving her the parting kiss, she said, "Mother, what will God do about all the naughty things I *have* done already? What will happen to me for that?" The mother felt how very important this question was, so she asked God to teach her to say the right words; and then replied, "God will forgive your past sins for the sake of Jesus Christ, Mary, if you ask Him." "Won't He count them anything? Won't He punish me at all for them?" "No," said the mother; "He will *forgive* them." "Why, *how good*," said Mary, and lay thinking over it deeply, and then turned over to go to sleep. How sweet it is to go to sleep while thinking on the goodness of God, and the love of Jesus!—*Felix Friendly.*

FEBRUARY 16.—MATTHEW XII. 31—50.

VERSE 36.—"*For every idle word that men shall speak.*"—In Grecian history we read how the Athenians erected to Lœcena's memory a bronze statue of a lioness without a tongue. She was put to the torture, but would not give the name of her lover, one of the conspirators who had helped to slay Hipparchus. Some say she bit out her tongue lest she should disclose anything. Let us learn from her, and feel that we would rather bite out our tongue than say an unkind, untrue word, which can never be recalled. Better still, let us have this prayer ever rising in our heart and to our lips:—

"Set, Lord, a watch before my mouth,
Keep of my lips the door;
My heart incline Thou not unto
The ills I should abhor."

Mrs. Simpson.

FEBRUARY 17.—MATTHEW XIII. 1—17.

There are seven parables in this chapter, all of them telling us about the kingdom of heaven, which Jesus came to set up, and which is now ruling in the hearts of all who trust and serve Him. The parable of the Sower tells us of Christ sowing the good seed of the Gospel, which He first of all gave to his disciples, and then commanded them to preach to every creature. Has that good seed fallen into your heart, and is it bringing forth fruit in your life?

VERSE 7.—"*The thorns sprang up and choked them.*"—The weeds which spring up in a cornfield are many and various, so are those which spring up in the heart of a boy or girl. There is untruthfulness, deception, meanness, talebearing, evil speaking, unkind thoughts, and many others. These, if left to flourish, will choke the good seed. But read Prov. iv. 23, and 1 Pet. iv. 19.—*C. B.*

FEBRUARY 18.—MATTHEW XIII. 18—30.

VERSE 23.—"*Which also beareth fruit.*"—Here, then, is what the Lord seeks from every one of us—*fruit.* A master comes to his garden. He turns over leaves of pear and plum trees, and he looks along the branches of the peach trees. "Trees look very healthy, don't they, sir," says the gardener, in a satisfied way. Then they pass into the orchard. "Nice trees these, sir," observes the gardener; "very choice sorts, golden pippin, and russet." Then they turn to the hot-houses: "Vines and pines look very promising," says the gardener, smiling complacently. At last the master speaks out, half angrily, "What in the world is the use of healthy trees, and of choice sorts, and of promising plants? I don't want green leaves and fine young wood only; I want fruit. And if you can't get it, I must find somebody that can." The Lord of the vineyard comes to us. He stands before us and looks underneath the leaves of our profession, searching for fruit. Good desires, good feelings, good endeavours, all our praying, all our believing, everything else counts for nothing unless there be some fruit. This is what our Master requires and seeks.—*Mark Guy Pearse.*

GOSPEL PURITY ASSOCIATION.—A large meeting was held at Cradley Heath, near Dudley, on Monday, February 2, in a spacious theatre, occupied by the Salvation Army. Mr. James Wookey addressed an audience of over 500 men only; fifty-five signed the Gospel Purity Pledge.

ANOTHER STRANGERS' REST IN LIVERPOOL.—What it is to be hoped will develop into a useful Mission centre was recently opened by a Gospel Temperance meeting underneath St. James's Hall, Lime-street, Liverpool. The mission is a branch of the Strangers' Rest which has been established for some eight years in Park-lane. The object of the Rest is to provide for foreign sailors, and the large number of emigrants who pass through this city during the year, a place where they can attend Gospel services spoken in their own tongue. The services will be conducted in the following languages according to the nationality of those present:—namely, Swedish, German, Spanish, and sometimes French, Italian, and English. Bible classes are to be conducted by a band of ladies and gentlemen who have come forward to the good cause voluntarily, nearly every afternoon, and meetings will be held in the evenings. Another object of this excellent work is that which will enable sailors to come and write letters in the room on the ground floor. Meetings are held every Sunday afternoon, and every night at half-past seven o'clock. One of the workers present at the opening service writes: "What a grand time we had in it on Saturday night. Several of the people who professed to be converted that night have been back since."

“The Christian” Pulpit.

EDWARD IRVING'S GREAT MISSIONARY SERMON.

AN EXTRACT.

WITHOUT staff, without shoes, they fared on their way two by two, their sandalled feet exposed to dust and sultry heat, their bodies to every blast of heaven, their natural wants to man's precarious charity. The most defenceless bird that flies athwart the heavens, the weakest, most persecuted beast that cowers beneath the covert, or scuds along the plain, are better provided with visible help than were these apostles of the Highest; for the birds of the air have nests to which to wing their flight at eventide, and the beasts of the earth have holes wherein to screen themselves from pursuit; but the founders of the spiritual and everlasting Kingdom had not where to lay their heads.

Whom, having thus divided from the resources which human weakness hath in the storehouse and armory of nature, He next divided from the resources which she hath in the power and patronage and friendship of men. They are to compose no speeches for the ears of prince or governor, but to speak as the Spirit of truth gave them utterance. They are not to go from house to house making friends against the evil day, but to abide where they first halted so long as they are welcome; and they are not even to salute a friend, acquaintance, or neighbour by the way. And if, in spite of these precautions, it should come to pass that the people they conferred with were well disposed to them for their word's sake, should take pity upon their unprovided estate, and offer them money to help them on their way, lo, they have no purse for containing it. If they should offer them provision to be their viaticum from town to town, lo, they have no scrip wherein to bestow it! They cannot possess, they cannot accumulate, they are cut off from all fixed and movable wealth which the world holdeth within its fair and ample bound. What will preserve life, they are to take upon the credit of their universal message, without feeling obligation, for the labourer is worthy of his meat, and they are wholly obliged to another cause.

In no earthly shape can they benefit from their labours under the sun; to no account can they turn the children of men, from whose liberality they can profit no further than to live. Like Jonah, commissioned with the burden of Nineveh, they are to gird up their loins and make speed; they are to hie from house to house, and hasten from town to town, inquiring after the spirits of immortal men; to tell their tale and hurry onward, as the heralds of the Northern chiefs were wont to hasten from house to house and from village to village, when rousing the mountain clans to war. And cause truly see I none why they who hold the commission to make peace should not be as fleet as those who hold the commission to levy war; why the messenger of salvation fly with as hasty a wing as the messenger of death; why servants should not be found to do as much and do it as hastily for the King of Heaven, as for the lordly chieftain of a mountain clan, or the throned monarch of a mighty land.

Thus disfurnished of resources from Nature's storehouse, and hindered from ploughing with human help, do you ask if these first Missioners of the Gospel had promises of welcome everywhere, and went forth on a flourishing and popular cause? if the way was prepared for them in every city, and a hospitable home made ready for them in every house? Hear what their Lord saith to them at parting: “Go your ways: behold I send you as sheep in the midst of wolves. Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake; and the brother shall deliver up the brother, and the father the child, and the children shall rise up against the parents, and cause them to be put to death; and ye shall be hated of all men for my Name's sake.” Such was their heavy parting. No missionary that ever went to the heathen fared in this way with so gloomy a foreboding, so cheerless a farewell. Let no one object, in the face of these predictions too truly fulfilled, “But these are not men like us, open to every want; they are inspired, miracle-working men, who had Nature under their control.” Their miracles, which saved many, protected not themselves; their inspirations, which blessed many, could not preserve themselves from every harm and sorrow which patient nature could endure. They are to be placed at the bar of civil law, to be hunted out with religious persecution; against them the tender affections of life are to rise in arms, and the soft and downy scenes of home are to bristle like the iron front of war; the tender hands which are wont to pluck the thorns of sorrow from our feet, are to guide the weapons of their death; of all men they are to be hated for his Name's sake; they are to be hunted like the partridge on the mountains, and every refuge upon the earth is to be hidden from their sight. “Go,” said He, “my chosen ones, go like the defenceless lamb into the paw of the ravenous wolf; the world thirsteth for your blood, and is in arms for your undefended lives. Nevertheless go. You are without weapons of defence, no bribes are in your hands, nor soft words upon your tongues; and you go in the teeth of hatred, derision, and rage. Nevertheless, my children, go.”

They are launched into a stormy sea; a sea of storms and shipwreck is before them, and their frail bark is not fenced or fitted out for any storm, or furnished for any voyage. So the world would say, because so it seemeth in the eye of the world, which looketh but upon the visible and temporal forms of things. It is madness, they would say, moon-struck madness, to think that of such should come any speed; it is not in the nature of things they should exist a week in any region of the earth, and in barbarous regions not a single day. No policy of insurance would do their risk at any premium; they are shipwrecked, castaway creatures, doomed to death, and destined to effect no good, even if they should outlive their first outsetting. Men must have a livelihood before they can speak or act; they must have protection to cover them from the tyranny of power, and law to save them from the riots of the people; they must be well paid if you would have them work well, for if a man have no comforts his life is miserable.

What! such mendicants as these convert the world? say the well-conditioned classes; vagrant vagabond fellows, they are fitter for the stocks of the common gaol. Such illiterate clowns, such babblers as these instruct mankind! say the learned classes; away with them to their nets and fishing craft. And, say the political classes, it is dangerous to the State; they cover plots under their silly pretences, and must be dealt with by the strong hand of power. Methinks I hear, in every contemptible and arrogant speech which is vented against the modern missionaries by worldly and self-sufficient men, the echo, after two thousand years, of those speeches which were wont to be poured upon the twelve apostles and seventy disciples when they began to emerge out of the foundation of society into the neighbourhood and level of its higher ranks.

But the Wonderful Counsellor, in whom dwelt all the treasures of wisdom and knowledge, and who knew what was in man, did not without good and sufficient cause divorce the human desires from those objects on which they naturally rest. He knew that if he gave the messengers of his Kingdom, which is not of this world, and against which this world conspireth, to expect any ray of hope, any shadow of consolation, or scantling of support from the things of this world, it would be only to disappoint them in the end; for although He foresaw that fair weather would dawn, and much enjoyment be partaken in the progress, and towards the latter end of the work, He saw hanging over its first beginnings in every region of the earth storms and tempests and terrific commotions, out of which the eclipsed light of truth was to come forth, and the day of peace to be established. He knew that in every realm his truth was to make way against the edge of the sword, and, like the phœnix, to procreate itself in the flame of fire, and that his servants were to be heard from the paw of the lion and from the horn of the unicorn; wherefore it booted not to amuse those who were to plant the plant, and those who were to propagate the plant, with the enjoyments which were to be partaken under its future shade. So He spoke plainly unto them and said, “If ye have not a heart for the extremes of human sufferings, and a soul above the fear of man, ye need not undertake this work—more perilous than war, more adventurous than a voyage to ‘regions of thick-ribbed ice,’ and more important to the earth than the most sacred legation which ever went forth on behalf of suffering and insulted humanity.”

But, while He cut them off from the power and virtue of gold and silver, which, they say, will unlock barred gates and scale frowning ramparts; while He denied them the scrip, and therewith hindered the accumulation or use of property in any form; while He forbade them change of raiment, that is, pleasure and accommodation of the person; and with their staff interdicted all ease of travel and recreation of the sense by the way; and in hindering salutations, hindered the formalities of life and the ends of natural or social affection; all the natural motives to enterprise, and the sweet rewards of success, while He cut asunder (because, as hath been said, He foresaw that whether He did so or not the world would soon do it for them), He did not leave their minds in a void state, without motive or inducement, or hope of reward. But He proceeded to fill each several chamber thereof with the spirit of a more enduring patience, and a more adventurous daring: to give to faith what He took from sight. What He interdicted in the visible to supply from the invisible; what of temporal things He spoiled them of to repay with things spiritual and eternal.

And instead of a home He gave them this declaration, which raised them first to a footing with Himself, and then to a footing with God: “He that receiveth you receiveth Me, and He that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.” Instead of food He gave them this promise: “Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, Verily I say unto you, he shall in no wise lose his reward.” Instead of protection and a safe conduct on the way, He gave them this stout-hearted admonition; “Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to kill both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.” And when delivered up to councils, and brought before governors and kings, instead of human help and countenance, and skill of pleading, and persuasive words, He gave them this sentence: “When they deliver you up, take no thought of how or what ye shall speak, for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.” And when their fathers and mothers should betray them, and their sons and daughters should spit upon them, which the first confessors sadly proved, He gave them this consolation to their heavy hearts: “He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me, is not worthy of Me.”

For their sustenance under false accusation He gave them this comfort: “The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household." For the comfort of their hearts under blackening calumnies, when the sun of light was setting under thick and dark clouds of falsehood, and their name was likely to be overshadowed forever, He gave them this assurance: "There is nothing covered that shall not be revealed, and hid that shall not be known; what I tell you in darkness that speak ye in light; what ye hear in the ear that preach ye on the housetops." And for their use when they were enveloped in the flames, or extended upon the honourable cross, He gave them this heart-establishing word: "He that taketh not his cross and followeth after Me, is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." And to keep up a constant cheerfulness in their hearts under every hardship and mistreatment, He gave them to know and to rejoice that their names were written in heaven, removing their confidence from every thing terrestrial that it might rest at the right hand of God, where there is fulness of joy and pleasures for evermore.

Thus furnished He his missioners, building them up in faith, and establishing them with infallible promise, weaning them from the bosom of the earth to place them in the bosom of their Father in heaven. He took them from the hands of human protection to put them under the arm of the mighty God of Jacob. He emptied them of self dependence and dependence upon human strength and prudence, to fill them with the spirit of wisdom and truth. He bestowed upon them the elements of heaven's heroism when he took from them the elements of earth's heroism; and He conveyed their treasure away from hence, where moths corrupt and thieves break through to steal, depositing them safely in the heavens; where also He prepared for them a place in his Father's house of many mansions, and wrote their honoured names in the Book of Life.

It was a spiritual work they had to do, therefore He disembodied (if I may so speak) and spiritualised the men who were to do it. It was faith they had to plant, therefore He made his missionaries men of faith, that they might plant faith, and faith alone. They had to deliver the nations from the idolatry of gold and silver, therefore He took care his messengers should have none. He had to deliver them from the idolatry of wisdom, therefore He took care they should be foolish. They had to deliver the world from the idolatry of power and might, therefore He took care they should be weak. They had to deliver the world from the idolatry of fame and reputation, therefore He took care they should be despised. They had to deliver the world from the idolatry of things that are, therefore He took care they should be as things that are not, making them in all respects types and representatives of the ritual they were to establish, models of the doctrine which they went forth to teach.

CITY POLICE CHILDREN.—Three hundred of the City Police children were recently entertained at the Fox and Knot Schools, Charterhouse-street. After tea, singing and recitation by the children themselves, Mr. Thomas Russell (Missionary to the City Police) gave a lecture on "The Life of Christ," illustrated by the aid of a magic-lantern that exhibited fifty-five beautiful views. A friend who kindly paid for the entertainment spoke a few words encouraging the little ones to love their Saviour, obey their parents, and join the Band of Hope.

"SERMONS IN TREES."—Such was the title of a lecture delivered on the 2nd instant, at Talbot Tabernacle, Westbourne-park, by Pastor Frank H. White. The occasion was the quarterly meeting of the members and friends of the Open-air Mission, who first met for tea in Powis Hall as Mr. and Mrs. White's guests, and then joined the general public in the Tabernacle for the lecture. Numerous beautiful dissolving views admirably placed lent a peculiar charm to the subject, and point to the lecture. The principal plants of the Bible passed before the eye, and afforded the opportunity for much homely teaching; choice incidents and poetic quotations being appositely introduced: Mr. White mentioning incidentally, that about sixty natural objects were referred to in Christ's teaching. No preacher could have listened to such a lecture without being able to preach better as a consequence.

A MESSAGE FROM MANITOBA.

DEAR SIR,—In the name of the Women's Christian Temperance Union of this place, I thank you and your readers for the hearty response to my appeal on behalf of our Coffee Room and Free Reading-room. I could tell some touching incidents about the distribution of the tracts.

Reading to-day in your columns for November (which reached this distant land only last week), I have been filled with longing that our work for the Lord here might share in the prayers and sympathies of the labourers in the old country, who are giving and doing so much, while we are so crippled that our Union seems to be bound hand and foot. Still, the love for souls burns within some hearts so strongly that, with a thermometer many degrees below the cipher, one and another of our members every Sunday afternoon walk a mile and a half over the prairie to the county gaol to hold a Bible reading with the prisoners there. To-day I talked with one man confined there, who told me he belonged to Devonshire. We talked to him about the love of Christ, and sang with him "The old, old story" once more. Now, our hearts go out in prayer for these poor men. Another Englishman of good connections is under sentence for forgery. Nearly all have taken the Gospel Temperance pledge, and wear the blue ribbon. Two Catholics amongst the number regularly attend our little services. Two notorious "cow-boys," committed six months ago for horse-stealing, left last week, sending us a letter of thanks, written in rhyme, before departing from Brandon.

If I could but interest your readers so that you could feel our need of assistance, I am assured that our lack of books for these prisoners to read would at least be supplied from the dear old mother country, whence most of us here have had our origin. The prisoners eagerly read the copies of old country illustrated papers, which, now and again we take them. I am trying to get money enough to buy a set of Rev. W. Haslam's works, so suited to any capacity, but money seems in such demand for other necessaries that as yet I am not in funds for this purpose. Our Union have provided Gospel hymn-books for the prisoners, and some of Mr. Moody's addresses, but we want large type texts for the walls, as well as books for the library. We give each man a testament, and some of the Stirling tracts when we can get them, and there seems a great change in the looks of the men who receive them since first we began our Bible readings; they are so softened by the tale "of Jesus and his love."

Our free reading-room is struggling for existence; the cost of fuel and light is heavy for our Union to bear. We try to keep up little "socials" to interest those who go there, and also to gather a fund for purchasing reading matter. But we need a magic lantern with suitable slides, and such a thing is unattainable by us at present. Many prophesy that we will not be able to continue, but the coffee-room is doing good work, and surely there are friends in the old country who will join us in prayer that God will send us means to keep up the institution.

Some of Mr. Fegan's boys are in Brandon, also a number of the deaf mutes brought here last summer from England, who all board at the coffee-rooms, and who are delighted with the copies of English illustrated papers which are sometimes lent to the free reading-room by the Episcopal minister and other kind friends. I send THE CHRISTIAN round visiting from one of our Union to another, after having been fed and strengthened by its precious tidings myself. All my writing has to be done in the "small hours" of the night when the members of my large family are asleep, and this may be said of most mothers of families in this new and busy country, where leisure is a thing undreamt of.—Faithfully yours,

ANNIE DAVIDSON.

Women's Christian Temperance Union,
Brandan, Manitoba.

[We are sure not a few of our readers will count it a privilege to help in various ways these brave Christian women in the Far West who are spending their strength for the good of those around them.]

REFLECTED LIGHT.

THOUGHTS SUGGESTED ON PRINTING A TEXT IN LUMINOUS PAINT.

I TRACED some lines in living light;
I thought to see them shine by night,
To shine with soft and silver ray
When evening closed the eye of day.

By day, in this mysterious paint,
The letters looked but dull and faint,
But promised so at night to shine
As though they came from hands Divine.

The words were full of comfort sweet,
To cheer and guide our weary feet:
"Strength shall be even as thy day,"
God's promise on our pilgrim way.

The darkness fell—I gazed perplexed,
I sought in vain my shining text,
And just distinguished in the dark
A very feeble silver spark.

Closer I look—yes, now I see,
'Tis, "As thy day thy strength shall be."
But I had hoped, in midnight gloom,
To read it quite across the room.

Reflection soon an answer brought
To all my puzzled, anxious thought;
Had yesterday been bright and fine,
My text would not have failed to shine.

But fogs obscured the sunshine bright,
Nor could the words absorb the light;
So, when had closed the wintry day,
They faintly glowed, then died away.

Rebuked, I felt this failure teach
A lesson in its silent speech;
For often I the same had done,
And tried to shine without the sun.

To feed, we must ourselves be fed,
To shine, the light on us be shed,
Or words of promise, words of rest,
Will fall unnoticed and unblest.

Shine on thy servants, Heavenly Light,
So shall we speak thy word aright.
Reveal Thyself, and then shall we
Reflect the light received from Thee.

LUCY TAYLOR.

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GOSPEL WORK IN FRANKFORT.

AN evangelist, Pastor Schrenk, who was formerly a missionary in Africa, under the Basel Society, has lately held a course of very successful meetings at Frankfort. Mr. Schrenk is now agent of the Evangelical Society at Berne, and has become well known in that part of Switzerland for his success in evangelising. Early in October he was invited by the Bonn Committee for Evangelisation in Germany, of which Prof. Christlieb is president, to come to Germany, and hold evangelistic meetings at Bremen. This effort having met with great success, he was asked by a few friends at Frankfort-on-Maine to stop there on his way back for the same purpose. This he did, and held meetings every night for more than a fortnight during November, in different parts of the town, preaching in theatres and dancing saloons, in order to reach those who had ceased to attend any regular place of worship.

Mr. Schrenk, who is a German by birth, preaches the Gospel message in simple, unadorned language, every word of which seems impregnated with his own intense conviction and deep experience. The halls in which the meetings were held filled rapidly from night to night, and at last, when hundreds were unable to enter, the large concert-hall, holding about 1500 people, was taken for the last two nights and well filled. There are many signs that the work has been greatly blessed, and that permanent fruit will remain.

In one quarter of the town, at some distance from any church, the meetings are being carried on weekly by three pastors of the town, who take it in turn to preach there. It is hoped that Mr. Schrenk, or some other evangelist, will hold another course of meetings before very long.

REV. E. P. HAMMOND IN LEICESTER.

By Rev. F. B. MEYER.

IN 1867, when a young clerk in a City counting-house, I was attracted to the services which Mr. Payson Hammond was holding in the chapel of the venerated Baptist Noel. I could pick out to-day the seat where I sat, and I can never forget the effect which was produced on me. It was the first breath of the revival spirit which had ever swept across my heart, and it strangely touched me. The hymns have lingered in my memory, and the scene of scores of young children gathering around that noble form is vivid as I write.

Since then I have eagerly read every scrap of news of Mr. Hammond's work, as he has carried the tidings of the Gospel to the Far West, stirring with his words vast multitudes of men, and I have always endeavoured to work among the children. I am increasingly enamoured of that work; it is such an easy one. Children have not to unlearn those habits of doubt and misconception which hinder so many from accepting the Gospel. It is natural for them to trust One whom they cannot see, to give Him their choicest treasures, and to conform themselves to his sweet life. None but those who have worked among children could credit the readiness with which they receive the Gospel; and when they have received it, they are so frank in confession, and so eager to win others to Him whom they find so dear. There is everything in our Saviour to charm and attract children, and his Gospel does not present difficulties to their simple faith. The Lord told us we must become as little children to enter his kingdom; surely then, little children themselves have not far to go—"only a step to Jesus."

With these thoughts in my heart, I was thoroughly aroused when I saw that Dr. Hammond, after a lapse of fifteen or sixteen years, was again to visit England. I had become the pastor of a church, with 2000 young people under its care, and with splendid school premises, and I felt that I would spare no effort to induce him to visit me. I knew how eagerly his services would be caught up, but I never rested till I got a favourable reply. Even though I had but short notice, we were able to give him large audiences of children, in addition to the general mission services for adults.

Mr. Hammond has a wonderful influence over children. I have often wondered where the secret lay. His stories are capital, but others could tell them. His hymns are sweet, but others could sing them. His methods are good, but others could employ them. And yet when all is put together a marvellous effect is produced. I think his principal power consists in the clear presentation of the sufferings of Christ for sinful men, given in direct dependence on the Holy Spirit. It is impossible to judge of the effect of an address during the meeting. Sometimes when it would seem as if no special impression had been made, yet seat after seat is full of children, anxious to know how to give their hearts to Christ.

One little boy, when bidden to go home by a worker, who thought him too young to understand, burst into tears, and said, "He was waiting for someone to speak to him about Jesus Christ." Others who went away under deep impression came again and again, until one evening their faces would beam with new-found joy; and there were many cases in which they brought their little friends to get the blessing which they had themselves received.

In my young Christians' class last night, which was swollen by large accessions of dear young converts, scores of hands were held up by those who had had the delight of leading their companions to Christ. Testimonies have come in to me from parents and teachers. In some cases nearly the whole of a class has been brought to Jesus; there is hardly one in which there are not cases of deep impression and conversion. The altered lives at home are sweet testimonies to the genuineness of the work done. I am more than satisfied with the results, so far as I have seen them. The teachers urge me to hold an after-meeting at the close of our Sunday-school, each Sunday afternoon, that the fire may not die down, and that the oil may not stay for want of vessels in which to store it.

After a week of blessed services in Melbourne Hall, Mr. Hammond has passed on to other churches in the town, where similar results have accrued. In all, between 400 and 500 have given in their names, professing to be converted. At the close of one of the services a teacher was found at the end of a pew, bathed in tears, because she feared that her class of young ladies was going away unsaved. Surely tears like these are dear to Him, who wept over those whom He would fain have gathered under the wings of his love. Nor were they without effect, for they awakened a deep concern in her scholars' hearts, who all finally yielded to the love of Christ.

I know of many Christians whose hearts have been much quickened by work amongst the dear children, and who will never cease to thank God that ever Mr. Payson Hammond was led to visit Leicester.

From what I have seen of Mr. Hammond and his work, I almost grudge him to ordinary Mission services. He has great power over a large mixed audience, like that which heard him in our theatre on Sunday night; but this is a field which is trodden by so many stalwart reapers. I should like him to go up and down through England, gathering large multitudes of children and young people in every town for the Saviour. Surely the results of such a campaign could never be estimated. Its benefits would be found in thousands of homes and churches for the next generation, and might furnish hosts of ministers, evangelists, and missionaries for the Church of Christ. It seems to me that no work would bring wider or quicker returns, for it is possible, in the same time, to win about ten children for every individual adult.

Experienced workers, like Mr. Spurgeon, say that they have found children to be as steadfast to their profession, and more so, than those of older growth. I would not write thus if Mr. Hammond were constantly working on the feelings or upon the fears of the children. The appeal is made to their love, and to their sense of what He deserves from them, who bore their sins in his own body on the tree.

Leicester.

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THE EARTHQUAKES IN SPAIN.

THE friend in Malaga, who sent to Mr. Greene, of Claydon, Ipswich, the accounts of the earthquakes, which have appeared in our columns, now writes acknowledging the first instalment of the relief money sent out to her:—

I feel it a great responsibility to distribute your bounties. Don Enrique Blanco, despite his weak health, was in the chapel night after night comforting the panic-stricken creatures. The services, with the restored quiet, are being attended by these people, who found comfort as it were by chance. What marvellous ways God has of enlarging his borders—as by the breath of his mouth! It is a privilege to have witnessed such manifestations of his power, and I rejoice I was here, terrible though it was.

I have bought lots of blankets, for all crave for them, and am looking up specially the people who had to sleep out in the bed of the river, in caves, and under rotten tents. Great fruits are to be reaped in Malaga after this trouble. How can I thank you all enough, oh Christian friends?

SOUTH LONDON.—A well-attended meeting was held on Wednesday week at the Collingwood-street Working Men's Mission Hall, New Cut, Lambeth. Mr. T. A. Denny presided, and addresses were given by Mr. Bevan, Mr. Creer, and other gentlemen. Mr. C. H. Spurgeon wrote strongly commending the Mission. It was explained that during the meeting it is intended to expend some £500 on the premises, which are to be much enlarged, to accommodate the large crowds of working people who attend the services.

REVIVAL AT EDINBURGH UNIVERSITY.

IF some of the English Universities have had their times of spiritual quickening, Edinburgh has not been forgotten. While the south wind has been blowing upon the "gardens of the Lord" the north wind has been awake also!

The year 1884-5 will long be remembered. It opened with the impulse of the Tercentenary Celebration behind it—an impulse "making for righteousness"; or, when the brilliant pageant had passed away, and the interest produced by the presence of so many notable *savants* had subsided, one clear gain at least was counted—an acknowledgment either openly or tacity made by those who impressed the students most, that there was a revelation which natural science did not see, and a philosophy of life only to be learned at the feet of Him who is meek and lowly in heart.

The present session was inaugurated by an address from Sir Alexander Grant, on which his death—so soon to follow—has set a solemn seal. No one listened to it as the kindly-hearted principal's *nunc dimittis;* there was indeed throughout a throb of unwonted fervour, and towards the close an appeal of subdued but earnest feeling. It was, in truth, prophetic, and it lingers in the memory with a still increasing pathos.

The visits of Messrs. Studd and Smith, made recently, were in the nick of time. They were just the men to arouse the attention of the careless students, and to help the latent convictions of the serious into life. Men from the Arts classes, but more particularly from the Medical, flocked to hear them. After-meetings for anxious inquirers were held, and many stayed to have the way of God expounded to them more perfectly. Professor Henry Drummond followed,—a man of a different calibre, but admirably adapted to deepen the work so well begun. The style and manner of the Cambridge athletes are now familiar; Smith, eloquent and enthusiastic, Studd, gentle but irresistibly simple and sincere. Drummond's method is unique. He is a scientific evangelist—strange conjunction—with a philosophy iridescent with the light and fire of the Holy Ghost. A glance at the public advertisements during his last appearances in Edinburgh was enough to make the most foreboding Christian cripple leap for joy. On Sunday night here is one of the most successful scientific writers setting forth Christ before a crowd of students, and on the Tuesday lecturing to the members of the Edinburgh Philosophical Institution! This is one of the signs of the times.

But the most significant fact connected with these special services remains. Professors of the University presided, and in the inquiry-meetings which followed some of them mingled amongst the students, speaking of the Lord's dealings with themselves, and pointing penitents to the Saviour. A stern editorial censorship compels a conclusion. Let this, however, be remembered—there are no young men who, as a class, are more open to the truth as it is in Jesus, than the thoughtful students in our Universities. The writer testifies of what he has seen. How can it be otherwise? Eyes that long for the light must recognise the Sun when He rises. But the claims of Christ must be fully set forth; not sentimentally, not harshly, but with clearness, force, and love. Claims which call for an absolute self-surrender, and for a calm and constant courage, of which a man, though brave as Burnaby of the Blues, might yet know nothing. Young men just girding for the arena of life will respond to such demands as these, and accept a service which makes a pure, unselfish, manly life a glorious possibility.—*Methodist Times.*

[An intensely interesting communication on this subject from Dr. Moxey, Edinburgh, has reached us, and we regret being unable to find space for it in our present issue; it will appear in our next.]

YOUNG MEN IN NORTH LONDON.

AFTER some few years' quiet work in an obscure place, the friends of young men in the Finsbury-park district have taken a bold step. Somewhat extensive premises, with entrances in the Seven Sisters'-road, and opposite the Finsbury-park Station, have fallen into the hands of the Committee, who have converted what was "The Seven Sisters' Club" into the Finsbury-park Branch of the Y.M.C.A. On Tuesday evening last week the premises were formally opened by Mr. George Williams, without whom such happy occasions would seem to be incomplete.

The large lecture-hall was prettily decorated with flowers and flags; in fact, every room was redolent of faint flower scent and bright with bunting and happy men and women. Many members of the North Choir, which did such good service for Messrs. Moody and Sankey at the Priory Hall, Islington, were there to sing the well-known words which Mr. Moody so often led off in the days that are passed. The refreshments were uncommonly good, and were served in a large basement lounge, the pillars of which were brightened with mirrors on each of the four sides. There are quite a number of rooms, in which much may be done in the future, as soon as the new premises get into working order.

After prayer by Rev. G. Snashall, Mr. WILLIAMS rose, as he has done almost countless times before, to welcome into active life another branch of the great institution which he was permitted, in the good providence of God, to inaugurate nearly a half-century ago. It gave Mr. Williams special pleasure to be at this meeting, he said, for not only did the Finsbury-park district teem with young men, but most of those young men came out nightly from the great City. Such a place as this newest Y.M.C.A. would benefit and improve the characters of young men; it would help them to store their minds with useful knowledge in the time to come; it would help them to keep away from special evils to which young men are exposed; they would be better able to discharge their duties in the positions which they occupy; they would become better companions and better employés. Their mothers and fathers would be made glad, and their brothers would be proud that they had brothers connected with the Finsbury-park branch of the Y.M.C.A. It was Burke who said, "Tell me what your young men are thinking about, and I will tell you what will be the character of the coming generation." The employers of the City of London and of the district would be benefited by the Association; so would the ministers. It had been discovered that the only way to make the young man an ornament to the community of which he is a part, was to bring that young man to Christ.

Mr. HENRY HOLME, Chairman of Committee, stated that five years ago they were led to take small premises in the neighbourhood, but the place in Coleridge-road became inadequate to the work. Now they had enlarged their borders mightily, and classes would soon be in full swing. It was hoped that arrangements would be made so that the large hall should be utilised as a gymnasium for mass exercise at such hours as would be advisable. A library was to be formed, a refreshment-room started, and £2000 would be wanted for all the varied programme which the Committee had mapped out for themselves. Mr. Williams had given £100. The President of the Branch had given a like sum, so had Mr. J. Aukland (the Treasurer). Mr. Robert Porter had promised £100, Mr. Judd (the Vice-Chairman) and Mr. Howe had promised to collect £50.

Mr. R. C. MORGAN said that somebody had in error called Mr. Holme the Hon. Secretary, but really he was the honorary everything; he and Mr. C. Cotching, the Secretary, had laid the foundations of the great work that was before them. Some eighteen months ago the work was carried on in Godwin-street, and Mr. Holme had succeeded in gathering about him a band of energetic Christian workers, who were to be the mainstay of the larger work now inaugurated. Mr. Morgan had two pages of records of persons who had already been brought to Christ, and if a testimony meeting were asked for then, they would have to stop there all night. Originally the sum of £5000 was asked for the premises, but after much negotiation £625 was offered and taken for the lease and whatever fittings remained. The first need now was for the friends to come forward and make up the £2000 needed to pay off the advances already lent, and to put the place in the order necessary for the future work.

Rev. E. A. STUART, of St. James', Holloway, then gave an address, which for fervour, manliness, and Christian thoroughness, was a fitting prelude to the no less encouraging speeches which followed. Mr. Stuart pointed out the peculiar temptations which surrounded the young man. In speaking of the manliness that should permeate nineteenth century Christianity, the speaker drew a just distinction between mere brute courage, and that higher virtue which for truth's sake would dare to stand alone. The calm courage and perfect manhood of our Lord Jesus Christ were vividly set before the large audience, and we noticed the eyes of many a young man light up with sympathy as the picture approached completion. Christ's words to the third greatest man in Jerusalem, "Except a man be born again he cannot see the kingdom of God," was the final touch on the glowing canvas. The absolute necessity of keeping the highest aims of the Y.M.C.A. in the highest place was pressed home to the listeners. Mr. Stuart concluded by stating that the work of the Y.M.C.A. was not done when young men were brought in and made members. There was work for this youthful consecrated life in the churches and Sunday-schools of the neighbourhood.

Rev. J. R. WOOD compared the Y.M.C.A. to the banyan tree, whose tendrils, as they touched the earth, struck root, formed fresh trees, and so became not only strong in themselves, but supports to the parent stem. In allusion to the duty of members of the Y.M.C.A., he stated that there is nothing God blesses so much as hard work. If all men meant work, God meant blessing. Those who were responsible for that meeting had a very distinct conception of what they were aiming at, and that was more than could be said of a great many of the public gatherings which took place in London. It was not the object of the Y.M.C.A. to make controversialists of the young men. They did not want brisk talkers about religion, for such were amongst the most mischievous to be found anywhere, for they had religion just from the teeth outwards. What was wanted was to make copies of the Lord Jesus Christ, so that it might be felt by young men in that district that there has been a perfect type of manhood upon God's earth, and that that type was Jesus Christ.

Rev. T. EYNON DAVIES was in sympathy with the constituency of the Y.M.C.A. He believed in their aims, and he agreed with their methods. The important thing was to get the sympathies of those for whom they tried to cater. He remembered hearing of an old coach-driver who, day after day, used to pass a certain gate with his team. One day that gate was painted white. The leader horse saw it, was startled by it, shied at it, and caused the driver a deal of trouble. When the coach had next to pass the gate he gathered his reins well in hand, and just before he reached the gate, he began shouting, cracking his whip, and acting in an unusual way. The nervous horse went past the gate at a swinging pace and did not shy at all. Afterwards somebody asked the old coachman why he had shouted and carried on so. His answer was: "Why, ye see, that mare she shied at the white gate, so I thought I'd cure her by giving her something to think on." So, too, said the speaker, young men must have something to think on, or else they will shy.

In the course of the evening Mr. Holme announced a good list of subscriptions and donations, which had resulted from the collection. Mr. W. Green and Mr. Holme moved a sincere vote of thanks to Mr. Williams, and more singing from the choir, and the benediction, brought a most happy and important meeting to a close.

AFRICA FOR JESUS.

IT was my privilege last evening to attend one of the grandest meetings that has ever been witnessed on this continent. For the past seven days there has been a Holiness Convention held here in the Carrol Park M. E. Church, in connection with the departure of Bishop William Taylor's missionaries for Africa; last evening was devoted to testimonies, experiences, and short addresses by the missionaries. This heroic band is composed of forty men and women and thirteen children from all parts of the United States; of different denominations and from different walks in life, yet all bound together in love, in unity of purpose, and bent on the same errand—to win Africa for Jesus.

It would be impossible for me to give a detailed account of each one's experience of how God had led, guided, and finally called them to the work, and cleared all difficulties and oppositions out of the way. One dear brother told how when his wife and himself were convinced God had called them, he wrote to inform his father-in-law of their intention to go to Africa. The old father was very much opposed to it, and accused his son-in-law of robbing him of his daughter. He would not go himself, nor allow them to come and bid him good-bye. They laid the matter before the Lord, and last night the old father arrived from the country. With tears streaming down his cheeks, he told them that ever since he had opposed their going to Africa everything seemed to go wrong with him, and now he had come to give them his farewell blessing and bid them God-speed.

A young sister, a graduate of the Medical College in Boston, melted the audience into tears, as she told them that while expecting her dear father to arrive from Boston that morning for the farewell meeting, she had received a telegram of his death. It was a sad and heavy blow; but she testified definitely that Jesus was sweetly keeping her, and that her trust in Him was complete.

This morning I had the pleasure, with others, of seeing them on board the s.s. *City of Montreal*, which carries them to Liverpool. After the last farewells had been given, and the last chord that bound them to their native land was cut, and at a time when one would naturally expect the emotional feelings to gain the mastery, this brave little band stood on deck and sang, "In the sweet by and by;" not knowing whether they should meet on earth again, but joyfully anticipating the grand meeting at the Father's home.

This expedition, under the leadership of that noble man of God, Bishop W. Taylor, the world's missionary, goes out without any church organisation or society to support it. All the expenses have been and are met by voluntary subscriptions. It is on the self-supporting system. All the missionaries are volunteers. Bishop Taylor said so many had offered themselves that he was puzzled how many to take. He was not going on an experiment, but he meant to burn the bridges behind them. "Though I die on the way the thing will be done," was his earnest declaration before the M. E. General Missionary Committee, who were urging him to accept an appropriation for the enterprise, which he refused.

JAMES SMITH.

313, Jay-street, Brooklyn, Jan. 22.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—At the last meeting of the Western Board, held in Glasgow, it was stated that the Society had employed 57 native colporteurs in Japan last year. After five years' experience the agent reported that it was in provinces in which the Bible had been most widely circulated that Mission work had been most successful. It was agreed to share with the British and Foreign Bible Society the support of the native translators and of one European missionary engaged in translating the Old Testament Scriptures into Japanese. An encouraging report was received in regard to the Society's colportage in Corea. Large sales were being made at fairs and markets.

Notes and Comments.

THE tream of intelligence that comes to us week by week, from almost every corner of the globe, is so great that we are quite unable to make room for it without considerable curtailment. May we ask our kind contributors to help us, by condensing their communications as much as possible, omitting all minute details that are only of local or temporary interest? The report from New York on another page, entitled "Africa or Jesus," is a model in this respect.

A correspondent sends the following: "As a reader of *Harper's Monthly Magazine*, I have borne with some offensive jokes at the expense of the religion loved by the members of my household. But on reading the following in last month's number I at once, although not a Methodist, told my bookseller not to send it again:—

> "'When Methodist preachers come down,
> A preaching that drinking is sinful,
> . . . . They always preach with a skinful.
> But when you come down with your pence,
> For a slice of their scurvy religion,' &c.

"The decision I have been brought to occasions regret. *Harper's* has been valued for its illustrations. But probably the editor intends to meet the tastes of other than those of men whose duty it is to be careful as to the kind of serial literature that enters their families."

The Roman Catholics of Montreal have been put to sore confusion by the discovery that a number of relics brought from Rome by Monsignor Fabre, their Bishop, are spurious. The Bishop made a special Mission to the Papal City in 1830 to obtain them. On his return, high altars were erected, and the treasures were blessed and consecrated amid great pomp and loud rejoicings. Some of them were sold to the devotees of popish tradition for large sums. Recently a message has been received from Rome stating that all these so-called relics are spurious, and the Pope orders them to be destroyed.

"Deeper down than prohibitory laws lies custom and lies conscience. The drinking usages feed and sustain the dram-shop. As citizens we may vote to suppress drinking haunts, just as we vote to suppress gaming-houses. But as Christians we are bound to war against the drinking usages which entrap our young men, lead to drunkenness, desolate homes, and ruin precious souls."—*Cuyler.*

The following from *The Daily Telegraph* is worthy of special notice as a true and suggestive statement of fact:—

> "In our social system no agent has effected greater reforms than light, and those who are responsible for the safety of life and property in London are still saying, like Goethe, 'More light.' You change the character of a blind alley that has been a den of thieves or receivers, by putting up a good lamp. 'Bill Sikes' and the disciples of Fagan, and the more cowardly dynamitard, avoid too much illumination; and a highly-placed police official was probably not far wrong when he said, 'Give us twice the light and we can do with half the number of constables.' Another observed, 'The greatest danger of some of our public buildings, so far as the dynamiters are concerned, is that they are badly lighted.' Nothing is gained by concealing these plain truths. To be forewarned is to be forearmed, and public opinion will certainly support the authorities in any legitimate outlay to make the capital and the Thames more safe."

Goethe's cry for "more light," was from within, and for inner illumination. For lack of this, how many heart evils remain unheeded and secret sins undiscovered? And yet spiritual light is provided in abundance by Him who said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." The inspired records of which the Psalmist said, "Thy word is a lamp unto my feet and a light unto my path," abound in illuminating power. Clear and steady in its flame, the holy lamp of heavenly truth sheds its radiant gleams into every nook and cranny of the heart opened to its sacred influence. What we all need in order to greater spiritual illuminating power, is simply to come to the light, and to "let the Word of Christ dwell in us richly, in all wisdom."

The General Mission in West and North-West London is proceeding this week; there is every symptom that it will attract large attention and produce important results. With the kind help of the clergymen in charge, we hope in succeeding issues to give brief reports of the work.

At a recent meeting of the Prayer-book Revision Society, it was forcibly pointed out that the Romanising practices which divide the Church of England found their justification in the present Book of Common Prayer. There is a lesson to be learnt on this very serious question. About thirty years ago the Evangelicals were the strong party, and probably seven-eighths of the nation were in hostility to an incipient Tractarianism. The Evangelicals might, by the help of God and the force of public opinion, have secured a reformed Prayer-book, but formally declined to do so.

The case is now entirely reversed. The Evangelical party is in the minority. It has lamentably lost ground. The Rev. J. H. Blunt writes of the "mystical rites" and "material substances" made to teach sacramental grace, which are common; while Bishop Ellicott affirms that the reading of the New Testament is studiously discountenanced in parish schools, that priestly confession is enforced, catechisms are in use of the most pronounced sacerdotal nature, and "practices are being quietly introduced, compared with which altar lights and vestments are innocence itself." This is a most alarming state of things for the nation, and conveys a lesson of very grave import to the Evangelical school. But has the Church Association lost all power to arouse the country to a sense of the peril that menaces it?

Apart from differing views of imperial politics, there is much to be said in favour of this state of the case, as propounded in *Truth*:—

> "When I think of the crying need of reform at home, the farmers hardly able to make two ends meet, the agricultural labourers slaving like serfs for a pittance which scarcely keeps body and soul together, the artisans starving for want of work, our own street arabs cowering at nights in arches, and our school-children faint and emaciated for want of a humble meal, I am astounded at the philanthropy which would have us squander our resources in African annexations and such-like dreamy follies. Let us set our own house in order before we set Africa in order."

This ought we to have done, and not to leave the other undone. But the greatest good that England could do to foreign countries would be to cultivate at home the righteousness which exalteth a nation.

We shall not be suspected of endorsing all the opinions of George Eliot, but her Life just published contains passages of value. She says of the Temperance cause:—

> "Also I prefer a country where I don't make bad blood by having to see one public-house to every six dwellings—which is literally the case in many spots around us. My gall rises at the rich brewers in Parliament and out of it, who plant these poison shops for the sake of their million-making trade, while probably their families are figuring somewhere as refined philanthropists or devout evangelicals and ritualists."

The book has the following passage on old age:—

> "People talk of the feelings dying out as one gets older; but at present my experience is just the contrary. All the serious relations of life become so much more real to me—pleasure seems so slight a thing, and sorrow and duty and endurance so great. I find the least bit of real human life touch me in a way it never did when I was younger."

We are glad to learn that the many evils which have resulted to unsuspecting Englishwomen, from the peculiar conditions of the French marriage law, may, in the future, be obviated. A circular has been issued by the solicitor to the French Consulate in London, in which he says:—

> "Diplomatic notes have been exchanged between the two Cabinets, and it has been decided that French Consuls in the United Kingdom shall henceforth (with the object of better assuring the validity of marriages between English and French subjects) be authorised to grant certificates proving that the necessary formalities prescribed by the French law, to be complied with previous to the celebration, have been carried out in due form in France. . . .
>
> "Clergymen, registrars, solicitors, and the public, before solemnising a marriage, or permitting a British subject to contract marriage with a Frenchman, will now be able to insist upon the latter producing a Consular Certificate, establishing his legal right to have the ceremony performed, and it can then be proceeded with without risk of being subsequently annulled by the Courts in France."

We presume that copies of the circular, giving full information on this subject, can be had on application to the writer, M. Argles, 32, Great St. Helen's, E.C.

Some correspondents suggest that the so-called imprecatory Psalms are predictive rather than imperative. But Hebrew scholars of every shade take the verbs as imperative—Delitzsch, Dr. Kay, and Cheyne (the latest translator); so did the Septuagint, and so did Peter quote Psalm cix. in Acts i. Even were they prophetic we do not see that it would make any real difference.

We are glad to find that Mr. Hatton, and his worthy lieutenant Mr. Wheatley, are launching out somewhat, through necessity, in their splendid rescue work among discharged prisoners. In another column Mr. Hatton sets forth the present needs of the Mission. If they were thrice as great we would urgently plead that they should be supplied. All who render aid in this good work are not only saving men from present and eternal ruin, but helping to purify the national life by thinning the ranks of its criminal population.

In a recent letter to *The Times*, Mr. D. Mackenzie describes Morocco, which lies within four days' sail of England, as being the finest country, and as having the worst government, in the world. We are sending our sons and daughters in growing numbers to evangelise far-off China; surely we shall come soon to see the inconsistency of leaving comparatively neglected this fertile and pleasant, but needy land, almost at our very doors.

"An open Bible in the homes of France would have saved her from national atheism and the moral degradation which must come out of it."

A subject of very great interest has arisen in connection with the deciphering of cuneiform inscriptions. In opposition to the critics who have treated the migration of Abram from Ur of the Chaldees as a mystic Jewish story, recently discovered evidence goes to show that it is a definite historic event. The tablets shed much light on Hebrew chronology and on the Bible records of Abramic history.

A very full meeting of the Victoria Institute, to receive a statement on the above subject, was held last month. Mr. W. St. Chad Boscawen said that it was only last December, on turning over in the British Museum some of the inscribed tablets, he was at once struck with the occurrence of names mentioned in Genesis. Further researches revealed twenty-six of these names, which threw light on events connected with the Abramic migration and its course. Mr. Rassam, who has enriched our National Museum by these Babylonian tablets, and other Oriental investigators, spoke warmly of the value of Mr. Boscawen's labours. The Victoria Institute has rendered a very valuable service by drawing attention to this interesting matter at the very earliest opportunity.

A lay secretary of a London society lately said that he had gone recently to 148 towns, every one of which the disciples of Mr. Bradlaugh had visited in order to propagate a ribald infidelity. With priestly Ritualism on the one hand and Bradlaughism on the other, there is a loud call to the faithful in Christ Jesus to promote evangelisation among the masses.

In our last issue we quoted from our Glasgow contemporary, the *Christian Leader*, a paragraph describing circumstantially a remarkable work of revival in the northern section of that city. We observe a correspondent of last week's *Leader* asserts that the account is greatly exaggerated. If this be the case, it is much to be regretted. It is most important that all reports of Christian work should be strictly within the truth.

Mr. Thomas Jackson, missionary in connection with the evangelistic work at the Clapton-park Theatre, writes in strong confirmation of Mr. Hurndall's statements about the prevalent destitution in East London. He says the extent of the need is appalling, and can only be estimated by those who visit the homes of the people. We hope all who can will do something to help in this matter, through whatever channel most commends itself to them.

When Edward Irving was in the zenith of his fame as a popular preacher at the church in Regent-square, he was requested to preach a sermon on behalf of foreign missions. His discourse is said by his biographer, Mrs. Oliphant, to have lasted *four hours*, and to have created an extraordinary sensation, by reason of its eloquence and its thorough-going character. We have thought that in these days of revived missionary interest it would not be amiss to reproduce some parts of this remarkable sermon, as it appears in the collected writings of Mr. Irving (1864. *Messrs. Strahan & Co.* Vol. I.), entitled "Missionaries after the Apostolic School." Extracts will be found on a preceding page.

In an interesting statement, privately circulated, Major-General Haig makes an urgent appeal for the evangelisation of Southern Arabia and the Somali tribes, Aden being made the point of approach. After describing the difficulties of interior evangelisation, because of the fanatical character of the Arab tribes, he thus refers to the opportunities afforded by the possession of Aden as a seaport under the control of Great Britain:—

> "The population of Aden, which was originally but a few hundreds, is now 30,000. There is an immense traffic with the interior by camels. The number that entered Aden in 1875 was 267,000, showing that tens of thousands of the Arab tribes of the inaccessible interior visit Aden, and spend a longer or shorter time there every year. To every one of these the Gospel might be made known with perfect safety. There is weekly or fortnightly communication by steam with Berbera and Zeila, and constant intercourse by this means with the Somalis and their country. Aden would thus afford a secure base for a Mission to the Somalis as well as the Arabs. From it also visits might be periodically paid to Mokha, Hodeida, Jeddah, Massowa, in one direction, and to Muscat in the other. It is one of the healthiest stations in the tropics, as shown by the statistics of the British troops there. It is but twelve days' journey from England by the overland route. It presents, in short, every one of the requisite conditions for an effective Mission station, and needs only to be occupied to become the centre of a vast circle of spiritual influence embracing all the tribes of south-western Arabia, and many of those on the opposite African coast. There should be two missionaries at least, and better still four, two for the Arabs and two for the Somalis. A medical missionary would be especially valuable, and would gain access to the tribes in the interior in a way that no one else could."

General Haig is hopeful not only that some Christian friends may further this project by monetary assistance, but that others may offer themselves as missionaries. He may be communicated with at 6, Kemplay-road, Hampstead, N.W.

The Society for the Study and Cure of Inebriety is showing much commendable activity in various ways. The report of the "proceedings" of the Society just published (*Lewis*, 136, *Gower-street*, *W.C.* 6d.), which contains a full account of the recent discussion on "Inebriety and Voice Use," will repay the attentive perusal of many who do not use their voices in public. We rejoice in every form of attack on this Dagon idol of alcohol; it has resisted many blows, but these repeated attacks from different quarters ought by and by to make it totter to its fall.

The directors of the London Missionary Society have done well to issue a memorandum expressing their strong desire that the work among the young in connection with their foreign missions should be developed as far as possible. We are learning more and more, even in this country, the vast importance of laying hold of the children; it must be more important still in heathen lands where adults have so many accumulated prepossessions to lay aside before confessing faith in Christ.

A correspondent of the *Sunday-school Chronicle* strenuously defends the habit of Bible reading in railway carriages, and combats the notion that it involves any assumption of superiority. He forcibly says:—

> "I should read the Bible if I were alone. Am I, then, to be deterred by the presence of a few or more of my fellow-creatures? Certainly not; on the contrary, let us read our Bible with modesty, at the same time with the absence of any sneaking regard as to what others may think. There is not half enough Bible reading amongst us, and whether it is in our dinner hour, or in the train, or at home, or elsewhere, let us go on, and let who will smile with contempt or treat us with derision."

The only remark which we will trust ourselves to make with regard to the unhappy disasters in the Soudan, is the expression of an earnest hope that much prayer will be made to God to prevent an evil and bloodthirsty spirit of cruelty and revenge from taking possession of this nation.

Thursday next, Feb. 19, will be observed as an all-day of prayer by the friends labouring for the repeal of legislation that sanctions and "regulates" vice in this and other lands. All who can join in this are invited to attend at Exeter Hall on that day, when meetings will be held from 10 to 1, and 2 to 6. There will be a break each hour for the convenience of those assembled. On Feb. 20 the annual meeting of the Ladies' National Association will take place at Exeter Hall at 7.30 p.m., Mr. Stansfeld presiding. This latter day is the anniversary of the date when the House of Commons passed the resolution that virtually suspended the operation of the Contagious Diseases Acts.

We are glad to be able to inform our readers that the Russian Government have decided again to authorise the gratuitous circulation of tracts in that country. All the tracts seized by the authorities have been restored to the Russian Tract Society. We believe this welcome change of policy has resulted mainly from the recent visit to England of a high dignitary of the Russian Church. While here, he took the opportunity of inspecting the depôt of the Religious Tract Society, and had a friendly conference with the secretaries.

When we take up any special study it is the tendency of the human mind to follow it exclusively, to carry it to extremes, and to magnify it out of its due proportion to other truths. Historical, dispensational, and doctrinal aspects of the Scriptures of truth are all necessary, but never was there more need to beware of historical, dispensational, doctrinal, and other specialists.

Thirty years ago we knew one of those men whose nature it is to follow an idea out of the window, over the rocks, into the swamp, wherever it goes. He "had been enlightened as to the difference between the Church, which is the body of Christ, and Israel, the nation of God," but he had not learned *rightly* to divide the Word of Truth. He divided it into Jewish and Christian, with this result, that his Jewish volume increased, and his Christian volume decreased, until, when we last saw him, he had only two or three books of the New Testament which he could call his own. We are sure that minds of the same order, who begin by making the Hebrews, James, and the Revelation Jewish, will come to poverty in the same way.

Many of our readers will remember a recent notice in our columns of Pastor Funcke's excellent little work, "The School of Life; or, Christian Life Pictures from the Book of Jonah." We are pleased to learn that many Christian friends have interested themselves in circulating the book in their neighbourhoods. We are requested to state that it can be had from the publishers, *Messrs. Kingsley & Co.*, 49, *Bedford-street*, *W.C.*, for free distribution or colportage, at 1s. 8d. per copy, provided a parcel of not less than four copies be taken. The book is thoroughly evangelical, fresh, suggestive, and readable.

MISSION TO DEEP-SEA FISHERMEN.

HOW often are the words "We bless Thee. . . . . for the means of grace, and for the hope of glory," repeated in our churches ashore, and yet how very few take to heart the needs of those thousands of our countrymen whose lives are passed upon the seas without "the means of grace," and, alas! too frequently are lost without "the hope of glory."

"I almost wished myself a fisherman," quoth a friend whose vacation had been spent in Norway, and who had watched with much interest the fleets of fishing vessels cruising off the Dogger Bank.

Yes, the North Sea looked placid and pleasant enough to the hundreds of holiday folk who crossed it during the past season, and they were perhaps half inclined, like my friend, as in yacht or steamer they passed in the lovely summer weather through a fishing fleet, to envy the lot of the smacksmen.

But a dreary winter is upon us, when night after night the watch on deck pace to and fro in the darkness, while the trawl is down to catch fish for the landsmen who are comfortably sleeping ashore and at home.

Ah! who would exchange with the smacksman now, as he beats his arms together, and stamps his feet upon the deck in the vain attempt to withstand the icy cold of that piercing north-east wind which penetrates oilskin and flannels and chills him to the bone, while hour after hour he waits through the seemingly interminable night for the cold grey dawn of another day of toil? Or, when at length the daylight breaks in the east, who would care to labour at his side as he strains at the capstan to bring home the gear, as he looks aghast when nought is found but split nets and labour utterly wasted?

Or, if fortunate in securing a good haul, what landsman dare accompany him, as his small boat dances on the huge crested waves in her perilous course from the smack to the attendant steamer, to deliver the fish for conveyance to market?

Though but a short trip of a few hundred yards or so, it is fraught with direst dangers to the occupants of the tiny craft, and never a winter passes without boats being swamped and precious lives being lost in this "ferrying" from smack to steam carrier in the open sea.

Who would join him when, warned by a falling barometer, he has close-reefed his vessel, and awaits the burst of one of those fierce hurricanes which rage over the North Sea in the winter season? All has been done that skilful seamanship can devise, but to the fury of the storm is added that graver peril of thickly falling snow, which not merely drives with blinding force into the eyes of the crew, but quickly obscures the lights, so that every skipper in the fleet knows well that even if his smack can live through the gale, nought but the good providence of God can preserve him from colliding with the vessels around. No, indeed, there are none who would undertake such a life as this!

And it was for the spiritual, moral, and physical welfare of these men (upwards of 12,000 of whom are constantly afloat in the North Sea alone engaged in supplying our tables with fish) that the Thames Church Mission four years ago first began to make adequate provision. To-day the "Mission to Deep Sea Fishermen" has four fine vessels cruising with the trawling fleets, each of which is at once a Church, Dispensary, Temperance Hall, and Lending Library; and the gracious blessing of Almighty God has most manifestly attended the effort. The godly amongst the fishermen may gather for worship, and (as was the case during the past summer, when nine or ten clergymen were out on board the Mission ships) for the Holy Communion, and the unconverted have the Gospel proclaimed to them. Hundreds of cases have been medically or surgically treated, and great numbers have been rescued from habits of intemperance and from that curse of the North Sea fleets, the "coper," or floating grog shop.

Interesting books and magazines (will not our readers spare their surplus volumes for the fishermen?) have supplanted the gambling with which the hours of idleness were formerly beguiled; and, by the kindness of ladies ashore, upwards of 6,000 woollen mufflers and 10,000 pairs of cuffs were last year given to the smacksmen.

Lack of space prevents our giving fuller details of this unique and most important "Mission to Deep Sea Fishermen," but those (may the number be large!) who desire to learn more and to render help, will be gladly and freely supplied with pamphlets at the Offices of the Society, 31, New Bridge-street, Ludgate-circus, E.C. It is of the utmost moment that the operations of the Mission be extended to other fleets, as yet unsupplied with this "means of grace;" and we urge our readers, both by prayer and by practical effort, to do all that lies in their power towards securing so invaluable a boon for these brave men, to whom we all are debtors.

ST. GILES' CHRISTIAN MISSION.

A NEW HOME FOR DISCHARGED PRISONERS.

WILL you allow me to make known to our many kind friends among your readers an unexpected difficulty that has arisen in connection with our work among discharged prisoners? Our present premises, 10, Brooke-street, Holborn, used as a temporary home for hopeful men, are about to be pulled down, and we are consequently compelled to get out almost at once. This is a very serious matter, as we were never more pressed for sleeping accommodation for the large number of men at this moment under our care. Besides this, our Gospel services and Sunday-school in this station are in an exceptionally prosperous condition.

To have this door of usefulness shut up would be little short of a calamity, but I am pleased to be able to state that larger premises, that could be well adapted to our needs, are now offered immediately opposite. The opportunity is an excellent one, as we are much in want of more space, which we shall certainly get when alterations are completed. Some £500, at least, will be needed before this can be undertaken, as we are resolved not to touch any moneys from our general working fund for this purpose, lest we should cripple our daily operations.

Never was there greater opportunity of rescuing the fallen among the criminal classes, and we are resolved more firmly than ever to make the most of these golden moments of precious privilege, and by the mighty power of our omnipotent God to pluck many more of these precious souls from the eternal burning. I confidently leave our present pressing monetary needs in the hands of the Lord's stewards, assured that they will readily help us in carrying on this work.—Sincerely yours,

Geo. Hatton, Superintendent.

12, *Ampton-place, Regent-square, W.C.*

KINGSLAND INSTITUTE FOR GIRLS.—Two interesting meetings were held on Friday last, at the Institute, Ridley-road, Dalston, at both of which Dr. Barnardo gave addresses. The first was for workers, in the afternoon, when the address was founded on the history of the man sick of the palsy (Mark ii.). In the evening the meeting was for the young women employed in some of the neighbouring factories. About 100 were present at the tea, and afterwards filled the club-room of the Institute for a meeting. The girls were invited to become members of a Bible-class to be started for their benefit, and it is hoped much practical benefit will result from this effort for their welfare.

MR. MOODY AT WASHINGTON.—A Convention of Christian workers, conducted by Mr. D. L. Moody, was held in Washington, Jan. 16-19. Mr. Moody did not come as an evangelist, but to rouse Christians to more earnest and more effective work for God. That as many Church members as possible might hear him, each week-day had three services, and 1500 tickets (the seating capacity of the largest Congregational Church) were given for each service. Wherever possible benches were put in, and doors were open to non-ticket holders ten minutes before service. Thus, at least, 15,000 different persons heard him, and the full number could not have been less than 25,000 on those three days. The meetings have been very well reported by leading papers.—*New York Observer.*

OUR LOST LITTLE ONES.

SEEK them out in the haunts of vice,
The little ones dear to God,
Souls that He ransomed at wondrous price,
The price of a Saviour's blood.
Where the current of life runs dark and vile,
Go in the Saviour's name:
Go in the light of the Master's smile,
Pluck them from woe and shame.

Seek them out in the dark cold street,
Poor little heads are laid
On the door-step, wet with the rain and sleet;
Poor little hearts, afraid
Of life's stern, bitter, pitiless round,
Long for the end to come.
Bear them tenderly off the ground,
Teach them the sound of "home."

Some have already learned to lie,
Ah! some are so old in sin;
Lost little children! Christ on high,
Help us their souls to win.
What have they known of a mother's love?
What of a father's care?
Oh! if angel-eyes could weep above,
It would be at a child's despair.

Oh! friends of the children, night and day
We hold up your hands in prayer;
There is room for the little ones far away
In a brighter, purer air,
Where the stream of youth run, fresh and sweet,
And there's room in our hearts at home
For each little waif cast up at our feet,
Through the life sea's roar and foam.

Laura L. McL. Backler.

WORK AMONG SAILORS & FISHERMEN.

I WOULD ask the readers of The Christian to unite with me in praise for success given in our work during the past year. The *Annie* Mission ketch is now at Honfleur, and will sail in a few days for Cherbourg, with a French evangelist, kindly lent by Rev. George Whelpton, of Havre. This will be entirely new ground.

In connection with our work at home, the *Mystery* will sail in a few days for the usual Mission work among the East Coast fishermen now fishing in the West of England. Among them we have long and happily worked, with many real conversions. A very successful fortnight's evangelistic services have been held on board the *Mystery* at Fareham, near Portsmouth. Many Christians have thanked us for putting into this port.

Mr. William Hall, of Annan, Scotland, kindly sent by Mr. James Carr, of Carlisle, has lately spent three weeks with us in our work on shore and on the water. Our French evangelistic brother has also been with us as a change from France. Both of these friends have been much encouraged, and their labours greatly blessed.

May I ask your readers again to assist by gifts of English and foreign Bibles, Gospel books and tracts; also in making small bags, 8 inches by 7? A large supply of literature is yearly required by our Mission for Gospel work on board the missionary ketch *Annie*, which seats over 150 adults, and the schooner *Mystery*, seating the same number. We also need them for the steam launch for the roadsteads, and the Mission boat for the harbour work, &c.

Our sailors and soldiers are constantly leaving our shores for foreign lands, and are always glad of our little bags well filled with pure Gospel literature. The wives and children of the men going abroad are not forgotten—they come in for their share of books, cards, &c. Any help will be gratefully acknowledged. H. Cook.

Soldiers' Home, Stoke-road, Gosport.

FISHERMEN AND SAILORS' WIVES.—An address has been sent to the Queen from some women at Port Isaac, Cornwall, who have recently lost their relatives by shipwreck, asking Her Majesty to receive a deputation representing various districts of the kingdom, to plead for greater protection to seafaring men through the erection of harbours of refuge.

MESSRS. MATEER AND PARKER AT BARNET.

THE fourteen days' Evangelistic Mission held at Barnet by these evangelists has been the means of much blessing. God has answered prayer and rewarded faith. Every evening (Saturdays excepted) evangelistic services were conducted in the Baptist Chapel, and afternoon meetings for prayer and Bible-reading were held in the class-rooms.

Notwithstanding the unfavourable weather, all the meetings have been exceedingly well attended, and the "power of the Lord" has been "present to heal." Night after night anxious souls have pressed into the inquiry-rooms, where a band of affectionate Christian workers have been ready to point them to Jesus. Not a few seekers have found joy and peace in believing in Christ. The Sunday evening meetings have proved special seasons of blessing. Large numbers have been present, who do not usually attend the House of Prayer. The good old Gospel so effectively sung by Mr. Parker, so faithfully and tenderly preached by Mr. Mateer, has reached many of their hearts. The closing service on the Sunday night was most impressive, and will be remembered by many.

HENRY BAYLEY.

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MR. J. M. SCROGGIE IN EDINBURGH.

By DR. MOXEY.

IN his far-off fields of labour Mr. Moody will doubtless be glad to learn that a good work of evangelisation has at last been carried out in the large hall of the New Mission premises in Carruber's-close, which we owe to his noble efforts. He will be all the more pleased that our first evangelist has been the one he named himself, and that his engagement has extended over four weeks.

Had not Mr. Scroggie been already engaged for another place, we might have gone on most advantageously for another fortnight, for the interest of the people and of the workers and the power of the preacher were increasing night by night. His last address on Sunday week in the Free Assembly Hall, which was crammed to the door, was, perhaps, the most powerful of the whole series. At the end over seventy persons rose for prayer. During the month over four hundred persons have been conversed with in the after-meetings. At least that number of names has been handed in by the workers; but it is believed that more than a hundred additional persons have been dealt with whose names have not been taken.

Mr. Scroggie is a powerful preacher. The Saviour has been lifted up, and He has drawn men, women, and children night after night unto Himself. The preaching of the Word has been supplemented by striking anecdotes, mainly drawn from his own experience, and by many telling illustrations. Much of the speaker's power lies, as in the case of Mr. Moody, in pathos. Weeping men and women testified to the use that God was making of his servant's gifts in this respect. But the results were so manifestly due to what is often spoken of as "power in the meeting," which means the unseen convicting agency of the Holy Spirit, that the preacher's part in the blessed work was only remembered and recognised after the meeting was over. The Master gave his messenger the grace to keep himself in the background. Our brother gave his time and services most unstintedly in many other places, public and private, and we believe never without fruit to the glory of God. Last Sabbath he began a month's Mission at Greenock, where his words were blessed three years ago, in an exceptional manner. I would ask your readers to join us in prayer, that hundreds may again be won for Christ in that busy centre.

11, *Mansion House-road, Edinburgh.*

YOUNG WOMEN IN THE NORTH-WEST.—The new branch of the Y.W.C.A. at 19, Patshull-road, Kentish-town-road, was publicly opened on Thursday, January 29. Many ladies, subscribers and others, came in the afternoon to show their interest in the work to be henceforth carried on there among the young women. A social tea-meeting was given in the evening. A large number of young women responded to the kind invitation of Mr. and Mrs. Joseph Weatherley.

BRITISH WORKMAN, DARTFORD, KENT.

ON Wednesday, January 28, a very interesting meeting was held, on the occasion of the opening of the enlargement of this Temperance Hotel. The Chairman, Mr. E. S. Hesketh, spoke on the value of such an institution in Dartford in seeking to stem the ravages of drunkenness in the town.

Mr. Stidolph said that though the extension had been forced upon him, he had much to rejoice in. To meet a remaining sum of £150 unpaid, and an old debt of £200, funds are urgently needed. At present he has entire responsibility, but he is exceedingly anxious to be relieved by placing the Mission in the hands of trustees.

Mr. T. C. Johnson, Mr. Hutchinson, Mr. W. Davis, and Mr. Charles Billett, of Sidcup, also spoke. Words seem inadequate to confirm the need of such a place, when we state that in the High-street of the town in a distance of 100 yards there are eleven houses where the drink can be had. There are sixty-five in all to the 10,000 inhabitants.

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RESCUE WORK IN POPLAR.

WE are working as an Association, and have much to be thankful for, though funds are sorely needed to put up a laundry, and help us to spread our tent so as to receive more inmates. But we pray and work, remembering that it is our part to gather in the poor wanderers who ask for help and shelter. "Do take me in, Mrs. Wilkes," a girl said to me—the tears were pouring down her face—"you can cure me, you know you can, and I will obey you." She is only fifteen, but so ill, so weak and wicked. We had no room for her, for I am warned by the Inspector of Health not to take more than ten into the house. So I had to send her to the hospital, where she will be cured in body, but will most likely go out and be lost to all good influence. If I had space I could have treated her, and helped her back to her home.

On Wednesday morning a message came that a lady wanted to see me. She sent in her name, and I went expecting to see a stranger. To my surprise it was one of the first girls I had in the Home six years ago, well dressed, and looking all one could wish in a woman. "I have come to see you, for something made me feel I could not pass the end of the street. I have felt ashamed to come before, for I did behave shamefully when I was with you, and I knew you were obliged to send me away. I went to work directly I left, and have never earned a bad shilling since I promised you I would leave off living a disgraceful life. Now I am married, and I think my husband respects as well as loves me." "Bread cast upon the waters, found after many days." I never expected to see the girl again, and it was a gleam of sunshine in these dark days, when I am daily refusing admittance to those I long to save.

I plead most earnestly for means to employ, heal, and teach these poor creatures who come, that Jesus Christ is the Saviour of sinners. Those who do not know what real rescue work is, can have no idea of the joy the sight of a reformed woman gives. One saved from the vilest of the vile, lives with a new song in her mouth. I would urge more emphatically than ever the need of working helpers in this great harvest field—women who will give time, money, perseverance, and prayer to the work. I will gladly teach any lady all I know of the simple method we use; and I ask that anyone who feels drawn to work in this way for the Master, will write or come to me. Surely this cry, "Come over and help us," will not be made in vain.

ANNA WILKES.

Manor Cottage, Kerbey-street, Poplar, E.

A VISIT TO THE ROCKY MOUNTAINS.—A lecture was recently given on this subject at the Y.M.C.A., 186, Aldersgate-street, by Mr. T. H. Stockwell, who last year visited Canada and the North-Western States, to the members of the British Association. Vivid descriptions of travel by land and water, personal impressions of the country, its institutions, and the people, with visits to some prominent public men, including Mr. Moody, made up a deeply interesting and instructive lecture. Some articles from Mr. Stockwell's pen, containing reminiscences of his visit, lately appeared in our pages.

GLASGOW SEAMEN'S FRIEND SOCIETY.

IN the record of this society just issued we read the general work of the institution has been zealously carried on in all its branches. The good resulting from the year's work has been greater than in any previous year of the society's history. The institute, at 146, Broomielaw, is so largely attended by the sailors that more room is needed. During the year upwards of 70,000 seamen have availed themselves of its advantages.

The new Seamen's Bethel, in Eaglesham-street, was opened during the year by the Lord Provost. Meetings are here carried on nearly every day, and about 600 attend on Sunday evenings. In addition to the work on shore, the ships in the docks and river are regularly visited, and the men spoken with and invited to the meetings. A system of visitation also among the families of seamen has been organised, and a devoted band of workers go forth to these homes with suitable messages of mercy. Sometimes, alas! they have to break the terrible news to wives and parents of the loss of their husbands or sons at sea. The widows of seamen are looked after. The recently held annual meeting was a great success.

The hon. treasurer and secretary is Mr. Richard H. Hunter, 27, Jamaica-street, Glasgow.

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MR. & MRS. HASLAM at TEWKESBURY.

THESE friends left us this morning, after an eleven days' Mission, on which we feel a great blessing has been resting. With my fellow-helpers, I had been longing for a quickening influence from the Holy Ghost, and assuredly this visit has brought what we asked for. From the circumstances of the case, the work has gone on only in Holy Trinity Church and hall. But there has been deep and solemn attention, and notwithstanding difficulties and discouragements, the number of hearers has steadily increased. On week-days at 11 a.m. Mr. Haslam has given addresses on the Christian life—beautiful in their clearness, and most encouraging—full of striking illustrations, uncompromising as to the necessity of a personal transaction with Christ, and riveting those who heard them.

At 3 p.m. Mrs. Haslam has spoken to women in Trinity Hall. Her fame soon went through the whole town, and yesterday the hall was very closely packed. At 7.30 on week-day evenings Mr. Haslam has preached powerful Mission sermons. Both morning and evening sermons yesterday were powerful Gospel expositions, and between seventy and eighty of our people out of the large congregation knelt with God's servant and his wife at the evening communion.

Mr. Haslam is indeed the man, under God, to waken the dead and indifferent, and to stir up workers for the blessed Master.

E. H. F. COSENS.

Holy Trinity Church, Tewkesbury.

RUTHERGLEN, GLASGOW.—A large new hall of the Evangelistic and Gospel Temperance Institute has been opened, and the work successfully begun. At the opening ceremony, the Marquis of Ailsa presided; he was supported by Sir William Collins, and a large number of ministers and influential gentlemen. The Chairman delivered an able, earnest, and thoughtful address upon Christian work of the kind intended to be carried on in the Institute. A short dedication service followed, and a most pleasant and profitable evening was spent. The day following the young people interested in the new hall held their opening soirée, and a large and animated gathering it was. The opening services on Sabbath, January 18, were a success in every sense of the word, and must have given much joy to the workers. The inauguration services were continued during the whole week, from January 19 to 24. The attendances were all good, but special mention should be made of Thursday night's meeting, when the hall was filled, mostly with young men, drawn together to hear the testimonies of Mr. S. Stanley Smith and Mr. C. T. Studd. Great pleasure was given, and much good was done by their visit.

DR. SOMERVILLE IN ASIA MINOR.

THIS veteran pastor-evangelist, writes a correspondent, arrived in Smyrna on Jan. 2, in order to conduct an evangelistic Mission among the Greeks of that large city, which reckons a mixed population of more than 200,000. Lying at the head of its beautiful gulf, the city of Polycarp flourishes to-day as the second city of the Turkish Empire, while Ephesus, the greatest city of Asia in its time, and where the Gospel made such strides, is now deserted and ruinous. Dr. Somerville received a most hearty welcome from the different missionaries labouring in Smyrna, and for more than a fortnight carried on a series of services, having delivered during that period no less than thirty-five addresses.

During the first week meetings were held in the "Evangelical Hall," attached to the admirable "Smyrna Rest," about which your pages have frequently furnished details. The meetings were always crowded, and the interpretation was given in Greek by Dr. Constantine with great fluency and force; a considerable impression appeared to be produced. The second week, meetings were held in the American Mission Church, where services are usually conducted in Turkish and Armenian. Rev. Mr. Bartlett acted as interpreter in Turkish for the Greeks who speak that tongue, while Pastor Ginishian interpreted into Armenian. After returning to the Greek Hall for some days, a testimony meeting was held, and it was most delightful on that occasion to hear one after another of the young men rise and express gratitude for salvation received, for a sense of sin forgiven, for assurance experienced, as well as for a deepened conviction of sin, and for a clearer vision of Christ's atonement as the ground of salvation. Meetings were held for Greek and Armenian women, and various companies of young people attending the American schools, and the Kaiserswerth Deaconess Institute, were addressed; nor were the British seamen and railway officials forgotten.

Perhaps the most remarkable meetings were those held for Jews in the Church of Scotland Mission House. The first meeting was largely attended; Rev. Mr. Eppstein, Church of England missionary, interpreted into Judæo-Spanish. The doctrines of Jesus the Messiah, of sin, and atonement by the death of the Messiah, were strongly enforced, and instead of objecting, the greatest interest was awakened. That afternoon the missionary who interpreted was waited on by Jewish inquirers for more than three hours. The Jews made a special request that Dr. Somerville would address them the following Saturday. Accordingly, at ten, a large number assembled, more than the Mission-halls could contain, and listened with most marked attention while the suffering Saviour was shown to be the true Messiah, and that only through the sacrifice of his life could sin be pardoned and put away. That address seems to have greatly deepened the impression made the previous Saturday; indeed, the Jewish community has been awakened, and many are inquiring. At the close of the second meeting Dr. Somerville offered a new Testament in Judæo-Spanish to all who would ask for it; the crush, however, was so great, that after giving away thirty-five copies he had to desist.

A daily meeting for English-speaking people at 10.30 a.m. was instituted shortly after coming, and was carried on for a fortnight in the Dutch Church; this has proved a source of quickening to many, and indeed, to this daily meeting of Christians the success and blessing attending the evangelistic meetings may in great measure be traced. On two Sundays Dr. Somerville preached in English in the Episcopal Church at Bournabat to the English colony resident there.

After concluding the Mission in Smyrna, Dr. Somerville made a short tour in visiting some of the sites of the Seven Churches of Asia. After a journey by rail and road of ten hours up the valley of the Hermus, and across a wide plain, the town of Thyatira was reached. The native city of Lydia contains a population of about 10,000, divided between Mohammedans, Greeks, and Armenians. Traces of people dyeing were to be seen in the dye stuff running down the broad central gutter of some of the streets, and deep down below the *débris* of centuries of mud-houses were seen temple-ruins, where doubtless things had been offered to idols. Accommodation was found at the house of the "Angel of the Church," that is, the Protestant preacher, in whose small church a densely-packed audience, including several Mussulmans, were assembled, to listen to the Gospel from this stranger's lips. If an estimate can be formed from the warmth of the expressions of gratitude, good resulted from the one message. One of those who came into the house to express his gratitude was a leading Mohammedan in the town.

A Sunday was spent in the large and wealthy town of Magnesia. Three addresses were delivered there to crowded and eager audiences, one with Turkish interpretation, the others with Greek. It appears that a considerable sensation, if not an awakening, has been the result of that brief visit to Magnesia.

On Monday the evangelist proceeded by train to Sardis, up the broad and beautiful valley of the Hermus. The want of population has allowed what might be a perfect garden of loveliness to become a wilderness. Sardis, the once splendid capital of Crœsus, lying at the foot of its picturesque acropolis, on the border of the plain, is given over to desolation. Vast piles of crumbling ruins over a wide area attest the former extent and magnificence of the city. But upon the city which "did not repent" the Lord "came," and all is gone, and nought left standing but two of the pillars of the great Temple of Cybele. Near these pillars is a small cluster of mud houses belonging to a few Mohammedan families. The sheikh of these was spoken to, and courteously invited Dr. Somerville into his house, where shortly a little company of men and women gathered, and to them the Gospel was preached from the Epistle to Sardis. The audience were exclusively Mohammedans. This is the first time Dr. Somerville has been able, during the present Mission, to proclaim the Gospel directly to a Mohammedan audience.

Further up the valley lies Philadelphia, on the slope of a hill, where ruinous encompassing fortifications show how much larger the ancient city was. But the city of "a little strength," which the glorified Saviour "loved," is still a thriving place. Owing to the lateness of arrival, and the heavy rain, it was scarcely possible to hold a meeting; however, a few individuals gathered in the house, and from the Epistle to the Church of Philadelphia the Gospel was spoken to them.

Requests for Praise and Prayer.

PRAISE.—For blessing given at meetings in Grange, Banffshire.

PRAYER.—For blessing during the next few months at the Mission Church, Heeley.——For a faithful pastor whose labours have been greatly blessed, but who, after much suffering for righteousness sake, has been compelled to resign his charge; that the Lord may direct him and supply all his need. ——For blessings on meetings at Tow Laws, Durham, Feb. 15 to March 8, by James Neech, of the Evangelisation Society.——For blessing on a ten days' Mission at Bredfield, conducted by Rev. A. J. Begbie.——That a blessing may be granted on meetings to be held in Cockermouth, during March. ——For blessing on meetings in Aberlour, Banffshire, by Mr. J. A. Smith.——For blessing on meetings by D. M. Cameron, in Chatham Hall, Battersea-park-road.

OTLEY AND WHARFEDALE MISSION.—This Mission, says a local paper, is doing a marvellous amount of good, under the active superintendence of Mr. MacAuliffe. A number of converts and friends gathered at the recent anniversary to praise God for past blessing and receive fresh impulses for the future.

ARMY TEXT MISSION.—Having returned to England from Peshawur, I am desirous of carrying on Mission work here, and would ask the help of your readers. Illuminated texts, tracts, and religious literature will be gratefully received and acknowledged.

Chas. C. B. White,
Army Scripture Reader.
Victoria Barracks, Windsor.

EVANGELISTIC NOTES.

Major D. W. Whittle has held a series of meetings in Jackson, Mich.

Mr. Henry Varley.—The last account from Mr. Henry Varley reports him at Kansas City, replying to R. J. Ingersoll, the notorious American Atheist.

Mr. Telford, evangelist, has been holding special Mission services at the large chapel, Dudley (Methodist New Connexion), for the last five weeks. Many have been brought to the Lord. The whole town seems moved.

Barnsley.—During last week special Mission services were conducted in this town by Mrs. Horton and Miss Parker, evangelists. The attendances have been very encouraging, and the addresses, &c., of an impressive character.

Masbro'.—In our last week's notice of the evangelistic work carried on here by Mrs. Horton and Miss Parker, it was stated, in mistake, that 2000 persons had professed conversion. The correct figures should have been 230.

Auburn, N.Y.—In a letter dated January 25, received from Dr. G. F. Pentecost, he says:—I am in this city preaching to audiences of about 4000 nightly in a large skating rink. God is giving blessing. I expect to go for two weeks next month to Montreal.

Mr. and Mrs. Henry Wiggan have concluded a fortnight's Gospel Mission services in Northamptonshire. The meetings were crowded, and much blessed of God to the saving of souls. Mr. and Mrs. Wiggan have agreed, at no distant date, to hold another series of services amongst the shoemakers of this district.

Blackgang, I.W.—A correspondent writes:—"God is doing a very good work here through Mrs. Reade and her co-workers. The responsibility of the work presses much upon her, but God gives her to see of the fruit of her labours. Special services are about to be held; pray that many may be brought to the Lord."

Our brother, Charles Cook, is doing a good work in the West-end. He has lately opened a book store and a restaurant, but his open-air work in Hyde Park, and his Sunday evening services in the Metropolitan Music Hall, are his chief evangelistic efforts. Besides this his prison visitation has done good service at home and abroad.

Mr. Josiah Spiers at Pembroke.—A very successful three weeks' Mission for children and young people has just been held at Pembroke. Mr. Spiers paid his first visit to the town about eight years ago, and the services then held were followed with much blessing to many. Several joined the various churches in the town, and still continue bright Christians. On this account he had a warm welcome this time. The ministers and Sunday-school teachers heartily assisted in the after-meetings, at which large numbers stayed. Mr. Westall accompanied Mr. Spiers, and their services were thoroughly appreciated. It is hoped and expected that the services will result in a general awakening of religion in the place.

Pevensey Sluice.—Dear Sir,—In your issue of October 9 a letter appeared in reference to a Mission work at this place; the result was that half the sum asked for has been sent in. I have lately visited the Sluice, and found it to be an aggressive effort for the spiritual good of the coast-guards, railway employés, and labourers in the district. The bright faces and intelligent answers of those converted speak well for the work done. The fire of persecution has fallen upon the workers and people in a cruel manner, but they stand it well. I would plead with your readers to render the help yet needed. Address Mrs. Matthews, Marine-parade, Hastings.

D. Spencer.
Bridge-chambers, Blackfriars, E.C.

Wood Street Mission, Deansgate, Manchester.—In connection with this Mission a crowded meeting—the first of a series of special services—was held on Sunday week, in Cooke's Royal Circus, Chepstow-street, which is calculated to hold something like 5000 people. The service was conducted by Mr. Alfred Alsop (hon. superintendent of the Mission), assisted by a number of reformed Deansgate men, who, by the power of God, have been rescued from the way of sin. During the past few months the labours of these people have been singularly owned and blessed of God. At the close of the service many remained to the after-meeting. Not a few signed the Temperance pledge; but, better than all besides, some found peace and joy through believing. We earnestly ask prayer for special blessing during these services.

Mr. H. Bright, the blind evangelist, and Hon Superintendent of the North London Home for Aged Christian Blind Women, will be glad to make engagements for evangelistic services in London or the provinces. Address: Mansion House, Hanley-road, Finsbury-park, N.

Battersea.—Mr. D. M. Cameron, who has hitherto conducted the evangelistic work in Trinity Hall, Stewart's-road, Battersea, has accepted an invitation to become pastor of the Church now worshipping in Chatham Hall, Battersea Park-road, signed by 253 members and 255 adherents. The erection of an evangelistic hall is in contemplation, for which a building fund has been opened. Mr. Cameron's address is 2, Norfolk Villas, Albert-road, Clapham, S.W.

CONTINENTAL AND FOREIGN NOTES.

Geneva is making preparations for observing the 350th anniversary of the Reformation in August next.

St. Louis.—A municipal ordinance has been proposed in St. Louis, Mo., requiring employers to furnish seats, and allow their use, to a reasonable extent, by their woman employés. This is the result of an investigation into the health of the more than 1500 women employed in the manufacturing and mercantile houses in the city.

Mr. Geo. C. Needham has been serving the Delaware-avenue Church, Wilmington, Del., for three months as pastor. He could not, however, accomplish the work for Home and Foreign Missions and general evangelisation he had aimed at, on account of the church's financial embarrassments, and so will engage again in evangelistic work.

A Central African Railway.—Mr. Stevenson, the Glasgow millionaire, who has spent a small fortune putting steamboats on the Central African lakes, and building the wagon road that is to connect Nyassa and Tanganyika, offers to guarantee the building of a narrow gauge railroad past the sixty miles of cataracts in the River Shire. He will furnish the entire funds himself if necessary.

Social Morality in America.—According to a recent statement made by the New York *Herald*, there are more than 700 divorce suits pending before the courts of the city of Philadelphia. The statement has startled the Philadelphia papers into a variety of comments upon the magnitude of the evil thus disclosed. The fact presents a strange state of morals in respect to the family.

The Kingdom of Bavaria has enacted a law forbidding the marriage of couples who do not possess sufficient means to maintain themselves, or who, during the previous three years, have received help from the public funds, or who have not paid their quota of taxes, or regarding whom there is reason to suspect that trouble will result to the household from the want of sobriety, economy, or love of work.

Jews in New York.—Rev. Jacob Freshman has wrought an evangelistic work among the Jews of this city for three years. His diligence and success have won the sympathy of the Christian people who are most acquainted with him and his efforts. Any who would like to know the nature of his work and methods should send to Mr. Freshman at 25, Seventh-street, New York, for the third annual report of this Hebrew Christian work.

Madeira.—Mr. W. G. Smart, 12, Rua des Pretas, Funchál, Madeira, writes on Jan. 29: "I caught a glimpse of Bishop Taylor and Dr. Summers on their way to Africa during the few hours their steamer lay here. They bought some Portuguese hymn-books and other publications of the Religious Tract Society, from the Depôt under my charge, for use in Angola, where the Bishop hopes to form a station before leaving for the interior."

Sailors in Naples.—Mrs. Campbell writes from the Naples Sailors' Rest: "We are receiving much encouragement by the evident appreciation of this institution as it becomes more known. Nearly every evening we have two or three or more men drop in. They have got more familiar with it, and look on it somewhat as a home. When there are not too many present, I can have a chat with them, and hear about their home life, or their adventures at sea, and so on. Last Sunday we commenced a regular service of song; we kept it up nearly two hours. I made presents to two or three sailors of some of my spare copies of *Songs and Solos*, for which they seemed grateful. At our Thursday evening gathering, we have latterly had a goodly number present. Of course, an institution like this has expenses, and we look chiefly to our friends in England to help us, as it is for the benefit of our English sailors that it has been established."

Rome.—Two Scotch ladies (Miss McGregor and Miss Smith), who have been labouring amongst the Jews in Constantinople, have gone to reside in Rome, where their special work will be amongst the Jewesses. They are sustained by ladies in Edinburgh. They will establish a school for girls, and will do much by visiting in families.

The Bible in China.—Mr. D. Evans, who is at work in China as a colporteur of the British and Foreign Bible Society, writes from Tien Tsin that he has had a three months' tour in the country; during that time he travelled 1300 miles, and the results have been most blessed. His letter is addressed to Mr. Hall, Secretary of the Y.M. Foreign Missionary Society, Aldersgate-street, through which it may be remembered Mr. Evans went forth to the foreign field.

West Pacific.—Rev. J. Jones, missionary for the last thirty years on Maré, one of the Loyalty Group, in a recent letter, details the efforts of the French to extirpate Protestantism there. Attendance on the schools is made compulsory, but French only is taught, and a systematic attempt is made to stamp out any other language than the French. In the schools the vernacular is not taught; only French is allowed. "The French Resident has appointed as chiefs men who are Romanists, and every effort is being made to intimidate the native pastors, and the English missionary." The whole policy of the French, in fact, is to trample out everything that belongs to Protestantism, and to make all who profess that faith feel that they are under political and social disabilities.—*Southern Cross.*

Notices of Books, &c.

A packet of little books by Lady Hope, entitled The Way Home Series, comes to us from *Drummond's Tract Depôt, Stirling*. There are few living writers more skilful in seizing the points of an incident or experience and turning them to spiritual account. Tract distributors will find these Gospel messages very helpful. The packet contains twelve books of six varieties (price 6d.)

Sermons. By Rev. G. Walker, B.A. Second edition. *Speaight & Co.* These sermons are characterised by earnestness and vigour. The later discourses give the impression that future ones will rise to a yet higher level. Occasionally the sense attributed to Scriptural expressions appears scarcely the accurate one, but the sermons as a whole indicate a considerable amount of preaching power.

Faith and Obedience. By Rev. F. Nevill. *J. F. Shaw & Co.* Ten sermons, all preaching the indissoluble connection between true faith and a holy life. The author does not evidently agree with those who think that holiness is attained by one act of faith, but teaches the old doctrine of "working out our own salvation with fear and trembling,' through the mighty power of God working in us to will and to do good of his good pleasure.

Faith's Triumphs, and other Scripture Subjects. By M. E. Berkeley-Calcott. *Partridge & Co.* A series of instructive and evangelical chapters on selected incidents in the Old and New Testaments. They are fifty-four in number, and will be found full of plain and practical suggestions, suitable for use by Bible-class teachers and others whose time for study is limited, as well as profitable for private reading and meditation.

What is Spiritualism? a paper by Mrs. McHardie, read at the Glasgow Conference of the Christian Women's Union last November, is published in separate form by Morison Brothers, 99, Buchanan-street, Glasgow, price 1d. Mrs. McHardy briefly discusses four theories with respect to Modern Spiritualism, the last of the four—that it is supernatural and of Satanic origin—being the one she endorses. Whether the evidence she quotes is conclusive, the reader must judge for himself.

Fifty Sermons. By Rev. A. C. Price. *Hamilton, Adams & Co.* The perusal of these sermons impresses us with the conviction that the preacher was thoroughly determined to know nothing among his flock "save Jesus Christ and Him crucified." There is no frittering away of the Gospel to please the rationalist on the one hand or the legalist on the other. It is evidently the pure milk and wine which he desires his people to drink. The style is simple and clear and the illustrations are well suited to attract attention.

The Gospel Plan in Easy Texts. By the late Hugh Taylor, M.A. 1s. *Elliott Stock.* An admirable collection of texts arranged so as to give a compendium of Scripture teaching on vital subjects. A few short and simple prayers are added.

Mr. W. C. Miles has prepared a series of tracts in small book form of a somewhat original design. They are entitled the "Loco. Series," the initials of six leading railways being used as pegs whereon to hang the narratives and the exhortations. Thus "G.E.R." (Great Eastern Railway) stands for "God—Eternity—Redemption." They are neatly illustrated, and may be had in packets of twelve from *Drummond's Tract Depôt, Stirling, N.B.* (price 6d.)

Bible Work at Home and Abroad. *Cassell & Company.* This is a new series under a new title of what was formerly known as "The Missing Link Magazine." It contains records of work done by the Bible-women and nurses in some of the most destitute and neglected parts of London, and should be read by all who take an interest in modern movements for the temporal and spiritual relief of the needy. It is illustrated, and interspersed with short, pithy articles in poetry and prose.

Boston Monday Lectures: Occident. By Rev. Joseph Cook. 3s. 6d. *Ward, Lock & Co.* Those who are acquainted with Mr. Cook's former volumes, will be glad to welcome another containing his last season's lectures in Tremont Temple, Boston. They deal with the subject of Advanced Thought in England, Germany, and other European countries, and treat also of such important themes as Modern Spiritualism, Christian Missions, Temperance Creeds, and the Doctrine of a Future State. Valuable information, solid argument, and weighty truisms abound throughout the volume, which cannot fail to be very serviceable to the cause of truth. An appendix contains, among other chapters, the lecture delivered by the author in the Metropolitan Tabernacle for the National Temperance League in 1881, entitled "The New House and its Battlement."

MR. T. WOOLMER, CASTLE-STREET, E.C.

Jesus, and other Sermons to Children. By J. V. B. Shrewsbury. 1s. A volume of sermonettes, all on short texts and in simple language, that will fix itself on a child's memory. They were originally preached to the children in the author's congregation, and the little ones were themselves allowed to suggest the texts. It would be well indeed if all shepherds of flocks would devote at least five minutes of every service to feeding the lambs. Afterwards. By Emilie Searchfield. 1s. There is quite a refreshing originality about this little tale, and the lessons it teaches of the after effects of the sorrows and discipline of life are very good. Tom: A Woman's Work for Christ. 1s. Tom was indeed a happy boy to fall into the hands of a gentle, loving woman, who was praying and seeking for some work to do for Christ. The success of this lowly but enviable work is beautifully sketched. Patty Thorne's Adventures. By Mrs. H. B. Paul. 1s. 6d. We meet Patty Thorne first as a light-hearted child, and part with her as a staid, respected matron. Through all the "adventures" that lie between, the interest of the story is well maintained, while sacred lessons are almost unconsciously learned by the reader.

The price of China's Millions, vol. for 1884, stated in a recent notice as 2s. 6d., should be 3s. 6d.

The first volume of the Autobiography of the Late Dr. James Begg, of Edinburgh, is announced for immediate publication by *Mr. James Gammell, Edinburgh.*

Two little books by F. A. W., issued by *Mr. Caswell, of Birmingham*—Threefold Rest and All our Needs—are worthy of careful attention of those who are striving after a deeper spiritual experience.

Mr. G. Hefford, 16, Davenport-road, Shepherd's-bush, W., has published some tracts in which the Gospel is unfolded with charming simplicity and clearness. They may be had of the Author at 6d. per 100, and upwards.

MR. SPENCER WALTON AT PORTSEA.

FOR sixteen days Mr. Walton conducted evangelistic services and Bible-readings in St. John's Church, Portsea. Several souls have professed to have been savingly brought to a knowledge of the Lord Jesus Christ as a personal Saviour; not a few backsliders have been restored, and halting ones brought to decision for Christ.

The Bible-readings for the deepening of spiritual life have been signally blessed in the leading of many Christians to a more definite state of rest in their Lord and Master. The Bible-reading on the subject, "The government shall be upon his shoulder," was made a special blessing to many, who afterwards were able to rejoice in the full experience of that truth. H. Lindsay Young.

Letters to the Editor.

"THE PERFECT MAN" AND THE "IMPRECATORY PSALMS."

Dear Sir,—My attention has been called to a note from a correspondent and to your editorial comment upon it which appear in The Christian of Jan. 29.

I should have taken no notice of the letter, but your comments upon it fill me with astonishment, and my respect for you leads me to offer a brotherly remonstrance. I dare say you read my address, and if so you will remember that my point was that the true type of the Perfect Man was never exhibited until the Incarnation, and that men not only were not perfect, but did not know what the true standard of moral perfection was until Jesus Christ revealed it.

The great principles of non-resistance of evil and of returning good for evil, and so forth, were simply unknown in that less perfect dispensation, and therefore the utterances of Old Testament writers were as little in keeping with these principles as were their acts. "When I was a child I spake as a child, I understood as a child," is true of the race as well as of the individual.

You, at least, Mr. Editor, surely do not believe that the Hebrew or Old Testament ideal is the true type of human perfection. I really can't bring myself to believe it of you—acquainted as I have been with the products of your pen for more than twenty years. Surely, to maintain this is to rob the Incarnation of its unique glory, and to represent it not as the revelation of new truth, but as an illustration of what man knew perfectly well without it.

Your correspondent assumes not that the Psalms of David are inspired (that is not the question), but that they are so inspired as to be a suitable and appropriate expression of the character of the Perfect Man. I do not agree with you or with Dr. Kay, in thinking that the man whose last recorded act was to urge the execution of Shimei was singularly free from vindictiveness, but I see nothing to be surprised at in his vindictiveness, considering the imperfect light that he possessed. But *the* Perfect Man is not and cannot be vindictive, and, therefore, cannot utter vindictive prayers or desires. "Father, forgive them," exclaimed Jesus Christ. "Add iniquity to their iniquity, and let them not come into thy righteousness," exclaims David (Ps. lxix. 27). "Lay not this sin to their charge," cried Stephen, having learnt this from the Perfect Man. "Let those that are my adversaries, and reward me evil for good" (Ps. cix. 5 and 20) "be judged and condemned, and their prayer be turned into sin," says David. "Let the iniquity of his fathers be had in remembrance before the Lord . . . . let them be before the Lord continually." I dare to say that no man, with the instincts and feelings of a Christian, could conceive of our blessed Lord's exclaiming of Caiaphas and Judas, "Let their children be fatherless and beg their bread, and seek it also out of desolate places." You and I would not have been worshipping Christ to-day if He had spoken thus.

The whole subject is a very interesting one, and one from which much instruction may be gleaned, provided it be approached in a calm and candid spirit, and without "indignation," or any other undesirable frame of mind.

A misconception of the fundamental distinctions between Jewish and Christian Ethics produced all that was least to be admired in these (in many respects) admirable men—the Warrior Saints of the Puritan Commonwealth. Perhaps similar mistakes to-day account for the immoderate and censorious language which, alas! so frequently characterises the theological utterances of good men amongst ourselves.

I am, dear Sir, yours faithfully,

W. Hay M. H. Aitken.

33, *Lansdowne-road, Bedford.*

[We thoroughly agree with our friend Mr. Aitken in desiring that all immoderate and censorious language should be avoided by us all in discussing the sacred and solemn truths of God. Yet, on the other hand, we think that one accustomed to consider the so-called imprecatory Psalms as spoken by the Spirit of Christ cannot help feeling pain, and perhaps also indignation, at their being represented as expressions of human vindictiveness, instead of Divine righteousness. But passing this: the difficulty does not all lie with the orthodox view. Psalm lxix. is quoted as spoken by or referred to the Lord Jesus in John ii. 17; Rom. xv. 3; Matt. xxvii. 34—48; Mark xv. 23; John xix. 29. After his resurrection Jesus opened the understanding of his disciples to understand, in Moses, and the Prophets, and the Psalms, the things concerning Himself. And Luke, who records this fact (xxiv.), also records (Acts i. 20) how Peter manifested his understanding of the Psalms by applying the imprecations of the Psalm before us (lxix.) to the betrayer of his Lord. The Apostle Paul also quotes the first verses of the imprecatory portion of this Psalm to enforce his argument in Rom. xi. 9, 10, and shows that it was fulfilled in Israel.

Mr. Aitken would be right if he said that had our Lord Jesus Christ been capable of personal vindictiveness and revenge we would not be worshipping Him to-day; but we believe that he is calamitously wrong in saying that we "would not have been worshipping Christ to-day if He had spoken thus," for inspired New Testament writers show that He did speak the words of this very Psalm.—Ed.]

PROFESSOR EWALD'S "REVELATION."

Dear Sir,—I wish respectfully to say that unfortunately your reviewer has missed the drift and significance of the work, and thereby, no doubt unintentionally, done grave injustice to its author. Ewald aims to show that Revelation is *not* a product of human reason; that it is prior to all religion, and, beginning in the earliest ages, was perfected in the fulness of time; that it fought, at every stage of its progress, with heathenism, and is in direct antithesis to all human religions; that it was divinely powerful in founding the Old Testament community under Moses, and the New Testament community by Jesus Christ, who is the consummation of all Revelation; and that Holy Scripture is the subsequent sacred record of all this.

No one can read the book carefully without seeing afresh, in the face of all modern scepticism, the unique and imperishable value of the Scriptures. Passages, such as your reviewer quotes, are no doubt as flies in the pot of ointment, but read in the connection in which they stand they are not fairly open to the criticisms of your reviewer as charging immorality upon the sacred writers, which, indeed, Ewald, on a subsequent page, himself distinctly repudiates.

The Translator.

However Ewald may repudiate it, the charge of immorality which his theory seeks to affix to the writer of the Epistle to the Ephesians remains. If some German critic were to write a book assuming the name and imitating the style of H. Ewald, and seek to pass it as if it had been written by him, what could save him from the charge of impudent forgery? Why should there be one code of morality for ordinary literary criticism, and another for what in such case it is surely wrong to call "sacred" writings? Nor is this the only example of the thorough unsoundness of Ewald's treatment of Holy Scripture. He imagines the book of Deuteronomy to have been written after the days of Manasseh, King of Judah, by some one who uses the name and personates the style of Moses. As to this theory it is well observed in the Speaker's Commentary: "Deuteronomy has in a singular manner, the attestation of the Apostles and of our Lord. St. Paul, in Rom. x. and xv., argues from it at some length, and expressly quotes it as written by Moses. "Our Lord . . . thrice resorts to Deuteronomy for the texts with which he repels the tempter. . . . To assert, then, that He who is 'the Truth' believed Deuteronomy to be the work of Moses, and quoted it expressly as such, though it was in fact a forgery introduced into the world seven or eight centuries after the Exodus, is in effect, even though not in intention, to impeach the perfection and sinlessness of his nature, and seems thus to gainsay the first principles of Christianity."

The Reviewer.

SMYRNA AND CONSTANTINOPLE RESTS.—As has been already intimated in Miss West's letter in your columns, the two "Rests" will henceforth be united, and carried on by the same band of workers, one of whom, Miss Green Armytage, has left this city to reside in Constantinople. The "Rest" there re-opens with new premises, near the British post-office in Galata. We shall thankfully receive any periodicals or books, as hitherto, sent for the use of sailors and other visitors. Above all, I would ask prayer that this "Rest" may be owned of God in the salvation of souls. Contributions for the "Smyrna and Constantinople Rests" may be sent to Mr. S. S. Bagster, Conference Hall Office, Mildmay-park, N.; those for the latter to the name of Miss Green Armytage, and the former to my own name as before.

M. Grimston.

Smyrna "Rest."

TEMPERANCE NOTES.

Mrs. Bradley, of Ealing, has been holding Gospel Temperance meetings in Cornwall, with much encouragement.

The friends of total abstinence in London are jubilant at the appointment to the diocese of London of Bishop Temple, who is President of the National Temperance League.

Mr. S. C. Allsopp, M.P., the great brewer, has been elected Deputy-Chairman of the Great Northern Railway Company. The manner in which our great railways are used for the sale of liquor is a national disgrace.—*The Democrat.*

The Duke of Connaught lately presided at one of Rev. J. G. Gregson's Temperance meetings for soldiers in India. His words of counsel to the soldiers would have carried more weight if he could have added the force of example to that of precept.

A reporter of the New York *Sun* describes what he saw in one of the many drinking places in that city provided specially for women of the better class. The extent to which New York ladies "enjoy clandestine refreshments" is something alarming to contemplate if this sketch be true.

Mr. A. G. Marment, late of Texas, has been holding a Mission at Swadlincote, with great success. A large number have signed the pledge, some "hard cases" have been reclaimed, and others have been strengthened by this visit; while some have been led to the Saviour and started in the narrow path.

Mr. Francis Murphy, by the latest accounts, had begun a series of Gospel Temperance Meetings in Des Moines, Iowa. He was very cordially received, and there seemed every promise of a successful campaign. A movement has been started to keep Mr. Murphy in Pittsburgh as the minister of a "Church of Gospel Temperance." A fund of 5000 dollars has already been raised in its support.

MALOGA ABORIGINAL MISSION.

In a letter dated Maloga, Victoria, Australia, November 25, Mr. D. Matthews writes to a friend:—

Last Sunday I was explaining to the people the importance of soul-winning. We felt the power of God among us. In the midst of the meeting one man gave his heart to God, so we spent a little time in prayer and thanksgiving to God for this precious soul. I was going to close the meeting, when one and another stood on their feet to confess Christ, and tell what He had done for them.

As we were shaking hands for the night and separating, Aaron, a half-caste, said, "Isabella has given her heart to Jesus." I found that such was really the case. Two months ago we had brought this dear girl from the wickedness and degradation of camp life; she was decided for God. We stopped and spent some time in praise and thanksgiving. While doing so, another black woman, Susannah, cried to the Lord for mercy. She prayed very earnestly, and with tears streaming down her face. In a few minutes she rose rejoicing in the Saviour. I am sure many of our Christian friends in the old country will rejoice with us in these trophies for the Master from among a people who are accounted the lowest on the face of the earth.

It is very consoling and stimulating to us to know there are many Christians praying for us throughout the world. Our work is a great one, for there are 6000 or 8000 Aborigines in the Colony of New South Wales who are totally uncared for. The few we have under our care are very small compared with the great number outside of any Christian influence. In Queensland I understand there are 70,000 poor creatures whose lives in the most of cases are worse than the brutes. In Western and Northern Australias there are tens of thousands who need Christian sympathy and missionary help. May the Lord lay their condition as a burden upon the hearts of Christians everywhere, who have benefited so largely from the pastoral, agricultural, and mineral resources of these rich colonies.

Notes on Daily Readings.

ORIGINAL AND SELECTED.

FEBRUARY 12.–MATTHEW XV.

VERSE 4.—"*God commanded, saying, Honour thy father. . . .*"—All misgivings as to the Divine authority and genuineness of the Books of Moses vanish in the light of our Lord's frequent appeals to them and endorsement of them as the Word of God.

VERSES 21, 22.—"*Then Jesus . . . departed into the coasts of Tyre.*"—Christ, wearied of Judea, had been grieved in spirit with the hypocrisy of the Pharisees, and the provocation of that stiff-necked people. He was chased away to the profane pagans. The hardening of the Jews maketh way to Christ's first and young love laid upon the Gentiles. Christ doth but draw aside a lap of the curtain of separation and look through to one believing heathen; the King openeth one little window, and holdeth out his face in one glimpse to the woman of Canaan. So Christ's works of deep providence are free mercy and pure justice interwoven, making one web. He departeth from the Jews, and setteth his face and heart on the Gentiles. Consider the art of Providence here: (1) The Devil sometimes shapeth, and our wise Lord seweth; Babylon killeth, God maketh alive; sin, death, and hell, are made a chariot to carry on the Lord's excellent work. (2) The providence of God hath two sides; one black and sad, and the other white and joyful. Adam's first sin was the devil and hell digging a hole through the comely and beautiful frame of the creation of God; and that is the dark side of providence; but the flower of Jesse springing up, to take away sin, and to point out to men and angels the glory of a heaven, and a new world of grace, that is a lightsome side of providence. (3) God, in all his works of judgment, hath his one foot on justice, and his other foot on mercy. This is God's way and ordinary path-road, so that in one and the same motion, God can walk to the east and to the west, and to north and the south.—*Rutherford.*

FEBRUARY 13.–MATTHEW XVI.

VERSE 18.—"*Upon this rock I will build my Church.*"—Only in this Gospel is the "Church" named. Here in the Gospel of the Kingdom it has a very distinct mention. Rejected by Israel, "He left them and departed." Then from his disciples He receives a confession, in reply to which He names his own "Church;" adding a promise of "the keys of the kingdom of heaven," with power on earth "to loose and bind." Abraham's sons take Him for "John the Baptist, or Jeremiah, or one of the prophets." They cannot echo the prophet's voice, "To us a Son is given." But a poor remnant, to whom "not flesh and blood, but the Father, hath revealed it," can say, "Thou art the Christ, the Son of the living God." This is that knowledge which marks the Church; for of her it is said, that she is to come "in the knowledge of the Son of God unto a perfect man."—*Jukes.*

VERSE 18.—"*Thou art Peter.*"—Among Protestants there are three views as to the application of these words: (1) That by the Rock our Lord meant Himself; (2) that He meant the confession which Peter had just made of his Messiahship: this is the fundamental truth which lies at the foundation of the whole spiritual structure; (3) that He meant the person of Peter, not, indeed, so as to confer on him any *official* supremacy, but simply indicating priority in the work of beginning or establishing his Church. Thus the words had their fulfilment in the fact that Peter was the first preacher of the Gospel, both to the circumcision and the uncircumcision. The first of these views accords with fact. The Lord Jesus *is* the foundation, the *only* foundation of his Church (1 Cor. iii. 11). The view accords with the grammatical construction of the words. The word πέτρα in this form is repeatedly applied to our Lord, and to Him only, never to the Apostle, as in 1 Cor. x. 4, Rom. ix. 33, 1 Peter ii. 7. The promised security of the Church is also in favour of this view: the Church of Christ founded on the Rock of Ages is safe: this could not follow from the declaration if it referred to the power of Peter, he was a fallible man.—*Dr. James Brown, Pennsylvania.*

FEBRUARY 14.–MATTHEW XVII.

The attentive and serious reader of the Word will have noticed that in each of the three Gospels which give an account of the Transfiguration, the recital is immediately preceded by these words of the Lord to his disciples: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom" (chap. xvi. 28); or, "The kingdom of God come with power" (Mark ix. 1); or, "The kingdom of God" (Luke ix. 27). By this remarkable and thrice repeated similarity does not the Holy Spirit evidently teach us that we must look in the Transfiguration for the fulfilment of the promise made to a few of the disciples, that they should not die before they had seen Him in the glory of his kingdom? The Apostle Peter, one of the happy witnesses of this scene, so himself declares to us when writing to his scattered brethren (see 2 Peter i. 16; also John i. 14). Thus, to Peter, the scene of the Holy Mount was the power and coming, or the coming in power, of his Lord, whose majesty he had then seen. We are, therefore, fully authorised to see in the Transfiguration of the Lord a type, a figure of his coming and glorious reign.—*Hector Bettex.*

FEBRUARY 15.–MATTHEW XVIII.

VERSE 4.—"*Whosoever therefore shall humble himself.*"—He that is greatest in God's sight is least in his own; as Trapp says, "He that is most humble seeth most of heaven, and shall have most of it; for the lower the ebb, the higher the tide, and the lower the foundation of virtue is laid, the higher shall the roof of glory be overlaid."

VERSE 11.—"*For the Son of Man is come to save. . .*"—*For*, not because the children of men have deserved it, nor because the children, before the outbreak of corruption, did already carry it within them, and could enter into the kingdom of heaven by their own innocence. Oh no! They are all the lost; but I am come to save and to bless the lost (Luke xix. 10). What an immeasurable word again, so simply spoken! There stands the ladder of Jacob before our eyes; below are the *little ones;* then their *angels;* then the heavenly *Son of Man*, He who comes as the original Angel, from the presence and bosom of the Father; and then above him (ver. 14) the *Father* Himself and his good pleasure.—*Stier.*

VERSES 19, 20.—Precious promise, ever binding on the Promiser; sweet assurance, never failing of accomplishment, wheresoever and whensoever the two or three are met. Zinzendorf says, "He who can say, *Thou and I*, can speak of a church, and can lay claim to the common grace."

FEBRUARY 16.–MATTHEW XIX.

VERSE 9.—"*And I say unto you, Whosoever shall put away his wife. . . .*"—The Saviour does not explicitly assume that such cases shall happen. But should they happen, the actual moral result, so far as heavenly politics are concerned, is as He states it. Are, then, the annoyances arising from the disparity of dispositions, from disagreeable habits, from weakness and disease, or from dislike and alienation, to be endured? Why not? Why was not the possibility of such incompatibilities and annoyances anticipated? Why were not the needful steps taken to avert them? It is not Christ, or God, who produces them. They have been sinfully introduced within the sphere of the divine institution. . . . Is it not hard to be subjected to such hardships? It is. All hardships are hard; and such hardships are peculiarly hard. But it is not Christ, or God, who is responsible for them. It is sin; and sin is opposition to God and to Christ. . . . The whole of politics, indeed, is perplexed by sin. Emphatically so is the marriage relation. God's law on the subject has never got fair play in society. And no political checks and counterpoises and reliefs will ever succeed in making all things connected with it smooth, sweet, and right, so long as sin is rampant. But still less would perplexity be obliterated by the repeal of God's laws. It would only be intensified into infinite chaos.—*Dr. Morison.*

VERSE 28.—"*Ye which have followed Me, in the regeneration.*"—The latter words are often misunderstood. The Lord is not speaking of the new birth which He unfolded to Nicodemus, but of the next dispensation, "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets." It will indeed be the season of Israel's new birth; and then the Apostles will be enthroned as the judges or rulers of the twelve tribes.

VERSE 21.—"*This kind goeth not out but by prayer and fasting.*"—All demons are not of equal subtlety and power, nor are all temptations or difficulties equally hard to overcome. Special grace is needed for special duties, trials, and dangers, and this requires, in order to its reception and exercise special prayer and self-denial. The literal rendering of the Greek is "*in* prayer and fasting," *i.e.*, in the element of. Prayerlessness, or coldness of heart in prayer, is no match for the devil at any time, and fervent prayer can never be the element of a self-indulgent spirit. He who would follow Christ in the pathway of victory and power for service, must follow Him in lowliness and in cross-bearing also.

VERSES 15-18.—"*Moreover, if thy brother trespass against thee.*"—No words spoken by the Lord to his disciples are of more importance in reference to Christian conduct than these, none as a rule more neglected. John Wesley tersely asks, in view of these words, "If this be the way to take, in what land do the Christians live?" Yet by such words must we all be judged, and for our possession of them must we all give account.

VERSE 6.—"*What God hath joined together.*"—Our Lord's doctrine of the marriage state demands special attention in these days of licence and moral obliquity. Dr. Morison bids us "Note that it is God who is said to yoke together the united twain. True marriages are thus made in heaven. Whenever marriage is as it ought to be, it is a divine hand that ties the knot." "And they twain shall be one flesh" is emphatically true.

FEBRUARY 17.–MATTHEW XX.

VERSES 1-16.—*The Labourers in the Vineyard*—The leading thought of this parable, Bengel observes, is, that in God's kingdom no service gives a claim, but all reward is of his free grace. Its object is "to detect and put to shame the evil mind" which envies others and murmurs against God. Luther says, "This parable hits even excellent people; nay, it even terrifies the greatest saints; therefore Christ holds it up before the Apostles themselves."

VERSE 22.—"*Ye know not what ye ask.*"—How often may this be said of the prayers of saints: "and so we have not because we ask amiss." Let none venture to pray without dependence on the help and teaching of that Holy Spirit, whose office it is to help the infirmities of saints, for of the best of us it may be said we "know not what to pray for as we ought."

VERSE 33.—"*Lord, that our eyes may be opened.*"—How touching their request, and how gracious his reply! In view of it, who can doubt his grace, or fear

FEBRUARY 18.–MATTHEW XXI.

VERSE 1.—"*Then sent Jesus two disciples.*"—Then—not before. An entry full of mystery and significance is implied. Bengel notes an interesting and instructive fact when he points out that this was our Lord's seventh entry into the city; (1) in infancy, Luke ii. 22; (2) in childhood, Luke ii. 42; (3) in temptation, Luke iv. 9; (4) at the Passover, John ii. 23; (5) on the Day of Pentecost, John v. 1; (6) at the Feast of Tabernacles, John vii. 10; (7) this, the triumphal entry. In the Transfiguration the heavenly glory of the kingdom had been shown to the favoured three; here the earthly glory of the kingdom is shown to vast multitudes. In this day of his power the people are willing; praise bursts from the children's lips; Jerusalem is all astir, inquiring who is this; the temple is cleansed, and a powerful testimony is borne to the Messianic dignity of the Son of Man. But the testimony is after all rejected, and the King disowned.

VERSE 33.—*The parable of the Vineyard let out to Husbandmen.*—Observe, it is "the kingdom of God" in verse 43, which is taken from the Jews, not "the kingdom of heaven." They had the kingdom of God, for they owned God as their king, but they never had "the kingdom of heaven," that form of the kingdom of God which was subsequent to Christ's resurrection into the heavens, and which is the peculiar distinction of this dispensation.—*Jukes.*

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CHRISTIAN WORKERS IN THE CITY.

THE first of a series of monthly meetings of Christian workers connected with the Gracechurch-street Branch of the Y.M.C.A. was held on Thursday evening last, presided over by Mr. J. H. Duncan. Several of the members gave brief accounts of their labours at George-yard, and others promised to help. Mr. George Holland undertakes to provide any amount of work for as many helpers as will go. From the Lambeth Ragged Schools also a deputation was present to enlist the sympathies and services of as many men as could be spared, to help in the Gospel Temperance and other meetings. The open-air service on Sunday afternoons in front of the Exchange was named, as furnishing another field of labour for any living in the City. God is greatly blessing the work of this branch of the Association generally.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

Rev. W. H. Aitken.—February 8 to 20, St. Stephen's, Hampstead; 22 to March 9, Parish Church, Marylebone; 15 to 30, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

Messrs. Fullerton and Smith.—February 22 to March 8, St. Helen's, Lancashire; 8 to 29, Folkestone; April 3 to 23, Southampton; 26 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—February 8 to 22, Gunnislake, Cornwall; 24 to March 8, St. Ives; 10 to 23, St. Agnes; 24 to April 5, Wadebridge, Cornwall; 12 to 26, Falmouth.

Mr. J. M. Scroggie.—February, Greenock; March, Dunfermline; April, Blackheath.

Mr. W. Spencer Walton.—February 14 to March 3, Countess of Huntingdon's Church (Rev. J. B. Figgis), Brighton; 4 to 10, Connaught Institute, Brighton; 15, Mildmay Conference Hall.

Mr. F. E. Marsh.—February 1 to 22, Withorn, N.B.; March 22 to April 12, Kilbarchan, N.B.

Mr. Jas. J. Scroggie.—February 8 to 15, Home of Industry, Spitalfields; 22 to March 1, Oxford, Huntingdon.

Mr. Henry Thorne.—February 13, Derby; 16 to 23, Sheffield; 28 to March 1, Walsall; 2 to 4, Wolverhampton; 7 to 16, Sunderland; 21 to 30, Newcastle-upon-Tyne.

Messrs. Mateer and Parker.—February 16 to 18, Brockhurst; 19 to 25, Gosport; 26 to March 8, Ashford, Kent; 9 to 18, Godalming; 23, and onwards, Newport (Mon.)

Mr. and Mrs. C. King.—February 15 to 23, Bethel, Gorleston, Great Yarmouth; March 1 to 8, Wood-green.

Mr. Wm. Noble.—February 16, 17, 18, and 19, Barnstaple; 26, Watlington, Oxfordshire.

Rev. W. Haslam.—St. Mark's Church, Marylebone-road, February 7; 23, Emmanuel Church, Wimbledon.

Mrs. Horton and Miss Parker.—Doncaster, February 15 to 26; Huddersfield, March 1 to 12; Bradford, 15 to 26; Halifax, 29 to April 9.

Children's Evangelistic Mission.—Mr. Thos. Eyres, Frodsham, Cheshire, February 8 to 23; Mr. W. R. Brailey, Brunswick-road, Poplar, 9 to 14.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Conference Hall, Mildmay-park, N.—Sunday, February 15, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Chas. F. Onslow.

Conference Hall, Eccleston-street, S.W.—Pastor Frank White, Sunday, February 15, 7 p.m.; February 12 and 13, 8 p.m.

South London Evangelistic Choir.—Y.M.C.A. meeting, at Gresham Hall, Angell-town, Brixton, Monday, February 16, 7.30 p.m.; Mission, Conference Hall, Clapham-road, February 17 to 23, 7.30 p.m.

Christian Evidence Society.—Daily, Feb. 12 to 16, St. Matthew's Church, Ealing; daily, 12 to 16, St. Peter's Church, Bayswater; 15, Ball's Pond Hall, 36, Newington-green-road, at 11 a.m.; 16, Canning Town, Barking-road Tabernacle School-room, 8 p.m.; 17, Mildmay Conference Hall, at 8 p.m.; 18, West Hackney Parish Church, 8 p.m.

Children's Special Service Mission.—Mr. J. Spiers and Mr. Westall, Pembroke Dock; Mr. H. Hankinson, Heston, near Hounslow, February 11, 12, and 13; Sidcup, February 19; Godalming, February 20; Messrs. E. T. M. Dunnes and J. L. Field, St. James', Bermondsey, February 9 to 13; Mr. W. F. Seagrove, St. Thomas' Iron Church, Camden-square, N.W.; February 9 to 13, at 7 p.m.; Mr. G. Banaster, Bristol, February 20 to 27; Mr Harris, St. Jude's, Kensal-green, February 15; Mr. E. Salisbury, St. John's School, West Chelsea, February 15; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in February, at 3 o'clock.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch):—Bignold Hall, Bignold-road, Station-road, Forest Gate, Sunday, 7 p.m.; Wednesday, 8 p.m., Dalston, Bible Depot, 103A, Dalston-lane (temporarily), Mr. W. Harper, Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Hammersmith, Upper Mission Room, 130, King-street, Major F. L. Michael (late 11th Hussars), Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Kilburn Hall, Kilburn-gate (*not* Town Hall), Mr. W. R. Lane, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. R. E. Ashton, Sunday, at 7 p.m.; Oxford Music Hall, 6, Oxford-street, W., Mr. Russell Hurditch, Sunday, 7 p.m.

MISCELLANEOUS.

Mr. D. M. Cameron, Chatham Hall, Battersea-park-road, every Sunday, 11 a.m. and 6.30 p.m.; Thursdays, 8 p.m.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Stafford Rooms.—Lecture, Tuesday, February 17, 3.30 p.m., by Rev. W. Frith, on "The Restoration of the Twelve Tribes of the House of Israel Proved from Scripture."

Wines of Scripture.—Lecture (illustrated by diagrams, experiments, and specimens of various wines), by Dr. Norman Kerr, Saturday afternoon, February 14, Y.M.C.A., 186, Aldersgate-street, E.C., at 3 o'clock. Admission free.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road.—February 13, "At the Feet of Jesus" (Isa. lx. 13), Rev. Colin Campbell; 20, "The Presence of God: Loss and Gain" (Ps. cxl. 13, &c.), Mr. H. F. Bowker.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, February 13, at 7 p.m., subject, "The Danger, notwithstanding the Presence of the Lord" (Matt. viii. 23-27); tea at 6. Bible readings Sunday, at 3.30 p.m., and Tuesday, at 11.30 a.m.

Mr. Denham Smith, St George's Hall, during February; Sundays, at 11 and 7. Wednesday evenings, 8 p.m., at Burlington Hall, Savile-row. Bible reading, Thursday, February 5, 3 p.m., at 102, Regent's Park-road, subject, "The Second Coming of the Lord."

Conference Hall, Clapham-road, S.W.—February 12, 5 and 8 p.m., thanksgiving and farewell to sister going to India. Rev. Dr. McEwan will preside in afternoon, Mr. Robert Paton in the evening. Address by Rev. Burman Cassin. Testimonies to blessing given in last year's work.

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, February 18, tea at 6, meeting at 7 p.m. Address by Mr. Gawin Kirkham "Texts and Topics for Open-air Preachers." Rev. G. Small will speak about Mission work among Asiatic Seamen in East London.

London Banks Prayer Union.—Rev. H. Sinclair Paterson will deliver a course of lectures on "Christ and Criticism," on Tuesday evenings in February and March, at 6 o'clock, subject, Tuesday, February 17, "Faith and un-Faith: their Claims and Conflicts," at Devonshire House, 12, Bishopsgate-street Without. Admission by free ticket.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting, 1.15 to 2 p.m. (Sat. excepted). Bible study each Tuesday, at 6.15 p.m. Youths, alternate Wednesdays, 6.30 p.m. Soldiers, each Friday, 7 p.m. Members' social meeting, Thursday, 26th inst., 6 p.m.

Exeter Hall.—Daily Prayer Meeting (Saturday excepted), 1 to 2 p.m. Strangers' meeting, Monday, 8 p.m. Evangelistic meeting, Tuesday and Wednesday, 8 p.m. Bible reading by Colonel Puget, Saturday, 8 p.m. Special Bible address, by Rev. Chas. A. Fox, Thursday, February 12, 8 p.m.; Friday, united prayer meeting, at 8 p.m., all young men are heartily welcomed. Address by Rev. W. Swanson, on "Life and Mission Work in China," Tuesday, February 17.

The Priory, 198, Upper-street, Islington, N.—Thursday, February 12, at 8.30 p.m., address, Rev. J. R. Wood; Saturday, 14, at 8 p.m., Bible study; Sunday, 15, at 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class ("Balaam"); 8.15 p.m., evangelistic and testimony meeting; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Mission and other Appeals.

Enniskillen, Ireland.—Some friends here are making an effort to raise £200 for the completion of a Mission Chapel and School. Local resources are exhausted, and they therefore appeal for help, which will be gladly received by Mr. S. B. Humphreys, Fairview, Enniskillen, Ireland.

Clergy Rest House, Bournemouth.—Many distressing cases are constantly applying for admission, but Mrs. Litchfield Langton cannot possibly respond without greatly enlarged funds. There are very many who cannot afford £1 a week. Some who deeply need rest cannot afford anything, and must labour on as best they can without it. These, through the liberality of the Lord's people, it is desired to help.

Ham-yard Soup Kitchen.—The Committee earnestly appeal for increased support for the daily work of the institution. It is open all the year. The hospice contains twenty beds for cases of temporary distress, poor convalescents, and others of good character, who need a helping hand to regain employment. Funds are urgently needed. Penny dinners to poor school children are provided during the winter. The Secretary and Superintendent is Mr. W. Stevens, Ham-yard, Great Windmill-street, Haymarket, W.

Notices.

E. H. D., 37, Longridge-road, Earl's-court, S.W., asks if any of our readers can inform her as to employment in missionary or other religious work for young ladies who have not the means to give gratuitous aid? She is acquainted with some who have a love for the work, and would gladly undertake it in preference to making one of the large number who compete in the already over-stocked market for governesses.

Communications Received with Thanks.—A G. H.G.W. J.S. F.F.E. E.P.D. W.G. A.A. F.L. E.H.C. L.A. F.J. A.L.H. C.B. J.R.A. E.L.T. G.K. E.T. W.G.S. W.H.A. L.C. C.F. J.E.S. J.C. F.M. A.M. T.S. L.W.H. F.W.F. J.K. F.A.V. H.C. W.W.W. W.S. D.L.R. L.T. H.A.B. C.W. T.J. F.B.M. D.M. J.P.C. J.C.S. J.H. J.W.F. J.W. W.F. S.S. E.R. G.S. A.A.S. W.D. F.H.W. R.M. F.T. S.R.G. E.P. C.C. C.W.A. H.L. K.W. F.B. C.H.L. S.H.O. C.M.N. G.E.G.

Applicants for Tracts.—H. J. Hawley, 9, Moat-row, Birmingham; A. Wilson, 112, Kepple-street, Chelsea, S.W.; J. Fletcher, East Stanley, R.S.O., Durham; Mr. Robinson, Clough-terrace, Ordsall-lane, Salford; Mr. Bromiley, Wesleyan Chapel, Great Bridgewater-street, Manchester; J. Prescott, Joynson-street, Sale, Cheshire; G. H. Weekes, Cheapside, Lancaster; A. Saunders, 23, Medina-road, Lower Clapton; Mrs. Bilbey, Aylesbury-road, Aston Clinton, Bucks; W. G. Hugh, 141, Old-street, St. Luke's, E.C.; G. W. Corderoy, 53, Provost-street, City-road, E.C.; Miss Harriett Draycott, 18, Chaucer-terrace, Harlaxton-street, Nottingham; W. Woodhouse, 10, Harrow-road, Dorking; T. Smith, 15, Howard-terrace, Morpeth, Northumberland; H. L. Jennins, 54, Brougham-street, Middlesborough; W. Bennett, care of Mr. S. Tickell, Nelson's-villa, Chapel-street, Camelford; T. Currah, Fistral-terrace, Newquay, Cornwall; W. Grundy, 16, Vine-terrace, High Wycombe, Bucks; J. C. Lee, 103, Burgess-street, Grimsby; Miss A. Jones, 10, Trafalgar-place, Weston, near Bath; J. Price, 5, Orchard-terrace, Eltham-road, Lee, S.E.; J. Buckley, No. 8 Court, Stafford-street, Park, Sheffield.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

CHILDREN'S SERVICES, SOUTHWARK.—The eighteenth report of these services was read by Mr. Tyler at the recent annual meeting of the Southwark Sunday-school Society. During the past year the conductors of the Children's Christian Band (Messrs. J. and S. Tyler) have had the joy of receiving twenty-three new members; five have been received into church fellowship at Hawkstone Hall and elsewhere. The Children's Scripture Union Branch numbered 131 members at the end of the year. Mr. Tyler's report contained several interesting incidents. Mr. De Voir (Harrow-street, Mint), referring to their services for the young which were held summer and winter, said about eighty attended. By the aid of dissolving-view exhibitions the interest of the children had been increased in missionary work.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—As Secretary of All Saints' Islington Branch of this Association, I ask would your readers to assist us in the formation of a library, or by giving us literature for distribution among young women? We are a poor branch, the girls being factory hands and servants. The Vicar (Rev. A. Wardroper, 21, Cloudesley-square, N.) takes a practical interest in the work by giving a nice Mission Hall, with firing and gas. During two and a half years fifteen have have gone as teachers in Sabbath and Ragged-school work. We are anxious to meet the desire of these for books to help them, and of others who have given up impure literature; we shall be extremely grateful for any help.

Yours very truly, **Lizzie Millard.**
13, *Richmond-crescent, Barnsbury, N.*

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, February 7, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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CASE FOR THIS WEEK.

REMARKABLE CASE AT SHAFTESBURY, WILTS.

This case was introduced to me by Mrs. M. J. Bragg, the wife of an evangelist at Shaftesbury.

My medicine had been first recommended to Mrs. Bragg by my old friend. Rev. T. King, of Semley, who was my correspondent for many years (see Case VI. of my book. Mrs. Bragg being greatly benefited by the taking of my medicine herself, tells me that since coming to Shaftesbury she has recommended it to many, who have recovered, and cites this remarkable case:—

The name of the patient was then Miss Burr, of Shaftesbury, but now Mrs. Perrell, of Hindon, Wilts. She first took cold by sitting in a damp room. She lost her voice for two years. She consulted different doctors, and last of all attended the Salisbury Infirmary, where she was *pronounced incurable;* also a doctor in Bournemouth declared her case to be hopeless.

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The Christian.

LET US DO LIKEWISE.

"They lifted up their voice to God with one accord."—ACTS iv. 24.

"THEY lifted up their voice" did this little company, whom the Apostles had straightway joined, after their summary dismissal by the rulers of Israel, and whom they rightly regarded as their "own" (there is no word in the Greek answering to "company")—their own friends—fellows (as one of the oldest versions renders it), fellows alike in the faith, as in the sufferings of Christ.

No sooner had Peter and John "reported all that the chief priests and elders had said to them," than all present lifted up their voice—"voice," not "voices." The voice was one, though many prayed. One spoke as the mouth-piece of all the rest. Every heart beat to the same tune. One and the self-same spirit inspired each. "They lifted up their voice with one accord" (*lit.* one mind).

"They lifted up their voice." This was the one only weapon left to them—united, believing prayer. They had not withheld their testimony to their fellow-men, and that in the face of stripes, imprisonment, and death itself. Now, however, but one thing remained, to cry to "the living God." It was the time of their extremity, and they felt shut up to God, and to God alone. He was their "refuge and strength, a very present help" in the time of their trouble. So to Him "they lifted up their voice." They *lifted up* their voice. It was an upward, heavenward movement, not of the voice only, but of the heart. "They looked unto Him, and were lightened." "They lifted up their voice, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all things that in them is." In view of the mighty confederation, both of the religious and the irreligious world against them and the Gospel cause, they eyed the great power of God. They committed themselves to Him "as unto a faithful Creator." Not only here, but in still later books of the New Testament, special prominence is given to the "creatorship" of God (1 Peter iv. 19; 2 Peter iii. 5; Rev. x. 6, &c). How significant this, in view of the many false theories about creation by which even God's own children are being beguiled.

"They lifted up their voice." For what? That they themselves might be spared further sorrow, and suffering? No. They cried for increased boldness in the faith, for greater manifestations of the power of God's anointed "Servant," through their instrumentality. "And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness, they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy Child (Servant) Jesus." This was their prayer. They were willing to lose themselves, if only Christ and his Gospel might triumph.

"They lifted up their voice." And what followed? Did the Most High regard their cry? He did. "The place where they were assembled was shaken." Not the city, or any part of it, but only the room where those praying ones were assembled. For this was no mere earthquake, but a supernatural sign or token of the power which should yet attend their testimony to the death and resurrection of the Lord Jesus, by which the powers both of earth and hell should be shaken—an earnest, too, of that mighty shaking, in a future day, not only of the earth, but of the heavens also. (Hag. ii. 6; Heb. xii. 26.)

Did this company of disciples do well to "lift up their voice to their Creator"—God—at such a time? And shall we not do well to do likewise, in the crisis which has come upon us and our nation? Shall the present "company" of the redeemed on earth not lift up their voice to the same Creator—God—as did these primitive believers? If the time being is not a time for crying to the living God, how could we suppose such a time could come in our day? Oh, let us who "call upon the Father" lift up our voice just now; not the voice of reproach and ridicule of our rulers; nor of resentment, revenge, against our enemies; nor of arrogant boasting of our military prowess and daring; but the voice of united believing prayer to the "King of Heaven, all whose works are truth, and his ways judgment; and who is able to abase those who walk in pride."

It is vain to expect that our rulers will appoint a day of humiliation and prayer as did their fathers.

Yet must the people of God together lift up their voice. Even if but two or three gathered together, would not God hear and answer, and grant a "lengthening of tranquility" in our time, and save our soldiers from pestilence and the sword? Could not those who assembled at that remarkable and blessed missionary farewell meeting at Exeter Hall, and lifted up their voice in thanksgiving for all they then saw and heard, assemble for adoration, prayer, and confession? Such a suggestion as this was made in THE CHRISTIAN of that week, but events have happened since which give extraordinary emphasis to such a proposal. God grant it may come to pass.

Canon Hoare has set a good example at Tunbridge Wells by issuing the following notice:—

"The War in the Soudan.—There will be, if God permit, a meeting for prayer every day during the present great anxiety, in the Trinity Parish-room, commencing at 4.30 p.m. "E. HOARE.
"*February* 9, 1885."

May not all ministers elsewhere appoint either congregational or district meetings for confession and prayer in reference to national concerns, assembling of Parliament, &c. I am arranging for a meeting at Powis Hall, Powis-gardens, at the back of my Tabernacle, for Thursday, the 26th, at noon, and evening at 8, and intend to preach in reference to it on Sunday, the 22nd. We read (Dan. ix. 23), "At the beginning of thy supplications the commandment came forth." Let, therefore, there be a "beginning." Who shall say where it will end? Surely "it is time to seek the Lord," to "take" with us words, and turn to the Lord and say unto Him, "Take away all iniquity, and receive us graciously: so will we render the calves of our lips. *Asshur shall not save us;*" nor can Lord Wolseley, brave and skilled as he is. What is man?

"The world is very evil,
 The times are waxing late,
Be patient and keep vigil,
 The King is at the gate."

FRANK H. WHITE.

164, *Westbourne-terrace, Feb.* 14.

THE END OF THIS AGE.

THE MAN OF SIN.

THE *Methodist Times* seems to be of the same mind as John and Charles Wesley concerning the end of this age and the coming of the Lord, though this view has ceased to be generally held by modern Methodists. The editor says:—

"*The Expositor* for this month opens with an article by Dr. Godet on the Epistles to the Thessalonians. It is specially interesting, as it gives that great, we ought perhaps to say greatest, living expositor's view of 'the Man of Sin' and the 'Antichrist.' He believes that this mysterious personage will be an outcome of degenerate Judaism, and that the Jewish nation, putting itself at the head of the great falling away or apostasy of Christian humanity, towards the close of its existence, will then give birth to its false Messiah, the very ideal of man's natural heart, which has rejected the true Christ. With a daring impiety such as can only belong to him who has turned his back on a holy destination, a Jew wonderfully gifted will, by raising the standard of Atheistic Pantheism, proclaim himself the incarnation of the absolute, and draw after him the great mass of mankind by promising a golden age; for he will have no trouble in obtaining credit in the midst of the dissolution and anarchy then prevailing in the world. And how will this state of things have been brought about? Doubtless by an interior social revolution, which will be no other than the overthrow of *the restrainer?*"

The remainder of the passage is interesting as showing Dr. Godet's view as to that which hindered in the Apostle's day, and still hinders, the manifestation of the final Antichrist:—

"We know what the opposing force was which annihilated every attempt on the part of the Jewish false Messiahs at the time when the Apostle was living; it was the strength of the Roman legions which crushed every appearance of revolt among the Jews. Since that time the laws which regulate society have maintained themselves on much the same basis as the one imposed by the Roman power; but should this present order of things come to be overthrown, room would thereby be made for the despot who could turn to advantage the anarchy which would be the natural result of such a revolution. One glance at the course pursued nowadays by mankind in general is sufficient to convince us that the fatal term prophetically spoken by St. Paul is fast approaching."

TYRE, VENICE, ENGLAND.

The mind of Dr. Stoughton has been running in a similar direction, though he is more hopeful as to the end. In the current number of *The Quiver* he tells us his thoughts on a Sunday in Venice, and takes the words of Mr. Ruskin in his "Stones of Venice" for a text: "Since first the dominion of man was asserted over the ocean, three thrones of mark beyond all others have been set upon its sands; the thrones of Tyre, Venice, and England. Of the first of these great powers only the memory remains; of the second, the ruin; the third, which inherits their greatness, if it forget their example, may be led through prouder eminence to less pitied destruction."

"True, most true," says Dr. Stoughton. "We see how the fulfilment of prophecy has been wrought out by providential law, through the operations of secondary causes, originating in the conduct of men one towards another. . . . The overthrow of Tyre, as predicted by the prophets, is attributed to the sins of the inhabitants. . . . Our destinies are, under God, in our own keeping. If we imitate Tyre and Venice in their habits, we shall resemble them in their doom."

A KINGDOM OF POWER.

By Rev. Dr. HOGE, of Richmond, Va.

"My kingdom is not of this world."

WHILE Christ's kingdom is spiritual and inward, it is not one of secret experiences only, or confined to the affections; it is one which kindles a new life, and becomes a kingdom of power. In the estimation of men of the world, this kingdom is an airy, imaginative, unreal thing—a theological fiction—a kingdom of cloud-land. They can understand a kingdom that has a visible king in it, with a palace, a court, halls of justice, revenues, telegraphs, postal arrangements, and a standing army. All this is real enough; but a spiritual citizenship, an ethical brotherhood—that to them is an empty, abstract ideal, as unpractical and visionary as the speculative republic of Plato, or the dreamy Utopia of Sir Thomas More. Nevertheless, it is a kingdom of power, as is proved by its early triumphs. When its earliest heralds went forth in accordance with their great commission proclaiming the Gospel of this Kingdom, it accomplished the mightiest revolution which the world has witnessed. Its first triumphs were in the land where it originated; under a single sermon preached by one of its apostles thousands of men were converted to a new faith, and entered upon a new life. It pervaded Judea; it irradiated Asia Minor; it crossed over to the shores of Europe, that, first having risen like the sun in the East, it might ascend to its zenith and illumine all the kingdoms of the West, and that by becoming European, it might, through the enterprising nations of that continent, become universal.

It seized upon the great cities of both continents. It captured Antioch, and converted its name to Theopolis, the city of God, made it the home of Ignatius and Chrysostom the golden-mouthed, and the place where the honoured name of Christian first originated. It entered Ephesus, the magnificent city which once crowned the heights of Mounts Prion and Coressus, and whose gay gardens once bloomed on the banks of the Cayster, and there a church was gathered to which Paul addressed one of the most delightful of all his epistles. It flew to Thessalonica, that commercial city, that ancient Liverpool of the Levant, from which sounded out the Word of God through Macedonia and Achaia, and whose honourable title was the orthodox city; the city of Theodosius and of Ambrose, the city outside whose wall was a cemetery with inscriptions on the tombs such as that lamentable line from Æschylus, which tells us that "after death there is no hope for the body," sounding in the ears of the living like a dirge of the insatiable sea, until Paul sent them another line, which came to bereaved mourners like a strain from heaven, saying, "I would not have you to be ignorant concerning them which are asleep." It captured Corinth; it called at Athens long enough to deliver the Athenians a nobler oration than Demosthenes ever spoke from the Bema. It came at last to Rome, and left its converts in Nero's household.

It proved itself to be a kingdom not in word only, but also in power, when its heralds went everywhere, scattering Polytheism to the winds, sending the idols to the moles and bats, laying its proudest temples in the dust, and on the ruins of the fallen fabric planted the immovable foundation, and raised the eternal temple of the Christian Church. It demonstrated its power when it triumphed not only over Polytheism, but over persecution; and as aromatic trees yield their odours faster when their sides are gashed; as palms lift their heads higher when the greatest weight is laid upon them; as the burning forest kindles with a fiercer flame when the tempest beats upon it; so Christianity, under the sword, under the heel, under the storm of persecution, only the more mightily prevailed and grew. The good seed of the Gospel had been sown all over the world, and when the blood of the martyrs fell upon it in fertilising showers, then came the brightest verdure and the richest fruits, so that the wilderness and the solitary place were glad for them, and the very desert blossomed as the rose.

Such were its ancient triumphs. Nor has the kingdom lost its power. It is still the mightiest of the forces at work in the world. The only progressive nations are the Christian nations; by which I mean, the colonising, enterprising nations; those which are making advances in arts, useful inventions, sound learning, the science of right living, the things which constitute the highest civilisation.—*Pulpit Treasury.*

HOME MISSIONS IN GLASGOW.

FROM Glasgow there comes news of unusual importance. Not long since a society called the Glasgow Home Mission Union was formed. It was to give a practical solution to the question: "How to reach the lapsed masses." "By means of existing evangelical churches working territorially and in harmony," is the answer now being given by this Union. It mapped out the city into five sections, and these again have been, and are still being, divided into sub-sections, each of which is committed to the charge of some neighbouring church, to be worked as its special mission sphere.

Of results it is too soon to say much, the work of allocating the sub-sections not being quite complete. Yet already the success is remarkable. In one sub-section sixteen non-church-going families have become regular attenders of the church; and in another twenty-six families of this class have attached themselves to a mission station as regular hearers. In one section the work of five churches has resulted in winning 109 persons from neglect of public worship to regular attendance at mission services; while, in another section, six churches have together succeeded in winning 731 non-church-goers to the regular meetings of their respective missions.

Altogether, about 200 churches of Glasgow have undertaken districts, which, for the most part, they are working very diligently. It is hoped that by the end of another year, through the development of this plan, the entire city will be under the thorough systematic supervision of the united Evangelical churches; and that it will then be possible to give some account of the religious position of every household in the city.

These facts have tremendous significance. If Christians can unite in Glasgow, why not elsewhere? This plan of work is so manifestly the outcome of sanctified common-sense—*i.e.*, of central Christian principles applied to the direct needs of the actual present—that it calls for our most earnest attention. Let evangelical churches of every name, and in every place, ask themselves why they should not unite with one another in such a scheme as this.

Still, even here, a word of warning is needed. One section of Glasgow reports that seven of its churches have received 136 non-church-goers into their communion. If these 136 give evidence of the new birth, we sincerely rejoice. But, considering the short time allowed, and the awful prevalence of the dry-rot of a mere Christianised morality, in very many of the churches of Scotland, we stand in fear. Is the sacred table of our Lord to be prostituted into a mere means of attachment to the Church, in the pious hope that men will be blessed by this attachment? Shall we permit outward reformation and formal attendance at the sanctuary to qualify for a place at the communion table, and for that solemn profession of personal love to Christ which presence there involves? The idea is heathenish, yet warning is needed—it is prevalent in some quarters.

THE CRISIS IN THE SOUDAN.

ENGLAND is proud of her heroes, and Christians rejoice in the noble self-sacrifice of our Gordon, whose endurance and resource have been the wonder of the world. He has fallen murdered at his post. There are few who will not sympathise with the spirit of the poetess who thus extols him:—

GENERAL GORDON.

Ah, brave and true and faithful to the last
He stood alone amid the traitor crew!
Alas! it was their saviour that they slew;
Their friend, whose life they flung into the past,
Like some rich jewel that a child might cast
Into the sea: for him they never knew.
His land has thrilled with horror through and through,
And everywhere indignant tears fall fast.
But he now rests in peace from earthly strife;
The victor needs no more the soldier's sword;
The martyr, gaining by the cruel knife
A hero's fame as his well-earned reward;
And, better far! the Christian's faithful life
Has won the gracious "Well done" of his Lord.

A. M. C.

But while our tears may fall together with those of the gentle lady who thus writes, let us distinguish between things that differ, between admiring the qualities of Gordon and crying for revenge.

Do those who sit in their arm-chairs at home think what war means:—

> "With fire and sword the country round
>   Was wasted far and wide,
> And many a childing mother then,
>   And new-born baby died;
> But things like that, you know, must be
> At every famous victory."

Let not the Christians of England swell the savage cry for vengeance which is being heard. We rejoice that many faithful men are trying to preach it down. Amongst similar utterances we quote from the Rev. Newman Hall:—

> "He left to others the political aspect, but as a Christian minister he thought it right to ask them to weigh such considerations as the following: That revenge meant the slaughter of some thousands of brave Arabs and of some hundreds of our own valiant soldiers; that those Arabs of the Soudan had by Gordon himself been proclaimed free, and therefore were no rebels; that they were in arms against the vile and oppressive tyranny of Egypt; that they were in their own land protecting it against foreign invaders seeking to bring them back to bondage, and were doing just what we should do in their case; that throughout our land prayers were that day offered to God to deliver us 'from battle and murder,' to 'give peace in our time,' to help us to 'forgive our enemies,' and to 'incline our hearts to keep this law, Thou shalt not kill,' and that Christ had taught us that we should do to others as we would that they should do to us. The people if urged to support the continuance of war should ask themselves whether there was sufficient necessity in this case to justify a departure from the plain meaning of the teaching of the Prince of Peace."

If England leads the van of the nations, she could prove her supremacy and exalt her prestige in no more effectual way than by setting her face against the war spirit which is abroad.

For the Young.

NOTES ON THE SCRIPTURE UNION READINGS.

FEBRUARY 19.—MATTHEW XIII. 31–43.

v. 32.—"*Which indeed is the least of all seeds.*"—Great results often spring from small causes. It is so both for good and evil. A great tree grew from a small seed. God can use very humble instruments to do great things. Little children sometimes think they cannot do any thing for Christ, but it is not so. What seems very trifling to us is often of great importance in God's sight. We must be faithful always in little things, watchful against little sins, and leave results to Him who knows how to order all things for his own glory.

v. 43.—"THEN *shall the righteous shine forth as the sun.*"—An aged man was sitting before the embers of a fire in an almshouse. He was very deaf, and every limb shook with palsy. Deeply poor was he. "What are you now doing?" said a friend who called upon him. "Waiting, sir." "And for what?" asked his friend. "For the coming of my Lord." "What makes you wish for his coming?" "Because, sir, I expect great things then. He has promised that when He shall appear He will give a crown of righteousness to all who love Him." "On what foundation do you rest for such a hope?" again questioned his friend. Rubbing and putting on his spectacles, he read, "Therefore, being justified by faith," &c. (Rom. v. 1, 2). Happy old man! so poor in this world's goods, yet so rich in faith.

FEBRUARY 20.—MATTHEW XIII. 44–58.

v. 49.—"*The angels shall come forth, and sever the wicked from among the just.*"—Good and bad things and good and bad men are mixed up together in this world, and we cannot always tell one from the other; but God can. Sometimes God winnows and separates good men from bad men, even in this world. I will show you how. Once, on board ship, there were two sailors. One of them was rather quiet, and the other very noisy and boastful. The second used to laugh at the first for his quiet ways, and used to tell long stories about his own bravery and boldness. So it came to be thought that the noisy man was very brave, and the quiet man rather cowardly. But one night a fire broke out in the ship. Everyone hurried upon deck, and the boats were lowered. There was just room in them for the women and children and a few rowers, but not for all the crew. So the captain said, "Hand on the women and children to the boats." The crew all obeyed. Some of the sailors were ordered to jump into the boats to row. The rest remained in their places. But just as the last boat was nearly filled, and only one woman remained on deck, the noisy sailor rushed before her and tried to leap into the boat. But the quiet sailor, catching the coward by the collar, threw him back upon the deck; then he helped in the poor woman, and bade her good-bye, pushing off the boat from the burning vessel. Thus God winnowed the good from the bad, and the brave from the boastful. We believe that in the end of the world God will winnow all that is bad from all that is good, and will destroy the bad and preserve the good for ever.—*Dr. Abbott.*

FEBRUARY 21.—MATTHEW XIV. 1–12.

v. 1-3.—See how a guilty conscience troubled the wicked king. There is a species of poplar whose leaves are often rustled by a breeze too faint to stir the foliage of other trees. Noticing the fact one day when there was scarce a breath of air, Gotthold thought within himself, "This tree is the emblem of a man with a wounded and uneasy conscience, which takes alarm at the most trifling cause, and agitates him so that he knows not whither to fly." We should pray,

"Order my footsteps by thy Word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear."

v. 12.—"*Went and told Jesus.*"—This is the great privilege of all who know and love the Saviour; they may go and tell Him everything, and will always find in Him sympathy and help in every time of need. There is no friend like Jesus.

FEBRUARY 22.—MATTHEW XIV. 13–21.

v. 21.—"*Beside women and children.*"—One of the constituents of that company by the Galilean lake was children. It is one great glory of Christianity that its merciful mysteries can find their way to the hearts of little children. The sum of all Gospel mysteries lies in the words which we learned at our mothers' knees so long ago that we have forgotten they were ever new to us. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The little child who has learned his earliest lessons of what father and son, loving and giving, trust and life mean, by the sweet experiences of his own father's home and his mother's love, can grasp these blessed words. Wonderful the word which blesses the child, and yet transcends the angel before the throne.—*Dr. Maclaren.*

FEBRUARY 23.—MATTHEW XIV. 22–36.

v. 23.—"*He went up into a mountain apart to pray.*"—If we imitate the example of Jesus, we shall often go alone to pray. He said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father who seeth in secret shall reward thee openly."

v. 30.—"*Beginning to sink, he cried, saying, Lord, save me.*"—He who sinks in the waters does so in the calm as well as in the storm, and he who can walk upon them will do so in the storm as well as in the calm. Faith overcomes circumstances.—*Darby.*

Faith keeps on looking to Jesus, and does not look at the waves, and so triumphs over all difficulties.

FEBRUARY 24.—MATTHEW XV. 1–14.

v. 4.—"*God commanded, saying, Honour thy father and mother.*"—This is the first commandment with promise. There are many examples of such honour and obedience recorded in the Scriptures. Joseph bowed with reverence before his aged father. Solomon the king, bowed before his mother, and gave her a seat at his right hand. And of One "greater than Solomon" it is said, "He went down with his mother and Joseph, and came to Nazareth, and was subject unto them." Though the consciousness of his own dignity and mission had opened before Him as a bright gleam of sunshine through the rifted clouds, yet He was not eager to fling away parental restraint and authority. He was willing to go down and dwell in the obscurity of Nazareth, to bury the great secret for a while in his own breast, to live a quiet and unostentatious life, and without a murmur, to put Himself once more under the yoke of parental discipline.—*Rev. Jas. Owen.*

FEBRUARY 25.—MATTHEW XV. 15–28.

v. 15.—"*Peter said unto him, Declare unto us this parable.*"—When you cannot quite understand anything you read in the Word of God, pray for light, and the Holy Spirit will teach you (see Jas. i. 5.) The Rev. Murray McCheyne once wrote to a little boy, "Pray that the Holy Spirit would not only make you a believing and holy lad, but make you wise in your studies also. A ray of divine light in the soul sometimes clears up a mathematical problem wonderfully. The smile of God calms the spirit, and the left hand of Jesus holds up the fainting head, and the Holy Spirit quickens the affections so that even natural studies go on a million times more easily and comfortably."

v. 22.—What a blessing is a praying mother!

v. 25.—"*Lord, help me.*"—A short prayer, but one God is sure to answer, and one all may offer at any time. As Trapp says, "Few words, but very forcible."

BIBLE DOUBLE ACROSTIC.

The initials form the name of a murderer, and the finals give the name of his father.

(1) A port in Asia.
(2) A place to which a good man fled to escape persecution.
(3) A heathen king against whom a great prophet spoke.
(4) The governor of a city in Israel.
(5) A name by which a woman desired to be called.
(6) An ancient king, who was also a priest.
(7) An Ethiopian eunuch.
(8) One who remained with an apostle when others forsook him.
(9) A great man's steward.
(10) The father of a prophet.
(11) The father-in-law of a leader of Israel.

E. K. P.

Additional answers to Acrostic DIOTREPHES have been received from G,H,C. S.P.A, H.A. A.M.C. M.B.

ANSWER TO LAST ACROSTIC.

ADONI-ZEDEC—JOSHUA xi. 1.

Aaron	Ex. xxviii. 1.
Daniel	Dan. i. 19, 20.
Obed-edom	2 Sam. vi. 11.
Napthali	Josh. xx. 7.
Iddo	2 Chron. xii. 15.
Zipporah	Ex. ii. 21.
Ehud	Judges iii. 15.
Dagon	Judges xvi. 23.
Elimelech	Ruth i. 1, 2.
Candace	Acts viii. 27.

Answers received from M.L.V. E.L. M.S. F.E.V.H. A.J.I. A.R. C.F.A. J.E.A. H.C.C. D.W.H. P.K. L.G.G. E.A. D.M. W.F. C.S. E.B.W. M.B.

MR. TOYE AND HIS ORPHANS.

It was on a damp, cheerless day in January that I found my way from Lewisham Station to Mr. Toye's Orphan Home in the Lewisham-road. My ring at the door was answered by a bright little girl, in a warm linsey frock and clean pinafore, who showed me into a small room evidently set apart as a waiting-room. Very soon the venerable man, who has been as a father to 453 little destitute children, came in, and with great pleasure we met as old friends after the lapse of nearly ten years.

Except that his long beard and hair were yet more snowy white, I noticed but little alteration in his appearance, and he still had much to tell of the love and faithfulness of his Heavenly Father in supplying all his needs day by day, both for his own family, who are all engaged in the work, and for the 126 children now in the Homes; but often his faith has been sorely tried when there has been nothing for the next meal, though in answer to the prayer of faith it has always come in some way.

I learned, in response to my questions, that last year had been one of greater trial than any before from lack of funds, and as Mr. Toye makes his appeals to none but God, marvellous indeed is the history he can tell of deliverance and help when most needed.

Mr. Toye now has six small houses, one of which he and his family occupy, and the rest are literally filled with little wooden cots for the children, nearly all of which Mr. Toye has made with his own hands, and painted dark red. The beds are stuffed with torn-up letters and paper, and have been nearly all made in the Home. Most have little white quilts, but a few have coloured and patchwork ones which were given by friends. Twenty-five of the boys sleep in a long, airy room, which Mr. Toye built with his own hands, above the storeroom. Behind the houses is a considerable space for playgrounds for boys and girls, at the end of which is a large schoolroom divided up for boys, girls, and infants. This Mr. Toye, with only the assistance of the boys, has built and fitted up.

Here was the best sight of all, the large rooms filled with busy little learners, all beautifully clean, and the girls dressed in dark linsey frocks and print pinafores. As I asked to hear them sing, the girls and infants all marched into the boys' room and took their places on a raised platform. Mr. Toye's son (who teaches the boys) played the harmonium, and they sang with great spirit some really difficult pieces. It was a wonderful sight, those 126 destitute orphan children clothed, fed, taught, and trained for future work and usefulness, and the dear "Father" in their midst, so loving and beloved. The girls are fitted for service, and there are always situations open for them, but it is more difficult to place out the boys, as so few are willing or able to find a home as well as work for a boy. Mr. Toye now has two who are fifteen years old, for whom he would be very thankful to find an opening.

As I came away, it was with feelings of deep thankfulness for what the Lord had done through his humble, trusting servant; and of earnest desire that many more might know about the work and have the joy and privilege of helping to care for the fatherless little ones. C. H.

The Eighth Report of this Home is just published, and can be had by sending four stamps and a directed wrapper to Mr. Toye, 64, Lewisham-road, S.E.

THE JEWS IN 1884.

WE have received from Mrs. Finn, Secretary of the Syrian Colonisation Fund (41, Parliament-street, S.W.), some striking facts as to the present condition of the Jews in Europe. She says:—

Persecution is still active, and is increasing. The Jews in Roumania are suffering under the oppressive laws recently brought to bear upon them in that country. The unfortunate people are driven out of every industry by which they could earn their bread, forbidden to live in rural districts, precluded from working as artisans, or trading in the towns. Many distressing cases could be given to show the brutal manner in which the law is carried out.

At Odessa the Jewish merchants suddenly received notice of expulsion at the New Year unless they paid the fee of 1000 roubles (about £100) annually for licences as first-class merchants. The date seems to have been purposely fixed to interfere with the usual getting-in of trade debts at the end of the old year. The Jews will have to go, pay all their debts, sell off at a loss, and leave before getting in the payments due to them. In two great provinces a cruel law of Emperor Nicholas is now revived, driving all Jews near the frontier into the interior. All this in the depth of Russian winter!

Matters are not much better in Austria. There has been a serious outbreak, with loss of life, in Cracow. In Hungary outrages still continue; and though the Austrian Government is by no means unfriendly, local judges and officials join actively in illtreating Jews.

Mr. J. D. Mocatta reports that in the capital of Bulgaria, where the Jews till lately have been at peace, they are now in fear of disturbances on account of Russian and German influences. He adds, that the position of Jews in Servia and Turkey is everything that can be desired. In Bulgaria and Eastern Roumelia there is nothing to be complained of, so far as the law is concerned; but the pamphlets industriously circulated, often with sensational illustrations about the "Blood Accusation," are doing much harm, and the Jews are very much depressed about their future.

In Germany the anti-Semites are busy with active propaganda against the Jews, both there and abroad.

A terrible persecution has long been going on in Morocco unchecked.

Emigration is the only resource left, but whither shall Jews go? Most European States, as well as American, now refuse to admit refugees unless they bring funds with them. The tide of destitute Jews is again setting in to this country, almost the only country still open to them. But an indefinite number of foreign Jews cannot be received in England, even if they could find employment. Turkey and the Land of Promise are again open. Hither the homeless wanderers must and will assuredly turn their steps. Many have already gone there.

We feel assured that Christian sympathy with persecuted Jews will not fail, and that in view of the increasing distress, increased help will be afforded for relief given by British Christians.

HACKNEY AND CLAPTON Y.W.C.A.—The need of a branch Association has been much felt here. The Committee have felt particularly encouraged not only by the wide-spread general interest shown, but especially by that of the clergy and ministers of every denomination, and the employers in the large business houses. Suitable and commodious premises, now known as Seymour House, Portland-place, have been secured in the main road between Hackney and Clapton. On Monday, the 2nd inst., the house was opened to the young people. The chair was taken by Mr. W. G. Habershon; and many interesting and earnest addresses were given. Further help is absolutely necessary, and will be thankfully received by the Manager of the London and County Bank, Hackney; or by the Treasurer, Mr. Matthew Rose, Hackney.

AMONG THE FRENCH VILLAGERS.

DEAR SIR,—Will you allow me to thank again those of your readers who so kindly sent help to the sufferers through the hailstorm in June last? Our friend, the Maire, through whom the help has been given, has acted with great prudence, feeling the responsibility incurred by those who distribute "the Lord's money." His personal knowledge of every one in the neighbourhood enabled him to distinguish between those who needed help, and those who, though suffering from the hail, could with a little patience and self-denial, get on till next harvest. Waiting till the old stores were exhausted, he began with giving to those who needed seed-wheat; for, even where there was not a total destruction of the grain, it was utterly unfit for seed. Through inquiries made in the three neighbouring communes, he ascertained the most needy, and quietly sent word to them to come to the mill with a sack for flour. In our own commune he gave the promise a few weeks earlier, thus relieving many hearts of a heavy burden.

One thing has struck me as unusual here: the hearty gratitude expressed by those who have received nothing themselves. "Ah, it is so good to have given something to this poor Frederic; he has really need," someone said the other day. Having suffered too heavily themselves to be able to give, they can and do rejoice in the joy of others. Monsieur Helarie rejoices above all in the open doors for the Gospel which these gifts have made. One or two who have been helped had been opposed to the Gospel and to ourselves as bringing it. For the present, at least, they are silent.

We have read with deep interest in THE CHRISTIAN the sad histories of distress and the brave and self-denying efforts made to feed the hungry by the Lord's people. At a time when some have been constrained to give almost beyond their power, I have thought that a lesson which came to me in a dream last summer might gladden some hearts beside my own. I had been calculating my own resources, and pondering whether I could afford to give help towards the support of a missionary who goes constantly among the neglected villages of the Drôme mountains. One night in my dream I stood in the place of one of our French towns; many were standing there beside myself, and several diligences were on the point of starting for their different destinations.

Suddenly I saw one among the crowd whom I recognised at once as our risen Lord. No one seemed to notice Him. He came straight to me, and said, pointing to the diligence beside me, "I am going in that diligence, and you are to pay my fare." I am glad that in my dream my heart was true to Him. One swift thought to my almost, as I believed, empty purse, and then unhesitatingly I said, "Certainly I will." He said nothing, bowed as if accepting, entered the diligence, and was gone; leaving me exclaiming, "He is risen!" Then came the thought of the fare I was to pay. I took out my purse, looking at the "sous" there, and the solitary half-franc among them. I began to turn them over, hoping to find another, when, lo! the silver began to grow amid the copper; the "sous" changed into francs, the pennies into five franc pieces, gold pieces gleamed amid the silver, and I exclaimed, "And they say He is not risen." I have seen Him, and He can work a miracle today as well as ever He could; He has multiplied the money as He multiplied the loaves! Then I awoke.

How the Lord has gone with that missionary, sustaining and blessing him, is known to many; the full record will be known in eternity. I trust I have not done wrong in telling my dream. So vivid was the impression that it is as clear to-day as six months ago. May the Lord by it encourage some doubting ones to *pay their Lord's fare* to China, to the centre of Africa, to New Guinea, not doubting that He will supply all their need according to his riches in glory.

Yours very gratefully, S. R. GELDARD.

Maison Jossand, Montclar, par Aouste, Drome.

THE KING FOR EVERMORE.

THE Lord Jehovah reigneth. Then let our
In humble faith, now kneeling [hearts adore
With deep and contrite feeling,
Each heart alone
Before his throne; [more.
The Lord Jehovah reigneth, the King for ever-

The Lord Jehovah reigneth. All bow his sway
The angry waves of ocean, [before;
And man's most fierce emotion,
The mighty cry
Of each on high, [more.
O'er all Jehovah reigneth, the King for ever-

And still Jehovah reigneth, as when in days of
His Spirit whispered, telling, [yore
"I make man's soul my dwelling,
Each contrite one
Is my own throne." [more.
There God Jehovah reigneth, the King for ever-

The Lord Jehovah reigneth. But do I Him
Is my love true and fervent, [adore?
And am I his own servant?
And is his will,
For good or ill, [more?
The loved will of my Father, my King for ever-

Yea, God Jehovah reigneth. In faith his feet
I pray that for Christ's merit, [before
His gracious holy Spirit
May dwell in me
Eternally, [more.
And there, my Lord Jehovah, be King for ever-

FRANCES L. M. BEAMISH.

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MR. HENRY THORNE AT PORTSMOUTH.

THIS earnest evangelist has conducted a most successful Mission at Portsmouth under the auspices of the Y.M.C.A. there. The whole of the meetings were characterised by much brightness and thoroughness. The interest of Christians generally had been thoroughly aroused by a series of prayer-meetings held in different parts of the town before the Mission commenced, and it was manifested in the splendid attendances at the mid-day meetings and the after Bible-readings.

Large numbers have testified to the great blessing that has come into their hearts from these meetings. Souls have been converted, lukewarm and lazy Christians stirred up to work, backsliders restored, and earnest Christians encouraged and invigorated. Soldiers and sailors attended in large numbers, and many of these have enlisted under the banner of King Jesus.

One night was set apart to a special address on the perils of a young woman's life, while another was devoted to young men. At the close of these meetings numbers declared themselves on the Lord's side. The great times of the Mission for numbers were the Sunday evening services, when the hall was taxed to its utmost.

The Mission lasted fourteen days. The workers and converts met on Monday week with a praise meeting, and a blessed time it was. Testimonies for Christ formed the principal business of the meeting, with some faithful words to the converts. The Committee of the Association met Mr. Thorne at a farewell breakfast on Tuesday, February 10, and with many a God-speed and hearty shaking of the hand, he left for London. Miss Robinson deserves our best thanks for placing her beautiful hall at our disposal free of cost for fourteen days.

W. W. FULLER, Hon. Sec.

SERVICES FOR YOUNG PEOPLE AT BLACKHEATH.—We would draw special attention to the services for young people which Mr. Edwin Arrowsmith proposes to hold at the Rink, Blackheath, from February 20 to March 29. He will give addeses on Fridays to parents only at 3 o'clock, to young ladies at 4.30, to boys at 7; and on Saturdays to young ladies at 3.30, to Sunday-school teachers and Christian workers at 7. There will be addresses to young men on Sunday evenings at 8.45. Will our readers remember all these efforts in prayer?

A GOOD WORK IN BILLINGSGATE.

FEW localities in London are better known or possess a more unenviable reputation than Billingsgate. The place is associated in many people's minds with much that is low and coarse in language, if not with that which is vicious and demoralising in life. It was the prevalence of bad language on the part of those who habitually frequent the market, that led to the appointment of a missionary, ten years ago, by the London City Mission. From that time Mr. T. Vicary has zealously laboured in visitation and the various duties devolving upon a missionary, and has witnessed great results.

About five years ago a deep longing to see even greater results led Mr. Vicary to secure two rooms at 98, Lower Thames-street, as the headquarters of a Christian Mission to be hereafter known as the Billingsgate District Association. During a recent survey of this good enterprise we were shown into one of the rooms, which we found to be a library containing 1000 books. No small part of the salutary influence exerted by the Mission is effected here. And whatever the supposed object of its promoter in establishing it may have been, the real design was to secure personal interviews with the men themselves in coming to and fro for books. Nor has this buttonhole work been in vain. One man who went for a book was conversed with about his soul, and was almost immediately convinced of sin. The key of the door was turned, earnest prayer was offered, the way of salvation portrayed, and the stricken penitent led to trust in Jesus as his Saviour. The most striking feature in the case is that this new and happy convert has since been the means of leading every one of his fellow-workmen to Christ.

Turning next to the Mission-room, we see a number of poor men simply sitting there. They are mostly from the country, have come to London hoping to get work, and are in danger of starving. Here, however, they come; by the time that the dinner-hour arrives the cases are severally investigated, and, where necessary, food is provided. Gospel services are held twice a week at noon. This room is also known as a "Rest," and if it were only a means of providing these poor destitutes with a place to sit down in, it would be a great boon, for it keeps them out of a worse place.

The Lord's Day is the great day of the feast. Early in the morning, or else on the previous evening, the members of the Association go forth in search of the poor and the needy, offering tickets of invitation to the free breakfast. This is a great success. The breakfast and service that follows occupy about one hour and a half, and present an opportunity every Sunday morning for meeting the needs both of body and soul. Glad to meet with loving hearts, these poor tramps and casuals (many of whom have spent the night on London Bridge) unburden their minds to the missionary and his helpers, who have the joy of giving permanent help to some, of finding honest employment for others, and of seeing not a few turn to God. Then comes the afternoon school for children, and the Gospel service again in the evening, when the great salvation is proclaimed, and testimonies borne by the Christian band.

Conspicuous among the branches of this Mission are the two coffee stalls which stand at the two extreme ends of the district. In the absence of a restaurant this forms a kind of outdoor relief. Those who appeal for help are furnished with a free ticket, which sends them to one of the stalls for two pennyworth of coffee or soup and bread. During the past year 2300 tickets have been distributed. Friends of the Mission purchase the tickets and distribute them among the destitute. All may help the poor in this way who are so disposed. Not the least interesting part of the "stall" departments are the managers themselves, both of whom are converts, the fruit of the Mission. One of these was originally met with by Mr. Vicary in a half-starved condition, in the act of picking up some orange peel wherewith to stay the pangs of hunger. He was taken to the coffee-stall, then to the mission-room, where he unfolded his past history and confessed that drink had been the main cause of his ruin. After prayer and Bible-reading, with conversation, he was led to trust in Jesus, and soon became an earnest and useful Christian.

The Temperance section finds plenty to do. The members of the Blue Ribbon Army are all alive and active. Two or three teetotal meetings are held every week, and the number of abstainers is continually increasing. A women's prayer-meeting, held weekly, is a further means of drawing down blessings on the various departments, and serves as a bond of Christian unity among the female workers.

It may be well to note that the expenses of the Mission are by no means heavy, the total of last year being only £100. Of this sum, however, only a part has been contributed, so that at the present time about £40 are due to the treasurer. A report of last year's work appeared in the December number of the *City Mission Magazine*, and several remarkable instances of Divine blessing are there recorded, for which we have not space in our own columns.

THE PURITY CRUSADE.

ON Monday, February 9, a lecture was given by Mr. James B. Wookey, of the Gospel Purity Association, to a meeting of men assembled in St. Michael's Hall, Radford, Nottingham. Rev. C. Lea Wilson, the vicar, was in the chair. Mr. Wookey fascinated his audience as he brought home to them the responsibility laid upon all men to protect every woman as they would protect a daughter or a sister, and the miserable way in which that responsibility has been disregarded. Over fifty signed the Purity pledge at the close, and great interest was aroused. Mr. Wookey has promised to pay a second visit on March 8.

The Chairman, in a few opening remarks, dwelt upon the terrible fact that a great reformation was needed amongst men in high position in the town. He also spoke of the very low standard of morality which was to be found in the parish. He mentioned that on the previous Saturday afternoon he found a large concourse of people—chiefly women—going to his churchyard to witness the funeral of a young woman of twenty-one years of age borne to the grave, and immediately preceded by the body of her illegitimate child, nine months old. The mother, grieving over the loss of her character, had sickened and wasted away; the little child died within a day of its sorrowing parent. Such sights spoke with silent eloquence to the heart. A Purity Association is to be formed in the parish.

A large amount of interest in the Social Purity movement is being manifested in the Cathedral cities of Canterbury and Rochester. Last week Mr. Alfred S. Dyer addressed a successful public meeting at Canterbury, under the presdency of the Mayor, supported by the Dean, Canons Rawlinson and Holland, and others of the clergy and ministers of the city. A few days previously Mr. Dyer addressed a large meeting at Rochester, under the chairmanship of Canon Jelf.

On Friday evening a crowded meeting, composed of men only, met in St. Paul's Church Schoolroom, Haggerston, to listen to an address from Miss Ellice Hopkins. Rev. R. W. Wilson, of Stepney, occupied the chair, and in a few suitable words introduced Miss Hopkins to the meeting. It would be quite impossible to give any accurate description of Miss Hopkins' address. For an hour she kept the audience spell-bound while she pleaded with the strong to protect the weak. Her address was deeply sympathetic, and more than once we noticed that nearly every eye in the meeting was bedimmed with tears. At the close of her powerful appeal, which was deeply spiritual, she was loudly applauded. The Chairman afterwards called upon Mr. J. B. Wookey to read the obligations of the White Cross Guild; in doing so Mr. Wookey urged them especially to be faithful to the second obligation, which was: "I promise by the help of God to endeavour to put down all indecent language and coarse jests."

AMONG THE AMERICAN INDIANS.

DEAR SIR,—The last few numbers of THE CHRISTIAN have been for special reasons very interesting to me. The accounts of the Gospel services conducted by Mr. E. Payson Hammond, now labouring on your shores, have very vividly brought to my mind the fact that some nine or ten years ago he was the one, under God, who thrust me out into the evangelistic field, in which I have continued, by the mercy of God, almost uninterruptedly ever since. God bless him, and may his sojourn on British soil be made a blessing to thousands of souls, as I have no doubt it will.

For over two months I have been assisting Mr. W. P. Haworth, pastor of the Indian Presbyterian Church of Vinita, in the conduct of one of the most intensely interesting works of grace it has ever been my lot to witness. Vinita is the leading town or city of the Cherokee nation. It is a railroad centre of no mean importance, destined at no great distance of time to become a large and flourishing place. Like all new Western towns, this has been the theatre of tragedy and bloodshed in its earlier days, and was considered one of the wickedest places in this far-away territory. But God has come to the rescue, and what was once considered the hiding-place of black-legs and gamblers, and the haunt of murderers, is now one of the most law-abiding communities to be found anywhere in the West. All this has been wrought by the sovereign grace and power of God, through the preaching of the blessed Word. Eternal praises to the Triune God.

Among the many converts are numbered Cherokees, Shawnees, whites, and blacks. Gamblers, abandoned women, desperadoes, and all sorts have been reached and won to the Saviour. On New Year's night the Mayor of our little city was converted, and is now one of our most faithful workers. One of the most pleasing features of it all is the eager desire of the saved ones for more of the Word. Oh, how the hearts of many of the readers of THE CHRISTIAN would be thrilled if they could but witness what I nightly see and hear. Such glowing, loving testimonies, falling now from the lips of a full-blood Cherokee or Shawnee Indian, and then in the confession of the Saviour by some redeemed white brother.

There are about 75,000 Indians in the territory, and the vast majority are without the Gospel. Were it not for the parsimony of rich professing Christians of our country they might be reached and won to the Saviour. I know of tribes that might be evangelised, who are entirely destitute of the Gospel. They are begging for ministers of the Word. My cry is, "God send help, ere they perish." How I wish the Lord might touch the hearts of some of the readers of your paper, to send me tracts and little Gospel books to scatter among this people. It would be a big investment for eternity. I could use a couple of hundredweight of such material. Pray for the advancement of Christ's kingdom in the Indian territory.

Yours in the Lord Jesus,
J. E. WOLFE (Evangelist).
Vinita, Indian Territory, U.S.A.

WALDENSIAN CHURCH MISSIONS.—The report of this Mission, issued by the Central Committee for England, mentions a large increase in the number of communicants. The contributions of the members have more than doubled in the last decade, and nearly one-half of the children in the Sabbath schools are from the families of Roman Catholics. The most memorable event of the year, however, is the initiation of measures for bringing about a federation of the various societies and churches engaged in Italian evangelisation, and for effecting a union between Waldensian Mission Churches and those of the Free Church of Italy. From most of the stations interesting extracts appear with the report, telling of the progress and depth of the work both among adults and children. The secretary is Major M. Frobisher, 118, Pall Mall, S.W.

HOUSE OF REST, WINCHESTER.

I WAS invited recently to be present at the dedication of a house in Canon-street, Winchester, to be used as a Faith Hospital in connection with rescue work. More than a year ago Mrs. Butler was feeling deeply the reproach levelled at her and her fellow-workers by the supporters of the Contagious Diseases Acts, that she was indifferent to the physical condition of these poor women, who ought to be under medical care and supervision, and she cried to the Lord to show her some way of helping these most despised and helpless of his blood-bought creatures. He brought to her knowledge that Miss Judd in Buffalo-street, and Dr. Cullis in Boston, had proclaimed the Gospel of healing through faith in Jesus to this class with blessed results.

This encouraged her faith to expect similar blessing in England, and step by step, she was guided to take a little house for the reception of a few poor creatures who wanted to escape from their shameful life, but were too diseased to be admitted or to remain in any ordinary Refuge. God showed her that she could trust Him to be the Physician of their ruined bodies, as well as of their lost souls; and He provided her with a certificated nurse, herself healed of the Lord, as matron.

In April, 1884, this little work was begun; Mrs. Butler refused no case, however hopeless, that was sent her, and trusted the Lord to send the funds to maintain the work. And gloriously has He responded to her confidence in Him, in respect to blessing granted both to the bodies and souls of those who have passed through the house in various stages and forms of disease. Only two have left it unhealed. Now a larger house has been taken in Canon-street, and was dedicated on January 30 of this year.

It was a most touching sight to see these faces, some so bright and glad, others still bearing deep traces of their past life, and to know how the Lord's hand had been at work amongst them. One rosy girl, who looked the picture of health, had come to the house three weeks before, far gone in consumption, the consequence of vice. She was too weak to rise; her cough was distracting; there was much hæmorrhage from the lungs and severe pain. After she had been two or three days there, making no progress, the matron said to a friend, "Poor D—— is very bad; we shall have to take healing for her, as she cannot take it for herself." So they knelt by her bed, and committed her to the Lord, and claimed and accepted healing for her. The next morning she came down to breakfast free from pain, and said she was healed, and now she is doing housemaid's work with ease. Nor is the healing only in her body, for her soul is saved.

Another, who had been many years in sin, was rescued through the Salvation Army, and went to Mrs. Bramwell Booth's Refuge in Whitechapel. Her friends made some efforts to draw her back to her old life, but God used the love and patience of Mrs. Booth and her helpers to confirm his work in her soul, and she remained firm after a time of great wavering. But she was very ill, and went to hospital for a time. Finally she came to Winchester, seeking the "house of faith healing," and found a "House of Rest" indeed.

Another bright-faced, neatly-dressed, respectable-looking girl attracted me, and I found she had passed through the Home, and is now in a situation in Winchester, and doing well in it.

Another came with twelve years' bad character, and subject to epileptic fits. She also is healed, and is working for her living in the town, attending the meetings still, as others do who have gone to situations near. I had heard of E—— some months previously as being a peculiarly repulsive object, covered with disease, weak and suffering, and inquired after her. Praise the Lord, she was converted to God, and then believed He could heal her. She was prayed with, and put into his hands for healing. Soon afterwards her skin became as pure and white as a child's, and she is now in a Home doing well.

What most struck me in hearing these and similar details of the last year's history was this: the wonderful tenderness and pitifulness of our Father over these, the most outcast, degraded of human beings, whom most people will hardly suffer to come near them. Yes: He seems to be brooding over them, ready to bestow on them a wonderful healing at the faintest cry; the uplifting of their little finger, so to speak, seems to draw down such a large blessing, and that just of the kind that they can comprehend—relief for the suffering body; drawing them on to ask and receive blessing for their souls.

The larger number of these healed ones seem to have been truly saved from their sins, though there are some cases who have gone away still hardened in heart, and have returned, at least in some degree, to their former life. Yet we need not despair of them. Something has passed between them and the Lord—they have received a touch from Him which they, and still more surely which He, will never forget. He has, as it were, branded them as his property, by healing them; and the lost one will most surely be the found one.

God grant that many may be led to open similar Houses in every garrison town in England.

C. C. Murray.

SERVICES FOR THE PEOPLE.

AMONG the various agencies having for their object the reaching of the masses, none have been more popular, and few more successful, than "The Special Religious Services for the People," in theatres, halls, and Mission-rooms. The Report just issued shows that the success of the past year has not been a whit behind its predecessors either in the interest shown, the amount of work done, the aid provided, or the permanent spiritual results achieved. The Committee announce that the past series of services (the twenty-fifth), have been attended by nearly 350,000. The expenses for the year amounted to £3000, the greater half of which was required for the hire of the several theatres and halls; a number of grants of money were made to various Mission-rooms where the Gospel is preached and the objects comtemplated by the agency are met.

In appealing for continued aid, the Committee are supported by a number of testimonies bearing upon the extreme value of the work. Foremost among these is that which is borne by the report of the Evangelisation Committee, presented to the London Diocesan Conference during its second sitting in March last. That report says: "Thousands of our fellow-men and women have reached a depth of heathenism and misery almost beyond belief. Churches are near them, but they are not entered, and the means of grace provided are not sought after or accepted. "In a group of seven poor East-end parishes, containing 60,000 souls, the average attendance in all the places of worship is only 3000. Out of 3000 persons living in consecutive houses in the neighbourhood of Bow-common, less than a hundred adults and fifty children ever attend any place of worship. Out of another group of 4000 persons living in another part of East London, only forty go to a place of worship."

In the same report there is a statement by the Bishop of Bedford, who says: "I confess that in many instances I have felt our Church services are unsuited to the mass of the people living around our churches. For such classes we ought to aim at the simplest forms we can."

Such is the testimony borne to the need for such an agency as the special services in theatres and halls provides. The Report before us is full of absorbing interest in the details given by those who have conducted the services. Numerous cases of conversion are recorded, in some instances including whole families. The headquarters of the Committee are 3, Bridewell-place, New Bridge-street, E.C.; and the Secretary is Mr. C. M. Sawell.

DOCK LABOURERS.—Will your readers kindly send me some tracts for the poor dock labourers? They have now many solitary hours upon their hands, and will be often glad to read a tract or book.

C. H. Coleman.

Boleyn-road, Upton-park, West Ham, E.

HOMES OF HOPE.

A NUMBER of the friends and helpers of these Homes in Regent-square, assembled on Monday evening, February 9, for a devotional service; a pleasant hour was spent in prayer and praise. The Secretary, Mr. Hornibrook, suggested as one reason for thanksgiving, the fact that some who were once in the Homes were now engaged in the work of rescuing others. He asked the friends also to remember in their prayers the increasing need of funds.

Some brief but excellent addresses were delivered. Rev. R. H. Bradley, rector of the parish, said he really knew not how they were to cope with the abounding sin which continued to be rampant, notwithstanding all the remedial measures adopted. The missioner who accompanied him said there were persons living in the country who dreaded coming to London, because of the depression which the sight of so much glaring vice caused them to feel. The sins of the flesh were in a special manner sins against the Holy Ghost, for the sanctified body is his temple.

The presence of the girls themselves, each having a sad history, served to evoke sympathy, and to add fervour to the intercessions offered. As ever and anon the cry of the innocent, helpless babe was heard, it was impossible to forget the sorrow, and shame, and ruin, which these infant voices represented. It was very interesting and encouraging to learn from the matron that no difficulty is experienced in finding situations for the inmates, while the mistresses who have had them are prepared to speak highly in their favour.

GOSPEL WORK IN PLYMOUTH.

A FEW months since, in answer to the question, Does it last? an account was given in The Christian of the blessed work which has continued in this hall, from the visit of Messrs. Moody and Sankey in October, 1882. A most successful fortnight's Mission, which has been held in Plymouth, conducted by Mr. George Clarke, has just terminated. Mr. Clarke's experience in connection with the Railway Mission in London stood him in good service in giving him a very hearty welcome amongst the railway employés. From the first Sunday great blessing was manifested. Out of the vast congregations that packed the hall, a large number, on being appealed to, rose for prayer; many of those who were dealt with in the inquiry-room seemed to be truly converted to God. The same blessed power was given at all the meetings, and the interest increased from day to day. The noon Bible-readings have been most profitable.

One of the interesting features of the Mission has been the way in which those who have been brought into the light have come again, bringing others with them, and sought, either personally or through the workers, to show them the way of salvation; several female assistants from one house of business were thus brought to the Lord.

Miss Burford, from London, by the singing of the Gospel has been much blessed; her rich voice told out with deep tenderness the sweet words of truth in the songs of the *Christian Choir*, bringing tears to the eyes, and, we trust, repentance to the heart of many a son of toil.

QUARRYMEN.—Mr. Edward J. Hill, of Aberfoyle, Stirling, N.B., wishes to thank our readers for the liberal provision of periodicals sent in answer to his appeal. He now has an abundant supply of back numbers of The Christian; but from time to time such periodicals as the *British Workman*, *Sunday at Home*, *Quiver*, or *Home Friend*, would be gratefully received.

A BLOW AT KING ALCOHOL.—On a recent evening at the lecture hall of the Aldersgate-street Y.M.C.A., Rev. J. Ossian Davies gave a very rousing deliverance on the drink question, in connection with the City of London Abstainers' Union. His blows at King Alcohol were many and severe; the only drawback, we fear, was the absence of the representatives of that social demon. The lecture was received with such rapturous assent on the part of the large audience that it seemed as if Mr. Davies was only slaying the slain. There may have been some waverers who were brought to take a decided stand. The eloquent treatment of the subject in its physical, social, and moral aspects left nothing to be desired.

THE COLONIES AND OUR WAIFS.

By T. J. BARNARDO, F.R.C.S.Ed.

SINCE my return from Canada last fall, the preparations for continuing our work of emigration to the Dominion have been going on quietly but steadily. An experienced staff of fellow-workers (five in number), resident at Peterboro', Ontario, our chief centre, have been taking all needful measures to provide good homes for many of the little rescued ones now in training here. The demands for our children continue, and every day brings fresh applications from well-to-do farmers and others for English boys and girls, who must of course be healthy, without physical taint or vice, of industrious habits, and amenable to control.

From the very large number now in training in our "Homes" it is not a very difficult matter to select those whose conditions answer to the above requirements. The advantages of thus annually depleting our English "Homes" have been often stated, but may be briefly summarised here:—

(1) Really good homes, with pure, healthy surroundings, are at once obtained, at the smallest possible cost, for children much too young for employment in England.

(2) The vacancies created by their departure are thus available for the rescue and training of an equal number of other poor children, now dragging out miserable existences in squalor, ignorance, and perhaps in vicious surroundings.

(3) By so much are our own thickly populated islands and overcrowded cities freed from the incubus of young lives which taken at the very best, must, if permitted to continue here, make the struggle for existence among the labouring classes more difficult; while Canada, possessing abundant room, and each year producing more and more of the commodities essential to life, needs more than anything else just such a population as our carefully trained and carefully selected children supply.

Much more might be said as to the numberless advantages to be conferred on all by a wise and carefully carried out scheme for emigrating orphan and destitute boys and girls; but I shall, I think, be pardoned if at present I confess I am chiefly concerned by the immense, the almost incalculable *advantages conferred upon the children themselves*. Pure, healthy surroundings, where vice, drunkenness, and harsh treatment are unknown. Homes, too, where *family* life and *religious* life are a blessed reality, situated in a fair garden-like country, yielding abundantly "seed to the sower, and bread to the eater!" The change to all this from the narrow courts, pestiferous alleys, and vice-breeding dens of the metropolis seems almost too good to be true. But, thank God, IT IS ALL TRUE! I have seen it myself. I have visited these Canadian homesteads, lodged with the frugal, industrious, God-fearing people who own them, and had my heart fairly melted as I witnessed day after day the blessed transformation going on in the bodies and minds of dear young boys and girls who a comparatively short time before my own hands had gathered out of positions of imminent peril, or of the greatest suffering and want.

The cost to us of the material agency in this work of transfiguration is so small as to be of itself a stimulus in its accomplishment. By the exercise of the most rigorous economy, I have reduced the total expense for outfit, railway and ocean passage, to £8 10s. per boy or girl, and I have now almost completed arrangements for the emigration to Canada alone this year of 420 children, as follows:—Our first party, to consist of 150 boys, will (D.V.) leave on March 26; 70 girls will follow in April, 100 boys in June, and our fourth party of 100 girls will probably leave in July.

But small as the before-named cost per child is, *the aggregate expenditure will necessarily be very large;* and unless the Lord, whom we serve in the persons of these little ones, graciously inclines the hearts of his servants to aid us, we may find ourselves at the very last stopped by the very prosaic difficulty, "Want of funds!" I cannot think this will be so, for never was a work more needed, or more hopeful in its almost national bearings, than this, and I know of none at present that is more suggestive of blessing to the children. *Certainly in no other way can a destitute child be saved at so small a cost, and with so sure a prospect of immediate temporal and spiritual good!*

Many of the boys and girls to be sent out this year are, I believe, true, earnest young servants of the Lord Jesus, and will, I have no doubt, continue as his witnesses in the land of their adoption. I entreat the daily prayers of all readers of THE CHRISTIAN, that every young emigrant may know of a truth the grace of our Lord Jesus Christ.

I have purposely said nothing here of my scheme for *young men* of the destitute class in connection with the Industrial Farm of 5000 acres to be formed in the far North-West, as I am hoping, a little later on, to have an opportunity of setting this forth in detail before my kind co-workers in sympathy and prayer who read these pages. Nor must I take up space now to relate my plans for the emigration of yet other lads and lassies to Australia, New Zealand, and South Africa; but I may at least intimate that I have on hand now a hopeful scheme for the establishment in South Australia of a Branch whereby many young folks, quite unsuitable for life in Canada, will, I believe, find an industrious and independent career opened up to them. I am hoping, if God spares my life, to visit Australia soon with a view to the organisation of the good work.

All communications on these subjects should be addressed to me at

18 *to* 26, *Stepney Causeway, London, E.*

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

A LARGE and interesting Conference of the friends and workers of this Mission took place recently at the Institution, opposite the London Docks. Captain Dalrymple presided, and the workers were addressed by Mr. James Townley. From brief reports given by Rev. G. J. Hill, and about twenty of the workers, it appeared that at no period of the Society's history had there been so large a work, or so much blessing as during the past quarter.

The work at the various sea-coast stations is prospering; the shipboard services have resulted in the conversion of many seamen. At the Seamen's Chapel, in Ratcliff Highway, the meetings take place every night, and scarcely a meeting has been held without some seamen either signing the pledge or giving their hearts to God. The temporal wants of distressed seamen have also been attended to, and in addition to pecuniary help, nearly 2000 free meals and over 200 beds have been supplied. It was also mentioned that one who had been converted in this chapel many years ago, would be leaving Liverpool next morning to join Bishop Taylor, as a missionary to Central Africa. During the evening a number of English and foreign seamen, briefly testified to the benefits they had received from the Society's labours, both on shore and afloat.

It is proposed to extend the work for the next quarter, and it is hoped that the friends of "our sailors" will supply the needed help.

THE GOSPEL ALL NIGHT.—In the Rose and Crown Coffee Palace, Knightsbridge, there was lately held one of Mr. Pye's anniversary meetings in connection with his Mission to the poor destitute and fallen to be met with on the streets of London at night. The speakers dwelt with singular unanimity on the theme of female poverty, and the sadly inadequate earnings of the industrious poor women at the East-end; upon the temptations to sin arising from their sunless, toilsome lives; and upon the solemn and fearful responsibility resting upon those to whom God has given power, influence, or wealth. It was urged that the little work of Mr. Pye deserved to be better known, and that it is capable of being greatly developed on its present lines. Testimony as to its blessed results was given by friends who are acquainted with Mr. Pye's efforts. The reports of the Mission may he had from him at 324, Fulham-road, S.W.

REV. E. PAYSON HAMMOND IN DUBLIN.

THIS evangelist has now been a week with us in the Metropolitan Hall conducting three meetings a day—the noon meeting for prayer, praise, and Bible-reading; the children's service at 4.30; and the evangelistic meeting for young and old at 7.30.

The Mission began by Mr. Hammond meeting the Committee of the Dublin United Services, the members of the choir, the stewards, and the workers on Saturday evening, at a preparatory conference and prayer-meeting. Here we were encouraged to wait, and expect the promise of the Father and power from on high to carry on the great work before us. Rev. Dryden Smylie led in earnest prayer for the gift of the Holy Spirit to make each worker a fitting instrument in the hand of the Lord for the salvation of souls. Mr. John R. Fowler, who presided, welcomed Mr. Hammond once more to Dublin on behalf of the Committee, and Mr. Hammond, as a skilful general, explained the method of attack which he purposed to lead against the ranks of the enemy.

On Sunday there was a very large meeting at 4 o'clock, and again at 8.30, many of the ministers of neighbouring churches having kindly consented to close their services somewhat earlier than usual, and bring their congregations to the Hall.

The noon meetings during the week have not been very different from our usual noonday gatherings, except for increased numbers and interest, and the more lively and newer melodies of the Gems of Praise. Mr. Hammond has at these meetings impressed strongly upon Christians the need there is of having more faith in the conversion of children, and in God's power and grace to keep them from falling.

The afternoon meetings have been attended by hundreds of children from the schools in the City, especially the schools of the Irish Church Missions, where the children are so well grounded in Scripture knowledge. A fine body of sailor boys from the Marine School have been constant attendants, a large proportion of them professing to be Christian boys. Mr. Hammond frequently dwelt on the sufferings of Christ, to move these young hearts to respond to the great love wherewith He loved us. Many were the telling anecdotes he gave to illustrate the great sacrifice. Then he led them to join with him in prayer, repeating after him a short confession of sin and of trust in the Saviour of sinners.

The greater gatherings, however, have been in the evenings, and the after-meetings give clear evidence that God has been blessing the Word preached in awakening and converting the adults as well as the children.

Perhaps in next week's issue we may be able to give some instances of the mighty power of the grace of God.

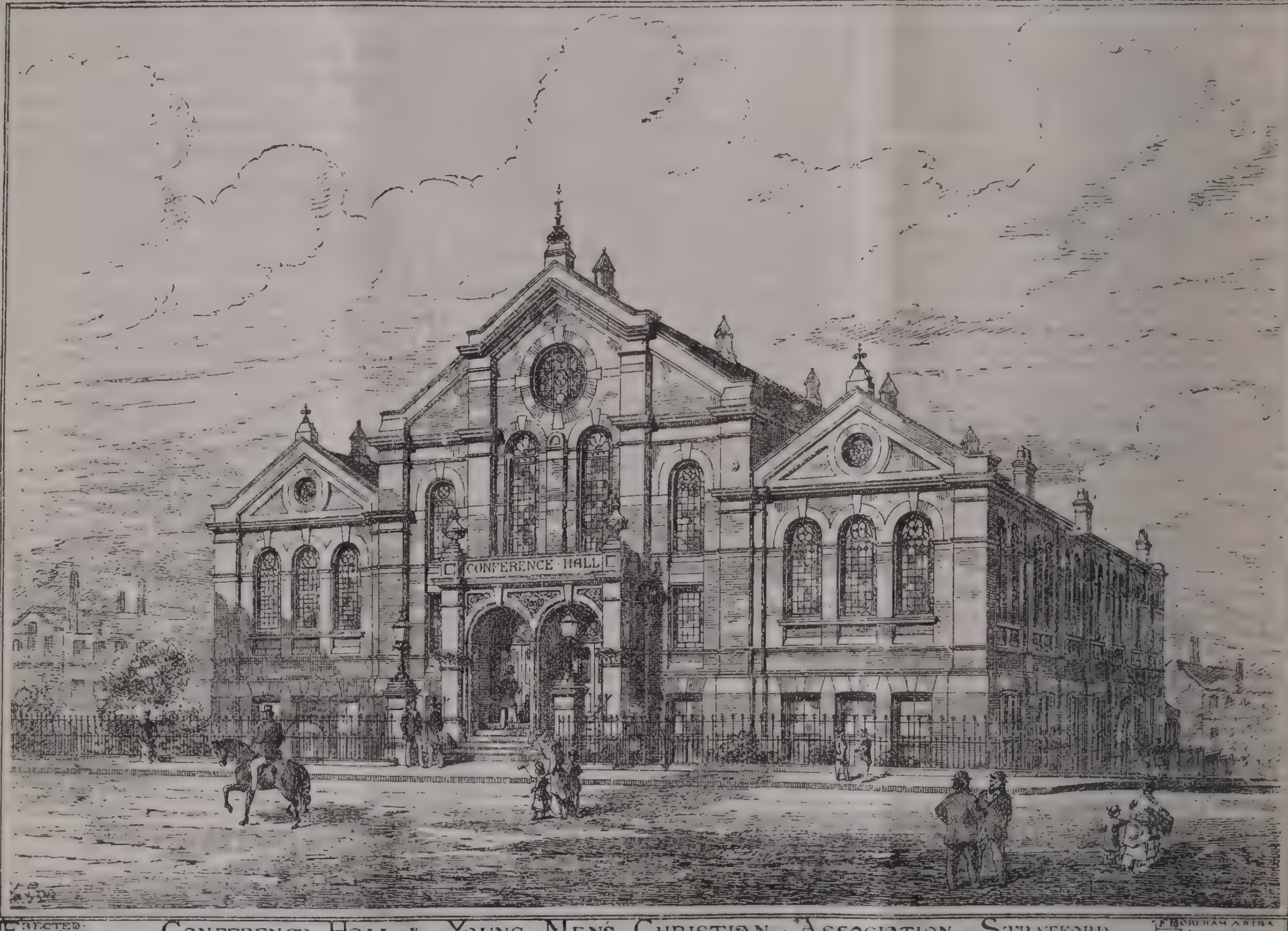
Mr. Hammond is supported by the Dublin Evangelistic Choir, under the leadership of Mr. Roxburgh, and he has quite an array of musical instruments on the platform to give greater volume and effect to the attractive melodies of the Gems of Praise. We will ask the readers of THE CHRISTIAN to pray for the Mission in Dublin, that there may be great joy in that city through the preaching of Mr. Hammond. J. R. F.

SOLDIERS' HOME, WINCHESTER.—The seventh annual report says the past year has been the best of any. Miss Perks thanks God for perfect restoration to health, after long prostration and weakness. During part of the year good service was done by the Gospel tent, meetings being constantly held, and many souls won thereby to the Saviour. "Some of these saved ones," says the report, "are now helping all they can in testifying to others." At Eastleigh a new hall has been built, and much blessing is continually experienced in the services. The entire Mission, in its aggressive Gospel work, embraces many country places, and brings under the sound of the Word upwards of 2000 persons weekly. Any friends wishing to have fellowship in this good work for the Master may apply to Miss Perks, the Soldiers' Home, Winchester.

THE STRATFORD CONFERENCE HALL.

We are glad to present our readers with an engraving of the new Conference Hall and Y.M.C.A. premises lately opened at West Ham-lane, Stratford. As reported at the time, this building is the direct outcome of the special Mission held by Messrs. Moody and Sankey in the early part of last year. Some additional particulars as to the building itself, and the varied work of which it is the centre, will be of interest to our readers.

Architect and builder have combined to produce a very commodious, substantial, and attractive structure—an ornament to the neighbourhood, as well as admirably adapted for the purposes in view. The lower floor is devoted mainly to the work of the Y.M.C.A., of which Mr. E. Fox Butlin is the active and earnest Secretary. This young Association has already some 230 members and associates; now that the accommodation is so ample it is expected that there will be a rapid development of the work. There is a large and comfortably appointed reading-room, well supplied with current literature, games, &c.; a library is in course of formation, and gifts of suitable books will, we judge, be most welcome. A room has been set apart for a parlour, which, for the present, awaits its furniture. The educational facilities of the branch are not as yet developed, but next autumn these will doubtless be in full swing. Meantime there are Bible classes, evangelistic meetings, French and singing classes, and other engagements filling up every day of the week; so that young men joining themselves to the Association will be able not only to get good, but to give it out again to others. The advantages of the reading-room will, we understand, be made available, at a small charge, to a limited number of gentlemen not actually enrolled on the books of the Association.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One of the most important handmaids of the work is the Evangelistic Choir, under the leadership of Mr. J. W. Godfrey. It is the permanent outcome of the choir which worked with Messrs. Moody and Sankey. It has been doing a good and vigorous work through the winter in Stratford and the neighbourhood singing and preaching the Gospel.

Among other agencies that now find a home at the Hall is the Mizpah Band. This was formed, as our readers may recollect, towards the end of the Mission under Messrs. Moody and Sankey, and was greatly aided in its inception by the earnest testimony and effort of Mr. Robt. Simpson, of Glasgow, who indeed may be called the father of all the London Mizpah bands. It is an association of those who have been redeemed by God's grace from the bondage of strong drink, and who are thus united for the purposes of mutual help and aggressive effort on behalf of others. Since its formation the Stratford Band has done noble service in the cause of Gospel temperance, not only in Stratford but further afield; for instance, they have held several very successful meetings at Miss Macpherson's Home of Industry among the lodging-house pariahs of Spitalfields. The Male Choir, under the efficient leadership of Mr. Thomas, powerfully sings out the Gospel, and altogether the Band is a splendid instrument for the evangelisation of the lapsed masses of the people. Mr. C. Boardman is president, and Mr. Attwater is hon. secretary.

The United Weekly Prayer-meeting, Great Eastern Railway Prayer Union, Metropolitan Police Christian Association (Eastern Division), and other local Christian agencies, also find a home on the premises.

The upper part of the new building is entirely occupied with the large hall, in which evangelistic and other services will regularly be held. It seats 1900, and has a very comfortable auditorium as well as a large choir platform. The Lord has set his seal on the Gospel meetings already held, and there is every assurance that, in the good providence of God, the Hall will in days to come be the spiritual birthplace of many, and the feeder of all the evangelical churches in the district. The work being a united and strictly unsectarian one, there will of course be no provision for the supply of Church "ordinances." The converts will be advised to join themselves to some organised Christian body, according to individual conviction and preference, and the interests of all the churches will be served, as far as may be conducive to the well-being of those who are brought under the saving influence of the Gospel.

It only remains for us to add a few sentences as to the financial position of the Hall and Y.M.C.A. The total cost of building is £6250, and the estimated cost of furniture still to be provided £750—in all £7000. Of this amount about £1500 has yet to be subscribed; and it is earnestly hoped by the Council that by the help of the friends of evangelistic work among the masses this deficit will soon be wiped out, and their unhindered energies given to the active prosecution of the work. Subscriptions may be sent to the hon. treasurer, Mr. C. Boardman, Magnolia House, The Green, Stratford, E., or to this office.

Notes and Comments.

We give on page 12 an engraving of the New Conference Hall and Y.M.C.A. at Stratford, with some particulars of the building, and the uses to which it is being put. As we took occasion to remark, when recently reporting the opening services, this Hall is the finest and most imposing memorial of the last London Mission of Messrs. Moody and Sankey. The friends at Stratford are very earnest in their deep desire to make the most of this new instrument put into their hands. In order to do so, it is necessary that the small balance of debt should be removed. A thank-offering towards this from the thousands who received blessing through the evangelists could not be better bestowed.

All the districts visited by Messrs. Moody and Sankey have not been so fortunate as Stratford. Our earnest young friend, Mr. W. A. Boyd, of Westfield, Limerick, writes to say that the need of some neutral ground in that southern Irish city, for carrying on Gospel work, is very pressing indeed. He has received some help towards providing this, in answer to a late appeal, but more extended efforts will have to be made before any Conference Hall for Limerick can be reared. The friends of evangelical work in the south of Ireland have many difficulties to contend with, and they need the practical sympathy of those more happily situated.

The Irish Ecclesiastical Gazette, in a leader on educated candidates for the ministry, observes:—"It seems to us that the science of geology has rectified our ideas in regard to prophetical time. Geology has enlarged our ideas of time, just as astronomy did of space." This reflection may be well borne in mind by those who are waiting for the coming of the great day of the Lord. Nature is a book of God, and we should let it teach us what "time" is to Him.

The same article observes, on the subject of "Conditional Immortality," that it is less terrible than the Calvinistic idea of hell, but that it is incredible that the Almighty will torment souls for penal purposes, and then annihilate them. Does not, however, this new phrase "Conditional Immortality," which has not a shadow of warrant in Scripture, suggest what is *more* terrible than the old idea? This did at least lead men to warn, but to offer no explanation; but the new doctrine seems to offer a view of God which is inexpressibly painful and even degrading. Would that preachers would go no further than Scripture plainly teaches. There are thousands of impenitent persons among us who, through controversy on this subject, are held fast in utter indifferentism.

A writer on the staff of *The Rock* lately spent a Sunday evening among the Secularists at the "Hall of Science," and gives an account of his experiences in a recent issue of that journal. Speaking of the composition of the audience, which appeared to be divided into first, second, and third class, according to social position, the writer remarks:—

> "The majority were labouring men, who looked as if unbelief had heralded little gladness for them, at least. It was sadly depressing to glance round the front row of faces lining the balcony, and notice the haggard, hopeless, and joyless cast of countenance. Probably they had not experienced more of life's toils and troubles than falls to most men's share—but then—and it is a significant distinction—they had no hope beyond."

After publicly naming a baby, and hoping it would be "kept free from priestly influence," Mrs. Besant gave a lecture on "The Natural History of the Devil." This, according to the reporter, was little more than a rehash of Persian myths and Hindoo legends. Speaking of the lecture, the writer says:—

> "I may not fail to note that 'the offence of the Cross' has not ceased; the slightest allusion to the atoning work of Calvary was received with noisy derision, and any sneer thereat with ringing acclaim."

All this would be very saddening and very ominous if we believed that such doctrines were widely received by the industrial masses. We are somewhat reassured, however, by the same writer, who repeats a conversation between two rough working men as the meeting dispersed: "Tell ye what, Dick, they don't expect them that come here are a goin' ever to read the Bible, and they says what suits them." "That's about it; I'll stick to the old Book yet." "Same here; anyhow, till some 'un finds summat better, and they don't seem nigh that by a long chalk yet."

We learn with much satisfaction that considerable success is attending the efforts which the friends at Mildmay are putting forth to cope with open and avowed infidelity. At the Secular Hall in Ball's Pond-road, which has been secured for the Lord's Day mornings during this month, lectures are being delivered on Christian evidences. Similar lectures are being given in one of the rooms of the Conference Hall. Unbelievers are invited to attend these lectures, and questions are permitted at the close. Hitherto these special efforts have been signally owned in meeting the objections of sceptics and in confirming the faith of believers. Our good friend Mrs. Ashworth sends us particulars for which we regret we have not space.

An able writer in *The Guardian* says he has lived for forty-five years, and has never heard a word from any church pulpit, nor any witness or protest in relation to the present awful national danger from immorality, and the want of chivalry in men. An unbroken silence on this subject must sooner or later lead to the reflection,—"We are verily guilty concerning our brother."

All who are able to take part, by petitioning or otherwise, in the work of securing better legal protection for minor English girls, should place themselves in communication with the Hon. Sec. of the Minors' Protection Joint Committee, 30, Devonshire-street, Portland-place, W.

The Bishop of Bedford has written to the public journals calling attention to the great need there is for larger support to be given to efforts made to rescue the fallen. "Trying and difficult work" it surely is, and it is a cause for much thankfulness that "many devoted ladies are ready to help" in such a mission, but all the more regretable that for lack of money their labours should be retarded, and work promising successful results necessarily left undone.

On Thursday next, 26th inst., Dr. Parker will preach at the City Temple at noon, on behalf of the Stockwell Orphanage. A number of the orphans will be present, and will take part in the service. We hope there will be a large muster of sympathetic friends.

There is a sentence in a letter of Mr. Blackwood, the publisher, in a correspondence respecting one of George Eliot's novels, which might fittingly be adopted by present publishers of fiction: "I hate anything of a sneer at real religious feeling."

We learn from a recent report from Brooklyn, that Mr. Sankey took part in a meeting of the Sunday School Union of that city. Says the reporter: "The clarion-voiced Sankey sang several of his favourite hymns." He was joined by Mr. Stebbins in some of them. Dr. Pentecost's brother, Rev. Hugh O. Pentecost, expounded the Sabbath-school lesson.

From a copy of the Church Manual, issued in connection with the Heath-street Chapel, Hampstead, pastor Rev. W. Brock, we copy the following words found in the pastor's address:—

> "The great religious event of the year has been the visit of Messrs. Moody and Sankey in the spring. The Hall in Fleet-road became a sacred spot to not a few of us. The wave of blessing which passed over the neighbourhood we believe to have been deep and strong. Case after case has been mentioned in our own church meetings, in which those services were the means of awakening, consolation, or decision to serve God."

Such testimonies, now that our beloved brethren have left us, and after so long a time has passed since their Mission, are peculiarly gratifying and joyful, as evidencing the Divine power which attended their work.

A note of distress, of hard times, of want, is sounded through the old world and the new. In London there are forty thousand workmen out of employment, in Paris it is about the same, while in Spain there are trouble and destitution. In Montreal, Canada, there are over six thousand men out of work, and in America hunger and want are being painfully felt.

"More things are wrought by prayer than this world dreams of." As the voice of distress is heard through the land, it were well that the voice of intercession on behalf of suffering thousands ascended to Him whose law is perfect. As we ask in our perplexity, "What can be done?" the oft-forgotten words are remembered, "Call upon Me in the day of trouble; I will deliver thee." And has not He commanded us to "unloose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free"?

Prayer is continually ascending from Christ's servants for the advance of his cause. Let us not fail to notice the answers. An American Review tells us in a letter from Berlin of the work of our good brother, M. Von Schlümbach in that city of Rationalism. He is active in Gospel labours; persons of rank and influence are joining him; the poor and the degraded are gathered by social efforts, and hear the saving message. Two Court preachers lately took part in one of these evangelistic meetings.

The same letter speaks of three ladies who are doing a stirring work among German workmen. One, a baroness, although a great invalid, drives out and interests herself to take the simple Gospel among the drosky-men. We need to encourage ourselves in the serious times we live in.

The new departure in aggressive Christian work inaugurated by Mr. Reginald Radcliffe and his family and fellow-workers in Lime-street, Liverpool (referred to in our last issue), is very suggestive. An untenanted shop has been secured for a brief term in this crowded thoroughfare; ladies and gentlemen sing Gospel songs and solos, while the passers-by are invited in by word of mouth and by printed invitations to a short, bright Gospel meeting. At the close the anxious and inquirers are invited to another room, the congregation is dismissed, and a fresh gathering is secured. We most heartily commend this extension of the methods of the "Strangers' Rests" aggressive work amongst the general public, especially to the secretaries and workers of Young Men's Christian Associations in our large towns.

A correspondent informs us that the policemen in the London public parks are instructed, "under the revised regulations," to forbid and prevent the distribution of tracts and other religious literature. This strange decision becomes all the more inexplicable when we are told that the programmes of the Sunday instrumental bands are allowed to be *sold* during the performances. We can scarcely credit the statement that in free England, in a public park, a ban has been laid on the circulation of leaflets containing portions of Scripture. It would seem that the "regulations" need to be re-revised.

A Belfast correspondent writes:—There is a considerable stir in spiritual matters in the North of Ireland. Conferences to discuss Christian life and Christian work are numerous, and evangelistic meetings are being held all over the province. Wherever these meetings are held blessing seems to follow. Lately, I was in the immediate vicinity of where the '59 revival began, and numbers willingly remained to speak about the one thing needful. It is the same in many other districts. Brief Missions to the south have been lately arranged, and during the present month Mission preachers will preach in Tipperary, Limerick, Clonmel, Waterford, Wicklow, and Bray. The Presbytery of Belfast has arranged to hold a week of meetings simultaneously in its thirty churches in Belfast, beginning Sunday, March 15. This is the first time that united action has been proposed by any of the leading denominations here. We seek prayer for the divine blessing to rest on the coming campaign.

As to the Imprecatory Psalms, Dr. Watts somewhere makes a suggestion which I have found profitable for above forty years: "Apply them to Satan and our *spiritual* enemies."—Thomas Johnson.

Recent Parliamentary elections in Brazil show signs of an increasing movement in favour of abolishing slavery throughout that great empire.

We are on the eve of the Anniversary season. The Young Men's Christian Associations are leading the way. Mr. Atkinson, of the Islington and Highbury Branch, has fixed his annual meeting for Monday next, 23rd inst., when a strong array of speakers will appear on the platform of Myddelton Hall, Upper-street. On April 9 the Aldersgate-street Branch will have their yearly review in the Egyptian Hall of the Mansion House, and a week later Exeter Hall will be the scene of a similar assembly in connection with the Association having its quarters there.

We are glad to report considerable progress in the newly-formed South Midland district of the Y.M.C.A. New branches have been recently inaugurated in Marlborough, Newbury, and Wallingford. Mr. Hind Smith, as representative of the National Council, attended the inaugural meetings. He has also visited and conferred with friends at Windsor, Basingstoke, Slough, Maidenhead, Aldershot, Wokingham, Guildford, Staines, Swindon, Hungerford, Abingdon, Reigate, Harmondsworth, &c., with a view to the formation of branch associations.

"If we say that we have no sin we deceive ourselves," says the Holy One. It has been added: "But we do not deceive anyone else." This, however, is only man's word, and is not always true. There are many who believe the assertion of those who publicly profess that they have no sin, but who, even if sincere, expose themselves to moral wreck from neglect of watchfulness. We have before us some terrible facts of unspeakable sorrow caused in families into which deceivers, or those who are self-deceived, have gained access on the credit of their professed sinlessness.

In his *Sword and Trowel* "Book Notices" Mr. Spurgeon sometimes displays less of the *suaviter in modo* than the *fortiter in re*. There are two striking specimens in the February issue. Referring to the change in the editorship of *The Expositor*, he says:—

> "Each man is bound to circulate the truth as far as he knows it, and he is equally bound not to spread what he believes to be error. In this case Messrs. Hodder & Stoughton followed their consciences, but offered Dr. Cox fair terms; and yet certain of the thin-skinned 'liberals' lift up against them the shriek of '*persecution*.' We are not in the least surprised at this, for no true idea of mental liberty ever enters the brain of *the advanced school*. Superciliously they reckon that they do us honour by allowing us the privilege of being snubbed. Know ye not that the orthodox fools are bound to let their enlightened opponents say whatever they please, and to thank them and pay them for saying it? The orthodox have, in fact, no right but that of being exterminated. The men of advanced views have a right to take their pulpits, edit their periodicals, and in general play all the tricks they please; and if this be in the least objected to, the protester is a persecutor!"

In the review of an American theological work of the "advanced" school we also read as follows:—

> "We have too much already of this article home-grown, and there was no need to go to America for more of the rubbish. This volume will suit the modern school of doubt, for it is pretentious, and talks a good deal about faith, and yet has nothing in it, and, above all, nothing for faith to rest upon. Here are some 300 pages of sublime balderdash, and there was no earthly reason why the author should not have made them 3000. You have nothing to do but muddle your brain, and set your tongue going, and the result is unbounded nothing in big words."

In vigorously extending his work of child-emigration, most thoughtful people will consider Dr. Barnardo is exhibiting true wisdom. The statements contained in the article he contributes to our pages this week are amply corroborated by the testimony of others engaged in the same work; but that he should be able for so small a sum as £8 10s. to open up *immediately* a useful career to a child trained in his "Homes," is a fact which ought to stimulate hundreds of Christian people, all over the land, to come to his aid. As he himself says: "*In no other way can a destitute child be saved at so small a cost and with so sure a prospect of immediate temporal and spiritaul food!*"

Our earnest-minded and devoted friend, George Smith, of Coalville, continues to exemplify the text, "This one thing I do." He wrote lately to the *Times*, describing some fresh experiences among van and gipsy children:—

> "A few weeks since an old rickety van and tumbledown pony cart, full of rags and sticks, and poor, ragged, neglected children, drawn by a bony horse and a staggering pony, drove up to my door, with a train of attendants that would disgrace the Soudanese. The object of the big and little van dwellers was not to solicit alms, but to shake hands with me, and to ask me for some little picture-books, cards, and Testaments. These were handed to them, and they went on their way rejoicing. Connected with these two wretched moving abodes there were three men, two women, and twelve children, and nearly all these present-day English gipsy children were of school age, but not one could tell a letter. Two of the men and one woman could read a little.
>
> "It is hoped that the free education and welfare of 30,000 van and gipsy children will not be overlooked in the Parliamentary fights and commotion that are soon to take place. Our present day van and gipsy children stand in as much need of moral and social elevation as the children in Africa do, and should have an equal share of attention and help shown to them."

We heartily echo Mr. Smith's sentiments. We further hope that the movement to furnish him with some substantial token of public appreciation, so happily inaugurated by the *Pall Mall Gazette*, will not cease just yet. A good many of our readers have contributed, and we have received altogether £62 12s. 2d. We should like to see further additions to the fund before it closes.

Those who have not already seen and read Mrs. Spurgeon's "Book Fund" Report for the past year, have a rich feast in store. It is published by Messrs. Passmore and Alabaster, price 6d. We hope to refer to it in our next issue.

The Postmaster-General deserves the hearty thanks of all lovers of righteousness and morality for his recent action with respect to gambling and betting. He has dismissed a superior official who had encouraged these practices at his office, and during official hours. Several subordinates have been either dismissed or reduced in rank and pay. We hope the lesson will not be without effect; but while betting is freely permitted in higher circles of society, there is little consistency in attacking it in less formidable strongholds.

A writer in the daily Press has lately framed a heavy indictment against the gambling practices allowed on board certain steamers plying between England and America. The proprietors of these vessels will have to be on the alert in the suppression of this crying evil, if they would retain the respect of their Christian fellow-countrymen. As a contemporary remarks, we cannot with any good grace agitate against the abominations of Monte Carlo, while we permit similar evils to run riot within our own jurisdiction.

STRANGERS' REST, RATCLIFF HIGHWAY.—At a well-attended meeting of workers on 6th inst. Mr. Denham Smith delivered an impressive and stimulating address on "The probable speedy coming of our Lord." The needs of the work carried on at the Rest have much increased of late, and the help of Christian friends is earnestly invited. Book-bags made of strong material, 14in. by 12in., to give to seamen leaving the port, filled with good reading, are in much request; no doubt some of our lady readers will hasten to supply this want. Address, Secretary Strangers' Rest, St. George's-street, E.

THE WEST LONDON MISSION.

ST. STEPHEN'S, WESTMINSTER.

BY request of the clergy, the Open-air Mission sent preachers to Christ Church, North Kensington, Christ Church, Somers Town, and St. Stephen's, Westminster, for open-air preaching during the Mission. My own share in this work was confined to the last-named parish.

The Mission preachers were Rev. Prebendary Grier and Rev. E. E. McCreery. As in other parishes, a multiplicity of services were arranged, and no class or age overlooked. No less than sixteen meetings were exclusively for soldiers. The preaching services in the church were very well attended, and the addresses of the preachers very impressive. Prebendary Grier, being an earnest Temperance worker, gave an address thereon on Friday evening. I noticed also that he wore the Blue Ribbon.

Among the outside helpers was the Dean of Windsor, who, at the 9 o'clock service on Thursday evening, gave an address in the church on Infidelity to an audience of 700 or 800 men. This was both a remarkable assemblage and the occasion of a remarkable address, and the outcome must be beneficial. Lady Elizabeth Biddulph (bedchamber woman to the Queen, and Order of Victoria and Albert), also gave two addresses to women, marked by much earnestness. Being a total abstainer, her ladyship took a number of pledges at the close of her first address.

Each evening there was an hour's work in the streets prior to the 8 o'clock church service. The two curates and assistant missioner took the lead in these perambulations, but in the middle of the week the mode of working made some of us hesitate as to its propriety. It was neither more nor less than a surpliced choir, headed by a banner, and accompanied by six lamp-bearers. In an experience of street preaching, extending over 28 years, I had never seen such a procession before. But though personally I should have preferred these twenty-eight choristers in their ordinary dress, I am bound to say that as far as my observation went, the impression produced on the people was good; and if by this means souls were brought under the sound of the Gospel, I will at least hold my peace till my judgment is more matured.

But the meetings which interested me above all others were those held in Artillery-row, near the Army and Navy Stores, during the dinner hour. It was a sight to see the tall figure of the vicar, Rev. William Macdonald Sinclair, standing day by day on the kerb-stone, joining heartily in the singing, and speaking to the people thoughtful, earnest, and loving words. These noon-tide crowds have left a lasting impression on my memory, and, I trust, were used of God to gather souls to the Saviour.

The freedom for personal dealing with souls by the helpers, which I noted in the November Mission, in the East-end, was wanting here. At the close of the service in church the missioner intimated his willingness to see enquirers, either then or next day, but the lay-helpers were not requested to do anything in this direction. This, I thought, was a matter for regret.

G. KIRKHAM.

ST. MATTHIAS, EARL'S-COURT.

The Mission preacher at this church was Rev. R. J. Ives, and his coadjutors, Rev. H. D. Romeston and Rev. J. Todd. The services have been well attended. The attendance of men at the daily communion was an especially hopeful sign. At one of the Children's services the missioner gave an instructive address on the cultivation of the garden of the soul, with its flowers to cherish, and its weeds to eradicate. On Thursday night the Church of England Working Men's Society supplemented the local branch, and a procession, accompanied by the Vicar and his coadjutor Mr. Stathers, started through the streets, during the course of which four addresses were given.

One rather striking feature to a thoughtful mind in this Mission was the waves of thought which, as it were, went over the congregation. A box for intercessions was placed at the north door, these intercessions (numbering over 200 cases) to be used at a daily service of prayer. A common impulse seems, in a great measure, to have guided the desires and petitions, one day for one thing, another for another. There is every reason to hope, from the number of cards given out, that the Mission will bear good fruit.

[*Further reports will appear in our next issue.*]

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A MEMORABLE RECOGNITION SERVICE.

AT Trinity Hall, in the populous district of Battersea, a good evangelistic work has been carried on for the last seven years by a zealous, sturdy Scot, Mr. D. M. Cameron, in connection with Dr. McEwan's church in Clapham-road. After the Battersea Mission of Messrs. Moody and Sankey, in which Mr. Cameron took an active part, there was a considerable accession to the ranks of the faithful at Trinity Hall. Up to that time they had been sponsored by the Clapham-road Church, but as the numbers increased they concluded that they were strong enough to have some share in the management of their own affairs.

Accordingly, the congregation, exceeding 500, and equally divided between "members" and "adherents," made known their desire to be formed into a full-fledged Presbyterian Church, with Mr. Cameron as their pastor. He had not, it is true, passed through a full course at the Divinity Hall, or taken any theological degrees; but he had been the instrument in leading many of the people to a saving acquaintance with Jesus Christ, while others had been greatly edified and encouraged in the Christian life by his ministry. Who so well fitted, therefore, to become their regular pastor, counsellor and friend? Thus argued his attached flock, and good logic it was we should imagine. For some reason or other—we really know not what—this arrangement did not gain the approval of the Mission Board of the Clapham-road Church. Because Mr. Cameron did not frown upon the project, his official connection with the Board and with Trinity Hall was severed, as we understand, at less than a week's notice. Probably this was all in correct form according to orthodox Presbyterianism, and we do not call it into question. The five hundred, however, appeared to think that they ought to have some voice in the matter. So it came to pass that since Mr. Cameron had compulsorily seceded from Trinity Hall, they voluntarily seceded with him. They took Chatham Hall, adjoining the Battersea-park-road Station, for temporary use, called a meeting, and resolved formally that Mr. Cameron should become their pastor in the Lord.

The "recognition" service took place last Thursday evening, and a very remarkable and altogether delightful occasion it was. The hall was well packed from end to end with a congregation of working men and women that any man might be proud to have the privilege of ministering to in spiritual things. They seemed to us just the sort of people who would come out from week to week to get their souls fed and refreshed, not to satisfy the claims of custom, or to wipe out the worldliness of the bygone week by a sort of pleasant penance on the Lord's Day. There were plenty of mothers with young babies, many of whom seemed anxious to have a voice in the recognition of Mr. Cameron. In this respect and in some others, too, it was quite a Moody and Sankey meeting.

Mr. ROBERT PATON presided, and on the platform were a number of neighbouring ministers and others who came to accord their sympathy to the young church and its pastor, and to extend to them the right-hand of Christian fellowship. The speeches from first to last were in excellent tone and temper, and there seemed no disposition to refer in any disparaging or resentful way to the immediate past. The Chairman said he liked the word "recognition" that appeared on the bills of the meeting. All the colleges in the world could not constitute any man a minister of Jesus Christ. It was abundantly clear that God had already made Mr. Cameron a minister of his Gospel, and they were there to say Amen to the work of God.

Mr. WARD, one of the pillars of the little flock (and who was converted from a sceptical life through the labours of Mr. Cameron), as their mouthpiece, detailed the steps that they had taken in connection with the settlement. They would need a site, he said, on which to build a church, but that and everything else pertaining to the future they confidently left in God's hands. Mr. Ward concluded by stating that on behalf of himself and his household, he then and there recognised Mr. Cameron as his pastor. The Chairman requested all who had been connected with Trinity Hall and who now desired to join in the recognition of Mr. Cameron, to stand up. The audience rose *en masse*, and so the thing was formally ratified, in the presence of God and of one another.

We should like if we had space to repeat some of the warm and brotherly words of sympathy, of cheer, and of counsel, as well as hearty appreciation of Mr. Cameron's work and personal worth, that fell from the lips of the succeeding speakers. We must be content to mention their names — Rev. R. Bulmer, Mr. Jos. Smith, Mr. Townley, Dr. E. Cronin, Dr. Dunbar, Rev. Mr. Jarrat, Mr. Boyd (Presbyterian elder), Rev. E. Henderson, and Rev. T. Lardner. All of these heartily welcomed the new pastor, and spoke wise words to the people. We were peculiarly gratified when at a certain stage of the meeting Mr. Paton called for testimonies from the audience. One after another, and not confined to the sterner sex, stood and told in a few simple, sincere sentences how they had profited by the past ministrations of Mr. Cameron. Many of those who spoke dated their conversion to the late meetings held by Messrs. Moody and Sankey in the South and West of London.

Last of all, Mr. CAMERON spoke, but he did little more than acknowledge the heartiness with which he had been welcomed, and asked the prayers of his friends for future guidance. We feel sure that guidance will be given and that the events which have transpired, though to the eye of sense they seem strange and indefensible, will yet turn out to the furtherance of the Gospel in a locality where it is greatly needed.

In a brief paragraph last week an error occurred in Mr. Cameron's address, which is 2, Norfolk-villas, Albion-road, Clapham, S.W.

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"OUR LITTLE LADS," 1884.—This volume contains the monthly Records of Christian work in connection with the Homes for Little Boys at Farningham and Swanley. It is edited by Mr. A. O. Charles, and is obtainable at the office in Ludgate-circus, E.C. The doings of the boys in the entertainments they have given both in London and the provinces, and in Scotland too, are here narrated; indeed, general information concerning all that pertains to the good work represented by these well-known Homes is bound up in these interesting "Records," which will be read with pleasure and profit by all who have not seen the monthly parts.

"BRITISH-ISRAEL IDENTITY ASSOCIATION."—We are asked to state that this Association has just been established at 24, Newington (corner of Renshaw-street), Liverpool, having for its object the glory of God and of our Saviour Jesus Christ, the King of Israel, in the more careful study and teaching of the Holy Scriptures in connection with the discovery of the Ten-tribed House of Israel in the British people. To further this object a room for reading and study, conversation with inquirers, for Bible-class and lectures, was opened on Tuesday, January 27. The meeting was attended by a large number of ladies and gentlemen interested in the work. The president (Mr. C. W. Elam) delivered an address expressing his sympathy for the cause of "Identity" truth with much earnestness and deep Christian feeling. Other speakers followed, and the secretary explained the nature of the work intended to be carried on.

[It seems to us a great waste of time to pursue inquiries where *proof* is impossible; besides which we believe the mischief of these speculations to be very great, for in this age of the Gospel the one important question is not whether any one is an Israelite or a Gentile, but whether he belongs to Christ, apart from whom Israelites and Gentiles must alike perish.—ED.]

OUR BIBLE-CLASS SUPPER.

By J. W. C. FEGAN.

OUR Bible-class is held in my room here every evening. All the boys who attend profess to have embraced the Lord Jesus as their personal Saviour. They come to the class for an hour or so out of their scanty play-time when the day's engagements are over. The room is packed with young Bible students. Besides the writer and two friends deeply interested in these "babes" in Christ, no adults are present. The subjects we take up are just those we know were made a blessing to ourselves after our conversion—the authority of the Scriptures, our obedience to the same, the personality and offices of the Holy Spirit, the confession of sins, the Lord Jesus as our High Priest and Advocate, the second advent, &c.

When we met a few weeks ago in a preliminary chat the writer mentioned that as all Sunday-schools, Gospel Missions, mothers' meetings, &c., were wont to have some treat—tea, supper, entertainment, or what not, in the year. it might be well for our Bible-class to have a little soirée, but on further consideration, so that no one might misconstrue this into a bribe to attend, we unanimously resolved to act upon Luke xiv. 12, 13: "When thou makest a dinner or a supper," &c. We resolved that our greatest pleasure would be to gather in the most ragged, uncared for, woe-begone gutter boys we could find on London streets, and give them a good hot supper, and afterwards let some of the older Christian boys tell them the story of redeeming mercy.

The appearance of the assembled company at the supper showed that the invitations had been given with admirable discernment. Our only difficulty was how to provide the menu. All of us had entered upon a month's experiment of "vegetarianism," as a scientific dietary without meat is inaptly styled. But on the morning of the important day news was brought that an immense pig had arrived from Devonshire. Such an enormous carcase! You will not wonder that some juvenile scientific dietists had their new-formed principles rudely shaken by memories of roast pork. At any rate here was the material for our guests in the evening, who had not yet been educated up to the point of appreciating our own simpler and cleaner ménage, but still indulged their grosser tastes.

When the company arrived, they were first shown to our bath-room, and invited to enjoy a fine warm bath in batches of twelve or fifteen. How they revelled in the water, how they were waited on when they came out by our Bible-class with heaps of towels, how difficult it was for some of them to hitch together their tattered rags afterwards, words fail to depict. After the bath they were allowed up to the gymnasium, and desported themselves on parallel and horizontal bars, trapeze, ladder, &c., till the signal was given for supper. Roast pork, baked potatoes, jam-tarts, figs and apples, were soon cleared away. Then several of the Christian boys spoke briefly, entreating their guests to come to Jesus.

One of our masters—himself rescued from the streets, through our Homes, when a mere boy—followed. How those rough, wild Ishmaels fairly gaped with rapt attention as he told them he had been just like them—perhaps worse off—never in bed a single night for six months at a stretch; how when he had got on well in the Home his heart was still hardened against God's love, and he used to think some Christian boys merely professed to serve God to "crawl round the masters;" how afterwards he himself was led to Christ, and found in Him a Saviour from sin's power, as well as sin's penalty, and how he longed for them to know joy and peace through believing. The writer closed with a few incidents to make plain the way of salvation, and by commending all those poor lads to our Father's care and mercy.

The guests were given perfect freedom at meal-time, but behaved splendidly, and a few words of counsel before the after-service began were taken in good part, so that their conduct all through the meeting would not suffer by comparison with the most reverent congregation of church-goers.

When the guests had gone, we lingered together, exchanged notes, and joined in praise and prayer before we went to our beds—all the happier because we had been able to give all the homeless boys the money to get a bed that night besides a plentiful meal. What was left of the pig was sent to two other struggling Homes, where we knew the meat would be acceptable. We sent word to the gentleman who sent us the pig, and he cheered us on our way with a cheque for £100.

The Boys' Home, 95, Southwark-street, S.E.

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MR. RICHARD WEAVER AT LIMEHOUSE.

(By a Special Correspondent.)

SINCE January 5, the Edinburgh Castle has been taken possession of by the veteran evangelist, Richard Weaver, and nightly his sonorous voice has been proclaiming to deeply impressed audiences "all the words of this life." Though his health has of late been anything but robust, Richard has been speaking with much of his old-time energy, and the nature of the after-meetings in the large hall of the Castle is convincing proof of the presence of God's Spirit confirming the word with signs following.

On entering the hall at any of the evening meetings, a stranger would be struck, first of all, with the excellent adaptation of the interior to such purposes as Mission services. The lofty roof is studded with lines of Edison lamps, whose glow light up the amphitheatre with a soft radiance. The preacher, well above the heads of his hearers, looks them all in the face, from the gallery in front of him to the raised benches ranging down the sides of the hall. The area is well broken up with cross-gangways, so that exit and entrance without disturbance are more easy than in the majority of public buildings. A gallery, facing the speaker, runs along the back of the hall. Both the Castle and its approaches are flooded with light, for Dr. Barnardo believes in the attractive power of cheerfulness.

Amid these surroundings Richard Weaver has for the past month been delivering the Gospel message. On Sundays part of his audience has consisted of Dr. Barnardo's boys from the Stepney Home, and Leopold House, and youths from the Labour House. A hopeful characteristic of the congregations, too, has been the preponderance of men—these sometimes being in the proportion of two to one. Dr. Barnardo himself has preached at least once every Sunday—usually to congregations that filled every nook and corner of the hall; he has also taken an actively prominent part in the week-evening inquiry-meetings. At the afternoon service on Sunday (at which, by the way, Mr. Harry Guinness this week delivered the address) a striking feature has been the half hour devoted solely to sacred singing, led by Professor André's Alpine Choir; an average of over 2000 people attend these services.

Richard is in his element in the midst of these varied forms of evangelistic effort, and though, as already hinted, the state of his health interferes somewhat with his usual activity, there is little abatement of his old fire. Last Thursday evening, for instance, when we dropped in at the Castle, he was conducting a service quite in the original fervid style of the days when "the converted collier" went about, as we have heard him described, "as a flaming fire-brand." The address reminded one of the dictum of old Christmas Evans, whom, if account be true, Richard Weaver must, in more than one respect, resemble. Old Christmas used to affirm that the preacher's first duty in dealing with his text was to take the shortest road to Christ from it. "If there is not a plain road, then he must break through hedges and ditches to get to the Saviour." Richard Weaver avoids hedges and ditches by always choosing a text which lies close to the heart of Christianity. He has no patience with those who sift the sands for gold dust when solid nuggets are to be had for the lifting in every page of Scripture. On this particular night he took a subject quite after his own heart in the words: "Who loved me and gave Himself for me." For a considerable space the mingled tide of appeal and pathos and personal experience flowed on, compelling attention, and not unfrequently winning tears. At the close several hearers came up for inquiry.

Saturday was an "experience" night—"one of the most refreshing and stimulating nights that we have ever had," as Dr. Barnardo described it. Some fifty persons set to their seal that God's promises had been true in their experience during the past few months. Five-minute testimonies occupied the first part of the evening; then the recruits in the service of the Master presented themselves with more frequency, and the allotted period dwindled to four, to three, and finally to one minute. The tenor of the closing testimonies was simply the pregnant statement: "Thank God that I've found the Saviour." Throughout the evening there was a ring of genuineness in the little speeches of the converts, and an entire absence of any spurious excitement.

On Sunday evening Richard addressed a packed audience, mostly of working men, and all eager to hear the word spoken. The text was the well-known one, "There is joy in the presence of the angels of God over one sinner that repenteth." The speaker, as usual, abundantly used these best of arguments—plenty of illustrations. He is saturated with the Bible, and his glances at the sacred record of angel appearances were more than a mere introduction. He found the Gospel in the story of the heavenly visitant to Hagar, to Abraham, to Daniel, to Jacob, as well as to the shepherds of Bethlehem. "They put a greater estimate upon us than we do ourselves," was Richard's deduction, and then the flood of that Gospel message in which he so delights, flowed in with a personal force that made it impossible for any hearer to hand over the appeal to his neighbour. A pathetic story of a prodigal daughter pointed one of his paragraphs with such unaffected eloquence that one saw scores of eyes quietly wiped at its conclusion. "God help you to come to Christ just now"—was the peroration and the summing up of a long address which rivetted attention throughout.

At the after-meeting many stayed for inquiry, and an appeal for decision was made by Dr. Barnardo. At a late hour the gathering dispersed, with many signs of deep and solemnised impression. Mr. Weaver will conclude his Mission at the Castle on Sunday next.

Requests for Prayer.

FOR abundant blessing on Mission to be held at Churchdown (Gloucestershire), from Feb. 22 to March 8, by George Tuffen.——For much blessing upon evangelistic meetings by Rev. George Campbell, in Chalmers Church, Dundee.——For a fortnight's special Gospel work by Mr. J. A. Vicary, at the Assembly Rooms, Kingstown.——For evangelistic meetings among the students in Edinburgh University.——For blessing on meetings for young people at Pembroke Dock, conducted by Mr. Spiers and Mr. Westall.——For a young woman, a professing Christian, who seems to be deliberately choosing a sinful course, in spite of earnest warnings.——For blessing on the Mission by Messrs. Mateer and Parker, in Godalming, March 9—18.——For a Bible-class of lads; that they may be led to decide for Christ before going out into the world.——For a great blessing on a children's Mission at St. Clement's, Bristol, by Mr. George Banaster, from Feb. 21 to March 1.——For the conversion of three husbands, whose worldly course is causing much anxiety.——That it may please God to convert a young man who is rebelling against his parents.——For a family in great perplexity.——For blessing upon an eight days' Mission at Dunton-green, commencing March 8.——For one who earnestly desires to be delivered from the snare of drink.——For blessing on a coming Mission in Brighton by Mr. Spencer Walton.——For great blessing at Walsall, Staffordshire, on Gospel services conducted by Mr. John Elliott.

STUDENTS' MEETINGS IN EDINBURGH.

By Dr. D. A. MOXEY.

A WONDERFUL work of grace has begun, and is going on, in our University. Premonitory symptoms of the blessed outburst had not been wanting, and many a true child of God within and without her walls had been instant in prayer on her behalf. Our gracious God, who never can long resist the united cry of his people, has, like Himself, done exceeding abundantly above all we have asked or thought.

It had been a matter of remark that the different Christian societies among the students had of late increased in number, and developed in interest and spirituality. Subject to correction, I feel inclined to trace the distinct rise of the tide back to Major Whittle's meetings with the students in 1880. Mr. Moody's meetings in the following year helped on the work; and since the first-named date, I have had the joy of knowing a band of consecrated young men, chiefly from the Arts Classes, who met together for one night a week, to cry to God for the salvation of their Professors and fellow-students, and who encouraged each other in the Lord, and sought grace so to order their own steps, and so to influence their fellows, that a deep and real revival of religion might be the result. A system of visitation was commenced, two generally going in company to the lodging of one, and many individual souls were thus won to Christ.

But the event that has precipitated the shower of blessing that has, and is, falling in our midst, is the recent visit of the two young Christian athletes from Cambridge, who are now on their way to preach Christ to the Chinese. Students, like other young men, are apt to regard professedly religious men of their own age as wanting in manliness, unfit for the river or cricket-field, and only good for psalm-singing and pulling a long face. But the big, muscular hands and long arms of the ex-captain of the Cambridge eight, stretched out in entreaty, while he eloquently told out the old story of redeeming love, capsized their theory; and when Mr. C. T. Studd, a name to them familiar as a household word, and perhaps the greatest gentleman bowler in England, supplemented his brother athlete's words by quiet but intense and burning utterances of personal testimony to the love and power of a personal Saviour, opposition and criticism were alike disarmed, and Professors and students together were seen in tears, to be followed in the after-meeting by the glorious sight of Professors dealing with students, and students with one another.

In looking over the long list of the Professors in our University, it is a subject of the deepest thankfulness to find what a goodly proportion are avowedly on the Lord's side, and how few are openly his enemies. Indeed, we only know of one who persecutes the Lord Jesus, but we are praying that, like Saul of Tarsus, he may be brought down to the dust, with the cry, "Lord, what will Thou have me to do?"

On Friday, January 23, Messrs. Studd and Stanley Smith addressed the students for the last time in the Free Assembly Hall. About 600 only out of 3000 would be present, but the impression produced was deep and widespread. Professor Grainger Stewart presided and engaged in prayer, and as the men were leaving, he called on them that were impressed to throw aside unmanly shame, and to decide there and then for Him who was never ashamed of them. The stampede was arrested, and many young souls were entrusted to Jesus, the lover of souls.

On the following Sunday night, January 25, Professor Henry Drummond addressed the students in the Oddfellows' Hall, when probably 1000 were present. Students are essentially hero-worshippers, and hard muscle and fertile brain seem to be the gods they specially revere. They had already found two of their muscular heroes in vital union with the Lord Jesus Christ, and now they listened to an intellectual giant, who looked no older than themselves, glorifying this same Jesus—a scientist preaching the Gospel. This last surprise seemed to have been the means used by God to topple over the absurd idea that Christ meant cant, and the devil meant manliness; and when Professor Greenfield, M.D., who is regarded as a man of brain-power and of scientific attainments second to none in the University, stood up, and in tearful and broken sentences, almost child-like in their simplicity, urged the students to come to Jesus, a scene ensued which everyone who saw it declares to have been unexampled in his experience. Whole rows of weeping men were dealt with, the difficulty being to find a sufficient number of workers.

Many graduates, and other lovers of our University, have been observing how manifestly God has been using means to the blessed end that has now dawned upon us. Several teachers, whose Christianity was doubtful, have ceased to be Professors, and in several cases men of pronounced evangelical views have taken their places. Of course this has not always been the case, but I think I may venture the assertion that there has been a distinct gain of recent years to the cause of Christ. The appointment of Sir William Muir to the Principalship is a matter of deep gratitude to God.

The Ter-centenary Anniversary, and the magnificent celebration of it, frightened many of the Lord's dear people, especially when they read, among the list of invitations, the names of well-known sceptics and freethinkers in the literary and scientific world. But God overruled it to his own glory, and the outcome of the extraordinary gathering focussed in an unmistakable testimony (from the foremost intellects of Europe) to the truth of, and need for, the glorious revelation to man, contained in God's blessed Book. Students went off to their homes all over the United Kingdom with this testimony, surviving all the excitement, and doubtless in many hearts speaking with a still, small voice. Then the death of our late Principal, so tragic in its suddenness, was another link in the chain of God's providences, all helping to render the words of the two Cambridge students doubly solemn and doubly real.

In Professor Drummond we seem to have found, or rather God sent us, the very man most likely to draw the students to a meeting, and to preach the Gospel to them once they were there. His present scientific popularity made them curious to see him; his youthful face and unconventional, almost boyish manner, won their goodwill, and inclined them to hear him; and his simple and striking way of lifting up Christ, apart from any thought-distracting considerations *about* Him, such as the naming of repentance, faith, &c., concentrated their attention on the Son of God; and as they saw his love and their own ingratitude side by side, hearts were broken, and wills surrendered.

On the second Sabbath evening, February 1, I took the meeting, and told the story of my conversion. Dr. Woodhead, one of the medical tutors, was Chairman, and he and Professor Greenfield led in prayer. The meeting was comparatively a small one, but the work was evidently of God, for several found peace during the address, and a number were dealt with at the close.

On Sunday, February 8, Professor Drummond again addressed a crowded assemblage, Professors Grainger Stewart and Simpson being present; and the presence and power of God the Holy Ghost were even more manifest than on the former occasion. I came in after my own meeting in the Free Assembly Hall, and although we had many anxious souls to deal with there, yet I found numbers not yet overtaken in the students' after-meeting, and I had the joy of pointing several willing souls to a more willing Saviour. I was told that the Professor's text had been "Come unto Me," &c. (Matt. xi. 28—30); that he had spoken simply, naturally, quietly, and earnestly, dealing largely in illustration and anecdote, and appealing to their manliness, and sense of honour, and gratitude. One anecdote seemed to have touched them deeply. Substantially it was to this effect: Some years ago, in the University, there was a fine manly fellow, a medical student, a very Hercules in strength, but as gentle and loveable as he was strong. He was immensely popular, the Captain of the football club, and not a cricket match was considered complete without him. He was a man of good intellectual gifts as well. He caught *typhoid* while attending the Royal Infirmary, and soon he lay dying in a private ward. One of the house physicians, an earnest Christian and successful soul-winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love. "Will you give yourself to Jesus?" asked the doctor. He did not answer for a space, and then earnestly regarding the man of God, he said, "But don't you think it would be awful mean just to make it up now, at my last gasp, with One I have rejected all my life?" "Yes, it would be mean, but, dear fellow, *it would be far meaner not to do it*. He wants you to do it now, for He has made you willing, and it would be *doubly* mean to reject a love that is pursuing you even to death." The dying man saw the point, and apprehending the excess of that exceeding love, he launched his soul into the ocean of it.

Professor Drummond sought to drive home the point by asking, Don't you think it was sad, that this grand young life could return to God, as the fruit of its earthly existence, only a few half-conscious dying hours? Would you like to meet a loving Father, who rewarded you with an eternity of bliss, with such a record? Would it not be mean? But, dear friend, if you leave this hall to-night without Christ, is not this just what you are doing? You won't treat this amazing love like that, will you? you will not be so mean!

On Sabbath, February 15, Professor Drummond was again the speaker, but I must leave a notice of that to another report. In the meantime, "Pray, brethren, pray."

11, *Mansion House-road, Edinburgh.*

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WORKING BOYS' CHRISTIAN INSTITUTE.

THE building, No. 8, Endell-street, Long Acre, has for long been used as a Christian Institute. In it the Y.M.C. Institute, now transferred to the Polytechnic in Regent-street, commenced its career; now the premises are occupied as an Institute for boys. Saturday last was the day fixed for the annual meeting, and there was a large muster of the members. Hon. A. F. Kinnaird, the treasurer, took the chair.

The Secretary, Mr. Ford, read the Report, showing good progress during the past year. There is now a membership of nearly 250. The Bible-classes on Wednesday evening, conducted by Lady Robinson, and on Sunday afternoon, conducted by Hon. T. Pelham, have been well attended. Mrs. Quintin Hogg presented the prizes for regular attendance at these classes.

Hon. T. Pelham expressed his pleasure at the general good conduct of the members, who gave a number of recitations, &c. This in stitute is doing an excellent work; many lads have been helped forward, and many can testify to the blessing received in this place.

THE BIBLE ON THE SEA.—During the last year, 1258 seamen of twenty different languages, and of still more numerous nationalities, purchased from the Missions to Seamen Chaplain, of Queenstown Harbour, on board their ships, Bibles, New Testaments, and Prayer-books in their own tongues, paying out of their hard-earned wages £112 17s. 6d. for these sacred books. This was exclusive of gifts of Bible portions and other publications to the crews. Comparatively few Englishmen were among the purchasers.

TABEETHA MISSION, JAFFA.—The report of this Mission, under the superintendence of Miss Walker-Arnott, states that two Sunday-schools have lately been opened and are well attended, specially by Jewish girls. The health of the pupils has been remarkably good, considering the great amount of sickness that has prevailed. The cost of support and education of one girl is £10 per annum. The education given is of a simple, Christian character, with a thoroughly industrious training, which, however, is very irksome to the native character. Miss Arnott's home address is 24, St. Bernard's-crescent, Edinburgh. An account of the progress of the Hospital and Medical Mission has been written by Miss Mangan, and may be had of Miss Agar, Deaconess House, Mildmay-park London, N.

EVANGELISTIC NOTES.

Brunswick Road, Poplar.—A five-days' children's mission has been held at the Mission Hall here by Mr. W. R. Brailey, of the Children's Evangelistic Mission. The results were most gratifying, over 125 young people and children having given in their names, as surrendering their hearts to Jesus.

Weston-super-Mare.—Mr. Spencer Walton, who held a Mission here in November last, has again paid us a brief visit. He was cheered to find that those who were then brought to the Lord are standing well, and testifying, by their daily lives, that they are indeed new creatures in Christ Jesus. Others have been won for Jesus, and many of the Lord's children received help and blessing. N.

Manchester.—Gospel services, very largely attended, continue to be held in Cooke's Circus, in connection with the Wood-street Mission, Deansgate. Last Sunday Mrs. Auty, a Yorkshire evangelist, spoke afternoon and evening, and a deep impression seemed to be made. Several reformed Deansgate men also gave their testimonies in the evening, when many signed the pledge, and a number were seeking salvation.

Blackhill, Durham.—The work of revival in this neighbourhood in connection with the labours of Miss Wilson and Miss Watson has been a very remarkable one. A local paper, in reporting the close of the special services, states that 1500 adults and children are computed to have been converted. A Mission band has been organised among the young converts. The lady evangelists will next conduct a Mission at Brampton, Cumberland.

Edinburgh.—A Mission week was conducted in St. Thomas' Episcopal Church, Edinburgh, from January 25, to Febuary 1, by Rev. J. Dawson, Vicar of Trinity Church, Torquay. Bible readings were given every afternoon with the view of growth in the spiritual life; and evangelistic addresses were delivered each evening. All the services were well attended, and almost all who were present remained to the after-meetings, which were conducted by the incumbent. The numbers steadily increased to the end of the week, and a deep earnestness was manifested, which augurs well for the permanence of the results.

Cardiff.—We have just been privileged to receive an impromptu visit from Messrs. Edward Hurditch and F. C. Spurr, of the London Evangelistic Mission, covering twelve days, during which time services were held at the Y.M.C.A. and in three of the chapels. There was little time for arrangement, but the visit was marked by much blessing. Mr. Hurditch's powerful grasp of truth and Mr. Spurr's gifts for preaching and singing were owned of God in carrying conviction and blessing to many hearts, especially at the Y.M.C.A. An earnest request has been sent to headquarters that these beloved brethren may arrange to return in the early autumn for a fortnight's work in connection with the Association.

W. A. Southwell, Secretary, Y.M.C.A.

Mr. Moody in the Southern States.—Mr. R. Garret, of the Y.M.C.A., Asheville, North Carolina, who attended Mr. Moody's recent meetings at Richmond, writes to us that a great blessing is being poured out upon this Virginian city. The services were being continued under Mr. G. C. Needham and his brother Thomas Needham; both of them were preaching daily to crowded congregations, with large result. To meet the strong desire of many friends, Mr. Moody has agreed to devote some time to Gospel work in the Southern States next autumn. With respect to Asheville, Mr. Garrett writes that a series of union meetings in connection with the Y.M.C.A. was to commence the week following the date of his letter. He asks prayer for much blessing on their little mountain city.

Mr. G. Soltau reports that the meetings held in Brooklyn during the month of January have been very encouraging. At a Mission-room in the lower part of the city by the docks a number of sailors have confessed Christ. Some of them, Swedes and Norwegians, have sailed rejoicing in the Lord. Drunkards have been reclaimed, and are giving some evidence of the change of heart. In Dr. George F. Pentecost's Church a series of children's meetings have proved very successful; and at the Westminster Presbyterian Church, of which Rev. Dr. Ludlar is pastor, there have been hundreds attending the evening Bible-readings to Christians. Other addresses, given at the Y.M.C.A., Brooklyn, and the Women's Christian Temperance Union, Fulton-street, have been followed by very blessed results. Mr. Soltau purposes continuing with afternoon children's meetings and evening Bible-readings.

OBITUARY.

MRS. HENRY SMITH.

On the morning of Sunday, January 25, Mrs. Henry Smith fell asleep in Jesus at Beyrout, Syria, the home of her adoption. She had laboured for twenty-five years in the British Syrian schools, specially devoting her energies to the Bible Mission. She will be mourned by the Syrians as a beloved mother. Very manifestly the Lord has blessed her work among them; almost her last wish was that every Syrian who could read should possess a Bible.

MR. TOM JONES.

This evangelist, who has laboured for many years in May's-lane, near Barnet, among the agricultural population and also among many gipsies who frequent the neighbourhood, entered into his rest last week at the age of sixty-one. His death was referred to by Colonel Puget at Oakleigh-road Schoolroom on Sunday afternoon. He stated that Mr. Jones was born in a workhouse, and brought up under evil influences, his first awakening being brought about through the sister of his present wife, who, on her dying bed, made him promise that he would meet her in heaven. He was eventually led from a gang of his evil companions by a Methodist minister who was present at his sister's death, and this led to his conversion. His evangelistic labours have been greatly blessed to many among the humbler classes.

SCEPTICISM, TRUE AND FALSE.—We would advise any who are troubled with sceptical doubts and misgivings to hear two lectures to be delivered at 186, Aldersgate-street to-day (Thursday), and Thursday next, at 8 p.m., by Dr. Robert Anderson.

BRIGHTON Y.M.C.A.—Great activity is manifest at this Association. Besides the Gospel work of the Association in both senior and junior sections, additional attractions are provided, such as musical evenings, lectures, gymnastic displays, residential accommodation, &c.

SYRIAN ORPHANAGE AT JERUSALEM.—Miss E. Hué, Merton House, Teddington, S.W., desires us to thank the many kind friends who have sent her English and foreign used stamps, to be sold for the benefit of this excellent institution. She will be grateful for further contributions.

THREE RECENT REVIVALS.—The Church is to-day developing features of the Christian life under the impression that they are new, whereas they are simply the ordinary ways of the early apostolic Church. Three recent revivals of primitive practices are—feeding the hungry, the ministry of women, and the service of song.—*Christian Leader.*

TILBURY DOCKS.—Mr. G. Simons, the missionary of the Thames Church Mission at the East and West India Dock Extension, Tilbury, Essex, writes to say that the men are soon to be put on full time, when there will be opportunities of having services with them during the dinner hour. He would be very glad if some friend could lend or give an harmonium for use in these meetings.

THE TROOPS FOR EGYPT.—All our readers must deeply regret the necessity which, in the view of the Government, has arisen for despatching more troops to Egypt and the Soudan. As they are going, we feel sure we may ask a prayerful sympathy for the Thames Church Mission in its work of distributing Christian literature among the departing soldiers. Every man is receiving, through the chaplains and lay agents of the Mission, a copy of the New Testament (the gift of the British and Foreign Bible Society), some illustrated periodicals, and a "Gospel target." 2200 men are being thus supplied this week at Southampton and Portsmouth, in addition to those leaving the Thames.

A NEW PRAYER-MEETING ROOM.—As many of our readers well know, we have long been inconvenienced for want of a larger room for our weekly meeting at Pyrland-road, N. Prayer was offered for a new room on January 3, and on January 7 a letter was received, from which we give an extract: "Enclosed is some money which I believe the Lord means me to send to you. I had been asking Him for some time (till last Saturday) what to do with it. If you are not needing it for anything special, might it be used for the new room? . . . . I do thank God for those prayer-meetings. I shall think of you specially next Saturday, and all next week." Enclosed in this letter were five £10 notes. A few gifts, amounting in all to £25, had been received before.—*China's Millions.*

CONTINENTAL AND FOREIGN NOTES.

The *Indian Christian Herald* deprecates the prevalent habit of extravagant marriage expenses among Native Christians

Italy.—From the last budget we learn that Italy spends in one year £1,600,000 on its prisons, and £960,000 on public instruction.

In the year 1884, at the Port of New York, 380,000 persons landed from different countries, nearly all of whom were emigrants.—*Evangéliste.*

Chili.—The Chamber of Deputies in Chili proclaimed in August, 1884, liberty to all religious worship, ceasing to regard the Roman Catholic as the State religion.

Pastor Stocker, Court Preacher at Berlin, is publishing a weekly journal, "The Sunday Friend" (*Sonntagsfreund*), intended to support the Berlin Home Hission.

It is a very odd suggestion of *The Catholic Mirror*, that the sole cure of the "hideous moral plague" which France has communicated to American society is the Catholic confessional.

France.—Chaplains are to be withdrawn from the military hospitals, it not being possible to provide the necessary stipends. Henceforth the parish clergy will attend to this service, a certain sum being appointed for the extra duty.

Spire.—A new Evangelical Deaconesses' House was inaugurated here in December last. The building is made to receive fifty patients and a hundred deaconesses, and is the gift of M. and Madame Henry Villard, of Huguenot origin.

Switzerland.—The Roman Catholic Commune of Erstfeld, Uri, have allowed the Protestants to use a schoolroom, in which to celebrate their worship. A home for epileptics is being established at Ruti, near Zurich, to receive forty children.

Brandenburg.—A Home for the care, cure, and training of epileptics, of whom there are at least 3000 in this province, is being established in Berlin. In Germany there are from 70,000 to 75,000 epileptics, for whom many institutions exist.—*Evan. Kirch. Anzeiger.*

Pesth is just now greatly moved by the conversion of Father Elisaus Bass, Prior of the Fathers of Charity, who has left his Order, his convent, and the Romish Church, to become a Protestant. Well known and loved in Pesth, we pray he may be used to bring others to the Saviour.

China.—Whilst the war between France and China excites in some places, Canton, for instance, strong opposition against the missionaries, in others, notably in Foochow, the colporteurs now sell hundreds of Bibles where they sold dozens before the war; the chapels are filled with attentive listeners.—*L'Evangéliste.*

Vaud.—Pastor Stockmayer has been visiting various towns, going as far north as Memel, on the Baltic Sea. With some helpers he has conducted meetings for the edification of Christians, and evangelistic services have been held every day. The audiences have been increasingly large.—*Journal Religieux.*

The *Converted Catholic* is a monthly review, published under the direction of Father O'Connor, formerly a Roman Catholic priest, who is seeking to bring about a reform among the Irish Roman Catholics of the United States. The review speaks of much progress in New York, Brooklyn, and Newark.

A Council of the Churches in Tahiti ordains the observation of Christmas-day, Good Friday, and Easter Sunday, and strongly urges people and pastors to put down the vice of drunkenness by abstaining altogether from intoxicants; they are also exhorted to industry, especially in the cultivation of land.—*Journal des Missions Evangéliques.*

The Church of Aaran, Switzerland, has long been used by Protestants and Catholics. On New Year's Eve every seat was occupied. The whole assembly first sang together, then the Catholic choir performed. The priest, and Pastor Wernley spoke alternately on the religious thoughts which should inspire each heart at the close of the year, and on the good relations that should exist between all Christians.

Lessouto.—The French missionaries have been seriously exercised as to the result of the withdrawal of all pecuniary aid to the teachers of their schools by the Cape Government. At a meeting in Thaba-Bossion last November the situation was laid before the native teachers—the total suppression of their salaries. Out of ten only one withdrew, the other nine declared they would, from love to God and the work, continue to preach and conduct the schools, seeking at the same time to support themselves by cultivating their fields.

Notes on Daily Readings.

ORIGINAL AND SELECTED.

FEBRUARY 19.—MATTHEW XXII.

v. 2.—"*A certain king, which made a marriage for his son.*"—The Gospel of St. Matthew is that one to which we owe, more than to any other, our complete idea of our blessed Lord as the promised Messiah, the Holy One of God, the King and Head over all to his Church. It is from this first and best known of the Gospels that that image of Him especially arises, which is so much in the thoughts and hearts of all of us who believe– that chosen One in whom centre all the ways and works of God; perfect in majesty, perfect in mercy; the King's Son for whom is made the great marriage of heaven and earth; the Bridegroom into whose feast the wise and virgin souls shall enter. . . . Reader, would you use this Gospel aright? Seek ever the King and Saviour in it; and mayest thou find Him to thy soul's everlasting health.—*Alford.*

v. 11.—"*Not having on a wedding garment.*"—Bengel and others interpret the wedding garment to be the righteousness of Christ; Alford, more fully, "the imputed and inherent righteousness of the Lord Jesus, put on *symbolically* in baptism (Gal. iii. 27), and *really* by a true and living faith (ibid. 26), without which none can appear before God in his Kingdom of glory (Heb. xii. 14; Phil. iii. 7, 8; Eph. iv. 24; Col. iii. 10). Dr. Bruce ("Parabolic Teachings of Christ") says, "the fathers generally made the robe holiness," and himself explains that "the wedding-robe represents Christian holiness; and the demand is that all believers in the Gospel shall sedulously cultivate it." Gal. iii. 27 includes all: "As many of you as have been baptized into Christ have *put on Christ.*" Christ is the wedding garment, "Who of God is made unto us wisdom—both righteousness, and sanctification, and redemption" (1 Cor. i. 30).

FEBRUARY 20.—MATTHEW XXIII.

v. 8-10.—"*Be not ye called Rabbi: for one is your Master.*"—Three titles are forbidden by our Lord to be applied to men in a religious sense, or as indicative of spiritual authority—Father, Teacher, Leader or Guide. The Greek terms are *πατήρ, διδάσκαλος, καθηγητής.* Alford points out that we have here an allusion to the Holy Trinity, as related to the Christian Church, and to each believer. God is the *Father* of all, the Holy Spirit is the *Teacher* of all (see John xiv. 26; 1 John ii. 20, 27), Jesus Christ is the *Leader* of all (Isa. lv. 4). Olshausen well observes: "The point of view from which the teacher is to be regarded must ever be that, according to which his hearers shall learn to say, with the inhabitants of Sychar, 'We believe now, not on account of thy saying, for we have ourselves heard Him, and know that this is indeed the Christ, the Saviour of the world.'"

v. 13.—"*But woe unto you, scribes and Pharisees.*"—Eight woes are pronounced by our Lord in this his last discourse to the Pharisees, in contrast to the eight beatitudes with which the Sermon on the Mount commenced. The first four of these "woes" refer to outward evil, the pernicious *effects* of their sin; the next three, to inward evil, the *nature* of their sin; the last (ver. 29—35) gathers up the iniquity of the whole race into one culminating point, and seals upon Israel a solemn doom. (Comp. Isa. v. 8—25.)

v. 39.—"*Till ye shall say, Blessed is He that cometh.*"—This was the "farewell" and the parting of Israel's Messiah from Israel, and its Temple. Yet a farewell which promised a coming again; and a parting which implied a welcome in the future from a believing people to a gracious, pardoning King.—*Edersheim.*

FEBRUARY 21.—MATTHEW XXIV.

This chapter is prophetic throughout, having reference mainly to the events connected with the nearing return of our Lord, the period when "He shall appear the second time without sin unto salvation." Dr. Tregelles remarks: "In Matthew xxiv. 3, there are three questions proposed to the Lord by some of his disciples relative to what He had told them as to the destruction of the Temple, 'Tell us, when shall these things be? and what shall be the sign of thy coming? and of the end of the world (rather, age)?' In his reply, He brings before them moral truth which bears on the conscience. From verses 4—14, He gives an outline of what would be the characteristics of the dispensation; He shows how the hopes which the ancient prophets of Israel had set before the people must be deferred as to their accomplishment, until this dispensational period should have closed; wars, rumours of wars, evil increasing, the people of Christ hated and persecuted for his name's sake by all nations, and the Gospel preached for a witness to the same nations; such is the general picture, putting the child of faith into a position of waiting for a deferred, although secure, blessing." From this may be learned the practical value of this chapter to ourselves. "The more a soul sees to what this present dispensational period is tending, the more will it (if rightly submitting to the guidance of God's Spirit) find its own proper place in the midst of present things, seeing what it can have fellowship with, and what it cannot."

FEBRUARY 22.—MATTHEW XXV.

v. 1-13.—*The parable of the Ten Virgins.*—Dr. Marcus Dods remarks that "this parable is not addressed to those who have never made any preparation for Christ's coming, but to those who have not made sufficient preparation. The foolish virgins are a warning to all who are tempted to make conversion everything, edification nothing; who cultivate religion for a season and then think they have done enough; who were religious once, can remember the time when they had very serious thoughts and very solemn resolutions, but who have made no earnest effort, and are making none, to maintain in themselves the life they once began. . . . Let us, then, be sure that we are living in constant communication with the Source of all spiritual life; that the very Spirit of Christ dwells in us richly."

v. 14-30.—*The parable of the Talents.*—Here we have a lesson on spiritual diligence, the duty and responsibility incumbent upon us as servants of Christ to use faithfully and earnestly whatever capacity or opportunity we may have for doing his will and glorifying his name. Trench well observes on the order of this parable, as following that of the Virgins, which relates to the inner life, that "It is the sole condition of a profitable outward activity for the kingdom of God, that the life of God be diligently maintained within the heart."

v. 31-46.—*The parable of the Sheep and the Goats.*—Practical benevolence springing out of faith in and love to Christ is the great point of this parable.

v. 40.—"*Inasmuch as ye have done it unto one of the least. . . .*"—Here is the practical way to show your love to Christ. We have not now the opportunity of ministering to Christ's physical necessities, as Martha and Mary did of old, but we can by rendering assistance to the poor and distressed of the human family. What you do for "the least" He regards as done for Him. He regards a cup of cold water given to the poorest of his disciples as given to Him. (See also Isa. lviii. 6, 7; Mark ix. 41; Gal. vi. 2; Jas. i. 27.)—*Dr. David Thomas.*

FEBRUARY 23.—MATTHEW XXVI.

Seven incidents of our Lord's closing hours of earthly life are presented to view in this chapter, each one calling for earnest and devout reflection. We have Jesus in the house of Simon the leper; at the paschal feast; instituting "The Lord's Supper;" in Gethsemane; betrayed; in the hall of Caiaphas; denied by Peter.

v. 13.—"*Wheresoever this Gospel shall be preached in the whole world. . . .*" Dr. Hanna remarks: "It was the intensity of the personal attachment to Jesus that her act expressed which drew down upon it this encomium of the Lord. The nearer the time for losing, the more intense became the clinging to Him. Her whole heart of love went out in the act, therefore Jesus thus spoke of it, the only case in which He ever spoke of the earthly fame of any service rendered to him, predicting for it a widespread reputation and an undying remembrance."

v. 47.—"*Lo, Judas, one of the twelve.*"—Everywhere, he is a Judas, with whom his worldly interests, his worldly ambition, prevail over his attachment to Christ and to Christ's cause; who joins the Christian society, it may not be to make gain thereby, but who, when the occasion presents itself, scruples not to make what gain he can of that connection; who beneath the garb of the Christian calling pursues a dishonest traffic; who, when the gain and the godliness come into collision, sacrifices the godliness for the gain. How many such Judases the world has seen, how much of that Judas spirit there may be in our own hearts, I leave it to your knowledge of yourselves, and of the world, to determine.—*Dr. Hanna.*

v. 64.—"*Jesus said unto him, Thou hast said.*"—This was a solemn moment. The titular high priest of the Jews, and their eternal High Priest, are now face to face. The *substance* is arraigned before the judgment of the *shadow.* One is the representative of the Jewish nation; the other is its Messiah and its true King. The representative in whom for the time being the nation is embodied, puts the great question, "Are you the Messiah?" The Messiah "witnesses a good confession." He pronounces the solemn affirmative, "I AM." And He IS REJECTED. The great act is consummated. Well might the high priest *rend his clothes.* Not because his prisoner had spoken blasphemy, but because himself had denied the Lord that bought him.—*Dr. Whedon.*

FEBRUARY 24.—MATTHEW XXVII.

v. 3.—"*Judas . . . repented himself.*"—Rather, "was filled with remorse." He "*rued* it," as Zinzendorf expresses it. There was no prayer, no confession Godward, no true contrition, only remorseful despair.

v. 9.—"*Then was fulfilled that which was spoken by Jeremiah.*"—The passage quoted is, however, really in Zechariah xi. 13. Calvin's honest remark on this place is the right and best way of treating the difficulty. He says: "How the name Jeremiah crept in, I confess I do not know, nor do I concern myself anxiously to inquire. It is certain that the word Jeremiah has been put down by mistake for Zechariah." Just a clerical error in MS.

v. 33.—"*A place called Golgotha.*"—The hill of Golgotha is a portion of the mountain of Moriah, upon which Abraham was bidden to offer his son Isaac. It was here that Isaac allowed himself to be bound like a lamb that is led to the slaughter, and was by his patience and willing obedience, as well as by his unexpected return to life, a type of the Son of Man (Heb. xi. 19). Nothing happened by chance in the history of Christ. The secret guidance of God which adheres to his Word, is everywhere perceptible. Everything occurred that the Scripture might be fulfilled. The history of the Passion pre-eminently is a web woven out of prophecy and fulfilment. In each feature of Christ's sufferings some prophetic word of the Old Testament is fulfilled.—*Prof. Lehmann.*

FEBRUARY 25.—MATTHEW XXVIII.

v. 6.—"*Come, see the place where the Lord lay.*"—There is no part of the history of Jesus which is either unimportant in itself, or uninteresting to those whom He shed his heart's life-blood to redeem. Matters which are seemingly trivial have couched in them a grave significance, and bear directly and impressively upon the great purpose for which He came into the world. And yet—save that death which is the foundation of our hopes of life—there is no spot more hallowed to the affections of the believer, more sacred to his pilgrim feet, than the garden in which there was a sepulchre—where, amid the flowers of the opening spring, the body of Jesus was laid. Oh! surely the heart will kindle, as we visit it, with thoughts of triumph, not of terror, for it speaks to us of a destroyed destroyer—of a mighty despotism shattered for ever—of a Deliverer, whose victory were not complete unless a rejoicing people share it.—*Dr. Punshon.*

v. 6.—"*He is risen.*"—Dr. H. Bonar writes:—

"Yes, He is risen who is the First and Last;
  Who was and is; who liveth and was dead;
Beyond the reach of death He now has passed,
  Of the one glorious Church the glorious Head.

"The tomb is empty; so, ere long, shall be
  The tombs of all who in this Christ repose;
They died with Him who died upon the tree,
  They live and rise with Him who lived and rose."

v. 18.—"*All power is given unto Me in heaven and on earth.*"—It is a blessed thing to know that all things are under Christ's control. Dr. Baker, of Philadelphia, well observes: "How is it possible not to see that—long, and slow, and reactive at times as it has been—all history has really been under supreme control of the Christ, and toward his own interest. The trend, the converging, the culminating of all the myriad lines of events toward

'the one divine event
To which the whole creation moves'

is proof of that. Down to date, is this great Captain the sole but sufficient explanation of all events. And what of the future? Who can say what is to come to Russia, of its struggle between Nihilist and Czar? In what way are the many millions of India to be saved? What is the Africa which shall bloom out of an Africa whose sunburnt husk has been so lately torn open? Can France remain free alike from Monarchist and Commune? Mohammedanism—what is to be the outcome of this? Dynamite, in Irish hands, is blowing asunder its own partisans, and people from priest—what is to come of that? And of Palestine—what? So of our own land: capital in contest with labour; Communism, Mormonism, political corruption; the inflowing of an enormous emigration—how are these to result? What seems a thriving revolt against faith, the allied Canaanites of Materialism, Agnosticism, Atheism, Positivism, Secularism—how are these sons of Anak to be subdued by faith so feeble as ours? As He did to Joshua, so let Christ but show Himself to us, saying, 'Nay, but as Captain of the host of the Lord am I now come!' and what ghost of a dead doubt as to the future can darken the soul of the feeblest of us?"

Notices of Books, &c.

Echoes from Paris. 2d. *Partridge.* They are cheering echoes, and should lead all readers of this little paper to support Miss Leigh's work and labour of love in the French capital.

Healing Leaves for the Nations of the World. 1d. By Rev. C. G. Baskerville. *Partridge & Co.* A masterly pamphlet on the growing and devastating results of England's great curse.

Woman's Work in the Great Harvest Field. 4d. *Partridge & Co.* Besides a cheering record of work, the February number contains a brief paper on "The Name of the Lord," which will be especially comforting to workers.

The Monthly Tract Society have issued, as one of their tract series, a brief memoir of the late Sir Charles Reed. The chief facts of his busy and useful life are collated, and the tract will prove useful for circulation among the well-to-do classes of society. (*New Bridge-street, E.C.* 1d.)

Health Lectures for the People. Fifth Series. *Macniven & Wallace.* Cookery, marketing, insanity, disease, the bath, &c., are among the topics of these lectures, delivered under the auspices of the Edinburgh Health Society. All are ably dealt with by qualified gentlemen belonging to the medical and other professions.

Home Words and Day of Days. 1d. each. "*Home Words*" *Office.* The current issue of the former has an autograph and portrait of Prince Victor at eleven years of age, a very striking likeness of Archbishop Trench, and much instructive, pleasant reading. The latter is full of good matter, including an interesting paper on "Mission Work in Ireland."

The Breastplate of the High Priest. A memorial card in aid of private intercessory prayer, presenting a beautiful illuminated copy of the jewelled breastplate worn by the High Priest, interlined in each space for the insertion of the names of loved ones "according to their birth," and any other fit subjects for private intercession. On the reverse side are a number of Scripture texts affording encouragement to prayer. The idea has been suggested by lines written by the late Miss Havergal, which are also printed on the sheet. It is published by *Mr. Alfred Holness*, 14, *Paternoster-row;* price 6d.

Men Worth Remembering: John Knox, by Dr. W. M. Taylor; John W. Fletcher, by Rev. F. W. Macdonald. 2s. 6d. each. *Hodder & Stoughton.* These two books very worthily wind up this valuable series of brief biographies. On reading Dr. Taylor's vivid sketch of the great Scotch ecclesiastic and politician, one is tempted to exclaim with Carlyle: "Glory to John Knox; our isle never saw his fellow." As for Fletcher of Madeley, his name will ever be synonymous with saintliness of life, and Mr. Macdonald has given a very clear presentation of him. The whole series is much to be commended for Y.M.C.A. and other popular libraries.

Scenes from the Life of Jesus. By E. Lehmann. *T. & T. Clark, Edinburgh.* A choice volume of lectures delivered by Professor Lehmann, Director of the Inner Mission at Leipsic, and translated by Miss Sophia Taylor. They are entirely devotional and expository in their character, and will be found full of instruction and comfort for the people of God. The author's aim is thus expressed by himself: "To attract those afar off, to draw near . . . . and to earnestly point out to believers their responsibility as disciples of the Lord." The purpose is so well executed that the volume cannot fail to answer these important ends. There are seven lectures in all, setting forth Jesus as a Home Friend, the King of the Heart, Stilling the Storm, the Physician, the Conqueror of Death, and the Sufferer for Sin.

6000 Illustrations of Moral and Religious Truths. By Rev. John Bate. 7s. 6d. *Jarrold & Son.* A new edition—the ninth—of a volume which has been found of special value to preachers and writers. With infinite pains Mr. Bate has brought together these six thousand extracts from various authors, ancient and modern, on topics quite within the range of any ordinary preacher or teacher. Take, as a single example, the words "Dead," "Death." Under these heads there are six-and-twenty pages, giving no less than ninety different aspects of this one subject, and illustrating the theme by two hundred and thirty-seven extracts from various sources. To a busy and over-burdened minister this *thesaurus* of thought must be a useful acquisition; and to many a hard-working evangelist the book would prove a most serviceable gift.

Temperance Home Thrusts. By Rev. Charles Courtenay. Two packets. 6d. each. *Church of England Temperance Society.* The Vicar of Upper Armley has laid the Christian Church under an obligation by the production of these admirable Temperance tracts. To all sorts and conditions of men, and of women too, his searching words are addressed; and we know of no series of Temperance appeals more likely to produce a plentiful crop of good results, if sown broadcast over the land.

The Healer Preacher. By George Saunders, M.D. With illustrations. 3s. 6d. *J. F. Shaw & Co.* Perhaps there is no better field for the exercise of the divine double art of healing and preaching than the districts of West Central London. There is certainly no living worker better qualified to describe and commend that work than Dr. Saunders, who has laboured so long and so successfully in St. Giles. This deeply interesting volume is full from end to end of facts and statements which prove beyond dispute that the Saviour's command to preach the word and heal the sick is in binding force and actual operation to-day. All the varied aspects of this important subject are handled in an eminently practical and judicious way. We earnestly bid God speed to Dr. Saunders' book on its mission of educating and stimulating the churches to greater zeal in meeting the needs of the world that lieth in the wicked one.

A Translation of the Old Testament Scriptures from the Original Hebrew. By Helen Spurrell. *Nisbet & Co.* On the eve, as we are, of the appearance of the Old Testament portion of the Revised Version, it would have been wiser, we think, for the author of this translation to have waited until she had the benefit of knowing what the advanced learning and Hebrew scholarship of the present day can present. Any new translation is to a certain extent an impeachment of the Authorised Version, for if that is satisfactory, why should there be a new translation? On those points in this translation in which we remark any difference from the Authorised Version, we are inclined to prefer the older one. "Not dying ye shall die" is surely no improvement on "Ye shall not surely die," of Gen. iii. 4. The alteration is both awkward and misleading. In changing "She was the mother of all living" into "She was to be the source of all life" there is a liberty taken in making the common word for mother "source," which does not commend itself. More serious, however, is the alteration introduced into Isaiah liii. 5, where the last clause, "With his stripes we are healed," is changed into "and by his union with us we are healed," a rendering for which there is no authority, and which runs counter not only to the plain meaning of the Hebrew word, which occurs elsewhere only in the sense of "stripe" or "bruise," but also to that of the Greek translation of the LXX. quoted by the Apostle Peter in his first Epistle ii. 24. Such conjectural criticism, however well meant, is really dangerous. A new translation should be the work of no slight scholarship, and should never attempt to alter what has stood the criticism of nearly 300 years without very clear and cogent reasons for so doing.

A Sermon, entitled The Fall of Khartoum and the Situation in Egypt, preached on Sunday week by Rev. W. Crosbie, of Brighton, has been published by *Messrs. Fenwick & Co.*, 108, Western-road. Price 2d.

Dr. Parker has sold the copyright of his works, including the forthcoming volumes of "The People's Bible," to his printers, Messrs. Hazell, Watson & Viney, who have made arrangements with Messrs. Hodder & Stoughton to supply the trade.

Rev. Canon Fleming is preparing a biographical sketch of the late Samuel Bowly, and would be glad to receive from friends any letters or reminiscences that might add to the interest and value of the volume. Address—St. Michael's Vicarage, Pimlico, London, S.W.

The publishers of The Expositor have disposed of the stock and copyright of the First and Second Series—the portion edited by Dr. Cox—which will in future be published by Mr. Charles Higham, of 27a, Farringdon-street, London. The Third Series, commenced in January, under new editorship, still remains the property of Messrs. Hodder & Stoughton.

A little penny pamphlet has been published by *Messrs. Hodder & Stoughton*, entitled The Evangelisation of the World. It contains brief papers, setting forth the deep need of the heathen, written by Mr. Stanley Smith, Mr. C. T. Studd, and Mr. Reginald Radcliffe. Its wide distribution would doubtless help to stir up Christians to a larger sense of their responsibility and privilege.

The *Religious Tract Society* have in the press, and will publish in a few days, Mr. G. A Shaw's book, Madagascar and France. The work seeks not only to set forth a true historical sketch of the connection of France with Madagascar from the earliest times to the present, but also to answer various questions which are arising in the minds of many with regard to the country—its products and adaptability for foreign enterprise and commerce—and its people, their character, habits, employments, and advance in civilisation and Christianity. The book will contain a large new map of Madagascar, and many illustrations from original sketches of photographs, finely engraved by E. Whymper. Crown 8vo., cloth boards, 6s.

ARMY TEXT MISSION.—Friends desirous of helping this work are kindly requested not to send tracts or books, but illuminated texts only, to Chas. C. B. White, Windsor.

Mission and other Appeals.

The friends who conduct the East London Tract Society and Christian Mission appeal for help in providing meals for many destitute children, who are met with in visitation. The Hon. Secretary is Mr. H. Ley, 47, Dee-street, Poplar, E.

Star Villa Orphan Home (Napier-road, New Brompton, Kent). —Mrs. Willis, the Superintendent of this Institution, lately received a serious injury to her eye, which has completely laid her aside during the last fortnight. She is still suffering great pain, which prevents her fulfilling the many duties which devolve upon her. Donations are much needed, and will be most gratefully acknowledged.

Protestant Church, Niederbronn, Alsace.—This Church originally belonged to the Protestants, but in the time of Louis Quartorze half of the Church was taken possession of by the Roman Catholics, and has remained so ever since. Now the Roman Catholics are building a new church for themselves and are leaving the old one to the Protestants, but this will cost about 25,000 francs (£1000) to repair; it is in a deplorable state, and the people there being very poor have not the means to do it alone. I appeal to the kind hearts of English friends who so often have proved themselves "friends in need" quite regardless of nationality.—Mrs. Mogridge, Woodlands, Wray-park, Reigate.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, February 14, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? A[illegible]mounts received afterwards will be acknowledged in the subsequent week's number.

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Dock Labourers' Mission—X. £5; Inasmuch, £5; (*Relief of Poor*) Miss T. £2 10s.; (*Free Meals*) Putney, £2; Miss S. H. C. £1; H. J. H. 10s.; E. P. H. 2s.	16	2	0
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London City Mission—F. L. £1; A. S. £1	2	0	0
St. Giles' Christian Mission—F. and R. V. £1; E. W. £2; (*Discharged Prisoners*) E. W. 5s.	3	5	[illegible]
China Inland Mission—E. L. £5; Boys, Old Hall, 7s. 9d.; S. P. 2s. 6d.; J. W. 10s.	6	0	
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Lady Hobart's Sewing Class—J. M. B. £1; M. 5s.; Mrs. M. 10s.	1	15	0
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Mr. Archibald Brown's Work—F. S. £3; S. S. 5s.; Inasmuch, £5; M. P. £1; M. 5s.; (*Poor*) R. D. £1; Miss T. £4; (*Evangelistic Service*) R. D. £1	15	10	0
London Samaritan Society and Homerton Mission—E. H. £3; S. S. 5s.; A. J. C. 5s.; Miss S. H. C. £1; Z. £1; Y. 2s.; A. C. E. 2s.; Inasmuch, £5; C. P., Clifton, 5s.; E. and A. W. 10s.; L. B. 2s. 6d.; (*Free Meals*) Mrs. M. 10s.	12	1	6
London Medical Mission—L. W.	0	10	0
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Cow-cross Mission—T. S. £1 1s.; (*Relief of Poor*) Miss T. £2 10s., (*Children's Dinners*) Y. 1s.; C. P., Clifton, 5s.; T. N. J. 10s.; Mrs. M. 10s.; L. B. 2s. 6d.; M. R. 10s.	5	9	6
Miss Mittendorff's Home—J. S. and M. A. K. 3s. 6d.; Mrs. W. £1	1	3	6
Mildmay Mission to the Jews—Z.	0	10	0
Nestorian Mission (*Deacon Abraham*)—Z.	0	10	0
Mission to the Kabyles (*Morocco*)—R. B.	2	0	0
Thames Church Mission—S. P. 2s. 6d.; A. S. £2	2	2	6
Distressed Jews in Jerusalem (*Mrs. Finn*)—M. P. £1; A. C. B. 2s. 6d.	1	2	6
Scriptures for the Blind (*Dr. Moon*)—M. P	1	0	0
Home of Industry—J. S. 10s.; S. K. F. £10; H. M. 10s.; Mrs. W. £1	12	0	0
Bridge of Hope, Ratcliff—J. S. 10s.; A. S. £1	1	10	0
St. Luke's Shelter for the Destitute, Banner-street—M. E. O.	0	5	0
Christian Tract Fund—M. L. D.	0	5	8
Poor French in London (*M. Barbier*)—H. P.	0	10	0
Miss Leigh's Home, Paris—(*Young Englishwomen*) Collected by S. F. T	2	2	0
Gratuitous Circulation of The Christian—Anon. 1s.; T. N. J. 6d.	0	1	6
Home for Aged Blind Christian Women—M. W.	1	0	0
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Spitalfields Gospel Mission—A. S.	1	0	0
Widow at White Cross Street—A. M. P.	1	0	0
Miss Weston's Work in Royal Navy—Mrs. W. £1; (*for Cot*) Mrs. W. £1	2	0	0
Bristol Orphan Houses—Mrs. W.	1	0	0
Spanish and Portuguese Aid Society—T. W. £5; (*Mexican Branch*) T. W. £1	6	0	0
Syrian Colonisation Fund—T. W.	3	0	0
Rev. R. W. McAll's Work, France—T. W.	3	0	0
Gifford Hall Mission (*Free Meals*)—M. R.	0	10	0
Strangers' Rest, 163, St. George's-street—(*Relief of Poor*) Miss T.	4	0	0
Bitter Cry of Outcast London—(*Relief of Poor*) Miss T.	4	0	0
Rev. G. Reaney's Work—(*Relief of Poor*) Miss T.	4	0	0
Englishwomen in Spain (*Mr. E. R. Palmer*) Miss T.	0	10	0
British and Foreign Bible Society—Miss P. S.	5	0	0
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[Advertisements.]

Bethnal Green Free Library, E.—Miss W., £5; Miss G., £1; Miss A., £1 1s.; Well-wisher, 5s.; Delta, £1 1s.

Mr. Fegan's Homes—Fernleigh, 14s.; W. P. 10s.

South Croydon Mission—Clothing for poor from E. V.

Rev. W. Evans Hurndall, of Bow, thankfully acknowledges the receipt of the following donations: L., Brixton, 5s.; Anon. £1; Mrs. H. £1; C. E. Y. 5s.; L. and B. £1; M. M. 5s.; Reader, 5s.; Minehead, £1.

(*For Forthcoming Meetings, &c., see p. 22.*)

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of SHAFTESBURY, K.G.
ESTABLISHED 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

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Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE, or by the Proprietors of this paper.

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

ARMY SCRIPTURE READERS' and SOLDIERS' FRIEND SOCIETY, 4, Trafalgar-square, Charing cross.

Patron—Right Hon. Earl of SHAFTESBURY.
President—GENERAL SIR A. J. LAWRENCE, K.C.B.

SPECIAL APPEAL.

The friends of the soldier are earnestly appealed to for funds for the continued support of the Society. Ninety Scripture Readers are now actively employed in the Army at home and abroad.

With such unquestionable testimony on all sides to the beneficial influence of the Reader in camp, in barrack, and in hospital, we cannot come to any other conclusion than that the Lord's blessing is resting in no small degree upon this Institution; and with this conviction deeply impressed on our hearts, we lay this matter before all who can feel for a soldier's trials, a soldier's temptations, a soldier's devotion to his Queen and country, but, above all for a soldier's everlasting welfare, confident—nay, more than confident, assured—that He will cause unknown supporters to spring up upon the right hand and upon the left, and stimulate old friends to fresh exertions. Two additional Readers are with the Troops in Egypt and one with Sir Charles Warren's Expedition in South Africa.

Contributions will be thankfully received by the Treasurer, V. G. M. Holt, Esq., 17, Whitehall-place; at the Bankers, National Provincial Bank of England, 212, Piccadilly; by the Secretary, Mr. William A. Blake; or by the Hon. Secretary, Colonel J. W. F. Sandwith.

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Reserved Seats, 6d.

URGENT APPEAL.

IRISH SOCIETY.

For Promoting the Scriptural Education of the Irish-speaking population, chiefly through the Medium of their own Language.

The financial year ends March 25. Receipts have so seriously diminished that prompt aid is *absolutely necessary* to enable the Society to continue its work.

As a Bible and Christian Vernacular Education Society of 66 years' standing, formally sanctioned by the Church of Ireland, its claims as a Christian Agency are among the foremost in the Kingdom. The Old Achill Mission, whose history is of thrilling interest, is now under the Society's charge. £1000 needed for present emergencies.

Contributions, earnestly requested in the Master's Name, may be forwarded to NATIONAL PROVINCIAL BANK (Piccadilly Branch); Messrs. NISBET & Co., Berners-st.; Rev. T. KEANE, 32, Sackville-st. W., London; or, Rev. W. FITZPATRICK, 17, Upper Sackville-st., Dublin.

SPITALFIELDS GOSPEL MISSION.

(Founded by Mr. W. J. Lewis, in the year 1863.)
NOW CONDUCTED BY
MR. JAMES SHARPLESS, *Superintendent*,
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This Mission is carried on in one of the most degraded parts of the East of London. The operations consist of Open-Air Gospel Preaching; House-to-House Visitation; Services for Adults and Children; Ragged Night School; Lodging-house visiting. Many have, through this Mission, been delivered from lives of vice and misery. Help is sorely needed, and will be thankfully received at above address, or at the Office of THE CHRISTIAN.

REDUCED GENTLEWOMEN.

IN aid of the funds of the proposed LUTHER MEMORIAL HOME, received One Hundred and Ninety-nine Shillings from "Appeal," per CHRISTIAN. Many thanks. Several friends have requested to have Shilling Collecting Cards forwarded. WILL KINDLY READERS EXTEND THIS EASY METHOD OF HELPING THE QUIET POOR? Included in the above 199s. is One Pound each, from Mrs. B., Mrs. G, D. H., and A. T. Sum total collected, £200. Contributions gratefully received by Miss JULIA SCOTT, Treasurer, 54, Kensington Park-road, London; or by the

Hon. Sec., JULIA CORKE,
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⁂ BOOK OF WORDS, price One Penny. Supplied to Missions at 7s. per 100 post free.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER-BUILDINGS, E.C.; *and may be ordered of any Bookseller.*

Letters to the Editor.

EVANGELICAL EDUCATION IN ITALY.

Dear Sir,—I am glad to see attention turned in your columns to this important matter. There is room for many workers; and, without prejudice to new comers, let me say that I know two excellent specimens of schools for imparting the best possible higher female education on Christian principles, under reliable Christian superintendence. The one is at Naples, where indeed there are schools for both the upper and the humbler classes; the other is at Rome. The former is under the charge of a committee, which includes the Protestant ministers of the city. No small share of its success, I have heard, was due to Rev. Dr. Gray, who now labours in the Presbyterian Church at Rome, where I hope the school is to be equally successful, though hitherto he has had heavy pecuniary anxieties in connection with it. I believe that gifts in money are much wanted for its well-being, as every one can understand how the hostile influences at Rome are very serious.

Another valuable way of giving help is to send English and American girls to these schools, where they may be boarded at a very reasonable cost, and be under admirable Christian oversight, while (along with Italian girls of good family) they obtain an education, to the excellence of which, on its secular side, abundant testimony has been borne by the Government Inspectors as well as by parents and friends of those educated there.

George C. M. Douglas.

Free Church College, Glasgow, Feb. 10.

INDUSTRIAL TRAINING OF GIRLS.

Dear Sir,—A class for this purpose has for many years been carried on by a lady in Clifton, on such a simple and inexpensive plan, that I feel sure there are many ladies who, if they knew of it, could carry it out in other places. Mrs. P——'s object is to have six girls at a time in training; these are selected from a school in a poor neighbourhood, and vary in age from eleven to twelve or thirteen; they attend every Saturday morning, from half-past nine to half-past twelve, being required to come in large clean aprons or pinafores. The girls take it in turns, under proper supervision, to do different household duties. While one, under Mrs. P——'s own direction, prepares some simple dishes, the others look on, and write down on slates the recipe and mode of preparation. As in this household the Sunday dinner is cooked, as much as is possible, on the Saturday, the girls learn in time how to prepare a variety of food, and economy being studied, they can in many cases carry out at home what they learn.

The same girls attend a Tuesday evening class, also at Mrs. P——'s house, where they are taught to starch and iron. They also cut out and make under-garments while they are being read to, a set of the same being given to any girl who goes to a situation after having attended the class regularly for a year.

Once a year a rather amusing competition for prizes takes place, prizes being given for the best-laid fire, the lightest dish of pastry, to the girl who lays the cloth in the best manner, and for the best-ironed collar. The girls are encouraged to join the Children's Scripture Union, and in many other ways the influence for good over them does not end with the domestic economy taught. F. H.

POVERTY AND DRINK.

Dear Sir,—I have read with much interest your recent articles bearing on the relations between rich and poor, employers and labourers, and especially the one by Mr. Archibald Brown in a recent number. It is with no wish to diminish the effect of his appeal, with which I heartily sympathise, that I venture to point out what seems a little misapprehension on his part in regard to the position maintained by total abstainers. He appears to think that in saying "nine-tenths" of our abject wretchedness and poverty are the result of the drinking habits of the people, we suppose that all the sufferers are themselves drunkards, or the families of drunkards. This would be, as Mr. Brown truly says, "a slander upon tens of thousands." But this we have never said or imagined.

We do, however, maintain that if the vast sum annually spent on intoxicating liquor, amounting to between £3 and £4 for every man, woman, and child in the country, were diverted to legitimate trade in food, clothing, furniture, and other useful articles, such a stimulus would be given to our home trade that we should hear no more of over-production. Such an increase in the demand for labour would follow, that starvation wages would be an impossibility; and all the social changes, for which Mr. Brown and we are alike longing, would be facilitated. Yours respectfully,

York. Fielden Thorp.

[Other correspondents write to the same effect, while still others refer to other branches of this deeply-important subject; we hope to deal with them all in future papers.—Ed.]

A DISCLAIMER.

Dear Sir,—A circular having been issued by the Rev. H. Sheridan Patterson, of Deane Vicarage, Bolton, Lancashire, inviting the formation of a new Young Women's Christian Association on a narrowed basis; and the names of Mrs. Pennefather, Miss Lucy Moore, and Miss Bernard having been introduced into the proposal wholly without their sanction: I ask the favour of your inserting this letter for the purpose of intimating that these ladies have no sympathy whatever with Mr. Patterson's movement.—I am, dear sir, yours truly,

Conference Hall, James E. Mathieson.
Mildmay-park, London, N.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

Rev. W. H. Aitken.—February 22 to March 9, Parish Church, Marylebone; 15 to 30, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

Messrs. Fullerton and Smith.—February 22 to March 8, St. Helen's, Lancashire; 8 to 29, Folkestone; April 3 to 23, Southampton; 26 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—February 24 to March 8, St. Ives; 10 to 23, St. Agnes; 24 to April 5, Wadebridge, Cornwall; 12 to 26, Falmouth.

Mr. J. M. Scroggie.—February, Greenock; March, Dunfermline; April, Blackheath.

Mr. W. Spencer Walton.—To March 3, Countess of Huntingdon's Church (Rev J. B. Figgis), Brighton; 4 to 10, Connaught Institute, Brighton; 15, Mildmay Conference Hall.

Mr. F. E. Marsh.—March 22 to April 12, Kilbarchan, N.B.

Mr. Jas. J. Scroggie. — February 22 to March 1, Offord, Huntingdon.

Mr. Henry Thorne.—February 28 to March 1, Walsall; 2 to 4, Wolverhampton; 7 to 16, Sunderland; 21 to 30, Newcastle-upon-Tyne.

Messrs. Mateer and Parker.—February 19 to 25, Gosport; 26 to March 8, Ashford, Kent; 9 to 13, Godalming; 23, and onwards, Newport (Mon.)

Mr. and Mrs. C. King.—March 1 to 8, Wood-green.

Mr. Wm. Noble.—February 26, Watlington, Oxfordshire.

Rev. W. Haslam.—February 28, Emmanuel Church, Wimbledon.

Mrs. Horton and Miss Parker.—Huddersfield, March 1 to 12; Bradford, 15 to 26; Halifax, 29 to April 9.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Mr. Somerset Gardner.—West-street Hall and Hosier-street, Brighton, February 19 to 23.

The Children's Evangelistic Mission.—Mr. Thos. Eyres, Frodsham, Cheshire, February 8 to 28.

Conference Hall, Mildmay-park, London, N.—February 22, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Chas. F. Onslow.

Christian Evidence Society.—February 22, Balls Pond Hall, 36, Newington Green-road, 11 a.m.; 24, Shrewsbury, Y.M.C.A., 8 p.m.

South London Evangelistic Choir.—Conference Hall, Clapham-road, Mission Services, February 19 to 23, 7.30 p.m.; Colliers'-rents Hall, February 24 to 27, 7.30 p.m. No practice on 25th inst.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch):—Bignold Hall, Bignold-road, Station-road, Forest Gate, Sunday, 7 p.m.; Wednesday, 8 p.m., Dalston, Bible Depot, 103a, Dalston-lane (temporarily), Mr. W. Harper, Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Hammersmith, Upper Mission Room, 130, King-street, Major F. L. Michael (late 11th Hussars), Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Kilburn Hall, Kilburn-gate (*not* Town Hall), Mr. W. R. Lane, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. R. E. Ashton, Sunday, at 7 p.m.; Oxford Music Hall, 6, Oxford-street, W., Mr. Russell Hurditch, Sunday, 7 p.m.

Children's Special Service Mission.—Mr. J. Spiers and Mr. Westall, Pembroke Dock; Mr. H. Hankinson; Sidcup, February 19; Godalming, February 20; Mr. G. Banaster, St. Clement's Schools, Bristol, February 20 to 27; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in February, at 3 o'clock; Mr. S. Lidstone at the Lecture Hall, Metropolitan Tabernacle, February 25, at 7.30 p.m.; Mr. W. R. Moore, at Balmer-road Lecture Hall, Southgate-road, February 16 to 21, at 6.30 p.m.; Mr. Edwin Arrowsmith, at the Rink, Blackheath, February 20 to March 29; Addresses to Young Ladies on Fridays, 4.30, and Saturdays 3.30; to Boys, Fridays at 7.

MISCELLANEOUS.

D. M. Cameron, Pastor, Chatham Hall, Battersea-park-road, Sundays, 11 a.m. and 6.30 p.m.; Thursdays, 8 p.m.

Mrs. M. Baxter will give a Bible-reading at 3 o'clock on Thursday, February 26, at 102, Regent's Park-road, N.W.

Upper Norwood, Stafford House, Tudor-road. — Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Salvation Army.—Mr. Bramwell Booth conducts a Holiness Meeting every Friday, 7.45 p.m., at the Clapton Tabernacle (behind the Congress Hall), Lower Clapton.

Army and Navy Prayer Union.—Annual prayer meeting, open to all who are serving or who have served as officers in the Army or Navy, Saturday, March 7, City Terminus Hotel, Cannon-street, 2 p.m.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, March 6, tea at 6; meeting at 6.45. Address by Mr. Marsack Day, on "The Lord's Faithfulness."

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, February 20, at 7 p.m., subject, "Lead us not into Temptation;" tea at 6. Sunday, at 3.30 p.m., and Tuesday, at 11.30 a.m., Bible readings.

Mr. Denham Smith, St. George's Hall, during February; Sundays, at 11 and 7. Wednesday evenings, 8 p.m., at Burlington Hall, Savile-row. Bible reading, Thursday, February 5, 3 p.m., at 102, Regent's Park-road, subject, "The Second Coming of the Lord."

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, February 18, tea at 6, meeting at 7 p.m. Address by Mr. Gawin Kirkham, "Texts and Topics for Open-air Preachers." Rev. G. Small will speak about Mission work among Asiatic Seamen in East London.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road.—February 20, "The Presence of God: Loss and Gain" (Ps. cxl. 13, &c.), Mr. H. F. Bowker; 27, "Mirrors of Christ," Rev. W. Hay Aitken.

London Banks Prayer Union.—Rev. H. Sinclair Paterson will deliver a course of lectures on "Christ and Criticism," on Tuesday evenings in February and March, at 6 o'clock, subject, "Faith and un-Faith," Devonshire House, 12, Bishopsgate-street Without. Admission by free ticket.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting, 1.15 to 2 p.m. (Sat. excepted). Bible study each Tuesday, at 6.15 p.m. Youths, alternate Wednesdays, 6.30 p.m. Soldiers, each Friday, 7 p.m. Members' social meeting, Thursday, 26th inst., 6 p.m. Service of Song, George-yard, Whitechapel, with addresses by members, on Monday, 23rd inst., at 7.30 p.m. (Tea to 100 poor Women at 6.30 p.m.)

Exeter Hall.—Monday, strangers' meeting, 8 p.m.; Tuesday and Wednesday, Evangelistic meeting, 8 p.m.; Thursday, Bible address, 8 p.m.; Friday, united prayer meeting, 8 p.m.; Saturday, Bible reading by Colonel Puget, 8 p.m.; Noon Prayer Meeting every day (Saturday excepted), from 1 to 2 p.m.

Annual Meeting (Islington and Highbury Branch) in Myddelton Hall, 142, Upper-street, Monday, February 23, Chair 7.30, by Mr. J. D. Allcroft. Addresses by Prebendary Wilson, Rev. W. Webb Peploe, Rev. Dr. McEwan, Rev. W. Guest, and Mr. W. Edwyn Shipton.

Burlington Hall, 23, Savile-row, W. — Thursday, February 19, 8.30 p.m., Social Meeting for Young Men; Chairman—Edmund S. Hanbury, Esq.; Speakers—Rev. Evan H. Hopkins, Mr. H. F. Bowker. Bible Classes on Sundays, "The Tabernacle in the Wilderness," model and diagrams, by Mr. Alfred Woods, at 3.15 p.m. Prayer Meetings and Classes as usual.

Hampstead Branch, 31, High-street, Hampstead Heath, N.W.—Thursday, February 26, Missionary Address to Young Men, 8 p.m., by Rev. T. J. Comber (from the Congo); subject, "Six Years' Missionary Enterprise on the Congo." Young men heartily welcomed.

Notices.

J.—Probably you refer to the Homes of Hope, Regent-square, W.C.

J. S.—Reports can be obtained by writing to Miss McPherson, 60, Commercial-street, Spitalfields, E.; Miss Steer, 26, Princes-square, Ratcliff Highway, E.; and Miss Ellice Hopkins, Percy House, Brighton.

G. Greenaway.—If the home-made wine to which you refer is of an intoxicating quality we scarcely see how those who are pledged total abstainers can consistently continue its use. If it is not intoxicating there can be no objection to their doing so.

Communications Received with Thanks.—A. A. M.B. L.J. W.A. J.A. E.C.D. M.H.S. T.J.W. E.M. G.S.M. N.M. J.A. A.C. I.S. J.H.F. W.W. Mrs.G. F.H. V.J.C. G.D. J.R. H.C.M. G.J. M.A.M. L.M.W. C.M. N.H. W.G. T.A.G. T.B.B. C.B.C. G.G. A.C. A.A. C.L.W. W.H.F. J.E.B. A.B. E.M. J.A. L.P. H.C.M. F.T. T.J. J.H.S. E.B. S.P. L.H.J. L.R.F. E.T.C. E.P.H. W.A.S. I.A. L.B. J.C.I. G.K. F.A. M.K. S.H.O. C.S.L. E.R. G.F.H. D.A.M. A.S. R.P. W.A.B. J.E.W. L.L. F.D.H. J.R.F. J.R. E.P.H. J.B. J.W.L. L.B. E.R. L.A.B. L.T. F.J.B. S.M. J.W. J.O. T.H.B. E.D.H. W.C. T.L. H.W. C.H.J.

Applicants for Tracts.—N. Lee, 5, Amberley-street, Sunderland; Nellie Lawson, 75, Lauriston-road, South Hackney, E.; A. Parker, 32, Pugin-street, Liverpool; W. Rayner, British Workman, High-street, Lower Norwood, S.E.; Mrs. Waterson, 135, Shields-road, Glasgow; E. Peters, High-street, Stevenage, Herts; G. Kidd, 4, Pine-terrace, Broughty Ferry, N.B.; W. J. D. Lloyd, 13, Squirries-street, Bethnal Green-road; H. Johnson, Y.M.C.A., Guildhall-street, Lincoln; Harriet J. Hadfield, 19, Wharf House, Belvedere-road, Lambeth, S.E.; J. Bain, Seamen's Evangelistic Mission, 16, Carrick-street, Glasgow; J. W. White, 20, Peter-street, Gravesend.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

◆

KILBURN HOUSE OF REST.—On the 6th inst. another very profitable all-day meeting was held here. Helpful addresses were given by Rev. J. H. Topping, Rev. J. Wilkinson, and Miss Mason, and much prayer was made on behalf of Christian work and workers. Testimonies were also given to the faithfulness of God in providing for the needs of his trusting children.

SOME CURIOUS AND STARTLING STATISTICS have been gathered by Lucy M. Hall, M.D., medical superintendent of the Massachusetts Reformatory Prison at Sherburne, concerning the habits as to drinking of inmates of that institution. It appears that, out of a certain 200 inebriate women, 128 began their ruinous career with beer, 37 with whisky, 20 with wine, 8 with gin. Ninety-one began at the house of friends, 64 in saloons. Sixty-seven were Irish, 52 Irish-Americans, 7 Negroes, &c. The diseased and depraved condition of these women was appalling. Many of those committed began drinking while employed at the mills, in the neighbouring dram-shops, and it is a grievous fault of mill-owners that they permit these infamous places to debauch their operatives. —*New York Independent.*

(Continued from page 3.)

MRS. GRIMKE'S TEXT CARDS.

—In English and many Foreign languages. Quilt texts on calico, Tracts, &c. For list send stamped envelope to
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GENERAL GORDON.—A carefully prepared Portrait of the Christian warrior. Printed in crayon and tint on paper 22 by 17. Price 6d. To be obtained of all stationers and newsagents; or direct, post free, price 8d., of Marlborough, Gould & Co., 52, Old Bailey, London. A few proof copies, post free, 5s. 6d. each.

INDIGESTION: Its Self-cure, &c. New Treatise, by a practising Physician. 1d.—Publishers: Hamilton & Co., Oxford-street, Southampton.

BIBLE PRECEPTS on Cards.—Supplying interesting and instructive occupation for children on Sunday evenings. 1s. 8d. post free. Arranged by
H. R., 31, Park-road, Southport.

EVANGELIE-BLADEN.—16 Dutch Tracts, Illustrated. By Cheyne Brady. 6d. per 100. Drummond's Tract Depôt, Stirling.
S. W. Partridge & Co., London.

THE "MOUNTAINS OF BREAD" Series of little Books and Leaflets, by the late Georgiana Thompson, are copyright. Profits for poor aged, suffering Christians. Are still supplied by addressing, Miss A. Thompson, care of Dr. Cranage, Old Hall, Wellington, Salop.

Miscellaneous.

DOUBLE DAISIES, beautiful white, also golden leaved, 1s. 3d., dark red 9d. (100 3s. 6d.); polyanthuses, primroses, anemones including the Bride, double, 1s. 6d.; gladioli Brenchleyensis (100 5s.), 1s. 3d., all per dozen. Orders over 1s. free.
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AMERICAN ORGAN. — Beautifully panelled and polished, Gothic case, 5 octaves, 5 stops and knee swell. Rich mellow tone. New and perfect. Only 9 guineas, sharing half carriage. Worth inspection or trial.
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CHOICE FLOWER SEEDS.—Post free, 1s. 2d. Containing 16 varieties, in liberal quantities, including Aster, Balsam, Mignonette, Musk, Lobelia, &c., with full printed directions for culture.—G. Stillman, 39, Northumberland-place, Bayswater.

WASHING WANTED, by a respectable Laundress. Terms moderate. Good drying grounds. Highest references. — Mrs. Hunt, 2, Vine Cottages, Lower St. James'-road, Notting-hill, W.

REMEDY for Diabetes, Bright's, and Kidney Diseases, by Glenn and Bethesda Mineral Waters. Allen's cure for Bronchitis and Asthma. Testimonials by physicians, ministers, and others, from Rev, Thomas Penrose, Reading.

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NOTICE TO THE READERS OF "The Christian," WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

CHRONIC BRONCHITIS.

CASE of Mr. SHAKESPEARE BENNETT, of MIDDLETON, AND OTHER CASES.

This patient commenced my treatment in September last when suffering greatly with Bronchitis—the breathing being the most distressing symptom. He gradually improved under my advice, given by letters in October, November, and December. On the 12th of January his wife writes :—" I have the pleasure to inform you that my dear husband, thank God, is very well. He has found so much good from you he would like your photograph to hang up in our house. Nothing has equalled your medicine."

Speaking of other cases in the neighbourhood, Mrs. Bennett says: "An elderly woman, known to us here, vomited a large quantity of blood. The doctor said Consumption would follow if not arrested. I advised her to try your medicine. She did so, and found relief at once, and has been able to continue her work. There is also a Mr. T., of Oldham, who is taking it with good effect. The second dose gave him relief. May you long be spared," &c.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days.

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WITH ESSAYS ON GIDDINESS, SENSATIONS, FAINTS, AND HEADACHE. A Treatise explaining the Causes, Treatment, and Cure of these Diseases; with Directions for Diet. By S. BERRY NIBLETT, Licentiate of the Royal College of Physicians. Published by Mr. Williams, 10, Oxford Terrace, Hyde Park, London.

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OR,

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Some families have had as many as 24 pairs for distribution amongst their friends. Customers say when ordering
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RESCUE WORK AMONG DISCHARGED PRISONERS.

AN UNEXPECTED DIFFICULTY

Our Christian Home for hopeful men, No. 10, Brooke-street, Holborn, which has been such an untold blessing in this Rescue Work, is about to be taken down, and we are compelled to get out almost at once; but, just at this moment of embarrassment, large and most suitable Premises have been offered to us on advantageous terms immediately opposite the house we are leaving, but some **£500** at least will be needed for necessary alterations and repairs. This sum we are most anxious to raise altogether apart from our General Funds, so that our Daily Work of Rescue may not be hampered in consequence of this extra expense. Golden opportunities of winning the Criminal Classes for God's service are before us. Who among our many Friends will help us at once to raise this £500?

Sincerely yours,
GEORGE HATTON,
Superintendent St. Giles' Christian Mission.

12, *Ampton-place, Regent-square, W.C.*

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Working Men's Mission,

COLLINGWOOD STREET, NEW CUT.

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This work has been carried on by the *Bros, Young* and helpers for the past seven years, and has been from the ommencement *self-supporting.*

We have secured the whole of the premises for a term of twenty-one years, and purpose making extensive alterations in order to accommodate the people that are pressing us on all sides. To carry out this object we *earnestly appeal* to warm-hearted Christian friends for help. A Finance Committee has been appointed to supervise the income and expenditure.

This Work is recommended by Mr. C. H. SPURGEON.

"Westwood, Beulah-hill, Upper Norwood, Jan. 22, 1885.

"The work done by our gracious God through the BROTHERS YOUNG and their warm-hearted friends is one which causes me great joy. There has been a real Working-men's Mission, and it has actually reached the persons aimed at; indeed, it sprang up among working-people, and it has been carried on by working-people.

"It is a movement which aims at no creation of division, or at opposing existing churches; but we all welcome it, and wish it the richest prosperity. Just now help is needed, for the friends must get a lease of their premises, and meet many expenses. I am sure that any money put to this work by the Lord's stewards will be well laid out, and will yield a large interest in the good of men and the glory of God. It is with peculiar pleasure that I commend the work in Collingwood-street, New-cut, to the generous help of all Christian people. C. H. SPURGEON."

Donations will be received at the Office of THE CHRISTIAN; or may be sent direct to the Treasurer or Superintendents at 16, Queen-street, Blackfriars, S.E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving from C. D., 10s.; Clothing from E. M.'N.

Sunday Evening Work. Boys' Ragged School at 6.15. Classes for Girls, 6.30; for Lads, 7.30. Mixed Classes, at the Black Horse Mission Room, at 7. Adult Evangelistic Service at 7. Gospel Services in the common Lodging Houses at 6.30. Prayer Meeting, 8.45.

Free Ragged Day Schools. Rations of Food to Hungry Children. Sewing Classes for Poor Women. Room to Room Visitation. Mission to Inebriate Women, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LONDON FEMALE PENITENTIARY, 191, High-street, Stoke Newington, N. (Founded at Pentonville.) This door of mercy, opened in 1807 as an asylum for friendless and fallen women, after having benefited nearly 6,000, is suffering from lack of funds. Its endowment is spent, and the income is insufficient to meet necessary expenditure. Present number of inmates 70. Those who sympathise with this Christian work are earnestly entreated to become Annual Subscribers or assist by Donations, paid through the Society's Bankers, Barclay, Bevan, & Co., 54, Lombard-street; or at the above Institution.—W. E. Page, Secretary.

THE CHRISTIAN, JAN. 15, contained a letter describing the work being carried on amongst Christian workers in East London by the Bethnal-green Free Library, and stating that £250 were needed to continue the winter's work, &c. In response, about £85 have been received, and the Committee most earnestly ask for further aid, which will be received by the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.

RESCUE WORK IN POPLAR.—Manor Cottage, Kerbey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his helpers. Trinity Church, Triangle, Hackney, London, E., Sundays, 3 p.m., Mondays, 7 p.m. The Hall, Horsley-street, near Camberwell-gate and Walworth-road station, Tuesdays, 7 p.m. The Hall, 110, Shoreditch. Thursdays, 7 p.m. Special: Fridays, 7 p.m., Trinity Church, Triangle, Hackney: Baptism of the Holy Ghost and Power for Service.

CHRISTIAN MEDICAL MISSION for the Sick Poor.—The Gospel the Message; Healing the Means. None of the workers paid. Prospectus free for stamp.—Registrar, Christian Medical Mission, Southend, Essex.

COW CROSS MISSION.—Gospel Services, Sadlers' Wells Theatre.—Glo'ster Hall, Clerkenwell, "Ragged London in centre." Dinners to destitute children, &c. Funds urgently needed.—William Catlin, General Superintendent, 17, Claremont-square, Pentonville.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

LIVERPOOL BETHSHAN Faith Healing Home, 161, Islington. Meetings for Holiness, Healing, and Testimony, Tuesdays, 3 p.m.; Thursdays, 7.30 p.m.

For further particulars, apply Miss Gibbs.

THE SERVANTS' MISSION, Christian Association, and Homes for Men and Women Servants. Ladies and Gentlemen can be supplied with respectable Servants through the Registries, and Servants of good character may obtain comfortable lodgings and suitable situations. Office hours 10 to 4. Closed on Saturday. Women's Home removed from 186, Buckingham Palace-road to 162, Warwick-street, Ebury-bridge, S.W. Matron, Miss Freeman. Men's Home, 14, Sloane-terrace, Sloane-square, S.W. Superintendent, Mr. James Goodchild.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Ex-Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society eing remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

GREAT COLEMAN'S.—Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. Terms 21s. per week, inclusive. For particulars apply to

Mrs. Griffith, 45, Finsbury-square, E.C.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. Christian ladies trained for Foreign Medical Mission Work, by two years' curriculum. Ladies so desirous may attend midwifery alone. Dr. Griffith, Hon. Sec. Treasurer, G. J. Green, Esq., L. and C. Bank, 3, Victoria-street, S.W.

Funds urgently needed.

CRIPPLED BOYS' HOME, Kensington, W.—Instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age. 80 boys now in the Home; accommodation for 100, if funds allowed. Several candidates waiting admission. Funds urgently needed.

H. R. Knipe, Hon. Sec.

THE CONVALESCENT HOME, Broadwater, Worthing, for Children of the Poor, is in need of a quiet, strong Horse, of 16 or 17 hands. Would any of the Lord's people like to supply this want?—Aulay Macaulay, Hon. Secretary, Latymer Road Mission, Blechynden-street, Notting-hill, W.

Educational.

WATERLOO HOUSE SCHOOL, Leamington.—Principal, the Rev. Arthur Sewell, M.A. (Author of "Daily Thoughts for Schoolboys"). Preparatory for public schools. Terms moderate.

SEASIDE, Southport.—Superior School for Young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations.—Miss Poole, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

HOLLAND HOUSE, Clarence-parade, Southsea.—School for the Daughters of Gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations—which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

THE REVEREND EDWARD MILLER, Lindsell Vicarage, Chelmsford, assisted by resident tutor (Cantab.), can receive three or four gentlemen's sons under fifteen, to educate with the Patron's son. Situation highly recommended. Tennis, carpentry, good gardens and meadows. Orphans, and children whose parents live abroad, can have a permanent home. Good references. Prospectus on application.

WESTON-SUPER-MARE.—The Misses Rodham, assisted by good Masters and Resident Governesses, receive the daughters of Gentlemen as Resident Pupils, whose training and education they personally superintend. For delicate girls the climate has proved most beneficial. Reference is kindly permitted to Mrs. Pennefather, Mildmay-park, London, and to the relatives of pupils.—For terms, address

Misses Rodham, Weston-super-Mare.

HOME for English Boys in South Germany.—Vacancy for two or three boys in the family of a Professor of the Royal Gymnasium, Stuttgart. Home life. Special facilities for acquiring languages and music. Highest references.

Mrs. Veriner, 17, Archivstrasse, Stuttgart.

MR. EDWIN ARROWSMITH, of The Children's Special Mission Services, strongly recommends any parents desiring the comforts and privileges of a kind Christian home, combined with the best education and training possible, for their daughters, to apply to D. C. L., care of Mr. Farley, Fitz-John's-parade, Hampstead, N.W. There will be one vacancy at Easter.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon (For Resident Pupils only). In association with, and under the same supervision, are Erdsleigh House, London, and Clarendon House, Topsham. Misses Bamber and Churton, with the Misses Pope, assisted by an efficient staff of certificated teachers and visiting professors, offer every educational advantage to parents seeking a high-class education, with Christian training, for their daughters. Numerous references to parents, clergymen, and ministers in England, Scotland, Ireland, Wales, and abroad.

HASTINGS.—Wellington College for Ladies.—The object of the Council is to provide in this seaside healthy town an education of the best possible kind, based on Christian principles. An excellent gymnasium is attached, also Kindergarten.—For prospectus, apply to the Secretary, the Rev. F. Leaver, Chalvington Rectory, Sussex, or 4, Wellington-square, Hastings.

SWITZERLAND.—Rev. Ed. and Madame Descombaz receive a few young Ladies who have every educational advantage combined with a most comfortable home. Beautiful situation on the Lake of Geneva. French, German, music, painting, visiting professors. First-class references in England, France, Germany, and Switzerland.—Sadex près Wyon, Vaud.

SCHOLASTIC TRANSFER.—A Select Boarding and Day School for disposal, near London. Lady Principal wishing to retire. All in good working order. Unexceptionable references given and required. No agents.

S. A. W., County Chambers, 14, Cornhill, E.C.

TO BE DISPOSED OF in a western county, an old-established Ladies' Boarding and Day School. Small premium required. Part furniture to be taken. Healthy neighbourhood. Good house and garden. Would suit two sisters.

Una, care of Mr. A. H. Ransford, Clevedon.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Terms for Boys' School, apply to the Rev. W. T. Titterington; or Ladies' School, to Miss Shawe.

CAPTAIN MORETON has great pleasure in recommending Mr. George Foster to parents, as one both capable and anxious to train children in secular and spiritual things. An Illustrated Prospectus can be obtained from Kelvedon School, Essex.

A LADY WISHES to recommend a young Swiss Protestant, as Lady Help and Companion to an aged or invalid Lady. Speaks English, French, and German. Good accountant and needlewoman. An Evangelical Christian home required.

Mrs. M., Langdale House, Harrow.

CHRISTIAN EDUCATION.—South Coast, 2½ hours from London.—A Lady is anxious to recommend a High-class School, greatly blessed of God, where her two daughters finished. Terms to fill two unexpected vacancies. 36 guineas per annum.—Mrs. Hawley, Torque Field House, Pattingham, Wolverhampton.

LADY OFFERS Christian Home, combining educational advantages, to Girls under 16, as Companion-Pupils. Healthy situation. Personal supervision. Vacancy for Articled Pupil, premium 20 guineas.

Principal, Clifford, Chertsey-road, Clifton.

A LADY, who has taught in the family of Sir Joseph Fayrer for six years, is open to an engagement as Governess, Lady-Housekeeper, or Companion, or in any post of trust in a Christian family. Excellent references.—S. S., Mr. Ives, Printer, Princess-street, Cavendish-square, W.

A NON-RESIDENT ENGAGEMENT required, in or near London, by a Lady, experienced in teaching, either in a school or family. Thorough English, French (France), German, elementary Latin, drawing, music.—E. G., 1, Alexandra-villas, Stanley-road, Woodford, Essex.

GOVERNESS, certificated, experienced, seeks re-appointment in School. Clerical reference, excellent testimonials. Fluent German, fair French, drawing, science, arithmetic, analysis, &c. Would give services till Easter; state stipend after.

1, Gavene Cottage, Chesnut-road, Tottenham.

NURSERY-GOVERNESS.—Christian Young Lady required, to teach four children. Ages 11 to 9. English, music, singing, conversational French, or German preferred. Must take entire charge, and keep wardrobes in repair. Salary about £20.

Mrs. Nicholson, Orton Park, Carlisle.

THE DAUGHTER of a well-known servant of Christ, who has had much experience with children, seeks a re-engagement as Governess (resident), or in any post of trust. Twelve years' references.—S. S., 26, New Cavendish-street, W.

WANTED, in an Orphan School of 70 girls, an Assistant (ex P. T.), 18 to 20. Board and lodging in the institution.

Miss Onslow, Upton, Alresford, Hants.

A GERMAN LADY, high principled, and of great experience, seeks re-engagement as Governess. Perfect French, superior German, first-class music, besides the usual branches, drawing and painting, finishing her pupils. Highest testimonials and references. Liberal salary.

Fräulein S., Easlington, Bournemouth, Hants.

A LADY, experienced in tuition and care of children, desires after Easter a re-engagement as Governess; or would take any position of trust. Highest testimonials.

Miss Meech, Dilkooshah, Sandgate.

WANTED, A LADY (Church of England) to assist in teaching in a small Preparatory School, and take charge of the younger boarders after school hours. Salary £20 and laundress.—Mrs. L., 28, Brooke-road, Blundellsands, near Liverpool.

WANTED, AT EASTER, a refined Christian Lady able to train elder Girls for Cambridge Senior, and speaking fluent French. Music desirable.—Apply, stating salary, Mrs. Carey, Baildon Vicarage, Shipley, Yorkshire.

Appointments, Situations, &c., Wanted.

AS SCRIPTURE-READER, Town Missionary, or Village Evangelist. Many years' experience. Or Companion-Attendant to gentleman. First-class references.

F. B. R., 13, Chelsea-road, Southsea.

LADY HOUSEKEEPER.—A widow Lady desires re-engagement in a Christian Home. Eight years' testimonial from last engagement, which was terminated a few months since by death. Age 42. Fair salary expected.—B., Hodder & Stoughton, 27, Paternoster-row, London, E.C.

A LADY, who writes a good hand, would be glad to do copying at home.

X., Housekeeper, 13, Rose-street, Newgate-st., E.C.

AS ASSISTANT SECRETARY to a Young Men's Christian Association.—Wanted, by a young man, aged 21, a member of a Christian Church. Well educated.

T. R. M., Y.M.C.A., Mount Pleasant, Liverpool.

A LADY, of independent means, desires active domestic employment. Would undertake the charge of a small Orphanage, or the household arrangements, where the mistress is an invalid.

F. J., 15, Romola-road, Herne-hill, London.

A YOUNG LADY, highly recommended, desires situation as Companion.—A. D., care of J. N. Carr, Esq., Cavendish Mount, Carlisle.

GARDENER.—Wanted, by married man, situation as above, where one or more are kept. Unexceptionable references as to character and ability.—R. M., 3, Manor-villas, Walton-on-Thames, Surrey.

YOUNG MAN, aged 22, seeks work under decided Christian employer. Been in office, but would prefer outdoor work. Small salary to begin with. Willingly teach in Evangelical Church of England Sunday School.

C. W., 15, Norfolk-street, Leamington.

MR. and MRS. HARE, having resigned their commission as officers in the Salvation Army, are open to engagements in evangelistic work.—Evangelist, care of R. Everett, 13, King William-street, E.C.

A YOUTH (16), just left school, is desirous of a situation in a good establishment. Excellent references as to character and ability.

W. Emery, 4, Mountgrove-road, Highbury.

BUTLER, or any similar position.—Well experienced. Aged 34. Medium height, and Christian abstainer

Butler, 42, New Peploe-street, Chester.

MR. GEORGE HATTON, Superintendent of St. Giles' Christian Mission, is most desirous to obtain a situation for a young man of considerable ability, who has been for some months past temporarily employed as clerk and correspondent in the offices of the above Mission. Writes a capital hand, and is most gentlemanly and obliging. Salary moderate.—Mr. Hatton, 12, Ampton-place, Regent-square, W.C.

AS INDOOR SERVANT, single-handed, or Footman under a butler, in a small family. Good character. Age 25. Height 5 ft. 8½ in. Country preferred. Please state wages.

E. M., High Leigh, Hoddesdon, Herts.

YOUNG MAN (27) seeks employment, any sphere Christian service. Respectably connected, good organiser, house to house visitation, dealing with anxious souls special gift. Could act as Secretary, keep accounts; 12 years' commercial experience. Mission-hall keeper, &c., not objected to if scope for exercise of above. Disengaged week's notice. Object, Master's glory.

Box 1392, Sell's, 167, Fleet-street, E.C.

EMPLOYMENT urgently wanted, by Man and Wife, as Caretakers or Managers of Coffee Tavern or Temperance Hall. Man, aged 50; wife 37; is strong, active, and willing to work.—N. M., Charity Organization Society, Old Town Hall, Hackney, E.

AS COACHMAN to single horse, and to fill up time in garden; or as Gardener, wanted, by Christian man. Married. Age 35. Three years' good character.

R. P., 6, Bradford-road, Upper Sydenham.

MATRON, or Assistant Matron, in an Institution; or Housekeeper in a place of business. Is economical, and experienced in the catering department of large establishments. Good needlewoman. Age 28. Good references.

T., 106, St. Aldate's, Oxford.

COMPANION.—Young Lady desires engagement in Christian family. Glad to help in Christian work. Could assist in studies if desired.—C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

COMPANION or Nursery Governess.—Re-engagement required (23). Cheerful, tall, musical, abstainer, domesticated, Churchwoman, trustworthy. Good references. Please state particulars and salary.

Miss Chapman, Great Bardfield, Braintree, Essex.

GOVERNESS OR COMPANION.—A clergyman's wife highly recommends one in whom she has every confidence. Experience in nursing; fluent French and German; good general knowledge.—41, Highbury-park, N.

A RE-ENGAGEMENT wanted, as Under-Matron in a large Home for business girls, or Matron in a small Home for servants. Experienced in Y.W.C.A. work.

A., 52, Charlwood-street, South Belgravia, S.W.

A LADY, thorough and conscientious, desires a situation as Matron-Superintendent of a home, widower's household, or any position of trust. Good references.

Beta, 25, St. Domingo-grove, Liverpool.

A LADY WISHES to recommend her Christian Nurse, 26. Able to take a Lady's first baby, or the charge of young children, where Nursemaid is kept.

D. J., Dilkooshah, Sandgate, Kent.

HOUSEKEEPER in house of business, or Matron in gentlemen's college. Wanted, by experienced person. Christian and abstainer. Just leaving a College boarding house. Good references.

M. E. D., Darter's Library, Cheltenham.

ENGAGEMENT wanted, as Assistant Matron or Industrial Teacher in an Institution, or Assistant Housekeeper in a School, by young person. Thoroughly domesticated; well recommended.
B., 23, Vartry-road, Stamford-hill.

A DOCTOR'S DAUGHTER, experienced with invalids, wishes re-engagement as useful Lady-Companion. A refined Christian home before high salary. Good reader, &c.
M.D., Mr. Latrobe, Chemist, Cotham, Bristol.

A LADY CAN HIGHLY recommend a thoroughly trustworthy young person as Maid to a Lady, or to a Lady and a little girl. Very good needlewoman and milliner. Active and obliging. Good packer, and has travelled. Highest references.—Address, by letter only,
Mrs. Maynard, St. Aubyn's, Wimbledon.

EMPLOYMENT, in some Christian work, sought by young woman (26). Unfit for public speaking, but a good writer, quick at accounts. Willing, earnest Christian. Good references.
B. C., Y.W.C.A. Institute, Bournemouth.

A CLERGYMAN'S WIDOW is open to a sphere of usefulness in the Lord's Vineyard. Would not object to superintend a Home. No stipend.
F. G., Oakdene, Vermont-road, Upper Norwood.

WANTED, Coffee Shop, care of schools, offices, &c. Respectable musician. Abstainer, of feeble sight. Wife strong. Good cleaner. Four children.
N. M., Old Town Hall, Hackney, E.

A LADY can strongly recommend a young person, aged 22, as Schoolroom or young Ladies' Maid. Good needlewoman, with some knowledge of dressmaking. London preferred.
Miss Onslow, Alresford, Hants.

AS USEFUL MAID, or to attend on an elderly lady. Well recommended. Age 27. Quiet, Christian home desired.
L. Rennison, Quay-road, Bridlington, Yorkshire.

AS UNDER NURSE in Lady's family, in or near London.—A Lady recommends superior girl, 15. Not out before. Fond of children. Good training desired.—D. F., 15, The Mews, Kensington-gardens-square, W.

A LADY RECOMMENDS a strong willing girl, who has lived with her nearly two years, for a situation as Scullery-maid, or as Cook in a small family, where a Lady is willing to teach her.—Mrs. Causton, Powys Court, Park-hill-road, Croydon.

A LADY RECOMMENDS a Girl, aged 16, to assist cook or housemaid in a Gentleman's family. Christian home desired. Nine months' character.
Mrs. S., 8, York-terrace, Regent's-park.

AS UNDER HOUSEMAID, in a Christian family. Abstainer. Rather short. Good character.—R. L., Streatley, near Reading, Berks.

A HOUSEMAID seeks a situation as useful Maid. Can attend upon a lady, or any light employment. Leaving her situation from delicate health. Seven years' good character. Age 28.—E. Hawkins, 2, Myrtle-villas, George-street, Gipsy-hill.

A LADY RECOMMENDS a thoroughly respectable, good strong Girl to help under cook or housemaid. Age 17.
M. G., 71, Fellows-road, South Hampstead.

THE REV. Sholto D. C. Douglas, M.A., desires to strongly recommend a Man and Wife (without encumbrance), Christians, and total abstainers, for any position of trust. Immediate employment necessary.—J. S. D., 146, Great Titchfield-street, Marylebone, W.

REQUIRED AT ONCE, by a Lady who has good practical experience, an engagement as Housekeeper, Mother's Help, or any position of trust. Moderate salary. Highest references.—O. E. S., Lovejoy's Library, Reading.

Appointments, Situations, &c., Vacant.

MEDICAL MISSION in Madagascar.—Wanted, at once, a young Medical Man, of Christian character, to assist Dr. Fox in the Medical Mission at Antananarivo.—For particulars, apply to Charles Linney, Friends' Foreign Mission Association, Hitchin.

MEDICAL MISSION in Madagascar.—Wanted, an experienced Nurse, of Christian character, to undertake hospital and other duties, under Dr. Fox, at Antananarivo.—Apply to Charles Linney, Friends' Foreign Mission Association, Hitchin.

LAND AGENCY.—A gentleman's son would be received as second Pupil, non-resident, to learn the business of Land Agency, with Cattle and Dairy-farming.
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(*Continued on page 23.*)

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January 4, 1885.

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It is evident, therefore, that to intemperance we cannot fairly attribute nine-tenths of the misery which unfortunately is so visible everywhere around us; but, on the other hand, with intemperance almost forced upon the people by law, with numerous Acts upon our Statute Books which seem to have been framed with the view of promoting that vice, and with a national drink bill of £136,000,000 per annum, it would be folly to endeavour to prove that drink is not responsible for a very large proportion of the poverty and misery of the people.

It is usual to look at the question from only one point of view, that of the sum spent upon drink, amounting as it does to between three and four pounds yearly for each man, woman, and child in these islands, as Mr. Thorp pointed out last week; and glancing at the subject merely in that limited way, it is nevertheless impossible to come to any other conclusion than that a change in our national habits as regards the consumption of intoxicants would necessarily imply a radical, and almost instantaneous, improvement in the condition of the labouring and the middle classes. The expenditure upon the necessaries of life of even one-half of the sum now spent upon drink would undoubtedly give such an impetus to trade as would go far to dispose of the over-production which of late has become almost the normal condition of things; and, necessarily, with a larger steady demand for skilled labour, wages, now reduced to starvation point by fierce competition for employment, would rise materially.

There are, however, other equally potent ways in which the national interests are injuriously affected by the manufacture and consumption of drink, perhaps one of the most important being that of the reduction of the food supplies by the destruction annually of millions of bushels of corn. Years ago, and long before the drink traffic had assumed such appalling proportions, Paley in his "Moral Philosophy" referred to the distillation of spirits from bread corn as a crime, it being a waste and misapplication of the productions of the earth which, from reason and revelation, it appears to be God's intention should be used for the sustentation of human life; and very forcibly was this view illustrated in 1847, during the terrible famine in Ireland, which resulted in the death of hundreds of thousands of men, women, and children, when the distillers and brewers nevertheless held and destroyed the usual quantity of grain.

The small proportion of labour engaged in the manufacture of intoxicating drink helps to limit, too, the demand for labour, and the consumer contributes far less to the support of labour than he would if he expended an equal amount upon articles of intrinsic value. Of every pound spent upon drink not more than sixpence goes to labour, whereas of every pound spent upon silk or cutlery over seven shillings reach the workmen.

Then, again, there is the loss of labour in consequence of intemperance, a loss which our best statisticians estimate at one day in six, equivalent to nearly one hundred and thirteen millions of pounds per annum.

Taking these side issues alone, and not considering the admitted loss of life, it must be acknowledged that the expenditure of one hundred and thirty millions per annum only very partially represents the cost of our intemperate habits; and, undoubtedly, it is upon the labouring classes and the poor that the greater weight of the burden rests, for to them the money's worth of their small wages is of vital importance, and any injurious interference with food, or the demand for labour, or the remuneration of labour, affects them not only immediately but lastingly. That many of the labouring poor contribute much to their own poverty is only too evident, but in looking at this great and terribly painful question, it should never be forgotten that to the insanitary condition of their dwellings, the insufficiency of their food, the wretchedness and hopelessness of their surroundings, and to the painful fact that the State is deeply interested in extending their temptations, most of their intemperance is due. If drinking causes poverty, poverty and its almost inseparable companions cause the craving for drink.

Any man, therefore, who is labouring to reduce the one is labouring to lessen the other; and as the drink question, like all other economic questions affecting the welfare of the people, is one for the Christian, it is incumbent upon each follower of Jesus to consider what is his or her position with regard to it, and whether that position is such as should be held by one who is professing to copy Christ.

JAMES BOWKER.

THE REVISED VERSION OF THE BIBLE, which is the joint property of the Universities of Oxford and Cambridge, is announced to be published shortly after Easter. It will be issued separately or in parallel columns with the authorised version. Editions have been prepared in four different types, at prices from 3s. 6d. to £6 5s. each.

BOURNEMOUTH.—Anniversary meetings of the London and the Baptist Missionary Societies have recently been held here. At the former the Rev. T. C. Edge and Mrs. Edge, of Hong Kong, and Rev. R. Robinson, and at the latter Dr. J. T. Comber, from the Congo, represented the parent societies. The interest in Foreign Missions was deepened in many hearts, and will, it is hoped, result not only in increased sympathy and help, but in some giving themselves to the work which is the Church's special business in the world.

MONEY FOR THE KING'S CAUSE.

DEAR SIR,—The question, How to Collect Money for the King's Cause? has pressed hard upon me of late, for I have felt myself called to go forth to the great Christian public and collect money to house the poor but worthy flock which it is my privilege to lead. I find that, in this difficult business of collecting, I have made many mistakes. These errors, and my necessities as well, have driven me to much prayer and thought. This, again, has resulted in clearer and freer conceptions of my whole position.

I now seek to crystalise some of these ideas. Though I could not say, even to myself, how far I have really made these thoughts my own by a resolute embodiment of them in action, still I have found them of immense service, and so I pass them on to others for what they are worth. They are neither new in substance nor original in form. Yet such truths are sorely needed, as the multiplied abominations of modern church bazaars abundantly testify.

Rule 1. Be quite sure that your undertaking is of God. Settle this first, beyond all doubt.

2. Be equally sure of your own thorough consecration to the work in hand, so that your honesty as an advocate of it may be above all question.

3. Cherish a deep sense of your privilege in being allowed to serve the king, and the king's people, in this matter.

4. Remember always that the work is his, not yours. Carry no burdens. "Be careful for nothing."

5. "Pray without ceasing." Believe as much in a particular and personal, as in a universal Providence. Therefore, consult your God about every appeal you make, both as to spirit and time and manner.

6. Learn to rejoice in difficulties. According to the King's design, they are only the means by which he manifests his larger kindness and power. The greater they are, the more room for him to reveal himself. "Said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God?"

7. Never forget your dignity as the King's servant—(1) by asking help in such a way that men may think you neglected by your Lord; (2) by appealing to unworthy motives; (3) by palliating sin through fear of offending possible subscribers; (4) or by assuming a friendly regard that is not genuine. Such pretence is most unworthy of any man; how much more of a royal servant acting in the King's service? Ask with the dignity of a man of God.

8. Remember the King's supreme law of love. Ask help of others as you would like them to ask it of you. Don't worry them. Make it easy for them to refuse. Avoid asking a man when he is in a corner, and cannot refuse with good grace, *e.g.*, when you are either his host, or his guest, or when you have just paid him a bill. Respect his feelings and his liberty of judgment, and so state your case that he may give with as large an exercise of generosity and kindly feeling as the case admits of.

9. Lastly, in all your collecting, rest in the Lord Himself. When disappointed, rest in his faithfulness; when successful, rest not at all in your success, but in the love of which it is a proof.

"He that trusteth in the Lord, mercy (or by a translation equally good, 'loving kindness') shall compass him about."

JOHN PEARCE CLARK.

THE COMING OF THE LORD.—I.

QUESTIONS ANSWEED.*

By Rev. NEWMAN HALL.

AGAINST the expectation of a visible Advent of Christ, prior to the Millennium and his personal reign on earth, grave objections are felt by many who no less "love his appearing" than those who cherish this nearer hope. Let us briefly glance at some of them.

"Why should not the presence of Christ by his Spirit be regarded as his Advent?" Because more than this is expressed in his Word, and was expected by the Apostles and early Church. The "same Jesus" who ascended to heaven is to be seen "in like manner" coming from heaven. "Every eye shall see Him."

"Is not such a universal vision of Christ physically impossible?" It is not necessary that every eye should behold Him at the same moment. The natural sun is beheld within twenty-four hours from all quarters of the globe. We are not to limit a miraculous event by present phenomena. "With God all things are possible."

"It is derogatory to suppose that the Lord will again humble Himself to human conditions by dwelling with men." This is not supposed. As after the Resurrection He appeared to his disciples in human form, but not subjected to material laws, so during his personal reign it may be universally known, by his various appearances, that Christ is verily amongst men. He will reign in Jerusalem; if not in the reconstructed city in Palestine, certainly in the heavenly Zion, the Church of God. All his saints throughout the world may occasionally behold Him, and always be conscious that He is near, and may reveal Himself.

"Faith without vision is superior to sight, for He said, Blessed are they who have not seen and yet have believed." But Saul of Tarsus was converted through the instrumentality of external vision, and his subsequent career did not suggest inferiority in the method of his spiritual birth. And all believers expect to see Him in glory, and regard this not as a retrogression, but as the consummation of their spiritual perfection and bliss.

"God will never return from the building to the scaffolding, from the winged insect to the creeping caterpillar." But the use of outward signs is not a going backward. Christ refused the signs which the hypocritical Pharisees demanded, but even to them He gave the sign of the prophet Jonas when He rose from the dead. His Ascension strengthened the faith of the disciples, and "Signs and wonders wrought by their hands" aided their ministry of the Word. As a sign from heaven heralded the giving of the Law, and as the Resurrection prefaced the publication of the Gospel to the world, so "The sign of the Son of Man in heaven" to introduce the Millennial reign, would be not a new method, but a further development of the old.

"A visible Advent implies that the Spirit and the Word are ineffectual agencies." These were in operation under the Old Testament, yet signs were added when, at the first Advent, the Spirit and the Word were attended with an access of power. So, hereafter, the signs of the second Advent will not supersede, but give emphasis to these same influences.

"These views discourage effort in the use of present agencies." On the contrary. The little progress compared with the population; the wide prevalence of heathenism and cruelty, wickedness and woe, after eighteen centuries of Gospel preaching—are more apt to discourage efforts, than the certainty of Christ soon appearing to bring the work to a successful issue. What real disciple would be influenced by the argument that if Christ Himself is coming to secure the conversion of the world, we may cease from our work? Every true Christian loves his Lord, who said, "If ye love Me, keep my commandments;" and his command is, "Preach the Gospel to every creature." He says to each of us, "Go, work to-day in my vineyard." What *He* will do is one thing, what He bids *me* do is another. How can my love for his appearing and my hope that it may be near, induce me to be unfaithful to my allegiance and negligent of his commands? By desisting from our own work because we expect He will soon come to perform his, we render ourselves unprepared for the appearing which we profess to expect and desire. He said, "Blessed is that servant whom his Lord when He cometh shall find so doing,"—doing, not dreaming; fulfilling his own allotted task now, not speculating on what the Master will do hereafter.

(*To be concluded.*)

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* From The Coming of the Lord. *London: Morgan & Scott.* Price 2d.; cloth, 6d.

THE PARIS CITY MISSION.

A VERY successful meeting in aid of the Paris City Mission was held at the Wesleyan Chapel, Rue Roquepine, last week. The Mission, which is known in French as the Comité Auxiliaire d'Evangélisation de Paris, was established five years ago for the purpose of placing the services of lay missionaries at the disposal of evangelical churches, the latter contributing one-third of their salaries. The funds expended by the Mission upon its seven evangelists and their work amount annually to about 16,000f. or 18,000f., but owing to the limited income at its disposal, applications for lay help from five different pastors in Paris have had to be declined. An earnest appeal is now being made to French Protestants, the bulk of the money having hitherto been sent over by the London Committee, presided over by the Earl of Shaftesbury.

Stirring addresses were delivered last week by several ministers present, and by Mr. W. J. Lockie, one of the secretaries. Dr. MacRae pointed to some of the extraordinary difficulties and discouragements with which home missionaries had to contend in a city like Paris, owing, he declared, to howling freethought on the one hand, and poverty, hunger, and superstition on the other. Rev. Mr. Gibson, who founded a preaching station some years ago at Chantilly, mentioned the not generally known fact that in that very small town there are now some five or six hundred English people connected with the stables and races; he urged the expediency of raising £100 as soon as possible, to establish in their midst a regular branch of the Paris Mission. The address of Mr. W. J. Lockie, Secretary, is 71, Rue des Batignolles, Paris.

"THE CHRISTIAN" FOR INDIAN MISSIONARIES.—Dear Sir,—Kindly permit me to acknowledge the receipt of The Christian from many unknown friends in response to a letter I inserted in your paper a few months ago. I have to thank those friends, not only in my own name, but also in the name of many others to whom I am enabled to send copies. If friends would favour me with a postcard, I would send them the name and address of some worker in India to whom they might send their copies direct, instead of sending all to me, as at present. This would, on many accounts, be a better plan, as my own address is likely, at any time, to be changed. I may be excused if I again refer to the matter of postage. The Indian postage of newspapers is 1½d. I have known so many instances of unknown friends sending papers underpaid.—Yours faithfully,

George H. Parsons, C.M.S.
Church Mission House, Krishnaghur, Bengal.

SUNSET SONG.

DYING daylight saintly
  Quivers in the west,
Parting sunbeams faintly
  Kiss the ocean's breast.
Rose clouds shy and tender,
  Banks of blushing light,
Tell of day's surrender
  To the coming light.

Through the veilèd glory
  Of the sunset calm,
Crested billows hoary
  Chant an evening psalm;
Slowly fading azure
  Melts to paler gold,
Evening shadows gather
  O'er the waters cold.

Daylight, past recalling,
  Sinks till out of sight,
Twilight shadows falling
  Usher in the night.
Gloom and darkness weary
  Sadden earth and sky,
Looming storm-clouds dreary
  Blackly hasten by.

* * * * *

Though the daylight dying
  From thy life be sped,
Though night's shadows flying
  Gather o'er thy head.
God's own golden morning
  Shortly will be here,
Sunset but gives warning
  Of a sunrise near!

E. E. F.

THE WOMEN OF INDIA.

SOME extracts from the letter of a lady missionary of the Indian Female Normal School Society, in Bombay, will be read with interest.

"My school is getting on very well indeed. It is most encouraging. I am sorry to say I have no Christian teacher; it is impossible to get one. I have a very good Pundit and two Parsee girls, sisters, as teachers, who were my pupils for three years. They have a good influence on the children. Of course I give all the religious instruction. The average attendance is fifty-five; eighteen are girls, whose ages vary from ten to fourteen, which, considering they are Mohammedans, is most encouraging.

"Lately there has been a school for Khoja girls opened quite close to mine, and I feared that it would take away my girls, especially as it was started by their own people, and assisted by the Government, but as yet I have not lost one girl. All the children tell their parents that if they were taken from the old school, they would remain at home. We who go into native houses notice how almost impossible it appears to make any lasting impression on the women; they say 'education is all very well for our children, we are too old to learn.'

"If we want to raise the mass of the people either in England or in India morally or spiritually, we must catch the children. Would that Christians would realise how the labours of missionaries are trebled by the want of Christian junior teachers, both native or Eurasian. The Indian Female Normal School Society is fully awake to the need, and there is no lack of girls to be trained; but there are no funds, and friends seem blind to the fact."

Will not some of the Lord's stewards see in this a call to them to help? The office of the Society is at 2, Adelphi-terrace, Strand; the hon. treasurer is the Hon. A. Kinnaird.

MR. HENRY VARLEY, says the *New York Evangelist*, omitted his labours recently in Kansas City for a day and visited the College at Parkville. At the close of the usual noonday family prayers, he addressed the students for almost an hour on the reading for the day, the fifty-first Psalm. The afternoon was also spent in talking and praying with the eager company of teachers and students.

For the Young.

TO A VIOLET.

TINY floweret though thou be,
Emblem of humility,
I can learn somewhat of thee,
Little violet!

Some may tread thee 'neath their feet,
Pluck the rarer flowers they meet,
But I love thy fragrance sweet,
O violet!

Through the sunshine and the blast,
Fruitful soil or dreary waste,
Not a single fear thou hast,
Little violet!

If the Father cares for thee,
Watches o'er thy destiny,
Will He not provide for me,
O violet?

POLA.

NELLY'S MISTAKE.

Children, as well as grown-up people, can best prove that they are Christians by living consistent lives, by giving up their own wills, and trying to please mother and the little ones. If children would only think how glad it makes the Lord Jesus to see them unselfish, I am sure they would try more and more to overcome their faults. The Lord has said, "He that is faithful over few things, I will make him ruler over many things" (Matt xxv. 21). If you cheerfully do the little things that come in your every-day life at home, the Lord will give you greater work to do for Him when you are bigger.

A little girl was asked by mother to take baby out to the garden and amuse him while she rested.

"Where is nurse?" said Nelly, crossly.

"This is nurse's holiday," mother answered; "and baby was so fretful last night, I could not sleep, and must take some rest before your aunt comes."

Nelly took her little brother out, but it was with such a cross face. Baby cried till mother had to come out and take him. Now, if Nelly had, with a cheerful face, amused little Archie, though she had been disturbed from a very nice book, mother would have had her sleep which she needed so much.

Nelly was indeed a Christian, but she was not letting her light shine just then. When she saw mother take baby, she was very sorry she had not amused him. But baby would not come to her again when she tried to take him, and mother had to put him to bed herself, though she was feeling so very badly.

Aunt Mary was quite shocked when she saw her. "What is the matter?" she asked her little niece. "Oh! Auntie," cried Nelly, "mother could not sleep last night, baby was so tiresome, and she asked me to mind him in the garden to-day while she rested; and I would not play with him. I felt so angry because mother had asked me when I was reading the book you gave me on my birthday. Oh! Auntie, will Jesus be angry? I wish now I had amused Archie!"

"Nelly, dear," said her aunt, "I am sure Jesus is grieved when He sees little girls selfish. Ask Him to forgive you, which He will freely do. If you sit by baby's cradle now, and hush him to sleep when he stirs, I shall see what can be done for mother's headache."

"Oh! thank you, Auntie," Nelly cried, kissing her aunt and running away. She sat next little Archie, and with a happy face hushed him to sleep when he became restless, till nurse came home and relieved her of her charge.

When little Nelly knelt by her bedside that night, she prayed the Lord Jesus to make her more watchful over self, so that every one should see she was trying to serve the Lord Jesus in her daily life; for she knew that even a child is known by her doings.

JULIA.

NOTES ON THE SCRIPTURE UNION READINGS.

FEBRUARY 26.—MATTHEW XV. 29–39.

v. 32.—"*They have nothing to eat.*"—Jesus knew their need; so He does ours, whatever it may be; and for Him to know the need of his children is to supply it (Matt. vi. 32, 33). A little lad during the American War was his widowed mother's comfort and joy. One day, as the poor woman was trying to scrape the flour from the sides and bottom of the barrel, to help out the day's supply, the lad cried: "Mother, we shall have some more very soon now, I know!" "Why do you say so, my boy?" asked the mother. "Why, because you've got to scraping the barrel. I believe God always hears you scraping the barrel, and that's a sign to Him you want another." And before the day was over the fresh supply had come.

v. 36.—"*He took the seven loaves and the fishes, and gave thanks.*"—Jesus had a thankful heart, so should we have. "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

FEBRUARY 27.—MATTHEW XVI. 1–12.

v. 1.—"*The Pharisees also with the Sadducees came.*"—The Pharisees were a proud and boastful sect of the Jews, taking great pleasure in their own works, and separating themselves from others as though they were holier than all beside; but it was all outside show, their hearts were far from God. The Sadducees were almost infidels, not believing in the Word of God or in a future state; hence they were careless and indifferent about all spiritual things. Both these sects hated Christ, and only united to try and injure his cause, and get rid of Him. We have need to be on our guard against all self-righteousness and unbelief. That is what Jesus meant when He said, in verse 6: "*Take heed and beware of the leaven of the Pharisees and the Sadducees.*" Leaven in the Word of God represents evil things to be guarded against. Read 1 Cor. v. 6–8.

FEBRUARY 28.—MATTHEW XVI. 13–28.

v. 16.—"*Thou art the Christ, the Son of the living God.*"—The word "Christ" means "the Anointed One."

"The holy oil was poured on Aaron's head,
And wide around its balmy fragrance spread:
Then might the priest of God his sacred chambers tread.

With flowing horn to David came the seer,
And hailed him king, to lead God's people dear,
To shepherd them in love, and rule them in his fear.

On prophets, too, was poured in olden day
The consecrating oil, a sign that they
The Spirit's teaching voice in all things should obey.

The veil is lifted—ancient shadows flee—
Of God anointed, One is crowned to be
Prophet, and Priest, and King—behold in Christ the three!"

L. Squire.

MARCH 1.—MATTHEW XVII. 1–13.

2 Peter i. 16—18 should be read with this portion. We there learn that the Transfiguration was designed to give a foresight of Jesus as He will be seen when He comes again in glory. He will not be a "Man of Sorrows" then, but will appear as "the King in his beauty." Are *you* looking for Him as those do who "love his appearing"?

v. 5.—"*This is my beloved Son, in whom I am well pleased.*"—God's testimony to Jesus as his own sent One, and best beloved One. A similar testimony was borne at his baptism in Jordan (ch. iii. 17). It is said in John iii. 35, "The Father loveth the Son, and hath given all things into his hand." (See also John v. 20. Read Isa. xlii. 1.)

v. 5.—"*Hear ye Him.*"—All who are the sheep of Christ do this; they hear his voice, and follow Him as their guide. They are blessed indeed who do so; they shall one day see Him in his glory and be like Him, and be with Him for ever. (Phil. iii. 20-21; 1 John iii. 1, 2.)

MARCH 2.—MATTHEW XVII. 14–27.

v. 15.—"*Lord, have mercy on my son.*"—A father's prayer for an only son. What a sore trial it was for him to have had but one son, and he so terribly afflicted; but see how soon his sorrow was turned into joy when he came to Jesus. It is said, "*The child was cured from that very hour.*" Not only *in* that hour, but *from* it; that is, no more to be so afflicted, he was permanently cured. Jesus can thus heal the sin-sick soul that trusts in Him, and when He heals, He does it so that the power of sin and Satan are utterly overthrown, and the soul set free for ever from their bonds.

v. 27.—"*Cast an hook, and take up the fish that first cometh up.*"—See here the proof of Christ's Divine knowledge and power over all things. Bengel points out six miraculous points in this fact: (1) That something must be caught; (2) That it must be caught immediately; (3) That it must contain money; (4) That the *first* fish must contain money; (5) That the sum found should be exactly sufficient; (6) That this should be in the fish's mouth.

MARCH 3.—MATTHEW XVIII. 1–14.

v. 2.—"*Jesus called a little child unto Him.*"—And He calls little children still.

"He now to you is calling,
Oh, hearken to his voice;
He fain would have you trust Him,
And in his love rejoice."

v. 10.—"*Take heed that ye despise not one of these little ones.*"—It is said that when Hans Christian Andersen, the Danish author, was a little boy, he was one day out with his mother and some other poor neighbours, gleaning in the field of a man who was known to be very harsh and cruel. They saw him coming, and all started to run away. But Hans' clumsy wooden shoes came off; the stubble, or short stumps of the grain-stalks, which had been left by the reapers, hurt his tender feet, so that he could not keep up with the others, and he found he must be caught. The rough owner of the field was very near, and could now almost reach him with his heavy whip; when Hans, whose hopeless case now suddenly filled him with new courage, stopped and turned, and looking into the man's face, said, "How dare you strike me, *when God can see you?*" The anger of his pursuer was subdued at once. Instead of striking the boy, he gently stroked his cheeks, asked his name, and gave him some money. The truth, of which little Hans had reminded him when about to do a mean and cruel act, seemed to make him ashamed of it at once, and so caused him to speak and act kindly.

MARCH 4.—MATTHEW XVIII. 15–22.

v. 19.—"*I say unto you.*"—It makes all the difference *who* says a thing. Now, the Lord Jesus says over and again, "I say unto you." It was not only that He did say it a long time ago; but that whenever you look at the words, He is saying it still. For his words are not dead; they are *live* words; just as much as if He had said them a minute ago. For He says they are spirit and life, and that they shall never pass away. So when you come to "I say unto you," remember Jesus means it, and that He really means you to pay the same attention to what comes next as if He were speaking aloud to you. Ask for the Holy Spirit before you begin to read, and then say, as Habakkuk did, "I will watch to see what He will say unto me."—*Miss Havergal.*

ANSWER TO DOUBLE ACROSTIC.

ADRAMMELECH—SENNACHERIB.—ISA. xxxvii. 38.

AssoS	Acts xx. 13.
DerbE	Acts xiv. 19, 20.
ReziN	Isa. vii. 4.
AmoN	1 Kings xxii. 26.
MarA	Ruth i. 20.
MelchizedeC	Heb. vii. 1.
Ebed-melecH	Jer. xxxviii. 8-13.
LukE	2 Tim. iv. 11.
EliezeR	Gen. xv. 2.
CushI	Zeph. i. 1.
HobaB	Judges iv. 11.

Answers received from M.A. C.H. M.L.V. B.E.Z. E.I. D.W.H. A.J.M.W. C.S. E.M. R.C.P. H.C.C. W.F. G.G. A.J.E. A.J.I. M.S. K.S.L.

Additional answers to Acrostic ADONI-ZEDEC received from M.M.O. G.H.C. B.M. W.G. H.F.W. E.G.G. L.M.H. J.M. E.S. P.L.P.B. H.K. A.C. A.B. M.J.B.

SOLDIERS AT SINGAPORE.—Mr. A. J. Bridges, Schoolmaster, 1st R. Inniskilling Fusiliers, Tanghis Barracks, Singapore, desires to thank those of our readers who have kindly sent literature for the use of the soldiers of this regiment and their families. The Religious Tract Society have made a grant of books, which are lent to the men in turns and are much appreciated. Mr. Bridges states that the Gospel services, Bible-classes, and Temperance meetings are well attended. He hopes that Christian friends in this country will continue to forward supplies of good periodical literature for the use of the regiment in their exile from home.

WHO IS RESPONSIBLE?

RESPONSIBLE for what? Responsible that some MILLIONS of immortals are left in hopeless darkness—almost *no* effort made for their enlightenment. But surely, it may be said, these millions must be in the interior of the Dark Continent, or in Central Asia, or in some of the outlying territories of the vast Chinese Empire; and allowance must be made for the difficulties of any enterprise undertaken for their benefit. Difficulty would hardly be a sufficient excuse for neglect when the Captain of our salvation says, "Go" and "Lo, I am with you;" but *these* millions are not in such isolated positions. They are in the track of our great ocean steamers. Many thousands of these millions are brought in contact with us as fellow-subjects of our Queen—they help to increase the commerce and wealth of this great empire—and yet almost *nothing* is done for their spiritual benefit.

The Malayan Peninsula, with its millions of Mahommedans, has at present no missionary labouring directly among the natives. Missionaries there are at Penang and Singapore, with out-stations at other places, who labour among the thousands of Chinese and other races, as well as the Europeans who reside there; and these missionaries do all that it is possible for them to do in dealing with the natives they meet, but the testimony of the oldest of these missionaries is that he has not known of the conversion of a Malay during a long experience. How can they believe that which they do *not* hear? How can they hear without preachers? Why should a few men be expected to speak and preach in all the tongues of Babel? And seeing that work among Mahommedans is confessedly such difficult work, why should not men give themselves specially to that work, and see whether the Gospel is not for the Malayan, as for other races, the power of God unto salvation? Upon whom rests the responsibility? Christ says to his people, "Ye shall be witnesses unto Me." Who will witness for Christ among the Mahommedans of the Malayan Peninsula? All that is needed is that some of those who find such help in singing hymns of consecration and faith should put their consecration vows into practical effect, and go and live lives of faith among these poor needy souls.

It may be hard to *fix* responsibility, but that *someone* is responsible for the preaching of the Gospel to these Mahommedans is as certain as that Christ is the light of the world, or that He commanded his Gospel to be preached to every creature. When will the Church, when will individual Christians, feel and acknowledge their responsibility? We say, and say truly, Christ is coming, and "the time is short." May God's own Spirit work so mightily in the hearts of some of his servants that very soon a satisfactory answer may be given to the question—Who is responsible?

J. Mc Carthy.

Shanghai, China.

BLOOMSBURY INSTITUTION, BIRMINGHAM.—The annual meeting of the Bloomsbury Institution, held last week, afforded evidence, if any were needed, of how much one earnest man may do to ameliorate the condition of his fellows even when he is not aided by large monetary means. Some twenty-five years ago Mr. David Smith, residing in Bloomsbury-street among the poor, in an unostentatious manner, constructed a room on a portion of his garden with a view to the moral and mental improvement of the young men of the district. From that small beginning arose a work which forms one of the features of the philanthropic life of Birmingham. As was pointed out by Alderman S. Edwards, who presided, every effort of Mr. Smith's has been crowned with success, probably because they have had his own sound practical guidance and presence, and have been inspired by a pure desire to benefit the more unfortunate among mankind. If we had more David Smiths we should need fewer gaols, judges, and workhouses.—*Midland Echo.*

FOREIGNERS IN LONDON.

ASIATICS.

A MORE important field of labour, inviting the enterprise of the Church of Christ, can scarcely be found for the evangelisation of the heathen than is found in our midst among the many thousands of Asiatics in this great London. Science, curiosity, and trade have attracted across the seas men in every position of life, professing every error of the East, to see the wonderful city of the West. Brahmins are met, still wearing their vaunted sacred cord, but concealed; Buddhists, professing faith in their shorn priests; Sikhs, who believe the teachings of Dàdà Vànik to be a divine revelation, and many other forms of idolatry from heathendom beyond the Indus.

The greatest influx, however, is from Mohammedanism. Believers in the Arabian prophet reach us in large numbers, bringing with them all the bigotry and error of their creed. No error has been more hostile to the Christian faith than this. The hostility is particularly levelled at the foundation of our hope and salvation—the divinity and sacrifice of Christ.

Few have been found, till of late years, sufficiently hopeful of success among them to attempt war with these enemies of the truth. Among those who first entered on the enterprise is the London City Mission. More than thirty years have passed away since the Society's missionary visited the various crews afloat and explored the abodes of vice and crime, in those localities where Asiatic life gave an unsavoury character to the neighbourhood and left an impress on the rising population. Dens for opium-smokers, gamblers, and evils unnameable were visited by night and day with the hope that the dense darkness might be penetrated by some rays of heavenly light. The natural fruits of such vice were ruin, disease, and death, generally within the walls of the workhouse or the prison, and too often on the frozen footpath. In such localities these victims were followed with the Word of Life and the proclamation of salvation on repentance for sin, and faith in the crucified One.

Here is a visit among them at their chief rendezvous. On a sunny Lord's Day, while the bells summoned the worshipper to the house of prayer, and happy hearts joined in the praise of the Most High, the missionary took the opportunity of holding a meeting in one of those haunts. It was down a blind court, where a ricketty door led into a dilapidated, disused skittle-ground, belonging to a shabby-looking public-house that struggled for existence, though it was dignified by the name of the Royal Sovereign. The shaky door being pushed on one side, about thirty men, mostly Mohammedans, were dimly seen in the smoke of the fàgree from the hookas. One muscular Asiatic was beating a tom-tom to the notes of a zither, while an Indian song was being sung, which narrated the adventures of a prince who imperilled his life to secure his bride.

To this desecration of the best day in the week the missionary listened till his opportunity occurred, and he then offered to tell them about another Rajah's son who left his palace in search of his bride. The tom-tom was silenced, the offer was accepted, and their attention was secured for the story of the Prince who left the shining attendants of his Father's house; how He sojourned in the wilderness; how He found his bride poor, and enriched her; in rags, and clothed her; surrounded by enemies who were conquered by the loving Prince; and how He returned to his Father's house with rapturous songs of triumph. The story was finally explained by Ps. xlv., and other references. In this scene of riot and mirth a dying man was found, who expired a few days later under better circumstances.

"Can any good thing come out of Nazareth?" What has been the yield of this unpromising vineyard? Temporally and spiritually it has been good so far as one may presume to judge, so good indeed that the missionary has been charmed to continue his work for more than thirty years. He rejoices in the scars of the campaign, and the special deliverances by which his life has been saved on two perilous occasions. But the prisons have been relieved of their tenants. Those plague-spots of vice and death have disappeared. The sick and dying have been visited and told of the love of God in Christ. The district is entirely changed for the better.

And the spiritual outcome of the long struggle is satisfactory, though the reaper would fain wish for a greater in-gathering. It is no mean achievement that has made Christianity an acknowledged faith among the heathen. Many a stern battle has been fought to establish the necessity and effect of the Cross, and now the acuteness of the hostility against the Truth has much relaxed. Belief in Christ is better understood, and meets with a toleration and even respect that would have surprised us in the early part of the campaign. The missionary has grown old in the work, testifying to Hindoos and Mohammedans God's remedy for sin.

Doubtless the harvest is not to be measured by the sheaves we have gathered on English soil. The influence of a work like this on the Eastern world can better be imagined than told, therefore we commend it to the God of all grace, and leave the harvest for a later day.

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A VILLAGE REVIVAL.

DEAR SIR,—Last Wednesday night I had the pleasure of seeing a sight, and hearing testimonies which may be of some interest to you and your readers. With your kind permission I will briefly relate what I saw and heard, which I feel sure will inspire with fresh zeal lay workers in God's vineyard.

In a chapel in the village of Aston Abbotts, Bucks, a most successful fortnight's Mission services were then brought to a close. These services had been conducted by Mr. G. D. Shipley, of Welwyn, Herts, of whose village work I had often heard, and had seen some pleasing results of his labours in other districts; but I had never seen him personally before. I happened to enter the building when the meeting was half over to find it packed in every part with country folk eagerly listening to the testimonies of new converts. I believe I am within the number when I say that while I was present some twelve or thirteen persons declared before their former companions that they had given their hearts to Christ.

A blacksmith—a fine, big, strong fellow—who used to be one of the worst characters in the hamlet, said: "It seems impossible that I should be here. Am I sane? I tell you I am in my right mind. I looked through the keyhole of yonder door one night, and God met with me, and I have been happy ever since." It appeared that three blacksmiths worked together (of whom the foregoing was one); two had been converted during these services, but the other one became so frightened that he would not go near the chapel on any account. Another case was that of an habitual drunkard, who went home from the service one night sober, and conversed kindly with his wife, who, while at supper, frequently interposed: "How nice it would be if you always came home like this." At length the poor man became so overcome that he rushed upstairs, followed by his wife and son, to whom, with the tears in his eyes, he confessed that the Lord had met with him that night. A great robust farm-labourer also rose and declared that Mr. Shipley had pourtrayed his past career, and had made him "tremble from head to foot; but he had never been so happy as during the last week." A very pleasing feature of the meeting was that several persons stated they had kept true to their profession since Mr. Shipley's former visit six years ago.

Thus might I continue to describe a number of very pleasing incidents, but time and space forbid. God has not accomplished these grand results through the medium of oratorical effect, but by simple, earnest, and prayerful presentation of the truth. Could not meetings similar to the above in out-of-the-way rural districts be greatly increased? I pray God that many brethren may be led to put this to a practical test.—Sincerely yours,

John Richardson.

Merchant-street, Bow, E.

THEATRICAL EMPLOYES AT TEA.

ON Ash Wednesday a number of those engaged at East-end theatres met as usual for a Social Gathering at the Town Hall, Shoreditch, by invitation of the Committee of Special Religious Services. About 500 assembled for tea, and appeared immensely to enjoy the material part of the feast. Those present included employés from the Standard, Britannia, Surrey, Pavilion, Sadlers' Wells, Grand, and South London theatres.

In the much regretted absence of Lord Shaftesbury, the chair was taken at the meeting by Mr. George Williams. The few words he uttered went to show the unspeakable advantages possessed by those who give themselves unreservedly to Christ and have Him for their friend and helper through life.

The Bishop of Bedford arrived in time to deliver himself of a few well-chosen words, admirably fitted to the occasion. Mr. Ernest Tritton, who followed, spoke a word of encouragement to earnest workers.

The only part of the programme that seemed not quite in harmony with the design and spirit of the meeting, was a statement made by Rev. Septimus Buss. He had been to many of the London theatres, he said, and witnessed some of the great plays of Shakespeare, and he urged them to serve the Lord heartily in the position where He had placed them. Rev. John Morgan, who said he had never been in a London theatre, and it was not likely he ever would be, exhorted his hearers to seek the Lord while He was to be found. Words of good counsel were added by Rev. T. C. Udall, Mr. J. Rennie, Mr. Sawell, Mr. Erlich, Mr. Noakes, and Mr. Jack. The two last speakers roused the enthusiasm of the meeting to the highest pitch, and were exceedingly effective.

The Bible Flower Mission sent a text and lavender bag for each of the guests, and the Religious Tract Society also sent a nicely-bound volume to each. Gospel solos were finely sung in the course of the evening; the gathering on the whole was a most pleasant, and, we trust, a profitable one.

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MR. J. J. SCROGGIE at the HOME OF INDUSTRY.

NIGHT after night we have had the blessed privilege of preaching and singing the glorious Gospel in this hallowed spot. A little account of the Sunday work may not only interest but stir up believers to more earnest effort among the perishing.

At half-past ten we set forth in two companies to "Bird Fair," where ten thousand of the lowest characters in London weekly congregate to buy, sell, drink, fight—all this on the blessed Lord's Day, when church bells are ringing, and people are flocking to their places of worship, never even dreaming of such an evil in their midst. Here we took our stand to tell out the good news of a Saviour's love. With the aid of two harmoniums we had plenty of hearty singing, and solos, too; and oh! the eagerness to hear the Word of Life. There for two hours and a half the Gospel was fully and faithfully preached and sung. Here for three years dear Miss Macpherson and her noble band of workers have held forth, praising God for giving them such a privilege.

Our afternoon meeting in the Home at three was a most blessed soul-refreshing time. Many of those present were poor widows, but "rich in faith." After tea we set out with about thirty workers for the lodging-houses, taking a harmonium with us. There in the midst of those poor men and women, who were employed in cooking, smoking, &c., we spoke and sang of Him who is "abundantly able to save." In not a few eyes could we see the tears glistening as the "old, old story" was told, which I dare say many had heard in Sunday-school, or perhaps at a loving mother's knee. There was not a single scoff or jeer, but many "Thank you's!" as we came away. A good many, both men and women, followed us to the Home of Industry to hear more of the good news, with blessed results.

JANE SCROGGIE.

REV. E. P. HAMMOND IN DUBLIN.

THE Mission in Dublin continues to attract large and attentive audiences every evening, whilst the noon prayer and praise meeting brings together the leading Christian workers of all denominations. The children's meetings are perhaps the most attractive. Many of the large city schools attend, and it is believed that a very large number of children have been savingly converted.

On Wednesday evening last week a testimony meeting was held after the conclusion of the inquiry-meeting, when, among many others, two soldiers told of their conversion. One said he had left home to escape the prayers of a Christian mother; he could not bear to hear her praying for him, but thank God he loved to pray now. He advised all soldiers and young men to enlist for God.

Another case was that of a young lady who had been spoken to some days before. She seemed in deep anxiety about her soul, but professed herself unwilling to be saved. She said she had had no peace for five years day or night, but that she was determined to be an Atheist. The worker who spoke with her entreated her to be prayed with. She said, "No, that would signify my willingness to be a Christian, and I am not willing." The worker then remarked, "Well, I shall pray for you that you may have no rest until you are willing." The reply was, "Oh, please, don't do that!" Several Christians took her case to God in prayer, and yesterday morning she said in the noon-meeting, "I will trust Jesus now."

A young man in the meeting one day read a letter from his mother in Scotland, in which she pleaded with him, "Oh Donald, won't you be a Christian?" He said, "She never wrote to me without asking me that question, and God has answered her prayers; I was converted two days ago, and I have written to tell her." A man one evening testified that God had saved him; he had been going the downward road for a long time, he had not been in any place of worship for about ten months until last Sunday night. A woman has professed to be converted who seemed almost hopelessly hardened. She had been visited and spoken to every Sunday for eighteen months, without any result, but was completely broken down on account of her sins, and it is hoped converted to God.

The utmost harmony prevails amongst the Christian workers in the Mission. Ministers from the different churches, evangelists, local preachers, and other workers, talk sometimes in groups to anxious inquirers, and are doing what is in their power to help on the work.

Even the children go out and find others to fill the meeting. One young child said last evening: "Although father's sick, he spares me every evening to come to the Mission, and I always bring someone else with me. This is my sister, she is a Christian." (The eldest of these children is about 12.)

Mr. Hammond at one of the meetings said that before leaving the United States he sent through the American Board 100 copies of his "Conversion of Children," and fifty copies of "Gathered Lambs" to foreign missionaries. Among the many other interesting letters he read was the following:—

"Dear Brother in Christ,—I thankfully acknowledge the receipt of the books 'Gathered Lambs' and 'Conversion of Children.' I can assure you that they will be read many times, especially the former. Two young girls who have learned to read English very well became very much interested in the account of how the Great Shepherd gathers the little ones in his arms. At my suggestion they began to translate the book to others. Last evening I found them in the schoolroom with eight or ten gathered around them all attentively listening. Most of the girls who do not belong to the evangelical families come to us very ignorant of the Bible and its plan of salvation, and the plain illustrations of truth found in these books will be very valuable aids in explaining the way to be saved. The simple, expressive, child language will be easily translated into the Bulgarian language.

"It interested me to know that you once thought of Bulgaria as a field of labour for the Master. This is my fifteenth year in the work, and my interest grows with the years, especially in the children. The older ones have so much to leave behind them before they can walk in the straight road that it seems very hard to them, and many, very many, go away sorrowful, while the children hide, I believe, these things in their hearts, and if the time of fruit is not yet, it will surely come. I rejoice in the joy of the service committed into your hands by the Lord of the vineyard. "Respectfully yours,

"E. T. MATTHEW."

Letters like these have greatly interested the daily meetings. The Mission in Dublin closes on 26th inst., and Mr. Hammond will commence a series of meetings in Glasgow on Sunday next, March 1.

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TEA-MEETING AT SERMON LANE.

THE lodging-houses and haunts of the drunkards and criminal classes near Sermon-lane, Islington, were visited by the workers of this Mission, and tickets of invitation given to tea in the hall on the evening of Monday week. Over four hundred responded. They were supplied with bread and butter, tea and cake, which many devoured with avidity. Looking into the varied faces of this motley group, one could but ponder with a sorrowful heart over the image Divine marred and blurred by sin, and pray for the mighty power that could restore them to their right condition. Not a few at the close of the meeting told a tale of sorrow and disappointment enough to move the hardest heart. One poor fellow said he had not tasted food of any kind for two days. He had walked the streets three nights, and found rest and shelter the best way he could. Many expressed a willingness to lead an honest life, and to become respectable members of society.

Mr. W. Haig Miller presided at the meeting after the tea. Both he and his good wife spoke in a very earnest and loving way, directing the attention of all to the Saviour as the only true Friend. Singing followed, and then the principal speaker of the evening was introduced. His little daughter sang, and gave her experience of the contrast between a drunkard's and a Christian's home. Her simple tale was listened to with great attention, many of the rough-looking men being moved to tears. The speaker gave an account of his life as a drunkard, with its weary tale of bitter shame and sorrow; how he was converted, and what God has done for him since. Very earnestly did he plead with them to be reconciled to God, giving many stirring instances of men who had been brought from the power of the drink and the evil one to happiness and peace. Standing by his side was a man, another trophy of Divine grace, who also told how he had been delivered from an evil life.

The people seemed deeply affected. An invitation was given to any who felt inclined to remain for conversation and prayer. Over 200 remained, and another hour was spent in putting before them the way of life. Fifty-eight signed the Gospel Temperance Pledge and put on the blue ribbon. With many prayers for their steadfastness they were bidden a hearty "Good-night."

Mr. George Fuller, Superintendent, 54, Liverpool-road, Islington, will be glad to receive help to carry on the general work of the Mission, which is greatly needed.

THE TREASURY AND THE BRITISH MUSEUM.—The Committee of the Lord's Day Observance Society have been informed by the Trustees of the British Museum, that the Lords of the Treasury, having in mind the result of a division in the House of Commons, on a motion for opening museums in 1882, are unable to sanction the proposal for opening the Natural History Museum on the Lord's Day.

THE WEST LONDON MISSION.

THE following brief reports have been kindly forwarded to us by the clergymen of the various churches, or some of their helpers. There are certain items mentioned in one or two of the reports which we do not feel able to endorse, but we have thought best to print them substantially as received. Other reports will follow.

ST. MARK'S, NORTH AUDLEY-STREET.

The Mission here was ably conducted by Canon Weldon, assisted by Canon Lintott. At noon each day an address was given by Dr. Hayman, meeting various sceptical difficulties. The church was thronged at the Mission services throughout the week, and deep gratitude is felt for the faithful teaching of the missioners.

ST. MARY-LE-STRAND.

The Mission services here have been very successful. The addresses by Rev. R. R. Cousens, Rector of Newcastle-under-Lyme, have been stirring and excellent. The workers have been diligent in persuading people to attend the services. They have sung hymns in the courts adjoining the Strand, and under the porch of the church immediately before the services. The congregations were good both at noon and at 8 in the evening. Of course the evening services were more largely attended than at noon, but there was a daily increase at both.

Several who were anxious about their souls were spoken to and encouraged at the after-meetings, some of whom came from great distances.

ST. JAMES'S, PICCADILLY.

The interest in the Mission services at this church was well sustained throughout the week, the numerous addresses being listened to with marked attention. From Monday to Friday inclusive there were four services daily at the parish church; holy communion at 8 a.m.; at noon, morning prayer, with addresses by the Rector, Rev. J. E. Kempe, on "Prayer"; at 5 p.m evening prayer, with address on "Truthfulness in various Relations of Life," by Rev. E. R. Bernard, Vicar of Selborne; and at 9 p.m. the more strictly Mission services, conducted by Rev. H. G. Bonavia Hunt. Room meetings were also held in different quarters by the assistant clergy and by clergy from Windsor. At a Temperance meeting on Wednesday evening eight adults, five men and three women, signed the pledge of total abstinence.

A house was generously lent for the purpose of carrying on rescue work, and several young women were induced to enter the Home, which was managed by ladies connected with the district parish of St. Thomas.

PORTMAN CHAPEL.

Our hearts are full of thankfulness and praise to God for his good hand upon us in this Mission. He has abundantly answered our prayers. For two months past we have held a special congregational prayer-meeting on Saturday evenings to ask for God's blessing on the work. We feel that this has been used of God to unite all the workers together, and to call down the answer which we are now rejoicing in. The words of our chief missioner, Rev. G. C. Grubb (of Cahir, Ireland), were earnest, scriptural, and full of power from on high. His noon Bible readings were greatly blessed to the help and stirring-up of believers. His Mission addresses in the evenings brought many unsaved ones to their knees. The after-meetings were large; numbers stood up to be prayed for, and many have, we trust, received Christ into their hearts.

Two special features of our work were drawing-room meetings, conducted by Captain Dawson; and social gatherings of working men, during their dinner-hour, in the Reeve Mission-room. Coffee and cocoa were supplied, while bright hymns and solos were sung, and short addresses given by the missioners and others. As many as 300 men must have been present between 12 and 2 towards the end of the week, and many of them were thus attracted to the Mission service in the evening.

Useful work was also done by special services in the afternoons for servants, mothers, and children, conducted by Rev. J. A. Halloran. A deep impression has undoubtedly been made; many striking testimonies have been sent in, especially from believers who have been brought to a new view of the living Saviour, and a fresh surrender to Him.

D. H-B.

GROVE PARK WEST.

The general Mission in this parish is to be held a few weeks later, but for some weeks past preparatory work for the Mission has been done by the clergy and lay-workers. Sunday evening evangelistic services have been conducted in the schoolroom by working men. There appears to be a feeling of awakening interest and hopeful expectation, and already there are evidences more deeply that the work has not been in vain.

ST. JOHN'S, NOTTING HILL.

The Mission services in this church were throughout well attended. The missioners were Rev. R. A. White, vicar of St. Giles's, Northampton, and Rev. V. F. Ransome, rector of Compton Bassett, Wilts. The latter delivered a series of beautiful meditations and instructions at 12 and 5.30 each day in the week, intended chiefly for cultivated people, while the evening addresses, stirring and awakening, were preached by Mr. White. That they were appreciated was evident from the numbers who flocked to hear them, and from the large proportion who remained to the after-meeting. There is every reason to hope that this Mission has been blessed to many souls, bringing light to some and comfort to others.

Special features of this Mission were an address by Mr. White to a congregation of some 500 children and young people, and another given by the same missioner to, and most atttentively listened to by, about 100 women in domestic service, a class which forms no inconsiderable part of the population of the parish.

ST. MATTHEW'S, WEST KENSINGTON PARK.

The Mission held here may in many respects be justly called a success. The absence of the vicar, Rev. W. Handcock, who has gone abroad to recruit his health, was much felt, and prayer was daily offered for his safe return in renewed health. This, however, gave point to the efforts of those who were engaged in the work, the lady visitors being specially diligent in visiting from house to house, inviting the people to the services. Many were thus led to the house of God who rarely, if ever, had been there before. The marked attention with which they listened to the plain, yet forceful preaching of the Gospel, showed how acceptable was the message delivered. Many who were wounded in conscience and pricked in heart were led to confess that it had been to them "the power of God unto salvation."

Rev. Claude Bosanquet, vicar of Christ Church, Folkestone, was the missioner. The quiet and unadorned simplicity with which he lifted up his Master as the one and only way of salvation, convinced his hearers that he knew from experience the value of the truths he proclaimed. An address on "The Christian life" was given each morning, the recollections of which will be fresh in the minds of many for years to come. We must wait for eternity to learn fully the blessed results which have followed the efforts put forth during the Mission.

ST. MARY'S, BRYANSTON-SQUARE.

A very successful Mission work was carried on here during the week, and an attempt made, not altogether futile, to reach all classes. The missioner was Rev. Forbes E. Winslow. Each day during the week services were held in the church at 8.30, 11, 3, 4, and 8 p.m. At 11 a.m. and 4 p.m. the subjects of the missioner's discourses have been "The Christ life in the believer," and "Helps and hindrances to spiritual life;" and each evening there has been a large congregation, composed almost entirely of the poor, when earnest appeals have been made from the pulpit by the missioners, and after-meetings have been held, for which the majority of the congregations remained. Special services for domestic servants were conducted on Wednesday and Friday by Rev. J. Simpson, and addresses were given to children on Tuesday and Thursday, at 5 p.m., by the Rev. J. Hutchons, vicar of St. Barnabas. Several meetings were also held during the week in Trinity Rooms, by Mr. I. Sida. Each evening a procession was formed to march thence to the church, singing hymns, and led by the rector, Hon. and Rev. Canon Leigh.

On Saturday evening a tea party was held in the Trinity Rooms, over which about thirty ladies of the parish presided, and at which about 400 sat down. At the conclusion of the tea an evangelistic meeting took place. Earnest addresses were delivered by Sir Thomas Chambers, Q.C., M.P., Mr. T. A. Denny, Mr. Joseph Peters, Dr. Routh, and Dr. Stocker. Hymns were sung at intervals by the Mission choir. The Mission terminated on Monday evening with a thanksgiving service.

FULHAM.

Evident blessing has attended the Mission in this district. Our own people have been edified and confirmed in the faith, and I have reason to believe that many of the outside world have been strongly moved by what they have heard. Canon Thompson Phillips, vicar of Ivegill, who conducted the Mission, is deeply interested in young men, and attracted many of this most interesting class to the services. Since then many have come forward and have asked to be given work for the advancement of Christ's kingdom.

JOHN S. SINCLAIR,
Vicar-designate of St. Dionis, Fulham.

ST. LUKE'S, BERWICK-STREET.

Revs. H. C. Shuttleworth and C. L. Marson set forth the principles of Christian Socialism to large and attentive audiences. The afternoons were devoted to lectures for women, which were followed by discussions and questions. A special service, with lectures upon the Lord's Prayer, was held in the church. In the school Mr. Shuttleworth lectured and conducted a discussion for men, upon the moralities, political, social and commercial: upon Jesus Christ; the kingdom of heaven; and the future life. The discussions were sustained by the working men of the neighbourhood.

There is every reason to hope that the Mission did something towards setting Christ upon his rightful throne in the hearts of the people.

TURNHAM GREEN AND GUNNERSBURY.

The missioner in this parish was Rev. E. F. Hart Dyke, vicar of Maidstone. Processions and out-door demonstrations were not adopted. The substance of the teaching was given in two evening sermons on "All have sinned and come short of the glory of God," and "God, through Christ, hath forgiven you." In the former a list of questions detailing particular sins was read for self-inquiry; and, in the latter, unconditional pardon in Christ was set forth, with particular advice how to obtain it. Baptism as connected with forgiveness, and the Eucharist to be used for pleading the Atonement in prayer, were often dwelt upon. Its use as a propitiatory sacrifice in any sense was decidedly, though incidentally, disclaimed. The attendance was good, at some services crowded. It remains to be seen what permanent effect is, or will be, produced. The men at two different workshops were addressed; the joint number did not, however, amount to a hundred. Practical results of the Mission, by way of additional offers to assist in spiritual work, have been realised to a considerable extent.

ST. THOMAS'S, REGENT-STREET.

The Mission was conducted here with much thoroughness and energy. The entire parish was mapped out beforehand, and each family visited at least twice by a band of some thirty district visitors. The shops, and workshops, and public-houses in the neighbourhood were canvassed by the clergy. During the Mission week there was a special service for men only, on Monday, Wednesday, and Friday, which was numerously attended. Rev. R. M. Benson, of Cowley St. John, Oxford, gave a series of addresses on "Time," at which also there were good congregations.

The feature, however, of the Mission here was distinctly the outdoor work. Every night at eight o'clock a long procession issued from the church, with many lights and banners at intervals, the clergy bringing up the rear. All through the parish they went, along the broad bright thoroughfare of Regent-street, and into the darkest streets and slums at the back, chanting solemn litanies. Everywhere, without exception, they were received with respect and attention.

At intervals they halted, a hymn was sung, and an address given by the vicar, Rev. A. Bathe, or Rev. F. Smallpeice. These were of a stirring nature, and generally ended with an earnest appeal to come to the Mission service. Crowds followed them back to the church, which was densely thronged night after night. Rev. A. Alban Wyld, the special missioner, gave a series of eloquent and practical addresses. Many remained to the after-meetings seeking advice and help. Altogether much result for good may be expected; at any rate, the clergy have shown their determination to get at their people if possible, and to preach the Gospel of Jesus Christ to those who are ignorant and out of the way.

A special service for young people and children was held, when Rev. C. J. Ridgeway, vicar of Christ Church, Lancaster-gate, spoke in a very appropriate and winning manner. A house in Golden-square has been used in connection with "Rescue Work."

CHRIST CHURCH, NORTH KENSINGTON.

The Mission in this parish was conducted by Rev. F. D. Dodd, and has been very encouraging in numbers and spiritual effects. On the week-day evenings the nave of this large church was filled, and on last Sunday evening the whole church was filled with working-men and women. During the week several open-air services were held in various parts of the parish by the Vicar and friends, and they were all well received.

CHRIST CHURCH, SOMERS TOWN.

The missioner here was Rev. A. R. D'Arcy, rector of Nympsfield, Gloucestershire. The attendance was very good, considering the neighbourhood. On Sunday evenings very large congregations gathered. A band of men went into the streets and sang, and announced the services, and were the means of drawing a good many to hear the word. At the end of the Mission some most happy and blessed cases of decision for God were manifested. The regular attendants at the church were greatly stirred, and their spiritual life revived. An excellent choir of male and female voices sang the hymns very sweetly. The Children's Services were largely attended, and many of the little ones professed to give their hearts to the Lord. The Mission, it is felt, has been the means of much blessing, and the hearts of Dr. O'Brien, the vicar, and his helpers, were greatly cheered.

ST. JAMES'S, MUSWELL HILL.

The Mission preacher was the Rev. W. Laycock, vicar of Hurdsfield, Macclesfield. The parish is an outlying suburban one, not yet much invaded by the builder, and with a population of about 1,700. The parish was divided into twenty-six districts, including every house; more than seventeen thousand tracts, leaflets, and notices were distributed by the Mission visitors; and meetings for prayer and for practice of the hymns were held every week.

The success of the Mission, so far as man can judge, has been quite remarkable. Night after night large congregations assembled, and while the preacher explained with admirable clearness, simplicity, and force the facts and doctrines of repentance and faith, the absolute stillness and intense attention with which his words were listened to showed that they were being accompanied by a Divine power in the hearts of his hearers. The after-meetings were held in the church, being separated from the Mission sermon only by a hymn, and on every occasion almost the whole congregation remained. Services for the edification of believers were held in the morning, Bible readings in the afternoons, and a prayer-meeting every evening; there have also been special services for children, for women, and for men. All have been well attended and much valued. Altogether, a wide and deep impression has been produced.

P. P. Cachemaille, Vicar.

ST. SAVIOUR'S, PADDINGTON.

At few, probably, of the London churches has the West-End Mission produced a more marked effect than at St. Saviour's. The Mission services were conducted by Rev. J. Hewett, vicar of Babbicombe, and Rev. F. W. Christie, curate of Helmsley, Yorkshire. A glance at the long list of services would show at once that the convenience of every member of the rapidly growing congregation must have been studied carefully, while no class or condition in life has been neglected. There were services for "Men only," attended in each case by more than one hundred men, from every rank in life; services for children, for domestic servants, for cabdrivers, horsekeepers, and others.

The service for servants was very numerously attended, and deep attention paid to the plain and earnest words of Mr. Christie. The cabmen's service was likewise most interesting and impressive; about forty being present each evening to listen to the straightforward addresses of Rev. B. Hoskyns, one of Canon Wilberforce's curates. The hearty singing of the hymns, which seemed to go equally well whether with the harmonium or without, would have astonished those who can only judge of the London "cabby" under less favourable conditions.

The Mission services at 8 p.m. were attended by numbers of all classes, who came night after night to hear the stirring and eloquent yet simple words of the chief missioner, Rev. J. Hewett. No better or more complete answer could be made to those who assert either that the Church fails to reach "the masses," or that "the people" have ceased to care for religion, than by pointing to such crowded and earnest congregations as those at St. Saviour's, Paddington.

ALL SAINTS, FRIERN BARNET.

The Mission services were well attended throughout, especially the special services for men and women (about 120 at each), and for servants (about sixty). The whole population is only 1200, and there are not sixty houses where servants are kept. The meeting for men on the Wednesday night was attended by more than 100 men, and an eloquent and most earnest address was given by Colonel Everitt on "Purity." It was listened to in deep silence. Nearly the whole congregation remained each evening to the after-meeting.

ST. MATTHEW'S, ST. PANCRAS.

The Mission at this church began with a devotional meeting in the schoolrooms on Saturday, Feb. 7, and concluded with a thanksgiving service in the same place on Tuesday, 17. Every evening a special Mission service was held in the church, the missioners being Rev. F. S. Legg, of Mitcham, Rev. Clifford Hawkes, of Lower Norwood, and others. All the services were well attended, and on the Sundays there were crowded congregations. The whole parish was thoroughly canvassed by a volunteer committee, and about 10,000 tracts, addresses, and leaflets distributed.

ST. MARK'S, REGENT'S PARK.

The principal services in the Mission week were conducted by Rev. James Cornford, lecturer at the London College of Divinity; and Rev. George Warburton Weldon, M.A., Vicar of Bickley, Kent. Addresses were also delivered daily by Rev. Edward Weldon, curate, at the various factories and coffee-houses; and also, accompanied by Mr. W. Calkin, and by Mr. Peever, at the public-houses in the parish, not without good effect.

The attendance throughout was good, and the attention very marked. It is earnestly hoped that a rich blessing from God may follow and abide with us. People did not come once, and then stay away; but came over and over again throughout.

ST. PAUL'S, ONSLOW-SQUARE, S.W.

It is with exceeding thankfulness to God that we record the result of the Mission in this church. The Vicar, Rev. H. W. Webb-Peploe, some months ago secured the services of Rev. E. A. Stuart, Vicar of St. James's, Holloway, and Rev. C. Courtenay, Vicar of Upper Armley, Leeds. Arrangements were made to reach every class of the community. Duly qualified workers were posted in every part of the church. Much prayer was offered up both in public meetings and in private circles, and on Saturday evening, Feb. 7, the large attendance at the preparatory devotional meeting was an augury of good results.

And we were not disappointed. Crowds thronged into the church every evening; people were seated on hassocks and camp stools in all the gangways. On the second Sunday night, after 2000 had crowded into the church, the doors had to be shut. The adjoining church-room, holding 250 people, was filled in another five minutes, and a body of workers held an overflow open-air meeting at the corner of the Fulham-road, and gathered many attentive hearers round them.

This was good, but, better still, we can report that numbers of anxious souls have night after night stayed behind with the inquiry on their lips, "What must I do to be saved?" Mr. Stuart's evening sermons proved very powerful in awakening the careless, and very helpful in leading many to the cross. His Bible readings in the mornings have also been greatly appreciated by the large numbers that came to them, desiring help in the spiritual life. The afternoon Mission services brought together about 1000 daily, and many, we believe, were led to decision thereby. On Sunday afternoons meetings were held for women only at 3 p.m., and for men only at 4.30. On Feb. 15 the former service was attended by about 1600 women, and about half that number of men were present at the latter.

Children's services were also held daily by the assistant missioner, the Rev. C. Courtenay, in the Church-room, and were crowded. Many dear children have, we trust, been led by his bright, happy, child-like words to commit themselves, in simple trust, to the care and guidance of the Good Shepherd. Special services in the church-room, for young women engaged in houses of business, at 9 p.m., and for police, and men engaged at other times, at 6 p.m., were also well attended, and good results were seen in after-meeting work.

We must not omit to mention that a large voluntary choir, under the direction of Mr. W. Carter, organist of St. Paul's, sang Mr. Sankey's hymns for half an hour before the afternoon and evening services, and also led the singing throughout the Mission. A large band of our regular open-air workers, supplemented by special volunteers from the congregation, were out every night singing and preaching the Gospel, and inviting the passers-by to come in and hear the words of eternal life. If any proof had been wanting of the success of the Mission in this church, it would have been supplied by the attendance at the thanksgiving service on Tuesday night. The church was crammed to the very doors to listen to the farewell address of Mr. Stuart, on "Kept by the power of God:" 635 thankful souls went forward and partook of the Holy Communion. There were also 188 communicants in the morning. About £55 was collected as a thankoffering that day, in addition to the previous offerings, averaging about £10 daily. It was delightful to see the bright, happy faces of those who came forward to the Lord's table. Assuredly the Mission in this church has not been in vain.

J. H-B.

ST. THOMAS', CAMDEN NEW TOWN.

With thankfulness and deep gratitude we note the blessing that has fallen on this parish during the Mission conducted by Rev. Dr. Morris. This district, cut in half by the North London Railway, and with one-third of its area absorbed by the Goods Station of the Midland Railway, attracts the notice of but few passers-by, so that the earnest and energetic preaching of the missioner has fallen like a shower in a thirsty land. A marked feature has been the number of parishioners, hitherto strangers to the church, who daily attended the services during the Mission, and at its close testified with joy to the blessing they experienced in their souls. The number who have been stirred up to offer their services as workers in the Lord's vineyard show that a fruitful result may, with God's blessing, be looked for. At the same time, too, an energetic effort by the vicar, Rev. H. W. Reynolds, was made in the direction of the Midland Railway Goods Station. Here, with the kind and hearty assistance of the railway authorities, who seemed desirous of anticipating every wish that could be formed, a short afternoon service, conducted by Rev. F. A. C. Lillingston, of St. Barnabas, Holloway, drew an eager crowd of from 200 to 300 working men. So deeply moved by the Gospel were many of its hearers that an immediate result has taken place in the establishment of a weekly prayer-meeting amongst the officials and men on the station. The first meeting was held on Tuesday, 17th inst., in a room generously lent for the purpose by the manager, Mr. Heaton, and was well attended.

ST. STEPHEN'S CHURCH, HAMPSTEAD.

The Mission services have lasted for a fortnight. Rev. W. Hay M. H. Aitken was the missioner, assisted by Rev. J. Stephens and Mrs. Crouch. The hands of the Vicar, Rev. J. Kirkman, were strengthened by a large band of earnest workers from St. Stephen's Church and St. John's Chapel, as well as from other churches in which Missions were not held. The numerous services were largely attended, and the successful efforts of the workers were evident in the large number of the poorer inhabitants of the parish, who thronged to the evening services.

We may mention, as being especially valuable, Mr. Aitken's morning addresses on the Christian life; they were most searching and practical. The prayer-meetings, after these services, were highly valued by those who attended them. Special requests for prayer were read out and made subjects for supplication; these meetings were generally conducted by the vicar and one of the missoners. On the two Sunday afternoons Mr. Aitken addressed a large number of men only with much power; and on two week-day evenings there were services for boys only. Mr. Aitken's sermons on the two Sundays and on week-day evenings were very faithful and rousing, and each evening saw the church more and more crowded.

Mr. Stephens held well-attended services on two afternoons in each week for servants and young women, besides addressing the Mission workers on Saturday evenings. He also held daily children's services. Mrs. Crouch held crowded Bible readings on Sunday afternoons and on five afternoons in each week. After-meetings were held at the close of most of the services by the clergy and band of workers.

The second week of the Mission was accompanied by a great increase of interest and of blessing. The church was crowded, and many remained each night to the after-meeting. A large band of workers found plenty of employment in speaking to anxious souls. Mr. Aitken has expressed the opinion that this seems to have been one of his most satisfactory London Missions.

On Sunday last Mr. Aitken commenced his work at Marylebone Parish Church, preaching to an immense crowd in that huge church on Sunday evening. An overflow-meeting was addressed by Mr. Stephens. It was felt by all to be a most cheering beginning.

Notes and Comments.

THE stream of intelligence that comes to us week by week, from almost every corner of the globe, is so great that we are quite unable to make room for it without considerable curtailment. We must again ask our kind contributors to help us, by condensing their communications as much as possible, omitting all minute details that are only of local or temporary interest.

Since Miss Murray's letter which appeared in our last was written, we have visited Winchester, and heard from Mrs. Butler the particulars of the cases mentioned and others, and seen this most interesting Home and its inmates. One had been ruined when a young servant of sixteen; had subsequently kept an evil house, and drawn many a girl into sin; now her desire is to pull as many out of the fire as she has in the past pushed into it. Does the gentleman (!) remember that he will have to answer, before the great white throne, not only for her whom he beguiled, but for all those whom his demoralised victim decoyed to their destruction; and those whom they in their turn destroyed; and so on, in an ever increasing and multiplying ratio? Well may he cry to the rocks to fall upon him and the hills to cover him from the wrath of God and of the Lamb. Yet ladies, and even Christian ladies, do his soul the wrong of receiving him into their society as though he had done no iniquity.

> "Mothers present him their stainless daughters,
>   Men of high honour salute him 'Friend.'
> Earth, oh where are thy cleansing waters?
>   World, oh where will thy wonders end?"

A correspondent suggests that much good might be done in households by providing the domestic servants with a supply of good and interesting books, the perusal of which, in hours of leisure, would teach useful lessons and preoccupy the mind to the exclusion of unprofitable matters. We should have hoped that no head of a Christian family needed this excellent suggestion.

A friend writes wisely: (1) United prayer; (2) periodical interchange (say monthly), and (3) periodical gathering of all (say quarterly); (4) honorary membership at all the churches becoming so fraternised of any approved by them for such a privilege; and (5) a combined evangelistic committee for aggressive organised action; surely these will be, one day, obvious things! Why not now? (6) Let the regiments meet in their centre spot, the Lord's Table. Some say there would be no building large enough. Then (7) build a conference and union hall." Is our friend a man before the time, or shall he see his dream fulfilled? The time will come, and we do not think it is very far in the future.

Mr. Harry Guinness, who has just finished his medical course and taken his diploma, left London last week for the Australian Colonies, and purposes, we believe, to remain there for some time. A number of friends met at Harley House on Tuesday of last week, and united in commending him to God's kind care and guidance. God's blessing was sought, not only on the evangelistic work he is leaving at Bromley-by-Bow, but on any such work he may be able to undertake in Australia and elsewhere. We doubt not many of our readers will bear up this young and devoted worker in their intercessions.

A lady correspondent is very anxious that something should be done for the spiritual welfare of crossing-sweepers. She endeavours to meet their wants, as far as her personal opportunities go, by a distribution of Gospel literature, but much more needs to be attempted in order to bring them regularly under Christian influences. Perhaps some lady with sufficient leisure, and who is able to enlist the co-operation of others, may have this burden laid on her heart.

All too quickly the West-end Mission has passed, and almost before it had been known to thousands the opportunity is gone. Yet the very reason why the Church of Christ is upon the earth is that the good tidings of God's kingdom may be preached to every creature. The work of a Mission like this, instead of being taken up for a few days, is far less than the least which ought to be done every day of the year.

And now that the Episcopal Mission is over, why should not Nonconformists of every name unite together in every locality and follow up that which the Church of England has so well begun? Nay, why should not all Christians, without distinction of sect, who fear God and love souls, forget the poor barriers between them, and unite together in every locality, in every town and city, and bend all their energies to fulfil the will of God concerning them, and carry the Gospel to every person and to every home?

Not that any one should wait until all are united; let each individual Christian stir himself up and take hold of God, believing the Lord's assurance that "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." Then let him unite with anyone who will unite with him and grasp the promise, "If two of you shall agree as touching anything they shall ask, it shall be done for them of my Father who is in heaven." The commencement of a great revival lies within the reach of every one of us.

"Alpha" writes us that, "At a Quarterly Association of the Calvinistic Methodists or Presbyterians of North Wales last year, the subject of dancing was under consideration, complaints having come there from the Presbytery of Anglesea that the custom was gaining countenance among church members. The reported speech of one of the D.D.'s on the subject read more in favour of placing it among recreations or amusements which are in themselves indifferent, and therefore should not be cast beyond the bounds of Christian liberty." Our correspondent quotes, in reply, from the admirable little book, "Consecrated Recreations," by the Rev. Ernest Boys, M.A.:—

> "Besides all the gaiety, frivolity, dress, expense, late hours, and many other sources of danger, there is the fact (to which the worldly, and alas! professing Christians also, are so accustomed that they think nothing of it), that it places the lady in the arms of her partner in a way that is certainly not delicate, and which would not be tolerated under any other circumstances for a moment. How any right-minded, modest girl can allow it, or how any husband, parent, or brother can suffer it for his wife, daughter, or sister, is more than we can understand. But the indelicacy of it is an accepted thing by the world, and the Christian too often makes no stand against it."

Having a natural interest in the Principality, we unite with "Alpha" in "trusting that it will never be forgotten in Wales that all true church members are 'partakers of the Divine nature, having escaped the corruption that is in the world through lust.'"

The actor Macready said: "None of my children shall ever, with my consent, or on any pretence, enter a theatre, or have any visiting connection with actors or actresses." Such a testimony from such a source is worth more than all that has ever been written on behalf of the stage. Dumas, the playwright, said to a friend: "You do not take your daughter to see my play. You are right. Let me say, once for all, you must not take your daughter to a theatre." Let parents stop to ask themselves—Why?

Why, indeed! A Christian (?) mother said the other day, "I always let my children go once a year to see a good pantomime; they are harmless, you know, and they make the boys laugh." Harmless! Give a child a taste for the stage, take all the consequences of the development of such a taste, and then expect it to be harmless! The very bills covering the walls of the town with notices of and scenes for stage-plays are often corrupt and revolting. At a glance we see that, morally, they are depraved, and intellectually they are insipid and weak. The basest passions, the lowest appetites, are pandered to on the stage; decency is shocked and morality murdered every night in its pestiferous atmosphere. It arrays vice with conspicuous charms, and invests the villain and the debauchee with a halo of romantic interest. No wonder that the young who see and hear its would-be gilded sin are led into irreparable errors of judgment and taste, and lose their appreciation of the noble and the true.

In a letter to the *Daily News*, Mr. Wm. Tallack describes, from information lately received, the condition of affairs in British Burmah. He reports a considerable increase in vice and crime, which is attributed to the facilities for procuring opium and strong drink. The better classes of the people bitterly reproach the British authorities for their apathy and misgovernment in relation to the opium trade. Reforms are also needed in police organisation and in prison arrangements. Coming to the brighter side of the picture, Mr. Tallack refers to the mutual co-operation that exists among the leading religious bodies in their efforts to promote Christian principles and practices. He adds:—

> "So encouraged are the American Baptists in the results of their labours under the Divine blessing, that they have expressed their resolve not to rest 'until the Salwen, and the Irrawaddy, and the Bramapootra are as truly Christian streams as the Hudson, and the Ohio, and the Mississippi.'"

The policy of annexation, which is being so widely adopted by European Governments, threatens great injury to the work of Christian Missions in all parts of the world. Recently the Baptist Missionary Society has suffered the loss of property to the value of £1500 and upwards through a German attack on Hickory Town, and other of the Society's stations on the West Coast of Africa. In addition to the destruction of property, the irritation produced on the native mind, and the unsettlement consequent on such unprovoked and unexpected raids of foreign Powers on unprotected towns and villages, are also serious obstacles to the progress of the work undertaken by missionary agencies.

Mr. Baynes, the Secretary of the Baptist Missionary Society, has made representations on the matter to Earl Granville, with a respectful request that immediate steps may be taken for the protection of their missionaries and others resident at the Cameroons, and that redress be sought from the German Government for the losses incurred. When it is remembered that this Society has expended over £100,000 sterling, and that not a few noble lives have been sacrificed to the cause of God in that region, and also that the civilisation of the district, so far as it exists, is entirely owing to the efforts of its agents, the claims urged by Mr. Baynes will appear to most people one of a most righteous and undeniable character.

We are requested to give publicity to the following:—

> "The Committee of the Women's Peace and Arbitration Society, under a deep sense of the responsibility of associations such as theirs, desire to enter a most emphatic protest against the present war policy of the Government, believing it to be thoroughly opposed to the spirit of Christ and the truest interest of the community.
>
> "Signed, on behalf of the Committee,
> "M. B. LUCAS, President.
> "E. COLE, Hon. Treasurer.
> "E. M. SOUTHEY, Hon. Secretary."

We would draw the attention of young men employed in the City, to the course of lectures being delivered by Dr. Sinclair Paterson on "Faith and Unbelief," at Devonshire House, on Tuesday evenings, at 6 p.m. At the introductory lecture last week the two opposing principles of "faith" and "unfaith," with their practical bearing on human life, were ably and convincingly pourtrayed. This week the conflicting claims of the antagonistic systems were the theme of discourse. In four succeeding lectures various present day aspects of the question will be taken up.

Two correspondents write to us with reference to the note that appeared in these columns protesting against the extract from a drinking song given in the January issue of *Harper's Magazine*, in which Methodist preachers are alluded to in a vulgar and depreciatory manner. Our correspondents explain that the song is the utterance of one of the characters in Oliver Goldsmith's comedy, "She Stoops to Conquer." One writer asks whether all authors and editors who may quote or reproduce the writings of the great English classic writers are to be boycotted. Our other correspondent thinks it surprising that anyone should object to a household "revelling in the wonderful genius of that most wonderful man Oliver Goldsmith," and quotes the description of the singer, which closes the following paragraph.

We are sorry to differ from our correspondents, but we do so in the most absolute sense. It is quite certain that neither the Methodists nor any other godly people of that day fed their households on such garbage as the speeches or songs of Tony Lumpkin; and no Christians of this day need expect their children to grow Christ-like on the utterances of "a hobbledehoy, forward and sheepish, mischievous and idle, cunning and stupid, with the vices of the man and the follies of the boy, fond of low company, and giving himself the airs and consequence of the young squire."

There are other kinds of cant besides religious cant, and we think, with all respect to our correspondents, that one of the kinds we need beware of is that which, under the plea of the classics and the fine arts, would foist upon us elegant uncleanness from the one, and coarseness or impurity from the other. The insertion in question is not the only one in *Harper's Magazine* for January which we think ought to offend Christian readers.

We are glad to learn that the "Old Mother's Letter" addressed by Mrs. Bayly to young women has been read at many mothers' meetings, and has met with a warm welcome. In some cases the reading has been followed by earnest conversation with the mothers on the importance of endeavouring more carefully to shield their daughters from abounding temptations. At the close of these meetings the request is often made to be allowed to purchase the "Letter" that it may be taken home to read. This is a step in the right direction. Parents are the natural guardians of their children, and as such could accomplish more than any "association" can do, however wisely planned.

Some French missionaries report a terrible famine at Lessouto, South Africa. The harvest of maize and sorgho, on which the Basutos depend, has completely failed. It is hoped that some wheat will be saved, but that will be quite insufficient for the needs of the population. M. Christol writes that a sack of maize, which last year sold for six or seven francs, is now selling at from 37 to 50 francs! Many persons have died from hunger. Any help sent to the Treasurer of the French Mission, M. Schultz, 25, Rue de Londres, Paris, will be acceptable.

We have received several accounts of the distribution of Gospel literature among the troops now on their way to Egypt from this country, but we have not space for details. Our readers, we doubt not, will unite in the sincere and earnest prayer that these endeavours after the spiritual welfare of our soldiers may be crowned with God's blessing. At the same time, let us pray with equal earnestness that this unhappy strife may be brought to a speedy termination, and that further bloodshed may be averted.

In the Prelude to his opening Boston Monday Lecture of this season Rev. Joseph Cook formulated a powerful impeachment of the "Mormon Cancer." He has been studying it on the spot, and he affirms that if it is not speedily and thoroughly rooted out, the evil will become not only a scandal to civilisation and Christianity, but a serious menace to the social safety of the American Commonwealth. To grapple with the exigencies of the case, he demands, among other remedies, that a national constitutional amendment should be passed prohibiting polygamy, and that Mormon immigrants should not be permitted to land on the shores of the United States.

In a brief Interlude Mr. Cook touched on several current questions, one of them being the dynamite conspiracy. He would have the collection of murder funds constituted a felony, and would establish an international police; on the other hand, all possible excuse for such movements ought to be removed by meting out "exact and full justice to the poor and the oppressed." The Lecture proper contained many grand thoughts, grandly moulded into speech, showing that Christ is *the* great revelation of God to men. The closing sentence runs as follows:—

> "Never in the world's history, since the apostolic age, has Christianity stood more proudly erect on the evidence of her rendered reasons in the field of exact research than she does at the present moment."

While reading Mr. Cook's glowing periods and inspiring utterances in the columns of the New York *Independent*, we have been mentally asking why there should not be a London Monday Lectureship, in which passing events should be reviewed in the light of Scripture and of history. Has the mother country become so sterile that she cannot bring forth a man with a master mind like that of Mr. Cook, which shall sweep the wide horizon of human thought, theological and scientific, and focus the results for the enlightenment and guidance of his fellow-countrymen? If not, Great Britain must assuredly be already on the decline in the scale of nations.

In his remarks upon Mormonism Mr. Cook speaks of "the hoodwinked view" of the system entertained by "unwary travellers who are misled by the notorious blandishments of the Mormon priesthood." This would appear to have been the fate of Mr. T. W. Glover, of Southampton, the Temperance advocate, who in a recent lecture at Bournemouth seems to condone the Mormon iniquity because the leaders of the "faithful" wisely discourage the drinking customs. He asserts that all the saloon keepers in Salt Lake are "Christians," *i.e.*, "Gentiles;" he must know, however, that to call them by the former title is a gross abuse of conventional phraseology. It seems a great pity that in condemning one form of evil he should apparently sanction another, equally disastrous to holiness and happiness.

Last year four men had been sent as Mormon Missionaries to Japan. This means that the Christian Church ought to send forth some of its best equipped soldiers, so that while the enemy is sowing tares the "good seed" may at the same time be scattered broadcast.

The Gospels have been spoken of by some Christians as though they were inferior to the Epistles. And, on the other hand, secular writers have regarded the Sermon on the Mount as more within men's reach than the Epistles. But the Epistles only develop the truth of the Gospels. There is nothing in the Epistles of which the germ is not found in the words of Jesus; there is nothing in the Gospels which is not amplified by the Apostles in their preaching and teaching.

The Sermon on the Mount describes the resurrection-life lived on earth. The earthly life of Jesus was the Sermon on the Mount put into practice. It describes the "walk in newness of life," which is only possible to those who, by the operation of the Holy Spirit, have been baptized into Christ, dead with Him, risen with Him.

The text of that sermon might well have been: "If ye then be risen with Christ, seek those things which are above." Like all the words and life of Jesus, it was anticipatory of his death and resurrection. The Son of Man had power on earth to forgive sins, not because He was God, but because He was the Lamb slain from the foundation of the world, and was now, in the fulness of time, about to die, as man, for the sin of man. His forgiveness of sins was in anticipation of his atoning death. He did not condemn the woman in the Temple, because He was going to die that He might justify her. In like manner, all his commands were in anticipation of his resurrection. Though as impossible as those of Moses to men in the flesh, they are possible to those who are born again. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death . . . that the requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

MRS. MOODY'S BIRTHDAY.

THIS fifth day of February, 1885, is a gala day in the quiet hamlet on the Connecticut. Its citizens vie with each other in bringing their simple tributes of love to a brother beloved and a mother revered. It is a rare and beautiful sight to see with what tenderness Mrs. Moody and her son are held in the village which has been their life-long home.

Never does Mr. Moody seem so royally grand as when moving among his townsmen, giving and receiving tokens of respect. To-day, when the evangelist reaches his forty-eighth birthday, and his saintly mother touches fourscore, it was just like him to call in those who had been neighbourly and kind to the widow and her children for half a century, to rejoice with him. But not alone did these old friends and his kindred come up to "Marquand Hall," opened for a public reception, but invitations were sent out to a host of other friends in different parts of the land, to be present on this glad occasion. The day was one of the fairest of winter days, and a general holiday was given to the Mount Hermon boys and the Northfield students. All these *protégés* of the evangelist were present, and sang most enthusiastically songs of gladness and rejoicing. The chapel was decorated profusely with evergreens and flowering shrubs, and under an arch, on which was the motto "Her children shall rise up and call her blessed," sat the aged saint, her eyes as bright as though never dimmed by tears, looking and appearing as youthful as many twenty years her junior. On her right was an aged lady, an old friend and neighbour, and on her left, her loving son Dwight. The family circle of brothers, sisters, and relations were there to rejoice in God's goodness to them all. Letters from Dr. James H. Brookes, of St. Louis, and Dr. Theodore Cuyler, were read, taken from a huge pile from all parts of the land, while telegrams, and a cable despatch from Messrs. Mackinnon & Co., Indian Merchants, Glasgow, showed the interest felt by thousands in this delightful celebration.

The gifts to mother and son were numerous, and none more grateful than an elegant arm-chair of blue plush, given by the young ladies of the Seminary to "Grandma," and "Farrar's Life of Christ," illustrated, presented by the boys of Mount Hermon School. Short addresses were made by Mr. Holton, brother of Mrs. Moody, Hon. B. G. Northrup, Mr. Moody, and others. In one room were the simple articles used by the family in their days of poverty, speaking in their mute eloquence of early privation and closest economy. The churn, spinning-wheel, foot stair mat, a "coat of arms" most significant. But of greater value than all was the old family Bible on the pine centre table, showing that it had been in constant use through the generations, opened at the Psalm in which are these words: "Thy Word is a lamp unto my feet and a light unto my path." With joyous tears, the Moody-Holton household, in their family gathering to-day, have read from that grand old book, which has furnished them hope and strength along the weary years. An Indian maiden student here showed her devotion to her benefactors by attaching to each of these heirlooms a card with some passage of Scripture wonderfully appropriate and suggestive.

Mrs. Moody's cheerful spirit shines through her keen black eyes. She is of the seventh generation from William Holton, Ipswich, England, who came to this country at the age of twenty-two, and settled in Hartford, Conn. His name is on "Forefathers' Monument." Later, he went up the river to Northampton, and represented that district in the State Legislature. It is a notable feature in his history that he was the first to introduce a Bill for the suppression of the liquor traffic. Good stock for an evangelist to spring from! Mr. Moody takes a few days' rest, and then is off again, to give with new zeal and tenderness the message of his Lord and Master.

Northampton, Mass., February 6. S. E. B.

AN ALL-DAY OF PRAYER.

THE friends of Social Purity must have felt it a happy augury for the success of their cause that such goodly numbers should have gathered at Lower Exeter Hall on Thursday last. As on the occasion of the opening of Parliament last year, this day had been set apart to bring the evil of the State regulation of vice before the Lord, and to pray for his intervention on behalf of just and righteous laws for the poor, and those who have no helper. The meeting was held from ten till one, and from two till six, each hour being presided over by different friends of the movement. It was happily inaugurated by Sir William McArthur, M.P., with a few words of earnest supplication. Mr. Benjamin Scott, the City Chamberlain, gave a short address, expressing his conviction that God would give the victory over the immoral laws against which they were leagued so soon as the Christian Church has learned what is its duty towards the great question of Social Purity. God would have us to get at the root of the evil before he gives us the victory. The Dagon of State-regulated vice still lies in ruins on the threshold of the House of Commons, and it had better lie there till the people are prepared to clear every bit of it away, root and branch.

Mr. Theodore Fry, M.P., the next president, encouraged the workers in the war against this iniquity to press forward and take courage by the prayers already made, remembering that "Our God still reigns an unconquered Captain," and will lead us on to victory.

Mrs. Booth, of the Salvation Army, followed. She urged that prayer should be definite for the specific object which the meeting had in view; everything must be put aside which consciously crippled their power in prayer and blocked their progress. Nothing else would avail but a conscious taking hold on God that he would go out of his way to give the victory that they sought.

Rev. J. P. Gledstone, of Streatham-hill Congregational Church, took the chair during the first hour of the afternoon meeting. Rev. Septimus Buss, LL.B., vicar of St. Leonard, Shoreditch, took the second hour. Professor Stuart, M.P. for Hackney, who had been present during the greater part of the day, before leaving for the opening of Parliament, wished to thank the friends for the earnest prayers that had been offered for himself and those associated with him in the movement in Parliament, and to remind them that vice was regulated under the British flag in nearly all our colonies, that the obnoxious laws were only partially suspended in England; that substitutes would be produced, but that *no* substitute was possible for these fearful laws which were a crime alike against God and man.

Mrs. Baxter said that God could do anything; we must not doubt his power in this cause. He found it very easy to make Pharaoh bring Joseph out of prison, and he could move the hearts of our lawmakers in the same way to-day. Our mountain could be removed, if we believed, not because we could pray well, but because God could answer well. This was his own question. He loves righteousness and purity far more than we can do.

Cañon Butler, of Winchester, took the chair during the last hour. He encouraged his hearers with the watchword of the Anti-slavery movement in the United States, the promise in the words of the prophet, that the covenant with death shall be annulled and the agreement with hell shall not stand.

In the intervals between these brief addresses a constant stream of intercession and supplication was kept up, and Mrs. Butler's prayer at the commencement, that those present might receive an abundant blessing beyond their expectations, must have been fully realised. Meetings for prayer were also held on the same day in many provincial towns, and also in various places on the Continent for the same object.

A NEW ABOLITIONIST GATHERING.

The annual meeting of the Ladies' National Association for abolishing the State Regulation of Vice was held in the same Hall on the evening of the following day. Right Hon. James Stansfeld, M.P., presided, the only other gentleman present being Professor James Stuart, M.P., who said he had come there to express his entire confidence in Mr. Stansfeld as the Parliamentary leader of the cause.

Their first duty, said the Chairman, was to keep their organisations at vigorous and persistent work. When the Redistribution Bill was passed he intended to firmly press this question on the attention of the Government, and to call upon them to undo the evil that had existed so long.

Mrs. Josephine E. Butler uttered words of warning as to the dangers that beset the question of constructive legislation, which would be proposed as a substitute for the Acts. She maintained that little good could be done except by moral and spiritual means.

Madame Klerch, from The Hague, gave some interesting particulars concerning the formation of a Women's Association in Holland, which, in the course of a few months, has banded together 700 women to fight against this iniquity.

Miss Todd, of Belfast, Miss A. E. N. Bewicke, and other ladies addressed the meeting, which was of the deepest interest throughout, all the workers being greatly encouraged by the wise and courageous utterances of Mr. Stansfeld.

BOW COMMON.

THERE has been much to rejoice the Lord's servants working in this dark and poor neighbourhood during the last fortnight. Having completed a section of the alterations to the old warehouse in Devon's-road, we determined to hold a fortnight's special services, and secured for this purpose the help of Mr. C. King and his good wife. We have been rejoiced with large attendances throughout.

A threepenny tea during the Mission brought a very large number of poor together. We could not but be persuaded as we looked over the hundreds of upturned faces, night by night, and marked the evident traces of fierce poverty and honest care in some, and of sin, wretchedness, and filth in others, what a power for good, morally and spiritually, such occasions must prove. Among the many cheering confessions given nightly of repentance unto life eternal, was one whose bright, clean, cheery face and mended garments contrasted so strongly, the night following his conversion, with his miserable appearance and dirt the night before, that our friends failed to recognise the man for the moment. He kept up his attendance nightly, bringing also his wife, who has likewise found forgiveness through faith in Jesus.

Notwithstanding the deep poverty of the majority attending, many of whom are trying to keep "home sweet home" together by match box making at 2¼d. per gross boxes, and men's shirts at a penny each, and other equally ill-paid work, the way they responded to the collections bore evidence to their hearty appreciation of the services. Nearly five pounds were collected during the Mission.

We are thankful to those friends who have sent us parcels of new and cast-off clothing, also for the two tons of coals we were given to distribute. There is a wide door for such benevolence here, but of this your readers scarcely need be told. We shall gladly welcome help in any form.

William Chorley.

2, *Marquess-grove, Canonbury, N.*

Y.W.C.A. LIBRARIES.—Sir,—Miss L. M. Moor and I are anxious to make known to any friends who may be disposed to send books for the Y.W.C.A. libraries, that parcels for the country department will be gladly received by Miss Moor, at the temporary office, 41a, Pyrland-road, Highbury, N.; and parcels for the London department by myself, at 17, Old Cavendish-street, W. Some little confusion has arisen in consequence of the distinction between the two departments having been overlooked. Both branches are much in need of a fresh supply of interesting and instructive books, especially good narratives which are greatly appreciated. We do not find dry, old-fashioned books, or odd numbers of magazines, to be of any use.—Faithfully yours, J. K. Denny.

Librarian, London Y.W.C.A.

ROMAN CATHOLIC TACTICS.

THE following excerpts from a recent issue of a Romish journal published in England ought to carry with them a lesson to Evangelical Protestants, would they but learn it. If they meet the zeal and ingenuity of Romish proselytisers by a corresponding activity, there need be no fear as to the results:—

"The Cardinal Archbishop (of Westminster) in his practical wisdom, has seen that the way to spread the faith in England is to multiply the number of small churches and Missions, to open new Missions in crowded parishes, to erect, if need be, temporary churches, to push out on all sides, in town and country, missionary priests, with their temporary iron churches, like tents and schools, to reclaim those who have gone astray or have lapsed from the faith; to teach the young; to dispense the sacraments, and to offer up the holy sacrifice in places where often the Divine Presence has not been witnessed since the days of the Reformation. These are the flying columns which the Catholic Church of England is now sending forth to reconquer her Divine heritage and to reclaim her own again in the land.

"The success of such Missions is marvellous. In our big cities they are the most effectual means, not only of checking the growing loss of the faith, but of creating new centres of Catholic activity. And if England is ever to be brought back to the Church, it must be by spreading the faith among the rural populations, uncontaminated by the vices of the great cities. This is a large and unworked field for Catholic enterprise. We may take a lesson from the politicians. The Radical party, the most active section, perhaps, of politicians, call upon the members of the small disfranchised boroughs, incorporated into county divisions to visit village after village, and teach the the peasantry how to think, to impregnate them with the true Radical theories.

"In like manner, *mutatis mutandis*, the small Catholic Missions opened in the country will teach the people, for the most part utterly neglected by the various Protestant sectaries, how to think upon religion; will carry the glad tidings of the Gospel from village to village; will teach the people why it was that the Babe of Bethlehem, born in a manger, became the Man of Sorrows, and died upon the cross. We will recite a case in point, by way of illustration. Recently a small country Mission was opened at Child's Hill in connection with the parish church of Hampstead. A row of small cottages was purchased; one was converted into a temporary chapel, others into schools; one was used as the house of a resident chaplain from the parish church of Hampstead. Nuns were brought to teach the girl's school. In a very short time the schools were filled. Protestant parents brought their children to be taught, glad to allow them to be brought up as Catholics. A large number of adults have already been received into the Church. The priests and the good sisters are gratefully welcomed in the surrounding neighbourhood.

"Ignorance, the greatest obstacle to the advance of the Church, is being overcome by personal contact. The faith is rapidly spreading in the district. The chapel, not opened a twelvemonth, is already too small. A temporary iron church is about to be erected at once; the ground for building a permanent church at Child's Hill is already secured. This is the fruit of small country Missions. Among the rural population the harvest is ripe for the sickle. If England is to be converted, multiply small country Missions. If the Catholic faith is to be preserved in our big cities, multiply town Missions. This, as Cardinal Manning shows by his mode of action, is how England is to be converted to the faith."

MR. SPURGEON.—Under date Mentone, on Feb. 16, Mr. J. W. Harrold writes to a contemporary: "You will rejoice to know that Mr. Spurgeon continues to regain strength, and each day can walk a little further. The weather has been, on the whole, exceedingly fine and warm."

BOOKS FOR THE TROOPS IN EGYPT.—If any of your readers will kindly send suitable books, tracts, &c., for the use of the troops landing at Suakim, I will gladly receive them at the Junior United Service Club, London, S.W., if carriage be prepaid, and the parcels addressed thus: Lieut.-Colonel H. G. MacGregor, Assistant Adjutant-General (Base), Suakim. All that may be sent ought to be carefully selected. Penny gospels, Sankey's hymns, hanging texts in large print, and all tracts simply and faithfully setting forth the true Gospel message, will be most acceptable.

I am, &c. H. G. MACGREGOR, Lieut.-Col.

MILDMAY MISSION TO JEWS.

AN interesting report has just been issued by Rev. John Wilkinson, containing a summary of the work of this Mission during bygone years. The accounts of the various departments of work are of unusual interest, and form a valuable record of facts connected with the progress of the work of God among this ancient and remarkable people. The pamphlet may be obtained (price 6d.) on application to Mr. Wilkinson, 79, Mildmay-road, London, N.

There have been fewer baptisms during the past year than before, but a much larger number have professed faith in the Lord Jesus Christ as Messiah. Under the heading "Needs and Supplies," Mr. Wilkinson states that the needs have now grown to about £4000 a year. Those who procure the report will be deeply interested in reading pp. 34, 35, which contain "some remarks of Jews, drawn out in conversation with them." The work of the Convalescent Home at Highgate, of the Bible-woman, the weekly sewing-class for poor Jewesses, and many instances of awakening and salvation are also narrated.

MRS. SPURGEON'S BOOK FUND.

THERE are Reports and Reports. Some are are little more than statistical skeletons, interesting or attractive to nobody but the dissecting secretary who pieces them together. Others have the skeleton, of course, as a ground work, but the bones are so hidden by an envelope of literary beauty and grace that they are as unlike the former as a scarecrow is unlike a maiden in her prime. Of the latter order is Mrs. Spurgeon's Report of her wonderful Book Fund, of which the ninth annual edition has appeared. Some one who had her husband's famous work in mind has called these narratives Mrs. Spurgeon's "Lectures to her Students;" if the word "Letters" were substituted for "Lectures" we should recognise the happiness of the description.

The "backbone" of the Report is this solid fact, that during the year over *nine thousand* helpful volumes have been distributed from the fund among over a thousand poor pastors of different denominations. Besides this, more than 20,000 of Mr. Spurgeon's sermons have been scattered among preachers and missionaries all over the world. £330 odd has also been divided among the poorer pastors through the "Aid Fund." The catholicity of the Fund is one of its most praiseworthy characteristics. "What a beautiful Evangelical Alliance," said one of the grateful recipients;—"a Baptist minister's wife sending books to a Wesleyan preacher, through the intervention of a Church clergyman!" On another page we read: "I have received and granted applications from a Quaker, an Irvingite, three Moravians, and a Unitarian. This latter says: 'Shall I be taking the bread from the children if I ask for a grant?' I thought not; indeed, I felt drawn to give him a good portion of savoury meat, fearing that his soul must be well-nigh famished upon strange doctrine."

The exquisitely artistic bits of family and personal biography, the peeps into the struggling lives of some of Mrs. Spurgeon's *protéges*, all lend an added charm and interest to a unique record of truly Christian work, carried on through the medium of a weak, but devoted woman. We had marked several passages for quotation, but failing space forbids; if any of our readers wish to make a splendid sixpenny investment, they will make haste to procure a copy of the Report from Messrs. Passmore and Alabaster, the publishers.

THE FIGUERAS MISSION.—Our readers who noted the request lately made in our columns for the recovery of Pastor Rodriguez, of this Spanish Mission, who fell sick through devotion to his work, will learn with pleasure that he is now convalescent, and is gradually gaining strength. Much practical sympathy has been expressed by the people among whom he labours, and while there are many obstacles, there is also much to encourage him and his like-minded wife in the continued prosecution of their work.

SEARCHING THE SCRIPTURES.

DEAR SIR,—Those who feel the deep importance of interesting the young in the Word of God, and of bringing them into daily contact with it, will rejoice to hear of the great progress made by the Scripture Union for Children and Young People. We have cards with different headings, for "children," for "young people," for "school boys," &c., but all having the same list of daily portions, and, including all kinds, we had issued up to February 7, 228,000 cards for 1885, in English alone. This is an increase of about 45,000 since February last.

We have now some 400 branches in London, 1470 in the rest of England and Wales, 147 in Scotland, and 85 in Ireland, or about 2100 altogether. There are branches in 1000 towns and villages in England and Wales, 100 in Scotland, and 65 in Ireland.

We print in London the cards in French, Dutch, Swedish, Norwegian, Danish, Italian, Spanish, Portuguese, and Arabic, and of these 12,000 have so far been issued for 1885. To these must be added the German branch, which has sent out about 10,000 cards, and also those printed in Finnish and Bohemian, perhaps 7000 or 8000 more.

The work on the Continent gives us much encouragement this year. In France we have about 150 branches of the Union Biblique de la Jeunesse, besides those at Mr. McAll's mission stations, and the letters from the various pastors show clearly that the Union is doing a very good work. In French Switzerland there are about 35 branches, and as many in Italy. In Sweden, where the work is taken up by the Örebro Sunday School Union, there must be about 200 branches in the various Sunday-schools, to whom 10,000 cards have been sent. Madame de Ramsay, at Jönköping, has also had 1000 cards.

About a year or so ago, Mr. W. Shrimpton, a member of our committee, paid a visit to the Cape of Good Hope, and spent some time in holding children's services, and in introducing the Scripture Union. Now there are a large number of flourishing branches at Capetown, Grahamstown, Algoa Bay, and many other places. A few months later Mr. G. A. King was in the Colony, and visited several of the branches, and thus further interest was created in the work.

Mr. Shrimpton went on to Australia, and there he has, during a visit of some months, done a most excellent work in holding large gatherings of children, and establishing the work of the Scripture Union on a firmer basis. Rev. H. B. Macartney, of Caulfield Parsonage, Melbourne, who originally introduced the work into Australia, writes in the *Missionary*: "I have worked for the Children's Scripture Union for nearly four years, but almost in the dark; now the light is clearer. I see that no time or pains or money ought to be spared in such a cause. All our available capital of strength and influence should be embarked in an undertaking so likely, so certain, to succeed."

In New South Wales alone 3000 cards have been issued for 1885; there are large branches in Victoria, in South Australia, in Queensland, in New Zealand (which Mr. Shrimpton has also visited), and in Tasmania.

Much could be said of the work in Syria and Palestine; of the 2000 English members in India, besides the members who read in Hindi, Bengali, Oriya, Marathi, Tamil, &c.; of the deeply interesting work in Japan, where there are more than 1000 members; and of the branches in Brazil, in Canada, at Constantinople, at Smyrna, at Lagos, at Sierra Leone, and in the Sandwich Islands. But I must close by asking the earnest prayers of your readers that God will continue to give his richest blessing to his own Word thus brought daily before the minds of so many tens of thousands of young people.—Yours very faithfully, T. B. BISHOP.

48, Paternoster-row, E.C.

MISS BOOTH IN PARIS.

DEAR FRIEND, — Since leaving London, every day has given cause for thankfulness for the way in which God has led us. Having lately had ample opportunity for examining the work through and through, the reality I have found fills me with assurance for the future.

. . . I am less and less surprised at the opposition with which we meet. It could not be otherwise, as anyone will see who has any knowledge of the existing state of things. I must confess to the glory of God that the severe persecution has been much blessed to us. The fire purifies, and no suffering is too dear for such a result! It also destroys the *love of ease*, and that self-honouring, self-seeking spirit which has proved so fatal in the past history of the Church. It has made our converts understand what a soldier of Christ is, and what is expected of him. Cowardliness finds no mercy in our ranks, our people are speckled birds at once, and must suffer if they will live godly. Again, the storm has driven us closer to the "Rock of Ages," and made us seek more definitely and continually the approbation of God.

Therefore I can no longer grieve, but only ask God to keep us faithful in the way He has traced. The abounding sin and darkness, the awful need of Jesus everywhere, pierces my heart; uncontrollable sadness has spread over my whole being, whilst grappling hand to hand this monster, SIN, in all its different forms.

It would be a heart of stone that did not melt in pity for the sheep having no Shepherd. Oh the darkness, madness, and sin of rejecting God! Yet amidst all I see light and hope for France.

A few weeks back, while visiting the cafés, I spoke to four men drinking and playing cards. It was Sunday night, bitterly cold, the wind was piercing, and the cafés were crowded. My comrade addressed a table further on. Three of my assembly listened attentively, when the fourth interrupted, "Have you seen God?" "Yes," I replied, "I have seen Him—my soul's eyes have seen Him! I have heard his voice; I know Him: and you will see Him soon. *You* will hear his voice; is it not time you began to think of your soul?"

I looked to my friend on the right, whose hair was already grey. "You are very near the next world; death is coming." Here the man next made a remark in an undertone, but the older one stopped him, saying, "Be quiet; she is right." One of the men who had drawn near to listen, said, in a loud voice, "And is it in a café one comes to speak of God?" I replied, "How should you hear of God, if we did not come to you? Do you go anywhere to hear of Him? Silence! that is why we come to seek you."

A few more words, and I passed out, inviting them to the meetings. At the next café my attention was attracted to a group of young girls; some could only be fifteen and sixteen years of age. They eagerly accepted our journals, and more eagerly listened to my words. Bright eyes were fastened on me while I spoke of Him who seeks them.

This over, I dropped in for the end of the meeting, well filled, and the right class.

One of the men I had spoken to in the café soon appeared on the scene in the Hall. It was a blessed meeting, four or five souls seeking at the close; but all the way home and far into the night I pondered over the man's question, "Have you seen God?" Ah, yes! that is what France wants—something certain, a reality. They have been deceived, and they tell us.

Now, they shall have a band of men and women who know God, walk with Him, commune with Him, bear his image, live his life. This is my hope for France; this will arrest their attention and win. It is most encouraging to find how the door is opened for us to reach the Catholics. I have lately spoken with scores among them of most interesting cases. The other night at Valence a young man came forward seeking mercy, forgetting all in the Hall, cried aloud for salvation. A year before he had been convinced of sin in our meetings at Geneva, and ever since had been seeking. It seemed impossible for him to believe that Jesus would accept him there and then, he had such a struggle, but light broke in, and will break, not only for him, but for hundreds more.

The fact also that we make not the slightest distinction, and love everybody alike, is felt and known. I noticed a man who looked very miserable; he came night after night. On leaving the hall I spoke to him: "You don't look happy."

"No, no," and a sigh.

"Will you give your heart to God?"

"But I am a Catholic!"

"Don't you want pardon and Jesus, the same as I do?"

"Oh, yes," replied the man, evidently relieved that I did not attack his religion; "I pray sometimes, but I feel no better."

"Will you stay and pray with me?" I asked. "I will try and help you."

"Yes," and he went boldly to the penitent form. After a few minutes, he broke out in prayer for himself, and I wish you could have heard him. "Oh, God, help me, come to me, I'm a great sinner," etc.

The Catholics we have already in our ranks give us a bright prospect for the future. I remark with joy that France is beginning to understand us more, specially the masses among whom we work, and wish to reach. I find great progress in this respect since last year in the towns I have just visited.

I have been greatly cheered in seeing the love which leads (as it led Him) to spend and be spent night and day for the lost; to suffer patiently severest provocation and cruel persecution; and also to embrace poverty and hardships for Christ's sake. Those who have had every comfort, mothers with little children, accustomed to have servants, are now making sacrifices beyond their strength, that the poor, hungry crowds may be led to Jesus.

A letter just in from a young man saved through reading "En Avant." Of course we shall have some tremendous fighting to do, which will mean untiring zeal and courage. Will you pray for us? especially for me, that I may be kept faithful, *faithful*, following on night and day in the steps of my crucified Lord, do his will, or suffer it, and lead hundreds more of these dear people to the Light of the World. Pray that I may not look at difficulties, opposition even, but always straight ahead to the Lamb of God.

The work is going on well here, although we have plenty of difficulty just now. Ten souls last night at Quai Valmy; hall full of working-men, and some who mocked at first, but remained silent afterwards. Paris is in a sad state of commotion just now; revolutionary meetings especially near us. I sometimes think friends would be alarmed if they knew how we are surrounded. There is the greatest astonishment shown because we go on just the same. There have been sad scenes quite near; 130,000 out of work! *Misery, misery*, everywhere you turn; letters beseeching us for money. We send bread puddings when we can. We have no money, and it would not be wise if we had. Poor, poor people! they talk about another Commune as an ordinary occurrence here. The Government is taking every precaution, but how little can Government do without God!

We have now fourteen girls on our flat, some Swiss and some French, all consecrated and eager to go and lead others to the same Saviour. There is a real work going on which will tell on France. My comrade, a young English lady, far from strong, has bravely held the fort during my absence, turning her hand to all kinds of work, as necessity required. We have only few hands for the work on hand, which increases every day.—Yours, living only for the souls He so loved,

CATHERINE BOOTH.

3, Avenue Laumière, Paris.

TEMPERANCE NOTES.

MR. FRANCIS MURPHY and his son Edward continue their successful Gospel Temperance crusade in the United States. A good work has been going on at McKeesport Pa., and as the result a Blue Ribbon Club has been organised for the encouragement of the converts.

A YEAR ago the custom of furnishing tobacco to the inmates of an American prison was discontinued. The physician in charge has since that time carefully noted the effects produced, and he finds that the men have improved in general health, and that no bad results have followed. Instead of eight hundred dollars formerly spent on tobacco, two hundred will now be devoted to the purchase of suitable reading matter.

SPEAKING at Simla, India, recently, Sir Donald Stewart gave a very encouraging account of the progress of the Temperance cause in the Army. Formerly, he said, the Judge Advocate-General used to bring him every week cases of soldiers sentenced to different periods of penal servitude, but now the reports were not so numerous, being about one a month. He attributed this decrease in crime very largely to the influence of Temperance.

BARBICAN EAST CENTRAL MISSION TO THE JEWS.—The Annual Report contains a detailed account of the work done in the various departments of the Mission for the past year. The daily attendance of Jews at the headquarters Mission-room, Albion Hall, London-wall, is on the increase, and the work there is said to be most encouraging. Many of the Jews who attend the meetings and classes show that they have been unmistakably impressed with the truth, although they may not have confessed Christ publicly by baptism. Some of the converts have to suffer bitter persecution. The address of Mr. Warschawski, the superintendent of the Mission, is 16, Farleigh-road, Stoke Newington, N.

ONTARIO.—Writing from Barrie, Ontario, Canada, Rev. D. W. McLeod, Presbyterian Minister, says:—I desire to thank the kind, but unknown friend who sends me THE CHRISTIAN. I enjoy and benefit very much from its perusal, and will use it for distribution in our outlying districts. I would like my friend to know that my address, which was formerly Paris, is now Barrie. The cause of Christ is vigorously upheld through all this district. The ministers of the various churches are earnestly seeking to gather in souls to the fold of Christ. We had a most enjoyable week of prayer, the meetings being union meetings and largely attended. Further, we are far in advance of you in England in regard to Temperance. In this county, consisting of sixteen townships, we have carried what is called the Scott Act, which entirely prohibits the sale of intoxicating drink within the county. This Act has now been carried by large majorities in sixteen counties of the province of Ontario. This is the work of the churches. When will the churches of Britain waken up to the duty of putting an end to the power of the liquor traffic, confessedly the cause of a great part of the people's poverty and misery?

BARCELONA PROTESTANT COTTAGE HOSPITAL.—Last summer the owner of the cottage turned us out at a very short notice, and for a time it seemed impossible to find another suitable house. However, another cottage was found more suitable than the first, and larger, capable of holding twelve beds standing detached in a nice garden. The rent is higher, but God has not suffered us to lack anything. His blessing has been resting on the work of love carried on within the walls of our little hospital. Not only Spaniards, but English, Scotch, French, Germans, Norwegians, &c., have found there healing for their bodies, and many also peace for their souls. We are in danger, however, of losing our little hospital, as the owner wishes to sell it at the end of the year. Besides having spent much in necessary alterations, and the great inconvenience of moving with patients, there seems no other house to be had. £1000 is the price asked for house and garden, a moderate sum for the property, but a very large one to collect; and also the money for the current expenses must be collected. Help will be gratefully received and acknowledged by me, and reports of the work sent.

ANNA VON MIELECKA.

Shugborough, Stafford.

Letters to the Editor.

THE Y.W.C.A.

In our last, Mr. James E. Mathieson wrote a brief letter in which he complained of the names of Mrs. Pennefather, Miss Lucy Moore, and Miss Bernard, having been used wholly without their sanction in a circular issued by Rev. H. Sheridan Patterson. Mr. Patterson writes to us in reply that he made no reference to Mrs. Pennefather, though he spoke of "Mrs. Pennefather's successors." This is true, but the chief point of Mr. Mathieson's letter was to say, on behalf of these ladies, that they have no sympathy whatever with Mr. Patterson's movement, a fact which would not strike every reader of his circular, in which also the name of Mr. Moody has been used in an equally irrelevant manner.

THE CHARITY ORGANISATION SOCIETY.

Sir,—The figures you quote in your issue of the 5th inst. are incorrect. Taking the financial year of the Council, 1883, and that of the district committees, 1882-3, the total expenses of the Council (including publications) and of the thirty-nine district committees, were not £16,771 3s. 1d., but £12,932 11s., and the relief expended by the Society was (exclusive of all relief that, after reference to the Society, may have passed direct to the recipient) £15,578 16s. 7d., not £3,322 9s. 1d. —I am, Sir, your obedient servant,

C. S. Loch, Secretary.

15, *Buckingham-street, Adelphi.*

Having quoted the figures and statements to which Mr. Loch takes exception from articles in *Eastward Ho*, we have communicated with the Editor of that periodical. The following is from his reply:—

"The discrepancy between 'Peter the Hermit's' figures and Mr. Loch's, is accounted for thus: The former was dealing with the *income* of the C. O. S. This, derived from subscriptions and donations over the expenditure of which it had control, amounted in rough figures to £20,000. But a large sum passed through its hands which it could not have applied without fraud except to the special cases for which the money was sent. It is for this, over which it had no control, and dared not have applied to its own purposes, that Mr. Loch claims credit. As well might the bankers who distribute the subscriptions of many of their rich clients, annually, claim credit as a great charitable agency.

"There may be a question whether in 'Officialism' 'Peter the Hermit' has wrongly included the expenses of publications and some other items; but substantially his figures are correct.

"The Editor 'Eastward Ho.'"

THRIFT.

Sir,—Will you kindly find room for a few words upon the important subject of Thrift, a matter which specially affects the wage-earning classes throughout the country? By social economy, or thrift, we do not mean merely "saving," but the right use of everything, and a careful, judicious expenditure, especially where means are limited. For some years past it has been the aim of the National Thrift Society to discourage all foolish indulgences, and to promote economy amongst all classes of the community. The principal means adopted have been lectures, conferences, and meetings upon the subject at every opportunity; the publication and widespread distribution of thrift literature; and the establishment of penny banks at schools, factories, workmen's clubs, Temperance Societies, Bands of Hope, &c.

Many of our publications now require reprinting, important work of various kinds awaits the necessary means for carrying it out, whilst more commodious offices and a larger staff are very greatly needed. The work is widely recognised as being much needed; with adequate funds it might be made most valuable.

Professor Leone Levi, the well-known political economist, writes as follows: "I cannot forbear warmly commending the cause you advocate. I know no duty more incumbent than to thrift—or use as economically as possible—the resources which a kind Providence places day by day at our disposal. By all means urge it on everyone, and you will confer a great benefit, not only on the individuals themselves, but on the nation at large."

At a Thrift meeting held a short time since, Mr. Samuel Morley, M.P., who presided, said he was glad to have the opportunity of expressing his feelings of thankfulness at the existence of the Thrift Society; it brought together different classes of people, whilst it put before many families methods of expenditure which would bring comfort into their homes.

Trusting we may have the good wishes—accompanied by the hearty support—of your readers,

We are, Sir, yours obediently,
Byron, Chairman.
Thos. Bowden Green, Secretary.

1, *Finsbury-circus, E.C.*

EDWARD IRVING'S GREAT SERMON.

Dear Sir,—I beg to thank you for the copious extract with which you have favoured us from the Rev. Edward Irving's great missionary sermon, delivered more than fifty years ago in Tottenham Court Chapel. Great and memorable it certainly was—from its theme, its extraordinary ability, and its length.

The undersigned was present, and retains the impression it produced on a rapt and crowded audience, as if it were a thing of yesterday.

As to its theme and purport, the sermon was an elaborate contention that the modern missionary could make his way among the heathen, and win them to Christianity, without miraculous gifts, by merely teaching them the arts of civilised life. He could make them his friends and pupils by showing them how to build and plant, to navigate their rivers, to treat diseases, and surround themselves with the conveniences of regions more favoured than their own. This was very plausible, but unsubstantial. It won and engrossed the hearer's mind, but perhaps left no impression so general as this—that "great men are not always wise." A chain of sophistry, we may often observe, may possess a charm for the young and inexperienced which they do not find in more sober talk.

Mr. Irving spoke with the majesty of a commissioned herald from the Unseen. He was a poet in the highest sense of the word. But, above everything, there was *fervour* in his address. He pronounced every syllable with a ponderous force—the force of a great nature all aglow with an ardour before which criticism was dumb.

But now, one word as to a very simple question of fact. Was this discourse quite so long as Mr. Irving's biographer supposes it to have been, namely, four hours? Three hours and a half, I am able to say, would be nearer the mark; and this space was broken by two distinct pauses, during which some verses were sung, and the preacher recovered breath and strength—ending, however, in full tone, and with a loud as well as clear utterance.

To account for these "pauses," it should be said that Tottenham-court Chapel was then far more difficult to speak in than it is now, and that on this occasion it was "crowded to suffocation," as the phrase now is, so that the service had to be commenced half an hour before the announced time. Such, however, was the absorbing interest of the discourse, that there was one hearer at least seated at the greatest distance from the pulpit to whom the second hour seemed shorter than the first, and the third shorter than the second, while the extra half-hour was a mere overflow and seemed literally of no account. Let those good readers of yours who hold with the writer that the generality of sermons in our day would gain rather than lose by being ten minutes shorter, still own with him that in its season there is no force moving in the world of mind so mighty as strong, fervid, inspiring speech.

"Oh! for the 'tongue of fire!'"

Yours faithfully, S. McAll.

Clapton.

Requests for Prayer.

For blessing on meetings in Barrhead, Feb. 22 to March 8, by Mr. William Bradlaugh.——A brother who has for some time past been in the deepest mental anguish and distress through one false step, which has involved him in other inconsistencies, thereby distracting and turning him aside from evangelistic work, most earnestly desires the prayers of God's faithful children, that he may be pardoned the sins which he has humbly confessed, and restored to perfect liberty and the joy of the Lord, which is the Christian's strength.——The Council of the Irish Branch of the Evangelical Alliance have issued an invitation to the observance of Tuesday, March 17 next (St. Patrick's Day), as a day of special and united prayer for Ireland.——For four days' Gospel services by Mr. Opie Rodway, at Tabernacle, Bristol, to commence March 1.——For blessing to rest upon the services held in the Westerham Hill, Kent, Mission room, during March.

Notices of Books, &c.

A Handbook for Senior Scholars: Paul the Prisoner. By Rev. David Davies. A Handbook for Junior Scholars, by Annie B. *Book Society.* 3d. each. These will be found very helpful in preparing for the Sunday scholars' examination in March. The first-mentioned is quite an exhaustive study of the subject.

The Reign of Grace. By Rev. W. Bridges. *Marshall Brothers.* The author of these verses is evidently in earnest. He may not be a poet, but he is a very sincere Christian, and though the names of such books as his is legion, he yet may find readers among those who are able to take their "aids to faith" in a chaplet of rhyme.

Nearer Heaven. By Rev. John Baird. *Nisbet & Co.* 1s. 6d. "A book intended for private devotional use, to assist our fellowship with God, to deepen our consciousness of Jesus, and to suffuse our natures with the spirit of the better world." The Author thus expresses his purpose, and right worthily and well has he fulfilled it. It is full of gems of sanctified thought.

Aunt Frank's Bible Studies. By Caroline E. Cole. *Elliot Stock.* The reading of this volume has given real pleasure and much profit. From the Creation to Solomon we are led through a gallery of thought, rich in imagery, eloquent in expression, and true in perception. Every one of these studies contains a lesson easily learned, and though there is not a spice of dogmatic teaching in them, they are as positive as they ought to be, and as suggestive as they are fresh in treatment.

French Heroines, Eminent for Piety and Virtue. By Caroline Geary. *J. Blackwood & Co.* Here we are told, in the most refined and elevated language, the stories of the lives of Madame Elizabeth, Madame Récanier, and Marie-Amélie de Bourbon. Few English girls are perfectly conversant with these touching and stimulating histories as examples of Christian grace and heroism. It will do any girl good to read them as told by the writer of this book, whose thoughts are lofty and noble, whose descriptions are pathetically vivid, and whose aim in writing the book is of the most exalted kind. The book deserves a large circulation.

Chief Women; or, Deeper Life in High Places. By Mrs. Gordon. *W. Hunt & Co.* This is a third and new edition of a work calculated to be of the highest value to the class for whom it is written, and, indeed, to many beyond them. It is full of "sound speech, not to be contemned," and has a freshness and point about its style which give the book a great charm. It is a happy feature of Christian work in our age that so many of the gentler sex are being called into requisition for the Master's service both at home and abroad. Such counsels as abound in these pages are invaluable to guide the spirit and action of all Christian women doing the Lord's work. In our Y.W.C. Associations, and other institutions for woman's training and help, as well as in our homes, Mrs. Gordon's book should be freely circulated. If some readers fail to endorse all her views on sanctification by faith, none will find aught to offend them who love God's Word, and desire to appeal to its sure authority.

Congregational Hymns. By W. Garrett Horder. *Elliot Stock.* The compiler of this hymnal has three essential requisites for his task—a poetical mind, a catholic spirit, and a deep love to the object of all praise, our blessed Redeemer. The title, "Congregational," must therefore be taken in the widest sense, for such names as Quarles, Faber, Toplady, Wesley, Stanley, Trench, Monsell, and Punshon, suffice to show how varied are the contributors. The Sacramental Hymns, though from many authors, are all unexceptionable in doctrine. Some are probably new to many readers. Of children's hymns there is a rich assortment; and under the head of "The Home Sanctuary" are many unusual ones, besides those that have for generations cheered the sick-bed and animated family worship. Of experimental hymns there is a choice treasury. At the end of the book are the Psalms, pointed for chanting, and such portions of Scripture as are generally set to music. Taken altogether, as regards contents, arrangement, and spirit, we greet the book as a valuable addition to pure Christian psalmody.

Y.M.C.A., Brecon.—This Association has lately, through lack of funds, been obliged to relinquish its premises, and betake itself to a Mission-room. An outstanding debt of over £30 cripples the work, and help is asked towards its removal.—Secretary, Mr. D. D. Thomas, Castle-street, Brecon.

THE LATE GENERAL GORDON.

AMONG the most striking of the many tributes that are being paid to the deceased "Hero of Khartoum" is one from the pen of M. Leon Pilatte, the French journalist. He says:—

"When leaving for the Soudan in January, 1884, Gordon had a presentiment—a conviction—that he should lose his life there. A letter from him, received at Cairo on December 14, by one of his friends, contained these words: 'Adieu, you will have no more news from me. I fear there are traitors in the garrison, and all will be over by Christmas.' . . .

"He was great, but his greatness consisted rather in what he was than in what he did. He believed in God—in God his Saviour—with such a faith that we may, without hesitation, apply to him what the Scripture says of Moses: 'He endured as seeing Him who is invisible.' He loved men. Oh, how he loved them! White, yellow, black, the poorest, the most oppressed, were the objects of his predilection. He lived for them, and he died for them. He despised the riches and honours of this world. He had a true contempt for them. Knowing what they were worth, he treated them accordingly, though he had only to wish for them and he might have had them in abundance. Truly the world is impoverished when it loses such a man."

An admirable lithographed portrait of General Gordon, well suited for framing, has been published by Messrs. Marlborough, Gould & Co., 52, Old Bailey, E.C.

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EVANGELISTIC NOTES.

Mrs. Horton and Miss Parker have completed a successful fortnight's evangelistic mission in Barnsley, Yorks.

Brighton.—Rev. J. B. Figgis writes:—"A glorious gathering of men only has just crowned the first week of Mr. Spencer Walton's Mission. God is with us of a truth."

Mr. and Mrs. Henry Wiggan have held fourteen days' evangelistic services in Catcott, Somersetshire. The villagers of Catcott, Shapwick, Edington, Chilton, Polden, &c., have been quite in a stir. The chapel has been crowded at every service, and a number have professed conversion.

Bideford, Devon.—At the Baptist Chapel special services were held from 8th to 13th inst., by Messrs. Fullerton and Smith. The meetings were very largely attended, and much good has been done through the powerful Gospel appeals of Mr. Fullerton, and the beautiful singing of Mr. Smith.

W. G.

Frodsham, Cheshire.—All the Nonconformist churches in this town have joined in an United Mission for young people, now being conducted by Mr. Thomas Eyres. The attendances of children at the different churches, and also at the Town Hall every night, have been very encouraging, representing as they did the various Sabbath-schools in the neighbourhood.

Wood-street Mission, Deansgate, Manchester.—Last Sunday evening Cooke's Circus was more crowded than ever. The Mayor of Salford presided, and expressed great sympathy with the work. Mr. Richard Johnson gave a practical address on "The wages of sin is death." Several hundred remained to after-meeting; many professed to find Christ, and others signed the pledge.

Clapton Park Theatre.—The evangelistic mission in connection with this theatre, carried on by the Primitive Methodists, is making considerable progress. During the past twenty-eight weeks that the Society has carried on its operations, under the superintendence of the Rev. Thomas Jackson, a Church of sixty-six members has been formed, a Sunday-school of eleven teachers and seventy-four scholars, and a Band of Hope of 100 members established. At the Gospel Temperance meetings held 130 adult Temperance pledges have been taken.

Dumfries.—Mr. Mackenzie, General Secretary of the Monthly Tract Society, has been holding a series of meetings in this town. Children's services, mothers' meetings, and a meeting of mill girls were specially blessed. A number of mill girls, remained to the after-meeting to be spoken to about their souls. A large number of the Society's tracts were distributed in the town. Prayer is earnestly desired on behalf of the Mission to mill girls, conducted with much zeal by the Misses Johnstone, who are arranging for a series of evangelistic addresses.

CONTINENTAL AND FOREIGN NOTES.

Darmstadt.—A lady here has hired a room and fitted it up, in which the Baptists are to carry on their worship.

Kabylia.—M. J. W. Lelièvre, the editor of the *Evangéliste*, is about to make a missionary exploration tour in Kabylia, being deputed by the French Wesleyan Conference.

The German Catholics are organising a grand pilgrimage to Rome to do homage to the Pope. It is said that more than a thousand pilgrims have signified their desire to take part in the pilgrimage.

Capital Punishment in Italy.—The Italian Parliamentary Committee appointed to examine the Criminal Code has almost unanimously agreed to the abolition of capital punishment, only two members voting against the proposal.

Messrs. Reveillaud and Bertrand have been holding evangelistic meetings in the West of France; many times Catholics formed the bulk of the audience. The evangelists met with much sympathy, and earnest attention was given to their Gospel message.

Intolerance in Wurtemberg.—A very capable school teacher was one day called up before the clergy of a town in this kingdom, and told that she must not again teach in a Methodist Sunday-school nor play the harmonium in the Methodist Chapel, on pain of dismissal.—*Wahheitszeuge.*

Lyons.—The International Union of the Friends of Young Girls has established an agency for young French women desiring to go abroad, or for foreigners desiring to place themselves in France, either as nurses, teachers, or governesses. Address: Mdme. Coste, 39, Rue Malesherbes, Lyon.—*Témoin de la Vérité.*

In Rome there are hundreds of poor priests who have only about 1s. 6d. or 2s. per day to live on. This they gain by saying masses in the poorer churches. They may be met in the poor quarters, dirty, ragged, and trembling with fever or hunger. In vain have they called the attention of the Pope to their miserable condition.

A large placard was put up in the Rue Soufflot, Paris, addressed to lost women, by one who had belonged to them. It relates how she was saved by Jesus Christ, and invites others to go to Him for pardon and rest. In a few days this placard was pulled down by order of the police, while other posters, which outrage all decency and religion, are allowed to remain.—*Témoin de la Vérité.*

Berlin.—At the beginning of this month a very successful sale was held, the proceeds of which are to be devoted to the building of a refuge and house for prisoners who have passed their term of punishment. The Crown Prince and Princess with many other members of the Royal family contributed articles and bought freely. Altogether £2200 was realised.

One Hundred Chinese young men, who were partly educated in the United States, and who have been recently recalled, are now at work in China. As they are in Government employ, they have to be most careful about offending native religious prejudices, but it is hoped that they will be able to gather many children into Sunday-schools in the future. They are most anxious for all kinds of Christian and religious aid.

A Radical Change.—Not long ago the King of Uganda, Africa, wishing to impress the first explorers with his skill in the use of firearms, took some of his women to serve as targets! Since then two of King Mtesa's daughters have been received into the Mission church in Uganda, and are engaged in giving religious instruction to others in the royal harem. Nothing but the Gospel could have effected such a radical change.

Italy.—Repretentatives of the Vandois and of the Free Churches lately met in Florence in order to deliberate upon the union of the two bodies. According to an announcement made on Sunday week in the Scotch Church at Rome, by Father Gavazzi, the scheme will be submitted to, and doubtless ratified by, the respective synods next autumn. The Church formed by this union will be called the Chiesa Evangelica d'Italia (Evangelical Church of Italy).

Savoy.—I shall be pleased to have as many as possible spreading themselves over Savoy during the coming season, at their own expense, to make known the unsearchable riches of Christ. Personal labour, with a knowledge of French, and French tracts, can do much. Between Bouvret and Evian there are over 1000 navvies making a line of railway, and not a single person doing anything for their souls.

Alex. Donaldson.
70, *rue la Fontaine, Auteuil, Paris.*

Pas de Calais.—Of the twenty-nine victims of the explosion in a mine at Lièvin in January last, four of the workmen had recently come out from Rome and were followers of the Lord Jesus. One of these a few hours before descending into the mine gathered his young wife, his brothers, and his parents, all Romanists, around the Bible which he had possessed a few months, and entreated them to yield their hearts to God and to open their eyes to the truth.—*Témoin de la Vérité.*

M. Cochet says the Morifi Station gives them cause for much joy. Under the guidance of the faithful and zealous evangelist, Isaac, the church there is continually receiving fresh converts, all of whom in their turn become witnesses for Christ. The Chief Smith Pushuli, who could yield the palm to no one in Lessouto for drunkenness, has now completely renounced all intoxicating drink, and continually inquires when the school will be opened. But there are no funds from which to supply even a very small salary. The facilities for proclaiming the Gospel are constantly increasing. M. Cochet having gone to establish another station, M. Christol and his wife are now at Bethesda. The famine in Lessouto is causing extreme suffering, many having died from hunger. If rain is not soon given the desolation will be very great.

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DISTRESS AMONGST THE POOR.

IN consequence of large numbers of working-men being unemployed, through the present depression in trade, both in London and the country, our Relief Fund has been taxed to the utmost. Our visitors and missionaries are daily meeting with the most affecting instances of large families being almost without food and fuel for days together. Bread and coal tickets are received with the deepest gratitude by those who have never before had or sought the least dole of charity, while formerly comfortable apartments have been well-nigh denuded of all furniture in order to provide money for the bare necessities of life.

Immediate help for the Relief Fund is earnestly desired to enable us to assist the really deserving poor, by employing workmen in repairing, cleaning, and repainting of our several Mission premises, which very much need them just now, having hitherto been postponed for lack of funds. Thus a double aim would be accomplished; and it is specially desirable in this way to assist honest and worthy workmen, rather than relieve by repeated gifts, which has the unavoidable tendency to pauperise, though at times absolutely necessary.

Evangelistic Mission, C. Russell-Hurditch.
164, *Alexandra-road, St. John's Wood, N.W.*

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SOLDIERS' HOME IN DOVER.

DEAR SIR,—May I convey a few words of acknowledgment to the various friends who who have so kindly responded to Miss Bonnycastle's recent appeal on behalf of this Home. Many cheering instances have lately proved that God's Spirit is working amongst our soldiers, as well as amongst the wives who compose the mothers' meeting, held weekly at the Home. The letters which I receive from those who, in the past, have been blessed through its instrumentality, are a testimony to its usefulness.

The need of a larger and more suitable house for carrying on the work is increasingly felt. This house is also at too remote a distance from the Infantry Barracks to draw the numbers who might otherwise come. When the temptations and snares through which they must of necessity pass in the town, before they can reach the Home, are taken into consideration, it seems surprising that so many soldiers attend. Help towards obtaining a new Home, or towards carrying on the work in the present one, will be most thankfully accepted.—Yours truly,

Soldiers' Home, Frances E. Wright,
22, *Castle-street, Dover.* Lady Supt.

IRISH SOCIETY.—For sixty-six years this society has been carrying on the work of Christian vernacular education in Ireland, chiefly by means of the Holy Scriptures and Scripture portions in Irish. The fruits of the Society's labours are abundant in the United Kingdom, in America, and in many lands. The old Achill Mission, whose history has been one of thrilling interest, is now under the Society's charge, and there is great need of help. A gentleman offers £20 if nineteen others will give like sums before the close of March.

Thos. Keane, Clerical Secretary.
32, *Sackville-street, W.*

Notes on Daily Readings.

ORIGINAL AND SELECTED.

FEBRUARY 26.—MARK I.

MANY see in the four living creatures beheld by Ezekiel in his "visions of God," and by John in the Apocalypse, illustrations, if not types, of the Evangelists by whom the four Gospels have been written. It has been supposed that, as Matthew discourses chiefly on the royal lineage and Jewish aspects of the life of our Lord, the Lion of the tribe of Judah is the fitting symbol of his Gospel. Mark records the continuous service of Christ; He is there seen as the Servant more distinctly than in any other character; hence the Ox has been regarded as the symbol of this writer. In Luke's special portraiture of Christ as the Son of Man, "the likeness of a Man" has been discerned. And in John's lofty flights, as he depicts for us the Son of God, is beheld the likeness of the Eagle. The idea, while not exhausting or fulfilling the cherubic symbol, is sufficiently striking and useful to warrant its application. Hence Mr. Jukes says: "'The second living creature was like unto an ox,' and the second Gospel reveals the Lord in that aspect of which the ox is the appointed figure. He stands here as the patient Servant and Sacrifice for others, spending and being spent to serve the sons of men."

v. 1.—"*The beginning of the Gospel of Jesus Christ, the Son of God.*"—These are the abrupt opening words of the book. We read elsewhere that this Son of God "took upon Himself the form of a servant, and, being found in fashion as a man, humbled Himself unto death, even the death of the cross." And, indeed, all true service is possible only to the sons of God.—*Dr. H. Sinclair Paterson.*

v. 18. — "*Straightway.*" — Or, "immediately." It is a peculiarity of this Gospel that this word is so frequently used; forty times out of eighty times in the whole New Testament is the Greek word εὐθέως employed by Mark. It is commonly translated "straightway," or "immediately;" but sometimes "forthwith;" or "as soon as;" and once "anon." Its application, carefully noticed, will supply abundant illustrations of what it is to be "instant in season and out of season" in Christian service.

FEBRUARY 27.—MARK II.

v. 10.—"*The Son of Man hath power on earth to forgive sins.*"—The omnipotence of Jesus to forgive sins is the joy of the Saviour, and the marvel of angels. The pardon of a sinner is a greater wonder than the creation of a world; for the one is the result of a Divine fiat, the other is the fruit of the incarnation and death of the Son of God. Power to forgive sins is the omnipotence of love; only because Jesus is the Son of God, who loved us, and gave Himself for us, He can say, "I, even I, am He that blotteth out thy transgressions for my Name's sake, and will remember thy sins no more."—*Dr. A. Saphir*

v. 26.—"*He went into the house of God in the days of Abiathar the high priest.*"—In 1 Sam. xxi., from which this account is taken, Ahimelech, not Abiathar, is named as high priest. Lightfoot thus comments on the variation: "It is well enough known what is here said in defence of the purity of the text, namely, that Ahimelech, the father, was called Abiathar, and Abiathar the son was called also Ahimelech. But I suppose that something more was propounded by our Saviour in these words. For it was common to the Jews under Abiathar to understand the *Urim* and *Thummim.* Nor without good reason, when it appears, that under the father and the son, both of that name, the mention of inquiring by *Urim* and *Thummim* is more frequent than it is ever anywhere else; and after Abiathar the son there is scarcely any mention of it at all. Christ therefore adds, 'in the days of Abiathar the high priest,' therein speaking according to a very received opinion in the nation; as though He had said, David ate the shewbread given him by the high priest, who had the oracle by *Urim* and *Thummim* present with him, and who acted by Divine direction."

FEBRUARY 28.—MARK III.

v. 5.—"*He looked round about on them with anger, being grieved.*"—The expression here used is worthy of notice. Anger and grief, the Lord's heart experienced both; the grief could not be without anger, and the anger without the grief would have been merely the wrath of man. God is not angry as men are angry, and because his anger is founded upon grief it is easily changed into pity. The word used by St. Mark, and which occurs only in this place throughout the New Testament, expresses something more than grief, but unfortunately does not admit of being so translated. It implies sympathetic grief, grieving for the sake of those whose hearts were hard, sorrowing *with* them while his righteous anger was excited *against* them.—*Dr. Goodwin.*

v. 14.—"*He ordained twelve, that they should be with Him.*"—Only Mark refers to this latter fact, on which the expositor quoted above remarks: They were Apostles, but that was not their only office. They were to preach the Gospel, and heal sickness, and cast out devils; but they had another office to perform when employed on no missionary journey; and that was, to comfort andsupport their Master in his troubles, and supply some of that solace which in virtue of his human nature He condescended to require. And perhaps we may venture to draw this lesson, as applicable to the ministry of the Church in all times, namely, that they only can be Christ's Apostles who are also Christ's companions; they only can be successful missionaries who love the society of Christ, and with whom Christ Himself condescends to hold close communion."

v 29.—"*Is in danger of eternal damnation;*" or, according to the reading now generally adopted, "is guilty of an eternal sin;" he commits a sin of which the effects and punishment belong to eternity. —*Canon Cook.*

v. 30.—"*Because they said, He hath an unclean spirit.*"—Only Mark adds this clause, and it is very significant in its bearing on the whole question of the sin against the Holy Ghost. The rejection of his testimony in and of Jesus Christ closes the door of mercy and hope.

MARCH 1.—MARK IV.

v. 3.—"*There went out a sower to sow.*"—How Christianity was to be established in the East is shown by this parable. It was to be established by the ministry of Christ and his Apostles; and in this parable we have a description of the results of the testimony to Christ down to the present time.—*H. Craik.*

v. 26.—*The parable of the Seed growing secretly.*—This parable is only recorded by Mark. It has been well said, that it appears to be parallel with that of the "tares" in Matt. xiii. It stands in the same connection, and sets forth the same leading truth—the apparent non-intervention of God in the working of his Kingdom *until* the harvest time; a most important lesson, needing often to be kept before the eye of faith, lest we be offended at the sad miscarriage so often visible to sight. Dr. Lindsay remarks: "It seems to be a short sermon on the text, 'The Kingdom of God cometh not with observation.'" Paul may plant, Apollos water, but it is God that gives the *increase.* The living, growing power of the Gospel is the "power of the living mind and heart of the living God."

v. 39.—"*Peace, be still.*"

"Smooth every wave this heart within;
Let no dark tempest gather there;
Calm every ripple, till my sea
Be, like the polished silver, fair.

One word of old still'd raging wind,
And "Peace, be still!" subdued the wave:
Let that dear word again be heard,
And let the tempest cease to rave.

Jesus! thy word is mighty still:
Creation knows it; let this heart
Know it in all its grace and power,
Till every tumult thence depart."

Dr. H. Bonar.

MARCH 2.—MARK V.

v. 19.—"*Go home to thy friends, and tell.*"—"The greatest demoniac became a preacher to ten cities. In the dark land of Gerasa, Christ leaves for a while a representative of Himself, since they cannot bear His personal presence."—*Lange.*

Read chapters vii. 31—viii. 9, to see how effective the service thus enjoined became. As Dr. Lindsay observes, "The time was to come, through the preaching of the restored demoniac, when

"e'en the witless Gadarene,
Preferring Christ to swine, shall learn
That life is sweetest when 'tis clean."

v. 36.—"*As soon as.*"—Mr. Jukes notes that this is a special mark of tenderness on our Lord's part. Mark alone relates, that when some said, "Thy daughter is dead," Jesus, as soon as He heard the word that was spoken (as if to save the father a moment's anguish and unbelief), said, "Be not afraid;" brief words revealing the Servant's heart, who, even while He healed, watched to aid the spiritual progress of those He came to comfort. Rev. Samuel Martin has also remarked on this beautiful clause, "As soon." Oh, how important time is to words, and how important time is to deeds! Some of Christ's disciples would have left the father to feel all the anguish of the wound of this communication—left him to feel it through many a long moment—but Christ put his hand on the wound and instantly closed it, saying, "Be not afraid, only trust." "Trust" is the best word here. It is not always the best where you find the words "believe" and "faith," but here it is. In all supplications to the Saviour repress fear and cherish trust.

MARCH 3.—MARK VI.

v. 3.—"*Is not this the carpenter?*—The original Greek term (τέκτων) means primarily a *producer*, a *worker.* This is the only passage in which it is stated that our Lord worked at a handicraft. Our Lord would not be trained to idleness; it was contrary to Jewish habits and teaching. It would have been inconsistent also with the principles of true civilisation, and with the ideal of normal human development. It is no evidence of high civilisation either to lay an arrest on full physical development on the one hand, or, on the other, to encourage only those modes of muscular and nervous activity which are dissociated from useful working and manufacturing skill. While overmuch manual labour depresses both body and mind, handiwork in moderation is an inestimable blessing to men, physically, morally, intellectually, socially. Society will never be right until all classes be industrious and industrial; the higher orders must return to take part in the employments of the lower; the lower must rise up to take part in the enjoyments of the higher.—*Dr. Morison.*

v. 6.—"*He marvelled because of their unbelief.*" —Trapp says: "Unbelief must needs be a monstrous sin, seeing it puts Christ to the marvel."

v. 31.—"*They had not leisure so much as to eat.*" —It is one of the points peculiar to this Gospel that repeated notice is taken of the way in which our Lord permitted Himself to be intruded upon in his retirement. When the Apostles returned from their mission, and gathered themselves unto Him, Jesus says (and the words are only here), "Come, ye yourselves apart into a desert place, and rest awhile;" thus showing not only his own tender sympathy for them, but teaching how needful retirement is for those who serve others. "So they departed into a desert place by ship privately;" but the people heard of it, and "ran afoot thither, and came unto Him." And Jesus at once allows the intrusion. He had sought to be alone; nevertheless He rises and teaches them, and then, because it was a desert place, and they were faint, He feeds them, making his own ease give place to their need. And then, oh, perfect service! remembering his weary Apostles, He constrains them to get into a ship and go away to the other side, "while He sent away the people."—*Jukes.*

MARCH 4.—MARK VII.

v. 18—23.—*The defilement of the heart.* The words "purging all meats," in ver. 19, are only found in Mark, and should be read as the Evangelist's reflection on the words of our Lord, "this He said," being understood. The addition of these words by Mark, viewed in the light of Peter's undoubted connection with the authorship of this Gospel, and having regard also to the whole discourse, brings to mind the facts recorded in Acts x., and the great saying, "What God hath cleansed, that call not thou common," and throws a flood of light on the depth of Christ's teaching in the chapter. M. Henry quaintly says, "The list begins with *ill-thinking,* which is the spring of all our commissions, and ends with *no-thinking,* which is the spring of all our omissions."

v. 24.—"*He could not be hid, for a certain woman* . . ." Christ sometimes would be hid, because He hath a spirit above the people's windy air, and their Hosanna. It is a spirit of straw, naughty and base, that is burnt up, with that which caused Themistocles to roam the streets of Athens at midnight, complaining that the trophies of Marathon would not let him sleep. "Honour me before the people" was cold comfort to Saul when the prophet told him God had rejected him. But Christ desired not to be hid from this woman; He was seeking her, and yet He flieth from her. Christ, in this, is such a flier as would gladly have a pursuer.—*Rutherford.*

v. 34.—"*Looking up to heaven, He sighed.*" Seven acts of our Lord are recorded by Mark in the performance of this miracle. He took him aside, put his fingers into his ears, He spat, touched his tongue, looked up to heaven, sighed, and saith, "Be opened." Bishop Hall says, "He sighed partly for compassion, partly for example, to fetch sighs from us for the miseries of others; sighs of sorrow for them, sighs of desire for their redress. This is not the first time that our Saviour spent sighs, yea, tears, upon human distresses. We are not bone of his bone, and flesh of his flesh, if we so feel not the smart of our brethren, that the fire of our passion break forth into the smoke of sighs." "Who is weak, and I am not weak? who is offended, and I burn not?"

"UNTO HIM THAT LOVED US."

Rev. i. 5, 6; v. 9, 10; vii. 14.

"To Him that loved us." O the rapture of the thought!
It falls upon my listening ear
With such a tone of music clear,
As only could be brought
By some soft spirit breath of song,
Borne from the heavenly choir along.

"To Him that loved us, and hath washed us from our sin."
O love of Jesus, far above
The wonders of all human love,
O love that died to win
A crown of life, by cross of pain,
That we with Him might live and reign.

"To Him that loved us." Jesus, O that sweetest name;
It falls upon my heart, a charm
The sorrow on life's sea to calm:
Yea, when the storm-winds came
Still would the voice of Jesus be
Heard o'er the wild waves of the sea.

"To Him that loved us." Jesus, when mine eyes shall see
Thee in thy beauty, O my King,
With ransomed saints I then shall sing
This song triumphantly:
"No mortal harp hath notes to raise,
Redeemer, half thy love and praise."

J. H. S.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

Rev. W. H. Aitken.—February 22 to March 9, Parish Church, Marylebone; 15 to 30, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

Messrs. Fullerton and Smith.—February 22 to March 8, St. Helen's, Lancashire; 8 to 29, Folkestone; April 3 to 23, Southampton; 26 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—To March 8, St. Ives; 15 to 22, Plymouth; 22 to 29, Wadebridge, Cornwall; 29 to April 5, Bishop's Teignton; 12 to 26, Falmouth; September and onwards, South Wales.

Mr. J. M. Scroggie.—March, Dunfermline; April, Blackheath.

Mr. W. Spencer Walton.—To March 3, Countess of Huntingdon's Church (Rev. J. B. Figgis), Brighton; 4 to 10, Connaught Institute, Brighton; 15, Mildmay Conference Hall.

Mr. F. E. Marsh.—March 22 to April 12, Kilbarchan, N.B.; April 26 to May 10, Pitsmoor, Sheffield.

Mr. Jas. J. Scroggie. — February 22 to March 1, Offord, Huntingdon.

Mr. Henry Thorne.—February 28 to March 1, Walsall; 2 to 4, Wolverhampton; 7 to 16, Sunderland; 21 to 30, Newcastle-upon-Tyne.

Messrs. Mateer and Parker.—February 26 to March 8, Ashford, Kent; 9 to 18, Godalming; 23, and onwards, Newport (Mon.)

Mr. and Mrs. C. King.—March 1 to 8, Wood-green.

Mr. Wm. Noble.—February 25, Tisbury; 26, Watlington, Oxfordshire; 27, Baptist Chapel, Finsbury-road, Wood-green.

Rev. W. Haslam.—February 28, Emmanuel Church, Wimbledon; March 14, St. James's, Dover; 21, St. Luke's, Hull.

Mrs. Horton and Miss Parker.—Huddersfield, March 1 to 12; Bradford, 15 to 26; Halifax, 29 to April 9.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Agricultural Hall, Islington, N.—Sunday, March 1, Rev. G. H. White, 3.30 p.m.; Mr. Elvin and a soloist, 7 p.m.

Conference Hall, Mildmay-park, London, N.—March 1, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Finlay Gibson.

South London Evangelistic Choir.—Colliers'-rents Hall (back of St. George's Church, Borough, Southwark), February 24 to 27, 7.30 p.m.

Hyde-park Hall Mission.—Eight days' special Mission. Sunday afternoon, March 1, at 3 o'clock, Rev. Neville Sherbrooke, of Portman Chapel, will preach at Metropolitan Music Hall; every evening at 8, Mrs. Gawin Kirkham, T. S. Malyon, J. E. Jack, Charles Cook, and others.

Conference Hall, Eccleston-street, S.W.—Evangelistic meetings, Captain H. Baring and others. Sundays, 3.45 and 7 p.m.; Thursdays, 8 p.m. Meetings for prayer and meditation on the Word, Tuesdays, 11.30 a.m.; Fridays, 8 p.m.

Children's Special Service Mission. — Mr. J. Spiers and Mr. Westall, Pembroke Dock; Mr. H. Hankinson, St. Luke's, Holloway, February 26; Mr. G. Banaster, St. Clement's Schools, Bristol, February 20 to 27; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in February, at 3 o'clock; Mr. H. S. Lidstone at the Lecture Hall, Metropolitan Tabernacle, February 25, at 7.30 p.m.; Mr. E. Salisbury, Christ Church, Teddington, February 22 to 27, 7 p.m.; Sunday, 3.15 p.m.; Mr. Edwin Arrowsmith, at the Rink, Blackheath, February 20 to March 29; Addresses to Young Ladies on Fridays, 4.30, and Saturdays, 3.30; to Boys, Fridays at 7.

Christian Evidence Society.—February 27, Battersea-park-road, St. Saviour's Hall, 8 p.m.; March 3, Milton Hall, Kentish Town, 8 p.m.; 4, Banner-street Hall, St. Luke's, 8 p.m.: 3, Mildmay-park Conference Hall, 8 p.m.; 2, Barking-road Tabernacle School-room, 8 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch):—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 8 p.m., Dalston, Bible Depot, 103A, Dalston-lane (temporarily); Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Hammersmith, Upper Mission Room, 130, King-street, Mr. Wm. Harper: Sunday, 7 p.m., and Tuesday and Thursday, 8 p.m. Kilburn Hall, Kilburn-gate (*not* Town Hall), Alexander Carson, M.A., Sunday, 7 p.m.; Mr. G. H. Lord on "Rusty Nails Scripturally Considered," Wednesday, March 4, 7.30 p.m. Malden Hall, Kentish Town, Mr. J. E. Hawkins, Sunday, at 7 p.m., and Thursday, 8 p.m.; Oxford Music Hall, 6, Oxford-street, W., Mr. C. V. T. Onslow, Sunday, 7 p.m.

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MISCELLANEOUS.

Mrs. M. Baxter will give a Bible-reading at 3 o'clock on Thursday, February 26, at 102, Regent's Park-road, N.W.

Brixton and Clapham Christian Union.—Meeting at 4, The Lawn, Brixton-rise, Tuesday, March 3, 7.30 p.m.; address by Mr. George Holland.

St. George's Hall, Regent-street.—Mr. Denham Smith lectures on "The Scripture Account of the Eternity of the Saved and the Eternity of the Lost," Sunday evening, at 7.

Women's Peace and Arbitration Association.—Public meeting, in Exeter Hall, March 6, at 7.30 p.m., to consider the question of the war in the Soudan.

Upper Norwood, Stafford House, Tudor-road. — Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Army and Navy Prayer Union.—Annual prayer meeting, open to all who are serving or who have served as officers in the Army or Navy, Saturday, March 7, City Terminus Hotel, Cannon-street, 2 p.m.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, March 6, tea at 6; meeting at 6.45. Address by Mr. Marsack Day, on "The Lord's Faithfulness."

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, February 27, at 7 p.m., subject, "Established Unblamable in Holiness;" tea at 6. Sunday, at 3.30 p.m., and Tuesday, at 11.30 a.m., Bible readings.

Powis Hall, Powis-gardens, Cornwall-road (at back of Talbot Tabernacle).—Special prayer meetings in reference to the present time of National distress and anxiety, Thursday, Feb. 26, 12 a.m.; at 8 p.m., address by Rev. C. A. Fox.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road.—February 27, "Mirrors of Christ," Rev. W. Hay Aitken; March 6, "Christ—all in all" (Rom. xi. 35, xii. 1), Rev. J. B. Wane.

City of London Central Noon Prayer Meeting. 186, Aldersgate-street.—Daily, 12 to 1; all invited. Special address, Tuesday, March 3, on "Openings for Missions and Commerce amongst Mahomedan Nations," by Major-General Haig.

London Banks Prayer Union.—Rev. H. Sinclair Paterson will deliver a course of lectures on "Christ and Criticism," on Tuesday evenings in March, at 6 o'clock, subject, "Faith and unFaith," Devonshire House, 12, Bishopsgate-street Without. Admission by free ticket.

Salvation Army.—Mr. Bramwell Booth conducts a Holiness Meeting every Friday, 7.45 p.m., at the Clapton Tabernacle (behind the Congress Hall), Lower Clapton. Mrs. Booth at Kensington Town Hall, Sundays, March 1 and 8, 3 p.m. Little soldiers' demonstration, Exeter Hall, March 2, 8 p.m.

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Y.M.C. ASSOCIATIONS.

61, **Gracechurch-street**, E.C.—Addresses to German young men, by Rev. Von Schluembach, 1.15 p.m., March 2 to 13. Daily prayer meeting, 1.15 to 2 p.m. (Sat. excepted). Bible study each Tuesday, at 6.15 p.m. Youths, alternate Wednesdays, 6.30 p.m. Soldiers, each Friday, 7 p.m. Members' social meeting, Thursday, 26th inst., 6 p.m.

Exeter Hall.—Monday, strangers' meeting, 8 p.m.; Tuesday and Wednesday, Evangelistic meeting, 8 p.m.; Thursday, Bible address, 8 p.m.; Friday, united prayer meeting, 8 p.m.; Saturday, Bible reading by Colonel Puget, 8 p.m.; Noon Prayer Meeting every day (Saturday excepted), from 1 to 2 p.m.

The Priory, 198, Upper-street, Islington, N.—Thursday, February 26, at 8.30 p.m., devotional meeting; Saturday, 28, at 8 p.m., Bible study; Sunday, March 1, at 9.30 a.m., fellowship meeting; 3.15 p.m., special address, Rev. R. Reynolds; 8.15 p.m., evangelistic and testimony meeting; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

186, **Aldersgate-street**, E.C.—Thursday, at 7 p.m., Foreign Mission prayer meeting; 8 p.m., lecture on "Scepticism, true and false," by Mr. Robert Anderson, LL.D., Barrister-at-law; Friday, 8 p.m., Gospel address by Rev. E. Henderson; Sunday, 3.15 p.m., special address by Mr. J. Gibson Watson.

Burlington Hall, 23, Savile-row, W.—Mission services for young men, by Mr. E. J. Kennedy, Sunday, March 1, 3.15 and 7.30 p.m., and Monday and Tuesday evenings, 2 and 3, at 8.30; annual meeting, Thursday, 5. Chairman, Lord Mount Temple; Speakers, Rev. D. Fraser, DD., Rev. F. A. C. Lillingston, Mr. F. A. Bevan, and Mr. George Williams.

Finsbury-park Hall.—Gospel Temperance Mission, Monday, March 2, at 8 p.m., medical aspect, addresses by Dr. Ridge, Dr. J. Dixon, &c.; Tuesday, 3.15 and 8 p.m., British Women's Temperance Association, addresses by various ladies; Wednesday, 8 p.m., Dr. J. W. Kirton, on "Bakers or Brewers;" Thursday, 8 p.m., deputation from United Kingdom Alliance; Friday, 8 p.m., lecture, by Rev. J. Ossian Davies, "A Blow at King Alcohol;" 3.15 p.m., mass gathering of Bands of Hope.

Hampstead Branch, 31, High-street, Hampstead Heath, N.W.—Thursday, February 26, Missionary Address to Young Men, 8 p.m., by Rev. T. J. Comber (from the Congo); subject, "Six Years' Missionary Enterprise on the Congo." Young men heartily welcomed.

17, **Camden-road.**—Rev. W. J. Craig next Thursday, February 26, 8.45 p.m., on "Conscience;" Mr. Robert Paton, Sunday, March 1, 3.15 p.m.; annual meeting, Thursday, March 19, 8 p.m., Right Hon. W. H. Smith, M.P., presiding.

THE "SHIPWRECKED MARINER" for January contains a thrilling story of wreck and rescue on the Welsh Coast. Seven thousand lives have been saved during the past year in connection with shipwrecks. It is sad to read that the casualties from collisions are multiplying to an alarming extent. The number of recorded disasters from this cause alone during 1884 was nearly two hundred. We hope many of our readers will help this excellent Society by purchasing and perusing its magazine. It may be obtained of the Secretary, Shipwrecked Mariners' Society, Hibernia Chambers London Bridge.

Notices.

Reader.—If you will send to us your name and address we will answer your questions.

K. M. L.—Apply to Mr. H. A. Maude, 3 and 4, Great Winchester-street-buildings, London, E.C.

Mr. Mackenzie.—We gave a strongly commendatory notice of "The Young Trawler" at the time of its publication.

Communications Received with Thanks. — E.H. T.R. C.B. S.McA. V.M.S. J.P. M.C. H.R. S.S. F.M.S. W.B.G. A.J.B. B.M. R.N. E.M. S.J.W.S. T.J.S. Mrs. H. G.B. E.P.C. E.E.F. T.M. N.K. J.H. F.W. P.T.B. E.W.C. D.O'B. S.O.W. J.H.B. C.L.M. H.S.P. G.B. E.B. W.G. A.T.W. A.R. J.G.A. G.H.P. H.W. G.F. R.W.C. C.L.B. M.M. W.L. W.C.O. S.A. A.J.B. J.S. S.S.M. S.T. D.S. R.F. R.C. D.McL. T.J. H.S.M. W.H.U. J.C.B. J.S. A.D. J.A. D.D.T. R.S. J.F. A.M. J.B.R. J.R.M. J.S.S. T.H. G.D.H. T.C. Amator Salvatoris. L.W.P. A.B. S.K. J.B. R.A. J.T. R.W.S. D.K.G. E.M.S. J.E.M. M.A.W. H.K. C.C. T.S. H.S.P. M.B. A.E.M. B.H.G. E.P.H. M.S. E.J. C.P.C. M.G. G.S. A.S. B.F.J. E.J.M. J.R.F. A.W. A.A.C. Lover of Truth. T.P. R.B. H.J.B. S.F.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, February 21, 1885.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Rev. W. Evan Hurndall's Work—A Sister in Jesus, Stockton, 5s.; M. N. G., Harrogate, 10s.; C. J. 10s.; Reader of The Christian, £1; F. W. 1s.; Friends at Chevely, 8s. 6d.; W. A. J. 10s.

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Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

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IN aid of the funds of the proposed LUTHER MEMORIAL HOME, received One Hundred and Ninety-nine Shillings from "Appeal," per CHRISTIAN. Many thanks. Several friends have requested to have Shilling Collecting Cards forwarded. WILL KINDLY READERS EXTEND THIS EASY METHOD OF HELPING THE QUIET POOR? Included in the above 199s. is One Pound each, from Mrs. B., Mrs. G., D. H., and A. T. Sum total collected, £200. Contributions gratefully received by Miss JULIA FOX, Treasurer, 54, Kensington Park-road, London; or by the

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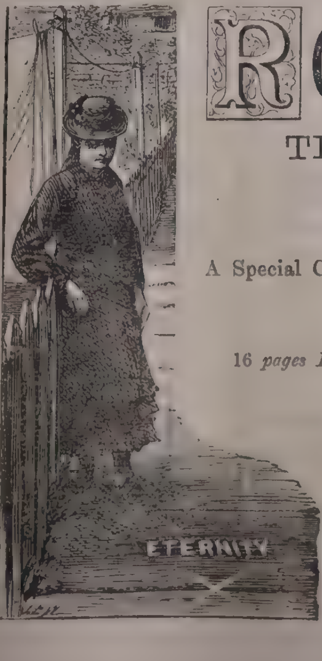

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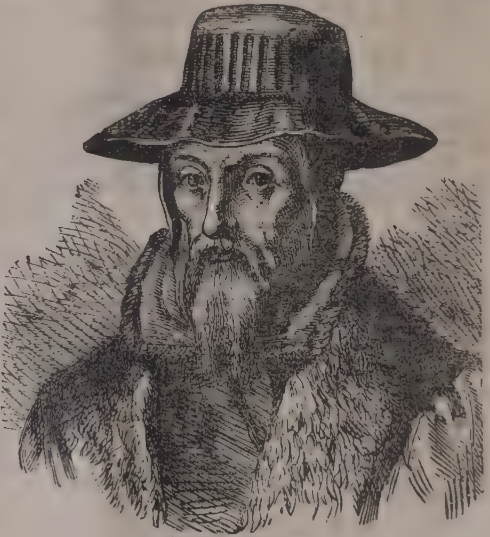

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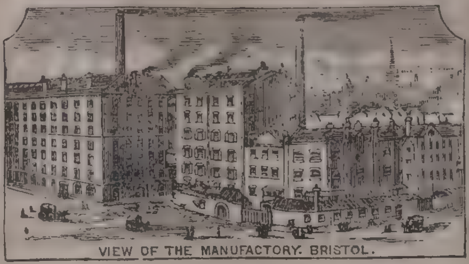

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K., 52, Southgate-road, Downham-road, N.

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REQUIRED, young French Lady (Protestant) in good School on reciprocal terms, to teach thorough French, and to assist with music and drawing. Home comforts, with lessons in English. — PRINCIPAL, Delamere House, 85, Kyverdale-road, Stoke Newington, London, N.

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L., Miss Kentish, High-road, Sidcup, Kent.

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S. G., 179, Finborough-road, West Brompton.

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A YOUNG LADY desires a re-engagement as Companion or Governess, and to help in Christian work. Good musician, abstainer. Country preferred.
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AS USEFUL HELP in Christian family, or Companion to Invalid Lady, wanted by a young Lady. Good needlewoman, and thoroughly domesticated.
B., G.P.O., Small-street, Bristol.

AS MOTHER'S or Useful Help, to children out of arms. Active, domesticated, good needlewoman. Can instruct if required. Age 40.—G. L., 36, Walcot-square, Kennington-road, London, S.E.

AS SEWING or Children's Maid, or any light situation, wanted, by a young person, age 28. Wages £18 to £20.
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WANTED, Employment, with supervision, for a Woman wishing to regain her character. Must be kept from drink. Industrious, and capable of rough work.
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WILL ANY LADY take, as Under-Laundress or Servant, with supervision, a woman (28), who was fallen, but is changed during two years in penitentiary. Small wages.
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Remembering that these suppositions of his concerning us mark the real boundaries of our present possibilities, let us ask what they are. What motives does He credit us with? We shall see, I think, that they all pre-suppose a bright and wonderful child-life—a life strong in the confidence of the great Father's goodness, smile, and presence.

(1) Our Lord appeals to the child's faith in the Father's sympathy and understanding. "Your Father knoweth" (vi. 7, 8, and 32). The knowledge referred to is evidently the knowledge of perfect compassion. Not "your God," but "your Father," knoweth. He cannot know our need without feeling for us in our need; so with exquisite simplicity Jesus says—as though that were quite enough—"Your Father knoweth." What an appeal to the child's faith in the Father's listening heart!

(2) The child's faith in the Father's faithfulness (vi. 25—30). He was enforcing the great law of uncarefulness. Pointing to the birds who "sow not, neither do they reap, nor gather into barns," he added, "yet your heavenly Father feedeth them. Are ye not much better than they?" Then, alluding to the inimitable loveliness of the lilies of the field, He exclaims: "Wherefore, if God so clothe the grass of the field . . . . shall He not much more clothe you, O ye of little faith?"

The form of rebuke which his teaching now takes, assumes that those to whom He then spoke had not yet attained to the full liberty of adoption. They were still men "of little faith." Nevertheless, the whole passage assumes that a life of happy confidence in the Father's providing is the only *natural* life of a child of God, anything short of which is simply unreasonable. His aim is to arouse into triumphant activity that child-confidence in the Father's care which already existed, but which, as yet, was more or less latent.

Consider how absolutely impossible it is to the natural man to live without carefulness; and then estimate, if you can, the wonder and miracle of this childlife of confidence toward God, which the Spirit can beget in, and which Jesus expects from, every Christian believer.

(3) The child's delight in being like his father, or, filial imitativeness (v. 45 and 48). He had stated the law of love to enemies: love, not kindness merely—love, that can honestly bless them, that can deny itself for their good—yea, love so sincere that it can stand the searching of the Father's eye, and thus exercise itself in prayer for those who have wounded us in our tenderest sensibilities by malicious and despiteful treatment. We gaze at a duty so superhuman as this, and ask, "Whence, for weak and revengeful mortals like us, is there moral power sufficient to raise us to this great height of obedience?" He, Himself, answers our question in the verses following, by appealing boldly to two familiar and easily understood motives.

The child's imitativeness is the first of these: "That ye may be the children of your Father, &c." (v. 45), and "Be ye therefore perfect, *as* your Father which is in heaven is perfect" (v. 48).

What true-hearted son of a good father but feels a glow of honest pride when told he is growing like his father! "To do as father does," is the great ambition of many a noble boy. Thus, when our Lord would urge his people to a sublime and God-like duty, He appeals to this sweet and homely motive: "That ye may be the children of your Father." Do this, and you will be like Him.

(4) The other motive appealed to is the child's regard for the family honour. "What do ye more than others?" (v. 46, 47.) See also vi. 32: "For after all these things do the Gentiles seek."

Here the grand argument of "*Noblesse oblige*" finds its highest use. We are startled by the simple directness and unanswerable force of its application here. We reply, "Yes! we *must* be superior to the world's children, if only for the sake of the heavenly family. The family honour is in our keeping. That it may take no soil while in our care shall be our constant prayer. No longer can we be satisfied to *equal* the world's best. A sense of what is due to the family name impels us to the divine and miraculous life of forgiveness and love,—a life so manifestly wonderful that the world shall own its wonder to the glory of the Father."

(5) The child's delight in the father's approbation (vi. 1-6, and 16-18). "Thy Father who seeth in secret shall recompense thee" (R.V.). Whether in doing righteousness, in prayer, or in fasting, we are to be nobly independent of men, hungering only for the Father's smile. Appreciation of the Father's good pleasure is to be the very wine of life. It is most beautiful to see how confidently our Lord appeals to this motive as one who knew its sufficiency. He supposes that the child's joy in the Father's smile will be rich enough and full enough to overcome all natural egotism, all self-exalting ambition, however inveterate. Thus, by his child-love, he is set free to walk in the light of the Lord, to dwell in the secret of his presence.

(6) The child's supreme regard for the father's honour: (v. 16, vi. 9.): "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Hallowed be thy name," put in the forefront of the Disciples' Prayer, as the great petition which should, and would, have preference of all others. Observe, too, the great motive of ch. v. 16: "Shine, . . that they may . . . glorify your Father." Where is the Christian who does not know something of the persistent desire to be good in order to be great? How this baser motive clings to us! How it invades and pollutes even our highest purposes, our most fervent prayers! Desire for distinction, that last infirmity of godly men, which has probably spoilt more good Christians than any other evil whatever, is here supposed to be mastered. Our Lord speaks as to children who are swallowed up of the Father's honour. "The expulsive power of a new affection" has driven out the sneaking devil of egotism, and has *united* the heart to fear God's name. "Shine, that they may glorify your Father." No side reference here to the opinion even of the good. It is rather taken for granted that the pure purpose of honouring the Father, in a world in which He is ever dishonoured, has lifted the disciple clear above all secondary motives, be they bad or good.

In conclusion, (1) the foregoing reflections bear very directly on family life. We see how Christ bases the Christian life on family principles. Much of the force of his teaching, then, will depend on our practical acquaintance with those principles at work in our own families. The child who lives lovingly, obediently, and trustfully, towards his earthly parent, other things being equal, will respond to our Lord's teaching far more readily than the one who knows little of filial confidence and love.

(2) We may here see the glorious power of the Spirit of adoption, raising men, while still in the world, from the death of ungodliness and self, into the free and steadfast and overcoming life of God's children beloved.

(3) Our Lord assumes this life for *all* his people. Therefore all may attain to it. This attainment is not by struggling, but by resting: not by waiting, but by boldly taking the Lord at his word, as Peter did when he stepped from the boat on to the water at Christ's command. We must do bravely "the next thing," in the quiet faith that He will fill us with the Holy Spirit, as we obey, both according to our need and according to our faith. This child-life is attained, not by climbing, but by dropping—by such a helpless reliance on the Risen One, that we can always say, "It is no more I . . . . but Christ."

"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask Him?"

Leith. JOHN PEARCE CLARK.

COMMERCE.

[The following paper by a well-known Christian of long and large experience is inserted, not with the idea that it will find general acceptance on all points, but as touching a subject which well deserves the deepest consideration, in view of the lurid light shown by the Apocalyptic prophecy (chap. xviii.) on the issue of the commercial system.]

UNDERLYING the questions of cheapness and competition, of underselling and starvation wagès, lies one which in the most successful commercial country of the world will not readily catch public attention, I mean the morality of trade. Some months ago, a young man uttered in my hearing this sentiment, "There is no commercial morality!" and I felt constrained to rebuke him. Since then, I have pondered the subject in this aspect: what Divine sanction has trade got? then I am pressed further to inquire, what is trade? To which I venture to give this reply: Trade or traffic is the gaining of a livelihood by the avoidance of manual labour and the ingenious use of brain, lips, or pen. What is commercial enterprise? It is the obtaining possession of commodities which the producer parts with on certain conditions, in ignorance of the value they possess in other places. I am speaking in general terms, and of the form which trade usually assumes when new countries have been opened up.

The converse of the last statement also holds good; commercial enterprise means the disposal of commodities to consumers at values beyond their cost, the consumer being ignorant of the cost of their production. The plunder of the Indies, of China, of America, and other countries, and the enrichment thereby of England, was limited and cut short only by the rush of fresh adventurers to share the prizes, and by the increasing knowledge of true values which peoples, formerly ignorant, began to acquire as communications became more frequent.

The introduction of the electric telegraph has, to my mind, been a blow to trafficking or trading, for it obliterated much of the ignorance of each other which prevailed amongst peoples at different extremities of the world, and gave them knowledge of what their productions were really worth. With increase of this kind of knowledge, trade must to a much larger extent than at present "go to the dogs." Of course there is Atrica still to be plundered, and perhaps Central Asia and part of America, but the outlook for remunerative trade, in the sense of large profits, is not reassuring; and in a not very distant future there looms a picture of faded prosperity, which Englishmen will do well to face and try to meet while there is time.

To return, however, to the motive which animates all trade, namely, the possibility of gains *without hard* (*i.e.*, manual) *labour*—that manifestly was not God's intention when he set man to gain his living "by the sweat of his face;" and I believe agricultural labour for the production of food, and handicrafts for the preparation of clothing, will be found the occupations best suited to maintain mankind in a healthy state of mind and body. John Woolmer wrote in the last century, "If the leadings of the Spirit were more attended to, more people would be engaged in the sweet employment of husbandry, where labour is agreeable and healthful." And again: "They who apply to merchandise for a living have great need to be well experienced in that precept which the prophet Jeremiah laid down for his scribe, 'Seekest thou great things for thyself? seek thou not.'" These are not the popular opinions of to-day, when the peasant's or small farmer's son sets before him the ambition to wear a black coat and secure a seat in a London office, and is disillusioned when it is too late in life to learn a handicraft.

Will some of your readers answer the question with which I began: "What Divine sanction is there for trade?" They will find it much easier to discover in Holy Writ many an allusion to the disfavour with which trading and its inevitable practices are looked at by Him who is of purer eyes than to behold iniquity. There is an ominous synonym which puts Canaan or Canaanite as the equivalent of trafficker; and there is a doubtful compliment, twice repeated, which I fear Englishmen have been only too ready to take to themselves—applied to Tyre in Isa. xxiii. 8: "Whose traffickers are the honourable of the earth;" applied to the future Babylon in Rev. xviii. 23: "Thy merchants were the great men of the earth;" *of the earth*, mark you, not heavenly people, but of the earth earthly. Hamor, the father of Shechem, invited Jacob and his sons to "make marriages with us, ... and dwell and trade in the land;" but for ages they stuck to agriculture and prospered; in their decline and fall, and throughout their dispersion, they have become as "Canaanites;" but when restored again they will once more become husbandmen. In a renewed world we may hope to see trafficking reduced to a minimum, and "every man under his vine and under his fig tree," as in Solomon's days. Before that blessed time, however, there comes a period awful to contemplate, when, as we read in Rev. xiii. 17, "No man might buy or sell save he that had the mark, or the name of the beast, or the number of his name" in right hand or forehead. I have heard a servant of Christ suggest that this mark may signify the spirit of falsehood, which is already so prevalent in modern trade.

Parents! better teach your sons to be carpenters, or tailors, or shoemakers in these darkening and ominous days, than fit them for graduating in a school of evil from which they may emerge qualified to receive the above-named diploma at the hands of the enemy of God. The cure for much of the distress of the present time, could it be administered, would be the depopulating of our overgrown cities and the setting some of the people to work in England and a great many more in our Colonies—not "to make their fortunes," which seems the modern ideal of human happiness, but "to earn their living," as Adam did; and "having food and raiment therewith to be content."

Having been in trade, and conversant with many trades of various degrees, from the merchant prince to the small shopkeeper, I would shrink from bringing a railing accusation against the class to which I belong; but it is apparent to myself and to many others that high-toned morality is not on the increase. In the light of experience and of Scripture, we may gather an impression that there is a tendency inherently downward and not upward in ordinary traffic; and that a society not permeated with sober mindedness and godliness will not succeed in checking the downward course of trade customs which a fierce competition throughout Europe is hastening on.

TIME CHART OF THE WORLD.—A very interesting and skilfully-prepared chart has been prepared by Messrs. Kendal and Dent, 106, Cheapside, showing the local time at the principal cities throughout the world as compared with Greenwich "mean time," and indicating how much it is fast or slow at each place.

THE COMING OF THE LORD.—2.

QUESTIONS ANSWERED.*

By Rev. NEWMAN HALL.

THE disciples fell into the error of inquiring about the time of their Lord's coming rather than about their work meanwhile: "Lord, wilt Thou at this time restore the kingdom to Israel?" He did not satisfy their curiosity, but He admonished them of their duty, and promised them needful help. "It is not for you to know the times and the seasons; but ye shall receive power, and ye shall be my witnesses" (Acts i. 6—8). Just so; we are not to be so anxious to know when or how He will appear, as what is our duty, and how we may best be prepared whenever He may come. The nearer the Advent, the stronger the motive to be prepared for it. If Christ may at any moment come to the earth, at every moment I ought to be so at work for Him that, coming suddenly, He may find me at my post wakeful and working, and say, "Well done, good and faithful servant!" How, then, can the expectation of his speedy Advent diminish missionary zeal?

On the contrary, it should urge to more diligent service. "Wherefore, gird up the loins of your mind; be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. i. 13).

If, as we have seen, the conversion of the world is not the first to be expected to prepare for his Advent, but his Advent to secure that conversion, we may in our own day witness it. The children of our households and schools, with a long life before them, may see the Lord Christ on earth. The hope is not confined to children. They who have spent half their days—even they whose heads are silvered with age—may take part in the triumph of the Lord. "Behold, I come quickly." He may be at our door. "The Lord is at hand."

Suppose we are altogether unprepared to meet Him: neglecting the salvation he offers, and refusing the obedience He claims: suppose that, coming suddenly, He should find us among the enemies whom He will destroy with the brightness of His appearing! Suppose He should find us simply holding aloof from his cause, though wishing to be saved by his grace; ashamed to confess Him before men, and thus liable to be classed among those of whom the Son of Man will be ashamed before His Father and the holy angels!

Rather let us "come behind in no gift, waiting for His coming." Let us cultivate *patience* in the enduring of trial, and in persevering endeavours after increased holiness. This is the argument of St. James, chap. v., verses 7, 8: "Be patient unto the coming of the Lord; stablish your hearts, for the coming of the Lord draweth nigh." The expectation of his near approach, while ignorant of the exact time of it, should prompt to increased vigilance. "Watch, therefore, for ye know not what hour your Lord doth come" (Matt. xxiv. 42). "Little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at his coming" (1 John ii. 28).

They who trust and love Him must desire his return. Are they inconsistent in desiring it soon? Is it a sign of weakness? St. Paul speaks of the crown that was laid up not for himself only, but "for all those who love his appearing." The Thessalonian converts

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* From The Coming of the Lord. *London: Morgan & Scott.* Price 2d.; cloth, 6d.

"turned from idols to serve the living and true God, and to wait for his Son from Heaven" (1 Thess. i. 9, 10). Believers now as of old, are "Looking for that blessed hope." Loving parents long for their children's return home. Friends look out earnestly for friends. A loyal nation is on the alert to welcome back their monarch. The Church desires the Advent of her Lord. "Behold, I come quickly. Even so, come Lord Jesus."

For the Young.

NOTES ON THE SCRIPTURE UNION READINGS.

MARCH 5.—MATTHEW XVIII. 23–35.

v. 21.—"*Lord, how oft shall I forgive my brother?*" —Peter thought seven times would be a great exercise of charity, but Jesus said, "Until seventy times seven," meaning that there should be always in us a spirit of readiness to forgive. We have often to pray, "Forgive us our trespasses," and we must always be able to add, "As we forgive them that trespass against us," otherwise God will not answer our prayer (Matt. vi. 14, 15).

v. 27.—"*The lord of that servant, moved with compassion, forgave him that debt.*"—The parable is intended to teach us God's gracious readiness to pardon all sinners who repent, and confess their sins, and to show how those who are forgiven should be, like their Father in heaven, kind and merciful to all who offend or injure them. (Read Eph. iv. 32.)

"Go imitate the grace divine,
The grace that blazes like a sun;
Hold forth your fair, though feeble light;
Through all your lives let mercy run."

MARCH 6.—MATTHEW XIX. 1–15.

v. 12.—"*He that is able to receive it, let him receive it.*"—There are some things in the portion of today which children cannot understand, and which even older people are not fully clear about; but if we wait on God, all his words will in due time be made plain. Jesus said to his disciples in John xvi. 12, "I have yet many things to say unto you, but ye cannot bear them now;" so He says to us, and we must just wait on Him to learn his will more perfectly day by day.

v. 13-15.—"*Then there were brought unto Him little children.*"—The Rev. Mark Guy Pearse says: "Jesus loves children, *all* children. The healthy, noisy, merry boys and girls, as well as the pale-faced little ones. He is not simply interested in them, but He has pleasure in them. He stood watching them once as they played in the market-place. It was not often that the meek and lowly Saviour was 'much displeased,' but this is what we read of Him, when the disciples would have kept the little ones from Him. He has a delight in helping and blessing them. . . . Jesus is still the children's Friend; and those who come to Him shall meet the same gracious welcome, and the same loving response."

MARCH 7.—MATTHEW XXI. 16–30.

v. 16.—"*One came and said unto Him.*"—If we read this narrative as it is recorded in the other Gospels as well as here, we shall find several commendable features in this young ruler's approach to Christ. He came *running* (Mark x. 17). This denotes his earnestness. He *kneeled*, evidencing his humility. He said, "Good Master" (that is, Teacher); he was willing to be taught. He asked what he should do, the spirit of obedience was in him; as Dr. Adam Clarke says, "he had worked hard to no purpose, and was willing to work further provided he had a prospect of succeeding." His question was most important, and demanding serious thought; it really was, "How can I be saved?" But he was making one fatal mistake, he had not yielded his *heart* to the Lord: he had not learned that

"Till to Jesus Christ we cling
By a simple faith,
'Doing' is a deadly thing,
'Doing' ends in death."

MARCH 8.—MATTHEW XX. 1–16.

v. 6.—"*Why stand ye here all the day idle?*"—All who love Jesus can find something to do for Him if they seek his aid, and obey his call. We have read of a little girl in one of the States of America, named Annie Gale, who trusted in Christ as her Saviour. The news of her conversion soon spread through the place. One day a friend called on her father, and said, "It's all nonsense for your Annie to think she has been converted. She was like a little angel always; she was good enough before. If Dan Hunter now could be turned round and made a Christian I'd believe in it." Annie heard this conversation, and her heart beat with pity for poor Dan. She knew him to be one of the worst and vilest of characters. Impelled with love for his soul, she went to his wretched dwelling and began to talk to him tenderly about Jesus, and God's love to the chief of sinners. After telling of her own conversion she asked him if he were not a sinner, and if he did not need the same Saviour she had found? Poor old Dan's heart was touched; he fell upon his knees and cried, "Lord, have mercy on the worst of sinners." God heard that earnest, penitent cry; and Annie left the old man praising the mercy that could save a wretch like him. Let your prayer be, "Lord, what wilt thou have me to do?"

MARCH 9.—MATTHEW XX. 17–34.

*v.*27.—"*Whosoever will be chief among you, let him be your servant.*"—There is nothing lost by meekness and yielding. Abraham (Gen. xiii. 9) yielded his right of choice. Lot taketh it. And behold! Lot is crossed in that which he chose, Abraham blessed in that which was left him. As heaven is taken by violence, so is earth with meekness. And God (the true Proprietor) loves no tenants better, nor grants longer leases to any than the meek.—*Trapp.*

v. 30.—"*When they heard that Jesus passed by.*" —Happy it was for them that, though blind, yet they were not deaf. For as death came in by the ear (Gen. iii. 1—5), so life: "Hear, and your soul shall live" (Isa. lv. 3). These blind beggars heard of Christ by the ear, but that satisfied them not unless their eyes could see Him (Job xlii. 5).—*Ibid.*

v. 32.—"*Jesus stood still.*"—See the power there is in fervent prayer; Christ stands and stays, though in haste (Luke xii. 50), to hear the blind beggars' petition, and He gave them their desire.

MARCH 10.—MATTHEW XXI. 1–16.

v. 5.—"*Thy King cometh unto thee, meek, and sitting upon an ass.*"—This is a quotation from Zechariah ix. 9, and the Jews ought to have known that Jesus was He whom their prophets had taught them to expect; but they were proud, self-righteous, and unbelieving. Some, however, saw in these things a fulfilment of the prophecy, and among those who hailed Jesus as the King, and cried "Hosanna," were children. How their voices pleased the Lord, reminding Him of the words in Psalm viii. 2, which you find He quotes in verse 16. Have you, dear children, learned to love Jesus, and to hail Him as your King? If so, you can rejoice in thinking of Him as soon to come again, bringing eternal salvation and joy to all who look for Him. Miss Havergal beautifully says:—

"Thou art coming, O my Saviour!
Thou art coming, O my King!
In thy beauty all-resplendent,
In thy glory all-transcendent:
Well may we rejoice and sing.

"Thou art coming, Thou art coming!
We shall meet Thee on thy way;
We shall see Thee, we shall know Thee,
We shall bless Thee, we shall show Thee
All our hearts could never say.

"What an anthem that will be,
Ringing out our love to Thee,
Pouring out in rapture sweet
At Thine own all-glorious feet!"

MARCH 11.—MATTHEW XXI. 27–32.

v. 22.—"*All things whatsoever ye ask in prayer.*" —This is true for old and young; if we only ask in faith, God will grant our request. His promises never fail. The "one thing needful" in prayer, in order to its power with God, is faith in the name of Jesus. A little Irish boy once said, in answer to the question "What is faith?" "It is a heart grasp of Jesus Christ."

DOUBLE ACROSTIC.

In the initials you will find
A warrior bold, of boastful mind;
The finals give an archer's name,
Whose sons twelve princes soon became.

(1) One who was punished for deceit and avarice.
(2) A messenger sent by Paul to a church.
(3) The father of a famous patriarch.
(4) A place to which two persecuted servants of God fled.
(5) An ancient and modern town of Egypt.
(6) A port in Galilee.
(7) A Syrian Captain.

Additional answers have been received to the Double Acrostic ADRAMMELECH—SENNACHERIB; G.C. A.J.C.C. J.M. H.D. P.K. W.B.C. J.H. B.S.S. W.G.F. S.P.A. H.C.A. E.M.A. G.P. E.M.F. A.M.C. J.W.C. C.B. S.B. M.B.

A LETTER FROM AFRICA.

We are getting many sorrowful messages from some parts of the North of Africa just now; our young readers will be pleased, we think, to read some extracts of a happier description, lately received, from the letter of a missionary's youthful daughter in Morocco:—

It has stormed here for six weeks, and the wind is raging so now that a beautiful evergreen is blown down and others broken and destroyed. But while all this is going on outside, I have something peaceful to tell you about in our own home. Papa said you wanted some of us children to write to the children of your young people's Sunday-afternoon meeting. I think they would like to hear about my brother Frank's conversion. He is nine years old and will be ten in March. All the rest of us gave our hearts to Jesus before we were quite that age. Frank talked a good deal about being a Christian before we left America, but it was only yesterday that he came and told us all that he asked Christ to forgive his sins, and that he believed He had done it, and that he is saved now.

We are so very glad that all the family love Jesus now but little Anna. She asked little sister Gertie and me to go in our room, for she wanted to pray. The dear little thing kneeled down, and this is what she said all by herself, "Dear Lord, make Anna a Christian. Wash all my sins away. Amen." If all the little children to whom you may read this were saved, how nice it would be.

From your little friend, P. B.

ORPHANS' HOME, WEST SQUARE, LONDON.

THE new building for the orphans in West-square being now finished, furnished, and occupied, all concerned in the management of the institution are most anxious that a permanent country branch should be obtained as soon as possible. There is a freehold house for sale in a good part of Gravesend, which may be bought for £1450—and by some outlay be rendered suitable for an orphanage. The estimate for repairs and alterations is £150. There is a piece of land belonging to this house, which would afford good space for erecting additional accommodation, and still leave ample room for garden and playground. There are always many little Londoners needing change of air, and there are some who can never thrive in London air, or be happy amidst a large number. £300 is in hand for the Gravesend Building Fund. We must have the money before we make the purchase, for in this, as in every other part of the work, we purpose to keep clear of debt. As nearly as we can now estimate, we shall want—For purchase of freehold, £1450; for repairs and alterations, £150; for building school-room, play-room, and additional dormitories, £1000; for furnishing, £500; in all, £3100.

Will our friends remember that in this case we may lose the opportunity of purchase unless help is given quickly, and will all who send for this purpose kindly state distinctly that their gifts are to be taken for the Gravesend Building Fund.

CHARLOTTE SHARMAN.

20, *West-square, London, S.E.*

HOMES FOR THE AGED POOR.—The Committee have issued their fifteenth annual report, which gives interesting details of their work and labour of love. Since the commencement of the charity 270 persons, whose ages vary from 60 to 90 years, have been cared for and sheltered within the walls of the Homes. A small income must be secured ere the applicant can be granted a room. One hundred and seventeen inmates are now in residence, while sixty-seven candidates remain outside in hope of a room in the future. Eight Homes have been opened at 7, 9, 11, 15, and 17, Minford-gardens, West Kensington-park; 25 and 27, St. George's-road, Notting-hill; and 65, Walterton-road, St. Peter's-park, Paddington. They are all open to visitors between the hours of 3 and 5 p.m. The honorary secretary is Miss S. A. Harrison, 5, Grandacre-terrace, Anerley, S.E.

THE WEST LONDON MISSION.

ALL SAINTS', PADDINGTON.

THE Mission in this parish closed on Monday, February 16, with a thanksgiving service, which was fairly well attended. If the number who went up to receive memorial cards from the missioner is in any way a test, we may indeed be thankful for the result. The services were characterised by great earnestness and increasing interest as the week wore on, and we can gratefully testify to the work of the Holy Spirit on individual souls; some being awakened, some being brought to a clearer light, and some who had been wanderers being brought back to the fold. An increased church attendance is one noticeable result, and the spirit of inquiry that pervades the atmosphere proclaims the fact that there are still some fragments to be gathered up.

HOLY TRINITY, GRAY'S-INN-ROAD.

The missioners for this large and poor parish were Rev. G. R. Hadow, rector of Calstone, Wilts; Rev. Geo. Norris, rector of Blo-Norton, Norfolk; and Rev. E. G. Wyld, vicar of Mere, Wilts. During the Mission sixty services were held in the church and seven in the Mission-room. Of these five were especially for children, and were well attended; six for women, which were fairly attended; and two especially for men, which were not well attended. The other services were all appreciated by fairly numerous congregations. The marked attention and evident earnestness attending the whole of the services lead to a hope that the Mission has had a beneficial effect upon the people, who had been prepared for the Mission by the diligent visitation of a very devoted band of workers.

ST. MARK'S CHURCH, MARYLEBONE-ROAD.

The Mission preacher here was Rev. W. Haslam, author of "From Death unto Life," &c. The services commenced on Saturday, February 7, concluding on Tuesday evening, February 17. Three services were conducted daily. In the mornings Mr. Haslam preached to large congregations a series of discourses on "the Christian Life." In the evenings the sermons were of a more general character. Every evening the church was crowded to overflowing, many being unable to obtain admission. After-meetings followed the evening services, and hundreds of people remained to them. Mr. Haslam, at these after-meetings, assisted by clergy and other friends, conversed with any seeking instruction and sympathy. Many were deeply impressed, and it is hoped that much real and lasting good was done.

The services excited great interest in this important and improving neighbourhood, and Mr. Haslam's visit and unwearied efforts will long be remembered with gratitude by all who had the privilege of attending his ministrations.

ST. JOHN'S, PADDINGTON.

The missioners at this church, which enjoys the faithful ministry of Rev. Sir Emilius Bayley, were Rev. Sydney A. Selwyn, Vicar of Holy Trinity, Sheerness, and Rev. Herbert James, Rector of Livermere, Suffolk. Several thousands of tracts bearing upon the Mission were distributed, and each evening before the service Christian workers scoured the neighbourhood in search of men and women they might be able to persuade to come and listen to the Gospel message. Throughout the Mission God's power was being revealed, and the Holy Spirit was showing Himself strong on behalf of his faithful and earnest messenger. All excitement was absent, but God was present to convict, convert, and build up. The numbers who attended increased daily, and on the last Sunday evening the church was densely crowded. After the thanksgiving service on Monday over 300 remained for the Lord's Supper.

By far the larger bulk of the congregation remained always for the after-meeting, and some stayed till longer in order to receive personal help from the missioner or some Christian worker. By this means many a doubt and difficulty were cleared up and peace obtained. At the end of the Mission papers were distributed, to which those who wished to testify to having received any spiritual blessing were requested to attach their names and addresses, and also to state whether they wished to join any of the various parochial agencies and classes, or to undertake any Christian work. It is not for man to measure the spiritual results of God's work; but there is every reason to believe that a rich harvest of souls has been gathered in, and that many of God's children have received a lift in their spiritual life.

G. L. H.

ST. SIMON'S, UPPER CHELSEA.

Heartfelt gratitude to our heavenly Father for the Mission at St. Simon's is widespread over this parish. The earnest, telling tones in which our soul-loving missioner, Rev. R. J. Bird, delivered his messages of love and mercy, made themselves felt in many a heart. A crowded church on the last evening of the Mission, and an administration of the Holy Communion to over 140 people, testified to the interest that had been awakened. A manifest blessing has rested upon the Mission; believers have been drawn to a closer walk with God, many have been turned to the Lord, and others have been led to inquire their way Zionward.

We now look for abiding results. We pray that God will sustain and carry on the work which this Mission has begun.

BRUNSWICK CHAPEL, UPPER BERKELEY-STREET.

The Mission was conducted here by Rev. T. E. Cleworth, Vicar of St. Thomas, Nottingham. Earnest preparation and prayer had been made for some weeks previously, and God most graciously fulfilled the expectations of his people. Each evening the congregations increased, and good work was done in the after-meetings.

One feature of the Mission has been the success of the effort made to bring in working men. It was felt that at a time like this, when so many of them are out of employment, such efforts were more than usually needed. Many of these have been gathered night after night in the Mission Hall (Blandford Hall) to free teas and thence marched to the church, where several of them were completely broken down under a sense of sin, and, so far as man can judge, accepted Christ as their Saviour.

In the afternoons Mr. Cleworth gave a course of excellent addresses on the Christian life which could not fail to be useful. On Ash Wednesday Rev. E. W. Moore (Incumbent) spoke in the morning on self-denial, and in the afternoon Rev. Stewart Walford gave an address to servants.

The saddest part of a Mission is that it comes so quickly to an end. In this case all engaged in it felt that the wave of blessing was at its highest just when it was necessary to bring the services to a close. But though the Mission is over the work will not cease, and those engaged in it set out refreshed in soul and spirit by the blessings of the last ten days to renew their service. Rev. E. W. Moore proposes to preach a course of Sunday morning sermons on the Cross of Christ, beginning March, and on Wednesday evenings at 7.30 to speak to young converts and others on the first difficulties of the Christian life.

ALL SOULS' CHURCH, LANGHAM-PLACE.

Dr. Kinns sends to us an account of several of the services which he attended in this church, where Rev. H. Dening was the special missioner. Speaking of the Friday evening meeting, he says: —God's Spirit was certainly outpoured upon that occasion upon both preacher and hearers. It must not be supposed that only the rich and well-to-do attend this West-end church. The sittings during the Mission are free, and numbers of very poor men and women have been there. I was conversing with one young man, who said that he had enjoyed the service; but though decently dressed, he was out of work, and had no home to go to, and no money to pay for a lodging, and said he feared he should have to walk about the streets all night. Another in a similar position told a gentleman that he had that night obtained something better than bodily food.

Besides the conversion of the ungodly, these meetings help to cheer and encourage young Christians. A lad engaged at a large draper's told me that he could not get to the meetings till late, as it was generally half-past nine before he could leave the shop; but he enjoyed even a portion of the services, and said that he and ome of his companions had prayer-meetings in one of their bedrooms, which they found very helpful and happy gatherings.

There were several young sceptics in the congregation who stayed for the after-meeting; some of them the rector and his workers turned over to me. I found them posted up in some of the very old objections which have been confuted again and again, and when hard pressed they could not hold their ground. I trust that the very fact of their staying to the after-meeting was an evidence of their being discontented with their unbelief.

The Sunday evening service was equally impressive, and the congregation and the overflow-meeting as large as ever. A great number stayed for the after-meeting, and many interesting cases came under notice.

ST. STEPHEN'S, HOUNSLOW.

Before and during the Mission, with a band of workers, we thoroughly aroused the parish with papers, tracts, and invitations. The numbers attending the evening service nightly increased, and the power of God was mightily present. At the Thanksgiving Service, on Monday, February 16, the church was well filled. About seventy stood up to testify to having received definite blessing during the Mission, and nearly one hundred partook of the Holy Communion. Rev. H. G. Thwaites, our missioner, is not only a splendid evangelist, but a divinely-taught teacher. His addresses on the Christian Life at the morning meetings were very largely attended, and were very refreshing, helpful, and searching.

The parish has been thoroughly stirred, and we have undoubtedly had a wave of blessing which I believe will bring forth untold fruit. A Bible-class has been formed for men, twenty-eight having given their names to join. A young women's class is also to be commenced. There were services for children, and, as a result, more than 100 have joined the Children's Scripture Union; they have promised to attend a weekly Bible-class in connection therewith.

The vicar had a conference of Christians, when many undertook definite work for Christ; a weekly prayer-meeting is to be commenced.

W. E. Whittaker, Lay Reader.

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REJOICE IN THE LORD.

A LADY who was possessed of nearly every earthly blessing, yet carried the most miserable countenance it was possible to behold. She was the remark of all her friends, who used to say they believed she was suffering internally, or she could not exhibit such a sad exterior. She went to some of Messrs. Moody and Sankey's meetings at Croydon. One evening when the evangelist was speaking of Peter following "afar off," the truth went home, and sent this sad one back to her friends, many miles distant, rejoicing.

Late at night she reached home. The maid who admitted her went and told her fellow-servant. "Mary, whatever has come to Mistress! She looks so bright and happy I can't believe she is the same person." All saw the change, and wondered at its cause, for all had looked upon her as a consistent Christian. When they found that from being the saddest she had become the happiest in the house, they asked her the reason. "Oh!" she replied, rapture lighting her face, "for years I had regarded my Saviour as the Husbandman in a far country, of whom I often thought, but with whom I held but infrequent intercourse, and that not face to face. But now He lives in my heart, and I am filled with completest satisfaction and joy. Mr. Moody showed me that it was I who was 'afar off.' The very moment I saw that I drew near in faith, and have been "made whole from that very hour.'"

She is but one of many who have been thus blessed; but there may be some who read this who are, unconsciously, still following Jesus afar off—some who still wear the expression of sadness, forgetting that the word is "Rejoice in the Lord." To such may the blessing of the Lord come with power as they read, "Draw nigh to the Lord and He will draw nigh to you." Let your soul be resting on Christ, and your busiest or saddest day will be marked with parentheses, where you and your Lord have met and embraced. Only complete communion with Christ can remove the shadow of the world, and put the "joy of the Lord" on our weary faces.

M. Butler Gerds.

INTEMPERANCE AMONG WOMEN.—Steps have been taken to meet the sad increase of intemperance among women. A Home has recently been opened, with accommodation for fourteen patients. At a moderate charge patients are received for a year or longer, and in every way they are assisted in giving up what has caused ruin to so large a number. Information will be gladly rendered by the Lady Superintendent at West Home, Belmont, Twickenham; or by the Secretary and Treasurer, Miss H. S. Pollock, Woodlawn, Hanworth, Middlesex.

YOUNG MEN IN ISLINGTON.

THE annual meeting of the Islington and Highbury branch of the Y.M.C.A. was held on Monday evening, the 23rd instant, at Myddelton Hall, Upper-street. There was a goodly and an appreciative audience, which comprised the members of the Association, a number of their lady friends, and the public generally who were interested in the proceedings. The appearance on the platform of the most venerable Vicar, Rev. Prebendary Wilson, was the signal for an outburst of cheers, and hearty were the responses to the fervent petitions which he offered later on, that the richest of Heaven's blessings might rest on the young men of London. Mr. J. D. Allcroft occupied the chair.

The report read by the secretary, Mr. J. J. Atkinson, was listened to with much interest, and showed prosperity and progress all along the line. The various meetings and Bible-classes had been well sustained, and the breakfast-meetings were more largely attended than ever. Extracts from letters received from former Associates showed much gratitude for the interest taken in them by the Secretary and others. The financial statement showed a small balance on the right side, which was due to the kindness of the Chairman.

The first address was given by Rev. Wm. Guest, who said that in the Y.M.C.A. he saw hope for the future of England. He ventured to say that many of the most zealous and devoted members of our churches were those who had been connected with the Association. There is a growing feeling that a social spirit must characterise our religious institutions, and in this Association it is most perfectly seen. There has been a muscular Christianity, and there has been a literary Christianity, and now there is a worldly Christianity. Nothing has been so harmful as when Christian societies have been smothered with amusements. He did not hesitate to say that they were traitors who would seek to secularise the Association. Many societies have perished because of the lack of evangelicalism. Mr. Guest proceeded to read a paper containing some personal reminiscences of the late General Gordon, whom he designated a brave man of God.

Rev. H. Webb-Peploe showed one of the dangers of the present day to be a soft, easy religiousness. What we need is a manly expression of Christianity in daily life. Of this our Saviour was the grandest exhibition that ever appeared. The promise of power from on high is our heritage as much as theirs who received it on the Day of Pentecost. When received, it may be exercised in the way of loving sympathy with one another as an Association. Be it ours to take the weak brother by the hand, and let him have our help and counsel. A young man who went astray once reproached me for not taking him by the hand, and standing by him like a friend when I knew his pitiable condition. I don't think I was greatly to blame, still it is impossible to say to what extent my influence might have restrained him had it been more vigorously and persistently exerted on his behalf. You young men have it in your power to do something great for London, if you will but avail yourselves of the resources that are within your reach.

Rev. Dr. McEwan, of Clapham, followed with an able and eloquent address. The world, he said, is passing through an ordeal, the stages of which we cannot too anxiously watch, and the issues of which we cannot too patiently await. Those changes and processes and ordeals have an effect on us. Among the growing evils of the day may be enumerated Sabbath desecration, increasing love of ease and pleasure, the haste to be rich, inordinate desire for amusements, the general unrest, the introduction of German neology, and all sorts of political and social agitations. There is more danger of under-estimating evils than of over-rating them. Among the remedial measures to be adopted union among Christians is one. Let all combine in the great conflict against evil and in the extension of the Redeemer's Kingdom. What the country is to become in fifty years' time depends greatly upon those who form the Y.M.C.A.

Mr. W. Edwyn Shipton added a few choice words of thanks to the Chairman, who in response said he was always pleased to be with them, and added, "Since I have taken an active interest in this Association I have been able to do very much more good in the world."

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MR. SHAW'S BOOK ON MADAGASCAR.*

THE extreme anxiety shown by our Gallican neighbours to obtain a footing in Madagascar has no doubt produced a disastrous effect on the peace and prosperity of that island; but it has had at least one good result. The enforced exile in this country of Mr. G. A. Shaw, of the London Missionary Society, has been turned to excellent account, and has furnished us with a popularly-written work on the history of the Malagasy and their island home, which ought to enhance the deep solicitude already felt towards that interesting and much maltreated people.

The author calls his book "Madagascar and France," but not more than half of its contents—if so much—is taken up with the story of French doings and undoings. Mr. Shaw has wisely sandwiched that part of his narrative in between vivid descriptions of the people and the country, which make far more agreeable reading than the tale of heartless and causeless wrong that has placed an ineffaceable stain on the national escutcheon of France. If any impartial reader, after studying the history given by Mr. Shaw of the connection, from first to last, between France and Madagascar, can be found to take sides with the invader, we can but pity the obliquity of his moral vision. How matters are ultimately to be settled between the two countries it is not for us to foretell; but unless God has abdicated his throne of righteousness and equity, it seems to us that France must sooner or later reap the bitter fruits of her unjust and high-handed behaviour towards a brave and yet peace-loving people.

Passing over the very interesting and informing chapters devoted generally to the land and its inhabitants, we would refer briefly to that which sets forth the "present civil and religious state of the Malagasy." Mr. Shaw expatiates on the importance that must always be attached by Englishmen to the fortunes of the Malagasy, by reason of our commercial relations with them, and the successful efforts we have made to implant in their midst the beneficent arts of civilisation and the principles of a pure Christianity. He asserts—and few can be in a better position to judge—that during the past twenty years no nation, with the possible exception of the Japanese, has made such progress, or shown such vigour in developing these arts and principles as the Malagasy, especially those of the Hova race. No doubt there remains much to be done in the rectification of social and other abuses, such as property in slaves. But the transforming power of the Gospel of Jesus Christ has been illustrated in the recent history of Madagascar Missions in such an unmistakable way that if no obstacles had intervened, still more wonderful results might confidently have been expected "under the auspices of enlightened Protestantism." The closing sentence of this chapter ought to awaken an earnest response in every Christian breast within these realms: "Inasmuch as a very great deal of this material, social, political, and Christian progress has been accomplished by the aid of Englishmen and English money, we contend that England has some right to feel a deep interest and intense sympathy for those who have repaid her care by rising from heathenism to Christianity, and from barbarism to civilisation."

The book is adorned by a number of finely executed engravings, and a map of the island from the pen of the author. The publishers are much to be commended for their share of the work. We heartily introduce it to the attention of our readers, trusting it may have a widely extended and in every sense successful mission.

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* Madagascar and France, with some account of the island, its people, its resources, and development. By George A. Shaw, F.Z.S. 6s. *Religious Tract Society.*

Y.W.C.A., LONDONDERRY.—This branch, formed last December, numbers 146 members, of whom sixty-two have joined the Bible and Prayer Union. The Bible-class, held every Tuesday by Rev. J. Potter, is largely attended, and much interest is manifested. Prayer is asked that much blessing may attend the Association in this place.

S. E. Percy, Secretary.

"MARVELS OF CHEAPNESS!"

MARVELS of cheapness! Look at the price!
Ay! look at it once again;
See in it sorrow, starvation, vice,
And ruin of heart and brain.
See in it girlhood sunk in the mire,
The terrible slough of sin;
And manhood checked in each right desire,
Scarce able a crust to win.

Behind the bright and attractive show
In the huge shop-windows set,
I see pale faces in ghastly row,
Forms wasted, and sad eyes wet.
Think of it, purchasers, Christians, all
Who are cheapening flesh and blood,
Think of it now, ere the vengeance fall
In vast o'erwhelming flood.

Marvels of cheapness! Look at the price!
Lost souls in that market lie,
Souls that are falling from vice to vice,
Souls dying, as those must die,
Bereft of the time to think or pray,
Of all that gives hope to life,
Or a gleam of light from day to day,
On its sickening, weary strife.

Is there no remedy, Christians? None?
There is; there's a Judge above,
There's a risen Christ on God's high throne,
And his grandest name is Love.
Act more together, his Church, his own,
His blood-bought Body and Bride,
The Holy Spirit to earth came down
His flock upon earth to guide.

Remember the solemn warning cry
Of the prophets' voice of old,
And refuse persistently to buy
Where lives count less than gold.
Give to the labourer what is due,
Pity the weak and poor,
Let the world behold Christ's life in you
With no souls' blood at your door.

Laura L. McL. Backler.

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Mr. G. C. NEEDHAM IN RICHMOND, U.S.

SPEAKING of the services conducted in this city by Mr. Needham, the *Religious Herald* of February 5 says:—

In attempting to follow Mr. Moody, he undertook a peculiarly hazardous experiment. But he has met the crisis, and risen to a noble height of success. He has made a great impression, both as an expounder of the Scriptures and as an evangelical worker. His handling of the Word of God is skilful and devout, showing that he has been an earnest and patient student of the sacred oracles. His sermons are clear, pointed, fresh, and tender. He has marked skill in instructing inquirers, and very wisely, we think, prefers to have them in a private room, away from the impatient and unsympathetic crowd. It is simply impossible to estimate the number of conversions, but it was estimated that on one night there were seventy-five inquirers. These persons came from every quarter of the city, and represented various congregations.

Such was the general spirit of revival pervading the city, and such the popular demand for his continued services, that he was finally persuaded to return, and begin his work anew. It is expected, therefore, that he will be in Richmond again next Saturday, with a view of remaining several weeks, and longer if necessary. We anticipate his return to us with pleasure, and ask all good people to pray that he may be full of grace and power.

GREAT CORAM STREET HOME.—I write to ask if there is any Christian lady living in this neighbourhood who would be kind enough to take a Bible-class at this Home on Sunday afternoons. This help would be most gratefully received, as, owing to the state of their health, many of the young women are not able to attend any place of worship. Will any lady who could undertake it apply to Mrs. Andrew, 35, Great Coram-street, Russell-square, W.C., on Monday or Friday afternoons?—Yours truly, Josephine Taylor.

CHRISTIAN MOVEMENTS AT OXFORD.

DEAR SIR,—Many of your readers will be interested to hear of the work now going on in Oxford, and the tokens of God's presence and blessing in the University and city. Foremost in interest and spiritual power was the recent visit of Messrs. Stanley Smith, C. T., Studd, and their comrades, before their departure for China. The claims of Christ upon the full and best allegiance of the human heart were pressed home with a Divine and wonderful power. Large numbers, both of undergraduates and towns-people, were thoroughly awakened and stirred. Instances of definite blessing are constantly coming under our notice.

At the same time, considerable interest has been taken in some united evangelistic services which have been conducted in the Town Hall, every Sunday, under the auspices of the Church Army and Y.M.C.A. Several members of the University, both senior and junior, have taken part, and the unity amongst various denominations in special evangelistic effort has been a prominent feature of the work. Both working men and women and undergraduates have borne testimony to the saving power of God's grace.

On Sunday week the address was given by Dr. Barnardo. He addressed about a hundred undergraduates on Saturday evening in Mr. Christopher's rectory-room, and there described the commencement of his work when God enabled him to overcome the enormous difficulties that lay in his path in endeavouring to rescue the outcast children of East London. On Sunday evening he addressed a much larger meeting in the hall of Exeter College, mentioning further particulars and arousing considerable interest by the many thrilling incidents of his work.

On Monday, in addition to a drawing-room meeting at Wycliffe-lodge, a mass meeting was held in the Corn Exchange. The large building was crowded to excess, many being unable to gain admittance. Here the enthusiasm and interest reached a climax, as, in addition to Dr. Barnardo's stirring words, the sympathies of the audience were fully aroused by seeing some half dozen of his street arabs, and listening to their sweet singing and handbell ringing. A proposal made by Dr. Barnardo was eagerly caught up, namely, that a sum of £650 should be raised to found an Oxford Cottage in the Girls' Home at Ilford. An Undergraduate.

TRAINING OF CHRISTIAN WORKERS.—The Secretary of "The Christian Workers' Training Class," at the Aldersgate-street Y.M.C.A., which meets on Thursday evenings, at 8 p.m., desires that the benefits to be derived from it should be widely known. The object of the class is for the training of Christian young men into an efficient way of working. Gospel addresses, impromptu speeches, sermons, &c., are delivered by individual members to the other members, who for the time being are supposed to be ordinary listeners. Afterwards the class is thrown open for criticism, which is conducted in a kindly and Christian spirit. The class is not confined to members of the Association.

YOUNG WOMEN IN FOLKESTONE.—We desire to extend the usefulness and influence of the Y.W.C.A. Institute in this place. Up to this time, and by means of different meetings and classes, we have sought to benefit only those residing in our own immediate neighbourhood. Now, with the blessing of God, we would enlarge our borders, and seek to promote the welfare of our sisters, who, through force of circumstances, are obliged through summer and winter to endure the heat and weariness of London life. Our desire is to open our Institute as a Seaside Home for young ladies in business and others, thus enabling many to enjoy, at small cost, a few weeks of rest and refreshment in the invigorating air of this healthy watering-place. We estimate the bare cost of furnishing at £130, and this sum we wish, if possible, to raise before June, so as to open our Home as soon as the London season ends and our own commences. We should be very grateful for gifts of money, small or large, and also for articles of furniture, or any of the numerous items needed in a household.

Agnes E. Moore, Secretary.

15, *Manor-road, Folkestone.*

A TEMPERANCE MASS MEETING.

LAST Thursday evening a Mass Temperance Meeting was held, under the auspices of the City of London Total Abstainers' Union, in larger Exeter Hall, under the presidency of Lord Mount-Temple. The Secretary, Mr. J. Orchard, made a short statement, in which he explained that their principal mode of operation was the holding of meetings in City warehouses. The present number of members was 700, which, however, by no means represented the number of pledges which had been taken since the operations of the Union began. He claimed that their work had tended to break down the custom of offering drink to customers at warehouses.

The Chairman said the growing power of public opinion was becoming more and more in favour of the teetotal movement. He was old enough to remember the day when total abstinence was regarded as a craze or a curious fanaticism. But now the cause had grown to such an extent that he saw a wide range of victory and conquest before it. Children were born total abstainers; and it was to the young that the success of the movement must be confided—he looked to the rising generation for ultimate victory. The drinking habits and customs were the great curse of this nation; unlike other evils, this evil was one that could be reached, partly by legislation, but still more by diffusing throughout the community right views and earnest desires to stop the evil.

The Hon. and Rev. Canon Leigh considered that it was not so much the working classes they wanted to interest as the upper classes. The working classes were interested already. It had been laid down that statesmanship ought to make it easy to do right and difficult to do wrong; and he held that it was their duty to bring pressure to bear on their legislators to lessen the temptations which at every corner of the street beset young and old. A great deal had been heard about smashing the Madhi; but they had a Madhi in their midst in the shape of alcohol—a Madhi which there was more necessity to smash up than even the one in the Soudan.

Mrs. G. S. Reaney delivered a strong exhortation to the assemblage to promote abstinence on religious principles. She advised women to exercise their great influence against strong drink by themselves abandoning its use.

Rev. Hugh Price Hughes expressed regret that the fate of Governments should turn upon foreign rather than home policy. He wished Lord Salisbury would move a vote of censure on Mr. Gladstone for not having shut up public-houses on Sundays. If Lord Salisbury did not do so, and Mr. Gladstone did not repent, the working classes would take the matter up. Solomon had said that the eyes of a fool were at the ends of the earth, and if their statesmen did not wish to be thought fools they must not disdain looking at what was under their noses. Mr. Hughes then discussed the physiological aspect of the question, affirming that the remedy for depression was in accordance with apostolic injunction—not to be drunken with wine, but to be filled with the Spirit.

During the evening a programme of music was rendered by the City Abstainers' Choral Union and the Aldersgate-street Gospel Choir. After the meeting persons present were invited to sign the pledge and don the Blue Ribbon.—*Daily Chronicle.*

AN INFAMOUS TRAFFIC IN INDIA.—In former times a class of people in Kumaon, called Naiks, carried on an infamous traffic in young girls, collecting them in separate villages, and sending them as occasion offered to all the leading cities of North India. This traffic was wholly broken up through the vigorous efforts of Sir Henry Ramsay, and throughout his long administration as Commissioner it was kept down with a strong hand. It seems incredible, and yet we have received authentic information to the effect, that all restrictions have recently been removed, and that the long suppressed traffic has suddenly sprung into life again. A more infamous, undisguised, and inexcusable iniquity never existed, and we are assured that the subject will be kept before the public until the policy of Sir Henry Ramsay shall be again restored.—*Indian Witness.*

LORD RADSTOCK IN INDIA.

AS many of your readers were good enough to take an interest in our journey to India, it is only right that they should thank the Lord for what He has done and is doing. In Bombay, Poonah, Bangalore, Madras, shall be found the Lord's children all working together, with the exception of one section of the Church of England. There are in most places monthly conferences of missionaries for mutual counsel and help, and there is much patient continuance in well-doing among the workers. In the South of India it is computed that about 50,000 children every day hear the word of God, and Christians are counted by thousands.

All over India prejudice against Christianity seems to be dying out. In Madras, in Mr. Miller's Christian College there are more students than in the Government and Hindu College together. In Calcutta the morning meetings in Week of Prayer were attended by from 300 to 400, and believers' meetings have been carried on daily since, when the Lord has given blessed messages to his people. My son has had many meetings for sailors and young men, and a good many have, it is believed, been drawn to Jesus.

Zenana work seems to be developing, and will, without a doubt, bring fruit to God. Indeed, many old Christians in India are convinced that there is a great preparatory work going on, and that there will be a great and very rapid ingathering before long. It has been so refreshing to meet so many bright Christians among the officers; we have already met twenty-five who are labouring for Christ.

The great obstacle to the work of the Lord among the natives is the Godless lives of Christians so-called. Here many spend their Sunday in lawn tennis, &c. It is not to be wondered at that the Mohammedan, who will kneel down in the street to say his prayers, feels little drawn to a religion whose adherents lead lives of absolute self-indulgence. It is deeply important to press upon all those who send out clergy or missionaries to see that none are sent out whose hearts are not altogether given to the Lord, or else they become drawn into the worldly life and become hindrances. We cannot be too grateful to our American brothers for the noble band of workers they have sent out, and who have been witnesses both by word and life for the truth of God.

We are now about to go to Benares, Allahabad, Lucknow, Cawnpore, Agra, Delhi, Meerut, Lahore, Hyderabad, Poonah, and other places, and we seek the continued prayers of God's children that we may be enabled by his grace to be a help to his servants in their blessed work.

Yours for Christ's sake, Radstock.

Calcutta, Feb. 3.

THE LIVERPOOL SEAMEN'S FRIEND SOCIETY carries on a work among the canal boatmen which has resulted in much good. One man, who formerly was the terror of the street where he lived, was attracted to the Bethel, transformed by God's grace, and became a model husband and father. One of his children said to a neighbour, "You would not know our house now, the windows are mended, and mother's face is mended too. Father is so kind; when he comes home he takes us on his knee and sings to us about Jesus, and tells us about heaven; and there's ever so much bread and butter now." The correspondence maintained by Mr. Wilkie, the agent, with the sailors, proves a valuable reminder to them of vows made before leaving the port. The Committee undertake to place a library containing thirty books, with Bibles and Testaments, on board any ship, for an annual subscription of ten shillings from the owners. Earnest appeals for help in the way of books, periodicals, and illustrated papers are made. The "Forecastle" is much appreciated by the sailors for letter writing; nearly 1000 were written by or for them last year. Meanwhile, a word of kindly sympathy often wins one and another of them to Christ. The Bethel is situated at 13, Wapping, Liverpool. About £3000 annually is needed.

THE CONSTANTINOPLE REST.

On Saturday afternoon, February 7, a goodly company of Christian friends gathered at the new rooms of the Constantinople Rest, to dedicate this place and work, under new auspices, to the service of God. The rooms are not far from the former place, in the same street in Galata, but lower down, where it is hoped more sailors will be reached. It has been found impossible to secure such ample premises as were found for the Smyrna Rest, without the erection of a building.

There were present on this occasion representatives of various missionary societies, English, Scotch, American, besides other friends, whose interest and sympathy in the work were very cheering. The fervent prayer and earnest words of faith and hope for the future uttered by the various speakers were truly inspiring.

Mr. Julius Von Millingen, who presided, has been a firm friend and supporter of the Constantinople Rest from its establishment, and his connection with the Ottoman Bank has given him power to render much timely aid in many ways, which he still continues for the cause of Christ.

By my side was an English lady friend, who also rendered much assistance in those early days of the enterprise. That many may henceforth be led to Him, under the labours of Miss Green-Armytage, and others who may be associated with her at the Rest, is my earnest prayer.

Constantinople. Maria A. West.

CONTINENTAL AND FOREIGN NOTES.

Brittany.—A new translation of the whole Bible into Breton is being made; hitherto a translation into classic Breton only has existed, and this dialect is not understood by the people.—*Journal Religieux.*

Rev. J. and Mrs. Mountain are now in Tasmania. At latest advices they were holding services in various country places, the season of the year being unfavourable for work in Launceston or Hobart.

The Island of Erromanga, where five missionaries successively fell victims to the ferocity of cannibals, is now accessible to Mission work in every part. During the past year the Lord's Supper has been thrice administered in the presence of 500 natives.

Wurtemberg.—A Y.M.C.A. has been founded in Reutlingen, after the pattern of the English associations. Gustav Werner has for many years carried on a good work among the orphans in this place. He has now ten branch establishments throughout Wurtemberg.

Italy.—The accounts of loss of life and property in the Waldensian Valleys from the snow storms and avalanches are heartrending. A subscription has been opened for the sufferers. It was set on foot by Rev. J. MacDougall, of the Scotch Church at Florence, and his congregation were the first contributors.

Paris.—The British and Foreign Bible Society held its annual meeting February 25 in the American Church, under the presidency of Pastor Th. Monod. The report was full of interesting facts. The number of colporteurs in France in 1884 was sixty. During the first ten months of the year they had sold 3812 Bibles, 31,844 New Testaments, and 24,165 portions. It was thought the total number would be lower than that of the preceding year, in consequence of the increased poverty of French working men.—*Christianisme.*

South France.—Last year the churches of Gard and Cevennes were visited by a great quickening of religious life. A pastor from Tarn who visited these churches was much struck by the conversions and zeal he there saw, and related his impressions at the Free Church in Vabres. The recital so moved the congregation that there and then many were convinced of their sins and desired salvation. That was the beginning of a glorious revival which spread to the churches of Mazarnet and Saint Amans, and then to Viane and Espérausses. One of the most evident signs of the power of the Holy Spirit is that families who have been separated for years are spontaneously brought together, and all past disagreement is put under their feet, to the amazement of their neighbours.—*Journal Réligieux.*

CHINA INLAND MISSION.

Sir,—May I ask the prayers of your readers for a few objects in connection with our work here?

(1) For the Spirit of God to work mightily upon the large congregations of heathen who come almost daily to the chapel in this great city. The chapel has been, unhappily, closed for two years without any worker, and has just been re-opened. Both Tartars and Chinese attend in very good numbers, many appear interested, some profess conversion, but many are hindered from coming out, partly from fear of their heathen countrymen, and partly for fear of being unable to earn a living if they become Christians.

(2) For the native Christians, that we and they may be filled with the Holy Ghost, and they may be raised to a higher state of Christian life.

(3) For several young brethren who are to proceed westward in a few days. May God preserve them from harm in this time of special danger, help them speedily to speak the language, and keep them abiding in the love of Christ. One of our sisters, not quite two months in China, has to-day been taking a class of Chinese women, and speaking to them about the lost sheep. Her progress is clearly a matter of God's help, and we praise Him for it.

It has been my privilege and that of my wife to meet many of those dear brethren and sisters who have arrived during the last three or four months in China. I believe over thirty have come in connection with this Mission; we have assisted in fitting them out in Chinese costume and placing them in various stations, some of them in places where they had no fires, with frosty nights, and very little furniture; and yet they bravely and lovingly took to their posts, praising God for his loving care. As I left three of them in Nankin lately amidst much discomfort, I asked one how he felt. "Perfectly happy," was his reply; "I feel I am just where the Lord would have me to be."

The present war has of course caused us much inconvenience, and hindered our going forward to some places in the north-west. This has made us crowd together in a manner and places often anything but pleasant, and yet my heart has been filled with joy to see how it has been joyfully taken to, and nobly endured by many who have left comfortable homes and loving hearts in Great Britain. Some of these have come forth at their own expense, others have been sent out, having their passages paid by special donations. I trust that those who have so lovingly given of their substance to land in China many dear and earnest labourers, will feel it their joy to follow them with care and prayer for their every need in China. My heart overflows as I see the warm-hearted life and loving unity of the large numbers lately arrived in this land, and yet we must pray the Lord of the harvest to send forth more labourers into his harvest. There are numerous large cities in this province of Kiang-su, so near to the free ports, without a single messenger of the Cross. Brethren, pray for us.

Yours very faithfully, Chas. H. Judd.

Chin Kiang, China, January.

MRS. AMANDA SMITH IN LIBERIA.

Letters to hand last week from Amanda Smith report impressive results from Bishop Taylor's preaching. He had just arrived at Monrovia, and was very well received. Christians there are holding on in faith expecting great things. Mrs. Smith was in good health, able to walk fourteen miles to a distant meeting. She had been very closely occupied since her arrival at Monrovia, visiting amongst the sick and poor, and holding meetings every night. She also mentions that the President has proved himself loyal to Temperance principles by vetoing a bill for lowering the license on spirits.

Mrs. Thomas Davis, Foxrock, co. Dublin, expects to forward in a few days the various articles entrusted to her care for Mrs. Smith. As she has in hand several pounds, she will gladly receive further subscriptions towards the next remittance.

FLEMISH WORKMEN IN BRUSSELS.

Sir,—Doubtless many of your readers have, like myself, been reading with deep interest the memoir of Esther Beamish ("A Voice that is Still." *John F. Shaw & Co.*), of which you lately published a notice. They will have had their sympathy awakened or revived in the work in Belgium in which she took so deep an interest.

One of the efforts which she was largely helpful in obtaining funds for, and which lay very near her heart, was that carried on by Pastor de Jonge, of Brussels, amongst the Flemish workmen of that city. It was started in 1880, when a tent was sent over under the care of Mr. S. Brown, now working with Mr. McAll in Paris.

M. de Jonge publishes weekly two evangelical papers, one in Dutch and the other in Flemish. As pastor of the Dutch Church he has the care of its services, and of a considerable congregation; he conducts or arranges for nightly services in one Mission hall, and bi-weekly meetings in another; and now he is at work on behalf of the British and Foreign Bible Society, in completing a new Flemish translation of the New Testament from the original Greek, to replace the ancient translation from the Latin Vulgate, which, together with a Dutch Version that is not readily understood by the people, has been the only one hitherto available for distribution. Of this new version the Gospels and Acts are already published. Lastly, M. de Jonge has in his own house a training college in which some six or eight young Flemings have been prepared or are preparing to go forth as colporteurs and evangelists among their fellow countrymen.

I wish that your readers could visit the "baraque" or wooden shed, which has now replaced the tent in the populous suburb of Lacken. When I was there last autumn the place was full to its utmost capacity—it would seat about 120, but many more were standing all round the room and in the doorway; and M. de Jonge tells me that recently, especially on Sunday and Monday evenings, many have had to be turned away. The "baraque" is called "Bethel," and the address is opposite No. 338, "Chaussée de Havre." Upwards of fifty individuals, formerly Roman Catholics in name, but for the most part in fact unbelievers, have already been admitted into M. de Jonge's Church on satisfactory evidence of true conversion; and three schools in different quarters of the city are crowded with children. He hopes again to set up the tent this year at Antwerp, during the Exhibition about to be held there.

The greater portion of the expense incurred in this work of evangelisation, for which M. de Jonge trusts entirely to the Lord to supply the means, is supplied by his compatriots, the Christians of Holland, the English share of contributions being now very small.

I trust this brief statement with regard to the work may induce many of your readers to remember it in prayer; and should any of them be disposed to render pecuniary assistance, this will be gladly received and forwarded by Mr. Donald Mattheson, 120, Queen's-gate, S.W., or myself. Joseph G. Alexander.

Bridwold, South Croydon.

MR. J. PASCOE, MEXICO.—In his latest issue of *Mexico*, Mr. Pascoe says: "The only bright ray that broke through the clouds of the past three months was a cheering letter, from Mrs. G. P., of Waterford, Ireland, a stranger to us until she wrote, in response to The Christian's thoughtful reminder of us in its No. 772. That letter was a special messenger heralding, like Noah's dove, the bright light which is in the clouds. Christmas Eve brought two letters, each containing a remittance from England; one of them had been delayed somewhere three whole weeks. Another letter and remittance came to-day, thus making the last day of the old year a sunny one for us, enabling us to begin the New Year without the cloud of even a single penny in debt, notwithstanding the crippled state of our means and labours during the past year." Mr. Pascoe also states that the family of the deceased pastor, Nicanor Gonrez (whose death he lately described in our columns), have received pecuniary help from the American Presbyterian Mission. The Secretary of the Mission, writing to us lately from New York, says that this special gift amounted to between 200 and 300 dollars.

Notes and Comments.

MEETINGS for Humiliation before God, and Prayer for our Land and Rulers, will be held on Saturday afternoon next, March 7, from four to six o'clock in the following places:—

Exeter Hall, Strand, W.C.; Conference Hall, Eccleston-street, S.W.; Conference Hall, Clapham-road, S.W.; Down Lodge Hall, Wandsworth, S.W.; Conference Hall, West Ham-lane, E.; Edinburgh Castle, Stepney, E.; Conference Hall, Mildmay-park, N.; Kilburn Hall, Kilburn-gate, N.W.; 186, Aldersgate-street, E.C.

Christians of every name are invited to attend. "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Psalm l. 15).

During the latter part of February and the entire month of March Mr. Moody had arranged to hold Christian Conventions and conduct Gospel services in various towns in the States of Kentucky, Illinois, Iowa, Nebraska, Missouri, and Kansas.

There are the Temperance and Purity Crusades, the Anti-Tobacco Society, and many other agencies of the right kind at work: may God bless and use them all! But there is not a crusade against the vile literature, the pernicious novels, the empty trash, so abundantly provided for and read by the young. There are several societies and organisations doing good, noble work in the matter, but, the crusade, to be effectual, must begin in the home, the school, and the church. Parents, teachers, and pastors, a duty is laid on you to warn and to prevent. This immoral traffic is too often at the root of drunkenness, loss of virtue, embezzlement, and many hideous crimes. Fathers and mothers, be vigilant, look to the stuff your children are reading; a bad book has power to destroy both soul and body. Railway and other booksellers have a tremendous power for good or evil in this matter, and a proportionate responsibility.

"Let the potsherds of the earth strive with the potsherds of the earth" (Isa. xlv. 9) is the Old Testament form of Christ's admonition: "Let the dead bury their dead, but go thou and preach the kingdom of God." These commands have special application now that we are in the rapids of time; for the wars and rumours of wars, the tumults and perplexity, the conflicts between the iron and the clay, the lawlessness becoming more lawless, the false peace like "the torrent's smoothness ere it dash below," these things tempt all that is human in the children of the kingdom to keep their mind on the things on earth. But let none of these things move us from our steadfastness. The high and dreadful wheels of God's eternal purpose turn not aside. He is taking out from among the nations a people for his Name, a multitude that no man can number, an election of grace, individually known to God, twelve times twelve thousand sealed with the Father's name in their foreheads. Our part is to gather them in, out of every nation, kindred, tongue, and people. For "whithersoever the Spirit was to go they went, thither was their spirit to go; for the spirit of the living creature was in the wheels." His Spirit goes forth to gather in his people; and to his disciples he is saying, "Go ye into all the world, and preach the Gospel to every creature."

A very delightful echo of the great missionary farewell gathering in Exeter Hall on Feb. 4 is provided in this month's issue of CHINA'S MILLIONS. The stirring speeches there delivered are reproduced with considerable fulness, and an account also given of the remarkable meetings in the provincial towns. Those who wish to possess a profitable memorial of the Exeter Hall assembly should secure copies of the magazine. It is specially suitable for distribution among young Christians. Copies may be obtained for this purpose on reduced terms, by applying to Mr. Broomhall, Secretary of the China Inland Mission, 2, Pyrland-road, London, N.

We have seen some interesting correspondence of late in the *Pall Mall Gazette* about the need of a good central registry in London for domestic servants. We observe with pleasure that an institution of this kind has been very successfully started in Glasgow. It is entirely managed by ladies who have at heart the best interests of the young women; they are arranging, we understand, to begin improvement classes for those who are waiting for employment. Further details may be learned of Mrs. Macneal, 350, Sauchiehall-street, Glasgow. There is an excellent registry and employment agency in London, we may add, in connection with the Y.W.C.A. at 17, Old Cavendish-street, W.

We would specially commend to our readers a recently published pamphlet by Dr. Adolph Saphir, entitled, "The Everlasting Nation" (*J. F. Shaw & Co.*, 6d.) It contains an admirable digest of Bible truth on the present position and future prospects of the Jewish race, together with a review of recent movements in relation to Christianity among Jews in Bessarabia and other parts of the world. It is a most timely utterance on a subject of deepening interest, and is of practical moment at the present time. It should be widely circulated by the friends of Israel.

Another loss has befallen the African branch of the Baptist Missionary Society's operations. Dr. Sydney Comber, brother of the Rev. T. J. Comber, one of the pioneers of Mission work in the Dark Continent, lately died at Wathen Station, on the banks of the Congo. He went out little more than a year ago full of heart and hope, well equipped as a medical missionary, and devotedly set on advancing the Saviour's cause, but the Lord of the vineyard has called him higher, and he has died at his post. We tender to his friends, and to the Society thus again bereft of a valued agent, cordial and prayerful sympathy. Africa is costing us dear in many ways just now, but in such a cause as that in which Sydney Comber has fallen, we may rejoice in the sacrifice even of life itself.

The subject of Mr. Guinness Rogers' closing Merchants' Lecture on Tuesday week was "The Duty of the Church to the Poor." He spoke some wise and timely words about the need of impressing on the poor that a change of inward condition is as essential to their improvement as outside methods of amelioration:—

> "Beyond and behind all else that might be done, there must be the Divine principle of Christian sympathy. We must love our neighbour as ourselves, cultivating generous thoughts and broad sympathies, breaking down, as far as possible, the miserable barriers of class and caste which have so separated this nation into different sections. The salvation of the world was not to be brought about by institutions or social revolutions, but by revolution in human hearts, and by living out the lesson taught by Christ of love to our neighbour."

It is a mistake to suppose that the principle of returning good for evil was unknown in the days of the Old Covenant, *e.g.*, Joseph and his brethren: "Fear ye not: I will nourish you and your little ones" (Gen. l. 15—21). Moses' law: "If thou see thine enemy's ox or ass going astray, thou shalt surely bring it back again" (Exod. xxiii. 4, 5). Saul to David: "Thou hast rewarded me good, whereas I have rewarded thee evil" (1 Sam. xxiv. 17, 18). Elisha to the King of Israel: "Wouldest thou smite those whom thou hast taken captive? Set bread and water before them" (2 Kings vi. 21—23). Paul, quoting Solomon: "If thine enemy hunger, feed him" (Rom. xii. 20; Prov. xxv. 21, 22.)

The directions of David to Solomon respecting Shimei and others (1 Kings ii.) must not be regarded as arising from personal vindictiveness (see the solemn introduction, 1—4). Solomon was the type of the King of Peace, first being king of righteousness, and after that king Solomon, which, by interpretation, is king of peace (compare Melchisedec, Heb. vii. 1). Therefore, in the Psalm for Solomon (lxxii.), David says, "The mountains shall bring peace to the people, and the little hills, *by righteousness*." See David's last words: "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth among men must be just, ruling in the fear of God." Psalm xcii. is "A Song for the Sabbath-day" of the world, and begins a series of millennial Psalms, ending with ci., the last verse of which is, "I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord." In the light of these Scriptures David's commands to his son and successor must be understood.

Many of our American contemporaries report an unusually manifest and wide-spread spiritual revival among the churches, north and south. *Zion's Herald* says:—

> "There has been no period for several years past when our exchanges have chronicled so many revivals and additions to the churches. The awakening spirit seems to pervade the whole country. The striking feature is the prevalence of the work under home agencies, although many evangelists are labouring with great success. We trust this gracious movement has but just begun. May it deepen where it has commenced, and spread over all the land!"

The word "Sabbatarianism" does not in these days always mean the same thing as Sabbath rest, but understanding it in this sense we gladly quote and endorse the following paragraph from the "City Notes" of the *Pall Mall Gazette*:—

> "The London Road Car Company has once more proved that sabbatarianism is sound economical policy. Last year they determined to discontinue Sunday traffic, and the chairman states that there has been a very remarkable improvement in the value of their property. The traffic receipts have gone up nearly a thousand pounds over those of the previous year, although they ran six days as against seven, and the value of their stud of horses has increased 20 per cent owing to the discontinuance of Sunday traffic, to improved feeding, and the weeding out of useless horses. Whatever may be said concerning Sunday keeping, the fact that neither horse nor man should work more than six days in seven is a great economical truth which can never be violated without incurring in the long run financial loss."

Such facts as these ought to convince the most sceptical that God's ordinance of Sabbath rest is not an arbitrary interference with man's happiness, but a most gracious appointment for the true well-being of the race.

It is long since we have read anything so fresh and inspiriting as the opening chapters of Dr. Parker's "People's Bible" (*Hodder & Stoughton*). Those on "Inspiration" and "The Spiritual Organ" are beyond measure excellent, and raise the discussion to a level altogether higher than that of ordinary disputants. His use of Messrs. Huxley and Tyndal is superb.

The Wesleyan Methodists are about to follow in the wake of the Congregational body in the effort to answer the bitter cry of outcast London. We bid them a hearty God-speed. *The Methodist Times* of last week, in a note on this subject, says:—

> "It is high time that Methodism were energetically and visibly doing her share in terminating the spiritual destitution of London. We believe that the supreme necessity now is to appoint a suitable minister to work this great enterprise. The danger of all committees is to be too sensible, and therefore to select men more distinguished for moderation and discretion than for energy and enthusiasm. The terrible destitution of London demands neither a business man nor a cautious man, but a man with a touch of General Gordon in him—a man, in brief, who is really willing, if necessary, to die for Christ. The devil cannot be dislodged from the London slums except by men almost as much beside themselves as the apostle Paul. Let us secure such men, and there will be no difficulty about the money."

In another part of the same issue our energetic contemporary says: "The time has fully come for all our most educated young people to take the lead in direct spiritual soul-saving work."

Some of our American contemporaries have a novel way of distributing their good things. On the other side of choice extracts from Mr. Spurgeon are to be found puffing advertisements of a toilet soap and an effectual hair dye; while a praiseful commentary on Heb. xii. 2 is sandwiched between the announcements of cream balm and hop bitters, and hair dye and sarsaparilla!

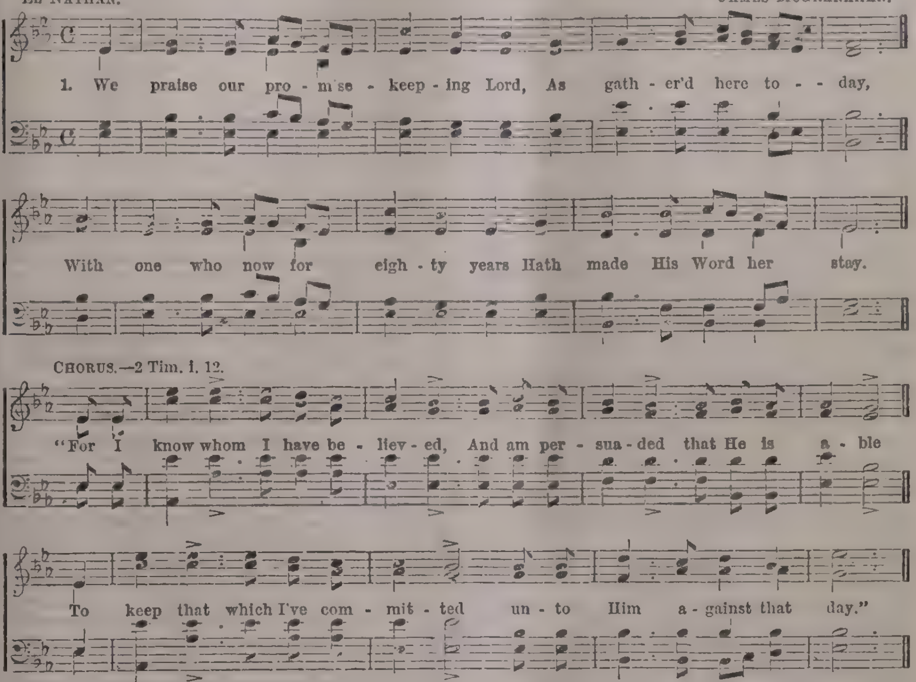
This may have its advantages, as it compels readers to *seek* for the truth, if they desire it. But it also suggests the thought, how many "Christians," all the world over, are receiving *their* good things, the truths of the Gospel, as sandwiches? Theatre-going on Saturday, "spiritual exercises" on Sunday, and novel-reading on Monday. What a poor, beggarly bit of reality can be squeezed in there! The truth can contain no relish, packed between such absorbing elements. The church that goes in for fancy fairs and lotteries, and comic songs and private theatricals, is dispensing its minimum of Christ on the sandwich system. What wonder that the younger members of such a church are mere worldlings! What wonder that worldlings themselves look on, and smile with complacency at their own likeness to such church-goers!

The following is an extract from Lord Hatherley's memoir: "August, 1875. To-day we [himself and Lady Hatherley] have just finished our reading of the Bible through together for the 44th time. In my old age I begin so immensely to prefer the Bible to all good books of what kind soever. It is always new; at least one always finds something new that escaped our observation at the last reading; and how wonderfully independent it is of a various reading here or a mistaken translation there, being the whole that it is, a living whole, that is and will be 'spirit and life' till time shall be no more. 'For ever, O Lord, thy word is settled in heaven.'"

"I Know Whom I have Believed."

[Dedicated to Mrs. Betsy Moody, on the occasion of her Eightieth Birthday Anniversary.]

El Nathan. James McGranahan.


1. We praise our pro - mise - keep - ing Lord, As gath - er'd here to - - day,
With one who now for eigh - ty years Hath made His Word her stay.
Chorus.—2 Tim. i. 12.
"For I know whom I have be - liev - ed, And am per - sua - ded that He is a - ble
To keep that which I've com - mit - ted un - to Him a - gainst that day."

2 The widow's God! the Lord hath been
A husband by her side;
A Father to her fatherless;
Her never-failing Guide.

3 The day she called He heard her cry,
And came to her relief;
And through these years H's faithfulness
Hath answered her belief.

4 Through waters deep she oft hath passed,
The trial has been sore;
But grace sufficient from the Lord
Hath brought her safely o'er.

5 And now, as sinks life's setting sun,
Let glory flood the sky;
The pilgrim race is nearly run,
The glorious end is nigh!

A YOUNG KNIGHT OF PURITY.

THE town of Uxbridge has lately been chiefly before the public in connection with murders and suicides, or attempted suicides, but on Tuesday of last week this border town of Middlesex and Buckinghamshire was the scene of a more wholesome excitement. The Montague Hall was filled with an exclusively male audience, in response to large bills which had been extensively placarded, announcing that "Charles James, the young Welsh orator, will give a special lecture on 'Fallen Men,'" under the auspices of the Uxbridge and District Social Purity Society.

Notwithstanding the announcement, many in the audience were evidently surprised at the youthful appearance of the lecturer, who did not appear to be over twenty. But Rev. Selwyn Blackett, the chairman, appropriately remarked upon the suitability of a young man being heard upon a subject of special interest and importance to young men. The young Knight of Purity was accompanied to the platform by Mr. Alfred S. Dyer, the president of the Society, by General Swanstone, and others. He spoke for nearly an hour and a half amidst deep attention. Some of the men were greatly moved. The lecture was characterised by intense earnestness, and a fervent religious spirit. Mr. James, although a young man, feels that God has called him to this work, and many of those who listened to him must have felt the reality of his call.

Since this meeting the Committee of the Gospel Purity Association have commissioned him as one of their speakers, so that any friends of purity who may wish for the services of one specially adapted to address working men—he would also do admirably for gatherings of soldiers—may communicate with him at 31, Paternoster-square, London, E.C.

CHATHAM.

One of the most encouraging meetings held in this locality, in support of personal purity and the respectful treatment of women, took place on Tuesday week in the Public Hall, New Brompton, the building being filled in all parts by a gathering of men only, who listened most attentively to what was said, and appeared to be greatly impressed. Canon Jelf (rector of Chatham), who presided, said the subject was one that wanted plain speaking, though a delicate one to handle. Speaking as one who had been through a public school, he said that often boys went to school and did not have any warning on the side of God against those evils which were sure to beset them on the side of the devil. Even in Christian England the want of purity in the present day was eating at the heart of the national life, and it was one of those things in which the upper classes had set an example to the lower, and had brought the working classes into sins they would not otherwise have thought of. Mr. J. B. Wookey gave a powerful address. He showed that physical health and spiritual growth were proportionate to the extent to which the laws of morality were observed; he appealed to all the best feelings of men to observe themselves, and inculcate in their sons and those around them, a chivalrous and Christian respect for women. He strongly deprecated the obscene jest or tale which too often polluted the workshop, and said that the older employés in such an establishment as Chatham Dockyard had a greater responsibility in respect to the lads around them than even those lads' Sunday-school teachers.

YOUNG WOMEN IN LIVERPOOL.—At the great Hengler's Circus a crowded meeting was recently held in connection with the excellent work carried on in Gordon Hall among the young women of the city, under the direction of Mrs. Menzies. The vast auditorium was nearly filled with the class sought to be benefited, and stirring addresses were given by Mr. S. Smith, M.P., Mr. A. Balfour, Mrs. Menzies, and others.

WITH REV. E. P. HAMMOND IN DUBLIN.

IT is early morning in Dublin—a damp, cold Sunday. Very few foot-passengers are astir, but in the neighbourhood of Lower Abbey-street groups of ragged men, women, and children are wending their way towards the Union-buildings for a free breakfast. Their wretched, haggard faces show plainly the traces of want, sin, and misery. Sunday after Sunday throughout the year a little band of workers gather, and tell them the old story of the love of Jesus; thus 700 hear of Him each Sabbath.

Inside the buildings the grown people are grouped together in the gymnasium taking their breakfast. In another part of the buildings the children are gathered into little classes to be taught. Upon the platform facing the adults stands Mr. Hammond, the choir sit behind him. The subject of the address was, "Who his own self bare our sins in his own body on the tree." All are still, and deeply interested. Presently tears moisten many eyes, and at the close of the address several press forward to grasp Mr. Hammond's hand, and say, "I mean to trust in Jesus."

Mr. Hammond gives them each one of his "Familiar Talks," and as they slowly file out, the children are gathered together in one class, the big boys in front to help the singing. Our Dublin city arabs have such sweet voices, it would be a blessing if they all sung for Jesus. Plenty of bright singing and anecdotes while away another half hour, and it is almost ten o'clock when Mr. Hammond leaves the building. Much good must have resulted. At least nine out of ten are Roman Catholics; poor people! many of them would be out-spoken Christians, only they dread the persecution sure to follow.

About three miles from the Union Buildings in a good part of Dublin stands the Charleston-road Methodist Church, where a children's meeting has been advertised for four in the afternoon. As early as three, the church was well filled with the children and their friends; the choir of the Union Buildings, with their conductor, Mr. Roxburg, had willingly come to help, and half an hour was passed in singing sweet hymns from "Gems of Praise." The address was simple, and illustrated by many stories to teach the great lesson of saving grace intended to be conveyed. The after-meeting was a time of great blessing. One lady said, with tears, "Seventeen years ago I was converted when you were holding meetings here, and to-day my little boy is converted." It is nearly six o'clock before the meeting is left.

At seven o'clock Mr. Hammond is back again, addressing a church full of people, who listen attentively as he warns them of the danger and folly of not giving themselves to the Lord. An after-meeting is announced; no one moves or attempts to go. With difficulty Mr. Hammond presses his way out, surrounded as he goes by people wishing to speak to him. The meeting is left in the hands of Rev. Mr. Jameson, pastor of the church, with the instruction to have no dull prayer-meeting, but an out-and-out inquiry-meeting.

The Christian Union Buildings are reached with difficulty at 8.30. The people are already there, awaiting the preacher. The choir are singing, and on the raised platform many friends are gathered. One at least of the neighbouring churches has closed early so that all may attend the service. One minister, well known in the city and beloved for his large-hearted generous sympathy with all evangelistic effort, brought his choir with him to assist. A lady sings a solo, "What shall it profit me by and by?" which is listened to with the utmost attention, after which Mr. Hammond addresses the meeting.

Although the hour is late and both speaker and people weary, few seem inclined to move when an after-meeting is proposed. Down the aisles the workers move slowly, stopping here and there to say, with voices soft and tender, in a manner which showed their earnestness and solicitude for others, the few words addressed to each. After a while many are weeping their way to the Cross. Many earnest brothers' supplications rise to the Throne of Grace from workers and inquirers. After a time the meeting takes the form of a testimony-meeting. Young converts grasp each other's hands warmly. Christians talk of remarkable cases which have come under their notice, and the meeting could not be broken up until at 10.50 the stewards commence to put out the gas. Still the interest seems unbroken, and groups are formed to walk home, talking happily as they go, and praising God for what they have seen and heard.

Mr. Hammond left Dublin on Friday last for Glasgow. The last days of his work here were certainly the most blessed. On Monday last week a very large number of Christian workers and converts gathered at the noon meeting. It was a time of great power and blessing; many fervent prayers ascended to God, for friends and relatives; many letters were received praising God for blessing sought and found during the Mission.

At the close of the meeting a lady stepped forward and said: "I should like to tell you something, Mr. Hammond. Seventeen years ago, when you were here, a boy I know well was converted in your meetings; he was too shy to say anything about it, but he told me. I have just received a letter telling me how he went home to glory triumphantly. He had been a missionary for the last three years."

On Wednesday evening a farewell address was given to the converts, after which an inquiry meeting was held, and after that a testimony meeting. One after another of the young converts stood up and told in a few simple sentences how God had saved them. Sometimes the converts were old men, sometimes young children. How the heart of the evangelist rejoiced when some little one spoke, for all children are dear to him.

On Thursday evening a good meeting was held. Short addresses were given by Mr. Hammond, Surgeon-General Gunn, Mr. Nixon (Sunday-school superintendent), and an English clergyman. Mr. and Mrs. Hammond have left warm friends in Dublin, and many will remember them daily at the throne of grace. A Worker.

MR. HAMMOND IN GLASGOW.

Mr. Hammond is now on his third visit to Glasgow. The *Mail* of Monday says:—The large hall of the Christian Institute was crowded on Saturday evening to welcome the evangelist. The Chairman, Dr. Bonar, testified to the great benefits experienced by the churches as the fruit of Mr. Hammond's labours in 1861 and 1867. He requested for Mr. Hammond the most hearty welcome of the Christians in the city.

Rev. Messrs. Howie and Fullerton gave similar emphatic testimony. At the close of the meeting a great many of Mr. Hammond's friends converted in former years pressed forward to the platform to greet their friend.

On Sabbath evening Dr. Bonar's church was crowded; many anxious ones remained for conversation after the solemn address of the evangelist. There was no lack of earnest, intelligent workers, as the Evangelistic Association, the Sabbath School Union, and the Foundry Boys' Society have all united in supporting Mr. Hammond in his Mission to the young people of Glasgow and suburbs.

HEBREW CHRISTIANS IN NEW YORK.—The third annual report of Rev. Jacob Freshman's Mission among Jews in the city of New York has reached us. As an example of the opposition sometimes manifested, the following case is given: "On one occasion an Israelite arose in the meeting, and thus addressed his brethren: 'I am sent here by the Rabbi to command you to listen to this teaching no longer; whosoever does so is not a good Jew.' He at once left the hall, taking the entire audience with him." On the ether hand, the superintendent, Mr. Jacob Freshman, has baptized eleven converts during the year, all of whom are pursuing faithfully their Christian course. The Mission includes preaching services in English and German, prayer-meetings, a reading-room, &c., all of which are prospering. Mr. Freshman's address is 25, Seventh-street, New York.

In Memoriam.

CHARLES G. GORDON.

ONE figure stands on the horizon's rim,
Fair with an immortality unique
In human story—great with deeds that speak
World-wide the imperishable fame of Him
Who, dwelling 'mid the burning Seraphim,
Dowers with his own Omnipotence the meek,
Heaven-hid 'mid fellow-men, like some iron peak
By light etherealised into a dream.
Gordon, thou lost ideal of our time,
While men believe not, and belief grows pale
Before the daring doubters that assail,
We need thy child-like faith, thy gaze sublime
That pierced the near gloom, and still onward strode
Through death and darkness, seeing only GOD!

Charles A. Fox.

THE desert holds the secret of how gallant Gordon died,
Wild winds tell forth the story—parched sands refuse to hide;
Yield up the tale to England, as she sorroweth in vain,
That never word from that brave heart shall thrill her land again.

"Yield up!" the desert answers, "ay, when my sands are red,
Your bravest blood shall stain it, for the secret of the dead."
What sayest thou, O England? only, "Would to God that he
Had lived one comrade's hand to clasp, one comrade's face to see."

The beacon fire we gave him, how well its flame was kept
By the hand that would not tire, and the heart that never slept;
It wakens now no longer—howe'er the nations call,
And thrones may shake, and kingdoms reel, he is beyond them all.

We had the laurels ready those patient brows to crown,
The traitor steel was swift and sharp to dash such honours down;
God his own victor crowneth—He counts not gain or loss,
But the dauntless heart that battles 'neath the shadow of the cross.

Rest for the gallant soldier—where'er he lieth low,
His rest is deep and still to-day 'mid clash of friend and foe;
He standeth in the Light he loved, whence all the clouds depart,
But, oh! the gap within our ranks, and the void within our heart!

M. G.

SINGING FOR JESUS.—I should be thankful for offers of assistance from any really good solo singers (male or female), who will volunteer help at our Sunday Evening Services in Victoria Hall, at 7 p.m.; or who will give special assistance on Good Friday evening next, at the service beginning at 6.30 and lasting till 9.30 p.m. Only those who have good, powerful voices need respond to this letter, and only those who will "sing for Jesus" alone.

Yours faithfully,
Alfred Sargent.

Royal Victoria Hall,
Waterloo-road, Lambeth, S.E.

BUCKS. EVANGELISTIC MISSION.—The report and balance-sheet, issued by the manager, Mr. Taylor, Aylesbury, says that many of the very worst men in the locality have attended the meetings, and become Christians and workers. In some instances whole households have been led to the Saviour. "Without exaggerating," continues the writer, "we can say that hundreds have been saved and are now living for God." The pamphlet is published at the Bible Depôt, Aylesbury. All the money spent is for real aggressive work in needy places. The Sunday-school branch of the mission sets a good example by sending £8 annually for the support of a native teacher among the Santhal tribes of India. Another much-needed mission hall is about to be built in a village of the county.

DR. SOMERVILLE IN THE EAST.

On Thursday, January 29, Dr. Somerville and his two companions, accompanied by Dr. Constantine, of Smyrna, as interpreter, left Smyrna, travelling by the railway now made up the Meander plain. In answer to a call to preach to the Greeks at Sokia, they left the railroad at Derminjik, where they were met by a guard of men, who conducted them to Sokia, which is several hours' ride down the valley. Here they enjoyed the hospitality of Mr. and Mrs. Forbes. It seemed strange to find an English family in the interior of Asia Minor. Mr. Forbes is at the head of the liquorice trade, an industry which gives employment to tens of thousands in that extensive plain, and his house is a centre of Christian life for the whole surrounding district. On one of the days Dr. Somerville had an expedition to Priene, for the purpose of having a service there. A space had been cleared on the floor of the ancient temple of Athene Polias—in the open air—and there Dr. Somerville addressed an assembly of almost one hundred people from the neighbouring villages.

On the other side of the wide plain it was easy to distinguish the ruins of Miletus—the Miletus visited by Paul. The elders of Ephesus, who came to visit Paul at Miletus, very probably travelled by Sokia, situated at the entrance to that Pass, which is still the high road for horsemen between Ephesus and the lower reach of the River Meander. At Sokia Dr. Somerville held in all six meetings, both general addresses and some specially for Greek men, Greek women, and Greek children, who crowded to hear the Gospel. During these meetings the Service of Song was conducted in Greek by Mr. Bliss, nephew to Mr. and Mrs. Forbes.

Dr. Somerville afterwards heard that the Bishop of the diocese had begun to oppose the work. The Bishop's deacon had announced that the Communion would not be administered for three years to those women who had attended the meetings. And yet, two days before, the Bishop had received Dr. Somerville most pleasantly. May such persecution be the means, in God's providence, for the spread of the Gospel and the advancement of his Kingdom.

After leaving Sokia, Dr. Somerville again took the railway to Seraikeŭy, a growing town—the terminus of the railway—situated near the confluence of the Meander and Lycus. Here the party were entertained by Mr. Markovitz and his excellent wife. The first day the party rode across the plain to the remains of the ancient Hierapolis (Col. iv. 13). The place is utterly without inhabitants, and the site of the ancient city is marked by tombs. But the most interesting feature lies in several warm mineral springs, which bubble up upon the elevated plateau. The streams from these have covered the hillside with a limestone crust. On the evening after the return from Hierapolis, Dr. Somerville held a crowded meeting at Seraikeŭy, and the address was well translated into Turkish by the station-master of the railway.

The next day the party went to Laodicea situated on the other side of the plain, which is also about fifteen miles from Seraikeŭy. Laodicea stood upon several hills, and must have been a large and important city. The church to which our Saviour said, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," is totally desolate. The ruins of a large theatre, odeum, and baths, give token of its former greatness and luxury. This may help to explain the language of our Saviour in the Epistle, terrible with rebuke, but rich with precious promise. The party assembled and read the Epistle with comment and prayer, and, being read on the very spot to whose people it was written, seemed to have a peculiar significance.

After having spent two hours on this memorable spot, the journey was continued some three hours more to the site of ancient Colosse. The very stones of Colosse, as in many other instances, have been removed to build the modern town of Rhonas: only a few monumental remains indicate the beautiful situation of the town of Philemon, Apphia, Archippus, Epaphras, and the slave Onesimus. After leaving Seraikeŭy a night was spent in Aidin, and Dr. Somerville held a service there. Above the town the hill is crowned with a few remains of Tralles, to which Ignatius addressed an epistle.

The next place visited was Ephesus, on the marshy plain of the Cayster, not far from the sea. The ruins of the ancient temple of Diana, and the theatre where the uproar took place (Acts xix.) lend a great interest to this place. Ephesus was the most important of the seven churches at the time of the Christian era: here Paul laboured three years, and to the Christians here he addressed one of his richest epistles.

In Smyrna and some other places a cautious distribution of New Testaments in different languages took place. This Dr. Somerville was enabled to do through the kindness of Mrs. Robertson, of Hampstead, of the "Society for the Free Distribution of the Scriptures."

After having been in Smyrna a few days Dr. Somerville went out with a party to Bondja, a little town about five miles off, the place where his early friend, Rev. Robert McCheyne, lay ill of a fever on his return from Palestine. At Bondja Mr. and Mrs. Forbes placed their house at his disposal for a Greek meeting, to which about 250 people crowded in.

After returning to Smyrna Dr. Somerville held several meetings in that city. Since his arrival on Jan. 3 till Feb. 13 he has held sixty meetings in Symrna and those parts of Asia Minor which he has visited, some to the English-speaking communities, some interpreted into Greek, Armenian, Turkish and Judæo-Spanish, and has availed himself of the services of six interpreters.

On Friday, Feb. 13, the Doctor and his two companions left Smyrna for Constantinople, passing by Mitylene and Tenedos, and the seabord of the plains of Troy. The steamer was a day late, an occurrence not uncommon in the East; and it was not till Sabbath morning that she anchored at the mouth of the Golden Horn. Some arrangements have been made for the Mission in that city, and prayer is earnestly requested that the efforts in it may be richly blessed.

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DESTITUTE CHILDREN IN MANCHESTER.

The annual meeting of the Manchester and Salford Boys' and Girls' Refuges and Children's Aid Society, was lately held at the Town Hall. The Institution contains a very complete network of agencies. While all applicants cannot possibly be received into the Refuges, no destitute child is refused help in some form. During the year 150 were admitted, making altogether 405 now in the Refuges. The report contained detailed reference to each branch of the work; it is hoped ere long greatly to increase the number of emigrants.

The Rev. S. Hocking moved and advocated a resolution deploring the number of children still to be found growing up under the worst street influence, and expressing the conviction that no system of education for the poorer classes would be completely efficient which did not provide an industrial as well as a mental training. Mr. Isaac Hoyle said these charitable institutions were a bright spot in their city. Miss Macpherson spoke at some length on the subject of emigration to Canada, pointing out the good results which had attended her work in that direction.

The Bishop of Manchester confessed that he was sadly discouraged at the enormously perplexing social phenomena which presented themselves in dealing with this subject. It was painful to think that there was so much misery and poverty, and crime, and destitution, all of which might be preventible if only society were better organised, if the one half knew and cared to know how the other half lived, and would stretch out a more systematically directed hand. Several other gentlemen gave addresses. The chairman, Mr. Herbert Phillips, referred to the importance of getting parents so dealt with if they were cruel to their children, or tried to evade their responsibilities with regard to them, as would tend to lessen the supply of destitute street children.

FAITH v. UNFAITH.

DR. SINCLAIR PATERSON'S LECTURES.

The second lecture of the series at Devonshire-house, Bishopsgate, dealt with the conflicting claims of faith and unbelief. The antagonism between them, said the lecturer, is as great as that between light and darkness, and it has existed for many centuries. The one asserts what the other denies; if the one be true and right, the other must be false and wrong. Faith not only sees in the world distinct evidence of Divine power and wisdom, but it accepts the Scriptures as a true record of the revelation which God has made in his Son Jesus Christ. The Bible is a unique and incomparable book. Its teachings have never yet failed, when they have been thoroughly accepted and submitted to, in changing a man's being to its very centre. There are numberless illustrations of this in the history of the Christian Church. We have heard much about the holy books of the East. These are now accessible to us through Max Muller's translations, and he asserts that in no setting does the Bible shine so brightly as in a setting of these so-called sacred books.

Then in the Bible, notwithstanding that it was written by many different persons at different periods with long intervals between, we find the progressive development of the idea lodged in the very beginning of the volume—the coming of One who should bring deliverance from the bondage and penalty of sin. In due time that One so long predicted did come, and all that was foretold concerning him was actually fulfilled. We read also in the Book concerning the Jews to whom the oracles of God were committed, that if they turned aside from the truth to serve idols, the judgments of God would visit them; this we know has happened just as it was predicted long before. Another remarkable proof of the genuineness of the sacred writings is the wonderful care with which they were preserved by the Jews, notwithstanding the fact that they foreshadowed these judgments of God on the nation because of their rebellion and idolatry. The whole history of the Jewish people is one irrefragable testimony to the truth of the inspired Word of God. It has been well said, with respect to the Bible, that no mere man could have written it if he would, nor would he have written it if he could.

Dr. Paterson then dwelt on the teaching of the Scriptures with regard to the relation of man to God, and the provision made by God for dealing with the sin of the world, in the free gift of his Son. The Bible claims to set forth the way in which man may be reconciled to God, and it has proved itself to be true in this respect in innumerable cases. All that is needed is that men should put it to the test of personal experiment. That is just what the opponents of the Scripture do not do, and yet they consider themselves qualified to sit in judgment upon it. The lecturer proceeded to show, as another notable proof of the divinity of the Scriptures, how all the good to be found in modern systems of thought, legislation, &c., has been borrowed from the Bible itself. In so far as these systems contravene the revealed Word of God they are mutually destructive, proving conclusively that they are only the speulations of fallible and misguided men.

Several questions that had previously been sent to the lecturer were answered very clearly and satisfactorily. One question was with reference to the length of the periods termed "days" in the Genesis account of the creation. Dr. Paterson drew attention to the exact phrasing of the Hebrew, which was "Evening and morning —first day," and so on. From evening to morning do not make a day, but a night, and the recurring phrase therefore simply marks off the creative periods or days, without implying or asserting anything whatever as to their duration. The Bible gave no information on the subject, and therefore he held no theory about it. At the same time, he remarked that before the sun was set in his place we could not imagine their being days of twenty-four hours.

THE Y.M.C.A. AT HOME AND ABROAD.

186, ALDERSGATE-STREET, E.C.

THE next course of lectures, on "Foundation Truths: the Faith once delivered," which Dr. Robert Anderson proposes to deliver to the Aldersgate-street Young Men's Christian Association, promises to be even more fruitful and timely than the excellent series already delivered on Prophecy and Scepticism. On Thursday (this day) at eight o'clock he commences with a lecture on "Sin and Grace," to be followed on successive Thursdays by "Faith, Repentance, and the New Birth," and "Eternal Life and Eternal Judgment."

IPSWICH.

A meeting for conference and prayer was held here last Thursday. Representatives of the branches in the eastern counties were present. A District Union for the eastern counties was formed The delegates from Norwich, Lowestoft, and other centres reported most favourably of the progress of the work in these districts. The Ipswich branch is very vigorous, and has recently been instrumental in starting three country branches, all of which are in working order, and doing good service.

NEW YORK.

Association Hall was crowded at the thirty-second anniversary of this flourishing Society, and all the exercises showed the deep interest felt in its vigorous execution by our best citizens. Rev. Dr. C. H. Parkhurst, of the Madison-square Presbyterian Church, in the opening address electrified the audience by his earnest thought and his terse, crisp, epigrammatic style. He showed that true piety must be diffusive. Piety which had no other aim than to remain pious simply sent back the rays of divine light to their source without benefiting anyone but their owner. Many Christians are charged with Pentecostal electricity every Sunday, but during the rest of the week they allow it to be dissipated into the air. Hon. Chauncey M. Depew, in a speech of great eloquence, described the Association as a Christian democracy, within the pale of all sects, but attached to none. He referred with interest and approval to the work it is doing among the railroad operatives, with which he is especially familiar.

The report of the Committee, as read by the secretary, Mr. R. R. McBurney, was very inspiring. Outside of the grand work constantly going on in its own hall there are six flourishing branches in various parts of the city. Much encouraging, aggressive Christian work for young men by young men is carried forward week by week.

BROOKLYN.

The annual muster of the members and friends of this Association has lately been held. A Brooklyn paper, in reporting the proceedings, says that the most interesting part of them was the singing of Mr. Sankey and Mr. and Mrs. Stebbins. They sang a new hymn, "The Wanderer," the words of which were written by Dr. H. Bonar.

A year of encouraging work was reported, the chief drawback being financial difficulty. "The amount of personal work of every description in the rooms by the employés cannot be tabulated. To the young men strangers in our city, seasonable counsel and advice have been given, continual spiritual dealing with the wandering has blessedly occupied much time; letters to young men leaving us, and letters about young men coming to us, are constant occurrences."

The chief speaker was Rev. I. Lansing, who said he considered the Association as the advance guard of Christian effort; he would point to its noble achievements as an answer to the hypocrites who stand on platforms for a price, and pick flaws in the seamless garments of Christianity.

BOSTON, U.S.

This Association, says a contemporary, is enjoying unusual prosperity in all departments of its work. Its present membership is over 4000, and the daily attendance averages 1500.

It would be difficult to summarise in statistics the endless variety of requests for service or information constantly received by telegraph, mail, or personal application. There is an unceasing stream of inquiries after lost sons and daughters, and concerning young men whose address is known, but who have commenced to go the downward path. A single letter of this kind often requires long-continued effort on the part of officers or members of the Association. The story of such efforts, if related, would equal in pathos most of those which find their way into the daily Press.

The following incident, recently published in a Chicago paper, gives the reader a vivid and truthful conception of the fierce conflict of evil and good in great cities, and of the value of aggressive Christian work:—

Twenty-two years ago a boy went from a northern Vermont town to Boston to work his way in the world. After a time he found himself an apprentice in a large machine shop. One evening he wandered into the Y.M.C.A. free reading-room, was welcomed, came again and again. He is now a leading man in his town, has invented many useful and valuable machines, and attributes his present position to the influences that were thrown around him at the Y.M.C.A. The following figures tell the story of himself and twenty-nine fellow-apprentices: "Four went to State Prison for from five to twenty years, five died from delirium tremens, one is keeping a low place in Boston, and but three of the remaining twenty have made a success in life. The several influences which kept these three in the path of right were, for the first, his natural ambition; the second, home instruction and care; the third, the Y.M.C.A."

SAN FRANCISCO.

The following figures are taken from the reports presented at a recent meeting: Total number of visits made to the building during the month of January, 21,548; number of situations found for young men, 15; young men assisted in various ways, 35; number of calls made upon sick young men, 30; watchers furnished for eleven nights. One hundred and sixty-seven new members were elected during the evening, fifty of whom were clerks from one large business firm, their membership tickets having been paid for by the firm for the third consecutive year. Interesting reports were presented from the German branch and from the boys' branch. Parlours for the exclusive use of the boy members will be fitted up at once. This Association is doing a great work, and several of our prominent business firms are appreciating this fact, and are making their clerks members of the Association.

THE WORKING GIRLS' CLUB, situated in Chalmers'-close, 81, High-street, Edinburgh, was opened about two years ago as a place of resort during evenings for girls who are at work during the day. The brief statement just issued says: "The various services, classes, and evangelistic meetings have not been in vain; the change in the girls being obvious. The work is quite unsectarian, and is carried on by eighteen young ladies." Miss Ellice Hopkins has visited the club, and bears testimony to its excellence and advantages. Miss H. B. Thompson is the Secretary.

MR. DENHAM SMITH has been delivering a series of addresses on Sunday evenings, at St. George's Hall, on the following subjects:—(1) The Eternity of the Saved: Their Present State; their Resurrection; their Freedom from Judgment; and their Final and Eternal State. (2) The Eternity of the Lost: The Scripture Account of their Present State; their Resurrection; their Judgment; their Sentence; and their Doom. (3) Satan: His Personality; his Original Glory; his Past and Present; his Eternal Doom and Place. (4) The Love of God in Relation to the Lost. (5) Immortality, Incorruptibility and Eternal Life: Are they the Same? The congregations have been very large, a great number of young men attending. The show of Bibles when Scripture has been referred to has been most remarkable.

THE JEWISH MOVEMENT IN BESSARABIA.

DEAR SIR,—Recent letters from Mr. Rabinowitch and Pastor Faltin state that a bitter persecution has been raised by the Jews in Kischeneff, and that Mr. Rabinowitch has been compelled to leave his residence (his own property), situated in the Jewish Quarter, and rent a house near to Pastor Faltin. The burden of the work is becoming heavy, and the need of prayerful and practical sympathy great and pressing. He has lost all his clients as a lawyer, and his means of subsistence are gone. He needs aid for himself and family. He needs about 1500 roubles for his place of worship; a further 1500 for school for boys and girls; a further 1000 for aiding teachers and others who have lost their position among the Jews and are in need. After help given for two or three years, he thinks his friends on the spot would be able to meet their own expenses.

It would be very gratifying on all sides if some united effort could be made to aid our brother in his blessed work; but if this be not practicable at present, let all the friends of Israel send help, either direct to Mr. Rabinowitch at Kischeneff, or through any of the various organisations at home. His letters are full of Scripture truth, and of deep love to the Lord Jesus Christ.

Faithfully yours, J. WILKINSON.
79, *Mildmay-road, N.*

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A GOOD WORK IN RIGA.

A GOOD Gospel work has been commenced by Pastor Herrmann among the many thousand souls in Riga, the spiritual condition of whom is very deplorable. He began in 1877, and since then 200 souls have professed conversion. The pastor's work of preaching the simple Gospel has attracted large numbers, so that the meeting-place became too strait for them, and they had to remove to a larger building. Unfortunately, many difficulties were thrown in the way; the little flock was driven from place to place, and every effort made to suppress it. A Sunday-school was opened, the first and only one in Riga, but through the action of the authorities it had ultimately to be shut up. Still the work of God went on increasing, and stations have been opened at Libau and Estland.

Many are anxious to hear the word of life, but are unable, through want of a proper place for meeting. There is no City Mission in Riga, no Mission to the Jews, and only one Sunday-school. A great need is now felt for a building to seat 800 to 1000 people. Pastor Herrmann's congregation, very poor themselves, have done their utmost in raising £500 towards the £2500 needed. The pastor has come over to England to raise, if possible, the necessary £2000. It is hoped that Christian friends will help liberally, as he is anxious to return to resume his work, so that the Lord's cause may not suffer. Pastor Herrmann's address is 16, Poplar-grove, West Kensington-park, London, W.

SEARCH THE SCRIPTURES.—Such is the title of a neat pamphlet containing a full report of the Conference of the Y.W.C.A. of Ireland, held in Dublin last October. In addition to the large amount of information relative to general and practical work done by the association, the pamphlet is well worthy of being read by Christian workers on account of the excellent addresses delivered by several of the ladies who were present. A letter from Mrs. W. Hatt Noble, the president of the association, accompanying the report, says it is doing good work in Ireland, not only in its Bible-classes, but by its evangelistic agencies.

THE LONDON AND BRIGHTON FEMALE CONVALESCENT HOME received more than two thousand convalescents during 1884, the largest number ever received in one year. The fifteenth annual report says: "With 120 persons to maintain every day during the summer, our expenditure must necessarily be large. A convalescent home, to be efficiently worked, requires abundance of nourishing diet, a daily drive in the summer for those too weak to walk, warm sea-baths, and various other things to invigorate exhausted frames. "But a bounteous Hand has hitherto supplied our needs." A new class-room has been built, more accommodation being necessary. One who had been staying at the Home writes: "Please accept my best thanks for my free fortnight at that dear Home. It was to me an oasis in the desert. I feel quite strong now, and ready again for the battle of life. I know now that God cares for me, and has filled your heart with kindness to me." Mrs. Marshman, whose address is 4, Ladbroke-square, London, W., hopes for continued support, and invites Brighton visitors to pay a visit to the Home.

EVANGELISTIC NOTES.

A Great Revival is in progress in Weardale, under the labours of a Mr. Smith, of Leeds. At Stanhope over 100 persons have professed conversion.

Weston-super-Mare.—A correspondent writes: "We have had a three weeks' Mission here by Messrs. Fullerton and Smith, with very gracious results."

Mrs. Hampson has closed a series of Gospel services at Honolulu which have been greatly owned of God, in the reviving of the Church and the awakening of those who were dead in trespasses with sins.

Mr. E. P. Telford has concluded a most successful twenty-days' Mission at Cheslyn Heny, near Cannock. The village has not eighteen hundred inhabitants, yet between four and five hundred were collected nightly to hear the Gospel, and over two hundred went into the inquiry-room.

Sadlers' Wells Theatre.—The Sunday evening Gospel services here, conducted by Mr. W. Catlin, are now closed for the season. They were largely attended, and were marked by evident tokens of God's presence and power. We understand that the theatre is closed for performances on week evenings for lack of public patronage.

Streatley, Berks.—Mr. and Mrs. Henry Morgan, with their Bible-carriage, have just been resting for a week in this village. They held three services during their stay, and visited the people in their homes, faithfully and earnestly delivering the Gospel message. They have now gone on to Salisbury, taking the villages on the way. L. M. H.

Mr. W. Forbes, since his return from the North, has been giving addresses in various districts of the Metropolis. At meetings last week in Clerkenwell a considerable number signed the pledge, and many put on the blue ribbon. All applications to conduct evangelistic services or Gospel Temperance meetings should be sent to Mr. Forbes, 71, Windsor-road, Holloway, London, N.

Boddam, Peterhead, N.B.—At this fishing village the Lord's work has had a fresh stimulus given to it within the past few weeks. Large audiences have been gathered to hear the Gospel preached and sung by Mrs. Ferrier and Miss Grierson, evangelists. Believers have been revived, and many of those who knew not God have been brought to know and love Him through Jesus Christ.

The Church Army is commencing a campaign which will probably last for some time, in St. Stephen's parish, in the centre of a poor part of Nottingham. In St. Columbas parish, Liverpool, part of which is well known as a dark spot in the town, over fifty adult candidates for confirmation have come forward, as the result of three months' steady campaign. In Penzance the work has taken such a hold on the place that a second campaign is being begun at Newlyn, which is adjacent.

Bourne.—Mr. John Harris has concluded a very successful series of services (the second this winter) at Bourne. Believers have been much quickened and strengthened, backsliders have been brought back to Christ, and the unconverted have been led to decision. At Aslackby also, Mr. Harris has held a week's services, with good results. Mr. F. Hyatt has conducted a month's Mission at Billingborough, and his labours likewise have been abundantly blessed. Thomas Baron.

Bourne.

Messrs. Hurditch and Spurr in Cornwall.—These evangelists have paid us a visit at Gunnislake, at the invitation of a united committee formed for the purpose. They commenced on Sunday, February 8, and have been with us a fortnight, holding united meetings in the Bible Christian and Wesleyan chapels. The power of the Lord has been manifest, and there has been a considerable awakening in the town. The meetings were largely attended throughout. We thank God for the visit of our friends, and believe that there will be yet greater fruit springing from the seed sown by them. The united denominations are still carrying on the work.

J. H. Blackwell, Bible Christian Minister.

Gunnislake.

Clapham Conference Hall.—A ten days' Gospel Mission has been held here, the preacher being Mr. Herbert Francis. The numbers were small at the earlier meetings, but the increased attendance was remarkable. On every occasion a large proportion of the meeting rose to ask for prayer, and many testified to finding peace. On the afternoon of each day Mr. Francis held a meeting for instruction and prayer. On Saturday evening, at the praise meeting, many gave testimony of their joy in the Lord. On February 23 Mr. Francis held a thanksgiving meeting, which was well attended.

Frodsham, Cheshire.—Mr. Thomas Eyres has been conducting a Mission to children in connection with the Nonconformist churches of this town. The meetings have been fairly well attended, much good seed has been sown, and it is hoped that permanent fruit will remain.

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TEMPERANCE NOTES.

The Women's Christian Temperance Union of America has extended its sphere of action to Honolulu.

Chloral and bromide are said to be giving place to the more fascinating Cologne water, which is taken largely on loaf sugar by those who desire the effects of Cognac without its less pleasant odour.

Mr. William Noble has held a four days' Mission at Barnstaple. A report embracing the first three nights shows that as a result of Mr. Noble's earnest advocacy nearly 140 pledges were taken.

Abingdon.—A most successful five days' Gospel Temperance Mission has just been held here. The Town-hall was well filled each evening. One hundred and sixty new pledges were taken, and in addition to these, at the children's meeting, which was addressed by Mr. Arrowsmith, seventy-six signed the pledge.

New Hall, Wellington, Salop.—Major Evered Poole and Mrs. Poole have held a week's Gospel Temperance Mission here with blessed results. Major Poole's addresses were most powerful and convincing. Mrs. Poole's were simply thrilling, full of deep pathos and tenderness. A large number signed the pledge and donned the Blue, and we hope many rested in the Saviour. J. E. C.

The Poole Perjury Case.—A crowded and enthusiastic public meeting was held in the Memorial Hall on Monday week to protest against the imprisonment of Mr. H. Williams, the detective who is undergoing penal servitude for alleged perjury in connection with the prosecution of publicans in Poole. Strong language was used with reference to the partiality of the judge's charge to the jury, and it was determined to memorialize the Home Secretary for a remission of the sentence.

Mr. Francis Murphy has scored another success in a Gospel Temperance campaign, two weeks in Des Moines, Iowa. A local paper says that "an untold amount of good has been done. Men, women, and young people have not only been induced to sign the pledge, but a healthy public sentiment has been built up." The farewell meeting is described as the greatest public gathering ever seen in the city. Among the speakers was Mrs. Anne Wittenmeyer, of Philadelphia.

A Lesson from the Soudan.—That the non-supply of liquor to our soldiers in Egypt is a beneficent arrangement, the war correspondents are constrained to acknowledge. Especially does the correspondent of *The Times* emphasise the fact. He says: "If further proof were required that drink is the source of ninety per cent. of the crime in the army, it would be furnished by the conduct of these troops who have nothing to get drunk upon; while their conduct is all that could be desired, their physique has certainly not suffered, for a finer body of men it would be impossible to pick out of any army in the world."

LAY PREACHERS' ASSOCIATON.—At the recent annual meeting, held at 186, Aldersgate-street, of the City of London Lay Preachers' Association, it was reported that the agents sent out by it had conducted upwards of 200 Gospel services during the year in London and elsewhere. A number of grateful testimonies were received from places where they had declared the Gospel message. An interesting and valuable discussion took place at the meeting on the best methods of presenting the Gospel to the people. This Association is only a year old, but has done a noble work, and is growing in the estimation of those who have been visited by its preachers.

A TRUE BLUE BAND.—A band, bearing this designation, has been successfully formed in the village of Southall, among the brickmakers of that neglected neighbourhood. This work has been carried on entirely by the self-denying efforts of Miss Baxter and her family. Prizes and badges are given each half year to those who have observed the rules of the band. On Friday week the prizes were distributed by the Earl of Jersey, who gave a tea to the entire band, and a handsome prize also. It is a pleasing thing to know that many of these young people (who are forty in number) have given their hearts to the Lord, and are exercising much influence for good amongst their fellow-workmen.

EMIGRANTS AT THE BLACKWALL HOME.

MUCH hearty thanksgiving has been evoked of late at the Monday Noon Prayer-meetings in Aldersgate-street, by the reports of God's wonderful saving grace in connection with the labours of his servants on the preceding Lord's Day. Last Monday a perfect chorus of praise ascended for the work that has been going on among the emigrants who sojourn for a brief season at the Blackwall Home, before taking ship for some foreign land. Meetings are held with them, and efforts are made individually to lead them to a definite surrender of their lives to Christ before leaving the old country; these efforts are being crowned with much success.

At this meeting very encouraging statements of the work were made by Mr. E. Trotter, Mr. T. A. Denny, Mr. Wilkie (manager of the Home), and Mr. Seagram. Special reference was made to a party of emigrants who were sailing that day, and concerning whom some deeply interesting facts were reported as to the readiness with which they had responded to the efforts of the workers. It is found that the time of their saying good-bye to Old England, perhaps for ever, is a favourable opportunity for pressing upon them the claims of the Saviour; their hearts are sensitive and open to any words of loving entreaty. Another great advantage referred to was the fact of their becoming acquainted before going on board ship. This tends to the increase of Christian communion on the voyage, and to the deepening of any good impressions made. The friends at the Blackwall Home desire that their hands may be upheld by the prayers of all interested in this good work.

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TIMES OF REFRESHING IN SOUTHWARK.

AN eight days' Gospel Mission, just held by Rev. F. C. Stuart at the Wesleyan Chapel, Long-lane, Borough, has been a most fruitful time in th quickening of believers, the restoring of backsliders, and the conversion of the careless. Over a hundred have been recorded as earnest seekers after salvation. There was much preparation, in the shape of prayer, of renewed consecration among the Christian workers, of conference as to the best means of advancing spiritual life, and of visitation among the surrounding families.

A meeting for men only on Sunday afternoon, February 22, was something of a novelty, but proved a great success. The Mission preacher dealt most impressively with the besetting sins of the day, and the congregation appeared to be greatly moved. The evening meetings were very large, and on each occasion many repaired to the inquiry-room at the close of Mr. Stuart's thrilling exhortations and appeals. He has special tact in dealing with anxious ones, and his wise counsels at the after-meetings will be long remembered by all. The closing meeting for converts was a deeply interesting occasion. The hearts of the workers are greatly rejoiced, and they are looking for a continuance of the good work through the regular services of the church.

RAGGED SCHOOL UNION.—An interesting coloured diagram, vividly reproducing the portraits of many well known friends of Ragged-school work (including Lord Shaftesbury and General Gordon), and varied scenes in the history of destitute children, has been prepared on behalf of the Union, and published by Messrs. Partridge & Co., price 1s. Mr. W. C. Miles is the artistic designer.

THE STOCKWELL ORPHANAGE.—A special interest was imparted to Dr. Parker's last Thursday midday service by the presence of some 200 orphans from Mr. Spurgeon's Stockwell Orphanage. The master of the orphanage, Mr. Charlesworth, assisted in conducting the service. Special hymns had been printed, which the young people sang faultlessly. At the close of his discourse Dr. Parker pleaded very heartily for a liberal collection, and said the boys and girls would themselves go from pew to pew and thus secure the best response from the congregation. In very kind and brotherly terms he referred to Mr. Spurgeon's enforced absence from his labours; and he did not know how they could better cheer the heart of the founder of this admirable institution than by giving liberally of their substance to its support.

Letters to the Editor.

THE MAHDI AND THE SOUDANESE.

Dear Sir,—While thoroughly in accord with your sentiments regarding war I am of opinion that your readers should not be led to believe that the Soudanese Arabs are patriots endeavouring to free themselves from the tyranny of Egypt.

In May, 1881, the Mahdi declared himself to be the prophet Mahomet had foretold, and he enlisted the sympathies of the people by promising to establish equality, and make the rich share with the poor. The Mahdi is a fanatical adventurer (a wild beast) who has unfurled the flag of Islam with the declaration that he would destroy all who will not receive him.

In contrast with his profession of equality it is well to remember that the Arabs in the Soudan are slaveholders, and are cruel and oppressive, and, if unchecked, would rapidly overrun and destroy Egypt. R. Cathcart Dobbs.

EVANGELISATION IN FRANCE.

Dear Sir,—It seems to be a great pity that more attention is not turned towards France at this time. There is a wonderful field for Gospel work there just now. The door is wide open everywhere, and few to go in and occupy. The nation is fast drifting into infidelity, and this seems a golden opportunity for devoted men and women to go in and possess the land. Are there not many Christian men and women in England, who have independent means, and who, speaking French, could go and circulate the Scriptures, distribute tracts, hold meetings? This opportunity may not last long, and I write to stir up the hearts of the Lord's people in these missionary times to go forth to a field of labour, just at their very doors. Some are willing to go who have not the means. I am sure, Mr. Editor, you would not refuse to receive the contributions of Christians who have means and cannot go themselves, to send over faithful and earnest men of God to do God's work in *La belle France*. There is a dear servant of the Lord here ready and willing to go, if the Lord provides the means. He is known to many of your readers as a devoted evangelist in France in days gone by. He longs to go over again, and devote his time and talents to the Master's work. I refer to M. Sinel. Should any of your readers wish to communicate further with me on this subject, I shall be glad to hear from them, or receive any sum entrusted to me.

Yours faithfully, T. Shuldham Henry.
Hillside, St. Saviour's, Jersey.

[We shall, of course, be happy to receive any contributions for the furtherance of the work of M. Sinel, whom we have known for years as an earnest and efficient worker.]

CHARITY ORGANISATION SOCIETY.

Sir,—The reply of the Editor of *Eastward Ho*, in your issue of the 26th February, will not do. He says "Peter the Hermit" was dealing with the *income* of the Charity Organisation Society. The distinction is not of much importance, because the amount of the Society's income is the measure of its expenditure. But it was with expenditure he was dealing, and he said, "I only know that men of business have stated that the expenditure on direct relief was £465 15s. 4d., against a total expenditure of £20,094 2s. 2d." In the next paragraph of the article he stated that relief had been given to the extent of £3,322 9s. 1d.: the truth being that the expenditure on relief in the year in question, 1883, was £15,578 16s. 7d. This your readers can verify for themselves by reference to the Society's report for that year.

I agree that the money raised by the Society for special cases could not "without fraud" have been applied to any other purpose; but this is equally true of all other moneys passing through the Society's hands (including those which are entrusted to them for the promotion of the main object of the Society, which, as everyone acquainted with it knows, is rather the organisation on sound principles of existing charitable agencies than the granting of relief from the Society's own funds), and I fail to see on what ground it is suggested that credit is due to the Society for one part of its work and not for another. As a matter of fact, there is no more laborious part of its work than that which is connected with "special cases."

The present question, however, is not as to what is the Society's proper work, or the comparative value of the various departments of that work, but the accuracy of "Peter the Hermit's" figures, and I trust it will be unnecessary for me again to have to show that these are grossly inaccurate.—Your obedient servant, C. S. Loch, Secretary.
15, *Buckingham-street, Adelphi, W.C.*

THE TEACHING OF THE APOSTLES.

Dear Sir,—In consequence of numerous communications which come to me, and all of which express interest in the article that appeared in your number for December 25, on the manuscript entitled as above, it is necessary to draw attention to the following qualification in relation to the document. *Nothing* whatever was said in the article concerning the *doctrine* of "The Teaching." Expressly were the words used: "The *value of the document* is in the vindication it gives of the opinion which maintained the authenticity and genuineness of the New Testament writings." It was spoken of as valuable, *because* it comes out of a period the most obscure in Church history, and shows that at a very early date the New Testament writings were in the hands of Christians, and that their authority was then recognised. The sole bearing, therefore, of drawing attention to "The Teaching" was to point out that its existence and early date were a complete answer and antidote to the most dangerous and destructive attack ever made on the Christian faith.

I may add that those who have been reading the recently published "Life of George Eliot," and remember how a highly-gifted intellect was bewildered and turned aside by the writers of the Tübingen school, will rejoice that the discovery of the "Teaching" goes far to silence the deadly modern speculations which have been so widely strengthening unbelief. Surely we ought to give thanks for this, even while unable to express full approval of the MS.

Doubtless, as all ecclesiastical students know, no single writing of the post-apostolic period will stand the criticism of those who have a more facile access to inspired teaching, and, in addition, the warning and guidance of nearly nineteen Christian centuries. But while painfully admitting that their theology was crude, the spirit of candour will admit that the early Christian writers knew how to deny the world, to suffer heavily with their Master, and to enforce his doctrine that all who profess to be Jesus Christ's should depart from iniquity.

At the time, then, when this early Christian document will be read, I ask insertion for these lines to justify the opinion of many that, in spite of its doctrinal omissions, the document offers an invaluable evidence on behalf of the blessed volume, which not only is able to make wise unto salvation, but which grows more wonderful in its fulness and wisdom when compared with writings that immediately followed it.—Yours faithfully, The Writer of the Article.

THE ABERDEEN SAILORS' MISSION is doing a steady and successful work among the seamen of this northern port. An extension of the efforts put forth is contemplated.

LORD SHAFTESBURY.—A ladies' committee has been formed in the West-end of London for the purpose of collecting and offering to Lord Shaftesbury on his eighty-fourth birthday (the 28th of April next) a sum of money to be applied by him at his discretion in relieving the distress of the Jews in Palestine, and especially in assisting them to emigrate. It is hoped that a "Syrian Colonisation Fund" will be raised in aid of this work.

SEAMEN AT RIO DE JANEIRO.—Mr. Thomas Hooper, the missionary to seamen at this point, in connection with the South-American Missionary Society, writes to ask the help of our readers in providing a good supply of religious periodicals to those who frequent the port. We doubt not some will gladly respond, by post, or any other channel that may present itself. The postage of each paper is 1d. Mr. Hooper's address is 34, Travessa Alice, Donna Luiza, Rio de Janeiro.

GERMANS IN LONDON.—Herr F. von Schluembach, whose evangelistic labours in Berlin have been accompanied with marked and continued blessing, opened a series of addresses to Germans at 28, Finsbury-square, on Tuesday last. The Mission will be continued next week at the larger Hall of the Y.M.C.A., 186, Aldersgate-street, and it is the desire of all those interested in God's work amongst Germans that there may be a very full attendance. Would Christian friends kindly send names and addresses of Germans to Mr. Robert Burn, Secretary Y.M.C.A., 186, Aldersgate-street, E.C., that he may be able to post the notices to them individually?

Requests for Prayer.

For families long out of employment; that suitable situations may open for them.——For blessing on meetings now being held in Birmingham by Mr. George Hefford.——For blessing on Rev. E. P. Hammond's special services for children and young people in Glasgow.——For blessing in connection with evangelistic meetings in Dunkeld, by Mr. Anderson, of Ayr.——For the conversion of French Canadian Roman Catholics in Chicago, and especially for blessing upon a Mission to reach them, carried on by a converted Roman Catholic priest.——That God may awaken a deep interest in the hearts of believers for the many thousands of Jews in America, and that Gospel agencies may be set to work in every city where Jews reside.——For blessing on a Mission at Blandford, conducted by Mr. G. Brealey.——For much blessing on a Gospel Mission at Loampit Vale, Lewisham, conducted by Mr. William Packer.

REV. J. SMITH, of Berwick-on-Tweed, has accepted a call, preferred the second time, to become colleague and successor to Dr. Andrew Thompson, Edinburgh.

THE STEPNEY CRECHE.—The Leathersellers' Company have sent a contribution of ten guineas to Mrs. Hilton's Crèche and Orphan Home in Stepney-causeway.

ST. JOHN'S WOOD.—The report of Dr. Monro Gibson's congregation for the past year states that over two hundred have been added to the church roll during that period. The Mission at Kilburn flourishes. The total income for the year was £4360.

GENERAL BOOTH'S latest device is the building of a number of wagons for use in country towns and villages where there are no public halls. They are to be called forts, and will be manned by cadets and officers, who are to move about the country in them.

PASTEUR J. MASSIS, of Brighton, has started a little religious journal, entitled *Téléphone Evangélique*, for the benefit of those in England, whether French or Swiss, who have hitherto had no newspaper of this kind in French. It may be procured on application to the editor and publisher, 33, Lansdowne-street, Brighton.

CHURCH MISSIONARY SOCIETY.—The Committee have arranged to hold a weekly prayer-meeting in their large new Committee-room, in Salisbury-square, Fleet-street, every Thursday afternoon at four o'clock, for one hour. At this meeting the special needs of the Mission-field all round the world will be briefly stated each week, and the various missionaries and Missions will be individually prayed for. All friends will be welcome. The first meeting will be on Thursday, March 12.

GOLDEN WORDS BY BISHOP TEMPLE.—The Bishop-designate of London will not lower in the metropolis any flag he has unfurled in his former sphere. If possible, he is speaking out with even greater emphasis since his promotion on subjects which a few years ago no occupant of the Bench would have touched. At Derby, the other evening, he advocated the cause of the Social Purity Alliance with almost fiery vehemence. He summoned his hearers to do battle with the degrading opinions which prevail in society.—*Christian Leader*.

WOMEN AT GEORGE-YARD, WHITECHAPEL.—A crowded meeting of poor women was held in the Mission-hall (arranged by Y.M.C.A. Gracechurch-street Branch) on Monday, February 23. Over 100 women partook of a subtantial tea at an earlier hour. Mr. John Tod occupied the chair. A Service of Song by forty members of the South London Evangelistic Choir, was greatly appreciated. Appropriate remarks in the intervals were delivered by Mr. George Holland and others, the proceedings being closed by an earnest Gospel address from the Chairman.

HOME FOR BLIND CHILDREN, College Avenue, Hackney, London.—We are making special efforts to clear off, by the end of March, the debt upon the Home, which is now reduced to £100. We intend, so soon as the debt is removed, to receive some very sad and destitute cases, and trust God for the funds required for the support of these little ones. There are numbers of poor little blind children who, because they have a second affliction, cannot be admitted into any institution, and are almost without friends to care for them. May God help us to rescue some of these little ones, and place them with our other children! The gift of an old piano for our schoolroom would also be very acceptable.

S. Rye.

Notes on Daily Readings.

These notes on the chapters of Scripture arranged for the "Bible and Prayer Union" are not intended in any way to interfere with the "Monthly Notes." Those who desire to become members of the Union should communicate with Rev. T. Richardson, St. Benet's Vicarage, Mile End-road, London, E.

MARCH 5.–MARK VIII.

v. 23.—"*He led him out of the town.*"—This miracle, and that of the healing "one that was deaf," in chap. vii., are peculiar to Mark. Mr. Jukes thus indicates their special teaching: "In both I find, not only in word, but in act, the Lord manifesting a desire to throw a veil of secrecy over these gracious actions. And surely this is one unfailing mark of service according to God: 'alms in secret,' 'the right hand ignorant of what the left hand doeth.' This comes out brightly here. We read, 'He took him aside, and charged them that they should tell no man.' Again: 'He took the blind man by the hand, and led him out of the town; and said, Neither go into the town, nor tell it to any in the town.' Words like these, requiring secrecy, though not so frequently repeated, may be found elsewhere; but acts in which the Servant so remarkably strives to hide Himself, are peculiar to this Gospel. For this is perfection in service—to serve unseen, unthanked. Such service is heavenly, like that of the holy angels. 'Are they not all ministering spirits?' and yet who sees them, who thanks them? Nor do they ask, nor would they receive, our praise. Enough for them that they are doing the will of God; for they know that '*in* keeping, as well as *for* keeping, his commandments is great reward.'"

v. 31.—"*He began to teach them, that the Son of Man must suffer.*"—This is our Lord's first clear and direct announcement of his approaching rejection by Israel, death on the cross, and subsequent resurrection. Ver. 32 says, "He spake it *openly*," *i.e.*, plainly, not in metaphor, or darkly. The word "*must*" literally means "it is necessary;" this necessity for the Son of Man to die in order to the salvation of the world the disciples did not as yet understand, hence Peter scouted the idea as impossible and unreasonable, took the part of a satan (= an adversary) to it as a doctrine of Christ, and so became an instrument of Satan in urging Christ to avert it. Hence the rebuke which followed, "Get thee behind Me, Satan."

MARCH 6.—MARK IX.

v. 2.—"*He was transfigured before them.*"—Literally, "He was changed in form." Canon Cook illustrates this by reference to Phil. ii. 6, "being in the form of God," the radiant form of the Transfiguration being an effulgence of the Divine glory.

v. 4.—"*They were talking with Jesus.*"—Blest employ! Moses and Elijah in common with the glorified spirits above, have this joy in fulness, but we who know the Lord on earth, may have it spiritually and really also, for in prayer and by means of the inspired Word, when led by the Holy Ghost, we can, we do, talk with Jesus. The personal fellowship of our Lord is the highest bliss of heaven, spiritual communion with Him here is the chiefest joy on earth.

v. 24.—"*Lord, I believe; help Thou mine unbelief.*"—I see, but enlighten my darkness; I hear, but cure my deafness; I move, but quicken my dulness; I desire, but help my unwillingness; I remember, but remove my forgetfulness.—*Secker.*

v. 39.—"*But Jesus said, Forbid him not.*"—It cannot be denied that this furnishes a strong reproof to bigots, who are ready to deny the Christian or the churchly name to those who are not of their own organisation. Where those who differ from us do not endanger the fundamentals of repentance towards God and faith in the Lord Jesus Christ, we must be very cautious how we forbid them, because they follow not us. We may love our own doctrines, discipline, usages, and denomination; we may defend them at the proper time with firmness and boldness: but let us not be unjust to the piety and the zeal in the cause of Christ and the good of mankind, which exist in other denominations of Christians.

v. 49.—"*Everyone shall be salted with fire.*"—That same fire of God's holiness which purifies the saint constitutes the penal fire of the obdurate sinner, so that the essential base of the fire in vv. 48, 49 is the same. The particle "for" connects 49 with 47, and shows that the severity of the purgation which is expressed by *fire* here is the same as that expressed by *cutting off* in the previous verses. Undergo this purgative severity of cutting off and plucking out all the members of sin, for it is by this severe and fiery ordeal that we are purified, as a meat-offering is purified by salt.—*Whedon.*

MARCH 7.—MARK X.

v. 15.—"*Whosoever shall not receive the kingdom of God. . . .*"—Let us remember that these few and simple words do verily contain the key to everlasting life and glory. In knowing what they mean, we know, infallibly, the way to heaven. That which hinders us is our pride, our "manhood." The act of faith is a child's act, and a child's act, though intrinsically the easiest of any, is relatively the most difficult of all. It implies the surrender of our self-will, our self-love, our proud manhood; and never was a truer remark made than that of Ullmann, that "in no one thing is the strength of a man's will so manifested as in his having no will of his own." Christianity, says Jeremy Taylor, "is the easiest and the hardest thing in the world. It is like a secret in arithmetic; infinitely hard till it be found out by a right operation, and then it is so plain we wonder we did not understand it earlier."—*Dr. Shedd.*

v. 22.—"*He went away grieved: for he had great possessions.*"—He turned away from the gate of the kingdom, just as it was being opened to receive him, because it was not large enough to receive him and his wealth. He seemed earnest, determined, resolute, zealous; but beneath and underlying all appearances, there was one bosom-sin, he loved his money, clung tenaciously to his "large possessions," kept hold of them with both his hands, and he had not another with which to take hold of heaven too. So *that* slipped away from him, and he from it. One bosom-sin determinately retained will harden the heart, stupefy the conscience, darken the mind, and damn the man! It will resist and overcome inward monitions, it will frustrate and render nugatory all influence from without. . . Without God's grace—and extraordinary grace—where wealth is in the hand as a possession, Mammon will be in the heart as a power; and "ye cannot serve God and Mammon."—*Binney.*

v. 39.—"*Ye shall indeed drink of the cup.*"—"Through much tribulation must we enter into the kingdom of heaven." There was never a wedge of gold that did not first pass through the fire; there never was pure grain that did not undergo the flail. In vain shall we dream of our immediate passage from the pleasures and jollity of earth to the glory of heaven. Let who will hope to walk upon roses and violets to the throne of heaven; O Saviour, let me trace Thee by the track of thy blood, and by thy red steps follow Thee to thine eternal rest and happiness. "If we suffer with Him, we shall also reign with Him."—*Bishop Hall.*

MARCH 8.—MARK XI.

v. 14.—"*No man eat fruit of thee hereafter for ever.*"—This is the only miracle of punishment our Lord wrought while on earth, and it is symbolical. Stier says: "The tree is Israel. Already, at Luke xiii. 6—9, had he uttered the parable prepared in the Prophets (Hos. ix. 10.; Joel i. 7.), and his present action recalls this to mind. There were leaves enough—words and hypocritical works; as if it were really the Israel which it was called to be, the people of God wonderfully ripened, earlier than all other nations—but no *fruit!* A striking prophetic word speaks also of this: "I, the Lord, have dried up the green tree, and made the dry tree to flourish" (Ez. xvii. 24). Perhaps this passage also was particularly present to the mind of our Lord, for we may almost suppose that He, on every occasion, remembered every Scripture that was exactly appropriate to what He did.

v. 24.—"*What things soever ye desire when ye pray.*"—In the Greek it is λαμβάνετε, in the present tense, "ye do receive them," to show the certainty of receiving them. You shall as certainly receive the good things that believingly you ask in prayer as if you had them already in your hand. God will never let the hand of faith go empty away in prayer. Faith is God's darling, and He never fails to give it a worthy portion, a Benjamin's portion, a Hannah's portion, a double portion.—*Brooks.*

v. 25.—"*When ye stand praying, forgive.*"—These words are part of our Lord's application of the miracle of the withered fig-tree, and demand special attention as connected with the utterance of a curse upon its barrenness. The two lessons taught by our Lord as to effectual prayer are that it must be offered, as the Apostle says, in 1 Tim. ii. 8, "Without *wrath* and *doubting.*" Faith cannot thrive in a heart-soil of unforgivingness and ill-will.

MARCH 9.—MARK XII.

v. 1-9.—*The parable of the Vineyard and Husbandmen.*—Here our Lord very definitely shows the Pharisees whence his authority was derived. In ver. 6, He declares Himself the Son of God, the Father's "Well-beloved," sent to the vineyard, of which we read in Isa. v. 7, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry." The speech of Stephen before the Sanhedrin, recorded in Acts vii., is a striking commentary on this parable.

v. 10, 11.—"*The Stone which the builders rejected.*"—These verses refer us to Psalm cxviii., and change the figure to confirm the fact. Professor Bruce observes: "The men who have just been compared to vinedressers are now become builders, and the heir, cast out of the vineyard and murdered, is now a stone, thrown aside as useless. But the new figure enables Jesus to give a glimpse of what is to happen to Himself after evil men have wrought their worst. . . . He will be raised to a place of power, an object of admiration to friends, a source of dismay to foes."

v. 24.—"*Ye err, not knowing the Scriptures.*"—The revealed Word of God, then, takes away all error by its truth; and in particular this word, as being written by the Holy Ghost, and summed up in the Scripture. Let this axiom, here unconditionally expressed and taken for granted in the mouth of the true and faithful witness, be well considered! All philosophy, and all so-called theology which has no Holy Scripture—which is not built upon this foundation, and does not learn what it knows from this source—is, when it opposes the existing Scripture with *λέγειν μὴ εἶναι, with saying what is and what is not*, a foolish not knowing, a great error. When Christ puts the Scripture, rightly known, in opposition to all error, He thereby declares it to be itself free from error, and infallible; namely, in its unity and totality as the Word which cannot be broken (John x. 35).—*Stier.*

MARCH 10.—MARK XIII.

v. 32.—"*Of that day and that hour knoweth no man. . . .*"—Mr. Jukes strikingly remarks on these words that, as they are peculiar to this Gospel, so also they are very characteristic; for here the Son is seen with glory laid aside, clothed in the likeness of man, in very deed a true Servant. And in this aspect, like other servants, He awaits another's will, not knowing the Lord's secrets; for "the servant knoweth not what his lord doeth." And so as Servant He says, naming Himself with other blessed servants, the holy angels: "Of that day knoweth no man: no, not the angels, neither the Son; but the Father." Nor does this touch the truth of his Person, for that is not the question here. But just as in St. Luke, the words "He increased in wisdom and stature, and in favour with God and man," spoke of Him as Son of Adam, without in any way contradicting that He is also "the Word made flesh;" just as his death in one aspect is spoken of as "a sweet savour," man freely giving to God what is most sweet to Him, while in another aspect it is regarded as penal and a sin-offering, the due judgment for the sins of men: so in like manner what is true of Him as Servant does not deny his Lordship, which is but another view of the same wondrous and blessed Lord.

MARCH 11.—MARK XIV.

v. 4.—"*Why was this waste of the ointment made?*"—Wherefore this waste? literally "this perdition?" Fit question, according to Bengel, in the lips of the son of perdition. Wherefore? Because it was "kept" for a still nobler use. It was right to remember the poor. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." "He that giveth to the poor lendeth to the Lord." "To do good and to communicate forget not; for with such sacrifices God is well pleased." To have sold the ointment for three hundred pence and given all to the poor would have been well, had Mary thought of it. It was better still to spend it as she actually did. The noblest use of money, time, power, intellect, genius, is to surrender them all in love and honour to the Lord Jesus; and they who do so are not likely to forget the poor, or be hard-hearted.—*Dr. Culross.*

v. 34.—"*My soul is exceeding sorrowful unto death.*"

"O gaze, my soul! with awe hold back thy breath;
My soul is sorrowful, even unto death.
O grief which mocks the agony of speech!
O pangs of love no heart but God's could reach!
"Oh, may that sin which filled my Lord with grief,
And left e'en Him awhile without relief,
Be seen and hated in its own true light,
The curse and burden of the Infinite."
W. Poole Balfern.

The sufferings of his body were but the body of his sufferings; the soul of his sufferings were the sufferings of his soul, which was now beset with sorrows, and heavy as a heart could hold. "The sorrows of death compassed him, the pains of hell gat hold upon him." It was altogether unspeakable; hence the Greek litany, "By thine unknown sufferings, good Lord, deliver us."—*Trapp.*

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

Rev. W. H. Aitken.—To March 8, Parish Church, Marylebone, W.; 15 to 30, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

Messrs. Fullerton and Smith.—March 8 to 29, Folkestone; April 3 to 23, Southampton; 25 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—To March 8, St. Ives; 15 to 22, Plymouth; 22 to 29, Wadebridge, Cornwall; 29 to April 5, Bishop's Teignton; 12 to 26, Falmouth; September and onwards, South Wales.

Mr. J. M. Scroggie.—March, Dunfermline; April, Blackheath.

Mr. W. Spencer Walton.—March 4 to 10, Connaught Institute, Brighton; 15, Mildmay Conference Hall.

Mr. F. E. Marsh.—March 8 to 15, Brighton; 22 to April 12, Kilbarchan, N.B.; 26 to May 10, Pitsmoor, Sheffield.

Mr. Henry Thorne.—March 7 to 16, Sunderland; 21 to 30, Newcastle-upon-Tyne.

Messrs. Mateer and Parker.—March 9 to 18, Godalming; 23, and onwards, Newport (Mon.)

Rev. W. Haslam.—March 14, St. James's, Dover; 21, St. Luke's, Hull.

Mrs. Horton and Miss Parker.—March 15 to 26, Huddersfield; 29 to April 9, Halifax.

Mr. and Mrs. C. King.—March 10, Gifford Hall, N.; 15, Homerton; 21 to 31, Bow-common; April 3 and 5, Highbury; 11 to 30, Lowestoft.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Conference Hall, Mildmay-park, London, N.—March 8, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Herr Von Schluembach.

Agricultural Hall, Islington, N.—Sunday, March 8, 3.30 p.m., Rev. J. T. Wigner; 7 p.m., Mr. Spurgeon's evangelists.

St. George's Hall, Langham place, W.—Mr. Denham Smith, next Lord's Day evening, on "The Scripture Accounts of Satan: his Personality; his Original Glory; his Past and Present; his Eternal Doom and Place."

Conference Hall, Eccleston-street, S.W.—Evangelistic meetings, Captain Baring and others. Sundays, 3.45 and 7 p.m.; Thursdays, 8 p.m. Meetings for prayer and meditation on the Word, Tuesdays, 11.30 a.m.; Fridays, 8 p.m.

Clapton Hall, Upper Clapton.—Mr. C. Russell Hurditch during March. Sundays, 6.30 p.m. Friday evenings, 7.30 p.m., as follows: 6, "Memorable Nights;" 13, "Memorable Days;" 20, "Memorable Sights;" 27, Memorable Songs."

Germans in London.—Addresses by Herr F. Von Schluembach, March 5 and 6, 28, Finsbury-square, E.C., 7.30 p.m.; 9, 10, and 11, 186, Aldersgate-street, E.C., 7.30 p.m. Also on each of the above days, at 1.15 p.m., at 61, Gracechurch-street.

South London Evangelistic Choir.—Iron Church, South Island-place, Clapham-road, March 5 and 6, 7.30 p.m.; Buckingham Hall, Palace-street, Westminster, 9, 7.15 p.m.; Victory-place School and Institute, Rodney-road, Walworth, S.E., 12, 7.30 p.m.

Christian Evidence Society.—March 6, St. Saviour's Hall, Battersea-park-road, 8 p.m.; 8, St. Stephen's, South Kensington, 4 p.m.; 10, Mildmay Conference Hall, 8 p.m.; 10, Milton Hall, Kentish Town, 8 p.m.; 11, Banner-street Hall, St. Luke's, 8 p.m., Vernon Chapel, King's-cross-road, 8 p.m., and Lambeth Baths, 8.30 p.m.

Children's Special Service Mission.—Mr. J. Spiers and Mr. Westall, Pembroke Dock; Mr. H. Hankinson, Kingston, March 4; Melvoir-road Parish Room, Anerley, March 5, at 6 p.m.; Foresters' Hall, Margate, March 7; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in March, 3 p.m.; Mr. Edwin Arrowsmith, the Rink, Blackheath, to March 29; addresses to young ladies on Fridays, 4.30 p.m., and Saturdays, 3.30 p.m.; to boys, Fridays, 7 p.m.; Highgate-road Chapel Sunday-school, March 2 to 5, 7 p.m. Mr. G. Banaster, St. Luke's, Barton-hill, Bristol; Mr. J. S. Tyler, Mission Hall, Algernon-road, Lewisham, March 7 and 14, 3.30 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 8 p.m., Dalston Bible Depôt, 103A, Dalston-lane (temporarily); Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Mr. Wm. Harper; Sunday, 7 p.m., and Tuesday and Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Alexander Carson, M.A., Sunday, 7 p.m.; Mr. E. G. Saleebey on "Manners and Customs in the East," Wednesday, March 11, 7.30 p.m. Malden Hall, Kentish Town, Mr. J. E. Hawkins, Sunday, 7 p.m., and Thursday, 8 p.m. Oxford Music Hall, 6, Oxford-street, W., Mr. C. V. T. Onslow, Sunday, 7 p.m.

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MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1. All invited.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Merchants' Lecture.—Rev. Newman Hall, LL.B., every Tuesday in March, at noon, in Finsbury Chapel, Finsbury-circus, E.C.

Dr. Thain Davidson's Monthly Sermon to Young Men, Colebrooke-row Presbyterian Church, Islington, N., Sunday, March 8, 6.30 p.m.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Y.W.C.A., 17, Old Cavendish-street.—Bible-readings on "The Coming of the Lord," by Mrs. Yapp, at 4 p.m., each Tuesday in March and April (omitting Easter Tuesday).

Army and Navy Prayer Union.—Annual prayer meeting, open to all who are serving or who have served as officers in the Army or Navy, Saturday, March 7, City Terminus Hotel, Cannon-street, 2 p.m.

Open Air Mission.—Annual meeting, in Exeter Hall. Wednesday, March 18, 7 p.m. Chairman, Mr. S. Gurney Sheppard; speakers, Bishop Perry, Dr. Donald Fraser, Rev. William M. Sinclair, and Mr. John MacGregor.

Parents' Prayer Meeting.—First Tuesday in each month, Exeter Hall, 11.30 a.m.; quarterly meetings in Steinway Hall, Lower Seymour-street, Portman-square, for the same purpose. Next meeting, Friday, March 6, 11.30 a.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, March 6, tea at 6; meeting at 6.45. Address by Mr. Marsack Day on "The Lord's Faithfulness."

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road.—March 6, "Christ—all in all" (Rom. xi. 36, xii. 1), Rev. J. B. Wane; 13, "The Revival in Hezekiah's Reign" (2 Chron. xxix.), Rev. D. B. Hankin.

Kingsland Institute, Ridley-road, Dalston.—Workers' meeting, Friday, March 6, 3 p.m., address by Rev. Gordon Calthrop; Annual Meeting, Thursday, March 12, Room 6, Conference Hall, Mildmay-park, Mr. Samuel Morley, M.P., in the chair, 7 p.m.

London Banks Prayer Union.—Rev. H. Sinclair Paterson is delivering a course of lectures on Tuesday evenings in March, at 6 o'clock, subject, "Faith and un-Faith," Devonshire House, 12, Bishopsgate-street Without. Admission free.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, March 6, all-day meetings, from 10.30 a.m. to 9 p.m. At 3 p.m., Mr. A. C. P. Coote and Mr. Geo. Holland; Morning and evening, Rev. G. A. P. Arbuthnot, and other friends; refreshments at 1 and 5 p.m. Sunday, 3.30 p.m., and Tuesday, 11.30 a.m., Bible reading, by Miss Mason.

Christian Policemen's Association.—Annual meeting, Exeter Hall, Tuesday, March 10, 5 p.m. Bishop of Liverpool, Revs. Nevile Sherbrooke, W. Carlile, E. A. Stuart, Charles Spurgeon, Hugh Price Hughes, and Archibald G. Brown, Mr. W. S. Caine (Civil Lord of the Admiralty), and others, are expected to be present and take part in the meeting.

Conference at Brighton.—March 11 and 12, 11.30 a.m. and 3 p.m., at Pavilion; Connaught Institute, Lewes-road, 7.30 p.m.; subjects: Wednesday, "Christ for Us and in Us;" Thursday, "The Work of the Holy Ghost." The afternoons will be given to accounts of Christian work; speakers, Revs. Sydenham Dixon, J. J. Luce, Townsend Storrs, Lindsay Young, and J. B. Figgis, Messrs. Walton, Mrs. Gates, Miss Mason, Miss Dundas.

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Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Mission to German young men. Addresses in German and English by Herr F. Von Schluembach, each day 1.15 to 2 p.m., March 2 to 11 (Sat. excepted). Inaugural weekly evangelistic service by Y.M.C.A. (members), at Lambeth Ragged Schools, Friday, March 13, 7.30 p.m.

Exeter Hall.—On Friday next Dr. R. Anderson begins a series of Bible lectures on "Prophecy"—March 6, subject, "The Times of the Gentiles:" 12, special address by Herr F. Von Schluembach, 8 p.m. Friday, united prayer meeting, 8 p.m.; Saturday, Bible reading by Colonel Puget, 8 p.m.; Noon Prayer Meeting, every day (Saturday excepted), from 1 to 2 p.m.

The Priory, 198, Upper-street, Islington, N.—Thursday, March 5, 8.30 p.m., missionary address, Mr. Henry Cole, missionary from South Africa; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

186, Aldersgate-street.—Thursday, March 5, missionary prayer meeting, 7 p.m.; Dr. Anderson on "Sin and Grace," 8 p.m., to young men; Friday, 6, Gospel meeting, open to all, 8 p.m.; Saturday, 7, workers' conference, open to all, 4 p.m.; Monday, 9, reception meeting, for introducing strangers, 8 p.m.; Tuesday, 10, Training Class, with discussion, subject, "Gospel Addresses," 8 p.m.; Wednesday, 11, Teachers' Class, subject, "International Sunday-schools," 8 p.m.

17, Camden-road, N.W.—Social meeting, Thursday, March 5, 8 p.m., Mr. George Hanbury will preside; addresses by Rev. David Davies and Rev. W. R. Mowll. Tea and coffee from 8 p.m.

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Notices.

Member of the Bible and Prayer Union.—We would gladly comply with your suggestion if we could afford the space. Even with the type now used we find it difficult to confine the "Notes" to a page, and we cannot exceed that.

Communications Received with Thanks.—W.H.C. C.M. R.C.D. I.M. J.A.W. A.R. F.F. G.F.P. C.K. E.P.H. G.P. T.B. R. E.J.W. S.E.P. A.P. H.B. J.W.C. G.C.N. T.J.T. M.M. McI. P.W. M.E.A. J.H.B. C.S. R.M. H.G.M. J.H. C.G. C.C. M.C. W.L.T. S.H. J.B. W.C.O. R.H.W. H.S. E.H.H. J.A.A. Reader. A.G.B. J.E.C. E.K.P. G.B. G.R. J.K. J.W. P.M.N. C.V. T.H. J.C.H. W.B. A.W.H. A.C.C. I.M. W.M. J.E.M. C.A.F. J.L. J.T.I. H.M. C.W.M. W.H.R. J.F.M. H.P. R.R. A.L. R.B. H.L. W.F. F.A.S. W.G.B. W.E.H. J.W. C.B.L. F.H.W. W.C. E.S. J.H. W.G. Youthful Christian. M.R. M.G. J.J.S. J.R.M. N.R.H. G.D. J.E.C. A.B. T.L. T.G.S.

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DRESSMAKING. — Wanted, immediately, a good second Skirt Hand, who can make and arrange the trimmings; also a good Body and Mantle Hand, thoroughly competent in finishing off the best body work. Both will be required to use Singer's or Wheeler and Wilson's machine for their own work.—Apply, by letter, to H. Veal, 11, High-street, East Grinstead. None need apply who cannot give the highest references as to character.

HOUSEKEEPER.—Small Hydropathic, Scotland.—Good Plain Cook, decided Christian. Not under 30. Experienced in management of servants.—State particulars, wages expected, &c., to C. Campbell, House of Rest, Rothesay, N.B.

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(*Continued on page 22.*)

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"*February* 24, 1885.

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Mr. BARTLEY ELLIS, care of Mr. Jas. Marsden, Wigan.

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"*February* 28, 1885.

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The Christian.

THE WITNESS OF RUST.

James v. 3.

A CORRESPONDENT who informs the Editor of this paper that she has been greatly struck by the apparent excellence now of the clothing of village children, whose parents' wages are ordinarily from ten to twelve shillings per week, asks, "Has it not been forgotten that the extraordinary cheapness of common things as compared with what were the prices some years ago benefits the poor workers and their children?" and requests that the answer to her query may contain "argument and reason, and not run only on the lines of philanthropy and compassion."

We trust that most, if not all, of the readers of The Christian will consider, as we do, that lines of compassion are not unsuitable ones for those to follow who are endeavouring reverently to walk after the Master; and that, perhaps, if we had somewhat less of argument and reasoning, and more of the loving spirit of Jesus, we should be better able to deal practically with the crying social wrongs and evils of the time. It is somewhat difficult to keep in a calculating, reasoning frame of mind when we consider some of the painful questions which of late have been so prominently put forward, and as Christians we cannot help thinking how Christ, in all probability, would have dealt with them, what words of tender, divine pity He would have bestowed upon the sufferers, and what scathing terms He would have applied to those who sought speciously to defend unrighteous gain; for God and Mammon were the two poles of much of the teaching of Jesus.

We are not, however, prepared to say that competition is not, in certain cases, an advantage to the consumer; but to admit that it is, we must put on one side all questions as to the real cheapness of what a satirist has termed our "shoddy clothes, matchwood furniture, and cardboard boots." The question of cruel cheapness, however, is just one of those subjects which cannot be looked at from one side only, at least three classes of the community being immediately and directly concerned in it—the workman, the employer, and the purchaser or consumer; and as the interests of each are intimately related and dependent, anything which affects the consumer affects the other two.

If, therefore, the village labourer's children wear clothing of "apparent excellence," which of necessity must be of a cheap kind, as the labourer himself admittedly has but ten or twelve shilings per week, with which wages he has to feed, and clothe, and keep a roof over his family, some one must receive very little for producing the garments, and if that clothing is cheaper now than it was some years ago, when Charles Kingsley wrote words respecting the poor needlewomen which, out of very pity for our tender-hearted readers, we cannot reproduce here, it simply means that the workman—or, what is more likely, the workwoman—is now receiving less than was paid then; and that the articles come from the large city where not only the employer but a couple of middlemen, sweaters, also have made a profit upon them.

On no less an authority than that of the gifted author of "The Earthly Paradise," it has recently been asserted that large firms in Whitechapel give out coats to be made at sixpence each, and vests at threepence, and these low rates are paid to "sweaters" who let out the work at still lower rates, and leave the workmen and workwomen to find their own thread; and that for making a policeman's overcoat, which occupies about four days of sixteen hours, the sum of two shillings and sixpence is paid. For shirtmaking the rates are even lower, tenpence being the remuneration for making a dozen. These shirts may be of "apparent excellence," but, as poor Tom Hood sang—

> "It is not linen you're wearing out,
> But human creatures' lives."

And if the labourer and the labourer's children are going about decked in the sweater's finery, they are—fortunately for themselves unconsciously—wearing a piece of the starved workwoman's shroud.

There is perhaps not a single evil upon which some individuals or some class do not batten and thrive, but it is none the less an evil, and as the water brought from the well of Bethlehem at the jeopardy of human lives seemed to thirsting David blood of men, much of our wealth, golden in human sight, may be crimson in the eyes of the angels.

That women and children are starving and sinking into degradation and vice in order that the wearers of cheap clothing may be numbered by thousands, and that middlemen may grow rich, shows only too clearly that the Christianity of Christ has been widely departed from, and the sooner we get back to the old-fashioned eternal principles we have left behind, the better will it be for us individually and collectively.

More of us than we care to think are "selling the poor for a pair of shoes," and this question of cheapness has so many side-issues and ramifications that perhaps but few people are guiltless in the matter. It therefore becomes us to face the subject manfully, and in the light of God's Word and Christ's life to endeavour to discover what we ought to do with regard to the matter. Considering the state of things in any of our large cities at a time when one of our greatest and noblest thinkers and most practical Christians has said, "luxury at present can only be enjoyed by the ignorant; the cruellest man living could not sit at his feast unless he sat blindfold;" which of us shall venture to look up to heaven and say, "Am I my brother's keeper?"

James Bowker.

FRIENDLY LETTERS IN FRENCH.—Miss. V. M. Skinner, of Bath, has added two to this series—one for soldiers and one for the Roman Catholic clergy. They are published by Messrs. Partridge and Co.

NESCIENCE v. SCIENCE.

IN this third lecture at Devonshire House, Dr. Sinclair Paterson went on to deal with the "present issues" of Faith and Unfaith, the special subject being the Agnostic Philosophy. Agnostics, he said, not only profess their own ignorance, but they proclaim that of others. He would be content to allow them to boast of their own know-nothingness, but he was not prepared to be charged by them with the same ignorance. It is impossible, they tell us, by any effort of the human mind, or through any discoveries of the Divine Being, to gain any reliable knowledge concerning Him. He sharply contended, on the other hand, that man is so constituted that he feels after God, if haply he may find Him. God has also been pleased to reveal Himself to man in the person of his Son, who was the express image of the Father translated into humanity. The writers of the Scriptures speak on this point with the utmost certainty, "*We know* Him that is true, and we are in Him that is true." "I know whom I have believed," &c.

Dr. Paterson traced the history of the agnostic philosophy from Kant downwards. The contention is that we do not and cannot know "things," but only "relations." We say a book has substance, extension, shape, and colour, but the agnostic argues that these are only relations, and not the thing itself, which is apart from them. Dr. Paterson maintained, on the other hand, that such argument is mere word jugglery; if these properties are taken away, there is nothing left. Reference was made to the writings of Mr. Herbert Spencer. He asserts in his "First Principles" that not only God, but matter and force are unknowable yet he proceeds, in many large volumes, to take cognizance of, to discuss, and elucidate these very things about which he laid it down as an axiom that we can know nothing. In one of his most recent utterances in the *Nineteenth Century* he has advanced so far as to admit that "we stand in the presence of an infinite and eternal energy, which is the cause of all things that exist." If he will only add to these attributes those of intelligence and will, his definition of the "cause of all things" may be gladly accepted by the most orthodox believer. His doctrine of the "persistence of force" must, if intelligently and logically held, resolve itself into the law of God, which, though regular in its action, may yet be mutable, at the will of Him who set it in motion.

Our quarrel with the opponents of Christianity is that they refuse to examine the historical *facts* on which it is based. The Resurrection of Jesus Christ from the dead is the corner-stone of the Christian system, and it has as ample proof as any other accepted historical event. Yet we do not find in the writings of Mr. Herbert Spencer the slightest intimation that he has ever heard of the Resurrection. Agnostics decry what they call a "traditional" faith, while they themselves hold views which are mainly derived from traditions, though not so venerable as those of the Christian religion. Another accusation the lecturer brought against agnostics was that when their theories are exploded, as they have been, they ignore the refutation and repeat the statements as if they were a fresh discovery. The teaching of Comte, the founder of Positivism, or "the worship of humanity," was analysed and shown to be at root a system of self-worship, and altogether inadequate to meet the spiritual needs of sinful men. The sum of the whole matter was this: though man cannot by any unaided searching of his own find out God, yet it has pleased God to make Himself known to man, as One who has made the fullest provision in the gift of Jesus Christ for all the present needs and future aspirations of the race.

JUDAIZING THE NEW TESTAMENT.

HAVING a warm regard for the writer as a personal friend and a brother beloved, and also great respect for him as a spiritual man and an able expositor of Scripture, we read with regret the following view of the Epistle to the Hebrews in a prophetic periodical recently commenced:—

> "In chapter ii. 5, it is definitely stated that the Epistle is about the '*habitable world* in its *future condition.*' Like all the Word of God, it is about Christ, but it is about Him specially as God's High Priestly King for Israel, blessing the nation and the earth during the Age to Come, 'the times of *the restitution of all things*, which (times) were spoken of by the mouth of the holy prophets since the world began.' We shall thus find this Epistle connected closely with all Old Testament prophecy in a way in which no purely Church epistle is, our *existence* and special *place* in 'the Christ' *never having been foretold.*
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> "It may be asked, however, how it is that since the Epistle is neither written to the Church nor about the Church, we should be able clearly to see its import and enjoy its truths? The answer is, 'All things are ours.' We, as the Bride of Christ, have the joy of entering beforehand, along with Christ Himself, into *the knowledge* of all this. Very soon, as we know from other Scripture, He shall call *us* hence, and shall, when we meet Him in the air, 'present us to Himself in glory' (Eph. v.). Then the whole heavenly company having been gathered, and the full *body* of *resurrection glory* completed, our blessed Lord shall take up in Melchisedec priesthood *Israel's* case, as in Rev. v."

It is going far beyond a safe exegesis to expound "the world to come whereof we speak" as meaning that the whole Epistle is "about the habitable world in its future condition." It certainly has not so been generally understood, and very unquestionable proof would be necessary to substantiate this view.

Is it really the case that this Epistle "is not directly addressed to the Church, and that the theme of it is neither the Church nor Christ's connection with the Church"? Is our part in it only the joy of entering beforehand, along with Christ Himself, into *the knowledge* of all this"? "Seeing, then, that we have a great High Priest," is not this directly and inalienably mine? Is not the "so great a salvation" mine? Is not the rest in believing and in ceasing from my own works mine? Is not the intercessory efficacy to uttermost salvation of the untransferable priesthood mine? Is not the right to enter into the holiest by the blood of Jesus mine? Yes; "we as the bride of Christ have the joy of entering beforehand, along with Christ Himself, into the *knowledge* of all this"—that is, of all this blessing to the Jew "in the habitable world in its *future* condition."* Ah, me! but I, living and tempted in this inhabited world, in its *present* condition, want a personal experience and possession of my sympathising Priest, and not merely a knowledge that He will be the high-priestly King of Israel, when I have been called hence to meet Him in the air, and to be with Him in his glory.

The Epistle to the Hebrews was confessedly written to Jews who had believed in the Lord Jesus, and who were under strong temptation to revert to their old ritual. But a converted Jew is a Christian. He is a member of the Church of Christ, in which there is neither Jew nor Gentile, but all are one in Christ Jesus. Therefore, all inspired Epistles to believers in the crucified and risen Lord Jesus are written to the Church—some with relation to some special condition, others giving instruction of a more general character; but all essential to the edifying of the saints, and none more necessary than the Epistle to the Hebrews.

Having submitted these remarks to the writer, asking if we have misrepresented his views, he replies that we have: that he claims for the Church, and for himself as an individual believer, the whole Bible, from Genesis to Revelation, and regards every sentence of it as necessary to his Christian life and growth. But that at least many parts of Scripture have a twofold meaning and application—the one what may be called the ordinary, the other the prophetic or dispensational; and that in these papers he is dealing with the Epistle to the Hebrews in its prophetic or dispensational aspect, and in that alone. While, therefore, he rejoices in its ordinary application to all believers, he maintains that, *dispensationally*, it does not apply to the Church, but to the Jewish nation, and is sure that all students of prophecy will know what he means.

Now, to some small extent, at least, we claim to be students of prophecy, though not the adherents of any school; but we confess that we do not understand our brother's double method; that we do not think any such distinction is taught in the Epistle itself; and that we are unable to reconcile the explanation above given with the printed article. For example: In the article it is said that "the Epistle is about the habitable world in its future condition;" about "God's High-Priestly King for Israel . . . . during the age to come;" and that "the Epistle is neither written to the Church nor about the Church." But in his letter to us our friend admits the "ordinary meaning and application," which assuredly regards this Epistle as addressed to the Church of this dispensation, and the Lord Jesus as *our* Great High Priest; and he claims "every sentence of it as necessary to his Christian life and growth."

The magazine in which these articles are appearing is said to be for exposition, not controversy. Its articles therefore are *ex cathedrâ*, and are intended to be regarded by its readers as authoritative and final utterances. But as some fellow prophetic students of its Editor are as much puzzled by these views as ourselves, we shall be much obliged by some well-attested Scriptural proof of their soundness; and all the more because in this very epistle the Holy Spirit warns us, "Be not carried about with divers and strange doctrines, for it is a good thing for the heart to be established with grace, not with meats, which have not profited them that have been occupied therein" (xiii. 9).

A well-known student of prophecy writes us: "I think it is a very lame reply to your most timely strictures on a most mischievous mode of in- or rather misin-terpreting Scripture, which has become very fashionable of late with a certain school." The reason we feel constrained to issue these remarks is that we believe this Judaising of New Testament Scripture to be at once mischievous and on the increase in certain directions. We repeat that we have the highest esteem and regard for the writer, and we thus enter our protest against these views, "not that we love him less, but that we love the truth more."

We cannot help expressing the hope that the evident unscripturalness of Judaising the Epistle to the Hebrews—an epistle written to holy brethren, partakers of a *heavenly* calling (compare Eph. i. 18, ii. 7, and Col. iii. 1—3)—will lead other dear brethren, who shrink from this, to reconsider their Judaistic interpretation of the Apocalypse. All go together—Matthew, Hebrews, James, Peter, Jude, Revelation—if one is Jewish all are Jewish: and if these are Jewish, then inasmuch as the very same truths are taught in the other books, all of them are Jewish also.

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* A friend refers to the promised return of Christ (x. 35—38) as proof that the Epistle deals with the present, not with the future; and well remarks that the contradiction of sinners against Himself, and the exhortation to go forth unto Him without the camp bearing his reproach (xii. 3; xiii. 13), will not be characteristic of the future age, though they certainly are of the present one.

RAGGED SCHOOLS IN LEICESTER.

THIS work received an impetus by the recent opening of additional commodious premises erected at the junction of Bedford-street and George-street. Mr. T. Howard Lloyd occupied the chair. A letter from the Earl of Shaftesbury was read, in which his Lordship accepted the office of President of the mission, and expressed his intention at an early date of personally visiting the place.

The Chairman gave some details of the origin and progress of the mission. During the twenty years that had elapsed since its humble origin, it had experienced many trying vicissitudes, but had outlived them all. After four years of prayer and effort they had succeeded in purchasing the present block of buildings, which, after an outlay in all of £3000, formed a splendid institution in which to carry on the work. They had now a large mission hall for adult meetings, a girls' and boys' school and class-rooms, soup-kitchen, caretaker's cottage, &c.. The constitution of the mission was purely unsectarian, the workers representing many branches of the Christian Church, and all working together in hearty, loving sympathy. There remained a debt of about £1600 on the buildings, which he hoped would soon be cleared off.

Among those who took part in the afternoon meeting were Revs. A. A. Isaacs, F. B. Meyer, J. Gair, J. C. Forth, and A. Lamb; Aldermen Stevenson and Chambers, and Mr. Geo. Holland. About 300 were entertained at tea in the new hall.

In the evening, Mr. Geo. Holland, of George-yard, London, and Miss Annie Macpherson, of the Spitalfields Home of Industry, gave addresses. The hall was crowded in every part, and the utmost enthusiasm prevailed. Mr. Holland expressed his deep gratification at the way in which the Lord had blessed them since his last visit. After a deeply interesting recital of incidents connected with his work in London, he appealed to the people of Leicester to strengthen the hands of the teachers by helping to pay off the debt.

Miss Macpherson rejoiced to see such evidences of healthy spiritual life. After recounting some touching incidents in connection with her own labours amongst the neglected children of London, she pleaded for help for the Leicester Ragged-school Mission, on account of the grand and noble work that was being done for the Lord.

MISS ANNA BOOBBYER has published a little book entitled "Our Sailors and how to help them." Those who are desirous of knowing "an easy way of doing good" may here get much helpful information. It contains a history of the work from its commencement, the general plan of operations, and a list of stations where books and bags will be thankfully received. The book is sold at twopence, for the benefit of the mission, and may be obtained of the author, at Dulwich House, North Malvern, Worcestershire. She says, "Bibles, books, and bags are required by thousands."

ENTERTAINMENT TO THE POOR.—Dr. and Mrs. Griffith, who have for many years past evinced a warm interest in the poor in different parts of London, gave their annual tea and entertainment to one hundred mothers connected with St. Stephen, Coleman-street, at the Albion Hall, London-wall, on Tuesday week. These annual entertainments are the culmination of a series of bi-weekly meetings, and also many visitings and other kind attentions. A very pleasant and profitable evening was spent. On Friday evening a similar tea and entertainment was given to about 150 more mothers, at the Allen-street School-rooms, Goswell-road, and several addresses of a religious and Temperance character were delivered.—*City Press.*

DR. SAPHIR ON PERFECTION.

LAST Sunday morning, at his church in West Halkin-street, Belgrave-square, Dr. ADOLPH SAPHIR preached a remarkable discourse on "Perfection: what it is, and what it is not." It came in the ordinary course of his weekly expositions of the Epistle to the Phillipians. The passage commented on in this discourse was chap. iii. 12—21. The sermon was a lengthy and exhaustive one (as this able preacher's sermons usually are), and would fill many columns of THE CHRISTIAN. In our present issue we can only give a short portion of it, reserving some further extracts. The complete discourse will most probably be issued in pamphlet form by Dr. Saphir's publishers.

After dwelling on the portrait of himself given by Paul in the previous part of the chapter—how he had been clothed with the righteousness of Jesus Christ for justification—the preacher said the Apostle was anxious that the Phillipians should not have a wrong impression of him. They might think that he experienced nothing but joy and victory and triumph: that he did not feel the painful burden of his own sinfulness and failure. He, therefore, assures them that although Christ was his perfect righteousness, he had not already attained, neither was he already perfected. It could only produce a pernicious effect on them that they should have a false impression of Christian perfection, as being a course of unmingled joy and ceaseless victory. Dr. Saphir continued:—

In considering this subject it is extremely necessary for us to remember what we receive from God when first we are brought to Christ. Many people talk about the perfection into which we are to grow during our life here upon earth, who yet forget the perfection which is given to us when we are converted by the power of God's Spirit. In the Epistles which we have in the New Testament there is never any second start for sanctification mentioned. The whole of the Christian faith is traced back to its source, when first we repent and believe in the Lord Jesus Christ. There is then first given to the believing sinner the complete forgiveness of his sins past, present, and future. They are forgiven and forgotten; they shall not be brought into remembrance or judgment any more. Not only so, but righteousness, perfect, divine, and glorious is imputed unto him who believes in Jesus Who died for the ungodly. The forgiven and justified one is therefore the object of God's delight, even as Jesus Himself is. In Jesus we stand before God, and although our communion is interrupted, our standing before God is never interrupted. Although the believer has constantly to confess his sins—although repentance and faith are always repeated, justification is never repeated. When the prodigal was yet a far way off the father saw him, and the father received his confession. When we have once been clothed with the white robe it is not a far way off that we stand confessing our sins; but inside the Father's house. When the backslider who is full of sorrow, and also of trouble and fear, comes again unto the Lord Jesus Christ, he comes to the throne of grace where Jesus is the advocate—not before the Judge, but before the Father. Under the old covenant, the sacrifices had to be repeated continually; the day of atonement came round every year; the forgiveness of sins was given, as it were, only in instalments. Not so is it now. Being justified by faith, we always stand before God in the person of Jesus Christ our Lord.

There are many who do not see this truth—many who have received the Lord Jesus Christ, we trust, in sincerity, but are yet kept in bondage, and who view their position altogether from the Old Testament standpoint. When, after weeks or months, their sins have accumulated, and they are roused by the Spirit of God to see their condition, they come to God and to Christ, as though they had never come unto God before, seeking to be justified, and hoping that with this new acceptance they will go on through the next weeks and months doing better than they have done, half trusting in Jesus and half trusting in the amendment which they promise, and which they sincerely purpose. They received, as it were, a new instalment of forgiveness. After a few months they are still less satisfied with themselves than before, and there is another approach to Jesus Christ. So they go on from year to year, never understanding the blessed truth that Jesus is our righteousness, even while we forget and forsake Him. It is unto a loving Father, and an all-sufficient Redeemer, that we, with all our sins and backslidings, have continually to come, and we confess our sins in the light of God, because the blood of Jesus Christ cleanseth us from all sin.

But along with this gift of righteousness there is another perfect work, and another perfect gift, and it is because this has so often been neglected, that attempts are afterwards made in an unscriptural manner to supplement what is already complete at the time. When we are first brought to God not merely is perfect righteousness given, but perfect renewal. He who forgives our sins renews our hearts. There never is genuine conversion unless there be sorrow for sin, trust in the mercy of God and a resolute turning away from sin unto the service of the living God. There can be no forgiveness without the renewal of the heart. There can be no acceptance of the sinner without a fulfilment of the new covenant, that with the blood of Christ there is given unto us also the Spirit of God. Therefore it is that if any man be in Christ he is a new creature. When is a man in Christ? The moment he believes in Jesus. Therefore he is made a new creature the moment he is justified. "Old things have passed away; all things have become new; and all things are of God."

How does Jesus bless us? By turning away everyone of us from our iniquities. This renewal is radical. Here is the great difference between conversion and improvement. It is not merely that a new motive or a new direction has been given to us; the heart has been changed. As the renewal is radical, so it is also complete. The man who is brought to Christ hates all and every sin. He delights himself in all the commandments of God. No compromise is made with God at the time of conversion. Suppose a man has been addicted to gross sin—say, he has been a thief. He is converted. Can you imagine him saying, "I believe in Jesus; therefore in future I do not intend to steal so often, or to steal so much"? Nay, is it not that he turns away from every sin, and not merely from gross sins?

Now, remember this righteousness and renewal come from the same source. There is no start for the one which is different from the other. Therefore, you never find in any of the Epistles that Christians are exhorted, after having believed in Jesus for justification, to make a new start for sanctification. They are always exhorted to cleave unto the grace of God in Christ Jesus, to hold fast the beginning of their confidence even unto the end, to remember they were baptized unto the death of Christ, and are also risen with Him. Ephesus became luke-warm, but Ephesus is not exhorted to make a new start; it is rebuked for having left its first love; it is exhorted to repent, and do the first works. There are many restorations in the experience of the believer, but only one source and starting point.

Dr. Saphir next dealt with the teaching of the Epistles as to "the old man;" some notes of his remarks on this point we must defer.

FRENCH PASTORAL RELIEF FUND.—The committee have been able to vote grants to sixteen pastors during the past year. The hon. secretary, Mr. J. Pollard, of Highdown, Hitchin, Herts, pleads fervently for continued aid. In the annual report brief extracts from letters received by the committee from some of the grateful recipients are touching in the extreme. The next distribution will take place during this month. These servants of the Lord are carrying on the work of evangelisation in France amid many difficulties; scarcely any of them have a salary beyond 1800 francs (£72) per annum.

BLACKDOWN HILLS MISSION.

DEAR SIR,—The past months have brought much blessing from the Lord, both in town and country. Many have been turned to the Lord through the Gospel, specially among our villages. In some places the village has been stirred from end to end; night after night the most hopeless characters have listened to the message of salvation, and have in many cases received it.

When the daily preachings are followed up by personal visiting from house to house, the work is deepened. One man said, in reply to a question as to his state of soul: "I be all confused, like; I don't seem to understand what a poor man can do to be saved. I've been a rough fellow all my life, nearly. I have been a hard drinker, and have done things when the worse for drink that I've been ashamed of afterwards. So I put on the blue ribbon, and gave up the drink; but that did not change my heart. I be just the same with all my trying." "Yes," I replied, "the axe must be laid at the root of the tree. It may be that God has been teaching you the utter hopelessness of mere human doings. God is the Giver of life, and this life is in his Son Jesus Christ. When sinners receive the Son of God as their personal Saviour, they have life. But this life is brought to us in the Scriptures." I sought to bring before him such passages as John i. 12, iii. 14—16, v. 24, vi. 38—40. The Lord was pleased to open his eyes, and he was able to say, "God has taken me in hand, and done the work, bless his name."

In another village where there has been much blessing, many who have received the word have spread it among their friends, and it has produced contrary effects. In some cases the house has been divided. The hatred to the truth has been manifested, as it has shown the power of the Word in separating converts from former habits and companions. In other cases it has been a power for blessing to all the family. There are often to be found in the villages a simplicity and a readiness to receive the Gospel which are not to be found in the larger centres.

We have recently visited many places, and personally visited the homes of the poor. There is much distress, not through drunkenness, but from low wages, large families, and no room. Farmers cannot employ labourers, consequently the people have to remove to the towns. In one small hamlet I found a poor woman heartbroken over the scattering of her family. She had five sons in the army, two of them now at Suakim. Another mother had two sons in the army, and others were about to enlist from the same place. The wages are scarcely enough to keep life in their bodies. "What wages," I asked a poor woman, "does your husband earn?" "Nine shillings a week," she said, "when he can work all the week." There were nine persons to live out of this, and rent to be paid besides. I found another family of ten, mother, father, and eight children, where the man could earn ten shillings when able to work; but he often lost weeks together from sickness. This is about the average for farm-labour in many parts around us.

So the "Bitter Cry" is heard in all parts of the country. Yet there is quiet endurance, and a hoping for better things to come. "'Tis hard to bear," said a poor man and his godly wife, a few days since; "but 'tis only for a little while. We have never been without bread and water, as the Lord promised; and we never shall, because He is faithful." And their faces were lit up with joy, as they looked forward to the hope which maketh not ashamed.

We have much to encourage in all parts of our Mission, amidst all the trials which are consequent on times of distress. We should know well what to do with a little help for many distressed families both in clothing and food if the Lord is pleased to send it through his servants.

Yours faithfully in the Gospel,
GEO. BREALEY.

Clayhidon, Wellington, Somerset.

THE GOSPEL OF LUKE.

IN view of our Notes on Daily Readings this week (p. 19) commencing the Gospel of Luke, the following introductory remarks on the distinctive character of that book will be helpful to our readers.

Referring to the cherubic symbol as suggestive of the Evangelistic records, Mr. Jukes writes: "'The third living creature had a face as a man;' agreeable to which the third Gospel sets forth the Lord as Son of Adam or Son of Man. St. Luke throughout writes very broadly and plainly the memoir of the Son of Man, showing the Lord as very man, and therefore linked, not only to a certain kingdom, but to all the sons of Adam. Here is a man according to God, the pattern man, in and through whom man is blessed and God glorified; seen, not only in moral perfectness, but in all the sufferings and honours which, according to God's purpose, are the heritage of the sons of men; first humbled into the dust of death, then exalted to God's right hand, his image and likeness, to rule as Lord of all. For man had been God's image, set by Him to rule the creature; and though this image had failed in the first Adam, it was to be renewed with greater blessings in 'the Second Man, the Lord from heaven.'"

"This is the picture drawn by St. Luke. And as in St. Matthew, the Gospel of the Kingdom, we had the professing children of the Kingdom, and their zeal for God, though not according to knowledge,—their washings of the outside of the cup, their tithing mint and cummin, their compassing sea and land to make one proselyte, —set very brightly in contrast with the true Heir, and his kingdom of righteousness, and joy, and peace in the Holy Ghost; so here, in the Gospel of the Son of Man, as the pattern Man walks before us, we have men as they are, set side by side in strong and marked contrast with man as he should be, the Man Christ Jesus."

The humanity of Christ is strikingly emphasised in the second chapter, where we have records of the taxing of "the whole world," and so of his parents; the infancy, the childhood, how the child grew, and the grace of God was upon Him; how He went up to Jerusalem when He was twelve years old, and how He tarried behind, and his parents sought Him sorrowing; how He increased in wisdom and stature; of which facts the same author says: "These, and points like these, as they are peculiar to this Gospel, distinctly mark our Lord as man, personally entering man's lot, and Himself fully tasting it; joining Himself to us in birth, in childhood, and in youth, that, being very man, He might, in his own blessed Person, bring man near to God."

Special regard should be had to the sacerdotal character of this Gospel, Christ the Priest being as clearly pointed out as Christ the Man. Hence, as Prof. Williams says, "It begins with the Priest, dwelling on the priestly family of the Baptist; and ends with the Victim, in our Lord's death. Instead of the wise men with their royal gifts, we have Zacharias the priest standing at the altar of incense; in this Gospel alone we have the three hymns of the Church, the character of which is sacerdotal. Here we have the events occurring in the Temple, Simeon and Anna dwelling there. Here the Circumcision, and the Purification, and Presentation. In the last chapter, instead of the authoritative injunctions at the close of St. Matthew, our Lord is walking with two disciples, expounding the Scriptures respecting his own sufferings, and making Himself known to them in 'the breaking of bread;' while our last view of Him here is 'lifting up his hands' as the priests of old, and blessing them, and while in that act parted from them, and they in the last chapter are 'continually in the Temple, praising and blessing God.'"

Another point of special significance in this Gospel is its distinctively Gentile character. Luke himself appears to have been a Gentile; Theophilus, to whom the Evangelist addresses his records in verses 1-4, also a Gentile. This is the more noteworthy because of Luke's undoubted companionship with Paul, the great "Apostle of the Gentiles." The Fathers of the early Church held the expression "*my Gospel*," used three times by Paul, to refer to this particular evangel (though we think it referred to that which he himself preached). Certain it is that in the parables and incidents peculiar to this book, as well as in its general structure and scope, we have wide and universal aspects of our Lord's life and character, such as find their fitting analogue in the worldwide mission of Paul as breaking down the barrier between the Jewish and the Gentile Church. Not as the son of Abraham, but as the son of Adam, is Christ here set forth, and herein is shown with graphic clearness the love of God in Him, not only to the elder brother, but to the prodigal son.

Some demur to accepting the idea of Divine purpose in the diversities which thus mark the Gospel records. Such may profitably consider the remarks of Professor Isaac Williams, who says: "As in nature the more closely any subject is investigated, the further is there seen to extend order, and variety, and distinctness of purpose, so may we suppose the same to exist in no less degree in the words of God in revelation; and that industry and attention, by the aid of the Holy Spirit, may be able to trace them even beyond what is usually supposed. The distinct classification under which flowers are found to range themselves is quite beyond the thoughts of any but a botanist. . . . Nor does there seem any reason why a reverent and humble study of Scripture may not discover systems as great and perfect in the written word, and the revelations it affords us, as the research and pursuits of later ages have done in the material universe."

THE LONDON CITY MISSION.

AT the invitation of the Lord Mayor and Lady Mayoress, a large company assembled at the Mansion House, on Friday evening, on behalf of the London City Mission. The chief magistrate expressed his heartiest goodwill with the object of the meeting. When viewing the terrible distress and crime at our very doors he had often thought that some of those who go to China and elsewhere would do well to remember the Saviour's command, to "begin at Jerusalem." He appealed for very much more help, so that the operations of the Society might be extended.

Mr. F. A. Bevan said that more than a hundred additional missionaries could be set to work at once if a sufficient annual income were secured. Rev. Dr. Stoughton moved a resolution, setting forth that the Mission had a special claim on the wealthy inhabitants of the City and its suburbs. He could not imagine anything more fitted to stir one's deepest feelings than the present condition of those to whom this Society carries the Gospel. Sir Joseph Bazalgette, whom the Mayor introduced as the Chairman of the Metropolitan Board of *Good* Works, read part of a letter he had received from a working-man, saying, "If these missionaries would come among us more, we chaps would get on better, and there would not be any strikes." He was quite sure they were having a most salutary effect on the people. He would rather take a missionary with him for protection in some parts of London than a policeman.

Mr. Samuel Morley urged strongly the increase of the staff of missionaries. Rev. Burman Cassin said he felt there was no agency in London so truly valuable as the City missionaries. Mr. Walter Ellis and Rev. P. B. Power also addressed the meeting.

THE PLYMOUTH LADIES' ASSOCIATION for supplying bags containing Bibles, books, tracts, &c., to the crews of merchant and emigrant vessels coming into this port, have published a report for 1884. Nearly 1000 bags were distributed during the year. The missionary who distributes them gives some interesting details of the work, remarking on the readiness of the sailors to listen to the words of counsel and prayer with which he accompanies the gifts.

"WITH ME."

"And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?"—MATT. xxvi. 40.

THE shadows lay so deep on Olivet,
  And silent midnight was on all the land,
One Watcher only in the darkness craved
  A thought of love, a touch from human hand.

He came at last to seek it, but in vain,
  And sadly through the darkness went away:
One tender word, one look of love, that night
  Had been how sweet to Jesus none may say.

But once again He comes, and comes to thee,
  His busy worker in the harvest-field:
"Canst thou not watch with Me one silent hour?
  I crave far more than busy hands can yield.

'I want the fervent love that tells itself
  In deep sweet breathings of a heart at rest
Beneath the shadow of Eternal wings,
  Like the belov'd disciple on my breast."

Then in the silence let Him speak to thee,
  And in the reverent hush look up and tell
The love that He hath kindled in thine heart,
  And seek in that blest presence thus to dwell.

Yea, "tell it out,"—unto thy Father tell
  The preciousness of Christ to thine own heart,
Then wait, and listen till He speaks again:
  Thou hast in wondrous fellowship a part.

And He hath need of thee, thy love is dear—
  Thine uttered love—told waiting at his feet;
And hurry not to service till prepared
  By quiet waiting in his presence sweet.

Larchcroft, Redhill. C. W. ASHBY.

EAST-END DISTRESS.

WE have received the following from Lady Dent:—

As a subscriber to THE CHRISTIAN for years, I should feel very grateful if you would insert this appeal for assistance to mitigate in some measure the woeful distress in the East-end.

If only every reader of your widely-circulated paper would send me a postal order for one shilling (enclosing addressed post-card if they wish for acknowledgment), I would undertake to have it distributed in kind or money by a gentleman who visits there, to some of the most deserving and distressing cases, without any danger of pauperisation.

I give three or four specimen cases out of thirty visited yesterday:—

A girl, just recovering from rheumatic fever, supports herself and father (aged seventy, with bronchitis and asthma) by match-making, at which she earns 6$\frac{3}{4}$d. in a day of fourteen hours.

Widow, three children, youngest eight months, makes shirts at 4d. a dozen.

Widow, seven children, eldest nine, which prevents regular work.

Old woman, 95, bronchitis and asthma, alone in the world; 2s. 6d. a week and one loaf from parish; rent, 1s. 6d.; coals, 6d.; lives on 6d.

20, *Thurloe-square, London, S.W.*

VICTORIA INSTITUTE.—At a meeting of this society last week a paper, entitled "Was Primeval Man a Savage?" was read by Mr. J. Hassell, in which he referred to Dr. Darwin's description of the habits and mode of life of man in primeval times, when Dr. Darwin considered him to have been a savage. The author, however, disputed that this was man's first condition, and urged that there was a total absence of historical evidence to show that uncivilised men, left to themselves, had ever risen out of a savage state. No nation had ever been known to civilise itself. On the contrary, whole systems of civilisation, left to themselves, had been lost, and had perished, and races had relapsed into barbarism. The author referred to the investigations on this point by Dr. Wallace and others. The conclusions of Professor Max Muller were also referred to. He, agreeing with the Duke of Argyll, considered that the present savages are degraded races, and not specimens of primitive man. Their languages show signs of this, and give evidence of their having fallen from a higher and nobler condition.

For the Young.

NOTES ON THE
SCRIPTURE UNION READINGS.

MARCH 12.—MATTHEW XXI. 33–46.

v. 42.—"*This is the Lord's doing, and it is marvellous in our eyes.*"—2 Chron. xxxvi. 14-16 explains the former part of the parable in this portion, while the treatment Christ received at the hands of the Jewish nation answers to the latter part, their punishment being also foreshown in ver. 41. Then Christ is compared to a stone, as in Psalm cxviii. 22, here quoted; also in Isa. xxviii. 16, Eph. ii. 20, 1 Peter ii. 4, 5. Though rejected by the Jews, God has exalted Him, and made Him to be a sure foundation, and also a beautiful corner-stone, knitting together all who rest upon Him and trust in Him. But in the Psalm you will see that the Jews are the builders, and that while Christ is the precious stone of his Church to-day, the time is coming when the Jews, who now reject Him, will also glory in Him, and make these very words their song. Do not forget to pray for the Jews, that God may soon work this wondrous change; and be sure all to build on Christ yourselves.

MARCH 13.—MATTHEW XXII. 1–14.

v. 12.—"*Friend, how camest thou in hither not having a wedding garment?*"—The Gospel of Christ is here compared to a feast provided by God, and it is, as Isaiah says (ch. xxv. 6.), "a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined." But there are many called to it who will not come; they despise God's provision, and care nothing for his grace and love. Some profess to accept his invitation and come to the feast, but they do not come aright. So we read of one here who went without a robe such as the King required all his guests to wear. This was all the more sinful because He had provided one for each guest, and this man had rejected it. What was this robe? Isaiah lxi. 10 answers the question; read it, and also Luke xv. 22. If you go to the Father as the prodigal did, you will also be welcomed, and then you can sing—

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around.
How far the heavenly robe exceeds
What earthly princes wear;
These ornaments, how bright they shine,
How white these garments are."

MARCH 14.—MATTHEW XXII. 15–33.

v. 29.—"*Ye do err, not knowing the Scriptures.*"—Learn to-day that Jesus Christ would have you make the Word of God your constant guide. He once said "Search the Scriptures," and if you wish to be "wise unto salvation," this is the way to become so. It was good advice Mr. R. Murray McCheyne once gave to a little boy, "You read your Bible regularly, of course; but do try and understand it, and still more to *feel* it. Read more parts than one at a time. For example, if you are reading Genesis, read a Psalm also; or if you are reading Matthew, read a small bit of an Epistle also. *Turn the Bible into prayer.* Thus, if you were reading the first Psalm, spread the Bible on the chair before you, and kneel, and pray, 'O Lord, give me the blessedness of the man,' &c. 'Let me not stand in the counsel of the ungodly,' &c. This is the best way of knowing the meaning of the Bible, and of learning to pray."

MARCH 15.—MATTHEW XXII. 34–46.

v. 39.—"*Thou shalt love thy neighbour as thyself.*"—In Luke x. 27—37, our Lord teaches us that anyone who comes in our way needing our help is to be regarded as our "neighbour." Though a stranger, or even an enemy, he is to be loved. Dr. Stanford in one of his works tells a story of a slave who had by the force of his sterling worth risen high in the confidence of his master, and who saw one day trembling in the slave market a negro, whose grey head and bent form showed him to be in the last weakness of old age. He implored his master to purchase him. He expressed his surprise, but gave his consent. The old man was bought and conveyed to the estate. When there he who had pleaded for him took him to his own cabin, placed him in his own bed, fed him at his own board, gave him water from his own cup; when he shivered, carried him into the sunshine; when he drooped in the sunshine carried him gently into the shade. "What is the meaning of all this?" asked a witness. "Is he your father?" "No." "Is he your brother or your friend?" "No; he is my enemy. Years ago he stole me from my native village, and sold me for a slave; but the good Lord has said, 'If thine enemy hunger, feed him; if he thirst, give him drink.'" This was loving his neighbour as himself.

MARCH 16.—MATTHEW XXIII. 1–15.

v. 12.—"*He that shall humble himself shall be exalted.*"

"The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest:
In lark and nightingale we see
What honour hath humility.

When Mary chose the 'better part,'
She meekly sat at Jesus' feet;
And Lydia's gently opened heart
Was made for God's own temple meet;
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most when most his soul ascends.
Nearest the throne itself must be
The footstool of humility."

—*Montgomery.*

MARCH 17.—MATTHEW XXIII. 16–28.

v. 28.—"*Ye also outwardly appear righteous.*"—Among the many things Bunyan tells us Christiana and her children saw in Mr. Interpreter's house, was one which well illustrates these words. He took them into his garden and showed them a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, "What means this?" "This tree," said he, "whose outside is fair, and whose inside is rotten, it is to which many may be compared that are in the Garden of God; who with their mouths speak high in behalf of God, but indeed will do nothing for Him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box." Let us remember that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

MARCH 18.—MATTHEW XXIII. 29–39.

v. 37.—"*How often would I have gathered thee . . . .*"—Exquisitely tender words! How complete is the well-being of the helpless brood under the mother's wing; they have warmth, comfort, rest, protection; and the hen, at other times so timid, will dare anything for its young "He shall cover thee with his feathers" (Ps. xci. 4). What may *we* find there? Why do we so often wander from Him? This verse contains Gospel truth enough for the saving of a soul, if written by the Holy Spirit on the heart. He loved Jerusalem, not for its worthiness, but in spite of all its sins. How this encourages us to believe that, in spite of everything, He loves us too. Believe it and be happy. He loves you, not in the mass, but individually; and when He has safely led you one by one through life's mazes to the Father's house, He will give each a special welcome: "My ransomed child, thou art come home at last!" But there is an awful possibility of forfeiting all this, for He adds, "Ye would not."—*Mrs. C. B. Wheeler.*

BIBLE ACROSTIC.

But once in Scripture we appear;
To youthful tastes we bring good cheer.

(1) Weak creatures of an Eastern clime.
(2) A heathen king of olden time.
(3) One who rebuked at God's command.
(4) By this a patriarch left his land.
(5) He had assurance of God's pleasure.
(6) A Church that gave in generous measure.
(7) Beloved son of mother good.
(8) Left in the desert without food.
(9) A servant once, now brother dear.
(10) One who when building gave good cheer.
(11) For disobedience suffered sore.
(12) Returned to her own land no more.
(13) One who a "prince of God" became.
(14) A prophet bold of honoured name.
(15) By misplaced love he lost his fame.

ANSWER TO LAST DOUBLE ACROSTIC.

Initials—GOLIATH ......1 Sam. xvii. 4.
Finals—ISHMAEL ......Gen. xvi. 15.

(1) GehazI..............1 Kings v. 20.
(2) OnesimuS..............Col. iv. 9.
(3) LamecH..............Gen. v. 29.
(4) IconiuM..............Acts xiii. 51.
(5) AlexandriA..............Acts xviii. 24.
(6) TyrE..............Joshua xix. 15.
(7) HazaeL..............1 Kings xix. 15.

Answers received from:—C.H. A.P.F. J.M. C.S. H.K.S. R.A.S. P.K. H.C.C. A.J.E. L.J. P.C.E. M.S. P.M.N. A.C.

TRUE SERVICE.

BY M. ROUTH.

"I want to do some great thing," cried Sophy Gibson, impetuously, "so that the world may revere and honour me, instead of going through, day by day, my humdrum existence."

"But why, my child," answered the old grandmother tenderly, "should your life be humdrum? It seems to me you have everything to make it the contrary,—brothers and sisters, mother and father, a beautiful home, and plenty of work to interest yourself in!"

"Oh! but grannie, look at me! I do nothing, and am nothing; people round the next street, maybe, never even heard of me! Look at Florence Nightingale, Grace Darling, Joan of Arc, and hundreds of other women who have made a stir in the world, while I am bound to pass a monotonous home life, with no great gifts, and doing no good to anybody!" And the full brown eyes filled with tears as Sophy laid her chestnut head on her grandmother's knees.

"I heard little Herbert saying last night," the old lady replied, "that he loved his Sophy because she was always so kind, and I think God accepts such service, if done to please Him, as much as if you were a great reformer."

"But, grannie, no one can help loving Bertie, because he is such a pet; and besides, that is a very little thing after all."

"Well, darling," answered grannie, lovingly, "God does not require the same service from all, and He will not judge us by the *quantity* of work that we do, but by the *quality*. And if He has placed you in a quiet home, He sees that there is the place where you can best serve Him and the service with which He will be most pleased."

"But, grannie, I don't see how doing such little things can be doing *Him* service!"

"Fetch the Bible, my child, and find Numbers iv., and read verses 32 and 33. There you see that the service appointed for the sons of Merari was the smallest in connection with the Tabernacle. It is not doing the little things only that pleases Him, but doing them well and for Him, because He gave them you to do."

Sophy read slowly through the verses mentioned by her grandmother, and then said, looking up, "I see, grannie, that the sons of Merari had 'the pins and the cords' to look after; but still that was very little service. I wonder they were satisfied to do so little!"

"Was it less service, or less important, darling, because it was small service? The Tabernacle was not complete without its pins, and I expect the sons of Merari recognised God's hand in giving them that life-work. And so it is in the Temple of God which we are building. Our little niche has to be 'prepared and made ready,' and our daily life, with its duties and discipline, moulds us into his likeness."

"I understand now, grannie," cried Sophy, eagerly. "I have only 'the pins and the cords' to take care of for a little time, but who knows what I may be later on!"

"That's right, pet; I leave you this verse, 'Thou hast been faithful over a few things, I will make thee ruler over many things.'"

And Sophy did not forget the old lady's words, and fulfilled the small services faithfully given by her Master; in after years she was looked up to, and revered by hundreds of her friends and relations.

LONDON MEDICAL MISSION.—The last report of this Mission and dispensary (47, Endell-street, St. Giles', W.C.), shows that several thousand cases of sickness came under treatment during the year, exclusive of those visited by the doctors at their homes. The Gospel meetings and Sunday-school have been mediums of much blessing to many of the poor in the neighbourhood. Wearied mothers and poor children to the number of 400 enjoyed a visit to "Holiday House," while many sufferers have found invigoration at the Folkestone Convalescent Home. Many instances of spiritual benefit are recorded. Hopes are expressed that funds may be forthcoming to build new premises, and so extend each department of the entire Mission.

SINGING FOR JESUS.

CENTRAL GOSPEL MALE CHOIR.

ABOUT fifty members of this choir met at Exeter Hall on Friday last for a social gathering, at the kind invitation of Mr. George Williams. The Hon. Secretary (Mr. Rowland Cross) gave an interesting *résumé* of the choir work since its formation. The choir purposes to work in conjunction with the Gracechurch-street branch of the Y.M.C.A. Further particulars may be obtained of Mr. Rowland Cross, Fern Glen, Sydenham Park, S.E., or of the Secretary, Y.M.C.A., 61, Gracechurch-street, E.C.

THE CLAPHAM MALE CHOIR.

This choir held their first annual meeting last Thursday evening in Victoria Chapel, Wandsworth-road, Mr. M. H. Hodder presiding. The choir was in full strength and song, and the building was well filled by sympathising friends. Many neighbouring ministers came, and the burden of their messages was that of thanks for the excellent services that the choir had rendered. Instances were related in which the song had been blessed to the conversion of souls.

The past year has been an eventful and a busy one. The choir have been present at sixty-eight services, covering ground throughout the Metropolitan district from Greenwich to Kingston-on-Thames, and many meetings had to be declined. The services of the choir are given without charge, and even the cost of travelling is not asked for in missions where funds are not plentiful. All the speakers seemed impressed with the revelation God had given to them of the power of song in bringing men and women to the Cross.

STRATFORD EVANGELISTIC CHOIR.

This band of Christian singers, formed just a year ago under the leadership of Mr. J. W. Godfrey, out of the large choir gathered for Messrs. Moody and Sankey's services at Stratford, held its first anniversary meeting on Thursday, Feb. 26, at the new Conference Hall, West Ham-lane. Mr. C. Boardman presided. A report of the past year's work, presented by the Secretary, stated that during the twelve months the choir had taken part in sixty-five meetings, a large number of them entirely under their own management, and all of a purely evangelistic character.

Churches, chapels, mission-halls, and schoolrooms in Stratford, Stepney, Forest Gate, Woodford, and other contiguous districts have been freely thrown open to them for their song services, in which the Gospel message has always been clearly and simply spoken as well as sung. Their single aim is the salvation of souls, and though the work of such a choir must necessarily be rather that of sowing the seed than of gathering in the harvest, there have been many signs of blessing attending their labour.

The choir, which now numbers some 200 voices, has its headquarters at the Conference Hall, Stratford, where a practice-meeting is held on the third Friday in every month. Fresh members, possessing the requisite qualifications, will be gladly welcomed on application to the Hon. Secretary, Mr. Thomas, 19, Ham-park-road, Stratford, E.

SHACKLEWELL GOSPEL MISSION.—This Mission, begun some years since, was subsequently removed to the present room, which is the top-floor of a warehouse in Winchester-place, High-street, Kingsland. On Monday week Mr. C. Gull, the superintendent, held his annual meeting. A number of poor people and workers assembled for tea, afterwards holding an open-air meeting, followed by a public meeting, when addresses were given by the superintendent and some gentlemen interested in work here. The work goes on, and is supported entirely by voluntary contributions. The poor people contribute as much as their means will allow, but just now we have some pressing needs. Opportunities for further usefulness are also presenting themselves, but we hesitate, in our present position, to launch further. The address of Mr. Gull is 4, Stafford-place, Grove-road, Stamford-hill.

C. W. Mutton.

56, *Farleigh-road, Stoke Newington-road, N.*

THE KABYLES OF THE SAHEL VALLEY.

LEAVING Tunisie, on the rail between Soukahras and Khroub, in a lovely mountainous country, we passed the remarkable sulphate of lime baths of Hammam Meskoutine, efficacious in cases of rheumatism, nervous and cutaneous disorders. In the neighbourhood are also saline and ferruginous springs. The surface of the rock whence the waters rise and over which they fall 200 feet, is encrusted with lime as white as marble. The natives cook their food in the springs, as they are at boiling heat. Looking up at the falls from below, at the white shining rock and steaming water, the scene is very strange and almost unearthly.

On taking the rail at Khroub, two families of Arabs were waiting at the station to be conveyed with their black tents to a distant market. I am bound to say that the employés took great care of the unwieldy luggage. We were soon on the best of terms with them, for my wife took the baby (having his little finger nails already died with henna), out of its mother's arms, and tossed, and nursed, and kissed the little Mohammed, who smiled, fixing his large eyes on her, unwilling to leave her. Little Fatima, too, was pleased to be noticed by the Roumi. Grandfather, father, and mother, all showed pleasure and emotion, as it is seldom the French fraternise with the natives. Love is soon understood.

We quitted the rails at Bordj-bou-Arreridj, and were put down by the diligence at Bordj-Beni-Mansour, in the pitch-darkness, at half-past two in the morning, alongside a poor little auberge. It was with difficulty we could persuade the landlord to give us shelter, but we had accommodation, such as it was. We were glad to turn out at six in the morning, and mount to a neighbouring Kabyle village. Here we met the villagers in the Djemâa. We were well rewarded in seeing the men and boys sitting on the ground, with eager faces, drinking in the sweet Gospel sounds, the elders nodding one to another. On quitting them, one of the most elderly came down the hill to hear more about Sidna-Aïssa.

We now waited for an opportunity to proceed to the fort and village of Tazmalt, fifteen kilos. distant; but as owners of mules and donkeys were not disposed to take us on reasonable terms, we looked to the Lord to help us. Just then five Kabyles came along with a train of donkeys, laden with corn, on their way to the Ouled Said, in our direction. They were willing to take our luggage, but as the poor beasts were sufficiently laden we would not ride, but walked to Tazmalt, up hill and down dale. We were carried on their backs across the streams. The fine swarthy fellows listened well to our Gospel teachings, and with friendly words left us at the door of our hotel, which has a fine view of the Beni Mellikeuch on the north, and the successive ranges of the mountains of the Beni Abbes to the south.

The great rocky wall which shuts in the Kabylia of the Jur-Jura, seen from its northern side, has an aspect of savage grandeur. The Lalla-Khedidja, 8000 feet high, towers over all with its snow-clad peaks. The mountaineers whom it encloses partake with its scenery something of the rude and savage in character. The wind which passes over its snowy summits brings with it a breath of liberty and independence. Not so with its southern side, where we are; its aspect is gentler and more genial, its green and well-cultivated slopes, gradually descending to the bed of the River Sahel, are dotted over by its numerous picturesquely-situated villages. The glorious heights above afford a view ravishing to behold. The inhabitants of this region are brought more into communication with the outside world, and they have a more cosmopolitan character. A spirit of enterprise brings them into contact with distant places, and, like their scenery, they are more approachable and genial.

As all these tribes bordering on the valley of the Sahel speak the same language as those within the Jur-Jura range, we were desirous of visiting this part of the country, to see how they could be approached from the French villages on the banks of the river, such as the Beni Abbes, the Beni Yadel, the Ouled Abd el Djebbar, on the south, whose mountains, in successive ranges, covered with villages, are elevated several thousand feet above the plains. The tribes on the northern side of the river are too numerous to mention, but we were much attracted to the Beni Oughlis, with their villages crowning the topmost mountains, though tolerably accessible on mule-back. A very intelligent young Kabyle strongly recommended us to give our attention to this tribe, on account of the friendliness and accessibility of its people.

Tazmalt has a very large market. The souk, or market, has great attractions for the Kabyle, and seems as necessary to him as the air he breathes. Here he ascertains the prices of produce, sells his own, and purchases what is needed for his family. He learns from the Marabout the days of the fêtes, gathers all the news of the neighbourhood, which he reports to his own Djemâa, discusses the affairs of the Cof, the Tribe, and the Confederation. The market is generally held on ground common to one or more villages, or which may have been ceeded by the proprietor. Each kind of merchandise has its appropriated spot — grains, sheep, goats, mules, oils, stuffs, tobacco, planks, and pottery. The butcher has his special location, where sheep and oxen are slaughtered. Formerly the tolbas, or students of the neighbourhood, could claim two cuts from the oxen and one from the sheep. Stuffs, silks, and groceries are sold under little tents, and the invariable café is found under a gourbi. There are very few important villages which have not their weekly market.

We had some visitors at our hotel, who were desirous of hearing more of our doctrine, and gladly received Arab Gospels.

Leaving Tazmalt, the mountains approach nearer to the high road. At one spot we were told that 150 villages were within five or six kilometres from it. On coming to Sidi Aiche, near the Beni Oughlis, we were received at the French Hotel by a very superior-looking Kabyle woman of 65, who moved in and out in her Kabyle costume with much grace. Here we found that there were 200 villages within a circuit of seven kilometres, so that this would be a grand centre for missionary operations. We lost no opportunity of talking to groups of Kabyles on the road, and giving Arab Gospels to those who could read. On the railway and in towns and villages my wife distributed French tracts to people who were unaccustomed to see such things. What is wanted here, however, is permanent work by two French-speaking young missionaries.

On our way to our next stopping-place, El-Kseur, we passed the "Tombeau de la Niége," marking the spot where a thousand French soldiers were lost in a snowstorm. We passed through a most lovely country all along our route. The many French villages skirting the river are formed on territory sequestrated after the insurrections against the French authority. Many of the Kabyles cultivate the land belonging to the present holders, retaining three-fifths of the produce, whilst two-fifths go to the landowner.

From El-Kseur we again proceeded on our way, taking down the names of the villages within sight from the road, and arriving at Bougie, took the steamer which brought us back to Algiers.—Yours ever truly,

L'Agha, Algiers. Geo. Pearse.

A COLPORTEUR AT WORK.—A correspondent sends to us some particulars in reference to Charles Clements, a colporteur, in Lancashire and Cheshire, in connection with the Manchester and Salford Auxiliary of the British and Foreign Bible Society. "I was attracted to his stall by his open manner and the clear stentorian voice in which he speaks. He begins by relating some incident in every-day life in a very humorous and pleasing style. Then he introduces his books, giving some Scriptural truths and texts in a very homely way, appearing to have full command of his audience, and ending in a good sale of books. Within nine months he has sold upwards of 30,000 Bibles and Testaments."

Y.M.C.A. WORK.

PORTGLENONE, CO. ANTRIM.

THERE is a remarkable movement going on in this district, which lies quite near to the place where the revival in 1859 was first felt in Ireland. A number of young men and others have professed conversion.

BALLYMENA, IRELAND.

This Association, recently formed, is prosecuting its work with great vigour. The membership has increased to seventy. About twenty cottage meetings are conducted by the members of the Association in the town. Mr. Robert McCann, travelling secretary for Ireland, recently visited the Association, and gave an address on "Young men, their influence and future."

BELFAST.

The annual meeting was held on Thursday, 6th inst., in the Exhibition Hall. The attendance at the meeting was very large. The Mayor, who presided, warmly commended the Association to the sympathy and support of the merchants of the town. An encouraging report was read by Mr. D. A. Black, General Secretary. An effort is being made to raise the remaining debt of £3000. Addresses were deliverd by Rev. Charles Seaur, Rev. J. W. McKay, D.D., and Rev. Thomas L. Johnson, coloured African missionary.

SOUTH BRANCH, CLAPHAM.

A meeting of an interesting character was held at the rooms in Fentiman-road on Feb. 26, to commend to God the brethren who have recently set sail for China (one of these, Rev. W. W. Cassells, was a member of this branch), and to awaken continued interest in foreign missions. Stirring and earnest addresses were listened to by a crowded audience from Mr. A. V. Liley, recently returned from the Congo, Mr. J. R. Landale, and Mr. H. Gill, who is expecting shortly to leave for China. It is hoped that others may, as a result of the meeting, feel constrained to go.

BERWICK-ON-TWEED.

A correspondent writes: Our Y.M.C.A. here have a capital trained choir, who sing on our Town Hall stairs, every Lord's-day evening, pieces from the *Christian Choir* and *Songs and Solos*, and an address is given, followed by an after-meeting in the Association's rooms near by. A very large crowd gathers outside. We have got a well-lit lamp on the end of a staff, encircled with short and striking texts.

We are all sorry at losing Mr. Smith, our minister, who goes to Edinburgh. He is such a humble, earnest man—a very Paul in fervour and faithful testimony. May the Lord send us another soon.

◆

THE EARTHQUAKE IN SPAIN.—M. Lallave, of Seville, in writing to Mr. W. Greene, acknowledging contributions from English friends, says: "I gladly accept the office of giving myself to distribute the money, as it will furnish me with the opportunity of offering at the same time the Bread of Life to all who need it. I trust these offerings of Christians will be, in the hands of the Lord, the means of drawing many to a knowledge of the Saviour, and to make them partakers of the unsearchable riches of his love in the Gospel."

BRIXTON ORPHANAGE FOR GIRLS.—The ninth anniversary of this institution was held on Monday, March 2, at the Brixton Hall, Acre-lane, S.W. Mr George Williams presided. The meeting, which was well attended, was addressed by Revs. Burman Cassin, Owen Davies, J. T. Gadsdun, W. Herbert, D. A. Herschell, Marmaduke Osborn, and others. The annual report stated that 202 orphans are now being maintained, clothed, and educated in the Home, and trained for domestic service. The children, who looked both well and happy, were present at the meeting, and sung at intervals. The trustees are endeavouring to raise funds for providing a commodious schoolroom, there being only room for dining, school, and play. A collection was made, amounting to about £165, including £50 by a member of the Common Council, £12 kindly given by Chairman for one year's support of an orphan, and £10 per cent. on the whole amount given as usual by one of the trustees.

PROTESTANT SCHOOL AT SAN REMO.

EDUCATION in Italy is now national and secular. This has produced good results already, although it has only been a few years in operation. Parents who cannot read nor write are anxious that their children should. But one factor at work which hinders the full development of the present free system is that the teachers are largely in connection with the Church of Rome. These cannot legally, and dare not publicly and openly, make the advancement of that Church their first care in their mode of teaching, but its interests are not forgotten by them. The "religious element" from the devotee of the Church of Rome's point of view, is unduly pushed to the front, to the detriment of the children in general, especially of those whose parents are Protestants, or at any rate out of sympathy with the doctrine and practice of the Church of Rome. In some cases priests and nuns, zealous over much, have descended to the infliction of petty persecutions on the children of Protestants.

Accordingly, the idea of a Protestant Relief School was entertained. But those Italians for whose use it was mainly designed were amongst the "poor ones of the earth." A number of English were willing to assist, but one must take the responsibility of getting it up and of keeping it up. Such an one was found in Mrs. Clode Braddon, who was installed Secretary. It was mainly owing to the exertions of this lady and Miss Kaye-Shuttleworth that funds were raised in San Remo sufficient to start the undertaking. A first-rate teacher was found, and the school was opened in April last. The attendance was at first small, but it steadily increased. At first the children were all those of Protestants, but soon Roman Catholic children came, asking to be allowed to attend. When the school had been about a month in existence, and all was going on quietly and satisfactorily, suddenly all the Roman Catholic children disappeared. The priests had taken alarm, and exercised their authority.

The school necessarily brought us into acquaintance with the parents of the children, and with Italians generally. We discovered in some cases much poverty and misery. We were asked to take charge of little children who were utterly destitute. That involved the adding of an "Asilo" or "Home" to the school. The cost of maintaining a child we found to be twelve pounds sterling a year. The Scotch clergyman here communicated with Sir Peter Coats, who kindly agreed to support the first orphan. Since then another generous friend here, Mrs. Curtis, has followed his example, and we hope this branch of the Institution will grow and prosper too. One other branch was added lately, namely, a soup-kitchen. The necessity for this is temporary.

Towards the support of the Institution liberal help here has been given. All the English colony, except a few whose High Churchism throws them into mistaken friendship with the Church of Rome and antagonism to everything that smells of "Protestantism," extend to us their sympathy and support. Still the dearth of strangers here, which lessens the gains of the Italians, lessens necessarily also the number of our contributors, and we should feel grateful if your readers at home would help us in maintaining and extending the efficiency of our newly established institution. Communications to be addressed to the Secretary, Mrs. Clode Braddon, Casa Gaglietto, Via Umberto, San Remo; or to Mrs. Wilson, 13, Dean's-yard, Westminster Abbey, S. W. J. A.

MRS. REANEY has paid a visit to Sunderland, and greatly delighted the Christians there by her earnest, attractive, evangelistic, and Temperance addresses. She spoke in three of the largest halls in the town, besides holding drawing-room and other meetings of a less public kind. Rev. H. Martin, who presided at her last meeting, said that many would remember her words as long as they lived.

MESSRS. MOODY AND SANKEY.

A LENGTHY report appears in the Newark, N. J., *Morning Register*, of February 19, of a three days' Conference conducted there by the two evangelists. With regard to the afternoon service on the last day the reporter says:—

"Hundreds of people stood shivering outside in the cold in the vain expectation that they would be able to obtain admission by hook or crook; but after a while they were obliged to go away in sore disappointment at missing the rare opportunity of hearing one of the greatest evangelists of these days. Inside the church the congregation listened with bated breath to every word that dropped from the preacher's lips. At times, when Mr. Moody would warm to his subject, tears would glisten in many eyes, and ever and anon someone, into whose soul the iron of misfortune had pierced, would utter a deep, long-drawn sigh of sympathy or affection."

In another part of the report we read with pleasure that "Mr. Sankey was in splendid voice."

An editorial in the same issue of the *Morning Register* says:—

"Let no caviller, no cynic, no pessimist, no atheist declare that they have done no good here. Whatever curiosity may have had to do with the large gatherings, whatever desire to be simply entertained, whatever wish to follow a general fashion, this community is better for the evangelists having visited it. People driving headlong to evil have been led to stop and think whither they are tending. Persons who have not darkened church doors for years have been impressed and inspired with purer desires and loftier aims. Regarding the subject from the point of political economy, their visit has been a social blessing.

"But, in a wider and in a religious sense, the work has been successful. If they have been instrumental in reclaiming in Newark a single wicked or reckless life, then their work has been abundantly rewarded. We doubt not they have reclaimed scores."

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MESSRS. FULLERTON AND SMITH.

IN response to an invitation sent by the Nonconformist Ministers' Association, these brethren commenced a united mission at St. Helen's on Sunday, Feb. 22. Though the weather has been mostly unfavourable, the attendances have been very large, and each evening manifest results have been seen. Some two hundred persons have confessed Christ. Many more are under impression and conviction, and the work is widening and deepening.

The Saturday evening song services have been crowded, and have been attended with cheering results. They attracted many who would otherwise have spent the time in the public-house. A meeting was held on two successive Sunday mornings for the special benefit of those not in the habit of attending any place of worship. Meetings have also been held for men only and women only. Altogether the mission has been an eminently successful one, and will be memorable in the history of many a heart and many a home.

THE BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission, still retains the services of Commander B. H. Key, who it was feared would be compelled to relinquish his position as superintendent on account of the agricultural depression. In the annual report of last year we read: "The extraordinary spread of Romanism and Ritualism in Portsmouth during the past two years has made us the more zealous in the Mission work; and we can testify that the Lord has, and is still, blessing the word preached to the conversion and establishment of souls." Accompanying the report is a circular signed by some of the clergy and ministers of the neighbourhood, who earnestly pray for the continued support of the mission. It is described as being very important and extensive, and full of bright prospect and encouragement; it employs five paid missionaries, has seven Sunday-schools, and maintains regularly nearly fifty weekly services in different parts of the borough. Communications may be made to the Rev. F. Baldey, vicar of St. Simon's, Southsea.

Notes and Comments.

A MOST gratifying account of the evangelistic labours of Dr. Somerville in Constantinople comes to us from our friend Miss West. We hope to give particulars in our next issue.

Few inquiries go more to the heart of the question of Evolution than that of "Primeval Man" discussed last week at the Victoria Institute. That primeval man was rude and uncivilised is a necessity of the Darwinian theory. But there is a total absence of historical evidence that this was man's first condition, or that man, left to himself, has ever risen out of a savage state. It is well that this aspect of the question is coming to the front. The believers in Genesis have everything to gain by it.

It is no new objection to the Bible to affirm, as certain evolutionists do, that the early characters who appear on its pages were little better than the idolatrous tribes around them. But the more the hints given of them are studied and compared, the more will the grand godliness of these ancient men come out. They knew they were related to God; their faith was full of intelligence, reverence, hope, and courage; if there was simplicity, there was manly reality in their religion; and they worshipped and walked through the earth as God's immediate dwelling place.

Professor Huxley in his "Lay Sermons" has written of orthodox theologians who, before every advance of science, have retired bleeding and extinguished. In *The Monthly Interpreter* Dr. Mair admirably says that this is an impertinence, and that the very contrary is the fact. It is science that has retreated and changed, not theology, in its proper sphere. The theology of the age of Augustine is more closely allied to the theology of to-day, than is the science of the past to that of the present.

At a late meeting of the Directors of the London Missionary Society, Rev. J. H. Budden bore emphatic testimony to the fact that the people of India are just now in a special state of preparedness and willingness to listen to the Gospel. This witness is the more valuable as coming from a veteran Indian missionary, who has been forty-four years in that great empire.

Letters received from the band of seven young men who lately left England for service in connection with the China Inland Mission, tell of many conversions on board ship.

> "The Bishop of Lichfield supports the action of the Rev. G. B. Vaux, the clergyman who withheld from certain Sunday-school children prizes which they had rightfully won, because they were not baptized. Dr. Maclagan says: 'Strictly speaking, no unbaptized child should be admitted to a Church Sunday-school except in the immediate prospect of baptism. . . It would, therefore, be perfectly legitimate to exclude such children from a Church school until such time as they were baptized.' The Bishop suggests that unbaptized children might be permitted to attend; 'but,' he says, 'I think you may fairly separate them in some way or other from the rest of the chilldren in the school.'"

This is simple Paganism. If such monstrous utterances as these should but lead to an exhaustive and candid consideration of the question, "What is Christian baptism?" the unintended benefit would be very great.

Tuesday next, March 17, is the day set apart by the Irish branch of the Evangelical Alliance for united prayer to God on behalf of their country. While thankful to God for the measure of contentment and prosperity granted to the sister isle, there is yet abundant need that we should join our brethren in desiring for Ireland a more effectual deliverance from the evils that afflict her. But let us not forget to help in answering our own prayer by earnest and unremitting effort to bring the people to a saving knowledge and practice of the Christian faith.

One of the great hindrances to popular weal in Ireland is the misapplied power of the Papacy. Our kinsmen in the United States are continually making the same discovery. The Evangelical Alliance in New York have issued a strong protest against a measure that has been introduced into the legislature ostensibly to secure freedom of worship for the inmates of institutions for the care of the poor. Practically it is a bill to legalise Romish proselytism. We need to meet these attempted encroachments of Rome with a corresponding "eternal vigilance" on behalf of liberty and purity of doctrine.

It is much to be regretted that the apparent miscarriage of justice which has taken place in the sentence of seven years' penal servitude on Henry Williams, for alleged perjury at Poole, is endorsed and perpetuated by the Home Secretary. When a number of men of character and standing, who have no personal interest in the matter, are found persistently declaring that injustice has been done, while on the other side are deeply interested parties, a strong *primâ facie* case at least is made out for a further and exhaustive and impartial inquiry.

> "On Saturday morning next an amateur performance of Douglas Jerrold's comedy 'The White Milliner,' and an original operetta by Lady Arthur Hill, entitled 'The Lost Husband,' will be given at the Criterion in aid of the funds for the restoration of Wolferton Church, near Sandringham. The Princess of Wales has signified her intention to be present."

The foregoing speaks for itself. A Japanese gentleman, who has been in England for some years, on reading it, wrote: "A strange people! they must have something for their money—they must pass their gifts through a strainer in the form of a fancy fair, a lottery, or a theatrical performance, at immense cost of time and labour to themselves, and they must make a crutch of the devil to support them in their labours for God." Yes, a "strange people!" Fancy reading in our histories: "The comedies of 'Gammer Gurton's Needle' and 'Ralph Royster-Doyster' were performed at a well-known gambling-house, in aid of the funds for the re-building of St. Paul's Cathedral. His Majesty, the Court beauties, and Sir Christopher Wren were present."

In the Oxford Town Hall, on Sunday week, four undergraduates gave testimony to God's saving grace, all of whom had been converted since they entered the University. When it is added that they are all of good family and influential position, and three of them of considerable success in the athletic world, the effect of their public testimony can be somewhat appreciated. Says a correspondent: "Such open testimony from men of this class, converted when undergraduates, has never been known in Oxford before."

We understand that the life of Dr. Moffat will be published in the autumn: it is nearly ready now.

The *Daily News* for February 25 contained the account of a sale of rare orchids, one of which, without spot or blemish, was purchased for £131! The same issue had a list of modern pictures, the sale of which realised £2039 3s., and a description of jade carvings, sold on a recent occasion, included a pair of vases, for which the sum of £60 18s. was given, there being other articles of the kind bought to the amount of over £500 at the same sale. Put these sums together, or look at them separately, and the thought is suggested that one of the least regarded of our Lord's commands is that which negatives hoarding or extravagance: "Lay not up for yourselves treasures on earth."

One day when a poor, half-starved girl appeared before Wesley, he found he had scarcely any money left to give her. His reflection on this was: "It immediately struck me. Will thy Master say, 'Well done, good and faithful steward! Thou hast adorned thy walls with the money which might have screened this poor creature from the cold!'? O justice! O mercy! Are not these pictures the blood of this poor maid?" How many of the possessors of rare orchids, fine pictures, and costly ornaments, will address themselves in like manner?

We have been privileged to peruse some recent reports of Scripture-readers in connection with the Scripture Readers' Society for Ireland, and are more strongly convinced than ever of the adaptation of this agency to the spiritual needs of the population. Wherever these devoted men have gone, with Bible in hand and love to souls in their hearts, they have been welcomed, and their message has received most respectful attention. Captain Kearney White, the secretary (27, Lower Pembroke-street, Dublin), is now preparing his annual report of the Society's work; when it appears we hope all the true friends of Ireland will possess themselves of a copy, and give it an attentive perusal.

We (like the *Rock*) have received an anonymous pamphlet, published by *Messrs. Waterlow & Sons*, entitled, CASTE IN THE EVANGELICAL WORLD: A PROTEST. Our contemporary says:—

> "The author writes good English, and upon the whole we are not very much disposed to quarrel with him. There is a great deal too much of what he calls snobbishness in English society generally, but we are not aware that there is more of it among evangelicals than among other people. The author, however, thinks there is, and is very hard upon the Evangelisation Society, and upon the London City Mission, for the class distinctions which those organisations recognise. It is much easier to denounce things of this kind, however, than to say how they are to be got rid of. Englishmen, it is said, love a lord, and next to a lord they love a rich man. It is a pity, and we shall do well to strive against a besetting fault. But we doubt whether there is any use in running a tilt against religious bodies which merely recognise the actual state of society."

It is surely being content with small blessings for us Evangelicals to congratulate ourselves that we are not more snobbish than other people. The Apostle James is very hard upon those who love lords and rich men, because they are such. The *raison d'être* of Evangelicals, and of Evangelical Societies, is not to merely recognise, but to run a perpetual tilt against the actual state of society. This is exactly what Jesus did, and for doing which the "Society" of that day put Him to death.

In addition to the letter in our last on "The Mahdi and the Soudanese," another correspondent (F. A. V.) writes:—

"The Arabs of the Soudan are not '*in their own land.*' They and their ancestors crossed over the Red Sea from Arabia, and invaded the Soudan, carrying rapine and bloodshed into the peaceable Soudanese villages, selling the inhabitants into slavery, and carrying off their cattle, and this they continue to do to the present day. The Soudanese are negroes, and fearfully oppressed by the Arabs, with whom we are now fighting, The Arabs, I need hardly add, are descendants of Ishmael, and as such, their hand is against every man, and every man's hand against them, and always will be so, till they purge themselves from the curse and become Christians."

We are indebted to the current number of our valued contemporary, *The Irish Congregational Magazine*, for the following generous recognition of our endeavour to consider social and national questions in the light of the Word of God:—

"We have been much struck with the earnest tone and temper of this excellent weekly paper in connection with great social questions. Our Christian journals are at times timid on these points, probably not wishing to offend their readers by making Christian life too difficult. The Christian speaks out with a boldness that is refreshing in these days. The subject of Temperance, so long shunned by popular religious papers, so timidly handled by many still, finds here its Scriptural level in Christian life. Social purity is not considered too delicate a subject for Christian readers, and the vices of modern civilisation are fearlessly rebuked. There is a good word for all who are trying to help that righteousness which exalts a nation, and a faith in the political economy of the early chapters of the Acts of the Apostles which is much needed. Indeed, we always turn to the editorial 'Notes and Comments' with the assurance that there will be found something worth reading, and that all questions will be weighed in the balances of the sanctuary. The editor, while keeping to what some may call Puritan views of the Bible, has an open eye for all that is generous, and true, and just, even in Society journals, and some of his remarks on current events are full of deepest interest. Are we not too apt to forget that upon all moral and spiritual questions the Bible 'gives a light to every age'? Take questions about dress, modes of living, personal habits, speech, temper, daily pursuits, tastes, associations, &c.—why should we be so regardless of the One Voice that never leads astray, and the standard that is never out of date? We do not know where to find wiser or more truly Scriptural comments on many of these themes than in the editorial pages of this journal. . . . These are 'wholesome words' and they cannot but further the best interests of the people. Clearly The Christian believes that the law of God is binding upon the people, rich and poor, and that the 'blessing of God' still counts for much in personal, social, and national life."

With reference to these subjects a highly esteemed minister and missionary writes:—"I fear the authority of Holy Scripture is but little recognised in many of these matters. One thing has often struck me in this connection, viz., the all but total disregard by Christian women of the express teachings of Apostles about dress. They seem to regard the latest fashion, no matter how unseemly, not the Divine message, as the proper guide. Yet they are probably shocked at theories of inspiration which they do not formulate, but which they certainly illustrate."

G. D. H. points out that is was an error in our Notes on Daily Readings to speak of the *parable* of the sheep and the goats. These are parabolic terms, but the whole passage is a very solemn prophecy. Alford well says: "This description is not a parable, though there are in it parabolic passages (*e.g.*, 'as a shepherd divideth his sheep from the goats'), and for that reason, that which is illustrated by those likenesses is not itself parabolic. It will heighten our estimation of the wonderful sublimity of this description when we recollect that it was spoken by the Lord only three days before his sufferings."

"Whether Paul, Apollos, or Cephas . . . all are yours." If there be a Paul, an Apollos, and a Cephas in one town, they cannot each rightly belong to any one congregation. No arrangement made with Paul by one Church can do away with the right of others to a share in the ministry of the gift which God has given him; and so of Apollos and Cephas, and all other apostles, pastors, teachers, and evangelists. They are every one responsible, under the direction of the Holy Spirit, to use their gifts for the edification of the whole Church of Christ.

The recognition of this right, in the most modified form, would produce a desirable revolution in Church affairs. Instead of separate congregations being Paulites, Apollites, Cephites, they would each partake of the characteristics of all three; and the tendency to sectarianism would so far be checked.

Why should not ministers of evangelical churches interchange pulpits much more than they do? One good result would be—supposing they preached once a day to the same congregation instead of twice—that they would only need to prepare half the number of sermons; they would thus have time to put more thought and prayer into the one sermon, and still have time to do a great deal more pastoral work. The people would also have the advantage of hearing the truth of the Gospel from men of varied ability and gift, and those who were not touched by one might be brought to their knees, and to Christ, by another.

There never was more need than now to "stand in the ways, and see, and ask for the old paths," for as the end draws near all sorts of delusions may be expected. There has lately died at Gillingham, Kent, a deceived deceiver, professedly the author of a new divine book called "The Flying Roll," and leader of a so-called religious movement under the name of "The New and Latter House of Israel." His followers, to the very day of his burial, buoyed themselves up with the hope that "he is not dead but sleepeth."

There is no doubt that God answers prayer in healing the sick, but the multiplication of such faith-healing professions and performances as are now being exhibited in various places appears to us greatly to be dreaded. We know of well-authenticated cases of healing, where all human skill had failed; but they are very different from those described in the "testimonies" given at these sensational assemblages, and which are a very poor imitation of the work of Dorothea Trüdel, Pastor Blumhardt, and others.

The evangelistic movement among University students in Scotland appears to be developing in a remarkable way. Professor Greenfield and a deputation of Edinburgh students have proceeded to Aberdeen to initiate meetings in the northern University similar to those being held in the Scottish capital. Other deputations we learn are to visit Glasgow and St. Andrew's for a like purpose. This spiritual revival among the future leaders of Scottish thought and action is likely to exercise a most potent and blessed influence, not only on the British nation, but in all the lands whither these young men may go.

We hope the earnest call to extended evangelisation in France, which appears in another column from the pen of Mrs. Dodds, will fall on ready ears and reach willing hearts. Her plea has a singularly pathetic value, when we recollect that her beloved and devoted husband poured out his young life for the furtherance of this cause.

We have pleasure in directing the attention of young men and others interested in foreign missions to the announcement in our advertising columns of a meeting in Exeter Hall, on the evening of the 24th inst., when the claims of the heathen and the Mohammedan world will be set forth by a number of experienced speakers.

Mr. Cameron Churchill having resigned the office of General Secretary at the Exeter Hall Y.M.C.A., a successor has been found in Mr. E. J. Kennedy, who has been well known in connection with evangelistic work among young men. We earnestly join in the hope expressed in the current issue of *The Monthly Review*, "that the Lord will give him the grace and wisdom needed for the difficult post he has been called upon to fill."

The two weeks' mission by Rev. W. H. Aitken and his helpers at Marylebone Parish Church has been a season of much spiritual blessing to the crowds that have daily flocked to this fine and spacious building. Last Sunday evening the church was filled to overflowing, and a large after-meeting followed a sermon of singular power and impressiveness from the mission preacher. The mission closed on Monday evening with a thanksgiving service; we hope to give a detailed notice in our next issue.

MR. J. M. SCROGGIE AT GREENOCK.

At the invitation of the United Evangelistic Committee Mr. Scroggie has concluded a short mission of three weeks in Greenock. The meetings were well attended. The Town Hall was crowded by an audience of about 3000 people every Sabbath evening, and the Temperance Institute filled almost every week night of the Mission. Not a night passed without manifest tokens of the Divine presence and blessing. Scores seemed to be melted under the power of the truth. The numbers who waited for the after meetings varied from 100 to 500, and many were in soul anxiety. During the meetings about 450 persons were conversed with by the workers, there being many clear decisions for Christ. A good number, on the other hand, professed to have passed from death unto life during the delivery of Mr. Scroggie's addresses, and without any personal dealing.

Mr. Scroggie's exhortations to Christians, both during the week and on Sabbath mornings, were largely attended and much blessed. The spirit of prayer seemed to be poured out in a remarkable degree, and the number of requests, both written and verbal, was quite unprecedented. The work, as far as one can judge, has been the most fruitful since the memorable visit of Mr. Moody and Mr. Scroggie to Greenock in 1882.

W. L.

DERBY THEATRE GOSPEL-HALL.—The good work here continues to develop, and permanent results appear to be shown. Both the Sunday and week-evening services have been well-attended through the past year, during which period some sixty persons have professed conversion. The Sunday-school and Band of Hope are conducted with increasing zeal. The open-air meetings were highly successful. The report sent to us adds:—"Some who have been induced to attend the various meetings and Bible-classes are from the lowest depths of society, but they have been brought to Christ, and into happy fellowship with his people."

YOUNG MEN IN THE WEST-END.

IF the members and friends of the West-London Branch of the Y.M.C.A. do not become the wisest and best of their generation, it must be because they have not the capacity for digesting and assimilating all the good advice they received at their annual meeting in Burlington Hall last Thursday evening. The report submitted by the faithful secretary, Mr. Pearce, was, as usual, precise in construction, hopeful in tone, and full of encouraging facts. We need not specify all the varied branches of work carried on, as these are now pretty well known. The edification of the members is, of course, a primary concern, and so is the evangelisation of "those that are without." In both departments the work is sustained with vigour and with a good measure of success. Mr. Pearce was able to boast that Mr. Stanley Smith, whose name is fresh in the recollection of our readers, was a member of his branch; others besides him have been thrust forth into public Christian work, one of them being Mr. W. Wild, the present secretary of the Lowestoft Association. The financial statement, unfortunately, showed a deficit of nearly £200.

The president of the evening was Lord Mount-Temple, who, exercising his prerogative, favoured his younger brethren with a lengthened address full of weighty matter and valuable exhortation, as to the proper discharge of life's duties. Following the strongest current of popular thought, he made some pointed references to the late lamented General Gordon that were much cheered. It seemed a little ominous indeed, though capable of easy explanation, that by far the loudest applause of the evening was given to the military references of the various speakers. The noble Chairman looked upon General Gordon as a tip-top Christian, who utterly got rid of self, and is now on a high pinnacle of fame in the eyes of the whole civilised world. His lordship's words in deprecation of the spirit of compromise or half-and-half-ism too prevalent in our day, were much to the point and deserve to be remembered.

A most excellent speech was that of Mr. F. A. Bevan, who rejoiced that in this Y.M.C.A. at any rate there is no departure from the old lines in teaching and practice. Without any desire to be unduly censorious, he could not commend the example of an Association which should be nameless, and which lately had a convivial evening, including an array of "toasts." The speaker proceeded to urge home on his hearers the exhortations of Paul to Timothy—to realise their sonship, to endure hardness as good soldiers of Jesus Christ, to be capable workmen, rightly dividing the word of truth, and to count it their joy to be the servants (slaves) of the Lord who redeemed them.

Rev. F. Lillingston's address was cast in a lighter mould, but he did not fail to say many good as well as many humorous things. He counselled the young men to beware how they invested their life's capital, with its precious opportunities. Let them entrust it all to Christ, and He would teach them how to spend it. He liked the period of youth because of the "go," the resource, the manifold influence, and naturalness that are some of its characteristics.

Notwithstanding all the wise and weighty utterances of the speakers whom we have mentioned, we do not scruple to say that the good wine was kept to the last. We have not for a long time heard a speech that more impressed us, as being timely and well considered, and worth treasuring in the memory, than that of Dr. Donald Fraser, who was last on the programme. His text was the word "thorough," and he used, with great effect, a quotation from the writings of Mr. John Morley protesting against the "flaccid latitudinarianism" of the age, though of course it was applied in a different sense from that of the famous essayist. We want in these days, said the reverend Doctor, to have our minds braced up to more definite views and convictions of religious truth. It may be no great harm for our young men to hesitate long about many important questions. Such hesitation is far more creditable than a merely mechanical acceptance of the opinions of others. But after due investigation such hesitation, if harboured too long, may become chronic; it has a most weakening effect upon the soul, and produces that flaccid latitudinarianism that Mr. Morley has denounced. The needs of the age are a thorough repentance, a thorough conversion, a thorough Christian training, and a thorough devotion to the service of Jesus Christ.

In their happiest vein, Mr. Geo. Williams and Mr. T. A. Denny moved the thanks of the meeting to the Chairman, who re-echoed Dr. Fraser's motto-word "thorough." The next anniversary at Burlington Hall ought to show some fruit of all these fine speeches.

HUMILIATION AND PRAYER.

AS announced last week, meetings were held in different parts of the metropolis last Saturday afternoon, to make confession of national sins and ask the divine blessing on our land and rulers.

At the Conference Hall, Mildmay-park, the attendance was much larger than has been seen on former similar occasions. It was found necessary to adjourn to the large hall. Mr. J. E. Mathieson, who presided, read 2 Kings xxii. 8—20, and referred to some national sins on account of which there ought to be deep humiliation before God. Short addresses were delivered, but the most of the time was spent in waiting upon the Lord in confession, prayer, and thanksgiving. Many neighbouring ministers were present and took part.

The meeting at Down Lodge Hall, Wandsworth, was presided over by Rev. William Reed, vicar of Wandsworth. Other clergymen and ministers took part in the devotional portion of the service, which was in entire harmony with the object of the meeting. Rev. Marcus Rainsford, whose frequent services in Down Lodge Hall have been so greatly blessed, delivered an appropriate address, in which he urged the necessity of personal humiliation before God, and the exercise of deep sincerity in respect to the things which we ask of Him in prayer. The meeting throughout was of a very solemn and impressive character, and it is earnestly hoped will lead to much believing prayer on behalf of our country and those who direct its affairs.

Eccleston Hall was well filled, and a true spirit of humiliation seemed to possess all. The two hours afterwards were spent in prayer and supplication, the Rev. Dr. Bennett, Mr. Donald Matheson, Captain Barry, the Rev. Charles Fox, and others taking part. Some very heart-searching and solemn words were spoken by Dr. Bennett, who drew attention to the many national sins as well as the lamentable falling away from the truth, as brought out at the Reformation, in so many churches at the present time.

Meetings were also held at the Stratford Conference Hall, the Conference Hall, Clapham-road, Exeter Hall, and 186, Aldersgate-street. The time was mainly spent in earnest prayer and confession. At Stratford, Rev. Mr. Ross, of Forest-gate, gave an address on "The Lord is King."

SOLDIERS' INSTITUTE, GIBRALTAR.—Dear Sir,—You have on former occasions inserted in your columns short notices of the work of the Gibraltar Soldiers' Institute. Lieutenant-Colonel H. S. Clarke, Royal Artillery, the hon. secretary and treasurer, to whose indefatigable labours we of the committee have been mainly indebted for our funds, proceeded on duty to Mauritius last November, and begged me to act for him during his absence. We have ample proof of the institute having been a means of blessing to many a soldier at Gibraltar, a place abounding in temptations. If you could mention that during the absence on duty of the hon. secretary and treasurer, Lieutenant-Colonel H. S. Clarke, R.A., in Mauritius, subscriptions or donations, which are urgently needed, will be thankfully received by Colonel R. W. Sparks, 16, Dynevor-gardens, Richmond, Surrey, I should be truly grateful to you.—Yours faithfully,

Robt. W. Sparks.

"AT PEACE WITH GOD."

AT peace with God: the conflict past,
  The reign of self and Satan o'er;
The stubborn neck is bowed at last,
  Its King to worship and adore;
The rebel will, defiant long,
  That owned no sway its own above,
Is stormed within its fortress strong,
  And conquered by the God of love.

At peace with God: these hands of mine
  Are washed from every guilty stain,
No more to wound their Lord Divine,
  Or pour contumely on his pain:
My feet, on ruin's brink that stood,
  And in the path of scorners trod,
No longer spurn the precious blood,
  And trample thus the Son of God.

At peace with God: my hands, my feet,
  My heart, my will, submissive now!
Lord, lead me as Thou seest meet,
  Mine only at thy feet to bow:
Mine but to follow day by day,
  Or rough or smooth shall be the road;
Thy way will be my cheerful way,
  Lapped in the "perfect peace" of God.

At peace with God, O blessed peace!
  With calm delight that fills my soul,
Whose holy rapture will increase
  And strengthen, as the years shall roll:
E'en as the stream that seeks the tide
  With every mile will broader be,
So shall my peace grow deep and wide
  Through time and in eternity.

Stratford, Ontario. M. A. Maitland.

PROFESSOR MARTIN AT BOURNEMOUTH.

PROFESSOR MARTIN is giving a course of Bible-readings on "The Parables of our Lord," in the Presbyterian School-room. The last was on that of the discontented labourers, in Matt. xx. 1—16. The Professor said the occasion of it was Peter's question in chapter xix. 27, "Behold, we have forsaken all and followed Thee: what shall we have therefore?" The Lord graciously told Peter and the other Apostles what their reward should be, and then in this parable He shows them that He has not given them this promise because they have a right to reward, but out of his royal bounty. The promise gave them a right, but they had no right to the promise. It was also intended to vindicate God's right at the judgment day to do just as He pleases in distributing his awards over and above what He has promised. Everyone will have what he has been promised. Many may have much more, and if they do, no one will have ground for complaint, for God has a perfect right to do what He will with his own.

CAUTION.—We have communicated with the police concerning a woman who calls on ladies in response to advertisements, appeals to their sympathies to pay her railway fare or otherwise help her, gives a false address, and is no more heard of. We beg our readers to beware of this impostor.

BIBLE SOCIETY OF SCOTLAND.—At the last monthly meeting of the Western Board in Glasgow, Mr. Murray, of Peking, reported considerable sales of the Scriptures in spite of the war fever, and said that the Bible is making its way into high places. "Ladies of high degree frequently stop their carriage and send a servant for books." From Corea it was reported that the sales are small on account of the poverty of the people, who, however, so throng the depot on market days to read the books that they "have entirely worn out the mats at the front of the store." Two new colporteurs have begun work near Seetapore, India. From Belgium Pastor Anet in acknowledging a remittance adds, "Our evangelists would lose their most efficient colleagues were they deprived of the co-operation of the colporteurs." Some details were given of the distribution of New Testaments among those who have suffered from the recent earthquakes in Spain. A native pastor has undertaken this work at the request of the British and Foreign and National Bible Societies, who share the cost. A grant was made to the Presbyterian Church in Canada for colportage among the French Canadians

WORKING GIRLS IN LONDON.

SURELY no class of this great community stands more in need of kindly sympathy and practical help than our working girls. They are heavily handicapped in the race of life, not only by the very constitution of their being, but by the strange conventionality that refuses to remunerate them on equal terms, proportionate to the service rendered, with the sterner and stronger sex. In those cases—and they are numerous—where there is an absence of family shelter and privilege, and where work is both scarce and scurvily paid, our toiling sisters are in a sorry plight indeed. Little wonder that they do not always withstand the special temptations that surround their difficult path.

These things are sadly trite, but familiarity with them has too often blunted the edge of our sensibility; and we come to acquiesce in that which we fancy we are powerless to prevent. Not so thought Mr. John Shrimpton, a few years ago, when, by the help of sympathising friends, he started the Homes for Working Girls, of which there are now eight in the metropolis, sheltering some 350 of these working queen bees in the world's mightiest hive. It does not seem very much compared with the illimitable need—only as a drop in the bucket; but if all the well-to-do Christians in London were equally alive to their social responsibilities and privileges, hardly any need of the kind would be unsatisfied.

Our immediate duty, however, is not to philosophise or even to exhort, but to record in brief the proceedings of a praise and prayer meeting at Morley House, Fitzroy-street, last Thursday afternoon. The company was not a large, but it was a deeply interested one. The opening song of praise was sung with a heartiness that indicated real thanksgiving to God for the mercies of the bygone year. Curiously, but not at all inappropriately, a canary, whose cage hung in the room, caught the spirit of the occasion and poured forth a flood of liquid thrilling melody that not even the combined human voices could emulate.

Mr. Shrimpton's short statement was crammed full of welcome facts and causes for praise to God in connection with the history of the eight Homes throughout the year. He was greatly delighted, he said, to have received many letters from ladies and gentlemen expressing sympathy with the work. Not a few, unable to be present, were at that hour praying for a continued meed of blessing upon it. In the course of the year eighty-six more beds had been added. Hyde House had been opened, and a considerable addition made to Morley House. The Homes were singularly popular; the spiritual tone of each house was most cheering; an air of brightness pervaded the entire work, and all connected with it. The comely and pleasant appearance of the interiors seemed to re-act on the dispositions and tempers of the residents. (There is here, by the way, a pregnant suggestion for English homes of every type.) As to the need for more Houses—who could question it? They were on the point of extending Woodford House, Islington, by annexation of the adjoining building; £350 had been promised out of the £1100 needed for that purpose. It was found that the houses answer equally well when they are tolerably large, and the expense of management is less in proportion to the smaller houses.

Mr. Shrimpton had some gratifying things to say about the popularity and profit of the monthly Bible-classes, and at the same time gave a hint to the lady patrons of these classes about the advantages of regular attendance. Mr. Shrimpton feels strongly about his pet work, and he does not mince his words either. The one jarring note he had to sound in his little speech may well give pause to the heads of London households. It was to this effect:—Some good lady, he said, wanted a domestic servant. He supposed she could not get one in London, as she sent 200 or 300 miles into the country for one. For some cause or other she did not suit, and at the end of the month she was shown the door, and cast adrift on the weltering sea of London life, 16s. being kept out of her wage for her railway fare from the north, which had been advanced. Happily, she found a welcome and a refuge in one of these Homes. Said Mr. Shrimpton, before sitting down, the heart of everyone must ache at what we see in our London streets. Within the last few days we have heard of several suicides from our Thames bridges. God knows, and we know to some extent, how dire is the need for sympathy and help among our working girls.

The *pièce de resistance* of the meeting was an admirably suggestive address from Rev. H. W. Webb-Peploe, which we much regret to have to compress into a sentence or two. From the tender regard shown towards his sick servant by the Centurion whom our Lord commended for his great faith, and from the action of Naomi, in seeking rest for Ruth, her daughter-in-law, Mr. Peploe skilfully drew the lesson that it is the part of the Christian Church in these times not only to build such Homes for the shelter of friendless young women, but to seek that they may know experimentally what it is to rest at the feet of our great Boaz, the Lord Jesus Christ, who is the Healer and the Saviour of his people, as well as the Provider for all their future life, both temporal and spiritual.

Friends who are not familiar with the working of these noble institutions, should ask Mr. J. Shrimpton, 38, Lincoln's-inn-fields, W.C., to furnish them with some of his admirable reports and other literature.

ORPHAN HOMES OF SCOTLAND.

THE destitution in the city and country has been and is so great, and the demands upon our resources are so numerous, that with all our efforts in the past to provide accommodation for the really homeless and friendless children, we are at present crowded out. We feel necessity is laid upon us to enlarge our borders and build more houses, so that we may not have to turn away any deserving needy ones who appeal to us for help. We intend sending about 300 to Canada in the coming spring and summer, and that will in a measure relieve the pressure; but from the fact that during January sixty-two new cases were added to our numbers, in December forty-two, and November fifty-four, and that to all appearances there will be no diminishing of the applicants, the vacant places will be speedily filled up. The Govan-road Homes, in which we have 180 children, are to be given up at the May Term, and for the children there, as well as for those who will be taken in during the year, we will need to provide more house accommodation at Bridge of Weir Homes. Our aim is to double the accommodation we have at present at the Homes, so that instead of helping one new child every day, which we aimed at years ago and have accomplished, we may rescue two each day, or 700 yearly, in addition to the 1000 we may have in the Homes. For this purpose we will need £40,000, towards which two houses have already been given. The stores, school-room, church, and superintendent's house, which we are in immediate need of, will cost £7000. The fruits springing from such efforts as ours are so great that our wonder is not that so many have given to it, but that so few participate in the privilege it confers upon them in having fellowship with God.

In regard to the children we intend to send to Canada, the first party, consisting of 100 boys, will probably sail about the middle of March, the second about the end of April, and the third about the end of May. It has always been our custom not to send any child without the necessary £10 being in hand for its passage and outfit, and this year we will adhere to the same principle. Towards the £3000 for the 300 we have received about £630, leaving a little over £2000 to be provided before the end of May. We continue to receive most encouraging accounts of the children we have sent to Canada in former years; 95 per cent. of them continue to do well.

WM. QUARRIER.

318, *St. Vincent-street, Glasgow.*

OBITUARY.

MRS. MARY PRUYN.

THIS well-known American lady missionary died lately at Albany, N.Y. She laboured earnestly and successfully for a number of years in Japan and China.

DR. G. D. PIKE.

The decease is recorded of this devoted friend of the coloured freemen in America. Many of our readers will remember him, as having visited Great Britain with the first company of Fisk Jubilee Singers.

REV. JAMES DAWSON.

News was received on 28th ult. by telegram of the death of Rev. James Dawson, Free Church of Scotland Mission, Chindwara, Central India. Mr. Dawson was known to many of our earnest Christian workers at home, whom he continued to help by prayer and liberality though far away in India. On his own field, cut off for long intervals from fellowship with others, in lonely journeys amid the Gond villages and the scattered tribes of the jungle, he sought for souls with rare devotion and diligence, and served the Master with unbroken constancy. The spirit of the man may be understood from these words lately received from him, "There is little or no manifest fruit of my labours; but we cannot give up. After Abraham had patiently endured, he obtained the promise (Heb. xi. 15.)". "We cannot give up" is a noble warrior-word to be on a man's lips at the dying hour!

OUR SOLDIERS IN EGYPT.

THE following is extracted from a recent letter to the Turkish Missions Aid Society (7, Adam-street, Strand) by Rev. Dr. Hogg, of Asyout, Upper Egypt:—

I have just returned from a six months' mission tour among the stations between Asyout and Assouan. I had a small class of four theological students with me. These studied and recited during the day, and attended the evangelistic services in the evenings and the congregational meetings on the Lord's Day. Having eight addresses to make of an average every week, you will hardly wonder that I sometimes wished that the students had stayed at home in the boat. I often gave them a hint to that effect, but they would not take it.

I have seen all the soldiers pass on their way to the front. Sometimes a convoy of them would lie by for the night where we were moored, and on these occasions I gave up the usual meetings, and spent the evening with such of the soldiers as were attracted by the notes of my harmonium to the mission boat. The last meeting of the kind, in which six or eight of the soldiers led in prayer after me, was at Esneh (between Luzor and Assouan), with a number of the Guards in Sir Herbert Stewart's battalion—the heroes of Abou Klea. They told me that a few nights before they had held a prayer-meeting in a school at Sohag, and were delighted to find native Christians able to join with them in the service of song. Many of them had given books to some of our school boys at the places where they stopped on their way up the river.

While at Luxor I had the privilege of accompanying Lord Wolseley and the members of his Staff through the ruins of Karnak, and back to Luxor. His Lordship manifested a good deal of interest in our mission work, and in leaving wished us all success in our noble enterprise. I assured him that there were many men, even in Egypt, praying for him and the success of his mission. I had an old man with me in the *Ibis* (elder Fam of Koos) who told me that morning that in his private devotions he never omitted to pray for Gordon, and those who were going to his rescue, though he was always fearing that the worst was about to happen both to him and them.

"CHINA'S MILLIONS."—We are glad to know that there has been a very large demand for the current number of this excellent periodical, which contains a full account of the recent Exeter Hall farewell. Single copies can be had either from this Office or the Office of the China Inland Mission, 2, Pyrland-road, N., one penny each.

EVANGELISTIC NOTES.

Mr. Mackenzie, secretary of the Monthly Tract Society, has lately visited Hertford, Gloucester, and Chester, giving in each place evangelistic or Temperance addresses.

Woodham Walter, Essex.—Mr. Cornelius Smith and his wife have completed a week of special evangelistic services in this place. The chapel was insufficient to hold the people, so great was the interest manifested; great power rested on God's honoured servants, and on their messages to the people.

Coatbridge, N.B.—A most successful series of evangelistic meetings has been held here under the auspices of the Local Evangelistic Association; Mr. Hall, evangelist, preached every night. The presence and power of the Lord were manifest in all the services, and over eighty persons were dealt with as inquirers. Nearly all the ministers in the town took part in the meetings.

St. Michael's, North Kensington.—The mission held February 22 to March 1 at this church was the means of drawing a large number of persons who it is believed do not attend any place of worship. The missioners, Rev. T. J. Guest and Rev. R. J. Simpson, were most energetic in the work, and also in visiting the parish. If a tithe of the good seed sown should permanently flourish, the missioners will have much to be thankful for.

Rev. F. S. Webster, Principal of the Church Army Training Home, Oxford, is hoping to conduct Mission services next week in connection with Grove-park Church, Chiswick, commencing March 16. There will be Bible readings on the spiritual life at noon, and a Mission service at 3.30 every day in the church. In the evening aggressive work of an army character will be conducted in the district of Shand or the Green, a poor and populous part, much in need of Gospel light and life.

Belfast.—Your Belfast correspondent has unwittingly misrepresented a large section of his brethren in his statement regarding the projected mission of the Belfast Presbytery, of which he remarks:—"This is the first time that united action has been proposed by any of the leading denominations here." The fact is, that the clergy of the Church of Ireland in Belfast have repeatedly held a simultaneous mission week in all their churches.

Walter Riddall, A.M.,
Incumbent of Magdalen Church.

Christ Church, Finchley.—The recent mission services in this parish were very well attended. Rev. Preb. Anderson, Bath, Rev. W. C. Heaton, Rev. G. Plaford, and Rev. G. Howard Wright were the missioners, and they were assisted by Rev. H. Stephens, the vicar. Many of those who attended professed to have received benefit. Nearly 100 persons have applied for memorial cards. Rev. H. Stephens conducted prayer-meetings in the school, but the services for children, servants, and the general congregation were held in the church.

Abergavenny.—Our beloved sister in the Lord Jesus Christ, Miss Grace Owen, has been conducting a mission at the Priory. The gifted Welsh evangelist addressed her own people each Sabbath afternoon in their beautiful language, and preached the Gospel every night in English. They had crowded audiences, and several precious souls entered into the liberty of the children of God. Miss Owen left on the first inst. with the blessing of many, and fervent prayers that the Lord's work committed to her hands at Egremont, Cheshire, may have abundant success.

Blackgang, I.W.—Some fifteen days' Gospel services have been held at Mrs. Reade's Mission-hall by Mr. Joseph Hannington. The Lord's power has been manifested in the salvation of souls. Three most interesting addresses have since been given by Mrs. Hudson Taylor upon the China Inland Mission. Following this, Mr. J. B. Wookey held two meetings for men only, giving very powerful addresses upon Social Purity. Mrs. Wookey is expected to hold meetings for women only. Misses Hamilton and Reade are about to hold a mission at West Cowes.

Wood Green, N.—Mr. and Mrs. Charles King commenced a fortnight's mission at the Gospel Hall on the 1st inst. The meetings have been crowded to excess. Mr. King maintains a wonderful power over his audience, the attention being unbroken throughout. He relates various incidents of his life with telling effect. No anecdote is told for mere amusement; but at every turn there is a distinct "point" which he loses no opportunity of driving forcibly home. His expositions of Scripture have been very helpful to the believers present, while the solos rendered by Mrs. King pave the way for deep impressions.

Ashby-de-la-Zouch.—Mr. A. G. Marment, of Newcastle-under-Lyme, has held a seven days' Gospel Temperance Mission with much profit. The Christian zeal and earnestness with which he presented the truth brought many converts.

Brechin, Forfarshire.—Evangelistic work has been going on here for three weeks, Mr. Joseph Cleworth being the mission preacher. The Christian people of the town have been rejoiced by the genuineness and solidity of his work. Mr. Cleworth's words arrested the attention of the people from the first, and the meetings increased in numbers. Many inquirers have been dealt with, and have made a Christian profession. Those who know the town well and have resided in it for long, say it has not been so moved since Mr. Moody's first visit to Scotland. A noticeable feature of the mission has been the number of young people who have been influenced. Many people in Brechin to-day are thanking God for Mr. Cleworth's visit. The ministers who took part in the work have been very greatly encouraged, and are looking to see results in many directions of the work that has been done.

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REV. E. P. HAMMOND IN GLASGOW.

DURING the past week the evangelist held six meetings in Dr. A. Bonar's Church, which holds about fourteen hundred people. One realised fully from the spirit of the meeting that the Friend of little children was Himself present, pleading with them tenderly and lovingly to come to Him. The writer was but a child when brought to Christ at one of Mr. Hammond's meetings in Glasgow in 1861, and would bear witness to Christ's keeping power. At the daily noon prayer-meetings a number of prominent workers have testified to the manifest power of the Holy Spirit's presence in the evening services. Between three or four hundred children have professed to have given their hearts to Christ. Each of these have been carefully examined by appointed workers before being allowed to enter their names.

The committee are anxious that Mr. Hammond should remain for some time in Glasgow. He is gathering around him a band of noble workers, who delight in the work of pointing young people and children to Christ. Mr. McKeith, and those who have been engaged in various parts of Scotland for several years, have, for the present, given up their special work, in order that they may devote their whole time to assisting the evangelist. This week two meetings are to be held in the Queen's Rooms, so that the children in that neighbourhood may be able to attend. The evening meetings are to be held through the present week in Lansdowne U. P. Church.

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MR. SPENCER WALTON IN BRIGHTON.

THIS happy mission has closed, as far as my church is concerned, and never was prayer more manifestly or graciously answered than in the blessings many amongst us are reaping. Mr. Walton's Bible-readings, full of thought, and showing careful preparation, have crowded the rooms of the Y.M.C.A. for fifteen afternoons. The church, which was more than half full at the first service, was crammed in every corner at the last, when the appeals and incidents of the mission preacher must have left deep impressions on many minds.

We have much to thank God for in "the Unity of the Spirit" manifested in the help rendered us by all sections of the Christian Church. The various workers have given in the names of over two hundred anxious ones who tarried to be dealt with. Mr. Walton is now conducting a mission at the Connaught Institute, and afterwards goes to West Brighton.

J. B. Figgis.

Brighton, March 6.

THE SOCIAL PURITY MOVEMENT.—An address was given by Mrs. J. B. Wookey, on the 5th inst., to a large audience of women in Bristol in connection with the Rescue Society of that town. Her words of warning and entreaty were listened to with deep attention and evident emotion. Mrs. Hickson, who presided, made the startling assertion that there are 1200 fallen women and girls in Bristol. The admirable address recently given by the Bishop of Melbourne on "Personal Purity, Home Life, and National Greatness," has been issued in neat pamphlet form by *Messrs. Dyer Bros., Paternoster-square*, as No. 1 of "The Knight of Purity" series.

THE PEOPLE'S BIBLE.*

WE have already briefly mentioned this remarkable book. Dr. Parker attracts an audience largely composed of business men, in the middle of the day, in the middle of the week, in the heart of London. But his writing is, to our thinking, still better than his preaching.

The series of volumes, of which the first is now before us, will, if the preacher be spared to finish them, mark an era in Biblical literature. We say the preacher, for the successive chapters are evidently discourses which have in substance been preached in the City Temple.

This is not, as the preface explains, a Bible Commentary in the usual sense of that word, but a pastor's commentary upon portions of Scripture of obvious and immediate importance to the growth of the soul in Divine wisdom.

The book is scholarly, but not scholastic, and is as readable as one of Charles Spurgeon's sermons. It is written in "the vulgar tongue," that is to say, in the best English language, so that one of the people does not require to read a sentence two or three times before he comprehends its meaning. In tone it is reverent and eloquent, sometimes sarcastic, humorous, or severe, but always genial, kindly, and humane.

It will be asked, How does Dr. Parker treat the great truth of Propitiation? Let the following extract answer:—

"The Bible contains the most startling proposition as to the destruction of sin. In some respects this is its supreme peculiarity. The action which the Bible proposes is infinitely more remarkable on the Divine side than on the human. How to take sin out of the world is the problem. Let the mind dwell upon the terms for a moment, that their import may be felt. How is sin to be met, overcome, ultimately and for ever destroyed? By a poor human struggle? By self-ablution? By self-meditation? Is sin to be taken away only by taking away the sinner? What originality would there be in so obvious and coarse a method? The question is how to save the man and destroy the sin, and the answer to an inquiry so vital cannot but be waited for with anxious impatience. In the midst of speculative debate upon the point, the Bible comes forward with this startling answer: God Himself will die, the Just for the unjust. If this be not the supreme blasphemy, it is the very Gospel of God."

The chapter on "The Spiritual Organ" begins with this quotation from Mr. Huxley: "Any tyro can see the facts for himself, if he is provided with those not rare articles, a nettle and a microscope." On this Dr. Parker asks: "Suppose the tyro should be provided with a nettle only? Mr. Huxley would properly reply that the inner structure and life of the nettle were microscopically discerned. . . . Precisely what St. Paul says: 'The things of the Spirit of God are spiritually discerned.'" You must have a microscope to see the inner structure of the nettle; a spiritual eye to see spiritual things. That kind of parabolic argument goes farthest with the people.

The chapters on the Unknowable God, the Personal God, and God the Explanation of All Things, are full of wise sayings, and the Notes for Preachers are a mine of thought and illustration. The subsequent volumes will give us occasion to refer again and again to the People's Bible; we trust that each succeeding one will fulfil the promise of this on Genesis.

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* The People's Bible: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. I. The Book of Genesis. 8s. *Messrs. Hodder & Stoughton.*

THE FORTY-SEVENTH ANNUAL REPORT of the Dundee Temperance Society and Gospel Temperance Union says:—"It is a significant fact that during the year 1884, signally a year of great depression and loss, close on £50,000 were added to the deposits in the Dundee Savings Bank. During the year the work of the Society has been actively prosecuted. The agent, Mr. Carter, has been successful in recovering many inebriates out of the snare of the demon drink.

LIVERPOOL STRANGERS' RESTS.

FEW methods of aggressive Christian work have more thoroughly commended themselves to the zealous, active members of Christian Churches than that adopted in the Strangers' Rests in London, Liverpool, and in many other ports at home and abroad.

The eighth anniversary of the Liverpool Rests—for there are now two—was celebrated in the capacious building in Park-lane, on Friday week, by two meetings; that in the afternoon was presided over by Rev. Dr. Harrison of St. Silas, and that in the evening by Rev. John Watson, Presbyterian. The report, read by the treasurer, Mr. T. A. Leigh (Alexandra-buildings, James-street), cited many deeply interesting incidents, being some of the results of the 554 English meetings which had been held during the past year. Meetings were also held on Sunday afternoons and evenings in a house in Park-lane, belonging to the Liverpool Lodging-house Company. Many of the ships in dock have been regularly visited, one worker in this department having himself distributed upwards of 16,000 Gospel portions, tracts, &c. Services for the various nationalities have been maintained throughout the year, 1063 meetings in all having been held in Park-lane Rest. Nearly 6000 sheets of notepaper with envelopes, for use on the premises, have been served out free of charge, and 192 bags have been filled with interesting reading for use in the forecastles of as many ships.

A second "Rest," consisting of a shop and first floor room, admirably situated in Lime-street, has been opened within the last three or four weeks. It has amply justified the faith and enterprise of its promoters. Two sets of Gospel meetings are held every week day, the earlier commencing at noon, and only ending when the time or strength of the workers is exhausted, congregations in relays being readily obtained to fill it so long as the doors are open. Free classes for teaching working men writing and arithmetic have already been started by two ladies at a convenient hour. The evening meetings commence at 7.30, and are also filled with eager and attentive listeners. After each service inquirers have been conversed with, and the workers are greatly encouraged. We are persuaded that in this effort to bring the Strangers' Rest method into operation in the heart of the City of Liverpool, a new departure has been taken in directly aggressive Gospel work which is full of promise, and may readily be adopted in every place where facilities offer. This increase of effort involves increased expense, which will doubtless be cheerfully met by the supporters of this well-established work. It also involves extra service on the part of the workers who have so long and cheerfully assisted by their sweet singing and other labours.

Brief addresses were delivered by the respective chairmen, by Mr. Reginald Radcliffe, Mr. Heber Radcliffe, Mr. Babcock, and Mr. Robert Burn, of Aldersgate-street, London. Each meeting was thrown open for suggestion and remarks from some of the active workers who were present. Reference was made, amongst other matters, to the work amongst emigrants, who will shortly be passing through Liverpool in large numbers; to the urgent need of faithful and sustained prayer; to the earnest expectation of conversion; to the need of more workers, especially those able to speak French, German, Spanish, Italian and Finnish; and those willing to "fish" and "button-hole" in the street, &c.

These happy meetings were brought to a close with praise and prayer, and with an opportunity successfully afforded for securing volunteers from the large gatherings for the various departments of service. We heartily congratulate the friends in Liverpool on the blessing and success which has crowned their eight years of patient, self-denying labour.

SOUTH AFRICA.—The allowance which had been entirely withdrawn by the French Government from the Missionary Schools in Lessonto, has this year been granted to the amount of £1000, about one third of the former subvention.

Letters to the Editor.

MR. GLOVER ON THE MORMONS.

DEAR SIR,—Seeing that you refer to my address at Bournemouth in reference to the Mormon question, permit me to say that I never to my knowledge used any language that could be, by the most illiterate, construed into a sanction of the Mormon belief; and only pointed out that it was a blot on our Christianity that these people, so far in many respects from the truth, should be able to teach us such a lesson. I simply used the word Christian (as all who heard me must have known) to show that they were not Mormons, and told them afterwards that the Mormons called all people but their own "Gentiles." True Christianity will never be helped by telling falsehood or hiding the truth, even about Mormons.

Truly yours, T. W. GLOVER.

[We willingly print Mr. Glover's explanation. We think, however, that an obvious lesson from Total Abstinence Mormonism is, that drink is not the only sin; and that if the devil has hold of men by polygamous adultery he gains credit by letting them be total abstainers. We hope that in future Mr. Glover's references to this accursed system will be as pronounced and uncompromising as those of Joseph Cook.—ED.]

A PLEA FOR FRANCE.

DEAR SIR,—I have read with pleasure Mr. T. S. Henry's strong appeal for France. I feel emboldened to add my voice at this moment, when our hearts are still stirred with sympathy for the band who have set off for China. How many would fain follow them, but cannot? Might not some of these be led to ask themselves whether the reasons which bar their way to China are equally valid against going to the sister-country for Christ? It is such an easy thing to go to France and live there. So much English money is lavished there for every imaginable purpose. And yet I have often been ashamed to find that when it was not a question of health or pleasure, but of the Gospel, the matter of ways and means seemed to be the chief difficulty. Do none covet the honour of labouring there for Christ except the poor? I have sometimes asked myself, "Are there no Christians who have abundance, and who will offer all they have, with themselves, for France, as for China?"

The direct missionary results of work in France may be immeasurable. We complain that France injures our distant mission fields. The only cure for this evil is that France herself should become a missionary nation. Is this impossible? So far from that, I regard it as a sober probability that we may live to see it. When we shake our heads over French infidelity and wickedness, we forget what we were last century. When we talk of the supineness of French churches, we forget what our churches were before the revivals shook us to our centre. The French are far more awake than we were then; far more inquiring, far more ready to be worked upon for good. And the missionary spirit among the fresh young converts has often struck me. Only now, there is a French girl in England who is longing to go to China. She is told it is impossible in present circumstances. But the thought occurs, why should she not work in her own country? Alas! she must stay in England to earn her bread. Last week, a Frenchman going to the Congo, asked for introduction to missionaries. His heart had been touched for a long time, while attending one of Mr. McAll's halls, and before leaving he took—as far as man can judge—the decisive step, and goes out as a witness for Christ to that dark land. Such things are occurring every day.

The truth is, there is no country where the Gospel, once set in motion, will "run" so fast as in France. The people have a marvellous aptitude for communicating anything which they know. Their social qualities, their kindly interest in their neighbours, their command, not only of fluent and vivid language, but of logical and correct thought, are conspicuous down to the very lowest. I have often stood in wonder at the way in which the poorest children will express themselves.

When re-visiting Paris last summer, I made a point of trying to find out a little of the religious state of the people who do not attend mission-halls, as well of those who do. I found, certainly, a startling nakedness of infidelity beyond belief. But I could generally see that this infidelity was founded on complete ignorance of Christianity, and misconception of its nature. A little kindness, a little interest, would soon have brought these people (I felt) at least within the sound of the Gospel. But they are visited neither by Protestant nor Catholic. If one stumbles upon them to speak of Christ, it may be for the first and the last time in their lives. There is literally no man to care for their souls. The Christian workers cannot reach them, for their time is more than occupied with those whom they meet in the meetings. They cannot, however much they would, go from house to house to seek out the careless ones. I often felt that were ten times the number of workers to go as visitors simply, they would barely be known among the mass. Think of the band of workers a single district in London absorbs! Think of the street by street and house to house work! Think, too, of the complaints sometimes made that workers over-visit and trench on each other's bounds. And then think what London would be with a worker or two for miles of streets! Yet the door is quite as widely opened in Paris as in London, only the labourers are not there.

I say these things with the more earnestness, as the present commercial pressure is felt seriously by all the missions, so that, while they ought to be responding to the ever louder cry of need, it is all they can do simply to keep up existing agencies. But I am not at this moment pleading for help for any one mission. Reader, I want yourself for France. M. L. DODDS.

Edinburgh.

THE THEATRE.

DEAR SIR,—Touching theatre-going for Christians, we have lately had, in Hampstead, Rev. W. Hay M. H. Aitken's opinion. In one of his earnest and affectionate morning addresses for Christians he told us that "When we know the tendency of a thing, if we are seeking to live in communion with God, we don't need to ask, 'Is it right or is it wrong?' We know, and can judge and act accordingly. When we know that almost every play has adultery for its plot, we know the tendency of such things at once."

This plain and straightforward way of putting the question was very welcome to my heart and mind. On a recent Sunday afternoon, theatre-going and card-playing for Christians were being discussed in my presence. Waiting awhile, then thinking something was expected from me, I replied, "I have not the least desire for either. To be spiritually-minded is life and peace, and by the grace of God I wish to be that."

I know two families: in the one case, the children brought up to home-piety and earnest Sunday-school work; in the other, the children brought up to theatre-going and parochial work. There has been blessing and prosperity in the one case, and in the other there has been a very painful contrast. I cannot bear to see the placards of these things, and in one household where the children go to these places, their expression of countenance even is, to me, so painfully vulgar that this is a source of regret continually. "Whatsoever things are honest, true, lovely, and of good report, if there be any virtue and if there be any praise, think on these things," for what the mind frequently dwells upon, influences the life, and is impressed upon the countenance. Yours most truly,

A MINISTER'S DAUGHTER.

KENSINGTON Y.W.C.A.—This branch was opened at 3, Allen-terrace, W., in 1883. Over 150 have passed through the classes, and there are now 100 members. Accommodation is provided for partial board and residence, which is greatly appreciated by any who are unexpectedly thrown out of employment. More books are needed for the library. Hon. Mrs. Charles Hobart Hampden conducts a Bible-class on Sundays. Further help of ladies is requested in visiting sick members, singing in social gatherings, and reading in workhouses. Miss C. Virgo is hon. sec.

CONCERT FOR THE BLIND BY THE BLIND.—The concert given annually by the pupils of the Royal Normal College for the Blind, on behalf of the Indigent Blind Visiting Society, was held on Wednesday evening last week, at the schoolroom of St. Mary's, Whitechapel. The programme was of unusual interest. Extremely difficult music was played to perfection by several of the Norwood pupils. It is not difficult to understand how artists so admirably trained should be able to find lucrative engagements as organists, choir masters, and teachers. The concert was the first of a series which the Royal Normal College pupils are to give in Glasgow, Dundee, Edinburgh, Huddersfield, and Sheffield, for the benefit of the blind of those places. The Indigent Blind Visiting Society visits and relieves over 800 of the poorest blind of London. It employs eleven blind missionaries, gives work to about sixty blind women, and educates about 250 of both sexes in its various day classes.

Notices of Books, &c.

Two Snowy Christmas Eves. By Eliza Kerr. *Wesleyan Methodist S.S. Union.* 2s. This book has been written with good intentions, but they have scarcely been realised in the improbable story here recorded.

A Backward Glance on Childhood's Scenes. By C. F. West. *Nisbet & Co.* 1s. 6d. A sweet testimony to the power and influence of a mother's love. That must be an extraordinary child who, reading it, does not experience a bracing sense of the worth of virtue.

My Lord's Money; or, The Consecration of Talents. Rev. Ernest Boys. *Nisbet & Co.* 1s. No one, after reading this, can doubt their possession of some talent, and it is the writer's aim to point out what the talents are, and how they should be used. Very wisely he does it, without any straining after impossible results.

Souls and Cities. *W. Kent & Co.* This is a professedly fictitious work by an anonymous author, and purports to set forth the troubles to which the pastors of voluntary churches are sometimes exposed. Doubtless there is a substratum of truth in the story, which is told with much literary skill; though, for the credit of the average Church members, we are fain to believe that the picture is overdrawn.

Tavern Missions. 4d. *Nisbet & Co.* The first part of this pamphlet was written by the late Mr. W. R. Ellis, who, for many years, superintended several public-house missionaries. Parts II. and III. recount the labours of the missionaries, and tell of numerous conversions, including those of landlords, who have in some cases had prayer meetings in their houses, and in others have abandoned the trade altogether.

Two little halfpenny books published by *Messrs. S. W. Partridge & Co.* are deserving of the attention of earnest Christians.—Shall I Smoke or Shall I Not? by a University man, is a calm, sober, and weighty examination of this subject addressed to believers; we would that all professing Christians addicted to the habit of smoking gave it a candid perusal.—After Death the Judgment, by Rev. M. Washington, is an extremely touching narrative of the experiences of one who was lost, and found, and saved.

Helps to Health: the Habitation, the Nursery, the Schoolroom, and the Person; with a chapter on pleasure and health resorts. By H. C. Burdett. 1s. 6d. *Kegan Paul & Co.* A *vade mecum* for the home, the title of which aptly explains its most useful contents. The reader may not find himself in perfect agreement with all that is prescribed, but, on the whole, we think there will be little difference of opinion as to the soundness of Dr. Burdett's practical counsels on questions of the first importance to physical well being.

The Further Proceedings of Mr. Truffle. By Rev. P. B. Power. *Hamilton, Adams & Co.* 6d. This is a deeply interesting and eloquent story, written on behalf of the Fund for Veteran and Disabled Missionaries of the London City Mission. Those who know the work, the unselfish lives of its workers, and the results brought about by this blessed Mission, will feel most at home in these pages. But those who are unfamiliar with its influence had better get the book at once. We leave its readers to peruse and answer for themselves Mr. Power's true and suggestive appeal.

British and Foreign Evangelical Review. Edited by Dr. H. Sinclair Paterson. *Nisbet & Co.* This Review maintains its high character under Dr. Paterson's editorship. "A Walk through Ancient Babylon," by Professor Delitzch, is deeply interesting. Mr. Wright, in article iv., gives strong corroboration of the simpler and older, but somewhat unfashionable view of Jephthah's vow. The article on Luther's Reformed Liturgy will interest many, and article iii. is most seasonable, now that Romanism is becoming aggressive in Protestant countries. "The Fall no Advantage" is not quite convincing, though ingenious.

Annals of the Disruption. By Rev. Thomas Brown. *Macniven & Wallace.* This is a circumstantial and reliable account of one of the most memorable periods of Scottish religious history, derived from the writings of some of the chief actors in the struggle. In the minds of all who deem the willing sacrifice of personal comforts and possessions, at the sacred call of devotion to principle, a thing to be admired and imitated, the year of our Lord 1843 will be a red-letter time in the annals of Christendom. This portly volume ought to help in embalming the stirring events recorded throughout its pages in the memory, not only of this, but of many succeeding generations.

The Monthly Interpreter. Edited by Rev. Joseph Exell, M.A. This magazine is chiefly critical and expository. The first essay, in the February number, shows clearly that in spite of its self-complacency, scientific unbelief is neither infallible nor invulnerable. "Law, Liberty, and Expediency" is an able and useful exposition of 1 Cor. vi. 12—20.

Wesley Anecdotes. By John Telford, B.A. *Religious Tract Society.* 1s. 6d. This little volume is neatly and systematically got up, but it is only a scrap of Wesley we get in reading through these well-remembered anecdotes. The compiler's good intentions are well carried out, but it is a pity that such "book-making" is rendered necessary by the absence of a thoughtful reading public.

Galilee in the Time of Christ. By Selah Merrill, D.D. *Religious Tract Society.* 2s. 6d. Although this little book is written chiefly outside the Gospels, it is a clear, reverent, copious, and evidently truthful description of the city of Galilee in the time of our Lord. New, fresh, and authoritative, with a list of the authors laid under tribute, and a copious index, the work is a gem, and must soon become popular.

Papers on Sunday-school Teaching. No. 1: The Character of the Work. No. 2: Qualifications desirable in Workers. By John Hewitt Tomlin. 2d. each. *Wesleyan Methodist Sunday-school Union.* After Dr. Trumbull's splendid volume on "Teaching and Teachers" there is nothing really new in these pamphlets. But as far as they go—and they are a veritable *multum in parvo*—teachers will be glad to slip them in their Bibles, for they contain help and encouragement in a few wise words.

The King's Palace. By Rev. J. H. Rogers, M.A., Incumbent of Christ Church, Pau. 1s. *Morgan & Scott.* This little book consists of Daily Meditations for a month on passages of Holy Scripture, each of which has special reference to some member of the body. For the first week the reader is directed to the heart; and under different aspects, that fountain, whether of good or of evil, is brought before the view. We have first the broken heart, then the new heart, the clean heart; and the portions for the week conclude with helpful words on the untroubled heart. The soul-converse of the second week is directed to the lips, and from seven different standpoints the privileges and the perils of speech are considered. The third week is occupied with seven portions on the eye, under these headings, amongst others: a single eye, an eye observant of God's ways, the unselfish eye, &c. The fourth week is taken up with the ears and the hands, in the contemplation of which various portions of Scripture are brought under notice, and profitable thoughts upon them are given. The book concludes with three portions, containing reflections on the feet, as instruments in serving God: walking in God's ways, walking circumspectly, walking perseveringly.

Story Books. A few of those recently received may be grouped together. The Secret of Ashton Manor House; the Mystery of Grange Drayton. By Eliza Kerr. 2s. each. *Wesleyan Methodist Sunday-school Union.* In these two tales the gifted authoress succeeds, not only in engrossing the interest of the reader from beginning to end, but in pressing home some valuable lessons as to character and conduct. Everyday Life, by E. A. Bromehead (*Elliot Stock*), hardly comes up to our expectations of such a comprehensive title. It is, nevertheless, a most interesting and entertaining work for young people, remarkable for the amount of information in natural history that is interwoven with the story, and remarkable also from the circumstance that it is strictly "founded on facts." Kate's Mother, by Ellen Hodgson (3s. 6d. *Hodder & Stoughton*), is a homely tale very charmingly told of humble family life, with its trials, and sorrows, and loves; its disappointments and compensations. The heroine is the mother of the family who had learned the great secret of taking her burdens to the great Burden-bearer, but she was also happily situated in other respects. It is a thoroughly natural story, and one that will help to elevate and purify the life of the household. Dearer than Life, by Emma Leslie (*Religious Tract Society*), is a graphically told tale of the times of Wycliffe, when it cost something to be a true and simple-hearted disciple of Christ. There is a rich flavour about the story, which has many points of attraction, and is altogether of absorbing interest. Of a very different cast is Hampered, by Mrs. A. K. Dunning, (same publisher), which introduces us in a pleasant way to modern family life in America. The lesson, however, is the same—that the way of lasting happiness is the way of self-denial and daily cross-bearing. These tales embody many a valuable truth that may find an entrance into the lowliest hearts.

Notes on Rescue Work. By Arthur Brinckman. *G. J. Palmer.* 2s. 6d. The author, who is Chaplain to St. Agnes' Hospital, and has for many years taken an active part in rescue work, writes these "hints to those who wish to reclaim the fallen," out of an experience which well qualifies him to speak. This manual is full of well-digested facts and concisely stated counsels, by a High Churchman, but none the less for that reason deserving the study of those to whom it is addressed.

A defence of Professor Drummond's "Natural Law in the Spiritual World" will be commenced in *The Expositor* for April.

What Hinders? By Mrs. R. D. Bolton. *Wade & Co.* 1d. Good, practical, common-sense talk, dealing forcibly with the objections raised to the practice of total abstinence.

Messrs. Alfred Boot & Son have designed a useful Office Calendar for 1885 of enamelled block-tin. In the centre of the tablet is a receptacle for a copy of "Murray's Time-tables," and memo. slips of a handy size.

The new volume by Dr. S. Cox, the late editor of *The Expositor*, will be published early next month by Mr. T. Fisher Unwin, under the appropriate title of "Expositions." It consists of thirty original discourses on subjects of varying interest.

Requests for Prayer.

For blessing on mission at Framlingham, Suffolk, by James Neech, March 15 to 29.——For a mission in the village of Hilton, near Derby, April 7 and 8, by Mr. H. Thorne.——For five days' Gospel services by Opie Rodway, at Coombedown, near Bath, from March 14.——For much blessing on the annual meeting of the Sermon-lane Mission.——For a mission in Ryde, to be conducted by Captain Dawson and Mr. J. B. Bain, March 18 to 30.

KILBURN HOUSE OF REST.—We had very full and blessed meetings on the 6th inst., definite and earnest prayers, and thanksgiving for answers given at previous meetings. Mr. George Holland gave a thrilling account of East-end work; Mr. Coote advised "Not my own" to be written upon everything; Rev. G. Arbuthnot spoke on what God wants his people to be and to do. Others directed attention to the Holy Spirit as fire. The evening meeting was crowded, and several souls were brought to surrender themselves fully to the Lord.

C. Mason.

OUR SOLDIERS IN EGYPT.—Dear Sir,—Our new Institute at Alexandria has been successfully opened. Our workers write very thankfully of the progress made. Over 300 sailors and soldiers sat down to tea on the opening day. Afterwards about 400 of the chief British and foreign residents assembled at the formal ceremony performed by General Lennox, V.C., C.B., commanding at Alexandria. I earnestly ask help from those able to give it, either for the Alexandria work, or for the wives, widows, and children at home.

Yours very sincerely, Sarah Robinson.

Soldiers' Institute, Portsmouth.

POST-OFFICE EMPLOYES.—The annual Social Gathering in connection with the Edinburgh Post-office Employés' Weekly Prayer-meeting, took place on Wednesday evening last week, under the presidency of Mr. David Harris, who delivered a stirring address. The principal treat of the evening was, undoubtedly, Dr. Moxey's admirable rendering of "Tit for Tat," a reading vividly describing the unhappy death-bed scene of a prayerless husband. Rev. D. R. Key offered some very practical remarks on the advantages of the weekly gatherings for prayer, meditation, and exhortation. Several other addresses followed. The crowded attendance of post-office employés and friends promises well for the future success of the meetings.

THE MARYLEBONE MEDICAL MISSION, 43, Carlisle-street, Edgware-road, W., reports a large number of consultations during the year just past. Some thousands of visits were paid by Dr. Robert Chambers the homes of the sick, and by the nurses too. The word spoken at the midday services has been abundantly blessed. We give one case as a specimen. A woman who had been ill some time, said one day in the consulting-room: "I bless God He made me ill, and directed me to come here. When I first came it was only to get medicine; I cared nothing about my soul. But you spoke so plain, and said that God would punish sin, and I then knew I was a great sinner. Then you told how that Jesus died for our sins, and I saw it all so plain. I have trusted Jesus ever since, and now am so happy." The work of the nurse has been much owned of God, as extracts from her journal amply show.

Notes on Daily Readings.

These notes on the chapters of Scripture arranged for the "Bible and Prayer Union" are not intended in any way to interfere with the "Monthly Notes." Those who desire to become members of the Union should communicate with Rev. T. Richardson, St. Benet's Vicarage, Mile End-road, London, E.

MARCH 12.—MARK XV.

v. 2.—"*Art Thou the King of the Jews?*" Five times in this chapter Christ is spoken of as the King of the Jews, and once as "the King of Israel," and in this verse He declares Himself to be so. Yet was He then, as now, a King disowned, rejected, and despised by his subjects. He was King of the Jews *de jure*, though not *de facto*, and Pilate's sarcastic proclamation of the Kingship of Christ, in the superscription he caused to be placed over his cross (ver. 26), was the announcement of a fact yet to be realised. The brief dominion of death over Him on the cross was not the death of his dominion; but only the path by which He rose to secure his crown.

v. 34.—"*Eloi, Eloi, lama sabachthani?*"—It is remarkable that Jesus, in this cry, used the native Syriac word for "my God," instead of the current Greek word. One touching reason for this is, that the Greek translation in common use does not give the precise force of the Hebrew word for God employed in the verse He quoted. Just then, when He was being "crucified in weakness," it was the very word for God that He wanted—the word "El," which signifies strength, and is the name for God as the Mighty One. His cry was, "My Strength, my Strength." Although in that hour of darkness He does not utter the happy cry, "My Father," He, as the perfect man, clung fast to his rock, held on through all the blows of "the waves and billows;" and, even in this short burst of language in agony, applied to God the word "My" twice over, appropriating the "Living Strength" as his very own. Let me do the same. If I have to wait for the light of his countenance, let me hold on in the darkness with "a desperate faith," and gradually learn to sing:—

"Thou know'st my soul does dearly love
The place of thine abode;
No music drops so sweet a sound
As these two words—'My God.'"
Dr. Stanford.

MARCH 13.—MARK XVI.

v. 3.—"*Who shall roll us away the stone?*"—Good hearts cannot be so solicitous for anything under heaven, as for removing those impediments which lie between them and their Saviour. O blessed Jesus! Thou who art clearly revealed in heaven, art yet still both tied and sealed up from too many here on earth; neither is it some thin veil that is spread between Thee and them, out a huge stone, even a true stone of offence, lies rolled upon the mouth of their hearts. Yea, if a second weight were superadded to thy grave here, no less than three spiritual bars are interposed betwixt them and Thee above; idleness, ignorance, unbelief. Who shall roll away these stones, but the same power that removed thine? O Lord, remove our ignorance, that we may know Thee; our idleness, that we may seek Thee; our unbelief, that we may find Thee, and enjoy Thee.—*Bishop Hall.*

v. 7.—"*Tell his disciples and Peter.*"—A special message to Peter, who had denied his Master, and in his repentance might fancy himself outside the circle of disciples. *Christ does not break the bruised reed.*

v. 7.—"*That He goeth before you:*" lit., "*leadeth you as a Shepherd.*"—The message of the angels was a renewal of the promise of Jesus at the Last Supper (Mark xiv. 28). Christ never forgets his appointments.—*Dr. Lindsay.*

v. 19.—"*He was received up into heaven, and sat on the right hand of God.*"—O my soul, how should this heighten thy joy and enlarge thy comforts in that Christ is now received up into glory! Every sight of Christ is glorious, and in every sight thou shouldest wait on the Lord Jesus Christ for some glorious manifestations of Himself. Come, live up to the rate of this great mystery, view Christ as entering into glory, and thou wilt find the same sparkles of glory on thy heart. Oh, this sight is a transforming sight. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). —*Isaac Ambrose.*

MARCH 14.—LUKE I.

v. 26.—"*To a city of Galilee, named Nazareth.*"—The first announcement of the Saviour's advent is connected with shame and humiliation, and points to the fact of his loving concern for the salvation of sinful men. Dr. Young says: "Galilee was disreputable even in Judea, wicked as it was; and even in Galilee Nazareth was notorious for the ignorance and profligacy of its inhabitants. It is a recorded fact that Christ's connection with this place, merely as a dweller in it, created a prejudice against Him, and attached a stigma to his name. The question was put as if it contained its own answer: 'Can there any good thing come out of Nazareth?'"

v. 34-38.—*The Annunciation to the Virgin.*—Godet remarks: "What exquisite delicacy this scene displays! What simplicity and majesty in the dialogue! Not one word too many, not one too few. A narrative so perfect could only have emanated from the holy sphere within which the mystery was accomplished."

v. 74.—"*That we, being delivered from our enemies.*"—What does this show, a statement inspired by the Holy Ghost, but that, as deliverance must be the indispensable prelude to service, so a happy, holy, and continuous service in the presence of God our Saviour is the proper consequence of the deliverance? Happy, because "without fear" (for "fear hath torment, but perfect love casteth out fear"); holy, because "in holiness and righteousness;" continuous, because "all the days of our life;" in his presence, because "before Him."—*Stevenson A. Blackwood.*

MARCH 15.—LUKE II.

v. 25.—"*The same man was just and devout.*"—Simeon combined the three characteristics of Old Testament piety: *justice* as regarded his relation and bearing to God and man; *fear of God*, in opposition to the boastful self-righteousness of Pharisaism; and above all, *longing expectancy* of the near fulfilment of the great promises, and that in their *spiritual* import as "the Consolation of Israel."—*Edersheim.*

v. 30.—"*Mine eyes have seen thy salvation.*"—Simeon knew Christ as soon as he saw Him, and embraced Him as soon as he knew Him, and enjoyed Him as soon as he embraced Him; so some know the word of God as soon as they hear it, and believe it as soon as they know it, and feel the comfort of it as soon as they believe it. There may be many sights of Christ: not all go up to the Mount as Peter, James, and John (Matt. xvii. 1); not all see his face, with Moses (Exod. xxxiii. 19); not all sleep in his lap, with John (John xiii. 33); not all are taken up into heaven, like Paul; not all embrace Him in their arms, with Simeon. But as pleaseth God, so He showeth Himself unto us: and all that love Him, both see Him and embrace Him. We see Christ when we hear his word; and we embrace his salvation when we believe it; they see Him that hear Him; they embrace Him that follow Him.—*Henry Smith.*

v. 36-38.—"*One Anna, a prophetess.*"—An overlooked character, but one well worthy of careful consideration. Seven things appear in her history worthy of imitation. (1) She was devoted to God in heart and life; (2) she was moved and led by the Spirit of God; (3) she was waiting for Christ; (4) she spake of Him; (5) she was one whose conduct bore out her testimony; (6) she was of a thankful spirit; (7) she laboured for the good of others, specially those "who looked for redemption."

MARCH 16.—LUKE III.

v. 4.—"*The voice of one crying in the wilderness.*" —The messenger is not named; his person is of so little consequence, that it is lost in his message. The words *in the desert* may, in Hebrew as in Greek, be taken either with what precedes: "Cries in the desert," or with what follows: "Prepare in the desert." It matters little; the order *resounds* wherever it is to be *executed*. Must we be satisfied with a general application of the details of the picture? or is it allowable to give a particular application to them? to refer, for instance, the mountains that must be levelled, to the pride of the Pharisees; the valleys to be filled up, to the moral and religious indifference of such as the Sadducees; the crooked places to be made straight, to the frauds and lying excuses of the publicans, and, lastly, the rough places, to the sinful habits found in all, even the best? However this may be, the general aim of the quotation is to exhibit repentance as the soul of John's baptism.—*Godet.*

v. 21-23.—*The Baptism of Jesus.*—"Baptism is burial and resurrection; we are buried by baptism, because in Adam we are dead, and in this act would confess our state, even while by faith in God's love we claim, through the death of self, a higher lineage. Christ, as Son of Adam, through a mystic burial, figuring that other baptism, when all God's waves and billows went over Him, here takes the place of Adam's Son, and thus, through death, brings man into the higher relationship as Son of God. Thus linking Himself with us in our shame, He takes a place from whence henceforth He can meet the vilest of Adam's children, and, because He has another life, lift them up with Him into heavenly places."—*Jukes.*

v. 23-38.—*The Genealogy.*—This is given at his baptism and not at his birth, to show us how the Son of Adam claimed a higher lineage by mystic death and resurrection, than by mere natural descent. Godet observes: "The words 'of God,' with which it ends, are intended to inform us that it is not through ignorance that the genealogist stops at Adam, but because he has reached the end of the chain; perhaps, also, to remind us of the truth expressed by Paul at Athens, 'We are the offspring of God.'"

MARCH 17.—LUKE IV.

v. 1-13.—*The Temptation of Jesus.*—No holiness exempts from temptation in this world of sin.

v. 8, 9.—He overcame the tempter, and so secured victory for all who trust in his name, and are strong in his strength. His chosen weapon in the struggle was the Word of God, that "sword of the Spirit" which all his followers are instructed to take with them into the strife. The devil also quoted Scripture, seeking to make it a means of ensnaring the Holy One of God, but he both misquoted and misapplied its truths: hence learn the need for care, and spiritual teaching, in the study of the Word.

v. 13 informs us that the devil only departed from Jesus "for a season." Long as life lasted He was open to the assaults of the enemy; it was a lifelong conflict, but it was also an eternal victory.

"As surely as He overcame,
And triumphed once for you,
So surely you who love his name,
Shall triumph in Him too."

v. 22.—"*The gracious words that proceeded out of his lips.*"—What was ever more sweet than the truth of Christ? When He spake Himself, they all hung upon his lips (ver. 20), as a man hangs upon the lips of another whom he desires and delights to hear speak, and they marvelled at the gracious words that came out of his lips. Grace was in his lips (Ps. xlv. 2). All was sweet that came from Him, for it came from the excellency of his Spirit. His words were dyed in the affections of his heart. In the learned language, the same word signifieth speech and reason, to intimate that speech is but the current of reason from the heart, the seat of reason. Therefore Christ's speeches were sweet, because his heart was sweet, full of all love, grace, mercy, and goodness. His heart was a treasure; his lips must need, then, be sweet. Beloved, therefore let us hence take a trial of ourselves, what our condition is, whether the words that come from Christ when He speaks in his ministry to us be sweet or not.—*Rich. Sibbes.*

MARCH 18.—LUKE V.

v. 1-10.—*The Miraculous Draught of Fishes.*—

v. 5.—Peter had felt the force of Jesus' words; he showed a like faith in the words "bid me," &c. (Matt. xiv. 28).

v. 8.—We best recognise our own sinfulness when we best recognise the glory of God. Ver. 9 teaches us that even God's benefits should teach us to fear Him; see chap. v. 26, vii. 16. This awe is here specially recorded as seizing those three men who were afterwards foremost among the Apostles. Every work of God is intended to teach, and it is well to seek in each its lesson. Simon is singled out in v. 10; it is a peculiarity of Luke to definitely mention the persons addressed by the Saviour. See chap. vi. 20, 27, ix. 23, xi. 45, xvi. 1, *et seq.*—*Bengel.*

v. 11.—"*They forsook all, and followed Him.*"—They had given their names to Him before (John i. 43), but now they see by this miracle his power to provide for them. They leave all to live with Him. We love to see how we shall subsist.—*Trapp.*

v. 16.—"*He withdrew Himself into the wilderness and prayed.*"—Or rather, "He frequently withdrew into the desert." This I believe to be the import of the original words. He made it a frequent custom to withdraw from the multitudes for a time. Why is there so *much* preaching, and so *little* good done? Is it not because the preachers *mix* too much with the world, keep too long in the crowd, and are so seldom in private with God. Reader! art thou a herald for the Lord of Hosts? Make full proof of thy ministry. Let it never be said of thee, "He forsook all to follow Christ, and to preach his Gospel, but there was little or no fruit of his labour: for he ceased to be a man of prayer, and got into the spirit of the world. Alas! alas! how is this luminous star, that was once held in the right hand of Jesus, fallen from the firmament of heaven down to the earth."—*Dr. A. Clarke.*

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec. 253, Southampton-street, Camberwell, S.E.

Rev. W. H. Aitken.—March 15 to 30, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.

Messrs. Fullerton and Smith.—March 8 to 29, Folkestone; April 3 to 23, Southampton; 25 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—March 15 to 22, Plymouth; 22 to 29, Wadebridge, Cornwall; 29 to April 5, Bishop's Teignton; 12 to 26, Falmouth; September and onwards, South Wales.

Mr. J. M. Scroggie.—March, Dunfermline; April, Blackheath.

Mr. W. Spencer Walton.—To March 10, Connaught Institute, Brighton; 15, Mildmay Conference Hall.

Mr. F. E. Marsh.—March 22 to April 12, Kilbarchan, N.B.; 26 to May 10, Pitsmoor, Sheffield.

Mr. Henry Thorne.—March 21 to 30, Newcastle-upon-Tyne.

Messrs. Mateer and Parker.—March 23, and onwards, Newport (Mon.)

Rev. W. Haslam.—March 14, St. James's, Dover; 21, St. Luke's, Hull.

Mr. and Mrs. C. King.—March 15, Homerton; 21 to 31' Bow-common; April 3 and 5, Highbury; 11 to 30, Lowestoft.

Mr. Gawin Kirkham.—March 13, Felixstow; 15, 16, Ipswich; 18, Exeter Hall; 19, Richmond; 20, Bexley Heath; 22 to 24, Gloucester; 26, Tewkesbury; 27, Cheltenham; 29 Northampton.

Children's Evangelistic Mission.—Mr. Thomas Eyres Liverpool, March 8 to 13.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Conference Hall, Mildmay-park, London, N.—March 15, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Spencer Walton.

Conference Hall, Eccleston-street, S.W.—Evangelistic meetings, Captain Baring and others. Sundays, 3.45 and 7 p.m.; Thursdays, 8 p.m. Meetings for prayer and meditation on the Word, Tuesdays, 11.30 a.m.; Fridays, 8 p.m.

Clapton Hall, Upper Clapton.—Mr. C. Russell Hurditch during March. Sundays, 6.30 p.m. Friday evenings, 7.30 p.m., as follows: 13, "Memorable Days;" 20, "Memorable Sights;" 27, Memorable Songs."

South London Evangelistic Choir.—Thursday, March 12, 7.30 p.m., Victory-place Institute, Rodney-road, Walworth; 13, Ragged School Mission, Doughty-street, Lambeth-walk, 7.30 p.m.; 18, Parochial Hall, Lorrimore-street, Walworth, 7 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 8 p.m., Dalston Bible Depôt, 103A, Dalston-lane (temporarily); Sunday, 7 p.m.; Tuesday and Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Mr. Wm. Harper; Sunday, 7 p.m., and Tuesday and Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Alexander Carson, M.A., Sunday, 7 p.m.; Mr. E. G. Saleebey on "Manners and Customs in the East," Wednesdays, March 11, 18, and 25, 7.30 p.m. Malden Hall, Kentish Town, Mr. J. E. Hawkins, Sunday, 7 p.m., and Thursday, 8 p.m. Oxford Music Hall, 6, Oxford-street, W., Mr. C. V. T. Onslow, Sunday, 7 p.m.

Children's Special Service Mission.—Mr. H. Hankinson, Ealing, March 19; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in March, 3 p.m.; Mr. Edwin Arrowsmith, the Rink, Blackheath, to March 29; addresses to young ladies on Fridays, 4.30 p.m., and Saturdays, 3.30 p.m.: to boys, Fridays, 7 p.m.: Mr. G. Banaster, St. Luke's, Holbeach, March 14 to 19; Bolton, Lincolnshire, March 21 to 29; Mr. J. S. Tyler, Mission Hall, Algernon-road, Lewisham, March 14, 3.30 p.m.; Mr. W. F. Seagrove, Hoxton Hall, Harvey-street, March 16 to 20, 7 p.m.; St. Benet's Church, Mile-end-road, March 22 to 27, 7 p.m. The Sixth Anniversary of the Children's Scripture Union at Exeter Hall, April 1, 3 p.m., Rev. E. A. Stuart, M.A., presiding; and in the evening, 6.30 p.m., Rev. Hugh Price Hughes, M.A.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1. Thursday (this day) and Friday, addresses by Mr. Von Schluembach.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Rev. E. and Mrs. Boardman will give a Bible reading at 3 o'clock on Thursday, 12th inst., at 102, Regent's-park-road. All are welcome.

Merchants' Lecture.—Rev. Newman Hall, LL.B., every Tuesday in March, at noon, in Finsbury Chapel, Finsbury-circus, E.C.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

St. George's Hall, Langham place, W.—Mr. Denham Smith, next Lord's Day evening, on "Personality of Satan: his Two Last Works Preceding his Doom."

Y.W.C.A., 17, Old Cavendish-street.—Bible-readings on "The Coming of the Lord," by Mrs. Yapp, at 4 p.m., each Tuesday in March and April (omitting Easter Tuesday).

Kingsland Institute, Ridley-road, Dalston.—Annual Meeting, Thursday, March 12, Room 6, Conference Hall, Mildmay-park, Mr. Samuel Morley, M.P., in the chair, 7 p.m.

Union Hall Mission.—Annual gatherings, Union Hall, Carlisle-street, Edgware-road, Thursday, March 26, 3.30 p.m., praise, prayer, and addresses; 7 p.m., general meeting.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, March 13, 7 p.m., Rev. Thornley Smith on "The Heavenly Places;" tea at 6. Sunday, 3.30 p.m., and Tuesday, 11.30 a.m., Bible reading, by Miss Mason.

Open Air Mission.—Annual meeting, in Exeter Hall. Wednesday, March 18, 7 p.m. Chairman, Mr. S. Gurney Sheppard; speakers, Bishop Perry, Dr. Donald Fraser, Rev. William M. Sinclair, and Mr. John MacGregor.

——West London Auxiliary.—Quarterly meeting, Bell-street Mission Hall, Tuesday, March 24, 7.30 p.m, Mr. T. A. Denny presiding. Address by Dr. Donald Fraser on "Salvation: Present and Future."

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road.—March 13, "The Revival in Hezekiah's Reign" (2 Chron. xxix.), Rev. D. B. Hankin; 20, "The Fruit of the Spirit" (Gal. v. 22), Rev. E. H. Hopkins.

London Banks Prayer Union.—Rev. H. Sinclair Paterson is delivering a course of lectures on Tuesday evenings in March, at 6 o'clock, subject, "Faith and un-Faith," Devonshire House, 12, Bishopsgate-street Without. Admission free.

Miss Anstey's Work at Colar.—A special meeting of those interested in this work will be held at 36, Baker-street, on Tuesday evening, March 17, at 7 o'clock. Miss Anstey will be present, also Miss Steer, who is going out to Colar immediately.

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, March 18; tea at 6, meeting at 7 p.m. Address by Dr. McKilliam on 1 Cor. i. 30. A party of boys shortly sailing for Canada will be present to take farewell.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Evangelistic service by Y.M.C.A. members, at Lambeth Ragged Schools, Friday, March 13, 7.30 p.m.

Exeter Hall.—Friday, 8 p.m.. lecture on "Prophecy," by Dr. Anderson, subject, "The Christian Dispensation in its Relation to Prophecy;" Saturday, Bible reading by Colonel Puget, 8 p.m.

186, Aldersgate-street.—Thursday, March 12, Dr. Anderson on "Faith, Repentance, and the New Birth," 8 p.m., to young men; Tuesday, 17, Training Class, with discussion, subject, "Ragged School Teaching," 8 p.m.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday, March 12, 8.30 p.m., address by Rev. James Knaggs, Stratford; Sunday, 15, Bible-class, by Mr. Alfred Woods, "The Tabernacle in the Wilderness," illustrated with models, &c. Prayer meetings and classes as usual.

17, Camden-road, N.W.—Lecture, by Rev. J. Jackson Wray, subject, "An Uncrowned King; or, The Life and Career of the late President Garfield," Thursday. March 12, 8.30 p.m.; Thursday, March 19, annual meeting, chairman, Right Hon. W. H. Smith, M.P., 8 p.m.

Notices.

Communications Received with Thanks.—T.W.G. H.S. T.L. L.D. W.G. P.W. W.T. D.H. J.K. E.V. F.P. F.B. V.M.S. W.R. J.J. R.C.P. P.D. J.C. R.L. A.J.B. T.L.R N.E.M. F.A.V. J.A. G.S.B. W.L. A.I. E.J. T.W.B. J.G.C. E.C. J.S. J.N. M.L.D. R.B. C.C. Graduate. F.S.W. W.G.S. R.H. J.K. E.H.G. J.W.G. J.K.W. J.E.H. J.P.C. S.R. M.M. A.B. S.P. G.S. G.K. J.B.F. M.W. D.McL. J.H. T.C.T. R.J.W. J.W.F. B.B. W.M.D. A.A.C. W.R. G.S.R. E.F.B. E.T. E.S. W.E.H. W.M.S. H.C. P.S.B. W.R.M. E.J.B. R.M'C. Baron M. E.E.W. E.P.H. H.L. H.H. E.H. J.B.W. W.T.N. L.S. R.C. L.B. X.Y.Z.

Applicants for Tracts.—Mrs. Rhodes, 27, Salem-gardens, Moscow-road, Bayswater; R. Caldwell, Knockagh, Carrickfergus, Ireland; G. Waight, Station-road, Earley, Reading; Miss E. L. Beal, 178, Brunswick-street, Chorlton-on-Medlock, Manchester; C. Jones, 334, Vauxhall-road, Liverpool; W. Symes, 15, Grove-terrace, Grays, Essex; Rev. W. Harrington, Acklington, Northumberland; A. English, 1, Raglan-terrace, Station-road, Wokingham, Berks; T. Wood, 24, Landfield-street, Rendlesham-road, Clapton; W. Burgess, High-street, Sutton, Surrey; T. de la Mare, Post-office, Guernsey; Louisa Smith, 10, Trafalgar-place, Weston, near Bath; J. Browne, 15, Clifton-terrace, South Norwood, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Mission and other Appeals.

A French Evangelistic Journal.—Sir,—I observe with satisfaction that the *Témoin de la Vérité* is wont to cheer the few struggling Christians in the West of France by epitomising the records of Christian work from your columns. It is published at the sole charge of one Christian gentleman, and has been the means of both winning and strengthening souls. The extensive gratuitous circulation has created a deficiency, though that paper is gradually reaching a solvent condition. Any help for this bold and worthy servant of the Lord will be gratefully forwarded to him.—W. L. Lang, 1, Oxford-villas, Balham-road, S.W.

Bishop Gobat's Memorial School, Jerusalem.—An appeal is made on behalf of this institution, which is chiefly dependent on voluntary contributions from friends of the late Bishop Gobat in England, Germany, Switzerland, and elsewhere. These contributions are gradually diminishing as its friends pass away. The deficiency for last year is about £150, and unless the funds are permanently increased the school must be considerably reduced, if not entirely closed. Contributions may be sent to the Rev. J. Zeller Jerusalem, or the Lay Secretary of the Church Missionary Society, Salisbury-square, Fleet-street, London, E.C.

A Missionary Memorial.—It is proposed to commemorate the long and useful life of Mrs. Kennedy, who entered into rest at Benares on November 1, 1884, by the appointment of a Bible-woman. The sum of £500 invested will produce a sufficient salary for the Bible-woman. Contributions received by Mr. G. B. Pasley, 35, Vernon-terrace, Brighton.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, March 7, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dock Labourers' Mission—Unto Him, £3; (*Free Meals*) Miss B. 10s.; G. W. W. 5s.; (*New Branch*) Bath, 7s. 6d.	4	2	6
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St. Giles' Christian Mission—M. S. B. £2; M. A. O. 10s.; H. W. £1; Mrs. and Miss P. 10s.; M. C. 10s.; (*Prison Mission*) A. P. £20; J. C. P. 5s.; (*Special Appeal*) C. P., Clifton, 5s.; M. C. 10s.	25	10	0
Bristol Orphan Houses—A. P. £10; M. S. B. £3; M. A. O. £1	14	0	0
China Inland Mission—A. S. W. £5; Y. B. £5; A. P. £10; Y. Z. £1; V. W. 10s.; M. S. B. £5; J. A. £1; M. A. O. £1; H. W. £1	29	10	0
Mr. Fegan's Boys' Home—A. P. £10; O'C. £3; M. A. O. £1; F. and R. V. £1	15	0	0
Army Scripture Readers' Society—O'C. £2; (*Egypt*) S. B. £5	7	0	0
Poor Jews in Jerusalem (Mr. Friedlander)—Miss D'O. 10s.; M. J. M. 6d.	0	10	6
Mission to Kabyles—V. W. 10s.; (*Morocco*) Mis [illegible] 1	1	10	0
London City Mission—M. S. B. £5; M. A. O. 10s. H. W. £1	6	10	0
Evangelisation Society—M. S. B. £5: M. A. O. 10s.	5	10	0
British and Foreign Bible Society—M. S. B.	5	0	0
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Home of Industry—M. S. B. £3; M. A. O. £1; (*Widows*) Mrs. P. 10s.; N. P. 10s.; M. N. P. 5s.; A. W. P. 5s.	5	10	0
Princess Mary's Village Homes—M. S. B.	3	0	0
Miss Weston's Work in the Royal Navy—M. S. B. £2; M. A. O. 10s.	2	10	0
London Medical Mission—M. S. B. £2; Unto Him, £3	5	0	0
Mildmay Conference Hall—(*Missions*) M. S. B.	2	0	0
Mildmay Mission to the Jews—M. S. B. £2; B. £1.	3	0	0
Dr. Cranage's Children's Mission—M. S. B.	2	0	0
Anglo-Indian Evangelisation Society—(*Winter Evangelisation*) M. S. B.	3	0	0
East London Training Institute (*Rev. H. G. Guinness*)—M. S. B. £2; (*Mission College*) W. N. 10s.	2	10	0
Aldershot Mission Hall—M. S. B.	3	0	0
Miss Leigh's Home, Paris—M. S. B.	2	0	0
Miss De Broen's Work, Paris—M. S. B.	3	0	0
Rev. R. W. McAll's Work, Paris—M. S. B.	5	0	0
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Irish Evangelisation Society—M. S. B. £2; Mrs. and Miss P. 5s.	2	5	0
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Mexican Episcopal Church and Fund—M. S. B.	2	0	0
Indian Female School Society—Bible and Zenana Mission) M. S. B.	3	0	0
Ragged School Union—M. S. B.	2	0	0
Christian Vernacular Education Society—M. S. B.	2	0	0
Gray's-yard Ragged Church and Schools—M. S. B.	2	0	0
British and Foreign Anti-Slavery Society (*Freed Women's Home, Egypt*)—M. S. B.	2	0	0
Golden-lane Mission—M. S. B.	2	0	0
Missions to Seamen—M. S. B.	1	0	0
Waldensian Church Missions, Italy—M. S. B.	3	0	0
London Samaritan Society and Homerton Mission—Unto Him, £6; Mrs. and Miss P. 10s.; M. C. 5s.	6	15	0
Children's Aid and Refuge Fund—Unto Him	2	0	0
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Mr. A. G. Brown's Visiting Work—M. A. O.	0	10	0
Cow-Cross Mission—M. A. O. 10s.; M. C. 5s.	0	15	0
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Barcelona Cottage Hospital—Mrs. and Miss P. 7s.; (*House Fund*) C. P., Clifton, 5s.	0	12	0
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Sufferers from the Earthquakes in Spain—Mrs. and Miss P.	0	10	0
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Mrs. Wilkes' Rescue Work, Poplar—A. H.	0	5	0
Mr. Wolfe's Mission to Indians—Ps. cxix. 130.	0	5	0
Evangelical Mission to Israel (*Mr. D. C. Joseph*)—M. J. M.	0	0	6
Mrs. Meredith's Prison Mission—Mrs. P. 10s.; A. W. P. 5s.; J. C. P. 10s.	1	5	0
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Sermon-lane Mission—A Widow's Mite, 5s.

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Rev. W. Evans Hurndall's Work—C. W. 10s.; A Friend, £1; A. B. 5s.; York, 5s.; E. B. E. F. 7s. 6d.; Mrs. R. 3s.

Bethnal Green Free Library, E.—Rev. A. C. R. W. £1 1s.; Miss S. £2 2s.; Miss C. £2.

The Boys' Home, Southwark, S.E.—A Reader, 5s.; Apsley Ho. 15s.

The Claims of the Heathen and Mohammedan World.

At the invitation of the Young Men's Christian Association, a SPECIAL MEETING will be held at EXETER HALL, on TUESDAY Evening, MARCH 24, in connection with the Church Missionary Society, for the purpose of setting before the Young Men of London and others the present position and prospects of Missionary work among Heathen and Mohammedan Nations in all parts of the World, and the call for more labourers in the Missionary cause both at home and abroad.

The Chair will be taken at Seven o'clock by

The RIGHT HON. EARL CAIRNS.

SPEAKERS:

Rev. CANON HOARE, M.A., *Tunbridge Wells.*
Rev. H. C. G. MOULE, M.A., *Principal of Ridley Hall, Cambridge* (Brother of Bishop G. E. Moule and Archdeacon A. E. Moule, of Mid-China), supported by a Deputation of University men, some of whom are going out shortly.
Rev. E. A. STUART, M.A., *Vicar of St. James', Holloway.*
General F. HAIG, R.E., Founder of the Koi Mission, South India.
Rev. H. TOWNSEND, Forty Years Missionary in Africa.
Mr. C. W. PEARSON, F.R.G.S., with General Gordon at Khartoum in 1878, and through the Soudan to Uganda.
Rev. T. P. HUGHES, B.D., Missionary to the Afghans, Frontier of British India.
Rev. JOHN PIPER, Missionary from Tokio, Capital of Japan.

The Chair will be supported by Colonel Grant (the African Traveller); Captain The Hon. F. Maude, R.N.; Sir Harry Verney, Bart, M.P.; Sir T. Fowell Buxton, Bart.; Admiral Prevost; General Maclagan; Mr. Alderman R. N. Fowler, M.P.; Abel Smith, Esq., M.P.; F. A. Bevan, Esq.; Sydney Gedge, Esq.; J. Maden Holt, Esq.; Joseph Hoare, Esq.; Arthur Mills, Esq.; George Williams, Esq.; and other Gentlemen.

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BARCELONA PROTESTANT COTTAGE HOSPITAL.

£1,000 are urgently needed to buy the Cottage which has hitherto served as a Hospital, as the owner wishes to sell it at the end of the year, and no other suitable house can be found. God's blessing has been resting on the work of love carried on within its walls; and not only Spaniards, but also English, French, Germans, &c., have found there healing for their bodies, and many also peace for their souls, so that it would be a great loss to the Protestant cause at Barcelona if it had to be closed.

Mr. Henry Gamble, at Torquay, has kindly promised to give £50, if the remaining £950 can be raised before the end of the year, but as yet only £20 have been received towards this special object. The Readers of The Christian started this work of love in Barcelona by their subscriptions; I trust, therefore, they will again come to our help in this time of need. Prov. xix. 17.

The smallest gifts will be gratefully received and acknowledged by me.

Cheques to be crossed City Bank.

Shugborough, Stafford. ANNA VON MIELESKA.

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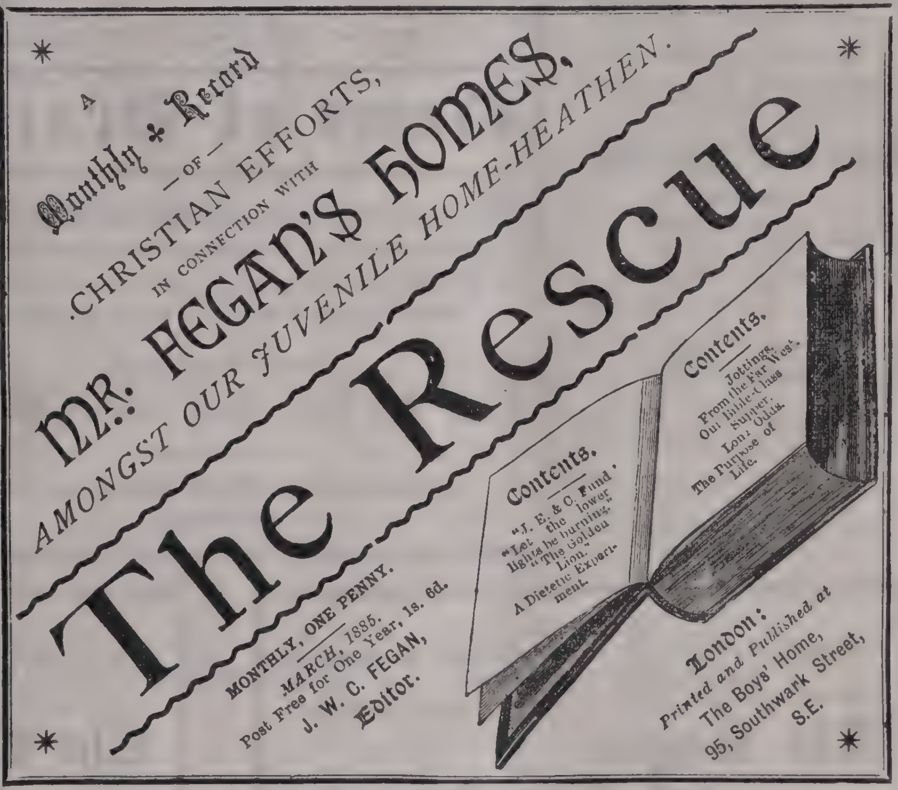
Will be held (D.V.) in aid of the above in the **CHURCH ROOM, ST. PAUL'S, ONSLOW-SQUARE,** by kind permission of the Rev. H. W. Webb-Peploe,

On THURSDAY and FRIDAY, MARCH 19 and 20.

To be opened on Thursday, at 12 o'clock, by Rev. H. W. Webb-Peploe; on Friday, same hour, by Rev. N. Sherbrooke.



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— of —
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The Rescue

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"Let the lower lights be burning."
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(Continued from page 3.)

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Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LONDON FEMALE PENITENTIARY, 191, High-street, Stoke Newington, N. Founded at Pentonville, 1807.—This is nearly the oldest and certainly one of the most successful agencies for the reclamation of fallen women. Present number of inmates about 70. The Committee earnestly plead for help, as there is no endowment, and the expenditure for some years has been in excess of income. Contributions, however small, will be thankfully received through the Society's Bankers, Barclay, Bevan & Co., 54, Lombard-street; or at the above Institution.—W. E. Page, Secretary.

EXETER HALL Y.M.C.A. GYMNASIUM, under the able direction of Colour-Sergeant Conners (late of Oxford Light Infantry). Special Classes held as follows:—Ladies, Thursday, 3 to 4 p.m., 7s. 6d. per quarter. Gentlemen, Friday, 3 to 4 p.m., 12s. per quarter. Children, Saturday, 3 to 4 p.m., 7s. 6d. per quarter. Evening classes for Gentlemen, 7 to 10 p.m., 10s. 6d. per annum. Arrangements made for private tuition.—Edmund J. Kennedy, General Secretary.

PRIVATE HOME-HOSPITAL, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and obstetrical cases. Situation most healthful. —For terms, apply the Lady Superintendent at the Hospital, enclosing stamped envelope.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

ANTI-SUNDAY TRAVELLING UNION.—This Union, which aims at bringing into notice the evils of Sunday Travelling, and enlists members promising to abstain from this practice, at present such a stain on the Christian community, will be glad of sympathy and support. Funds most urgently needed. Full particulars on application to either Secretary.—Hon. Secs., Miss J. Chase, Miss Smith, Haddon Lodge, Quex-road, Kilburn, London.

"SUCH HAPPY HOMES."—Illustrated Thrift Lecture of Forty-five Cloth Pictures on rollers, and Chemicals, as given before S. Morley, Esq., M.P., Mr. George Holland, of George-yard, Whitechapel, and others, by Mr. Joseph Downe Cox.—Send for Circular to 159, Camberwell New-road, S.E.

THE SERVANTS' MISSION, Christian Association, and Homes for Men and Women Servants. Ladies and Gentlemen can be supplied with respectable Servants through the Registries, and Servants of good character may obtain comfortable lodgings and suitable situations. Office hours 10 to 4. Closed on Saturday. Women's Home removed from 186, Buckingham Palace-road to 162, Warwick-street, Ebury-bridge, S.W. Matron, Miss Freeman. Men's Home, 14, Sloane-terrace, Sloane-square, S.W. Superintendent, Mr. James Goodchild.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. Terms 21s. per week, inclusive. For particulars apply to
Mrs. Griffith, 45, Finsbury-square, E.C.

CRIPPLED BOYS' HOME, Kensington, W.—Instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age 80 boys now in the Home; accommodation or 100, if funds allowed. Several candidates waiting admission. Funds urgently needed.
H. R. Knipe, Hon. Sec.

HOME FOR BLIND CHILDREN, College Avenue, Hackney.—Subscriptions are much needed to maintain the children, and to pay off the small debt upon the Home. Contributions will be gratefully received by Miss S. Rye, or Messrs. Morgan & Scott.

RESCUE WORK IN POPLAR.—Manor Cottage, Kerbey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

LIVERPOOL BETHSHAN Faith Healing Home, 161, Islington. Meetings for Holiness, Healing, and Testimony, Tuesdays, 3 p.m.; Thursdays, 7.30 p.m.
For further particulars, apply Miss Gibbs.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his helpers. Trinity Church, Triangle, Hackney, London, E., Sundays, 3 p.m., Mondays, 7 p.m. The Hall, Horsley-street, near Camberwell-gate and Walworth-road station, Tuesdays, 7 p.m. The Hall, 110, Shoreditch. Thursdays, 7 p.m. Special: Fridays, 7 p.m., Trinity Church, Triangle, Hackney: Baptism of the Holy Ghost and Power for Service.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Ex-Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

Educational.

SEASIDE, Southport. — Superior School for Young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations. — Miss Poole, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

HOLLAND HOUSE, Clarence-parade, Southsea.—School for the Daughters of Gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors — their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful, Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon (For Resident Pupils only). In association with, and under the same supervision, are Erdsleigh House, London, and Clarendon House, Topsham. Misses Bamber and Churton, with the Misses Pope, assisted by an efficient staff of certificated teachers and visiting professors, offer every educational advantage to parents seeking a high-class education, with Christian training, for their daughters. Numerous references to parents, clergymen, and ministers in England, Scotland, Ireland, Wales, and abroad.

HASTINGS.—Wellington College for Ladies.—The object of the Council is to provide in this seaside healthy town an education of the best possible kind, based on Christian principles. An excellent gymnasium is attached, also Kindergarten. — For prospectus, apply to the Secretary, the Rev. F. Leaver, Chalvington Rectory, Sussex, or 4, Wellington-square, Hastings.

SWITZERLAND.—Rev. Ed. and Madame Descombaz receive a few young Ladies who have every educational advantage combined with a most comfortable home. Beautiful situation on the Lake of Geneva. French, German, music, painting, visiting professors. First-class references in England, France, Germany, and Switzerland.—Sadex près Nyon, Vaud.

EDUCATION. — Belle Vue, Corseaux, Vevey, Switzerland.—Mdlle. Alida Chatelain, assisted by her sister and a resident German Governess, offers a Christian home and thorough education to Young Ladies wishing to finish their education abroad. Escort in April. References—Rev. M. Turner, Cotton Rectory, Bacton, Suffolk; Mrs. Cubitt, Earlham Lodge, Norwich; Mrs. Hopkins, 4, Northumberland-villas, Sydenham, London.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

PARIS. — Mdlle. Viénot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

A SUPERIOR HOME wanted, with Tuition, in the house of an Evangelical clergyman, for a delicate boy of 14. Not more than three others, and if possible within an hour of London.—Terms, with full particulars, to Alpha, 20, Phillimore-gardens, W.

EDUCATION.—Stuttgart.—Pfarrer Schmid-Kruezer's first-rate Home and Finishing School for Young Ladies. Great advantages for music, languages, painting. Best references from parents of English pupils.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

MR. EDWIN ARROWSMITH, of The Children's Special Mission Services, strongly recommends any parents desiring the comforts and privileges of a kind Christian home, combined with the best education and training possible, for their daughters, to apply to D. C. L., care of Mr. Farley, Fitz-John's-parade, Hampstead, N.W. There will be one vacancy at Easter.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Terms for Boys' School, apply to the Rev. W. T. Titterington; or Ladies' School, to Miss Shawe.

CAPTAIN MORETON has great pleasure in recommending Mr. George Foster, of Kelvedon School, Essex. An illustrated prospectus will be forwarded upon application. Under 10, 21 guineas; under 14, 24 guineas per annum, including all but books.

BINFIELD COLLEGIATE SCHOOL, Clapham.—Head Master, S. Shepherd, A.C.P. High-class education. School-room and dormitories lofty and well ventilated. Home comforts. Reduction for brothers. Terms moderate.

HOME EDUCATION IN FRANCE.—A pasteur and his wife (the daughter of an English clergyman), residing in a healthy locality, desire to meet with two children to educate with parental care. Liberal terms. High references. —Mme. D., 17, Route Nationale, Charleville, Ardennes, France.

CAMBRIDGE TRAINING for Holy Orders at Theological College rates, Ayerst Hall, Cambridge. Visitor, the Vice-Chancellor. Principal, Rev. W. Ayerst M.A., Hulsean and Norrisian Prizeman. Lecturers, H. E. Dixon, M.A., Abbott University scholar; W. H. Smith, B.A., scholar of Christ's. Fee £25 a term for board, lodging (furnished), tuition, and University charges. Divinity course, six terms. Next term begins April 18.—Address, Principal.

EDUCATION for Young Ladies, near Torquay. Masters. Certificated Governess. Every care. Home comforts. Pupils prepared for Local Examinations. Highest references. Terms inclusive.
Mrs. Brenton-Carey, Tramore, Brixham, Devon.

FRANCE. — Rheims (Marne).— Protestant Institution for Young Ladies. Sciences. Arts. French spoken only. Home comforts. Moderate terms. Lady boarder received. References. Prospectus on application. Principal, Mdlle. Benech. (Two diplomées.)

COLOGNE. — A German Pastor wishes to receive into his family two or three pupils, desirous of learning German. They can attend the public school with his sons, or receive private instruction in the house. Good references. —Terms on application to
Pastor Hunger, 19, Bobstrasse, Cologne.

A LADY WISHES to recommend a School in the country, where her daughter is being educated. Earnest evangelical Christian training the first consideration. High-class education, and all home comforts. Terms moderate.
P. M., 59, Mark-lane, London, E.C.

RE-ENGAGEMENT wanted, by a Lady, as Governess to children; undertakes care and management. English, French, music. Member of a Christian Church. Total abstainer. Good references.—Miss Cockett, Chapnel House, Walsoken, Wisbech.

A GERMAN GOVERNESS (first-class diploma) seeks a re-engagement, after Easter, in a Christian family, or first-class School. German, French, English, Italian, needlework, gymnastics, and elementary music and drawing. —Fräulein E. K., care of Miss E. Child, Lorraine, Cleveland Walk, Bath.

A YOUNG GERMAN LADY with a perfect knowledge of the French language, and able to teach all the usual branches, including singing and music, wishes to obtain a situation in a school or family, as Resident Governess.
A. B., Pension Druey, Avenches, Switzerland.

ENGLISH LADY, experienced in tuition, seeks engagement (resident) in family. Protestant (Evangelical). Certificated. French, German (continental), general English, arithmetic, junior Latin, good music. References. Good salary.—B., Mertoun House, Berwickshire.

A LADY WISHES to place her Daughter on mutual terms in a good boarding school, after Easter, with lessons in French and music.
Miss Penn, Grove House, Upper Clapton.

A CHRISTIAN LADY wanted, as Governess. Evangelical: Church of England. Requirements, advanced English and arithmetic (modern system), fluent conversational French, and music. Comfortable home offered.—Mrs. Carey, Baildon Vicarage, Shipley Yorkshire.

EASTBOURNE, SEA HOUSE SCHOOL. — Thorough education, Christian training, domestic comfort and pure air.—For prospectus, with view of house, testimonials, &c., apply to Mr. Esam.

A LADY DESIRES to meet with a School for her daughter, 15 years of age. Seaside objected to. Please state spiritual privileges.
Mrs. George, 15, Compton-terrace, Brighton.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

EDUCATION.—High-class School for Young Ladies desiring the advantage of Finishing Masters, certificated Governesses, and personal supervision, with home comforts. Terms moderate and inclusive. Highly recommended by parents and pupils, and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, 1, Carlton-mansions, Clapham-rise, S.W.

Mrs. COMPTON BURNETT wishes to recommend a Christian Young Lady (certificated) as Resident Governess, in a family or school. English, French, music, and rudimental Latin.—Howard College, Bedford.

ASSISTANT SCHOOLMASTER wanted, in school where 140 boys live on premises. Qualifications: good disciplinarian, experience in teaching and managing boys, able to teach singing. Will be required to teach part of the day, and part of duty will be to take charge of boys when out of school. A man of excellent character is desired, one who will take an interest in training destitute boys. Board, lodging, and washing provided.—Address M. S. B., care of Messrs. Street & Co., 30, Cornhill, E.C., stating qualifications, age, height, whether single or married, and salary required.

Appointments, Situations, &c., Wanted.

LADY HOUSEKEEPER.—A widow Lady desires re-engagement in a Christian Home. Eight years' testimonial from last engagement, which was terminated a few months since by death. Age 42. Fair salary expected.—B., Hodder & Stoughton, 27, Paternoster-row, London, E.C.

LADY SECRETARY OR CLERK.—Dr. Laseron can highly recommend a Lady, as above, who has acted in that capacity in the Deaconesses' Institution and Training Hospital, Tottenham, for the last five years. She thoroughly understands book-keeping, and is fit for a post of responsibility and trust. The Auditors, Messrs Jones, Hill & Vellacott, will confirm this statement.
Dr. Laseron, The Green, Tottenham.

A GENTLEMAN will be glad to recommend his Butler, a Christian man. Country preferred. Not singlehanded.—Address, Watkins, Burtonhill House, Malmesbury, Wilts.

GARDENER (Head).—First-class recommendations from two noblemen. Christian and abstainer. — E. T., Gardener, Ingersby Station, near Leicester.

EVANGELIST.—An earnest Christian Worker seeks engagement as above, or in a similar capacity. Good references.—John Bailey, 66, St. Mary-street, Ladywood, Birmingham.

AS MESSENGER.—"Diligent in business, serving the Lord." Highest testimonials and recommendations from bankers, &c. Knows City. Age 39.
A. B., 365, Battersea-park-road, S.W.

TO GROCERS and Provision Merchants.—Wanted, situation as Second or good Third. Four years' good references. Age 24. Disengaged.—A. B., Cooper's Farm, East Wellow, near Romsey, Hants

MISSION WORK wanted, by a man experienced in conducting Mission hall and open air services, and Gospel temperance meetings. Successful visitor. Excellent testimonials and references.—W. N., 65, Leete-street, Chelsea.

SECRETARY (Organising or General). — The Advertiser, experienced in arranging and addressing meetings on behalf of a charitable Institution, seeks a re-engagement. Undeniable testimonials.
H. J., 76, Farringdon-street, E.C.

MISSIONARY seeks re-engagement experienced; or Companion Attendant to a Gentleman, experienced. First-class references. Can come at once. Urgent.
F. B. R., 13, Chelsea-road, Southsea.

CHRISTIAN DESIRES employment (whole or partial) as Secretary, or any post of trust. Qualifications, bookkeeping (thorough), shorthand, knowledge of secretarial and sub-editorial duties. Highest references.
G., 127, Lavendor-sweep, S.W.

MAN AND WIFE seek an engagement as Managers of Coffee Tavern or Temperance Hotel. Six years' experience. Total abstainers. Good references.—C. C., Mrs. Goldsworthy, Musbury, near Axminster, Devon.

A LADY DESIRES strongly to recommend a Man and Wife (without children), for any position of trust. Thoroughly reliable. Christians, and total abstainers.
Mrs. Windsor Thorp, St. Aubyn's, Harrogate.

CHRISTIAN YOUTH, abstainer, 18, with some knowledge of gardening, seeks situation under a gardener. Willing to make himself useful.
W. G. Shamley-green near Guildford Surre

MATRON, or Assistant, in an Institution; or Housekeeper in place of business. Experienced in the catering department of large establishments. Good needlewoman. Age 28.
T., 106, St. Aldate's, Oxford.

ADVERTISER seeks a situation as Matron. A Christian. Has held very responsible situations.—J. G., The Library, 8, Robert-street, Grosvenor-square, W.

AS ATTENDANT on an Invalid Lady or Gentleman, mental or otherwise, wanted by middle-aged person. Good reference.
E. T., 165, Tachbrook-street, Pimlico.

MISS SHARMAN wishes to recommend one of her former orphans as Under Matron in a convalescent home. A thoroughly trustworthy Christian young woman. Has lived in one situation ten years.
M. J. C., care of Miss Sarrman, 20, West-square, S.E

MISS HAVERGAL confidently recommends a neat and correct copyist. MSS. for press, or Solicitors, carefully executed.
Miss M. A. Batchelor, East Ashling, Chichester.

COMPANION. — A clergyman's daughter is anxious for engagement to a Lady, or any light post in Christian home. Fond of housekeeping. Could help in studies, or any kind of Christian work. Highest references.
Delta, 50, St. Giles's, Oxford.

LADY (33), accustomed to travelling on the Continent, wishes position as Companion to lady going abroad.—Apply by letter, to M. E. R., care of Housekeeper, 13, Rose-street, Newgate-street, E. C.

HOUSEKEEPER-GOVERNESS. — A Lady, who has had the care of a widower's family until his marriage, desires a re-engagement. Experienced, domesticated, good nurse and needlewoman. Fond of children. English, French, music. Excellent references.
Helen, 78, Shaftesbury-road, Hammersmith.

COMPANION. - Young Lady desires engagement in Christian family. Accustomed to Gospel work. Could assist in studies. German (acquired abroad), painting (oils and on china), music, &c.—C., Housekeeper, 13, Rose-street, Newgate-street, E.C.

NURSERY GOVERNESS to young children, or Mother's Help, by a young lady. Fond of children. Domesticated. Willing to take entire charge. Church of England.
M. C., 3, De Beauvoir-road, Southgate-road, N.

A LADY possessing considerable experience and common sense, is confidently commended to Lady or Gentleman as Manager of Christian home. Abstainer.—State particulars and salary, to Len, Kildare, Hither-green-lane, Lewisham.

WANTED, to Apprentice a Young Lady, age 18, to a Children's Outfitting and Fancy Business. Christian home desired. Small premium given.—A. B., Miss Woodward, High-street, Hampstead, N.W.

ORPHAN LADY (23) wants Work as Under-Matron or Help in private family. Experienced in sickness. Domesticated. Abstainer. Church of England.—R. M. C., Lady Superintendent, Y.W.C.A., 1, Park-row, Nottingham.

HOUSEKEEPER or Governess-Housekeeper.—A young widow Lady is highly recommended for any position of responsibility and trust. Experienced, economical manager, accomplished needlewoman, and very successful in teaching and training children.—B. Z., 2, Cornwallis-villas, Goldney-road, Clifton, near Bristol.

A LADY WISHES to recommend Young Person, age 24, as Schoolroom Maid or Nurse to one or two children out of arms. Also Sewing Maid.
Mrs. E. Lindsell, Bearton, Hitchin.

A CLERGYMAN'S WIFE recommends a strong, willing, trustworthy Girl of 16 as Under Housemaid. Sixteen months' good character. Country preferred. Only suitable letters will be answered.
J. G., 25, George-street, Croydon.

A LADY WISHES to obtain situations for two girls, age 16, for House and Kitchen, under another servant. No offers of single-handed places responded to.
Miss Onslow, Lynwood, Bournemouth.

WILL ANY CHRISTIAN LADY try a Girl of 16, strong and capable, who has once been dishonest in service?
Miss Ottey, Hoddesdon, Herts.

A LADY RECOMMENDS a Girl (16), where another servant is kept. Kitchen work preferred. Also Girl (16), clean and honest, desiring housework. Christian homes required.
B., 9, York-gate, N.W.

A LADY WISHES to find Employment for a Young Woman, deaf and dumb, age 26. Can scrub and clean well, and be generally useful in return for home, food, and clothes.—Miss Broad, 41, Southwold-road, Upper Clapton, E.

YOUNG MAN (27) seeks employment, any sphere, Christian service. Respectably connected. Good organiser. House to house visitation; dealing with anxious souls special gift. Could act as Secretary, keep accounts. Twelve years' commercial experience. Mission hall keeper, &c., not objected to, if scope for exercise of above. Disengaged week's notice. Object, Master's glory.
Ebenezer, Box 1457, Sell's, Fleet-street, E.C.

A LADY SEEKS a situation for a respectable Girl, under a good Nurse, where she would be well trained. Fond of children. Age 17. Not tall.
19, Riverhall-street, Wandsworth-road.

AS MAID, or Useful Maid.—Good dressmaker and needlewoman. Age 28.—S. E., 2, Harley-mews North, Harley-street, London, W.

MISS E. LEWIS, 5, Cadogan-square, London, seeks Housemaid's place for a tall, strong, well-trained girl of 24. Abstainer. Anxious to be shielded from temptation to drink.

A LADY, of independent means, desires active domestic employment. Would undertake the charge of a small Orphanage, or the household arrangements, where the mistress is an invalid.
F. J., 15, Romola-road, Herne-hill, London.

Appointments, Situations, &c., Vacant.

BOOKKEEPER wanted.—Experienced, steady and reliable. Must be a Christian. Wholesale business. Reference required.
X. Y. Z., Post-office, Reading.

GARDENER (Floral) wanted, in the country. A Christian man.—Address, stating previous experience, James Johnson, care of 27, Oxford-road, Finsbury-park, London, N.

A GARDENER wanted, who is able to look after a horse, and to make himself generally useful in the house.—Apply, stating all particulars, to
W. W., Hatfield House, Mill Hill-park, W.

CHRISTIAN MEN wanted, with good voices, in the choir of Christ Church, Endell street, St. Giles. A hearty welcome to those willing to consecrate themselves to Christ's service.

CHAPEL-KEEPER wanted. A respectable couple.—Send testimonials to Vestry Secretary, 60, Bride-street, Arundel-square, Barnsbury.

PREVENTION and Rescue Work. —Wanted, a Female Agent. A Lady with some private means to give part of her time.—For particulars apply to The Rector, Trowbridge, Wilts.

SWISS BONNE, Protestant, for two children, three and five years, for Scotland. Must have had experience. Able to teach a little, and a good needlewoman.—State age, references, and wages required, to
Mrs. Birnie, Bothwell, Lanarkshire.

CAN ANY ONE recommend an intelligent, active youth as Page?—A. Baxter Visick, The Wolds, College-road, Eastbourne.

COOK (good) wanted, by April 8. Early dinner. Wages £20, or £25 to suitable person. Also **HOUSEMAID**, about 24. Wages £16. Good references. — 7, Netherall-terrace, Fitzjohn's-avenue, Hampstead, N.W.

GOOD PLAIN COOK wanted, in a small, quiet family. Two other servants kept. A member of a Christian church preferred. Wages £20, all found.—Apply, after 5 in the evening, to W., 6, Warwick-road, Upper Clapton, London, E.

GOOD PLAIN COOK wanted, in a small, quiet family. Wages £20 to £22. Must have a good personal character.—Address, stating age, and length of character, &c., A. B., Messrs. Warner's, 89, Chiswell-street, Finsbury, E.C.

A GOOD HOUSE and Parlourmaid wanted. Also **GOOD PLAIN COOK,** for a private boarding house; one who has been kitchen-maid would suit.—Miss Palmer, Alpine House, Buxton, Derbyshire.

A THOROUGH good plain Cook wanted. Not under 35. Good baker. Also a **HOUSEMAID** who thoroughly understands her work. Good personal references required.
Mrs. Wentworth Fawkes, Frant Rectory, Sussex.

A THOROUGH GOOD COOK wanted. —Apply, by letter or personally, within two days of this advertisement,
Glenhurst, Fountain-road, Upper Norwood.

SUPERIOR SERVANT wanted, understanding plain cooking, as Working-Housekeeper to a single Gentleman; with maid under her. Age about 35. Country, near London.
Mr. Sharp, The Ferns, Bushey Heath, Watford.

TWO CHRISTIAN SERVANTS wanted, **HOUSE** and **PARLOURMAID,** and **HOUSEMAID.** Four kept. Ages from 23 to 28. Wages £15. A happy Christian home. Must be total abstainers.
F., Rutherford Lodge, Worthing.

A THOROUGH HOUSEMAID wanted, who is a good waitress and needlewoman, for a Christian family of two persons only. Abstainer preferred. Wages £16 to £18.
Alpha, Howard's Library, Sydenham.

HOUSEMAID wanted (tall), about the 24th inst. Must be willing to assist in housework in morning, and do needlework in afternoon. Preference given to one who has a knowledge of dressmaking and cutting out.
5, Camden-gardens, Shepherd's-bush-green.

UNDER-HOUSEMAID wanted, and to give a little assistance in the kitchen, for a Clergyman's family in the neighbourhood of London. The Advertiser would be obliged by any lady recommending a strong, cleanly, and active young person.
D., Mr. Howard's Printing Office, Sydenham, S.E.

C. F. CARPENTER'S

HYDROPATHIC HEALTH RESORT,

One of the Loveliest Spots in

SOUTH DEVON,

About Two Miles from the Coast (Teignmouth nearest Station).

A TRUSTWORTHY GIRL wanted, age about 18, as Nurse. Two children.—Address, stating particulars and wages, Mrs. A. E. Woodroffe, The Manse, Kingston-road, New Malden.

GENERAL SERVANT wanted, not under 20. Thoroughly respectable; well recommended. Plain cooking required. Wages £12 to £14. No beer. Quiet Christian family. Nursemaid kept.—Mrs. B., Sunbury, Sidcup, Kent.

COOK WANTED (thorough good), superior boarding house. Personal character. Wages commencing £25, with perquisites, all found. Christian privileges.—Mrs. Stanham, 34, York-place, Baker-street, W.

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WANTED IMMEDIATELY, for S.W. of France, a capable General Servant (or Housemaid who could take cooking when necessary). Liberal wages, and assistance as required. Kind disposition, good health, and decided Christian principle essential. Practical total abstainer. Two in family, one an invalid.
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(Continued on page 23.)

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THE BAPTISM OF JESUS.

By PHILIP HENRY GOSSE.*

FROM the lamb offered in the garden (Gen. iii. 21) to the Lamb on the cross, the ordinance of animal-sacrifices, throughout the legal dispensation, had ever proclaimed aloud the awful truth, "Without shedding of blood is no remission" (Heb. ix. 22). But the unsearchable wisdom, the exceeding becomingness, wherewith the All-sufficient God stilled the enemy and avenger, lay in this: that, while the law-breaker must die *he might die by proxy*, if a Proxy, adequate and willing, could be found. And that such an one had been found! even the Only Begotton Son, who had said, "Lo, I come, to do Thy will, O God!"

So, in the body prepared for Him, the "Meek and Lowly in heart," yet "God the Mighty Man" (Isa. ix. 6); the Everlasting Word made flesh;—comes to the brink of Jordan, to be baptized of John. But "John forbad Him." Whether, for the moment, forgetting his typical character, and thinking only of the personal character of the Lamb without blemish and without spot; or quailing at the thought of dealing in judgment with One who is Judge of all;—John shrank back, saying, "It were fit that I should be plunged under this flood by Thee; and comest Thou to me?" And this was true. John was himself, by nature, a lost sinner, under the common sentence of death eternal; and the Man before him was the Law-giver, the Arbiter of death and life.

But Jesus, who never for an instant forgot *his* place, recalls his honoured servant by a word. "Suffer it to be so *now!*" On this special occasion: for a special purpose: with a special reason:—let this incongruity pass, let the Righteous One suffer the law-breaker's doom, as under its righteous curse.† And then He adds the constraining reason: "For thus it becometh us to fulfil all righteousness."

These words, brief as they were, had weight to bring back John, in an instant, to the calm dignity of his official position. For "then he suffered Him." Let us weigh them, with diligent heed, that we may discern where their force lay. And all the more, because, in general, this seems to be very dimly discerned.

"Thus":—In this way. By what is portrayed in this shadow. By my penal death.

"Us." Here are two parties, each of whom has a great *rôle* to perform. John's part is the part of God's Holy Law. The Law must inflict its penalty, or God's attributes are forfeited. Jesus's part is "to put away sin by the sacrifice of Himself" (Heb. ix. 26); to be made sin (2 Cor. v. 21); to be made a curse (Gal. iii. 13); to once suffer for sins, the Just for the unjust (1 Pet. iii. 18). So it becometh US,—thee and Me; each to bear his part.

"Righteousness." "All righteousness." "To fulfil all righteousness." The Law's claim was righteous: for "the Law is holy, and just, and good" (Rom. vii. 12). And Messiah's payment of the claim was righteous; inasmuch as Law had no personal demand of Him; and what He was about to do would satisfy and annul all its claims on those for whom He stood. And, since the uttermost claims of God's Law would thus be answered, this conjoint action, of John and Jesus, would fulfil [fill to the full] *all* righteousness.

"It becometh." Here is recalled that thought of the "Great Becomingness" of God, which, in Psa. viii. 1, and Heb. ii. 10, has already been noticed. We are here taught that what the Son was about to do, in going down into death and the grave, was something well worthy of Him: while the exaction of the death-penalty was not less eminently becoming to God, and to God's Law. . . . .

But a fact is recorded now, which is of unspeakable importance; since it changes the whole aspect of the rite, adding a new element to it, and betokening quite a new relation of man to God. "Jesus, when He was baptized, went up, straightway, out of the water." He who had plunged Him under, lifted Him out:—a new and significant feature! For this is Resurrection. The very hand that inflicts the penalty, even that of God's Law, "looses the pains of death; because it was not possible that He should be holden of it" (Acts ii. 24). And, with a most meaning silence, this had not been predicated of any of the multitudes yet baptized. For of Christ alone can it be said, that He abolished death, and brought life and immortality to light (2 Tim. i. 10); being "the first to rise from the dead" (Acts xxvi. 22). . . . .

The special value of these immediate results of our Surety's work lies in this: that they were given to Him not as the Eternal Word; nor even as to the holy Son of Man Jesus; but as to the Christ; *i.e.*, as the mystic composite Man of many members.* The Church is chosen in Him: complete in Him: made the Righteousness of God in Him: one body in Christ: a new creation in Christ: quickened together with the Christ. As the glorious Leader (Heb. ii. 10) "took part of the same flesh and blood" as the sons whom He undertook to bring to God's glory; so, He being raised, we are taught (Rom. vi. 1—11) to reckon ourselves partakers of his risen life with its new conditions. It is of vital importance that we bear this in mind, if we would discern the spiritual value of these consequents of our Lord's baptism.

(1) An opened Heaven. "Lo! the heavens were opened unto Him." Of Himself, in person, and yet as Head of his body, we have abundant testimony that "He is gone into heaven, and is on the right hand of God." . . . .

But, Christ having entered by his own blood, and that into heaven itself, "we have *boldness* and access by the faith of Him" (Eph. iii. 12). This boldness of liberty, sweetly contrasting with the awful terrors that surrounded Aaron's access, is much insisted on by the Spirit. . . . Let us see that we abuse not, by unholy irreverence, a privilege so inestimable as this, of drawing, and remaining, nigh to God. In Psalms xv. and xxiv., the moral qualifications are announced, requisite for standing in his holy place: and we perceive that they are found in but One, the King of Glory; in whose perfection we poor sinners stand. And what the unutterable joy of the privilege is, we learn from his own anticipation, uttered (Psa. xvi. 11) as He looked up from the gates of Hades: "In Thy presence is fulness of joy; at Thy right hand are pleasures for evermore!"

(2) An abiding Holy Ghost. "He [*i.e.* John; see John i. 32, 33] saw the Spirit descending (in a bodily shape, like a dove, Luke iii. 22) and remaining on Him." The emphatic point appears to be the *remaining*, or *abiding*. Here, again, our thought must be turned to the mystical Christ, and especially in his members. For Himself, we know, from John's own testimony (John iii. 34), that the Spirit was his without measure; and I am not aware of any special augmentation of the Spirit, if, indeed, augmentation of what is without measure, is conceivable,—to Himself *personally*, in consequence of his Atonement and Resurrection.

But to his Church there was. In his Discourse the night He was betrayed, He expressly promised (John xiv.—xvi. *passim*) the Spirit, the Comforter, as the fruit of his ascension; and particularly emphasised his abiding with them, "unto the dispensation." . . . . But was there anything peculiar in this,—viz. in *his abiding;* that prophets and apostles, that John and Jesus, should make so much of it? If we had regard to the habitual mode of thought, and mode of utterance, of Christians generally in the present day, we should say, No; there is nothing in it; nothing that is not constantly ignored. Is it not almost universal; is it not considered the proper and decorous thing, for those who express the desires of believers at public prayer-meetings and the like, to beseech God, with importunity, to "pour out his Holy Spirit upon us"? But what is this, but to deny, or at least to ignore, the great fact of the Blessed Spirit's indwelling in every believer (John xiv. 17), and abiding through the age (ver. 16)?

Having been once fully poured out, first on Israel (Acts ii.), and then on Gentiles (x. 44, 45)—his head-quarters, so to speak, are no longer in heaven, but on earth: as those of the Lord Jesus are no longer on earth, but in heaven: and He cannot be "poured out" any more, while the Church remains on earth.* When the Church is complete, and caught away to her Lord, it appears that the Spirit accompanies her. After that, He is again to be "poured out," on the restored and forgiven House of Israel, and the saved Nations. (See Joel ii. 28; Ezek. xxxvi. 27; xxxix. 29; &c.) We may well ask for a mightier energising of the Spirit within us; for more of his effectual power with our efforts; for more obedience to his monitions; but not for an outpouring of Him at present.

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* Extracted from THE MYSTERIES OF GOD: A Series of Expositions of Holy Scripture. *Hodder & Stoughton.*

† "God sent forth his Son, made of a woman, made *under the Law;* to redeem them that were *under the Law*" (Gal. iv. 4). Is not this, under *the sentence of* the Law, in the former, as well as the latter clause?

* This distinction (between Jesus and the Christ) is well preserved in Rom. viii. 11; where it is very significant. The Christ includes all the members, as well as the Head. (See also 1 Cor. xii. 12.)

But how do the Spirit's presence and work, as given to the risen Church, differ from what had been known before? Much reverent caution is needed here, for there is no direct inspired utterance on the point. Yet that there was a great difference is plain from what has been cited; and that it mainly consisted in his *abiding*. Probably, in his operations on saints and prophets of old, the Spirit came and went; holy men spake as they were borne [as if out of themselves] by the Holy Ghost" (2 Pet. i. 21). He visited them; used them; but did not dwell, abide in them. And so David prays (Psa. li. 11), "Take not thy Holy Spirit from me";—which I do not think an instructed Christian could pray, in whatever depth of penitence.

(3) Sonship to God. "Lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased!" At first we are ready to say, *This* belongs peculiarly and exclusively to our adored Lord, the personal Jesus. But a moment's reflection will convince us that this, too, He shares with us. The very indwelling of the Spirit (Gal. iv. 6) is *because* we are sons of God; for the Spirit is the Spirit of sonship (Rom. viii. 14—17), whereby we cry, Abba, Father! This relationship, as we have before seen, formed the Eternal Purpose of the Father; to bring his "many sons" to glory was the work of the Son; to remove the obstacle which sin presented to this, He took part of the children's flesh and blood, suffered, and died. And now, having, in figure, come up out of the floods of death, He receives, for Himself and his co-raised Members, this public declaration of accepted Sonship. And He responds,—"Behold I, and the Children whom God hath given Me!"

SOUTH LONDON MISSION.—Mr. Rowland E. Ashton has just held his third annual mission to the unemployed and friendless, the large hall in Lancaster-street, Borough-road, being the place of meeting. The mission was attended by between three and four thousand adults, representing numerous trades, but all with few exceptions in great need, very many being quite destitute. Refreshments were served, after which a Gospel meeting was held. The preaching was blessed to many, the after-meetings being largely attended each night. The object of this special effort among the working classes is to counteract the evils of socialism, and direct them by godly counsel in the path of Christianity, in order to become good citizens.

THE BURMAH BIBLE AND TRACT SOCIETY present their twenty-third report to the public. During the year a portion of the Old Testament, comprising Job to Song of Solomon, has been published in the Karen language, including the text, marginal references, and annotations. It is gratifying to know that every year adds to the demand for the Word of God in all the dialects spoken in Burmah. Several school books have also been printed and published both for the Burmese and the Karese. The committee have engaged three colporteurs, who visit families, read to them the Scriptures, teach the Gospel, sell copies of the Bible, and give away tracts. The extracts from the reports of these native workers are full of interest, as showing that the seed sown is taking root. Some cases of blessing are recorded, and the secretary, Rev. William Kid, is full of ardent expectation for copious showers of blessing yet to come.

COMMERCE: A REPLY.

SIR,—The writer of the article on Commerce in a recent impression asks, "Will some of your readers answer the question with which I began: What Divine sanction is there for trade?"

If no one else does so, will you allow me to reply, The highest! Our Lord Himself sanctions it. See Matt. xxv. 15; Luke xix. 15. Students of that best of all New Testament commentaries, the Greek original, will observe that in the first of these passages the very same word is used which is also found in Rev. xviii. 17. Cheating, not commerce, is banned by Scripture. "Ye shall do no unrighteousness in judgment, in meteyard [length, *e.g.*, of reels of cotton], in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God" (Lev. xix. 35—37). See also Deut. xxv. 13—16. "A false balance is abomination to the Lord: but a just weight is his delight" (Prov. xi. 1).

If trade and commerce were contrary to the mind of God, his providential arrangements would have rendered every country, nay, every district, self-sufficing. In that case the impediments to the spread of the Gospel would have been multiplied tenfold. There would have been no corn-ships of Alexandria to carry the Apostle of the Gentiles, no P. & O. steamers to convey the modern missionary. In the time of Solomon "every man sat under his own vine and fig-tree," partly in consequence of the abundance of foreign produce brought to Jerusalem by his great merchant navy (see 1 Kings x. 14—29). The wants of one country are clearly meant to be supplied by the superfluities of another—"that there may be equality" brought about between them, not by a dull uniformity of the gifts of providence, but by means which, rightly used, are advantageous alike to body, soul, and spirit. For whether we eat or drink, or whatsoever we do, we are to do all to the glory of God. "If a Christian be but a shoeblack," said Cecil, "he should be the best in the parish;" and if he be a merchant or a tradesman, we may add, the most honourable and honest.

There is an unexpressed feeling—perhaps I should say there was—that trade is ungentlemanly. It probably arose from the impression which your correspondent seems to entertain that its "inevitable practices" are contrary to morality. "A gentleman's honour will not allow him to take unfair advantage. Tradesmen take unfair advantage. Therefore tradesmen are not gentlemen." But is commercial immorality inevitable? Even from a worldly point of view, is not honesty the best policy? Is it not the blessing of the Lord that maketh rich? To return to the passages from which I set out: Why did our holy Lord make use of "gain by trading" to set forth service rendered to Himself, if it were impossible that Christian men's "merchandise and hire should be holiness to the Lord"? May some of them practically solve this problem. Your constant reader,

X. Y. Z.

WIDOWS' FRIEND SOCIETY.—The last report shows that eighty-two widows have been assisted by "grants" during the year. By this help sewing-machines, mangles, stock for small shop, &c., have been secured to them, and in some cases a room furnished. Applications for aid are rapidly increasing, and, unless help is forthcoming, the Society's operations must be restricted. Earnest Christian ladies and gentlemen are needed to visit cases in the South and West suburbs. Applicants are desired to call at the office, 1, Lawrence Pountney-lane, Cannon-street, E.C., on Fridays, from six to eight p.m.

LABOUR AND REST.

REST is sweet, and ease is pleasant,
When the shades of evening fall,
And no care, no grief is present,
No regret, to mar it all.

Rest is sweet, but labour sweeter,
When its impulse comes from heaven;
No enjoyment can be greater
Where the strength and grace are given.

Weary, hungry, Jesus, sitting
By the side of Jacob's well,
Found refreshment there more fitting
Than old Sychar had to sell.

Needful place to lay his head in,
Seldom had our Lord in view;
But where'er his path was leading,
There He found some work to do.

And, when all his friends were sleeping,
In the mountain He in prayer
Often was a vigil keeping;
And He met his Father there.

Let me take the pattern given,
Live upon the Father's love;
Labour on my way to heaven,
Looking for my rest above.

THOMAS E. REYNOLDS.

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MR. D. L. MOODY AT HOME.

A PEEP INTO HIS BOYS' SCHOOL.

BY A LADY VISITOR.

WE started first for the boys' school, hoping that we might catch Mr. Moody talking to the boys. Our driver told us that during his brief visits home he often rode over and gave the boys a Bible lesson. "Hello, we're in luck!" said he. "That's the school-house down there," pointing to a modest little structure in a slight hollow, "and that's the Moody carriage hitched there as sure's you're born. You'll find him inside, talking to the boys, you can bet your last cent." Declining the invitation to invest our whole fortune then and there, we hastily climbed out of the buggy, and slipped into the back of the schoolroom. There was but one room in the building. A couple of Indian boys rose to give us seats. The house was full, a few ladies sprinkled around among the boys; and at the desk, sure enough, was Mr. Moody. His hair was greyer, and his figure fuller than when I saw him last in St. Louis, but he was talking to the boys with the well-known winning smile, and they were smiling back, and fairly rippling over, once in a while, with enthusiasm and sympathy. Fully one-half the boys had open Bibles before them on their desks. Mr. Moody had evidently been talking on the verses in the Bible that begin "If any man"—and a tall young Irishman was at the black-board writing them down:—

If any man enter in [by Me], he shall be saved.
If any man serve Me, let him follow me.
If any man serve me, him will my Father honour.
If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.
If any man thirst, let him come unto Me and drink.
If any man sin, we have an advocate with the Father.
If any man will do his will, he shall know the doctrine.

Mr. Moody rose quickly in his place, and with a few words of prayer the school was dismissed. Most of the boys left at once, in a way boys have when "school's out," but a few of the older ones stood talking with Mr. Moody and the ladies.—*Christian Leader.*

CABMEN'S SHELTER FUND.—Thirty-four shelters have now been placed in various parts of the Metropolis, and are used by 2000 cabmen daily. A new one has lately been placed in Bayswater-road. £150 is needed toward a shelter for Piccadilly. The committee have made important arrangements which will reduce the cost of the management. They desire to place a shelter at every cabstand in London, of which there are 120, so that the men may not be driven into a public-house for warmth or refreshment. The hon. sec. is Mr. W. H. Macnamara, 15, Soho-square.

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* There is no question of the illimitable Godhead of the Holy Ghost, any more than of the Son. But of his personal, official presence, as the Comforter, during the personal absence of the Son.

DR. SAPHIR ON PERFECTION.

(Continued from our last.)

"THE OLD MAN."

THE converted man, having received the gift of righteousness and of the renewal of the heart, is now filled with the desire to serve God, and he takes, as it were, sanctification into his own hands. "Must I not show my gratitude to Him who laid down his life for me?" He reads the Bible, and he thinks that through diligent reading of it he will be strengthened, he will be furnished unto every good work. He has seasons of prayer, and he hopes that by adhering loyally to these seasons he will go on from strength to strength. He delights in Jesus, but he wishes also to delight in himself. At first, of course, he came to God as the publican of old; he was nothing but a sinner. But now he would like to come as a beautiful, obedient, Christ-glorifying saint. Grace is not seen as the exclusive element in which he is to live.

Subtle is the delusion, but God soon teaches him by experience. For with all his good intentions, with his regular readings of chapters in the Bible, and with his seasons of prayer, he makes the discovery that he is sinful, that there is something in him that murmurs against the dispensations of God; something that does not delight itself in the law of God which is spiritual; that there are frequent failures and even sins. In this experience his pride is wounded, his vanity is hurt, and he asks if he has been really converted. He scolds himself. He tries, as it were, to summon up his energy. Sometimes he is unhappy, sometimes he is irritable, sometimes he is tempted to slothfulness. And all because he does not yet see that great and mysterious truth of the coexistence of the "flesh and the Spirit." The Word of God then comes and exercises its power. He discovers that much of his first zeal and enthusiasm and joy was not spiritual but of the flesh. The Word of God probes him and analyzes him, and he sees that there is within him an old man as well as a new man, the flesh as well as the spirit. He finds out that there are sins of ignorance which are also hateful in the sight of God; sins of omission which are as real sins as the sins of commission. He is conscious, too, of the sins of his holy things.

Then there come to him a great discovery and a great difficulty. The discovery is the existence of the old man; the difficulty is how, with this old man in him, he is to gain the victory. It does not please God when we are converted to take us at once from grace to glory. He leaves us here in a world of sin, sorrow, and temptation. He leaves us also in a very strange condition, to which there is no parallel in heaven, on earth, or in hell—namely, a man who is perfect in Christ Jesus, and who yet carries about with him a body of sin and death. So it has pleased God that it should be.

Look at that old man which every Christian has up to the moment of his death: What is it? Hatred against God; its character is not changed; the flesh hates everything that is spiritual. All God's commandments, and all God's arrangements, it would have otherwise. Not merely does this remain the character of the old man—this opposedness to God—but the *whole* old man exists with all his members, without a single feature taken away from him. All your sins that you had before you were converted are in you this very moment. There has not one of them been eradicated. You carry them about with you. What says Peter to those who were believers? "Laying aside all guile, malice, hypocrisies, envies, and evil speaking." I cannot lay aside the coat that another man wears. If all those characteristics of the old man mentioned in the Epistle to the Ephesians were not in the converted man, he would not be told to lay them aside, to mortify them. The whole of the old man is there. Oh, what a discovery is this to a man who thought he was very near having attained and being perfected!

Now, what is to be done with this old man? Of course the phrase "old and new man" is a figure of speech; it is a personification, but a personification of realities. The old man is not exterminated, either in the first start, or in any imaginary second start. He remains to the very end. And as he is not exterminated, so he is not rendered, as it were, unconscious; the nerve is not killed, so to speak. Some have imagined that, by some surrender of themselves to Jesus Christ, it is possible for them to deprive the old man of all vitality, so that he will not assert himself. But he is continually asserting himself. There is another very important point to be noticed. There is a great danger lest slothful believers should make this an excuse, and say "the flesh is weak." Yes, Christ reminds us that if the spirit is willing, the flesh is weak; therefore He exhorts us to watch and pray, that we enter not into temptation. The old man is not forgiven. God does not, as it were, give him permission to go on. God gives him permission to exist, but he is under condemnation. There is all-sufficient power in Jesus Christ for the believer, that he may resist and overcome every sin. But let us always remember that the old man is neither exterminated nor rendered insensible, and he is not forgiven.

What, then, is the condition of the old man—yours and mine? He is nailed to the Cross. When Jesus was crucified, our old man was crucified, that the body of sin—the whole system of sin—might be destroyed. God judged and condemned the old man when Jesus Christ died upon the Cross. Every one of his members, every feature in his countenance, every manifestation of sin, God has judged and pronounced sentence upon in the death of Christ. Without any effort of yours your sins have been crucified with Christ; so that this old man whom you still carry about with you, and the power of whom you are feeling continually, is, after all, powerless. He has been judged; you do not belong to him, and you must reckon yourself to have died with Christ unto sin, and to be alive unto righteousness. Although the flesh is still in you, you are no longer in the flesh, for the Spirit of Christ is now dwelling in you.

What do I expect then? I expect the experience of my sinfulness to grow more painful to me every day. But in all this there is the knowledge that the old man I carry about with me, hateful in the sight of God, judged and condemned by Him, will always, through faith in the Lord Jesus Christ, become the object of my fight and my victory.

When this deliverance is given to us, by our being brought to see what Christ has done for us on the Cross, we have to remember for our guidance and our warning: three things. Not in quiescence are we delivered from the power of sin and from the victories of sin. Not by saying, "The old man has been crucified on the Cross, and I have nothing to do but rest," or, as some would express it, "to float." No, you have not to float, you have to *swim* against the current—not in your own strength, but in the strength of Christ. This is what the Apostle says: "Not as though I have already attained, or were already perfected, but I follow after." I strive, I pursue. There is diligence, there is energy, there is watchfulness, and activity. Faith is not merely passive receiving; it is active grasping. For God is always first working in us both to will and to do of his good pleasure.

Another point to remember is this. Not by one act of surrender of our will; not by one leap, as it were, from the lower platform to the higher, but by the constant influence of the grace of God, the Word of God sanctifies. Even after the highest experiences of God's grace within us, the old man is not extirpated, as that most instructive experience of the Apostle Paul shows us. He had heard the voices of the glory, and beheld the blessedness and the brightness of the heavenly sanctuary. Yet for such a man, with such privileges, there was the danger of falling into that very sin which hurled Lucifer into the lowest hell. There is no greater, no more fruitful sin in the world than the sin of spiritual pride and self-exaltation. We need always, and to the end, to be kept in our first attitude of utter dependence on grace.

A third warning is this. Do not expect a journey of unbroken triumph; do not expect to go on from victory to victory; do not expect that the songs of rejoicing will altogether take the place of the psalms of humiliation and of contrition; do not expect that you will never go back again to the Psalms in which David cries out, "O Lord, how long wilt Thou forget me for ever?" James in his Epistle says, "In many things we all stumble." That is to say, only Jesus perfectly fulfilled the description of what is said in the Proverbs, "The path of the just is as the light, which shineth more and more unto the perfect day."

As long as we are here upon earth we can never be like Jesus in the full sense of the word. Never. Jesus had no sinfulness; there was nothing in Him that did not say "Yes" and "Amen" to every word and commandment of God. He knew no sin. Though temptation came to Him, there was nothing inflammable within his heart. Hermetically sealed was the vial in which the poison was presented to Him. Jesus had no sins of ignorance, no sins of his holy things, no sins of omission, no fountain of sinfulness within Him. How different is it with the believer. True, while we are here upon earth, in this body of sin and death, the same mind is to be in us which was in Him; but pure and holy as Jesus we can only be at the great consummation.

(To be concluded.)

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A REVIVAL AMONG FISHERMEN.

THE fishermen from Lochgilphead, Loch Fyne, Ardrishaig, Carradale, and Campbeltown, have received a remarkable spiritual blessing during two weeks in Girvan, Ayr. The Campbeltown fishermen sent for their missionary to come over and help them, and he arrived on Thursday, February 19, commencing meetings for the fishermen on the 21st. No movement was noticed until Monday, the 23rd February, when the Spirit of God descended upon the fishermen. Many strong men were moved to tears, and remained to be spoken with at the after-meeting.

This awakening continued night after night for two weeks, during which time the weather was so stormy that fishing was stopped. The little church was filled every night with the fishermen, until at the end of two weeks there were found to have been about 200 dealt with who anxiously sought help from Christian workers in the after-meetings, nearly all professing to believe on the Son of God. On Saturday many testified of the grace of God in saving them, and seemed desirous of spreading the glad tidings amongst their friends and neighbours when they returned to their own homes. It was observed at Ballantree that the Sabbath was not broken by the Campbeltown fishermen as on former occasions, and some of the converts left their boats rather than go out fishing on the Sabbath day. It was also observed that instead of card-playing in their lodgings many passed the time in singing hymns and studying the Word of God.

It is remarkable that this wave of blessing has not touched the fishermen of Girvan. The Christian workers state that so far as they have observed, none of the natives of Girvan seem to have been even awakened at what has been going on in their midst.

CRYSTAL PALACE BIBLE STAND.—The Report just issued contains a brief epitome of the various means adopted by the Committee for furthering the circulation of the Word of God at home and abroad. In addition to the work done at the Crystal Palace, accounts are given of Bible-carriage operations in France and Spain, and of the general progress of the work of dissemination in Egypt, Austria, Germany, Russia, and other places. From all these countries come announcements of blessing attending the labours of the agents and voluntary helpers. Mr. W. Hawke, the well-known secretary, will be glad of applications for collecting-boxes from Christian friends who will help. The "extract" from Spain says: "There never was a better opportunity than the present for carrying on this work."

For the Young.

NOTES ON THE SCRIPTURE UNION READINGS.

MARCH 19.—MATTHEW XXIV. 1–14.

v. 14.—"*This Gospel of the kingdom shall be preached.*" . . .—There are none who ought to try so much to make known the Gospel of Christ as children. Do you know what children come to in heathen lands? You have heard of the South Sea Islands. Look at the map of the world. Those little black dots to the left of South America, they are the South Sea Islands. Well, these islands a few years ago were full of idolaters. The poor people there bowed down to stocks and stones, and knew nothing of the Lord Jesus Christ. Kind missionaries went to them, and told them of Christ, and salvation by Him. God blessed their work, and many of the poor heathens were converted, and many of these heathen islands are now become Christian lands. After they were converted, many of the people said, "We wish we had heard these things before. If you had only told us these things long ago, we should never have done the wicked things we did." And at one of these islands a woman got up after a missionary meeting, and said, "Oh, sir, if I had only heard these things before! I had nineteen little children, and have murdered every one of them! Because I knew nothing of the Bible, I didn't care for my dear little children. Oh, that I had known long ago about Jesus Christ, and about this blessed Bible, and about the way to heaven!" I always say that *women*, *children*, and the poor ought to do more for the Gospel than any others in the world. It brings *them* so many blessings.—*Bishop Ryle.*

MARCH 20.—MATTHEW XXIV. 15–28.

v. 15.—"*Whoso readeth, let him understand.*"—Jesus says this to show the need for special attention and care in reference to his words. We need Divine guidance and careful thought in the study of all parts of Scripture, but in some parts more than others. Our Lord was here referring to one of the more difficult portions of the prophetic word. We must never forget to ask for the help of God's Holy Spirit when we read the Bible. He is certain to grant it if we ask. When Philip saw the eunuch reading in his chariot, the first thing he asked was, "Understandest thou what thou readest?" He said he did not. Then Philip explained it all to him, and his heart rejoiced in Jesus. It was the Holy Spirit who led Philip to join himself to the eunuch's chariot, and who used him to give light to the eunuch. It is said of Him, "He shall guide you into all truth."

MARCH 21.—MATTHEW XXIV. 29–41.

v. 30.—"*They shall see the Son of Man coming.*"—This sight will be the most glorious and solemn one the world has ever beheld, and will very differently affect different classes of those who see it. The Church of Christ, all true believers in Him, who have followed Him, and loved his appearing, will rejoice and be glad at it, for it is said of them, "that when He shall appear, we shall be like Him, for we shall see Him as He is." The Jews will see Him, and "they shall mourn because of Him;" it will be the time when they will nationally be convinced of their sin, and penitently turn to Him in faith (see Zech. xii 10—14, xiii. 1, 2). And then there are the wicked, his enemies, those who have not obeyed the Gospel; it will be an awful sight for them (see 2 Thess. i. 7—9). Let us all look believingly unto Jesus now, beholding Him as "the Lamb of God that taketh away the sin of the world," then we can watch for his coming with joy and eager desire.

MARCH 22.—MATTHEW XXIV. 42–51.

v. 44.—"*Be ye also ready, for in such an hour . . .*"

"How shall poor sinners be prepared to meet a holy Lord,
To know the sins which once they loved, forsaken and abhorred,
To see Him face to face with joy, nor tremble at his word?

"Is it by kindly deeds of good towards our fellow-men?
To spread the knowledge of the Lord in pulpit or by pen?
Can erring sinners *thus* be brought to holiness again?

"Nay!—nothing but the blood of Christ—the Church's crimson dower—
Of Him the pure and perfect One, in free and pleuteous shower,
Can cleanse our souls from guilt of sin, and free us from its power.
L. Squire.

MARCH 23.—MATTHEW XXV. 13.

v. 6.—"*At midnight there was a cry made. . . .*"—Once a year the Israelites of old were to eat the passover, staff in hand and shoes on feet; but to us is given the hourly rule, "Let your loins be girded about and your lamps burning" (Luke xii. 35). For even after a hard day's work the call may sound. The minute-men of the Christian Commission in America even slept in full preparedness for action, ready at any moment to spring up and go. And there may suddenly rage a battle within your hearing, there may come wounded within your reach. You have already perhaps done much, but now do more; no putting off the armour while the war holds on. By and by, when the life-long day has sunk to rest, there shall be no more "wars, nor rumours of wars;" no need to "resist the devil," for he shall be chained; no call for hard-won victories over the world, for "the world and the lust thereof shall have passed away." But now, "it is high time to awake out of sleep," now, "do thy diligence in every way."—*Anna Warner.*

MARCH 24.—MATTHEW XXV. 14–30.

v. 21.—"*Thou hast been faithful over a few things.*"—Faithfulness consists in doing everything, great or small, as unto God, persistently acting as in the sight of God, and with an eye to his glory. Dr. Talmage says: "A parishioner asked a clergyman why the congregation had filled up, and why the church was now so prosperous above what it had ever been before. 'Well,' said the clergyman, 'I will tell you the secret. I met a tragedian some time ago, and I said to him, How is it you get along so well in your profession?' The tragedian replied, 'The secret is, I always do my best; when stormy days come, and the theatre is not more than half or a fourth occupied, I always do my best, and that has been the secret of my getting on.' And the clergyman reciting it, said, 'I have remembered that, and ever since then I have always done my best.' And I say to you, in whatever occupation or profession God has put you, do your best; whether the world appreciates it or not, do your best; always do your best."

MARCH 25.—MATTHEW XXV. 31–46.

v. 40.—"*Ye have done it unto Me.*"—Those who really love Christ are kind to the hungry, to the stranger, and to the prisoner, for *his sake.* There are some who do acts of kindness, but *not* for his sake. Are *their* actions pleasing to the Lord? Can He who searches the heart be pleased with acts of charity done from a desire to obtain human praise. Such acts shall obtain no other reward than *human praise.* Can He be pleased with deeds done from feelings of kindness, but without one thought concerning himself? Such motives meet with a reward on *earth*, but none in *heaven.* Can He be pleased with works done with a view of gaining heaven by our own merits? Assuredly not, for He has declared that we are not saved by works of righteousness which we have done (Titus iii.) What, then, are the motives which please the Lord? Motives of love and gratitude to Him. None but pardoned sinners can love Jesus; and they love Him because He *first* loved them. He has asked us to show our love to Him by relieving his poor brethren. It is a small request. Can we refuse it? When we see the destitute stranger shall we turn away, or when we hear of a suffering saint, or of a poor prisoner, shall we forget to visit him? If we do, how ashamed shall we be when we see Christ coming in his glory? —*Light in the Dwelling.*

DOUBLE ACROSTIC.

I.—Meek deliverer of yore. (*Initials.*)
II.—Israel's place of bondage sore. (*Finals.*)

(1) First to greet her risen Lord:
"Hail Rabboni," much-adored!

(2) Bashan's giant-monarch, slain,—
Israel's foe,—on Edrei's plain.

(3) Thus fared Dives in his ease;
Living only self to please.

(4) Thus does Satan to secure
Victims whom his baits allure.

(5) Blest gift Timæus' son received
When he on David's Son believed.

H. E. O.

Additional answers to Double Acrostic Goliath—Ishmael received from:—A.M.C. S.S. D.M. L.S.C. A.J.I. D.W.H. M.K.C.B. S.E.B. J.T.F. H.S. S.S. A.E.S. R.C.P. B.S.S. G.F.W. E.S. E.G.G. W.G.

ANSWER TO LAST ACROSTIC.

Confectionaries.—1 Sam. viii. 13.

Conies	Prov. xxx. 26.
Og	Joshua xiii. 30.
Nathan	2 Sam. xii. 7.
Faith	Heb. xi. 8.
Enoch	Gen. v. 24.
Corinthians	2 Cor. ix. 1.
Timothy	2 Tim. i. 2-5.
Ishmael	Gen. xxi. 15, 16.
Onesimus	Phil. x. 16.
Nehemiah	Neh. iv. 14.
Adam	Gen. iii. 6.
Ruth	Ruth i. 16.
Israel	Gen. xxxii. 28.
Elijah	2 Kings ii. 11.
Samson	Judges xvi. 20.

Answers received from:—T.H.W. R.C.P. D.W.H. R.G.H. J.C.P. K.M.S. W.G.M. M.E.C.

A CHILD'S LAST SONG.

By John Ruskin.

But the dearest child of the cottage was not there. Last spring they had a little boy between these two, full of intelligent life, and pearl of chief price to them .He went down to the field by the brookside (Beck Leven) one bright morning, when his elder brother was mowing. The child came up behind without speaking, and the back sweep of the scythe caught the leg, and divided a vein. His brother carried him up to the house, and what swift binding could do was done. The doctor, three miles away, coming as soon as might be, arranged all for the best, and the child lay pale and quiet till the evening, speaking sometimes a little to his father and mother. But at six in the evening he began to sing. He sang on, clearer and clearer, all through the night,—so clear at last, you might have heard him, his mother said, "far out on the moor there." Sang on till the full light of morning, and so passed away.

"Did he sing with words?" I asked.

"Oh yes, just the bits of hymns he had learnt at the Sunday-school."

So much of his education finally available to him, you observe.

Not the multiplication table then,—nor commandments then,—these rhymes only remained to him for his last happiness.

"Happiness in delirium only," say you. All true love, all true wisdom, and all true knowledge, seem so to the world; but, without question, the forms of weakness of body preceding death, or those during life which are like them, are the testing states, often the strongest states, of the soul."—"*Fors Clavigera,*" *Letter* 94.

LIVERPOOL EVANGELISATION SOCIETY.—The Committee have had much to encourage them in this mission, and they begin their ninth annual report with praise to God. They have aimed to work in harmony with existing church organisations, and urge all converts to connect themselves with some regular ministry. Missions have been held at several of the places of worship, and the congregations and pastors have shared the blessing, and gathered in the fruit. £70 are needed for a new tent. In the old one much good has been done. The year closes with a small balance in the hands of the treasurer, Mr. A. Brown, 3, Peter's-buildings, Rumford-street, Liverpool.

BRIGHTON MEDICAL MISSION.—A new Mission Hall and Dispensary has lately been opened in connection with this Mission. Many of those who enjoy and are benefited by the health-giving breezes of Brighton, little know of the poverty, misery, and spiritual destitution of the people living in the neighbourhood of Edward-street, surrounded as it is by alleys and courts crowded with public-houses and lodging-houses of the lowest description. Mr. John Elliott, of the Evangelisation Society, has completed a three weeks' mission in the Hall. The place has been crowded every night, and there seems every reason to believe that great spiritual blessing has been the result. A Drawing-room Sale of Work takes place early in April, for the Building Fund of the New Hall, towards which about £180 is required. Contributions of fancy and plain work, &c., will be very thankfully received by Mrs. Charsley, 10, Lewes-crescent, and Mrs. T. D. Holmwood, 2, Percival-terrace.

WORKING GIRLS IN KINGSLAND.

THE Kingsland Institute for Working Girls, and Nursing Association, took its rise some nine years ago as a night school for women and girls. Beginning with two or three, the number of attendants gradually increased. At the present time the names of 450 persons are on the books. Larger premises becoming a necessity, a suitable house was taken in Ridley-road, near Dalston Junction. Here for the past nine months the Mission has developed and extended in a remarkable manner.

To provide a home for girls in the evening where the hours could be cheerfully and profitably spent, and the dangers and temptations of the street avoided, was the main object of the founders of the Institution. That this important design has been an undoubted success was abundantly evident to us as we surveyed the club rooms on a recent occasion. We found classes of various kinds in full swing—some for reading, others for writing, arithmetic, singing, or needlework. There was the library, with its goodly array of volumes, selected to meet the tastes of the readers. Periodicals are provided for all who choose to read, and others can find recreation in suitable games. A Bible lesson, with prayer, brings the evening to a close. The girls go to their homes thankful and happy for the kindness shown them and the benefit conferred. Who shall say how better they are fitted for to-morrow's duties following upon the pleasant evenings thus spent?

A class for little girls is held on Wednesday afternoons. Judging from the requests for admission, we doubt not but that many of "these little ones" would gladly share the benefits of the elder ones every evening, did the space, and the funds, and the general scope of the Institute permit. According to Mr. Samuel Morley's suggestion on the opening day, a Coffee-room has been provided, open every evening, so that refreshments can be obtained under the same roof. There is a mothers' meeting, where garments of divers kinds are made, and a Bible-reading is given. To this must be added the Coal Club, to which over £100 was paid in last year by the members. The clothing, blanket, and shoe clubs, which are now being formed, will be an additional boon to the poor who join them.

Not the least interesting department of the Mission is the Nursing Association, which has become an important auxiliary. The nurse, whose happy and bright face would carry cheer into any sick room, goes forth each morning to visit the sick and help them. We saw the inside of two cupboards full of things needed for the sick and suffering. Here were plaisters, lint, &c.; for wounds, and various farinaceous and other foods. Meat dinners are provided for the sick folk where requisite twice a week, and in some instances dinners are provided every day. Neither is money withheld. Exercising a wise discretion, the nurse is authorised to give to her that needeth, and, where poverty is joined with sickness, a small amount by way of meeting immediate want proves an inestimable blessing. A grand opening is here found to minister the word. "I never miss an opportunity of speakto them of Christ," said the nurse; "in some instances the patients have been awakened and I hope saved."

This medical department increases in interest and importance. A considerably enlarged field is opening out, and instead of one there are needed six nurses. The difficulty, however, is to get them. Several, we believe, would be engaged at once, if deemed suitable. One qualification, we should think, must be a strong nerve, to witness the distressing spectacles that meet the eye of the visitor. "Father out of work, mother ill, five little children, and no food in the house." "Father and mother both ill in bed, and no doctor or medicine." "Man cut his throat while suffering delirium tremens through drink." Such are some of the sights witnessed day by day in the daily rounds of the nurse. Some are got into convalescent homes; others are helped into hospitals. In some cases the children are taken care of for the time being. In one instance of special need a woman is being paid to stay in the home of the sick parent and take the entire charge.

No wonder, then, that the appeal for support issuing from the institution is urgent. The appeal is for helpers as well as help. A new branch of work has been added in the form of a mission to factories. There are many of these in the neighbourhood, at which hundreds and thousands of factory girls are employed. Two warehouses are now regularly visited during the dinner hour, when the girls are lovingly spoken to and counselled. For this branch more workers are greatly needed to visit in pairs. Ladies are required also to help in the evening classes, to converse with the girls, and seek their welfare in every way. A piano is a great desideratum: who will have the privilege of supplying the want? Some of the girls have dropped off coming because there is no music. It is suggested, also, that if a sufficient number of ladies were to volunteer their services to take one girl each under their especial care, to visit and look after, untold blessing would be secured.

There is a class on Sunday afternoon for the factory girls, to whom a free tea is often given. It is in contemplation to open a club for men on Saturday evenings. How much beside we do not know, nor whereunto the good work may grow. A poor girl was recently taken in and housed for the night; next day she was taken to a rescue society, and saved from further evil. It is evident that a good and gracious influence is being brought to bear upon the girls, which cannot fail to produce its fruit as time goes on. The Committee earnestly beg that all who can will aid them in their efforts to rescue and help these poor girls, and to keep them from drifting further into evil.

The annual meeting took place last Thursday evening at the Conference Hall, Mildmay. Mr. S. Morley, M.P., who presided, remarked on the urgent need for sympathy with the lower classes. Rev. E. A. Stuart gave an account of the Institute, its work and objects, and the class of girls it is intended to benefit. He also referred to the Bible-classes which are held in the factories during the dinner-time. Mr. Albert Head, Dr. Laseron, Rev. W. Spensley, and Dr. Barnardo warmly commended the work. The last related his practical experiences of the good done by these nurses. Mr. Morley offered the lady-superintendent (Miss E. Robarts) twenty-five pounds towards the expenses of another nurse, and also handed in a cheque for twenty-one pounds from Mr. T. Bayley for the Institute funds.

THE BANFFSHIRE GOSPEL VAN MISSION has been so abundantly blessed that an additional colporteur has been appointed to visit the homes of the poor and the farm servants. The agricultural community in Banffshire are to a certain extent being reached by this evangelistic agency. In the recently issued report the colporteurs narrate remarkable cases of conversion and restoration, which indicate the reality of the work. Rev. G. S. Muir, Whitehill Manse, Grange, Banffshire, will be pleased to communicate further particulars.

A GREETING FROM THE PRAIRIE.—Dear Sir,—I must add my testimony to that of many others in stating what pleasure and profit I have found in reading your valuable paper, which is sent to me regularly by a friend in the old country. It would be hard to tell you how eagerly it is looked forward to, and with what interest its articles are read and often re-read. Here, on the wide prairie, where Christian privileges are so few, and where there is often no one to whom to open one's heart and speak together of that which, indeed, makes the heart burn, it is like a ray of sunshine, after the busy work of the week is over, and one can sit down in the little cabin to read how the Lord is honouring and using many of his servants, and to have the privilege of praying for them and becoming fellow-workers with them in their great work. I would earnestly ask the prayers of your readers for many in this great north-west who are far removed from Christian influence and society, and who need to be kept close to Him who knoweth all hearts and is "able to keep us from falling."

Yours for the Master,
Post-office, Elkhorn, C. L. Gurney.
Manitoba.

STUDENTS' MEETINGS IN SCOTLAND.

By Dr. MOXEY.

I AM compelled to change my heading from Students' Meetings in *Edinburgh* to Students' Meetings in *Scotland*, for our gracious God and Father has been pleased to bless, in a remarkable way, the Deputations of Professors and Students from our Metropolitan University to the other three Scottish Universities in Glasgow, Aberdeen, and St. Andrews. Prof. Greenfield, M.D., headed the deputation to Aberdeen, and at the meeting on Sabbath, March 1, testimony was given to the crowded assemblage of Professors and Students by the Edinburgh men as to the blessed work of God which I have already reported in your columns. The power of God was manifested in the meeting, and the after-meeting was similar in character to, and seemed equally fruitful in results with, those held in Edinburgh. Several of the Aberdeen Professors expressed the warmest sympathy, and promised their active co-operation in the work, and the deputation was invited to return on the following Sabbath.

This cordial invitation was gladly accepted, and on Sabbath, March 8, not only was there a full, earnest meeting of Students in the Aberdeen University, but there were similar meetings in Glasgow and St. Andrews; in the one case Prof. Grainger Stewart heading the deputation, and Prof. Charteris, D.D., in the other.

Regarding these meetings, a medical student, one of the leaders in the Revival, writes to me as follows: "We had a wonderful meeting in Glasgow last night. The hall was full, about 700 being present; 300 stayed to the after-meeting. A large number of Christian Students came out-and-out for Christ. Several were converted, and the Holy Spirit has moved the Glasgow University just like our own. The deputation was invited back for next Sunday by Prof. McKendrick, M.D., the Chairman. St. Andrews was also greatly blessed, and now in every University in Scotland this mighty revival has taken firm root, and we can only praise the Lord."

The Edinburgh Sabbath-evening meetings are still crowded, and the inquiry-meetings rather grow than fall off in number. Prof. H. Drummond's addresses are greatly owned by God, and from the time he arrives in Edinburgh each week, till he returns to Glasgow, his time is almost entirely occupied with anxious inquirers. One of the most interesting episodes in these gatherings occurred on the 1st inst., when the newly-installed Principal of the University made his first appearance before a large representative meeting of the students. I subjoin the report which appeared in *The Scotsman* on the following morning:—

> "Last night, at an evangelistic meeting for students, in the Oddfellows' Hall, Forrest-road—Professor Simpson presiding—the Principal of Edinburgh University, Sir William Muir, gave a short address. He thought it right, he said, to tell them how heartily he sympathised with this great movement for the welfare of the students of Edinburgh. It would be in contrariety with all his sympathies and sentiments if he did not manifest the greatest interest in this movement, because if religion was anything at all it ought to be everything with them. It should be the first and the chiefest object of their lives to secure the one thing needful—this the only good part that could never be taken away from them. This religion of Jesus Christ imparted a manliness to those who adopted it—bringing them into true relation with their Maker, themselves, their future life, and those about them. There was nothing which imparted a greater purpose, nerve, or power to their character than the adoption of the Christian faith, and the following of it out with purpose of heart. He would warn them that while they must not be slothful in business they must be fervent in spirit. Jesus said, 'Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.' Those who had already adopted the Christian religion he exhorted to let their moderation be known unto all men. The Christian should be the highest type of man and gentleman, because he did not please himself. He should let nothing be an offence to the world around, in respect of his Christian life; there should be nothing in his conduct narrow, bigoted, and offensive to any one about him, but, on the other hand, he should let his light so shine that all should take knowledge of him that he had been with Jesus."

MISSION TO LEPERS IN INDIA.—Upwards of one hundred lepers are now supported by this Society; several of these have been led to the Saviour. The services in the chapel at Almora are well attended; seventeen baptisms have taken place during the year, and several more are candidates. The little book giving details of the work is published by *Messrs. Shaw & Co.*, 48, *Paternoster-row*, price 6d., and will be read with deep interest by any who may procure it.

GENERAL GORDON'S MEMORIAL.

I AM anxious to address a few words to that brave contingent of fellow-workers that has come to me through my papers in The Christian now at this present time, when it seems to many of us that God is speaking directly to our hearts.

It has been decided to raise a great national memorial to General Gordon. There is one memorial, partaking largely, as any memorial to him must do, of the spirit of expiation, which we may offer to our hero soldier, and which will reach him even in that high and holy place to which he has gone,

> "Where loyal hearts and true
> Stand ever in the light,
> All rapture through and through,
> In God's most holy sight."

I was only waiting for him to return to us in his glory to ask him—that man, cut out of the solid chrysolite, tender to women and children, as only a perfectly brave man can be tender—to do what he could in helping on our great movement towards a higher and purer national life. I intended to ask him to take part in the White Cross movement, of which he himself was the very embodiment.

Sooner than we expected he has returned to us in his glory, a glory not of this earth, so great that it blinds our weak eyes with tears, made like unto the Lord he so perfectly loved, in failure and dying, and known like Him after his resurrection by his death wounds—dumb mouths that plead with the heart of England as no earthly glory of conquest could ever have done. I don't know what others did; I only know that I knelt down on my own hearth-rug and prayed that I might be made worthy of being the countrywoman of Gordon, that I might have something of his splendid devotion to duty, something of his brave willingness to be true to his trust, and to fight at overwhelming odds, even when forsaken by man.

Let us who are engaged in the defence of the very citadel of our life—the sanctity of the family, the purity of the home—in a battle which often looks a despairing one, if we did not remember whose we are, and whom we serve under—let us at least resolve that so far as we are concerned our soldier hero shall not have died in vain. Let us resolve that we will not be such spiritual mice, nibbling and peeping, lifting up a feeble little squeak now and then for the right, but whisking off at the first sound of alarm; but that in future we will have more of his large faith in God, the faith that "I can't" is a lie in the lips that repeat, "I believe in the Holy Ghost," the faith which gave him his almost supernatural power in the line of God's will. Let us, in remembrance of his noble example, brace ourselves up more to doing disagreeable duties, to taking up unpopular causes, to having more of the limpet that clings to the rock, and less of the mussels that cling to one another. Above all, let us ask our God for more of his splendid faithfulness in failure at the word of command, fighting to the last at overwhelming odds, one man against a countless host, bating no jot of high heart, or lofty courage, or faithful devotion, though he knew he was abandoned, and that help would come too late; patrolling all night in his sleepless vigilance while we were fast asleep in our "soft beds," lavishing all the splendour of his military genius on an impossible task in the service of his country, one man holding up the whole weight of the honour of England, faithful to the last to the post of duty, and fulfilling the poet's words:—

> "Yet charge once more, then, and be dumb;
> Let the victors, when they come,
> When the forts of folly fall,
> Find thy body by the wall."

We who are fighting for all that makes life precious and worth living, we who have to lead the forlorn hope of the world and to beat off the countless hosts of the enemy, we who have to wrest from his grasp thousands of helpless women and children, we to whom the higher and purer manhood of our own sons has been entrusted, a manhood more like Gordon's—let us so live, so fight, so die, remembering his own words, "we deny our Lord if we save our lives."

And that great and gentle soul will accept this memorial reared by the Spirit of his God in the hearts of his people; content, supremely content, to have failed and died alone, if in failing and dying he has helped to make the heart of his beloved England better and purer, and more able, therefore, "to see God."

Ellice Hopkins.

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REV. JOSEPH COOK'S LECTURES.

THESE Monday lectures in Tremont Temple, Boston, continue to attract large and brilliant audiences, who listen with most enthusiastic attention to Mr. Cook's powerful and eloquent utterances. In his preludes and interludes such topics as, "Atheism and Anarchy," "Constitutional Prohibition," "Temperance Instruction in Schools," "Investigations in Spiritualism," "Confederation of English-speaking Nations," have been dealt with in the lecturer's thorough-going and fearless manner. His strenuous advocacy of Temperance reform, both in its legal and social aspects, must largely tend to strengthen the hands of those who are grappling with the deadly drink traffic and its concomitant evils. In his fourth prelude, when treating of political questions, he spoke these sentences, which may not perhaps be inapplicable to other lands besides America:—

"I must lament the present degeneracy of certain portions of our political life. Large numbers of Americans appear to regard themselves as excusable for overlooking social crime, in order to give a political party success. Party spirit is lacerating and lowering the moral ideas, and repressing the moral enthusiasm of the country, to a degree that is one of the most terrible signs of the hour. Party spirit is choking out, in large sections of the community, reverence for purity and for the home."

Mr. Cook's second "lecture" of the present series was a defence of the constitution of the Early Church, founded on the four undisputed Epistles of Paul—Galatians, Romans, and Corinthians i. and ii. In the third and fourth lectures he reviewed "a century of failure of attacks on Christianity." In his own expressive phraseology he showed how these attacks have "risen, reigned, sickened, died, and been buried." The six great attempts to undermine Christian faith, which, during the present century, have met with this untimely fate, are the naturalistic theory of Paulus, the mythical theory of Strauss, the partisanship theory of Baur, the legendary theory of Renan, the hypercritical theory of the author of "Supernatural Religion," and the Neo-Platonist theory which ignores the historic element of Christianity, while approving of its morality. Mr. Cook's analysis of these successive and conflicting theories displayed great research and acquaintance with the neology of the age. We regret that the calls on our space do not permit us to do more than quote some closing paragraphs from the fourth lecture. Young Christians may find them useful, not only in confirming their own faith, but in stopping the mouths of ignorant objectors:—

Our century is closing. It is highly important to notice what has been proved by the failure of the long succession of attacks on historic Christianity.

I do not know a learned sceptic in the world who has any doubt about the historic reality of Christ's appearance, or as to the fact that it was the most exalted morality which He taught and exemplified. As a result of a century of failures of attacks on Christianity we must lift ourselves out of the position of the deist at the opening of our century. Men of the twentieth century will remember that certain things have been proved by the progress of scholarship in the nineteenth century.

1. The four chief Epistles of Paul remain undisputed.

2. The story of one event, at least, that of the Resurrection, cannot have originated in myths; for there was no time for myths to grow up between the date of the Crucifixion and the date of the founding of the earliest Churches.

3. From Paul's four undisputed Epistles we know not only the fact that Paul believed that the resurrection occurred, and that he had seen our Lord after the resurrection, but that all the apostles believed this.

4. We know that, in the face of enemies who would have disproved the Christian assertions if they could, the Churches were founded on the most definite assertion of these facts. In all of the Churches throughout the whole breadth of the Roman Empire, beginning at Jerusalem itself, and on the very scene of the Crucifixion, and within sixty days of that event, the fact of the resurrection was proclaimed, and also that of the repeated appearances of the Risen One to his disciples. The importance of the forty days after the resurrection is brought into clearer view by recent discussions. Not only the evidence, but the repetition and the reiteration of it, is to be emphasised now as it was by the apostles.

5. The growth of the New Testament literature has been discussed so critically that few or none who value their reputation for scholarship dare now place the origin of all the four Gospels later than the last quarter of the first century.

6. There is a debate about the fourth Gospel, but more and more the common opinion concerning it is confirmed by the progress of discussion. The Gospel of John stands far more firmly now than it did when first attacked by the school of Baur.

7. It is commonly granted, even by rationalistic writers since Keim and Ewald, that the evidence is overwhelming that the resurrection, or its equivalent, occurred, and that repeated appearances of our Lord occurred after it.

8. The resurrection admitted, other Scriptural miracles must be received. The line of the anti-supernaturalistic attack, broken here, is thrown everywhere into confusion.

9. There is growing up a new philosophy both of history and of nature, which asserts not only the possibility, but the actuality of the supernatural.

10. After all attacks, the character of Christ stands forth as the supreme miracle.

11. As such it is a supernatural revelation of God in man and to man.

Too much is now positively known as to the origin of Christianity for any man to shut his eyes to the facts established by historic research on that theme, and to assume that they need not govern our thought. In our time, Damascus blades have been crossed, and the keenest scholarship of the world engaged in settling the question, How did Christianity originate? A definite result has been reached. For substance, the Christian ideas have triumphed. Face to face with the twentieth century stands the trophy erected over the latest battlefields between Christianity and unbelief, and on it is an inscription which nineteen centuries have justified, and which will cast its radiance far into the new age about to dawn. *Via Lucis, via Crucis:* the way of Light is the way of the Cross.

TWO ARMY SCRIPTURE READERS, Mr. White, lately attached to the Guards at Windsor, and Mr. Dickson, transferred from Edinburgh, lately sailed for Egypt, in order to labour in the Gospel among the British soldiers at Suakim.

NATIONAL THRIFT.—Mr. Samuel Morley, M.P., presided on Friday evening at a crowded thrift meeting held at Leigh, near Tunbridge, when a lecture, entitled "Such Happy Homes," was given by Mr. J. Downe Cox, of the National Thrift Society. The Chairman mentioned as a striking instance of the benefits arising from economical habits, the promptness with which, at the close of the Franco-German war, the heavy indemnity demanded by Germany was paid out of the savings of the French people. There was no royal road to self-help, but the National Thrift Society, of whose good work he held the highest opinion, was endeavouring to point out to people common-sense means of improving their own condition. The lecture, which lasted for an hour and a half, was illustrated by a series of forty-five pictures, executed by the lecturer himself, concluding with one of the Bible, which alone can instruct the members of any household in the way to produce a happy home.

LAUGHING AT A GREAT SORROW.

UNDER the singular title of "Hannen's Variety Show," *The World* as severely reprobates the heartlessness of Society, as did the Bishop of Truro its vices and its indolence, in his sermon on Sunday week at the Chapel Royal, St. James's. We are glad to find such a rebuke as the following in pages which will be read by those referred to in it:—

"Just now, what is, from the point of view of Society, a screaming farce is on . . . and it has the additional recommendation of being universally intelligible to the audience. Was there ever such a plot, ever such a contrast of interesting incidents, ever such a list of *dramatis personæ*, ever so many fashionable and well-known names introduced into the dialogue? The curtain rises upon the figure of a girl—young, lovely, well-born, and wealthy. After she has been duly admired, a shock of horror is communicated to the breast of the spectators by the hint that a taint of hereditary madness clings to her. In that itself persons of ordinary humanity might suppose that there was nothing unusually diverting, nothing, indeed, which was not profoundly pathetic. But mirth swiftly chases away, as in one of Shakespeare's comedies, the shadow of sorrow; and the testimony, resorted to alike to prove and disprove the alleged insanity, is droll and laughable beyond measure.

"All the smart people of London are in 'the swim.' Imagine a cast comprising a reigning beauty, half a dozen well-known courtiers, two or three professional diners-out and men about town, to say nothing of the sister of the lady whose condition is the subject of inquiry, overflowing with 'chaff' and joke, quip, crank, and anecdote, and pleasantly rallied by the Solicitor-General on the difficulty or impossibility of 'shutting her up.' Every one involved in the business seems determined to make the best of it. Laughter and tears are akin, and perhaps it is because the sole other alternative would be a melancholy quite intolerable, that the counsel ask their questions with a simper or a grin, that the questioned give their answers amid a ripple of merriment, and that the bystanders signify their approval by periodical explosions of uncontrollable mirth. There is scarcely a discordant note struck; everybody is in the best humour; all the absurdities of flirtation and love-making are airily exposed to view. One witness after another is bantered on his or her ignorance or knowledge of affairs of the heart, and of the conduct of ladies and gentlemen when their affections or passions are supposed to be engaged.

"It is no exaggeration to say that a study of the record of this *cause celèbre* will be as essential to any future writer on the subject of courtship or matrimony as to all who would rightly understand the refinement and delicacy of feeling uniformly shown by English Society in the present year of grace. The Attorney-General has surpassed himself. Never was he so insinuatingly gallant; never did he show himself more completely in accord with Society, than in his treatment of the now famous carriage incident.

"But all this time where is the lady whose mental state has been in process of investigation; whose character and nature, whose deepest feelings, hopes and fears, sorrows and joys, have been so mercilessly laid bare and dissected in a public court of justice? While she has been the cause of so much excellent fooling in others, while her calamities have been handled with as irreverent a scalpel as the most reckless of medical students during his anatomical researches ever plied, she is in what is euphemistically styled a retreat. And her husband, what of him? If his friends and relatives have had, like Hamlet's gravedigger, no feeling in their business, is he not entitled to some respect? Here are two existences, if not hopelessly marred, yet darkened by the shadow of an abiding sorrow. Yet the smart people who are in the case only treat it, to judge from their demeanour, as a capital joke.

"If insanity was ever pitiable and heartrending, if madness could ever impress itself on the minds of the most frivolous as an affliction sent from heaven, a visitation of God, it is surely when it has descended upon a young and lovely woman, only the other day a bride. What have been the feelings of the husband, while he has beheld perhaps the most indecent spectacle ever witnessed in a British court of justice? How has the "loud laughter" fallen upon his ears? May he not be pardoned if he failed quite to appreciate some of the jokes, or to catch the exact point of some of the most facetious inquiries of the counsel or answers of the witnesses?

"Nor is it only of the two people, the destinies of whose existence have been decided, amid this series of side-shaking shrieks, that we are bound to take account. The proceedings over which Sir James Hannen has presided, as he himself has reminded us, are accessible to the public. They are also reported at length in the newspapers. From the daily press they are transferred into the columns of the weekly journals, which form the Sunday reading of thousands of the working classes in this country. What, we should like to know, would be the opinion of such unsophisticated critics upon the matter? They, it must be remembered, have no practical knowledge of Society's ways, and can make no allowance for its charming *nuances* and idiosyncrasies. What is shocking in itself will not seem less shocking to them because an aristocratic glamour is cast over it, or because those who have assisted in the exhibition are well placed in society. Society, indeed, is far too pleased with itself to pay much heed to what an ignorant *bourgeoisie* or a vile proletariat may say or think about its doings.

"And yet one cannot but believe that when Society itself, the excitement of the occasion being over, calmly reviews the scandal it has created, the utter absence of refined or human sentiment it has shown, its contemptuous defiance of the proprieties, it may experience a transient sense of sorrow or shame. If it does not, then it must be in a very corrupt and depraved condition indeed. One sees sometimes with pain, with disgust, but without surprise, a band of juvenile rustics following with grins and shouts the village idiot; one was scarcely prepared to witness the very elect of the smart and fashionable world engaged in an exhibition closely analogous to this, and a great deal more unseemly."

HOME OF INDUSTRY.

DURING the busy months of winter, amid distressed families, half-naked children, and many a father out of work, the Lord hath been gracious to us as a band of workers; we have wanted no good thing. Health and strength have been given for the daily duty. With the additional young lady helpers who are fitting themselves for service in China, should their way open up, we have been enabled to have a young mothers' sewing class, teaching them thriftiness in clothes-making and cookery. Many poor and dying ones have been succoured, and children sheltered in Christ's loving name.

Our empty nests are filling up, and we look to hive off a band of trained boys to Canada on April 9, under the care of our nephew, who has crossed the Atlantic a score of times in charge of boys, many of whom he has patiently trained to habits of obedience and industry.

We have been cheered and encouraged by visits from Canadians, also from the reports of our visitors in Canada to the homes where the children have been placed. Mr. and Mrs. Merry have been true and helpful to those who, owing to accidents or sickness, have required to be returned to the Canadian Home during the winter. We only who labour among such orphaned and destitute ones can fully value the loving care they have these many years bestowed, keeping our hearts rested while rescuing another family. Your prayers have upheld us in this great and privileged service for our Blessed Master. "So our eyes wait upon the Lord our God," and we "go forward."—Yours in his service,

Annie Macpherson.

THE SOCIAL PURITY CRUSADE.

THE Gospel Purity Association, of which Mr. Wookey is General Secretary, was found to be incomplete without a special branch for women. To supply this need the Committee have appointed Mrs. J. W. Bradley, of Ealing, as organising secretary of the women's branch of the Association. Any Christian friends who can obtain the use of schools, mission halls, or places of worship, where she could give addresses, or who can arrange for drawing-room meetings, are asked to communicate with her at 11, Grange Park-gardens, Ealing, London, W. The following is a copy of the pledge taken by those who join the women's branch:—

I promise, by the help of God—

(1) To maintain modesty in language, behaviour, and dress.

(2) To avoid and discourage all reading, art, and amusements calculated to give an impure taint to my thoughts, or to the lives of others.

(3) To uphold the law of purity as equally binding upon men and women.

(4) To be careful of the reputation of others, and to abstain from listening to, or taking part in, conversation dealing with painful details, except with the aim of preventing the further occurrence of evil.

(5) To be watchful to guard the purity of those younger than myself, and to train in modest habits any children who may come under my care.

(6) To make it my aim to be as far as possible worthy of the high estimate which Christian chivalry places upon the character of my sex.

On Thursday, March 5, a crowded audience of men only, gathered in the large lecture hall of the Young Men's Christian Association, Birmingham, to listen to a lecture on Social Purity, from Mr. James B. Wookey. Prebendary Mason took the chair, and expressed his thankfulness to see such a large number of young men present. Mr. Wookey's earnest words, while pleading with the senior hands in warehouses, shops, &c., to protect the youths that came to them from pure homes, evidently went to the heart, judging from the applause that greeted his appeal. At the close over 120 signed the Purity pledge.

Mr. Wookey paid a second visit to Nottingham on Sunday evening, March 8, when he spoke to about 350 men in St. Michael's Hall, Alfreton-road. Rev. C. Lea Wilson, Vicar, presided over the meeting, which was of a deeply spiritual character. The breathless attention with which Mr. Wookey's address was listened to, proved that he was not speaking at any rate to careless hearers. At the close several came forward desiring to consecrate their lives to God. After that, Mr. Wookey was kept in the vestry until eleven o'clock, speaking with young men who sought counsel and help. A White Cross Army has been already established in the parish, and rescue meetings are to be held. Much good has resulted even from the very first meeting.

On Thursday, March 12, Mr. Wookey delivered an earnest address to upwards of a thousand persons gathered at Miss Weston's Sailors' Rest, Portsmouth. He spoke for an hour and a quarter with great power. At the close of his address, several present asked for prayer on their behalf.

WORKING LADS' INSTITUTE, WHITECHAPEL.

ON Thursday, the 5th instant, a meeting for prayer and Conference was held here as to the best means for promoting the work. Rev. Wm. Tyler presided. Sincere thanksgiving for God's help and goodness mingled with fervent supplication for direction and blessing in the future.

In giving account of the work, Mr. H. Hill, Hon. Sec., said the estimated cost of the new building for land and erection was £10,500, towards which nearly £6000 has been contributed. Besides the £5000 still needed for the building, the cost of furniture and fittings has to be met. The first portion of the building is expected to be finished in July, and formally opened in the autumn. A bazaar will be held at Cannon-street Hotel, on behalf of the Institution, on June 2, 3, and 4.

All information will gladly be supplied by the Hon. Sec., Mr. Henry Hill, 38, Bow-lane, E.C.

YOUNG WOMEN IN GLASGOW.—Dear Sir,—In your issue of 5th inst. you make prominent mention of a servants' registry which has just been opened at 350, Sauchiehall-street, Glasgow. Will you kindly intimate that for the past five years such a registry has been in operation in connection with the Glasgow Y.W.C.A.? Meetings and classes for religious and educational improvement are carried on in connection with the Association. During the past six months the names of 1300 servants have been enrolled, and of these 1000 have got suitable places.

Catherine B. Wolverton,
Vice-President Glasgow Y.W.C.A.
95, *Renfield-street, Glasgow.*

Notes and Comments.

IN a book by Dr. George Turner, with a preface by E. B. Tylor, F.R.S., entitled, SAMOA A HUNDRED YEARS AGO, there are some curious and interesting evidences of traditions from the Book of Genesis, which survived among the Polynesians. They believed, before being visited by missionaries, that the first mother was made from earth, and called Ivi, a rib; that an ancient god sent his daughter to the earth in the form of a bird, but at first she found no resting place, only water, but after coming again found land. Of Jonah and the whale there were three distinct traditions.

The Spectator has lately, in a criticism on an essay of Dr. R. W. Dale, had two articles on the true ideal of Christian character. The writer contends that it is not the man who lives ardently in the wholesome joys of life, but the man who looks on these wholesome joys with a certain dread lest he should be too absorbed in them, and lest he should give to that which is transient what ought to be reserved for what is eternal, who conforms to the teaching of Christ, and of the Apostles. May we not ask whether our present commercial distress is not a merciful rebuke because Englishmen were forgetting the internal life, and were too prosperous to listen to the voice of God in the heart?

The same paper, in a review of Dean Plumptre's book on "The Spirits in Prison" (*Isbister & Co.*), has some remarks which might usefully be remembered. Instead of a fancied harmony which pleases a human logic, the most effective teaching may appear to be one of logical contradictions. On the one hand there may be a revelation of the love of God in Christ which excludes fear, and on the other a warning of the consequences of wilful unbelief which excludes hope. Christ reveals truth to fix men's thoughts on moral responsibilities, with their tremendous issues; and this the wise teacher will do.

A letter from Spain in *The Nonconformist and Independent* gives a distressing picture of the state of that country: inundations, earthquakes, bad harvests, devastations of locusts and the phylloxera, have wasted and impoverished. Yet bull-rings are springing up everywhere; the Church of Rome builds new convents, stirs up hatred to Protestantism, and does nothing tc check the brutal cruelties of the national pastime. Meanwhile less is done by means of education to check ignorance and unutterable corruption. Christian brethren in Spain have a terrible task before them. Let us entreat the Lord to stand by them.

The current *Monthly Reporter* of the Bible Society has a communication on the Religious Awakening among the Jews of Southern Russia. The spirit of anxious inquiry is extending among them. A letter has come to the Bible Society asking for documents in proof of Jesus being sent of God, and speaking of their dread lest they should be found denying Him. Let us note how Isaiah lxv. 8—10 is being fulfilled. May not our thoughts have been directed too much to the turning to the Messiah of the whole people of the Jews, to the forgetfulness of the fact that there is an Israel within Israel, and that it is God's "elect," "a seed out of Jacob," "my people which have sought Me," which shall inherit the mountain of God?

The visit to Aberdeen of Messrs. Stanley Smith and Charles Studd has borne fruit. Mr. A. C. Ross, son of a retired officer of the Indian Army, in that city, gave himself to the Lord's work to be used as He might direct at their first visit. As the result of manifest providential leading, he decided on the African Mission fields, for which he will sail at the end of the present week. He had qualified himself for and was about to begin life as a solicitor and advocate in the Granite City with many fair prospects. We would ask the prayers of our readers for him and those he leaves behind. May many more of our young men and young women follow so blessed an example.

A Christian Conference for the consideration of such practical and present day subjects as "Saving the Children," "Poverty in Great Cities," "Friendless and Fallen," will be held at Powis Hall, Westbourne Park, on April 14—16, convened by Rev. Dr. Sinclair Paterson and Pastor F. H. White. A number of Christian workers having an experimental acquaintance with these topics are expected to speak. Further particulars will be duly announced.

The deeply-interesting "Sketches of Home Mission Work," by a Presbyterian Elder, which lately appeared in our columns, with some additions, have been issued in book form, with an introductory note by our esteemed friend, Rev. John Macpherson, Dundee. The publishers are Messrs. Winter, Duncan & Co., Castle-street, Dundee, N.B.

We greatly regret that the London School Board has just, by a majority of 31 to 4, rejected Miss Helen Taylor's motion for the discontinuance of home lessons, and supported an amendment, to the effect that home lessons should only be done away with in cases where the parents object or the children are in delicate health. We do not always agree with the views of *Truth*, but we heartily endorse his view in regarding home lessons as a barbarity. It is a question of childish happiness. The over-pressure makes thousands miserable during those few early years of life in which alone there can ever be much happiness (humanly speaking) for the poor. The writer just quoted makes a very good suggestion—that the school-day be divided into two parts, three hours morning, and three hours afternoon; let a different set of children go to each, and let them be free after their three hours, to eat, drink, sleep, play, or earn their living. The mother with two girls of school age, and a baby, could then send one to morning school, the other to afternoon school, and have the day to herself for washing or charing. Certainly three hours a day, from five to thirteen, are enough to teach any child the three R's thoroughly, that is to say, all that he is properly entitled to be taught at the public expense.

The Bishops are sometimes severly criticised. We are glad to record the following: Bishop Wordsworth has not only refused his retiring pension, but has behaved with princely liberality towards the See of Southwell, in the endowment fund of which there is a deficiency of £15,000, for which the Bishop and certain guarantors are liable. Dr. Wordsworth had originally contributed £3000 to this fund, and since his resignation of the See of Lincoln, he has placed a sufficient sum in the hands of two trustees to provide for the whole deficiency. There ought not, and probably will not be any need, however, to tax the Bishop and his family with so large a sum.

Mr. Frederick N. Charrington is a brave man, having the courage of his convictions. His retirement from the brewery with which his name is connected is an old story now. He has been for a long time fighting "The Battle of the Music Halls." A penny pamphlet under this title has been published at his Book Saloon, 31, Mile-end-road, which contains some of the saddest possible revelations, chiefly concerning one of these dens of infamy, of which Mr. Charrington has pressed the battle to the gate, and to which, as to scores of others, it is a crying disgrace that a licence should be granted.

We have reported at some length in previous numbers the remarkable work of grace among the students of Edinburgh University. The following words of Professor Simpson in concluding an address on "Hezekiah's Revival," at the Students' Prayer-meeting, are worthy of quotation, as showing what each may be expected to do in this time of harvest:—

> "Our study of Hezekiah's revival will not have been lost if, while this cloud of blessing overhangs us, each sower will cast abroad the seed with more liberal hand; if, whilst this reaping time endures, some who have been idle hitherto will come to share our harvest joy; and if, while this gale of grace is blowing, some younger voyager on the sea of life will set his sails to catch the breeze that will bear him surely to the shores of bliss."

The Bishop of Truro lately preached at the Chapel Royal, St. James's. The sermon (says the *World*), on the value of a season of retirement like Lent, was listened to with sustained attention. Every eye seemed to be fixed on his earnest countenance, as, in plain and vigorous language, he denounced the vices and lamented the indolence of the wealthy classes. An absurd traditional etiquette would be transgressed by a sermon preached in the Chapel Royal, St. James's, appearing in print. This is a reasonable restriction on sermons preached before Her Majesty in private, but pulpit addresses of exceptional interest should not be thus withheld from the public.

We cannot but deeply regret the selection of Canon King as Bishop-designate of Lincoln. He appears to be an upholder of the doctrine of the Real Presence, the [Roman] Catholic doctrine of the Eucharistic Sacrifice, auricular confession and absolution, and masses for the dead. Every such appointment must tend either to Romanise or to disestablish the Church—perhaps both. There ought to be a protest everywhere against this deplorable departure from the principles of the Protestant Reformation.

"It is 'the prancing Pro-Consuls,'" says the *Echo*, "who continually involve us in war. Fifteen years ago, when this Afghan question was the subject of negociation between Prince Gortchakoff and Lord Clarendon, the Russian statesman assured the English Minister that peace between the two countries would never be in danger if it were not for the military men on the frontier. 'The military commanders,' said the Prince, 'had all exceeded their instructions in the hope of gaining distinction'—that is, for decorations and the like. So it is with our own men." Thus the welfare of nations is sacrificed to personal interests. Nor are soldiers, whose business is war, the only promoters of quarrels. The Press has something to answer for. It is to be hoped that in the present delicate and difficult juncture, all newspapers will refrain from needless inflammatory and exasperating remarks.

A correspondent of the *Times* at Vienna as seen a letter stating that Osman Digna s in continual intercourse with the coast of he Red Sea, and that in January he received 000 cases of Remington rifles by sea. The ame paper quotes Lord Salisbury, who describes as intolerable "the protection given o foreign industries by the railway companies harging rates enormously disproportionate n favour of the foreign importer, as against he native producer. American cattle brought o Liverpool and slaughtered there are carried t the rate of 25s. a ton, while the charge for he conveyance of English meat from Liverpool to London is 50s. a ton." Sometimes ve hear of a man so despicable that by a igure of speech he would sell his own mother. t does seem as if there were something in raffic so hardening as to reconcile men to elling their mother-country and their nother's sons.

Our Wesleyan friends have made a good eginning in their project to raise a special und of £25,000, for evangelistic work in the eedy parts of the metropolis. At the inugural meetings in City-road Chapel last veek, £8000 were subscribed, and the whole f the indicated sum will doubtless be forthoming. Whether or not this movement vill prove to be "the renascence of London Iethodism," as a contemporary hints, we re not specially anxious; if it produces a evival of the spirit of devotion and aggresive Gospel work out of which Methodism prang, it will indeed be a thing to be rejoiced ver by Christians of every name. We hope ur Methodist friends will pursue this work a way worthy of their past history as a hristian community.

Northern Ohio has been struck with "this ocial cyclone, the skating-rink craze," and e demoralising effects of the fascinating xcitement are very grievous. It is to be oped that as in England, it will soon die ut.

We are glad to read in the *Times* a vigorus protest against the gambling at Monte arlo :—

> "Mr. Harris, the British Vice-Consul, in a amphlet entitled 'La Décadence de Nice,' menons as one of the causes of the crisis the onte Carlo gaming-tables and the bad comany attracted by them. Another witness to the oxious influence of this pestiferous neighbour is M. e Magnin, a Paris barrister, who has connections Nice, and is well acquainted with the Riviera. a pamphlet styled 'Monte Carlo et France,' M. e Magnin shows, by the history of Monaco, the llacy of its pretensions to independence, and he oncludes by saying, 'It is time for France to take e broom, and to free a country which it protects om an evil that is eating into it, from a stain that ishonours it.'"

There is indeed cause sufficiently terrible demand from all Europe the cry for the utting-up of this bottomless pit.

> "A clerk in a large counting-house in Germany as spending his honeymoon in Italy, and received ,000f. in payment of a bill due to his employers. n his way back he stopped at Monte Carlo, and, aring its temptations, entrusted the money to his ife's custody. He was called away for a time, d found, on his return, that his wife was missing. e made inquiries to no purpose. At last he learned at a young woman, after losing 40,000f. at the aming-tables, had thrown herself into the sea. he bride, it appeared, had entered the Casino om curiosity, had staked some small sums, and en, egged on by women believed to have been ationed there for the purpose, had lost everything. he Casino authorities had ordered the affair to be ept secret, and, but for one of the officials being uched by the husband's anguish, the young man ight never have known what had become of his ife. As it is, the interested advocates of Monte arlo will probably deny the whole story."

Such is the last pathetic but ghastly incient of this den of human wolves.

Mr. Henry Richard, M.P., has sent to the newspapers an appeal on the present crisis, from which we extract a few paragraphs:

> "It is impossible not to feel appalled at the prospect opening before us in view of the new aggressive policy proposed in the Soudan. The enterprises into which we are about to be launched are so vast and vague, involving so enormous an expenditure of money, and such a terrible waste of human life, and, above all, likely to involve us in such immense and illimitable responsibilities in the future, whatever may be the issue of our expedition, that we may well be staggered at entering upon such a career. . . . Happily, there is likely to be a long interval before active military operations can re-commence. Why not avail ourselves of that interval? Not in any spirit of angry antagonism to Mr. Gladstone and his Government, but, on the contrary, in a spirit of the friendliest anxiety to save the Minister whom we honour and revere, from a policy which may prove fatal. Why not pour into Mr. Gladstone's hands letters and memorials from all parts of the kingdom, most respectfully representing to him that the people of this country, more especially that portion of the people who have ever been his truest friends and supporters, do not approve of a further policy of aggression and adventure in the Soudan? May we not believe that such an expression of public opinion would be welcomed by Mr. Gladstone himself?"

The suggestion to urge our Government to desist from this wild enterprise has our unqualified approval and heartiest Amen. We went to war in Egypt largely in the interests of bondholders; we left our noble Gordon without an attempt to save him until too late; and now to continue this wasteful war, when all that could be gained may probably be accomplished by peaceful means, does seem like infatuation.

A lady, once a Roman Catholic, protests against the processions through the streets, during the late West-end Mission, of surpliced choirs with lamps and banners. This is the thin end of the wedge. If this be allowed, why may not Roman Catholics have their surpliced processions with all their paraphernalia also?

Pastor Rodriguez, of the Figueras Mission, North Spain, is now, happily, convalescent. He and his wife expect to be in London in the first week in April, and are desirous of addressing English friends on behalf of their mission work. Any who can aid them in this effort are desired to write to Pastor Rodriguez, care of Colonel Baynes, 87, Elgin-crescent, Notting-hill, W.

A Sale of Work is intended to be held in the Church-room, St. Paul's, Onslow-square, (by kind permission of Rev. H. W. Webb-Peploe), on Thursday and Friday, March 19 and 20, on behalf of the Dublin Ragged Schools and Homes. Over 2000 children were, during the year 1884, instructed in the Word of God in these Schools, through the agency of the Society for Irish Church Missions. Contributions of work, china, terra cotta, money, &c., may be sent to the Countess Cairns, 5, Cromwell-houses, S.W.; Mrs. Edward Maynard Denny, 11, Bryanston-square, W.; Mrs. Townsend, 13, Vanbrugh Park-road, Blackheath, S.E.; to 11, Buckingham-street, Strand; or to any other of the ladies who have kindly consented to become stall-holders. The Sale will be opened on Thursday at 12 noon, by Rev. H. W. Webb-Peploe, and on Friday by Rev. Nevile Sherbrooke. It will be closed each night at 7. We are glad to see that moderate prices are to be charged, and no lotteries or raffles permitted. On all hands the hopes of Christians and reformers are set upon the young, and certainly there is no brighter hope for Ireland than to instil Gospel truth into the hearts of her young children.

Rev. Hugh Price Hughes is a vigorous religious revolutionist. In his article on "The Renascence of London Methodism," he says:—

> "The neglected parts of London can never be evangelised upon what are called 'the old lines.' 'The old lines' have emptied Spitalfields, St. George's, the Seamen's Chapel, and other splendid centres of Christian work. The old lines, the old pews, the old pew rents, the old quarterly collections, the old times, and, if necessary, the old trustees, the old officials, and the old congregation, must retire from the scene to some congenial resting-place. The time has come when the salvation of 10,000 immortal souls can be no longer subordinated to the imaginary interests of a handful of excellent Christians."

Most true. All vested interests, imaginary or real, must be subordinated to the doing of God's work.

An article in another column shows that in many places in America the Gospel, in these times of depression, is bringing the joy of the Lord to thousands. It is so also at home. On every hand there is a desire to hear, and a readiness to receive the Word of God, and wherever the Gospel is faithfully and intelligibly preached souls are being saved.

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A CONFERENCE IN BRIGHTON.

SINCE February 14, Mr. Spencer Walton has been holding missions in connection with North-street Church, and at the Connaught Institute. These have been linked with his further work at Hove, by a Conference held for two days in the Pavilion, last week, with evening meetings at the Connaught Institute, Lewes-road. At these meetings the subjects taken up were "Christ for us," "Christ in us," "The work of the Holy Ghost," "Life, work, and rest," "The work amongst our railway-men," and "Work in connection with Mildmay." The various speakers of the two days were Rev. Lindsay Young, Rev. Townsend Storrs, Rev. F. Paynter, Rev. Sydenham Dixon, Rev. J. B. Figgis, Messrs. Bloumont, Spencer Walton, and H. Eliot Walton, Mrs. Yates, Miss Mason, and Miss Dundas.

The fulness of the Saviour and the mighty power of the life of the child of God, who claims the full provision made for him by the indwelling of the Holy Ghost, were very clearly set forth, and by many gladly accepted. Some very precious testimony was given as to the faithfulness of God in his promises to those who simply obey Him. The truth was faithfully spoken of the need of heart-searching, and of the cleansing of the vessels that should be filled with the Holy Ghost. As one said, "Thank God we are living in a day when we are gauging the possibilities of faith; we need a large spiritual receptivity. Let us realise our position as sons of God. Look at Luke i. 35. Surely a life beginning with such a stupendous miracle could not be a common life. What a life that was summed up in the words 'He went about doing good.' Oh that we may realise that we are born of the Spirit, and are depending on the power of the Highest, the Spirit of might (Isaiah ii. 2). Then shall we be living epistles, and have power to witness for God."

Brighton. H. C.

SOUTH LONDON.—Many instances of converting and restoring grace have occurred at Penarth-street Mission Hall within the past few weeks; souls have been born again, and wanderers have been restored, for which all praise is due to God. Intense poverty exists in the neighbourhod; some families of young children having been known to go without food for a whole day. And on Fridays, when soup is given away at the hall, many a sad tale of misery is told by the applicants, several of whom are apparently half starved. Will readers join us in praising God for what He has done in our midst, and ask that "showers of blessing" may descend upon this dark spot in South London?

S. Clayton, Supt.

85, *Montpelier-road, Peckham, S.E.*

DR. SOMERVILLE IN CONSTANTINOPLE.

YOU will rejoice to know that God has answered prayer for Constantinople, in the commencement of a mission such as has never before been known in this city of Constantine and Chrysostom. Dr. Somerville, after following in the track of the great Apostle at Athens, Corinth, Ephesus, Smyrna, and other sites of the ancient Churches of Asia Minor, came to Constantinople, accompanied by his son. For the last ten days two, and sometimes three, daily meetings have been held, either in Pera, the European quarter, or in one of the villages on the Bosphorus. Much interest has been awakened thus far.

Dr. Somerville's style of presenting Gospel truth is admirably suited to the Oriental mind. Some one here has aptly termed him "The Artist preacher," for he excels in the picturesque, and makes "the old, old story" all alive with his graphic and vivid delineations of scenes, persons, and events. This rivets the attention of his hearers, and prepares the way for his earnest and vigorous application of the spiritual truths most adapted to the individual needs of his audience.

Perhaps no gathering to hear Dr. Somerville has surpassed in interest that at Herbert College, situated on the Bosphorus, last Sunday morning. It was inspiring to see the students, 150 or more in number, of various nationalities, from all parts of the Turkish Empire, and other regions, listening with unabated interest to this veteran soldier of the Cross for two hours, while he pictured to them the rise of the Christian Church in the call of the first five disciples (John i. 35—50). It was an admirable sermon for young men, placing before them in strong relief the beauty and the glory of following Christ.

At an evening meeting for Greeks in Pera, the hall hired for the occasion was filled; between four and five hundred were present, Dr. Somerville speaking through an interpreter. The leading daily journals in Constantinople, English and French, now announces these meetings, and God's way is being prepared for yet greater things, we trust. A meeting for ladies, in French, interpreted by one of their number, was held in the Chapel of the Dutch Embassy, Pera.

If the interest now awakened continues, it is probable that the mission will be prolonged for some weeks to come, there are yet so many quarters to be visited, and so many nationalities to be reached. For this the continual intercession of God's people at home is most earnestly implored.

It is doubtful if in any of the large towns Dr. Somerville has visited, in Europe, Asia, Africa, or British America, he has ever encountered such peculiar difficulties as attend evangelistic work in the capital of the Ottoman Empire. It is a great conglomeration of towns and villages, built upon so many hills, and divided by so many inland seas that it has no one centre. The fact that, in spite of all obstacles, so many from the various villages have attended the morning meetings (at 9.30) speaks well for the sustained interest. Another hindrance has been a suitable and central place of meeting, which should at the same time be neutral ground. Constantinople has no such hall as yet for evangelistic purposes, and it is an imperative need, which will, we trust, ere long be met.

Maria A. West.

Constantinople, February 26.

Y.W.C.A., SIDCUP.—A happy season of refreshing from the Lord was enjoyed this last week on Tuesday, Wednesday, and Friday evenings in the new rooms, 4, Maidstone-terrace. On Thursday evening a conversazione at the Public Hall was held, when a large number of friends were present. Dr. Gritton presided, and the ministers of various denominations were present. Miss Macleod spoke of the objects and work of the Y.W.C.A.'s. Mr. Marsack Day gave a profitable and earnest Gospel address. There was some bright and hearty singing from *The Christian Choir*. This is surely one of the best ways of keeping together our young sisters, especially those away from home. Any young women coming to Sidcup will be heartily welcomed. E. R.

Y.M.C.A. WORK.

OXFORD.

THE annual meeting of this Association was held on the evening of March 3 in the Town Hall. Canon Girdleston occupied the chair, and delivered an earnest address, followed by Mr. Hind Smith, Rev. F. Webster (President of the Association), Mr. Badcock, Rev. S. Walmsley, and Mr. Beaumont.

CIRENCESTER.

On Monday, 9th inst., Mr. Hind Smith addressed a large gathering of young people here on "The work and agencies of the Y.M.C.A." An interesting feature in the meeting was the presence of Mr. E. Creese, one of the first secretaries of the London Association in 1844. The Y.M.C.A. and Y.W.C.A. are both doing a good work in this town.

WOKINGHAM.

A meeting was held in the Town Hall, on March 4, for the purpose of establishing a branch of the Y.M.C.A. in this town. Mr. D. Heclas presided. Mr. Hind Smith gave an address on "Twenty Reasons why there should be a Y.M.C.A. in every Town." At the close a considerable number of young men gave in their names as members, a Provisional Committee was formed, and the London rules were adopted. Mr. Phillips was elected hon. secretary.

BATH.

The annual meeting of this branch was held on March 10, in the Assembly Rooms. The Mayor (Mr. H. Cossham) presided, and was supported by Prebendery Anderson and by other well-known clergymen and laymen. Mr. Hind Smith dwelt upon the special field of service occupied by the Y.M.C.A., and impressed on all the members the need of union, Catholicity and loyalty. On the following evening Mr. Hind Smith delivered an address to young men on the importance of decision for Christ, and personal influence.

SOUTH MIDLAND DISTRICT.

The Associations of this district held their quarterly Conference at Oxford on Tuesday, March 3, presided over by Sir J. H. Herschell. Papers were read by Messrs. H. T. Andrews, of Magdalen College, R. Burn, of Aldersgate-street, and W. Hind Smith. The District Report showed that three new Associations had been added during the quarter, and about twenty towns had been united with a view to the formation of Associations, in several cases preliminary steps having been taken. Messrs. Beaumont, Salter, and others took part in the Conference.

WALTHAMSTOW, E.

The friends of the Y.M.C.A. in this far eastern suburb have good reason to be satisfied with their inaugural meeting at the Town Hall on Tuesday evening last week. The history of this branch was briefly stated by Mr. Wallis, of Forest-gate. A few young men met together in a room, at the invitation of a young lady, and that small and unpretentious gathering formed the nucleus of what has now grown into an organisation, having already some fifty or sixty members. The present building, situated in High-street, Leytonstone, has been altered and furnished in homely style, and is now open daily to members of the Association. An iron hall stands in the rear, well adapted for lectures, and the garden in which it stands is laid out for recreative games.

Mr. B. Tabrum, one of the vice-presidents, and also the treasurer, followed with statements expressing hope for the success of the new Branch. In order to start free of debt, £100 was needed; ere the meeting closed we understood that about half this sum was raised.

Mr. George Williams, who presided, urged the young men to cultivate the mind as well as the heart. Let every respectable young man in the locality become either a member or an associate. A gentleman whom he knew went seventeen times to get a young fellow to join, and at last succeeded. In referring to the unsectarian character of the Y.M.C.A., he said the first man that attempted proselytising must be put out of the synagogue, neck and crop.

Mr. Elliott Howard pleaded the maintenance in the Association of a pure Christianity, and the exclusion of politics. Mr. R. Paton said he had never known a Y.M.C.A started better than this one, and the extent to which it is preserved as a Christian Association would ever be the measure of its power and blessing. Mr. A. Johnson, J.P., said he hoped ere long to see arrangements for a gymnasium completed. It was no small aid to physical health.

After some remarks by Mr. McCall, President, Mr. R. Burn, of the Aldersgate Branch, in a most lively and interesting address exhorted the young men never to be ashamed of Christ. If they wished to be strong and influential they must be whole-hearted.

BERLIN.

The development of the Y.M.C.A. movement here has certainly been phenomenal. Beginning two years ago with a membership of twenty, it now numbers over seven hundred. The work has been extended in all departments, and there is already a pressing need for larger accommodation, 300,000 marks being the estimate for accomplishing the building plans.

The relations of social classes in the city make it impossible to hold many general meetings, therefore special assemblies are held at the times most suitable for different classes. Social and literary meetings are also held, but the main purpose is always kept in the foreground. Mechanics, tradesmen, officers, and students have all received attention. At the close of the meetings a few remarks are always made by the President of the Association, explaining the work, and soliciting the sympathy and assistance of all present.

Baron Rothkirch, now at the head of the organisation, is exceptionally well qualified for the position which he fills; energetic, earnest, and thoroughly practical, very much of the success so far attained has been due to his wise leadership. Meetings for the reception of new members are held once a month. At the last of these twenty-two names were added, among which were four tradesmen, three labourers, and five students.

The work, as a whole, is much the same as that pursued by the English Associations. The methods, however, naturally vary in some respects according to the various circumstances and demands. The field is large, the necessity great. Already many young men have been brought in who were totally beyond the reach of the ordinary church influences. The cause receives the hearty support and sympathy of the city clergy, and several of them have spoken in the Association rooms. Pastor von Schluembach, especially, has been during the last year a most valuable helper. He has also recently made a tour in Southern Germany, addressing different Associations and preaching in many places. He returns with new hope and zeal for a short period of work here, previous to his departure for America.

James B. Reynolds.

SHIPWRECKED FISHERMEN AND MARINERS' SOCIETY.—At the last periodical meeting of the General Board of Management of this institution, the Society's usual winter awards of annual grants of pecuniary relief to poor widows and orphans of fishermen and mariners were allotted to the large number of 1288 necessitous recipients. These figures embraced 511 widows and 777 orphans respectively, carefully selected from numerous applicants at almost every port and fishing town in the United Kingdom, and, in conjunction with a like number similarly included in the Society's usual summer awards of these grants, represent a total of over 2500 desolate widows and orphans of drowned fishermen and mariners so assisted annually. Under further heads of this Society's relief operations, as the result of the various maritime disasters, with many collisions and minor casualties, lately occurring, the urgent claims upon the Society had for several weeks past entailed an average distribution of nearly £500 per week; the cases so relieved day by day, at one or other of the Society's 1200 honorary agencies, comprehend well nigh every class and circumstance, accident and need.

POLICEMEN AT EXETER HALL.

IT will rejoice the hearts of many to know that the Christian Policemen's Association actually required the large Exeter Hall for its second annual meeting, which was held on Tuesday evening last week. It was attended not only by the men of the metropolis, but delegates from branches in England, Ireland, and Scotland were present to cheer and be cheered by the glad news of the great prosperity of the Association. The greater part of the day had been spent in hearing their reports, and the public meeting was held at five o'clock, with Mr. Arthur Pease, M.P., as chairman. He was surrounded by many influential friends who are warm supporters of the movement. Letters were received from Sir E. Henderson, and Mr. H. H. Fowler, M.P., the Under Secretary for the Home Department, wishing the Association and the meeting great success.

The report submitted by Mr. J. H. Tritton was of the most encouraging nature. The membership has more than doubled during the last twelve months, there being now 1604 on the roll. Of this number 922 belong to the Metropolitan and City forces. The Association is not open to every policeman. Membership may only be attained if the applicant can truthfully say that he believes on the Lord Jesus Christ with the heart, is willing to confess Him with the mouth, and is determined by his grace to follow Him in his life. Bible study is one of the chief aims of the Association, and there are at present over 150 Bible-classes and weekly meetings. There are also classes for the study of sacred music. There are over a thousand members of the force in the Bible and Prayer Union. Their periodical *On and Off Duty*, has reached a circulation of 11,000 copies per month, and through its influence friends in Canada are aiming at the formation of a C.P.A. there also. The committee have every reason at the close of the second year to thank God, take courage, and proceed in his strength with the work.

The Chairman said that perhaps the first object of the meeting was that members of the police force might know how many were anxious to help them in every possible way, and to sympathise with them in the difficulties of their calling. Opportunities were few in which citizens could thank policemen collectively for their many services, and he was glad to seize the occasion. They did their work well, with firmness and discretion; the condition of London was a proof of it. But there was a higher life, and that it should be nurtured and strengthened he could give no better advice than to join and assist in their own Association.

The Bishop of Bedford followed with one of those practical addresses for which he is famous. He seemed familiar with the details of the duty of the men, and used them in pressing home the truth. Especially he warned them that nothing less than the double patrol of watching and prayer could secure the heart from the temptations of the enemy.

He was ably followed by Rev E. A. Stuart, who gave an outspoken address on "Christian Manliness." Pastor Charles Spurgeon, who succeeded him, earnestly enforced the requirements of the Christian character, illustrated by the life of David.

The next two speakers, who hold office in the Police administration — Mr. Munro and Mr. Pennefather—were able to testify that in no sphere was a Christian man of greater service than in the ranks of the police. Superintendent Skeats told how for twenty-five years he had been connected with the Force. During that time he had found salvation, and there were certain spots in the West-end squares around which clustered his holiest associations, owing to the communion he had enjoyed in the night watches. Mr. J. E. Mathieson and Mr. A. C. P. Coote followed, the latter announcing amid great applause that a fortnight ago a Christian Firemen's Association had been started, and had a membership of twenty-five already.

The meeting continued till ten o'clock, the last two hours being occupied by the men themselves in singing, praising, testimony, and prayer. As the first annual meeting was the birthplace of souls, we have reason to believe that the second anniversary was owned and honoured in a similar manner.

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REV. E. P. HAMMOND IN GLASGOW.

THE meetings greatly increased in blessing during the past week. They were held each evening in Landsdowne U. P. Church. Night after night crowds of children and young people came pressing into the large church, where ushers were waiting to receive them. They were placed alternately, first a seat full of boys, and then of girls. We have noticed some advantages in this method.

At the noon-meeting one day we observed a lady with a little boy, who seemed deeply interested. At the close she said she had come from the country with her son to attend these meetings, earnestly praying that he might be converted. Like Hannah, she had come solemnly to dedicate her son to the Lord. She said she was converted in Mr. Hammond's meetings when he was here seventeen years ago, and had ever since rejoiced in the love of Jesus. In the afternoon both were in the meeting at the Queen's Rooms, and while one of the ministers was talking and praying with the son he professed to receive Christ. He was again at the evening service, his face radiant with joy.

A little German girl has been attending the meetings, who with difficulty could speak the English language. Her bright face attracted attention. The second night of the meetings she was found bathed in tears. On a succeeding night, among a number of interesting letters read in the meeting, was one from her, stating that she had given her heart to Jesus, that she was going home to Germany soon, and would tell her mamma and little brother about Jesus. In all our experience we have never seen such a deep work among the young people in Glasgow.

The adults who have been present have generally seemed nearly as much impressed as the children. One evening a nurse, with five children, asked to have some one speak in the inquiry-meeting to those she had brought with her. It was soon noticed that the tears were trickling down her own cheeks, and that she was deeply concerned for herself as well as for the children. She was earnestly pointed to Christ, and, it is hoped, went away trusting in Him.

At the noon-meeting on Friday, a gentleman connected with the Moravian Missionary Society gave an interesting account of his correspondence with Dr. Sheldon Jackson, of New York, in reference to the establishment of a new mission on the North-western coast of Alaska. He was interested to find in *The Reaper and the Harvest* that Mr. Hammond visited Alaska ten years ago, and preached to the Esquimaux there before any other missionaries had penetrated so far North. His special object in going was, not only to preach the Gospel, but to induce missionaries to go there and plant the Standard of the Cross through those valleys and on those icy mountain peaks.

Such a deep interest was awakened by the remarks made that it was decided to devote the noon-meeting on Wednesday entirely to Alaska.

C.

COW CROSS MISSION.—The annual report of the Cow Cross Mission records the satisfactory progress of the work. The operations of such a mission have, of necessity, much sameness year by year. While the ordinary work, *e.g.*, Sunday-school, band of hope, mothers' meetings, children's dinners, open-air preaching, &c., has been maintained, a special feature during the past winter has been the occupancy of Sadler's Wells Theatre for Sunday-evening services. As already stated in our columns, both the attendance and the blessing have justified Mr. Catlin in this. A question is raised in this report as to whether the converts stand, and the answer is a very decided affirmative. Those who wish to peruse this report can obtain it by writing to Mr. William Catlin, 17, Claremont-square, Pentonville, N.

IS THE DEVIL DEAD?

MEN don't believe in the devil now
As their fathers used to do;
They've forced the door of the broadest creed
To let his majesty through.

There isn't a print of his cloven foot,
Or a fiery dart from his bow,
To be found in earth or air to-day,
For the world has voted so.

But who is it mixes the fatal draught
That palsies heart and brain,
And loads the bier of each passing year
With ten hundred thousand slain?

Who blights the bloom of the land to-day
With the fiery breath of hell?
If the devil isn't, and never was,
Won't somebody rise and tell?

Who dogs the steps of the toiling saint?
Who digs the pit for his feet?
Who sows the tares in the fields of time
Wherever God sows his wheat?

The devil is voted not to be,
And of course the thing is true,
But who is doing the kind of work
The devil alone can do?

They say he does not go around
Like a roaring lion now,
But who shall we hold responsible
For the everlasting row

To be heard in home, and Church, and State,
To the earth's remotest bound,
If the devil by a unanimous vote
Is nowhere to be found?

Won't somebody come to the front forthwith,
And make his bow, and show
How the frauds and crimes of a single day
Spring up: we want to know.

The devil is voted not to be,
So of course the devil's gone;
But simple people would like to know
Who carries his business on.

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OBITUARY.

MISS JULIA CORKE.

THIS Christian lady, residing at Ledbury-road, Bayswater, was called home very suddenly last Monday week. Her last words were, "Father, take me." Her prayer was answered immediately. Our honoured and gifted sister laboured long and well in the Gospel. By her lectures, &c., she did much to bring to the light the dark deeds and doctrines of the Church of Rome. Her last effort in this direction was a letter which appeared, after her death, in *The Rock* of last week, in which she indignantly protested against the Romanising efforts of a certain Canon, who has been pleading for "a consecration of the Sacrament," because of the difficulties of what he calls "a reverent consecration" in the homes of the poor. Miss Corke was a true Christian philanthropist, and used both pen and voice unceasingly on behalf of the oppressed, especially those of her own sex. Her latest work was in conjunction with Miss Julia Fox, of Kennington Park-road, to endeavour to establish what she designated "Luther Memorial Homes," to shelter gentlewomen past the vigour of youth, and suddenly reduced from affluence to poverty. The sufferings of such she has eloquently depicted in a little work, entitled "What shall we do with them?" No better memorial of herself could be raised than to bring the noble effort which she succeeded in starting to its desired consummation. Miss Corke was interred last Saturday in the Kensal Green Cemetery, after a short service in the Talbot Tabernacle, conducted by her friend and pastor, Mr. Frank White.

LITERATURE FOR SOUTH AFRICA.—While thanking the friends who have responded to his recent appeal for literature for Bands of Hope at Natal, Mr. W. Cowey asks us to state that he would still be glad to receive Gospel Temperance tracts, not only for the Bands of Hope, but for distribution in prisons and hospitals. Parcels may be sent to him (carriage paid) to the care of Messrs. Perrots and Perrots, 24, Tentor-street, Moor-lane, E.C.

ENGLAND AND THE EAST.

MOST interesting letters from Messrs. Stanley Smith and C. T. Studd have come to hand from the steamer on which they and their five fellow-missionaries were sailing past the Egyptian desert. They had learned the death of the brave Gordon, and Mr. Studd writes:—

"It seems an easy matter, and occupies a very short time, to send 12,000 men to shed blood; but why are there not 12,000 also going out to save souls? I wonder if each English soldier will want a special call from the Queen of England before he 'decides to go' to Egypt, or whether they will be content to obey the *Marching Orders?*"

Our friends had not then heard of the horrible news of the possibility of war with Russia. Last year it was my privilege to spend months mingling with the rich and the poor in Russia, receiving of their kindness and conducting meetings in the State Churches of a Lutheran Russian province, through the hospitality of the State clergy. You can imagine then, how, to me it appears a thing most monstrous that these two countries, England and Russia, like maddened beasts, should rush at one another—England drawing into the strife over 250,000,000 of our Indian fellow-subjects and Russia 100,000,000, whilst the State clergy on each side, professing to believe in the one universal Christian Church, should be simultaneously praying that the other side should be destroyed. The war might be over in three years, but a generation of grave-diggers could not bury the hated remembrance of it.

The letters, both of Mr. C. T. Studd and Mr. S. Smith, tell of most interesting conversions on board. It is evident they have not been idle since their farewell meeting in Exeter Hall.

I have just heard that orders for copies of the March number of "China's Millions," in which the speeches are reported of themselves and their five comrades at their farewell meeting, have been coming in at the rate of about 1000 a day. One friend in London supplied a copy to each of the students at all the Universities in Scotland—about 4600. A strong desire is felt that Oxford and Cambridge should be similarly supplied. This is well, but let us never forget the parting words of young Stanley Smith about the "cobblers," the "wheelwrights," and the "carpenters," and that others going abroad unsupported should make it the main business of their lives to spread the Gospel. Let us remember, too, the urgent need of women for evangelising the heathen.

Whilst, then, our seven young friends are not idle in their steamer, could not we make an effort to accomplish, before their voyage is ended, a far more general distribution of their farewell appeal, not amongst students merely, but amongst all classes of communicants, and especially amongst the working classes, coupled at this crisis with much prayer, not for China merely, but for missionary effort in all lands, and for the world's evangelization.

Liverpool. Reginald Radcliffe.

LEEDS RAILWAY MISSION.—Since space was kindly given for an appeal for the above object, many have co-operated in this work, most of whom find it a fruit-bearing service. The following is an extract chosen from among many letters received: "Your packets have not been sent in vain, as since you have written to me I have given my heart to God. I am trying to live so that at the last I shall hear Him say, Well done." At an after-meeting held lately in Leeds, many testified to having received blessing by means of monthly letters and packets. Leeds being such a large centre, there are many hundreds of railway officials not yet supplied. Further assistance is asked to carry on the work more extensively, or by each kind helper undertaking to send at their own expense, monthly, a 1d. gospel paper, also a few tracts, and a letter when convenient. Communications to be addressed to Mrs. Cambie, Elden-road, Worthing, E., who will forward names, with full particulars.

EVANGELISTIC NOTES.

At Swansea, Cardiff, Northlaw, Plymouth, Devonport, and other circuits, a mighty work has been going on among the Bible Christians, hundreds having been saved.

Mr. J. J. Scroggie.—The address of this evangelist is now Dulverton, Somerset. He hopes to engage in evangelistic work among the small towns and villages in the south-west of England.

Aldershot.—A correspondent of *Joyful News* reports that a dancing saloon attached to one of the worst gin-palaces in this place has lately been used with much success for Gospel services. The publican is taking steps to quit the trade.

A recognition meeting for new converts has just been held in connection with the late Evangelistic Mission at Kingston Chapel, Hull. More than three hundred adults have been won for Christ as a result of these services and those held in the neighbouring Brunswick Chapel. A noticeable feature of the mission was the street march on the first Sunday morning.

Rev. Thos. Cook has just held a mission in the Wesleyan Chapel, Pendleton, Manchester. About a hundred persons entered the inquiry-rooms. The chapel is situated in the midst of a large population, and the mission promises to be very fruitful. Mr. Cook has recently revisited West Bromwich, to confirm in the faith the converts of a mission held there a short time since.

Herne Bay.—A most successful mission has just taken place here, specially interesting from its co-operative character. The meetings were held twice in the Town-hall, twice in the Congregational and twice in the Baptist Chapel. The preacher was Mr. William Sampson; he was to begin a fortnight's mission in a Wesleyan Chapel at Ipswich on Sunday last.

Herne Bay.—The mission conducted here by Mr. William Sampson, in which all the Nonconformist churches took part, was by far the most successful mission ever held in that select watering-place. We cannot yet tell how many were saved, but it is probable that upwards of thirty will be added to our own Society, and proportionate numbers to the other churches which took part in the mission.—*Methodist Times.*

St. Clement's, Bristol.—A ten days' mission for children and young people has been held here by Mr. Banaster, of the Children's Special Service Mission. The meetings were very well attended, and a great many always remained to the after-meetings. Several made an open profession of having received Christ, and very many more, we feel sure, were much blessed. The prayer-meetings on Sunday mornings, and a meeting for young Christians on Saturday evening, were especially happy times. W.

Mr. Richard Weaver is being much honoured of the Lord in Dorking, where he commenced an eight days mission here on March 8. From the first crowds gathered to hear him; from six and seven miles all round the county people have flocked to the services. Numbers of souls have professed salvation. The success of the meetings, and the unanimous wish of the people, have induced Mr. Weaver to remain another week. He is not strong in body, but God is with him, and the people are visibly affected under his powerful appeals.

Bournemouth.—Mr. John B. Bain has been carrying on the evangelistic services in the town hall during the absence of Captain Dawson, who went to assist in the West London Mission. The last two Sunday afternoons were times of great power and blessing. On Sunday week Mr. Bain's last meeting, a large proportion of the audience were broken down, and in the after-meeting, to which a large number stayed, many confessed Christ. Captain Dawson and Mr. Bain have commenced a fortnight's mission in Ryde. Mr. Bain has many friends in various places, who will be glad to learn that his health has been so far restored as to enable him to resume his Gospel work.

Bredfield, Suffolk.—An interesting mission has been held here from February 22 till March 2, by the Rev. Alfred J. Begbie, Vicar of Framsden. Night after night the little church was nicely filled, and a fair number stayed for after-meetings in the schoolroom. On the last Sunday a large number partook of the Lord's Supper, and in the evening the church was full to overflowing. On Monday, March 2, a thanksgiving meeting was held in the schoolroom, when a few earnest words were spoken by Rev. C. Wood, Vicar of Bredfield, and Rev. Alfred J. Begbie gave a few parting counsels to the servants of God. Signs are not wanting to show that sinners found peace, while believers were stirred and revived by a fresh proclamation of the grace of God.

Walsall.—A successful fifteen days' mission has been conducted here by Mr. John Elliott. The numbers kept increasing from night to night till the building was crowded. Meetings have been held specially for men and women in addition to open-air meetings and cottage meetings. The power of the Holy Spirit has been felt in a remarkable degree throughout.

Croft, near Leicester.—A series of meetings have been held in this village by Mr. J. Rosenzweig, of the Evangelisation Society. The village numbers about 500 inhabitants, who are chiefly quarrymen and labourers. The services were much enjoyed, the addresses by Mr. Rosenzweig being earnest, intelligent, faithful Gospel addresses. They were well attended throughout, and the attendance was larger towards the end of the series. Nightly there were new indications of the Lord's work prospering through the labours of his servant.

Scarborough.—A correspondent of the *Methodist Times* says:—"We have held one of the most blessed and fruitful evangelistic missions that I have ever witnessed. When the mission preacher came (Rev. Simpson Johnson, of Liverpool), he was sustained by genuinely enthusiastic workers. The impression produced at first gradually deepened, so that at the end of the first week we were obliged to continue the services. Rev. John Gould, of York, came to follow up the work, and the second Sunday of the series was a day long to be remembered by our teachers and scholars. Children have yielded their hearts to Christ, and persons upwards of sixty and seventy years of age have found their way into the inquiry-room."

Sheffield Workhouse.—For some time a few working men have been privileged to carry the glad tidings of salvation to the 1500 inmates of our Sheffield workhouse. There are upwards of 600 poor sufferers in the hospital and asylum, and to these we are specially permitted to tell "The old, old story of Jesus and his love. We hold a service for the vagrants (about 30 weekly). To them, and also in the sick wards, we are allowed to tell of the unsearchable riches of Christ, and to speak with them individually. Will your readers kindly help us with any old numbers of *Quiver*, *Sunday at Home*, or other good magazines, which would be so welcome; also any scrap pictures for the sick children? Joseph Smithard.

40, *Lucas-street*, *Sheffield.*

Victoria, N.S.W.—Writing from Melbourne, on January 14, Mr. Charles Carter, of the Evangelical Society of Victoria, says:—"Mr. George Williams, evangelist, has greatly benefited in health by his voyage to Australia. He arrived in Sydney, and commenced work at once under the direction of the Y.M.C.A. We hear that much blessing followed the word preached by him there. He paid us a brief visit in Melbourne by request. Each meeting increased in interest; souls were saved, and the hearts of God's children were stirred up and refreshed. He has gone to hold a mission in New South Wales, and returns to us for April and May. We are looking forward to a time of much blessing. We much regret our friend, Mr. J. H. Harrison, evangelist, who has been labouring for some time past in the Colonies, and greatly blessed in the Gospel, is returning home to England in March."

A SOCIAL GATHERING.—On Friday week, 230 girls residing in the neighbourhood of Kent-street, S.E., were invited to a substantial dinner, provided by Rev. C. Bullock, in St. Stephen's Schools. The gathering was arranged by Mrs. Sowerbutts, who, for a long time, has sought to benefit this class by holding evening classes for reading, writing, and sewing, in connection with the Amicable Ragged School. Many friends from Haddon Hall, St. Stephen's Church, and the Wesleyan Chapel, lent their aid. After the magic-lantern came suitable words of counsel from Rev. W. Dodge, and every-one seemed to enjoy the proceedings.

THE PREACHING OF SMOOTH THINGS is not what is wanted in this sinful age. Reprove, rebuke, exhort, in all faithfulness and love. Let the exceeding sinfulness of sin be sounded forth from our pulpits as in the days of old when the preacher was a power. He was a power as long as he preached the Word of God. He will again be a power when that word is fearlessly proclaimed and the law of God is magnified. Remember, my reverend brethren, that your faithfulness will be approved of God. In your boldness in reproving sin, in your proclamations of the penalty of transgression, in your effort to clear your skirts from the blood of souls, men, sinners even, will take knowledge of you that you have been with Jesus and learned of Him.—*Bishop Perry.*

FROM THE AUSTRALIAN BUSH.

FROM a letter written to an acquaintance in London by our friend Mr. D. M. Logan, now resident in New South Wales, we are glad to make the following extracts:—

"Heart Hymns," which you gave me, goes many a journey with me, and cheers me as I go along; it had done good service to others, too. Imagine me on a long journey of thirty miles over rough hills covered with trees, or through thickly-wooded timber country on the plains, getting off my horse, taking the bridle in my hand to give both beast and man a change, and as I walk alone singing, "Singing for Jesus," "I will never, never leave thee," and so on. I have been a good deal more from home sometimes than I like, but I have done it for the Lord and for his people. I have preached for the Church of England, Presbyterian, and Wesleyan alike. Your "Heart Hymns" stir me up, and I stir up others, so you have not lost by parting with what was to you a treasure.

I had never heard the sequel to the story of the man I flung the rope to at the wreck of the *Hydaspes* till you told me. I was thankful for it, and have often used it as an illustration.*

I often think that wreck was the beginning to me of many more. We were wrecked a second time at sea and delivered. Many a time since on land up here have we been almost wrecked, yet delivered. I sometimes wonder if the time for change will soon come. Hitherto we have had much loss, at first through bad shepherds, then wild dogs, drought and its attendant evils. We learn here how absolutely we are dependent on our heavenly Father for everything. No rain means no grass and no crops, and that is loss on every side; thank God, we have pulled through better than many. Many a man who was wealthy has been ruined. We have always been well supplied with water, and at our very worst times have been suppliers to others who brought their stock to my water reservoirs and carted it away also for their own household requirements. Even in this matter I have found that I have been well watered whilst watering others. God's promises are wonderfully literal, and it has surprised me how many of them refer to our bodily and every-day needs, as well as to our spiritual requirements.

We are great singers here, and know a great number of Mr. Sankey's hymns. As all the children are singers we generally have about three, and often up to a dozen, hymns sung at evening worship. We are doing our best with "the bit of blue." I generally carry ribbon and a small pledge-book, and have got a good many signatures. Sometimes out driving I have made the back of our buggy or a cushion of it do for writing desk. I correspond with Vice-President Ardill, of Sydney, and soon we expect a campaign up in these outlandish parts. I have made a good start for them. The Salvation Army is not up here yet, but is doing a great work in this colony.

Our family are remarkably well. Gordon had a nasty tumble from his horse one night in the dark not long ago. He rode over a low wire fence. The horse got entangled and fell, Gordon under. Frank jumped off his horse and ran to his assistance. He could not haul him out and called to me. I was not far off on foot. I got through fallen timber and lifted the horse whilst Frank pulled Gordon out, all but his boots, which remained under the horse till Frank ran home in the dark (his horse having run off), sent a man with a file with which we released the horse; he was lamed, but could walk home. Thank God, Gordon was none the worse. They milk cows, ride like hunters, and fear nothing. I often thank God for them all. As they grow up they are so active and useful, and now that they are getting some education I hope they will grow up of service to God in their day and generation. Give our love to everybody who cares to hear of us.

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*This story is briefly as follows:—The *Hydaspes* was run down off Deal by an iron steamer, and went under in eleven minutes. There were eighty-five souls on board, but all were saved. The last man but one to jump, as the steamer backed away, was Mr. Logan. He just succeeded in holding his footing on the steamer, the gap between the vessels being about nine or ten feet wide. The last man to leap was a sailor. He fell short, and tumbled back into the sea, where he sank, only to rise again and struggle for life, madly cursing God and blaspheming, as he vainly tried to lay hold of nothing. Mr. Logan there and then seized a rope, and threw it to the drowning man, who clutched it eagerly, and was by its means, with Mr. Logan and a seaman at the other end, drawn on board the steamer.

Some little while after that a Christian friend in London met a very happy-faced sailor at the Strangers' Rest in Ratcliff-highway. He found on inquiry that the cause of the man's joy was that Jesus had found him a few nights before. He said "Three times I have been run down, once in the Channel, then in the *Princess Alice*, and last of all in the *Hydaspes*, off Deal last Saturday night. I was the last man to jump from the sinking ship. I missed, and fell back into the sea, where I cursed God for his cruelty, as I thought it, as I struggled for dear life in the water. The gentleman who jumped before I did then threw a rope overboard. I caught hold, and he and another of our men drew me on deck. I found myself here on my return to London, and I am happy to tell you that I am now a saved man. That darky there, sir, *he* pointed me to the Saviour. Seems to me, sir, the Lord has just been searching for me all these years, and at last he has found me, sir. Praise Him!" The friend to whom he related this was able to tell him that the gentleman who had been the means of saving him from a double death was a friend of his own. Mr. Logan had by this time sailed a second time for Australia, and, as he states, had never known the "sequel" till communicated to him.

TEMPERANCE JOTTINGS.

The London City Mission claims that its agents last year reclaimed 5,093 drunkards.

Many Scotch towns and villages by local plebiscites are giving overwhelming votes in favour of local option.

At a recent meeting of the destitute, it was ascertained that only four out of 300 present were total abstainers.

A wealthy citizen of Hartford, U.S., makes the calculation that he has, during his 67 years of smoking life, puffed away 200,000 dollars.

In a recent debate in the House of Commons an Irish M.P. stated that the Corporation of the City of Dublin is passing largely into the control of the liquor dealers. The present and past Mayors are both publicans.

The Earl of Lichfield is doing a good work in Staffordshire, by the public advocacy of total abitinence, and the formation of Bands of Hope. Four of the younger children of the earl are pledged abstainers.

An earnest and effective plea for personal effort in fighting the drink curse is to be found in a little pamphlet published by the Monthly Tract Society, 3, New Bridge-street, E.C., entitled "She hath done what she could." The paper was originally read by Mrs. J. Christie Mackenzie, at a drawing-room meeting in Birmingham, but it deserves a much wider circulation.

In a recent address at Greenwich, Mr. C. Button, professional shorthand writer in Sir James Hannen's Court, stated, on the authority of that Judge, that 75 per cent. of the divorce cases tried before him have their cause concomitant in the use of intoxicating drinks. It is continually coming out in court that the grocery license is working deadly mischief among women.

New York.—The Gospel Temperance work at Annex Hall, New York city, for some years conducted with signal success by Mr. Sawyer, is now in the charge of Rev. Ed. Wm. Oakes. For the last five years he has been earnestly engaged in Gospel Temperance work. At Annex Hall he nightly addresses an audience in which are many hard cases, but none too hard for God's power to save. In a few months he is to have a furlough, and will return to his native Ireland. A. L. S.

Requests for Praise and Prayer.

PRAISE.—For much blessing given in a mission for children and young people, conducted by Mr. George Banaster, at St. Clement's Schools, Bristol. ——For the recovery, in answer to prayer, of a beloved friend, who a week since was on the brink of the grave.

PRAYER.—For a mission at Dukinfield, to be conducted by George Hefford.——For blessing at the Gosport Y.W.C.A. during Mrs. Legg's mission, March 23 to 30.——For one who has lately been fearfully given over to drink.——For evangelistic meetings in Kinnoir Church, Huntly, conducted by J. A. Smith.

Messrs. HURDITCH AND SPURR IN CORNWALL.

THESE brethren came to St. Ives on Feb. 23, and concluded their mission on March 8. The first week there was not much apparent result, but the second week nearly seventy entered the inquiry-room and sought pardon and peace through the Lord Jesus Christ. All the Churches have been quickened. A pleasing feature of the mission was the unanimity of prayer and practical assistance on the part of the Christian people in the town. The singing of Brother Spurr was very effective, and some of the pieces were greatly blessed to the people's good. "Father, I'm tired," was an especial favourite, and the first entering the inquiry-room after the second singing of that beautiful piece, cried, under the burden of her heart, "Father, I'm tired, tired, tired of my sin." The warm, earnest, direct appeals of both brethren greatly stirred the large congregations, and when the blessing came it was plentiful.

The converts are of all ages—three of sixty years, several towards middle life, many entering manhood and womanhood, and a few children. Last Saturday evening a special meeting was held for seafaring men and their wives and families, which was largely attended, and several testified, some of them new converts, to the grace of God.

We are continuing the services with the help of Miss Hocking, the blind evangelist of Penzance. We shall be very glad, if we can possibly arrange it, to have our two beloved brethren, Hurditch and Spurr, on a longer visit next winter.

Alfred Colbeck, Pastor,
Methodist New Connexion.
St. Ives, Cornwall.

MR. C. KING AT WOOD GREEN.

DURING the past week this evangelist (better known as "Freddy Wilson, the converted clown"), and his devoted wife, continued their labours at the Gospel Hall, Southgate-road, Wood Green. Numbers of working people assembled each evening to listen to Mr. King's discourses, their attentive faces showing how entirely their interest was absorbed by the words to which they listened. On the evening of Sunday week all who had found salvation during the preceding days were invited to signify the fact in a few words. Several responded, amongst them a working-man, whose wife testified to the change in her husband's life.

One evening was devoted to an address from Mrs. King, and two more to an account of Mr. King's experiences in prison. These told a sad tale of reckless living and its consequences, but the vivid description, the solemn warning, and the tender pleading for the service of the Better Master, bore manifest fruit on each occasion. Most of all were the audiences moved —and that deeply—by the touching narration of his broken-hearted mother's visits to him in his confinement. Upon his release the same loving parent was at the gate to welcome the wanderer to her bosom and take him to her home. That act was one of the divinely-used causes which afterwards brought forth such happy results. Mr. King spoke in the warmest terms of the good effected by Mr. George Hatton's labours on behalf of discharged prisoners, by helping them into the path of rectitude upon their release.

The mission was concluded on Friday last with a farewell tea-meeting, which was well attended, and followed with some very interesting and gratifying testimonies from those who had received blessing. The evangelists will be followed to other fields of labour by the earnest prayers of numbers whose love they have gained during their brief but eminently successful visit. G. E. M.

A TIME OF REFRESHING.

THE spirit of revival is in the Churches. The years of dearth are past, and the years of fullness—may they be many!—have come. The gracious influence of the Holy Spirit is upon God's people in moving power, and from all parts of our land, and from Churches of all evangelical communions, come tidings of a great ingathering. We spoke last week of the prevalence of this revival spirit, and of the apparent willingness of the people everywhere to attend evangelistic services. We have been led by the extraordinary fulness of the reports of such meetings in our religious exchanges to make a count of the conversions, and we find cause for joy and hope in the result. Our gleanings are from about two dozen journals, nine of which are Methodist, representing three branches; six are Presbyterian, of the Churches North and South; and three are Baptist, besides Congregational, Lutheran and other denominational organs.

From these sources we have counted, as the record of a single week, a grand total of more than 28,000 conversions. In some cases, doubtless, different papers report the same conversions, but after due allowance has been made for such duplications as may occur in this way, we still have a remarkably large total. But we must not forget that this list of upwards of 28,000 converts represents only a fraction of the Churches—how large or how small a fraction it would be idle to undertake to say. It is enough to know that many thousands are flocking to the sanctuary to enrol themselves as God's people.

The fullest reports of conversions we find in the Methodist press. Of the whole number we gathered 13,000 from that source, five journals reporting an aggregate of more than 8,000. Seven Presbyterian papers return upwards of 4100, and other denominations come in for their share of the results. While the revival influence appears to be felt in every section of the country, the New England States, together with New York and New Jersey, and the states and territories west of the Mississippi River, excepting Missouri, are but slightly represented in the figures reported. The Methodist paper in Philadelphia reports 3614 conversions, while *Zion's Herald*, of Boston, returns only 337. In the *Western Christian Advocate*, of Cincinnati, we find 3000; in the New York *Advocate*, 453. In the *North-western Christian Advocate*, of Chicago, there are 1100; in the *Northern Christian Advocate*, of Syracuse, 257. Is there a dearth in New England?

One of the features of this general revival movement is the number and fruitfulness of union services. At Farmington, Mo., where an evangelist was employed, Methodists, Presbyterians, Baptists, and others, co-operated harmoniously, and there were many conversions. In Oskaloosa, Kansas, meetings were opened in the Presbyterian Church, and the Methodists were invited to take part in them. Soon no church was large enough for the congregations, and the court house was obtained. "Scores of Methodist backsliders were reclaimed," says a Presbyterian account of the meetings, and some of the "hardest cases in the city" were reached. In Salem, Virginia, evangelistic services were held in the Presbyterian and Methodist churches, and the "people of Salem, without regard to denomination," attended. There have been many conversions, and the number of penitents is increasing. In Huntsville, Alaska, as the result of two weeks of special services, there have been upwards of three hundred conversions, the largest church in the town being crowded four times daily. In Dayton, Ohio, all the Churches seem ~~to~~ be enjoying a revival influence.

There are but few, comparatively, of the Lutheran Churches which countenance revival efforts; but some of those belonging to the General Synod engage in them. A letter from Huntingdon, Pennsylvania, to the *Lutheran Observer*, states that seventy persons have been received in the Lutheran Church "as the result of a glorious revival."

These encouraging facts indicate that God is among the people and in the Churches, and the Gospel is having free course. At such a time no Church can remain indifferent without danger and loss. There is a ripened harvest. Why tarry the labourers?—*New York Independent, Feb.* 26.

CONTINENTAL AND FOREIGN NOTES.

The Belgian Minister for the Post, Telegraphic, and Railway Departments is forwarding Sunday rest as far as possible.

Revival Meetings have been held all day for three or four days successively at Mens, France. The audience steadily increased, and the clear, earnest Gospel-preaching was listened to with attentive interest.

In June M. Christinaun made an evangelistic tour to Matabele and Paballong, a long distance from Lessonto, and separated from it by the Drakensberg Mountains. Everywhere he was heartily welcomed.

Cherbourg, France.—Mr. Henry Cook's Bethel ship *Annie* has been a means of blessing to many in this port. There have been services on board for English sailors as well as French. One Sunday evening as many as fifty were present in the evening.

The Free Church of Scotland loses three of its Indian missionaries this year, by retirement—Rev. Messrs. Rae and Stevenson, at Madras, and Rev. Mr. Blake, of Bombay. We also hear that Dr. Elder, of the Medical Mission at Madras, finds he is unable to return to his post.—*Indian Witness.*

The Pacific Garden Mission, Chicago, under the direction of Col. George R. Clarke, continues its work among the lowest strata of Chicago society, with marked success. Many of the outcast class are reclaimed, and the meetings which are held nightly are full of interest and many strange scenes are witnessed.

The *Sonntagssochulfreund*, edited by Pastor Prochnow, Berlin, gives this month a full and interesting account of "The Children's Special Service Mission," so successfully carried on by Mr. Spiers and his helpers, and ends by saying, "What will our readers say to this activity? In one year England has given £1500 to supply pictures to the children of all lands! This should shame us into like zeal."

Lisbon.—A small church has existed here since 1880, consisting of about fifty-four believers. Of these only four were born Protestants. The Sunday-school numbers about eighty children. Through the inability of the people, who are very poor, to maintain their faithful and earnest pastor, it is feared M. de Menezes, a converted Brazilian Catholic, may leave them and return to Brazil.—*Journal Réligieux.*

Japan.—Theatre preaching seems to be common in Japan. The theatre in Tokio seats between 5000 and 6000, and on more than one occasion this has been crowded by a serious and attentive audience. The Gospel has been proclaimed by native preachers, assisted by some American missionaries, when the people have listened four consecutive hours. The adherents of Buddhism and Sintöisme are despairing, and have sometimes sought to disturb the meetings, but the Government has taken energetic measures to maintain order.

Women at Gaza.—At Gaza very hopeful openings exist for Christian effort among the Moslem women of all conditions. The wife of the C.M.S. missionar there is labouring in that lonely outpost of mission work. The classes for women, who are instructed in needlework, and in Scripture truth, have been well attended, though at present sorely discouraged under fanatic opposition. The feelings of the female population are gradually softening so as to give hope of hearts and ears being alike opened to the Gospel message. Friends have for four years endeavoured to subscribe the salary of the Bible woman, but it is feared that this branch of the missionary work may, of necessity, be abandoned for lack of money. I commend the effort to the kind consideration and aid of those who can sympathise with solitary and very trying work under much discouragement.—Faithfully yours,

College, Durham. E. M. Tristram.

Washington, U.S.—Mr. George A. Hilton, an earnest evangelist, has left a lucrative position in the Treasury Department, and entered permanently upon Evangelistic and Temperance work.

Richmond (Va.), U.S.A.—Mr. Geo. C. Needham has been joined by his wife, whose meetings for ladies are limited to the size of the buildings, and who has been besides addressing mixed audiences in the Friends' Meeting House. Mr. Thomas Needham has also been engaged in the work, both the brothers having crowded houses in different parts of the city every evening.

Religious Toleration in Russia.—Telegraphing from St. Petersburg on Sunday, the correspondent of the *Daily News* says:—"Last June M. Paschkoff's religious society was dissolved, and the pamphlets it had issued were confiscated. M. Paschkoff and Count Korff were expelled. To-day the Evangelical newspaper states that all the measures directed against the society have now been rescinded."

Distress in Belgium.—The *Chretien Belge* refers to the privations and sufferings consequent upon the industrial crisis in Belgium. Many workmen are without work, and many others work only six or seven days in a fortnight; wages, too, are considerably reduced. The churches suffer in consequence, as regards funds, but in a large part of Belgium the people are ready to receive the Gospel when it is presented to them.

Lord Radstock at Benares.—The two zealous servants of Christ, Lord Radstock and his son, the Hon. G. Waldegrave, have in their evangelistic tour through India favoured Benares with a brief but laborious visit, which has left a deep impression on the minds of both Europeans and natives. Says a correspondent: "No such wide interest in Christianity has probably ever been manifested at Benares as that excited by these two ambassadors of Christ."

THE MARYLEBONE PARISH MISSION.

AS briefly stated in our last issue, this special effort, extending over two weeks, closed with a thanksgiving service on Monday week. The great church was crammed from end to end with a congregation that hung with eager attention on the words of Mr. Aitken, as he expounded 2 Cor. vi. 1.: "We . . . . beseech you that ye receive not the grace of God in vain." Before the sermon he briefly exhorted the young converts to see that their Christian life was nurtured by regular study of the Scriptures, prayer, attendance on the outward means of grace, and a careful choice of companions.

At the close of the thanksgiving service all present who had received definite blessing in connection with the mission were invited to proceed to the communion rails and receive memorial cards from Mr. Aitken and Canon Barker, the rector of the church. We understand that as many as five hundred of these cards were taken. This may probably not represent the actual number of those converted; but it is certain that a great number of persons were definitely brought to God during the mission. On the three Lord's Days the church, large as it is, could not hold the crowds, and overflow-meetings were held in the school-room. In the Mission Church also a very remarkable work was done through the labours of Rev. F. Pegg. Here the congregations were entirely composed of the poor of the neighbourhood, and many of these professed to receive spiritual benefit. A successful work was done among the children and servants in the parish chapel by Rev. Jas. Stephens. Mr. Aitken's meetings for men only were seasons of special power. Altogether, the mission was a time of much blessing, and one to be long remembered in the parish.

Canon Barker threw himself heart and soul into the work. On the closing evening he expressed his deep sense of indebtedness to Mr. Aitken and all the workers for their arduous and unremitting labours. He is taking steps to perpetuate the good that has been done, by enlisting the converts in some definite work for God. At a meeting specially convened last Thursday evening a hundred joined the St. Marylebone Guild, formed for the purpose of deepening the spiritual life, and undertaking aggressive spiritual work in the parish.

Notes on Daily Readings.

These notes on the chapters of Scripture arranged for the Bible and Prayer Union" are not intended in any way to nterfere with the "Monthly Notes." Those who desire to ecome members of the Union should communicate with ev. T. Richardson, St. Benet's Vicarage, Mile End-road, ondon, E.

MARCH 19.—LUKE VI.

v. 10.—"*He said unto the man, Stretch forth thy and.*"—Precisely what he was unable to do. But, ke every call addressed to faith, this command ontained a promise of the strength necessary to ccomplish it, provided the will to obey it was there. —*Godet.*

v. 11.—"*They were filled with madness.*"—The ame commentator remarks that the word translated *adness* denotes literally the absence of the power o discriminate the true from the false. They were *ools through rage*, Luke means. In fact, passion estroys a man's sense of the good and true.

v. 12.—"*He continued all night in prayer to God.*" —Seven times in this Gospel are we told of Christ *raying*: iii. 21; v. 16; vi. 12; ix. 18; ix. 29; i. 1; xxii. 32. The Evangelist would show how the Man Christ Jesus continually exercised this race of true dependence."

v. 22, 23.—"*Blessed are ye when men shall cast out our name as evil, for the Son of Man's sake.*"—Oh, t what a rate the saints of old prized our Lord esus! Luther had rather fall with Christ than tand with Cæsar. Better to be a Christian clown han a pagan emperor. Theodosius had rather be saint and no king, than a king and no saint. onstantine rejoiced more in being the servant of hrist than the emperor of the world. Barnard ad rather be in his chimney-corner with Christ, han in heaven without Him.—*Brooks.*

v. 45.—"*Of the abundance of the heart his mouth peaketh.*"—Speech is the flower, as deeds are the ruit, of the soul. Our words indicate character, as he blossom the tree. If *these* are pure, we are ure; if these are impure, we are impure. Hence he Scriptures lay so heavy a stress on the use of he tongue. If any man can rule this unruly pest, o that he offend not *in word*, the same is a perfect an. "*By our words* we shall be justified, and *by ur words* condemned." The judgments of God ome on men to make them pure—pure within, that ey may be pure in all that expresses their inward ature.—*S. Cox.*

MARCH 20.—LUKE VII.

v. 11-15.—*The raising the son of the widow of Vain.*—Note the special marks of human sym-athy Luke here records on the part of Christ, She was a widow," it was her "only son," "He ad compassion on her," "He delivered him to his other."

v. 22.—"*The poor have the Gospel preached to hem.*"—In that corrupt and oppressive age, in that nfeeling, avaricious, grinding country, under that espotic government, humanity, taking care of the oor was the most astonishing of all. Not the aising of the dead, not the restoring of hearing nor ght, was so wonderful as that there should be a eart that really occupied itself with thinking of the oor.—*Beecher.*

v. 36-50.—*The woman in the house of Simon.*—his scene contains all that is sublime in tragedy, errible in guilt, or intense in pathos. The woman epresents humanity, or the soul of human nature; imon, the world or worldly wisdom; Christ, ivinity, or the Divine purposes of good to usward. imon is an incarnation of what St. Paul calls the eggarly elements; Christ of spirituality; the oman of sin. It is not the woman alone—but in er there cluster upon the stage all want and woe, ll calamity and disappointment, all shame and uilt. In Christ there come forward to meet her ove, hope, truth, light, salvation. In Simon are cted out doting conservatism, mean expediency, urblind calculation, carnal insensibility. Simon mbodies that vast array of influences that stand etween humanity and its redemption. He is a ery excellent, a very estimable man; but he is not hocked at intemperance, he would not have slavery isturbed, he sees a necessity for war. Does Christ now who and what sort of a woman it is that ouches Him? Will He defile Himself by such a ontact? Can He expect to accomplish anything y familiarity with such matters? Yes, blessed be esus, He could forgive her, He can forgive all. he woman departs in peace; Simon is satisfied; esus triumphs; we almost hear the applauses with hich the ages and generations of earth greet the losing scene. From the serene celestial immensity hat opens above the spot we can distinguish a voice aying, "This is my beloved Son; hear ye Him!"—*reacher's Lantern.*

MARCH 21.—LUKE VIII.

v. 1-3.—"*Ministered unto Him of their substance.*" —The grateful love of those whom He filled with his spiritual riches provided for his temporal necessities, as well as for those of his disciples. Some pious women spontaneously rendered Him the services of mother and sisters. . . . What a Messiah for the eye of flesh! this Being living on the charity of men! But what a Messiah for the spiritual eye, this Son of God living on the love of those to whom his own love is giving life. What an interchange of good offices between heaven and earth goes on around his person.—*Godet.*

v. 16-18.—"*No man when he hath lighted a candle.*"—To have light is to be responsible for giving light. Faithfulness to our stewardship is the only sure mark of our really having, instead of only "seeming to have."

v. 25.—"*Where is your faith?*"—Trapp says, it is not the having faith, but the living by it, the actuating it, that helps us in our exigencies.

v. 48.—"*Daughter, be of good comfort, thy faith hath made thee whole.*"—He doth not say, Woman, thy trembling hath made thee whole; or, Woman, thy sweating and struggling in a crowd to come to Me, hath made thee whole; or, Woman, thy falling down and abasing thyself, though she did all this; but, "Woman, *thy faith* hath made thee whole." Ah, Christians, it is not your trembling, or your falling down, or your sweating in this and that service, that will stop the bloody issue of your sins, but believing in Christ. . . . Nothing eats out sin like the actings of grace; nothing weakens and wastes the strength of sin like the exercise of grace. Oh! did men believe more in Christ, sin would die more; did they believe the threatenings more, did they believe the promises more, sin would die more; did they believe reigning with Christ more, sin would die more: "He that hath this hope upon Him purifies himself, even as Christ is pure" (1 John iii. 3).—*Brooks.*

MARCH 22.—LUKE IX.

v. 1-3.—"*The sending of the twelve.*"—The twelve differed as much in temperament and in intellectual endowment as any twelve men could who had embraced a common cause. Every figure in the picture is not equally prominent; it does not, however, follow that the less prominent is the less valuable. We are not all to be alike; we should be careful that that which is of each of us should be like the Christ only, and for the rest stand by our poor selves.—*J. Oymore Davies.*

v. 23.—"*If any man will come after Me . . .*"—The Lord will have the Cross true, not only *for* a man, but *in* him too.—*Kelly.*

v. 28.—"*He took Peter and James and John, and went up into a mountain to pray.*"—We might think, from the account of Matthew and Mark, that in taking his disciples to the mountain Jesus intended to be transfigured before them. Luke gives us to understand that He simply wished to pray with them. He had recourse to prayer in order to strengthen those apostles especially whose moral state would determine the disposition of their colleagues. The connection between the prayer of Jesus and his transfiguration is expressed in Luke by the preposition which denotes more than a mere simultaneousness (whilst He prayed), and makes his prayer the cause of this mysterious event.—*Godet.*

MARCH 23.—LUKE X.

v. 1.—"*Every city and place whither He Himself would come.*"—Stier remarks, "Only whither He Himself would come, would the Lord send messengers; apart from every other consideration, this only would have been befitting. For could the Messiah and the Saviour satisfy any man with his mere representatives? Could the true Shepherd hand over a lost sheep to mere servants? Thus it is only his coming after (and in spirit going with them) that gives to these missionaries the authority and ground of their commission."

v. 19.—"*Behold, I give unto you power.*"—Power in Christian work springs not from brilliant talents, nor careful culture, nor eminent scholarship, nor social position, nor the influence of the great, but from Christ alone. However useful such things may be as instruments, they have not an atom of spiritual power. The men of might in the Christian Church are the men who have much of the Spirit of Christ. Furnished with power from Him, they may look down on those whose patronage is often counted such a benefit to their cause. For in truth, men of worldly rank and means are far more in need of a Church full of Christ's spirit than such a Church can be in need of them.—*Prof. Blaikie.*

v. 40.—"*Bid her therefore that she help me.*"—Martha's motto certainly was: "As for me and my house we will serve the Lord" (Josh. xxiv. 15). She could however think of no other service than that of her own kind. Mary's sitting at Jesus' feet and hearing his word seemed to her idleness and not service. Hence she was vexed with Mary, and wanted her to do as she did. . . . The utmost variety of gifts is dispensed in the kingdom of grace as well as in that of nature by God, who requires from each his own kind of service. Let each be but careful that his kind should be ordered according to the standard of Scripture, and be pervaded and sanctified by the Spirit of God.—*Lehmann.*

MARCH 24.—LUKE XI.

v. 1.—"*As He was praying . . . Lord teach us to pray.*"—Note four things in this verse: (1) *The fact recorded.* "He was praying." (2) *The desire expressed.* His disciples were deeply moved by his prayers, and longed to pray as He did. (3) *The need implied.* We need to be *taught* to pray. (4) *The response called forth.* See how the Lord teaches his disciples, furnishing a model; and urging importunity, simplicity, directness, and faith, winding up (*v.* 13) with an assurance of God's readiness to give the Holy Spirit, who is the "Spirit of prayer," to all who ask Him.

v. 24-26.—*The unclean spirit going out of a man.* —It is the last state of any man whom the unclean spirit has somehow left for a season, but without salvation, or the positive new work of Divine grace. He may be a changed character, as men say; he may become moral, or even religious, but is he born again? If not, so much the more sorrowful, so much the worse is his last state than the first.—*Kelly.*

v. 37.—"*He went in and sat down to meat.*"—Notice that in this Gospel the Lord repeats at table a great portion of that teaching, which, as we know from St. Matthew, was elsewhere given in public and set sermons. His audience is changed, but not his doctrine; nay, the very words are adhered to, as if by this means He would the more firmly fix them on his disciples' hearts. At a Pharisee's table Pharisees are reproved. The fact that He is an invited guest shall not keep Him from faithfully warning those with whom He sits of the woes consequent on the form of godliness without the power.—*Jukes.*

MARCH 25.—LUKE XII.

v. 7.—"*Fear not, therefore.*"—Want of faith in the providence and goodness of God is the source of all human inquietudes and fears. He has undertaken to save and defend those to the uttermost who trust in Him.—*Dr. Adam Clarke.*

v. 33, 34.—"*Sell that ye have.*" "*A treasure in the heavens.*"

"Children of light, arise and shine!
Your birth, your hopes, are all divine,
Your home is in the skies.
Oh! then, for heavenly glory born,
Look down on all with holy scorn
That earthly spirits prize."
Sir E. Denny.

v. 47, 48.—"*That servant which knew his Lord's will.*"—Luke here sheds the light of Christ on the respective responsibility of the Gentile grafted into the olive tree, and of the Pagan world. As there is in Christendom the servant cognisant of his Master's will, but indifferent or rebellious; so, on the other hand, outside Christendom, there is the servant wholly ignorant of his will, and, of course, lawless and evil. They are both of them beaten; but he that knew his Master's will, and did it not, shall be beaten with more stripes. To be baptized, and to call on the Lord's name in outward profession, instead of lightening the burden in the day of judgment for the hypocrites, will, on the contrary, bring on them so much more severity.—*Kelly.*

v. 49-50.—"*I am come to send fire on the earth . . .*" —Jesus feels that his presence is for the earth the brand which is to set everything on fire. Two humanities will henceforth be in conflict within the bosom of every nation, under every roof; this thought profoundly moves the heart of the Prince of Peace. Hence the broken style of the following words. Jesus submits to bring in war where He wished to establish peace. But it must be; it is his mission. Meanwhile this fire which is already kindled is far yet from bursting into a flame; in order to that there is a condition to be fulfilled, the thought of which weighs heavily on the heart of Jesus. There needs the Cross; without that the conflagration lighted on the earth by the presence of Jesus would very soon be extinguished, hence *v.* 50. The figure is as follows: Jesus sees Himself about to be plunged into a bath of flame, from which He shall come forth the torch which shall set the whole world on flame. He is under pressure to enter into this suffering, because He is in haste to get out of it. As Gess says, we have here "a prelude of Gethsemane."—*Godet.*

Notices of Books, &c.

William Penn. By Jane Budge. *Partridge.* A charming sketch from the point of view of a favourite writer among modern Friends, presenting a vivid outline of the chief events in Penn's life. A gem from history, specially suited for young people, and not without interest to their elders.

Sir Moses Montefiore: the Story of his Life. By Jas. Weston. *Partridge & Co.* 1s. A well-written and well-stored manual of facts concerning the life of one of the most estimable and remarkable men of our times. Those interested in Jewish questions, as all Christians ought to be, will find much useful information in its pages.

Three Apostles of Quakerism. By B. Rhodes. Price 2s. *Nisbet & Co.* Most people know more or less of George Fox and William Penn, but are less conversant with the history of Robert Barclay, who also played an important part in his time. These sketches are very good, written in appreciative style. The men are made to speak for themselves as much as possible on matters of doctrine, so that a really accurate digest is presented in small compass.

The Sabbath for Man. By Rev. W. F. Crafts, A.M. *Funk & Wagnalls, 44, Fleet-street.* A study of the origin, obligation, history, advantages, and present state of Sabbath observance, with special reference to the rights of working-men, based on Scripture, literature, and especially on a symposium of correspondence with persons of all nations, and of all religious persuasions. The volume is a most complete and exhaustive array of facts and arguments, put together in racy and suggestive style.

The National Philanthropist (1d., *Elliot Stock*) continues to do good service in pleading the cause of all that are oppressed and overweighted in the race of life; in advocating the interests of the weaker members of the human family, the dumb and helpless creatures that minister to the service of man are not forgotten. In the current issue there is an excellent portrait of Lord Shaftesbury, with the first part of an interesting account of his life and labours for the weal of the toiling masses.

Ezra, Nehemiah, and Esther. A. H. Sayce, M.A. *Religious Tract Society.* 2s. 6d. No Bible-student should be without this compendious, though compact little manual of information on three often neglected, and yet exceedingly instructive books of Scripture. The use made by the author, of recent monumental discoveries throwing light upon the contemporary history, is specially valuable and helpful, while his reflections on the character and work of the great leaders of Israel during the Restoration period are of much value and interest. Such books do good service in enabling ordinary readers to apprehend the historical and practical bearing of Scripture on the times to which the various books refer, and so to give an air of reality as well as spiritual point to Bible teaching.

Mountain Waterbrooks. By Rev. C. A. Fox. *Partridge.* A delightful book. The writer is a lover of nature, a lover of man, and a reverent lover of God no less in his providence than in his grace. Those who value Mr. Fox as a preacher will welcome him as a Christian poet. "The First Swallow" and "The First Bee" are full of sweet thoughts. "Lines on the Death of a Favourite Pony" are in a lighter vein. A Child's Epitaph will touch many hearts. In longer pieces, such as "Mountain Waterbrooks" and "Cloud Armies," noble thoughts and bold imaginations abound. In this little book may be found the depth of Wordsworth, the freshness of Shelley, and here and there the gaiety of W. Mackworth Praed. We sincerely hope that more waterbrooks may issue from this pure fountain.

St. Paul's Epistle to the Galatians. By Joseph Agar Beet. *Hodder & Stoughton.* 5s. Mr. Beet has already established for himself a wide reputation as a Biblical expositor, and this volume will enhance his fame. Critically, it is a work of singular ability and rare merit; thoroughness, discrimination, and skilful analysis are everywhere manifest, proving the scholarship and unsparing diligence of the author. Doctrinally, there is much sound and clear teaching on subjects of vital importance to the Christian life, albeit there is a spirit of independence of mere theories and formulas. Luther's standpoint in relation to this Epistle Mr. Beet regards as in the main unassailable, the great Reformer's exposition being spoken of as having "caught and reproduced the inmost thought of St. Paul more richly than any other writer has done, ancient or modern." As a whole we commend the book to our readers as one calculated to help in every way an intelligent study of a most important and precious portion of the Divine Word.

With the lengthening spring days the great and growing army of cyclists will be furbishing up their equipments for the enjoyable recreation of wheeling. Those resident in and about the metropolis ought forthwith to include among their accessories a copy of Letts' Cycling Map of fifty miles around London. It is most portable in shape and clear in drawing. Price 2s. 6d., or strongly mounted on cloth, 5s.

In the Time of Jesus. M. Seidel, D.D. Translated by W. E. M. *Kingsley, Mallon & Co.* Under this modest title is veiled a most able and valuable book. The object of the writer and the nameless translator is to furnish ministers and students with those historical settings of our Lord's life, without which much of his teaching cannot be rightly understood or vigorously expounded. Specially noteworthy is the concise but terribly suggestive chapter on "The State of Morals among the Heathen;" also the interesting chapters on "Religious Life and Religious Parties among the Jews." A careful reading of "Judaism in the Dispersion" would, we fancy, correct many crude notions as to the present state and future destiny of the chosen people. Students will profit by, and all thoughtful Christians enjoy Dr. Seidel's little book.

The Continuity of Christian Thought: A Study of Modern Theology in the Light of its History. By Alexander V. G. Allen, Professor in the Episcopal Theological School, in Cambridge, Massachusetts. *Ward, Lock & Co.* It is difficult to criticise this book, since it is more an able history of Christian thought than an expression of the theological opinion of the learned author. It treats theology too much as a science, quite apart from the authority of Scripture, and as though it did not admit an external authority. That "Christian theology was the fruit of the Greek genius, and had its origin in the Greek city of Alexandria," is questionable; neither can the assertion be admitted that the "Augustinian theology contributed to the development of the papacy," which was "not a usurpation," but "a dispensation divinely appointed for the races of Europe." Much is properly made of the fact that the Greek Fathers maintained the idea of Deity as immanent with his creatures, and that Latin theology has thereby in our times undergone a transformation. This truth, however, was taught by Christ, and only so far as Greek theology follows Revelation is it of value. The author affirms that this doctrine arose from the alliance of Greek philosophy with Christian thought, by which it is by no means apparent that he means the Christian interpretation of the New Testament. Maurice is termed "the greatest of modern English theologians," which a very limited number of Englishmen would admit. Schleiermacher is spoken of as the regenerator of theology in the closing years of the last century; but Schleiermacher held that humanity as a whole had been redeemed by Christ, by which he meant a universal salvation. He did not believe that miracles were a mark of a divine revelation, although Christ thus appealed to them; and maintained that the authority of the Bible lies in the appeal it makes to the reason. In one thing we agree with the author: "That which is new in theology cannot be true, and conversely that which is true cannot be new." As a history of theological opinion, the book deserves study; as a guide it is altogether inadequate. We hear of men throwing themselves into the arms of the Roman Catholic Church to settle their peace. Rather may it be said men will, amidst theological discussions, fall back upon God's Word with a deeper confidence and loyalty.

A set of four finely illuminated floral cards, displaying well-known texts, is issued by *Messrs. Partridge & Co.*; excellent wall ornaments for nursery, hospital, or mission-room. (1s. each.)

Gospel Echoes.—This is a new series of eight assorted illustrated tracts. (1s. per 100. *Partridge.*) The Gospel message is simply expressed, while the incidents are both interesting and well applied.

The publisher of The Teachers' Storehouse and Treasury is offering for a short time the volume at half-price, viz., 1s., or post-free for 1s. 4d. The work is a complete storehouse of useful material for their use. Application should be made to Mr. Elliot Stock, 62, Paternoster-row, E.C.

The first part of a new serial issue by *Messrs. Cassell & Co.* of The Family Physician, a Manual of Domestic Medicine by Physicians and Surgeons of the principal London Hospitals, is to make its appearance on the 26th inst. The work has already gained an established reputation as a sound and reliable guide for family use.

British, Foreign, and Colonial Penny Postal Guide. (*Evans & Co., 145, Fleet-street.* 1d.) We have here a popular Postal Guide and Gazetteer, uniform with the Scotch, Welsh, Irish, Provincial and other Guides. It is most valuable and complete for reference, giving all the offices connected with money order, telegraph, insurance, Government Stock business, savings banks, &c.

We have also received the following books:—

Jarrold & Sons:
  Boys of the Cross; Roy's Life. By Daniel Darlinghurst. 1s. each.

W. B. Whittingham & Co.:
  Spiritual Light and Life. By Henry Varley. 7s. 6d.

J. Whitaker:
  Confirmation and First Communion.

W. H. Allen & Co., 13, Waterloo-place, W.:
  The Antiquity and Genuineness of the Gospels.

S. W. Partridge & Co.:
  The Great Day: Notes and Comments on the Book of Revelation. By Rev. T. Graham.

Elliot Stock:
  The Promise of Life and the Doctrine of Everlasting Punishment. By Rev. J. F. B. Tinling. Second edition.

J. Nisbet & Co.:
  Communion Memories. By Rev. Dr. Macduff. 6s.
  Behind the Cloud. By Mrs. E. Codner. 4s. 6d.
  Church Ordinances from the Layman's Standpoint. By Major Seton Churchill. Enlarged edition. 2s. 6d.
  His Personal Presence. By Rev. T. W. Thomas. 1s. 6d.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, March 14, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dock Labourers' Mission—Mark viii. 2, 5s.; (*Free Breakfasts*) A. M. M. 10s.; Faith, 10s.; B. B. 5s.	1	10	0
Dr. Barnardo's Homes—A. B. M. 6d.; A. K. £2 2s.; Bob, 10s.; T. 5s.	2	17	6
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London City Mission—G. R. R. 10s.; W. (100 M.) £4 17s. 1d.	5	7	1
Robin Dinners—G. R. R.	0	10	0
Mr. Toye's Orphan Home—G. R. R.	0	10	0
Thames Church Mission—G. R. R.	0	10	0
Scripture Readers' Society for Ireland—G. R. R.	0	10	0
Mrs. Meredith's Nine Elms Mission—A. K. £1 1s.; (*Prison Mission*) W. H. R. £1 1s.	2	2	0
St. Giles' Christian Mission—A. K. £1 1s.; W. H. R. £1 1s.; H. S. B. £1; (*Prison Mission*) T. G. £1 10s.	4	12	0
Mr. Fegan's Boys' Home—A. K.	2	2	0
Destitution in East London (*Rev. W. E. Hurndall*)—A. K.	1	1	0
Miss Leigh's Home, Paris—A. K. £1 1s.; M. £1	2	1	0
Miss Weston's Work in the Royal Navy—A. K. £1 1s.; E. L. £5	6	1	0
Mr. Geo. Smith, of Coalville—Rev. H. and Mrs. B. £1 1s.; W. £1; M. G. H. £1	3	1	0
Friendless and Fallen—E. M. (Thankoffering) £1; Bazaar, Umtilali, Natal, £3 3s. 6d.	4	3	6
Mr. Archibald G. Brown's Visiting Work—M. £10; W. £2	12	0	0
Bridge of Hope, Ratcliff—M. £1; H. S. B. 10s.; Bazaar, Umtilali, Natal, £3 3s. 6d.	4	13	6
George-yard Ragged Schools—M. £1; T. G. 10s.	1	10	0
Syrian Orphanage in Bethlehem (*Rev. Dr. Saphir*)—M.	1	0	0
Home of Industry—W. H. R.	1	1	0
Sailors' Welcome Home (*Miss Child*)—W. H. R.	1	1	0
Hoxton Blue Ribbon Mission—W. H. R.	1	1	0
Strangers' Rest, 163, St. George's-street—C. L. G.	0	8	0
Rescue Society—T. N. J.	1	0	0
Syrian Colonisation Fund—R. S. B. £5; T. G. £1	6	0	0
Homes of Hope, Regent-square—H. S. B. 10s.; Bazaar, Umtilali, Natal, £3 3s. 6d.	3	13	6
Mr. Rabinowitch (*Rev. J. Wilkinson*)—A. K.	1	1	0
British Lads at Brixton (*Miss Cunningham*)—M.	1	0	0
Railway Mission—C. K.	0	5	0
Mildmay Conference Hall—(*General Work*) W. £5; (*Bethnal Green Hospital*) W. £2	7	0	0
Mildmay Mission to the Jews—W.	2	0	0
Golden-lane Mission—W.	2	0	0
London Samaritan Society and Homerton Mission—T. G.	1	0	0
Irish Evangelisation Society—T. G.	1	0	0
Nestorian Mission—J. M.	0	10	0
Spitalfields Gospel Mission—J. M.	0	10	0
Cow-cross Mission—Friend in China, £2; (*Half-penny Dinners*—M. G. L. 6s.	2	6	0
Soldiers' Institute, Portsmouth—E. L.	5	0	0
Children's Home (*Dr. Stephenson*)—Bazaar, Umtilali, Natal	3	3	6
East-end Distress (*Lady Dent*)—O. N. E.	0	5	0
Mrs. G. S. Reaney's Work—Lottie	1	0	0
	£98	16	7

(Advertisements.)

Dr. Barnardo's Homes—R. H. 10s.

Thames Church Mission—F. C. 12 pairs of cuffs.

Bethnal Green Free Library, E.—Miss E. 10s.; Mrs. R. £5.

Evangelistic Mission—(*Special Employment Fund*) E. V. £5.

Rev. W. Evans Hurndall's Work—A. F. £5; Few Friends in Ireland, 10s.; a Friend, 10s.; A. D. W. 10s.: L. C. 10s.

North-East London Gospel Mission—(*Meals for Dock Labourers*) M. B. £4; (*Poor at Bow-common*) E. V. £1, and parcel of new clothes.

SHELTERING HOMES, LIVERPOOL.—The twenty-second band of rescued Liverpool children sailed last Thursday in ss. *Parisian* for Canada. "They are a splendid band of boys," writes Mrs. Birt, "and are in capital order. Although we seem to mourn at parting with them, we cannot but rejoice at their going out into the sea of life so comfortable and getting their start under such safe and easy-going circumstances. We shall not have empty nests long. Our twenty-third party will soon be complete, as we have over fifty girls in training."

(*For Letters, Forthcoming Meetings, &c., see page 22.*)

The Claims of the Heathen and Mohammedan World.

At the invitation of the Young Men's Christian Association, a SPECIAL MEETING will be held at EXETER HALL, on TUESDAY Evening, MARCH 24, in connection with the **Church Missionary Society**, for the purpose of setting before the Young Men of London and others the present position and prospects of Missionary work among Heathen and Mohammedan Nations in all parts of the World, and the call for more labourers in the Missionary cause both at home and abroad.

The Chair will be taken at Seven o'clock by

The RIGHT HON. EARL CAIRNS.

SPEAKERS:

- **Rev. CANON HOARE, M.A.**, *Tunbridge Wells.*
- **Rev. H. C. G. MOULE, M.A.**, *Principal of Ridley Hall, Cambridge* (Brother of Bishop G. E. Moule and Archdeacon A. E. Moule, of Mid-China), supported by a Deputation of University men, some of whom are going out shortly.
- **Rev. E. A. STUART, M.A.**, *Vicar of St. James', Holloway.*
- **General F. HAIG, R.E.**, Founder of the Koi Mission, South India.
- **Rev. H. TOWNSEND**, Forty Years Missionary in Africa.
- **Mr. C. W. PEARSON, F.R.G.S.**, with General Gordon at Khartoum in 1878, and through the Soudan to Uganda.
- **Rev. T. P. HUGHES, B.D.**, Missionary to the Afghans, Frontier of British India.
- **Rev. JOHN PIPER**, Missionary from Tokio, Capital of Japan.

The Chair will be supported by Colonel Grant (the African Traveller); Captain The Hon. F. Maude, R.N.; Sir Harry Verney, Bart, M.P.; Sir T. Fowell Buxton, Bart.; Admiral Prevost; General Maclagan; Mr. Alderman R. N. Fowler, M.P.; Abel Smith, Esq., M.P.; F. A. Bevan, Esq.; Sydney Gedge, Esq.; J. Maden Holt, Esq.; Joseph Hoare, Esq.; Arthur Mills, Esq.; George Williams, Esq.; and other Gentlemen.

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◆

Object—PREACHING THE GOSPEL AND HEALING THE SICK POOR.

Last year, 3,589 visits were paid to the sick at their own homes by the Medical Superintendent; 2,949 visits were paid by the Bible Nurse; 13,313 Consultations were given to patients at the Dispensary; 32,550 Tracts, Bibles, and portions of the Scriptures were distributed. Gospel Services, Bible Classes, Clothing Club, &c. Contributions thankfully received by Dr. R. Chambers, 43, Carlisle-street, Edgware, N.W.; or by the Treasurer, E. Parker Young, Esq., 30, Westbourne-square, W.; also by Messrs. Morgan & Scott, Office of The Christian, 12, Paternoster-buildings. Reports can be had free on application to Dr. R. Chambers. Gifts of clothing for the poor gratefully received. "From what I have myself witnessed, I have come to the conclusion that the union of the two agencies of healing and preaching is absolutely essential, if the lowest are to be reached."—Earl of Shaftesbury, K.G.

OUR SISTERS IN PATNA.

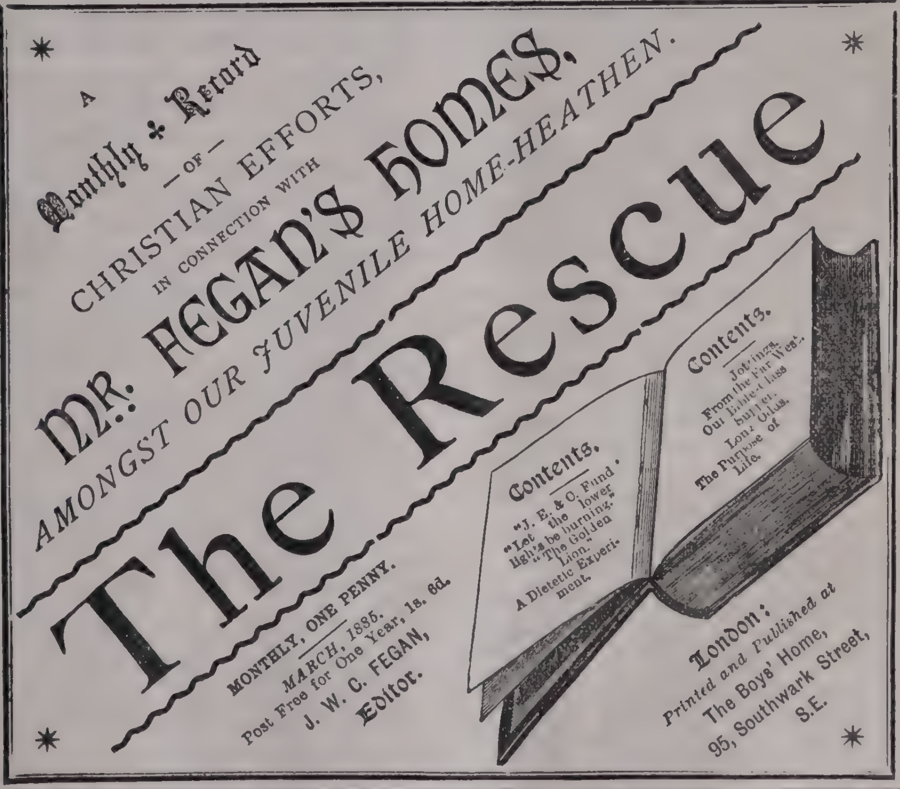
The Indian Female Normal School and Instruction Society;

OR,

Zenana, Bible, and Medical Mission.

Mr. Robert Johnson, 21, Rutland-street, Edinburgh, has had it laid upon his heart to start a Mission to the women of Patna, and to this end has promised the Committee of the above Society £150 per annum. The Committee needs £250 more *annually,* in order to carry on this work efficiently. Who will give this, or any part of it, that we may send the Gospel to these poor women? Two of our ladies have just arrived in Patna, and report most favourably of their prospects of work there. They have already got an entrance into some Zenanas. As this work has been begun in Scotland, *special* appeal is made to Scottish friends to come forward and second Mr. Johnson's efforts.

All communications to be addressed to Mr. Wellesley C. Bailey, Secretary and Treasurer for Scotland, 17, Glengyle-terrace, Edinburgh.



THE ANNUAL MEETING

OF THE

YOUNG MEN'S CHRISTIAN ASSOCIATION,

17, CAMDEN ROAD, N.W.,

Will be held next THURSDAY EVENING, MARCH 19, 1885.

The Right Hon. W. H. SMITH, M.P.,

Will preside, and be supported by

Sir THOMAS CHAMBERS, Q.C., M.P.; Sir WILLIAM T. CHARLEY, Q.C., D.C.L.; Rev. PHILIP S. O'BRIEN, D.D.; Rev DONALD FRASER, M.A., D.D.; Rev. J. C. HARRISON; H. M. MATHESON, Esq.; GEORGE WILLIAMS, Esq., &c., &c.

Doors open at 7.30. Chair will be taken at 8 o'clock. Ladies admitted. T. Smith, Secretary.

Pocket size. In Neat Wrapper, 2d. In Cloth, 6d.

COMING OF THE LORD.

AN ADDRESS BY

Rev. NEWMAN HALL, LL.B.

"Only a small essay on this most glorious theme, but we welcome it from the pen of our brother, who has kept his thoughts largely to Scripture, letting the Word of God attest its own truth. It might most profitably be circulated."—*Footsteps of Truth.*

"A little treatise on the Second Advent, showing the mistakes in the popular mind respecting it, and what should be the action of professing Christians in looking and preparing for it."—*Christian World.*

London: Morgan & Scott, 12, Paternoster-buildings;
And may be ordered of any Bookseller.

Letters to the Editor.

CHRISTIANS AND DINNER PARTIES.

Dear Sir,—During the late "London Mission" opportunity has been taken for giving some very faithful and much-needed warnings to young Christians on the subject of worldly amusements. But while ball-rooms and theatres have been very properly pointed out as places to be avoided by all "who will live godly in Christ Jesus," nothing has been said, as far as I know, about dinner parties. Now sir, I know it to be a great stumbling-block to young people, that while they are warned against dancing and acting, their elders are not discouraged from spending money and time most lavishly over the dinner-table. It was remarked to me the other day, many spend fifteen shillings for a turbot for a dinner party, who never give one penny to the "Mission for Deep Sea Fishermen." I remember how a young Christian was once staggered by the eight courses at the house of a truly eminent and holy servant of God.

I am not arguing against Christians meeting for a social meal; I believe real work for Christ can be done at a dinner-table, but I do think there might be some careful thought expended on the subject; revision of hours and other details. I have long felt: Would that Christians could hear what the world says about their dinner-tables!—Yours faithfully, A Constant Reader.

THE THEATRE.

Dear Sir,—I read with surprise in this week's issue of your paper a letter on theatre-going from a minister's daughter. I must say that her arguments seemed to me decidedly weak. In the first place, some of the high-class theatres would not on any account perform pieces in which adultery is the plot. Many others perform pieces in which amusement is provided without suggestion of evil. Again, vulgarity is not an adjunct merely of theatre-going, for vulgarity may be displayed, and *is* by many calling themselves Christians, and refusing to go to theatres.

What we want more than such arguments as those of the minister's daughter, is to take people to the words of the Bible to teach them that if they can pray for a blessing on what they do and where they go, then it becomes no question of being vulgar, but a principle of right and wrong; and if the heart is right with Scripture the right way will be made plain.

I commend these few remarks to your notice, and hope you will accept this protest for not mixing true and worldly motives in discussions of what is convenient and what the reverse for the Christian Church.—Believe me, yours in our most holy faith,

6, *Grosvenor-mansions*, Charles Hollis.
Westminster, S.W., March 12.

[We have received a letter from "Another Minister's Daughter" to the same effect as the above.]

IN MEMORIAM—CHARLES GEORGE GORDON.

Sir,—Much has been said and written as to a memorial being raised to the memory of the late General Gordon.

Permit me to urge in a few words that whatever may be decided upon as a "National Memorial," and however much the greatly needed "Ladies' National Aid Association" may help our brave fellows to endure the hardships and privations of a life in the deserts of Africa, there is a strong feeling with many that a very suitable way of commemorating the love and respect held for our late noble comrade, so justly called "the king of men," is to establish a fund for providing Army Scripture readers who shall take the Word of the living God to our soldiers. Charles Gordon was essentially a reader of that word, and his desire ever was to convey the guide to eternal life through the Holy Spirit's teaching to all his comrades.

Three thousand pounds raised will enable the Army Scripture Readers' Society to place at least two readers permanently amongst the British forces, and this Society works under the authority of commanding officers, and with the superintendence of the recognized chaplains. Sums have already been received for "the Gordon Readers," others are invited, and in due time a list shall be furnished. Receipts and information will be gladly given by the Secretary, Mr. Blake, at the office, as well as by yours truly, J. W. F. Sandwith,
Colonel and Hon. Sec.

4, *Trafalgar-square, Charing-cross, W.*

THE MORMON INFAMY.

Dear Sir,—I feel truly thankful to God that you have lately drawn attention to the speech of Mr. Glover at Bournemouth. It seems that he is in the habit of advocating the Mormons when he goes about lecturing on total abstinence. Lately, when he lectured in the Dome at Brighton, he pictured the Mormon settlement almost as a paradise, instead of inveighing strongly, as a Christian and as an Englishman, against so iniquitous a system. I was so pained by what I heard that, though I was deeply interested in the object of the meeting, and was struck with the ability of the lecturer, I felt obliged to get up and walk out of the building.

I sincerely hope that Mr. Glover will see the importance as a Christian teacher of *abstaining totally* from Mormon commendation. God grant that a stimulus may not have been given by him to the many Mormon missionaries now at work in this country. A Canadian Teetotaler
of Twenty-two Years Standing.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec. 253, Southampton-street, Camberwell, S.E.

Rev. W. H. Aitken.—To March 30, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.; May 2 to 18, Congress Hall, Carlisle; 30 to June 12, Holy Trinity, Bordesley; 13 to 29, St. Silas, Birmingham.

Rev. Jas. Stephens.—April 11 to 17, St. Peter's, Greenwich.

Messrs. Fullerton and Smith.—To March 29, Folkestone; April 3 to 23, Southampton; 25 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—March 22 to 29, Wadebridge, Cornwall; 29 to April 5, Bishop's Teignton; 12 to 26, Falmouth; September and onwards, South Wales.

Mr. J. M. Scroggie.—March, Dunfermline; April, Blackheath.

Mr. F. E. Marsh.—To March 22, Brighton; to April 19, Kilbarchan, N.B.; 26 to May 10, Pitsmoor, Sheffield.

Mr. Henry Thorne.—March 26 to 30, Newcastle-upon-Tyne; April 7 and 8, Hilton, Derbyshire; 9, Derby; 11 to 20, Maryport; 22 and 23, Whitehaven; May 9 to 18, Harrogate; 23 to June 1, Ludlow.

Messrs. Mateer and Parker.—March 23, and onwards, Newport (Mon.)

Mr. and Mrs. C. King.—March 21 to 31, Bow-common; April 3 and 5, Highbury; 11 to 30, Lowestoft.

Mr. Gawin Kirkham.—March 20, Bexley Heath; 22 to 24, Gloucester; 26, Tewkesbury; 27, Cheltenham; 29, Northampton.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Conference Hall, Mildmay-park, London, N.—March 22, 3.30 p.m. and 7 p.m., Mr. P. S. Badenoch.

St. Matthew's, Bayswater.—Special mission, March 21 to 31, mission preacher, Rev. Evan Hopkins, Richmond.

South London Evangelistic Choir.—St. Paul's Parochial Hall, Lorrimore-street, Walworth, March 18, 7 p.m.; Surrey Chapel, Blackfriars-road, March 23 to 27, 7.30 p.m.

Conference Hall, Eccleston-street, S.W.—Evangelistic meetings, Captain Baring and others. Sundays, 3.45 and 7 p.m.; Thursdays, 8 p.m. Meetings for prayer and meditation on the Word, Tuesdays, 11.30 a.m.; Fridays, 8 p.m.

Clapton Hall, Upper Clapton.—Mr. C. Russell Hurditch during March. Sundays, 6.30 p.m. Friday evenings, 7.30 p.m., as follows: 20, "Memorable Sights;" 27, Memorable Songs."

Children's Special Service Mission.—Mr. E. Arrowsmith, the Rink, Blackheath, to March 29; addresses to young ladies on Fridays, 4.30 p.m., and Saturdays, 3.30 p.m.; to boys, Fridays, 7 p.m.; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in March, 3 p.m.; Mr. G. Banaster, Holbeach, March 14 to 19; Bolton, March 21 to 29; Mr. H. Hankinson, Ealing, March 19; Mr. W. F. Seagrove, Harvey-street Mission Hall, Hoxton, March 16 to 20, 7 p.m.; St. Benet's Church, Mile-end-road, March 22 to 27, 7 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 8 p.m., Dalston Bible Depot, 103a, Dalston-lane (temporarily); Sunday, 7 p.m.; Tuesday, 7.45, Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Mr. Wm. Harper; Sunday, 7 p.m., and Tuesday and Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Alexander Carson, M.A., Sunday, 7 p.m.; Mr. E. G. Saleebey on "Manners and Customs in the East," Wednesdays, March 18, and 25, 7.30 p.m. Malden Hall, Kentish Town, Mr. J. E. Hawkins, Sunday, 7 p.m., and Thursday, 8 p.m. Oxford Music Hall, 6, Oxford-street, W., Mr. C. V. T. Onslow, Sunday, 7 p.m.

MISCELLANEOUS.

Glasgow Half-yearly Meetings of Christians.—April 6 to 11. Communications to 40, Sauchiehall-street, Glasgow.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Merchants' Lecture.—Rev. Newman Hall, LL.B., every Tuesday in March, at noon, in Finsbury Chapel, Finsbury-circus, E.C.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Y.W.C.A., 17, Old Cavendish-street.—Bible-readings on "The Coming of the Lord," by Mrs. Yapp, at 4 p.m., each Tuesday in March and April (omitting Easter Tuesday).

Union Hall Mission.—Annual gatherings, Union Hall, Carlisle-street, Edgware-road, Thursday, March 26, 3.30 p.m., praise, prayer, and addresses; 7 p.m., general meeting.

Children's Scripture Union.—The sixth anniversary, Exeter Hall, April 1, 3 p.m., Rev. E. A. Stuart, M.A., presiding; and in the evening, 6.30 p.m., Rev. Hugh Price Hughes, M.A.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, March 20, 7 p.m., subject, "As Truth is in Jesus;" tea at 6. Sunday, 3.30 p.m., and Tuesday, 11.30 a.m., Bible reading, by Miss Mason.

Miss Leigh's Paris Homes.—Meeting, 59, Prince's-gate, S.W., Tuesday, March 24, 3.30 p.m. Speakers: Miss Leigh, Bishop Titcomb, Revs. A. J. Harrison (Paris), H. Webb-Peploe, and G. P. Merrick, and Mr. F. A. Bevan.

Open Air Mission, West London Auxiliary.—Quarterly meeting, Bell-street Mission Hall, Tuesday, March 24, 7.30 p.m, Mr. T. A. Denny presiding. Address by Dr. Donald Fraser on "Salvation: Present and Future."

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road.—March 20, "The Fruit of the Spirit" (Gal. v. 22), Rev. E. H. Hopkins; 27, "Integrity—the Condition of Communion" (2 Kings x. 15), Rev. J. B. Figgis.

London Banks Prayer Union.—Rev. H. Sinclair Paterson is delivering a course of lectures on Tuesday evenings in March, subject, "Faith and un-Faith," Devonshire House, 12, Bishopsgate-street Without. Admission free. The closing lecture on March 24 will commence at 5.30 instead of 6 p.m.

Claims of the Heathen and Mohammedan World.—Exeter Hall, Tuesday evening, March 24, 7 o'clock, in connection with the Church Missionary Society, Earl Cairns presiding. Speakers: Rev. Canon Hoare, M.A., Rev. H. C. G. Moule, M.A., Rev. E. A. Stuart, M.A., General F. Haig, Rev. H. Townsend, Mr. C. W. Pearson, F.R.G.S., Rev. T. P. Hughes, B.D., and Rev. John Piper.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.15 to 2 p.m. (Saturday excepted); Bible study, Tuesdays, 6.15 p.m.; social meeting, youths, Wednesday, March 18, 6.30 p.m., addresses by Messrs. Hoskier and G. Maynard: members' meetings last Thursday in each month, tea 6 p.m.

Exeter Hall.—Friday, 8 p.m., lecture on "Prophecy," by Dr. Anderson, subject, "The Future as Revealed in Prophecy;" Rev. W. Fuller Gooch will begin a series of Bible readings at the mid-day prayer meeting, on March 30, subject, "Salvation: Its Threefold Aspect; Its Conscious Joy; Its Inexhaustible Fulness; Its Glorious Hope.

The Priory, 198, Upper-street, Islington, N.—Thursday, March 19, 8.30 p.m., address, Rev. Ossian Davies; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Notices.

Beta.—We regret we do not know of any association such as you refer to.

Communications Received with Thanks.—A.J.B. J.P. C B.R. T.P. H.M. W.R. W.O. F.C.S. C.C. J.W.F.S. T.D.H. H.B. S.F.S. E.P.H. R.C. E.M.T. H.C.H. S.R.K. W.G. J.M W. V.M.S. M.J T. D.M. H.R. W.C. G.M. W.S. K.A.S. A.E S. D.G. C.G.M. A C. C.H W.T.McC. E.R.H. T.B. J.A. J.E.J. M.B G. I.S J.R. T.S. A.G.B. C.B. E.E.B. E.R. J.P.C. W.G. C.T. W.B. W.C. G.M W. E.R. W.H. M.L. T.H.W. M.C. T F. A.C. W H H. H.G.H. A.H.B. C.W.McC. J.P.C. E.W. R.R. F. F.H W. E.P.H. Mr. J. E.J. C.P. G.K. H C R.S M. F P. E.J.C. W R. J.P.F. E B. J S. L.H. G H F. J.H. Constant Reader W.C. W.F. N.R.H. R.B. J.L. J.T I.

Applicants for Tracts.—Miss F. E. Ravenscroft, 1, Sandringham-gardens, Ealing, W.; R. Rogers, 111, High-street, Bromley, Kent; J. A. Williams, 68, Windmill-lane, Stratford New Town, E.; W. Pritchard, 14, Killinghall-street, Albert-hill, Darlington, Durham; J. Dunham, plate-layer, Wretton, Stoke Ferry, Norfolk; W. H. Lewis, Aber Clydach, Swansea Valley; Miss Dean, 2, Marvel-street, Byrom-street, Patricroft, Manchester; C. Cox, Delrow, Watford; G. Moody, Benvue, Bothwell, N.B.; Mrs. C. Freeman, 5, Richmond-terrace, College-park, Harrow-road, W.; W. H. Doggett, Cherryhinton, Cambridge; Miss Glaze, 48, Jackson-road, Holloway, N.; G. Tant, Trevor-road, Hitchin; Hugh Wilson, 148, Thistle-street S.S., Glasgow; W. Wadman, 5, Dorset-terrace, Tiverton, Bath; Miss Barre, 23, Grovedale-road, Wood-green, N.; Miss Charriere, Market House, 1, St. Philip's-street, Battersea-park. G. Smith, 4, Grove-place, The Grove, Ealing, W.; W. Hoars, St. Aubyn's, Grosvenor-hill, Wimbledon, Surrey; A. Fenn, care of Mr. Fitch, 33c, Middleton-road, Dalston, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

RATCLIFF STRANGERS' REST.—The Report of this mission recently issued is full of the most gratifying and interesting facts. The workers are at their posts day after day, summer and winter, fair weather or foul. Their earnest endeavours are frequently rewarded by seeing those who have been led captive by the devil at his will become happy freedmen of Jesus Christ. The Rest is, indeed, a place of refuge for many a seafarer who is in imminent danger of making soul shipwreck. We hope the hands of the workers will be sustained by the continued prayers and liberal contributions of our readers. Mr. T. Isaacs, 163, St. George-street, E., is Secretary.

(Continued from page 3.)

HOME WANTED, in a Christian family, for a Lady mentally afflicted.—Please send particulars to C. D., care of Mrs. Matthews, Waratha House, Wilmington-terrace, Compton-street, Eastbourne.

A LADY CAN obtain comfortable home in house of married medical man in healthy locality on East Coast. Terms from 2 guineas.—M. W., Marsh House, High-road, Lower Tottenham.

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Miscellaneous.

ANXIOUS INQUIRERS are again earnestly invited to write to EVANGELIST,
Rom. v. 8; 2 Cor. v. 20. Clapham, S.W

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ON THE 9TH INST., at 120, Ledbury-road, Bayswater, Julia Corke; deeply and deservedly lamented. Friends will kindly accept this intimation.

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Mounted on rollers and varnished, 1s. 6d. each.

LIST OF THE TEXTS

1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2.*"The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye, therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
"The Lord is nigh unto all them that call upon Him to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

The eight following are in Extra Large Type.

25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

CONFIRMED CASE of BRONCHO-PHTHISIS.—Miss JANE JONES, of 7, NEW BRENT STREET, HENDON, N.W.

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The cough and expectoration at this time were very distressing. There were pains in the right axilla, commencing also in the left side. Breathing short. Great irritation, and inflammatory condition of the fauces. Examined by Dr. Brown: "The upper lobe of each lung affected. The right most—a chronic case of Broncho-Phthisis." (In such cases, unless there be some efficient means to cope with the disease, there must be a fatal termination, although it may be slow.)

The patient commenced with my medicine, visiting Coombe Lodge at various times, and writing when unable to come. Her improvement was gradual and sure; and in a letter dated Feb. 11, 1885, she says: "*I have been gradually getting better all the time since I first came to you*, and am now quite well. If you can make use of my case as a proof of the efficacy of your medicine you are at perfect liberty to do so.

Yours gratefully, Jane Jones."

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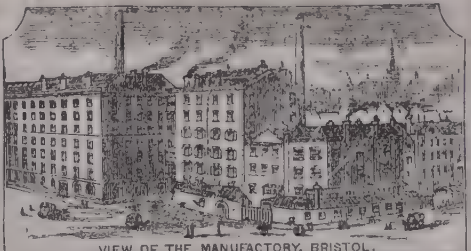

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EVANGELIZATION OF CENTRAL AFRICA.

Mr. and Mrs. H. GRATTAN GUINNESS

Request the presence of their Friends, and of all who are interested in Christian efforts in "The Dark Continent," at a

FAREWELL MEETING

TO BE HELD AT THE

KENSINGTON TOWN HALL, HIGH STREET, KENSINGTON, ON TUESDAY, APRIL 7,

To take leave of, and commend to God in prayer, a Party of Missionaries about to sail for **ZULULAND** and elsewhere.

TEA and **COFFEE** and **CONVERSAZIONE** at **HALF-PAST SIX,** for which Tickets can be had (Free) on application to Harley House, Bow

THE CHAIR WILL BE TAKEN AT HALF-PAST SEVEN.

A native of the **SOUDAN** from **KHARTOUM** will give particulars of **THE DINKA COUNTRY AND PEOPLE**, and of his Liberation rom Captivity through **GENERAL GORDON.**

In the course of the Meeting some **LIMELIGHT VIEWS** illustrative of **M. AND MME. COLLIARD'S JOURNEY** to the Barots 'alley will be given; also Notices of **MR. ARNOT'S REMARKABLE JOURNEY** across Africa: and Maps showing the results of **THE ATE CONGO CONFERENCE AT BERLIN.** Some of the returned Missionaries from the Congo will be present. Further particulars next week.

PORTSMOUTH & GOSPORT SEAMEN'S MISSION.

Under the Superintendence of MR. HENRY COOK, *Sailors' Resort, Gosport, to whom Contributions may be sent.*

The "Annie" Gospel Mission Ketch has been in France since last September, sailing from Trouville, Harfleur, and for the last month for the first time at Cherbourg, the first naval Port of France. Night after ight the vessel has been crowded to overflowing; many of the dear people have had to be sent away—no room.

The "Mystery" Mission Schooner has now arrived to relieve the "Annie," to be sent home for repairs, out the wind being contrary, the "Annie" could not sail to-day, and is lying by the outer side of the "Mystery." The "Annie" being the larger vessel, advantage was taken for a Children's Meeting at Three to-day; nearly 200, with their parents, filled the vessel, and listened breathlessly to Gospel Addresses from Brother Leronda and Brother Sinel, who have come on purpose from Jersey to help us.

To-night the "Mystery" filled before the time; the "Annie," lying by her side, has also nearly filled with Soldiers, Sailors, Fishermen, and Civilians—two far more attentive meetings than we have at times at ome. Many are inquiring after truth. Brother Sinel is delighted; he says he never saw anything like it. We have to-day visited the markets, and readily disposed of large portions of the Word.

The British and Foreign Bible Society's Colporteur comes on board every night, and has sold many copies of the Word. All we can say is, the work far surpasses our expectation. France in many places is ripe or the Gospel. Christian readers, help us; our expenses are very heavy; Bibles, Testaments, &c., are much eeded. The gold and silver being the Lord's, we wait upon Him for our supplies. I have none but what He sends, "Have faith in God" being my motto.—Your humble brother,

HENRY COOK.

Better address to Soldiers' Institute, Stoke-road, or to Seamen's Mission, Gosport.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks, a Parcel from E. E. C.

Alpha.—We can find you a class "in the Sunday-school, and other work;" there is plenty to do. Last week the number of attendances of children, young people, and adults exceeded 6,000.

The Infant Day Nursery, Free Day Ragged Schools. Children's Services. Toy Classes. Work among Bigger Boys. Classes and Meetings for Elder Girls and Young Women. Room to Room Visitation. Lodging House Gospel Meetings. Mission to Inebriate Women. Bible Classes. Evangelistic Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LAMB AND FLAG
RAGGED SCHOOL AND MISSION,
10, Red Lion-street, Clerkenwell, E.C.

The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. Sherrard, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

LONDON FEMALE PENITENTIARY, 191, High-street, Stoke Newington, N. Founded at Pentonville, 1807.—This Institution has been carrying on its saving work for nearly 80 years, and about 6000 fallen young women have participated in its benefits, and many orphaned and homeless have been rescued. The help of all who sympathise with this Christian work is greatly needed. Donations, however small, will be thankfully received through the Society's Bankers, Barclay, Bevan & Co., 54, Lombard-street; or at the above Institution.

W. E. Page, Secretary.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. Christian ladies trained for Foreign Medical Mission Work, by two years' curriculum. Ladies so desirous may attend midwifery alone. Dr. Griffith, Hon. Sec. Treasurer, G. J. Green, Esq., L. and C. Bank, 3, Victoria-street, S.W.

Funds urgently needed.

THE MANAGER of the Soldiers' Institute, Sandgate, earnestly appeals to Christians for help. £50 is needed to meet the expenses of special evangelistic work amongst the soldiers, and for current expenses.—All letters should be addressed to Mr. J. F. Bottomley, Sandgate, of whom a report of the work may be had.

SECOND ADVENT PRAYER UNION.—The Second Convention in connection with the above will be held (d.v.) at the Clapham Conference Hall, on Wednesday and Thursday, May 20 and 21. Order of Meetings and names of Speakers, &c., will be published shortly.—For particulars, apply to C. Melville-Pym, Secretary, The Rectory, Cherry Burton, Hull.

THE BENEVOLENT OR
STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Ex-Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. Terms 21s. per week, inclusive. For particulars apply to

Mrs. Griffith, 45, Finsbury-square, E.C.

IPPLED BOYS' HOME, Kensington, W.—Instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age. 80 boys now in the Home; accommodation for 100, if funds allowed. Several candidates waiting admission. Funds urgently needed.

H. R. Knipe, Hon. Sec.

HOME FOR BLIND CHILDREN, College Avenue, Hackney.—Subscriptions are much needed to maintain the children, and to pay off the small debt upon the Home. Contributions will be gratefully received by Miss S. Rye, or Messrs. Morgan & Scott.

RESCUE WORK IN POPLAR.—Manor Cottage, Kerbey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

LIVERPOOL BETH-SHAN Faith Healing Home, 11, Great George-square. Meetings every Tuesday, 7.30, and Friday, 3 o'clock, Sunday, 7.30.—Address Miss Bailey.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

LIVERPOOL BETHSHAN Faith Healing Home, 161, Islington. Meetings for Holiness, Healing, and Testimony, Tuesdays, 3 p.m.; Thursdays, 7.30 p.m.

For further particulars, apply Miss Gibbs.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his helpers. Trinity Church, Triangle, Hackney, London, E., Sundays, 3 p.m., Mondays, 7 p.m. The Hall, Horsley-street, near Camberwell-gate and Walworth-road station, Tuesdays, 7 p.m. The Hall, 110, Shoreditch, Thursdays, 7 p.m. Special: Fridays, 7 p.m., Trinity Church, Triangle, Hackney: Baptism of the Holy Ghost and Power for Service.

Educational.

SEASIDE, Southport. — Superior School for Young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations. — Miss Poole, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

HOLLAND HOUSE, Clarence-parade, Southsea.—School for the Daughters of Gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors — their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful, Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

HASTINGS.—Wellington College for Ladies.—The object of the Council is to provide in this seaside healthy town an education of the best possible kind, based on Christian principles. An excellent gymnasium is attached, also Kindergarten. — For prospectus, apply to the Secretary, the Rev. F. Leaver, Chalvington Rectory, Sussex, or 4, Wellington-square, Hastings.

SWITZERLAND.—Rev. Ed. and Madame Descombaz receive a few young Ladies who have every educational advantage combined with a most comfortable home. Beautiful situation on the Lake of Geneva. French, German, music, painting, visiting professors. First-class references in England, France, Germany, and Switzerland.—Sadex près Nyon, Vaud.

EDUCATION. — Belle Vue, Corseaux, Vevey, Switzerland.—Mdlle. Alida Chatelain, assisted by her sister and a resident German Governess, offers a Christian home and thorough education to Young Ladies wishing to finish their education abroad. Escort in April. References—Rev. M. Turner, Cotton Rectory, Bacton, Suffolk; Mrs. Cubitt, Earlham Lodge, Norwich; Mrs. Hopkins, 4, Northumberland-villas, Sydenham, London.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

PARIS. — Mdlle. Viénot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

CAMBRIDGE TRAINING for Holy Orders at Theological College rates, Ayerst Hall, Cambridge. Visitor, the Vice-Chancellor. Principal, Rev. W. Ayerst, M.A., Hulsean and Norrisian Prizeman. Lecturers, H. E. Dixon, M.A., Abbott University scholar; W. H. Smith, B.A., scholar of Christ's. Fee £25 a term for board, lodging (furnished), tuition, and University charges. Divinity course, six terms. Next term begins April 18.—Address, Principal.

MR. EDWIN ARROWSMITH, of The Children's Special Mission Services, strongly recommends any parents desiring the comforts and privileges of a kind Christian home, combined with the best education and training possible, for their daughters, to apply to D. C. L., care of Mr. Farley, Fitz-John's-parade, Hampstead, N.W. There will be one vacancy at Easter.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Terms for Boys' School, apply to the Rev. W. T. Titterington; or Ladies' School, to Miss Shawe.

CAPTAIN MORETON has great pleasure in recommending Mr. George Foster, of Kelvedon School, Essex. An illustrated prospectus will be forwarded upon application. Under 10, 21 guineas; under 14, 24 guineas per annum, including all but books.

BINFIELD COLLEGIATE SCHOOL, Clapham.—Head Master, S. Shepherd, A.C.P. High-class education. School-room and dormitories lofty and well ventilated. Home comforts. Reduction for brothers. Terms moderate.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

EDUCATION.—High-class School for Young Ladies desiring the advantage of Finishing Masters, certificated Governesses, and personal supervision, with home comforts. Terms moderate and inclusive. Highly recommended by parents and pupils, and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, 1, Carlton-mansions, Clapham-rise, S.W.

EASTBOURNE, SEA HOUSE SCHOOL. — Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials, &c., apply to Mr. Esam.

THE OLD HALL SCHOOL, Wellington, Shropshire.—A high-class School for the sons of gentlemen. Principal — Dr. Cranage. The next Term will begin (d.v.) Thursday, May 7th.

EVANGELICAL CLERGYMAN, experienced Tutor, receives four Gentlemen's sons; healthiest part Brighton. Individual attention. Careful supervision. Specially suited backward and delicate pupils. Inclusive terms, £100.—W., Omega House, Albert-road, Brighton.

EDUCATION. — Parents desirous of securing for their daughters a high-class education, preparation for the various public examinations, with watchful Christian training, are offered these advantages on reduced and inclusive terms in return for slight assistance. Most unexceptionable references.—Principals, care of Miss M., 2, Elm-grove-terrace, Exeter.

HIGHER EDUCATION, based on Christian training. Home comforts. Principal, Miss Ford (1st Class Honours, Higher Cambs). Eighty-three per cent. of pupils passed in examinations, Cambridge Senior, &c. Referees: Hon. Mrs. Buxton and parents of pupils.

Vicarage-terrace, Leyton, London.

GERMANY. — Widow Lady residing at Bonn-on-Rhine wishes to receive into her family a few Christian Young Ladies, desirous of learning the language, and who would appreciate a comfortable home. — Terms on application to Frau von Blomberg, 20, Beethoven Strasse, Bonn-on-Rhine.

CHRISTIAN EDUCATION.—South Coast, 2½ hours from London.—A Lady is anxious to recommend a High-class School, greatly blessed of God, where her two daughters finished. Terms to fill two unexpected vacancies, 36 guineas per annum.—Mrs. Hawley, Torque Field House, Pattingham, Wolverhampton.

HOME SCHOOL FOR GIRLS.—A Christian Lady receives pupils to educate with her own children. £12 per term for English, music, and laundress.—Mrs. H. S. Freeman, 2, St. Andrew's-road, Southsea.

DEMANDE, d'une demoiselle Anglaise, connaissant la musique et le dessin, voulant donner deux heures de son temps journellement, et suivre les cours préparatoires aux examens, et d'Allemand, dans le Home Alsacien de La Chartre-sur-le-Loir (Sarthe). — Addresser offres, avec références, à Mme. Veuve, Paugoué, Dietz, directrice diplomée.

CLERGYMAN and his wife going to Guernsey, would take two or three young Ladies as Boarders, to be educated at the Ladies' College with their own daughters. Resident German governess.—G. Mackie, Esq., 3, York-buildings, Queen-street, Edinburgh.

B.A. OF LONDON desires engagement as Tutor in Christian family, during any or all following months: April, May, June, July, August.—B. Lewis Paton, 103, Highbury-quadrant, London, N.

A CLERGYMAN highly recommends a High-class School for the daughters of gentlemen (where his daughter is completing her education). Only boarders are received. The educational advantages are great, the moral tone high, religious influence sound. The Principal holds testimonials of the highest order.

Clericus, Ashford Rectory, N. Devon.

RE-ENGAGEMENT wanted, by young lady (20). Children under 14. English, German (Germany), French (Paris), music, drawing, needlework. Latin to beginners. Good references.

F., 4, Paragon-villas, Weston-super-Mare.

A LADY WISHES to recommend a School in the country, where her daughter is being educated. Earnest evangelical Christian training the first consideration. High-class education, and all home comforts. Terms moderate.

P. M., 59, Mark-lane, London, E.C.

AS GOVERNESS. — Temporary engagement required at Easter, by an experienced Lady. English, fluent Parisian French, Latin, and music. Any position of trust accepted. No salary.—Miss W., Crepwill Hall, Morpeth

---

GOVERNESS.—A Lady wishes to recommend a young Lady (19½) as Governess to young children. Acquirements, English, music, French, elementary German, and drawing. Has had some experience in teaching.—Mrs. Shirreff Gordon, Seaton House, Old Aberdeen, N.B.

A YOUNG LADY (22) requires an engagement as Governess. English, French (certificate), elementary Latin, music, freehand drawing (certificate). Good references. Moderate salary.

D. T. Banham, St. John's Villa, Cambridge.

NURSERY GOVERNESS.—Young English Lady. Good English, French, drawing, music for beginners, good needlewoman. Salary less an object than comfortable home.

S., care of Miss Reid, 24, Florence-place, Glasgow.

COMPANION-PUPIL for Summer Term.—A Christian Lady would receive a Gentleman's Daughter as finishing pupil, or otherwise, on very easy terms. Tennis lawn and garden.

20, Pencester-road, Dover.

THE DAUGHTER of a well-known servant of Christ, who has had much experience with children, seeks a re-engagement as Governess (resident), or in any post of trust. Twelve years' references.—S. S., Mr. Ives, Printer, Princes-street, Cavendish-square, W.

Appointments, Situations, &c., Wanted.

LADY SECRETARY OR CLERK.—Dr. Laseron can highly recommend a Lady, as above, who has acted in that capacity in the Deaconesses' Institution and Training Hospital, Tottenham, for the last five years. She thoroughly understands book-keeping, and is fit for a post of responsibility and trust. The Auditors, Messrs Jones, Hill & Vellacott, will confirm this statement.

Dr. Laseron, The Green, Tottenham.

SECRETARY (Organising or General). — The Advertiser, experienced in arranging and addressing meetings on behalf of a charitable institution, seeks a re-engagement. Undeniable testimonials.

H. J., 76, Farringdon-street, E.C.

COMPANION.—Young Lady desires engagement in Christian family. Accustomed to Gospel work. Could assist in studies. German (acquired abroad), painting (oils and on china), music, &c.—C., Housekeeper, 13, Rose-street, Newgate-street, E.C.

LADY ([illegible]3), accustomed to travelling on the Continent, wishes position as Companion to lady going abroad.—Apply by letter, to M. E. R., care of Housekeeper, 13, Rose-street, Newgate-street, E. C.

ADMIRAL AND MRS. PREVOST, of 133, Ebury-street, S.W., are most anxious to obtain some suitable employment for the Widow of a distinguished military officer, who by her recent sad bereavement has been deprived of her all, except a small pension. She would be glad to take charge of Indian children, obtain the Matronship of a Convalescent Home, or anything to add to her scanty income. She is an earnest Christian.

MR. GEORGE HATTON, of St. Giles' Christian Mission, is anxious to recommend a very gentlemanly Young Man, most respectably connected. Capital writer, and most willing and obliging. Ready to make himself useful in almost any capacity, where there is a chance of rising.—H. T., care of Mr. Hatton, 12, Ampton-place, Regent-square, W.C.

SCRIPTURE READER or Evangelist; experienced. Preferably undenominational. Could work on Army lines if desired. Formerly Church of England. Rom. vi. 6. Abstainer.

C., 7, Myrtle-street, Hoxton, N.

PRIVATE SECRETARY, or Writer to a Gentleman.—Wanted, appointment as above by a young man unable to complete University course. Good references, &c.

A. W., Seeley, Post-office, Warwick.

NON-COMMISSIONED OFFICER, Artillery, age 45, awaiting discharge (21 years), seeks light employment. Good character, references. Long employed as clerk.

C. G. M., Saracen's Head Coffee Tavern, Dover.

THE MANAGEMENT of a Coffee Palace wanted, in sea-side or market town. Advertiser can be highly recommended. Is thoroughly qualified and an abstainer.

H. G., 27, High-street, Islington, London.

A LADY HIGHLY recommends as Matron or Assistant Matron in a college, school, home, or institution, a thoroughly trustworthy, conscientious person, who has been with her 5½ years as Head Nurse.

N. B., 162, Warwick-street, London, S.W.

CLERGYMAN'S WIFE strongly recommends a Lady-Companion, Housekeeper, or Governess to young children. Cheerful, musical, domesticated, good amanuensis, and needlewoman. Thoroughly experienced in all household management.

E. L., Woodville, Crouch-hill, N.

MAN AND WIFE want the management of Coffee House, or care of premises. Both Christians. Have been in gentlemen's service. Characters will bear the strictest investigation.—E. C., 69, Colmore-row, Birmingham.

A GENTLEMAN will be glad to recommend his Bailiff, a Christian man
G. F., Burtonhill House, Malmesbury, Wilts.

A CHRISTIAN GENTLEMAN desires engagement with Christian firm. Has held responsible commercial posts. Can take management. Highest references. Future partnership (moderate) might be entertained.—J. J. R. S., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

AS SECRETARY or otherwise (evangelical society preferred).—Understands sub-editorial and publishing duties. Experience in arranging for public meetings. Good accountant. Shorthand. Age 28.
A., 85, Wycliffe-road, Lavender-hill, S.W.

HEBREW CHRISTIAN YOUNG MAN, of excellent character, needs employment as Under Gardener, Groom, or Warehouseman. Willing to give month's trial. Speaks foreign languages, and writes and speaks English well.—Morris Bomash, X. X. Y., 18, Pennyfarthing-st., Salisbury.

EMPLOYMENT WANTED, by a young man, as Verger or Scripture Reader in the country. Has had experience in visiting the sick and aged, and can refer to two clergymen. Has some private means, and a small salary therefore would suffice.
A. B., St. Mary's Villa, Colchester.

WANTED, by Young Man, aged 18, situation as Groom under Coachman, or to look after one horse, in a Christian family. Can ride and drive well. Christian. Abstainer. Good references.
Henry Taylor, 13, Westover-villas, Bournemouth.

CARRIAGE GROOM.—Situation wanted by a young Man, age 18; can ride and drive well. Light weight. Height 5 ft. 6 in. Total abstainer. Two years in present situation.
B. Whitear, Upton House, Alresford, Hants.

COACHMAN.—Wanted, a situation as Coachman, by a Christian man. Married; no family. Can be well recommended. Christian family, and country, preferred.
A. B., The Redoubt, Shorncliffe.

A MEDICAL MAN desires to recommend his housekeeper to anyone desiring a thoroughly conscientious, trusty, and experienced person. Would be invaluable to a Gentleman or Lady requiring such. Unexceptionable references.
Dr. Hyde, Buxton, Derbyshire.

A LADY wishes to find a situation for an elderly woman, as Housekeeper to a single gentleman, where another servant is kept. Good cook. Excellent character.
Mrs. A., Wrentham Rectory, Wangford, Suffolk.

WILL ANY LADY in the country take, as Working-Housekeeper or Servant, a superior young woman (striving to redeem the past), with her little girl of five? Clever needlewoman, active, industrious. Good references and full particulars. Small salary.
K. W., Friend's Library, Brighton.

A CHRISTIAN WOMAN (41) seeks a situation, where she could join with those who meet every Lord's day, simply to the name of the Lord. Experienced, and fond of children. Would not object to small Home for children or young girls, or other work for the Master. Wages £25.
B. S., 61, Cadogan-place, London, S.W.

COMPOSITOR.—A Christian young man seeks situation as above, on religious publications, newspaper or bookwork. Good references.
Typo, 3, Wrotham-avenue, Broadstairs, Kent.

YOUNG LADY, having morning pupils in Gloucester-terrace, will give her services rest of the day as Companion, in return for comfortable home.—Temu, Mr. Horrocks, St. John's-hill, Wandsworth.

SITUATION in the Southern counties wanted, by young woman (17). Can cook, good needlewoman; would not object to help in business house, or make herself generally useful in a family. Good references.
E. D., Clacton Villa, Chelsham-road, Croydon.

LADY RECOMMENDS Working Housekeeper. Efficient, trustworthy person. Long experience. Prefers working singly if help be given, providing the family does not exceed two. Good cook. In London or suburb desired.—Mrs. Shaw, care of Mrs. Stoffelen, Villa Raphaëla, 75, Bedford-road, Clapham.

WANTED, by a "Friend," who has had nearly nine years' practical experience as Under Housekeeper and Boys' Matron, a re-engagement in a similar capacity, or as Housekeeper in a home or school. Highest references.
Beta, Rawdon, Leeds.

A LADY, of decided Christian principles, seeks to become Companion to a Lady. Elementary teaching and training if necessary, having had many years' experience. Country preferred. The spiritual element much valued. Excellent references—N. B., care of Mr. Williams, Bookseller, 5, Union-street, Bath.

LADY HOUSEKEEPER.—A Lady, aged 40, is anxious to fill the above post, or to act as Companion or any position of trust. Small remuneration accepted in consideration of a comfortable home. Good references.
Box, East Harling, near Thetford, Norfolk.

KITCHENMAID, aged 22.—General Servant, or in kitchen where she can learn. Aged 14.—Kitchenmaid, aged 16. Quiet, intelligent. Church of England. Situations required.
Miss Catharine Greene, Midgham, Reading

A LADY, of independent means, desires active domestic employment. Would undertake the charge of a small Orphanage, or the household arrangements, where the mistress is an invalid.
F. J., 15, Romola-road, Herne-hill, London.

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(Continued on page 22.)

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The Christian.

THE REVISED BIBLE.—I.

AMONG the most important events of the present year must be reckoned the announcement that the Old Testament in its revised translation will be shortly published. It was so far back as May, 1870, when the Convocation of the Province of Canterbury took action in relation to the revision of the Authorised Bible, and appointed two companies of scholarly divines to carry out the work. Fifteen years will thus appear to have been devoted to the great undertaking of revising the existing version of the Old Testament. We may express a confident hope that the result will be for the glory of God in the better understanding of his Holy Word.

It will be useful to realise the difference that must have marked the work of the two companies. In that of revising the New Testament, one great point was fixing the Greek text. Since the year 1611, the date of the Authorised Version, researches have been most industriously pursued for manuscript copies of the New Testament. Nearly 1800 of these have now been catalogued. The three great Uncial MSS., the Sinaitic, the Alexandrine, and the Vatican, were not available for the translators in 1611. The determination, therefore, of the text has been a leading consideration in the recent revision of the New Testament. We, of course, express no judgment now of the result. We are but indicating the process and order which were followed.

And here it becomes us to mark an important, although incidental, advantage which has followed from the New Version. No point was more paraded a few years ago, by a certain class of infidel lecturers, than that of the uncertain and conflicting readings of the words of Christ and of apostles, because of these hundreds of MSS. Even timid Christians felt the force of this objection. Happily the argument is now silenced, and is no longer heard. Considering the openings for errors in the sacred text, through the inadvertence, or ignorance, or carelessness of transcribers, few things are more remarkable than the essential oneness of all the MSS. in reference to the saving doctrines of our holy religion. What adoring thanks should be ours for this wonder! Yes: in relation to the supreme and transcendent matters of the way of a lost sinner's salvation, and the believer's walk before God, the multitude of newly-discovered copies of the New Testament, from all parts of the world, have brought neither doubt nor uncertainty.

It is, however, in regard to the Old Testament, the Revised Version of which the country is awaiting, that we now write. Among others, four English translations were before the Revisers in 1611. But so far as they related to the Old Testament they were mostly translations of translations, and not renderings from the original language. This was true of the great version of Wycliffe; Tyndale's Old Testament contained no more than the books of Moses and of Jonah; Coverdale's last revision was from the writings of men "skilled in the ancient languages," and from what was termed "Matthew's Bible," obtained in the same way.

It was a step far in advance, therefore, when the translators of the Authorised Bible were appointed to prepare a translation in the "English Tongue" out of the "Original Sacred Tongues." So far as the translation of the New Testament was concerned their task would not have been very difficult. The knowledge of Greek has doubtless considerably advanced during the last 250 years; nevertheless, the translators of 1611 were unquestioned Greek scholars, and they could appeal, when the meaning of a word was doubtful, to an ample extant literature in classic Greek. Very different was it with them in translating the Old Testament. They had no such copious literature in the Hebrew tongue to refer to. It is since their days that Oriental scholars of the highest repute have more completely mastered the Hebrew. In America, Germany, and Great Britain, distinguished Orientalists have studied writings and records cognate to this language, and with most valuable results as to grammar and the precise meaning of words and numerals.

It may justly be said that with their disadvantages the translators of the seventeenth century have raised a monument of patience, piety, sagacity, and taste, which have made all men their debtors. It is hardly possible to speak of the Authorised Version in words which would worthily describe its matchless beauty, its energy, its rhythm, its dignity, sublimity, and pathos. It is indeed wondrously true, and must never be forgotten, that the Bible has a style which is unique. It is on the whole "more easy to translate than any other book, suffers less injury in the process, and is perhaps more than any other susceptible of injury if it be cast in any mould but its own." It can be translated with dramatic beauty, force, lucidity, and music of cadences, into any language. It is a book for the human race. Its style is oriental, but adapted for western tongues. Although without regular metres, its poetry is held by the first authorities to be of the highest order; while its narratives are told with an inimitable simplicity and vigour, the combination of which is altogether unparalleled.

Admirable, however, as is the authorised version of the Old Testament, it must be confessed that through unavoidable difficulties as to the original language, the translation is far from perfect. The free use of italics would suggest this to any thoughtful reader. There are instances (such as Job xxxvi. 32-3) where the English translators would appear to have been in perplexity as to the meaning of Hebrew words. Nor did the Septuagint always help them. The present writer has read in the Hebrew such books as those of Proverbs and the Minor Prophets, and comparing our version with the translation of the LXX., has been constrained to acknowledge that to both parties of translators the Hebrew was not in all cases clearly apprehended.

As we enter on these last days, in the wisdom and love of God, this is no longer the case. There are now ripe and distinguished Hebrew scholars; and Lexicons like that of Gesenius have shed a flood of light upon the Old Testament vocabulary. This consideration of a better acquaintance with the original language, justifies the action of Convocation in relation to a new version, and causes us to look forward hopefully and eagerly to the appearance of the revision. Other reflections concerning it must be reserved for a second article.

◆

LONDON BENEATH THE SURFACE.

WONDERFUL, mighty city!
  Oh! how thy life rolls on:
The roar and the rush of traffic,
  The laugh, and the curse, and moan.
The thousands who live by labour,
  The thousands who live by sin.
Wonderful life of the city,
  Tumult, and toil, and din.

Is it life, *all* life, in the city?
  Nay; dark lies the shadow of death.
Look not on the surface, Christian,
  But linger and gaze beneath
The turmoil, the glare and bustle;
  Beneath all the outward show
You will see dead souls in the city,
  Unconscious of want and woe.

Aye; souls that are dead and Christless.
  The eyes of the lost look up
In your face. Will you stay and spare them
  Some drops from your brimming cup
Of a free and full salvation?
  Will you carry the Word of Life
Through street, and alley, and workroom,
  Where the power of sin is rife?

Yea, workers, beloved in Jesus,
  I see you, a blessed host—
Ye *are* in the highways and byeways,
  Seeking to save the lost.
But the need, the need grows greater,
  And our King is at the door;
Let us rise and beseech Him together
  Fresh grace on his Church to outpour.

In the might of his Holy Spirit
  Let us go to the dead in sin,
Let us plead with the Christless thousands,
  And labour to bring them in
To the life undimmed, unending,
  Wrapped up in one precious Name,
To the fair and golden city,
  And the Christ who overcame.

LAURA L. M'L. BACKLER.

◆

HOME OF INDUSTRY.

AT the workers' meeting on Wednesday evening, last week, there was present a band of trained boys, soon to start for Canada. Letters from Mr. Pearse, in China, and stating the arrival of Mr. Hudson Taylor in Shanghai, were cheering, and called forth the heartiest praise and prayer. Dr. McKilliam gave an address on 1 Cor. i. 30: What the Lord Jesus was, is, and shall be, to the believer.

Mr. Henderson, who had just arrived from Belfast with twenty boys from the Belfast Home, gave a short account of the work there. The Lord had supplied all the need. He told of one boy who had been rescued, who went out to Canada, and has now a farm of his own, for which he paid 400 dollars. Also of another of our boys who began on a farm, then got into an office, and is now going out as a missionary to Africa.

CHRIST AND HIS PEOPLE.

(1) Christ in us on earth.
(2) We in Christ in heaven.
(3) Christ our High Priest in heaven making intercession for us his people on earth.

THERE is no more glad and joyous truth in the Old Testament than that "My beloved is mine," unless it be the other side of that dear relationship, "I am my beloved's." There is no more glorious and wonderful mystery in the New Testament than "*Christ in us*"—that Christ may dwell in our hearts by faith; that we are a habitation for God, through the Spirit: unless it be that we are *in Christ*, by the exceeding greatness of God's power to usward made to sit together with Him in the heavenly places in Christ Jesus.

For this is the great mystery—the marriage union of God and man—Christ and the Church; that God prepared a human body for his Son, in which the Son came to do the Father's will, and put away sin by the sacrifice of Himself. In reward for which otherwise impossible service, God "raised Him from the dead, and set Him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age but in the age to come; and put all things under his feet, and gave Him to be the head over all things to the Church which is his body, the fulness of Him that filleth all in all."

Verily, this mystery of the Husband and the wife, of Christ and the Church, is great; but whether that He is ours, or that we are his; that Christ is in us on earth, or that we are in Him at the right hand of God: is the greater of the two mysteries of which the one great mystery is composed, is more than tongue can tell.

We say this, because we are always liable to magnify particular truths, out of proportion with others, which are equally essential parts of the whole truth. Thus, some dwell almost exclusively on the Church being *in Christ* in the heavenlies; while on the other hand, in the teaching and testimony concerning holiness, which has been so blessed a feature of the recent years, the emphasis has been chiefly laid on "Christ *in us*."

It may help us to form definite thoughts of this great mystery, if we take knowledge of its opposite. For every detail of the mystery of iniquity is in vivid contrast to the mystery of God.

Thus, the temporary incarnation of Satan in a serpent * is answered by the everlasting incarnation of God the Son in fashion as a man.

The devil had the power of death. Jesus says, "*I am* the Resurrection and the Life."

Man threw off his allegiance to God; therefore, the beginning of the Gospel is the preaching of the Kingdom, the *rule*, of God.

Man repented *from* God, and *believed* the Old Serpent; the Gospel, therefore, claims repentance *toward* God, and *faith* toward our Lord Jesus Christ.

Man, believing Satan's lie, *disobeyed* God; the Gospel, therefore, requires *obedience* to the faith, among all the nations, for *his* Name, who is faithful and true.

Man's firstborn, Cain, was of that wicked one; but we are of God, and have overcome the wicked one.

We might pursue these contrasts into every detail of the conflict between God and the devil concerning man, did space permit. These here mentioned are only used as illustrations, to lead up to the fact that the twofold mystery we are considering—*Christ in us*, and *we in Christ*—is in direct contrast and opposition to the awful mystery of evil, that unclean spirits dwell *in men*, and that the whole world lieth *in the wicked one*.

These things are true of every one, and yet they may become more largely, more experimentally, more emphatically true. The good may become better, the bad may become worse. We may be imitators of God as dear children, and grow in grace, and in the knowledge of our Lord Jesus Christ; while, on the other hand, evil men and seducers wax worse and worse. Jesus said of Judas, "One of you is a devil." Yet Satan (1) first put it into his heart to betray his Lord; then (2) entered into him, and caused him to agree with the chief priests for thirty pieces of silver; then after the sop Satan (3) entered into him more deeply, and he went immediately out into the black and dark night, and fulfilled the Lord's bidding: "That thou doest, do quickly." So, on the other hand, the disciples (1) left all and followed Jesus. After his resurrection they were (2) filled with the Holy Ghost at Pentecost; but after that, (3) again and again they were filled; and the capacity of the vessel increased more and more, to receive the Spirit, which is given without measure because Jesus has been glorified.

So again, all believers are in Christ; but not all have visions and revelations of the Lord. Paul said, "I knew a man in Christ above fourteen years ago [there were such men years ago, before the days of machinery and steam; are there any now?], whether in the body, or out of the body I cannot tell, God knoweth: how that he was caught up into Paradise, and heard unspeakable words, which it is not possible or lawful for a man to utter." Let us not sigh—"Oh for some joy of that lost time to colour this"—but yield ourselves to be his servants indeed; for (as at the marriage at Cana) servants know what governors do not know; the Revelation was given to the servants through our fellow-servant John; and we have the promise of Jesus that "His servants shall serve Him, and they shall see his face."

We have spoken of two relationships which the Lord Jesus bears to us his people, *He in us*, and *we in Him*. But there is another relationship which is spoken of in direct connection with "the rest of faith." In the fourth of Hebrews the Apostle exhorts: "Let us therefore fear lest a promise being left of entering into his rest, any one of you should seem to have come short of it."

I do not doubt that the rest here spoken of is truly described by the hymn—

"Lord, I believe a rest remains
  To all Thy people known—
A rest where pure enjoyment reigns,
  And Thou art loved alone."

A rest which remains from the legal past, under which rest was impossible (except so far as faith saw the promises afar off and embraced them), to the Gospel present, when it is not presented as a far-off attainment, but the coming short of which is to be feared as a dire calamity.

Jesus is the minister of this, as of every other blessing. But it is not as dwelling in us on earth, nor as our being raised up together with Him in heaven, that He is spoken of as helping us to attain this rest of faith. That *we* are *on earth* and *He* is passed through *the heavens* is the relationship between us and Him, set before us in this connection. We, in our diligent endeavour to enter into that rest, are continually pierced and probed by the living and active Word, which, sharper than a two-edged sword, pierces even to the dividing of soul and spirit, and discerns the thoughts, intents and motives beneath every action, however fair it seems, until the poor believer, hunted and driven out of every rest in self or sense, is beginning to despair. Then comes deliverance; then the Spirit points to the only true way of rest: "Seeing then that we have a great High Priest, that is passed through the heavens, Jesus the Son of God, let us hold fast our confession" of faith in Him.

If we speak of the possibility, yea the necessity, of the believer being saved to the uttermost from sin, the way of its attainment is that we draw near to God through Him, our Great High Priest after the order of Melchizedek, who ever liveth to make intercession for us (vii.)

The felt necessity of such a priesthood is one of the deepest instincts of the human soul. Therefore, the devil in all false religions makes the priest-craft prominent; in this, as in everything else, counterfeiting the work of God. Our remedy for this is not unduly to emphasise some other truth, but to preach the untransferable ministry of our Great Melchizedek Priest in Heaven, instead of the imposture of a human priesthood exercised on earth.

While, therefore, we joyfully and thankfully hold fast the glorious twofold mystery, that as "God was in Christ" on earth, and that Jesus was in the bosom of the Father in heaven, so *Christ is in us on earth*, and *we are in Christ in heaven*—let us also remember that other truth, that *we* his members are treading the *earthly wilderness*, and that *He*, our Head, is *in heaven* making intercession for us.

"A threefold cord is not easily broken." We cannot with impunity overlook either thread of this threefold cord—either of these three relationships between the Church and Christ—between the members on earth and the Head in heaven. M.

THE RAILWAY MISSION.

AT one of the recent Conference meetings at Brighton, Mr. Eliot Walton gave a very interesting account of his work at Clapham among the railway boys. He urged all to realise the immense responsibility put on railway servants, to whose hands, so to speak, are daily committed the lives of thousands. Many of them get only every third Sunday off duty. The work of the Railway Mission has spread, and now four secretaries are at work. Twenty thousand copies of *The Railway Signal* are sent out monthly. There are seventy-three branches of the work, 183 agents to correspond with, and these are nearly all Christian railway men.

Mrs. Gates, who works among the railway men in Brighton, followed with a very forcible appeal to Christians to remember these men in prayer, to encourage them with a kind word when journeying. Many meetings are held of the men themselves and their wives. At their own desire a little tract society has been formed, and the men distribute tracts along the line. During last year over £50 was subscribed by them for various objects.

INTERNATIONAL BIBLE READING ASSOCIATION.—This Association held its annual meeting in the Lecture Hall of the Sunday-school Union, Old Bailey, on Monday, 7th inst. The chair was occupied by Mr. F. J. Hartley, and addresses were given by Rev. Robert Berry, of Islington, and Rev. W. D. Macgregor, of Paddington. The Hon. Secretary read a statement which described the object to be the daily home reading of the Scriptures by Sunday-school teachers, scholars, and their parents, the reading for each day having some connection with the International lesson for the following Sunday. For 1885, up to date, there had been issued to 830 branches in the United Kingdom 62,000 cards, and to the Colonies and other countries 11,000, being a total of 73,000, as compared with 55,000 issued during the whole of last year.

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* I suppose the Old Serpent took for the time the body of one of the serpents in Eden; though he was himself the archtype of that subtlest of all the beasts.

CRUEL CHEAPNESS.

OUR friend and brother, Mr. S. F. Kendall, 17, West 35th-street, New York, referring to Mr. Archibald Brown's article in our issue of Feb. 5, asks if he will kindly give an answer to the question which that article presses very heavily on the heart: "How can Christian women individually lessen 'to-day' the awful evils in the lives of their suffering sisters, caused by 'cruel cheapness'?" and adds: "May we not hope that the aggregate of even individual effort, wisely directed, may accomplish some amelioration of the untold anguish which is caused by 'cruel cheapness'?" Perhaps others, as well as Mr. Brown, may contribute an answer to this inquiry.

Having communicated with Mr. Brown on this subject, he has sent the following reply:—

"My Dear Sir,—The question of Mr. Kendall is no easy one to answer. I always feel that the bitterest thing about the bitter cry is the inability to respond to it in any other way than that of sympathy. I feel it is humiliating to have to say: 'I don't know;' but it is better to say so, like Moses, (Num. ix. 8), than sacrifice truthfulness to keeping up an appearance of knowledge. I see the evil, but I do not see how Christian women are to materially lessen it. While human nature remains human nature, it will be selfish, and seek to get the most it can for the least return. In addition to this, thousands, by the lowness of their wages—the result of cheapness—are driven to the cheap market. That which they suffer from they must yet patronise. Paid on the cheap, they must buy on the cheap. It is a vicious circle, from which there seems no escape.

"On the other hand, there are many to whom 'cheapness' is not a necessity of life, and on these I believe it is incumbent to keep clear from complicity with the wrong, if powerless to undo it. When a lady deliberately and needlessly patronises 'a cutting house,' and purchases things concerning which she is herself bound to say, 'I cannot think how it is done for the money,' I hold she is implicated in the evil. There are still in all trades respectable dealers, who are trying to hold out against the mad competition of the day, and do not court customers by the bait of 'excessive cheapness,'—men who pay fair wages and charge fair prices. These traders should be supported by Christian customers.

"I do not for a moment suppose such action would go far to cure the evil. It would, however, save from complicity, bear a faithful witness, and help the deserving. Let Christians, as far as possible, support businesses that are conducted on Christian principles. It is hard for a godly tradesman to see fellow-Christians give all their support to any worldling, simply because he owns a noted cheap house. A Christian conscience in the matter of bestowing custom is sorely needed.

"The whole matter is an intensely difficult one, and I can only wish the remedy was as clear before my eyes as the evil.—Yours sincerely,

"Archibald G. Brown.

"22, *Bow-road, E.*"

Mr. Kendall's question is as important as it is difficult. Every right action, as well as every wrong one, is a seed, and whatsoever a man soweth that shall he also reap. Every selfish act, every purchase in which we seek our own advantage only, tends to perpetuate the vicious system which produces the bitter cry; and every transaction in which the advantage of both seller and buyer, employer and employed, is equitably considered, tends to establish the right and to check the wrong. The life in the good seed is as vital and fruitful as that in the evil weed; and Almighty God is on the side of every righteous sale or purchase. As a rule, an undue proportion of the profits on manufactured articles goes in trading it, and too little is paid to the producers. Ladies may materially help their labouring sisters by employing them directly, rather than in buying ready-made clothing. Establishments which swallow up fifty smaller ones are a national calamity. Avoid them. The law of Moses gives divine counsel applicable to all dealings between man and man. Study and obey it.

A STUDY OF THE MAHDI.

THE *Pall Mall Gazette* summarises a lecture on the Mahdi, given by M. James Darmestetter, at the Sorbonne, "which will probably enable some of those who have supported his smashing at Khartoum *coûte que coûte* now that it is too late, to reconsider the conclusion at which they so inconsiderately arrived."

After detailing the early history of the Mahdi (the God-directed), M. Darmestetter says:—

"There is one thing which I believe can be safely assumed; and that is that, whatever may be the results of the English expedition, a European nation, whichever it may be, will never be able to establish permanent order in the Soudan. Why? By natural fatality; by an order from on high. The sun above their heads, the desert sand beneath their feet oppose a double veto to their success."

It is very natural for the French lecturer to compare the situation in the Soudan with the French Revolution.

"He became the prophet in his own country. . . The revolutionary idea among us, and the idea of a Messiah among the Mussulmans, are the same instinct, the same aspiration, among us under a secular, among them under a religious form; among us shrivelled up in abstract forms and theoretical reasonings, among them in the striking form of supernatural visions. '93 has arrived in the Soudan. Revolutionary Islam is even as revolutionary France. In both cases there is the same striving after the ideal in bloody battles fought with covetousness and hatred; in both cases the same ignorance of reality, the same unnatural hope, the same dream of a world renewed by miracle while humanity remains as it was before; the same prodigies of enthusiasm, of ferocity, of devotion; in both cases the kingdom of equity, of peace, of eternal fraternity inaugurated under the auspices of the destroying angel. The Chancellor of the Mahdi need not feel himself expatriated in the midst of the desert clubs. Where the French beggar sings, 'Here is the end of your miseries, consumers of brown bread, water-drinkers,' the oppressed Arab cries to heaven, 'Mata yathar el Mahdi'—(When will the Mahdi appear?). A people penetrated with this sentiment may be exterminated, but it cannot be made submissive to its fate."

The following has equal interest, as showing the Mohammedan view of General Gordon:—

"The latest events, the fall of Khartoum and the death of Gordon, have dispelled doubts as to the Mahdi's mission—the death of Gordon even more than the fall of Khartoum, for it is an event which from the beginning had its marked place in the programme of the Messiah. It seems indeed as if Gordon had played, and still plays, in the imagination of the Mahdi's men, a part which is not that of a human being. To us Gordon is nothing but a hero, the last, perhaps, and the most sympathetic hero of Christian Puritanism; a Milton who has lost his way among the intrigues of the nineteenth century; to the Arabs Gordon is Christianity itself, the greatest incarnation of evil and of terror, which they contemplate with a mixed feeling of terror, respect, and hatred. The English papers have published a missive from the Emir of Berber, announcing the fall of Khartoum and the death of Gordon thus: 'We have killed the traitor Gordon,' so it is translated. It is rather astonishing to have this epithet of traitor applied to Gordon, even though by the pen of an Arab.

"It is to be regretted that English newspapers have not given the translation of the Arab word; it is quite possible that the text was 'Gordon impostor'—that is to say, the Deddjal, the Antichrist. For the death of Deddjal, the murder of the Antichrist, must be the great work of the Mahdi and the commencement of his triumph. There is another part which he might have played if it had pleased him to go over to Islamism, and which the Mahdi appears to have offered to him; it was the part of Jesus Christ. Theoretically at least, there is no Mahdi without a Jesus by his side."

To uproot ideas and superstitions like these fire and sword are as helpless as were the wild beasts and the stake to destroy the truth preached by Christian martyrs. These sons of Ishmael may be won by the religion of the Sermon on the Mount, they will never be sabred or cannonaded into it.

WORK AMONG ITALIAN SOLDIERS.

DEAR SIR,—Your readers may know something of the remarkable Christian work which is known to have been in progress for some years back among the Italian Army in Rome, mainly through the exertions of Signor Capellini, of the Evangelical Military Church there. The last report is now before me, and one is more than ever struck by the genuineness and far-reaching character of Signor Capellini's Mission. Some extracts of a letter recently received from one who has resided for several winters in Rome, and who can speak from personal knowledge, will indicate its value:—

Soon after Christmas there was a great gathering to commemorate the founding of the Military Evangelical Church. About six hundred soldiers attended, belonging to every arm of the service, and sixty-five new members were enrolled. Each of these had a present of a nicely-bound Bible and a card of membership. It was a most interesting service: the men listened with such devout attention, and took part so heartily in the singing. A great many non-commissioned officers attended. In the expedition that has started for Assab, five of the Bersaglieri are members of the church. I have never known a work so to prosper as this does. Other works have their ups and downs, times of prosperity, and times of discouragement, but this Mission to the soldiers never flags. To the Lord be all the praise!

"Every autumn a large number of the men are dismissed, having served their time, and the regiments are changed, so that the church has seemed to be entirely emptied. Yet in a short space of time it is as full as ever, and scores of men are again brought within sound of the Gospel. The secret of this is that Signor Capellini's zeal is inexhaustible. During the hot summer months he follows the soldiers to the different camps of exercise, and makes acquaintance with the men of the regiments that are to come home in the autumn, so that on their arrival they can instantly find their way to him and the Mission services. He also then sees old friends, and confirms them in the faith.

"Many officers are now asking about the work, and borrowing books from Capellini; accepting Bibles from him, and sometimes asking for explanations of certain passages. Occasionally they look in at the services; but it is against military law for officers and men to meet together in any public place; even in a restaurant it would not be allowed. The officers, therefore, could not make a practice of attending Capellini's services; but they are inquiring about them, and taking an interest in them. I will not say that any have as yet openly professed themselves evangelicals; but that, in these days, an officer should read his Bible is a great step."

It will interest your readers if I add that while Sgr. Capellini is an object of special dislike to the clerical party, his services, as a real benefactor to the soldiers, have been recognised in the highest quarter; for the King of Italy recently bestowed on this Protestant evangelist the distinction of *Cavaliere della Corona d' Italia* (Knigl of the Crown of Italy). If any of your reade should desire to aid him in his evangelistic work, especially in providing a suitable place of worship, I need not say how gladly I would forward their kind help.

David A. Guthrie.

Liberton F.C. Manse, Edinburgh.

For the Young.

NOTES ON THE
SCRIPTURE UNION READINGS.

MARCH 26.—MATTHEW XXVI. 1–13.

v. 11.—"*Ye have the poor always with you.*"—A very beautiful incident which had just occurred led the Saviour to say this. Mary, the sister of Lazarus, had brought a very precious box of ointment or perfume, and poured it over the head of Jesus, as a proof of her ardent love for Him and her sure faith in Him as the Saviour of men. Judas condemned her act as a waste, and said the box should have been sold, and the money given to the poor. John tells us in chap. xii. 6, that "he said this, not because he cared for the poor, but because he was a thief," and he wanted to have had the money given to him. What a terrible sin is covetousness, and how earnestly we ought to guard against it. Nothing cures it like fervent love to Jesus. If we prize Him as Mary did, we shall be sure to give Him the best we have, and learn for his sake to care for others.

MARCH 27.—MATTHEW XXVI. 14–30

(1) We may be disciples of Christ in name without being so in heart. Judas was "one of the twelve," but he had no love for Jesus, and became his betrayer. We cannot be saved by mere outward connection with Christ.

(2) How needful it is to examine ourselves, and to know our real state. When Jesus said one of them should betray Him, they "began every one of them to say, Lord, is it I?" Let us be like David, and pray as he did in Ps. cxxxix. 23, 24. Read also 2 Cor. xiii. 5.

(3) Two feasts are spoken of here—the Passover and the Lord's Supper. Both speak to us of Jesus. Paul says, "Even Christ our passover was sacrificed for us" (1 Cor. v. 7). He was typified by the paschal lamb. He is "the Lamb of God." In the Lord's Supper, which Jesus instituted, you find Him speaking of the bread and the wine as emblems of his body and his blood. We are by faith to take Jesus to be the food of our hearts, and the Saviour of our souls. Read John vi. 53—56.

MARCH 28.—MATTHEW XXVI. 31–46.

v. 41.—"*Watch and pray, that ye enter not into temptation.*"—This scene in the garden of Gethsemane is a very solemn one to look upon; it reminds us of the prophet's words, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me" (Lam. i. 12). And again: "He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted" (Isa. liii. 4). How earnestly we should listen to his voice as He speaks out of the midst of his agony, and says, "Watch and pray." Temptation is all round us; let us follow his example and obey his precept.

"At home, abroad, in sickness or in health,
'Mid scenes of poverty or smiling wealth,
In silent room, where sickness robs by stealth—
Everywhere, watch and pray.
Thou needest help where'er thy steps may tend,
Thy foes for ever watch thy heart to rend;
Therefore that God may help thee to the end,
Everywhere watch and pray."

MARCH 29.—MATTHEW XXVI. 47–58.

v. 56.—"*All this was done, that the Scriptures might be fulfilled.*"—Twice are the Scriptures referred to in this portion: in ver. 54, Jesus having just said that He could call twelve legions of angels to guard Him from his foes, added, "But how then shall the Scriptures be fulfilled, that thus it must be?" The Scriptures are the Word of God (see 2 Tim. ii. 16); and in John x. 35 we find Jesus saying, "The Scripture cannot be broken." Learn to reverence the Scriptures more and more. "Heaven and earth shall pass away, but My word shall not pass away."

MARCH 30.—MATTHEW XXVI. 59–75.

v. 57.—"*And he went out, and wept bitterly.*" Peter's sin consisted in a denial of Christ, and it was brought about by his trusting in himself instead of in the Lord. We should never be confident in ourselves: "he that trusteth in his own heart is a fool" (Prov. xxviii. 26). Moreover, we read in verse 58 that "Peter followed him afar off," and then that "he sat with the servants." We are only safe when we keep near to Jesus, and it is always dangerous to mix up with his avowed enemies. Peter's sin was followed by deep and sincere repentance. The look of Jesus, and the words of Jesus, melted his heart, so that he was forgiven and restored. Have we wandered away from Jesus? If so, let us hasten to say in Wesley's words, and that with all our hearts:—

"Jesus, let thy pitying eye
Call back a wandering sheep!
False to Thee, like Peter, I
Would fain, like Peter, weep:
Let me be by grace restored,
On me be all long-suffering shown;
Turn, and look upon me, Lord,
And break my heart of stone."

MARCH 31.—MATTHEW XXVII. 1–14.

v. 3.—"*Then Judas which had betrayed him . . . repented himself.*"—There are different kinds of repentance. Yesterday we were told of the repentance of Peter, but that was very different to the repentance of Judas. Peter was full of sorrow for sin; Judas was only filled with remorse. He tried to undo his deed by taking back to the priests the money he had received as the price of Jesus, but it was too late, and he was filled with despair. Awful fate! "He went and hanged himself." By becoming the betrayer he became "the son of perdition," and as we read in Acts i. 25, "he went to his own place." If his repentance had been true, springing out of a really contrite heart, even Judas might have been forgiven. Let us learn to hate all evil, and especially pray to be kept faithful and true to Christ.

APRIL 1.—MATTHEW XXVII. 15–26.

v. 22.—"*What shall I then do with Jesus?*"—This was Pilate's question when the Jews preferred Barabbas to Christ. A story is told of Rowland Hill, the great preacher. Lady Ann Erskine was passing by in her carriage, and she asked her coachman who it was that was drawing such a large assembly. He replied that it was Rowland Hill. "I have heard a good deal about him," she said, "drive up near the crowd." Mr. Hill saw her, and stopping in the midst of his discourse he said: "My friends, I have something for sale; it is the soul of Lady Ann Erskine. Is there anyone here that will bid for her soul? Ah, do I hear a bid? Who bids? Satan bids. Satan, what will you give for her soul? 'I will give riches, honour, and pleasure.' But stop. Do I hear another bid? Yes, Jesus Christ bids. Jesus, what will you give for her soul? 'I will give eternal life.' Lady Ann Erskine, you have heard the two bids—which will you take?" It is related that Lady Ann fell down on her knees and cried out, "I will have Jesus." May every young reader make the same choice.

BIBLE ACROSTIC.

These have been prized from ancient days;
God loves the kind that prove his grace.

(1) For precious metal widely famed.
(2) A heathen god in Scripture named.

(3) A mount which guards a secret grave.
(4) A type of Him who lives to save.

(5) A little creature often seen,
But to the Jews pronounced unclean.

(6) Two of these useful things we have,
And thus the words of life receive.

(7) Then did the lowly Saviour rest:
He saved a soul, and found a feast.

(8) With this our Lord was girt when He
Would teach his saints humility.

(9) And, last, an emblem of the men
Who restless are, and tossed with sin.

ANSWER TO DOUBLE ACROSTIC.

Moses—Num. xii. 3; Acts vii. 35.
Egypt—Deut. xvi. 2.

(1) MagdalenE............John xx. 1-16.
(2) O G............Numb. xxi. 33-35.
(3) SumptuouslY............Luke xvi. 19.
(4) E n t r a P..........Job. xviii. 10.; 2 Tim. ii. 26.
(5) S i g h T............Mark x. 46.

Answers received from J.M. H. S.E.B. M.O. D.W.H. K.S. W.S. A.M.J. C.F.A. J.E.A. F.R.S. C.S. E.E.B.

Additional answers to Acrostic Confectionaries received from:—S.S. A.M.C. W.B.C. J.H.G. A.Q.B.I. J.B. C.G. W. and M.K.H. F.H.G.

"PURGED OUR SINS."

Heb. i. 1—14.

"Oh, Marion, what have you done! See!" and her cousin pointed to three large inkstains which had spotted the bosom of Marion's snow-white dress. Marion's common and oft-reproved habit when writing was to hold the pen in her mouth, regardless whether it was filled with ink or not, hence many an ink-spot fell on dress or table-cloth, and many a scolding followed.

Marion's bright face clouded.

"I am always doing it," she said; "my careless head will never remember Miss Morton's directions. I shall get into a row!"

Just then pale-faced Elinor Moore looked up from her French translation.

"I can help you, Marion. I have something in my desk which will take out stains." "What is it?" questioned Marion and Louise together.

"I am not sure of the name. It is a chemical preparation; my brother Tom gave it me. I have tried it several times, and find that however bad the stain is, it completely extracts it."

The girls gladly tried the wonderful preparation, and were surprised and gratified to find it really and completely extracted the ink stains, and the fair white dress showed no sign of Marion's misadventure when Miss Thorpe came in to give the English lesson. . . . . In the three words that head this paper we learn the sweet precious truth that the Lord Jesus "Himself purged our sins."

Is it not news that makes our hearts very glad? Even should our sins be like so many black, black stains on the fair white robe of innocence, which clothes each new-born soul as it flits down from God to live out its little life on earth, the shed blood of Jesus applied to our sin-stained souls can "purge" the stains, and even the eye of the great God gazing on the soul "washed in the blood of the Lamb" shall see no "spot or wrinkle, or any such thing," and we shall pass into his presence "blameless and harmless," faultless and stainless.

Just ask yourself one little question, quietly—"Am I washed in the blood of the Lamb?" I wonder if you are. What shall I say to you if you can answer the question by a glad "Yes, thank God"? I will say this, if you see a friend, a school-fellow, a cousin, of whom you cannot truly say, "He (or she) is blood-washed and forgiven," then tell that one what the blood of Jesus can do. Recommend that precious Fountain whose crimson flood can extract every stain. Seize every opportunity to make known the fact that Christ has saved you and will save others.

Eva Travers Evered Poole.

FISHER FOLK IN STORNOWAY.

THE mission amongst the women during the season of 1884 was a fair success. The number of women employed was far in excess of former seasons. The Free Church of Scotland sent two lady missionaries, Miss Lymington and Miss Caldwell, who laboured amongst them faithfully and prayerfully, visiting them in their lodgings, and holding meetings with them in their rooms.

In connection with the kippering trade there is a large number of men, a quite distinct class from the fishermen, and very intelligent. Services were held Sabbath evenings for their special benefit. The coffee-room department we consider a success, not so much as to profit as to its beneficial effects in other respects. Hitherto the refreshments given to the work-people partook chiefly of whisky and beer; at present coffee is almost entirely substituted. A good deal of literature is needed every season, such as the *British Workman*, Gospel books, Temperance tracts, and other instructive reading.

Any help that Christian friends can give, either in money or literature, will be thankfully received by Rev. D. J. Martin, or yours faithfully,

Donald Smith.

28, *Francis-street, Stornoway, N.B.*

MR. W. FORBES has, within the last few days, given addresses at Bethnal-green, Dalston, Shadwell, Westminster, and Marylebone. At his meetings at Reeve Mission Hall (Rev. Nevile Sherbrooke's) many signed the pledge and put on the blue ribbon. He is this week holding meetings in Holloway.

DR. SAPHIR ON PERFECTION.

Phil. iii. 12—21.

(*Concluded from our last.*)

BUT now there is a third point that must be considered. The Apostle does speak of perfection. I have shown to you the perfection of the believer at conversion—the perfect righteousness of Christ, in which we always stand when once it has been given to us; and our perfect renewal—"If any man is in Christ, he is a new creature;" "that which is born of the Spirit is spirit." I have also shown the life-long imperfection and sinfulness that cling to us. But the Scriptures mention also a perfection of the believer; or, as it should be translated, a maturedness, a state of manhood.

There are babes in Christ and there are men in Christ. There are some who in Christ have reached a certain fulness of knowledge and completeness of experience and character; that is what Holy Scripture calls perfect. "As many as are perfect." "That the man of God may be perfect." What are the features of those that are perfect in Christ Jesus in this sense? This maturity is described in the Word of God, and I trust many of us are pressing on toward perfection, or maturedness in Christ.

The first point is *knowledge*. Not merely intellectual knowledge, not the knowledge which is peculiar to learned men, or men who have an abstract and powerful mind; but the vital, experimental, appropriating knowledge which is given of God. "Ye have an unction from the Holy One and know all things." To know is to have eternal life. "That I may know Him and the power of his resurrection, and the fellowship of his sufferings." This, then, is one characteristic of maturedness in Christ—that we understand the teaching of the Epistle to the Hebrews—our sanctification and acceptance in Christ Jesus; and that we also understand the teaching of the Epistle to the Romans—that Christ and Christ alone, by whom and in whom our old man was crucified and in whom we are risen again, is our Strength and our Life. This knowledge, as it is comprehensive and spiritual, never asks whether such and such a doctrine is essential to our salvation, but whether it is essential or important to God. There are many people who say it does not matter much whether we know about the Second Advent, because we can be saved without knowing it. A very excusable speech in a little babe, but very inexcusable in a man who has been a Christian more than a year. If it is important and dear to God, it is also to us. *All* Scripture is given in order to be profitable to us, "that the man of God may be perfect, thoroughly furnished unto every good work."

Another characteristic of mature knowledge is that the heart is *established* by grace to know Christ and the fulness that is in Him. Therefore we are not tossed to and fro by every wind of doctrine. There is a feverishness, an excitability, a love of novelty which characterises this age in secular respects, and it is also among believers. The old truths do not seem to satisfy them. They know that we are justified by faith and have peace with God, but still they want something more. They are unsatisfied and ready to be led astray. If we are men in Christ Jesus, we shall be steadfast and immovable, knowing the truth on which we stand.

The third characteristic of those who are men in Christ is that as Christ Jesus becomes unto them more indispensable, so they draw more out of the fulness that is in Him. They always go into the Temple (which is Christ) as the publican. They draw out of Christ wisdom and strength, because they have learned more and more the power of the adversary and the sublety of the sin that still dwells within them. They want more and more to glory in the Lord, and in Him only. As they go on in the Christian life humility deepens and increases, until at last they see themselves to be the chief of sinners. There is a greater rejoicing in Christ, not so much because of any inward conscious experience, but because they know that God is delighted with Him, that God is satisfied with Him as their Representative and Surety, that He is all. They lean more on Christ, they receive more from Christ.

Another characteristic of the matured Christian is, that he is more absorbed with the knowledge and contemplation of God. "I write unto you, fathers, because ye have known Him that is from the beginning." And lastly, as we saw in the previous part of the chapter, they know the power of Christ's resurrection, which enables them to know the fellowship of his sufferings; they have a deeper experience of what is meant by "being made conformable unto his death."

How do we get into this state of maturity? It is God's doing. As the rain cometh down from heaven, and the dew returneth not thither, but watereth the earth, and causeth it to bring forth, so is it with the Word of God in the heart and life of the believer.

God uses his Word. "Sanctify them through thy truth, thy Word is truth." Desire the sincere milk of the Word, that ye may grow thereby. Make use of that Scripture that is profitable for all things, for the instruction you need, for the reproof you need. The new man needs no reproof, but the old man is still in you, and he needs reproof. So through the Scriptures, by the self-revelation of Jesus, and by the commentary of providence, God makes us to grow. Affliction is one of the choicest instruments of our growth to maturity and manhood. Chastisement is necessary, because God is educating us for the future. In heaven chastisement is not needed; in hell it would be to no profit; but here on earth, where lives that mysterious being, a Christian—that is, a man whose perfection is Christ Jesus, but who still carries about with him the old man, chastisement is needed. (Compare Mark iv. 26—29; Isaiah lv. 10—13, with the passage commanding us to grow, to be diligent, &c.)

There is the fourth and extremely important point of our consummation. Our citizenship is in heaven. Christ is there our Representative before God, and the source of our strength; and not merely Christ our life, but *our own life* is there. "For your life is hid with Christ in God." Our treasury is there; our armoury is there. We are like a man in a far distant country—in a country whose inhabitants are enemies of his nation. His citizenship is at home, his resources come from home, his affections are towards home, and his hope and aim is home. Our citizenship is in heaven, and thence Christ our Deliverer shall come. Then He shall give unto us perfect deliverance, for He shall change this body of our humiliation, this body of sin in which we groan. He shall change it and make it like his glorious body. For the blessed Son of God lived his earthly life in a human body, and in glory He lives in a human body still. We who are Christ's are also to live in human bodies; but glorious, transfigured bodies, in which sin is not entrenched. The body, soul, and spirit united shall be pure as Christ is pure. There will be no temptation; sin and evil will stand entirely outside of us. Everything within us will respond to the will of God. Every energy and faculty shall be entirely filled with the energy of God, and with the love of Christ, and with the Spirit of the Most High.

We wait for this. Therefore are we not earthly-minded and enemies of the Cross of Christ. We are strangers and pilgrims, abstaining from all fleshly lusts, not conforming ourselves unto this present age, laying up for ourselves treasure in heaven. There is our perfection, and to this let us constantly look. It doth not yet appear what we shall be, but we shall be entirely delivered from the old man. We shall see Jesus as He is, and then only shall we be like Him. Meanwhile, let us look not to ourselves but only to Jesus. Before you confess your sins look first to Jesus, in whom they are all forgiven. So will the children of Israel look unto Jesus whom they have pierced. and then shall their tears flow. Never go to the throne of grace without first remembering that Christ died for the ungodly, and you are going to your Father, because Jesus Christ lives as your Advocate. Your sorrow will be keener, your repentance will be deeper, your humility will be more genuine, because there will be Christ in it. And in all your doings, and in all your sufferings, through good report and evil report, in sickness and in health, in weakness and in strength, nay, even in backsliding, faults, and sins, remember that faithful is He who hath called you, and who also will perform. He will heal your backsliding, He will love you freely. Trusting in the Lord, let us abhor that which is evil; let us cleave to that which is good. Let us always remember perfection in Christ Jesus. "The Lord is his Name, and perfect is his work." Let us be whole-hearted, and with a whole heart receive Christ, as He is given unto us by the Father.

[Two correspondents have written to us criticising some of the points dealt with in our first instalment of Dr. Saphir's discourse. We think it due to the preacher to say that our report, being necessarily a summarised one, may not in every case have conveyed the exact meaning intended. We are glad to know that a full and revised report of the sermon will be published soon. Most likely any objections that may have been felt on reading our condensed report will be removed when the complete statement is seen.—Ed.]

EVANGELIZATION SOCIETY, VICTORIA.

WE are glad to hear of the prosperity of this recently-formed Society. We have before us the first annual report, from which we learn that God has abundantly blessed the efforts in this far-off land to win souls for Christ. It has been the special desire of the Society to send the Gospel to those who otherwise would not have been brought within its reach both in the town and the bush districts. Two evangelists are fully employed—Mr. A. J. Clark, who laboured so successfully in this country in connection with Mr. Smith, of the Metropolitan Tabernacle, and Mr. A. E. Eustace, lately connected with the village mission. Others have been partially employed, besides volunteers. During the year eighty-three missions have been conducted, with an estimated attendance of 134,246, while over 2000 inquirers have been personally dealt with. The income we see was £1160, certainly a fair amount for the first year (nearly half of this being the gift of one member of the committee).

The annual meeting recently held in Melbourne was a great success. The hearts of those present were moved with thankfulness to God for his goodness during the first year of the Society. The need of such a Society had been long felt, specially in the bush districts, but the committee were not prepared for the reports of almost heathen darkness brought by the evangelists. The eagerness with which "the old, old story' was listened to, makes them long to send more labourers into the field. They hope, therefore, to extend the work as the way opens. As to results, the reports sent in by ministers and Christian workers show that not the least important of these has been the quickening of the love and zeal of the Lord's people. Yet it is satisfactory to know that the greater number of those dealt with have been brought into Church fellowship. It is cheering to read of "sisters who have been alienated for years, reconciled, and sitting at the Master's feet." "Seven or eight strong men working together in a mine, all converted." "The whole of my class of senior girls have taken a stand for Jesus." "Prominent and respected members of the community declared themselves on the Lord's side."

The Society is thoroughly undenominational, and we trust our readers will remember its work in prayer.

LIFT UP THE FALLEN.—If a domestic in our families has been tempted to commit a theft, it may depend upon us whether she becomes a confirmed, desperate thief, or a penitent, self-watchful woman for the future. The statistics of prostitution prove that there is more than one wretched prowler on the midnight streets who might have been saved if the parental door had been opened to her after the first fall from virtue. Society not only sins grievously by sparing the man and striking the woman, but often sins cruelly by striking down at once without ever giving "space for repentance." I am not offering an excuse for sin. I am only pleading for the saving of the sinner by every Christian method. If God's love has built a bridge of recovery, then in his name let us point it out, and help the fallen towards it.—*Theo. Cuyler.*

"A REASONABLE FAITH."

UNDER this title three members of the Society of Friends have brought out a small volume of "Short Essays for the Times" which are intended to help "seekers after truth" to attain a more satisfactory and reasonable faith than is to be found in ordinary evangelical teaching.

We regret to note that the views of these writers on the subject of the Atonement—a subject to which they give considerable space—are quite out of harmony with what we believe to be the clear teaching of Holy Scripture on this important subject. It will be enough to show what their views are if we quote one short passage.

> "But whatever, in the deep purpose of God 'the Atonement' may be, it certainly is not Expiation; it is not Substitution, nor the suffering of punishment vicariously in any literal sense. It is not the expression of God's anger against sinners, much less against his well-beloved Son in their stead."

If it be asked, then what is it? Here is their answer:—

> "God our Father, being full of love to his wandering and degraded children, seeks to win them back to Himself, to assure them of a welcome, to lift up and restore them, and to make them—of their own willing and intelligent choice—spiritually healthful, self-denying, and law-abiding. For this purpose He manifests Himself in the person of Jesus Christ, who lives a human life; submitting to the restraints and trials of our nature; bearing the ingratitude, self-will, and enmity of men; and finally, in steadfast pursuit of his gracious purpose, suffering at their hands a cruel and humiliating death."
>
> "Here *in the Incarnation* [the italics are not ours] in the whole manifestation of the love and gracious purposes of God which the career of the Lord Jesus upon the earth displayed, in his deeds and teaching and promises, as well as in his death and resurrection was the true At-one-ment."

The object of this statement is only too evidently to disparage the view that the cross of Christ is the central object presented to the eye of faith as that whereby atonement has been made. For this the three "Friends" would substitute the Incarnation and its results. But which of these two views best accords with such a Scripture as this: "We preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Is not the inability of these advocates of a "reasonable" faith to reconcile the doctrine of the Cross with the wisdom of men another proof of the truth of the Apostle's words that "God hath chosen the foolish things of the world to confound the wise"? And again, "the word of the Cross is to them that are perishing foolishness, but unto us which are being saved it is the power of God" (R.V.)

No well-instructed Christian, indeed, no one moderately acquainted with Holy Scripture, could for a moment doubt that the Cross is therein set forth as the central sun of God's plan of Salvation. We are not surprised, therefore, to find in this book not only a want of acquaintance with Scripture (as, for example, the expression continually recurring in inverted commas, as if it were a text, "God manifest in the Spirit"), but at times also a thorough misconception of its meaning. Thus, for example, the "free" forgiveness of the Gospel is spoken of as meaning God's forgiving freely without any propitiation enabling Him to do so. Whereas such a passage as Rom. iii. 24 shows that the word "freely" refers to the mode of our reception, not of God's giving, "being justified freely, by his grace, *through the redemption that is in Christ Jesus*." Here our justification is "*freely*" given so far as we are concerned, but not so as to God, for on his part it is "through the redemption (or payment of the price) which is in Christ Jesus."

It is not to be wondered at that the concluding chapter of this book "On Inspiration and Revelation" should show a deplorably low estimate on the part of the writers of both the inspiration and authority of Holy Scripture, they deny that—

> "The ordinary mode by which the holy men of old were moved by the Holy Ghost was, in its essential nature, different from the like influence by which good and holy men are still visited, and by which they are still to a large extent endowed with insight into the things of God and with power to communicate them to their fellow-men."

We can only say that this is a very different estimate of the authority of Scripture to that which is taught us by our Lord Himself, and we believe this low view of the inspiration of Scripture lies at the root of the very unsatisfactory teaching of this little book, containing as it does so much of human reason and so little of God's Word.

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[*] A Reasonable Faith. By Three "Friends." *Macmillan & Co.*

MOHAMMEDANISM v. CHRISTIANITY.

TWO PICTURES.

BY MR. H. M. STANLEY, THE AFRICAN EXPLORER.

AFRICA — that dark, forgotten continent, rimmed around by mountain-ranges of an altitude from 1000 to 9000 feet high, divided into fair and fertile basins, and watered by mighty rivers, and peopled by countless millions! A fleet of Arab vessels sails across the Red Sea; an army of these fanatics debark; they climb the steep passes of Abyssinia, and surmount the lofty plateau. They are mounted on fleet dromedaries, with coverings of velvet, adorned with gold and silver filigree, on coursers of Yemen and white asses of Arabia. They unfurl their standards, and, with banners streaming, they advance against Paganism, with the fierce cry of "Death to the Unbeliever—there is no God but God, and Mohammed is his prophet.' Terror precedes them, death accompanies them, desolation follows them. The Apostle of Islam knows no mercy. Ages elapse, and this creed overruns North Africa; from Guardafui to Cape Juby the Crescent is triumphant. The Libyan Desert and the Sahara are traversed; and, invincible and dauntless, the proud riders advance towards the Equator, when suddenly the camels are stricken down as by a pestilence, the high-spirited steeds become nerveless and die, and the white asses shrink under this mysterious change of nature. Baffled, they return, to resume their conquests over the dry deserts and rocky plateaux of Northern Africa, leaving the southern half of Africa to other influences, and to higher nations. That is one picture.

The other is of a more modern period. From the Cape of Good Hope advances a Christian missionary, with a meek and humble following of Hottentot servants, a wagon, and a few teams of oxen. He advances northward towards the untravelled wilds of Southern Africa. He seeks the heathen in his home. To his astonishment he hails him as a brother. He soothes the benighted man with the vision of a Heaven, comforts him with the asurance of a Redeemer, and infuses into him the hope of salvation. And ever as he advances northward he repeats the song of the angels, which they sang over Bethlehem: "Peace on earth, goodwill towards men." This same Christian arrives finally on the banks of the Zambesi, and thence directs his paths westward to the Atlantic Ocean. Back again, whence he came, he retraces his wearied steps; and he halts not until he has viewed the waters of the Indian Ocean, and along all that vast route he has dropped the sweet words of peace and love. After a short pause among his own kind, he returns to Africa, and for fifteen years more he continues to move among the lost nations, loving and loved, blessing and being blessed, and at last surrenders his life in their midst on the shore on Bangweolo; and as we turn to the map of Africa, to regard the traces of his footsteps, we behold the outlines of the Cross of the Redeemer drawn by Livingstone during his thirty-two years of travel in the southern half of Africa.

There was pomp and majesty in the proud advance of Mohammed into Abyssinia, but the picture of the lone Christian wandering in those untrodden wilds of South Africa, with charity and good-will for his motto, is almost Divine. It is grand to think of the brave, undaunted Arabs, so invincible in war, carrying the Crescent flag from the Red Sea to the Atlantic! but it is still grander to think of the large conquests achieved by this meek and patient follower of Christ by the simple power of Christian love. Give due meed to the Arabs for the valour and matchless courage with which they carried their faith over many a thousand leages in Northern Africa; but the undying constancy, the persistent resolution, the patient fortitude of this lone soldier of the Cross, during his long and blameless crusade in the strongholds of Paganism, is sublime.

Well then, since this Christian, with all his unrivalled goodness and piety, has declared that the end of the geographical feat is the beginning of commercial (the missionary) enterprise, do you wonder that I, the last of his race and colour who talked with him, should take up his work with the view of redeeming Africa from its forlornness and squalid poverty by initiating legitimate commercial enterprise? If even Brummagem ware be the means of awakening the Africans from their torpor, let Brummagem ware be consecrated as the means which caused Livingstone's hopes to be fulfilled.—*Scottish Geographical Magazine.*

FRIENDLESS AND FALLEN.

ON Tuesday week the annual meeting of the North Branch Home of this Institution was held in Eden-grove, Holloway-road. The design of the meeting was to distribute reward books to former inmates, and to speak a few words of encouragement to them in the situations they are now creditably filling. There was a good attendance. Mr. Francis Nicholls, who presided, said he had been connected with this Institution for the greater portion of his life, and it was a matter of great thankfulness to him to have witnessed its growing usefulness and adaptation to the cases of those for whom it was founded, both among the friendless and the fallen. Mr. Haig Miller spoke words of cheer and encouragement to the workers and the young women.

Mr. Nicholls having distributed the prizes (and it was interesting to notice that some of the recipients of the books had been in the same places from two to seven years), Mr. E. W. Thomas said that during the year the matron had been visited by twenty-seven young women who were known to be respectably married. One former inmate was now supporting an aged father; another was a governess in a school in the country. The matron was continually receiving letters from those who had once been under her care, expressing their gratitude. He added that about 350 would obtain reward books; he was glad to say that nearly one half of them are depositors in savings banks, and two-thirds are total abstainers. It is cheering also to hear that the great majority of them are now regular attendants at the house of God.

Rev. E. J. Barnes referred to revival meetings which had been held lately in connection with the London Episcopal Mission, and which gave promise of a shower of blessing.

Some further words of encouragement were spoken by Mr. Smith and Mr. Ireton, and the happy meeting was closed with prayer.

DOCK LABOURERS.—Mr. C. Coleman (26, Chamber-street, E.) is endeavouring, by free meals to the many unemployed in the vicinity of the docks, to relieve the prevailing destitution, and at the same time win the hearts of these tried brethren to the great Friend of the poor and needy. If any can render help in this effort they will be making a good investment.

MILDMAY COTTAGE CONVALESCENT HOME.—Immediately after the death of Rev. William Pennefather some of those who were intimately connected with him in Christian work instituted a small Convalescent Home for the parish of St. Jude's, as a loving memorial of his tender consideration for the poor committed to his care. For the last ten years this home has done its appointed work. From thirty to forty poor women have year by year enjoyed the advantages it affords, and, after a few weeks' residence for the recovery of their health, have returned to their homes greatly benefited by the change. The time has come when it is thought well to remove it to Clacton-on-Sea; in order to meet the inevitable expense, the purchase of a little new furniture, and clear off outstanding liabilities, &c., I am anxious to raise the sum of £100. I earnestly appeal for aid, and thus secure to the parish an invaluable institution.

DANIEL BELL HANKIN.

St. Jude's Vicarage, Mildmay-grove, N.

DR. PATERSON ON MATERIALISM.

THE fifth lecture of the series at, Devonshire House was headed "Atom v. Person," and dealt with the materialistic problems of the day. Given the world as it now exists, Dr. Paterson asked, to what cause can we attribute its existence? The "atomic" theory, which is at least 2000 years old, is still put forward as a solution. The speculation is that certain minute "atoms" existed from all eternity. Half by chance, and half through the exercise of a sort of freewill, they moved in space obliquely; colliding, they began to form a variety of substances; at last, fortuitously, they succeeded in shaping the present universe. All this appears ludicrous to simple minds, yet it has been gravely put forward from the platform of the wise and learned "British Association for the Promotion of Science." This materialistic theory, of course, has no place for God, the soul, or the future life. It is finding its legitimate outcome in the revolutionary doctrines that are abroad with respect to communism and private rights in property. The progress of materialism seems to be one of the greatest dangers of the present day. It may partly be accounted for by the great strides that have lately been made in the discovery and adaptation of natural forces, so that men's minds have been almost exclusively directed to a consideration of things seen and temporal, to the utter forgetting of things unseen and eternal.

The two factors credited with the construction of the universe by the materialistic school of thinkers are matter and motion. When we ask, Whence came those elements? we get no intelligible reply. Even if an eternity of time were granted to the semi-fortuitous movements of matter, can any sane mind imagine that they can produce a world, anymore than the shuffling of the letters of the alphabet can produce a poem like that of Lucretius—himself one of the authors of the materialistic theory? It has been said that believers form a God in the shape of man, and then reason out God as a kind of magnified man. Granted: even "a magnified man" will account for the universe in a way that a fortuitous concourse of atoms could never do. Another consideration arises behind that of the atoms, which is that the elementary atom itself admittedly has all the appearance of a manufactured article. Who, then, is the maker? All the primordial chemical elements are now known to be related to each other in certain exact proportions. How came this marvellous and beautiful harmony and adjustment? Materialists argue from the indestructibility of matter to its eternity. No doubt it is eternal in the sense that no human power can increase or diminish its quantity; but that does not prove that God cannot create and has not created the matter of which the universe consists.

Dr. Paterson had some interesting things to say about "the conservation of energy," but he showed very lucidly how all the ascertained facts as to the persistence of force in no way account for the origin of force. In the material world we can follow the varied deflections of force into multiform channels, and we find that the motions of matter are controlled and bounded by rigid law. But when we come to the living body of man we find the new elements of mind, conscience, and will, which mainly regulate the forces he may evolve. Materialists assert that man is as much under the power of a blind necessity as the forces of inorganic nature, but all experience proves the childish folly of such a doctrine.

In summing up, the lecturer maintained that the principle of life, in its lowest and most elementary forms, cannot be explained in terms of matter and force. With all the gathered wisdom and experience of the centuries, man has never succeeded by any shuffling of the molecular atoms in producing a spark of life. Materialists object to miracles, but they really attribute to matter the power of working the most marvellous miracles, because they essay to evolve from dead atoms, moving without any adequate motive power, a whole world of intelligence, beauty, adaptation, and manifold use. Proceeding upwards from mere life to thought, we find that in the materialistic philosophy this also is set down as the product of matter and motion. But the failure to indicate the velocity and direction of motions that result in thought, is utterly fatal to the baseless speculation. The simple truth is, man cannot *create* force; he can only *direct* it. How, again, is memory to be explained on the materialistic hypothesis? We plainly recollect what happened fifty years ago, yet we know scientifically that all the molecules of the body have been changed seven times within that period. Throughout all these material changes in the body the identity of the individual remains. We have, further, the consciousness of free will, which is something entirely beyond the bounds of material force. It is possible that a man may become almost as much the slave of a base passion as matter is the slave of unbending law. But he nevertheless possesses a consciousness of his sin in yielding to the passion, and by the converting grace of God he may be lifted out of this bondage so that he shall become virtually a new man. Where in materialistic doctrine or discovery is there anything analogous to this? Every case of true conversion is a scientific verification of the fact that there is a new power altogether outside of matter which can produce such a tremendous change. But these things our lofty, so-called "scientists" disdain to look into. The gist of the whole matter is this, Where sight fails us, faith comes to the rescue. We can by seeing and apprehending Him who is invisible, learn the greatness and glory of the Creator, God; and we can have personal communion and dealing with Him through the revelations He has given to us of Himself in the person of Jesus Christ.

MISSION TO THE ESKIMOS.

SIR,—I have been labouring for the last eight years amongst the Eskimos of Hudson's Bay. My work is much the same as that carried on by the Moravians on the coasts of Labrador and Greenland. God has greatly blessed the work. We have now nearly 200 Christian adherents, and amongst this little flock there are some who have manifestly experienced the saving power of the Gospel in their own souls.

My home amongst these poor people is isolated and trying to an extreme. For some six months in the year there is scarcely anything to be seen but one vast expanse of ice and snow. But in the summer months the ice is broken up, and driven from the coast by various winds and storms. I am anxious to take back with me a small steam launch, so that I may be able to travel along a wild and barren shore with some speed and safety. I have often travelled hundreds of miles under the most perilous and trying circumstances. Once, for instance, I was no less than fourteen days accomplishing a distance which might be done in as many hours had I but possessed a suitable vessel to take me on my way.

The work is in its infancy, and is capable of great expansion. Thousands of these poor creatures are waiting for the Gospel, and thousands might be saved were Christians only alive to their needs. I have been able to travel across the vast peninsula of Labrador, where I found many Eskimos ready to receive the Gospel. The desire of these poor people for instruction was something wonderful. Can such men as Franklin, Parry, McClintock, Nares, Kane, and others, give up home, friends, and even life itself, to pierce those ice-bound regions; can vessels be fitted out, and vast sums spent in scientific research; and shall nothing be done by Christians to compass the salvation of these poor isolated Eskimos? The Secretary of our Mission is H. S. Malaher, 20, Compton-terrace, Islington, N.

E. J. Peek.

Mission House, Salisbury-square, E.C.

WORKING BOYS IN LONDON.—The Mercers' Company have made a donation of twenty guineas, and the Worshipful Company of Sadlers a donation of five guineas, to the funds of the Homes for Working Boys, London.

MORAVIAN MISSION WORK.

ON Wednesday, last week, Revs. B. La Trobe and James Henry, from London, were present at the Noon Prayer-meeting in the Christian Institute, Glasgow, and gave some interesting accounts of the missions of the Moravian Church. Mr. La Trobe spoke of the new mission to Eskimoes, of Western Alaska, a work strongly advocated by Dr. Sheldon Jackson, of New York. The first missionaries have been already appointed, and will start for their distant field of labour in the course of a few weeks. Mr. La Trobe also spoke of other fields entered by the Moravian missionaries over a hundred and fifty years ago, especially mentioning Greenland.

Mr. Henry spoke of the readiness with which the missionaries gave themselves to the work, notwithstanding tremendous difficulties and dangers to be encountered. Now that the cry comes from Alaska for the evangelisation of the thousands of Eskimoes on the west coast, still the watchword of this Church is "We are ready."

On the following day Rev. E. P. Hammond gave a most interesting account of his pioneering work there ten years ago. He went there not only to preach the Gospel, but to induce others to follow as missionaries. He wrote full accounts of the country and of the needs of the people, and did all in his power, as will be seen in his book "The Reaper and the Harvest," to arouse the sympathies of Christians for the poor, benighted people of Alaska. All who attended these meetings and heard the accounts of the work were thoroughly interested and pleased, and many new friends were gained for the Mission.

MESSRS. FULLERTON AND SMITH.

THESE evangelists have held a three weeks' mission at Folkestone. The word of the Lord has been blessed to many souls. Believers have been stirred up to a greater realisation of their privileges and responsibilities. Many souls have been brought out of darkness into God's marvellous light.

It has rejoiced my heart that Christians of all denominations have co-operated in the good work. The large meetings, I, as an established Churchman, am glad to say have been attended by many Episcopalians, although held in the Baptist, Congregational, and Wesleyan chapels. The simple Gospel has been proclaimed with a power and an aptitude of illustration that will, I hope, stir up the ministers of all denominations to more faithfulness and directness in their preaching.

The singing of Mr. Smith is a great attraction. He is a second Sankey, and has an especial power in speaking to children. Sometimes he leads the singing on the cornet, which he plays admirably—a novelty, it is true, but an attraction that is used to the glory of God. Our friends sometimes have meetings for testimony to the Lord's work in the hearts of recent converts. I am persuaded that if ministers and evangelists would more frequently tell the people something of the Lord's dealings with their own souls, a blessing would accrue to many.

This week there is to be an "all-day meeting," and a tea, after which Mr. Smith will give his "Life story" (his testimony), in which the grace of God will be magnified and illustrated in a very wonderful way. This I knew beforehand, by the book on the subject, which Mr. Smith's friends have induced him recently to write, and which is published by *Messrs. Passmore & Alabaster*. I venture strongly to recommend its perusal and circulation.

The work of these evangelists is, I understand, unsectarian; although Mr. Spurgeon pays, or makes himself liable for, all the general expenses incident to the mission. Local Christians would do well to remember that, where practicable, they should not only collect sufficient funds to meet the local expenses, but should send to Mr. Spurgeon a thank-offering to the Lord.

I understand that these evangelists are going to Southampton after leaving Folkestone. I would earnestly entreat all real Christians there of every name to rally round them. I write as one who, until the present Folkestone mission, was a stranger to these evangelists and their work. I am now convinced that reality and faithfulness to the Word of God is conspicuous in these men. God is using them for his glory.—Yours faithfully,

Chas. Walter.

Sherburn Villa, Manor-road, Folkestone.

Notes and Comments.

WE shall be glad to receive notes, briefly and concisely written, of evangelistic work carried on in any part of the world. Friends who receive such intelligence in private letters will much oblige us by communicating it.

At a meeting of the Lancashire Congregational Union, lately held at Ashton-under-Lyne, observations were made like the following:—A leading Manchester minister, referring to the ornate services of the present day, said he looked back with regret on the fervour of the past; he did not object to putting learning into a minister provided the man knew what to do with it. He had seen M.A.s and B.A.s of the new pattern who made him long for the old prophetic fire. The substitution of the word "freedom" for "authority" was coming in, and he gave a warning against losing sight of sin and righteousness.

At the same meeting, the Chairman said that for ministers to dispense with definite convictions was cheap and easy; but it was of no use to the souls of men. To-day what was wanted above everything was practical Christianity. Christ placed little dependence on external methods. The need of the hour was not so much for genius and scholarship, as for consecration. These are timely utterances, and we are glad to learn that the Union, impressed with the need of spiritual revival, recommended a season of simultaneous religious services in Lancashire.

The Times has suggested that the Soudan expenses would be best met by the imposition of an extra tax of threepence per pound on tea. Would it not be a more commendable plan in every way to levy an additional tax on wines, spirits, beer, &c.? Tea represents the chief beverage of thousands of industrious working people, while alcoholic drinks are simply luxuries, and too often destructive ones.

It is an age of luxury and extravagance. In the midst of an expensive war, we yet read of theatrical representations put upon the stage at fabulous cost, while the dresses alone in one recent ephemeral piece cost £5000! The evil does not stop here, for that world which gets its freaks and fashions from the stage, attires its votaries in similitude of habit, and the result is often bankruptcy and ruin. The married daughter of a Christian merchant recently gave sixty guineas for a dinner-dress made in exact copy of one worn by a popular but second-rate actress! Well may "the bitter cry" ascend, and the Lord's missionaries go begging.

A Cincinnati printer, who brought a suit to compel a Telephone Company, that had removed his telephone because he used profanity in a message through it, to replace the instrument, has been defeated in the Supreme Court of Ohio, the Court holding that the Company had the right to remove the instrument.

There is a wholesome air about such justice, reminding us that much around us, meeting the higher senses, needs to be oxygenated and purified – spiritually disinfected. There is not so much open profanity of speech and writing as there used to be; but we fear there is an immense amount of insincere speaking and writing. Ordinary qualities and attributes are expressed in superlatives; trivialities are magnified, while there is often a corresponding desire to minify that which deserves wholesome disparagement.

When we consider that at the root of this there is insincerity of thought, it is high time to regard it as a serious matter. "Let your speech be alway with grace, seasoned with salt." As Christians, let us remember that the tongue is an unruly member; that every idle word is to be accounted for, and that our Master has promised us a mouth and wisdom. Lawless speech is an offence before God, an insult to society, and a blight on the soul of him who indulges in it.

The sweating system appears to be in full operation in New York. The forty-first annual report of the New York Association for improving the condition of the poor contains many illustrations of the terrible state of things which results. Women are paid seven cents for finishing articles of clothing; for making shirts eight cents per dozen, including the sewing on of 148 buttons and forty-eight stays; for making ladies' wrappers fivepence; and other rates are even less, and these are not special payments during a period of depression, but the regular rates. A "Working Women's Protective Union" has been organised, however, for the purpose of "enforcing by legal proceedings, free of cost to working women, the payment of wages which they have earned. The promoters state that contractors systematically take advantage of the helplessness of women and defraud them, a statement amply illustrated by the fact that the Union has already conducted 7000 prosecutions and recovered 25,000 dollars of wages unjustly kept back from needlewomen.

A correspondent thinks that no better investment could be made than the entrusting of £8 10s. to Dr. Barnardo, who for that sum is able to emigrate a boy or girl to Canada. Says the writer:—

> "Would it not be a pleasant Easter thankoffering to rescue one of God's little ones, by giving the cost of some article, whether of dress, furniture, or other indulgence? I was about to spend that sum on something which I can well do without, and surely 100 readers of THE CHRISTIAN may be found willing to forego some personal gratification in order, by God's help, to save a child from destruction."

A band of Dr. Barnardo's boy emigrants are sailing for Canada this week; much interest was awakened by their presence, and by Dr. Barnardo's address, at the Central Noon Prayer-Meeting on Monday last.

The *Law Times* says that the judge (Baron Huddleston) who sentenced Henry Williams to seven years' penal servitude "showed an absence of judicial impartiality." Mr. B. Whitworth goes further, and says:—

> "The judge placed great difficulty in the way of the defence, constantly interrupted Williams' counsel, spoke of Williams' calling as a 'degraded' one, characterised the publican, the chief constable, and others implicated, as most respectable persons, and acted throughout with obvious *animus* and unfairness. . . Seven Poole magistrates have declared their belief in the innocence of Williams. Sixteen hundred people in Poole, convinced that Williams is innocent, have memorialised the Home Secretary. Sir William Harcourt has consulted the judge; the judge is immovable; so the Home Secretary as yet does not interfere."

An able Committee has been appointed to endeavour to obtain Williams' release. But unless the influence of all opponents of disreputable drinking-houses is exerted to the same end, the difficulty of their suppression will be greatly increased. The present is a test case, and no effort should be spared by all abstainers for the reversal of an oppressive and unrighteous sentence.

Mr. Moody has expressed the belief, says a correspondent of the Chicago *Inter-Ocean*, that he has never done better service in any winter campaign than has been accomplished through the Conventions recently held in different places throughout the States. Speaking of the Gospel Songs used at Messrs. Moody and Sankey's meetings, the same writer says:—

> "Go where one may in all this broad land, he will hear hymns from Gospel Songs, in the church, if there be one, in the Sunday-school, if there be one, and in the home, if there be one. He will hear them at the railway-station, in the homesteader's cabin, the cowboy's ranch, and the miner's cabin.'

It seldom happens that private efforts for the benefit of the community receive much recognition from the powers that be. All the more gratifying and valuable, therefore, is the warm testimony that has lately been rendered, in a report by the Scotland-yard authorities, to the worth of the prison branch of the St. Giles's Christian Mission. This report states that though there are eleven societies with large incomes established in London, professedly for the assistance of discharged prisoners, only two—the Royal Society and the St. Giles's Mission—actually assist convicts after discharge; of these two the St. Giles's Mission gives the greater amount of assistance, though its income is smaller. Here is a weighty sentence from this official document:—

> "To the good work the St. Giles's Christian Mission has done for the last three years may be partly attributed the decrease of serious crimes, shown by yearly returns and testified to by Her Majesty's Judges and others within the last few months."

The report makes the very commendable suggestion that the large and wealthy charities ought to subscribe liberally to an institution that accomplishes such good results in a very unpretending way. Mr. J. Monro, the new Assistant Commissioner of Police, adds a separate expression of opinion. He says:—

> "During my short connection with the Metropolitan Police I have had many opportunities of noticing the very valuable work which Mr. Wheatley does on behalf of discharged prisoners. The new Home [in Brooke-street, Holborn] will meet a great want, and deserves encouragement at the hands of every one who has the welfare of discharged prisoners at heart."

We understand that some £150 is yet needed in order to open the enlarged Brooke-street Home free of debt. The address of Mr. G. Hatton, Secretary of the mission, is 12, Ampton-place, Regent-square, W.C.

There is no better way of evangelising London than the multiplication of iron halls of suitable size in poor localities. They are comparatively inexpensive, and can be made attractive and comfortable with no needless adornment to distract the attention of sinners from the Saviour evidently set forth crucified before their eyes. With much sympathy and confidence, therefore, we commend the appeal of Mr. John Bain (of Harley College) for £1000 to purchase a freehold site and build an iron hall among the poor people of Lower Clapton.

The Church Missionary Society, in a circular intended for Warwickshire, states that whereas the children of the county send to the Society, for the conversion of the heathen world, £430 annually, the noblemen and gentry of Warwickshire, who fill the office of county magistrates, give for the same object an annual sum of £20.

A lover of the London Missionary Society, writing to *The Nonconformist*, criticises the London Missionary Sunday, and concludes by asking: "Is it advantageous for ministers to be travelling many miles after the morning service to fulfil an evening appointment? Is this unnecessary travelling on the Sunday good for the preacher, the Society, or those employed in public conveyances?" To ask such questions is sufficiently to answer them.

"A Countryman from Abroad," as well as several at home, have sent us communications urging the duty of a call to public prayer and humiliation. We fear, however, and it is one of the most ominous signs of the times, that Government, Parliament, and people have ceased to feel the necessity of confession and appeal to the God of heaven and earth in regard to national affairs. *Vox populi* is supposed to be *vox Dei:* the people have supplanted God.

Half a century ago we used to hear of "The Coming Man," and during recent years there have been public expressions from other countries of Christendom besides our own of the want of a man to lead and guide the people. A few weeks since, a Tory paper had a poem entitled, "Wanted, a Man;" and a few days later a Radical paper had a note to the same effect. The same want was felt of old, when faith in God was waning. The Lord of hosts took away from Judah the mighty man and man of war, judge and prophet, prudent and ancient, counsellor, artificer and orator, and gave children to be their princes, and babes and women ruled them. But He promised that when He had purged away their dross He would restore her judges and her counsellors. God's answer to the cry for "The Coming Man" is this: "Behold, I have given Him for a Witness to the people, a Leader and Commander to the people."

The World and *The Pall Mall Gazette* have both happened upon a true omen of the coming sorrows. The former says that the present condition of the Conservative party irresistibly recalls a very brief historical recital from 1 Kings xxii.: "There was then no king in Edom: a deputy was king." *The Pall Mall* makes a still stronger statement, and says, that in reality there is now no Government in England. Ministers are the mere agents and salaried servants of a vague, impalpable something labelled Public Opinion—that is, the opinion which manages to express itself most loudly by means of bye-elections, newspaper articles, and the resolutions of political meetings, public or private. "This can only end in a catastrophe."

> "We shall not get rid of the discreditable vacillation which paralyses our policy until a Statesman arises who has the common sense to see that the first duty of a Government in relation to public opinion is not to obey it, but to mould it. At present the supreme test of statesmanship with us is ability to forecast the way in which the cat will jump. The weathercock on the steeple might as well pretend to be wielding the sceptre of Æolus."

It is of the deepest interest to those who observe the signs of the times, as foretold in Scripture, to see them thus noted and made public by the secular Press. But the word of inspiration does not leave us wringing our hands over a gloomy present. It points hopefully to the future, and assures us: "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a Man [the Coming Man] shall be . . . . as the shadow of a great rock in a weary land."

At a recent convention of Baptist elders in New York, Dr. Dorchester is reported to have made the following assertion:—

> "A preacher has to contend with many abnormal growths in the Church; with persons fancying themselves the Church militant, but who are really the Church termagant; with the Church somnolent; with the Church of ineffable rest; with the Church of holy cranks; and with the Church of perpetual tramps, who live on star-preacher diet."

Mr. W. H. Peters, of Harefield, Lympstone, Exeter, writes to us that he has been much interested in Mr. Shuldham Henry's proposal to set M. Sinel free for evangelistic work in France. He will contribute £10 towards the requisite expense, if five or ten other friends will do likewise. We hope Mr. Peters' proposal will be accepted.

At a recent meeting in Chelsea, in connection with the Metropolitan Association for Befriending Young Servants, Sir Charles Dilke stated that at the end of 1884 there were over 5200 girls under its care, who had been transferred to situations from workhouse schools and elsewhere. Considering the very defective early surroundings of young girls who have had a workhouse training, it is gratifying to know that they are being counselled and cared for in this way. At the same meeting resolutions were adopted affirming the necessity of an increase in the number of lady visitors, the desirability of opening a lodging-house for the accommodation of girls out of place, and the need for increased public support.

In an interesting sketch in *The Sunday-school Times* of "Joseph Cook in his Study," Mrs. Sarah K. Bolton says that the Bible which he uses daily has six parallel columns, in as many languages. He has no time for frivolous or idle conversation; he is for ever learning, for ever giving out his knowledge.

The clergy of the rural deanery of North Kineton, Warwickshire, in view of the forthcoming races at Stratford-on-Avon, have numerously signed a protest which condemns horse-racing as injurious to morality among all classes, as degrading in its association with gambling, drunkenness, and vice, and which calls upon all wealthy persons to withdraw their countenance and patronage. This is cheering as evidence that ministers of religion are beginning to realise the baleful power of these social customs.

The following passage from Edward Irving's Sermon on the Parable of the Sower will be interesting to many of our readers:—

> "You may depend upon it, therefore, that the laws of all life, vegetable, animal, mental [soulal], and spiritual, are one and the same, though different in degree; and all derived from one and the same sacrifice of our blessed Lord and Saviour, offered from all eternity, without which there would have been no life, but a universal death. And you may rest assured also that the lower is always typical of the higher, and that the knowledge of the higher is best ascended into through the progression of the lower. We ought not to wonder, therefore, that the Holy Spirit continually useth the emblems or symbols derived from vegetable and human life—the sowing of the seed and the harvest, the birth of the child and the full-grown man—to set forth spiritual things withal. And you ought not to say they are finely-chosen similitudes, but they are rightly-appropriated types. And however much our men of taste and sentiment do laugh at the spiritualisings of our fathers, I dare to believe and to say, that to spiritualise nature is rightly to interpret nature; and that the greater part of our Lord's discourses are nothing but divine exercises of this kind; and so of his parables also."

We are requested to state that in *Silver Morn* for April (S. W. Partridge & Co., 2d.), the Editors will have a paper in justification of the line of teaching which called forth our article on "Judaizing the New Testament" in our issue of March 12.

With fullest confidence, we, for the third time, commend the Rev. Henry Bradford, of Northampton, to the sympathy and help of all Christians who appreciate fidelity to Christ without fear of consequences. A letter from Admiral King Hall in another column explains the circumstances.

Under the title of "Fallen Leaves" (4d.), Miss Macpherson has gathered from the Bible and note-books of Henry Moorhouse a large number of points and illustrations, which will be useful to preachers and teachers, and will interest all those who knew that zealous and much-loved evangelist, so early called from work to rest. Mr. Moody never tires of expressing his indebtedness to the man who astonished the people of Chicago by preaching seven successive evenings from John iii. 16, and from whom in his earlier days of work he learned so much.

Miss Booth gave a deeply-interesting account of another year's stewardship in France and Switzerland, at Exeter Hall, on Monday week, before a crowded and enthusiastic audience. Despite the difficulties that are to be met with in France from widespread infidelity and indifference, and the special difficulties that have resulted in Switzerland from the persecuting action of the authorities, our devoted sister was able to report progress all along the line. She asked for £2000 towards the expenses of the war for the current year, and the greater part of it, we understand, was contributed at the meeting.

Can any reader favour us with an admission letter for an outdoor patient for the Hospital for Diseases of the Skin, Great Marlborough-street, or any other hospital where such ailments are treated?

There are few classes of the community who stand in greater need of kindly and practical endeavour for their spiritual well-being than our soldiers. The absence of any true home life or privilege makes their position one of peculiar peril, and enhances the value of all institutions devoted to their benefit. The Soldiers' Home and Institute in Dublin has for the past ten years done good service among the military contingents that have been stationed there, and their families. The friends of the work are now making a special effort to extend and enlarge its scope. We trust they will be seconded in this excellent enterprise by the generous support of the Christian public. The Hon. Secretary is Capt. R. Wade Thompson, Clonskeagh Castle, co. Dublin.

Rev. Canon Jackson, who has long been known in Leeds as a prominent advocate of education and as a friend of the poor, has offered to accept the pastoral care of the Leeds Workhouse at a nominal stipend of ten shillings a year. He will hold himself responsible for a Sunday service and the pastoral care of the inmates who are members of the Church of England, but with the distinct understanding that, under proper regulations, no hindrance or obstacle shall be placed in the way of other religious bodies. It is pleasant to record such an instance of liberality and catholicity.

THE THEATRICAL MISSION.

DURING the recent Christmas season the work of this society greatly increased; the Institutes provided for theatrical employés were so largely attended that it has become a necessity to secure larger and more commodious premises. The Committee of the society have secured a vacant plot of ground in Henrietta-street, Covent-garden, on a long lease, and the cost of the proposed new Institute, which will accommodate, if necessary, 900 members of the profession at a time, will be about £4000.

Many young women of the ballet and chorus have been in constant attendance, and nearly 2000 youths and boys have availed themselves of their own club and institute during the past three months. Of these by far the larger number have voluntarily attended evangelistic meetings, while those who were prevented doing so by rehearsals or engagements in the provinces have been followed up by the correspondents of the "Letter Mission," now carried on by over 800 lady workers throughout the country. Many of those out of employment have been kept from starvation, and the many forms of temptation, through the the Employment Fund.

Contributions and all communications should be addressed to Mr. Courthope Todd, Director, 21, King-street, Covent-garden, W.

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REV. E. P. HAMMOND IN GLASGOW.

MANY letters received from young people have been read by Mr. Hammond, or some of the ministers in the Glasgow meetings. They have deeply interested the audiences. Such letters often touch the hearts of the children, and lead them to wish that they too may become Christians. The following letter has a special interest, which makes it worth reproducing in full:—

FRUIT A HUNDRED-FOLD.

125, Greenhead-street, Glasgow.

DEAR SIR,—The first time you were here, twenty-four years ago, a sister of mine went with her five children to your meetings in Hope-street. She and at least two of the children received Christ the first night. After my sister's triumphant death, two of her daughters started a kitchen-meeting, which was soon crowded. They then took an empty shop in Clydeside, but there too they were soon crowded out. Mr. Linn, the district missionary, heard of the meeting, and invited them to his hall in S. Wellington-street Academy. There the work increased as before. It was then called the "Mill Girls' Association."

At their first soirée there was a large attendance. The account of it spread far and wide; people from different places came to see, one of whom was Dr. Hunter, a young man connected with Dr. Eadie's congregation, Cambridge-street. He was struck with the whole affair, and said to himself, "Can I not do something like this among the boys?" We soon gathered a few boys running about the streets, and as they mostly wrought at, or were connected with, the Phœnix Foundry, he called it the Foundry Boys' Society. This was the beginning, I believe, of the grand and glorious work now well known in Glasgow and elsewhere as the "Foundry Boys' Society." What a wonderful result from a small beginning—namely, the conversion of my sister and her two daughters. The eldest was long one of the matrons of the "Saltcoats' Seaside Home," under the late godly James Smith. She was much blessed in the work in pointing sinners to the Saviour. She is now with Him in glory, and all the family are following her footsteps. Yours, ALEXANDER POLLOCK.

The second week's centre was Lansdowne Free Church, and last week a series of services were held in the Cowcaddens Free Church. On Sunday Mr. Hammond changed his quarters to the Evangelical Hall, James Morrison-street; and, after a week's interval, Bethany Hall, Bridgeton, will be the scene of the evangelist's labours. Subsequently, several districts on the South Side of the river will be visited by Mr. Hammond.

CLAPTON PARK NEW MISSION.

DEAR SIR,—I write to tell you our Mission of Mercy among the lapsed of Lower Clapton is in rather a critical position at present. You will recollect that we began it two years ago, and now there are about 400 adherents and 230 members around the Lord's table; also 318 children in the Sunday-school, 38 teachers, 27 tract distributors, over 300 Band of Hope children, over 250 Temperance adults, three prayer meetings weekly, besides lectures and helps by the way in the form of Bible-readings, &c. This work of God in our hands has thus prospered, many precious souls being won to Jesus. And since this fear has come there has been quite an upward tendency all along the line of the fifteen departments into which the work has naturally divided itself, so that our outlook morally, and spiritually, is blessed, clear, and bright.

But our outlook as regards promises is very dim and cloudy. The place where my poor people have gathered hitherto is to be taken away from us in July. A Christian gentleman promises to sell us a freehold site for £560, that is about £400 below what he expected for it. A substantial iron building, capable of seating about 900 people, could be erected for about £1000 before June has passed. We owe nothing. During our two years of labour in the present building we paid all that was necessary as tenants of the place, and now as we look forward, and have only three months to pass over the line, we tremble. Do kindly aid us in our blessed struggle to attain our place and ground free of debt before June.—Yours in the Loving Master,

JOHN BAIN.

Blurton-road, Chatsworth-road, N.

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SERMON-LANE MISSION.

THE annual meeting of the friends and supporters of this Mission was held on the 17th inst. a Myddelton Hall, Islington. The chair was taken by Mr. Henry Spicer, who was supported by several ministers and other gentlemen.

The report prepared by Mr. D. Cooksey, the hon. sec., showed a large amount of useful work done during the year. The Sunday services were encouragingly attended. At the Tuesday week-night service 200 sometimes attend, coming, in many instances, direct from their labour. There were open-air services during the fine weather, and special services conducted by the Evangelisation Society, when the hall was quite full, and the Temperance cause much benefitted. A meeting of a remarkable character, consisting of thieves, drunkards, and taproom frequenters, to the number of 400; a midnight mission, which drew together some 250 unfortunates; soup meals for the boardmen at the Cattle Show; free breakfasts during the winter to footsore wanderers, were also among the records of works accomplished.

In a locality, where, in the immediate neighbourhood, poverty deepens and grows, by the influx of a population, from destroyed rookeries, where once respectable dwellings are fast sinking into squalid tenements let out to the poor, and where groups of youths, when the policeman's back is turned, may be seen gambling like the *Jack Idle* of Hogarth's prints of the last century, it is difficult to imagine instrumentalities better adapted to give a helping hand to a man struggling in the morass of poverty than those at work in this Mission, the variety of which indeed astonished some of the speakers on the platform, who compared them to bees issuing from some industrious hive.

With the various facts mentioned in the report before them the Chairman and speakers could only thank God for the blessing bestowed on the Mission, and express their renewed confidence in it. Mr. Lewis, the honorary treasurer, showed that the large operations detailed had been conducted on an annual expenditure of £393, a small sum surely for so extensive a work, and that, instead of running into debt, there was a balance in his favour of £16 12s. 1d. An earnest appeal was made, however, by the Committee for funds to enlarge the building, the want of further accommodation being especially felt in the Sunday-school rooms, which are unhealthy from overcrowding, the present limited accommodation also necessitating the turning away of many children who run about the streets. The sum of £800 is required for this purpose, and subscriptions will be thankfully received by Mr. George Fuller, the Superintendent, addressed, Sermon-lane Mission, Liverpool-road, N.

A WAKEFUL NIGHT.

BY MRS. GEORGE C. NEEDHAM.

"I hate vain thoughts; but thy law do I love."

STILL me, O Lord, and keep me still;
Drive back these thoughts that come at will,
Rushing like horsemen through the mind,
Destruction in their track behind.

Their work is famine, death, and fire,
Insatiate fiends that never tire;
They blight my peace, they smite my joy,
And every prayerful wish destroy.

I cannot seek my Saviour's face,
Or claim the refuge of his grace,
But everywhere these imps arise,
And, taunting, stand before mine eyes.

Help, Lord! like demons cast them out;
This vexing rabble put to rout:
I hate vain thoughts; thy law I love;
My pleasure is with Thee above.

Alas! this sinful flesh how weak!
This will, for conflict, shameful meek;
How easy Satan lures his prey,
How desperate to break away.

Lord, Thou hast strength; oh, plead for me;
Match Thou my foe, my David be;
Then nurse thy child to kindly rest
On some attending angel's breast.

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GIFFORD HALL MISSION.

VERY interesting anniversary services have been held in connection with this Mission, situated in Gifford-street, Caledonian-road, Islington. On Thursday last, at the annual tea, and meeting Mr. W. T. Paton presided, and, together with the following gentlemen, addressed the meeting (there being about 400 present), Rev. Dr. Bevan, Messrs. D. T. Legg (Religious Tract Society), H. W. Wilkins, J. J. Corbin, B. Hitjer, B. Clarke, and H. W. W. Whittenbury.

It would take more than one number of THE CHRISTIAN to chronicle one-half of the work done in this part of the Master's vineyard during the past year. Some idea of the good work done, however, may be obtained by a perusal of the following jottings we made during the reading of the report by the secretary, Mr. H. Forbes Clarke. Sunday-school: average attendance, morning—teachers 24, scholars 330; afternoon—teachers 40, scholars 680. Sent to Aylesbury for fresh air, 58 sickly children; 108 scholars pledged themselves to read a portion of the Bible daily; mothers' meetings held weekly, average attendance 85; coal, clothing and boot clubs with 65 members; nearly 50 blankets lent to the poor; about 1000 penny dinners per week supplied; 100 quarts of beef soup distributed every Friday during the cold weather; 60 open-air services; 500 families visited; twenty-one deathbeds attended; work for the unemployed found, admission to hospitals secured, relief and comfort for the sick administered, rooms for aged poor provided, 200 Christmas dinners distributed; goose club, with 47 members; penny bank, with 1044 depositors; women's week evening class, 30 members; mission church, 167 members; children's separate service morning and evening; senior Band of Hope, 31 members; junior Band of Hope, 110 members; cast-off garments distributed to the ragged and half-naked, free breakfasts to the hungry, entertainments and play-rooms to cheer the dull, 92 pairs of boots given to the shoeless. In addition to all this work and very much more that has been done by the Committee, officers, and teachers at a cost of less than £200, the children of the Sunday-school poor, as they are, collected £3 10s. towards a treat for 140 infants and 300 boys and girls who do not attend any Sunday-school.

Help towards this deserving Mission will be thankfully received by the Superintendent, Mr. Benjamin Clarke, Editor *Sunday School Chronicle*, Hampden House, Crouch-end.

EAST END POOR.—SIR,—For many weeks past we have been giving upwards of 1500 free meals to the destitute and unemployed, in the Gospel Hall, Brunswick-road, Poplar. After the meals Gospel addresses have been given. We are daily meeting with applicants who are without food and firing. I should feel pleased to send our paper, *Light and Dark*, to any of your readers on application.

47, *Dee-street, Poplar, E.* GEO. FULLER, Supt.

ROMAN CATHOLIC TACTICS.

DEAR SIR,—I read the article, headed as above, in your issue of Feb. 26, with painful in- rest, and yet I have wished that attention might ore often be called to the progress of Romanism rural districts. Experience has, no doubt, ught them how accessible are the simple untry folk, and the deep hold religion has on many of them. Therefore it is that these tholic missions are springing up in most un- pected quarters, frequently fostered by some rdly or otherwise wealthy pervert, and the iest attached has, I believe, in many cases eviously been an English clergyman.

Whether by design or otherwise I know not, t in various ways the poor people in town and untry have for some years past become familiar- ed with Romish ideas. In nearly all cottage omes are to be seen the prints of St. Joseph, e blessed Virgin and Child, &c. The Cross, o, has long been a favourite ornament, seen erywhere; these, with ritualistic books, are ietly but effectually doing their work. My nsophisticated village friends, seeing them con- cted with religion, readily welcome them, and ver suspect any evil, and when I have some- nes turned the faces of these pictures to the all, they have been almost shocked, and looked r an explanation, which they quickly got, with better picture substituted for the Romish one.

Now what is to prevent this Catholic propa- nda becoming what it threatens? assuredly thing now in force. I believe it is not gener- ly known or realized that evangelical teaching rapidly on the wane in country towns and llages. A few aged, God-fearing men of the harles Simeon school are uttering their con- nual heartfelt protests; one in a village near where I am writing, a clergyman over seventy, his sermon a few Sundays back, gave a very ithful warning, and expressed his readiness if were called upon to go to the stake in defence the truth he had so long maintained. But of hat avail are a few solitary voices; when the ajority of our clergymen, and especially the ung men, are pronounced Ritualists, aided by eir satellites, who play the part of John the ptist to Romanism? In the parish just referred lives one, and he the village schoolmaster, who es all in his power to pull down during the eek what his evangelical clergyman has tried build up on Sundays, and who, I hear, is eatly irritated with what he has lately seen ing on at the adjoining chapel, and all the sult of what he considers our heretical aching.

These Ritualists with their clergy (many of em quite young) influence the squire and his mily, and together they resist to the utmost e approach of simple Gospel truth, and do eir best to stamp it out wherever it has gained footing, so that whatever measure of truth ere once might be in the saying that the urch of England was the bulwark of Protes- ntism, in very many cases it is not so now.

Many may perhaps ask, but what of Dissent these places? Nothwithstanding the great crease in the number of chapels and mission lls, Dissent is not so strong as it used to be. The ultiplying of chapels in villages whence the habitants are migrating so rapidly to large ntres of industry is doing very great injury to issent and is a grave mistake. In villages where ere never can be more than one really good ngregation there are often to be found two d occasionally three or even more, each, it ould seem, feeling there is some great lack hich they as a denomination can alone supply. that a good congregation cannot long exist ywhere before a new place springs up suddenly d almost under the shadow of the older one. sad breach is at once made among these pre- ously united brethren, and henceforth more or less valry and often bitter opposition prevail. The sult of this kind of thing is damage to all. In ss than a generation Dissent has lost its hold pon many of the families of our good old- shioned yeomanry, which was once the backbone the Nonconformist churches. Where, now, n be found this class of people in our village chapels, as in former days? Where seen, as then, the numerous vehicles wending their way to the sanctuary? Where the gathering of families from a distance in the chapel grounds, with the accustomed warm weekly greetings which made the Sabbath a delight to many? And I may add, where is the plain and simple, but godly and often well-educated, pastor, moving about among his beloved flock, a man of influence in the neighbourhood, whom so many loved and respected? To-day their fine old chapels either have to be reduced in size or may be seen nearly empty.

The minister's place, too, is now supplied very often in the same way as the many lesser places that have cropped up of late years in their vicinity. During the week most of these places are left to the care of someone living near, but whose influence for good is, to say the least, next to nil. And on Lord's day they are usually supplied with such local help as can be obtained. Brethren who toil hard all the week are ever ready to walk twenty miles if need be, and many often do more without fee or reward, except love for souls. I have not the least desire to depreciate the work of these good brethren, many of whom I count amongst my dearest and most loved and valued friends; the services of such men have ever been, and still will be, very valuable to a certain extent, but many of them are imperfectly taught in the Scriptures, and for lack of this and a better oversight, dissensions and annoyances are of very frequent occurrence, which make these places very unattractive, especially to the young people of the few well-to-do families left, who, if not converted, generally embrace the earliest opportunity of going off to church, and very soon become High Church, as they delight to call themselves, although cradled in Dissent.

The little chapel their parents helped to build and sustain is left in a forlorn condition, and there are many such miserable exhibitions of weakness, made so by the above causes. These are facts known to many besides myself, and all this leaves my poor village friends in a very helpless condition, and an easy prey to the ritualistic curate or more astute Romish priest.

In a future communication I hope to be permitted to make a few suggestions by way of meeting this threatened Romish inroad.

GEORGE D. SHIPLEY, Village Missionary.
Breachwood Green, near Welwyn, Herts.

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MISSIONS TO THE KABYLES.—Mr. E. H. Glenny, of Barking, Hon. Secretary of this Mission, has lately visited Bath, Bristol, Portishead, Clevedon, Bridgwater, and Weston-super-Mare, giving details of the work, and arousing an interest in the condition of these interesting North African tribes.

ADDRESSES TO MEN IN LIVERPOOL.—A course of lectures to men only is being delivered on Sunday afternoons, on important subjects, in St. Silas's Church, Pembroke-place, Liverpool, of which Rev. Dr. Harrison is the incumbent. Between 500 and 600 men attend these special meetings. The subjects are such as are likely to attract men. The first address was given by Archdeacon Bardsley, on "Some Causes of Modern Unbelief;" then followed, "Why Infidelity Prevents me Becoming an Infidel?" by Rev. Canon Lefroy. "The New Time," by Rev. R. H. Hammond. "The Child Lost and Found," by Rev. Canon Major Lester. Two others followed, on "Manliness," by Rev. Richard Hobson; and "Keeping Company," by Rev. J. H. Honeyburne. There can be but little doubt that blessed results will follow.

EVANGELISATION IN SUBURBAN PARIS.—Pastor H. Perrenond, 105, Rue de Flanders, Paris, writes with reference to this subject: "I have laboured for nearly eight years at Belleville, for the evangelisation of youth, in Paris. The Mission of Belleville was commenced in 1872, and is directed by a Committee composed of Christians belonging to the Reformed Church in Paris. After thirteen years of work we have succeeded in gathering together 400 children, both Protestant and Catholic, in our six week-day schools. We have opened three Sunday-schools at La Villette, Charonne, and Belleville. Two Christian Unions, one for young girls and one for young men, are most prosperous. The Committee propose to send a delegate to England and Scotland in the second week in April to plead on behalf of this good work.

EVANGELISTIC NOTES.

HOBART, TASMANIA.—Mr. and Mrs. J. Mountain have held evangelistic services here, which have been well attended and have created a deep impression.

IPSWICH.—A mission here, conducted by Mr William Sampson, is being wonderfully blessed of God to the sanctification of believers and the salvation of precious souls.

ELGIN, N.B.—An excellent series of meetings is being conducted here under the auspices of the Evangelistic Association. The attendance is slowly increasing, which is an evidence of growing interest.

BERWICKSHIRE.—Evangelistic meetings have lately been held in a number of Berwickshire towns and villages. Mr. D. Wallace, evangelist, has been prosecuting his labours, and souls have been won.

MR. JOHN HARRIS has held a two weeks' mission at Copford. Many who have been blessed through his former visits are now and have been for years rejoicing Christians. Others are inquiring the way. The Christians have also been stirred up.

ST. AGNES, CORNWALL.—The churches at St. Agnes have of late been much blessed, through the labours of Messrs. Hurditch and Spurr. The visit was a short one, but long enough to make a deep impression on the minds of the people.

CAMBERWELL.—The Old Mansion House Chapel, Camberwell-road, was on Thursday last the scene of the gathering together of about 400, of all ages, to a free tea. Addresses were given by Rev. S. H. Akehurst, Mr. A. J. Pardoe, Mr. Walker, and Mr. G. W. Linnecar.

LIVERPOOL.—Mr. Thomas Eyres has conducted a fortnight's mission at the Union Presbyterian Church, Kirkdale. Rev. A. Bannerman, Barkway, writes: "There can be no doubt that many children have given their hearts to Jesus, while others have been made anxious after the way of peace."

CHILDREN'S SPECIAL SERVICE MISSION.—Three weeks' services among the young in Pembroke Dock, by Messrs. Spiers and Westall, have been brought to a close. Many of the children have, we truly believe, been brought to the Saviour. Our earnest prayer ist hat God will give this work a solid foundation in our midst, that it may be a permanent branch of Christian work in the town. D. S. R.

SLOUGH.—On March 17 Mr. C. King gave a rousing address, entitled, "The Danger Signal," to the lads and young men of Slough. A tea was provided for those connected with the Lads' Christian Association, and in the Iron Chapel there was a full and attentive audience, composed almost entirely of youths of the working class. At the close of the meeting two of the young men professed to have given their hearts to Jesus.

BROOKLYN, U.S.—A series of Gospel services have been held at Dr. Pentecost's Church, in which the pastor has been assisted by Mr. Sankey, Mr. and Mrs. Stebbins, and Mr. George Soltau. Much good has been done. These meetings were followed up by a similar effort at Dr. Cuyler's Church, where Dr. Pentecost and Mr. Sankey also assisted. Our readers will be glad to know that those well-known and much-esteemed friends are busy in the Master's service.

WITHERSLACK, WESTMORELAND.—A nine days' mission has been held in this very wild and scattered parish, the result of which has been most encouraging. The church is situated a great distance from many of the people, but this did not prevent it from being filled every night. Many walked three and four miles night after night to the services, and the lateness of the hour did not keep them from remaining for the after-meetings, which were well attended. Rev. Dr. Morris conducted the mission. His addresses were very powerful, yet simplicity itself, and many souls brought out under him. It was a glorious time, perhaps the greatest blessing the parish has ever had. G.

MR. HENRY THORNE IN SUNDERLAND.—From March 7 to 18, Mr. Henry Thorne paid a visit to Sunderland, and held most successful Gospel Meetings under the auspices of the Y.M.C.A. There were numerous inquirers dealt with in the inquiry room at the close of every meeting, and it is believed that no service was held which was not blessed to the conversion of souls. It is hoped that over 200 persons will be added to the different churches in the town as the immediate result of the mission, and there can be no doubt that many others have been impressed and benefited. The clergy and ministers of the town cordially co-operated in the work by announcing the mission, and personal attendance and effort when that was possible.

Letters to the Editor.

A NOTE OF WARNING.

Dear Sir,—May I be allowed to sound an alarm through your pages about certain "wolves in sheep's clothing" who attend Bible-classes, mission services, &c., for the purpose of decoying youths for immoral purposes. I have now before me several very sad cases of men, who have taken an active part in religious services, committing crimes that are simply indescribable. We are without doubt living in the perilous times spoken of in 2 Timothy iii. Let those who are lovers of moral purity be on the look out. Let our boys and youths, gathered together in classes, hear words of wisdom and warning from their teachers. I scarcely ever speak at a Purity Meeting without some young fellow saying, with tears in his eyes, "Would to God I had known these things a few years ago."

I shall be glad to communicate with any teachers or others seeking advice on this subject.

Faithfully yours, James B. Wookey.
31, *Paternoster-square, London, E.C.*

OPENINGS IN TASMANIA.

Dear Sir,—There is a fair field for Christian work in all its branches throughout this Island, but there is one particularly which might be filled profitably and agreeably by some gentleman who has time and money at his disposal, and to whom a sea voyage and good climate might recommend itself for health. There are many places throughout the island, both townships and solitary dwellings, which are hungering for the Bread of Life, and no man gives to them. Many places are never visited by ministers of any denomination, and children grow up without religious instruction of any kind. Such places would gladly welcome a visitor who would give them that of which they stand so much in need. When I tell you that there is no bookshop in the colony, except in the two northern and southern towns, 120 miles apart, you will see what a field offers itself for colportage.

One colporteur has lately been started by the Bible Society, but there is work for many such men, and if any gentleman could be found to come out at his own charges, buy a horse, or a horse and cart, and travel through the country, he would find an interesting and great spiritual work to be done, which, with the sale of books and periodicals, could also be made most remunerative.

Any further detailed information on the subject I shall be happy to afford. if applied to.

Yours, &c.,
Hon. Sec., Ladies' Christian Association.
Hobart, Tasmania.

GERMAN COLONIES.

Sir,—Although political topics are rightly excluded from the pages of The Christian, there are some public movements which deserve notice, as bearing directly on the interests of the Kingdom of Christ. One of these is the recently-developed activity of Germany in founding foreign colonies. Every right-minded man must rejoice in this movement. The unfortunate Cameroons affair caused some irritation, but this was due to a passing misunderstanding, in a disputed territory. In other regions, in South Africa, in New Guinea, in the Pacific, the establishment of German colonies will give encouragement and support to the cause of Christian missions.

It is exactly the opposite wherever French colonisation extends—witness Madagascar, Tahiti, and other islands, where missionaries are subject to annoyance and persecution. A simple explanation of this treatment is given by Mr. Shaw in his most interesting volume, published by the Religious Tract Society, "Madagascar and France." Mr. Shaw says: "The French think that every English missionary must necessarily be a political agent, labouring not only for the extension of Christ's Kingdom, but also for the aggrandisement of England. They think this because France has been willing to use Jesuit priests for political purposes in various parts of the world. To be an Englishman or a Protestant is sufficient to condemn a man to the French officials."

Mr. Gladstone, speaking in the name of the British Government, has disclaimed all jealousy of German colonising; and, on far higher than any commercial or political ground, every Christian should wish German colonies throughout the world to increase and prosper.

James Macaulay, M.D.,
Editor of *The Leisure Hour.*

THE GORDON MEMORIAL.

Sir,—In common with many of your readers, I have seen in the morning papers an account of the meeting of the Committee of the fund for the provision of a National Memorial to General Gordon, which was held at the Mansion House on Saturday week.

The movement, no doubt, is one which commends itself to the sympathy of the nation; it is to provide a memorial for one who was not only a hero, but a Christian and a Protestant. Why, for such a purpose, the name of Cardinal Manning should take precedence in the List of the Committee next after the Royal Family, and before the Lord Chancellor and many peers, it would be difficult to give a satisfactory reason. Why should not the Moderator of the Church of Scotland have occupied that place of honour? Surely the representative of the Church established by law in the sister kingdom of Protestant Scotland had a better right to the position than the representative of a foreign and idolatrous communion, which many years ago excommunicated the Sovereign of this nation, and has never withdrawn or disavowed the act. They did drag in the Moderator nearly at the close of a list of additional members on Saturday, and with that, of course, we are expected to "rest and be thankful."

It is equally significant that when a Sub-Committee was moved to carry out the proposed object, the Marquis of Ripon was the first person named after the Chairman. This Sub-Committee will virtually supersede the General Committee, and will in effect have the whole management of the matter.

I think that it will be well for those who have no desire to see the proposed Hospital filled with Romish Sisters of Charity, and become a mere arena for proselytising, to obtain some assurance, before subscribing to the fund, that their wishes may be faithfully carried out. By all means let us have a monument to the lamented hero, but let us take care that the means supplied for erecting it are not perverted to the furthering of the ends of the ever-watchful Church of Rome.

I am, Sir, your obedient servant,
Vigilans.

THE USE OF MONEY.

Sir,—I must take exception to the morbid utterances of John Wesley and others, as given on page 12 of The Christian for March 12, where, because at the moment when a girl begs of him he had not money in his purse, he therefore comes to the conclusion that the Master would reject him on account of the pictures on his walls. True, if living beyond his income, which no Christian man would think of doing. Surely God intends that others as well as the very poor should live. Mention is made of the price paid for one of God's most beautiful works, that of a "rare orchid without spot or blemish," a work upon which no one can look without being elevated. A man who educates himself in botany circulates his money among tradesmen; the carpenter, to build his hot-house, the manufacturer of glass to supply his light, the ironmonger to send in his stove, the miner to supply his coals, a gardener with men under him again at a weekly wage, whereby they provide honestly for their wives and children. Such a man is surely doing more good with his money than the one who doles out a few shillings to men or women, thus creating paupers for the hardworking afterward to support in our unions.

The artists of the "modern pictures," and the worker in "jade carvings" have surely for their skilful and laborious work a right to live. They have received their ability to do these works as a direct gift from God, quite as much so as Hiram, the widow's son, who was filled with wisdom and understanding, and cunning to work all works in brass, and such work of such value that pious people would have held up their hands in horror at Solomon himself for purchasing. God, however, would not deprive any man of the results due to honest work, "for it is He that giveth the power to get wealth." See Ex. xxxv. 30—35. A right-minded person, looking round the mansion of a good and rich man, could not but rejoice, as he felt the good which had been done to others in his being possessed of orchids, pictures and costly ornaments, and would feel that here is one using his talents aright, and one upon whom the Master smiles. I may say that I have no "orchids," no "costly pictures," and no "jade carvings" myself, nor have I the means to buy them, but I rejoice that there are wealthy men able and willing to part with their means for such things and thus assist others to provide things honest in the sight of all men.—Yours, &c., T. H. N.

"PREACH THE WORD."

Dear Sir,—Having lately looked into th Hand-book for Bible-classes—Genesis—by Rev Dr. Marcus Dods, I am grieved by its tone—th evident desire, where it could be supposed possible to get rid of the supernatural, and a flippanc which can hardly be felt consistent with dee reverence for a fully-inspired Bible. On page 7 Dr. Dods, on chapter xvii. 17, says: "He desire to believe, yet his mind turned to the great natura improbability, and even drollery of the event predicted;" and further on says that "the name Isaa would at all times remind Abraham of the eve ludicrously unlikely means by which this child wa brought into the world."

Such expressions make us shrink, and feel tha we do not know what will come next. Though w are not at present hearing much of the Robertso Smith theology, its effects remain, and will continu to work, unless a great outpouring of the Hol Ghost shall lead men to feel that for their immorta souls something more deep and real is needed tha a mangled, half-inspired Bible.

We seem to have greatly lost the belief tha God's Word, applied by his Spirit, is the grea means of conversion (if that is felt necessary), an at our evangelistic meetings we have little Scriptur and plenty of men's words. Many who remembe better days in Scotland mourn over the craving fo mere intellectual preaching (which puffs up bot preachers and hearers), and the mere shadowy lin which now divides the Church and the world. for a return to Apostolic preaching and life! ther again, would "great fear come upon all th Church," and believers would be daily added to th Lord. N. B.

EMIGRATION.

Sir,—Great Britain needs some outlet for he superabundant and migratory population. Emigration is one means that can be used successfull The question is how to promote it, in order to assi those willing and able to work; and experienc shows that money so expended is the best and mos permanent way of helping the poor.

I have lately visited each of the offices of th Agents-General of our Colonies. The result that with the exception of New South Wale Canada, and Queensland, none are offerin "assisted" passages. Practically the Colonies ar excluding "direct" emigration and substitutin nomination, by those residing in the Colonies, relatives and friends in Great Britain. This is serious drawback, and calls for Imperial "State aided and Directed" Emigration, and the reviva of the Emigration Department in our Colonia office.

Victoria gives no assistance. Steam there i forty-five days; steerage, £16. Land order granted. Western Australia: only occasiona assistance; apply Messrs. Bethel, 110, Fenchurch street, E.C. I found New South Wales (5, Westminster-chambers, Victoria-street, Westminste Abbey, S.W.) is requiring only £6 each coupl under 40; unmarried men, under 30, £4; ditt women, £2; children 3 to 14, £2; under 3, free also ship's kit given. Nomination orders stoppe Colony very prosperous; a splendid chance whic many ought to embrace. Tasmania: all gran are entirely stopped. Queensland (1, Westminste chambers). Domestics, £1; a few unmarried far labourers and others, £8, ship's kit included. Sout Australia has on her list 600 nominations, so tha for this year no others can be helped. New Zealan (7, Westminster-chambers, S.W.) is sending out fe beyond wives and families to join the husband Domestics free; also some selected farm labourers The Cape of Good Hope and Natal: all assistanc has ceased.

Canada (9, Victoria-chambers, S.W.). Agricul turists and unmarried women, £3. From Liverpo to Quebec, under 12, £2; infants, 10s.; hire ship's kit, 3s. 6d. London to Liverpool, 12s. 6d About £2 8s. from Quebec to Winnipeg; also rate 10s. to 25s. to Ontario. Free land grants of 16 acres in Manitoba, requiring £60 to £120 for tilling

I feel in the face of these verified statements tha New South Wales, Canada, Queensland, and th United States will, this year, be principally benefited by British emigration. "Hints to Emigrants, will be forwarded free to each applicant sending stamped and directed envelope. All who wish t emigrate must write direct to the Agent for th Colony they desire to proceed to.

We are daily asked to assist our good-charactere applicants. We should be very glad to receive an donations to aid these poor people to where food i cheap and work is to be had.—Yours obediently,

A. Styleman Herring,
Vicar of St. Paul's, Clerkenwell.
45, *Colebrooke-row, N.*

CASTE IN THE EVANGELICAL WORLD.

SIR,—It was with considerable surprise that I ead the paragraph contained in *The Rock* of March 6, nd to which you drew attention the following eek in your remarks on a pamphlet entitled Caste in the Evangelical World." Will you allow e very cordially to endorse what you say on the ubject? Surely there can be no question that the eligion of the New Testament inculcates perpetual arfare against all that is evil in Society, not a ame submitting to those rules of Society, which in heir very essence are opposed to its Divine eaching.

I have procured the pamphlet in question, and if e indictment which its unknown author brings gainst some of our great religious organisations be ue, it is high time the work of reform were begun. ut be that as it may, there is much the individual hristian can do to discourage this "odious spirit f caste" in religious work, and to testify by his fe and conversation that the New Testament ideal f a Christian brotherhood is no more an impossiility in this nineteenth century than it was in the arly days of the Church's history.

I cannot but thank you again for your protest gainst setting up expediency as a shelter for "beetting faults," and enclosing my card, I am, Sir, ours very truly, S. E. S.

New Wandsworth, S.W.

SIR,—Having read the pamphlet, "Caste in the vangelical World" with great interest, albeit the terest of an outsider, I must confess I was agreely surprised at the tone of your brief comments n the matter. The author appeared to me to have uch a complete case, and to have proved it so comtely, that I was rather curious to see how the ing would be met by those most concerned in eeting it; and certainly, as you most truly show, no better answer than that of *The Rock* be forthming, then, indeed, is this a case in which silence golden.

Doubtless you, Sir, believe that an answer can be iven to the grave indictment that the writer of is brochure has preferred, differing from those ho, like myself, not only agree with, but go much rther than he does—go farther, and draw this eduction from the proposition which he has stated— z., that the harmonising of the high precepts of hristianity with the realities of life becomes every y a more Utopian vision.

The shams and hypocrisies have flourished, are ourishing, and will continue to flourish, and the fty ideality of the New Testament will be unable destroy them. Therefore it is that the Christian Exeter Hall is, in good faith, unable to extricate mself from the thraldrom of cant and caste. If is grave question had always been treated as irly as you, Sir, seem inclined to treat it, perhaps many would not now have to sign themselves as do, AN AGNOSTIC.

[Pessimistic Agnosticism is indeed a very poor ing. Our correspondent says, "Shams have ourished and will continue." Christianity says, A king shall reign in righteousness. The saints all possess the kingdom." It knows that the spensation of the fulness of times, when God will ther together all things in Christ, is no Utopian sion.—ED.]

HE REV. H. BRADFORD, NORTHAMPTON.

SIR,—I shall deem it a great favour if you would ford your sympathy and aid in bringing before our readers the claims of the Rev. Mr. Bradford, Northampton, formerly Baptist Minister, of rince's-street Chapel. In consequence of his ving preached a faithful sermon last May, from e words, "Who is on the Lord's side?" his conregation, by a majority of seventeen, removed him om his charge. The noble stand he made against fidelity won my admiration and respect. I sured him that as he had honoured God, the omise would be fulfilled, God would honour him; stick to his post, and my services would be at s disposal.

The minority of his flock gave him their support, d members of the Christian denominations in the wn, by the signatures of their representatives in published circular, testified to his fidelity and high proval of his testimony.

£1400 has been raised since May last. £950 has cured the site. £350 is in hand; expected to each £500 by the end of May next. A special fort is now put forth to raise another £500 by that te, so that when £1000 is in hand the building ay be commenced.

Having given, a few days since, £20 to start the nd, if twenty-four others will each collect the me amount on or before the end of May, on the t of June the building may be commenced. The ev. Dr. Wilkinson, vicar of Christ Church, Leamington, Thomas Dale, Esq., J.P., Warwick, and another gentleman who gives anonymously, approving my proposal, have given the same amount.

The "Union Church" has for its members "all who love Christ, and confess Him before the world." Some of my friends decline to help me in this cause, because Mr. Bradford is not a member of the Church of England, to which I belong. I know no more noble example than a minister, for conscience and his Master's sake, with a wife and six children to support, unhesitatingly declaring the Truth without fear of results.

"Who is on the Lord's side?" were the words which caused him trouble and anxiety. May all your readers with their prayers, and who are on the Lord's side, see that the steps of a good man are ordered by the Lord.

W. KING-HALL, Admiral.

The Elms, Sutton Bonnington, Loughborough.

EVANGELISTIC HALLS.

SIR,—While rejoicing in the permanent memorials of the Evangelistic Mission of 1884 which are springing up in the various localities visited by Messrs. Moody and Sankey, yet it is not well to overlook the readiness with which men and women of the non-church and chapel-going class will enter temporary buildings, or secular halls, where the Gospel is being preached. Most ministers and officers of churches will, I think, agree in the fact that frequently the best work done by the churches on evangelistic lines is when they are occupying some building of a temporary character. Therefore I would respectfully suggest to those who have the means or the control of funds for evangelistic work, whether a greater result might not be attained if, instead of the permanent building, an iron hall were provided capable of seating 500 to 1000 persons, according to the requirements of a district, with an adequate amount invested to cover the cost of moving, &c., this hall being erected for a given time in a neighbourhood, or at one part of a large parish, and then, when the work appeared to flag, moving it to another site, and again to a third, and so forth; then, after an interval longer or shorter, as judgment should dictate, back again, if possible, to the old sites. In each case a directly aggressive work should be carried on, every effort being made, by visiting public-houses, house-to-house visitation, &c., to "compel them to come in." Such an effort must, in the hands of men and women full of love to Christ and perishing souls, be a very powerful means for good, and under God's blessing bring hundreds of men and women within the sound of the Gospel, and eventually into the Church militant as well as the Church triumphant.

WM. R. SELWOOD.

COMMERCE.

DEAR SIR,—Is the letter of "X. Y. Z.," in your last week's issue, all that can be said in reply to the paper on Commerce? Can he really claim a divine sanction for trade on the ground of our Lord's parable, Matt. xxv. 14—30, and Luke xix. 12—26? Surely no one will contend that He meant us to adopt as models of conduct the characters introduced into his parables for the sake of illustration, else must the dishonest steward, in Luke xvi. 1—13, be accepted as a pattern for imitation in our worldly dealings, and the unjust judge, in Luke xviii. 1—8, as an example of judicial uprightness. In the first of these parables our Lord is inculcating a lesson of faithfulness, in the latter He is urging to importunity in prayer; and his use of these very earthly-minded examples is not in the remotest degree an encouragement to similar worldly-mindedness.

No more is the example quoted by "X. Y. Z." designed for our imitation. If it were, this inevitable consequence must be accepted, that the closest-fisted and most successful usurer is to be the pattern in earthly commerce, rather than the man who is content with moderate gains.

As regards "God's providential arrangements" is there not here also some confusion? Men in one generation pursue certain lines of conduct or worldly policy, and we inherit the results, and quietly assume that the state of things amidst which we find ourselves form part of the plans and purposes of the Most High. How often have we heard such language in reference to England's possession of India; that God in his providence has placed it in our hands to carry out his purpose? Has, indeed, God given us India? Nay, rather has not Mammon, the money-getting spirit? has not Moloch, the blood-spilling fiend, obtained for us India? Let us look at these things in the light of the sanctuary, and some of our deeply-rooted notions must be overturned.—Yours truly, A. B. C.

WAR AND POLYGAMY.

DEAR SIR,—I should like to ask why professing Christians are allowed to ignore the teaching of our Lord and his Apostles, with regard to war, and at the same time condemn polygamy? It seems to me that both are directly forbidden under the new dispensation, and I never met with anyone who defended war from the New Testament. Now, if they go back to the Old Testament times to justify war, let them be consistent and allow that polygamy may be tolerated also. If "the earthly life of Jesus was the Sermon on the Mount put into practice," did He not intend that his children should follow in his steps? A fighting Christian is to me altogether an anomaly, and whilst military heroes are held up as "Tip-top Christians," no wonder that so many are rejecting Christ. From some of your remarks I gather that you do not personally admit that war is right, but I wish you would speak as strongly against that as polygamy. There is abundance of religious talk in the present day, but the world wants to see it put into practice.—Yours truly,

Tunbridge Wells. E. WOOD.

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OPEN-AIR MISSION.

THE thirty-second annual meeting of this Mission was held in Exeter Hall on March 18. Extracts from the report were read by the secretary, Mr. Gawin Kirkham. The "summary of operations" may be briefly stated. Members of the Mission, 905, an increase of 98 in the year. Races, fairs, regattas, shows, reviews, and other special gatherings visited, 462, an increase of 147. Tracts, cards, and books distributed, 1,016,187, an increase of 72,675. Towns and villages reached in the United Kingdom, 558, an increase of 53. Income, £1571 12s. 4d. Expenditure, £1515 3s. 10d. Balance in hand, £56 8s. 6d. As showing the direct blessing which comes of open-air preaching, it was stated that of 214 members who had reported, 85 had mentioned conversions, which in the aggegate amounted to 318.

Mr. Samuel Gurney Sheppard (chairman), congratulated the meeting that open-air preaching was in the ascendant; a far larger measure of support, however, was still needed, and the membership should be increased. Bishop Perry, having tendered some good advic to the preachers which his lengthened experience enabled him to give, Rev. Dr. Donald Fraser described the difficulties and characteristics of the open-air preacher. There was nothing to distinguish him from the people among whom he moved, and hence the power he had over them depended upon the strength and clearness of his message. His great theme should be human sin, human misery, and the way of salvation. No one knew how much great cities owed to the open-air preacher and the city missionary for keeping back the tide of iniquity. Open-air preaching had been called random preaching, but was not all preaching random preaching, in the sense that it needed a Divine power to make it effective?

Mr. John MacGregor, hon. secretary, dwelt in tender reminiscence on its early days. Quoting from Acts iv., and other passages, he described the characteristics of the early open-air preachers. They might seem unlearned and ignorant, but the people soon took knowledge of them that they had been with Jesus. He rejoiced in the fact that the members of this Mission, though possessed of such different temperaments, had yet always manifested such unity of the Spirit. Rev. A. R. Cavalier (Church Missionary Society) recently returned from Tinnivelly, cheered the meeting by recounting the success of the Gospel in that land, where large accessions had been made from among the heathen, and numerous devil temples had been turned into Christian churches.

A few words followed from the Venerable Archdeacon Cooper, of Kendal, and Captain Charleton, and then Bishop Perry closed the proceedings with the Benediction.

EAST END DISTRESS.—Lady Dent, 20, Thurloe-square, S.W., desires to thank the many kind donors who have sent anonymous gifts, varying from 1s. to £5, in answer to the appeal in our issue of the 12th inst. for the East-end poor. Her ladyship is still receiving contributions.

Y.M.C.A. NOTES.

WESTERN COUNTIES.

MR. HIND SMITH, in his capacity of Travelling and Organising Secretary, has lately visited Weston-super-Mare, Bridgwater, Sidmouth, Torquay, Exeter, Clevedon, and Bristol. In each of these places he was able, in conference with the local brethren, to awaken a fresh interest in the work.

GRACECHURCH-STREET BRANCH.

This Association has taken up mission work in the east and south-east districts, and on Friday, 13th inst., inaugurated a weekly mission service at the Lambeth Ragged Schools, Doughty-street. The attendance was good, and the "Song Service" by the South London Evangelistic Choir was greatly appreciated. This branch has also recently acquired the management of the Melior-street Mission Hall and Schools near London-bridge (Surrey side), where a good work has been carried on for many years. For this help is needed to defray cost of reseating, cleaning, &c.

This Association renders good service to Mr. George Holland in his arduous labours at George-yard, Whitechapel. Members help nearly every evening, conducting boys' classes, visiting the poor, addressing meetings, &c. The Secretary (Mr. N. R. Hughman, 61, Gracechurch-street, City) will be glad to receive help for the varied work of the branch.

HACKNEY BRANCH.

The first anniversary of this branch was celebrated on Thursday last by a public meeting in the Hackney Town Hall. Mr. George Cable presided, in the absence of the President, Mr. A. J. Scrutton, through sudden indisposition. From the report of the Secretary, Mr. F. L. Porter, it appeared that during the year 151 associates and members became connected with the Association; after deducting removals, &c., 139 now remain. The usual spiritual and educational agencies are carried on. The report of the Treasurer, Mr. M. W. Richards, showed a deficit of £23 18s. 4d. The Committee appealed for assistance to wipe off this amount, and for annual subscriptions to carry on the work.

The Chairman spoke highly of the work of the Y.M.C.A. Rev. J. De Kewer Williams pointed out some of the pitfalls that surround a young man in the pathway of life. Mr. Owers gave a soul-stirring and encouraging address, intended to stimulate the workers present. Rev. W. H. Langhorne, Rev. J. W. Butcher, and Rev. Samuel Hebditch also spoke warmly and sympathetically of this young institution.

CAMDEN AND KENTISH TOWN.

The annual meeting of this branch was held on Thursday last. Mr. George Williams, in the absence of Mr. W. H. Smith, M.P., presided over a full and interested company.

The Secretary, Mr. Smith, reported that since the opening of the present new building there had been increased attendance, awakened interest, and much blessing. The entire cost of the building (£3200) had been defrayed, and it would ere long be furnished with gymnastry, and other means of recreation. The courses of lectures, Bible-readings, and evangelistic services had all been successful, and in all that was done the Association carefully avoided everything antagonistic to the churches. Quite £200 yearly would be needed to meet regular expenses.

Rev. Dr. O'Brien spoke of the need of such Associations at a time when the theatre, music-hall, dancing saloon, and gambling-house, were imperiling the safety of our young men to a fearful extent. The united testimony of the police was that if drunkenness be decreasing licentiousness is on the increase still more. Dr. Donald Fraser condemned the spirit of compromise abroad, and eloquently pleaded for a thorough-going, whole-hearted, out-and-out religion. Sir William Charley, Q.C., said he became a member of the Association through witnessing the intense yearning after spiritual things that existed among the members. He heartily congratulated them upon the maintenance of Gospel truth in their midst. He and the chairman were both doing their best to prevent the funds of the London Diocesan Society being appropriated to the formation of secular clubs. Remarks followed from Mr. Shipton, Rev. Mr. Thornton, Mr. John White, and the Chairman.

LONDON CITY MISSION.—A new hall and Mission station was opened at Peter-street, Westminster, in connection with this Mission, a year ago. The first annual meeting has been held, and from the report submitted it appears that the Mission has produced very encouraging results among the masses of the neighbourhood.

Requests for Praise and Prayer.

PRAISE.—For blessing upon services held in the Clapton-park Tabernacle, on Sunday, conducted by Mr. C. King.——For much blessing on services at Coombe Down, near Bath, conducted by Mr. Opie Rodway.

PRAYER.—For a brother who has not been heard of for four years.——For blessing on meetings at Everton, Notts, March 18th to 31st, by Mr. J. P. Gibbons.——For three young men in a foreign land, surrounded by Roman Catholics.——For a minister of the Gospel, who has laboured in one place for forty-three years most successfully, and who is afflicted with cancer on his tongue.

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CONTINENTAL AND FOREIGN NOTES.

The Revival at Clairac, in the South of France, is very steadily continuing. All-day prayer-meetings are being held, always accompanied by much blessing.

Distress in Paris.—The French papers refer to the great distress among the poor in Paris, in consequence of the commercial and industrial crisis. Private charity and philanthropic institutions are not able to meet the need.

Paris Y.M.C.A.—Messrs. Th. Monod & Appia, at a large meeting recently held, spoke on "Heroism." M. Monod defined it as being an action over and beyond duty, inseparable from the ideas of disinterestedness and devotion. Every true Christian is a potential hero, though he may not be called on to do heroic acts, in the ordinary acceptation; but all must have the spirit of those who "loved not their lives unto the death."—*Christianisme.*

La Bonne Nouvelle, edited by Rev. W. Gibson, of Paris, is freely distributed at the rate of 10,000 monthly, and quotes Victor Hugo, who strongly recommends the reading of the Bible to his fellow-countrymen. "Give," he says, "to the people who toil and suffer—give to the people for whom this world is hard and bad, the belief that there is a better made for them. Scatter Gospels among the villages, a Bible for every cottage."

Canada.—In 1870 many French and Belgians emigrated to America. Of these twenty-seven families went to Montreal, where they heard the Gospel for the first time. They soon decided to go further and cultivate the land, founding the township of New Belgium. The Evangelisation Society followed them here, and now they have a prosperous little church, Sunday and day-schools, a library, and the Lord's day is one of rest instead of, as at first, a time for hunting, marketing, &c.——*Evangéliste.*

Karlsbad.—There exists in this town an institution called Elizabeth-Rosen-Stiftung, which helps middle-class people of any country needing help to obtain the benefit of the baths in Karlsbad. It was established by a benevolent lady in 1867. She went with baskets full of roses into a room full of health-seekers, and sold her roses. The proceeds of this sale have been continually added to by contributions of fresh and artificial roses, painted and carved roses, &c., which are sold by the foundress. Last year sixty-six persons received help from this fund.—*Evan. Kirch. Anzeiger.*

A sad calamity has befallen Mr. Johnson, a missionary in connection with the Universities Mission. Whilst journeying to Lake Nyassa he was suddenly attacked with a virulent form of ophthalmia. He was brought with all speed to Mozambique, and placed in the hospital. The local doctors confessed their inability to do anything. His trial is a very bitter one indeed, though he bears his misfortune heroically. An English doctor on on board the steamer, by which he leaves for England, is of opinion that the sight of one eye may yet be restored.

The Zambesi Mission.—MM. Coillard and Jeanmairet's last letter was dated Oct. 30; they had reached the Zambesi river. They reached Patamatenga, where Mr. Westbeech has a commercial establisment. Here the Jesuits have settled, after having in vain tried to fix themselves on the other side of the Zambesi, among the Barotsis and the Batokas. They do not seem to have made much progress with the blacks, happily. They behaved very hospitably to M. Coillard and his party. Mdlle. Coillard soon discovered in the children of the expedition and some Zambesi boys who worked for them the elements of a school. M. Coillard adds: "We count on your constant prayers and generous gifts, as you doubtless know our Zambesi Mission depends on special gifts and not at all on the Society."—*Journal des Missions Evangéliques.*

Y.W.C.A.—Mrs. W. E. Legg has been holdin services at Barrow-in-Furness, Windermere, ar Upper Norwood. There has been much blessin in each of these places.

THE CHURCH ARMY, which hitherto has bee worked in connection with the Church Parochi Mission Society, ceases to be affiliated to th Society from the 31st inst.

THE SYDENHAM GOSPEL HALL MISSION ar Coffee Tavern reports much blessing during th past year. Temperance and Gospel work goes o Fruit has not been wanting.

MOUNT HERMON GIRLS' ORPHAN HOMES (4 49, and 55, Cambridge-road, Kilburn, N.W.)—I connection with these Homes a sale of wor will be held in Brondesbury Hall, Iverson-road, c Tuesday and Wednesday, May 19 and 20. Donations in goods or money may be sent to Miss Col Mount Hermon Orphan Homes, Cambridge-roa Kilburn.

MAJOR AND MRS. EVERED POOLE are at Hul Major Poole addressed a meeting at 7 a.m on Sunday, and over 500 men at 9 a.m. The afternoo and evening meetings, held in Hengler's Circu were crowded to overflowing. On Tuesday afternoon Mrs. Evered Poole held a special drawing room meeting for "ladies only," and on Thursda our friends leave for Grimsby to give Gosp addresses.

STAR VILLA ORPHANAGE, CHATHAM.—A sho time ago it was found necessary to remove from th premises in Rainham-road, and Mrs. Willis wa successful in obtaining two villas in Napier-roa New Brompton, to which place the Orphange ha now been removed. The ceremony of opening th new premises took place on Monday week. At th present time there are thirteen children in th Orphanage—eleven girls and two boys. It estimated that the cost of maintaining each child £14 per annum. If there was a sufficient incom twenty children could be accommodated in th Orphanage, but at the present time this cannot b accomplished, owing to the fact that there is a deb of about £40.

AN INTER-UNIVERSITY CONFERENCE, in connection with the daily prayer-meeting, was held Cambridge on Monday week, when quite 200 me were present. Rev. E. A. Stuart, of Hollowa took the chair. About eight members spoke, including the Chairman, on "The best way in whic to present the Gospel to young men." All throug the evening there was a marked consensus of hig spiritual aim in what was said. To be thoroughl real oneself, in knowledge of Christ and faithfulness to Him, was pressed home as the *sine quâ no* of influence on others. Next morning about sixt men who had been present at the Conference me at the Lord's table in Trinity Church. This was new feature in the occasion.

THE STRANGERS' REST, RATCLIFF.—The ne enlarged hall at the Rest is a great boon. Ever Thursday night it is vacated by its usual occupant and several times during the past few months has been used for a gathering of lodging-hous men. This class abounds in Ratcliff Highway, an an occasional free tea is to them a treat indee The last tea of the season (unless more funds ar sent in) was given on Thursday last, when som 300 men were bounteously provided. The Stratfor Mizpah Band, under the guidance of Messrs. Boardman and Thomas, conducted the after-service. Th thrilling testimonies given were so effective tha when the meeting was brought to a close a goodl number waited behind for conversation and to sig the pledge.

AT THE MILLWALL DOCKS.—Very large numbers of distressed and hungry men continue t tramp morning by morning to the Millwall Dock in the vain hope of earning a shilling or two. Mos of them come out without a morsel of breakfast and as noon is reached, with no prospect of dinner hope gives way, and their sad spirits decline almos to despair. Assisted with a few pounds from reader of The Christian, we have given about 25 free dinners, at a cost to us of fourpence each. I would be difficult to describe the anxiety of thes poor fellows to secure a ticket, and the looks o blank disappointment when told they were all gon cannot easily be imagined. Any help in this wor will be gratefully received.

William Chorley.

2, *Marquess-grove, Canonbury, N.*

Southgate, N.—Mr. Wickerson, who is labouring her in connection with the Metropolitan Tabernacle Count Mission, desires to erect an iron building for the purposes o the work. A site has been provided, and an appeal is no made for the money wherewith to build. Mr. Hayward Treasurer of the Tabernacle County Mission, will receiv help.

Notes on Daily Readings.

These notes on the chapters of Scripture arranged for the "Bible and Prayer Union" are not intended in any way to interfere with the "Monthly Notes." Those who desire to become members of the Union should communicate with Rev. T. Richardson, St. Benet's Vicarage, Mile End-road, London, E.

MARCH 26.—LUKE XIII.

In this chapter the Gentile character of this Gospel, as illustrating the freeness of Divine grace, is very plainly marked. The universality of sin, and consequently of the need for repentance, whether in Jew or Gentile, is taught in verses 1—5. The downfall of Israel on account of its fruitlessness is foretold in the parable of the fig-tree, while in close proximity to that prediction we have the "mysteries" of the kingdom, in its world-wide promulgation, set forth by the parables of the mustard-seed and the leaven. So in verses 23—30, the Jews are seen shut out of the kingdom, while the Gentiles are beheld flocking from every quarter of the globe, and sitting down in it with Abraham, Isaac, and Jacob. Yet Israel is not entirely removed, but only suspended for a time; their house left desolate until the time when they shall welcome the Lord. The dispensation of grace to the Gentile shall be followed by a return of grace to the Jew.

v. 24.—"*Strive to enter in at the strait gate.*"—There is but one mode of entrance to the kingdom of God—"Ye must be born again." When, therefore, Christ said, "*Strive* to enter," He meant, resist all temptations to adopt another course, give all your thought and purpose of heart to securing "the grace of God and the gift by grace," which alone can entitle you to eternal life.

vv. 31-33.—"*Go ye, and tell that fox.*"—The message brought to Jesus in ver. 31, doubtless, was the result of an intrigue arranged by the Herodians and Pharisees, Herod himself, with the cunning of a fox, being at the bottom of it. Hence, as Godet says, paraphrasing our Lord's words, 'I see well on whose part you have come. Go and answer Herod, 'Reassure thyself, thou who seekest to terrify Me; my present activity in no way threatens thy power; I am not a Messiah such as he whose appearance thou dreadest; some devils cast out, some cures accomplished, such is all my work in thy dominions; and to complete the assuring of thee, I promise thee it shall not be long; to-day, to-morrow, and a day more [symbolical for a short time], then it will be at an end.'"

v. 35.—"*Your house is left unto you desolate.*"—Because He departed from them. To be without Christ is indeed to be desolate. How blessed a contrast is afforded to these words, spoken to the unbelieving Jews, by those addressed to the believing disciples, "I will not leave you comfortless, I will come to you." None are, or can be, desolate who have Christ.

MARCH 27.—LUKE XIV.

Note here three distinct words of our Lord. In ver. 7, He speaks "to those that were bidden," when He marked how they chose the chief rooms, a lesson of humility being given, pointing out the true way to exaltation. Compare Proverbs xxv. 7, 8, "in the presence of the prince," instead of "in the presence of them that sit at meat with thee." To have worship or acceptance "in the presence of the Prince" is above all price.

In *vv.* 12—14, He speaks to "him that bade him:" the host as well as the guests must be sought, and that at his own table. The lesson is one of charity; while not forbidding entertainment of those we love, He urges special care and thoughtfulness on behalf of the poor and the needy who cannot recompense the kindness.

v. 14.—"*The resurrection of the just.*"—That is "the first resurrection" of Rev. xx. 6: that of which Paul speaks when he says (Phil. iii. 11), "If by any means I may attain unto the resurrection from among the dead." That in which only those "who are Christ's at his coming" shall have part.

In *vv.* 15—24 He speaks in parable to a single guest, urging acceptance of the Divine call to life.

Three similitudes follow, addressed to the multitudes who thronged the Lord as He left the house, all aiming at caution against hasty profession, and thoughtless adoption of Christian discipleship.

vv. 28-30 refer to the building up a character worthy of the Christian name, and indicate the need of devoting oneself wholly and resolutely to the service of Christ. Verses 31-33 speak of conflict, and the necessity for relinquishing all for the sake of Christ. "No man that warreth entangleth himself with the affairs of this life." Verses 34, 35 sum up the whole lesson, and show the need of savour in the spiritual life. Of all things in the social world, savourless Christianity is the most useless, and the most to be contemned.

MARCH 28.—LUKE XV.

The order and connection of these three parables is intended to present the great scheme and fact of human salvation as it lies in the Divine Mind. The shepherd seeking his strayed sheep reminds us of the Good Shepherd laying down his life for the sheep. Does not this first parable bring forth that atoning sacrifice of the Son provided in heaven, and demanded by the law and the nature of God as the pre-requisite for man's recovery and forgiveness? Then, on this redemption, go forth, in the second parable, the Providence of God, and the Spirit of God, and the Revelation of God, as the lamp and besom, and the diligent search of the housewife recovering the lost coin; and bringing, and enabling, the soul of of man to see the danger of its condition by sin, and its need of the gracious provisions of the great Atonement. But whilst man is dependent on God's Spirit for each good thought, he is not saved in inert carelessness, and in utter apathy and inaction. He is turned of God, but he turns himself, when thus turned of the Good Spirit. If quickened, he is converted, and repents and considers his ways, and sets his face toward a forsaken home and an outraged Father. Then comes to the soul, thus seeking and self-destroyed, the thought: Will God receive, and can the Holy One accept, so worthless a petitioner? And to the soul of man, thus awakened and humbled, distressed in its self-accusations, and perplexed as to its possible disenthralment, how does this closing parable of the three address its consolations. You are unworthy, but you are the sought and the welcomed of a most loving, and generous, and placable Father. You cannot so yearn to return, as He longs to welcome your return."—*Dr. R. W. Williams.*

MARCH 29.—LUKE XVI.

vv. 1-9.—*The Unjust Steward.*—The unjust steward typifies the Jewish nation, as represented by the priests and elders, the Scribes and Pharisees, the doctors of the law, and the rulers of the people. They had wasted the goods with which God had entrusted them, using them not as stewards for their Lord's profit and pleasure, but for their own. Their stewardship is described in Rom. ix. 4, 5: "Unto them were committed the oracles of God." God's will was that they should be a kingdom of priests, and that all nations should be blessed through them. But as the unjust steward had relaxed the obligations of his Lord's debtors by reducing their debts from one hundred to fifty and fourscore, so did the Jewish rulers relax the stringency of God's commands, and "make the Word of God of none effect by their own traditions."

v. 8.—"*The children of this world are in their generation. . . .*"—There is this difference between the stewardship of the children of this world and that of the children of light:—Duty to their lord requires the former to get all they can, duty to their Lord requires the latter to give all they can. Therefore, while the steward acted dishonestly in giving away his lord's goods, the disciples of Jesus please Him best, and serve Him most faithfully, when they give most away. Whatever our Lord entrusts to his stewards is to be circulated, sown, scattered; this is the law of nature, and the law of grace.

This parable is the terrible answer of Jesus to the derision of his adversaries, the proud and covetous Pharisees (ver. 14). He shows them their portrait, the likeness of their present life, and their lot after death. Now they know what they are in the eyes of God (19—21), and what awaits them (23—35); they know also the real cause of their near perdition, and the only means which can yet avert it (27—31).—*Godet.* The tables are completely turned upon the self-righteous faultfinders, who said, "This man receiveth sinners, and eateth with them."

Sheep, money, prodigal—publicans and sinners. Elder brother, unjust steward, rich man—pharisees and scribes (xv.)

MARCH 30.—LUKE XVII.

vv. 1-6.—*The duty of forgiveness.*—God does not receive us into his favour until we repent, and we are not required to assure of forgiveness anyone who has wronged us until he has expressed sorrow for such wrong. But prior to any repentance on our part, God cherishes pity, shows kindness, waits to be gracious, is ready to pardon, makes advances towards us, calls us to Himself, beseeches us to be reconciled. Therefore we, on our part, before a "brother" who has offended us acknowledges the offence and asks forgiveness, are bound to cherish kind feelings toward him, to pray for him, and to be willing to express forgiveness when he repents. —*Newman Hall.*

v. 10.—"*Say, We are unprofitable servants.*"—The emphasis lies upon the word *servants*, and every servant ought to confess himself unprofitable, because he is a servant (slave), who owes all things; who, if wanting in duty, merits the scourge; who, if he does everything, deserves nothing; he ought to think nothing done; no thanks are due to him, and it is not his part to demand anything great, either in work or reward. God, who alone is good, can do without our usefulness (Rom. xi. 35; Matt. xix. 17). Wretched is he whom the Lord calls *unprofitable servant* (Matt. xxv. 30); happy is he who calls himself so.—*Bengel.*

v. 21.—"*The kingdom of God is within you.*"—Rather, as in margin, "*among* you." It was among, not within, those self-righteous, wicked Pharisees to whom our Lord addressed his words; it was among them, within their reach and discernment, but they rejected it by refusing Him, in whom, as its King, the "kingdom of God had come nigh unto them."

MARCH 31.—LUKE XVIII.

vv. 6, 7.—"*Hear what the unjust judge saith. And shall not God . . .*"—If such be the power of *earnest* entreaty, even with reference to *man*, even with reference to one the opposite to benevolent or God-fearing, how much more will it prevail that right should be ultimately brought about through the Just and Holy One, in answer to the continued prayer of his faithful people.—*Bloomfield.*

vv. 9—14.—*The Pharisee and the Publican.*—A fine moral example, levelled against three capital errors in practical religion, in each of man's threefold relations—to *himself*, *his Maker*, and his *fellow-creatures;* the want of sobriety of judgment in his estimation of himself; an ignorance or dissimulation of his true moral position in respect to God, and an equal injustice and uncharitableness in his estimate of others whose situation in all moral respects is the same with his own.—*Greswell.*

Penitence, confession, and faith are essential to the obtaining forgiveness of sins, even as humility, perseverance, and confidence are essential to power in prayer.

v. 18.—"*What shall I do to inherit eternal life?*"—Though this ruler's conscience was not thoroughly satisfied with what he had done, but imagined he might for all that fall short of eternal life, yet he still hugs the imagination of obtaining it by doing. This is natural to corrupted man. All men set too high a value upon their own services. Sinful creatures would fain make God a debtor to them, and be purchasers of felicity. Eternal life is a gift, and not by any obligation of right, but an abundance of grace; it is owing not to the dignity of our works, but the magnificent bounty of the Divine nature, and must be sued for by the title of God's promise, not by the title of the creature's services.—*Charnock.*

v. 35.—"*As he was come nigh unto Jericho.*"—The word "come" is not essential to the translation of the original, although permissible if needful. Here it is not only not needful, but mistaken, as we learn from Matthew and Mark that it was as He left Jericho the miracle was wrought. All Luke intends to say is that the man was healed while while Jesus was near to, in the neighbourhood of, Jericho.

APRIL 1.—LUKE XIX.

vv. 2, 3.—"*He was rich, and he sought to see Jesus.*" —It is well that rich Zaccheus was desirous to see Christ. Little do too many rich men care to see that sight; the face of Cæsar on their coin is more pleasing. This man leaves his bags to bless his eyes with this prospect. He that desires to see Jesus, is in the way to enjoy Him. Let me go into the mint-house, and see heaps of gold, I am never the richer; let me go to the pictures, and see goodly faces, I am never the fairer; let me go to the court, I see state and magnificence, and am never the greater; but, O Saviour, I cannot see Thee, and not be blessed.—*Bp. Hall.*

v. 9.—"*This day is salvation come to this house.*" —Salvation is come, for the Saviour has entered; hence there is joy in the tabernacles of the righteous, Ps. cxviii. 15. Again, there is almost an open—*I am He!* almost a gracious illustration now in the last days of his life of his name of Jesus. It was before—To-day I must abide *in thy house;* this is not all that the expression now involves, but it gives an intimation to Zaccheus, that he must henceforth guide his whole house to salvation and peace (chap. x. 5, 6).—*Stier.*

v. 38.—"*Peace in heaven, and glory in the highest.*" —What they justly sang at the birth of Jesus was "Peace on earth," ushered in by "Glory to God in the highest." Here we have a signal change or converse. "Glory in the highest" is the result, not the introduction; and instead of "peace on earth" (which will no doubt be the fruit by and by), the disciples meanwhile, and most appropriately, sing "Peace in heaven." The earth was unready, was about to judge unjustly, and to be judged. Jesus was on the very point of being cast out and cut off. The effect, then, of that which was imminent was not peace for the earth yet, but peace in heaven most assuredly. Thus the Lord guided by his Spirit the song of the disciples at the close, as of angels at the beginning.—*Kelly.*

OBITUARY.

REV. T. LESSEY.

WE regret to record the death of the Rev. Theophilus Lessey, who was for many years the Pastor of Arundel-square Chapel, on retirement from which in 1873 he joined the Plymouth Brethren.

MRS. LAWRENCE, CARDIFF.

The beloved and devoted wife of Mr. George Lawrence, formerly of Barcelona, died recently at the Welcome Home, 179, Bute-road, Cardiff. She was a deeply-interested worker at this Sailors' Rest, as she had been in Spain.

MRS. BARON HART.

A large circle of friends will mourn the death, on Wednesday, last week, of Mrs. T. Baron Hart, and will sympathise with her bereaved husband, whose fellow-labourer she was during their twenty years' residence in Paris. Her gentle ministry to many in that city will not soon be forgotten.

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Notices.

Anon.—The surgical and other appliances for the poor may be sent to the Surgical Aid Society, Salisbury-square, Fleet-street, E.C., or to the Surgical Appliance Society, 28, Finsbury-circus, E.C.

Communications Received with Thanks.—J.E.F. W.H.P. C.F. D.S.R. S.E.S. H.W. G.J.C. F.L.D. L.B. W.B. T.H.N. W.H. M.A.P. P.C.H. E.L. J.J.M.D. B.L.D. J.H. J.C.A. C.W. S.E.R. L.S.T. Scotia. S.W.F. W.G. S.R.B. W.C. D.B.H. G.W.C. E.J A. J.G.B. J.W.B. O.D. A.W. Subscriber. G.F. J.C.G. E.J.C. X.Y.Z. A.McP. W.T.M. D.S. G.K. G.F.T. E.E.L. C G. D.J.E. T.E. J.E.L. T.J.B W.S. J.B. G.R.C W.F.S. H.R. J.B. W.G W. W.B.B. E.H.B. J.C. C.K. K.M.H. C.W. W.B. E.C.M S.B. W H.M. B C. J.B. J.R. H.B.W. R.B. C.P.C. M.W. J.V.S. J.E.W. J.H.K. G.P. J A. S.P. M A.L. F.E.B. Friend. J O.H. M.B.G. H.N. L.N. J.C.M. F.L.D. T.J.W. H.M.D. W.F. T.L. R.W.

Applicants for Tracts.—J. Smith, Bible Depôt, Aylesbury, Bucks; T. Braund, Thuborough, Holsworthy, Devon; L. Scott, 5, Frederick-place, De Beauvoir-road, Kingsland; G. Burton, Easter Cottage, Bell Banks-road, Hailsham, Sussex; E. Pettit, 24, Angel-hill, Bury St. Edmunds; A. McIntosh, 14, Sherdley-street, Liverpool; Mrs. Knight, 55, Roundel-street, Pinfold-lane, Attercliffe; J. Chapman, 2, Prospect-place, St. George's, Bristol; W. Tyrer, 26, Raymond-street, Liverpool; J. P. Squire, 1, Adelaide-terrace, New Benwell, Newcastle-on-Tyne; W. V. Miller, 173, Ditchling-rise, Brighton: D. Burton, "The Hope" Coffee-tavern, Wells-road, Sydenham; W. Richards, 26, Liverpool-street, Walworth, S.E.; G. Gray, 12, Cumberland-terrace, Ealing, W.; A. W. Parrish, 12, De Beauvoir-square, Kingsland, N.; Miss P. F. Smith, Pitt Farm, Uffculme, Devon.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

PERISHING EAST LONDON.—Rev. W. E. Hurndall has published a brief account of his "Mission and Relief Work among the Poor, from street to street, house to house, room to room, person to person." Many readers who are acquainted with this good work will doubtless be glad to procure the Report, and there see what a vast amount of practical good may be done by a single church and congregation amongst its immediate surroundings of destitution and misery. A copy will be sent gratis by Rev. W. E. Hurndall, 16, Cottage-grove, Bow, E. Enclose stamp for postage.

SURREY CHAPEL.—The sixth anniversary of Rev. B. Senior's pastorate was lately commemorated. A social tea meeting was held in one of the large classrooms, and a public meeting held, when Mr. Tressilian P. Shipp occupied the chair. The spirit of the meeting was most enthusiastic, and capital addresses were given by the Revs. Dr. Davies (of York-road Chapel), W. Williams (of Upton Chapel), G. Bell, and Mr. Andrew Dunn. Mr. Senior made some important statements concerning the proposed new chapel and schools. During the past six years they had received into the Church upwards of 500 members, and had raised for general purposes some £7000. During the past year 100 members had been added to the Church. Their success as a Church was retarded from want of accommodation. They had secured a freehold site for a new church and schools in the main road about forty yards distant from Old Surrey Chapel, and during the past twelve months some £2700 had been obtained in cash and promises. It was intended to spend between £10,000 and £12,000 on the new undertaking. They intended to complete the purchase of the site by September next, and hoped to commence building in the following spring. A bazaar is in course of formation, and will be held on the 28th, 29th, and 30th of next month, when it is hoped to raise at least £1000 for the new chapel and schools.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec. 253, Southampton-street, Camberwell, S.E.

Rev. W. H. Aitken.—To March 30, St. Paul's, Burslem; April 12 to 27, Eaton Chapel, S.W.; May 2 to 18, Congress Hall, Carlisle; 30 to June 12, Holy Trinity, Bordesley; 13 to 29, St. Silas, Birmingham.

Rev. Jas. Stephens.—April 11 to 17, St. Peter's, Greenwich.

Messrs. Fullerton and Smith.—April 3 to 23, Southampton; 25 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—March 22 to 29, Wadebridge, Cornwall; 29 to April 5, Bishop's Teignton; 12 to 26, Falmouth; September and onwards, South Wales.

Mr. J. M. Scroggie.—April, Blackheath.

Mr. F. E. Marsh.—To April 19, Kilbarchan, N.B.; 26 to May 10, Pitsmoor, Sheffield.

Mr. Henry Thorne.—April 7 and 8, Hilton, Derbyshire; 9, Derby; 11 to 20, Maryport; 22 and 23, Whitehaven; May 9 to 18, Harrogate; 23 to June 1, Ludlow.

Mr. and Mrs. C. King.—April 3 and 5, Highbury; 11 to 30, Lowestoft.

Mr. Gawin Kirkham—March 25, Upton-on-Severn; 26, Tewkesbury; 29, Northampton; 30, Trimley, Suffolk.

Mr. W. Spencer Walton.—March 25 to April 1, Hove Town Hall; 8 to 17, Hove; 18 to 27, Brixton; May 9 to 19, Liss.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

St. Matthew's, Bayswater.—Special mission, March 21 to 31, mission preacher, Rev. Evan Hopkins, Richmond.

Conference Hall, Mildmay-park, London, N.—March 29, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Herbert W Taylor.

South London Evangelistic Choir. — Surrey Chapel, Blackfriars-road, March 23 to 27, 7.30 p.m.; Vauxhall Baptist Chapel Sunday-school, Kennington-lane, anniversary, Tuesday, March 31, 7.30 p.m.

Children's Special Service Mission.—Mr. E. Arrowsmith, The Rink, Blackheath, to March 29; addresses to young ladies on Fridays, 4.30 p.m., and Saturdays, 3.30 p.m.; to boys, Fridays, 7 p.m.: St. Andrew's Hall and Braidwood Institute, Plymouth, March 31 to April 6; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in March, 3 p.m.; Mr. G. Banaster, Bolton, March 21 to 29; Mr. W. F. Seagrove, St. Benet's Church, Mile-end-road, March 22 to 27, 7 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 8 p.m., Dalston Bible Depôt, 103A, Dalston-lane (temporarily); Sunday, 7 p.m.; Tuesday, 7.45, Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Mr. W. B. Strutt; Sunday, 7 p.m., service also on Tuesday and Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Alexander Carson, M.A., Sunday, 7 p.m.; Mr. E. G. Saleebey on "Manners and Customs in the East," Wednesday, March 25, 7.30 p.m. Bank Holiday, Monday, August 6, meetings for prayer, praise, and addresses, in Kilburn Hall, as above, at 4 and 6.30 p.m., tea at 5.30. Malden Hall, Kentish Town, Mr. J. E. Hawkins, Sunday, 7 p.m., and Thursday, 8 p.m. Oxford Music Hall, 6, Oxford-street, W., Mr. C. V. T. Onslow, Sunday, 7 p.m.

MISCELLANEOUS.

Merrion Hall, Dublin.—Believers' Meetings, June 2 to 4.

Monthly Prayer Meeting for Jews, Friday, March 27, Conference Hall, Mildmay, 7 p.m.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Glasgow Half-yearly Meetings of Christians.—April 6 to 11. Communications to 40, Sauchiehall-street, Glasgow.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Y.W.C.A., 17, Old Cavendish-street. — Bible-readings on "The Coming of the Lord," by Mrs. Yapp, at 4 p.m., each Tuesday in March and April (omitting Easter Tuesday).

Union Hall Mission.—Annual gatherings, Union Hall, Carlisle-street, Edgware-road, Thursday, March 26, 3.30 p.m., praise, prayer, and addresses; 7 p.m., general meeting.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road.—Friday, March 27, Rev. E. H. Hopkins; April 3, Rev. A. Sharpe, 3.30 p.m.

Children's Scripture Union.—The sixth anniversary, Exeter Hall, April 1, 3 p.m., Rev. E. A. Stuart, M.A., presiding; and in the evening, 6.30 p.m., Rev. Hugh Price Hughes, M.A.

Orphans' Home, West-square, Southwark.—Meeting to consider the establishment of a permanent country branch, in the Home, Saturday, March 28, 3 p.m. Mr. Samuel Morley, M.P., will preside.

Auction Rooms, Trinity-street, Blackheath-hill, S.E.—All-night of prayer, conducted by Rev. W. Darlow Sarjeant, Thursday, April 2, commencing 10.30 p.m. Tickets of Mr. Corderoy, Bexley House, The Grove, Blackheath, S.E.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, March 27, 7 p.m., subject, "The Gospel of the Glory of the Blessed God" (1 Tim. i. 11); tea at 6. Sunday, 3.30 p.m., and Tuesday, 11.30 a.m., Bible reading, by Miss Mason.

Foreigners in London. — Powis Hall, Powis-gardens, Westbourne-park. — Thursday, April 9, 7.30 p.m., Hon. Henry Noel will preside. Speakers: Mr. Salter (Central Africans), Mr. Bergman (Jews), Mr. Gillman (Spaniards), and Mr. Geo. R. Cole.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street. — Bible study, Tuesday, 6.15 p.m.; workers' meeting, Thursday, 26, tea 6 p.m.; Gospel service, Lambeth Ragged Schools, 8 p.m., each Friday; parents' tea, Melior-street Mission Hall; Wednesday, 25, 7 p.m., address by Mr. G. Maynard.

Exeter Hall.—Friday, 8 p.m., lecture on "Prophecy," by Dr. Anderson, subject, "Antichrist;" Rev. W. Fuller Gooch will begin a series of Bible readings at the mid-day prayer meeting, on March 30, subject, "Salvation: Its Threefold Aspect; Its Conscious Joy; Its Inexhaustible Fulness; Its Glorious Hope.

The Priory, 198, Upper-street, Islington, N.—Thursday, March 26, 8.30 p.m., address, Rev. John Pearson; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

186, Aldersgate-street. — Dr. Robert Anderson will lecture to Christian workers on Thursday (this) evening, at 8, on "Eternal Life and Eternal Judgment." All friends invited.

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Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, March 21, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Friendless and Fallen—Eccl. xi. 1, 2s.; Isaiah i. 18, £10	10	2	0
Homes of Hope, Regent-square—Eccl. xi. 1, 2s.; Isaiah i. 18, £15	15	2	0
Cripples' Nursery for Children, 14, Old Quebec-street—Eccl. xi. 1	0	2	0
Bridge of Hope, Ratcliff—Eccl. xi. 1	0	2	0
Soldiers' Institute, Alexandria (Miss Robinson)—C. M.	1	0	0
Home of Industry—E. A. M.	0	5	0
St. Giles' Christian Mission—Elitta, 5s.; *(Prison Mission)* A Cup of Cold Water, 1s.	0	6	0
Marylebone Medical Mission—Elitta	0	5	0
Thames Church Mission—Boys at Old Hall School	0	7	1
Relief of London Poor—E. J. P.	0	4	0
East-end Distress (Lady Dent)—A Reader	0	1	0
Church Missionary Society—D. B.	0	5	0
China Inland Mission—D. B.	0	5	0
Bristol Orphan Houses—D. B.	0	2	6
Mr. Spurgeon's Orphanage, Stockwell—D. B.	0	2	6
Irish Church Missions—D. B.	0	2	6
Scripture Readers' Society for Ireland—D. B.	0	2	6
Mrs. Wilkes' Rescue Work, Poplar—C. C.	2	0	0
Miss Lee's Home, Eastbourne—C. C.	1	0	0
Miss Weston's Work in the Royal Navy—C. C.	1	0	0
Irish Evangelisation Society—C. C.	1	0	0
THE CHRISTIAN *Tract Fund*—C. C.	1	0	0
Day in Country Fund—C. C.	1	0	0
Christian Evidence Society—C. C.	1	0	0
Jewish Refugees' Aid Society—T. O.	0	10	0
Mr. Eoll's Work, Port Said—Misses C.	1	0	0
London Bible Women and Nurses—Misses C.	1	0	0
Lady Shaftesbury's Fund for Relief of Jews in Palestine—I. R. C.	0	10	0
Bishop Gobat's Memorial School, Jerusalem—I. R. C.	0	10	0
Evangelical Mission to Israel—I. R. C.	0	10	0
Famine in Basutoland—Winifred	0	5	0
Dublin Irish Church Mission—A. P.	2	0	0
Bible Colportage Society for Ireland—C. C. £1; A. P. £2	3	0	0
Sufferers from the Earthquake in Spain—A. P.	1	0	0
Cow-cross Mission—*(Children's Free Breakfasts)* Bordighera	2	0	0
Miss Reade's Mission, Cuddalore—J. B.	0	10	0
Colar Mission (Miss Anstey)—J. B.	0	10	0
Latymer-road Mission—J. B.	0	10	0
Relief of Destitute Poor in East London—E. S. W.	1	0	0
London Medical Mission—Mrs. S. L.	0	10	0
Dock Labourers' Mission—*(Free Breakfasts)* M.	1	0	0
Mr. Rabinowitch (Rev. J. Wilkinson)—A. S. W.	1	1	0
Homes for Working Girls in London—T. N. J.	1	0	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	6
Miss De Broen's Work, Paris—Miss G.	1	0	0
	£56	2	7

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(Advertisements.)

Mildmay Mission to the Jews—F. F. R. 15s. for Rabinowitch.

Mr. Archibald G. Brown, of 22, Bow-road, E., gratefully acknowledges the sum of 10s. for his mission work from E., Hull.

"*Light and Dark*" *East London Tract Society*—A. C. £5, and box of books; A. A. £20; S. M. £20 10s.; J. W. P. £3; box of flowers, Ousden; two anonymous parcels.

NEWS OF BISHOP TAYLOR.—Monrovia, Liberia, February 11, 1885.—I arrived here Thursday night, January 22, at 7.30 p.m. I preached that night in our church in Monrovia, and then nightly for two weeks, except Saturday nights, and preached the afternoons of all the same days in Miss Mary Sharp's native school-house in Kroo town. I preached four or five days before the people began to yield to be saved. Then in the next ten days we had between fifty and sixty persons saved, besides a great seeking after holiness of heart. We had, meantime, a good session of the Liberia Annual Conference. This is a nice climate, and apparently very healthy. I have gotten on thus far splendidly, but hard at work all the time. I hope to get a steamer to-morrow to take me to Great Bossa, where I hope to preach a week, and then join, about the 21st inst., the steamship *Nubia*, on which our party are coming, as per arrangement.—*Methodist Times.*

DUBLIN SOLDIERS' HOME AND INSTITUTE,

CONYNGHAM ROAD (Phœnix Park Gate).

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Commander of the Force in Ireland.

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The Bank of Ireland.

Hon. Secretary:
Captain R. Wade Thompson,
Clonskeagh Castle, Co. Dublin,

By whom all contributions will be thankfully received and acknowledged.

URGENT APPEAL.

A special effort is now being made to raise funds to build an addition to the **Dublin Soldiers' Home & Institute**, to provide a suitable Lecture Hall and extra *sleeping accommodation* for "*Soldiers on Furlough.*" The present Lecture Hall (only a temporary one) it has been found necessary to convert into a dormitory to supply the great demand for beds, and whenever the Hall is required for a meeting, these have to be piled up at one end, so as to make room. This has been found most inconvenient in every way, and the sleeping accommodation thus supplied is *quite insufficient*. It is, therefore, earnestly hoped that the proposed addition may very soon be commenced—*plans of which are already prepared*. The Committee, however, cannot go forward until the necessary funds are forthcoming. There is in hand for this object nearly £600; **double this amount will be required at least**. The matter is **most urgent**, so that the work may be completed before the next Furlough season begins. When the addition has been built, it will be almost self-supporting (as a charge of 6d. per bed is made, which the Soldiers gladly pay); it will also be a source of income to the Home by the increase of profits from the Bar.

To those who understand the working and appreciate the value of a "Soldiers' Home," it is unnecessary to state the great boon which 30 or 40 *extra beds* would prove to "Soldiers on Furlough," in such a City as Dublin,* not to speak of the moral and spiritual good which might be done, with God's blessing, to many of those who would thus be brought under the influence of the "Home."

There are, we are glad to know, many proofs of God's blessing here, in the past, and that many of our soldiers, now in the Soudan, can with joy and thankfulness look back to the first day they entered a "Soldiers' Home." Some have fallen, but others still live to tell "the old, old story" of a Saviour's love to their comrades. The soldier has a hard battle to fight against temptations. We trust that many will come forward to aid us in giving him a helping hand. It is at such times as these that all who have the soldier's real welfare at heart must feel the value and importance of such Homes, and that it is in "time of peace" that he should in the highest sense "prepare for war."*

G. BUTLER STONEY (Major-Gen.),
Hon. Treasurer.
R. WADE THOMPSON,
March 1, 1885. *Hon. Secretary.*

"A Friend of the Soldier" has given **£50** towards the sum required, and has kindly *promised to double his donation*, if the sum of £400 (in addition to the amount already in hand) has been collected *before April* 30 *next, so as to insure the building being commenced* **at once**, in order that it may be completed *before the next Furlough Season begins.*

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* Few, except those who have heard and know something of the Soldier's experience in lodgings outside, can understand how he values the accommodation provided here.

* Appended is an extract from the last Annual Report:—

"The following table shows the number **who have been accommodated with beds at the 'Home'** from March 1, 1883, to March 1, 1884, viz.:

Soldiers	1724
,, Wives	449
,, Children	326
Men of the R. I. Constabulary	1404
Total for year,	3903

"The largest number of beds that can be supplied at present is **40** *per night.* Often during Furlough season twice this number apply for admission.

"The total number of daily visits paid during the past year, including those who slept, has been about **27,590**, or over that number."

No accommodation whatsoever is provided by the Military Authorities for "Soldiers on Furlough" passing through Dublin, for which reason this branch of our work has become an item of such importance.

Save the Children from the Streets!

£8 - 10 - 0 *will pay the entire cost of outfit, passage-money, &c., for one boy or girl emigrated to Canada, and thereby in all probability saved from untold perils.*

153 Trained Boys *leave Liverpool* **TO-DAY** *for our Canadian Home.*

350 *others, girls and boys, will (D.V.) leave before August next.*

£102 *will defray all expenses for* 12 *children.*

£51 ,, ,, ,, 6 *children.*

Or £8 - 10 - 0 *will pay for one.*

Who will help, and help quickly?

Please reply to Dr. T. J. BARNARDO,
18 & 26, *Stepney Causeway, London, E.*

(Continued from page 3.)

TO BE LET, two or three Unfurnished Front Rooms, of good size, in fine locality, within five minutes' walk of Wimbledon Station. Christians preferred.
Mrs. B., 105, Graham-road, South Wimbledon.

RENT £50.—Attractive House, newly decorated, overlooking private grounds. Three sitting, six bed-rooms, bath-room; Venetian blinds; small garden. Very near station, 'bus, and tram.—10, Coverdale-road, Uxbridge-road.

DIPSOMANIA. — A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or **Nervous Debility** Christian care and influence. Judicious supervision and home comforts.
Medicus, 9, Stokes Croft, Bristol.

Miscellaneous.

ANXIOUS INQUIRERS are again earnestly invited to write to Evangelist,
Rom. v. 8;-2 Cor. v. 20. Clapham, S.W.

TO LADIES AND GIRLS.—Any desiring Spiritual Help are invited to write to Helper, Grosvenor House, 139, Greenwich-road, S.E. Communications made will be received in confidence. Any wishing for personal conversation must write for appointment to the same.

IRON CHURCHES, &c., erected at lowest possible cost, by A. Chopping, Derby-road, West Croydon, Surrey. Illustrated designs and estimates free.

ASTHMA.—Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.
C., Mr. G. A. Keyworth, Hastings.

CHEAP PRINTING: General, commercial, or tracts and pamphlets.—500 8 pp. tracts (about 3,400 words), 22s.; 1,000, 30s., in new, clear type. Send particulars and stamped envelope, and estimate will be sent. Special terms to missions and associations with large quantities of work.
W. R. King, Printer, Luton, Beds.

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Y.M.C.A.—The 40th Annual Meeting will (D.V.) be held in Exeter Hall, on Thursday, April 16, at 7.30 p.m., the Right Hon. The Earl of Shaftesbury, K.G., presiding. Speakers: Rev. Canon Fleming, B.D., subject, "The Young Man's Spiritual Temptations;" Rev. John Clifford, M.A., LL.B., subject, "The Young Man's Intellectual Temptations;" Rev. Professor Elmslie, subject, "The Young Man's Business Temptations." The North London and the Stratford Combined Evangelistic Choirs, under the leadership of Mr. J. W. Godfrey, will render selections during the evening. Admission free by ticket only from Exeter Hall, in return for stamped addressed envelope.

SECOND ADVENT PRAYER UNION.—The Second Convention in connection with the above will be held (D.V.) at the Clapham Conference Hall, on Wednesday and Thursday, May 20 and 21. Order of Meetings and names of Speakers, &c., will be published shortly.—For particulars, apply to C. Melville-Pym, Secretary, The Rectory, Cherry Burton, Hull.

MEETING FOR HOLINESS and Consecration will (D.V.) be held at 5, College-terrace, Belsize park, N.W., on Wednesday, 8th inst., at 3 o'clock, to be conducted by Staff-Captains Pigott and Musgrave Browne.

SAILORS' REST AID SOCIETY.—Rests for Naples, Messina, Pozzuoli, &c. Mission ship for Mediterranean. Seamen's Gospel Temperance League. Treasurer, J. S. Alexander, Esq., Ashfield, Leominster; or office of The Christian.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Ex-Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. Terms 21s. per week, inclusive. For particulars apply to

Mrs. Griffith, 45, Finsbury-square, E.C.

CRIPPLED BOYS' HOME, Kensington, W.—Instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age. 80 boys now in the Home; accommodation for 100, if funds allowed. Several candidates waiting admission. Funds urgently needed.

H. R. Knipe, Hon. Sec.

HOME FOR BLIND CHILDREN, College Avenue, Hackney. — Subscriptions are much needed to maintain the children, and to pay off the small debt upon the Home. Contributions will be gratefully received by Miss S. Rye, or Messrs. Morgan & Scott.

RESCUE WORK IN POPLAR.—Manor Cottage, Kerbey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

LONDON FEMALE PENITENTIARY, 191, High-street, Stoke Newington, N. Founded at Pentonville, 1807.—The funds of this unendowed Charity being seriously reduced and inadequate to meet necessary expenditure, the Committee earnestly appeal for help to carry on their work of reclaiming fallen young women. Annual subscribers are much needed. Contributions, however small, will be thankfully received through the Society's Bankers, Barclay, Bevan & Co., 54, Lombard-street; the Office of "The Christian;" and at the above Institution.

W. E. Pack, Secretary.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

PRIVATE HOME-HOSPITAL, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and obstetrical cases). Situation most healthful.—For terms, apply to the Lady Superintendent at the Hospital, enclosing stamped envelope.

HOMES FOR THE AGED POOR.—The Committee are in urgent need of funds to carry on the work of the Charity, also to free Seven Permanent Homes from mortgage. 117 Inmates, from 60 to 88 years of age, are cared for. Contributions thankfully received by the Honorary Secretary, Miss S. A. Harrison, 5, Grandacre-terrace, Anerley, S.E.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

LIVERPOOL BETHSHAN Faith Healing Home, 161, Islington. Meetings for Holiness, Healing, and Testimony, Tuesdays, 3 p.m.; Thursdays, 7.30 p.m.

For further particulars, apply Miss Gibbs.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his helpers. Trinity Church, Triangle, Hackney, London, E., Sundays, 3 p.m., Mondays, 7 p.m. The Hall, Horsley-street, near Camberwell-gate and Walworth-road station, Tuesdays, 7 p.m. The Hall, 110, Shoreditch. Thursdays, 7 p.m. Special: Fridays, 7 p.m., Trinity Church, Triangle, Hackney: Baptism of the Holy Ghost and Power for Service.

Educational.

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BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

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THE OLD HALL SCHOOL, Wellington, Shropshire.—A high-class School for the sons of gentlemen. Principal — Dr. Cranage. The next Term will begin (D.V.) Thursday, May 7th.

CAPTAIN MORETON has great pleasure in recommending Mr. George Foster, of Kelvedon School, Essex. An illustrated prospectus will be forwarded upon application. Under 10, 21 guineas; under 14, 24 guineas per annum, including all but books.

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Address Principals.

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ITALIAN.—Wanted to meet with someone who can teach it, in the evening or before 8 o'clock in morning.—Address, by letter, Italian, 46, Leadenhall-street, E.C.

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UNDER A BUTLER, or experienced upper servant.—A situation is sought for a Youth of 17, who has had two years' training, and can be well recommended.—Apply to the Rector of Chenies, Rickmansworth.

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F., 138, Brighton-road, Moseley, Birmingham.

A LADY, who has lived and travelled a good deal on the Continent, desires an engagement as Companion to a Lady, or as Chaperone to young ladies. Speaks French and German fluently. Excellent testimonials. North Wales, or the Coast preferred.—H. H., *Gazette* Office, Blackpool.

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M. L., 10, Lansdown-terrace, Lot's-road, Chelsea.

AS SEWING-MAID, or Nurse to children out of arms, by a respectable young woman. Christian family preferred. Good references. Age 22.
R. J. Bunney, Lasham Village, Alton, Hants.

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A LADY WISHES to recommend as Sewing-maid or Lady's-maid a Girl, aged 20; also for kitchen work, a Girl, aged 18.—For particulars and appointments apply, Miss Ball, Maidenstone House, Blackheath-hill, S.E.

KITCHEN-MAID, or between cook and housemaid.—A Lady wishes to find a place for a Girl of 19, who needs more careful training than can be given in her establishment. Honest and willing.—L. T., 101, Mortimer-street, W.

Appointments, Situations, &c., Vacant.

A GENTLEMAN wanted, as Travelling Secretary to the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, to organize and address meetings, and collect subscriptions in the Midland counties, and occasionally to support the movement by correspondence through the press.—Address, Hon. Secretaries, 14, Brown-street, Manchester, stating age, present and previous engagement, and salary required. Highest references expected.

SURGICAL NURSE WANTED. Must have had experience with women's cases. Age, 22 to 35. Preference given to a total abstainer.—Applications, with testimonials, to be made to the Samaritan Free Hospital for Women and Children, 13, Lower Seymour-street, Portman-square. George Scudamore, Secretary.

MATRON REQUIRED, for the Wash-house in a Refuge for young women, where there are five matrons. Church of England. Salary £30 per annum, all found.—Apply personally on Thursday, 2nd April, and on Saturday, 4th April, after 12 o'clock, to the Lady Superintendent, Manor House, Dalston-lane, Dalston, E.

BUTLER wanted. Single. Perfectly trained. Single-handed. Help found for boots, knives, and coals. Age 30 to 40. Earnest Christian and abstainer.—Apply, stating particulars, C. A., Delrow House, near Watford.

CARETAKERS. — Wanted, Man and Wife to take charge of a Mission in the East-end of London. Must be earnest Christians, total abstainers, and able to give unexceptionable references.—Apply by letter only to S. R., 20, Ockendon-road, London, N.

A FOOTMAN under a butler wanted, in a Gentleman's family in the country. A total abstainer preferred.—George C. Courthope, Esq., Whiligh, Hawkhurst, Kent.

A BIBLE-WOMAN NURSE wanted, hospital trained, to attend sick poor in their own homes. Must be strong and energetic, and a total abstainer. Wages 16s. a week.—Apply, by letter, to C., Moorside, Halifax, Yorkshire.

AN EARNEST CHRISTIAN WOMAN wanted, as Cook where a Housemaid is kept, and two young girls for training.
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NURSE WANTED, for three children, of nine, six, and nine months. Three servants kept. Total abstainer preferred. A comfortable and quiet home.
Mrs. Hargrove, Silsoe Vicarage, Ampthill.

A YOUTH wanted, in the office of a Manufacturer in City. Must write well, and be prompt and active.—Address, by letter, A. G., 46, Leadenhall-street, E.C.

A CHRISTIAN WOMAN wanted, by April 20, age between 20 and 30, as Plain Cook in a small family.
Mrs. Rennie, 1, Manor-terrace, Tynemouth.

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(Continued on page 22.)

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BY J. P. WILSON.

Copies may be obtained by writing to me at the undernoted address, sending Eightpence for price and postage, or without money. I hope that it is with a right motive that I introduce here the *first* letter received by me on the subject of the book, and that my doing so will not be misconstrued. But if it should be, I must bear with it, and cannot for fear of it withhold the letter. It is from a sister in the Lord unknown to me until I received it.—J. P. W.

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"I SHALL always remain your friend so long as you act rightly, and respect yourself." Thus wrote a prominent politician and philanthropist of the last generation to a young man he was befriending. The sentiment is good, so far as it goes. But, alas! in this world of erring mortals that is not very far. Life had been a hopeless failure to most of us had we not known friendship of a type totally different to this.

"Father, if I become wicked, will you stop loving me?" "No, my boy, I shall go on loving you: but it will be with a grieved, hurt kind of love."

Contrast this with the foregoing, and then compare it with the sacred words: "Having loved his own which were in the world, He loved them *unto the end*."

If you would learn *how* He loved unto the end, turn to the case of the apostle Peter, and, from each of the six distinct steps taken by our Lord for Peter's restoration, learn the wonderful tenacity, tenderness, and depth of the Saviour's friendship. Such a review can hardly fail to fire all your heart with love and praise, and woo it into a sweeter, closer confidence.

It is remarkable that each of these acts of restoration was Christ's, not Peter's. Is it not always so? Unless the Good Shepherd both seeks the strayed, and carries it home, there will be no return.

Further, two out of these six steps in the restoration of Peter were taken before ever the sin was committed, and may be called our Lord's prevenient acts of restoring grace. Here we see how heavenly love in its thoughtfulness and wisdom looks along the future, foresees and estimates the coming sin and danger, and lays up help accordingly. Who is a friend like our Friend?

1st Step. "I have prayed for thee that thy faith fail not" (Luke xxii. 32).

The sin in all its vividness; also the need, misery, and danger that would come with it—all had been seen and prayed over. What reality does this give to the intercession of Christ, our High Priest! Wandering brother, take heart and return, since He has prayed for thee. And we, whose backslidings are healed, whose wanderings ended, let us afresh love and adore as we remember that all this is due to his personal pleadings for us.

"That thy faith fail not." The peculiar danger of a fallen believer lies less in the special sin that laid him low, however great that may be, than in the strong tendency to proud despair, which is sure to come in its train. "I have gone too far to return!" say many, who either go straightway into deeper sin, just because they have lost hope, or else, like miserable Judas, go out and destroy themselves. Is it not beautiful to see how the kind physician in his perfect understanding of the need made such special preparation for it? And, too, should not the sinful learn from this the awful danger of despair, and so rouse themselves to follow eagerly and at once the least ray of hope that enlightens their gloom?

2nd Step.—"I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me" (Luke xxii. 34).

Having laid up help for Peter in heaven, our Lord now proceeds to do the same on earth. His plan is the more wonderful in that He chooses a common cock as his servant. He so arranges the talk at the supper-table that the cock-crowing, which Peter is to hear twice on the following morning—a sound which would otherwise have no significance—shall speak for Christ Himself to his guilty conscience. By no chance work did those clear, clarion tones awake the sinner to his sin. It was all according to the pre-arrangement of the wise and watchful Friend. Nor is it mere chance-work to-day, when, the hymn or the text given out, the tune sung, or something in the words or manner of the preacher makes tender and holy memories, brings sorrow for sin, and longings for purity and pardon. Far, far back, perhaps in childhood's morning hours, the loving Lord was laying the train for this very event.

3rd Step.—"And the Lord turned and looked upon Peter" (Luke xxii. 61).

Doubtless that look was as tender as it was reproachful, yea, was reproachful in its very tenderness.

But note the time of it. It followed at once upon the second cock-crowing. A moment earlier had been too soon, when Peter, stubborn and impenitent, could not have understood it. A moment later had, doubtless, been too late, when Peter would, perhaps, have been out of sight, hurrying down the path of despair either to still more desperate sin or to self-inflicted death.

Note, further, that it followed almost immediately upon the sin. Scarcely a minute before he had stood there at the fire, anathematising (as the Greek has it), *i.e.*, invoking the dire wrath of God, if he spoke falsely when he denied his Lord. Suddenly his foul speech is stopped short by the voice of the cock. He comes to himself and his sin, and then, just when the horror of a great darkness had begun to settle down upon him, came that gleam of tender reproof and compassion. The sin was hardly ended when "the Lord turned and looked upon Peter." "Thou, Lord, art good, and ready to forgive."

Again that look came from the suffering One. Out of the awful depths of his own indignities and sorrows his heart went forth to erring Peter.

Behold, here, a love that many waters cannot quench: shame and sorrow cannot; even the black, overwhelming flood of his disciple's shameful sin cannot. It is a love stronger than death—stronger, even, than sin.

4th Step.—"Go your way, tell his disciples *and Peter*" (Mark xvi. 7).

We have seen how, at the Last Supper, when the shadow of death rested heavily upon Him, his heart was at leisure to care for Peter, forewarning and laying up help for him; and how, in the midst of his trial, there were thought, and pity, and timely grace for Peter, snatching him from the very brink of despair. We now come to a new and, in some respects, greater wonder of friendship. The resurrection hour has come, the moment of the holiest and most splendid triumph ever won on earth's lowly stage, when He, the glorious Conqueror of Death and Hell, steps forth from the tomb, having burst its adamantine bars. But, as it was not in pain and shame, no, nor even in sin, to stay his love, so now it is not in victory's power to make Him forget his lowly, erring friend. Amid it all He remembers Peter. He knows him to be safe in his penitence; but He knows also that he grieves, being ready to say that he has sinned away his privilege as a disciple. His compassion makes Him in haste to comfort Peter, so he leaves behind Him with the radiant guardian of the empty tomb a message containing a special reference to Peter, that Peter may know his Lord still remembers him, and counts him among his disciples: "Go your way, tell his disciples, *and Peter.*" It is not enough to *save;* He must also *make haste to comfort.* Who is a friend like our Friend?

5th Step.—"The Lord is risen indeed, and hath appeared to Simon" (Luke xxiv. 34: See also 1 Cor. xv. 5).

Of this interview between Jesus and Peter, we know only that it occurred, and that it was the Lord's second appearance after resurrection. The first was granted to those holy women who "were last at the Cross, and first at the sepulchre." Little wonder! The second interview was not with John the beloved, but with Peter the penitent. Let those who mourn for sin take heed to this. Let them learn Christ's eagerness to heal the broken in heart, till they take courage to press closer, more lovingly and confidingly, to their compassionate Friend and Lord.

Though nothing is told us about that interview, one's imagination loves to dwell upon it. How did they meet? How did Christ look? What did He say? What did Peter feel, and say, and do? We know not. Only of this we are pretty sure, that Peter then entered into the perfect peace of pardon; that, bowing low at those pierced feet, he poured out all his heart in broken confession of sin; and that, in reply, the Lord made him understand the reality and tender glory of his forgiving love. Henceforth the hallowed gladness of pardon is his. Doubt is gone for ever. He will now be as conscious of the pardon as he is of the sin, and love to Christ, true, lowly, and tender, will dominate his life.

Is there not for every penitent who will seek it, an interview with Christ as personal, as healing, as satisfying, and gracious as this one was? Let all such seek Him, diligently and expectant, until He *personally* speaks peace to the soul, and the blissful reality of pardon becomes as vivid and deep as this sense of sin.

6th Step.—"Simon, son of Jonas, lovest thou Me? . . . . Feed my lambs . . . . Feed my sheep" (John xxi. 15—17).

Answering to the threefold denial of Christ came the question, three times repeated, "Lovest thou Me?" This induced the threefold confession of love, which was followed by the thrice-given commission to tend the Saviour's flock. All this, observe, in the presence of the other disciples.

In effect, this was the public re-establishment of Peter in his place and authority as an apostle. His sin had lowered him in the opinion of his fellows, and they, in after years, might come to question his authority. The Lord takes care that this shall not be. It is not enough that Peter has repented, nor that Christ has comforted him. It is not even enough to satisfy his heart with the deep blessedness of assured pardon. He is jealous for his restored servant's damaged reputation, and so takes measures to establish him for all time in the esteem and honour of his Church.

Who is a friend like our Friend? "Let the children of Zion be joyful in their King." "Praise Him according to his excellent greatness."

Leith. JOHN PEARCE CLARK.

THE REVISED BIBLE.—2.

IN completing the paper, commenced last week, on the approaching publication of the Revised Old Testament Scriptures, we may be met by the fact that the New Testament Revision, which was issued nearly four years ago, has not met the expectations raised respecting it. It must be acknowledged that the Revised Version has received scant praise. Weighty reasons have been given for this, which need not be repeated here. One, however, is obvious. The excellent principle of the New Testament Company of rendering, as far as possible, literally, has been carried to excess. The English of the translation has justified objections. Nevertheless, if the New Version is not used in public, as might have been anticipated, it is used by Bible students in private far more than is imagined. It has removed the old apprehension that the New Testament could be understood by those only who could read Greek. Confidence is felt that if the original text has not been rendered felicitously or forcefully, it has, on the whole, been most scrupulously reproduced. If elegance, pleasant punctuation, and idiomatic English have been too much sacrificed, it has been that the exact sense of Greek words, and the exact force of Greek particles and tenses, might be perfectly given. Of course there must be prejudices. This generation has drunk in, as their mother's milk, the beautiful phrases of the Authorised Version; but let a thoughtful and devout reader study the Revised rendering, and while less arrested, it may be, by single verses, the general course of argument in the Lord's discourses, and in the Apostolic Epistles, will, in wondrous and glorious meaning, be revealed to him. There will be untold advantage if the *consecutive* study of the New Testament is thus promoted.

While, however, we do not look for perfection in any work of man, we may anticipate that the revision of the Old Testament will create a greater sensation than marked the appearance of that of the New Testament. As was indicated in our first paper, no branch of investigation has yielded richer or larger results than the knowledge acquired of oriental languages since 1611. Especially has this been the case in the present century. In addition, the literature on the Old Testament has been of late years inestimable in value. Single Scriptural books have been subject to careful exposition; and light, beyond all conception, has been thrown on the inspired records. Biblical Archæology, in its bearing upon Babylonia, Assyria, and Egypt; Jewish antiquities and authorities; geographical and topographical explorations; ripe scholarship and Eastern learning, must have vastly aided the Old Testament Company, and it may be hoped the rich results will appear in their Revised Version.

Let us pause for a moment. We saw in the first of these papers that in relation to the supreme and vital articles of the Christian faith, there was among the MS. copies of the New Testament—copies from Greece, Rome, Carthage, the Persian frontier, slopes of Lebanon, the coasts of Malabar, the Egyptian deserts, monasteries of Gaul, and from the heights of Sinai—a marvellously substantial unanimity. Forgery in the light of such a fact must be held to have been absolutely impossible. So in relation to the Old Testament; modern investigations in matters of ancient languages, places, buildings, and events, all go to confirm the truthfulness of the books of the Bible. Surely we may conclude that another momentous page of the world's history is about to be opened: and before its disclosures dawn, the assurance is to be confirmed and strengthened that in the Scriptures of both Testaments is the voice to men of the living God.

To return to the subject of Old Testament translation. A collateral advantage will be secured in reference to *English* words. Changes in our mother tongue have been such that we have marked about a hundred places where words, which were common in 1611, are no longer in general use. Almost all these are in the Old Testament. There are, moreover, in the Authorised Version, about one hundred and seventy places where there are words which have changed their meaning. Three-fourths of these are also in the Old Testament (see Professor Newth on Bible Revision: *Hodder & Stoughton*). Certainly a Book that has to be circulated among the hundreds of millions who speak English should not contain archaic words, or those of doubtful meaning.

And now, in closing these papers, may we not fittingly ask what is that great spiritual principle which we hope will be shown to be even more plainly enforced and illustrated in the expected version? In making this inquiry there is no intention to suggest that the Old Testament teaches but one pervasive lesson. Such a method is facile and captivating, but is superficial. Nevertheless there is one dominating truth which is the very essence of the Old Testament. God's chosen people were witnesses on behalf of *faith;* their warfare was the warfare of faith; their whole history was an emphatic and everlasting record of the disasters or triumphs which followed the failure or the maintenance of faith. Against the materialism which attributed occult influences to nature, was set God; against the sham divinities which malign world-powers framed, was set the one Living God; against the corrupt demands of Polytheism was set the holy will of God; against the might of earthly kingdoms was set the dominion and almightiness of God. Yes, the Bible claims that ascendency for God to which the noblest men of all times have aspired. Abraham is called to be the father of a *theocratic* nation. Moses confronts the pride of Egypt by proofs of the reign of Jehovah. Samuel forms schools of prophets, who should bear messages of encouragement or monition from the Lord of Hosts. Israel goes into exile as apostate to the power of faith, and returns as a race of Puritans when faith has resumed its ministry. It is true that all is moving towards a Messianic destination, but that is to give a grander unveiling of the potency, safety, and blessedness of faith.

Most opportunely will the Revised Bible draw interest around it. Its testimony of faith will be more needed as the new future opens. About miracles men will come to ask, as has been well said, not *how* they were worked, but *when*, and why they were at special periods, a necessity. About "laws" of nature, they will learn from the Old Testament, as Bishop Butler has said, "That that which is natural as much requires an Intelligent Agent as that which is miraculous." All life will be shown to have its meaning, its best motives, its firmest supports, in that habitual recollection of God which the historians and prophets of Israel taught. The doctine of faith furnishes the key to the Old Testament, and gives grandeur and meaning to life. The present denial of God, either in the form of Atheism, or Agnosticism, cannot last. Man, ere long, will say, in the words of a modern poet, "I am all alone, I must have Thee." Yea, the race will learn that the final consummation and triumph of good over evil can come only when the goal, towards which all Revelation works, is realised, and GOD SHALL BE ALL IN ALL.

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PRAYING FOR FISH.

DEAR SIR,—In the recent mission at St. Ives, conducted by Mr. Edward Hurditch and myself, we held a special meeting for sailors and fishermen and their wives,—in fact, all connected in any way with the sea. The large Primitive Chapel was filled, mostly with men, and the whole meeting was a first-rate affair. Only those who have witnessed a Cornish revival meeting can appreciate what that meeting was.

On the platform were four of the town ministers, and one of them related the following remarkable story.

About eighteen months ago the fishing season in St. Ives was very bad; for weeks scarcely anything had been caught. The depression in the town was very great, money was scarce, and many were wanting bread. It was a time of great trial, for starvation stared many in the face. Going on his rounds of visiting, the pastor called upon one of the officers of his church, a worthy old fisherman after the type of Billy Bray.

"You cannot see him, sir," said the daughter.

"Is he out?"

"No, sir; but he is in his chamber *praying for fish*, and he will not be disturbed."

"Does he often go to pray?" was the pastor's query.

"Yes, sir; three times every day."

This was on Wednesday, and that evening the week-night service was held.

As the pastor passed up the aisle, this worthy fisherman said, "Pastor, you must pray for fish." The pastor felt he must, and so he did. "Amen!" responded the congregation.

That evening, when the minister arrived home, he said to his little girl of six and a half years, "We have been praying for fish, dear, in chapel to-night."

"And you will get it, papa," said the little thing, "for I have been praying for fish too."

There were only few who had faith in God to answer that prayer, but the answer came, and that speedily. The nets were cast that night in faith upon God.

Next morning the work of drawing them to land commenced, and—will it be believed?—fish were caught that sold at market value for ten thousand pounds sterling. Here was the answer to the prayer.

If I had read this anywhere, I should have been disposed to discount it very liberally; but the reader must remember that this incident was related within two hundred yards of the place where the nets were drawn in, and in the presence of the very men who cast and drew in the nets. There was no possibility of fraud or exaggeration in the recital of it, for the living witnesses to this proof that God answers prayer were present, and heartily responded, "That's all true," as the speaker sat down.

Let this cheer the doubting ones, and bid them remember the promise, "My God shall supply *all* your need." Yours faithfully,

F. C. Spurr.

AUCKLAND, NEW ZEALAND.—In a Blue Ribbon Mission lately held by Mr. R. T. Booth in the above city, 200 signed the pledge each night, and in eight days 1787 have donned the blue. The largest theatre was packed every night.

FLORIDA, U.S.A.—I received so many applications in response to my note in The Christian that I could scarcely undertake to answer them all. Now I have fuller details drawn up in a concise form, which will enable me to do so more satisfactorily. It certainly is a very promising field for emigration to those possessed of a little capital, and Christians wishing to combine the Lord's work with agricultural pursuits, with care and perseverance are likely to do well. It will give me pleasure, therefore, to answer further inquiries.

Joseph Hannington.

The Cottage, Virginia Water, Ascot.

TREASURE IN HEAVEN.

THERE are few ideas more serious in their results than the widely received one that only charity is needed in order to bridge over the widening gulf between the well-to-do and the poor, and that by gifts of money, perhaps easily spared, without the exercise of self-denial, men may satisfactorily fulfil their duty to their neighbour. The two pence are given willingly enough, but oftentimes only because it is felt that something must be done, and the giver is not ready to undertake the more practical and more precious service of binding up the wayfarer's wounds, and of pouring in oil and wine.

And it is due to the common acceptance of this mistaken view of Christian responsibility that so many charitable schemes for the amelioration of the evils around us fail to reach the goal of a noble success. The immediate duty of personal labour is deputed, and in lack of that consideration for the poor upon which the Bible places so much importance, there is that charity which, when it merely represents the fine paid by indolence in order to escape the performance of troublesome duties, is only a tinkling cymbal; and in consequence, from our slums and alleys there comes the reproachful cry that the harvest is indeed great but the labourers are few.

That much of our charity is as noble in its motive as in its manner, we are satisfied; but, on the other hand, there is a by no means small portion of it which represents the abundance estimated by the Master as of less value than the widow's mite, simply because it is cast into the treasury by those who might give along with it the greater gift of labour and time.

Sixteen years ago, the tender-hearted Edward Denison, living in a dreary street in the East-end of London, and giving up his life to the service of the unfortunate and miserable poor, struck at the root of this glaring misconception of duty when, in what would have been despair had he not been full of faith in God, he gazed at the labour-bent, hunger-pinched toilers about him, and cried, piteously: "It is not Christianity but Christians who are wanting;" not Christians to stand afar off, but followers of Jesus, prepared to go and deal personally with the wounded by the way; men and women not afraid to imitate the Divine Master, and touch the sin-stained and lost.

We are too ready to put aside the social questions of the day which are based upon the painful foundations of misery and degradation, quite overlooking the pathetically beautiful and tender side of Christ's life in contact with those whom society had trodden upon or cast out; but the touching facts that Jesus was known to his disciples in the breaking of bread, that with infinite pity He questioned them, "Children, have ye any meat?" and that after evidencing his power in the mighty miracle of bringing back the throbbing life into the hushed heart of the dead daughter of Jairus, He showed his heavenly thoughtfulness by commanding that they should give her to eat, ought to be sufficient warrant for benevolence of a keenly practical kind, concerned as well about the bodies as the souls of men.

It is not unlikely that there are many readers of THE CHRISTIAN who, carefully abstaining from the purchase of sweaters' goods and acting justly towards all whom they employ, yet, in face of the questions which of late have so deeply touched the hearts of Christian men and women, are asking if they cannot do more. Perhaps simply as purchasers it may not be easy, or even possible, for them to do so, but it is only a step from the passive into the active, and the line dividing charity and consideration can be easily stepped over.

"Go thou and do likewise," is the Master's command; and there are on every hand so many ways in which that Scriptural consideration may be exercised that it is not necessary to specify them. A recent experiment at 8, High-street, Shadwell, London, E., described in the following simple words, points, however, so unmistakably to two or three opportunities and possibilities within the reach of many of our readers to whom God has entrusted wealth and spare time, that we are certain they will be grateful to us for bringing the work and its need under their notice, and perhaps thereby relieving them from that anxiety which invariably accompanies a condition of doubt:—

"Six months ago, by the kindness of the public, I was enabled to open a workshop at 8, High-street, Shadwell, which I purposed to work on the principle of each worker being paid a salary fixed by the market value of her skill, but of each worker receiving an equal share of the profits, whatever they might be. The money entrusted to me was principally lent free of interest, but it is part of my plan to aim at repaying that even which was bestowed as a gift.

"I began with three machines and three workers; I have now ten machines and from 13 to 14 workers, who work only 48 hours in the week. In the six months we have executed 260 private orders for shirts, ladies' and children's underclothing, gentlemen's boating suits, and other garments both for rich and poor. I have found that in most cases the work has given satisfaction. I have been enabled to very materially increase the well-being of my workwomen, even at a time of great depression of trade; and instead of paying off hands at Christmas time, as is the ordinary case with factories, I have been able to take on hands. We have been paying our expenses for the last three months, and a large amount of the original capital is still in hand, besides the machines, furniture, and stock.

"What we want is an increase of orders, and I earnestly hope that your readers will help us to get these. I am very anxious for orders for ladies' mantles, ulsters, and articles of that description, which I am confident we should give satisfaction in. If anyone interested in this scheme would give us the opportunity of showing the work done at the association at a drawing-room meeting, it would aid us greatly. A great difficulty in our way is that, owing to the locality we are in, many persons who would like personally to inspect the work before giving an order refrain from visiting us. Any plan that would assist us in meeting this difficulty would be of great benefit to us. I think that I may truthfully say that the clothing we make for working people and their children is of very superior quality to what is generally bought for the same price."

The secret of the success of this noble endeavour to ameliorate the condition of needlewomen may be found in the unusual circumstance that there are no sweaters and middlemen to come between the purchaser or employer and the workwomen, and that therefore the worker is fairly paid and produces good work, and also in the gratifying fact that SARAH HECKFORD has been willing to organise an association the principle of which is based upon the simple teachings of Jesus.

To the modern political economist this Shadwell success may seem a failure, because its promoters are not heaping up capital at the cost of the bodies and souls of women; but to those who have learned somewhat of the Spirit of Christ the appeal will not be made in vain, and to them the undertaking will not be less noble because those who have originated, and who are guiding it, are laying up their treasure in heaven.

JAMES BOWKER.

THE GORDON READERS.

Charles Gordon was essentially a reader of the Word, and his desire ever was to convey the guide to eternal life, through the Holy Spirit's teaching, to all his comrades. Three thousand pounds raised will enable the Army Scripture Readers Society to place at least two more readers permanently amongst the British forces. Sums have already been received for the "Gordon Readers," others are invited, and in due time a list shall be furnished. Receipts and information will be gladly given by the Secretary, Mr. Blake, at the office, as well as by yours truly, J. W. F. SANDWITH, Colonel and Hon. Sec., 4, Trafalgar-square, Charing-cross, W.—*The Christian*, March 19.

WHAT cared he for our medals,
  Or monuments vast and high?
Silver and gold, and the praise of men,
  Are things that his soul passed by.

But the word of God endureth,
  And a voice that word to speak,
A walking monument God has raised,
  Is a monument all might seek.

In Memoriam: Readers,
  Who carry the Spirit's sword;
Who seek to burnish the shields of faith,
  And fight for the world's true Lord.

In Memoriam: comrades,
  To suffer, and help, and bear,
To visit the wounded, the sick, the sad,
  With their captain's loving care.

In Memoriam: brothers,
  Showing the dying life;
Giving the thirsty the stream of God,
  Heaven's peace midst earth's wild strife.

God-speed to the "Gordon Readers,"
  God-speed to the true and brave;
Let us pray and give, let us give and pray,
  And our God will bless and save.

WILLIAM LUFF.

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A SCOTTISH VETERAN.*

THIS cannot be called a first-class biography, but it is one we commend heartily, especially to those who are in any way acquainted with Scottish Church movements during the present century. The first 113 pages of this first volume were written by Dr. Begg himself, and are by far the most interesting part of the book. They are full of old-world Scottish life and thought, with quaint sketches of the ministerial giants of those days, and studded thickly with characteristic stories. Take the following as samples. An extreme Moderate, preaching for one Dr. Clason, had, after the manner of his sort, spoken much of the greatness of man's moral nature, and said nothing whatever about his natural depravity. After the sermon one of the hearers said to Dr. Clason: "Ye manna get yon man to preach ony mair." "Why?" said the doctor. "He's far back, verra far back in his information, yon man; he disna' ken that Adam's fallen yet." In the General Assembly a very young elder, an advocate, had made a speech breathing anything but an evangelical flavour. Mr. Campbell rose and said tersely: "In the speech, Moderator, to which we have just listened, there was a good deal of the young man, not a little of the old man, very little of the new man."

The principal faults of the biography are its diffuseness, and its failure in not showing us more of Dr. Begg himself. For the latter, however, Dr. Smith is not to blame. His materials were very scanty. Moreover, he has done much to atone for this, in the side lights thrown upon some of the great Church movements of these stirring times, as well as upon the characters of some of the great leaders. Foremost among the latter is Dr. Chalmers, the grandest figure perhaps in modern Church history, and, as many think, the greatest Scotchman that has appeared since the days of Knox.

In later years Dr. Begg greatly distinguished himself as a militant ecclesiastic. It is refreshing to the charity of any of us who thought of him only in this character, to read here the evidence of his solid work, his stern adherence to principle, his magnificent boldness in attacking what he believed to be error and defending truth. Better still is it to see the strong and resolute man as a pastor using all his power to win and elevate his people, preaching the Gospel with intense fervour and wonderful scripturalness of expression. Our opinions on very many questions differ not a little from those so tenaciously held by Dr. Begg; yet, for that very reason, we have found this biography exceedingly interesting and helpful, and we look with much interest for the second volume, promised at no distant date.

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*MEMOIRS OF JAMES BEGG, D.D. By THOS. SMITH, D.D. Vol. 1. *James Gemmell, Edinburgh.*

"The Christian" Pulpit.

CHRIST'S IDEAL MISSIONARY.*

By EDWARD IRVING.

THE missionary ordinance can never change, for the missionary work doth never change. His work is still to overthrow the prince of this world, seated upon the beauty and pleasantness, upon the magnificence and glory of the visible creation, and to deliver the souls of men into the worship of the invisible God. Kingdoms may undergo every vicissitude, and be found under every form of civil polity; nations may exist in every degree of culture or barbarism; they may be noble, high-minded, and proud; sordid, base, and given over to gain and sensual indulgence; vain-glorious, pompous, and fond of a thousand spectacles; they may be grovelling in superstition, sunk in ignorance, abandoned to sloth and effeminacy, or fierce, fiery, and uncontrollable; but never has a kingdom or nation been found possessed of the knowledge of the true God, devoted to the faith and pursuit of spiritual objects, or living in the practice of Christian precepts.

The maxims, the spirit of the laws and policy, the motives and principles of private conduct, the whole tenor of their society, and influence of their religion, have to be counteracted and overthrown in these times, as entirely as in the days of the Apostles. There is no relaxation of opposition, there is no mitigation of the difficulties of the work, which never changeth. And the Gospel which the missionary hath to preach, the Kingdom which he hath to propagate, is still the same spiritual Kingdom which flesh and blood cannot inherit, whose King hath no communion with Belial nor with Mammon, in whose sight iniquity cannot stand, and to whom the proud heart and the high look are an abomination. This Gospel, which hath toleration for no natural form of humanity however excellent, and condemneth every living man, which beginneth in sorrow and repentance for the past, proceedeth by the faith and preference of things unseen, and is perfected in a thousand acts of self-denial and self-discipline, is not now more agreeable to the nations than it was when first revealed by our Lord and Saviour.

And if the Gospel, after two thousand years, is still as unaccommodating to the world, and the world is still by nature as averse from its faith and discipline, how should the manner of its propagation be altered in any respect from what was laid down and followed at the first? If the first missionaries were made spiritual personages, in order to exhibit practically to the people that preference and all-sufficiency of spiritual things which they preached; if they were men of faith alone, in order to exhibit that principle which they sought to magnify over sight and sense, why should they not be so likewise in these times, in which the heathen are still as devoted to things seen and temporal, as they were in the days of Paul?

Even supposing the present missionaries had more divinity of nature than the Apostles, and that they could possess purse, scrip, and all other accommodations without being thereby unspiritualised, how shall they hinder the evil interpretation of the heathen, who see them hired, paid, accommodated, befriended, and, in all outward things, better conditioned than themselves? "They speak to us of faith; let them show us their own. They speak to us of the providence of God, but they ventured not hither without every security. They tell us of Christ's disinterestedness to us; but what lessons give they us of the same?" And so forth through every particular of their condition, by which Christ intended that they should evidence the doctrine which they taught.

I cannot understand, therefore, in any way, how the condition of the missionary work should be changed, when the work itself remaineth the same; or how the instruction which Christ gave for the propagation of his Kingdom should now be null and void, when it is the same Kingdom that is to be propagated, and the difficulties and impediments are still the same, over the head of which its propagation is to be effected.

I admire the steadiness with which the spiritual people of this day have stood out against the ignorant clamour, that the heathen must be civilised before they can be Christianised; I admire, also, the faith which they have shown in the power of God, to save men by the preaching of the Word, without any help of the arts of government or of civil life, and the simplicity with which they devote themselves to the circulation of the Scriptures, and the sending out of teachers and preachers; and they are never enough to be commended for standing aloof from the employment of force and power, and civil policy, in all these respects fulfilling the maxim of Christ, "My Kingdom is not of this world." But there are a few things which still savour of the spirit of the world, and which must be put away by the diligent perusal and faithful execution of this the missionary charter, which, instead of arguing against or pulling down, they should regard as the everlasting conditions of the missionary work, within which men have only to come in order to be ready for the high office, and ripe for scattering the everlasting seed amongst the nations.

There hath been much searching of the Scriptures for a platform of Church government, and every passage which can be forced into that application has been strained to the utmost, in order that a *jus divinum* might be made out for Episcopacy, Presbytery, and Independency in their turns. Sure I am that none, nor all of these put together, can make out such a divine right as the missionary work hath, in these instructions of our Lord; and had there been human interests concerned in the establishment of it,—as human interests there are none,—unspiritual men would long ere this have used it for securing them; but being the death of secularity, the essence of spiritual-mindedness, and the quintessence of self-denial, I perceive that it hath everything to contend with, scoffs, ridicule, and worldly wisdom, and cannot be generally acceptable in times when the secular and the spiritual have become strangely intermingled, when maxims current on the Exchange have become current in holy places, when the offices of the Church have come to be valued by their emoluments, and for their emoluments sought out, and as an emolument discoursed of amongst the people.

It is not now the time to discourse of the pastoral office, but it were easy to show from the epistles of the great Shepherd to the angels of the seven churches of Asia, that it is an office in its spirit consenting with that view of the missionary office which we labour to establish, and widely dissenting from those views of it which are now current amongst both priests and people. But while those erroneous views prevail of the pastoral office, which is under our eye at home, and from which we derive our notion of the missionary, it will be in vain to think that the latter notion can be a correct one. Therefore it is the more necessary among the many sources of error to which we are exposed in making up our idea of the missionary, to adhere to the divine platform contained in these verses (Matt. x. 5-42), and be governed by the *jus divinum*, the divine authority of that unrepealed constitution. Therefore, I say, let this type of the missionary stand, that he is a man without a purse, without a scrip, without a change of raiment, without a staff, without the care of making friends or keeping friends, without the hope or desire of worldly good, without the apprehension of worldly loss, without the care of life, without the fear of death; of no rank, of no country, of no condition; a man of one thought, the Gospel of Christ; a man of one purpose, the glory of God; a fool, and content to be reckoned a fool for Christ; a madman, and content to be reckoned a madman, for Christ. Let him be enthusiast, fanatic, babbler, or any other outlandish nondescript the world may choose to denominate him, but still let him be a nondescript, a man that cannot be classed under any of their catagories, or defined by any of their convenient and conventional names. When they can call him pensioner, trader, householder, citizen; man of substance, man of the world, man of science, man of learning, or even man of common sense: it is all over with his missionary character.

He may innocently have some of these forms of character, some of them he cannot innocently have; but they will be far subordinate, deep in the shade, covered and extinguished to the world's incurious gaze, by the strange, incoherent, and unaccountable character to which he surrendereth himself mainly. The world knoweth the missionary not, because it knew the Messiah not. The nature of his life is hid with Christ in God; he is not a man, but the spirit of a man; he is a spirit that hath divested itself of all earthiness, save the continent body, which it keepeth down and useth as its tabernacle, and its vehicle, and its mechanical tool for speech and for action. The standard is a high one, and suiteth not an easy and prudential age, and we that are bred in peaceful places may stumble at it, and some of our self-sufficient spirits may scoff at it. But our fathers held it in reputation when they suffered the loss of all things, and counted them dung, that they might win Christ; and the missionaries who came to our fathers were accustomed to it. And what is a missionary who shrinketh at it? Can he stand the stake or the cross, who cannot bear hunger, thirst, and nakedness? Was any man a martyr who could not be a hungered for Christ? What are purse, staff, scrip, raiment, and friendship, but the help and sustenance of life, taking their value from the love we have of life? And if we are prepared to scuttle the ship, are we not prepared to sink the timbers and cordage and tackle of the ship?

This unearthly dimension of the missionary character is in such keeping with the rest of the Christian dispensation as to commend itself to our mind on that very account. Had it not been perfect in this, its beau ideal; had it been accommodated to prudence and practice, a plausible, reasonable, fair-looking speculation like that which it seems hasting to become, I for one would have said: This is not like a character of Christ's delineation; it wanteth the touch of the Divine hand; it hath not the supernatural air. It is of the earth, earthy; it is not of the heavens, heavenly; it is born of flesh, it consorteth with Mammon, and hath fellowship with Belial. I doubt whether it be an original or not; for here, in Christ's style, is a description of faith as a substance of things hoped for, and here is a cloud of witnesses, who by faith substantiated invisible things; and here is a description of the Christian life, as a walk by faith, and not by sight; and here is a description of charity so perfect as to make the holiest man abhor himself; and here is a law which condemneth the justest men; and here is a rule of chastity, and a rule for behaving to enemies, and a rule for almsgiving, and a thousand other schemes and rules of Christ; not one of which is calculated in accommodation to man's imperfections, but in accommodation to God's perfections; not in measure with man's weakness, but in measure with the Spirit's power; not for the strength of fallen nature, but for the sufficiency of the grace of God. And shall the individual traits of the Christian character be superhuman, and the whole Christian not be superhuman? shall the Christian be superhuman, and the missionary not be three times superhuman? Stumble, therefore, who pleaseth at the severity of these institutions of the missionary; I glory in them. Tame them down who pleaseth; I, while I live, will uphold their sublimity. Temporise with them who please, they do it at their proper risk; let it be mine to love and reverence my Saviour's words. Nay, moreover, let them who please cool down the temper of the missionary, and lower the mark of his high calling; be it mine to rouse his spirit, and if duty hindered not, to rouse my own spirit to the height of the undertaking.

When the missionaries, the forlorn hope of our warfare, issue from the gate of our camp, let us cheer them with songs of ancient chivalry, with examples of ancient victory; let the daughter of Zion brace the heart of her warlike sons with her heaven-derived minstrelsy, that they may go forth in the spirit of the mighty men of old, and scale the steep which frowneth upon flesh and blood, and plant the good standard of the faith upon the loftiest battlement of the enemy's strongest hold—which, strong and lofty though it be, is not more strong than the strength of our God, nor more lofty than the flights of our faith—which, strong and lofty though it be, is permitted thus high to rise and thus sternly to frown, only that it may prove the good temper of the warrior's soul, and prove before the high witnesses of the contest how humanity, in the weakest of Christ's servants, is stronger than death and the grave, than earth and hell, and can triumph over them, and lead them captives, as did the great Founder and everlasting Captain of the missionary work.

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* An extract from the memorable sermon preached by Edward Irving before the London Missionary Society.

Therefore, I say, let the lineament of perfection stand flaming forth, because it is the failing of human nature to rest satisfied with its attainments, and to come to a stand in its progress, through the might and multitude of surrounding objects. Unto feeble and faithless man there needeth always a voice like to that which was given unto Moses, when the people, pressed between the angry sword of Pharaoh and the raging sea, stood still in sore dismay: "Speak unto the children of Israel, that they go forward." And of all men the missionary needeth this voice the most, because his course is the roughest, and his enemies the most inveterate. As the Baptist came in the desert, so he cometh in the moral wilderness and spiritual desert of human life; and, though he be nothing but a voice, he crieth out, "Prepare the way of the Lord, make his paths straight; let every valley be filled, and every mountain and hill be brought low; let the crooked be made straight, and the rough places be made smooth." Such a one shall have in his teeth a phalanx of opposition, and he hath need of a heart like a lion's heart, and of a wing like an eagle's wing. There must be upon his banner: "Forward! Forward!". and that he may never faint or fail, his banner should be this divine portrait of a perfect missionary, this safe-conduct and assurance of ultimate success, to flame over the darkness of his path, like the pillar of fire which directed Israel in the watches of the night.

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MR. RICHARD WEAVER AT DORKING.

A FIFTEEN days' mission by Mr. Richard Weaver was concluded here on Sunday week, when the spacious hall was crowded in every corner. A deep interest was aroused from the beginning, and gradually increased until the close of the mission. It was deeply touching to see strong men and hardened sinners melted under the power of the preached word. In the after-meetings many affecting scenes were witnessed.

A mother, who had heard Mr. Weaver twenty years ago, brought her two daughters. In the prayer-meeting before service she pleaded with God to save them. In the after-meeting they professed to find their mother's Saviour, and walked six miles home rejoicing in the Lord. Among the inquirers one night were three fine young fellows, working as gardeners on the same estate; all three found peace in believing.

At a converts' tea on Tuesday week, short addresses were given by Mr. Joseph Todman, Mr. C. J. Peirson, and Mr. A. H. Brace. Sir Arthur Cotton presented to each convert a hundred chapters from the Bible, selected by himself, neatly bound for the pocket. The testimonies given at this meeting showed the reality of the work. A pitman said, "Who would have thought three weeks ago, when I was in darkness, a drunken swearing man, that God would have revealed to me that the Light of the World is Jesus, and that I should be here to-night saved and washed in his Blood." One and another, and another, rose in quick succession telling of their conversion. At Mr. Weaver's last meeting he had an unanimous and hearty invitation from the crowded meeting to visit Dorking again.

SEEKING AND SAVING THE LOST.

DEAR FRIENDS,—I desire to thank you for your sympathy and help in our work among the poor fallen girls of London. Friendless, homeless, hopeless, diseased in body, with anguish of spirit unto despair, longing to die, and yet dreading the "death that never dies," apparently incapable of anything but to suffer, and, alas! to sin—such are many of those who come to us, and for whom our hearts are filled with love, albeit with sorrow also, for Jesus' sake.

We are daily overwhelmed and appalled by the magnitude of the evil we are combating. For every one rescued from this life of sin, probably ten are lost to virtue and chastity. Impurity is everywhere. More and more the barriers, which our forefathers had built up for the safety of the young and the poor, are broken down. Even *home* ceases to offer security to the weakness it ought to shield. Alike from the cottage of the working-man and from the mansions of the rich, from the dwellings of the godly, ignorant—may I not say, sinfully ignorant—of the doings of their own household, and from the hearth of the solitary widow, have come to our tiny shelter in Whitechapel these daughters of sin, perishing through the ignorance, or the negligence, or the vile wickedness of others.

But for the manifest grace of God, enabling us to behold the consequences of sin, and to hear the tales of woe, poured with mingled sobs from broken hearts into our ears, we should long since have ceased to labour. Perhaps the Master has been teaching us that in suffering with those who suffer, we more readily touch the inner places of the heart, and bring back, by the sympathy of human love, the blessed hope in love Divine.

We have been able to receive and send out in all 86 girls. Of these 66 are now doing well, 12 are unsatisfactory, while 8 have, for various reasons, been passed on to other Homes. Of the first, 56 are now in situations or with their friends, giving daily evidence of a change of heart by faith in Jesus Christ; 6 others are earning honest livelihoods in various ways, most of them lodging near to us and doing right; 3 very hopeful cases are in hospital, 2 of them at Mrs. Josephine Butler's Convalescent Home at Winchester. The 12 unsatisfactory cases are chiefly slaves to drink—of some of them we have little hope; of others we have much, and we despair about none of them. The seed has been sown in their hearts with prayers and tears, and, though they refused to obey the truth, I am sure the Spirit of God still follows them.

But what are sixty-six amongst the thousands of fallen women in London alone. We are taking a larger house in the hope of doubling our accommodation. We hope also to add to our work a systematic visitation of certain places in the hope of rescuing young girls just entering upon a life of sin.

We need Bibles and Testaments, clothes and *situations* for our girls. *Parcels* should be addressed to Mrs. Bramwell Booth, 272, Whitechapel-road, E., and should contain the name and address of the sender.

Dear friends, will you help to continue this work, and to deliver the poor that cry and the fatherless and them that have none to help? If you will, the blessing of those that were ready to perish shall come upon you, and you shall cause he widow's heart to sing for joy.

Letters may be addressed to my dear friend and colleague, Miss Sapsworth, Melford House, Clapton, E., or to yours seeking the lost,

FLORENCE E. BOOTH.

Headquarters of the Salvation Army,
101, *Queen Victoria-street, London, E.C.*

THE BIBLE FLOWER MISSION.—Friends and helpers of the City depot of this Mission will find much to interest them in the report just issued. The most suitable flowers to send, as well as how and when to forward them, may here be learnt. The past year registers nearly half a million bouquets, cards, lavender bags, &c., as having gone forth from the Mission. The Hon. Secretary, 110, Cannon-street, E.C., earnestly solicits increased aid, and will gladly furnish additional information, or forward the report.

THE TRAINING OF OUR GIRLS.

DEAR SIR, — Having received many letters making inquiries about my place, I should be very glad if you will kindly insert the following short explanation. I have begun a school called "The English Girls' Garten," an outcome of three systems—the usual English education, the German "Kindergarten," and the American "Kitchen-garden." Nothing is forgotten that is necessary to the education of women, and last, but not least, that which is at the very foundation of all true womanhood—love to God and love to each other. The novel feature of the school is a system of household object lessons, a development of the Kindergarten; these lessons are the result of the fact forced upon one's notice—that many girls grow up to be women, ignorant of housework, and womanly, thrifty, nice home-ways—and of a strong desire to raise the tone of domestic work and household economy, so that it may not be thought by some "menial," by others "drudgery."

It is desired that these object-lessons may be adopted by all schools and institutions having to do with the education of our girls, and by training them in this attractive way it is hoped to impress upon them that labour of any sort, which makes home comfortable, is the true calling of every woman.

There is room for several pupils in addition to those already in the house, and as Easter is a good time for beginning, I should like to make arrangements for receiving more. Evening classes, too, are held for the poor children in the village. Are there any ladies willing to start similar classes in their own neighbourhoods? If so, will they arrange with me about coming here for a short time during the next few months, or sending some one to be rained to teach the system. M. E. HEADDON.

The Villa, Bull, Newnham-on-Severn.

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YOUNG ENGLISHWOMEN IN PARIS.

BY the kind permission of Mr. and Mrs. Frank Bevan, a meeting was held at their residence on Tuesday, March 24, on behalf of Miss Leigh's Homes in Paris. Mr. Bevan said that having visited the Homes he was prepared to bear a warm testimony to the value of the work.

Miss Leigh described the different branches of the institution. A batch of English girls recently arrived in Paris under the impression that a good salary would be secured to them, but found that they had been pitiably deceived and misled by agents. Miss Leigh urged the forming of associations of ladies in England whose aim would be the protection and help of young girls, and from whom all information relative to going to Paris and elsewhere on the Continent could be obtained. The deplorable spiritual ignorance of many who go over was recently seen in the case of six English girls who could not name a single clergyman to whom reference could be made. The Governess and Artists' Association is a large branch, providing a restaurant, and having Bible readings, &c. The yearly expenses of the entire institution amount to over £3000. Last year there was a deficit of £900. Strict economy is studied, but there should be no stint, for the girls require to be well fed.

Bishop Titcomb said that a better company of Christian workers he had never met with than those under Miss Leigh; the only thing in which they erred was in doing too much work. Rev. A. J. Harrison, as chaplain of Christ Church, Neuilly, appealed for help to complete the church. The Men's Home had proved a wonderful boon, shutting the men out of temptation, and securing them at the regular Gospel service, at which two found peace only the previous Sunday. Scores must have died of starvation during the recent distress but for the Home.

Mr. Bevan's drawing-room was crowded with a deeply interested audience, who gave practical evidence of this at the close, led off by a donation of £5 from the Bishop.

THE SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH.—We have lately been sending large supplies of our Scripture Rolls and Good Words for Soldiers and Sailors, through a variety of channels, for the troops employed in Egypt and the Soudan. These publications have been specially owned and blessed by God in the past. I have also received a letter from the Rev. C. S. Harington, of Calcutta, in which he tells me that the first edition of our "Scripture Truths" is now in circulation in the native Urdu language. F. WOODHOUSE,

47, *Pevensey-road, Eastbourne.* Secretary.

For the Young.

APRIL 2.—MATTHEW XXVII. 27–38.

v. 38.—"*One on the right hand, and another on the left.*"—Jesus crucified between two thieves! What a humiliation! (Phil. ii. 8.) What a fulfilment of prophecy! (Isa. liii. 12.) What wondrous love! (Rom. v. 6—8.) There were points of resemblance between these two thieves; they were both great sinners, both were within a few hours of death, both were near Jesus, and both at first railed at Him (v. 44). There were also points of difference. One repented of his sin; confessed it; sought mercy of Jesus, believing in Him, and saying, "Lord remember me when Thou comest in thy kingdom." This one received forgiveness, was assured of eternal life, and in dying went with Jesus to paradise. The other remained hard-hearted, and died in unbelief. What a difference between trusting Jesus and rejecting Him.

APRIL 3.—MATTHEW XXVII. 39–54.

v. 54.—"*Truly this was the Son of God.*"—This confession of faith was made by a Roman soldier, one of those for whom, just before, Jesus had prayed, saying, "Father forgive them, they know not what they do." See how soon the prayer of Jesus began to be answered, and how ready God is for Jesus' sake to save sinners, and lead them into the ways of truth. What a glorious testimony the centurion bore to Christ; though He was thus humbled unto death He was really the Son of God, that "Only Begotten Son," whom the Father gave "that whosoever believeth on Him should not perish, but have everlasting life." Truly He is "a Saviour, and a great one."

APRIL 4.—MATTHEW XXVII. 55–66.

v. 63.—"*After three days I will rise again.*"

Sing aloud, children! sing, to the glorious King
Of Redemption, who sits on the throne;
For the seraphim high veil their faces, and cry,
And the angels are praising the Son.

With his raiment blood-dyed, and with wounds in
He returns like a chief from the war, [his side,
Where his champion blow hath laid death and hell
And hath driven destruction afar. [low,

Not a helper stood by, when the foemen drew nigh,
And arrayed their leagued hosts for the fight;
But He met them alone, and the victory won
By his own irresistible might.

Yes! the triumph He won! Give the crucified Son
Hallelujahs of praise ever new;
Hail Him, children, and say, Hallelujah! to-day;
For the Saviour is risen for you.

Dr. A. Thompson.

APRIL 5.—MATTHEW XXVIII. 1–20.

v. 18.—"*All power is given unto Me in heaven and on earth.*"—Jesus is a mighty Saviour. Try to think of his mighty power. What must it be? "All things were made by Him." And now He is "upholding all things by the word of his power." Hence He is called "The mighty God." But do you know the meaning of that word God? It means good. And because Jesus is so good, is so pure, and has such great love, He is "mighty to save." A good man can pity you, pray for you, teach you, give you books, and a great many other things; but he cannot make you good; he cannot save your soul. But Jesus can, He is so mighty in goodness that He can destroy sin, and save the sinner. He can save every body that trusts in Him, whether they be men, women, or children. "He is able to save them to the uttermost that come unto God by Him." Don't forget that.—*James Dunckley.*

APRIL 6.—JOB I. 1–12.

v. 8.—"*Hast thou considered my servant Job?*"—Few Bible characters are better worth considering than Job. Satan looked upon him, as he does upon all God's people, with malice, and desired to do him harm, but we may consider Job as an example for ourselves. He is said to have been "perfect," that is, sincere and thorough, whole-hearted in his desire to please God. He "feared God," not with terror, as though he was afraid of Him, but with reverence and godly fear, such as made him careful to shun whatever displeased the Lord. Hence it is said he "eschewed evil;" that is, he departed from it, hated it, and constantly resisted it in every form. See, too, in ver. 5, how anxious he was that his children should also hate evil, and be accepted of God. Then he was *a servant* of the Lord, delighting to do his will, so God delighted in him, and said, "There was none like him in all the earth." (See Ezek. xiv. 14; also Jas. v. 11.) Let us pray for grace to follow in his steps.

APRIL 7.—JOB I. 13–22.

v. 21.—"*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*"—Though Job was a good man, yet he was sorely tried; all the children of God pass through tribulation on their way to the kingdom. But Job's trials were specially severe, yet "he sinned not, nor charged God foolishly." How beautiful is the resignation he showed in the words above; he learned to praise God even in the midst of sorrow. Let us learn not to be fretful, self-willed, and discontented when things are not as we would like to have them. God's mercy and wisdom has to do with our sorrows as well as our joys. All our times are in his hand.

APRIL 8.—JOB II. 1–13.

v. 10.—"*Shall we receive good at the hand of God . . . ?*"—Evil here is not to be understood as referring to sin, but, as in many other places in God's Word, to affliction and temporal trouble. Satan said that all Job's piety would go if trouble visited him, that he was only righteous because things went well with him. So God allowed heavy sorrows to befall his servant, to show that he was really in heart what he professed to be. His submission to the will of God proved the reality of his faith. We must learn to say, with Dr. Bonar:—

"Thy way, not mine, O Lord,
However dark it be!
Lead me by thine own hand,
Choose out the path for me.
Smooth let it be or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to thy rest."

BOBBY'S FIVE SHILLINGS.

A TRUE STORY.

Of all the little boys who attend the grand new board-school in our village, Tom and Bobby B— appear to me among the brightest and merriest. Owing to their good mother's care of them they leave home in the morning with clean, shining faces, well brushed hair, their clothing in good order, finished off by the whitest of collars, and the corner of a handkerchief sticking out of the little breast-pockets. We sometimes think their mother (who is a coachman's wife) must be quite extravagant in the matter of soap. The boys enjoy themselves on the road to school in running races and many a bit of fun.

But Tom, as the eldest of four little sons, has been taught to set a good example to the younger ones, so he takes care to be at the school punctually by nine o'clock. At the door he parts from Bobby, who takes his place in a lower class-room, with directions to him to be sure not to get into mischief. The boys are helped every night by their father in preparing their lessons for the next day, so they are among the scholars who by their diligence give real pleasure to the teachers. On returning to school after the Christmas holidays, Tom became ambitious to learn Latin, but was told by his father he could not afford to buy him a new lesson-book at that time, having a doctor's bill to pay, and other extra expenses. So on this occasion Tom received a little lesson in patience.

Very earnestly do the parents of these dear boys train them from God's own Word to love and trust Him, to give them all that is good for them, and they are taught also from the same holy book to love one another. I think you will say they have learned this lesson very well, when I tell you the voice of quarrelling is never heard in their little cottage, and every night and morning the voice of prayer is heard, going up to the Father in heaven, who gives his blessing.

Tom and Bobby were returning from school one day lately, when a very ill-behaved, cross little dog ran barking towards them, and tried to bite a piece out of Bobby's leg. The lady who owned the dog was much distressed, for though Bobby was not much hurt, he was terribly frightened, and began to scream loudly. The lady followed the boys home, saw there was not much injury done to the leg, and on going away presented Bobby with five shillings. The gift caused great excitement and pleasure, making the little wounded man quite forget his pain. All the little brothers handled the money in turn, but to Bobby was given the honour of deciding how it should be spent. On this point he had made up his mind before bed-time. "Father," he said, "please buy Tom his Latin grammar, and a pair of shoes for Jimmy, you know his are quite done; and if there's any money left, I should like a new slate." These three purchases have been made, and dear, unselfish little Bobby seems to have forgotten the fright and the pain caused by the dog, and only to remember the pleasure he had in receiving that wonderful present of five shillings. Greta.

BIBLE DOUBLE ACROSTIC.

The name of one apostle, a holy man and true,
Is made by the initials; the finals make one too.

(1) A grandson of Noah.
(2) A Jewish captive.
(3) A prophet who wrote a history.
(4) A place conquered by the tribe of Dan.
(5) The father of a faithful prophet.
(6) A wicked priest.

ANSWER TO LAST ACROSTIC.

Ornaments.—Gen. xxiv. 53; 2 Sam. i. 24; 1 Pet. iii. 3, 4.

Ophir	1 Kings ix. 28.
Remphan	Acts vii. 43.
Nebo	Deut. xxxii. 49, 50; xxxiv. 6.
Aaron	Exodus xxviii. 29.
Mouse	Lev. ii. 29.
Ears	Prov. xxiii. 12.
Noon	John iv. 6—34.
Towel	John xiii. 4—14.
Sea	Isa. lvii. 20.

Answers received from D.S.S. R.A.S. C.J.B. P.M.N.

Additional answers to Double Acrostic Moses—Egypt received from G.M.T. A.N.S. H. and P.S.H. M.S. A.J.I. J.M.N.

UNION HALL MISSION.

THE annual gatherings of this Mission were held last Thursday at the hall in Carlisle-street, Edgware-road. In the afternoon, many friends and helpers were present to join in praise and prayer. Mr. J. Churchill, Mr. Frank White, Mr. W. R. Lane, and Mr. Wilbraham Taylor gave appropriate words of counsel to those assembled.

The large hall was none too large for the evening meeting. An account of the work was given by Mr. Robert Bilke. The various departments of the Mission are evidently prospering, and many souls are being saved. At Kensal-green a good field is opening up. The mothers' meeting and men's meeting have had special blessing during the year; also, the services for children. The Bible carriages and tents for Gospel preaching have been greatly owned of God. The work could be much extended were more funds provided.

Mr. Frank Bevan, who presided, gave an excellent address, pointing out the importance and blessedness of having an assuredness of our salvation in these days of Agnosticism, when men are almost boasting of being sure of nothing. Very forcibly did Mr. Bevan urge consistency of character on all professing to be followers of Christ, as nothing serves so much to help on the work we do as a Christlike life and demeanour. We have not space for the addresses that followed from Colonel Puget, Major Michael, Mr. Berry, and Mr. J. E. Hawkins. The last-named gentleman vividly brought out the necessity of contact with God, so as to derive from Him strength for service and light for teaching.

THE MANCHESTER Y.M.C.A. has for some years had a Holiday Home at Llandudno for young men from all parts of the country. About 300 visitors have stayed there yearly, but the Home has been too small for the large number wishing to use it. A larger house has been secured, beautifully situated in its own garden, on the slope of the Great Orme, commanding a view of both Llandudno and Conway Bays. The Bishop of Manchester and Mrs. Fraser have kindly contributed the first ten pounds towards the cost of furnishing the new "Sherwood House."

HALF A MILLION YOUNG WOMEN.

THERE are computed to be nearly half a million of young women in London. Many thousands of these are earning their own living in shops, workrooms, factories, and service. They have but little leisure time, but that must be spent somewhere. Where shall they go? What shall they do? Music halls, dancing saloons, and a multitude of other agencies are eagerly at work drawing thousands into the toils of sin and misery. Coming up from the country to situations in town, many a thoughtful, carefully-trained girl gets rapidly accustomed to scenes, habits, and associates from which in her home life she would have shrunk with dismay. But who is there to hold out a kind hand of safe and real friendship, and draw her to a pleasant, wholesome scene of recreation, and into the sphere of influences that will help, not harm?

This is just what our Young Women's Christian Association is doing for the girls of London. With an income of £3000 to £4000, it has already established ninety Branches (thirty of these being Institutes and Homes), with a membership of over 7000 young women, which could be rapidly doubled if means were supplied. But unless this can be done, even present efforts must be curtailed.

At railway refreshment bars and restaurants some thousands of young women are employed and exposed to certain temptation and risk. Our Restaurant Visitor, after one year's work, is already in communication with 512 of these girls; 50 of them have joined the Y.W.C.A., 27 belong to the Penny Bank, 22 have become total abstainers; 33 ladies have undertaken a Letter Mission, and 106 girls receive letters. 1800 packets of magazines are distributed regularly among them, and 48 subscribe for good monthly magazines. A weekly Bible Reading is held for them at a lady's house, and monthly evening drawing-room meetings are also given and largely attended. Our Visitor has more on her hands than she can overtake. We desire to appoint another for those employed in public-houses, music halls, &c. Will anyone give us £50 per annum for this purpose?

"Find one puir lassie and be kind to her," was the reply of Carlyle to a lady who asked him how she could best turn her life to account. Will not the fathers and mothers of England, whose own daughters are cared for and protected, charge themselves each with the care of helping one other girl less fortunate? Through the Y.W.C.A. this may easily be done. A gift placed at the disposal of its Committee will go direct to bringing kindly, genial, Christian influences to bear upon the life of girls, many of whom have no other wise and loving friend to care personally for them, and to watch whether they sink or swim in the heaving ocean of London life.

WHAT THE YOUNG WOMEN SAY.

The following sentences, written by Members, will leave little doubt as to their feeling about the Y.W.C.A.: "How thankful I am for such a thing as a Y.W.C.A.! How nice it is to be able to make friends in a strange place! I have never been away from my own people before, therefore I can appreciate it." "I often picture the room at the Institute, with the cheery fire, and many bright faces there, and wish I might join you." "I always look forward to Thursday (Bible Class) evenings as the one bright spot in a weary week." "I never can thank God enough for the happy times I had at the Institute.' "I shall always recollect that unhappy winter in London, with little sunshine, except that I met in the evenings at the Institute." "What we poor girls want is someone to love us a little, and to show us the way to heaven."

PRESSING CLAIMS.

We want £2000 to meet our present deficit and carry on existing work. £130 to furnish and pay the rent of an opening Institute at Hackney. £100 for an Institute room in a central locality, where we can gather the girls from restaurant and railway bars for classes, &c. £50 to send an urgently-needed helper to an Evening Home at Brixton. £50 for a Visitor to young women employed in public-houses, music halls, &c. £20 for the rent of a room for work among laundry girls at Kensal New Town.

In a recent letter to one of the Secretaries, Mr. S. Morley, M.P., expressed his very high appreciation of the work of the Y.W.C·A., and enclosed a cheque for £200. If any feel moved to follow his generous lead, according to the measure of their ability, we append for their information the names and addresses of the Hon. Secretaries:—Mrs. H. Arbuthnot, 15, Craven Hill-gardens, W.; Hon. Emily Kinnaird, 2, Pall-mall East, S.W.

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THE GOSPEL BY JOHN.*

WHILE those who have used the fourfold emblem of the Cherubim to indicate the peculiar features of the four Gospels have differed in their applications of the first three, all with one consent have regarded John as answering to the fourth, which "had the face of an eagle." Its lofty flight, its penetrating glance, its majestic careering in the heights of heaven, all mark out the king of birds as a fitting symbol of the Evangelist who, more than any other sacred writer, dwells on the person and work of Jesus as the "Son of God." In the very first verse of his Gospel, Trapp says, "we find this heavenly eagle soaring out of sight," and so all through we are shown the Divine and celestial side of that inimitable character and unique work developed and accomplished by the incarnate God.

This characteristic feature is so strongly marked, as to fully justify Professor Williams in saying, "It would appear as unnatural, if we may so express it, for this Evangelist to speak of things merely human, as for the eagle to walk the earth." The same writer calls attention to "the extraordinary tendency there is in St. John always to arise into the mention of Divine attributes, to notice indications and emanations of divinity, as ever breaking through the veil of the flesh by which He became visible to mortal eyes." This is so not only in connection with miracles and discourses of a specially elevated character, but also in connection with minute details and intensely human incidents. As, for instance, when in recording the washing of the disciples' feet, he adds the words: "Jesus knowing that the Father had given all things into his hand, and that He was come from God, and went to God." See another instance in xviii. 4.

Yet with all its majesty and sublimity of teaching there is a tenderness and simplicity which makes this Gospel peculiarly precious to the devout reader. "Such is the style of this Gospel, that it appears no style at all. Soft as the dew that fell noiseless on the hill of Hermon; soft as the oil that came on the head of Aaron, and went to the skirts of his clothing: so full of the unction of Divine charity is the very style. A little child at the point of death has been known to ask to hear the reading of St. John's Gospel, mentioning, as a reason for it, the soothing and softening influence of that Evangelist. Of such little children is the kingdom of heaven; something of that Divine wisdom which this Gospel contains is revealed unto babes; it contains abundantly milk for babes, and at the same time in all its fulness meat too strong for all but perfect men. This Gospel is that Divine stream wherein the elephant may swim, and yet a child may ford the same, and pass thereby to the heavenly Canaan."

No marvel that the attacks of rationalists upon this hallowed book have been so sharp and severe. It has been termed "the battle-field of the New Testament;" but whether we think of the genuineness of its authorship or the authenticity and integrity of its records, of every battle fought, it may be said, victory remains with those who regard it as an inspired record of the Saviour's life, written by the "disciple whom Jesus loved," who leaned upon his breast at the supper, and who, more than any other, entered into the heart-breathings of his Lord. This Gospel is an impregnable citadel of refuge and strength to the believer,—a citadel which, spite of all assaults, remains secure, its towers rising high and glowing bright with the glory of the Sun of Righteousness shining full upon them; its defences unbroken, and its foundations unmoved.

Dr. Sinclair Paterson in his "Fourfold Life" makes the following helpful and suggestive remarks on John: "I cannot too often repeat that this Gospel is the Gospel of faith. Herein we have the story of faith in its beginning, growth, and completion. Here we see the blade, the ear, and the full corn in the ear. The grand statement of the Godhead of Jesus standing at the beginning is the argument of the book, and all that follows is the progressive development of the method by which it is reached. 'These are written, that ye might believe that Jesus is the Son of God, and believing, might have life through his name.' You find this key-word 'believe,' in one or other of its forms, occurring again and again throughout this Gospel. It occurs 98 times, as against 35 in the other three Gospels —as against 115 in the whole of the New Testament, omitting only the First Epistle of John. This word 'faith,' then, with its derivatives, is, I repeat, the key-word to the Gospel. It is the word which suggests to us the reason why John wrote the narrative, and it also forms the connective and explanatory framework in which all the facts are placed."

Invaluable in its distinctive and special characters as thus indicated, this Gospel is also to be regarded as the priceless complement or filling up of the three former records. Written among the latest of all the canonical books of Scripture, it is one of the choicest and most noble gems contained in the sacred casket, and that, not because it is more Divine in its inspiration, but because it tells us most of the Divine fulness and infinite love which dwells in the heart of Him who is indeed "the Only Begotten of the Father, full of grace and truth." As we read may we so perceive the glory of the Son of Man and Son of God, as that from each one of us may burst forth in fullest confidence the grand confession of Thomas, recorded in chapter xx.—"My Lord and my God."

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YOUNG TOILERS IN THE CITY.

A NEAT little pamphlet lately issued, entitled "Golden Sheaves from the City Harvest-field," gives an interesting account of the progress of Mrs. Fisher's work among young women employed in City warehouses. The scope of the mission is continually being extended, and the workers meet with much encouragement in seeing definite fruit of their labours on behalf of a tried and tempted class. The Letter Mission is a branch of the work that yields excellent results. The young women confide their individual trials and difficulties to the lady who conducts this department; it sometimes happens that very beneficial and timely counsel is given.

The Bible-readings and short services in work-rooms continue to be greatly appreciated, and to be abundantly blessed to the spiritual good of the young women. The same may be said of the dinner half-hour services at 186, Aldersgate-street. By the way, if ladies attending the usual noon prayer-meetings held there were to linger a little and be present at the young women's meeting that follows, they would discover many reasons for thanksgiving, and would perchance find opportunities for useful service. The facilities for getting midday refreshment at Cross Keys-square, and at The Welcome, Jewin-street, continue to be a highly prized boon to many, and also furnish the occasion of catering for their spiritual as well as their physical well-being.

We would very earnestly commend these efforts to the best consideration and sympathy of our readers. Any who can give personal help, by visitation or giving Gospel addresses, or who can aid by the gift of money, are invited to communicate with Mrs. Fisher, care of Porter, 186, Aldersgate-street, E.C.

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*See Notes on Daily Readings, commencing April 7, page 19.

Notes and Comments.

MR. MOODY'S Conference at Northfield, Mass., this year, will be held in August, beginning probably on the 5th, and lasting ten days.

A Society journal, which is probably indebted for its title to John Bunyan, reflects as follows on the transitoriness of earthly fame:—

> "An example of how soon the best-known people are forgotten, was afforded lately by the death of Colonel Maberley. For many years Secretary of the Post Office, his name was familiar years ago in every household, but his death passed almost unnoticed. So, too, is it with even Cabinet Ministers, unless of the very first order. How many people to-day know aught about Lords Glenelg and Broughton, or even Sir James Graham, or could name five members of Pitt's or even Peel's Cabinets?

The forty-ninth Psalm might have been the text of this meditation. But that divine song also anticipates the good tidings of "Jesus and the Resurrection," and teaches the man of God to say, "But God will redeem my soul from the power of the grave; for He shall receive me."

Again Society utters itself through the same medium, and ruminating on "The Durham nullity suit," observes that "Society has been much edified, but the thing is all over, and in nine days it will be forgotten. With the exception, perhaps, of an unusually good dinner, is there anything in this ridiculous planet which is worthy of a longer recollection?" What a very ridiculous entity Society must be if its edification evaporates in nine days, and how selfish and cruel if an unusually good dinner gives it more to think about than the wrecked reason of a mismatched wife. But the planet which has been the stage of such a drama as the Incarnation, Crucifixion, and Resurrection of the Son of God, cannot be ridiculous. On the contrary, it is the scene of a mystery hidden from eternity in God, whose manifold wisdom is to be made known to the mightiest angelic powers through the Church redeemed from among men.

There can be little doubt that one of the first results of the extended franchise will be to limit the warlike tendencies of "the governing classes," and an excellent suggestion is made by a correspondent of *The Nonconformist* to the effect that "the responsibility of declaring war and making treaties, which has been shifted from the Crown to the Cabinet, must now be primarily and definitely in the hands of the House of Commons."

All who are concerned in upholding our national morality and in securing the complete repeal of the Acts that sanction and foster vice under the guise of promoting health, should peruse and circulate some important literature on this subject, just issued by the Hon. Secretary of the London Repeal Committee, 16, Basinghall-street, E.C.

It may freely be conceded that the British Government have had many difficulties to encounter of late with respect to foreign affairs, but surely this is no justification for the neglect of pressing social reforms at home. Mr. Hoyle tells us that our drink bill for 1884 is considerably in excess of that of the previous year. Yet our rulers have shown no inclination to secure the passing of a measure granting Local Option to the people, who suffer so grievously from the many evils that follow in the wake of "the traffic." The same indifference seems to be extended to questions relating to social vice, though many of our London streets are a disgrace to any civilised country. What has become of the "Infants' Protection Bill"?

A statement and appeal on behalf of a new meeting-place for the congregation to which Mr. D. Cameron, evangelist, ministers, in Battersea, has been issued by Mr. J. E. Mathieson, of Mildmay, and Mr. Robert Paton, Hon. Secretary of Messrs. Moody and Sankey's Committee. We recently reported Mr. Cameron's "recognition service," and heartily commend this effort to the practical sympathies of our readers. The field is a large and needy one, and if the required accommodation is provided, there can be no doubt a good work will be done among the masses of the neighbourhood. Dr. Dunbar, 2, The Cedars, Clapham-common, S.W., has consented to act as treasurer.

We have given, nearly uncurtailed, in another column, a letter by Colonel Dewé White. We are entirely at one with him in his desire for peace, but in more than one point we think he is mistaken. In certain circles, opinion and feeling may be in favour of the war in the Soudan, but we are satisfied that there is no torrent of public opinion in this direction. The opinion and feeling of "the people" is, we believe, all the other way.

It is strange to a civilian to see how the instincts and prepossessions of the military man are manifested in the letter of our correspondent. It reads strangely from an advocate of peace, that "having beaten the enemy in every encounter, and slain many thousands of Arabs to boot, we ought to conduct a dignified, calm, and honourable retreat." If we commenced doing evil by the bombardment of Alexandria, we have murdered all who have since been slain, and we have little cause for a calm and dignified retreat.

We are asked to write a paper on the responsibility of every head of a household for the care of servants and others living under their roof. We give, for the present, a brief extract from the note of our correspondent, Mrs. Bramwell Booth, accompanying an article to be found in another column:—"A little care and kindly oversight would save so much sin and sorrow. Almost entirely through the want of a little of this, many of the girls who come to me were led astray. God seems to have recognised as a good point in Abraham that he 'will command his children and *his household* after him.' And a bishop is 'to rule well his own house.' Experience leads me to say that gross ignorance of what is actually going on is a characteristic of very large numbers of parents and householders." We are quite sure that this is painfully and shamefully true, and the results are often painful and shameful accordingly.

An article in a recent issue of *The Nonconformist and Independent* gives a comprehensive and vivid sketch of the scheme of work in the East of London in connection with "Toynbee Hall." Mr. Toynbee, an Oxford student, was very enthusiastic about questions of social reform, and this institution has been planted in Whitechapel as a memorial of him. There are at present thirteen gentlemen in residence; some are engaged in various secular pursuits, but the larger number give their whole time to philanthropic work, such as school visitation, the organising of charity, evening classes, social gatherings, &c. "Many of the men take Sunday-school classes, visit the homes of the people, and do much work of a real spiritual order."

The writer of the sketch is very sanguine in his estimate of the project, and of its prospects:—

> "For some two months I have seen the life and work done by the Toynbee Hall men. I say that it is earnest, fresh, and Christian—nothing more so, I believe, in London to-day. . . . It is but a beginning. Larger plans, fuller purposes, more generous aims rise before the hopeful minds of those who dwell in the East-end University Hall. But in all these purposes and aims one thing will ever be kept in view—life reached by life; life which is down to be lifted, and life that is lost to be regained."

It is always well when the rich and poor meet together; mutual sympathy and respect must follow, with a deeper conviction that "the Lord is the maker of them all." The visit paid last week to Collier's Rents by the Princess Louise and Mrs. Gladstone, besides other ladies and gentlemen of high social position, will doubtless help to awaken a fresh and practical interest in such quarters, in the condition of the unemployed and destitute masses.

Dr. Sinclair Paterson last week closed his interesting series of lectures to the members of the Bankers' Prayer Union by one on Evolution. He dealt in detail with the varied and not always consistent theories of so-called "scientists," with respect to the evolutionary scheme of the world. Granted that scheme were proven, instead of being a mere speculation, it would still leave untouched the great questions of a First Cause, of the introduction of life, and of the different forms of life that are found in the world. Dr. Paterson said he believed the Evolution theory had had its day, and would soon disappear. His own confession of faith may be summed up in the following brief paragraph:—

> "If the world has not existed from all eternity, which is generally granted, there are but two alternatives—creation and evolution. I accept creation, not because I can prove it, but because God tells me of it. It is impossible for me to understand creation. I am but a creature. The Creator alone understands what creation means. So far as He has been pleased to communicate to me any knowledge concerning creation, I may understand his work. For my own part I confess, 'By faith I understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.'"

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. . . And I, if I be lifted up from the earth, will draw all men unto Me." These are Scriptures on which it is fitting that we meditate at this time, when we specially commemorate the death of our Lord and Saviour Jesus Christ. And the fruit of our meditation should be Jesus Christ evidently set forth crucified before the eyes of men, and his people "always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." In the portion of Edward Irving's Missionary Sermon which is printed on another page, the calling of the Church of Christ to this high privilege is so grandly dwelt upon that we know no human words more suitable for our meditation in connection with the Death and Resurrection of the Lord Jesus.

CHRISTIANS AT WORK IN AMERICA.

GAMBLING IN THE WEST.

WRITING from Montana, U.S., Mr. J. Parment, late of the Open-air Mission, says:—If the United States are ahead of England in some matters pertaining to rule and government, they are ahead of us in the sin of gambling. Connected with the Open-air Mission for five years, I saw a good deal of the systematic gambling of the racecourse, but I have seen more here in proportion to the time and the place in which I am located, than at home. This little city is cursed with eight or nine saloons, four of them open day and night seven days a week for the purpose of gambling, and all of them have gaming tables.

NEGROES IN FLORIDA.

Sir,—In this State we have a large coloured population, many of whom are extremely ignorant. Deploring much the state of affairs, a few of us have orginated in this district semi-weekly meetings, which are spent in initiating the poor negroes into the mysteries of the alphabet and reading to them simple Bible stories. These old sweet tales have never lost their charm. The eager attention and frequent ejaculations of sympathy from our dusky brethren lead us to hope for better things, and make us believe that our feeble efforts are not altogether uncrowned with success.

We would fain enlist the sympathies of some of your Christian readers at home, and ask their assistance by sending us a few pictorial cards, hymns, tracts, or illustrated papers, for which they have no further use, and which we would distribute amongst them. We ask for no pecuniary aid, but there are few of your readers who cannot help us on by sending us the little things we have asked for, the postage on which will be trifling. It is sometimes hard to sustain the wandering attention of the negroes, and we find that by presenting them with trifles of this kind we ensure their more constant attendance at our meetings. I will be happy to take charge of, and distribute all contributions.

W. N. Jackson, Secretary, Y.M.C.A.
Lane-park, Sumter Co., Florida, U.S.A.

Y.M.C.A.S IN NEW YORK STATE.

The growth of these Associations in New York State is seen by the increased interest in their annual meetings. Over 400 young men were present, from all sections of the State, at the annual meeting held in Syracuse last month. From the report of the State Executive Committee, read by Mr. E. P. Platt, of Poughkeepsie, it was found that there are 100 Associations now in the State. Of these, 14 are railroad, 10 are college, and 3 are German branches. The State Secretary, Rev. Geo. A. Hall, has had supervision over the work the entire year. He made last year 102 Association visits, held 92 conferences with workers, besides many calls in all directions for new Associations and for securing secretaries. There are 71 general secretaries now employed in the State.

The different phases of special work for young men were discussed with a great deal of interest. A remarkable feature of the meeting was the development of business-men in Christian work, especially for young men. Another fact very encouraging was the attention given to Bible study, and the effort made to teach young men how to use the Bible. For this purpose four training-classes were conducted, illustrating how each Association should seek to teach young men to become leaders of others.

About seventy delegates were present from the colleges of the State, and as many more from the railroad branch. The work among each of these classes made a deep impression upon the convention. A new feature of the meeting this year was the presence of about forty delegates from the boys' branches.

An experience meeting, in which the delegates testified what, by the blessing of God, the Association had done for them, and a praise-meeting, were both of them seasons of very marked interest. On the Lord's-day a consecration meeting, a young men's evangelistic Bible-class, and a service of song, were the special features of the day. Each was for young men only, and was largely attended; in the two latter services inquirers were found and pointed to Christ. An impulse was given by this meeting to the work, and it is believed all the agencies, both secular and distinctively religious, will be better used than ever before. Will the readers of The Christian pray for the young men of New York State?

THE DAKOTA PRAIRIES.

Dear Sir,—Emigration to the fertile prairies of Dakota during the last three or four years has been very great. This has opened a large field for Christian enterprise, into which the American Sabbath-school Union, with its missionaries, has entered. It is nobly doing its part, by planting and aiding Sabbath-schools wherever the way may open. As soon as a neighbourhood is sufficiently settled, a neat little school-house is erected by the township board; thus a suitable building is supplied for the Sabbath-school as well as the district school. These Sunday-schools are a great help towards supplying the spiritual needs of the people, and it is not uncommon for Church organisations to be the result; in my school this is likely to take place.

During the last two weeks revival meetings have been held in our school-house by Mr. Kimball, the Sabbath-school missionary, Mr. Greg, Congregational minister, and Mr. Atkinson, a Wesleyan minister, formerly of Sheffield, England. These brethren have been greatly blessed in declaring the Gospel message. Several adults have been hopefully converted, a number of Sabbath-school children have confessed their trust in Jesus. Christians generally have been roused to see their need of a deeper work of grace.—Yours in the love of the Gospel,

Herbert Gregory.
Erwin, Kingsbury, County Dakota.

A PRAIRIE REVIVAL.

I came here last fall, to a pastorate of three churches—one in this small town, one about sixteen miles north, in the prairies, and the other seven miles south. These prairie churches are in the midst of homes at least half a mile apart, not inhabited by heathen, but by most intelligent people, many of them from Eastern Churches. Of course there are very many careless ones and backsliders.

Gloversville Church stands on a hill, and is seen several miles off, with its white spire. At first my congregations were from thirty to forty; but when visiting an Irish sceptic, who ignored the inspiration of Scripture, the word was with power, and he began to search the Soiptures. It was not long before he decided for Christ. His influence being great, he got the people together for prayer, and soon came to me to hold a protracted series of services. The result has been a full month of services every night, with crowded congregations. I concluded this series of meetings on Wednesday night, with about fifty converts, of whom thirty-four have joined our Church, and the remainder are awaiting the next communion.

We expect our new church, which seats 120, will be far too small this summer. It would indeed surprise my friends in England to see the many waggons, buggies, and horses coming to church from the surrounding and distant homesteads; some come six miles (a two hours' ride over rough roads). I do not remember any occasion when the power of God was so manifest. Many men of hard character asked prayer, and very soon testified for Jesus. This church had only nine members, and is not a year old. The people are rejoicing in the Lord.

I have also had crowded congregations at Willow Valley (sixteen miles north) and the Lord is there enabling me to reach many unbelievers.

In this town my special work is just beginning. The town is coming together in the school-house to hear the word of God, and I am looking forword to a revival of God's work here; this is a place for sin and gambling, but God has given me favour with the people, and even the worst men are at the services. May I ask the prayers of your many readers, that I may be able to feed the flock of God, and that God's work here may still go on.—Yours in Gospel service,

W. Stevenson, Congregational Minister.
Clear Water, Antelope Co., Nebraska, U.S.A.

JERSEY CITY AND NEW YORK.

Mr. George Soltau writes from Brooklyn on March 11:—I have concluded a fortnight's work in Jersey City, in connection with the Tabernacle of which Rev. Addison P. Foster is pastor. A large number of children and young people have confessed Christ, and there has been a remarkable deepening of spiritual life amongst the Christians attending the Bible readings. Spare evenings have been spent at Jerry M'Auley's Water-street Mission, New York, where our good Brother Shorey is in charge. Night after night the most blessed cases of conversion occur of the hardest kind. It has been soul-stirring and refreshing to hear the ringing testimonies of the Lord's power to save and keep from sin.

The Florence All-night Mission, Blecker-street, New York, is another spot of great interest, where men and women are being taken out of the gutter and sent on their way rejoicing. Four devoted labourers have charge of this work. They live in the mission-house, and devote all the night to seeking for the lost. On my last visit to them, two nights ago, I found one of them in bed with bad quinsy, another in bed with fever, and a third had a badly sprained ankle; yet the Gospel work was not allowed to stop, and the fourth one, still able-bodied, was busy at work in the meeting. The Lord abundantly bless and sustain such devoted servants as these are.

I expect to be next at the town of Westfield, New Jersey, for a series of meetings.

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THE POLITICAL OUTLOOK.

THE quarterly prayer-meeting of the Evangelical Alliance was held at Adam-street, last Friday morning. Rev. H. E. Brooke in a brief address said: The words of the poet Cowper, "His purposes will ripen fast," express my feelings largely in reference to the present political outlook. We are not to be indifferent to national affairs nor unconcerned as to whether there is to be peace or war; but we must remember always that God has his own purposes to fulfil in connection with all these events, and that these divine purposes are bound to be fulfilled. On no account, then, let us give way to despair. There can be no doubt the advent of Christ draws nigh, and also the fulfilment of prophecy bearing upon the restoration of the Jews. It is a remarkable fact that the Afghans claim to be the descendants of the lost Ten Tribes, and if this be the case our present relations with them as defenders of their territory from Russian invasion is equally striking. It appears to me equally clear that the great Northern Power spoken of in Ezekiel xxxviii. is no other than Russia represented by Gog, and concerning whom God says, "I am against thee." Contrary to our wishes we have been drawn also into close contact with Egypt and the Soudan, and the issues are at present unknown.

What we as Christians need to do is to be found upon our watchtower to hear what God will say to us. These events should also lead us to study the Scriptures more closely, to be more united in heart, to work more zealously for the Master, and to become more and more separate from the world. Let us not be ashamed of the truths which teach the separation of believers from the world, and which are so clearly set forth. Be it ours to look for the coming of Jesus, and meanwhile do all we can to spread abroad to others the knowledge of his Name.

REV. E. P. HAMMOND IN GLASGOW.

We have had a visit at Cowcaddens from Mr. Hammond. There had been much prayer for months, and now we expected great things from our covenant God. We had a large number of children in the afternoon on March 15, and at the close many were spoken with in regard to their salvation. In the evening the church was crowded by an audience of upwards of 1500 of old and young. The Pillar Hall was nearly filled by the overflow, while many went away, unable to get into the church. We had a very remarkable blessing. Every night of the week the meetings were large, the impression was manifest, and the interest unabated to the end. Several adults who came in charge of children were impressed, and now they profess to be changed.

Never have our minds been more intent upon any work than we have been during the last eight days upon this. We believe the work to be invaluable, as we feel assured the fruits will be lasting. We have learned to esteem Mr. Hammond as a friend, as well as a Christian worker; while we cannot but admire his wisdom, quick-sightedness, zeal, and power to concentrate attention upon one thing, "Christ, and Him crucified." He takes definite aim, avoids discursiveness, illustrates the truth, presses it home, and the Spirit of God has evidently made use of it. From a storehouse rich in illustration, a heart in living sympathy with his work and full of love for the little ones, he, by the grace given to him, is able to meet the constant drain made upon his powers.

The results have not all come yet into my hands, but I shall be surprised if the Lord has not given him over 600 souls of young and old in this district. We praise the Lord for his great goodness, and pray earnestly that in the East-end of the city he may be more richly blessed still, and multitudes gathered into the kingdom of God's dear Son.—Yours faithfully,

William Ross.

Cowcaddens F.C., Glasgow.

During the past week, the meetings in Glasgow have made rapid progress. On the evening of Sabbath week over two thousand persons crowded into James Morrison-street Hall. Every night during the week the number of young people in attendance has been very large. Even the heavy rain on some evenings has scarcely diminished the attendance.

On Friday evening, Rev. Mr. Inglis came as a delegate from Dundee, to invite Mr. Hammond there to hold a series of meetings. In the noon meeting, Mr. Inglis gave an interesting address referring to his first acquaintance with Mr. Hammond in Annan and Dumfries, in 1861. He said that the fruits of those revivals were permanent and widespread. Such meetings at the time in the southern part of Scotland were entirely new. In Annan, a man addicted to drink was converted at the meetings, and had since been a "burning Seraph." A while after he retired from business, and gave himself up entirely to Gospel work. For a long time he was in the habit of coming three times a week to Glasgow in a third-class carriage, expressly that he might talk with the people about salvation. The directors, learning of his benevolent work, gave him a free pass, that he might continue it as long as his health permitted. This the good man did. Mr. Inglis related several other striking conversions in connection with Mr. Hammond's meetings in the south of Scotland. He said he was greatly impressed with what he saw in the meeting the previous evening.

During the twenty-six days Mr. Hammond has been here over seventeen hundred young people have been examined and re-examined by Christians appointed for the work, and have professed to have found Christ. This number may seem great, but it must be remembered that the meetings have been large, and that numbers of workers from all parts of the city have been engaged in them. K.

OUR COUNTRYMEN IN INDIA.

Dear Sir,—Since 1870 I have been often cheered at Simla, or during evangelistic tours in the plains of India, by your notices in The Christian of the Anglo-Indian Evangelisation Society. Now that I have returned to Britain, at the call of the Directors, to extend and deepen the interest of the Churches in our widely-scattered countrymen in India, you would greatly oblige by admitting a brief statement.

(1) The work is needed. Many thousands are to be found in all the provinces in units, tens, and fifties, far from ministers, churches, or missions. Their own souls are precious, and their influence for good or evil among the heathen is *incalculable*.

(2) The Society's plans are adapted to the work. Its agents travel extensively on railways and rivers, and among planters and others, preaching the Gospel of the grace of God, without raising questions about denominational differences.

(3) God has graciously set his seal on the work in individual conversions, in connection with the Winter Mission of the Rev. Dr. Somerville, the visit of Rev. C. Melville Pym, and the more sustained labours of myself and others.

(4) Whilst the work for India's 250,000,000 is almost unlimited, requiring thousands of labourers, it is otherwise with 250,000 Europeans and Eurasians. With a growing readiness in India to contribute, an income of £5000 a year would enable the Society to do its special work. If the lesser work for Europeans be neglected, the greater enterprise for the natives will be sadly hindered.

(5) After travelling far more than 100,000 miles in the service of the Society as its Commissioner, pioneering and planning, preaching and superintending, I appeal for help to Anglo-Indians at home, to relatives of those still in India, and to Christian patriots and the friends of missions generally—help *to extend the work*. Thus we may all combine to "say among the heathen that the Lord reigneth," not only by the lips of the messengers of the Churches, but also by the greater emphasis of the loyal lives of our countrymen in India.

(6) If this appeal touch the heart of any of your many readers, a direct response would greatly gratify. If it seem desirable to any of the friends of India that I should visit the towns or cities where they reside, in order to extend the interest in the Society, I shall meet their wishes if I can.

(7) At every turn I meet difficulties arising from an increasing number of claims for really good objects. Commercial depression intensifies these difficulties. Does not this lay a special temporary responsibility on those whose means are not diminished by the present distress?

(8) Lord Radstock presided at a meeting of the Society at Bombay before I left for England, and gave an impressive address. It was held in the large hall of the Bombay Young Men's Christian Association, which is one of the fruits of Dr. Somerville's visit to Bombay in 1875.

(9) Whilst money is required to support most of the agents, the recent consecration of a noble band of men for China awakens the hope that the hearts of others will be touched by the Lord for India. Then some will follow Lord Radstock and his son, the Hon. Granville Waldegrave, for a season, whilst others may go for more permanent work.

(10) The claims of China are greater and more romantic than even those of India, and the A.I.E. Society opens singularly suitable spheres for men of means and culture. They could commence work at once in their mother tongue among their own people, and by and by extend their usefulness as they acquire the native languages. Difficulties would be fewer than in the heart of China, but they would be quite sufficient to require self-denial, faith, and courage. Long ago I engaged in evangelistic work in Scotland and England, but it was only in India that I learnt why Paul wrote to Timothy, "Endure afflictions, do the work of an evangelist."

(11) The society is non-denominational, or rather, as the Rev. Mr. Squires, of the Church Missionary Society, said at Bombay, pan-denominational. Its agents have been Baptist, Congregational, Episcopalian, Methodist, and Presbyterian.

(12) Sir William Muir, who has known thoroughly the work of the Society from the first, said at a public meeting, in London, on the 4th of February last, "I do not know any Society by which so much is done for so little money." Such a testimony will, I hope, encourage Christian friends to contribute towards its extension. Aid may be sent either to the General Treasurer, the Rev. S. Bannatyne, 9, London-street, Edinburgh, and 7, Adam-street, Strand, London, or to Yours faithfully,

John Fordyce.

11, *Queen-square, London, W.C.*

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EVANGELISTIC WORK IN NORTH IRELAND.

Some of your readers may be aware that the Presbyterian churches of Belfast—thirty in number—agreed to hold a simultaneous Mission in order to reach the non-church-going classes of the town. The mission was a success. Ministers from different parts of Ireland were invited to deliver the addresses. Each spoke in a different church every night. Bands of workers went round many districts of the town inviting the people to attend; others, more urgent, waited in the homes until the people were ready to come with them. In this way numbers of those for whom the Mission was mainly intended were reached and, we believe, blessed.

In a number of the churches inquiry-meetings were held, with satisfactory results, and the workers were happily employed in pointing sinners to the Saviour. In some cases the mission has been carried on a second week with continued tokens of God's presence and power.

A most stimulating feature of the mission was the central noon-meeting. Here all the labourers of the previous evening met for praise, prayer, and report of work. These reports revealed a condition of spiritual life, in several districts in the North of Ireland, for which few were prepared. Minister after minister told of God having revived his work and of sinners being saved. Stirring accounts of this gracious visitation were given by the ministers of Burt, Waterside (Derry), Newington (Belfast), Rasharkin, Hyde-park, and Castlecaulfield.

It was also stated that blessing had attended meetings held in several congregations around Coleraine. A similar story may be told of other districts. One spot which was said to have been the most careless and hardened, has been visited by the Spirit of God. Crowded meetings have been held, and numbers have professed decision for Christ.

In another district some little time ago, two or three young people made their way to the manse of a minister as inquirers. It was a gratifying sight. On the next Saturday they returned with others, and now the two or three have grown to a band of over one hundred inquirers and young Christians. Now that God is giving to us these tokens for good, will not his children ask for larger blessings for Ireland? "Wilt Thou not revive us again that thy people may rejoice in Thee?"

Belfast, March 28. Henry Montgomery.

OBITUARY.—E. Jefferey, Weston-super-Mare, was called home on March 23, after severe suffering, borne with joyful submission. His life bore the stamp of a whole-hearted surrender to God. Giving to the Lord was his joy, whilst he shone by his great humbleness of mind. What he knew and what he possessed he held as a trust for his fellow-men.

Y.W.C.A. AT GLOUCESTER.—We started, on Tuesday last week, a Young Women's Christian Association, at very suitable premises in this city, and are greatly cheered with the measure of sympathy received from Christians of all denominations. We have taken a house, with an abundance of room, and there is scope for much and varied work to be done for our beloved Lord. Our special need is this—a fully consecrated Christian lady, with private means, who would be willing to live on the premises and superintend the work. We are waiting daily upon God for such a worker, and we trust that it will not be long before one offers herself willingly to the Lord for this service. Perhaps some reader of The Christian may be God's own chosen servant. May I ask that any communication on this subject be addressed to me at St. Nicholas Vicarage, Gloucester? John J. Luce.

Notices of Books, &c.

GENERAL GORDON: A Biography, with musical lustrations. 4d. *Curwen.* A very good *résumé* f the hero's life; it provides pure literature and musement of two kinds in a very cheap form.

CONFIRMATION AND FIRST COMMUNION. *J. Vhitaker.* We cannot recommend this book. It nay be written with excellent intentions, but its eaching is confused, misleading, and unscriptural.

A MANUAL FOR MINISTERS AND DEACONS. By . MCALL. *W. Mack.* We specially recommend he chapters on Deaconesses, Pulpit Preparation, Pastoral Visitation, Conduct of Public Service, and Concluding Hints.

YOUR SAVIOUR. By Rev. JAMES STEPHENS. 2d. *Shaw & Co.* This address, written specially for the nxious, and based on Matt. i. 21, beautifully ortrays Jesus as the Saviour from sin's penalty nd power. Missionaries and after-meeting workers vill find it well adapted to the purpose.

HIS PERSONAL PRESENCE. By Rev. T. W. THOMAS. *Nisbet.* A choice book, of which every age is in harmony with the simple but lofty title. The Christian sufferer will be cheered, the Christian oldier and runner stimulated, while ripe believers vill be more deeply instructed by its perusal.

THE DIVINITY OF OUR LORD. By W. ARTHUR. d. *Religious Tract Society.* Mr. Arthur's treatise, which forms one of the series of "Present Day Tracts," is admirable. By appeal to inspired witesses he proves how the Divinity and atoning work f Christ must stand or fall together.

WON OVER; or, The Story of a Boy's Life. By NELLIE HOLLIS. *T. Woolmer*, 66, *Paternoster-row.* healthy story, told in clear and racy style, and vell calculated to win the hearts of youthful eaders. Gospel truth is presented in an attractive orm, and other useful lessons taught.

"THE RESCUE." Such is the title of a new enny Monthly Record of Christian Work in conection with Mr. Fegan's Institution for Boys. It s a most creditable production, and we heartily wish t God-speed in its interesting and philanthropic nission. Communications should be addressed to he Editor, the Boys' Home, Southwark-street, S.E.

THE OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND gives in a portly tome full and detailed nformation relating to the varied agencies and epartments of work attached to or in connection vith the establishment. As a work of reference, it vill prove of great service to Episcopalians *S.P.C.K.*)

FROM THE ZAMBESI TO BENGUELLA: Extracts rom the diary and letters of FREDERICK STANLEY ARNOT. 2d. *Hawkins.* Most interesting, full of imple faith in God; a plain, unvarnished account f eleven months' remarkable travel. The writer's rust in God is of that practical kind which He ever fails to honour.

SOME ACCOUNT OF THE DESTRUCTION OF BHAMO, nd Escape of the Christians. By HENRY SOLTAU. d. *Hawkins.* The words, "In perils by the eathen," fitly describe the marvellous escapes ecorded in this booklet, in which everything but fe was lost. It is another testimony to God's care f his own.

THE CASKET OF SONG: An original collection of acred music for Sunday-school and the home ircle. 1s. and 6d. *Pitman.* There is nothing pecially new about this collection, and it is hardly kely to become a popular one. "Satisfied By and By" is one of those anticipatory hymns which vould make the world believe that Christians get othing satisfactory out of their Saviour here.

JOEL BULU. *T. Woolmer.* By Rev. MARK GUY PEARSE. A striking proof of the power of the Gospel as displayed in heathen lands is furnished y this neat little volume. It is the autobiography f a native of one of the Friendly Islands, who, onverted by the grace of God in his own land, ecame a missionary to Fiji, where he was instrunental in doing much for the cause of Christ. Its vide circulation must be productive of good results n promoting and deepening the spirit of misionary zeal, and strengthening confidence in the esults of mission work.

CHURCH ORDINANCES, FROM THE LAYMAN'S STANDPOINT. By Major SETON CHURCHILL. *Nisbet & Co.* A most able and seasonable book. The hapters on baptism and confirmation are specially vorth reading. Major Churchill is neither afraid to hink for himself nor does he disdain the teaching f others. The man who has read Dean Stanley, Deans Alford and Goulburn, Charles Kingsley, F. W. Robertson, C. H. Spurgeon, Professor Houghon, Bishops H. Brown, Ryle, and Wilkinson, &c., annot be called narrow-minded, yet his conclusions re scriptural and evangelical.

CHRIST MAGNIFIED: The Life of Mrs. N. Thomas. By Rev. DAVID DAVIS. *Alexander & Shepheard, Castle-street, E.C.* A well-written account of a saintly woman. As a maiden, who for Christ's sake could give up a home of luxury, and as a minister's wife who devoted her energies and talents to Christ's service, Mrs. Thomas was a noble example to Christian women. Admirers of Mrs. Prentiss and Miss Havergal will here learn how Christ can be magnified in a very different sphere.

We have received specimens of very pretty floral Easter cards from *Messrs. Marcus Ward & Co.*, Oriel House, Farringdon-street, E.C.

YOUNG MAN—ARISE! By W. OGLE. 1d. *Bemrose & Sons.* An excellent address to young men; practical, rousing, and instructive.

In a little penny pamphlet (*Nisbet & Co.*), entitled HARD TIMES, "a Friend of the People" enumerates various causes that have combined to produce the prevailing distress.

We lately noticed a little book published by *Messrs. Shaw & Co.*, giving an account of mission work among "Lepers in India," the price of which was stated to be 6d. We are desired to say that there is an edition at 1d.

SABBATH SCHOOL WORK IN THEORY AND IN PRACTICE: An Address to Teachers. By Rev. WM. ROBERTSON. *Macniven & Wallace.* The essential qualifications for this work, too often under-estimated, are here lovingly but zealously advocated.

A pamphlet on "Self-supporting Penny Dinners for School Children: How to Establish and Manage Them," is published by *Messrs. Alexander & Shepheard* (1d.). Much information is given, with numerous "dinner recipes," and a *menu* for change of diet every day in the week.

TEMPERANCE PAMPHLETS. 337, *Strand. The Depression of Trade: Its Cause and Cure.* 3d. In this pamphlet Mr. Wm. Hoyle, a recognised authority on Temperance statistics, sets forth that the enormous sum of 200 millions annually spent on drink is a sufficient explanation of the present commercial depression. A valuable declaration on this subject.—*Wines of the Bible*, by Dr. Norman Kerr (1d.), is an address recently delivered in the City. It deals comprehensively with this disputed topic, and strongly urges the use of unfermented wine at the Communion.—In *Travels in a Strange Land* (1d.) Mr. J. Dyer Ball recites his experiences of the medicine takers, poison takers, thirsty men, and the religious tribe dwelling in "Allmen's Land."—*Local Option in Bessbrook* describes the Temperance Colony in Ireland, where there are no public-houses, no paupers, no religious disturbances, no pawnshops, and no constable. An irresistible argument for abstinence. (1s. 6d. per 100.)

THE THEATRICAL MISSION.—A well-attended drawing-room meeting was held last week at 84, Portland-place, W., on behalf of this agency, which seeks to bring Gospel truth before stage employés. Rev. Sholto Douglas took the chair. Mr. Courthope Todd, the secretary, gave a very interesting sketch of work done, and expressed a hope that other ladies would follow the example of their kind hostess in opening their drawing-rooms for similar purposes.

SOLDIERS AT MALTA.—The following is an extract from a letter written by a lady at Malta, on March 1:—Our chief interest of late has been the coming and going of troops for Egypt. On Friday the Shropshire Regiment (53rd) sailed away. The regiment was here 800 strong; 400 of them are total abstainers, and a considerable number of them are earnest, consistent Christians. The night before they sailed there was a farewell tea in the Presbyterian Soldiers' Institute. Others were entertained by the Episcopal and the Wesleyan clergy. We went to the Presbyterian Institute. I never was at so interesting a meeting, the prayers were so earnest and touching; prayers for the "outward bound," prayers for Egypt, that good might be brought out of evil, and that in some way God would over-rule the war for the spread of the Gospel and the suppression of slavery. I was told by one of the officers present that he knew every man there, and that with them the change had been definite, their conversion a right-about-face one, from going in one way to marching right in the opposite direction now.

MR. FEGAN AND HIS BOY EMIGRANTS.—In a circular-letter dated The Boys' Home, 95, Southwark-street, S.E., Mr. J. W. Fegan writes:—On Thursday, May 14, I wish to leave Liverpool for Canada with about one hundred emigrant boys. Towards the £1000 required to meet the expenses of this party, the noble donor of £500 to our emigration work last year has again contributed £500, and other friends have already subscribed about £200 more. The remaining £300 will, I have no doubt, be forthcoming by the date of departure. By this effort, through God's mercy, there will not only be 100 boys settled in comfortable Canadian farmhouses at good wages, but vacancies will be created in our Homes for another 100 boys, to be rescued forthwith from London street-misery. My place here will be filled once more by my friend who takes such a loving interest in our boys, and has so ably acted as *locum tenens* for me on other occasions. I feel, however, that it will be impossible for me to go to Canada and leave him with any financial anxiety in addition to the other weighty responsibilities he voluntarily undertakes in the management of the Homes while I am away.

EASTERTIDE.

O JOYFUL morn of glad surprise,
That saw the dear Redeemer rise,
And death's dominion broken;
Of life in Christ to men revealed,
Of sin destroyed, the grave unsealed,
The sure and sacred token.

His head He bowed in death that He
Might reconcile to God, and free
The captive from his prison;
The place is empty where He laid,
He lives for ever who was dead,
And we in Him are risen.

Our buried friends but sleep awhile,
They rest from sorrow, care, and toil,
Anon to live for ever;
Soon shall they wake who dwell in dust,
The sea shall render up her trust,
And friends no more shall sever.

O wondrous love! for me He died,
O may I in that love confide
With all my heart's affection;
By his own word assured of this,
Awake or sleeping I am his,
Himself the Resurrection.

Henceforth the grave I may not dread;
Since He hath made it once his bed,
In peace in Him I'll slumber:
Until that holy, happy morn,
Upon the sons of light shall dawn,
And God his saints shall number.

Maldon. C. M. HANDLEY.

Requests for Praise and Prayer.

PRAYER.—For blessing to rest upon meetings at Kirton, in Lindsey, by James Neech, from April 3 to 12.——For a children's meeting to be held at Down Lodge Hall, Wandsworth, next Saturday afternoon.——That a young man may have guidance at a critical point in his life.

PRAISE.—For blessing given at Framlingham.

HAMPTON'S MISSION FOR THE AGED BLIND.—The fourteenth Annual Report of this Mission gives details of some sad cases received into the home. The Mission continues to provide three or four meals weekly to the blind poor. Clothing is distributed, firing given, and lodging provided as need arises. Mr. Hampton, a portrait of whom is given, appeals for increased help, and invites helpers to send aid to him at The Mission, Webber-row, Waterloo-road, S.E.

INTEMPERANCE AND AGRICULTURE. — Public opinion throughout the country is rapidly changing in favour of a money payment in place of the usual allowance of beer. The Church of England Temperance Society has taken up this question, and made it a special department of its operations. Wherever Conferences and meetings have been held on the subject, whether of employers or men, resolutions have been passed to the effect that it was desirable to substitute money for beer.

THE SOCIAL PURITY MOVEMENT.—On Sunday week Mr. Charles James delivered a lecture in the Town Hall, Brighouse, in connection with the Friends' Adult School. About 500 young men were present. Mr. James dealt very faithfully and forcibly with the subject. On Monday Mr. James addressed a mixed audience in the Friends' Meeting-house. On Tuesday an enthusiastic meeting of men was held at the Salvation Mission-room, Wyke, near Bradford. The place was full, and the lecture was given amidst the closest attention. At the close about 100 pledges were taken, and Mr. James received an invitation to address them again.

MIDNIGHT MEETING MOVEMENT.—The work of this society has been carried on with vigour in some large northern towns since Christmas. At Sheffield the numbers gathered were 120 each night, and more pitiable, lost, and wretched creatures it would be difficult to find. Through the kindness of the Mayor of Birmingham, permission was given to use the committee-room of the Town Hall, in order to get together the better-dressed women who crowd its neighbourhood at night. Inquirers were invited to another meeting the next day; a number came, and some were helped in various ways. Greatly to his regret, Mr. Christien, the organising secretary, has been obliged to postpone further meetings at present, through indisposition.

Letters to the Editor.

"A REASONABLE FAITH."

SEVERAL correspondents, members of the Society of Friends, are anxious to disclaim, on behalf of the great bulk of that community, any participation in the doctrinal views set forth in this book, which we briefly reviewed last week. We did not state in our notice, and have never for a moment supposed, that the teaching of the book represented the current belief of Friends generally.

One correspondent says:—"The book has caused much controversy among us, and the majority of those who have written are agreed that it contains grave heresy touching the Atonement and the inspiration of Holy Scripture."

SALVATION ARMY ON THE CONTINENT.

Sir,—An error has slipped into your note in last week's issue referring to my meeting in Exeter Hall. The amount I am seeking to raise is £3000 towards the expenses of the current year. £1350 was the amount promised at Exeter Hall, and not £2000.

During the year our officers have increased from 30 to 60, our stations from 8 to 19, and the circulation of our paper, *En Avant*, from 11,000 fortnightly to 11,000 weekly. One-third of our stations are now self-supporting. No one with us receives any salary. In the very place in Switzerland where three of our people were all but murdered at the beginning of the year, we have subsequently had upwards of 200 conversions, and the corps numbers 150 soldiers.

We long to respond to some of the pressing calls which reach us from all sides.—Yours,

Catherine Booth.

THE THEATRE.

Sir,—Referring to Mr. Hollis's letter of last week, I regret that he, as a Christian, does not disavow all sympathy with the Theatre. "Acting," as a simple amusement, may, in the abstract, be harmless, but it is astonishing how, when elaborated into a science and accompanied by all the paraphernalia of scenery, costume, &c., it is thick-set with snares, and snares which lead to moral ruin.

The object of managers is not to promote righteousness and purity, but to amuse the public, *i.e.*, the world. This is done nowadays by presenting phases of life of such exceeding worldliness, that none having a claim to be regarded as followers of the Saviour could be identified with them in real life. The weaknesses, follies, and vices of society are exposed or travestied, not for the sake of reforming them, but simply to afford people something to laugh at or to cry at. And because the mere presentation of life, such as it is, does not satisfy satiated audiences, the greatest exaggerations are introduced; the frivolity is appalling, and beautiful music is employed to cast a glamour over the whole.

This is not all. Vicious scenes are sometimes produced—scenes which to see once is moral contamination. Some of the most successful plays during the last few years have been those in which large numbers of women, more or less slenderly clad, have performed. I think I am right in saying that those theatres are always crammed where this kind of thing is carried to the greatest extreme.

Do your readers know anything of the lives of actors, actresses, ballet-dancers, and those armies of girl-children who act in our pantomimes at Christmas? I deplore their lives, but pity them on account of their overwhelming temptations. I gathered the other day, from one who knows and loves the theatre, that some theatres may be classed as "respectable," some "only moderately so," some "very doubtful," some "decidedly immoral," and some "sinks of iniquity."

If I send my son of seventeen to London, into a house of business, how am I to guard him against the bad or doubtful theatres, except by a total prohibition? Is he to gain experience by patronising them all round? My evident duty to the lad is to say, "Avoid them altogether." This is his only safety. Some say that by going to see theatre he would see the world, and, if they mean its wickedness, no doubt they are right. But I am not of that opinion. There are many things it is better not to know, and to pass from this world never having known them would be an unmixed blessing.

Many are moderate and discriminating theatre-goers, and appear to take no harm. They are outwardly correct, and perhaps are members of Christian Churches. But are they hungering and thirsting after righteousness? Are their lives hid with Christ in God? Are they realising their glorious privileges as "sons of God"?

Wolverhampton. M. J. S.

Esteemed Sir,—I think some writers and speakers err in the qualified way in which they condemn the stage. We often meet with some such phrase as "the theatre, as at present conducted," &c. Does not this naturally allow of the inference that if the playhouse were of a certain character, there would be no longer any objection to it from a Christian point of view? There are many worldly-minded people, of refined tastes, who object to the theatre, when the pieces contain questionable situations or indecent inuendoes, quite as much, perhaps, as Christians do; and, indeed, there is a large and increasing class who are urging greater purity of the drama. And the hint has already been taken, for, as your correspondent, Mr. Hollis says, "some of the high-class theatres would not on any account" perform pieces of an indecent tendency. Demand in this, as in everything else, will be answered by supply. But, surely, the Christian teacher should not merely denounce the theatre because of some adventitious passage that offends against good morals; many books, many things besides, about the lawful use of which there can be no doubt, might just as much be condemned as the theatre on such grounds.

The Christian must go further; there must be no compromise between him and one of the most worldly forms of worldliness. In saying this, I know I am opposed by bishops and laity, and the great in the walks of literature. But I would remonstrate with such. Are not these gaieties of the world altogether alien in spirit to that of the Word of God? Has the holy injunction any binding upon us which says, "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him"? Is it still true that "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world"? Has not the Holy Ghost in these words drawn a white line of demarcation between the Church and the world, and dare we cross it?

Moreover, if we do indeed know the peace and joy and preciousness of communion with our risen Lord, how can we mix with and enjoy the gaieties of this poor sinful world of which Satan is "Prince," and in whose arms it lies? Rather, amidst the deadness and darkness of this present age, let us, as children of the light, be sober, vigilant, and watchful, avoiding the very appearance of evil. I cannot but think, if the grace of Christ be in the heart, it must spoil the appetite for theatres and the like.

Manchester. J. R.

THE USE OF MONEY.

Four correspondents write in reply to the letter by "T.H.N." on this subject in last week's issue; we have not space for these communications in full, and therefore summarise the most important of them:—

"Dicipulus" thinks that a man whose desires are heavenwards will not need to spend £150 on a rare orchid in order to have his mind raised towards God. A primrose or a violet will suffice. On the other hand, all the costly flowers in the world will not lift an earthly-minded man one inch nearer heaven "In whatever way a man spends his money, he no doubt employs labour, so that the question is not whether labour ought to be employed, but in what way it can be employed so as to do the most good. A rich man who spends ten thousand pounds in making his own house magnificent employs labour; and so also does another rich man who spends the same sum in making the dwellings of the labourers on his estate healthy and comfortable. The difference is that the one pays masons, carpenters, &c., to minister to his own luxury, and the other to minister to the comfort of his poor neighbours. Who of these is acting most according to the mind of Christ it is not hard to say."

"A Christian," referring to the large sum paid for "a rare orchid," says:—No one objects to the possession of beautiful things; it is the fictitious value placed upon them that constitutes the evil. We want more of John Wesley's self-abnegating spirit. Allowing a wide margin for the enjoyment of the beautiful, and remembering that costliness is not really beauty, we must admit that this indulgence in sensuous luxuries has become a "cult," and there is a danger of this pseudo-culture and taste becoming the religion of many, to the death of love.

"Christiana" says:—Christians need not fear that trade, or commerce, or art, or anything else of the kind will stagnate, if instead of spending large sums on an orchid, or a picture, or a china vase, they give the money to help to spread the knowledge of the Gospel or to relieve the sufferings of the poor. Neither need they fear that they will help to add to the number of paupers by obeying the Lord's command to share what He has given them with those who are in want. The poor will always be among us, and woe to us if we do not succour them.

A SOLDIER'S PLEA FOR PEACE.

Sir,—England just now is in the throes of a wild delirium for the prolongation of an aggressive, unnecessary, and most costly war, and it seems almost as useless to attempt to restrain the torrent of public opinion as it would be to attempt to stop an express train by putting a shilling on the line. However, despite all this the few who are not down with the war fever should raise their voices and use their pens in opposition to the angry taunts and sneers of the many.

But what are our spiritual watchmen—the ministers of the Gospel of peace—doing at this crisis? Are they inculcating the love of peace, or are they saying, it is no use trying to calm the public feeling on account of its being too intense for them to grapple with. Or are they preaching in favour of war, as the Rev. J. Llewelyn Davies did at Christ Church, St. Marylebone, in a sermon which occupies more than two columns of *The Guardian* of March 4. It is very sad to find Mr. Bradlaugh, the Atheist, taking the place of our Gospel ministers in advocating the cause of suffering humanity, as he did at the recent Demonstration on Clerkenwell-green, held under the auspices of the Patriotic Club, for protesting against the war in the Soudan.

There was a time when I delighted in war, but my opinions on the subject have undergone a great change since my retirement from the service, and having during the Sutlej Campaign of 1845-46, and the Indian Mutiny Campaigns of 1857-58-59, seen much of the horrors of war, and heard the piteous and heartrending groans of the dying, I now entertain very strong feelings in regard to all aggressive wars, whether undertaken by Conservative or Liberal ministers, as also in regard to the awful responsibility incurred by such Ministers. Now, from the very beginning I was opposed to the Egyptian war, which might set Europe in a blaze at any moment, and which might lead to serious complications with the Sultan of Turkey, who, as Khalif, is the Pope of nearly a quarter of the population of India (many of whom doubtless regard the Mehndee as the Imam who is to restore the glories of Islam). Moreover, I was oppressed with the feeling that our recent humiliating reverses in three successive years, namely, the annihilation of a British force by Zulu savages at Isandula in 1879, the terrific defeat of General Burrows' brigade by the Afghans at Maiwand in 1880, and the complete defeat of Sir George Colley by the Boers in 1881, were signs of the Divine displeasure with us as a nation.

Anyhow, in 1882, an unchristian war, that might and ought to have been avoided, was ruthlessly entered into—a war that has proved a most dreary muddle, pregnant with wretched and melancholy events, and cheered by no sunshine beyond barren victories over barbarians. Moreover, no one can tell when it is to terminate, for the Arabs in their struggle for liberty seem to be determined to fight to the bitter end. The loss of so many brave officers in our futile military operations in Egypt is of itself most deplorable. Burns truly says—

> "Man's inhumanity to man
> Makes countless thousands mourn."

But it is very sad to find the Lord's children so blinded by politics as to be advocates of this and other recent aggressive wars that of late years have stained our hands as a nation with blood. Such warlike enterprises, however commendable they may appear to many, can only be defended on the principles of Statecraft, and by departing from the holy maxims of our blessed Saviour, whose mission on earth was "peace, goodwill towards men;" and who declared, "Blessed are the peacemakers;" and whose inspired Apostle stated that "the fruit of the Spirit is love, joy, peace;" and declared God to be "the Lord of Peace;" and exhorted the Hebrews to "follow peace with all men."

There can be no reasonable doubt what we ought to do, if we take the Bible for our standpoint to inquire into the matter. That oracle says, "Cease to do evil" (Isaiah i. 16). Now, we commenced doing evil by the bombardment of Alexandria, and we have continued doing evil in employing British troops to fight against a Mahommedan people who, Mr. Gladstone declared, were struggling for their berty. I maintain, therefore, that it is clear that ar first duty is to discontinue the course of evil- oing by entirely giving up all thoughts of besieging hartoum and putting an end to this wretched war, pecially as the object for which it was undertaken o longer exists. Our noble Bayard is dead, and ordon's black troops have disappeared from the ene. It is cruelty to our brave soldiers to coop em up in straw huts in the Soudan during the ven months of intense heat, as I fear that the orching blasts there will prove more destructive the lives and physique of our soldiers than even e spears and rifles of the Arabs.

To avoid a vast amount of needless suffering and rofitless carnage, and as England has really ustained no disgrace, having beaten the enemy in very encounter, and slain many thousands of rabs to boot, I do think that we ought to conduct dignified, calm, and honourable retreat from the oudan, fighting the Arabs only in self-defense hen attacked, and that we leave Egypt with as ttle delay as possible, and leave the Egyptians to anage their own affairs, which do not really cern us as much as most people say they do.

Doubtless, many of our soldiers would be killed y the sun in effecting a retreat to Upper Egypt; ut will not the casualties in the ranks be much reater by the seven months' sojourn in the Soudan? he friendly tribes, no doubt, require to be con- dered, but the distribution amongst them of a illion pounds, and an abundant supply of rifles d cannons and ammunition, might make it pretty raight between them and the Mehndee. But the ief concern ought to be to discontinue this wicked rife. However, if the war is to be carried on as oposed, then the people will rue it bitterly in the d, and perhaps Mr. Gladstone will be made the apegoat for their faults.

A clergyman's wife, the other day, objecting to y views, said, "But what will the world say?" he Christian question, however, ought to be, not hat the world will say, but what is right in the ght of God? Christian principle, rather than orldly expediency, ought to influence our conduct a nation; since I maintain that the same code of erals that is binding on us as individuals is also inding on us collectively as a nation.

"Your arguments," said one to me, "are good; ut they are impracticable." Others have replied my objections to aggressive wars by dilating on e good that has frequently resulted therefrom. y reply is that we must not do evil that good may me; that God often allows that to happen which e disapproves of, and by his matchless skill makes e wrath of man to praise Him by producing good t of evil. Hence it was that the atrocious selling Joseph as a slave was overruled by God to the reservation of a posterity to Jacob's seed, and the reatest crime ever committed by man, namely, the rucifixion of our Blessed Saviour was made sub- rvient to the salvation of countless millions of lievers, and of those dying as infants, whether e children of Pagans or Christians. I must not ow trespass further on your space than just to press a wish that a day for humiliation before od and confession of sin might be appointed by royal proclamation. S. Dewé White, Col.

122, *Mount Pleasant-road, Hastings.*

"A PERPLEXING PROBLEM."

Sir,—Can you, or any of your contributors who ave written on "Commerce," and "Cheap Trad- g," offer a word that may guide me on a point at has often painfully exercised me? Ought a hristian who wishes to carry out the principles of e Gospel in all the details of life to purchase his oods at a co-operative store?

The common proverb, "Live and let live," and e more sacred precept known as the "Golden le," might seem to indicate that one ought, by ne's custom, to help to support one's neighbour, e local tradesman. On the other hand, it is lleged that the ordinary tradesman is a speculator ho does business on the credit system, making rge advances in kind in all directions, and that r many of these transactions he will get no return all from the customer who has given the order. hen "bad debts" constitute so serious a diminu- on from his profits that the tradesman has no ther chance of doing a lucrative business than to et all he can from his ready-money customers.

Thus, he cannot afford to allow them discount or give them quite such a good article as they could et at the stores for the same market price, nor, ndeed, are his prices quite the same to all his ustomers, but those who are supposed to be in the osition of gentlefolks are expected to be willing to business on somewhat less advantageous terms an their humbler neighbours.

Possibly this may not always be the case, but I peak as I have found it.

As a matter of fact, I have only very rarely gone to the stores, and on these occasions when the parcel has come I have felt like a smuggler receiving contraband goods, who dreads lest anyone should know of their arrival.

I am told that my scruples are morbid, and that I shall best consult the interests of society at large, and of trade itself, by doing as other excellent Christians do, and getting my provisions regularly at the stores, and that thus I shall help to bring retail trade into a more equitable and healthful condition.

A few words on the morality of this perplexing problem would be a help to me, and, perhaps, to others besides me. Dubitans.

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EVANGELISTIC NOTES.

Mr. T. P. Sinel has joined Mr. H. Cook's mission ship *Mystery*, at Cherbourg. In a recent note he reports much eagerness to hear the word of life.

Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address, 17, Claremont-square, Pentonville, N.

Mr. J. H. Penfold, of the Evangelisation Society, has concluded an eight days' mission in Park Hall, Barking, in connection with the Y.M.C.A. Several professed to have found the Saviour. The mission closed on Sunday evening, March 22, with a crowded house, when a thankoffering was collected for the Society.

Mr. and Mrs. C. King have conducted a week of special services at the Tryphenas Gospel mission, Bow Common. The meetings have been conducted in the manifested power of the Spirit of God. Many have been led to a saving knowledge of the truth, while those who know Him have been drawn nearer to the Master. W. H. P.

Morecambe.—In the Temporary Free Church of England a week's Gospel services have been held, and have been well attended. Many openly state that they have received more light than they ever before received. The pure Gospel has been clearly set forth. The Mission closed March 25, and was conducted by Bishop Myers and Rev. G. H. Jones, Free Church of England.

Dorchester.—Mr. and Mrs. Henry Wiggan have held a fortnight's Gospel Mission in Dorchester, on Sunday, March 22. Durngate-street Chapel has been crowded to excess at many of the week-night meetings, and on Sunday, for the last service, every available space was packed. The church has been greatly strengthened and encouraged, and between 30 and 40 persons have professed faith in Jesus.

Edinboro' Castle.—Much interest was awakened by the presence and the speech of several Oxford undergraduates at the Edinboro' Castle last Lord's Day. Hon. W. T. Rice gave the address in the afternoon. In the evening there were short but impressive exhortations from Messrs. Ralt, Symonds, and Heathcote. Many remained for the after-meeting, and some professed to have found peace through believing.

Newcastle-on-Tyne.—Since the opening of the new premises of the Y.M.C.A. in this city, there have been uninterrupted mission services carried on. In this work the Association has had the co-operation of Capt. Robertson, R.A., at present stationed here. Early in the year four halls were opened for Sunday services all within a few yards of the Y.M.C.A., accommodating close on 3000 people. On Saturday week a profitable all-day meeting was held, preparatory to a mission by Mr. H. Thorne, which is now being held.

Hyde Park Hall.—A two weeks' Gospel Mission was held at Hyde Park Hall, and the Metropolitan Music Hall, Edgware-road, from March 1 to 17, by Mr. Charles Cook and his helpers. At the thanksgiving service on Sunday, March 22, many briefly testified to their having given their hearts to Christ for the first time, while others have been restored from a course of backsliding. Mr. Cook writes to us that it has been a season of unprecedented blessing; he and others have been constantly occupied in dealing with anxious inquirers.

Westbury-on-Trym, near Bristol.—A Gospel mission is being carried on in this place. During the year about 260 services in all have been held, including open-air meetings, children's meetings, cottage meetings, &c. There have been occasional meetings at the Southmead Steam Laundry, and last summer five weeks' special services were held in a Gospel tent, which were productive of great blessing. There is reason to hope that a real work is going on in the hearts of some of the little ones. Prayer is asked for a blessing upon this work.

J. H. W.

Mr. Charles Inglis has been holding meetings for nearly two months past in Dublin. Not only have many heard the word of life, but Christians have been refreshed, backsliders restored, and not a few of the unsaved have been brought to a knowledge of the truth.

Leigh, Tonbridge.—We had the chapel very full on March 19 and 20, to hear Mr. and Mrs. C. King, who followed up a twelve days' mission of M. Ogram Webb. The singing and earnest addresses of Mr. Webb are much esteemed in these parts and always well attended; but "the voice from the stage" drew larger numbers, and many of a different class. John Maxted.

All Soul's Church, Langham-place.—In connection with the recent special evangelistic mission at this church, two testimony meetings were held last week, one for women and the other for men. There was a full attendance at the former, and many of those present told the circumstances of their conversion. Some had not been inside a church for years until they were induced to attend the late mission. At both meetings there were many expressions of gratitude for blessing received through attendance at the Bible-classes, Temperance and mothers' meetings, &c.

Ashford, Kent.—Evangelistic services, lasting eleven days, were held in the Baptist Chapel, Marsh-street, Ashford, by Messrs. Mateer and Parker. Each evening the word was with power, as evidenced by those who went into the inquiry-room, and there sought and found the Saviour. The closing services on Sunday, March 8, were richly blest. In the evening the chapel was densely packed in every part. Mr. Mateer preached a very powerful sermon from the words, "Behold, now is the accepted time; behold, now is the day of salvation," and many were led to instant decision for Christ. Altogether the mission has been a very blessed one.

Kingstown, co. Dublin.—Kingstown being one of the seaboard places included in the programme of a nine days' mission, there has been during the period a very notable work, commencing daily with a morning prayer-meeting, and followed by an afternoon Bible-reading in Christ Church, and a mission service in the large Mariners' Church each evening; the mission preacher conducting the gatherings has been Rev. F. A. Lillingston, M.A., Vicar of St. Barnabas, Holloway, London. The day meetings have been largely attended, and each night the Mariners' Church has been filled by an attentive audience of all classes, the preacher's great powers and remarkable simplicity of language, joined to an evident burning desire for the salvation of souls, producing a marked effect upon all present. With every gift which a mission preacher should possess to fit him for his work, Mr. Lillingston knows nothing and preaches nothing but Christ and Him crucified, and many will have cause to be thankful for his visit to Kingstown. The inquiry-meetings were fully appreciated by numbers who remained behind, and altogether the mission has been greatly blessed.

NEWCASTLE.—Canon Lloyd recently delivered a series of half-hour addresses to business men and others in the Guildhall. There were large audiences, which listened with the deepest interest to the Canon's earnest words on such topics as "Doubt," "Manliness," "Independence," "Courage." At the close the speaker said he would be glad to meet and converse with any who had mental or spiritual difficulties.

EVANGELISATION IN SUBURBAN PARIS.—In our last issue, in a paragraph from Pastor Perronoud under this title, reference was made to a "Mission in Belleville." Our readers will, of course, have understood that the effort referred to was altogether distinct from the well-known Belleville Mission of Miss de Broen. Dr. Ker, who labours in conjunction with Miss de Broen, writes:—"M. Perronoud is the colleague of M. Robin, pasteur of the Protestant Established Church of France in Belleville; Miss de Broen's Mission is entirely amongst the nominal Roman Catholic population."

WORKING GIRLS IN KINGSLAND.—Dear Sir,—May I appeal to your readers for help for the factory girls during the Easter holidays, and also to provide a weekly tea for them on Saturday evenings? These are times of terrible temptation for them; many, alas! spend their evenings in the low theatres and music halls. One pitiful case came under our notice only last week of a girl who traces all her misery to a visit to one of these places. We are anxious to provide tea for them on each night of the holidays, and on Easter Monday; at all events to take them out for the afternoon.—Yours faithfully, E. Robarts, Hon. Supt.

Kingsland Institute, Ridley-road, Dalston.

Notices.

A Subscriber.—We have sent your letter to the publishers of the Revised Bible.

Communications Received with Thanks.—J.M. J.E.K. F.G.W. H.E.O. A.J.N. E.F.R. G.O.W. G.W.B. O.R.A. M.O'R. O.H. E.U.M. J.S. J.D. W.D.J.S. G.N.H. H.G. J.M P. L.M B. A.W.G. F.W.B. S.L. F.E.S.S. M.E.H. Miss C. P.W.N. W.C.B. Miss H. C.C. R.P. E.F.B.B. C. S.D.W. E P H. A.C.P. J.S. W.W.H. A.H.G. J.D. P.M.N. Mrs. S. A B. R W. W F. W.C. J.B. H N. J.G.H. A.G. A.M.C.G. J.H.W. P.A.B P.E.G. J.J.L. F.B. R.B. G.N.W. G.K. H.M. E.C.L. H.W. J.H. J.B. I.A. F.A. J.L.C. J S.W. N.G. W.P. C H.B. E P. T P. A.K. H.B. J.M. J.H. M.C. C.I C.M.H. Miss R.E.D. H M.B. A.E.W. E.J.M. J.E.T. S.B. W.F. A.J.N. E.P.H. M.G.

Applicants for Tracts.—Lance-Corporal W. Rowe, 443, C company, Depôt, Devonshire Regiment, Exeter; Mr. F. T Furminger, Market House, Curragh Camp, co. Kildare, Ireland; R. Gardiner, 4, Hamilton-square, Bermondsey, S.E.; Mr. C. H Jennings, New-road, Grays, Essex; W Mortlock, 1, Dace-road, Monier-road, Old Ford; C. Brown, 48, Buckenham-road, Sheffield; Miss Brown, 98, North-street, Maida-hill, N.W.; Mrs. Pockett, 89, Ossulston-street, Euston-road, N.W.; E. Wheeler, Eel-street, Oldbury; Miss Edwards, 1, Uxbridge-square, Carnarvon: F. W. Gwinnell, 4, West-cottage, West Town, Dewsbury; Mr. A. Richards, Miller's-close, West Fordington, Dorchester; J. Stutchbury, 4, Mayola-road, Linscott-road, Lower Clapton: Miss Chapman, 462, Bethnal-green-road, E.; M. Holmes, 19, Argyle-road, Tottenham; C. E. Medlicott, 110, Morley-avenue, Wood Green, N.; F. A. McKenzie, 21, Clarendon-road, Dover; E. S. Polkinghorne, 63, Arthur-road, Holloway, N.; Mr. C. Gull, 4, Stafford-place, Grove-road, Stamford-hill, N.; E. Bilbey, Aylesbury-road, Aston Clinton, Bucks; Miss M. A. Harris, 8, Norfolk-road, Essex-road, Islington, N.; Mrs. Allen, Charlotte-street, Sheffield; T. Brown, 4, Salop-street, Brades Village, near Oldbury.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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MILITARY CHURCH IN ROME.

IN our last issue we gave a deeply interesting sketch of the work carried on by Signor Cappellini, among Italian soldiers. We have received a further statement prepared by a lately appointed committee, the English representatives of which are Admiral Fishbourne and Mr. J. E. Mathieson, of Mildmay. It is earnestly desired to provide a suitable building for the purpose of Signor Cappellini's Military Church. In supporting an appeal on this behalf the Committee say:—

During thirteen years of unremitting and zealous labour by the evangelist, more than 1000 soldiers have left the Church of Rome, and have been admitted as members of the Evangelical Military Church. Yet this fact, important as it is, only represents a part of the work which has been accomplished, and of its far-reaching influence. When Signor Cappellini preaches to a hundred soldiers he is making known the Gospel to the representatives of a hundred different towns and villages, who, when their three years' term of service has expired, return to their homes in all parts of Italy, taking the Holy Scriptures with them. Centres of evangelisation have thus actually been originated in several localities on the mainland, as well as in Sicily and Sardinia. The mission-hall which he has had the use of for some years from Rev. Henry Piggott is at a great distance from most of the barracks. He has long been anxious to purchase a building in which to have a hall for the meetings, with a reading-room and class-room for the non-commissioned officers, who receive lessons in French, English, book-keeping, &c., and thus many have been attracted to attend the meetings. A little over 17,000 francs has already been received. A block of buildings is now for sale in a good, central position, in which a suitable mission-hall could be erected, while leaving nearly the whole of the existing apartments untouched; so that the rents would ensure an annual income which would go far towards rendering the work self-supporting. The sum required is £10,200. There is as yet no other purchaser in the field, but we cannot tell how long this may continue to be the case. The Committee earnestly commend this matter to the kind consideration of Christian friends. Further information can be obtained on application to either of the following: Signor Cav. Luigi Cappellini, 14, Pozzo delle Cornacchie, Rome; and Mr. J. E. Mathieson, Conference Hall, Mildmay Park, London, N.

A COTTAGE HOME.—Miss Johnson, Ventnor House, Canterbury, writes:—Now that spring is again cheering us, I would remind ladies and others labouring in the interest of poor needlewomen and other women and girls toiling in London warehouses and shops, that I am ready to receive such as need change and rest, at the nominal charge of from 2s. to 4s. a week. Last year 46 benefited by a few weeks' stay, returning strengthened and refreshed to their work; their enjoyment of the country is beyond description, and I have every reason to feel thankful and encouraged in the work.

CONTINENTAL AND FOREIGN NOTES.

Miss Sarah F. Smiley has been licensed by Bishop Doane, of Albany, U.S.A., to read and explain the Scriptures "in such parishes as she is invited to teach in by the rectors."

President Cleveland.—The small Bible upon which the oath of inauguration was administered was one which the President's mother gave him when he left home as a boy, and was used on this occasion at his special request.

A French Celebration.—It is proposed by the Society of French Protestant History, that October 18, the bicentenary of the revocation of the Edict of Nantes, shall be celebrated by earnest prayer that God would give to France the light that she so much needs, and that justice and righteousness may reign in the land.

The English Grand Lodge of Freemasons has separated from the French Lodge because the latter has cancelled "belief in God" as one of the conditions of admission. Many explanations have been given and received, but the Grand Master of the English Lodge, the Prince of Wales, has declared that faith in God was one of the essential bases of English Freemasonry.—*Témoin*.

Italian Evangelisation.—The fourteenth annual report of the Free Italian Church, just published, details the various steps in the present Union negotiations between this Church and the Waldenses with efforts of a wider confederation between all denominations. The year's progress is satisfactory, and the report abounds with details of a good sound evangelical work carried on in all the cities where this Church operates.

Lord Radstock in India.—Writing a friend in this country, an Allahabad correspondent says:—We have just had Lord Radstock on a three days' visit. Believers have been greatly helped through him, and it is quite evident the Lord had a very special purpose in leading him to India. . . Church of England people stood wholly aloof. . . The quiet Conferences in my house (Lord Radstock lived with me), after breakfast and dinner every day, were even more delightful than the open, believers' meetings. . .

Lisbon.—While attending the recent International Postal Congress here in his official capacity as Secretary of the Post-office, Mr. S. A. Blackwood preached in the Presbyterian Church on several Sabbaths as well as week-days. Besides the regular congregation and other English residents, there were present many of the foreign delegates with their families. He also preached through an interpreter to the Portuguese congregation in connection with the Presbyterian Church. Considerable blessing is believed to have accompanied Mr. Blackwood's earnest ministrations.

Mormons at Salt Lake.—We are assured by a trustworthy correspondent from Salt Lake, says the *Boston Congregationalist*, that the Mormon Church is evidently at its wit's end, and knows not which way to turn. The pressure resulting from the late convictions for polygamy is almost unendurable. Long immunity had made both leaders and people bold and reckless, but now dire consternation is universal. There is little room for doubt that if District Attorney Dickson and Judge Zane are sustained, by midsummer the Mormon Church will succumb and obey the law.

Slavery in Burmah.—The most mischievous feature of the Burmese, in common with other Indo-Chinese Governments, is the recognised claim of the Sovereign to the services of the whole adult male population, which is exacted to an incredible extent. Burmah shares with Siam and Cambodia the disgrace of having in her midst a vile system of slavery. Many of the victims of this system are hereditary slaves, such as those condemned to serve at the Pagodas; others are bond slaves, who could obtain their liberty by paying their debts. The Kachyens and Red Karens still carry on a shameful traffic in kidnapped captives.—*The Times*.

St. Louis.—*The Evangelist* of this city, referring to the letter by Mr. Henry Varley which appeared in our columns, says: "While there is much to deplore in the apathy of Christian people for the Master's service, there is no such apostacy as his letter represents among the evangelical churches of this city. In all of them there has been a hopeful interest, and more than usual Christian activity during the winter. There were some, and not a few, who enjoyed Mr. Varley's Bible-readings and were profited by them. They will deeply regret his unjust animadversions upon the churches, and upon men who are respected and beloved as able, faithful, and earnest ministers of the Gospel, and whose work is approved of God."

City Mission, New York.—Once a year the indefatigable secretary of the New York City Mission Society, Mr. Lewis E. Jackson, publishes an edition of his "Christian Work." In addition to the report of the City Mission operations for the previous twelve months, this pamphlet contains a list of the most important statistics, as well as of all churches, chapels, missions, and charitable and benevolent organisations in the city. In some way or other an effort is made by some branch of Christ's church to reach all classes and conditions of men. Many nationalities are to be found dwelling within our city limits, and yet if they will, they may almost all hear, "every man in his own tongue," the glad news of salvation. Two pages of the pamphlet are devoted to a record of "Woman's Work," and give the names and objects of sixty-one different societies managed by women.—*Christian Intelligencer*.

Slavery in Dongola.—Mr. Cameron the late special correspondent of *The Standard* wrote: "Dongola is a nest of slavery. The trade goes on under our noses. I know, on the best authority, that twenty-five slaves were very recently sent down to Wady Halfa for private sale to the Egyptian officials and troops there. In one of his engagements with the rebels over thirty negroes were captured by the Mudir, and the delight of these was unbounded when, instead of being sold into slavery according to the usual custom, they were turned into soldiers. All the work here is done by slaves, and the town literally swarms with negro slave girls, who, of course, are gradually drafted on to Lower Egypt, and replaced by fresh arrivals from the interior. To render slave dealing again illegal in the Soudan will not, however, put an end to the traffic, which will never entirely cease until slavery in the Mahometan countries bordering the Mediterranean is entirely abolished.

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MR. SPENCER WALTON AT BRIGHTON.

THIS evangelist concluded on Monday, March 23, a week's mission at the Emmanuel Church Lecture-room, Hove. The presence and power of the Holy Ghost were abundantly manifested at all the meetings. The meeting on Saturday night was for men only, and was a time of much heart-searching as to the need of entire surrender to God. The afternoon Bible-readings were well attended, and were most helpful.

On the 25th, Mr. Walton commenced a week's mission at the Hove Town Hall.

SYRIAN ORPHANAGE IN JERUSALEM.—We have already stated that Miss Hue, Merton House, Teddington, S.W., gladly receives old postage stamps to be sold for the benefit of this institution. She desires to say that she will be glad to supply responsible friends with collecting-cards.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—Funds are urgently needed for carrying on the work of distributing Bibles for the bedrooms and libraries to the commercial rooms of hotels throughout the kingdom. Office, 186, Aldersgate-street, E.C. Secretary, John Wells Thatcher.

STUDENTS IN EDINBURGH.—A reunion of the students who have received blessing in connection with the recent meetings was held on Saturday, March 21, in the large saloon of the Waterloo Hotel, when 300 to 400 students were present. They were addressed by Principal Cairns, Rev. Dr. Valentine, Principal of the Agra Medical Missionary College, Professors Charteris, Simpson, Drummond, and others. At the close of the meeting the students formed themselves into an association for the purpose of carrying on evangelistic services in various parts of the kingdom. Upwards of 100 students volunteered for this important work. Prayer is very earnestly requested on behalf of this important movement.

THE EAST LONDON Y.M.C.A. is situated in a dense population of young men, for whom there is no other branch of the Y.M.C.A. The fact of its being contiguous to the East and West India, Victoria, Millwall, and New South Docks is ample evidence for its necessity as a centre of Christian effort for the spiritual, social, intellectual, and physical welfare of the thousands of young men employed in these docks, factories, and other large establishments in the neighbourhood. Since the formation of this Association a debt of £60 has been entailed, which we trust our friends will help us to clear off. I will gladly forward particulars and prospectuses on application.

Joseph G. Banks, Hon. Sec.

239, East-India-road, Poplar, E.

Notes on Daily Readings.

These notes on the chapters of Scripture arranged for the "Bible and Prayer Union" are not intended in any way to interfere with the "Monthly Notes." Those who desire to become members of the Union should communicate with Rev. T. Richardson, St. Benet's Vicarage, Mile End-road, London, E.

APRIL 2.—LUKE XX.

v. 4.—"*The baptism of John, was it from heaven, or of men?*"—The baptism of John was a most explicit testimony to our Lord's Messiahship, and carried with it the weight of strong conviction that He was the Son of God, so that this question really answered the inquiry of the pharisees, as well as silenced their cavils. It is said in chap. vii. 36, "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of Him." This question, therefore, was a sharp home-thrust upon their consciences, and their reply "we cannot tell," plainly indicated their hollowness and deceit.

v. 18.—"*Whosoever shall fall upon that stone shall be broken. . . .*"—The first clause speaks of the passive operation of unbelief, while the Gospel is being preached; the latter clause speaks about the active agency of Christ when the end shall have come, and the preaching of the Gospel shall have merged into the act of judgment. In a lonely Highland valley, beneath a tall black cliff, there lies on the greensward, that creeps round its base, a huge rock, that has fallen from the face of the cliff. A shepherd was passing beneath it; and suddenly, when the finger of God's will touched it, and rent it from its ancient bed in the everlasting rock, it came down, leaping and bounding from pinnacle to pinnacle—and it fell; and the man that was beneath it is there now! "Ground to powder." That is not my illustration—that is Christ's. Therefore, I say unto *you*, since all that stand against Him shall be swept utterly away, make Him the foundation on which you build.—*Dr. A. Maclaren.*

v. 38.—"*He is not a God of the dead, but of the living.*"—Two important truths are taught us here, the fact of life after death prior to resurrection, and of the first resurrection at the end of the present age. Those who now live unto God are spoken of as "the children of God," and "the children of the resurrection." Bright and blessed contrasts to "the children of this world."

vv. 39-44.—*David's Son and David's Lord.*—Note how Christ in these verses fastens attention on Himself as the Lord of glory, and intimates that He is about to take his place, not on the throne of David, but on the throne of God. This great truth, while it fills the friends of Christ with joy, brings confusion to his foes. The distinct promise made in Luke i. 32 is meanwhile deferred, not set aside, as see Rev. iii. 21.

APRIL 3.—LUKE XXI.

vv. 1-4.—"*A certain poor widow.*"—These words sketch a story of singular pathos. "It was one pauper widow." We can see her coming alone, as if ashamed to mingle with the crowd of rich givers; ashamed to have her offering seen; ashamed, perhaps, to bring it; a widow in the garb of a desolate mourner, her condition and bearing that of a "pauper." He observed her closely and read her truly. She held in her hand only the smallest coins, "two perutahs," but it was "all her living," and of this she now made humble offering to God. He spake not to her words of encouragement, for she walked by faith; He offered not promise of return, for her reward was in heaven. She knew not that any had seen it, for the knowledge of eyes turned on her, even his, would have flushed with shame the pure cheek of her love; and any word, conscious notice, or promise, would have marred and turned aside the rising incense of her sacrifice. But to all time has it remained in the Church, like the perfume of Mary's alabaster that filled the house, this deed of self-denying sacrifice. More, far more, than the great gifts of their "superfluity," which the rich cast in, was, and is to all time, the gift of absolute self-surrender and sacrifice, tremblingly offered by the solitary mourner. Would that always its lesson had been cherished, not theoretically, but practically, by the Church. How much richer would have been her "treasury," twice blessed in gift and givers?—*Edersheim.*

vv. 5-36.—*The prophecy on Olivet.*—Note in this chapter Luke's characteristic references to Gentile aspects of prophetic truth. In v. 24, we have "the times of the Gentiles" referred to as covering the period of Jewish dispensation, and so also "Jerusalem trodden down of the Gentiles," the Jews being "led away captive into all nations." In v. 29, we find not only the budding of the Jewish fig-tree spoken of as one of the concomitants of the Lord's return, but also "of all the trees," indicating blessing on the Gentile world, as well as on the Jew in connection with that event. Then in vv. 34-36, the Gentile Church represented by the disciples, is specially exhorted to watchfulness and prayer, in order to being accounted worthy to escape the judgment which must fall on the Anti-Christian world.

APRIL 4.—LUKE XXII.

v. 18.—"*I will not drink of the fruit of the vine, until the kingdom of God shall come.*"—The phrase in Luke does not import some future dispensation or state of things about to be above or below, in visible power, but an imminent coming of God's kingdom really and truly here. The other Gospels connect it with the future; Luke speaks of what was to be made good shortly—"righteousness, and peace and joy in the Holy Ghost."—*Kelly.*

vv. 31-34.—"*Simon, Simon, behold, Satan. . .*"—The mention of Satan's part, in respect of the disciples, seems to be suggested by the abrupt departure of Judas, in which Satan had played a decisive part. The tempter is present; he has gained the mastery of Judas; he threatens the other disciples also; he is preparing to attack Jesus Himself. And the danger to each is in proportion to the greater or lesser amount of alloy which his heart contains. This is why Jesus more directly addresses Peter. By the address, Simon, twice repeated, He alludes to his natural character, and puts him on his guard against that presumption which is its dominant characteristic. Satan asks the right to put the twelve to the proof; and he undertakes to prove that at bottom the best among the disciples is but a Judas. It appears from the intercession of Jesus that the desire of Satan was granted, but while the enemy was spying out the weak side of the disciples to destroy them, Jesus was watching and praying to parry the blow, or at least prevent it from being mortal to any of them. This saying of Jesus is one of those which lift the curtain that covers the invisible world from view.—*Godet.*

v. 35.—"*When I sent you forth . . . lacked ye any thing?*"

"He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path
Carried my Lord on their crest; [march,
When I dwell on the days of my wilderness
I can lean on his love for the rest."
Anna Shipton.

APRIL 5.—LUKE XXIII.

v. 8.—"*When Herod saw Jesus, he was exceeding glad.*"—The powerful seldom meet Jesus; and are usually the last to know the things of the kingdom of God. The Christian faith was not originally propagated by worldly rulers. Wretched are they who, like Herod, seek in Christ nought but the gratification of sense. Such gladness as his is not profitable.—*Bengel.*

v. 11.—"*Herod . . . set him at nought.*"—He did not think Jesus of sufficient importance to trouble himself about Him, whatever accusations the priests might make. He thought our Lord's wisdom and power had departed. The elder Herod feared too soon (Matt. ii. 16). This one, when Christ's kingdom was close at hand, is now self-secure. The way of the world is perverse.—*Ibid.*

v. 34.—"*Then said Jesus, Father, forgive them.*"—This is Christ's first word upon the cross. There are seven such words in the four Gospels. The Saviour endured his crucifixion in silence mostly; but his seven utterances contain a recapitulation of doctrine designed to profit us in our last hours. For his thoughts are turned to his enemies, to a repentant sinner, to his mother, to one of his disciples, and to his heavenly Father. These seven words may also be compared with the seven petitions in the Lord's prayer. Their very order conceals mysteries; from which may be illustrated the steps of every persecution, affliction, and struggle of the Christian.—*Ibid.*

vv. 39-43.—*The conversion of the Dying Thief.*—In the dying robber we have the first and most conspicuous instance on Gospel record of a sinner's conversion. He is the first of the first; his case precedes all precedents. When our spirits stand with John on Patmos, we see the armies in heaven riding after the conquering Christ. When we stand with Luke on Calvary we see the man who rode first in that procession. Mark that man—*what* he is, a thief; *where* he is, on a cross; *when he speaks*, when dying; to *whom*, to the dying Christ. Next mark his prayer; and next, the answer to it. . . . Let us think of the old commentary on the fact that this is the one man mentioned in Holy Writ as saved when dying. "Only one, that none may presume; one, that none need despair . . ."—*Dr. Stanford.*

APRIL 6—LUKE XXIV.

v. 17.—"*As ye walk, and are sad.*"—Who can tell what power that sadness had in drawing the man of sorrows to their side? It was to Mary, weeping in her lonely grief; to Peter, drowned in tears of penitence, that he had already appeared. And now it is to these two disciples in their sorrow that he joins them himself, so early did the risen Saviour assume the gracious office of comforting those that mourn, of binding up the broken heart.—*Dr. Hanna.*

v. 25.—"*O fools, and slow of heart to believe.*"—Our blessed Lord's disciples were reproved for not perceiving the force of the Scriptures in the same way that they were for not understanding his own words; not as implying in them slowness of reason, but of faith. It is not that Holy Scripture is against reason, or independent of reason, but that it requires faith together with reason to explain, and enter into the divine fulness of its meaning. Truth is the essential and primary requisite, without which reason is quite unavailing, and unable to proceed one step.—*Prof. I. Williams.*

v. 35.—"*He was known unto them in breaking of bread.*"—It was not the Lord's Supper, but Jesus made use of that act of breaking the bread significantly, which the Lord's Supper brings before us continually. In it bread is broken—the sign of his death. The death of Jesus is the only ground of safety for a sinful man. This is the true way of knowing Jesus for a Christian. Jesus is dead and risen, and so must be known, if He is to be known aright. Note his immediate disappearance after He was thus made known. We walk by faith, not by sight.—*Kelly.*

APRIL 7.—JOHN I.

vv. 1-18.—*The Prologue.*—The first thing that strikes one on examining the paragraph is a certain subtle affinity to the first chapter of Genesis, which is an introduction to the story of the first man, as this is an introduction to the story of the Second Man, the Lord from heaven. The great words are the same in both cases, though they have evidently deepened in their later use—the Beginning, God, the Word ("God said"), All Things, Light, Darkness, Life, to Be, to Become. While the evangelist begins with creation, he goes very far beyond, and consequently uses many words that were not needed in the Book of Genesis, but are indispensable to his purpose, such as these—Law, Grace, Truth, Faith, Sons of God, and so on.—*Dr. Culross.*

v. 39.—"*He saith unto them, Come and see.*"—Come! we catch here already the key-note of all his preaching and doctrine. *Behold*—the Baptist had said—and now they shall *behold*. The challenge to come *and see*, was an ordinary manner of speech in common life; but it was, in some circumstances, used with great solemnity, as of the grave of Lazarus (John xi. 34); with great majesty in the Canticles (iii. 11), concerning the magnificence of King Solomon; as in the Revelation (vi. 1, 3, 5, 7) of the heavenly visions; and in the Psalms (lxvi. 5; xlvi. 9), concerning the wonderful works of God. They tarried with *Him*, as St. John adds with emphasis, and saw all they might see in Him, his glory full of grace and truth; they tasted and saw that the Lord was gracious (Ps. xxxiv. 9); they beheld in faith the heaven open upon the Son of Man. All this the Lord promised them in that lowly-sublime invitation, which conceals his majesty, yet permits some rays of it to pierce through: Come, *and ye shall see*, experience, receive, and find all that ye seek.—*Stier.*

APRIL 8.—JOHN II.

v. 4.—"*Mine hour is not yet come.*"—This "yet" was the bow in the dark cloud. It was the silver lining to the darkness of an apparent refusal. It was the rock for faith to rest upon, bidding the soul hope and wait and watch. The Lord often deals thus with his people. He leaves us a "yet" in the midst of all that seems against us. There is some precious promise, some past mercy experienced, some present blessing enjoyed, something of mercy even in judgment, that gives the soul encouragement. It lays hold of this and hopes. It stays itself upon the Lord.—*F. Whitfield.*

vv. 14-17.—*The cleansing the Temple.*—How great is the contrast between the manifestation of his *lovingkindness* before his mother and disciples at the humble Galilean wedding-festival, and that of his *judicial severity* before the Jews and their rulers in the temple at Jerusalem! The glory that was full of grace was also full of truth. He who came to diffuse joy, is come also to fan the threshing-floor, and vigorously to correct all that is ungodly in God's people and God's house. . . . The messenger sent before his face had prepared his way. Now came to his Temple the Lord whom they had sought there in all their worship, the Angel of the Covenant whom they desired, but could not abide the day of his coming.—*Stier.*

THE HEATHEN & MOHAMMEDAN WORLD.

SELDOM has Exeter Hall been more crowded than on Tuesday week. Hundreds who could not gain entrance repaired to the theatre of King's College, which was also closely packed, and hundreds more went away. The most remarkable feature in the audience was the number of young men which it contained. They were of all classes. Some fifty undergraduates from Cambridge filled the left side of the front platform. Highbury and Islington sent strong contingents. Scores of young professional men, clerks, shopmen, and working men were to be seen all over the hall and on the platform, which was filled to the back. Even the organ gallery was invaded. The great gallery at the other end of the hall was filled as we have very rarely seen it filled before. In the ladies' gallery, Lady Cairns, Lady Kennaway, Lady Victoria Buxton, Miss Marsh, and other well-known friends were present. The audience was not only exceptionally large, it was also exceptionally attentive. The tone of earnestness which was clearly perceptible in the speeches, was, to some degree, caught from the meeting itself. Most of those present were in their places a good half-hour before seven o'clock struck.

At two minutes before seven, Lord Cairns appeared, attended by the Rev. F. E. Wigram (hon. sec.), Canon Hoare, and other speakers. Lord Cairns looked well, although suffering from cold, which rather marred the effect of his fine voice. He spoke with the almost stately dignity and strong earnestness—a rare combination—which is, perhaps, the special characteristic of his oratory. His lordship's description of General Gordon, as having lived animated by a missionary spirit, and having died a martyr's death, called forth a tremendous response from the meeting. Canon Hoare, whom Lord Cairns introduced as his own and the Society's old friend, spoke earnestly and affectionately. There was something very pathetic about his reference to his son, Rev. Joseph Hoare, in China, and the cheerful determination with which, amid bereavement, isolation, and difficulties, he was carrying on his work. Mr. Moule, the Principal of Ridley Hall, was received with hearty cheers, especially by the Cambridge contingent. His speech may, without any disparagement of the others, be described as having struck the true key-note of the meeting. Its special object was not to recount missionary triumphs nor to do honour either to individuals or societies but to discuss and try to realise, in the presence of the Master, the overwhelming needs of the heathen world. Rev. P. Ireland Jones, the Vice-Principal of Ridley, who is himself on the eve of departure for the mission-field in India, spoke a few earnest words.

The four missionary speakers were listened to with deep interest and attention. Mr. Pearson's recital, in simple, unadorned style, of his connection with General Gordon in the Sôudan, of Gordon's unaffected piety, of their prayer-meetings and Bible-readings together in that palace at Khartoum, most probably the scene of his murder, was extremely touching, and eloquently corroborated the Chairman's description of his missionary life and martyr death. Rev. E. A. Stuart's speech evoked more enthusiasm than any other during the evening. His references to Gordon and his appeal to the young men around him produced a tremendous effect. A remarkable evidence of the speaker's power was noticeable in the fact that, although he spoke almost last, scarcely anyone left the hall until he sat down.

Before the meeting, fifty undergraduates assembled at 5 p.m. for tea in the Council-room, Mr. and Mrs. Barton, and Mr. and Mrs. Moule presiding. There were briefly addressed by Mr. Wigram and Mr. Eugene Stock. At the same hour nearly three hundred City men were entertained at tea in the Parlour at the Gymnasium by Mr. Robert Williams and Mr. Herbert Arbuthnot. The overflow-meeting held, by the kindness of Dr. Wace, at King's College, was thronged. Mr. Robert Williams, jun., presided, and Mr. Moule, General Haig, Mr. Hughes, Mr. Piper, Mr. Townsend, and Mr. Pearson re-delivered their speeches to an enthusiastic audience.—*Record.*

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec. 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Rev. W. H. Aitken.—April 12 to 27, Eaton Chapel, S.W.; May 31 to June 12, Holy Trinity, Bordesley, Birmingham; 14 to 29, St. Silas, near Birmingham.

Rev. Jas. Stephens.—April 11 to 17, St. Peter's, Greenwich.

Messrs. Fullerton and Smith.—April 3 to 23, Southampton; 25 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—To April 5, Bishop's Teignton; 12 to 26, Falmouth; September and onwards, South Wales.

Mr. J. M. Scroggie.—April, Blackheath.

Mr. F. E. Marsh.—To April 19, Kilbarchan, N.B.; 26 to May 10, Pitsmoor, Sheffield.

Mr. Henry Thorne.—April 7 and 8, Hilton, Derbyshire; 9, Derby; 11 to 20, Maryport; 22 and 23, Whitehaven; May 23 to June 1, Ludlow.

Mr. and Mrs. C. King.—April 6 to 10, Railway Mission, Westbourne-grove; 11 to 27, Lowestoft; 28 to 30, Caistor; May 2 to 16, Glasgow; June 13 to 22, Leigh.

Mr. W. Spencer Walton.—April 8 to 17, Hove; 18 to 27, Brixton; May 9 to 19, Liss.

Mr. Shuldham Henry will preach at St. George's Hall, Langham-place, W., every Sunday at 11 a.m. and 7 p.m. during April; and at Burlington Hall, Savile-row, every Wednesday evening at 8.

Mr. Thomas Eyres.—Liverpool, to April 30.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Conference Hall, Mildmay-park, London, N.—April 5, 3.30 and 7 p.m., Captain Baring.

Bow and Bromley Institute, Bow-road.—Rev. W. Evans Hurndall, M.A., every Sunday night at 8.30.

Pinner.—Opening services of Hope Hall, Pinner, Good Friday, 3.30 and 6.30 p.m. Addresses by Mr. C. R. Hurditch, G. S. Jordan, and others.

South London Evangelistic Choir.—Practice and general meeting, Wednesday, April 8, 7.30 p.m., Conference Hall, Clapham-road.

Children's Special Service Mission.—Mr. J. Spiers and Mr. Westall, Carmarthen; Mr. E. Arrowsmith, St. Andrew's Hall and Braidwood Institute, Plymouth, March 31 to April 6; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in April, 3 p.m.; St. Saviour's School, Herne-hill-road, April 20—22; Mr. Hankinson, Down Lodge Hall, Wandsworth, April 4, at 3.30 p.m.; Sevenoaks, April 11.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. C. V. T. Onslow, Sunday, 7 p.m., and Wednesday, 8 p.m.; Dalston Bible Depôt, 103a, Dalston-lane (temporarily), Mr. and Mrs. Charles King every night this week at 8 p.m.; service next Sunday at 7 p.m., Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Mr. W. Harper; Sunday, 7 p.m., and Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Alexander Carson, M.A., Sunday, 7 p.m., and Wednesday, ("Visits to Bethany"), 7.30 p.m. Bank Holiday, Monday, August 6, meetings for prayer, praise, and addresses, in Kilburn Hall, as above, at 4 and 6.30 p.m., tea at 5.30. Malden Hall, Kentish Town, Sunday, 7 p.m., Mr. R. E. Ashton; Thursday, 8 p.m.

MISCELLANEOUS.

Merrion Hall, Dublin.—Believers' Meetings, June 2 to 4.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Southsea Conference.—April 28, 29, and 30. Particulars from Rev. F. Baldey, St. Simon's, Southsea.

Glasgow Half-yearly Meetings of Christians.—April 6 to 11. Communications to 40, Sauchiehall-street, Glasgow.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Merchants' Lecture.—Rev. Henry Allon, D.D., every Tuesday in April, at noon, in Finsbury Chapel, Finsbury-circus, E.C.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road.—Friday, April 3, Rev. A. Sharpe, 3.30 p.m.

Y.W.C.A., 17, Old Cavendish-street.—Bible-readings on "The Coming of the Lord," by Mrs. Yapp, at 4 p.m., each Tuesday in April (omitting Easter Tuesday).

Children's Scripture Union.—The sixth anniversary, Exeter Hall, April 1, 3 p.m., Rev. E. A. Stuart, M.A., presiding; and in the evening, 6.30 p.m., Rev. Hugh Price Hughes, M.A.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, April 10, tea at 6; meeting at 6.45. Rev. John Wilkinson on "The Promises of the Father Confirmed by Christ."

Auction Rooms, Trinity-street, Blackheath-hill, S.E.—All-night of prayer, conducted by Rev. W. Darlow Sarjeant, Thursday, April 2, commencing 10.30 p.m. Tickets of Mr. Corderoy, Bexley House, The Grove, Blackheath, S.E.

Union Hall, Carlisle-street, Edgware-road.—Good Friday and Easter Monday, conference for Christians, 11 a.m.; preaching in Regent's-park (near Hanover Gate), 3 p.m.; tea, 5.30 p.m.; testimonies from young converts, and addresses, 7 p.m.

Foreigners in London.—Powis Hall, Powis-gardens, Westbourne-park.—Thursday, April 9, 7.30 p.m., Hon. Henry Noel will preside. Speakers: Mr. Salter (Central Africans), Mr. Bergman (Jews), Mr. Gillman (Spaniards), and Mr. Geo. R. Cole.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W—Friday, April 3, All-day meetings, 10.30 a.m., 3 p.m., and 7 p.m.; Rev. G. D. Bartlet, Rev. A. C. D. Ryder, and others. Intervals for refreshments at 1 and 5 p.m. Sunday, 3.30 p.m., and Tuesday, 11.30 a.m., Bible reading, by Miss Mason.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Tea and public meeting, Good Friday, 6 p.m., Melior-street Mission Hall; tea to poor people, Easter Monday, George-yard, Whitechapel, 6.30 p.m., addresses by Messrs. F. A. Graham and E. Fox Butlin; Gospel service, Lambeth Ragged Schools, 8 p.m., each Friday.

Exeter Hall.—Monday, 8 p.m., meeting for strangers; Tuesday, Wednesday, and Thursday, 8 p.m., evangelistic meeting; Friday, 8 p.m., prayer meeting; Saturday, 8 p.m., Bible reading, Colonel Puget; Sunday, 3.30 p.m., Bible reading; 7 p.m., Gospel service, conducted by Mr. E. J. Kennedy. Mid-day prayer meeting, 1 to 2 p.m. each day (Saturday excepted).

The Priory, 198, Upper-street, Islington, N.—Thursday, April 2, 8.30 p.m.; Saturday, Bible study, 8 p.m.; Sunday, fellowship meeting, 9.30 a.m special address, Mr. W. Haig Miller, 3.15 p.m.; evangelistic meeting, 8.15 p.m; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

186, Aldersgate-street.—Annual meeting in Mansion House, City, Thursday, April 9, at 8 p.m., Lord Mayor in the chair. Speakers: Mr. George Williams, Alderman Whitehead, Revs Dr. Sinclair Paterson, J. Bennett, Ossian Davies, &c. The Earl of Shaftesbury hopes to be present.

31, High-street, Hampstead-heath, N.W.—Address to young men by Rev. Marcus Rainsford, jun., Thursday, April 9, 8.15 p.m.; young men invited.

◆

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, March 28, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dr. Barnardo's Homes—D. N. Z. £4; A. C. £1 ..	5	0	0
Widow and Children of the late H. Moorhouse—J. W. L.	0	7	6
China Inland Mission—T. B. S. £1; Mrs. P. per Mrs. D. 5s.; Baron von U. S. £1 3s. 6d.	2	8	6
Mr. Geo. Smith, of Coalville—E. A. £1; T. A. 2s. 6d.	1	2	6
Homes for Aged Poor, Notting-hill—F. D.	1	0	0
Dublin Bird's Nest Mission—Joy	0	2	0
Syrian Orphanage in Bethlehem—C. G...	0	10	0
East-end Distress (Lady Dent)—F. M. E. 5s.; Three Readers, 3s.; F. V. M. 1s.; W. B. Z. 1s. 6d.	0	10	6
Crippled Boys' Home, Kensington—Mrs. H.	0	10	0
George-yard Ragged Schools—Mrs. H. 10s.; Miss D. 5s.; parcel of clothing, Miss D.; (*Destitute Poor in East London*) Mrs. H. 10s...	1	5	0
Bristol Orphan Houses—Mrs. H.	0	10	0
Mrs. Hilton's Crèche and Orphans' Home—Mrs. H..	0	10	0
East London Sewing Class Fund (Lady Hobart)—J. L. F.	3	9	10
Mrs. Mumford's School at Philippolis—Mrs. D.-S...	2	0	0
Bp. W. Taylor's Transit Fund—K. K. M.	1	0	0
British and Foreign Bible Society—P. W.	50	0	0
Friendless and Fallen—G. H. J.	1	0	0
Homes of Hope, Regent-square—G. H. J.	1	0	0
Thames Church Mission—G. H J.	1	0	0
Miss Weston's Work in the Royal Navy—G. H. J. ..	0	10	0
Relief of London Poor—G. H. J.	0	10	0
Bridge of Hope, Ratcliff—G H. J.	1	0	0
Mrs. Wilkes' Rescue Work, Poplar—J. B.	0	10	0
London City Mission—D. N. Z..	4	0	0
St. Giles' Christian Mission—D. N. Z. £4; (*Special Appeal*) A. C. £1; A. S. £3	8	0	0
Church Missionary Society—X. A..	25	0	0
Irish Church Missions—X. A.	5	0	0
London Samaritan Society and Homerton Mission—F. V. M.	1	0	0
Dock Labourers' Mission—(*Free Meals*) E. J.	0	5	0
Destitution in East London (*Rev. W. E. Hurndall*)—W. S. P. £6 5s.; A. S. £3..	9	5	0
Working Men's Mission, New-cut—A. S.	4	0	0
Mr. Fegan's Boys' Home—A. S..	2	0	0
	£134	5	10

(Advertisements.)

Bethnal Green Free Library—E. S. L. £2; S.M. £5.

Rev. W. Evans Hurndall's Work—Anon. 11s.; Well-wisher, £1; H. S. £1; T. E. H. B. 5s. 6d.; A. S. C. 3s.; J. C. 5s.

Dinners for Unemployed Dock Labourers at Millwall (*Mr. Chorley*)—C. H. G 5s.; E. H. E. 2s. 6d.; Mrs. J. 20s.; Putney, 10s.

East-end Distress—Warm and grateful thanks to all who have so generously responded to the appeal in The Christian of the 12th inst. 430 answers received; amount £112, of which 196 letters anonymous, containing £35 in sums from 1s. to £5. Impossible to acknowledge each separately.—B. Dent, 20, Thurloe-square.

CHRISTIAN POLICEMEN'S ASSOCIATION, PORTSMOUTH.—The new Police Mission Hall, in connection with this good work, was opened on Wednesday, March 18. Stirring Gospel addresses were given to a large and attentive audience by Rev. H. Lindsay Young, Portsea, and Mr. A. C. P. Coote, followed by a heart-stirring testimony from about twenty-five policemen and blue-jackets, to the preciousness of a living Saviour and his keeping power. A handsome Bible was presented to the Association by Mr. H. L. Emmanuel, T.C., and Sir H. Drummond Wolfe sent a donation of £5 5s.

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(Continued from page 3.)

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CASE FOR THIS WEEK.

OBSTINATE THROAT AND BRONCHIAL AFFECTION.—CASE of Mrs. E. TOMKINS.

This case was brought under my notice about two years since. Diseases of the lungs and throat had been very prevalent in the family.

The patient's first symptoms were weakness and aching in the neck, with relaxed throat. A troublesome cough followed, which had become exhausting from its severity, distracting the head, and accompanied with heavy, difficult muco-purulent expectoration :—pains in the breast became troublesome, and were unrelieved by various rubbings of turpentine and other applications; weakness of the voice and extreme general debility. *Homœopathic and allopathic remedies had all failed to effect relief*, until she applied to me.

In one month there was decided improvement, which increased after the use of prescription for gargle, and embrocation, tonics, &c. The patient continued with the balsam in manner specially directed. The correspondence lasted through the year and part of the next in consequence of her leaving off medicine too early, and removing her residence from Whitchurch to Dundry during the prevalence of bleak winds, which caused a slight relapse, from which she speedily recovered.

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Thomas Hood said, "A natural turn for reading and intellectual pursuits probably preserved me from the moral shipwreck so apt to befall those who are deprived in early life of parental pilotage."

But a few weeks ago we read an account in a local newspaper of a lad of but fourteen years of age having stolen no less than £82 from his employer. That lad, whose prospects were bright and promising, is now suffering the penalty of his sin; and, in his own words, "This all comes of reading *The Boys of England*." Parents who have sons of that tender age, think of your son leaving home. After a few months you may have the news of his arrest for dishonesty; he is sentenced to twenty-one or more days' hard labour, and at the expiration of that term he is to be sent from the country. Would you not then do your utmost to stop the circulation of such corrupt literature as has caused this deplorable event? Yours may not be such an unhappy reality, but other mothers' sons have been led astray by this "light and entertaining" reading.

Like our words and actions, books ofttimes bear an influence farther than we know or think. Such is taught by the Russian fable of "The Author and the Robber," which runs: In the gloomy realm of shadows, two sinners came before the judges for sentence at the same time. The one was a robber who used to exact tribute on the highway, and who had at last come to the gallows; the other an author covered with glory, who had infused a subtle poison into his works, had promoted atheism, and had preached immorality. In Hades judicial ceremonies are brief. Sentence was pronounced immediately. Two huge iron cauldrons were suspended in the air by two tremendous iron chains; in each of these one of the sinners was placed. Under the robber a great pile of wood was heaped up, and then one of the furies set it on fire, kindling such a terrible flame that the very stones in the roof of the Imperial halls began to crack. The author's sentence did not seem so severe. Under him, at first, a little fire scarcely glowed, but the longer it burned the larger it became.

Centuries rolled by but the fire had not gone out; beneath the robber the flames are extinguished, beneath the author they grow hourly worse and worse. Seeing that there is no mitigation of his torment, the writer at last cries out, "There is no justice among the gods;" that he had filled the world with renown, and if he had written a little too freely he had been punished enough, and that he did not think he had sinned more than the robber. Then before him appeared one of the infernal sisters: "Wretch," she exclaimed, "dost thou upbraid Providence? Dost thou compare thyself with the robber? His crime is as nothing compared with thine. Only as long as he lived did his cruelty and lawlessness render him hurtful. But thou long ago hadst thy bones crumbled to dust, yet the sun never rises without bringing to light fresh evils of which thou art the cause.

"Look there," and for a moment she enabled him to look once more upon the world; "look at the crimes, the miseries, of which thou art the cause; look at the children who have brought shame upon their families, who have reduced their parents to despair. By whom were their heads and hearts corrupted? Who strove to rend asunder the bonds of society, ridiculing as childish follies all ideas of the sanctity of marriage, and the right of authority and law? Thou art the man. Didst thou not dignify unbelief with the name of enlightenment? Didst thou not place vice and passion in the most charming and alluring of lights? And now look—a whole country perverted by thy teaching is full of murder and robbery, of strife and rebellion, and is being led onward by thee to ruin. How much evil have thy books yet to bring upon the world! Continue, then, to suffer, for here the measure of thy punishment shall be according to thy deserts." Thus spoke the angry fury, and slammed down the cover on the cauldron.

Surely a great and everlasting principle of truth and justice underlies this grimly fearful fable. The Scriptures tell us that all shall be judged and recompensed according to their deeds, whether good or bad. How immeasurably terrible must be the punishment that will be meted out to the writer of poisonous books—the wholesale corrupter of generations!

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LONDON LADIES AND PUBLIC MORALITY.

AN organisation of very earnest, determined, and influential ladies exists in the metropolis under the title of the "London Branch of the Ladies' National Association for the Abolition of the State Regulation of Vice." At the last meeting of the Council of this Society, it was resolved "That the secretary obtain from all local secretaries the names of all gentlemen coming forward as candidates for Parliament in all the wards of their boroughs; and that the Hon. Secretary then write on behalf of the Society, inquiring the views of these candidates, and informing them that local friends will call a Repeal meeting in the district unless the candidates are decidedly favourable to our movement; this Society having resolved to do all in its power to hinder the acceptance of any man as representative of any part of London who is not in favour of the repeal of the Acts of '66 and '69 concerning women.

It is understood that these ladies will have the co-operation of the Working Men's National League for the same object.

GENIUS NO EXCUSE FOR WRONG-DOING.

IN *Good Words* for April, Mrs. Craik has a very courageous paper, in which she denounces the immorality of excusing wrong-doing on account of genius. The wretchedness of the domestic life of Thomas Carlyle sprang, not from his genius, but from the bad qualities of "a self-absorbed, egotistical, bad-tempered man, who had ruined his constitution by his persistent breaking of every law of health." Goethe, stripped of the glamour which enthusiastic admirers of his great powers have thrown over him, is "a Sybarite, whose god was himself, and who did not hesitate to sacrifice, to his supposed artistic culture, manly honour and womanly happiness;" yet there are those who declare that he was but exercising the prerogative of all men of genius, "who learn in suffering" (generally the suffering of others) "what they teach in song."

For the genius of Robert Burns and Richard Brinsley Sheridan the world excuses them everything, declaring that

> "The light which led astray
> Was light from heaven,"

an impudent and blasphemous falsehood; as if any light which led astray *could* come from heaven.

But if it is a pitiful thing when a man of genius has to entrench himself behind his works, as being so much better than himself, in a woman of genius it is even worse. "Can any writings of the two greatest female novelists of the age, French and English, and one the Englishwoman full of the most noble qualities, atone for the lack of that crown of stainless matronhood, which should have adorned either brow, making the life a consecration of the books, not the books an apology for the life? . . . We cannot exaggerate the danger it is to the young to teach them that genius is an excuse for error; that an author's books are the condonation of his life; that what is moral turpitude in a small man is in a great man only a venial error; nay, perhaps, that if he had been a better man, he would not have been so great a genius. Satan would probably, be to such confounders of right and wrong the most transcendant genius. But we, believing that genius comes direct from Him 'with whom is no darkness at all,' exact from it, not a lower, but a higher standard than that of ordinary men."

These are wholesome words, which ought to be well heeded by all to whom is committed the training of our youth.

THE TRAINING OF GIRLS.—Writing on this subject, Miss Stroud Smith, 68, Derby-square, Douglas, Isle of Man, says:—We have tried a plan here, at the Industrial Home, which has worked admirably. Every Saturday afternoon a lesson has been given for the last three months to a class of about twenty girls, varying in ages from eight to fifteen. The lessons are taught upon Kinder-Garten principles, and the children will not easily forget the action songs about bed-making, washing dishes, sweeping, &c. We hope before long to be able to have a Book of Songs and Lessons ready, so that other "Kitchen Schools" may be started, and other poor children made happy by being taught in this bright and pleasant way.

FEAR THE LORD.

THE following are the words of Christ: "I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, who after He hath killed hath power to cast into hell (Gehenna); yea, I say unto you, Fear Him" (Luke xii. 4, 5).

"The fear of the Lord is the beginning of wisdom" (Prov. i. 7). We are only wise as we live in his fear (Job xxviii. 28). This fear is "the whole duty of man" (Eccles. xii. 13). Moses continually exhorted the people to fear the Lord (Deut. x. 12). The prophets diligently taught it. David said: "O fear the Lord, ye his saints;" and again, "Come, ye children, hearken unto me, I will teach you the fear of the Lord" (Psalm xxxiv. 9, 11). The Bible is full of the fear of the Lord. As soon as the children of men begin to live and to understand, they should be taught to know the Lord and to fear Him. As Christ taught this fear, so do all his true disciples.

The fear of the Lord is not merely an intellectual idea, but a spiritual realisation of his presence. Nor is it simply to dread Him. The fear of the Lord is to dread to offend Him, and to love to please Him—to delight in his presence, and never willingly to grieve Him; it is to give Him the chief place in our hearts, to put Him first in all things and in all places and always; and to be in subjection to Him and to his word, and to do all these things reverently. "God is greatly to be feared" (Psalm lxxxix. 7). Those who fear the Lord believe in his goodness, and they trust in Him. "There is no want to them that fear Him" (Psalm xxxiv. 9). They are safe and well provided for here, and they will have the kingdom and glory hereafter.

"Behold the eyes of the Lord are upon them that fear Him, upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine" (Psalm xxxiii. 18, 19). "The Lord taketh pleasure in them that fear Him, in those that hope in his mercy" (Psalm cxlvii. 11).

To return to the words of Christ first quoted, we see He warns us against the fear of man, and commands us to fear God only. No creature, and no circumstance, should beget fear in us, for the Lord reigneth over all. The only One we need fear is the Lord, and Christ here commands us most emphatically to "Fear Him." And He repeats the command, "Yea, I say unto you, Fear Him." He forewarns us, lest we be at any time at all inclined to yield to the temptation to fear man, and so neglect to fear God.

There is a great difference between the fear of man and the fear of the Lord, between the carnal fear and the godly fear. The one is impure, painful, dangerous, and sinful, and brings a snare and a grievous loss. The other is pure, pleasant, safe, and righteous, and brings freedom and a rich reward. All fear is due to the Lord alone, and He will not permit us to fear any other (Deut. v. 9).

In order to impress on our minds the great importance of being free from the fear of man, and living alone in the fear of the Lord, Christ very solemnly tells of his power to punish with an evil beyond any that can possibly befall us here on the earth. The most that man can do is to kill the body; but Christ tells us to fear Him who can kill the body, and then cast into hell-fire.

We do well to remember that Christ was here speaking to his disciples, whom He calls his "friends," those whom He loved; and He told them of the certainty of hell, because He loved them. He does not speak as though his disciples were ignorant of this place or state of torment; but as if they knew of the agony that will come upon the wicked after this life. On several occasions He spoke of this place or state of woe.

When the Pharisees mocked at the teaching of Christ on the evil of covetousness, and of pursuing the vanity and pride of this vain world, He told them of the rich man and Lazarus (Luke xvi. 19—31). He did not fear man, but He was faithful to tell them of their danger. The whole of Luke xvi. and the first ten verses of xvii. should be read in connection with this subject. In the 13th verse He shows that men who put this world first, and have their chief delight in the vanity of earthly things, are not living in the fear of the Lord. And the 18th verse tells us that those who defile themselves by living contrary to God's order are unfit for heaven.

I quote this instance, where Christ speaks of hell fire, because it is said by some that Christ was here answering the Pharisees according to their own belief of the state of the wicked after they are taken from this world. But the Lord did not reprove them for this belief, nor tell his disciples that the Pharisees were in error as to their belief: and it is very clear that He was sincere in warning them of their danger in following evil now, and in so doing neglecting the fear of the Lord.

These words of Christ are still to be a warning to all living in sin: and it is very dangerous to treat them lightly, or to attempt to explain away their force, and so to mar the object for which they were spoken by Christ. Those who consider that these words do not agree with other words of Scripture on the state of the dead, would do well to be silent till they really have clear light, or wait and see at the end, when all will be fully known. Man cannot be more loving than God. Christ spoke these words of warning in love, and men should receive them reverently, and fear Him. Christ seeks not the destruction of the sinner, for He came into this world to save the sinner from the wrath to come.

While on the one side we should be very careful not to go beyond the Scripture, and try to make the word of the Lord say what it does not say on this subject of hell, or on any subject; on the other side, surely no professing Christian should allow the wicked, the proud rejecters of Christ, to deceive themselves by thinking that hell is not what the Scripture says it is, merely because some men think so. Rather let us direct all to read the word of God for themselves, as that word will surely be fulfilled; and also, because it is by that word men will be judged, and not by what *men say* the word means; the reasoning of men will avail nothing in that day.

Also, as to the conduct of Christians one with another: we certainly should not separate ourselves from our fellow-disciples of Christ because they do not exactly see as we do, but should show that we fear the Lord by loving them. All true Christians agree that Christ is all; He is the great subject of the Bible, and He is life, our life; and all who truly believe in Him are living members of his body, one with Him and one with all the members of his body. Those Christians who may not see as we do, yet fear the Lord as we do, and they conscientiously read the Scriptures in his fear as we do, and we should receive such into our fellowship, and show that we are true disciples by our love one towards another, which is the chief test of discipleship.

To ask them to give up their convictions of what they in the fear of the Lord see to be the meaning of God's Word, is to ask them to cast off the fear of the Lord, and to put on the fear of man! This would be putting ourselves in a very dangerous position, as well as our fellow Christians. No, rather let us resolve to resist the dividing spirit (the devil) and meekly and lovingly be in unity with all the true spiritual members of the one Body, and not be offended by any, or give offence to any, because we think they do not read some of the Word of God as they should, or because they follow not with us (Luke ix. 49).

We should not perplex ourselves with questions that we cannot answer, as to the intermediate state, between death and the final judgment, and other subjects not yet clearly revealed; no satisfactory answer can be given to questions that are not revealed in God's word; all the combined reasoning of all the learned among men cannot help to make known what God has kept secret. Christ knew all, but He did not explain to men the hidden things of God (John iii. 12).

It is not wise to attempt to reason outside or apart from God's word, and that word we are called on reverently to read and receive in his fear.

The Bible teaches that the highest state of the bliss of all who fear God will not be till the coming of Christ, when those who have died in the faith of Christ will be raised in his likeness, and the living changed into his likeness (Ps. xvii. 15; 1 Thes. iv. 15—17; and Rev. iii. 21). The Bible, also, teaches that the greatest suffering of the wicked, who have died in their sin, will be at their resurrection, one thousand years after the first resurrection (Rev. xx. 5, and 13—15); to these two resurrections our special attention is often directed. The Apostle Paul said: "There shall be a resurrection of the dead, both of the just and unjust; and herein do I exercise myself, to have a conscience void of offence toward God and toward men" (Acts xxiv. 15, 16); see also John v. 28, 29; and Daniel xii. 2.

Coming back to the words of Christ, now under our special consideration, He says, "Fear Him, Who after He hath killed (taken life from the body) hath power to cast into hell." Christ is here evidently teaching that hell-fire is something more to be dreaded than the death of our present mortal bodies.

There is a place or state of agony at present unknown to men. Christ knows what it is, and He warns all men, even his disciples.

Christ and his apostles often warned, not only the wicked, but also the professed believers in Christ. On one occasion when He saw his disciples tempted to pride, He warned them of its evil, by telling them of the fall of Satan through pride (Luke x. 17—20). And here, in the subject before us, He warns them of the "everlasting fire prepared for the devil and his angels" (Matt. xxv. 41). Christ is the true and faithful teacher. He knows the need of his warnings, and of his promises. He tells us of heaven, and He also tells us of hell.

Heaven is the highest state of bliss that it is possible to enjoy: its pleasures far exceed all the pleasures we can now conceive of; and it is our present joy, as true disciples of Christ, to know that our names are written there (Luke x. 20), and that we shall soon know the glory and honour and immortality and satisfaction of that state of perfect blessedness.

As heaven is the highest state of bliss, and most of all to be desired, so hell is the greatest shame and woe and agony, and the state most of all to be dreaded. In the range of the shades of colours, on the one side we cannot have any hue purer than white; and on the other side we cannot have any hue darker than black. So with the two future states before our attention, there is no present joy equal to the joy of heaven; and on the other hand, there is no pain on earth so severe as the agony of hell.

The Faithful Teacher might well say, If thy hand offend thee (or cause thee to offend) cut it off: it is better for thee to enter into life maimed, than, having two hands, to be cast into hell, into the fire that never shall be quenched; where the worm dieth not. and the fire is not quenched. And this He repeats again and again in connection with the foot and the eye (Mark ix. 43—48).

Let no man try to persuade himself that there is no hell fire; but rather, calmly receive the clear teaching of the Scripture on the subject, and then learn how to escape hell and to obtain heaven. And this is done by living in the fear of the Lord. Those who rightly fear the Lord, believe in Jesus Christ, as the Saviour from hell, and He who alone keeps us from falling, and presents us faultless in the presence of his glory with exceeding joy (Jude 24, 25).

All is of grace on God's side. He freely pardons, having given Christ to die for our sins (John iii. 16 and 36). All is of faith on man's side; we have simply to receive the salvation in Jesus Christ. All the salvation is in Christ Jesus for us, and by no other, in no other way, can we be saved (Acts iv. 12).

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God. For He hath made Him, who knew no sin, to be sin for us; that we might be made the righteousness of God in Him" (2 Cor. v. 20, 21).

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. xii. 28, 29). K.

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SHEEP AND GOATS.

MATT. XXV.

THE reference made in a recent number of THE CHRISTIAN to our Lord's declaration with respect to the final severance being as when a shepherd "divideth his sheep from the goats," reminds me of what I myself witnessed outside the walls of Jerusalem, which shows the illustration has reference to a daily recurrent circumstance. It was at the earliest dawn of a spring morning that my attention became arrested by flocks of sheep and goats, intermingled, issuing from the caves underneath the city that serve as folds, where both had passed the night herded together.

After some little distance from the walls had been traversed by this promiscuous throng, the shepherds were seen to take their stand on some higher ground, when, responsive to a peculiar piping sound made by them, goats and sheep instinctively began to stream asunder, one on the one side and one on the other, like as divers parties separate at the division call of a Legislative Assembly, until, obedient to this one and the same kind of voice, each kind had run to its own kind, and sheep and the goats previously intermingled were become separated into two distinct flocks. These the shepherds proceeded to lead away to different pastures, for though both are collected together for the night, no sheep are allowed by them to feed with the goats during the day. This I have seen stated in books, but not having met with any allusion to the previous intermingled state of the flocks during the night, and their separation by the shepherd's voice at the dawn of day, I thought others like circumstanced might feel with myself how our Lord's teaching gains by observing facts that are still of daily occurrence.

Stoke Newington. WILLIAM BECK.

BAPTISMS AND LAYING ON OF HANDS.

IN Hebrews vi. the Apostle enumerates certain initiatory and elementary religious truths and ordinances. Two concern the proper condition of our own minds and hearts, repentance from dead works and faith toward God; two are of a typical character, namely, baptisms and laying on of hands; and two relate to the future state and final award, namely, resurrection of the dead and eternal judgment.

That the Apostle is not referring to New Testament but to Old Testament ordinances, will readily appear if we refer to Heb. ix. 10, where the word which was rendered *baptisms* in chap. vi. is translated *washings.* The original word, if left untranslated, is "baptisms." But the translators, both of the A.V. and the R.V., have given the sense of the word as used in these passages. That such is the sense is evident, seeing that the word is embraced in the expression "carnal ordinances" which latter are stated to have been imposed until a time of reformation.

The ordinance of "laying on of hands," being associated with the Levitical ordinance of washings, is evidently an institution of a similar character.

Let us now turn to the appointment of these ordinances, and observe the main scriptural teaching connected with them.

In Leviticus i. we read that an offerer was to bring a specified offering without blemish and offer it to the Lord, and "he *shall put his hand upon the head* of the burnt offering; and it shall be accepted for him to make atonement for him; and he shall kill," &c. This teaching is given to us—an elementary truth for all time—that one may be accepted for another to make atonement for him. If we put the statement conversely, that a man is not accepted in himself, and cannot make atonement by himself, how solemn, how calculated to awaken personal concern!

Leviticus iv. relates to sins through ignorance of the Lord's commandments. The transgressor (and he might be a priest, the congregation, a ruler, or one of the people of the land, whoever it was, there is but one course open) must bring a specified offering without blemish, and "shall *lay his hand upon its head* and kill it," &c., and the "priest shall make an atonement for his sin, and it shall be forgiven him." Here is another elementary truth—that atonement is necessary for sins committed through ignorance, which atonement must be made by another.

Leviticus xvi. On the great Day of Atonement, after various ordinances, and especially the offering of one of the two goats, Aaron was to "*lay both his hands upon the head* of the live goat, and confess over him all the iniquities," &c. The teaching in this passage, so far as regards the *laying on of hands*, is (see verses 21 and 22) that sins generally may be removed from the sinner, transferred to another, which other carries them away, and they are found no more.

In regard to the Old Testament ordinance of washings, the Apostle in Hebrews ix. 10 uses the expression, "divers washings," and divers indeed they were. Aaron and his sons were washed on their consecration; also they were to wash their hands and their feet when they went into the tabernacle, and when they came near to the altar to minister. Also the healed leper, and the person who let go the scapegoat, and he that burned the offering on the great Day of Atonement, were to wash their clothes and bathe their flesh in water.

These washings were in water only. There was also the sprinkling of the altar, and on the people, when the first covenant was dedicated. This was with blood only. The healed leper was to be sprinkled with water into which the blood of a sacrificed bird had fallen. The defiled enumerated in Numbers xix. were to be sprinkled with water mixed with the ashes of the red heifer, &c. &c. Each of these has doubtless its own special signification. But the general teaching is that purification from all defilement is needed.

And even as on some occasions the application was by another, and on other occasions by the person himself, so also not only does the Lord Jesus purify (Titus ii.), but also we are exhorted to cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God (2 Cor. vii. 1). The ordinance indeed was imperative that the priests were to wash, that they die not. The leper was only after sundry things, including sprinkling and washing, to come into the camp, and not into his tent for seven days more, when he was to repeat the washing. He that eateth certain things was to wash and bathe, or to bear his iniquity. Cleansing from all defilement was absolutely necessary to the purifying of the flesh. Cleansing is now effected as to the conscience by the blood of Christ (Heb. ix. 14), as to the mind and heart by faith (Acts xv. 9), by obedience to the truth (1 Peter i. 22), and by the laver of the water in the word (Eph. v. 26); whilst vitally it is accomplished by the laver of regeneration (the cleansing which regeneration in the life of Christ brings) and renewing of the Holy Spirit, which God poured out upon us richly, through Jesus Christ our Saviour (Titus iii. 5, 6).

Besides the instruction given through the above two typical ordinances, there are four dogmatic truths mentioned, namely, repentance, faith, resurrection, and eternal judgment. If received, profited by, and acted upon, then the soul so influenced is prepared to enter into the blessings of the new covenant. If not, there is danger of retrogression altogether. Hence the preaching of clear, definite, dogmatic truth, and the urging of corresponding practice, are most important.

J. VAN SOMMER.

Wimbledon Common.

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ONE WOMAN'S WORK.

ABOUT three years ago, a young woman in an Eastern American City, unmarried, and with no close family ties, looked about in the world for some helpful work to do. Near to her lived a deaf and dumb child, a little girl with speaking, intelligent eyes. Her parents were not able to send her to an asylum. Her kind-hearted neighbour became very much attached to the child, studied the German method of oral teaching for the dumb, and brought little Mary every day to her house to impart it to her. The pupil followed the motion of the speaker's lips, and replied in the same mechanical way. One deaf and dumb child after another joined little Mary at her task, until the school numbered seventy-eight pupils with nine teachers. The infinite patience required in this training is almost inconceivable; but the progress is rapid.

Three years have passed since the opening of the school, and the pupils have acquired all that a child would learn in its nursery and primary school, to speak, read, write, and understand the first four rules of arithmetic. The school is free. Its work, so far, has been to make of these creatures, who were little better than animals, active, intelligent human beings, and this work is due to one earnest, kindly woman.

How many single women, without the spur of necessity to give them an aim in life, have spent these last three years with no higher object before them than to decorate their house, to learn a new stitch of embroidery, or to cut their gowns in the latest fashion?—*American Paper.*

QUIET RESTING PLACES.

"READ it again, sir," pleaded in plaintive tones a dying woman. "Quiet resting-places—quiet resting places—it sounds nice. It's very noisy here in this awful court; one couldn't pray, if one knew how, in the midst of the drunkenness and quarrelling."

So, once more, Mr. Leslie read: "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Verse after verse, showing God's way of salvation, had Mr. Leslie repeated that afternoon; but none had spoken to the heart of the poor weary woman like this one.

"Quiet resting-places; quiet resting-places, sir! it takes me back to long ago when I was a girl at home, when, my day's work done, I used to climb up into the nut tree, and rest on my leafy seat, to listen to the ripple of the brook, and think of Jamie, for he was not then as he is now, but as bonnie a lad as ever won a woman's heart; that was quiet and restful-like, sir."

"Quiet resting-places," again she almost moaned. "Oh, sir, if you only knew how unquiet my heart is! I think if it were all quiet outside, still it would be all in a tumult like here," she said, placing her hand on her breast. "Oh, the thoughts that will keep rushing up—thoughts of the past, thoughts of the future. If I could only find rest—rest, that is what I want, a quiet resting-place."

"Let me show you a striking contrast to this promise," and Mr. Leslie read from Jer. l. 6, 19, and 20: "My people hath been lost sheep: . . . they have turned them away on the mountain: they have gone from mountain to hill, they have forgotten their resting-place. And I will bring Israel again to his habitation. . . . In those days . . . the iniquity of Israel shall be sought for and there shall be none . . . for I will pardon them whom I reserve." "You have forgotten," added Mr. Leslie, "He is bringing back his lost one."

"If I only knew how to come to Him—oh, where is He? I cannot find Him; and I have so wanted Him since that day in the Mission-room when they sang—

'There is rest for the weary, there is rest for you.'

"My little boy can sing it all now; but I cannot get it; it cannot be for me."

"Suppose," said Mr. Leslie, "Jesus, the sinner's friend came, with his pierced hands, and brow marked by the crown of thorns, and stood beside you, and said, 'Come unto Me . . . and I will give you rest;' what would you say?"

"I think my mother's verse would do for me too; you know she loved Him. It was:—

'Just as I am—though tossed about,
With many a conflict, many a doubt;
Fightings and fears within, without,
O Lamb of God, I come.'"

"Will you say it now to Him?" gently asked the clergyman, "for He is here, close to you, waiting for you to answer that which He has been asking you all your life—Come and rest—waiting for your 'Yes, Lord, I will come, I do come, save me, a sinner.'"

"Will He take me? Is He here? Wasn't there something about not casting out? Oh, I will come—I do come—save me—take all my sins away—give me rest."

"Amen," said the clergyman, softly; "the Master has heard and answered. The quiet resting-place is yours, for He maketh the storm a calm—then are they glad because they be quiet. So He bringeth them unto their desired haven."

* * *

"Well, Daddy, darling, you must be so tired," said Katie, as she welcomed her father home, and helped him to take off his great-coat. "What a long time you have been visiting; we have been wanting so much to tell you about our text to-day."

Here I may say, by way of explanation, it was the Leslies' family plan to take together one verse or thought from the morning Bible-reading, to live out, or "eat thoroughly," as Frank called it, during the day. Then in the twilight they gathered with their sister-mother "to experience" upon it. This morning the verse had been Isaiah xxxii. 18, and they had agreed to make it a subject of constant prayer, that they might be kept quiet in heart before God, and calm before the world, finding more and more of that heart-rest which they have who fully trust in Jesus.

"And what has the Master's word done for my Margaret to-day?" asked Mr. Leslie, as he bent down to kiss his eldest daughter's cheek. "Has it been all rest?"

"Yes, father; the Shepherd has led me 'beside the waters of quietness' for his name sake; and when *He* giveth quietness, who, then, can make trouble? He is so good to me," she added, only loud enough for Mr. Leslie to hear. "I thought it would be so difficult to fill mother's place, and so hard to give up all thought of a future with Ernest; but He has so proved Himself my Shepherd I *do* not want anything, save strength to be faithful to such a precious Friend. But father," she said aloud, "has the thought of quiet resting-places helped your work?"

"Indeed it has, my child;" and Mr. Leslie told them of the poor woman who had found in Him a resting-place that day. "As I left her," he said, "looking so peaceful, so thankful—all the weariness gone, just lying thanking Him for having saved her," my thoughts turned to the beautiful picture of the last days of Jacob, and how he passed away—'Calm at eventide after a restless day.'"

"Father," said Frank, "I asked Arthur Green to spend Saturday afternoon with me. I do want him to know this rest and quietness of heart. You know he loved his father so passionately that since he lost him he has been quite an altered fellow, and there is such a restless look in his eyes it makes my heart ache. Only this morning he said the fever burned hotter and hotter through him to avenge himself on those who had, though indirectly, been the cause of his father's death. 'Sometimes, Frank,' he said, "when I look at the injustice of the whole thing, it seems as if I must go mad, every nerve beats so; and when the inner troubles are more than I can well bear, I ask myself the question, Is there a God who will make right? I used to scorn those who had no self-control, who could not keep calm and dignified and restful on life's battlefield; but the fire of anger has so burned into me, that all control before both God and man seems gone. Is He love, Frank?' he asked; 'the cloud hanging over us grows larger, and the future looks blacker than the past.' Do speak to him, father; won't you? He will listen to you."

"Muriel Ellis," said Katie, "told me that verse, 'Sit still, my daughter, until thou know how the matter will fall,' had been such a comfort to them in their trial and difficulty—for you remember they, as well as the Greens, lost nearly all they had through the bank failure. She taught me much by her quietness during those dark days. Her trust in God's ordering never failed."

"I am so glad to hear that," said Mr. Leslie. "God is indeed teaching her, though it is in the school of chastening discipline. Silent submission to God's will is what David had learnt when he said, 'I was dumb, I opened not my mouth; because Thou didst it.' There is a beautiful analogy to this in the knowledge that the bottom of the ocean is covered with microscopic shells, without a particle of sand or gravel amongst them, signifying—I quote from a learned professor whose words I read to-day—that 'at this depth there is absolute rest, not motion enough to destroy these delicate organisms, not current enough to mix with them a grain of the finest sand.' There is something very impressive in the thought that whilst the surface of the ocean is ever restless—liable to be tossed by storm and tempest, there is a vast region in the ocean depths where all is still, silent, and at rest. Do you remember, too, the lines:—

'There is a rest no hurricane can reach.
The sunlit heavens, so calm and clear above
The cloud and darkness. O my Master, teach
This heart to show, to learn, to see thy love—
In parable like this, to learn that rest
Is on thyself, above the tempest's might—
Thy timid ones safe sheltering on thy breast
See cloud and darkness pass but dwell in light.'"

"I sent Arthur," said Frank, "a card, with the words, 'whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil.' I thought it might help him when he was calmer."

"That verse about hearkening," answered Margaret, "always reminds me of the old saying of Fenelon's: 'How rare it is to find a soul still enough to hear God speak;' but I think Katie has something to show us."

"Well!" said her father, nipping her rosy, merry cheek.

"Why, father, it seems just the lesson my girls need on Sunday. Last Sunday two or three of them (to whom the superintendent had spoken very firmly and seriously) were lamenting 'they could not keep quiet.' So I have found out some texts bearing on quietness, and have arranged them ready for a lesson. Here they are," said she, holding up a paper.

"I think," laughed Frank, "you had better coach me, for my boys were so noisy last Sunday that I tried to stimulate them to be a match for the girls in wearing ornaments; and as we could not wear brooches, &c., we had better try St. Peter's ornament, for surely I thought that might be for boys as well as girls. So we agreed to learn 1 Peter iii. 4 as our verse for next Sunday. Do let me have a copy of your lesson."

"Certainly; here it is, with one condition—that you write your thoughts about it on the back of the paper for my benefit."

"Suppose, Frank," said Margaret, "you read the verses over to us."

At which suggestion Frank read as follows:—

Quietness—1 Chron. iv. 40.
Command—1 Thess. iv. 11: 1 Peter iii. 4.
A condition—Proverbs i. 33.
Promises—Isaiah xxxii. 17, 18; Isaiah xxx. 15.
A result—Psalms x. 7, 30.
It is God-given—Job xxxiv. 29; Psalm xxiii. 2, margin.
Only God's children can rest—Isaiah lvii. 20; Jer. xlix. 23.
Quietness comes after separation from most sins—2 Chron. xiv. 5.
Quietness comes after deliverance from outside foes—2 Chron. xx. 30; 2 Chron. xv. 15.

"And, now, my children, we must be off to our work again; but, first, let us all unite together in prayer for Arthur Green, that he, too, may dwell in a quiet resting-place, and know that in quietness and confidence shall be his strength." So they knelt, and their father prayed. That prayer was answered in the deep calm and rest seen in the after-life of Arthur Green.

M. E. A.

A TEMPLE OF THE ETERNAL.*

WE are often exhorted to think about our souls. I wish we were urged a little more often to think about our bodies, and the teaching of God's word with regard to them, that they are temples of the Holy Ghost. You men have a natural reverence for a church. You instinctively bare your heads as you enter one. That is only a poor, earthly building. But there is one building which God has made for Himself, fearfully and wonderfully built—the temple of your body, a building not made with hands, so sacred in God's sight that of it the terrible words are written, "If any man defile the temple of God, him will God destroy." What, I ask you, is the sin of defiling an earthly temple built with hands, and consecrated with a human consecration, compared to the sin of that man who defiles his own body, and takes the temple of the Holy Ghost, and turns it into the devil's pigsty, littering down his lusts in the very shrine of it?

Have you in any way been sinning against your body? Have you been forgetting that it is not a mere animal body for you to do what you like with, but a temple of the Eternal, subject to the laws of the Eternal. Then be thankful that these words of warning have reached you. Heed them while there is yet time. Resolve that you will get rid of everything low and shameful in your life. You know it has of late been becoming more and more a chain to you, something you would like to shake off, but cannot; something you no longer hold in your own power, but that holds you in its clutches instead. There is but one hope for your body as well as your soul. Turn right round, and have done with evil once for all.

Ay, I know it is easier said than done. I know you have a hard bit before you, ere you can regain your lost manhood and stand up Christ's free man. But, thank God, help has been laid on One who is mighty. Give yourself up to Jesus Christ this very hour, He who "knows all, but loves you better than He knows; loves you with that great passion of his love which poured itself out to death for you to win you to God. All He asks in return is that you should give up to Him the knife you are holding to your own throat, the sin with which you are destroying your own body and soul. Give it up to Him like a man this night. Ask Him to fight the battle for you, and in you, and with you. However hard a fight you have of it, however often you fail, make a fresh start in the power of his cleansing blood, in the power of the Holy Ghost, in whom fresh beginnings are always possible. And little by little, as you grow up to the full stature of your manhood in Him, you will find your sinful body made clean by Him, and restored to be a temple of the Holy Ghost, full of joy, and peace, and righteousness in the Holy Ghost, the joy of health and strength, the peace of a conscience 'as a sea at rest,' the righteousness of a man who owns an eternal law, and has in him 'the power of an endless life.'" J. E. H.

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* White Cross Series of Tracts. *Hatchards.*

THE LEAMINGTON Y.W.C.A. AND YOUNG DRESSMAKERS' HOME has given shelter to forty-four inmates during the past year, and in various ways has rendered help to those out of work, and to some who were sick. There are seven Bible-classes on Sunday afternoons, attended by dressmakers, milliners, shop assistants, and the children of tradesmen who would otherwise go to no Sunday-school. Miss Cornelia Bagster, Regent-grove, Leamington, will be happy to answer inquiries.

PARENTAL FAULT-FINDING.

DO not be continually finding fault with your child. It is at times necessary to censure and punish ill conduct, but very much may be done by commending when he does well. Be ever more careful to express your approbation of what is good than your disapprobation of what is bad. Nothing can more discourage a child than a spirit of incessant fault-finding on the part of the parent. There is scarcely anything that can exert a more injurious influence on the disposition both of parent and child.

There are two great motives influencing human action—hope and fear. Both are at times necessary; but who would not prefer to see the child influenced to good, by the desire to please, rather than by the fear of offending. If a mother never expresses her gratification when she sees her child do well, but is always censuring when he does anything amiss, he becomes discouraged and unhappy, and feels that there is no use in trying to please, so that eventually the disposition becomes hardened and soured by perpetual fretting. At last, finding that whether he does right or wrong he is equally found fault with, he relinquishes all effort to please, and becomes heedless of reproaches. Let a mother, however, approve of her child's conduct whenever she can; let her assure him that his good conduct makes her happy; and let her reward all efforts by sweet smiles and tender affection; by so doing she will cherish in her child's heart some of the noblest and most desirable feelings of our nature, an amiable disposition and a cheerful spirit.

Suppose your child has, during the day, been very pleasant and obedient, at night, before he goes to bed, you take him by the hand and say, " My dear child, you have been very good to-day: it makes me feel very happy to see you so kind and obedient. God loves children who are dutiful to their parents, and promises to make them happy." This approbation of the mother is to him a great reward; and when, in a more than ordinary manner, you impress the tender kiss upon the lovely face, and in gentle tones say, "Good night, my child," he will leave the room with his little heart full of feeling; and when he closes his eyes to sleep he is happy, and resolves that he will always try to be good. E. Balley.

Tunbridge Wells.

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THE NORTH SEA FISHERMEN.

MR. E. J. MATHER, Secretary of this Mission to North Sea Fishermen, 31, New Bridge-street, E.C., writes:—One of the first cares of our risen Lord was his fisherman disciples toiling upon the Sea of Galilee. May it not be that at this season of hallowed memories there are not a few who would like to take part with us in caring for the twelve thousand smacksmen, on the North Sea alone, who are engaged in providing our tables with fish? These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize. This they can only have through the presence of the mission-vessels, carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

Help may be given in the shape of subscriptions, or by sending parcels of woollen cuffs and comforters, or books aud papers suitable for distribution amongst the fishermen. Who will help us to send out more Mission vessels, and share in the noble Christian work of thus spreading the glad tidings of salvation?

FACTS WORTH PONDERING.

PONDER these weighty facts concerning North Africa. It was North Africa that afforded shelter and sustenance to the children of Israel before yet they were a nation, when they were few in number. Egypt gave bread to these chosen people. Then, shall not now the children of Abraham, according to faith—the spiritual Israel—offer to those of this region "the bread of life"?

North Africa gave asylum to the infant Jesus and his virgin mother when the sword of Herod sought the precious young life. Shall not the land that thus received Him at least be offered the redemption that He came to accomplish?

Another fact. The African shores of the Mediterranean yielded the one upon whom they laid the heavy cross of Jesus—Simon of Cyrene (Matt. xxvii. 32). Thus one of North Afric's sons had the exceeding honour of sharing, in an outward sense, the burden of Calvary's awful cross. Shall we fail to tell them of Him, who, being lifted up, as a mighty magnet, draws men to Himself?

Another fact. When the Gospel was first preached to the Gentiles (probably even before the conversion of Cornelius), it was by men of Cyprus and Cyrene (Acts xi. 20). Thus the Lord Jesus was first proclaimed to us Gentiles by the lips of one of the dwellers of this land of which we speak. How slight a return is it for us to speak to them, now in the end of this rapidly closing dispensation, the words they first spoke to us.

The hearts and homes of North Africa were once made glad by our holy religion. In these rivers were the confessors of Christ buried in baptism. Here lived and wrought and wrote Cyprian, Augustine, and Tertullian. Here many a martyr's stake was planted. Amphitheatres resounded with the roar of the wild beasts which tore limb from limb the Christian ancestors of the Berbers of this day. The peaks of the Aures, Atlas, and Jurjura, looked down on many who loved not their lives to the death. Shall not the children of those who resisted Arianism, and contented unto blood, for godly discipline in the Churches (the Donatists), hear of the faith they have forgotten?

I pen these lines here at Tangier, Morocco, almost in the shadow of the "Pillars of Hercules," and where I have come to "preach Christ where He is not named." These famous "Pillars of Hercules" (Gibraltar and the African promontory on the opposite side of the Straits) were considered by the Ancients as, literally, "the ends of the earth." May the people of this dark land hear Jehovah's word: "Look unto Me and be ye saved, all ye ends of the earth!" We are sure this "uttermost part of the earth" has been "asked" of the Father by Christ, to whom it is given for a possession (Ps. ii). We are here to claim it, in faith, for Him. Remember, too, that of all foreign mission ground, Morocco is the land the very nearest to England. Yet there is scarce another so neglected.

Since getting here, some months ago, we have had very many tokens of good from the hand of our Lord. He has given us an Arabic-speaking co-worker. We are crying to God for godly men and women to be constrained to come forth to this ripe and interesting field. We plead for prayer from the Lord's remembrancers. Should any desire to help on in the evangelization of North Africa by giving themselves to the work or in any way to encourage the little band of brethren on whom rests the responsibility of the "Mission to the Kabyles and other Berber tribes of North Africa," I doubt not Mr. E. H. Glenny, Linton-road, Barking, London, E., would be glad to know of it.

E. F. Baldwin,
Missionary to the Berbers.

"Hope House," Tangiers, Morocco.

THE BIRKENHEAD MISSION TO SEAMEN continues its good work. The new Report speaks highly of the labours of the missionary (Rev. A. Pitts); it is believed that a great blessing has followed his labours among emigrants, who, at the moment of bidding farewell to their friends, are unusually receptive of the Gospel message.

For the Young.

NOTES ON THE SCRIPTURE UNION READINGS.

APRIL 9.—JOB IX. 1–18.

v. 2.—"*How should man be just with God?*"—The following beautiful story will illustrate the truth of this motto:—

General H—— used to take his little son into his arms and talk with him about Jesus. The little boy never grew tired of that "sweet story." It was always new to him. One day, while sitting in his father's lap, his papa said to him, "Would my little son like to go to heaven?" "Yes, papa," he answered. "But," said the father, "how can you go to heaven? Your little heart is full of sin. How can you expect to go where God is?" "But all are sinners, papa," the little fellow answered. "That is true," replied the father; "and yet God has said that only the pure in heart shall see Him. How, then, can my little boy expect to go there?" The dear little fellow's face grew very sad. His heart seemed full, and, bursting into tears, he laid his head on his father's bosom, and sobbed out, "Papa, Jesus can save me."—*Selected.*

APRIL 10.—JOB IX. 19–35.

v. 20.—"*If I justify myself, mine own mouth shall condemn me.*"—We have all sinned. I need not try to tell how many times, I might as well try to count the hairs on your head. We all have sinned against our parents, by not obeying them and being kind to them; we have sinned against the Sabbath, by not remembering to keep it holy; against the Bible, by not loving it, and not keeping its sayings; against conscience, which stands close to our heart, and, like a sentinel, keeping watch, cries out when we sin; against the Holy Spirit, by not doing as He says, when He makes us feel our sins, and against God Himself, whose commandments we break. Oh! our sins are like a great cloud. Did you ever see a cloud of dust or sand on a windy day? And could you count the little particles of dust in it—all of them? No, no! But our sins are quite as many.—*J. Todd.*

APRIL 11.—JOB XIV. 1–14.

v. 4.—"*Who can bring a clean thing out of an unclean?*"—Jesus has come on purpose to create clean hearts. He tells us that our hearts of themselves will grow nothing but dreadful things—lying, and hatred, and theft, and unkindness, and cruelty, and murder. But He will put his Holy Spirit in our hearts, and give us a new heart; then there shall grow out of it all the fruits and flowers that make it as the King's garden. This is the list: Love, like a sweet breath shall fill it. Joy shall be in it, like the singing of birds. Peace shall grow there, and fill it with gentleness and quiet. Patience shall be there, with its sweet meek-eyed flowers and gentleness, like a lily of the valley; and sturdy goodness shall grow there, like a tree planted by a river; and faith shall be round it like a strong wall; and Temperance, like a bright fountain, in the middle. So you see we have to give Jesus our heart, and we have to ask Him to create it clean and new.—*Mark Guy Pearse.*

APRIL 12.—JOB XV. 1–16.

v. 15.—"*The heavens are not clean in his sight.*"—This is said to show us the holiness of God, a truth we need to keep in mind, both that we may exalt his name (see Ps. xcix.), and that we may learn to hate all sin as being contrary to his nature and will. By "the heavens" is probably meant the angels who dwell in them (see chap. iv. 18). Holy as they are, they come short of God's essential purity. Oh! how earnestly we should look to Jesus the great Mediator between God and men, that through Him we may be cleansed from sin, and made meet to appear before God. None of us can "stand before this holy Lord God," until Christ has become our righteousness and taken our sins away. Read 1 John i. 5—9.

APRIL 13.—JOB XIX. 1–6, 20–29.

v. 25.—"*I know that my Redeemer liveth.*"—To redeem is to buy back, to re-purchase, and our redemption is a buying us out of bondage. The Bible tells us that we are "sold under sin," that we are "led captive by the devil at his will." We are without strength to buy ourselves free. We bring our golden resolutions and good desires, but they can't redeem us. We try sometimes to break the bonds, and to run away from our hard master sin, but we cannot. God redeems us with the precious blood of his Son. He is born in our midst, that He may become *a Kinsman*, a Brother to us all. He comes bringing our ransom price. He gives Himself a ransom for all. We are redeemed, "not with corruptible things, as silver and gold, but with the precious blood of Christ."—*Mark Guy Pearse.*

APRIL 14.—JOB XXII. 1–3, 21–30.

v. 21.—"*Acquaint now thyself with Him, and be at peace.*"

Oh, hearken to his voice,
  Whose arms are open wide,
Whose love will make thy heart rejoice,
  And keep thee at his side.

Then will He give thee more
  Than all the wage of sin;
Will bless thy basket and thy store,
  Give life and peace within.

And all his gifts to crown—
  In answer to thy cry—
He will not fail to send thee down
  His Spirit from on high.

L. Squire.

APRIL 15.—JOB XXIII. 1–17.

v. 3.—"*Oh that I knew where I might find Him.*"—If you would find Jesus Christ you must seek Him. He says, "Those that seek Me early shall find Me." Seek Him in his own Book. The Bible is Jesus Christ's Book, and all who want to know Him must be very diligent in reading their Bibles. He says, "Search the Scriptures," and He will give the Holy Spirit to those who seek Him there, and teach them all about Himself. Then you must seek Him on your knees in prayer. You must ask Him with your own mouth to give you everything your soul wants. You must ask Him to cleanse you from all your sins in his blood, to give you his Spirit. You must tell Him all you are afraid of, and all you feel, and all you wish to have for your soul. Never mind if your prayers seem poor and weak. Only let them come from your hearts, and the Lord hears them. Blessed are they who delight in prayer, and call much upon God.—*Bishop Ryle.*

"I EXPECT HE MEANT ME"

I want to tell you about a little girl called Topsy, whom I met one very cold day lately. It was outside a theatre that I first saw her. I heard her sobbing very sorrowfully. There she stood with a basket of fresh violets hanging round her neck, but her tears fell fast, and she did not even try to sell her flowers.

"What's the matter, little girl?" I inquired.

"Oh! lady—such a dreadful toothache." And the child raised a swollen, suffering face to mine. "Poor little girl," I said. "I *am* sorry. Won't you come with me? I think I could get you something to make you better."

"Could you, lady? Oh! the pain is bad."

"Yes, I'm sure I could," I said, "so do come."

And little Topsy, sobbing and moaning, trudged along the street with me.

We came here, and Topsy made herself at home, and sat down by the fire while our kind housekeeper and I found something to ease her pain, and bound up her face with flannel. Then she said, "It's not near so bad now, lady." I think that we were nearly as glad as she was herself.

"You must have a book, Topsy," I said, giving her a Testament. "Do you know who we read of in this book?"

"Yes, lady, about God."

"And who else, Topsy?"

"About our blessed Lord."

"Do you know anything about Him?" I inquired.

"Yes, lady. He died for us."

"You and me, Topsy! Did He die for you?"

"Yes, lady," she said gently, "I expect He *meant* me."

Topsy said she must go, so I helped her on with her things, and just before I slung the basket of violets over her shoulder she looked among her flowers and picked out one large bunch, saying, "Here, lady, it's for you."

I opened the door for her, and saw her run hurriedly down the street, and though I have looked for Topsy, I have never seen her again. But I have often thought of her words, "I expect He meant me," and I wonder if all of you know that the Lord Jesus means you when He says, "Him that cometh unto Me I will in no wise cast out"? I am sure He does. Have you come to Him? If not, do come, because He means you. S. E. S.

London Medical Mission,
47, *Endell-street, St. Giles, W.C.*

BIBLE ACROSTIC.

The initials of the following (all of them connected with his history) give the name of a wicked king.

(1) A son of the king.
(2) One who received the message of the king.
(3) The god of the king.
(4) Place where the king was slain.
(5) Name of the country over which the king reigned.
(6) A fruitful place, threatened by the king.
(7) One whom the king tried to oppose.
(8) Another son of the king.
(9) The chief messenger of the king.
(10) A prophet who prophesied against the king.
(11) The sin of the king.

ANSWER TO LAST DOUBLE ACROSTIC.

Philip—Thomas.

PhuT	Gen. x. 6.
HananiaH	Dan. i. 11.
IddO	2 Chron. xiii. 22.
LesheM	Josh. xix. 47.
ImlA	2 Chron. xviii. 7.
PhinehaS	1 Sam. ii. 34.

Additional correct answers to the Acrostic Ornaments received from A.M.C. R.E.C. M.D. J.M. F.H.G.

THE ABORIGINES OF AUSTRALIA.

Dear Sir,—Since the remarkable outpouring of the Holy Spirit upon the Maloga Mission, last Christmas twelvemonth, and the conversion (as far as we are able to judge) of every man and woman, and even many of the boys and girls, our hearts are further cheered by the evidence of the reality of the work of grace. Many of them are instant in prayer and service for the Master. If a new black man or woman comes to Maloga, however wild or untaught he or she may be, the Christians never rest until they are brought to the knowledge of Jesus and his saving power. We are now waiting upon the Lord for guidance about carrying the Gospel of Christ to the thousands who are perishing in sin and ignorance among the scattered tribes of New South Wales and Queensland. It seems marvellous that a people who for nearly a century have been passed by as too low for any civilising or Christian effort, should now be raised to be sons and daughters of the Lord Most High. Nothing appears to me in these latter days to exalt the saving power of Jesus more than this. To God be all the glory.

We are glad to find that more Christian sympathy is being extended towards this unfortunate and down-trodden race, both in the Colonies and the old country. Although my wife and I have been eleven years engaged in the work, scarcely anything has yet been done for the people away out in the distant bush, who are as sheep without a shepherd. We trust when means are at our disposal to extend a helping hand to them. In the meantime we earnestly pray that the Lord will raise up helpers.

We cannot feel too thankful to God for the persistent and unabated help we have received from Miss Rainey, of Melbourne, daughter of Mr. A. C. Rainey, of Weston. For six years the burden of our work has been laid upon her heart, and not only at Maloga has she worked with zeal and energy occasionally, but in several towns of Victoria and Tasmania she has induced bands of Christian ladies to make up clothes for the women and children of the Mission, while she with her own hands has done much for their comfort. At Maloga we daily pray that the Lord Himself will richly bless her, and all others who render us aid. We ask the prayers of the Lord's children in Great Britain for this important work. Daniel Matthews.

Maloga Mission, Echuea, Victoria,
Australia, Feb. 6.

"The Christian" Pulpit.

SPIRITUAL GROWTH.

By Rev. ARCHIBALD G. BROWN.

I WOULD seek to say a few words from Ephesians iv. 15—part of the verse, "But speaking the truth in love may grow into Him in all things." The Lord Jesus Christ was a matchless Giver. He found his delight when upon earth in perpetually bestowing gifts, and He has carried with Him into the glory just the same thing. The very first thing that I find Him doing after his ascension into his own bright home is giving; for we read in this chapter that He ascended up on high, leading captivity captive, and He gave gifts to men.

He would not have been Christ if He had not given. He had been giving on earth. He gave his back to the smiters, and his cheek to them that plucked off the hair; He gave his face to shame and spitting, and then He gave Himself to the cross: He could not do more. Now He ascends up on high, and the first thing I read is that He gave. And what was it He gave? He gave gifts to the Church. They were men. Those are the very best gifts. He gave apostles, prophets, evangelists, pastors, and teachers, and He gave them for this purpose: That the whole Church might grow up unto a perfect man, after the measure of the stature of the fulness of Christ, and that through these gifts of his to the Church believers might grow up into Him in all things.

You see what a beautifully ascending scale it is: Grow, grow up: grow up into Him: grow up into Him in all things. Suppose that just for a few minutes we try and walk up those steps.

The very first word, how suggestive—*Grow*. Then Christianity is a life, for it is only life that grows. I suppose this is preached now more than ever it was, yet at the same time there is great need to pray that the Lord would raise up men all over the country who will ring out this old doctrine unmistakably, that Christianity is not a simple change of opinion; it is not the adoption of a creed; it is not the taking of a name; it is not the making of a profession; *it is the receiving of a life*. It can be said of every real Christian that he is born. Hence where there is life there is bound to be growth and development.

But perhaps some here may say, Who can command his own growth? who can make himself grow? Well, I do not know that anybody can make himself grow, but I am certain of this, that a man can hinder his growth, that he is most certainly responsible to steer altogether clear of that atmosphere, or those surroundings, which would hinder the natural and the proper development of that life which God has put within his soul.

Take as an illustration such a thing as this: My heart is perpetually sickened, and it is sometimes ready to break, as I have gazed upon child-life in the slums of London. I look into these little, wan, pinched faces, prematurely old, and I say I am sad. God never meant a child to look like that; but the life that is in that little one is precisely the same as the life that is in your little one at home. Look at that other child running over that ploughed field; it has been drinking in the fresh air for years. Go and take him up, and there is something to pick up, good, firm, sound flesh. There is a ruddy cheek and a bright eye. Put the child side by side with the little wizened inhabitant of that slum, and you would say, "Can the life in both be the same?" There is the same life in both, only one has struggled to develop itself in the atmosphere of a slum, and the other has had free room to grow in the atmosphere of the country.

The question I am bound to put to my soul is this—am I giving that life which is within me a fair opportunity for development; am I living in such an atmosphere that growth is next door to an impossibility? I say it, fearless of all contradiction, I am afraid that the spirit of the world is so invading many of our churches that we shall have wizened and weak Christians. How can the life of God become developed and become strong when it is not counted a crying sin for a church member to sit at the Lord's table on Sunday and to occupy his box at the theatre on the Monday? Is it marvellous that there should grow up those whose life in Christ is poor, weak, and stunted? It may be I am speaking to some here who are saying, "Well, I am so terribly cast down because I feel I am not the kind of Christian I ought to be." Perhaps not, but are you growing? Thank God if there is growth. It proves that there is life.

What is the next word? *Grow up*. Here the style of growth is distinguished. The growth of sin is always down. The growth of sin is a gradual ability on the part of the sinner to go into deeper and yet deeper sin and crime, with an accusing conscience. It is a gradual downward growth—a growth of self—a growing big. I suppose most of you have come across such. They have been growing in importance, especially in their own eyes of late. Oh! what big sentences roll from their lips, especially when self is the subject of discourse. They have grown big until they have grown intolerable, but the growth which Jesus Christ gives is not a growth in bigness. It is a growth up; a growth into higher motives; a growth into purer thought; a growth up into nobler aims; and growth that takes him further and further, and further still from earth. My brother, I heard a prayer some years ago that has kept to me ever since. A man of God prayed, "Lord, grant that every day I live I may be less like what I used to be, and more like what I shall be when Jesus Christ comes." This is what we want, a growth up, a growth that leaves the world increasingly far beneath.

But it is not only a growth up—it is a *growth up into Him*. Life when it grows must grow after that of its own type. I have been putting hyacinths into the ground. If you have done the same you have not any doubt what the flower will be. You say confidently, "I am going to have hyacinths." Why? How do you know? Because, you say, that the hyacinth bulb and the hyacinth life can only develop into the hyacinth flower. If that little crocus bulb is put into the ground it can bear no other than the crocus flower, just as the hyacinth life can only develop the hyacinth flower. Now, what is the life I have in my soul? If I am a Christian I have Christ here. He is my life: therefore, when that life grows up it must grow up into Him, for just as the crocus life can only give the crocus flower, so Christ's life in the Christian can only give Christ's life. I shall grow up into Him. Oh! for a great deal of the loss of self-identity—oh! to be lost in Jesus Christ, to grow up into Him. And then comes the difficulty—the highest point in all things. Is it not a comparatively easy thing to be a Christian in a meeting like this; and so, on the Lord's day, when we gather in the sanctuary and sit at the Master's table—it seems comparatively easy then to grow up into Him in all things, in all trials, in all temptations, in all businesses, in all the everyday afflictions of life.

It is only as we grow up into Him that we can wield any really powerful influence over others. The measure of my power to bless others is the measure in which I myself am full of Christ. The measure in which we can influence others for good is the measure in which we ourselves are like Him. Oh! may God take away our ugly tempers, our selfish dispositions, our murmurings, our raspings, our emulations, and every day we live may those round about us be able to say, "Ah! he is not so much like the old Christian that was, but he is more like what he will be." Thank God, we are going to grow up into Him in all things, and then at the last we shall be like Him, for we shall see Him as He is.

THE LITTLE CHILDREN.

BE kind to the little children!
  Ye may not have them long;
God may call them in life's morning
  To join the angels' song;
Even now, while yet they're thrilling
  Our hearts with hope and love,
Their voices may be tuning
  For the golden harps above.

Be kind to the little children!
  The day may come too soon,
When you'll mourn with bitter mourning,
  By your quiet hearth alone,
And sigh for the noisy patter
  Of the feet upon the stair,
And turn in silent anguish
  From some tiny vacant chair.

Be kind to the little children!
  They have their part of pain,
And sorrow lieth heavy
  On childish heart and brain.
Thank God, the pain is transient,
  Or the burden were too great,
And childhood's frail endurance
  Must fail beneath the weight.

Be kind to the little children!
  So oft misunderstood.
So oft rebuked and thwarted,
  When trying to "be good,"
So oft misnomered "naughty,"
  When only tired and sad!
So oft, alas, discouraged,
  When a smile had made them glad.

Be kind to the little children!
  They were blessed by Christ the Lord!
You call them tiresome, foolish:
  Are you as near to God?
Beware, lest you crush the blossom
  As it struggles toward the sun;
Take heed how you grieve the spirit
  Of "one such little one!"

Be kind to the little children!
  Ye *cannot* have them long,
Time's swiftly flowing river
  Is hurrying them along;
And as careworn men and women,
  They soon must join the strife,
And fight as you are fighting,
  On the battle-field of life.

Be kind to the little children!
  In after years may come,
Like the sound of a distant music,
  The memory of home;
And the kiss of a long-lost mother,
  "The touch of a vanished hand,"
May win some weary wanderer
  To the Home of the heaven-land.

Paris. H. W. G.

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MESSRS. HURDITCH AND SPURR.

AN eight days' mission has been held by these evangelists at Wadebridge, Cornwall. The whole town and neighbourhood have been moved, and great good has been done. A special attraction and source of blessing has been the singing by Mr. Spurr; the words of life have thus reached the hearts of many. The solos have been taken up and made a part of the home music and praise, and will continue to influence for good many who seemed to be beyond the touch of other spiritual ministries.

In this mission all the churches have united, and will severally gather strength from the results. Christians have been lifted into a higher region of experience and life, and have received a stimulus to redoubled effort in the Lord's work. The Bible-readings in the afternoon have been well attended and much appreciated, and will lead to a more devout and closer study of the Word. The only source of regret in connection with this mission has been its brevity, but pressure of engagements precluded any hope of extension. The churches now are continuing the mission, and the work of the Lord is prospering in their hands. These are days of special visitation, and will be long remembered.

Wadebridge. W. S. Gill.

Notes and Comments.

HAVING to send this issue to press some days before the usual time, owing to the holidays, we are not able to acknowledge communications received later than Thursday last.

We would draw the special attention of our London readers to two important Conventions about to be held, the particulars of which will be found in our list of "Forthcoming Meetings." The subjects to be discussed are of the greatest weight and importance; we trust there will be in each case a large muster of earnest Christian workers, so that the stimulus of the meetings may be widely diffused.

In an article on "The Book of Daniel in the Light of Recent Research," in *The Expositor* for March, there is a remarkable reference to the image of gold set up by Nebuchadnezzar on the Plain of Dura. The objection felt to the narrative on account of the gigantic size of this image has been made much of by Rationalists and sceptics. Recent excavations at San (Tanis-Zoan), in Egypt, have disinterred a stupendous colossal image of Rameses II., which weighed 1200 tons. The statue, including the pedestal, was 115 feet high, and must have towered sixty-five feet above surrounding obelisks. The golden image of Nebuchadnezzar was about 100 feet high, and evidence is adduced that the Babylonian monarch erected it after his Egyptian victories, and after he had seen that of Rameses.

At the recent opening of a new wing of the Church Missionary Society headquarters in Salisbury-square, Fleet-street, it was stated that whereas 50 years ago there were in connection with the Society's operations 64 missionary districts, there are now about 250; 889 communicants then, now 40,757; and the native clergy have grown from 6 to 246. In the new wing, as we have already announced, there is a gathering for prayer every Thursday from 4 to 5 p.m.

When the godly Robert Raikes began his blessed work among the children, his first thought was to teach them the truths of the Bible, that they might be led to God. Thousands of pounds are annually spent in the building and support of Sunday-schools, and in many cases with glorious results. But there are Sunday-schools in which, for the morning, a collect and hymn are repeated, and then the girls and boys attend church; while for the afternoon a book of fiction, the choice being left often to an *unsaved* teacher, is read to the class. As one said, said, who attended such a school, "We never saw the Bible in use in the school, and we had nothing to learn from it during the week." "O blind leaders of the blind!" In every Sunday-school the first qualification for teachership ought to be conversion to God.

Dr. Trumbull, in his valuable work on "Teaching and Teachers" (*Hodder & Stoughton*) says:—

> "A teacher's spirit, a teacher's character, a teacher's atmosphere, and a teacher's life, impress and influence a pupil quite as much as a teacher's words. It is a teacher's duty to love his scholars, and to *show* his love for them; to have sympathy with them, and to evidence it; to gain a hold on their affections, outside of the class hour, as well as during it; and to pray for them specifically and in abiding faith." Sunday-school teacher, this, and nothing less than this, can alone entitle you to the name of teacher. See to it, lest "in that day" your reproach is that you undertook the work and did it not "with thy might."

"I do not think there is anything so essential to real work for God in a wholly heathen country as an *entire* separation and devotion to the work, so that even isolation at times has its advantages." These are the words of the young missionary, F. S. Arnot, from a little work compiled from his diary and letters, called "From the Zambesi to Benguella." They show a true missionary spirit, and a just conception of the sacredness of the missionary's calling. But they may be applied to other than mission work exclusively. "Real work for God," a consistent Christian life, can be performed *only* by the separated, devoted servant. Never mind what kind of honourable work we are engaged in, so that we seek to be perfect therein, doing all to the glory of God. We may all pray the prayer he so fervently offers: "I can only ask earnest prayer to God that He may be pleased to look upon this work for his name's sake, and that I may be in his hands like moist clay, *impressible*. Surely the one thing needful for perfect service is that we be susceptible to his sympathies and to the guidings of his Spirit."

Such a spirit as this actuating us all round would cause far less disappointment than is often felt at the imperfect work of even many Christian workers. There would be less of what so often meets the eye in advertisements —"Can do a little cooking"—"Can teach a little music, rudimentary French, and elementary Latin"—"Can do a little sewing," and so forth. O, for "this one thing I do" of Paul! O, for more thoroughness! A so-called governess will enter upon an engagement to teach, and she will have a bare smattering of five or six subjects; nothing is out-and-out. Her English is weak and "elementary" as her Latin; she knows nothing thoroughly, and her teaching—save the mark!—is a sham. The plain cook accepts the responsibility of the family table, knowing nothing of the laws of health, and the imperative necessity there is for good cooking, and knowing next to nothing of the duties he has undertaken to perform.

We want instructors in our schools who will turn out capable servants; we want teaching whose root-principle is thoroughness—mastery of one subject at least in domestic and political economy. Slip-shod morality means slip-shod Christianity in the Christian, and the testimony of the converted servant-maid to the reality of her profession in sweeping urder the mats touches the very core of all true service! We need to be like impressible clay in the great Potter's hand, that work may bear the *imprimatur* of his ordering.

We understand that *The Boy's Own Paper*, of the Religious Tract Society, whose readers have already subscribed over £1200 for two Lifeboats, besides £400 for a Hospital Cot, is promoting a Boys' Gordon Memorial on the lines known to be dear to Gordon himself, viz., to help the poorer working and suffering lads.

Projects are on foot for doing honour to the venerable Earl of Shaftesbury, on his approaching eighty-fifth birthday. Some old scholars of different ragged schools in London are to make a presentation to his lordship and each of his six sons and daughters, in token of gratitude for the good service he has rendered to this branch of Christian work. The presentation is expected to be made in Exeter Hall on May 19. Another natal gift is being prepared by a ladies' committee in connection with the Syrian Colonisation (Jews) Fund, of which the noble Earl is president.

☞ A valued lady correspondent, who has given much study to economic subjects, writes as follows:—

> "I am glad to see the articles in The Christian touching these grave social questions. I think Christian people need to take up their duty more earnestly in relation to government, both local and imperial. The sphere of politics has greatly widened, and political influence is an important talent to be used for the good of the poor and suffering classes."

These are encouraging and wise words, and we would commend them to the attention of some of our readers who fail to see that Christians may, even by practical means such as the ballot box, help to remove obstacles which stand in the way of the spreading of Christ's kingdom.

We are glad to hear that things are better than ever at Shoreditch Tabernacle; more conversions than at any time of Mr. Cuff's work in the locality. A blessed spirit of prayer and peace rests upon the Church, which is in a more spiritual state than our informant has ever known it.

"Many men, many minds." "One man's meat is another man's poison." Some stony epithets have been cast at the little poem recently published in these columns under the heading, "Is the Devil Dead?" It has been described as coarsely humorous, clever and ludicrous but injurious and profane, rubbish, &c. On the other hand, its insertion was suggested by a gentleman of position, culture, education, and refinement—an able minister of Christ, whose teachings are highly esteemed and valued by all who know him. Authors of either sex, whose names are Christian household words, have expressed their warm appreciation of the verses. It will interest some to know that they were written by Rev. F. G. Widdows, Ex-Franciscan Monk, in Toronto in 1876, and have been printed in various papers since.

To us the verses seem a very good illustration of the Wise Man's precept: "Answer a fool according to his folly, lest he be wise in his own conceit." Many a young fellow in a counting-house, or workman in a factory, would find an answer of this kind more calculated to silence infidel assaults, and even to convince the gainsayers, than more sober and heavy argument.

The same God that made the serious animals made the comic and funny ones also. The Creator of the innocent lamb, and the strong bullock, and the soaring eagle, is also the Creator of the mimicking parrot, the monkey with its tricks, the hyæna with its grotesque laughter. And every creature is the manifestation of some quality of Him who created it.

The sarcasm of Elijah was not ungodly when he taunted the priests of Baal: "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." Nor did Paul grieve the Holy Spirit of God when his grieved spirit found vent in the irony of his appeal to the earnest saints at Corinth:—"We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Now ye are full; now ye are rich; ye have reigned as kings without us: and I would to God ye did reign, that we might reign with you." If the use of satire, sarcasm, and irony were forbidden to the Christian preacher and writer, books and sermons would be more dull, and not more spiritual.

A Minnesota secular paper, in a recent issue, refers to the spiritual awakenings that are now in progress in Ohio and other States of the Union, and roundly asserts that these movements are due to slackness of trade, which allows of more leisure time for attending religious meetings:—

> "It does not necessarily follow that in a money-making era the Ohio man forgets his religion; but it is undeniable that he never permits it to interfere with his business."

We do not know how far this newspaper editor may be trusted as a reliable guide in such matters, but if his contention be correct the need for a real religious revival in Ohio is great enough. The religion that can be shelved when it is likely "to interfere with business" is a transparent hypocrisy, and is not the religion of Jesus Christ.

We commend to the earnest perusal of English ladies the account on another page of "How a Lady Works in France." Would it not be possible for many of her English Christian sisters to imitate her example during the approaching summer? We shall be glad to place any who are led to adopt this suggestion, in communication with the writer of the sketch.

Just as we are sending this issue to press (Thursday afternoon, April 2), the unexpected and mournful intelligence comes to hand of the death of Earl Cairns at Bournemouth, this morning. We have not been able to ascertain details, but we understand that bronchitis was the immediate cause of death. His sudden departure from the scene of an active and useful public life will occasion sincere sorrow to the community at large. We learn that the mortal remains of the deceased Earl are to be interred at the cemetery, Bournemouth, at half-past three, on Wednesday, April 8.

One of our laws requiring to be forthwith modified is that which compels a man who is not a Quaker, Moravian, or Separatist, under penalty, to take an oath in giving judicial evidence, though he may have strong conscientious scruples as to the unscriptural nature of all oath-taking. A case has recently occurred at a coroner's inquest, in which an engine-driver refused to utter the words of the oath, on this ground. By the provisions of the law the coroner was obliged to commit the man to prison, though he discreetly allowed bail till the Home Secretary could be consulted. *The Northern Echo* thus wisely comments on the incident:—

> "Had he been a Quaker, a Moravian, or a Separatist, he might have affirmed to his heart's content. Being only a Primitive Methodist, with a conscience, and an incapacity for explaining away plain Scripture texts, he has suffered for a while the indignity of durance vile. Is a Primitive Methodist not entitled to the same consideration as a Quaker? The true safeguard against false witness is a prompt legal punishment, and not a formality the awful nature of which is in sad contrast to the lightness and levity with which it is administered and undertaken."

Now that the season for outdoor evangelistic work is at hand, we hope Christians in the country districts will bestir themselves, and make arrangements to secure suitable evangelists for carrying the message of salvation to the people. Mr. W. Catlin (17, Claremont-square, London, N.) asks us to say that he will be glad to give his services, and those of a helper, for village work, where such assistance may be needed.

Mr. Spurgeon continues to progress fairly well, and hopes to occupy his pulpit next Sunday. The second volume of "My Sermon Notes" will be issued soon after his return.

The following propositions are stated by Mr. William Simmons, of Merthyr Tydfil, in a pamphlet published by the South Wales Printing Works, Cardiff:—

> "Monopolies of every sort are utterly inconsistent with national progress.
>
> "The railways of every country have in the main become its highways.
>
> "All highways should be free. They should be the property of the State. The King's highway is a sanctified term in our language.
>
> "Our highways have become a trade monopoly, vested in irresponsible bodies, combined together for private ends.
>
> "It is necessary that the railways, to be free, should be vested in the State.
>
> "They must be acquired by the State at their market value, without injustice to the present owners.
>
> "Free railways are as vitally essential as other great thoroughfares; the great road to Holyhead, the Strand, Cheapside, or the Thames river."

These propositions appear to us the expression of true and righteous principles, and to foreshadow a change which must sooner or later come to pass.

Canon Knox-Little, in one of his mid-day addresses at St. Paul's during Lent, gave this vivid sketch of "the higher life":—

> "Do not be taken in by your religion of humanity. Self-seeking in eternity is self-sacrifice here. But I ask this word of my dear brothers: take my advice and turn to Christ on the cross. Turn, turn from the noise of London, turn to that spectacle of the Man of Men, ask what it means. Fix your eyes upon the Crucified Redeemer, and then remember, old man, when you are dying and your children stand round your bed, when there come the mourning coaches, when there come the following of your old commercial or political friends, if you have won your place by dishonesty and pretentiousness, fix your eyes upon your neglected Master and say, "What will it profit?" Young man, when you are tempted to betray some poor girl in the street, when you are tempted to make a bad friend by disgraceful corruption; good lady, when you are tempted to sell your daughter at the West-end for a coronet, for a fortune, to some man who does not love her, but disgraces and betrays her, fix your eyes upon the Crucified, and say, "What will it profit?" Clergyman, when you stand in the pulpit and say soft truths, and allow rhetorical exaggeration to take the place of solemn fact, my brother, fix your eyes on the Crucified. Oh, one and all, young and old, men and women, remember the decisive judgment of the Crucified is truth and duty, earnestness and self-respect, self-conquest, self-subduing, the patient bearing of the anger of the crowd, and severe self-discipline. These are the conditions of the higher life.

Dr. Moon, of Brighton, is now in Sweden, seeking to be healed of his blindness of forty-five years, if the Lord will. If not, he can say, "Thy will be done." We hear that gas-light has become painful to him; we presume on account of an increasing sensitiveness, which it is hoped may prove the precursor of restored sight.

Dr. Moon has published two or three occasional papers "on the power of prayer, and faith-healing," in the second of which he says there is in Sweden a very godly man, named Boltzius, whom God has greatly honoured and blessed in the laying on of hands, and anointing a large number of his countrymen. A lady writing on January 5, tells not only of her own healing, but that during five months at Stockholm (according to a leading evangelical clergyman, who had followed Boltzius closely all the time), three thousand had been cured, including persons whose eyes are *growing again*. Boltzius took a glass eye from a girl, and three days after the new eye was visible. Two other similar cases are mentioned.

Boltzius is described as a rough, uneducated man, by no means attractive in manner or person, yet, looking away from this and his somewhat eccentric manner, one can appreciate highly his simple-minded faith, and his earnest desire to point people to the Lord, and lead their thoughts away from himself.

In our next issue we shall give our usual list of "May Meetings;" if any Secretaries of Societies have not received our application form, will they kindly forward to us at once the particulars of their anniversaries?

In an article on the fashions, *The Daily News* deprecates the use (or abuse) of birds for hat trimmings, as cruel and in very bad taste:—

> "It would be well if Englishwomen could realise that to a thoughtful mind their dress trimmings and bonnet decorations of slaughtered birds conveys a feeling of repulsion that is all the stronger when the wearer is young and beautiful. The reflection that to adopt flowers as trimmings would be affording a means of livelihood to hundreds of one's poorer sisters would, it might be imagined, be a sufficient reason, if no other existed, for rejecting the little murdered birds; but this is unfortunately far from being the case, and it is well known that when the hideous fashion first came in, so universally was it adopted, that want and misery entered into thousands of homes where artificial flower-making had previously provided the means of life."

A while ago we heard that some American ladies were adorning themselves with snakes. However repulsive this was it had the advantage of destroying noxious reptiles, instead of the winged creatures whose beauty and melody delight the eye and ear. We are specially grieved to see the adornment of Christian girls bearing witness to these barbarities.

FEMALE STRANGERS IN MANCHESTER.

A VERY good work is done in Manchester in providing lodging accommodation for passing travellers, and other women who have no friendly shelter within a convenient distance. The Lodging House is at B105, Piccadilly, two minutes' walk from the London-road Railway station. We observe from the report lately issued that during the past year 840 names of lodgers were registered. Instances are given to show that this place of shelter has been to some a veritable refuge from dangers of the most serious kind. Help has been rendered in various ways, and altogether the place fills an important niche in the social economy of the city.

In forwarding to us a copy of the report, Miss Wright, hon. treasurer and superintendent, says:—

> "It is with no slight feeling of thankfulness that I look back to the commencement of the scheme. The increased zeal and energy displayed by all, to raise women and to put down vice, has been a marked feature during the eight years of our work. Here the interest is marvellously developed. Thank God for raising up Ellice Hopkins to give public voice to our national moral degradation! Probably only women who work in schemes like our Station Lodging Houses are aware how low is the tone of morals amongst women. Have luxury and high wages demoralised the nation, or are we now visited 'unto the third and fourth generation' for the sins of the fathers?
>
> "Under strict watchful care, the Station Lodging Houses are a most valuable preventive effort; but without that they would be a prolific source of evil. If you can induce others, judiciously and carefully, to open kindred schemes, you will benefit my sex, especially in London. At present the Shelter near Paddington Station is closed."

LORD RADSTOCK IN INDIA.

DEAR SIR,—I think many of your readers will be interested to hear a little more about India. After we left Calcutta we went to Burdwan and found a nice work being done by Zenana ladies. From there we went to the Santhal Mission conducted by Messrs. Boeressen and Skrefsrud. They have now about 3000 communicants, and there seems a bright spiritual atmosphere among these brethren, who twenty years ago were cruel heathen. From there we went to Benares, the centre of Hinduism, with its 1500 temples, and where hundreds of thousands of pilgrims come from all parts of India to wash in the Ganges. There we found a mission of the London Missionary Society, with a college and school largely attended. It was an interesting instance of how Hindu prejudice is melting away, that the Maharajah of Benares and the leading Hindus attended the meeting I held for the natives.

At Allahabad we found good work being done, our American brethren having a large work going on. We had happy meetings in the place. Then at Cawnpore, Lucknow, Agra, Meerut, Peshawur, at the mouth of the Kyber Pass, we saw God's work being carried on. In most of these places there are large mission schools for a class corresponding to that in our public schools in England.

The labours of our American brethren are of the utmost importance, and in several places they have enterprises on a considerable scale, which God is blessing. At Lahore we had the privilege of seeing Mr. Newton, one of the Lodiana missionaries who sent to England the proposal for universal prayer, which led to the establishment of the Week of Prayer. He has been fifty years a missionary in India, and his walk with God is a source of blessing to those who meet him. At Allahabad there had been recently a Hindu festival, attended by 100,000 pilgrims. Among them were 2000 fakirs —a sort of Hindu friars, who live austere lives. One we talked with had five fires around him, to burn out the evil coming by five senses; he said he did not sin, because God was dwelling in him, but we elicited that he drank spirits and smoked opium; but though he evidently did both in excess he did not consider this as sin. Another had lived sixty years on one slab, day and night, and only left it every morning to go and bathe in the Ganges; he also said he was sinless, though he denied the Son of God. Another instance of how people may deceive themselves who claim to be sinless.

One cannot be too thankful for the admirable way in which the government of the country is carried on by the Civil Service. The confidence of the natives in the English administration of justice is boundless; if they have a good cause they make every effort to get it tried before an English rather than a native judge, hence the wonderfully small force necessary to keep order. While Russia needs 80,000 troops for St. Petersburg district alone, 80,000 British troops and native troops suffice for order in India, with its 250 millions, including several powerful native princes with standing armies of their own: for this we must be very thankful.

In most parts of India, property is far safer than in England. People live in bungalows where anyone can walk in, where doors and windows are open day and night. Numbers of native servants are always about, having access to everything, and yet less loss is heard of than in England. In some places near the frontiers of native States this is otherwise; but as a rule it is quite safe to leave your house open, and ladies can walk about after dark at Bombay and other places without any fear of annoyance, while at Bombay the police force is less in proportion to the population than in London.

Peshawur is celebrated for the ferocity of its fanatics. Murders have so frequently been committed that even now many from the neighbouring camp hesitate to go; and yet we found two Zenana ladies living alone in the city, and quietly going on with their work. We were deeply interested to find that many of the old experienced workers are of opinion that all over India not only is prejudice breaking down rapidly, but there is a work of conviction going on, and probably before long there will be a great ingathering of souls. Many are now groping in the dark who assuredly will be brought to the light and life in Christ Jesus.

There is a great future for Christianity in India, but it is deeply important that those labouring for Christ should labour for Christ alone, and not bring into India the divisions caused by denominational distinctions which have been caused by national law or national history, and which are without any meaning to native Christians. But this question must be left to a future letter. Meanwhile I would say to those who seek the peace of India: Thank God, and take courage.

We are thankful to find in nearly every station a good work going on among soldiers. We have seen many brought to Christ during the last six weeks.—Yours for Christ's sake,

RADSTOCK.

P.S.—I am in hopes of being able to visit Rome and Florence on my way home, about the end of April.

Lahore, March 3.

THE HUNGRY ARMY.

HOW IT IS RECRUITED AND HOW IT IS FED.

"MEET me at Liverpool-street Station at midnight next Saturday, and I will show you some of the saddest sights in London." So spake Mr. Munro, and he kept his word. Engaged for this work by the Congregational Union, this indefatigable worker has for some time laboured amongst the outcast and unemployed of our great city. He largely helped to collect the facts made public in "The Bitter Cry of Outcast London," so that few are better suited for such work.

Starting from the appointed meeting-place, our first halt is at Collier's Rents Hall, Borough, the headquarters of the mission. The door is surrounded by a small group of men and women, who clamour eagerly for breakfast tickets. But these are not given out till after 1 a.m. (the hour at which lodging-houses close), so as to ensure that the recipients are really "dossing out" for the night. They are told that the distribution will be made in Covent-garden at 3 a.m. This clears the ground at once.

"Oh, yes, likely we're a-goin' to tramp three miles there and back again for a breakfast!"

"Well, my friend, that's your only chance."

Says a woman, "I've got a hole in my boot. I can't walk so far!"

"Oh, put your boots under your arm, you'll soon get there."

"Well, mates," says a third, "it's no wus'n stoppin' 'ere. Let's go." And by nearly all the hungry-looking group the start is made.

A sad spectacle presents itself on London Bridge. A young woman and three small children have just walked from Dorking. Surely a strange hour at which to arrive in this great city, without the remotest knowledge of anything or anybody in it! Glad enough are these weary wayfarers of a kind word and a ticket, with permission to repair at once to the Hall, and sleep till breakfast-time! Eastcheap, Minories, Ratcliff-highway, Tower-hill, Cannon-street, Fleet-street, all yield their contingents, and many are the humble blessings showered on the heads of the "recruiting sergeants."

At half-past two the little band is joined by Mr. Arnold White, who has done much to arouse the sympathy of the wealthier classes on behalf of the unemployed. He takes the lead, and by the time Covent-garden is reached some hundred and twenty men and women have gathered beneath the meagre shelter afforded by its cloisters. The general shuffling and polite salutes show that many have been there on previous similar occasions.

"Single file against the wall: men to the left; women to the right!"

The command is no sooner given than obeyed. A ticket is gladly accepted by each, and in ten minutes we are left alone; but in that short period a few words with one and another has conveyed more idea to the mind of what destitution is than could volumes of literature on the subject.

Trafalgar-square, the Thames Embankment, Blackfriars, and Southwark are visited in turn, and by 4.30 a.m. some 320 persons have sought the kindly shelter of the Mission Hall in Colliers' Rents. A short nap is indulged in by those whose minds are not too much burdened with the troubles of life, thus affording a good opportunity for the student of nature and character to exercise his powers of observation and discernment.

At six o'clock all are aroused to "business" by the clatter of pint mugs and the savoury smell of hot coffee. To each person is then distributed three large slices of bread, with meat, and as much liquid as they can consume. After a hearty repast, a few kindly words are spoken by friends present, and arrangements are made to put the able-bodied in the way of employment.

Many of our readers may know that additional pleasure-gardens and other public works are in course of construction in various parts of the Metropolis; large numbers of the unemployed have thus found occupation. In addition to this an exhaustive emigration scheme is in force, by which carefully-selected men are put directly under the care of friends in Canada and New South Wales, who personally guarantee them labour in these newer, broader fields.

It is a piteous sight at early morning to see hundreds of men at the Dock gates struggling for the possession of a ticket that will entitle them to a day's, or part of a day's, work. Perhaps out of a group of one hundred, fifteen or twenty only are wanted. The rest have no alternative but to wait for the chance of another "call." These find relief from the same source, which once or twice a week distributes the breakfast tickets, which are gladly accepted in large numbers. The fact of the men being caught in the act, so to speak, of seeking honest work, is a strong argument in their favour. It is very gratifying to find that some who have had breakfast, be it ever so little, will not accept a ticket lest they should deprive any who have had none at all. In other instances some refuse on the ground of having a starving wife and family, and they "could not think of sitting to a meal with them starving at home." Provision is made to send relief to such cases upon due investigation.

This good work is claiming and receiving increasing notice from the upper classes. The Princess Louise, Mrs. Gladstone, Baron Rothschild, and others were present at a recent breakfast at Collier's Rents. Rev. J. Guinness Rogers has provided several of these free meals, and the wife of the Prime Minister has promised to provide one soon. Pamphlets containing most interesting descriptions of the work, including a realistic account of twenty-four hours spent by Mr. Arnold White in the assumed *rôle* of a dock labourer, may be had from Rev. A. Mearns, Memorial Hall, Farringdon-street, E.C. We trust that many friends will be willing to help in providing these breakfasts (which can be provided at 3d. per head) for the multitudes who form the Hungry Army. G. E. M.

SAILORS IN THE MEDITERRANEAN.

A CIRCULAR has been issued describing the work of the Sailors' Rest Aid Society and Seamen's Temperance League; copies may be obtained of Captain Darby, 68, Shaftesbury-terrace, Stoke-road, Gosport, honorary secretary. Mr. Stephen Burrowes, Naples, superintendent, writes respecting the work: "Besides the Rests at Naples, and the others in formation for Messina and Pozzuoli, it is intended to have similar institutions in seven other ports. The need of these safe anchorages for seamen is infinitely more necessary in foreign ports than at home. The Seamen's Temperance League is a Gospel temperance movement, and thousands of seamen have received benefit socially and religiously from it during the past twelve months."

CENTRAL AFRICANS IN LONDON.

AFRICA has an attraction for the geographer, the naturalist, and the merchant, and no less to the Christian, for the Church of Christ has sacrificed more lives in telling to Africa the way of salvation than have been sacrificed to all the other interests put together. Yet how little we know of the great Continent andi ts many millions! The deep-rooted idolatry which is of the vilest form, and the curse of slavery which spreads a death pall over the land, it is true, have claimed the sympathy of Christians, and the Churches have not been slow to respond. Still Africa is to a large extent a *terra incognita*.

London is visited by a large number of Central Africans, whose homesteads lie between the shores of the newly-discovered Nyanazas and the Nyassa. Some of the localities between those lakes have been depopulated by the Arab slave hunter to supply the demand of the slave markets at Zanzibar, Quitoa, and elsewhere, Indeed the deportation has been so great that the Soudan, Somali, and other Mohammedan countries have received very large accessions from them.

It may seem strange that the London City Mission should appear in the field to aid in the spiritual welfare of this oppressed race, but it is to this special portion of the work we wish to refer. It will naturally be asked, How do Central Africans reach London?

These men have all been sold in the slave market, or are the children of those who have been so sold. We have counted in London representatives of no less than seventeen Central African tribes from which the slave hunter has drawn his supply. These have all been driven along the death route to the coast, but not one in ten of the original number lived to reach the slave market. Those who survived were sold to Arab dealers, who packed them in dhows for transport more like herrings than human beings, while on the high seas these piratical dhows have been seized by British cruisers and the living freight set free. As the Central African can stand any amount of heat they have proved themselves useful to the engineers of our large steamers, and thus, in the course of the year, thousands come within the influence of the London City Mission.

This is a field that encourages the evangelist, for these men have abandoned the idolatry of their country and have accepted, in name, the faith of their captors, with which, however, they are but little acquainted. Hence they profess a strange compound of African fetishism and Mohammedanism. Like all idolaters they are very superstitious, and deal largely in charms and witchery. But the Gospel of Jesus Christ is esteemed by them. The Central Africans seem ripe for something better than idolatry, so that it depends much on the activity of the Christian Church whether they shall accept Christ or Mohammed.

The Swahili language has become the vernacular of these men, though many of them have learnt the patois of Bomba and the Nile. They will listen with attention to the truths of the Gospel, which they too often think are intended for educated Europeans, and not for slaves who have been bought and sold for what bone and muscle would fetch. The word "Mwakosi," Saviour, is but little understood, for they know more about oppression and slavery than salvation. A Saviour for Africa therefore sounds strangely in their ears.

The Asiatic Rest in the East India-road is superintended by one of the missionaries of the London City Mission, and the following facts refer to this Mission Hall. Sangura belonged to the Migenda tribe. He was captured when a child, and being released from a slave dhow by a man-of-war, was placed in an African orphanage. When he was met in London he was a runaway. It was reading the Prodigal Son in his native tongue that attracted his notice, and drew him to the Asiatic Rest. There he seemed rapidly to drink in the truth. Alas! when he got again among his countrymen he appeared to fall to the level of the rest. But he had learnt the truth, and had taken with him the Word of Life, which he could read. He returned to Europe the following year, and encountered a terrible storm. His sins now rose before him, and he conceived himself to be another Jonah. He made a vow to lead a better life should he be spared to live through the storm. His life was saved, but he reached London a shipwrecked Swahili. His perilous adventure, however, was a blessing to him, for he has since been a steady believer in Jesus.

Salim had not himself been in bondage, but his parents were rescued slaves. Again, it was the reading of Holy Scripture among the Swahilis on board that brought him to the Asiatic Rest. At this time his father was dead, and his mother, fearing his contact with Europeans, cautioned him against receiving the faith of the Wazurgu. Salim, however, became impressed with the need of faith in Christ, but his promise to his mother was a serious difficulty in his way. He was advised in this anxious matter, and left seemingly undecided. He came again the next year, with a face happy, and as bright as a jet-black African face could be. During the year his mother had passed away, and, therefore, he felt himself no longer bound by his promise to her in such an important matter. He had fully accepted Christ, and came to the Asiatic Rest to report himself a happy Christian.

So there are precious sheaves to be gathered among released African slaves, and the London City Mission has an interesting share in the good work.

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SOLDIERS AT THE CAPE.

IN recent letters from the Soldiers' Home, Cape Town, Mrs. Osborne writes:—"The new hall and rooms for soldiers were opened on Feb. 12. We had a very bright and happy evening; about 150 soldiers sat down to tea. . . . Amongst the few men belonging to Sir C. Warren's force who have been detained here, are some whom we shall miss very much. They came direct from the Home at Plymouth, and were so very thankful to find a Home here. They have helped us so heartily. The singing of the Christian soldiers and Mr. Howe has been blest. More than one has been drawn to the Home by his singing, 'Where is my wandering boy to-night?'

"We are having much encouragement among the lads who have come out lately. Some of them are from the East of London, and have attended the meetings and night-schools at Harley House. A petty officer at Simon's Bay is doing, I believe, a blessed work in a native village at a little distance from the town. Between two or three hundred young soldiers have lately arrived, most of them under twenty years of age. The temptations in the town are dreadful."

Any help for this work will be thankfully received by Miss A. Gurney, Hon. Sec., 12, Camden Hill-road, Gipsy Hill, S.E.

PARTRIDGE GREEN.—An iron mission-room has been erected here. One portion of it has been utilised for a reading-room, and a library has been added. With deep thankfulness to God, the Rector, Rev. T. W. Langshaw, and his Curate, Rev. G. S. Brewer, send forth a brief report, believing that in a special manner they were divinely directed to found this mission, and praying for wisdom and grace to use it for God's glory.

BIBLE-CLASS UNION.—The spring half-yearly social gathering in connection with this Union took place on Saturday, March 28, at the rooms of the Y.M.C.A., 186, Aldersgate-street. After tea the company adjourned to the lecture-hall, where was held a meeting of much warmth and enthusiasm, presided over by Mr. Alfred Woods. Addresses were given by Rev. W. R. Mowll and Mr. Russell Hurditch upon the study of the Word of God, with special reference to its study in Bible-classes and houses of business. Some practical suggestions were given by the Chairman upon "How the Bible should be Studied." The object of the Union is to commence Bible-classes in business houses where they do not exist, and to aid and strengthen those already existing. The Hon. Secretary is Mr. F. Phillips, 11, Vere-street, W.

CONTINENTAL AND FOREIGN NOTES.

Tunis.—The Protestants here have received a grant of land on which to erect a place of worship. The Bey of Tunis has subscribed £60 towards the building fund.

Professor Tholuck.—Professor Witte is bringing out a life of Dr. Tholuck, for many years Theological Professor in the University of Halle. Tholuck, born in Breslau in 1799, greatly influenced the Evangelical Church of Germany, which was deeply Rationalistic, strengthening and reviving Christian faith.

The Society for the Spread of Christian Literature sent out, in honour of the Emperor of Germany's birthday, 229,000 copies of evangelical sermons and journals, being 162,000 beyond the average number. These were distributed in all parts of the Fatherland, Russia, Switzerland, and North America.—*Evan. Anzeiger*.

Appenzell.—A Christian family, that has already given generously to this Canton, offered an estate, value 70,000 francs, for a lunatic asylum, on condition that Evangelical Deaconesses should be employed there, and that Pastor Zellweger should always have the right of visiting it. The Society of Public Utility, to whom the gift was offered, declined the proposal.—*Journal Rèligieux*.

Nimes.—M. Hyacinthe Loyson has been giving two lectures at Nimes, "Republicanism and Atheism," and "France and America." *Le Christianisme* and *L'Evangéliste* speak very highly of the thoughts enunciated, and of the directness with which religious questions were treated. The audiences were "electrified by his marvellous eloquence, noble intelligence, and powerful imagination."

Vaud.—The Servants' Home and the Refuge for Young Girls held their anniversary March 18. At the Home 117 servants were received in 1884, of whom 63 paid for their entire board, and 17 received it gratuitously; the remainder were helped. The average cost of each was about 11d. per day. The Refuge has had difficult work with some girls who have been spoiled from childhood; with others the success has been encouraging.

The Y.M.C.A. of French-speaking Switzerland has done a good work among soldiers. At Bière 1550 soldiers were stationed last year. Two rooms were opened for their use, a large one for reading, writing letters, &c., and a smaller one for meetings. The Colonel and other officers were frequently present at the meetings. The Committee now intends to join a coffee-house to the reading-room, and to institute open-air games.—*Journal Rèligieux*.

South Africa.—M. Bagner, of the French Foreign Missions, writes to the *Journal Religieux* to say that the drought in Lessouto, which has caused such a grievous famine there, has almost come to an end, and it is hoped that some part of the harvest may be saved. Grain from Europe has also been sent to the African Market, so that wheat is no longer at famine price. The total amount of subscriptions towards the famine relief fund was rather ever 11,000 francs. M. Coillard set out for the Barotsi capital, December 10. M. Jeanmairet, who remained with Madame Coillard, wrote on December 22 that all was going on well.

The Sabbath in Paris.—A Society for the instruction of Republican youths has been giving a course of twelve lectures. One was given by M. Hubbard on the observance of the Sabbath. This being a Freethinking Society no notice was taken of the religious side of the question, but on the grounds of liberty, health, social and individual interest, it was contended that work should not be obligatory on the Sunday. Workshops, mills, manufactories, &c., should be legally closed. A seventh-day rest was shown to be better than the tenth-day rest of the Republic, and the almost universal rest of Sunday in England and the United States was praised.—*L'Evangeliste*.

Neuchâtel.—Two meetings for the consideration of the second coming of Christ have been held in Neuchâtel recently. The eager attendance of the public and its sustained attention, prove how largely this subject is occupying the thoughts of many Christians. Professor Godet expounded the subject with extreme lucidity, completeness, and soberness. He was careful not to construct an anticipatory history of the future, lest we should fall into the error of the Jews, who had formed so complete a picture of the Messiah's appearance that they were unable to recognise in the person and work of Jesus the execution of the expected programme. Professor Godet thinks the saints will not escape the privilege of bearing witness in the fierce persecution of Antichrist.—*Journal Religieux*.

HOW A LADY WORKS IN FRANCE.

DEAR SIR,—Appeals have recently been made through your paper to Christians speaking French, and possessing an independent income, to give themselves to Christian work in France. I know the French and their needs well, and have been doing for some time what is suggested, in a very small, quiet way; and my experience as to expenditure, way of living and mode of work, may be seasonable and helpful to the large-hearted who have small purses. If you think so, make use of what I write as you please.

Expenditure.—My yearly income has been £60; my yearly expenditure, under £50. I live in a provincial town of France, and in the summer go to take a course of mineral waters, to the mountains, and after to the sea coast.

Mode of Living.—Hitherto, I have lived in furnished lodgings: a sitting-room and small bedroom, without attendance, cost 30 francs a month; all requisite utensils for cooking and living were provided. I was entirely my own servant, and found it a very independent, comfortable, and homelike mode of living. Excellent markets, with varied and reasonable supplies, provided a table without stint of quantity or quality. A length of day from six to ten left plenty of time free from household matters for other uses, reading, writing, sewing, walking, and visits with some Christian object in view.

Mode of Working.—I get acquainted with the people at the market, and in the cemetery. This leads to personal home visits. A book for addresses is kept at hand for the names of those who seem to welcome the proposal to come and see them. My "visiting list" is a large one, and as I am a great walker I go to distant places. Sometimes tea is taken, made, and shared. When I go back to France I mean to try and gather the neighbours together in one of the homes where we can have tea and a Bible-reading. These visits are always welcome. No money is given, but Gospels, floral-cards, tracts, pictorial papers for children are given, explained, and turned into prayer. It is a good plan to take some chlorate of potash for gargles, camphorated spirits of wine, and cotton wool for toothache; and a mixture (made from 1 oz. of chilli peppers, 2 tablespoonsfuls of salt, and a pint of vinegar) for external application for sore throats, coughs, and all sorts of aches and pains. Everybody appreciates bodily help, but not at first spiritual help.

I used to give tracts, with a word of advice. It is good to read these carefully before going out and to underline leading thoughts. It is food for self-digestion, and the receivers receive some of the vitality the giver has got therefrom. Perhaps the seed-sowing at the cemetery on Sunday afternoons may be a useful idea to general travellers on the Continent. Many go there to visit the last resting-places, and to pray for the souls, of their departed friends. They have time, and are in a frame of mind when a word about their own souls is likely to be well received and to do good. The floral text-cards give the introduction. They are offered, admired, the price is asked, and they are told it is a gift, to be paid for by a promise made and kept: they must read, hear it explained, then take it home, keep it, read it, pray about it, till it gets written on their hearts. Others, passing, stop to hear what is going on; then they want a card, and there is sometimes quite a little knot of listeners to the reading of the different texts and explanations. They are such interested listeners that it is easy to speak home. This opening-up of the inner soul-life, and God's voice in the garden, is something new and fresh, they feel it is what they need and like; many say so, and wish more of this teaching. Besides, they get something to take home to read.

The cemetery is a good mission-field; sorrow and trouble soften the soil for good seed. I avoid speaking of Romish errors, unless questioned, but it is good to write classified texts, proving Protestant truth, on the back of the floral cards. Those who have Testaments can find the passages, and they can be talked over in the visits at home. Thus sound doctrine will come to replace error, as light dispels darkness. They are not afraid of De Lacy's Testament, authorised by their own Church.

I am now forming a lending library, the books to be changed when visiting. Other hints might be given to those to whom mission work is new, but to the earnest worker experience is the best teacher. Enough has been said to show the willing-minded possessor of a small income that a happy, useful life may be found in France. I must add, however, that though this casual work is good, something different is needed to make France a "missionary nation"—aggressive, thorough, consecutive work, conversion, training, teaching, ploughing, clearing, planting in this large field. Still this preliminary work may produce material for after and more decisive work, for which much might be done by combined workers with combined incomes, living independently, and done, too, on the self-supporting thrift system, with effective and lasting results.

A FRIEND OF CHRISTIAN WORK IN FRANCE.

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SCANDINAVIANS IN LONDON.

A BRIEF account of the good work being done at Miss Hedenstrom's Scandinavian Temperance Sailors' Home, situated in Leman-street, E., forms an interesting little book of fifty pages. It is written by "A Norseman," who describes what he saw and heard when recently visiting the Home. One or two extracts will give our readers some idea of the work:—

"The first who entered the office was an old weather-beaten tar. The only word I could pick up from his conversation with Miss Hedenstrom was 'pawn ticket.' After he was gone she told me the following sad story, in connection with his career—sad in one way, but glorious in another. About seven months ago this sailor had been paid off from a long voyage with more than £70. As usual, a number of runners and boarding-masters were watching outside the paying-office, like eagles for their prey. The poor fellow had been foolish enough to accept one of these rascals' 'most kind' invitation to come in and have a drink. Sailors, as a rule, are very generous, particularly on pay-days. Our friend could not accept a drink without returning the compliment. The horrible mixtures sold in many of these East-end public-houses have an almost immediate effect on people daily using them, and far more so on a sailor who has been away from spirits for months. When our friend left the 'pub,' he was at the mercy of his companion.

"He woke up the next morning in the 'boarding-house' where he lived, robbed of every penny, even of his coat, waistcoat, watch, and chain. Nineteen months' hard-earned wages gone in less than twelve hours. A wife and children at home daily waiting in expectant joy for his return, for he had written the same day telling of his coming to spend the winter with them, as he now had earned a good lot of money. Instead of giving a helping hand to the poor fellow, the 'boarding-master,' hearing of his misfortune, took whatever clothes there was left, and threw the man out of his house. Without shelter, without food, robbed of his money, his clothes, and even of his carpenter's tools, there he stood out in the street, laughed at by his friends of yesterday. The music, roaring, and laughter from the dancing-saloons rung out to him 'Fool, fool!' From these places he could expect no help, no cheering words. He was desperate. A voice said within him, 'Take your life, and your troubles are over.' His mind was made up, he was already on the road; then another voice spoke: 'What about wife and children, and what about eternity?' He felt the cold perspiration oozing out of his skin, his eyes became dim, and he sat down on a staircase.

"A few minutes later Miss Hedenstrom came past from her meeting at the 'Strangers' Rest.' She saw the man, and knew by his dress that he was a sailor. He did not notice her before she put her hand on his shoulder, saying, 'What is the matter, my friend? Why are you sitting out in the rain? Come home with me to the Temperance Home, and I will give you some hot tea, for you are shaking with cold.' The man looked up. His eyes were full of tears. Those were the first kind words he had heard for ever so long. He hesitated. 'Come along, my friend, it is not far away, just a few minutes' walk.' Still he hesitated, for how could he believe that anyone would be his friend? However, Miss Hedenstrom would not give in, and he came. Before she had reached the 'Home' she knew his sad story, and he in return had been told the 'old, old story, of Jesus and his love.' During the evening prayer he sobbed as if his bosom would burst. The Lord be praised! he found peace that night for his soul, and he has ever since been a true follower of Christ. The next day he wrote to his wife telling her all that happened since his last letter to her. Two eventful days in that man's life. Before the end of the week he was again out on the deep, happy in spite of all his misfortunes. The only thing his robber had left him was a gold ring. Evidently he had been unable to get it off the finger. This our sailor had pawned the day before he went to sea again, as he was much in need of clothing. The pawn-ticket was left in Miss Hedenstrom's care. Now he had returned again, well supplied with money. Most of this Miss Hedenstrom had already sent to his wife, the remainder he was to buy tools and clothing with, not to forget to 'release his pawned wedding-ring.' *This* is the sad and glorious story of the '*Pawn-ticket*.'

"The next visitor was a herculean-built young Norwegian. He had his left arm in a sling, and his face was disfigured by several scratches. The poor fellow looked right down as Miss Hedenstrom, pointing at him, said to me, 'Look, he is one of my bad boys yet, but he has promised to become a good one.' His arm was severely cut by glass. Miss Hedenstrom examined it, and put the bandage on in a way that showed it was not the first time she had acted surgeon. The story of this young fellow was very similar to the one already related. He had been paid off with several pounds. Some vile woman had caught hold of him coming out from the pay-office. He had forgotten his promise to Miss Hedenstrom, to keep clear of these 'sharks' and come straight up to her with his money. The woman had taken him to one of those horrible dens in St. George's-street, E. There he had become intoxicated, and in this helpless state robbed of his money. When, late in the evening, he woke up and found his gold gone, he behaved like a madman. He had first knocked down the landlord of the public-house where he had slept. Next, he had given the barman a blow on the head, making him insensible; and finally, when several in the 'pub' had come to the landlord's assistance, he had fought so desperately with the crowd that it took four policemen to secure him. Eight days' prison and great pain in his arm had, however, been so profitable a lesson for him that Miss H. now had every hope of his becoming a better and wiser man—even a soldier for Christ.

"Before Miss H. had finished her narrative about the last visitor, another entered. This was an elderly man, with a most pleasant face. Peace stood stamped thereon, and I could almost see that he belonged to Jesus. In his hand he held a book—the Bible I found out it was. Pointing to some place in that blessed book, I understood he asked for information. This Miss H. gave him, and he went out with a face as bright as a new sixpence. 'One of your own boys?' I remarked to Miss H. 'He is one of the first brought to Christ before this Home was opened.' Who would have thought that this man seven years ago was lying in the street in a dead-drunken state? Who would have dreamt that he, fifteen years ago, had run away from wife and parents, and for more than eight years never sent them a single line of his whereabouts? Time after time Miss H. had been tempted to give him up as impossible to redeem, but at last he was caught in the Good Fisherman's net. Wife and parents had thought him dead. When they heard he was alive they dreaded his return, but their fear vanished when they learned that the old drunkard had become a well-dressed, respectable child of God."

Besides other instances of the way in which many of the "dear boys" have been preserved from becoming a prey to crimps and sharks while ashore, the pamphlet contains letters from those who have, from time to time, shared the comforts and blessings of the Home. The whole is intensely interesting. Copies may be obtained from the Home, 88, Leman-street, E.

AN ANTI-SMOKING CRUSADE has recently begun among the students in Edinburgh University, and is succeeding beyond the most sanguine hopes with which it was started some weeks ago. Between eighty and ninety students, all at one time smokers, have given up the use of tobacco. A meeting was held, where the pros. and cons. of the matter were publicly discussed, to the complete discomfiture of the upholders of a wasteful and demoralising habit.

ANOTHER CRY FROM CHINA.

"COME OVER AND HELP US."

DEAR SIR,—Just at the present time, when the affairs of China and France are occupying so large a place in the attention of the English public, I should like to remind your readers—my brethren in the Lord—of the need there is for the constant, earnest, expectant prayers of God's people at home on behalf on the Christian workers in this vast heathen Empire. Not only in the open ports on the Eastern Coast line, but in the far distant and isolated cities throughout seventeen of the provinces of China earnest witnesses for God have gone at their Lord's command to proclaim the good tidings of light and life. Here a solitary missionary and his wife; yonder two young men recently arrived in the country; in another place perhaps one lonely worker to uplift the light amid the thick darkness of a whole province; whilst in more favoured stations there are, it may be, a married missionary and his wife, assisted by two or three unmarried workers. Even in the ports and seaboard provinces, where missionaries are to be found in largest numbers, the supply is such that would speedily prompt the cry of "needy parishes" and "neglected countrysides" if it were in England; whilst in the far distant provinces such as Kansuh, Shansi, Shensi, Seychuen, Kweichan, and Yünnan it would be no difficult matter to find parishes as large as the whole of England occupied (?) by two solitary workers. In many cases those who are found standing in these advance ports are little more than raw recruits, so far as acquaintance with the language and life of the people is concerned.

It is a matter for devout thankfulness to God that at the present day this long-closed empire is opened from end to end in such a manner that the heralds of the Cross are able to travel in any part of it, without fear of official interference, and, save in one or two notably lawless districts, or under the stimulus of some great excitement from without, with abundant tokens of courtesy and friendliness on the part of the people. But the act of God in thus opening up the country to the Gospel has laid the burden of responsibility to occupy the land on his Church, and, whilst we thank God for his part of the work, let us seek for grace and light to do our part. The cries of God's servants in China are going up to their Lord, that He will thrust forth more labourers into his harvest field, and the prayers of many at home are united with ours to this end. It may be that a part of God's large answer shall be found in the quiet inner voice, saying to some brother or sister as they read these words, "Go thou . . . I am with thee." Oh, that such may not hurriedly put the thought from them, but may ponder it and pray over it, and, in the light of God's promised Spirit, determine, not what they would like, but what God would like. Not what they are fit for, but what God is fitting them for. Not what friends, and affections, and proclivities are calling them to, but what God is calling them to.

The close bond that exists between parents and children is hard to loosen even for a time, and in the experience of most of us there has been—and in that of those who yet shall come, there must and will be, a cruel wrench when the time of parting comes. Yet we do not leave our parents for Jesus' sake, to go to scorn and shame and certain death, as He did for our sakes. No Christian mother of to-day is called to relinquish and to suffer for Jesus' sake as Mary was called to do for the lost world's sake, when she stood by the cross and saw her son die. Oh! that Christian parents would—as they pray for the heathen—seek for *their* children as individuals the high honour of being light bearers amid the thick darkness. Are there not many parents who could themselves manage to support one son or daughter—upon whom the Lord had laid his commands—in China? Are there not many Sunday-schools who could at least support a native evangelist or Bible woman? Are there not hundreds of Christian congregations who, with hardly perceptible personal effort, could maintain one or two of their number whilst bearing the Gospel to the heathen?

In many respects China presents advantages and facilities which are denied to the brave pioneer missionary in such places as Congoland, Siberia, or Terra del Fuego. For the most part China is healthy, and in some parts the climate is much superior to that of England. Such is the case in this province, For nine months of the year—from October 1 to July 1—hardly a shower falls, whilst the air is dry and bracing. The lowest reading of the thermometer in most years is thirty-six degrees, whilst the highest is seventy-eight degrees. This city of Ta Li Fu lies in a long valley, occupied in half its width by a large lake thirty miles long by seven wide. Behind the city a grand range of hills raise their snow-capped peaks 6000 feet above our heads, whilst the city itself is about 6000 feet above sea level.

Within eight days' journey of here, in each direction, there are at least a dozen cities and large towns, which could be most profitably occupied by a mission station. I have recently visited several towns to the north and northwest, and in almost every place I met with a kindly reception. In one place I received some petty persecution, but I believe that was because the officials thought we were the hated Romanists. Yet, with all these cities lying to the north, south, east, and west, we are compelled, for lack of labourers, to confine our efforts to this place. At present there are two young men in this city, and the senior of the two has only been in the Empire a year and a half, so it may well be supposed that the force is very inadequate to the work.

To the east we need to travel thirteen days to reach the next station, where are three missionaries at present; to the west twenty-one days' hard travel lies between us and the workers at Bhamo. To the southward I suppose we should meet no Protestant missionaries nearer than the brave American pioneers at Zimmè, or our brother Macdonald at Penang, whilst to the northward we should, I believe, only find our brother Parker and his wife between here and the North Pole.

If space permitted I should like to speak about the Aboriginal tribes of this province. Of these there are the Min-Chai, Lissu, Lolo Pai-i, and many others, besides the Kacheyus on the Burmese frontier, and the Ku-tong or Eastern Thibetans in the north-west. Chinese records give the names of about seventy different tribes, and among these there are many distinct clans. For all these multitudes of souls there is not a single missionary to tell of Jesus. I have mixed to some considerable extent with members of the Min-Chai tribe, and have had servants from among them, and my experience so far gives me very favourable opinions of them.

Four days ago a proclamation was posted on the walls of this city—as elsewhere throughout the Empire—announcing the decision of the Empress to go to war with France, and asserting that China can easily repel her assailants. The proclamation charges the people to be careful in distinguishing between Frenchmen and those of other nationalities in their midst. The French priests are not to be molested so long as they confine themselves to religious matters, but the people are to look upon them as "enemies," and not to have any intercourse with them.

We, on the other hand, are to be looked upon as "honoured guests of the Empire," and are to be treated with all courtesy and kindness. Our faith is in God that all fighting and loss of life may be confined to the actual belligerent armies, and that the people may be restrained from venting their hate upon the peaceful foreigners in their midst, and that this war may be overruled of God to the highest good of this great Empire.

Again asking an interest in the prayers of your readers, and especially in those of old fellow-students and other personal friends who may read this letter,

Believe me, yours in Jesus,
FREDERICK ARTHUR STEVEN.

China Inland Mission, Ta Li Fu, Yünnan.

THE HEART OF GOD.

GREAT heart of God! that reachest to my heart,
Poor, wayward, weak, as heart of flesh must be,
Thy gentleness upholds and humbles me,
Yet I am great because of Thee a part.

Blest heart of God! more than all else beside
My Father's heart—thou holdest me so near,
That I the pulsings of thy love can hear
Above the rush and roar of life's great tide.

Strong heart of God! that from its changeless love
Gave forth thy Son—how shall I measure thee?
By all the sorrows met on Calvary's tree,
By all the joys prepared for me above.

O gracious heart! the Spirit's blest abode,
Thy comfort and thy glory on me meet
In whisperings of peace, such tender greet
As calleth out the pain from every load.

Dear heart of God! there is no "load" when Thou
Hast filled my soul from end to end with rest.
All, all is well, Thou knewest what was best,
Who bore for me the thorn-prints on thy brow.

O heart of God! O glorious Trinity,
That, all-conspiring, fixed my hope on high—
How poor for me Thou didst become, and I
Am rich in Thee for all eternity!

M. BUTLER GERDS.

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THE MEN'S NIGHT-SCHOOL, MILDMAY.

THE well-known Conference Hall at Mildmay presented an unusually lively appearance on Wednesday evening last week, when certificates and medals were distributed to the men of the night-school. At tea-time about 500 were present. At the large meeting which was subsequently held in the great hall, Mr. J. E. Mathieson said the Examiner had reported the state of the school to be highly satisfactory, very superior in some respects to former years; it was well maintaining its religious character.

Mr. Badenoch had a good report to make as to the attendance, behaviour, and general progress of the men, a very considerable proportion of whom are abstainers. The teachers meet every evening for prayer before commencing their work, and the men have a prayer-meeting among themselves once a week. Many of them have been brought to Christ, and some have been restored from backsliding.

Lady Hay, in distributing the prizes, had a kindly word and smile for each recipient. The meeting had already been informed that her ladyship was the generous donor of the hospital close by, and that she had provided the tea of which they had partaken. A cordial greeting therefore awaited her. In addition to the schools and teachers, most of the missions appeared to be represented in some form, including a detachment of girls from the Orphanage.

Not the least interesting feature of the proceedings was the presentation to Mr. Badenoch, the superintendent, of a handsome album, as a token of love and esteem, from the men. At ten o'clock, Admiral Sir William King-Hall rose to give a short address. Most excellent was the counsel he gave. He had for many years read the Book of Proverbs through every month, and commended the men to do the same. Throughout the meeting the most intense interest was manifested.

NAVVIES IN EGYPT.—Some 400 men have gone out to Egypt to construct the projected railway from Suakim to Berber. The Navvy Mission Society desires to send a missionary to work among them, and also to forward monthly parcels of magazines and other interesting reading. All who can help in these excellent efforts should communicate with Mrs. Garnett, care of G. N. K., 2, Pall-mall East, S.W.

MRS. A. M. LONGSHORE POTTS, who has recently closed a very successful course of lectures on Hygiene, at St. James's Hall, announces another series of six matinée lectures at the same place for the benefit of the Women's Hospital, Soho-square: April 9 and 11, to both sexes, and April 10, 13, 14, and 16, to ladies only. On account of the highly laudable object of this course the admission has been fixed at the low price of 2s. and 1s.

YOUNG PEOPLE AND THE BIBLE.

THE formation of the Children's Scripture Union for daily and connected study of God's Word must have indeed been a God-given inspiration. Nothing can be more important, in these days of professed agnosticism, of atheism, of blasphemy and of rebuke, than that the rising generation should be well grounded in the truths and teachings of the Bible. The Union has met with remarkable success, as our columns not infrequently show. This fact was made very patent at the two meetings of the Union held in Exeter Hall on Wednesday afternoon and evening last week, when large companies of friends came together to hear and pray about the work. The afternoon meeting was presided over by Rev. E. A. Stuart of Holloway.

At the evening meeting the honorary secretary, Mr. T. B. Bishop, made a statement of the principles of the Union, and of the progress of the work during the past year. God is blessing and extending the work. As one instance of the encouragements that are being met with, Mr. Bishop told of a boy in the South of England, nine years of age, whose fidelity shown at school in connection with the daily reading of the Scriptures led to the adhesion of nearly forty others in the same school. In some of the factories in Birmingham the members of the union take their Bibles to the factory, reading and talking over the passages in the dinner-hour. The death of a consumptive girl in Dublin, who was a member, led to the spread of the movement there, where the membership is now about 1000. Some very interesting details were given from foreign letters, showing the spread of the work in many lands. Specific reference was made to Syria, India, South America, Spain, Greece, British Columbia, Madagascar, Canada, Japan, Palestine, Holland, Italy, Africa, and other places. Mr. Bishop's account was altogether a most encouraging one, and full of hopeful augury of the future, in connection with the dissemination of Scripture truth among the young the wide world over.

In speaking of the great need in these days for the influence of such a movement, Mr. E. J. Kennedy said he had daily proof of it in his experience as Secretary of the Y.M.C.A. at Exeter Hall. Young men were constantly coming to him, and he was also receiving letters from them, expressing the earnest wish that they had known the truths of the Bible in their earlier years; it would have saved them from many sorrows.

Mr. Farthing, of Cambridge, in pressing home the claims of the Union on Christians, referred to the great ignorance that prevails among young men in our public schools even with respect to the historical facts of the Scriptures. If the elder children were thoroughly established in the leading facts and doctrines of the Bible they might be preserved from many a mental conflict when they mix with unbelievers in the world. Another point on which he laid great stress, as an irresistible argument for the truth of the Bible, was the reality and consistency of Christian life. As an illustration of this he told of the wonderful work of grace that has lately been in progress at Cambridge, which has been to a great extent the result of the consistent Christian life of some young fellows at the University.

The Chairman of the meeting, Rev. H. Price-Hughes, described his first introduction to the Union in "the Happy Valley" at Llandudno, where a children's service was being held on a beautiful autumn Sunday afternoon. It is our highest duty, said Mr. Hughes, to seek the salvation of the young. We are apt to overlook the fact that God can produce a clear and conscious assurance of faith in Christ in the very young. We may be sure that God is at work in the heart of a child before we can influence it. He endorsed Mr. Farthing's remark about the Scriptural ignorance of educated men at our Universities. From a residence at Oxford, he asserted the Bible to be the only book that is largely unread and unstudied at the University there. This ignorance is not confined to any class of society, hence the unspeakable value of the work of the Children's Scripture Union. The Bible is its own best argument and best defender, especially when its truths are illustrated by the lives of converted and consecrated men and women. Apologetic literature may have its own value, but it is a remarkable fact that such works have mostly been produced in times of spiritual coldness and indifference. When Christians are busy accomplishing the conversion of the world around them, they have little time left to apologise, and as little need.

Mr. King gave an interesting sketch of the rapid increase of readers of the Scripture Union portions in South Africa, as he had seen it in a recent visit to that part of the world. He was able also to give a most encouraging report of the advance of Scripture reading in our public schools—a department of the work which is under his special care.

As one of the active workers in connection with the Children's Special Service Mission, Mr. G. Banaster said he had found that where the Scripture Union had been well worked the evangelistic work had been most fruitful. He had since the last annual meeting cruised around the coast in the yacht *Kingfisher*, and visited many ships. Everywhere he found a warm welcome for the Gospel message, and was able to dispose of many copies of the Scriptures. Some details he gave of his experiences both among seamen and landsmen were heard with deep interest. The meeting was altogether a very stirring one, and full of promise for the years to come.

GOSPEL WORK IN HOMERTON.

HACKNEY Town Hall was quite filled on Tuesday evening, March 31, by the teachers, workers, and friends of the Homerton Ragged-school and Gospel Mission, who met to celebrate the 17th anniversary of the institution. Mr. F. A. Bevan, who presided, said that when the churches had done their utmost there still remained a vast field outside to be cared for. He had generally found it more difficult to get people to give personal service than money, and he specially urged young Christians to volunteer their services, as they would find it an excellent means of training for more matured work.

The general condition and progress of the mission was shown by Mr. J. W. Morgan, Chairman of the Committee, to be satisfactory. The work certainly was hard, and only those who were terribly in earnest would ever continue in it. It is evident, however, that the mission succeeded in reaching the class needed. Rev. G. S. Reaney contended for more joyous service. In a speech of much fervour he showed that the true life was the Christ-life. No Ragged-school meeting would be complete without Mr. George Holland. Many tears flowed while he recounted some of the scenes he had witnessed during the many years he has been a Ragged-school teacher. From the Gravesend Ragged-school Mr. W. G. Penman had come to tell a little about the late General Gordon, who was a teacher in the school. The General was never absent from his class or the prayer-meeting. Captain Verney said that education was never more needful than now, as the political power is falling into the hands of the people. Rev. Fleming Williams believed the solving of the social problem would be the outcome of the Ragged-schools. Mr. J. Kirk spoke of the zeal of the Homerton teachers, and Mr. Millar added a closing word.

AFLOAT AND ASHORE.—The Sailors' Welcome Home, 173, George-street, Ratcliff, E., has been greatly owned of God. Through its influence other agencies have sprung up, drunkenness and revelry in the notorious Highway have been much lessened, and many have been saved. The past year has not been behind its predecessors in arduous labour or encouraging results. Suppers, during the winter, kept many poor fellows from starving; employment was found for others. Words in season cheered drooping spirits, and the Gospel message awakened and recovered many a wanderer. Miss Child thanks all kind friends for help and donations, and makes an earnest appeal for their continued prayers. She looks for great good to come out of the new branch of work recently begun at the Docks among the men during their dinner hour. Thousands of books and tracts have been given to them, personal converse has been secured, and Christ has been preached.

THE DANGER OF SPIRITUAL PRIDE.

FREDERIC SESSIONS, of Gloucester, a Gospel minister of the Society of Friends, recently conducted a series of midday Bible-readings, and gave addresses to Christian workers, on the Friends' Meeting-house premises, Carlton-hill, Leeds, which have been of an extremely interesting and instructive character. Speaking on "Send me," and touching on the necessity of all Christian workers being kept in constant dependence on the Source of strength, so that the work they are doing might not be thought to be their own, he concluded by quoting the following lines, by an unknown author:—

THE PREACHER.

O send me forth, my Saviour,
O send me for thy glory,
Regarding not the praise of man,
And trampling on the fear of man,
And fighting for thy glory.

There is a man that often stands
Between me and thy glory;
His name is Self:
My carnal self
Stands 'twixt me and thy glory!

Oh, mortify him, mortify him!
Put him down, my Saviour;
Exalt Thyself alone! lift high
The banner of the Cross,
And in its folds
Conceal the standard-bearer!

EVANGELISTIC NOTES.

Mr. John Richardson, of Bow, has for the past five weeks been conducting Gospel services in the Congregational Chapel, Takely, Herts, with good results. Mr. G. D. Shipley, of the Village Mission, is now conducting a three weeks' mission in the same place.

The Frozen North.—In acknowledging the receipt of a packet of Christian literature from a friend in Scotland, Mr. Robertson, evangelist, Trout Lake, Ontario, speaks of much blessing he has lately witnessed in connection with Gospel meetings there.

Mr. W. Hall, evangelist, Annan, has conducted a very successful three weeks' series of services in connection with Hatherlow Congregational Church, Stockport (Pastor, G. E. Cheeseman). His visit has been greatly blessed. Forty young people during the services decided for Christ. These have been added to the Pastor's Bible-class.

Perth, N.B.—A most interesting and successful Gospel Temperance and Evangelistic Mission, extending over a month, under the auspices of the Free Church Presbytery, has been conducted by Mr. Ross, of the Highland Temperance League. Several Gospel Temperance Unions and Bands of Hope have been formed, and evangelistic work over the Presbytery has got a great impetus during the mission of this earnest evangelist.

Cockermouth.—A series of evangelistic services have been held in this town by Mr. J. N. Carr. Carlisle, and Mr. W. H. Wilson, Brompton Grange. The town was previously divided into districts, and efforts made to reach non-church goers. The meetings proved most successful; from the first they were well attended, and marked by extreme earnestness. The addresses were felt to be accompanied with power from on high; Christians have been stirred up to live a more decided life for Christ, and sinners aroused and saved. Interesting instances could be given of those who professed to pass from death into life.

Mr. Richard Weaver, we are rejoiced to say, is to a considerable extent restored to health. He desires to acknowledge his gratitude to the Lord for his grace and mercy in so far restoring his strength and vigour. We are pleased to be able to add that on Sunday, March 15, Mr. Weaver's four sons were engaged in conducting services at Middleton, near Oldham, in the Co-operative Hall, which holds about 1500 people. Mr. Samuel Weaver, the eldest son, conducted the meeting; Mr. Frank Weaver, the youngest son, read the Scriptures; Mr. Bewley Fry Weaver addressed the audience from the text, "Seek ye the Lord while He may be found;" Mr. Reginald Weaver spoke from the words, "They all with one accord began to make excuse." Mr. Weaver may well rejoice that all his sons are thus united in serving the Lord

Notes on Daily Readings.

These notes on the chapters of Scripture arranged for the "Bible and Prayer Union" are not intended in any way to interfere with the "Monthly Notes." Those who desire to become members of the Union should communicate with Rev. T. Richardson, St. Benet's Vicarage, Mile End-road, London, E.

APRIL 9.—JOHN III.

v. 7.—"*Ye must be born again.*"—Natural birth will bring into this world; but natural birth will not introduce us into the kingdom which is within the veil. To go thither we must be re-born. There must be the communication of another life. So the Son who is the Word, "in whom is life," came down to men, and laid hold of man in his own Person. He entered the kingdom of this world, and became a Man, that so laying hold of man, and traversing the length and breadth of man's portion, He might lift man, as quickened by Him, through death into another life, as God's heir, and Christ's joint-heir. Therefore we are baptized. We come as dead ones, confessing that our life as men is utterly unfit to give us admission into the Lord's presence. We come to put off that life, and are buried in baptism, renouncing old Adam, to claim a new life in union with the life-giving Word; in the faith that if He be in us, his home shall be ours, and though for a season we yet bear the image of the earthly, we shall also bear the image of the Heavenly. This in effect is what the Lord says here.—*Jukes.*

vv. 14, 15.—"*As Moses lifted up the serpent.*"—Here the Lord introduces the Cross. As the new birth for the kingdom of God, so the Cross is absolutely necessary for eternal life.

vv. 16, 17.—"*For God so loved the world . . .*"—After having first unmistakably laid down the necessity of the Cross, He next shows the grace that was manifested in the gift of Jesus. Here He is not portrayed as the Son of Man who must be lifted up, but as the Son of God who was given. Then comes the truth, that a new responsibility is created by this infinite display of Divine goodness in Christ; every man's lot is made manifest by his attitude toward God's testimony concerning his Son.—*Kelly.*

APRIL 10.—JOHN IV.

This chapter enlarges on the growth and nourishment of the new life through faith in Christ Jesus. Nicodemus is told of the *quickening*, the Samaritan woman of the *indwelling* of life, through that Spirit, whose work it is to testify of and glorify the Son of God. The religious Jew is chosen to show that, spite of all his religion, he needs new life: the defiled Samaritan, to bear witness that, spite of all her sins, even in her soul there might be, through faith in the Son, "a well of water springing up unto everlasting life." And all this, not in virtue of anything in man, for here one of the vilest is the example chosen to show us where this grace may find its dwelling, but as springing from union with the Son. "The water which I shall give," is that which transforms this lost one, and others like her, into a vessel, first to contain, then to minister, the grace of life.—*Jukes.*

v. 6.—"*Jesus, being wearied, sat thus on the well.*"—Though the Son of God, Jesus is also the Son of Man, a fact never lost sight of even in John's Gospel. Godet remarks: "It has been often asserted that the Jesus of John is not a being perfectly human. Nothing can be more untrue. If there exists a true son of man, it is the Jesus of the fourth Gospel. He sits wearied with his journey at Jacob's well; He groans in the spirit at the sight of his friends in tears; He weeps Himself at the grave of his friend; his soul is troubled at the thought of his approaching trial. The Jesus of John is human throughout."

v. 7.—"*Jesus saith unto her.*"—Jesus was quite as willing to speak with a single individual, however humble, as with great multitudes; He seized every opportunity of doing so. Although He was worn out with fatigue He talked to the woman at the well; He received Nicodemus alone; He taught Mary in her home. There are said to be nineteen such private interviews mentioned in the Gospels. They leave to his followers a memorable example. This is, perhaps, the most effective of all forms of instruction, as it is certainly the best test of earnestness. A man who preaches to thousands with enthusiasm may be a mere orator, but the man who seeks opportunities of speaking closely on the welfare of their souls to individuals, must have a real fire from heaven burning in his heart.—*James Stalker.*

APRIL 11.—JOHN V.

In this and the two following chapters, the Lord is contrasted with all that law or ordinances had done for God's elect. Nay, He is shown as the fulfilment of all, whether Sabbaths, Passovers, or the like, Himself the true rest and food for weary souls. The way in which these feasts are set aside here to lead us higher is very striking.—*Jukes.*

v. 22.—"*Hath committed all judgment unto the Son.*"—We must take heed of judging others; this is Christ's work. He who once had a reed put into his hand, his Father will now put a sceptre into his hand; He who had a purple robe put upon Him in derision shall come in his Judge's robes; He who hung upon the cross, shall sit upon the bench. There are two things in Christ which eminently qualify Him for a judge—prudence, and intelligence to understand all cases that are brought before Him. He is described, in Zech. iii. 9, with seven eyes to note his omnisciency; He is like Ezekiel's wheels, "full of eyes." Christ is a heart-searcher; He doth not only judge the fact, but the heart, which no angel can do. Then his strength whereby He is able to be avenged on his enemies. Christ is armed with sovereignty, He is described as having "seven horns" (Rev. v. 6). As Christ hath an eye to see, so He hath an horn to push; as He hath his balance, so He hath his sword; as He hath his fan and sieve, so He hath his lake of fire (Rev. xx. 10).—*Thos. Watson.*

v. 40.—"*Ye will not come to Me, that ye might have life.*"—There is nothing more sad, and nothing more strange, than that when there is a Saviour who is enough for all the world, so few should come to Him to be saved. If a life-boat were sent out to a wreck, sufficient to save all the crew, and if it came back with less than half of them, you would inquire with anxiety why the rest had not been saved by it. Just so, when Christ has come to seek and save that which was lost, and yet the vast majority are unsaved, it behoves us to ask why so many are not saved by Christ. We have the answer here: sinners are lost, not by reason of anything in Christ, but by reason of something in themselves. It is something that rises up in their own hearts; they will not come to Him that they may have life.—*McCheyne.*

APRIL 12.—JOHN VI.

v. 27.—"*Labour not for the meat which perisheth.*"—By the meat that perisheth, he doth not intend only outward food, but all outward things whatsoever; they are the "meat that perisheth." All earthly and outward things are the food that the soul of a natural man feeds upon. The soul of a covetous man feeds upon his money, applauding himself that he is worth so much and so much. The ambitious man, chameleon-like, feeds upon the air, upon the airy applause of the people. The sensual man feeds upon base and sensual pleasures. In a word, all carnal men, natural men, are condemned to that sentence of the serpent, "to eat dust," to feed upon outward, earthly, perishing things. So that everything that is not grace and glory, or the means that lead to it, is a perishing thing. . . . The meat that endures to everlasting life is our blessed Saviour Christ Jesus, as He is contained and wrapped up in the means of salvation, with all the blessed liberties, privileges and prerogatives, graces and comforts that we have by Him and in Him.—*Sibbes.*

v. 44.—"*No man can come to Me, except the Father . . .*"—The divine drawing, of which the text speaks—the work which is necessary to the conversion of sinners—is here attributed to the Father; in chap. xii. 32, the Saviour connects it with Himself, while throughout the Scriptures generally it is spoken of the Holy Ghost. In these apparently conflicting statements there is no real contradiction. It is the work of the Father, inasmuch as He sends the Spirit; the work of the Spirit, inasmuch as He reveals and causes men to feel the attractive qualities of Christ; and the work of Christ, inasmuch as his mediation procures the Spirit, and He Himself is the attractive object which the Spirit reveals.—*Dr. Landels.*

APRIL 13.—JOHN VII.

v. 5.—"*For not even did his brethren believe on Him.*"—It was they who said, "He is beside Himself." They were his own fellow-townsmen at Nazareth who first attempted his life; it was at Nazareth, beyond all other places, where He could work no miracles, because of their unbelief. No one ever awoke up and said, "How dreadful is this place! surely God is in this place, and I knew it not." In all this there is a wonderful analogy to what is now going on in the fulfilment of our Lord's spiritual promises; there are instances where some few are coming more and more to the discernment of his presence, such as keep his commandments, and to whom, therefore, according to his promise He is manifested; but to the rest He is not perceptible.—*Prof. T. Williams.*

v. 37.—"*If any man thirst let him come. . .*"—A Christian in our day is like a man who has got a great reservoir brimful of water. He is at liberty to drink as much as he pleases, for he never can drink it dry; but instead of drinking the full stream that flows from it, he dams it up, and is content to drink the few drops that trickle through. Oh that ye would draw out of his fulness, ye that have come to Christ. Do not be misers of grace. There is far more than you will use in eternity. The same waters are now in Christ that refreshed Paul, that gave Peter his boldness, that gave John his affectionate tenderness. Why is your soul less richly supplied than theirs? Because you will not drink: "If any man thirst, let him come unto Me, and drink."—*McCheyne.*

v. 38.—"*Out of his belly shall flow rivers of living waters.*"—Oh, wondrous truth, that from the temples of our bodies, if only the Lord and not self is glorified, there shall run "living waters;" while if self is exalted, spite of all our knowledge, not one drop shall be ministered by us to weary souls. We may be believers, and yet the Lord may not in us be glorified. We may yet be under law, not come even to the Cross, much less to Pentecost; nay, we may be crucifying Him afresh, and putting Him to an open shame. In such a case the "Holy Ghost will not be given, because Jesus is not yet glorified." Where He is glorified, though Pharisees and the world rage and imagine vain things, the living waters shall run into the desert, and "everything shall live whither the river cometh."—*Jukes.*

APRIL 14.—JOHN VIII.

v. 8.—"*He stooped down, and wrote on the ground.*"—Dr. Adam Clarke says:—We never find that Christ wrote anything before or after this; and what He wrote at this time we know not. On this the pious Quesnel makes the following reflections: (1) Since Jesus Christ never wrote but once in his whole life that we hear of; (2) since He did it only in the dust; (3) since it was only to avoid condemning a sinner; (4) and since He would not have that which He wrote so much as known; let men learn from hence never to write but when it is necessary or useful; to do it with modesty and humility, and to do it on a principle of charity.

v. 31.—"*If ye continue in my word. . . .*"—When anyone gets wearied of what is old, and is always catching hold of what is new, it looks as if they had been beguiled from the simplicity that is in Christ, and had lost their relish for the things of Christ; nay, almost as if they had never been "rooted and grounded in love." Love of novelties has been the shipwreck of many souls. "Some new thing" is the craving, not of the men of Athens only, but of many in the Church of God. They are restless, and are carried about with divers and strange doctrines. Old truths get tame and stale (Eph. iv. 14; Heb. xiii. 9; 1 John iv. 1). Take care of "itching ears" (2 Tim. iv. 3), and of "heaping to yourselves teachers" (2 Tim. iv. 3).—*Dr. H. Bonar.*

APRIL 15.—JOHN IX.

v. 4.—"*The night cometh, when no man can work.*"

Servant of God! Strange that to thee the night seems distant still,
When thoughts of its approaching should thine inmost spirit fill;
Oh! wake thy dormant energies, and let the startling tale
Spread through this world of carelessness on each careering gale.
Tell mortals that the night of death is quickly coming on;
They'll need the Gospel's light indeed when life's faint sun is gone.

Ah, yes! the long, dark rayless night is coming to us all;
Around our homes, upon our hearts, its deepening shadows fall.
"Oh Sun of Righteousness, arise with healing on thy wings,
When o'er our trembling, shrinking forms its blackened shroud it flings.
And when the heavy hand of death falls on our failing sight,
Oh, take us to the cloudless land where there is no more night!

Marianne Farningham.

v. 6.—"*When He had thus spoken . . . He anointed the eyes.*"—Christ shows that the atoning element may enter into words and services, as well as into death. Every time Christ took any man's blindness away He discovered the redeeming side of his mission. Every disease He took into his own care, and every corpse He raised into life, testified that He lived for others, and that his life was stretching out lovingly and healingly towards all the children of men. We are, then, to assemble round Christ the Teacher as well as Christ the Saviour. His words were part of his offering. To-day they are mightier than miracles.—*Dr. Parker.*

Letter to the Editor.

WAR AND POLYGAMY.

Dear Sir,—There is no difficulty in replying to Mr. Wood's questions, but it is a matter for surprise how anyone can read their Bible and confound together as he does two things so essentially distinct. Polygamy was necessitated by the hardness of men's hearts; it was a concession made to their weakness, not to their sin. War is rendered necessary by man's sin. It is a necessity of justice for the extermination of sin when long-suffering and forbearance have proved unavailing, and the cup of iniquity is full. God commanded war. Did He ever command polygamy? He calls Himself the God of armies, but never the God of polygamists. Was ever a people cursed for not being polygamists? but one of the bitterest curses in the Word of God descends upon a people who practised what might be called the Monroe doctrine of that age, and who "came not to the help of God against the mighty." Did God ever acknowledge that a man had served him by polygamy? but He declares that Nebuchadnezzar was doing his service in subduing Tyrus. And to come to New Testament teaching, the Christian mind, while it revolts at the Mahommedan conception of a polygamous heaven, finds motives of adoration in the Apocalyptic vision of the armies of heaven led by Christ in person to combat the culminating manifestations of evil which close the present age.

Polygamy must cease; so Christ taught when the higher privileges of the new dispensation made that weakness culpable which before was excusable. War is to cease when the sword of the oppressor is broken and righteousness is established in the earth. "The effect of righteousness shall be peace." The principles of Matt. v. 38—48 are for the disciples of Christ—for the Church, not for the nations; and I would ask Mr. Wood to tell us when Christ and his Apostles taught otherwise. Christ says (Mark xiii. 7) that "Wars must needs be;" it follows that they see false visions of peace who would assure us that arbitration and diplomacy are all that are needed. Is not the Father in heaven of Matt. v. 45 the same as the King of Matthew xxii. 7, who, according to Christ's teaching, "sent forth his armies and destroyed those murderers?" We cannot admit that the New Testament clashes with the Old in its teachings on this subject. The fact that Rom. xii. 19, 20, is Old Testament teaching must on no account be lost sight of.

In conclusion, I would add that the grand and Christlike virtues of Gordon do not need to be cried up, nor can they be cried down; they command the admiration of all, whether Chinese, Mussulman, or Christian. Our effeminate and selfish age, which seems ready to confound righteousness with cruelty and revenge, sadly needed such an example.

H. W.

[We do not see what authority there is for distinguishing between sin and weakness in relation to polygamy. Surely hardness of heart is sin, not merely weakness. Nor do we think that many of our wars have been wars of righteousness against wrong.—Ed.]

MR. H. BRIGHT, of the North London Home for Aged Christian Blind Women (Hanley-road, Hornsey-rise, N.), writes to us to say that the Home is at present in great need of help. There are thirty-one inmates, only three of whom contribute to their own support. No more deserving cases could be imagined than those afflicted sisters under Mr. Bright's care, and we hope our own readers will render him what help they can in the prosecution of his good work. Mr. Bright (who is himself blind) would be glad also to conduct evangelistic services in connection with any of the churches that may desire such aid.

PRINCESS LOUISE HOME FOR YOUNG GIRLS.—A Conference was held on Saturday week at the offices of the Princess Louise Home and National Society for the Protection of Young Girls, 32, Sackville-street. The Marquis of Lorne presided. It was stated that the institution since its establishment in 1835 had trained 1378 girls. Some £1500 was now needed to build a laundry, and £800 to erect a permanent dining-room and schoolroom, while a further amount was required to erect a mission-room or lecture-room. The meeting resolved itself into a committee of aid, and a resolution was passed inviting contributions. Among the speakers were Mr. W. Fowler, M.P., and Mr. Arthur Pease, M.P.

TRUST IN THE LORD.

Ps. xxxvii. 3; Isa. xxvi. 4.

WHAT is trust? It is the calm confidence of faith that, however sad and troubled, however stormy and dark the state of heart, hearth, or fatherland, "the Lord reigneth." Oh, what blessed things have come out of trust! Some of the most beautiful songs that cheer our pilgrimage have been composed in dark hours, illuminated by trust in God. "Trust in the Lord," and why? Because we are told that in the Lord is "everlasting strength." What so blessedly comforting to the weary one, weak with pain, disappointment, or sorrow, as the thought that the One in whom is all his trust is the Almighty—the "Mighty to save," the Refuge from the storm? The blessed knowledge that "the Everlasting Arms" are "underneath" to hold us, did we fall, takes away the *fear* that we might stumble, and the dread of falling, so that our trust enables us to run and to rejoice in paths where the fearful and timid pass hurriedly by. Oh, what do they not miss! Everything that is to be enjoyed in God as our Father. See that infant, learning for the first time to walk across the floor. The mother's arms encircle, but do not touch it, and it completes its little journey with noisy delight—strong, loving arms are round it, no hurt can befall it, and the knowledge of this gives it confidence. But send the little one across the floor alone, and the fear which possesses its untrained mind is the cause of many woeful falls and bruises. Child of God, it is so with thee, until thou canst say, out of a full and grateful heart, "I will trust, and not be afraid."

During one of the services held in London last year by Mr. Moody, a poor widow was led to enter the building, her heart full of bitterness, her soul bowed in sorrow, but not bowed before God. She sat beside one who was rapt in attention, drinking in every word, and who, when peace entered her soul, exclaimed aloud, "Oh, blessed be God! Why did not I trust Him before?"

The widow wept, and just then the words came straight to her from the platform, "Can *you* say, 'The Lord is my Shepherd'?" The new convert turned to her, and said, "I can say so now. Can you?"

"I've a great trouble," was the reply. "A month ago I lost my husband; then a daughter followed; and now my son—my only son—has robbed his employer of fifty pounds, and I must sell all I possess to pay this, or he will go to prison."

"Then you cannot say it? Perhaps you are as I was an hour ago—unable to say that the Lord is *my* Shepherd? Else I am sure you could trust Him, even in this sore trial."

"No, no," said the sorrowing one; "I have been a Christian many years, and never felt as I do now when all went well. But this trial has upset me."

Again came words from the preacher: "Remember, there is no glory to God in being a fair-weather Christian—you must trust Him in *the storm.*" And the widow sat and wept, but when the meeting was over she was spoken to by one of the workers who had observed her, and this was her testimony:—

"I came into this hall a wretched, despairing creature, and I am leaving it full of trust in God. I can trust Him for all. I forgot, when I gave Him myself years ago, that I was to give Him everything else with that. I have not trusted Him, but I believe He is *my* Shepherd, and that He will bring me out of this trouble in just the best possible way for me."

And so He did. For her son, who had fled to Hull, was brought to a saving knowledge of God in a little Methodist chapel there, and returned repentant, to work until he had repaid his employer, and to be the comfort of his mother's declining years. Oh, "Trust in the Lord with all thine heart," and then, "In the dark and stormy day," none shall make thee afraid, for thou shalt have the confidence that He in whose heart thy life is hid, and upon whose palms thou art graven, "doeth all things well."

M. Butler Gerbs.

Notices.

Communications Received with Thanks.—E.P. E.R. R. A.O.B. J.T. A.M. J.J.D. W.B. W.McK. Mrs. B. J.M. D.W.H. D.S. E.H.B. H.F. J.H. A.C.M. M.B. Mrs. D. R.B.P. W.H. J.W.J. F.H.G. J.E. S.McC. W.S.G. F.D.M. H.N.J. F.S. H.McI. H.W.D. M.D. A.A.M. E.J.B. J.W.C. G.M. J.M.S. E.H. C.A. Mrs. A. J.B. F.H.W. J.B.B. T.E. S.W. C.B. B.K. E.T. Lt.-Col. K.

Applicants for Tracts.—G. Gardner, 26, Southgate road N.; Miss Kelland, 19, Magdalen-street, Colchester; J. St. Pier, Horns-road, Barking Side, near Ilford, Essex; W. White, 23, Peter-street, Gravesend; W. R. Thomson, 46, Queen-square, Strathburgo, Glasgow.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Subscriptions received by Messrs. Morgan & Scott to Thursday Morning, April 2, 1885.

⁂ In consequence of the Easter holidays our Donation List is made up to first post, Thursday morning, April 2.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
London Medical Mission—Fairy Mead Mission box	1	10	0
China Inland Mission—Fairy Mead Mission box, £1; V. W. 10s; W. B. Y. £2; John xxi. 17, 10s.; K. F. C. 10s.; Rev. K. 17s.	5	7	0
London Missionary Society—Fairy Mead Mission box	1	0	0
British and Foreign Bible Society—Fairy Mead Mission box	1	0	0
Mr. Rabinowitch (Rev. J. Wilkinson)—A. S.	10	0	0
Mrs. Ginever's Orphan Home—A. S.	10	0	0
Miss Mittendorff's Orphan Home—A. S.	5	0	0
Pastor Hermann's Work in Riga—A. S.	5	0	0
Spitalfields Gospel Mission—A. S.	5	0	0
Blackdown Hills Mission—A. S.	5	0	0
Mission to the Kabyles—V. W.	0	10	0
Mr. Fegan's Boys' Home—W. B. Y.	0	10	0
Dr. Barnardo's Homes—W. B. Y.	1	0	0
Friendless and Fallen—W. B. Y.	0	10	0
Rev. R. W. McAll's Work, Paris—W. B. Y.	0	10	0
Soldiers' Home, Portsmouth—W. B. Y. 15s.; (*Egypt*) W. B. Y. 15s.	1	10	0
Poor Jews in Jerusalem (Mr. Friedlander)—W. B. Y.	0	10	0
Bristol Orphan Houses—W. B. Y.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—Mrs. D.	0	2	0
St. Giles' Christian Mission—T. L. R. 10s; (*Brook-street Home*) G. W. P. £1	1	10	0
Dock Labourers' Mission—(*Free Meals*)—T. L. R. ..	0	10	0
George-yard Ragged Schools (Penny Dinners)—M. C.	0	6	3
Destitution in East London (Rev. W. E. Hurndall)—Matt. xxv. 35, 36	1	0	0
Gospel Purity Association—K. F. C.	1	0	0
Portsmouth and Gosport Seaman's Mission—G. W. P.	1	0	0
Clapton-park New Mission—G. W. P.	0	10	0
Mr. Bradford's New Chapel, Northampton—G. W. P.	0	10	0
	£60	15	3

(Advertisements.)

Luther Memorial Home—E. A. S. £5, in memory of Miss Corke.

Rev. W. Evans Hurndall thankfully acknowledges: H. B. 1 s.; A Friend, Nottingham, 5s.; Thankoffering, Bexley Heath, 5s. 6d.; S. L. Platt, 5s.; J. C., Blackheath, 5s.

GOSPEL PURITY ASSOCIATION.—Last week several meetings were held in Exeter, at which addresses were given on "Purity of Life," by Mr. and Mrs. Wookey. In his address to men, Mr. Wookey strongly contended for an equal standard of morality as between the sexes, and appealed to the Christian chivalry of his brethren to maintain the honour and virtue of all women. Mrs. Temple, wife of the Bishop of London, presided at one of Mrs. Wookey's meetings for women, and expressed her earnest sympathy with the movement. A number, both of men and women, enrolled themselves in the Association.

WALL-STREET MISSION, BALLS POND.—The nineteenth anniversary of this mission was recently held. A brief report was read by the Superintendent, from which it appeared that the good work is steadily carried on. The various agencies embrace Gospel Services on the Lord's day, Children's Service, Bible-class, Open-air Services, and during the week Gospel Temperance, Band of Hope, Mothers' Meeting, &c. Several friends interested in mission work addressed the meeting, and expressed their confidence in such efforts as being the best means of reaching the multitudes who do not attend the usual places of worship.

(*For Notices of Books, Forthcoming Meetings, &c., see p. 22.*)

A DILEMMA.

Dear Friends,—

On Thursday, 14th May, I wish (d.v.) to leave Liverpool for Canada, with about 100 emigrant boys. Towards the £1000 required to meet the expenses of this party, the noble donor of £500 to our Emigration work last year has again contributed £500, and other friends have already subscribed about £250 more. The remaining £250 will, I have no doubt, be forthcoming by the date of departure.

By this effort, through God's mercy, *there will not only be* 100 *boys settled in comfortable Canadian farm-houses at good wages, but vacancies will be created in our Homes for another* 100 *boys, to be rescued forthwith from London street-misery.*

I am sorry to add that so little help has come to hand the last few weeks that I am beginning to feel anxious, not only as to ways and means now, but more especially for the general support of the Homes during my approaching absence for some months.

My place will (d.v.) be filled once more by my friend who takes such a loving interest in our boys, and has so ably acted as *locum tenens* for me on other occasions. *I feel, however, that it will be impossible for me to go to Canada and leave him with any financial anxiety* in addition to the other weighty responsibilities he voluntarily undertakes in the management of the Homes while I am away.

Our position is just this. We are not "*in debt,*" but are "*quite without funds.*" Month by month we have been enabled to pay our monthly accounts; week by week we have just had enough to make our weekly payments; but *face to face with Quarter-day, we had not a penny in hand, towards claims for rent, gas, &c., now falling due.*

Unless we have the means in hand to carry on the work in the summer months, I feel I must not (*a*) either go to Canada myself, leaving a heavy financial burden to shoulders unused to bear such a load, or (*b*) take upon myself the responsibility of filling up the 100 vacancies thus created, and providing the necessaries of life for so many boys at a time of year when very many friends are away at the seaside, &c., and for days together scarcely any help comes to hand.

I must thankfully record that for the last six months I have had far less pecuniary anxiety, and have been, consequently, able to labour cheerfully day by day, from morn till night, and to do far more work with less fatigue and worry than for some years past. *I have been able all through the winter to help every absolutely destitute case brought to my notice.*

I very reluctantly take up my pen to lay our case, in this crisis, before kind friends who so generously help me from time to time, but I feel I ought to let those who take such a deep interest in the work know exactly how we stand.

Will you try and help us in this dilemma, so that we may not have to draw back from our important plans so graciously furthered by God thus far, but with happy, praising hearts, go on in our life-service for Christ amongst needy and erring boys?

I am, dear friends, yours faithfully,

J. W. C. Fegan

The Boys' Home, 95, Southwark-street, E.C.

Cheques may be crossed London and County Bank (Southwark Branch), and Post Office Orders made payable at G.P.O.

THE RESCUE

A monthly record of Christian efforts in connection with "Mr. Fegan's Homes" amongst our juvenile home-heathen. Contains latest tidings of the work at home and abroad, expositions of Scripture, original Poetry, &c., Contribution List, Cash Statement, &c.

POST FREE FOR ONE YEAR, 1s. 6d.

Notices of Books, &c.

MAGAZINES FOR APRIL.

Young England continues to supply boyhood with good, lively and varied reading. (*Sunday-school Union.*)

The Quiver (6d. *Cassell*) combines edifying and recreative reading with papers of a practical nature to an extent that few of its rivals can attain.

Sword and Trowel. 3d. *Passmore & Alabaster.* Mr Spurgeon *inter alia* contributes a "War Song," so that his physical infirmity does not appear to have interfered with his mental vigour or acumen.

The English Illustrated Magazine (6d. *Macmillan*) has a well-illustrated paper descriptive of Kentish scenery, and a graphic sketch, by Archibald Forbes, of an experience during the Russo-Turkish War.

Rev. Charles Bullock still maintains his prestige in *The Fireside* (6d.), *Home Words* (1d.), and *The Day of Days* (1d.), all of which he conducts with an ability and wisdom in the choice of matter, that render them deserving of a place in every household.

The Contemporary Pulpit (6d., *Swan Sonnenschein*) continues to furnish an excellent representative epitome of pulpit teaching. There are contributions this month from Bishop King, Dr. Culross, C. H. Spurgeon, Bishop Bickersteth, Dr. Maclaren, and others less known.

The Congregationalist. 6d. *Hodder & Stoughton.* Among the varied and uniformly interesting contents of this number, we may specially note an article of American extraction on "The Contemporary Pulpit in its influence upon Theology," and Lessons from General Gordon's life.

Eastward Ho! 6d. *Wells Gardner.* Rev. Brooke Lambert, of Greenwich, enters the lists this month as a defender of the methods of the Charity Organisation Society. There is a smart and cogent rejoinder by "Peter the Hermit," who concludes by expressing the view that if the earth were to open and swallow up the C. O. S. the poor would not suffer by the catastrophe.

Messrs. Partridge & Co.—"Paddy O'Flinn" claims the interest of the readers of *The Welcome* (6d.), which, amongst numerous illustrations, contains portraits of Elizabeth Fry and General Gordon. *The British Workman, Band of Hope Review, Children's Friend, Infant's Magazine, Family Friend, Friendly Visitor*, will all find their way to hearts which eagerly await their monthly issue. To each and all we heartily wish an ever-increasing circulation.

Cassell & Co.—Under the title of *The Family Physician* (6d.) this enterprising firm have added one more to their ample list of useful household magazines. Diseases and lesser ailments are treated of by eminent London physicians, which puts within everyone's reach the ways and means of dealing with them. Perhaps none of the serials hitherto published will be more valued than this, and none deserves the distinction more. *Familiar Garden Flowers* (6d.) should be in request at this season of the year, and *The Household Guide* (6d.) is ever welcome. Pottery and shipbuilding are the principal subjects dealt with in *Great Industries of Great Britain* (7d.) which, with *The History of Protestantism* (8½d.), and *Magazine of Art* (1s.), have the usual number of interesting and excellent engravings. Part 15 of *The Encyclopædic Dictionary* (1s.) is before us, and the fact that it only takes us on to the middle of letter C, will show on what an exhaustive and comprehensive scale this valuable work is being produced. *Old and New London* is drawing near a close; the present number contains a map of the Metropolis in the time of Queen Elizabeth. The other issues of this firm that has reached us are *Peoples of the World*, Dr. Geikie's *Life and Words of Christ, Old Testament Commentary*, and *Countries of the World.*

The following serials for April have also reached us:—

Work amongst Jews.—Jewish Intelligencer—Israel's Hope and Destiny—Jewish Herald.

Temperance.—Band of Hope Chronicle—Blue Ribbon Novelette—Church of England Temperance Chronicle.

Juvenile.—Our Darlings—C.M.S. Juvenile Instructor—Children's Messenger (Presbyterian)—Sabbath-School Magazine—Sunrise—Christian Record—Wesleyan Methodist S.S. Magazine—Erin's Hope.

Miscellaneous.—On and Off Duty (Police)—On the Road (Commercial Travellers)-Old Jonathan—Sentinel (Social Purity)—Naval Brigade News—Monthly Review (Y.M.C.A.)—Silver Morn (Prophetic)—Free Church (Eng.) Magazine—Herald of Peace—Children's Advocate—Echoes from Paris—The Christian Worker—Delving and Diving—Believer's Pathway—Evangelist—London City Mission Magazine—Golden-lane Mission Magazine—The National Church—House of Rest Monthly—Free Church Monthly.

Missionary.—The Illustrated Missionary News—China's Millions—C.M.S. Gleaner—C.M.S. Intelligencer—Indian Female Evangelist—The Messenger (Presbyterian)—Mission Record (Scotch Church)—Friend of Missions—will all help to swell the current of thought which is now so largely manifested toward the foreign field.

Mr. Henry Sells' new edition of the Dictionary of the World's Press (167, *Fleet-street.* With maps, 2s.) is a wonderful compilation. As we scan its varied and attractive pages we begin to understand the world-wide ramifications of "the fourth estate." All who are on advertising bent ought to consult this encyclopædic *vade mecum*. The foreign maps are a new feature of the work. An edition without maps can be had for 1s.

The publishers of *The Pall Mall Gazette*, with their customary enterprise, have prepared a very copious index of the contents of that evening journal, extending from July 1 to December 31, 1884. To those who possess a file of the journal this index will be invaluable; even to those who do not it furnishes a handy record of the leading events of the six months. It can be had from the office of the *Gazette*, Northumberland-street, Charing-cross, price 1s.

We have also received the following books:—

Religious Tract Society:
Child-Life in China. By Mrs. Bryson. 5s.
The Great Cloud of Witnesses. By Dr. W. Landels. 4s.
Present-Day Tracts. Vol. vi. 2s. 6d.
Alternatives of Faith and Unbelief. By Rev. Dr. Stanford. 1s. 6d.
The Fisher Village. By Anne Beale. 1s. 6d.
Effie Patterson's Story; a Tale of the Covenanters. 1s.
The Cottage Door. 1s.
The Cottage and the Grange. By Evelyn Green. 1s.
One Good Turn Deserves Another. 1s.

Chennell and Francis:
Heart-Yearnings (Poems). By Frances Markland. 1s.

Messrs. Nisbet & Co.:
Romance of Missions in Bithynia. By Maria A. West. 1s. 6d.
Metaphors in the Gospels. By Dr. Donald Fraser. 6s.

T. and T. Clark:
Gotthold's Emblems. By Christian Scriver. Translated from the German. Fourth edition. 5s.

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

A Christian Conference at Powis Hall, Westbourne-park (Powis-gardens, Cornwall-road), April 14 to 16.

Tuesday, April 14.—"Saving the Children."—11 a.m., "The Perils of Homeless Children in a Great City," 3 p.m., Bible reading, 7 p.m., "Homes for Homeless Children." Openers of Conference, Mr. W. Williams. Mr. J. W. Fegan, Mr. John Kirk, R.S.U., Dr. T. J. Barnado, Miss Cole.

Wednesday, April 15.—"Poverty in Great Cities."—11 a.m., "The Present Distress," 3 p.m., Bible readings, 7 p.m., "Remedies—Real and Imaginary." Openers of Conference, Mr. George Holland, Mr. F. N. Charrington, Dr. Chambers, Rev. Archibald Brown, J. E. Mathieson, Esq.

Thursday, April 16.—"Friendless and Fallen."—11 a.m., 'The Vice and Crime of Great Cities," 7 p.m., "Reaching the Reckless." Openers of Conference, Mr. George Hatton, Mr. Robert Paton, Miss Macpherson, Mr. E. W. Thomas.

All communications to be addressed to the Conference Secretary, Powis Hall, Powis-gardens, W.

All-day Convention of the Y.W.C.A. at Exeter Hall, Friday, April 17. Tickets for the evening meeting for Young Women in the Large Hall can be obtained at the London Office, 17, Old Cavendish-street, W.

10.30 to 11.30 a.m., prayer-meeting, Miss L. Moor presiding.

11.30 a.m. to 1.30. p m., conference of secretaries and workers, Lady Hobart in the chair. "Going Forward, Past, Present, and Future," Miss L. Moor (Clifton), Miss Macleod (London); "Our Mainspring, Love," Miss Bell (Eastbourne); "Pounds, Shillings, and Pence," Miss S. Burgess (Brighton), Miss Wright (Manchester); "Restaurants and Travellers' Friendlies," Miss. L. Trotter, Mrs. M. Neile; "The Heart of a Stranger," Mrs. Higson (Upper Norwood); "Are we a Missionary Society?" Miss A. Fothergill (Darlington). Mrs. Grattan Guinness.

2.30 to 5 p.m., general meeting, Hon. Lady Beauchamp in the chair. "The Spiritual Aspects of our Work," Miss Raymond (Brixton), Mrs. E. Thwaites (Salisbury); "Danger Signals. How to Use them Wisely," Mrs. Bayly (Streatham), Miss Savill (Bristol, Miss Wills (on Total Abstinence); "Social Improvement and Home Comfort," Hon. Emily Kinnaird, and others; "Our Literature, its Purity and Power," Miss Denny (London; "Junior Branches," Mrs. H. C. Lloyd (Hoddesdon); "Factory and Laundry Girls," Mrs. W. T. Paton (London), Miss Thompson (Kensal New Town); "Reports of Secretaries," Miss Spence (Bath), Miss Murray Gartshore (Scotland), Miss Gough (London), Miss Stone (Greenwich), Miss Agnes Moore (Folkestone), Miss Hull (Eastbourne).

6 30 to 7.30 p.m., prayer-meeting, Mrs. E. W. Moore presiding. Address by Mrs. J. G. Watson.

8.30 p.m., public meeting in the Large Hall. Doors open 7.30. Admission by ticket only. Chairman, the Earl of Shaftesbury; speakers, Rev. W. Hay Chapman, Rev. H. Price-Hughes, and Rev. A. E. Stuart.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec. 253, Southampton-street, Camberwell, S.E.

Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address 17, Claremont-square, London, N.

Rev. W. H. Aitken.—April 12 to 27, Eaton Chapel, S.W.; May 31 to June 12, Holy Trinity, Bordesley, Birmingham; 14 to 29, St. Silas, near Birmingham.

Rev. Jas. Stephens.—April 11 to 17, St. Peter's, Greenwich.

Messrs. Fullerton and Smith.—To April 23, Southampton; 25 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—April 12 to 26, Falmouth; September and onwards, South Wales.

Mr. J. M. Scroggie—April, Blackheath.

Mr. F. E. Marsh.—To April 19, Kilbarchan, N.B.; 26 to May 10, Pitsmoor, Sheffield.

Mr. Henry Thorne.—April 7 and 8, Hilton, Derbyshire; 9, Derby; 11 to 20, Maryport; 22 and 23, Whitehaven; May 23 to June 1, Ludlow.

Mr. and Mrs. C. King.—April 11 to 27, Lowestoft; 28 to 30, Caistor; May 2 to 16, Glasgow; June 13 to 22, Leigh.

Mr. W. Spencer Walton.—April 18 to 27, Brixton; May 9 to 19, Liss.

Mr. Shuldham Henry will preach at St. George's Hall, Langham-place, W., every Sunday at 11 a.m. and 7 p.m. during April; and at Burlington Hall, Savile-row, every Wednesday evening at 8.

Messrs. Mateer and Parker.—Blaenavon, April 13 to May 3; Tunbridge Wells, May 10 to 24.

Children's Evangelistic Mission.—Mr. Thomas Eyres, Liverpool, April; Ulster, May.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Conference Hall, Mildmay-park, N.—Sunday, April 12, 3.30 p m., Mr. P. S. Badenoch; 7 p.m., Rev. Townsend Storrs, M.A.

Bow and Bromley Institute, Bow-road.—Rev. W. Evans Hurndall, M.A., every Sunday night at 8.30.

Clapton Hall, Upper Clapton. — Mr. J. G. McVicker during April. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Children's Special Service Mission.—Mr. J. Spiers and Mr. Westall, Carmarthen; Mr. Banaster, Norwich, April 12—17; Ipswich, April 19—24; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in April, 3 p.m.; St. Saviour's School, Herne-hill-road, April 20—22; Mr. Hankinson, Sevenoaks, April 11; Mr. Trickett, Eaton Chapel, Eaton-square, April 12, 19, and 26, 3 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. C. V. T. Onslow, Sunday, 7 p.m., and Wednesday, 8 p.m.; Dalston Bible Depôt, 103A, Dalston-lane (temporarily), Dr. Brooks, and others, Sunday, 7 p m.; Mr. Abraham Wallis, Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Mr. W. Harper, Sunday, 7 p.m.; Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Alexander Carson, M.A., Sunday, 7 p.m.; Wednesday ("Spiritual Visits to Bethany"), 7.30 p.m. Malden Hall, Kentish Town, Mr. R. E. Ashton, Sunday, 7 p.m.; Thursday, 8 p.m.

MISCELLANEOUS.

Merrion Hall, Dublin.—Believers' Meetings, June 2 to 4.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Southsea Conference.—April 28, 29, and 30. Particulars from Rev. F. Baldey, St. Simon's, Southsea.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Y.W.C.A., 17, Old Cavendish-street. — Bible-readings on "The Coming of the Lord," by Mrs. Yapp, at 4 p.m., each Tuesday in April (omitting Easter Tuesday).

Merchants' Lecture. — Rev. Henry Allon, D.D., every Tuesday in April, at noon, in Finsbury Chapel, Finsbury-circus, E.C. Subject, "Some Primary Religious Ideas."

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, April 10, tea at 6; meeting at 6.45. Rev. John Wilkinson on "The Promises of the Father Confirmed by Christ."

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, April 10, 7 p.m., subject, "The Connection between 'Saved and 'Healed';" tea at 6. Sunday, 3.30 p.m., and Tuesday, 11.30 a.m., Bible reading, by Miss Mason.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, 3.30 p.m. —Friday, April 10, "The Kingdom of God" (Luke xvii. 20, 21), Rev. T. Gurney; 17, "Good Work by an Obscure Workman" (Acts ix. 10), Rev. W. Hay Aitken.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Bible reading, Tuesdays, 6.15 p.m.; Gospel address, by Rev. G. M. Murphy, Lambeth Ragged Schools, Friday, 10th inst., 8 p.m.; Gospel Temperance addresses (by members), George-yard, Whitechapel, each Monday, 8.15 p.m.; Soldiers, each Friday 7 p.m.

Exeter Hall.—Annual meeting, Thursday, April 16, 7.30 p.m., Earl of Shaftesbury presiding. Addresses by Canon Fleming, on "A Young Man's Spiritual Temptations"; Rev. Dr. Clifford, "A Young Man's Intellectual Temptations"; and Professor Elmslie, "A Young Man's Temptations in Business."

The Priory, 198, Upper-street, Islington, N.—Thursday, April 9, 8.30 p.m., address; Saturday, Bible study, 8 p.m.; Sunday, fellowship meeting, 9.30 a.m.; Bible class, 3.15 p.m.; evangelistic meeting, 8.15 p.m; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

186, Aldersgate-street. — Annual meeting in Mansion House, City, Thursday, April 9, at 8 p.m., Lord Mayor in the chair. Speakers: Mr. George Williams, Alderman Whitehead, Revs Dr. Sinclair Paterson, J. Bennett, Ossian Davies, &c. The Earl of Shaftesbury hopes to be present.

31, High-street, Hampstead-heath, N.W.—Address to young men by Rev. Marcus Rainsford, jun., Thursday, April 9, 8.15 p.m.; young men invited.

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CASE FOR THIS WEEK.

HOPELESS CASE of CONSUMPTION.—A GARDENER IN SCOTLAND.

The patient was a gardener in the service of Mrs. Anderson, West Kensington Park, W., and Mr. Congreve has heard as follows:—"Mrs. A. obtained from Mr. C. his medicine for her gardener in Scotland, and it worked the *most wonderful cure.* He had been given up as a *hopeless case of consumption*, but after three months got nearly well, and is still in good health."

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Mrs. E. G., of Sheffield, whose full name can be given privately to any *bonâ fide* inquirer, has recently written me as follows:—Allow me to thank you, dear sir, for the great benefit my son has received. One local doctor said *he would never be better in this world.* Your medicine has been the means, under the blessing of God, of his complete recovery. He has now been to business four months, and enjoys good health. Our friends who saw him during his long illness say '*he is a miracle.*' I am recommending your treatment to everyone."

This case had commenced with inflammation of the lungs and pleurisy, and terminated in phthisis. The mother wrote me first about eighteen months ago.

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ANDRE'S INSTITUTE AND SCHOOLS, Triangle, Hackney.—A great Public Meeting, in connection with the opening of the new Institute and Schools, will be held in the Morley Hall, Hackney (adjoining the new building), on Saturday afternoon, April 18. The chair will be taken at 3 o'clock by Samuel Morley, Esq., M.P., supported by Benjamin Whitworth, Esq., M.P., Rev. Canon Barker, Rev. S. Buss, W. Miller, Esq., and others. The Meeting will be continued in the evening at half-past seven. The Alpine Choirs, the Gospel Temperance Choral Society, and Pupils of the Schools will give selections of vocal and instrumental music at each meeting.

ST. LUKE'S INVALID and Convalescent Home, Ramsgate.—Friends are invited to send useful and fancy articles for the Sale of Work to be held (D.V.) in the last week of May. The Home is for gentlewomen and servants in distinct departments.—Miss Rosalind Hosking, Finsbury House, Ramsgate.

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee

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For further particulars, apply Miss Gibbs.

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(*Continued on page 22.*)

REDUCED GENTLEWOMEN.

THE Christian Public is aware by this time of the lamented death of my beloved sister, Julia Corke, the originator of the effort to establish the LUTHER MEMORIAL HOME, to grant rent-free rooms to the above class.

It is earnestly hoped and believed that this needed work may still be accomplished, that Christian Workers will take it up, and by their prayers, sympathy, and exertions to raise funds, to add to the £200 already subscribed, strengthen the hands of the Treasurer (Miss Julia Fox, 54, Kensington Park-road, Ladbroke-square, Bayswater,) and of myself, who, having worked in the cause from its commencement, will gladly take up this legacy of my beloved sister.

Funds continue to come in which bereavement has prevented my acknowledging as yet. Thanks for all. Shilling Collecting Cards will be gratefully supplied, and Contributions thankfully received by the Treasurer, or by—

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This Mission has been carried on for upwards of twenty years in one of the most degraded parts of the East End of London. To its foundation and management the well-known Mr. W. J. Lewis devoted many of the best years of his life. Ill-health has now compelled him to withdraw from active control, but the work is continued as vigorously as ever. By the operations of this Mission many an outcast has been gathered, from the streets and lanes of this great city, to the fold of Christ; and the work still goes on. By open-air Gospel preaching, house-to-house visitation, services for adults and children, ragged night schools, and lodging-house visitation, we seek, in obedience to the apostolic injunction, to "be instant in season and out of season." "That we might by all means save some" (1 Cor. ix. 22).

Help is sorely needed, and will be thankfully received at the above address; or at the office of The Christian.

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The applications are most distressing, and the funds are quite exhausted. The Committee make an urgent appeal for help.

Henry Thompson, Treasurer.

FIRST SHEETS OF SCRIPTURAL PROOFS

That God gives us in our Lord Jesus Christ perfect deliverance from all sin, inward as well as outward, if we will but receive Him and believe on His name for all that God has made Him to be to us (John i. 12; 1 Cor. i. 30).

BY J. P. WILSON.

Copies may be obtained by writing to me at the undernoted address, sending Eightpence for price and postage, or without money. I hope that it is with a right motive that I introduce here the *first* letter received by me on the subject of the book, and that my doing so will not be misconstrued. But if it should be, I must bear with it, and cannot for fear of it withhold the letter. It is from a sister in the Lord unknown to me until I received it.—J. P. W., 88, North Side, Wandsworth Common, London, S.W.

"Dear Friend.—I have read your little book, lent me by a friend; and I do desire heartily to thank my God that it was put into my hands. Though for years I have known my Saviour's love, and experienced the incoming of the Holy Spirit in power in my soul, yet since reading the 'Scriptural Proofs' I have had a fresh revelation of what Jesus is to me in his capacity of Saviour: and I have been able to grasp Him in a fuller and more comprehensive faith as my deliverer from indwelling sin; and that on the Truth of the living God, as shown so clearly in your little book. My heart goes with every line of it. I do trust and believe it will be blessed wherever it is read: there is so little of man in it and so much of God. Yours in the fellowship of His Spirit, ——."

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Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

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THE GATHERING STORM.

By JOHN E. LINNELL, Vicar of Pavenham.

THE temporal power of Rome is decaying, the political hopes of Israel are reviving; and whether or not it be that the way of the Kings of the East shall be prepared, the Turkish Empire must soon cease to be. Many there are who think to see, in these startling signs of the times, the speedy approach of the Son of Man. They may be right or they may be wrong: but certain it is that the day is fast approaching when the Gospel will have been preached, "*for a witness*," to every nation on earth; and, as the Master Himself has so plainly told us that the end shall follow closely upon that day, surely as believers we may lift up our heads and rejoice that our "redemption draweth nigh."

But now a dark cloud arises to throw its chill shadow on the soul, for between the present and that time so longed for, which shall give again to the Church her long absent Lord, earth must have to endure such a time of trouble as she has never yet known in her chequered past, nor ever shall know again. Christ has told us that the sign of his coming shall be seen in the heavens immediately after some terrible tribulation. Thus must it follow that, if He be near, this tribulation, still nearer, may be even now at our doors.

And what is the present outlook? There is distress among the nations, and perplexity among their rulers. The murmurs that constantly arise from the masses too are many, as the moan of the troubled sea when the storm is collecting its strength. Many are the hearts that are failing with fear, and many the faces that are gathering blackness because of the terrors that are instinctively felt to be hidden in the womb of the immediate future. Have we reached, already, the beginning of troubles? How these may develop themselves in the days as yet before us it is impossible to foretell. Anarchy may pave the way for the despotism of Rome, or of a personal Antichrist; but certain it is that a reign of anarchy is threatening the whole of Europe. Though public attention has been temporarily turned to our relations with other peoples, the leaven of Socialism is permeating the masses of our people. And what wonder when, in spite of our country's vast wealth, these are starving by tens of thousands!

Then, affairs on the Continent are worse than with us. No throne in Christendom is safe; indeed, every settled form of government is liable to be overturned with violent change. But what are the characteristics of a revolutionary movement which has gained so much attention, and awakened so much alarm during the last few years? The German Socialist, the Russian Nihilist, the French, Spanish, and Italian Communists, as well as the English Social Democrat, are atheists almost to a man. The revolt is not only to be against the laws of man, but even of a more determined character against the laws of God. We are told that the masses may be trusted. And so they may, to follow their leaders. The masses in France were doubtless averse to the violence and bloodshed of the great Revolution, but having placed all political power in their leaders' hands, they were compelled to submit to that "Reign of Terror."

It is often objected that such a state of things as that contemplated and sought by Socialists could not possibly endure beyond a certain time. And this may be very true; but how about the state of society while the experiment is being tried? What was the experience of France when atheism, as a dominant power, received a national trial? One million two hundred thousand of its people, many of them from among its bravest sons and the most beautiful of its daughters, were brought to a violent end during the short space of some three or four years.

And yet, though what the French Revolution was, on a very much smaller scale, may speedily become the state of things all over Christendom, how apathetic are the greater part of God's children with regard to the things that are coming to pass. Has the "secret rapture" theory anything to answer for in this matter? I am firmly persuaded that it has. But where, in God's Word, between Genesis and Revelation, is this theory expressly taught? Where are we told that Christ shall come secretly, and take away his people, ere the tribulation commences? I have read my Bible through and through, but I have never discovered the scriptures sought.

I once asked these questions in an afternoon address when conducting a mission in the North of England. At the close of the service, my friend, the vicar's wife, asked me what I had been doing. "Why," said she, "we have been teaching 'the secret rapture theory' ever since the last mission." "Continue, then, to teach it," said I, "if you discover it in the Word of God." "Ah, that is the worst of it," was her reply; "we received it from Mr. H." But oh, this wretched practice of following leaders, without comparing their teachings with the oracles of God!

Some one, I know not who, once gave as an opinion, drawn from the Word, that the Lord Jesus would come secretly and fetch his people from earth before the last tribulation should be begun, and now by far the greater part of those who venture to write on prophecy give that opinion as the unchallenged doctrine of the Word of God; and thus those who read their works are lulled into a dream of security, believing that whatever may happen to others, no evil shall ever betide them. But *judgment* has often ere this begun at the house of God, and there have been times when the sword of chastisement has contemned the rod of God's son, as any other tree. (Ezek. xxi. 10.)

We are told that as Enoch was taken from earth secretly, so shall the Church be secretly taken away from trouble. But who can say that Enoch was taken at a time when God's judgments were abroad in the world? Noah *was living* at such a time, and God preserved him from *all* evil. Lot, too, was living at such a time, but Lot was saved only as by the skin of his teeth. He was *burnt out* of Sodom, with the death cries of his children probably pursuing his fugitive footsteps, and saved only as by fire. He was, as was Noah, a typical character, and many, it is to be feared, there will be like him, when the Lord shall shortly come out of his place to punish the inhabitants of the earth for their iniquity. Chambers will certainly be found for the obedient children of God, in which they shall hide themselves, as it were, for a little while, till the indignation be overpast. A mark will again be, doubtless, se on the foreheads of those who sigh and cry for the abominations of the professing Church. But when the Master says: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man," does He not imply that the careless and comparatively prayerless among believers may, like Lot, find themselves partners in the temporal calamities of those worldlings from whom they have refused to separate themselves, even though their souls shall be saved?

Happy those who remember not only Lot's wife, but also Lot, and, hating even the garment spotted by the flesh, keep themselves apart from a world whose friendship is enmity with God.

◆

HOME OF INDUSTRY.

OUR Beehive has again been deserted, our dear boys having started for the land of hope and plenty. Our hearts do not become attuned to these separations, but we feel them more keenly even than in the earlier years.

This forty-fourth family of sixty-five were to each of us full of deepest interest, and for them we ask your continual prayers. We learnt new lessons whilst working amongst them; one was, in bringing them into close contact with real living missionaries. Four of the number have left us with deep longings to be wholly given, if life is spared, for the millions in China. With their own gathered pence they purchased the new edition of "China's Needs."

One youth of fourteen, who had been an out and out street arab from nine years of age, became, through the Gospel, our beloved brother in the Lord, even to the last watching for opportunities to show forth his intense gratitude. When the last farewell came, he burst into tears, but could not utter a word. A widowed mother was filled with praise; the prayers of long years for her boy's conversion had been answered. On the last Lord's day the light had broken in, and the following day he went home to tell his mother the glad news. Our united and sincerest gratitude is offered to all those who have shared with us in filling the bags for these dear lads in their start in life.

The next party will sail in the end of May, composed of both boys and girls, the latter under ten years. We ask prayers for the children, for our band of workers, and the various classes of the people among whom we labour.

Annie Macpherson.

JOSEPH COOK'S BOSTON LECTURES.

IN Mr. Joseph Cook's Boston Lecture of March 2, the Prelude was a discussion on "Frontier Savages, White and Red." In it Mr. Cook speaks hopefully of the Indians; one of the most warlike tribes has been reformed by General Crook, and takes kindly to agricultural pursuits. "The first motto of all Indian reformers should be Indian evangelisation. . . . On the Western border and in Congress the white savage is a greater mischief than the red savage. One of the chief watchwords of Indian rights should be. Save the red savage by reforming the white savage."

The Interlude consists of answers to four questions, one of which is "Ought the testimony of an atheist and agnostic to be excluded from our courts of justice?" Discriminating between some men who call themselves atheists, and those who are really such, Mr. Cook replies:—

> "If a man be a real atheist, I do not care to do business with him. I do not want him at my family table. I do not want my property and life put at his disposal, by his testimony as a witness before any court. In the recent debate on this topic, before the Massachusetts legislature, I should have voted unhesitatingly with the majority, who, as I think, have wisely excluded the testimony of real atheists from admission to courts of justice."

We do not quite see, however, how real atheists are to be distinguished from sham ones. If their own declaration is not accepted, what other test can be judicially applied?

The lecture itself is on "The Supernatural Sinlessness of Christ." The following are some of his leading propositions:—

> "The picture of the character of Christ exists in the New Testament. Once the picture was not in world. Now it is in the world, and it has revolutionsed the world.
>
> "Such a picture exists nowhere else in the whole range of the records of man.
>
> "The picture has continued through all subsequent ages to be considered as substantially that of spiritual perfection.
>
> "This supreme picture must have been drawn from reality, or invented. If invented, who invented it? It has been well said that it requires a Christ to invent a Christ.
>
> "The picture exists in the literature proceeding from eight writers. Not eight portraitures of eight Christs, but one portraiture of one Christ. Were these eight heroes greater than the picture?
>
> "Was this picture that of a sinless character?
>
> "Christ teaches the necessity of repentance, and the new birth, but never Himself repents nor feels the need of a new birth. His testimony concerning Himself is that He did always what pleased the Father. His Apostles teach that if we say we have no sin we deceive ourselves; but that He was in all points tempted like as we are, yet without sin.
>
> "A sinless character is supernatural. Therefore Christ was a supernatural revelation of God in man and to men.

The Lecturer concluded with the following testimony from Ewald's great work on the "History of Israel":—

> "The only essential thing in the development of human history is personal, spiritual perfection. . . . Christ's entire life, teaching, and work, as exhibited in the full light of history, from his first public acts to his last suffering and death, was something in itself perfect, most lofty, and wholly unique. . . . This life, with its highest inward perfection and its brightly radiant light—every smallest trait of which may become eternally instructive, and the smallest reminiscence of which may perpetually serve to inspire and elevate—is precisely as it appeared in history, the highest thing that the whole ancient world could give us. As an outward example, it is, for our lives, the great unchanging teaching which cannot be surpassed; as an inward motive and spirit it is the inexhaustible power of the perfect true religion as it must be perpetually operative in us to the end of time. . . . What do men of a later age really wish for further? And what shall we of this latest age specially desire further than the perfect completion of this one life and death as it is plainly presented in the full light of history? What can we ask for beyond this absolute personal and inner perfection in the historical Christ?"

This, says the Lecturer, is a renowned scholar of rationalistic freedom of thought, speaking, after Strauss, after Baur, after ages of attacks on historic Christianity, and face to face with the acutest scholarship of Europe and the world in our day.

> "In that brief, fleeting moment of the ages during which Christ laboured publicly amongst his people, He had founded within that nation an imperishable memorial, and, indeed, already a new community in which his Spirit could immediately be perpetuated, and which could be bound to Him by the ties of strongest love, reverence, and longing. And in the latest times and amongst the most remote nations, when the genuine picture of this unique life is again revived and realised, if in imagination and thought only, it must, by virtue of its own immortal truth and perfection, always produce again effects similar to those which were produced when it first appeared in the midst of the declining people of Israel, and it is of itself adequate to kindle in all who gaze upon its glory, the fire of a life answering to that glory."

Amidst all that has been said of late years concerning human perfection, it is invigorating and sanctifying to be led to consider the perfectness of Jesus Christ our Lord.

[Similar topics were dealt with in the closing lectures of the series. Mr. Cook was unable to be present at the last, owing to the death of his father.]

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EDINBURGH UNIVERSITY STUDENTS.

By Dr. MOXEY.

HOLIDAY MISSION.

THE Winter Session of the Edinburgh University closes practically about the end of March, and the Summer Session commences in May. There is, therefore, a month's holiday between the two, and it occurred to Professor Drummond and others to utilise the interval by sending the students in small detachments all over the land to preach the Gospel to young men. Accordingly a Conversazioné of the Christian students was held one Saturday evening at the end of March to consider the proposal. About three hundred were present, and short, stirring addresses were delivered by Principal Cairns, Professors Simpson, Charteris, Drummond, and others. The result of the Conference was the organisation of "The Edinburgh University Students' Holiday Mission."

Although the meeting was a private one, the secret of it seemed to have oozed out in an incredibly short space, for invitations from all quarters came pouring in. Each of the three Presbyterian Theological Halls applied for a deputation to tell them of the work, and in each instance I am told a happy and stimulating effect was produced. Edinburgh Evangelistic Agencies, such as Carrubber's Close Mission, and Edinburgh Churches sent in applications, and country towns in all directions put in their claim. Fortunately, the number of volunteers for the work has enabled the secretaries to overtake most of the places, and I personally know of a series of meetings in Perth, Dunfermline, Bathgate, Cupar, Kirkcaldy, South Queensferry, places in Wales, and Bradford in Yorkshire. I have been associated with the men in Bathgate, Perth, Dunfermline, and at a large meeting in the Free Assembly Hall, Edinburgh, and there were anxious souls at all the meetings.

The Mission is exclusively for young men, but generally there is a demand for mixed meetings as well. Each deputation has a captain, who often is a Divinity student, which is an advantage to the men in the way of teaching, and begets a confidence in those who engage them. The greater number of volunteers are medical students, and (as that class has the name of being rather "wild") the fact is emphasised in the announcements. Fortunately, there are a sufficient number of students from the other faculties, who have no Summer Session like the medicals, to continue the meetings after this month, if need be. We ask your prayers for the Mission.

For the Young.

"IF."

HAVE you ever thought of the great importance of the very little words of the Bible? I remember reading some time ago what someone had written for the young on the Parable of the Sower (Matt. xiii.), and the four little words there were pointed out. How the same good seed fell not only on four different grounds but in four different ways. You will see, on looking at the parable, there is "by," "upon," "among," and "into." Ah, it was the last only that brought forth fruit. Now the seed is the Word of God; so you see it is not enough for it to fall by one side, that is, for anyone else to receive but ourselves, or to fall upon our ears, that is, to understand in our heads only, or amongst us, that may be in a Sunday-school or class, and none pay very much attention; but to be a blessing to us the Word of God must fall right into our hearts. As David said, "the entrance (or coming in) of thy word giveth light." Now just in this way there are so many all-important little words in God's Book. There are the sos of John iii., the alls of Isa. liii., and many others. But the one little word I want you now to notice particularly is that at the head of this paper. So much depends upon it in the five places in which we will now find it.

(1) "If God be for us, who can be against us?" (Rom. viii. 31.) This we may call the *if* of God's love. Now, supposing God were not for us, but against us, what a terrible thing it would be. Have you ever thought of this? For instance, suppose you had to do something to make God love you, when would you know you had gained his love? But oh, how sweet to know that God is for us, and that He does love us, and that before we love Him! How has He shown his love? Read on, and you will see: "He spared not his own Son, but delivered Him up for us all." Now you see there is no doubt as to whether God is for us; but the question is, are we for God? God is for you, dear boy or girl: are you for Him? He loves you: do you love Him? He has given his Son for you: have you accepted Him as your own, very own, precious Saviour and Friend?

(2) "If not, then after that thou shalt cut it down" (Luke xiii. 9). Why was this fig-tree a sad sight? Because it was useless. The owner planted it to bear fruit, and there was none. Are there any useless men or women or boys and girls in the world? Oh, yes; plenty, I am afraid. Who put us in this world? God. What for? To bear fruit; that is, to live to please Him. Have we done this? How can we please Him? Well, first of all, until we have come to Jesus we cannot possibly do anything to please God. Jesus Himself explained this to the people in John vi. 29, and John says so too in his letter (1 John iii. 23). Have you believed in Jesus, dear children? If not, you have been spared longer than this tree, I am sure. Oh, think, supposing this should be your last year, and you should be cut off in your sins.

(3) "If ye then be risen with Christ, seek those things which are above" (Col. iii. 1). Risen with Christ; how wonderful! Those who believe in Jesus and are saved, who were dead in sins, are alive again. The Lord said (John v. 25), "The dead shall hear the voice of the Son of God, and they that hear shall live." I am speaking, of course, of the soul now, although the body will be raised up presently (if it shall have died before Jesus comes). Our little word here says, as it were, to you, my young reader, "Have you been made alive by Christ? Are you born again?" (John iii. 7). Then, if you have, think of and live for Him who is up there in glory, and not for yourself and for the world.

(4) "If any man be in Christ, he is a new creature" (2 Cor. v. 17). Do you remember the story of the Ark? How eight persons were saved, and all the rest were drowned? What made the difference? In the Ark or out of the Ark, that was all. Dear boys and girls, think of this: It is not so much what you are as where

you are, just the same as with grown-up people. God sees two kinds of people in this world. Those who are in Christ, and those who are out of Christ. Where are you? If in Christ, you have a new heart, new joys, new hopes; all things are new, as the text says. If out of Him, the old things remain, the old sins all against you, the old sinful pleasures, and the old prospect of death on account of sin. Oh, do think of this *if*, and never be satisfied until old things are passed away, and all things are become new.

(5) "If ye know these things, happy are ye if ye do them" (John xiii. 17). Now, although God tells us very plainly that we can never be saved by our doings, because Christ has done it all, yet, when we are saved, He does expect us to do much for Him. How kind of God to give us his word. The Bible tells us two most important things. First, how to be saved, and then, second, how to live when we are saved. Now, this *if* has to do with the latter. Do we know God's will? Do we know what will please Jesus?—the loving Jesus who has saved us. Yes; for we have the Bible, and that tells us all. Then the Lord says, "If ye know, do." Don't let us be content with only knowing, but let us take pleasure in doing all we are sure will please our precious Saviour, and then we shall indeed be happy.

"If you come to Jesus
He will make you glad,
He will give you pleasure
When your heart is sad.

"If you come to Jesus
He will bid you live,
He will love you dearly
And your sins forgive.

"If you come to Jesus
He will take your hand,
He will kindly lead you
To a better land.

"There with happy children,
Robed in snowy white,
You shall see the Saviour
In that world so bright."

W. C. O.

BIBLE DOUBLE ACROSTIC.

Doleful strains, by prophet of old,
Are each by primals and finals told.

(1) An ancient king by mother taught.
(2) Good king whose reign by wars was fraught.

(3) A singer sweet in Israel's band.
(4) She brought a curse on all the land.

(5) Most foul disease he suffered sore.
(6) Dwelt in by patriarch of yore.

(7) Before me none can have a part.
(8) In God put this, with all thine heart.

(9) A captain he of David's host.
(10) A city built near Ephraim's coast.

(11) A town the scene of mother's grief,
(12) A sect that lived in unbelief.

P. M. N.

ANSWER TO LAST ACROSTIC.

Sennacherib (King of Assyria).

Sharezer	Isa. xxxvii. 38.
Eliakim	Isa. xxxvi. 11.
Nisroch	Isa. xxxvii. 38.
Nineveh	Isa. xxxvii. 37.
Assyria	Isa. xxxvii. 37.
Carmel	Isa. xxxvii. 24.
Hezekiah	Isa. xxxvii. 14.
Esarhaddon	Isa. xxxvii. 38.
Rabshekah	Isa. xxxvi. 2.
Isaiah	Isa. xxxvii. 6.
Blasphemy	Isa. xxxvii. 23.

Answers to the foregoing Acrostic received from:—H.D. W.J.B. A.Q.I. E.I. R.M.S. K.R.S. P.M.N. H.K.S. A.M.M. A.E.T. A.P.R. G.M.T. E.E.B. E.C.A.D. C.K. H.C.C. J.M. C.H. T.H.W. A.E.B.B. A.P.F. S.E.B. S.S. P.H.F. P.S.G. M.F.W. D.J. A.C.J.

Answers to Double Acrostic Philip—Thomas received from:—A.J.I. F.R.S. E.C. J.N.M. L.C. R.C.P. D.W.H. C.F.W. M.S. E.A.C.M. I.M.N. M.B. W.B.C. J.R.M. G.M.T. H.C.C. R.M.S. K.R.S. C.H. T.H. de S.

NOTES ON THE

SCRIPTURE UNION READINGS.

APRIL 16.—JOB XXVIII. 1–14.

v. 12.—"*Where shall wisdom be found?*"—Dr. Adam Clarke calls this chapter the oldest and finest piece of natural history in the world; and it is specially interesting as showing what skill and knowledge the ancient world possessed in reference to arts and sciences. But there is a higher wisdom than that known to men of learning, a wisdom which cannot be obtained by human intellect. It is the knowledge of Christ (Phil. iii. 8). We must be scholars in Christ's school if we would be truly wise.

APRIL 17.—JOB XXVIII. 15–28.

v. 28.—"*Behold, the fear of the Lord, that is wisdom.*"—Not the fear which makes us afraid of God, but godly fear such as causes us to revere his name, and obey his commandments. Such a fear as a loving child has for his father, who out of love to him, and desire to please him, is always obedient and attentive to his will. Many illustrations of this fear are given in the Word of God. Noah was moved by it when he built the ark (Heb. xi. 7). Abraham was filled with it when he prepared to offer Isaac (Gen. xxii. 12). Nehemiah, when he separated himself from evil (Neh. v. 9—15). Even the Holy Jesus cherished it, for it is this fear which is meant in Heb. v. 7. All who are truly wise seek to have their whole life ruled by regard to the will of God. David has a special word for children on this subject in Ps. xxxiv. 11—14.

APRIL 18.—JOB XXXV. 1–16.

v. 10.—"*None saith, Where is God my Maker?*"—It is sad to think that there are many, both young and old, who live neglecting God. They do not seek Him, nor desire the knowledge of his ways. We might suppose from the way such people treat the Lord, that He was their enemy, and that his service is a miserable and hard one. But it is not. He makes all his true servants glad and happy; He "giveth songs in the night," as He did to Paul and Silas when in the dungeon at Philippi: "They sang praises unto God" (Acts xvi. 25). Those who wish for true joy, and plenty of it, cannot do better than begin at once with all their hearts to seek after God.

APRIL 19.—JOB XXXVIII. 1–23.

v. 1.—"*The Lord answered Job out of the whirlwind.*"—In this chapter we have not the words of Job nor of his friends, but of God Himself; He speaks out of, and by means of the storm—"the stormy wind fulfilling his word" (Ps. cxlviii. 8). God has different ways of speaking to man. To Elijah He spoke in "a still small voice," He was not in "the strong wind that rent the mountains" (2 Kings xix. 11). But sometimes, as here, "the Lord hath his way in the whirlwind and the storm" (Nahum i. 3). How happy are all who can sing as their own song the words of Dr. Watts:—

"The God that rules on high, and thunders when He please,
That rides upon the stormy sky, and manages the seas;
This awful God is ours, our Father and our Love,
He will send down his heavenly powers to carry us above."

APRIL 20.—JOB XL. 1–14.

v. 4.—"*Behold, I am vile; what shall I answer Thee?*"

Almighty Judge, how shall poor wretches brook
Thy dreadful look,
Able a heart of iron to appal,
When Thou shalt call
For every man's peculiar book?

What others mean to do, I know not well;
Yet I hear tell,
That some will turn Thee to some leaves therein
So void of sin,
That they in merit shall excel.

But I resolve, when Thou shalt call for mine,
That to decline,
And thrust a Testament into thy hand,
Let that be scann'd.
There Thou shalt find my sins are thine.

Geo. Herbert.

APRIL 21.—JOB XLII. 1–17.

vv. 5, 6.—"*Mine eye seeth Thee. Wherefore I abhor myself.*"—There is a great difference between knowing many things about God, and knowing God *Himself*. Job had heard of God, and from his youth up thought upon his ways, and talked of his mighty works, as he tells us in verses 2—5; but he had never had such a sight of God within his soul as he speaks of in the motto. He saw God's purity, wisdom, and grace in a new light, and it humbled him to the dust, it taught him his own nothingness, and led him to trust wholly in the Lord. Such a sight, dear children, is good for us all; let us ask to be enlightened in the knowledge of God, as that, like Job, we may turn to Him with all our hearts, and be "accepted" of Him, and "blessed" in all our ways (vers. 9, 12). Read Isaiah vi. 5—7, and Luke v. 8—10, for similar examples.

APRIL 22.—PSALM XXI. 1–13.

v. 4.—"*He asked life of Thee, and Thou gavest it him.*"—The King spoken of in this Psalm is Jesus, the Saviour King, of whom David was a type. As the Son of Man He came down to earth to work out salvation for us, and though in doing so He died, yet He lives again, and is now a Priest for ever, after the order of Melchisedec, having all "the power of an endless life" (Heb. vii. 16). Hence He is called "The Prince of Life" (Acts iii. 15); and we can only have eternal life by believing in Him. He has this life to bestow it upon souls who come to Him to obtain it. All who refuse Him and neglect his salvation will, when He comes (as He soon will) in power and great glory, be overthrown, as verses 8 to 12 testify. Let us be like David, in ver. 7, then, "through the mercy of the Lord we shall not be moved."

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BIBLE COLPORTAGE IN IRELAND.

THE annual meeting of the Bible and Colportage Society of Ireland was lately held in Derry. The Society gives no sign of abating its energy on behalf of the people of this country, who may be anxious but who are unable to obtain copies of the Scriptures. The report, read by Rev. John Elliott Armagh, hon. sec., contained many points of interest. The Society, says an Irish contemporary, remains to-day fundamentally the same as the day it began its good work of evangelisation. It includes on its General Board and local committees members of all evangelical denominations, and aims at the circulation of the Word of God and a pure literature among all classes of the people. Besides the great work of colportage, the Society endeavours to establish in smaller towns and villages, and in rural districts, book agencies, at which Bibles, books, and periodicals may be had for sale at all times. The statistics for the past year are, on the whole, satisfactory, though we should like to see a continual increase in the number of works distributed. We trust that the subscriptions to the funds of this most excellent Society may be so multiplied that the distribution of the Sacred Word may be able to go on, irrespective of the varying capabilities of the people to pay for the copies they receive. Only such a condition of things could be regarded as wholly satisfactory.

Among the speakers at the meeting was Rev. Dr. Jackson Smyth, of Armagh, who said the Bible and Colportage Society of Ireland was one of the most successful, because one of the most effectively managed, evangelistic agencies of which he had any knowledge. For over a quarter of a century it had been carrying on its work throughout the country, causing fertility and shedding blessings as it went. Never in all its history was there greater cause for thankfulness to God than at present, and it would readily be admitted that never before was there more need of energetic operations in the spread of truth.

EASTER MONDAY AT PEVENSEY SLUICE.—Easter Monday was a "Thanksgiving Day" long to be remembered by the friends working here. About 200 people assembled in a tent in the afternoon to listen to an earnest Gospel address by Mr. Hasselby, of Doncaster. After tea the meeting was presided over by Mr. Hasselby, of St. Leonards, and brief addresses were given by Rev. E. Hawkin, Mr. J. Russell, Mr. Feist, Mrs. Hill, and myself. Mrs. Matthews (the earnest and devoted wife of a godly coastguard officer) gave a simple and touching story of the origin and growth of the work. About £50 is still required for the building, and I am sanguine that this small sum will soon be forthcoming from your readers.

Geo. Fred. Hill.

THE LATE EARL CAIRNS.

As anticipated in our brief announcement last week, the death of this illustrious Christian nobleman has awakened deep and universal feelings of regret. Though he had reached the highest legal and political eminence, he was a Christian first and a politician afterwards. Every kind of good work feels, therefore, that they have lost a constant and powerful friend and advocate. The fact that his illness was so brief, and that only a week before his lamented decease he stood on the Exeter Hall platform, and earnestly pleaded the cause of foreign missions, seems to bring into sharper relief the loss that England has sustained.

As to the circumstances of his death the Bournemouth correspondent of *The Times* wrote, on April 2:—"After his return from London, on Wednesday in last week, his lordship contracted a chill through being caught in the rain, and on Saturday he was confined to his bedroom. It was not until Tuesday night, however, that grave anxiety was felt for his condition. Dr. Nankivell on Wednesday summoned Dr. Kidd to his assistance from London, and several members of the family were also telegraphed for. The Countess Cairns, the Hon. Herbert and the Hon. Wilfred Cairns, the Rev. Nevile Sherbrooke and the Hon. Mrs. Sherbrooke were present when his lordship died, conscious to the last.

A well-known Christian lady, and a friend of the family, writing to *The Record*, says:—"A chill, followed by congestion of the lungs, proved to be the call to an eternal rest in the Home of the Lord, who loved him too well to keep him out in the storm and rain of earthly life any longer. The eldest of his two dearly-loved daughters thus writes: 'Stamped on that dear face, so lovely and holy in its calm peace, are the words, "Thou hast made him exceeding glad with thy countenance." His latest words, the only ones spoken for many hours, were of his Master: "The only faith to live and die in, is Christ. God bring and keep all my beloved ones in this faith. Let nothing come between you and Christ." Then his voice rang out, "God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life—eternal, eternal life." Then he leaned his head on my mother's shoulder and fell asleep in Jesus.'"

Our limited space and the many demands upon it do not permit of our giving any detailed statement of the career of the departed Earl. Most of our daily and weekly contemporaries have done fitting justice to his memory in this respect. Notably *The Times*, of Friday, April 3, and *The Record* of last week, give long and very interesting obituary accounts. In an appreciative leading article, the leading daily journal describes him as "one of our greatest lawyers and most distinguished statesmen." On these aspects of his life it is scarcely within our province to speak, beyond paying a passing tribute of admiration to the qualities of mind by which he rose to fill the most exalted offices on the Bench and in the Senate Chamber. As to this latter point, *The Record* well remarks: "It is a fitting coincidence that the last speech he made in the House of Lords should have been an earnest and logical defence of the sanctity of the Christian Sunday and of the force of religious obligations."

In a sermon on Good Friday, Dr. Edersheim, speaking from twenty years' intimacy with the Earl, testified to his great powers, his earnestness, and his nobleness. When he began his career as a barrister he did so with the avowed resolution to serve the Lord Jesus Christ and to obey his laws. For the first time he was called upon in the pressure of business to do some work on the Lord's-day, and when it seemed that his refusal to do so might seriously affect his future career, he steadily refused. As another contemporary justly observes: "Those who associate piety with intellectual weakness would do well to look on a man like Earl Cairns, who won a first place among statesmen, and yet was a humble and sincere believer."

As a pronounced evangelical Christian and a practical philanthropist of the most catholic sympathies, the late Earl took high rank, even among the many eminent men conspicuous for these qualities that the age has produced. Our readers will recollect the heartiness with which he threw himself into the work of Messrs. Moody and Sankey in London, being, indeed, a member of the Committee that arranged for their special evangelistic efforts. His personal share in furthering the interests of Dr. Barnardo's Homes is also matter of common knowledge. He was a fast friend and supporter of the Irish Church Missions and others of a similar kind. As an indication of the width of his sympathy with all good efforts at home and abroad, we may add that a note reaches us from Dr. Ker, of Miss de Broen's Belleville Mission, alluding to the deep interest shown and the assistance rendered by his lordship to that work among the Communists of Paris. In brief, wherever he and Lady Cairns could help on a good cause, that help was freely and unstintedly given. Now that his goodly presence has gone from our midst, and his calm, earnest, convincing speech will be heard no more on the platforms of earth, we can but bow to the decree that has taken him away in the height of his activities, and mourn our well-nigh irreparable loss. His memory will long be green in the heart of the Christian Church, and his example will be a source of stimulus to succeeding generations.

The funeral (says a correspondent of *The Record*) was a remarkable occasion in many ways. The utmost simplicity was observed, but the vast concourse of people of all ranks of life made the scene very impressive. The *cortège* itself was entirely devoid of the horrible trappings formerly *de rigueur*. There was not even a mourning coach—only private carriages without a sign of mourning. At the grave a large space was roped off, which was soon surrounded by hundreds of people. The members of the Y.M.C.A., 147 in number, and a detachment of eighty boys from Dr. Barnardo's Homes, with the Doctor himself at their head, lined the enclosure. Around the grave gathered the mourners, Lady Cairns on the arm of the second son, and the Marquis of Salisbury, conspicuous by his commanding figure and black skull cap, in the front of an assembly among whom might be noticed Lord John Manners, Sir Richard Cross, Lord Tankerville, Earl Beauchamp, Mr. Ashmead-Bartlett, M.P., Rev. Sholto Douglas, Rev. Norman McNeile, Colonel Rowlandson, and many others. Several religious institutions were represented; among them the Young Men's Christian Association by its chairman, Mr. George Williams, and the Church Missionary Society by Mr. R. C. Hankinson, President of the Southampton Auxiliary, and Mr. Eugene Stock. The funeral altogether was like one, not of a great statesman who had been Lord Chancellor and might have been so again, but of a simple Christian gentleman whose real self was not there at all, but at rest in the presence of the Lord he loved.

PROPOSED MEMORIALS.

Writing from his residence in Grosvenor-square, the venerable Earl of Shaftesbury says:—

"It is thought that some memorial in the place where Lord Cairns lived, and which he loved so well, a memorial which will benefit the young men of Bournemouth, would be most in accordance with his interests and wishes. It is well known that the work of the Y.M.C.A. lay very near to his heart, and now the Bournemouth Association has lost its president, its leader, and best friend. The last time Lord Cairns spoke at the Town Hall, he urged the claims of the Association, and proposed plans for building suitable premises. Many will be glad to help on this work in memory of Lord Cairns and for his sake, in order that the work which he had begun, and in which he was so deeply interested, may be carried on and not suffer. It is suggested that a sum of £5000 be raised by donations to purchase and furnish premises now in process of erection, placing them in the hands of trustees for the use of the Bournemouth Young Men's Christian Association, under the name of 'Cairns House.' This form of memorial will be thoroughly acceptable to the feelings of the family, and will fulfil one of the most earnest wishes of the later months of Lord Cairns' life."

Mr. S. G. Sheppard, Chairman of the Committee of Dr. Barnardo's Homes, also writes from 28, Threadneedle-street, E.C.:—

"The late Earl Cairns, in July, 1875, laid the foundation stones of eight or nine buildings at Ilford, which have since then grown into a village home for the education and training of little homeless or orphan girls, rescued from positions of suffering or danger, and now being therein qualified for a useful and industrious life. From that time until Lord Cairns's death, he manifested an earnest and increasing interest in this particular part of Dr. Barnardo's work, and I know it was the wish of his heart that the village should be completed in accordance with the original design. Part of that design included the erection of more dwelling-houses, as well as of a mission hut or chapel, in which the worship and religious instruction of the young inhabitants of the village should be carried on. There are also ten cottages still required to complete the scheme, in addition to those which have been recently promised by benevolent friends. It is now felt that we ought at once to raise a fund in memory of the late Earl Cairns (our first president), sufficient to complete the mission hut or chapel, and to build at least one of the separate dwelling houses, the latter to be called the "Earl Cairns Cottage." The amount needed to accomplish this is only £2500. The many friends and admirers of the late Earl might contribute in this way towards consolidating and completing that work which he himself had so dearly at heart, to which he gave so much of his personal service, and which undoubtedly has for his object the furtherance of one of the most practical aspects of Christian philanthropy."

In Memoriam.

Ah, face that beamed with honour! Sensitive
Curved nostril, and keen energy of eye;
Broad, penetrating brow, where, shelving high,
Thought's sifted spoils lay dormant, yet alive,
By memory marshalled, eager to revive
At the least shadow of her wand, and try
Arms with the proudest, boldest enemy;
With loftiest problems ever first to strive!
Whether in hot arena of the State
Or Law; still toiling on with conscience clear,
Breathing thine own pure moral atmosphere
That nought could interrupt or vitiate;
Like some strong diver under desperate seas,
Faith filled thy lungs with heaven's own freshening breeze!

Charles A. Fox.

Y.W.C.A., SOUTHSEA.

A QUIET, earnest work is carried on among young shop assistants in this fashionable resort, where they are peculiarly exposed to temptations from its proximity to the garrison and naval towns of Portsmouth and Gosport. Startling indeed are many of the facts brought to one's knowledge by eye-witnesses to the numerous gilded baits held out by the destroyer. In the hope of holding out a helping hand to these young women, a branch of the Y.W.C.A. was opened six years ago. As the work prospered, the desire to extend its usefulness to others induced the committee, some months since, to open a separate branch for young women in service.

This comprises suitable rooms for meetings, library, &c., and above these a suite of smaller ones, which it is the earnest desire of the committee to fit up as bed-rooms for Y.W.C.A. members.

Furniture is needed of every kind—cocoa-nut matting, and a harmonium for the class-room, linoleum for stairs, &c., and it is hoped that some Christian parents, knowing the value of such a shelter and home, will help with means to furnish and get all in working order before the summer season brings its increased need. Further particulars will be given, and contributions most thankfully acknowledged by Miss Balley, hon. treasurer, St. Simon's Vicarage, Southsea.

SOLDIERS OF THE CROSS.

UNDER this heading *The Ceylon Observer*, of March 6, has an interesting sketch of the brief visit paid to Colombo by the seven young China Inland missionaries *en route* for China. Says the writer:—

"No one in Colombo who came in contact with these young men during the past week could help feeling deeply impressed and solemnised with the sense of entire devotion and singleness of purpose which is carrying them to the far eastern campaign on which they are about to enter. Who will say that the days of chivalry, Christian chivalry, are over? Missionaries we have had in the East who had given up much of home ties and comforts for the cause they had at heart; but seldom has England given seven of her sons who have apparently thrown aside so much in personal comfort and ties of kindred and friendship as those who have just passed on to work in the vast interior of China. They have gone in the very prime of their youth, eager to spend and be spent in the service of their Master, their Captain and King. They present wonderful examples of unity in diversity and diversity in unity. Diverse in their mental as well as physical gifts, they are as one man in their simple, unwavering conviction of the supreme importance of the service in which they have enlisted."

A longer and still more interesting communication appears in *The Indian Witness* of March 14, in which some details of the voyage from Suez onwards are given. We make the following extracts:—

"On their arrival at Suez many wondered what they would be like; that surely there must be something wrong, a screw loose somewhere, that seven young men of position should leave home and all the pleasures of fashionable life, for, as they said, something less than a myth, a wild goose chase—to convert Chinamen! Why, these people's records are more authentic than our own, and suffered less from erroneous translation. Teach them! Why, they'll laugh at them. So thought I, and with me many others. In fact, we expected no end of fun in quizzing them, intending to patronise their singing as a polite concession to mistaken enthusiasm. So with that view, when the first evening came, we gathered round, but when we heard the deep swelling notes in which they so earnestly sang, 'Christ receiveth sinful men,' and after a few stirring words of earnest appeal went on, in a gentle solo, with those simple words, 'Let the dear Master come in,' it seemed to touch even the most callous. Tears would come in the eyes of many, and, as Mr. Beauchamp, or Stanley Smith, would speak of the endless blessing of the Saviour's love, eighteen hundred years seemed but a day, so vividly did they paint that great event. A bleeding Saviour hung before us, and with a dying look of love, exclaimed, 'It is finished!' Then many a trembling sinner longed to get that peace—a peace which faith and trust can only give.

"Later on they would join in prayer, leading with them some nervous, repentant brother, and pleading for the Saviour's loving help to strengthen him, and make him bold to own and serve his new Master, asking God to fill his heart so full of peace and love that there be no room for evil in it. So were the evenings spent, singing ending about 10 p.m., but not their work. One or the other might be seen earnestly whispering words of hope, or upsetting some stubborn theory of unbelief. Always gentle, always patient, and not to be offended. I and many others look back to these evenings with pleasurable regret, and earnestly pray that God will guard them and bless their work.

"As time wore on, Sunday came. Service aft in the morning, but later on a more informal one on the main deck, to which all the stewards came; also many of the passengers. After a chapter had been read, and a hymn sung, in which all cordially joined, each young man stood out, and in a few sincere and simple words told us of the wondrous way in which God had called them to his service, leading them to throw up their various professions and serve Him only, and testifying before all to that great and indescribable peace which follows reconciliation to God, and implicit trust in his mercy. After this evening a Bible-class was formed, and a chapter read before breakfast; then each brother was strengthened in faith by appealing and hearing other trustful prayers for strength and help. Again, at noon, a few earnest friends gathered together for an hour, and most of those passengers immediately under their influence and example took a pleasure in reading the Word, praising God in simple hymns of thanksgiving, while each pointed out and called to notice some fresh beauty or glorious promise, made to those who will but trust Him.

"We had a light-hearted man-o'-war's man, bound to join his ship at Aden. A jolly tar, with hardly a thought beyond the morrow, but a heart as soft and tender as his hand was hard and rough. I often heard his voice as they sang, 'Let the dear Master come in.' First 'twas but a murmur; yet, as the night rolled on, it gathered strength, and at last loud and proudly came the words, 'I believe it, I believe it: Jesus died for me.' No hesitation then, for he did believe it. I shall long remember the night he left. 'Twas in a hurry, close on twelve. A boat came for him, the officer was waiting, and as he bundled his clothes together, exclaiming, 'There'll be a rare crowd there, sir' (meaning on board the *Agamemnon*), 'Yes, Jack,' I replied, 'there will; but your new Master is well able to keep you even there, only trust in Him.' Then his face brightened up with a happy smile, his eyes filled with tears, and taking a step towards me, he cried, in such an earnest voice, 'Do you really mean it, sir? I am so glad.' I took his hand, giving it a hearty squeeze, saying, 'Aye, Jack, I do; you've earned a conduct medal from your country, may you merit a still greater reward from your heavenly Master.' He left, and with him went the prayer of many an earnest heart. Thus God in his great mercy blessed their work of love.

"But there was another side, and I will but briefly touch upon it. All this time the devil must needs be busy. How could he stand idly by, seeing so many of his best and zealous ministers wavering on the brink of salvation, all but believing? It was serious. It was too bad, really. So, waking up, although nearly the last night he had to contend with, he possessed a few unsettled spirits who, during what was to have been a farewell service, tried with bones, tambours, and other noise to mimic and imitate a skeleton band. What a frail attempt! It was pitiful. God forgive them, for they knew not what they did. But no more of that: the kind attention of the commander and his officers to forward any proposals or arrangements for the common weal, more than compensates for so slight a check. The general patience and attention paid by all the crew during these meetings was very marked, showing clearly that if it be stirred up, there is a godly feeling and natural inclination to do right in the heart of every man. So we all sincerely hope that the ministry of these seven young men may be blessed in proportion to their trust; and since Studd, at cricket, and Stanley Smith with the oar, surpassed their fellows in sport, so may it please God that they tower above others in a glorious example of humility and faith."

UNITED KINGDOM BENEFICENT ASSOCIATION FOR POOR GENTLEFOLK.—Miss Buller writes, with reference to this Association:—I will gladly send information to any unacquainted with this good work. I especially ask for help as "friends" to individual candidates and annuitants. Cheering letters, newspapers, small articles of food and clothes are received with the most touching gratitude. In the May number of *Con Amore*, details for a year's "friendship," that does not cost ten shillings, are given. This serial is published in January, May, and September, one shilling post free, for the year, or single copies fourpence, by Mr. Charles Caswell, 200, Broad-street, Birmingham. Two hundred candidates and annuitants are still waiting for "friends," and it would be a very great help if some readers would, besides personally undertaking to be a "friend," speak of the need for them to benevolent gentlemen as well as ladies.

"SHE HATH DONE WHAT SHE COULD."

THE LATE MISS BROOM, OF GRAVESEND.

THE great eulogy pronounced by our Lord over Mary of Bethany has doubtless been the record of many a faithful woman in all after generations. When the books are opened it will be found that obscure ones have, in their sphere, and without courting human regard, not been satisfied with profession, or religious emotion, but, in disregard of personal convenience, have translated their love to Christ into life-long acts of renunciation; and have served, not with reservation, or divided service, but to the very uttermost of their means and ability.

In illustration of this I ask a little space in THE CHRISTIAN for a memorial notice of Miss Mary Broom of Gravesend, with whom the late General Gordon co-operated in works for the poor of that place, and who was spoken of by the General as "one of the best women in England." With little that was adventitious to aid her, and with daily duties to attend to, she spent hours every day in the lower parts of the town; gave her life for the uplifting and salvation of a river-side population; contracted an infectious disease during her voluntary visitations; and died at the beginning of this month of a seizure of small-pox.

For fifteen years I have known of her unwearied, unremitting, self-sacrificing efforts on behalf of the suffering and the abandoned. During the greater part of this period I have ever closely observed her efforts, and have known how every social enjoyment was relinquished that she might help those who most needed help. She hired a house among the poor whom she sought to elevate, and made it cheerful for Christian services and innocent pleasures, that men, women, and boys might be drawn there.

She conducted Bible-readings and musical bands almost every night, to win the tempted out of evil. Lost girls in their despair repaired to her home, and she would journey frequently to London to place these penitent ones in a refuge. I have seen her entering the railway carriage with two or three of them, and she would spend the last shilling she had on their recovery. The late excellent Daniel Cooper co-operated with her in these efforts, and shared her reward in not a few cases. I have gone to a midnight meeting where she made all bright, and ministered with a sisterly affection that never forgot the sin, and never failed in tender, but firm compassion. She would, many a night, go to a tavern and fetch out a half-drunken man, and then walk by his side to take him to his home. When youths in her classes were refractory, she would overcome them by her friendly patience. Her aptness in winning the confidence of the wretched and unsocial would have been counted marvellous by those who did not understand that her strength came from the Great Sympathiser. Her unpretending affection, without a shade of pharisaism or sanctimoniousness, strangely won upon the brutal and demoralised.

The town was not slow to help her. Mayors bore testimony to her ministries. But if her work was at any time overlooked, the fact made no difference. Neither the weariness of daily engagements, nor the heavy pressure of sorrows, arrested her absorbing solicitude for the neglected and the desolate. If anxious and worn, she would come to her pastor's wife for prayer, and start afresh. When this lady had, in another part of the town, founded a class where poor women might be encouraged and aided in making family garments, Miss Broom co-operated, and with the same self-forgetting industry. The class grew very large. I used to witness year by year, and with wondering gratitude, the improvement in the very faces of the women, as I accompanied them in their annual country excursion; and a resident gentleman declared that one neighbourhood of their houses had been entirely changed. In these and in all Mary Broom's labours there was no assumption; nothing like condescension. She was at all times the cheerful friend among those who knew the struggles of poverty and temptation; and, during nearly a quarter of a century, rarely paused in her service on their behalf.

Such an instance of unostentatious and persevering effort for the poor of a community has not often been witnessed. She freely gave herself to them to be their guide out of sin to Christ, and in, at last, giving her very life for them she has, we may believe, received from the Redeemer the high commendation—"She hath done what she could." Through the faithfulness of God her works will long follow her, and her example will teach the peace and power of a life of self-renunciation.

Tunbridge Wells. WILLIAM GUEST.

A QUARTETTE OF EVANGELISTS.

THE city of Louisville, Kentucky, is now the scene of a precious work of grace. By a singular coincidence, four well-known and greatly-honoured evengelists have paid us a visit.

First came Henry Varley, no stranger to your readers, who is this winter preaching in Western and Southern cities. Mr. Varley had previously laboured in St. Louis, Springfield, and Kansas City, calling out in each place large and influential congregations. His visit to Louisville was timely. This city is a great whiskey centre; it is also a rendezvous for gamblers and other patrons of evil, who find lurking-places within its borders. But none of these things did the sturdy evangelist spare. He possesses the reform spirit in great measure, and thus exposes himself to the unmerciful and unjust attacks of the secular Press. But his gospel is not all denunciation. Law and grace have their proportionate share in his testimony. Scripture exposition was ably set forth, and Christians were found earnestly attending to the things spoken, while his appeals to the unconverted were frequently most simple and convincing.

Mr. Varley had laboured about two weeks when D. L. Moody and George C. Needham arrived. The former spent only three days with us. But such days will not soon be forgotten. All-day meetings of the Convention brought together great masses of people, who were deeply moved and seriously impressed by what they saw and heard and felt. Messrs. Varley, Needham, and Munhall, with local ministers, and an Episcopal Bishop, took an active part in the convention.

At the close of these three wonderful days Mr. Moody left us, and soon after Mr. Varley started for Augusta, Ga. But under the leadership of Mr. Needham the work went ahead with new impetus. Churches and theatres were brought into requisition, morning prayer-meetings were organised and Bible-readings were resumed. For two weeks this evangelist held the fort, teaching, preaching, and managing, in various ways, the necessary details incidental to such a movement. More recently Major Whittle has come among us, with his co-labourers Mr. and Mrs. McGranahan; and at the present writing Messrs. Needham and Whittle are carrying on four daily services in the leading churches of the city.

This focalising of evangelistic effort has called out the wonder of many, as it is now known that the gathering of the evangelists was not according to any pre-arranged plan of theirs. It may be premature to speak of results just yet. A precious revival is going on; the city is greatly awakened; anxious inquirers are found at the services; revived Christians are spreading "the old, old story;" pastors are putting forth new energy, and praise ascends from many hearts and homes.

Mr. Needham starts next week for Montgomery, New Orleans, and Mobile. And as we close, the sad news has come that Major Whittle is summoned home by the sad news of his son Waitie's death. Reader.

Louisville, Kentucky, March 27.

With respect to the death of Major Whittle's son, referred to in the foregoing report, Mr. G. C. Needham writes to us:—The dear boy had reached his tenth year, and had matured so fully that he had become the companion and comfort of his parents. Our brother had come to Louisville, Kentucky, with Mr. and Mrs. McGranahan, to assist in the work of grace in which Mr. Varley, Mr. Moody, and myself had been engaged. The other brethren having left, it was with great joy and hopefulness we received our co-labourer and his companions. Heartily and vigorously he entered upon the work here, drawing great congregations from the first. It was here that ten years ago Major Whittle and the lamented P. P. Bliss began their evangelistic career, and where God so abundantly crowned their labours with success. It was while here, at that time, his aged father was called home, and the dear child, who is now with Jesus, was born to him.

After ten days he was hurriedly summoned to his Chicago home by the sad news of his little son's sudden death. It fell to our lot to address his meetings and announce the cause of his departure from the city. The weeping congregations, the general expressions of sympathy, and the readiness of proffered aid, revealed the high esteem in which our brother is held, and indicated the true affection of those who had been enriched and comforted by his ministry. Mr. and Mrs. MacGranahan accompanied the grief-stricken father to his home. Their ministry of song is very sweet, and their ministry of fellowship with mourning parents and friends has been a service of no small moment. Frequently have they comforted the bereaved in their touching rendering of the refrain, "I am the Resurrection and the Life," while now at the funeral of little Waitie they sing it with added pathos to the evangelist himself and his sorrowing family.

MISS ELLICE HOPKINS AT UXBRIDGE.

IN connection with the first anniversary of the Uxbridge and District Social Purity Society, Miss Ellice Hopkins addressed a meeting of men in the Town Hall, Uxbridge, on Wednesday of last week. The occasion was felt to be one of considerable interest. The chair was occupied by Mr. Alfred S. Dyer, editor of *The Sentinel*, who was supported by Rev. Selwyn Blackett, Rev. Robert Sewell, General Swanston, Messers. Wookey, James, and others.

In introducing the speaker, the Chairman said the rapid spread of the White Cross movement had been largley due, under God's blessing, to the consecrated effort and eloquence of Miss Hopkins. That movement he believed was destined to be one of the most momentous of modern enterprises. He rejoiced in it, because it would everywhere tend to a revival of true godliness—to the awakening of those who had a name to live, but were dead. Purity was a pathway of power, for it was to the pure in heart that God gave a revelation of Himself. It would also bring a blessing to our national life by leading to a demand for a higher standard of morality for our public men. "He that ruleth his spirit is better than he that taketh a city;" and with the spread of the cause of purity, the people would recognise that those who failed to rule themselves were not the men that ought to be chosen to rule others. It had been well pointed out that impurity destroyed personal virtues in other directions; and it was true that many a public calamity had been due to characters weakened and corrupted by licentiousness.

Miss Hopkins then spoke with power and pathos for about an hour on "True Manliness." Many, even among the older men, appeared to be much affected as she pleaded for a standard of manliness in consonance with the obligations of the Word of God. At the close of her address, the obligations were, by her desire, put to the meeting one by one, the men signifying their acceptance of them by holding up their right hand. A few moments of silent prayer, preceded assent to the last—"To use every possible means to fulfil the command, 'Keep thyself pure.'" A resolution to memorialise the Premier and Home Secretary, and to petition Parliament that the age of protection to female minors be raised to eighteen years, was afterwards unanimously adopted.

GOSPEL PURITY ASSOCIATION.—Mrs. Bradley (11, Grange Park-gardens, Ealing, W.), as organising secretary of the Women's Branch of this Association, desires to suggest to friends living in or near London, that the regularly held and numerous mothers' meetings should be utilised for advocating the claims of this movement. She would gladly attend on due notice being given, and address the mothers. She also invites Christian ladies to take purity pledge books and slips, through the medium of which they could bring an influence to bear on those around them. These, and any needed information, Mrs. Bradley will be happy to supply to suitable helpers.

THE KINGDOM NIGH.

By T. D. BERNARD.

NOT in some distant world unknown,
Not in the lofty skies,
Not o'er the ocean vast and lone,
God's Kingdom lies.

As near its unseen presence comes,
As air that circles round;
Along our paths and in our homes
Its voices sound.

Its breath creates the Sabbath calm,
And hallows sacred walls;
Its tones are prayer and creed and psalm,
And Gospel calls.

In ministries that never cease,
In sacramental signs,
In holy lives and deaths of peace,
Its lustre shines.

Lord, who hast brought this kingdom nigh,
Save from the woe and sin
Of those who on its confines die,
Not found within.

Grant us its truth and life and power,
In Jesus Christ to know;
And then at thy predestined hour
Its glory show.

[From Before his Presence With a Song. *Elliot Stock.* A little collection of poems, far above the average, though here and there we regret to find a tinge of sacramentarianism.]

A CRY FROM SPAIN.

BY the kind invitation of Mr. and Mrs. Boake, of Bella Vista, Southwood Lawn-road, Highgate, many friends were privileged to hear, on Friday evening last, of the most interesting and too-little-known work round about Figueras in Spain. Pastor Rodriguez and his devoted wife told of a wonderful and saving work done amongst the Spanish children and their parents. The particulars, as set forth touchingly and simply by Madame Rodriguez, were followed with the warmest sympathy by those assembled. She described the work of the children's day-school, the Gospel services, and the night-school for adults. At Rosas, a seaport on the Mediterranean, a mission has been started, after much opposition, including a cottage hospital. A little boat named the *Evangelist* goes out to the craft riding at anchor; the workers distribute texts and Gospels amongst the sailors. The expenses of the work for the past year were £836. Out of this the modest sum of £372 6s. 10d. is put down for the salaries of six workers—the pastor, an evangelist, three schoolmasters, and a schoolmistress. Madame Rodriguez earnestly begged for annual subscriptions to the work. Even 2s. 6d. a year was better than £1 donation, because then they could rely upon a settled income.

The meeting was presided over by Rev. Baron Hart, late of Paris. Several friends engaged in prayer, and it was decided that Christian ladies in England should be asked to form themselves into a sort of committee to provide the sinews of war for the good but quiet work which these earnest workers are carrying on right out of the track of the tourist. Mrs. Boake has made a beginning, and she was so well supported that six ladies volunteered then and there to co-operate with her. We hope that our readers will heartily support this good work.

ORPHAN HOMES.—Good Friday at the City Temple and at Christ Church, Westminster Bridge-road, was devoted to the cause of the Orphans. In the former sanctuary, Rev. Dr. Parker had around him some 400 of the children from the Orphan Working School at Haverstock-hill and the Alexandra Orphanage, at Hornsey-rise, whilst he preached and urged their claims to a congregation which crowded the building, and responded liberally to the collection. Miss Sharman's Home at West-square, Southwark, found an advocate in Rev. A. C. Murphy, at Christ Church. Since its formation in 1867, the number of orphans received into the Home have risen from ten to about 250, and there are now country branches at Gravesend and Tunbridge Wells. A number of the orphans were present at the service, and a collection was made on behalf of the funds.—*Christian World.*

YOUNG MEN AT THE MANSION HOUSE.

THE time-honoured institution in Aldersgate-street used to be called the "Parent Association" of the Y.M.C.A. Now they tell us that Exeter Hall is the parent; what the ex-parent ought to be called we scarcely know. We suppose it matters not so long as both are doing their proper work heartily, as unto the Lord, and not unto men, which we are glad to believe they are. London has so many young men who need to be "associated," that a holy and brotherly rivalry between the branches scattered throughout the metropolis is a thing not to be deprecated but desired.

It seems odd to attend a City Y.M.C.A. anniversary anywhere out of Exeter Hall. But times change. The three central Associations are now on an independent footing, and so must render separate accounts of their stewardship. The account which Mr. Robert Burn had to give at the Mansion House last Thursday evening was one that he might have been excusably proud of, if this worthy secretary were not an incarnation of all the Christian virtues—meekness and modesty being prominent among them. No one who reads his report (we hope many will read it when it is issued) will be able to run away with the idea that the Aldersgate-street Home is a Christian hot-house for the production of highly-cultivated but sickly and nerveless specimens of young manhood. It is rather a training-college for the full equipment of young men in the great and glorious work of saving and helping their fellows. A mere glance at the long catalogue of things attempted and done, shows that the whole man is catered for—body, mind, and spirit. For the body there is a due admixture of athletics in various forms. It appears that a new recreation ground has been secured at Crouch End, where all the faculties of that wonderful piece of divine mechanism, the body, will be developed to the last degree. For the mind, there are the educational classes, the debating society, the ample store of literature, lectures on a multitude of important topics, and so forth. The Aldersgate-street fellows ought certainly to illustrate the ancient proverb about *mens sana in corpore sano*. Not less complete are the appointments for the spiritual good of the members and associates. There are the classes for Bible study, for training and instruction as teachers and evangelists, the sacred song association, and last, but far from least, the Gospel meeting, where the soul is brought face to face with the stern realities of its constitution and its destiny, and where Christ is exalted as the sufficient Saviour and Keeper of all who hope in his mercy. Being thus thoroughly furnished unto good works, the energies of the members are directed into many and fitting channels of service which we cannot stay to enumerate.

We sometimes wish that secretaries would read the balance-sheet at the beginning instead of the end of their statement; it is apt to leave an unpleasant taste in the mouth if, as too often happens, there is a deficit to be recorded. Happily, Mr. Burn had not a very large one to tell of—some £120—and we hope that ere now it has been turned into a "nest egg" for the year to come.

The meeting, as we have said, was held at the Mansion House, and the Lord Mayor was to have presided; but he was confined to his bed by the painful malady (pleurisy) of which, to the great sorrow of the Metropolis, and of all Christian society, he has since died. His place on this occasion was filled as genially as is his wont by Mr. George Williams, who is the very *beau ideal* of a chairman for religious meetings. Besides, is he not the Treasurer and the virtual founder of the institution? He said that while they were content to let Exeter Hall become the parent association, the separation had left Aldersgate-street well-nigh stranded by the removal of so many subscribers. Others were needed to take their place. Aldersgate-street had been called "the centre of civilisation," and therefore to lessen its influence in any degre would be disastrous to the best interests of the young men of the City of London. Going on to speak of the work at Aldersgate-street, Mr. Williams said it was wonderful to observe what a busy beehive it was. From his personal experience alone he could give abundant proofs of the value of the institution. In due time he hoped they would find a much larger and more suitable home on some splendid site. He thought the magistrates of the City ought to give the Y.M.C.A. their heartiest support, as it tended to lessen their work of maintaining order and preventing crime.

The rest of the evening, apart from some stirring sacred songs from the Notting-hill Male Choir, was given up to the usual speech-making. With all his customary Welsh fire and eloquence, Rev. J. Ossian Davies exhorted his young friends to the cultivation of the manly virtues of sobriety, honesty, thoroughness, fidelity to revealed truth, and heart consecration to God. Dr. Sinclair Paterson propounded some "simple hints as to the practical study of the Bible." To be practical it must be carried on in a docile and believing spirit. The modern tendency to "explain away" the miraculous and the supernatural, he branded as a device of the devil. There must be love of the message as well as faith in its veracity. Finally, its teaching must be transmuted into practice in every-day life. As a foil to these more serious utterances, Mr. T. A. Denny's lively little speech was quite a masterpiece of platform pleasantry, and served well to introduce the important business of the collection. After that came some words from the well-known Chicago philanthropist and man of business, Mr. Farwell. He said he had watched the rise and progress of the Y.M.C.A., and he rejoiced that it was such a practical institution. It educated young men for the work of saving other young men. In this sentence it seems to us Mr. Farwell put the whole matter in a nutshell. It was this Y.M.C.A., he said, that gave us in America a Moody, a Whittle, a Cole, and many others. There were many young men in London who might be Moodys if they were content to begin where he did—going out to seek and save the poor lost boys and youths of the city. God had set his signature to the work, and Christians might well give it theirs. A short closing speech came from Rev. Dr. Bennett, of Chelsea, who made some interesting reference to General Gordon, whom he was proud to call a personal friend, and who was a member of his congregation.

In an early part of the proceedings Mr. Hind Smith read letters expressing regret at non-attendance from many distinguished friends of the Association. Among them was a brief but warm note from the late Earl Cairns, which, as Mr. Smith feelingly observed, now possessed a mournful interest. There is this consolation, however, that while earthly friends and supporters pass off the scene, God abideth ever with his trusting, faithful servants. In simple dependence upon Him we doubt not the Aldersgate-street friends will plod on through the arduous but happy work of another year.

MR. RICHARD WEAVER IN WIMBLEDON.

THIS evangelist has held a fortnight's mission in Haydon Hall, South Wimbledon. In spite of opposition the building was nightly crowded; the meetings have been characterised by great earnestness, solemnity, and ingathering of precious souls.

Among several interesting cases met with the following may be mentioned. A gentleman who had been in good circumstances, but reduced through drink, called on a Christian tradesman in the neighbourhood, who asked him to go and hear Mr. Weaver. The invitation was accepted, and they went together. The man professed to find Christ the same night.

Mr. Weaver concluded his mission here on Monday evening, April 6, when he gave a brief outline of his wonderful life history, "From the Coalpit to the Platform." Tears were drawn from many an eye, and praise from many a lip, and we believe the star of hope dawned in some hearts under the spell of the graphic story which gave evidence that "Christ can save to the uttermost." Mr. Weaver has gained the affection of many in Wimbledon, and their prayers will follow him in his future labours.

MR. QUARRIER'S LITTLE EMIGRANTS.

AT a meeting recently held in Glasgow to commend to God a party of 102 rescued boys leaving for Canada, Mr. Quarrier said that about 1200 children had been dealt with during the past year. Since November an average of about 50 children a month had been admitted. At one time his great desire and aim had been to rescue one child for every day of the year, and now he was running in the direction of about two for every day, or 700 odd a-year. Although they had been building houses for the last eight or ten years at Bridge of Weir, all were filled, and in the old Cessnock Homes, Govan-road, the children were sleeping two a-bed instead of one. What was he to do? The Govan-road Homes were very old and needing repair, so that it was thought best to leave them and concentrate the work at Bridge of Weir, which would be done by this time next year, and the Central Home would be the city portion. In addition to the fifteen houses at Bridge of Weir, he needed other fifteen at a cost of £40,000 or £50,000. Besides, he wanted a church down there to hold a thousand people, an additional schoolroom, as well as store-rooms. The 102 boys now about to leave for Canada were all paid for. It took £10 a-head to pay their passage to Canada, outfit, and incidental expenses. He intended to send other 200 children this year to Canada; from sixty to eighty boys would be ready to go in a month hence; and yet he had only got £350 towards the expenses. In the end of May they hope to be able to send away about 120 girls, and that would involve an additional cost of £1000. In short, he required £1700 before the end of May for the purpose of fitting out and preparing these children for emigration.

Rev. Mr. M'Gillivray, Canada, who addressed the boys, said: They in Canada took a very deep interest in the work, and he could assure them that there was no name more revered throughout the province of Ontario than Mr. Quarrier's. He was glad to be there to wish the boys God-speed to the shores of his native land; a land that he was persuaded would afford them a kind and Christian home, and a land where they would find ample room to make themselves useful. In his own district of Glengarry there were no less than seven boys and girls from Mr. Quarrier's Homes, and he was glad to say they were all doing very well. He himself had taken one of the boys, who in reality had become a son of the manse. The children who were going out had reason to thank God that they had been rescued from poverty, and possibly from vice, by going to a new country, where they would not have so many temptations.

Rev. Mr. Duncan, Nova Scotia, had much pleasure in adding his testimony to what Mr. M'Gillivray had said about the reception the boys would get in Canada. Even in his district he often heard about the great work Mr. Quarrier was carrying on, and he was satisfied that the children had been a blessing to many a family in Canada.

Sir William Collins presided at this meeting, and among the other speakers was Principal Douglas, who pointed out that the crowded state of the hall showed that the citizens were taking a growing interest in the work.

THE SALVATION ARMY.—General Booth availed himself of the Easter holidays to marshal the forces of his Army. On Good Friday he was present with Mrs. Booth and the members of his family at the Grecian Theatre, where they had an "All-day" gathering. The "Eagle Tavern" adjoining was closed during the morning and afternoon services, but was opened whilst the evening service was being held, but no disturbances arose on this account. On Easter Monday the officers had a "Review" day at Clapton. The services were attended by large numbers, and in the evening the large hall, holding over six thousand persons, was filled. The movement continues to spread, and the statistics show that over 1000 stations are now comprised within its operations.—*Christian World.*

Notes and Comments.

THE political horizon is gloomy enough, and the sound of war preparations on every hand reminds us that, as yet, we are far removed from the halcyon times of millennial peace and rest. In this case we trust that preparedness for war may prove to be the surest method of preventing it. At the same time we feel constrained again to raise an earnest protest against the defiant and bellicose tone that marks much of the writing in our daily Press, and which is calculated, more than anything else perhaps, to bring about the consummation we should all deplore. It behoves Christians of every name to be instant in prayer that God would avert such a world-wide calamity as a war between this empire and the still vaster empire of Russia.

A new periodical is being launched at a large outlay, the method of which has all the evils of the Continental lotteries, which are so properly forbidden in this country. For a half-year's subscription, amounting only to 2s., a receipt is given with a ticket duly numbered, which may or may not prove to be the winning number of a prize of £1000, or a smaller sum, or some article of more or less value. It may do more than this: it may give the first lesson in gambling, and lead on to a gambler's ruin. We are astonished that Christian papers which deprecate gambling should insert such an advertisement.

"There are some religious teachers," says Dr. Maclaren, "who are always preaching down enthusiasm, and preaching what they call 'a sober standard of feeling' in matters of religion, by which, in nine cases out of ten, they mean precisely such a tepid condition as is described in much less polite language, when the voice from heaven says, 'Because thou art neither cold nor hot I will spue thee out of my mouth.' That is the real meaning of the 'sobriety' that some people are always desiring you to cultivate. I should have thought the last piece of furniture which any Christian Church in the 19th century needed was a refrigerator. A poker and a pair of bellows would be much more needful for them."

This reminds us of the poem of John Gambold, in which he puts the following words into the mouth of Ignatius (a disciple of the Apostle John):—

"Some there are
Severe and solemn, like the Pharisees,
Allured by pomp and form. Some are, again,
Of fine and tender mould, and urge the path,
Like Essenes, of a rapturous devotion.
And, lastly, some (well turn'd for human life,
But the most fatal, when their day shall come,
To our religion) sit like Sadducees,
Cool moderators of their brethren's fires,
Their mark and inspiration, Common Sense."

In a recent brief notice of "Joel Bulu," published by Mr. T. Woolmer, we erroneously attributed the authorship to Rev. Mark Guy Pearse. It is an autobiography edited by Rev. G. Stringer Rowe.

If there be serious apprehension because of certain moral aspects of our times, there is ground for satisfaction that these evils are touching the heart of Christian men as they have not done for many years. At a recent Diocesan Conference at Westminster, very earnest counsels were taken, not about vestments or ecclesiastical arrangements, but about the state of the people. It would be well if this example were followed by other Church Assemblies soon to be held.

At this Diocesan Conference, the Bishop of Newcastle said, on the subject of Purity: "Strongly as I feel with regard to intemperance, and the harm done by an excessive use of alcohol, yet I declare deliberately that I believe the evil will not bear comparison with the awful malignity of the poison of impurity which is not only affecting Society but decimating the Church of God." Clergymen from other parts of England spoke of the manifestations of the evil in country places as well as towns, and of the appallingly awful fact that England was getting familiar with the idea of fallen children.

It is true that the Christian Church has been too long silent on this subject, and that the policy of silence has failed. But ministers of religion who will do their duty in the matter must tread the way of the Cross. Men in good standing fall before the evil. The bonds of public opinion in relation to it have been shamefully relaxed, and legislation has taken a false action, the consequences of which men scarcely dare contemplate.

On the subject of infidelity there was a divergence of opinion in the Conference. Some held that the enormous circulation of ribald caricatures of Christianity, and the reckless way in which young people in good families were permitted to read books in which religion was laughed at, were doing immense harm. Representations, however, were made concerning such towns as Rochdale and Leeds, which went to show that among working men the infidel party was struggling for existence. The wise recommendation was given that laymen should meet this infidelity in lecture halls.

From *The Sunday-school Times* we learn that Mr. Moody's classes at Northfield, for the study of the Bible, are doing the highest service. All parties unite. Mr. Moody himself has spent some weeks in Northfield, giving Bible lessons. Others take his place when he is absent on evangelistic work. Twice a week the students of the ladies' school meet to study Scripture themes and Christian evidences. Normal methods of teaching the Bible, of dealing with inquirers, and conducting children's meetings, enter into the course. Surely some such a united and systematic effort might be tried among ourselves.

Mr. Rae's book on "Contemporary Socialism" (*Isbister*) demands the study of social reformers. The system has spread to America and to all the chief countries of Europe. The French Revolution is the model it proposes. Governments are to be seized, and a new order set up in which they declare the "chief lie"—of religion—will have no place. All things are to belong to all men; non-producing capitalists are to be shot down, and modern Society with its customs is to end. The fallacies of this modern Socialism are clear enough. But it must not be ignored. It is a spirit that is abroad. If its lawlessness is not so rife here as in France and Germany, it is because of present-day Evangelism among the masses. Those who preach and teach Christ are the saviours of society.

We are desired to state that parcels of *carefully selected* books, papers, and tracts, if marked "*for sick and wounded*," may be sent (carriage paid) to Major Hutchinson, 4, Guildhall-chambers, 33, Basinghall-street, E.C., who will forward them to Egypt for the use of the troops there.

We very cordially join with our contemporaries in America in congratulating Dr. Theodore Cuyler on the completion of the twenty-fifth year of his pastorate in Brooklyn. This auspicious event was celebrated by special services in his church on Sunday, April 5. Not only as a preacher of a plain and unmutilated Gospel, but as an ardent Temperance advocate, Dr. Cuyler has been excelled by few on either side of the Atlantic. The benefits that his faithful ministry has conferred on the Church at large are incalculable, and we hope he has yet many years of usefulness in store.

As to his abundant literary labours, the New York *Christian Intelligencer* has the following:—

> "Dr. Cuyler has written nearly 3000 articles for the religious Press—a number probably not equalled by any pastor now living or any one who has ever lived in America. They have been evangelical, timely, wise, genial, faithful to the true interests of society and the Church, patriotic, and remarkably useful. They have been regularly reprinted in Great Britain, and many have been rendered into different languages. Those who are most competent to make the reckoning estimate that a total of over 100,000,000 of copies of these articles have been distributed. They have been read by millions, who have received from them moral and religious instruction of the highest value, and have been incited, strengthened, and comforted by them. Besides, Dr. Cuyler has published ten volumes, and of some of these 40,000 copies have been printed in Great Britain, while in this country the circulation has been large and constant."

A painfully interesting correspondence has been going on in *The Pall Mall Gazette* with respect to the treatment of children employed as acrobats in circus entertainments. The consensus of opinion seems to be that no inconsiderable amount of cruelty is practised on them in the course of their training, although the proprietor of one large circus indignantly scouts the idea. Leaving out of view the morality of allowing young people to engage at all in occupations of the kind, there can be no hesitation in condemning such excessive training as would verge on cruelty. Another George Smith is needed to watch over the interests of these helpless victims of human thoughtlessness and greed.

Since the insertion of our recent note concerning the appointment of Canon King to the See of Lincoln, the Church Association has put forward a memorial to the Queen on the matter. Strong ground is taken that his semi-Romanist opinions disqualify him for holding the office of Bishop in a Protestant Church. It must be felt by men whose duty it is to hold firmly the Christian Faith, that a playing fast and loose with truth in episcopal appointments is most bewildering to the young and ignorant. The tendency of it is demoralising, and makes Christianity appear a thing of state-craft.

The appointment of Dr. Bickersteth to Exeter is thus counteracted by that to Lincoln. The attempt is being made that the National Church shall teach the most opposite doctrines. Such Erastianism has always been the policy of statesmen, but has always proved a mistake. Those who love the Gospel of God's grace have grave duties before them.

Mr. Sankey writes to us that Mr. Moody and he were to conduct meetings in his native town, Newcastle, Pennsylvania, on April 7 and 8. These two brethren were also, by the invitation of nearly all the Protestant ministers of Pittsburg and Alleghany, to hold a Christian Convention in Pittsburgh on April 9 and 10, and Gospel services on the 12th.

The Bitter Cry of Outcast London has found n echo in New York, where the Congregaional Club has been discussing the responibility of society to the suffering and povertytricken masses of that city. The same ad state of things and the same difficult problems were revealed by different speakers, s those with which we are now unhappily amiliar in London. Dr. Lyman Abbott, ays a contemporary, insisted on redressing he wrong done to the wage-worker in efusing him just compensation for his toil:—

> "Christianity has revolutionised the world politically, but not industrially. In the present relations f employer and employed, can there be said to be ny brotherhood of men? In revolutionising our ndustrial system lies a helping response to the Bitter Cry."

It ought to be helpful to professing Christians now and then to see themselves as others see them. The following is from the London correspondence of a Leeds newspaper:—

> "I happened to be the casual witness a few days go of the dispersal of the congregation after a conirmation at the church on Clapham Common, where he Bishop of Rochester officiated. The church was urrounded with carriages and cabs, two rows deep, nd the dresses the young ladies wore were of a haracter which made it quite impossible for most f them to walk along the street. The dispersal of he congregation under the circumstances was more ike the breaking up of a ball, or the close of a night t the opera, than the end of a solemn religious unction."

The praiseworthy action of the Prince of Wales in quietly visiting the other day one f the most distressing slums in Dublin, and n practically familiarising himself with the miserable surroundings of large numbers of he poor, will do much to endear him to the rish people, who are sensitive, in the highest degree, to kindness when unaccompanied by ostentatious patronage and ulterior objects. The poverty-stricken inhabitants of a Dublin street of fever dens, received the Royal visitor with every demonstration of loyal regard, heir greatest anxiety being to obtain a shake of the hand or some other recognition. Much has been said of the Prince's courage in goin almost unattended, and certainly those who ook part in the visit were not in any sense protectors. The people will not be slow to ecognise that, as well as the kindness of heart which prompted an inspection of so uninviting a quarter of the city.

That Prince Albert was "laborious for her people and her poor" was by no means the least of his noble qualities, and that the Prince of Wales should imitate his noble ather in his practical sympathy with suffering and poverty is perhaps only what might be expected from the son of such a parent. As Tennyson asked years ago, What better thing could England wish for in her future King than some inheritance of such a ife as that of the lamented Prince Consort?

The hand of death is busy in the more exalted ranks of our London community. Just a week after the decease of Ex-Lord Chancellor Cairns, the same ailment (congestion of the lungs) carried from the earthly stage the Countess Selborne, wife of his uccessor. A few hours later the dwellers in the City were startled by the unwelcome news of the death of Lord Mayor Nottage, after a brief illness. Though better known in the commercial than the religious world, his Lordship had, during his short term of office as chief magistrate, earned the esteem of all who knew him, and had evinced a strong practical sympathy with all philanthropic and Christian agencies. His sudden death will be mourned over by all classes of society in the metropolis.

According to the Paris correspondent of *The Nonconformist and Independent*, M. Brisson, the new French Premier, is an evangelical Protestant of marked purity of private and public life, of unflinching integrity and rectitude, opposed to the Concordat, and to making the Church an instrument in the hands of the State. Such a gratifying fact is to be noted, although it is not for us to predict what will be the issue.

Miss M. McLean, who has laboured in the Gospel among seamen and others in Japan, writes to us expressing her high sense of the services rendered to such efforts by the late Sir Harry Parkes, British Ambassador to Japan, and his wife. Christian work in these remote lands is too often hindered through the indifference, if not the active opposition, of those in positions of influence; it is all the more welcome, therefore, to hear of deep personal interest shown by an official representative of the British nation, in circumstances where such manifestations are of peculiar value.

We are glad that the Bill for the better protection of women and girls against the designs of wicked men has been re-introduced into the House of Lords. A serious blot in the measure, however, is the reduction, by one year, of the age up to which legal protection is proposed to be afforded to minors; the limit is now placed at fifteen. This change does not seem to indicate any real desire on the part of the Government to make a sufficient amendment in the law. The obnoxious proviso must be opposed and defeated by every possible means. Surely it indicates a deplorably low tone of morals in our legislature, that while, in matters relating to property the ægis of the law should be thrown over young people up to the age of twenty-one, in the far more important business of conserving womanly virtue the age limit should be placed at fifteen. The humbler classes will have to make their voices heard in the councils of the nation with no uncertain sound if they are ever to have their just rights respected.

Since writing the foregoing note, we have received a strongly-worded letter on the subject from Miss Ellice Hopkins, for which we have not space in our present issue.

Our valued friend, Mr. S. Gillespie-Prout, writes strongly deprecating the regulation helmet now worn by our soldiers in the Soudan. It is "altogether insufficient as a protection from sunstroke, while its weight is distressing." As there is, in his opinion, but little hope of our army being withdrawn for some time, it is most important that they should not be exposed to additional risks from the climate. He recommends, therefore, the adoption of "the large Indian Pith Topee" as the only reliable protection from such danger, his own experience being that it is exceptionally impervious to heat and pressure, cool and comfortable when he could not have borne a helmet for ten minutes.

That our artizans and mechanics are not more opposed to the Gospel than other classes of the community, if it be presented to them in suitable form, is abundantly manifested in the metropolis, and in our great centres of industry. At Bristol, an afternoon Gospel address in Colston Hall is listened to every Sunday by a congregation of 2000 to 3000, while five Bible-classes, some conducted by Churchmen and others by Nonconformists, are attended by 1500 men, with excellent results. The Lord Jesus said: "I, if I be lifted up, will draw all men unto Me." And so He does.

MR. J. S. SCROGGIE.

THE mission in Dunfermline by Mr. Scroggie, beginning on March 8, and ending on April 5, had been the subject of prayerful and earnest forethought. The invitation to come was unanimous and cordial. During the first week the services were continued in the Congregational Church, Cannon-street, with fair success, not a few giving evidence of decision for Christ. It was not, however, till the services were in progress in the Free Abbey Church the following week that it became very manifest that we were under a cloud of blessing. The movement reached its height at the crowded meeting addressed by Dr. Moxey on the Friday evening, when more than we can ever enumerate here, we believe, gave themselves to the Lord.

The Committee were encouraged to continue the services for a third week in the North Parish Church (Dr. Mitchell's), in a remote part of the town, where the audiences were still larger, and the impression still deeper. People from all parts of town and country made their way to this outlying centre, showing the interest awakened to be very wide-spread. During the last week, when the meetings were held by request in Queen Anne-street Church, the numbers increased, and great good has been done. Some idea of the work may be gathered from the fact that 500 copies of the tract, "Safety, Certainty, and Enjoyment," were distributed among the anxious ones spoken to. A social meeting was held in St. Margaret's Hall on the last Saturday evening; about 900 were present. Addresses were given by Mr. Stevenson (Chairman), Dr. Mitchell, Rev. Messrs. George, Shiach, Foote, and Hagen; all testified to the good they had received and witnessed, and the wisdom with which the movement had been conducted from beginning to end. Mr. Scroggie gave a thrilling, practical address, specially to young converts, from Col. ii. 6.

In addition to the other services, a meeting for prayer and Bible-reading was held every Sabbath morning, presided over, as on all occasions, by Mr. Scroggie, and during the last week every afternoon in the Hall of the Free Abbey Church. The last Sabbath morning meeting was attended by some five hundred, who drank in "the sincere milk of the word" with great eagerness, many of them being young believers. On the last Sabbath evening the St. Margaret's Hall was full to its utmost capacity of standing as well as sitting room, many turning away disappointed. Mr. Scroggie was accompanied to the platform by most of the ministers in town, and spoke with great power from Is. xlv. 22.

Of particular cases or permanent results we shall not speak. These have been committed by many an earnest heart to the Lord of the harvest. It is fully expected in some congregations that there will be a larger ingathering than was ever seen before. The responsibility of the ministers of religion, which is felt to be great in guiding and feeding the converts, is greatly lightened by the sense of freedom in preaching to awakened congregations.

Happily a deputation of students from Edinburgh University had been arranged to visit Dunfermline, following up the weeks of united evangelistic work with mass meetings, for men only. At the first meeting, attended by about 250, the impression was very decided among old and young. The work among the students was felt to be very real, and one cannot doubt but many are seriously thinking out the question, "Lord, what wilt thou have me to do?" On Wednesday evening, Professor Drummond, of Glasgow, addressed a meeting of men in St. Margaret's Hall, numbering at least six hundred. We ask prayer for this work, which is to be continued for some time in the form of evangelistic services on Sabbath evenings, and weekly meetings for fellowship.

J. M. S.

THE DARK CONTINENT.

WHAT has been truthfully called "The Dark Continent," ought before long to lose any special claim to that title. What with scientific explorations across its central portions, with missionary efforts north and south and in between, not to speak of warlike operations in the Soudan and in the Transvaal regions, Africa bids fair to bulk as largely in the public mind as any of the great continents of the world. Additional light, of a deeply interesting kind, was thrown on this strange land at a gathering in the Kensington Town Hall, on Wednesday evening, last week. It was convened by Mr. and Mrs. Grattan Guinness, chiefly to commend to God in prayer several missionaries leaving for Zululand, and to impart information about the progress of missionary effort in other parts of the continent. A varied assortment of excellent views were shown by the limelight process. These, and the explanatory statements of Mr. Guinness, appeared to be much appreciated by the large audience. Mr. S. Morley, M.P., had hoped to preside, but was prevented by illness from being present.

After the preliminary proceedings, and while some Egyptian views were being thrown on the screen, Mr. **Grattan Guinness** said the hand of God might be plainly traced in connection with recent events in the Soudan, which up to a late period had been entirely inaccessible. An allusion to General Gordon and his experiences in the Soudan was warmly cheered. The two railways that are being constructed, in the Congo region and from Suakim to Berber, were referred to as probable important factors in the future development of the African peoples. There are six hundred different languages spoken in Africa, said Mr. Guinness, and the Scriptures, or portions of them, have been translated into only fifty of these.

Seelim, a coal-black representative of the peoples of the Soudan, gave a discursive address, in somewhat peculiar English, chiefly referring to the slave trade and the efforts of Gordon and his lieutenants to suppress it. Seelim has himself been a slave. With much simple pathos he described how, when a boy, he was carried off into bondage by the slave-traders, his father being shot down before his eyes, in the attempt to protect him from capture.

Mr. Guinness proceeded to say that Mr. Kestin, one of the Harley House students, had lately reached Alexandria, where he is now at work among the Jews, meeting with no little encouragement. There are, in Alexandria, many thousands of Jews of different nationalities and faiths, so that a large field is ready to the hand of this worker.

Passing from Egypt to Algeria and Morocco, Mr. E. H. **Glenny** gave some details with respect to the people of these regions, numbering about 15,000,000. The Berbers, of whom there are 10,000,000, are a distinct race from both the Arab and the negro. They are more open to the influences of the Gospel, and on all hands there is great readiness to receive the message of salvation. Their country is almost at our very doors; how comparatively easy, therefore, for us to take the Gospel to them. Within the last three years there have been planted a few missionaries, including some agents of the British and Foreign Bible Society. There are large districts to the south, however, where no messenger of the Cross has yet gone. A beginning has been made in translating the Scriptures into the Riffian and Kabyle tongues. Recent news from Mr. Baldwin in Tangier states that his wife is gaining considerable access to the Moorish women. In the province of Oran there are also not a few encouraging circumstances. Mr. Glenny made a fervid appeal to English Christians to press into the many open doors in North Africa, and thus obey the Master's call.

While some pretty views representing Congo scenes and incidents were being reproduced, Mr. Guinness read a brief statement giving the results of the recent Berlin Conference on Congo matters. The close of the Conference, he said, closed the second stage in the history of the Congo Free State, which is now recognised as a Sovereign Power by the other Great Powers. A constitution is being drawn up, and Mr. Guinness expressed the view that since Gordon's death, no fitter man could be appointed to the post of Governor-General than Mr. Stanley, whose endeavours have done so much to open up the Congo region to civilisation and the Gospel. There is to be free trade, an absolute prohibition of slavery, and a fair field to all the churches. There are already six steamers on the upper waters of the Congo, and a seventh is on the way. A portion of territory north of the Congo has been allotted to France, and a portion south of the Congo to Portugal. This latter portion was marked in black on the Congo map shown on the screen. Mr. Guinness remarked that he was sorry Portugal had received any part at all, in view of her conduct in the past with respect to slavery and other matters.

A fine photograph portrait of Mr. F. S. Arnot, the young African missionary explorer, was next represented. Mr. Guinness described him as a worthy successor of Livingstone; if the Lord should spare him, there was a likelihood that he would accomplish even greater things in the spread of the Gospel. He has crossed Central Africa almost without human resources, learning the languages of the people and preaching the Gospel as he went.

Another view shown was the family of M. Coillard, the French missionary to the Zambesi regions. After having been delayed six months on the way, and imprisoned by a suspicious African Chief, M. Coillard, according to the latest advices, had reached the Zambesi, and was about to start, almost alone, for the Barotsé Valley, leaving the rest of the party to follow.

Mr. R. **Christison**, a young Scotchman, who has already laboured in Zululand, in connection with the Gordon Memorial Mission, and is on the point of returning thither to establish a self-supporting effort, told something of the manners and customs of the Zulus, showing a close similarity to many ancient Jewish customs. There are few mission efforts at present in Zululand proper; he and a comrade were hoping to be pioneers in that dark and superstitious region. He thought itinerant work was the great need of these places. Mr. Harris, who goes with him, was present, as also was Mr. Kelly, who proceeds to Western America.

Referring to the general work of the East London Institute, Mr. Guinness said that during twelve years some 300 missionaries had gone from it to different parts of the world. The health of Mrs. Guinness had become severely strained; she is suffering from facial paralysis, and was unable to be present at the meeting. As to the home missions, Mr. Guinness spoke of the spiritual work at Bromley-by-Bow, where a new hall has been erected, and of the establishment of a Training Home for Young Women as foreign missionaries. There are now four houses occupied with the work—Harley House, the College there, Doric Lodge (the female training home), and Hulme Cliff College. In closing, Mr. Guinness referred to the great need of further monetary help for these various enlarged efforts, and made a strenuous appeal for practical fellowship in this matter.

The party leaving for Zululand were commended to God in earnest prayer. The same day as that on which the meeting was held the news reached this country of the death at sea of Mrs. Campbell, wife of Mr. G. Campbell, who has been engaged for a number of years past in South Africa on the staff of the Gordon Memorial Mission. Mr. and Mrs. Campbell were on their way home on sick leave, and the sorrowing husband is now in England with his two children, having committed to the deep the body of his beloved wife and fellow-worker, until the great day of resurrection and reunion.

HOME FOR FOREIGN GOVERNESSES (8, Sillwood-place, Brighton).—A stall will be erected for the benefit of the above institution at the United Sale of Work in the Duke of Wellington's Riding School, Knightsbridge, on Wednesday and Thursday, April 29 and 30.

REV. E. P. HAMMOND IN GLASGOW.

AT the close of the fourth week of Mr. Hammond's Glasgow meetings, *The North Britis Daily Mail* said:—"Mr. Hammond's first wee of work was given to Finnieston, the secon to Lansdowne U.P., the third to Cowcadden and the fourth to James Morrison-street, so tha he has touched every rank of society in the city The results have been singularly gratifyin Over 1700 young persons have professed faith i Christ, and have been carefully examined b experienced Christians. Those engaged in th after-meetings believe the work to be thoroughl genuine. Mr. Hammond is very careful both i dealing with inquirers and in conversing wit those who have been dealt with by others, so tha there is no inducement for any to make a fals profession. One minister reported that in h church he believed over six hundred person young and old, had been converted. More tha a hundred letters had been sent in by childre some of them exceedingly touching, and thes had been read and commented on from time t time by ministers or other gentlemen experience in evangelistic work. Some people are incredulous that children can entertain high thought and deep feelings about religion. It is great sin to doubt it. These hundreds c children will in the future be the men an women, the fathers and mothers, and th citizens of our country. Happy the people tha shall have many such, and happy the man, an his co-workers who go along with him, in producing such blessed results."

Another account referring to the work of th fifth week is as follows:—

Yesterday the reports very largely dealt wit Mr. Hammond's work among the young in th East-end of the city and in Govan. Last wee was devoted to Bethany Hall; from the report of Mr. Napier, Mr. Ralston, and others, appeared not only that at the special service the hall was filled, but that the results wer manifest and abounding. Large numbers c the young professed to see the evil of sin an the glory of the Saviour. At the special meetin for prayer and study of the Scriptures last Saturday evening many of the young were presen and their interest and conversation bore testimon to the reality of their convictions. Rev. Rober Howie said Mr. Hammond had been with hi on Sabbath afternoon and evening. He fe specially thankful for the afternoon servic which, in his own judgment, was fitted to b helpful to parents and others. He thought would be a good thing now and again if, instea of a sermon, or at the close of it, their churc service could be turned into an inquiry c conversation meeting, where office-bearers an people could come into close contact in regard spiritual realities. He believed great resul might be reaped in this way. They were als impressed with the importance of getting paren and Sabbath-school teachers alongside of the own children, and putting to them direct th question of their personal salvation, and that i their Sabbath-schools, instead of the ordinar lesson, the time during one evening now an again should be spent in personal dealing wit the members of their classes. He was delighte to be able to report that they had a great blessing on Sunday night, the church being crowde —about 2000 being present, and many youn people professing to give themselves to the Lor —not a few of these being children of office-bearers. Rev. Mr. Edgar, Rev. J. F. Daly, an Dr. Cameron also gave interesting cases whic had occurred in their own experience recentl all tending to confirm the impression that a re work of grace is in progress in the city.

GREENOCK.—Having a large number of po people in hospital and other departments of th poorhouse here, and being short of good reading, would be grateful for supplies of current magazin and monthly tracts which have been read and whic could be forwarded for a trifling sum. Senders parcels will much oblige by paying carriage.

J. W. **Chalmers**, Chaplain.

Gateside House, Greenock, N.B.

EVANGELISTIC MISSION.

HE usual Bank Holiday meetings were held at
. Kilburn Hall, on April 6. Mr. Russell Hur-
tch opened the afternoon meeting with a few
ords of welcome to the many Christians present
om other parts of town and country. Mr.
W. K. Gulston was introduced and com-
ended to God, as one of four missionaries in con-
ction with the China Inland Mission to sail
r China on April 22. Pastor F. H. White showed
om 1 Tim. i. 2 that Paul had experienced his
ed of what he commends to Timothy—"grace,
rcy, and peace;" and this not only at Paul's
nversion but ever after. The first brush with the
emy is often disheartening to the young convert;
t there is the advantage that he is then really
st upon God. Mr. J. McCall counselled making
rist the forefront of all testimony, Mr. Robin-
n pleaded on behalf of twenty millions of Malays,
r whose evangelisation no missionary from Eng-
nd has yet been set apart.

During the afternoon much prayer and praise
ere offered. Mr. Hurditch announced that furni-
re had been provided for, and premises had been
ken at Hastings, as a House of Rest in connection
th the Mission for Home and Foreign workers
eding temporary rest. For this, and, indeed, all
partments of the Mission, there is much need of
cuniary support. The spiritual blessing in the
rk generally, during the past few months, en-
uraged the expectation of still greater things.

After tea and an open-air evangelistic service in
ont of the Hall,

The evening meeting opened with prayer and
aise. Dr. McKilliam said he had failed to realise
e power of Christianity till he came in contact
th a living Person. Taking the expensive spices to
e sepulchre was zeal and love, but not faith. Do
e believe merely what we understand? Common
nse must go down on its knees to the Word of
od. Past experience is valueless apart from
esent faith. Above the world Christ shines out
us more clearly. We cannot better attain to
noch's position of pleasing God than by looking
to and keeping near to Jesus. Mr. C. V. T.
nslow remarked that Esau had much, but Jacob,
e those who have Christ, had all (Gen. xxxiii.
-11). The Epistle of John shows the world
der various evil aspects—transient, lustful,
norant, deluded, anti-Christian, and satanic.
lomon was taught, "If ye forsake Him, He will
st thee off for ever;" but Christ declares, "I
ll never leave thee, nor forsake thee." Mr.
eeman exhorted to holding fast the faith with a
od conscience, to ensure freedom from entangle-
ent, and consequent readiness for the Master's
e. Mr. Bicknell, of Bushey, gave an earnest
ospel exposition.

Mr. Hurditch, addressing the representatives of
e several branches, counselled some hitherto shut
to a contracted sphere of labour to pray for a
der field; and exhorted others, whose cups of
essing are full, to ask God to give them larger
ildings. Mr. Thorpe led in prayer, specially
entioning a similar fellowship meeting at the
indon branch, and the day's proceedings came
a close with the Benediction.

SCARBOROUGH Y.W.C.A.—On Wednesday,
pril 1, we entered our new home, No. 1, Haddo-
race, Aberdeen-walk, which we have been so
uch looking forward to for the past few months.
e shall be able to provide beds for twenty girls.
e again ask for much prayer that God may cause
e Home to be a centre of blessing in our midst.
ill any kind friend make us the gift of a har-
onium or American organ of suitable size for our
ass-room? A. Douglas Dale, Secretary.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—
ew auxiliaries of this Society have been formed
r Abercrombie, Queensferry, and Stewarton. At
e last Glasgow meeting of directors, Mr. John
. Wilson, one of the Society's agents, received a
rdial welcome on his return home after seven
ars in China, where he had accomplished thirty
issionary journeys, and sold 47,000 portions of
ripture. The Hankow agent reports the issue in
st quarter of 20,000 Gospels in the Society's new
un-li version. Mr. Burnet, of Wu-hu, reports
e formation of a native church in a distant pro-
nce, through the reading of the Scriptures with-
t the intervention of any missionary. Arrange-
ents were made for the employment of seven
ditional colporteurs in India. The sale was
ported, on the Society's account, of 696 Bibles
1 839 Testaments in Chili. Copies were laid on
table of the Revised Standard Japanese New
stament, just issued by the British and Foreign
d the National Bible Societies; and of the Gospel
Matthew in Chinyanja.

BRITISH SAILORS IN HAVRE.

MUCH has been done lately for our merchant sailors when in English harbours; but their needs have not yet been sufficiently attended to in foreign ports. In Hâvre, for example, only those who have inquired into the subject know the terrible state of things that exists there. About 40,000 seamen enter the port of Hâvre every year, 25,000 of whom sail under the British flag. Hâvre is the second largest mercantile port in France; but in no other port are there so many English sailors paid off. When paid off, where can they go till they can either return to their homes or ship for other voyages?

One who is bestirring himself in behalf of the sailors arriving in Hâvre says:—"No sooner has a ship entered the port here than the deck is crowded with runners and crimps of all descriptions, who are very liberal with the brandy bottle. This is, of course, the first step to ruin for the poor sailor, who comes ashore perhaps after a long sea voyage of 120 days. I have stood by and seen a poor fellow (who, as he expressed it, 'had made up his mind to go to the Sailors' Home, and take care of his money and himself a bit') fall before the first taste of the deadly poison. Thus his course has been entirely altered; for the man who puts the bottle to the sailor's lips claims him afterwards as his property. The consequence is that, in many cases, instead of the men's money being sent home, it is squandered, and often it is stolen from them. I could tell of many instances where men, having been paid off in the afternoon with £40 or £50, have been decoyed into the boarding-houses, and on waking the next morning have found themselves without a penny."

Another, who knows the evil to which the merchant sailors are exposed in the haunts of vice which surround the London docks and other ports, says that the state of things in Hâvre is far worse than in other places he has seen. Nothing can exceed the vice and infamy that abound all round the quay of Hâvre. Is this always to go on? and is no effort to be made in order to cope with these hideous evils? Does it not behove us to make even greater efforts for the good of our seamen when in a foreign country, and unable to understand the language, than when they land on our own shores?

Through the indefatigable energy of Mrs. Birnal, the wife of the British Consul, a Home (containing thirty-two beds) was opened two years ago on one of the principal quays. But since the appointment, six months ago, of Mr. and Mrs. Hermann, late of the Honfleur "Rest," it has been found that the house is not nearly large enough for the present requirements. It has therefore been decided to take a large house in a first-rate situation, capable of holding 100 sailors. The freehold can be purchased in six months' time; but in order to secure it, and furnish it, and also fit up with a good coffee-bar and mission-room, at least £3000 will be required. No one but those who have been on the quay at Hâvre, know what a boon such a Home would be for the thousands of sailors who come in there. Cafés (or, as they should really be called, brandy houses) abound, fourteen such places having been counted side by side on the quay. Nowhere in all the town can a Temperance bar be found. To the shame of our country be it said that the two largest and worst cafés, with low concerts every evening, are held and managed by English people. Should help be provided for the purchase and fitting up of the new Home, it is confidently hoped that the worst boarding-houses will be shut up, and that then the Sailors' Home runners, having no others to compete with, will have the joy of bringing up the ships' crews when they are paid off, to receive a warm and Christian welcome in the Sailors' Home, founded by the sailors' friends for their spiritual and temporal good.

It may be added, by way of encouragement for the future enlargement of the work, that during the last six months, since Mr. and Mrs. Hermann have been at the head of the present Home, over £3000 of the sailors' wages received at Hâvre have been remitted through the Home to their friends or to savings banks. Two undesirable boarding-houses have also been shut up in that time, thus proving that the sailors do appreciate the comforts of a Christian Sailors' Home. Any one travelling through Hâvre is invited to come and see all these things for himself.

Daily and illustrated papers, and books for the library and the sailors' bags, will be gratefully received; also the old clothes for shipwrecked crews, which often arrive there. The London General Steam Navigation Company has kindly undertaken to forward, free of charge, parcels from London, addressed to Mr. Hermann, Sailors' Home, Hâvre. Further information can be given by Rev. G. Whelpton, Hâvre; or the Hon. Lady Beauchamp, 3, Cromwell-road, London, S.W.

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MR. HENRY THORNE AT NEWCASTLE.

THIS evangelist, whose former labours in the city are still remembered, opened a ten days' united Gospel Mission at Newcastle, on Saturday, March 21. Each day Mr. Thorne presided at the noon-day meeting at the Central Hall, Hood-street, when the attendances were largely increased. He conducted afternoon Bible-classes and evening Gospel services at the Y.M.C.A. Hall. On Sunday afternoon, March 29, Mr. Thorne delivered a special address to young men on the subject of "Temptation," at the Central Hall, when some 450 young men attended (including Mr. T. Moffit's Bible-class of 200).

The Mission closed on Monday evening, March 20, with a Service of Praise at the Central Hall; but two supplementary evening meetings were held at the Y.M.C.A. Hall. On Tuesday evening, in connection with the Y.W.C.A., Mr. Thorne delivered a discourse on "The Perils of Young Women," and on Wednesday evening he met inquirers. There were many of these at each service, and several interesting and decided cases were met with, especially among the associates of the Y.M.C.A.

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MR. HENRY LAKIN IN GREENOCK.

A TEN days' mission in Greenock, under the auspices of the Christian Mission of that town, has been held by Mr. Henry Lakin, evangelist. During the week nights the meetings were held in the mission premises, the Star Hall, West Burn-square, which were filled every evening. One Wednesday evening Mr. Lakin spoke to a crowded audience on "How I was converted in a public-house, and what became of the sign, cards, dice, dominoes, and the remainder of the Devil's furniture." The story of the evangelist's conversion was listened to with rapt attention, and it had to be repeated on the Saturday evening.

The meetings have been principally attended by non-church-goers, and at every meeting there have been interesting cases of conversion. This special effort among the masses, as far as man can judge, has been crowned with success.

The Christian Mission of Greenock, under whose auspices Mr. Lakin has been labouring, has just finished a very successful year's work.

P. L.

BATTERSEA-PARK TABERNACLE.—Great blessing rests upon the word, and crowds attend the huge place, though double the size of the old building, and one of the cheapest, holding near 1500, and costing less than £4000. An effort is being made to remove £500 of the £1500 left upon it, and help is needed. The pastor, T. Lardner, is entering upon his 9th year. A meeting was held on Good Friday, when a large number was present. Warm, loving, helpful words were spoken, and a desire expressed that pastor and people might enjoy the fiftieth anniversary.

THE SOUTHWARK "HELP MYSELF SOCIETY" attached to the Pilgrim Church, New Kent-road, continues to be a centre of varied effort and much blessing to its members. The social entertainments, open-air services, colportage work, and personal visitation and other agencies are vigorously sustained with much manifest and blessed result in the salvation and social elevation of men and women. Mr. T. Barclay, the Vice-President of the Society, writing from the Pilgrim Hall, New Kent-road, S.E., makes an earnest appeal for larger support from the Christian public in order that the good work may be extended and the prevalent temporal distress relieved.

EVANGELISTIC NOTES.

Mr. W. Forbes has been giving addresses at Wapping, Shadwell, Whitechapel, Highbury, Mile End, and Bermondsey.

Mr. Charles Inglis has just paid a second visit to Norwich and its neighbourhood. Much blessing has been the result. Mr. Inglis is now holding nightly meetings at Wood-green.

Kentish Town.—On Good Friday we had a testimony meeting among our own people at Malden Hall, and were much encouraged by the witness given to the power of converting grace. Converts of Messrs. Moody and Sankey's Mission were very manifest. F. Twinch.

Kirkby Stephen.—We are having much blessing just now in this neighbourhood, through the labours of Mr. Canning, of the Evangelisation Society. Scarcely a night passes without some decision for Christ, whilst others are anxious. Good Friday was a specially helpful day. An open-air meeting was held in the Wharton Hall Park, followed by tea and meeting at night.

Chicago.—Major Cole has been quietly at work during the whole winter at one or another of the churches of the city, and, while there has been no great excitement attendant, much good has been done. Thos. Harrison is at the Trinity M. E. Church, with the usual results following his labours. Many adults have been interested, and great numbers are reported to have been gathered in.—*Evangelistic Record.*

Tyneside.—The evangelistic services conducted by Miss Coates, of London, in the North of England, for the last three months, have been uniformly and remarkably successful. The three weeks' mission at Seaton Burn, Newcastle-on-Tyne, just concluded, has been much blessed. The chapels were crowded, many being unable to gain admission. Some notorious characters have been reclaimed.

Kinnoir, Huntly, N.B.—Mr. J. A. Smith, evangelist of the Banffshire G. V. Mission, has conducted meetings here which have been very well attended by all classes in the district. They will doubtless prove the means of lasting blessing to many. Mr. Smith, who has conducted meetings here before, has a striking way of setting forth the truths of the Gospel, which is used by God wherever he labours.

Gosport Y.W.C.A.—Mrs. W. E. Legg has visited this branch for a week's mission, and we have had much blessing not only in souls saved, but in the great help afforded to Christians. During the mission there were a children's service, and a drawing-room meeting for young ladies. The mission was brought to a close on Monday, the 31st, by a praise meeting. Prayer is earnestly asked for the undecided, and that those who have fully surrendered themselves may be kept looking unto Jesus.

R. M. J.

Norwich.—Cornelius Smith, his wife, and son, have concluded a series of services in connection with the Victoria Hall Mission in this city. At every meeting some anxious souls found peace in believing, and Christians experienced seasons of great spiritual refreshing. On Good Friday the evening service was preceded by a tea-meeting, at which between 400 and 500 sat down; the after proceedings were characterised by jubilant enthusiasm, and included some striking personal testimony. Two dear friends gave glory to God for the removal of disease in answer to the prayer of faith.

Bracondale, Norwich. Robert Adcock.

Down Lodge Hall, Wandsworth.—Arrangements have recently been made for holding monthly afternoon services for children in this spacious hall. On Saturday, April 4, the first of these interesting gatherings took place, when the service was conducted by Mr. H. Hankinson, of the "Children's Special Service Mission." The friends of the new Mission Hall were greatly cheered by the large attendance of children, and by the attention manifest throughout the service. It is earnestly expected that much abiding good will result from this new enterprise, which will, at an early period it is believed, become an important adjunct to the general work of the Mission. Hitherto, no special services for children have been held in this neighbourhood in which the younger members of the various congregations, as well as the large number unconnected with Sunday-schools, could be brought together for the purpose of listening to "the old, old story of Jesus and his love." The committee and friends of "Down Lodge Hall" are earnestly desiring a rich blessing upon these services for children and young people.

Brooklyn, N.Y.—The Lafayette Avenue Presbyterian Church (Dr. T. L. Cuyler's) received sixty new members on Sabbath, March 9, as the firstfruits of the revival work which has been going forward since the Week of Prayer.

Lexden, near Colchester.—Evangelitic services were conducted by Mr. John Harris, assisted by Mr. and Mrs. Cowell, of Colchester, from March 29 to April 5. They were well attended throughout; many stayed to the after-meetings and received blessing. Several aged people gave bright testimony of being blest during a series of meetings held by Mr. John Harris in this place four years ago.

Rayleigh, Essex.—During the past fortnight evangelistic services have been held in the Baptist Chapel, by Mrs. Yeoland, who has delivered powerful Gospel addresses to large and increasing congregations every night, God owning her earnest labours by quickening the zeal of believers, and by calling out others to confess Christ as their Saviour and Lord. Mrs. Yeoland has now left Rayleigh to conduct a mission at Barnstaple, Devon.

Annan.—A series of evangelistic meetings, extending over a fortnight, have been conducted here by Mr. Richard Hill, of Melrose. There have been interesting cases of conversion, and the many Christians attending the meetings have had a season of refreshing. The Lord, who has given this evangelist much grace and ability, makes him helpful to many. In Annan we have much reason to bless God for evangelists; among those friends here who are most active and useful now are some who got good when Mr. Hammond was with us in 1861. E. Young.

Richmond, U.S.—With reference to the recent evangelistic services, held here by Mr. Moody and Mr. G. C. Needham, the New York *Examiner* says: "The Methodist churches have had over 300 additions, the Presbyterians about 100, and the Episcopal churches are preparing large 'classes for confirmation.' But our white Baptist churches have been the largest sharers of the blessing. The additions to these churches will reach nearly if not quite 600, while there is considerable interest among the coloured churches."

West Brighton.—The week's Evangelistic Mission, held by Mr. Spencer Walton at Hove, closed on April 1. Throughout this mission the evening meetings have been well attended, and characterised by great solemnity and the manifested power of God. The Bible-readings for Christians in the afternoons were crowded, and we believe that in this, as in the previous missions held by Mr. Walton in Brighton, the Holy Spirit has been dealing very searchingly with Christians. Many sinners have been awakened and brought to Christ.

Chiddingfold, Surrey.—Some months ago Mr. James Ayling, builder, of this village, was led to open a small mission-hall on his premises, at which Sunday afternoon services have been very successfully conducted. On Good Friday Rev. John Bonney, of Guildford, preached; the hall was quite full. For nearly an hour the preacher discoursed, and was listened to with marked attention; all went away edified and instructed. These meetings have been well attended, and it is hoped blessed to the people in this beautiful, but spiritually dark spot. H. K. A.

Barnsley.—During the past six weeks the "power of the Gospel unto salvation" has been manifested in Buckley-street Church, through the preaching of Mr. J. Jones. He was engaged to conduct a month's Gospel services, but at the end of that time so much good was being done that it was decided to continue the meetings for two weeks longer. A further extension of a week has since been made. During the whole of the mission God's Spirit has been convincing men and women of "sin, of righteousness, and of judgment." Nearly 150 have so far professed to find salvation. A. L.

Devonport.—A fortnight's mission has been held here by Gipsy Smith, George Evens, and the Gipsy Lass. The first night's service was attended by about 600 people; as the nights went by the interest grew and increased, and was sustained until the last. Many remarkable cases of conversion occurred. One man who attended the mission was on his way home, and remarked to his friend he wished he could be saved. This was overheard by a Christian brother, who told him the Lord would save him where he was, if he would earnestly ask for forgiveness. There he prayed, and there he was converted, under a lamp-post. Another man attended the farewell meeting; next morning he said to a Christian brother he wished he was saved. The earnest brother took the seeking one into the counting-house. There he found mercy. During the mission about 120 professed conversion. A converts' meeting was held on April 8.

At Bournemouth, Miss Wingfield Digby,
other ladies and gentlemen of the Blue Ribb
Gospel Temperance Mission, hired the Auct
Mart during the Easter holidays, and invited
navvies employed on the South Western Railw
to come there for their refreshments. Pape
magazines, &c., were supplied, and the hymns
addresses, and the kind attention shown them, w
so highly appreciated, that many were saved fr
drunkenness and from loss of their hard-earn
money. Enough was subscribed to leave £10
towards a like entertainment at Whitsuntide.
Misses Andrews, Dr. Ambrose, and others, h
also had a Saturday night meeting at the Café
Westbourne, with the same object, and have b
rewarded by some deeply-interesting cases of c
version.

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THE BRIGHTON Y.M.C.A.

THE delightful home of the Brighton Y.M.C
in Old Steine was resorted to by a large
pleasant party of visitors at the past Eastertin
As a seaside holiday residence, London young
will find this institution all they can desi
With the best of accommodation, the best of fa
and the best of good company, Mr. Wiff
the Secretary, manages somehow to combine
most moderate of charges. Christian cycl
who wish to avoid the miscellaneous compa
and the doubtful attractions of the hotels,
warmly commended to sojourn at Steine Hou
Mr. Wiffen himself, with his youthful ard
and pleasant ways, is a good type of the w
over which he presides. He believes in mak
the place attractive to young men, and in me
ing all their legitimate wants, and he
succeeded. We observe that a special ev
gelistic mission is to be commenced towards
end of the month by some students fr
Edinburgh University. The annual meeting
to be held on the 21st inst., when an effort
be made to wipe out the debt of £2000 odd t
yet remains on the building.

BRIXTON.—Belmont Hall was recently crow
to hear an address on Rescue Work from Miss A
Macpherson, of the Home of Industry, Spitalfie
She gave a very interesting account of the prog
of those who from squalid degradation have bec
useful colonial citizens and housewives. The
ceedings had a primary reference to the Ca
Home, Brixton, which is sending out to Can
eight sturdy little boys, who it is hoped will bec
worthy Canadian citizens. A collection real
over £16, but it is hoped that considerable help
yet come from outside.

CIRCUS-MEETINGS IN NEWCASTLE.—Sir,—
Evangelistic Services I have been permitted to c
on in this city began in May last, and from
time our helpers have been steadily increasing
at present our Sunday morning prayer-mee
often exceeds 70, while on our roll we have
230 names of workers. I start for India this w
but the services will still be carried on, the wor
being eager and anxious to do so. There is, I re
to say, still £70 of a deficit. If this could be
and a margin remain over, it would give an imp
to the work that would, by God's help, carr
successfully into deep water. Some of
readers may be glad to assist us in this ma
Upwards of £15 is needed each Sunday.

W. J. Robertson, Captain, R.H.

Newcastle-on-Tyne.

THE GOSPEL IN SPAIN.—The first Eng
Report of the Protestant Church in Sarag
Spain, has been published. The pastor,
Segundo Sabio Del Valle, was one of the ear
converts to the Gospel when it entered Spain
teen years ago. Devoting himself to the mini
a congregation gathered, a church was formed,
regular ministrations entered upon. The Protes
converts frequently have to endure persecu
The workman is dismissed by his employer;
farmer must leave his farm; hindrances are pu
the way of marriage; hospital patients are wo
by priests, even during their greatest agony;
death their graves are covered with all sort
rubbish. Socially, intellectually, and spiritu
the good pastor is seeking to elevate and inst
the people of his charge. Funds are needed to
a schoolmaster, and for the nursing of the
&c., which items seem to be necessary adjunct
the success and maintenance of a Protestant c
in Spain, where superstition and darkness
reign. The pastor's address is No. 1, Espar
Saragossa, Spain.

quests for Praise and Prayer.

RAISE.—For blessing on mission at Bredfield. blessing on services by Mr. O. Rodway, at nbe Down, near Bath.——For great blessing harlton Kings, on April 8 and 9, at the meet- held by Mr. Rodway. Both nights anxious went into the inquiry-room, and many pro- d to find peace in Jesus.

RAYER.—For blessing on evangelistic services g held at Hamilton this week in connection with Lanarkshire Christian Union.——For Gospel ces in May, at Conference Hall, Clapham-road, ., by Mr. Herbert Francis and Mr. Oscar rs.——A believer, who is in great trouble, and ple to meet certain claims upon her, asks prayer a door may open by which she may be ered.——That a little boy, aged 10 years, may estored to his parents and friends, he having lost now seven months.——For Ilfracombe and hbourhood.——For special services by Mr. O. way, at Woodchester, near Stroud, on April 18, nd 20.——For blessing on Mission Services, at dlincote Parish Church, commencing April 19.

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LGIN EVANGELISTIC ASSOCIATION.

HE Rev. William S. Macqueen, of South Australia, at present on a visit to his native for his health, was requested by this Asso- on to conduct a fortnight's evangelistic mis- in Elgin. Friends rallied around him, and nce, with prayer and effort, the meetings e very largely attended, deeply impressive, fruitful in conversion and edification. eral meetings were held in the open air, on Plainstones, at which there were large gather- listening to the preacher, as he powerfully the old, old story of Jesus and his love. On lay, the 29th, he preached a special sermon oung men, which was largely attended, t twelve hundred being present, and a large ortion of that number being young men.

is visit to Elgin will be long remembered as ne when many believers were greatly re- ned and quickened under his brief ministry, ell as a time when not a few were made to the reality of conversion, regeneration, con- ation, and glory, which were the great topics is powerful and eloquent addresses. Mr. queen's youth and ability have won for him lgin many friends, who, if they cannot get to stay in Scotland, wish him God speed is return to Australia, whither he goes soon, health being now restored.

ULL.—A Gospel Temperance Mission is being at Hengler's Circus, Anlaby-road, by Major oole. At the close of each meeting a consider- number of pledges and blue ribbons are n. Major Poole is accompanied by Mrs. Poole.

HE WELCOME HOME.—The Fo'c—s'le Meet- at the Sailors' Welcome Home, St. George's- t, has been the birthplace of many souls. Child has returned to her post, after an ex- ed holiday taken to recruit her health. The —s'le Meeting is held every night, it is in full g at ten o'clock, and prayer is requested that h blessing may rest upon it.

OCIAL PURITY.—Mrs. Wookey gave a very erful address to women, in the Hall of the ors' Rest, Portsmouth, on Friday, April 10. ut 700 were present. Earnestly and faithfully pleaded with them, and faithfully she warned n of the dangers and perils that beset their . Mrs. Wrenston followed with a heart-stirring eal and a fearless exposure of vice. At the close he meeting, over which Miss Wintz presided, umber of women joined the "Royal Naval ty Society."

M.C.A. IN IRELAND.—A conference was y held at Ballymoney; it was resolved to form .M.C.A. The branch at Mountpottinger, ast, formed as a result of Messrs. Moody and key in 1874, is taking active steps to procure a building. At a social meeting held for the fur- ance of this object, the Hon. Secretary (Mr. ert Boal) announced that a site had been ob- ed, plans prepared, the estimated cost being 0; of this, £317 had been subscribed, and one d in the meeting promised £25 if the building opened free of debt. A mission has been con- ed in Ballyclare by Mr. Robert McCann with ent signs of God's blessing.

CONTINENTAL NOTES.

SAVOY MISSION.—Three ladies have consecrated themselves to the work, but something special must be done for this great country, dark as China to the saving truths of the Gospel. Will your readers pray for such a beautiful country that the King of Glory may find his habitation there?

ALEX. DONALDSON.

6, *Rue Donizetti, Auteuil, Paris.*

A LIFE OF GENERAL GORDON has been published in Holland, the sale of which is almost unprecedented. The whole of the first edition was ordered before it was ready, and a second had to be issued at once. The author is Rev. C. S. A. van Scheltma, a clergyman well known in Holland for his extensive philantropic and religious labours. For many years he has devoted himself to the work of the Home Mission, in connection with which he has translated and published many well-known English books, such as "John Ploughman's Talk," all of which have had a large circulation.

ORPHANAGE AT NEUILLY, PARIS.—The south wing of the English Orphanage at Neuilly was opened last week by the Baroness Alphonse de Rothschild, who laid the foundation-stone last year in memory of Charlotte Baroness Rothschild, her mother, and subscribed 30,000 francs for its erection. The ground on which it stands, with the older part of the Orphanage, was the gift of the late Mr. William Galignani. Thus, a foreign Catholic, a Jewish lady of English birth, and British and American Protestants of all denominations, joined to found a purely benevolent institution, the chaplain of which is an Episcopalian clergyman. The Bishop of Rangoon presided, and he and the Rev. Mr. Harrison, Pastor Moulpied, and a Canadian minister, were among those who spoke. All the orphans, numbering 43, were present. They were comfortably dressed, looked in almost rustic health, and their exercises and copy books showed that their minds were as well attended to as their bodies. Madame de Rothschild told the children how, for the sake of a beloved mother, she wished to extend a mother's care through Miss Leigh to English orphans.—*Daily News.*

SPIRITUAL PRIDE.—A correspondent informs us that the lines in our issue of last week, page 18, are by Rev. Dr. W. P. Mackay, of Hull, and are given on page 239 of his book, "Grace and Truth."

TEMPERANCE LITERATURE FOR BLUE-JACKETS.—Miss Weston writes from Devonport:—We have brought out a new edition of our *Naval Brigade News.* It is much read by all classes, and highly recommended for our Temperance Societies and Bible-classes of young men, &c. It has a circulation of 10,000 a month, and is sent out by the Admiralty to our ships in the Royal Navy. The London publishers are the National Temperance Depôt, 337, Strand.

MEDICAL MISSION IN GLASGOW.—A meeting in connection with these missions was held last week in Cowcaddens Free Church, Rev. Wm. Ross in the chair. Dr. A. M. Smith gave an intensely interesting account of the Medical Mission, and his experience of the need of this agency and its value in the district. Fifteen hundred patients had free advice and medicine in the five months the Mission had been in operation, and fully 1700 had been brought within reach of the Gospel.

GEORGE-YARD, WHITECHAPEL.—On Easter Monday, a number of poor men and women who attend the Sunday evening services at this Mission, assembled at the invitation of the Y.M.C.A. (Gracechurch-street branch). After tea Mr. George Holland presided, and recounted the goodness of God to this Mission. He was followed by cheering words from Mr. William Forbes and other friends. The latter part was an open meeting for testimony, in which many men and women testified to the grace and power of God.

HUNGRY MEN.—The response kindly made to our plea for giving a number of the unemployed dock labourers at Millwall a free dinner has enabled us to continue this good work day by day with few exceptions. We have just returned from our morning distribution of tickets. Soon the daily quota was given away, but, as usual, we are followed up by a few whose tales of sorrow are such that, as before, we overstep the daily allowance. One poor fellow who bore the evident traces of former respectability told us yesterday that he had not tasted food for two days. We shall happily continue this good work for the present if friends will kindly continue to help. WM. CHORLEY.

2, *Marquess-grove, Canonbury, N., April* 10.

A SADDENING SIGHT.

PASSING THE CROWDED DOORS OF A THEATRE.

CROWDING to hear the song,
Crowding to see the sight,
Alert to do the wrong,
Careless to do the right;
With anxious faces all aglow,
Unheeding that it ends in woe.

How wide the downward road!
What jostling on the way!
What energy bestowed
To make all glad and gay!
Apparently successful, too,
But ah! 'twill end in bitter woe.

The young, the aged, here,
The rich, the poor, crowd in;
The beautiful and fair,
As though a prize to win.
Pleasure thou seemest to bestow,
Poor world! but all will end in woe.

The narrow path for me,
By ransom'd pilgrims trod;
Where nought of sin can be,
The path which leads to God,
Where the blest fruits of Canaan grow,
And never, never ends in woe.

ALBERT MIDLANE.

◆

KING'S CROSS Y.M.C.A.

THIS Y.M.C.A. has just completed its first year, and on Friday evening last held its first annual meeting. St. Pancras Hall was well filled with an appreciative audience; the Male Choir rendered delightful service, and the various speakers did their utmost to make the meeting a success. The account of proceedings for the twelve months showed that the Sunday Afternoon Bible-readings were well attended; a Tract Society has been formed, and several members take part in mission work. Better premises than the Cabmen's Rooms afford are needed to extend and develope the work.

Mr. GEORGE WILLIAMS, who happily presided, spoke some words of hearty encouragement. Mr. Robert Paton reminded the meeting that this new branch of the Y.M.C.A. was the outcome of Messrs. Moody and Sankey's late mission, and offered some words of earnest counsel bearing on God's purpose in placing us in the world. Mr. James Robertson appealed fervently to the young men to be up and doing, always remembering the Saviour's words: "Without Me ye can do nothing." Other gentlemen followed with vigorous and stirring words, including Rev. Z. B. Woffendale, Rev. W. Smith, Mr. Hewson, Mr. H. F. Bowker, and Sir H. Pitman, M.D.

The Association enters upon its second year with every prospect of increasing success.

KING'S WEIGH HOUSE FLOWER MISSION.—For the past seven years we have met on Saturday afternoons and carried flowers, which friends have kindly sent us, to the poor who live in the neighbourhood of the Mint. We are now prepared to resume work for another season, and shall be thankful for flowers, but especially grateful to any of your readers, ladies or gentlemen, who will help us as visitors. The work, which usually occupies about an hour, is very pleasant, and the flowers are highly appreciated by the recipients. I shall be glad to give additional information, or to receive communications from friends disposed to help. Address, Miss Kemp, care of Mrs. Hancock, Darby-street Mission Schools, Royal Mint-street, Minories, E.C.—Yours sincerely, BEATRICE KEMP.

GREENWICH UNION INFIRMARY.—A Flower Mission is carried on in connection with this institution. There are 300 beds in the infirmary, and there are also many old and sick people in the infirm wards of the workhouse, whose dull lives are wonderfully brightened by the gift of flowers and a text-card. We therefore appeal to those whose homes are in the country, and who could, without great expenditure of time or money, let the sick ones share in their spring and summer joys. Quite a little store of small spring flowers, if carefully packed, can be sent by Parcels' Post for sixpence. Boxes marked "flowers only," should be sent off so as to reach by Wednesday night. Flowers and text-cards, which are much prized, will be gratefully received by Miss Alice Day, Arreton, Blackheath-park, S.E.

LIST OF "MAY MEETINGS," 1885.

DATE.	HOUR.	INSTITUTION.	MEETING.	PLACE OF MEETING.	CHAIRMAN OR PREACHER.
APRIL.					
Mon. 20	4 p.m.	Widows' Friend Society	Meeting ..	Mansion House	....
,, ,,	4.30 p.m.	Christian Colportage Association	,,	Exeter Hall	Earl of Shaftesbury.
Tues. 21	2.30 p.m.	S. American Missionary Society	,,	,,	Archbp. Canterbury.
,, ,,	6.30 p.m.	Wesleyan Education Committee	,,	,,	Sir W. McArthur, M.P.
Wed. 22	..	Midnight Meeting Movement ..	,,	,,	Mr. S. G. Sheppard.
,, ,,	3.30 p.m.	House of Rest for Chrstn. Wrkrs.	,,	Cmbdg-gdns., Kilbrn	Rev. J. M. Gibson, D.D.
Thur. 23	11 a.m.	Baptist Missionary Society	,,	Bloomsbury Chapel..	Rev. C. H. Spurgeon.
Fri. 24	3 p.m.	Soc. for Suppn. of Opium Trade	Anniversa.	Mansion House	....
Sat. 25	..	Ch. of Eng. Temp. Soc. (*Young*)	Cuference.	Exeter Hall	Bishop of Bedford.
Sun. 26	..	Ch. of Eng. Temp. Soc.	Sermons ..	Various Churches ..	....
,, ,,	..	Trinitarian Bible Society	,,	,,	....
Mon. 27	3 p.m.	Un. Meth. Fr. Ch. H. & F. Mis.	Cnference.	Exeter Hall	Mr. J. B. Allen.
,, ,,	6.30 p.m.	Un. Meth. Fr. Ch. H & F. Mis.	Meeting ..	,,	....
Tues. 28	10.30 a.m.	Baptist Missionary Society	,,	Baptist Mission House	Mr. T. White.
,, ,,	3 p.m.	Ind. Female Normal Sch. Soc..	,,	Polytechnic Institute	Earl of Shaftesbury.
,, ,,	3 & 6 p.m.	London Congregational Union..	,,	Memorial Hall	Rev. G. D. Macgregor.
,, ,,	5.30 p.m.	Baptist Missionary Society	,,	Cannon-street Hotel	Mr. T. H. Fordham.
,, ,,	6.30 p.m.	Trinitarian Bible Society	,,	Freemasons' Hall ..	Mr. James M. Holt.
,, ,,	6.30 p.m.	Ch. of Eng. Temp. Society	,,	Lambeth Palace	Bishop of Dover.
Wed. 29	12 noon.	Baptist Missionary Society	,,	Bloomsbury Chapel..	Rev. Dr. Fairbairn.
,, ,,	3 p.m.	Reformatory and Refuge Union	,,	St. James's Hall	Earl of Shaftesbury.
,, ,,	7 p.m.	Ch. of Eng. Temp. Society	,,	Exeter Hall	Bishop of London.
,, ,,	7.30 p.m.	City London Total Abstnrs. Un.	,,	Y.M.C.A. Aldersgt-st	Mr. S. Morley, M.P.
Thur. 30	3 p.m.	Ch. of Eng. Temp. Soc. (*Women*)	,,	Exeter Hall	Ven. Arch. Watkins.
,, ,,	6 p.m.	Baptist Missionary Meeting	,,	,,	Mr. J. Hoare, D.L.
,, ,,	8 p.m.	Missionary Leaves Association..	Sermon ..	Portman Chapel	Rev. N. Sherbrooke.
MAY.					
Fri. 1	3 p.m.	Anti-Vivisection Society	Meeting ..	Criterion Htl., Pcdlly.	Mr. J. Maden Holt.
,, ,,	6 p.m.	Baptist Missionary Society	,,	Exeter Hall	Mr. J. Benham.
Sun. 3	6.30 p.m.	British and Foreign Sailors' Soc.	,,	Sailors' Ins., Shadwl.	Mr. R. Cory.
,, ,,	10 a.m.	British and Foreign Bible Soc...	Sermon ..	Westminster Abbey..	Very Rv. Dean Chester
,, ,,	11 a.m.	British and Foreign Bible Soc...	,,	S. John's Wd., Prsbn. C.	Rev. A. B. Grosart.
,, ,,	3 p.m.	National Temperance League ..	Sermon ..	Metropolitan Tab. ..	Mr. W. P. Lockhart.
,, ,,	6.30 p.m.	British and Foreign Bible Soc...	Sermon ..	Westminster Chapel	Rev. Charles New.
,, ,,	7 p.m.	National Temperance League ..	,,	Westminster Abbey..	Bishop of London.
Mon. 4	2.30 p.m.	Home and Colonial School Soc.	Meeting ..	Ins., Gray's Inn-road	Earl of Chichester.
,, ,,	..	Chris. Ver. Educ. Soc. for India.	,,	Willis's Rooms......	Earl of Shaftesbury.
,, ,,	3 p.m.	British and Foreign Sailors' Soc.	,,	Mansion House	....
,, ,,	6.30 p.m.	National Temperance League ..	,,	Exeter Hall	Bishop of London.
Tues. 5	3 p.m.	Turkish Missions Aid Society ..	Anniversa.	,,	Earl of Shaftesbury.
,, ,,	4 p.m.	British and Foreign Bible Soc...	Sermon ..	St. Paul's Cathedral	Bishop of Ripon.
,, ,,	7.30 p.m.	British and Foreign Sailors' Soc.	Miss. Mtg.	Sailors' Ins., Shadwl.	Mr. S. Linder.
Wed. 6	11 a.m.	British and Foreign Bible Soc...	Meeting ..	Exeter Hall	Earl of Shaftesbury.
,, ,,	12 noon.	Royal Naval Female School....	,,	Royal Un. Ser. Inst.	Admiral Duncombe.
,, ,,	1.30 p.m.	Missionary Leaves Association..	Luncheon.	Simpson's Tavern ..	Rev. R. C. Billing.
,, ,,	3 p.m.	Missionary Leaves Association..	Meeting ..	Exeter Hall	Bishop Ryan.
,, ,,	5 p.m.	Nine Elms Mission (*Prisons*) ..	,,	48, Grosvnr-rd., S.W.	....
,, ,,	7 p.m.	Railway Mission	,,	Exeter Hall	Earl of Aberdeen.
,, ,,	7 p.m.	Church Pastoral Aid Society ..	,,	All Souls', Langhm-pl	Archbishop of York.
Thur. 7	10.30 a.m.	London City Mission..........	Anniversa.	Exeter Hall	Earl of Shaftesbury.
,, ,,	11.45 a.m.	Ch. of Eng. Zenana Mis. Soc....	,,	Prince's Hall, Piccad.	Earl of Chichester.
,, ,,	2 p.m.	Church Pastoral Aid Society ..	Meeting ..	Exeter Hall	Earl of Shaftesbury.
,, ,,	7 p.m.	Lon. Soc. Prom. Xty. among Jews	Sermon ..	St. Geo. Ch., Blmsbry.	Ven. Archn. Perowne.
Fri. 8	11 a.m.	Lon. Soc. Prom. Xty. among Jews	Meeting ..	,,	Earl of Shaftesbury.
,, ,,	11 a.m.	Moravian Missions	,,	S. Michael's Ch., S.W.	Rev. E. A. Stuart.
,, ,,	3 p.m.	Moravian Missions	,,	Exeter Hall	Mr. J. E. Mathieson.
Mon. 11	10 a.m.	London Missionary Society.....	,,	Mission House	Rv. H. R. Reynolds, D.D.
,, ,,	3 p.m.	Thames Church Mission........	,,	Mansion House	....
,, ,,	3 p.m.	Ch. of Eng. Scrip. Readers' Asso.	,,	Willis's Rooms......	Bishop of Ripon.
,, ,,	6 p.m.	Ragged School Union..........	Anniversry	Exeter Hall	Earl of Shaftesbury.
MAY.					
Mon. 11	7 p.m.	Ch. of Eng. Sunday-school Ins.	Sermon ..	St. Paul's Cathedral.	Rev. J. F. Kitto.
,, ,,	7.30 p.m.	The Boys' Home, Southwark ..	Meeting ..	Exeter Hall	....
Tues. 12	9 a.m.	Irish Church Missions	Breakfast.	St. James's Hall	....
,, ,,	11 a.m.	Irish Church Missions	Meeting ..	,,	....
,, ,,	2 p.m.	Ch. of Eng. Sunday-school Ins.	,,	Exeter Hall	Bishop of St. Davids.
,, ,,	4 p.m.	Evangelical Alliance	,,	Regent's Park College	Sir H. Verney.
,, ,,	6.30 p.m.	Ch. of Eng. Sunday-school Ins.	,,	Exeter Hall	Bishop of Ripon.
Wed. 13	11 a.m.	London Missionary Society	Sermon ..	City Temple	Rev. R. Glover.
,, ,,	..	Missions to Seamen............	Meeting ..	,,	Bp. Gloucs. & Bristol.
,, ,,	2.30 p.m.	Christian Evidence Society	,,	Willis's Rooms......	Archbp. of Canterbury.
,, ,,	7 p.m.	Friendless and Fallen..........	,,	Exeter Hall..........	Mr. F. A. Bevan.
,, ,,	7 p.m.	London Missionary Society	Sermon ..	City Temple	Rev. A. Goodrich.
,, ,,	7.30 p.m.	Christian Blind Relief Society..	Meeting ..	Bow & Bromley Inst.	Mr. Geo. Williams.
Thur. 14	10 a.m.	London Missionary Society	,,	Exeter Hall	Mr. J. Rushton, M.P.
,, ,,	11 a.m.	South American Miss. Society..	Sermon ..	St. Judes' Ch., S. Ken.	Bp. Mitchinson, D.D.
,, ,,	12 noon.	Ch. of Eng. Zenana Miss. Soc..	,,	St. James' Ch., Pad..	Archbishop. of Dublin.
,, ,,	6.30 p.m.	British and Foreign Bible Soc..	Meeting ..	Metropolitan Taber..	Rev. C. H. Spurgeon.
,, ,,	7 p.m.	Operative Jewish Converts' Ins.	,,	Palestine-place, E...	Rev. Gordon Calthrop.
Fri. 15	6 a.m.	Young Mens' Christian Asso. ..	Breakfast.	Aldersgate-street....	....
,, ,,	3 p.m.	Operative Jewish Converts' Ins.	Meeting ..	Exeter Hall.........	Earl of Roden.
,, ,,	6.30 p.m.	Children's Special Service Mis..	,,	,,	Dr. H. S. Paterson.
,, ,,	7 p.m.	Wkg. Men's Lord's Day Rest As.	,,	,,	Earl of Shaftesbury.
Sun. 17	11 a.m.	Seamen's Christian Friend Soc.	Sermon ..	Smn's Ch., St. Geo.-st.	....
,, ,,	..	London Missionary Society.....	Sermons ..	Various Chapels	....
,, ,,	6.30 p.m.	Seamen's Christian Friend Soc.	,,	Smn's Ch., St. Geo.-st.	Rev. G. M. Murphy.
Mon. 18	..	Metropolitan Tab. Colportage..	Meeting ..	Metropolitan Taber..	Rev. C. H. Spurgeon.
,, ,,	6.30 p.m.	Aged Pilgrims' Friend Society..	Anniversa.	Exeter Hall	Mr. F. A. Bevan.
Tues. 19	9 a.m.	Lord's Day Observance Society	Breakfast.	St. James's Hall	Mr. R. N. Fowler, M.P.
,, ,,	10 a.m.	Lord's Day Observance Society	Meeting ..	,,	Mr. R. N. Fowler, M.P.
,, ,,	6.30 p.m.	Peace Society................	,,	Finsbury Chapel	Sir J. W. Pease, M.P.
,, ,,	7 p.m.	Seamen's Christian Friend Soc.	,,	Smn's Ch., St. Geo.-st.	Mr. Geo. Williams.
,, ,,	7.30 p.m.	Tonic Sol-fa College	,,	Exeter Hall	Mr. W. Woodall, M.P.
Wed. 20	3 p.m.	R. N. Scripture Readers' Society	,,	,,	Bishop Parry.
,, ,,	7 p.m.	Evangelical Continental Society	,,	Union Ch., Islington.	Rev. Dr. Allon.
,, ,,	7.30 p.m.	Young Men's Foreign Mis. Soc.	,,	Y.M.C.A. 186, Ald-st.	Mr. George Williams.
Thur. 21	3 p.m.	Army Scripture Readers' Society	,,	Exeter Hall	....
,, ,,	6.30 p.m.	Army Scripture Readers' Society	,,	,,	Colonel Sandwith.
,, ,,	6.30 p.m.	British Women's Temp. Asso...	,,	Memorial Hall	Dr. B. W. Richardson.
,, ,,	7 p.m.	Anti-Sunday Travelling Union	,,	Exeter Hall	Rev. Dr. Gritton.
,, ,,	7.30 p.m.	Seamen's Christian Friend Soc.	Sermon ..	East London Tab....	Rev. A. G. Brown.
Fri. 22	11 a.m.	British Women's Temp. Asso...	Cnference.	Memorial Hall	....
,, ,,	2.30 p.m.	British Women's Temp. Asso...	Meeting ..	,,	Dr. Alfred Carpenter.
,, ,,	7 p.m.	Ragged Church & Chapel Union	,,	Exeter Hall	Mr. Joseph Peters.
Tues. 26	2.30 p.m.	Sph. & Portuguese Ch. Aid Soc.	,,	,,	Archbishop of Dublin.
Wed. 27	3 & 7 p.m.	China Inland Mission..........	,,	Mildmay Con. Hall..	Mr. Geo. Williams.
,, ,,	5 p.m.	Nine Elms Mis. (P. Mary Vil. H.)	,,	Con. Hall, Clapm.-rd	....
Thur. 28	7 p.m.	Home for Aged Blind Women..	,,	Exeter Hall	Mr. G. Williams.
,, ,,	8 p.m.	East London Evangelisation Soc.	Sermon ..	Latimer Chapel, Bow	Rev. J. W. Atkinson.
JUNE.					
Tues. 2	7 p.m.	Christian Community..........	Meeting ..	Exeter Hall	Mr. George Williams.
Wed. 3	6 p.m.	Hazelwood Hm. of Rest Yg. Men	,,	,,	Mr. S. Morley, M.P.
,, ,,	7.30 p.m.	East London Evangelisation Soc.	,,	Wes. Chpl., Bow-rd.	Rev. James Finch.
Thur. 4	6 p.m.	Nat. Refuge Destitute Children	,,	Exeter Hall	Earl of Shaftesbury.
Sat. 6	3 p.m.	Young Abstainers' Union......	,,	,, ...	Mr S. A. Blackwood.
Sun. 7	11 a.m.	Open-Air Mission	Sermon ..	St. Judes', Mild.-pk.	Rev. D. B. Hankin.
Wed. 10	6 p.m.	Field-lane Rfg. and Rgd. Sch.	Meeting ..	Holborn Town Hall..	Earl of Shaftesbury.
Mon. 15	5 p.m.	Nine Elms Missions............	,,	Con. Hall, Clap.-rd..	....
Tues. 16	6 p.m.	One Tun Ragged School Mission	,,	Old Pye St., Westmr.	Earl of Shaftesbury.
Thur. 18	3 p.m.	Stockwell Orphanages	Anniversa.	Stockwell	Rev. C. H. Spurgeon.
,, ,,	6 p.m.	Stockwell Orphanages	,,	,,	Rev. C. H. Spurgeon.
Sun. 21	3 p.m.	Reformatory and Refuge Union	Sermon ..	St. Peter's, Eaton-sq.	Rev. C. Ridgway.

Notes on Daily Readings.

APRIL 16.—JOHN X.

v. 11.—"*I am the good Shepherd.*"—This is He whom we, through grace, are enabled to say, We e his people, and the sheep of his pasture. Like ieep, we are weak, destitute, defenceless, prone wander, unable to return, and always surrounded ith wolves. But all is made up in the fulness, bility, wisdom, compassion, care, and faithfuless of our great Shepherd. He guides, protects, eds, heals, and restores, and will be our guide ıd our God, even until death. Then He will eet us, receive us, and present us unto Himself, ıd we shall be near Him, and like Him, and with im for ever.—*John Newton.*

v. 29.—"*No man is able to pluck them out of my ather's hand.*"—Christians, remember this is your appiness and blessedness, that "none can pluck ou out of your Father's hand;" that you are kept," as in a garrison, or as with a guard, "by e power of God, through faith, unto salvation," ıd that men and devils are as able, and shall as on make a world, dethrone God, pluck the sun ıt of the firmament, and Christ out of the bosom the Father, as they shall pluck a believer out of e everlasting arms of Christ, or rob him of one of s precious jewels (Deut. xxxiii. 26, 27).—*Brooks.*

vv. 20, 21.—"*Many of them said, He hath a devil.*" Behold the usage which the blessed Lord received om his creatures! And behold with what meekess and gentleness He conducts Himself; not a ord of impatience proceeds from his lips, nor a ok of contempt or indignation is seen on his face. nd what was He doing to merit all this? Why, e was instructing the ignorant, and telling the retched that He was just going to die to save eir souls! Amazing love of God, and ingratitude ıd obduracy of men! Let not the disciple suppose at, in this respect, he shall be above his Master. hen a servant of Christ has done his utmost to do od to his fellow-creatures, let him not be surised if he meet with nothing from many but proaches and persecutions for his pains. The and point is to take Jesus for an example of ffering, and to be armed with the same mind —*r. Adam Clarke.*

APRIL 17.—JOHN XI.

v. 1.—"*Lazarus, of Bethany.*"—Most beautiful is e way in which Bethany is named; in celestial ography, which counts places according to the ints who inhabit and beautify them, it was known Jesus, it is known for ever, as the town of artha and her sister Mary. It was their town, st as Bethsaida was of Andrew and Peter. "This d that man was born there."—*Dr. Culross.*

v. 6.—*When He had heard, therefore, that he was k, He abode.*"—We should have expected the very posite of this; we should have expected to be ld that love gave Him wings, and that He hasted their help, and made no tarrying. But the delay as part of his plan of lovingkindness; it formed rt of the preparation He was making to give em a blessing according to his own heart, who res more for our being rooted in God than for r present happiness. He was letting them cry ıt of the depths, that they might afterward cry, Let Israel hope in the Lord; for with the Lord ere is mercy, and with Him is plenteous redempon."—*Ibid.*

v. 25.—"*I am the Resurrection, and the Life.*"—e does not merely say, "I raise the dead," but I am the Resurrection." The resurrection, that victorious life—the life power conquering the ath power, and that, too, in its own domain. *I* n the Resurrection. I do not need to *pray* for y dead brother; I Myself have the keys of hell ıd of death. I *am* the Resurrection *even now;* no ed for waiting till the last day; immortality prently resides in Me. "*And the Life.*" This is e of the profoundest expressions in this Gospel. points to his absolute being in contrast with the rived and dependent existence of creatures. It not merely that He makes alive. He *is* Life; e primal, all-originating, all-comprehending, erlasting Life.

v. 51.—"*This spake he not of himself.*"—iphas spake not of himself, but God spake rough him as through a trunk, Caiphas in the antime never the wiser for it. It was not a word ringing up in his heart; it passed out of his outh, but never came in his heart. Good words e no rule to distinguish a prophet from a devil. ophecy doth not always presuppose sanctification. any have had visions *from* God, who shall never joy the vision *of* God. One beam of holiness is orth a noon-day of illumination. Give me grace, ıat shift soever I make for knowledge.

Thomas Adams.

APRIL 18.—JOHN XII.

v. 3.—"*The house was filled.*"—So it will ever be where there is true piety, it will be manifest in the house; see Ps. cxxxiii., and Matt. v. 15, "It giveth light to all that are in the house." We never read of Mary of Bethany beyond her own home, yet what a burning and a shining light she was. What comfort for those women whose lot is cast in the seclusion of home life, and who are able to do little beyond it. Unlike Mary of Magdala, who appears to have been free from home ties and was able to follow our Lord on his evangelising tours.—*M. E. Berkeley-Calcott.*

v. 26.—"*If any man serve Me, let him follow Me.*" —The pathway of true and faithful service is that of earnest discipleship. He serves best who lives nearest his Lord, and the chiefest reward of faithful service on earth is nearness to the Saviour in heaven (Rev. xiv. 4). A beautiful example of the spirit of our Lord's words in their application to Christian life is found in Bunyan's picture of Mr. Standfast when he came to the river: "I see myself now at the end of my journey. I have formerly lived by hearsay and faith; but now I go where I shall live by faith, and shall be with Him in whose company I delight myself. I have loved to hear my Lord spoken of; and *wherever I have seen the print of his shoe in the earth*, there I have coveted to set my foot too. His voice has been to me most sweet; and his countenance I have more desired than they that have most desired the light of the sun."

v. 32.—"*I, if I be lifted up, will draw.*"—Here our Lord intimates the nature of his approaching death, predicts the consequences which would thence result, and intimates the means and the manner of men's conversion, that they would be attracted to Him by an exhibition of his *death*, for the sin of the whole world."—*J. Angell James.*

APRIL 19.—JOHN XIII.

v. 10.—"*He that is washed needeth not save to wash his feet.*"—Two cleansings are here indicated, one final and complete in itself, the other continual and growing in its application. In justification we obtain through the blood of Jesus a perfect standing, and are once for all "accepted in the Beloved," we are "bathed" (for so is the Greek here), completely covered, that is, by his grace and righteousness, nothing more needed to give us a place among "his own." But thenceforth we need daily cleansing for the life, as those who walk in a sin-stained world. The justified must be sanctified, and their sanctification as well as their justification must come through the cleansing power of Christ (1 John i. 6, 7).

v. 15.—"*I have given you an example.*"—This act was designed to foster among them the spirit that should keep their strength from being wasted in internal strifes, and bind them in a strong, united brotherhood. It was by brotherly counsel and united prayer that their work was to be carried on. While that spirit ruled among them all would be well; but if they should begin to aim at lordly pre-eminence, and seats of distinction, the very heart would be torn out of the body. By all the memories of that Upper Chamber, by all the associations of that Holy Supper, let there prevail among us habitual watchfulness against strife and bitterness, and an earnest endeavour to live and love as brethren.—*Dr. Blaikie.*

v. 31.—"*Now is the Son of Man glorified.*"—It is instructive to note how continually in this Gospel the Lord refers to the triumphant and divine aspect of his sufferings, rather than to the sorrowful and human, as in the other Gospels. Here He is on the eve of his deepest woe, yet does He speak of that hour as one of glory and victory over all his foes. As the strong Son of God, He already anticipates the certain issue of his sore travail as the Son of Man. See also chap. xii. 23, xvii. 1, 4. In view of the Cross He anticipates the Crown.

APRIL 20.—JOHN XIV.

v. 1.—"*Ye believe in God, believe also in Me.*"—Believe in Me in like manner as ye believe in God. When the storm rages you believe that it will soon be calm again, for you believe in a God that rides upon the wind and governs in the storm. Believe that in my government of the Church, I have the same power as my Father has in the government of the world. Lean upon Me as you lean upon the Father, and you will say, as they said of old, "God is our refuge and strength, a very present help in time of trouble."—*Dr. Blaikie.*

v. 9.—"*Have I been so long time with you. . . ?*" —How many of us stand on the same spot that we did when first we were Christians. We are like the Indians who could only gather the ore that happened to lie upon the surface, or could be washed out of the sands of the river. In this great Christ there are depths of gold, great reefs and veins of it, that will enrich us all if we dig, and we shall not get it unless we do. He is the boundless ocean. We have contented ourselves with coasting along the shore, and making timid excursions from one headland to another. Let us strike out into the middle deep, and see all the wonders that are there. So we shall be filled unto all the fulness of God, and not need to ask for any other vision of the Father beyond the all-sufficing sight of God in Christ.—*Dr. A. Maclaren.*

v. 12.—"*Greater works than these shall ye do.*"—His going to the Father was to bring in a dispensation not of less but of greater power. The ladder between earth and heaven of which He had spoken to Nathanael, was to be a more wonderful medium than ever for the angels of God to ascend and descend.—*Ibid.*

APRIL 21.—JOHN XV.

v. 5.—"*Without Me ye can do nothing.*"—The habits of grace, the actings of grace, and the perfecting of grace, are all from Jesus Christ. He does not say, "Without Me ye cannot do many things," or "no great thing," or "no difficult thing," or "no spiritual thing," but "without Me ye can do *nothing.*" Whatever a saint may do by the power of gifts, or habits of grace, yet he can do nothing in a lively, spiritual, or acceptable way without the presence of Christ, without a constant dependence on Christ, without a sweet and special communion and fellowship with Christ.—*Brooks.*

v. 10.—"*If ye keep my commandments, ye shall.*" —We have heard a good deal in these later years of full surrender and entire consecration, and thousands praise God for all the blessing He has given them through these words. Only let us beware that we be not led too much in connection with them to seek for a blessed experience to be enjoyed, or a state to be maintained, while the simple downright doing of God's will to which they point is overlooked. Let us take hold of and use this word which God loves to use—obedience. It was the meek and lowly obedience of Christ, as of a Servant and a Son, that made his sacrifice such a sweet-smelling savour. It is humble, childlike obedience, first hearkening gently to the Father's voice, and then doing that which is right *in His sight* that will bring us the witness that we please Him. Dear reader, shall not this be our life? so simple and sublime, obeying Jesus and abiding in his love.—*Andrew Murray.*

v. 16.—"*Ye have not chosen Me, but I have chosen you.*"—The first ministers of the Gospel were the *choice* of Jesus Christ; no wonder, then, that they were so *successful.* Those whom men have since sent, without the appointment of God, have done no good. The choice should still continue with God, who, knowing the heart, knows best who is most proper for the Gospel ministry.—*Dr. Adam Clarke.*

APRIL 22.—JOHN XVI.

vv. 8-11.—"*When He is come, He will reprove. . . .*"—We have heard much in these chapters of the work of the Divine Spirit in the Church; here we are taught as to his operations in the world. He will reprove (rather "convince") of sin, of righteousness, and of judgment. Conviction is essential to conversion, both are the work of the Spirit. First is the conviction of sin, the great sin of unbelief as to the person and work of Christ; Christ is the test for every man, and faith in Him the turning point of human destiny. Next is the conviction of righteousness, *i.e.*, of Christ's righteousness, which is manifested by his acceptance at the Father's right hand, and by means of which alone the sinner who trusts in Him can be justified and forgiven. Then of judgment, *i.e.*, the judgment of Satan as the Prince of this world; all his power has been taken away, and sentence pronounced upon him and all his works by the work of Christ (see chap. xii. 31). This conviction graciously wrought now in the heart, and made the ground of full reliance on Christ, is salvation; but whether so received now or not must ultimately come to every heart, proving to the finally impenitent the death-knell of doom, the sure and certain evidence of deserved condemnation.

vv. 23-26.—"*In that day ye shall ask in my name.*" —"In that day" does not mean in a future day, but in one that is come. Instead of using Christ's intervention as Martha proposed (chap. xi. 22), instead of begging Christ to ask the Father, demanding each thing they needed of Christ Himself, they might reckon on the Father's giving them whatsoever they should ask Him in Christ's name. It is not a question of a Messianic link to get what they wanted, but they would be able to ask the Father in his name themselves. How blessed to know the Father thus hearkening to the children asking in the Son's name! It is of children on earth now the Lord speaks, not of the Father's house by and by. Evidently this is a capital truth, bearing powerfully on the nature of the Christian's prayers, as well as on his worship.—*Kelly.*

Forthcoming Meetings.

CHRISTIAN CONVENTIONS

German Conference for Christians, Conference Hall, Mildmay-park, Wednesday, April 15. Tea and coffee, 6 p.m. All German Christians and English Christians acquainted with German will be welcomed.

All-day Convention of the Y.W.C.A. at Exeter Hall, Friday, April 17. Tickets for the evening meeting for Young Women in the Large Hall can be obtained at the London Office, 17, Old Cavendish-street, W.

Southsea Conference.—April 28, 29, and 30. Particulars from Rev. F. Baldey, St. Simon's, Southsea.

Newport and Isle of Wight Conference, Wednesday, Thursday, and Friday, May 20, 21, 22. Hospitality provided (as far as possible) for all comers. Rev. H. G. Thwaites, St John's Vicarage, Newport, Isle of Wight, gives information.

International Conference on Divine Healing and true Holiness, June 1 to June 5 inclusive. Mornings, Bethshan, Drayton Park, Holloway-road, N. Evenings, Agricultural Hall, Islington, N. The leaders of the movement have been invited from all parts of the world. Friends in London who are wishful to offer hospitality to those coming from a distance, will kindly communicate with Secretary of International Convention, 1, Warner-street, Barnsbury, N., as also visitors desiring to secure lodgings in the neighbourhood.

Merrion Hall, Dublin.—Believers' Meetings, June 2 to 4.

Mildmay Annual Conference.—Wednesday, Thursday, and Friday, June 24—26. Particulars will be published early in May.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec. 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages Address 17, Claremont square, London, N. Printed circular post free on application.

Rev. W. H. Aitken.—To April 27, Eaton Chapel, S.W.; May 31 to June 12, Holy Trinity, Bordesley, Birmingham; 14 to 29, St. Silas, near Birmingham.

Messrs. Fullerton and Smith.—To April 23, Southampton; 25 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—To April 26, Falmouth; September and onwards, South Wales.

Mr. J. M. Scroggie.—Alexandra Hall, Blackheath, every afternoon in April (except Saturday), at 3.30; evening, 7.30.

Mr. F. E. Marsh.—April 20 to 24, Bridge of Weir; 26 to May 10, Pitsmoor, Sheffield; July, Glasgow.

Mr. Henry Thorne.—April 22 and 23, Whitehaven; May 23 to June 1, Ludlow.

Mr. and Mrs. C. King.—April 28 to 30, Caistor; May 2 to 16, Glasgow; June 13 to 22, Leigh.

Mr. W. Spencer Walton.—April 18 to 27, Brixton; May 9 to 19, Liss.

Mr. Shuldham Henry.—St. George's Hall, Langham-place, W., Sundays, 11 a.m. and 7 p.m., during April; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Messrs. Mateer and Parker.—Blaenavon, April 13 to May 3; Tunbridge Wells, May 10 to 24.

Mr. W. Catlin (with Gospel banner), April 20 to 30, villages between Margate and Dover; May 1 to 15, London; 16 to 31, with Joseph Phillips, itinerating on the Isle of Wight.

Children's Evangelistic Mission.—Mr. Thomas Eyres, Liverpool, April; Ulster, May

Star Music Hall, Bermondsey.—Sunday, April 19, Mr. W. Forbes, 3 and 6.30 p.m.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Bow and Bromley Institute, Bow-road.—Rev. W. Evans Hurndall, M.A., every Sunday night at 8.30.

Clapton Hall, Upper Clapton. — Mr. J. G. McVicker during April. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Agricultural Hall, Islington, N. — Sunday, April 19, 3.30 p.m., Rev. G. D. Wyatt; 7 p.m., Mr. Spurgeon's evangelists.

Conference Hall, Clapham-road, S.W.—Mr. Oscar Owers, Tuesdays, Thursdays, and Saturdays, 8 p.m.; Sundays, 3 and 7 p.m.

Conference Hall, Eccleston-street, S.W. — Evangelistic meetings, Sundays, 3.45 and 7 p.m.; Thursdays, 8 p.m. Meetings for prayer and meditation, Tuesdays, 11.30 a.m.; Fridays, 8 p.m.

South London Evangelistic Choir.—Sunday, April 12, to Monday, 27, The Hall, Brixton Granaries, Stockwell-road. Sunday, 7.30 p.m.; Monday to Friday, 4 and 8 p.m.; Saturdays, 3.30 p.m., for children; Monday, 27, a thanksgiving meeting, 8 p.m.

Children's Special Service Mission.—Mr. J. Spiers and Mr. Westall, Carmarthen; Mr. Arrowsmith, St. Austell, April 9—16; Alexandra Hall, Clifton, 24 to May 4; Teignmouth, April 17—19; Mr. Banaster, Norwich, April 12—17; Ipswich, April 19—24; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in April, 3 p.m.; St. Saviour's School, Herne-hill-road, April 24; Mr. Trickett, Eaton Chapel, Eaton-square, April 19 and 26, 3 p.m.; Sunbury, April 27.

MISCELLANEOUS.

Kensington Town Hall.—Rev. W. Frith, 11 a.m. and 6.30 p.m., Sunday next.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, April 17, 7 p.m., subject, "How to take God's Part." Tea at 6.

Merchants' Lecture. — Rev. Henry Allon, D.D., every Tuesday in April, at noon, in Finsbury Chapel, Finsbury-circus, E.C. Subject, "Some Primary Religious Ideas."

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, April 15; tea at 6, meeting at 7 p.m. Mr. Joseph Merry will give an address.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Workers' meeting, Friday, May 1. tea at 6; meeting at 6.45. Address by Mr. Robert Brown on "The God of Peace."

Miss Mittendorff's Orphan Home.—Annual meeting, Y.W.C.A. Institute, 17, Old Cavendish-street, W., April 27, 7.30 p.m. All who take an interest in the work of the Home invited.

Salvation Army.—Opening services, Great Western Hall (next to Edgware road Railway Station), May 2 to 5. Mrs. Booth, Exeter Hall, April 28, 7 p.m.; annual meeting, Monday, June 1, 7 p.m.

Christian Policemen's Association.—Service of song, entitled "The Prodigal Son," by the Policemen's Choir, Exeter Hall, Saturday, May 16, 3.30 p.m., for the benefit of the Metropolitan Police Relief Fund.

Gospel Temperance Workers' Union.—Annual meeting, Council Room, Exeter Hall, Saturday, April 18, 6 p.m. Mr. William Noble will preside. Mrs. Ward Poole and Mr. George Blaiklock will give brief addresses.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, 3.30 p.m.—Friday, April 17, "Good Work by an Obscure Workman" (Acts ix. 10), Rev. W. Hay Aitken; 24, "Let God be True," Rev. H. Webb-Peploe.

Y.M.C. ASSOCIATIONS.

61, **Gracechurch-street.**—Bible reading, Tuesdays, 6.15 p.m.; Gospel address, by Mr. A. A. Head, Lambeth Ragged Schools, Friday, 17th inst., 8 p.m.; Gospel Temperance addresses (by members), George-yard, Whitechapel, each Monday, 8.15 p.m.; Soldiers, each Friday 7 p.m.

Exeter Hall.—Annual meeting, Thursday, April 16, 7.30 p.m., Earl of Shaftesbury presiding. Addresses by Canon Fleming, on "A Young Man's Spiritual Temptations;" Rev. Dr. Clifford, "A Young Man's Intellectual Temptations;" and Professor Elmslie, "A Young Man's Temptations in Business." Lecture on "Prophecy" will be delivered by Dr. R. Anderson, Friday, April 24, 8 p.m.

186, **Aldersgate-street.**—Friday, April 17, 8 p.m., valedictory meeting to three young men (Messrs. Gray, Gulston, and Miles) proceeding as missionaries to China; the two latter members of the Aldersgate-street Association. The Hon. J. V. Farwell, of Chicago, will preside. Dr. Anderson's usual Bible lecture is suspended this week, Thursday, 16th inst., being the night of annual meeting at Exeter Hall.

The Priory, 198, Upper-street, Islington, N.—Saturday, April 18, 8 p.m.; Bible study. Sunday, 9.30 a.m.; fellowship meeting, 3.15 p.m.; Bible class, 1 Pet. iv.; 8.15 p.m, evangelistic meeting. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, Regent-street, W.—Friday evening, April 17, 8.30, lecture by Mr. Pericles Green, on "The Soudan, Khartoum, Berber," &c., with map illustrations. Sunday, 19, Bible-class for Young Men, 3.15. Readings on "The Offerings in Leviticus." Prayer meetings as usual.

Conference Hall, Stratford, E.—Sunday, April 19, 3 p.m., Rev. R. Partner; 7 p.m, Mr. C. Russell Hurditch. Bible reading, Wednesday, 22, 8 p.m., Rev. S. W. Beard.

Notices.

Communications Received with Thanks.—H.L.H. J.L. S.G.P. R.McK. M.B. Constant Reader. E.L. W.H.G. W.G. H.H. A.T.W. A.A. C.H. M.G.P. H.H. M.E.G. P.L. Col S D.W. H.R. L.E.S. S.R.S. A.D. C.E.M J.E E.H.B. J.M. A.W.R.B. M.W. M.A.B. R.S. G.K. E.W.H. W.K. G.E.W.B. No Partisan. J.H.H. H.K.A. J.J. T.L. S.C.J. A.M. A.L. S.S.B. T.J.B. C.M.H. J.W.B. W.G. W.H.S. R.M.J. J.E.W. A.B. F.N. A.B.L. M.B.G. F.T. E.P. E.K. S.F. A.D.D. R.A. W.D. T.S D.D. J.B.B. B. H.G.T. E.J. W.P. A.C. C.E.W. A.K. W.C. A.M. F.J.C. J.C. T.H.S. I.S. C.T.M. W.D. C.A.L. J.F. L.B. J.W.C. J.W.F. H.T.H. S.C.J. C.R.H. W.E.M. J.M.S. H.F. D.A.M. H.W. C.M.H. S.J. J.E.M. T.W.S. G.C.N. J.H.S. F.K. A.B. A.C. D.W. M.McL. Mrs. F. W.E.B. L.M.L. F.S.S. A.K. M.L. W.H.D. E.H. C.A.F. T.P.S. J.V.H. S.H.B. A.D. E.Y. J.R. B.S. R.R. H.B. C.I. E.R. W.E.L. G.H. A.H.G. L.W. E.H. K.D. G.P.

Applicants for Tracts.—G. Harris, 24, Olmar-street, Old Kent-road, S.E.; G. H. Rutter, 15, Spottiswoode-street, Edinboro'; J. Biggs, 59, Armack-road, Roman-road, Old Ford; T. Gaze, Princes-road, Felixstow, Suffolk; J. E. Frazer, Railway Men's Mission, Alderminster-road, Bermondsey; Mr. Stembridge, 2, Exmouth-villas, Westbourne, Bournemouth; E. Peake, Ophthalmic Hospital, Maidstone; G. Harris, 17, Upper Alma-street, Newport, Mon.; J. W. Fenton, 24, Selbourne-street, Attercliffe, Sheffield; Miss J. Wray, 13, Servia-grove, Leeds; T. Huckerby, 3, Field-lane, Horninglow-road North, Burton-on-Trent, Staffs.; R. Barrett, care of Mrs. Sutton, 50, Clapton-common, Upper Clapton; A. Saunders, 23, Median-road, Lower Clapton; D. May, 33, Hounsdon-road, New Cross, S.E.; J. Whitehouse, 19, Littleton-street West, Walsall; J. Humphries, Mount Pleasant, Kingswinford, Dudley; Mr. G. Lorryman, Garden Cottage, West Town, Dewsbury; E. Peters, High-street, Stevenage, Herts.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

LEICESTER.—The Congregational churches here have set apart a Sunday as "Lay Preachers' Sunday." Services were held in which lay preaching and lay preachers were commended to the prayers and sympathy of the people; and at several of the services lay preachers spoke. This idea should be taken up in other districts. Organised lay agency, in vital connection with our churches, is one of the demands of our time. Town churches must win the villages and hamlets for Christ, by finding out how to use the varied gifts of their members.—*Sunday School Chronicle.*

Mission and other Appeals.

Seaford Convalescent Hospital.—An appeal is made on behalf of this institution, which has done good service during the past twenty years. At the present crisis of its history, further public support is greatly needed. Secretary, Mr. H. Green, 36, Southampton-street, Strand, W.C.

The Dwellings of the People.—An appeal is made by the Mansion House Council on the Dwellings of the People, for pecuniary help in furthering the work they have undertaken. Details may be found in a circular issued by Mr. John Hamer, Hon. Sec., 3, Queen Victoria-street, E.C.

Evangelical Mission to Israel.—Mr. T. Miller, who has voluntarily laboured with Mr. D. Joseph in this Mission for ten years, makes an urgent appeal to Gentile Christians for help in connection with the work. We believe Mr. Joseph is doing good service, according to the means at his disposal, in relieving poor Jews, and carrying to them the message of the Gospel, and we cordially endorse Mr. Miller's appeal. Mr. Joseph's address is 394, Hackney-road, E.

Christian Union Hall, Cawnpoor.—Thanking you for securing one pound for us, I am obliged to come again to solicit your aid in behalf of "The Christian Union Hall" We require £210 in all, and of this sum we have by God's help raised £52. Can our brethren in England help us? We have now some sixty members, and daily prayer and praise go up from many, and especially soldier brethren, for whom it is a Home. Lord Radstock and the Hon. Mr. Waldegrave have worked here, and will bear testimony to the good done. —Yours sincerely, Arthur Foy, Superintendent Christian Union, Cawnpoor, India.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, April 11, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dock Labourers' Mission—(Free Breakfasts)—B. B.	0	10	0
Gratuitous Circulation of The Christian—J. S. 3s.; T. N. J. 6d.	0	3	6
Rescue Work, Whitechapel (Mrs. B. Booth)—E. H. K. £10; A. T. D. N. £1	11	0	0
George-yard Ragged School—A. T. D. N.	2	0	0
Y.W.C.A. (Mrs. Arbuthnot)—A. T. D. N.	1	0	0
Cow-cross Mission—J. P.	2	2	0
China Inland Mission—J. A. C. 5s.; Mrs. B. 5s.; S. A. H. 5s.	0	15	0
Bristol Orphan Houses—C. L. M. T. £1; Mrs. B. 5s.; S. A. H. 2s. 6d.	1	7	6
London Bible Women's Mission—C. L. M. T. £1; Mrs. B. 5s.	1	5	0
British and Foreign Bible Society—C. L. M. T.	1	0	0
Rev. H. Bradford's New Chapel, Northampton—T. N. J.	1	0	0
Clapton-park New Mission—T. N. J.	0	10	0
Aldershot Mission Hall and Soldiers' Home—Mrs. B.	0	5	0
Congo Missio (Rev. H. G. Guinness)—Mrs. B.	0	5	0
Salvation Army—Mrs B.	0	5	0
Army Scripture Readers' Society—Mrs. B. 5s.; M. C. £5; (*Gordon Readers*) A. R. £1; Frankfurt, 10s.; C. H. M. £5	11	15	0
Miss Weston's Work in the Royal Navy—Mrs. B.	0	5	0
St. Giles' Christian Mission—Mrs. B. 5s.; (*Prison Mission*) Veritas, 10s	0	15	0
Soldiers' Institute, Portsmouth—Mrs. B. 5s.; J. W. and K. A. £4; X. L. £10	14	5	0
Thames Church Mission—Mrs. B. 3s.; A. R. £1	1	3	0
Relief of London Poor—Mrs. B.	0	5	0
Dr. Barnardo's Homes—Mrs. B. £2 2s.; A. E. H. £5; S. A. H. 2s. 6d.; R. A. C. £8; Veritas, 10s.; A. 2s. 6d.; N. B. G. £10	25	17	0
Luther Memorial Homes—A. T. 5s.; G. W. 10s.; S. S. £2	2	15	0
East-end Distress (Lady Dent)—R. S. B. 2s. 6d.; Veritas, 5s.	0	7	6
Mr. Rabinowitch (Rev. J. Wilkinson)—Veritas	0	10	0
Friendless and Fallen—Veritas	0	10	0
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Irish Evangelisation Society—Veritas	0	10	0
Evangelical Mission to Israel—Veritas	0	10	0
Distressed Jews in Jerusalem (Mrs. Finn)—A. P.	0	10	0
Work in French Villages (Miss Geldard—A. P.	0	10	0
Trinitarian Bible Society—J. W. and K. A.	10	10	0
Sunday School Union—J. W. and K. A.	5	0	0
Children's Special Service Mission—J. W. and K. A. £5; (*Continental Work*) J. W. and K. A. £5	10	0	0
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Soldiers' Institute, Gibraltar (Mr. T. Blake)—J. W. and K. A.	4	0	0
Miss Whately's Medical Mission, Cairo—J. W. and K. A.	4	0	0
Hospital for Paralysed Children, 73, Welbeck-street—J. W and K. A.	3	0	0
Aged Merchant Seamen—J. W. and K. A.	5	0	0
Railway Mission, Aldersgate-street—J. W. & K. A.	5	0	0
Freedman's Mission Aid Society—J. W. and K. A.	3	0	0
Young Women's Institutes, Ireland—J. W, and K. A.	5	0	0
Soldiers at the Cape—J. W. and K. A.	4	0	0
Miss Leigh's Home, Paris—X. L.	10	0	0
	£203	15	6

(Advertisements.)

Mission to the Esquimaux—D. V. S. 5s.

Dr. Barnardo's Homes—Isa S. (Newcastle-on-Tyne) £1.

Luther Memorial Home—The Treasurer and Hon. Sec. thank C. W. for £5, and A. K. for £2.

Dinners for Dock Labourers (Mr. Chorley)—C. B. 1s.; W. T. M. 10s; Anon. £1; A Reader, 5s.; M. A. H. 5s. E. V. 20s.; A Gardener, 1s.

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Christian Treasury, April, 1885

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The unselfish eye.

THE EARS:
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Hearing only for God.
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Christian Leader, March 26.

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Juvenile Emigration & Colonization Fund,

(IN CONNECTION WITH "MR. FEGAN'S HOMES.")

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OFFICE: THE BOYS' HOME, 95, SOUTHWARK STREET, LONDON, S.E.

DEAR FRIENDS,

The time draws near when it is desired I should leave for Canada with 100 emigrant boys, and personally see them settled in their future homes, and also make permanent arrangements for the careful supervision of those already placed out, and the judicious selection of situations for those who are to follow—duties which have been temporarily undertaken by kind Christian friends in the Dominion.

Our Emigration Council have selected Mr. and Mrs. Brace—who have been well known for the last nine years in connection with the Lord's work at the Coffee-Rooms, Dorking—to act as our representatives across the Atlantic.

We have £800 towards the £1000 needed for the expenses of the boys. The average cost for the rail and ocean fares, outfit, &c., of each boy is

£10.

This sum provides a really good warm outfit (expressly manufactured to our order to suit the climate), and repays the expense of the journey of the elder boys to Manitoba—about 1300 miles beyond Toronto. Any friends who are interested in the details of these matters are invited to inspect a specimen outfit at our office any day after Monday, May 4.

Will not some friends, by a gift of **£10**, secure the gratifying reflection that they have been enabled to put one of "Nobody's Boys" in a comfortable Canadian homestead? The smallest contribution towards the £200 required for the comfortable dispatch of this band will be very gratefully received. How many readers will give, say 5s., as a little token of Christian sympathy in these efforts?

Yours faithfully,

J. W. C. Fegan

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks, a Parcel from A. O. B.

D.V., The Thirty-First Annual Meeting will be held on Monday evening, April 27, in the Large Room, George-yard, High-street, Whitechapel, E.

The Right Hon. The Earl of Shaftesbury, K.G., will preside.

Doors open at seven o'clock.

George Holland will gladly forward tickets to any friends requiring them

There are more than 30 missionary agencies in operation. The weekly attendances of Children, Young Persons and Adults, exceed 6,000.

Friends are invited to visit this Institution any day but Saturday.

LAMB AND FLAG RAGGED SCHOOL AND MISSION,

10, Red Lion-street, Clerkenwell, E.C.

The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. Sherrard, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

ZENANA AND MEDICAL MISSION. School and Home, 58, St. George's-road, S.W. Christian ladies trained for Foreign Medical Mission Work, by two years' curriculum. Ladies so desirous may attend midwifery alone. Dr. Griffith, Hon. Sec. Treasurer, G. J. Green, Esq., L. and C. Bank, 3, Victoria-street, S.W.

Funds urgently needed.

SAILORS' REST AID SOCIETY.—Rests for Naples, Messina, Pozzuoli, &c. Mission ship for Mediterranean. Seamen's Gospel Temperance League. Treasurer, J. S. Alexander, Esq., Ashfield, Leominster; or office of The Christian.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Ex-Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. Terms 21s. per week, inclusive. For particulars apply to

Mrs. Griffith, 45, Finsbury-square, E.C.

CRIPPLED BOYS' HOME, Kensington, W.—Instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age. 80 boys now in the Home; accommodation for 100, if funds allowed. Several candidates waiting admission. Funds urgently needed.

H. R. Knipe, Hon. Sec.

RESCUE WORK IN POPLAR.—Manor Cottage, Kerbey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

TO CHRISTIAN WORKERS.—Fox-court Ragged School and Mission, Gray's-inn-road, a few doors from Holborn. Teachers urgently needed for the Sunday evening boys and girls' schools; also for the week-night classes.—A report and all needed information will be gladly sent upon application to the Hon. Secretary, Thomas Fagg, 136, Pentonville-road, N.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee

MEETING FOR HOLINESS and Consecration will (D.V.) be held at 5, College-terrace, Belsize-park, N.W., on Wednesday, 29th inst., at 3 o'clock. To be conducted by Captain Tom Payne, author of "The Covenant Promise of the Father," &c., &c.

LIVERPOOL BETHSHAN Faith Healing Home, 161, Islington. Meetings for Holiness, Healing, and Testimony, Tuesdays, 3 p.m.; Thursdays, 7.30 p.m.

For further particulars, apply Miss Gibbs.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m; on Fridays, Baptism of the Spirit, 7 p.m. Shoreditch (The Hall, No 110) Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N

CHRISTIAN COMMUNITY.

Instituted 1772.
Patron: THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.
President: G. WILLIAMS, ESQ.
Vice-Presidents: A. PEASE, ESQ., M.P., S. D. WADDY, ESQ., M.P., Q.C., and J. H. GLADSTONE, ESQ., Ph.D., F.R.S., &c.
Treasurer: F. A. BEVAN, ESQ. Honorary Secretary: THE REV. W. TYLER.

This, the oldest of all the evangelistic societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

During the winter, an earnest and most successful effort has been made to reach the "Outcast" from whom the "Bitter Cry" has come. Thousands of them have been sheltered all night, and fed in the Mission Hall, Thrawl-street, Spitalfields. Many have been secured work, and assisted in other ways. To sustain this and the general work, Funds are urgently needed.

Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of The Christian.

JAMES ATKINSON, Secretary.

Under the Special Patronage of H.R.H. the Duchess of Connaught and Strathearne and H.R.H. the Duchess of Teck.

THE ANNUAL UNITED SALE OF WORK from Benevolent Institutions in connection with the SOCIETY FOR PROMOTING FEMALE WELFARE (President, the Lady Gertrude Foljambe) will be held (D.V.) on Wednesday and Thursday, the 29th and 30th of April, at the Duke of Wellington's Riding School, Knightsbridge. The Sale will be opened by the Countess of Aberdeen at 12 o'clock. Admission, Wednesday, 2s. 6d.; Thursday, 1s. Children half-price.

THE CHRISTIAN, JAN. 15, contained a letter describing the work being carried on amongst Christian workers in East London by the Bethnal-green Free Library, and stating that £250 was needed to continue the winter's work, &c. In response, about £150 have been received, and the Committee most earnestly ask for further aid, which will be received by the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.

LONDON FEMALE PENITENTIARY, 191, High-street, Stoke Newington, N. (Founded at Pentonville). This Institution has been for 78 years sheltering the unfortunate, mitigating their sorrows, and by means of religious instruction and industrial training fitting them to occupy positions of usefulness. Never was such a charity more needed. Present number of inmates 70. The Committee being in want of funds, earnestly plead for help. Contributions, however small, will be thankfully received by Barclay, Bevan & Co., Bankers, 54, Lombard-street; the Office of "The Christian;" and at the above Institution.—W. E. Page, Secretary.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

Educational.

SEASIDE, Southport. — Superior School for Young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations. — Miss Poole, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

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BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful, Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The summer term will begin (D.V.) on Tuesday, April 28.

PARIS. — Mdlle. Viénot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

THE OLD HALL SCHOOL, Wellington, Shropshire.—A high-class School for the sons of gentlemen. Principal — Dr. Cranage. The next Term will begin (D.V.) Thursday, May 7th.

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BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

EASTBOURNE, SEA HOUSE SCHOOL. — Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials &c., apply to Mr. Esam.

EDUCATION in Switzerland. — Pensionnat, Villa Joli Site, Ouchy, Lausanne.—Mlles. Haefliger receive a limited number of young ladies to board and educate. Instruction given in French and German. A Christian home, beautifully situated. Terms £40 per annum, holidays included. References in England.—Apply to the Principals.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon (For Resident Pupils only). In association with, and under the same supervision, are **ERDSLEIGH HOUSE, LONDON,** and **CLARENDON HOUSE, TOPSHAM.** Misses Bamber and Churton, with the Misses Pope, assisted by an efficient staff of certificated teachers and visiting professors, offer every educational advantage to parents seeking a high-class education, with Christian training, for their daughters. Numerous references to parents, clergymen, and ministers in England, Scotland, Ireland, Wales, and abroad.

MOIRA COLLEGE FOR LADIES, Bodorgan-road, Bournemouth.—Principals, Mr. and Mrs. Charles B. Ingham and Miss Connah. In addition to the limited number of ordinary pupils, four Young Ladies are received as residents, who have finished their school life, but who desire to continue the earnest, regular study of the various branches of art, literature, and general knowledge, under guidance and encouragement and with helpful surroundings. Those are especially invited who desire to make life solid and practical, and who believe that it ought to be placed under the absolute control of Christian principle. References of the highest character given and required.

A CLERGYMAN highly recommends a High-class School for the daughters of gentlemen (where his daughter is completing her education). Only boarders are received. The educational advantages are great, the moral tone high, religious influence sound. The Principal holds testimonials of the highest order.

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EVANGELICAL CLERGYMAN, experienced Tutor, receives four Gentlemen's sons; healthiest part Brighton. Individual attention. Careful supervision. Specially suited backward and delicate pupils. Moderate inclusive terms.—W., Omega House, Albert-road, Brighton.

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SCHOLASTIC. — A thoroughly good education and happy homes for boys. Twenty pupils received. Senior and junior departments. Efficient teaching staff. For prospectus of inclusive terms, address

Principal, Moorlands, West Bournemouth.

SCARBOROUGH, The Westlands. —High-class School for Girls. Principals, Misses Woodhead. Careful Christian training. During past year pupils have passed Cambridge Local Examinations, College of Preceptors, Royal Academy (music). Gymnasium. Sea-bathing. School of Art. Horse-riding, if desired.

CAPTAIN MORETON has pleasure in recommending Mr. George Foster. The entire charge undertaken of boys from abroad.

Kelvedon School, Essex.

HOME SCHOOL FOR GIRLS.—A Christian Lady receives pupils to educate with her own children. £12 per term, for English, music, and laundress.—Mrs. H. S. Freeman, 2, St. Andrew's-road Southsea.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school tha a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. Kendon, M.C.P. Terms, 27 guineas per annum.

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GOVERNESS for two girls of 14 and 16, and boys of 6 and 8. Requirements, German, French, Latin, and music, with thorough English.—Write, stating age, experience, and salary,

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Miss M., Clifton Bury, Biggleswade, Beds.

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H. J. 76 Farringdon-street

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Munt, Rugham, Rotherfield, Sussex.

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RE-ENGAGEMENT required, as Companion or Housekeeper, by a Lady accustomed to read aloud to an invalid, assist with sewing, &c. A comfortable home is more essential than a high salary.
Miss Smith, 64, Pembroke-place, Liverpool.

WANTED, BY A NORTH GERMAN, having been Governess to young children, united with other service of trust, a similar engagement; or as useful Companion to a Lady. No objection to go abroad. Excellent testimonials.
Fraulein, 3, Oriel-terrace, Weston-super-Mare.

A CLERGYMAN'S WIDOWED SISTER desires an engagement as Lady Housekeeper in a Gentleman's family, or Companion to Lady. Amanuensis and reader. Any place of trust. Used to parish visiting.
B., St. Cuthbert's Rectory, Bedford.

Y.W.C.A. — Mrs. Harford Battersby would be glad to hear of an Institute in good working order where a Lady could be received for a time to help in correspondence or classes, and to gain experience in management and housekeeping.
1, Gloucester Mansion, Harrington-gardens, S.W.

COMPANION.—A Lady (middle-aged) wishes for an engagement as Companion. Obliging, attentive, cheerful, and good reader. Highest references.
E D., 24, Chantry-road, Brixton, S.W.

WANTED, by a young Lady, age 20, situation as Secretary or Companion, where time could be devoted to work for the Lord. Salary no consideration.—X. Y. Z., care of Mrs. J. Felgate, Church-street, Basingstoke.

A LADY STRONGLY recommends Mrs Cameron (mother of "The Little Bugler of Kassassin"), for position of trust, or Companion-maid to elderly Lady.
S., 4, Vanbrugh-park-road, Blackheath.

AS YOUNG LADIES' or Children's Maid Good needlewoman and dressmaker. Good character Age 23.
S B, 2, Brewer's-street, St. Aldate's, Oxford.

AS MAID to an elderly Lady, or any place of trust, where duties are light. Good needlewoman. In fellowship with Brethren.—M. A., 162, Warwick-street Warwick-square, S.W.

MRS. C. WOOLLOTON wishes to recommend her Groom, aged 18. Able to drive a single horse. A very respectable young man.
Nutfield, near Redhill, Surrey.

A YOUNG LADY (23) seeks engagement as Companion to a Christian Lady. Musical. Church of England. Country preferred. Salary £20. Satisfactory references.
R. J. Hawkins, High-street, Sutton, Surrey.

A LADY WISHES to recommend a young person of 21, as Maid to children out of arms; or to wait on a Lady. Good needlewoman.
E. A., 12, Upper Belgrave-road, Clifton, Bristol.

AS GOOD PLAIN COOK in Gentleman's small family. Age 38. Wages £25. A Dissenter. Good character.
J. Gray, 7, Victoria-square, Clifton, Bristol.

AS UPPER HOUSEMAID in a Christian family. Could take charge of house. Good character.
J. R., Highworth Lodge, Grove-road, Hounslow.

KITCHENMAID, or to learn housework. An intelligent girl, aged 16. Has been nine months scullerymaid.—**NURSEMAID,** 18, where little needlework is required. Particularly steady and trustworthy; 3½ years good character.—**UNDER-HOUSEMAID,** aged 19. Church of England situations required.
Miss Catharine Greene, Midgham, Reading.

AS THOROUGH COOK-HOUSEKEEPER in a quiet gentleman's family. Age 50. Christian privileges valued. Good character from the lady she is now leaving. Also a place for a **ROUGH GIRL,** age 15. Honest and teachable. Has been in the scullery for eight weeks.—E. M., Stoneleigh, Tunbridge Wells.

YOUNG MAN (27), respectably connected; good organiser; house to house visitation; dealing with anxious souls a special gift. Could act as secretary, keep accounts. Twelve years' commercial experience. Mission hall keeper; or menial work not objected to if scope for exercise of above. Can be disengaged week's notice. Object, Master's glory.
Ebenezer, Box 1544, Sell's, Fleet-street, E.C.

Appointments, Situations, &c., Vacant.

A SECRETARY wanted for the Croydon Y. M. C. A.; either partial or whole time. Excellent opportunity for a devoted and able man. Good education and experience in similar work appreciated.
T. H. Stockwell, Addiscombe, Croydon.

AS GROOM and Stableman, under a Coachman.—A young man wanted, not under 18 years of age; of Christian principles. Total abstainer preferred. Must understand stable work, and be able to drive a pony. Wages £18, and 2s. per week in lieu of beer. Livery and stable clothes. —Dent & Co., 97, Wood-street, E.C.; or to Southborough Park, Surbiton.

FLOWER-WOMEN'S MISSIONS. —An earnest Christian Lady, of independent means, and anxious to win souls to Christ, would find a valuable opening in a beautiful southern seaside town, among the flower-women. No remuneration. A deeply needed work of God.
Rev. xx., 4, Cranley-gardens, Queen's-gate, S.W

USEFUL HOUSEKEEPER wanted. —Able to do plain cooking and superintend with practical help Lady's house, with daughter. Must be kind and attentive. Superior, homely person, with good references. Willing to keep house with servant when family is away. One not willing to help generally objected to; or at a distance.
B., 20, De Crespigny-park, Denmark-hill, London.

CHRISTIAN WOMAN wanted, as General Servant. Nonconformist; English; middle-aged; healthy; good sewer. Able to manage children.—State all particulars to Miss Arthington, 5, Belle Vue-terrace, Leeds.

NURSE. — Wanted, a competent, trustworthy Nurse. Strong, and early riser; cheerful, and fond of children. Good needlewoman. Under-nurse kept.—Apply, by letter, to Mrs. John Warner, Waddon, Croydon.

RESPECTABLE MIDDLE-AGED SERVANT required, to wait on an Invalid Lady, and take a small share of house-work. Must be active, trustworthy, and obliging, good needle-woman, and have had some experience in sickness. Churchwoman and abstainer. Wages £20 to £22.
Mrs. Cohen, Heston Vicarage, Hounslow.

AN EXPERIENCED NURSE wanted, Christian wished for. Must be an abstainer. Two little children. Wages £18, all found. No nursemaid kept. — Mrs. Taylor, Harmondsworth Vicarage, near Slough.

A CHRISTIAN GIRL wanted, as Nurse, who thoroughly understands the management of children. Age not under 20.
Mrs. Pouncy, Holme, Wareham, Dorset

A LADY, removing from the North, to reside in Gordon-square, London, W.C., is in need of servants. A plain Cook, £16 to £18; Housemaid Waitress, £14 to £16; and an Under Servant, £10. The home is that of a quiet family, where all are abstainers.—Apply, in first instance, at 123, Gower-street, W.C., between 2 and 4 o'clock.

GOOD PLAIN COOK wanted, in quiet family of three. Ten miles north of London. Small dairy, but not indispensable. **HOUSE AND PARLOURMAID** also wanted. Wages in both cases according to capabilities.
Mrs. Knight, The Grove, Waltham Cross, Herts.

CAN ANY LADY recommend a Youth, about 16 or 17, to be trained as Page, in an establishment where three other servants are kept? Country lad preferred.—Holland, care of Mr. Bachhoffner, High-street, Clapham.

HOUSE-PARLOURMAID wanted. Five in family. No children. Cook and page kept. Quiet, regular household. Abstainer preferred.—Mrs. P., 17, Leyland-road, Lee, S.E.

RESPECTABLE YOUNG PERSON wanted, about 18, to do the duties of House and Parlourmaid. Also, good plain Cook. Small family.
A. F., 36, Tressillian-road, St. John's, S.E.

PLAIN COOK wanted, in a quiet family of four. Age from 20 to 30. Comfortable home.—Write full particulars to Mrs. C., Red Lynch, Sunnyside-road, Hornsey-lane, London, N.

WANTED, in small family, second House-Parlourmaid. Country girl preferred. German Swiss Protestants.—May apply or write.
38, Lee-terrace, Blackheath, Kent, S.E.

WANTED, for 1st May, a reliable and well-trained young person as Plain Cook, in small family.—Mrs. S., care of Mr. Brierley, Bookseller, Bond-street, Leeds.

PLAIN COOK WANTED, in a quiet, small family. A godly person valued, and one who meets simply in the name of the Lord Jesus.
Mrs. Allen, Eveley House, Liphook.

A KITCHEN MAID wanted, where three other servants are kept. Good character indispensable. Must understand her work. Country servant preferred. — Holland, care of Mr. Bachhoffner, High-street, Clapham.

GENERAL SERVANT wanted, for family of two. Must be good plain cook. Not over 30. Groom cleans boots, knives. Good wages if satisfactory.
Mrs. T., Windsor Cottage, Bath-road, Hounslow.

GENERAL SERVANT wanted. Two in family. A most comfortable situation for a steady girl (abstainer). Christian influence.—Alpha, 15, Ramsden-road, Balham, stating experience and wages.

TO PARENTS AND GUARDIANS. —An Architect and Surveyor, with good general practice, has a vacancy for an intelligent, well-educated youth, as Articled Pupil. Moderate premium.—H. B., Hughenden, Walsall.

A CHRISTIAN HOUSE AND PARLOURMAID wanted, a good height, and a total abstainer. Four kept. Wages £16.
F., Rutherford Lodge, Worthing.

ASSISTANT, in a small Reformatory Home. Age between 25 and 50. Must be a communicant and abstainer. Applicants must state previous occupation, and salary required.
A. B., 10, College-place, Crowndale-road, N.W.

A YOUNG WOMAN wanted, from 18 to 20, to help in the house and kitchen. Neat in appearance. Twelve months' good character. —Apply at 133, Ebury-street, Pimlico, between the hours of 9 and 11 and 5 to 7.

CAN ANY CHRISTIAN conscientiously recommend a Christian or high-principled youth as Page or Young Footman? Wanted immediately. Single-handed. Abstainer. Age not over 18 or 19. Must thoroughly understand his work.—M.C. G., Belmont, Hurstpierpoint, Sussex.

TEA AGENCY.—Agents (male and female) required everywhere to sell our pure Teas. Our wholesale prices (from 1s. 4d. per lb., upwards) leave a large profit to agents. Lady agents are most successful in obtaining orders from friends, and derive a good income from this source. Schools and large consumers supplied direct.—Samples free, of The United Tea Growers' Association, 14, Union-court, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.
WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., Mrs. E. S. Ellis, and numerous readers of *The Christian. Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d. Printed Tariff on application to Frederic Smith.

W. TAVERNER, Temperance Hotel, 35 & 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d. Tariff and testimonials on application. Patronised by Ministers of all denominations.

36, KENILWORTH ROAD, St. Leonard's.—Recreation-room open every evening for Young Women in business. Use of piano. Also board and lodging on moderate terms.—Apply at the above.

MRS. GREATLEY'S CHRISTIAN BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. New management, owing to her advanced age. Highly commended for economy, comfort, and being easily accessible from all parts. References to Revs. Dr. Thain Davidson and W. Norris. Terms from 2s. 6d. for bed and breakfast

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts. Terms moderate.—Miss Searl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

SWITZERLAND.—Beautiful situation on the Lake of Geneva. An Apartment for a family to Let, with Board. Every educational advantage in the neighbourhood. — Madame Droin, La Solitude, prés Nyon, Canton de Vaud.

SALTBURN.—Yorkshire Coast.— Accommodation for Christian people. Neighbourhood healthy. Woodland walks. Guide to Saltburn, 1½d., post free. Terms moderate.—F. J. Holderness, Station-square, Saltburn-by-the-Sea.

WEST HOME, Belmont, Twickenham, Middlesex, now ready to receive Ladies of intemperate habits. Comfortable accommodation. Careful supervision. Christian influence. From 21s. to 30s. weekly. Subscriptions in aid of first outlay will be thankfully received by Miss Pollock, Woodlawn, Hanworth, Feltham. Full particulars forwarded on application.

BUSINESS YOUNG LADIES' Association of Manchester. Pleasant apartments and home comforts at the Osborne House branch, 69, Ardwick-green. Use of piano, library, &c. Free classes. Terms very moderate for board and lodging.—Apply to the Lady Superintendent.

THE VICAR of a well-known and beautiful parish outside London, would receive a young Gentleman of good position into his house.
B. J. H., Box 1,501, Sell's, 167, Fleet-street.

Mrs. DALBY receives into her private residence one or two young Ladies, who are causing trouble and cannot remain at home, needing watchful care. References, Rev. J. Jackson Wray, ond other ministers.
21, Norfolk-road, St. John's Wood.

WORTHING HOME OF REST FOR CHRISTIANS. Garden close to sea. Terms one to two guineas. — Lady Superintendent, Rutherford Lodge, Worthing.

COMFORTABLE APARTMENT to be Let, near the West Pier, Brighton. Drawing-room, two or three bed-rooms; dining-room, two bed-rooms. Good cooking.
16, Russell-square, Brighton.

ST. LEONARDS-ON-SEA.—First-class quiet, comfortable Boarding Establishment. Close to post-office, baths, reading-room, and gardens. Liberal table. Full sea view; southern aspect.
Proprietress, Hertford House, 53, Marina.

BOARD AND RESIDENCE offered a Lady, in nice home of Widow and daughter (17) near sea. Garden and vinery. Or would take charge of, and teach, one or two delicate children needing care. Good references.
Cleveland Villa, Valley, Scarborough.

A COMFORTABLE HOME is offered in a Christian family to a Lady or Gentleman, or both. No objection to an invalid or mental patient.
M. W., Marsh House, High-road, Tottenham.

BROMLEY, KENT. — Christian, widow Lady wishes to meet with another, who would occupy furnished sitting-room, bed-room, kitchen, and coal-cellar. Refined locality. Close to station. No children.
Y., Post-office, Bromley, Kent.

TO LET, for two female Christians, large bed, 7s. weekly; could have breakfast and Sunday meals. Sittings under true Gospel.—Williams, 5, Grosvenor Cottage, Eaton-terrace, Eaton-square.

FURNISHED.—A Lady wishes to Let her comfortably Furnished House at Southborough, Kent. Six bed, three sitting-rooms. Moderate rent to a careful tenant.
M., Newton Lodge, Weston-super-Mare.

EASTBOURNE. — Comfortable Apartments, or Board and Residence, in the best locality, close to Devonshire Park. Facing sea, with large gardens and tennis lawn at the back.
B., 13, Jevington-gardens.

BOARD AND RESIDENCE, or Furnished Apartments, in the house of a Lady in Upper Norwood. Inclusive terms.—T, Mr. Roberts, Stationer, Westow-hill, Upper Norwood.

A SURGEON on the staff of a large county hospital, with one pupil, offers a comfortable home to another, wishing to commence his studies before entering a London Hospital. Instruction given in medicine, surgery, pharmacy, &c. Good boating and tennis, &c. Highest references given and required.—For particulars, F. W., 118, Boundary-road, London, N.W

(Continued on page 22.)

REDUCED GENTLEWOMEN.

THE Christian Public is aware by this time of the lamented death of my beloved sister, Julia Corke, the originator of the effort to establish the LUTHER MEMORIAL HOME, to grant rent-free rooms to the above class.

It is earnestly hoped and believed that this needed work may still be accomplished, that Christian Workers will take it up, and by their prayers, sympathy, and exertions to raise funds, to add to the £200 already subscribed, strengthen the hands of the Treasurer (Miss Julia Fox, 54, Kensington Park-road, Ladbroke-square, Bayswater) and of myself, who, having worked in the cause from its commencement, will gladly take up this legacy of my beloved sister.

Funds continue to come in which bereavement has prevented my acknowledging as yet. Thanks for all. Cards for Collecting Shillings will be gratefully supplied, and Contributions thankfully received by the Treasurer, or by—

ANNETTE CORKE, Hon. Sec.,
120, Ledbury-road, Bayswater, W.

"WOMAN AND THE SCRIPTURES."

Lecture by Miss Corke, published by request.

To be had post-free, price 9d., from Miss A. F. Corke, 120, Ledbury-road, Bayswater, W.

The entire profits to be devoted to the funds of the "Luther Memorial Home."

ALSO BY MISS CORKE,

"WHAT SHALL WE DO WITH THEM?"

With Preface by the Earl of Shaftesbury.

"A book for all the year round."

To be had as above, price 2s. 6d., post-free.

Profits to be devoted to sending over-worked women, free, to Mrs. Marshman, London and Brighton Convalescent Home.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.
Established 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meetings on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

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Vicar of St. Mary Magdalene, Barnstaple.

LIFE AND WORDS OF CHRIST. 2 vols. 8vo., cloth, 30s.
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HOURS WITH THE BIBLE. Old Testament Series. Complete in 6 vols., with many illustrations, 6s. each. *Volumes sold separately.*
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Cassell & Co., Limited, Ludgate-hill, London.

LADIES' HIBERNIAN SCHOOL SOCIETY.

UNITED BAZAAR,

WEDNESDAY AND THURSDAY, APRIL 29 and 30.

At the Duke of Wellington's Riding School, Knightsbridge.

The Committee of the above Society earnestly request the attendance of its friends as purchasers at the Bazaar to be held in aid of its funds, now much needing help. Contributions of work, &c., will be thankfully received by Miss A. E. Webb, Secretary and Sub-Treasurer, 267, Vauxhall Bridge-road, S.W.

UNDER THE PATRONAGE OF H.R.H. THE PRINCESS CHRISTIAN.

BAZAAR

FOR THE BENEFIT OF

MRS. HILTON'S CRÈCHE,

WILL BE HELD IN

CANNON STREET HOTEL,

On SATURDAY, May 2, MONDAY, May 4, and TUESDAY, May 5.

The Bazaar will be opened on Saturday at Two o'clock, by Arthur Pease, Esq., M.P., and Mrs. Pease. Some of the Children of the Home will sing during the Opening Ceremony.

Contributions are most earnestly solicited, and may be sent not later than April 25, addressed

Mrs. HILTON, Crèche, Infirmary, and Infant Home,
12, 14, and 16, Stepney-causeway, Commercial-road, E.

Note.—All Parcels of Goods should be plainly marked inside with the Name and Address of the Senders.

CHURCH PASTORAL-AID SOCIETY,

Offices—Temple-chambers, Falcon-court, Fleet-street, E.C.

JUBILEE YEAR.

THE JUBILEE SERMON

Will (D.V.) be preached by the Lord Archbishop of York, in All Souls', Langham-place, on WEDNESDAY, May 6, at 7 p.m.

THE JUBILEE MEETING

Will (D.V.) be held in Exeter Hall, Strand, London, on THURSDAY, May 7, at two o'clock. Chairman, The Right Hon. The Earl of Shaftesbury, K.G., President of the Society.

The Committee earnestly ask for Donations to the JUBILEE FUND, in order that they may be relieved from the painful necessity of keeping over sixty worthy applicants waiting so long for aid.

INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY,

OR

Zenana, Bible, and Medical Mission.

THE ANNUAL MEETING

WILL BE HELD AT THE

POLYTECHNIC INSTITUTE, 309, REGENT STREET, W.,
On Tuesday, April 28, 1885.

The Chair will be taken by THE EARL OF SHAFTESBURY, K.G., at Three p.m.

Speakers—Rev. J. Fordyce, from Simla; Rev. E. Lewis, from Bellary; Rev. H. Webb-Peploe; Rev. H. C. Squires, C.M.S., from Bombay.

Applications for Tickets should be made at once to the Hon. Secretary, 2, *Adelphi-terrace, Strand, W.C.*

ST. JAMES'S HALL.

CHOIR OF FIVE HUNDRED CHILDREN from the Refuges and Homes connected with the
REFORMATORY AND REFUGE UNION

In London, will sing a selection of pieces, under the direction of MR. J. PROUDMAN, on WEDNESDAY AFTERNOON, APRIL 29. THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G., will take the Chair, and the following other Speakers are expected:—The Right Hon. Earl Stanhope, Samuel Smith, Esq., M.P., and the Rev. C. J. Ridgeway, M.A. The Rev. Gordon Calthrop, M.A., will also Address the Children.

Singing will commence at Three p.m. The BAND OF THE BOYS' HOME, REGENT'S PARK, will play at a Quarter to Three.

Admission (by Tickets only) 1s.

Numbered Reserved Seats, 2s. 6d. each, to be obtained at the Office of the Union, 32, Charing Cross, S.W., or at Austin's Ticket Office, St. James's Hall, Piccadilly.

FUNDS ARE URGENTLY NEEDED for the Rescue and Maintenance of Destitute and Neglected Children. Particulars of the work will be forwarded upon application.

ARTHUR J. S. MADDISON, *Secretary.*

EARL CAIRNS MEMORIAL.

The following are the London Committee for the Memorial Building in Bournemouth to the late Earl Cairns, for the Y.M.C.A., to be called Cairns House, proposed by the Earl of Shaftesbury, K.G. "This memorial is thoroughly acceptable to the feelings of the family, and will fulfil one of the most earnest wishes of the later months of Lord Cairns' life."

His Grace the Archbishop of York.
The Earl of Shaftesbury, K.G.
The Earl of Harrowby, K.G.
The Viscount Cranbrook.
The Lord Ebury.
Rt. Hon. Sir Stafford Northcote, Bart., M.P.
Hon. Baron Pollock.
Lieut.-Gen. Sir G. Willis, K.C.B.
Admiral the Rt. Hon. Sir A. Cooper Key, G.C.B., A.D.C.
Stevenson A. Blackwood, Esq., C.B.
Samuel Morley, Esq., M.P.
Geo. Williams, Esq., Founder of the Y.M.C.A.
Rev. Nevile Sherbrooke.
Frank Bevan, Esq., Hon. Treasurer.
Captain Dawson, Hon. Secretary, Bournemouth.

Donations may be paid to the Hon. Treasurer; Messrs. Barclay, Bevan, Tritton & Co.; 54, Lombard-street, London; The Union Bank of London, Charing Cross Branch; or to the Wilts and Dorset Banking Company, Bournemouth. Any small donations under £1 may be sent to the Hon. Secretary.

British Society for the Propagation of the Gospel among the Jews,

96, Great Russell Street, Bloomsbury.

THE FORTY-SECOND ANNIVERSARY will (D.V.) be held on TUESDAY EVENING, May 12, 1885, in EXETER (Lower) HALL, Strand, W.C. The Chair will be taken by George Williams, Esq., at Half-past Six o'clock, precisely.

The Revs. Ossian Davies, Dr. M. Laseron, Dr. Adolph Saphir W. M. Statham, C. Spurgeon, and Isaac Levinsohn (one of the Society's Missionaries), will address the Meeting.

THE ANNUAL SERMON will be preached on WEDNESDAY EVENING, May 6, in CHRIST CHURCH, Westminster Bridge road (Rev. Newman Hall's), by the Rev. William Cuff (of Shoreditch Tabernacle.) Services to begin at 7.30 p.m.

The Christian.

THE PSALMS OF JUDGMENT.

THE revelation of God in Christ, as the Fountain of Grace, overflowing in streams of mercy to men, possesses for our minds so powerful an attraction, and is, moreover, so perfectly adapted to our condition of helplessness and guilt, that no one can wonder much if other less tender aspects of the Divine character are viewed with little sympathy, if not wholly rejected as articles of faith.

I have sometimes considered the throne of God, as presented in the words of Psalm lxxxix. 14, as high and lifted up upon the four pillars—Justice, Judgment, Truth, and Mercy—and fancied that I stood watching while a number of curious visitors inspected the wonderful structure and commented upon the relative merits of the parts. And, first, they view the column Mercy. Its beauty and grace are unanimously commended. Not a voice is raised to question its fitness as a basis for the throne of the King. Its quality has been the theme of our greatest poet, and commends it to the sense of all the King's subjects.

Next comes the column Truth. This, too, is admired: not so warmly as the first, it is true, but yet on the whole it is pronounced good and fitting. That the King should keep his word is admitted to be an element essential to the value of his mercy. Each is necessary to the other. No doubt truth in the character of the King, if it be too unqualified and too rigid, may have some unpleasant consequences for offenders; for if He be ever unchangeably true to his promises, there may be danger of his being true also to his threats, which would be terrible to contemplate. But let this pass. The absence of the pillar Truth might on the whole be worse for us than its presence, and let us hope that Mercy may so qualify and soften it as to render it harmless.

Next in order, the column Justice comes under examination, and draws out much surprise and keen criticism. From the first its shape, form, and proportions are found unpleasing. It is too high, too solid, too severe, too plain, too angular; not graceful, not beautiful, or at least not suitable for its position beneath the throne of the God of sinners. Besides, it does not correspond with the first of the pillars. It is a different style of architecture. It is quite out of place. Some mistake has occurred. It is insufferable that such anomalies should be introduced into a structure where all should be harmonious, and all should be adapted to the views of the subject, not merely to those of the King. In fine, the spectators condemn the pillar unanimously, as unfitted for its position, however much may be said as to the correctness of its proportions theoretically.

Lastly, the company moves round to the fourth column, Judgment, but it must be confessed with little predisposition for approving it, so deeply have their feelings been wounded by the last discovery. And now they are at first dumb-stricken—to be face to face with the pillar of Judgment in the King's throne. Words cannot utter their dismay. To be so rudely disturbed from dreams of universal mercy by this revelation is too much for mortal man. Judgment! What! a throne founded upon Judgment? That may suit earthly sovereigns, ruling their subjects with rigour for their rebellion, executing vengeance on their enemies, punishing with banishment, servitude, or death, the lawless and criminal. Possibly kingdoms would fall which failed so to do. Possibly thrones would totter were crime unjudged and criminals unpunished. Judgment is very well on earth, among men. But that God should adopt such a principle in government is incredible. The pillar must come down. The architect must be reprimanded. Fetch men to work with the pickaxe and shovel of criticism, with the powder and dynamite of blasphemy, but let not a moment be wasted in destroying such a hideous monstrosity, such an outrage on nineteenth century notions. This is their instant and indignant demand as the visitors turn disgusted away.

But as they go I notice the guide approach and thus reprove their impetuosity: "Gentle sirs, you approve the column 'Mercy' in the front, but doubt the wisdom of placing 'Truth' so near it. Can you not see that mercy without truth would afford no security to man, for the promise might be broken, or the temper of the King might change, but God's truth secures the operation of his mercy?

"Again, you question the fitness of Justice as a foundation for this structure. But it is manifest that truth and justice are twin sisters. A character of truth cannot be devoid of justice. For justice is simply truth in the field of government. Therefore the three pillars are congenial and mutually dependent. And as for Judgment, which you desire to overthrow, justice without judgment would be a mere name, a word, a shadow. Judgment is the executor of justice, it enforces her decrees. A court of justice without a prison of judgment would be powerless. Thus the presence of justice as a pillar involves that of judgment, even as the presence of mercy involves that of truth. And, indeed, mercy itself would have no meaning were judgment to be upset. It is the fear of judgment that makes men sue for mercy and value it when given. The throne itself, its stability, security, authority, benefit, and terror, depend upon the four pillars each and all being maintained."

This little parable may serve to illustrate the nature of the complaint against the Psalms of Judgment. Is it not simply the familiar one of the criminal against the law that condemns him? Take, for example, Psalm cix. It is a prophetic Psalm of David, referring, as Peter has told us, to Judas (see Acts i. 16). "Men and brethren, the Scripture must needs be fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas." It cannot, therefore, be charged against David as an utterance of vulgar vindictiveness. It is spoken by the Holy Ghost. It is prophetic of the betrayal by Judas, and the words are the words of the Lord Jesus, invoking woe upon his head. Terrible, indeed, are the twenty-five successive "Lets" and "Let nots" with which is pronounced the condemnation of those who, amid abounding light, love darkness, and in the presence of proffered grace choose wrath. Terrible, too, to think that souls, forewarned by such prophetic imprecations, continue to this day to trample under foot the Son of God, and put Him to an open shame. But can we safely or wisely, because of these terrors, reject them as human inventions? Let us view the matter calmly in two respects—present and prospective.

The fearful comminations of Psalm cix. and others need present no difficulty, as coming from the lips that were full of grace, to those, first, who notice the providential dealings of God in this present day of grace, wherein He occasionally afflicts with each one of these curses those against whom his righteous judgment awakes; and, secondly, to those who believe that the occasional and uncertain punishment of sin in this world will be deepened into certain and eternal punishment hereafter. To such they only prove what spiritual instincts had before taught them—that our Lord's Divine righteousness of soul in condemnation of sin was not for an instant invaded by his love for his persecutors and desire for their salvation. To finite and sin-stricken minds such a combination of characteristics as perfect grace and undiminished justice may seem incompatible, but in God, and especially in Him who, in order to find issue for his boundless, unsearchable love to sinners, was to endure in his own person the full force of the justice of God in judgment against them, the union is intelligible, compatible, and essential.

And here it is worthy of notice that the language of this Psalm cix. indicates, even in its strongest denunciation, the prevailing tone of the Lord's mind of grace and forgiveness. As for example when, in verses 14 and 16, He says, "Let the iniquity of his fathers be remembered with Jehovah, and let not the sin of his mother be blotted out . . . because that he remembered not to show mercy," &c. This is the utterance of one the purpose of whose life and death were that "iniquity" should be "remembered no more," and that "sin" *should* be "blotted out," and that so definitely and emphatically, that it is needful here to raise a protest, and to except from the operation of the current of mercy which He Himself had, so to speak, released and set flowing in full volume to all around Him, those who should despise the message and conspire to destroy the bearer of it. The words of the 16th and 17th verses, moreover carry our minds forward at once to the warning so often uttered by our Lord in the days of his flesh, "For if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." "As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him." The words may differ, the form of utterance may change from prayer to prophecy, from curse to threat, but the sentiment is the same.

What do men mean to suggest when they point to our Lord's prayer upon the cross, "Father, forgive them," and contrast it with these Psalms of David? Will they show that where our Lord was forgiving David was vindictive? Let them take heed of using blasphemies, for who was it who said, "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if be had not been born" (Matt. xxvi. 24). Could words better be found to condense into a single verse the whole of Psalm cix.?

Was it a sudden access of vindictiveness that drew forth from the well-spring of love the eight woes of Matthew xxiii. against the opponents of Christ's teaching? Oh! let men beware how they reject the counsel of God against themselves! God's "righteous Servant" vindicates that title by words of terrible judgment, no less than He vindicates his name Jesus by words of grace and salvation; and those who deny that the Perfect Man could have pronounced the less awful denunciations of the Psalms should pause, and ask themselves who it was that warned men in language of overwhelming reiteration of the "worm that dieth not," and "the fire that can never be quenched."

But an attempt has been made to sustain the charge of imperfection in these Psalms of David by connecting them with certain acts of his life, notably with that of the sentence on Shimei, in which, as it is alleged, he manifested a spirit of vindictiveness and revenge. Now, nobody will for a moment contend that David's actions were in every case free from blame, or were entirely in accord with his inspired writings. Neither is such an argument necessary in the attempt to defend those writings from charges of imperfection, for otherwise every part of the Old and New Testaments would need to be similarly sustained. God chose to use sinning men as his instruments of communication with the world, and their occasional failures no more affect the truths they taught than the bends in a tube affect the quality of the stream that it conveys.

But in this particular case David is not open to the charge made against him. Intelligently studied, the story of Shimei sustains David's long proved character for generous, forgiving grace; and it shows that he had not, while so acting in accordance with the dictates of his heart, forgotten his duty to the state as its ruler in righteousness.

For when one demanded the death of the traitor because he had cursed Jehovah's anointed in the day of adversity, he refused to allow it (2 Sam xix. 21, 22), thus recalling his repeated successful efforts to protect his arch enemy Saul from the stroke of vengeance; recalling to mind his anger and grief when he found that Abner, the rebel against his throne, had been treacherously killed (2 Sam iii. 28—39). And so Shimei was permitted to enjoy all the liberties of the worthiest in Israel to the end of David's life; lest any should charge him with personal vindictiveness. But at his death, mindful of the evil effect which open rebellion, such as Shimei's if still unpunished, would certainly involve as against the public peace and order, he gave a solemn charge to Solomon to execute righteous judgment against him. Thus with more than human wisdom was David guided by the Divine Spirit how to manifest personal grace, and yet not to sacrifice governmental righteousness.

In a word, this very incident in David's history, instead of constituting an argument against him for lack of grace, becomes the key when rightly handled to solve the apparent discrepancy between the psalms of grace and the psalms of malediction, between the blessings and the woes uttered by Jesus Christ, and between his offers of universal pardon to believers and his threats of eternal punishment against the rejecters of grace.

If those who resent the painful side of truth presented in these Scriptures would pray God by his Spirit to unfold to them the meaning of the words, "I am not ashamed of the Gospel of Christ, for therein is the *righteousness of God* revealed," they would perhaps cease to question the harmony, the unity, of all the Word of God.

Righteousness is the foundation of the throne. Only in the sacrificial satisfaction of righteousness can any Gospel of Christ be published, and failing man's consent to come to terms on the basis of righteousness victorious in the Cross, he must inevitably fall under the terrible sentence of righteousness victorious outside the Cross. God's nature requires it. God's throne demands it. God would not be God were it otherwise.

Geo. F. Trench.

ILLUSTRATED THEOLOGY.

THE FALSE AND THE TRUE CONTRASTED.

I.—*Concerning the Holy Spirit.*

THE words, "Grieve not the Holy Spirit," test our thoughts respecting the Gracious Comforter very thoroughly. These thoughts are false or true, very much as this precept is hard or easy, forbidding or kindly. The very simple illustrations following will explain my meaning:—

(1) *The False.*—A little girl is just about to start on a long railway journey. She is in the care of a lady who has only lately entered the family as a governess, and who is still somewhat dreaded by the child as a stranger. Just before they leave the station, the little girl's father, who has come down to see them start, bids her farewell. "Good-bye, dear," he says; "see that you are a good girl, for Miss ——," glancing at the new governess—"is very particular, and easily offended. Take good care that you don't grieve her." These unwise words bear evil fruit, wakening fears in that child's heart which seem to her to darken all her future. It is dreadful, she thinks, to be entirely in the charge of one who is quick to see a fault, and as quick to reprove it. How she hates to remember those parting words, "take good care that you don't grieve her."

Are there not many who shrink from the precept, "Grieve not the Holy Spirit," with a similar feeling? Forgetting that holiness is love as well as purity—love that compassionates and forbears, that gently fans the smoking flax, and makes much of our weak, childish attempts at loving service—they think of the Holy Spirit only as a Being easily offended, and hard to be won. The command, "Grieve not the Holy Spirit," only reminds them of his hatred of sin. Of "the love of the Spirit" they know nothing. Accordingly, the command seems hard and forbidding.

(2) *The True.*—Another father went down to the same train that day on a similar errand. His little girl was also going a long journey; but in this case the child's companion is her mother—a wise, cultured, Christian mother, who had won all her daughter's love, and trust and admiration. "Good-bye, dear," says the father, as the train is about to move; "you'll be a good girl, won't you? For if you behave badly you'll grieve your mother." "Oh, father, I couldn't grieve mother! I'd rather do anything than that."

There are men and women among us who know God the Holy Ghost, as this child knew her mother, and to them the words, "Grieve not the Holy Spirit," are full of a tender, constraining power. So well do they know his love, so real and vivifying are his comforts, that it would be a keen sorrow to them to grieve Him.

May we each one be made wise to attain to such bright, true thoughts of the loving Spirit, that our fear of grieving Him may no more be the dark oppression of dread, but the strong, tender fear of trustful love.

II.—*Concerning our Father's Care.*

(1) *The False.*—A visitor in a certain family proposes to take the little boy—the only child of the family—with him for a walk. "I'll take good care of him, and bring him safe home," he says, meaning what he says. But, alas! his idea of what taking good care implies is defective. So long as he keeps him from tumbling into the ditch, or over the cliff, and guards him from dangerous cattle or wild, savage dogs, and brings him home at last, he thinks he has done his part right well. He quite forgets that what may be an easy pace for his larger step may be a very distressing one to the little man at his side; also that stones and trifling roughnesses, that are nothing to him, may prove a great annoyance to the child. To make matters worse, he is a botanist. His mind is too much occupied with various plants that make green the hedgerows, to have any words to spare for the boy, who, consequently, finds the walk very dull and tiresome. Little wonder that long before they get home he is wretched, and tired, and cross. The visitor has kept his word, as he understood it. He has guarded him from the ditch and the cliff, the cattle and the dogs, and brought him safe home again. Nevertheless, the child had a very bad time of it while under his care.

I will venture to ask you, my reader, if the above does not remind you of certain ideas you have sometimes entertained of the Great Father's care. You have thought of Him as pledged to bring you safe home at last; also to carry you through the greater perils of the journey—those of which the ditch and the cliff, the cattle and the dogs, are symbols. But you never really expected Him to cheer you with his converse, to suit his pace to yours, or to take careful heed to all the smaller difficulties of the way. According to your faith so has He been to you. We marvel not if you complain of the stress and weariness of life, and sigh often for the home-going.

(2) *The True.*—Next day the boy's father takes him out, and his idea of care goes very far beyond providing for safety only. His is the large generous care of true Parenthood, which concerns itself with everything (no matter how small) that affects the child's comfort and well-being. He condescends to the child's thoughts, entertaining him with bright and healthy talk. He is most careful to suit his pace to the child's. He never fails, too, to observe the roughnesses of the way, and the little stones that sometimes are so troublesome to little feet.

Does the above illustration express your *real* idea of the Father? Do you love to think of Him *as taking heed to the little stones in your pathway?* If thus you think of Him, then thus you will find Him. According to your faith, will He be to you.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day."

Leith. John Pearce Clark.

For the Young.

NOTES ON THE SCRIPTURE UNION READINGS.

APRIL 23.—PSALM XXII. 1–18.

v. 11.—"*Be not far from me, for trouble is near.*"—This psalm is full of Christ; the part of it we read to-day sets forth his sufferings on the cross when "He died for our sins." The first verse contains words used by our Lord when He was in his deepest woe (Matt. xxvii. 46). The eighth verse forms the very taunt his cruel foes flung at Him as they mocked and reviled Him (Matt. xxvii. 43). Verse 18 was fulfilled when the soldiers cast lots for his seamless robe (John xix. 23). The whole portion reminds us of the heavy load Jesus bore for us, and the heaviest part of it all was when the comforting presence of God was withdrawn from Him. The presence of God makes even heavy burdens light; we can do all things when He strengthens us, and is near to us, but if God is absent we are weak indeed. But He is always near to those who call upon Him. None ever seek his face in vain who seek through the Saviour's name.

APRIL 24.—PSALM XXII. 19–31.

v. 26.—"*The meek shall eat and be satisfied.*"—The first part of this Psalm told of "the sufferings of Christ;" this tells "of the glory that should follow" (1 Peter i. 2). His prayer was heard, and, raised from the dead, the blessed Redeemer is now exalted high at God's right hand, able to save all who come unto God by Him, and destined to reign for ever as "the King of kings and Lord of lords." What a precious promise the motto for to-day gives us, if we are among those who are "meek and lowly in heart," as Jesus was. The feast of his love is spread for them, and they shall be like Naphtali of old, "satisfied with favour."

APRIL 25.—PSALM XXIII.

v. 6.—"*Surely goodness and mercy shall follow me.*"—David in his early life had been a shepherd, having the care of his father's sheep on the plains of Bethlehem. In 1 Samuel xvii. 34—37, you read how he risked his own life in defending the lambs of the fold from a lion and a bear. In this he was a type of Jesus, "the Good Shepherd," who gave his life for the sheep, and who, in love to "his own," watches over and provides for them continually (John x. 11—15). How blessed a lot is theirs who are among the lambs of Jesus; "goodness and mercy," the two sweetest attributes of God, shall follow them all their days, and then when life below is ended, they shall "dwell in the house of the Lord for ever." *Is* Jesus *your* Shepherd, if not, hasten to his fold. He is seeking the lost and wandering sheep; He is seeking *you* (Matt. xviii. 12—14).

APRIL 26.—PSALM XXIV. 1–10.

v. 3—"*Who shall ascend into the hill of the Lord?*"—If you would go to heaven you must have your sins forgiven, and your hearts made new and good. There is only One who can do this for you. That One is the Lord Jesus Christ. He can wash away your sins in his own precious blood. He can make your hearts new by putting the Holy Spirit in them. He is the Way and the Door into heaven. He has the keys in his hand. Ask Jesus in prayer to get ready a place for you in that world where there is no sorrow. Ask Him to put your name in his book of life. Ask him to cleanse you from all your sin, and to put the Holy Ghost in your heart. Ask Him to give you power to fight his battle against sin, the world, and the devil. Jesus Christ is ready to do all this if you will only ask Him.—*Bishop Ryle.*

APRIL 27.—PSALM XXV. 1–11.

v. 1.—"*Unto Thee, O Lord, do I lift up my soul.*"

Some look to man for strength and aid
When faith is weak, and heart afraid,
Yet find that in their day of need
They lean upon a broken reed—
A treacherous staff. But blest is he
Who leans, Almighty God, on Thee.

The house built firmly on a rock
Fears not the raging tempest's shock;
So they whose faith, and hope, and love,
Are fixed on Christ and things above,
Remain unmoved,—and blest is he,
Whose help is found, O God, in Thee.
—*L. Squire.*

APRIL 28.—PSALM XXV. 12–22.

v. 15.—"*Mine eyes are ever toward the Lord, for . . .*"—These words remind us of Heb. xii. 1, 2, where we are told to "run with patience the race that is set before us, *looking unto Jesus.*" Many snares are laid for our feet, and many a net spread by the enemy to catch us, and bring us to destruction. The only way to escape them is to have our eyes always fixed on Jesus. He can and will save us from the fowler's snare. Dr. Watts says, of those who do this:—

"Just as a hen protects her brood,
From birds of prey who seek their blood,
Under her feathers; so the Lord
Makes his own arm his people's guard."

APRIL 29.—PSALM XXVI. 1–12.

v. 2.—"*Examine me, O Lord, and prove me; try my reins and my heart.*"—David is said to have been a man after God's own heart, and one great reason for this is because he was thoroughly sincere, and made it his chief concern to have his heart right with God. This was why the Lord chose him to be king, as you will see if you read 1 Sam. xvi. 7. You have the proof of his thorough uprightness toward God in the fact that "his reins," that is, his thoughts, were continually directed to God's word and ways, while his heart, his affection, was fixed also on God. Read Psa. cxix. 9—11, also xviii. 1, cxvi. 1. Being really in earnest and truly desirous to keep God's way, he could ask the Lord to examine and prove him. God does do this for all of us, as he did for Israel (Deut. viii. 2). Oh, how earnestly we should seek to have our hearts right with Him.

TWO PICTURES.

At the Bristol Fine Arts Academy there are shown two very beautiful but forcible pictures. The first represents a lamb cut off from the shepherd's snug fold by floods of water. A river flowing by has risen by the heavy rains, and has spread over all the lowlands. The solitary lamb is standing on a mound of dry grassy earth, which is slightly higher than the surrounding land. The little thing stands there like some daring boy who has gone down too far to the sea, when the tide has come quietly in, crept all around him, and left him desponding and without any hope of escape. The sheep in the picture is all alone, surrounded by a waste of wild waters, crying for help in vain. There is a cottage in the background, but there seems to be no life in or about it. The evening has come on, too, and the red sun is sinking fast, and leaving in the west a fiery light behind him. Altogether it looks a most dreary, dismal outlook for the poor sheep.

Not far from this picture hangs another, where Jesus is seen with a smiling face carrying two little lambs in his arms. They seem very peaceful and contented as they look up in the face of Him who lovingly bears them. We looked upon the pictures with mingled thoughts. We thought of the lambs whom Jesus carries in his bosom, of those who are safe in the Great Shepherd's fold. We thought, too, of the little sheep who are away from the Shepherd's fold and care, and who are standing all helpless and alone amidst the dark, cruel waters of sin.

What a sad thought, that there are some children who are not in Jesus' fold; it is sad, because in the midst of their want and danger they do not realise the love and care and kindness of the Good Shepherd. The lonely sheep on the flooded moor is in want and in great danger. The lambs which rest so peacefully and contentedly in the Saviour's arms have all their wants satisfied, for the Lord is their Shepherd, and "they shall not want." If you are not "safe in the arms of Jesus," ask Him to take you up out of danger and want. He is looking down upon you and waiting to bless you. The old prophet has said, "He shall feed his flock like a shepherd: He shall gather the lambs with his arm, and carry them in his bosom."

Geo. F. Owen.

Some things you will not be sorry for Learning:—

For hearing before judging.
For thinking before speaking.
For holding an angry tongue.
For stopping the ear to a tattler.
For being kind to the distressed.
For being patient to all.
For asking pardon for wrong.
For speaking evil of no man.
For being courteous to all.

BIBLE DOUBLE ACROSTIC.

Initials—In Scriptures old, these utterances, with wisdom rare, abound.

Finals—Instruction from the Scriptures new, in plenty here is found.

(1) He to a man of high estate
Explained what ancient seers relate.

(2) The joyful news, with accents glad,
She tells to those who think her mad.

(3) A place for precious metal famed.

(4) One of ten sons in Scripture named.

(5) Though tall of form, and fair of face,
'Twas not his lot the throne to grace.

(6) Herein the Lord his people blames,
The king condemns it to the flames.

(7) The Church on earth this title bears
Until her Lord again appears.

(8) Musicians skilled, in ancient days,
Employed these instruments in praise.

ANSWER TO LAST DOUBLE ACROSTIC.

Lamentations.

LemueL	Prov. xxxi. 1.
AsA	1 Kings xv. 16.
MiriaM	Exod. xv. 21.
EvE	Gen. iii. 17.
NaamaN	2 Kings v. 1.
TenT	Gen. xxxi. 25.
AlphA	Rev. xxii. 13.
TrusT	Prov. iii. 5.
IttaI	2 Sam. xviii. 2.
OnO	1 Chron. viii. 12.
NaiN	Luke vii. 11.
SadduceeS	Matt. xxii. 23.

Correct answers have been received from:—H.C.C. C.B.M. S.E.B. P.H.F. E.E.B. A.J.I. C.J.B. A.J.M.W. H.K.S. I.M.N. C.H. R.C.P.

Additional answers to Acrostic Sennacherib received from: J.R.C. L.C. M.S.C. J.H. de S. A. & J.H. C.N.M. R.E.P. E.J.C. E.C. A.H.C. D.W.H. A.R.F. J.L.L. J.A.McM. C.F.R. A.M.C. J.C.L. L.A.S. T. & M.H. E.A.M. B.S. G.F.McG.

Rev. W. HAY AITKEN at EATON CHAPEL.

THE mission at Eaton Chapel, Eaton-square, now being held by Rev. W. Hay Aitken, has been marked by great spiritual power. The effectual presence of the Holy Spirit has been most manifestly felt at the morning addresses on the Spiritual Life. They are held each morning at 11.30, and will be continued until the close of the mission. Mr. Aitken has been taking the Blessings on the Tribes, as given in Deut. xxxiii. The thoughts of many hearts have been revealed, as, morning by morning, with wonderful and heart-searching power such as we have rarely experienced, he has dwelt, with an inspired eloquence, on each separate blessing. It has been felt to be a time by many of solemn rebuke to worldliness and unbelief, as well as of grateful consecration and self-surrender.

The evening services have also had God's marked blessing upon them, and the strong, clear messages of the full atonement wrought on Calvary, and the burning appeals founded thereon, have not only led many to the Lord Jesus, but have strengthened many others faith and confidence. We ask earnest prayer for the remainder of the mission, which will close on the 27th. On Sunday, the 26th, Mr. Aitken will preach at eleven and seven o'clock, and to men only at three o'clock.

SANDGATE SOLDIERS' INSTITUTE.—The annual report of this admirably-worked Institution shows that the Home provides something more than a place for recreation and resort for the soldiers of Shorncliffe Camp. Direct spiritual work is done, and has been greatly blessed in the past. Mr. Bottomley, the superintendent, has laboured long and well here, and the good work he is doing should commend itself to the support of all interested in the spiritual and moral welfare of our soldiers.

CONFERENCE ON SOCIAL QUESTIONS.

As announced, a Conference was convened at Powis Hall, Westbourne Park, last week, extending over three days, by Dr. Sinclair Paterson and Pastor Frank White. A prayer-meeting was held on the Monday evening, when prayer was made unto God for his presence and blessing.

SAVING THE CHILDREN.

A goodly number assembled on the first morning to consider

THE PERILS OF HOMELESS CHILDREN IN A GREAT CITY.

The subject was opened in a paper read by Mr. J. W. Fegan, who portrayed the sufferings and misery of children whose street occupations engendered idle habits, and exposed them to innumerable temptations. He contended that legislation should limit their hours of occupation and regulate its character.

Mr. Cousins, of the Latymer-road Mission, thought schools for religious teaching should be opened for children every evening. Miss Cole, of the Orphan Home, Kilburn, called attention to the vast number of children under five years of age who are not admitted to the schools. For these the establishment of homes was suggested. Ministers should preach a sermon once a year on behalf of orphanages. The condition of our homeless and destitute children, said Dr. Barnardo, ought to speak with a loud voice to our churches. Few, perhaps, were aware that there existed in London a class of men and women who bought children only to destroy them. Mr. Toye, of Lewisham, bore testimony to God's faithfulness in supplying the needs of his Institute, and Mr. W. Williams (who was introduced as a pioneer in rescue efforts among poor children) gave a brief sketch of his work. Thirteen training ships have sprung up since the starting of the *Chichester* and *Arethusa*. The work rapidly grew from nine boys to more than ten thousand, who now are earning a respectable livelihood.

At the afternoon-meeting the subject was resumed. Colonel Puget, who presided, reminded the audience that the disciples of our Lord were among the great hinderers of the spread of his kingdom by preventing the children coming to Him. Christ's praise is never perfected until the children join in.

Miss Mittendorff told how God graciously met with her after coming to England, and she then resolved to begin a work among children. Her great endeavour was to win their affections. No child had been under her care who had not been ultimately led to the Saviour. The recounting by Mr. Henry Hill of the origin and progress of his work in Whitechapel, so well known to our readers, seemed fresh though not new. The awful mischief being done to boys by the low theatres was spoken of as indescribable. His great aim was to get them off the streets, and, by means of the Whitechapel Institute, educate them bodily, mentally, and spiritually.

After an address by Mrs. Meredith, who said that all the philanthropy in the world would be in vain if the Gospel be not clearly presented to the children, Mr. Curtis contended that early and improvident marriages were a most fruitful source of the poverty and misery that abound. Mrs. Giniver, of the Holloway Orphan Home, said she had most hope in individual effort, and urged all workers to beware of letting their work come between them and God.

HOMES FOR HOMELESS CHILDREN.

At the evening meeting the hall was quite full. Mr. J. A. Groom gave an account of work among the flower-girls, orange and watercress sellers, &c. These girls had a strong aversion to becoming servants. One of them said, "I would sooner go to jail than to service." With the help, however, of a little guile, Mr. Groom has succeeded in getting many of them into situations where they have opportunity of doing a little domestic work as well as business, and they ultimately become good servants. Mr. Curtis believed that the remedy largely lay with parents, who ought to teach their children what suffering and poverty awaited them if they did wrong. A worker present said she was at the present time in correspondence with a large number of former inmates of her orphanage, all of whom remain steadfast. Mr. MacAulay suggested evening shelters for children similar to those for cabmen. Rev. H. Topping said he had found great difficulty in getting the children into orphanages on account of the conditions imposed in most cases. He condemned the system of election by votes. A poor widow had spent £40 of her little pension in trying to get her children into orphanages by votes, and yet had failed.

Dr. Barnardo spoke on the need, character, and difficulties of the work. In an address extending to three-quarters of an hour, he dilated with much eloquence and fervour on each of these points. The cry of Christendom weeping for her children because of their misery is an exceeding bitter one. The apathy and indifference of many Christians in this matter are startling to think of.

POVERTY IN GREAT CITIES.

The subject for Wednesday morning, when Mr. T. A. Denny presided, was

THE PRESENT DISTRESS.

Mr. George Holland said there could be no doubt as to the existence of this distress in all parts of London. Thousands rise every morning not knowing where the food for the day is to come from. Not in London only, but in the provinces was this the case; among the causes he enumerated were the loss of home industries, trade leaving the country, the low price paid for labour, competition, high rentals, and the large number who are altogether out of work. Many are drawn to London to secure work at good pay, but this is soon done, and then they are penniless. Recently, only seven persons out of 150 that were assembled could muster one halfpenny each to pay for a soup dinner. Thousands live on bread and water every day, with a cup of tea once a week. Among the answers recently given by children as to why they looked so sad, were the following: "I have had no food for thirty-six hours." "I have got no bed for to night." "Mother has no work." "Father came home drunk last night." Ought there not to be a day of humiliation and prayer? There must be more union among Christians, less selfishness, and more prayer to God for help. Let there be more doing and less talking about it.

Mr. J. E. Mathieson thought the "Stores" were partly to blame, because they took business out of its ordinary legitimate channels. The Chairman (Mr. Denny) dealt some vigorous blows at the "middle-men," who reduced the wages of the poor operatives to the lowest limits, while making good round profits themselves without any effort. He attributed the existing distress partly to the free trade policy of our present Government, but this incursion into the domain of politics was met with a firm protest from Rev. Dr. W. Morison, who was supported by the meeting generally. Dr. Morison said, subsequently, that the Church must beware of pauperising the people by an undiscriminating philanthropy.

On Wednesday evening the Conference met in Talbot Tabernacle; there was a large attendance. The subject set down for consideration was

REMEDIES — REAL AND IMAGINARY.

Mr. Samuel Smith, M.P., presided, and, after the opening services, addressed the meeting on the subject, which he said was not new to him, having been conversant with it in the city of Liverpool for the last twenty years. The question of "Saving the children," which the Conference had considered on the previous day, was in his judgment the most important of all; little could be done to improve the condition of the poor until greater efforts were made, through private and national agencies, in the direction of rescuing the children and preparing them for the duties of life. We have lately become familiar with the terrible and overwhelming poverty and wretchedness of many parts of London. Having consulted all the best statistical authorities on the subject, he had come to the conclusion that, bad as they are, things are yet not so bad as they were in the beginning of the century. The evil is to be accounted for by the fact that all the helpless poverty in the provinces seems to gravitate towards London, so that here we find a greater *residuum* than in the towns of the north. He feared that in London matters had got worse during the past two or three years, through the depression in trade, coupled with the constant influx of agricultural labourers and needy foreigners. Such a state of things is a disgrace to us as a Christian nation, and it is a good sign of the times that the Churches are awaking to a sense of the evil. It is quite within the scope of the Churches to deal with it. If people are placed where their physical surroundings are very bad, they must deteriorate spiritually. With the preaching of the Gospel there must, therefore, be efforts to enlighten the poor as to the proper care and culture of the body. Our religious teachers too often confine themselves so exclusively to a consideration of spiritual matters, that they are comparatively ignorant of domestic and social economy.

There are many spurious remedies being broached. The disease is so complicated that real remedies are not so cheap and easy as might be imagined. There must be judicious and long-continued treatment before a cure can be hoped for. Reverting to some of the causes of the poverty, Mr. Smith alluded to the rapid increase of our population within the last half-century. For human beings to be heaped in such masses as in London must be bad, and anything that will tend to scatter them over the world is the best thing that can be done. Great cities have nearly always been bad cities, and history shows us that they have nearly always been destroyed in some way; as if God saw that it was not a fitting thing that this state of matters should continue. There is no effectual means of preventing the demoralisation of London except by scattering the people. Man is, by his natural constitution, above all things a tiller of the soil, but this order has been reversed through our artificial style of life. Improvements in our land laws may within the next few years bring about some amelioration; but the peopling of the great open spaces of the world is what we have to aim at. It cannot be right that three-quarters of the population of the British Empire should be crowded into that little corner of it which we call England. An experiment which has been tried in Liverpool, of placing poor children abroad, has proved eminently successful. Out of some 1500 poor children emigrated to Canada during the past few years, 1450 have turned out well—a larger proportion, he ventured to say, than we should find among the well-educated and well-to-do children who are brought up, and who stay, at home. The great difficulty met with in scattering the children is the lack of knowledge and capacity, caused by defects in their early training. We must take means to give them an effective industrial training if we would bring about a real and adequate improvement in their condition. Promiscuous charity often aggravates the evil rather than removes it. Industrial training is needed not only among the children of the poor, but the children of all classes in society. It ought to be undertaken as a Christian duty. The whole nation must learn that the education of the hand is as important as the education of the head. Even in the middle classes, the number of people who are dependent on the charity of others is appalling, such is the artificial life into which we have got. We have reversed God's order, which is that man should earn his bread by the sweat of his brow. The foolish idea that in order to be a lady or a gentleman we must not be taught to use our hands, is responsible for much of the genteel poverty and distress that abound in our midst.

The subject of Medical Missions, as one important remedy, was dealt with by Dr. Robert Chambers, of the Marylebone Medical Mission. He worked, he said, in one of the very poorest parts of London, though it is in the West-end. He quoted from a letter published a year ago, in which the state of the Lisson-grove district was painted in colours as black as words could paint it. He described the *modus operandi* of his mis sion work, which is tolerably well known to our readers. Physical nourishment and warmth are supplied to the very needy; to all the Gospel is preached, and efforts are made to induce habits of sobriety. Sympathy and practical help must be shown to these poor people, as well as the faithful proclamation of the Gospel.

Rev. A. G. Brown said, the more he knew of this subject the more difficult he found it to suggest real and effective remedies. There must be a classification of the abject poor as well as of other classes of the community. The question is too many-sided to be cured by any one specific. We cannot afford to do without any kind of remedial effort. It is not only a religious question, but a sanitary and a social question. The actual housing of the poor is something terrible to think of; its demoralising and degrading effects cannot be imagined by anyone who has not a personal acquaintance with it. People say, Let the housing arrangements be reformed. That is a somewhat difficult matter when we consider that much of this wretched property belongs to parish officials, who will not move without strong compulsion. We want Christian people to take a far deeper and more personal interest in the local government of our great cities. At present this is too often left in the hands of the publican and his friends. Drink has, doubtless, much to do with the existing state of things; but to say that drink produces the poverty of sempstresses and others who work twelve, fourteen, or sixteen hours a day for a shilling, is rather a cruel statement. Emigration, too, is well enough, but we must prepare the people for that. At present we are seeking to emigrate those who are not wanted. If we want to do a big "export trade," we must manufacture an article that it will pay other countries to import. Instead of teaching poor boys decimal fractions and classics, let us teach them a trade. Mr. Brown cited some truly horrible statistics about East-end overcrowding, *e.g.*, 340 rooms in the Shadwell district, containing 240 separate families. He had seen eight, ten, twelve, and fourteen persons, including parents and grown-up children of both sexes, "pigging together" in one room. He put in a touching plea for greater consideration and sympathy for the poor women, while reprobating the "lazy, loafing blackguards," who are utterly undeserving. Let us doff some of our own dignity, and let all ministers of the Gospel feel that they are really poor-law guardians, instead of handing over the poor to the tender mercies of Government relief, and whining all the time because they do not come to the churches and chapels. Mr. Brown closed by relating a suggestive personal experience. A poor man he met in visitation asked him if he was not a missionary, and if he was a gentleman, what had brought him there. When he replied that it was the love of Christ that brought him, the man replied, "Then there is something a precious sight more real in religion than I gave it credit for."

Ned Wright said he believed the great and ever-widening gap between the rich and the poor was one source of much of the discontent that exists among the lower classes, and that is producing a class of men as dangerous as dynamite. Arguing from his own experience, he said that nothing would change the hearts of the people save the Gospel of Jesus Christ. He thought we were getting greedy as a nation, and over-stingy in the distribution of our charity. Jesus Christ fed the hungry, whether they were deserving or not. It is this spirit of practical love for the unlovely and undeserving that will win the hearts of the masses.

After some remarks by Mr. Chorley, another gentleman said he believed one of the most crying evils of the day was the underpaying of the toiling masses. There is a craving among purchasers for cheap goods, no matter how insufficient the remuneration that has been paid to the worker.

Mr. T. A. Denny said he had seen poor men and women working long and hard for next to nothing. It was the intervention of the "sweaters" that reduced the pay of the makers. An ulster, for example, that was produced at the first cost for 10s., would be sold over the counter for 30s. Why should not Christian capitalists combine and have a warehouse in the West-end for the sale of articles for the making up of which proper prices had been paid? He referred with approval to the experiment being made by Mrs. Sarah Heckford, in High-street, Shadwell, by employing poor women as seamstresses at fair remuneration.

Mr. Cousins, of the Latymer-road Mission, spoke of the thriftlessness of many of the poor in that neighbourhood, and referred to the conference on the Drink question that had been held that afternoon in Exeter Hall.

Mr. Whitwell, who is much interested in the question of Sunday closing, said that while all possible remedies are needed, 120 millions spent annually in drink in this country is a portentous fact; if the amount were diverted into useful channels, how much needed relief it would bring to the industrial classes. Many men of capital, too, instead of lavishing money on the adornment of their own residences, might by an equal expenditure improve the condition of the homes of the poor, and remunerate labour. He urged discrimination in the distribution of charity, quoting the case of one London square where a tradesman declared to him that most of the money given in charity was spent in drink.

In winding up the discussion of the evening, the Chairman said there ought to be more sympathetic intercourse between rich and poor. Anything that will bridge over the great gulf that separates these extremes of society, and will induce more workers from among the rich to take a personal part in relieving and evangelising the poor, is to be welcomed. Workers among the poor must seek to teach the girls in poor families such elements of domestic economy as will fit them for becoming domestic servants both at home and abroad. As to emigration, he said he had that very afternoon been present at a conference for bringing together, for mutual action and co-operation, the twenty-five emigration societies now at work in London. These societies only emigrate some 3000 persons a year, whereas the annual increase of the London population is 100,000. As an instance of the pauperising effects of indiscriminate almsgiving, Mr. Smith mentioned the case of a bequest left by a man 200 years ago, for the benefit of his descendants. That bequest has now grown very large through the increase in the value of property, and every one of the man's descendants, to the number of 200, is a pauper. While relief must be administered to all who are in danger of starvation, the great aim ought to be to raise the character, and call out the self-reliant qualities of the poor. The lack of combination among the East-end poor is one difficulty in securing for them proper remuneration. Another element in the problem is the extreme want of thrift and foresight among the English people. He knew of artisans earning £4 and even £7 a week, who saved nothing in prosperous times; as soon as a period of trial came they were in dire need. We have to teach the people the duty of exercising their powers of reason and judgment, by providing for times of adversity in periods of prosperity. The circulating of thrift literature among the poor would be useful in this respect.

FRIENDLESS AND FALLEN.

Dr. S. Paterson presided on Thursday morning, when

THE VICE AND CRIME OF GREAT CITIES

was the topic for consideration. He remarked that the attitude of the Church toward the fallen must continue to be the same amid all changes of public opinion and State legislation—viz., that of compassion.

Mr. E. W. Thomas, of 200, Euston-road, related at some length his experiences of rescue work in London. He contended that, both in Paris and in Brussels, the State regulation of vice had failed. London certainly was not now so demoralised by spectacles of vice as in former years. Not less than 30,000 "cases" had come before him since the beginning of the work with which he was associated. In reply to questions by the Chairman and others, Mr. Thomas said that doubtless many are actually trained to sin. Poverty as well as inclination leads many astray. Not a few persons get a living by procuring victims for the dens of vice.

Mr. W. Fowler, M.P., said the city of Glasgow had been marvellously changed by the direct repressive measures of the police. If the citizens of London were to take the matter up heartily, the evil would be repressed in London; but if the citizens will not act, then the State must do it. He would ask Mr. Thomas if the drink was not the cause of much of the evil. Mr. Thomas replied that he had never met with a fallen woman who was an abstainer. Mr. Thorpe Stuart, of the Rescue Society, thought that chastity should be inculcated by parents and teachers. Very few Jewish girls fall, and this was probably due to their being instructed while young.

The afternoon meeting was one of much interest and profit. Mrs. Fisher was there to speak about her labours in City warehouses, with which excellent work our readers are familiar. In some of the warehouses a great change is observable in the general demeanour and behaviour of the girls. At one place the visitors read to the men as well as to the girls, and nearly 400 persons are thus reached under one roof. An employer said only the previous day as soon as she entered, "Stop all the machines while Mrs. Fisher is here, that she may hold her meeting." Nearly all the City warehouses are now open, and a number of ladies help in the work. The audience were evidently astonished to hear, from the speaker, that many of the girls make aprons such as they had on at a payment of only 6d. per dozen! The majority of the girls can earn only 5s. or 7s. per week; what wonder that they too often swell the ranks of the dishonest and the vicious.

Miss Macpherson said that in one workshod she knew earnest prayer was made for the conversion of the worst woman in the place; in a few days she was truly changed. Captain Thom suggested that the forewomen in warehouses should be specially sought after, as their personal influence was frequently paramount.

REACHING THE RECKLESS.

The evening meeting was held in the Tabernacle, this subject being considered. A paper prepared by Mr. George Hatton was read, in his absence through ill-health, by Mr. Frank White. It described rescue work among prisoners and convicts. A gradual decrease in crime had been going on for several years, and it was admitted by police officials to be due largely to this work among discharged prisoners. Mr. Robert Paton, in the course of a vigorous and interesting speech, startled the meeting by revelations showing how men became criminals. Official statements, extracts from daily papers, testimonies of the police, and personal observation, all went to prove that the vile and pernicious literature so largely circulated among boys and girls is a chief cause. The story of a highwayman now running in a popular weekly, under the guise of gallantry and heroism, taught and sanctioned the worst crime. Mr. Paton narrated some facts that had come under his notice, showing clearly that crime could be traced to such pernicious reading.

Captain Thom, of the City Mission, spoke of the reckless outcasts among fallen women. He had generally found that as they lost strength and beauty they descended, by degrees, from the west to the east of London. "I carry with me an awful weight," said the speaker, "as I survey this terrible evil." The only thing that could successfully combat it was Divine pity.

Miss Macpherson, in pathetic language, urged the imitation of Jesus in reaching the reckless. By way of encouraging workers she told of the progress of work among cabmen, policemen, railway-men, and others. Jesus tells us to fill up every minute, to feast the poor, and go after the lost.

Dr. Paterson said he once spent a good part of a month in prison with a condemned criminal, seeking to save him. His experience was, that the worst and most reckless can be touched through some part of their being. He reminded his hearers that they each had some weak point in their physical constitution, which, but for God's grace, would have proved their ruin. Let us remember this when visiting the criminal, and seeking to rescue our fallen sister.

In briefly closing the Conference, Mr. **Frank White** thanked all who had assisted. He had found great encouragement from the words spoken, and felt sure that blessing would follow. Mr. White, we may add, gave no stated address at any of the meetings, but a keynote was struck at the opening of most of the sittings by his brief readings of Scripture, with apt illustration and exposition. Certainly the presence of God was manifest throughout.

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GLIMPSES OF CHRISTIAN WORK.

By GAWIN KIRKHAM.

AMONG THE NAVVIES.

At the mouth of the River Orwell, on the Suffolk side, a new dock is in course of construction, where about 300 men are employed. At present the adjacent village of Felixstow is in a scattered, unfinished state; but bids fair, in course of time, to be an attractive and picturesque seaside resort. Last year the Open-air Mission sent down a preacher for Sunday services through the summer at the request of the Vicar of Walton, the Rev. C. H. Marriott, to whose parish Felixstow is attached. At these meetings there was always a sprinkling of healthy-looking, well-dressed working men. They were the navvies engaged in the construction of the afore-named dock. On inquiry I found that Mrs. Dyer was working among these men, and holding meetings twice a week at their dinner hour. Visiting Felixstow a fortnight ago, I accompanied this devoted worker to one of these noon meetings. The gathering was held in a rude shed, into and around which the men crowded with a readiness which showed how patience and perseverance may gain the confidence of those who are not too ready to commit themselves in religious matters. A red-hot stove gave out twice as much heat as was required, and the fumes of tobacco-smoke further rendered the atmosphere anything but enjoyable. Here Gospel addresses are delivered, and here the word came home with power, for some of the men are thoroughly changed in heart and life, while others have died in the faith who first received the word in this humble place. On the day of my visit I founded my remarks upon Job xii. 8, "Speak to the earth and it shall teach thee;" my object being to show how men may gather spiritual lessons from the ground in which they daily toil.

CONTENDING FOR THE FAITH.

Recently I have heard five lectures by as many different lecturers of the Christian Evidence Society. On each occasion discussion was allowed, and the utmost fairness was maintained by the Chairmen. The ability, courtesy, readiness and learning displayed by these lecturers impressed me very deeply, while the frivolousness of most of the questions and objections of the Atheists and infidels surprised me; for I thought they would have had something more reasonable and substantial to advance. If they have nothing stronger in reserve the citadel of Christianity is not yet in danger. Some of these lectures were delivered at the Mildmay-park Conference Hall, and were numerously attended.

QUIET AND UNOSTENTATIOUS.

Amid the strife and confusion in the world, civil, political, and religious, how charming it is to know that many are

> "Content to fill a little space
> If God be glorified."

On an afternoon in March, when the sun and the wind were struggling for supremacy, I entered the little village of Trimley, about three miles from Felixstow, in Suffolk. Here I found a lady who, touched by the spiritual needs of the villagers, had erected a pretty "village room" for evangelistic and other meetings. The room stands in her own grounds, and is surrounded by spreading beech and other trees. Here she ministers the word of life to the people, aided occasionally by some from the neighbourhood, and in summer by visitors to Felixstow. Being an abstainer from intoxicants, she has set apart a room in her house, very pleasantly fitted up, where the men and youths may spend their evenings free from the temptations of the public-house. How much more satisfactory is such a life than one spent in mere worldly pursuits and the love of ease.

IN NORTHAMPTON.

The stranger who has heard of Northampton as an infidel town, must be very much astonished in passing through it to find, if possible, a larger number of churches and chapels than in an ordinary town of 50,000 inhabitants, and that these places are, on the whole, well attended. He expresses his surprise, and is told it is a Christian town, though it is admitted that there is a district inhabited chiefly by unbelievers. While spending Palm Sunday there, I came to the conclusion that God has many witnesses in it, and that these witnesses do not testify in vain. First, I was taken to a tramps' breakfast in St. Katherine's School-room, where about fifty men from the lodging-houses are gathered every Sunday, who, after being fed with the bread that perisheth, have the bread of life broken to them. At eleven I joined Thomas Rawlinson for an open-air meeting in the market-place. He had his harmonium and banner, which aid in gathering the people. The audience, some 250 in number, was composed almost exclusively of men. Who they were I know not, but they listened with evident interest to the story of Christ's public entry into Jerusalem. In the afternoon I spoke to an audience of about 100 in the Young Men's Rooms, usually taken by the Mildmay Deaconesses. These devoted ladies have been at work in the town about two years, and have gathered in converts from the railway men, policemen, tram men, shoemakers, and others. On a previous visit I addressed about 320 shoemakers' wives, gathered for a tea-meeting, by their invitation. On this Sunday night, the Old Theatre, said to hold 1500, was crowded, many being turned away. This building has been taken by the Rev. E. G. Parr, Chaplain of the Gaol, for a series of special services.

"THE SINGERS WENT BEFORE."

I am somewhat jealous lest, in our eagerness to make the Gospel attractive to the people, we use methods which are not in harmony with the mind of the Spirit. But the singing of Gospel hymns, provided the singers are themselves godly, is surely not only lawful but expedient. One Sunday evening recently, I noticed an illustration of the power and sweetness of this Gospel singing. The friends who worship in a small mission hall in Barrett's-grove, Stoke Newington-road, stood just off the high road, after their Sunday evening meeting, and held a brief service of song. The evening was cold and the streets muddy, but such was the power of the sweet strains that a large crowd soon gathered, to whom the word of life was also preached. These friends had a lamp on a pole, which served to illuminate both their books and the crowd at the same time.

AMONG THE BIRD FANCIERS.

A cold Sunday morning in March is not very tempting for open-air work, even by men, but Miss Macpherson was out in the Bird Fair, off Shoreditch, with a banner, two harmoniums, and three bands of workers, occupying as many stations. And the people gathered and listened as they might be expected to do only on a fine summer's day. How I wished that Miss Macpherson had had a band of preachers round her that they might learn from her how to address a street crowd, for it must be admitted that, with all their advantages of training, there are yet to be found preachers who are dull and prosy and uninteresting. May such a noble example for street workers stir up many to go and do likewise.

THE WEST LONDON AGRICULTURAL HALL has recently been commenced between the site occupied by Messrs. Moody and Sankey's hall last year and the Addison-road, Kensington Station. Numbers of labourers are at work. Perhaps some of our readers in the district will be led to care for the spiritual welfare of the men.

IRISH CHURCH MISSIONS.—The thirty-sixth anniversary meetings of this Society were held in Dublin last week. Lord Plunket, Archbishop of Dublin, in presiding at one of them, laid stress upon the importance of supporting the Society, because of the time being favourable to the drawing closer together of the members of different churches. Rev. Horace W. Townsend gave an outline of the Society's report, which will be presented at the London May Meeting. Rev. W. E. Burroughs remarked that a great deal had been said about the controversial character of the Society's work, but all connected with it would say that the Society did not seek controversy. There must, however, necessarily be controversy when the truth is affirmed to controvert error. The great object they had in view was to put the Bible into the hands of their fellow-countrymen, and to let the Gospel tell its own story.

"IF IT DIE . . . . MUCH FRUIT."

Toilers! can ye trust the Master;
 Cast your precious seed away—
Leave it there beneath the furrow,
 Hide it from the light of day?
Sow in faith; through joy and sorrow
 Lo, the promise standeth plain:
"There shall dawn a harvest morrow,
 Seeds that die shall live again."

Soldiers! can ye trust your Captain?
 Bear for Him the daily cross?
Can ye give up all to serve Him,
 Count for Him the world but loss?
Is there danger? Comrades, brave it;
 Lo, the promise standeth plain:
"He that gives his life shall save it,
 Seeds that die shall live again."

Children! can ye trust the Father,
 Though your dearest fade and die?
Though the earth be sad and darkened,
 See the bow is in the sky.
Winter's gloom is chill and dreary,
 Yet the promise standeth plain:
"They are resting who were weary;
 Seeds that die shall live again."

Christians! can ye trust your Saviour?
 Living, trust in Him who died:
Dying, trust Him still, who liveth
 Through the shadowed vale to guide.
All are in his holy keeping;
 Lo, his promise standeth plain:
"Brightly working, calmly sleeping,
 All his seeds shall live again."

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CHRISTIAN COMMUNITY.

The work of the Thrawl-street Mission during the winter, has been more than usually interesting and active. Besides all the ordinary agencies for the spiritual and temporal benefit of the poor "outcasts," so numerous in Spitalfields, the hall has been opened all night every Saturday, to shelter such as were without a lodging. So numerous were these found to be that scores had to be refused admission. They were allowed to sleep till seven o'clock on Sunday morning, when they received a substantial breakfast. Many literally devoured the food, and showed signs of being at starvation point. After the meal a religious service was held. Some have professed to be converted. Several were set up in a little way of business, loans were made to others, and to others work was secured. Some of these are doing well. A few have been sent home, and several youths and girls have been got into homes or refuges.

Besides this work, we have provided lodgings for some hundreds during the winter who would otherwise have been exposed to the cold all night. Free meals have been given to thousands more, and a soup supper to the poor children one night each week. Bread and coal tickets have been freely given also; clothing has been distributed to many, and an amount of benefit conferred that cannot be tabulated or its beneficial results stated. This work has been earnestly and unostentatiously done in the Master's name, besides all the religious services that are held every Sabbath and every week-night, and upon which the Divine blessing has rested. The heavy expense has been met up to this time, but if the work is to continue, as we are very anxious it should, help will be needed and will be gratefully received by

James Atkinson, Secretary.
10, *Enfield-road South, Kingsland, N*

RAILWAY MEN IN LONDON.—The ladies interested in the men connected with the Metropolitan Railway gave their annual teas during Easter week, when about 500 men were entertained. Gospel addresses by different gentlemen, and some touching testimonies from the men themselves, were given. This mission commenced sending monthly packets of Gospel literature to each man employed on the line, some five years ago. About 600 men are supplied, and God has greatly blessed these silent messengers, as proved by many facts that have transpired. Will other Christians help in this quiet work for the Lord? Invalids who are not able for active work could tie up the little packets, and send them forth with prayer. Each packet costs from 2d. to 3d. per month. The names of stations and men will be gladly supplied by Miss Jackson, 21, Stanley-gardens, London, W.

THE LORD'S WORK IN SCOTLAND.

By DR. MOXEY.

SINCE my last brief notice of the Edinburgh Students' Holiday Mission, several reports have come to hand from various quarters, showing that there is an unwonted spirit of inquiry abroad throughout the land. The work seems to be specially addressed to, and advanced by, the young, but the middle-aged and even those in "the sere and yellow leaf" are participating in the blessing. The agency that God seems to be more manifestly using is personal testimony, and the testimony that seems the most effective is that of newly-born souls. The very simplicity and informality, often the apparent weakness of the statements, seem to constitute their strength. God's ways are not our ways, and what I have heard objected to as the puerility of some of the young converts—objected to as such by old believers—seems often to be the very thing that tells with anxious souls. In fact, we are getting constant reminders that our stereotyped methods are often powerless, where a few words from an inexperienced convert, only a few days old, will be used of God to bring light and liberty to a labouring soul trembling on the threshold of life.

REV. E. PAYSON HAMMOND.

In Glasgow a wonderful work is going on among the children, and one of the principal daily newspapers is regularly chronicling the triumphs of grace, not scrupling to quote letters from the little ones, and telling how one is used to bring another. Rev. E. Payson Hammond seems likely to have a repetition of the glorious work that God wrought through his means in Dumfries and Annan, as well as Glasgow, some twenty years ago. He has a wonderful knack of getting the little ones to listen to him as he tells of Jesus and his love, and the affection he so easily gains from them to himself he manages very simply and naturally to transfer to his Master. Those of us who escaped from childhood into youth and manhood without Christ, and who recall the miserable experience and the dark sin we went through, hail this work with all our heart, and we hope that our brother's services may be utilised, if he can spare himself to us for the time, throughout the length and breadth of the land. "Our children for Christ!" is our cry; and then godly parents will be spared the awful agony of gazing, helpless and hopeless, on the dead body of a son, whose soul they know is *not* with Christ.

Dr. Andrew A. Bonar and Mr. Howie, of Govan, have each had a week of the evangelist's services. The churches have been crowded night after night, and I hear that the average ingathering of these lambs has been over rather than under 500 per week. It is reassuring to hear, at the same time, that special efforts are used to verify these results, and that each case dealt with is particularly inquired into, and followed up where practicable.

Mr. Hammond is working under the auspices and directions of the United Evangelistic Association, who have placed the daily noon meeting in his hands. They seem to be taking a leaf out of Mr. Moody's book, by restricting each series of meetings to a week. Probably they have good reasons for this procedure, but there are instances wherein it looks as if the work were almost unwarrantably stopped at the very moment of fullest and deepest blessing. The question is now being ventilated in the newspaper I have referred to, as to whether these young converts should not be received into the membership of the churches. A judicious reception of this nature would go far to disabuse the minds of many Christians who think that the simple Gospel is too abstruse for the understanding of a little child, and who are sceptical as to the conversion of children.

MR. J. M. SCROGGIE.

Our brother, Mr. John M. Scroggie, has been greatly owned of God in Edinburgh, Greenock, and Dunfermline, and in each place his work has been followed up with the happiest results by deputations of students from the Edinburgh University. I have had the joy of assisting both in Mr. Scroggie's and the students' meetings. I have a letter from Greenock begging me to come over and help them, and hardly a post comes without similar applications. Nor is this by any means confined to one or two of the Lord's servants; the desire seems general, and ministers tell me that people are coming to inquire the way Zionward, who would not have dared to do so a year ago. Is the Spirit of God indeed moving upon the face of the land; and are we to be blessed with another God-sent-down revival? The good Lord grant it, and rejoice the hearts of those who remember 1859 and 1860; and hear the prayers of us who were then so dead in trespasses and sins, that we actually lived in the midst of the glorious resurrection, but saw not a sight of it, nor caught a sound, nor even knew of its existence, till we came into the blessed Light of Life and heard the report.

My Greenock correspondent says: "The Circus was full on Sunday evening, about 2000 men being present (it being a students' meeting for men only), and many could not get in. A deep impression was made, and several decided for Christ. Last night again we had a glorious meeting, and again blessing."

DEPUTATIONS OF STUDENTS.

Deputations of students are working this week in Wick, Jedburgh, Dunbar, Greenock, Talkish, Bo'ness, and Stirling. The secretaries, students themselves (viz., Mr. John C. Thomson, M.A., 18, Nicholson-street, and Mr. R. A. Hill, 7, St. Margaret's-road, Edinburgh) arranged for a week's meetings in each place, beginning with the Sabbath evening. In some places, as in Stirling, a second week's work needs to be carried on. One of the secretaries writes: "The moving among young men has been so marvellous that in Stirling we felt it our clear duty to go forward. I myself was in Greenock on Sabbath evening, and we had a splendid time. The meeting was held—as are those now going on—in Cooke's Circus, and the great building was crowded to overflowing in every part; even all available standing room was fully occupied. The presence of the Holy Spirit was a very vivid reality from the first, and it was a truly blessed time. Several openly professed decision for the Lord Jesus in the after-meeting, and many, I am certain, took the step during a season of silent prayer we had. A great work is going on. Wherever our men are working God is giving blessing."

On an average six men compose each deputation, but the secretaries have inaugurated a system of exchanging the men during the week, certain experienced men, of course, remaining right through, for the sake of giving unity to the series; so that many voices are heard during the week. The great distinguishing features of the work are that the addresses are given almost exclusively to men only, and are practically confined to personal testimony. I have heard from old-fashioned Christians many objections to the latter course, saying it was an insult to the intelligence of the young men of a provincial town to expect them to turn out and listen to the unconsidered, and it might be unwise, statements of youngsters who must necessarily be so ignorant of things divine. They admitted that such testimony might serve to interest Salvation Army audiences, but believed that educated men would resent such childish treatment. At one place where I went with the students my services were, so to speak, jumped at and prominently advertised, to the comparative exclusion of the students, and mainly on the grounds above stated. I need not say I took care that my interesting fellow-workers should not be thus put aside, and a fruitful after-meeting was the result of our combined work.

As an instructive and independent commentary on the value of the students' efforts and methods, I subjoin a few quotations from a letter I have received from a gentlemanly young man, who remained to be spoken to on that occasion. He says: "After your earnest words with me on Sabbath, I believed I had taken Christ for my Master, Lord, and Saviour; but, like the most of young Christians, I looked into my heart instead of to the risen Lord. The book you gave me ('Safety, Certainty, and Enjoyment') removed my doubts. I stuck to that rule of Brownlow North's which recommends prayer and daily reading of the Scriptures. On the following Thursday a students' meeting was held, and it was there that I got, as it were, my keynote in the praise of Christ. The 'joy unspeakable' came to me that night; and last night at the meeting my cup of joy was filled to the brim, I might say, by seeing three of my own friends brought to the knowledge of Christ Jesus—two of them partly by my influence." One of them, to put it in the words of the dear student who pointed the way to them, "went home rejoicing to tell his mother what a Christ he had found." It is being proposed to send out deputies from our own city to the villages around. The harvest indeed is plentiful, and I thank God the labourers are not few.

Next Saturday student deputations leave for Brighton, Dalkeith, Cupar-Fife, Kirkcaldy, Alloa, and Broxburn, and the secretaries are prepared to follow up this week's work if necessary. Will your readers pray for the students and for the places they visit, and let a united cry go up to God for another great national revival.

11, *Mansion House-road, Edinburgh, April* 16.

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MR. SPENCER WALTON AT BRIGHTON.

DEAR SIR,—I should very much like to state with thankfulness the great blessing that has attended the mission recently held in the parish of St. Matthew. For five days Mr. W. Spencer Walton has been with us holding Bible-readings in the afternoon, and evangelistic services in the evening. There has been more manifest blessing during this short mission in the conversion of souls and the strengthening of God's children than I have seen during the past four years. This is the last of the series of missions that Mr. Walton has held in different parts of Brighton; in all of which the Lord has manifested his presence and power.

W. T. M'Cormick, Vicar of St. Matthews.

At the close of the five missions held by Mr. Spencer Walton during the past eight weeks, it was decided to invite all who had shared in the blessing so fully bestowed, to unite in hearty thanksgiving to God. On Wednesday evening, April 15, nearly three thousand persons assembled in the Dome for that purpose. A large number have professed conversion, while others, by means of the valuable afternoon Bible-readings, have learned the blessedness of whole-hearted consecration. Rev. J. G. Gregory presided.

The young converts were warmly commended to the Lord in prayer, and afterwards addressed shortly by Mr. Spencer Walton. He told how God in his love makes a request: "Follow Me." Consecration is the response to this. Then He enjoins confession: "Go home and tell thy friends." Then He gives a promise: "I will never leave thee," which ensures confidence: We may boldly say, "The Lord is my helper." Then there is triumph: "Who shall separate us from the love of God," &c. Then there is God's purpose towards us: "That they whom Thou hast given Me be with Me where I am." Thus we have conversion, confession, confidence, conquest, and completeness. An earnest appeal was also made to any who were still rejecting the voice of love, from the words, "Is it nothing to you?"

The meeting was closed with the singing of "The crowning day is coming," and one verse of the grand old hymn, "All hail the power of Jesu's name." Truly the people sang praises "with gladness of heart," for the Lord has fulfilled "the good pleasure of his goodness," and the name of the Lord Jesus has become precious to many through the faithful testimony of his servant.

DUBLIN VISITING MISSION.—The Bible-women who visit Roman Catholic families in Dublin in connection with this Mission continue to have much encouragement in the work, notwithstanding that it is attended with difficulties and sometimes danger. Many interesting incidents are met with, showing the transforming and comforting power of God's Word.

Notes and Comments.

DURING the past week the hope that there will be no war between England and Russia has much increased. It is a cause of thankfulness that not a few ministers of Christ have preached against such a war; that many petitions and memorials have been addressed to the Cabinet in the interests of peace; and that prayer is being made continually, in public and in private, that so fearful a calamity may be averted.

The following extract from the letter of a correspondent of *The Pall Mall Gazette* deserves to be pondered well by those who are clamouring for war:—

> "I beseech you that the voice of the toiler, however feeble, may be heard at this supreme crisis in the history of our country. A war with Russia means the slaughter of many thousands of British lives and the expenditure of, may be, fifty millions of British money, and these lives and that money will mainly have to be provided by the lowly workers of the nation. Trade will be demoralised in every level, society generally will be disorganised; but it is the poor men and women who are living from hand to mouth in the back streets of London, the wretched labourers in our fields, and the poorly paid and ill-employed workmen in all the towns of the kingdom, who will feel the great pinch of the terrible conflict—it is they chiefly who will have to both pay and weep. And why? Because (at the worst) a hot-headed Russian soldier has brought his men into collision with an armed body of Afghans boiling for a fight. The toilers of Britain and the toilers of Russia have no quarrel; why should the affairs of a miserable little State of Central Asia be permitted to make them enemies, and cause them to expend their earnings and their blood in needless conflict against each other?"

Our evening contemporary roundly accuses the Established clergy, especially the bishops, who ought to be leaders of a peaceful public opinion, of being "dumb dogs all":—

> "The Salvation Army, whose General has set apart a day of fasting and prayer among all his followers that so great a disaster as war between England and Russia may be averted, shows more appreciation of the duties of a religious teacher than all the hierarchy of the Establishment."

It is time that this reproach (which we fear does not apply exclusively to one section of the Church) were rolled away. Bishop Fraser, Drs. Dale, Allon, and others in and out of the Established Church, are worthy and honourable exceptions. Speaking broadly, however, as far as the usual channels of publicity are concerned, it would seem to remain true that the Christian sense of the nation has not received the guidance in the right direction that might have been expected from its appointed teachers.

No more pathetic contribution has been made to the literature of social wrong and social suffering than "The Black Army" (threepence) which Mrs. Wilkes, of Manor Cottage, Kerbey-street, Poplar, E., has written and sent forth. "The Black Army" is the terrible array of lost women that is daily and nightly on parade in all our large cities—"the Devil's Own," as our sister calls them. Thank God for the many who, like herself, are spending time and strength in trying to induce these lost ones to desert the ranks of the foe of humankind and enlist in the army of light. How much, and what constant, encouragement they need. This little book of Mrs. Wilkes' is anything but pleasant reading, but its perusal is a duty that Christians ought not to shrink from, if they would join in the battle with sin and sorrow that needs to be waged on every hand.

With reference to a recent note on judicial oaths, several correspondents write drawing attention to legal enactments which provide that *any person* who has conscientious scruples about oath-taking can make an affirmation when giving evidence.

The Bishop of London made his first public platform appearance last week, in Exeter Hall, when he presided at a Conference on the subject of Saturday-night drinking. His Lordship's well-known Temperance ardour ought to help on the crusade against the hydra-headed evil that seems to baffle all efforts to cope with it. The fact that, during three hours on a recent Saturday night, 200 selected public-houses in different parts of London were visited by 86,608 persons, shows how much has yet to be done. We sincerely hope that some restrictive legislation will speedily be attempted by the Government; they may count on the hearty support of all right-thinking members of the community, without distinction of party or sect.

We have received a number of letters concerning the so-called Imprecatory Psalms. One correspondent very well suggests that they would be more correctly described as Judicial Psalms. Others propose an alteration in the translation of David's instructions to Solomon regarding Shimei—that the negative should be repeated, "and bring *not* his hoar head to the grave with blood." But there seems no sufficient ground for this; and it is quite unnecessary. See the paper on the subject in our present issue.

A correspondent in the United States writes to us suggesting that young men who are tempted to indulgence in drink, by the many allurements to it in this country, should be sent to the State of Kansas, where no drink is allowed to be sold or manufactured. He says that the State of Iowa, to which many young Englishmen have gone, is as bad as England in this respect.

The Bishop of Derry, preaching in the Chapel Royal. Dublin, at the service attended by the Prince and Princess of Wales, upon the subject of "the Resurrection as a Fact and as a Power," said that sometimes in the existence of a nation conditions arise which rapidly produce changes that not long before seemed to be outside the range of rational calculation. He illustrated this thought by the prairie fire, oftentimes lighted by a spark, perhaps from even a child's hand, and added:—

> "For such a condition of thought and mind in this land let us hope and pray. . . . In this our land there shall yet be two words, not stamped upon stone or metal, upon coin or plinth, but upon the fleshy tables of men's hearts, upon remote mountains, in great cities where the voices of thousands, homeless, or barricaded within squalid walls, now rise like the restless hum of bees that have lost their queen. Those two words are, *Pacata Hibernia.* From brother to brother shall come the Easter greeting, which came first from the heart of the risen Christ, "Peace be unto you."

To these words how many now weary of strife and unrest will fervently say, Amen!

Friends of the blind will be glad to know that while Dr. Moon is in Sweden, the work of embossing is being carried on, as usual, by his daughter, Miss Moon, at 104, Queen's-road, Brighton. It is, therefore, greatly to be desired that contributions may not be withheld, but increased, in consequence of Dr. Moon's absence.

The statement by the Duke of Argyll in *Good Words* for April, that the coal of this island will be exhausted in 106 years, if the present use and exportation go on, is one that is seriously exercising the thoughts of many persons. The providence of God has given us this store of energy in the coal-fields; we are now annually using and exporting 163,800,000 tons. According to this, our coal measures will be exhausted in the third generation from our children. The Duke of Argyll writes not only as an eminent geologist, but as having been the chairman of a Commission on our Coal Supply.

In the same paper the Duke refers to an interesting conversation he once had with Mr. Darwin, and states his own impression that many scientific men are more Darwinian than Darwin was. They rejoice in Darwin because they think he discovered some process of creation that dispenses with God. The Duke holds that in this they misrepresent Darwin, who told the Duke that nature as an effect and an expression of a Divine Mind often came over him with overwhelming force."

At this period of nature's energies the Church is fittingly beginning the season of its religious anniversaries. When nations debate about unsheathing the sword for mortal combat, the followers of Christ are uniting to assail the strongholds of Satan. In the April number of a Chronicle of a great society the complaint is made of a diminished interest in foreign missions. This complaint is scarcely just, in the face of the facts that at two recent missionary meetings in Exeter Hall the attendance was overflowing, though at one of them the rain poured in torrents. At the other, hundreds could not get into the crowded hall. If there is diminished interest anywhere, may it not be because the public has been appealed to instead of the devout; eloquence has been more sought than sanctity; and the orator has been more in demand than the prayerful man of God?

At this anniversary period we may recall the one emphatic lesson which the past ages have taught, and that is, that meretricious efforts to extend the kingdom of Christ have always been disappointing and abortive. It is only a spiritually-Christianised Church that can maintain interest, and Christianise the world. These things are to be hoped for at this time:—that the conscience of the Church in reference to missions may be quickened; that the obligation to pray for the world may be deepened; that stumbling-blocks of suspicion and uncharitableness may be taken out of the way; that glee and laughter-awakening stories may be restrained by the remembrance of the solemn fact that two-thirds of the human race do not know the world's Saviour; and that "the Macedonian cry" of unsaved millions may be heard.

The list of anniversary meetings we published last week will show that home agencies are becoming increasingly various. The range of Christian benevolence is aiming to be as wide as social sins and miseries. All this is powerfully telling on men. The changed sentiment of the multitude towards Christianity is largely owing to the present humane spirit of Christians in relation to human sorrows. That all who call themselves Jesus Christ's may be of the same mind is the one demand of these troubled and critical times.

Says a correspondent of *The Methodist Times:*—"The spiritual destitution of some villages in this country is appalling, and calls for speedy attention. The squire and Ritualistic influence bid fair to crush out the feeble Nonconformity of these parts, and the Conference should do something to alter this state of things."

We are glad to say that Mr. Luff's poem touching a poor woman in Whitecross-street, brought in enough to allow her 5s. weekly, up to May, thus helping her over the winter.

We are having almost daily confirmation of the remark by the Bishop of Newcastle, cited in our last issue, as to the prevalence and "awful malignity of the poison of impurity." The recent revelations connected with the appearance at a London police-court, and committal for trial, of a creature in the shape of a woman, who has been trafficing wholesale in the bodies and souls of her sisters, show that the very highest ranks of society, both English and foreign, are honey-combed with this deadly "poison." Unless the Lord have pity upon us as a community, and purge us by some tremendous fire of public exposure, we appear to be in danger of perishing, like ancient Rome, through inherent corruption. We seem to have few pulpit prophets who are brave enough and honest enough to warn us of our fate. Thank God He has not left us without a few wise, courageous prophetesses, who cease not to make appeal to the best and most chivalrous feelings of the man, but it would appear too often in vain.

One of the blackest features of the case to which we have referred is the alleged complicity of our police with the traders in vice. The evidence produced on this point appears to be unimpeachable, and the matter must surely be sifted to the bottom. If the adminstration of justice and of law is thus tainted at the fountain-head, what wonder if foul streams flows out in every direction.

The continued existence if not increase of the foreign traffic in white slaves, emphasises the need for constant and unwearied vigilance in checkmating the infamous projects of those emissaries of the devil, who, like their master, are ever going about seeking whom they may devour. We gladly print the following letter that appeared in Monday's *Daily News*, and hope it will be extensively reproduced in the English, Scottish, and Irish Press:—

"With reference to the reports which have recently appeared in your columns, allow us to say that we shall be most happy to make inquiries, through our agents and correspondents on the Continent, respecting the bonâ fides of situations offered to English girls, through agencies or otherwise. We would strongly urge parents and guardians to thoroughly satisfy themselves as to the respectability of situations before sending girls abroad.—Yours, "Thos. Cook & Son.
"*Ludgate-circus, London, E.C.*"

Professor Delitzsch says of Dr. Saphir's sermon, "All Israel shall be saved" (just published by Messrs. Morgan & Scott, 6d.):—"Dr. Saphir has already written many things, and only lately a beautiful and thorough Luther Commemoration lecture; but nothing from his pen has so deeply touched me, and many other readers, as this powerful appeal to Christendom from the lips of a Jewish Christian. For, like the Apostle, Saphir also is a son of Israel; without Christian believers from Israel, there would be no Church in existence; the first Christian congregations in apostolic days were Jewish."

YOUNG WOMEN IN LONDON.

Last Friday was a great field day of the Y.W.C.A. at Exeter Hall. The lower hall was occupied most of the day by a convention of lady officers and other workers, in which a large variety of topics bearing on the welfare of young women were discussed.

At the morning Conference, with Lady Hobart as president, Miss Moor (Bristol) recounted the rise and progress of the Y.W.C.A., finding plenty of matter for encouragement in the future from what had resulted in the past. Miss Macleod (London) set forth some of the duties of secretaries, and referred to the importance of the employment agency as a help to the many young women who have to carve their own careers in early life. Miss Marrable, of Dublin, reported on the Irish branches of the Association. Miss Bell (Eastbourne) showed forcibly how love to Christ and love to souls must be the mainspring of all successful effort. Miss Burgess (Brighton) advocated close attention to "ways and means" in conducting the branches, and pleaded for the cultivation of thrift among the members. Miss Wright (Manchester) in the same vein imparted much excellent advice as to the necessity of business habits in doing work for Christ. With respect to the special branch on behalf of young women in restaurants, &c., Miss L. Trotter and Mrs. McNeile spoke of the vast importance of catering for these, and especially of looking after friendless girls arriving in our great cities. Attention to the equally great needs of foreign young women in England was claimed by Mrs. Higson (Norwood); and Miss Fothergill (Darlington) put in an earnest plea for the cultivation of a missionary spirit.

After an interval, another meeting was held, under the presidency of Lady Beauchamp. Earnest spiritual addresses were given by Miss Raymond (Brixton) and Miss Thwaites (Salisbury). A paper by Mrs. Bayly (Streatham) was read, in which the special social dangers that surround the path of young women were wisely and delicately discussed, and preventive methods pointed out. Miss Wills urged the claims of total abstinence, and Hon. Emily Kinnaird drew attention to the need of imparting such education as would fit young women for the responsibilities of family and domestic life. The very important subject of "Literature" was dealt with in a paper by Miss Denny (London), who earnestly invited gifts of good and attractive books for the Y.W.C.A. libraries. The work of junior branches and that among factory and laundry girls was also described by several ladies practically conversant with them. Secretaries from different parts of the country reported progress in their various districts, and the interesting engagements of the day were terminated by a prayer-meeting after tea.

PUBLIC MEETING.

The great hall was crowded from end to end in the evening with an audience composed, with hardly an exception, of women, most of them being in the springtime or early summer of life. Some speakers remarked on the striking contrast in the appearance of the hall from that of the previous evening, when the young men's anniversary was held. Once more we had to suffer the disappointment of Lord Shaftesbury's inability to preside, though he sent a very cordial letter expressing unabated interest in the welfare of the fair clients of the Association. Mr. Campbell-White, of Glasgow, kindly took the chair in the absence of the noble Earl. An excellent report, read by Mr. W. T. Paton, showed a considerable increase both in the number of branches, in the membership, and in the general work of the Association at home and abroad. On the question of finances, Mr. Paton said that £3000 were wanted at this juncture for proposed developments of the work.

The Chairman reported favourably on the progress of the work north of the Border. They were just about to erect a Young Women's Institute in Glasgow, at a cost of £12,000.

Rev. H. Price Hughes believed that the future historians of the world would record that the May meetings now being held in London, would be of more importance in moulding the destinies of the race than the debates in the House of Commons. Of all the May meetings none could be more important than this. It is only now, after the lapse of 2000 years, that we are giving woman the place of equality which she lost through the fall, and to which Christ restored her. We are beginning to discover that she has a mind that can be developed. The stress of modern industry, however, has greatly imperilled the safety of family and social life. From the very constitution of society there must be many young women who can never be married. That is a serious fact that ought not to be regarded from a "giggling" standpoint, as it too often is. The position of woman to-day is perhaps more defenceless than ever; at the same time she is better guarded—if she is a Christian. If not, how can she hope to meet the perils of London life? The gifted George Eliot professed herself a sceptic, but we have lately learned that she rejected Christianity virtually because she was ignorant of it. The speaker told of a highly-educated young woman of his acquaintance who became a Roman Catholic, and who fell into the common error of drawing a line of demarcation between a "religious" and a "secular" life. This distinction is nothing more than a relic of mediæval superstition. "Divine service" does not commence at 11 o'clock on a Sunday morning, as we are sometimes told on the notice-board of the church, but at six o'clock in the morning, when the servant or the daughter rises, and begins to make ready the family breakfast. There are many women who have to lead obscure and even dull, monotonous lives, who are yet serving God as much as the preacher of the Gospel. Mr. Hughes proceeded to exhort his fair hearers to help in securing a greater atmosphere of purity, in spreading the principles of total abstinence, in promoting work among the poor, and in stopping the insane war feeling that is abroad. If it is true that woman brought sin into the world, it is true, at the same time, that the seed of the woman has bruised the head of the serpent. Might all before him be like those true-hearted women who were last at the cross and first at the sepulchre.

Rev. E. A. Stuart addressed the young women from the words, "We love Him because He first loved us." If they could but get a glimpse of Christ and his love to them, they would not think it any hard thing to love Him in return. The rest of love, the confidence of love, the obedience of love, the activity of love, the sharp-sightedness of love, the companionship of love, and the memory of love, were expounded in turn from passages in the Gospel of John ("the disciple whom Jesus loved"), and applied to the everyday life of the young women. He exhorted them every morning to get some little word from the Bible, and roll it as a sweet morsel under the tongue the whole day through; getting good thoughts in is the best way to keep evil thoughts out.

An interesting part of the proceedings was the presentation of a number of prizes for excellence in Bible study. The Stratford choirs sang some choice pieces during the evening.

HOME OF INDUSTRY.—At the monthly meeting for workers held on Wednesday evening, the 15th inst., at the Home of Industry, Commercial-street, Mr. Merry, who has arrived from Canada, and Mr. E. H. Glenny gave earnest exhortations. Mr. Baron spoke on the present state of the Jews. Three things, he said, are necessary to aim at in going among them—viz., to remove their prejudices, correct their erroneous notions, and manifest the Christ life. At Birmingham a large meeting has just been held at which several Jews in high life were present and manifested the deepest interest in the teaching concerning the Messiah. Miss Macpherson introduced to the meeting a Jewish worker, who asked prayer for a Bible-class he is conducting among Jews in connection with the Home. Stirring words were spoken by Miss Macpherson as to the work in the neighbourhood and the need of helpers.

YOUNG MEN AT EXETER HALL.

FOR the first time, we believe, during the forty years' history of the London Y.M.C.A., Lord Shaftesbury was this year unable to be in his accustomed seat as chairman of the annual meeting. At the opening of the proceedings in Exeter Hall last Thursday evening, a letter was read from the Earl deeply regretting his compulsory absence, and paying a warm tribute to the worth of the late Lord Cairns. As Mr. J. H. Tritton remarked, after reading the letter, there was only one possible chairman in the lamented absence of their President, and that was Mr. George Williams, the Treasurer. This choice was ratified by the loud and long applause of the crowded audience.

Prayer having been offered by Bishop Perry, an abstract of the report was read by the new and stalwart Secretary, Mr. E. J. Kennedy, who received a most cordial welcome. The report was made up of the usual details as to the different branches of work carried on by and on behalf of young men, but was not marked by any feature of special interest. "The primary aim has been the salvation of the souls of those who have come in contact with the Association; around this important centre have circled the different agencies." These comprise, in the order stated, a daily prayer-meeting, evangelistic services, Bible classes and lectures, social gatherings, foreign missionary meetings, educational classes, athletics, &c. The financial statement would have been most satisfactory but for an outstanding loan of which £750 is yet unpaid, and the balance of mortgage debt on the building amounting to £8000. The adoption of the report was formally moved by the Marquis of Ailsa, and seconded by Mr. H. Arbuthnot, who urged that this mortgage debt ought to be cleared out of the way at once.

The Chairman said the year had on the whole been a prosperous one, though there was this little matter of £8000 outstanding; but they were not afraid of that; they had good friends in the City who would help them. After some pleasant recollections of the International Conference last year at Berlin, Mr. Williams said he had just received a letter from the second city in Japan stating that they had a flourishing Association which is exercising an influence for good; they are hoping soon to have a building that will accommodate 1000 young men.

Mr. J. H. Tritton read a resolution of condolence with Lord Shaftesbury in his time of physical weakness, praying that he might be restored to health and thus be able to benefit by his presence and counsel the many Christian institutions with which he is so intimately connected. The transmission of this message to his lordship was voted by acclamation.

The three set addresses of the evening were worthy of the occasion. It was, if we mistake not, the first appearance of Rev. Professor Elmslie as a speaker at an Exeter Hall anniversary. We can only say that we hope he will be seen and heard there many a time and oft in the years to come. The Presbyterian body at large, and the Queen-square College in particular, are to be congratulated on the possession of such a gifted man—one who has evidently sat to some purpose at the feet of his whilom colleague in the ministry of Regent-square Church, Dr. Oswald Dykes.

CANON FLEMING ON SPIRITUAL TEMPTATIONS.

"Is the young man safe?" is a question that many parents are asking about their sons in this great London. There are hosts of these sons who are without a home in the true sense of the word, and we want them all to be safe. Safe in London? Yes, because safe in Christ. There are temptations everywhere, though it is true that the pitfalls set for the feet of the young in London are more than usually appalling. As to spiritual temptations, of which he had specially to speak, there was first the danger of forgetting and forsaking youthful habits of devotion and of study. It is not easy always to "stand fire" in a place like London, where there are so many to oppose; but we have had many noble examples. If all cannot be a Cairns or a Gordon or a Studd, all may "dare to be a Christian." Another danger to be guarded against in London is irreligious associations. A man in a great city must have associates of some kind, and here the value of the Y.M.C.A. comes in. If good companions are not sought out, evil ones will soon present themselves. But no young man need be without the best associates, and the purest enjoyments, if he will enrol himself in the ranks of this institution. The fountains of worldly pleasure will never slake the thirst of the soul, but he who comes to Christ and who companies with those who love and serve Him, will find lasting and solid happiness in the present and good hope for the future.

DR. CLIFFORD ON INTELLECTUAL TEMPTATIONS.

As Christ is the source and the strength of our spiritual life, so, too, He is our guide and inspiration in intellectual struggles. Let us not willingly harbour spectres of the mind; doubt need not be invited. But if these temptations come unsought, let us face them with courage and faith in the God of truth, who will help us through. They must be fought, as Christ fought the tempter, with the sword of the Spirit—the Word of God. These intellectual temptations *will* come in this inquiring age—a free Press and free speech are scattering them everywhere. The assailing voices of doubt and scepticism meet us on every hand. To many honest and truth-loving souls these temptations come with peculiar force, but for the most sorely-tempted there is a word of courage and hope. Fear is paralysis, but faithfulness is victory. One strong temptation in these times is to deem knowledge a greater thing than character—to appraise intellectual skill as higher than purity and righteousness of life. We are in danger of becoming thinkers rather than doers. I do not depreciate intellect or knowledge. I rejoice in a theological tournament, and am glad that we can get the great thoughts of great minds for a penny a week, as well as some of the dreariest philosophy at half-a-crown a month! But man is not simply a logic-chopping animal; he is more than 48 ozs. of gray brain matter, with thinking as its only function. Some references by the speaker to General Gordon as a "doer" were loudly applauded. Christ's last approving sentence is not "Well guessed," but "Well done!" Like Christ, let us be about our Father's *business*. Many fall because they "think" when they ought to "obey." Another danger is that of confounding intellectual conceptions of Christianity with its essential and eternal principles. It has been asserted that Christians are always fighting about theories, but it is not true; here, at least, in the Y.M.C.A. we are concerned with facts and deeds. Christians have differed, do differ, and must differ, in their statements of truth, so long as they think at all; but behind all differing expressions there is the essential substance of the faith once delivered to the saints. A living, personal trust in Christ brings the only possible solution of many difficulties. Another temptation is that of thinking that the teachings of physical science give us a greater foothold of certainty than Christian faith. On this point Dr. Clifford quoted a strong commendation by Mr. Gladstone of the biography of Ellen Watson, who, though a great scientific thinker and student, found no peace of soul, no certainty and satisfaction, till she rested on the revelation of God in Christ. Trust Christ and obey Him in the midst of all doubt and difficulty, and you will be able to face and master all the intellectual temptations of life.

PROF. ELMSLIE ON BUSINESS TEMPTATIONS.

Without attempting any concrete presentation of these difficulties, he desired to present some helpful thoughts as to the high ideal that ought to be set before every business man. Life is not a game of chess, with men and women as the inanimate "pieces" being moved by the hand of some player. A man's work shapes him as much as he carves and fashions his work. The slow-moving agricultural labourer is largely the creation of his occupation, as is the keen, restless artisan of the city. Even a clergyman cannot take his holiday without being found out! There is no trade or profession but has its weak points as well as its strong points. Therefore every man ought to take stock of his life's calling and see where its pinch lies. Let him see, too, how his work is done; on that will very much depend the development of his character in the direction of honesty, and thoroughness, or of the opposite. When a man is not master he loses one great stimulus, he is tempted to "scamp" his work. This is one of the great curses of modern industry, and is as bad as the direct breach of one of the ten commandments. Such a man is really a defaulter in the eyes of all honest men; while he is scamping his work he is forming himself into a scamp. There is a danger also of a shrinkage in the mental capacities, by the engrossments and specialities and mechanisms of the world's industries of to-day. A man must, therefore, find other outlets for the exercise of those powers that cannot be brought into play by his daily occupation. Another danger is that of being so exhausted by the stress of daily toil that mind and spirit suffer through the weight that has to be borne by the body. The need for patient waiting for earthly advancement will prove another danger unless a man is sustained by faith and hope and trust in God. Let no man despise his trade, or think a business life cannot be a heroic one. The world of "quality" too often sneers at business as a vulgar thing, but the accusation is foul and false. A great life-actor may be found on the boards of a barn; on the other hand, a ninny is a ninny, though he have a seat in the House of Lords. Some of the greatest and most heroic tragedies of life, bringing out noble qualities of heart and brain, have been enacted in the busy marts of London's City.

The combined Evangelistic Choirs of North London and Stratford discoursed much sweet music during the evening, and altogether the young men and their friends had a good time.

MR. J. M. SCROGGIE AT BLACKHEATH.

IT puts one in mind of old times to see Mr. J. M. Scroggie, the Scottish evangelist, again at work in the suburbs of London. Many will remember that a year ago he ministered to the "overflows" from the great meetings at New Cross, and there are many who had reason to remember him with a pleasure which rather increases than dies away.

The present scene of his work is at Blackheath, and we have the satisfaction to report that much blessing is accompanying. For the past fortnight meetings have been held every night, with the exception of Saturday, and it is expected they will be continued till the end of the month. Last Friday evening in the Alexandra Hall he had the assistance of Rev. J. Wilson, of Woolwich, and the Woolwich Male Gospel Choir, which rendered very beautifully some of the pieces which, when we hear, we are reminded of Mr. and Mrs. McGranahan. Mr. Scroggie drew his lesson from David's treatment of Mephibosheth, and the details of this story were very skilfully used in illustrating the Gospel message. Many remained to the after-meeting, and the results were most encouraging to Mr. Scroggie and the friends who so ably support him in the work.

ANTWERP EXHIBITION.—Mr. John Stabb, the venerable founder of the Monthly Tract Society, is about to proceed to Antwerp to arrange for the distribution of Tracts and Gospels in various languages during the forthcoming Exhibition. He will also arrange for preaching and general evangelistic work. This effort necessarily involves extra expense, and I shall be glad to receive help from those interested in the extension of Christ's kingdom on the Continent.

J. R. Mackenzie, General Secretary.

LEE AND LEWISHAM Y.W.C.A.—A small Institute in connection with this branch has been opened. There will be evening classes and meetings, and also board and lodging for respectable young women in business. We ask help from your readers for this first year, especially when the expense of furnishing, &c., falls heavily upon our scanty resources. We believe this Institute, which has been called "Cairns House," will be a blessing to the neighbourhood, and the birthplace of many souls.—Yours faithfully,

(Mrs.) Anna D. Atkinson (President).

6, *St. German's-place, Blackheath, S.E.*

REV. E. PAYSON HAMMOND IN GLASGOW.

THE week of meetings at Partick was begun under the most favourable auspices. The attendance was very large, the area of Newton-place Church being filled with the young persons and the Christian workers taking charge and many friends interested in the work. The second night the meeting was about as full. The beautiful church was brightly lighted, the children were happy and well behaved, the workers received them with the greatest pleasantness, the music was charming, and last, but not least, the hearty welcome accorded to all by Mr. Morgan, the minister, put every person perfectly at ease.

When, after a number of hymns and audible prayers by all present, Mr. Hammond proceeded with his address, he was listened to with the utmost attention. It is not easy to secure this from nearly a thousand children, but with the efficient aid of the ushers it was fully obtained. All this, however, was only preliminary to the second meeting, which forms the real business of the evening. It is most striking to observe the deep earnestness which then pervades the assembly. All is forgotten but the one subject of the welfare of the soul for eternity. A great deal of conversation goes on, but it is with deep solemnity. As the friends speak of sin and its condemnation, the utter helplessness of the sinner in the matter of salvation, the love of Jesus, his mighty power to save, his atoning death, the simple acceptance of faith, the new life, new hope, power, new prospects—heads get drawn together, eye meets eye, heart goes out to heart, the tears start and fall down the face, and the final decision is given for Christ. Sometimes prayer follows, sometimes the warm, hearty grasp of the hand, resolution of soul for God and eternity seems to pass as by spiritual power, and the young creatures are lifted to a higher platform. An influence greater than that of man is present and felt. From a merely secular point of view, the scenes presented by such meetings are a school for educating the noblest resolves and enthusiasm of humanity; but, measured by the higher standard, the issues of the decision of a moment are spiritual and eternal.

In the meantime the flood of song flows near the audience, filling the whole house with praise, and the singers are from time to time joined by large groups and clusters of the young, who aid with their sweet voices to increase the full volume of melody. Mr. Hammond relies in a great degree on the use of his hymns in the "Gems of Praise," of which a supply was provided these two nights by a friend anxious to help forward the work. This example might be followed with advantage.

We were glad to see in the noon meeting the large turn-out of ministers and influential laymen in full sympathy with Mr. Hammond's work, ready to support him with their aid so far as their own engagements will allow, and with their prayers. It is quite refreshing to see the hearty feeling of friendship with which he is received on all hands, and it is plain that this is thoroughly met and reciprocated by Mr. Hammond. The noon meeting of Monday was described by some present as the most stirring, most refreshing, and yet most solemn that they had been at for a long time.—*Daily Mail*, April 15.

CARRUBBER'S CLOSE MISSION.—The fourth annual social meeting of the Carrubber's Close Mission Gospel Temperance Society was held last week. There was a very large audience, about 1500 persons being present. Mr. T. R. Marshall occupied the chair, and many leading friends of the work were on the platform. The Chairman, in his opening address, referred with gratitude to the fact that they had now such a splendid hall, and gave some interesting reminiscences of the hall of former days. Rev. George Wilson moved a resolution calling upon the licensing magistrates to refuse all applications for new licenses and transfers, and also largely to diminish the number of existing licenses which are admittedly out of all proportion to the real wants of the community. Rev. Mr. Grant, Rev. Mr. Campbell, Rev. John Smith, Count Bobrinzki, Dr. Wilson, and others also addressed the meeting.

EVANGELISTIC NOTES.

GOSPORT.—Mr. H. Cook, Belle-Vue-place, Stoke-road, Gosport, writes that small book-bags and Gospel books for the seamen are much needed.

MR. A. TURNBULL, blind evangelist, Edinburgh, has held three weeks' Gospel services at Backworth, Northumberland, which have been the means of blessing to many.

WE are glad to hear that seventeen new missionaries have been added to the staff of the Manchester City Mission since the new secretary, Mr. J. W. MacGill, entered upon his duties.

MR. A. G. MARMENT has conducted a seven days' Gospel Temperance Mission in Tiverton, with great success. 114 Gospel Temperance pledges were taken. Many abandoned ones started on the "Up line." Mr. Marment possesses a wonderful power. His residence is West Brampton, Newcastle, Staffordshire.

A. M.

ROMFORD.—We have received the interesting information that the late Inspector Simmonds, who was murdered near Romford in January last, and whose faithfulness in the discharge of his duties was very highly spoken of, was an exemplary Christian. The story of his conversion is extracted from the journal of Mr. J. Gulland, a most useful evangelist, during the last twenty-five years, in Essex, but who, we regret to hear, is now in great affliction and trial.

ESSEX.—Mrs. Yeoland laboured with us from November, 1884, to the middle of March, 1885; During that time meetings were held at Maldon, Althorne, Burnham, Bradwell, and Tillingham. At each place the Master owned and blessed her earnest efforts in the salvation of souls. Many of these had been among the worst characters in the places where they lived, and their conversion is being spoken of as a marvellous proof of the power of the Gospel to save men. This good work of grace still goes on.

WILLIAM THOMSETT.

BROUGHTY FERRY, N.B.—Mr. Joseph Cleworth has concluded a three-weeks' mission in connection with the Free Churches here. From each of three congregations ample testimony is borne to the interest his work has created, and the good it has done. The attendance has been exceedingly good; there has been, on the part of many, an earnest desire to find the Saviour, and to realise the power of God's message. The interest which has been awakened is only to be ascribed to a deepening of spiritual life, and the simple, pointed declaration of the Gospel.

W. E. T.

RYDE, I.W.—A series of deeply interesting evangelistic services under the auspices of the Y.M.C.A. has lately been held in this town. The mission preachers were Captain Dawson and Mr. John B. Bain. Besides the Gospel services, there were Bible-readings, meetings for Sunday-school teachers and workers, and gatherings of children and mothers. Many anxious ones professed to find peace, and on more than one occasion at the after-meetings upwards of thirty stood up to be prayed for. The ministers of the town and the evangelical clergy cordially joined in the movement.

NEWPORT, MON.—Messrs. Mateer and Parker have closed a three weeks' mission in Newport and vicinity. Services were held in several of chapels, but during the last week they were conducted in the circus rented for this work. Many professed to have decided for Christ, and to have experienced the "new birth." The meetings held in the Circus were largely attended by non-churchgoers; and it is believed that many of them have been saved through this mission. The visits of these devoted brethren cannot but be blessed to all the churches that may have their co-operation.

J. D.

SWINDON.—Mr. Wm. Nobbs preached in the Central Hall and Merton Hall nearly every night of January, and several were led to Christ. Believers were greatly refreshed, and wished him to visit them again. So he was there for March, and again the Lord gave much blessing to believers, and some were led to Christ. He baptised also in Central Hall nine men and four women. There are between 200 and 300 in fellowship there, and most of them are very warmhearted Christians; one who was baptised had been led to Christ through Mr. Nobbs two years ago, when visiting Swindon. He now superintends the Sunday-school at Central Hall. He is the son of an engine driver whom Mr. Nobbs was used to lead to Christ, and baptised with others about 22 years ago. "Instead of the fathers, the children." "Praise the Lord, O my soul." Mr. Nobbs will be glad of prayer, that he may be guided in all future work.

CHERBOURG, FRANCE.—DEAR SIR,—I have just returned from a three weeks' visit to Cherbourg, where I have been helping in the work begun on board the *Mystery* by Mr. Lerendu. Meetings have been held night after night on board, the saloon and cabin being crowded, and many on deck listening by the opened hatchways. Many soldiers and sailors attend, and we are contemplating the establishment of a permanent mission in that important and hitherto neglected field. Many have testified to the good they have received. There is also an important sphere of work among our English seamen. Two lines of steamers run regularly from England, and many English ships trade there, but there is no place at present for the men but the public-house or cafés. Mr. H. Cook, of Gosport, is unable on account of his other engagements to undertake the French work, but is willing to lend his vessel for the work as long as it seems the Lord's will. I feel it laid on my heart to carry on the work thus begun, looking to the Lord for the supplies. My friend Lerendu is unprovided for, but is also ready to go on in faith, trusting in the Lord. My permanent address is 45, Colomberie, Jersey.

THOMAS PH. SINEL.

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A STORY OF VILLAGE WORK.

DEAR SIR,—It may be of some interest to your readers if I tell briefly of meetings that were held on Good Friday at Shipton, in Hampshire, especially when the circumstances leading up to those meetings are taken into consideration. Shipton is a village situated about a mile and half from Tedworth. The late Mr. Studd lived there—being master of the Tedworth Hounds, and a great sportsman. Some of your readers may know the story of Mr. Studd's conversion. When Messrs. Moody and Sankey were in London ten years ago, a friend who was interested in the work of the evangelists sent copies of THE CHRISTIAN to Tedworth House. Mr. Studd was attracted by the reports of the London meetings, and determined to go and hear the preacher. He went to London, heard Mr. Moody, and was converted, Mrs. Studd and other members of the family being also led to Christ. Upon this great change, other changes followed. The race-horses were disposed of, the dogs given up, and the enthusiastic sportsman became an earnest disciple of the Lord Jesus. The hall of the mansion was used for religious services, the preachers being supplied by Mr. Studd through the Evangelisation Society and others.

But the Lord called his servant to himself, and the other members of the family soon left Tedworth. The Christians there (and many I was told found the Lord during the time the services were held at Tedworth) then had some difficulties to contend with. Mr. Studd's successor having no sympathy with the meetings, they had to be discontinued for want of a place to meet in. Not being able to obtain a site in the immediate vicinity of Tedworth, the nearest patch of ground that could be bought was at Shipton. Here an iron room has been erected, which makes a very comfortable room for services. Here the Christians have been and still are holding their meetings.

With others I received an invitation to meet with them on Good Friday, and truly it was good to be there. Friends were gathered there from Devizes and Salisbury. Mr. Hallet, of Bath, was there to meet and encourage the Christians at Shipton. The meetings took the shape of Bible-readings, morning and afternoon, and a meeting for Gospel addresses at night. Dinner was provided for friends from a distance at one o'clock, and there was a public tea in the afternoon. It was felt to be a precious and a profitable time. The expositions of Scripture by Mr. Hallet were especially helpful.

When the departure to China of Mr. C. T. Studd has given such a joy to the Church at large, it was particularly interesting to move among the old servants of Tedworth House, and hear their humble and very natural recital of the change wrought in the lives of the family. I could not convey to you anything like an adequate idea of the interesting details I was able to hear from the lips of the people, regarding this work of God.

T. SMITH.

Devizes.

Letters to the Editor.

STORES v. SHOPS.

SIR,—In answer to "Dubitans," I would say I have had always the same conscientious scruples about buying my goods at Co-operative Stores, or at any so-called wholesale place at a distance from where I live. Once for all I settled the question for myself, and quieted my mind, and kept a good conscience in the matter, by obeying the command to "love my neighbour." We often read and hear sermons from the text, "What shall it profit a man, if he gain the whole world and lose his soul?" It may with equal propriety be said (and with Scripture sanction), "What shall it profit a man if he gain a few shillings or pounds annually by going to the Stores, and losing the esteem and love of his neighbours, as well as the opportunity to glorify God his Father, and have power and influence for good among those neighbours?"

I was on a visit lately to a friend who had thoughts on this very matter, and, after talking it over, he came to the conclusion that as money was a talent to be used rightly, and for God and his neighbour, he saw and said "that one of the first uses of the money was to buy daily necessaries, and that in buying them of his neighbours he was doing them good, enabling them to get a living and pay taxes, and in their turn do good again to others." In most cases I find in town or village that the tradesman who finds me a ready-money customer is quite willing to give me every advantage in return for dealing with him in preference to sending to London Stores. At the end of the year I believe I am better off, for I have no carriage of goods to pay nor any trouble. CERTUS.

SIR,—Travelling as I do into scores of towns, I am able to speak with knowledge on the dire effects this Co-operative movement has had on almost every branch of trade and manufacture. Knowing the customs and usages of retail trades, I can vouch for the inaccuracy of the statement in "Dubitans'" letter, "that the tradesman has no other chance of doing a lucrative business than to get all he can from his ready-money customers." Bad debts to a retail or wholesale trader are the same as death in the flock to a farmer, and have to be written off the profits, whilst ready-money customers are now, and have been for years, allowed a discount off their purchases in a large majority of retail shops, not charged a percentage to make up for bad debts. It is a gross libel to say that such is generally the case throughout the country.

If this evil, selfish, grasping spirit is persisted in the results will be very disastrous. Officers in the army and navy derive their pay to a large extent from the taxes paid by the retailers of the country; how much are they returning to those who have to find their salaries? By building up colossal Civil Service, Army and Navy, and other Stores, are the members of such doing unto their neighbour as they would he should do unto them? "Live and let live," says Honesty to all his family. "I will live, but you may starve," says Co-operation to the Retailer. What Christian can hesitate as to his proper course in this matter?

MANUFACTURER.

SIR,—None, I think, among your readers have valued more than I the articles on Trade, but my opinion has been during this discussion—and is still —that this subject of "Co-operative Stores" is second to none in importance in its bearing on this question. I am not inclined to instruct "Dubitans," the whole thing to my mind being, beyond question, for Christians, an abomination. What "Dubitans" says about trade with country shops compared with the Stores is certainly not correct. As far as my experience goes country shopkeepers have to help poorly-paid people through and out of their difficulties while the money often goes to the Stores. We hear a great deal of the "Bitter Cry." Have "the Stores" nothing to do with that cry? If the money is sent to the Stores, and country districts are drained, what are the people to do but go to large cities to work for the starvation wages of which we are so often told in your paper?

I should like to tell "Dubitans" that "there is no such thing as half-pay," and if he obtains goods cheaper at the Stores, he thereby, to the extent of that cheapness, contributes to the "Bitter Cry." T. S.

DEAR SIR,—I reside in a bright, pleasant town, about one hundred miles from London; from its situation by the sea, and its lovely surroundings, it is a favourite summer resort, and has in its vicinity many handsome residences occupied by wealthy persons. Time was when it was a flourishing place; the principal street was filled with nice shops, and an air of prosperity pervaded the place. Alas! it is different now; in the street I speak of many shops are closed, in most cases because the owners have been unable to meet their liabilities. Shopmen and others in their service are thus thrown out of employ, and they, instead of being employers of labour, have joined the enormous number who are seeking employment.

I recently went into a shop in this street, and was surprised at the delay in getting the article for which I had asked; the young attendant apologised, saying it had, with other things, been packed up, preparatory to giving up the business. I expressed surprise at business being at such a low ebb, in a town where there were so many wealthy residents and summer visitors. She replied: "If these people acted as they ought to do, there would be abundance of business for all; the tradesmen have largely contributed to providing the attractions of the place, and they naturally expect a return by having a share of the custom of the residents. These persons, however, purchase literally nothing in the town, except milk, meat, and vegetables; they get all their other supplies from London stores. Many of them give away tracts, and talk of religion; yet, instead of 'loving their neighbours as themselves,' and doing as they would be done by, they are actually taking the bread out of the mouths of shopkeepers, their wives, and children."

W. R.

CRUEL CHEAPNESS: SUGGESTIONS.

SIR,—I have been much interested in the articles and letters on this subject which have appeared in your recent numbers. May I offer one suggestion for lessening the evil, namely, that ladies should buy their own material and place it in the hands of the needlewoman direct, paying a fair price for the work, thus avoiding the intervention of the middleman, and the warehouse and shopkeepers? It might involve more personal trouble in seeking out the needy and reliable workwoman, but it would be far more benevolent than elaborate charity organisations, which often pauperise the undeserving.

I have recently met with an instance of a widow at the East-end making tennis-aprons for a City house at fivepence per dozen, finding her own thread, and having to fetch and deliver. Out of what sort of homes and hands can these articles come? G.

Redhill.

DEAR SIR,—You invited suggestions on the subject of "Cruel Cheapness" and the remedy. May I briefly sketch a plan which I have had in mind for some months past, but have withheld, hoping to be forestalled by some more influential person?

I propose that a large Society should be formed in three branches—

(1) Manufacturing and wholesale traders.
(2) Retail traders.
(3) Customers.

(1) The manufacturing branch should pledge itself to pay fair rates to all needle-workers employed, such rates to be settled by a Board, and published monthly in certain newspapers. The rates paid to miners in the North are thus settled, and revised and published at intervals, so surely the plan could be extended. The wholesale traders who are not manufacturers, to pledge themselves to buy only of such manufacturers as belong to the Association.

(2) Retail dealers to pledge themselves to buy only of such wholesale merchants as belong to the Association, or pay Association prices for work.

(3) Customers—ladies and others, pledged to buy only of retailers belonging to the Association.

The list of members of each branch to be printed; the list of branches 1 and 2 to be published as widely as possible.

I think, Sir, that if our leading City and West-end firms organised something of this kind, ladies would gladly co-operate. As things now are, they have no security that by paying higher prices at one shop than another they are thereby contributing to the better remuneration of the workers.

The publication of wages seems to me to be the keynote of the scheme.

I write to you, Sir, because your paper deals with these subjects more frankly and impartially than any other with which I am acquainted.

ONE OF THE MANY.

THE LEGAL PROTECTION OF MINORS.

SIR,—The Criminal Law Amendment Bill has been re-introduced by the Government, and has already passed its second reading; but I regret to say that the age of protection has been lowered from sixteen to fifteen. This means that protection will only be given up to the fifteenth birthday. The Bill, if it passes, will only protect girls of fourteen even from the trade of vice. The measure will be therefore practically useless.

I want the readers of THE CHRISTIAN to realise what this deliberate lowering of the age of protection accorded to the young means. In the House of Lords the Bishop of Peterborough gave a case that came under his own eye—that of a very respectable working man, whose daughter of fifteen or sixteen got enticed into a den of infamy. He went to the authorities to know if the law gave him power to enter that house and claim his own child. He was informed that the English law gave him no such power; "though," as the Bishop sarcastically remarked, "if the woman had stolen his spoons instead of his daughter, he could have gone to the nearest magistrate and taken out a search-warrant, and entered the house and recovered his stolen property."

In the case of the so-called "Infant School" at Hull, in which the police found fourteen children, the oldest only fifteen, it came out in the trial that the poor mothers had gone repeatedly to the house and endeavoured to rescue their children, but had been driven off by the prisoner "with horrible abuse," having no legal power to enforce their parental claim. The man was arrested and fined £100, not for having made his living out of the souls and bodies of these unhappy children, but on the ground that he had sold unlicensed liquor. The liquor is sacred, and guarded by the law, but the bodies and souls of our children are not.

The lowering of the age to fifteen means, therefore, a deliberate attempt on the part of our legislators to limit to the age of fourteen the right of a poor parent to rescue his own child from a life of infamy, and out of the hands of those who are trading on her corruption, and thereafter to hand over his rights to the keeper of a den of infamy. It means that we are to consider "infant schools" such valuable institutions for other large towns besides Hull, that parents and legal guardians, as well as the community at large, must have no power of interfering with them, but must be liable to be driven off from their sacred precincts "with horrible abuse." It means that England, through her two Houses of Legislature, is to be made to declare in favour of vicious children of fifteen. Are we going, as a nation, to submit to this?

It is no use pointing out to us that the Bill raises the age at which abduction is an indictable offence from sixteen, where it stands now, to eighteen, for the law against abduction will always be practically inoperative in the great majority of cases, for three reasons. First, it only applies to a girl in the custody of her father or her legal guardian. The mass of our working-class girls are out in situation or in business soon after they leave school at thirteen. Secondly, it does not apply to the commonest case of all, a little, unruly girl, who, in a fit of temper, runs off of her own accord. No one abducts her, she abducts herself; and the vilest den of infamy can harbour that child in her fit of naughtiness, *against the will of her parent*, and make a profit of her corruption. Nor does it in any way apply to an orphan girl, who especially needs protection of the law.

Nor will it help us in dealing with our wretched home evils, or give us increased facilities in prosecuting the agents who recruit for this nefarious traffic, invaluable as that clause in the Bill will be in putting a stop to the exportation of our English girls. But our young girls at home, for the most part, drift into the open traps that the law allows to be set for them on every side, partly through temper, idleness, poverty, and the standing bribe of plenty of money and no hard work to our poor little maids-of-all-work, too young to have the instincts of a woman to guard them; a formal agent is very rarely employed. If the ever-increasing number of almost childish victims which makes our streets the shame and disgrace of our land, and fastens on us the terrible stigma of taking no care of our young, is to be effectively dealt with, it must be by making harbouring an indictable offence up to the full legal age of majority, or at least up to eighteen, and by giving the legal guardian a right of search.

What, then, can we do? As a practical measure I would suggest to anyone who has a vote, or who is the wife of a householder, to write at once to their own member of Parliament, protesting against the lowering of the age of protection, and requesting them to vote for the Amendment which will be moved for restoring the age recommended by the Committee of the House of Lords, and originally adopted in the Bill. I should suggest enclosing the private leaflet, stating what is going on, called "The Legal Protection of the Young," Papers C. and D., drawn up by eminent London barristers, and possibly a copy of "England's Law for Women and Children," all of which can be had at Messrs. Hatchards, Piccadilly.

Owing to the necessary reticence we have endeavoured to observe on this painful question—a reticence that only the fell compulsion of having at any cost to save the children forces one to break through—there is a widely diffused feeling in both Houses of Legislature that this is a question to which the country is indifferent, and that there is no public feeling to back up a more thorough-going measure. The first step is to dispel that impression. Some of the purest and highest men that we have are in the House of Commons; men like Mr. W. E. Forster, Mr. Samuel Smith, Mr. Samuel Morley, and many others. These men will work with us heart and soul as soon as the Bill comes down to the Lower House. Let us strengthen their hands by doing our utmost to drive home to the heart and conscience of the individual M.P. that this is a question on which the country is thoroughly determined. The right and sound feeling of the nation will soon spread to its representatives, and we shall get a righteous law which will enforce the rights of the poor as well as the rich father, and which will protect the working-class girl who has only her character wherewith to earn her bread, as well as the rich heiress whom by the present law it is felony to touch up to the age of twenty-one, punishable with twelve years' imprisonment.

Percy House, Brighton. ELLICE HOPKINS.

INFORMATION WANTED.

DEAR SIR,—The attention of some young men is being drawn to New Zealand and Tasmania at the present time as fields for evangelisation. I know at present of two or three who are entertaining the former country as a sphere for mission work. I believe that if some of your readers, who are acquainted with the present state of these countries in connection with the Lord's work, would communicate a little of their experience, such would be read with great interest, and no doubt with profit.

Yours faithfully, EVANGELIST.

THE SOUDAN.

DEAR SIR,—It would be extremely interesting at the present moment if some information were given about the Swedish Mission set agoing nearly twenty years ago in the same region, I believe, where war now rages. I am not sure if the notorious Osman Digna had not something to do with the persecution that arose against the missionaries soon after they began their work. Some of them, I think, were murdered, and what ultimately became of the Mission I never heard; or whether it or any trace of it exists still, I do not know. I met some of the first missionaries at Cairo on their way from Sweden to Suakim, and would feel a great interest to know, as no doubt many more of your readers would, whether the Mission survives now, and if not, why it left the field. I trust that war, however, terrible in itself, may prove on this occasion to be "the ploughshare of the Gospel."

Yours truly, W. MACKINTOCH.

Tangier, Morocco.

DOMESTIC SERVANTS FOR CANADA.

A Home has been opened in Toronto to receive servants of established character on their arrival there to seek employment. Admission to this Home is limited to those emigrants who go out on the application forms in use by the members of the "United Englishwomen's Emigration Association." In my visit to Canada last year I found the demand for servants spread over every part of that vast territory. The great facilities which exist for young women settling early in life creates perpetual vacancies. The work is hard, for in many families one servant only is kept, and where the mistress works hard herself, she expects a good deal from her servant. But the pay is good, and the climate, though severe, is healthy and bracing.

I can receive some applications from ladies who wish to help worthy young women to emigrate, but as the forms of certificate are strict, no one without thoroughly good recommendations would be eligible.—Yours, &c., (Hon. Mrs.) E. JOYCE.

St. John's Croft, Manchester.

NOTES FROM NOVA SCOTIA.

DEAR SIR,—Many Christians will be interested in hearing of God's work in this part of Nova Scotia. We have truly had a wonderful time of blessing. After the Week of United Prayer Gospel meetings were held in Truro five nights a week, and on Sunday afternoons, for two months. We had very soon a wonderful breakdown; at the after-meetings the Christian workers were busy night after night dealing with large numbers of inquirers. A deeper, truer work of God I have never seen. Truro was shaken, Christians were quickened, the drinking bars were deserted, everyone was talking of the meetings.

Space will not admit of my entering into details. Upwards of three hundred converts have joined the churches through these meetings, and about ninety have joined our Y.M.C.A. This only partially represents the spiritual results of this unspeakably blessed work. All ages and classes have received a blessing; many dead formalists have been truly converted, and are now full of thankfulness and joy.

The work spread all round into the country, and we have had meetings for many miles round Truro. Night after night, sometimes in terrible snowstorms, the people gathered, driving many miles in open sleighs to hear the Gospel message. At Onslow, near here, we have had a great break-down, and have been busy night after night with inquirers at the after-meetings. Thank God, the work still goes on, and sinners are coming home to God. I really think nearly half of those who attend my mission hall have been converted since the year began at these special meetings, and we are all rejoicing together.

Our brother, William Mickle, a Nova Scotian (educated at Princeton College, U.S.), has been the chief instrument, in God's hand, for bringing about this wonderful work. Gifted with rich natural gifts, and with the consecration, earnestness, and wonderful simplicity of our brother Moody, he is just such a man as we need in Gospel work, and he has truly built up believers in Bible truth. Young men especially have been brought to Christ, and a great many of our farmers have remained to the after-meetings, and have decided for Him. I earnestly hope that God will lay it upon the heart of one of our gifted sisters to come over from England to have a campaign among the women with the co-operation of the earnest workers of the Y.W.C.A. All Canada has been cursed with formalism and dead evangelism; abundant signs show now that showers of blessing are coming upon the whole Dominion.

Yours faithfully,
ARTHUR F. GURNEY.

Wick House, near Truro, N.S., April 1.

DEAF AND DUMB EMIGRATION.—In a pamphlet entitled "A Future for the Deaf and Dumb," Miss Jane E. Groom advocates the emigration of persons so afflicted to North-West Canada, on the ground that it would alleviate the suffering they endure in this country from poverty and inability to earn a living. She desires to "form a colony of these sorely-afflicted people, where they would be able to keep themselves in comfort, and where they might cast off their shackles of semi-pauperism, which almost overpower their present efforts to support themselves." Her plans are already matured, and friends so desiring can communicate with her at 235, Dalston-lane, Hackney, E.

PADDINGTON-GREEN CHILDREN'S HOSPITAL.—The second annual meeting of the contributors to this hospital was held on Thursday, April 16. Mr. George Hanbury, the treasurer, presided. The honorary secretary, Mr. W. Mitchell, Carruthers, read the report for 1884, which stated that 288 in-patients had been admitted during the year, and that 9356 new out-patient cases were attended, the total attendances being 29,328, or an increase of 10,669 over those of 1883. There were 398 casualty cases which received attention. The hospital provides twenty-five cots. The yearly expenditure is about £1700, towards which there is a subscription list of £679. During 1884 a sum total of £258 was subscribed by the working men of the district. On December 31 there yet remained a debt of £1000 upon the hospital.

EVENTIDE.

"At evening time it shall be light."

O SAVIOUR, as the lengthening shadows creep
Across the moorland in the evening grey,
Seems it the ending of that weary day
Thine own have waited for Thee. Yet they sleep
Who could not watch beside us for one hour.
Forgive them, Lord; they have not known the rest
Of leaning on thy bosom, where, full blest,
They should have had from Thee the watcher's power.

Mine eyes are lifted to the pent sky-cope—
I hear the distant murmurings on the shore
Of signs and wonders, and above the roar
I catch the gladness of a new-found hope.
Thou'rt coming! O my Lord, thou'rt very near,
I seem to hear the music of thy feet
Descending in the clouds of heaven—sweet
And restful numbers to the watcher's ear.

The world is weary, Lord; it needs thy peace—
The wrinkles of unrest are on its brow;
It may not hearken to thy message, *now*,
But bid thou, Lord, its wars and conflicts cease,
And men and brethren, watching for the dawn
That ushers in the glory of the King,
Shall whisper, heart to heart, the hopes that bring
A blessing on the sun-tipp'd wings of morn.

O Servant, Elder Brother, Saviour, Christ,
The weariness of earth is on me set,
And tears of longing dew mine eyelids; yet
I know Thee faithful—Thou wilt keep the tryst.
The shadows deepen—can it be thy voice
Will break the midnight watches, calling deep
Through gloom and silence, wakening out of sleep
The heir of promise, and thy child of choice?

O Master, as these wond'rings on me press,
Guide Thou my feeble vessel through the storm;
Let me in all behold thy pitying form
Beside me, to uphold me and to bless.

M. BUTLER GERDS.

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IN MEMORIAM.

ARTHUR MACGREGOR.

WE laid to rest this afternoon the remains of one of our young open-air mission members in Brompton Cemetery. Arthur, son of Major MacGregor, had not finished his twenty-first year when he was carried off by rheumatic fever after a brief illness. His future was full of hope, but the Lord had need of him for higher service. Mr. John Stevenson (China Inland Mission), in a brief address at the grave, told how our young friend attended the Exeter Hall meeting when the noble band of seven, Stanley Smith, Studd, &c, took leave of England on their way to China. The conviction came to him that night that his path of service lay in China also. But this has not been realised. Surely some young man will be "baptized for the dead," and say, "Here am I; send me."

April 17. G. KIRKHAM.

Y.W.C.A., FINSBURY INSTITUTE.—A sale of work will be held at 31, Finsbury-square, E.C., from the 28th to the 30th inst., on behalf of this institution. It will be opened at 11 a.m. on Tuesday next by Rev. R. C. Billing.

OTLEY AND WHARFEDALE MISSION.—A series of exceedingly interesting and successful meetings was held in connection with this mission on Easter Monday. Perhaps the most interesting, because the most unusual, was the young men's breakfast, to which there sat down 150 young men employed almost exclusively in the various workshops of our town. At the succeeding meeting speeches, admirably adapted to the requirements of young men, were delivered. The afternoon was set apart as the "children's time;" the "bairn's service" was conducted in the Westgate Chapel, which was literally packed from ceiling to floor. In the evening a public tea was held in the Mission Hall, to which at least 400 persons sat down. Afterwards, a crowded and enthusiastic meeting was presided over by Mr. W. S. Greaves, when addresses, characterised by much spiritual power and Christian earnestness, were delivered.

CONTINENTAL NOTES.

Romish Converts.—On Sunday, April 5, Pastor Berthe, of Brest, received thirty converted Roman Catholics at the Lord's Supper. The Presbyterian Church at Valparaiso has also added to its numbers 150 Roman Catholic converts.—*Christianisme.*

Spezia.—On Sunday, April 12, a conference on Holiness, held in the *locale* of the Spezia Mission, was attended by numerous believers from the neighbouring churches of the Mission. Two native pastors and Mr. Anderson spoke, and much blessing is expected to the work from that refreshing season.

Native Tribes and Drink.—No liquor is allowed to be sold to any aboriginal native in any portion of the southern part of New Guinea. This was proclaimed to chiefs and people, who were assembled, when the British flag was hoisted for the first time. General Warren will not permit a drop of liquor to be brought into his camp in Bechuanaland.

Don Rafael Blanco, Cadiz, writes: ". . . At Puerto (near Cadiz) we possess a modest seminary, where six young men are preparing to become evangelists, pastors, or schoolmasters. All of them being poor it is but little they can afford. The administrative committee are obliged to supplement whatever is wanting for their maintenance. The sum we require annually for each pupil is £30.

MM. Coillard and Jeanmairet were well when last heard from December 22, 1884. M. Jeanmairet was left at Leshonia, Zambesi, while the rest went on their journey. M. Coillard says: "It is not fever, or other obstacles on the way that affect me, but the rapacity of the poor Zambesians, who, without the least concern, place you on a small island, and there leave you until they have extorted forced presents of all you possess. We keep near the Saviour, and draw patience and love from Him."—*Journal Réligieux.*

Nice, Italy.—Pastor Muston, who is engaged in a work of evangelisation here, sends forth an interesting statement of the work, which includes free conferences, classes for Biblical instruction, Sunday and evening schools, &c. He has been compelled by circumstances to build a new place of meeting, and an earnest appeal is made to English Christians to help in defraying the cost. Help will be thankfully received by Miss Murray, 15, Grosvenor-crescent, Edinburgh. The work of M. Muston is warmly endorsed and commended by Professor Rainy and Dr. Alexander Whyte, of Edinburgh.

Alpes Maritimes, France.—A work, which is not well known in this country, has been carried on for a good many years amongst some of the mountain villages in the south of France. The evangelist lived at Vence, but by itinerating reached also the villages of La Gande, Cagnes, Lattières, Carros, Le Broe, and others along the Var or near it. Monsieur Lavandry, the evangelist, has been obliged, through lack of funds, to adopt other means of making a livelihood. Should any friends be led to undertake work in this part of the country, such as that referred to in a recent issue in the article, "How a lady works in France," they could not choose a more hopeful field; they would find themselves in a most lovely country, amongst a simple-minded, kindly set of people.

Barcelona, Spain.—A lady missionary in Barcelona writes to a friend in this country: "The advance of God's work here is not rapid. The people are so ignorant, and it seems as though every possible power were employed to keep them in the world. The very priests encourage their entering into all kinds of evil rather than that they should have anything to do with the 'Protestants,' which they say is far worse; nevertheless there have been some real conversions. I want you to pray for my Sunday afternoon Bible-class. The members attend regularly, but I am anxious to get hold of others, especially young women. One young married woman has lately decided for Christ. Last Sunday week her husband, who is bitterly against the truth, told her that if she went to our meeting he should not let her into the house when she returned. She came, and prayed earnestly that God would protect her. When she returned, he never said one word to her. Our Children's Bible Union is making steady progress. Barcelona is in a very unsettled state just now, both politically and in religious matters. The usual holy week processions are forbidden, as last week over 2000 people collected round one church armed with bricks, stakes, &c., to prevent a procession of men and women (who go from one church to another on their knees) coming out."

Evangelical Schools in Italy.—Last year the Girls' School in Pisa suffered a good deal from the opening of a school by the "Nuns of the Sacred Heart," who gave soup at noon, and presents to the children. Now, however, the parents are finding out that the nuns teach literally nothing, and about a dozen little girls have been, in consequence, taken away from them, and are now attending my school. Their teacher tells me the children take much pleasure in the daily Scripture readings. All the teachers this year are themselves old pupils of the schools. The number of pupils in attendance is about 170. Since 1869 up to the present time more than 3000 admissions of pupils have been entered on the rolls of the four schools. A small book describing their origin was published last year by Nisbet and Co. (2d.), entitled, "A Sketch of the Life and Work in Italy of Cav. Professore Paolo de Michelis." S. H. Carruthers.

Notices of Books, &c.

Mr. F. N. Charrington continues bravely to fight The Battle of the Music Halls in a revised pamphlet bearing this title. (1d. *Dyer Bros.*) The facts it contains ought to rouse every latent effort that the Christian Church can bring into play for the suppression, or at least, if it be possible, the purification of these places of so-called entertainment.

Heart Yearnings. By Francis Markland. 1s. 6d. *Chennell & Francis, Camden Town.* This is a selection of poems which are both choice and original in subject matter, and forcible and striking in their composition. Many a heart will respond to the expressions of yearning in some, and be strengthened by the comforting assurances contained in others.

The Great Cloud of Witnesses. By Dr. William Landels. *Religious Tract Society.* 4s. This second series presents a descriptive biography of the worthies mentioned in Hebrews xi. 30—32, *i.e.*, Joshua to David. The main subject considered is "Faith and its Victories," and the practical spiritual lessons which are deduced from the narration cannot fail to be valuable, edifying and instructive.

Romance of Missions in Bithynia. By Maria A. West. *Nisbet.* 1s. 6d. Here is a book for our missionary daughters, written in a style at once direct, fascinating, full and free—so direct, so faithful, that the reader becomes one with those of whom he reads, and learns more of Bithynia and its people from this simply-written story of a noble work for God than he would from a dozen travellers' stories.

Robert Boyle, Inventor and Philanthropist: A Biographical Sketch. By Lawrence Saunders. *Wood & Co., 175, Strand.* A bright story of true Christian heroism. As we read through these pages of the almost insurmountable difficulties overcome by the Boyles, father and son; of the good done; the sanitation achieved; the inventions perfected, we see men whose sole aim was to serve God, benefit mankind, and whose example should be held up to all our boys beginning life.

Usury and the English Bishops. This singular pamphlet is simply a collection of extracts from various old and modern divines, &c., on Usury, with a quotation from Carlyle, a preface by Ruskin, and a few woodcut illustrations of by no means a high order. Notwithstanding the fact that the paper is hand-made, and the printing is excellent, were it not for Mr. Ruskin's preface, we should consider the price of the pamphlet (two shillings) as itself a very striking illustration of usury.

Communion Memories. J. R. Macduff, D.D. *Nisbet.* A new book, by the author of "Morning and Night Watches," needs little introduction. Elevated thoughts of God in Christ, a rich and sanctified imagination, together with deep sympathy for the sorrowful, the suffering and the young, have long distinguished Dr. Macduff, and these gifts pervade the present volume. The address to young communicants, and an address to mourners are worthy of special attention.

Child Life in Chinese Homes. By Mrs. Bryson. 5s. *Religious Tract Society.* The appearance of this book at a time when so deep an interest exists on behalf of the land of the "Celestials," should secure for it a ready acceptance. But apart from this it is well able to stand upon its own merits. The authoress has had ten years' experience in China, and her narrative is interspersed with interesting and racy anecdotes, whilst the large number of illustrations and the tastefully designed binding fit it for a prominent place on the drawing-room table.

A City Violet. By M. E. Winchester. *Seeley.* A pathetically-told life-story of a "City Violet," whose odour gives sweetness to many other lives. A book to stimulate its readers to nobler thoughts and deeds.

Story Books.—The following are full of healthy sentiment, and well-suited for presents to boys and girls: The Fisher Village, by Anne Beale (1s. 6d.), is a sensible, practical story, affording an illustration of God's faithfulness in directing the paths of those who acknowledge Him. The Cottage and the Grange, by Evelyn Green (1s.), is a well-written, enjoyable tale, proving that real happiness does not depend upon earthly position and rank. One Good Turn Deserves Another (1s.), contains a series of simple but useful sketches, by Rev. Charles Courtenay, founded principally upon his own parochial experience. Effie Patterson's Story, by Lydia L. Rouse (1s.), sets forth the trials endured by one family during the time of the Covenanters. The narrative form adopted sustains the reader's interest well throughout. The Cottage Door: What I Saw and Heard There (1s.), is a narration of events and characters brought casually under the notice of a convalescent young woman, as she slowly gained strength in the flowery porch. It teaches many valuable lessons. All the foregoing are published by the *Religious Tract Society.* Jim Bentley's Resolve, by Lydia Rouse (2s., *Oliphant, Anderson & Ferrier*), will be a welcome addition to a juvenile Temperance library. Father's Benjamin, by P. A. Blyth (1s. *Jarrold & Sons*), shows how subtiley and imperceptibly views of an infidel nature encroach upon the mind of a young man if he gives heed to them. But the "power of the name of Jesus" can overcome them. It is a well-written book, and extremely cheap.

Messrs. Cassell & Co. will shortly commence the issue in monthly parts of "Picturesque Canada," a new fine-art work, uniform with "Picturesque Europe" and "Picturesque America."

Mr. J. Ewing Ritchie ("Christopher Crayon"), who recently paid a visit to Canada, is about to publish through Mr. T. Fisher Unwin, "To Canada with the Emigrants." Among its more useful and important contents are chapters dealing with the present conditions and prospects of emigration in that country.

A series of National Tracts is being published by *Mr. W. Wileman, 34, Bouverie-street, E.C.*, dealing with current topics in their relation to our national duty and shortcomings. Without necessarily endorsing all the views that are advanced in the tracts, we commend them to an attentive perusal and consideration. (1s. 4d. per 100.)

MR. W. G. MARSH, General Secretary of the Melbourne Association, has had to quit all active work for a season by advice of his physicians. It is hoped a few months' rest may produce a change for the better.

THE SALVATION ARMY.—The building to be known as "The Great Western Hall," which immediately adjoins the Edgeware-road Metropolitan Railway Station, will be opened on Saturday, May 2. There are two halls; the upper, with gallery, is seated to contain 3200 people, and the lower will accommodate about 1000 persons. There are fronting in Lisson-street comfortable and commodious rooms, to be used as offices, &c., and in Burne-street, as well as the private entrances to both buildings, are two convenient cottages, which will be used as dwelling-houses. The whole has been secured on lease for sixty-two years.

THE FAR WEST.—Mrs. Richard Davidson, of Bandon, Manitoba, writes:—"The response to my appeal for aid for our Women's Christian Temperance Union has been so hearty and so generous as to enable us to thank God and take courage. The papers received are in eager demand through the vast country lying around and beyond us, settled chiefly by solitary families and 'farm hands,' who welcome anything in the form of reading matter. The attractive Gospel messages sent to us have delighted and astonished us; they have doubtless been accompanied with earnest prayer, and must accomplish the promised mission of God's word, that will not return unto Him void."

YOUNG MEN IN BOW.—The first annual public meeting of the Church of England Young Men's Association was held on Thursday evening last, at St. Stephen's Hall, Saxon-road, Bow, the president, Rev. T. R. Lawrence, presiding. There was a good attendance. Mr. Birks, hon. secretary, read the report, which stated that 114 members and associates had been enrolled. Bible-classes and evangelistic services are held, and other methods adopted for benefitting those who attend. The adoption of the report was moved by Rev. W. P. Insley, and seconded by Rev. C. B. Beard, after which earnest and stirring addresses were delivered by Rev. E. A. Stuart, of St. James's, Holloway, and G. E. Ford, of Stepney. A concluding address was given by the Chairman.

Notes on Daily Readings.

APRIL 23.—JOHN XVII.

Luther bids us consider here, "Who the Man is that thus prays, and who is prayed unto, and how great a thing is prayed for." It is well also to remember *when* He thus prayed, and *why*. On the eve of his sacrificial death, and as an intercession for his people; truly a High-priestly prayer.

v. 15.—"*I pray not that Thou shouldest take them out of the world.*"—The Gospel, then, does not withdraw men from the world with any affectation of refinement or superhuman purity. It belongs to man, and reckons nothing that is man's alien to it. Whatever is open to men, that is just and right in business, is open to Christians. . . To be kept *from the evil* is not to be preserved from misfortune, or sickness, or reproach, or bereavement, but from sin. While others may fix their view on the streams, and seek to filter a portion of the current here and there, we must begin at the fountain-head, and press the prayer: "Create in me a clean heart, O God!"—*John Ker.*

v. 24.—"*I will that they also, whom Thou hast given . . .*"—The glory of Christ seems not to be complete until the glorification of his members. The departed saints are happy, yet they have their desires as well as their fruitions. They long for the full perfection of that part of the family still on earth. And Christ, though He fills all in all, and hath Himself a fulness of the beatific glory, yet there is the fulness of the body mystical which He still wants and still desires. His glory will reach its meridian height only when "He comes to be glorified in his saints."—*Charnock.*

v. 26.—"*I have declared, and I will declare.*"—He is never weary of well-doing. A ground of special comfort to weak and timid Christians, that their beginnings are pledges of further degree. For Christ, where He is Alpha will be Omega; and where He is the Author He will be the Finisher of our faith; where He hath laid the first stone, He will set up the roof at length.—*Sibbes.*

APRIL 24.—JOHN XVIII.

v. 6.—"*They went backward, and fell to the ground.*"—What a contrast St. John's account of the scene in the garden presents to that of the other Evangelists. Not one word of his prayer, or agony, or of an angel strengthening Him, not a word of his sweat, as it were great drops of blood, or of his apparent longing for sympathy and companionship in that dark hour. Here, instead of weakness and agony, his power appalling his adversaries; and instead of seeking sympathy from his disciples, exercising power to protect them. Surely here is both the peace and the power of heaven even in the bitter cross. He stands as One from whom no one can take his life, unless He please to lay it down. —*Jukes.*

v. 16.—"*Then went out that other disciple, and spake unto.*"—Lord, I read when our Saviour was examined in the high-priest's hall, that Peter stood without, till John (being his spokesman to the maid that kept the door) procured his admission in. John meant to let him out of the cold, and not let him into temptation; but his courtesy in intention proved a mischief in event, and the occasion of his denying his Master. Oh, let never my kindness concur in the remotest degree to the damage of my friend. May the chain which I sent him for an ornament never prove his fetters. But if I should be unhappy herein, I am sure Thou wilt not punish my good will, but pity my ill-success.—*Thomas Fuller.*

v. 36.—"*My kingdom is not of this world.*"—Not brought about by carnal methods, nor established upon carnal principles. Given to Him by the Father as the reward of his sufferings, it would be revealed in the Father's own time, and by heavenly power. As a spiritual experience now in the hearts of his people, it separates from the world (ch. xvii. 16); in its coming manifest power it will reduce the whole world to subjection (Rev. xi. 15).

APRIL 25.—JOHN XIX.

v. 11.—"*Jesus answered, Thou couldest have no power.*"—He concedes to Pilate, *first—power*. He acknowledged the authority of the human court; because his kingdom was not of this earth, destroying human magistracy. Nor did He dispute the power of Pilate and the Romans over the Jews. *Secondly*, He exalts that power as *given from above*. This is the Christian doctrine that all power is of God. *Thirdly*, He acknowledges that that power extended over *Himself*, since all things touching Him were done by a Divine decree.—*Lampe.*

v. 41.—"*In the place where He was crucified there was a garden.*"—"Is it not true," asks a living divine, "that in whatever country the cross is planted, there straightway grows a garden? Follow the progress of real and successful missionary work, and you are sure to find this result. Wheresoever Christ crucified is set forth among men—set forth, it may be, with suffering and toil, and with the pains of martyrdom—there in due time the wilderness begins 'to blossom as the rose.' And if we suppose this sacred place, close to the crucifixion at Jerusalem, to have been rather an orchard than a garden, as indeed may well have been the case—a place of fruits still more than a place of flowers—the resemblance here traced becomes more exact. St. Paul, in one of his letters, speaks of Jesus Christ as 'evidently set forth crucified,' among his converts; and in another part of the same epistle he says, that 'the *fruit* of the Spirit is love, joy, peace, gentleness, goodness, faith.' Wheresoever missionary zeal does faithful work, there in the presence of that crucifixion are the fruits of the Lord's garden."

APRIL 26.—JOHN XX.

v. 13.—"*Woman, why weepest thou?*"—It is a good question after Christ's resurrection. What cause of weeping when Christ is risen? Our sins are forgiven, because He, our Head and Surety, hath suffered death for us; and if Christ be risen again, why weep we? If we be broken-hearted, humbled sinners, that have interest in his death and resurrection, we have no cause to grieve.—*Sibbes.*

v. 16.—"*Jesus turned and said unto her, Mary.*"—Till Christ begins, no voice in the world can do any good. The angels they spake to her, but till Christ spake nothing could comfort her. Christ used but one word, yet it was enough, there was such fulness of Spirit and power in that word. And she answereth with one word; Christ was so full, and she so full, that a word discovers. She might well call Him "Rabboni," for He was Master of masters, the Angel of the Covenant, the Great Doctor of the Church, at whose feet all must sit and be taught.—*Sibbes.*

v. 27.—"*Then saith He to Thomas, Reach hither. . . .*"—The Church has been angry with him ever since, and, in numberless sermons, he has been scolded for his scepticism. Still the scolding continues, and the people rather love to hear it. It requires no grace from God to enable us to rejoice in witnessing the surgical operation of taking motes and beams out of other folks' eyes. If our religion consist largely in hearing other people proved to be heretics, it is a religion which can live and flourish without either "the washing of regeneration, or the renewing of the Holy Ghost." A blessed thing it was for all that the Apostle did not fall into our hands! Who can tell out of what churches he would have been cast, or into what Arches' Courts he would have been cited. Surely the bruised reed would have been broken, and the smoking flax would have been quenched! Happily for him, and for the Church at large, he fell into the hands of his Lord, by whom he was tenderly treated and fully established.—*Charles Vince.*

APRIL 27.—JOHN XXI.

v. 7.—"*That disciple whom Jesus loved, saith, It is the Lord.*"—Now, and always, as in that morning twilight on the Galilean lake, Christ comes to men. Everywhere He is present, everywhere revealing Himself. Now, as then, our eyes are holden by our own fault, so that we recognise not the merciful presence which is all around us. Now, as then, it is they who are nearest to Christ by love who see Him first. Love to Him strips from our eyes the film that self and sin, sense and custom, have drawn over them. It is these which hide Him from us. Now, as then, they who are nearest to Him by love, are so because He loves them, and they know and believe the love which He has to them.—*Dr. A. Maclaren.*

v. 15.—"*He saith unto him, Feed my lambs.*"—What may be the reason why so many nowadays are carried about with every wind of doctrine, even to scour every point in the compass round about? Surely it is because they were never well catechised in the principles of religion. Oh for the ancient and primitive ordinance of catechising! Every youth can preach, but he must be a man, indeed, who can profitably catechise. Indeed, sermons are like whole joints for men to manage, but catechising is mince-meat, shred into answers and questions (fit for children to eat and easy for them to digest), whilst the minister may also, for the edification of those of riper years, enlarge and dilate himself on both as he seeth just occasion.—*Thos. Fuller.*

vv. 15—17.—"*Jesus saith unto Simon Peter. . . .*" These verses well repay minute attention to details. Jesus twice asks, "Lovest (*agapas*) thou Me?" and twice Peter replies, "Thou knowest that I love (*philō*) Thee." The former is the love founded on knowledge and appreciation of the loved one. But Peter only claims the feeling of natural love, as that of a child to its parent. But the third time Jesus uses Peter's own word, as if to question whether he rightly claimed even this modified love which he had professed. And it grieved Peter, not only that the question was again repeated, but that this third time the phrase was changed. His reply is= "Lord, Thou knowest all things, and at this moment Thou seest that I love Thee." In 15, the word used means individual sheep; in 16, flocks; in 17, pasturages, various flocks in various pastures. Personal, pastoral, and universal duty to Christ's sheep is thus set forth. In 15, the verb means to feed, *i.e.*, to give pasture, as also in 17. In 16, shepherd, rule, guide, is the word used. The tense of these verbs is imp. pres.=Be doing, or try to do; the effort ours, success God's.

APRIL 28.—ACTS I.

v. 2.—"*The day in which He was taken up.*" The visible Ascension, as the last historical circumstance that the eyes of men witnessed in connection with Him, is, to speak briefly, (1) The most befitting and naturally to be expected attestation of his heavenly origin (Jno. iii. 13, vi. 62, xvi. 28), for what could more clearly, sensibly, and decisively testify that this man, who thus miraculously ascended to God, was also miraculously born into the world? (2) It was the final and most evident—for the first witnesses indispensable—exhibition of the truth, that the kingdom of Jesus should be established by the Spirit from heaven, and yet through this same Jesus; (3) and, finally, it is even to us the most assuring guarantee and pledge of his heavenly power, of his heavenly being, and of the certainty of his return to consummate ourselves, and establish his kingdom upon earth. For He who ascended above all heavens in the highest power, *can*, when it pleaseth Him, come down to this earth again.—*Stier.*

v. 7—"*It is not for you to know the times and seasons.*"—Our Lord here admits the fact of the restoration of the kingdom to Israel, but leaves the time for its accomplishment indefinite. He also distinguishes that event, and the spiritual æon to be at once initiated by the descent of the Holy Ghost; this latter, He says, shall be "not many days hence." As to the times and seasons, and the restoration of the kingdom to Israel, see Dan. ii. 21; vii. 12; Hos. iii. 4—5; Zech. xiv. 4—9; with Acts i. 11—12.

v. 11.—"*This same Jesus shall so come . . .*"—The fact of the personal return of Christ is here plainly asserted, but the time again left indefinite. As one says: "Christ will thus live in our faith and hope; remote, yet near; pledged to no moment, possible at any; worshipped, not with the consternation of a near, or the indifference of a distant certainty, but with the anxious vigilance that awaits a contingency ever at hand."

APRIL 29.—ACTS II.

v. 1.—"*All with one accord in one place.*"—The spirit of "oneness," as it gives power to prayer, so is ever essential to receiving blessing from God, and inseparable from spiritual power.

v. 3.—"*Cloven tongues, like as of fire.*"—The Spirit is to come as a thoroughly cleansing fire (Matt. iii. 11), and therefore the tongue as the inmost and principal organ of speech appears glowing with fire, as cleansed from all impurity. The tongue is, in truth, the first and most immediate revealer of the thoughts and intents of the heart; it is the threshold of the door between the inner and the outer world.—*Baumgarten.*

v. 4.—"*They were all filled with the Holy Ghost.*"—Sanctified tongues and sanctified hearts became their inheritance. Outward manifestations and inward experiences went hand in hand; "out of the abundance of the heart the mouth speaketh." Note that the testimony borne was not by official hands only, but *all* became burning, shining witnesses for Christ.

v. 41.—"*There were added to them about three thousand souls.*"—We are struck with the suddenness of their conviction, then with the sharpness of it, and then with the permanence of its result. Three thousand men permanently raised from death in sin to a life of holiness! Three thousand sinners converted into saints! Three thousand new-made saints enabled day by day to walk in the fear of God, and in the comfort of the Holy Ghost! This of all the spectacles of Pentecost is the one that speaks in deepest tones to the heart.—*Rev. W. Arthur, M.A.*

vv. 46, 47.—"*And they continuing daily with one accord.*"—What a glow of family heartiness runs through the New Testament! Instead of stiff souls always either dressed for the public eye, or shut up in solitude, you have brothers, sisters, friends, lovers, who cling to each other by mutual attraction, and between whom the common talk often runs on their conversion, their conflicts, and their glorious foretaste of eternal joy.—*Ibid.*

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

Airdrie, N.B.—Half-yearly Christian Conference, New Central Hall, Thursday, April 23.

Southsea Conference.—April 28, 29, and 30. Particulars from Rev. F. Baldey, St. Simon's, Southsea.

Newport and Isle of Wight Conference, Wednesday, Thursday, and Friday, May 20, 21, 22. Hospitality provided (as far as possible) for all comers. Rev. H. G Thwaites, St John's Vicarage, Newport, Isle of Wight, gives information.

International Conference on Divine Healing and true Holiness, June 1 to June 5 inclusive. Mornings, Bethshan, Drayton-Park, Holloway-road, N. Evenings, Agricultural Hall, Islington, N. The leaders of the movement have been invited from all parts of the world. Friends in London who are wishful to offer hospitality to those coming from a distance, will kindly communicate with Secretary of International Convention, 1, Warner-street, Barnsbury, N., as also visitors desiring to secure lodgings in the neighbourhood.

Merrion Hall, Dublin.—Believers' Meetings, June 2 to 4.

Mildmay Annual Conference.—Wednesday, Thursday, and Friday, June 24—26. Particulars will be published early in May.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec. 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages Address 17, Claremont-square, London, N. Printed circular post free on application.

Rev. W. H. Aitken.—To April 27, Eaton Chapel, S.W.; May 31 to June 12, Holy Trinity, Bordesley, Birmingham; 14 to 29, St. Silas, near Birmingham.

Messrs. Fullerton and Smith.—April 25 to May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—To April 26, Falmouth; September and onwards, South Wales.

Mr. J. M. Scroggie.—Alexandra Hall, Blackheath, every afternoon in April (except Saturday), at 3.30; evening, 7.30.

Mr. F. E. Marsh.—April 26 to May 10, Pitsmoor, Sheffield; July, Glasgow.

Mr. Henry Thorne.—May 23 to June 1, Ludlow.

Mr. W. Spencer Walton.—May 9 to 19, Liss.

Mr. Shuldham Henry.—St. George's Hall, Langham-place, W., Sundays, 11 a.m. and 7 p.m., during April; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Messrs. Mateer and Parker.—To May 3, Blaenavon; 10 to 24, Tunbridge Wells.

Mr Walter Bradbury.—Temperance Mission at Tidcombe Parish Church, Tiverton, April 26; Damerham, Salisbury, from May 3; Plumstead, June.

Mr. W. Catlin (with Gospel banner), to April 30, villages between Margate and Dover; May 1 to 15, London; 16 to 31, with Joseph Phillips, itinerating on the Isle of Wight.

Children's Evangelistic Mission.—Mr. Thomas Eyres, Liverpool, April; Ulster, May.

Star Music Hall, Bermondsey.—Sunday, April 26, Mr. W. Forbes, 3 and 7 p.m.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Bow and Bromley Institute, Bow-road.—Rev. W. Evans Hurndall, M.A., every Sunday night at 8.30.

Clapton Hall, Upper Clapton. — Mr. J. G. McVicker during April. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Conference Hall, Mildmay-park, London, N.—April 26, Mr. P. S. Badenoch, 3.30 p.m.; Mr. Finlay Gibson, 7 p.m.

Agricultural Hall, Islington, N. — Sunday, April 26, 3.30 p.m., Dr. Thain Davidson; 7 p.m., Mr. Spurgeon's evangelists.

Conference Hall, Clapham-road, S.W.—Mr. Oscar Owers, Tuesdays, Thursdays, and Saturdays, 8 p.m.; Sundays, 3 and 7 p.m.

Conference Hall, Eccleston-street, S.W. — Evangelistic meetings, Sundays, 3.45 and 7 p.m.; Thursdays, 8 p.m. Meetings for prayer and meditation, Tuesdays, 11.30 a.m.; Fridays, 8 p.m.

Park Chapel, 1 Park-walk, Chelsea (ten minutes' beyond Onslow-square).—Mission service, Sunday, April 26, 7 p.m., conducted by Rev. J. Bennett, D.D. At ten minutes before seven all the seats are free.

South London Evangelistic Choir. — Sunday, April 12, to Monday, 27, The Hall, Brixton Granaries, Stockwell-road. Sunday, 7.30 p.m.; Monday to Friday, 4 and 8 p.m.; Saturdays, 3.30 p.m., for children; Monday, 27, a thanksgiving meeting, 8 p.m.

Children's Special Service Mission.—Public meeting, Exeter Hall, May 15, 6.30 p.m., Rev. Dr. H. S. Paterson presiding. Mr. J. Spiers and Mr. Westall, Carmarthen; Mr. Arrowsmith, Alexandra Hall, Clifton, April 24 to May 4; Mr. Banaster, Ipswich, April 19—24; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in April, 3 p.m.; St. Saviour's School, Herne-hill-road, April 24; Mr. Trickett, Eaton Chapel, Eaton-square, April 26, 3 p.m.; Sunbury, April 27.

Evangelistic Mission (under the direction of Mr. C. Russell-Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. C. V. T. Onslow, Sunday, 7 p.m., and Wednesday, 8 p.m.; Dalston Bible Depôt, 103a, Dalston-lane (temporarily), Dr. Brooks, and others, Sunday, 7 p.m.; Mr. Abraham Wallis, Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Mr. W. Harper, Sunday, 7 p.m.; Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Alexander Carson, M.A., Sunday, 7 p.m.; Wednesday ("Spiritual Visits to Bethany"), 7.30 p.m. Malden Hall, Kentish Town, Mr. R. E. Ashton, Sunday, 7 p.m.; Thursday, 8 p.m.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Monthly Prayer Meeting for Jews.—No. 6 Room, Conference Hall, Mildmay, April 24, 7 p.m.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meetingevery Thursday, 4 p.m. All friends welcome.

Mrs. Michael Baxter will give an address on "Faith-Healing," at 3 p.m, on Thursday, 23rd inst., at 102, Regent's-park-road, N.W. All are invited.

Merchants' Lecture. — Rev. Henry Allon, D.D., every Tuesday in April, at noon, in Finsbury Chapel, Finsbury-circus, E.C. Subject, "Some Primary Religious Ideas."

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Workers' meeting, Friday, May 1. tea at 6; meeting at 6.45. Address by Mr. Robert Brown on "The God of Peace."

Miss Mittendorff's Orphan Home.—Annual meeting, Y.W.C.A. Institute, 17, Old Cavendish-street, W., April 27, 7.30 p.m. All who take an interest in the work of the Home invited.

Monthly Tract Society—Annual meeting, Exeter Hall, May 18, 3 p.m. Earl of Shaftesbury in the chair. Speakers: The Lord Mayor, Rev. T. H. Moran, Rev. Hugh Price-Hughes, &c.

Salvation Army.—Opening services, Great Western Hall (next to Edgware-road Railway Station), May 2 to 5. Mrs. Booth, Exeter Hall, April 28, 7 p.m.; annual meeting, Monday, June 1, 7 p.m.

Christian Policemen's Association.—Service of song, entitled "The Prodigal Son," by the Policemen's Choir, Exeter Hall, Saturday, May 16, 3.30 p.m., for the benefit of the Metropolitan Police Relief Fund.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, April 24, 7 p.m., subject, "Consecration the Basis of Success." Tea at 6. Sunday, 3.30 p.m., and Tuesday, 11.30 a.m., Bible reading, by Miss Mason.

Open-air Mission. — Quarterly meeting, Y.M.C.A., 186, Aldersgate-street, Thursday, May 7. Rev. J. Jackson Wray will lecture on "George Whitefield, the Prince of Preachers." Chairman, Mr. Frank A. Bevan. Tea at 6; meeting at 7.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, 3.30 p.m. —Friday, April 24. "Let God be True," Rev. H. Webb-Peploe; May 1, "The Mind of Christ" (1 Cor. ii. 16; Phil. ii. 5, &c.), Rev. E. H. Hopkins.

British Society for Propagation of Gospel among Jews.—Forty-second annual meeting, Tuesday, May 12, Exeter (Lower) Hall, 6.30 p.m Chairman, Mr. Geo Williams. Annual sermon, Wednesday, May 6, Christ Church, Westminster-bridge-road, 7 30 p.m., by Rev. Wm. Cuff.

Continental Sunday-School Mission.—Annual meeting, Wednesday, May 6, Exeter Hall, 9.30 a.m., Mr. Samuel Smith, M.P., in the chair. Speakers: Rev. Dr. Green, Pastor Hubert, of Skein, and Mr. Fredriksen, one of the missionaries, who will give an account of the work in Norway.

Protection of Young Girls.—Public meeting, Princes Hall, Piccadilly, Thursday, May 7, 8 p.m., Mr. Samuel Morley, M.P., in the chair. Miss Ellice Hopkins, Mr. Samuel Smith, M.P., Mr. Jas Cropper, M.P., Mr. James Bryce, M.P., Mr. Arthur Pease, M.P., Prof. Stuart, M P., Mr. William Fowler, M.P., and others, have signified their intention to be present.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.15 to 2 p.m. (Saturday excepted). Bible reading, Tuesdays, 6.15 p.m.; Gospel address, Lambeth Schools, Friday, 24th inst., 8 p.m. Addresses (by members), George-yard, Whitechapel, each Monday, 8.15 p.m.; Soldiers, each Friday 7 p.m.

Exeter Hall.—Lecture on "Prophecy," by Dr. R. Anderson, Friday, April 24, 8 p.m.

The Priory, 198, Upper-street, Islington, N.—Thursday, April 23, 8.30 p.m., address, Rev. S. D. Stubbs, M.A.; Saturday, 25, 8 p.m., Bible study; Sunday, 26, 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class, 1 Pet. v.; 8.15 p.m, evangelistic meeting; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

31, High-street, Hampstead. — Lecture on "Ancient Jerusalem," illustrated by a model of the city, by Herr J. M. Tentz, Thursday, April 23, 8 p.m.

Conference Hall, Stratford.—Sunday, April 26, 3 p.m., Rev. A. Ives; 7 p.m., Mr. C. Russell Hurditch. Young men's Bible class, Tuesday evenings, at 8.15. Public Bible reading, Wednesday evenings, 8 to 9.

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SEAMEN IN RIO DE JANEIRO.—In accordance with the request of the Committee, the secretaries of the South American Missionary Society in London arranged with Mr. Thomas Hooper, formerly in the Royal Marines, to join the mission. Mr. Hooper arrived in Rio in November last, and and has been since then working for the mission Work both afloat and ashore has been carried on through the year. Most of the British and American ships in harbour were visited. The boarding houses and hospitals were frequently visited by the Missionary. A regular system of relief to deserving men has been set on foot.

CHRISTIAN CARTERS IN LIVERPOOL—The tenth annual meeting of the Liverpool Carters' Christian Association was held on Saturday week, the Mayor of the City presiding. This Association it may be remembered is one of the outcomes of Messrs. Moody and Sankey's first mission in Liverpool; since then it has continued to flourish, and has set an example to other classes of the working community which have associated themselves for their common good. Mr. T. Storey, President, stated at the meeting that it was in contemplation to engage a missionary for stated work among carters in the town. The Mayor, in his address, suggested that the 10,000 carters of Liverpool should subscribe a penny each per week as a hospital tax.

Notices.

Will Miss Buller, who wrote respecting the U.K. Beneficent Association for Poor Gentlefolks, kindly send us her address, which has been mislaid?

S. E. Jenkins.—Your report does not give the name of the village where the meetings were held.

Communications Received with Thanks.—R.W.G. E.J. F.H.H. K.M.H. D.F.L. R.W. A.R.F. D.W.H. C.F.R. J.T. W.S. B S. E.A.M. T.M.H. H.O.H. A.M C. L.A.S. R B. J.C.L. A.F.G J.K. M.G.M. G.F.McG. J.B.B. T.D. E.A.H. .M. S.J. J.H.F. E.J. G.E.T. J.R.C. G.F.O. L.C. F.L. A.M. S.C. A.B E.A.B. J.H.S. T.H.L. S.H.J A.W. H.C.B. S.M. J.D. G.J. H.S. W T.McC. J.M. W.B H.E. I. & J. D.McN. F.E.E. T.J. J.T.S. J.A W.S W. A D.A. D.E. E.L. W.J.S. C.B.M. W.T. E.C.D. R.G. L.M. G.W.H. D.C.J. G.C. W.M. W.B C. E.G. E.B. Miss B. U.L.B. W.C. C.J B. W.H.P. A.Y.M.W. H.K.S. L.K.S. J.B.G. J.B.M. J.C. C.B. M.J. J.R.N. J.B. H.W. E.A.G. A.J.T. L.B G.S. E.E.B. P.H.F. H.N. S.E.B. J.A.G. R.S. C.E.J. H.C.C. H C.L. W.P.B. R.C.P.

Applicants for Tracts.—Miss L. Smith, 10, Trafalgar-place, Weston, near Bath; J. Brenton, minister, South Petherton, Somerset; J. W. Leggett, 5, Vineyard-street, Colchester; J. Smith, Lea Brook Wharf, Wednesbury; E. Hawkins, 21, Raglan-road, Bishopston, Bristol; T. Graham, 63, Fargate, Sheffield; C. Norcliffe, 12, Back Water-street, Gargrave-road, Skipton; C. H. Connor, colporteur, 126, Earl's-court-road, S.W.; Miss S rout, district visitor, Sea View-terrace, Port Isaac, Cornwall; Mrs. Stephens. Cliff Cottage, Newquay, Cornwall; R. Tweed, 98, Crookston-street S.S., Glasgow; J. Johnston, 69, Port-street, Anderston, Glasgow; R. J. Johns, 8, Swift-square, Holyhead; T. J. Wilson, 18, Union-road, Newington, S.E.; T. Guest, Woodsetton, near Dudley, Staffordshire; W. H. Edwards, 2, Victoria-terrace, Chapel-street, Millfield, Peterboro'; J. Derby, 8, Cannon-street, Edge-hill, Liverpool; E. A. Taylor, Minworth, near Birmingham. A. J Bartlett, 40, Earl-street, Edgware-road, N.W.; W. Burrows, engine driver M.R., Alexandra-street, Stapleford; W. Tappolet, 18, Culford-road, N.; A. Fenn, 35c, Middleton-road, Dalston, E.; R. Gardiner, 107, Hamilton-square, Bermondsey, S.E.; H. Stephens, 253, Goodman-street, Burton-on-Trent; G. R. Kirlew, Boys' Refuge, Strangeways, Manchester; A. Mace, 100, Stockbrook-lane, Derby; W. Florence, 38, Beale-road, Roman-road, Old Ford.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

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Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, April 18, 1885.

	£	s.	d.
Mr. Fegan's Boys' Home—H. W. T. £1; S. V. £1; E. J. M. 3 .; C. P., Clifton, 5s.; M. S. R., Edin., £2; M. C. O. £5; T. B. W. 5s.; (*Emigration Fund*) T. A. B. 10s.	10	3	0
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BY J. P. WILSON.

Copies may be obtained by writing to me at the undernoted address, sending Eightpence for price and postage, or without money. I hope that it is with a right motive that I introduce here the *first* letter received by me on the subject of the book, and that my doing so will not be misconstrued. But if it should be, I must bear with it, and cannot for fear of it withhold the letter. It is from a sister in the Lord unknown to me until I received it.—J. P. W., 88, North Side, Wandsworth Common, London, S.W.

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THURSDAY, APRIL 30, 1885.

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THE RELIGIOUS TRACT SOCIETY.—EIGHTY-SIXTH ANNIVERSARY.

THE PUBLIC MEETING

Will be held on FRIDAY EVENING, MAY 8, 1885.

AT EXETER HALL,

The Chair will be taken at Half-past Six o'clock, by FRANCIS PEEK, Esq. Among the Speakers will be:—ROBERT N. CUST, Esq.; Rev. Dr. MARSHALL LANG, of Glasgow; The Rev. RALPH WARDLAW THOMPSON, London Missionary Society; The Rev. F. A. C. LILLINGSTON, M.A., St. Barnabas, Holloway; The Rev. J. R. WOOD, Upper Holloway.

Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster-row, London; or at the various Places of Worship throughout the Metropolis.

ANNIVERSARY SERMONS.

On Sunday Morning, May 10. By the Rev. ADOLPH SAPHIR, D.D., in Belgrave Presbyterian Church, at 11 o'clock. And on Friday, May 22. By the Rev. E. ALEXANDER STUART, M.A., Vicar of St. James's, Upper Holloway, in St. Mary Aldermary, Queen Victoria-street, at 1.15 p.m.

THE MISSIONARY BREAKFAST

Will be held in Cannon-street Hotel, on Tuesday, May 19, at 9 a.m., under the Presidency of JOHN HAMPDEN FORDHAM, Esq., J.P., D.L. Speakers:—His Excellency CHEDOMILLE MYATOVICS, Servia; Rev. WILLIAM MUIRHEAD, Shanghae; Rev. THOMAS CARSS, M.A., Bombay; Rev. G. A. SHAW, Madagascar; Rev. R. W. MCCALL, Paris; Rev. W. HOLMAN BENTLEY, Congo Mission.

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OF THESE INSTITUTIONS WILL (D.V.) BE HELD IN

EXETER HALL,

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The Most Honorable The MARQUIS of LORNE, P.C., K.T.,

WILL TAKE THE CHAIR AT SIX O'CLOCK, AND WILL BE SUPPORTED, AMONG OTHERS, BY

Samuel Morley, Esq., M.P., Sir Charles Tupper, K.C.M.G. (*High Commissioner for the Dominion of Canada*), Samuel Smith, Esq., M.P., Rev. W. H. Webb-Peploe, M.A., James Rankin, Esq., M.P., Hon. T. H. W. Pelham, Hon. Arthur Kinnaird, William Fowler, Esq., M.P., Samuel Gurney Sheppard, and George Williams, Esq.

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RAMSGATE.—St. Luke's Invalid and Convalescent Home.—Friends are invited to send useful and fancy articles for the Sale of Work to be held (D.V.) in the last week of May. The Home is for gentlewomen and servants in distinct departments.—Miss Rosalind Hosking, Finsbury House, Ramsgate.

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THE INSTITUTION for the Education of the Daughters of Missionaries, Walthamstow Hall, Sevenoaks. The Annual Meeting of this Institution will be held in the City Temple, on Tuesday, May 5, 1885, when Albert Spicer, Esq., J.P., will take the chair at Half-past six o'clock. The Rev. R. Wardlaw Thompson, several missionaries, and other friends will take part in the meeting. Tea and coffee at 5.30.

THE CHURCH PAROCHIAL MISSION SOCIETY, 21, John-street, Adelphi, London, W C.—The Annual Meeting will be held at Willis's Rooms, on Monday, May 18, at 3 p.m. Chairman, The Lord Bishop of Truro. Speakers, Rev. W. Hay Aitken, M.A., Rev. Sir Emilius Bayley, Bart., B.D., Rev. S.A. Selwyn, M.A., and the Rev. H. Armstrong Hall, A.K.C.

CHRISTIAN VERNACULAR EDUCATION SOCIETY for India.—The Twenty-seventh Annual Meeting will be held on Monday, May 4, at Willis's Rooms, King-street, St. James's. Speakers: Rev. G. U. Pope, D.D.; Rev. A. H. Lash; Rev. W. A. Hobbs; E. B. Underhill, Esq., LL.D; J. Stuart, Esq.; and Mr. J. F. E. Lakshman Râo, a converted Brahmin from Mysore. The Chair will be taken at Three o'clock by the Right Hon. the Earl of Shaftesbury, K.G.

Office, 7, Adam-street, Strand, W.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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For further particulars, apply Miss Gibbs.

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THE ANNUAL SERMON

Will be Preached (D.V.) on FRIDAY, MAY 8, at 11 a.m., in ST. MICHAEL'S CHURCH, Chester-square, by the Rev. E. A. Stuart, M.A., Vicar of St. James's, Holloway.

THE ANNUAL MEETING

Will be held on MAY 8, in EXETER HALL COUNCIL ROOM, at 3 p.m. The Chair will be taken by James E. Mathieson, Esq.

Speakers.—The Rt. Rev. The Bishop of Antigua, D.D.; The Rt. Rev. Bishop Perry, D.D.; The Rev. Benjamin La Trobe (Moravian Missions); The Rev. Edmund J. Peck (C.M.S. Missionary to the Eskimoes), and others.

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SCHOLASTIC. — A thoroughly good education and happy homes for boys. Twenty pupils received. Senior and junior departments. Efficient teaching staff. For prospectus of inclusive terms, address

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LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. Kendon, M.C.P. Terms, 27 guineas per annum.

SCARBOROUGH, The Westlands. —High-class School for Girls. Principals, Misses Woodhead. Careful Christian training. During past year pupils have passed Cambridge Local Examinations, College of Preceptors, Royal Academy (music). Gymnasium. Sea-bathing. School of Art. Horse-riding, if desired.

HIGHBURY HOUSE, St, Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus apply to Mrs. Duff, the Lady Principal. The summer term will commence on Wednesday, May 6.

HIGHER EDUCATION based upon Christian principles.—Eighty-eight per cent. of pupils passed in examinations. Music and painting especially good. Home comforts. Terms, from forty guineas per annum —Sigma, Prudden, Bookbinder, Spring-gardens, Church-street, Brighton, Sussex.

PREPARATORY SCHOOL for little Boys, near Brighton.—Locality healthy. Home comforts. Christian training. Special attentio to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—Lady Principal, Hamilton Lodge, Hurstpierpoint, Sussex.

TO PARENTS AND GUARDIANS. —Comfortable, refined home for a young girl o two little girls. Good private education. Or boy who could attend grammar-school.

A., Mr. Cubitt, College-street, St. Albans.

THE REV. J. B. FIGGIS wishes to recommend Mrs. Lankester's School, Dove House, Clifton-hill, Brighton, to parents seeking a school for their children. Terms moderate Prospectus on application.

UNE JEUNE DEMOISELLE SUISSE, expérimentée dans l'enseignement, e français et en allemand (certificat d'études), désir entrer dans une famille comme institutrice o Companion. Rémunération £100. Références Rev. Thos. Smith, et Dr. Baedeker, Weston-super Mare.

S'adresser à R., Holmwood, Weston-super-Mare.

SWISS LADY (middle-aged) wishes a re-engagement. French, German, music drawing, painting. Comfortable home greate consideration than large salary.—U., Home an Agency for Foreign Governesses, 16, Powis-terrace Bayswater.

NURSERY GOVERNESS o Mother's Help, by young Lady fond of childre domesticated, willing to take entire charg Church of England.—Y., care of Mrs. R. Newso 3, De Beauvoir-road, Southgate-road, N.

A LADY, in whose family a Swiss Protestant Governess, aged 25, has been teaching for some months, is anxious to obtain for her a re-engagement in a quiet Christian house. She has excellent testimonials, speaks French and German with a very good accent, and has a scientific knowledge of both languages. Terms very moderate.—Miss Caroline Meyer, 7, Lammermoor-road, Balham, London, S.W.

A LADY DESIRES the charge of one or two little Girls. Happy home, with educational advantages; healthy situation, near sea and Downs. Forty guineas yearly.
Alpha, 8, Walpole-terrace, Brighton.

CHRISTIAN HOME. — Vacancies for two young Lady Boarders, where six are received. Three are attending North London Collegiate School.—Mrs. George Owen, Archibald House, Dalmeny-road, Tufnell-park, N.

ARTICLED PUPIL REQUIRED, in May, in a small, first-class school, to take two little girls to practise. Great advantages offered. Premium required, twenty-five guineas per annum. Clergyman's or officer's daughter preferred.
Principal, 5, Sussex-place, Southsea.

NON-RESIDENT TEACHING solicited by a Lady (30). A thorough teacher, and conscientious in discharge of duty. Highest testimonials.
M. G. B., Abbiss's, Streatham Common, S.W.

Appointments, Situations, &c., Wanted.

SECRETARY. — The Advertiser seeks a re-engagement, in any capacity where energy and perseverance, combined with business ability, are required. Experienced in organising and addressing meetings on behalf of a charitable institution.
H. J., 76, Farringdon-street

AS MASTER AND MATRON in Boys' Home, or in charge of Mission Rooms.—A Lady can highly recommend a man and his wife, aged 43 and 38. The man is thoroughly high-principled, active, and capable, is an excellent accountant, accustomed to teach, and most anxious for Mission work. He can have the highest possible references. The wife, who formerly had the entire management of a large Ragged School, is an excellent needlewoman, good cook and manager, and peculiarly suited to the charge of children. They would be valuable in any Home for working lads; or in Reformatory or Temperance work. Church of England.—Miss Head, 13, Craven-hill-gardens, Hyde-park, W.

A CHRISTIAN MAN (middle-aged) desires a situation as Insane Attendant. Experienced, and understands gardening, cows, &c. Satisfactory testimonials and references.—Beta, Mr. Read, Stationer, Totton, Southampton.

SECRETARY. — A Gentleman of large experience in finance, accounts, and business generally, desires an appointment either with a private gentleman, or in an institution, society, &c. Having a private income, could arrange on easy terms. Is well connected, and offers unexceptionable references and security, if required.—P. B. H., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

RE-ENGAGEMENT wanted by a "Friend" as Under-Assistant, or Matron-Housekeeper, or in similar capacity of trust. Has had considerable experience in nursing cases of ordinary indisposition.—Beta, Rawdon, Leeds.

A CHRISTIAN MAN desires a place as useful Gardener. Eight years' character. Married.—H. A., Mr. Shaw, Stationer, 18, High-street, Wimbledon.

CHRISTIAN YOUNG MAN (21), leaving business situation, seeks place as indoor servant under Christian butler, or attendant on invalid. Country preferred. Height 5 ft. 9 in. Excellent references. Comfortable place more valued than salary.
P., 39, Avondale-square, S.E.

AS GROOM under a coachman, by a Christian young man. Age 19. Can ride and drive well.—W. G., 25, New-road, Brentford.

CLERKSHIP. — Re-engagement by Christian young Man (24). Has had over eight years' experience of book-keeping, and general routine of office work at a drapery firm. Abstainer; Nonconformist. Excellent references from present employer.
W. Maunder, 1, Barley Market-street, Tavistock.

LADY-SECRETARY.—The Advertiser seeks an appointment (non-resident), either in a public institution or with a private individual. Has long and varied experience, is an able correspondent and untiring reader; occupies a good social position, and is well known by many leaders in Christian work.—Mrs. S., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A LADY WISHES to recommend a Lad who has lived two years in her service, as thoroughly honest, steady, and respectable, suitable for indoor service, or house of business. Would prefer situation where he could assist in garden. Age 18.
G. R., Highbury House, St. Leonard's-on-Sea.

SITUATION WANTED by a young Man, to clean knives and boots, and look after pony and trap, or small garden. Christian; abstainer. Good references.
W. Lobby, Porters Shenley, Herts.

A LADY CAN confidently recommend a Christian lad (17) as Stable-boy under a coachman. Can ride or drive pony. Is generally useful in or out-of-doors. Total abstainer.
Miss Flora Pierce, Estella, Budleigh Salterton.

A LADY, who for many years has been successful in preparing pupils in the French and German languages for the Cambridge Examinations, seeks an engagement in a widower's family, where she would have the care of elder children, and exercise a general supervision of the household if desired. Highest testimonials.—M. E. A., Post-office, Clifton.

TO CHURCHES unable to support a Minister.—A Gentleman, with good preaching ability, offers his services gratis, within easy travelling distance of Bristol.—Pastor, care of Mr. F. Cook, Cannons Marsh, Bristol.

COACHMAN.—A Lady wishes to recommend her Coachman, who has lived with her six years. Aged 33. Married; two children.
H. H., Upton House, Alresford, Hants.

LADY SUPERINTENDENT and Housekeeper, very highly recommended, with long experience, and good testimonials, requires a re-engagement.—L., care of Secretary, Y.W.C.A., 17, Old Cavendish-street, London, W.

RE-ENGAGEMENT REQUIRED, by young Lady (20), to children under 14. Experienced in teaching. Acquirements: English, French, German (both acquired abroad), music, drawing. Good references.
F., Buckland House, Durston, near Taunton.

A DOMESTICATED, experienced, and trustworthy person seeks a Situation as Useful Companion to an elderly, invalid Lady; or Lady Help. Willing to assist in business.
Alpha, 5, Bushberry-road, Homerton.

PARISIAN LADY'S MAID or Head Nurse. Christian Protestant; experienced; 43; good sewer, ironer; lady-like; can dress hair. Christian family. Good wages desired. References.—Mme. Dalencourt, Mission Évangélique. 33, rue Denfert, Rochereau, Paris.

A THOROUGH CHRISTIAN Young Lady seeks a re-engagement as Companion or Lady Help. Conscientious, painstaking, thoroughly domesticated. Good plain cook, good needlewoman, musical. Comfortable home preferable to large salary.
Miss S. Parker, Frilford, Abingdon, Berks.

WANTED, Situation for Widow, aged 32, well adapted for Matron of Orphan Home, charge of a family with servants, or care of an invalid. Recommended by Mrs. Whiting, Headingley, Leeds.

LADY EVANGELIST seeks an engagement. At liberty in the autumn.—Miss T., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A LADY HIGHLY recommends one who was Assistant Matron in her Home for girls several years to some such post. Useful worker. Dependable person, if bodily strength not first consideration.—Miss Isabella Crowley, Normandy House, Alton, Hants.

SEWING-MAID.—A Young Person desires situation in Christian institution as above, and assist in light duties. Town or country. Good references. Total abstainer.
A. R., Camfield-place, Hatfield, Herts.

A LADY IS ANXIOUS to get good situation for a tall, active Girl, as Under-Housemaid. Good needleworker. One year's character. Country preferred.—Apply by letter to Mrs. Delap, Woodbridge Villa, Guildford.

AS USEFUL HELP, or Housekeeper. Can read aloud well, good needlewoman. Middle-age; been many years in nursery.—G. L., 36, Walcot-square, Kennington-road, London, S.E.

WANTED, by a thorough Christian, who is a trained nurse over seven years' experience, a situation where she might be useful in the Lord's vineyard. Not night work.—Miss Hayes, 20, Alexandra-terrace, New Clee, Grimsby, Lincolnshire.

A LADY WISHES to recommend a thoroughly experienced and certificated Monthly Nurse, and will gladly answer any inquiries concerning her.
G. C., H. Sutton, Printer, Redhill.

WILL ANY LADY take into her service a Girl of 20, who wishes to redeem her character? Good housemaid and needlewoman. Bright, clever servant.
Mrs. Moule, Ridley Hall, Cambridge.

A LADY WISHES to find a place for a Girl of 16, as Under-Housemaid, where she would receive careful training. Thoroughly respectable. Nice looking.
Mrs. Kinsey, Harpur-place, Bedford.

A LADY CAN RECOMMEND a Girl, in 17th year, as Under-Housemaid, or to assist in house and kitchen. Strong, respectable. —Miss Onslow, Alresford, Hants.

A LADY WISHES to recommend, as Housemaid, or Under Housemaid, in a quiet family, a young servant, who has been with her 15 months. Wages £10 to £12. Neighbourhood of Tunbridge Wells preferred.
Miss Wilson, 4, Nevill-park, Tunbridge Wells.

WILL ANY LADY take into her service a girl of 22, fallen, and anxious to reform? Good general servant. Low wages.—Hon. Mrs. Lyttelton, Selwyn Lodge, Cambridge.

A YOUNG GIRL would like a situation as Housemaid. Never out before.
A. F. G., Castleknock, Co. Dublin, Ireland.

AS SECRETARY, Amanuensis, Reporter, or Collector.—A Christian young man is desirous of obtaining position in any of these capacities. Experience in editing, and evangelistic work. Good organiser. Highest testimonials. Age 29.—Stenographer, 3, Bierton-villas, Manor-road, Lea Bridge-road, Leyton.

A LADY (30) seeks re-engagement as Companion, to a Lady of Christian experience. Three years' reference.
Miss Bond, Post-office, Streatham Common, S.W.

AS MATRON, experienced. Good administrative abilities. Either girls' home or day nursery. Entire charge under committee. Best references.—Mrs. R., 8, Rackham-street, Ladbroke Grove-road, North Kensington, W.

AN EFFICIENT, RELIABLE BUTLER, recommended by Lady Hope, for quiet place; not single-handed. Earnest Christian. Unimpeachable character; married; good appearance; abstainer. Age 39.—Fides, care of Mr. Arthur Wood, Beddington, Croydon.

Appointments, Situations, &c., Vacant.

PARTNER WANTED, with small capital. Christian and abstainer. Present partner obliged to leave. Every information will be gladly given.
G., 26, Gensing-road, St. Leonard's-on-Sea.

A FOOTMAN wanted; single-handed. Quiet country place. Total abstainer. Must be well recommended.
D. D., Mickleover, near Derby.

A BIBLEWOMAN, of experience, wanted for a town in Herts. A Nonconformist and a member of a Christian church. Salary £40.
B. A., care of A. Boardman, Bishops Stortford.

A SINGLE-HANDED COACHMAN wanted, who will make himself generally useful. Married man, with no young family. Long character.
Colonel Sladen, Ripple Court, near Deal.

A GOOD NURSE wanted, aged about 30, for five children; youngest seven months old. Help given; good personal character required.—Apply, by letter only, to Mrs. Hancock, Sefton House, Eltham, Kent.

A CHEERFUL, domesticated young person wanted, as Mother's Help. Also a good General Servant. Must understand plain cooking; no boots, knives, or windows.—Mrs. M., Deganway Villa, Abbey-park, Keynsham, near Bristol.

NURSE.—Wanted, a respectable, trustworthy young person, not under 20, for a child of 3½. Must be good needlewoman, and willing to assist General Servant in a little light housework.—Apply first by letter, stating wages and further particulars, to Mrs. Green, "Maisonnette," Effingham-road, Lee.

MOTHER'S HELP WANTED, in a lone farm-house, to assist generally in domestic duties. Fond of children. Handy with needle. —Particulars and salary to Mrs. Holt, Corble Farm, Piddington, Thame, Oxon.

A HOUSE AND PARLOURMAID wanted, in a Christian family. Abstainers.—L. F. L., 4, Grecian-villas, Crown-hill, Upper Norwood.

UPPER LAUNDRY-MAID wanted, Kent; also **UNDER**, who will help kitchen-maid. Wages £24 and £15. No beer, but all else found.—Write, Mrs. Alexander, 2, Granville-place, W.

AN EXPERIENCED GENERAL SERVANT wanted, who thoroughly understands Cooking. Country town, within two hours of London. Three in family. Governess and coachman kept. State wages. Highest references required.
C. P., Belgrade, Wellingborough.

A GOOD GENERAL SERVANT, as plain Cook. Housemaid kept. Age not under 22. Good character essential. For small family; no children. In the country.
Mrs. Coombe, Burnham, Malden, Essex.

GOOD GENERAL SERVANT wanted, or Plain Cook. Two in family, besides two little children, for whom nurse is kept.—Apply, by letter, Mrs. Hutchinson, 1, Primrose-villa, Overhill-road, Dulwich.

A RESPECTABLE PERSON (age 27) wanted in a family of three, as General Servant, to do plain cooking. Another kept.—Ellerslie, Auckland-road, Upper Norwood, Surrey.

WANTED, for May 21, Cook and General Servant and House-Parlourmaid. Abstainers. Wages of each, £18. Age under 30. Twelve months' character required.
Mrs. W., 8, Downe-terrace, Richmond, Surrey.

TEA AGENCY.—Agents (male and female) required everywhere to sell our pure Teas. Our wholesale prices (from 1s. 4d. per lb., upwards) leave a large profit to agents. Lady agents are most successful in obtaining orders from friends, and derive a good income from this source. Schools and large consumers supplied direct.—Samples free, of The United Tea Growers' Association, 14, Union-court, E.C.

To Let, Apartments, &c.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.
WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., Mrs. E. S Ellis, and numerous readers of *The Christian*. *Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d Printed Tariff on application to Frederic Smith.

London.—W. TAVERNER, Temperance Hotel, 35 & 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d. Tariff and testimonials on application. Patronised by Ministers of all denominations.

MRS. GREATLEY'S CHRISTIAN BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. New management, owing to her advanced age. Highly commended for economy, comfort, and being easily accessible from all parts. References to Revs. Dr. Thain Davidson and W. Norris. Terms from 2s. 6d. for bed and breakfast.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts. Terms moderate.—Miss Searl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

SWITZERLAND.—Beautiful situation on the Lake of Geneva. An Apartment for a family to Let, with Board. Every educational advantage in the neighbourhood. — Madame Droin, La Solitude, prés Nyon, Canton de Vaud.

WEST HOME, Belmont, Twickenham, Middlesex, now ready to receive Ladies of intemperate habits. Comfortable accommodation. Careful supervision. Christian influence. From 21s. to 30s. weekly. Subscriptions in aid of first outlay will be thankfully received by Miss Pollock, Woodlawn, Hanworth, Feltham. Full particulars forwarded on application.

BUSINESS YOUNG LADIES' Association of Manchester. Pleasant apartments and home comforts at the Osborne House branch, 69, Ardwick-green. Use of piano, library, &c. Free classes. Terms very moderate for board and lodging.—Apply to the Lady Superintendent.

Mrs. DALBY receives into her private residence one or two young Ladies, who are causing trouble and cannot remain at home, needing watchful care. References, Rev. J. Jackson Wray, and other ministers.
21, Norfolk-road, St. John's Wood.

WORTHING HOME OF REST FOR CHRISTIANS. Garden close to sea. Terms one to two guineas. — Lady Superintendent, Rutherford Lodge, Worthing.

DORKING.—To be Let, furnished, for the summer, near three railway stations, a convenient House, with small garden, situated on high ground with fine views.—For cards to view, apply to Messrs. White & Sons, High-street, Dorking.

ST. LEONARD'S-ON-SEA.—First-class quiet, comfortable Boarding Establishment. Close to post-office, bath, reading-room, and public gardens. Southern aspect. Liberal table.
Proprietress, Hertford House, 53, Marina.

ILFRACOMBE. — Refined Home offered, in Christian family, for longer or shorter period. Piano. Good schools available. House on hill. References exchanged. Terms 25s. per week.—The Heights, 18, Oxford-grove.

WESTBOURNE, BOURNEMOUTH. —Pleasant sitting-room and bed-room in a detached house, from now to September, at £1 per week, with attendance.—S. W., care of Mr. Phillips, Nurseryman, Westbourne, Bournemouth.

ST. LEONARD'S ON-SEA.—Board and Residence, close to sea and Warrior-square station. Home comforts, liberal table, smoking-room. Moderate and inclusive terms.
Miss Renneck, Hartington House, Church-road.

CLAPHAM COMMON, near Clapham Junction.—To Let, unfurnished, end of May, three rooms on first floor, with range and water fittings. Pleasantly situated. Suitable for two ladies or married couple. Terms 9s. 6d. per week.
5, Stockwell-road, S.W.

SEASIDE HOME of Rest and Recreation for young Men.—In healthy and select watering place. Connected with Y.M.C.A. Special terms. Prospectus on receipt of stamp.
Pembroke House, Folkestone, Kent.

A CHRISTIAN HOME offered to Lady or Gentleman in the home of Evangelical Clergyman in West-end. Terms, two to three guineas.—X., Housekeeper, 13, Rose-street, Newgate-street, E.C.

(Continued on page 22.)

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY, in co-operation with the Church Missionary Society.

THE ANNUAL MEETING

will be held (d.v.) at The Princes' Hall, 189, Piccadilly, on Thursday, 7th May, 1885. The chair will be taken at 11.45 a.m., by The Right Hon. the Earl of Chichester. Rev. H. M. Butler, D.D., Head Master of Harrow, and Dean Designate of Gloucester; Rev. Henry P. Parker, M.A., Corresponding Secretary, C.M.S., Calcutta; Rev. R. H. Maddox, B.D., late C.M.S., Trichur; Major-General F. T. Haig, R.E., and others, are expected to address the Meeting.

THE ANNUAL SERMON

will be preached in St. James' Church, Paddington (by kind permission of the Rev. Walter Abbott), by His Grace the Archbishop of Dublin, on Thursday, 14th May, 1885 (Ascension Day). Divine Service will commence at 12 o'clock. A collection will be made at the close of the Service in aid of the Funds of the Society.

LONDON CITY MISSION.

THE
50TH ANNUAL MEETING
WILL BE HELD IN
EXETER HALL,
On THURSDAY, MAY 7, 1885.

The Chair to be taken (d.v.) by the

Rt. Hon. the EARL of SHAFTESBURY, K.G.,

At HALF-PAST TEN o'clock precisely.

Speakers:—Rev. Robert P. Downes, Rev. Donald Fraser, D.D., Samuel Smith, Esq., M.P., and Rev. H. Webb-Peploe, M.A.

Tickets may be obtained at the Hall; or at the Mission House, 3, Bridewell-place, E.C.

British Society for the Propagation of the Gospel among the Jews,

96, Great Russell Street, Bloomsbury.

THE FORTY-SECOND ANNIVERSARY will (d.v.) be held on TUESDAY EVENING, May 12, 1885, in EXETER (Lower) HALL, Strand, W.C. The Chair will be taken by George Williams, Esq., at Half-past Six o'clock, precisely.

The Revs. Ossian Davies, Dr. M. Lasbron, Dr. Adolph Saphir, W. M. Statham, C. Spurgeon, and Isaac Levinsohn (one of the Society's Missionaries), will address the Meeting.

THE ANNUAL SERMON will be preached on WEDNESDAY EVENING, May 6, in CHRIST CHURCH, Westminster Bridge-road (Rev. Newman Hall's), by the Rev. William Cuff (of Shoreditch Tabernacle.) Services to begin at 7.30 p.m.

EARL CAIRNS MEMORIAL.

The following are the London Committee for the Memorial Building in Bournemouth to the late Earl Cairns, for the Y.M.C.A., to be called Cairns House, proposed by the Earl of Shaftesbury, K.G. "This memorial is thoroughly acceptable to the feelings of the family, and will fulfil one of the most earnest wishes of the later months of Lord Cairns' life."

His Grace the Archbishop of York.
The Earl of Shaftesbury, K.G.
The Earl of Harrowby, K.G.
The Viscount Cranbrook.
The Lord Ebury.
Rt. Hon. Sir Stafford Northcote, Bart., M.P.
Hon. Baron Pollock.
Lieut.-Gen. Sir G. Willis, K.C.B.
Admiral the Rt. Hon. Sir A. Cooper Key, G.C.B., A.D.C.
Stevenson A. Blackwood, Esq., C.B.
Samuel Morley, Esq., M.P.
Geo. Williams, Esq., Founder of the Y.M.C.A.
Rev. Nevile Sherbrooke.
Frank Bevan, Esq., Hon. Treasurer.
Captain Dawson, Hon. Secretary, Bournemouth.

Donations may be paid to the Hon. Treasurer; Messrs. Barclay, Bevan, Tritton & Co.; 54, Lombard-street, London; The Union Bank of London, Charing Cross Branch; or to the Wilts and Dorset Banking Company, Bournemouth. Any small donations under £1 may be sent to the Hon. Secretary.

TURKISH MISSIONS' AID SOCIETY,

For the Promotion of Christian Work within the Lands of the Bible. The Twenty-ninth Annual Meeting will be held in the Lower Room, Exeter Hall, on Tuesday, May 5th, at 3 p.m. The Earl of Shaftesbury, K.G., will preside. Addresses will be delivered by Sir W. Muir, K.C.S.I.; Rev. Dr. Strickland; Rev. Dr. Edmond; Rev. Burman Cassin, M.A.; Rev. Dr. H. S. Paterson; the Hon. W. Clark, of Florence; Rev. Dr. Dennis, American Missionary, of Beyrout; Rev. J. W. Baird, Monastir; and others.
T. W. BROWN, Secretary.

Price 1d. each; or 7s. 6d. per 100 from the Printers.

A CLEAN HEART,

"An Habitation of God through the Spirit."
By F. E. B.
Bristol: Rose & Harris, Printers, Broadmead.

UNDER THE PATRONAGE OF H.R.H. THE PRINCESS CHRISTIAN.

BAZAAR
FOR THE BENEFIT OF
MRS. HILTON'S CRÈCHE,
WILL BE HELD IN
CANNON STREET HOTEL,
On SATURDAY, May 2, MONDAY, May 4, and TUESDAY, May 5.

The Bazaar will be opened on Saturday at Two o'clock, by Arthur Pease, Esq., M.P., and Mrs. Pease. Some of the Children of the Home will sing during the Opening Ceremony.

Contributions are most earnestly solicited, and may be sent not later than April 25, addressed

Mrs. HILTON, Crèche, Infirmary, and Infant Home,
12, 14, and 16, Stepney-causeway, Commercial-road, E.

Note.—All Parcels of Goods should be plainly marked inside with the Name and Address of the Senders.

CHURCH PASTORAL-AID SOCIETY,

Offices—Temple-chambers, Falcon-court, Fleet-street, E.C.

JUBILEE YEAR.

THE JUBILEE SERMON

Will (d.v.) be preached by the Lord Archbishop of York, in All Souls', Langham-place, on WEDNESDAY, May 6, at 7.30 p.m.

THE JUBILEE MEETING

Will (d.v.) be held in Exeter Hall, Strand, London, on THURSDAY, May 7, at two o'clock. Chairman, The Right Hon. The Earl of Shaftesbury, K.G., President of the Society.

The Committee earnestly ask for Donations to the JUBILEE FUND, in order that they may be relieved from the painful necessity of keeping over sixty worthy applicants waiting so long for aid.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

***President*, The Rt. Hon. the Earl of Shaftesbury, K.G.**
Established 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. ***The work is carried on in a spirit of love, and not of controversy.***

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meetings on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
and 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the ***exact title*** **"Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."**

Zechariah xiv. 5.

To all who love the Lord's Appearing.

WORLD-WIDE SECOND ADVENT PRAYER UNION.

In connection with the above, our

SECOND ANNUAL CONVENTION

WILL BE HELD (D.V.) IN THE

CONFERENCE HALL, Clapham Road, S.W.,
ON
Wednesday and Thursday, May 20 and 21.

The Meetings will be as follows:—
Devotional Meeting, 10 a.m. General Meeting, 11 a.m. Bible Reading, 3 p.m. Evening Meeting, 7 p.m. each day.

The Revs. C. Skrine, F. Whitfield, A. Fausset, C. Stirling, C. Graham, J. C. S. Kœnig, and Fuller Gooch; Dr. Anderson; and C. Pember, Esq., will address the Meetings.

Tramcars from Westminster and Blackfriars Bridge pass the door constantly. Clapham Road Station is near, and Tramcars to and from the station pass frequently.

Light refreshments will be provided at moderate charges. Tickets for a few Reserved Seats, 2s. 6d. each, and Free Tickets and Programmes to be had on application to the Rev. C. MELVILLE PYM, Hon. Secretary, The Conference Hall.

REDUCED GENTLEWOMEN.

THE Christian Public is aware by this time of the lamented death of my beloved sister, Julia Corke, the originator of the effort to establish the LUTHER MEMORIAL HOME, to grant rent-free rooms to the above class.

It is earnestly hoped and believed that this needed work may still be accomplished, that Christian Workers will take it up, and by their prayers, sympathy, and exertions to raise funds, to add to the £200 already subscribed, strengthen the hands of the Treasurer (Miss Julia Fox, 54, Kensington Park-road, Ladbroke-square, Bayswater) and of myself, who, having worked in the cause from its commencement, will gladly take up this legacy of my beloved sister.

Funds continue to come in which bereavement has prevented my acknowledging as yet. Thanks for all. Cards for Collecting Shillings will be gratefully supplied, and Contributions thankfully received by the Treasurer, or by—

ANNETTE CORKE, Hon. Sec.,
120, Ledbury-road, Bayswater, W.

"WOMAN AND THE SCRIPTURES."

Lecture by Miss Corke, published by request.

To be had post-free, price 9d., from Miss A. F. Corke, 120, Ledbury-road, Bayswater, W.

The entire profits to be devoted to the funds of the "Luther Memorial Home."

ALSO BY MISS CORKE,

"WHAT SHALL WE DO WITH THEM?"

With Preface by the Earl of Shaftesbury.

"A book for all the year round:"

To be had as above, price 2s. 6d., post-free.

Profits to be devoted to sending over-worked women, free, to Mrs. Marshman, London and Brighton Convalescent Home.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL SERMON at the METROPOLITAN TABERNACLE will be preached on Sunday, 3rd May, by Mr. W. P. LOCKHART, of Liverpool. Service to commence at Three o'clock.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING will be held in EXETER HALL on Monday Evening, 4th May, at 6.30 p.m.

The Right Rev. the LORD BISHOP of LONDON, President of the League, will preside; and the meeting will be addressed by the Rev. J. C. Edghill, D.D., Chaplain-General; Rev. Canon Fleming, B.D.; Rev. Samuel Pearson, M.A., Liverpool; Thomas Blunt, Esq., M.D., Leicester; Alfred Illingworth, Esq., M.P.; Samuel Morley, Esq., M.P.; B. W. Richardson, Esq., M.D., F.R.S.

The TEMPERANCE CHORAL SOCIETY (Conductor, Mr. Birch) will give a short Concert at 6 p.m., and will also sing several pieces during the evening.

Admission Free. Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

The Christian.

NOBLE COMMERCE.

A VERY lurid light has recently been thrown upon much of our modern trade by the statement of a public analyst that "the skill and ingenuity displayed by fraudulent inventors would suffice to make their fortunes a dozen times over in any honest capacity," and that in the manufacture of articles of spurious food, chemical knowledge of the highest obtainable order is employed, and liberally remunerated. These assertions are supported by the fact that the scientific officers of the Municipality of Paris examined thirty samples of flour, purchased wholesale lately in different parts of the country; of these seventeen were found to be vilely adulterated, in some cases with thirty per cent. of plaster, and in others with an equal amount of substances of a far more injurious kind.

Not content with fair and proper profits, merchant and trader alike seem, in their anxiety to be rich, to be stooping to dishonest practices, which are winked at and condoned, simply because, with morality at a low ebb, they have come to be looked upon as pardonable tricks of trade, a little "sharp," perhaps, but excusable in days of fierce pressure. In widening circles the authority of the teaching of God's Word is pushed aside during the working hours of the week to make room for the false teachings of the authority of the market, and in only too many cases men of business have for probity and righteousness substituted, to use John Ruskin's words, "occult and polite methods of thieving, and of all occult methods chiefly the making and selling of bad goods."

However it may be glossed over on the exchange and in the mart, this deceitful dishonesty cannot be correctly designated by any other term than that which Ruskin has applied to it, for ultimately it affects the working classes more than any other section of the community, and is, therefore, equivalent to the direct theft of a portion of the labouring man's hardly-earned food, and to the infliction of physical evil upon him and his children.

But mean and contemptible as all this may be (and strange to say there are people who attempt to defend it and its contemptible offshoots on the score of the necessities of competition), it is as nothing when compared with the more extended form of deceitful and false commerce—that of dishonest speculation, a vice spreading so rapidly that there would appear to be ground to fear that a modern satirist was not far wrong when he defined business to mean "other people's money."

Day by day we hear of cases of bankruptcy and ruin—ruin, unfortunately, not confined to the speculators themselves, but extending in all directions to their simple and trusting dupes, and widows and children are plunged into poverty because of the failure of someone who had been keeping up a great appearance upon paper and false pretence, and without any foundation of honest capital.

That these things are evident signs of decay, as marked and unmistakable in their way as are the symptoms of fever or mortification, surely no one will attempt to deny; but there is always the danger that we may be tempted to regard them as national rather than individual, and therefore, too extensive and deep-seated for the application of simple remedies.

All national life, however, is but the aggregation of the morality or immorality of the units of which the nation consists, and it is, therefore, to the individual we must look for the adoption of a higher standard of rectitude and honesty in trade transactions.

In too many cases there is an attempt made to sever business from religion, the counter from the pew—with a manifest failure, it is true; the result being that discredit is brought upon the profession of religion. The highest Christian life, certainly, is that in which the teaching of Jesus is permitted to influence the slightest and seemingly least important act, the power of the Master permeating the daily round of duties, ennobling every thought, and word, and deed; and it is hardly necessary to say that where there are dishonesty and falsity there is not room for the working of the Spirit of Christ.

Only few people in these days are called upon to make large sacrifices for Jesus, and perhaps, indeed, our national life would be much nobler if the contrary were the case, but there are many who imagine they would be ready to do great things; yet not a few of these are careless about the trifles which are none the less evidences of the depth and solidity of the Christian life. The trifling things, too often neglected, are as the straws which show the way the wind is blowing—how God's north wind and south wind are blowing upon the spiritual garden.

The command of God to the princes of Israel was not only to "remove violence and spoil, and execute judgment and justice," but, also, "Ye shall have just balances, and a just ephah;" in the small things as in the great ones they were to be honest.

And to-day it is imperative upon each Christian to be careful that his daily life is nobly consistent, and that in his business transactions, as in all others, men may take knowledge of him, that he has indeed been with Jesus. It is true that it may not be so easy to amass a fortune in a business conducted upon such simple and righteous principles, but even in this luxurious nineteenth century it is better to be rich towards God than to be the possessor of wealth amassed in ways and by means which are inconsistent with professions of piety and holiness. "Better is a little with righteousness, than great revenues without right," and wealth has been dearly purchased if it has been obtained at the cost of separation from Christ,

James Bowker.

A ROMISH PROTESTANT.

A MOST remarkable sign of the times is furnished by the Pastoral, addressed by a Roman Catholic Bishop in Ireland to his clergy and people, which was read at all the masses in the diocese of Meath on Sunday, 19th inst. Probably addressed originally to the Sovereign Pontiff himself, and either refused at Rome or kept back for wider circulation, the document is nothing less than a plain and unmistakable warning to the Pope not to venture to interfere in any way with the course of Irish politics. The Bishop confesses that for some time past he "could not help feeling uncomfortable misgivings for the future of our ancient National Church," and he adds that in the present excited and suspicious condition of public feeling, "grave and dangerous complications and misunderstandings might, at any moment, crop up between the Irish nation and the Holy See;" that no one could calculate or fix a limit to the deplorable consequences that might result from them, and that "in the excitement inseparable from the controversy it would be easy to persuade a jealous and credulous race like ours that the Pope had acted on erroneous, prejudiced, and one-sided information."

Reading this remarkable passage, one cannot help asking what has become of the doctrine of the infallibility of the Pope. But more remarkable utterances follow, as, for instance, the one in which the Bishop, after stating that the nation always seems bent upon securing all the social and political ameliorations within its grasp, urges that a mistake of the kind "would be quite enough to drive it into an attitude of dogged and sullen disobedience, and the consequences that then might follow only God knows."

After pointing out the "very melancholy and very awful fact" that great Catholic nations like France, England, and Scotland have "practically apostatised from the faith," the Bishop ventures to remind the Pope that "the fact is surrounded with very salutary, as well as with very unpleasant warnings," and adds that although he does not anticipate that the Irish will follow the fatal example, he believes "it would be nothing but criminal rashness to expose it to the danger or temptation of doing so," as he has "no solid grounds for believing in a special exceptional providence, which would save Irish multitudes, any more than Irish individuals, from renouncing their allegiance to the Church in a paroxysm of passion, either in retaliation for some imaginary interference with their political freedom, or an affront which they rashly assumed had been offered them by the Holy See."

Here the warning ends, and the Bishop concludes, by finding in the call to Rome a proof that the Pope is not bent upon cutting the Irish nation off from the Holy See, inasmuch as the Bishops are "substantially united on every question, even in the slippery and dangerous region of politics," a fact proved, he urges, by their having entrusted to the Irish Parliamentary Party the educational interests of the people. Then comes an appeal that the quinquennial collection, which was taken up after the reading of the pastoral, might be "a brilliant success," and the prayer, in which every reader of these words will reverently and heartily join, "The peace of Our Lord Jesus Christ be with you all."

THE PERILS OF POSITION.

John vii. 48.

By CHARLES GRAHAM,
Minister of Avenue-road Church, Shepherd's Bush.

THE miracles of our Lord had so told on the more unsophisticated of the people that many of them believed on Him, and asked, "When the Christ cometh will He do more miracles than these which this man doeth?"

The Pharisees and chief priests become alarmed at such questions, and send officers to apprehend the Lord. The officers, like the people, hear and think for themselves; and instead of bringing Him, return saying, "Never man spake like this man." The reply of the Pharisees is characteristic: "Are ye also deceived? Have any of the rulers, or of the Pharisees, believed on Him? But this people who know not the law are cursed."

We will first consider the question, and then notice exceptions to it.

THE QUESTION.

The question is, "Have any of the rulers, or of the Pharisees, believed on Him?" The rulers were members of the Sanhedrim, or Great Council of the nation, consisting of seventy members with a president, after the model of the seventy elders whom Moses was directed to associate with himself in the government of Israel (Numb. xi. 16, 17).

The Sanhedrim consisted of the chief priests, or heads of the twenty-four courses, appointed by King David, with scribes or doctors of the law, and aged men celebrated for their wisdom. To be a member of this Council was to be invested with the highest honour and authority of the nation.

The Pharisees were by far the largest and most influential religious body of the nation. They were, as their name implies, *Separatists.* They are believed, by some of our learned men, to have taken their rise at the time Antiochus Epiphanes endeavoured to abolish the Jewish ritual, in order to unite Jews and Greeks in one community, those who clung to their separate Jewish position being called Pharisees, or Separatists. This being so, their origin was an honourable one.

But the fly was in the pot of ointment: they had, in their system of doctrine, the root of boundless error and corruption. They believed that, when God gave the written law to Moses, He gave also an oral law of equal obligation, that is, the so-called traditions of the elders, afterwards embodied in the Talmud. By their traditions, as our Lord shows, they made void the Divine Law.

It is remarkable that into this sin of the Pharisees the Romanists have fallen, and teach that the traditions of the Church are not only of equal authority with the Word of God, but that the Word of God can only be interpreted by them. The Word of God is thus not only virtually but practically superseded by tradition.

The Pharisees were the Ritualists of their day. They occupied themselves with what, in religion, was external and ceremonial; they were scrupulous in tithing mint, anice, and cummin, in washing their hands before eating bread, observing fasts which the Word of God had not enjoined, saying long prayers, giving alms with much ostentation, and compassing sea and land to make proselytes.

But underneath their external religiousness lay concealed the vipers of pride and covetousness. All their works they did to be seen of men. Therefore, our Lord tells us they had from man the praise which they sought, but from God would receive no reward.

Their covetousness they concealed by hypocrisy; they devoured widows' houses, and for a pretence made long prayers. They made clean the outside of the cup and platter; but within they were full of ravening and excess—that is, just as the lion fills his den with prey, so had they filled their cup and platter with fraud and extortion.

At best, when they had any honest zeal for the externals of religion, it was while they rejected the righteousness of God to work out a righteousness for themselves.

Just as the Pharisees were the Ritualists, the Sadducees were the Rationalists of our Lord's day. The Sadducees denied the doctrine of the resurrection and the existence of angels and spirits; but the Pharisees confessed both (Acts xxiii. 8). It was for this reason Paul cried before the Council, "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question."

It is contended for the Sadducees that while they rejected the inspiration of the other Scriptures, they believed in the books of Moses; but it is clear they could not have believed in books recording the appearance of angels while they denied their existence (Gen. xix. 1; xxviii. 12). For a man holding the doctrine of the Sadducees there is no salvation (1 Cor. xv.), and accordingly we never find a Sadducee believing on Christ. But to the question, "Have any of the rulers, or of the Pharisees believed on Him?"

WE NOTICE EXCEPTIONS.

There is a faith which is real, so far as it goes, but which does not go far enough, and so fails to bring salvation. It has its seat in the intellect, but does not touch the heart and bring the will to a decision. Thus, in the days of our Lord, John tells us, "Many of the chief rulers believed on Him. But because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John xii. 42, 43).

But in Joseph of Arimathea and Nicodemus, we have two genuine instances among the rulers and Pharisees of believers in the Lord. That Joseph and Nicodemus were true disciples there is no ground to question; for their faith flourished and bore fruit, when that of other disciples seemed withered and dead. When Jesus was apprehended his chosen witnesses forsook Him and fled. And when He died their hopes died with Him; it was then Joseph went to Pilate and begged the body of Jesus, and with Nicodemus took it down from the cross and wound it in clean linen with the hundred pound weight of myrrh and aloes which they had prepared for it, and laid it in Joseph's new tomb. Had they not both loved Jesus, and believed in Him, they would not thus have identified themselves with his cause when all its prospects seemed for ever blighted.

If a tree brings forth one good apple we know that it is a good tree. We may regret that all its branches are not laden with golden fruit, but one solitary golden pippin tells us the tree is good. But to do these two trees justice you get two good apples on each of them. For besides what we have noticed, Nicodemus indirectly confesses Christ in the Council, by asking, "Doth our law judge any man before it hear him, and know what he doeth?" and in the Sanhedrim Joseph "did not consent to the counsel and deed" of those who condemned Him.

But notwithstanding these facts it is painful to be obliged to conclude from the question, "Have any of the rulers, or of the Pharisees, believed on Him?" that neither Joseph nor Nicodemus was known to the Council as an adherent of the Lord. These good men were secret disciples, but they ought to have been public witnesses. So far as their fellow-rulers and the nation was concerned, their light was under a bushel.

THEIR ERROR AND ITS RESULT.

In the days of Elijah God reserved to Himself seven thousand men who had not bowed the knee to Baal, and whose lips had not kissed his accursed image. These were hidden ones, but their hiding was a necessity to preserve their lives from the fury of Ahab and Jezebel; but Joseph and Nicodemus were hidden disciples without any such necessity: protected by Roman power and Roman law, their lives were in no danger. Others of their nation, of humble position, believed on and followed Christ without any personal peril.

It was not even necessary for Joseph and Nicodemus to leave their comfortable homes, the one in Jerusalem and the other in Arimathea, to be identified with Christ and his cause; Martha, Mary, and Lazarus, did not need to leave Bethany, in order to be his disciples.

It was not, then, for their lives these hidden disciples were afraid, but for their honour and reputation with the world. Their faith was too weak to overcome the shame and reproach of being identified with one so humble as Jesus. Jesus had no palace or grand mansion to invite them to: "foxes have holes, and birds of the air have nests; but the Son of Man had not where to lay his head." His reputed father, and his mother, Mary, were only peasants; his attendants, fishermen and taxgatherers, without wealth, without education, without influence. How out of character it would have appeared in the eyes of the world for Joseph and Nicodemus to have had such associates. Yet Moses, their great lawgiver, and the deliverer and leader of their nation, forsook the Court of Egypt and the prospect of a throne, to identify himself with them when they were oppressed slaves.

The wisdom of this world is foolishness with God. That humble one that they are ashamed of, is the God that made the universe, that made themselves, and gave them their position. For their redemption, and that of their nation, and a lost world, He left the glory which He had with the Father before the world was, left the praises of the Seraphim, and took the form of a servant. Joseph and Nicodemus would have been wiser had they identified themselves with Jesus.

THEIR LOSS.

Their shame was partial. Had it been so great as to cause them to deny Christ, or stand altogether aloof from Him, it would have shut them out of his kingdom. "He that denieth Me before men, him also will I deny," says Christ, "before my Father and his holy angels."

How great was the loss which this false shame entailed on these men. They lost the companionship and fellowship of Jesus. They lost one of the grandest opportunities ever put into the hands of man to glorify God.

When the Spirit descended at Pentecost, where were Joseph and Nicodemus? We hear nothing of them. As they stood at such a distance from the Master, how could they be in the midst of his obscure servants, waiting together in a ten days' prayer-meeting? We never hear of them being associated with the Apostles. Gamaliel arrests the rage of the Council against Peter and John; but when they are scourged and dishonoured by it we hear of no protest or utterance in their favour from either Joseph or Nicodemus.

What do these honourable rulers for the promotion of the Gospel or the establishment of the kingdom of God? Those apostles, with whom they seem to have never exchanged salutations, were the founders and extenders of that kingdom, have their names in the foundations of the New Jerusalem, and shall by and by sit on thrones judging the restored tribes of Israel. Joseph and Nicodemus found the world no friend to grace. These things are written for our learning. "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Joseph and Nicodemus are types of thousands in the present day. The camel has passed through the eye of the needle: the rich men have entered into the kingdom of God. But would that such asked themselves what they are doing for the kingdom of grace into which they have entered, and what are their prospects of reward in the coming kingdom of glory!

◆

AMONG THE RED INDIANS.

I WISH to return thanks to the saints of God in Great Britain for their liberal response in forwarding by mail so many nice tracts and papers for the poor Red Men of the Indian Territory. I wish no better adjunct in connection with my work than that of first-class Gospel tracts. How blessedly they supplement the work of the evangelist!

God wrought a mighty work of grace in Vinita, and a few days ago I closed (so far as my own individual labours are concerned) six weeks of labour in Muscogee, the principal town in the Creek nation. Wonderful blessings have followed the preaching of the word in the latter place. Some of the very worst characters were brought to the Saviour, as well as numbers of the best society people of town and country. Judge More, a prominent man in the Creek nation, was led to accept and confess Christ as his Lord and Master. I had heard much about the stolidity of the Indians before I went to the territory; but I can say to the glory of God that the Bible has broken down every barrier; that the heart of the red man is just as susceptible to the power of the Gospel as is that of the white man.

The truth has not been preached without great opposition. My life has been threatened, and just before I came away from Muscogee a plan to assassinate me was thwarted by the hand of God. To the credit of the Indians be it said, all this opposition comes from a low type of the white desperado, in which this new country unfortunately abounds. Gambling is the prevailing vice. When patrons of the gambling hells get saved, of course the ire of the proprietors is aroused, and they will resort to almost any wicked thing in order to have revenge. But this state of things is rapidly disappearing under the civilising influences of the Bible and the school.

May I make one more plea on behalf of Gospel work in the Indian Territory? It is laid on my heart to ask if there is not enough sympathy among the readers of THE CHRISTIAN to help me in securing a large Gospel tent, with which I shall be better able to reach the multitudes who will not enter a mission chapel or church? I am now at home resting for a few weeks, and expect to return to my field of labour about the 1st or middle of May. With a tent capable of seating 1200 people I could gather hundreds, where in any other way I can only reach the scores or tens. Any help can be sent me, care of Hon. W. L. Squier, U.S. Commissioner, Muscogee, Indian Territory, U.S.A.

J. E. WOLFE (Evangelist).

York, Penn., U.S.

For the Young.

NOTES ON THE SCRIPTURE UNION READINGS.

APRIL 30.—PSALM XXVII.

v. 14.—"*Wait on the Lord: be of good courage, and He . . .*"—John Milton the poet grew blind as he became old. His blindness troubled him very much. In his time Englishmen had been fighting against each other, and Milton wished to do what he could to serve God by gaining liberty and peace for England. But he said to himself, "I can do nothing, for God has made me blind," and he felt inclined to complain against God. Then God said to him, "I do not require work from you: that you cannot do. Be patient, and wait. If you do that, you will be serving Me." And while he waited God taught him wonderful things, which Milton has taught us, and which you must learn when you grow a little older. So it always is. If we are patient and wait for God, God will use us for his glory in the best way.—*Dr. E. A. Abbott.*

MAY 1.—GALATIANS I. 1–17.

v. 11.—"*The Gospel which was preached of me is not after man.*"—Paul tells us in ver. 12, that he neither received nor learned the Gospel of Christ from men, but had it directly from God. This is what makes it so solemn a thing to hear the Gospel, it is God's voice to us; as Jesus said of his diciples when He sent them to preach his word, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me" (Matt. x. 40). There is only one true Gospel, and that is the Gospel of God, the glad tidings of Jesus, who is the Son of his love, and the only Saviour of men. Look at verses 8, 9, with Acts iv. 12.

MAY 2.—GALATIANS II. 11–21.

v. 20.—"*The Son of God, who loved me, and gave Himself for me.*"

"Jesus from his throne on high,
Came into this world to die;
That I might from sin be free,
Bled and died upon the Tree.
Yes, Jesus loves me,
The Bible tells me so.

Jesus! take this heart of mine,
Make it pure, and wholly thine
Thou hast bled and died for me,
I will henceforth live for thee."

E. Payson Hammond.

MAY 3.—GALATIANS III. 1–14.

v. 13.—"*Christ hath redeemed us from the curse of the law.*"—We have sinned, and the law saith, "The soul that sinneth, it shall die." The "terror of the Lord" is upon us, at our heels, following us like our very shadow. The moments are hastening upon us, bearing the evils that must come. We must perish, unless we can find some way of escape. No skill, or cleverness, or courage of ours can save us. It is folly to go on hoping and desiring, unless we can find a place of refuge. See, here it is: "A Man shall be as an hiding-place." Our only safety is in Him; our only hope of escape is there. Boldly, fearlessly, let us cast ourselves upon Jesus. In Him are safety and blessedness. The avenger cannot touch us there, for Jesus hath satisfied the law; He hath redeemed us from its curse. Oh, look to Him, and now resolutely, boldly cast yourself upon Him.—*Mark Guy Pearse.*

MAY 4.—GALATIANS IV. 1–16.

v. 6.—"*God hath sent forth the Spirit of His Son into . . .*"—In ver. 26 of chap. iii. you are told that it is by faith in Christ Jesus we become the children of God, as we learn also from John i. 12. We can only know God as our Father by knowing Jesus, and trusting in Him. It is no use to say "Our Father" unless we feel it in the heart. How blessed it is to have the Holy Spirit in us, shedding abroad the Father's love, and witnessing that we are children of God! Read Psalm ciii. 13; Matt. vii. 7—11; and 1 John iii. 1—3.

MAY 5.—GALATIANS V. 1–13.

v. 7.—"*Ye did run well; who did hinder you?*"—The Christian life is often compared to a race: see also 1 Cor. ix. 24—26; Heb. xii. 1, 2. What is it to run well? It is to run, as David did, in God's way (Ps. cxix. 32), to run patiently, to run constantly, never tiring of the way, but pressing forward as Paul did (Phil. iii. 13, 14). To do this we must wait upon God (see Isa. xl. 31), and keep fast hold on Jesus as our guide and helper. As John Bunyan says: "If thou dost not know the way, inquire at the Word of God. If thou wantest company, cry for God's Spirit. If thou wantest encouragement, take the promises of God. But be sure thou begin by times, get into the way, run apace and hold out to the end; and the Lord give thee a prosperous journey."

MAY 6.—GALATIANS V. 14–26.

v. 26.—"*Let us not be desirous of vain glory, provoking. . . .*"—These are evils into which children as well as other people are apt to fall. The wish to be first and foremost, and to have our own way in everything, leads to much mischief and unhappiness. How often the enjoyment of boys and girls at play is spoiled by their wishing to have their own way, and by provoking one another. Those who love Jesus should specially watch against this tendency, as being so unlike Him, and so contrary to his Word. Let us remember the words of Jesus, "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

A FINE SCENE.

Two boys were in a schoolroom alone together, and exploded some fireworks, contrary to the master's express prohibition. The one boy denied it; the other, Ben Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys got alone again—

"Why didn't you deny it?" asked the real offender.

"Because there were only we two, and one of us must have lied," said Ben.

"Then why not say I did it?"

"Because you said you didn't, and I would spare the liar."

The boy's heart melted. Ben's moral gallantry subdued him. When school reassembled, the young culprit marched up to the master's desk, and said—

"Please, sir, I can't bear to be a liar. I let off the squibs," and he burst into tears.

The master's eye glistened on the self-accuser, and the undeserved punishment he had inflicted on the other boy smote his conscience. Before the whole school, hand in hand with the culprit, as if he and the other boy were joined in the confession, the master walked down to where young Christie sat, and said aloud—

"Ben, Ben, lad, he and I beg your pardon; we are both to blame."

The school was hushed and still, as other schools are apt to be when something true and noble is being done; so still, they might almost have heard Ben's big boy-tears dropping on his book, as he sat enjoying the moral triumph which subdued himself as well as all the rest. And when, from want of something else to say, he gently cried "Master for ever!" the loud shout of the scholars filled the old man's eyes with something behind his spectacles, which made him wipe them before he sat down again. —*S. S. Advocate.*

BIBLE ACROSTIC.

By God's command raised up to be
A sign of man's salvation,
It was by faithless man abused
For sinful adoration.
(1) A captain, mighty in his day.
(2) Where David once for safety lay.
(3) A woman of bloodthirsty fame.
(4) A land from whence a patriarch came.
(5) One who her Saviour saw expire.
(6) A king who felt God's anger dire.
(7) What, thrice, Elisha would not do.
(8) One who a mighty giant slew.
(9) What, in his glory, Jesus has,
Unknown to those on earth who live,
And what to those who overcome,
His promise stands that He will give.

ANSWER TO LAST DOUBLE ACROSTIC.

Initials—PROVERBS. Finals—PARABLES.

(1) PhiliP..........Acts viii. 35.
(2) RhodA............Acts xii. 13.
(3) OphiR............1 Kings ix. 28.
(4) VajezathA............Esther ix. 9.
(5) EliaB............1 Sam. xvi. 6—7.
(6) RolL............Jer. xxxvi. 2—23.
(7) BridE............Rev. xxi. 2.
(8) SacbutS............Dan. iii. 5—7.

Answers received from:—P.M.N. C.B.M. P.K. G.H.C. W.M.C. H.C.C. A.P.R. C.H. J.H. E.E.B. M.R. G.M.T. K.W. C.J.B. A.J.I.

Additional answers to Double Acrostic LAMENTATIONS received from:—E. & G.N. P.K. D.W.H. G.M.T. J.M. L.C. M.K.C.B M.R.

GREAT BRITAIN AND RUSSIA.

THE Peace Society has issued the following further Appeal:—

"Countrymen,—We venture very respectfully to make an earnest appeal to you, in the present critical state of our relations with Russia, to use your influence in favour of peace. In these days popular opinion and temper are often reflected in national policy, and it will depend largely upon you whether the present differences shall be peaceably adjusted, or issue in a war which, as is said in an admirable Christian address just issued by a distinguished prelate of the Church of England, 'will probably be a war such as, for the sacrifices it will call for and the sufferings it will impose, the nation has not known for seventy years.' Surely we may learn something that may be of use to us at this crisis from the experience of the past. There are many now living who can recall the state of feeling which prevailed in this country before the last Russian war, and which largely contributed to render that war inevitable. How confident were the great majority of the nation that Russia was wholly in the wrong, and that our right of warlike intervention was clear beyond the shadow of a doubt! How violent were the attacks made upon that country, its people and its rulers! How passionate were the demands for prompt and violent measures! How confident were the expectations of easy and speedy success! How sanguine the predictions of great and beneficent results to flow from that policy!

"We also remember how the Governments on both sides, acting on the notion that the best way to preserve peace is to threaten war, were, unhappily, tempted to premature and menacing demonstrations of armed force, which defeated the most hopeful attempts at negotiation by peaceful means.

"But now, looking back over thirty years with the calm eye of reason, with better knowledge of facts, with a judgment undisturbed by passion, how many are there who will affirm that that was a just and necessary war, or one that might not have been avoided? And after counting the cost, after reckoning up the enormous expenditure of blood and money it occasioned, the incalculable amount of suffering of every kind it inflicted on the nations, and the appalling extent to which it envenomed the hearts of men with malignant and unchristian passion, can anyone tell what good came of it to England, or to Turkey, or to anybody?

"We know now a good deal which throws a different light on those events from that in which they were regarded at the time. We know that many of the charges which did most to exasperate public opinion against Russia were unfounded, or grossly exaggerated. We know that all the guarantees for the sake of which the war was undertaken and prolonged have been one by one abandoned. We know that three members of the Government which made the war, Lord Aberdeen, Lord Russell, and Sir James Graham, afterwards acknowledged that it was a mistake. We know that the leading paper, *The Times*, which most vehemently wrote up the war, only five years later made its recantation in the following emphatic language:—

> "'We must frankly own that we feel somewhat more free to act like men and Christians now than we could five years ago. That ill-starred war—those half million of British, French, and Russian men left in the Crimea; those two hundred millions of money wasted in the worst of all ways—have discharged to the last iota all the debt of Christian Europe to Turkey. Never was so great an effort made for so worthless an object. It is with no small reluctance we admit a gigantic effort and an infinite sacrifice to have been made in vain.'"

"After this experience, will it not be well to moderate our views on the question now in dispute? There cannot be a doubt that any violent expression of public opinion tending to war will aggravate tenfold the difficulty of the Government in securing, what we believe they earnestly desire, a pacific solution of the matters in dispute. Shall we not rather strengthen their hands by demanding that, if it cannot be otherwise disposed of, the difference between the two Governments shall be referred to some form of arbitration? It has already been acknowledged by distinguished authorities that the question at issue is one singularly adapted for such a mode of settlement.

"Questions of disputed boundary have often been submitted to adjudication with entire success. Surely there is no dishonour in referring what are acknowledged to be obscure and doubtful points of frontier to a neutral and impartial authority. While the alternative—that of a war with Russia, whatever may be the issue—opens before us a prospect which may well appal the stoutest heart.

"J. W. Pease, President,
"Henry Richard, Secretary.
"47, *New Broad-street, E.C., April* 17."

PRAYER FOR PEACE.

A PRAYER-MEETING, which is held weekly on Thursdays from twelve to one o'clock, at the Y.M.C.A. in Leeds, was utilised on the 23rd instant, for the purpose of united prayer: "That in this grave crisis, when we appear to be on the verge of another serious war, God would so influence the hearts of men that a conflict may be avoided." There was a representative gathering of various religious denominations.

The meeting was led by Rev. Dr. Conder, who, after a few introductory remarks on the object of the meeting, the singing of a hymn, and reading a portion of Scripture, called on several persons, both ministers and laymen, to offer prayer. Seldom has there been a more solemn time within the walls of that Institution. All the petitions were in unison. No allusion was made to party or politics, but the prevailing features of the prayers were acknowledgment of national sin, necessity of repentance and humility, forbearance towards those whom we call our enemies, more dependence on God, and less upon an arm of flesh. There was a true note struck and maintained all through the meeting, and the central truth seemed to be an earnest desire to be enabled to carry out Christ's doctrine—"Do unto others as ye would that they should do to you."

It would be well if meetings of the same character were held in every town and village over the land. Nothing could have so great an influence in averting war, or be so powerful in the formation of a healthy and correct Christian public opinion on the grave questions at issue.

J. L.

MESSRS. FULLERTON AND SMITH.

THE mission extending over the last three weeks, conducted by these evangelists in Southampton, has closed, and has been most richly blessed of God. From the very first until the closing meeting there has been a long list of inquirers every night, and about three hundred have professed to be savingly blessed.

Some most touching scenes have been witnessed, and interesting cases of conversion. In one girls' school in the town conducted by a godly woman, there were ten boarders who were brought to decision for Christ, and these have been the means of leading others to the same Saviour during the mission. In another case, a mother and son went into separate rooms after the service, each being unaware of the other's intentions. They met each other only as they were leaving, to mingle their unbounded praises at having both found Christ. A servant girl, who had formerly been worldly and frivolous, went home to the godly family whom she served, and declared her decision for Christ, and at once, without prompting, burned all the trashy novels she had been accustomed to read. On this becoming known to the master, was it any wonder that he chose for the reading at family worship the next morning Acts xix. 18, 19? The visit of the two evangelists to Southampton will be long remembered, and already desires have been expressed for a renewal of it before long. A meeting of the converts for praise and counsel is to be held at once.

CAUSE OF GEN. GRANT'S ILLNESS.

ONE of the questions answered by Joseph Cook, in the Interlude of his 176th Boston Lecture was: "What is to be said of the causes of General Grant's present illness?" And this was the reply:—

This question has been forced upon me. The nation has unmeasured attachment to that great hero, whose dangerous illness it now mourns. We know that he was an instrument of Providence in securing the overthrow of slavery. We believe that he was sent of God to save the Union.

We are told by his physicians that General Grant's present illness was largely caused by excessive smoking. I am not a fanatic, I hope, on the topic of tobacco, opium or chloral, any more than on that of intoxicating liquors; but as we are now in several commonwealths requiring compulsory scientific instruction of the youth of the land as to the mischiefs of both strong drink and narcotics, and as it is useless so to instruct youth while the leaders of society set an evil example, I excuse myself, and hope you will excuse me for directing public attention to the testimony of these physicians. I sit in the railway coaches and at hotel tables, and hear the example of some foremost preacher in London, or of a foremost preacher in one American city or another, quoted in defence of the abundant and habitual use of tobacco. I suppose that physicians will grant that there are a few, perhaps five out of one thousand, who can use tobacco with impunity for a long period of years. But they tell us, also, that the most serious dangers are connected with an excessive use of it, and I think we are all ready to admit that with the young the habit is extremely dangerous. Germany, in several of her provinces, is arresting on her streets the children who use cigars. We know what our own schools for military training and for the education of seamen have been doing in this matter. We know what strong resolutions have been passed in some of the great religious gatherings, especially in the vast and aggressive Methodist Church, which may Heaven bless for its crusade against the filthy weed!

There is a rising sentiment on the right side of this topic, and why should we not listen to the voice of Providence when it calls our attention pointedly to a great mischief! There was recently an examination for candidates for admission to a church in Japan, and a prominent preacher there, Mr. Isé, put to a candidate for admission the question whether he used tobacco. The reply being in the affirmative, the preacher said: "There is no definite command in the Bible against the use of it; but all purity becomes a Christian. I shall advise you not to unite with the Church until you give up tobacco." After a proper amount of reflection, that Japanese convert came into perfect harmony of opinion with his spiritual adviser. Now, perhaps preachers ought not to go as far as this Japanese convert, who was a mere pagan before he was converted. When a man in the pulpit, however, sets the example of the use of tobacco to the young in his congregation, must we not lament the fact? Is it not time to lament it in public? Is it not time to ask the revered men who set a bad example in this particular in high places in God's Church to look at what Providence is doing in this country? A great historic character is likely to be cut off twenty years before the time at which he might otherwise have gone from us, simply because of excess in a habit which, to all who have not learned to like it, is loathsome. One of his staff has had a cancer taken out of his lip, and it originated from a similar cause. The records of the medical profession detail scores of such cases. Emily Faithfull says that Americans are very courteous to ladies; but she hints delicately that an American who will take his hat off in an elevator, for fear of being discourteous to a lady, will often, in the same elevator, expectorate or smoke tobacco in her presence. We tolerate in men habits that we would not in dogs.

AMONG THE ROMAN POOR.

A SHORT but very interesting account of this work during another year has been published by Mrs. Wall. She says:—

"I am very grateful for the amount of blessing our heavenly Father has permitted us to see during the past year. It has been one of remarkable preservation for the inhabitants of Rome, and more especially for the very poor, who, had the cholera visited this city in the manner it did Naples, must have been carried off by hundreds. The attendance at the meetings during the year has been good, and in the general appearance and behaviour of those who come there is a very marked and visible improvement. Since the commencement of this work I think we have known more than fifty who have changed a life of idleness for one of honest industry. I cannot thank those friends sufficiently who have so generously provided me with so large a number of shirts and aprons for the poor at Christmas, and shall trust to their generosity for the same number, or even more, another year, if we are spared.

MEDICAL MISSION.

We have now two rooms used for this purpose in different parts of the city. That in Trastevere has been in operation for nearly five years. This year the numbers have very much increased. Every week we get patients who have never attended an evangelical meeting before, and know nothing whatever of the way of salvation through Christ. While waiting for the doctor we get them to unite with us in singing; the effect of this is often marvellous, from sad and sorrow stricken, they frequently become quite cheerful, and say the singing makes them forget their pains. The Mission in Consolazione varies somewhat from that in Trastevere. It was commenced fifteen months since, in a part of the city where no other evangelical meeting existed. It is the spot where the *contadini* from all the mountainous districts come to be hired during the winter months, returning to their families in the summer. The ground was at first very difficult, and great was the opposition we had to encounter. This Medical Mission is open two mornings in the week, and we find now the sick in that part of the city are most glad to avail themselves of the doctor's advice, whilst many others come to unite with us in the singing and prayer. The Gospel has brought peace to many hearts, and instead of the disorder we formerly had, they listen with pleasure, and I hope profit. If friends will kindly assist me, I shall be glad to open other rooms for this purpose in different parts of the city.

SHOP AND MOTHERS' MEETINGS.

While trying to assist the very poor, it has been a great pleasure to draw from their ranks those who with a little help could be taught to do something to earn their daily bread. For this purpose we formed our mothers' meeting, and opened a shop to sell the work made by our women. After a lengthened period, we are rejoiced in seeing many bringing their work every week, well made, and fit for sale. Many Italians come to us, and express their great satisfaction and pleasure in purchasing the work; we all thankful for this, and hope in time our shop will exert an influence over many of the Italian families. The very small profits we get for the work done, together with the rent of the shop, make it necessary to solicit the aid of friends in England. Very many have kindly responded sending us calico, print, &c., and also articles, both fancy and useful, for our annual sale, held, in December. Parcels sent to the Baptist Mission House, 19, Castle-street, Holborn, W.C., will be forwarded direct to us.

35, *Piazza in Lucina, Rome.*

MOURNING REFORM.—A meeting was lately held at York in connection with the Church of England Funeral and Mourning Reform Association, when addresses were delivered on advocating simpler methods of interring and remembering the dead. The Lord Mayor of London has appointed Friday, June 12, at 3 p.m., for the seventh annual meeting of the Society, to be held in the Mansion House.

"GIVE ME TO DRINK."

"GIVE me to drink." A text flashes upon the consciousness at times. It asserts itself; it insists upon association, utterly declining to be pushed aside, and to take itself away. It happened so the other afternoon,—one of the last days of the last month, when there was a beautiful sky but a biting wind,—and when a poor asthmatic woman, with a feeble baby perched upright on her knee, sat panting for her breath on a bench in one of the stations of the Underground Railway. Her dress was very meagre; her face was plain, unattractive, and painfully anxious; her breath could only be fought for in short, hard gasps.

There came a porter to her, in all the modesty and that somewhat of brusqueness and incoherence that comes from being about to do a kindness unexpected and unusual. "Take this," he said; holding out a cup of cold water. "Perhaps it is better than nothing. We haven't anything else down here. Don't hurry about it," he went on, when she had taken a quick drink, and was gratefully giving him back the cup for fear he was obliged to hurry off. "Sit as long as you like. Take a sip at the time. All right. You can leave the cup on the seat."

It came so aptly. It was such a fitting pendant to a scene which had just been left. So this other shall be put down, that, with the two together, their blending may have proper understanding. It was the spacious and sightly waiting-hall of the National Hospital for the Paralysed and Epileptic—that part of the structure where out-patients sit till their turns come to be called in to the doctors' rooms. It had been seen to be well lighted, well ventilated, well warmed; it was furnished also with a carrying-chair, so that, should a patient be seized with a fit, there could be prompt and swift removal to where there would be the best help and the best appliances. In the same way, the seats were comfortable, with backs and foot-rails; for there are stated hours when the place answers as hospital-chapel, when it must present a very touching sight. In short, nothing had been omitted which would make it serve its benevolent and excellent purpose at the very best.

But then there had been seen such a number of patients! Bench after bench of them; full and full; ten on a bench, or a dozen on a bench, till the tens and dozens counted up to a hundred, and the hundred had run right over, and into two or three scores more! As many as that, stiff with paralysis, or distorted by it; or heavy with epilepsy, or overstrung by it into convulsive starts! And as many as that, at this one attendance, on this one day! Ah! yes. From which it comes, that let the doctors be ever so expeditious, many of these poor patients (and the anxious friends bringing them) must sit there hour after hour—three hours, four hours sometimes, getting weary, getting faint and fagged (for they come from all parts of London; they are not especially denizens of the small streets and courts near by), getting a little thrown back, perhaps, in their mysterious ailments by the suspense they are undergoing, and the agitation of it. What can come out of this but the repetition of those four words that Jesus uttered, "Give Me to drink."

So it has been done. The Ladies' Samaritan Society, which takes up the womanly and charitable work the hospital cases disclose only too plenteously, has made this one of the streams into which its benevolence flows; and it has put a steaming tea-waggon in one corner of the hall, with a neat hospital housemaid by the side of it to serve tea out, and to hand up slices of bread and butter from the dishes where they are ranged in high piles. This cannot be gratis quite; or the ladies would have no funds left for the rest of their work, besides the wide consideration that to give too much may rub off the fine delicacy that should remain with both giver and receiver. But there is the smallest possible charge made for it, a charge which involves a loss. It is only a penny for each helping; for all of which there are scores of patients who cannot afford it, and have to go without.

When the porter at Gower-street Station was seen to give a poor, suffering woman to drink of the best he had—out of a handle-less cup, out of the common porter's room, taken away from its common purpose for this Christian service, and when he was seen to do it readily, unobtrusively, vanishing down the dark platform out of the way of thanks, and yet full of trust that the cup would be safe, the thought came, too strongly to be overborne, that in his little work there was the same spirit as was in the other work just left, and there might be good if the two were shown. Are there not many who have more to give than the porter had? Are there not many who would like to give it, and to the same end, now it is brought to their memory that the end exists? Are there not many who would thirst not, after they had given, and who would neither have need to come hither afterwards, to draw? Let them yield to their good impulse, if it be so. Then will they be Samaritans, as the porter was a Samaritan; and the ladies of the Samaritan Society, in Powis-place, will be thankful to be aware of their good fellowship. J. H.

Miss S. Whitmore, clerk to the Committee of the Ladies' Samaritan Society, in connection with the National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, thus writes:—

"The serious falling off in the Samaritan Society during 1884 arose partly from the fact that the hospital is being rebuilt, and that the wards and Samaritan office were closed from July to December. The work of the Society will now be permanently carried on at the above address, and the Committee earnestly hope for a continuance of the generous support of the readers of The Christian. The hospital will be completed this summer, and the number of beds will be augmented to 150. The work of the Ladies' Samaritan Society must necessarily be largely increased, and the need of funds will be greater than ever. The Princess of Wales has consented to open the new hospital in June."

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MORE MISSIONARIES FOR CHINA.

THE Young Men's Foreign Missionary Society, of 186, Aldersgate-street, E.C., continues to render good service to the cause of missions. A farewell meeting was held on April 17, when three young men, Messrs. Gray, Gulston, and Miles, proceeding to China, in connection with the China Inland Mission, were commended to God. Mr. Farwell, of Chicago, presided, and spoke some words of encouragement to those who had heard and were obeying the command, "Go ye into all the world," &c. Mr. George Williams kindly sent a present of the Word of God in Chinese for each. These Mr. Farwell presented, accompanied with wise admonitions. Mr. Miles came in for a pile of other volumes.

Mr. Gray, with native Welsh fire, detailed how a little sister, by her life and death, had led him to devote himself to the Lord's service in China. Mr. Gulston, who hails from Enniskillen, had been led to devote himself to work in China through having a desire to fill up the gap in the ranks made by the death of his friend Mr. McCarthy. His own brother had given himself to Ireland, and so he felt free for another land. Mr. Miles said he had been working among the Chinese in London with Rev. George Piercy for some time past. He now felt the Lord would have him go to China itself, and would send some young man to take his place in the East-end.

Mr. R. Paton and Mr. Piercy added some words of counsel and encouragement, the former citing one or two of Henry Martyn's difficulties and victories. We are sure our readers will wish "God speed" to these three young men as they go forth to lift the banner of the Cross in a distant land.

LIFEBOAT WORK.—Already this year the boats of the Royal National Lifeboat Institution have been instrumental in saving 239 lives.

May Meetings.

CHRISTIAN COLPORTAGE ASSOCIATION.

IN the regretted absence of Lord Shaftesbury, Mr. Samuel Morley, M.P., presided at the eleventh annual meeting of this Society recently held at Exeter Hall. The report, read by the Secretary, Mr. H. D. Brown, showed that 96 Colporteurs are at work in and around London, in twenty English counties, and in the Principality of Wales. In addition to the work in towns, about one thousand villages are visited regularly every month; in many of these places there is no other systematic missionary visitation. The Colporteurs have also laboured at markets, fairs, and on the beach at seaside resorts. A good work continues to be done among domestic servants. One who recently asked for a novel bought a Testament instead. Housekeepers and mistresses have also been reached, and in one case a lady in high social position bought a large quantity of the books. Public-houses have been visited, also seamen, and workgirls in the city. The Ladies' Branch has been satisfactorily started, and gives promise of success.

Hon. A. F. Kinnaird, as treasurer, said that no year had been so prosperous as the past one; although there was a deficit of £138 the sales had amounted to no less than £10,000.

The Chairman said: I have two of the colporteurs working in my own neighbourhood in Kent, and I can say from personal knowledge that the agency is one which is greatly needed, and that the agents are men well fitted for the work. One of the sad features of the present day is the neglect of public worship by the working-classes and others. Something ought to be done to meet this condition of things. It is not more church accommodation that is needed, but more church inclination. This colportage work, more than any other, supplies the lack, by carrying the Gospel to the homes of the people. The rural populations are sparse, and in many places would remain unvisited altogether but for the colporteurs. Let Christian people support a colporteur wherever practicable. For my own part, I am so convinced of the importance and value of this agency that I will lose no opportunity of urging everybody I can influence to support it.

The claims of the Society were further advocated by Dr. Donald Fraser, who, while recognising the advantage of teaching by the human voice, reminded the audience that the sound of the voice dies away, and may be soon forgotten, while the book with its teaching remains. Rev. A. G. Brown's address bore upon the subject of personal dealing with souls. The colporteurs were no mere booksellers, but really consecrated men, and he ventured to say that this was the great want of the day. Mr. Brown instanced his own conversion through a faithful word spoken to him, as showing the efficacy of individual effort. He had on one occasion paused during his discourse, and requested every Christian present to speak personally to the hearer sitting next to him. As the result, sixty-five persons were, it is believed, led to decide for Christ. Rev. Dr. Thornton dwelt mainly on the need that exists for this agency, by reason of the great mass of evil and soul-destroying literature that constantly streams from the press. This evil we must counteract by fighting the devil with his own weapons.

Mr. George Williams bore testimony to the good being done in his native village in Somersetshire, by the colporteurs, and told of a young man he well knew who went to the bad in America, but was brought up from the lowest depths of misery through reading a book. He earnestly hoped the Society would speedily get the number of their Colporteurs up to three figures. Mr. T. A. Denny said that at least sixty persons had been saved in Sussex through the labours of the two men stationed there. It was amazing to think what ignorance exists among the rural population relative to spiritual matters. Mr. Denny offered to give £25 towards clearing off the deficit if Mr. Morley would give £50. Mr. Morley heartily accepted the challenge. Mr. Robt. Paton said the best houses in the land were being reached by this Society. It was announced that £100 had been subscribed on the platform.

MIDNIGHT MEETING MOVEMENT.

THERE was a good attendance at the 25th annual meeting of this Society in the Council Room of Exeter Hall, on Wednesday afternoon last week, and the earnest and hopeful tone of the several speakers was quite in keeping with the occasion. Mr. S. Gurney Sheppard presided. The annual report was read by Mr. E. W. Thomas in the regretted absence through indisposition of Mr. Christien. It consisted to a great extent of a review of the last twenty-five years during which the Society has been at work, not only in London but in garrison towns, seaports, and large commercial centres, and the meeting could sympathise with the grateful spirit in which reference was made to the undoubted successes achieved.

The Chairman said the Society demanded the cordial co-operation and sympathy of true-hearted Christians. We cannot but believe, he said, that these efforts must be blessed, and that we shall reap if we faint not. The venerable Vicar of Islington, Prebendary Wilson, moved the adoption of the report in an address which touched all hearts. "At my time of life," he said, "public speaking is not quite so easy a matter as it was years ago, but I could not refrain from attending here to-day to express my very cordial sympathy with you in your good work. The subject before us is one of the most solemn, one of the most difficult, but one of the most important that can be brought under the notice of a Christian audience. If we have not gone behind the scenes we can form but a small idea of the enormous extent of what our Chairman has rightly called 'this enormous evil.'" In proceeding, the speaker referred to the great good which the Society was doing.

Addresses, full of hearty sympathy with the object which the workers have in view, were given by Rev. G. W. M'Cree, Rev. F. Hastings, Mr. Drysdale, Mr. Nixon, and Mr. E. W. Thomas, who remarked that if Mr. C. Wilson M'Cree, the financial secretary, were appealed to, he would tell them that the treasury was almost exhausted, and that the Society stood in urgent need of help.

REST AFTER WORK.

THE nineteenth anniversary of Miss Mason's Homes of Rest for Christian Workers, Cambridge-gardens, Kilburn, brought together a large company of friends, on Wednesday week. Miss Mason warmly welcomed her numerous visitors. In her report she stated that over 600 persons were admitted during the year into the two Homes, Kilburn and Eastbourne. The total receipts had been £2000. A debt of £500 remains on the Eastbourne Home. It has been a year of great blessing from God; many workers have been quickened afresh, and through them the people to whom they ministered. The Home and Foreign Mission Fund is low, having been nearly all expended on the workers who had need. The little "Home of Rest Monthly" has met with much favour, and can be sent post free for one year for 1s.

The Chairman (Dr. Monro Gibson) said he believed this House of Rest was a House of God, a Bethel indeed. It was a centre of work, of prayer, of missionary effort, and of blessing all round. Rev. E. A. Stuart, of Holloway, in a very brief address, dwelt on the rest of soul that comes to the meek and trusting believer. Rev. D. B. Hankin, Mildmay, said there was an urgent need for Christians to be filled with the Holy Ghost, and this unspeakable blessing could only be secured through whole-hearted surrender to God. Mr. T. A. Denny felt that the Kilburn Home was a blessed spot to come to, because of the invigorating spiritual atmophere that pervaded it. He thought the Institution was admirably conducted, and, with a characteristic touch of humour, added, "I thoroughly believe in a committee of one, with power to act." Mr. Haig Miller was eloquent in his pourtrayal of the present age as being one of unrest, and dwelt on the need for rest for busy workers. In glowing terms he dilated on the beauties of Eastbourne, and said he did not wonder that the jaded workers returned refreshed. This good work ought to be better supported. Colonel Sandwith and Rev. Mr. Towers also expressed their thorough sympathy with Miss Mason in her work.

A sale for the benefit of the House of Rest will be held at Kilburn on May 20 and 21. Suitable articles, such as clothing, provisions, stationary, birds, flowers, &c. will be thankfully received by Mrs. Mason, Cambridge Gardens, Kilburn-road, N.W.

WIDOWS' FRIEND SOCIETY.

THE annual meeting of the Widows' Friend Society was held last week at the Mansion House. Mr. Charles E. Cæsar read the report for 1884. The applications received during the year ending December 31 were 135. Grants were made for various purposes, the most common being for sewing-machines or mangles. In many cases in which the Society had been unable to make a grant, help had been given in various ways. The Society maintained ten pensions of £5 each voted to Christian women of more than sixty years of age upon the recommendation of a member of committee.

SOUTH AMERICAN MISSIONARY SOCIETY.

THE 34th annual meeting took place in Exeter Hall last week, under the chairmanship of the Archbishop of Canterbury. Rev. T. Simpson read the report, which reviewed the efforts of the Society during the past year. The Archbishop said the work of the Society was undoubtedly done in a very thorough, steady, earnest, and progressive way. They began modestly, and if they preserved the spirit of prayer and lived in faith God would do yet great things for them, and the work would be one of the greatest works hereafter that shall have been accomplished in the history of the promotion of Christianity. Mr. Torrens, M.P., Bishop Perry, and others spoke. It was decided to make an appeal for help in commencing a mission to the Paraguay Indians.

BAPTIST YOUNG MEN'S MISSIONARY SOCIETY.

MR. H. M. BOMPAS, Q.C., presided at the members' meeting of this Society, held at the Baptist Mission House, Holborn, last week. The secretary reported that the work of the Society during the past year had been altogether of a satisfactory and cheering nature. Forty-five schools and young men's classes had been visited, with beneficial results. Addresses were given by the chairman, Mr. A. A. Baynes (the treasurer), and Mr. Holman Bently, from the Congo, the latter especially referring to the work among the children on the Congo. Dr. Carey, of Delhi, described the work under his care in that city, which included the training of 700 children, who were daily taught the truths of the Bible. He testified to the special value of medical knowledge in connection with missionary work.

FRIENDLESS AND FALLEN.

IMMEDIATELY after the anniversary of the Midnight Meeting Movement, it was interesting to go to 200, Euston-road, where a number of young girls attended to receive prizes for having satisfactorily filled the situations found for them, after leaving the Homes in connection with the London Female Preventive and Reformatory Institution.

After tea Mr. Barnes distributed some choicely bound books to young servants, who had kept their places over periods extending from months to years, and the little chapel at 200, Euston-road, was packed as closely as it well could be with those who came to receive the gifts. He spoke some kindly and solemn words upon the word "Service."

Mr. E. W. Thomas said he could not find words to express his thankfulness at seeing such a happy assembly. It clearly showed the yearning which the girls had for the old home which, by God's blessing, had been of such great use to them. A very happy evening was spent in singing, and in listening to the good words spoken.

SOLDIERS' HOME, DOVER.—Mrs. A. Field, 16, Westgate-terrace, Redcliffe-square, S.W., writes:—It has been my privilege to stay in this Home for a week. If the real good which is being done were known I am sure many would feel it a privilege to help. Letters come to Miss Wright from soldiers in China, India, and the Soudan, as well as from others in England, some of whom have received Christ in this Home, and have been the means of the conversion of others. As regards situation and size, the house is quite inadequate to the wants of those who attend. A new and larger Home in the centre of the town is much needed. Miss Wright regularly visits the wives married without leave, for whom she has a meeting weekly. I only wish there was such a meeting in every garrison town. Help will be thankfully received and acknowledged by Miss Wright, at the Home, 22, Castle-street, Dover.

REV. HUGH PRICE HUGHES ON WAR.

ON Sunday week, this earnest and popular preacher addressed his congregation at Brixton-hill on the subject of war, taking for his text the prophecy of Isaiah, that "they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." He said, as reported in *The Pall Mall Gazette*:—

From the very dawn of civilisation the race of Adam had been decimated by six great social evils—slavery, drunkenness, the social evil, ignorance, pauperism, and war. Christ was slowly persuading them that at any rate some of these were not necessary evils. It was a curious circumstance that the only one of these six social evils which the Bible, in direct and express terms declare should cease to be, was war; yet perhaps most Christians in their ignorance imagined this one evil to be more justifiable than any other, and some of them imagined it was even a blessing. The Quakers were undoubtedly right in arguing that war was never justifiable in the interest of the Christian Church. All the religious wars that had ever taken place had been a curse; but speaking as citizens of this world, and not of Christ's kingdom, they were justified, under certain circumstances, such as the defence of fatherland, in resorting to the shedding of blood. But let no man accept that statement with a light heart. It was greatly to be desired that they, as ministers of the Gospel, should dwell more than they had been accustomed to do upon this subject. He was quite ready to take the blame himself for superficial earnestness with respect to war. If they had neglected their duty, let the pulpit be condemned. Why were they silent? It was because their consciences had never been enlightened on the subject of war as the consciences of their forefathers were on the subject of slavery. How unspeakably careful Christians should be never to speak a word and never to give a vote that would promote or sanction any war that was not lawful in the light of Gospel morality. It was high time that they realised their direct and personal responsibility with respect to any war in which England took part.

Alluding to the dreadful possibility that war might yet break out between this country and Russia, Mr. Hughes did not take upon himself to say whether such a war would be lawful or not, but strongly emphasised individual responsibility for the attitude they assumed towards the dread possibility. They heard a great deal too much in these days about national rights; but there never was a right without a relative duty. They were in no danger of forgetting their national rights, but they were in very great danger of forgetting their national duties, and it was high time the people realized that the Sermon on the Mount and the 13th chapter of the First Book of Corinthians were as binding upon Parliaments and nations as upon individuals. While defending our own rights, it was equally our duty to do to other nations as we would they should do to us. In deciding the awful issues of peace or war, our motive must not be selfishness, but what would best promote the happiness of the human race. They were not to assume, however, that the extension of the British Empire necessarily meant the promotion of the happiness of mankind. There were too many misguided patriots who imagined that the British Empire was the ultimate and only object of the creation. For his own part he was ready to say, let the British Empire perish to-morrow if its existence hinders the progress of Christ's kingdom. They were too apt to be carried away by national pride and conceit, by fatal misconception, and prejudices inherited in their very blood; and the fact that all our great wars had been folly and calamity ought to fill them with deep humility in contemplating another. The Crimean war was a huge blunder, and the war with France, ending with the Battle of Waterloo, was absolutely unnecessary. War might be a dire necessity, but no good ever came of it; the innocent suffered for the guilty; beneficent social reforms were delayed indefinitely; and the recurrence of war was fatal to the highest happiness of the human race. But God in his great mercy had taught them in the text that, politicians and journalists notwithstanding, the day was coming when war shall cease to be.

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MR. HENRY THORNE AT MARYPORT.

ON the invitation of the vicar of Maryport, in association with all the evangelical Nonconformist ministers and leading Christian laymen in the town, Mr. Henry Thorne held a nine days' united Gospel mission here. From the first, the people came in large numbers; the interest and power increased as the mission proceeded. This earnest servant of God has been made a channel of much blessing to many: believers have been quickened, and not a few brought into the light. There was no meeting without fruit. The Bible readings were much valued, and very helpful, and the Gospel meetings were attended with overwhelming power.

As a result of the Mission, an enthusiastic meeting was held in the Athenæum, on Tuesday evening, the 21st instant, largely consisting of young men, when a branch of the Young Men's Christian Association was unanimously formed. It would be difficult to convey in words an adequate idea of the affectionate appreciation in which the services of Mr. Henry Thorne are held by the people of Maryport.

Castle Hill, Maryport. John Crerar.

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YOUNG MEN IN BRIGHTON.

THE Brighton Y.M.C.A. had a double anniversary last week, when an afternoon meeting was held in Steine House, and an evening assembly in the Pavilion. Both were largely attended, many well-known friends of the Association being present to show their sympathy with the excellent work carried on by, and in the interest of, young men.

The report, read both afternoon and evening by Mr. A. Wiffen, secretary, was replete with interesting details of the work in its varied branches. It concluded as follows:—"In reviewing the past, and considering that it has been largely an experimental year, we can but congratulate all who have had any share in the development and maintenance of the Association, and we think all its friends will rejoice that over 800 young men are united in sharing its benefits. It has been the endeavour of the Committee to work the Association on sound common principles, and with the greatest economy, and they are glad to report as a result a balance in hand on the current account. The Committee are most anxious to secure the sympathy and co-operation of the Christian public, and to work in harmony with the other Associations working in the town for similar purposes."

Archdeacon Hannah, who presided in the afternoon, expressed the deep gratification he felt that a movement of that kind had taken such root, and seemed so likely to flourish in Brighton. Rev. Dr. Hamilton pointed out that to work the Institution successfully they need to put away and out of view all the little "isms" which some people prized so highly. If, too, they desired to make the young men of Brighton men in all respects, they must induce and enable them to respect the body the Creator had given them, to exercise their intellectual faculties to the highest, and teach them that their spiritual life was not something they could put off or on at will. They must not, however, wait until they got all the young men into churches, or be constantly preaching to them, but there must be a wide extension of the great principles which underlie such institutions as the Young Men's Christian Association.

Mr. Marriage Wallis presided in the evening, and among those who gave addresses on behalf of the work were Rev. C. Spurgeon, jun., Rev. J. J. Hannah, Rev. W. Fraser, Rev. R. P. Downes, and Mr. Campbell White, of Glasgow.

CHRIST'S ASCENSION.

Acts i. 9—11.

ON lovely, lonely Olivet
A little company have met
To see their much-loved Saviour Friend,
To his own heaven again ascend.

Lo! on the mountain-side He stands
With words of love and lifted hand,
And then, as evening veils the skies,
He re-ascends before their eyes.

O wondrous, soul-transporting sight!
They gaze with rapture and delight,
Till yon bright cloud of golden hue
Conceals Him from their wondering view.

And by their side two angels bright
Stand clothed in robes of dazzling white,
Who say, "Ye men of Gallilee,
Why gaze ye up so steadfastly?

"This Jesus, who for you was given,
And who is now gone up to heaven,
Shall so return to earth again
In glorious Majesty to reign."

Oh, make us ready, Lord, we pray!
Hasten that blessed, glorious day;
Come take us home, that we may be
For evermore, dear Lord, with Thee.

C. E. J.

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EVANGELISING IN BILLINGSGATE.

ALL around the far famed fish market an unusual sight presented itself on Tuesday morning last week. Large posters announced a religious meeting to be held in the rooms of the Fish Trade Association, to which all persons connected with the trade were invited. The success which has attended the Billingsgate Mission, under the superintendence of Mr. Vicary, of the London City Mission, encouraged Mr. Walters, a salesman in the market, to make this further effort to bring the men under the influence of Gospel teaching; hence this novel service in mid-day.

In a few introductory remarks Mr. Walters stated that having been converted four years ago through the preaching of Rev. Archibald G. Brown he was anxious to benefit others, and had obtained from the Market Committee the use of the rooms for a Gospel service. Although the room was not filled there was a sufficient number present to show the possibility of getting a mid-day audience, and it is to be hoped that this most laudable effort will be repeated. Mr. Finlay Gibson said he would at one time have thought a movement of this kind the greatest folly, but by the mercy of God he saw things in a very different light now.

In an address sparkling with illustration and lively incident, Rev. A. G. Brown bore testimony to the blessedness of true religion, even if there were no hereafter. He had been amazed to find among the inhabitants of the East-end slums how many there were who admitted that they once were professors of religion. One of the most miserable "convicts" he ever visited showed him a Bible in which was inscribed: "Presented to —— by the teachers of —— Sunday-school, as a mark of their love and esteem for faithful service rendered as superintendent."

It is clear that a good weekly, or even daily mid-day meeting might be held among these market men, provided there were a suitable and adequate building in connection with the mission which could be made available. We may add that Mr. J. Newman, of Crooked-lane, E.C., is treasurer.

NEWCASTLE CITY MISSION.—The annual meeting of the Newcastle City Mission was held at the Central Hall, Hood-street, on Tuesday, April 21. Mr. Thomas Hunter presided. The report presented by Mr. Leitch showed that nine missionaries were fully engaged, besides one evening missionary. The work had been carried on quietly and with satisfactory and substantial progress. The work of Temperance reform had been materially forwarded, and Bands of Hope formed. The religious classes had been well attended, and the preaching of the Gospel, the visitation of the sick and dying, tract distributing and mission work generally, had been prosecuted with faithfulness and zeal. Addresses were given by Rev. Canon Lintott, F. W. Boumphrey, J. B. Hastings, W. J. Townsend, R. Brown, and J. Mitchell.

Notes and Comments.

THE correct address of the lady willing to receive applications for the emigration of respectable young women, to localities in Canada where there are correspondents prepared to receive and watch over them, is the Hon. Mrs. Joyce, St. John's Croft, *Winchester*, not *Manchester*, as printed in our notice last week.

In the following "Occasional Note" *The Pall Mall Gazette* recently said what we have often said in other words:—

> "'An Outraged Mother,' whose voice has never been heard when her drawing-room has been filled with morning newspapers whose reports of sensational divorce cases uplift with shameless hand the veil which screens the indecencies of fashionable immorality from the 'innocence of young daughters,' protests in *The Daily News* against any reference to the subject of 'the Sacrifice of Women,' from the point of view of the philanthropist and the reformer. If 'outraged mothers' were less given to cant there would be fewer outraged daughters in the streets to-day."

The Fawcett Memorial Committee seems to have wasted much valuable time in discussing the meaning of "Higher Education for the Blind." Certainly Mr. Fawcett accepted the meaning to be—giving practical education that will enable the blind to lead independent and useful lives. We have before us a printed summary of evidence given by Mr. Fawcett, before the Court of Chancery, upon the settlement of a scheme for the Gardner Trust. Copies may be obtained by enclosing a stamped envelope to and F. J. Campbell, Royal Normal College Dr. Academy of Music for the Blind, Upper Norwood, S.E.

> "So far as possible," said Mr. Fawcett, "the blind should be trained to earn their own living. . . . It makes all the difference in the world whether you begin treating them with the idea that they are suffering from an affliction which cuts them off from active exertion, or whether you brace them up by telling them they have got a certain difficulty to contend with, which, however, can be sufficiently surmounted for them to earn their own living. . . . If a blind person earned only half his own living, he would be a much happier person than if he depended entirely upon charity. I would remove from him as far as possible the feeling of dependence, which, I believe, is by far the most severe trial the blind have to bear."

It seems to be becoming a medical fashion to prescribe whisky for patients. It is put forth as an aphorism that whisky is the old man's wine, and that it is the most wholesome of all spirits, and the inference is drawn that old men cannot do without it. While we admit there may be cases in which alcohol may be a useful medicine, the experience of the Temperance hospital sufficiently proves that it is not essential in any case.

The following prescription appears in *The Evangelical Magazine*:—"The best medicine for old age is a bright little grandchild in the house. Many people who are not blessed with one would live longer if they adopted some wee bairnie from the workhouse schools."

Mrs. Everett, The Rectory, Dorchester, proposes to raise in the town in which she lives a memorial to her late brother, Sir HERBERT STEWART, who lost his life in the Soudan. The memorial is to be "a public house without the drink." A public-house well situated is offered, and £600 required. We hope Mrs. Everett's laudable object will receive the help it deserves. Temperance workers are invited to make a house-to-house collection, however small the subscriptions might be.

The report recently issued of the Free Christian Church in Italy is one of great interest. Depression for the smallness of evangelistic results in the Peninsula has weighed on the hearts of good men. The priests of Rome have made much of Protestant disunion. The committees of the Waldensian and of the Free Italian Church met lately. The two bodies, in full strength are to meet this forthcoming autumn. The highest hopes are formed that there will be a union, and the two churches outside the Waldensian valleys will probably bear the name of the Evangelical Church of Italy. The Supreme Courts of the two Churches have, in principle, approved of Union.

One of the most gratifying facts in the history of the time is the progress made by the people of colour in the United States in the matter of education. A remarkable thirst for this has sprung up among the free Negroes and Indians. They have now several universities; and of the Hampton Normal and Agricultural Institute in Virginia, a special correspondent of *The Nonconformist and Independent* writes, that it has sent out 500 graduates to carry forward education, has now under its care 496 Negroes, and 130 Indians, all of whom are eager to learn, and to prepare for work among their people. Surely there should be prayerful remembrance of these promising movements.

We read (Rev. xii.) that when that "old serpent called the Devil and Satan" was cast out, he was termed by the angels "the accuser of our brethren which accused them before our God day and night." May it not be held that now on earth he accuses the brethren to one another? What censorious judgments have been passed upon men of God! What unjust suspicions have been awakened! What wounds and alienations have been caused! How has many a promising work been nipped in the bud by false accusations! What untold injury have these things done in every age to the cause of Him against whom Satan fights!

When the efficacy of prayer, and of intercesssions for the sick, are topics of reviving interest, it will be useful to learn what was thought about prayer by the people of Constantinople at the end of the fourth century. The following is from Chrysostom's "Fifth Oration on the Incomprehensible":—

> "Prayer is a powerful weapon, the fountain of ten thousand blessings. When neither the skill of physicians, nor the abundance of remedies, has power to charm away the malady, a prayer with spirit-throes, even from a poor man, will put the malady to flight, provided it is accompanied with intense concentrated exercise."

The discourse shows that Chrysostom appealed to what the people knew and had proof of.

May we not all ask in relation to prayer—"Have we exhausted the promises of God?" No; not a tenth, not a thousandth part. In this respect there are trees full of fruit, yet untouched, and fountains flowing copiously, yet untasted. Faith should grow stronger as life goes on, and every day should make us richer from the all-sufficiency of the Forerunner.

Some people are fearfully exercised lest Britannia should lose her prestige. If she would take care of her own children, and devote her attention to raising up the fallen, providing for the fatherless, reproving with equity for the meek of the land—in a word, if her ambition were to fulfil the ideal of government sketched out by the Holy Ghost for the coming King, her prestige would take care of itself. The righteous God takes care that righteousness exalteth a nation; but sin (the opium traffic in China to wit) destroys the prestige of any people.

One of our law lords has found time and heart to write a pamphlet on "Drink," in which he says:—

> "Can nothing, then, be done by law to diminish the mischief caused by drink? I say 'No.' Whether it is desirable to limit the number of drink-shops is a matter as to which I have great doubt and difficulty. But grant that there is the right to forbid it wholly, or partially, in place or time, I say it is a right which should not be exercised."

The only remark we would make on this oracular deliverance is, that we trust the great majority of the nation will very soon, through their representatives, give a direct negative to such astounding propositions. It seems to us that if this thesis of the law lord were carried out to its logical issue, the occupation of the law lord would be gone. Every law interferes with the liberty of somebody. If drink shops cannot justly be closed by law, how can they justly be licensed at all?

At the recent annual meeting of the Associated Congregational Churches in Yorkshire, the subject of reform in the modes of conducting public worship was discussed. It was said, that while all else had been subject to change, in adaptation to modern thought, the devotional services of the sanctuary remained what they were long years ago. This is the more remarkable in Nonconformist bodies since they are not tied by traditional fetters, but have at least the freedom of flexibility in all their arrangements.

In this matter of public worship a change has been complained of as being for the worse. Formerly, time was allowed for practical appeal in the space allotted to the sermon. Now the sermon has been made short, and all else long. To fill up the traditional hour and a half there are often long lessons, long prayers, and long hymns. These may fail to sustain interest, and are likely to produce a sense of monotony. The essential features of profitable worship are the absence of the formal, the utter eschewing of officialism, the presence of reality, sympathy, naturalness, and fervour.

In the conduct of prayer-meetings there has in many places been a marked and profitable change. Instead of prayers, each one of which had to fill up a certain length of time, we have now the expression of the particular want or thanksgiving that has lain on the heart, or some special intercession on behalf of others. This change has brought freshness, variety, and the exercise of faith into meetings: it has been like a breath of new life to many of them. Why should not public worship equally get out of the conventional, and bear a recognised relation to the aptitudes and varying circumstances of a congregation? Life and obvious sincerity are everywhere craved, and soon come to be appreciated.

In reference to the notice in our issue of April 16, we are desired, by Messrs. Hutchison & Co., of 4, Guildhall Chambers, E.C., to state that owing to the generous response of the public, who have contributed no less than seven thousand parcels of newspapers, books, &c., they are unable to receive any more. The self-imposed task of this firm in undertaking to pack and forward these free of charge will be, doubtless, much appreciated by the sick and wounded in Egypt.

We trust that Messrs. Spiers & Pond, who are the refreshment contractors for the Inventions Exhibition, will set an example to the Drinks trade, and retail their mineral waters at such a price as will bring them within the reach of all classes. If the use of refreshing non-intoxicating drinks is to be encouraged and increased, the price must be such that no reason can be given for the purchase of intoxicants in preference. Why a bottle of soda-water should cost the consumer twice as much as a glass of Bass's ale, which costs considerably more in the first place, we are at a loss to know. Hotel proprietors, chemists, and others who have the retailing of these drinks, are not only acting against their own interests in handicapping the business as they do, but they are discouraging an important means of Temperance reform.

A Christian tricyclist desires, through our columns, to suggest to his many brother cyclists that they should zealously utilise the many opportunities they have of scattering tracts during their journeys in the rural districts.

The movement commenced some time since by Professor and Mrs. André, for imparting a free musical and elocutionary education to young people desirous of helping in Gospel Temperance work, has proved an undoubted success. The Professor has now opened extensive training schools, with a view of developing this effort and providing a counteractive to the influences of low-class and degrading forms of amusement and recreation. If it is continued to be carried on upon its original philanthropic basis, the project ought to secure general and hearty sympathy.

Some startling revelations have recently been made public as to overcrowding in Dublin. A Dublin correspondent states:—

"Dr. Cameron has issued a report of the state of the tenement houses in Dublin, which contains some startling disclosures. The statistics which Dr. Cameron gives are appalling. It has been ascertained that of the 34,211 inhabited houses in Dublin 7234 are occupied by two or more families; and of the 54,735 families in Dublin, no fewer than 32,202 live in 7234 houses, which contain 48,116 rooms, thus giving a room and a half on an average to each family, some of whom are twelve in number. The rents received for the rooms are almost incredible. The tables show that in four Dublin streets there are 1074 families occupying 1,482 rooms in 175 houses, for which they pay a yearly rental of £8311 11s. For one house, valued at £8, the eight families who occupy it pay £82 a year rent. In no city in the empire have so many unhealthy houses been closed under the Public Health Act. Four hundred and thirty cellar dwellings and hundreds of tenement rooms in damp houses have been closed up. Stables in lanes behind fashionable squares and streets have been converted into dwelling-houses, and the huddling together of persons of both sexes and all ages in a single apartment is attended by obvious evils. Dr. Cameron states that a large number of the tenement houses are owned by gentry living in England and abroad, whose houses are let on lease to middlemen, who sublet the rooms and make large profits."

If this may be regarded as a fair specimen of the way in which the interests of the humbler classes throughout Ireland are cared for, one can scarcely wonder at the prevalence of deep discontent with English rule.

Many of our readers will be glad to learn that Mr. Wiliam Noble has now by God's mercy been restored to a large measure of health, and is able this week to resume his public engagements. A lengthened voyage has been prescribed for the health of his esteemed wife and fellow-worker. Towards the end of July Mr. and Mrs. Noble expect to start for Australia, going by way of the United States and Canada.

Mrs. Jeffries has been committed for trial on the charge of keeping a house, or rather a series of houses, of infamy, in Chelsea. The *Pall Mall Gazette* thus commented on one aspect of the case:—

"Just think what it amounts to. Here is an ex-police inspector who swears that of his own knowledge a certain creature—we refuse to call her a woman—kept no fewer than eight houses of ill-fame, from which she was in the habit of exporting English girls to foreign voluptuaries, one of whom, according to the statement made in court, was none other than the present King of the Belgians. Yet because the creature was rich and patronised by 'persons in high life,' her violation of the law was systematically overlooked, and when a police inspector, who refused to be bribed into overlooking this crying scandal, reports the case to his superiors, he is laughed at and snubbed and ridiculed for refusing a bribe. The matter cannot be allowed to rest here. This alleged encouragement of vice and connivance in bribery on the part of highly-placed officers of the police must be probed to the bottom, no matter what reputations suffer in the process."

This is more easily said than done; and we may be sure that efforts will be made to prevent the probing here demanded. To carry the case forward will require funds, which those who wish to destroy these nefarious traps are asked liberally to supply, either through ourselves or Mr. Dyer, 31, Paternoster-square, E.C.

We rejoice to know that there are a large number of Christian men in the Police Force, and many a good deed is done by them by day and night, of which no note is taken on earth, but whose record is on high. But to men who have not the backbone of Christian principle, the temptation to accept bribes to silence is almost irresistible.

We ask the special attention of London readers to the announcement of a public meeting to be held at Prince's Hall, Piccadilly, on Thursday next, May 7, at 3 p.m., to consider the Bill for the Protection of Minors, and "to protest against the retrograde step of the Government in lowering the age of protection from sixteen to fifteen." Many earnest social reformers of both sexes have promised to be present. We trust that from this gathering, as representing the Christian public generally, there may go forth such a loud and certain voice as shall induce the Legislature to remove this blot from the Bill, and to make its provisions as effective as possible.

We have received several communications advocating the view of "the secret rapture" of the saints, in opposition to Mr. Linnell, in his article, "The Gathering Storm." We have inserted the letter of Mr. Warrand Houghton, but cannot afford space for what would prove an endless discussion—and a barren one. The question whether the Church is or is not to pass through the great tribulation has greatly exercised a few Christians for forty years, and is as unsettled now as when it was first raised. It is contended that the expectation of the coming of Christ, with nothing to intervene, tends more to holiness than the other view. But if the testimony of Christ and his Apostles as to his present power to keep us from falling, does not produce holiness, neither will any interpretation of unfulfilled prophecy. Neither "the secret rapture," nor any other theory, availeth anything, but the keeping of the commandments of God (see 1 Cor. vii. 19.)

Mr. Govett, of Norwich, sends us a pamphlet, the title of which describes his view; it is midway between the other two: "Unwatchful believers of the Church will be left in the Future Great Tribulation."

Holiness is a quantity ascertainable only by righteousness. Holiness is the inward condition, righteousness is the outward conduct. "He that *doeth* righteousness is righteous." Thank God, the doing of righteousness is not confined to either of the above schools, nor even to those who believe (as we believe) that only the marriage bells of the Lamb and his Bride can ring in the thousand years of peace. The saintly Fletchers, of Madeley, loved the appearing of their Lord far more experimentally than most of us; and they enjoyed his coming daily, or the walls of their house could not have testified, as they did, to the outpouring of their souls in praise and prayer.

"From whence come wars and fightings among you? come they not hence, even of your lusts which war in your members?"—lusts of covetousness, ambition, power, pride, revenge. If there were no war of lusts in the members there would be no wars of men in the world. If there were no bottomless pit, full of worldly and deceitful lusts, in the deceitful above all things and desperately wicked heart of man, there would be no other bottomless pit from whence the fallen angel could let loose infernal locusts to devastate the earth. "A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." This is the Divine portraiture of war, whether it be the lusts which war in the members, and destroy the promise of a useful and joyful life; or war between nations, which turns the fruitful field into a desolation. Passing strange if any Christian men or women should be found among the people that delight in war.

Dr. Allon (says *Truth*) has just given a very concise account of a fact that puzzles a good many people—namely, that most preaching is so completely inefficacious. "I have generally preached sermons," he says, "bearing on great public events, but I have always restricted myself to the exposition and enforcement of general principles, just as in inculcating commercial righteousness I have refrained from a personal indictment of the individual grocer or milkman concerning whose adulterations I may have formed a tolerably decisive judgment." This is not the method that commends itself to all, nor does it conform, I should have said, to Scriptural usage. Certainly it was not the general principle of Nathan's parable that brought David to repentance, but its personal indictment, "Thou art the man." Indeed, who ever heard of a sinner being brought to "newness of life" by "the exposition and enforcement of general principles"? (We commend this to preachers in general. The preaching which wins souls is a preaching which has teeth, and bites.)

Mr. J. R. Hall, who has for a number of years past laboured in Home Mission work at Stratford, E., with many tokens of God's blessing, has recently removed to Newport, Mon., for visitation and other work in connection with the Y.M.C.A. The prayers and good wishes of many friends in London will follow Mr. and Mrs. Hall to their western home, where they are already well known and much esteemed, for previous faithful service in the Gospel.

Gravesend.—An effort is being made to liquidate the debt on the Church-street Mission, Gravesend, as an offering in memory of the late Miss Broom. The Hon. Secretary, Mr. J. D. Driver, Gravesend, desires to make an appeal to our readers in aid of the fund.

FORTY YEARS IN THE MINISTRY.

By Rev. THEODORE L. CUYLER.

THIS month completes forty years spent in the happy work of the ministry of the Word. Although I did not leave the dear old Seminary of Princeton (in the early morning "hack" for New Brunswick and the New York boat) until May 1846, yet during the last year of my course I often tried my 'prentice hand at preaching in the neighbouring school-houses and rural churches. Princeton used to break her colts into harness among the farmer-folk that dwelt at Rocky Hill and Blawenburgh and other hamlets hard by. Never shall I forget that early ride in the hack to Brunswick, with a load of Seminarians, all bound for their respective fields. Dr. Henry A. Boardman had given us a good send-off on the previous evening, and we had said farewell to our venerated "Pope," as we playfully called him, Dr. Archibald Alexander, and to Dr. Miller, to the brilliant Dr. Addison Alexander, and to that beloved John, Dr. Hodge. What Seminary ever had a nobler faculty than that?

My own destination was to Kingston, in the beautiful valley of Wyoming, which Campbell has made famous by his poetic story of "Gertrude." Six months I spent there, supplying the pulpit of their absent pastor, and boarding with a typical Yankee farmer named Ezra Hoyt; the neighbours dubbed me "Ezra's boy." On one hot Sunday I held forth to a company of Welsh miners in the little hamlet of Harrison, which has since grown into the goodly city of Scranton. Eccentric and eloquent old Thomas P. Hunt was one of my neighbours, and gave me some homely counsels that stuck like a chestnut-burr. His hump-back and mellifluous voice will be remembered by thousands who ever heard him pay his respects to the rum-sellers.

It might savour of egotism to narrate here my subsequent experiences in Burlington, New Jersey (where that prince in Israel, Dr. Cortland Van Rensselaer, was one of my little flock), and in Trenton, in Old Market-street, New York, and for the last quarter of a century among my beloved flock in Lafayette Avenue. My only object in intruding these personalities at all is just to tell my younger brethren how good it feels to have preached the precious Gospel of Jesus Christ for forty years. And preached it, too, without any "ifs" or "buts" or mental reservations. No malaria of modern doubt has ever invaded this study, or set teeth to chattering in yonder sanctuary. It is a blessed thing to get the Gospel-grip with a solid "I *know* whom I have believed" under your very soul. Young brethren! never waste one moment in defending your Bible. God will take care of his Word if you only take care to preach it, and urge your people to practise it. Henry Drummond well says that the highest evidence of Christianity is a *Christian*.

Next to an unwavering faith in the everlasting Word, I ought to thank God for unbroken health. Too many ministers murder their health by bad hours, bad diet, and other violations of the laws written on the human frame. During forty years I have never been kept from the pulpit by sickness but *two* Sabbaths, and then the ailment was not serious. The only two bodily functions that a pastor really needs are lungs and legs, the functions to talk with on Sunday, and to walk with during the week from house to house. The talking and the walking will go on as long as you secure sound sleep and sound digestion. Take your mornings for studying books, and the rest of the day for studying door-plates and firesides, and pick up your recreations as you can catch them. Monday is a good day to unbend the bow, and "go a-fishing."

As I look back over these forty years in which my kind Father "has led me" through anything but a "wilderness," I rejoice and give thanks for the privilege of using tongue and pen in pointing sinners to a Saviour, and the sorrowful to a Comforter, and ripe old saints to their long home in heaven. These have been years in which God has been making wonderful chapters in history. The opening of the Pacific Coast, the cabling of the globe by electricity, the overthrow of American negro-slavery, the unlocking of the Dark Continent, the spread of Sunday-schools by thousands, the magnificent march of Foreign Missions, and scores of other great events, belong to these four decades. What is the brief life of one humble minister, and what the poor scratchings of one pen, and the utterance of a single voice, amid all these mighty movements of the kingdom of Christ towards its triumph? Nothing at all, except just to show that God has some use for the weak things as well as for the weighty and the mighty in his providential purpose. Atoms have their little sphere as well as planets, and old Orion. Let no Christian shirk his work because he carries only one small taper. Wendell Phillips once said that the pulse of a girl could beat down slavery if it were piled as high as the Rocky Mountains. It is the aggregate and united pulse-beat of Christendom that shall overthrow the kingdoms of darkness.

Nearly all the ministers of Christ who were famous when I graduated from Princeton are now silent in the tomb. The Alexanders, the elder Beecher, Barnes, Beman, Kirk, Bushnell, Thornwell, Hodge, McIlvaine, have struck their glorious strokes and left an echo in heaven. Not one of them, if he could come back to earth, would accept a monarch's throne in comparison with a pulpit. Not one of them has any joy amid the angels in glory that transcends the seraphic satisfaction of having led dying sinners to the Cross of Calvary.—*New York Evangelist, April* 9.

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A NOVEL DRAWING-ROOM MEETING.

THE following announcement was stuck up on the gate-posts of one of the large villas in Clapham-park:—

SUNDAY AFTERNOON SINGING AND DRAWING-ROOM MEETING FOR MEN.

Willow Dene, King's-road, Clapham-park.

DEAR FRIEND,—It will give me great pleasure to see you at my house as above on Sunday afternoon at 3.15 o'clock. There will be an hour's singing, followed by a short address.

If you already attend any other place, come when not engaged there and give me a helping hand by bringing some companion or fellow-workman.

If you go nowhere, you are just the very person I shall welcome most heartily; and please understand, if your clothes are not as good as they were when new, the welcome is to the *man*, and not to the *clothes*.

Now I hope you will not be so unkind as to refuse this homely invitation, but will accept it as cordially as it is given by,

Yours very sincerely,
EDITH SPICER JAY.

On Lord's Day, April 19, I responded to the invitation. In a short time not only the large drawing-room, but the hall, and also the staircase were crowded. The audience represented all classes, from the blind lace-seller to the City merchant. As this was the first anniversary, a number of the Clapham Male Choir were present and sang some beautiful hymns: the first hour is always taken up by singing. The selection is left to the class, and we never heard more hearty singing.

At the end of the hour Miss Jay came in. She was just recovering from a severe illness, so that it was impossible for her to be present all the time. After thanking the choir, she said they trusted to have a choir of their own before the next anniversary. She gave a short history of the meeting. It was laid on her heart after Mr. Moody's visit to Clapham last year to try and do something for those about her. After much prayer, she started the meeting with fifteen men; last Lord's day they had ninety, and to-day even more. No free teas had been given. The work was quite unsectarian, and the real secret of their success could be summed up in two words—prayer and love. As she went on to declare the simple Gospel, illustrated by touching anecdotes, many a strong man was to be seen in tears. The address was spoken in such a loving manner that we came away stimulated and refreshed. J. B. G.

OBITUARY.—At Kelvedon, Essex, on April 22, Emily, beloved wife of George Foster, aged 52, deeply mourned.

SUNDAY AFTERNOON SERVICES.

THE Colston Hall services were commenced about seven years ago by Rev. E. G. Gange, Baptist Minister, of Broadmead Chapel, Bristol, one of the earliest of Rev. C. H. Spurgeon's students. He felt that there was need of a service that would attract the many who do not attend the usual places of worship. He announced that he would preach at Colston Hall each Sunday afternoon for a month. The hall will comfortably hold 3500 people, and on the first Sunday afternoon the doors had to be closed. Nearly a half-hour before this time (3 p.m.) it was estimated that the number shut out exceeded those who were able to get into the building, which could not have been less than 4000. During the four weeks the doors had to be closed long before the time to commence. Many cases of conversion have been proved to have been the direct fruit of those four weeks' services.

At the end of that time, Mr. Gange and his co-workers, with other ministers of various denominations, who had been interested in the success of the work, were unanimous in deciding that it would not be right to close the mission, but to continue it as "Evangelistic services for the people." A kind friend promised to be responsible for the expenses, and for inviting various ministers to co-operate in giving addresses in the future, with this result, that the funds collected at the meetings have for the most part paid for the necessary working expenses, and there has been no difficulty in obtaining willing help from Episcopal, Baptist, Congregational, Wesleyan, Presbyterian, and other ministers, as well as laymen. Amongst others, Messrs. Studd and Stanley Smith spoke to about 5000, both large and small halls being crowded, on the last Sunday before they started for China.

The noticeable feature of the congregation is the large proportion of working men who attend, the proportion being about three-quarters men. Season begins the first Sunday in October and closes the last Sunday in May.

As to the fruit resulting from the services during the last seven years, there have been many scores of cases that have come to the knowledge of the workers in which the altered lives of the individuals have proved the sincerity of their profession that they have been born again. On one occasion seven men went to hear the preacher of the afternoon at his own church in the evening, and informed him that they had found peace in the afternoon.

The following interesting case occurred early in the present year. A husband and wife went to the service unknown to each other, and also their son and daughter unknown to their parents. The wife was the first to return home, and on the arrival of her husband asked him where he had been. He replied, "Where you ought to have been—Colston Hall; and if what the preacher says is true, we have been all wrong." The wife commenced crying and told her husband that she had been at the service too, and that she had determined to lead a different life. At this juncture the son and daughter came in and informed their father and mother that they had just come from Colston Hall and had been deeply impressed. The family held a prayer-meeting, which had never been known to take place in the house before, and that night witnessed their united joy in accepting the Saviour.

In connection with the cases of conversion which have been dealt with by the workers, it is a pleasing feature of the unsectarian spirit in which the services are carried on that the converts are recommended to report themselves to the ministers with whom they or their families may have been associated in a greater or less degree previously.

ANTI-VIVISECTION.—A drawing-room meeting was held on Wednesday week in the house of Mrs. West Watson, Blythswood-square, Glasgow, in connection with the Scottish Anti-Vivisection Society, when a deputation from Edinburgh attended, consisting of Rev. Dr. Adamson, Rev. R. Henderson, and Rev. John Baird. At the close of the meeting an influential committee was formed, and there is every prospect of a powerful auxiliary being organised in the West of Scotland.

MR. HAMMOND IN GLASGOW.

THE daily reports of the work given in *The North British Daily Mail* continue to be full of the deepest interest. In its issue of Thursday, April 23, we read:—

"Mr. Hammond's second meeting at Augustine Free Church on Tuesday night was, in spite of the steady rain, more largely attended than even on the previous evening, and the interest decidedly deeper. Here, as elsewhere, the interest will probably prove cumulative through a series of services. Several letters from young people were read, giving evidence of a stirring impression having been made on the minds of many in other parts of the city. The address of Mr. Hammond was direct, earnest, loving, and level to the understanding of the little hearers. Letters and anecdotes were used to give it wing and point. To many the after-meeting will be regarded as the distinctive feature of the whole service, to which the previous hour is but preliminary. To this meeting nearly the whole congregation remained. Perfect order was maintained throughout. Many young people were personally conversed with by accredited Christian men and women. Not a few appeared to be intelligently impressed by what they had heard. The elders and Sabbath-school teachers of the congregation had a large part in this delicate and important work. Altogether, the service was fresh, striking, and impressive."

The *Daily Mail* of Friday says:—"At his yesterday's meeting Mr. Hammond spoke about the good accomplished by the printed page, and of the importance of Christians using every opportunity of circulating Christian truth.

"At the praise meeting yesterday, Mr. Hammond requested that those who had one thing for which to thank the Lord should express it in a sentence. All over the house, one after another rose, and with brevity stated the one especial object for which they were grateful. We enumerate a few: Mr. J. S. Napier expressed thanks for the meeting in Augustine Free Church last evening, and for the privilege of speaking to an adult earnestly seeking Christ; a lady expressed thanks for the conversion of her daughter; another for the work among the police; a Sunday-school teacher for the conversion of three of her scholars; another for the conversion of three children in the meeting last night; Rev. Mr. Colvin, for the work last evening in College Free Church Mission Hall, and for evident tokens of blessing there. Rev. Mr. Gullan, of Augustine Free Church, specially returned thanks for great blessing in the meeting on the night before in his church, and for his belief that many more there would be made happy this week if they entered the new life. The meeting in St. Augustine Church on Wednesday night was larger than ever. At the end of nearly every pew sat workers, ready to engage in conversation at the commencement of the second meeting. Nearly all remained for conversation."

AN OPHANAGE SUNDAY.—Miss Cole, of the Mount Hermon Girls' Orphan Homes, Kilburn, writes:—At the recent conference on social questions I did not say, as reported, "Ministers should preach a sermon once a year on behalf of orphanages," but I asked, Why cannot we have an Orphanage Sunday as well as a Hospital Sunday? and said that it would greatly aid those who are engaged in the work of "saving the children" if all the ministers of the Gospel would preach a sermon once a year for the benefit of Protestant Homes for orphans and destitute children. Doubtless many more would feel encouraged to take up such work if they could count upon a sum of money being gathered yearly for their support.

A HOLIDAY HOME FOR YOUNG WOMEN.—The honorary secretary of the Ryde Young Women's Christian Association and Sea-side Home, is anxious to enlist a deeper and increased interest in the work, so as to meet the needs of all young women, whether engaged in business in Ryde, or who may come for recreation or rest. At Garfield House all young women find a welcome, and have the advantages of Bible classes, library, reading-room, Christian companionship and sympathy. Terms for Board and lodging 14s. a week.

JANE A. JOHNSTON, Hon. Secretary.

Garfield House, Ryde, I.W.

EVANGELISTIC NOTES.

MR. AND MRS. HENRY WIGGAN have held a fortnight's mission in Pump-square Chapel, Boston, Lincolnshire. The meetings were crowded, and large numbers have professed a change of heart.

MR. JOHN HARRIS has held a series of evangelistic meetings at West Bergholt, assisted by Mr. Cowell, of Colchester. The meetings were crowded, and each evening a large number came forward for prayer. Many testified to finding peace.

KILBARCHAN, N.B.—Mr. F. E. Marsh has closed a three weeks' mission in the Memorial Hall here. Not a few have made profession to a change of heart, while others have been deeply impressed. The Bible readings were a source of much blessing to Christians.

Two sons of our friend Mr. F. Newth, 43, Percival-grove, Clerkenwell, who are at Qu'Appelle, N.W. Territory, Canada, are desirous of putting up a log preaching-room. We may be sure it is much needed. The sympathy and aid of any friends at home will be very pleasant to them as a token of brotherly fellowship. £50 will be needed.

KIRKPATRICK FLEMING, DUMFRIESHIRE.—Evangelistic meetings were conducted here in the Free Church and in the Mission Hall, Eaglesfield, by Mr. James Moodie, the soldier evangelist, in all for four weeks. The attendance was good; many were conversed with at the after-meetings, and several have professed conversion. Mr. Moodie is an earnest, useful, and devoted labourer.

GEORGE MILLS, Pastor.

DUKINFIELD.—Mr. George Hefford has concluded a three weeks' mission here. His services have excited a deep interest among those who rarely attend a religious service, as well as amongst others who are connected with various religious interests here. Many have been stirred up during the last three weeks in this dark village, and I trust that not a few have accepted the Saviour.

G. SHAW.

THE BIBLE AND GOSPEL VAN.—We have started on our summer campaign with our large two-horse van, and have already visited Ashton-under-Lyne annual fair. On April 4 we had the joy of circulating about 1300 Bibles and Testaments. Stalybridge and Oldham have also been visited, and we are now at Rochdale, *en route* through Yorkshire. We are nightly privileged to hold forth the word of life to a large and attentive crowd of working men and women. Tokens of blessing have been seen. We earnestly desire prayer. Communications may be addressed to 21, Crellin-street, Barrow-in-Furness.

WHARTON AND WEAVER.

LOUISVILLE, KY.—Mr. G. Needham has concluded his evangelistic mission in this city. *The Courier Journal*, which has given lengthened reports of the addresses from day to day, says in its issue of April 4: "At the close of Mr. Needham's meeting last evening the congregation gathered around to grasp his hand in farewell greeting. Good wishes and prayers were showered upon him. Mr. Needham left on the midnight train for Montgomery, Ala." In its "religious notes" the same paper announces a coming visit from Mr. Philip Phillips and a mission by Mr. Thomas Harrison, "the boy preacher." It also says: "The book stores have almost sold out their supply of Mr. Moody's books The sales have been very great."

DEPTFORD.—The friends of Mr. Trevor Francis will be glad to hear that the scene of his labours in Deptford Lower-road has sustained a most delightful transformation. The old iron building has disappeared, and in its place a substantial structure has arisen, which we hope will for many years be a source of blessing to the hard-working community among whom it is placed. Its opening was celebrated on Wednesday week, and it was the occasion of the meeting of a very large number of Christian workers. Mr. Francis wishes it to be known that the cost of the hall is £1100, of which he has received and paid £600. He would be pleased to receive aid to enable him to meet other instalments shortly falling due.

CHILDREN IN MANCHESTER.—A very successful Children's Mission has been held for a week at the Orphan Homes, Cheetham-hill, Manchester. The leading thought of the week, on which everything bore, says a correspondent, was the loving "Come" of Jesus. The Scripture reading, the prayer, the hymns, as well as the addresses, were all bearing on the great theme. Step by step the children were led from a sense of their need to praise God for the "joy of coming," and having come, to "follow Him whithersoever He goeth," and seek to be like Him. There were no after meetings, but all was earnest and loving, and watchful eyes were around; whenever impressions were seen, the cases were followed up quickly, each in their own homes.

MR. GEORGE SOLTAU writes:—I have concluded an interesting month of Gospel services in the two towns of Westfield and Montdair, New Jersey. Large numbers of the Church members have attended every afternoon for Bible-readings, and a very deep interest has been shown in the work. Addresses on the Tabernacle, with large diagrams, were found specially helpful; the result has been a deepening of the spiritual life in the hearts of very many, and a more thorough devotion to the Lord's work. The evangelistic meetings have been blessed to very many in all classes of society. I continue similar meetings in other towns in New Jersey during the month of April. The Children's Scripture Union has been started in several places at the close of the meetings, and there will soon be hundreds enrolled in it.

198, *Battie-street, Brooklyn, N.Y. State.*

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MR. HUDSON TAYLOR IN CHINA.

DEAR SIR,—The kind interest shown towards us by many of your readers, and the contributions sent through you in aid of our work week by week, led me to desire to write a few lines to you before leaving for China. Pressure of work before my departure rendered this impracticable. You will be glad to know that I and my companions had a safe and prosperous journey, and reached Shanghai on the 3rd of this month.

We were able to have Bible-readings morning and evening on the way, and had some private opportunities of conversation with those on board with us. We were cheered by good reason to believe that at least two of our fellow-passengers found Christ, or rather were found of Him, and that some of our fellow-believers were refreshed and strengthened.

On arrival in China, the first tidings which reached us was the blocking of the Ningpo river, and an attack on the force at the mouth of it by the French fleet. It has happened most inconveniently, as several of our friends had just reached Ningpo, and are unable to come on here. Mr. Williamson writes that he was bringing his two little girls to Shanghai, that they might proceed to the school at Chi-foo, when he found the river blocked. Mr. and Mrs. Rudland and child likewise had reached Ningpo, on their way to England, and are detained by the same difficulties.

The tidings from inland stations, however, is such as to give rise to much thankfulness. Mr. Easton reports fifteen persons baptized at Han-chung. Letters received here from Chentu mention the baptism of five persons by Mr. Riley. The meetings at Yun-nan Fu, conducted by Mr. George Clarke and Mr. Eason, are well attended, the numbers having increased from about eighty to four hundred daily; and there are three candidates for baptism. Two candidates are reported from Tr-li Fu, also in Yun-nan; and at Sha-sï, on the way down from Si-chuen, and near to the borders of Hu-nan, our brothers Dorward and Dick have been encouraged and cheered.

I am sure that your readers will feel with me that we have much cause to be thankful that our friends are in such peace, and are so far prospered in these troublous times. May I ask prayer that if it be God's will this trying war may speedily be terminated, and that out of the evil and present hindrances great and permanent good may result; and that those of our friends who for a time have been prevented from reaching their destinations may be able to do so before long?—Yours faithfully in Christ,

Shanghai, March 11. J. HUDSON TAYLOR.

A CONFERENCE OF LADIES was held in the Finsbury-park Y.M.C.A. Hall on Wednesday, April 15. Mrs. Auckland presided. A branch of the British Women's Association was agreed to be formed, to be called the Finsbury-park Branch. Miss Brewster, in supporting the motion, spoke of the enormity of the evils they had to face, and gave instances of women called of God to become the saviours of his people. In the evening the large hall was filled. Dr. Kirton presided. A cordial reception was given to the ladies who addressed the meeting. Miss Brewster took for her subject "Home, sweet Home," and Mrs. Auckland "Sunday Closing: its Advantages and Blessings."

Letters to the Editor.

INFORMATION ABOUT TASMANIA.

Sir,—Having quite recently visited Tasmania, I may be able to give "Evangelist" a little information as requested. In the town of Launceston there is active, aggressive Christian work being carried on by agencies external to the ordinary denominational churches. A Christian lady who is spending her time and treasure in the service of her Master, and who along with her late husband has given over £20,000 to the futherance of Gospel work, is providing a means of evangelisation which is attractive, and at the same time very successful.

From the short stay I made in Hobart, I think the case is different. There seems to be a deadness of Christian effort, at least outside of the usual methods, and a great need of open-air preaching and other supplemental agencies, which have taken root in Launceston. I may say the Salvation Army is really doing a good work also in this latter town. Having attended some of their meetings, I was well satisfied with the services, as exhibiting many trophies.

W. T.

Beaumont, Carlisle.

OUR GIPSY AND VAN CHILDREN.

Sir,—In elbowing my way through a crowd of racegoers upon Northampton racecourse a few days since I counted upon the "turf" between sixty and seventy vans and tents, in which, or connected with them, were between 150 and 200 English gipsy and van children, and, so far as I could learn, not a score of the poor, dirty, ignorant children could read and write a sentence. There were bright exceptions among them. One good-looking, clean, sharp little gipsy girl was pointed out to me as "the best scholard on the course," and soon began to read portions out of my picture books to the gipsy and van children round her, who were undergoing the process of "initiation" into gipsy "craft" with downhill tendencies.

With the van and gipsy children's training in the midst of racecourse morals their prospects for heavenly joy in this world, and the heaven of rest and happiness beyond, are as black and dark as sin and our neglect can make them.

In one van, between the bed and fireplace, there was a donkey that had "taken a little cold," and was being nursed by the mistress of the van. I was sorry for the donkey, but my heart ached to the core to see the five children growing up in the midst of worse than heathen ignorance and sin. The poor English gipsy children played with dirt round the ashes of a dying fire on the ground, surrounded by thousands of human beings with hearts dead and cold to the cries of the nearly 200 gipsy and van children on the "turf" for bread that will turn them into angels. The poor children may cry on, our Government will not listen to them.

In another van there was a child sick of scarlet fever, with death and angels close to the van door waiting to carry it to heaven. The parents of the three children are respectable travellers, but are tired of the "road," and are going to "settle down." They thoroughly agreed with my plans for bringing the 30,000 gipsy and van children under the influence of the sanitary officers and schoolmasters on the easy lines I proposed—viz., by the registration of the vans and a free education for the children living in them—and they gladly offered to sign any memorial to the Government that would help to bring these things about.

Policemen must have no part or lot in the matter. They must be sent on their holiday to make room for civilising influences and agencies.

I was also told on the "course" that smallpox has recently been making fearful havoc among the travelling van dwellers on the outskirts of London. In the present state of our national affairs a thousand petitions will be of no use, and to all appearances the gipsy, van, and acrobat children must go in their present course of ignorance and evil training for ever. Only a short Act on the lines of the Canal Boats Acts is needed, but gipsy and van children are out in the cold, and in the cold they must remain till doomsday. And it would appear, also, that, with a few exceptions, those who have the carrying out of the Canal Boats Acts have gone to dwell in the land of Nod.

It will bring more glory and profit to us as a nation to put pens in the hands of canal, gipsy, and van children, than to put swords in the hands of men, and we shall do well to open our eyes fully to the fact.—Very sincerely yours,

George Smith, of Coalville.

The Cabin, Crick, Rugby, April 21.

PURITY OF LIFE.

Sir,—Among the many things brought to the front, and pressed home to us in these wonderful times, is the necessity for purity of life,—the necessity, spiritually, morally, socially, and physiologically considered. And it is a grave, mighty subject in every one of its bearings. But while it is being delicately and effectually met in reference to the great social evil, it is almost untouched (as far as the press and *public* Christian effort are concerned) in regard to the young. It is confessedly a subject requiring wise, firm treatment, and who so fitted to grapple with it as the servants of Him who is "of purer eyes than to behold iniquity"?

Medical men avoid it; parents are often ignorant of it; and many guardians and instructors of the young affect to think lightly of it, or ignore it altogether. But in a free translation of a German work into French, "*Voix d'Avertissement contre Les Péchés Secrets, d'après Le Prelat Kapff*," published by Meyer, Lausanne, the translator supplicates pastors, governors and directors of schools and colleges to have their eyes open upon the children, and the youth, male and female, confided to their care; and not only this, but to warn them in time of the danger of sins of impurity. He says that he has been enabled to speak publicly on the matter very often, and that the result has been a special blessing.

The writer of the present paper has received a very earnest letter from a lady in the West of England, in which she says: "This question of education in all its bearings—spiritual, intellectual, and physical—has been pressing upon me more and more. Of course, we each do our little day's work, but it is (to me at least) at times with a feeling of almost hopelessness on one side. Thank God, on the other side, we can say we occupy till He come, and that we know we are bearing precious seed to bring in a harvest with rejoicing. *But cannot more be done?* As an amateur I am at a disadvantage, as well as at an advantage; yet the Lord lays this question on me, 'Has not the time come for Christian teachers and parents to take counsel together on some possible steps for the future? At any rate, to enlighten each other on points which surely the great enemy has too long hidden from our sight?'" After alluding to the apathy of many responsible principals, and to the usual English idea that girls ought to be left to their own honour, and not to be supervised, the writer says, "Supervision ought to be really as engrossing as teaching. To have eyes, and ears, and heart, and thoughts open without spying, and without letting the supervision be irksome to good girls, requires a concentration and an earnest prayerful attention that are as much a tax upon strength as any giving of lessons.

I have long thought that the sense of honour is rapidly declining in England, nationally and individually, and it is only an ideal, a pleasing fiction, to imagine that a number of boys or girls gathered together out of various homes can be trusted if they are only 'put upon their honour.'" After giving instances of terrible depravity in young children, of the evils of bad companionship, of the deceitfulness of the heart, in which "while men slept the enemy came and sowed tares," and of the incompleteness of intellectual education in too many cases, this earnest one continues: "I can only conclude by again asking you, Can nothing be done by the Christian women who have thoughts and hearts to bring to the subject? Early education is a woman's work."

Yes, it is, in every one of its many phases. Possibly this evil, which saps the very life-blood of our youth, which is filling our lunatic asylums, and which is sending so many to an early grave and perdition, is unknown in its hideousness to many of those who have the charge of the young. Let the call go forth, let them know of this moral leprosy, let nothing be hid of its damning power, but let those who are in the way seize the hydra, and begin to destroy it at once. And who are these who can do this? Our Christian sisters and mothers. As Miss Ellice Hopkins says, it rests with *woman* largely to combat this evil in (or before) its incipient stage. Mothers, watch your children, and guard them from the insidious destroyer—secret impurity. And watching, do not forget to warn. Guardians and governesses, look to your charges, and, detecting the presence of the vile thing, do not scruple to deal with it as with death. While this crusade of Purity is going on, do not let the home, the nursery, and the school-doors be closed to the eye of vigilance and the heart of prayer.

We want common-sense, earnest, wise, out-and-out women for teachers, who are not afraid; women, who by love and the light of God's Spirit in their hearts, can do this work for his sake.

Schools should be like families, not more than twelve girls or boys to be supervised by, not a multitude of teachers, but by one or two "wise-hearted," whose sensible, loving direction and guidance shall make purity and honour not only a possibility in their charges, but an emulative reality. The worm in the bud destroys the merest hope of a perfect flower. Here, in this subtle, secret sin, we have the germ of that hideous growth which goes by many names, but which is the curse of humanity, the enemy of Christianity, and the greatest blot upon our civilisation—the great social evil. Much is being done; but it will be but a slow process unless the friends and advisers of youth come to the rescue, recognising in solitary vice what the afore-named work describes as "*Le plus grand ennemi des jeunes gens.*" Oh, may the voice of warning go forth, so that ministers, parents, guardians, instructors, and philanthropists may begin, in the Lord's name, to seek to avert the ruin that threatens the bodies and souls of so many of our children!

M. B. G.

Red-hill.

STORES v. SHOPS.

Dear Sir,—I have long been convinced of the growing evil of gigantic shops absorbing and ruining smaller ones. But I fail to see how the Co-operative Stores are sinners above other large shops. Nay, they have set an example of ready money—no clap-trap advertisements, no inferior articles—which must do good in the long-run. Stores employ workpeople as well as others; I have never heard that they under-pay them. Their goods pass through fewer hands, perhaps, but is that not an advantage?

The only person who can, with any show of justice, complain is the individual owner of the shop, who, in the case of an ordinary large shop, may be making his thousands without anyone else being profited. In the case of the Store, he is, of course, represented by the shareholders, many of whom, may I remind you, are widows and persons who really need the money they save. I should not like to lay on the consciences of such persons a heavy burden by speaking of the Stores as an "abomination," until I clearly understood whom they were robbing.

Is it not just possible that Stores are necessary evils to remedy greater evils? When other shops have begun to deal in their fair, common-sense way, and on the ready-money principle, I will admit that they are unnecessary evils; but this is not yet the case. I should be very glad to be corrected, but at present I am

Unconvinced.

Sir,—I fear that some of your correspondents write under the influence of feeling rather than under that of reason. Yet in any question of supply and demand so many issues are involved that there is need for the calmest thought. There are two axioms of trade which of late years have been violated by many retail traders, and it is against this violation that the Stores are a standing protest.

(1) The producer is entitled to charge the consumer a price which will repay outlay and give a fair profit. This axiom has been altogether violated by the credit system, which has caused good customers to pay the debts of bad.

(2) The consumer is entitled to require that there shall not be an unnecessary number of middlemen between himself and the first producer. This axiom also has been violated of late years by the multiplication of small tradesmen. A mackerel which costs 1d. on the beach is made to cost 1s. in the fishmonger's shop. Each middleman charging his own profit, and each in a hurry to be rich, taxes the necessaries of life more than a European war.

Now if any class of the community violate axioms, there will certainly come upon them sooner or later a retribution. The wise ones from among that class will learn the lesson and will set their house in order. It is not too much to say that the Stores could not stand for six weeks if every tradesman would set himself to do business upon sound principles and in compliance with the axioms of common sense. Everyone is anxious to buy of his neighbours if his neighbours will let him, but he is not anxious to pay the debts of the rascal who lives for two years upon the shops of the neighbourhood, and then leaves without paying the bill.

The thing is proved by the experience of those who have consented to do business for cash only. A man in my neighbourhood has done this. He has multiplied his trade by ten. More important than all, he is a blessing to the poor, for he gives them what they need at a just price, and on Saturday night you might, as the saying goes, walk over the heads of the people in his shop.

I earnestly invite some of your correspondents to consider that the world is governed by principles, and that they who violate them must suffer.

Cler. Lond.

SIR,—Perhaps a few words from a tradesman on this question would not be inappropriate. Why do people go to the Stores? I suppose I should be told: Because there they are supplied with articles equally as good as those sold by the average tradesman, at a reduced price. Granted, but why at a reduced price? Simply because cash down is paid for the purchases, and consequently the gentlemen at the head of the Co-operative establishments can well afford to give a small discount for ready money. That, in my opinion, is the great secret of their success.

It is a strange fact that many people leave their local tradesmen because they are charged five or six per cent. for taking quarterly or half-yearly credit, and then these same people run to the Stores, pay cash for their goods, and boast about what they can save. I have had a considerable experience of business in London, and I assert, without fear of contradiction, that if the pernicious long-credit system could be done away with, shopkeepers would be able to supply the public on terms as advantageous as any stores in existence. I know that unfortunately there have been and are unprincipled tradesmen who charge ruinous prices, and are not above resorting to a "shady" piece of dealing occasionally; but there are also men who are in every respect Christian tradesmen, endeavouring to be "diligent in business," and in all things "serving the Lord," and who wish to earn a living by acting honestly to their customers and justly to themselves. I enclose my card, and remain, yours truly, F. C. S.

DEAR SIR,—I have read your correspondence in answer to "Dubitans," and I think they certainly do speak of the Stores in an unnecessarily severe manner. One correspondent states that in going to them we help on "the bitter cry." How we do that I fail to see; the stores give employment to numbers of people of all ages and both sexes who would otherwise be out of work. Though charging in proportion more cheaply than the shops for articles, this reduction in price is not achieved by grinding down the poor and lowering their wages, but by charging a merely fair profit on all the articles; whilst many shops charge exorbitantly, more especially in the small shops, who out of the few have to get the profits of the many.

I have found that the small retail shops are the loudest in their condemnation of the Stores. To the large London shops, though affected in a measure, the stores have done immense good by competition, making them reduce their profits, as in several large houses I know, personally, they have done.

I may state as my firm conviction, and dealing as often at the Stores as at shops I have taken an interest in the issues of both, that it was due to the shops in the first instance charging more than their fair profit and grinding down their workpeople that made a reform necessary, and that reform came by forming Stores.

To state one portion of trade that was greatly in need of reform: I now get my chemist's drugs many of them at one-third the cost I used to pay twenty years ago; and at many chemists' they are now half what they were ten years ago, owing to people refusing to pay 7s. 6d. for a bill that would come to 2s. 6d. at the Stores. I certainly think that the Bible teaching to be careful of the money we are entrusted with, indirectly shows that we are not to pay for more than a fair equivalent of the trouble in procuring that article. When, however, extortion is so often employed as it is in trade, both retail and wholesale, I hardly think such a verse as "what shall it profit a man if he gain the whole world," &c., used by "Certus" can be applied in reference to Shops *v.* Stores.

Again, it was the Stores who were the means of introducing the threepence off the shilling discount for books, which has been an immense boon to readers and students both on Scriptural and secular subjects. It has greatly increased the trade in books, and been both useful and profitable to buyer and seller. Many shops who followed the example of the Stores in this respect have enlarged their premises since they adopted this plan.

I have heard many discussions on the subject, and no doubt Stores, like other things, when their usefulness is over, will cease to be; but tradespeople may be very sure that abuse and exaggeration without any effort at internal reform are worse than useless in a free country such as ours. I think we should look at all sides of a social question such as this. EMILIAS MURRAY.

Oxford-square, Hyde-park.

"THE GATHERING STORM."

DEAR SIR,—I feel sure that the grief I have felt at a perusal of the article headed "The Gathering Storm," in your issue of the 16th inst. will be shared by hundreds, and perhaps thousands, of those who rest in the blessed hope, and I therefore plead for a short space in your columns to reply. The way the case for the Rapture has been put by the writer is quite unfair, however unintentionally so. The question is not whether a *secret* rapture is to be found in Scripture, but whether there is a rapture at all in the volume, and, if so, at what place down the prophetic scroll it is to be inserted.

The first point—that of the existence of the rapture prediction—is as clear as any other statement in Holy Writ. The writer himself will not deny that that is to be found in 1 Thess. iv. 15-18.

The second point, that of its position, is not to be airily dealt with, but involves the consideration of the whole scheme of unfulfilled prophecy. There have been the following views put forward regarding it:—

(1) That its position is synchronous with the judgment of Rev. xx.

(2) Placing that judgment 1000 years after the Lord's coming for his kingdom, that it precedes the millennium.

(3) That it not only precedes the millennium, but precedes a special period of three and a half years unequalled tribulation occurring just previously to the millennium.

(4) That it precedes not only that tribulation, but another period of three years and a half, when the anti-Christ is to make a special covenant with the Jews.

(5) That it not only precedes the period of the seven years' covenant, but precedes a great "hour of temptation which shall come upon all the world to try them that dwell upon the earth," which is thought to commence many years previously to the *unequalled* tribulation, although culminating in it.

That this glorification of the saints will be accompanied with "a shout, and the voice of the archangel, and with the trump of God," is clear enough; but when we consider that spiritual things are foolishness to "the natural man," and that on a former solemn occasion, when "a voice from heaven" spoke, the bystanders "said that it thundered" (the very spirit of the nineteenth century), and that those who believed not Moses and the prophets, will not be persuaded "though one rose from the dead," it clearly rests with the writer of the article to bring some very tangible evidence in support of any belief he may have that the *world* will recognise these things to be what God's children will know them to be.

In order that your readers may be enabled to judge for themselves the proper position of the prediction contained in 1 Thess, iv. 15-18, may I ask you to commend to them the study of the "sure word of prophecy," concerning which the Holy Ghost tells them they will do well to give heed?

Yours in Christian regard,
G. WARRAND HOUGHTON.

CORRUPTION IN HIGH PLACES.

IN the course of an address at Luton on Sunday afternoon from the words, "They murder the fatherless; yet they say, The Lord shall not see it," Mr. James B. Wookey alluded to the action against the woman Jeffries, instituted by the London Committee for the suppression of foreign traffic in English girls. Amidst immense sensation he mentioned the names of a number of royal and aristocratic persons who have been seen to frequent the infamous houses referred to. He then submitted the following memorial to the congregation, which was unanimously adopted, and he was asked to forward copies to the Prime Minister and the Home and Foreign Secretaries of State:—

"Your memorialists consider it is an outrage upon the rights of the poor, that, five years and a half after the exposure of the foreign traffic in English girls, the English Government has taken no adequate steps to put a stop to the kidnapping of the girls of the working classes; your memorialists respectfully urge you to use your influence to secure the immediate adoption of some measure for that purpose."

PERISHING EAST LONDON.—SIR,—A friend has sent me £5, urging me to put on another missionary in East London. I will gladly do so at once if eleven of your readers will send a similar amount. I do not ask any pledge beyond the single contribution. If the Master wishes the work to go on, He will see to the means.—Faithfully yours, W. EVANS HURNDALL.

16, *Cottage-grove, Bow, London, E.*

WHERE JESUS IS, IS REST.

"In Me ye have peace; in the world ye shall have tribulation." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

O HEART, that daily longs for rest,
But seeks that rest in vain,
Cease from the sad and fruitless quest,
A calm from earth to gain.

Refrain.—Where Jesus is, is rest;
His love can make a calm;
His presence in the breast
Is hush, and bliss, and balm.

When, o'er my spirit's troubled way,
Shall disappointments cease?
Dissatisfactions, day by day,
Give place to calm and peace?

Nor earthly friend, nor varied scene,
Nor objects sought and won,
Can satisfy the longing heart,
But only Christ alone.

"Where Jesus is!" O Christ my Lord,
Dwell ever in this breast,
Until I hear the welcome word
That calls to heaven's own rest.

Where Jesus is, is rest;
His love can make a calm;
His presence in the breast
Is hush, and bliss, and balm.

A.S.D.

GROOMS AND JOCKEYS IN CHANTILLY, FRANCE.

THE town of Chantilly is the French Epsom or Newmarket. In this place horses are trained for races which take place in all parts of France, but especially in Paris, and generally on Sundays. A number of English trainers reside in the town who employ a great many English boys, whose intention is to become grooms or jockeys. These boys are generally left to themselves as to religious instruction, and are exposed to the evil influences incidental to their calling, such as Sabbath desecration, betting, intemperance, and other vices.

Religious services have been conducted for more than twenty years in an English Episcopal Church, and also in a Wesleyan Chapel, but neither of these is well attended. The great want is a resident Christian gentleman and his wife, who would consecrate themselves to work amongst these lads by visiting them, and also by conducting evangelistic and Bible classes in an undenominational place of meeting or in the large harness rooms attached to the stables. Gospel services, followed by after-meetings have already been held at which from sixty to seventy jockeys and stable-lads have listened most attentively to the Gospel message. Hundreds of tracts have been distributed, and several lads have purchased Bibles.

Chantilly is about twenty-seven miles from Paris, and can be reached within an hour by rail. The Chateau of the Duc D'Aumale, and the extensive forest are great attractions to visitors. I appeal to those having time and means at their disposal to come to the help of the Lord in this place. There are outlying districts in which similar work is needed, and in two of which we have already arranged for Sunday meetings. I shall be glad to furnish further details.

U. L. BLUETT.

14, *Avenue des Sycomores-villa, Montmorency,*
Auteuil, Paris.

EMIGRATION.—The Allan steamer *Polynesian*, leaving the Mersey for Quebec, this day (Thursday), will have on board a large number of emigrants to various parts of Canada. They will include nearly three hundred persons, who will go out under the care of Rev. John Bridger, of St. Nicholas' Church, Liverpool, to whom is entrusted the oversight, by the Society for Promoting Christian Knowledge, of the spiritual work amongst emigrants. They include agricultural labourers and domestic servants, and also sons of gentlemen, who are going to Canada to enter upon agriculture as their future occupation. Mr. Bridger has charge, on this occasion, of a number of children who are proceeding to a new Home for girls, which he is about to open at Sherbrooke, in the province of Quebec. This branch of the movement is in connection with the Church of England Waifs and Strays' Society, of which Mr. E. D. M. Rudolf, 32, Charing-cross, London, is the hon. secretary.

THE McALL MISSION IN FRANCE.

At the Mildmay Conference Hall on Saturday week a very successful meeting was held on behalf of the McAll Mission in the cities and towns of France.

Claiming indulgence upon the ground of its being the first English audience he had ever addressed, Monsieur Reveillaud said: When Mr. McAll came to Paris he commenced his work in the most abandoned part of the city, and proclaimed the Gospel in the only French words he knew, viz., "God loves you and I love you." People thought him mad, and said it would soon come to an end. They did not then know that the Gospel is the power of God unto salvation, and this was just what France needed to learn. It seemed unlikely that God would cast off the land of the Huguenots, whose martyr-blood had stained the earth. God sent Mr. McAll at the right time. Two encouraging facts are these—religious liberty and willingness to listen to the Gospel. In our meetings I have never been interrupted but twice. The whole land is now open to the Gospel, which, indeed, has a freshness there that perhaps in some measure it has not here. Mr. McAll has taught French Protestants successful methods of reaching the ear of the people—something suited to the peasantry, and something they can understand. They feel perfectly at home. The people sometimes say, "We want a McAll Mission." Indeed, it has become quite a generic term for evangelistic and aggressive work. All the French missions have received an impulse through it, and many of the churches contribute toward its support. An unlimited extension might be seen, if only we had more funds. Please give us your continued and increased aid.

Dr. Beard, in giving a further description of the work, said: When the mission commenced there were ten million persons in France who had never seen the inside of a New Testament. No sooner was the Gospel preached than the people began to say, "This is good; this is just what I need." Their ignorance until that time was deplorable. Some asked if Jesus Christ were a Frenchman, others thought He was one of the great Napoleon's generals, and others asked if He were living now. The deep hold on the people was recently seen at a meeting, when one of the workers was leaving Paris; the people came in large numbers to bid him farewell and present him with a tribute of their love. They were mostly poor people, but they loved him for his work's sake. Recently we opened a hall in a locality where the population are almost entirely atheists. Even Mr. McAll doubted its success; but the place is now crowded, and the work is being blessed. One of the hearers said, on leaving the service last Sunday evening, "This is beautiful; I never heard anything like it before, but I'm sure it must be a true religion." In conclusion, Dr. Beard eloquently contrasted the life and work of Napoleon with that of Mr. McAll—the one having spent a life in destroying men, and the other in saving them. "I know you will stand by him in his arduous work, and one day we shall all rejoice together."

Dr. Edmond, who presided, heartily commended the work, and Baron Hart offered prayer.

At a subsequent meeting held at 120, Queen's Gate, S.W., Monsieur Reveillaud said: To-day France is a *tabula rasa*, a nation without a religion. In that fallow ground, it is true, weeds grow. Frivolity and licentiousness abound, especially in Paris and in some other districts. But foreigners who have themselves contributed to make Paris what it is, must not judge of all France by Paris. And the day of grace for France has not passed yet. She has given more martyrs than any country in Europe. The sowing time in France has been a time of weeping. It often is so as the sower thinks of the risks that intervene between sowing and reaping. But in this case the harvest is certain, for God is faithful.

The dawn of a new era of reformation has come. The churches after the Revolution were allowed to worship, not to evangelise; and they were chilled by a rationalism which wrought more havoc amongst them than the sabres of the *dragonnodes*. Gradually they have been waking up. About the time of the Franco-German war they began to feel what a great work they had to do. Then God, who prepared the time, prepared the man. Mr. McAll came to teach us how to reach the people; how to preach not only from a high pulpit, but within the reach of the people. His success shows that the readiness to listen earnestly is not only found in particular districts. It is everywhere! I may say with confidence that if in every canton (a group of about ten village communes in France is so called) you could place an evangelist with the spirit of his Master. He would have a little church in a year; in two years he would have two, and a third the year after. The fields are white, as Dr. Bonar has correctly said. Pray ye the Lord of the harvest to send forth more labourers into his harvest.

MILDMAY PARK CONFERENCE.

JUNE 24, 25, 26.

Beloved Christian Friends,

Another Mildmay Conference is at hand. What hallowed memories cluster round the words; what happy, helpful, holy seasons do they recall! Early days of smaller Barnet Conferences come to our recollection, too, when the beloved originator of our yearly feast went in and out among us, and when the counsel of other valued servants of the Lord, now, like him, in their Master's presence above, cheered and strengthened us.

And what thoughts of gratitude do they also awaken to Him who has so graciously shielded, guided, sustained and blessed us, during the later years in which we have sought, in dependence on Him, to carry on the work committed to us, in the gathering together of all who love the Lord Jesus Christ, who could come to meet with us, for mutual edification and encouragement.

Truly we can say, "The Lord hath been mindful of us," and, as we now venture to invite you once again to the place where we have so often met with Him and with each other, we can confidently add, "He *will* bless us." There we have already set up many an "Ebenezer;" there by faith we see inscribed "Jehovah-Jireh." In this expectation we ask you to unite with us at Mildmay on June 24, 25, and 26.

The subject selected for consideration this year is one which, we believe, you will regard as suitably following that of our last Conference. Then we were led to meditate on the theme which rouses the highest aspirations of the heart of every child of God, and which will occupy our thoughts throughout a glorious Eternity: "The knowledge of God." It cannot be but that many have given praise for the wonderfully helpful teaching on that subject—the simplest and yet the deepest which could possibly engage our minds—which was brought home to us by the ministry of our brethren in the power of the Holy Ghost.

We now propose for meditation and conference a subject of hardly less importance, since it describes one main purpose for which our Lord Jesus died, for which we have been saved, for which the Holy Ghost dwells in us, and in the execution of which we are trained for the occupations of Eternity.

The Service of God is the blessed employment to which, as his accepted children, we are now called, and which will be our glorious privilege hereafter.

Who can truly estimate its privileges, its dignity, its responsibilities?

Yet, beloved brethren, what poor service do we render; how imperfect; how defiled; how unworthy! Do we not need instruction, guidance, warning, encouragement? Where shall we find it but in our Master's Word, where shall we seek it but at his feet? Surely if we come together in the spirit of true humility, and with the desire to please Him who has called us into His blessed service, He will meet our needs, great and varied as they may be, He will give us guidance, He will renew our strength.

The gracious operation of God the Holy Ghost has been manifest of late years in perhaps nothing more than in the way in which He has been pleased to arouse the desire to engage in his service, in the wide and effectual doors He has opened, and in the number of labourers whom He has been sending forth into the harvest field, both at home and abroad. It is a token of our Father's hand being upon his people for good that, at the present moment, so many are eagerly asking, "Lord, what wilt Thou have me to do?" It may probably be said with truth that at no other period in the history of the Church has there been so numerous an army of Christian workers; certainly in none since apostolic times has missionary zeal been awakened to such an extent. Of what infinite importance is it, then, that we should rightly understand what the principles of true and acceptable service are, that we should consider Him, who, as the only faultless Servant, has left us "an example that we should follow his steps." And is it not also true that vast numbers remain, who have not yet perceived the privilege of service, and therefore have not responded to the appeal our blessed Lord makes to all whom He has redeemed?

The subject is then, surely, one upon the right apprehension of which results of infinite importance depend; results which cannot but affect the glory of God, so far as its maintenance is entrusted to his people—the highest interests of the Church of Christ—and the eternal welfare of those whom that Church is commissioned by Him to bring to the knowledge of the truth.

We therefore confidently hope, and ask you to join us in earnest prayer, that our gracious God and Father may be pleased to use this Mildmay Conference to the stirring up the zeal of all his children to "work while it is called to-day," and that He will fulfil His own promise to "direct their work in truth."

May He bring us together in believing expectation of rich blessing from His own felt presence! May He abundantly vouchsafe to us the Holy Ghost!

We remain,
S. A. Blackwood, | James E. Mathieson,
Cavan, | H. C. Nisbet,
Trustees of the Conference Hall.

Conference Hall, Mildmay Park,
London, N., May 1, 1885.

THE SERVICE OF GOD.

WEDNESDAY, June 24.

(I.) The Preludes to Service: Conversion, 1 Th. i. 9; Forgiveness, Heb. ix. 14; Salvation, Luke i. 72—74; Adoption, Ex. iv. 23, Mal. iii. 17; Separation, Ex. vii. 16; Readiness, 1 Sam. iii. 9, Is. vi. 8, Num. iv. 26.

(II.) The Principles of Service: Love, Ex. xxi. 5, Gal. v. 13; Reverence, Mal. i. 6, Ps. cxxiii. 2; Obedience, Jno. ii. 5; Consecration, 2 Tim. ii. 21; Ability, 1 Chron. xxvi. 8.

THURSDAY, June 25.

(III.) The Pattern of Service: Phil. ii. 5—7; Luke ii. 49; John v. 19; John xiv. 31; Luke xxii. 27; Heb. v. 8; Phil. ii. 8.

(IV.) The Pathway of Service: After Christ, John xii. 26; Upright, Ps. ci. 6; Spiritual, Rom. i. 9; Bodily, Rom. xii. 1; Constant, Dan. vi. 16; Thorough, 2 Ch. xxxi. 21; Zealous, Rom. xii. 11.

FRIDAY, June 26.

(V.) The Privileges of Service: Honour, John xii. 26; Favour, Prov. xiv. 35; Protection, Acts xxvii. 23, Is. xli. 8 and 10; Joy, Is. lxv. 14, 1 Kings x. 8; Rest, Matt. xi. 29; Fellowship, Matt. x. 25.

(VI.) The Prospects of Service: The Presence of Christ, John xii. 26; Conformity to Christ, Rev. xxii. 3—4; Rejoicing with Christ, Matt xxv. 21; Perfect Service of Christ, Rev. vii. 15; Everlasting Rule with Christ, Rev. xxii. 3—5.

Requests for Praise and Prayer.

PRAISE.—For two fathers of families graciously restored from the brink of the grave.

PRAYER.—For a Christian officer, seriously ill, on his way home from India with his wife—both have laboured there with blessing; for journeying mercies, and the Lord's good will in all things concerning them.——For a Christian mother whose health has broken down, and is a sore loss to her family.——For blessing on a ten days' mission to working people in a tent at Byker, Newcastle.——For series of tent services in Lincoln, commencing May 3.——For blessing on a three days' mission by Miss Brewster, to be held in Finsbury-park Hall.——For blessing on eight days' mission at the "Rest," Wood-green, May 3 to 10, conducted by Mr. Ernest Matthews.

Notices.

Communications Received with Thanks.—V.H.W. J.P.F. A.E. J.H.T. G.S. G.M. M.O.B. P.H.N. M.R. C.W. A.G. P.L. J.M.S. T.C. J.V. H.B. F.H. A.W. L.K.S. H.W. W.A.P. H.W.P. J.E.S. E.G.N. M.B.G. A.D. R.O.G. F.O.S. P.M.N. T.P. G.B.P. B. and F. M.S.O. W.S. D.M.M. F.N. H.R. J.B. W.W. J.W.C. W.O. J.C. W.T. R.W.M. W.B. F.A. J.D.D. D.J.E. G.K. E.J.S. W.A. R.M. J.J.C. W.B. H.O.M. H.B. J.L. E.S. F.C. J.L. S.G. A.B. A.W. J.E.L. H.J. F.J.T. A.E.W. W.E.H. District Visitor. C.O. J.W.B. H.R. A.M. J.E.M. T.W. B.S. G.F.O. J.F.E. T.R.A. T.A. Subscriber. J.C.A. C.C.

Applicants for Tracts.—Ellen Stripp, 2, St. Swithun's-street, Winchester; Mr. Lamb, hairdresser, South-street, St. Andrew's; E. H. Landel, 7, Milton-street, Liverpool-road, Patricroft, Manchester; W. Rowe, fishmonger, Medrose, Camelford, Cornwall; G. Bickle, evangelist, Medrose, Camelford, Cornwall; Mr. Metcalfe, Bow-common Mission, People's Hall, Devon's-road, E.; B. Bryant, 27, Windsor-place, Crockherbtown, Cardiff; A. Whitehouse, 20, Fountain-lane, Prince's-end, Tipton, Staffordshire; Mrs. Cockburn, 43, Barbara-street, Roman-road, Barnsbury, N.; G. Stubington, 80, Forder's-buildings, Winchester, Hants; A. Wilson, 144, Cromwell-road, Peterborough; W. Parsons, 1, Singleton-street, East-road, City-road, E.C.; W. O. Riley, 29, Parma-crescent, Lavender-hill, S.W.; J. Taylor, 28, Cressy-place, Stepney-green, E.; J. Bain, 16, Carrick-street, Glasgow; H. Mounter, St. James'-street, South Petherton, Somerset.

A Colporteur in Dover and neighbourhood, whose labours have proved a great blessing to many, is now not very strong, and feels the box of books too heavy to carry a distance of fourteen miles. Would any friends assist in purchasing a tricycle which would enable him to do his work easier, and by saving time allow him to extend it further into the country district?—Mrs. Field, 16, Westgate-terrace, Redcliffe-square, S.W.

Notes on Daily Readings.

These notes on the chapters of Scripture arranged for the "Bible and Prayer Union" are not intended in any way to interfere with the "Monthly Notes." Those who desire to become members of the Union should communicate with Rev. T. Richardson, St. Benet's Vicarage, Mile End-road, London, E.

APRIL 30.—ACTS III.

v. 1.—"*The hour of prayer.*"

"No words can tell what sweet relief
There for my every want I find,
What strength for warfare, balm for grief—
What peace of mind!

Hushed is each doubt, gone every fear;
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord! till I reach yon blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to Thee!"—*C. Elliott.*

v. 12.—"*Why look ye so earnestly on us?*"—The instruments of God's favour to us, though they must be respected, must not be idolised; we must take heed of reckoning that to be done by the instrument which God is the author of. . . . Useful men must see to it that they be very humble. "Not unto us, O Lord; not unto us, but to thy name be glory." Every crown must be cast at the feet of Christ: "Not I, but the grace of God with me."—*Matthew Henry.*

vv. 19-21.—"*Repent ye therefore, and be converted . . .*"—As a general truth, we are here taught that apart from repentance we cannot have the blessing of God; but we should especially note the distinct dispensational truth conveyed by these words. They were spoken to the Jews; upon their national repentance and conversion depends the coming of those "times of refreshing," and that "restitution" or "restoration of all things," which all the prophets declare shall be brought about at the coming of Christ, and by his personal presence on the earth. The risen Saviour is in the heavens *until* the appointed era arrives, and that era will be introduced by the conversion of Israel.

MAY 1.—ACTS IV.

As the last chapter records the first miracle, so this tells of the first persecution of the apostolic band. They prove the truth of their Lord's words in John xv. 20, 21. Note ver. 4, and comp. 2 Tim. ii. 9.

v. 10.—"*By the name of Jesus Christ of Nazareth.*"—"Brought before the Sanhedrin as criminals, they bore themselves as ambassadors." Everywhere, and at any cost, we ought to confess and proclaim the Saviour of sinners. Augustine says: "It is the way of lovers to be unable to conceal their love." See ver. 20; also 1 Cor. ix. 16; 2 Cor. iv. 13, v. 13–15.

v. 13.—"*When they saw the boldness of Peter and John.*"—We may learn here—(1) That if men wish to be successful in preaching, it must be based on deep and thorough conviction of the truth of that which they deliver. (2) They who preach should give evidence that they are acquainted with the Lord Jesus Christ; that they have imbibed his Spirit, pondered his instructions, studied the evidences of his divine mission, and are thoroughly convinced that He was from God. (3) Boldness and success in the ministry, as well as in everything else, will depend far more on honest, genuine, thorough conviction of the truth, than on all the endowments of talent and learning, and all the arts and skill of eloquence. No man should attempt to preach without such a thorough conviction of truth, and no man who has it will preach in vain.—*A. Barnes.*

v. 27.—"*Thy holy child Jesus, whom Thou hast anointed.*"—You should always look upon the Lord Jesus as sealed and anointed to the office of a mediator, and accordingly plead with Him. Ah, Lord, it is thy office, as Thou art a sealed and an anointed Saviour and Redeemer, to subdue my sins, to change my nature, to sanctify my heart, to reform my life, and to save my soul; and, therefore, do it for thy name's sake, oh, do it for thy office' sake, do it for thy glory's sake! Thou art anointed with the oil of gladness above thy fellows (Psalm xlv. 8). Thou hast a larger effusion of the Spirit upon Thee than others; Thou art anointed with the Holy Ghost and with power after an extraordinary measure and manner; Thou art endued with all heroical gifts and excellencies, plentifully, abundantly, transcendently; Thou art sealed and predestinated; Thou art invested into this office of Mediatorship, under the Father's hand and seal; and, therefore, whither should I go for salvation, for remission, for redemption, for grace, for glory, but to Thee?—*Brooks.*

MAY 2.—ACTS V.

Here we have the first internal trouble of the early Church—sin and Satan making their inroads among the disciples. Baumgarten remarks: "Even as in the first period of their history, the holy and chosen people of Jehovah could not but remove the first transgressor, Achan, from their midst, so also in its early springtide must the first community of Christ's people separate from its bosom the first lie. But while Joshua and Israel had recourse to stoning, Peter and his associates employed no other means than the word with which they described the sin by its right name. The Church ought not (as many would have it do) to avail herself of any power for discipline but that which resides in the Word of God itself."

v. 3.—"*Why hath Satan filled thine heart to lie?*"—He doth not expostulate the matter with Satan; he doth not say, "Satan, why hast thou filled Ananias's heart to make him lie to the Holy Ghost?" but he expostulates the case with Ananias. Peter said, "Ananias, why hath Satan filled *thine* heart to lie to the Holy Ghost?" Why hast thou given him an advantage to fill thy heart with infidelity, hypocrisy, and obstinate audacity, to lie to the Holy Ghost? As if he had said, Satan could never have done this in thee, which will now for ever undo thee, unless thou hadst given him leave.

v. 32.—"*We are his witnesses of these things; and so are . . .*"—Here is the double evidence, that of Apostles and that of the Spirit, in living converts. We of this day are also Christ's witnesses that He is "exalted a Prince and a Saviour, to give repentance and forgiveness of sins;" but our witness must be corroborated by those who, having received the Holy Ghost, live in the Spirit and walk in the Spirit. The evidence of Christianity, the only real and effective evidence, is living men who have been regenerated, and whose good works plainly declare them to be of our Father who is in heaven.—*Wm. Arthur.*

MAY 3.—ACTS VI.

In this chapter we are shown the first dissension which entered into the Christian Church, human weakness, wrought upon by Satanic malice, leading to discord and strife where only peace and love should be found. Beautiful is the spirit, and gracious the method, in and by which the breach is healed. Would that all Church differences had been, and still were, dealt with in the same spirit of mutual submission, faith, and prayer!

v. 5.—"*The saying pleased the whole multitude: and they chose . . .*"—The dissension commenced with the Grecians murmuring against the Hebrews; note, to the honour of the Hebraic part of the community, that all the names chosen are Grecian names; it proves the spirit of confidence and love which after all prevailed. Verse 7 shows how the blessing of God rested upon their course of action, as it always does upon those who are peacemakers (Matt. v. 9).

v. 15.—"*They saw his face as it had been the face of an angel.*"—There was a look passing beyond this world into another, so forgetful of all around, so absorbed in what he beheld, so full of reverence and love for the Saviour who met his gaze, of pity and forgiveness for his persecutors, that Christ Himself can be read in that look; the very Christ who suffered so meekly and magnanimously, and whose visible image is now reflected from the soul of his martyred servant.

"He heeded not reviling tones,
Nor sold his heart to idle moans,
Though scorned and mocked and bruised with stones.
But, looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him on the face."
J. Ker.

MAY 4.—ACTS VII.

vv. 2-5.—"*The God of glory appeared unto our father Abraham.*"—You will find in these words that there is a beautiful order in Christian life. Abraham, a simple idolater, dwelling in Mesopotamia, was without God in the world, as is the condition of every natural man. God it was who appeared to Abraham. He was found of one who sought him not. But the God who appeared to him was a God of *glory;* One whom the carnal mind could never have seen, but who is revealed by the Spirit as possessing a power to draw to Himself—a power stronger than all obstacles. Abraham's response to the Divine call was, at the first, hindered by nature; but nature dies, and the response is complete. God is the *genesis*—the beginning of everything that is good. *God*, it is said, appeared unto Abraham, God was at the beginning, the root of things in the salvation of Abraham.—*J. Denham Smith.*

v. 38.—"*The Church in the wilderness.*"

v. 44.—"*The tabernacle of witness in the wilderness.*"—Two typical facts suggestive of much spiritual instruction for the Church of to-day. Though in the wilderness, not there alone, the Angel of the Covenant says to-day, "Lo, I am with you alway, even unto the end of the age." The tabernacle of witness, too, "the true tabernacle which the Lord pitched, and not man," with all its blessings of priest and offering, ark and altars, is with us. In the midst of the Church, yea, in each sanctified heart, Christ is found

"with all his glorious train,
His Spirit, and his word.
All that the ark did once contain
Could no such grace afford."

v. 55.—"*He looked up steadfastly into heaven, and saw . . .*"—Two things are to be noticed:—(1) That it was a sight of Christ at the right hand of God. (2) That it was a sight of Christ standing there. Christ being at the right hand of God is mentioned sixteen times in the Bible; thirteen times He is described as seated there, twice as being there, but here only is He spoken of as standing. This appears to have made a deep and lively impression on the mind of Stephen, for he cries out, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God;" and then, with a sweet assurance that Christ's hands were stretched out to receive him, he cried: "Lord Jesus, receive my spirit." Since Christ is at the right hand of God, and since He rises up to receive the dying believer, believers should commend their spirit to the Lord Jesus.—*McCheyne.*

MAY 5.—ACTS VIII.

This chapter is of special importance as indicating the first extension of the Church beyond merely Jewish bounds, and as introducing to us Saul, "the blasphemer, persecutor, and injurious," who was destined to be God's mighty instrument in the spread of the Gospel through the Gentile world. His connection with the death of Stephen must be regarded as an important link in the chain of circumstances by which he was brought to Christ.

v. 5.—"*Philip went down to the city of Samaria.*"—We do not know what city; probably it was Sychar, and if so, the harvest foreseen, and initiated, by our Lord there (John iv. 35, 36) was now to be reaped. Philip reaps what Christ had sown.

v. 18.—"*When Simon saw that through laying on of . . .*"—Simon's whole attitude is that of a professional wizard, convinced that strangers have at command magical powers of wonderful strength. He fancied that he could by money be instructed how to acquire, use, and impart, all in the way of trade, these powers. From this act of Simon's comes our word *simony*, the crime of buying, selling, or bargaining for spiritual functions. Philip was thus by special direction made the means of giving the Gospel to Africa, as Paul, later on, carried it into Europe. When a servant of Christ sells his spiritual gift for money, he commits this grievous sin.—*Dr. Lindsay.*

MAY 6.—ACTS IX.

v. 8.—"*They led him by the hand, and brought him into Damascus.*"—It was said by Christ, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein;" and, "Except a man be born again, he cannot see the kingdom of God." And the prostrate Saul at the present moment was dead, indeed, to Judaism, in which he had grown to manhood, but alive in Christ, to whom he was now born again as a little child.—*Lewin.*

v. 15.—"*He is a chosen vessel unto Me.*"—The Apostles, who were told to wait for the Spirit from on high, busied themselves in electing a colleague; but God had already chosen Saul of Tarsus from his mother's womb.

v. 26.—"*They were all afraid of him.*"—But only until they became acquainted with the facts of his conversion. Churches do well to make sure that those whom they receive to fellowship are really Christ's.

DR. BARNARDO'S HOMES.—Our readers will be glad to learn that the Marquis of Lorne has consented to preside over the annual meeting of "Dr. Barnardo's Homes," at Exeter Hall, on Wednesday evening, May 20—an honourable post which has been filled for seven successive years by the first president of the "Homes," the late Earl Cairns.

Jottings.

Dr. J. H. Vincent is to edit a new Sunday-school paper, published by the Methodist Book House (U.S.)

In New Jersey men who beat their wives receive thirty lashes on the back at a public whipping-post.

Rev. J. P. Clark, M.A., of Leith, an esteemed contributor to this journal, has accepted a unanimous call from the church at Streatham, London.

The death of Rev. Donald Macmillan, labouring in connection with the Baptist Mission at Underhill, on the Congo, is announced.

Dr. George Smith believes that the Berlin Congo Conference has done more for Africa than all the political action of individual States.

The son of Merle D'Aubigné, the historian of the Reformation, and who bears his father's name, is engaged in missionary work in Savoy.

Rev. Dr. Phillips Brooks sails for England on May 9. He will deliver a course of lectures to the students of Cambridge University during the summer.

In his last occasional record, Mr. J. Pascoe reports that the list of candidates for Christian baptism has reached a total of 421, consisting of 313 Indians and 108 Mexicans.

The venerable and learned Professor Franz Delitzsch, of Leipzig, has just celebrated the jubilee of his doctorate. The King of Saxony conferred upon him a high order of knighthood.

A monument erected to the memory of Dr. R. Moffat, at Ormiston, his native place, was recently unveiled by Sir William Muir. In the neighbourhood the day was observed as a general holiday.

The Gospel Union services inaugurated at Washington, U.S., after the Moody meetings, are still doing a good work. Many churches have been blessed with revivals during the past season.

Among those who shared with Dr. Theo. Cuyler the congratulations of his recent celebration was his mother, who has attained the age of eighty-two, and is justly proud and happy in her only son.

Pastors' College.—The annual tea and supper will be held at the Metropolitan Tabernacle on May 6, under the presidency of Mr. R. N. Barrow, of Croydon. The meeting is a little later this year than usual.

A Boston (U.S.) correspondent gives the following analysis of Easter Sunday: Music, sixty per cent.; flowers, thirty per cent.; worship, a spiritual pittance granted to sermon and prayer, ten per cent.

Mr. Thomas Spurgeon has received a very cordial welcome on returning to his church and congregation at Auckland, New Zealand. He said his health was greatly improved. The church now numbers 680 communicants.

Rev. Dr. William R. Williams, who died at New York on April 1, is described as "a man who was without a superior in the Christian world, whether we consider his original endowments, his acquired learning, his fidelity to duty, or his elevated Christian character."

The clergymen of Portland, Maine, U.S., have united in an appeal to the newspaper Press of the city to forbid, in their pages the details of gross crimes and reports in full of trials for disgraceful offences before the courts. With an American contemporary, we trust this excellent example will be widely imitated.

A correspondent of *The Examiner*, commenting on Mr. Moody's meetings in Louisville, says: "So great was the crush to hear him, that a drinking-saloon by the hall was unable to do business because the customers could not reach the door for the greater part of each day. That saloon-keeper does not like religion."

Mr. Maskelyne, the well-known conjurer, denounces spiritualism as a "miserable subterfuge and abomination." which would fall utterly to the ground were it not for the "dark séance," that it is often used as the occasion for what is mildly described as "flirtation." Fathers and husbands have complained to him of the insults put upon their wives and daughters during the hour of darkness; the spiritualists trade and fatten on this use of the dark séance.

THE LAFORCE ASYLUMS.—Pastor H. Lanza, President of the Consistory of Montcaret (Dordogne) and Secretary of the John Bost's Asylums Committee at Laforce, is now in England, pleading on behalf of these Institutions and holding meetings in order to make them better known. There are at present eight English inmates. Increased help is much needed.

TRACTS WANTED.—Dear Sir,—Permit me to ask your readers for grants of tracts for our work, or for means with which to purchase them. Last year our members visited 558 towns and villages, including 462 races, fairs, and other special gatherings, besides maintaining about 200 stations in London. About three millions of people thus heard the Gospel preached, and 1,016,187 tracts, Scripture cards, and other publications were distributed. Our tract-shelves are all but empty, while twenty-eight of our auxiliaries and members are waiting for grants. Hence any that your readers may send will be valued, or books for the Preachers' Library.

Gawin Kirkham, Secretary.

Open Air Mission, 14, *Duke-street*, *Adelphi*, *W.C.*

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

Southsea Conference.—April 28, 29, and 30. Particular from Rev. F. Baldey, St. Simon's, Southsea.

Newport and Isle of Wight Conference, Wednesday, Thursday, and Friday, May 20, 21, 22. Hospitality provided (as far as possible) for all comers. Rev. H. G. Thwaites, St John's Vicarage, Newport, Isle of Wight, gives information.

International Conference on Divine Healing and true Holiness, June 1 to June 5 inclusive. Mornings, Bethshan, Drayton Park, Holloway-road, N. Evenings, Agricultural Hall, Islington. Secretary, 1, Warner-street, Barnsbury, N.

Merrion Hall, Dublin.—Believers' Meetings, June 2 to 4.

Mildmay Annual Conference.—Wednesday, Thursday, and Friday, June 24-26. Particulars will be published early in May.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec. 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address 17, Claremont-square, London, N. Printed circular post free on application.

Rev. W. H. Aitken.—May 31 to June 12, Holy Trinity, Bordesley, Birmingham; 14 to 29, St. Silas, near Birmingham.

Messrs. Fullerton and Smith.—To May 24, Huddersfield; 31 to June 14, Oldham; August to December, London

Messrs. Edward Hurditch and F. C. Spurr.—May 3 to 31, Forest Gate, E.; September and onwards, South Wales.

Mr. F. E. Marsh.—To May 10, Pitsmoor, Sheffield; July, Glasgow.

Mr. Henry Thorne.—May 23 to June 1, Ludlow.

Mr. W. Spencer Walton.—May 9 to 19, Liss.

Messrs. Mateer and Parker.—To May 3, Blaenavon; 10 to 24, Tunbridge Wells.

Rev. Walter Bradbury.—Damerham, Salisbury, from May 3; Plumstead, June.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

South London Evangelistic Choir.—May 4 to 8, Conference Hall, Clapham-road, 7.30 p.m.

Clapton Hall, Upper Clapton.—Mr. Denham Smith during May. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

St. George's Hall, Langham-place, W.—Mr. Joseph Jordan, Sunday next, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesday, 8 p.m.

Children's Special Service Mission.—Public meeting, Exeter Hall, May 15, 6.30 p.m., Rev. Dr. H. S. Paterson presiding. Mr. J. Spiers and Mr. Westall, Carmarthen; Mr. Arrowsmith, Alexandra Hall, Clifton, April 24 to May 4; Cambridge, May 4 to 11; Oxford, May 11 to 14; service for children at Down Lodge Hall, Wandsworth, May 2, 6.30 p.m.; Godalming, May 19 to 22; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in May, 3 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. F. C. Spurr, Sunday, 7 p.m., and Wednesday, 8 p.m.; Dalston Bible Depôt, 103A, Dalston-lane (temporarily), Mr. J. Bruce Low, Sunday, 7 p.m.; Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Dr. Popham, Sunday, 7 p.m.; Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. V. T. Onslow, Sunday, 7 p.m.; service also on Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Geo. Hucklesby, Sunday, 7 p.m.; Thursday, 8 p.m.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Kingsland Institute, Ridley-road, Dalston.—Workers' meeting, 3 p.m., Friday, May 1; tea and coffee at 4.30.

Church Parochial Mission Society.—Annual meeting, Willis's Rooms, May 18, 3 p.m. Bishop of Truro chairman.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Merchants' Lecture.—Rev. J. Kennedy, D.D., every Tuesday in May, at noon, in Finsbury Chapel, Finsbury-circus, E.C.

Theatrical Mission.—May 16, 3.30 p.m., laying memorial stones of new institute, Henrietta-street, Covent-garden, by Countess of Aberdeen and others.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Workers' meeting, Friday, May 1. tea at 6; meeting at 6.45. Address by Mr. Robert Brown on "The God of Peace."

Monthly Tract Society—Annual meeting, Exeter Hall, May 18, 3 p.m. Earl of Shaftesbury in the chair. Speakers: The Lord Mayor, Rev. T. H. Moran, Rev. Hugh Price-Hughes, &c.

Salvation Army.—Opening services, Great Western Hall (next to Edgware-road Railway Station), May 2 to 5. Mrs Booth, Exeter Hall, April 28, 7 p.m.; annual meeting, Monday, June 1, 7 p.m.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, 3.30 p.m.—Friday, May 1, "The Mind of Christ" (1 Cor. ii. 16; Phil. ii. 5, &c.), Rev. E. H. Hopkins.

Christian Policemen's Association.—Service of song, entitled "The Prodigal Son," by the Policemen's Choir, Exeter Hall, Saturday, May 16, 3.30 p.m., for the benefit of the Metropolitan Police Relief Fund.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Workers' meeting, Wednesday, May 20, address by Mr. R. C. Morgan, "Thoughts on the Revelation, for Christian Workers." Tea at 6; meeting at 7 p.m.

Open-air Mission.—Quarterly meeting, Y.M.C.A., 186, Aldersgate-street, Thursday, May 7. Rev. J. Jackson Wray will lecture on "George Whitefield, the Prince of Preachers." Chairman, Mr. Frank A. Bevan. Tea at 6; meeting at 7.

Blue Ribbon Gospel Temperance Mission.—Annual meetings, Exeter Hall, Monday, May 18, 7 p.m., Mr. W. Palmer presiding; Tuesday, 19, 11 a.m., conference, Mr. W. S. Caine, M.P., presiding; 2.30 p.m., Mr. W. P. Goulding presiding.

British Society for Propagation of Gospel Among Jews.—Forty-second annual meeting, Tuesday, May [illegible] Exeter (Lower) Hall, 6.30 p.m Chairman, Mr. Geo. Williams. Annual sermon, Wednesday, May 6, Christ Church, Westminster-bridge-road, 7.30 p.m., by Rev. Wm. Cuff.

The Gospel According to Moses.—Sunday, May 3, Mr. Gawin Kirkham, Conference Hall, Mildmay-park, 9.30 a.m., "Teaching by Illustrations;" 3.30 p.m., "From Egypt to Canaan;" 7 p.m., "The Year of Jubilee." Collection after each meeting for the funds of the Open-Air Mission.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, May 1, all-day meetings, from 10.30 a.m. to 9 p m. Mr. A. C. P. Coote, Rev. J. H. Topping, Rev. D. M. Cameron, and other friends will take part. Sunday, 3.30 p.m., and Tuesday, 11.30 a.m., Bible reading, by Miss Mason.

Continental Sunday-School Mission.—Annual meeting, Wednesday, May 6, Exeter Hall, 9.30 a.m., Mr. Samuel Smith, M.P., in the chair. Speakers: Rev. Dr. Green, Pastor Hubert, of Skein, and Mr. Fredriksen, one of the missionaries, who will give an account of the work in Norway.

Protection of Young Girls.—Public meeting, Princes Hall, Piccadilly, Thursday, May 7, 8 p.m., Mr. Samuel Morley, M.P., in the chair. Miss Ellice Hopkins, Mr. Samuel Smith, M.P., Mr. Jas. Cropper, M.P., Mr. James Bryce, M.P., Mr. Arthur Pease, M.P., Prof. Stuart, M.P., Mr. William Fowler, M.P., and others, have signified their intention to be present.

Church Missionary Society.—Anniversary sermon, Monday, May 4, St. Bride's, Fleet-street, by Archdeacon Richardson, of Camden Church, Camberwell, at 6.30 p.m. Annual meeting, Exeter Hall, Strand, Tuesday, May 5; the chair to be taken by the Right Hon. the President, at 11 a.m. Speakers: Lord Bishop of London; Right Rev. R. Young, D.D., Bishop of Athabasca; Archdeacon Johnson, Niger; Rev. H. C. G. Moule, Cambridge; Rev. C. C. Fenn (after revisiting the scene of his former labours in Ceylon); and Rev. H. W. Webb-Peploe, of St. Paul's, Onslow-square. Public meeting, Exeter Hall, in the evening, at 7, Bishop of Exeter presiding. Speakers: Archdeacon Johnson; Rev. C. F. Warren, missionary from Osaka, Japan; Mr. C. Douglas Fox, and Rev. W. Gray (sec. C.M.S.).

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.15 to 2 p.m. (Saturday excepted). Annual meeting, Metal Exchange, Leadenhall-street, Friday, May 8, 6 p.m. Mr. J. Herbert Tritton will preside; address by Bishop of Pretoria. Monthly workers' meeting, Mission Hall, Melior-street, S.E., Wednesday, 29, 8 p.m.

Exeter Hall.—Prayer meeting daily (except Saturday) from 1 to 2 p.m. Meeting for young men every night, at 8, p.m. Mr. Russell Hurditch, Sundays, during May, 7 p.m.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday, 8.30 p.m., lecture, Rev. Dr. Henry Wace; Sunday, May 3, 3.15 p.m., special Gospel services for young men, and mission service, 7.30 p.m., both conducted by Mr. Pericles Green. Prayer meetings as usual.

The Priory, 198, Upper-street, Islington, N.—Thursday, April 30, 8.30 p.m., address; Saturday, May 2, 8 p.m., Bible study; Sunday, 3, 9.30 a.m., fellowship meeting; 3.15 p.m., address, Rev. J. Lewis, M.A.; 8.15 p.m., evangelistic and testimony meeting; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, April 25, 1885.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Mr. Fegan's Boys' Home—Inasmuch, 5s.; *Emigration Fund*) W. J. E. £10; Y. R. 5s.	10	10	0
Mr. Rabinowitch (*Rev. J. Wilkinson*)—H. R.	1	0	0
Poor in the East-end (*Lady Dent*)—H. R.	0	1	0
Sailors' Home, Havre—J. K.	0	7	6
Luther Memorial Homes—P. R. £10; Clapham, 5s.; E. H. £5; S. A. 2s.	15	7	0
Dock Labourers' Mission—Matthew xxv. 40, £2; (*Free Meals*) A. S. 5s.; (*Children's Teas*) G. W. 10s.; Miss W. 5s.	3	0	0
Dr. Barnardo's Homes—M.	0	2	0
Friendless and Fallen—J. R. L. 4s.; Gloucester, £1	1	4	0
Army Scripture Readers' Society—(*Gordon Readers*) M. A. V.	5	0	0
Home for Aged Christian Blind Women—Miss E. T., Torquay	10	0	0
Rescue Work, Whitechapel (*Mrs. B. Booth*)—E. A. H.	0	5	0
M.—Please send full address.			
Dr. Moon's Work among Blind—T. G. T.	0	2	6
Bitter Cry of Outcast London—(*Free Breakfasts*) Inasmuch	0	6	3
Salvation Army (*Miss E. Booth's Training Homes for Women*)—Misses C. £1; (*Village Work*) Misses C. £1	2	0	0
Homes of Hope, Regent-square—Misses C.	1	0	0
Miss Whately's (*Cairo*) *Girls' School*—Misses C. ..	1	0	0
Miss Roberts' Medical Mission, Florence—I. R. C...	0	10	0
Protestant Cottage Hospital, Barcelona—E. H. C. ..	0	10	0
Ladies' Samaritan Society, Paralysed and Epileptic—E. H. C..	0	10	0
Home of Industry—(*Emigration Fund*) X. P.	25	0	0
	£77	15	3

(Advertisements.)

Dinners for Dock Labourers (*Mr. Chorley*)—E. B. 2s. 6d.; Bath, 2s. 6d.; A Reader, 5s.; Newton, 5s.

Mr. Fegan's Homes—M. M. 5s.; Farnham, 2s. 6d.; Barnstaple, 5s.

"Dr. Barnardo's Homes for Destitute Children"

Are now in Urgent and very special need of help to maintain their large and growing Families, and to carry on their work of Emigration.

Within the last three months, from 1st January to 31st March, 1885, no less than **225 POOR BOYS AND GIRLS** *have actually been* **ADMITTED** *to the Homes.*

153 Trained Boys *also left Liverpool on Thursday, March 26th, for Canadian Homes.*

This great activity in effort has emptied our purse, and caused a consequent urgent need of further help to continue this blessed work of child-rescue, and makes it necessary to bring the above striking facts prominently before the Lord's people everywhere.

Is it not a fact also that our overcrowded English Cities teem with young life needing to be transplanted if it is to be saved from ruin? And is it not also true that our Colonies require more than anything else to be replenished by the importation of Boys and Girls carefully trained in industrious and virtuous ways?

If sufficient funds are supplied we hope (D.V.) *to send to Canada*

80 GIRLS on 23rd May,
100 BOYS in June, and
100 GIRLS in July.

Please remember that

£8-10 *will pay the entire cost of outfit, passage money, &c., for one Boy or Girl emigrated to Canada, and thereby in all probability saved from untold perils.*

£51 *will do the same for Six Children; or*

£102 „ „ *Twelve* „

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(*Continued from page 3.*)

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Children take it readily; they do not suspect its properties; they like its sweet, strong flavour. Truly termed by an Agent, "The Children's Friend." Manna Cake is the mildest and yet the most certain in action of all aperients; it does not gripe, and leaves no after constipation. A singularly mild, pleasant, and efficacious substitute for Castor Oil.

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Ask for Manna Cake, price 1½d. per cake, or 1s. 3d. per doz. of any chemist or medicine vendor. Wholesale of Barclay's; Edwards; Hovenden's; Newbery's; May Roberts; Sanger & Sons; Sutton & Co.; &c., &c.

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SKIN DISEASES.

A Practical TREATISE explaining the Causes, TREATMENT and CURE of these Diseases; with directions for Diet and Baths. These Essays describe fully all the various forms of Skin Diseases. By S. BERRY NIBLETT, Licentiate of the Royal College of Physicians. Published by Mr. Williams, 10, Oxford Terrace, Hyde Park, London.

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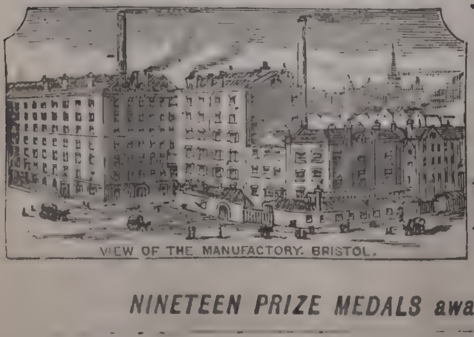

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THE INFLUENCE OF NATURE'S EQUALISING POWER.

Magnetic influence effects a general equalisation of the powers, functions, and forces of the system—that balance of the system which is in the highest sense worthy the name of health. *It* is obviously impossible to lay down a general law, or to define the exact proportions of the Magneto-Electric forces necessary to the preservation of health and harmony in every individual. They must needs vary in varying temperaments, and even in the same person at different periods of life. But we can scarcely over-estimate the equalising power of this agent. For, whether the disturbance of health be in this direction or in that, whether it arises from an obstinately torpid condition of the bowels, or from a weakness which becomes apparent upon a slight change of temperature or diet, or from excitement of any kind, it is the office of Odo-Magnetic influence to correct it by equalising or harmonising the various functions of the body.

Magnetism is one of nature's most energising and tonic restoratives, which strengthens the vital force of every organ, inducing buoyant and healthy action; and we contend that the sustaining influence of Odo-Magnetic force on the nervous system, although imperceptible, is nevertheless as much a matter of fact as the assimilation of food is in the physical economy. Magnetic influence directly touches the origin of our chronic ailments, and is therefore of all known means that best calculated to prevent the development of any organic disease.

From Mrs. CRADDOCK, 31, Ellington-street, Westbourne-road, Barnsbury.

"You will be pleased to hear that my general health has been much improved since wearing the appliances had from you in April last. Before using them I was hardly able to get about, and from giddiness in my head I could not look down upon the table to write. This is all gone, and I am now much stronger and better in health. Anything like this I have not enjoyed for many years, and in the hope that my experience may be encouraging to others, you can use it in any way you please."

March 27, 1885.

"Language is powerless to express the benefit I have received from your Magnetic Appliances. In winter I see others shivering with cold, while I am warm and comfortable. I find the Magnetic Appliances cause a better circulation of the blood, and bring a glow of warmth to the body. Before I wore them I was prostrated in the summer, but since my circulation has so improved I feel quite strong, and enjoy that season."

From Mrs. FRAMPTON, Bell Cottages, Milton End, Old-road, Gravesend.

July 9, 1883.

"I suffered from nervous debility, and after having medical attendance for some time, I was persuaded by a friend to apply to you for advice and treatment, and from the time when I first used it, I steadily and surely began to recover. I have derived great benefit from it, and recommend it to anyone suffering from the same complaint, believing that it will be as beneficial to them as it has been to me."

April 5, 1885.

"I am thankful to say my health is very good. It has been so since I received the appliance from you in 1878."

"If I can at any time by letter testify to the efficacy of Magnetism to any of your patients, I shall be pleased to do so."

On receipt of particulars of any case in which advice is sought, the fullest information will be forwarded, and the required treatment suggested by Mr. B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

"The Christian" will be sent by the Publishers post-free to any address in the United Kingdom, for 12 months, for 6s. 10d., including Double Numbers.
"The Christian" (weekly) and the HERALD OF MERCY (monthly) will be sent to the United States or Canada, for 12 months, for $3, which may be remitted by a Two-Dollar Bill.

The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

LONDON: MORGAN & SCOTT, 12, Paternoster Buildings, E.C.] [REGISTERED AT THE G.P.O. AS A NEWSPAPER.

No. 797.] THURSDAY, MAY 7, 1885. [ONE PENNY. POST FREE, 1½d.

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Dr. Barnardo's Homes for Destitute Children,

Stepney, Bow, Limehouse, LONDON, E.; Ilford, ESSEX; Hawkhurst, KENT; JERSEY; and ONTARIO, CANADA.

THE ANNUAL MEETING

OF THESE INSTITUTIONS WILL (D.V.) BE HELD IN

EXETER HALL, ON WEDNESDAY EVENING, MAY 20, 1885.

The Most Honorable The MARQUIS of LORNE, P.C., K.T.,

WILL TAKE THE CHAIR AT SIX O'CLOCK, AND WILL BE SUPPORTED, AMONG OTHERS, BY

Samuel Morley, Esq., M.P., Sir Charles Tupper, K.C.M.G. (*High Commissioner for the Dominion of Canada*), Samuel Smith, Esq., M.P., Rev. W. H. Webb-Peploe, M.A., James Rankin, Esq., M.P., Hon. T. H. W. Pelham, Hon. Arthur Kinnaird, William Fowler, Esq., M.P., Samuel Gurney Sheppard, Esq., George Williams, Esq., Rev. R. C. Billing, M.A., James E. Mathieson, Esq., and C. M. Baker, Esq.

About 700 Children from the "Homes" will sing, conducted by Mr. Joseph Proudman.

To prevent the over-crowding of former years, and the necessity of waiting at the doors a long time before admission, it has been arranged that the doors shall be opened at a Quarter before Five o'clock, at which hour persons holding tickets will be admitted at once to their seats, in the order in which they arrive, until the house is full.

TICKETS for the body of the Hall and the Gallery 1s. each; Underneath Gallery, 6d.; Ladies' Gallery, 3s. 6d.; and a few Specially Reserved and Numbered Seats, 10s. 6d. each.

Application should be made for these Tickets at once, in all cases enclosing stamps to prepay the ticket and postage. NO MORE TICKETS WILL BE ISSUED THAN ARE SUFFICIENT TO SEAT THE HALL COMFORTABLY.

OFFICES: 18 to 26, STEPNEY CAUSEWAY, LONDON, E.

FRIENDLESS AND FALLEN.

ANNUAL MEETING

Will be held (D.V.) WEDNESDAY, May 13, in

EXETER (LOWER) HALL.

A brief statement of the work of the Homes and Open-All-Night Refuge will be submitted.

FRANCIS A. BEVAN, ESQ., will preside at 7 o'clock.

Christians engaged in Rescue and Preventive work are earnestly invited.
Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C., will receive Contributions.

Office—200, Euston Road, London, N.W. **EDWARD W. THOMAS.**

THE THEATRICAL MISSION.

The Anniversary Meeting will take place on Saturday afternoon, May 16, at 3.30,
AT THE
SITE OF THE NEW INSTITUTE IN HENRIETTA STREET, COVENT GARDEN,
When the **FOUNDATION STONES** *will (D.V.) be laid by*
THE RIGHT HON. THE COUNTESS OF ABERDEEN,
THE LADY MAYORESS (*Miss Fowler*). MRS. BOND CABBELL. MRS. HORACE B. MARSHALL.

A Choir of Children will sing. Eminent Speakers of all Denominations will take part in the proceedings. Early application for Reserved Tickets is requested. Apply to Mr. COURTHOPE TODD, Director, 21, King Street, Covent Garden.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received, with many thanks, "For the Lord's Work in the East-end of London," 10s.; Knitted petticoats from Hampstead; H. M. A. S., 2s. 6d.

The Infant Day Nursery. Free Ragged Day Schools. Shelter for Homeless Girls and Boys. Drooping Children and Adults sent into the Country for change of Air. Classes and Meetings for Elder Girls and Young Women. Mothers' Meetings. Men's Bible Class. Mission to Inebriate Women. Evangelistic Services. Room to room Visitation, and other Missionary Agencies.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LAMB AND FLAG
RAGGED SCHOOL AND MISSION,
10, Red Lion-street, Clerkenwell, E.C.

The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. SHERRARD, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. Christian ladies trained for Foreign Medical Mission Work, by two years' curriculum. Ladies so desirous may attend midwifery alone. Dr. GRIFFITH, Hon. Sec. Treasurer, G. J. GREEN, Esq., L. and C. Bank, 3, Victoria-street, S.W.

Funds urgently needed.

HOMES FOR THE AGED POOR.—The Committee are in urgent need of funds to carry on the work of the Charity, also to free Seven Permanent Homes from mortgage. 117 Inmates, from 60 to 88 years of age, are cared for. Contributions thankfully received by the Honorary Secretary, Miss S. A. HARRISON, 5, Grandacre-terrace, Anerley, S.E.

CHURCH PAROCHIAL MISSION SOCIETY. Offices: 21, John-street, Adelphi, London, W.C. Patrons: The Archbishop of York, and the Bishops of London, Durham, Exeter, Lichfield, Rochester, Oxford, Ripon, Manchester, Truro, Sodor and Man, and Bedford.—The above Society is prepared to send experienced Missioners to any parish on sufficient notice.—Secretary: Rev. S. W. DARWIN FOX, 21, John-street, Adelphi, W.C.

LONDON FEMALE PENITENTIARY, 191, High-street, Stoke Newington, N. Founded at Pentonville, 1807.—This Institution has been carrying on its saving work for nearly 80 years, and about 6000 fallen young women have participated in its benefits, and many orphaned and homeless have been rescued. The help of all who sympathise with this Christian work is greatly needed. Donations, however small, will be thankfully received through the Society's Bankers, Barclay, Bevan & Co., 54, Lombard-street; the Office of "The Christian;" and at the above Institution.—W. E. PAGE, Secretary.

TENT MISSIONS.—Mr. Swann Hurrell, of the Church Parochial Mission Society, is prepared to undertake Mission Services in tents or halls. He would also take Children's Missions in seaside places.—For particulars apply to the SECRETARY, 21, John-street, Adelphi, London, W.C.

CAPT. MUSGRAVE BROWN and Staff-Capt. Hodgson (the latter, late Curate of St. Mary's, Chatham), will (D.V.) conduct a Meeting for Holiness and Consecration at 5, College-terrace, Belsize-park, N.W., on Wednesday, 13th inst., at 3 o'clock.

THE CHURCH PAROCHIAL MISSION SOCIETY, 21, John-street, Adelphi, London, W.C.—The Annual Meeting will be held at Willis's Rooms, on Monday, May 18, at 3 p.m. Chairman, The Lord Bishop of TRURO. Speakers, Rev. W. Hay Aitken, M.A., Rev. Sir Emilius Bayley, Bart., B.D., Rev. S.A. Selwyn, M.A., and the Rev. H. Armstrong Hall, A.K.C.

RAMSGATE.—St. Luke's Invalid and Convalescent Home.—Friends are invited to send useful and fancy articles for the Sale of Work to be held (D.V.) in the last week of May. The Home is for gentlewomen and servants in distinct departments.—Miss ROSALIND HOSKING, Finsbury House, Ramsgate.

BETHSHAN FAITH-HEALING HOME, 161, Islington, Liverpool. Meetings for Holiness, Healing, and Testimony, Tuesdays, 3 p.m.; Thursdays, 7.30 p.m.

For further particulars, apply Miss GIBBS.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m; on Fridays, Baptism of the Spirit, 7 p.m. Shoreditch (The Hall, No 110) Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N

London Association in Aid of the Moravian Missions.

THE ANNUAL SERMON

Will be Preached (D.V.) on FRIDAY, MAY 8, at 11 a.m., in ST. MICHAEL'S CHURCH, Chester-square, by the Rev. E. A. STUART, M.A., Vicar of St. James's, Holloway.

THE ANNUAL MEETING

Will be held on MAY 8, in EXETER HALL COUNCIL ROOM, at 3 p.m. The Chair will be taken by JAMES E. MATHIESON, Esq.

SPEAKERS.—The Rt. Rev. The BISHOP OF ANTIGUA, D.D.; The Rt. Rev. BISHOP PERRY, D.D.; The Rev. BENJAMIN LA TROBE (Moravian Missions); The Rev. EDMUND J. PECK (C.M.S. Missionary to the Eskimoes), and others.

CHRISTIAN COMMUNITY.

INSTITUTED 1772.
Patron: THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.
President: G. WILLIAMS, ESQ.
Vice-Presidents: A. PEASE, ESQ., M.P., S. D. WADDY, ESQ., M.P., Q.C., and J. H. GLADSTONE, ESQ., Ph.D., F.R.S., &c.
Treasurer: F. A. BEVAN, ESQ. Honorary Secretary: THE REV. W. TYLER.

This, the oldest of all the evangelistic societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

During the winter, an earnest and most successful effort has been made to reach the "Outcast" from whom the "Bitter Cry" has come. Thousands of them have been sheltered all night, and fed in the Mission Hall, Thrawl-street, Spitalfields. Many have been secured work, and assisted in other ways. To sustain this and the general work, Funds are urgently needed.

Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of THE CHRISTIAN.

JAMES ATKINSON, Secretary.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GREAT COLEMAN'S.—Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. Terms 21s. per week, inclusive. For particulars apply to

Mrs. GRIFFITH, 45, Finsbury-square, E.C.

RESCUE WORK IN POPLAR.—Manor Cottage, Kerbey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, HENRY [illegible], Esq., Blackwall, E. Miss COOKE, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. WILKES at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

SAILORS' REST AID SOCIETY.—Rests for Naples, Messina, Pozzuoli, &c. Mission ship for Mediterranean. Seamen's Gospel Temperance League. Treasurer, S. J. ALEXANDER, Esq., Weston-super-Mare; or office of THE CHRISTIAN.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

COMING UP FOR HONOURS.—Prizes will be given to over 800 Old Scholars for twelve months' faithful service in their situations, by the Right Hon. the Earl of SHAFTESBURY, at the Forty-first Anniversary of **THE RAGGED SCHOOL UNION**, which will be held in Exeter Hall, on Monday, May 11, 1885, at six o'clock. The prize-takers will form a choir, and sing a selection of pieces. Tickets of admission to be obtained of JOHN KIRK, Secretary, Ragged School Union Office, Exeter Hall, W.C.

Educational.

SEASIDE, Southport.—Superior School for Young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations.—Miss POOLE, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. FLEMING can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful, Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

PARIS.—Mdlle. VIÉNOT, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

HOME SCHOOL FOR GIRLS.—A Christian Lady receives pupils to educate with her own children. £12 per term, for English, music, and laundress.—Mrs. H. S. FREEMAN, 2, St. Andrew's-road Southsea.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon (For Resident Pupils only). In association with, and under the same supervision, are **ERDSLEIGH HOUSE, LONDON**, and **CLARENDON HOUSE, TOPSHAM.** Misses BAMBER and CHURTON, with the Misses POPE, assisted by an efficient staff of certificated teachers and visiting professors, offer every educational advantage to parents seeking a high-class education, with Christian training, for their daughters. Numerous references to parents, clergymen, and ministers in England, Scotland, Ireland, Wales, and abroad.

MOIRA COLLEGE FOR LADIES, Bodorgan-road, Bournemouth.—Principals, Mr. and Mrs. CHARLES B. INGHAM and Miss CONNAH. In addition to the limited number of ordinary pupils, four Young Ladies are received as residents, who have finished their school life, but who desire to continue the earnest, regular study of the various branches of art, literature, and general knowledge, under guidance and encouragement and with helpful surroundings. Those are especially invited who desire to make life solid and practical, and who believe that it ought to be placed under the absolute control of Christian principle. References of the highest character given and required.

A LADY WISHES to recommend a School in the country, where her daughter is being educated. Earnest evangelical Christian training the first consideration. High-class education, and all home comforts. Terms moderate.

P. M., 59, Mark-lane, London, E.C.

HOME FOR ENGLISH BOYS at Lübeck.—Vacancy for two boys in the family of a Professor at Lübeck. Facilities for acquiring languages and music. Home life. Outdoor sports. Terms £80, no extras.—For particulars, Dr. GENZKEN, 18, Huxterdaumm, Lübeck; or WM. WATSON & Co., 27, Leadenhall-street, E.C.

SCHOLASTIC.—A thoroughly good education and happy homes for boys. Twenty pupils received. Senior and junior departments. Efficient teaching staff. For prospectus of inclusive terms, address

PRINCIPAL, Moorlands, West Bournemouth.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. Terms, 27 guineas per annum.

SCARBOROUGH, The Westlands.—High-class School for Girls. Principals, Misses WOODHEAD. Careful Christian training. During past year pupils have passed Cambridge Local Examinations, College of Preceptors, Royal Academy (music). Gymnasium. Sea-bathing. School of Art. Horse-riding, if desired.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal. The summer term will commence on Wednesday, May 6.

EASTBOURNE, SEA HOUSE SCHOOL.—Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials &c., apply to Mr. ESAM.

PREPARATORY SCHOOL for little Boys, near Brighton.—Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

CHRISTIAN HOME.—Vacancies for two young Lady Boarders, where six are received. Three are attending North London Collegiate School.—Mrs. GEORGE OWEN, Archibald House, Dalmeny-road, Tufnell-park, N.

ARTICLED PUPIL REQUIRED, in May, in a small, first-class school, to take two little girls to practise. Great advantages offered. Premium required, twenty-five guineas per annum. Clergyman's or officer's daughter preferred.

PRINCIPAL, 5, Sussex-place, Southsea.

A LADY, living in South Devon, having the care of two little girls, ages 8 and 10, whose parents are in India, would be glad to receive two or three others, of similar ages, to educate with them. The climate is particularly suitable for children coming from India. A happy home in every respect is offered.—INDOR', care of Messrs. Henry S. King & Co., 65, Cornhill, London, E.C.

SEASIDE.—The PRINCIPAL of a small school for Gentlemen's Daughters would receive a finishing pupil, or a Christian Lady as Boarder, on reasonable terms. References exchanged.—23, East Cliff, Dover.

EDUCATION.—One or two little Girls can be received as Boarders in a good School in the country. Home comforts. Healthy locality.—Misses WISEMAN, Kelvedon, Essex.

PARIS.—Protestant Boarding School for Young Ladies (founded 1866), offering thorough instruction in all branches, music, painting, &c. With a private bed-room, £5 per month. References on application.

Mme. FLAMANT, 43, rue Trézel, Paris.

TWO LADIES having a middle-class school, in healthy part of South Wales, wish to hear of two or three little motherless girls as boarders. Happy home. Good education. Careful training. Terms moderate. References exchanged.—L. M., Glenview, Llandovery.

SCHOLASTIC TRANSFER.—A first-class Ladies' Day and Boarding School. Situated near London. Principal wishing to retire as soon as possible. Terms moderate. Good references given and required.

G. C., Allman & Son, 67, New Oxford-street.

GOVERNESS-PUPIL required, to assist about two hours daily. Premium 15 guineas, or without premium if another young lady introduced as pupil. Preparation for public exams. Resident foreign governess. First-class professors attend.—PRINCIPAL, Delamere House, 85, Kyverdale-road, London, N.

REQUIRED, by a French Theological Student and M.A., an engagement as Tutor during July, August, and September. French, Latin, Greek, Hebrew, and sciences. Recommended by Dr. Godet, of Neuchâtel, and Messrs. de Pressensé et Bersier, of Paris. Small salary.—E. ALLEGRET, D.S., care of M. le Pasteur de Coulon, Corcelles, près Neuchâtel.

A YOUNG CHRISTIAN LADY desires a re-engagement as Governess. English, French (Paris), music (good), rudiments of Latin. Good references. Country preferred.

E., Solicitor, 146, Earl's-court-road, Kensington.

RESIDENT OR DAILY RE-ENGAGEMENT wanted, by certificated Governess (Junior and Senior Cambridge), in clergyman or gentleman's family. Seaside or country. Fond of boys. Advanced arithmetic, Latin, &c.

Miss HENSON, 21, Beach-terrace, Southsea.

REQUIRED, a French Protestant Governess in small school at St. Leonard's. Must be a decided Christian, and have had experience. PRINCIPAL, 161, Winston-road, Stoke Newington, London, N.

GOVERNESS.—A Lady desires re-engagement. Thorough English, French (acquired abroad), advanced music (good pianist), singing, elementary Latin.—M. B., Townsend House, Sawbridgeworths, Herts.

MRS. HOSKING, Totland Bay, I.W., highly recommends a Christian young Lady, aged 20, as Governess in family or school. Thorough English, advanced arithmetic, algebra, music, French, needlework. A daily engagement in the West or North of London preferred.—H. E., 2, Windermere-villas, Long lane, Finchley, N.

THE DAUGHTER of a well-known servant of Christ, who has had much experience with children, seeks a re-engagement as Governess (resident), or in any post of trust. Twelve years references.—S. S., Mr. Ives, Printer, Princes-street, Cavendish-square, W.

Appointments, Situations, &c., Wanted.

SECRETARY.—The Advertiser seeks a re-engagement, in any capacity where energy and perseverance, combined with business ability, are required. Experienced in organising and addressing meetings on behalf of a charitable institution.
H. J., 76, Farringdon-street

LADY EVANGELIST seeks an engagement. At liberty in the autumn—Miss T., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

YOUNG MAN (27), respectably connected; good organiser; house to house visitation; dealing with anxious souls a special gift. Could act as secretary, keep accounts. Twelve years' commercial experience. Mission hall keeper; or menial work not objected to if scope for exercise of above. Can be disengaged week's notice. Object, Master's glory.
Ebenezer, Box 1544, Sell's, Fleet-street, E.C.

MANAGEMENT of Coffee Tavern or Temperance Hotel wanted, by man, wife, and daughter. Many years' experience. Total abstainers. Good testimonals.—Manager, The Rosemary Coffee Palace, 6, Shepperton-road, Islington, N.

AS BIBLEWOMAN, NURSE, or management of small Home, Convalescent, or otherwise, by a trained nurse, who is a thorough Christian.—Miss Hayes, 20, Alexandra-terrace, New Clee, Grimsby.

AS BIBLEWOMAN, or to nurse amongst the poor. Wanted, a situation at once. Good references. Dissenter.—M. A. Brown, 12, Dean-street, Western-road, Brighton

A MISSIONARY seeks re-engagement as Evangelist or Scripture Reader. Engage on faith principles or otherwise. Good references.
T. H. B., 9, Athol-street, Dunston-on-Tyne.

FOOTMAN (under butler).—Aged 18; height, 5 ft. 6 in. Understands his duties. Steady and industrious. Good character. Teetotaler. London preferred.
J. N. B., Broadwaterbury, Tunbridge Wells.

ADVERTISER, aged 40, unmarried, earnestly desires work. Good writer and correspondent. Willing to make himself useful in any capacity. Good references.—Work, Messrs. Wheeler's Mildmay Book Depôt, Mildmay-park.

GARDENER, single-handed or otherwise. Understands vinery, greenhouse, and general routine of gardening; also cows, &c. Married. Age 40. Total abstainer and Christian. Good references.—A. H., Upper Bourne, Boundstone, Farnham, Surrey.

A WORKER desires an engagement as Bible Woman, or some post in the Lord's Vineyard. Good reference can be given.
E. A., 55, Chichester-road, Kilburn.

F. B. RAYMOND, experienced Parish Missionary, seeks re-engagement. Highest references. Wife can assist if needed. Thankful if any friends would help me for the above. Urgent.—13, Chelsea-road, Southsea.

A YOUNG LADY offers her services for a few weeks in June, as helper in mission work, during the absence of a worker taking a holiday or otherwise. References if required. Write, stating full particulars, to
A., 121, Shirley-road, Southampton.

A LADY WISHES to find a situation for a man accustomed to serve in a country shop Good at accounts and bookkeeping. Was intemperate in his habits, but has become an abstainer for some months. First month board and lodging only required.
Mrs. H., 8, Bolton-road, Eastbourne.

AS NURSERY-GOVERNESS, Mother's Help, Assistant Matron, or Housekeeper. Thoroughly domesticated. Good needlewoman.—H., Y.W.C.A., 211, Walworth-road, London, S.E.

ADVERTISER seeks a situation as Matron. Has held very responsible situations. A Christ'an.—J. G. L., The Library, 8, Robert-street, Grosvenor-square, London.

WANTED, for middle-aged Army man, situation as Porter, Messenger, or generally useful man in hospital. Some experience in sick-nursing and gardening. Quiet manner, intelligent, and handy.
M. D., Beaumaris House, Surbiton.

AS HOUSEKEEPER in small business house, or in a home for young women, or temperance. Long experience. Total abstainer. Member of Church of England.
E., Holmes' Library, Chapel-place, W.

AS PARLOURMAID in a quiet family, where housemaid is kept. Age 23. £20 and all found. Abstainer. Nonconformist. Personal character.
F. B., 1, All Souls'-place, Portland-place.

A LADY RECOMMENDS her Nurse, who has lived with her thirteen years, as Housekeeper, or in any position of trust.—Mrs. C., Redlynch, Sunnyside-road, Hornsey-lane, N.

AS GENERAL SERVANT or good Plain Cook, in a family of two. Disengaged May 27. Four and a half years' good character. Wages £20, all found.
L. Williams, Tan-y-coed, near Builth.

MIDWIFE, diplomaed by the Obstetrical Society of London, desires an appointment Meanwhile she would undertake Monthly Nursing. Highest references.
H., 186, Portland-road, Notting-hill, London, W.

A LADY CAN thoroughly recommend her nurse for first or delicate baby. Christian and total abstainer. Age 34. Wages £25. In or near Croydon preferred.—Mrs. Crosfield, Hurstleigh, South Park, Hill-road, Croydon.

A LADY IS SEEKING a situation for a young orphan girl of thirteen, where, in return for her services, she will be fed and clothed. She is strong and willing, but needs training.
Miss Nichol, 85, Park-street, Grosvenor-square, W.

MISS HERON, 22, Cambridge-street, Hyde Park, W., wishes to find light employment for a respectable, active widow, between fifty and sixty years of age, who has been the Matron of a day nursery, and is fond of caring for the sick. Miss Heron will willingly furnish all further information.

PUBLIC HOUSE Mission Work.—An experienced Missionary is open to an engagement to visit public-houses in any large town or city.—Missionary, 20, Bond-street, Stowmarket.

Appointments, Situations, &c., Vacant.

A CHRISTIAN GENTLEMAN wanted, who has had experience in the management of a landed estate, to take charge of a small property. A member of the Church of England, accustomed to lay-preaching, who would also conduct the services in a small rural chapel, would be preferred.—Reply, stating fully qualifications and antecedents, with references, to
D. T., May's, 159, Piccadilly, W.

ST. BENET'S, Mile End-road, London.—Curate wanted. Parish open and healthy. Stipend £150.—Address, with particulars, Rev. T. Richardson, St. Benet's Vicarage, Mile End-road, London, E.

COATHAM CONVALESCENT HOME, Redcar.—A Lady who can give voluntary service is invited to assist this season.
Rev. J. Postlethwaite, Cambridge.

NURSE WANTED, for country. Single-handed. Abstainer. Christian. Age not under 26. Good needlewoman. Two children. Wages £25, all found.
Write Lady C., Champion Lodge -Maldon, Essex.

NURSE or Mother's Help wanted, for one little boy and a baby in arms. Good needlewoman, and able to do little washing.—Mrs. Hutchinson, 1, Primrose-villa, Overhill-road, Dulwich.

A YOUNG MAN wanted (not under 23), as Salesman, who understands china and glass business. Active and good salesman, with unexceptionable references.
M., 33, Minster-street, Reading.

CHRISTIAN HOME offered to young Woman, over 16, in return for domestic and invalid nursing help. Suitable for one wishing to redeem her character.
Miss Scott, The Chase, Southgate, N.

COACHMAN wanted, 25 to 30, married; not more than one child. One horse. To make himself useful. Apply by letter, with particulars of last engagement, to Thornton House, Bickley, Kent.

GOOD PLAIN COOK wanted, for a small family in the country, near Sevenoaks Station. Good personal character indispensable.
Mrs. F., Post-office, Chipstead, Sevenoaks, Kent.

PLAIN COOK WANTED, in a quiet, small family. A godly person valued, and one who meets simply in the name of the Lord Jesus.
Mrs. Allen, Eveley House, Liphook.

COOK or good General Servant wanted. Housemaid kept. Four in family. Quiet. comfortable place for respectable person. Age about 25.—Mrs. C. Redlynch, Sunnyside-road, Hornsey-lane, N.

HOUSE-PARLOURMAID wanted. Abstainer. Six in family; grown up. Cook and page kept. Very quiet household.
Mrs. P., 17, Leyland-road, Lee, S.E.

A DECIDED Christian Young Woman wanted, not under 20, as General Servant. Wages £12. Two in family. A happy home to suitable person.—A. Z., Hanley Villa, Percy-road, Kilburn-park, N.W.

A RESPECTABLE GIRL wanted, as General Servant, about May 20. Quiet, easy place. Must be thoroughly trustworthy and clean.—Apply by letter to Miss C., 143, Bird in Bush-road, Peckham.

GOOD GENERAL SERVANT who can cook, or plain Cook wanted, for a small, private family. Churchwoman. Housemaid kept.
Mrs. Reynolds, Blenheim Lodge, Guildford.

GENERAL SERVANT wanted, for family of two Ladies. Very comfortable situation for a steady girl. One from the country not objected to.—A. B., 15, Ramsden-road, Balham.

HOUSEMAID WANTED, who understands waiting at table. Also an **UNDER-HOUSEMAID,** age about 17. Both must be respectable and steady, with good character.—Mrs. Wilkinson, Morden House, Scarth-road, Barnes.

PLAIN COOK AND HOUSEMAID wanted, in a family of two. Comfortable situations. Good characters indispensable. Abstainers preferred.—M., Flood & Edwards, Ramsden-road, Balham, S.W.

UNDER-HOUSEMAID wanted, for country. Two kept. Age 20. Abstainer. Christian. Good needlewoman. Must wait on school-room. Wages £16, all found.
Write Lady C., Champion Lodge, Maldon, Essex.

A KITCHENMAID wanted: able to cook a little, and willing to learn. Also an **UPPER HOUSEMAID.** Protestants; willing to attend Church of England services. Good workers.—Apply by letter, post-paid, addressed H. H., Bryant's Library, Balham-hill, S.W.

TEA AGENCY.—Agents (male and female) required everywhere to sell our pure Teas Our wholesale prices (from 1s. 4d. per lb., upwards) leave a large profit to agents. Lady agents are most successful in obtaining orders from friends, and derive a good income from this source. Schools and large consumers supplied direct.—Samples free, of The United Tea Growers' Association, 14, Union-court, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.
WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Sir William and Lady Fox, Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., and numerous readers of *The Christian. Plain Breakfast or Tea,* 1s. 3d. *Beds,* 1s. 6d. *to* 2s. 6d. Printed Tariff on application to Frederic Smith.

London.—**W. TAVERNER,** Temperance Hotel, 35 & 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d. Tariff and testimonials on application. Patronised by Ministers of all denominations.

MRS. GREATLEY'S CHRISTIAN BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. New management, owing to her advanced age. Highly commended for economy, comfort, and being easily accessible from all parts. References to Revs. Dr. Thain Davidson and W. Norris. Terms from 2s. 6d. for bed and breakfast.

LONDON.—Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

BOURNEMOUTH.—Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts. Terms moderate.—Miss Searl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

WEST HOME, Belmont, Twickenham, Middlesex, now ready to receive Ladies of intemperate habits. Comfortable accommodation. Careful supervision. Christian influence. From 21s. to 30s. weekly. Subscriptions in aid of first outlay will be thankfully received by Miss Pollock, Woodlawn, Hanworth, Feltham. Full particulars forwarded on application.

WESTBOURNE, BOURNEMOUTH.—Pleasant sitting-room and bed-room in a detached house, from now to September, at £1 per week, with attendance.—S. W., care of Mr. Phillips, Nurseryman, Westbourne, Bournemouth.

ST. LEONARD'S-ON-SEA.—Board and Residence, close to sea and Warrior-square station. Home comforts, liberal table, smoking-room. Moderate and inclusive terms.
Miss Renneck, Hartington House, Church-road.

SEASIDE HOME of Rest and Recreation for young Men.—In healthy and select watering place. Connected with Y.M.C.A. Special terms. Prospectus on receipt of stamp.
Pembroke House, Folkestone, Kent.

36, KENILWORTH ROAD, St. Leonard's.—Recreation-room open every evening for Young Women in business. Use of piano. Also board and lodging on moderate terms.—Apply at the above.

LEWISHAM.—Superior Apartments. Drawing-room floor. Every home comfort. Easy access to City and West-end. Close to two stations. Highest references.
Beta, 2, South-villas, High-road, Lewisham, S.E.

SALTBURN, Yorkshire Coast.—Accommodation for Christian people. Bracing air; woodland walks. Board and lodging, June to September, 25s. to 30s. per week; winter, 20s. to 25s.—Holderness, Station-square.

NORTH KENSINGTON.—In house of private Gentleman, sitting-room, bed-room, dressing-room, and use of bath-room; all on same floor. Furnished. References. Terms, 1½ guineas.
N. W. B., Tamblyn's, Ladbroke-grove-road, W.

A LADY AND GENTLEMAN (without family) will be glad to meet with an elderly Christian Gentleman, to share the comforts of a quiet domestic home. Choice of locality would be given, as a change of residence is contemplated.—Address or apply to R. Burn, Esq., 186, Aldersgate-street, E.C.

TO LET, IMMEDIATELY, a British Workman Coffee-house, with fittings, containing eight rooms, in pleasant, healthy village. Could be worked with dressmaking or tailoring, for which there is an opening. Would suit Christians desiring work for the Lord. References exchanged.
W. B., Monk Sherborne, Basingstoke.

BLACK FOREST.—Freiburg in Baden, 38, Albertstrasse.—Fräulein Zahn's Boarding House. Pleasant home throughout the year. Every educational advantage. Liberal table. Moderate terms. No extras. Unexceptionable references. North German spoken.

PARIS.—Reduced terms. Comfortable home with Misses Wood and Noblette. One of the finest situations in Paris. Six and seven francs a day.
26, Avenue de la Grande Armée.

SEASIDE HOME in a Clergyman's family offered to one or two Ladies, or young Ladies attending schools.
Clericus, Scotney's Library, Weston-super-Mare.

EASTBOURNE.—A Lady wishes to Let her house, furnished, for a fortnight or three weeks at Whitsuntide. House pleasantly and conveniently situated. Terms moderate.
H. D., Tramore, Grange-terrace.

EASTBOURNE.—Pleasant Apartments to Let, close to sea and park. South aspect. Very moderate terms.
Mrs. R., 10, Cornfield-terrace.

SMALL HOUSE TO LET in healthy country village. Six rooms. Small garden. Rent £10.
Mr. William Barnes, Ashborne, Derbyshire.

RAMSGATE.—A comfortable Home for Young Ladies in the house of a Widow Lady. With or without board. Near to sands and promenade. Terms moderate.
S. T., 26, Belle-vue-road.

BOURNEMOUTH.—Board and Residence offered by a Lady in a detached villa. Good position. Home comforts. Moderate terms.
R., Leigh Wood, Cambridge-road.

COMFORTABLE HOME offered to a Lady, who, in return for Board and Residence, would assist another in the duties of a select Boarding House. References.
Delta, Sydenham's Library, Bournemouth.

A CHRISTIAN WIDOW, who is living in a very healthy place near Tralee, is just now seeking a Christian lodger.—Mrs. B., Oak View, near Tralee, Ireland.

THE VICAR of a well-known and beautiful parish outside London, would receive a young Gentleman of good position into his house.
B. J. H., Box 1,570, Sell's, 167, Fleet-street.

DIPSOMANIA.—A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or **Nervous Debility.** Christian care and influence. Judicious supervision and home comforts.
Medicus, 9, Stokes Croft, Bristol.

NORTH LONDON, close to Highgate.—Comfortable Residence to Let. Nine-roomed house, bath-room, scullery, two w.c's., garden, gas laid on. Rent £45. One floor let off at £27 6s. Near rail, tram, and 'bus. For particulars, apply by letter, to
F. T. Watt, 12, Paternoster-buildings, E.C.

ROTHESAY, Scotland.—The House of Rest, Argyle Lodge, combines the comforts of a Christian home with the advantages of an hydropathic establishment. Terms from 25s. per week.—Prospectus from C. Campbell.

HOME OFFERED.—A Lady having a pretty semi-detached Villa at Weston-super-Mare, commanding a sea view, wishes to meet with one Lady or two sisters, to live with her. References exchanged.
L. M., Robbins' Library, Weston-super-Mare.

Death.

ON THE 30th APRIL, 1884, at Upper Norwood, the Lady Ramsay Macdonald, widow of Captain Macdonald, R.E., and sister of the Right Hon. Fox Maule, 11th Earl of Dalhousie, in her eighty-first year. In loving memory; 1 Thess. iv. 13, 14.

Miscellaneous.

ANXIOUS INQUIRERS are again earnestly invited to write to Evangelist,
Rom. v. 8; 2 Cor. v. 20. Clapham, S.W.

TO LADIES AND GIRLS.—Any desiring Spiritual Help are invited to write to Helper, Grosvenor House, 139, Greenwich-road, S.E. Communications made will be received in confidence. Any wishing for personal conversation must write for appointment to the same.

OLD STAMPS.—Any person who could use old English stamps for any charitable purpose can have many thousands by applying to Mrs. Tutt, 23, Elizabeth-street, Westmoreland-road, Camberwell-gate.

(Continued on page 26.)

CHURCH PASTORAL - AID SOCIETY,

Offices—Temple-chambers, Falcon-court, Fleet-street, E.C.

JUBILEE YEAR.

THE JUBILEE SERMON

Will (D.V.) be preached by the Lord Archbishop of York, in All Souls', Langham-place, on WEDNESDAY, May 6, at 7.30 p.m.

THE JUBILEE MEETING

Will (D.V.) be held in Exeter Hall, Strand, London, on THURSDAY, May 7, at two o'clock. Chairman, The Right Hon. The Earl of Shaftesbury, K.G., President of the Society.

The Committee earnestly ask for Donations to the JUBILEE FUND, in order that they may be relieved from the painful necessity of keeping over sixty worthy applicants waiting so long for aid.

THE RELIGIOUS TRACT SOCIETY.—EIGHTY-SIXTH ANNIVERSARY.

THE PUBLIC MEETING

Will be held on FRIDAY EVENING, MAY 8, 1885.

AT EXETER HALL,

The Chair will be taken at Half-past Six o'clock, by FRANCIS PEEK, Esq. Among the Speakers will be:—Robert N. Cust, Esq.; Rev. Dr. Marshall Lang, of Glasgow; The Rev. Ralph Wardlaw Thompson, London Missionary Society; The Rev. F. A. C. Lillingston, M.A., St. Barnabas, Holloway; The Rev. J. R. Wood, Upper Holloway.

Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster-row, London; or at the various Places of Worship throughout the Metropolis.

ANNIVERSARY SERMONS.

On Sunday Morning, May 10. By the Rev. Adolph Saphir. D.D., in Belgrave Presbyterian Church, at 11 o'clock.
And on Friday, May 22. By the Rev. E. Alexander Stuart, M.A., Vicar of St. James's, Upper Holloway, in St. Mary Aldermary, Queen Victoria-street, at 1.15 p.m.

THE MISSIONARY BREAKFAST

Will be held in Cannon-street Hotel, on Tuesday, May 19, at 9 a.m., under the Presidency of JOHN HAMPDEN FORDHAM, Esq., J.P., D.L. Speakers:—His Excellency Chedomille Myatovics, Servia; Rev. William Muirhead, Shanghae; Rev. Thomas Carss, M.A., Bombay; Rev. G. A. Shaw, Madagascar; Rev. R. W. McCall, Paris; Rev. W. Holman Bentley, Congo Mission.

Tickets, Half-a-Crown each, may be had of the Secretaries, Lewis Borrett White, D.D., & Samuel G. Green, D.D.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

THE FORTY-FIRST ANNUAL MEETING

WILL BE HELD AT

WILLIS'S ROOMS, King Street, St. James's,

On MONDAY AFTERNOON, MAY 11.

The Right Rev. The LORD BISHOP OF RIPON
(Dr. BOYD-CARPENTER)
Will take the Chair at THREE o'clock,

And the Right Hon. LORD EBURY, Sir JOHN H. KENNAWAY, Bart., M.P., the Rev. R. C. BILLING, Rector of Spitalfields, the Rev. B. W. BUCKE, Vicar of Holy Trinity, Lee, and other Gentlemen will address the Meeting.

The attendance of all interested in Christian work among the Poor of the Metropolis is cordially invited. Tickets may be had on application to the Booksellers; and to the Lay Secretary, at the Offices, where all information as to the work of the Association may be obtained.

Offices:—56, Haymarket, S.W. T. MARTIN TILBY, Lay Secretary.

A SECOND ADVENT CONFERENCE

Will (D.V.) be held in the

LOWER EXETER HALL, STRAND, LONDON,

On WEDNESDAY, MAY 6, at 7 p.m., and all Days, THURSDAY and FRIDAY, MAY 7 and 8, at 11 a.m., 3 p.m., and 7 p.m.

The Revs. GRATTAN GUINNESS, H. M. BARNETT, M. BAXTER, T. J. MALYON, E. J. LAWRENCE, MILES GRANT, from America, and others will give Addresses, especially with reference to the Present Crisis and Coming Great Events of Prophecy during the next few years.

HOMES OF HOPE.

Nos. 4, 5 & 6, Regent-square, Gray's-inn-road, London, W.C.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to mix with others.

The applications are most distressing, and the funds are quite exhausted. The Committee make an urgent appeal for help. Henry Thompson, Treasurer.

Hodder & Stoughton's List

NOTICE. — The Rev. MARCUS RAINSFORD'S NEW WORK is published THIS DAY, entitled—

NO CONDEMNATION— NO SEPARATION.

Lectures on the Eighth Chapter of St. Paul's Epistle to the Romans. By Rev. the Marcus Rainsford, B.A., Minister of Belgrave Chapel, Author of "Straight Paths for your Feet," &c. Crown 8vo., 6s.

NOTICE.—Dr. ANDERSON'S NEW WORK is published THIS DAY, price 3s. 6d., entitled—

WHAT SAITH THE SCRIPTURE?

An Exposition and Analysis of the Pentateuch, and Earlier Historical Books of the Old Testament, with Explanatory and Practical Notes. By J. Anderson, M.D., Author of "Searching the Scriptures," "The Divine Inspiration of the Scriptures," &c.

Miss FLETCHER'S LIFE AND WORK.
Fourth Edition, in larger type, 3s. 6d.

A WOMAN'S WORK.

Memorials of ELIZA FLETCHER. By Rev. C. A. Salmond, M.A., Glasgow. With Fac-simile of Letter from Mr. Gladstone to the Author.

Mr. Gladstone says:—"She was evidently one of those noble souls with whom it is good for a fellow-mortal to walk, in the dark places of her dicipline as well as in the bright."

"A portrait of surpassing interest, so natural is it and full of life."—*Christian Leader.*

London:
Hodder & Stoughton, 27, Paternoster-row.

A SALE

FOR THE BENEFIT OF

The House of Rest for Christian Workers,

WILL BE HELD (D.V.) AT

8, CAMBRIDGE GARDENS, KILBURN PARK,

WEDNESDAY and THURSDAY,

MAY 20 and 21.

Open on Wednesday from 12 *to* 6; *Thursday, from* 2 *to* 9.

The Sale will consist of Useful and Fancy Articles, Children's Clothing, Ladies' Under Garments, &c., Canary Birds (some in full song), Provisions, Country Butter and Eggs, Cut Flowers, Plants, and various other articles.

Will Friends who cannot send Needlework, kindly send Grocery, Provisions, Stationery, Hardware, &c.?

Country Provisions, such as Butter, Eggs, Sausages, Cream Cheese, &c., should be sent off on Monday, May 18, to Miss Mason, as above.

THE BLUE RIBBON GOSPEL TEMPERANCE MOVEMENT, founded by Mr. Wm. Noble, Feb. 10, 1878.—THE ANNUAL PUBLIC MEETING will be held in EXETER HALL, on Monday, May 18. W. I. Palmer, Esq., J.P., will preside at 7 p.m. Speakers: The Hon. and Rev. Canon Leigh, M.A., Vicar of St. Mary's, Bryanston-square, W.; The Rev. Dr. John Clifford, M.A., LL.B., B.Sc., of Westbourne-park Baptist Church; Mr. J. H. Raper; and Mr. William Noble. Miss Mary Davies will sing. Admission Free. Tickets for Reserved Seats, 1s. each. Two Important Conferences will be held on Tuesday, May 19, at 11 and 2.30; full particulars and cards at the Offices, 134, Hoxton-street, N.

The Christian.

MISAPPLIED WEALTH.

MEN require to be ever and anon reminded that they are frequently no better than slaves to the greed of gain—that, in their race for wealth, they pause not, as they ought, to consider the propriety of the means employed, assuming that the end will fully justify them. Their eagerness deadens their perception; and it is well that the latter should be occasionally quickened to a livelier sense of the wrongs which, in the schemes and struggles for their own aggrandisement, they wittingly or unwittingly inflict upon their less fortunate fellows.

Writers upon political economy are perhaps not altogether free from blame in the matter, the systems they inculcate being of a purely scientific character, and taking no account of human affections and motives. They may contend that it would be practically impossible to do so. However this may be, one of the leading principles deducible from their writings would seem to be, that each individual is to obtain the greatest possible value for his money or services, regardless apparently of the fact that in doing so there may be involved some suffering or loss to the other party to the bargain.

This leading principle is constantly found in active operation. It ignores the existence of any such commodity as the milk of human kindness. It ignores the circumstance that all men are descended from one common stock—that they are in reality members of one great family, and, therefore, brethren. Its harsh dictum is, "Let the fittest survive." What is to become of the weaker brethren it does not tell us; nor does it explain that the sense in which it uses the word "fittest" is by no means that universally accepted.

The result of successful practice of the doctrine above shadowed forth is, of course, the accumulation of riches, and this result is usually attained, if attained at all, to an extent far in excess of the actual or possible needs of the fortunate possessor. Where he is an employer of labour, it may not unnaturally be thought that his employés, being those with whose welfare he is, or should be, most immediately concerned, would benefit by his increased prosperity, and that an outlet for at least a portion of his surplus wealth would thus be so near at hand that it could not be overlooked. But what actually happens? In the great majority of such instances, the insufficient accommodation, bad lighting and ventilation, understaffing and underpaying, continue as before. Indeed, if any change at all be made, it is in the way of cutting down rather than increasing expenditure, and the older men are dismissed with or without a small proportion of their salary by way of pension, their places being filled by young men at a salary, which means a considerable saving when compared with that formerly paid for the same work.

For a mere pittance intelligent human beings are expected, and, to hold their positions, obliged, to devote their *lives*—for it amounts to that—to assist in the piling up of the already too great wealth of their employers. Brains they are expected to possess, but that they also possess minds and bodies which require cultivation and refreshment is a circumstance which appears to be entirely overlooked.

There are to-day in the City of London warehouses in which, at certain seasons of the year, the clerks and salesmen are engaged for so many hours daily that they are only able to return to their homes in time to go to bed. There is no hesitation in making them work for hours after the stated time of departure in the evening; but woe betide them if they are a few minutes late in putting in an appearance the next morning! The fact that they have in their utter weariness slept heavily and somewhat late, and have hardly had time to swallow, much less digest, their breakfast, is no availing excuse.

Once inside the warehouse in the morning the employé seldom quits it until his day's work is done, meals being provided there for him. The consequence is that during periods of pressure such as those referred to, lasting weeks and often months at a stretch, the exercise and fresh air he enjoys are totally inadequate for his bodily requirements. Many of the men sleep on the business-premises, and these have frequently been known to pass a whole week without having time for a stroll in the fresh air owing to the pressure of work. Look at the pale faces of these toilers and at the weariness and used-up expression they bear. Fortunate indeed are those of them who pass through the ordeal without permanent injury to the constitution. Some fail to do even this, and fall victims to consumption or brain diseases. They find in another world the rest denied to them in this!

Ugly facts these, but facts nevertheless, without a particle of exaggeration in them, and it is high time that the attention of some of our merchant princes should be directed with no uncertain finger to the damage to the community at large which results from their grinding oppression, if not to the just grievance of their employés. "Damage to the community at large" may seem a wide term, but will be appreciated as not so in fact when it is borne in mind that these young men, whose constitutions are being thus undermined, will become the parents of another generation, which can hardly be expected to possess that health and strength so much to be desired for it.

Mr. Ruskin in "Unto this Last" suggests that "the final outcome and consummation of all wealth is in producing as many as possible full-breathed, bright-eyed, and happy-hearted human creatures." And in another part of the same work he says: "It is open to serious question whether among national manufactures that of *souls of a good quality* may not at last turn out a quite leadingly lucrative one."

These views may be pooh-poohed for a time by some employers as absurdly sentimental and inconsistent with the recognised usages of everyday life. The latter they are no doubt, but everyday life has ere now been reformed in some of its details, and will be again in others. Mr. Ruskin's words are pregnant with truth, and the truth in question is one which is beginning to make itself felt. Humanity has still a consciousness of what is right left in her, poor, worn-out thing though she be, and, once roused to a clear sense of it, she will take care to give utterance to her conviction in a voice that may not be safely disregarded. C. L.

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AMERICAN CHRISTIANS AND MISSIONS.

A RECENT number of *The Herald and Presbyter* of Cincinnati has come under our notice, in which our good friend and brother Mr. Reginald Radcliffe is taken to task for some strictures said to have been passed, during recent meetings in Scotland, upon the lack of enterprise of American Missionary Societies. The remarks are based upon the report of "a Scotchman who attended the meetings in Edinburgh, and upon whose ears the charge—of the American churches doing next to nothing for missions—grated harshly."

The critic was evidently ignorant of Mr. Radcliffe's past record, or he would not thus have mis-reported the purport of his words. Nobody who has heard Mr. Radcliffe, in London and the Provinces, speak in glowing panegyric of American missions generally—and specially those in Burmah and India, in Turkey and Asia Minor, and on the Continent of Europe; and again, of Bishop Taylor's recent start for Central Africa—would for a moment believe that he would speak lightly of the zeal and forwardness of the American churches, in comparison with those of our own and other countries.

The nature of the statement, we are well assured, would be, that what has already been done is as nothing compared to the urgent need of the heathen world and the manifest resources of the Christian churches more adequately to meet it. Further, the statistics quoted by our transatlantic contemporary itself amply justify Mr. Radcliffe's plain speaking. It reports, for instance, that since 1813 the four leading Mission Boards of America have spent on the evangelisation of India one and a half million pounds. The figures are set forth as follows:—

Mission.	Com. Work.	Spent since.
American Board	1813	£408,000
Baptist ,, ...	1814	402,000
Presbyterian ,, ...	1834	336,000
Methodist Episcopal Board ..	1856	335,000

That is to say, that for this object the American Board has spent at the rate of £5667 per annum.
The Baptist Board ...... 5662 ,,
The Presbyterian Board .... 6588 ,,
And the Meth. Episcopal .. 11,565 ,,

or a total of under £30,000 per annum, all told. This is less than the annual income of many of America's individual merchant princes! Surely Mr. Radcliffe's words are more than vindicated.

Our desire in adverting to this subject is first to assure our American brethren that no reference to their work by Mr. Radcliffe or any like-minded friend has been made in the spirit of unfriendly criticism or disparagement, but with the endeavour, by pointing out the disproportion of the supply to the demand—even in the case of those foremost in the work—still further to provoke them and their fellow-labourers in all lands to seek more adequately to fulfil our Lord's command.

DR. GREEN'S PRESIDENTIAL ADDRESS.

THE presidential address of Dr. Green, of the Religious Tract Society, from the chair of the Baptist Union, on "Signs of Revival," is an exceedingly able one. It will be found at length in the Special May Meeting Number of *The Christian World* for April 28. It is encouraging to find a man of so large experience believing that he sees at the present time the conditions and signs of a true Christian revival. He seeks those signs first in the thoughts and acts of Christian believers themselves. He finds (1) the strength of an intelligent certainty; (2) a deeper insight into God's revealed truth; (3) a greater stress than ever upon goodness, as the index and result of a heart right with God.

We have only space for very brief quotation. The following is from the second section of the address:—

> "Without reverence all inquiry must fail. And when we say that reverence is a sign of the times, we do not affirm that it is invariable. Sometimes, indeed, it is our fate to mark the very reverse. Who does not know the type? There is the self-satisfied critic of the past, with a soul, he will tell you, above dogmas. In fact, he is a 'doubter,' and
>
> 'There lives more faith in honest doubt—
> Believe him—than in half the creeds.'
>
> "He is free from the thraldom of old beliefs in proportion as he is without any serious or comprehensive thought. Fortified by a superficial acquaintance with speculative or sceptical literature, and with phrases at command from the latest metaphysical philosophy, oddly mixed up with the accepted terms of the current theology, he propounds the last new heterodoxy in fashion as a great discovery. Dr. Dale somewhere quotes a recommendation that he had seen with regard to religious belief: 'Whatever you believe, if you believe anything, you should at all events believe nothing that was ever believed by anybody else,' adding that 'even this advice hardly represents the temper which is sometimes manifested by very advanced thinkers;' and it is necessary to add 'as soon as anybody else believes the same thing as yourself, take care to believe something different.' And all this is sometimes associated with a glib self-sufficiency, that brings to mind the remark of the old professor, after listening to some very confident statements: 'We are none of us infallible, not even the youngest among us!'
>
> ". . . . On the other hand, there is sometimes a flippancy of orthodoxy almost as offensive. The professor of traditional belief, the grounds of which he has never tested, looks on with an easy disdain at the bewilderment of earnest minds amid difficulties which he has not the capacity to feel. His self-satisfaction in being right, and his wonder at all who are, in his estimate, wrong, may match with the arrogance of the shallow unbeliever. He will talk of Divine things with a familiarity which shows that he, at least, never fears to 'rush in where angels fear to tread,' and, with a confidence born of ignorance, will speak of the ways and counsels of the Eternal, as has been said, as of 'a man in the next street.'
>
> "But such types of character are becoming rarer as the vastness and mystery of the spiritual universe open up before the reverent mind. There is, it may be, no short and easy way to theological certainty, although the path of practical godliness is plain. The Bible itself is a book to task the highest thought and the most careful study. To be mighty in the Scriptures is now recognised as a very different thing from the power to quote aptly-sounding texts. A Scriptural theology requires as its first condition an accurate interpretation, and this is not always obvious. It seems an easy way of foreclosing all argument to declare, 'I take Scripture as meaning just what it says;' that is, 'just what I understand it to say,' which is often a very different matter. There has never been a heresy in Christendom which could not quote its texts of Scripture; and this proves, not that the Bible is a self-contradicting book, as its assailants allege, but that to trace its inner harmony needs much devout care and thought. The true helpers of this generation in things Divine are the men who, with patient care, make it their business to tell what the Bible really says—a knowledge which, even in Christian England and in our own congregations, is rarer than we sometimes think."

We cannot too emphatically express our appreciation of the sentence in which Dr. Green laid his finger on the great culminating truth of the Gospel, which is stated in its most condensed form by Luke, when summarising the preaching of the Apostle Paul —"JESUS AND THE RESURRECTION" (Acts xvii. 18). Dr. Green says: "The revival of the Church may be regarded in many aspects and sought by many applications of heavenly truth and teaching; but now and to the end of time the great vitalising force will be THE POWER OF CHRIST'S RESURRECTION."

NOTES ON SCRIPTURE.

"AND if Christ is in you the body is dead because of sin, but the Spirit (R.V. 'spirit') is life because of righteousness" (Rom. viii. 10). The difference between the two translations is very significant. The translators of the A.V. looked on the word *pneuma* here as referring to the Third Person in the Trinity—the Holy Spirit; the translators of the New Version view it as referring to the believer's own spirit.

A deeply-important truth is thus clearly presented—a truth liable to be overlooked by readers of the Old Version. Because in the text as it now runs a contrast is brought out between the present position of the believer's body and that of his spirit. "The body is dead," that is, the sentence of death has been passed upon it—"because of sin." Sin has so inwrought itself, as it were, into the framework of the body, that nothing but death, the dissolution of the tabernacle, can eradicate sin "root and branch."

But then notice the other members of the antithesis. "The spirit is life, because of righteousness." That is, the believer's spirit is possessed of eternal life because of the eternal righteousness of God's dear Son, imputed to it, and received in the exercise of simple faith. This idea has a leading place in Paul's theology. He lays emphasis on the organic connection which exists between righteousness and life—righteousness being the condition, and life being the result based upon that condition. **SAMUEL McCOMB.**

Magee College, Londonderry.

THE WHITE STONE.

"To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. ii. 17). Reference is here made to a stone divided into two parts, as a sign of hospitality, upon each of which one of the parties wrote his name and interchanged it with the other. This gave a mutual claim to contracting parties and to descendants for reception and kind treatment when travelling. It was carefully and privately kept, so that no one might claim the privilege besides the person for whom intended. Or, according to Matthew Henry, this "white stone" means absolution from the guilt of sin, alluding to the ancient custom of giving a white stone to those acquitted on trial, and a black stone to those condemned. "The New Name" is the name of adoption. Adopted persons took the name of the family into which they were adopted. None can read the evidence of a man's adoption but himself.—*N. Y. Observer.*

CANADIAN EMIGRATION.—Mr. W. H. Newett, Secretary of the Manchester Y.M.C.A., 56, Peter-street, writes:—I have letters this week from a correspondent at Winnipeg, stating that he has vacancies for fifty-four young men with farmers, and I shall be glad to give introductory letters to suitable young men.

YOUNG WOMEN IN BIRMINGHAM.—After a united mission to young women in 1882 a branch of the Y.W.C.A. was formed in the parish of St. Silas. The numbers have so rapidly increased that the Bible-classes, which at present are held in a private house, are seriously cramped for want of room. Many other important branches of the work cannot be developed for the same reason. We propose to build an Institute as soon as we have collected the funds. We are making great efforts ourselves, and should be truly thankful for some help from your readers.

ELLEN S. BASKERVILLE.

St. Silas Vicarage, W. Birmingham.

WITHIN THE VEIL.

"WITHIN the veil." Oh, glorious place,
Where Jesus shows his lovely face;
His blood's the covering all around,
And every spot is holy ground.
No sin can ever enter here,
No troubles dark, no doubt, no fear;
Though Satan may my soul assail,
He cannot come "within the veil."

Though troubles may like billows rise,
And thunderstorms o'ercloud the skies;
Though every earthly joy be fled,
And every earthly hope be dead;
Though fierce temptations round us roll,
And threaten to engulf our soul;
Though every human help may fail,
Yet all is peace "within the veil."

"Within the veil." Here may we dwell:
Oh! joy too deep for words to tell.
Safe hidden in his "secret place,"
Warm in the sunshine of his face.
Our life is hid with Him above,
His blood doth all our sins remove;
His arm hath won the victory,
And perfect rest in Him have we.

And He doth bend a listening ear,
Our faintest word and wish to hear;
He hideth us within his will,
And then doth each desire fulfil.
And we in Him are ever one,
All earthly differences have gone;
The love in Him can never fail,
No shadows come "within the veil."

O Thou, our Saviour, Husband, Lord,
Fulfil to us thy faithful word;
Oh! "manifest Thyself," that we
May all thine unveiled glory see;
May know the treasures of thy love,
And all thy full salvation prove;
"Within the veil" abide e'en now,
And find our heaven begun below.

THE SPEZIA MISSION.

WHEN the cholera, last summer and autumn, visited La Spezia, and speedily bore away some 800 of its inhabitants, the Christ-like conduct of members of the native church of which I am pastor made a deep impression on many. The calm confidence of believers in their Heavenly Father was a strong rebuke to the terror of the multitudes, some 15,000 of whom, in a few hours, rushed from the city. Of the few children of our Bible-schools who fell victims to the cholera (as far as our knowledge extends), all died invoking the blessing of the Son of God as their Saviour. One dear child of tender age was so filled with joy and gladness, a short time before her death, that the mother could only look on with wonder and admiration. The care shown for the sick and dying has produced a most favourable influence on many, not only in La Spezia, but in the country, and has brought its legitimate result in an increased desire of parents to place their children in our Bible-schools.

The number of orphans made by the disease powerfully affected me, and I ventured to ask the city authorities to be allowed legally to take a number under my care for a term of years—until able to provide for themselves. After some delay I was, by a deed of gift, entrusted with the number I had asked for, with a public announcement of the same. This was too much for certain parties to look on without stern opposition; hence the document was reduced to a dead letter, and one child I had begun to pay for was taken from under my care. Meantime, I have ventured to take five bereaved ones of tender age, and as God shall raise up the funds, so will the work be carefully regarded. Just before leaving for England a letter arrived with £200 towards the Orphan Home, leaving thus only £1300 of the sum considered most desirable to be raised before the Home be opened.

The annual income needed for the varied operations of the mission is £2500, and one friend of the mission who desires that the year 1885 shall be the most prosperous of all its financial years, promises £150, in the hope that other Christian friends may volunteer the same. **EDWARD CLARKE**, Supt.

Casa Alberta, La Spezia, Italy.

For the Young.

NOTES ON THE SCRIPTURE UNION READINGS.

MAY 7.—GALATIANS VI. 1–18.

v. 14.—"*God forbid that I should glory, save in the cross.*"—By the "cross" here we must not understand the wood, but the death of our Lord Jesus Christ, which it represents. Some people make much of crosses and crucifixes, as though there was a virtue in them, but that is only superstition, and in many cases idolatry. The death of Jesus is a fact in which we may glory if we are by faith able to say, "He died for me." Bunyan tells us that when "Christian" came to the cross, he gave three leaps for joy, and went on, singing :—

"Thus far did I come laden with my sin ;
Nor aught could ease the grief that I was in,
Till I came hither ; what a place is this !
Must here be the beginning of my bliss ?
Must here the burden fall from off my back ?
Must here the strings that bound it to me crack ?
Blest Cross ! blest Sepulchre ! Blest rather be
The MAN that here was put to shame for me !"

MAY 8.—EPHESIANS I. 1–14.

v. 13.—"*In whom ye also trusted, after that ye heard . . .*"—A minister of the Gospel had gone by a trap-door into his cellar, which in winter was quite dark. A little daughter only three years old was trying to find him, and came to the trap-door ; but on looking down all was dark, and she called, "Are you down cellar, father ?" "Yes ; would you like to come, Mary ?" "It is dark ; I cannot come down, father." "Well, my daughter, I am right below you, and I can see you, though you cannot see me ; and if you will drop yourself, I will catch you." "Oh, I shall fall ! I cannot see you, father." "I know it," he answered ; "but I am really here, and you shall not fall or hurt yourself. If you will jump, I will catch you safely." Little Mary hesitated, and then advanced a little further, then, summoning all her resolution, she threw herself forward, and was received safely in her father's arms. So Jesus is now saying unto you, "Come unto Me." Will you not come ? will you not give him your hearts, and trust Him for life and for death ?—*Selected.*

MAY 9.—EPHESIANS I. 15–23.

v. 17.—"*That God . . . may give unto you the spirit of wisdom.*"—Wisdom is of different kinds. God will give us any wisdom needful for us, or useful to us, if we ask Him. A teacher asked a little girl one day if she thought Jesus would help her do every-day work. "Yes," she said, "I know He does help me." "How do you know it, my dear ?" "Because one day when I had a hard lesson I tried to get it, and couldn't until I asked Jesus to help me, and then I got it in five minutes." But the best wisdom is that the Apostle prays for—the knowledge of Christ, and of all the blessings that come to us through Him. This, too, dear children, may be yours if you seek it of God (see Prov. ii. 1—6).

MAY 10.—EPHESIANS II. 1–10.

v. 4.—"*God, who is rich in mercy, for his great love . . .*"—Some children, and grown-up people also, have an idea that God is very hard and stern, and feel afraid to go to Him, as though He was very terrible, and unwilling to receive them graciously. This is a great mistake, God is only terrible in relation to sin ; this He hates, and must punish ; but "God is love," He is "rich in mercy," and delights to show his lovingkindness to all who come to Him. This is why He sent Jesus into the the world to die for us. A little girl was once reading those beautiful words in John iii. 16, to her mother, who asked her if she did not think they were very wonderful. Her reply showed she had learned to know God aright. She said, "Why no, mamma, it would be if it was anyone else ; but it's just like God."

MAY 11.—EPHESIANS II. 11–22.

v. 14.—"*For He is our peace.*"—

I stood outside the gate, a poor wayfaring child, [wild.
And round my spirit there did beat a tempest loud and
"O Jesus !" then I cried, "give me sweet rest from
sin !"
"I will," a loving voice replied, and Jesus took me in.

He bound up all my wounds, He eased my load of sin,
He comforted my aching heart, and kindly took me in.
Oh, happy, blest exchange, for all my guilt and sin:
I stood forlorn before the gate, and Jesus took me in !

MAY 12.—EPHESIANS III. 1–12.

v. 8.—"*The unsearchable riches of Christ.*"—It is said that in the "Green Room" at Dresden, where for centuries the Saxon princes have gathered their gems and treasures, until they have become worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within the yolk is a chicken. Press the wing, and the chicken flies open, disclosing a splendid gold crown studded with jewels. Nor is this all. Touch another secret spring, and you find hid in the centre a magnificent diamond ring ! It is even so with those who know Jesus ; they are always finding new wonders, fresh delights, and further glories in Him. And it will be so for ever, for Jesus is infinitely full of all bliss.

MAY 13.—EPHESIANS III. 13–21.

"*That Christ may dwell in your hearts by faith.*"—A touching incident is related of a wounded soldier boy who was dying in a hospital. A lady who watched by his bedside said to him : "My dear boy, if this should be death that is coming upon you, are you ready to meet your God ?" He answered, "I am ready, dear lady, for this has long been His kingdom," and as he spoke he placed his hand upon his heart. "Do you mean," questioned the lady, gently, "that God rules and reigns in your heart ?" "Yes," he answered ; but his voice sounded far off, sweet and low, as if it came from a soul already well on its way through the "valley of the shadow of death." For Christ to dwell in the heart is for Him to rule in heart.

ONLY A LITTLE HEATHEN.

She was a very wretched little heathen, too, far up in Alaska. Her parents were dead, and no one loved her ; all regarded her as a burden and wished she were out of the way. Her long soft hair was a tangled mat, her big dark eyes were generally full of tears, her dark smooth skin was dirty, and on her half-starved little body hung her sole garment, a ragged cotton frock. In this guise she strayed into the mission-school and heard wonderful singing and wonderful things. She heard that most of the things she knew were bad and better unknown, that most of the things she did were bad and better not done, that there were many good things to do which she had no chance to do, that there was a heaven where she was never likely to go and a Saviour of whom she knew nothing.

Among all the pupils the teacher's heart fixed on this poor waif and longed to rescue her. One Sunday some Indian who claimed power over this little girl, set her to cleaning fish while teaching was going on, and just out of reach of the teacher's voice she cleaned salmon, and plenteous tears ran down and helped wash her fish as she stood barefooted in the slush, the raw wind blowing her ragged gown. Suddenly the teacher stood beside her. "None of you love this child, no one wants her ; I claim her for mine. I will feed and clothe her, and she shall go into my home, and not come to your homes to live any more."

So the Indians gave the child to the teacher. The teacher took her home, put her in a tub of warm water and scrubbed her clean with carbolic soap ; then she cleaned and combed and braided her long hair, put on her a clean night-gown, taught her a prayer, put her in a clean little bed and gave her a kiss. Next day the little heathen was clothed in tidy garments, and began to learn sewing and housework, and her letters, and how to be good. She was a very happy little Indian now ; but by and by there grew up in her child heart a great wish for an "American doll ;" only a little doll such as sells here for ten or fifteen cents, but it costs more in Alaska. She began saving her pennies to buy a doll.

One hot summer day she picked seven or eight quarts of berries, for which someone gave her ten cents. That afternoon at school the lesson was about Christ, who though He was rich yet for our sakes became poor. This made the little girl think. Before she went to bed she came to her teacher with her beautiful ten cents. "Teacher, divide ; Jesus half, me half." She would wait a little longer for her "American doll," and give something to Jesus, "who loved us and gave Himself for us." I am glad that when Christmas came, this rescued child-heathen got two little dolls on the Christmas tree. In six months this little girl learned to speak English, to read her English Testament, to write her name, to sew pretty well, to do many kinds of housework, to be tidy and pleasant mannered. Now her face is bright with smiles, she is clean, plump, and well clothed. Whose pennies went to help this wonderful change, to send the missionary and give her means to rescue this one little heathen ? For this is a true tale, every word of it.—*The Youth's World.*

BIBLE DOUBLE ACROSTIC

INITIALS.

These have no ruler at their head,
In bands they roam abroad.

FINALS.

They ravaged all this monarch's land,
The avenging host of God.

(1) Bright through the darkness shines thy guiding ray, [way.
So shines God's Word upon our heavenward

(2) To persecuted men his aid he lent
When Israel's king at idol altars bent.

(3) Here, kind and gracious, at the festal board,
With his first few disciples sat the Lord.

(4) The distant birthplace of a chosen race,
Thy name on Scripture's early page we trace.

(5) Above his predecessors stained with guilt,
An Israelitish king this city built.

(6) Thus through Judæa's towns divinely sent,
On their first mission the disciples went.

(7) Outside this city on his lofty seat
A high priest heard the news of sad defeat.

ANSWER TO BIBLE ACROSTIC.

NEHUSHTAN.—2 KINGS xviii. 4.

(1)	Naaman	2 Kings v. 1.
( )	Engedi	1 Sam. xxiv. 1.
(3)	Herodias	Mark vi. 19 & 24.
(4)	Ur, of the Chaldees	Gen. vi. 31.
(5)	Salome	Mark xv. 40.
(6)	Herod	Acts xii. 23.
(7)	Tarry	1 Kings ii. 4—6.
(8)	Abishai	2 Sam. xxi. 17.
(9)	Name	Rev. xix. 2 ; ii. 17.

Answers received from :—M.R. P.M.N. C.J.P. C.H. R.C.P. P.K. M.L.M. G.M.T. D.W.H.

Additional answers to Double Acrostic, PROVERBS—PARABLES, received from :—J.M. L.C. M.W.S. E.C.W. E.A.J. E.A.M. E.D. A.L.L. P.S.T. C.C.T. S.P.A. H.C.A. D.W.H. B.M.S. J.W.C.

CHILDREN IN JERUSALEM.—Dr. Sandreczky, the director of the Children's Hospital in Jerusalem, sends us a report of the institution. Last year more than 200 children were relieved or cured of lameness, disease of the eye, &c. More than half were attacked by small-pox and measles, which epidemics were somewhat severely felt in Jerusalem and its neighbourhood. In consequence of this and other extra expenses, there is unfortunately a deficit of nearly £400, which would have been much larger but for a generous gift of £265 from the German Emperor. The whole work is carried on in an evangelical spirit.

CLIFTON HOME FOR CRIPPLED CHILDREN.—There is a Home at Clifton for the benefit of those crippled children who are either orphans or whose parents are unable to provide them with the care required by their condition. It was started in 1877 by two ladies, and originally accommodated twelve children. The committee have now a larger house and can receive as many as twenty-five. Some of the older children having left, the present number is fifteen, and the committee desire to fill up the vacancies. A lady resides in the house as superintendent, a hospital trained nurse takes charge of the children, and there are three medical officers connected with the institution. The children receive a good school education from a governess who comes daily, and the committee hope before long to teach them strawplaiting and basketwork. Children can be received between the ages of two and seven, girls may enter under ten. Rules and all particulars can be obtained from the Hon. Secretary, Mrs. Bridger, 13, Lansdowne, Clifton Bristol.

DR. SOMERVILLE IN THE EAST.

After more than seven weeks' stay, Dr. Somerville has concluded his mission work in Constantinople. This vast city, which occupies a position unrivalled for beauty, presents peculiar difficulties in the way of such a mission as that of Dr. Somerville's. Not only are the distances very great, the streets steep, tortuous, narrow, rough, dirty, crowded, and encumbered with dogs, but the city itself is divided into three great sections by the waters of the Golden Horn and Bosphorus, the sides of both of which are lined with towns and villages. Besides this, the population is broken up into fragments, separated from one another by race, nationality, nguage, religion, internal jealousies, and fanacal hatred. No city in the world presents such mass of disconnected elements.

The various sections which compose the population pursue each its own object, as indeed does every single individual, without the slightest interest in, or concern for, any other. Such a thing as union or public spirit is entirely unknown. These circumstances, together with the absence of any one centre, the want of suitable places of meeting, objections to advertising in the streets, presented a variety of difficulties. All, however, were, in the providence of God overcome, and a variety of work overtaken which is surprising.

Our countrymen were addressed in the various towns where they reside, up and down the Bosphorus, such as Kadikeui (the ancient Chalcedon where the famous Œcumenical Council was held), Scutari, Candilli, Bebek, Hasskeŭi, and at the Robert College, Roumelie Hissar, where young men, drawn from the Armenian, Greek, and Bulgarian populations, receive a high-class English education.

Besides that, a daily English service was conducted for about a month in the Frances Memorial Hall, Galata; and, though the hour was early, 9.30 a.m., it was attended with surprising regularity by many, including eminent members of the mission staff, ladies and Christian laymen, as well as by Greeks and Armenians, and occasionally a Turkish officer. Not only was this meeting found to be a stimulus to Christian life, but it served another important end scarcely attained before. It brought together the many Christian workers in Constantinople—missionaries, Bible agents, professors, teachers, colporteurs, translators, and private persons from the widely-scattered parts of the district, each of whom is so busy with his own department of labour in the many corners of the vineyard, that he has not time to know what another is doing, or even to see his face. This morning service drew together these scattered forces, and made it to be felt how thoroughly one all Christ's true servants are.

All the great sections of the community were more or less reached. Addresses were delivered, with interpretation, to Germans, French, Spanish and German Jews, Greeks, Armenians, and Turks. The two large bodies of the house of Israel, the Spanish Jews of Hasskeŭi and the German Jews at Galata, were approached. Quite a stir of interest was created among them, specially among the latter. They accidentally got hold of an address delivered by Dr. Somerville to Jews in Berlin, in 1881, and printed there, and so much were they taken with it that they got it reprinted spontaneously in their own paper.

At the Bible-house, Stamboul, a most interesting series of services was held, ostensibly for Armenians, who form a large and important part of the community, but the interpretation was into Turkish. The large hall, seating about 450, was always full. The great majority of the audience was Armenian, but there came in Greeks, Bulgarians, together with Turkish, Syrian, Persian, and Arab Mohammedans and Dervishes. Among the red sea of fez caps, which are always kept on, it was most interesting to see every here and there a red, white, or green turban (the last indicating descent from the prophet), or a rough Persian cap, whose owners listened with eager attention. These inquirers from among the Moslem race (sometimes as many as fifty at a time), together with the fact that there has been of late a greater demand for Turkish Bibles than for any other sort, ought to call forth prayer for the poor, darkened Moslems, to whom our feeble Christianity has done so little to make known the truth.

The Christianity which is presented to the Turks in these lands is of a kind to justify their abhorrence of anything bearing the name. The debased and idolatrous Christianity which paved the way for the Mohammedan heresy and conquest of the East a thousand years ago has done everything to favour their continuance. But preaching to the conscience the need of repentance and atonement for sin, and the presentation of a divine Saviour who is a living and loving friend, awaken a response in the heart of the Moslem. One result of this mission has been to show that the door of access to those believed to be all but inaccessible to the Gospel, can be opened if only the matter is gone about prudently and in the spirit of Christ. One Moslem who had been present, while expressing his pleasure at the truths he had listened to, said, "We expected him to attack our religion, but he said nothing about it."

Perhaps the most striking feature of the mission in Constantinople has been the work among the Armenians. The Protestant Armenians, now a considerable body, are the result of the labours of the American missionaries during the past fifty years. These have testified an extraordinary interest in the Gospel addresses to which they have listened, and have begged and prayed to be spoken to in the various parts of the city and district, so that Dr. Somerville preached to them no less than twenty-eight times. The work of the missionaries has, besides, stimulated the old Gregorian Armenian Church to an interest in education and even to a measure of reformation. Although there are many things remaining which occasion sorrow and pity, still a number of the churches have been cleared of the pictures and other tawdries which in the Greek churches are so offensive, and whose servile adoration makes the worship practically pagan.

There was an intention to ask Dr. Somerville to preach in one of the Gregorian churches, but some difficulties arose, and the service was held instead in the Verdi Theatre, Pera, where a large audience assembled, composed chiefly of Gregorians of the upper class. The impression produced by that service has been very great. The lively singing of the hymns was made special subject of remark. But, further, a succession of editorials has appeared in different Armenian papers, calling attention to the preaching, its character, style, and aim. One paper boldly says they have in their Church no preachers, that the clergy don't know how to preach, and that here is a stranger who has come to show them how to do it. Another comments on the phenomenon by drawing a contrast between this religious service conducted by a foreigner, to which the public were gratuitously invited, and where they heard what was good for their moral and spiritual natures, and a ball for charitable purposes, held in the same place a few nights before, when all kinds of immoralities offended the moral sense. Such, they say, is all the Armenian leaders attempt in order to elevate their people. It is somewhat astonishing that the principal Armenian church in Pera has attached to it a large theatre, the drawings at which go to help the church funds!

Permission to hold the service in the theatre had to be sought from the civil authorities. But when application was made to the Minister of Public Instruction, his reply was, that he did not know if he was the right party to apply to, but that, unofficially, he did not see there was any more need to have a licence for a religious service in a theatre than for one in a church. This is the first time such a thing has occurred, and it may be taken as a sign of the times in Mohammedan Constantinople, where we were told it was not permitted to advertise the services by bills in the streets.

Through the generosity of Mrs. Robertson, secretary of the Society for the Free Distribution of the Scripture, Dr. Somerville was able to present to some of his audiences at the conclusion of a series of meetings copies of the New Testament. This was done with great care. His autograph and an inscription were put on the title-page of every copy, in order to prevent the volume being sold. Books were given away in the following languages—Armenian, Armeno-Turkish, Greco-Turkish, Osmanli-Turkish, Greek, Persian, Arabic, and Bulgarian. Such is the demand among the Turks for the Scriptures at present, that there is not a copy of the New Testament to be had in Constantinople, and will not be until the new edition is ready. The Armeno-Turkish and even the Greek shelves at the Bible-house were also cleared.

A few days were spent visiting some towns in Bithynia where the missionaries have stations and schools. The first was Bardezag, which lies on the southern shore of the Gulf of Ismid, an arm of the Marmora. The town stands high up on the northern slope of the mountain range at whose southern base lies the old Nicea, where the Council met in 325 A.D. Bardezag is a purely Armenian town, resembling a large Swiss village, and presents some features both pleasing and the reverse. Here a succession of services was held to which the people came in crowds, and in which they were so much impressed that it was resolved to continue them for a week longer. Nicomedia was next visited, famous as the spot where persecution raged so fiercely in the days of Diocletian; where Pliny wrote his famous letters, and where Eusebius penned his precious Church history. A similar interest was aroused here by the meetings held by Dr. Somerville. Continuing still further into the interior, through a most lovely country (but, oh! with such roads), past Sabanjah, where the mother of the great Constantine was born, the large town of Adabazaar was reached, lying near the classic river Sangarius. Here the excellent Pastor Djejizian ministers to a large congregation of Armenians.

The crowded assemblages in the church in Adabazaar included several Moslem students, and a number of women who came with white veils over their heads. The mixed state of the audience required interpretation, by means of two translators, into both Armenian and Turkish at once. The pastor and his people were greatly cheered by the visit, the first they had ever had from a Christian minister except the American missionaries, and they declared they had received an impulse that would carry them on for ten years.

A requisition, signed by thirty-four ministers, missionaries, and others at Constantinople, was presented to Dr. Somerville, asking him to close the series of Mission services by a celebration of the Lord's Supper. This was agreed to, and a most delightful gathering took place, upwards of one hundred joining in commemorating the Lord's death, and expressing their oneness in Christ. No less than fifteen took part in the service, which was conducted partly in English and partly in Armenian.

A farewell meeting, attended by all classes, also was held on the day before leaving, at which expression was given on the part of many to the excellent results of the mission. Among other things, attention was specially called to the fact that the masses of the people had in this difficult city been reached; that the method of setting forth the old truths by means of graphic illustration and the opening up of Scripture had been successful in rousing and fixing the people's attention and interest; that what appeared at first a cumbersome method of address —*i.e.*, through interpretation, had proved an admirable channel of approach to different peoples and tongues, some of them most difficult of access, as well as a means of reaching great numbers of persons of all kinds through the instrumentality of one voice; and that, as this had been accomplished by one well on in years, no one need imagine that long service necessarily unfitted him for further active usefulness, as Christ has work for his servants to their latest hour.

It may be mentioned that, as permanent

results of the mission, a Young Men's Christian Association has been organised in Constantinople, and a Ladies' Christian Association set up. Arrangements are also being made for the erection of an Evangelical Hall, to form a centre of all kinds of Christian work, the necessity for which the mission made thoroughly apparent to all.

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VAGRANTS IN GERMANY.

FOR several years a widespread field for effort has existed amongst German vagrants or wandering beggars. As the gains of their begging trade are very unequal they lead a reckless life, often in bitter want, sometimes in momentary abundance. Almost without exception they fall into the vice of drunkenness, and roam about, no one giving them shelter or work. They are excluded from all intercourse with respectable people, and entirely cut off from religious privileges.

The first man in Germany who attempted to meet this wretchedness with real help was Pastor von Bodelschwing, in Westphalia. Without means of his own he first cared for the great crowd of unfortunates who suffer from epileptic fits, and are everywhere despised. He alleviated their sufferings, which are considered incurable, at the same time caring for them spiritually. He built a church for these incurables, and furnished several small farms, where they now lead a happy life under his guidance. When he saw this work crowned with such success, he began a second, and founded a colony for the reception of vagrants. This colony was founded in 1882, and a few months after its opening contained 240 inmates. They are employed in their former callings, and so they are restored to their former walks in life. There are very few cases in which any of them have deceived their benefactors in Wilhelmsdorf, and not remained the required time. The irreclaimable and hardened amongst them do not ask for the helping hand which is held out to them, but for the many, who long for a return to a respectable life from the misery of vagrancy, the abode in the colony is the turning-point in their lives.

There are now, in almost every province, such colonies established. In Posen such a colony is to be founded, and the presidency of the Association to undertake this work has been entrusted to me. I have been endeavouring, for more than a year, to collect means for founding the colony, but in vain. In our poor Province money is so scarce, and from other Provinces I receive nothing, as each one has to support its own. An estate, in the province of Posen, near Filchue offers everything needful for the colony—excellent buildings, land capable of cultivation, the opportunity of employing the wanderers in their different callings, and a Protestant church close by. The price is 119,000 marks (£5950), and we scarcely have the tenth part of this sum at our disposal. Yet I have bought the land, because I could no longer shun my obligations towards my suffering fellow-creatures. I have bought it in the firm confidence that God will open the hearts of people for our great need. Besides the price of the estate there will still be money required for furnishing arrangements, as well as for the first maintenance of the inmates. I look across the sea, and address myself to the hearts of the English, who always have a heart and an open hand for the sufferings of mankind.

GEORGE, BARON VON MASSENBACH.
Pinne, Province of Posen, Germany.

DISCHARGED PRISONERS.—An interesting occasion will be the opening of the New Brook-street Home, Holborn, in connection with the St. Giles' Mission to Discharged Prisoners on Friday, May 15, at 7 p.m. Mr. F. A. Bevan is expected to preside, and several judges, magistrates, and police officials intend to be present to show their sympathy with the movement. Tickets for the meeting may be had on application to Mr. G. Hatton, 12, Ampton-place, Regent-square, W.C.

A NEW IDEA FOR FLOWER MISSION HELPERS.—It is not perhaps generally realised how valuable a light fan is to the sick in hospitals or crowded rooms, to brush off the flies as well as to cool the air. Japanese fans, from their lightness and artistic colouring, are exactly suited to the purpose. One side is usually plain, and it is suggested to utilise this by fastening upon it one of Mrs. Grimkè's text-cards. A specimen fan will be sent on receipt of two stamps by Mrs. Gordon, 7, Vicarage-gate, London, W., who will also gladly furnish all particulars. Fans can be procured at the rate of sixteen or seventeen for a shilling, so that the entire cost of fan and pretty picture-card hardly amounts to one penny a-piece.

AN AMERICAN SOCIAL REFORMER.

PART of the interlude of one of Mr. Joseph Cook's recent Boston lectures was a brief address from Anthony Comstock, of New York, whom Mr. Cook introduced as one of the heroes of modern reform, the yet young but scarred and foremost veteran in the American conflict with the corrupters of youth.

Mr. COMSTOCK said: In 1872, like a huge octopus, there was reaching out in every direction the foe of moral purity among the children of this country. It was hydra-headed. Like the plagues of Egypt, it came up into our homes, surrounded our hearthstones, hunted out the pupils in the public school, college and seminary, sought the young far and wide, thrusting upon them a literature which would have put Sodom and Gomorrah to the blush. These facts first came out through my seeing young men, my associates, ruined and cursed by this evil. Then my eyes were opened by finding the business systematised, and then came the appalling fact that there was no legislation, no way of suppressing the evil.

In 1873 we besought Congress to shut the mails to this evil, and it was done. In 1873 the Legislature of the State of New York was asked to pass a law prohibiting the publication and sale of this matter, and it was done. The next thing was to enforce these laws. What has been done? In 1873, there were published 165 different books; thousands and thousands of photographs were scattered broadcast. By the providence of God we have been permitted to seize the plates for printing 163 of the 165 books. Since 1873, thirty-six other books have been published in this country, and we have been permitted by the same providence to seize the plates of all the thirty-six. There have been gathered up 230,955 pictures; 1,402,444 circulars and leaflets have been destroyed; and we have seized in the hands of the vendors of these iniquities 982,010 names which they used as a matter of merchandise, selling the lists among themselves in order to forward secretly to these names the advertisements and circulars of this accursed matter.

For five years we pursued this enemy alone. Then we found other and kindred enemies. We found 600 open gambling saloons in the city of New York; nine lotteries with headquarters in New York city. Through these 600 saloons, allowing them but 15 dollars a day each, and taking the records of the lotteries as published by themselves, there was 10,000,000 dollars a year going into the pockets of these criminals—blood money at the expense of the morals of the public. What has been done in this department? We have not to-day—and I am proud to say it—an open saloon or an open lottery in the city of New York, where the general public can go in and gamble, or can go in and buy a lottery ticket.

Then commenced in 1879 the warfare against the criminal papers—the boys' and girls' story papers and the illustrated criminal papers. We appealed to the Canadians at a meeting at the Thousand Islands Park to intercede with their Goverment to prohibit the transmission of this matter across the line into Canada. They went home; they appealed to their Government; their Government sent a protest to the post-office department of the United States, and from that day *The Police Gazette* and like papers have had to stop this side of Canada. Seven States have recently passed laws against the circulation of the boys' and girls' story papers, these papers of crime and bloodshed. And there are to-day, before the legislatures of California, Kansas, Minnesota, Michigan, Tennessee, Massachusetts, Connecticut, Vermont, and other States, proposals for laws upon the same question. A law was passed last year by the State of New York; and I am proud to say that two of the four infamous papers that stared our children in the face from the news-stands, putting them to the blush, and corrupting them wherever they came in contact with them, have died a natural death.

These are only dry figures and statistics. Let me in conclusion, answer one question: How has this been done? In 1872, a poor clerk in the city of New York, without friends or money, set out to do this work. There was no avenue open except prayer to God. He prayed for money to work with, and it came. He prayed for friends for this cause, and they came. He prayed for laws, and they came. And throughout thirteen years of experiences such as few men are called upon to go through, in the face of attempted assassination, in the face of obloquy and reproach, in the face of the foulest misrepresentations and insinuations of the basest character, in the face of conspiracies black as night, to crush my reputation and to repeal these laws, I have gone forward, trusting alone to Divine help, and I am spared, by the mercy of God, to certify to these results. And to his name be all the glory.

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CIVIL SERVICE PRAYER UNION.

A MEETING of much spiritual power was held in connection with this Society at 186, Aldersgate-street, Monday, April 27. Rev. H. W. Webb-Peploe spoke upon "Power with men dependent on power with God." He showed that every Christian who is living in fellowship with Jesus is a proof of His power; that this power is manifested wherever there is true union with Him in His death, resurrection, and ascension.

Mr. L. Liesching, who came on behalf of the Evangelisation Society, dwelt upon the necessity for a revelation of Christ by the Holy Ghost, if there is to be true faith in Him. He mentioned a remarkable instance, where darkness and ignorance were removed as by a lightning flash, as soon as the mind was humbled to seek teaching from God.

Mr. Stevenson Blackwood, who, as President of the Prayer Union, had opened the meeting with a few words speaking of its development and progress, closed the evening's engagements with an address on "To the glory of God." He spoke of a lady who, after pondering a questionable practice, had said, "Well, if I thought that it would endanger my soul's salvation, I would give it up." He asked his hearers if this was Christian life—whether anything less than living in all things to the glory of God could be so.

An effective choir, composed of members and their friends, rendered much assistance in the meeting, and before its commencement gave an hour's sacred music. The Y.M.C.A. had kindly placed the greater part of its house at the disposal of the Prayer Union.

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A MISSION IN BRIXTON.

A FIFTEEN days' evangelistic mission, organised by the Brixton and Clapham Christian Union, has been concluded. Our hearts are filled with praise and thanksgiving. Mr. A. C. P. Coote gave a preparatory address to the members of the Union from Luke v. 4, bidding them "launch out into the deep, and let down the nets for a draught." From that time the keynote of blessing was struck. A new hall, just erected by Mr. Keevil, of The Granaries, Stockwell-road, was lent for the mission.

The services were taken for the first week by Mr. Herbert Francis, and for the latter part by Mr. Spencer Walton. Night after night the Gospel was proclaimed by these servants of God with great power and loving entreaty. The after-meetings which followed were blessed times of decision for many sin-burdened ones. On the three Sunday evenings overflow-meetings were conducted by Dr. Eugene Cronin and Mr. R. Everett. Afternoon Bible-readings were much blessed both to believers and the young converts. At Gresham Hall children's services were held on the Sunday afternoons and were well attended. The thanksgiving meeting which closed the mission was crowded.

E. N. G.

OBITUARY.—Among the deaths recently reported are those of Mr. E. S. Burns, son of Dr. Dawson Burns (in Africa), Mr. W. R. Spicer, a well-known London Congregationalist and business man, Mrs. Hall, author of "Andrew Marvell and his Friends"; Mrs. Inglis, a great friend of missionary work in India; and Rev. S. Knell, Birmingham, secretary to the Midland Temperance League.

GOSPEL ENTERPRISE IN FRANCE.

DEAR SIR,—"Why do French Protestants leave it to the English and the Americans to give the Gospel to their fellow-countrymen instead of setting themselves to the task?" This question has been repeatedly put to us. Many who desire to see this land overspread with Gospel teachings seem to have the impression that the evangelical churches of France are cold and inactive in the matter. I am anxious to claim a corner of your valuable space in order to correct this estimate, and to engage the prayerful sympathy of your readers in behalf of agencies which, though comparatively little known in England, are doing here a good and not inconsiderable work for Christ.

I refer to the several societies of home missions originated and sustained by the French evangelical community. It would be occasion for deep regret if the interest awakened in enterprises such as that with which I am associated should cause the others to be neglected. On the contrary, we have ever desired to be their allies and fellow-workers. Each of them, like our own, has its special and important line of operation; each may be regarded as the supplement of the others, and all combined are fitted to advance, through the Holy Spirit's power, the same Divine ends.

A word respecting the more prominent of these Institutions. The "Société Centrale d'Evangélisation," sustained by the Evangelical Reformed Church, is engaged in planting throughout France what may truly be termed missionary congregations in places where, without such aid, the commencing movement towards the Gospel could scarcely take shape. It is an extensive organisation, numbering between 300 and 400 stations, not a few of which become, in due time, self-supporting churches. The "Sociétié Evangélique de France," with which the name and career of the late well-known Dr. George Fisch were inseparably indentified, fulfils a similar function in other districts, including many of the remotest and, spiritually, most destitute corners of the land. The Lutherans and the *Eglise libre*" (free churches) have also their special funds for aiding newly-formed and struggling congregations. The "Mission Intérieure" has a two-fold vocation: first, the promotion of spiritual religion and Christian activity within the churches; secondly, to pioneer the way for permanent Gospel work by sending out its lecturers and preachers, M. Réveillaud at their head, to proclaim the truth far and wide, and thus to break new ground. All the Societies I have noted are in the hands of devout and earnest Christians, whose labours are attended with evident marks of the Divine approval,—precious souls brought to Christ. There are, in addition, several lesser and local movements of kindred character.

In this enumeration I have said nothing of the special effort conducted by one well-known and deservedly loved, the veteran Pastor Armand-Delille; the main feature of which, at present, consists in preaching the Gospel to tens of thousands, as they enter or leave the vast cemeteries of Paris. Nor have I referred to the French Protestant Missionary Society for Basutoland, Senegal, &c., an institution supported by the several evangelical denominations conjointly, and second to none in the single-hearted devotion of its agents. These, though essentially French works, and conducted by French workers, together with the admirable mission of Miss de Broen, which has its centre at Belleville, that of our Wesleyan friends, directed by Rev. W. Gibson, and others, likewise worked and sustained from England, lie beyond the scope of this brief notice, the one aim of which is to call attention to what may be strictly styled the Home Mission efforts of the French Churches.

I am moved to write thus because each of the societies in question is, at present, urgently in need of pecuniary help. It should be borne in mind that the Protestants form only a small minority of the nation, say one in forty, and from these must be deducted those who are such only by birth and in name, and also the section whose views are not evangelical. On the remaining portion—the vitally Christian elements, only a few wealthy persons are found; so that the almost entire sustentation of the missionary enterprises rests with a small number—so small, I believe, that your readers would be astonished if it could be given with exactness. Recent educational and governmental changes have caused a large amount of extra outlay for the maintenance of schools, &c., to fall upon this limited constituency, and, as the consequence, the managers of the societies for which I plead are menaced with the sad alternative of narrowing their sphere and withdrawing their agents just in this crisis, when the open door for proclaiming the Gospel throughout France so loudly demands that their number should be increased tenfold.

Permit me, then, through the medium of your columns, earnestly to commend to the generosity of British Christians these faithful and self-denying labours. As a fellow-worker in the same vast field, I appeal in behalf of those who are seeking to save the sister-country from that moral and spiritual ruin which the diffusion of the Gospel through all its borders can alone avert.

Should friends, willing to contribute to any of the above-named evangelistic societies desire a medium through which to convey their offerings, nothing could afford me greater joy than to receive them and forward them to those for whom they may be destined.

All of us who, amidst surrounding superstition and atheism, are seeking to be Christ's witnesses in this land, have need of continual remembrance in the prayers of those who desire the extension of our Lord's kingdom upon earth.

Yours faithfully,
Auteuil, Paris. R. W. McAll.

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PROGRESS IN BERLIN.

ON Easter Monday we celebrated the fourth anniversary of our mission work in Moabit, the N.W. suburb of Berlin. By the help of the Lord, our work has increased from year to year, and especially the last year has been one of blessing. The public services have throughout been well attended, and the Word of Truth has proved to many the word of life and peace. We are thankful and encouraged to see those who were converted about two or three years ago remain faithful to the Lord. The work in our Sunday-school, which is attended by about 200 children, has prospered greatly. The Bible classes and the mothers' meetings have been the means of much blessing, whilst the work of tract distribution, carried on chiefly by our young men, has scattered the truth among many who do not attend the house of God.

To the praise of the Lord we must add, that the means necessary to carry on the work have been supplied, often, if not always, in a manner we least expected. We commenced the work in simple dependence on the Lord, being confident that as long as He desired us to labour for Him here, He would provide all things necessary for the sustenance of our family and the support of the work. And our God has proved faithful to his word. We much need a larger mission hall, to accommodate about 400 to 500, that many more might be brought under the influence of the Gospel here, where the need is so great. Christian friends visiting Berlin will be heartily welcomed by us.

Yours very truly, Julius Rohrbach.
Bremer Strasse 8, *Moabit, Berlin, N.W.*

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The Quarterly Conference of the workers and friends of this mission was held on Monday, April 27, at the Seamen's Chapel. London Docks, under the presidency of Capt. W. Dalrymple. From brief reports presented by Mr. and Mrs. Hill and about twenty of the missionaries and workers, it appeared that at the Society's various stations in London and on the coasts, about 110 meetings had been held weekly. A large number of seamen had signed the pledge. and many had accepted Christ as their Saviour, and in varied ways were now earnestly seeking to serve Him. Some very encouraging cases were given by the workers to show how greatly the Lord had blessed the past quarter's work. In the unavoidable absence of Mr. Robert Paton, the address to the workers was given by Mr. George Wade. Funds are earnestly needed to sustain the recent extension of this Society's labours.

YOUNG MEN AT BLACKHEATH.

THE Blackheath branch of the Young Men's Christian Association held their first annual meeting on the evening of Tuesday week. We have pleasure in reporting that during its first year a degree of enterprise has been developed by the committee which gives rich promise of a vigorous youth. A year ago there were twenty-five members on the roll; now there are ninety-seven. Most suitable premises have been opened, which give accommodation for a well-furnished reading-room, educational classes, as well as the more direct means employed for the spiritual benefit of young men. The most promising feature of the work, perhaps, is a fortnightly social meeting for young men who are not members of the association, at which gentlemen of known experience give a Gospel address. Mr. Robert Burn and Mr. N. R. Hughman, from the City branches, have assisted at these meetings. A Blackheath association could not be considered complete without a cricket club, and one of their friends has placed a private ground at their disposal. The library has been enriched by a present from the Queen of her latest work, "More Leaves."

At the annual meeting Scripture was read by Mr. C. B. Ker, and Rev. B. Baring-Gould led the meeting in prayer. Rev. Burman Cassin's estimate of Young Men's Associations, after twenty-five years' experience in the ministry, was that they were the most useful institutions he knew of, and God had honoured them in a most remarkable way. Rev. Charles Wilson gave an address on "Young Men's Work for Christ," and Pastor Charles Spurgeon's chosen theme was "Christian Companionship." The wise counsel and apt illustration which these addresses contained will not, we think, be soon forgotten.

Mr. John MacGregor ("Rob Roy") was prevented by indisposition from taking the chair, and his place was ably filled by Mr. W. H. Matthews. We greatly rejoice at the hearty, healthy spirit which exists in this late addition to the circle of the London Young Men's Christian Associations. The collection that was made added £10 to the funds of the society.

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BIRTHDAY OF THE EARL OF SHAFTESBURY.

WEDNESDAY, April 28, being the eighty-sixth birthday of the venerable Earl of Shaftesbury, an interview took place between him and a committee of ladies who have been collecting a "Shaftesbury Birthday Memorial Fund," to be placed in his hands as president of the Society for the Relief of Persecuted Jews (Syrian Colonisation Fund), and to be devoted as he may think best for the employment of Jews in Cyprus and in the Holy Land.

His lordship's recent severe illness has left but too evident traces, and the delicate condition of his health obliges him to defer for some weeks the public presentation to him of this fund. This testimonial of good-will, however, gave him the liveliest satisfaction, and he expressed, in emphatic terms, the great pleasure he felt in the fact that his birthday had been marked by this memorial, which would enable him to carry forward a work so dear to his heart as the relief of the Jews, whom persecution has driven back to their own land. With visible emotion he then said that among the many letters, &c., which he had received that morning, there was one gift in the little parcel he held in his hand which had given him greater pleasure than almost anything. The parcel contained a subscription in farthings and halfpence from nearly 200 children of the "One Tun Ragged School," given by them for the poor Jews.

The Birthday Memorial Fund has now reached the amount of £730, and Lord Shaftesbury has acceded to the request of the committee to establish therewith a permanent fund for the aid of Jews who settle in the Land of Promise, and who may find shelter in homes thereby provided as a "Shaftesbury Memorial."

Medical Mission in Florence.—Rev. J. McDougall states that unless contributions are at once sent in, the good work carried on by Miss Roberts in her Medical Mission here must be given up for the season. I trust some of your readers may come to the rescue. Miss Roberts' address is 4, Via Agnole, Poligiano-Viale, Principessa Margherita, Florence.—John P. Coldstream, Florence.

ESSRS. MOODY AND SANKEY.

MR. MOODY AT OMAHA.

A FRIEND in America sends us the following notes :—I reached Omaha the night before Mr. Moody's arrival, and attended the preliminary meeting in the Baptist Church, which could hold about 700 persons only. I found that all the meetings were to be held there, the committee being afraid, I suppose, to incur expense in taking the Opera House, holding 2200 persons or more. When the evangelist arrived on the platform in the Baptist Church he found the church only three parts full, and it was never full all that morning. On his own responsibility he took the Opera House. For weeks all the advertisements had said "First Baptist Church," and all tickets were for that church, and it was not till noon that it was known that the Opera House was taken, and all meetings were to be held there. By 3 p.m. it was crowded and remained so till all the meetings were over. From 10 a.m. to 12, from 3 to 5 p.m., from 7.30 p.m., or three times a day, every available seat was taken. The second and third evenings were for men only, up to 7.15, after which all empty places might be filled by anyone without tickets; when, however, 7.15 came there was no room left. The evangelist dealt out the truth of God from Gal. vi. 7, and a more solemn and searching address few ever listened to, good for saint and sinner. The after-meeting for men was held in the Lutheran Church, some little distance off, and thither many men went, with whom we had much intercourse, and blessing following the word.

The next day was one not to be forgotten, especially the address on the "Work of the Holy Ghost." Many ministers went away greatly helped. One said to me "it was worth coming 100 miles to hear that address," and so it was. I had come more than that. If no converts came from the meetings, the good done to ministers was very great, refreshing and helping them greatly. No one can understand the loneliness of a minister's position in the small western towns; small populations, and little intercourse with other ministers, and the hard battles they have to fight. The amount of worldliness in the churches is appalling—quartette choirs made up of Godless men and women, theatres patronised by the church members, skating rinks, &c., and above all, just now, the rage for "Progressive Euchre Parties." At all these the Christians are prominent. No wonder that many churches are dead. In many cases unconverted quartette choirs are destroying church life. The singing is a performance, and not part of the service of worship.

How differently does Mr. Moody look at, and use singing. Professor Towner, who was with him on the trip West, has a fine clear voice, and every word was distinctly heard. He and his wife are great helps, both in voice and spirit.

AT MR. SANKEY'S HOME.

The evangelists paid a brief visit early in April to New Castle, Pa., near which Mr. Sankey was born, and in which his family have resided for many years. As may well be supposed, the presence of the two men whose names have become household words all the world over, created much interest, and drew large gatherings to the services of the two days. There were visitors, we read, from all the neighbouring towns, and ministers from all parts of Western Pennsylvania and North Eastern Ohio.

At the Convention meetings various practical subjects were discussed by Mr. Moody and others. The preaching evangelist delivered some of his most telling addresses, and his singing companion greatly impressed the eager throngs with his thrilling Gospel solos. The evenings were devoted to purely evangelistic work, and there were present, says the local *City News*, those who for years had not set foot in a religious assembly. The after-meetings were seasons of genuine interest in dealing with anxious inquirers. The closing service, when Mr. Moody preached on "Sowing and Reaping," is described as "the grandest meeting ever held in New Castle."

A handsome public library is about to be erected in New Castle, "from money set aside at the request of Mr. Sankey by the Board having in charge the publication of his song book."

PITTSBURG.

After leaving Mr. Sankey's family home the evangelists visited the city of Pittsburg, where a Christian Convention was also held and the Gospel preached by speech and song to the great crowds of people who were drawn to the meetings in the Music Hall. The reporter of the Pittsburg *Commercial Gazette*, in which the meetings are vividly reported in detail, says :—"No other movement of any kind ever drew an assembly to match it in Western Pennsylvania. Nor has anything ever been brought before the people here which had the power to hold that this movement developed." The meetings were marked by all the distinguishing features of interest with which we became familiar during last year's London campaign; though the stay of the evangelists was a brief one, it will no doubt leave an enduring impression on the churches of the city and neighbourhood.

Mr. Moody spent the first Sunday of April in Chicago, speaking at his old church on the North side. After Pittsburg he visited Princeton College, N.J., and intervening points. He has planned to spend part of the months of May and June in the provinces of Canada.

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ENGLISH GIRLS IN BRUSSELS.

MRS. VIVIAN, of the British Legation, Brussels, writes to *The Times* craving support for the institute for the assistance and protection of young Englishwomen. Had it been earlier in existence, she says, it would probably have been the means of saving many English girls from ruin and misery. The danger and temptation surrounding a young girl unemployed in that city are obvious, while even those who have employment sometimes need advice, a home to which they can go on Sundays and holidays, and a friend they know will visit them and take care of them in sickness. Provision has now been made, as far as local means can effect it, to provide such a home at the English Institute, No. 80, Chaussée de Wavre, founded by the widow of the late British chaplain in Brussels. Here all applicants can receive advice and assistance, and spend their Sundays and holidays; two neat, clean sitting rooms, provided with newspapers, books, writing materials, &c., and a fire in winter are at their disposal, and here they can meet their friends. Respectable lodgings in the neighbourhood of the institute are found for those in search of employment, without any fee or charge beyond the rent of their lodgings, which they are allowed to repay by instalments. The institute thus offers a home and assistance and advice in case of need to every homeless or friendless Englishwoman in Brussels.

The committee are now in urgent want of funds to enable them to carry on and extend their work. Subscriptions may be sent to the Hon. Mrs. Tremayne, 18, New Cavendish-street, London, or to Miss Young, hon. secretary of the English Institute, 80, Chaussée de Wavre, Brussels.

SAILORS' REST AID SOCIETY.—Mr. Stephen Burrowes writes from 93, Via Piedigrotta, Naples :—This Society purposes to establish Sailors' Rests in every port where there are no such helps for seamen, and foreign ports need such institutions more than home ports. Next week I hope to go to Messina to open a rest there. The rest at Naples is prospering, and has become a beneficial help to seamen ashore. Capt. Darby, the secretary, 68, Shaftesbury-terrace, Stoke-road, Gosport, will give any information about the Society. I trust your readers will kindly remember the rest about to be established at Messina. A Christian sailor of good ability has expressed a desire to go to that port, where help is needed very urgently. The grog-shops are doing a terrible work in that port. Mrs. Josephine Butler, of Winchester, has become hon. president of the ladies' associated branch of the Society. Commodore More Molyneux, C.B., of the Red Sea Squadron, is hon. president of the ordinary branch.

MISS WESTON AND THE BLUEJACKETS.

DEAR SIR,—The other day a handsome cheque for £31 from the readers of THE CHRISTIAN came to hand at a time of great need, and I looked upon it as a clear and unmistakable answer to prayer. Our Navy is rapidly increasing, and our work with it, and in these days of warlike rumours if our men go forth they need to go with the Word of God in their hands. Through the kindness of the Admiralty I am forwarding parcels every fortnight to Suakim, to the Naval Brigade in the front, and to our hospital ships. Will your readers furnish me with Christmas cards and illustrated papers, *Herald of Mercy*, *British Workman*, &c., to send out? *The Naval Brigade News*, edited by Miss Wintz, is greatly valued by them; 100 copies can be sent for 5s., 50 for 2s. 6d. Will any kind friends who will forward postal orders for this purpose, kindly mark them "*Brigade News* for our sailors in the Soudan"? I wish your readers could see a working party of our Bluejackets at the Sailors' Rest, Portsmouth, covering magazines, making scrapbooks, &c., for their sick and wounded comrades.

We have also great and increased facilities for work among the sailor boys. These boys are marched up to the Sailors' Rest, before they leave for four or five years' service, to have a few parting words of counsel and advice. This is always accompanied by a tea, which the boys thoroughly enjoy. After tea I give a copy of Mr. Sankey's hymn-book, in cloth, to each boy, as a parting gift. We sing together the well-known hymns for the last time, and kneel together in prayer; a hearty shake of the hand, and "God bless you," and away march the boys to the boats, to sail the next day for foreign lands.

I have just opened a small house in Portsmouth as "married quarters," and accommodation for seamen's wives, friends, and others. A poor bluejacket from Haslar Hospital, hardly recovered from sunstroke and fever, was one of the first to take advantage of it. His wife came from one of the Midland counties to fetch him home, and they spent a few days at our branch house, that he might get strength to travel. Many a wife, mother, and sister have already taken advantage of the place. "I shall have my old mother and father down," said a seaman the other day, "now you can put them up, and give them a look round the ships; it has been the dream of their life to come." If any of your kind readers can spare an extra donation for the "Married Quarters" I shall be very glad to apply it to so good a purpose. I would ask constant prayer for myself and my fellow-workers, that we may be enabled to glorify God, and to lead these men to Him.

AGNES E. WESTON.

Sailors' Rest, Portsmouth.

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PREVENTIVE WORK IN BRIXTON.

IN December, 1883, a Cottage Home for Girls was opened in North Brixton, the object being to give shelter and careful training to a few girls, whose previous moral and religious education had been much neglected. Only seven girls could be received in the Cottage; the premises were very inconvenient even for this number. It was, therefore, thought desirable to take a larger house to accommodate twelve girls, who could be trained equally well by the same staff. Accordingly a very suitable house has been taken at 255, Brixton-road, which was opened by a meeting of friends of the work on Thursday, April 23.

Archdeacon Richardson, in the course of an interesting address, described some of the homes from which the children had been rescued, and the contrast these presented to the home in which they were now being trained. Miss Clements, lady superintendent, said few people who had not taken a personal share in such work could understand how much care and individual attention were required. She appealed for worn clothing for the use of the inmates. Rev. Thomas Turner, Canon Hussey, and Rev. Walter Horne spoke sympathetically of the work. The debt at present on the home through removal is £45 help towards the liquidation of which may be sent to Miss Clements, 255, Brixton-road, S.W.

May Meetings.

WOMEN OF INDIA.

HAVING a lively recollection of the earnest and stirring pleas that were wont to be put forth by Lord Shaftesbury at the annual meetings of the Indian Female Normal School and Instruction Society, we could not but share in the general disappointment that continued ill-health prevented him from presiding at last week's meeting in the hall of the Polytechnic. Mr. Joseph Hoare very kindly took his place in the sense of filling the chair, but nobody can really take the place of the venerable Earl. That very day, by the way, was his eighty-fifth birthday, and the meeting, before it closed, voted a resolution at once of condolence and congratulation.

An abstract of the year's report was read by Rev. A. Lash, Clerical Secretary. From the detailed nature of the statement it is scarcely possible for us to give any summary of it, but it indicated an encouraging progress all along the line of the Society's operations. Special reference was made to the opening of a mission at Patna, towards which Mr. Johnstone, of Edinburgh, besides giving a handsome initial subscription, contributes an annual subsidy of £150.

The financial statement submitted by Mr. W. T. Paton, though it showed a considerable increase of income, revealed a deficit of some £1400, caused by the growing exigencies of the work.

Rev. W. H. Webb-Peploe said he desired at the outset of the May meetings to remind all who attended them of the responsibility they incurred in listening to the reports and passing resolutions, pledging themselves to further the work of the various societies. There was ample scope for a constantly-growing expenditure in the work of educating and evangelising the millions of women in India. Referring to the possibility of an outbreak of war for the defence of India, Mr. Peploe said he believed that if it should unhappily come to pass, it would result in bringing home to us more vividly our deep responsibility towards India. We have been hearing much lately of the devotion of young Englishmen to foreign missionary work. Why should we not hear of a similar movement among our Christian young women, who shall go forth to India, and carry the Gospel to their benighted sisters in that far-off land. He thought that Christian women should hold meetings specially for their younger sisters, in order to stir them up in this matter. He had been greatly grieved to find that in connection with missionary work there was too often a distressing spirit of calculation on the part of the workers as to what money payments should be made to them. He thought there should be a more whole-hearted consecration in undertaking such work; the Lord would see to it that every proper need would be supplied. Through God's blessing the position of women in England had proved to be one of the greatest sources of her greatness; let Englishwomen learn their responsibility to carry to their Indian sisters the same blessings of Gospel light and liberty that had lifted them so high in their own land. The enemies of the Gospel are very busy in scattering a certain kind of civilisation throughout India; surely Christians must at least be equally zealous in spreading abroad the knowledge that maketh wise unto salvation. Mr. Peploe closed with an earnest appeal to Christian young women to devote their lives as well as their money to the evangelisation of India.

Rev. E. Lewis, of the London Missionary Society, Bellary, said the fact of the whole of India—every house and every heart almost—being now open to the message of the Gospel carried with it a tremendous responsibility for the Christians at home. There is no more inspiring and hopeful Christian work to-day than that among the women of India. He personally knew scores of young men in that country who were disciples of Christ, but were kept back from a public profession of their faith by the influence of their female relations. To win the women of India, therefore, was virtually to win the whole nation to Christ. Some striking instances of fidelity and devotion to Christ were given by Mr. Lewis, from his own experiences among the people. When the love of Christ enters into the hearts of Indian women, he said, it makes them noble indeed. If English women wished to engage in pleasurable and delightful work, let them go out and teach, and take the Gospel to, their sisters in India.

A resolution affirming the necessity of increasing the income of the Society to £12,000 was moved by Rev. H. C. Squires, of Bombay. Though it was perfectly right for individual missionaries to go forth in the spirit of humble dependence on God's care, which Mr. Peploe had so well urged, it was at the same time essential for the Committee to provide such resources as the work of the Society appeared to demand. He pleaded for a hearty support of its operations, not only because it is a bond of co-operation and union between all the Protestant missions, but because of the truly excellent work it is doing in teaching, in evangelising, and in providing medical benefits for the people of India. Rev. J. Fordyce spoke very warmly of the work, from the most intimate personal knowledge, and alluded to the remarkable progress it had made. Sir William Muir added some strong testimony to the like effect.

MISS MITTENDORFF and her ORPHANS.

IT was by no means a large company that gathered around this good sister last week, at the Y.W.C.A. rooms, in Old Cavendish-street, as she recounted the Lord's dealings with her and her orphan girls during the course of another year. One friend remarked that he had only heard of the meeting by accident, and suggested that means should be taken to make it better known to the friends of the work. In the unavoidable absence of Mr. Joseph Weatherley, a tried friend of the Epsom Home, the little assembly was presided over by Mr. Denham Smith, who spoke very feelingly of the blessedness of the work, and made altogether a very hearty, homely chairman.

Miss Mittendorff said she could only speak of the lovingkindness and faithfulness of the Lord. She had often known what it was to have an empty cupboard, but she had rested on the word of the Psalmist, "I shall not want," and it had been made good to her and her orphaned girls. In the course of the last year there had been seasons when faith had been greatly tried, but the children had never been without a meal. She did not see any Scriptural permission for going into debt, so she waited on God day by day. Some wonderful instances she told of how the Lord had supplied the needs of the work just as they arose. In answer to the Chairman, she said there were many needs just now. She was still in debt some few pounds for the expenses of the trust deed. She scarcely liked to mention the need of a playground, though it would be a great boon to the children. She had heavy rates and taxes to pay, and a touching account was given of how this burden, being cast definitely on the Lord, was also borne by Him, and the money was sent in. In the matter of the playground, Mr. Denham Smith said it would be very nice if some of those whose playing days were over were to provide it, for the sake of the children's health and comfort. One friend had promised £5 out of the £30 needed. Judging from the glee that we were told greeted the advent of two swings given to the children, we should think that at a very small outlay no end of a happy and healthful time might be secured to those dear orphans at Epsom.

When the company had sung "I left it all with Jesus," Miss Mittendorff referred to the brief remarks made by her at the recent Conference on social questions, as reported in our issue of April 23. She did not assert, as reported, that all the children who had been under her care had ultimately been led to Christ, but said that she had faith to believe they would.

Mr. Fegan said he wished very much that some kind friend would do for Miss Mittendorff what a friend had done for him for the last two years—enable her to send out fifty children to Canada, where they would be gladly received and placed in happy homes, thus making room for others in the Epsom Institution. In a very pleasant and humorous address Dr. Gilbart Smith protested against the good girls trained by Miss Mittendorff being sent out to Canada, or Australia, or anywhere else outside "poor London" that needed them so badly. The doctor spoke in the most eulogistic terms of Miss Mittendorff and her work, and said it was an unspeakable privilege to help it on in any way.

Dr. Picard thought that more ought to be done by the Christian public in providing for the needs of this work, and suggested that some West-end ladies should give Miss Mittendorff drawing-room meetings where she could tell of her experiences. In response to a request from Dr. Habershon, Miss Mittendorff related some interesting cases that had come under her especial notice of spiritual blessing that had come to those who had been in the Home, through the lessons learned there. Mr. Woodhouse added some words of warm sympathy for the work, as also did Mr. Field. In drawing the deeply interesting proceedings to a close, Mr. Denham Smith said he thought that in her seasons of straitened resources, Miss Mittendorff might very well tell her needs to the Lord's people, as well as to the Lord Himself.

As very few of our readers had the privilege of cheering our sister with their presence on this occasion, perhaps some of them may count it a happiness to help her in her unceasing labour of love among the children, either in the matter of the playground, or in respect to the daily recurring needs of the institution. Any friends who may be able to visit Clayton House, Epsom, in these fine early summer days, will, we are sure, receive a hearty and Christian welcome.

MR. GEORGE HOLLAND'S MISSION.

THE Christian evidences, as compiled by Mr. George Holland, are such as can be easily verified. They are not in tomes, bound in boards, titled and indexed; such productions would hardly be appreciated in Whitechapel. They are abundant labours in every conceivable direction in philanthropic and Christian work. More than that, they are men and women, lads and lasses, into whose heart God's grace has entered, and whose lives are the most blessed testimony of the character of the work in which Mr. Holland and his helpers are deeply engaged.

It must have greatly rejoiced the heart of our good and venerable brother that so many friends gathered round him at George-yard on the evening of Monday week for this anniversary; they, in their turn, were well rewarded for coming. But there was one disappointment. For the first time since the work began Lord Shaftesbury was not present. The kindly letter he sent to "dear George Holland" made it clear, however, that his coming was an impossibility. That the following day was his lordship's eighty-fifth birthday was not forgotten. The manner in which affectionate expressions were uttered regarding him showed how warm a place he has in the hearts of the people at George-yard.

Mr. Holland's report even lacked that note of discord which musicians think is sometimes necessary, and which usually makes itself heard in reports when finance is mentioned. This year Mr. Holland's accounts were closed with more than £20 to the good. That friends may not think this to be a matter of course, he said he thought it was the very first time he ever had that happy experience. To detail here the list of operations at the George-yard Mission is impossible, seeing they extend to nearly eighty in the course of a week—from the infant day nursery, which begins at 7.30 every morning, to meetings of all sorts, which do not close till ten o'clock. The estimated number of attendances last year was 374,000. How can such an army be attended to? In addition to a permanent staff of about fourteen, no fewer than from 150 to 160 voluntary workers come, chiefly ladies, and many of them from the West-end. Thus the work is overtaken. A Bible-class of about seventy lads, ranging from fourteen to eighteen years, is held on Sunday evenings, and a Bible-class for men on Friday evenings musters an average attendance of 110. These are special lines of work which some friends might wish to know more of by a personal visit. Mr. Holland will gladly send a copy of his report to any who may wish it.

Mr. J. K. Studd was the first speaker, and he was followed by the rector of Whitechapel, Rev. J. A. Robinson, whose address was a feast of fat things. Mr. Curtis, of the Ragged School Union, gave a speech which was a string of pearls, the centre of all being Love. Mr. J. E. Mathieson spoke of the moral and social influences of such agencies as the George-yard Mission, the Annie McPhersons, the Barnardos, and the Charingtons, who had dedicated their lives to the welfare of their fellow-men. To encourage such efforts was both a pleasure and a duty. Mr. Rowland Smith and Rev. D. Reakes followed, and the Chairman, Dr. Cory, brought the meeting to a close with such pleasant remarks as seemed to make everybody wish time would for a little stand still.

No request for help was preferred, but we are sure God's stewards will not forget "dear George Holland" and his great work in Whitechapel.

CITY OF LONDON TOTAL ABSTAINERS' UNION.

AT the seventh annual meeting of this Society last week at 186, Aldersgate-st., the secretary, Mr. J. Orchard, submitted an interesting statement of work during the past year, suggesting ground for continued effort in this important branch of Temperance work. Successful meetings have been held in various wholesale business houses. At one of these an employer said that some years ago it was almost a nightly occurrence to have young men returning home the worse for drink; last year there was only one case of drunkenness reported out of the entire staff. At least two young men, holding good positions, owe their continuance in their situations to the timely efforts of this Union, through whose interposing mediation they were rescued from drink when on the point of dismissal. In another large house seventeen of the employés took the pledge one evening after a lecture by Dr. Carpenter. The total membership has reached 700. The report announced progress also in the efforts made to induce employers to place non-intoxicant drinks on the dinner-table. Efforts continue to be made to do away with the wine-room in warehouses, "one of the greatest evils in commercial life." Parents write letters to the secretary brimful of gratitude for the good done to their sons.

Mr. Samuel Morley (Chairman) said he intended more than ever to give his energies to the advancement of this good cause. He confessed impatience at the slow progress made, compared with what might be done if all the friends of Temperance would do their utmost. This question must be borne in mind at the next General Election, when candidates who are pledged definitely to further the Temperance cause must be supported.

Vigorous addresses followed, from Canon Barker, of Marylebone, Dr. Barnardo, Mr. Kegan Paul, and Mr. George Williams. The Chairman, in acknowledging a vote of thanks, admitted the large increase of drink through workman's clubs, but was equally sure that the West-end clubs needed to be dealt with.

REFORMATORY AND REFUGE UNION.

THE sight of a number of children always stirs tender feelings; but to see 500 gathered together, the boys from six of the London homes, all of them representing the misery, neglect, or vice of the country, is a singularly touching spectacle. As one looked round upon those wistful faces turned eagerly towards their conductor, although they were as happy as could be, and although for many of them we trust bright futures are in store, one could not help being sadly grieved to know that so much requires to be done, and that there is such appalling need for these reformatory and industrial agencies. The Union, whose meeting was held on Wednesday afternoon last week at St. James's Hall, has connected with it 588 homes, with accommodation for 47,060 children. The Earl of Shaftesbury had, with his usual earnest readiness, promised to take the chair, but from feeble health was unable to be present. His place on this occasion was supplied by Sir Thomas Fowell Buxton.

Rev. Gordon Calthrop, who is a prince of children's speakers, gave them a short address, telling the story of two brothers, schoolfellows of his own, the elder of whom, when the boat was upset a little way out at sea, swam with his little brother until the sailors in another boat caught hold of him, but sank himself, exhausted, and was drowned just as the helping hand was stretched to pull him in. From this story was drawn the lesson that we should not forget our Elder Brother, Jesus Christ, who died to save us, nor be ashamed to tell the story of his death, nor neglect the writings which He has left for our guidance.

The one resolution which was put to the meeting, was the usual formal one of support to the institution, but it was proposed in a singularly practical and suggestive speech by Mr. Samuel Smith, M.P., whose long interest in social questions gives him authority to speak, and lends weight to his words. There was nothing more sad in the nation than the degradation of the children, which is going on at such a fearfully rapid pace. The social surroundings of large numbers of them are so detestable, it is scarcely possible for them to emerge moral and useful members of society; they must become a danger to the State, or a charge to the community, and persons whose own lives are miserable to the last degree. Slowly the boarding-out system is beginning to be adopted, but he thought that emigration was better. In the colonies children are valuable almost from early years, and if reasonably trained before they are sent out, there is no limit to the number who can be placed in colonial homes, where sometimes they are even adopted into the family. Mr. Smith also advocated a stronger Minors' Protection Bill than the one now before Parliament, in order to protect young girls from infamy, and a law to repress the circulation of bad literature amongst young people. In conclusion, he deprecated the baneful practice amongst large classes of sending children of eight or ten years of age to the publichouses for beer, which they were tempted to sip as they brought it back, and in this way they often acquired a liking for it. He himself attributed partly to this the increasing drunkenness amongst women; and Temperance work seemed to take less hold amongst men.—*Record.*

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OUR HIDDEN HAMLETS.—I.

WE have still living, in Pavenham, those who attended Turvey Church, when Legh Richmond was its pastor. And delightful has it been for me to hear these old folk tell how, in their early days, the people would troop over meadow and moor to hear that good man preach. Sometimes, however, I have felt sad when listening to their ancient ditties, for I have thought that the thirst for the Gospel, which characterised many of the poor at the beginning of the century, had died away from our country villages. Others doubtless, have indulged the same idea; but maybe we have all been wrong, as possibly some of the readers of The Christian may think, when I have told them a little of my late experience in connection with some of our hidden hamlets.

The characters of whom I am about to write are real; the names of both persons and places are fictitious. Having given this little piece of information, I will hasten to add that about three years ago I received from my old friend, Edith Graham, the reminder of a promise once made, to be present, if possible, on a certain occasion, and to take part in a certain service. I was delighted to keep my promise; and after hands had been joined, and troth plighted, amid the prayers of hundreds of her father's congregation, I saw the young bride set off for her new home at Willowford Rectory.

She had been married to Harold Trentham, an old Cambridge athlete, who had been led to devote the sanctified energy of his natural character to the service of his Lord and Master, Jesus Christ. Naturally of a retiring disposition, I had never expected her to become the active worker for the Master I afterwards found her to be; but both her husband and herself had sought a special baptism of the Holy Ghost, and from the commencement of their joint ministry God appears to have given them his gracious smile. Rather ludicrous in their seeming effects were some of Edith's first attempts to win the villagers for Christ. After an hour's struggle for one dear woman's soul she was rewarded with the exclamation, "Oh, Mrs. Trentham, however do you do to make such a nice prayer, without a book?" Another believed that what was to be was to be.

While opposition rose from some quarters whence it had been least looked for, our young friends felt themselves condemned to more or less isolation from neighbourly sympathy and support. They had received grace to set their faces firmly against the "garden" and the "tennis" party, so fashionable in that country district, and, as a consequence, they were very soon left to themselves by the clergy and gentry living around them. Soon, however, God gave them, in converted souls, seals to their ministry.

A notice appeared in The Christian telling how the Holy Spirit had been marvellously poured forth upon their parish. I had often received invitations to conduct a mission for them. Some two or three months since I felt constrained to offer my services, without waiting for any further appeal from my friends. "Both Edith and I are living in expectation of the Lord's return," said Harold, as soon as our mutual greetings were over, and a blessed keynote for our after-conversation had been struck by those soul-cheering words. I had known him when he had lived only to excel in cricket and music. What a change had been wrought by divine grace—living now for the Coming of Christ!

Scattered though the cottages of the parish were, the people knew how to come together. We had blessed meetings in the little schoolroom each night, as long as the mission lasted. Some had come two miles, others three or four, and others, I believe, from greater distances still. And what prayers we had! How I wished that some of our Christian folk, who have so much unreal mannerism with them, and who, with their stilted language and lengthened petitions, kill nearly every prayer-meeting they attend, had been present. I had been using the favourite Gospel figure, the life-boat alongside the sinking ship, and a poor sister who had evidently grasped the idea, just dropped down on her knees, at the after-meeting, with the words: "O Lord, I thank Thee that I am in the Lifeboat, and no longer on the sinking ship. Accept my thanks, O Lord, for Jesus Christ's sake, Amen." Another would pray for an unsaved husband; another for unsaved children. One poor dear fellow became somewhat entangled in ideas suggested by the word "inspiration." He had heard the collect in our Communion Service, "Cleanse Thou the thoughts of our hearts," &c., and he asked God to cleanse out the inspiration, evidently thinking that it was something evil; but I knew that his heart was right, and that his prayer would right itself ere reaching heaven, so I added my Amen to it, as to that of the others.

It was quite a sight, on the Sabbath afternoon, to see the people scattering themselves across the fields at the close of our service in the old tumble-down church. I wish some reader of The Christian would forward me £500 to have that place repaired. Presenting the appearance of a burying-wall, it has neither stove nor lights, and great must be their love for the truth to keep those poor villagers there in the winter, shivering through the lengthened service of "The Church of England." I do not expect that any one is going to send the £500, nor had I the slightest idea of mentioning such a thing when I began to write; but the thought just struck me that some one might possibly be led to do such a good action.

Be this, however, as it may, such a marvellous work has been wrought by God in that little country village during the last two years as I have never yet met with in any other village, north, south, east, or west. Visiting one little farm-house, I found that the father, the mother, and three grown daughters had, all of them, been brought to the Lord while the Trenthams had been at Willowford, and when, at the close of the mission, I asked those who could thank God for an assured interest in the Lord Jesus to stand up and sing with me the consecration hymn, "I will follow Jesus," I believe that more than half of the congregation instantly rose to their feet. John E. Linnell.

Pavenham Vicarage, Bedford.

ST. ANDREWS, BATTERSEA.—A sixteen days' mission, conducted by Dr. Morris, has just been held in this parish, one of the poorest and lowest in London. The congregations increased in number each night, and the interest felt was deep and real. Most helpful morning addresses were given on the Christian life. At the close a large number of the poorest came forward to offer thanks for blessing received: it was most touching to hear their simple testimony as to what the Lord had done for them. Workers are much needed in the parish.

VICE IN THE PUBLIC STREETS.—A circular has been issued, bearing the signatures of the Duke of Westminster, the Marquis of Ailsa, the Earl of Shaftesbury, Earl Stanhope, the Earl of Aberdeen, Lord Charles Bruce, M.P., Mr. Samuel Morley, M.P., and others, stating that the state of the London streets, and particularly of those in the neighbourhood of Pimlico, has become so scandalous in regard to immorality that it is necessary to draw to it the serious attention of the residents of the district named in the cause of public decency. A private meeting is therefore summoned for May 13, at St. Peter's (Eaton-square) Parish Rooms to discuss the formation of a local vigilance committee, in order to secure the efficient co-operation of citizens and public authorities for the suppression of houses of ill-fame; to take action for the checking of vice in the streets; to reclaim fallen women; and to put in force the law for the removal of children from disorderly houses.

Notes and Comments.

THERE has been no day appointed for national humiliation and prayer, but we think there have been few Christian churches, families, or closets, where public, social, or private prayer has not been earnestly offered that the God of peace would save us from the threatened war with Russia. If war has not been already declared, we have not to thank the newspapers. With a few noble and patriotic exceptions, the dailies have done not a little to provoke war, and in doing so have proved how little they represent the opinion and feeling of the country. The Christian Press has almost unanimously advocated peace; and various religious bodies have enthusiastically passed resolutions to the same effect.

The first year of such a war would probably cost us fifty millions, but that would be a small part of the cost, compared with the mangled bodies, the bereaved families, the desolated countries, the broken hearts, the souls hurried unprepared into eternity, and the hindrance to missionary effort in India. We cannot too devoutly express our thanks to God that the news at present before the country gives hope that so wicked a war will be averted.

It is pleasant to record that when the Prince and Princess of Wales, after a fortnights' almost incessant round of travelling, were the Sunday guests of the Duke of Abercorn at Baronscourt, the Princess, after having attended divine service, visited the room of a poor working girl in the neighbouring town of Newtownstewart, and remained with the dying sufferer for two hours. What passed during the long interview on that quiet Sabbath afternoon probably will never be known on earth, for the girl passed into eternal rest a few hours afterwards; but there is in the fact a lesson and an example for those in less exalted positions who have it in their power to carry comfort and love to the homes and hearts of the lowly and suffering, and who profess to be unable to find time for the exercise of such practical Christianity.

Our Roman Catholic contemporary, *The Tablet*, has inserted a long letter with reference to the attitude recently taken by the Bishops of that Church in Ireland, reminding the prelates, in the words of Pope Leo XIII., that "the principal precepts of the Christian doctrine are the fear of God, and in everything to preserve justice in all its inviolable integrity. Whence it follows that submission is due to magistrates, obedience to the laws, and honour to the King." The writer of the remarkable communication goes on to say that, "it is to be feared that they (the hierarchy of Ireland) are driven on as a ship before the wind, which does not lead the storm, but rather goes forward, she knows not whither, and having lost all power of resistance in the velocity of her course, is at last dashed against the rocks and submerged."

Another letter says:—"God grant that the [Roman Catholic] Church in Ireland may not have entered on a new and disastrous policy, in complete variance with all her past traditions, and, for the sake of a seeming leading of their hitherto faithful flocks, that the shepherds themselves be not in danger of losing all influence for good, and all power in the denunciation of evil. . . . These results are feared by some of the wisest, most experienced, and most holy of the Irish priesthood."

"A terrible calamity," says *The Methodist Times*, "has befallen Methodism in the scene of our most glorious missionary triumphs. King George of Tonga, whose name has been uttered so often on missionary platforms, with the great majority of his people, has withdrawn from our communion, and established a new Church entitled 'The Free Church of Tonga.'" On commencing the perusal of this paragraph we were much startled, fearing that an earthquake or some equally awful event had happened. A little further down the column, however, we were reassured, especially on learning that "there is no doctrinal or even ecclesiastical difficulty. The Free Church of Tonga is to teach Wesleyan doctrine and to enforce Wesleyan discipline." Finally, we are much puzzled to know just where the "terrible calamity" comes in. As Mr. Percy Bunting, himself an eminent member of the Methodist community, lately remarked with great good sense, if there is any field in which denominational differences ought to be sunk, it is the mission field.

On the subject of "Cruel Cheapness," a correspondent writes to state that ladies who cannot for any reason find out poor needlewomen and pay them direct for work done, can, by entrusting their commissions to Mrs. Heckford, 8, High-street, Shadwell, E., be sure that the worker will be fairly paid. The prices charged for articles are not higher than would be paid in shops where a very small remuneration is given to the makers.

Many of our readers will have heard with regret of the illness of Canon Wilberforce. *Truth* says:—

> "It is not likely that Canon Wilberforce will be able to resume his parochial duties for several months, and in future he will have entirely to give up his Blue Ribbon Missions and all other exciting and exhausting platform work. Great sympathy is felt for him at Southampton, and general wishes for his speedy recovery are expressed."

The latest bulletin states that the Canon had improved, but his condition was still one that caused anxiety.

A War Budget—or, as it is euphemistically termed, a preparation for war budget—is something to which happily we are unaccustomed, and we trust it will long remain a novel experience in British Government finance. We are glad, however, since a deficit of fifteen millions had to be made good in some way, that the Chancellor of the Exchequer has added to the tax on intoxicants, and spared the tea. *The Pall Mall Gazette* pithily observes:—

> "*The Daily Telegraph* thinks Mr. Childers cannot have intended to establish a fiscal premium on teetotalism. But surely that ought to be an object with every Chancellor of the Exchequer. To put a premium upon temperance and a tax on intemperance is in itself a good thing, and a Minister cannot go very far wrong if he taxes deleterious luxuries up to the last point at which the impost ceases to be remunerative, and leaves the necessaries of life scot-free. Tea is a necessary of life; gin is not. Therefore, tax gin and spare tea; and that is just what Mr. Childers has done."

Very sincere and wide-spread regret will be felt at the death of Rev. Dr. Rees, of Swansea, just on the eve of the meeting of the Congregational Union, of which he was last year unanimously appointed Chairman. This section of the Church will meet under the shadow of a great sorrow, though a worthy successor has been found in Dr. Rees' friend and fellow-worker, Dr. Thomas, of Liverpool.

Two copies of the Revised Old Testament were last week presented by the Revision Company to the President and Prolocutor of Canterbury Convocation, though the book will not be issued to the public till the 19th inst. As the Revision Company is a mixed one, and not exclusively composed of Episcopalians, it would be a graceful act if copies were also formally presented to the Moderator of the Presbyterian Synod, the President of the Wesleyan Conference, and the Chairmen of the Baptist and Congregational Unions.

Under the dignified and able presidency of Rev. Robert Taylor, Norwood, the Presbyterian Church in England held its annual Synod in London last week. The Moderator, eschewing any ambitious and world-wide flights in his address, touched on some practical questions connected with his own denomination. He claimed that for soundness in the orthodox faith, and also for sober, scriptural views of Church government, Presbyterians yield to no other section of the Church Catholic.

While these claims may have a measure of truth in them, we think it was scarcely necessary for Mr. Taylor to exalt his own communion at the expense of other believers in the common faith. We would endorse a note of warning with respect to any system which "clothes one or two teachers with a *quasi* infallibility; and which, by its exaggerated individualism, tends to produce wilfulness and weakness, discord, and disintegration in the Church of God." But these results may follow, and as a matter of fact unhappily do follow, from all the systems—Presbyterianism not excluded—when systems are thought more of than the general profit. "Whate'er is best administered, is best." Organisation is good, and, indeed, it is imperative within certain limits. But where there is real life it might well be allowed freest scope in assuming the organisation that best befits its development and exercise. There is no small danger of forgetting that Church systems exist only for the good of the people, and not the people for the vindication of the systems.

A pleasing incident of the Synod was the reception at the Freemasons' Tavern, and the presence of Mr. Spurgeon, who is a neighbour of the Moderator's at Norwood. The great Baptist was very severe and satirical in his condemnation of advanced thought and thinkers; however physical infirmity may be creeping over him, his mental vigour is at least unimpaired.

If it be true that imitation is the sincerest flattery, an evening contemporary must feel considerably flattered by the change in form that *The Rock*, following in the wake of *The Methodist Times*, has assumed. The change of form, however, is not a very great matter, and in this case we think it a decided improvement. It would seem apparent that there is also to be a change in the spirit and method of our erewhile vigorous Protestant contemporary, if we may judge from the tenor of a leading article in this first number of the new series. With much in the article on "Things that differ—Reverence and Ritualism," we are not at all disposed to quarrel; we believe that the truest reverence can dwell with widely divergent forms of worship. We have, therefore, no difficulty in accepting, as it is barely stated, the theory that "each generation must be left to decide questions of mere ritual for itself."

But when we find, as we do in these days of advancing formalism, that forms of ritual are set up as the expression of the most unscriptural and pernicious doctrines, it seems to us quite possible to be culpably quiescent and acquiescent with regard to the matter. When we are told in so many words by "Father Ignatius" that if we would have "the full benefit of the blessings of God's gifts to help men in the way of salvation," we must believe in "the Real Presence of the body and blood" of Christ, as taught within "the original Catholic Church," we can only hope that the new editor of *The Rock* is not so all-embracing in his charity and goodwill as not to combat such sacramentarian doctrine and sacerdotal pretensions.

The religious world at large ought to feel grateful to the representative of *The Pall Mall Gazette*, who has extracted from Father Ignatius, in an interview, a statement of his true position. Many persons have been puzzled to think how the eloquent monk-preacher could reconcile his earnest and thoroughgoing evangelicalism with his monastic views. The truth has now come out. Ignatius says that his real vocation is "to revive monasticism in the Church of England;" his missionary work is only secondary and of necessity. That is, in plain language, he engages in public evangelistic work merely in order to raise funds with which to carry on his establishment at Llanthony. In the same conversation he describes the Reformation as "the greatest disaster which ever befell England." We think he will have a tough task to perform before he brings any sensible number of intelligent Christians to agree with him, all the more that they now know from his own mouth what he is aiming at.

Although we have not space in our columns for the discussion of the differing views as to the question connected with our Lord's second coming, whether He comes to take away his people by secret rapture or, as the words of 1 Thess. iv. 16 would seem more naturally to suggest, in manifested glory; yet we do not desire to underrate the importance of prophetic study, to which our correspondent, Mr. Warrand Houghton, at the close of his letter in our last number urges us to direct the attention of our friends.

By all means let this subject be prayerfully examined in the light of Scripture, but we would guard our readers against what we believe has been a fruitful source of confusion, not only to prophetic truth, but to Christian harmony and brotherly love—the adopting of some cut and dried scheme of prophetic interpretation made ready to hand by others. "Let every man be fully persuaded in his own mind," is here a principle of importance. If the Bereans are commended for not taking the word of an Apostle, without searching for themselves "whether those things were so," surely it would be well for prophetic teachers to urge upon their hearers a similar independence of human teaching, as compared with Divine.

We venture to press this point the more because this very theory of "the Secret Rapture" has been sometimes treated as a test point in discovering whether allegiance was rendered to certain teachers whose teaching was regarded by their followers as little less than divine; and deplorable have been the results of this teacher-worship. "Envy, hatred, malice, and all uncharitableness" have abounded in the train of such partisanship. These evils are not the consequences of prophetic study, but of setting up one teacher or one school of prophetic teaching as alone worthy of confidence. We believe that much light remains yet to be attained on the subject, and that a confession of ignorance as to how little we as yet really know would be a much more hopeful sign of future progress in prophetic knowledge, than the dogmatic spirit which characterises too many of our prophetic teachers.

The meeting in Princes Hall, Piccadilly, this day (Thursday), to consider the question of the legal protection of young girls, takes place at eight p.m., not three p.m., as inadvertently stated in our last issue. In a note calling attention to this meeting, Miss Ellice Hopkins says:—

> "Only let the readers of THE CHRISTIAN realise this one fact: If Christian women put a child into an industrial school against the consent of her vicious parents to train her for God, the parents can claim her by law up to the age of sixteen. If the keeper of a den of infamy takes a child and sells her, body and soul, to the devil, the virtuous parent cannot claim his own child—should the present Bill pass in its present form—if she has passed her fifteenth year. Parental control ceases one year earlier in favour of the keeper of a den of infamy!! If your readers realise this, I feel sure they will make the greatest effort to attend the meeting, and protest by their presence against a lowering of the age that carries this monstrous consequence."

Judging from the prominent place he fills in current religious literature, Professor Henry Drummond is one of the most popular men of the time. Three leading magazines this month have articles either by or about him. *The Expositor* has the second and concluding part of a moderately-expressed, and on the whole an effective, defence of "Natural Law in the Spiritual World." Though not written by the Professor, this defence is no doubt largely inspired by him. In *The Monthly Interpreter* Rev. D. M. Ross adds one more criticism on the same book, in which he finds much to praise and not a little to dissent from. *Good Words* contains a charming paper from Professor Drummond's own pen, giving the result of his recent observations in Central Africa on the habits of the white ant, and its place in the wonderful scheme of nature. Besides all this, Mr. Drummond is more active and more successful than ever in the evangelistic field.

The Annual Conference of the Evangelical Alliance will this year be held in Glasgow, October 6—8. An influential Committee has been formed to carry out the local arrangements, and it is fervently hoped that, by God's blessing, the Conference will prove to be a time of spiritual refreshing to all who may assemble.

At a meeting last week, Rev. H. W. Webb-Peploe did well to remind audiences of their responsibilities. We would take the liberty of reminding secretaries and speakers that they, too, have responsibilities which are not always discharged. The art of writing concise and telling secretarial reports seems to be a lost one; too often the hearers are treated to long strings of statistics and minute details of organisation, which move nobody and leave the vaguest possible impression on the mind. We wish, too, that the "time-table" plan were oftener adopted at annual meetings; then the earlier speakers would, perhaps, leave a fair share of the time for those that come after, and nobody would feel that they had been defrauded. Are not the programmes as a rule overcrowded?

We are promised the presence, on this side of the Atlantic this summer, of several distinguished American preachers. The visit of Dr. Phillips Brooks, of Boston, we have already announced. Dr. Cuyler, of Brooklyn, at the close of his quarter of a century's ministry in that city, is to have a four months' vacation, and has received from his church fifteen hundred dollars to meet the expenses of a European tour. Dr. E. Eggleston, who is now more of a writer than a preacher, comes to examine certain historical documents in the British Museum.

The occupants of the modern pulpit are having an uncomfortable time. An outspoken journal has not hesitated to call our preachers "dumb dogs," when questions of national morality are mooted. Now one of their own number, Rev. H. Price Hughes, speaking in his editorial capacity, accuses them of "barking at the moon." By which he means that they are engaged Sunday after Sunday in proving and re-proving what none of their hearers doubt or deny, while many burning topics of the time are as good as non-existent, for all the attention bestowed upon them in the average sermon.

Of course there are many strong and notable exceptions, but probably there is sufficient ground for the trenchant criticisms of this preacher-editor. He is an illustrious exception himself in both capacities. As, for instance, when he thus refers, in last week's *Methodist Times*, to the drink traffic:—

> "Here we are face to face with a gigantic evil which is doing more to ruin the bodies and souls of the people than all the churches are doing to save them. Let the churches destroy intemperance, and they will do more to promote the conversion of England than they would do by annihilating the influence of all the infidels and atheists alive. The trade of Burton-on-Trent alone, to say nothing of other places, is doing more real and irreparable mischief amongst us every week than all the Positivists' temples, and all the halls of science, and all the secularist publications, achieve in twelve months."

We would venture to improve on Mr. Hughes' prescription, and say to our preachers: Smite the drink traffic with one fist and the infidel propaganda with the other.

The publication of a cheap edition of the letters of the Princess Alice, with the addition of an Introduction contributed by the Princess Christian, will secure for the volume a wider circle of readers. The Introduction certainly is an interesting one, but it is, at least, doubtful if the view which the writer of it has expressed with regard to the action of the Princess Alice in accepting the dedication of a book by Strauss, is a satisfactory one. That the motive under which Princess Alice acted was one which, under certain circumstances, would be commendable there cannot be two opinions, but as it is known that the period of struggle and gloomy doubt through which the Princess passed, and from which she emerged into the clear, calm light of Christian faith, was, perhaps, the most unhappy portion of her life, one is tempted to question the wisdom or nobility of the act which the contributor of the introduction considers to have been a courageous one.

Sometimes silence is a better evidence of courage than speech would be. When anyone is troubled by doubts or beliefs which do not bring happiness, but the contrary, along with them, the wisest and noblest course is to abstain from action or utterance likely to extend the unhappy influence to others.

THE BIBLE IN MR. MOODY'S SCHOOLS.

BY LUCY J. RIDER.

MR. MOODY carries out his strong convictions of the importance of Bible study, in the very unusual opportunities for such study that are afforded in the two schools at Northfield, of which he is at once the founder and the inspiration. In common with Oberlin and Mt. Holyoke and Wellesley, "Bible Study" appears in every term's work in their published Courses of Study. This Bible study is arranged in weekly lessons, under the tuition of the regular teachers of the school. If a young lady is so fortunate as to do her preparatory studying at Northfield, and then take the full four years' course there, she will pass through, and be examined upon, a series of lessons covering the whole Bible: she will, in addition, be given one year of lessons on Bible doctrines. For Mr. Moody insists that no one shall be in the school, even for a single term, without receiving as much as can be given in that time of the great fundamental principles of Christianity. Mr. Moody also insists that this solid food of doctrine—but served up in biblical form, instead of the logical formulas—shall be given first to all the new comers; because some of them may not finish the course, and they must not go away without knowing for themselves, at least intellectually, the answer to the question, "What must I do to be saved?" or without being able to give others the answer to the question.

In this course the students discuss with their teachers such subjects as Repentance, Justification, Regeneration, Assurance, Sanctification, and the work of the Holy Spirit. These are taught topically, as indeed are all the Bible lessons. Let me give the main topics, nearly as used this year, in one or two of these lessons. First on justification:—

"(1) What is Justification? Give the root-meaning of the word.

"(2) Who justifies? On what external grounds? What internal conditions?

"(3) How does justification differ from regeneration?

"(4) What is a man *not* justified by? Have works *any* relation to justification?

"(5) What is the evidence that a man is justified?

"(6) What are the consequences of man's justification:—

"i. In his relation to God?

"ii. In his relation to men?"

And here is a briefer outline on Assurance:—

"(1) Of what may the Christian be assured?

"(2) Give Bible examples (Job, David, Isaiah, Paul, John).

"(3) Study 1 John on Assurance. How many times does the word 'know' occur in it?

"(4) Is it a mark of humility not to have assurance?

"(5) What are the hindrances to assurance?"

But, beside this foundation course, other Bible lessons are given in the schools. This year Mr. Moody, in the intervals of his evangelistic work, has spent some weeks in Northfield; besides conducting the Sunday evening services at the Seminary, he has given frequent Bible lessons at both schools,—lately on the Gospel by John. Moreover, a lady who for some years has been wholly engaged in Bible normal work and study, is employed by Mr. Moody as a special Bible teacher. Twice a week the students of the ladies' school come together for a course of normal lessons, in which are taken up such subjects as Bible Chronology and History, with diagrams, map-drawing of sacred lands, outlines of Christian evidences, simple studies on typology and prophecy, and special studies on books and characters.

Last of all, and, probably, most important of all, come the training classes, as they are called, under the care, also, of the special teacher. Attendance on them is purely voluntary, and the work required is not light; but they include about one-third of the pupils in both schools. They meet twice a week; and, as far as possible, the students actually prepare the work, which is designed to fit them for active religious life. The following will give an idea of the subjects treated: How to study the Bible; Use of helps; How to prepare the Sunday-school lesson (with original, copious, and sometimes very striking analyses); Bible-readings; Prayer-meeting talks; Blackboard lessons (just now the subject assigned is "A Ladder," the lesson to be for children, and illustrated); Object lessons (under this head the subjects "Salt," "Bread," "Water," "The Hand," "Bottles," "A Plant," will be given); The use of questions; Personal work; How to deal with inquirers; How to conduct children's meetings; The primary class.

This thorough practical training of young people in the study of the Bible itself, and in normal methods of teaching the Bible, cannot fail to produce marked results. We look forward with interest to the future work of the schools and of their graduates.—*Sunday-school Times.*

WORK AMONG NAVVIES.

BOURNEMOUTH.

DEAR SIR,—In prospect of the Whitsuntide holidays, by desire of the Committee who carried out the work, I send you an account of what was done for the navvies on the new Bournemouth railway during the Easter holidays.

There had been sad drunkenness at Christmas, and friends of all denominations united to organise some counter attraction. A large room was taken, and a bar fitted up with Temperance refreshments. Tickets were given away on Saturday and Sunday, so that no food might be paid for on that day. Amusements, such as draughts, quartetts, bagatelle, and various periodicals and books, &c., were provided, but the games and secular papers were removed on Sunday and replaced with religious periodicals. Several ladies helped to wait at the bar, others sang and played to them, while gentlemen recited, and each evening something special was arranged for. But, whether the programme was grave or cheerful, every night the last half-hour was devoted to reading a portion of Scripture, an address, Mr. Sankey's hymns, and prayer, to which all in the room at the time would stay, paying reverent attention. For some two or three hours on Sunday afternoons and evenings about a hundred and fifty men sang hymns with keen enjoyment.

Special addresses were given on Good Friday and Easter Sunday. I have given details that any friends who live near large bodies of navvies or men engaged on large works, without permanent homes near them, may put forth similar efforts for their benefit with like result.

The following letter from the spokesman of the railway men, or excavators, will show their appreciation of what was done. The use of the room by about 400 or 500 men during the week also testified strongly to the fact, as well as the testimony of the police to the far fewer cases of drunkenness amongst them:—

> "LADIES AND GENTLEMEN, and all who have taken any part in entertaining us through the holidays,—It is with great pleasure I stand here this evening on behalf of my mates, the railway men on the new line. We feel we cannot let these holidays pass without expressing a little of our feeling, as the honoured recipients of your wonderful kindness and benevolence to us. While I speak personally I speak the minds of all my mates. We are quite lost for words to express our gratitude for your untiring efforts to do us good both body and soul. We fully acknowledge the Christian spirit so prominently displayed on your part. And while our heartiest thanks are inadequate to express our wishes, we earnestly pray heaven to bless your efforts and repay you a hundredfold.
>
> "We look upon these holidays as red-letter days, for though we may not always have been railway men, and possibly we may not always be, yet whatever our station of life in the future be, we shall look back with joy and pleasure to the happy times spent in Bournemouth; and who can tell, the first steps of many a bright and brilliant career may be dated from these Easter holidays of 1885. It seems to my mind impossible that the Christian influence brought to bear upon us through you should be lost. And when our work here is done, and we are scattered over the world far and wide, and you are enjoying the ride from East to West, remember the well wishes of us all are ever yours; and when the solemn hour comes, and friends are gathered round your bed, and we are far away, unable to help to soothe your dying pillow, may He who has passed through the dark valley be your Comforter, and may yours be the 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'
>
> "May we all meet you there is the earnest desire of your unworthy friends the railway men.
>
> "Yours humbly,
> "SAMUEL PIERCE SHEPPARD.
> "9, *Davenport cottages, Surrey road, Bourne-valley.*"

An intercessory Service of Prayer for God's blessing before, and of Praise and Thankfulness afterwards, was held at the Y.W.C.A. Institute, 1, Bedford-place, Bournemouth, and largely attended by the Committee, subscribers, and helpers of the effort. I have enclosed my own letter of invitation, which, by the wish of the Committee, was circulated amongst the men, as I think a little thing of that kind is a special individual invitation to each one that sometimes pleases and attracts them, and I thought it might be useful as a hint to others:—

> "DEAR MATES,—Many of us having been thinking about your Easter holidays; that you will want somewhere to turn in, and be comfortable; something nice to do, and to listen to that won't hurt or bore you, but do you good—we have taken the Auction Mart, Christ Church road, for you from Thursday, April 2, to Easter Tuesday, April 7, where you will find refreshments at coffee tavern prices, music, singing, talking, a good fire, newspapers, periodicals, &c. Friends and pipes welcome. Do come, and spend the Easter holidays happily, and well, like Home!
>
> "Your friend,
> "EDITH H. G. WINGFIELD DIGBY.
> "13, *Westover-villas, Bournemouth, March* 18."

How wonderfully good Richard Weaver was, on Sunday week, to the navvies. I never heard the Prodigal Son so vividly and powerfully portrayed. I was deeply thankful also to hear of the blessed result to some there. God grant the good seed may have found the God-given honest and true heart, to bear fruit an hundredfold—fruit that shall remain.

I have heard, since our navvy effort, of two or three known to their missioner who, he believes, have come definitely out on the Lord's side.

EDITH H. G. WINGFIELD DIGBY.

BRIXTON.

Some ladies connected with Roupell-park Wesleyan Church provide coffee for navvies during their dinner-hour in order to keep them out of the public-house. The men are employed upon a new tram line, and the refreshment is served in a building attached to the church. While the men are eating their mid-day meal the harmonium is played and solos are sung by young ladies. According to a letter in *The Methodist Times*, the men were told that they might even smoke there rather than that they should adjourn to the public-house. The men having put the question to the vote, decided not to smoke.

MR. G. SOLTAU IN AMERICA.

MANY of our American contemporaries have highly complimentary notices of the work of our friend Mr. Soltau. *The New York Observer* says:—"Mr. George Soltau has greatly endeared himself to the people of Brooklyn by his excellent addresses in various churches. For two weeks he has spoken daily in the Westminster church—in the afternoon to children, who have attended by hundreds, and in the evening to Christian workers. His expositions of Scripture are very simple and attractive, his manner unostentatious, and his appeals loving and hearty. Many friends, especially in the Presbyterian, Congregational, and Episcopal churches, have sustained him."

In a lengthened editorial note *The New York Independent* says:—"Mr. Soltau brings to his work in this country a peculiar freshness in the presentation of truth. He is a man of great spiritual insight, and reminds one of Mr. Moody in his familiarity with the Bible, and his ability to make its narratives living realities, setting forth the condition and needs of modern life. His Bible readings to Christians, his talks to children, his evangelistic appeals, are entirely unlike, but are equally adapted to their purpose. Christians are greatly helped by him, and, under his handling of the word, gain a new interest in their Bibles; children are fascinated by him, crowd his meetings, and easily grasp the fundamental Gospel truths which he sets forth with great plainness; and those out of Christ are quickly brought under conviction by the searching way in which he appeals to their consciences."

BRIGHTON CONVALESCENT HOME for CHILDREN.—Those desirous of placing children needing special care, from Hospitals or otherwise, at the seaside, will be interested in learning that arrangements may be made for their reception at the Home for Children, established at 7, College-place, as a branch of the London and Brighton Invalid Home, Kemp Town. Inquiries may be addressed to Miss E. S. Elliott (Hon. Sec.), 66, Mildmay Park, London, N., or to the Matron, Mrs. Jenkins, 7, College-place, Brighton.

MR. HAMMOND IN GLASGOW.

THE week's mission in Augustine Free Church was concluded on Sabbath week. Mr. Hammond addressed in the afternoon a large congregation of adults with great power. One almost regrets that such gatherings have not formed a larger feature of his mission to our city. It is a matter worthy of consideration whether an effort should not yet be made to secure his services for a series of meetings to grown people. There is, however, this to be said for the plan adopted, that it concentrates energy and effort in a very important direction, and the work might suffer from a division of force.

In the evening the children mustered in great force, and with the workers filled the large area of the church. The gallery, too, was well filled by adults, who seemed to enjoy the service as much as the little folks. Among the ministers present were Rev. J. Inglis (of Dundee), Rev. Thomas Havre (Congregationalist), Rev. J. Fullarton, and Rev. Campbell Gullan. It was interesting to observe that of those children who appeared to derive good, no fewer than twenty families were represented whose parents are members of the church where the services were held. This fact brings out how large and important a factor in the destiny of the young is the home influence. The ministers' Bible-class, which is a large one, solidly bore testimony to their having experienced a saving change. To realise and harvest the gain will depend mainly on the wise and affectionate care with which these weeks of mission work are followed up by pastors and teachers, who themselves must have felt the ordinary level of their missionary real and labours immensely raised. One superintendent remarked on leaving the church: "I feel the burden of responsibility seriously increased."

We wish Mr Hammond still greater success in what yet remains of his work in our city. If we envy him any one thing in particular, it is the large place he has gained in the affection and gratitude of many hundreds of children. For some time to come, for a long time, let us hope, Sabbath-school teaching and work generally among the young will be more urgent, personal, and more deeply inspired by the visit of our brother. J. T. Campbell Gullan,

Minister of Augustine Free Church.

In its issue of Saturday *The North British Daily Mail* says: At the noon meeting yesterday the question of Temperance was prominently referred to. Mr. Oatts expressed the gratitude of the community for the action of the recent Licensing Courts in refusing to grant new licences. Mr. Hammond stated the fact that he had noticed a great change for the better in the drinking habits of the people of Scotland since his first visit, twenty-four years ago. He hoped that a time would soon come when every professor of religion would say, "I will neither touch, taste, nor handle the accursed thing." He related the following touching incident:—

The inhabitants of a thriving town in Pennsylvania assembled, as was their custom, to decide what number (if any) of licences the town should petition for from the County Courts whence they were issued. There was a very full attendance. The magistrate presided, and the physician, deacon, and minister were on the platform. One of the most respectable citizens, after a short speech, moved that the meeting petition for the usual number of licences, and not give way to any excitement. When it was about to be adopted, and the chairman was going to put the motion to the meeting, an object rose in a distant part of the meeting, and all eyes were instantly turned in that direction. It was an old woman, poorly clad, whose careworn countenance was the powerful index of no light sufferings; and yet there was something in the flash of her bright eye that told she had once been what she then was not. She addressed the chairman, and said that with his permission she wished to say a few words to the meeting. She had come because she had heard they were going to decide the "licence question." "You," said she, "all know who I am. You once knew me as the mistress of one of the best estates in the neighbourhood. I once had a husband and five sons, and woman never had a kinder husband—mother never had five better or more affectionate sons. But where are they now? Doctor, I ask where are they now? In yonder burial-ground there are six graves filled by that husband and those five sons; and they are all drunkards' graves! Doctor, how came they to be drunkards? You would come and drink with them, and you told them that temperate drinking would do them good. And you too, sir (addressing the minister), would come and drink with my husband, and my sons thought they might drink with safety, because they saw you drink. Deacon, you sold them rum, and made them drunkards. You have now got my farm and all my property, and you got it all by rum! And, now I have done my errand, I go back to the poorhouse, for that is my home. You, doctor, you, reverend sir, and you, deacon, I shall never meet again until I meet you at the bar of God, where you too will meet my ruined and lost husband, and those five sons, who, through your means and influence, fill the drunkard's grave!"

The old woman sat down. Perfect silence prevailed until broken by the Chairman, who rose to put the question to the meeting—"Shall we petition the Court to issue the licences to the borough for the ensuing year?" and then one unbroken "No!" which made the very walls echo with the sound, told the result of the poor old woman's appeal. When Mr. Hammond finished telling this story many eyes were filled with tears.

The children's meetings in Oatlands are continued night after night with the greatest success. In no district of the city have the meetings been so quiet and orderly, and Mr. Hammond has been heard to say that those in Oatlands have been most like those in America of any he has had since his arrival among us.

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MISSION TO DEEP SEA FISHERMEN.

SIR,—We cordially commend to your attention and sympathy the very excellent and important work carried on by this Mission amongst the 12,000 men and lads employed in the various North Sea trawling fleets. Ample proof has been furnished of the genuine and successful character of the Society's operations—and, if so successful in its infancy, the work cannot fail to prove still more valuable when it receives that measure of public support which it clearly merits.

Funds are much needed, not merely to maintain and extend existing missionary effort, but to acquire for the Society the specially equipped ships by means of which that effort is alone practicable and effective. A sum of £6000 is necessary for the purchase of the four smacks (hitherto privately owned) now cruising in this service; but it is essential that six others should be added.

The Committee in allowing their vessels to trawl at night with the fleets, in order as far as possible to cover their working expenses, have acted on the soundest principles of true philanthropy, as they only seek from the public the means of defraying the cost of actual mission work, and of medicines, surgical appliances, libraries for the smacksmen, &c. We trust liberal contributions towards these objects may be sent to the Secretary, 31, New Bridge-street, Ludgate-circus, E.C.

R. N. Fowler (Lord Mayor), President.
Robt. W. Carden, } Vice-Presidents.
Edward Birkbeck, }
E. J. Mather, Secretary.

BORDESLEY.—The Evangelistic Mission in this district of Birmingham continues to labour for the Master amongst the poor and working classes. The superintendent is Mr. J. Head, 21, St. Andrew's-road, of whom Mr. Alderman White writes: "Knowing the value of the work done by Mr. Head in connection with this mission I can cordially commend him to the kind help and sympathy of the Christian public. He labours among the very poorest class of the population, and pays constant visits to the homes of the sick and suffering. The results of his labours are strikingly apparent in the lives and homes of many." He much desires to purchase a tent for Gospel work, and will gratefully acknowledge any assistance to this end.

MR. AITKEN AT EATON CHAPEL.

ON all three Sundays of this mission the church was crowded to its utmost capacity. The afternoon addresses to men only, were marked by special power, directness, and telling earnestness. Many were led to give themselves to the Lord. Indeed, the large attendance of men at all the services has been one of the marked features of the Mission.

The wonderful depth and spirituality of the morning addresses were referred to in a previous notice. The evening after-meetings deepened in power and intensity as the time passed on; from one house of business alone we gratefully give thanks for twenty-three young hearts yielded to Christ. Night after night we have shared in the deep joy of heaven over repentant souls, and the answers to prayer for the conversion of special individuals have been remarkable and most encouraging.

On Monday evening, April 27, after a most strengthening address on "Kept by the Power of God," the farewell message came from the lips of the missioner. The mission closed with the *Te Deum* and the Lord's Supper. There were about 500 communicants during the day. This feast was felt to be indeed as the very presence chamber of the King, and hearts, melted by the love of the crucified, risen, and ascended Lord, yielded themselves, soul and body, wholly to his will and service. We ask your readers to join us in praise to God as we abundantly utter the memory of his great goodness, and to pray earnestly that the work begun and deepened in so many hearts by the Holy Ghost may continue to his praise and glory.

The thanksgiving offerings at the end of the mission towards the Parochial Mission Society amounted to over £90. B. A. R.

AFTER THE MISSION.

Hail, sacred tumult, strange immortal strife!
Force matched with force, and host beleaguering host
In deadly siege; Earth's high proud banners tost
Madly from wounded hands round springs of Life!
Hail, Sinai's thunder, tears, and priestly knife,
Woes of the self-slain, wailings of the lost!
Hail shouts of landing on Faith's sunlit coast
With summer wafts of deathless music rife!
High o'er the surging throng Heaven's messenger,
Eager and calm as from some rock-built height,
Sways with the Spirit-sword, celestial bright,
That mighty sea of straining souls that stir
And quiver with each flash, till o'er sin's night
And that vast conscience hushed, bursts glory-light!

April, 1885. Charles A. Fox.

GENERALS AND ARMY CHAPLAINS.—A special correspondent of the *Western Morning News*, writing from Korti, complains that we have generals who entirely ignore the immortal part of the men under their command. One general, during the Zulu War, told his chaplain that he grudged him not only the biscuit he ate, but the very tent he slept in. No chaplain was sent with Sir H. Stewart's column, because General Buller peremptorily refused. One officer excused this omission on the ground that Protestants did not lay the stress on having a clergyman in sickness or death that Romanists did; another alleged that soldiers did not care for the parson—in fact, felt better without him. The Gordon Highlanders and Black Watch, who would not have brooked a refusal, took their chaplain with them up the Nile without leave.

A BAD BEGINNING.—We regret to observe that Dr. King has begun his work as Bishop of Lincoln by wounding the feelings of the Wesleyan Methodists in his diocese. In the parish of Holbeach, from time immemorial, the minute bell has always been tolled at the burial of any parishioner, irrespective of creed; but the other day the vicar, without the slightest previous notice, ordered the bell to be stopped while a venerable and highly respected parishioner, who happened to be a Methodist, was being buried. Dr. King, when appealed to on the subject, curtly refuses to reprove the vicar, though he has not the courage to avow the sympathy with the intolerant action which he most likely feels. Such petty acts of persecution cannot be too severely condemned. They are particularly inopportune at a time when the Democracy are about to be invested with political power.—*Christian Leader*.

TO MY CANADIAN FRIENDS.

BY ANNIE MACPHERSON.

Dear Canadian Fellow-workers,—

MANY hundreds of you who have in your homesteads our lads and lasses growing up into useful citizens, are now reading with us the weekly paper called The Christian, sent to you by readers in England who are deeply interested in the welfare of each boy and girl we have these fifteen years taken across the ocean, and with much prayer and parental care placed in your prosperous Ontario.

A farmer's wife writes that "through reading the paper from England their hearts have been enlarged; they lend it to neighbouring farmers, read portions at the weekly prayer-meeting, and then post it off to their son living in the North-West."

Our visits to Canada are brief, and generally in the summer when the heat is great, therefore, many of your settlements or your faces we shall never see on earth; but daily as a band of workers we remember you and your responsibilities to the orphans, fatherless and motherless, whom we have sheltered and endeavoured to care for in the name of the compassionate Jesus.

The patient, kind, and generous manner in which you have borne with growing-up youths is now a subject of deep gratitude to us, and of great interest to many in England.

Your ever-returning need of a "chose boy or girl" has met our need of a start in life for many a brave youngster longing for adventure. Your out-door life, accompanied by the plenty of food always upon your tables, has strengthened the constitution of many a once delicate city child.

As our work in the great city increased we transferred the two Homes at Belleville and Knowlton to others. We sold our farm at Galt, and have purchased a commodious house at Stratford, Ontario, suited for both winter and summer work.

We feel that the lawn, flower-beds, and garden will be a model to those in whom we are interested, as they settle in your midst and become worthy citizens of your great Dominion.

It was twenty years ago that we gave up, as a family, our own home-life and came to live down among the masses of the very poorest of the people as a privilege to work for the Master on behalf of children.

Our Receiving Home is amid the busy throngs, but our Training Home is away in an old suburb in a very quiet corner, where education is carried steadily on, and the same scholastic rules are resumed at the distributing Home at Stratford. Our main rule is an ounce of kindness and an ounce of firmness well compounded, and applied with the discipline of loving educated Christian ladies. The standard is, perfect loving obedience from principle, and not from compulsion.

We mention this to show our Canadian friends the reason why we are anxious for the youth we place in your midst, to pursue their standards and finish their English education. It is to them the little fortune we watch over for them in this life; we covet for them not wealth, but a useful, profitable, contented life here, and an entrance into the everlasting life through faith in the Lord Jesus Christ.

The outcome of these years of work is calculated to stir up the Church of Christ to more definite care of the young. Organisations are very well, but plodding individual work is what God is pleased to bless much in these days, among both home and foreign heathen.

The first youth who decided for Christ in our Mission has been for ten years steadily working for Him in one of the central provinces of China.

Only seven of the 3905 sent to Canada have become inmates of the Canadian Penitentiary, or an expense to the Dominion.

1877 are on farms as agriculturists.
253 have trades, having been first on farms.
16 in professions, doing fairly well.
467 are girls in good service, and of excellent character.
216 are adopted, but still under our guardianship.
109 married, and settled virtuously in life.
177 returned to England to bring their friends to Canada.
173 were joined by their friends going to Canada.
49 have died, many of whom we have a sure hope.
An ever-changing number are in the Home at Stratford.

These statistics tell of years of hard work borne by a few unitedly engaged for one purpose—the welfare of the young; much travelling; year after year listening to heart-breaking stories; beholding orphans' tears; witnessing widowed hearts parting with their all—their boy; midnight fellowships, waiting upon God for means, strength, and constant guidance.

On the other hand, they tell of grand outcomes, as hundreds of photographs show. The other day a poor widow could scarcely be convinced these two well-dressed young men were her Freddy and Dickey.

Lives saved! Who now grudges the given-up jewel or treasured store or saved pence to have aided in rescuing a life from penury to honest industry? Many a lonely farm-house home, unblessed by the sweet music of a child's voice and lonelier heart, has been filled. Missionaries, found in Canadian Sunday-schools and educated in your institutions, have gone forth to proclaim the Gospel in distant lands, rescued o'er and o'er again. Multitudes of prayers have been called forth and have ascended definitely for children by Christians of every creed all over the world.

Much has been written to show forth the domestic, peaceful, happy lives of the sturdy high-principled Canadians, in connection with these children of hope. Thus we are encouraged to go forward in this most happy work, willing to be assisted to continue it by those who feel sympathy for orphan and destitute children.

We hope to spend the month of August at Stratford, in Canada, and then visit outlying provinces to find the "lonely hearts to cherish" our very young children as adoptions.

May the Dominion be prospered by a good harvest in the good providence of our God, and all our *protégés* grow up obediently to all those who govern them righteously, if not we must remove them, as we have plenty of applications; and if they are in fault we must restrain them.

Home of Industry, Spitalfields.

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TEMPERANCE NOTES.

Four cities and fifty-six counties in Canada have adopted the "Scott Act," which prohibits the sale of liquor as a beverage.

Mr. William Noble will conduct a Gospel Temperance Mission in Highgate, N., in a marquee seating 1000, from June 6 to 22.

In Grangemouth, N.B., a recent plebiscite showed in favour of local option 1340, against only 53; 46 were neutral and 184 returned the papers blank.

The debate on the second reading of the English Sunday Closing Bill in the House of Commons has been "adjourned"—in other words, probably shunted for the session.

The Soldiers' Total Abstinence Association in India has a membership of 11,000. Every assistance is given by the officers to Mr. Gregson, the active superintendent of the society.

Under a new law, in the State of Maine, drunkards will be imprisoned from five to thirty days for a first offence, and from ten to ninety for a second offence.

At the recent Glasgow licensing court the chief constable stated that he had a number of applications from persons wishing to abridge the hours of business from eleven till eight or nine o'clock in the evening.

Paragraphs are going the rounds of the Press, showing that the Welsh Sunday Closing Act has proved a failure. The almost unanimous opinion of the clergy and Nonconformist ministers, however, is that the Act has been and is a great boon.

Hon. and Rev. F. G. Pelham, Rector of Lambeth, has bought the goodwill of a beershop in Lambeth-walk, and has closed the premises. Mr. Pelham, who is an enthusiastic abstainer, means to exert all his influence to prevent another house being opened in its place.

Mr. R. T. Booth.—An Auckland correspondent writes:—"A most successful Gospel Temperance mission has been conducted here by Mr. R. T. Booth; it has resulted in upwards of 3500 new pledges, and nearly 4000 donning the blue. The mission lasted seventeen nights, and each evening 1500 people gathered together in the Theatre Royal. Mr. Booth was supported by fifteen to twenty of the ministers of the city."

CONTINENTAL NOTES.

Neuchâtel.—Two members of the Salvation Army have recently been imprisoned four days for speaking and praying at the funeral of one of their number.—*Journal Religieux.*

The Episcopal Church of New York has undertaken an aggressive missionary campaign, and is preparing for a series of missions upon the plan of those recently held in East and West London.

In Germany some of the leaders of religious thought are putting forth vigorous efforts to make Sunday publications serviceable to the cause of Christianity. In Berlin the immense work of the city mission is carried on chiefly through the sale and distribution of printed sermons on Sunday morning. The circulation of these attains to no less than 75,000.

L'Evangéliste contains a protest against Miss Booth's statement in Exeter Hall that "if France is ever to be saved, it will be by means of the Salvation Army." The writer brings forward the work of Messrs. McAll, Armand Delille, Sainton, Mdlle. de Broën, and many others in connection with the "Mission Interieure," all of which abound in rejoicing facts of evangelisation among Catholics.

Spain.—Mr. Armstrong's Occasional Paper for April gives some encouraging details of success of the various agents in Spain in leading Romanists to a knowledge of salvation through Jesus Christ. Evangelising in the villages is found to bring forth most fruit. Pau is considered a good basis for work as the priests do not interfere so much, and the many Spainards found there carry the light with them on returning to their own country.

Pittsfield, Mass.—The greatest revival of religion which has been witnessed since 1827 in Pittsfield, Mass., is now being enjoyed by the churches here. At the completion of two weeks' services, some 300 converts were reported, making with a previous mission in February, 500. Many of these are heads of families; others are young men of great promise. Among the inquirers were many Roman Catholics, and a number of the most intelligent of this class have been converted.

The Recent Baptism of a Young Hindoo, says *The Indian Witness*, is especially interesting in the fact that the convert went quietly home, and continues to live under the parental roof. We are sure every thoughtful Christian must rejoice in the hope that the time is very near, in a measure has already come, when Christian converts will be tolerated in Hindoo homes, and the old custom of providing shelter for them elsewhere be finally abandoned. We are sure that Christians generally will rejoice to have it so.

Bordighera, Italy.—On Tuesday, April 21, Mrs. Robert Clark, wife of Rev. Robert Clark, who has been for the last thirty-five years labouring in the mission field in the Punjab, gave a deeply interesting account of her experiences in Northern India, at a Drawing-room Meeting at the Villa Aurelia. It was what she called an "Information Meeting." She was able to tell of much encouragement in her work. A collection was made at the close for her son's Medical Mission in India, which requires support.

Turkish Missions in Asyout.—Rev. Dr. Hogg, of Asyout, one of the valued and long-tried agents of the Turkish Missions Aid Society, gives, in the April number of *The Star in the East*, an interesting account of a six months' mission tour among the stations between Asyout and Assouan. He gives some striking statistics of the changes which the Mission at Asyout, in its twenty years' existence, had been the main factor in accomplishing. Amongst others, slavery had been almost abolished; there are fifty-five points of light scattered over the Nile valley, where the Word of God is read and expounded; the status of women had been raised; while, in the cholera epidemic of 1865, most of the Copts of Asyout got drunk, in that of 1883 most of them met for prayer.

Religious Liberty in Austria.—A correspondent of the *Evangelical Christendom* writes:—"The children of Protestant parents in this part of Austria (Graz) are not yet permitted to attend divine worship along with their parents. Our religious meetings are tolerated by the police, and well attended by the public; but the authorities abide by the strict order that no children under fourteen years shall be allowed to attend, threatening, in case of contravention, at once to forbid all religious meetings. You may easily imagine what our feelings as parents are. We have felt bound by conscience to leave the Roman Catholic Church, and now are compelled to see our children growing up without the influence, so needful and healthful, of any social worship. It is a bitter cup to the parents, and a threatening danger to the State."

Letters to the Editor.

SHOPS v. STORES.

SIR,—However much the title of "abominations" may attach to the Civil Service and similar Stores, it certainly does not apply to Industrial Co-operative Societies, of whose existence your correspondents appear to be ignorant. May I take the liberty of informing them that over 7000 such Societies exist in England alone, with a Wholesale Society, the property of the distributive societies, which last year did a trade of £4,675,371?

May I recommend your readers who are interested in this great question of social reform to procure a little work published by Messrs. Cassell, entitled, "Working Men Co-operators"?

Yours obediently, CO-OPERATOR.

SIR,—The question has been raised in your columns whether Christian people ought to buy their supplies in the cheapest market, or to pay more than the market value in order to support the local tradesman. Let us suppose, by way of argument, that it is wrong to deal with the Stores. Do you know the origin of the "Stores?" It was this. A few Government clerks, anxious to make their small salaries go as far as possible towards the support of their families, combined to purchase some chests of tea at wholesale price—*i.e.*, in the cheapest market. Was this wrong? Ought they to have said "No, we will reduce our expenditure on the clothing and education of our children, and buy our tea at retail price of the retail tradesman to enable him to make his living out of it. We see the tradesman in question able to have his country villa; he drives to the station in his brougham sometimes; his wife dresses better, and his children have a better education than our own. We know he gives them a pleasant holiday at the seaside every year, which we can seldom, if ever, manage for ourselves. But it is right to support the retail tradesman; and therefore, though we and ours must go threadbare, and can hardly keep our heads above water, even when all are in good health and there are no claims of poor relations on our small purse, we will not try and save a little by buying our tea in the wholesale market, and we will help to maintain the retail tradesman in his villa and brougham and seaside trip."

Will anyone say that they should have said this? If it be asserted that they should, it must be laid down as a hard and fast law of Christian life that no true Christian, even though a wholesale producer himself, should buy in the wholesale, that is, the cheapest market, but that in order to support the retail tradesman in ease and comfort, all must obtain their supplies of every description through him and him alone. Anybody who tries to follow the consequences of such a principle will soon see the utter impossibility of applying it, and it is in fact a *reductio ad absurdum.*

The Government clerks in question soon found that they could save expenditure on many other articles besides tea by combining to buy wholesale, and then dividing among themselves. They enlarged their operations, and increased their members; this necessitated premises, staff, machinery, and "the Stores" were the result. At what stage would any principle contained in, or deduced from Scripture, have condemned their proceedings? I have given much thought to the matter, and I confess I am unable to discern it.

It would no doubt have been perfectly right for any one of the persons to whom I have referred, and it is a course I have often adopted myself, to have gone to his ordinary tradesman, and have said, "I do not want to take my custom from you; if you will supply me at prices only a little above the wholesale prices, I will pay you cash. I will call for the goods, and I will continue to deal with you;" and such offers have been accepted. But with the exception of such a method of proceeding I know of no precept or principle in the Word of God which precludes me from buying in the cheapest market, in order that I and mine may live and owe no man anything.

But, supposing that a different course of conduct were incumbent on Christians whose necessities do not compel them to buy in the cheapest market, where is the line to be drawn? Are the people with incomes of £200 a year and upwards to refrain from Co-operation, as a means of enabling them to maintain their families decently and healthily? and are those with lesser incomes to be permitted to co-operate? If it is wrong for the former, is it right for the latter? If so, why should the retail tradesman be supported solely by one class of society? The fact is, the moment you get away from fundamental principles of political economy and attempt to interfere with them, or substitute others for them, you are involved in hopeless confusion, and you end by doing harm instead of good. You might as well attempt to interfere with the law of gravitation and substitute another principle for it.

Suppose you try to do this. The law of gravitation imposes a penalty on its infringement. But as that law involves the infliction of pain on your children if they fall, you make arrangements by clothing, and otherwise, which shall relieve them from the dangerous consequences of falling. You succeed for a time, but there comes the moment when they have to face the dangers incidental to the world in which they live. What have your precautions produced? Why, a sense of false security,—your well-meaning efforts to protect them against the inevitable results of disregard of the law of gravitation have necessarily ceased; and the child, thinking it can fall on the hard ground with impunity, falls, and reaps the consequences.

God's laws for the physical welfare of the human race cannot be disregarded or supplanted, and the law of "supply and demand," however it may be stigmatised as "hard" and "worldly" by well-meaning philanthropists, is as much one of those laws as the law of gravitation. We are now seeing what the refusal to obey the Divine law of emigration (Gen. ix. 1), and the determination to congregate in large cities (Gen. xi. 4), are producing; and any attempt to regulate commerce by any other principle than that of buying in the cheapest and selling in the dearest market is equally certain to be disastrous, however specious and apparently philanthropic may be the motive. It is no doubt true that the working out of these laws is attended with hardships to many. But the hardships and suffering that follow in that case are less than those which must certainly be the result of attempts to regulate traffic upon principles of man's devising.

It may be asked, where is the sanction for buying in the cheapest and selling in the dearest market? I reply that the Scriptural principle governing all transactions of the nature of commerce, is that of paying a *fair* price. And to the question, How is that *fair* price to be ascertained? I reply: the operation of the laws of supply and demand must settle that price. It must vary according to a thousand circumstances which affect it; but those laws can *alone settle it.* It is only the law of gravitation which can settle the level of water, and if we attempt to interfere with that law in that case, and to build our houses and ships, and construct our canals and docks, on any other, nothing but ruin can result. We may use that law for the storage and supply of water and the movement of ships, &c., but we must work on its lines and on no other.

Suppose, however, for a moment, that Christian philanthropy require us to interfere with the operation of the law of supply and demand, and that on the (so-called) "Live and let live" principle, we pay the retail tradesman a higher price than we can purchase our supplies for elsewhere, in order to maintain his income at a certain level. I would ask, by the way, where is the level to be fixed? Is he to be debarred when he has reached the level, from purchasing in his turn from any but retail tradesmen? and if he be a grocer, is he in that case to be compelled to buy his sugar and tea of another retail grocer, instead of consuming those he has purchased for his own business at wholesale price?

What then, will be the result? Having succeeded in affording a competence to the retail tradesman who thus lives decently, another man, anxious to support himself and family decently, argues that if one grocer can get a comfortable living in the place or street, there is a chance for another, and sets up a shop accordingly. But his assumption is wrong. The first man has been supported partly by charity; he has managed to keep his head above water by the aid of his kind Christian neighbours, who have given him the portion of their incomes which they could have devoted to other purposes if they had procured their supplies at the "Stores." One of two consequences must follow: either the philanthropist must keep the second man and his family by the same method, continuing to pay the prices which sufficed to maintain the first, and so, *ad infinitum*, as fast and as long as other grocers, anxious to make a living, follow the example set them; or the two men must compete for custom by selling better goods or at lower prices—and this is the operation of the law of supply and demand in the village or street—till one of them finds, at the cost of ruin, that the demands of the place will only support one tradesman of the kind. But if that one can only be supported by well-meant but ill-directed charity, he ought not to be there at all. He should emigrate, or take up a business which is legitimately self-supporting.

It is surely as clear as daylight that it is not the duty of Christian people to support any trade whatever by charitable donations. If, in the revolution of the social wheel, increase of population, discoveries of gold, mechanical inventions, and other things have combined to alter the conditions of production, it will be as hopeless to attempt to stem the tide of the Atlantic by mud barriers, as to prevent these things from bringing about their natural result.

Men must—and it is perfectly right that they should—combine to produce articles required for consumption by humanity in the cheapest possible way; and it is equally right that they should combine to buy at the cheapest possible price, and whether this be by the establishment of London "Stores," or village "Co-operative Associations" there can be no law, Divine or human, against it. It is by these processes that "fair prices" are fixed, and that when such prices get lower than will enable the producer to live—whether he be a builder of ships, the owner of a factory, a match-box maker, or a shoeblack—he must seek his livelihood, at home or abroad, in some other way.

Do let this question be looked at from the intelligent standpoint of a Christianity which takes into account the laws of nature by which God is pleased to regulate the universe, as well as the precepts of his Word, which inculcate love and kindness as the distinguishing characteristics of the followers of Christ. If we once get away from such a standpoint, we are at the mercy of the wildest vagaries, and are exposed to the contradictions and fallacies which appear in the letters of some of your correspondents.

Look at one or two of these. "Certus" congratulates himself that by employing the retail tradesmen he has had "no carriage to pay." Then he has taken away so much custom and profit from the Railway Company or carriers, who are dependent upon the money they receive for carriage of goods for their means of livelihood. How do they look at his attempt to carry out the principle of "live and let live"? Perhaps the carrier is a struggling man, with a large family, who lives in the village, and just gets a living by his daily journey to London and back. "Certus" may be quite sure of the propriety of his conduct, as his name implies he is, but the carrier may not be so sure.

"Manufacturer" is in an equal fog. On what does he base the contention that because "officers of the Army and Navy derive their pay to a large extent from the taxes paid by the retailers of the country, they ought to return some portion to those who have to find their "salaries" by dealing with the retail tradesmen instead of by establishing and dealing at the Stores? Will "Manufacturer" tell these officers the amount they ought to return to the other classes who pay taxes, which these classes are, and the shape such return should take? If, moreover, the tax-payers are to be repaid by the servants of the Government, the soldiers, sailors, postmen, &c. must bear their share of repayment. I should like to see "Manufacturer's" ideas developed in a carefully prepared treatise.

Once again, "W. R." lays stress on the contention of a shopkeeper that, as the tradesmen had largely contributed to providing the attractions of the place, they naturally expect a return by having a share of the custom of the residents. Will "W. R." or his "shopkeeper" give the name of one trade-man in that town who established himself there with the object of "contributing to the attractions of the place"? I should like to see the individual.

Yours faithfully, SCRUTATOR.

SWEDISH MISSION IN EGYPT.

DEAR SIR,—With reference to a letter from Mr. W. Mackintosh, headed, "The Soudan," in a recent issue, I can inform you that, according to letters from Countess Maggiolini, the only English person with the Italian Expedition to Massowah, the Swedish missionaries were quite safe in that fortress some six weeks ago, and were preparing as usual to start for their summer quarters at Keren, in the province of Bogos (Abyssinia), which place is to serve as a summer station for part of the Italian troops.

According to the Italian papers, all Osman Digma's followers in those parts have been dispersed by the Italians.—Yours faithfully,

4, *Lansdown-terrace, Cheltenham.* H. READE.

FEMALE EMIGRATION.

DEAR SIR,—Emigration for myself has now become a necessity, and before leaving the old country, which I purpose doing in the course of a few weeks, may I ask the favour of your kindly inserting a few lines in your columns, as some of the unemployed women, so greatly in excess in this overcrowded country, may like to accompany me. Those skilled in household duties can find immediate employment. Canada will be the place of destination. A comfortable "home," under the patronage of the Princess Louise, Marchioness of Lorne, receives emigrants free of charge for the first twenty-four hours; after that time there is a small weekly payment, but engagements are so quickly made that it frequently happens there is nothing to pay.

An encouraging letter has just come to hand from the Board of Management at Montreal, conveying the assurance that able and willing workers, who can adapt themselves to Colonial life, readily obtain occupation. It will afford me pleasure if I can continue to help out to other lands, where woman's work is really wanted, some of the unemployed women who cannot earn their livelihood at home.

Applicants must have good recommendations; it is important that those going out should be likely to do well for themselves and their employers.

Yours faithfully,

SOPHIA STRONGI'TH'ARM.

17, *Sutherland-gardens, Harrow-road, London, W.*

BARCELONA PROTESTANT COTTAGE HOSPITAL.—Will the friends of this institution who have hitherto sent their offerings for the same through me, kindly do so now, through Mrs. McAulay, Buckingham House, Finsbury-park, N., as I find myself obliged to leave England, and withdraw, for a time at least, from this department of service?

ANNA VON MIELECKA.

Shugborough, Stafford.

THE STRANGERS' REST.—On Friday, May 1, the monthly meeting of workers took place. Interesting details of the work were given for the benefit of visitors. Mr. Isaacs told of a tea provided the night before for 200 poor children of the Highway, and asked prayer for blessing on another tea to be given this week to 150 homeless lodging-house men. Help was craved both in funds and in bags for the sailors' books, 2000 of which are used annually. The address was by Mr. Robert Brown, on "The God of peace" (Heb. xiii. 20). He concluded with a few stirring words to any unsaved one present.

THE CHURCH PASTORAL AID SOCIETY.—A sympathising publisher, Mr. D. Quarterman, 128, Jamaica-road, Bermondsey, S.E., has offered to give to this Society all the profits that may accrue from the publication of a weekly penny sermon on practical subjects, by various Episcopal preachers. No. 1 of "Our Pulpit" contains a sermon by Dean Fremantle, of Ripon, on "The Conversion of Paul," and other eminent preachers have promised to contribute discourses. Doubtless many members of the Church of England will be glad to help on the work of the Society by becoming regular subscribers to "Our Pulpit."

EVANGELISTIC NOTES.

Social Purity.—On Friday evening Mr. Charles James, of the Gospel Purity Association, gave an address to about six hundred men, at Miss Weston's Sailors' Rest, Portsmouth.

Prof. Henry Drummond, of Glasgow, recently conducted evangelistic services in Sefton-park Presbyterian Church, Liverpool, on three evenings. The congregations were exceedingly large, and the impression made by the services profound.

Mr. W. Forbes has been conducting Gospel services and Gospel Temperance meetings (in connection with the Gracechurch-street Y.M.C.A.) at Whitechapel and Bermondsey. At both places numbers signed the pledge.

Mr. W. Sampson, the Cornish evangelist, has recently conducted very successful revival services at Queen-street Chapel, South Shields. Many professed to find Christ. He has also conducted services at Burley-lawn Chapel, Leeds, where the congregations were large, and the divine blessing great.

Wood-green.—Cornelius ("Gipsy") and Mrs. Smith have just held an eight days' mission here with very good results. Persons who have come from other localities to reside in this increasing suburb, and who had backslidden, have been restored; others have been led to Christ who had never known the joys of his salvation.

Railway Men at Norwich.—A mission for railway men employed at the station and works of the Great Eastern Railway Company at Norwich has been established. A new mission-hall has now been opened, capable of seating 400 persons. In this it is proposed to hold on Sunday and week-day evenings special Gospel services for the railway employés. On the evening of the opening day upwards of 1300 railway men and their wives met together at a social gathering in St. Andrew's Hall.

Cupar Fife, N.B.—A deputation of medical and other students from Edinburgh University has held a series of evangelistic meetings in Bonnygate U.P. Church here. A remarkable feature in the meetings was the earnest simplicity with which the students spoke, telling the story of their own conversion. During the week nine students addressed the meetings. On Friday evening three young men testified to their having found Christ at the meetings, and we understand several others have decided for the Lord Jesus. W. L. T.

The Edinburgh University Students' Holiday Mission continues to prosper. Some delegates have gone so far north as to be within sight of John o' Groats. They have held meetings in Wick with signal success. Others have come as far south as Brighton. On Sunday week Professor Drummond and seven students addressed a crowded gathering in Greenock. Their earnest addresses made a profound impression on the vast audience, which was composed entirely of men. The speed of the movement augurs well for the influence it has begun to wield.

Hammersmith.—A successful Gospel mission has been carried on during the past three months in the Temple of Varieties, conducted by Miss Brryman. Closing meetings were held on Sunday, April 26. In the afternoon she addressed the young converts from the words, "Ye are not your own" (1 Cor. vi. 19), and made an earnest appeal to engage in some form of Christian work. In the evening she addressed a crowded audience from the words, "Is it well with thee?" (2 Kings iv. 26). From the number of inquirers at the close it was evident that the word spoken had reached the heart and was made a blessing to many. Fervent prayer was offered up that Miss Brryman and her friend and companion in the work, Miss Cresswe might be abundantly blessed in the future.

Wimborne, Dorset.—A ten days' mission has just been held at St. John's Church, Wimborne, Rev. W. H. Redknap, Ryde, being the mission preacher. The congregations, which were good from the beginning, went on increasing steadily to the end. As the preacher on each occasion in the clearest language set before the people the way of salvation, the attention of all was rapt and intensely earnest. Many were the expressions of interest and thankfulness for the privilege enjoyed. The requests for prayer and praise sent up daily were clear evidence that the Holy Spirit was working with the word, and that the mission was proving a real and a great blessing. On Tuesday, the closing day, the Lord's Supper was observed after the mid-day and evening addresses. Notwithstanding the very unfavourable state of the weather, the evening attendance was large and most encouraging. It has been a time which will be remembered with thankfulness and praise by many.

Selkirk, N.B.—The Baptist Church here has been putting forth a special effort to win souls to Christ. Having secured the services of Mr. J. W. Moodie, the Soldier Evangelist, they commenced a series of meetings on Sunday, April 12, which were brought to a close on Friday, April 24. The meetings were not so largely attended as we could have wished. However, many Christians from other churches came to help on the work, and in so doing have been greatly refreshed in their own souls. As the meetings drew to a close, one here and another there were led to put their trust in Christ, and we have good cause to rejoice. Mr. Moodie's next field of labour is Ayr. R. L.

Blackdown Hills Mission.—Dear Sir,—The time is close upon us when we hope to commence summer tent services, and open-air work among our village populations. The opportunities for bringing the Gospel before them are great, and past experiences prove this means to be very fruitful in gathering in the lost ones. We shall be thankful for a good supply of small books, tracts (narrative), for the unconverted, illustrated papers, &c., as well as help for expenses connected with the work. We are still cheered by seeing blessing all around us, and in other places visited.—Yours faithfully in the Lord, George Brealey.

Clayhidon, Wellington, Somerset.

Richard Weaver has been having a month's rest with an old friend in the South of England, and has held a number of meetings at Bournemouth and Swanage. His congregations, as usual, were largely composed of men, from whom, in each place, some were translated into the kingdom of God's dear Son. In a public-house in the New Forest, where we stopped, we met with some navvies, to whom Richard spoke, and one of them remembered his sermon of sixteen years ago at the Victoria Theatre. The substance of it was repeated by the preacher to these railway men, who, as well as the landlady, thanked him with tears in their eyes. He has now gone for a fortnight to help Miss Robinson, at the Soldiers' Institute, Portsmouth, and will then probably pay a visit to Belfast. M.

Mr. J. M. Scroggie's visit to Blackheath was brought to a close on Sunday week. The testimony regarding the blessing vouchsafed is of the most assured character. Bible-readings were held during the afternoons and this feature was very much enjoyed. There was no lack of helpers for the after-meetings. Mr. Scroggie's address upon "The Blood" rivetted deep attention as he traced it from the gates of Eden, through the patriarchal and tribal economies, to the great sacrifice at Calvary. Each incident referred to was used to enforce its present day power with a strength which appears to be still increasing with Mr. Scroggie as he continues to labour in the white harvest fields. Although Mr. Scroggie has left for the North, the meetings are continued under the guidance of Dr. McKilliam.

Notices.

Lover of "The Christian."—Write to Mr. J. B. Wookey, 31, Paternoster-square, E.C., Secretary of the Gospel Purity Association.

Mrs. Townley, 47, Brunswick-place, Brighton, wishes to know where she can forward a parcel of literature for men living in lighthouses or lightships.

Communications Received with Thanks.—T.T. J.H. W.T.T. J.W.Y. H.J.H. W.B. W.L.T. H.B.W. C.M.B. D.W.H. J.L.R. A.K.G. J.W.O. J.O.G. R.M. D.O. J.P.C. T.S.D. E.S.B. H.W.T. S. G.W. J.S. E.W.T. M.H. G.T.P. R.B. W.C.O. C.F.B. E.R.G. W.T. J.B. D.M.S G.K. M.J.C. J.D. E.E.H. S B S. R.K.S. E.J.B. F.L. J.M.G. H.A.B. E.P.B. M.M. D.B.W. C.J.B. E.W. S.S. W.W. J.H.K. J.D. W.F. G.B. A.M. E.S. M.J.F. P.M.N. F.M. P.J. W.G.S. B.G. A.A.S. D.E.A. E P.H. W.D. E T. J.T. W.T.W. R.S. J.W.McG. E.V. L.B. E.H. E.J.W. J.T.I. E.F.G. A.S. F.A. D.McL. T.N.

Applicants for Tracts.—J. Brown, jun., Lea Brook, Wednesbury; Miss Sarah Secker, Dickinson's-street, Boothroyd-lane, Dewsbury; W. Peters, Obelisk-street, Camberley, Surrey; H Baker, Stechford, near Birmingham; Mrs. Wilkinson, Lime Tree Lodge, Peterborough-road, Harrow; H. J. Hawley, 2, Bromsgrove-street, Birmingham; Mrs. Ann Worth, tract distributor, St. Tudy, Bodmin, Cornwall; Mr. Huggins, tract distributor, Launceston, Cornwall; Mr. G. P. Pearce, Free Library, Camelford, Cornwall; S. Wilkes, Park Brook, Wolverhampton-road, Walsall; J. Claxton, 2, Bowes-road, Frindsbury, near Rochester, Kent; W. Hall, 4, Alfred-cottages, Churchberry-road, Enfield; J. Griffin, Stapleford, near Nottingham; G. Gibson, 49, Grafton-street, Northampton.

LEAP, Co. CORK.—At this time of the year our harbour is visited by large numbers of Manx fishing boats, that come for the mackerel fishing. The larger number of the fishermen on board these boats are Methodists, good Christian men, who are always glad of religious literature for Sunday reading, that being their only idle day. I should be very thankful if any of your readers would send me for these men religious papers, &c., that they have done with. I think sailors for the most part like illustrated publications best.

W. T. Townshend.

Myross Wood, Leap, Co. Cork.

Gleanings.

Father Chiniquy has been conducting a series of Gospel services in Chicago.

France, it is asserted, has decided to retire from Madagascar after negotiating a treaty of commerce.

Lord Radstock gave his final address in India on April 2, at the Lanowlee Camp-meeting.

Rev. S. Hebditch, of Clapton, has accepted a call to the pastorate of a church in North Adelaide.

A drawing-room meeting has been held in Glasgow to arrange for a more public demonstration in favour of the entire suppression of legalised vivisection.

At an inaugural meeting of the White Cross Movement in New York, about 400 young men signed the purity pledge.

Dr. Charles S. Robinson has recently expressed the fear that the Continental Sabbath is gaining a foothold in America.

The Upper House of the Tennessee Legislature has passed a Bill making it a crime to rob womanhood of virtue.

The Guardian is requested to state that the persistent reports of Archbishop Trench's intended reception into the Roman Communion are absolutely untrue.

There is a proposal to found a Cambridge Mission in South London, similar to the Oxford Mission in the East-end.

It was agreed by the Baptist Union to set apart Sunday last as a day of special prayer for the averting of the threatened war with Russia.

The inventor Edison predicts that in a year's time the electric motor will be in use on all the elevated roads of New York.

Dr. Dale, of Birmingham, on account of illness, was unable to preach a missionary sermon in Liverpool. The duty was undertaken by Rev. Charles Garrett.

Rev. Ossian Davies' congregation, at Tollington-park, have lately raised over £1000 by a sale of work, in aid of the funds of a new mission hall.

An American publisher states that the orders for the Revised Old Testament are very light, and the general interest is nothing like that taken in the Revised New Testament.

The Worshipful Company of Drapers have made a donation of fifty guineas, and The Worshipful Company of Merchant Taylors a donation of five guineas to the funds of the Homes for Working Boys in London.

A Second Advent Conference is fixed to be held at Niagara Falls, from June 29 to July 2. Among the expected speakers are Dr. Brookes, Major Whittle, and Mr. G. C. Needham.

The West London] branch of the Open-Air Mission, as stated at the annual meeting last week, has about one hundred stations at which numerous congregations hear the Gospel.

In a recent missionary address Rev. W. R. James, of Serampore, warmly praised the policy pursued by Lord Ripon, who, he declared, was one of the most righteous governors India had ever known.

At the annual meeting of the Manchester Y.M.C.A. last week Mr. Newett, secretary, reported that over a thousand members and associates had joined during the year.

Dr. Irenæus Prime has celebrated the forty-fifth anniversary of his career as editor of the *New York Observer*. He says it now requires seven persons to do the work which he did alone in the beginning.

It is stated that the Government are about to conclude a new treaty with China relative to the opium trade—a treaty which is declared to be "perfectly satisfactory to the Chinese themselves."

In one of his Egyptian letters to *The Christian Commonwealth*, Dr. Geikie says the true curse of the Nile valley are the sleek Jewish gentlemen who hold vast quantities of Egyptian bonds, for which they have paid, perhaps, 1s. in the £ or less.

The Christian Leader has an interesting account of work among street arabs in the district of Garscube-cross, Glasgow. Free meals and clothing have been given, and many of the boys have been put in the way of earning a respectable livelihood.

Rev. H. Price Hughes, at a meeting last week, speaking with reference to Canon Liddon's sermon at St. Paul's, on the occasion of the consecration of the new bishops, characterised the teaching of some passages as the deadliest poison that was ever poured into the veins of the Church.

It is proposed to raise £30,000 in order to provide for Regent's-park College three additional professors—of Biblical and Systematic Theology, New Testament exposition and New Testament Greek, and Old Testament exposition and Hebrew—and to help indirectly in the support of additional students.

A Bill has been before the Assembly at Albany, U.S., the ostensible purpose of which was to improve the breed of horses, but its real intent was to legalise the sale of pools on race-tracks. In the same Legislature three Bills have been favourably reported in the interests of free rum.

In his report presented to the annual meeting of the Baptist Missionary Society, Mr. A Baynes stated that they had had more conversions, larger reinforcements, and larger contributions than ever. Twenty-two missionaries had been accepted by the committee during the year—a larger number than in any previous year of the society's existence.

In connection with Holloway Baptist Chapel, of which Rev. J. R. Wood is pastor, a Working Man's Benefit Society has been started, the object of which is to provide its members with medical attendance, medicine, and an allowance of 10s. per week during illness. A lady has started a similar society in Highbury Vale which now numbers 700 members.

A party of fifty-five children from Dr. Stephenson's Homes in East London and Gravesend have left for Canada. At Stafford the children were joined by ten from the Cottage Homes at Birmingham. At Liverpool a further contingent of thirty awaited them from Dr. Stephenson's other Homes at Edgeworth and Ramsay.

After attending the Conference of the Evangelical Alliance in Copenhagen, Colonel Brooke, of Blackheath, made a mission tour in Finland, which was very largely blessed, but his friends fear he strained his health, for since his return his strength has given way, and it is very unlikely he will ever resume the active Christian service in which he has been so long a leader.

Commenting on the fact that Bishop Temple is to hold his first "Confirmation" at Mr. Mackonochie's Ritualistic church, *The Christian Leader* says:—"An overwhelming majority of the English people are undoubtedly Protestant in every fibre of their being; and the day is hastening when the presence of the Confessional and kindred practices in thousands of parishes will excite such a storm as is apparently not anticipated by the men at present at the helm."

At the anniversary of the Anti-Vivisection Society last week Mr. A. Wall, L.R.C.P., expressed himself as sure that ninety-five per cent. of the medical profession had never seen a vivisection experiment in their lives. If they had, he was convinced that they would condemn the whole practice. Mr. Ruskin has formally resigned his professorship at Oxford in consequence of the recent vote authorising the practice of vivisection at the university.

The hitherto defiant system of Mormon polygamy, says *The New York Independent*, seems to be getting into a bad way under the pressure of legal suasion. President Taylor calls it "the reign of terror." The Edmunds law, in its recent execution, seems to be doing good work in Utah; our earnest hope is that the United States authorities will keep up its execution with such promptitude and vigour that all Mormon polygamists will come to the conclusion to submit to this "reign of terror."

The Episcopal Church of Wales has lost one of its most eloquent and trenchant preachers through the death of Rev. John Griffith, rector of Merthyr. Outspoken to what devotees of expediency would call a fault, he never hesitated to attack any person or institution which seemed to call for censure. It will long be remembered how in the labour troubles of 1875 he took a firm stand on behalf of the workmen, whom he considered unfairly treated. For many years he had lost no opportunity of dealing vigorous blows at Ritualism.

LIVERPOOL LITTLE EMIGRANTS.—A telegram from Moville announces the safe arrival there, *en route* for Canada, of Mrs. Birt and a party of eighty girls. Mrs. Birt also writes: "The boys who went last month had a beautiful voyage, and most of them are already settled in their new homes."

THE SALVATION ARMY.—Next door to the Edgware-road Railway Station, General Booth has erected a handsomely-appointed new hall, in which to carry on the war in this crowded district of the West-end. The hall is capable of seating 3200 persons. In the basement there is a smaller hall, which will give accommodation to about 1000 persons, while there are also in the building commodious offices and dwelling apartments for the convenience of the persons appointed to carry out the work of the army. At the opening ceremony on Saturday afternoon, it was announced that there was still a deficit of £3000 to make up, and to this end strong appeals were made in the course of the proceedings for pecuniary assistance.

DORKING.—A large congregation assembled at the Lecture Hall, Dorking, on Wednesday, April 29, to celebrate the anniversary of the Christian Workers' Union, and bid farewell to one of their most earnest Christian workers, Mr. A. Howe Brace, for nine years town missionary, now leaving for the post of Canadian agent in connection with Mr. Fegan's work amongst the destitute boys in London. After the report, the chairman, Mr. E. M. Denny, presented Mr. Brace with a purse of gold and an address in the name of the people, showing their appreciation of his unwearied and earnest labours. Mr. Brace made a suitable address in reply. Mr. Fegan gave some hints to Christian workers. Others followed expressing regret at Mr. Brace's leaving, while wishing him God-speed in his new sphere.

EVANGELISATION SOCIETY OF VICTORIA.—The half-yearly meeting of the Evangelisation Society of Victoria was lately held in the hall of the Y.M.C.A.; there was a good attendance of subscribers and friends. Mr. C. Carter (the secretary) read a statement of work done by agents of the association in the colony during the six months ending with last month. There had been twenty-six missions held and 420 meetings. The total of attendances numbered about 607,770. As showing the unsectarian nature of the work, he mentioned that missions had been held as follows, viz., in five Wesleyan churches, three Presbyterian, two Bible Christian, two Churches of England, three Congregational, three Union churches, three State-schools, three town halls, five public halls, one mission hall, and one Gospel tent.

Notices of Books, &c.

A DIVIDED HOUSE. By ANNE S. SWAN. *Oliphant, Anderson & Ferrier.* 2s. 6d. This vigorously written tale, by a practised hand, carries with it a solemn lesson in keeping with the apostolic injunction against being "unequally yoked." Young persons of both sexes may read it with profit as well as pleasure.

FROM THE PLOUGH-TAIL TO THE COLLEGE STEPS. *Hamilton, Adams & Co.* The "Suffolk Farmer's Boy," whose autobiography is given in these pages, deserves credit for his persevering struggles to rise in the social scale, though we can scarcely discover any sufficient reason for inflicting the record on a book-burdened public.

Messrs. Cassell & Co. have commenced the publication, in shilling monthly parts, of Professor Eber's well-known descriptive and profusely-illustrated work on EGYPT. At the present juncture in the history of that famous country, this serial issue of a standard volume will be sure to meet with wide acceptance.

VERUS: a Roman story. By B. G. KINNEAR. *Elliot Stock.* A tale in blank verse, in which the hero is a noble Roman, who, after vainly seeking happiness in art, learning, and rustic life, receives the Gospel, and becomes, first an honoured preacher, finally a Christian martyr. The poem has not a few fine passages, and depicts truthfully the trials, temptations, and victories of the early Christians.

THE CHILD'S PICTORIAL (2d., *S.P.C.K.*), a monthly coloured magazine, is a new departure in serial literature. The coloured pictures, on the whole, are really excellent, but if the conductors are to carry out their wish to edify as well as interest their youthful clients, they will have to put more backbone into the literary framework of the magazine.

In the current number of the BRITISH AND FOREIGN EVANGELICAL REVIEW (3s. 6d., *Nisbet*) Dr. Sinclair Paterson gives a varied bill of fare, containing dishes theological, philosophical, polemical, historical, archæological, and expository. After a cursory inspection we are most interested in Dr. Macmillan's paper on "Egyptian Obelisks," and an American article on "The Scotch Covenanters."

GENERAL GORDON AT GRAVESEND, by W. E. LILLEY (1s., *Hamilton*), is a most welcome addition to the memorial literature of the departed hero of Khartoum. From intimate personal knowledge of Gordon, the author furnishes many details of the busy and useful life he led during the years of his residence at Gravesend. No reader of this record—all too brief—can fail to cherish a deep veneration for the great man for whom a whole world mourns.

Among the recent issues of the "New Biographical Series" of penny tracts published by the Religious Tract Society are Paul Rabaut, the desert pastor, by Richard Heath; Augustine, by Dr. Marcus Dods; Latimer, by Rev. C. Warren, and William Cowper, by Dr. Macaulay. A fine portrait is given with each, and all are remarkably suited for distribution among the humbler classes, who cannot possess themselves of expensive biographies.

BRIEF ESSAYS AND SKETCHES. By MATILDA STURGE. 3s. *Harris & Co.* A volume of very readable reviews, containing the essence of several valuable biographies which have appeared during the past few years, interspersed with thoughtful papers on questions of current interest, now gathered from the pages of two periodicals issued by the Society of Friends. In the paper relating to the question of "birthright membership," in that society, the writer might with advantage have taken up a more decided position.

THE ABIDING CHRIST. By Rev. W. M. STATHAM. *Elliot Stock.* A book of uncommon merit. Its object is to furnish preachers with seed for sermons, and thoughtful Christians with seeds of holy meditation. The sentences are crisp, the allusions concise, and the aphorisms abundant. But there is no confusion of thought, no writing for effect. Solid truths are plainly stated: imagination is never allowed to degenerate into fancy, or reflection into idle speculation. It is a book the Spirit cannot fail to bless.

PRIESTLY PRETENSIONS AND GOD'S WORD. By R. T. MCMULLEN. 9d. *Elliot Stock.* In a private note accompanying this pamphlet the author writes: "All our observations of to-day equally with those of the historian, show conclusively that wherever sacerdotalism holds sway it brings nothing but poverty, degradation, and ruin in its train." This thesis the author seeks to expand in his pamphlet, both by an appeal to Scripture and to history. The subject is one that demands attention in these days, when many professed teachers of Christianity are doing their best to enslave the consciences of the people.

The current issue of *The Sunday Magazine* contains an interesting article on the work of the "Missions to Deep Sea Fishermen," with several excellent illustrations.

VOICE-USE AND STIMULANTS. By LENNOX BROWNE, F.R.C.S. 3s. 6d. *Sampson Low & Co.* Every conscientious drinker of alcoholic beverages, and every professional user of the voice, should read the facts that are set forth in this interesting volume. The effects of tobacco on the voice are touched upon, and a list of 370 singing correspondents appended gives a strong balance in favour of Temperance where the voice is concerned. The work displays immense research, and more than ordinary literary ability.

The April number of THE CHRISTIAN TREASURY (6d. *E. W. Allen*) is a most excellent one. The first paper is by our esteemed contributor Rev. William Guest, who furnishes an able and discriminating sketch of "Two Distinguished Writers"—Carlyle and George Eliot. There is a sprightly and attractive story by Mr. Wells Thatcher, a touching tale of the Soudan by Mrs. Evered Poole, a memoir of General Gordon, and, with many other good things, articles or poems by Theodore Monod, Horatius Bonar, Christmas Evans, Dr. Guthrie, Charlotte Murray, William Luff, &c. A trully splendid sixpennyworth of choice family reading.

LIGHT AND SHADE: Pictures of London Life. 1s. *Memorial Hall, Farringdon-street.* This sequel to the now historic "Bitter Cry of Outcast London" consists mainly of articles recently contributed to the Press, descriptive of the relief and rescue work carried on among London poor with such zeal and painstaking by the London Congregational Union. Those who wish to acquaint themselves with one of the most practical of modern philanthropical movements cannot do better than carefully con these graphically-written chapters. While such efforts continue to be made as are here recorded, Christianity need not fear all the infidel and agnostic arguments that can be formulated against it.

The sixth volume of PRESENT DAY TRACTS (2s. 6d., *Religious Tract Society*) is not a whit behind its predecessors in general interest and value. Having noticed the tracts it contains as they appeared, we need only say that the contributors are Dr. W. G. Blaikie, Rev. A. H. Sayce, Dr. Murray Mitchell, Professor Radford Thomson, Rev. William Arthur, and Sir William Muir. The Tract by Mr. Arthur on "The Divinity of our Lord in relation to his work of Atonement" is the first instalment of a series intended specially for the confirmation of the faith of professed believers. With this volume the first series of Tracts closes. The Religious Tract Society deserves the heartiest commendation of all lovers of Bible doctrine for the publication of these powerful vindications of the truth.

THE ALTERNATIVES OF FAITH AND UNBELIEF. By DR. CHARLES STANFORD. 1s. 6d. *Religious Tract Society.* If it be an essential characteristic of a Christian apologist that he should not only have a firm grip of the truth himself, but a tender and sympathetic consideration for those whom he wishes to convince, then Dr. Stanford is the very *beau ideal* of a defender of the faith. Many Christian advocates seem to us to fail in this particular. In eight short chapters the good and gentle doctor states the opposing positions with such fairness and freshness and force that the honest and unbiassed "seeker after truth" must, we think, be shut up to the true alternative of simple faith. We can safely say that we do not know a better treatise on Christian evidences in brief form, or one that may more confidently be placed in the hands of the thinking youth of the time.

THE ENGLISHWOMAN'S YEAR BOOK FOR 1885 (1s *Hatchards.*) contains a large body of information on all sorts of subjects relating to female industry and philanthropic effort on behalf of women and children.

THE A B C CHURCH AND CHAPEL DIRECTORY AND MAY MEETING HAND BOOK (2d. *R. Banks, Racquet-court*) is as full as ever of statistical information that will be found of great service at this season of the ecclesiastical year.

THE ADVERTISERS' GUARDIAN. By L. COLLINS. (2s. 6d. 4, *Wine Office-court, E.C.*) About half this book is made up of advertisements; in the other half there is much chatty and interesting writing about the art and practice of advertising, with a list of newspapers, &c.

REV. T. S. DICKSON, of Dundee, has published (*Winter, Duncan & Co., 10, Castle-street, Dundee*) a penny pamphlet giving some reasons for the abolition of church bazaars. Those whose minds are exercised on the subject may get help and guidance from its perusal.

ALL who purpose paying a visit to the Exhibition just opened at South Kensington ought certainly to procure the wonderful INTERNATIONAL INVENTIONS EXHIBITION AND ROUTE BOOK, which contains the fullest and most particular details as to railway and other routes, cab fares, &c., within a radius of twenty-five miles from the metropolis. It can be obtained at all railway bookstalls, and the price is the nominal one of a penny.

Notes on Daily Readings.

These notes on the chapters of Scripture arranged for the "Bible and Prayer Union" are not intended in any way to interfere with the "Monthly Notes." Those who desire to become members of the Union should communicate with Rev. T. Richardson, St. Benet's Vicarage, Mile End-road, London, E.

MAY 7.—ACTS X.

v. 19.—"*While Peter thought on the vision . . .*" —The Apostle's difficulty was a perplexing one; the command given involved the reversal of a Divine law (Lev. xi. 44), the transitoriness of which, as a ceremonial observance, he had not yet learned. Three elements entered into the means by which his difficulty was solved: thought—the exercise of mental faculties; spiritual intuition or direction—"the Spirit said;" providential interposition—the three men at that very juncture stood at the gate inquiring for him. In our perplexities the same sources of direction are available, and each one to be diligently sought. They should meet in harmonious combination. To suspend thought is rashness; to ignore the guidance of the Divine Spirit is ungodliness; not to observe the leadings of Providence is unbelief, and indifference to the fact of the Divine government of human affairs.

v. 45.—"*On the Gentiles also was poured . . . .*" —On the reception of Christ into their hearts by faith, they and those of Jewish extraction were "made one;" the middle wall of partition was broken down, and the "one body" stood confessed. Peter and the rest at last met "where there is neither Greek nor Jew, circumcision nor uncircumcision, ... but Christ is all and in all."

MAY 8.—ACTS XI.

Striking illustrations are found in this chapter of the kindred graces of meekness and acquiescence in the will of God. In verses 2-4, we find Peter challenged by the Jewish believers at Jerusalem concerning his reception of Gentile converts. The fact is notable, as entirely disproving all ideas of Papal supremacy pertaining to Peter; but the spirit in which, as an apostle, he meets the contention, devoid alike of offence at being called in question, and of desire to dominate, as also his evident desire to win them over to the new light which had shone upon his own mind, are specially noteworthy.

v. 8.—"*Forasmuch as God gave them the like gift.*" —One of the best means of destroying prejudice and false opinions is a powerful revival of religion. More erroneous doctrines and unholy feelings are overcome in such scenes than in all the angry controversies, and bigoted and fierce contentions, that have ever taken place. If men wish to root error out of the Church, they should strive by all means to promote everywhere revivals of pure and undefiled religion. The Holy Spirit more easily and effectually silences false doctrine and destroys heresy than all the denunciations of fierce theologians, and all the anathemas which professed orthodoxy and love for the purity of the Church ever uttered from the icebergs on which such champions usually seek their repose and their home. —*Barnes.*

v. 21.—"*The hand of the Lord was with them.*"—Notice in this whole passage how the personal Christ is made prominent: The Lord, ver. 20; they preached the Lord Jesus, ver. 21; the hand of the Lord was with them, ver. 23; Barnabas exhorted them to cleave to the Lord, ver. 23; much people was added to the Lord, ver. 24.—*Professor Lindsay.*

v. 26.—"*Called Christians first in Antioch.*"—Not, as might have been expected, in Jerusalem, but in this Syrian and Gentile city, "of high mental culture, given to jests and gibes, and much influenced by Roman manners and modes of thought." A year of the exhortation of Barnabas (a good man, full of the Holy Ghost and faith, a son of consolation) and of the teaching of Saul of Tarsus, so wondrously converted, and taught by direct revelation (Gal. i. 12), produced a Church so like Christ, the Anointed One, the King, that they were called Christians. The Holy Ghost does not say by whom, therefore we may not inquire; the fact that they were so called is the important thing.

MAY 9.—ACTS XII.

v. 3.—"*Then were the days of unleavened bread.*" —Days when the Church kept feast with the unleavened bread of sincerity and truth (1 Cor. v. 7, 8). Compare John's "And it was winter," "And it was night" (x. 22; xiii. 30), with the circumstances in each case. Shakspeare's,

> "Now is the winter of our discontent
> Made glorious summer,"

may have been derived from John x. 22.

v. 8.—"*And the angel said unto him. . . .*"—See here how by degrees (and not all at once) God oftentimes sendeth forth his prisoners (his afflicted ones) out of the pit, wherein is no water (Zech. ix. 11). He is a "God of judgment," and waits a fit time to deal forth his favours (Isa. xxx. 18); He crumbles his mercies, as the cloud dissolves dropmeal upon the earth; we have his blessings by retail, to maintain commerce and communion between Him and us. Have patience, therefore, and wait for full deliverance. We know not what we lose by making haste, and not holding up our hands, as Moses did, to the going down of the sun. If God have begun to enlarge us, He will in due time do it to the full. If we should not be in straits sometimes, God should have "no tribute from us;" as those malignants suggested against those returned captives (Ezra iv. 13).—*Trapp.*

v. 24.—"*But the word of God grew and multiplied.*"—Professor Lindsay observes: "There is a sermon in the word *but.* It turns down the page of history on Herod Agrippa and his persecution as things of no lasting moment, and points to the eternity of growth in the seed which is the word." It reminds us of the heroic words of Paul: "I suffer trouble, as an evil-doer, even unto bonds; *but* the word of God is not bound" (2 Tim. ii. 9).

MAY 10.—ACTS XIII.

v. 11.—"*He went about seeking someone to lead him.*"—As Barnes says: "How soon can God bring down the pride of man, and make him helpless as an infant. How easily can He touch our senses, and wither all our enjoyments, and how easily can He annihilate all the sinner's pleasures, break up all his plans, and humble him in the dust."

v. 36.—"*David, after he had served his own generation by the will of God.*"—The whole life of a Christian we see is a service of God. There is nothing that we do but it may be a "service" of God. No: not our particular recreations, if we use them as we should: as whettings to be fitter for our callings and enjoy them as liberties, with thankfulness to God, that allows us these liberties to refresh ourselves. There is no passage of a man's life but it may have the respect of a service of God. Oh, if we could think of this wheresover we are, we would take no liberty to offend God in anything. We would not thrust religion into a corner, into a narrow room, and limit it to some days, and times and actions, and places, and then take liberty to defraud and dissemble, to amuse ourselves this way and that way. Is this to serve God? To "serve" God is to carry ourselves as the children of God wheresoever we are: so that our whole life is a service of God.—*Sibbes.*

MAY 11.—ACTS XIV.

v. 15.—"*We also are men of like passions with you.*"—Note the genuine humility and self-renunciation of the Apostles. They could truly say, "nor of man sought we glory." It is a cheering assurance for the Lord's "little ones," who feel their own nothingness, that the mightiest suppliant known in the Word of God, Elijah, was "subject to like passions" with themselves (Jas. v. 17); and so also the noblest workers here make the same confession. All power is of God.

v. 22.—"*Confirming the souls of the disciples.*"—The word *Disciple* signifies literally a scholar. The Church of Christ was a school, in which Christ Himself was Chief Master, and his Apostles subordinate teachers. All the converts were disciples or scholars, who came to this school to be instructed in the knowledge of themselves and of God; of their duty to Him, to the Church, to society, and to themselves. After having been initiated in the principles of the heavenly doctrine, they needed line upon line, and precept upon precept, in order that they might be confirmed and established in the truth. Though it was a great and important thing to have their heads, their understanding, properly informed, yet if the *heart* was not disciplined, information in the head would be of little avail; therefore they confirmed the souls of the disciples.—*Adam Clarke.*

v. 27.—"*They rehearsed all that God had done with them.*"—Such a missionary meeting, however it lacked the *éclat* of our modern "May Meetings," must have been full of truest inspiration and incitement to thankfulness and joyful consecration.

> "The Lord *hath* done great things for thee!
> All through the fleeted days
> Jehovah hath dealt wondrously;
> Lift up thy heart and praise.
> For greater things thine eyes shall see,
> Child of his loving choice!
> The Lord *will* do great things for thee;
> Fear not, be glad, rejoice!"

MAY 12.—ACTS XV.

v. 9.—"*Purifying their hearts by faith.*"—Faith (as a neat house-wife) sweeps clean, and suffers never a slut's corner in the soul. It is ever purging upon corruption, and lets out the life-blood of it; for it shows a man a better project than to dally with carnal pleasures, or to be basely affixed to earthly profits. Every true believer beareth a brush at his back, as we say of a trim man. His faith consecrateth his heart, and maketh it, of the devil's thoroughfare, God's enclosure.—*Trapp.*

v. 14.—"*To take out of them a people for his name.*"—Here the great purpose of the Gospel dispensation is shown to be, not the conversion of the world, but the gathering out, from all nations, the Church, who shall be the bride of Christ, the partner of his throne when He returns to reign, and to fill the world with righteousness and peace. This harmonises the prophecies of the Old Testament with the Gospel of the New: ver. 15.

v. 29.—"*Fare ye well.*"—An old English form of expressing good wishes and goodwill. It is compounded of two words, meaning to go, to go well, or prosperously. Like to that other form of sound words, *God be with you*, corrupted now into "Goodbye." And of the same meaning with *adieu! à Dieu*, to God: that is, I commend you to God. All these terms savour not only of goodwill, but of piety. Our pious ancestors believed that nothing was safe, or prosperous, over which the shield of God was not extended, and so they gave each other to God. What a pity that such benevolent and pious wishes should degenerate into cool formalities, or unmeaning compliments.—*Ad. Clarke.*

MAY 13.—ACTS XVI.

This chapter is full of incidents of peculiar interest and importance. Paul's acquaintance with Timothy, and adoption of him as his companion and helper, occupies the first three verses, and initiates a memorable passage of Apostolic history.

vv. 9-12.—The introduction of the Gospel to Europe, by the express injunction of the Holy Spirit and by the hand of Paul, calls for special recognition. The propagation of Christianity in Europe began at a prayer-meeting; there the first convert was made. It is where "prayer is wont to be made" that Christian workers are most likely to be made useful, and the Lord's work in opening hearts most likely to be seen.

v. 29.—"*He came trembling, and fell down before Paul.*"—When he fell down before the servants of Christ, it was a virtual confession of sinfulness and guilt. The true meaning of the act is conveyed by the exclamation of the publican, "God be merciful to me a sinner!" How precious is a broken heart! Although a broken heart is a heart of sorrow, it is a heart that gives joy to holy angels. It is the most welcome sacrifice that a sinner can bring to God. It is the ground of one of our Lord's beatitudes: "Blessed are they that mourn: for they shall be comforted."—*A. Gray.*

v. 31.—"*Believe on the Lord Jesus Christ. . . .*" —By believing the promise of God, and by trusting in the person of Christ, we are united to the Lord Jesus; so as to have a real interest in his blood and righteousness. Being united to Christ, our sins are done away, by virtue of his infinitely precious atonement; and eternal life becomes ours, on account of his everlasting righteousness. Whoever thus believes, believes merely as a sinner not upon the supposition of any goodness in himself, but upon the sole warrant of God's promise in the Gospel. Such an one shall not be ashamed of his belief; shall never be disappointed of his hope; "according to his faith it shall be unto him."—*Hervey.*

SEDGLEY, DUDLEY.—For twenty-five years Mr. F. A. Homer, J.P., has been carrying on successful mission work in this neighbourhood. In addition to a large hall and a variety of ordinary aggressive evangelistic methods, a boys' brass band for outdoor work, free lending library, colporteurs, and police court missionary, all render efficient service on the side of Gospel truth. It is very gratifying to find the local clergy and this worthy magistrate working hand-in-hand for the salvation of souls, while the position of the latter on the bench enables him to direct his labours into peculiarly needy and interesting channels.

UNITED KINGDOM BENEFICENT ASSOCIATION FOR POOR GENTLEFOLK.—Miss Bullar, Bassetwood, Southampton, writes, with reference to this Association:—I will gladly send information to any unacquainted with this good work. I especially ask for help as "friends" to individual candidates and annuitants. Cheering letters, newspapers, small articles of food and clothes, are received with the most touching gratitude. Two hundred candidates and annuitants are still waiting for "friends," and it would be a very great help if some readers would, besides personally undertaking to be a "friend," speak of the need for them to benevolent gentlemen as well as ladies.

His Little Ones.

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Dear Friends,—

We are in such very urgent need of help at the "Homes" just now, that I shall be deeply grateful for any gifts, however small, which can be received before our Annual Meeting, which takes place (D.V.) on May 20.

Your grateful fellow-worker
Among Homeless Children,
T. J. BARNARDO.

18 to 26, Stepney Causeway, London, E.

REDUCED GENTLEWOMEN.

THE Christian Public is aware by this time of the lamented death of my beloved sister, Julia Corke, the originator of the effort to establish the LUTHER MEMORIAL HOME, to grant rent-free rooms to the above class.

It is earnestly hoped and believed that this needed work may still be accomplished, that Christian Workers will take it up, and by their prayers, sympathy, and exertions to raise funds, to add to the £200 already subscribed, strengthen the hands of the Treasurer (Miss Julia Fox, 54, Kensington Park-road, Ladbroke-square, Bayswater) and of myself, who, having worked in the cause from its commencement, will gladly take up this legacy of my beloved sister.

Funds continue to come in which bereavement has prevented my acknowledging as yet. Thanks for all. Cards for Collecting Shillings will be gratefully supplied, and Contributions thankfully received by the Treasurer, or by—

ANNETTE CORKE, Hon. Sec.,
120, Ledbury-road, Bayswater, W.

"WOMAN AND THE SCRIPTURES."

Lecture by Miss CORKE, published by request.

To be had post-free, price 9d., from Miss A. F. Corke, 120, Ledbury-road, Bayswater, W.

The entire profits to be devoted to the funds of the "Luther Memorial Home."

ALSO BY MISS CORKE,

"WHAT SHALL WE DO WITH THEM?"

With Preface by the Earl of SHAFTESBURY.

"A book for all the year round."

To be had as above, price 2s. 6d., post-free.

Profits to be devoted to sending over-worked women, free, to Mrs. Marshman, London and Brighton Convalescent Home.

CHRISTIAN EVIDENCE SOCIETY.

The ANNUAL MEETING will be held at the Polytechnic Young Men's Christian Institute, 309, Regent-street, W., on WEDNESDAY, May 13, 1885, at 3.30 p.m.

Chairman: His Grace the Archbishop of CANTERBURY.

Speakers: The Earl of CARNARVON, the Very Rev. the Dean of WINDSOR, D.D., Rev. Prebendary ANDERSON, M.A., Rev. A. J. HARRISON, B.D., Rev. J. A. RENTOUL, B.A., LL.D., Rev. J. JACKSON WRAY, SAMUEL SMITH, Esq., M.P., and others. No Tickets required.

Offices: 13, Buckingham-street, Strand, W.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of SHAFTESBURY, K.G.
ESTABLISHED 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meetings on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE, or by the Proprietors of this paper.

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

British Society for the Propagation of the Gospel among the Jews,

96, Great Russell Street, Bloomsbury.

THE FORTY-SECOND ANNIVERSARY will (D.V.) be held on TUESDAY EVENING, May 12, 1885, in EXETER (Lower) HALL, Strand, W.C. The Chair will be taken by GEORGE WILLIAMS, Esq., at Half-past Six o'clock, precisely.

The Revs. OSSIAN DAVIES, Dr. M. LASERON, Dr. ADOLPH SAPHIR, W. M. STATHAM, C. SPURGEON, and ISAAC LEVINSOHN (one of the Society's Missionaries), will address the Meeting.

THE ANNUAL SERMON will be preached on WEDNESDAY EVENING, May 6, in CHRIST CHURCH, Westminster Bridge-road (Rev. Newman Hall's), by the Rev. WILLIAM CUFF (of Shoreditch Tabernacle.) Services to begin at 7.30 p.m.

Zechariah xiv. 5.
To all who love the Lord's Appearing.

WORLD-WIDE SECOND ADVENT PRAYER UNION.

In connection with the above, our

SECOND ANNUAL CONVENTION

WILL BE HELD (D.V.) IN THE

CONFERENCE HALL, Clapham Road, S.W.,
ON
Wednesday and Thursday, May 20 and 21.

The Meetings will be as follows:—
Devotional Meeting, 10 a.m. General Meeting, 11 a.m. Bible Reading, 3 p.m. Evening Meeting, 7 p.m. each day.

The Revs. C. SKRINE, F WHITFIELD, A. FAUSSET, C. STIRLING, C. GRAHAM, J. C. S. KRŒNIG, and FULLER GOOCH; Dr. ANDERSON; and C. PEMBER, Esq., will address the Meetings.

Tramcars from Westminster and Blackfriars Bridge pass the door constantly. Clapham Road Station is near, and Tramcars to and from the station pass frequently.

Light refreshments will be provided at moderate charges. Tickets for a few Reserved Seats, 2s. 6d. each, and Free Tickets and Programmes to be had on application to the Rev. C. MELVILLE PYM, Hon. Secretary, The Conference Hall.

THE MISSIONS TO SEAMEN.

THE LORD BISHOP OF GLOUCESTER AND BRISTOL

WILL PRESIDE AT THE

Annual Meeting of The Missions to Seamen,

At WILLIS S ROOMS,
KING STREET, ST. JAMES'S, S.W.,
On Wednesday, May 13, at 3 p.m.

The Lord Bishop of Sodor and Man, The Rev. Canon J. Fleming, B.D., The Rev. R. B. Boyer, M.A., Superintendent of Missions, The Rev. J. S. Flyn, M.A., Chaplain of Falmouth Roads, Admiral Sir W. King Hall, K.C.B., and Captain The Right Hon. Lord Robert T. B. Bruce, R.N., will take part.

INCOME - - - £26,368 19s. 8d.

W. DAWSON, *Commander R.N., and Secretary.*

The Missions to Seamen,
11, Buckingham Street, Strand, London, W.C.

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THE LAST DAY.

A CONTRIBUTOR (Mr. C. Steinitz) sends us the following:—Saturday, May 2. will be memorable in the annals of the International Inventions Exhibition. The Prince of Wales had long before announced his intention of opening the Exhibition on Monday, the 4th. It is well known that the Prince's arrangements are rightly and necessarily carried out like the laws of the Medes and Persians. For many weeks intending exhibitors have had every opportunity of completing their arrangements—being daily reminded by placards posted throughout the building that all must be ready by Saturday, the 2nd. But many finding that all things continued (with their neighbours) as before, and judging from appearances that it was impossible to open on the appointed day, pursued the even tenor of their way, asking one another as they surveyed the half-finished—and in many instances scarcely begun—stands and show cases, "Where is the promise of his coming?"

When, on Saturday morning, special placards printed in red ink announced the fact that *the last day* had really come, a scene of bustle and activity commenced which could only be appreciated by those who saw it. Many finding it impossible to repair in one day the neglect of a week, obtained permission to work on Sunday; but in vain. The Prince made an unexpected visit of inspection on Saturday, and took in the whole scene of unreadiness.

The application to the careless soul of this little parable is obvious. The Christian struggling with the battle of life, and sometimes discouraged by the fact that his work is unseen, may also take heart from it. The Prince is nearer than we think, and sees it all.

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MRS. HILTON'S CRECHE ORPHAN HOME.

ANOTHER of the periodical sales of work, by which Mrs. Hilton is able partly to replenish her exchequer, was opened in the Cannon-street Hotel on Saturday last, remaining open throughout Monday and Tuesday. Many kind hearts and loving—almost exclusively womanly—hands had contributed to the preparation of a very superior collection of useful and ornamental articles, which were artistically displayed on the twelve stalls.

In opening the bazaar on Saturday, Mr. Arthur Pease, M.P., referred in most sympathetic terms to the good work that has been accomplished these past dozen years by the Crèche, and other departments of the work, and the many similar efforts that have sprung from it. His remarks were well corroborated by the presence and sweet song of a number of children from the Orphanage, who, with their tasteful attire and rosy looks, won the admiration of the assembled friends. We heard from Mr. Pease, with much regret, that the failing health of Mrs. Hilton makes it improbable that she can long continue to take so active a part in her loved work as she has hitherto done. While strength is granted to her, we trust the friends of the widow and the helpless children will hold up her hands by prayer and practical sympathy.

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Requests for Praise and Prayer.

PRAISE.—For blessing granted in connection with a Gospel Temperance Mission at Pangbourne, Berks.——For answered prayer for recovery from serious illness.

PRAYER.—For a Gospel Mission in Birkenhead, May 10 to 17.——For services held by Rev. A. T. Jones, of Newport, at the Gospel hall, Wood-green, on the 10th, 11th, and 12th inst.——For much blessing on the meetings of believers to be held in Dublin on June 2 to 4.

Bible Schools, Madeira.—These schools are the only means in operation for making the native children acquainted with the Word of God. In the island very little support can be obtained, and it is necessary to look to Christian friends in England, or abandon the work. Donations received by Messrs. Child & Co., bankers, 1, Fleet-street, London.

Literature for Canada.—Will the friends of Temperance kindly help a Blue Ribbon Band at Metapedia Canada, by sending to Miss L. A. Fraser, Lovat Dale, Metapedia, New Brunswick, copies of The Christian or other evangelical papers, tracts, texts, or anything that will aid in carrying on Gospel Temperance work?

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

Newport and Isle of Wight Conference, Wednesday, Thursday, and Friday, May 20, 21, 22. Rev. H. G. Thwaites, St John's Vicarage, Newport, Isle of Wight, gives information.

International Conference on Divine Healing and true Holiness, June 1 to June 5 inclusive. Mornings, Bethshan, Drayton Park, Holloway-road, N. Evenings, Agricultural Hall, Islington. Secretary, 1, Warner-street, Barnsbury, N.

Merrion Hall, Dublin.—Believers' Meetings, June 2 to 4.

Mildmay Annual Conference.—Wednesday, Thursday, and Friday, June 24—26.

Keswick Convention.—July 27 to August 1; arrangements as last year.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address 17, Claremont-square, London, N. Printed circular post free on application.

Rev. W. H. Aitken.—To June 12, Holy Trinity, Bordesley, Birmingham; 14 to 29, St. Silas, near Birmingham.

Messrs. Fullerton and Smith.—To May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—To May 31, Forest Gate, E.; September and onwards, South Wales.

Mr. F. E. Marsh.—To May 10, Pitsmoor, Sheffield; July, Glasgow.

Mr. Henry Thorne.—May 23 to June 1, Ludlow.

Mr. W. Spencer Walton.—May 9 to 19, Liss.

Messrs. Mateer and Parker.—May 10 to 24, Tunbridge Wells.

Mr. J. M. Scroggie.—May 10, Campbeltown, Argyleshire; Dunoon, August; Glasgow, September; Kendall, October.

Mr. W. Forbes.—St. John's Mission Hall, Chelsea, May 13 to 15.

Merrion Hall, Dublin.—Mr. Shuldham Henry during May.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Clapton Hall, Upper Clapton.—Mr. Denham Smith during May. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Conference Hall, Mildmay-park, London, N.—May 10, Mr. P. S. Badenoch, 3.30 p.m.; Mr. Pericles Green, 7 p.m.

Agricultural Hall, Islington, N.—Sunday, May 10, 3.30 p.m., Rev. W. E. Haigh; 7 p.m., Mr. Spurgeon's evangelists.

Rev. Dr. Thain Davidson's Monthly Sermon to Young Men, Islington Presbyterian Church, Colebrooke-row, N., Sunday, May 10, 6.30 p.m.

Children's Special Service Mission.—Public meeting, Exeter Hall, May 15, 6.30 p.m., Rev. Dr. H. S. Paterson presiding. Mr. J. Spiers and Mr. Westall, Llanelly; Mr. Arrowsmith, Cambridge, May 4 to 11; Oxford, May 11 to 14; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in May, 3 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, May 10 to 24, Messrs. Edward Hurditch and F. C. Spurr, Sundays, 7 p.m., and week nights, 8. Dalston Bible Depôt, 103a, Dalston-lane (temporarily), Mr. J. Bruce Low, Sunday, 7 p.m.; Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Dr. Popham, Sunday, 7 p.m.; Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. V. T. Onslow, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Geo. Huckles y, Sunday, 7 p.m.; Thursday, 8.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Church Parochial Mission Society.—Annual meeting, Willis's Rooms, May 18, 3 p.m. Bishop of Truro chairman.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Professor Andre's Alpine Choir and Choral Society (connected with the Temperance Training Homes), Exeter Hall, Tuesday, May 26, 7 p.m.

Theatrical Mission.—May 16, 3.30 p.m., laying memorial stones of new institute, Henrietta-street, Covent-garden, by Countess of Aberdeen and others.

Merchants' Lecture.—Rev. J. Kennedy, D.D., every Tuesday in May, at noon, in Finsbury Chapel, Finsbury-circus, E.C. Subject, "The Religion of Isaiah."

Monthly Tract Society—Annual meeting, Exeter Hall, May 18, 3 p.m. Earl of Shaftesbury in the chair. Speakers: The Lord Mayor, Rev. T. H. Moran, Rev. Hugh Price-Hughes, &c.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, 3.30 p.m.—Friday, May 8.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, May 8, 7 p.m., subject, "The Inborn Word" (Jas. i. 21); tea at 6. Sunday, 3.30 p.m., and Tuesday, 11.30 a.m., Bible reading, by Miss Mason.

Open-air Mission.—Quarterly meeting, Y.M.C.A., 186, Aldersgate-street, Thursday, May 7. Rev. J. Jackson Wray will lecture on "George Whitefield, the Prince of Preachers." Chairman, Mr. Frank A. Bevan. Tea at 6; meeting at 7.

Blue Ribbon Gospel Temperance Mission.—Annual meetings, Exeter Hall, Monday, May 18, 7 p.m., Mr. W. Palmer presiding; Tuesday, 19, 11 a.m., conference, Mr. W. S. Caine, M.P., presiding; 2.30 p.m., Mr. W. P. Goulding presiding.

British Society for Propagation of Gospel among Jews.—Forty-second annual meeting, Tuesday, May 12, Exeter (Lower) Hall, 6.30 p.m. Chairman, Mr. Geo. Williams. Annual sermon, Wednesday, May 6, Christ Church, Westminster-bridge-road, 7.30 p.m., by Rev. Wm. Cuff.

Boys' Home, Southwark.—Farewell meetings to bid God-speed to Mr. Fegan's 100 young emigrants, starting for Canada on Thursday, May 14:—Saturday, May 9, 3.30 p.m., The Rink, Blackheath; Monday, 11, 7.30 p.m., Exeter Hall (Lower); Tuesday, 12, 8 p.m., Public Hall, New Cross.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Workers' meeting, Wednesday, May 20, address by Mr. R. C. Morgan, "Thoughts on the Revelation, for Christian Workers." A party of boys and girls, leaving the same evening for Canada, will be present to take farewell. Tea at 6; meeting at 7 p.m.

Protection of Young Girls.—Public meeting, Princes Hall, Piccadilly, Thursday, May 7, 8 p.m., Mr. Samuel Morley, M.P., in the chair. Miss Ellice Hopkins, Mr. Samuel Smith, M.P., Mr. Jas. Cropper, M.P., Mr. James Bryce, M.P., Mr. Arthur Pease, M.P., Prof. Stuart, M.P., Mr. William Fowler, M.P., and others, have signified their intention to be present.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.15 to 2 p.m. (Saturday excepted). Annual members' meeting, Metal Exchange, Leadenhall-street, Friday, May 8, 6 p.m. Mr. J. Herbert Tritton will preside; address by Bishop of Pretoria. Bible study, Tuesdays, 6.15 p.m.

Exeter Hall.—Sunday, 3.30 p.m., Bible lecture for men only, by Dr. Anderson; 7 p.m., Gospel service, Mr. Russell Hurditch.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday and Friday, May 7 and 8, Conference for young men, on "The Christian Life," Conducted by Mr. Henry F. Bowker, Revs. Evan H. Hopkins and Edward Wilcox.

The Priory, 198, Upper-street, Islington, N.—Thursday, May 7, 8.30 p.m., address, Rev. J. Ellis; Saturday, 8 p.m., Bible study; Sunday, 10, 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class (Luke xii. 24—28); 8.15 p.m., evangelistic and testimony meeting; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

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The Most Honorable The MARQUIS of LORNE, P.C., K.T.,

WILL TAKE THE CHAIR AT SIX O'CLOCK, AND WILL BE SUPPORTED, AMONG OTHERS, BY

amuel Morley, Esq., M.P., Sir Charles Tupper, K.C.M.G. (*High Commissioner for the Dominion of Canada*), Samuel Smith, Esq., M.P., ev. W. H. Webb-Peploe, M.A., James Rankin, Esq., M.P., Hon. T. H. W. Pelham, Hon. Arthur Kinnaird, William Fowler, Esq., M.P., Samuel Gurney Sheppard, Esq., George Williams, Esq., Rev. R. C. Billing, M.A., James E. Mathieson, Esq., and C. M. Baker, Esq.

About 700 Children from the "Homes" will sing, conducted by Mr. Joseph Proudman.

o prevent the over-crowding of former years, and the necessity of waiting at the doors a long time before admission, it has been arranged that the doors shall be opened at a Quarter before Five o'clock, at which hour persons holding tickets will be admitted at once to their seats, in the order in which they arrive, until the house is full.

TICKETS for the body of the Hall and the Gallery 1s. each; Underneath Gallery, 6d.; Ladies' Gallery, 3s. 6d.; and a few Specially Reserved and Numbered Seats, 10s. 6d. each.

pplication should be made for these Tickets at once, in all cases enclosing stamps to prepay the ticket and postage. NO MORE TICKETS WILL BE ISSUED THAN ARE SUFFICIENT TO SEAT THE HALL COMFORTABLY.

OFFICES: 18 to 26, STEPNEY CAUSEWAY, LONDON, E.

THE THEATRICAL MISSION.

The Anniversary Meeting will take place on Saturday afternoon, May 16, at 3.30, AT THE SITE OF THE NEW INSTITUTE IN HENRIETTA STREET, COVENT GARDEN,

When the **FOUNDATION STONES** *will (D.V.) be laid by*

THE RIGHT HON. THE COUNTESS OF ABERDEEN,
THE LADY MAYORESS (*Miss Fowler*). MRS. BOND CABBELL. MRS. HORACE B. MARSHALL.

A Choir of Children will sing. Eminent Speakers of all Denominations will take part in the proceedings. Early application for Reserved Tickets is requested. Apply to Mr. COURTHOPE TODD, Director, 21, King Street, Covent Garden.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Thankfully received, a Parcel of Clothing, from Anonymous.

The Infant Day Nursery. Free Ragged Schools. Sunday Schools. Mutual Industrial Classes for Lads. Classes and Meetings for Elder Girls and Young Women. Bible Classes (various) for Men, Women, Elder Girls, Lads, &c. Mission to Inebriate Women. Sewing Classes for poor Women. Room to room Visitation. Lodging House Meetings. Evangelistic Services, and other Missionary Agencies in operation..

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

WORKING MEN'S LORD'S DAY REST ASSOCIATION, 13, Bedford-row, W.C. —The 28th Annual Meeting of the Members and Friends will be held in the Large Room, Exeter Hall, on Friday, May 15, 1885. The Rt. Hon. Earl of Shaftesbury, K.G., has kindly promised to preside. Speakers: The Right Hon. the Earl of Harrowby, Right Hon. the Lord Mayor, M.P., S. Morley, Esq., M.P., A. McArthur, Esq., M.P., S. D. Waddy, Esq., Q.C., M.P., Rev. Dr. Sinclair Paterson, Rev. R. C. Billing, Rev. G. M. Murphy, James Girdlestone, Esq., Mr. Benjamin Pickard, Mr. H. R. King, Mr. Weylland, and Mr. Clifton. Doors open at Six, commence at Seven o'clock.

C. Hill, Secretary.

LONDON FEMALE PENITENTIARY, 191, High-street, Stoke Newington, N. Founded at Pentonville, 1807.—This is nearly the oldest and certainly one of the most successful agencies for the reclamation of fallen women. Present number of inmates about 70. The Committee earnestly plead for help, as there is no endowment, and the expenditure for some years has been in excess of income. Contributions, however small, will be thankfully received through the Society's Bankers, Barclay, Bevan & Co., 54, Lombard-street; the Office of "The Christian;" and at the above Institution.

W. E. Page, Secretary.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house Drives given. Terms 21s. per week, inclusive. For particulars apply to

Mrs. Griffith, 45, Finsbury-square, E.C.

RESCUE WORK IN POPLAR.—Manor Cottage, Kerbey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

SAILORS' REST AID SOCIETY.—Rests for Naples, Messina, Pozzuoli, &c. Mission ship for Mediterranean. Seamen's Gospel Temperance League. Treasurer, S. J. Alexander, Esq., Weston-super-Mare; or office of The Christian.

A PIANO or Harmonium is much needed for a Mission Room in Southwark. Will some friend kindly give us one?—S. T. Rumann, S. Deaconess House, Brixton, S.W.

MR. GEORGE MULLER (of Bristol), Founder and Manager of the Ashley Down Orphan Houses, will (D.V.) preach at the New Hall, Wellington, on Sunday, 17th inst., at 6 p.m.; Tuesday, Wednesday, Thursday, and Friday, 7.30 p.m. Full particulars on application to Dr. Cranage, Wellington, Salop.

LECTURES AT STAFFORD ROOMS.—Mr. B. W. Newton proposes (D.V.) to resume his Lectures on Prophetic and Other Parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware-road, on successive Tuesday Mornings, commencing on Tuesday, May 12, at Half-past Eleven o'clock.

COSTERMONGERS' COTTAGE MISSION, Vinegar Ground, City-road, E.C. Treasurer, The Hon. A. F. Kinnaird; Superintendent, Walter Penrose.—Funds are greatly needed at the present time to carry on the Lord's work in this little corner of his vineyard. Any gifts of clothing or money will be gratefully acknowledged by printed receipt.—Your obedient servant,

Walter Penrose.

BETHSHAN FAITH-HEALING HOME, 161, Islington, Liverpool. Meetings for Holiness, Healing, and Testimony, Tuesdays, 3 p.m.; Thursdays, 7.30 p.m.

For further particulars, apply Miss Gibbs.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

CHRISTIAN COMMUNITY.

Instituted 1772.

Patron: THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.
President: G. WILLIAMS, ESQ.
Vice-Presidents: A. PEASE, ESQ., M.P., S. D. WADDY, ESQ., M.P., Q.C., and J. H. GLADSTONE, ESQ., Ph.D., F.R.S., &c.
Treasurer: F. A. BEVAN, ESQ. Honorary Secretary: THE REV. W. TYLER.

This, the oldest of all the evangelistic societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

During the winter, an earnest and most successful effort has been made to reach the "Outcast" from whom the "Bitter Cry" has come. Thousands of them have been sheltered all night, and fed in the Mission Hall, Thrawl-street, Spitalfields. Many have been secured work, and assisted in other ways. To sustain this and the general work, Funds are urgently needed.

Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of The Christian.

JAMES ATKINSON, Secretary.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

An undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. Williamson, Belfast, and Rev. John Elliott, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

THE THIRTY-NINTH ANNUAL MEETING will be held at the INSTITUTION, St. George-street, opposite London Dock Wall, on TUESDAY Evening, May 19, at 7 p.m. GEORGE WILLIAMS, Esq., V.P., will Preside, and the Revs. Dr. H. S. Paterson, F. A. C. Lillingston, M.A., Joseph Fletcher, and H. W. Maynard, Esq., and others, will speak. No Tickets required. The Rev. ARCHIBALD G. BROWN will preach in aid of the Society, on Thursday, May 21, at 7.30 p.m., in the East London Tabernacle, Burdett-road, Bow. Owing to extension of work this Society is in debt, and Contributions from friends unable to attend the Anniversary, will be gratefully received by the Secretary, at the Offices, 237, Commercial-road, London, E.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

RAMSGATE.—Who will help in getting a small pony for the Invalids of St. Luke's Home? Grateful for the smallest contributions.—A. D. R., Finsbury House, Ramsgate.

PRIVATE HOME-HOSPITAL, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and obstetrical cases). Situation most healthful. —For terms, apply to the Lady Superintendent at the Hospital, enclosing stamped envelope.

Educational.

SEASIDE, Southport. — Superior School for Young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations. — Miss Poole, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors — their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful, Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

PARIS. — Mdlle. Viénot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. Kendon, M.C.P. Terms, 27 guineas per annum.

SCHOLASTIC. — A thoroughly good education and happy homes for boys. Twenty pupils received. Senior and junior departments. Efficient teaching staff. For prospectus of inclusive terms, address

Principal, Moorlands, West Bournemouth.

MOIRA COLLEGE FOR LADIES, Bodorgan-road, Bournemouth.—Principals, Mr. and Mrs. Charles B. Ingham and Miss Connah. In addition to the limited number of ordinary pupils, four Young Ladies are received as residents, who have finished their school life, but who desire to continue the earnest, regular study of the various branches of art, literature, and general knowledge, under guidance and encouragement and with helpful surroundings. Those are especially invited who desire to make life solid and practical, and who believe that it ought to be placed under the absolute control of Christian principle. References of the highest character given and required.

SCARBOROUGH, The Westlands. —High-class School for Girls. Principals, Misses Woodhead. Careful Christian training. During past year pupils have passed Cambridge Local Examinations, College of Preceptors, Royal Academy (music). Gymnasium. Sea-bathing. School of Art. Horse-riding, if desired.

HOME SCHOOL FOR GIRLS.—A Christian Lady receives pupils to educate with her own children. £12 per term, for English, music, and laundress.—Mrs. H. S. Freeman, 2, St. Andrew's-road Southsea.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford-hill, London, N.—Miss Brown and Miss Good (who for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive 20 Resident Pupils. First-class education, with careful Christian training and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

OAK HOUSE SCHOOL, Bexleyheath, Kent (12 miles from London). Principal—George E. Oxley, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus apply to Mrs. Duff, the Lady Principal. The summer term will commence on Wednesday, May 6.

EASTBOURNE, SEA HOUSE SCHOOL. — Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials &c., apply to Mr. Esam.

BRIGHTON.—EDUCATION.—Mr Alfred Clarke, B.A. (Lond.), receives abou twenty Sons of Gentlemen, from seven to fou teen years of age. Terms from 45 guineas. Pupi are thoroughly grounded in English subject Latin, Greek, French, German, and mathematic Personal care, Christian influence, and a health happy home.—85, Buckingham-road, Brighto —Referees: Rev. W. Poole Balfern, Brighton Rev. F. Cruse, Christ Church Vicarage, Worth ing; Rev. J. B. Figgis, Brighton; Mr. and Mr H. Grattan Guinness, Harley House, Bow-road London; Rev. W. Haslam, 66, Marina, St Leonard's.

THE REV. J. B. FIGGIS wishe to recommend Mrs. Lankester's School, Dove House, Clifton-hill, Brighton, to parents seekin a school for their children. Terms moderate Prospectus on application.

PREPARATORY SCHOOL for littl Boys, near Brighton.—Locality healthy. Hom comforts. Christian training. Special attentio to delicate, backward boys. Separate bed Visiting masters. Twenty guineas.—Lady Prin cipal, Hamilton Lodge, Hurstpierpoint, Sussex.

A GENTLEMAN highly recom mends a school, near Liverpool, where his daughte is completing her education. Each pupil receive individual care, with thorough educational ad vantages. Healthy locality on the sea-shore.

Major W., 446, Strand.

FRENCH TUTOR. — A young French Gentleman (B.A.) just completing theo logical studies, is open to engagement in England Christian family preferred —Mons. D. Chabas 16, Rue Mercerie, Lausanne, Suisse.

THE WIFE of a country vica (Evangelical) desires to receive a little girl (fro 8 to 12 years of age), as companion to her own, t educate and train on Christian principles, wit the aid of an efficient governess.—Beta, 9, Grecia terrace, Claremont-road, Tunbridge Wells.

A LADY wishes to recommend young German lady as Companion or Governes She speaks three languages well, is a splend musical performer. Amiable and domesticate Salary not the great consideration.—Mrs. Belleville, Waldegrave-road, Upper Norwood, S.

A LADY, of several years' expe rience, desires re-engagement as Governess, t children under 12. Thorough English, French Latin, music, and needlework. Salary not s much an object as a comfortable home.—A. R Miss Palmer, Dirleton, Blackwater-road, East bourne.

A LADY WISHES to recommen a young German Governess. Well qualified t teach children under fourteen years of age. Ha had considerable experience, and has excellen testimonials from her German college, and th family where she lived more than two years.

R. J., 7, Bruce-grove, Tottenham.

THE DAUGHTER of a well-know servant of Christ, who has had much experienc with children, seeks a re-engagement as Governes (daily or resident), or in any post of trust. Twelv years' references.—S. S., Mr. Ives, Printer, Prince street, Cavendish-square, W.

Appointments, Situations, &c., Wanted

THE ADVERTISER, aged 35, i desirous of obtaining some confidential pos Travelling or otherwise; not particular in wha line. First-class references from present em ployers, whom he has served 18 years.

W. J., 15, Church-road, Stoke Newington, N.

EXPERIENCED ACCOUNTANT Correspondent, and General Clerk, aged 3 single, desires an engagement. Professional an commercial experience.

Box 1,606, Sell's, Fleet street, E.C.

AS CARETAKERS in a School, o any place of trust, wanted by man and wif Both Christians. No children. Man can dri one or pair. Ten years' good character.

G. B., 15, Pond-place, Fulham-road, Chelsea.

GARDENER (Head).—Decide Christian man. Age 33 years. Has lived in goo establishments. Well recommended. Has thorough knowledge of profession.

D. N., 13, Francis-street, Chester.

AS GROOM under a Coachman.— Wanted, by a respectable lad. Age 17. Goo character. Total abstainer.

C. M., North's Library, West Brighton.

MR. JOHN WILSON, assisted b his wife, the Singing Pilgrim, are open to condu services. Unsectarian. Those wishing to secu them should apply at once.—45, Rosebank-grov Westfield-crescent, Leeds, Yorkshire.

WANTED, by a Christian youn Person, a situation in any light business i London.—A. C., 2, Cardington-street, N.W.

A LADY RECOMMENDS her Gar dener's daughter as young Ladies' Maid, or Nurs to one child. Age 22. Good plain dressmake and needlewoman. Good references.

Mrs. Sutton, Cintra Lodge, Reading.

A DOMESTICATED, MIDDLE-AGE WOMAN offers her services as Housekeepe for a few months, where one or two servants ar kept. Abstainer and Dissenter. Accustomed t children and invalids.

E. M., 25, Cambridge-terrace, Hyde-park.

YOUNG LADY, aged 26, daughter of a beneficed Yorkshire Clergyman, wishes to act as Companion to a Lady; or would not object to instruct children (not over eight years) for a few hours daily. Large salary not required, but a comfortable home. Highest references given and required.—Beta, 54, Moray-road, Finsbury-park, London, N.

A LADY WISHES highly to recommend her Monthly Nurse; one, in every way, exceedingly valuable. Clever, thoroughly experienced, and most kind and attentive. Free for October, November, and December. — Mrs. Charles Barclay, The Vicarage, Hertford Heath, Herts.

A LADY CAN highly recommend her Swiss Nurse for children out of arms, age 26 Wages £20 to £22. Thoroughly respectable. Highest references.—Mrs. R., Hollywood, The Glebe, Blackheath, S.E.

AS EXPERIENCED NURSE, first baby preferred; or Needlewoman; by Dissenter. Christian privileges much valued. Six years' excellent character.
C. Spiller, Combe Raleigh, Honiton, Devon.

A LADY IS DESIROUS of placing a boy, aged 16, in a Christian family. Has been three years in her service. Is best suited for Groom or Stable-boy under a Coachman. Can rive.—D. C., Orphans' Printing Press, Broad-street, Leominster.

SUPERIOR DOMESTICATED PERSON (29) wishes a re-engagement as Assistant Matron. Three years in last situation. Good references.—H. M., 12, St. Loy's-road, Bruce-rove, Tottenham, N.

CHARWOMAN.—A Lady wishes to recommend, as Charwoman, a respectable Christian widow, accustomed to housework. — Mrs. Hooker, 1, Tabernacle-terrace, St. James's-square, Notting-hill.

UNDER-HOUSEMAID. — A Lady wishes to place Girl of 17 in small establishment near London. Seven months' character. £9.—Miss M., 21, Kensington-gardens-square, Bayswater.

A WILLING, ACTIVE, respectable Girl (18) requires situation. Understands a little cooking, and is a neat sewing-maid.—Apply by letter, Miss Ball, Maidenstone House, Blackheath-hill.

WILL ANY CHRISTIAN Tradesman take a Lad into his home and train him in return for his services and a small weekly sum? Mrs. D., Mrs. Saunders, 124, Hampstead-rd., N.W.

WANTED, A PLACE as Caretaker, or to look after Schools or Offices, by a woman of good character, aged 30. She was in domestic service six years ago, and has been for three years a nurse in the Mile End Infirmary, but was obliged to leave that place on account of her health. She would be willing to take any place which would produce a living for herself and a child of seven years.
Mrs. Tritner, 3, Floreston-street, Mile End.

Appointments, Situations, &c., Vacant.

A CHRISTIAN GENTLEMAN wanted, who has had experience in the management of a landed estate, to take charge of a small property. A member of the Church of England, accustomed to lay-preaching, who would also conduct the services in a small rural chapel, would be preferred.—Reply, stating fully qualifications and antecedents, with references, to
D. T., May's, 159, Piccadilly, W.

SINGING FOR JESUS. — Dr. Barnardo wishes to obtain the services of five or six really good Voices to Sing Sacred Songs at a largely attended meeting of Working Folk, held every Sunday afternoon at 3 o'clock, at the Edinboro' Castle, E. Good sopranos, contraltos, tenors and bass, having distinct enunciation, gladly welcomed. A small fee will be paid if needful.—Apply at once, by letter, to 18, Stepney-causeway, London, E.

TO PARENTS AND GUARDIANS. —Articled Pupil wanted, in West-end Auction, Survey, and Agency Offices (one a branch.) Vacancy for a well-educated, gentlemanly youth, of good character. Terms to be arranged as to premium. Can reside with one of the principals. W. R., Double View, Allison-road, Acton, W.

LAUNDRY.—Wanted immediately thoroughly practical Manager; married preferred. Both man and wife must have high recommendations for honesty, sobriety, &c.—Reply, stating salary, references, and full particulars, to
Mr. Pegler, Solicitor, 1, Fenchurch-street, E.C.

UPHOLSTERER'S CARMAN, for near London. Must be experienced with horses. A good packer, and total abstainer. References required. State age and experience.
P., at Horncastle's, 61, Cheapside, E.C.

GARDENER (second) wanted. Wife to keep Lodge gate. No family. M thoroughly understand his duties, and be str ust and willing. Christians and total abstainers ong ferred. Mrs. C. H. Spurgeon, Westwood, Beupre-nll, Upper Norwood, S.E. lah-

TEMPERANCE MISSION WOMAN wanted, for the City of Durham. Age 30. Church of England. Salary £40.
Mrs. R. D. S., West House, Durham.

AN ACTIVE, INTELLIGENT YOUNG LADY wanted, not under 23, of decided Christian principles, to train as Hospital Nurse. Can be taught Dispensing. No salary first year, but uniform given.—Matron, Dispensary, Monkwearmouth, Sunderland.

TUTOR.—Wanted, by June 5, as holiday Tutor to three little boys, a Christian abstainer, qualified to teach good English, elementary Latin, French, and good music. Would be required to take entire supervision of young charges. Engagement to last three months certain; partly at the sea-side.—Replies by letter only, stating past experience and full qualifications, giving references and terms (moderate), to Paterfamilias, New Athenæum Club, 3, Pall Mall East, S.W.

WANTED, at the Convalescent Home, a young woman, age 19, as Cook and General Servant. Wages £12, everything found. No washing at home. A quiet, respectable woman will find a comfortable situation.—Apply, personally or by letter, to Matron, Convalescent Home, Gipsy-road, Lower Norwood.

GARDENER wanted. Middle-aged; Christian; married. Wages 24s. No house. Flower and kitchen garden, greenhouse, boots, knives, clothes, &c. Small family.
Mrs. M., Gastrell & Son, Cheltenham.

A YOUNG LADIES' MAID wanted. Thorough good dressmaker. The Advertiser can recommend two respectable girls as Under-Nurse and Under-Housemaid.
M. G. R., Higham, Rochester.

HEAD NURSE wanted for children, ages 18 months and 5 months. Under Nurse kept. Good needlewoman required. Good wages. Age 30 to 35.—Mrs. R., Hollywood, The Glebe, Blackheath, S.E.

CHRISTIAN NURSE wanted, in Officer's family in Southsea. Four children, aged one month to nine years. Assistance given. Wages £20, no beer.
Lady Home, 4, Cambridge-terrace, Dover.

GOOD PLAIN COOK wanted. No objection to a Kitchenmaid. Comfortable place. Good wages. — Mrs. Thornton, St. Barnabas Vicarage, Addison-road, Kensington, W.

COOK (good) wanted, 25 to 40. Unexceptionable references required as to character and efficiency. Kitchenmaid kept.
Mrs. J. E. Ellis, The Park, Nottingham.

WANTED, by a Clergyman's Widow, in the country, good Plain Cook, or General Servant who can cook. Good character indispensable. State wages, age, length of character.—Mrs. Postlethwaite, Kenley, Surrey.

A GOOD PLAIN COOK wanted. Total abstainer. Age from 25 to 30. Small dairy.—Miss Bird, Chilbolton Down, near Stockbridge, Hants.

COOK (GOOD), in Clergyman's family. Kitchenmaid kept. Wages £25 to £28. Address, stating age and references,
Mrs. Coote, Dungarvan, Tunbridge Wells.

A PLAIN COOK wanted, in a business house (draper's). Lady makes pastry, &c. Congregationalist and abstainer.—Apply, with full particulars, Mrs. J. H. Marchant, 106, High-street, Sevenoaks, Kent.

KITCHENMAID wanted, for large country house. Not under 18. Must have been out before. No scullery-maid. Quiet situation.
Miss Onslow, Alresford, Hants.

A CHRISTIAN GENERAL SERVANT wanted, on 10th of June; able to do plain cooking. Age about 25. Wages £14 to £16. Two in family.
Miss Low, 2, Warwick-road, Upper Clapton.

HOUSEMAID wanted, in the country; she must sew well, and thoroughly understand the duties of an upper housemaid.—Miss Crewdson, Norcliffe Hall, Handforth, Manchester.

TEA AGENCY.—Agents (male and female) required everywhere to sell our pure Teas. Our wholesale prices (from 1s. 4d. per lb., upwards) leave a large profit to agents. Lady agents are most successful in obtaining orders from friends, and derive a good income from this source. Schools and large consumers supplied direct.—Samples free, of The United Tea Growers' Association, 14, Union-court, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.

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BOARD AND RESIDENCE.— An officer's daughter receives one lady to share her quiet home. Vacancy about the 19th inst.—Address by letter only, Beta, 117, Crawford-street, Baker-street, W.

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LEWIS'S SELECT REGISTRY Office for Families and Servants.— 24, Commercial-street, Hereford. Enclose stamp for reply.

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(Continued on page 22.)

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.
Established 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

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Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

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As taught in the Nicene Creed, the Primitive Church, and Holy Scripture. By Rev. Frederick Dobbin, M.A., Rector of Carrigrohane and Canon of Cork.

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Offices—**21, John-street, Adelphi, London, W.C.**

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21, JOHN STREET, ADELPHI, LONDON, W.C.

THE ANNUAL MEETING

WILL BE HELD

At WILLIS'S ROOMS, on MONDAY, MAY 18, at 3 p.m.

Chairman: **THE LORD BISHOP OF TRURO.**

Speakers: Rev. W. Hay Aitken, M.A., Rev. Sir Emilius Bayley, Bart., B.D., Rev. S. A. Selwyn, M.A., and the Rev. H. Armstrong Hall, A.K.C.

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£4,500 required at once.

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Memorial Windows, Transepts, Pillars, Tower, Clock, Bells, Vane, &c., may be **PRESENTED** in memory of **BELOVED ONES** whom God has called Home.

THANKOFFERINGS for prospects of a Peace, which will enable the Kingdom of the Prince of Peace to be extended with more vigour, are earnestly invited.

Will God's people kindly help an anxious and sorely hampered Minister?

Largest and smallest Contributions will be gratefully received and acknowledged by Rev. R. Ross, The Vicarage, Forest Gate, London, E.; or may be paid to London and South Western Bank, for "Emmanuel Church Enlargement Fund."

BRETHREN, PRAY FOR US.

METROPOLITAN POLICE RELIEF FUND.

Patron—Sir E. Y. W. HENDERSON, K.C.B.

"THE PRODIGAL SON:"

A Service of Song in aid of the above Fund, will be given in

EXETER HALL, STRAND,

On SATURDAY AFTERNOON, MAY 16,

By the **POLICE CHOIR**, in connection with the Christian Policemen's Association (Western Branch).

100 Children from the Police Orphanage will be present. Reserved Seats, 2s.; admission, 1s. Doors open at 3; commence at 3.30.

THE BLUE RIBBON GOSPEL TEMPERANCE MOVEMENT, founded by Mr. Wm. Noble, Feb. 10, 1878.—THE ANNUAL PUBLIC MEETING will be held in EXETER HALL, on Monday, May 18. W. I. Palmer, Esq., J.P., will preside at 7 p.m. Speakers: The Hon. and Rev. Canon Leigh, M.A., Vicar of St. Mary's, Bryanston-square, W.; The Rev. Dr. John Clifford, M.A., LL.B., B.Sc., of Westbourne-park Baptist Church; Mr. J. H. Raper; and Mr. William Noble. Miss Mary Davies will sing. Admission Free. Tickets for Reserved Seats, 1s. each. Two Important Conferences will be held on Tuesday, May 19, at 11 and 2.30; full particulars and cards at the Offices, 134, Hoxton-street, N.

Zechariah xiv. 5.

To all who love the Lord's Appearing.

WORLD-WIDE SECOND ADVENT PRAYER UNION.

In connection with the above, our

SECOND ANNUAL CONVENTION

WILL BE HELD (D.V.) IN THE

CONFERENCE HALL, Clapham Road, S.W.,

ON

Wednesday and Thursday, May 20 and 21.

The Meetings will be as follows:—
Devotional Meeting, 10 a.m. General Meeting, 11 a.m. Bible Reading, 3 p.m. Evening Meeting, 7 p.m. each day.

The Revs. C. Skrine, F Whitfield, A. Fausset, C. Stirling, C. Graham, J. C. S. Kœnig, and Fuller Gooch; Dr. Anderson; and C. Pember, Esq., will address the Meetings.

Tramcars from Westminster and Blackfriars Bridge pass the door constantly. Clapham Road Station is near, and Tramcars to and from the station pass frequently.

Light refreshments will be provided at moderate charges. Tickets for a few Reserved Seats, 2s. 6d. each, and Free Tickets and Programmes to be had on application to the Rev. C. MELVILLE PYM, Hon. Secretary, The Conference Hall.

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Subscriptions and donations are urgently needed to carry on this daily increasing work, and will be gratefully received by Dr. W. Moon, 104, Queen's-road, Brighton (Acting Trustee); also by the Editors of The Christian.

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THE CHARITIES' REGISTER AND DIGEST.

A classified Register of Charities in or available for the Metropolis, and a digest of information respecting the legal, voluntary, and other means for the prevention and relief of Distress, and the improvement of the condition of the Poor. With an Introduction on "How to help cases of Distress."

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The Christian.

CANON LIDDON'S EPISCOPAL THEORY.

THE recent sermon by Canon Liddon, at St. Paul's Cathedral, on the occasion of the consecration of the Bishops of Exeter and of Lincoln, has attracted a good deal of attention in the religious Press. *The Record* criticises strongly the bad taste of inflicting upon a congregation, one-half of which might be expected to be friends of, or at least in sympathy with, the evangelical Bishop of Exeter, a discourse bristling with controversy and wholly one-sided in its exaggerated assertion of High Church dogmas and assumptions.

There is no doubt some ground for this charge, but, on the other hand, if Canon Liddon believes what is called Apostolic Succession—that is, the transmission of grace solely through Episcopal hands—to be essential to Christianity, he cannot be fairly blamed for insisting upon it on such an occasion. It is to be hoped that had an evangelical preacher been chosen he would not have kept back what he might deem to be an essential feature of the truth of God through any fear of offending the susceptibilities of High Churchmen present.

What constitutes a more real ground of complaint is that—as *The Record* also puts it—a professedly Protestant preacher, in a Protestant Cathedral, should preach such unscriptural and intolerant Romish error, which, to do the Church of England justice, has always been repudiated by her greatest and most spiritually-minded teachers, though of late it has become fashionable through the spread of the leaven of Romish doctrine arising from the unhappy Oxford movement of fifty years ago.

Canon Liddon's Episcopal theory would unchurch not only all Dissenters in England, but all Presbyterians in Scotland, even those who there form the Established Church, a Church recognised by our gracious Queen, who, while living there, attends its ministrations. He would also excommunicate all foreign Protestants, though, as *The Record* well points out, even Bishop Cosin (a special favourite of the High Church School) expressly refused to do this, and our Reformers are well known to have drawn up those of the Thirty-nine Articles which treat on the subject, so as not to exclude but to recognise the ministry of foreign Protestants.

The root of Canon Liddon's error we take to be his assumption that our Lord's parting commission to his disciples (as St. John expressly calls them, John xx. 19) was given to Apostles only. Canon Westcott more truly says on the words "breathed on them and said, 'Receive ye the Holy Ghost,'" "There is nothing to limit the pronoun 'them' to 'the ten.' It appears from Luke xxiv. that there was a general gathering of the believers in Jerusalem. In verse 12, 'the twelve' are evidently distinguished from 'the disciples.' . . . The commission, therefore, must be regarded properly as the commission of the Christian Society, and not as that of the Christian ministry." Again, in his "The Revelation of the Risen Lord," Canon Westcott says: "The words were not addressed to all the Apostles, nor to the Apostles alone. Thomas was absent, and there were others assembled with the Apostles (Luke xxiv. 33). The commission and the promise, therefore, were given, like the Pentecostal blessing which they forefigured, to the Christian Society, and not to any special order in it."

Canon Liddon says: "It is indeed a very solemn question whether we hold the Episcopate to be a part of the revealed will of God, or like archdeacons or capitular bodies, only a feature of Church Government, who, however venerable, may conceivably be dispensed with without sacrificing anything organic in the conditions of our communion with Christ. If by suppressing all the deans and chapters we could reconcile all the separated Protestant bodies to the unity and doctrine of the Church, who of us but would not gladly make the sacrifice?"

It seems strange that one who can speak thus should not look more closely into the question, whether Episcopacy, however sanctioned in Scripture as a form of Church government, be indeed, as the Tractarian school teach, the means—and the only means—of transmitting spiritual privileges. No such notion can be extracted from the New Testament, but it will be found in abundance from the time of Cyprian and onwards, as part of the system of growing superstition which finally culminated in the Romish Apostacy. From such unscriptural errors the Reformation, through God's mercy, delivered England. It is sad to think that Canon Liddon and his friends would, if they could, enslave us again.

ONE ROOM.

SUCH striking prominence has of late been given to the question of the dwellings and lives of the abject poor in the slums of our great cities, that there is now some ground for fear, lest the lot of other classes of the people—classes not less entitled to sympathy and help—may be quite overlooked. The "respectable poor," who do not in any way war against society, have, in some measure, to pay the penalty of their comparative respectability, and of their lack of that element of picturesqueness and romance which is popularly supposed to accompany the vagrant and the criminal.

Yet it may well be considered doubtful whether the danger to society is greater from its neglect of the former than of the latter; for there are evils inseparable from some of the deplorable surroundings of the respectable poor, which are likely to develop widespread immorality. It is not necessary to visit the East-end of London, or the Liberties of Dublin, to find the gangrene which is eating its way into our national life; any parish in any populous city will furnish sufficient proof of the urgent need which exists for provision for those who are neither destitute, depraved, nor homeless, but whose home is included within a space of a few square feet.

Take, for instance, the Lower Division of Islington, a district by no means remarkable for the poverty of the residents, or the dilapidated condition of the houses, including, as it does, the healthy and better-class suburbs of Barnsbury, Highbury, and Kingsland. We find that in the district there are no less than 2965 families, some consisting of father and mother and eight children, living the one-room life, while there are 7794 families each living in two rooms. Mr. Marchant Williams, who, as inspector of schools for the London School Board, has the best available means of obtaining reliable information upon the subject, has stated that there are in London no less than sixty thousand families each living in one room; and it is not improbable that in several of our large cities the percentage of the population with such limited accommodation is equally high.

It needs no sickly sentimentality to find in these figures evidence of a grave and pressing danger to society. What can reasonably be hoped for in those who are trained within such environments? How can it be expected that children should grow up modest and virtuous in the inevitable surroundings of such a home, however anxious the parents may be to preserve them from contamination. With bodies enervated by the necessarily unhealthy atmosphere, and with minds tainted by experiences from which the children of more happily situated people are studiously kept free, the wonder is, not that some of them fall into the ever-yawning gulf of vice, but rather that so many of them escape, and become virtuous and God-fearing members of society. That young girls from such homes, when they go out to earn their bread in factories and shops, commence life heavily weighted, must be admitted, for the fact is only too evident in some of its terrible results, and is unmistakeably recorded in the stony pages of the midnight streets.

It behoves us to ask ourselves whether the responsibility of their lapse is their own, or that of society, which permits in its midst the existence of a crying evil. Far too often in philanthropic as in other work we have remedial instead of preventive measures, and deal with the effect instead of the cause. The reformatory is all very well, but that which would render the reformatory unnecessary is preferable; for it is better to prevent the fall than to raise the fallen. The work of providing more suitable homes for the upper section of the labouring poor surely is a fit and proper one for the Christian to engage in. It may not be so direct an assault upon the kingdom of Satan as purely Gospel work, is but it certainly will have the effect of preventing the extension in certain directions of the devil's boundaries. Whoever is labouring only in preventive movements assuredly is one of the Lord's army of pioneers, removing obstacles out of the way of the growth of the kingdom of God.

The example of Octavia Hill and others might profitably be imitated by many who are anxious to follow in the footsteps of the Master who went about doing good, and who, in his Divine mission to the souls of men, ever evidenced a deep practical sympathy with the physical sorrows and trials of humanity. Christ's assurance that "it is not the will of your Father that one of these little ones should perish" has a wider bearing than many of us are ready to admit, perhaps simply because its practical application in these days would involve personal and unpleasant labour rather than quiet meditation.

James Bowker.

POLICE CHOIR.—The Police Choir in connection with the Christian Policemen's Association, are to give a Service of Sacred Song, entitled "The Prodigal Son," in Exeter Hall, on Saturday next (May 16) at 3.30 p.m., in aid of the Police Relief Fund. A choir has lately been formed, consisting of members of this Association, who have consecrated their voices to the service of the Lord. Tickets can be obtained at Exeter Hall, or of Miss C. Gurney, hon. sec., 11, Ladbrooke-terrace, Notting-hill, W.

A TRAVESTY OF JUSTICE.

WE have already referred to the appearance at the Police-court and the committal for trial of Mrs. Jeffries for keeping a number of infamous houses in Chelsea. After her commitment, the following note from a correspondent appeared in *Truth* :—

> "I see in the Jeffries case that counsel repeatedly urged witnesses not to mention the names of her male visitors. I could have understood counsel for the defence doing this in the interest of their client's business; but why counsel for a prosecution, which was instituted by a Society for the exposure and suppression of vice, should have taken the same course is not so easy to perceive. Either this Society should not have prosecuted, or it should not have thus sought to shield those without whom Mrs. Jeffries' business could not have been carried on."

It was not by any means the wish of the prosecuting Society, which (after a long series of difficulties thrown in their way by those who ought to have helped them) brought these abominable establishments to light, that their aristocratic patrons should be concealed.

The case was tried at the Clerkenwell Sessions on Tuesday, May 5. With three other friends we went to hear it. At the foot of the stairs we encountered a policeman, who stopped us with "Jurymen only." We insisted on our right as representatives of the Press. Some of our friends had the greatest difficulty in getting in, being told the court was crowded, whereas, when they entered, there was not a single person in the seats appropriated to the public.

The leading counsel on each side (Mr. Besley and Mr. Montagu Williams) retired, before the formal opening of the Court, apparently to consult together, and with the Assistant Judge, Mr. Edlin. On their return the defendant, Mrs. Jeffries, pleaded *Guilty*, and Mr. Besley proceeded to remark on the case against her, previous to judgment. If he had been retained by the defence to state it as mildly as possible, he could not have succeeded better. It was made to appear that Mrs. Jeffries' misdoings went no farther back than 1882, whereas in his brief was the deposition of a servant, dating back about twelve years. It was also made to appear that there was nothing of a specially disorderly character about this disorderly series of houses, whereas the deposition of this servant declares that she left Mrs. Jeffries' service on account of the cruelty perpetrated on a child who had been apparently kidnapped from the country, and was certainly outraged in this den of satyrs.

The following comments by the Press will show that we are not singular in our view of the case; although the silence of the Press generally is one of the most painful features in the question of Public Morals which is forcing itself to the front :—

CHRISTIAN COMMONWEALTH.

> "On Tuesday, May 5, Mrs. Jeffries, the notorious keeper of aristocratic brothels in Chelsea, appeared at the Clerkenwell Sessions House, to take her trial. She pleaded guilty, and thus prevented the prosecution bringing forward the evidence which they had in readiness, and which would have startled the nation. Mr. Montagu Williams, her counsel, glossed over the facts of the case; and Mr. Besley, who was supposed to be prosecuting counsel, displayed equal anxiety to minimise the crime and mitigate the punishment. Mrs. Jeffries was fined £200, and ordered to find sureties to the amount of £400 to be of good behaviour for two years. Practically, this is no punishment at all. The entire proceedings were little better than a burlesque on justice. It would be well for the prosecuting Society to get a fresh solicitor, and to employ other counsel, before they again bring a case into court."

MORNING MAIL.

> "The sentence passed on the woman Jeffries at the Middlesex Sessions was ridiculously inadequate to the offence with which she was charged, and was still more absurd when her antecedents were taken into consideration. A fine in such a case is a mere mockery of justice, and the way in which the whole matter was hushed up in deference to the position of Mother Jeffries and her male clients is simply a disgrace to all concerned. Had this abominable old woman kept a small coffee-shop in a back street, she would have been sent to prison without mercy; but a procuress who keeps a whole row of disorderly houses and a brougham, is let off with a fine!"

ECHO.

> "The trial is ended, but the investigation ought not to be at an end. At the preliminary examination an ex-Police Inspector deposed that he had reported this woman's house to his superiors and only been ridiculed and told to hold his tongue. Surely, now that the woman has pleaded guilty to the charges made against her, the Home Secretary will sift this statement to the bottom. If it be false, the man who made it ought to be punished; if it be true, the guilty ought not to escape. From first to last the case is very suggestive. Social reformers are often told that the law is strong enough already. Possibly it is, if it were only put in force. But the enforcement of the law depends largely upon the police and the local authorities. If they shut their eyes and neglect their duty, and private citizens invoke the law, those who act are subjected to persecution and forensic scurrility. Sir William Harcourt, at the instance of Mr. Baron Huddleston, has refused to institute a further investigation into the Poole perjury case; we wait with keen anxiety to see whether he will consider the Chelsea case finally closed after the statement made on oath in open court with regard to the conduct of the police authorities."

If the demand expressed by *The Echo* and other journals for a thorough and impartial investigation of the charge of Mr. Minahan, ex-inspector, against the police, is not acceded to, the inevitable assumption on the part of the public will be that the authorities are afraid of the result, and are therefore bolstering up the conspiracy of silence. We can conceive of nothing more fatal to public morals than any suspicion of complicity with wrong-doing on the part of our police officials, and we hope that for their own credit and vindication a strict inquiry will be instituted into the conduct of the Chelsea superintendent and his subordinates. We may remark as a singular indication of the interest that is evidently felt in this case by the authorities, that the Home Secretary sent a representative to watch the proceedings at the Westminster Police-court. At the trial in the Clerkenwell Sessions House an influential member of the Government, we understand, was present, and occupied a seat on the bench. We can only hope that such solicitude to be fully informed on the subject implies a determination on the part of the Home Office to probe the matter to the bottom and arrive at the truth.

The whole circumstances surrounding this miserable case, from first to last, prove that even in this free and enlightened country equal justice is hard to get when there is likely to be any reflection cast upon those in high social positions. Six months ago an attempt was made to bring this procuress to trial at the instance of a private prosecutor. The presiding magistrate at the Westminster Court on that occasion absolutely refused (after consultation with his brother magistrates) to grant a case, on the plea that it was the province of the vestry to prosecute, and that to encourage action by a private individual would open the door to extortion. Yet this magistrate had substantially the same sworn evidence before him as that on which the woman has since been convicted and punished—if, indeed, the sentence can be said to carry with it any punishment at all. After this magisterial refusal endeavours were made to induce two Chelsea ratepayers, of good position, to act as prosecutors, and thus compel a hearing of the case. Most of those applied to declined, because of the powerful backing enjoyed by Mrs. Jeffries: some of these householders went so far as to say that they feared personal violence if they were to appear as the complaining parties. What ground there was for their fears we know not, but the mere fact that such a plea was advanced indicates a deplorable state of matters indeed.

The sentence itself, as our contemporaries have well remarked, is most absurdly inadequate, and seems to us nothing less than a perfect mockery and travesty of justice. Considering the facts adduced at the police-court, and contained in the depositions before the Judge at Clerkenwell, the sentence is altogether unintelligible, except on the supposition that some strong influence, in favour of the accused woman, was brought to bear on the Court by her aristocratic patrons. The shameless favouritism and leniency shown towards her in both courts was most marked to any unbiassed observer. The police magistrate "did not want to send her to prison," and gave her ample opportunity as to securing bail, which would have been certainly denied to a poor and friendless prisoner. A man evidently in humble position was placed in the dock at Clerkenwell for a similar offence, on the conclusion of Mrs. Jeffries' case, he having been incarcerated for some time. The hearing of his case was postponed, but the man was without any compunction or consideration sent back to prison. It seems as clear as the noonday that even in so-called Christian England there is too often one law for the rich and another for the poor.

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OUR "HIGHWAY" MEN.

THE Strangers' Rest, in Ratcliff-highway, has been the scene of many interesting sights; not the least interesting was one that took place last Thursday. For about two hours before the appointed time the doors were thronged with hungry, poverty-stricken men, anxiously waiting for admittance to the promised feast. As soon as the doors were opened the rooms were speedily filled. One's heart was filled with pity and yearning compassion, to think that these 250 men knew nothing of fireside and home comforts or joys. The rough, coarse, lodging-house kitchen was their only earthly dwelling-place. Some bore the traces of "better days"—some, for whom we felt especial pity, trembled with age.

All received and devoured with eager thankfulness the ample supply of provisions and mugs of hot tea. In due time the "Mizpah" band arrived; their thrilling Gospel songs and earnest words of testimony rivetted the attention of the men, and at the close twenty rose for prayer. We trust some, if not all, found true rest in Christ ere they left the hall. The men each received a bunch of fresh, beautiful flowers as they went out. As the workers wished them "Good-night," hearing such remarks as these; "Oh, if we could only have this treat every night!" and "I could sit all night to hear such singing and preaching," they could in some small measure realise the blessedness of the Master's words, "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto Me."

A VENERABLE COLONIAL BISHOP.—A correspondent writes as follows to *The Queensland Times* respecting the retirement of Bishop Hale: "A good man, old in years, and grey in the service of the Gospel ministry, is about to leave his Queensland home. The best of his life has been spent in Australia. His care and zeal for the welfare of the aborigines in Western Australia is well known. He recognised a brother in every minister seeking souls for Christ, no matter of what denomination, and on the platform of the Bible Society, and at the gatherings of the Sunday-school Union, showed his great unsectarian spirit and his hearty desire to co-operate in every good work. His charity, and the disposal of a large portion of his emolument for religious purposes, to say nothing of his munificent gift of £700 two years ago towards the debt of the Anglican General Church Fund, have proved his great unselfishness."

A TRIBUTE TO THE BIBLE.

By Professor ELMSLIE,

At the Annual Meeting of the Bible Society.

I WANT to remind you why you give your money to send the Bible to heathen lands. It is because the Bible has been your best friend. It is because the Bible in your personal life has gone by your side; has been a sweet summer sunshine of God in your life, making all that was pleasant and bright in it more beautiful, and saving you a hundred times over from hidden dangers. I put it to you, men and women, who learned to love the Bible at your mother's knee, when she took you in her lap on a Sabbath evening and told you the story of the gentle Jesus coming among sinful men, bringing tears of penitence into the eyes of sinful women, and then going to the Cross and offering up there his mighty heart as a sacrifice for the world's sins—I put it to you whether the love of Jesus did not then enter into your child's heart? You loved the Bible, and its strains have been in your ears like music; and when you left your father's home and went into the world, and came into contact with the real pressure and hardship and cruelty of life, and you bore the marks of the struggle upon you; when your heart rose up in rancour against it, and deep tides of passion swelled up, and you were on the brink of doing things that would have covered your soul with lasting shame—what held you back, and comforted you, and elevated you, and lifted you up when you fell, and set you on your feet again, so that here you are, men and women who can hold up their faces unappalled, looking to God in heaven, and drawing your little children to love the Lord Jesus and believe in that dear Bible? What did this for you? Why, this sacred Book, out of which the great heart of Christ flows forth.

Once more, I wish to say, that I have a very firm belief that England owes all that is best and most bright in her prosperity, in the stability of her laws and government, in the equal and just balance of the relations of every class of society to one another, to the Bible. I catch a sentence in this report that pictures for our eyes a very different state of things abroad—countries where the population is divided into two antagonistic armies, hating each other; one dominated by a superstition that has shut out the Bible, the other dominated by an unbelief that does not know the Bible. Now, I believe that a terrible retribution has come upon those countries that at the Reformation drove the Bible out of their borders, and drove out the men and women whose hearts had learned human rights and obedience to God out of that sacred Book. There is a difference between those countries, with the hostility and struggles and contentions of their political life, and our own land. Why is it that in England we have none of those dreadful scenes of anarchy, when all government is overturned and the tyranny of the few is replaced by the worse tyranny of the mob? Why is it that these contentions and rival claims of wealth and privilege against poverty and despair and ignorance have often and always been decided on principles of equity in our land, with a growing progress to that perfect balance of all human rights which marks the perfection of all human government? Why is this? Because the spirit of the Bible has been infused into the very minds of the English people—the Bible, that surpasses all other books in its denunciations of tyranny, oppression, and wrong; the Bible, that is the book of the poor and enslaved, and that stands up and proclaims justice, and love, and truth. Yes; but it equally denounces the attempt to right wrongs by fresh wrongs. It has no faith in curing those evils that spring out of the sin and selfishness of men's hearts by any mere mechanical adjustments of goods and transposition of laws and customs. It teaches that nothing but penitence and regeneration, and a new outpouring of the pure, sweet, holy Spirit of God can purify a nation's life; and that Bible, with its calming and kindling power and influence, is deep-rooted in English character.

And observe that when great changes did take place in our country, they took place not with a shut Bible, but with an open Bible. We may have our own opinions as to which man was right and which was wrong, but the point is that the Bible was kept open and appealed to; that it had lived and been loved in England. And the Bible, I say, has done more to make all that is pure, stable, just, generous, free, and living in the English character than any other influence whatever. I listened with exceeding pleasure to the words that fell from the noble Chairman's lips when he told us how the heart of the poor in England is going out to the Bible. I believe them, for from the little I have seen in my work when I was a minister among the poor, I came to this conclusion, that it is false to say the heart of the working classes is turned against the Bible. (The Earl of Shaftesbury emphatically and repeatedly exclaimed Hear, hear.) The hearts of poor men are embittered by many real wrongs and by a great many fancied wrongs that they have suffered from ecclesiastical bodies and political legislation that perchance has too much selfishness and care for the privileged in its making; but the working men have always distinguished between the sweet teaching and the pure and noble heart of Jesus Christ, and the errors and selfishness and sins of those who bear his name. And I say this, that men's voices will grow more gentle, and their words will lose all their harshness, and mere controversy will become silenced when men are shown once again that sacred form of a crucified Christ, dominating the centuries with his dying love, determining the destinies of men with his undying pity for sinners.

Infidelity itself has tears come into its eyes when you bring it face to face with Christ. We count criticism an enemy. I think that is a mistake. We often think of temptations in life as if they were almost an evil, and come from the devil. But the Bible says, "Blessed is the man that endureth temptation." I think God puts temptation in life for a discipline. Perchance the very finest gifts my God-given life has bestowed upon me—as will appear at the last great day—have come, not out of its happiness and success, but out of its struggles, and conflicts, and battles—out of the blessed temptation. And I dare to say this: I count it a sign, not of a dying Bible, but of a living, rising Bible, that it is spoken against. I count it a proof that men's hearts are not at rest when they cannot stick to their science and philosophy, but must come and strike at Christ. He is moving them and is attacking them, and the heart of the age is stirred. The ages of faith, as they are called, I think, were often ages of stagnation and death. Where there is life and movement, and where religion is stepping forward, there you may have criticism and antagonism.

What has criticism done in these last years? I tell you it has executed judgment on itself. I will tell you what critics are doing—they are, step by step, as each new unbelieving theory comes out, making one more pathway of escape from Christ impossible. Where is the Christ of Paulus? where is the Christ of Strauss? where is the Christ of Schenkel? where is the Christ of Renan? There is not a cultivated German or critic who believes in one of them. And what have these critics done? Why, by a method of elimination they are shutting up the heart of humanity and the intelligence of the age to this: there is no other explanation of Christ's power than the old, old one, that He was perfect Man and perfect God, the world's Saviour, the Son of God. This good thing has been done for our Churches and for ourselves—the attack on Christ has driven us back on Christ. Our churches are too apt to live with the Christ in their Creeds; and the Christ of the best creed is not quite the living, loving Son of God whom we see in the Gospels. It is like that old Greek story of the giant son of the earth in his wrestle for life. Every time he was thrown on his mother earth he rose again with renewed strength, but when held aloft he was killed. You will never kill Christianity till you succeed in deluding Christians that they can defend it out of the Bible away from Christ. But every time one is, in the conflict of criticism, flung back on Christ, I ask him if, indeed, he is not renewed; and so in these shocks the Church rises again with a new life, because she relies anew on a risen Christ, who is exalted on high, and is going to be the world's Saviour, and the world's Conqueror. Because the Bible Society is bringing men's hearts into contact with the heart of the Christ of the Gospels, I bid it God-speed, and ask for it all the support you can give in money and prayer; and we will all join together in wishing that God may increase its resources and multiply its means of usefulness, and hasten the time when no human home shall not find its supreme pride and boast in the Holy Book of God.

THE EVANGELISTIC MISSION.

"THE OXFORD" MUSIC HALL.

A SOCIAL meeting of workers and converts was recently held at Stafford Rooms, when many pleasing testimonies were given as to the blessing which had accompanied the services here throughout the winter. Every week numbers of inquirers remained to the after-meetings, and not a few of them confessed to have found the great salvation. All the workers expressed their regret that the time had arrived for closing the services, to the heavy expenses of which they have themselves contributed according to their ability. Many converted there this winter are now, in their several neighbourhoods, bearing testimony to the power of God's preserving grace.

A REST HOUSE AT HASTINGS.

Wilton House is the name of a new House of Rest opened at Hastings, on Friday, May 1, for wearied workers in the Lord's vineyard, both from home and foreign fields. It is pleasantly situated, and within five minutes' walk of the sea. The house is named after the estate of the generous donor, through whose liberality it is completely furnished. The Home will be conducted on purely unsectarian principles. Any of the Lord's servants needing rest will be received according to rooms that may be vacant at the time, the terms being suitable to those in receipt only of small incomes, while none for whom its benefits are intended will be refused through inability to pay at all. The balance between receipts and expenditure will, we hope, be supplied by the voluntary offerings of Christians who may be led to show sympathy with the work.

Many friends assembled on May 1, at the meetings, several coming from London, Tunbridge Wells, and other places, to show fellowship in thanksgiving and prayer. They proved delightful times of communion with God, and weighty words of spiritual instruction and comfort were spoken by several during the day.

TENT MEETINGS.

The time has fully arrived for us to recommence tent work. Fourteen tents were employed last year (besides one or two old ones in occasional service), and the work was of the most deeply interesting kind. The meetings have since resulted in permanent missions being established by local friends. Most of the marquees are now ready to be again sent forth for the summer campaign. We are waiting for supplies before we go forward. Tent meetings involve considerable outlay for carriage, ground, workers, and general expenses. We ask earnest prayer that God may give us a glorious soul-gathering time wherever the tents may be erected. Throughout the halls—almost without exception—of the Evangelistic Mission, we are witnessing very much to cheer our hearts and call forth our thanksgiving to God.

C. Russell Hurditch.

164, *Alexandra-road, St. John's Wood, N.W.*

PORTSMOUTH & GOSPORT SEAMAN'S MISSION

—The thirty-third year of this work was celebrated on Friday week by a tea for fishermen from the mackerel boats now at Portsmouth. Gospel addresses were given, and it was a very solemn time. Good news comes from Cherbourg; continual blessing is manifest. MM. Sinel and Lerendu beg that the vessel may remain longer. It was really due at another port in France, but I have gladly consented to lend it until Sunday, May 10. After this we shall sail to some other port in France for evangelistic work; voluntary evangelists for the French ministry of the Word are invited. MM. Sinel and Lerendu have resolved to continue the work at Cherbourg.

Henry Cook.

Gosport.

RELIGIOUS AWAKENING IN SHANGHAI.

AT the Temperance Hall last evening, says *The Shanghai Mercury* of March 24, the gentlemen who lately came out for the China Inland Mission held another of their special meetings. The hall was filled, and the speakers were listened to with marked attention.

Mr. Stanley P. Smith read the parable of the Prodigal Son, and after singing a hymn, Mr. Hoste spoke from the text: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." After Rev. W. W. Cassells had prayed, Mr. Stanley Smith sang a solo: "Christ receiveth sinful men." Mr. C. T. Studd then spoke from the words: "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He delivered a very quiet but earnest address, in which he enlarged on the littleness of this world in comparison with the things of eternity, appealing especially to the young men present not to sacrifice their everlasting welfare for the fleeting pleasures of time and sense. There was no monkish austerity about his style: he freely admitted that there was pleasure to be had in this world, but urged that such enjoyment was as nothing compared with the higher and more lasting joy afforded by Christ. In conclusion, he spoke of the duty of confessing Christ, and urged any who had lately found Him to be a Saviour to them to confess Him boldly before men.

A BOLD CONFESSION.

In response to this appeal, Rev. F. R. Smith, incumbent of the Cathedral [late curate of West Ham Parish Church], stepped on to the platform and delivered what must be, we imagine, one of the most startling addresses that have ever been heard in Shanghai. He said that many of those present would be astonished at his presence on that platform, and many more would be astonished at what he had to say. Though he had been known by many of them as their minister, he grieved to say that until that very day he had never found the peace and joy that Mr. Studd had spoken of. Had God required his (Mr. Smith's) soul on Sunday night, he would have been a lost man; but he thanked God that if his soul were required that (Monday) night, he was a saved one, for he had that day found salvation. He trusted that none present would ever spend such an unhappy night as he had spent on Sunday night. He could not sleep, and in the morning he had been to see a friend of his, a brother clergyman (a missionary), who was then sitting in the audience. They had had a long conversation, and had visited the cemetery where his little one was buried, and the result of it all was that he had found peace with God by simply taking the Lord Jesus Christ at his word. He promised to save those who came to Him. "Him that cometh unto Me, I will in no wise cast out" were his words, and *he* could testify that He was as good as his word.

Mr. Smith then went on to give a brief sketch of his life. He said he had been brought up by very godly parents, and at the age of sixteen he was confirmed. That was a season of great joy to him. That joy, however, passed away. Afterwards he went to Cambridge, and then came his ordination. He felt a kind of solemn joy at that; but it soon passed away, and he knew now that the joy that he had experienced up to that time was not of the right kind. Then he came out to China, and he determined in his own strength to work for God as far as he possibly could. Afterwards he went home, and was married, and he well remembered the night before his marriage—how he had solemnly knelt and asked God that this might be a new departure in his life. Then he came out here, and, as many of them were aware, he had been preaching to them as faithfully as he knew how; and he had reason to believe that, through his preaching, some had found the way of life; yet all this time he himself had not been walking in that way. Having at length, through the grace of God, just taken the Lord Jesus at his word, he had now found peace with God—a peace he never had before—and the joy he now felt was one to which he had hitherto been an entire stranger. He said that the devil had been trying hard all day to keep him from coming to make this open confession of Christ; but, thank God, he had been helped by Divine power to do it, though no one, he thought, could understand the ordeal it was. In conclusion, he said that many present—fellow Christians—would rejoice with him; some who heard would be incredulous, and some would scoff. He expected much criticism, but he cared nothing for what man could say or do to him. He was determined to confess his Lord and Master.

This is but a brief summary of what can only be characterised as a most astonishing and interesting address. The meeting was brought to a close with a hymn, "O Lamb of God, to Thee I come," sung in an attitude of prayer. The last verse was read and commented upon by Mr. Stanley P. Smith, who announced that an after-meeting would be held. After the Benediction another hymn was sung, during which about half the audience went out. The remainder listened to a brief but earnest and loving address from Mr. Stanley P. Smith.

MR. HAMMOND IN GLASGOW.

AT the noon prayer-meeting of the Glasgow Evangelistic Association, on Tuesday, last week, a number of reports were given of Mr. Hammond's meetings, held the evening before in Paisley-road Free Church (Rev. Mr. Riddell). All who had been present seemed greatly impressed by the power of the Holy Spirit which rested upon that gathering. It was evident that during Mr. Hammond's address, and the closing prayer in which all were asked to join, very many were led to trust in the Lord Jesus Christ for salvation. In some of these meetings, perhaps more are led to Christ in the inquiry-meeting than during Mr. Hammond's address, but from the testimony of all, it could not have been so on Monday night.

Just at the close, one of the speakers said: "This meeting was the first of a series in the church to which I belong. The gathering of the children was very large. There could not have been less than 1200 in the building, and scattered through the audience were the Christian workers. God was working mightily through his servant. As he went on, giving one happy illustration after another, the interest deepened and grew intense. When the after-meeting began, no one left the building for a considerable time. I found a number of deeply interesting cases. First a number of girls were spoken to, and all, I fully believe, intelligently trusted in Christ. The next seat was just in front of the platform, and was filled with boys. At first they had been restless during the service, but towards the close of Mr. Hammond's address they had grown very quiet, and a number were in tears. It was easy work to talk and pray with them. I believe they decided for Christ. I spoke to many more in different parts of the hall. Two young women, whom I had long prayed for, came to tell me they had given themselves to Jesus during the service. Five little girls, well dressed, were sitting together, bathed in tears. When questioned, they said they were crying for joy that Christ had saved them. The workers in the gallery, and all over the building, were fully employed. Probably no one left the church without being spoken to."

A number of Mr. Quarrier's children, about to sail for Canada, were at the noon meeting on Thursday. Many tears were shed; it is believed that good and lasting impressions were made on their young hearts.

Rev. A. C. Fullerton, of the Buchanan Memorial Free Church, Glasgow, writes to us that, as a result of the week's meetings there by Mr. Hammond, nearly 380 young people have professed faith in Christ, after careful personal dealing.

CHINA INLAND MISSION.—Three young men sailed from London last week, to augment the staff of the China Inland Mission.

HOLLOWAY.—The fifth anniversary of the Evangelistic Mission, superintended by Mr. H. Putterill, was held on Monday, May 4, presided over by Captain Dennis. Mr. H. Topple, secretary, reported that during the year over 400 indoor and 225 open-air meetings had been held. Temperance and Band of Hope meetings were held every Sunday during the winter. Over 600 persons received free breakfasts on Sunday mornings, after which they heard the Gospel. The balance sheet showed £25 pounds deficiency. Funds are greatly needed in carrying on this good work.

HOW TO FLY.

Deut. xxxii. 11, 12.

IN a nest of God's providing,
Long I lingered, care deriding,
(For I thought the house abiding,)
Nor would fly away.

What was this my bosom thrilling?
Why were Autumn's blasts so chilling?
Sorrow soon my nest was filling.
Could I fly away?

Yes, for over me were staying
Pinions, with emotion swaying,
Love was hovering near me, saying,
"Come and fly away.

"I have left a scene of glory,
Here to come and hover o'er thee,
See, I cleave the air before thee,
Wilt thou fly away?"

Then my lot I mourned, bewailing,
For my wings proved unavailing,
But He *took* me, all-prevailing,
Thus to fly away.

Now, I rise, though often shrinking,
Fearing, failing, falling, sinking,
But my weakness to him linking,
I can fly away.

And methinks the heavens are clearer,
Things above seem brighter, dearer,
Yes, each day, the home grows nearer,
There, to fly away.

Hy. Joy Browne.

OBITUARY.

MRS. WILLIAM E. NEEDHAM.

THE beloved wife of the artist-evangelist, William E. Needham, departed to be with Christ, on April 4, having died in her mother's home, in Brantford, Canada, after a lingering illness of twelve months. Mrs. Needham had travelled with her husband in the Southern States, hoping to ward off the threatening consumption which had attacked her. When it became apparent that the disease had made inroads in her constitution, they repaired to Canada, where she now sleeps till the Crowning Day. Our sister was, indeed, ready. Though young and beautiful, her life had been consecrated, and gladly she laboured side by side with her husband in seeking to win souls to Christ. Only sixteen months ago, evangelist Thomas Needham buried his young wife; now both these brothers, taught by a severe discipline, are preaching with a mellowness and a tenderness given only to those who know the bitterness of sorrow, and the sweets of Divine comfort. They are commended to the loving prayers of your many readers. G. C.

THE LIVERPOOL STRANGERS' RESTS.

DEAR SIR,—Many of your readers will be glad to know of the good work going on at the branch Rest in Lime-street (under the St. James' Hall). Being in such a crowded thoroughfare, hundreds of all classes of people are day by day induced to enter, some to hear the Gospel, others to sign the Temperance pledge, and others to learn to read or write. For three months the work has been prosecuted with considerable vigour by an earnest band of voluntary workers, who have met with much encouragement.

The work is also going on well at the Park-lane Rest, especially among the foreign seamen and emigrants. Both Rests are so well situated —the one near the Custom House and the other in one of our busiest streets—that it would be a pity to see either closed through want of the necessary means to carry them on. Though we have so much to encourage us in the work itself our funds are very low, and as our expenses are nearly double what they were last year, we shall need a corresponding amount of support. Will any of your readers help us?

Yours faithfully,
Thomas A. Leigh, Treasurer.
19, *James-street, Liverpool.*

Mr. SPURGEON'S COLLEGE CONFERENCE

THE twenty-first annual Conference in connection with the Pastor's College was held during the past week. The usual preliminary meeting, held this year at Cross-street Chapel, Islington, was felt to be one of much blessing, and a sure earnest of God's presence during the week.

The Conference proper commenced on Tuesday morning. On rising to deliver the inaugura address, the beloved President said their grand aim must be the glory of God, and the question was, "How may this supreme end be attained?" Seven main points propounded in reply were as follows:—By preaching the Gospel of God's truth; by filling our sermons very full of Christ; by preaching and working in the power of the Holy Ghost; by personal consecration; by distinctly aiming at conversions; by the perfecting of the saints; and by personal faith in God. These heads were illustrated and pressed home with all the originality and fervour for which the pastor of the Tabernacle is distinguished. The preacher's faculties were all to be laid at the Master's feet; himself must deem no moment ever lost that is spent in communion with God; the message he proclaims must have the ring of certainty about it, and his consecration must be maintained with intense resolution.

In the evening the brethren gathered at Stockwell Orphanage, where tea was provided, and a soiree held. Pastor C. Spurgeon, of Greenwich, followed with an entertaining illustrated lecture, entitled, "Street Characters and Cries."

Wednesday morning was devoted to the consideration of "The work before us, and what we need for it." In response to a call by Mr. Spurgeon a cheering testimony was borne by Rev. George Rogers (late Principal Tutor in the College), who is now in his eighty-sixth year, to the sustaining power of the grace and goodness of God. A paper was read by Pastor E. Gange, of Bristol, on "An Unction from the Holy One," and another by Pastor H. Wilkins, of Cheltenham, on "Meetness for our Ministry." It would be impossible to convey an adequate idea of the "unction" that manifestly rested on these brethren; it is understood that both papers appear in the June number of *The Sword and Trowel*. Following up the subject, but giving it a bearing on "the regions beyond," Mr. Comber, of the Congo Mission, delivered a stirring address on the work being done in Central Africa, and the men who are needed for its continuance and development. The fact that the speaker's brother, as well as another student, had already laid down their lives in this work, gave an added weight and pathos to Mr. Comber's recital. A more impressive missionary address has seldom been listened to. The appeal for more helpers was made with such power that six men came forward at the close, and willingly offered themselves as candidates for the Congo Mission.

The annual supper meeting of friends and subscribers of the College took place in the evening. The Chairman this year was Mr. R. V. Barrow, J.P., who reviewed the history of the College, and accorded it the highest praise both for the foreign and the home work. Mr. Spurgeon said he had no object in starting the College but the keeping alive of the old Gospel and extending it. About 700 men had gone forth from the College since its commencement, and he believed that all of them who were now preaching held fast to the doctrine of Christ, while a large number of Churches had been formed. The meeting was further addressed by several of the evangelists who have gone from the Institution. Mr. Harmer astonished many by the instances of superstition and witchcraft he had met with in rural districts. Mr. Manton Smith had experienced a flood tide of blessing all the year round, and entreated parents to yearn for the conversion of their children. At one place nearly 300 persons testified to having found Christ. Mr. Weeks, another Congo missionary, spoke of the difficulties and triumphs of the work. He had experienced twenty-eight fevers more or less virulent, while in Africa, but when most sick Christ has been most consciously present. Pastor C. A. Davis bore testimony to the good work being done by many of the pastors in Yorkshire. Rev. Newman Hall, Mr. J. S. Balfour, Rev. J. A. Spurgeon, and Mr. Ewing also spoke. The sum of £2450 was raised.

The two concluding days were replete with blessing. At no Conference, it may safely be said, were the power and presence of God more manifestly felt, or the unction of the Holy One more richly bestowed, than at the Thursday morning gathering. Moved by the Spirit, one after another rose in succession, having a word of exhortation or of prayer. The remarkable unity of the whole was most striking and observable. The starting-point of blessing was a solemn and searching address by the vice-president of the college, Rev. J. A. Spurgeon, on the words, "Quench not the Spirit." Each minister must be led first to know that it is his privilege to be filled with the Spirit, and then say, by God's help, "I can, I must, I will, I am." In the time of refreshing that followed, Pastor Frank White added a precious word, observing that we must be very near to Christ in order that we may feel Him breathing upon us the Holy Ghost. Other exhortations followed by Professor Gracey, Pastors Wood, of Ramsgate, and Foster, of Sydenham. Mr. Spurgeon prayed that all present might be found living in the constant expectation of the Saviour's coming.

The usual tea and College public meeting took place in the evening, when the spacious tabernacle was nearly filled. The speaking and singing was mostly done by the college evangelists. In addition to Messrs. Fullerton and Smith, Burnham, F. Russel, and Parker, Mr. Mateer gave an account of the past year's work in Kent and elsewhere. Other addresses followed, and the ministers adjourned to their annual supper in the Lecture Hall.

The closing session on Friday morning was one of unusual calm and refreshing. Not a few were feeling the need of retaining the blessing already received, and cherished fears lest they might let it slip. More, however, was in store. The sight of the six brethren called to the platform, still firmly adhering to their purpose to go to the Congo, even though it might cost life itself, not only moved the hearts of the ministers present, but served as a fitting prelude to the sermon that followed, by Mr. Spurgeon, based on the words, "I have set my face like a flint," joined with that other text, "He set his face steadfastly to go to Jerusalem." To partake of the emblems of the Saviour's broken body and shed blood was now most appropriate, while the clasping of hands and the singing of the Conference Hymn, according to the Scotch version,—

"Pray that Jerusalem may have
Peace and prosperity,"

was a fitting finish to the enjoyments of the week, and seemed a sure prophecy of similar experiences in the years to come.

I. B.

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YOUNG MEN IN THE CITY.

ON Friday evening a joint meeting of the Gracechurch-street Branch of the Y.M.C.A. and the London Banks Prayer Union was held at the New Metal Exchange, Whittington Avenue, Leadenhall-street. The chair was occupied by Mr. J. Herbert Tritton. An address was delivered by the Bishop of Pretoria, seeking help on behalf of his Colonial work. By diagrams hung upon the walls of the room the audience were shown the geographical position of the Transvaal, as well as the new churches he had built, and the kraals, parsonages, and various towns connected with the district.

Following this, the annual members' meeting of the East Central Y.M.C.A. was proceeded with, the Chairman observing that it was the first meeting of a religious character ever held in the room. The report read by the secretary, Mr. N. R. Hughman, showed that the various means employed by the Association among young men had been kept in steady and continuous operation, and were attended with encouraging results. There are now 165 members, and 125 associates. Guy's Hospital has been regularly visited, the German Branch of the Association has been re-organised, services for youths in city offices have been held with encouraging results, and the evangelistic labours have been maintained with increased energy.

The Chairman explained that the Committee are contemplating securing this room with the adjoining smaller ones as the future head-quarters of the Branch. The meeting was held there that evening with a view of ascertaining the acoustic properties of the building, and also to discover how far they might count on the support of the members, should that course be adopted. Several gentlemen present also spoke, including Mr. J. H. Duncan, Mr. A. A. Head, Mr. Hind Smith, and Mr. R. M. Moir. Mr. Hind Smith said he had no doubt of success so long as the first principles of the Y.M.C.A. were adhered to.

M. MARC-MOUNIER, Professor of Comparative Literature at the University of Geneva, died in April at the age of fifty-five. To Geneva and France his death will be a very sensible loss as regards high-class and healthy literature.

THE RATCLIFF "BRIDGE OF HOPE."

LITTLE GIRL ROUGHS.

ATTENTION has lately been very forcibly drawn to the necessity of caring for young girls between the ages of twelve and sixteen. From the very commencement of the "Bridge of Hope" Mission this has been recognised. None can feel so keenly as those who work among the fallen, that to prevent evil is so much better than to attempt the remedy. Perhaps it is scarcely known that we carry on a considerable work amongst the rough young girls at the age when they leave the Board Schools.

Notwithstanding all that has been written or said, I do not think that we are half alive to the importance of taking hold of the children, boys and girls, at this critical age. It seems to me that if we are in any measure to cope with the evils of "Outcast London," we must prevent this flood of young life from pouring itself into the reservoir of wretchedness.

It is the saddest sight of all to see young boys loafing about unable to get situations, in many cases for want of clothes; and the girls, unable to get factory work, ragged, unkempt, and utterly careless of their future. It has been nothing short of agony to me to watch a young face, naughty and dirty though it might be when first I knew it, growing up to be hardened in the knowledge of evil, and the first care for an attractive personal appearance only developed to lead a life of sin.

There may be many questions as to how far it is right to relieve drunken or vicious parents of the care and responsibility of bringing up their children; but when the age of twelve or thirteen is reached, and the girl is left almost entirely to her own resources, there can be no question of our duty to step in, and bring all our influence to bear upon the child's well-being. With the girls who come to us the work is certainly very trying and difficult. Perhaps the most distressing feature is their ignorance of the commonest and yet most necessary household duties, and the entire lack of ambition to do things well.

It is useless to talk of what ought to be done by the mothers at home, they are almost as ignorant as the children.

I trust the time is near when some such scheme as that proposed by Mr. Samuel Smith, M.P., will be carried out, and many of the Board Schools be turned for half the day into centres for industrial training, and where the children will be taught in some serviceable way the use of their hands.

But because things might be done, and we trust will be done soon, on a larger scale and in a better way, we must not let the time slip by without doing our utmost just now, and with the children who are now growing up. This is what we are striving to do in our Training Home. In a rough and ready way we have been able to give a start in life to many girls, and several of our most hopeful ones are doing well in Canada.

I want to make the very strongest appeal I can for help with these young girls. We have already a considerable influence over a large number, but I am sure that it is capable of much greater development, and we sadly want more workers in this particular branch of our work.

We have now four households—the Mission House, the Refuge, the little Hospital, and the Training Home, besides a considerable amount of work amongst the poor and degraded around us.

I believe that on the workers and on the work we have distinct signs of God's blessing, perhaps more so than at any previous time, and I cannot think that we shall be suffered to lack what is needful to carry on this very difficult work.

MARY H. STEER.

26, *Princes'-square, St. George's-in-the-East, E.*

SOCIAL PURITY CRUSADE.—On Thursday last Mr. J. B. Wookey lectured to a large audience of men assembled in the Friends' Meeting House, Norwich. Rev. W. A. McAllen, who occupied the chair, said he did not think the purity movement was at all indicative of growing evil in the nation, but was rather a sign of healthy opinion which prevailed to a great extent on this question, it was also a growth of Christianity amongst the working classes. Mr. Wookey in a thrilling address, which lasted nearly two hours, implored the working men to band themselves together and to declare war against the traffic in their daughters by men whose seducing gold enabled them to escape the penalty of the law.

THE PROTECTION OF MINORS.

THERE is in this country a rising tide of indignation and dismay, at the growing exhibitions of public vice and the strange indifference of the police authorities, that our Government will have to consider, and that speedily, if they would command the confidence of the people. One striking indication of this feeling was the large assembly in Princes' Hall, Piccadilly, last Thursday evening, convened in order to protest against the lowering of the age limit for the legal protection of minors, in cases of moral delinquency. Many well-known public men wrote expressing regret at their absence and sympathy with the object of the gathering.

Mr. S. Morley (Chairman) said he was glad to join in the protest against lowering the age, but that was only a part of a very large question. The growing danger of immorality through incitements to evil in the streets, especially in the case of very young persons, is an evil which must be combatted. The condition of things is so terrible and infamous that we shall have to habituate ourselves to a knowledge of facts that are not at all palatable and pleasant. He referred to the work of the Central Vigilance Society which had been formed, and said that both men and women who are in danger must be protected. He felt sure that whatever legislation might be obtained from this Parliament, the next Parliament would see to it that the great masses of the people were fairly and equally dealt with.

Cardinal Manning, after expressing strong sympathy with the object that had brought the meeting together, moved a resolution calling for immediate legislation on the lines recommended by the House of Lords Committee. He regretted that this cause should have been deprived of so noble and able a leader as Earl Cairns, the Chairman of that Committee. It was a shameful thing that our legislation with respect to protected age should be much weaker in this country than in other countries. There were three points in the pending Bill that must be watched. The age is one point, and he hoped the vigorous moral sense of the House of Commons would restore the limit to sixteen. There is also a great inequality in the law as between the two sexes, and that must be removed. He asserted that young and innocent women in factory towns as well as in London were subjected to great and persistent torment and persecution from designing men in the streets; for this there is now no legal remedy, but it must be secured. The plea that innocent men might be unjustly accused, by placing the age at a higher limit, was groundless. The horrible foreign traffic, too, had hitherto been allowed to flourish; we must demand that all who take any part in it, either as principals or accomplices, shall be severely dealt with. He had been in many cities abroad, but he had never seen such a scandalous state of things as existed in London. He wished God-speed to all who were endeavouring to cope with the evil. There had been far too much delay in legislation on this question; but the Christian sense of the nation must so express itself as to make further delay impossible.

Rev. H. W. Webb-Peploe said it had been his painful duty to read the evidence given before the House of Lords Committee, and he could only call it appalling. He invoked the people to agitate the subject so as to compel the Government to deliver us—as far as legal restraint can deliver us—from our deep degradation. A Liverpool Committee had recently reported that the great majority of depraved women in that city came from the lower classes of the community, and many of them were of very tender age. Mr. Peploe referred to the local enactments for Edinburgh and Glasgow, which had been most successful in banishing open vice. As to the lowering of the age, he ridiculed the idea that we should leave the young women unprotected for the mere risk that might befall a few of the other sex through unjust accusation. We must, at any rate, rid ourselves of present evil and leave the future with God, who will see that some way of deliverance is provided for any evils that may afterwards arise.

As one of the rank and file of the working classes, Mr. W. A. Coote described the pain and sorrow that were the portion of such as he, in seeking to warn and protect their daughters from the wiles of the seducer. Stringent steps must be taken to help these unprotected girls from the dangers that surround them. In eloquent and scathing terms he denounced the infamy and the injustice and the cruel irony of a system that would give him back his dog if it were stolen from him, but would not restore his daughter if she had been decoyed into a house of infamy.

The Chairman at this stage read a letter from Mr. Benjamin Scott, City Chamberlain, who said there was at present absolutely no legal protection for the chastity of a girl over thirteen. He asserted that the traffic in girls was going on daily and for that also there was no legal remedy. The ruin wrought on young women was not confined to those of the working classes. He instanced the cases of the daughter of a colonel, and others in good society, whose orphan or unprotected daughters had fallen by force or fraud.

Miss Ellice Hopkins moved a resolution expressing profound regret at the lowering of the age of legal protection to fifteen. She asserted that if the people knew what was actually going on throughout the country they would rise up and demand instant redress. She cited some dreadful and unspeakable facts as to the outrages that are being perpetrated on very young girls, without any legal remedy being available against the monsters who are the instruments of their ruin. She herself had found *a child of seven years old* in a public penitentiary in Leith, who had been ruined in a den of infamy there; one of the instruments of her ruin, who was found, got off scot free, because, said the magistrate, he was not the only one! Are we tamely going to submit to such a state of things, and to have our statute book degraded by such a law? An eminent M.P. had written to her saying that there were two sides to this question, and that he did not agree with her as to the raising of the age. For her part she hoped she should die a flat fish, with two eyes on one side of her head, and none on the other, before she could acquiesce in the moral obliquity of such devil's reasons as she had heard advanced on this point. If we are to meet the evil effectually, we shall have to make harbouring young girls a penal offence, at least up to the ordinary guardianship age of sixteen. She contended that English public opinion was ripe for a radical amendment of the law. Her experience of working men up and down the country convinced her that if they had their way they would put the protected age at a much higher figure. The difficulty lies not with public opinion, but with the protected classes, who will not run any risk themselves, even for the saving of the defenceless young. She looked with hope to the many righteous men in the House of Commons, whose hearts are sound on this subject. Let everyone do what they could to strengthen the hands of these gentlemen when the measure comes before that assembly.

Mr. W. Fowler, M.P., said the more he thought of this matter the more disgusted he was at the lowering of the age. He meant to move an amendment, raising the age to sixteen, though he believed there was to be opposition from quarters he scarcely expected. He scouted the idea of young girls under the protected age becoming the cause of the ruin of the other sex. He was even dissatisfied with the placing of the age at sixteen, and he hoped public opinion would be so educated that a further amendment would be demanded. As to the condition of the streets, they were simply a disgrace to civilisation, and we must insist on the police doing their duty in the matter. Mr. Fowler referred to the overcrowding of the poor as being one great cause of immorality, and he contended that the improvement of the habits of the people was a matter that must be gravely considered. He protested against the spending of so much time in the Houses of Parliament over the ends of the earth, while the welfare of our people at home was so shamefully neglected.

Mr. Percy Bunting referred to the fact that the report on the evidence taken before the House of Lords Committee placed the minimum limit of age at sixteen. Nothing had since happened to give the Government any feasible excuse for lowering it. The only shadow of an excuse was the opinion held by Lord Bramwell. The known and publicly-expressed attitude of that nobleman on social and moral questions precluded him from being accepted as an authority. The danger of men being unjustly accused was, Mr. Bunting contended, a mere bugbear and hallucination. A man can easily protect himself. He cited a long array of existing legal enactments relating to the care and custody of minors, all of which make the age of sixteen the lowest limit at which the consent of a young person is of any validity. All the more need of maintaining this limit in the important matter of morality.

The last resolution, memorialising the Government on the subject, was moved by Mr. Samuel Smith, M.P. He said it had become a sad and terrible necessity to exhume this question from its native darkness, in order to enlighten and arouse public opinion about it. Not so much legal precedent, as common sense and conscience, must decide the question, and it was incredible how any right-thinking man could be weak-kneed in the cause.

Rev. J. W. Horsley expressed the view that, unless strong language were used on this question, there would be no strong action. He was thoroughly ashamed at the state of the law as compared with that of other countries. He protested, amidst the approving cheers of the audience, against the time of the national legislature being wasted by political jabberers and party strife, while pressing social questions were neglected. Let all who have any political influence see to it that such men are returned to Parliament at the coming election as will attend to the moral safety and well-being of the people.

After some vigorous and telling words of protest from Rev. G. Brooks and Mr. Cobeldick, as representing the Lambeth Board of Guardians, which had unanimously deprecated the lowering of the age of protection, and sent them as a deputation to that meeting, the thanks of the assembly were accorded to the Chairman, who, in response, reiterated his earnest appeal for an awakened public conscience in this matter.

TIDINGS FROM COLAR.

A LETTER received by last mail from India gives a sad account of the unusual heat which is at present experienced in Colar, a station so well known to many, as the sphere of our sister Miss Anstey's labours in the Mysore territory. One of her faithful helpers in the Orphanage, writing to her on the 7th ult. says:—"The weather is something very awful, and daily it is becoming hotter. Cholera too has appeared in the town, and sixteen deaths from it have already been reported. In consequence of this sad epidemic the Government put a stop to the usual great gatherings at the annual fairs."

The intense heat has also completely laid aside Mr. Redwood, the young brother who two years ago went out to aid Miss Anstey, in her deeply important and onerous charge; indeed, we regret to learn from the last accounts, that his state just now seems very critical. The present general unhealthy state of the climate has told upon his far from robust constitution; and the extreme heat, more especially, has much tried his naturally weak heart, which now, it is feared, is seriously affected. The doctors have advised his immediate return home, and meanwhile friends have kindly received him at Bangalore, which is several degrees cooler. This change of course necessitated his wife accompanying him.

The withdrawal of Mrs. Redwood's personal supervision is felt to be a serious trial at this time, during the absence of Miss Anstey in England for much-needed rest. Prayer is asked that she may be guided with respect to her course in the matter. Having suffered much from nervous prostration previous to her return home, owing to the effects of the climate, Miss Anstey thought to go back later on in the year, taking with her two or three helpers. Now the existing state of things seems to indicate the necessity of her immediate return, which would in that case hinder her from holding, as she wished, several meetings for which friends had kindly arranged.

The agricultural aspect of the place at the opening of the year was very far from being favourable: indeed the grains, paddy and dhol, which are the staple food of the children of the Orphanage, are now being purchased at almost famine sums, or about two-thirds more in price than formerly. The lack also of the necessary rainfall is being seriously felt, and the land in consequence in some parts cannot be cultivated. Well is it, that our God is "A very present help in the time of trouble," or our sister's hands would indeed hang down. She greatly needs complete rest, yet difficulties have increased of late, and that from unexpected quarters, but her trust in God's faithfulness is unshaken. The letters from some of the children, speaking of their longing for "mother to be with them again," are very touching. Amidst many anxieties there is much cause for praise that in spite of extreme heat, general malaria, and the epidemic of cholera, the children of the Orphange have hitherto been graciously spared. Miss Anstey's address is, 23, Ely-place, Holborn, W.C.

☞ ***M. POINTET***, with his Bible carriage, sold in January in the Department of the Manche 81 New Testaments and 1300 almanacks and illustrated journals. He also gave away 5000 Gospels and Scripture portions.

For the Young.

NOTES ON THE SCRIPTURE UNION READINGS.

MAY 14.—EPHESIANS IV. 1–16.

v. 2.—"*Forbearing one another in love.*"—Dear children, I want you to learn always to love one another, and never to quarrel. You should try to be kind and good-natured to other boys and girls. You should make it a rule never to be spiteful, never to be selfish, never to get into a passion, never to fight with one another. Boys and girls who do such things are not wise. Quarrelling is wicked; it pleases the devil, for he is always trying to make people wicked, like himself. It does not please God, for God is Love. Selfishness and quarrelling are most improper in Christian children. They should try to be like Christ, who was not selfish, and who pleased not Himself. As long as you live, dear children, love one another.—*Bishop Ryle.*

MAY 15.—EPHESIANS IV. 17–32.

v. 29.—"*Let no corrupt communication proceed out of your mouth.*"—Evil speaking is a sin against which young people need to be always on their guard. There are many forms of it to which they are tempted; as, for instance, untruthfulness, taking the name of God in vain, swearing, passionate words, and unclean expressions. All these are very sinful in God's sight, and will have to be given account of (Matt. xii. 36, 37). Let us make the resolve David did in Ps. xxxix. 1, and let us pray as he did (cxli. 3); and again in Ps. lxxi. 8.

MAY 16.—EPHESIANS V. 1–14.

v. 2.—"*Walk in love, as Christ also hath loved us.*"—There was a little boy once who lived away in Switzerland, amongst the mountains that are covered with snow all the year round. One day he quarrelled with his brothers and sisters, and got very angry. He was in such a bad temper that even at bedtime he was sullen, and when they told him how wrong it was, he did not seem to mind at all. But when he got into bed he was too unhappy to sleep. He turned from side to side, feeling very miserable. At last he got out of bed, and kneeled down and said: "O God, I am very unhappy. I have done wrong in being so cross; I am very sorry. O God, forgive me, and help me, for Jesus Christ's sake." Then he got into bed again, feeling so happy because, as he said, his heart was filled with sweet peace. Who do you think it was? The great and good John Fletcher of Madeley, whose life you must all read when you are old enough.—*Mark Guy Pearse.*

MAY 17.—EPHESIANS V. 15–33.

v. 17.—"*Be ye not unwise, but understanding what the will of the Lord is.*"—Those are wise boys and girls who read their Bibles, and learn many texts by heart. Those are wise boys and girls who pray God every day to give them his Holy Spirit. Those are wise who mind what their parents and teachers tell them, and take pains to be good. Those are wise who dislike all bad ways and bad words, and always speak the truth. Those boys and girls are wise who put their trust in Jesus Christ, and ask Him to take care of their souls. Such boys and girls will be kept safe. Jesus Christ loves them. He will not let them come to harm. Dear children, do not put off asking the Lord Jesus to take charge of you. Do not say to yourselves, "Oh, we shall have plenty of time by and by!" Who knows what may happen to you before long? Perhaps you may be sick and ill; perhaps you may lose all your kind friends, and be left alone. Oh, go and pray to Jesus now!—*Bishop Ryle.*

MAY 18.—EPHESIANS VI. 1–12.

v. 2.—"*Honour thy father and mother; which is. . . .*"—"This is the only commandment which has a *special* promise attached to it, which shows how specially God would have us attend to it. A beautiful example of this duty is found in the story of a boy who was once tempted by some of his companions to pluck some ripe cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said they, "for if your father should find out that you had them, he is so kind that he will not hurt you." "That is the very reason," replied the boy, "why I would not touch them. It is true, my father may not hurt me; yet my disobedience, I know, would hurt my father, and that would be worse to me than anything else."

MAY 19.—EPHESIANS VI. 13–24.

v. 17.—"*Take the sword of the Spirit.*"—At the coronation of the young King Edward VI., three swords were brought to be carried before him, as signs of his being head of three kingdoms. "There is one sword yet lacking," said the king, "the Bible. That book is the sword of the Spirit, and to be preferred before any other. Without that sword we can do nothing, we have no power." And so, it is said, at his command, the Bible was also carried before him in the procession. Read Matt. iv. 1—10, to see how Jesus used this weapon to overcome the tempter. We may all say of this, as David did of Goliath's sword, "There is none like it." See also Heb. iv. 12.

MAY 20.—PSALM LXV. 1–13.

v. 2.—"*O Thou that hearest prayer, unto Thee shall all flesh come.*"

"The Lord upbraideth not the child of prayer,
Who pleads for lacking wisdom, and for grace;
From such He never takes his loving care,
Nor turns his face.

The prayer unwavering in the Saviour's name,
The plea for mercy, and the earnest cry
Ascend, as erst arose the incense flame
To God on high.

O Prayer, the saints' delight, the golden key
That doth unlock the treasury of the Lord,
Would that our hearts were ever given to thee,
With one accord!"

L. Squire.

A MISSIONARY LETTER.

(*From "The Sabbath School Magazine."*)

To me, now that I know much about the ignorance and sin which are in heathen lands, there is not a grander sight anywhere than a Sabbath-school. You children have privileges that are priceless, and that are denied to the heathen. Therefore, you should prize your hours spent on Sabbath afternoons in the study of the Bible, and be attentive to your teachers, since God has put you in the way of receiving Christian instruction. What is the case in respect to heathen children? There is not one in a hundred who is learning to read in day-schools in South India; there is not one in two thousand in all India attending Sabbath-schools. Out of about 150 million young people in this great land, only 61,668 are attending Sabbath-schools. We are glad that they are so many, but how few they are as compared with those who never hear, and who may never once have heard about the name of Jesus! Wherever we go to preach we meet young people running about doing nothing. The caste-people—that is, the Hindus proper, the people who think they are so high, so learned, so pure in blood—do teach their children a little to read; but if we look at the Pariahs we find that very few, I might say only five hundred out of about ninety thousand who live in our mission district, can read. This is very sad.

Since I came here we have opened four schools for this very neglected class. They are really the slaves of the Hindus, and are very poor—so poor that they each get only about £3 a year to live on. That sum would not suffice to keep any of you for a whole year; but here a married man has to live on it somehow, and work hard too.

Besides these schools, we are daily preaching in the villages to the Hindus and Pariahs. But we have to take care to go to the caste-people first, and next to the out-castes, lest we offend the former. The Pariahs are much despised. If one were to touch a caste man he would be instantly defiled, and must bathe to remove the impurity. I have seen poor Pariahs going a long way off the road when they saw caste people coming. On the Western coast no Pariahs are allowed into the caste villages. Even here in some places it is the same. Some years ago no Pariah was allowed to enter a certain city except at mid-day, since there are no shadows then, the sun being overhead. As they would have long shadows in the mornings or evenings, they were debarred from coming then, lest such shadows fell on any caste man, thereby defiling him.

Hindus do not observe that custom now, but they have still many foolish ones. Hence we have to take care not to offend them, lest they shut their ears to us and move away.

In preaching we have men only to listen to us, though occasionally women may be seen peeping out of their doors to hear us singing Christian songs, and our preaching, too; but it is not understood that they should hear. Women and girls are not respected much in this country. It is very improper for any man to speak with any woman in the street. If a man, accompanied by his wife, has to go anywhere, he always makes her walk behind him at a respectable distance in Indian-file fashion. It is because of this custom that we have no female audiences, or audiences with females in them. The only females we have are those who may, through curiosity, peep out of their doors at us.

We have eight native preachers, who have each a small district to work in, containing a certain number of villages. These districts have each from 90 to 130 villages in them. Our custom is to go about, like our Saviour, from village to village to tell of the love of God. But it is very hard to reach the hearts of young and old; they are so ignorant, and worship so many gods and idols. For example, in Conjeveram there are more than 500 temples, each having an idol. There are stone idols in abundance in the open air, some of hideous shape, which might frighten some of you young people if you were to see them for the first time. Some of the people place a common stone and worship it; others have figures of serpents, of men, of women, and of monsters, which they worship. Altogether there is nothing so degrading as idolatry. Boys and girls will tell lies by the dozen without any concern. I hope that you will all be stirred up to take a deeper interest in mission work, and to love Jesus more for his kindness to you in casting your lot in Christian Scotland, where you can so easily learn of Him and his love.

A. Andrew.

Chingleput.

ANSWER TO BIBLE DOUBLE ACROSTIC.

LOCUSTS—PHARAOH.

LamP	Ps. cxix. 105.
ObadiaH	1 Kings xviii. 4.
CanA	John ii. 2.
UR	Gen. xv. 7.
SamariA	1 Kings xvi. 24.
Two by twO	Mark vi. 7.
ShiloH	1 Sam. iv. 12.

Answers received from:—M.R. P.K. C.J.B. L.E.S. C.B.M. P.W.N. H.E.D. J.H.P. L.C. A.J.T. E.E.B. D.W.H. H.C.C. G.M.T. C.H. A.J.E. P.C.E. M.R.J. I.M.N. C.H.R.

Additional answers to Acrostic NEHUSHTAN received from:—L.C. M.A.E. M. & J. H. H.D. A.E.S. W.S. J.M. C.J.T. A.P.F. C.G.

MR. OSCAR OWERS AND MR. HERBERT R. FRANCIS are conducting a mission during May at the Conference Hall, Clapham-road. The afternoon Bible-readings are by Mr. Owers, and the evening evangelistic addresses by Mr. Francis. Many conversions have taken place.

WORKING BOYS IN LONDON.—On Saturday week the Earl of Aberdeen presided at the opening of a Home for Working Boys, at Tyndale House, Whitehead's-grove, Chelsea. Hon. T. H. W. Pelham stated that with the opening of this there were now eight of these Homes in different parts of London, accommodating about 300 boys. A large number of boys were continually coming up from the country to London, many of them without sixpence in their pocket. Another class came from industrial institutions, reformatories, and workhouse schools; and it was to save them from the moral degradation and sin which often ruined boys who were without proper supervision in London, that these Homes were established. To adapt and to furnish this Home cost £700, towards which £400 had been paid or promised. The Chairman said the present occasion was one of exceptional interest. The contributions which had been made towards the expense of that Home were in effect a wedding present, having been made by friends of Mr. Pelham on his marriage as a token of their goodwill and interest in a work in which he took so much interest. He was sure great benefit would result, not only to the boys, but to the community at large from this institution. Hon. Conrad Dillon, Rev. H. W. Webb-Peploe, Hon. A. F. Kinnaird, Rev. L. Forster, and Rev. G. Barrington also addressed the meeting.

Notes and Comments.

WE are receiving many applications from Christian workers for supplies of tracts. Our fund for this purpose is much more than exhausted. We shall be glad to receive any sums that our readers may desire to devote to such an excellent object.

There has been a "royal progress" down at the East-end, which was all the more royal for the moral dignity that appertained to it. The Princess Louise made her tour through Whitechapel, Mile End, and Bethnal Green, not merely to make a display and attract a host of wondering spectators, but to perform a pleasant and worthy task—first, to open an Industrial Exhibition; secondly, to open a public garden; and, thirdly, to preside at the inaugural ceremony of the conversion of a churchyard into a healthful and enjoyable open space.

There was something specially remarkable about the public garden. It was formed out of land owned by a lady who had intended to let the spot on a building lease, but was induced to offer it to Lord Brabazon's Association. The local authorities were asked to take the place into their care, but, we are told, "they refused the duty." Two ladies then paid for a fountain, and a third defrayed the cost of laying out the grounds. So the work was done without "the authorities," and the Princess came to celebrate the conclusion. The people were delighted, and East London gave the Royal lady and her friends a joyful welcome. It is far from the East to the West; but where both are in one city, the distance is not too great for the rich to go forth and visit their humble neighbours.

Three hundred dock labourers, whom that morning even the docks could not employ, were entertained at a breakfast, "at which Lord Lorne, Miss Gladstone, and many others rendered good service in waiting upon the guests." "Thou shalt be blessed," said the Master, "for they cannot recompense thee." We doubt not there was a blessing down at Wapping that May morning, such as is often wanting in the gay and dazzling assemblies of the West-end. Such gatherings as these have heaven's smile upon them, and who shall say how far such intercourse may avail to unite the hearts of rich and poor, so that the latter shall bless the former, instead of launching forth that bitter curse which comes of despairing poverty. Human beings have hearts which respond to the touch of sympathy, just as surely as they resent the want of it. From the poor there may not proceed an immediate recompense; but the history of the French Revolution shows how the wretched can retaliate. If the rich and royal will not go to the poor, the poor may some day come to them in a form which will admit of no denial. The graceful and sympathising words of Mrs. Gladstone were a fitting pendant to the feast, and will not be forgotten.

Whatever be the ultimate issue of the negotiations between Great Britain and Russia, the Governments of the two empires have done a deed for which posterity will thank them. It is no small thing to find great nations, with immense armaments at their disposal, reverting to the humane and Christian plan of arbitration, instead of rushing in hot haste to the bloody and fearful fray. Surely such a step, whether or not it may have a satisfactory ending in this particular case, will tend more than ever to make wars between civilised countries impossible in the future. When will rulers come to see that red and ruinous war cannot settle any quarrel in accordance with the claims of justice; that might may be anything but right; and that God is by no means always on the side of the strongest battalions?

We are glad to know that Christians have united in many places to petition the God of the whole earth for such an overruling of the present political crisis as shall not only bring about a peaceful settlement now, but lay a firm foundation for a good understanding between the nations in the future. In the brighter prospects that are now to be discerned we cannot but recognise a gracious answer to these many earnest prayers. Why should a conflict between this country and Russia be deemed an inevitable thing, as some earnest Christians deem it, we regret to say? Cannot God turn the hearts of the rulers of Russia whithersoever He will?

The beer and spirit merchants are naturally enough indignant at the additional impost which the Government proposes to place on the articles they are licensed to manufacture and retail. We observe that an M.P., who has earned for himself a certain notoriety, has been counselling the liquor dealers to combine and to agitate, but he most discreetly advises them not to make any fuss about it if they hope to succeed. The friends of Temperance reform are not, in these days, likely to be caught napping; but it behoves every man to strengthen the hands of the Government by all possible means in their endeavours at the further restriction of this evil business.

We lately published an earnest plea by Lady Beauchamp on behalf of a Sailors' Rest in Havre, where so many incitements to intemperance and vice abound. The recent police-court revelations as to the traffic in human flesh and blood between this country and the port of Havre are some index of the snares that are laid on every hand for the unwary seafarer, and are one of the strongest possible arguments for providing him with a place of refuge. We earnestly trust that all who desire to maintain our fair fame as a Christian nation will lend a helping hand in this matter. We shall gladly receive, on behalf of Lady Beauchamp, donations towards the cost of erecting the Havre Rest.

We often hear statements as to the virtues of Buddhism, which has the largest following of any of the religions of the East, and it is in so many words asserted that there is no call for the preaching of Christ among the disciples of Buddha. Mr. Archibald Ross Colquhoun has spent some years in Asia, and has studied its religious systems. In his book "Among the Shans" (*Field & Tuer*), he thus sums up Buddhism:—

> "It is, in fact, a religion of unthankfulness and of utter selfishness. It is a system of fear and hope, but without the divine attribute of religion—love."

This is serious enough respecting two or three hundred millions of the fallen children of Adam.

The strong language of Dean Burgon, in *The Guardian*, against binding the revised New Testament with the Old about to be published, has been taken up by others, and many complaints are heard. There may be justice in the demand that those who have already the Revised New Testament should not be compelled to buy it again in the one-volumed edition. On the other hand, to issue the Old Testament by itself would be a new thing, and might introduce a separation of the Testaments, which would lead to much error.

"One of the Revisers" commences in last week's *Rock* a short series of articles on the Revised Version of the Old Testament. He gives the following interesting outline of the method of revision:—

> "The labour has been enormous. Beginning their task in June, 1870, the revisers have met for virtually a fortnight's labour no less than eighty-five times, and have given 792 days of six hours each to their work. After prayers the Bible was read in the original Hebrew, verse by verse; the suggestions of absent members were notified, and in case any suggestion was seconded, the discussion began. This usually was the case; if not, some member present would propose a change, and give his reasons. If this was seconded, it was, after discussion, put to the vote. On the first occasion a bare majority sufficed to carry the alteration. The changes thus approved were printed, and formed the first revise, which was circulated among the members, but considered as private and confidential. This revise formed the basis of the Company's work when going through the Bible a second time, and on this occasion a majority of two-thirds was required for the retention of any change. On this occasion, too, the Company had the benefit of the remarks of the American Revisers, to whom the first revise was always communicated. Finally, there was a third series of sessions for the consideration of objections and of points which had been reserved."

The writer says the revisers have been very careful not to debase the noble diction and stately rhythm which has made the version of 1611 so dear to its myriad readers. One thing they could not help. Much of the Old Testament has passed into the memory, and many phrases treasured there are of great beauty, but indefensible as a representation of the original. "Each change in a treasure so precious will call forth strong opposition." Doubtless all these changes will be closely criticised, but where the change is an undoubted gain in the sense, we should hope there will be no undue conservatism as to the mere form of words.

A correspondent interested in Mr. Fegan's work, and who has been resident in Toronto for over fifty-two years, sends to us a map of the north-western portion of the great Canadian Dominion, showing that the so-called rebellion amongst the Half-breeds and Indians is over 250 miles away from the line of the Canada Pacific Railway and the settlements where Mr. Fegan's boys are placed; so that there need be no apprehension about sending another band out this spring and coming summer. He speaks in high terms of the boys who were sent out last year. The north-west, he adds, offers happy homes to the surplus population of the old world, and to everybody who is capable and willing to work.

The following paragraph from *The Church Missionary Intelligencer* may elicit from many of our readers a fitting response:—

> "We would ask the prayers of our friends for our missionaries in the Saskatchewan districts, the scenes of the insurrection which has been causing so much anxiety in Canada. At the time of writing we have heard nothing of them."

A correspondent at Acton sends a remonstrance against the habit of offering intoxicants to gardeners and other workmen employed at this season. He cites the case, within his own knowledge, of a reclaimed drunkard who relapsed through being offered some ale by the lady of the house.

With the limited space at our command, and the pressure of intelligence and reports, we are not able to find room for detailed accounts of the great annual missionary gatherings that have just been held in connection with the Baptist, Wesleyan, and Episcopal bodies. There is less need for this, however, since the respective denominational organs give complete reports of these interesting assemblies. With respect to the morning meeting in Exeter Hall of the Church Missionary Society, the excellent summarised report in *The Record* says :—

> "The meeting was one that was not so much calculated to kindle interest in any particular mission field as to leave upon many a heart the feeling, 'I have not hitherto realised my responsibility in the great missionary work as I ought,' and it is not too much to hope that the result of the meeting will be not so much added guineas as more fully-consecrated lives."

The appeal by Rev. H. W. Webb-Peploe was singularly stirring and solemn. At the evening meeting, some deeply interesting reminiscences of General Gordon were given by Rev. J. R. Hall, from Palestine.

The chief outstanding features of interest at the Baptist Missionary meeting were Mr. Comber's graphic delineation of work on the Congo, and Mr. Richards' statement with respect to the vast empire of China. At the Wesleyan meeting, the Chairman, Mr. H. H. Fowler, M.P., had the unusual courage to impeach the enterprise of the Society; his outspoken words will doubtless spur on his brethren to attempt greater things for the evangelisation of the world :—

> "The income of the Society (said Mr. Fowler) had not exhibited that elasticity which the prosperity of the churches at home indicated should have taken place. During the last twenty-five years—perhaps less—Japan and Central Africa had been opened to missionary enterprise, but Wesleyans were not there. He did not consider this worthy of the footsteps of men who, prior to 1850, had founded mission after mission in every quarter of the globe. He doubted whether they were holding their own to-day. The lagging-behind principle was not the material of which great men and great churches were made. The churches of England had not done their duty towards Japan, and if they wished to rescue the Society from the trough in which it was floundering at the present time, they would have to put before the people a new enterprise. When they had the men to take up work in Japan and Central Africa, he was sure that the Church would follow them with an avalanche of pecuniary support."

In his speech at the anniversary of the Bible Society in Exeter Hall, the Archbishop of Canterbury used these words :—

> "We should deceive ourselves if we think that this nation is yet permeated with Christian principles or truths, or the knowledge of the Bible. Far from it, when within a few days a Government which is anxious to do right in such a matter, tells you it cannot undertake to protect girls between fifteen and sixteen years of age, because the sentiment of the nation is not yet ripe for their protection. There is a great deal yet to be learnt in England from the Bible. I ask no further proof, if that judgment is true—and I know it has been given in anxiety—of how much there is yet to be done in England to raise our morals to a Christian standard."

If his Grace could have been present at the meeting in Princes' Hall two days later, and heard Miss Ellice Hopkins' address before he gave utterance to the second sentence we have quoted, we scarcely think it would have passed his lips. This nation stands in sore need of being permeated with Christian principles without a doubt; but if they have really made the unripeness of public opinion on this question a plea for the mutilation of their bill, the Government have been grossly deceived. We think it probable that some of their own habitual supporters in the Lower House will undeceive them as soon as the opportunity offers. Then we shall discover whether or not they are, as the Archbishop says, "anxious to do right in such a matter."

At the meeting at Princes' Hall (see p. 10), nothing was more evident than the conviction expressed by the Chairman and nearly every speaker, that the reticence hitherto observed on these subjects must be abandoned; and that, however painful it may be, if we wish to preserve our country from falling, as did Greece and Rome, from internal corruption, we must not shrink from speaking plainly of the sins against pureness of life which are becoming so alarmingly prevalent, and causing the degradation of girls and children of a constantly diminishing age.

In *Christian Progress* for May, the editor complains that there are Sectarian or Denominational Scripture Reading Unions springing up, and that some of the members of his Scripture Reading Union have ceased to be members, and have joined a merely Sectarian Scripture Reading Union. And he remarks that it is better to belong to a Scripture Reading Union composed of all sects. The correspondent who calls our attention to this complaint quite agrees with the editor, and adds: "But if it is better for Christians of all denominations to unite in reading the Word of God, it would be better for them all to unite in worship and communion, and obey the command of the Lord and Master, 'That they all may be one, that the world may believe,' &c. I feel more at home in a meeting with Christians of all denominations than in a meeting of only one denomination. I feel certain that sects and denominations are wrong." So did the Apostle Paul: See 1 Cor. i. 10—13; xi. 18, 19; xii. 25. Eph. iv. 3—16.

In his sermon on "Lot's Choice," to senior scholars in the City Temple last week, Rev. H. Price Hughes said some strong and striking things on the importance of Christian consistency; *e.g.* :—

> "The Lots are the scandal and the curse of Christendom. They are the men who expose us to the sneers and the ridicule of the children of this world, and of atheists who tell us that Christian men are no better than others, sometimes not so good. How terrible is the fact implied in an evangelistic discourse delivered recently by Professor Drummond. He said he was walking through Edinburgh with a friend of his, distinguished in learning and in culture; but, alas! like too many of that class, he was an Agnostic, and he was a member of an atheist club. As they passed a gentleman in the street, this atheist turned to Professor Drummond, and said: 'That is the gentleman who has induced the majority of the members of our club to join us.' 'But,' said Professor Drummond, 'he is a deacon of the Presbyterian Church.' 'Yes,' was the reply; 'but his life is so inconsistent with his profession, that he has driven more men into our club than anything else I know.' I do not admit the logic of the argument, for however inconsistent that man may have been, it does not touch the claims of Christ. But it is an awful thing to see a man whose life is a contradiction of his religious profession."

There have been days when the need of the Church and of the world was the teaching of the doctrine of the Gospel. What is now needed is its practice. Since the Apostles' days the way of salvation has never been so clearly preached or so generally understood; what is now needed is that the intellectual knowledge should become conscientious conviction, and that the truth should be *done* as well as known.

With regard to housing and feeding the poor, and leading them to temperate habits, much is being done. But there needs more courage, more backbone, more unflinching purpose to insist upon justice and righteousness. There are subjects which, like nettles, must be firmly grasped, but from which preachers and others shrink for fear of being stung. For example, what a humiliating thing it is that a correspondent of a secular paper should be able to bring this accusation of silence against the professed ministers of Christ :—

> 3, *Bradstone-terrace, Folkestone.*
>
> DEAR SIR,—You have manifested much interest in the case of the poor girl Hearnden, spirited away, no one knows where, by the woman Johnston, who, in about three weeks, will come out of prison, carrying the secret with her—whether the child be dead or leading a life of ignominy.
>
> Most people in Folkestone appear inclined to think, especially in the light of recent revelations, that the child has been sent abroad for immoral purposes. I adhere to my former views, expressed in your columns, and believe that the poor victim has been murdered.
>
> But what can be said for the clergy and the Nonconformist ministers of Folkestone, none of whom has evinced the slightest interest in the fate of this poor child? . . . According to general belief, a little white slave from Folkestone is undergoing the worst of all kinds of slavery, and ever since this idea has become to be generally credited not a minister of religion in the town has interested himself in the matter. . . . This unexplained abduction or murder means for the poor a vital question of liberty. The guilty woman, after passing twelve months in gaol, leaves, carrying her secret with her.
>
> . . . . The basis of my political creed is that the liberty and the safety of the least of her Majesty's subjects should be as sacred, and as much hedged about by protection, as that of the peer of the realm. In the year, however, 1885, it seems that belief in such an old-fashioned doctrine has given place to energy to secure freedom for the blacks, with the result, at least in Folkestone, of complete indifference to the slavery of such unfortunate children of peasants as the victim Hearnden.
>
> Yours faithfully,
>
> JOHN HENRY TREVENEN.

If not murdered, where is this child? Is not that a question to which it is the business of every right-thinking man and woman in Folkestone to seek for an answer?

We understand that Mr. Spencer Walton is open to take tent or seaside work during the months of June and July. His address is 4, Alderbrook-road, Clapham Common. We have recently reported his highly successful missions at Brighton.

In the current number of THE SUNDAY AT HOME (*Religious Tract Society*), we are glad to find a most appreciative sketch of Miss Gough's admirable work among young women employed in refreshment bars and restaurants. We trust that many of those who read the sketch will be led to take a deep and practical interest in this important branch of the work of the London Y.W.C.A.

M. LELIEVRE, who is now in Algeria collecting information as to the best basis and methods for evangelistic work there, has written to *L'Evangéliste*, of which he is the editor. He was in Constantine, a town built on a large high rock, containing more than 40,000 inhabitants, and 5000 soldiers in garrison. A Roman Catholic Church is installed in one of the finest mosques, where the crescent and the cross appear side by side. Protestant worship is carried on in a modest little building in a side street, where only Mussulmans live. M. Lelièvre, in taking note of the places he has so far visited, thinks that the Protestants have too little religious life themselves to undertake any missionary work among the natives, Arabs, Kabyles, Mozabites, or Jews. The French in general despise or hate these races, who have, however, grand qualities, especially the Kabyles, who for morality and industry are very superior to the rest.

TIMES OF REFRESHING.

By Dr. MOXEY.

MR. J. M. SCROGGIE.

HAVING returned from Blackheath, and a vacant Sabbath intervening between one engagement and another, Mr. John M. Scroggie ran through to Dunfermline. The fire burns in our brother's bones with Jeremiah-like intensity, but, alas! in spite of his naturally strong constitution, such a wear and tear of physical and moral force will tell in the long run, and I was sorry to see his erewhile ruddy countenance now pale and haggard. I doubt not, however, that the fine air of Campbeltown, his next sphere of labour, will set him up again. I bespeak the prayers of your readers for that little town of 3000 inhabitants, cursed as it is with no fewer than twenty-six distilleries.

The soul-winning work in Dunfermline still goes on, and a week's meetings are arranged for North-Queensferry, close to the great Forth Railway Bridge now in progress of construction. It is hoped that some of the men employed on the works may be reached. At the same time it must be recorded as a matter of thankfulness to God that many Christian agencies are at work, for the moral, intellectual, and spiritual amelioration of the large nondescript population that this stupendous undertaking has attracted to the neighbourhood.

REV. E. P. HAMMOND

continues the blessed work among the children in Glasgow, and *The North British Daily Mail* still gives excellent reports of the meetings. I only wish that Christians in other places would wake up to the fact that God can save little children as well as grown-up people. I heard it stated some time ago by a prominent Christian worker that in the country towns of Scotland the average, among young men, of avowed Christians was only four per cent. I do not know whence he derived his statistics, but if true, it is appalling to think of 96 per cent. of our young men without Christ, and Christian parents in the face of it opposing, because sceptical of the conversion of those lads when children. I wish Mr. Hammond could start in every large town in our land a Conference for the discussion of this very point.

THE STUDENTS' HOLIDAY MISSION.

With the Summer University Course, beginning in May, and continuing for three months, the Students' deputation work over the country comes to an end for the present, but such an impetus has been given to Christian life and work all over Scotland, that in August we anticipate a recommencement of the mission. Professor Drummond is at present in London, after a flying visit to Brighton, where he found a deputation of students engaged in a series of most successful meetings. There, as in Glasgow, the secular Press have given several sympathetic notices of the work. One of them remarks:—"There is now being conducted at the Gaiety Music Hall, Brighton, a mission to young men, conducted by a party of medical students from the Edinburgh University, who have devoted themselves to this work in different parts of the country. On each occasion, so far, the room has been closely packed by audiences composed entirely of men, young men considerably predominating. The proceedings consist of singing, prayer, and short addresses by the students. Their mode of address is somewhat peculiar, but well adapted for the object in view—the lifting up of young men above the commonly low level of sensuality and infidelity, to an apprehension and acceptance of the higher and more manly principles of the spiritual life. Without any pretence of what is commonly regarded as eloquence, the speakers have a directness in argument, and an earnestness of manner in setting forth the results of their own actual experience, which cannot fail to carry the weight of conviction to many minds. The characteristics of the meetings are simplicity and earnestness, combined with a manly tone and soundness of argument. One of the speakers has, indeed, powers of exhortation of a high order, and another, perhaps, great powers of persuasion. All of them are listened to with profound and reverent attention, and the spectacle of a congregation of men so engaged, combined with the accidental and somewhat incongruous associations of dramatic and stage accessories, from the decorations, proscenium, and other trappings of the old hall of the Gaiety still remaining, is very striking. The arrangements have been conducted by certain clergy and ministers of the town, combined with the executive of the Y.M.C.A."

IN EDINBURGH AND GLASGOW,

and in places accessible by train for a visit from Saturday till Monday morning, the students' services are still eagerly sought for, and I hear of blessed results following the Sunday-night meetings in Viewforth Free Church, Edinburgh, and in the great circus building in Greenock. Dr. Barbour was in Greenock with the students on the 3rd inst., and I hope to be there on the 10th. A friend writes to me: "The students' work among the young men is the best I ever knew of here." This is written in full recollection of the wonderful ingathering among that class during the visits of Mr. Moody and Mr. John M. Scroggie. The very fact that, out of a population of only 60,000, the largest available building should be crowded with an audience of 3000 men—hundreds being turned from the doors—is at once a proof of the interest excited and the results obtained.

BRADFORD.

I have myself had the privilege of captaining a team of North of England students in the town of Bradford, wherein, in spite of many adverse circumstances, many souls, we believe, decided for Christ, and several young Christian men professed to have experienced a quickening of the spiritual life, which culminated in a resolution to carry on the work we had begun. I did not see a single minister all the time I was there, although the clergy of the different denominations were specially invited by circular to interest themselves in the meetings. But several laymen of position connected with the Y.M.C.A. seem willing to aid the work, and I earnestly beg prayer for that great city wherein are more than six score thousand persons who greatly stand in need of a wave of spiritual blessing. The students of Airedale College (Congregational) kindly invited us to tea, and we had the privilege of addressing them; and earlier in the day we had a most interesting meeting with the youths and boys attending the Technical College.

At our last evening meeting I spoke to two young men, both deeply anxious, one quite broken down. While I endeavoured to point them to Jesus through the Word, other three came round us, while another sat at a little distance. All professed to come into the light, and returned thanks to God. My dear fellow-workers and other labourers in the vineyard were similarly engaged, so that we have much reason to remember and praise God for our experiences in Bradford.

11, *South Mansion House-road, Edinburgh.*

THE LIVERPOOL BETHSHAN (11, Great George-square).—The Report issued a few weeks since, says:—"During the year ending March 1885, 312 have been received at the Home, 421 have been visited at their homes, and 356 anointed at the Home; many of these have been healed by faith and prayer, and a great blessing has been given to the soul also. The meetings throughout the year have been full and often overflowing, in the large room and lobby; and we may state that many of the sick ones who have been healed have returned to give praise to God. These include several cases of consumption, bronchitis, heart disease, abscesses, hip disease, cancers, failing sight restored, and severe internal bruises caused by accidents of various kinds. The workers are Mrs. Crook, Mrs. Staveley, Mrs. Halsall, and Mr. T. Halsall." From a hydropathic establishment, M. M‘F. writes to us that she has been healed, at the Liverpool Bethshan, of the effect of injuries to the spine received thirteen years ago.

RESCUE WORK IN MANCHESTER.

A CONFERENCE on this subject was held on Thursday, April 30, in Roby's Schoolrooms, under the presidency of Mr. J. Wakefield MacGill, Secretary of the Manchester City Mission, the Society under whose auspices the Midnight Meeting work of the City is carried on. After a reference to the case of Mrs. Jefferies, the Chairman stated that during the past six months the Lord had guided the Rescue Work in a wonderful way. Ample funds, without any collecting, had been provided for the work. One gentleman had sent thousands of copies of the "White Cross Series," which had been given away to men upon the streets of Manchester.

Mr. Langley, the superintendent, mentioned that during the winter they had held about twenty Midnight Meetings, attended by about 1300 women. Nearly 200 had been aided by the Mission in one way or another towards the attainment of their desire for a purer life. The workers purposed holding monthly midnight meetings during the summer, and also devoting their attention to holding meetings of men, so as to interest the other sex in the protection of the young and innocent from the snares that surround them.

The Conference was of a conversational and thoroughly practical character, dealing with the best method of conducting Midnight Meetings; the need of Probationary Homes; the necessity for the elimination of the Penitentiary element from Reformatory Institutions, and the substitution of "loving-kindness and tender mercy;" the best plans for reaching those girls who have not yet sunk to the lowest stratum; Lock hospitals, and the wisdom of establishing private institutions of this kind. After a discussion of nearly three hours, followed by a prayer-meeting, between fifty and sixty workers went forth two and two, and after two or three hours of labour on the streets, brought in about eighty young women to a Midnight Meeting.

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THE BIBLE SOCIETY.

AT the annual meeting, in Exeter Hall, of thi great Society the venerable President, Lord Shaftesbury, was able to put in an appearance, and received a remarkable demonstration of welcome from the large assembly. The most interesting features of the lengthy report were the four millions of copies of the Scriptures circulated; the 955,000 copies of the penny Testament; the publication of the sixth edition of Delitzsch's Hebrew New Testament for the Jews; the fact that England last year "has distributed in Russia—unhindered by its Government, unbanned by its Church—more than two-fifths of a million of copies;" and lastly, the paragraph relating to the help afforded the Society by the colonies.

In his brief and pathetic address from the chair Lord Shaftesbury testified to the deep desire shown by many in the humbler ranks of life to acquire Bible knowledge. The Archbishop of Canterbury referred to the issue of the Revised Old Testament as one of the great events of the year. He made a good point when he said: "We hear on every side of the work and efforts of infidelity, and, as some people are pleased to think, its conquest; those who are terrified by these phenomena do not take into account half enough such a phenomenon as this Bible Society presents." For real worth and weight and stately eloquence the speech of Professor Elmslie bore away the palm. We have not the heart to condense it, and, therefore, give its main portions at length on another page. Rev. E. A. Stuart stated a fact which must have been a welcome one to all who heard it—that while the new penny Testament is sold considerably under cost, there is no under payment of those by whom it is produced. Rev. A. Meille, agent of the Society in Italy, had a good report to give of Bible distribution in that priest-ridden country, notwithstanding many difficulties and much opposition. Equally stimulating was the account given by Rev. W. Muirhead with respect to China; altogether the friends of the Bible Society, from the facts put before them on this occasion, may well thank God and take courage.

MONTE VIDEO.—The *Evangelista* says:—"A Buddhist priest has just been converted to Christ after twenty years of sacerdotal idolatry. He was baptized at Burna, and later became a deacon of the Baptist Church of which he had been a member."

LONDON CITY MISSION.

WHEN one considers the organised work of agencies like the London City Mission, which, by its 461 missionaries, visits half a million of the poorest in the Metropolis, one feels that now-a-days the poor and the working classes in this city are appealed to without exception, and that their homes are both more completely reached and more accessible than those of their wealthier brethren. The chair at the annual meeting last week, was taken by Sir **William McArthur**, who read a letter from the Earl of Shaftesbury explaining his inability to be present. An abstract of the annual report was read by the Rev. T. S. Hutchinson. It mentioned that on May 16 the City Mission would complete its fiftieth year; in honour of the occasion there would be a service in Bloomsbury Chapel at 3 p.m on June 3, and a meeting in Exeter Hall on the evening of the same day. The Jubilee Fund, for which it was hoped £20,000 would be raised, has only reached £15,931, but is not yet closed. Happily this extra effort has not lessened the ordinary receipts of the year. The report speaks in a most cheerful tone about the work and prospects all round. The City Missionaries have evidently made their position felt, and have not the kind of difficulties to encounter which were recorded in earlier days.

One of the most graphic, as well as one of the most instructive parts of the report, is that which deals with the public-house visitation. Here it is stated that "whereas at first hard blows and an ignominious expulsion from the house had often to be endured, such events in the present day are of rare occurrence." Many will rejoice, on the authority of such a report as that of the City Mission, to have the assertion that "Information received from various districts tends to prove that the public-house trade is on the wane." A district is referred to where in eleven years the population has increased by over 70,000, whilst the public-houses hav deecreased by twenty-three, and the coffee-houses increased by fifty-two. Another much-needed branch of operations is that amongst the foreign residents, for whom small provision is made by the churches of their own countries; and were it not for the nine City Missionaries, who address them in their own languages, "many thousands would live and die in London ignorant of Christ and his Gospel." One sentence towards the close of this singularly valuable report summarises the happy results of the united efforts of all Christian bodies and agencies in the last fifty years in London. "Crime has decreased; brutal sports have diminished; drinking habits have been to some extent checked; the Gospel has gained for itself not only a patient hearing, but even earnest attention, and multitudes have been eternally saved."

The **Chairman** having congratulated the meeting upon the most able, exhaustive, and interesting report to which they had listened, Rev. **Donald Fraser** said there were multitudes who fell unnoticed between the Churches, or from various causes either absented themselves from or were indifferent to church or chapel. The City Mission met this need by the employment of living men, who, believing the Gospel, carried their faith and sympathy to the homes of the people. In reply to the objection that Bibles and tracts were given to people when they wanted better dwellings and more leisure, better taste, and social justice, he referred to the Bishop of Peterborough's late book, which had ably shown that Revelation alone could both explain man's condition, and adequately meet his wretchedness by bidding him arise and go to his Father.

Mr. **Samuel Smith**, M.P., lamented the wider separation between rich and poor as cities enlarged, for many links which ought to bind society together gradually became severed, and but for this and kindred agencies great spaces would be given over to wretchedness and rags. The future of London was one of the most desperate problems for the social reformer and the philanthropist. Were it not for the conserving influence of Christianity, some mighty revolution must break out and sweep it away like ancient Babylon or Rome. He expressed his liking for special missions to special classes, and advocated mission-halls, with reading and lecture-rooms, and rooms for amusement, to which the City missionaries should be attached, as an antidote to the number of working men's clubs, where drunkenness prevails to a frightful extent, and there is everything to deprave men, and where the Sunday is devoted to infidel lectures and such-like occupations.

Rev. H. W. **Webb-Peploe** urged his ministerial brethren heartily to sympathise with this Society. Having alluded to a meeting he had seen of 250 navvies engaged in the South Kensington Subway, and to the fact that out of 1600 cabmen 300 were definitely on the side of Christ, he impressed upon the missionaries the absolute necessity of close communion with Christ, if amongst the dismal and depressing surroundings of their daily work they were to maintain a high spiritual tone and preserve their own spirits from being lowered by these sad influences. Rev. R. P. **Downes** followed in a very animated speech, abounding in brilliantly poetical passages, which were loudly cheered. He appealed for the heathen at home. A South African missionary had testified that he saw more wickedness in three months in London than in twenty years in Africa. Indeed, if we cannot save the heathen at home, how can we save the heathen abroad? Some persons said that those who went to the slums could find no Christians in the slums; and that was true, for as soon as persons became Christians they carried their children away out of those contaminating associations.—*Condensed from "The Record."*

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RAILWAY-MEN AT EXETER HALL.

THE friends of railway-men all over the country have much cause to rejoice at the progress of the Railway Mission. Two or three years ago, little knots of railway-men who loved the Lord met together in an isolated way, to strengthen and encourage each other in the Christian life; but there was little cohesion between group and group. Then the Railway Mission began its work, first in the great London centres, next in the provinces, until, finally, the Railway-men's Christian Association started into existence through the Railway Mission, and became the unifying and consolidating power of the whole.

On Wednesday evening, last week, the second annual meeting of the Railway Mission was held in Exeter Hall, under the presidency of Lord **Aberdeen**. The sight from the platform must have been very inspiriting to those who had striven so hard to gather together a representative body of Railway servants. More than three thousand of them were present. The Chairman, in giving them a hearty welcome said he perceived they were filled with the missionary spirit. No doubt they might be called "eccentric." That should make them rejoice. Many of them would know that the eccentric in an engine was a part of the machinery which worked from a different centre to the rest; without the eccentric the other machinery was useless. Then his lordship went on to trace the beautiful conclusion of his illustration: that the centre around which those before him moved was Jesus Christ.

Mr. **George Clarke**, the General Secretary, read the Annual Report, of which the following is a brief summary: Regular meetings for railway-men and their wives are now held in twenty-nine more places than last year, and there are in all eighty-one mission stations. The objects of the mission are to preach the Gospel to the employés (hitherto a much neglected class), and to help those of them who know its power to preach it to others. The Railway Men's Christian Association has only been formed twelve months, and numbers already about two thousand members. The mission does not form churches but tends to strengthen them. More than five millions of tracts, &c., have been distributed, and the monthly organ, *The Railway Signal*, has a circulation of 22,000. A campaign in Scotland is contemplated in the course of the next few months; for this the ground is being prepared by the men themselves. The income of the Mission for 1884 was £3000 17s. 3d. Besides this a large sum was spent direct by voluntary helpers and the men themselves. Most of the branches meet their own general expenses. At Westbourne-park a new hall and coffee-house have been built at a cost of £1100, and another hall is about to be put up at West Brompton for the District Railway men.

After Mr. S. **Gurney Sheppard**, the treasurer, had given the items of expenditure, the noble Chairman invited a foreman shunter to come forward and give his testimony. "As a result of the Railway Mission," the man said, "the men are better in themselves; they are happy in the Lord, and are going on their way rejoicing to heaven. . . . Railway men and their families are not the only persons benefited by their trusting in the Lord. Railway Companies are better for it; so are the general public. Why are the Railway Companies the better for the Railway Mission? Because we teach the men not to steal, nor to lie, nor to swear, and to abstain from all intoxicating liquors; and, my Lord, I would not give a fig for a Christian man if he did not do his employment better than the unconverted man." The speaker's brother railway-men cheered him lustily as he spoke, modestly, clearly, and to the point. Then Mr. Lewis, a Liverpool man, spoke; Mr. Drew, a "private" guard from Swansea, followed; Mr. Bell, from Carlisle, came next; after him Mr. Potts, representing the West London Branch. "The ladies who come along with us," he said, "are Christians in *pocket* as well as in heart." Guard Pearce (District Railway), who spoke last, found a warm place in the hearts of his brethren. The testimony of these six simple, manly men was good to hear, and every word they uttered was clear proof of the value of the mission to railway men. One and all testified to the great good they had received from the Christian ladies and gentlemen who work amongst them.

The task of introducing the collection was left in the practised hands of Mr. T. A. Denny, and the following gentlemen promised £100 each: Mr. T. A. Denny, Mr. E. Denny, and Mr. S. Gurney Sheppard. Miss Du Pré promised an annual subscription of £80, and Lord Aberdeen gave ten guineas. The collection from the people amounted to more than £40.

Rev. **Hugh Price Hughes** then rose and made a remarkable speech, in which he denounced in scathing terms the light fine which had lately been passed upon a notoriously wicked woman; and he begged his hearers to use their political privileges in the direction of better laws for the daughters of the poor, who were so little protected from the designs of vicious men and women, and for the alteration of that usage which enables the wealthy to keep the public-houses from their midst, whilst the poorer classes are compelled to have the gin-shops at their very doors whether they will or no.

During the evening the Clapham Gospel Male Choir rendered some of their beautiful choruses, Mr. Sargent played on the grand organ, and the Railway Mission Hand-bell Ringers delighted the enthusiastic host.

Prior to the meeting in Exeter Hall, delegates from all over the country met in the Y.M.C.A. Lecture Hall, at Aldersgate-street, and told of the progress of the work in the different railway centres.

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Requests for Prayer.

FOR Gospel tent work, in the Border Counties, during summer months, beginning May 17.——For blessing on Gospel services at Mission Hall, Chiswick, conducted by Mr. Walter Notman.——For blessing upon evangelistic services in a large hall just to be opened in Sheffield.——For blessing on a mission by Rev. John Bright, blind evangelist, at Southwold, Suffolk, next week.

M. L'ABBE CROST, The Signal says, has resigned the post of Chaplain at the Hotel Dieu, and is now at Montaubon, studying Protestant Theology, with a view to becoming a pastor. The *Signal* also states that a committee is regularly at work helping priests, of whom there are several, to deliver themselves from the bondage of Romanism and enter into the liberty which the Gospel gives.

THE GOSPEL AMONG THE SEAMEN.—Gospel addresses were given by Mr. and Mrs. H. W. Maynard, of Wimbledon, on Tuesday evening last week at the Seamen's Chapel, London Docks. Notwithstanding the unfavourable character of the evening the chapel was filled with seamen, and earnest attention was paid. Much blessing resulted, and thirteen seamen remained to sign the pledge as a commencement of a new life.

HERMITAGE ROAD, GREEN LANES, N.—Some time ago, with the consent of the trustees, I transferred my Iron Mission Chapel in Grafton-road to the Rev. M. Washington. I am now arranging to commence services on Sunday, May 17, in a small hall in a new district. With the exception of an iron building (Church of England), and that is some distance off, there is no place of worship within about a mile of this hall. I ask for the prayers and sympathy of your readers. W. **Forbes**.

Windsor-road, Holloway, N.

Letters to the Editor.

EMIGRATION FOR DEAF MUTES.

SIR,—I observe in THE CHRISTIAN of April 23 a notice of a scheme set on foot to promote the welfare of the deaf and dumb, who have difficulty in supporting themselves here. The plan is to form a colony of these afflicted persons in North-west Canada, and assist them to emigrate.

I am not able to say whether they would find the conditions of existence more favourable in Canada than here; but it is perfectly certain that to collect these people together in a colony would be attended by such serious evils that the Dominion Government, if informed of the scheme, would hardly sanction it. In all well-regulated institutions the sexes are kept separate as much as possible, yet there is a strong tendency to inter-marry amongst deaf-mutes, and as the defect is heriditary, their children are often also deaf.

When in America last year, on a visit to the institutions for the blind in that country, I also paid some attention to the kindred institutions for the deaf. I had much conversation on this subject with Professor Graham Bell, the inventor of the telephone, who is probably the greatest living authority on the subject. It seems that at present 84 per cent. of all the deaf mutes in America, who marry at all, marry others similarly afflicted. The result is a most alarming increase in the number of deaf mutes. This evil results, in a great measure, from the congregation of these people in special schools, and Professor Bell is actively engaged in endeavouring to have deaf children scattered through the ordinary schools in the country, instead of being sent to special institutions. It is obvious that the mischief done would be increased tenfold by forming a colony of these unfortunates. T. R. ARMITAGE, M.D.

33, Cambridge-square, Hyde Park, W.

"BAPTISMS AND LAYING ON OF HANDS."

DEAR SIR,—Are the six points mentioned in Heb. vi. 1, 2, Jewish or Christian? A brother in Christ has argued that they are Jewish. Will you allow me to plead on the other side?

It is indeed true that the ordinances of immersion and of laying on of hands were found both under Moses and under Christ. How, then, shall we discriminate?

(1) While both ordinances are found in Judaism and Christianity, they are no foundation principles of Moses. Why was circumcision omitted, which bound a man to keep the whole law?

(2) The four doctrines named are not first principles of the law of Moses. They are first principles of Christianity. (1) Moses did not call to repentance. His covenant was based on a promise not to sin (Ex. xxiv. 7). He cannot forgive a single wilful sin (Numb. xv. 30.) He did not call to leave "dead works." His religion was of the flesh, and if the worshipper were circumcised and ceremonially clean, and his sacrifice without blemish, that was all he could demand. Inquiry into the state of the heart, as alive or not toward God, was a question first pressed by Christianity.

(2) "Faith toward God" is the demand of our religion. Moses called for works as the foundation of his way of salvation (Rom. x. 5-10).

Now, to return to the two ordinances. I must first observe that our translators have wrested the two genitives out of their order in the Greek. Instead of "of the doctrine of baptisms," it should be "of the baptisms of instruction (or 'doctrine') and of laying on of hands." The only excuse for the usual translation is that in taking the two genitives in their order in the Greek, you cannot make sense of them. This plea is removed by the translation I have given. So taken, the sense is excellent, and the order of the two is that of Scripture.

(3) First came the baptism of water. And before that, the man was to be instructed in the principles of discipleship (Matt. xxviii. 10). So immersion was "the baptism of doctrine," and thus it stands out distinct from Moses' initiatory rite, which was ordinarily administered to the infant of eight days old, who could not be instructed.

(4) After the baptism of water came the baptism of the Holy Ghost, which was administered by the laying on of hands (Acts viii. 12-21, Matt. iii. 11).

(5) Point five is, "The resurrection of the dead." Now, this was no first principle of Moses. On the contrary, his promises and threats pertained to this present life. "And the law hath dominion over a man (only) as long as he liveth" (Rom. vii. 1). But the resurrection of the dead was taught as a first principle by our Lord and his apostles.

(6) The last point is "eternal judgment." Now, this is no first principle of Moses, or even of the prophets. The judgments of which they spoke were temporal judgments on living individuals, and on nations. "Eternal judgment" is the early teaching of Christianity.

Thus then, I think it clear, that the six points named are not of Judaism, but of Christianity. Indeed, how can any other view stand the opening words "Leaving the principles of the doctrine *of Christ?*" Or, as the Revised Version gives it, "Let us cease to speak of the first principles of Christ."

Thus taken, the six points come in their proper order. (1) Repentance and (2) faith precede (3) baptism; and baptism in water preceded usually (4) the laying on of hands. The laying on of hands communicated the gifts of the Holy Ghost, and thus you have the foundation laid for the Apostle's argument stated in verses 4 and 5.

Probably this evidence will suffice for most readers. I do not attempt to say all that might be said. Yours truly in Christ, R. GOVETT.

SHOPS v. STORES.

SIR,—Some inaccuracies of statement have, I think, occurred in the course of this discussion, such as that the discount off books originated with the Stores. It was commenced long before the stores were thought of, by a secondhand bookseller, who got a large profit on old books, and made this reduction on new books to draw attention to his establishment. As the custom spread it ruined a good many booksellers, and obliged others to enter into new businesses.

"Scrutator," in your last issue, traces the origin of the stores to some clerks in the Civil Service uniting to buy a chest of tea at wholesale price. But it should first be mentioned that the reason why retail prices had become so high was the unreasonable length of credit exacted from them, more particularly by their wealthier customers.

"Scrutator" draws a picture of a retail tradesman, with his country villa, brougham, and seaside trip. But with regard to the great majority of tradesmen this is quite a fancy sketch. Nor does "Scrutator" mention, on the other hand, the very easy hours enjoyed by Government clerks, nor their retiring pension, both of which give them a very decided advantage over thousands of tradesmen.

I should certainly advocate no hard and fast rule that a Christian is never to buy in the cheapest market; but God has made a law that we should do good unto all men, especially to them who are of the household of faith; and each must decide for himself when and how this rule applies to his buying and selling as well as to his other transactions.

The same writer insists upon the principle of buying in the cheapest and selling in the dearest market. Earlier in this discussion this has been dealt with, and it has been well pointed out that express commands of God are written which at least in many instances are incompatible with this foundation principle of the so-called science of political economy. For example, "Whatsoever ye would that men should do unto you, do ye unto them likewise." "Look not every man upon his own things, but every man also upon the things of others." But the rule of buying cheapest and selling dearest is an entirely selfish principle, and leaves no room for either of these precepts.

Here is a struggling man of business; he has lately been converted; and some of the members of the church into which he has been received have the opportunity of dealing with him, but they have adopted the axiom to buy in the cheapest market, and therefore they go to the Stores and let their brother struggle on, it may be, to his ruin.

Here is a Christian brother who is anxious to prove in his own experience that it is more blessed to give than to receive; he is, therefore, determined to reduce his expenditure that he may have the more to give. So far so good. But in carrying out his purpose he is so intent on buying in the cheapest market, that he becomes an exceedingly unpleasant customer, beating down the tradesman, possibly a fellow-Christian, that he may give to God robbery for burnt-offering. I have known a good man who never refused to give, if he could; but his provision-dealer had painful experience of his method of attaining this end.

In a somewhat remarkable paragraph "Scrutator" finds sanction for "buying in the cheapest market and selling in the dearest," in the Scriptural principle of paying a fair price; and he argues that the fair price must be ascertained by the law of supply and demand, which is, he says, as much one of God's laws as the law of gravitation. But the operation of the law of gravitation is invariable' whereas prices, under the law of supply and demand, vary from day to day; they rise and fall with the profusion or scarcity of commodities and of labour; are often dishonestly forced up or down; and are immediately acted upon by political movements or even rumours. And if the result of these and other influences by a Divine law decides what is a fair price for labour and for goods, then the Apostle James perpetrated an unwarrantable impertinence, and made an unjust charge when he said, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of hosts."

A more extraordinary statement, it seems to me, has not been written during this discussion than that in which "Scrutator" says: "Men must . . . combine to produce . . . in the cheapest possible way. . . . It is by these processes that 'fair prices' are fixed, and that when such prices get lower than will enable the producer to live—whether he be a builder of ships, the owner of a factory, a matchbox maker, or a shoeblack—he must seek his livelihood, at home or abroad, in some other way." So that prices may be "fair," though the producer cannot live—that is, starvation wages are fair wages, and the poor matchbox maker, at twopence-farthing a gross, must get some other employment or emigrate. How is she to do either? "Scrutator" thinks that "fair prices" are attained by unrestricted competition, but that classic poem, "The Song of the Shirt," tells a tale that points a moral in a directly opposite direction.

I am not a partisan either of shops or stores. What I urge is that a Christian is an imitator of Christ, who pleased not Himself; and that there are Divine precepts which must often interfere with the selfish rule to buy in the cheapest market and sell in the dearest. It is impossible in this fallen world to carry out the rule so to buy and sell, without the danger of beating God's people to pieces and grinding the faces of his poor. A CHRISTIAN.

SIR,—Your correspondent "Scrutator" takes one side of this question, and certainly makes the best of it. He says the whole question hinges upon the inquiry, "Is it lawful to buy in the cheapest market?" Undoubtedly it is lawful, but is it always expedient? The Apostle Paul said all things were lawful for him, but all things were not expedient, and there may be considerations of far greater importance than the mere fact of buying in the cheapest market.

Besides, is it always true that what is *apparently* the cheapest market *is* the cheapest? Your correspondent says that the origin of the "Stores" was the clubbing together of a few poor clerks to buy their tea at wholesale prices. Now, how did they know they were buying in the cheapest market? Could they—like an experienced dealer—tell the value of the tea they thought they were getting so much cheaper? I know for a fact that the wholesale houses often do a fine stroke of business through the ignorance of some of their customers; and so do the Stores.

Your correspondent speaks of poor and ill-paid clerks benefiting so much by the Stores; but how about the aristocracy, the titled nobility, the "upper ten"? Are they compelled to patronise the Stores and assist in ruining the tradesman? Let the public always pay cash, and I will undertake to say that better value will be obtained at the shops than at the Stores, for the simple reason that the public have the benefit of the ten, twenty, or thirty years' practical experience of the proprietor.

The best reply to the advocates of Stores I have seen is a letter from a Rural Dean, a copy of which I enclose, and which I hope you will print. Value is undoubtedly determined, and price regulated, by the law of supply and demand, but what is to be deprecated is the grasping, selfish, "take care of No. One" spirit which is now so prevalent. A GROCER'S SON.

The following are extracts from the letter of the Rural Dean, to which our correspondent refers:—

"You have been good enough to send me a paper, proclaiming the vast advantages of joining a certain company, entitled, 'The Junior Army and Navy Stores (Limited).' Now, sir, what have we parsons got to do with the Navy and Army except to pray for them and help to pay them?—both of which I have already done for towards half a century! And as for joining their new fangled companies, I have distinct objections to them, which I hope you will allow me respectfully to state. I have no wish to rob good, honest tradesmen, who have to get their living by myself and others. My country tailor makes my coat, and my village shoemaker my shoes. If there were but a hatter here, he should have the honour of crowning me. I go out of my parish and district for nothing hardly which I can get in them, and I intend so to proceed till one of my old elms is sawn up for my coffin. As an English parson, I teach and practise my catechism, which tells me 'to do unto others as I would they should do unto me.' While my tenants pay me to the day my rents and tithes, and while my shopkeepers are honest, civil, and obliging, why should I say, 'Thank you, Messrs. Brown, Smith, and Jones, but I deal now with Messrs. Sweedenburg and Smithereen and the new Cheap Store Company?' If people would take the advice of a man who has seen a little of life, I would venture to tell them, 'Deal at home. Pay ready money, and you will get discount from your tradesman. Buy nothing till you can afford to pay for it. Help your shopkeepers to sleep comfortably, and you will sleep better yourself. Keep away from foreign parts and foreign folk, and though some of the juniors may call you a fool for your pains, you will sit all the easier in your arm-chair, and not fancy that your dressing-gown, hanging loosely on its peg in the glimmering light of your chamber, is the ghost of some poor, starved, injured shopkeeper, who hung himself when you joined 'The Civil Service Supply Association.'"

"Senator" writes:—It is a fact beyond contradiction, that clergymen and ministers generally throughout the country, have, by their example and yet more by their influence, made it fashionable to deal at large institutions or stores, outside their own parishes. They have killed "the goose that laid the golden eggs." Stores do not contribute to church or charity. Most ministers throughout the country are already feeling the effects of their example and influence.

Notices of Books, &c.

A Kiss for a Blow. By H. C. Wright. 6d. *Nelson.* A collection of short stories in the Home Library for Little Readers.

The Lord's Supper Explained to Young Communicants. By Marcus Dods, D.D. 1d. *Mackinlay, Glasgow.* A sensible, spiritual booklet, putting the matter plainly, but containing nothing new.

The Women of the Bible (New Testament). By Etty Woosnam. 1s. *Partridge.* A beautiful little book, full of true Scripture teaching, from the pen of one taught of the Spirit. It will be sure to impart blessing to many.

Unpolished Gems of Scripture. No. 1. By Rev. J. Hawker. 1s. *Elliot Stock.* Very valuable thoughts on some of the least studied "gems" of Holy Writ. The work is to appear quarterly, and should prove a boon to many students of the Word.

Health Lectures. Fifth Series, 1s. 6d. *Macniven & Wallace.* Would that these admirable lectures could be in every household. They are too well known to need much commendation; their utility, thoroughness, common-sense practicality, and popular style of dealing with important subjects, render them invaluable for family reference.

A Cradle of Empire. *Salvation Army Book Stores.* Under this suggestive, if somewhat presumptuous title, the managers of the Clapton Training Homes have issued a thrilling, earnest record of some of their labours. The "experiences" given of some of the children will startle some, while they may pain others.

Poems. By A. E. D. *Messrs. Griffith & Farran.* A curious mixture of verse. There are two or three short pieces of merit, notably "Childhood," and "A Sacred Song." The author possesses a poetic spirit, but it needs prompting and guiding.

The Sunshine of Religion. By I. E. Page. 1s. *T. Woolmer.* Sunshine, indeed! The reader seems to stand on the delectable mountains while going through this book, and to have imparted to him a vision of the true glory and sunshine of Christ. It is full of a deep-breathed peace, a whole-souled faith, a heaven-kept joy.

We have received from *Messrs. Dean & Son, 160a, Fleet-street*, the first two numbers of The Little Ones' Own Coloured Picture Paper. The "little ones" are sure to fall in love at first sight with the pretty and brightly coloured illustrations, and if the standard of excellence is maintained, the success of this little paper is insured. It is issued weekly, price 1d.; monthly, 6d.

The Eden Family. By Jeremiah Dodsworth. *Jack*, 45, *Ludgate-hill.* From the fact that this work is in its twenty-first thousand, it would appear to be already well known. And it deserves a wide popularity, for no one can read carefully through its thoughtful pages without an increased sense of the omnipotent love of God, and a desire for fuller harmony with his glorious creation and the Gospel plan.

Lilies; or, Letters to School Girls. By Popular Writers. Edited by Caroline G. Cavendish. 1s. *Partridge.* The letters contained in this valuable collection are just the very words needed by school girls at certain points of experience. Those on "Incompleteness" and "School-friendships" contain more than ordinary counsel; they are gems of thought and right principle, and might be read with profit by other than school-girls.

Scripture Biography, and its Teachings. By Joseph Hassell. 2s. 6d. *Blackie & Son.* The author of these lessons has endeavoured to supply comprehensive and accurate studies of Scripture Biography, making them suggestive for the teacher, and a means of real help to the souls of the taught. He has so far succeeded that we do not remember to have met with a work of the size containing more useful and solid matter, combined with freshness and originality.

The Beautiful House and the Enchanted Garden. *Hatchards.* Daintily got up, this "story for the little folks" will come as balm to those who have dreaded even the name of the "King of Terrors." It is a beautiful and tender allegory on the subject of death.

Anglican Hymnology. Rev. J. King. *Hatchards.* In this little volume there is much that is highly interesting about hymns and hymn writers, from the third century downwards. As only Church of England Hymnals have been consulted, the survey is far from exhaustive, and the book will appeal to a limited circle.

On the Imminence of the Second Advent. By E. J. M. 6d. *Nisbet.* The author of this tract is a student of men and manners in the light of Scripture. He gathers his facts calmly and dispassionately together, and proceeds to argue therefrom on the nearness of the Second Advent. Every earnest Christian should read his concluding words.

Not content with his pastoral and other literary duties, Rev. Jackson Wray, like many of his ministerial brethren, essays the *rôle* of editor. His little monthly, Good Company (2d. *Nisbet.*), is not unworthy of its name, though we think that if it is ever to have an extensive circulation outside of the editor's own congregation he would do well to provide greater variety, even at the risk of curtailing his own quota of "copy."

Consecrated Culture: Memorials of Benjamin Alfred Gregory. By Benjamin Gregory, D.D. *T. Woolmer.* Apart from the personal interest excited by these records, for the strong testimony they bear to the wealth and power of a life dedicated fully to the service of God, such a life is one of the strongest arguments for Christianity. The circulation of this volume would do good among young men and readers of uncertain doctrine.

Holy Living, a Year Book of Thought from Jeremy Taylor, with an Introduction by Archdeacon Farrar. 2s. *Marcus Ward & Co.* In the introduction, Dr. Farrar gives an exquisite picture of the mind of good Bishop Taylor, which will help the reader not only to understand the "Thoughts," but to appropriate them as helps to holy life. The selection is of the choicest description, and the book is elegantly got up in white vellum and gold. It would make a fitting bridal gift.

East-end Pictures; or, More Leaves from my Log of Christian Work. By Thomas C. Garland. 2s. 6d. *Wesleyan Methodist Book Room.* This second volume of Mr. Garland's wonderful experiences is not less entertaining and instructive than the first. There is not an incident told that, from its intense reality, has not the charm of fiction and the power of truth. As testimonies to the power of God in East-end hearts, these "Pictures" will cheer and encourage all earnest workers in the great harvest field.

Life and Letters of Adolphe Monod. By One of His Daughters. *Nisbet.* These recollections of a life truly sanctified and consecrated to the will of God, are very refreshing and stimulating. They act as a spiritual tonic and brace the soul for higher and nobler attainments. It was in the furnace of suffering that Adolphe Monod learned to glorify God, and his experiences as here set forth testify at once to the grace and skill of the refiner and the genuineness of the metal tried. The selected letters are full of unction and sparkle with sacred light. The book is a welcome addition to biographical literature.

The Sick Chamber. A Book for the Sick and Suffering. By Fergus Ferguson, D.D. *Messrs. Hamilton, Adams & Co.* These pages of consolation contain comfort for the spiritually and physically sick, and comfort of the most real and beautiful kind. The words to those "Restored to Health" might well be written in letters of gold. From first to last the solid truth, the spiritual insight, the physician's experience, the real help, the confidence in God, and the tender, faithful service offered, make these chapters indeed a "source of comfort alike to the dying inquirer and the dying believer."

Scenes and Characters of the Early World. By Rev. G. McHardy, M.A. *Hodder & Stoughton.* 3s. 6d. The author disclaims all intent to deal critically with the subjects he discusses, and aims only at practical usefulness. As a result he has produced fifteen thoughtful chapters full of salutary lessons drawn from Old World history as recorded in the earlier portions of the Book of Genesis. Many original and striking thoughts are found in the book, which while it abounds in the true rather than the new, yet throws fresh light on familiar themes. It is calculated to influence most beneficially the every-day life of the Christian reader.

Plenteous Redemption. By Cheyne Brady. *Drummond's Tract Depot.* Forcible, pointed, earnest, and true, these chapters will be a great help to evangelists and all classes of workers among those who are wavering, wayward, or wandering.

Spiritual Light and Life. By Henry Varley, B.A. *W. B. Whittingham & Co.* To this book we can only give qualified commendation. Any who are captivated by modern teaching on "Divine or Faith Healing," may read with profit the address on "Suffering and Prayer." It is a thoughtful comment on James v. 13, bringing out purposes of sickness which some Christians are disposed to forget. On the other hand, the address entitled "The Reputed Incarnation" (Gal. iv. 19), and parts of other addresses, are not, in our opinion, satisfactory. The believer's standing in Christ and his actual spiritual condition are not kept distinct as by the inspired writers.

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ITALIAN EVANGELISATION IN SWITZERLAND.

FOR years past a multitude of Italian labourers, navvies, stonemasons, &c., have been continually crossing the Alps to the southern end of Lake Leman, to earn their bread in road-making, building, boring tunnels, &c. It is believed there are more than 800 in one district alone on the Savoy Railway. They are often disliked and distrusted by the people of the country, as foreigners; but they are generally industrious, simple, and sensible to kindness. Above all, they are willing to receive copies of the Scriptures and listen to the Gospel.

In former years much work has been done among these immigrants, and the results have been most happy; at least two evangelical congregations in the north of Italy are the fruits of these labours. But the friends who began the work are dispersed or have been called to their heavenly rest, and now there is no one on the spot able to go among these men and teach them in their own language. It is proposed to secure the services of an Italian-speaking evangelist for the six months during which they will be principally at work: after November they generally go home for the winter. About £25 or £30 would probably suffice for this, and application is made to the Waldenso-Italian Church to supply an evangelist.

We ask English Christians to help us in raising this small sum. Contributions will be thankfully received by Major Frobisher, Fishlake House, Shooter's-hill, S.E.

Clarens. E. J. Whately.

LONDON CITY MISSION.—This Society was formed by three devout men at six o'clock in the morning of May 16, 1835. It is thought well that a few persons connected with the Society should spend the first hour of its second half-century in praise, prayer, and re-dedication of its energies to the service and glory of Almighty God. Any friends are invited to join in this service at the Mission House (D.V.) on Saturday morning, May 16, at six o'clock a.m.

SAWBRIDGEWORTH, HERTS.—Mr. W. E. Bailey has spent two days in visiting the Cattle and Pleasure Fair, which draws large numbers from the surrounding villages. For several years efforts have been put forth to reach the fair people. This year it was remarked there was not the usual disturbance, bad language, and drunkenness. It is hoped a real blessing has attended the scattering of good seed. The Christian Colportage Society was most successful in its efforts to circulate the Scriptures and other religious books.

According to recent reports from the United States, Mr. Frelinghuysen, late Secretary of State and President of the American Bible Society, was very seriously ill, and not expected to recover.

A correspondent of *The Presbyterian* formulates a serious charge against Major Tucker, head of the Salvation Army in India, for proselytising in Christian settlements in that country, instead of seeking to carry the Gospel to the unevangelised heathen.

We are very sorry to see it stated, says the *Indian Churchman*, that the Maharajah Duleep Singh has "returned to the religion of his forefathers." It is quite impossible that a man of the Maharajah's intelligence and education, who has lived as many years as he has in England, can place the Sikh religion above that of Christ. We are obliged, therefore, to look for his motives elsewhere.

Brunswick Hall, Poplar.—The meetings in this hall continue to be well attended. There are twenty-six branches of work, including meetings for Railway Men, Working Men's Bible-class, Mothers' Meeting, Bible Flower Mission, &c. &c. During the past few months many free meals have been given. Help is needed in connection with the work. Mr. G. Fuller, Superintendent, 47, Dee-street, Poplar, E., would be pleased to receive help either in funds or tracts.

"JESUS IN THE WAY."

By Miss EMMA R. HYDE, Hartford, Conn.

STORY OF BLIND BARTIMEUS.

Matt. ix., Mark x., Luke xviii.

HE is coming! He is coming! in the crowd He
draweth near! [hear;
If I listen, I his footsteps, yes, his very voice can
But, alas! I may not see Him, all his beauty is concealed, [are sealed.
For my vision sin hath blinded, for my eyes by sin
Jesus coming! Jesus nearing!
But no eye his smile to see!
Jesus coming! Jesus nearing;
But no comeliness for me.

Yet I'll call Him, yes, I'll call Him! What if He
perchance may heed? [my need;
Son of David! Son of David! Have thou mercy on
Though the multitude rebuke me and enjoin me,
"Hold thy peace," [and will not cease.
Though my own weak heart alarm me, I will cry
Jesus coming! Jesus nearing!
Though I look not on his face,
Helpless, wretched, friendless, beggared,
Shall I fail to seek his grace?

Lo, He calleth! Ay, He calleth! Jesus, Master,
can it be? [calling even me?
Is it *my* name thou art speaking? Art thou
Lead me, brothers, lead me, kindred, lead me
quickly Him to meet! [feet.
Casting all that lets or hinders, I will hasten to his
Jesus pausing! Jesus stilling!
Other voices far and nigh;
Jesus turning! Jesus listening!
Doth He hear my trembling cry?

I am going! I am going! his compassion to implore,
To confess my sin and ruin, and to pledge to sin no
more; [hushed but eager throng,
While He's standing, while He's waiting, in this
Make me room to press unto Him, for He may not
tarry long.
Jesus standing! Jesus waiting!
Not to linger all the day;
Jesus coming! Jesus passing!
Can I venture to delay?

He is bidding! He is bidding! "Bring the beggar
unto Me!" [I do for thee?"
And is asking, yes, is asking, "What wilt thou
Lord, behold, behold my darkness! see the midnight in my soul!
Hark! He answers, Jesus answers: "Soul, thy
faith hath made thee whole."
Jesus near me! Jesus by me!
Who his presence can withstand?
Jesus greeting! Jesus pitying!
Jesus stretching forth his hand.

Oh, there's stealing, yes, there's stealing, o'er my
soul a gladsome ray, [day?
Can it be the blessed dawning of a new and glorious
Did He touch me? hath He healed me? that I lift
my eyes to see, [for me?
Not alone the Saviour's beauty, that his beauty is
Jesus smiling; Jesus loving!
Jesus calming all my fear,
Jesus shedding o'er my spirit,
Holiest light and sweetest cheer.

Oh, I'll follow, yes I'll follow, wheresoever He may
lead; [tongue, his deed;
Glorifying, praising ever, both with heart and
And "let all the people praise Him," praise his
grace so rich and free; [to Him and see.
And the blind still by the wayside, let them haste
Hark to Jesus! Haste to Jesus!
While his gracious call you hear;
Kneel to Jesus! ask of Jesus!
Jesus standing waiting near.

"Jesus only!" "Jesus ever!" be henceforth our
trust and song; [us along;
Jesus pardoning, Jesus cleansing, Jesus guiding
Jesus shielding, Jesus keeping, Jesus whispering
his love; [above.
Till our walk below is ended, and He welcomes us
Saved by Jesus! Saved by Jesus!
Ring the triumph o'er and o'er,
Hallelujah! Hallelujah!
Hallelujah evermore.

[May be sung to the air, "Shall we gather at the river?" or "What a friend we have in Jesus!" or, "We shall sleep, but not for ever."]

Barcelona Protestant Cottage Hospital.—Will the friends of this institution who have hitherto sent their offerings for the same through me, kindly do so now through Mrs McAulay, Buckingham House, Finsbury-park, N.; or Miss Grant, 17, Edgware-road, W., as from various reasons I find myself obliged to withdraw, for a time at least, from this department of service. ANNA VON MIELECKA.
Shugborough, Stafford.

EVANGELISTIC NOTES.

Chiswick.—On Sunday week Mr. Walter Notman commenced a mission at Chiswick in the hall in Fraser-street. At the close of the evening service several inquirers were dealt with.

Egremont, Cheshire.—Miss Owen and Miss C. Moore have established a Cottage Mission here, which is proving a channel of much good to the people. The way is also being opened for Gospel work in the surrounding district.

Springfield, Fife, N.B.—The Gospel meetings conducted in the Christian Institute Hall, by Lieut.-Colonel Oldham, were brought to a close on April 30. The addresses were pointed and powerful, and it is gratifying to know that lasting good has resulted from the visit of this evangelist.

Church Army Gospel Missions, conducted by Church Army evangelists, have been commenced in Gwennear, Cornwall; Hadlow, Kent; and Knockbreda, near Belfast. Others will shortly commence in Abinger, Kent; Burnley, Lancashire; and two parishes in east of London.

Clifton.—A mission to young people not attending Sunday-school has been held in Clifton by Mr. E. Arrowsmith, with marked success. Addresses to parents and guardians, and to nurses, were much valued. All the meetings were well attended throughout. A large number of new members have been added to the Scripture Union and Temperance cause.

Southend-on-Sea.—Gospel services for different classes have been held at the Congregational Church here by Rev. E. T. Egg (Woodford), in conjunction with the pastor, Rev. Joseph Williams. The services throughout were well attended, deeply earnest, and impressive. The pastor and his helpers are much cheered by the results already known and by tokens of greater blessing yet to appear.

Lowestoft.—Mr. and Mrs. C. King have lately closed a fifteen days' mission here. Much blessing attended the same; overflow meetings were held in the Baptist Chapel. Night after night hundreds crowded to the meetings. Mr. and Mrs. King have arranged to pay another visit to Lowestoft in a few months' time. Mr. and Mrs. C. King, after holding successful Gospel missions at various places, have entered on a campaign in Glasgow, which will extend over six weeks. The meetings held in the large hall in James Morrison-street are crowded, and there are abundant tokens of God's blessing accompanying the word spoken and sung.

Hants.—Mr. and Mrs. Henry Morgan have passed through our neighbourhood with their Gospel van, disposing of Scriptures, &c. Meetings were arranged for and held in the villages of St. Mary Bowen, Hurstbourne Tarrant, Vernham, and Upton. These were well attended, and the addresses listened to in a most remarkable manner. It is a great work in which these friends are engaged, and one that must be productive of good. To them I know it is an arduous undertaking, often attended with difficulties and inconveniences; yet these seem to be thought nothing of in the earnest desire to bring before the people the knowledge of saving truth.
G. J. Charrett.

Leytonstone, E.—The Mission Church and Girls' Mission was commenced twelve years ago in a small room in Leytonstone-road, and was afterwards removed to the iron building in Leyton-road. This was soon too small, and had to be enlarged, and now, after four years, it has again been enlarged by the addition of a side aisle and large class-room. The opening services were of the most hearty description. The enlargement has been attended by a heavy and unexpected expense—it had been found necessary to renew all the iron of the old building, thus raising the total expenditure to £180. We are glad to hear that the work is progressing, and that many young girls are being brought under its influence.

Southgate.—An iron chapel was opened on the 30th ult., in this village, under the auspices of the Metropolitan Tabernacle Evangelists' Association. About nine months ago Mr. Cornelius Wickerson was invited to preach in the small mission room where Mr. Spurgeon's young men had been accustomed to preach. The mission room became so crowded that it was imperative to get larger accommodation. An iron room was found, and a zealous friend (Mr. Ashdown) having provided the land, the way was made plain. About £60 is still required. The evangelistic zeal which has fostered this work among the villagers of Southgate, is a distinct outcome of Messrs. Moody and Sankey's work in London. Mr. J. T. Dunn of the Metropolitan Tabernacle, presided at the opening meeting, and will gladly receive contributions towards the work.

Mobile, Alabama.—The evangelistic services here, by Mr. G. C. Needham, are attracting full houses and are deeply interesting. The evangelist's appeals are warm and telling. At the conclusion of one of the early meetings, Mr. Needham said he had seen nowhere else in the South such a meeting on the first Monday evening. About forty persons entered the inquiry-room, and numbers of others requested prayer.

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JEWS IN THE GHETTO OF ROME.

THERE is an appalling mass of ignorance among the Jews of the Ghetto, old and young—the outcome of long and dreary ages of the rule of Popes and priests. It is wholly beyond the reach of any existing educational institutions, public or private. The British Society for the Propagation of the Gospel among the Jews (96, Great Russell-street, London, W.C.) is trying to meet this crying want. A night-school for lads seeking a living during the day was opened last February. It took some time to weed it of the rough, unruly class, but now over forty steady, well-conducted lads are under instruction, and there is every probability that the number will go on increasing. The Bible is the principal reading and text-book.

The Missionary is most anxious to open also a day ragged-school for street waifs, &c.; day classes for girls, whose mothers could only spare them from assisting in household duties for a few hours in the middle of the day; and night adult classes. We have the requisite premises in close proximity to the Ghetto, spacious and airy rooms. Several Christian ladies and others are ready to give practical help; but the Society, having so many missions to support in different lands, cannot overtake all, and the Missionary must look to his fellow Christians for the needful means to carry on this work.

Vià Castelfidardo, 8, *Rome*. A. Benoliel.

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HUGUENOT SEMINARY, WELLINGTON, CAPE COLONY.

MANY who have derived help and comfort from reading Rev. Andrew Murray's books, "Abide in Christ," and "Like Christ," may be glad to know something of his recent undertaking in Cape Colony. Feeling the need of a Christian school for the daughters of European colonists, he wrote to America, in December, 1872, asking for a teacher who should co-operate with him in establishing a "Mount Holyoke Seminary," in South Africa. Miss A. P. Ferguson and Miss A. E. Bliss (of the establishment at Mount Holyoke, U.S.A.), "after reading the African call, felt that God had bade them go forth and take up this work." In 1874 the first Huguenot Seminary in Cape Colony was opened with forty pupils. In July, 1875, a second building was opened to accommodate fifty more. Other teachers from Mount Holyoke, in America, came, and amongst them Miss Elizabeth Cummings. The school has become large and flourishing, and most thorough and efficient work has been done. The decided stand for Christ taken by many of the pupils as they have gone out into the world, has rejoiced the hearts of their friends, and through them the Huguenot Seminary—which is designed to be the Mount Holyoke school for the whole country—is extending its influence throughout Cape Colony, the Orange Free States, and Transvaal.

Eleven schools and seminaries have now been established in South Africa within the last ten years under the care of American ladies and some of the pupils who have graduated at the Huguenot Seminary. Last year was the tenth anniversary of the founding of the seminary, and the hall connected with it was not large enough to contain all the pupils and converts who had come, some from a distance, to the annual meeting with Mr. Murray. The need of a new hall was greatly felt. Miss E. Cummings, who is in America for her holidays (she is returning to South Africa in the end of May), has been collecting funds for this building. One gentleman has given her £2000, on condition that the equivalent of six per cent. interest on the sum be annually devoted to the aid of needy pupils. About £200 are still required for the furniture, packing, and freight. Any help sent to Miss Mary Halhed, 25, Collingham-place, Cromwell-road, London, S.W., will be acknowledged by her and handed over to Miss Cummings before she leaves England.

THE CONGO.—Mr. Stanley thinks that if the trade of the Upper Congo were properly developed it would amount to the magnificent sum of $350,000,000 yearly!

Notes on Daily Readings.

These notes on the chapters of Scripture arranged for the 'Bible and Prayer Union" are not intended in any way to 'interfere with the "Monthly Notes." Those who desire to become members of the Union should communicate with Rev. T. Richardson, St. Benet's Vicarage, Mile End-road, London, E.

MAY 14.—ACTS XVII.

v. 11.—"*These were more noble than they of Thessalonica. . . .*"—Those are truly noble, and are in a fair way to be more and more so, that make the Scriptures their oracle and touchstone, and consult them accordingly. Those that rightly study the Scriptures, and meditate therein day and night, have their minds filled with noble thoughts, fixed to noble principles, and formed for noble aims and designs.—*M. Henry.*

It is a characteristic of true religion that it bears investigation. Wretched are they who exclude others from such investigation! Happy they who legitimately pursue it! Those souls are truly noble which are thus accessible to the things of God.—*Bengel.*

v. 25.—"*He giveth to all life, and breath, and all things.*"—*Life!* What a sublime expression! What a gift is life! And what a giver the Author of life! *Breath.* Every breath we draw God gives, and all things necessary for the sustentation and continuance of both. Oh, what an idea we have here of God! In a manner it might be justly said, God is life, and life is God. Life is beyond your reach; you cannot define it, understand it. How can we speak of God's life? We cannot, and will not attempt. He is the highest form of life; He lives infinitely higher than all the forms of life we are acquainted with. He is the living God. O my soul, think of this! This "living God" is the Being with whom we have to do; there is a living eye on thee now, a living Judge taking account *now.*—*Caleb Morris.*

MAY 15.—ACTS XVIII.

v. 3.—"*He abode with them, and wrought.*"—Note the honour God puts upon industry; and that where He has appointed means He will not work miracles. A libel on religion, to represent honest trade as detrimental to the soul. On the contrary, God's ordinance of labour may be followed with benefit to the soul. If men went to their daily employment expecting to receive messages from God through trade and through labour, as well as through preaching and communion, there would be a vast advancing towards spiritual excellence.—*Henry Melville.*

v. 5.—"*When Silas and Timothy were come, Paul was pressed. . .*"—Good people kindle one another. Paul was much heated with the zeal of God by the company of these two good men. Two flints, though both cold, yet yield fire when smitten together. Billets one kindle another. Iron sharpeneth iron, so doth the face of a man his friend.—*Trapp.*

v. 10.—"*I have much people in this city.*"—Known unto the Lord are all his works from the beginning,—his works of grace as well as those of providence. Hence He saw among the gay and profligate citizens of Corinth many who, by the Apostle's word, should be brought unto Himself. As He said in John x. 16, "Other sheep I have, which are not of this fold: them also I must bring." Christian workers should be careful to follow the guidance of the Lord as to what fields they work in; He will then lead them where their work shall prosper "in the thing whereto He sent it," and He will preserve and strengthen them there until their work is done. He is "the Lord of the harvest," and must be consulted by all the labourers, who, when working as and where He appoints, shall never be ashamed.

v. 26.—"*Whom when Aquila and Priscilla had heard, they took him.*"—It is instructive that a man so important and influential in the apostolic age as Apollos should have been indebted to a plain married couple for his peculiar preparation for the ministry, and for the introduction into positive Christian truth. These were the persons who first took notice of him and his promising gifts, but who also perceived what was defective in him; these were they who initiated him—certainly more highly gifted and more learned than themselves—more thoroughly in the Christian truth; these were they who assisted his coming to Corinth, and did their best to place the right man in the right place. Here, accordingly, simple laity—and especially a woman of a pious disposition and of solid Christian knowledge—have performed what, according to our ideas, is the business of theological institutions and ecclesiastical boards—a proof of the universal priesthood of the apostolic times.—*Lechler.*

MAY 16.—ACTS XIX.

v. 2.—"*We have not so much as heard whether there be any Holy Ghost.*"—That is (as in John vii. 39), whether the Holy Ghost was poured out, given, come in personal fulness, as John had said should be the case in connection with the work of Christ.

v. 13.—"*We adjure you by Jesus whom Paul preacheth.*"—They say, "whom Paul preacheth;" their meaning is, We will try whether evil spirits go out in his name; in a word, they had not faith. Now Satan is overcome by no words, and by no works, but only by faith in God's word; the crafty spirit, therefore, seeing that in this case they had no faith, and that the word of God was not fixed in their heart, derided them. The expulsion of Satan from demoniacs is but a type of his expulsion from the heart of man. But even as here he derided those who tried to cast out evil spirits by a mere literal invocation of Jesus' name without faith, so he mocked, and still mocks, those who by works attempt to free themselves from his power, as priests and monks, &c.; for from such attempts date his entire dominion over them, and his power of treating them completely as he will. Satan is a very crafty spirit, in comparison with whose strength all the light of reason is nothing; his craft is fully known through the Holy Ghost only; he is expelled in true faith, and by those who are most spiritual.—*Justus Jonas.*

v. 21.—"*Purposed in the Spirit.*"—That is, by the instinct of the Holy Spirit, his counsellor and guide, by whom all his actions were moderated. So he went bound in the Spirit (Acts xx. 22). So Simeon came by the Spirit into the Temple (Luke xii. 27). And so still, the steps of every good man are ordered by the Lord (Psalm xxxvii. 23).—*Trapp.*

MAY 17.—ACTS XX.

v. 7.—"*On the first day of the week, when the disciples. . . .*"—The apostolic precedent, for observing the first day of the week as a day of solemn assembly, and as commemorative of the resurrection of Christ, is thus confirmed. With believers, the Christian Sabbath, though not less hallowed, is yet distinct from the Mosaic in spirit, in time, and in purpose. It is the Lord's Day, and as such is observed unto Him, and in honour of his name.

v. 16. "*Paul determined to sail by* (*i.e., past*) *Ephesus, because . . .*"—It is a pleasure to us to be with our friends; it diverts us, nothing more; but we must not by it be diverted from our work. When Paul has a call to Jerusalem, he will not loiter away the time in Asia, though he had more and kinder friends there. This is not the world we are to be together in; we hope to be so in the other world.—*M. Henry.*

vv. 17-35.—*Paul's address to the Ephesian Elders.*—Where shall we find in all the Church's records such a combination of greatness and tenderness of soul—such a union of ministerial humility, fidelity, purity, and self-sacrifice—such unwearied prosecution, amid tears, of one object, the grandest that man can undertake, relieved only by manual labour for the support of himself and his companions? O ye servants of Christ, study this model, on your knees drink in the spirit of it, and enter into its every detail; so shall its impress be stamped upon you as ye are able to take it on, and then shall it not have been here presented to us in vain. —*Dr. David Brown.*

Specially note in this address how the *grace of God* is magnified as the source and substance of all saving truth (verses 24, 32). Also how, in verse 28, the *Divine value*, as well as *vicarious efficacy*, of the death of Christ, represented by his blood, is set forth: "*His own blood.*" Comp. 1 John i. 7: "*His Son.*"

MAY 18.—ACTS XXI.

vv. 12, 13.—"*When we heard these things, both we and they . . .*"—Paul's embarkation at Tyre is very remarkable. The simple manner in which he was escorted to the ship by the disciples of Tyre, *men, women*, and *children*, and their affectionate and pious parting, kneeling down on the shore and commending each other to God, are both impressive and edifying. Nothing but Christianity could have produced such a spirit in persons who now, perhaps, for the first time saw each other in the flesh. Every *true Christian* is a *child of God;* and, consequently, all children of God have a spiritual affinity. They are all partakers of the same *Spirit*, are united to the same *Head*, are actuated with the same *hope*, and are going to the same *heaven.* These love one another with pure hearts fervently; and these alone are capable of disinterested and lasting friendship. Though this kind of friendship cannot *fail*, yet it may err; and with officious affection endeavour to prevent us from bearing a necessary and most honourable cross. It should, therefore, be kept within *scriptural* bounds.—*Dr. A. Clarke.*

v. 14.—"*The will of the Lord be done.*"

"'Tis hard to say without a sigh,
  Lord, let thy will be done:
'Tis hard to say, My will is thine,
  And thine is mine alone.

Most truly then thy will is done,
  When mine, O Lord, is crossed;
'Tis good to see my plans o'erthrown,
  My ways in thine all lost.

Whate'er thy purpose be, O Lord,
  In things or great or small
Let each minutest part be done,
  That Thou may'st still be all.

So shall my undivided life
  To Thee, my God, be given,
And all this earthly course below
  Be one dear path to heaven."

H. Bonar.

v. 26.—"*Then Paul took the men . . .*"—The action of Paul in this matter is well explained by Jennings in his "Jewish Antiquities," by the fact that there was a political as well as a typical use of sacrifices; and that though the typical ceased upon the sacrifice of Christ, yet the political continued until God, in his providence, broke up the Jewish state and polity some forty years after our Saviour's death. So that Paul's action, for which he has been so much censured, probably amounts to nothing more than paying a tribute due by law, which the Apostle enjoins upon all Christians in other nations.

MAY 19.—ACTS XXII.

v. 6.—"*It came to pass, that, as I made my journey.*"—It is an excellent thing to be able rightly to detail our own conversion. Many are thus gained over, unless beyond measure hardened. Paul thought his conversion so effective an argument that even Jews would be influenced by it, but the Lord replies, on the contrary, the Gentiles will be (verse 19). See also 1 Tim. i. 15, 16.—*Bengel.*

v. 13.—"*Brother Saul, receive thy sight.*"—The application of this word "brother" deserves careful attention. From chap. ix. ver. 13 we learn that Ananias was well acquainted with Saul's character as a persecutor of believers, and as injurious to the Church of God. Yet immediately he perceives the grace of God to be at work within him, he forgives it all, opens his heart to him, and hails the penitent one as a brother in Christ. Thus should all new converts be welcomed and cherished.

v. 17.—"*While I was praying in the Temple.*"—How close a link there is between prayer and the manifestations of God to the soul. How often we read of instances similar to this in the Word of God, and how surely is the principle involved the rule of spiritual life:—

"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above."

MAY 20.—ACTS XXIII.

v. 11.—"*The Lord stood by him.*"—On two other occasions in the Apostle's life special manifestations of his Master's presence were given him for his encouragement similar to this. (See ch. xviii. 9, 10, xxvii. 23, 24). Under circumstances of special need we may assuredly expect to receive special grace. No greater joy or surer support can be afforded than for the Lord's presence to be revealed, and his word of grace applied to the heart. The words uttered by the Lord had often fallen from his lips before. (See Matt. ix. 2, xiv. 27; John xvi. 33.) He says them to all who trust in His name, and that in every circumstance of life, however dark or trying it may be.

v. 17.—"*Then Paul called one of the centurions.*" —It is worthy of notice that while the Apostle was ready to lay down his life at any time for the glory of Christ (chap. xx. 24), yet he did not covet martyrdom for its own sake, as some enthusiasts have done. Hence, as our Lord Himself did, he took precautions against threatened dangers, and left the issue with God in calmness and trust.

v. 35.—"*I will hear thee when thine accusers are also come.*"—Felix acted *prudently* when he would not even hear St. Paul till he had his *accusers face to face.* How many false judgments, evil surmises, and uncharitable censures would be avoided, did men always adopt this reasonable plan! Hear either side of a complaint separately, and the evil seems very great; hear both together, and the evil is generally lessened by one-half. *Audi et alteram partem*—hear the other side, says a heathen; remember, if you have an ear for the first complainant, you have one also for the second.—*Dr. A. Clarke.*

STUDENTS ON THE CONTINENT.

PROFESSOR SIMPSON, of Edinburgh, recently gave an address to some forty students assembled in Miss Howard's drawing-room, at 14, Rue Monsieur le Prince, in the Quartier Latin, Paris. The students were from the faculties of science and arts, medicine, theology, and law, and represented different nationalities. Although the majority were French, there were a few from Edinburgh, London, Germany, Mauritius, the West Indies, Russia, Poland, and Armenia. The Professor gave an interesting account of the religious revival which had lately spread from Cambridge to the Scotch Universities, and he also spoke of the testimony given in favour of the fundamental truths of Christianity by Pasteurs Laveleye, Virchow, Sir William Muir, and other eminent men, before a large concourse of students, at the late tercentenary jubilee of the Edinburgh University. With earnest and simple words he advised his young friends to study the science of the Christian religion, as it is taught in the Holy Scriptures, with as much enthusiasm as they did the other sciences, and they would find true knowledge and real happiness for time and eternity.

He added that only a few days before he had the pleasure of addressing large meetings of students in Rome and Naples, and what he had said to them he would now say to those present, that they should conscientiously weigh the consequences of their acceptance, or of their rejection, of Jesus Christ as their Saviour. He concluded by inviting any of them who would be visiting Edinburgh to knock at his door and lunch with him in the very room in which chloroform was first inhaled. He was listened to with rapt attention, especially when he referred to a question that had been put to Sir James Simpson, as to which was the greatest discovery he had ever made: "That I am a sinner," was the great physician's reply.

The venerable Pasteur Appia interpreted for Dr. Simpson. With a few earnest words he exhorted the students to ponder seriously upon what they had just heard, and decide ere it be too late to place the reins of their life into Christ's hands.

Before separating, and after a light refreshment which the hostess's generosity had kindly provided, the students heard a short account of the purport of the meetings held in Miss Howard's salon. This Christian lady has for more than ten years devoted her winters to a most interesting work among the students of Paris. The importance of this work amidst such a heterogeneous grouping of young men in a city like Paris, and in such a quarter as the Quartier Latin, within earshot of the very lecture-rooms of the University, cannot be gauged by those who do not know how difficult it is to get the young Frenchman's attention to any religious questions; how thoroughly steeped in indifference and materialism seven-eighths of the students of Paris are; and how few are the means employed by any Christian agency to reach them. Miss Howard has succeeded in getting a dozen or two students to meet every Saturday evening at her house, to discuss some moral, philosophical, or religious subject chosen beforehand, and Christ and his teachings are as a rule brought to bear upon the questions treated. Besides the Saturday evening meetings, Miss Howard "receives" on Wednesday evenings as well, and many are the letters or words of gratitude she has received from near and far, from students and their parents, for the kindness she has shown.

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Notices.

Communications Received with Thanks.—W.B.M. G.P. W.E.H. C.H.W. Miss G. G.E.P. H.J.G. J.C.R. C.G. J.B. A.M.L. Lover of Truth. W.R. J.W. J.C. W.P. H.T. H.C. E.P.H. J.R. H.H. J.A.F. S.H.H. Mr. B. R.W.McA. C.T.V. J.P. M.B.G. J.E.L. T.A.L. E.S.C. E.L.D. D.A.M. A.H.D. W.S. C.R.H. P.A.D. F.T. C.S.H. W.S.W. W.G. W.H.G. T.H. Senator. T.P. H.C.L. G.C. G.F. E.S. R.T.H. J.R. C.W. J.L. F.H. M.H.S. H.B. L.H.A. W.McA. A.C. A.M.L. J.W. C.A.F. T.T. D.M. G.B. J.D. J.M. M.J.W. A.C.F. E.J.W. McM. A.E.S. I.M.N. I.T.M. M.N.

Applicants for Tracts.—A. C. Trew, 17, Alfred-street, Burnham, Somerset; Mrs S. H. Robson, Herrington Mill, Fence-houses, Durham; W. Reeve, 16, Edgar-street, Jarrow-on-Tyne; H. Fuller, 47, Dee-street, Poplar, E.; J. Taylor, 28, Cressy-place, Stepney-green, E.; W. Moore, Albert-street, Wednesbury; C. H. Connor, 126, Earl's-court-road, S.W.; B. Ginger, Gould's Brook-terrace, Crewkerne, Somerset; J. Baker, Temperance Hotel, Camelford, Cornwall; Mrs. Male, Hope Seminary, Camelford; T. Fisher, Blomfield-road, near Tipton, Staffordshire; W. Gofton, 5, Alexander-street, Scotswood-road, Newcastle-on-Tyne; H. Matthewman, 35, Grove-place, Acton; W. Beck, 64, Malpas-road, Brockley, S.E.; G. Gibson, off John-street, Bradley-green, Congleton; T. M. Wintle, Christian Mission, Pontymoile, near Pontypool; Miss Barre, 23, Grovedale-road, Upper Holloway, N.; Miss F. Barre, 23, Grovedale-road, Upper Holloway, N.; J. Bayley, 12, Regent-street, Prince's-end, near Tipton; E. J. Hill, 38, Storks-road, Jamaica-road, Bermondsey; Miss Eda Jones, 17, Bedford-street, Walcot, Bath; J. N. Wayland, 31, Whitechapel-road, E.; W. H. Doggett, Cherryhinton, Cambridge.

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

Newport and Isle of Wight Conference, Wednesday, Thursday, and Friday, May 20, 21, 22. Rev. H. G. Thwaites, St John's Vicarage, Newport, Isle of Wight, gives information.

International Conference on Divine Healing and true Holiness, June 1 to June 5 inclusive. Mornings, Bethshan, Drayton Park, Holloway-road, N. Evenings, Agricultural Hall, Islington. Secretary, 1, Warner-street, Barnsbury, N.

Merrion Hall, Dublin.—Believers' Meetings, June 2 to 4.

Mildmay Annual Conference.—Wednesday, Thursday, and Friday, June 24—26.

Keswick Convention.—July 27 to August 1; arrangements as last year.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec. 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address 17, Claremont-square, London, N. Printed circular post free on application.

Rev. W. H. Aitken.—To June 12, Holy Trinity, Bordesley, Birmingham; 14 to 29, St. Silas, near Birmingham.

Mr. George Muller.—Wellington, Salop, Sunday, May 17, and week following.

Messrs. Fullerton and Smith.—To May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—To May 31, Forest Gate, E.; September and onwards, South Wales.

Mr. F. E. Marsh.—July, Glasgow.

Mr. Henry Thorne.—May 14, Goole; 15, Derby; 19, Leominster; 23 to June 8, Ludlow.

Mr. W. Spencer Walton.—To May 19, Liss.

Messrs. Mateer and Parker.—To May 24, Tunbridge Wells.

Mr. J. M. Scroggie.—Dunoon, August; Glasgow, September; Kendall, October.

Mr W. Forbes.—St. John's Mission Hall, Chelsea, May 13 to 15.

Mr. William Catlin.—Northampton (old Theatre), May 14 to 21.

Merrion Hall, Dublin.—Mr. Shuldham Henry during May.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

South London Evangelistic Choir.—St. George's Market (Mission room), London-road, 7.45 p.m.

St. George's Hall, Langham-place, W.—Colonel Puget, Sunday next, 11 a.m.; Mr Joseph Jordan, 7 p.m.

Conference Hall, Mildmay-park, London, N.—May 17, Mr. P. S. Badenoch, 3.30 p.m.; Mr. A. Burson, 7 p.m.

Agricultural Hall, Islington, N.—Sunday, May 10, 3.30 p.m., Rev. W. E. Haigh; 7 p.m., Mr. Spurgeon's evangelists.

Rev. Dr. Thain Davidson's Monthly Sermon to Young Men, Islington Presbyterian Church, Colebrooke-row, N., Sunday, May 10, 6.30 p.m.

Clapton Hall, Upper Clapton.—Sunday evening addresses, during May, 6.30 p.m., by Mr. J. Denham Smith: 17, "Satan;" 24, "The Love of God in Relation to the Lost;" 31, "Immorality, Incorruptibility, and Eternal Life." Friday evenings, addresses on the "Standing of the Christian as seen in the Word of God."

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, May 10 to 24, Messrs. Edward Hurditch and F. C. Spurr, Sundays, 7 p.m., and week nights, 8. Dalston Bible Depôt, 103A, Dalston-lane (temporarily), Mr. J. Bruce Low, Sunday, 7 p.m.; Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Dr. Popham, Sunday, 7 p.m.; Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. V. T. Onslow, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Geo. Hucklesby, Sunday, 7 p.m.; Thursday, 8. 190, Alexandra-road, St. John's Wood, N.W., prayer meeting for workers, Wednesdays, 10.30 a.m.

MISCELLANEOUS.

London Aged Christian Society.—Annual meeting, Friday, May 29, Exeter Hall, 3 p.m.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Bennett-park Room, Blackheath.—Mr. W. Kelly every Wednesday, 7.30 p.m., on the "Book of Revelation."

Church Parochial Mission Society.—Annual meeting, Willis's Rooms, May 18, 3 p.m. Bishop of Truro chairman.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Talbot Tabernacle, Powis-square, Notting-hill.—Pastor Frank White, Sunday next, 7 p.m., "The Trinity of the Last Days."

Professor Andre's Alpine Choir and Choral Society (connected with the Temperance Training Homes), Exeter Hall, Tuesday, May 26, 7 p.m.

Theatrical Mission.—May 16, 3.30 p.m., laying memorial stones of new institute, Henrietta-street, Covent-garden, by Countess of Aberdeen and others.

Merchants' Lecture.—Rev. J. Kennedy, D.D., every Tuesday in May, at noon, in Finsbury Chapel, Finsbury-circus, E.C. Subject, "The Religion of Isaiah."

Monthly Tract Society—Annual meeting, Exeter Hall, May 18, 3 p.m. Earl of Shaftesbury in the chair. Speakers: The Lord Mayor, Rev. T. H. Moran, Rev. Hugh Price-Hughes, &c.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, 3.30 p.m.—Friday, May 15.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, June 5, tea at 6; meeting at 6.45. Address by Rev. J. Ossian Davies on "Christian Work and its Reward."

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, May 15, 7 p.m., subject, "Comfort for the People of God;" tea at 6. Sunday, 3.30 p.m., and Tuesday, 11.30 a.m., Bible reading, by Miss Mason.

Blue Ribbon Gospel Temperance Mission.—Annual meetings, Exeter Hall, Monday, May 18, 7 p.m., Mr. W. Palmer presiding; Tuesday, 19, 11 a.m., conference, Mr. W. S. Caine, M.P., presiding; 2.30 p.m., Mr. W. P. Goulding presiding.

Aged Christian Blind Women.—Annual meeting of the North London Home, Exeter Hall, Thursday, May 28, 7 p.m. Speakers: Dr. L. D. Bevan, Rev. J. R. Wood, Mr. T. A. Denny, Dr. T. R. Armitage, Rev. John Robertson, and Mr. George Williams (in the chair).

Home of Industry, 60, Commercial-street, Spitalfields, E.—Workers' meeting, Wednesday, May 20, address by Mr. R. C. Morgan, "Thoughts on the Revelation, for Christian Workers." A party of boys and girls, leaving the same evening for Canada, will be present to take farewell. Tea at 6; meeting at 7 p.m.

Children's Special Service Mission.—Public meeting, Exeter Hall, Friday, May 15, 6.30 p.m. Dr. Sinclair Paterson will preside. Addresses by Mrs. Reaney, Mr. W. Shrimpton, and Mr. E. Arrowsmith. Mr. J. Spiers and Mr. Westall, Brecon; Mr. Arrowsmith, Oxford, May 11 to 14; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in May, 3 p.m.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.15 to 2 p.m. (Saturday excepted). Bible study, Tuesdays, 6.15 p.m. Gospel service, Melior-street Mission Hall, Sundays, 6.30 p.m.; Lambeth Ragged Schools, Fridays, 8 p.m.

Exeter Hall.—Meeting every night at 8 for young men. Sunday, 3.30 p.m., Bible lecture, by Dr. Anderson, for men only; 7 p.m., Mr. Russell Hurditch.

The Priory, 198, Upper-street, Islington, N.—Thursday, May 7, 8.30 p.m., address, Rev. J. Ellis; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

31, High-street, Hampstead.—Address to young men, by Rev. Geo. Wilson, of Canonbury, Thursday, May 14, 8 a.m. Young men heartily invited.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, May 9, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dock Labourers' Mission—Sympathy, £4; (*Free Meals*) E. R. C. 2s. 6d.; J. R. S. £5; C. H. H. 10s. 6d.; Miss S. P. 10s.	10	3	0
Luther Memorial Home—L. R. £3; L. H. £2; L. L. 2s. 6d.; A. C. 2s.; A. H. £3	8	4	6
Home of Industry—A. E. H. £5; F. C. B. 2s. 6d.; (*Widows' Sewing Class*) Mrs. R. 5s.	5	7	6
Mr. Rabinowitch (*Rev. J. Wilkinson*)—M. S. W.	0	5	0
Home for Aged Blind Christian Women—Mrs. R. 5s.; M. C. 1s. 6d.	0	6	6
Evangelical Mission to Israel—M. C.	0	2	6
Evangelical Foreign Missions—M. C.	0	2	6
Free Distribution of the Scriptures—M. C.	0	1	6
East-end Distress (*Lady Dent*)—M. C. 1s.; C. J. 10s.	0	11	0
Salvation Army (*Paris Work*)—R.	5	0	0
Dr. Barnardo's Homes—O'C. £3; (*Emigration Fund*) R. £9	12	0	0
Syrian Colonisation Fund (*Mrs. Finn*)—R.	4	0	0
China Inland Mission—R.	4	0	0
Mr. Fegan's Boys' Home—R. £4; O'C. £3	7	0	0
Bristol Orphan Houses—R. £4; C. L. M. T. £1; (*Missions*) C. L. M. T. £1	6	0	0
Church Missionary Society—(*Gordon Memorial*) E. L.	5	0	0
Deptford Mizpah Band—R. S.	2	10	0
London City Mission—(*Disabled Missionaries*) Sympathy	4	0	0
Destitute Children's Dinner Society—Sympathy	2	0	0
Watercress and Flower Girls' Mission—Sympathy	2	0	0
Church Pastoral-Aid Society—J. E. R.	1	0	0
Scripture Readers Society for Ireland—J. E. R. £1; C. L. M. T. £1	2	0	0
Friendless and Fallen—O'C. £2; Y. N. L. 10s.	2	10	0
Army Scripture Readers' Society—O'C.	2	0	0
London Society for Promoting Christianity among the Jews—Mrs. S. R.	0	7	0
Y.W.C.A. (*Extension Fund*)—Miss Y.	0	10	0
Christian Colportage Association—Miss Y.	0	5	0
North-East London Gospel Mission (*Mr. W. Chorley*) M. and S.	1	1	0
Church of England Zenana Missionary Society—F. H.	0	5	0
Mr. J. P. Cohen's Work among the Jews—E. C.	0	6	0
Ladies' Samaritan Society for Paralysed and Epileptic—(*Free Teas*) G. L. O.	2	0	0
Miss Whately's Work, Cairo—C. L. M. T.	1	0	0
Mildmay Mission to the Jews—Mrs. H. S.	1	1	0
Strangers' Rest, 163, St. George's-street—R. P.	20	0	0
Evangelisation Society—R. P.	10	0	0
Christian Community, Thrawl-street—M. F. C.	0	5	0
Clergy Rest House, Bournemouth—M.	2	2	0
	£125	6	0

(Advertisements.)

Open-air Mission—A parcel of tracts from F. A. S., York.

Mr. Fegan's Homes—B. G. 1[illegible]s.; Ebenezer, 10s.; Misericordia, £1 1s.

Alfred S. Dyer, 31, *Paternoster-square*, gratefully acknowledges £20 from W. E. for the Committee for the Suppression of the Foreign Traffic in Girls, the expenses of Purity Meetings, &c.; also £3 from Mr. Russell.

"His" Little Ones.

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Dear Friends,—

We are in such very urgent need of help at the "Homes" just now, that I shall be deeply grateful for any gifts, however small, which can be received before our Annual Meeting, which takes place (D.V.) on May 20, at Exeter Hall.

Your grateful fellow-worker
Among Homeless Children,
T. J. BARNARDO.

18 to 26, Stepney Causeway, London, E.

Ragged Church and Chapel Union,

4, TRAFALGAR SQUARE, CHARING CROSS.

THE ANNUAL MEETING
of the above Society will be held in
EXETER (LOWER) HALL,
On FRIDAY, MAY 22, 1885.

JOSEPH PETERS, Esq.,
will take the Chair at Seven o'clock.

The following Gentlemen will take part in the Meeting:—Rev. Dr. O'Brien, of Christ Church, Somers Town; Rev. Thomas Fielder, of St. Andrew's, Lambeth; Rev. W. Tyler, of Spitalfields; Rev. T. Hall, of Kensal Green; Major J. Smith, Late 7th Dragoon Guards; and Major Evered Poole, Association Secretary of the Army Scripture Readers' Society.

ARMY SCRIPTURE READERS' & SOLDIERS' FRIEND SOCIETY,

4, TRAFALGAR SQUARE, CHARING CROSS.

THE ANNUAL MEETING
of the Society will be held in the
LOWER EXETER HALL,
On THURSDAY, MAY 21, at 3 o'clock.
GENERAL BASDEN will preside.

The following Gentlemen will take part in the Meeting:—General Sir Arthur Lawrence, K.C.B.; Colonel Battersby; Colonel Puget; Rev. C. A. Solbe; Rev. R. H. Halpin; Rev. R. W. Allen.

A SUPPLEMENTARY MEETING
will be held in the evening, at 6.30.
COLONEL SANDWITH will preside.

AGED PILGRIMS' FRIEND SOCIETY.

THE SEVENTY-EIGHTH ANNUAL MEETING will (d.v.) be held in EXETER HALL, Lower Room, on MONDAY evening, May 18th. The Chair will be taken at Half-past Six o'clock by F. A. BEVAN, Esq. The Revs. J. Battersby, T. Bradbury, G. Elder, M.A., W. Fuller Gooch, Canon Hurst, M.A., G. W. Shepherd, and other Gentlemen, will address the Meeting. No Tickets required. J. E. Hazelton, Secretary. Office, 83, Finsbury Pavement, E.C.

REDUCED GENTLEWOMEN.

THE Christian Public is aware by this time of the lamented death of my beloved sister, Julia Corke, the originator of the effort to establish the LUTHER MEMORIAL HOME, to grant rent-free rooms to the above class.

It is earnestly hoped and believed that this needed work may still be accomplished, that Christian Workers will take it up, and by their prayers, sympathy, and exertions to raise funds, strengthen the hands of the Treasurer (Miss Julia Fox, 54, Kensington Park-road, Ladbroke-square, Bayswater) and of myself, who, having worked in the cause from its commencement, will gladly take up this legacy of my beloved sister.

Funds continue to come in, which in all now amount to £300. Thanks to kind helpers. Cards for Collecting Shillings will be gratefully supplied, and Contributions thankfully received by the Treasurer, or by—

ANNETTE CORKE, Hon. Sec.,
120, Ledbury-road, Bayswater, W.

"WOMAN AND THE SCRIPTURES."

Lecture by Miss Corke, published by request.

To be had post-free, price 9d., from Miss A. F. Corke, 120, Ledbury-road, Bayswater, W.

The entire profits to be devoted to the funds of the "Luther Memorial Home."

ALSO BY MISS CORKE,

"WHAT SHALL WE DO WITH THEM?"

With Preface by the Earl of Shaftesbury.

"A book for all the year round."

To be had as above, price 2s. 6d., post-free.

Profits to be devoted to sending over-worked women, free, to Mrs. Marshman, London and Brighton Convalescent Home.

Metropolitan Tabernacle Colportage Association.

THE ANNUAL MEETING
WILL BE HELD IN THE
METROPOLITAN TABERNACLE
On MONDAY EVENING, May 18, at 7 o'clock.

Chairman—Rev. C. H. SPURGEON.

Speakers—Rev. R. H. Lovell, and several Colporteurs.

Rev. W. CORDAN JONES, Gen Sec.

A SALE

FOR THE BENEFIT OF

The House of Rest for Christian Workers,

WILL BE HELD (D.V.) AT
8, CAMBRIDGE GARDENS, KILBURN PARK,
WEDNESDAY and THURSDAY,
MAY 20 and 21.

Open on Wednesday from 12 to 6; Thursday, from 2 to 9.

The Sale will consist of Useful and Fancy Articles, Children's Clothing, Ladies' Under Garments, &c., Canary Birds (some in full song), Provisions, Country Butter and Eggs, Cut Flowers, Plants, and various other articles.

Will Friends who cannot send Needlework, kindly send Grocery, Provisions, Stationery, Hardware, &c.?

Country Provisions, such as Butter, Eggs, Sausages, Cream Cheese, &c., should be sent off on Monday, May 18, to Miss Mason, as above.

MONTHLY (Pink) TRACT SOCIETY

OBJECT.—To bring the subject of personal religion periodically before the middle and upper classes, and the general diffusion of evangelical literature.

THE 46TH ANNUAL MEETING

WILL BE HELD IN THE
LOWER HALL, EXETER HALL.
On Monday Afternoon, MAY 18, 1885.

The Chair will be taken, at 3 o'clock, by the Right Hon. EARL OF SHAFTESBURY, K.G.

Speakers:—F. A. Bevan, Esq.; The Right Hon. Lord Mayor, R. N. Fowler, M.P.; Rev. Hugh Price Hughes, M.A.; Rev. J. H. Moran, B.A., Vicar of St. Thomas', Liberty of the Rolls, and others.

Tickets may be had on application at the Depot,
8, New Bridge Street, E.C.

AT ALL BOOKSELLERS, ON TUESDAY NEXT, MAY 19.

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(*Continued from page 3.*)

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Jan. 1, 1885.—"Thank God, I am well in health, and had a good stiff foot-race with my boy of twelve to-day, and beat him."

Mr. DAVID LEE, Cottingham Junction.

Oct. 25, 1882.—"My sister, who adopted your Magnetic Treatment three months ago, is so far recovered as to be able to walk without assistance; her recovery seems too good to be true, as owing to the complete paralysis of her legs she could neither walk nor stand, in fact had been helpless for over two years, and given up by medical men as incurable; and the fact that she can now walk after using your Treatment for so short a time speaks volumes for its efficacy.

"I have already recommended some of my suffering friends to you, and shall continue to do so as opportunity arises."

Feb. 15, 1883.—"I am happy to say that my dear sister continues well; the paralysis is completely cured, and I trust will not return any more."

Feb. 23, 1885.—"I am thankful to say that my dear sister has never been troubled by the paralysis since she was first cured by your treatment, for which we are devoutly thankful to God; and we take pleasure in recommending your treatment on every possible occasion. We wish you success in your work."

Mr. B. Copson Garratt has devoted many years of his life to the practical adaptation of Magnetism to the alleviation and cure of various forms of disease. His published essays clearly demonstrate the natural action of the remedy; they may be had on application at his Consulting Rooms, where a private list of 1,000 names may also be obtained.—B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

"The Christian" will be sent by the Publishers post-free to any address in the United Kingdom, for 12 months, for 6s. 10d., including Double Numbers.

"The Christian" (weekly) and the HERALD OF MERCY (monthly) will be sent to the United States or Canada, for 12 months, for $2, which may be remitted by a Two-Dollar Bill.

The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

LONDON: MORGAN & SCOTT, 12, Paternoster Buildings, E.C.] [REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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"GLADNESS FOR SADNESS."

The Gospel Missions Country Holiday Cottage.

WE are encouraged to plead once more for the many hundreds of poor needy London Children attending our EIGHT SUNDAY and RAGGED NIGHT SCHOOLS, that as far as possible we may give them at least ONE WHOLE WEEK IN THE BEAUTIFUL COUNTRY during the present spring and summer, together with a number of their more weakly mothers, at our "*Country Cottage*," Chase Side, near Enfield.

We find it hard to write undemonstratively, as we think of the world of joy that *this country week* has crowded into the hearts of the hundreds of city children, little and big, taken since it was opened last Spring.

Some dear cripples and invalid children have spent two or three weeks amid these happy surroundings. With scarce an exception they have never left their homes before, and few of the parents can afford either the time or the money to visit them, yet it is a general plea of the little ones to stay another week, and often the "*going home*" is preceded by a good cry.

Those who have, either from an ample purse or personal connections, an open door to

"The shady nooks, the murmuring brooks,
The moors or sparkling shores,"

can but faintly imagine what it is to be shut up in the close rooms of the crowded slums and back streets of London, with no hope of ever so small a release from such prison-like confinement, unless a way is made by practical charity, to give what otherwise is denied them.

Nor can we easily imagine what an enjoyment it is to these poor children—living as most of them do on the barest subsistence—to share the regular meals of wholesome food, with meat and pudding *every day*, which our dietary affords them.

We happened the other day to be at the home of one of these happy children upon her return, and we need scarce say the marked contrast the week had made was gladdening indeed to the widowed parent, while her healthy appearance was conspicuous beside the remaining members of the family.

To remove any occasion of failure, we pay the fares of the children, and in a few cases have given either clothes or boots, and write to School Managers and Boards of Guardians for the "*permit*" in the case of children under parish relief. We give each child a cheap copy of the New Testament upon their leaving, which serves to secure proper behaviour.

But we feel sure we need say no more to gain your sympathy, and, we trust, your practical help. The sum of *FIVE SHILLINGS* provides the board for one child for a week, *ONE POUND* four, *FIVE POUNDS* will board twenty, and so on in proportion.

We have seen a good farmhouse, with orchard and meadow of 4½ acres, which is offered to let, but we wait to see whether sufficient help is forthcoming to warrant us moving into larger quarters.

One friend kindly offers *FIVE POUNDS* towards a fund for purchasing a suitable house for this good work, which would be a very desirable thing; and could be easily accomplished were the means to hand.

Contributions may be sent either to THE EDITORS at 12, Paternoster-buildings, E.C., or to yours most respectfully,

NORTH-EAST LONDON GOSPEL MISSIONS,
Office—2, *Marquess-grove, Canonbury, N.*

WILLIAM CHORLEY.

THE ANNUAL REPORT GLADLY SENT ON APPLICATION.

Drafts should be crossed "MESSRS. BARCLAY, BEVAN & Co.," 54, *Lombard-street, E.C., to whom remittances may also be made.*

☞ *The Cost of the usual "Day in the Country" is now undertaken by the Teachers of our various Schools, assisted by a few pence from each Child.*

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with thanks, Spring Flowers from an unknown friend.

During the year 1884 this Institution was open for Children, about	900 times.
The Infant Day Nursery	310 "
For Young People	450 "
For Adults	650 "
Total, about ..	2,300

Number of attendances for the year, about 374,000.

The Day and Night Shelter for Homeless Boys and Girls, or those requiring protection, during the year, about 3,000 beds, and 8,000 meals were given.

During the last two years more than 700 men, women, and children have been sent into the country for a fortnight's change of air, of scene, and food; and much sickness has been prevented.

There are more than thirty missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LAMB AND FLAG
RAGGED SCHOOL AND MISSION,
10, Red Lion-street, Clerkenwell, E.C.

The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. Sherrard, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. Christian ladies trained for Foreign Medical Mission Work, by two years' curriculum. Ladies so desirous may attend midwifery alone. Dr. Griffith, Hon. Sec. Treasurer, G. J. Green, Esq., L. and C. Bank, 3, Victoria-street, S.W.

Funds urgently needed.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house Drives given. Terms 21s. per week, inclusive. For particulars apply to
Mrs. Griffith, 45, Finsbury-square, E.C.

RESCUE WORK IN POPLAR.—Manor Cottage, Kerbey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

LECTURES AT STAFFORD ROOMS.—Mr. B. W. Newton proposes (D.V.) to resume his Lectures on Prophetic and Other Parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware-road, on successive Tuesday Mornings, commencing on Tuesday, May 12, at Half-past Eleven o'clock.

COSTERMONGERS' COTTAGE MISSION, Vinegar Ground, City-road, E.C. Treasurer, The Hon. A. F. Kinnaird; Superintendent, Walter Penrose.—Funds are greatly needed at the present time to carry on the Lord's work in this little corner of his vineyard. Any gifts of clothing or money will be gratefully acknowledged by printed receipt.—Your obedient servant, Walter Penrose.

SAILORS' REST AID SOCIETY.—Rests for Naples, Messina, Pozzuoli, &c. Mission ship for Mediterranean. Seamen's Gospel Temperance League. Treasurer, S. J. Alexander, Esq., Weston-super-Mare; or office of The Christian.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

LONDON FEMALE PENITENTIARY, 191, High-street, Stoke Newington, N. (Founded at Pentonville.) This door of mercy, opened in 1807 as an asylum for friendless and fallen women, after having benefited nearly 6,000, is suffering from lack of funds. Its endowment is spent, and the income is insufficient to meet necessary expenditure. Present number of inmates, 70. Those who sympathise with this Christian work are earnestly entreated to become Annual Subscribers, or assist by Donations, paid through the Society's Bankers, Barclay, Bevan & Co., 54, Lombard-street; the Office of "The Christian;" or at the above Institution.
W. E. Page, Secretary.

LIVERPOOL BETH-SHAN Faith Healing Home, 11, Great George-square. Meetings every Tuesday, 7.30, and Friday, 3 o'clock, Sunday, 7.30.—Address Miss Bailey.

WILL ANYONE, who is charitably inclined, kindly give an old Piano to an Invalid Home, where one is much wanted.—Mrs. Crowie, Invalid Home, Jevington, Polegate, Sussex.

THE ANNUAL MISSIONARY BREAKFAST will (D.V.) be held at the Powis Hall, Powis-gardens, Westbourne-park, on Monday, May 25, 1885, at 9 a.m., when addresses will be given by Rev. G. A. Shaw (Madagascar), Rev. W. Holman Bentley (Congo), and Rev. Evan H. Hopkins (Richmond) Tickets One Shilling, of which a limited number only can be issued, to be obtained of Mr. Everett, 75, Cornwall-road, Westbourne-park, W.

GLOUCESTER CONFERENCE, June 2, 3, 4, at Bell Assembly Rooms.—Speakers: Revs. C. Campbell, J. B. Figgis, C. Graham, &c. For particulars, apply to
Rev. J. J. Luce, Gloucester.

PARIS CITY MISSION (6th year).—Mr. J. M. Weylland, Hon. Secretary, 31, Carlton-hill, St. John's-wood, N.W., respectfully invites applications for Drawing-room Meetings, or Meetings in School-rooms, to hear interesting statements from Mr. W. J. Lockie, the Paris Secretary (who is in London for a few weeks), respecting the work of two Missionaries, who visit the English poor in Paris, and of six French Missionaries, who visit the domiciles of the Parisian "ouvriers," aid in evangelistic meetings, sell Bibles, distribute portions of Gospel, tracts, &c. Mr. Weylland will gratefully acknowledge contributions, which are urgently needed to support the eight agents now at work.

Educational.

SEASIDE, Southport. — Superior School for Young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations. — Miss Poole, Eagley Bank Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors — their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful, Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

PARIS. — Mdlle. Viénot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. Kendon, M.C.P. Terms, 27 guineas per annum.

MOIRA COLLEGE FOR LADIES, Bodorgan-road, Bournemouth.—Principals, Mr. and Mrs. Charles B. Ingham and Miss Connah. In addition to the limited number of ordinary pupils, four Young Ladies are received as residents, who have finished their school life, but who desire to continue the earnest, regular study of the various branches of art, literature, and general knowledge, under guidance and encouragement and with helpful surroundings. Those are especially invited who desire to make life solid and practical, and who believe that it ought to be placed under the absolute control of Christian principle. References of the highest character given and required.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle and Preparatory Departments. Seven resident masters. The Junior Division taught by Ladies Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus apply to Mrs. Duff, the Lady Principal. The summer term will commence on Wednesday May 6.

EASTBOURNE, SEA HOUSE SCHOOL. — Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials &c., apply to Mr. Esam.

SCARBOROUGH, The Westlands—High-class School for Girls. Principals, Misses Woodhead. Careful Christian training. During past year pupils have passed Cambridge Local Examinations, College of Preceptors, Royal Academy (music). Gymnasium. Sea-bathing School of Art. Horse-riding, if desired.

PREPARATORY SCHOOL for little Boys, near Brighton.—Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—Lady Principal, Hamilton Lodge, Hurstpierpoint, Sussex.

A GENTLEMAN highly recommends a school, near Liverpool, where his daughter is completing her education. Each pupil receives individual care, with thorough educational advantages. Healthy locality on the sea-shore.
Major W., 446, Strand.

FRENCH TUTOR. — A young French Gentleman (B.A.) just completing theological studies, is open to engagement in England. Christian family preferred —Mons. D. Chabas, 16, Rue Mercerie, Lausanne, Suisse.

ST. LEONARDS - ON - SEA. — Educational Home for Girls. High and healthy position, near the sea.—For terms and references address Mrs. John Brett, Fern Lea, Pevensey-road.

KINDERGARTEN, for children under 12. A few little girls received as Boarders. Very healthy locality. Kind and careful training. Good references.—Miss Burden, Bockleton, 10, Tweedy-road, Bromley, Kent.

HAPPY HOME, with Education. Healthy country scenery. Careful supervision. Unlimited diet and good milk. Resident governesses, certificated from Royal Academy and Trinity College.—Miss Jeynes, The Laurels, Park-street, Hereford.

A GERMAN GOVERNESS, having been a year in England, wants to find an engagement. German, French, elementary music, drawing, calisthenics. Good references.
Fraulein Staengel, Osborne House, Wisbech.

PARIS. — Protestant Boarding School for Young Ladies (founded 1866), offering thorough instruction in all branches, music, painting, &c. With a private bed-room, £5 per month. References on application.
Mme. Flamant, 43, rue Trézel, Paris.

THE DAUGHTER of a well-known servant of Christ, who has had much experience with children, seeks a re-engagement as Governess (daily or resident), or in any post of trust. Twelve years' references.—S. S., Mr. Ives, Printer, Princes-street, Cavendish-square, W.

SCHOLASTIC TRANSFER. — A first-class Ladies' Day and Boarding School. Situated near London. Principal wishing to retire as soon as possible. Terms moderate. Good references given and required.
G. C., Allman & Son, 67, New Oxford-street.

RE - ENGAGEMENT required immediately, or after August, by experienced Governess, in fellowship with Open Brethren. Acquirements: advanced English, French, elementary German, music, drawing.
G. E. R., 1, Alma-road, Clifton, Bristol.

A GENTLEMAN wishes to recommend a Swiss young Lady (18), daughter of sincere Christians, as Governess in a Christian family, or Pupil Teacher in a school. French, German, and music. Salary not so much an object as a Christian home.
C. Schweickhardt, 36, Poets'-road, Highbury, N.

A LADY would give afternoon teaching (experienced) to pupils under 12, and a small sum besides, in return for a Home in Upper Norwood (not a school).
D., Mr. Nicholls, Westow-street, Upper Norwood.

GOVERNESS. — A young Lady, late student at Queen's College, London, desires a re-engagement Near London preferred. Acquirements: English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.
A. B., Birchwood, Dedham, near Colchester.

WANTED, in the family of a County magistrate, a Companion - Pupil to an only daughter. Swiss and English governesses kept; also two ponies. Terms, £100 per annum. References given and required.—The Rev. W., care o Mr. Davis, Grocer, Abergavenny.

A LADY HIGHLY recommends her late German Governess (diplômée). Teaches French, English, Italian, music, and drawing. Schools or young pupils no objection.—E. K., 16, Powis-terrace, Westbourne-park, London, W.

Appointments, Situations, &c., Wanted.

EVANGELISTIC. — An earnest Christian Lay-Missionary desires re-engagement. Ten years' experience in Mission work. Talented solo singer for evangelistic services, plays harmonium. Highest references.
Lay-Missionary, 2, Russell-terrace, Leamington.

FARMING.—Wanted, to place a Young Gentleman with a Christian farmer, within a moderate distance of London. State premium required.—H., 76, Lady Margaret-road, Tufnell-park, London, N.

CHROMO - LITHOGRAPHERS. — Will any established firm receive as Improver, for three months, a gentleman skilled in artistic design, who would be willing to give his services for that period without salary, with a view to remunerative engagement afterwards, if approved?
D. D., Mountview, Farnham-road, Guildford.

A CHRISTIAN MEDICAL MAN, of experience, desires a practice, or to enter into partnership with a Christian, who is soon relinquishing practice.
A. K. C., 51, Townshend-road, St. John's-wood.

AN EARNEST EVANGELIST, whose work God has blessed in the past, now seeks a constant engagement. Able to do the work of a Mission, or act as pastor. Would conduct open-air services and temperance meetings. Can be recommended by several gentlemen.
H. Chambers, 77, Carlton-road, Mile End.

AS SECOND COACHMAN. Age 23. Decided Christian, total abstainer. Three years' good character; single.—Y. Z., care of Mrs. Rainham, Bury-green, Wheathampstead, St. Albans, Herts.

AS BUTLER, or Indoor Servant. Experienced. Aged 35, medium height, and Christian abstainer.
Butler, 42, New Peploe-street, Chester.

AS GROOM, single-handed or otherwise. Situation wanted, by a young man. Age 23; height 5 ft. 8 in. Can ride, and drive one or pair.—D. M., Whiligh, Hawkhurst, Kent.

A MAN seeks situation; plain garden, horse, cow. Willing to make himself generally useful. Age 32. Single till suited.
J. Wood, Esq., Mayfield, Ealing, London, W.

A RESPECTABLE STEADY MAN, an abstainer, as Coachman, or any place of trust. Married. Age 38. Seven and a half years' personal character.—H. P., Swiss Cottage Stables, Finchley-road, N.W.

A SHARP LAD, 16 years old.—Mr. Wilbraham Taylor wishes to recommend a Youth to be under a Gardener. He has been twelve months in the stables.
Hadley Hurst, Barnet.

EXPERIENCED COACHMAN requires a situation. Married.—B., care of Dyer Brothers, Paternoster-square, London.

AS GARDENER, by a Christian man, good. No objection to horse and trap, or cows: good milker. Good reference. Four in family.—H. B., at Mr. Evenden's, Nutley, near Uckfield, Sussex.

EXPERIENCED CHRISTIAN WORKER desires engagement as Bible or Mission Woman, or any post in the Lord's vineyard.—A. B., House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.

NO SALARY. — A Lady of middle age, with quiet tastes, wishes to give her services as Lady Housekeeper, Companion to a Lady, or any position of trust, in return for a refined Christian home, or for the summer months only. Highest references given.
Delta, 18, Compton-road, Wolverhampton.

MATRON OR SECRETARY. — A Lady recommends a member of her Bible class, who intends leaving business for Mission work. Would give three months for training.
L. T., 40, Montague-square, W.

WORKING HOUSEKEEPER, by a widow, 48 years of age, to a widower or single gentleman. Good references from last situation. —A. P., Glanville House, King Henry's-road, South Hampstead, London, N.W.

LADY HOUSEKEEPER or Companion.—Re-engagement wanted by a Lady (age 40). Is well educated, active, musical. Thoroughly experienced in housekeeping, and has held very good appointments. Excellent references given. Good salary required.—Address, in first instance, to Veritas, Mr. Leman's, 47, Anerley-road, Crystal Palace, S.E.

A LADY RESIDING in Cheshire wishes to find an engagement for her Companion, a resident of London, whom she can strongly recommend; or as Private Secretary. She is well educated and a good musician, and specially adapted to the company of young people. She possesses great tact in dealing with children, and, above all, is an earnest Christian woman.
Mrs B., Esperance, Hoylake, Cheshire.

A LADY WISHES a re-engagement as Nursery Governess to two or three children, or Companion to a Lady. Thoroughly domesticated, and fond of young children. High references.—Beta, care of Mrs. F. Sessions, Russell House, Gloucester.

A LADY, fond of housekeeping, would give her time in the morning in return for board; could pay a small sum weekly.—Delta, W. Tuppen, 147, Church-road, Hove, Brighton.

COMPANION, or Attendant to a Christian Lady, invalid. Most strongly recommended by relative of lady lately deceased, who deemed her invaluable. Character, 5 years 9 months.—Emma Turner, 7, Eeton-road, Addlestone, near Weybridge, Surrey.

A LADY WISHES to recommend her Young Ladies' Maid. Good dressmaker.
M. G. R., Higham, near Dorchester.

YOUNG LADY, aged 26, daughter of a beneficed Yorkshire Clergyman, wishes to act as Companion to a Lady; or would not object to instruct children (not over eight years) for a few hours daily. Large salary not required, but a comfortable home. Highest references given and required.—BETA, 54, Moray-road, Finsbury-park, London, N.

AS COMPANION, Housekeeper, or Governess (experienced) to children under 12. Would take entire charge and instruct. Good English, music, singing, drawing, rudimental French, Latin, needlework.
F., 138, Brighton-road, Sparkbrook, Birmingham.

AS YOUNG LADIES' or Children's Maid. Good needlewoman and dressmaker. Age 32. Good character. Speaks French. In fellowship with Brethren.
M. A., 33, Mare-street, Hackney.

GOOD PLAIN COOK, and House and Parlourmaid. Situations wanted in small, quiet family. Ages 35 and 26. Good characters.
G., 16, Mount Ephraim, Tunbridge Wells.

LIGHT PLACE DESIRED in Christian family, for inmate of Penitentiary. Age 29. Neat needlewoman. Good character given by matron.—Full particulars on application to
Mrs. CLARKSON, Uplands, Bath.

AS NURSE, to one or two Children out of arms. No objection to a little housework. Age 29. Good character. Wages £20.
H. P., 108, Dalling-road, Hammersmith.

UNDER-NURSE.—A Lady wishes to hear of a good situation under a nurse for a respectable Girl, nearly 16.
Miss SUSETTE ASHBY, Colne House, Staines.

Appointments, Situations, &c., Vacant.

A CHRISTIAN LADY wanted, under 40, to direct the domestic arrangements of the Women's Missionary Institute. She should be able to instruct in making bread, butter, ordinary cookery, and sick diet. No salary is offered, but all provision will be made. Good health, active habits, and total abstinence are required. Any desiring to do this service for the Lord's sake, should communicate with
Mrs. MEREDITH, 143, Clapham-road, S.W.

A TRUSTWORTHY, superior young woman wanted, as Nurse to two children, the younger an infant. Must have had experience in the Nursery, have habits of order and management, and be a good needlewoman. A comfortable home.—Mrs. A. J. CROSFIELD, Caer End, Redhill, Surrey.

THOROUGHLY TRUSTWORTHY and experienced Nurse wanted, in a family at Blackheath, where Under-Nurse is kept. Five children, the four elder age from six to twelve years, youngest 20 months. Thorough good needlewoman. Church of England. Unexceptionable character required.
A. B., 27, Lincoln's-inn-fields.

A CHRISTIAN YOUNG WOMAN wanted, age from 23 to 25, of business habits. Church of England preferred.
Mrs. NEWLETT, 6, Commercial-street, Hereford.

A CHRISTIAN WOMAN wanted, for Christ Church, Enfield (Congregational), as Bible Nurse. Hospital trained. Abstainer.—Address, with testimonials, stating terms and age, to Mrs. DOWNING, The Shrubbery, Enfield, N.

TO PARENTS AND GUARDIANS.—An Architect, in good practice in London, has a vacancy for a pupil, gentlemanly and well educated. Would receive personal instruction and assistance in his studies.
R. H. H., 3, Lombard-court, Lombard-street.

NURSERY GOVERNESS for four children, in a country Presbyterian manse. Must be member of some Dissenting church.—Mrs. CURRY, The Manse, Aston Tyrrold, Wallingford, Berks.

WANTED, for a small Coffee-room in connection with a Mission hall, situate in a Surrey village, an experienced Manager. Abstainer, and in sympathy with earnest Christian work. Need not be able to take meetings.—Apply by letter to
T. F. H., Dunster House, Mark-lane, London, E.C.

CAN ANY LADY recommend a really useful maid? Good needlewoman, with knowledge of dressmaking, and trustworthy in case of illness. Church of England.—Mrs. ROWE, Dinglefield, Christchurch-road, Bournemouth.

A TABLE-MAID, and a **HEAD HOUSEMAID** wanted, from the country.—Apply by letter, Miss E., Farncombe's, Stationer, 92, Eastern-road, Brighton.

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A PARLOURMAID wanted, with good references, who can wait well at table, and a clever with her needle.
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TUTOR.—Wanted, by June 5, as holiday Tutor to three little boys, a Christian abstainer, qualified to teach good English, elementary Latin, French, and good music. Would be required to take entire supervision of young charges. Engagement to last three months certain; partly at the sea-side.—Replies by letter only, stating past experience and full qualifications, giving references and terms (moderate), to PATERFAMILIAS, New Athenæum Club, 3, Pall Mall East, S W.

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(Continued on page 26.)

THE CHILDREN.

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INSTITUTED 1844.

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President, The Rt. Hon. the Earl of Shaftesbury, K.G.

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Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

NOTICE TO ADVERTISERS.—Owing to Bank Holiday (May 25), it is necessary that Advertisements intended for insertion in the Number for May 28 should reach this Office not later than the morning of Friday the 22nd.

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Mr. Swann Hurrell, of the Church Parochial Mission Society, is prepared to undertake Mission Services in tents or halls. He would also take Children's Missions in seaside places.—For particulars apply to the Secretary, 21, John-street, Adelphi, London, W.C.

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Offices—**21, John-street, Adelphi, London, W.C.**

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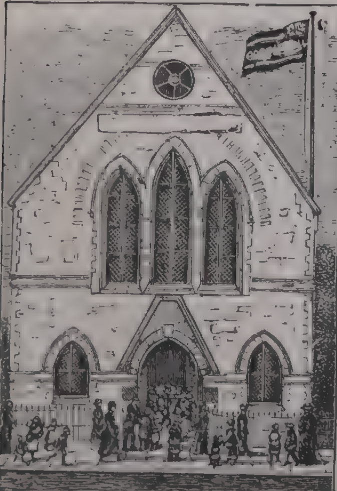

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Will **EVERY READER** send a Donation, however small, so that our work amongst the poor near docks may be continued?

Contributions would be thankfully received by Messrs. Morgan & Scott, The Christian; or by Geo. Fuller, Supt., 47, Dee-street, Poplar. Tracts, Flowers, Left-off Clothing, would also be thankfully received.

EAST LONDON TRACT SOCIETY AND CHRISTIAN MISSION,

Office—47, Dee-street, Poplar, E. GEO. FULLER, *Supt.*

The Christian.

FILLED WITH THE HOLY GHOST.

THOUGHTS FOR WHITSUNTIDE.

ALL true disciples of the Lord Jesus have the Spirit, who leads them into the faith, and reveals to them the things of Christ, and causes them to know the ordinary life of a saint of God. But all Christians have not the special gift of the Holy Ghost, the gift of power. To be full of the Holy Ghost is to be full of the Spirit of God, to be full of the power of God.

The Holy Ghost is not only the gift of life, but of life more abundantly. He is the power to speak effectually; the power to work effectually the works of God. For the Holy Ghost is God in the man, and God Himself working through the man as He pleases, and showing that the words and the works are indeed of God, though through man as the medium. Those who are baptized of the Spirit, who are full of the Holy Ghost, are manifestly the chosen of the Lord for some special service, and they are in his hands as tools are in the hands of a workman, though the works are varied through different individuals, according to the will and working of the Lord (see 1 Cor xii. 4—11, 28, and Eph. iv. 11).

Every man and woman full of the Holy Ghost is wholly yielded up to the Lord, who is in them, and they know what He would have them to do in his name. They are simply the willing and honoured instruments of the will and word and work of the Lord Himself; and all is of the Spirit and not of the flesh.

When the Spirit was given to the seventy elders in the wilderness, "they prophesied and did not cease; and though two of them were not in their appointed place at the Tabernacle, but in the camp, they also prophesied" (Numbers xi. 25, 26). All the prophets "spake as they were moved by the Holy Ghost" (2 Peter i. 21). And on the day of Pentecost, when the disciples of Christ "were all filled with the Holy Ghost," they spake "as the Spirit gave them utterance" (Acts ii. 4). When "the Holy Ghost fell on all them who heard the word" in the house of Cornelius, they "spake with tongues, and magnified God" (Acts x. 44—46).

In all these instances we see the result of the Holy Ghost being in them; the work was seen to be marvellous and beyond the power of man. It is written that such results were to follow the gift of the Holy Ghost (Joel ii. 28). Not that we are to seek to do marvels, for sometimes a quiet smile is owned of the Lord to effect great things. If we are true to the Lord in little things we are ready to be employed by Him in greater matters if He will.

Those who are full of the Holy Ghost know that "Jesus is the Lord" (1 Cor. xii. 3), and they yield themselves entirely to Him. They seek only his pleasure, and do it without saying a word, having real delight in Him and his will (Isaiah lviii. 13—14). They have no plan of their own, but are willing to be anything and to do anything that He may please. If occupied in some great work they are not angry should their attention and service be required in some little thing; like Philip, they can leave the city at the word of the Lord, and go into the wilderness to speak to one man (Acts viii. 5—40). They are living creatures watchful to know the Lord's will, and they do it immediately, like the cherubim mentioned in Ezekiel i. 18—25 and x. 17. They know that there is a time to "let down their wings" and listen to the voice of the Lord, as well as a time to fly and carry the word to those to whom He may send them. They never go till He says "Go," and when He says "Go," He always goes with them; and then the Lord's work is easy to them, and pleasant, and his word is spoken in freedom, for through such "flow rivers of living water" (John vii. 38).

It is a great honour when the Holy Ghost makes use of anyone in order to manifest his love and power, and teach and save and bless the children of men.

When the Holy Ghost dwells in any person, He does not excite the one in whom He dwells, but keeps him calm; He does not move him to speak and act in ignorance, but He reveals truth, and works effectually; nor does He exalt the creature, but Christ the Lord. The prophets and apostles of old were "nothing," and the people who knew the Lord regarded the words and the works as from the Lord Himself; they honoured the speakers, but only as instruments of the Lord.

Some of us need to ask ouselves, as individuals, "Have I received the Holy Ghost? If not, why have I not?" We need to examine ourselves, to see if the cause be in ourselves. We cannot say that we are full of the Holy Ghost till we have Him as our all and we are entirely yielded up to Him, every faculty of our being his: He ours, to do all for us; and we his, that He may do what He pleases with us and by us. When we really desire the gift of the Holy Ghost, really long to be chosen of the Lord, and are truly willing to be wholly his, for his service altogether, as He pleases, then let us, like the first disciples, wait for Him to take full possession of us, and make use of us as He will.

There seems to be no uniform way of obtaining the gift of the Holy Ghost. The ordinary mode in the days of the apostles was by the laying on of hands, though God did not confine Himself to any one course in imparting his Spirit of power. The Holy Ghost "fell" on those in the house of Cornelius without any prayer, and even before they were baptized; but the disciples at Ephesus, who had been baptized of John, were re-baptized in the name of the Lord; then "when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied" (Acts xix. 1—7).

If we know of any hindrance that we can remove, we are to seek grace to remove it. We are called on to "cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor. vii. 1); each to be "a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. ii. 21).

We are not to seek for any feeling of the Spirit within ourselves, but always to live in his presence by faith, and expect Him to make use of us, to speak his own words through us, and to do his own work by us when and where and as He pleases. We must know that we can do nothing, and yet believe in Him to do everything. And when He does any great thing by us we must give to Him all the glory, for we are simply his instruments, prepared by Himself for his service.

Do we really desire the Holy Ghost? If so, he has given to us that desire; and let us remember that God has promised the Holy Ghost; the passages are numerous, and the promise is fulfilled to us in the Lord Jesus Christ.

This gift is of grace, and is through Christ, as Peter said on the Day of Pentecost (Acts ii. 33). Our Lord Himself said: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John vii. 38). Are we, then, really believing on Jesus Christ, really yielding ourselves up to Him as our Lord, and expecting Him to fulfil the promise in our experience? If not, why are we not believing? Christ once said to some in his presence: "How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?" (John v. 14.) So few seem really honestly willing to give to God all the glory, and to receive glory from Him alone. Alas! such know not what they do; they know not what they lose.

I have just been reading the following dream; it was written and published many years ago:—

"I sat down in an arm-chair, wearied with my work; my toil had been severe and protracted; many were seeking the pearl of great price, and many had found what they sought.

"The church wore an aspect of thrift and prosperity; joy, and hope, and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work. My brethren were united, my sermons and my exhortations were constantly telling on my hearers. My church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and, as the work went on, I had been led into exhausting labour for its promotion.

"Tired with my work, I soon lost myself in a sort of half-forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room, without any preliminary tap or 'Come in.' I saw in his face benignity intelligence, and weight of character; but, though he was passably well attired, he carried suspended about his person measures and chemical agents and implements, which gave him a very strange appearance.

"The stranger came towards me, and, extending his hand, said, 'How is your zeal?'

I supposed when he began his question, that the query was for my health, but was pleased to hear his final word; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I conceived of it as physical quantity, and put my hand into my bosom, and brought it forth and presented it to him for inspection. He took it and placed it in his scale, and weighed it carefully. I heard him say, 'One hundred pounds.' I could scarce suppress my audible tone of satisfaction, but I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion, but was intent on pursuing his investigation. He broke the mass to atoms, and put the crucible into the fire. When it was thoroughly fused he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers or strata, which all, at the touch of the hammer, fell apart, and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished he presented the notes to me, and gave me a look of mingled sorrow and compassion, as without a word, except 'May God save you,' he left the room. I opened the 'notes,' and read as follows:—

Analysis of the zeal of Junius, a candidate for a crown of glory.

Weight in mass, 100 lbs.; of this, on analysis, there prove to be—

Bigotry	10	parts
Personal ambition	23	,,
Love of salary	19	,,
Pride of denomination	15	,,
,, talent	14	,,
Love of authority	12	,,
Love to God—pure	4	,,
,, Man—zeal	3	,,
	100 lbs.	

"I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but I was suddenly startled into a more honest mood by an audible sigh—almost a groan—from the stranger, who had passed into the hall, and by a sudden darkness that had fallen upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out, 'Lord, save me!' and knelt at my chair with the paper in my hand, and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true. I saw it, I felt it, I confessed it, I deplored it, and I besought God, with many tears, to save me from myself, and at length, with a loud and irrepressible cry of anguish, I awoke.

"I had prayed in years gone by to be saved from hell, but my prayer to be saved from myself was now immeasurably more fervent and distressful. Nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing my whole heart to God.

"That light and that love are in my heart to-day, and when the trials and tears of my pilgrimage shall be at an end, I expect to kneel down in heaven, at the feet of the Divine Alchemist, and bless Him for the revelations of that day, that showed me where I stood, and turned my feet into a better, higher, narrower path.

"That day was the crisis of my history; and if there shall prove to have been in after years some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of the Searcher of Hearts, at whose coming my sins went to judgment before hand, and I was weighed in the balances, and found wanting."

"Seekest thou great things for thyself? seek them not" (Jer. xlv. 5). "Seek those things which are above, where Christ sitteth at the right hand of God" (Col. iii. 1). And while on earth, seek to save poor sinners; and "seek that ye may excel to the edifying of the Church" (1 Cor. xiv. 12). In order to do all this effectually, seek to be filled with the Holy Ghost! K.

THE REVISED VERSION OF THE OLD TESTAMENT.

WITH our many contemporaries, we have received an early copy of the long expected Revision of the Old Testament, which, before these lines are read, will be in the hands of the public. There is, of course, not time to do more than to convey to our readers a general impression of this great work from a necessarily hasty perusal of it. From the examination which we have been able to give, we rejoice to find that its accord with the venerable Version of which it is a revision is much greater than many would have expected. Taken as a whole, it is much nearer to the Authorised Version than the Revision of the New Testament has been; we value this because it will less disturb the faith of those who have not knowledge enough to understand fully what Revision means, and whose confidence in the Word of God is apt to be shaken by frequent changes. We also rejoice at the confirmation thus afforded to the substantial accuracy of the translation which has for nearly three hundred years satisfied the need of English-speaking Christians throughout the world.

We have examined chiefly those passages where vital truth is set forth. On turning to Isaiah liii. it is cheering to find that the advanced Hebrew scholarship of the present day can find little to alter in such a passage. The following three verses are wholly untouched:—

> "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted."
>
> "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed."
>
> "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquty of us all."

The last three verses of the chapter are likewise almost as they stood before.

The few alterations to be noticed in this chapter are either changes of tense, such as, "He *was* despised and rejected of men," "To whom *hath* the arm of the Lord been revealed?" or changes to greater conformity with the Hebrew, such as "He was oppressed yet He humbled Himself, and opened not his mouth;" "As one from whom men hide their face He was despised, and we esteemed him not."

There is one very decided gain to the Christian reader in the revisers' translation of verse 8: "Who shall declare his generation?" was always a difficult text to explain. It now runs thus: "And as for his generation, who *among them* considered that he was cut off out of the land of the living? for the transgression of my people was he stricken," or, as the latter words are rendered in the margin, "to whom the stroke *was due.*" The American Revision Company, whose suggestions are given in full, as in the New Testament, very happily suggest carrying on the interrogation to the end of the verse, and adopting the marginal reading, and so would read it: "As for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people, to whom the stroke was *due?*"

Turning to the earlier Books of the Bible, we find some interesting alterations for the better in those that set forth the Levitical ceremonial system. It has been long known that in the phrase "Tabernacle of the Congregation," the word "congregation" is not the right translation of the Hebrew word which it represents, and so we have now the more accurate rendering, "Tent of Meeting." This gives a new idea altogether to the object of the tabernacle or tent, which was not set up that they might meet one another, which is suggested by the word "congregation," but meet God, and this is confirmed strikingly by Exodus xxix. 42: "It shall be a continual burnt offering throughout your generations at the door of the tent of meeting before the Lord; where I will meet with you to speak there unto thee, and there I will meet with the Children of Israel."

The "meat offering" of our Old Version has always sounded strange in the light of the fact that it was of "fine flour." The Revisers have happily altered it to "meal offering."

The Revisers have not seen their way to alter the word "atonement," which was an unhappy rendering of a word which means propitiation or appeasement. The word itself in former times meant "reconciliation," and in the only place in which it occurs in the New Testament (Rom. v. 11) it represents the Greek word "reconciliation." But probably they thought that, mistaken as our Authorised Version is in having ever used it, still the usage of nearly three centuries is not lightly to be set aside. So the sixteenth of Leviticus and other similar passages retain the familiar word, which we can only now explain by saying that its meaning is now altered from what it expresses "at-one-ment," or reconciliation, and now, by long usage for the Hebrew word "propitiation," must be regarded as having acquired that meaning.

It has long been known to those acquainted with Hebrew, that however true the description of the human heart given in Jer. xvii. 9 may be, the words "desperately wicked" are stronger than the original will warrant, there being no idea of wickedness in the Hebrew word, but rather of sickness. So it is not to be wondered at that the Revisers have made it, "The heart is deceitful above all things, and desperately sick." How much light this throws on a verse which closely follows, "Heal me, O Lord, and I shall be healed, save me and I shall be saved: for Thou art my praise."

The familiar text, "Thy shoes shall be iron and brass," is rendered, "thy bars shall be iron and brass," retaining, however, the latter clause, "and as thy days so shall thy strength be."

An interesting instance of a more accurate translation of a Hebrew word throwing light upon a passage in the New Testament, is to be found in Isa. xli. 9—"The seed of Abraham, my friend, thou whom I have taken hold of." This is evidently what is referred to in Heb. iv. 16, "He taketh hold of the seed of Abraham." (R.V.)

In looking at the prophetic portions of Daniel we see some changes that may assist prophetic students in their study of that wonderful book. Of the little horn, in the seventh chapter, it is said in the twenty-fourth verse that "he shall put down three kings," instead of "subdue," which will be a relief to those who hold the papal fulfilment of this prophecy, as the Pope has never been a warrior, though he has been an intriguer, and a very potent one too. It is to be regretted that the rendering of the old version is retained in vii. 25, "he shall speak words against the Most High" when the orginal Chaldee is very distinctly "at the side of the Most High," implying an assumption of equality. In the famous prophecy of the seventy weeks in the ninth chapter there are some slight alterations. Messiah is rendered "the Anointed One." "But not for himself" is altered to "and shall have nothing," whereas "and it is not for him" would be both more literal and more true to the event.

So far as our examination has extended, there seems abundant cause for thankfulness that the alterations are so few, and such as there are seem to be on the whole judicious and sanctioned by the authority of scholarship. We rejoice that there is little to disturb the faith of the simple reader in the accuracy of his well-known Bible—nay, that the fact of its standing such a Revision as this with so little to be found in it to be altered, is a most valuable confirmation of its truth. The following notices of the Revision from some of the leading daily papers will be of interest to all Bible readers :—

FROM *THE TIMES.*

Regarded from the English reader's point of view, the task of the Old Testament Revisers was at once easier and yet more delicate than that of the New Testament Company. On the one hand, few English readers are as familiar with the bulk of the Old Testament as with the New. Few will be capable of detecting small changes without actually comparing the new version with the old, and consequently they will be less likely to take exception to the changes. On the other hand, it is in the Old Testament that there are to be found those great poetical and oratorical passages which exercise all the subtle charm of an original poem or composition, to touch one word of which seems almost sacrilege, even though they are acknowledged not to give the true sense of the original, and though it is only by the help of our imagination that we can extract a meaning from them. Some of the most eloquent orators of our day have testified to the influence of the English Version of the Old Testament on the formation of their style; poets have borrowed its words unchanged. No one who reads or hears can well remain wholly unmoved by the breath of the inspiration.

From touching this literary heirloom of the English people the boldest of Revisers might well have shrunk, and, before all things, the public will inquire how they have performed their task from the literary point of view. First impressions, at any rate, are reassuring. It would be too much to expect that every rhythm and turn of expression should at once commend itself. Familiar cadences cannot lightly be surrendered. But for the most part the alterations harmonise admirably with the language of 1611. In a large number of instances the changes will not be detected by any but those who are exceptionally familiar with the Authorised Version until an actual comparison is made. Yet the changes are neither few nor unimportant. We turn instinctively to such a passage as Isaiah ix. as the severest test that can be found. Old associations cluster round it. The words of the Authorised Version have, as Mr. Matthew Arnold vigorously puts it, "a magnificent glow and movement." But, as he is forced to admit, it cannot be denied that much of the passage is not only mistranslated, but hopelessly unintelligible. How have the Revisers treated it?

> "But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations. The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy; they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgement and with righteousness from henceforth even for ever. The zeal of the LORD of hosts shall perform this."

There is not a verse in which there is not some change; but no change has been made without good cause. All are required by scholarship, or for the sake of clearness and emphasis. The whole passage reads intelligibly. It may lack something of the sonorous grandeur of the old version. It certainly lacks the mysterious magic of obscurity. It can never possess for this generation the indefinable charm of the old words, with all the memories which they awaken. But the poetry and fire of the passage are there, and it is intelligible. The new version is no unworthy successor of the old.

We have taken this as a test passage of acknowledged difficulty, but it is a fair sample of the work. In many passages, even in the Prophets, fewer changes have been requisite. In Isaiah xl., for example, there are but some eleven changes in as many verses. One of them, "O thou that tellest good tidings to Zion," already stood in the margin of the Authorised Version, and is at least as familiar to us through the *Messiah* as the text itself. But it is at any rate allowable to wonder why the Revisers did not keep the emphatic order of the Hebrew in verse 3, simply altering the punctuation of the Authorised Version to "In the wilderness prepare ye the way of the Lord." It is at least as rhythmical as their version, "Prepare ye in the wilderness the way of the Lord," which somewhat halts.

The historical books present, so far as the original is concerned, a comparatively easy task. They were undertaken in 1611 by the first Westminster Company, which executed its work with singular felicity. Yet not a few blemishes remained to be removed, and it is only by a close study that the reader will discover what care the Revisers have expended upon them.

The *crux* of their task was the Book of Job. Parts of this marvellous poem are hopelessly unintelligible, parts of it grievously misrepresented, in the Authorised Version. A flood of light has been thrown upon the book since 1611 from the study of Arabic and the cognate languages. In parts the work of the Revisers amounts, as it was inevitable it should, to a new translation. Much must remain doubtful, much obscure; but on the whole the Revisers have risen to the occasion, and produced a version worthy of the poem. It must, however, have been in a moment of desperation that they adopted the rendering "effectual working" in chapter vi. 13, and elsewhere.

In dealing with the Psalter, the Revisers have taken the Bible version rather than the Prayer-book, as the basis of their revision. The latter, which, though derived immediately from the Great Bible, is, in substance, the work of that consummate master of rhythmical prose, Bishop Miles Coverdale, is, indeed, the more melodious version of the two, and, as such, is probably the more popular, but what it gains in respect of poetry and pathos it often loses in accuracy and vigour of expression. Compare, for example, the Prayer-book version of Psalm cxx., verse 7, "I labour for peace, but, when I speak unto them thereof, they make them ready to battle," with that of the Bible version, "I am for peace: but when I speak, they are for war." We need not say that the latter is adopted verbatim by the Revisers, nor do we see how they could have improved upon it.

So much for the general style of the revision. We venture to think that the Revisers may be congratulated on their success, and we believe the public will be well disposed to welcome their work. A few words must be added respecting the language and diction. They rightly, as they tell us in their preface, "thought it no part of their duty to reduce the language of the Authorised Version to conformity with modern usage, and have therefore left untouched all archaisms, whether of language or construction, which, though not in familiar use, cause a reader no embarrassment and lead to no misunderstanding. They are aware that in so doing they will disappoint the large English-speaking race on the other side of the Atlantic, and it is a question upon which they are prepared to agree to a friendly difference of opinion."

In fact, a considerable number of the final points of difference between the English and American Companies, appended to the revision in accordance with the original agreement, are nothing but modernisations of the English. The American Revisers, for example, would have substituted "before" for "afore" and "or ever;" "frighten" for "fray;" "refine" for "fine;" "which" for "the which," and the like. On the general question there will be no difference of opinion in this country. Unquestionably our Revisers have worked on the right lines. The American changes would have gone far to destroy the archaic colouring which we justly prize. We should as soon think of scraping the exterior of Westminster Abbey as of modernising the English Bible. But there will be some division of opinion in this country as to the details of the Revisers' procedure. Archæologists will justly complain that the English language has been impoverished by the removal of one of the most interesting words in our language, the verb "ear." "The oxen likewise and the young asses that *ear* the ground," &c. (Isaiah xxx. 24). This word, which occurs also in Shakespeare, is of special value, as being the root of the word *earth*—that which is *eared* or ploughed—as *aro* is of *arvum*; its removal from the Revised Version is the loss of a word of great philological value, and not difficult of apprehension to any educated person who stops for a moment to consider its meaning. For the benefit of less educated readers the word *till*, which has been substituted for it in the Revised Version, might have been very properly placed in the margin. But archæologists can hardly complain of the disappearance of words which have so completely changed their meaning, as "artillery," "leasing" (how puzzled country folk who were familiar with this word in the sense of "gleaning" must sometimes have been at the Psalmist's indignant invective against those who "seek after leasing"!), "nephew" (in the sense of "grandson"), "peep" (for "chirp"), and the like.

On the other hand, clergymen and teachers who are concerned with the practical use of the Bible for religious instruction among the comparatively uneducated, will wish that terms in current use had been substituted for not a few of the archaisms which have been retained. The Revisers' principle of removing unintelligible and misleading archaisms was right, they will say, but it has been imperfectly carried out. Could no intelligible substitute have been found for "ouches," "amerce," "conversant," "occurrent"? If a concession of "woe worth" must of necessity be made to the antiquarians, why should "sith" be retained in a solitary instance? Are not "amiable," "inward" (for "intimate"), "fats," "shroud," "tired," to be reckoned among misleading archaisms?

Considerable additions have been made to the vocabulary of the Bible. But the words have been chosen with extreme care, and are either words which justify themselves by their appropriateness and the necessity of the case, or words which the reader is surprised to find were not employed by the translators of 1611. We have noted down, among other new words, the following, taken at random, as specimens :—Caravan, claim, confines, cavil, consternation, clasp, chirp, godless, harass, castanets, crawling, baggage, porcupine, reservoir, startle, exult, pinions, askance, basilisk, memorable, gaunt, rabble, signature, indictment, assailant, soar, muscles, tubes, rival, foray.

The English reader's first thought and anxiety will be for the style and language of the revision; but he will be no less anxious to know whether it meets the requirements of scholarship. Is it a faithful representation of the original? Have all the changes which the advance of learning and scholarship demand been introduced? The composition of the Revision Company, including all the best Semitic scholars in the country, should be a guarantee for the soundness of the scholarship. But we incline to think that a prophecy uttered by the Bishop of Durham fourteen years ago has received a certain amount of verification. "If there be any reasonable grounds for apprehension," he wrote, "the danger is that the changes introduced will be too slight to satisfy the legitimate demands of theology and scholarship." We cannot help thinking that scholars will feel that the Revisers have been somewhat too timid and conservative. To secure a majority of two-thirds in favour of a change must have been constantly a matter of difficulty, and in cases of doubt it was certainly well to leave the old rendering in the text, and only to admit the alternative to the margin. It is no advantage to substitute one uncertainty in place of another. But in not a few cases the general verdict of modern scholars would be in favour of placing in the text as decidedly more probable the rendering which the Revisers relegate to the margin.

Again, two familiar and well-sustained charges against the Authorised Version are that it creates artificial distinctions which have no place in the original, and obliterates real distinctions which exist there. The translators of 1611 did not, to use their own quaint language, "stand curiously upon an identity of phrasing." We are far from thinking that it would be advisable to render the same Hebrew word by the same English word throughout. This would be the merest pedantry. No one word can be the exact equivalent of another in all connections and contexts. But the English reader who studies his Bible diligently, as multitudes do, with the help of a concordance, naturally supposes that varieties of expression point to differences of meaning. The principle may degenerate into a worship of the letter, and be pressed to false conclusions, but it is true in the main. The Revisers, however, have not carried out the principle of uniformity of rendering, in cases where there can be no question of the identity of meaning; and of distinction of rendering, where there is a clear difference in the original. Thus the same phrase is rendered in one place, "I am the Lord which sanctify you," in another, "I am the Lord which hallow you." Two distinct Hebrew phrases are confused by the same rendering—"breath of life" in Genesis ii. 7, vi. 17; though when they occur in combination in chapter vii. 22, they can be rendered "the breath of the spirit of life." Distinctions which did exist in the Authorised Version have in some cases been obliterated. "Living substance" may not have been a satisfactory rendering for the peculiar word employed in Genesis vii. 4, 23, but it at any rate distinguished it from the word used in chapter viii. 1, which the Revisers' rendering, "living thing," does not. These instances, it may be said, are of no particular importance. Possibly not, but they serve to indicate the principle on which the Revisers have worked; and there are cases in which distinctions of importance are wholly ignored. Our language does not possess different words for "God" like Hebrew, but it would have been easy to indicate in the margin when "God" is the equivalent of "El," and not of the common "Elôhîm," and to note that a special form "Elôah" is used in the Book of Job and a few other passages. The various words for "man" might also, we venture to think, have found distinctive renderings, or, at least recognition in the margin. As it is, three Hebrew expressions are concealed under the common rendering "Blessed is the man," in the Book of Psalms.

The rendering of the Hebrew tenses is constantly a perplexing problem to the translator. They do not correspond precisely to the English tenses, and delicate shades of meaning, suggested by the original, could often only be represented by a clumsy paraphrase, quite unfit for a popular version. Yet surely it might have been possible to express more clearly that the tenses in Genesis xxix. 2, 3, describe the habitual practice of gathering the flocks and rolling the stone from the well's mouth, and do not merely refer to the single occasion. Again, in the account of Isaiah's vision (Isaiah vi. 1—3) the distinction between the participle and the imperfect ought to have been expressed. The force of the latter tense in verse 3 ("And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts") is wholly obscured by the rendering "cried;" it denotes repetition, not a single act. The more accurate rendering would have shown the connexion of the passage with the words of the *Te Deum*, "To Thee . . . Seraphim continually do cry."

The treatment of the sacred name "Jehovah" was one of the most difficult questions which the Revisers had to decide. The American Company would introduce it as a proper name wherever it occurs; our Company have followed the usage of the Authorised Version, and substituted "Lord" or "God" in accordance with Jewish tradition in all but a few cases. We cannot but think that it would have been a substantial help to the better understanding of Old Testament theology if our revisers had been bolder, and introduced the name "Jehovah" somewhat more freely. There are strong reasons against introducing it universally, but in cardinal passages, such as Exodus iii. 15 ff., it is extremely important that the proper name should appear.

The Revisers' marginal notes deserve particular attention. They are considerably more numerous and more important than those in the Authorised Version, and in certain quarters the Revisers will no doubt be severely taken to task for casting doubt upon the reading and rendering of so many passages. The most important contents of the margin are as follows:—

(1) "The renderings of such variations in the Massoretic text as appeared to be of sufficient importance. These variations are distinguished by the technical names of K'ri (read) and C'thib (written), which denote that the K'ri, or reading in the margin of the Hebrew Bible, is to be substituted for the C'thib which appears in the written text." The K'ri is, in fact, the authorised Jewish text; but it by no means always gives the best reading, and the Revisers have rightly chosen whichever reading appeared to be the best, following the example of their predecessors of 1611, and have placed the alternative in the margin if it represented a variation of sufficient importance.

(2) Alternative renderings, which "are either different meanings of the word or passage, or serve to connect it with other renderings elsewhere." Exception will, no doubt, be taken to the number of alternatives. "Some, peradventure," to use the words of "the Translators to the Reader" in 1611, "would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken." They argue the point at some length with singular wisdom and good sense, and modern cavillers will do well to ponder their conclusion that "diversity of signification and sense of the margin, where the text is not so clear, must needs do good, yea, is necessary, as we are persuaded."

(3) The "changes of text made on the authority of the ancient versions," the "readings from ancient versions," and the "renderings of the Hebrew consonants as read with different vowel points, or as differently divided," stand on much the same footing. The Hebrew text is not infallible, and when an ancient version offers a various reading of obvious importance, though not sufficiently supported to be introduced into the text, honesty requires that the fact should be stated in the margin. The margin of the Books of Samuel will supply numerous examples. We are surprised to see that the American Revisers, who in many respects are bolder than our own, would prefer to omit from the margin all renderings from the ancient versions.

Marginal references to other passages are really of the nature of commentary, and are very properly limited to "passages which are either strictly parallel or serve the purpose of illustrating or justifying a particular rendering." Every one will be grateful for the explanations of proper names, the meaning of which is referred to in the text, and is necessary for the understanding of it.

The form in which the Revised Version appears has become somewhat more familiar to the public through the Revised New Testament than it was formerly. The customary gaps at the end of every verse disappear, and the text is printed in paragraphs accommodated to the sense. This is an immense gain, and it is in substance only a return to the fashion that prevailed in our early versions. The printing of the poetical books in lines, "exhibiting the parallelism which is characteristic of Hebrew poetry," is also a great advantage. The use of italics differs widely from the custom of the Authorised Version, and has rightly been reserved for those cases in which words have been added "in order to give completeness to the English expression." Words, the insertion of which is required by the difference of idiom between the languages, are very properly printed in common type.

The instructions originally issued to the Company directed them to revise the headings of chapters. This part of their task they prudently abandoned, "as involving questions which belong rather to the province of the commentator than to that of the translator," and the headings of the chapters have disappeared altogether.

It is an ungracious task to point out blemishes, and serious blemishes are not numerous. Unnecessary changes are few and far between; wanton changes hardly to be found. But we feel utterly at a loss to know how the Revisers came to insert such a meaningless rendering as "Dammesek Eliezer" in Genesis xv. 2, without even a hint that "Dammesek" is only the familiar Damascus. There is, it is true, a paronomasia in the original which depends on the form of the word, but that, of course is wholly lost in English. The passage is obscure and may be corrupt, but, in default of anything better, the American Revisers are certainly right in retaining the rendering of the Authorised Version, "Eliezer of Damascus." We are not a little astonished, too, to find that "Belial" survives as a proper name (the American Revisers are clearly right in getting rid of it), and that, although the "unicorn" and the "cockatrice" disappear, the "satyr" and the "dragon" survive.

But these are trivial blemishes compared with the excellence of the work as a whole. Some few familiar phrases we miss. Who can fail to regret the loss of the magnificent metaphor, "Hast thou clothed his neck with thunder?" in the description of the war horse in Job; or the triumphant ring of "He will swallow up death in victory?" They are magnificent, but they are not translations. They must disappear from the Bible, but we shall treasure them in our memories nevertheless.

But the gains far outweigh the losses. It is not too much to say that parts of the Old Testament, for example some chapters of Job, have received a connected and intelligible meaning in place of a disjointed obscurity. Great passages, like Isaiah lii. 13—liii., though they required less change, gain substantially in perspicuity and force. What light is thrown on the geography of Palestine by more accurate rendering in such a passage as Deuteronomy i. 7: "In the Arabah, in the hill country, and in the lowland, and in the South," in place of the vague and confusing nomenclature of the Authorised Version. Botany and zoology receive, perhaps, less elucidation than we might expect, for in cases where the identification is doubtful, and such cases are numerous, the rendering of the Authorised Version has been allowed to stand. But a just appreciation of the advance made by the Revised Version in details can only be gained by prolonged and patient study.

It is impossible to forecast the ultimate destiny of the Revised Version. Will it eventually become the household Bible of the English-speaking peoples? Will it be used merely as a book of reference, or will it sink into comparative obscurity? Of this at least we may be sure, that the older version will not be superseded in the affections and memories of the generation which has been familiar with it from childhood.

The Authorised Version was at once "appointed to be read in churches," and so took the place of its official predecessor, the Bishops' Bible, almost immediately. But the Genevan Version continued to be the Bible of the home and the closet for many years, and was not finally displaced till about the middle of the seventeenth century; and the Revised Version will find it infinitely harder to make its way than did the Authorised Version. The Genevan Version had been in use no more than half a century; it had exercised no influence on literature, and but little on theological language. The Authorised Version has the prescription of use for two centuries and three-quarters; it has exercised an unparalleled influence on our language, our literature, our theology. It has permeated our national life and become part of it. Millions of copies of it have been circulated for tens of the Bibles of the sixteenth century. There is no doubt that the chances of acceptance of the Revised Bible as a whole in place of the Authorised Version have been greatly imperilled by the very numerous and trivial alterations which the New Testament Company thought it their duty to make. The much more cautious procedure of the Old Testament Company should go some way to redress the balance. It may be, however, that a further revision will be required before a Bible is produced which can be substituted with general acceptance for the Authorised Version. But whatever may be its ultimate fate, the Revised Version ought to give, and surely will give, a strong stimulus to the study of the Old Testament in this country. The endeavours of the Revisers will, to use the words of their own preface, "with the blessing of Almighty God, tend to a clearer knowledge of the Old Testament Scriptures," and if this be so their labours will not have been spent in vain.

FROM *THE DAILY TELEGRAPH.*

In touching upon details we can hardly do better than take as representative passages some of the verses which literary taste most admires or religious feeling deems especially precious. It will then be seen how far the grave and stately music of the Authorised Version has been interfered with. For the passages desired we turn, of course, to the poetical books or the lofty and impassioned prose of those wonderful Hebrew prophets. The magnificent diction of the Book of Job, all Bible readers will be glad to know, remains much as it was. Some changes, however, are to be noted, and of these some affect the sense more than the sound. Thus the familiar line, "Is there not an appointed time to man upon earth?" now reads, "Is there not a warfare (margin, 'time of service') to man upon earth?" As regards poetic expression the change from "When shall I arise and the night be gone?" to "When shall I arise? but the night is long," may, perhaps, be looked upon as an improvement, though different opinions will prevail respecting the substitution of "Though He slay me, yet will I wait for Him," for "Though He slay me yet will I trust in Him." The following also reads strangely, however beautifully: "For I know that my Redeemer (marg. "vindicator") liveth, And that He shall stand up at the last upon the earth; And after my skin hath been thus destroyed, Yet from (marg. "without") my flesh shall I see God." The part of the poem in which the hand of the Revisers most often appears is that containing the words put into the mouth of the Divine Being. But nothing has been done to abate the splendour or the power of the language. A few examples in proof will be of interest.

We now read: "Canst thou bind the cluster of the Pleiades, Or loose the bands of Orion? Canst thou lead forth the Mazzaroth in their season; or canst thou guide the Bear with her train?" Instead of, "Gavest thou the goodly wings unto the peacocks, or wings and feathers unto the ostrich?" we now have, "The wing of the ostrich rejoiceth; But are her pinions and feathers kindly?" The reader is, perhaps, impatient to know how fares the famous description of the war-horse. Here it is, according to the new version:—

> "Hast thou given the horse his might?
> Hast thou clothed his neck with the quivering mane?
> Hast thou made him to leap as a locust?
> The glory of his snorting is terrible.
> He paweth in the valley and rejoiceth in his strength;
> He goeth out to meet the armed men;
> He mocketh at fear and is not dismayed,
> Neither turneth he back from the sword,
> The quiver rattleth against him,
> The flashing spear and the javelin.
> He swalloweth the ground with fiercenes and rage;
> Neither believeth he that it is the voice of the trumpet.
> As oft as the trumpet soundeth he saith, Aha!
> And he smelleth the battle afar off,
> The thunder of the captains and the shouting."

To our mind, we have here all the beauty of the older version with something of beauty in addition. The passage will still stand as an unequalled example of word-painting.

Turning to the Psalms—which are properly divided into five books—we are certain to be followed by the anxiety of many pious souls, who find in those ancient outpourings of religious emotion their greatest comfort and joy. Here, as far as a necessarily hurried comparison shows, few important changes have been made, and those with scrupulous care. The beautiful 23rd Psalm, "The Lord is my Shepherd," remains untouched, as does the passage in Psalm xxiv., beginning, "Lift up your heads, O ye gates!" But in Psalm xxxvii. the wicked man no longer spreadeth himself "like a green bay tree," but "as a green tree in its native soil;" nor in Psalm xlv. is the King's daughter said to be "all glorious within," the Revisers preferring "The King's daughter within the palace is all glorious." But how as to Psalm li.?—that priceless expression of self-humiliation and repentance? It is satisfactory to answer that the most important change is of no greater consequence, as the new reading of verse 16 shows: "For Thou delightest not in sacrifice, else would I give it; Thou hast no pleasure in burnt-offering." A well-known verse in Psalm xcii. now reads:—

> "The days of our years are threescore years and ten,
> "Or even by reason of strength fourscore years;
> "Yet is their pride but labour and sorrow,
> "For it is soon gone, and we fly away."

The poetic gain in this case is not commensurate with the improvement in fidelity to the original. A more important emendation appears in Psalm xcv. 7, where we now read, "For He is our God, And we are the people of his pasture and the sheep of his hand. To-day, O that ye would hear his voice!" The rendering of this passage by the Authorised Version is, however, retained in the margin. Only slight changes have been made in the beautiful Psalm cxxxvii.: "By the rivers of Babylon there we sat down;" and in no case is its poetic charm abated; but musicians may be concerned to know that in Psalm cl. the word "organs" disappears, and is succeeded by "the pipe." By the way, Jubal no longer figures in Genesis as "the progenitor of all such as handle the harp and the organ," his fatherhood being given to players upon "the harp and the pipe."

The Revisers have thought proper to arrange the Book of Proverbs in the same manner as the poetic books, and are no doubt justified in so doing by the many parallelisms of the original text. In this case also they have interfered as little as possible with the older translation, while some instances of change present decided improvement. Take an example from chap. viii.: "Doth not Wisdom cry, And Understanding put forth her voice? In the top of high places by the way, Where the paths meet, she standeth; Beside the gates, at the entry of the city, she crieth aloud." Here we have an obvious gain of beauty and force, the equal of which appears in not a few other instances in the same book. When dealing with the Song of Songs, the Revisers did not see their way to indicate as an interpolation the sensuous, or perhaps we should say sensual, passages in chapter vii., and thus put themselves in line with modern criticism. The lovely poem has come from their hands uninjured, even in places where a great change occurs, as, for example, in viii. 6, which reads in the old version: "For love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame;" in the new, it appears thus: "For love is strong as death: Jealousy is cruel as the grave: The flashes thereof are flashes of fire, A very flame of the Lord."

Over the prophetic books curious eyes will range, looking for new renderings of famous passages that belong to the folk-lore of Anglo-Saxon Christendom. Here we will limit ourselves to Isaiah's rapt and lofty utterances, and especially to those which gave him his title as the "Evangelical Prophet." Turning to chapter liii., the passage in the Authorised Version, "We hid as it were our faces from Him; He was despised, and we esteemed Him not," now stands thus: "As one from whom men hide their face He was despised, and we esteemed Him not." This important chapter suffers no more serious alteration than that just shown. In chap. xl. the Revisers prefer "And shall gently lead those that give suck" to "Those that are with young;" while in chap. ix. they give a different reading altogether of the sonorous verse: "For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire." In the new Version we have: "For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." The passage loses in grandeur by the change, but gains in appositeness. It now fitly precedes the verse which proclaims the advent of the "Prince of Peace." It should be added that the Revisers drop the definite articles in the verse beginning "For unto us a child is born," making part of it read, "and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

Pending the more careful examination which the new version demands and deserves, the foregoing comparison of important and well-known passages serves to show how cautiously the Revisers proceeded, with a view to the retention of the poetic beauty of the Jacobean Bible, while making necessary improvements in translation. Our first impression of their work is to the effect that learning and taste, under the control of reverence, have achieved a great success. The grand old music rings out strong and true, and many an obscure passage has been made clear. Such results are well worth the fifteen years of labour that produced them.

FROM *THE STANDARD.*

What may be called the mechanical readjustment of the text is considerable, and, on the whole, we should say, is likely to be acceptable. It is now divided into paragraphs, and the Psalms are divided into five books. Those portions of the Bible which we have hitherto distinguished as songs, or Lamentations, or Elegies, are given in a metrical form, and gain both in clearness and effect by the metamorphosis. The Prophets, however, have been left in their original prose, though how capable they are of being thrown into a poetic form has been shown by Bishop Lowth. We do not observe that the Revisers have found it their duty to introduce any such amendments, either verbal or grammatical, as would seriously affect the meaning of the Sacred Books, either in the narration of events, the description of miracles, or the record of prophecy. In the account of the Creation each day seems to be marked off from the other more distinctly than the Old Version. "And there was evening and there was morning one day." "And there was evening and there was morning a second day," and so on throughout, allowing the impression to be made of long intervals between each. Of the flight out of Egypt, the passage of the Red Sea, the sojourn in the wilderness, the conquest of Canaan, and the reigns of the Kings of Judah and Israel, we find nothing whatever in the present translation to modify the received account, nothing to justify or excuse any such objections as those raised by the Essayists and Reviewers or by Bishop Colenso. Joshua's miracle is given as a quotation from a ballad, but it is still a miracle—

> "And he said in the sight of Israel:
> Sun stand thou still upon Gibeon,
> And thou moon in the Valley of Ajalon.
> And the sun stood still and the moon stayed
> Until the people had avenged themselves on their enemies.
> Is it not written in the Book of Jasher?"

The intention here is certainly to record something quite abnormal. The more or the less can have no place in the miraculous. One event cannot be half natural and half supernatural.

Some few passages seem to have been needlessly altered, and altered for the worse. "Vanity and vexation of spirit" is turned into "vanity and striving after wind." Now, suppose the original translators to have made some confusion between the words "wind" and "spirit," still, whatever the preacher may mean, the new translation is inelegant. If the Revisers are right, he probably means the pursuit of something as empty as air—a mere phantom. No man strives after wind. In another passage of Ecclesiastes we think they have been ill-advised. At chapter xii. 13, it is written, "Let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole duty of man." The Revisers write, "This is the end of the matter: all hath been heard; fear God, &c." Now, we do not want here the "all hath been heard." The Revisers were not being examined for a scholarship or fellowship, when it is necessary to show that nothing in the text has escaped the student. Having secured the right meaning, and the whole meaning, their next object was to secure the brevity, simplicity, and directness which are the distinctive characteristics of the Authorised Version.

As much may be said, we think, of the passage in Job, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold and not another." Why transform them into "But I know that my Redeemer liveth, and that He shall stand up at last upon the earth?" Here literal accuracy seems to be gained, if it is gained, at a considerable sacrifice of form. Between "stand" and "stand up" there is a marked difference; the latter suggesting that he had previously been lying down; the former denoting his arrival from no earthly sphere, in an attitude of dignity and command.

The question will naturally be asked how the Revisers have dealt with those passages in the Bible which have long been stumbling-blocks to the fastidious, and whether they have to any extent accommodated the unvarnished narrative of the historical books to the taste of modern times. To this question we can return only a simple negative. They have left most of these passages as they found them, and, in doing so, we must say that we think they have exercised a sound discretion.

It is by the more purely poetical passages of the Old Testament that the literary merits of the Revised Version might be most fitly tested; but here its authors have practically declined the contest, and have made no attempt to improve on the work of their predecessors. In the Prophets, in Ecclesiastes, in the Song of Solomon, and in the Psalms the Revised Version is, to all practical intents and purposes, the Old Version. A few words are transposed here and there; an epithet is changed, a metaphor has a slightly new turn given to it; but there is nothing which either augments or detracts from the beauty which has so long been familiar to us, which brings out any latent meaning, and gives new force and point to that which is already understood.

There is no doubt that in Job xxxix. the Revisers have introduced necessary corrections, though not without, in one instance, impairing the poetry of our own version. The "quivering mane" (ver. 19) is a poor exchange for "thunder," and it might not be impossible to show that there is a certain propriety even in the latter word. Still, the former was clearly an inaccuracy, and one of a kind that could not be overlooked on account of its grandeur. The "leap as a locust" instead of "afraid as a grasshopper" is an obvious improvement, almost, indeed, making sense out of nonsense.

The Revisers have probably succeeded in doing all that they undertook to do. But the general public may have formed vague expectations which it was as well to moderate at once. The Revisers' Version is a good, useful, and learned work; its chief value is to show how excellent and, on the whole, how faithful a rendering of the Old Testament we have in the translation which for more than two and a half centuries has been received amongst us as the Authorised Version.

A SERMON IN SHOES.

SAM HINES was a character, one of those shiftless ne'er-do-weels which are found in every New England village. He had his good qualities—who has not? He was kind to children, ready to accommodate a friend, good company, ready for a joke, and quite equal in wit to any stranger whom he might meet at the country tavern. He seemed to have plenty of faculty and gumption, as the Yankees say, but he never got on, he was always out at elbows. He always could coax the fish to bite, he filled his game-bag when every one else hunted the woods in vain, he knew how to tinker up all sorts of things, and was a handy man to have about in any emergency.

But Sam Hines was a bad man, for all these engaging qualities. There was much about him you could not help admiring, but you could not disguise the fact that he swore unceasingly, he blasphemed without regard to the company he was in, and he never refused a drink. He hardly ever appeared the worse for liquor, and many a man had become a hopeless drunkard because of his example. If he had been ugly and quarrelsome, a terror to the community, his influence would not have been nearly as bad; but every one liked Sam, they could not help laughing at his witty sallies, and Deacon Noah Higgens, labouring with him, once gave it up in despair, telling the brethren privately "that nothing but the grace of God could save him." The deacon really thought that Sam was past help.

He was Gospel-hardened. He knew what was meant by salvation, he could discuss theology, and pin the saints down to close argument, often driving them into a corner; but he was an outsider, he believed in nothing, he scouted the idea of becoming religious. He rather enjoyed ridiculing the church, and making witty remarks about the members. Esquire Perce, who kept one of the village stores, was called "middling close" at a bargain. In fact, he was hardly morally honest. He was one of the pillars of the church. Sam said, "They were purty hard up for timber when they sot him in;" and Sam would detail some of his fresh bargains in the bar room, suggesting "that a saint was a curious critter in a trade." All this was a sorrow to Christian people; they knew Sam was a ring-leader among his cronies; he had quite an influence for evil.

The good people of Red Bank laboured on; the Dominie sowed the seed with prayer and tears, often discouraged and sick at heart; the bar room drew its crowd of loafers; the skating rink called the young people; and the prayer-meeting was thinly attended. It seemed as if Satan was winning the day, and the church had lost its power. But God's purposes ripen slowly; the bud is often bitter when the flower is sweet.

Among the humble members of the Red Bank Church was "Aunt Mehitable," a maiden lady who sewed among the families of the town. She was a quaint soul, a little lame, bright and cheery, bringing sunshine wherever she came. She was the Gospel in shoes; every one loved her; she had an intimate acquaintance with God; people believed in religion when they saw her; she was one of the evidences of Christianity.

Aunt Mehitable had the habit, unknown to anyone, of praying for particular people, no matter how hopeless the case might be. She put her heart into her petition, when once they were on her book; and fortunate the soul who was written in that book of life. Aunt Mehitable's prayers were the kind that availed much. She had kinship with Jacob; the holy of holies received her; she knew what it was to ask much and receive much. She believed in the old-fashioned idea that God heard prayer in this later age.

Aunt Mehitable had been praying for Sam Hines for a long time. She almost hesitated to put his name in that little red book. He became one of her family then, was adopted into the kingdom, and she only waited for God to ratify the act. She was reading one day in the Word of the "brands plucked from the burning." Sam was certainly all afire with sin. Could he be saved, plucked from destruction by her hand? After that, day after day she remembered him, crying "that this blackened fagot might be quenched in the blood."

The spiritual destiny of a community may hang on one woman's prayers. The spiritual forces of life are not always what we count them. Preaching and Bible study are blessed of God, but the cloud of mercy is often discerned by the eye of some waiting woman who is listening to God's voice.

The bar-room crowd was startled one day by Sam's refusal to drink, and he did not swear either—the two circumstances were unheard of. He did not seem to be ashamed of it. "Boys," he said, "I have drank as much whiskey as any of ye; more's the pity; but I've quit. I could swear with the hardest—I'm done; you know me; hear what I tell ye; the Lord has condescended to save my miserable soul." The men were thunder-struck. Sam Hines get religion? refuse a drink without swearing? You might hear a pin drop in the room. The men left their glasses full; they could not understand it.

But Thursday night the church people were astonished to see Sam in the prayer-meeting. They thought he meant mischief. The minister read about the Prodigal Son. Sam listened eagerly. The Dominie seemed somewhat disconcerted, but when the meeting was opened to all Sam got up amid the profound silence of a crowded house. Many of his companions were there—the meeting was full for once.

"Friends, you never saw me at this place before—my meeting has been over yonder (pointing to the tavern), but I'm a prodigal son. I've lived among the swine in a far country. I'm not worthy to come back home. You don't need I should tell ye what I've been, my mates here can tell ye; but I come to myself just like this fellow in the story. I started for the Father's house, and He met me." Here Sam's voice choked a little. "Ragged, dirty, miserable as I was, He took me right in and gave me a clean robe. Will ye pray for me, friends, that the devil don't get me? I'm a poor, weak crittur—nobody but Sam Hines."

When Sam sat down Deacon Scott began to pray, and he often had an unction from on high. His voice was suspiciously shaky at first, but he gathered himself, and soon that waiting people were carrying this lost sheep to the feet of the Master. Clearer and fuller grew the Deacon's voice as the pinions of his faith carried him on. Scripture rose to his lips with rare felicity, and he asked "that this brand plucked from the burning might yet become a flaming torch to light souls to heaven." When the Deacon closed others followed, and there seemed a new power in the prayers. People were visibly moved. They were awed at the mighty power of grace. The angels of God rejoice over *one* sinner that repenteth. Many were the congratulations and kind wishes offered Sam at the close of the meeting. Warm hearts surrounded him, and everyone was ready to wish him God-speed.

But the prayers of Aunt Mehitable, the closet of this holy soul, the red book with its hidden name of Sam Hines! God and his angels knew what relation they had to this brand plucked from the burning. A great revival began in one woman's closet. The most hopeless case was saved, and society was permeated with a new and divine life.

"Come, fellows," said Sam to his companions, "I have been with you for years, now go with me; I have got something you need; I was blind; now I see."

Dominie Morehouse had been sowing the seed for years, but there had been no harvest; but here was a sermon in shoes. Sam Hines had got religion, and wherever he was there was preaching, prayer, and praise. He served the Lord as zealously as he had Satan, and many brands were plucked by him from the burning for the Master.—*New York Observer*.

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MISSIONARIES FOR EAST AFRICA.

THE *Hawarden Castle*, which left London for the Cape on May 13, took six missionaries for the Church Missionary Society's Missions in East and Central Africa, three returning to their posts, and three going out for the first time. Of the latter, one was Mr. Douglas A. L. Hooper, B.A., of Trinity Hall and Ridley Hall, Cambridge, a friend of Mr. Stanley Smith and Mr. Studd, and one of the most active of the Cambridge men in evangelistic and missionary work. He goes out to Africa at his own charges, and also pays the expenses of a companion and assistant, a young gardener from the Men's Night-school at Mildmay.

Mr. Hooper took leave of his Cambridge friends at a meeting held there on Saturday evening, May 10, when Rev. Handley C. G. Moule presided, and addresses were given by Rev. R. Lang, Mr. Eugene Stock, and by Rev. C. Warren, from Japan. On the Monday morning sixty gownsmen joined Mr. Hooper in observing the Lord's Supper at Trinity Church (once the church of Charles Simeon). Mr. Handley Moule delivered an earnest spiritual address. Dr. Westcott, Regius Professor of Divinity, was present. A large number of friends saw the party off on the Wednesday from the East India Docks. A Praise-meeting was held on board, "All hail the power of Jesu's Name" being sung, Psalm cxxi. read, and several friends leading in prayer and thanksgiving.

Another of the party, Mr. A. J. Copplestone, who had been out before as far as Uganda itself, and who has since been studying medicine at Edinburgh, was taken leave of at the Edinburgh station by two hundred fellow-students. The others were the Rev. A. Downes Shaw and Mrs. Shaw (a niece of Frances Havergal), and a young schoolmaster.

Mr. Hooper is hoping to go into an entirely new country, Chagga, under Mount Kilimanjaro, the Switzerland of Africa. The country was discovered by the Missionary Rebmann in 1848, and is described in Mr. Joseph Thomson's recent book, "Through Masai Land."

Our friend and contributor, Rev. J. Pearce Clark, of Leith, sends to us a communication describing at some length the parting scene with Mr. Copplestone at the Waverley Station, Edinburgh. We regret not to have space for these details, but quote the following portion of his letter, which will be read with thankful interest.

"Some three years ago Mr. W. Dunn, evangelist, addressed a small gathering of students one Saturday afternoon, in the drawing-room of Mrs. Young's, Lochein House, Edinburgh. The meeting was so successful that Mrs. Young invited those present to come freely every Saturday. This resulted in a permanent meeting, which has continued ever since, and has received most remarkable proofs of the Divine favour. The writer can testify, along with scores of others, that the glow of Christian brotherhood, the holy gladness and liberty, the pure missionary zeal, the joy in the Lord Himself, and the delights of thanksgiving and spiritual worship, which scercely ever fail to characterise that gathering, entirely surpass anything he has ever experienced elsewhere. The great proportion of the young men *habitués* (for many others besides young men attend) are foreign missionaries so far as spirit and purpose go. Accordingly, when one of our number leaves for the foreign field, brotherly love and missionary zeal grow intense, and the leave-taking comes to be a thing never to be forgotten."

A HOME FOR DISCHARGED PRISONERS.

AN interesting event in the history of rescue work among discharged prisoners took place last Friday evening, when the new Home in connection with the Holborn branch of the St. Giles' Christian Mission was formally opened. For years past Mr. Wheatley has done wonderful things in Brooke-street in enabling these unfortunate brethren to make a fresh start in life. So successful has he been, indeed, that the premises became much too strait for the demands upon it. Happily a larger house was found on the other side of the same street, and it has been admirably adapted to the purposes of this Mission. It transpired at the meeting that the most of the alterations had been done by the discharged prisoners themselves.

Mr. F. A. Bevan took the chair at the meeting on Friday evening, and there were present many sympathisers, as well as a number of the men who are the special objects of the Mission's care.

Mr. Hatton's statement of the methods and spirit of the work was a gratifying record of rescue work attempted and done. It was no small thing to be able to say that since the beginning of the effort over 30,000 men had accepted the invitation to breakfast at the gates of the three great London prisons (Clerkenwell, Holloway, and Wandsworth), and that out of these 13,000 had signed the Temperance pledge. Coming down to the present Mr. Hatton mentioned the striking fact that the building in which they were now met was formerly a sink of iniquity, a training ground for crime. Some of the rescued men said they knew the nature of the house only too well. After describing the steps that had been taken to secure it as a place of temporary refuge for those who have been down but who wish to rise again, Mr. Hatton said the alterations had cost £650, of which over £500 had been subscribed. Mr. F. A. Bevan, the treasurer, had given £20, and Mr. J. Monro, the Assistant Commissioner of Police, had given a like amount.

Mr. Wheatley followed with a short speech, in the course of which he scouted the prevalent idea that the police are given to hunt down discharged prisoners. It was utterly false. They had, of course, to do their duty in repressing crime, but it was also their delight to do all in their power to help those who were anxious to lead a better life. [Notwithstanding this kindly vindication, we think, with Sir William Charley, that where there is opportunity for tyranny or malice, it will at times be manifested. We discredit alike all wholesale praise and blame of entire classes or bodies of men.—Ed.]

In an admirable and hearty speech the Chairman said the work carried on by this Society was a most practical exhibition of true Christianity. Its spirit was that shown by God Himself, who freely forgives the penitent sinner and restores him to favour.

Sir William Charley, the Common Sergeant, said this Society had really become an integral part of the machinery of his Court; he could as little do without the grand jury or the ushers of the Court. The operations of the Society were simply invaluable in helping both the confirmed criminals and those who are on the threshold of such a life. In some detail Sir William showed how in most practical ways he was able to utilise the help of Mr. Wheatley in dealing with those brought before him. As to the action of the police, he felt that, notwithstanding the statement of Mr. Wheatley, there was a substratum of truth in the complaints made by discharged prisoners about the difficulty of retaining situations when under police supervision. He therefore, never, on any account sentenced a man to police supervision. In the case of young criminals he invariably invoked the aid of Mr. Wheatley with the happiest results. The worthy Judge could not restrain his emotion as he told how, in the case of orphan lads convicted of crime, Mr. Hatton and Mr. Wheatley were really second fathers, in caring for them and providing for their future welfare.

In a lively address Mr. Flowers, one of the Bow-street magistrates, pleaded for more lenient sentences for those who had come within the grasp of the law, in order to give them some chance of recovery. He rejoiced to occupy the position he did, where he had the opportunity of showing sympathy with the unfortunate, and doing something to raise them from the degradation into which they had fallen.

Mr. Howard Vincent, late Director of Criminal Investigation, was as warm as those who had gone before in his commendation of the work, and paid a tribute to the aid rendered in the rescue work by the Christian women who share in it. Mr. Vincent's successor, Mr. J. Monro, said that he would vouch for the sympathetic help of the police force in doing all they possibly could to give the criminal another chance. He personally made it a rule to investigate not only every complaint made, but every published report of harsh dealing, where no complaint was made. It was a fact that during the last ten months in no single instance in which such inquiry had been made had the result shown that the police were in fault.

Mr. Chance, another magistrate, briefly spoke in praise of the Mission, and the Chairman completed the chorus of praise in some further remarks. We hope the general public will show its appreciation of the disinterested labours of Messrs. Hatton and Wheatley by liberal support.

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EVANGELISTIC WORK IN IRELAND.

AFTER the troubles that have for so long visited Ireland, and from which she has scarcely yet emerged, it is refreshing to know that God has graciously visited several parts of the island with manifestations of the power of his Holy Spirit. I might refer to the visits, eighteen months ago, of Messrs. Moody and Sankey, whose praise is now in almost all the churches. No doubt the missions conducted by them have had a far-reaching influence, encouraging and stimulating residents in many localities to seek and expect similar pentecosts, and leading many evangelists to increased effort.

To some of these efforts I am happy to be able to testify. The first was at Maryborough, the assize town of Queen's county, where, in the month of January, Mr. Thomas Houston, blind evangelist, laboured for eight or ten days with great liberty and power, in preaching and singing the Gospel. Hearers came several miles, night after night, seeking and finding blessing. The power of the Lord was present to heal. It is believed that fully one hundred souls received definite blessing. This evangelist next visited Portarlington, where the power of the Gospel was again manifested.

On February 21 Mr. Houston (having engaged for three months with the Irish Evangelisation Society) arrived at Abbeyleix, accompanied by a true fellow-labourer, Mr. William Smith (formerly of Burton-on-Trent), who has been for about six years in connection with this society. The labours of these two brethren were greatly owned of God. Overflowing congregations came to hear the word. And at the conclusion of the mission, which lasted sixteen days, upwards of sixty persons of various ages gave in their names as having shared in the spiritual revival. From Abbeyleix the evangelists proceeded to Rathdowney. There the church placed at their disposal was insufficient to contain the congregations, and a hall capable of seating about 350 persons was taken for the Sunday meetings. This was filled on three successive Sabbaths. Much Divine power was felt; the evangelists, as at other places, preached in turn. Here they stayed for three weeks. Nearly ninety persons subscribed to cards expressing a purpose to follow the Lord henceforth.

On April 1 a mission at Durrow was opened by the same labourers. There, as in other places, the Lord graciously drew souls to himself on the first night of the mission; and this continued night after night. Here also nearly ninety names were recorded of those who testified to conversion or restoration. The singing of the Gospel by Mr. Houston, the deep spiritual teaching of Mr. Smith, and the powerful appeals of both, will be long remembered. In some cases whole families, or almost the entire family, have declared themselves on the Lord's side. Praise meetings were held at each of the three places. The last one will be ever memorable; upwards of one hundred testimonies were uttered. Will not all who read of this blessed work pray that the converts may, by the power of the Divine Spirit, be "strengthened, stablished, settled"?

Queen's County.

BROOKLYN.—The Woman's Christian Temperance Union has celebrated its eleventh anniversary. The secretary reported that during the past year over 18,000 people had been present at the meetings and that the pledge has been signed by 265 persons,

MURMURING AND THANKFULNESS.

SOME murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.

And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied.

And hearts in poorest huts admire
How love has in their aid—
Love that doth never seem to tire—
Such rich provision made.

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MR. HAMMOND IN GLASGOW.

THE tenth week of the evangelist's stay in Glasgow has been one of the most remarkable for the meetings that have been held. Every night Paisley-road Free Church was filled above and below. A great many have professed to receive benefit—a larger number than in any other locality where Mr. Hammond has held a week's meetings. On Saturday week, with a large company of workers and singers, Mr. Hammond held a meeting in one of the churches in Saltcoats. A Glasgow minister remarked to his congregation that it was one of the most solemn and effective meetings he was ever in. The ministers of the town entered heartily into the work. Nearly all the congregation remained to the inquiry-meeting, many of them bathed in tears. Before the meeting closed very many professed to find peace.

Last week was Mr. Hammood's closing week in Glasgow. On Monday he had a meeting in Martyrs' Free Church, Stanhope-street, and every other night during the week in Trinity Free Church, Charlotte-street.

We have received an account of Mr. Hammond's farewell meeting in Glasgow on Saturday last, but we are obliged to reserve it for our following issue. The evangelist devotes the present week to work at Alexandria, Vale of Leven, and afterwards enters on a seven weeks' mission in the populous city of Sheffield.

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HYDE-PARK SERVICES.

WE have closed the Metropolitan Music-hall services for the season, after a most successful series of meetings during the past seven months. This closes our ninth year of these services, and has been, we think, our best. During a three weeks' mission held at Hyde-park Hall, over one hundred new converts were brought in, as many as four and five in one house having been blessed, whilst there were nine instances in which husband and wife were converted.

We have begun the Hyde-park opening campaign, and hope to continue the meetings almost nightly. Mr. John V. Farwell, of Chicago, was with us on opening night. Mr. John Creer and Mr. Gawin Kirkham are to be with us during May and June. I shall be glad to welcome any preacher who has a voice suited for open-air work. Our gathering may easily be distinguished by our new large gold and blue banner, with its text, "We preach Christ crucified." CHARLES COOK.

Hyde-park Hall, W.

EVANGELISATION IN SICILY.—The Sixth Annual Report of this work, carried on by Signors Varnier and Scuderi, tells of the widespread good which these two evangelists are doing, so that "inveterate prejudices as well as gross superstition and thraldom are disappearing in the presence of Gospel light and liberty." At Messina an ex-monk has come out boldly for Christ, and is now voluntarily doing the work of an evangelist. At Nizza also many of the converts have evinced unflinching courage amid persecution from popish priests. Mr. Donald Matheson, 120, Queen's-gate, S.W., is the Hon. Secretary.

MISSION WORK IN SPAIN.

DEAR SIR,—Last year you kindly inserted a letter from me in behalf of Senor Antonio Martinez, who is working at Reus and Tarragona, and the villages round Reus. He was collecting for a mission hall and schools, as the priests had turned them out of one hired place after another.

I have just heard from him, asking me to let your readers know that this little building is now erected, and will be dedicated to the work of God on Thursday, May 14. Will all who are interested in this work in Spain join in prayer on that day that many souls may be won to the living Saviour, whose Ascension we that day remember.

Might we not give a thank-offering, as we think of Christ's intercession, ceaseless since that day? A good many expenses are connected with furnishing and fitting, and I should be most grateful for any help, so that there may be no pressure of money needs to hinder the pastor. He is a most whole-hearted worker, and cannot cease from preaching wherever he finds an opening. The Mission Hall is at Reus, which will thus be a permanent centre for the Gospel. The converts are very poor, but have given large sums, for them, to the building. Reus itself did not suffer from the earthquake, but Pastor Martinez's sister in Andalusia was one of those who had to camp out in tents during that terrible time.—Yours sincerely,

SOPHIA M. NUGENT.

29, Eaton-terrace, London, S.W.

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REVIVAL IN SOUTH-CENTRAL FRANCE.

AN important religious awakening has been at work and is still operating in the mountains of Tarn (centre south of France), near Vabre, Viane, and Esperansses. The revival broke out just a year ago amongst descendants from the old Huguenots. It was begun in Vabre by a Free Church minister—a stranger to the place—but whose soul had been blessed in the contact with a warm salvationist gentleman from Nismes. Soon after a large open-air meeting was held in a central spot, called "La Dorelier." From all parts people flocked to it, and about fifty conversions took place. Men and women began to tell in their own dialect of the wonderful works of God. The Free Churches of that region which welcomed the revival had the number of their members doubled in a short time. For months meetings were held every evening, and without any apparent weariness.

A year has elapsed, and a new outpouring of the blessing has come on these picturesque valleys. During twenty-one consecutive days we have had forty-four meetings—about twenty for consecration and prayer, and the others for evangelisation and appeals. Several anxious inquirers rose up at each meeting to be prayed for. Never have I listened to more earnest, more agonising prayers from fathers, mothers, husbands, wives, brothers, sisters, sons, and daughters in behalf of their loved ones still unconverted. The Lord during these blessed days has shown to many unhealed sores and hidden sins. Cries of anguish and repentance have gone up. We had two special meetings for children. The one at Viane was very affecting. Grown-up people have been brought to Christ by the very sight of these dear children crying out on account of their sins.

We hear that such a blessed revival is extending itself towards the south-west. Let our British friends entreat the Lord that it may spread all over France!—Truly yours in Him,

ELIE VERNIER, Itinerating Pastor.

Valence, Drome, France.

A COMFORTABLE HOUSE has been open for the last few years at St. Boswell's, on the Tweed, where Edinburgh missionaries and Bible-women may enjoy a season of rest and refreshment during the summer months. Lodging is kindly provided by the proprietor of the house. Help towards the expenses of board and travelling will be thankfully received by Mrs. Henry Dundas, Craig Royston, Davidson's Mains, Midlothian.

OPEN-AIR MISSION.—On Thursday evening, May 7, the quarterly meeting of this Mission was held at the Y.M.C.A., 186, Aldersgate-street, E.C., some 230 preachers having been entertained at a social gathering. The company subsequently assembled in the Lecture-hall, where Rev. J. Jackson Wray delivered his lecture, entitled, "George Whitefield: the Prince of Preachers." The entire scope of the great preacher's life and labours was skilfully traversed, while the closing scene was referred to with pathos and solemnity.

MISSION TO THEATRICAL EMPLOYES.

A GATHERING of an interesting and varied character took place on Saturday last in connection with the Theatrical Mission. Between 300 and 400 ladies and gentlemen, many well known in the fields of Christian enterprise, gathered on the site of the new building in Henrietta-street, Covent Garden, to witness the laying of four memorial stones.

A choir of children, many of whom have been blessed through the classes of the Mission, led the singing. The venerable evangelical rector of the parish, Rev. S. F. Cumberlege, having offered prayer, Mr. Courthope Todd gave a brief and most interesting statement of the work, which included an abstract from "Marvellously Helped," the new Report, and a record of steps taken to extend the operations of the Society. The laying of the four stones was most graciously performed by the Countess of Aberdeen, Miss Fowler (on behalf of the Lady Mayoress), Mrs. Bond-Capell, and Mrs. Marshall. Mr. Horace B. Marshall spoke on behalf of these ladies, presenting at the same time, in the name of himself and Mrs. Marshall, the sum of £100. Mr. Spencer Chadwick promised a like amount. While the choir sang, "There's a Friend for little Children," the collection was taken up, amounting to £249, cheques and promises being rapidly passed to the platform, which raised the total to £392. The building fund for the New Institute now exceeds £1000. £3000 is still needed before the close of the present year.

Excellent addresses followed by Rev. Dr. Bennet, Pastor C. Spurgeon of Greenwich, Rev. Darlow Sarjeant, Rev. Dr. Whittemore, and Dr. McKillian. All must have joined heartily in Rev. Gosset Tanner's dedicatory prayer for the speedy completion of the new building. Help towards the cost will be gratefully received and acknowledged from the present Mission premises, 21, King-street, Covent-garden, W.C.

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BISHOP TAYLOR.

WRITING to Rev. H. Price Hughes from St. Paul de Loanda, West Coast of Africa, on March 18, the Bishop says:—

"I spent a month in Liberia, preached about fifty-five sermons, from Muhlenburg on the north to Cape Palmos on the south, had over sixty sinners converted to God, and a good quickening among the believers. We had a pleasant session of the Liberia Annual Conference. I joined my party of missionaries at Cape Palmos, February 22, on the s.s. *Biassa*, and we are arrived here in good health and glowing gratitude to God, this morning. I sent Dr. Summers and Eli Chatelain, two of my men, on to this place a month in advance, to prepare the way for our reception. In response to my letters to the Governor of Angola, presented by Dr. Summers, His Excellency assured him that he would be glad to have us found missions in any and all places in Augola that we may choose to select, and that he will do his utmost to assist us in every way possible. Our friends, Messrs. Newton & Bent, of the firm of Newton, Carnegie & Co., are grandly advancing our cause here, and rented a house with twenty rooms, high and healthy, where we can all get shelter while remaining in Loanda. We number thirty men and women, and sixteen young people and children. My son, Ross, and family, from California, are here with us well."

THE FEMALE PROTECTION SOCIETY (159, Marylebone-road, N.W.) continues to use every effort not only to rescue the fallen, but to lead them into a better life. The testimonies borne by the girls who have received permanent spiritual good is most cheering and encouraging. Sixty-four young women have been received during the year, most of whom are now in situations, or have been restored to their friends.

THE NURSERY FOR HOMELESS INFANTS, BRISTOL.—The little report of this institution narrates some examples of Divine leading and interposition, and proceeds to illustrate the great need of the institution and the good it is doing. "The saddest case we ever had was Maggie, a child of two years old, who was constantly calling, 'Do give me a drop of gin,' varied with 'A pint of beer!' We had to treat this poor child as a drunkard, and appease the unnatural craving with milk and chemical food." The treasurer and secretary, Miss Marriott, Oldbury House, St. Michael's-hill, Bristol, is grateful for £100 recently received through an appeal in THE CHRISTIAN, but regrets to say that the current year has closed in debt.

MIZPAH BANDS.

GLASGOW.

On a recent Sabbath evening it was arranged to hold a praise and testimony meeting in our City Hall. Nearly 3000 were gathered together, and hundreds could not get in. In those circumstances it was thought well to select the largest building in the city, the St. Andrew's Halls, which, when crowded, can accommodate about 4000 of an audience. This meeting took place on the evening of Sabbath, April 26. Mr. R. Hunter Craig, president, occupied the chair. It was truly a cheering sight to look upon that great sea of upturned faces. This feeling was enhanced as you turned round and looked into the bright countenances of the choir, who numbered about 400. To hear them sing with such perfection and spirit, the beautiful Gospel hymns of Mr. Sankey and Mr. McGranahan, was no ordinary treat, and proved the great efficiency they had attained under the leadership of Mr. William Moodie. Between the hymns, two or three brethren were allowed four or five minutes each to tell to the praise and glory of God how He had met them, saved them, and kept them. A large proportion of those who testified gave special thanks for not only having the drink appetite taken away, but having been completely delivered from the habit of using tobacco.

A church in the immediate neighbourhood of the hall having been placed at the disposal of the band, at the close of the public meeting all Christian workers, and those who were inquiring the way of salvation, were invited thither. Several hundreds went, and for upwards of an hour inquiring souls were pointed to the Lamb of God. A number professed to accept Jesus as their Saviour.

The regular work of the band consists in carrying on, in various districts of the city, weekly evangelistic meetings. In these meetings many interesting cases occur. Let me relate one. It having reached the ears of the band that a man in the neighbourhood was lying on his death-bed, who was violently opposed to religion, these brethren called on his landlady. She said it was all but certain that he would give them a cold reception. To their delight, however, they were met with civility. Gradually and wisely they brought before him the great importance of salvation. He listened, and after one or two visits became deeply anxious. One morning early, the light and love of the Lord Jesus broke in upon his soul, and such was his overwhelming joy, that nothing would satisfy him but that his landlady should send for the friends who had been pressing the Gospel upon him. They went and found him rejoicing in his Saviour. His history was somewhat interesting. He had gathered together about £300, and was on the eve of investing it in opening a whisky shop, when the Lord laid him down upon a sick-bed, which proved to be his dying-bed. After his conversion, he lived for several weeks, and bore unbroken testimony to Jesus, as an all-efficient Saviour in the dying hour.

Another important branch of work is being carried on both in and around the city for several miles, by the choir dividing themselves in sections of twenty and forty, for the purpose of singing and testifying at the various churches and mission stations to which they are invited.

DEPTFORD.

Before closing, let me refer to the fact that four or five Mizpah Bands were formed in London in connection with Mr. Moody's work. The first annual report of one of them, the Deptford Mizpah Band, reached me a few days ago, from which I take the following extracts. Let me add, from personal knowledge, that this company of working men, having little funds among their band, have yet wrought most faithfully during the past year to win souls for the Master. In doing so they have incurred a small debt, which they feel in their poverty to be a heavy load. I hope your readers, especially your London readers, will follow my example in sending to your office a donation to aid the brethren of the Deptford Mizpah Band, in wiping out their small debt. The report says:—

"This Band was started as a mission to men by singing the Gospel, and thus trying to win souls to Christ. The committee made every effort to secure a place, and no place could be found but a very old house and shop in Wellington-street, Deptford, the most poverty-stricken part of the town, a street which most decent folk would never venture into. At our next meeting we decided to take the house and commence work at once. The brothers worked with a will and made forms, and other alterations were made, and the old shop was turned into a very nice Mission Hall, which was opened to the public on Sunday, March 23, 1884. We have had some very good cases of conversion, and a very large number have received our pledge-cards to abstain from drink, so we have every reason to believe that God is blessing the efforts and labours of his servants in this sin-blighted neighbourhood. During the year we have had a great many open-air services, as many as three nights a week being devoted to this part of the work. We have started a Junior Mizpah Band for children, and we have nearly 100 children on the books. A mothers' Dorcas meeting was commenced, and a very great success it has been."

R. S.

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For the Young.

NOTES ON THE
SCRIPTURE UNION READINGS.

MAY 21.—PSALM LXVI. 1–9.

v. 4.—"*All the earth shall worship Thee, and shall sing unto Thee.*"—All the sorrow there is in the world arises from forgetfulness of God. Men have cast off his fear, they do not worship and serve Him; and so sounds of woe are more frequent than songs of joy. If you want to sing for joy of heart, you must know and love the Lord. Look at Isaiah lxv. 13, 14. This will be a happy world ere long; Jesus is coming to drive Satan out of it, and to fill the earth with the knowledge and glory of the Lord, then all mankind will sing unto his name.

MAY 22.—PSALM LXVI. 10–20.

v. 18.—"*If I regard iniquity in my heart, the Lord will not hear me.*"—This shows us why so many people, young and old, pray without receiving an answer to their prayers. God sees that their hearts are not right with Him, so his Spirit is grieved, and He has to withhold the blessing. A little girl once said to her father, "Father, you won't love me if I am not good, will you?" He looked at her tenderly, and said, "Yes, I shall love you, only it will be with a grieved kind of love that hurts me." So it is with our heavenly Father. (Isaiah lix. 1, 2; and Job xxii. 21—27.)

MAY 23.—PSALM LXVII. 1–7.

v. 4.—"*O let the nations be glad.*"—This psalm is a prayer for the heathen. Dr. Moffat's hymn for children will guide you in this duty:—

"Can I, a little child, do anything for those
Who are by sin defiled, to lighten their sad woes?
I cannot see the reason why
I should not, if I really try.

"First, then, I would implore the Lord to change their heart,
Then from my little store I freely will impart,
That some kind teachers may be given
To point out Christ, the way to heaven."

MAY 24.—PSALM LXVIII. 1–18.

v. 5.—"*A Father of the fatherless.*"—What a beautiful title this is for God to be known by, and how true it has always been. Beside the numberless private cases which there are to testify to God's care for the orphan and the destitute, we have only to think of Mr. Muller's great institution at Bristol, Dr. Barnardo's Homes, Miss Macpherson's efforts, and a host of other similar works of mercy, to see how the Lord cares for the young who are left without earthly friends to help them. He it is who has put it into the hearts of his people thus to care for those who are comfortless. As David said in another place, "When my father and my mother forsake me, then the Lord will take me up;" and so also the Prophet: "In Thee the fatherless findeth mercy."

MAY 25.—PSALM LXVIII. 19–35.

v. 28.—"*Thy God hath commanded thy strength.*"—"I was requested," said the late Dr. Macleod, "by a brother minister to go and visit a dying boy. He was eleven years of age, and during three years of sickness and excruciating pain had manifested the most patient submission to the will of God. I went to visit him. For years he had not known one day's rest. I gazed with wonder at the boy. After speaking some words of sympathy to him, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these few words, '*I am strong in Him.*' The words were few, and uttered feebly; they were the words of a feeble child in a poor home, but they seemed to lift the burden from the very heart, and to make the world more beautiful than it was before; they brought home to my heart a great and blessed truth. May all of us be strong in Him."

MAY 26.—PSALM LIX. 1–18.

v. 5.—"*O God, Thou knowest my foolishness, and my sins are not hid from Thee.*"—Linnæus, the celebrated botanist, placed over the door of the hall in which he lectured, Latin words, which may be translated, "Live guiltless! God observes you!" Well is it for us all to keep this solemn fact in view. There is only one way for our sins to be hidden from God's sight, and that is for us to trust in Jesus Christ as our Saviour and Redeemer. Then our sins are blotted out, freely forgiven, and God remembers them no more against us for ever. Oh, how earnestly we should seek to "walk in the light;" then "the blood of Jesus Christ, his Son, cleanses us from all sin," and God looks upon us with delight.

MAY 27.—PSALM LXIX. 19–36.

v. 36.—"*They that love his name shall dwell therein.*"—Rev. Mark Guy Pearse tells a story of a little girl who once went to him and said with tears in her eyes, "Please, sir, it's a dreadful thing, but I don't love Jesus." "And how are you going to love Him?" he replied. "I don't know; please, sir, I want you to tell me." She spoke so sadly, as if it were something she could never do. "Well, the disciple John, who loved Jesus almost more, perhaps, than any one else ever did, says that 'We love Him, because He first loved us.' Now if you go home to-night saying in your heart, 'Jesus loves me,' I am sure that to-morrow you will say, 'I love Jesus.'" She looked up through her tears, and said very softly, "Jesus loves me." She began to think about it, as well as say it—about his life and his death on the cross—and began to feel it too. The next evening she came to Mr. Pearse again, and with a bright, happy face said, "Oh, please, sir, I do love Jesus to-night, for He does love me so!"

BIBLE ACROSTIC.

(1) Who was it overheard a dream, and so fresh courage took?

(2) What was he called whose mother's name prefaced a sacred book?

(3) Who was the grandson of the man the second answer gives?

(4) What little word begins a verse declaring Jesus lives?

(5) Who is it that all space pervades, we have it, not our own?

(6) What was it Moses Israel gave, from Sinai's top made known?

(7) Of what place was a certain priest of whom we early read?

(8) Give me the name of one, a queen, not of the chosen seed.

(9) What word does Luke in Acts record descriptive of a feast,
Near to the time a king would have a prisoner released?

The answer is a truth we read,
Made manifest in word and deed;
A truth the heavens aloud proclaim,
The teeming earth prolongs the strain,
The Gospel says Amen, amen!

C. M. H.

PADDINGTON-GREEN CHILDREN'S HOSPITAL.—The committee of this institution record thankfully its continued prosperity. A commodious iron waiting-room has been erected at the cost of the Chairman; the number of beds in use has been increased; more than 400 casualty cases have been attended. There has been a grand total of nearly 30,000 attendances during the past year. The working men in the neighbourhood took great interest in the recent bazaar, and in the hospital generally, raising among themselves £258. Twice the number of beds would soon be filled with poor sick children if the funds permitted. Mr. George Hanbury, 21, Portman-square, W., is the treasurer. The hospital is supported entirely by voluntary contributions.

Notes and Comments.

WE give this week four additional pages in order to furnish our readers with some opinions of the press on the Revised Old Testament. A number of interesting articles and reports are withheld till our next issue.

A correspondent who has read the article in a recent issue on "Misapplied Wealth," considers that a good deal of wealth which might be more profitably applied goes in beer for the servants' hall. Many servants, he asserts, would be only too willing to receive an equivalent in money instead of the beer, and would thus escape the temptation to fall into drinking habits. Our correspondent says that he is in an establishment where four imperial pints of beer per diem are allowed him, at an annual cost of £12 3s. 4d. He would gladly take £5 in lieu of this, and there would be an annual saving to his employer of the £7 3s. 4d.

Easter and Whitsuntide have a vital connection. The Resurrection of the Lord is the beginning of "the last things;" Pentecost sets apart the Church as the channel whereby the world shall be prepared for "the fulness of the times." Christ, by his resurrection and exaltation, penetrates all ranges of history and providential development. The coming of the Spirit secures the ever-deepening hold of Christ upon humanity. The first of these Christian commemorations shows Jesus invested with the power of the Father; the second places the faithful in habitual dependence on the grace and monitions of the Spirit of the Father.

The great gift of Pentecost was that of "tongues." The fathomless love of God in the Cross, the unlimited hope for sinful man in the glorification of the Redeemer, must be told by human lips, and in the languages of all men "wherein they were born." It has been this emphatic lesson that the arch-adversary has taught men to deny. In one great Church for more than a thousand years prayers have been repeated in a tongue the people are ignorant of. Even in Reformed Churches preaching has been disparaged and Christianity made a service of music, of spectacle, altars, and vestments. What a different world would ours have been had every teacher of religion, baptized by the Holy Ghost, adopted Peter's language at Pentecost, and said to men, "Give ear unto my words."

Another of the huge perversions of the teachings of Pentecost is that during long centuries an official class has claimed to be the sole ministers of religion. These have not even regarded that which an apostle inculcated as a prime qualification, that there should be "aptness to teach." There is evidence of a growing reaction against such notions, when we find in the Bampton Lectures for 1883 a dignitary of the Episcopal Church affirming that there can be nothing more fatal to mankind than to call one set of persons religious and another secular; or to suppose that the clergy alone represent religion; and that to treat clergymen after such a manner may be to exalt them, at the cost of enfeebling and destroying the Church. This is the language of Canon Fremantle, of Salisbury, and gives some promise of the return of the Church to Apostolic Christianity.

The fight against the demons of impurity that are stalking abroad through the land is not only a hard and constant, but a costly one. Yet we do not know how a Christian's money could be better spent than in supplying the needful sinews of war to those who are waging this fight. The young "Gospel Purity Association," which has already through its agents done far more than would justify its existence, stands in need of pecuniary support. We commend its operations to the hearty sympathy of all true Christian patriots. The secretary is Mr. J. B. Wookey, 31, Paternoster-square, E.C.

Dr. G. F. Pentecost, who lives in many English hearts since his visit last year, has commenced a monthly periodical, entitled, "Words and Weapons for Christian Workers," which may be obtained from the publisher, Henry T. Holt, 59, 119-121, Nassau-street, Brooklyn, N.Y. Subscription, one dollar per annum.

We summarise one of the practical leaderettes in the first number:—

> "Paul said, 'I am determined,' 'One thing I do.' If all Christians would adopt this rule there would be more and better work and less backsliding. Too many Christians live in their moods and frames of mind. They have no settled plan of service for Christ, but do what they may be moved to do, or what they feel like doing. If they do not feel like doing anything, they don't. They have not determined. . . . If we are to be saved we must continue faithful to the end. And this we will not do unless we are determined in the strength of the Lord to live and do for Him according to his Word; not according to our changeful feelings and fluctuating moods."

While politicians and newspapers are so concerned about our prestige, a few words by a heathen Chinaman in America may be profitably taken to heart by baptized heathens in England:—

> "Attend to your business carefully and conscientiously, no matter how humble it may be. Let the citizens of this metropolis know how honest and capable our race is. They will find ere long that, however superior they may be to us in the art of war and of machinery, we still can teach them lessons in that morality and fair play which in the long run rule the world."

Translated into Christian ethics this may read, "Not slothful in business, fervent in spirit, serving the Lord."

If a "heathen Chinee" has faith in the inevitable effect of conscientiousness, honesty, and good morals, in the long run to rule the world, how much more should the followers of God's Christ be assured that they can best contribute to maintain the prestige of their country by walking in the footsteps of the Holy One? The prestige of England is in the hands of her saints. Sodom though she be, the righteous in her prevent impending judgments. The prestige of a country righteously governed, by the impartial administration of equal laws, would be irresistible throughout the world.

"That we be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Notwithstanding the general diffusion of intelligence and information, few people nowadays think deeply on what they read, so that there is peculiar danger of being tossed to and fro and carried about by every wind of doctrine. But it was not only against cunning and crafty men (like the Mormons, for example) against whom the Apostle found it necessary to warn the Church at Ephesus; not only should grievous wolves enter in among them, but of their own selves should men arise, speaking perverse things, to draw away disciples after THEM.

Mr. G. O. Barnes, whose wild and erratic utterances, mingled with truths received by all Christians, have left a legacy of trouble in every place he visited in this country, is now in India. A very moderately-written article in the *Bombay Guardian* indicates clearly enough that he will cause similar difficulties there, and some that will be peculiar to the conditions of Hindoo society. He preaches against requiring Hindoo native converts to be baptized or to break Caste. The *Guardian* says that whenever Caste has been allowed a footing in the Church it has been found impossible to eradicate it afterwards without rending the Church.

But Mr. Barnes is not without followers here. A Mr. Carty has arrived from America. He came "by revelation" to communicate to Mr. Barnes the new teachings he had received; but ere he arrived the latter had sailed for India. We know not whether Mr. Carty will follow him. We should think Mr. Barnes would rather not, for we understand that Mr. Carty testifies that Mr. Barnes is wrong, and does not go far enough in the crudities which they both teach. The extravagancies of Mr. Carty are, we are assured, extreme. He expounds the "thieves and robbers" who came before Jesus (John x.) to be Moses and the prophets; and he has other notions still more absurd.

The incarnate God was called Jesus because He should save his people from their sins; and as their risen Priest He is able to save them to the uttermost who come unto God by Him; to keep them from falling; and to present them faultless before the presence of his glory with exceeding joy But those who have adopted extreme views as to fleshly perfection and faith-healing—claiming the elimination of sin and deliverance from dying—fail to see what were the effects of the fall upon man in his first creation, and to understand that through death and resurrection not only will the fatal effects of the fall be remedied, but that this body o our humiliation will in resurrection be made like unto the glorious body of the Son of God

A friend of ours was recently told by one who had the misfortune of a deformed body that he was sure he should not die. He wa asked if he thought that he really had already received his new body; he replied that h had. Said his interrogator, "If that be the case, I confess that I should be greatly disappointed."

Paul the aged exhorted both his sons in the faith, Timothy and Titus, to avoid foolish and unlearned questions, knowing that they d gender strifes (2 Tim. ii. 23; Titus iii. 9) He would have the saints at Rome not only avoid the foolish questions, but the foolish men who raised them. Almost the last words of his Epistle to the Romans were these: " BESEECH you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and AVOI THEM." There have been times whe Christians have forgotten grace in their zea for truth; now a good many gracious person are receiving and following men who hav the gift of speech, but who in importan respects pervert the truth. Paul beseeche the saints to "avoid them."

Dr. Saphir's recent sermon on "Christia Perfection," from which we gave copiou extracts at the time of its delivery, is no published. (*Shaw & Co.*, 6d.) We observe that the preacher has carefully revised the discourse, so that it may be regarded as the matured and deliberate expression of his views as to the teaching of Holy Scripture on this most important subject.

Last week we commented on the flagrant burlesque of justice in imposing on the notorious procuress, Mrs. Jeffries, a fine of £200, a trifle which could be subscribed in a minute by her patrons—dignities against whom we bring no railing accusation concerning the bodies and souls whom they destroy; but to whom, in the words of Michael the archangel, when contending with the devil he disputed about the body of Moses, we say, "The Lord rebuke you!"

We mentioned in our report another case of the same kind, and now we quote from a daily paper the way in which it was dealt with by the same Assistant-Judge:—

CLERKENWELL *v.* CHELSEA.

At the Middlesex Sessions on Thursday, before Mr. P. H. Edlin, Q.C., Assistant-Judge, James Barrett, 28, describing himself as a dealer, pleaded guilty to keeping a disorderly house in White Lion-street, Clerkenwell. The prisoner's offence was aggravated by previous convictions. His lordship now passed sentence of six months' imprisonment with hard labour, and ordered the prisoner at the expiration of his sentence to enter into his own recognisances in the sum of £50 and to find a surety in a like sum for his future good behaviour."

We do not complain that the sentence on James Barrett was too heavy, but we affirm that his offence was light compared with that of Mrs. Jeffries. Her offence had not, indeed, been "aggravated by previous convictions," and if the authorities could have had their way she would not have been convicted now. But she had been for many years a wrecker of young lives, and had carried on her infernal business in about a dozen houses. If her sentence was right, a fine of £20 would have been a sufficient penalty for Barrett; but if it was right (as it was) to sentence him to six months with hard labour, Mrs. Jeffries ought to have been sent into penal servitude. God hates the unequal balance, and what is sown in unrighteous adjudication shall be reaped in the righteous judgment of God "whether it be done against a nation or a man only; that the hypocrite reign not, lest the people be ensnared."

"Many of the Lord's people from various causes are cut off from much active work in his vineyard, but many amongst these are set apart to be his "remembrancers," and their lives are lives of prayer. The priestly work of intercession is theirs. As of old, so now, when they hold up their hand Israel prevails. With them lies the secret of many of the glorious revivals we read and hear of week by week. Through their prayers the power seems to be in some way set free which liberates and saves souls. They know what it is to stir up themselves to take hold of God (Isaiah lxiv. 7), and upon them is poured out, in a special way, the "spirit of supplication." How God needs such people! how we need them, who may be going forth, sword in hand! The writer asks if some who are thus set apart will seek to lay upon their hearts some meetings to be held in July next, of widespread interest and deepest importance, for which united, sustained, prevailing prayer is the one thing needful. She would be glad and thankful to communicate on the subject with any who may be led to respond to this appeal. Address, Mrs. Rowan, 29, Eaton-terrace, Eaton-square, S.W." [We believe that the meetings here referred to are the ladies' meetings in connection with the Keswick Convention.]

News is received of the safe return of Rev. G. Grenfell, F.R.G.S., in the Baptist Missionary Society's steamer *Peace*, after a voyage on the Upper Congo River, from Stanley Pool to the Stanley Falls, a distance of 1060 miles. It is gratifying to learn, says Mr. Bentley, writing to *The Daily Telegraph*, that this great river can now be peaceably navigated, and such exploratory journeys conducted in safety. The trip occupied five months, having altogether accomplished 4000 miles, one-third of the distance being entirely new ground, not previously visited by the white man. The whole River Congo is proved to be open to civilisation, commerce, and missionary enterprise.

Amid the heat of debate about Disestablishment and kindred topics, which are a specialty of the United Presbyterian Church of Scotland, we are glad to observe that in the recent Synod meeting in Edinburgh, the weightier matters of evangelism, home and foreign, were not forgotten. At the missionary sederunt Rev. John Smith, late of Berwick, now of Edinburgh, thrilled the meeting with his appeals on behalf of home evangelisation:—

"It was a maxim of warfare that if they were to extend their operations abroad they must strengthen the base of operations at home. What were they doing to carry forward mission work at home? Their own city, and many other places all over the land, were not without wastes of desolation. Still further, he could point to distinct and very marked tendencies of thought and life within their own nation, within and without their Church, fitted to awaken more grave apprehensions than the accomplished facts of religious declension. What were they doing for the different classes of the community—for the drunkards, for the indifferent, and for the unbelieving? He knew there were many doing much. But they found that all, in attempting to grapple with this heathenism, were overburdened. They were lost in the mass of heathenism that they were seeking to overcome; and even with this progress, and closely connected with their churches, they found that a great majority of the members of these churches—and sometimes the great majority of the office-bearers—took little or no part in the work. And so, while they were gathering tens here and hundreds there into their little mission churches, round about them there was a great seething sea of human waste, horrible to behold. What did they need to make these desolate places fruitful? They did not need so much money, nor did they need special organisations. His conviction was—and he stated it boldly—that they should economise personal expenditure to the utmost in order to meet growing claims; and, further, that they should release every man they could spare to go to the heathen abroad."

At one of the United Presbyterian Synod meetings two valuable papers were read on "Hindrances to Christian work arising from the intellectual and social atmosphere of the times." Dr. Leckie, evidently having Professor Drummond's book in his view, said they must not seek to get rid of any difficulty by asserting the identity of law in mind and matter; their appeal must be to spiritual facts. Another speaker, in dealing with the same subject, said there was nothing to fear from the mental activity of the age. The onward march of the Church could be traced in the past by the slain remains of vanquished infidelities. They must meet agnosticism by dogmatism, not of the doctrinal but of the supernatural kind. Let Christians live out the truth they professed, and scepticism would be powerless.

Principal Cairns well remarked, in the course of the discussion, that "unless they had a living Bible perpetually being produced, and exerting its divine influence anew in the living Church, they would fail in their work."

Tuesday week was a specially interesting day at the Central Noon Prayer-meeting, 186, Aldersgate-street. Mr. J. Merry pressed home with great earnestness the claims of the heathen world. As a practical commentary on the address, a young convert from Brahminism pleaded with intense fervour for more labourers to carry the light of the Gospel to the millions of his benighted countrymen. Mr. J. Cameron, of the China Inland Mission, having completed his medical course at Philadelphia, and taken his degrees, is now on the way back to his far-off field of labour. He was present at this meeting to say good-bye, and to ask a continued interest in the united prayer of Christians at home.

We ask the special attention of our readers to the International Convention on Faith-healing in London during the first week of June. There is so much of truth and blessing mixed up, as we think, with so much of mischievous error, that we hope many Christians of spiritual experience, sound judgment, well-balanced mind, and well taught in the Scriptures, will make an effort to attend as many of the meetings as shall enable them thoroughly to understand the teachings and to weigh the testimonies that will be given. For ourselves, we believe implicitly in the efficacy of the prayer of faith and in gifts of healing; but we entirely discredit some statements and principles which are set forth in connection with this subject, and which, so far as we are able to judge, are not only unsupported by, but antagonistic to, the word of truth.

A few weeks ago we quoted from a letter written in Sweden and printed in England, the statement that three thousand persons had been healed in Sweden through the faith and prayer of a godly peasant named Boltzius, including blind persons whose eyes were said to be growing again. We are able to state, on reliable authority, that the growth is not that of new eyeballs but of fungus. With regard to Dr. Moon, whose system of embossed reading has conferred so great a benefit on the blind, we have reason to believe that no real approach towards sight has yet resulted from his visit to Sweden. We, who see, can little appreciate the yearning of the blind for sight, and we are not surprised that this honoured servant of God should have gone to Sweden in the hope of restored vision; but it is possible that the few years of service which may remain to him at the age of sixty-six might be hindered more than helped by the restoration of his sight. It would probably distract the attention of himself and others from those inventions which have been his beneficent life-work, and lead the blind and others vainly to look for wonders and signs.

EVANGELISTIC MISSION IN PARIS.—This Mission, under the direction of Rev. Wm. Gibson, has fourteen stations in various parts of France. A report lately issued, while lamenting the evident increase of scepticism and atheism, says that the meetings give much encouragement and fill the hearts of the workers with joy. The report is worth reading for its exposure of Mariolatry, as well as for the interesting cases of conversion it records. The office of the Mission is 4, Rue Roquépine, Paris.

DALRYMPLE HOME FOR INEBRIATES, RICKMANSWORTH.—In a report before us, the committee express thankfulness for results far beyond what they had ventured to hope for. More than half the patients have recovered, and been enabled to again fulfil the duties of life, while 75 per cent. have been decidedly improved. Total abstinence from all intoxicants is insisted upon. Additional accommodation is urgently needed, which will be undertaken when funds are forthcoming. The hon. sec. is Dr. Norman Kerr, 42, Grove-road, Regent's-park, London.

May Meetings.

THAMES CHURCH MISSION.

THE present Lord Mayor has frequently displayed the interest he feels in missionary work, and particularly in the work connected with the Thames Church Mission. That interest was again shown on Monday week, when the anniversary of the Mission was held in the Egyptian Hall of the Mansion House. The attendance was one of the largest ever known at an annual meeting of the Mission.

The Secretary (Mr. E. J. Mather) read the report, enumerating the diversified experiences found amongst sailors and fishermen, bargemen and watermen, dock labourers and navvies, soldiers and emigrants, with whom the missionaries come into contact. The Gravesend district, embracing that section of the river extending from Greenhithe to the Nore, specially under the charge of the chaplain, the Rev. Henry Bloomer, presents peculiarly interesting opportunities of service. Here the large ocean liners, the sea-going ships and steamers, are met; here the long-voyage sailors are chiefly reached. Off Gravesend, these large vessels, whether outward or homeward bound, usually lay for some hours, and the chaplain is thus enabled to reach the crews. Permission being obtained of the chief officer—and rarely, indeed, is it denied—Testaments, books, tracts, and papers are distributed amongst the seamen, library bags are placed in the fo'csle under charge of one or other of the men, and in most cases a service is held. These services are generally short, but pointed and pithy words spoken at the right moment seldom fail to find their way to some weary, aching heart. Again and again these fo'csle services have proved times of refreshing from the presence of the Lord. The work on board the transport ships has been of the greatest importance, as it has cheered the soldiers bound for the seat of war, and the word of the Gospel has been brought to them at a time when it is most likely to be acceptable to them. The army of navvies, numbering about 6000, who are engaged in constructing the new docks at Tilbury, have proved a fine field of labour for the missionaries. The men have been most willing to listen to the word of the Gospel, and the work has been very prosperous. Over 700 of them have signed the pledge, and have donned the "blue" by way of open confession. The committee have insisted upon keeping to the sound commercial principle of making the income of each year pay for the expenditure of that year. This has only been done during the past year, by selling out stock to the amount of £600, and leaving 1885 to bear the liabilities therein incurred. The committee hope that this cause will recommend itself to the subscribers.

The Lord Mayor said the Society was one they could heartily support. When it met there last year it was in a double capacity—with the deep-sea fishermen and the sailors and others on the Thames. The work of these two branches was now divided, and they had only to consider that portion of the field of labour which laid in the Port of London. It was a very important work to visit the large number of men who frequented the ships on the River Thames, and they should do all in their power to encourage the missionaries engaged in that work. Prebendary Whittington said he had been acquainted with the work of the society for some time, and he knew the great results it was working amongst the seamen of this country. They were a body of men for whom their best sympathies should be awakened. And they were a body of men who were very susceptible. They were ever ready to listen if any-one approached them in a proper manner. Then they would carry the Word of God to distant parts of the earth. Mr. Ellice stated that during the many years he had been acquainted with the work of the society he had formed the highest opinion of the usefulness of its operations. It had a distinct claim upon the people of London.

Three missionaries of the society gave interesting accounts of their experiences of the work. Mr. John Lowman (who had been in the service of the society since its foundation in 1844) said he had had both his arms broken, and his legs in bandages for months together, in the prosecution of his duties as a missionary. Mr. George Symons said that he was engaged amongst the navvies at Tilbury, and he rejoiced at the success which was attending the work there. Captain Barnes also gave some interesting information. A stirring address was delivered by Rev. F. A. C. Lillingston. Jack, he said was a splendid fellow. He was very susceptible, but as much for evil as for good; and if they were not up and doing, the sailors would fall into evil ways.

The "personal testimonies" given at the annual meeting at the Mansion House aroused so much interest, that, in response to a generally expressed wish, it has been decided to hold a special meeting in Exeter Hall, on Wednesday, the 27th inst., at three p.m., when facts and incidents in connection with their work over fifty-six miles of river will be narrated by the society's missionaries. Boys from one of the training ships (with their band), seamen, bargemen, and others will attend the meeting.—*Rock.*

Y.M.C.A. BREAKFAST.

MAY DEW is a recipe which has often been prescribed for the continuance of maidenly beauty. But for a long time past the Christian young men of the city have discovered its virtues and periodically essayed its power to develope, not their beauty, but their moral and spiritual stamina. We were glad last Friday morning once more to see the ceremony repeated, and at the early hour of six a.m. to sit down to breakfast with the members of the Aldersgate Branch of the Y.M.C.A. The railway brought them in from north, south, east, and west, and to their honour be it said they came not alone. Mr. George Williams, the worthy President, set the example by bringing his good wife; a number of the young men followed suit by bringing one another's sisters. There was indeed a goodly gathering.

By seven o'clock the physical requirements were fully met, and the meeting settled down to enjoy a repast of a higher nature. After some words of welcome from the President, he put the question: "To what purposes were our Associations being used by God?" He proceeded to answer it from facts that had come under his own notice. Only the previous night they had received into fellowship a young man who said he had given his heart to the Lord at a meeting of the Association lately. The other day a young man had told him that he had decided for Christ at the great Exeter Hall meeting, when the young China missionaries said farewell. There were present a gentleman from Switzerland, and another from Italy, whose experience of their Association confirmed him in the conviction that God was using them largely in bringing young men into the Church, who should greatly strengthen it, for many of them devoted themselves to the work of the missionary and the ministry. He believed this would continue so long as spiritual good, and not mere secular improvement, was the chief aim; as wings to the bird, the sail to the ship, or fire to the engine, so was love for souls the secret of their success.

"The Model Young Man" was the theme chosen by Pastor Charles Spurgeon, of Greenwich, who, to make sure of punctual attendance, had come up to town the previous night. He said that when he was in business in the city, a ship broker had told him he did not care for a young man who could not look another in the face and tell a lie. That was not his idea of manliness. He believed in having a model set up, even as the Romans set the busts of their most noble citizens in the vestibule of their houses, and the best model for all of them was the Master Jesus. Copying Him, one would have the courage of his convictions, he would have a consistent life which would be a useful one, for it would be consecrated to God's service. There need be no concern about the future, for the home they looked forward to was in truth a grand Young Men's Christian Association.

Mr. Clark, from Spezzia, gave a few valuable thoughts on "Influence," illustrating it by events in his own family life, which happened fifty years ago, and the results of which seemed to him to him to be now opening out into an abundant spiritual harvest. The information he gave regarding these was of the most interesting character. Then came Mr. John Haywood and Mr. J. Pearce, the latter on "Individual effort." Mr. Kirkham, of the Open-air Mission, chose for his subject "Bible Study." The worthy secretary, Mr. Robert Burn, drew most excellent lessons from the circumstances of the meeting. This would not be a true and faithful chronicle if we failed to add that the sacred solos sung by Miss Williams and Miss Kirton were everything to be desired. The Young Men's six o'clock May Breakfast, 1885, was so good that it ought not to be soon forgotten.

TURKISH MISSIONS AID SOCIETY.

THE annual meeting of this Society was held at Exeter Hall, Sir William Muir presiding.

Rev. T. W. Brown (secretary) read extracts from the report. The Society is a Missions Aid Society, not for Turkey alone, but for all the Bible lands. Reference was made to the difficulties with which the missionaries in the East have to cope—such as the corruption of so-called Christian churches, the low *morale* which prevails, the ordeal of social persecution to which an inquirer is exposed, the prevalence of infidelity, and the influence of Jesuitism. Yet the work went on. Much stress was laid on the educational aspect of the mission work. The report appealed to Christians throughout the country for increased support.

The Chairman said the Society deserved success, both from its constitution and the object it had in view. Being undenominational, it failed to carry with it the special *prestige* attaching to societies connected with particular churches. Its pure, simple object was to forward the cause of the Gospel, and it deserved large support. Mr. R. N. Cust, having just returned from a visit to Egypt, Syria, and Persia, said he felt much encouraged in seeing in how many places the American missionaries had planted their missions. In Egypt there was a chain of mission stations, and the work of evangelisation and education was going on vigorously. Rev. Dr. Strickland said the Society was valuable because it was endeavouring to influence the people through the native Christians. He believed that a great conflict would take place, and it was desirable that they should take advantage of the convulsion to carry to those people a nobler faith. Rev. Newman Hall, Rev. Dr. Paterson, Rev. Dr. Dennis (Beyrout), and Dr. Hogg (Antiab), all spoke highly of the work, some of them from personal observation.

CRIPPLES IN MARYLEBONE.

THERE is a family of lame lasses living in Marylebone-road. They have been gathered together from many strange places, yet one event has happened to them all. They, who more than all others require loving hands to tend them, yet stand in need of all that is included in the words "parental care." Thirty-five years ago a true woman was led to think practically on this subject. At that time little cripples were to be found at the corners of our streets trading on their infirmites; in some cases they were actually the source of income to dissolute parents. This lady found kindred spirits ready to help her to form a committee, and two of the number who then founded the Cripples' Home and Industrial School for Girls are still engaged in the loving work. Their family has been a large one, numbering in all nine hundred, and the committee of to-day have to bear all the responsibilities of a household of 108 girls.

Every year there is held a kind of Christmas gathering, but, as it is more convenient, it is held in the merry month of May. All the friends make a point of being present, and family matters are talked over. On this occasion the head of the household, the dear old Earl, was present in spirit only, much to the regret of all; but Mr. T. A. Denny made an excellent Chairman. Some loving words from Rev. Canon Leigh were first spoken. Then a very old friend, Mr. J. M. Weylland, entered into details showing how the blessing of God had followed them all the years. We were glad to learn that the family is in a degree self-supporting, for its members are very busily engaged in straw work, so much so that £500 worth of goods were sold during the past year. The handy-work of the girls have been in request at homes, asylums, and schools, to a number exceeding a hundred. That fact may be worth noting, as it may be accepted that Marylebone hats and bonnets are made in the most approved fashion. Those in charge of large families are sometimes heard to say, "girls need so much, you know," and the income of this household last year fell short of what was required by £300, so that larger contributions are expected during the current year.

Mr. Holmes White unfolded with new light the old æsthetic leanings of religion that deformity is more attractive than beauty, to those who have real spiritual insight, and Dr. Donald Fraser elucidated the same from a different standpoint. Last of all, Dr. Routh, whose disinterested labours for the Home must be gratefully acknowledged, briefly recommended the Marylebone house, and the Convalescent Home at Bognor, to all friends of poor friendless cripple girls. We do the same with all our hearts.

IRISH CHURCH MISSIONS.

IN presiding over the thirty-sixth annual meeting, Captain the Hon. FRANCIS MAUDE, R.N., said it was impossible for them to assemble on this annual occasion without recollecting who occupied the chair last year. For himself he felt this so deeply that he could hardly venture to occupy the place so often and so well filled by the lamented Earl Cairns. Ireland, he said, was undergoing a considerable change, and all the confusions and troubles of recent times were really turning towards the furtherance of the Gospel.

Rev. HORACE W. TOWNSEND reported that during the past year efforts had been made to increase the efficiency of several departments of the Mission with marked success; this had especially been the case with regard to mission schools. Those in rural districts had of late been remarkably free from persecution, but systematic petty persecution had greatly increased in Dublin. In spite of this, however, the Society's schools had been well maintained, and at the recent anniversary in Dublin not less than 1060 children appeared to take their usual part in the public meeting. Greater interest than usual had been taken in their public examination in April last, when the Bishop of Derry presided. The examiners, with one exception, were all strangers to the children, and the answers given in religious and secular knowledge were such as to amaze both the examiners and visitors, who openly expressed their gratification.

Rev. E. W. MAKINSON spoke with great feeling of the impression made upon him by what he had seen of the Society's schools and missionary operations in Ireland. He was convinced that the Society were proceeding on the sound line that "the law of the Lord is perfect, converting the soul." Interesting addresses were given by Rev. F. Baldey (Southsea), Rev. T. Goad (Dublin), Rev. Canon Fleming (Ballinakill), and Rev. H. Fishe (superintendent of the Dublin Missions).

RELIGIOUS TRACT SOCIETY.

AN excellent report of good work done, was presented to the recent annual meeting of this Society in Exeter Hall. In the course of his secretarial statement, Rev. L. B. White said that the publications of the Society were now to be had in 172 languages, and had reached a total of nearly seventy-one millions. The following items respecting the work of the year will be read with interest:—

> "The excess of grants over the missionary receipts, amounting to £19,719 8s. 10d., has been supplied from the trade funds, which have also borne the entire cost of management both of the business and missionary departments. Tracts and books have been granted during the year to the amount of £28,914 8s. 1d. Every branch of home mission work has thus been helped; and books and libraries have been granted to Sunday-schools, parishes, and congregations; to benevolent institutions of all kinds; to Temperance rooms and coffee-houses; to ministers on ordination, to city missionaries, evangelists, and theological students. Tracts have been liberally supplied for mission services and to individual distributors. Colportage societies in England, Scotland, and Ireland have been assisted by supplies of tracts and of books at reduced prices. The promotion of Biblical education in Board schools has continued to grow. The series of 'Present-Day Tracts,' intended to meet modern forms of unbelief, and to help believers in giving a reason for the hope that is in them, has been continued. Many testimonies have been received to their usefulness. Tracts of a smaller size on the same subjects have also been published, and have been gladly welcomed. Grants have been made in aid of Foreign Missions in Europe, Asia, Africa, America, Australia, New Zealand, and Polynesia."

The speeches of the evening were in keeping with the important work of the society. Mr. F. Peek (chairman) spoke well on the value of a good tract, and of the worthy share the Society takes in promoting Bible distribution in Board Schools. We have elsewhere reproduced some very timely words he spoke on the war spirit that pervades a section of the modern Press. A graceful and grateful tribute to the valuable aid rendered in foreign mission work by the Society was rendered by Rev. R. W. Thompson, of the London Missionary Society. Mr. R. N. Cust contributed the impressions of a Christian traveller to the widely diffused operations of the Tract Society. Dr. Marshall Lang, of Glasgow, was not only unusually facetious for a staid Scotchman, but said some weighty things as to the value of printed truth as supplementing the influence of the spoken word, and counteracting the evil that is done by the myriad issues of the Satanic Press. Rev. J. R. Wood and Rev. F. C. Lillingston, both of Holloway, had additional reasons to offer for a hearty support of this great Tract propaganda—a support which it is to be hoped will increase with the growing needs of the age.

MORAVIAN MISSIONS.

THE sixty-seventh annual meeting of the London Association in aid of the Moravian Missions, recently took place in the Council Chamber of Exeter Hall, Mr. J. E. Mathieson presiding. The report, as presented by the Rev. J. Henry, Sec., spoke of the loss the Association had sustained in the death of their patron, Earl Cairns. Bishop Perry expressed his deep interest in the operations of the Missions. The Bishop of Antigua, Rev. B. La Trobe, and Rev. E. Peek (Church Missionary Society), Rev. J. T. Edghill, Missionary from Barbadoes, Rev. Dr. Burghetvink, Missionary from Madagascar, added their personal testimony to the value of the Missions.

The annual sermon of the Association was preached on the morning of the same day at St. Michael's Church, Chester-square, by the Rev. E. A. Stuart, of Holloway.

MISSIONS TO SEAMEN.

THE Bishop of Gloucester and Bristol presided at the annual meeting of the Missions to Seamen at Willis's Rooms. The Bishop of Hong Kong, Right Hon. Lord Robert Bruce, Admiral Sir W. King-Hall, Canon Fleming, and Reverends R. B. Boyer, M.A., and J. S. Flynn, M.A., were amongst the speakers. The gross income for the year was £26,368 19s. 8d., being £3,334 more than in the previous year. Notwithstanding so many seamen being out of work and out of wages during the year 1884, nearly 2000 more Bibles were bought by them at the full price than in the previous year; nearly a 1000 more seamen, fishermen, and bargemen pledged themselves to total abstinence from intoxicating drinks than in the year before; the attendances of seamen at Divine worship, conducted by the Missions to Seamen agents, showed a large increase, not only on Sundays, but also at the daily mission services.

It now occupies forty-nine seaports, at home and abroad, with its sixty-eight chaplains and readers, &c., who are furnished with two steam mission-yachts, eight sailing vessels, and many boats, with twenty-one churches and institutes, and seventeen mission-rooms.

CHRISTIAN EVIDENCE SOCIETY.

THE Archbishop of Canterbury presided at the recent annual meeting of this Society at the Polytechnic Institute, Regent-street. The report, read by Rev. T. T. Waterman, stated that the open-air lecturing, which was just commencing, was more important and extensive than formerly. Instances of conversion from secularism were given—one of a man who for thirty years had avowed himself an Atheist. Lectures had been given in the hall of the Ball's Pond Secular Club, in the Mildmay Conference Hall, at Lambeth Baths, and many other places in London and the provinces. In connection with the London Church Mission a series of lectures had been delivered in different churches. The examination in works on Christian evidences had been highly satisfactory.

The Archbishop urged the importance of the work, especially in the present day. This was not merely a Society to do ordinary missionary work at home, but it was a scientific Society, whether it addressed people of the highest rank and of the highest education, or those able men in the ranks of our artisans in this country, among whom there was a great spirit of inquiry. They had to show to men of all classes and all kinds and amounts of cultivation, that there was evidence for the Christian belief and for the books in which that belief was embodied. They must be very careful to present the true evidences of Christianity to their hearers, because what was ridiculed was not really true Christianity. If they attempted to refute opposing scientific doctrines they must be careful thoroughly to understand those doctrines. Everything he had seen of the masses exhibited a truth-loving attitude. The Dean of Windsor also contended that the Society was never more needed than at present, although he did not believe that there was a decrease of the true faith, but rather because they had to work amongst men who took an intelligent interest in public matters of every kind. The comparative number of Christians to infidels in the present day was out of all proportion. Mr. Samuel Smith, M.P., testified to the warm sympathy he felt in the Society, and to the important function it performed. Rev. Dr. Rentoul, Prebendary Anderson, Professor Redford, Rev. Dr. Edghill, and Mr. W. P. James also spoke.

CHILDREN'S SPECIAL SERVICE MISSION.

MANY friends of this Mission met in Exeter Hall on Friday evening, Dr. Sinclair Paterson presiding. The hon. secretary, Mr. T. B. Bishop, stated that services had been held at forty watering places during the past year.

Mrs. Reaney spoke on the possibilities of the spiritual life in Christian workers and in children. She urged that children can not only be saved, but, in their measure, be filled with the Holy Ghost. Great care should be taken in the selection of family governesses. The question of total abstinence was pressed on parents for their children's sake. Mr. W. Shrimpton gave an account of a visit during the past year to the Colonies, especially New South Wales, Queensland, Victoria, and New Zealand. All kinds of schools had been opened to him, both public and private, and many scholars had joined the Union. The Chairman said there were in his Church some members as young as ten to twelve years of age. He had generally found that those who confessed Christ when young stood best. Mr. Arrowsmith (who had only that day come from Oxford, where he is holding meetings) spoke of the great ignorance on spiritual matters existing in the families of some of the upper classes. But God was working, and the children show greater interest than ever in the efforts made on their behalf. During the coming season nearly forty men from Oxford and Cambridge will be working in connection with the children's services. Mr. Arrowsmith appealed for help in the work, and urged parents to select for their summer holiday places where services would be held.

FRIENDLESS AND FALLEN.

THE friends of the Female Preventive and Reformatory Institution had an excellent annual meeting in Lower Exeter Hall last week. The attendance was large, the report encouraging, and the addresses of the speakers to the point. As in former years, a large company of the society's friends first sat down to tea together, and for half an hour previous to the meeting there was very earnest prayer offered on behalf of the work and workers, mingled with thanksgiving for the success which had crowned another year's labour.

Mr. Frank A. Bevan, who presided, in opening the public meeting, said they had met to hear what the Lord is doing by the ministry of his servants in a most difficult and trying sphere of Christian effort. It requires, perhaps, more patience, more delicate tact, more of the Spirit of the Master, and more of the grace of the Holy Spirit, than any other form of service which the Christian is called upon to undertake. In proceeding, the Chairman spoke with deep feeling of the increase of juvenile depravity, and very strongly indeed upon the action of the House of Lords, who, notwithstanding the bold and outspoken words of the Archbishop of Canterbury, had not seen their way to extend the protection of the law to girls up to sixteen years of age. Christians must protest most earnestly against this, and elicit a strong expression of opinion upon it from the country at large.

Mr. E. W. Thomas, secretary, gave an interesting account of the work of the year. 237 new preventive cases had been dealt with, and 267 reformatory cases; 211 young women had been temporarily readmitted when out of situations—a provision which had been found to work most beneficially. Altogether over 1,000 cases had been brought under the influence of the Institution.

Rev. F. Hastings, in moving the adoption of the report, referred to a meeting which had been held on the preceding day at the house of Mr. Samuel Morley, when, in reference to the visits of children to public-houses, it was stated that one publican, to meet their convenience, had had a step made all round his bar, in order that poor children, who were not tall enough to reach his counter when sent by their parents for beer and spirits, might stand upon it to get what they wanted. Rev. H. J. Berguer insisted upon the necessity of having stronger preventive measures. He was followed by Captain Thorn, of the London City Mission, who referred to touching cases which came under the notice of the society's missionaries. Mr. Haig Miller also said a brief word on the need of more hearty Christian co-operation. It is intended to hold a conference in the autumn similar to that over which Mrs. F. A. Bevan so admirably presided last year.

THE GOSPEL FOR THE JEWS

THE annual meeting of the British Society for the Propagation of the Gospel among the Jews was held last week in Exeter Hall. Mr. George Williams presided, and delivered an excellent address. Rev. J. Dunlop read the report, which stated that upwards of one hundred workers had done good work during the year. It was a wonderful Providence which led the treasurer and the secretary to South Russia last spring, and it had been the occasion of the inauguration of that movement among the Jews Christward, which seems destined to herald the dawn of a glorious day for Jew and Gentile alike.

The meeting was also addressed by the Treasurer, Revs. Dr. Saphir, W. M. Statham, Ossian Davies, C. Spurgeon, Isaac Levinsohn, W. K. Rowe, J. Newman, and Dr. M. Laseron. The collection, including fifty guineas given by the Chairman, amounted to £66 4s. 9d.

EVANGELICAL ALLIANCE CONVERSAZIONE.

THIS interesting gathering of the friends of Christian union was held, as in former years, at Regent's Park College, and was largely attended. Sir H. Verney, M.P., who presided, said it was matter of thankfulness that the principles of the Alliance were spreading all over the world. Russia at present was almost the only exception. He hoped that soon there would be a branch of the Alliance there. He referred to that which might be called the business of the Alliance, the remedying of any infractions of religious liberty that might take place in foreign countries. There was now the strong power of public opinion with which Governments could be moved in favour of freedom. He could remember the time when the Bible could only be read in Rome at midnight and in secret, now a very different system prevailed. During the last year the society has been endeavouring to extend freedom in Hungary. A suggestive address followed by Rev. F. Sulivan on "The fulness of Christ for his people," based on the construction of the golden candlestick in the temple. The thoughts of unity, dependence, guidance, the Headship of Christ, and his anointing for service, were successively stated and amplified by Mr. Sulivan, and shown to be peculiarly in the line of the distinguishing principles of the Evangelical Alliance. Is there anything in any of us, he asked, that can hinder the manifestations of the Church's union before the world? Whatever grieves the Spirit must hinder the flowing out of the fulness of Christ, so that testimony and witness bearing will be feeble.

Rev. Dr. M. Lang directed attention to the supplementary truth taught in Ephesians—the Church, Christ's body, "the fulness of Him that filleth all in all." The Church is represented as the fulness of the Universal Filler; through it He pours his life to the world; through it He lives and works. The being and power and responsibility of the Church are all embodied in this. The life is something different from the body, and without the life the body is dead, inert matter. So it is with the Church. It has no life and no power apart from the Lord. When the Church leans on anything else but the power from on high it leans on a broken reed. The Church is most powerful when she is least "the Church," and lets the life of the Great Filler be seen. Dr. Lang proceeded to urge that the defence and diffusion of Evangelical truth was something that needed special attention in these days. He alluded to the forthcoming autumn meeting of the Alliance in Glasgow, and said it was greatly hoped that the moderating, sweetening power of the Alliance gulf-stream would be happily felt in the cold North.

From the foreign delegates present two briefly addressed the meeting, Rev. William Muirhead, of China, and Mr. Clarke, of Spezia. Mr. Muirhead said that branches of the Alliance had been formed at Pekin and Shanghai. He could bear testimony to the loving accord that prevails among all the Protestant missionaries throughout that vast Empire. They meet for prayer and conference from month to month, and missionaries of different bodies stand side by side, proclaiming the Gospel to the masses of the people. The Chinese Christians are exceedingly fond of union, and cannot understand our Church differences. In Shanghai the converts of all the churches meet together once a month for mutual comfort, and if there were no hindrances on the part of the foreign missionaries, native Christians would immediately form themselves into one united Church.

RAGGED SCHOOL UNION.

IT is evident to those who consider the case of the poor children of London, that the Ragged School Union is not being superseded by any other agency. The School Board is nobly pressing forward in its great work, but need we say that no Act of Parliament or Government Department can supply loving, sympathetic hearts that shall undertake the duties of a parent to our destitute and friendless children? This is the essence of the Ragged-school work, and the more vigorously it is prosecuted, so other avenues open up by means of which its aims may be more effectually forwarded.

It was with a stronger case than ever that its indefatigable secretary, Mr. J. Kirk, appeared before his friends at Exeter Hall last week, to present a report of the work of the past year. He and his committee must have been thankful to see the hall filled to overflowing. As the Union is known to be a pet of Lord Shaftesbury's, it was known that he would make the utmost effort to come. Almost at the last hour he was compelled to say that for the first time in forty-one years they would require to accept his apology. Sir Robert Carden, also an octogenarian, and a friend of the poor children, accepted service in his stead. Those who attended the schools in former days and have remained in their situations for a year receive a handsome book as a present. As many as 814 were found eligible this year.

Mr. Kirk's report is a most interesting document, which we hope will receive a wide circulation. A new departure is in the form of a holiday house, where fortnightly relays of children are sent to enjoy green fields, the blue sky, and fresh air. It is on Thursley Common. The Sunday-school—morning, afternoon, and evening—is the central work, and over 40,000 children thus receive Christian teaching at 269 services; 112 Bible-classes exist for the senior scholars. Children's services, mothers' meetings, and ragged churches are also vigorously conducted, and the daily educational work supplies all the necessary elements to 5000 boys and girls; 69 schools maintain industrial classes. The army of workers in this noble cause is made up of 210 paid teachers and monitors, and 3291 voluntary labourers, and it is said there is not one too many; nay, there is abundant work for as many more.

Stirring speeches were delivered by Revs. Burman Cassin and H. J. Berguer, who are well known in philanthropic work; in the Rev. J. M. Gibbon we recognise a new friend from the Principality, who promises to take a prominent place on the platform of religious effort.

SERVICES IN THEATRES AND MUSIC HALLS.

THE Lord Mayor recently presided over a meeting of the Committee for special religious services to the people in London theatres, halls, and mission rooms. The report of the twenty-fifth series stated that 549 services had been held, attended by about 334,800 persons. The number of theatres and music-halls in which services had been held was thirteen, and the committee were indebted, with one exception, to the missionaries of the London City Mission, acting as managers of the several buildings, for the reports which had come under their notice. Twenty-six City mission rooms have been opened, or kept open, by means of grants of money during the past season. The committee appealed for additional funds to carry on the work which had been so successful in the past.

The Lord Mayor said that the problem must present itself on all hands as to which was the best way of reaching the lower classes in this great metropolis. It was not only the working classes which they had to reach; there was a lower stratum still. He knew how valuable church agency was in its own way, but it did not reach this lowest stratum of the population. With a view to remedy in some way this state of things, a committee more than a quarter of a century ago was formed to hold religious services in theatres and music-halls. It was the only way in which some people could be got at. They went readily to a theatre or a music-hall. They were accustomed to go there during the week, and had no hesitation in attending on Sunday. The winter before last he had had an opportunity of attending some of these services, and he had been glad to see good congregations assembled. He warmly commended the work to Christian sympathy and support.

Resolutions were afterwards passed expressive of confidence in the work and the desirability of increasing it.

"I IN THEM, AND THOU IN ME."

John xvii. 23.

WE are thine, O great Creator,
  Thou the Source from whence we came,
Thine the Eternal Godhead ever—
  Maker of the world's vast frame.

Thou art ours, O gracious Father,
  Ours to love and to adore;
Thou, who art the Fount, the Giver,
  Of all good for evermore.

As the drops within the ocean,
  So are we, O Lord, to Thee;
We are lost, yet safe for ever
  In thy great Infinity.

We are thine, O tender Saviour,
  Life and joy and peace we owe
Unto Thee, who didst redeem us
  From a life of endless woe.

Thou art ours, O King eternal,
  Thou our Shield, our Guide, our Friend;
Thou hast loved and Thou wilt love us,
  Love us even to the end.

We are thine, O Holy Spirit,
  Whispering words of truth and love;
Leading God's tired, wandering children,
  To their Father's home above.

We are thine, our Friend and Father,
  Hid in Christ's own deathless life;
By the Comforter protected,
  'Midst the world's vain sin and strife.

We are thine, and nought can harm us,
  Nought can tear us from thy side;
Christ has bought us, and will keep us,
  Safe in Him the Crucified.

Prittlewell, Essex. Harriet Julia Evans.

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POLICE AT THE CONFERENCE HALL.—About 500 men of the S, Y, N, and G Divisions assembled at the Mildmay Conference Hall on the 12th inst., to hear addresses and to take tea together, a custom which has now been observed for twelve consecutive years. Mr. James E. Mathieson said there were now 191 members of the Policemen's Christian Association in these four divisions. Rev. Burman Cassin, in an earnest address on John i. 29, preached the Gospel very clearly and affectionately. Mr. Alfred R. Pennefather, Receiver to the Force, discoursed sensibly on "Neglect." Mr. Superintendent Walker, who had been connected with the Force for thirty-five years, gave some personal reminiscences, and emphasised the drink as standing in the way of a policeman's well-being. Then came a presentation to Mr. P. S. Badenoch Secretary to the Conference Hall, and conductor of a Christian Policemen's Association. The men had purchased Trapp's and Scott's Commentaries, eleven handsome volumes, which were presented amid great enthusiasm. After tea a meeting of the Christian Policemen's Association was held.

NOON-DAY SERVICES IN BIRMINGHAM.—During the last few weeks mid-day addresses have been delivered by Rev. F. W. Macdonald on various aspects of "Christian Citizenship." In urging the duty of prayer for those in authority, attention was drawn to the nature and extent of the influence that individual character and conduct exercise over the welfare of whole nations. Prayer, frequent and earnest, for those who direct public opinion, and shape events on which a thousand moral issues depend, was among the first duties of a Christian citizen The question of New Testament morality, and its application to public life, was another topic of address. There is but one morality, as there is but one moral agent. Christ deals with man as man, not at one time in his private and another in his public capacity. That conduct can be permissible or praiseworthy in politics while it is only just tolerable in business and base in private life, is a prevalent but false and mischievous notion. In one address Mr. Macdonald took for his text, "God hath made of one blood all nations of men," &c., and spoke with much earnestness of the unity of mankind in sin and in redemption, in the Fatherhood of God, and in the Incarnate and Redeeming Son, the Saviour of the world. The meetings have been characterised by manifest devoutness, and the prayers that were offered met with deep and fervent response from congregations composed of persons of nearly all Christian denominations.—*Methodist Times.*

Letters to the Editor.

AN ADVERTISING GRIEVANCE.

DEAR SIR,—I am writing about a little grievance to which the unfortunate answerers of advertisements are subjected. It is this, that when you answer an advertisement, and enclose a stamped, addressed envelope for a reply, you seldom or never get one.

Now, I do not think it is honest. No doubt advertisers are often inundated with applications from those living at a distance, but I think it would be only right if they just wrote on the inside of the envelope, "Filled up," and posted it. Perhaps some retain the stamps in order to defray the cost of their advertisement, at the expense of many who can ill afford even the loss of a penny stamp. Christians cannot be too particular, even in a trifling deviation of this kind.

ONE SEEKING A SITUATION.

THE OUTPOURED SPIRIT.

"I will pour water on him that is thirsty, and floods upon the dry ground."—Is. xliv. 3.

SIR,—The great majority of Evangelical Christians, would, no doubt, join without hesitation in the opening prayer of Montgomery's hymn:—

"Pour out thy Spirit from on high;
Lord, thine assembled servants bless;"

or, in the words of the collect for the Sunday after Ascension Day, "Send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before." But there are those who see in such prayers an ignoring of the fact that the Holy Spirit has been already sent on the day of Pentecost, to abide with the Church for ever.

The objection seems to arise from not duly considering that all such expressions as "sending," "coming," or "outpouring" are, when applied to the Holy Spirit, figurative phrases; and are not, therefore, to be made a basis for logical deductions, as if they were literal statements. The Holy Spirit, being God, is necessarily present at all times in every place, and cannot, therefore, literally go from one spot to another. "Whither," says David, "shall I go from thy Spirit, and whither shall I flee from thy presence?" Hence, that which *literally* took place on the Day of Pentecost was, not that the Holy Spirit left heaven, where he had been, and came into the world, where he had not been before, but that his presence began to be manifested, and his power exercised on earth in a degree surpassing all that had been known previously.

Bearing this in mind, there does not seem to be the least reason why every new manifestation of the Spirit's presence and power should not be spoken of as a new "outpouring" of the Spirit. St. Luke, as we know, tells us that, long after the Day of Pentecost, the Holy Ghost was "poured out" upon the congregation in the house of Cornelius. And why may not the same expression be applied to the disciples at Ephesus, upon whom the Holy Ghost "came" when Paul laid his hands upon them? Or why may we not say that there was a second "outpouring" of the Spirit upon the apostles and brethren, when, in answer to their prayers, "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost?"

It is noticeable that in Rev. v. 6. the words, "sent forth into all the earth," are the translation of the *present* participle in the Greek, and might therefore be translated, "which are being sent forth into all the earth." And this seems to lead us to regard the Holy Spirit, not as sent once for all, but as being continually sent from the Father and the Son; sometimes in larger measure, sometimes less abundantly.

If we compare the Holy Spirit to rain sent upon the parched ground (compare Ps. lxviii. 9: prophetic of Pentecostal blessing), may we not rightly compare his present influences to the rain falling time after time, now in one place, and now in another? Or, if we compare Him to the stream flowing from the smitten rock (1 Cor. x. 4; xii. 13), is He not like the stream, in *continuing* to flow from our rock day after day? Perhaps the illustration which comes nearest in resemblance to the reality is that of light and heat coming from the sun. For, in this case, as men of science tell us, there is no transference of any substance from one place to another, but only the vibration of an impalpable ether which is omnipresent, so far as our knowledge goes. Yet no man of science objects to speak of the sun as pouring down its light and heat upon the earth.

May the "Sun of Righteousness" pour his rays ever more and more into our inmost hearts; and may we know what is the outpouring of the Spirit, not merely by theory, but by blessed experience.

H. NOEL.

PURITY OF LIFE.

DEAR SIR,—I was much interested in reading the recent letter on "Purity of Life, by "M. B. G." It is a subject that many parents sadly neglect. Very often through ignorance and thoughtlessness much mischief happens which, if children were better informed and guarded, would never come to pass.

My own father was a man of few words upon these subjects, but he took good care to give practical lessons that, as long as life lasts, will not be forgotten.

Mine has been a country life, and when ten years of age—now nearly forty years ago—my father took me to London with him. After he had taken me to the top of the Monument and of St. Paul's we got into a cab. When going in the direction of Lincoln's Inn Fields, he remarked, "My boy, I am now going to take you to a strange place, but don't be afraid, nothing will hurt you." We were soon inside the Museum of the Royal College of Surgeons where, as we walked round, my father pointed out many objects of sad and fearful interest in waxwork, or else preserved in spirits in glass jars. I was thankful to get from such a place, and on our way back all the remark he made was, "My boy, never let the thought of what you have now seen go entirely from your mind, but, as you grow towards manhood, ponder it over and let God and reason direct you aright."

I have been in many parts of the world since then, and have mixed with very various company, but never since that day have the sights of that museum faded from my memory. By God's help, and the lessons then learnt, I have been preserved and kept from falling, and I have felt it my duty to my only son to warn and instruct him of the dangers he has to face. God help every such true-hearted writer as "M. B. G.," and give them grace to do their utmost in these matters of such deep importance to the young. H. J.

THE GROCERS' LICENCE.

DEAR SIR,—Will you allow me to mention one reason why many Christian householders, who would really much prefer dealing at shops in their own neighbourhood, continue to get their supply of groceries from the stores?

Ever since the introduction of grocers' licences to sell wines and spirits, the character of that once respectable centre, "the grocer's shop," has greatly changed. It is no longer a place to which we care to send our young servants: we do not like to have the man calling every day for "orders," with his cart at the door filled with bottles: we do not wish to have Christmas-boxes and other bribes sent into our kitchens in the form of bottles of wine and spirits. To avoid all this contamination, many of us obtain our groceries from the stores. I am, of course, aware that stores as well as shops sell intoxicating liquors; but in the former there is a distinct department for this purpose; neither we nor our servants need have any personal contact with it. The indictment against grocers' licences as having mainly contributed to the spread of female intemperance, and, consequently, to our miserably-neglected homes, is heavy enough; but we must add to this the moral and physical deterioration of grocers, and the withdrawal of numbers of their most respectable customers.

Any grocer who will not take out a licence for the sale of intoxicating drink has to contend with the underselling of men in his trade who, from their large profits on these articles, can afford to ask a lower price for other things. It is therefore of great importance that whenever a man has the courage to renounce these profits, and is also an honest tradesman, supplying articles of good quality, Christians and abstainers in his neighbourhood should unite to give him their custom, even at the cost of paying a fraction more for some of their groceries than would be charged at stores or other shops.—Yours truly, MARY BAYLY.

5, *Kempshott-road, Streatham Common.*

NORTH EVANGELISTIC CHOIR.—This choir held its tenth annual meeting on Saturday, 9th inst., at the Conference Hall, Mildmay Park, Mr. J. E. Mathieson presiding. The report stated that thirty services had been conducted by the Choir during the winter session, commencing in October last. All have been purely evangelistic in their character. Mr. Mathieson gave a short address to the choir. Mr. Godfrey continues as leader, and Mr. Howe, 5, Baronsmere-road, Finchley, N., is hon. secretary. The Choir now numbers about 130 voices, but fresh members will be welcomed, especially tenors and basses, on applying to either Mr. Howe, as above, or to Mr. Godfrey, Clooneaven, Chingford, E.

TEMPERANCE ITEMS.

SUNDAY closing in Ireland, it is asserted, has led in five years to a decrease in expenditure on intoxicants of five and a half millions.

PROFESSOR FOSTER says that two-thirds of the drinking and drunkenness in the United States are traceable to the prevalent custom of treating.

THE hotels in a district of New Zealand have been closed by the action of the people. There has not been one case of drunkenness before the court since the licences were taken away.

IN the Great Western Railway Temperance Union there are now 709 abstaining and 205 non-abstaining members. The Coffee Tavern in Westbourne Park-road has proved a great success.

A NEW INEBRIATES' HOME for gentlemen will shortly be opened in the neighbourhood of Richmond, Surrey, under the sole management of a medical man who is well known as a Temperance advocate.

IN *The Nineteenth Century* for May, Archdeacon Farrar writes a trenchant rejoinder to Lord Bramwell's pamphlet on "Drink"; he had little difficulty in demolishing the specious arguments of the law lord.

IN the Congregational body the abstaining ministers are said to outnumber the non-abstainers by 200. In the thirteen colleges out of 353 students 303 are abstainers, and out of 94 ministers newly appointed 85 are declared total abstainers.

"AN Amateur Emigrant," who has been describing some experiences in *The Pall Mall Gazette*, states that on the ship in which he sailed the supply of liquor is sternly restricted. He also speaks in high approval of the arrangements for conserving morals among the emigrants.

THE drink bill of one School Board candidate at New Cumnock, N B., is said to have amounted to £50! It is said that the local justices, instead of condemning the disgraceful treating and drunkenness, actually encouraged them by granting four special licenses for the night of the election.

CIVILISATION has brought many little comforts and conveniences to the Lapps of Norway. They are naturally a most peaceful people, and enjoyed the almost unique reputation of never employing or even possessing weapons of war; but in the present day it is a painful fact that, maddened by drink, they sometimes quarrel and struggle among themselves.

SOBRIETY AMONGST SEAMEN.—The Temperance movement seems to be progressing by rapid strides in the Mercantile Marine and amongst fishermen. The Missions to Seamen Society enrolled last year 9,667 total abstaining members of its branch of the Church of England Temperance Society, making 42,387 seamen, fishermen, and bargemen so pledged by its chaplains and readers during the last six years.

A CAPITAL idea has been adopted by the Surrey Licensing Justices. They have decreed that the outer door and window of the bar and public room shall be glazed with clear glass within four feet of the level of the path or footway outside, immediately adjoining the licensed premises, and that the view from the street be kept clear and unobstructed. This arrangement, properly carried out, must tend to diminish the practice of drinking on the sly.

THE beer-drinkers' demonstration in Trafalgar-square last week was probably the worst affair of the kind ever held. One of the processions from the East-end to the square was composed of a band, four men with a banner, and fifty "stewards," each with a smaller flag, marching one deep without any followers. It is, nevertheless, asserted that the meagre show—which was suggested originally by Mr. Cavendish-Bentinck, M.P., and paid for by brewers and publican—cost nearly a thousand pounds. The publicans misunderstand their customers. Men drink whisky and beer, but they have no real enthusiasm in the cause. They do not care to assemble "in their thousands" to agitate for more alcohol.—*Echo.*

OCCASIONAL LETTERS FROM SPAIN.—The current letter gives a deeply interesting account of the evangelical mission established at Zaragoza, five years ago, by the American Board of Missions. The narration of the persecution of the Christian teacher and his band of scholars, reads more like a story of the worst days of Popish ascendency than of to-day. Truth and fidelity, however, won the day, and the Jesuits were put to open shame. Rev. W. H. Gulick, the writer, whose residence is Avenida de la Libertad, San Sebastian, Spain, greatly hopes that the good work may not decline through lack of funds.

DR. JOHNSON'S FAITH HEALING.

SIR,—Having recently seen and heard of the many wonderful results of healing in connection with the "House of Rest" at Winchester, I think it may be of interest to those who are meditating on these things, to become acquainted with the following incident in the life of Dr. Samuel Johnson, who was certainly no visionary or fanatic.

The extract is from a work termed "Johnsoniana; or, Supplement to Boswell," (Murray, London, 1836), and is a quotation from Sir John Hawkins, Johnson's literary executor, who wrote his life in two volumes, published in 1787. The edition of "Johnsoniana," from which I make the extract, is now very scarce; the more recent editions appear to have omitted the incident, although they contain, in several of his letters, reference to his recovery. The event recorded took place on the 20th or 21st February, 1784, after which he again went into society, and visited Oxford; he died on December 13 of the year following, at the ripe age of seventy-five years. Yours, &c.,

London. BENJAMIN SCOTT.

EXTRACT.

Sir John Hawkins writes: "A few days after the remnant of the Ivy-lane Club had dined with him [February, 1784], Dr. Johnson sent for me, and informed me that he had discovered in himself the symptoms of dropsy; and, indeed, his very much increased bulk, and the swollen appearance of his lips, seemed to indicate no less. It was on a Thursday that I had this conversation with him [Feb. 19, 1784]; and here let not the supercilious lip of scorn protrude itself while I relate that he declared his intention to devote the whole of the next day to fasting, humiliation, and prayer, and such other devotional exercises as became a man in his situation.

"On the Saturday following I made him a visit, and upon entering the room observed in his countenance such serenity as indicated that some remarkable crisis of his disorder had produced a change in his feelings. He told me that, pursuant to his resolution, he had spent the preceding day in an abstraction from all worldly concerns; that, to prevent interruption, he had in the morning ordered Frank (his servant) not to admit any one to him; and the better to enforce the charge, had added these awful words, 'For your master is preparing himself to die.' He then mentioned to me that, in the course of this exercise, he found himself relieved of that disorder which had been growing on him, and was becoming very oppressive—the dropsy, by a gradual evacuation of water, to the amount of twenty pints,* a like instance whereof he had never before experienced; and he asked me what I thought of it?

"I was well aware of the lengths that superstition and enthusiasm will lead men, and how ready some are to attribute favourable events to supernatural causes; and I said that it might savour of presumption to say that, in this instance, God had wrought a miracle; yet, as divines recognise certain dispensations of Providence, recorded in the Scriptures by the denomination of 'returns to prayer,' and his omnipotence is now the same as ever, I thought it would be little less than criminal to ascribe his late relief to causes merely natural, and that the safer opinion was that he had not in vain humbled himself before his Maker. He seemed to acquiesce in all that I said on this important subject; and several times while I was discoursing with him, cried, 'It is wonderful, very wonderful!'"

The above may be verified at the Reading-room of the British Museum, by reference to "Johnsoniana," Press mark, 633, i. 23. London: 1836, 8vo. edition.

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* In a letter of Johnson's he says that he was relieved of twenty-two pints.

SLAVERY.—A German paper states that the French Government is seeking to put down slavery in its colonies, more especially by forbidding the purchase of new slaves.

THE PRESS AND WAR.

BY MR. FRANCIS PEEK,

At the Annual Meeting of the Tract Society.

IF it had been absolutely necessary that we should be going to war on this Afghanistan question, still the way in which the subject has been treated by a large portion of the Press, and some even of the religious Press, has been perfectly fiendish. Ladies and gentlemen, they have imported a horrible French word which has no English synonym. It means neither honour, nor duty, nor character. It is a word for which I cannot find any meaning, except a concrete opposition to all the teaching of Christ. It is that word "*prestige.*" Why, it would hurl us on to blood and fire and ruin. What do they mean when they talk so lightly of going to war for "*prestige*"? What is war? It means that hundreds of thousands of our fellow-men shall rush to stab and hack and hew hundreds of thousands of others whom they never saw and who never harmed them. Peaceful valleys are left desolate. Homes and hamlets once full of happiness are nothing but a mass of ruins steeped with blood. And then consider the devilish spirit that war provokes. We know how, when we make a quarrel, every evil spirit is evoked. And then look at the misery which war causes, and which falls for the most part on poor women and children who can bear it least.

Ladies and gentlemen, I say that, except in the last extremity, war is one of the most devilish things by which the earth is afflicted. I am no "peace-at-any-price" man, but I should weep at the thought of war; and yet we see it spoken of jauntily, as if it were a mere holiday, instead of the most fiendish work in existence. Why, I say, the greater part of the Press has for the last two months been given over to devil-worship. What we want are periodicals, and papers, and a literature that will put the right spirit into our people and will teach them what is noble, and what is just, and what is right, and which will not preach about *prestige*, but will preach about honour—that will not preach war, but will teach that wisdom from above, which is peaceable.

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PENTECOSTAL DAYS AT AJUDHIYA.

THE Rev. B. H. Badley reports in *The Indian Witness* a remarkable manifestation of the Holy Ghost at this heathen festival. "It is safe to say that at no *mêla*, in North India at least, has there been such a manifestation of the saving power of Christ. The hearts of the people were touched by the preaching and the testimony of converts. Scores were at once baptized—men, women, and children, family after family. The preachers taught the converts several Hindi hymns, and these were sung with much spirit, while scores were joyously shouting, 'Victory to the Lord Jesus Christ!' The police looked on in amazement. After preaching in the *mêla* the brethren invited those who desired to become Christians to come to the tent, and numbers followed at once, and, after being instructed and confessing Christ, were baptized. The first day 96 were baptised; the second (the great day of the *mêla*), 102, and the third day, 50, in all, 248. The names of all were carefully written. About a score live in Ajudhiya, and will form the nucleus of a Methodist Church there. Others live in the surrounding villages, but the most live in the North-West provinces beyond the Ganges. All were directed to make their way at once to the nearest missionary or Christian village and enroll themselves as Christians. Of this large number of converts the majority were Brahmins; at least one-third were women; one-third were children.

LAMBETH WORKHOUSE.—DEAR SIR,—I am about to commence a series of Sacred-song Services on Sunday evenings at the Lambeth New Workhouse, Renfrew-road, Lower Kennington-lane, S.E., for the inmates, who number about 1200. I am anxious to secure the co-operation of Christian friends who possess the gift of song and are willing to use it in the Master's cause. I shall be greatly indebted to any who will come and help us. The service is to last one hour, from 6.15 to 7.15.

FREDERICK FIELDER, Master.

AN ANTI-TOBACCO CONFERENCE.

A CONFERENCE on the influence of tobacco as it may affect mission work was recently held at the Manchester Young Men's Christian Association. A large company of city missionaries and a number of ladies were present to tea. Mr. Alfred Butterworth, J.P., of Oldham, who presided, said that until recently he was a moderate smoker. He had, however, felt very strongly the moral and physical evil to youths of the habit. He saw with deep regret in his Christian and Temperance efforts that boys broke the pledge, and formed associations through the habit of smoking, which led them quite away from sobriety and godliness. But he abstained from tobacco for a yet more cogent reason than a general pity for the forlorn and misguided boys of other families. His own son, with touching candour, asked him, "Father, may I smoke? My college companions do, and you do. May I?" His answer, as that of every man who cared for the future of his son, was decisive. What could he say but "Do not do it"? But this he could not say without at once and for ever giving it up himself. His brief experience was that he could do more good as a non-smoker. He felt sure that every missionary would look at the matter in that light. He was appalled at the waste the habit involved. Sixteen millions sterling were yearly spent in smoke.

The agent of the Anti-Tobacco League then read an essay on the subject. After demonstrating from scientific evidence the properties of tobacco, he said there were abundant proofs that smoking was a demoralising habit. Money and time are wasted, feelings are blunted, a slavery is voluntarily submitted to, which only those now free can estimate by looking back to the thraldom and degradation it involves.

After the reading of the paper, the Chairman invited remark, especially on the part of those who differed from the views of the Anti-Narcotic League. Several offered a defence of the habit of smoking. Some found that weariness, nervousness, flatulency, and asthma were ameliorated thereby. Others considered that the comfort to aged people, and in some cases the sociability of the habit among men, justified its use. To the waste involved, it ought to be remembered that fully 75 per cent. of the cost of tobacco is net profit to the revenue or to the trade. But the preponderance of opinion expressed was evidently against the habit. Some even declared that their liberation from the habit of smoking was a greater self-conquest than any others they had achieved. All united in strong feeling as to boys indulging in the habit.

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Requests for Praise and Prayer.

PRAISE.—For a successful mission in Taunton, by Miss North, evangelist.

PRAYER.—For blessing on a month's Gospel Temperance and Evangelical Mission held by Rev. A. G. Marment, in Ulster Province.——On behalf of Mr. W. H. P. Wills, of Little Bukington, near Barnstaple, who has for some time been laid aside through affliction.——For tent services conducted by Mr. S. Bryant, in Lincoln, from May 19 to June 3.——For blessing on a mission at Chelmsford, by James Neech, from May 16 to May 29.

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CURE FOR DIARRHŒA AND EARLY CHOLERA.

THE terrible ravages committed by these ailments among the dark races render it advisable that all missionaries and such workers should have a remedy at hand for immediate employment. The undermentioned has been an old family recipe, and has been so remarkably effectual, that it is a duty to make it public. In no case (and it has been tried to my knowledge in every affliction of the kind I have come across during the last twenty-five years) has it failed to give relief within twenty minutes.

E. M.

RECIPE.

One pennyworth of red lavender; one pennyworth of laudanum; one pennyworth of essence of peppermint. Keep tightly corked, to prevent evaporation. A sufficient quantity for some 30 doses. Not to be taken by children.

Directions—From 10 to 25 drops, according to the strength and sex of the patient. A lad of sixteen should take 10 drops upon a lump of sugar, or in a small quantity of rather warm water, and adults can take from 15 to 25 drops, according to their condition. Any chemist will supply it, and will also advise the necessary quantity.

Notices of Books, &c.

Ivy Chimneys. By Edith Cornforth. 2s. *Wesleyan Methodist Sunday-school Union.* In this book we have a pleasant vein of sound common sense running through a well-written and interesting narrative.

Through the Gorse. By Lady Hope. *Hatchards.* In this "village story" many valuable lessons are pleasantly and profitably taught through the medium of the narrative, which itself is full of real and sometimes tragic interest.

Gordon Anecdotes. By Dr. Macaulay. 1s. 6d. *Religious Tract Society.* Any book which throws further light upon the career of England's noble hero will be welcomed by his countrymen, though, perhaps, none could augment the deep respect in which his memory is already held. This volume contains many incidents new to the public, and it will certainly be read with the keenest interest.

Below the Surface. 1s. *Simpkin & Marshall* Mr. Alfred Alsop, of the Boys' Home, Manchester, presents to us here a series of stirring but pathetic facts of "slum life" in that city. We trust that many of our readers will buy this well-written book, and thus serve the double purpose of acquainting themselves with the condition of thousands of their fellow-men, and of augmenting the resources of a highly useful institution.

The Religious Tract Society have issued a little book of Home Prayers for Workmen and Cottagers (3d.), providing morning and evening petitions for a fortnight. The prayers are as simple in phrase, as sound, spiritual, and comprehensive in thought, as could be looked for in a collection of the kind. We should prefer, however, to see our cottagers framing their prayers as the teachings of the Spirit and the needs of the hour might prompt.

Italy Re-visited. By E. S. G. S. *W. B. Whittingham & Co.* In these picturesque chapters the reader has many vivid and pleasant glimpses at the fair and sunny South; the people, and their ways; those who are doing Christian work among them, and various personal experiences of the author. An appendix gives much interesting information about the great Italian patriot Garibaldi, and the book altogether will serve to brighten many a leisure hour.

History of the Christian Church. By Rev. T. B. Sikes. 2s. 6d. *Elliot Stock.* This work describes concise language the leading events in the history of the Christian Church during the first sixteen centuries of its existence. Without endorsing all the opinions expressed by the writer, we commend the book as a valuable addition in accessible form to the current literature on the subject. Theological students will find the syllabus of each chapter conveniently arranged for private study.

What Saith the Scriptures? By J. Anderson, M.D. 3s. 6d. *Hodder & Stoughton.* Dr. J. Anderson is a well-known writer on Bible topics, and always has something to say worth reading as helpful both to the intellect and the heart. The design of this book is to supply the Bible student with a guide to the consecutive study of the Word of God as a whole. The volume admirably answers that end, taking the reader by way of exposition and analysis as far as the first Book of Chronicles. There is a happy combination of spiritual suggestion with critical comment. The parallel references and foot-notes appended to the pages are exceedingly helpful; the latter give clear and concise summaries of important arguments in support of Biblical truth.

Mr. Charles Cook, of Hyde-park Hall, has published a little book containing some incidents he has met with in his prison visitations at home and abroad. Some interesting cases of rescue and reclamation are cited.

The Dean of Canterbury will write a paper on the Revised Bible to appear in the forthcoming issue of *The Quiver.* The Dean was a member of the Old Testament Revision Company.

Mr. J. Kempster, 3, Bolt-court, E.C., publishes a full report of the trial of the Poole perjury case before Baron Huddleston, which has excited so much interest, and which, as many believe, condemned an innocent man to penal servitude for seven years (1d.)

In a notice last week of Mr. H. Varley's "Spiritual Light and Life" (*Whittingham & Co.*) the heading of one of the chapters was quoted by mistake as "The *Reputed* Incarnation" instead of "The *Repeated* Incarnation." The chapter is an exposition of Paul's words, "My little children, of whom I am again in travail until Christ be formed in you."

HYDERABAD, INDIA.—Rev. J. Lyon writes from this place:—This mission is a branch of Bishop Taylor's self-supporting Missions. We have built a place of worship and are steadfastly carrying on the native work. On the building for purposes of worship we have a debt of about £200. Lord Radstock kindly gave us a donation towards this. I feel sure if the Lord's stewards at home knew of our circumstances they would gladly help.

Y.M.C.A. WORK.

FULHAM.

A DEPUTATION from the Young Men's Foreign Missionary Society visited the Fulham Branch of the Y.M.C.A. on Monday evening, May 11. Dr. R. Anderson, presided, and made suggestive remarks as to the responsibility of Christian young men in regard to missionary work. Mr. A. V. Liley, recently returned from the Congo, gave a very interesting account of the work. It was cheering to learn that many of the natives are yearning for the Gospel, and are begging for white men to come and teach them. Mr. Hall, Hon. Sec. of the Society, gave an account of its operations.

BIRMINGHAM.

The Y.M.C.A. here have published their annual report. The Committee rejoice in the growth of the Association, the favour it receives among the young men of the town, and its increasing popularity among employers. One large firm has been so impressed with its value as to pay the subscriptions for a number of their apprentices to join it. Its position as an auxiliary to the churches has been clearly seen in the fact that many of the members have been drafted off as Sunday-school teachers, and others have left for training in the ministerial or missionary fields. The total increase of members for the year has been 276. The religious agencies, including Bible-class, lodging-house visitation, police mission, and weekly prayer-meeting, are all in a satisfactory condition, and are being much owned of God. The intellectual, educational, social, and physical pursuits are all well arranged and regulated. The society is needing £100 per annum beyond its present income.

WOOLWICH.

The usual May breakfast of this Association was lately held in the Masonic Hall, William-street, Woolwich. Mr. George Whale, the President, presided, and over 200 ladies and gentlemen were present. Dr. McKilliam and Captain Sherrard, R.E., gave addresses on "Christian Service and its Hindrances," which must have been exceedingly helpful to all young Christians present. A member of the Association, Mr. Robert John Kennedy, who has just entered the C.M.S. Training College at Islington, described how he had been led to devote himself to missionary work, and made an earnest appeal to young men to live for God. Short Gospel appeals were made by other members, to which we are glad to say there seems to have been a response, some three or four cases of conversion having come to light subsequently.

Mr. Kennedy is, we understand, the fourth or fifth member of this branch who has given himself for work in the mission-field abroad. Favourable accounts have recently been received from Mr. Edward Hughesdon, who was a member of this branch; he left England about fifteen months ago under the auspices of the China Inland Mission, and is now some 1000 miles in the interior.

THE RELIGIOUS SOCIETIES OF PARIS, such as the Foreign Missionary, Evangelisation, Primary Instruction, Bible, Tract, Sunday-school, &c., held their annual meetings in April. It is generally considered that they were much more successful than those of previous years.

THE HOME FOR BLIND CHILDREN, at Goldsmith's-place, Kilburn, will now accommodate thirty-six children; at present there are thirty-four inmates. In the fifteenth annual report friends are asked kindly to keep in mind the sale, which is to take place by and by, and for which useful articles are solicited. Letters, &c., should be addressed to Miss Emma F. Newbery, 127, Portsdown-road, Maida-vale, W.

FLOWERS FOR LONDON WORKROOMS.—It will interest those who have kindly responded to our appeal, to know that the flowers have won us an entrance into workrooms to which we could not otherwise have had access. We have had many tokens that they are greatly appreciated. We are much in need of ladies to help in distributing the flowers. We are anxious that some lady should interest herself in each house of business, and continue to visit it if possible after the time for flowers is past. It has been suggested that fruit would be a very acceptable accompaniment of the flowers; we hope we shall not be asking too much if we suggest that our friends would kindly remember this when the fruit season begins.

Central Institute Y.W.C.A., Laura Hedley.
17, *Old Cavendish-street, W,*

EVANGELISTIC NOTES.

Miss Dalton and Miss E. Earle have held evangelistic services at Wanborough and its vicinity, which have been owned and blessed of God to the salvation of souls. Many were the expressions of thankfulness and praise for blessing received.

Birmingham.—Gospel missions extending over five weeks have been held in the Evangelical Hall, Palmer-street, the preachers being Mr. F. Holmes and Mr. J. Goodall. The resident evangelist is Mr. J. Stead, 221, St. Andrew's-road, Bordesley, Birmingham.

Brecon.—Three preliminary meetings held here by Mr. Spiers, in connection with the Children's Special Service Mission, augur well for a good mission. Every house has been visited. The Blue Ribbon Choir have promised their services at the gatherings.

Mr. Charles Inglis has been conducting a successful mission in South Shields. The afternoon Bible lectures have been well attended, and Christians have been greatly refreshed and stirred up, while the evening services have been blessed to numbers of backsliders and unsaved ones.

Southgate, N.—It appears that one or two inaccuracies have crept into our note of the mission work here, now under the superintendence of Mr. C. Wickerson. The mission is in connection with the Metropolitan Tabernacle *County* Mission—not *Evangelistic* Mission. The friend who kindly provided the land is Mr. Hayward, 319, Kennington-road, who is treasurer of the County Mission.

Alloa, N.B.—Mr. John Mitchell, evangelist, has closed a series of meetings for children, held under the auspices of the Alloa Boys and Girls' Religious Society. About 400 to 600 children attended nightly. The work was deeply interesting in the second meeting, and there is good reason to believe that very many of the boys and girls have got a blessing. The attendance at the children's church has been greatly increased by this series of meetings.

The Glasgow Seamen's Evangelistic Mission held an opening soirée in their new hall at 59, Morrison-street, off Paisley-road, on Saturday, 9th inst. Mr. Graham, chaplain, read the annual report, giving a graphic description of the work that had been done on the north side of the river during the past year, including outdoor meetings, distribution of tracts and books, penny dinners, &c. Interesting addresses were given on behalf of the work by Mr. R. Stewart, Rev. J. Johnston, Rev. W. Millar, and others.

Damerham, Wilts.—The first mission ever held in this parish, conducted by Rev. Walter Bradbury, of Weston-super-Mare, has been concluded after nine days of great interest, extending to the villages of Martin and Doveridge. The Nonconforming brethren worshipping in the three chapels assisted with much love and good will, lending their harmonium for the crowded open-air services. The ladies from Doveridge Hall conducted the singing out of doors with telling effect. Mr. Bradbury is disengaged for June.

Clapham-road Conference Hall.—Evangelistic services are being held here every night during the month, and the Lord is giving much blessing. Every meeting is marked by conversions, some of them remarkable cases. The Gospel address is always followed by an after-meeting, in which the work is individual. The work of personal dealing with souls goes on night by night, sometimes to a late hour. This salvation work is the chief object for which this hall is opened. It is carried on under the superintendence of Mr. Oscar Owers, of the Evangelisation Society, and the missioner for this month is Mr. Herbert Francis.

Openshaw, Manchester.—In connection with the Messrs. Crossley Brothers' Engine Works at Openshaw, Manchester, a mission is now being carried on which has been attended with quite peculiar success. The average attendance every Sunday evening is about 700 persons, a great majority of whom were before they joined the mission unconnected with any place of worship. The success of the mission was, in the first instance at any rate, mainly due to two series of Gospel Temperance meetings, conducted by Mr. Richard Coad, who succeeded in obtaining about one thousand three hundred total abstinence pledges. The work during the last six months has been carried on by Mr. R. G. Macknight, a well-known and successful Gospel Temperance missioner.

FRIENDS OF TEMPERANCE in the United States are asking why the Coffee-house movement, which has been such a success in some parts of this country, should not be started there.

CONTINENTAL NOTES.

The Bâsle Society of Foreign Missions is adding nine young missionaries to its staff of workers; four go to the Gold Coast, four to India, and one to China.

Jews in New York.—God is blessing missionary work among the Jews in New York City, and souls are being led to Jesus, but a permanent place of worship is very much needed.

Spain.—Pastor Segundo Sabio in his third report gives some interesting details of "The Evangelical Church of Free Salvation," which he founded in Saragossa, January, 1882. This young church now numbers about eighty members.

Boston, U.S.—Anniversaries are practically given up, and the Congregationalists propose June instead of May meetings, and Saratoga instead of Boston. For sixty years or more these Convocations have been a prominent feature of New England life.

The Methodist Episcopal Church in America has formed a league for study and work, "to neutralise indolence and frivolity." A plan of reading is laid out, and meetings for conference. The plan is an admirable corrective to the aimless, worldly life everywhere seen.

The *Journal des Missions Evangéliques*, of Paris, gives the continuation of M. Coillard's recital of his journey to Zambesi. God has kept him and led him and his companions through many difficulties. He and his wife and one or two others of the party have been laid low from fever, but were raised up again. M. Coillard has been greatly helped by two devoted handicraftsmen, Middleton and Waddell.

Messina.—The Sailors' Rest and Bethel was opened here on May 2. Assisted by a few English brethren, Mr. S. Burrowes, the Superintendent of the Sailors' Rest Aid Society, was enabled to take a house and have it furnished in three days. The Rest is placed under trustees. The friends at Messina urgently request that an English Christian seaman be sent as soon as possible to have charge of the Rest, and to visit the ships. Captain Thomas Darbey, 68, Shaftesbury-terrace, Stoke-road, Gosport, is Secretary of the Society.

The hymn-book, "Cantiques Populaires," compiled by Rev. R. W. McAll, 32, Rue Pierre-Guérin, Auteuil, Paris, has been issued in a penny edition. It contains 263 hymns, many of them being translations of "Sacred Songs and Solos" Visitors to France and Switzerland may be glad to provide themselves with a supply for distribution in their travels this summer. The books will be sent post free, at the rate of six copies for 8d., twelve for 1s. 4d., and so on. The edition, with music, will be sent post free for 2s.

Persecution in Spain.—Rev. Juan Canellas, of the Reformed Spanish Church, writes of persecution in Salamanca. The Roman Catholic Bishop and his friends have bought the house he rented, and have turned him into the street, so that he is now houseless and homeless. He entreats prayer for himself and the brethren belonging to his church. The congregation increases wonderfully—it has almost doubled within a short time. A letter has been received from Rev. F. Palomares, in which he says that the progress of the work in Seville has of late been most encouraging.

Madagascar.—The London Missionary Society's latest report of the Madagascar Mission announces that many new chapels were built last year. The recent war rather tended to deepen the spiritual life of the people by bringing them to more prayer and to fuller reliance upon God. Even the soldiers away at the seat of war held regular religious services, and the work of Christian teaching was kept up as far as possible by evangelists and preachers stationed in the various camps. Sunday-school work has greatly prospered and extended. The knowledge of Scripture is fast spreading among the children of Antananarivo, whose hearts have evidently been touched by the power of the Saviour's love.

Belgium.—*Le Chrétien Belge*, in its quarterly number just issued, speaks of many encouragements and some trials. Among the latter are losses caused by strikes and the great commercial depression of the country. All Christians will sympathise in the disappointment of Belgian Christians in not being allowed to sell or distribute Bibles or Christian books at the Antwerp Exhibition. They had been promised a Kiosque, had hired a place in the exhibition, and had secured the services of the agent who so successfully directed the work at Amsterdam. At the last the Commission forbad "any religious propagandism within the precincts of the exhibition." The money has been returned, and the committee at the time of issue was seeking a place outside the exhibition enclosure.

SOLDIERS IN CAPE TOWN.

The building in Cape Town which I was anxious to secure as a permanent Soldiers' Home has been purchased; besides affording the reading, class, and game rooms, and refreshment bar, it provides a comfortable, attractive hall, filled on Sunday evenings with the working people of the neighbourhood, besides soldiers, and on Sunday mornings with children, for whom special services are arranged. Weekly meetings are also held, and the interest of the people is thoroughly aroused. The Mission Hall is the only one in the town where undenominational Gospel work is carried on. We have had many tokens of blessing.

The necessary alterations and repairs incurred expenditure beyond what I had anticipated, but rather than suffer the work to be delayed, the money has been advanced, as a loan, by one or two Christian friends. I shall gratefully receive and use any contributions which may be entrusted to me.—Yours very truly, M. S. Osborn.

Soldiers' Home, Cape Town.

N.W. TERRITORY, CANADA.—In a recent brief mention of a proposed log preaching-room to be erected at Qu'Appelle by two sons of Mr. F. Newth, of Barnet, we gave a somewhat incorrect address to which any friends might send help towards the project. Mr. Newth's town address is 43, Percival-street, Clerkenwell, E.C.

THE SEA SHELL MISSION AND CHILDREN'S SCRAP-BOOK MISSION is, we believe, doing a useful and interesting work, in soothing the weary hours passed by sick children in homes and hospitals. Any who desire to help may ascertain particulars on application to the Secretary, Sea Shell Mission, 26, Tunstall-road, Brixton-road, S.W.

CHINA INLAND MISSION.—After a year of unexampled progress, the anniversary meetings of this Mission, at the Mildmay Conference Hall, on Wednesday next, 27th inst., will be of unusual interest. It is hoped that the Earl of Shaftesbury will be able to preside at the afternoon meeting. Lord Radstock is expected back from India in time to be present; among the other speakers, afternoon and evening, are Mr. Reginald Radcliffe and Rev. Hugh Price Hughes.

PASTOR SEGUIN is doing a good work among French people in Chicago. In March he baptized forty French Romanists, who renounced their Pope to follow Christ. The work is wonderfully blessed. His flock are in need of a place of worship. Ministers of all denominations and journalists of all shades of political opinion speak highly of this effort among French Canadians. Pastor Seguin's address is, 170, South Green-street, Chicago, Ill., U.S.A.

AMANDA SMITH thankfully acknowledges receipt of the box forwarded by Mrs. Davis, Foxrock, co. Dublin, who will gladly forward a copy of the letter to any friend who may wish to see it. Mrs. A. Smith says Bishop Taylor's labours are being much blessed. She was herself in good health, having had the advantage of a stay of six weeks in the Canary Islands.

CONVALESCENT COTTAGE, EPPING.—During the past year close on two hundred patients were received. A second home has been secured at Folkestone, and will be entered at Christmas next. About half the patients have paid the full admission fees, and the remaining half have been assisted with part payment, or the whole. Several regular subscribers have died, and fresh helpers are earnestly appealed for. The secretary is Mary J. Catlin, 11, Brooke-road, Stoke Newington, N.

LONDON CITY MISSION.—On Saturday morning last at six o'clock, 150 of the missionaries, with the secretaries, met for prayer at the Mission-house. It was on the 16th of May, fifty years ago, that David Nasmith, at six o'clock in the morning, held a meeting for prayer with his two friends, Richard Edward Dear and William Bullock, in his own house at Hoxton, and then and there formed the City Mission. The completion of these fifty years, it was felt, was an era calling for special praise for the past and special prayer for the future, and that prayer-meeting will not soon be forgotten by those who attended it. The public meeting which will close the proceedings of the jubilee year will be held in Exeter Hall on the evening of June 3. Tickets can be obtained at the Mission-house, Bridewell-place, New Bridge-street, Blackfriars, E.C.

Gleanings.

Rev. J. E. O. Welldon, of Dulwich College, has been appointed Head Master of Harrow.

A lady has endowed, for a specified period, an adult bed in the London Homœopathic Hospital, in memory of General Gordon.

Earl Cairn's speech at Exeter Hall, on March 24, has been printed separately, together with some of his dying words, for general distribution. Copies can be had at the Church Mission House, Salisbury-square.

In consequence of a majority in the new Chamber of Deputies of Brazil being hostile to the Government Bill for the abolition of slavery in Brazil, Senhor Dantas and the members of his Cabinet have resigned.

In one of his Bampton Lectures at Oxford, Dr. Farrar warmly protested against the mediæval clericalism that threatened his own communion. His outspoken words produced a deep impression on the crowded audience.

It is reported in Vienna that Mr. H. M. Stanley will be appointed the first Governor of the New Congo State. Other members of the Government have been appointed, and its seat is at present to be Brussels.

Dr. William Hayes Ward, editor of the *New York Independent*, has finished his work in Chaldea. He is expected in New York in May, or the early part of June. His expedition has been successful.

The Madras Religious Tract Society is counteracting the infidel publications of Ingersoll, Bradlaugh, and Olcott, by circulating Mr. Moody's addresses, translated into Tamil, and beautifully printed.

The Church Missionary Society has decided to occupy two new stations, viz., Quetta, the advanced British post in the interior of Beluchistan, and Aden, the well-known post in the south of Arabia.

Miss Mary Flynn, following the example of Mr. Leadbetter, has joined the Buddhist communion. After a study of the various religious systems of the world, she considers Buddhism alone in accordance with her reason and common sense.

Prince Bismarck, in a recent discussion on the German Parliament, defended Sunday labour under existing circumstances, though he said he would support its legal restriction if demanded by the workmen themselves.

Last week Miss Ellice Hopkins addressed a meeting of men in the Metropolitan Hall, Lower Abbey-street, Dublin, on Moral Purity in Home Life and in Society. The meeting was exceptionally large, both the spacious hall and gallery being crowded.

It is stated that a daughter of Schleiermacher, a son of Schelling, and one of Hegel, three eminent German thinkers charged with pantheism at the beginning of this century, are living at Berlin, and are all pronounced adherents of evangelical Christianity.

After special efforts on the part of the management of the New Orleans Exposition to attract a large attendance on the Lord's Day, the receipts are far below those of any other day in the week, and do not compensate for the extra expenses involved.

Dr. Hole has resigned the incumbency of Trinity Church, Capetown. It is stated that there are other reasons than those which appear on the surface why it is no longer possible for Dr. Hole to work with advantage in his present position.

Lady John Manners suggests that a collection of books should be added to every coffee-house. This would not cost above a few pounds, and those who wish to fight the public-houses on their own ground could not do better than contribute such collections.

The *New York Observer* has it on good authority that a league has been formed in that city, with a membership already of over 2000 actors, designed to make an earnest and effective protest against Sunday performances in the theatres.

It is a remarkable coincidence (says the *Jewish Chronicle*) that the day on which the Revised Version of the Old Testament is published is the eve of the Jewish Feast of Pentecost, which commemorates, according to tradition, the revelation on Mount Sinai—the first "publication" of the Decalogue in any version.

"SLUM WORK."—Much success has attended the well-known Manchester and Salford Street Children's Mission during another year. We gather from the sixteenth annual report that a splendid work is being done by the homes for destitute and neglected lads, the mission school, and other branches of the institution. *Slum Work* is published at 3d., and is well worth obtaining from Mr. A. Alsop, Boys' Home, Wood-street, Deansgate, Manchester.

SOUTHSEA MISSION, PORTSMOUTH.—For months past we have been busily occupied in our Mission-halls, cottage-meetings, visiting from house to house, open-air preaching, &c. Now the time is come for Gospel tent work. We commence this year at Gosport for one month, and then return to Southsea for the remainder of the summer. This year I have added a "Bible-carriage," which will be ready by Whit-Monday, for the sale of Bibles, &c. &c., which will be a very great boon to the work. The Bible-carriage is paid for, but I need about £15 more to fit it up and furnish it, and about £50 for a stock of Bibles, &c., besides the working expenses of the tent, &c. &c.

Ebenezer Cottage, Inglis-road, John Denning.
Havelock-park, Southsea.

Notes on Daily Readings.

These notes on the chapters of Scripture arranged for the "Bible and Prayer Union" are not intended in any way to interfere with the "Monthly Notes." Those who desire to become members of the Union should communicate with Rev. T. Richardson, St. Benet's Vicarage, Mile End-road, London, E.

MAY 21.—ACTS XXIV.

v. 2.—"*Tertullus began to accuse him, saying.*"—The difference between carnal policy and Christian courtesy is well illustrated by contrasting the address of Tertullus to Felix with that of Paul. The former is gross flattery in the form of skilful, not to say cunning, rhetoric. Felix was one of the most corrupt and despotic rulers the Jews had known, as history testifies; the wily orator merely suited his words to serve his purpose. Paul, on the other hand, in accordance with his own precepts (see Rom. xiii. 7; Titus iii. 1, 2), respectfully addresses his judge, and while acknowledging his long experience, and congratulating himself upon it, resorts to no artifice or mere expedient. The Christian, when on his trial for Christ's sake, can never do better than rely upon the truth of his cause, and leave the issue with God.

v. 25.—"*As he reasoned of righteousness, temperance, and judgment to come.*"—In ver. 24 we see that "faith in Christ" was the basis of the Apostle's reasoning. He showed how the great principles upon which he reasoned grew out of and were an essential part of the Gospel of Christ. "Righteousness" here means justice, right conduct in the most practical sense; "temperance" is self-control, and in view of the libertinous connection between Felix and Drusilla, then sitting at his side, no doubt had special reference to chastity of life; "judgment to come" might well strike terror into the heart of a man such as Felix was; it calls upon all to make sure that their faith in Christ is vital, and, therefore, pure and operative. Nothing less will stand the test which must be applied.

MAY 22.—ACTS XXV.

v. 12.—"*Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.*"—As the representative of the Roman world's power, Festus becomes the executor of the wish which Paul had long ago entertained in his heart, the agent and performer of the counsel which the Lord had long ago determined upon in the case of Paul. While by the rulers of Israel the Divine ordinances of Israel are perverted to wicked and mischievous purposes against the kingdom of God: the order of the Roman empire—the real nature of which is hostility against the kingdom of heaven—must, up to its highest authorities and head, serve and promote the ways and purposes of the kingdom of Jesus. Instead, therefore, of gratifying Jewish wickedness, as it did in the case of the Lord and of his Apostle James, the Roman world's power appears here as the servant and promoter of the thoughts and purposes of God.—*Baumgarten.*

v. 16.—"*It is not the manner of the Romans to deliver. . . .*"—The grand maxim of the Romans to condemn no man unheard, and to confront the accusers with the accused, should be a sacred maxim with every magistrate and minister, and among all private Christians. How many harsh judgments and uncharitable censures would this prevent! Conscientiously practised in all Christian societies, detraction, tale-bearing, backbiting, misunderstandings with every unbrotherly affection, would be banished from the Church of God.—*Dr. Adam Clarke.*

MAY 23.—ACTS XXVI.

v. 22.—"*Saying none other things than those . . .*"—Truth is one and the same in all ages; it is also ancient, and ever at agreement with itself. As, on the other side, error is new, manifold, dissonant, and contradictory to itself, and much more to the truth. Those that stumble from the ancient ways, to walk in "new paths, in a way not cast up," are people that "forget God" (Jer. xviii. 15), to sacrifice to new gods, that came newly up (Deut. xxxii. 17); they are none of God's ancient people (Isa. xliv. 7), but an upstart generation that knew not Joseph.

v. 23.—"*That Christ should suffer,*" &c., may be fitly called a little Bible, a short Gospel, a model of the mystery of godliness.—*Trapp.* Acts xvii. 3, 18, contain the essence of the Gospel, the latter verse in the fewest possible words—"Jesus and the resurrection."

v. 29.—"*I would to God, that not only thou . . .*"—Critics vary as to the precise meaning of Agrippa's words in the previous verse; Paul, however, turns them to account as indicative of a *partial* conversion to the truth, and exhibits the nobleness of the Christian faith in his unselfish yearning over his foes that they might know as he does the joy of a full salvation. Lewin justly describes the words of this verse as "a masterstroke of true eloquence that the finest orators of Greece and Rome have never excelled."

MAY 24.—ACTS XXVII.

v. 10.—"*I perceive that this voyage will be with much hurt.*"—Had the voyage been *smooth* and *prosperous* there would have been no occasion for such striking interferences of God; and had it not been for the shipwreck, probably the inhabitants of Malta would not so soon have heard of the Gospel. God serves his will by every occurrence, and presses everything into the service of his own cause. We may leave the government of the world and that of the Church most confidently to God; hitherto He has done all things well; and his wisdom, power, goodness, and truth, are still the same.—*Dr. A. Clarke.*

v. 44.—"*They escaped all safe to land.*"—Life is a voyage, a perilous voyage, which that of Paul affectingly illustrates. The delays, the slow progress, the necessity of seeking safe harbours, the storms, the quicksands, the darkness, the uncertain way, the leaky ship, the striking on the shore, the beating of the waves, the failure of the anchors, the breaking up of the vessel, the plunge into the deep, the clinging to boards and broken pieces—what apt emblems of human life! From all these dangers there is a safe refuge, a shore which may be reached, a firm anchorage, a land where, secure from danger, we shall be welcomed, and may dwell for ever. Our earthly possessions will, indeed, perish in the final wreck of all things; but let the ship perish, let all that we have sink in the deep, if *we* may come "safe to land." From these storms and billows, these dangerous seas, these tempestuous voyages, may we all be brought, at last, safe to heaven.—*Barnes.*

MAY 25.—ACTS XXVIII.

v. 14.—"*Where we found brethren.*" *v.* 15.—"*When the brethren heard of us they came. . . .*"—Here was true Christian brotherhood, a recognition of the essential oneness of those who are the servants of Christ. Ignoring sect or party, Paul everywhere rejoiced in the fellowship of saints as such, finding even in strange scenes, and among strange faces, those who simply as brethren in Christ refreshed his heart. No earthly circumstance can be more cheering or delightful than to be surrounded with the atmosphere and spirit of true brotherly love. Well might the Apostle say, "Let brotherly love continue."

v. 30.—"*And Paul dwelt two whole years.*"—Paul's stay at Rome forms the crowning point of the Gospel preaching, and the end of Acts. Luke might otherwise have easily extended the narrative till the Apostle's death. He commenced at Jerusalem; he ends at Rome. What a triumph of the Word of God, that in the very seat of the empire of the world Paul could preach unhindered the kingdom of Christ!

O Church, thou hast thy form. It is thy duty to preserve it, and to maintain thy trust. In the Old Testament, the Book of Isaiah, the volume of the twelve Prophets, Ecclesiastes, and Lamentations, end with menaces and severity; the Jews, in consequence, usually repeat the more cheerful verses immediately preceding, without the vowel points. The books of the New Testament all end in joy.—*Bengel.*

MAY 26.—ROMANS I.

It is worthy of note that the Apostle does not, as in his previous epistles, write to the "Church" of, or at, Rome, but to "all that be at Rome beloved of God, called . . . saints." Having in this case changed his mode of address he keeps to it, as all his epistles to churches written after this are addressed to "saints." Why this change? Was it that as the churches increased in numbers the Church of God became less and less recognisable in its corporate form, and hence the change from the collective to the individual mode of address? or was it that the Spirit of God foresaw what fearful abuses would in time cluster round this word "Church," especially at Rome—the future professed headquarters of Christendom,—and so forbore to recognise any but individual saints at this or at any other place?

vv. 1-3.—Omitting the second verse which is parenthetic, we get this definition of the subject of "God's Gospel" . . . "concerning his Son, Jesus Christ." How much so-called Gospel preaching would, if tested by this definition, turn out to be no "Gospel of God!"

v. 5.—"*Obedience to the faith*" is rendered more literally in R. V. "Obedience of faith." The law requires obedience of works, the Gospel obedience of faith. Paul argues (x. 16) that "all have not obeyed the Gospel," for Isaiah saith "Lord, who hath believed our report?" Hence the Gospel is called (iii. 27) "the law of faith."

v. 17.—The R. V. changes "the righteousness" to "a righteousness of God," there being no definite article in the Greek. This, however, might as well be expressed by "God's righteousness," pointing to the long-promised and now-revealed righteousness of God; see Isaiah xlvi. 13: "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry." See also Isaiah li. 5, 6, 8.

"*The just shall live by faith.*"—The exact order of these words both in the Hebrew and in the Greek is "the just by faith shall live," and many think, and probably correctly, that the Apostle meant to prove by the quotation not that the just shall live by faith, but that the just by faith shall live. At all events it is better to keep to the order of the original and so keep open what is fairly an open question.

MAY 27.—ROMANS II.

v. 8.—"*To them that are contentious.*"—All scholars are now agreed that this word "contentious" comes from a root which does not mean "strife," but "party spirit," or "faction." Hence R.V. renders it "to them that are factious." The Jews exhibited this "factious" opposition to "obeying the truth," when they said, "Have any of the rulers or of the Pharisees believed on Him?" (John vii. 48); and a similar factious opposition on their part may be traced all through the Acts of the Apostles. But we see the same spirit both in heathenism and Mahomedanism, and even in professing Christianity whenever attachment to religious views of the party to which we belong prevents souls from "obeying the truth."

v. 13.—"*Not the hearers of the law are just before God, but the doers of the law shall be justified.*"—This latter clause throws light upon the whole context in which it stands, and shows that the Apostle is speaking not of actual facts but of abstract principles. No such perfect obedience can be found either among Jew or Gentile as would justify the soul "in that day when God shall judge the secrets of men," but his object is to show that nothing less than this would suffice, for the Jews seemed to think that knowing the law would do.

v. 14.—"*For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.*"—This verse is not intended to show that the Gentiles keep the law, for the utmost it asserts is that they do things contained in the law, but that they know something of the law by the light of nature, and hence are under the same danger as the Jews to mistake knowing for keeping. Phillipi well explains the line of thought. "It is not having heard the law, as the Jews think, but having observed it, which will justify: for if the hearing of it were enough, the Gentiles also could claim this advantage. since positive features in their moral life testify to the existence of a law engraven on their hearts."

v. 26.—"*If the uncircumcision keep the righteousness [or the requirements] of the law.*"—The case is hypothetic, and never has been realised to the full extent that the language requires, except in the case of a Christian. It is therefore probable that the Apostle had such in his mind. So thinks Godet.

INDIGENT BLIND VISITING SOCIETY.—A highly interesting meeting, numerously attended, was held on May 13, at St. Stephen's Schoolrooms, Canonbury, the occasion being the opening of an educational class for the blind of the North of London, by the Indigent Blind Visiting Society, Red Lion-square. Between 800 and 900 are under regular visitation by the Society, and about 300 are receiving elementary education in day-classes. A special appeal is made for funds to enable the Society to maintain and extend its usefulness.

COUNTRY HOLIDAYS FOR POOR CHILDREN.—Through the Country Holidays Fund to provide fresh air for ailing London children, and its local committees, 5000 poor children last year spent two or three weeks in the country. The children were boarded in cottages which had been guaranteed as suitable by some well-known resident in the village. The average cost of board and lodging was 5s. a week per child, and towards the expenses the parents willingly contributed according to their means. Not only were the children much stronger from their visits to the country, but they came back with a great increase of knowledge and happy memories of the strange and delightful sights and sounds they had seen and heard. Help in continuing and extending the work will be thankfully received, and further information given by the Secretary, 1, Adam-street, Aldelphi, W.C.

OBITUARY.

MISS M. J. MONCK.

THIS lady, several of whose hymns have appeared in our columns, fell asleep in Jesus at Hastings on May 13, aged 58. She had no relatives and few friends in England, but many in Ireland, where she was known by her writings, signed "M. J. M." Her end was peace; she was gently gathered home.

DR. H. A. STERN.

We have to record the sad loss sustained by Christians of the Hebrew race, in the death of Rev. Henry Aaron Stern, D.D. His funeral took place on Monday last, at Ilford Cemetery.

LIEUT. JOHN SANDFORD BROWNE, R.N.

This Christian brother fell asleep in Jesus on May 6, aged forty years, after long and painful suffering, especially during the past six months. He rests from his many and long labours as a devoted servant of the Lord Jesus, and a helper of many good works.

REV. DAVID DEWAR.

The death of Mr. Dewar took place at Fochabers, N.B., suddenly, in his manse, on Tuesday week, at the ripe age of eighty-eight, death resulting from apoplexy. His loss is deeply felt in the village and neighbourhood, where he laboured so long and faithfully, and was so highly and deservedly esteemed.

DOWAGER COUNTESS OF GAINSBOROUGH.

This Christian lady, well known in the upper ranks of Society, died last week at a good old age. She took a deep, practical interest in all good works, and many societies will miss her help. The Countess showed special concern in the operations of the Society for Promoting Female Education in the East, of which she was a Vice-President, and a working member of the Committee. *The Court Circular* contained the subjoined: "The Queen has been much grieved by the loss of one of the oldest members of her household. The Dowager Countess of Gainsborough was one of Her Majesty's ladies at the time of her accession to the Throne, and one for whom the Queen has always entertained sincere affection."

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Notices.

Ladies' Samaritan Society.—In a recent notice of this work we stated that the *Princess* of Wales would open the new hospital in June; it ought to have been the *Prince* of Wales.

Colportage.—Mr. Charles Clement, colporteur, 6, Jane-street, Collyhurst, Rochdale-road, Manchester, would be glad of any gifts of tracts or small books for distribution among the congregations he addresses while travelling with a Bible carriage.

Communications Received with Thanks. — G.E.S. L.H.A. J.B. H.S. J.M.F. Hopeful. G.M. E.L.W. F.S. J.T. S.B. R.G.M. H.B.W. H.J.M. An Officer. R.C J.M. H.R.F. C.B. J.H. J.L.W. Miss H. T.M.F. J.W.B. F.S. R.S. W.D. E.P.L. J.R.P. J.D.C. W.B. R.E.L. E.S.F. C.H. W.E. J.Y. T.J.B. G.K. W.S.W. W.H. C.C. J.D. F.W.H. J.E.H. C.K. C.M.H. C.E.H. W.W. J.C.R. C.W. E.F. L.F.H. M.E. E.S. W.S. W.B.W. F.C.W. Mrs. T.D. A.U. J.H.C. W.C.L. W.C. E.P.H. E.P.T. W.McG. J.P.C. F.H.P. G.W.H. F.J.T. J.D.W. J.V.S. C.T. C.L.H. A.H. C.I. W.F. R.D. D.R. C.M. J.G. M.T.B. A.M.H. H.R. W.H.P. J.S. E.G.

Applicants for Tracts.—J. E. Savage, South-street, Wellington, Somerset; W. McGowan, 40, Feversham-street, Middlesborough; T. H. Franklin, 15, Milton-road, The Hyde, Middlesex, N.W.; Mrs. Brookes, 353, Dudley-road, Birmingham; J. F. Long, evangelist, Mission House, Station-street, Stratford, E.; J. Cooper, 30, Janet-street, Mill-wall, Poplar, E.; Miss Jessie Yarrow, Cambridge House, Summerhill-road, Tottenham, N.; A. J Bartlett, 40, Earl-street, Edgware-road, N.W.; G. H. Conibeer, 21, Canton-street, Poplar, E.; H. Hadfield, 29, Hanover-gardens, Kennington, S.E.; Gunner W. J. Rudland, J Battery, 3rd Brigade, R.A., Trimulgherry, Secunderabad, India; Mr. J. Birchall, 17, Silver-street, Irlam, near Manchester; T. Reynolds, 6A, Peabody-avenue, Pimlico, S.W.; F. Richards, Butt-lane, South Petherton; Mrs. Baker, Butt-lane, South Petherton; Miss Sawyer, Prospect House, Budleigh Salterton, Devonshire; Mrs. A. Taylor, 51, Sandringham-buildings, Soho, W.C.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

THE POOR FRENCH IN LONDON continue to be looked after by Mons. M. G. Barbier, who does an excellent work of evangelisation among them. The work includes regular services at the chapel in Soho, Sunday-school, day-school, Home for governesses, servants' agency, open-air preaching, and free distribution of Scriptures. The good done in each department is briefly narrated in the recently-issued report, in which many encouraging facts are recorded. M. Barbier's address is 10, Charlotte-street, Portland-place, London, W.

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

Newport and Isle of Wight Conference, Wednesday, Thursday, and Friday, May 20, 21, 22. Rev. H. G. Thwaites, St John's Vicarage, Newport, Isle of Wight, gives information.

International Conference on Divine Healing and True Holiness, June 1 to 5.—Bethshan, 10.30 a.m., meeting for prayer and conversation; Agricultural Hall, Islington, 7 p.m., general meeting; prayer meeting, 6.30 p.m. Brethren and sisters from America, Australia, France, Germany, Holland, India, Spain, Sweden, Switzerland, are expected to take part in these meetings.

Merrion Hall, Dublin.—Believers' Meetings, June 2 to 4.

Mildmay Annual Conference.—Wednesday, Thursday, and Friday, June 24—26.

Keswick Convention.—July 27 to August 1; arrangements as last year.

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EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address 17, Claremont-square, London, N. Printed circular post free on application.

Rev. W. H. Aitken.—To June 12, Holy Trinity, Bordesley, Birmingham; 14 to 29, St. Silas, near Birmingham.

Messrs. Fullerton and Smith.—To May 24, Huddersfield; 31 to June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—To May 31, Forest Gate, E.; June, Reading; September and onwards, South Wales.

Rev. W. Haslam.—St. Luke's, Hull, May 30.

Mr. F. E. Marsh.—July, Glasgow.

Mr. Henry Thorne.—May 23 to June 8, Ludlow.

Mr. W. Spencer Walton. — Spark Hill, Birmingham, May 21 to 26.

Mr. J. M. Scroggie.—Dunoon, August; Glasgow, September; Kendall, October.

Rev. A. G. Marment—To June 4, Castleblayney, Monaghan, Clogher, Minterburn, Aughnacloy, Ennyvale.

Messrs. Wm. Catlin and Joseph Phillips itinerating on the Isle of Wight from May 23 to June 4, beginning at Ryde on Whit Sunday, Monday, and Tuesday.

Merrion Hall, Dublin.—Mr. Shuldham Henry during May.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Agricultural Hall, Islington, N. — Sunday, May 24, 3.30 p.m., Signor Gavazzi (from Rome); 7 p.m., Mr. Spurgeon's evangelists.

Clapton Hall, Upper Clapton.—Sunday evening addresses, during May, 6.30 p.m., by Mr. J. Denham Smith: 24, "The Love of God in Relation to the Lost;" 31, "Immortality, Incorruptibility, and Eternal Life." Friday evenings, addresses on the "Standing of the Christian as seen in the Word of God."

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, to May 24, Messrs. Edward Hurditch and F. C. Spurr, Sundays, 7 p.m., and week nights, 8. Dalston Bible Depôt, 103A, Dalston-lane (temporarily), Mr. J. Bruce Low, Sunday, 7 p.m.; Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Dr. Popham, Sunday, 7 p.m.; Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. V. T. Onslow, Sunday, 7 p.m.; Mr. G. H. Lord on "The Gospel in a Penny," Wednesday, 20th inst., 7.30 p.m.; Bank Holiday (Whit Monday), 25th inst., Mr. J. Denham Smith and Dr. McKilliam at 4, tea at 5 30 p.m.; evening meeting, 6.30. Malden Hall, Kentish Town. Mr Geo. Hucklesby, Sunday, 7 p.m.; Thursday, 8. 190, Alexandra-road, St. John's Wood, N.W., prayer meeting for workers, Wednesdays, 10.30 a.m.

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MISCELLANEOUS.

London Aged Christian Society. — Annual meeting, Friday, May 29, Exeter Hall, 3 p.m.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Zenana and Medical Mission. — Annual meeting postponed until the early part of next October.

Bennett-park Room, Blackheath —Mr. W. Kelly every Wednesday, 7.30 p.m., on the "Book of Revelation."

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Indigent Blind Visiting Society.—Annual meeting, Grosvenor House, W., June 10, 3.30 p.m., Duke of Westminster in the chair.

Professor Andre's Alpine Choir and Choral Society (connected with the Temperance Training Homes), Exeter Hall, Tuesday, May 26, 7 p.m.

Merchants' Lecture. — Rev. J. Kennedy, D.D., every Tuesday in May, at noon, in Finsbury Chapel Finsbury-circus, E.C. Subject, "The Religion of Isaiah."

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, 3.30 p.m. —Friday, May 22.

British Women's Temperance Association. — Annual meeting, Memorial Hall, Farringdon-street, Thursday, May 21, 7 p.m., Dr. B. W. Richardson presiding.

St. George's Hall, Langham-place, W. — Mr. Russell Hurditch, Sunday, May 24, 11 a.m.; Mr Fegan, 7 p.m.; Burlington Hall, Savile-row, Wednesday, 8 p.m

Children's Special Service Mission.—Mr. J. Spiers and Mr. Westall, Brecon; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in May, 3 p.m.

Evangelical Mission to Israel, 394, Hackney-road, E. —Annual meeting, Tuesday, June 9, 3.30 p.m., prayer, praise, and reading of the Word; 7 p.m., public meeting.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, June 5, tea at 6; meeting at 6.45. Address by Rev. J. Ossian Davies on "Christian Work and its Reward."

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, May 22, 7 p.m., subject, "Prayer for the Holy Spirit;" tea at 6. No meeting Tuesday, 26. Sunday, 24, at Eastbourne, 3.30 p.m., Bible reading, by Miss Mason.

Great Western Hall (next to Edgware-road railway station).—Whit Monday, all day, commencing at 11 a.m., Mrs. Booth, Mr. Bramwell Booth, and others. Monday, June 1, 7 p.m., annual meeting, the General on "The and Progress of the Salvation Army."

Aged Christian Blind Women.—Annual meeting of the North London Home, Exeter Hall, Thursday, May 28, 7 p.m. Speakers: Dr. L. D. Bevan, Rev. J. R. Wood, Mr. T. A. Denny, Dr. T. R. Armitage, Rev. John Robertson, and Mr. George Williams (in the chair).

Annual Missionary Breakfast, Powis Hall, Powis-gardens, Westbourne-park, Monday, May 25, 9 a.m. Addresses by Rev. G. A. Shaw (Madagascar), Rev. W. Holman Bentley (Congo), and Rev. Evan H. Hopkins (Richmond). Tickets, 1s., of Mr. Everett, 75, Cornwall-road, Westbourne-park, W.

Home of Industry, 60, Commercial-street, Spitalfields, E — Workers' meeting, Wednesday, May 20, address by Mr. R. C. Morgan, "Thoughts on the Revelation, for Christian Workers." A party of boys and girls, leaving the same evening for Canada, will be present to take farewell. Tea at 6; meeting at 7 p.m.

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Y.M.C. ASSOCIATIONS.

61, **Gracechurch-street.**—Daily prayer meeting, 1.15 to 2 p.m. (Saturday excepted). Address by Mr. H Hutchinson, at the Lambeth Ragged Schools, Friday, May 22, 8 p.m. Gospel Temperance addresses by members at George-yard Mission, Whitechapel, each Monday, at 8.15 p.m. Members' meeting, last Thursday in the month, 6 p.m.

Exeter Hall.—Sunday, 3.30 p.m., Bible lecture, for men only, by Dr. Anderson; 7 p.m., Gospel service, conducted by Mr. Russell Hurditch; Bible readings, by Mr. F. E. Marsh, at the mid-day prayer meeting, May 21, "Spiritual Food;" 22, "Spiritual Understanding."

Burlington Hall, 23, Savile-row, Regent-street, W.— Lectures on "Christian Evidences," by Rev. C. Lloyd Engström, Thursdays, 8.45 p.m. Questions will be answered at the close of each lecture.

Conference Hall, Stratford.—May 24, 3 and 7 p.m., Mr. Dudgeon, of Kilkenny, Ireland.

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THE HOUSING OF THE POOR.

THE first part of the long-expected Report of the Royal Commission upon the Housing of the Poor has now been issued. It is remarkable and interesting—chiefly, perhaps, because, after so much labour has been expended upon it, it contains so little that is new. The evidence it furnishes certainly bears out the startling testimonies of the earnest men and women who for long have, through the Press and upon the platform, been calling attention to the distressing condition of a large proportion of our people. It goes little beyond this, however, and confessedly leaves many of the important dependent questions where they were before.

An attempt is made to settle the point as to the relative positions of poverty and intemperance, but it is by no means a successful one. Though drink is recognised as a potent cause of that gravitation to the slums which characterises so much of our working-class life, a few platitudes convey the impression that the Commissioners have not yet got beyond the A B C of the Temperance question. Surely it did not require a Royal Commission to tell us that "if drinking were given up greater comfort would in many cases follow;" or that "drink and poverty act and re-act upon each other: discomfort of the most abject kind is caused by drink, but indulgence in drink is caused by overcrowding and its cognate evils." These truisms have been reiterated upon Temperance platforms for half a century. There are few people who are not prepared to admit that much of the physical and moral uncleanness of the poverty-stricken classes is traceable to their wretched environments. Living in places scarcely fit for swine, and dying like sickly sheep, what wonder if in other respects they sink at times below the level of the human?

Possibly legislation of both a remedial and a preventive nature will follow the Commissioners' labours, not because any lower deep has been discovered by them in our social life than that frequently commented upon in the public Press, but simply by reason of the influence, parliamentary and otherwise, of the members. Whenever that legislative action does take place it will be none too soon, though it may interfere seriously with those "vested interests" which are at the foundation of so many of our social evils.

One of the seven memoranda which are appended to the report is of a striking and powerful kind, for it comes from the pen of a gentleman (Mr. Ed. Dwyer Gray, M.P.) who is very familiar with the unhappy condition of the poor in the Irish Metropolis. It contains opinions and suggestions as manly and straightforward as they are able: "Even if all the recommendations contained in the Report were adopted, they would scarcely have an appreciable effect upon the terrible evils," says Mr. Gray. He goes on to suggest, and the suggestion must meet with the approval and support of every Christian man and woman who has thought deeply upon this gravest of our modern problems, that there should be legislation to make the owner of tenement houses criminally and civilly responsible for "sickness and death," resulting from his or her neglect of sanitary duties and regulations. This would be a step in the right direction, and if the proposed legislation could possibly be widened, so as to make such landlords and owners of property liable for the effects of the moral pestilence which just as surely follows overcrowding, perhaps society would be none the worse for it.

Innocence and purity cannot be preserved in such family life as that recently referred to in this journal, with eight people living and sleeping in a room ten feet square by seven feet high, or, as in the case quoted in the Report, where nine people live in one small room. Moral disease and death must inevitably result, just as physical illness and decay follow the other unsanitary conditions. In the very heart of our greatest centres of civilisation, children grow up whose possibilities of becoming good and virtuous are almost infinitesimal, the jail and the hospital being the happiest places they are likely to know. Mr. Dwyer Gray's practical suggestion seems to point to a way of making some one responsible for the fact. We commend his words, therefore, to those Christian people who remember how careful Christ was about the bodies of men, and who, following reverently in the Master's steps, are endeavouring to do something to lessen the burdens of the suffering and sorrowing, if sometimes sinning, poor.

James Bowker.

◆

WEAK HANDS AND WILLING HEARTS.

"My word shall not return unto Me void."

THE life of faith is not a life of sense, and weak hands and willing hearts are not shut out from service; therefore be not discouraged, prisoners of hope, at the iron gate which God has allowed to separate you from the outer world. Peter's God is your God; the God of Paul is the same yesterday, to-day, and for ever. If you desire his glory and his service, "believe only," and it shall be given you; and "sow beside all waters," for "He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee." "Blessed are all they that wait for Him."

One dreary evening in January, a poor woman, borne down by the cares that belong to a large family, came to share her satisfaction with me that her boy (of ten years of age) had obtained a place of daily service in a ladies' school, for blacking shoes and knife cleaning, and that the three servants were very kind to him. There were some little books near me, and taking up three, I told her to give them to Bobby, for his kind friends, asking for a blessing on them, as they carried the Word of God.

Who that knows the preciousness of the Saviour's love does not rejoice to go forth to sow, leaving to Him to reap? For—

"In bye-ways many a tiny grain
Falls and seems wasted that shall spring again
Into a full ripe wheat-sheaf by and by,
For life within the hard gold shell doth lie;
Life—that can only pierce the husks and grow,
By being scattered where God's soft winds blow"

A week afterwards, I needed to be reminded that it is not to him that runneth, and so, perhaps, it was the "set time" for my faith to be revived. My poor friend came again. She told me that her boy took the books the next day, and found the cook was leaving her place. She accepted it gladly as a parting gift from the little fellow, and gave him a present in return.

Later in the day he gave "Love did It" to the housemaid, who at the same time received a telegram to summon her to the sick bed of her brother invalided from India, not expected to live. He had been the trial and sorrow of the family for many years, and had now returned to die, without hope, without God. The housemaid put the tract in her pocket to read on the railway journey, for the purpose of beguiling the time rather than for any desire after its contents. When she reached home her brother was worse, and the despair of his soul such that she knew not what to say to him, for she knew no comfort to offer him.

She remembered the little book; it was about God's love to sinners like him, so she read it. She was amazed at his rapt attention and thankfulness. She sat up with him that night, and again and again she read the tract to him. The words were bread to his famishing soul: "God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And He "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God" (Gal. i.). "Greater love hath no man than this, that a man lay down his life for his friends." Here was the Gospel of the grace of God, the golden grain, "scattered where God's soft winds blow," the song of salvation to millions of souls, sufficing for millions more.

The following day the housemaid returned to her place of service, deeply impressed by the work of the Spirit on the young soldier's soul. The next week she received a letter from her mother, telling her of the happy death of the prodigal, and the blessing that she had carried him through the tract, "Love did It."

Bobby had sympathy with me, for when with tearful eyes he repeated the simple history of the dying soldier to his mother, he added—

"Do go and tell the lady who gave it, I know she will be glad." And truly she was glad, and rejoiced exceedingly.

Of the third tract I know nothing; but the same blessing was asked on the *three*, and it shall spring up in due time, and be recognised when the seed has brought forth "after its own kind." This truth I am slowly learning: Those members of the body which seem to be more feeble are necessary, and if they were not feeble, they could not so show forth the love and power of God. He who desires to serve in the sanctuary shall have a place of service and the wages of the Lord of the harvest; his smile, and his blessing.

Anna Shipton.

WORKING GIRLS IN LONDON.—A number of the young women resident in the Homes for Working Girls were entertained on a recent evening by the Countess of Aberdeen, at Stafford Rooms, Titchborne-street. After tea and music, short addresses were given to the guests by Lord Aberdeen, Professor Drummond, Dr. McEwan, and Canon Spence. On the motion of Mr. J. Shrimpton, hearty thanks were accorded to the Countess for her great kindness in providing such a pleasant and profitable evening.

A POWERFUL PULPIT.

By the late Dr. REES, Swansea.*

SHOULD plain, earnest, and popular preaching of the Gospel ever give place to dry metaphysical lectures on abstruse subjects, or become a dull and a secondary part of our public religious services, the doom of intelligent spiritual religion will be sealed. Scriptural Christianity will lose its hold on the world whenever frivolous ceremonies or learned disquisitions on scientific, philosophical, or secular subjects are substituted for powerful Gospel preaching. The history of religion in all ages and countries emphatically proves this to be the case. Throughout the New Testament the greatest importance is attached to the preaching of the Gospel.

A SUCCESSFUL PREACHER.

He must be a devout and a truly godly man. An ungodly preacher, what an awful incongruity! Nothing could be a greater obstacle to the prevalence of pure Christianity in the world than the intrusion of ungodly men into the sacred office of the Christian ministry. Our good forefathers, the Puritans, contended that no unconverted man could be a true minister of Jesus Christ; while their High Church contemporaries held, and publicly advocated, the pernicious error that Episcopal ordination gave validity to the ministrations of men, whatever their moral character might be! It is lamentable to think that many of our countrymen in the present day hold the same soul-destroying sentiment. Only when all our pulpits are occupied by good men, full of the Holy Ghost and of faith, may we expect much people to be added to the Lord. Men burning with zeal for the glory of God and the salvation of sinners, cannot fail to be effective preachers, provided they are endowed with the other necessary gifts.

The effective preacher must have both physical and mental powers adapted for his profession, and at least a moderate degree of culture. Every preacher should be a godly man, but every godly man cannot be a preacher. Too many men think that they are called to be preachers when none but themselves think so; and churches have too often grievously erred by permitting some of their members to commence preaching before ascertaining that they possessed the natural and mental qualifications required for the work. No one should assume the office of a public religious teacher without a good store of scriptural and general knowledge, together with ability to deliver his thoughts with freedom and in an agreeable manner. *The successful preacher must be full of the spirit of his work.* No one can excel in any profession unless he heartily delight in the discharge of its duties. Compared with the Christian ministry, all worldly professions are insignificant, and the man who enters it without solemnly consecrating his whole being to the service is a presumptuous intruder. Paul says, "Necessity is laid upon me: yea, woe is unto me, if I preach not the Gospel." The prophet Jeremiah once in a fit of dejection, on account of the reproaches and the fierce opposition of his idolatrous hearers, made up his mind that he would give up prophesying in the name of the Lord; but he was soon compelled to alter his determination, and say, "His word was in mine heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." The man who can give up preaching in order to enjoy a quiet life, or in disgust on account of petty annoyances from some of his people, has not his heart in his Master's work, and his retirement will not be a great loss to the Church.

No one can be useful and successful in the ministry of the Gospel without discretion and amiability. The Christian minister has to do with a great variety of characters—the educated and the uneducated, the keen and the dull, the rich and the poor, the gentle and the rude, the sincere and the treacherous, the patient and the hot-tempered, the godly and the ungodly. It would be utterly impossible to do good to these various and opposite characters without the most consummate prudence, patience, gentleness, and sweetness of temper. *The man who would make the pulpit powerful must be a good organiser as well as a good preacher.* No preaching, however popular and able, will effect any durable good without wise organisation. A popular preacher, by his eloquence and earnest appeals, may induce many thoughtless men to seek religion; but it is the experienced and discreet organiser who must take the awakened under his care to train them up to a life of Christian usefulness, otherwise all traces of the preacher's work will soon disappear. George Whitfield was incomparably superior to John Wesley as an eloquent and popular preacher, but he was not an organiser, while Wesley was one of the best organisers in his own or any other age. The consequence is that about fifteen millions of people in various parts of the world are now under the religious instruction of the Methodists. [Whitefield served his generation according to the will of God, and fell on sleep. It may be questioned whether the organisation of one period is the one best suited to another.—Ed.]

A powerful preacher must not shun to declare to the people "the whole counsel of God." Some persons have gone to the absurd extreme of asserting that every sermon should contain a complete body of divinity, while others confine themselves to one or two favourite points year after year. Both these extremes are unreasonable, unscriptural, and tend directly to make the pulpit heavy and powerless. A sermon overloaded with a variety of different subjects cannot possibly be lively, instructive, and edifying; and, on the other hand, to harp endlessly on the same subjects and ignore other equally important truths, would lead the hearers to form partial and dangerously erroneous views of religion. This defective preaching has proved ruinous to many once flourishing congregations. Some have been led by it to the unhealthy bogs of Antinomianism, and others to the arid wilderness of Pelagianism and Arianism. The Bible, our great and only text-book, contains doctrines, commandments, promises, threatenings, examples, to be followed or avoided, and histories full of practical instructions. None of these are to be overlooked or neglected in our administrations. If we dare to ignore any Bible doctrine or commandment which may not be agreeable to our taste, or for fear of offending some persons in our congregations, we are guilty of the heinous sin of betraying our solemn trust as professed ambassadors for Christ.

Frequent exchange of pulpits by neighbouring ministers, and occasional preaching excursions through the country, would greatly add to the power of the pulpit. It would break the monotony of listening to the same voice Sunday after Sunday throughout the year, and wonderfully increase the preaching power of the ministers. There are scores of churches with from two to four hundred members in the most rural districts of Wales; but such would never have been the case had it not been that the most popular preachers in the Principality frequently visited those districts. It is to be hoped that great England is not too proud to take a leaf out of the book of little Wales.

CHARACTERISTICS OF THE SERMONS.

They must be thoroughly evangelical. No attentive reader of the New Testament can fail to see the prominence which it gives to preaching the Gospel—preaching Christ, and preaching repentance and remission of sins in his name. The Apostle Paul was a scholar and a highly cultured man, yet rather than amuse his hearers by parading his learning, he "determined not to know anything among them save Jesus Christ and Him crucified." Christless sermons, however elegantly composed and eloquently delivered, are not apostolical, and are totally worthless. The history of preaching in every age proves beyond dispute that preaching Christ and Him crucified has alone proved effective in the conversion of sinners and the edification of the saints. We may be represented as laggers behind the age, as shallow thinkers, and giving our people nothing but platitudes, but we, like the Apostle, should be willing to be accounted fools for Christ's sake, so long as we are instrumental in making our hearers wise in Christ. Let us all dig as deep as we can into the inexhaustible mine of God's word, and draw out, if possible, the hidden treasures which our fathers could not get at; but while doing so, we must, for the sake of safety, hold with an unyielding grasp the three cardinal doctrines of the Gospel—man's ruin by the fall of the first Adam, his redemption by the atoning death of the Second Adam, and his regeneration by the Holy Spirit.

Sermons to be effective must be plain and intelligible to all the hearers. The Lord Jesus Christ was a remarkably plain preacher. By his beautiful and telling parables He brought down "the mysteries of the kingdom of God" to the capacities of "the common people," and consequently those people "heard Him gladly." Only so far as we follow the example of the Divine Teacher in using "great plainness of speech," can we expect to be wise and successful in winning souls. The most Christ-like and apostolic preacher is he who seeks to find out acceptable words, which will be as goads and as nails, penetrating into the understanding and the conscience of every hearer. Our people should not be under the necessity of having the most modern dictionary, with their Bibles and hymn-books, in their pews, to help them to understand our sermons. The subjects of sermons, as well as their style, should be adapted to the capacities of congregations made up of all sorts of men. The Gospel preacher should always aim to move the hearts of his hearers, and not to feel satisfied by merely entertaining their intellect. The plainest sermons may give sufficient instruction to the understanding, while at the same time they arouse the consciences and move the affections of the people.

Sermons should be delivered with animation, warmth, and earnestness. The most intense earnestness is not in the least inconsistent with the decorum and the reverence required in the service of God; but it will most certainly do away with every shadow of punctiliousness, sanctimoniousness, and foppery. These things are disgusting everywhere, but in the pulpit they are daringly presumptuous. No trace of them is to be seen on the preacher who truly feels the importance of his message, and the serious consequences to himself and his hearers, if not delivered with proper feeling and due solemnity. Dandyism, and drowsiness, instead of true earnestness and life, in the pulpit, have done incalculable harm to the cause of Christ in many districts, and nothing less than an extraordinary outpouring of the Holy Spirit, and a powerful revival of religion, can remove the effects of such mischievous trifling with Divine things.

A powerful pulpit is the safeguard of national life and prosperity. Great Britain, with all its faults and shortcomings, is the best and the most orderly country on the face of the earth. It is a land of liberty without anarchy. Life, property, and character are safer in it than anywhere else. Our religious and philanthropic institutions are superior and more numerous than those of any other country. Everything here is comparatively safe, from Her Majesty's palace to the humblest cottage of the labourer. Without detracting the least meed of praise due to our talented legislators, our able Press, our successful educationists, our skilled mechanics and artizans, our enterprising merchants, and all other reforming agents and agencies, we may unhesitatingly say that the influence of its *evangelical pulpit* has done more than all other things combined to make Britain what it is in the present day, politically, socially, morally, and religiously. A lamentable amount of evil still remains in our country, and much more in other countries, notwithstanding all the labours of Christian people; but the reformation which is to be brought about in the future must be effected by the same means as those which produced reformations in the past—the exhibition of pure evangelical Christianity in word and deed.

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* Extracted from the address prepared for delivery from the Chair of the Congregational Union. *John Snow & Co.* 6d.

THE NEW REFORMATION.

A CURE FOR CHURCH DIVISIONS.

THIS is a time during which there are gathered many hundreds of ministers, and leaders of Christian thought, upon whom rests the solemn responsibility of directing Church life into the right channels; of lifting the minds of their people out of the narrow and unworthy grooves in which there is such a strong tendency to run contentedly; and of arousing a deep dissatisfaction with the present inadequate efforts that are put forth for giving the Gospel of the grace of God to a perishing world. What a cure for divisions and jealousies might be found in a grand united determination to give real effect to our Lord's resurrection command—"Go ye into all the world and preach the Gospel to every creature;" and ere this nineteenth century closes might not its past glories and victories in other directions be all eclipsed by the bursting forth of a new Reformation in the line of foreign mission enterprise, upon a scale hitherto unattempted?

What is the present state of the case? Many people are quietly assuming that Christianity is making a yearly encroachment upon heathenism and Mohammedanism and upon the corrupt Christian systems of Continental Europe; in other words, that at each year's close there has been such a displacement of error and idolatry that we may reckon on a relative increase of vital Christianity in the world. No greater delusion could be fostered. Every year the excess of births into this world of sin, above the number carried away by death, is estimated at twelve millions of souls: is any one sanguine enough to suppose that even five millions of true believers are added annually to the sum of converted men and women in the world? And yet unless some such result as this or more than this is attained, there is an obvious loss of ground and a prodigious increase to the ranks of the foes of Christ. The normal increase of the tens of thousands in Protestant countries of Christendom sinks into insignificance when compared with the hundreds of thousands, the millions, who form the normal increase to the numbers of heathen peoples, of Mohammedans, of the Greek and Roman Churches, to say nothing of the dead mass of professing Christians in more favoured lands. This is said to be

AN "AGE OF MISSIONS,"

and truly it is; but missionary activity is not confined to evangelical circles. The Pope in these days is fostering missions most zealously, in England among other places; but by all means he is seeking to foster missions from his own point of view. As a writer not long ago said: "By an infamous alliance the atheists of France, who cannot tolerate the rule of the priestly orders in their own country, ally themselves with the Vatican abroad, so as, by Roman Catholic missions, to extend French ambitions and win it in a great colonial empire." In Tonquin and Cochin China, in Madagascar, on the Congo, the Pope will try to retrieve the losses he may have sustained in Europe during the past fifty years. And when we count up our gains for pure and undefiled religion since France, Spain, Italy, and Austria were opened to receive the Word of God, oh, how pitifully small they seem to be! How meagre and fitful the efforts of British Christians to enter in at these open doors, and how inadequate the support bestowed upon the handful of men and women who are here and there sowing the seed! But

THE FOLLOWERS OF THE FALSE PROPHET

are busy too. Ponder for a moment this reference to the Mohammedan University at Cairo: "Some ten thousand students are gathered under its roofs, prepared to go out as missionaries of the Moslem faith. It is nine hundred years older than Oxford, and still flourishes as in the palmy days of the Arabian conquest. As a traveller expressed it: 'There were two acres of turbans assembled in a vast enclosure with no floor but a pavement, and with a roof over it supported by 400 columns, and at the foot of every column a teacher surrounded by his pupils. As we entered, there rose a hum of thousands of voices reciting the Koran. These students are not only from Egypt, but from all parts of Africa, from Morocco to Zanzibar. They come from far up the Nile, from Nubia, and the Soudan; from Darfour beyond the great desert, and from the western coast of Africa. They live on the charities of the faithful, and when their studies are ended, those who are to be missionaries mount their camels and, joining a caravan, cross the desert and are lost in the far interior of Africa, where they become the effective propagators of Islam." A Basle society's missionary from Accra, on the Gold Coast, told me that fourteen years ago, when he first went to West Africa, there was not a single Mohammedan in the place: now there is an Arab of great weight and influence at Accra, the centre of an increasing group of Mohammedans. Similarly, at Sierra Leone, as I learn on the authority of a missionary's widow, there is now an Arab quarter of the town, in which it would be perilous for a Christian to attempt preaching. The Turkish empire may be in a state of decrepitude, but Mohammedanism is vigorous and aggressive. We have found it so in the Soudan, and may have to reckon with it in other places.

BUDDHISM IS NOT DEAD YET,

and by no means asleep. A missionary not long returned from India said to me last week that "Buddhism is now the fashionable religion in England!" I am not in circumstances to verify or to deny this startling assertion; but what with the progress of agnosticism and theosophy—the latter seemingly an Indo-Russo-American compound—we may well stand amazed, and indeed tremble at the increase of unbelief on the one hand and of credulity on the other, in this once highly-favoured land.

WHISKY AND RUM MISSIONARIES

are being sent forth upon a scale which may put societies for propagating the Gospel to the blush. I cut the following sentence from *Africa* last autumn, and deeply regret the cessation of that useful and intensely interesting quarterly magazine: "The Niger is now a great highway of commerce, the majority in the trading posts being but semi-civilised, and with a moral tone at the lowest. As an illustration of the way in which the negro is being familiarised with most of the vice and crime of England, a few months ago one steamer took up the Niger no less than 25,000 cases of gin and demijohns of rum, and these for two factories only. How miserable it will be if the same traffic be introduced on the Congo!" Shall I be accused of exaggeration if I say that the souls and bodies destroyed year by year in China, India, and Africa, by the drink and opium missionaries of Great Britain, America, and Germany, are vastly more in number than the souls won to Christ by all the missionaries of these Protestant countries of the world? Oh what a reckoning there will be at the great day concerning these grievous and soul-destroying wrongs, and what shall we say of the Church's neglect which permits the wrong to outstrip the right, the darkness to obscure the light, and the systems of error and falsehood to advance with such strides, whilst men "sit at ease in Zion," abounding in privileges but giving grudgingly to the famishing myriads in this sin-stained earth?

In the face of facts such as these, can an increase of the ministry of the word at home, or further building of churches and chapels, be viewed as anything short of a crime in the sight of a God of truth and righteousness? For the three millions of people in Scotland there seems to be a provision of nearly 3500 ministers, of not less (probably) than 20,000 or 30,000 elders, to say nothing of city missionaries, district visitors, and the manifold operations of Christian women. What a confession of failure of the whole Presbyterian system if the existing eldership cannot overtake the work to be done in Scotland! If it is not thus overtaken, why not!

A REFORMATION SEEMS CALLED FOR

in the home as well as in the foreign mission work of the Church, and some sweeping changes, such as Hugh Price Hughes deems needful for London, may be as necessary in the northern part of the kingdom as they certainly are in the south. What says this vigorous young representative of Wesleyanism, that most conservative of English systems?—

> "The neglected parts of London can never be evangelised upon what are called 'the old lines.' The old lines' have emptied Spitalfields, St. George's, the Seamen's Chapel, and other splendid centres of Christian work. The old lines, the old pews, the old pew-rents, the old quarterly collections, the old times, and, if necessary, the old trustees, the old officials, and the old congregation must retire from the scene to some congenial resting-place. The time has come when the salvation of 10,000 immortal souls can be no longer subordinated to the imaginary interests of a handful of excellent Christians."

I venture to think the time has come when, for every well-equipped missionary who has gone through the full college curriculum, the churches should send a score of men who have received an ordinary education and who have taken a degree in that first essential for all foreign mission work—some well-ascertained success in home mission work. There seems to be not a few students at the universities at this moment who would accept such service if offered them, and whose literary curriculum, added to their zeal for soul-saving work, may well assure the committees that they have fitness for some of the manifold forms of service which present themselves to willing workers in heathen lands. They may not be able to take part in the educational or in translation work; but if they can acquire a new language, they can then surely tell of the great salvation as well as a more learned brother.

It is noteworthy, and I lay much stress upon the fact, that no mission committee has yet pronounced it indispensable that a lady missionary should pass through four years of literary, and four more years of theological curriculum, ere she is permitted to leave our shores to tell out the Gospel in Indian zenanas or in Chinese homes. May the ladies at home who manage women's missionary associations for ever resist any attempt to enforce a very lengthened course of preparation other than that of proved consecration to the work of Christ at home. But what is there in the constitution of heathen men which demands a presentation of the offer of salvation from none but theologically trained missionaries; whilst heathen women can comprehend and receive the very same offer from a lady who has received a fairly liberal education? I thank God that this curious anomaly has a very blessed side, promising great things for our poor heathen sisters. And may I here add that the Church would show its wisdom in sending forth two female missionaries for every male missionary they accept: first, because of the long neglect of this side of foreign mission work; and still more because in all lands of heathen and other superstitions the women hold the key of the position by their hold upon the rising generation.

When one considers that all the issues of all the Bible societies in the world, in Bibles, Testaments, and portions do not exceed seven millions annually, whilst the earth's population receives a yearly increase of twelve millions, we may perceive how in this department, too, the attempt to meet the need falls short of the necessity.

If Christian parents are ready to yield their children, their best and brightest, to this noblest of all earth's occupations, endowing them (where this is possible) with such a portion as would relieve the mission funds; if rich Christians are prepared to part with large portions of their accumulations rather than let them be swept away in unlucky investments; if ministers—"thinking not of their own things, but also of the things of others"—would bring the great subject before their people on a Lord's day morning at least once a month; if young men and maidens looking out for life work could be guided by true friends—the friends of Christ—to consider his paramount claims and the cry of the far-off and therefore much-forgotten myriads who are lying in gross darkness, might we not, ere the Master returneth to reckon with his servants, see such a glorious development and extension of foreign missions as would gladden the heart of Christ and bring back upon our land and our people the prosperity which meanwhile they have forfeited? "Repent, or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent."

James E. Mathieson.

London.

NOTES ON SCRIPTURE.

"THE LOWEST OF MEN."

IT had often occurred to me in reading Nebuchadnezzar's recital of his second dream (Dan. iv.), that "the basest of men" whom the Most High sets up over the kingdom of men is He who said, "I am a worm, and no man; a reproach of men, and despised of the people." The Revised Version and the Septuagint show that this is the case. The former translates, "The lowest of men," and the LXX. render the passage thus:—

> "The matter is by the decree of the watcher, and the demand is a word of the holy ones: that the living may know that the Lord is most high over the kingdom of men, and He will give it to whomsoever He shall please, and will set over it that which is set at nought of men."

The Greek word translated "set at nought" is applied to Christ in the following passages in the New Testament, the context of which in each case relates to his kingdom:—

> "He must suffer many things and be set at nought."—Mark ix. 12.
>
> "Herod and his men of war set Him at nought and mocked Him."—Luke xxiii. 11.
>
> "The Stone which was set at nought of you builders."—Acts iv. 11.

So that among the many titles by which the Wonderful, Counsellor, the Mighty God incarnate, will be remembered through the eternal ages will be, "The Lowest of men"—"That which is set at nought of men." He who was "despised and rejected of men," is the Captain and Leader, the Prophet Priest, and King, of the base things of the world, and things which are despised (set at nought—*same word*), which God hath chosen, things which are not, to bring to nought things that are: that no flesh should glory in his presence (1 Cor. i. 28, 29). M.

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AN INDIAN ORPHANAGE.

IN connection with my Mission Station (Tumkur) there is an Orphanage, containing 140 friendless orphan boys. It was commenced in the terrible famine year 1877, when the Mysore country lost more than one million out of five million inhabitants. At that time hundreds of homeless heathen children were left destitute; to save some of these from the evils of idolatry, and above all to bring them to Jesus, our Home was started. It has been our aim throughout to keep our Orphanage off the ordinary mission funds, so as to devote them entirely to evangelistic work, for which indeed they are altogether inadequate. So far we have succeeded in our attempt through the generosity of many friends in England, who have adopted some of our children; but now through the failure of the rain and the consequent increased price of food, we are landed in difficulties. I have now a debt of Rs. 1350, which is weighing us down and threatens to increase rather than diminish.

A donation of £4 yearly will support a boy. I shall be happy to send all particulars to any person willing to adopt a child. Some of our lads need now to be settled in life, but I am hindered for want of funds. About £24 will be needed for each boy. Towards this £8 has been promised me in India, so that a donation of £16 will enable me to start a boy in life, that is, send him out as a Christian ryot or artizan to influence the heathen around. Many of the boys, I am glad to say, are true disciples of Jesus. My brother, Rev. C. B. Sawday, Vernon Baptist Chapel, King's-cross, London, will gladly receive help.—Yours most sincerely,

George W. Sawday.

Wesleyan Mission House, Tumkur,
Mysore, South India.

TEMPERANCE IN PARIS.—M. de Carteret has had two meetings in Paris, when he advocated total abstinence before a numerous and attentive audience, the majority of whom belonged to the working classes. The audience was deeply moved by the story of his experiences. At the close several men took the pledge for one, two, or three months, others signing for life.

For the Young.

WILLIE OLDHAM'S TRUST.

Psalm lxxi. 1.

SCRIPTURE UNION PORTION FOR MAY 29.

"HAVE you heard the news, sir? Willie Oldham has got the fever," and the speaker pulled himself up before the manly figure of a clergyman, who was hastening with rapid strides down the street.

"The fever!" exclaimed Mr. Eardley, stopping short also. "Willie got the fever!" and an anxious look crossed his face.

"Yes, sir; and he's been took to the hospital, though he ain't bad yet."

"Then I must see him, and at once," and Mr. Eardley set off towards the hospital where his young friend lay. "He may soon be unconscious, and I must speak with him at once," was the thought uppermost in the mind of the clergyman as he hastened on. "If I only knew that Willie was safe, I should not fear."

At last the hospital was reached, and Mr. Eardley followed the nurse to the ward where Willie lay.

A bright smile came into the flushed face as the well-known voice said—

"So you are laid up, Willie? and so suddenly, too; I have only just heard of it, and came at once to see you."

"Thank you, sir," was the lad's answer. "Yes, it was very sudden; directly Mr. Ward found it was the fever, he said I must go to the hospital, so here I am," and he tried to laugh.

"Willie," said Mr. Eardley, kindly, "you know quite well that in all probability you will soon be unconscious; are you afraid?"

"No, sir; I'm not afraid, and I'll tell you why—I'm trusting the Lord, sir. Before they brought me here, sir, Miss Alice came into my room, and she said to me, 'Willie, before you leave us I want to give you a psalm to think of; it is the seventy-first, and will you take the first verse specially for yourself; and then she said, 'Can you say, "In Thee, O Lord, do I put my trust"?' Well, sir, I just gave myself then and there into the Lord's keeping, and now I *can* say, 'In Thee, O Lord, do I put my trust,' and I'm not a bit afraid now, sir, for the Lord will do all that's right for me."

"Indeed He will, Willie," replied Mr. Eardley, fervently. "I am thankful, more thankful than I can say, to know you are trusting yourself, soul and body, to the Lord Jesus;" and after a few more earnest words the clergyman left, fearing to excite the lad if he stayed longer.

Willie was soon unconscious, but Miss Alice's verse was always on his lips, and "In Thee, O Lord, do I put my trust," was heard ringing through the ward. Day after day passed by, and the fever raged, till it was feared the lad's frame could not stand it much longer, and still the words were seldom off his lips—"In Thee, O Lord, do I put my trust."

At last the crisis came, and Willie lived, lived to utter again his well-known cry, and then to fall into a gentle sleep.

Among his many friends there was none more glad to hear he was out of danger than Mr. Eardley, who, as soon as the lad was strong enough to receive visitors, went to see him. How changed he was, so white and weak, but the old, bright smile was there still, as he stretched out his hand eagerly, saying—

"I trusted Him, sir, and He has brought me safe through; and now I can say more gladly than ever, "In Thee, O Lord, do I put my trust."

"Thank God!" said Mr. Eardley. "And He has given you back your life, to use for Him, Willie."

"Yes, sir, and I'll go on trusting Him still."

And he did. Willie has gone on trusting his Master, and walking with Jesus daily. He is learning how true the Lord's promise is, that "Whoso putteth his trust in the Lord, *shall be safe.*"

I wonder if *you* know Willie's Friend, and can say, "I *have* found a Friend in Jesus"? I wonder if *you* can say, "In Thee, O Lord, do I put my trust"?—*Our Own Magazine.*

BIBLE QUESTIONS.

A neat square little sixpenny book has been published by *The Religious Tract Society*, which we commend to the special attention of those of our young readers who are also Bible students. It is called Bible Queries, and contains a question from the Scriptures for each day in the year. Space is left at one side in which to fill in the reference when the passage is discovered. A short preface says that in finding the answer "only a reference Bible, and not a Concordance, should be consulted." We give the questions for the first week in June:—

June 1.—What is the thing that the Lord hath said unto thee?
" 2.—Who shall bring me down to the ground?
" 3.—What is thy occupation?
" 4.—Wilt thou play with him as with a bird?
" 5.—Shall we continue in sin?
" 6.—Have ye suffered so many things in vain?
" 7.—Who is sufficient for these things?

BIBLE ACROSTIC.

Divine and thrilling words of power;
Even Death's stern hand their call obeys,
Turning sad hearts in darkest hour
Into deep springs of joy and praise.

(1) An idol-god in worship sought with tears.
(2) The first who on the sacred page appears.
(3) A prophet's child in mystic meaning named.
(4) One who his father's crown and kingdom claimed.
(5) A word that of sin's condemnation told;
(6) One from the traitor's lips his Lord who sold;
(7) And one from countless hosts in worship rolled.
(8) A gift displeasing to a friendly king.
(9) One who presumed to touch a holy thing.
(10) A port whence sailed a prisoner to reach
(11) The land where yet he should the Gospel preach.

C. S.

ANSWER TO LAST BIBLE ACROSTIC.

God is Love.

(1)	Gideon	Judges vii. 13, &c.
( )	Obed	Ruth iv. 17.
(3)	David	Ruth iv. 22.
(4)	I	Rev. i. 18.
(5)	Spirit	Acts xvii. 24, &c.
(6)	Law	Exodus xxix., &c.
(7)	On	Genesis xli. 45.
(8)	Vashti	Esther.
(9)	Easter	Acts xii. 4.

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MANCHESTER CITY MISSION.

AMONG the successful efforts of the worthy men connected with this Mission is work on the canal. The cashier in one of the largest firms lately remarked: "I have been connected with the canal for a great many years, and I know, from my own observation, that the boatmen are fifty per cent. better than they were a few years ago.' The report of the Mission says: "When the Mission began, many of the boats were the scenes of drunkenness, debauchery, and cruelty. Now such things are rare." The Mission has also gone into the work of rescuing the fallen, as our pages have recently testified. Here, too, the labours of the Secretary and his helpers have been abundantly owned of God. As everywhere else, drink is a giant evil.

At a recent meeting of the Board, it was resolved to increase the number of missionaries, as the Lord might send them, believing that He would also furnish the requisite funds for their support. The present number of missionaries is sixty. "But at least there ought to be a hundred, so that we still require forty more men, and an increased income of £3000 to pay them."

One of the most interesting items in the report is that headed "Extracts from the Missionaries' Diaries." Here we have most touching instances of awakening and conversion. Whole families have been saved, and many become active workers. A good map of Manchester is appended to the report, which will be sent by the Secretary, Mr. J. Wakefield MacGill, on application to him at the office, 100, Corporation-street, Manchester.

DR. SOMERVILLE IN THE EAST.

MACEDONIA.

After his long stay in Constantinople, Dr. Somerville sailed for Salonica, a city which the Greeks still know by the ancient title which makes the place dear to Christians—Thessalonica. The city has a fine situation at the head of the Thermaic Gulf, lying on the slope of a hill, to the east of the great Macedonian plain. Ancient walls enclose the hillside, reaching from the sea to the little acropolis above. The larger portion of the population are Jews, said to number more than 70,000. They can easily be distinguished by their peculiar dress, a long coloured calico robe, reaching from the throat to the ankles, and gathered in at the waist by a broad sash. Over this is worn, even in the hottest weather, a pelisse lined with fur. The Jewish women, also, have a peculiar head-dress and attire, which is very picturesque.

In this great city, the Established Church of Scotland has for many years had a mission to the Jews, conducted by Rev. Peter Crosbie, who has been twenty-seven years engaged here in this work. He and Mrs. Crosbie showed great hospitality to Dr. Somerville. A principal feature of the work is a mission school for girls, conducted by Mrs. Crosbie, and two Scotch ladies, the Misses Tolmie. It is most interesting to hear these Jewish girls learning passages of Scripture, such as the verses of Isa. liii., and being shown how the life-work of our Lord corresponded to those prophecies.

Dr. Somerville first held two meetings in the hall of the Hotel Colombo; the first was for Greeks, and the hall was crowded, but their numbers were not to be compared with the rush of Jews on the following evening, who flocked into the hall in such multitudes that there was not standing room even at the head of the stairs. So great, in fact, was the crowd, that the hotel-keeper feared to allow the use of his hall for such a purpose any more.

On the second day after the meeting in the hotel—the Jewish Sabbath—Dr. Somerville held a meeting in the girls' school, and was assisted in the singing of Psalms in Judæo-Spanish, by the elder girls. Rooms and lobby were thrown open, but such a multitude of Jewish men pressed in at all entrances, that, owing to the scuffle for places, and the consequent closeness of the atmosphere, the speakers had difficulty in proceeding. These addresses to the Jews, and a subsequent one in a distant part of the city, were interpreted into Judæo-Spanish, by Rev. Dr. Thomson, of Constantinople, who speaks the language with fluency, although it is now twenty-five years since he worked amongst the people. Amongst the Greeks of Salonica there is an Evangelical Church, built by the American Missionary Society, in which Rev. Mr. Sampson conducts service. Here Dr. Somerville preached to several large meetings of Greeks, into whose language the addresses were translated by a young Greek gentleman, Mr. Dorus, a graduate of Robert College, Constantinople, who, at Dr. Somerville's request, accompanied him as interpreter into Greece.

These large meetings here, as well as in other lands, show how great a door of opportunity may be opened to a stranger visitor, which is not accessible in the ordinary routine of resident missionary labour.

THESSALY.

After leaving Salonica, the Doctor and his companions went to Volo, the chief port of Thessaly, which was ceded to Greece in 1881. It is finely situated at the port of Mount Pelion, at the head of a lovely gulf. The first meeting was held in the largest hall of the hotel, and again hundreds crowded in. Here, again, the hotel-keeper, startled at the numbers, feared to allow the ensuing meetings to be held within the hotel, and, accordingly, proposed that they should be held in the open air, offering us the use of his garden. Thus, besides a service in the American Church here, Dr. Somerville preached three times in the open air, a thing unexampled in the town, and one which shows the progress of liberty in Greece.

A railway has been made from Volo to Larissa, the capital of Thessaly, and on April 28 the party proceeded to the latter place. The Demarch of Larissa received them kindly, and in less than two hours, a few bills having been posted in the town, fully 600 people, including many priests, officers, and soldiers, assembled in front of the hotel, and remained standing during the entire service. After the benediction had been pronounced, several priests and officers came up to the preacher to express their satisfaction. The following day was occupied by a visit to the valley of Tempe, and on the next after that the evangelist returned to Volo and took steamer for Chalcis.

In Chalcis much kindness was shown by Admiral Mansell, R.N. The Demarch granted the use of the largest school in the town, and the schoolmaster himself assisted by dismissing his pupils at an early hour. From all over the town the people came to hear the addresses, nor at any of the three meetings were there less than 500 present. Priests, soldiers, and civilians all came in numbers, and, although the seating was not equal to the audience, and many had to stand, quietness and attention throughout marked the meetings.

ATHENS.

A long day's journey by Shebes, over Mount Cithoron and past Eleusis, brought the little company to Athens. As the heat in Athens is very great, it was felt that an audience crowded into a public hall would be impossible, and having met with such encouragement in open air meetings at Volo and Larissa, several were planned for here. Nor was such a scheme without precedent in this city. The orators used thus to declaim; the plays of the great tragedians were performed, to use the description of Euripides, "in the pellucid air" of Athens. Of still greater Christian interest is Paul's famous address on Areopagus, in the open-air. Having already concluded his mission in Athens, Dr. Somerville planned to hold but two meetings in the city. The first took place on Friday, May 8.

By the Ilyssus, on the outskirts of the city, stand fifteen colossal pillars, which alone remain of the famous Temple of the Olympian Zeus. On a temporary platform in front of one of these, Dr. Somerville took his stand; in a half circle round about him were placed several hundred chairs, which were soon occupied. He took as his subject one of the most solemn passages in the Bible, the story of the thief on the cross. The audience, which amounted to about 1200, were impressed with the solemnity of the passage. It was the largest meeting he had held since he set foot in the East. All went well, and quiet prevailed till the benediction was pronounced, on which Dr. Somerville descended and retired. Then a fanatical priest (who had attempted to disturb a service during the previous visit), having leaped on the platform, addressed the people. He did not combat any of the words of the venerable Doctor, but indulged in a tirade against Protestantism. On returning afterwards for something which had been forgotten, the party found an eccentric poet, using the opportunity of such a large gathering for reciting a certain composition of his own.

Next morning Dr. Somerville, accompanied by Dr. Kalopothakes, called on the Minister of Public Instruction, who received him with courtesy, to request permission on Sunday to conduct service in the theatre of Dionysus, but compliance being found to be inexpedient from risk to the old marbles, the Minister acquiesced in the proposal to hold a second meeting, as before, at the Olympian pillars, he offering to communicate with the police to ensure order. It should be mentioned that in the notice of Friday's proceedings the comments of the Press in general, though not displaying malignity, were written in a tone of ridicule, and to this, perhaps, was owing the assurance of the priest.

A TURBULENT MOB.

On Sunday afternoon Dr. Somerville began his second address at the Olympian pillars. In the middle of the first prayer, the same priest who had spoken on the previous occasion stood on an elevated place by another column, and began haranguing the people. Many went from where they were already gathered to hear him. He succeeded in exciting them, so that in a few minutes, shortly after Dr. Somerville had commenced his address, they rushed back—an ignorant rabble—in a state of wild excitement, with shouts and gesticulations, waving sticks and tearing hymn-sheets, and crying out "Down with him, down with him." Dr. Somerville mildly endeavoured to calm them, but they began to throw stones at the platform, one of which struck the interpreter on the head. A large body stood anxious to hear, but the noise of the wild disturbers, whom the priest had stimulated to their foolish madness, prevented further utterance. The police and soldiers endeavoured to preserve order, but the priest standing at his elevated position, looking on, served to stimulate the madness of the people.

At the suggestion of the police and of Christian friends, it was judged in the circumstances impossible to continue the service, and accordingly Dr. Somerville descended from the platform. The police, in uniform, assisted by eight soldiers with fixed bayonets, cleared a way through the crowd, and walking on either side, accompanied Dr. Somerville and his party, and proceeded slowly to the hotel. A great crowd followed through the streets; the people who were sitting in the Square of the Constitution rushed forward to witness the strange procession; people were looking out from the windows of houses and hotels. Dr. Somerville, reaching the entrance of his hotel, turned round, bowed three times to the crowd, and retired. In the evening many friends came to sympathise, and expressed their indignation at what had occurred.

The next day, Monday, Dr. Somerville called on the Minister of Public Instruction, and gave him an account of the occurrence. The Minister undertook to communicate with the Archbishop, so that the priest might be restrained from any further fanaticism. A visit was also paid to the British Embassy, to let our representatives know exactly what had taken place. The same day an advertised meeting, on two hours' notice, was held in the Evangelical Church, belonging to Dr. Kalopothakes; the placed was filled, and all passed off quietly and well. The tone of the newspapers became more reasonable, and several of them charged the citizens with barbarous conduct, utterly unbecoming.

Dr. Somerville and his party returned to England last week.

We have been favoured with a flying visit from Dr. Somerville, on his homeward journey from the East. A telegram was received from him by Mr. McAll, on Saturday, saying that he would be in Paris on Tuesday morning, May 19, for that day only. Meetings were at once planned for him, and in the afternoon Dr. Somerville addressed a large audience of his many English and American friends, in the Mission-hall, 404, Rue St. Honoré. Rev. Dr. Beard presided, and many friends were present. In the evening the evangelist addressed a crowded gathering in the large hall, 8, Boulevard Bonne Nouvelle, being ably translated by M. Saillens. His addresses were attentively listened to both by French and English, and his account of his travels in apostolic countries was deeply interesting.

W. Soltau.

SPANIARDS AT PAU.—An appeal comes to us, through Miss E. J. Whately, from M. and Madame Pozzi, of Pau, for help in supporting an evangelist there. Senor Toribio and his wife, both pious and capable young workers, have been engaged as evangelists, a room has been hired, meetings are held and are increasingly attended. A workroom had been opened for the women, who sing Spanish hymns sweetly, and listen attentively to the Scriptures read to them. A school is greatly desired for the girls, and a night school could then be added to teach the young men to read and write, and give them some knowledge of French. A few real converts among them labour for the spiritual good of their countrymen gratuitously and zealously. About £150 a year would probably keep the whole work going, and be the means of promoting Gospel work in Spain, as well as bringing untold benefit to the imigrants in Pau. Help will be gladly received by the Rev. Horace Noel, White Rose Grange, Woking, Surrey.

May Meetings.

FEMALE EDUCATION IN THE EAST.

THE annual meeting of the society for promoting this object was held at 118, Westbourne-terrace. The Earl of Shaftesbury attended to open the proceedings, although the state of his health compelled him to vacate the chair after he had expressed his unabated interest in the good work of the society. Mr. J. H. Fordham presented an abstract of the report. After fifty years of labour the pupils under Christian influences in zenanas can be reckoned in thousands, and those in schools by tens of thousands. By thousands, too, may be numbered the wives and mothers who have received a Christian training. To India and China, the countries which were selected as those in which to begin their efforts, the Committee have been permitted to add Japan, Ceylon, Mauritius, South and West Africa, Egypt, the Levant, and lastly Persia. There remains, however, much land to be possessed. A Jubilee Fund had been opened, which will not close until next month. The following sums are needed at once: £2000 for Japan, £2000 for China, and £1000 to enable the society to enter into a very important station in North India, where nothing has yet been done for female education. It was added that at least £1000 was needed for the general funds, that the work in many other existing stations may be extended and strengthened.

The Earl of Shaftesbury, in the course of his brief address, said: Just see what education is doing for those young men who came to this country to be educated. You may be sure they will return to their homes by-and-bye, and be the means, let us hope, of diffusing the Christian religion among their fellow-countrymen. I have no doubt these women whom you are educating will form centres of good influence. It is very remarkable to watch what may almost be called a general movement in the direction of education. You have only to make your machinery equal to the want which you would relieve, and in a very few years a most stupendous harvest will be reaped.

Mr. Cust gave an account of the society's work in Palestine and Syria, which he had visited a few months ago. A wonderful progress had indeed been made in the course of thirty-three years. In Egypt he had visited Miss Mary Whately's schools. By the development of schools and medical institutions she is doing a vast amount of good. It was work entirely of her own choosing, and its success was greatly owing to her administrative powers, and also to her purse, which she opened freely, spending about £1000 a year. Passing over into Palestine and Syria he visited every school, and found in that country Roman Catholics, Greeks, and Armenians. The country was in a somewhat depressed condition, and the Turkish Government were doing all they could to check the work. There was an extreme jealousy of any institution formed by a European. Bethlehem has a small but very promising institution. At Nazareth there was to be seen the finest orphanage in the world, and one which is magnificent in every way. In the Syrian schools a good work was being carried on, and the same might be said of the schools of Palestine. Ladies who had nothing to do in England might well go out to take a turn in these beautiful countries. Rev. Dr. Brodie, formerly a C.M.S. missionary in North India, said that unless this society had been at work preparing the families of the East, and opening the zenana doors through which the Bible-women might enter, all the grand plans for reaching the women of the East would have been of no value. What the society was doing now was preparatory work for days to come, and he was sure that those who were alive twenty or thirty years hence would see a very large ingathering from the work of this and kindred societies. Dr. Muirhead (Shanghai) testified to the great value and usefulness of the society's work in China. He gave an interesting description of life and work in China, which he said was very different from all other parts of the world. Speaking of the millions upon millions of the girls of China, he would not allow it to be supposed that they were in the degraded state in which they were sometimes represented as being. At the same time, the circumstances of their upbringing were so different from those of girls in other countries that they formed a great contrast indeed. He gave several interesting proofs of the good resulting from wise and careful training of the young.

Rev. C. H. Warren (Japan) remarked that so far as Japan was concerned all the work of the missionary had been done by women, although native women had only been reached very lately. If only more workers were sent out, he was persuaded there would be a very large ingathering. He had had the privilege of baptizing eight persons who had been led to Christ through the influence of one native woman. He thought that whatever work Christian brethren intended to do should be entered upon at once, for in some six or seven years the Government of the country would undergo a change. The Church should work while the opportunity presented itself.

MR. SPURGEON'S COLPORTEURS.

AT the annual meeting of the Metropolitan Tabernacle Colportage Association, Mr. C. H. Spurgeon presiding, the Secretary reported that the colporteurs' sales amounted to £9000. Eleven new districts have been started; a total of seventy-eight men have been employed; an agent has been sent out to Tasmania, to act as colporteur and itinerant preacher there. Upwards of 1500 towns and villages are regularly visited by the colporteurs every month.

Addresses by some of the colporteurs followed; cases of good done were recited, among these being the rescue of daughters away from home, the reconciliation of neighbours, and in one case the salvation of almost an entire family. Among the books blessed to readers were, "A Peep behind the Scenes," "Jessica's First Prayer," and Mr. Spurgeon's book, "The Present Truth." Many of the colporteurs have been blessed in preaching the Gospel in the evenings, after having sold books during the day. One colporteur during the year visited more than 10,000 families, and held 133 services. Where practicable, the colporteur attends the weekly markets, where he is able to scatter widely the Word of Life.

Rev. R. Lovell, Bromley, urged Christians to take up this work more zealously, and to pray for it more fervently.

Mr. Spurgeon said the Society was quite undenominational, although his definition of undenominationalism might differ from that given by some others. God had prospered the work, for which they were all glad. Even if it had not been successful they would have gone on with it, for they were quite sure it was of God.

GOSPEL TEMPERANCE MISSION.

THIS organisation held its annual meeting on Monday week at Exeter Hall, when there was a very large attendance. Mr. W. J. Palmer, J.P., presided, and in his address referred to the Temperance work of 50 years as having produced a mass of evidence, on the one hand to the evils of drink, and on the other to the positive blessings conferred by total abstinence. This mission was one of the newest phases of the work, and Gospel Temperance meant self-denial. There were many good arguments in favour of abstinence, but they specially appealed to those who recognised their duty and responsibility as Christians.

A resolution in support of the Government proposal to increase the taxation on beer and spirits was moved by Hon. and Rev. Canon Leigh, who, after passing a high eulogy upon the work of the mission, spoke of personal effort, as being, after all, the great requisite in both Temperance and religious work. Mr. J. H. Raper seconded the resolution in a spirited speech, and it was carried without a single dissentient.

Rev. Dr. Clifford looked back with gratitude on the past progress of the Temperance movement, and contemplated its present activity with unbounded hope. Thirty years ago, when he signed the pledge, the Christian Church seemed to be more afraid of the teetotalers than of the drink. Now, they were the picked men of all the churches; and it was still more encouraging to note that the vast majority of theological students were pledged abstainers. He drew attention to the combination of three forces indicated in the title "Gospel Temperance Movement." The Gospel was the driving power, which would bring them to the glorious goal, a world redeemed with the Blood, and regenerated by the Spirit of Christ. Mr. W. Noble and other gentlemen subsequently addressed the meeting, which was also greatly delighted with the singing by Miss Mary Davies of "He shall feed His flock," and two other solos during the evening.—*Methodist Times.*

LORD'S DAY REST.

THE annual meeting of the Working Men's Lord's Day Rest Association was recently held in the large room, Exeter Hall, which was crowded, Lord Harrowby presiding. Mr. C. Hill, the Secretary, read the report, which, after referring to the lamented death of Earl Cairns, whose last speech in the House of Lords was in defence of the Lord's Day, stated in detail the steps that had been taken by the Society during the past year to conserve the rest of the Sabbath.

Mr. S. Morley, M.P., said that though he regarded the Sabbath as a Divine institution, he advocated its maintenance as conducing to the social and physical welfare of the working classes. A resolution against opening museums on Sunday, and another resolution advocating the opening of the National Museums on week-evenings were advocated and passed. Addresses were delivered by Dr. Sinclair Paterson, Rev. G. M. Murphy, Mr. Weylland, and Mr. Halford. That the audience consisted of the working classes was shown by the collection, which included 848 pennies, 251 halfpennies, 185 sixpences, 86 threepenny pieces, 59 shillings, 12 florins, 3 half-crowns, 2 sovereigns, and 9 farthings.

YOUNG MEN AND FOREIGN MISSIONS.

THE missionary spirit is being warmly encouraged amongst Y.M.C.A.'s generally, but it is specially prominent in the Aldersgate-street Branch. On Wednesday last week, an enthusiastic meeting was held in the Lecture Hall at Aldersgate-street, to celebrate the second anniversary of the Young Men's Foreign Missionary Society. Mr. George Williams was chairman, and his supporters were each of them a host in himself.

Mr. Hall, hon. sec., read a most encouraging report. A series of lectures and addresses on foreign lands had been delivered at Aldersgate-street by many friends well known in the missionary world. Three missionary students had been successful in passing their examinations and in winning the prizes of the Christian Evidence Society. Rev. George Piercy, who works amongst the Chinese in the East of London, receives many helpers from the Y.M.C.A., and in return he is enabled to render them much assistance. Two members of the Aldersgate-street Association had left for China during the year—Mr. F. W. K. Gulston and Mr. George Miles. The receipts for the year were £156 15s. 10d., and the expenditure £169 8s. 4d. Of this sum, £145 9s. 2d. was spent in allowances and special grants to the missionary members.

Mr. Robert Burn stated that, since the accounts were audited, Mr. Williams had kindly given £50, so that the deficit was wiped away, and there was a balance to go on with. Funds were much needed, however, to continue and extend the work. The Chairman said that the Society was quite catholic in its basis, and its definite object was to encourage the missionary spirit amongst young men. Rev. S. Swanson, of the English Presbyterian Mission, told of the wonderful work being done amongst the Chinese. The people were a patient, plodding race, and he believed there was a great future before them. They were raising up in China a native Church; for it was most important that the Chinese should be evangelised by their own race. Rev. W. Stevenson followed, with some remarks on India, and missionary efforts there. The religion of the Hindoo permeated him, from the very hem of his garment upwards. It was part of his life. That false religion could not be displaced except by the prayerful, constant labour of godly men, both at home and in the great dependency. A Chinese then spoke, in his own language, interpreted by Mr. Swanson, who stated that his Asiatic brother desired to testify to the benefit he had received under Mr. Piercy, through whose ministrations he became converted to God.

Mr. Eugene Stock, for the Church Missionary Society; the Rev. J. W. Stephenson, for the China Inland Mission; and Captain Poulden, R.M., for the South American Missionary Society, all spoke briefly but warmly. Rev. J. Sharp, of the British and Foreign Bible Society, testified to the value of the work they were met to encourage; and Hon. G. Lloyd, president of the Sydney Y.M.C.A., spoke to the great work done by the missionaries in the pacific settlement of the New Guinea question, and by the native teachers amongst the many islands in the vicinity of Australia. The speeches were all interesting, but as the speakers regretted that time failed them to tell a tithe of what was in their hearts, so we regret that space precludes us from giving even an outline of much that was said.

ASHLEY MISSION, BETHNAL GREEN, E.

THE annual meeting of this Mission was lately held. Hon. Lionel Ashley took the chair, in the regretted absence of his father, the Earl of Shaftesbury. The hall was well filled with working people. This Mission has reached all classes, from the factory girls to the policemen, for whom a Bible-class is held every week, and much blessing has been given.

Mr. Ashley made a statement of the work carried on, in which he takes an active part himself. Mothers' meetings, men's classes, a large Sunday-school, Temperance meetings, Band of Hope, Band of Mercy, Juvenile Sabbath Union. The working men who have come under the saving power of the Gospel being the teachers in the boys' school; the factory girl, once in darkness, now a shining light, teaching also in the Sunday-school.

The meeting was addressed by Mr. T. A. Denny, Mr. R. Paton, Mr. G. L. Dashwood, and others. Workers will be warmly welcomed, and help received by the Hon. Lady Superintendent, Miss Bontein, 47, Weymouth-street, W.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

THE annual meeting of this mission was held at the Seamen's Chapel, London Docks, on May 19, Mr. George Williams in the chair. Rev. G. J. Hill read an abstract of the report, which gave a very encouraging account of the Society's progress. All the usual agencies had been sustained, several additional missionaries had been employed, and a further sum of £200 had been paid off the debt on the Society's Buildings in Ratcliff Highway. The Bethels and Rests in London and on the Coasts had been well frequented by seamen, many of whom had become sober and Christian men. The balance-sheet was read by Colonel Handyside, and showed an income of £1720 15s. 3d., which the expenses exceeded by about £78.

The adoption of the report was moved by Dr. H. Sinclair Paterson, and was seconded by Rev. F. A. C. Lillingston. The Chairman expressed the pleasure with which he had accepted the office of Vice-President of this Society. He considered it did a wonderful work with its small income, and he believed the Society had a great future before it. Other addresses were given in support of the work.

YOUNG MEN AND WOMEN IN PARIS.

THE Y.M. and Y.W.C. Associations held their anniversaries on May 14. The whole day was given to social and religious meetings. M. de Pressensé pressed home the words "Be glad," not with the joy of the world, but with the joy that comes of taking everything to and from Christ. It is the duty of our young men to react against the pessimism and despondency which seems to cover us as with a veil, and which runs through literature, philosophy, and society. Let the joy of the Lord be the antidote to the bitterness which seems to be the dominant note of the nineteenth century.

The motto-word of another speaker was "Be firm." M. Reveillaud insisted upon useful activity, and recommended the foundation of Blue Ribbon and White Cross Societies. The future of France belonged to the young; let them never forget that. M. Th. Monod, in a speech full of humour, reminded the young people that before all they must be consistent with their Christian profession and not compound with their principles.

The Y.M.C.A. is about to get from the pastors the names and addresses of 2000 of their former catechumens, who are to be visited and invited to join the Association.—*Le Signal.*

UNEMPLOYED LABOUR.—The friends of the Colliers'-rents Mission have, for some time past, been quietly working, getting situations for men whom they have previously tested. They could, to a much larger extent, succeed in alleviating the hopeless misery of men who wear out their strength and resources in the fruitless search for work, if they were only promptly made acquainted with the requirements of employers of labour. Will you kindly assist in making it known as widely as possible, that in future a Register will be kept of the requirements of employers, and that we shall be happy to attend to and register applications from employers, free of charge. Address Hon. Superintendent, Collier's-rents Mission-hall, Southwark, S.E. J. B. Ruddock, Hon. Sup.

PIONEERING IN NATAL.

SIR,—Some time ago there was a paragraph in The Christian, showing how unwise, if not wrong, it is of Christians in England to expect missionaries to the heathen to supply them with a great amount of interesting information; to be continually asking for accounts of conversions and other results of mission work. The paragraph referred to showed, I believe, that this became an additional care to the missionary, and in some instances may have proved a temptation to exaggerate small occurrences, and mention as conversions cases which had not had time for trial, in order to satisfy the constant demand for results.

Amongst the various and frequent requests I have received for information, &c., one Christian brother implies that contributors to foreign missions like to get value for their money. If this is really so, and there are some Christians who give to those missions in the heathen world where they are likely to get the greatest amount of interest for their money, the sooner they cease to give from such a motive the better. The missionary, toiling amidst discouragements far greater than Christians at home have any conception of, is only too thankful when he can speak of some trophy won for Christ, or even real signs of coming blessing to the praise of his God. But to be continually expected to write of a harvest of souls when we are in the ploughing time, or of fruit in the planting time, only shows how little some Christians at home really understand or sympathise with the lonely pioneer abroad. It would be well for such to share the plodding work of a missionary to the Kaffir people, who are sunk in the grossest ignorance and heathenism, who have no true idea of God, and no words in their language to express spiritual things. Their intense conservativeness and mistrust of all that is new, the difficulty of winning their confidence, their procrastinating character, and their total indifference to everything that pertains to the soul, and has not do with their present gratification, are hindrances to the Gospel which are not taken into consideration by those who are ever asking for successes.

Sad to say, our hindrances in Natal do not emanate only from the heathen themselves, but are increased by our British Government. With all its boasted civilisation and love of liberty it encourages slavery in the buying and selling of girls; and has made polygamy far easier than before the British rule was established; not to speak of rum, which is manufactured in the country, and sold, though illegally, to natives all over the land.

While praising God that we have been permitted through his infinite goodness to see some of these people, in spite of all difficulties, brought out of darkness into his marvellous light, we will go on with our work not as "men pleasers" but as those who serve "the Lord Christ," to whom is given the heathen for his inheritance and the uttermost parts of the earth for his possession. Asking the continued prayers of all who are interested in the work here that the heathen may he saved,—I am, with Christian love,

Albert S. Clarke.

Rock Fountain, Ixopo, Natal.

CAIRO.—The English Medical Mission here has been in operation for seven years, with the number of patients constantly increasing. To these while waiting for the doctor the Scriptures are read with explanation, and prayer offered by Miss Whately. This is the best means of getting at the hearts of the poor Copts and Moslems, &c. Letters received from Miss Whately and Dr. Szourge give very cheering accounts of the great good done by the Mission lately. 2600 patients had been received in the course of six months, all of whom had heard the Gospel preached. Miss Whately is at present in urgent need of means to supply drugs for the use of the poor. On account of war and disturbance in the country, the usual help from travellers has been stopped, though the Mission has been increasing in every way. Help will be gratefully received by Miss Jourdan, 21, Westbourne-park-villas, W.

PARIS CITY MISSION.

LAST year the Committee were reluctantly compelled to discontinue the services of two out of its seven valued missionaries, owing to want of funds; but in the present year they have, in faith that the Lord will incline his people's hearts to make the necessary provision, increased the staff of missionaries from five to eight. Two of these agents visit the English poor in Paris; the six French agents visit the abodes of the Parisian *ouvriers*, help in Gospel meetings, Sunday and Thursday schools, and visit the sick in the hospitals.

This Mission has now entered on the sixth year of its usefulness. Its French title, "Comité auxiliaire d'evangelisation de Paris," explains its object, which is, not to supplant, but to be an auxiliary force to the various churches and societies already existing, by supplying them with earnest Christian laymen, who aid the pastors in their work; thus Mr. McAll's and Miss de Broen's Missions have each an agent; also Pastors Recolin, Theodore Monod, A. Fisch, and H. Andru, representing the Reformed, Free, and Baptist Churches respectively. The Church of England is represented by Mr. Crooke, who has aided in the formation of a Band of Hope and a Temperance Society in Paris amongst English working men and their wives. The superintendent of Mr. Crooke is the Rev. T. Howard Gill, the esteemed incumbent of the Rue d'Aguesseau church. The other Evangelical Churches in Paris are represented by myself, acting as undenominational missionary, aiding at times in the work of Mr. McAll, and occasionally conducting English services at Chantilly, &c., for Rev. W. Gibson, of the Wesleyan Church.

My object in visiting London is to obtain support and to give information about the Mission at meetings. The annual report will be gladly forwarded on application to the Hon. Secretary, for England, Mr. J. M. Weylland, 31, Carlton-hill, St. John's Wood, N.W., who will also acknowledge subscriptions, which are urgently needed.

W. J. Lockie, Paris Secretary and Visitor.

TWENTY YEARS' SERVICE.

THE busy town of Swansea has recently witnessed very interesting gatherings in connection with the celebration of Mr. Oscar T. Snelling's twentieth year of labour in the Gospel among its inhabitants. It was during a preaching tour through South Wales that Mr. Snelling (in company with Dr. Elwin, of Bristol) first visited Swansea in 1865, and conducted a series of evangelistic services in the Ragged-schools. These services attracted a considerable number of people, and so much interest was awakened that Mr. Snelling was induced to remain in the town and carry on the work permanently.

A hall in Orchard-street was taken, but it soon proved quite inadequate to accommodate the increasing congregations, and circumstances compelled the taking of larger premises. For several years the Sunday evening service was conducted in the theatre close by, and subsequently in the Star Music Hall. Ten years ago another move was made to the Albert Music Hall—the largest public hall in the town—capable of accommodating some 2000 persons, where Mr. Snelling still continues his ministrations with acceptance and many tokens of blessing.

Thus the work has continued to flourish, and the small beginning has resulted in the formation of an active church numbering several hundred members every Sunday night for years past the crowded Music Hall has testified that the working classes are attracted by the simple preaching of the Gospel of Jesus Christ. The success lies partly in the fact that the prayer-meetings, held twice weekly, are exceedingly well attended.

The work from the commencement has been carried on upon the voluntary principle, the pastor receiving no stated salary; the freewill offerings of the people—nearly all of the working classes—have sufficed for all purposes, and this is saying much when it is remembered that the town has for a long period been under the cloud of depression of trade.

Within the last few years Gospel Temperance work has been a very marked and successful feature in connection with the cause. Mr. Snelling is an ardent supporter of the movement, and by his example and energetic action has done much for the adoption of its principles among his own congregation, as well as many other towns in the Principality.

Notes and Comments.

MONDAY last being the Bank Holiday, we have been obliged to close our columns for this issue earlier than usual; communications and donations received after Friday morning will be acknowledged in our next number.

The Methodist Times, commenting on a letter, by Miss Ellice Hopkins, to an evening contemporary, says that every member of the House of Commons who votes for the reduction of the age up to which minors shall be protected, from sixteen to fifteen, "should be hounded from public life at the general election near at hand."

The Irish Times, in a recent leading article upon the issue of the Revised Version of the Bible, had the following noble passage. It would be well if the writers in our daily journals were more frequently to rise to so lofty a level:—

> "When the Revised New Testament was put forth there arose a sudden storm of comment, in which even the least instructed scholars joined, and perhaps prejudice claimed too much authority. But it has never upon any side been seriously contended that any doctrinal point, as hitherto accepted in the belief and faith of ages, was reversed, although, as heretofore, and as always must be the case, there was variance of interpretation. The Holy Scriptures belong to us now as of aforetime in their integrity, nor can the application of modern scientific tests impugn the fundamental facts that they reveal and realise and expound. It is from one point of view—and that not the meanest—an indifferent matter in what phrase or formula their truths are conveyed to the minds of mankind. The time has gone by in which a weak school of logic built its scepticism upon debateable words or tenses, and no revision can reopen a disingenuous and discredited controversy. Rationalism, even by its extravagances, has but set Christianity upon a higher pedestal, revealing still more clearly its revelation, proving more profoundly its divinity, and establishing more indisputably its precepts, as unalterable rules of life and justice, for the time present, and for that to be."

The meetings of the Congregational Union in London have been memorable for valuable discussions on some of the most pressing religious and social questions of the time. No less than three of these were taken up at the Sessions of Friday week. With respect to the recently-published statistics of "accommodation for public worship," Rev. W. Hewgill, of Farnworth, offered some weighty observations. He thought there was room for their denomination to take a far larger share than it had yet done in the work of evangelising England. At the same time, he urged co-operation among the churches, so that the energies put forth might be utilised to the best possible advantage:—

> "Little country towns could often well spare two or three of the churches and chapels with which they were furnished, for accommodation misplaced was no accommodation at all. Many churches would be closed when the reign of hearty brotherly co-operation began. They could not undo the mischief done in the past; but in the future the free churches might divide the land between them, for they could agree not to be all at work in the same place. If the people were to be won to Christ there must be co-operation among all churches."

This is a matter that needs to be calmly and seriously considered, and if Mr. Hewgill's suggestion is only carried into actual practice, one hindrance to the progress of the Gospel will have been removed out of the way. But it will need a large infusion of the spirit of unity and unselfish devotion to be wafted over all the churches before the great goal of practical co-operation is reached.

A thorough-going paper on the subject of "Special Missions" was read by Dr. Macfadyen, of Manchester. He strenuously pleaded for due preparation in view of unusual Gospel efforts, for liberty of action to the evangelist, for personal dealing with anxious souls, and for warmth in the atmosphere surrounding such missions. Religion, he said, was at any rate as well worth getting properly excited about as moneymaking. Many important hints were thrown out in the following discussion, which indicated that the Congregational body are becoming alive to the importance of these special missions in reviving the spiritual life of the churches, and bringing the Gospel practically to bear on the outlying masses.

One of the speakers, wishing evidently to strike while the iron was hot, formally moved a resolution, recommending the raising of a special fund, to be devoted to the carrying on of special missions, and the support of at least one mission preacher. The fact of tried men in the ministerial ranks of other churches having been appointed to the evangelistic office, was urged as a precedent for Congregationalists to follow. This mild proposal, however, appeared to some of the more conservative and less enthusiastic members of the Union premature; ultimately, the matter was referred to the Committee of the Union, for consideration at the autumnal meeting. Nobody would advocate undue haste in adopting such an important departure from use and wont. With the ample experience of the past at their disposal, however, we do not see how the Union will be in a better position to decide in the autumn than they are now. While they are deliberating, souls are living and dying in darkness and indifference. There is a danger, too, of enthusiasm being so quenched by excessive caution that it may evaporate, and things go on as before.

One of the most weighty contributions to the debate was made by Rev. J. Guinness Rogers, of Clapham, who said that while he appraised these special missions at a very high value, they ought as ministers of the Gospel to be as earnest in seeking the salvation of souls through the ordinary services as they would be in a special mission. This is a truth that is sometimes in danger of being overlooked in these days of evangelistic activity, and we are heartily glad that Mr. Rogers gave it such emphasis. Rev. Evans Hurndall, of Bow, was applauded when he asserted that the curse of their churches to-day was that there was so little excitement amongst them. "They were terribly excited in the campaign for disestablishment of the Church, but too calm in the campaign for disestablishing the devil."

The discussion on the "Condition of the Poor," adjourned from the autumnal session of the Union, was earnest in tone, and, for these revolutionary days, moderate in the proposals advanced for amelioration. Dr. Bevan, while upholding all the essential "rights of property," asserted that the laws relating to the distribution and tenure of land were most defective, and needed stringent reform. Rev. F. Hastings contended for such arrangements as would enable the industrial classes to move out from crowded centres and reside in the freer atmosphere of the suburbs. Rev. G. S. Reaney said that the root of the question was "the unfair distribution of the profits of trade;" and land reform, he thought, would never solve the problem, while the capitalist and the middleman grasped so much of what equitably belonged to the toiling masses.

Other suggestions of more or less value were made in the course of the discussion, but we think Dr. Bevan touched the very *crux* of the matter when, in winding up the debate, he maintained that the so-called laws of political economy have no real moral force in them. They are but the general expression of observed facts, and are not the only rules by which Christian men should regulate their conduct. This is but another way of saying what we have so frequently urged in these columns, that the true solution of our social problems will come when the Church permeates society with the self-sacrificing spirit of the religion of Christ, so that men shall live and labour for the good of their less capable or less fortunate brethren and sisters, as much as for their own.

We have received an interesting letter from Bishop William Taylor, dated St. Paul de Loanda, March 24, almost identical in terms with the letter to Mr. Price Hughes which we quoted in our last issue. After stating that all the party, with one explainable exception, were in good health, and full of hope, the Bishop adds:—

> "We have been charged with all sorts of indiscretions and cruelty for allowing women and children to accompany us to such a country as this is represented to be, but I have not changed my mind at all. All that I have seen and heard on my way, and here, go to convince me more and more that the men alone cannot do the work to be done, and that the children, as well as their mothers, are needed to open our way. If so, we may trust God to take as good care of them in Africa as anywhere else. I am sure you will continue to pray for us."

We need say nothing to ensure attention to the concluding wish of the writer.

We are certain that our readers will sympathise with the remarks made on another page by Mr. E. S. Clarke, of Natal, with respect to the discouragements that surround the path of the pioneer missionary in heathen lands. The task that these devoted brethren have in hand is difficult enough without the temptation to write coloured, exaggerated reports in order to meet the expectation of helpers at home. If we believe these missionaries are doing the will of God and faithfully sowing the good seed of the kingdom, do not let us be too impatient about visible results, while we pray in faith that the results may speedily appear.

We hope that some Christian member of our Parliament will make a note of Mr. Clarke's assertion as to the existence of the slave traffic in Natal, and will interrogate the Colonial Secretary on the point. We find it difficult to believe that our home authorities can in any way be lending sanction to this abominable commerce.

The Peace Society met for its anniversary last week under unusually auspicious circumstances, just when, as we hope and believe, this country has escaped from entering on a deadly and disastrous trial of arms with a gigantic European Power. Still there is ample occasion for the constant protest which the Society makes against the outbreak of the war spirit, and in these troublous times no man can tell how soon the smouldering embers of national jealousy and strife may burst into flame. The warmest thanks of the Christian community are due to the Society and to Mr. Henry Richard, M.P., who now resigns its secretaryship after many years of unfaltering and courageous devotion to the principles of national peace and amity.

We would again suggest that our readers should enable us, by their help, to give grants of tracts to some of the numerous distributors who, at this season of the year, engage in that useful department of Christian service. We are in constant receipt of applications for them.

There are not a few of our laws that need to be either reformed out of existence, or brought into consonance with the enlightened sense of modern opinion. But it would be a sorer evil than the continuance of many harsh laws, that agitators, even if their cause were just, should be permitted to set the ordinary principles of morality at defiance, and imperil the lives of innocent persons. The severe sentences passed on the two dynamitards, Burton and Cunningham, and the strong comments of the presiding Judge, will be complacently regarded by all loyal and right-minded citizens of the realm. There is every disposition on the part of our rulers to deal justly, if not generously, with the sister isle, and those Irishmen who think to befriend their country by such diabolical methods, are doing their best to delay the granting of any measure of greater freedom to which she can righteously lay claim.

The devoted and heroic life of the late General Gordon seems to be awaking a feeling of reproach in the minds of the wealthier ranks of society, who feel condemned for their apathetic and selfish lives by the memory of him who now rests from his loved labours on behalf of the poor and needy. So a Gordon League has been formed among the London "Upper Ten," with the object of carrying on Gordon's methods of work amongst the destitute poor. The design is good, whatever may have prompted it, but, judging from the programme laid down at the inaugural meeting of the League, the execution of it is likely to be far enough from running on parallel lines with "Gordon's methods."

As Professor Drummond faithfully pointed out to the moneyed magnates who have set this project on foot, nothing more foreign to Gordon's mind could be conceived than the mere institution of concerts and scientific lectures. The plan of the League leaves no room for the Gospel of Jesus Christ, as the only lever that will truly elevate the poor; it is therefore foredoomed to failure, so far as any real continuation of Gordon's work is concerned.

It is a mistake to suppose that the "more sure word of prophecy" is intended to be treated as a dissected puzzle, the detached pieces of which are to be put together into a connected whole before the events occur. Had it been the purpose of God, that we should have known beforehand the order and method of fulfilment, surely He would have given the prophetic word in such a way that there could have been no mistake. It is remarkable that in the Gospel of John it is five times shown by the Lord Jesus and by the Evangelist that the purpose of the prophecy was not attained until its fulfilment. See John ii. 22, xii. 16, xiii. 19, xiv. 29, xvi. 4.

To "take heed to the more sure word of prophecy, until the day dawn and the day-star arise in our hearts," does not mean to map out the future, and appropriate its predictions to specific persons, places, and periods, in which scarcely two agree; but, like Mary, to keep it, and ponder it in our own hearts, and obey it.

Applications are coming in to us for a share in our "Day in the Country" fund. As yet, however, the fund is almost non-existent. May we remind our readers of the ardently expected break in the dull and dreary monotony of London life that these annual outings in field or forest brings to many of our poor town sparrows? If all who are so fortunate as to enjoy abundance of fresh country air, and to freely taste the pure delights of rural sights and sounds, were but to give their help, thousands of our city-bound children would have secured to them one red-letter day in the grey calendar of their sombre lives.

As his valued and busy career slowly dips towards its western horizon, the Earl of Shaftesbury continues to receive substantial tokens of the affectionate esteem in which he is held by a grateful Christian public. The presentation of pictures to his Lordship and each member of his family in Exeter Hall last week, by old scholars of Ragged-schools, was an event of peculiar interest. To no man, living or dead, does the Ragged-school movement owe more than to the noble Earl, and his most tender sympathies still go out to the movement. Many well-known public men, themselves highly esteemed for their work's sake, combined to do honour to the illustrious octogenarian. One of them went so far as to say that when the names of our leading politicians are well-nigh forgotten, the name of Shaftesbury will be green in the memories and hearts of coming generations.

"A British Matron" writes to *The Times*, protesting against the indecencies which, under the sanction of "Art," grace, or disgrace, the walls of the Academy and the Grosvenor. In another daily paper a leader appeared on the following day, adopting the usual defence of these abominations, and, amongst other arguments, endeavouring from two blacks to produce a white. It remarks that—

> "The 'British Matron' does not come forward, in defiance of the etiquette of the purest Court the world ever saw, and say that the dresses of the ladies, both old and young, attending the Queen's Drawing Rooms are cut too low in what modistes, not anatomists, call the 'neck.'"

Other correspondents of *The Times*, replying to the "British Matron," take the same line of defence, and speak of the scanty dress at dinner and evening parties.

But a foreigner, writing to an evening paper, puts this with brutal, and yet not exaggerated or unnecessary, plainness, thus:—

> "Most decidedly the 'British Matron' is perfectly right; there ought to be at the Academy as well as at the Grosvenor Gallery a special room for nudities, just as there exists a Chamber of Horrors at Messrs. Tussaud's. Those who don't care to see the Ledas, Aphrodites, Phrynes, &c., would thus receive due warning, and might avoid entering those rooms which are specially devoted to mythology. But surely 'A British Matron' has already been to hear an opera or to see a play at the theatre, and most certainly does she go to dinner parties and balls. Though only a foreign gentleman, I can assure the 'British Matron' that I feel very often a burning sense of shame at dinner parties or balls, when the 'nakedness in all perfection of representation' is exposed to my gaze, and that I very often do not know where to look, not even 'to cast a timid half glance,' when my fair neighbour at the dinner-table speaks to me. And there 'the nakedness' is the deliberate work of the ladies themselves, of those British matrons, and not the work of brutal man. Like Alphonse Karr in his reply to the plea of the philanthropists against capital punishment, I would say, 'Que mesdames les [British matrons] commencent.'"

It has recently been noted in a Magazine of Art that Isaiah foresaw the doom of his people in the wanton ways and inordinate attire of the daughters of Zion; and that Napoleon read the handwriting on the wall in the fashions of his Court.

Well might one of the Apostles of the Lord and Saviour will that the women professing godliness should adorn themselves in modest apparel, with shamefastness and sobriety and with good works; and another require not outward adorning, but the hidden man of the heart, in incorruptible apparel of a meek and quiet spirit. "The world will love its own," and however it may excuse, defend, or apologise for the lust of the flesh, the lust of the eyes, and the pride of life, it remains true that these are not of the Father, but of the world. And to little children whose sins are forgiven, to fathers who have known Him that is from the beginning, to young men who have overcome the Wicked One, the word comes with authority from the throne of love and grace: "Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him."

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MR. HAMMOND IN GLASGOW.

ON Saturday week the large hall of the Christian Institute was crowded on the occasion of the farewell children's service, conducted by Mr. Hammond. Numerous letters were handed in by the children and young people, which were read and commented upon. Mr. Hammond spoke at some length, urging all those who had recently given their hearts to Christ to live a consistent Christian life. He gave to the young converts some excellent rules for their daily life, urging each of his young friends to "have a place and a time for prayer and reading of the Bible every day." He related two incidents which he had written out, and are published in little booklets,* which he gave them.

At the close of the inquiry-meeting, considerable time was taken up with experiences of the young converts. Many were melted to tears. One said he believed that he had been the worst boy in Glasgow. He had been twice imprisoned for stealing; but when Mr. Hammond was speaking of the great love of Christ, he felt the burden of his sins, and was led to trust in Christ. Since then he had been as happy as the day was long. A letter was read from a lady, who said that twenty-four years ago she was converted at one of Mr. Hammond's meetings. Now she had one son, a foreign missionary. Immediately after this letter was read, another of her sons related the story of his conversion.

A letter was read at the Noon Prayer-meeting, from Capt. Armstrong to Rev. Mr. McLaughlan. The writer had spent some time in Glasgow, attending Mr. Hammond's meetings, and working in them most earnestly. Seeming to catch their spirit, he went to Mr. McLaughlan's church, and held a series of meetings for children, which were greatly blessed.

Another crowded meeting was held on Sunday week at Trinity Free Church. Some of the young converts walked miles to attend the meeting. The deepest interest was manifested by all present when a number of them related their experience in a modest but impressive manner. Mr. Hammond's address was principally for young converts, of whom the church seemed nearly full; and yet it was found at the close of the first meeting that not a few others were earnestly inquiring the way of life. The longer Mr. Hammond has remained in the city, the deeper has been the confidence in the reality of the work God has called him to do. Thousands will follow him with their prayers. On the following day he conducted a two hours' farewell service in the Christian Institute.

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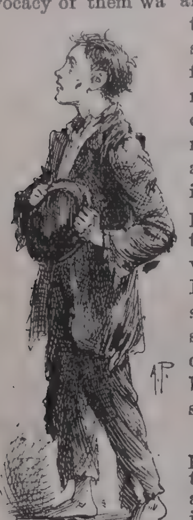
* STORIES FOR CHILDREN (illustrated). 6d. per packet. *Morgan & Scott.*

DR. BARNARDO'S ANNIVERSARY.



Seeking admission.

IT was to be expected that an unaccustomed tinge of sadness should colour the proceedings of Dr. Barnardo's annual review in Exeter Hall last week, by reason of the lamented absence of the late President of the Homes, whose able advocacy of them wa an outstanding feature of these recurring anniversaries. His place was filled, of course, as every man's place is filled who drops out of the earthly ranks and joins the great and growing host of the immortals. But it implies no reflection upon the worthy nobleman who sat in the seat of Lord Cairns, when we say that in a peculiar sense the place of the deceased Earl can scarcely be filled by any possible successor.

Putting this disappointment out of view, there was everything about this year's meeting on which to congratulate the institutions and their indefatigable Director. The crowded hall indicated no decline of popular interest in the noble work of rescue and reclamation that is carried on from Stepney Causeway. The facts submitted to the sympathetic audience furnished ample proof that the vigour and effectiveness of the enterprise are in no degree abated. Lastly, but not leastly, the children who covered the wide expanse of the orchestra looked as bright and bonny and happy, and sang as deliciously, as ever. So that, but for the one sombre chord, repeatedly struck, to which we have alluded, all went as merry as any marriage bell.

THE CHILDREN.

The events of the evening naturally divide themselves into four parts—the presence and performances of the children, the speeches, the prize giving, and the Director's statement. As the Marquis of **Lorne**, the Chairman of the evening, well observed, the first and best and greatest argument that could be adduced for this mission was the tangible and irresistible argument supplied by the children themselves. Certainly it was somewhat hard for anyone gazing at them, and noting the plump, rosy cheek, the tasteful, comfortable attire, the bright and happy look, to believe that almost without exception they were, at no very recent date, children of the gutter—the outcasts of society. When their turn came to sing, and when, under the magic wand of Mr. Proudman, prince of teachers, they poured forth a flood of sweet melody, showing a refinement of taste and culture, a freshness of intonation, and a marvel of memorising, the transformation seemed complete. One was well-nigh tempted to repine that a kind Providence had not ordained that it should fall to his lot to be a rescued waif in Dr. Barnardo's Homes, that he might be privileged with such care and such exuberant training as these young men and maidens are receiving. If the good Doctor were but to bring up at his next anniversary a dozen or so of specimens of the raw material, and place them as a set-off to his bountiful show of the manufactured article, his chain of argument would be complete. He might dispense with speeches altogether. He would only need to point to the two groups and exclaim, "Look on this picture and on that."

We are glad, by the aid of the artist's facile pencil, to supply the missing link. In the initial cut, which represents a youth "seeking admission," we have by no means an exaggerated glimpse of the "raw material." The "manufactured article" is equally well pourtrayed in the handsome stripling in military attire, who is in the act of receiving a prize from the hands of the President.

THE SPEECHES.

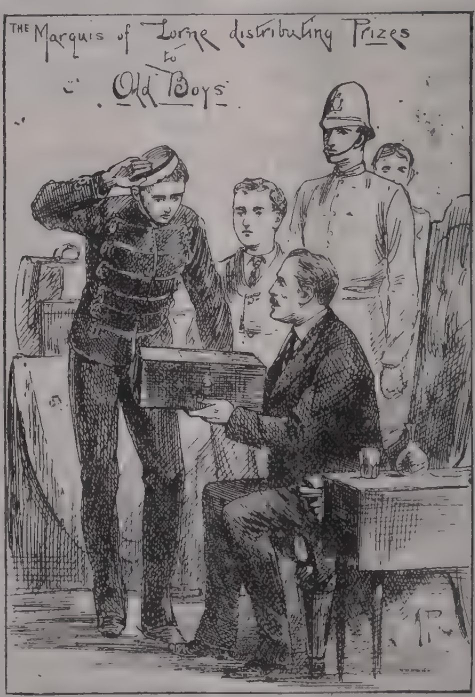
We cannot truthfully say that the speeches of the evening, speaking generally, were of such high excellence as the occasion might have demanded and inspired. The noble Chairman, Lord Lorne, was most earnest in his advocacy of the work. Government, he said, can no doubt do much for these destitute children, but its action must always be of a cast-iron and stereotyped character, and it must be supplemented by the sympathetic endeavours of private individuals, or institutions such as those of Dr. Barnardo. Proceeding to dilate on the magnitude of this work and the need for it, the Marquis said that one of the most admirable features of the mission was the fact that no really destitute child is ever turned from the doors. No stronger claim to public support could be advanced than that simple fact. On the question of emigrating the children to Canada, Lord Lorne said that with care and discrimination in the selection of them there need be no hesitation in carrying out and developing this part of the work.

To Rev. H. W. **Webb-Peploe** was entrusted the moving and the advocacy of a resolution to the following effect:—

> "That this meeting sympathises with the Committee of Dr. Barnardo's Homes in the great loss they have sustained in the death of their President, the late Lord Cairns, rejoices to learn of the continued progress and prosperity of these Institutions during the year—*especially in the direction of emigration*—thanks God for the success which has been given to their operations, and pledges itself to further measures of liberal and hearty support in the future."

His resolution, he said, was a most practical one, and he counselled those who were about to pass it to weigh well their responsibility. The institutions are called Homes, and in this they represent one of the most remarkable movements of the present day towards the solution of a great problem. They embody the desire of Christians and philanthropists to deliver the nation from those who are being trained up in habits of sin. We have at last discovered, though late in the day, that prevention is better than cure. We have also learned how to people the waste places of the world, even with those who have been taken from the lowest places, and prepared for this high purpose. Referring to the great loss sustained by the death of Lord Cairns, Mr. Peploe said it was the one great desire of that nobleman's heart that the poor children should be not only rescued, made good citizens and good colonists, but also good servants of Jesus Christ. The Queen made him a peer of the realm, but he desired far more than that to possess the higher and nobler qualities of a Christian. Mr. Peploe recounted some of the many practical tokens of interest shown in this great work by the deceased Earl, and closed a fervent speech by predicting that as God had so wondrously prospered and increased the work in the past, there was the strongest assurance that He would supply its growing needs in the time to come. The resolution was seconded by Sir **Charles Tupper**, of Canada. It was impossible, he said, to look on the children without being deeply touched with emotion at the sight. No better proof of the worth of the institutions could be found than the strong practical interest taken in them by such a shrewd Christian statesman as the late Earl Cairns. Touching on emigration, he referred to the importance of making proper provision for the settlement in life of the children; this could be done by transplanting them to the Canadian Dominion. He did not hesitate to say that, wisely carried out, the emigration might be largely extended. There is there an ample field for the development of all their youthful energies, and they will have every opportunity of becoming a credit to the institution that has rescued and trained them, as well as to the land of their adoption. He re-echoed the words of the noble Chairman by saying that the most eloquent plea that could be advanced in support of the Homes was the bright, beaming, and intelligent faces of the children who were ranged behind him.

As Treasurer of the Homes, Mr. **Wm. Fowler**, M.P., said that the necessities of the work in the past had compelled the Committee to exercise their borrowing powers. It was greatly to be desired that this burden should be removed, and thus free them for the direct work of the institutions. It was remarkable, as showing the widespread interest felt in the work, that a great proportion of the annual income consisted of donations of comparatively small amount. Mr. Fowler made feeling allusion to the death of Lord Cairns, whom he highly honoured as a personal friend. He also spoke with high admiration of the way in which the boys at Stepney Causeway are trained in habits of useful industry, and thus prepared for the duties of life. He felt bound to say that £60,000, which represented the last year's income, could not possibly be spent to better purpose than in the support of Dr. Barnardo's Homes.



THE Marquis of Lorne distributing Prizes to Old Boys

THE PRIZES.

One of the most important parts of the programme, according to the Director, was the distribution of prizes to young women and young men who were formerly inmates of the Homes, and who have retained their situations for certain periods, with credit and consistency of character. Judging from the sustained interest with which the immense audience watched the long array of recipients, male and female, pass along the platform, the Director was not alone in the estimate he places on the prize-giving. We can well imagine that these annual gifts serve as a potent stimulus to the young people to uphold their own reputation, as well as that of the Homes. The artist has been singularly happy, we think, in reproducing the scene which might be termed the climax of the prize distribution. Hearty cheers greeted the tall youth who is seen saluting the Chairman, but these paled into insignificance before the plaudits that welcomed the stalwart and helmeted guardian of the peace who came immediately after. This member of "the force" certainly enjoyed a popularity which is scarcely accorded to his proverbial comrade who is never to be found when he is wanted! The incident served to show the varied ramifications of the mission, which supplies from its ranks, we suppose, worthy candidates for most of our social industries.

DR. BARNARDO'S STATEMENT.

Amid a perfect fusillade of cheering, the Director rose to address the meeting. He was not going to inflict upon them the Report, which he would take as read. He hoped the reading of it would be, in the experience of many of them, only a pleasure deferred, as in due course it would be circulated. Having been able to glance over its teeming and intensely interesting pages, we cordially second the hope thus expressed that it will be widely read. We have not space even to begin to summarise it; we can only say it is an able record of philanthropic and Christian endeavour, that may be commended to the Christian Evidence Society as well as to the friends of the friendless waifs and strays of this great metropolis. Dr. Barnardo went on to say that he always found it very difficult to utter what was nearest his heart on such occasions. He felt, however, that any deficiency on his part was overshadowed by the deep sympathy extended on the part of the public to the children on whose behalf he laboured. He proceeded to speak, with a pathos that could be derived only from intimate knowledge, of childhood without the joys of innocence or the privileges of virtuous surroundings. It was with such childhood that these institutions had to deal. He could honestly take up the words of one speaker, and say that their first aim was to lead the children to a vital and personal acquaintance with Christ. Some very touching cases were related, as showing the deplorable surroundings and experiences of the helpless little children who daily seek shelter and friendly help at Stepney Causeway. No matter what loathsome and even repulsive ailments the child may have contracted through want, neglect, or exposure; if the need is a real one that need is invariably met. Passing to the mention of the financial position of the Homes, the Doctor repudiated the musty scandal broached by some objector as to the children being at starvation point. That was not at all the case. Their purse was often low enough, but the children never wanted for bread. He related the circumstances under which the capital debt had been incurred, and said that they had now almost reached the point in their history when further large outlay for extension would be needless, and they could devote their whole resources to the immediate purpose of seeking and saving the lost little ones of our great city.

It only remained for the meeting to thank the Chairman for presiding, and this was heartily done, after some graceful and suitable remarks from Mr. S. Morley, M.P., and Mr. J. Rankin, M.P. Many handsome contributions were announced during the evening in response to the appeal of the Director; the sum total of the amounts given or promised was £2400. This is good as a beginning for another year, but it is only a beginning, compared with the ever-expanding necessities of the work.

EVANGELISTIC NOTES.

Mr. and Mrs. Henry Wiggan have had a month's happy and successful mission service in Maldon and Burnham, Essex. Several persons professed to receive good at the services.

Mr. W. Forbes has held some very successful Gospel Temperance meetings in the large Mission-hall built on the site of the late Cremorne-gardens. It is believed much good has been accomplished.

Glasgow.—Mr. and Mrs. C. King are holding a few weeks' mission in connection with Mr. Wm. Quarrier's evangelistic work. On Sundays the City Hall, holding 3000 persons, has been filled, and the Lord has used the message to the salvation of many. On May 19, Mr. King addressed 800 men upon "The Stage and its Influence," at the close of which several surrendered themselves to the service of the Lord. The mission is arranged to continue till June 11.

Newcastle-on-Tyne.—The services begun by Captain Robertson (who has left for India) are being continued with much blessing by the Young Men's Christian Association, assisted by an excellent choir from the Young Women's Association. Mr. Charles Inglis has for a week nightly preached the word with great power. At every meeting many precious souls were, we believe, brought to Jesus. The Bible-readings have proved most helpful to Christians. May I ask prayers for a continuance of blessing? Esther M. Clapham.

Messrs. Mateer and Parker's Mission at Blaenavon, Monmouthshire, was greatly blessed to the whole town. Many hundreds listened to the loving messages of the evangelists night after night, and a goodly number professed to accept Christ, several of them having been the worst characters in the town. Services were held in various chapels, also in the open-air. The people generally have been aroused to solemn thought, whilst the churches have felt the Mission to be a time of refreshing from the presence of the Lord, and have been greatly stirred up to earnest work for souls.

O. Tidman,
Pastor of King-street Baptist Church.

A CHRISTIAN WOMAN'S APPEAL.

THE following is copy of a letter recently written by Mrs. Josephine Butler to a member of the British Government:—

My dear —— . . . . I have before me the names of those rich and aristocratic gentlemen who have been patrons and clients of the infamous Mrs. Jeffries for some years past. We do not seek out such knowledge because it is agreeable for us to do so. It is most hateful to us to hear it; but we, who devote much of our lives to a war against vice, are inevitably led on to a perception of the primary sources of that vice. In attending the death-beds, or hearing the confessions of lost men and women, we are constantly confronted with the base acts and impure lives of men of the upper classes—men whom we have to beseech and petition for a little protection for our daughters, and who deny us that protection.

It is the part of Christian charity to "cover the multitude of sins," and I have foreborne for years mentioning, even in private, the names of those who are chiefly responsible for the traffic in human beings carried on in establishments such as that of Mrs. Jeffries. But we all feel now that the time is come when we must appeal to the judgment of the public, so as to bring the condemnation of public opinion to bear upon these men, seeing that our laws give us no hold whatever upon them, and are not likely to do, so long as our legislators continue to refuse us the small boon we ask—legal protection for the young up to the age of sixteen.

I will not, however, myself proceed in any way to stir up public opinion in this direction, without first appealing directly and privately to the conscience (if a conscience exists in them) of each of the aristocratic profligates who have traded with Jeffries. I am now writing to each one. It is possible that God may bring real conviction to the hearts even of some of these men, as He so often does to sinful women.

I write to you, who have long been our friend, and an upholder of justice to the weak, to tell you what we are thinking, and to beg you to understand that if we should seem to speak and act in a spirit of vengeance, it is a just and holy vengeance—a vengeance which has been waiting, kept back, and gathering strength from year to year, throughout a long period; and that it is in the name of the God of Justice that we shall declare openly who are the most guilty persons in this matter of the terrible, systematically-organised murder of souls.

It is no doubt a relief to these high-class men to find a scapegoat in the person of their wretched "broker," Mrs. Jeffries, and the aristocratic public in general combine in a virtuous (?) cry against that woman, and are content to heap upon her every opprobrious name. But there is another public, the sober, middle-class, Christian public, and the suffering portion of the working-class public, who know better how to award to each his share of criminality in the case. These know that of the three classes, (1) the purchasers, (2) the merchandise, and (3) the brokers or middlemen, the latter are not the most guilty. Wherever there is human merchandise, there will be brokers.

The purchasers in this case so covet their prey that they will have it at all cost. It is therefore of little use to pursue the brokers and agents alone. The rich man can, with his gold, purchase not only human victims, but silence and reserve from the police and all concerned. Mrs. Jeffries will presently renew and continue her trade (having had her fines, &c., paid by her clients), and the evil will be as great as ever; the souls and bodies of girls and children will be destroyed as fast as before, unless a full exposure is made of the lives of the men whose gold maintains this iniquity.

For twenty years I have seen down into the depths of these horrors maintained by high-class profligacy, and we have been severely trained to reserve and patience; but it seems to me and others that the time has now come when no more mercy should be shown to licentious gentlemen of high position than they themselves have shown to the women of the poor, both by their personal acts and by their support of legislation calculated to bind down those who have once fallen to a public life of infamy carried on under official supervision. But our vengeance, unlike their cruelty, has mercy and purity for its ultimate aim.

I pray that our nation may be purified, and that God will strengthen the hands of those who, like yourself, have endeavoured to secure a measure of justice for the poor and needy, and those who have no helper.

Yours faithfully, Josephine E. Butler.

BARMAIDS AND THEIR FRIENDS.

AN important step in advance has been taken in connection with the work among this class by Miss C. M. Gough, of the Y.W.C.A. Through the generous kindness of Mr. Samuel Morley, she has been enabled to secure suitable and central premises at 14, John-street, Bedford-row, W.C., for an Institute to which these young women can resort in their spare hours, for social converse and spiritual instruction. Bible-readings and other engagements on Sunday afternoons will furnish opportunities for bringing Gospel truth home to them. The worth of this boon to many young women, especially those without home comforts or associations, cannot be measured, and we confidently anticipate that a rich blessing will follow the new effort.

Miss Gough will be glad of any help from sympathising friends in furnishing the rooms. If our readers could but make themselves conversant with this excellent movement, and could know something of the good it has already accomplished, they would hasten to lend it their help. Our young lady readers who are blessed with happy homes and the fostering care of Christian parents, might well send to Miss Gough a thankoffering for these priceless advantages.

CONTINENTAL NOTES.

Confession.—Father Monsabré has announced from the pulpit of Notre Dame, Paris, that the Confessional was more and more deserted.

M. Hase, formerly Professor at Jena, and the Nestor of German Church historians, has finished the first volume of his celebrated "History of the Church." This volume, which is to appear in the autumn, goes as far as Charlemagne.

Le Temoin de la Vérité has an article in praise of large families, urging the French peasant to read the Bible, where he may learn that "sons are a heritage from the Lord," and that avarice is cursed. "It is certain that one of the principal disadvantages of France, a cause of its present inferiority and probable decline, is its small population. We are ambitious of colonies, but where are our people to fill them?"

A Good Work.—A lady, Elizabeth Sophie Gallot, makes known in the *Christianisme* a plan for caring for French girls, which has received the approval of the Central Committee of the Mission Intérieure. She proposes to form a Union of French Protestant Women of evangelical faith, whose object shall be the Christian education, training of, and caring for Protestant young girls. Madame Gallot does not ignore the obstacles to such a work, but she takes the first step in faith and prayer.

Conference in Baden.—About 180 pastors or evangelists from German Switzerland met on May 5 in Baden. The work and position of the churches in the different cantons were reviewed, and the conclusion come to was, that most of the National churches, enjoying the favour of the Governments, were being overpowered by Rationalism. The question of separation was discussed, with the pretty general conclusion to remain where they were, opposing to official worship a faithful evangelical ministration.—*Journal Réligieux.*

WESTERN AUSTRALIA.—An English artisan, recently settled in Perth, Western Australia, is desirous of being supplied with tracts and other religious papers for gratuitous distribution among the settlers in his neighbourhood, many of whom are Chinese, and very desirous of religious instruction. An English lady gave him a supply to commence with which is now exhausted. She is ready to contribute half the cost of a further quantity. Any friends disposed to help may communicate with Mrs. Marten, Fern Hill, Swansea.

EXCELSUS.

RATHER than midway on the steep ascent
Which by perfection infinite is crowned,
Stop, satisfied to gain no higher ground,
Or almost at the summit pause, content
With progress past, unanxious more to see,—
Sooner than unaspiring thus to rest [pressed,
(Though all the applauding crowd that with me
I should outvie, and first alone should be)—
Low at the base of that same mount I'd stand,
Despised of all for my most humble place,
If so, with eager feet and heart and hand,
I might for ever more, by God's high grace,
Towards his Infinite aspire, nor rest
Until I reached the fair and far-off Best!
E. E. F.

[The young friend who sends this sonnet, writes by way of explaining its "motive:"—"The lines express what I most intensely and earnestly feel. There is everywhere too much stagnation, and contented mediocrity, too little earnest high endeavour and aspiration—in the Christian life, as elsewhere."]

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SWEDISH MISSIONS IN AFRICA.

DEAR SIR,—In THE CHRISTIAN for April 23, I see an inquiry about a Swedish Mission begun nearly twenty years ago in Africa. In the Swedish newspaper *Missions Tidning*, for April 20, I find a record of the Swedish Mission in M'Kullo, East Africa, which is doing good service there, but has passed through times of much trouble.

Nineteen years ago they arrived at Massaua and settled fifteen days' journey west of this among the Kunama tribes. There they carried on their Christian labours at several different stations four years, not without success. Still serious hinderance arose from the conflicting powers of Egypt and Abyssinia; and from the unhealthy climate six of the missionaries together with their families succumbed under the climatorial fever. Two missionaries were murdered, and when the Egyptian powers neither could nor wished to protect the little mission stations from violence, the remaining missionaries withdrew from thence in 1870, returning to Massaua.

From 1870 to 1880 they had their head-quarters in Massaua, where their schools were never closed. Receiving reinforcements from Sweden, the missionaries took up new stations in the north of Abyssinia; but the lawless state of Abyssinia, together with the harassing quarrels of the Egyptians about the border-land, caused serious trouble to the missionaries. Their able Protector Münzinger, French Consul in Massaua, and afterwards Pasha in Egypt, was basely murdered, and one of the Swedish missionaries was likewise killed in the fray. The Swedish missionaries sent several of their members to beg King Johannis of Abyssinia to give them his protection. His answer was that they might reside for the present in his country, but might not carry on school and mission work.

They therefore withdrew, and since 1880 have been settled at a station by them, called "Bethel," but by others called M'Kullo, from its nearness to the village of M'Kullo. It is situated four miles west of Massaua. The site of this mission was bought by Gordon Pasha, and presented to the Swedish Mission. There are four ordained pastors here; one of these is Dr. Wingnist, who studied medicine in Edinburgh, and now carries on a very extensive practice. They have schools here for boys and for girls, a printer, two carpenters, and three native teachers. An Abyssinian assists them in translating. Good books are spread far and wide around the mission. The British and Foreign Bible Society supply this Swedish Mission with Bibles free of expense, printed in four different languages, understood in these parts, and the London Tract Society gives them, free of expense, Christian tracts in the Amharic and Galla tongue. Two Galla youths, brought up in this mission, returned some time ago to their native country, proclaiming the Gospel there with acceptance.

Encouraged by this, a few more missionaries from M'Kullo, and Svensson with others, come direct from Sweden, are now on their way to Galla, accompanying King Menelek of Schoa's caravan. The little Mission Station at M'Kullo has been protected by the English and Italians during the threatenings of war that surround it. One of the young Princes, on an expedition from Sweden, lately let the frigate *Vanadis* touch at Massaua's shore, and visited the Swedish Mission Station at M'Kullo, bringing encouraging greetings to the missionaries from his royal parents the King and Queen of Sweden.

GLEANER.

THE NEW YORK MEDICAL MISSION.

THIS important Society lately held its fourth annual public meeting in the lecture-room of the Broadway Tabernacle. Prof. Alfred C. Post, the President of the Society, occupied the chair. In his opening remarks he observed that, while not possessing miraculous power, as the Saviour did, it was our duty to use the means which Christian science had placed at our disposal.

The Secretary, Mr. Edward A. Jones, read his report. The managers desired especially to train young men for medical missionaries, using the opportunities afforded by working among the poor in the city for their practical education in both the medical and religious aspects of the work. A house had just been secured, which would afford accommodation for the medical superintendent and his family, and sixteen students. Several students are waiting to enter the house as soon as it is ready.

Dr. Dowkontt, the medical superintendent, reported: From January 1 to December 31, 1884, new cases of disease and injury treated, 2107. To these were given 4405 dispensary attendances and 661 visits to the sick at their homes, making the total 5066. In addition to the professional service rendered, over 30,000 prescriptions have been dispensed to the patients, the medicine being given free of charge, while the patients are encouraged to give anything they can afford. It was a pleasant retrospect to think of so many poor suffering bodies obtaining relief, but what rejoiced him most, the doctor said, was to know that many had also received spiritual blessing, and had been led to forsake sin for righteousness, and the service of Satan for that of God.

Dr. M. Beattie, in charge of one of the dispensaries, had only been engaged in the work for six months, but he had seen the great utility of such an agency. Dr. John C. Berry, of Japan, said the general belief in the East was nothing for nothing, and payment for everything. Orientals do not believe that any religion is superior to their own, but when we go to them with better means of cure than they possess, and bestow the same gratuitously, they are bound to admit that the Christian religion exceeds theirs in the fruit it bears. One thing has been demonstrated over and over again, that wherever a dispensary has been established in a heathen country, a church has soon been formed, and the members have been specially zealous of good works. Dr. B. C. Atterbury, of Pekin, remarked that medical missions were not an experiment; their great utility was a well-established fact. He stated that there were twice as many hospitals, &c., in New York city as in the whole of China, there being only 27 medical men to 250 millions. Dr. St. John Roosa, one of the leading physicians in New York, spoke of the intimate connection between religion and medicine. It might be safely stated that all the hospitals and kindred institutions were an outgrowth of Christianity. He thought they had been kept too far apart from each other; there should be more visible connection between the tree and its fruit. He rejoiced to believe that the medical profession was governed largely by Christian leaders. The meeting was also addressed by Mr. Atkarian, of Turkey; Mr. Eleazarian, of Persia; Rev. Arthur Mitchell, Secretary Presbyterian Missionary Board; Rev. R. S. MacArthur, and Rev. Dr. Taylor.

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NAVVIES AT EAST GREENWICH.

ON Friday evening, May 15, a supper was given to over three hundred navvies and others employed on the new works of the South Metropolitan Gas Company, at East Greenwich. A number of ladies subscribed the necessary funds and carried out the arrangements, assisted by Mr. Gardiner (London City Missionary to Navvies), and a number of friends. The supper was provided in Christ Church parish-schools, kindly lent for the occasion by the vicar, Rev, Mr. Reith.

After supper a meeting was held, at which addresses were delivered by the vicar and other gentlemen, interspersed with selections from *Songs and Solos*, by an excellent choir. The addresses were of a very earnest, practical character, particularly one by a converted navvy, who made most touching and thrilling appeals to his mates to become out-and-out Christians. Through the kindness of a friend each man on leaving the room was presented with a copy of the New Testament. The power of the Holy Spirit was manifestly present to bless.

THE CHINA INLAND MISSION.

IN a letter from Rev. W. W. Cassels, of the China Inland Mission, dated Shanghai, April 7, he says:—

Notwithstanding the great power which the devil has in this place, and abounding sin and vileness, we have much cause to be very thankful. A prominent member of the Press here, who at first manifested very bitter hostility towards the special meetings, has been very much blessed, and is now a decided Christian. Many Christians, too, some of them holding prominent positions, have testified to blessing received. God has been faithful, and answered the prayers of his people, so that Shanghai has been moved as never before.

Mr. Studd and Messrs. Polhill-Turner left Shanghai on April 4, to go up the Juntrehang to Gan-king (to hold a Conference), then on to Hankow, and then up the Han to Hanchung, in Shensi. Dr. and Mrs. Wilson are with them. Mr. Beauchamp has also gone to the Conference. These will be joined by Mr. Hudson-Taylor shortly, and they return here to go northward later. Mr. Stanley Smith, Mr. Hoste, and myself are expecting daily to leave by steamer for Tientsin, on the way to Pekin, &c. &c.

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Y.M.C.A. HALL, CAWNPORE.

DEAR SIR,—Owing to absence from home, I have only just seen in THE CHRISTIAN of April 16 last Mr. Foy's appeal for help towards the purchase of the Y.M.C.A. Hall, commonly known as the "Christian Union Hall," in Cawnpore, and having been a member of the Union since it was started, I should like to endorse Mr. Foy's appeal. The "Christian Union" in Cawnpore is a branch of the Y.M.C.A., and is one result of Dr. Somerville's visit to Cawnpore about ten years ago. Mr. A. Foy is senior partner in a large mercantile house in Cawnpore known as "Foy Bros.," and is secretary and general manager, as well as treasurer of the Association. He has for years devoted his evenings to the Christian work in the Hall, supported by his family. In addition to the purchase money, we require about £40 for repairs, furnishing, &c., in all about £250.

Our appeal has an especial claim on the attention of those interested in our soldiers' welfare; as if this Hall is not secured, there will not be a single place of the kind in Cawnpore where godly soldiers can meet informally to read their Bible together, or pray, or bring inquirers. When Sir J. Lawrence, in 1867, issued the order for the greatest boon ever conferred on the British soldier, the setting apart of a room in each cantonment in India, for a "soldiers' prayer-room," one was set apart in Cawnpore, and up to last year was kept regularly open. At the close of 1883 it was sold by the military authorities to the cantonment committee for a police barracks, and the "Christian Union Hall" has been and is still doing duty as a "soldiers' prayer-room." I shall be glad to give any information I can or to receive donations.

J. H. CONDON, M.D., Surgeon-Major,
Civil Surgeon of Cawnpore.
Woodland Hall, Broughton-in-Furness.

MRS. YEOLAND has concluded a successful mission at Barnstaple. She has also visited some of the villages in the neighbourhood. Her labours have been greatly blessed, and it is hoped that the gracious work will spread.

PROGRESS IN SWEDEN.—A Swedish friend from Stockholm writes:—At the present time there is felt a strong desire among Christians in Sweden for more unity between the different denominations. Mr. J. Wallin (Stockholm) is taking an active part in this movement. For some time he has carried on a holiness meeting at his private house. Meetings of Christian workers for conversation and mutual counsel have been held, and much blessing has attended them. Mr. Wallin has built a large church, which is altogether unsectarian, and is intended to be for Stockholm what Mildmay Conference Hall is to London. Ministers from different Christian churches took part in the consecration service at Easter, and since then Methodists, Baptists, Free Churchmen, Plymouth Brethren and clergymen in the Established Lutheran Church have proclaimed the Gospel of peace in this place. I have had the great joy of meeting with Dr. Moon, of Brighton, here in Stockholm. He has preached the Gospel now and then, and has done a good work for the blind.

A SECOND ADVENT CONFERENCE.

THE second annual conference on the Second Advent was held on Wednesday and Thursday of last week at the Conference Hall, Clapham-road. A devotional meeting was held both mornings. The first address on Wednesday was given by Rev. Charles Graham on "The Character and End of the Present Age." The end of the age was to be marked by serious departure from the truth. Here was a reason for establishing believers in sound doctrine, because the time would come when men would not endure it. Lawlessness, with the increase of moral evil, were other signs. At the present time not a ninetieth part of the earth's population among Protestants are even communicants; only a proportion even of these give clear evidence of regeneration. For such a world surely but one thing remains, viz., destruction. The lesson to be learned is, "Come ye out of her, my people," hold fast to sound doctrine, be separate for evil, keep your garments clean, maintain a good conscience, and ever be found walking with God.

Another address was given by Mr. G. H. Pember on the same subject. We must regard the present age, he said, from two points of view. Two processions are ever passing through it. The one, however it fares now, will soon be met by the Prince of light and love, and conducted to the gates within which neither pain, nor sorrow, nor crying, nor death, may enter. The other must shortly be made to confess that if judgment is God's strange work, it nevertheless is his work.

From the Church's point of view, the age is (1) transitory, being about to pass away with all its institutions; and (2) the time of the mystery described in Eph. iii. The mystery is that, in suspending the character of Israel, God is now inviting both Jew and Gentile without distinction to a heavenly calling. If, then, the Church's time on earth be short, let her spend it wholly in her Lord's service, and not be corrupted by the wiles of Satan. Those who adulterate their doctrine, are often regarded by the world as the brightest and best Christians. In the time of the Lord's judgment, many that are now first shall be last.

Those whom Christ finds ready He will remove before the great tribulation as firstfruits; the rest will be reaped in the painful harvest of persecution. The world's children speak of the age as one of progress. But they care not that its triumphs are obliterating God; for they are fast losing their God-consciousness. In politics, democracy prevailing through Christendom, according to prophecy, is heralding the end. In religion, the predictions of the final apostacy are being fulfilled. Three great movements, Spiritualism, Theosophy, and Buddhism, all of them closely connected, are overspreading Christendom, by means which vary from the highest philosophic teaching to the most debasing practices of sorcery. The cry is going forth, "Behold the Bridegroom cometh; go ye out to meet Him."

In the afternoon a Bible-reading was given by Rev. A. Fausset, based on Phil. iii., showing "The inlook, onlook, and outlook of the believer." The address formed a vigorous exposition of the chapter, and dwelt specially on the oneness of the believer with Christ, the attaining unto the first resurrection, the association of the power of the Holy Spirit with Divine Sonship, and the outlook for the Saviour's coming.

The evening meeting was largely attended. Mr. J. E. Matheson, who presided, observed that the doctrine of the Second Advent, if rightly viewed, was eminently practical. There was danger of being merely taken up with the detail of the subject rather than with the Saviour Himself.

Rev. C. Skrine, of Wimbledon, spoke on "The Coming of our Lord Jesus Christ." Looking forward to the day when the prophecies which tell of the restitution, and of Israel's restoration, and of the new heavens and earth, would be fulfilled, no one could doubt but that these marvellous changes would be brought about by the Advent of Christ. The Jews would then be prominent, as the dew in the midst of many nations. The elect in Matt. xxiv. were not the Church of God, but the remnant of Israel. The order of events is evidently that of the rapture, the advent of Christ with his saints, the repentance of Israel on seeing Him, and the restitution.

An address followed by Dr. Robert Anderson. He said that the question put by John's disciples to Jesus, if literally rendered, would be, "Art Thou the Coming One?" In Heb. x. 37 it is "The Coming One shall come." It was as much a part of Christianity to wait for God's Son from heaven as to turn from idols to serve Him. The purpose of God in redeeming us remains unfulfilled so long as we fail to be found looking for that blessed hope. The Lord's Supper reminds as of his coming, "as oft as we do this." He would ask them prayerfully to read all the passages which speak of the coming of the "Son of Man," and inquire if there must not be something specially designed by the Holy Spirit in the use of this title, as it occurs in various parts of the Bible.

THURSDAY.

In presiding at the meeting on Thursday morning, Rev. C. Melville Pym, as Hon. Sec. of The Second Advent Prayer Union, reported on the progress of the Union, its membership being now eleven hundred. All information may be obtained from Mr. Pym, The Rectory, Cherry Burton.

Rev. J. C. S. Krœnig addressed the meeting on "The Earthly Jerusalem." The past history of Jerusalem, glorious as it was, would be as nothing were it not for its future glory. The city of Jerusalem will ever retain its name. Its desolation is the result of rejecting Christ and of unbelief. Great mischief had been done by spiritualising the prophecies. The beautiful prediction of Micah iv. 1, 2, had often been applied to the Church, but it is rather a picture of the earthly Jerusalem in the latter days. The Jews themselves are looking for it, and have never been stirred so deeply as of late. They say "Messiah's Advent is at hand." The persecutions in Russia and elsewhere have brought about a great change in the Jewish mind, leading them to turn their eyes to the land of their fathers. The ancient greeting among Christians was, "Christ is risen:" let it now be, "Christ is coming."

Rev. F. Whitfield, speaking on "The Heavenly Jerusalem," observed: There are two great systems or principles in the world, the one representing evil and the other good, the human and the Divine. Satan heads one and Christ the other. These two systems eventually head up into two literal cities, the one being Babylon the other the heavenly Jerusalem. The mystery of iniquity and the mystery of godliness culminate in the man of sin on earth and the Lord Jesus Christ from heaven. The bride is caught up to heaven, and then appears as the heavenly city, descending into the air. During the 1000 years it will be seen over the earth, but will be in communion with the earthly Jerusalem, which will be under its supervision. The speaker then described in glowing language the walls, precious stones, the glory of this city, with its form a perfect cube, and its dimensions fifteen hundred miles. The various facts contained in Rev. xxi. concerning it were dilated upon. Though sin would then be rare, yet the effects of it would still in some measure remain, hence the need of "the healing leaves." At the close of this blessed period there would be a greater revolt against God than ever before, showing the utter depravity of the human race. After the millennium and the suppression of the revolt, this heavenly city still remains, and may be seen portrayed in Rev. xxi. Then there shall be no more death. The title to all this inconceivable blessedness is "The blood of the Lamb."

In the afternoon Rev. C. Graham gave a Bible-reading on "The firstfruits of Rev. xiv. 1—5." At a certain period the Church will be caught up to meet the Lord in the air, as shown in 1 Thess. iv. end. But previous to this he thought there would be an ingathering of firstfruits unto God, spoken of in the passage before us. The symbolic type of this is found in the firstfruits of harvest, which of old were presented to the Lord in the Temple, and which always represent that which is full and complete. These firstfruits will not be on earth during the great tribulation; they may, at any moment, be removed. Their holy character is described as being undefiled with the world's religion, and as being without guile, thus resembling their Lord, "in whose lips was found no guile."

This view was not generally accepted, but the discussion invited by Mr. Graham, and in which Mr. Pember, Mr. R. C. Morgan, Rev. W. Fuller Gooch, and others took part, was carried on in a truly Christian spirit, and manifested the brotherly love and mutual esteem which may co-exist, with difference of opinion, among Christians.

Thursday evening was devoted to the consideration of "The Church's preparation for the coming of her Lord." Dr. Bullinger read 1 Thess. i., remarking that the faith, and love, and patient hope of the Thessalonians were fixed on the person of Christ. The Rev. C. Stirling did not share the view of some, that Christ might at any moment come. The Great Apostacy he thought must first take place. The resuscitated Roman Empire divided into ten kingdoms was not yet. Neither was the Antichrist at present manifest. Unquestionably we were rapidly tending toward these things, but their actual fulfilment had not yet transpired. Until then, Christ cannot come.

Rev. A. Fausset said that readiness for the Second Advent implied the faithful use of talents, as shown by the Parable. One of these talents was knowledge of the truth, and this was to be communicated to others. Daniel's prophecy (xii. 4) referred to such knowledge. Second Advent Conferences were fulfilling this prophecy. The Communion of Saints was another means of preparedness. Having the loins girt, loving his appearing, separation from the world, and daily witnessing for Christ, were also among the things that constitutes the Church's preparation.

Rev. W. F. Gooch, of Norwood, gave the closing address. With much force and clearness, the various requirements of the Master, as set forth in his several messages to the Seven Churches of Asia, were dwelt on as indicating a sevenfold preparation for the Advent. These were love, fidelity in trial, holding fast Christ's name, separation from Church corruptions, walking before God in watchfulness and prayerfulness, service, and whole-heartedness.

The Communion Service was presided over by Mr. Graham, and a large number remained to join in the feast which at once commemorates the First Advent and anticipates the Second.

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THE SPIRIT'S BIBLE.

"The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. i. 21.

IT is the Spirit's Bible!
  Copyright every word.
He is the only Author:
  Only his thoughts are heard.
Oh, let us love his Bible,
  Written by his own hand,
Though it to-day is printed
  And published in every land.

Was it a veil uplifted?
  His was the raising power,
Showing the distant future,
  Centuries in an hour.
Was it a prophet's whisper
  Heard in the inmost shrine?
His was the breath that breathed it,
  It was the voice divine.

Was it a dream in slumber?
  His was the magic skill,
Hushing the human spirit,
  Bowed to his own sweet will.
Was it an angel's visit?
  Was it a written roll?
It was the same Good Spirit,
  Teaching the patient soul.

Giving the prophet knowledge;
  Giving the choicest word:
Keeping the hand from errors;
  Wonderful honour conferred!
Moved by the Holy Spirit;
  Moved by a Guiding Mind:
Moved in the heart's emotions;
  Moved where they else were blind.

So in the least iota
  His was the ruling will:
Every little sentence
  Showing a Master's skill.
Beautiful, holy Bible!
  Beautiful Word inspired!
God's own talk with his children,
  When ignorant, weary, and tired.

William Luff.

THE PROTECTION OF YOUNG GIRLS.—The Press Association learns that when the Criminal Law Bill, which has passed through the House of Lords, is brought before the House of Commons after the Whitsuntide recess, Mr. W. Fowler will move that the legal age for the protection of young girls shall be raised from fifteen to seventeen, instead of sixteen, as originally proposed in the Bill. There is reason to believe that this amendment will be supported by Mr. S. Smith, Mr. T. Fry, Mr. S. Morley, Mr. Pease, and other Members of Parliament.

Letters to the Editor.

ELEMENTARY DOCTRINES.

Dear Sir,—Different opinions have been expressed respecting the "Baptisms and Laying on of Hands" referred to in Heb. vi. 2, whether they are Old Testament or New Testament ordinances, and I do not write to add to the remarks upon those two subjects. But your correspondent in The Christian of May 14 having understood me to argue that the other four, repentance, faith, resurrection, and judgment, are Jewish (whatever that means), I would say that no limitation was made in my letter. On the contrary, I understand these four doctrines to be initiatory truths of real religion, needful ever since the fall of man for all time and for all people. Indeed, I think that modern revival preaching and writings should give them a greater place, after the pattern of John the Baptist, the Lord Jesus, Peter, Paul, Wesley, Whitfield, and many others.

In regard to the first principles of Christ being "left" (Heb. vi. 1), does not that mean, not left in the sense of being disregarded, or as of no abiding effect, but that those whom the apostle was immediately addressing, and in principle all others, should go forward? They should not tarry in the rudiments of the first principles that they ought to repent, or that they should believe God, or that there will be a resurrection of the dead and an eternal judgment. Nor should any who had been also taught by good things to come, mentally grope their way in such shadows, for that would be virtually shutting their eyes and saying that the Son of Righteousness has not arisen. But now profited by, influenced by, living a life in accord with, all these weighty truths, they should go on to the perfectness provided for the deliverance of sinful man, for their peaceful access to God, for their holiness, for their adoption, through the person, righteousness, expiation, and priesthood of his Son.

Whether, on the one hand, we have as yet individually given sufficient attention even to the elementary truths, and are living responsively; or whether, on the other hand, we have an intelligent knowledge of, and a living, loving, grateful worshipping heart for the true perfection, each reader can judge for himself. The Church of God may suffer from extremes. It is possible to press and to reiterate first principles without advancing; and it is possible to be offering strong meat instead of milk to inexperienced Christians; to press the perfectness in Christ without giving sufficient place to the doctrines referred to, which really are the word of the beginning of Christ; and which would awaken, and alarm, and stir up, and disturb, and create anxiety, and interest, and earnestness, and contrition, and lead to hunger and thirst, and to crying and seeking, and such seeking as ends in holy and joyous finding.

The Apostle Paul's view of the Gospel of the kingdom of God embraced the whole range of the Divine counsel. And though, to take one of the above doctrines—the judgment to come—*that* considered in an isolated way is not good news, yet it is not only true in itself but it is part of a whole, one of the first principles "of the oracles of God;" and it helps and is necessary to prepare the way of the Lord, in order that to those who know their maladies and dangers, the Saviour and Physician may become precious. The Apostle Paul expressly includes it as part of the Gospel, as he says in Romans ii. 16, "In the day when God shall judge the secrets of men according to my Gospel, by Jesus Christ."

J. Van Sommer.

Sir,—In a recent issue of your paper Mr. R. Govett says:—"The religion of Moses was of the flesh, and if the worshipper were circumcised and ceremonially clean, and his sacrifice without blemish, that was all he could demand. Inquiry into the state of the heart, as alive or not toward God, was a question first pressed by Christianity. Faith toward God is the demand of our religion. Moses called for thanks as the foundation of his way of salvation."

In reply to this I would ask, What then becomes of the 11th chapter of Hebrews? Is not faith shown to be the motive power of all the Old Testament saints, from Abel to the last of that noble army of martyrs? And does not Mr. Govett see that he contradicts himself—for, if Moses taught salvation absolutely by the works of the law; what need for "the blood of bulls and goats," &c., typically to take away sin? Again, What is the Scriptural account of Circumcision, but the outward sign of a faith previously held by him who was called the father of the faithful—not a mere ceremony? (Gen. xv. 6; Rom. iv. 11.) Again, "For unto us was the Gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." Also, "Your father Abraham rejoiced to see my day, and he saw it and was glad." In these two texts St. Paul and the Lord Jesus both teach that the Gospel and Christ's work were taught under the Old Testament dispensation; but if the heart of man was not to be and had not been influenced by religion, what mean those wonderful expressions in the Book of Psalms? It was with the pious Jew as it is with the pious Christian: there was what the schools call the objective work of Christ, taught in type and symbol, and the subjective work in the heart; faith and love, evidenced by keeping the commandments. To such, what was the meaning of Gen. iii. 15: "The seed of the woman shall bruise the serpent's head"? What the 53rd Isaiah? What the 22nd Psalm? What Deuteronomy iv., if "the heart be not asked for"? &c.

It has, I know, become the fashion to ignore the Synagogue service among the Jews of old, which service consisted of reading and expounding the Scriptures, and to stigmatise Judaism as Mr. Govett does. What is that but to reproach its Author, who claims unchangeableness as one of his attributes—"I the Lord change not"—and thus to play into the hands of the infidel, who says, "You Christians have two Gods—one a bloodthirsty Moloch of the Old Testament, and another a gentle Jesus of the New?"

C. L. Heiser.

THE DISTRIBUTION OF LABOUR.

Sir,—There is one point which the shopkeepers' advocates are apt to forget. What enables a shopkeeper to live? in which I include all his expenditure for rent, food, clothing, &c. Clearly he must pay for all these out of his profits, *i.e.*, by charging more than he pays for them. This he is fully entitled to do so long as he is a necessary link between the producer and the consumer. If a consumer cannot get his goods at first hand and pay a price which will enable the workman to live decently, or if for his own convenience he prefers to get them at second-hand through a middleman, the shopkeeper, then the latter may justly claim to be paid for his trouble, in other words to be supported by an addition to the price. Shopkeepers do not increase the value (which is not the price) of the goods they sell; they only distribute them and the buyers support them, quite justly so long as they are necessary, as many are But if by a little system men can arrange for one distributor to do as well as three it is a great gain to the community, for it sets two free to work and add thereby to the wealth of the whole.

At present, one of the great causes of distress is the existence of a vast number of totally unnecessary shopkeepers, who though working hard in one way through the competition among themselves, are useless to the country, eating up food and destroying goods without increasing anything, and at the same time, through the competition, forcing down the wages which the real worker gets, to starvation point. I do not say that the consumer should pay less, but there should be far fewer who intervene and claim a share of the money at the expense of the working man. All who are thus unnecessary are really levying black-mail.

What would these shopkeepers think of a medical man who should blame them for not employing him whenever they have a cold or other ailment which they treat with home-remedies? Surely it would be unreasonable for him to say, "You must not take any medicine which is not procured through me, and for which I am not paid." Doctors, I suppose, are necessary, but nobody goes to them unless they are obliged, and if one is sufficient all beyond are useless consumers. At present the competition among shopkeepers (each trying to undersell his neighbour, and the survivor being, not the fittest, but the one who has the lowest rent, or other advantages and fewest expenses) is the cause of this outcry against co-operation; and the cause of this glut is the contempt for honest work, which is considered degrading or not sufficiently remunerative.

The time must come when, for the good of all, each man shall be paid in accordance with the value of his services to the nation, whether as a producer or distributor, when, if a man will not work he will have nothing to eat, and when a man who simply lives by appropriating a portion of the labour of others, will be as much detested as the slaveholder who appropriates it all. True co-operation, both in production and distribution, is a thing to be promoted in every possible way until the State is prepared to organise and carry out both on a large scale.

By the increase of workers wages may possibly be reduced, but not if the profits go chiefly to the workers; or if prices, and hence profits, are reduced, the smaller wages will purchase a great deal more, in fact, all the necessaries and many of the luxuries of life. But this will never happen without a revolution, *i.e.*, under compulsion, overcoming the selfishness and greed of men, and I doubt not it will be the law of the coming kingdom of righteousness and peace.—Yours truly,

R.

WHAT IS THE CHURCH OF ENGLAND COMING TO?

Dear Sir,—Many were truly thankful to you for denouncing in such bold language, some weeks since, the un-Christlike and unscriptural act of one of our bishops, in keeping back prizes from some unbaptized children, although they were rightly won. But this act is only the result of what is tolerated in our Church, and mild compared to some, showing us too plainly that the Acts of the Reformation are to be things of the past, and the blood shed by our noble martys forgotten and ignored. Evangelical High Churchmen, High Churchmen, and Ritualists are all, more or less, rowing in the same boat, and certainly playing into each others' hands. Their expressions and acts may differ, but underneath there is the same vein of poison in their belief concerning the Sacraments. How often a sermon by a High Churchman is admired, publicly praised, and held up as pure Gospel. Undoubtedly it is; but alas! they do not stop there—they tack on the Sacraments, and encourage the Confessional.

Perhaps some of your readers are not aware that a certain bishop, whose address you have been commending, indulges in the latter, although he is known to preach a good evangelical sermon, and enforce consecration. Surely this is robbing Christ of his priestly office, and the good evangelical sermon cannot atone for such teaching. This is certainly a crisis in our Church's history, and it behoves every true child of God to denounce all this insidious evil in unvarnished terms, and not in any way to compromise.

In my recent Brighton Mission several bound by these galling fetters attended the meetings, and, thank God, were truly converted. Of course they have been excommunicated for the awful sin of joining a so-called schism! One poor girl, priest-ridden and persecuted, has come out very brightly for Christ and renounced all this evil. She gave me the three books presented to her by these people, and to show you the poison they contain I just enclose a few extracts. These men are seeking to get upon the Committees and Councils of Church Societies, and in a great measure succeeding; also seeking curacies in Low Church parishes, and gradually spreading the poison. It is undoubtedly a part of a great conspiracy which will be painfully understood when too late, and mourned over by those who have not the moral courage to oppose and denounce it. I could tell you of many sad acts which have come under my notice during the past few years.

EXTRACTS.

"*The First Catechism for the Children of the Church.*"

Q. What is Baptism? *A.* Washing away of sin.

Q. Can a child go to heaven with sin in its soul? *A.* No.

Q. How can this sin be washed away? *A.* By baptism.

Q. Whose children are we made in baptism?

A. The children of God.

Q. What other sacrament is necessary for all men?

A. The sacrament of Christ's Body and Blood.

Q. What commandment did Christ give his Apostles?

A. He told them to "*Do* this" in remembrance of Me.

Q. What took place when the Apostles spoke the same word?

A. The bread and wine became Christ's true Body and Blood.

Q. Did our Lord give this power to anyone else?

A. Yes; to the bishops and priests who came after the apostles.

Q. What is the Holy Communion besides a sacrament?

A. It is also a sacrifice. [*In plainer words.* "*A mass.*"]

Q. Can our souls have any true life without it?

A. No; they cannot.

Common sense as well as religion tells us that only children that have had Christian baptism can have Christian burial. Those *only* who were given to God *in his appointed way* when they were alive, can be committed to his care when they are dead.

"*Before the Altar. The Devout Christian's Manual.*"

The Altar.—The first object that attracts our notice on entering the church should be the altar with its cross. The altar is the place where the eucharistic sacrifice is offered. It is, as it were, a memorial of Calvary, for there is celebrated the memorial of our Saviour's passion and death. . . .

Towards the altar it is right to bow as we enter and leave the church, . . . and, if the blessed sacrament be upon it, to bend the knee.

Lights.—There should be lighted candles on the altar during Communion time, both as a sign of joyful welcome to our King, who then comes among us, &c.

One reason for the Confessional: We are checked in sin by the prospect of having to confess it, and so we are helped to perseverance.

An Act of Reparation.

O Lord Jesus Christ, who for our sake didst in thy bitter passion suffer shame, and blows, and spitting, at the hands of sinners, and who dost still expose Thyself to the profaneness of ungodly men, rather than withdraw thy sacred body from our churches; grant us grace to bewail, with true sorrow of heart, the irreverence shown to Thee, and *to repair as far as in us lies*, with heartfelt devotion, the many insults which Thou hast received, and art daily receiving in this wondrous mystery: who livest and reignest, &c.

"*The Way of Life.* Compiled by a Priest. Edited by Rev. T. T. Carter, M.A., Rector of Clewer."

. . That, by the almighty power of this Holy Spirit, they may become the body and blood of our Lord. The priest prays, too, that through the sacrifice of the Eucharist now being offered, and in union with our Lord Jesus Christ's sacrifice upon the cross, it would please God to bless the whole Church both living and *departed*, in their several states and conditions, &c.

I could quote much more, but this will show whither our Church is drifting.

Yours very truly,
W. Spencer Walton.
4, *Alderbrook-road, Clapham-common, S.W.*

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CONVERSION OF CHILDREN.

After all that has been said on this subject, many people practically deny both the desirability and possibility of the conversion of young children. The truth of the subject needs to be uttered again and again. This question may yet arise for discussion in bodies of religious men: "Can any persons but young persons be converted?" The experience of some pastors leads them to affirm that fewer persons fall of those who were converted when young than of those who were converted when advanced in life. Of course these young children need careful training. That training can be given to them partly in their Sunday-school class, but more especially by the pastor in a class for that purpose. We emphasise the duty of labouring and praying for the conversion of children. We emphasise with equal earnestness the subsequent duty of training with the utmost care those who have early professed Christ.

A serious obstacle to the conversion of young children is the unbelief of even Christian parents. They will pray earnestly for the conversion of their children all through their years of infancy, and into their youthhood. When God answers their prayers there are few to recognise the answer. They are like those who prayed for Peter's deliverance, and when God answered them and sent Peter to the gate, refused to recognise the answer and left Peter out in the cold. Parents need line upon line and precept upon precept touching this matter. Pastors are sometimes restrained from speaking the whole truth, especially to Christian parents. The pastor assumes that they must know their duty. From a mistaken notion of parental responsibility, they refuse to recognise God's work in their children, and hesitate to do their own duty in urging the children to make a profession. They forget the tremendous responsibility they incur by refusing to do their duty. Many children are now wandering in mazes of doubt, just because their parents failed to recognise the evidence of God's grace and to guide the children in making a profession. Parents do not get rid of the responsibility by failing to do their duty. The hope of the Church is in the conversion and training of the young. This subject is worthy of the earnest thought and most laborious effort of our best pastors.—*Chicago Standard.*

THE GERMAN Y.M.C.A. IN LONDON has been organised on a new footing, and is anxious to reach the multitudes of young Germans in London, and bring them under the influence of the Gospel. They have a reading-room, library, &c., at 28, Finsbury-square, E.C., open to any who like to make use of them. Every night some kind of meeting is held. English friends who know Germans are requested draw their attention to the association.

W. Muellor, Secretary.

OUR HIDDEN HAMLETS.—2.

With David's charge to Solomon, as his own pious father's charge to himself, my old friend, Tom Heatherfield, left Oxford to enter the ministry of "the Church of England." I found him in a hill-side parish, where for some little time he had been plodding on amid the delights and cares of a country parson. A sober-minded man was Tom; nothing calculated to disturb the settled order of things was likely to find favour with him; and, as his brother Ned was inclined to believe, had the words, "From all religious excitement" been appended to one of the sentences of the Litany, no one would have prayed "Good Lord, deliver us," more fervently than he.

But praying, expecting, and working for a blessing he found at length that, if this was to come, he must take it as God might be pleased to give it. After a short absence from home, he one day returned to find that the friend who had filled his pulpit while he had been away, had been used of God in the seeming conversion of two or three of his parishioners. He regarded this kind of thing rather suspiciously, for it was out of the ordinary course of affairs; but he invited the other a second time, and a second time conversions followed immediately on the preaching of the Word. His friend was an evangelist, and the two now arranged for a regular mission. This was more or less of a success, and then, at the other's suggestion, our young vicar asked Henry Lakin to go over and take a fortnight's special services.

A marvellous work of God now began. Drunkards were not only taken out of the slough in which they had long been wallowing, but were actually saved through faith in the Lord Jesus. The foreman of a mill, who held a most responsible position in the village, was reclaimed from a long course of backsliding. A poor Papist, on the very brink of the grave, was brought to see Jesus as his only priest. A tradesman who had but too successfully pursued a very questionable calling, was led to confess his sin, and renounce his evil practices; indeed, numbers were undoubtedly converted to God.

I shall never forget, in connection with these services, a scene I was privileged to witness. One night a lady had been invited from a distance to see what the Lord was doing among her friends. She came, and brought her daughter; the two were saved the very same evening, and oh, to see them in each other's arms, mother and daughter after the flesh, sister and sister in Jesus, kissing each other and praising God together! There was great joy in that hamlet.

One worker, through all this glorious time, though not forgotten, has not yet been named. To no one, under God, did that parish owe more, nor owes more still, than to Mrs. Heatherfield. Differing much, in many respects, from her friend Mrs. Trentham (of my previous paper), yet equally earnest in the Master's work, she seemed to be here, there, and everywhere. She fetched people from the street, and placed them under the sound of the word; she sought anxious faces in the congregation, and led those who bore them into the "inquiry-room;" she remained here as long as work was to be done, and on the morrow sought to minister to other anxious souls, while visiting them at their homes.

Mission now followed mission. I never could go too often myself, when in the neighbourhood. Henry Lakin was invited again; the Christ Church evangelists have gone from Burton-on-Trent; and often has Captain Smith been asked for the services of the worthy fellows under his command, of "The Evangelisation Society."

But better, perhaps, than this, the regular parochial work has been placed on quite a new footing. Tom Heatherfield has now a band of lay workers, who conduct cottage-meetings in every part of the parish. They have an early gathering on the Sabbath morn, and when I was last with them they held meetings for prayer, for mutual exhortation, and the study of God's word, six nights out of the seven in the week.

A dear old hyper-calvinistic friend of the Heatherfields and myself was inclined to murmur at the work, while hearing of it, at a distance from it; but when he had been and seen for himself he was constrained to admit its reality. Then some of Tom's clerical brethren, at first, were fond of predicting all kinds of evils as likely to arise from the "unhealthy excitement" he encouraged in his parish. One had heard, on good authority, how missions, evangelistic services, and the like, had tended to promote immorality in some other parish. One did not care for ignorant people to be always telling of the pardon of sin; he wanted them to live out their profession in everyday life; while another prophesied that the so-called converts would never stand the test of time. Yet, in spite of all that was said, where immorality throve, righteousness now reigns, and most favourably would the lives of Tom's parishioners compare with those of the good man's people, where their "daily life" has received so much attention at the mouth of their worthy pastor. The converts, too, *have stood* the test of time.

Often found as passengers on the Midland Railway that runs near the borders of my friend's little charge, are the vicars and rectors of large parishes, where souls are numbered by the thousand; but I greatly question if a half of these could produce from their much larger congregations more men and women able to testify to an assured acceptance in the Lord Jesus than could my friend, Tom Heatherfield, from his little flock.

John E. Linnell.
The Vicarage, Pavenham, Beds.

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PILGRIMS IN THE EAST.

In a letter to *The New York Evangelist*, a correspondent, who travelled by water to Constantinople, writes:—

"Our boat was crowded with pilgrims, who filled the deck as closely as it was possible to pack human beings. They were not all Christian pilgrims; some were pilgrims to Mecca, from which they were now returning. There were also a few Jews on board. Thus the pilgrims were of several religions, as well as of many nations, and I was curious to see how they would regard each other. Looking down upon them from the upper deck, I could not but be amused at the way in which they kept apart from each other. Of course the Greek and Russian pilgrims, returning from the Holy Week at Jerusalem, would have nothing to do with misbelievers.

"The Jews and Moslems said their prayers regularly every day, but they would not pray with each other. The Jews wore their phylacteries on their foreheads, and a strip of parchment round the left arm, near the heart, on both which were inscribed texts from the Old Testament, which they thus kept on their persons as a token upon the hand and frontlets between the eyes, that the Lord had brought them out of Egypt. When they prayed, they turned to the ship's side, as if they would not have even the breath of prayer float over the heads of the wretched unbelievers. Not only would they not eat with the Moslems: they would not touch them even in their sleep.

"Although it was very difficult, in the crowded state of the ship, to prevent their coming in contact, yet the Jews would lie down on the deck as far away from the Moslems as they could get; and no doubt it was a great comfort to both that they could thus keep apart, and each make its own heap of rags. Of course we smiled at all this, but are not these religious hatreds quite as respectable as many that obtain among those who call themselves by the sacred name of Christian?"

REQUESTS FOR PRAYER.—For great blessing upon four weeks' Gospel Services in a Gospel tent at Westbury-on-Trym, commencing May 31.——For great blessing upon a Mission Hall to be opened at Parkgate, Dorking, on June 2.

BRIGHTON.—A very successful mission for men has been held here by a deputation of medical students and others from Edinburgh University. Professor Drummond, of Glasgow, has also given two stirring addresses in the Banqueting Room of the Royal Pavillion. The services are being continued by members of the Y.M.C.A. at Steine House, and a deep impression is being made.

Notes on Daily Readings.

MAY 28.—ROMANS III.

v. 3.—"*Shall their unbelief make the faith of God without effect?*"—R.V. makes the contrast more pointed, "Shall their want of faith make of none effect the faithfulness of God?" Godet sees here an anticipation of the subject of chap. xi.—Israel's final salvation—and paraphrases the passage thus: "From the fact that Israel has rejected the Messianic salvation, does it follow that God will not fulfil all his promises to them in the future? By no means; his faithfulness will find a means in the very unfaithfulness of his people of magnifying itself."

vv. 7, 8.—Such a view, however, of God's purposes being carried out, in spite of the unfaithfulness of man, requires to be carefully guarded against abuse. It does not excuse man's sin, and leaves under just judgment those who would say, "*Let us do evil that good may come.*"

vv. 9-21.—Very striking is this accumulation of charges of guilt and depravity of nature against man as such, before God's righteousness is unfolded. It shines all the brighter by reason of this contrast.

vv. 21-23.—"*The righteousness of God,*" or "God's righteousness," which occurs twice in vv. 21, 22 is evidently that which God provides. "His righteousness," which occurs twice in vv. 25, 26 is as evidently the righteousness of his own character. Both thoughts meet together in the latter half of ver. 26, "that He might be just"—His righteousness. "The justifier of him that hath faith in Jesus," R.V.—God's righteousness.

v. 30.—"*Seeing it is one God which shall justify the circumcision by faith and the uncircumcision through faith*"—Commentators are much puzzled to account for the different prepositions "by" and "through" used here. It is strange that they almost all omit reference to that which makes it clear, viz., that the second "faith" has the article, whereas the first has not. R.V. notes this in the margin. If we render this definite article by a demonstrative pronoun, as is sometimes done, it will show its force: "Justify the circumcision by faith and the uncircumcision through this faith." Having opened the door of faith to the Jews, God lets the Gentiles enter in through this same door.

MAY 29.—ROMANS IV.

Three distinct principles of Gospel salvation had been enunciated at the close of the last chapter, which (to aid the memory) may be put thus: (1) Boasting *excluded.* (2) Gentiles *included.* (3) Making void the law through faith *precluded.* These three principles are now taken up in this chapter and illustrated in the case of Abraham. Verses 1—7 illustrate "boasting excluded." Verses 9—12 illustrate "Gentiles included," and verses 13 to the end illustrate "making void the law precluded," because the blessing is shown to have come from another source, "grace," and through another channel, "faith," which does not interfere with law, but rather "establishes" it, for the law's sentence is now carried out in a Substitute, who "*was delivered for our offences, and was raised again for our justification*" (ver. 25).

On this last verse Godet has some admirable remarks. After insisting on the preposition "for" being rendered "on account of" in both clauses, as the Greek properly requires, he says: "In the same way as Jesus died because of our offences, that is our merited condemnation, *He was raised because of our* (accomplished) *justification.* Our sin had killed Him; our justification raised Him again. When the debtor is proved insolvent, his security is thrown into prison; but as soon as the latter succeeds in clearing the debt, the debtor is legally free, and his security is liberated with him, for he has no debt of his own."

MAY 30.—ROMANS V.

The division of chapters is here unfortunate as severing the connection between the ground of justification stated in the last verse of chap. iv. and the enjoyment of it by faith with which this begins. Godet's words may again be quoted: "And now what is the part of *faith* in relation to the resurrection thus understood? Exactly that of Abraham in regard to the Divine promise. On hearing the promise, he no longer saw himself as he was, but he considered himself as the promise made him. So the resurrection of Christ once completed we have no longer to see ourselves as we are in ourselves, but as this fact reveals us to our view: justified. For this resurrection is the incarnation of my justification. If death is the payment of my debt, resurrection is, as it were, the acknowledgment of this."

vv. 12-21.—The key to this most interesting passage is in the words spoken of Adam, ver. 14, "Who is the figure (or type) of Him that was to come." Adam transmitting to all his posterity sin and death is a type of Christ transmitting to all his posterity righteousness and life. But as we are united to Adam by the first birth, so there must be a new birth to connect us with Christ.

vv. 15, 17.—"*Much more.*"—"The meaning is (says Godet), Much more certainly. He is not aiming to establish a contrast of *quality* (between life and death), or a contrast of *quantity* (more of life than of death). It is a higher degree of *certainty* which he enunciates and demonstrates. Justified, we shall reign still *more certainly* in Christ, than as condemned we are dead in Adam."

MAY 31.—ROMANS VI.

There are two distinct questions asked in verse 1 and verse 15. The first is, "Shall we continue in sin?" and the other, "Shall we sin?" which are not to be confounded. The one has to do with a sinful state or condition; the other with sinful action. The deliverance from the sinful state is by the death of Christ, into which the believer has been baptized outwardly in water, really and effectually by the Holy Ghost. This union with Christ in his death and resurrection is the ground on which the believer is told to reckon himself "dead indeed unto sin, but *alive unto God in Christ Jesus,*" R.V. It is not reckoning oneself "dead to sin," and "alive to God" in oneself, but in Christ Jesus; and therefore this reckoning belongs to the domain of faith rather than of experience. The practical conflict with sin begins at verse 12, "*Let not sin reign therefore,*" &c. &c., and is taken up again in answer to the second question, "*Shall we sin because we are not under the law but under grace?*" and is carried on to the end of the chapter.

v. 19.—"*I speak after the manner of men because of the infirmity of your flesh.*"—Mostly explained of intellectual infirmity or dulness of apprehension which made the figure used necessary. But Godet rightly urges that the infirmity of the flesh denotes a moral rather than an intellectual state, and so the exhortation to holy practice is based on the fact that it is called for, seeing that the flesh is what it is.

JUNE 1.—ROMANS VII.

vv. 1-6.—The following remarks of Dr. Gifford (the present Archdeacon of London), in the Speaker's Commentary will be found very helpful to a right understanding of the illustration of the wife freed from the marriage law by her husband's death:—

"St. Paul's application of the figure is quite clear if we follow his own guidance. The wife represents that inmost self, or personality, which survives all changes, moral or physical, and retains its identity under all conditions of existence. The first husband is 'our old man' (vi. 6), and as long as the old man was alive we were under the law. The death of the first husband is the crucifixion of 'our old man' with Christ. The wife set free by her husband's death, and herself made dead to the law of the husband, answers to the soul set free by the crucifixion of 'the old man' and itself thereby made dead to the law. The purpose of the freedom thus acquired is the same in your case as in hers, '*that ye might be married to another, to Him who was raised from the dead.*'"

v. 9.—"*I was alive without the law once.*"—To what period does he here refer? Two principal answers are given. To his early childhood, say some, before he was taught the law; to the period before his conversion, say others, when the spiritual claims of the law had not yet reached his conscience. The latter view is much more satisfactory, as corresponding with Scripture teaching as to the sin-convincing work of the Holy Spirit

v. 14.—"*I am carnal, sold under sin.*"—Rev. H. Moule remarks, "To the question, 'When was he thus sold?' we answer, 'At the fall and in Adam.'" The same author (Cambridge Bible for Schools) makes the following remark on the vexed question, Whether the Apostle in the passage that follows describes the experience of a converted or unconverted man? "The *primâ facie* view of the passage certainly is, that by the first person and the present tense St. Paul points to one aspect of his own, then present, experience. And is not this view confirmed by what we know of his experience elsewhere? (1 Cor. ix. 27; Gal. v. 17.)"

JUNE 2.—ROMANS VIII.

v. 3.—"*God sending his own Son . . . condemned sin in the flesh.*"—Beware of the explanation which makes this refer to Christ condemning sin by his life. However true that may be, it is not the truth taught here, for God, not Christ, is the nominative to the verb "condemned," and it was at the cross that God condemned sin.

v. 4.—"*That the righteousness* (ordinance, R.V.) *of the law might be fulfilled in us.*"—The word for righteousness is used in Rom. v. 16 for "justification," and is there, as here, opposed to "condemnation." The common objection to taking it here in this sense is that sanctification, rather than justification, seems to be the subject of the passage. But this objection fails to discriminate between a sentence of justification pronounced and one fulfilled or carried out. When a man is condemned to death the sentence of condemnation is pronounced, but when he is put to death the sentence is fulfilled. So when the law awards life, the sentence of justification is fulfilled in those into whom life is put. And those "who walk not after the flesh, but after the Spirit," as the chapter goes on to show, are those who give evidence of possessing spiritual life.

v. 24.—"*We are saved by hope.*"—"By hope were we saved" (R.V.). So far right that the word hope is put into the emphatic position it occupies in the Greek, and the verb is put rightly into the past tense; but the R.V. takes no notice of the definite article before "hope." The most accurate translation gives by far the simplest meaning: "To this hope (the one spoken of before) were we saved."

JUNE 3.—ROMANS IX.

v. 3.—"*I could wish that myself were accursed from Christ for my brethren.*"—"The form of expression (literally, 'I was wishing' or 'praying') implies a real but passing wish, not calmly weighed and deliberately retained, but already resigned as impracticable."—*Speaker's Commentary.* "The words here were perhaps written with a tacit reference to the memorable passage, Exodus xxxii. 32, 33. The answer there given to the request of Moses would alone suffice to forbid the *completion* of any similar request thereafter."—*Camb. Bible for Schools.*

v. 13.—"*Jacob have I loved, but Esau have I hated.*"—"Comp. Genesis xxix. 33 and 30 for proof that this word, in contrast to love, need not imply positive hatred, but the absence of love, or even *less love.* One verse there tells us that Jacob "hated" Leah, the other that he "loved Rachel more."—*Camb. Bible for Schools.*

v. 18.—"*Whom He will He hardeneth.*"—Six times, it is said, the Lord hardened Pharaoh's heart, but before this, six times it is said that Pharaoh hardened his own heart. It is like what we read in i. 28: "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

v. 22, 23.—"*Vessels of wrath fitted to destruction.*" "*Vessels of mercy, which he had afore prepared unto glory.*"—The agent in the first expression "fitted to destruction" is not expressed, but the contrast with the other expression, where God is described as the agent, implies that God is not the agent in the first. It may be "the spirit who worketh in the children of disobedience," or it may be "self-fitted," both are sad facts; but the only escape is to obey the call, and be among the number of those "whom He hath called not of the Jews only but also of the Gentiles."

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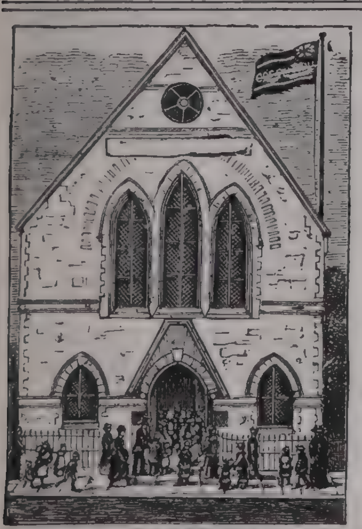

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The first of a series of papers by some of the most eminent Biblical scholars of the day, in which the work of the Revisers will be examined in detail, will appear in THE EXPOSITOR for July. Genesis and Exodus will be dealt with in this number by Canon Driver (Regius Professor of Hebrew in the University of Oxford), Canon Kirkpatrick (Professor of Hebrew in Cambridge), Dr. T. K. Cheyne, Professor A. B. Davidson (of Edinburgh), and Professor J. M. Fuller. Revs. A. C. Jennings and W. H. Lowe (authors of "A Commentary on the Psalms") will contribute "A Critical Estimate of the Revised Version," which will also be commenced in the July number.

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

INTERNATIONAL CONFERENCE ON DIVINE HEALING AND TRUE HOLINESS, June 1 to 5.—Bethshan, 10.30 a.m., meeting for prayer and conversation; Agricultural Hall, Islington, 7 p.m., general meeting; prayer meeting, 6.30 p.m. Brethren and sisters from America, Australia, France, Germany, Holland, India, Spain, Sweden, Switzerland, are expected to take part in these meetings.

MERRION HALL, Dublin.—Believers' Meetings, June 2 to 4.

MILDMAY ANNUAL CONFERENCE.—Wednesday, Thursday, and Friday, June 24—26.

KESWICK CONVENTION.—July 27 to August 1; arrangements as last year.

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MESSRS. FULLERTON AND SMITH.—May 31 to June 14, Oldham; August to December, London.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—To May 31, Forest Gate, E.; June, Reading; September and onwards, South Wales.

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MESSRS. WM. CATLIN AND JOSEPH PHILLIPS itinerating on the Isle of Wight to June 4.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

CONFERENCE HALL, Mildmay-park, London, N.—May 31, Mr. P. S. Badenoch, 3.30 p.m.; Rev. J. H. Topping, 7 p.m.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. F. C. Spurr, Sunday, 7 p.m.; service on Wednesday at 8 p.m. Dalston Bible Depôt, 103A, Dalston-lane (temporarily), Mr. J. Bruce Low, Sunday, 7 p.m.; Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Dr. Popham, Sunday, 7 p.m.; Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. V. T. Onslow, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr Geo. Hucklesby, Sunday, 7 p.m.; Thursday, 8 p.m.

SOUTH LONDON EVANGELISTIC CHOIR.—Tuesday, June 2, Exeter Hall, Christian Community anniversary, 7 p.m.; Thursday, 4, Victory-place Institute, Rodney-road, Walworth, 7.30 p.m.

CLAPTON HALL, Upper Clapton.—Sunday evening addresses, during May, 6.30 p.m., by Mr. J. Denham Smith: 31, "Immortality, Incorruptibility, and Eternal Life." Friday evenings, addresses on the "Standing of the Christian as seen in the Word of God."

MISCELLANEOUS.

SALVATION ARMY.—Annual meeting, Exeter Hall, Monday, June 1, 7 p.m.

LONDON AGED CHRISTIAN SOCIETY.—Annual meeting, Friday, May 29, Exeter Hall, 3 p.m.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

MERCHANTS' LECTURE.—Rev. Edward White every Tuesday in June, at noon, in Finsbury Chapel, Finsbury-circus, E.C.

CHURCH MISSIONARY SOCIETY, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

MEETINGS FOR GERMANS, every Tuesday and Friday, 7.30 p.m., at 28, Finsbury-square, E.C., during June. Dr. Ziemann.

INDIGENT BLIND VISITING SOCIETY.—Annual meeting, Grosvenor House, W., June 10, 3.30 p.m., Duke of Westminster in the chair.

EVANGELICAL MISSION TO ISRAEL, 394, Hackney-road, E.—Annual meeting, Tuesday, June 9, 3.30 p.m., prayer, praise, and reading of the Word; 7 p.m., public meeting.

UPPER NORWOOD, Stafford House, Tudor-road.—Rev. J. Wilkinson will give an account of his Mission to the Jews at the drawing-room meeting held this day (May 28), 3 p.m. All invited.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, June 5, tea at 6; meeting at 6.45. Address by Rev. J. Ossian Davies on "Christian Work and its Reward."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, May 29, 7 p.m., subject, "Sight Divided from the Darkness;" tea at 6. Sunday, at 3.30 p.m., and Tuesday, 11.30 a.m., Bible readings, by Miss Mason.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily prayer meeting, 1.15 to 2 p.m. (Saturday excepted). Gospel Temperance addresses by members at George-yard Mission, Whitechapel, each Monday, at 8.15 p.m. Members' meeting, last Thursday in the month, 6 p.m.

EXETER HALL.—Sunday, 3.30 p.m., Bible lecture, for men only, by Dr. Anderson; 7 p.m., Gospel service, conducted by Mr. Russell Hurditch.

THE PRIORY, 198, Upper-street, Islington, N.—Sunday, May 31, 8 a.m., breakfast; 9 a.m., address, by Mr. W. T. Paton. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—P.A.D. S.H. C.S. C.C. C.H. H.W. J.S. H.B.T. J.L.S. E.P.H. E.M.C. Reclaimed One. R.A.T. O.T. J.D. J.M.F. G.J.H. W.B.H. J.P.C. W.J.P. R.B. C.R.A. E.P. A.D. C.J. N.L.B. W.S.

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*** In consequence of the Whit Monday Holiday, our Donation List is made up to Friday morning, May 22.

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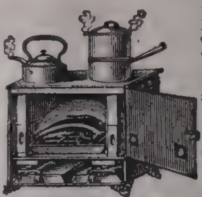

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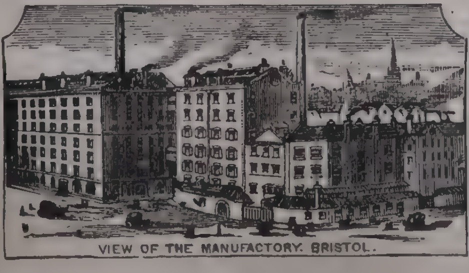

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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

GEE STREET Mission and Ragged Schools, Goswell-road, are much in need of funds to carry on the Lord's Work. Subscriptions will be thankfully acknowledged by the Hon. Secretary, Henry Rudgley, 82, Wood-street, Cheapside; Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; Bankers, Messrs. Barclay, 54, Lombard-street.

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HALF a century ago many Christians awoke to the fact that there were dispensational distinctions of persons and periods which had been very much ignored; and the many headings to chapters in the Authorised Version of the Bible justified the assertion that all the prophetic blessings had been appropriated to the Church, and all the curses given to the Jew. The result of this revived study of "Dispensational Truth," however, was that in the reaction from former interpretations the pendulum swung to the other extreme. Previously, the Jews' portion in the Scriptures was spiritualised away; now, the spiritual truth which lay beneath the surface-letter of the Word was literalised away. Formerly, the promised glory of Israel in such a prophecy as Isaiah lx. was understood only of "the enlargement of the Church;" now, the comfort which a troubled saint drew from Isaiah xl., "Comfort ye, comfort ye, my people," was denied, or at best he was told that if he could get any comfort from it he might; but the promise did not belong to him, but to Israel. If a dying Christian pillowed his head on "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me," the pillow was turned into a stone by his being told that that was Jewish.

But instinct, which leads the child to the mother's breast, leads new-born babes in Christ to desire the sincere milk of the Word, that they may grow thereby. And as they grow, they find that they, too, have their portion, for the Prophet bids them, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory." And lest they should seem to be intruding on pastures which were not their own, one of the Apostles of the Lamb told the Corinthians, Gentiles though they were, "Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." And lest these exceeding great and precious promises should be snatched away from them, he adds: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," the Hebrew of the Hebrews thus associating himself with those Gentiles of the Gentiles, as heirs together of Israel's promises; believing Jews and believing Gentiles equally constituting the Church of Christ and the Israel of God.

Not that we would, for a moment, go back to the old error of ignoring the dispensational distinction between the earthly calling of Israel after the flesh, and the heavenly calling of the Israel of God; for we are not ignorant that the latter belongs to Israel after the flesh, while the spirit belongs to the true Israel, to those who are Jews inwardly, whose circumcision is of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

For the heir of God throughout the ages is one person—one Church—though the childhood, and the school-time, and the manhood are divided, for the purpose of education and training, into dispensational periods. From Adam to Moses, without law. From Moses to Christ, under law, as under tutors and governors (Gal. iv.). In Christ, putting on the new man, which, after God, is created in righteousness and true holiness. Analogous to which dispensational training of the Church which is in God the Father, is the education of every son of God: A child, without law, rejoicing in the forgiveness of sins and justification by faith (Rom. iii.—v.) Under law to Christ (1 Cor. ix. 21, R.V.), obeying that form of doctrine which was delivered them, and, being freed from sin, becoming servants of righteousness, yet often crying, "O wretched man that I am; who shall deliver me from the body of this death?" (*ib.* chh. vi., vii.); but learning in due time that there is no condemnation to them which are in Christ Jesus, for the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death (*ib.* chap. viii.).

But the danger of being bound to the letter of Scripture and debarred from seeking the hidden riches of secret places, the blessings of the deep that lieth under the letter of the Word, does not cease with the Old Testament. Not only one or more of the Gospels and several of the Epistles, but the flower and fruit of the whole wondrous plant, the Revelation, is treated in the same Judaising way. M.

(*To be continued.*)

◆

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IN a recent number of *The National Review*, Lord Brabazon makes an appeal to men of leisure, which is well worthy the serious consideration not only of those to whom the paper is more immediately addressed, but of those whose lives are fully engaged in the pursuit of unworthy objects.

It is readily admitted that more voluntary and unpaid work is now undertaken for the love of God than ever was the case before; but Lord Brabazon urges with only too much reason that the proportion of men of the "leisured" class which devotes itself to unpaid, useful, religious and philanthropic work, is a small one. He goes on to seek the reason for the fact, by no means creditable to those concerned, that whilst women can be found in plenty "who make it the duty and the pleasure of their lives to minister to the wants and to alleviate the miseries of poor sufferers," thousands of men who have both time and means and health and strength for philanthropic work stand aloof, and refrain from applying to the social sores of the time "the healing remedies of personal ministration and Christian sympathy."

Personal, rather than pecuniary help, is what is most needed. The loving touch of the hand, rather than the penny tossed in charity. It would certainly be to the advantage of many, whose lives are now devoid of all serious or useful occupation, if they would respond to the appeal made by one who is untiring in much noble work; and devote some portion of their time, talent, and energy "to the benefit of their fellow-creatures, and to the advancement of his kingdom upon earth."

If the saying of one of our greatest thinkers be true, as undoubtedly it is, that "the beauty of holiness must be in labour as well as in rest," Lord Brabazon's earnest words should touch the hearts of others besides those who are spending their lives in the pursuit of pleasure; for there are many religious communities in which there are numbers of people who are simply in a receptive condition, eager enough to enjoy the advantages of their position, but unready and unwilling to take part in any labour which has for its single object the spiritual or temporal well-being of others. Although men and women are dying round about them for want of bodily and spiritual assistance, they are content to meditate and dream, deaf to the voice of Christ which bids his people go to work in his vineyard, visit his sick, clothe his naked, feed his hungry.

Such a life, although its foundation is upon a higher platform than that of the sensualist, is undoubtedly a selfish one, for it seeks the enervation of comfort and rest, rather than the spiritual strength which comes from the manful exercise of all the powers in the service of God. It is equally true in spiritual matters that "life without industry is guilt," and the Church of Christ can ill afford to have members who would simply share in the joy and reward of triumph and victory without having taken their part in the warfare and tribulation. Should such be led to resolve to live a higher and nobler Christian life, the nearest court will furnish a mission field wide enough for all their labour. Every back street has more suffering than they will be able to alleviate; but the cup of cold water, so light to carry, will be heavy with blessing if it be given in the name of Christ, and the little kindness done for Jesus' sake will not be without its reward even in the consciousness of a duty faithfully discharged.

There is room in the shortest Christian career for the due exercise and development of each of three essentials of a complete life—meditation, prayer, and work. In the perfect existence of the Master, the night of prayer upon the hushed mountain both followed and preceded the working day of toil, labour none the less because the hands were divine, and the task was the alleviation of human suffering. If He and his disciples went into the desert place it was not only to meditate, but because there was the pressing need for rest. In a rightly balanced life prayer will sweeten toil, and meditation will be repose; and when the hands are folded it will not be in the weariness of idleness, but because the day's labour is done and the voice of the Master is heard in the eventide inviting his servants to "come apart and rest awhile."

JAMES BOWKER.

AN EDINBURGH HOME FOR CHILDREN.—We have received the seventh annual report of the Summerbank Home, 8, Bellevue-street, Edinburgh. At present it shelters sixteen little children, all rescued from lives of terrible destitution and want. The account of the progress of the children is very satisfactory, the only unpleasant feature being the lack of funds. The gift of £100 from any one able and willing to give so large a sum would place the Home on a solid footing, and greatly encourage those engaged in the work. It may be well to add that every halfpenny given goes directly to the maintenance of the children, there being no secretary or collectors to be paid. Further particulars can be given if desired. Old clothes are always thankfully received. The hon. secretary is Miss Agnes M. Logan, 26, East Claremont-street, Edinburgh.

THE CHIP AND THE BEAM.

By Dr. DONALD FRASER.*

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."—Matt. vii. 3, 5.

THE Lord Jesus exposed the prevailing faults of the Scribes and Pharisees, and showed his disciples that they should be quite otherwise minded. They should not be covetous of earthly gain, but lay up treasure in heaven. They should not be ostentatious, but pray secretly and give alms modestly. They should not be censorious, but be just and charitable in their estimate of others.

(1) It is a delicate operation to correct the faults of other men.

It may be likened to the feat of taking a chip of wood, a hair, or an insect's wing out of an inflamed eye. A clumsy operator may easily make things worse. So may a clumsy or unkind censor offend his brother, and do no good, but rather harm. All the greater is the delicacy if one undertakes the task as a volunteer. One may accept reproof from a person whom he regards as having a right to advise and even to rebuke, such as a parent in a family or a pastor in a Christian flock; or he may take it well from a private friend with whom he is on confidential terms, and whose council he has often sought; and yet he may not be at all willing to have his faults indicated and handled by anyone who thinks proper to assume the function, and to constitute himself a fault-finder and fault-mender to society. It is only under an imperative sense of duty, and even then with the greatest diffidence, that a wise and humble man will venture this operation on one who, though a brother in the faith, is personally a stranger to him; for, even in the most favourable instance, the moral function which is attempted is a difficult one, and calls not only for a fine tact, but also for much self-knowledge in the operator, and much charity.

(2) Self-ignorance and self-conceit incapacitate one for performing this operation.

It cannot be said that faultiness in one's own character disables him as a critic of other men's morality. On the contrary, most accurate and pungent moral strictures may proceed from men who are quite aware that their own lives will not bear close inspection. There are men of broken character and bad habits who, writing anonymously for the Press, show a keen perception of ethical distinctions, and lash the vices of the age with much vigour and effect. Nay more, men of the worst stamp are often found to have a wonderfully sharp eye for delinquencies on the part of their Christian neighbours, and are loud in condemnation of their shameful inconsistency. The case indicated by our Lord is that of one who is insensible of his own faultiness, yet presumes to deal with the faultiness of others; and He addresses such a person by the strong term of disapproval, "hypocrite," which He often applied to the Scribes and Pharisees. If one thus blind to his own faults assumes to be a censor and corrector of morals, he plays the hypocrite in this sense, that he affects to be zealous for righteousness and impatient of evil, while all the while he excuses evil in himself, and condemns it only in others. It is a false zeal which flies at extraneous evil and spares that which is in our own homes, our own hearts and lives. First examine and arraign and amend thyself!

(3) An honest Christian reserves his strictest judgment for himself.

Self-love will suggest excuses, and even tempt a man to ignore his own faults, or, at all events, to change their names; but a supreme love of righteousness, such as ought to possess the Christian mind, keeps conscience at work, and enjoins self-judgment and self-correction.

Then, as to the comparative seriousness of faults, there is a strong tendency to regard one's own misconduct with leniency, though meting out a hard censor to similar delinquency in others. Ours is the mote or chip, and our neighbour's is the beam. But when the spirit of Christ enters into us, all this is changed. Ours is the beam; our iniquity is great; our fault is heinous. We know what checks and warnings we have had to keep us from it, what remonstrances of conscience, and what impulses and examples to counteract the evil temptation. And yet we are at fault. Nay, we have persisted in what we know to be wrong till it has acquired the force of a habit, neutralising good, and unfitting us to exert a healthy moral and religious influence on others. The beam is in our own eye. It is our neighbour who has the mote or chip.

So at least it should appear to us in the judgment of charity. By this is not at all meant that we are to make light of evil, or out of good nature to affect not to see what is censurable. It is not charity, but a morbid feebleness of the moral nature, which cannot bear to condemn anything but strictness, and glibly excuses or lightly tolerates conduct that is vicious or dishonest. Nothing in our Lord's teaching may or can be construed into a sanction of that species of leniency which makes all its allowance on the dangerous side. On the contrary, it is required by our loyalty to Him and to the best interests of society that we endeavour to maintain in ourselves and promote in others a moral tone that is brisk and vigorous, honouring the virtues of truth, justice, and purity, and reprobating the opposite vices. But there is no reason why this tone of rigorous discrimination between good and evil should not be combined with a gentle and charitable judgment of the character and motives of our neighbours and fellow-Christians.

"Have fervent charity among yourselves, for charity covereth a multitude of sins." Such was the rule for the early Christians, and it is as much in force as ever. There is no religion that goes so deep as ours into the exposure of human sin, and consequent misery, or has a moral tone so firm and vigorous; but at the same time there is none that is so pervaded with the spirit of kindness and hopefulness. It charges us to forbear and forgive, and above all things, to "put on love, which is the bond of perfectness."

FLOWERS FOR GREENWICH INFIRMARY.—The workers thank those friends who have kindly sent flowers and text-cards for this work. They have afforded a great deal of pleasure to the patients. The visitors have not thus far received nearly enough to supply all the wards, and will, therefore, be grateful for further and continuous help. The visiting day is Thursday, and parcels should reach them on Wednesday evening or Thursday morning. They should be sent to Miss Alice Day, Arreton, Blackheath-park, S.E., or to Miss L. M. Lidgett, 69, Shooters'-hill-road, Blackheath, S.E.

ALPHA AND OMEGA.

"A Name which is above every name."

ARK of safety; Arm of power;
Anchor, holding, every hour:

Bread to feed us; Brother dear;
Bridegroom; Bright and Morning Star:

Christ, the loved and Chosen One;
Captain, Chief, and Corner Stone:

Daysman; Dayspring from on high;
Door; Deliverer, ever nigh:

Ensign, with all glory decked;
Our Emmanuel; God's Elect:

Faithful Servant; sinner's Friend;
First and Last; Beginning, End:

Good, and Great, and Glorious Lord;
God, by heaven and earth adored:

High and lofty Head divine;
Hope and Refuge; Helper mine:

Intercessor; great I AM;
Israel's Saviour, still the same:

Jesus Christ, the name we love;
Jesus, name all names above:

King of Truth and Righteousness;
King of Glory, Prince of Peace;

Lamb of God, in mercy given;
Ladder, linking earth and heaven:

Man of sorrows; Mighty God;
Mediator, through his blood:

Nail, in God's most holy place;
Nazarene, without disgrace:

Open Fountain, for the unclean;
Only power to cleanse from sin:

Priest, upon the eternal throne;
Prophet, Priest, and King, in one:

Quickening Spirit; made to be
Source of life, eternally:

Rock of Ages; Ransom; Rest;
Rose of Sharon, fairest, best:

Saviour, loving, tender, strong;
Sun, and Shield; my Strength and Song:

Truth and Teacher; Treasure found;
Tree of Life; the Plant renowned.

Undefiled, without a spot;
Upright, pure, and changing not;

Very God of peace indeed;
Very present help in need:

Wonderful; for us once slain;
Worthy over all to reign.

Yea, Amen; let all adore
Zion's King, for evermore.

Christ Church, Teddington. J. M. F.

SURBITON Y.M.C.A. — This branch of the Y.M.C.A. was lately favoured with the visit of a deputation from the Young Men's Foreign Missionary Society. Exceedingly interesting addresses were delivered, and it is hoped that a deeper missionary spirit among the members may result.

BATTERSEA.—A tea and testimony meeting was recently held in connection with the work at Chatham Hall. Over 200 members of the congregation sat down to tea, and a Conference of Members was presided over by Mr. Robert Paton. Mr. Robert Ward, congregational secretary, reviewed the work of the last three months, which was of a most encouraging character, both financially and spiritually. A financial statement was made concerning the Building Fund, which now amounts to £400 out of a required £1,100 by the end of June to complete the purchase of ground. Mr. J. Randall Wood afterwards presided over a praise and testimony meeting. After an address by Rev. J. H. Topping the meeting was thrown open. Testimonies of a most interesting character were given, and in the majority of cases reference was made to the first seed having been sown at Messrs. Moody and Sankey's meetings held at Lavender-hill. Mr. Cameron, in conjunction with the South London Evangelistic Choir, will erect a tent near the Wandsworth-road Station on June 4, for nightly Gospel work.

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* Extracted from METAPHORS IN THE GOSPELS (6s. *Nisbet*). In these short studies on the similitudes used by our Lord in his public utterances Dr. Fraser has concentrated an amazing amount of valuable teaching. Tersely and freshly written, they are admirable specimens of practical pulpit talk, of which our extract is a fair example. There is not a prosy page in the book; it will bear repeated perusal, each time with added profit. Young preachers will find it a mine of suggestiveness.

THE REVISED BIBLE.

THE article in *The Quiver* for June, by the Dean of Canterbury, on the Revised Version of the Old Testament, demands the careful study of all who love the Holy Scriptures. Its information is very timely and valuable. Rarely have ripe scholarship and a chastened modesty been so perfectly combined. It is a beautiful setting forth, by one of themselves, of the spirit, purpose, and method of the Company of Revisers, and its readers will anticipate with strong interest the Second Paper.

It may appropriately be mentioned that Dean Payne Smith is the writer of the Commentary on Jeremiah, in "The Speaker's Commentary." This spiritual and invaluable exposition has not received the commendation it deserves. The careful perusal and re-perusal of it have only deepened a sense of its worth. To many readers it has come as a new revelation of the mission, fidelity, and messages of the mournful but loyal-hearted prophet. In no book of Scripture has the modern division of chapters been more perplexing than in that of Jeremiah. The Dean, by the wisdom given to him, has separated into sections the burning addresses of the prophet, and has invested the whole book with a fresh, most instructive, and delightful interest.

Cardinal Hugo and Robert Stephens, who divided the Scriptures into verses, were men before their time. They foresaw the need of breaking the bread of life into small pieces if the people were to eat it. But the work was not in all cases well or wisely done. The narrative, and worse still, the argument, was often seriously interfered with. But the idea was good, and with the advance of printing, the paragraphing of MSS. before being put into the compositors' hands has received increased attention. Imagine a work of fiction being printed with page after page unbroken by a paragraph. Truly the children of this world are wiser in their generation than the children of light.

The Revisers of our one inspired book, the Bible, have undone the valuable work of their brethren in the sixteenth century, and have retrograded behind every other editor of the Scriptures in this respect. We have had various Paragraph Bibles of late years, but none in which the paragraphs have been so long, nor in which so little method has been displayed. If the Revised Version had many more advantages than it has (and it has many), the fact of its being printed in solid blocks of uninviting-looking matter would be enough to prevent its ever superseding the Authorised Version for general reading or for pulpit use. The versification of the Authorised Version should only be altered so far as is necessary to preserve unbroken the thread of the prophecy, narrative, or argument. The shorter the paragraphs, consistently with this, the better for the reader.

The Editors of the Paragraph Bible published by the Religious Tract Society were alive to this fact, and they tell us that great care was taken by them to secure the advantage of brief division and frequent pauses, without injury to the sense. With this before them, it is incomprehensible why the Revisers and the Printers of the R.V. have been at no pains to follow so wise an example.

Brixton Orphanage for Girls.—The foundation-stone of a new schoolroom, dormitories, and other buildings of this institution was laid last week. The number of children now cared for is 202. When the new building is completed there will be accommodation for 300. The cost will be £2800, of which only £800 is yet secured, leaving £2000 to be raised.

For the Young.

THE LILY AND ITS MESSAGE.

IT has been truly said, "Life is made up of little things," and we all have known how a kind word, or a smile, the gift of a leaflet, the gentle pressure of some loving hand, or a flower, has dissipated clouds and brought sunshine into sorrowful lives. It was a lovely lily, certainly, that was growing that keenly-bitter day in December, in a greenhouse surrounded by many others. I am reminded of what one single flower has done, when its kindly owner ordered it, with some of its choice neighbours, to be cut, so that she might take them to cheer a lonely mourner. The lily, willing to do its Maker's bidding, did brighten the Christian widow's heart, and silently spoke for Him.

Its work, however, was not done. Its quiet ministry had but commenced, for this child of God remembered her Master's words, "It is more blessed to give than to receive," and sent this messenger of love and peace to gladden yet another life. Now it was to one called aside from active work, to bring forth fruit unto Him in patient suffering. This lovely spotless lily, how glad it makes her! Surely it shows the Father's goodness, giving us so much more than is necessary, and making beauty and fragrance to deck our path. What is its lesson to her? Just as the lily, by being passive in God's hands, has become a thing so full of joy and delight to others, besides of loveliness in itself, so may the Christian, willingly being fashioned by Him, become his delight, "well pleasing unto Him," and may possess the very "beauty of holiness."

Our lily in this path has given its Master's message. Yet another sphere awaits it, however, for the invalid hears of one who is about to become a bride. What flower so suitable to adorn this young friend? Its whiteness, its exquisite form and scent, all tell of its appropriateness, and it goes too on this errand with whisperings of hope and joy for the future. We know our flower did this ministry also well, and the last we heard of it was that the happy wife had pressed it carefully in recollection of the past.

In thinking over this short history of two days in a flower's life, shall we not ask those who know God not only as their Maker but their Saviour, are they doing as much as "only a flower" did for Jesus? They may bring brightness and cheerfulness into more than three lives, and tell to many others by a holy life of what his love can do. Dear children, do not let a flower bring more glory to your Lord than your life does. The Master says, "Go work to-day in my vineyard."

"Only a word for the Master,
Lovingly, quietly said,
Only a word,
Yet the Master heard,
And some fainting souls were fed."

M. J. P.

ANSWER TO LAST ACROSTIC.

"Talitha Cumi."—Mark v. 41, 42.

(1)	Tammuz	Ezekiel viii. 14.
(2)	Adam	Gen. ii. 19.
(3)	Lo-ruhamah	Hos. i. 6.
(4)	Ishbosheth	2 Sam. ii. 8.
(5)	Tekel	Dan. v. 27.
(6)	Hail	Matt. xxvi. 49.
(7)	Alleluia	Rev. xix. 6.
(8)	Cabul	1 Kings ix. 13.
(9)	Uzzah	2 Sam. vi. 6.
(10)	Myra	Acts xxvii. 5.
(11)	Italy	Acts xxvii. 1. and xxviii. 30, 31.

Correct answers received from P.M.N. E.E.B.

Answers to the Acrostic God is Love received from S.P.A. H.C.A. W.H.I. B.N. C.J.B. M. D.W.H. L.C. H.K.S. H.M. E.M.T. C.G.M. F.R.S. E.B.W. M.R. J.H.P. I.M.N.

LITTLE JOHNNIE'S BUN.

This true story is written for some of the youngest readers. It is about what happened no longer ago than last Good Friday.

Nearly every child in England has been taught about the sad day, the first Good Friday, when our Lord Jesus Christ was cruelly killed by being hung on a wooden cross. He could have stopped the wicked men who nailed Him there; but He did not, because He knew that if He did not die to save us from our sins, we could never be really happy now, nor go to his bright heaven when we die.

Last Good Friday morning a dear little gipsy boy of four years old, named Johnnie, was beginning his breakfast very happily, and on the table there was a great treat for the children—a plate of nice hot cross-buns. Little Johnnie was given one of them by his kind mother, but directly he got it, he said—

"Mother, I can't eat that bun."

She asked him "Why?" and he answered—

"'Cause it's got a cross on it. Jesus was hurted by a Cross, and p'raps if I eat it I may hurt dear Jesus too." And the sweet child would not eat a bit of it.

Of course, this was the fancy of a very little boy, but his love to the Saviour made him willing to give up something he liked very much, for the Lord Jesus' sake.

Later in the day he was offered another of these buns, but he would not have it. Don't you think that little Johnnie is a brave little soldier for Jesus? Shall not big boys and girls, yes, and grown-up people too, take a lesson from this little boy? Shall we not all pray that we may never do anything of any sort which we even *think* may "hurt dear Jesus"?

Frances Beamish.

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A CITY MISSIONARIES' HOLIDAY.

FEW members of the community need a holiday more than the London City Missionary; and certainly none deserves it more. With much thoughtful kindness Mr. C. M. Sawell, one of the District Secretaries, arranged that the missionaries and their friends should have a sea trip to Margate on Tuesday of last week. The early morning did not promise well, but its performance was all that could be desired, and everyone of the large company on board the *Eagle* seemed to enjoy to the utmost the four and a half hours' sail down the lordly Thames to the point where the cliffs of old Albion strike westwards.

A hearty reception awaited the excursionists at Margate. An informal meeting was held on the pier after landing; and they were certainly no formal words in which Messrs. Hindley and James, pastors in the town, welcomed the London toilers to the famous seaside resort. Mr. Hindley, the vicar, and his flock, were most generous in their treatment of the visitors, most of whom carried back some floral reminder of the trip, while some thirty-five of the older missionaries received a copy of the Revised Bible. The return voyage was also made under the happiest auspices. It may well be hoped that the pleasant memories and benefits of the day's outing will long abide with these earnest Gospel workers among London's poor.

The Seaside Home of the City Mission at Ventnor, Isle of Wight, is an institution that may fitly be mentioned in this connection. It was secured to the Mission largely through the combined efforts of Mr. Sawell and Rev. P. B. Power. For years past it has proved a perfect mine of blessing to the Society, in recuperating the workers, by a yearly fortnight's sojourn there, sending them back to their loved work refreshed in body and in mind. Some 200 of the London districts have a special endowment fund that defrays the cost of these annual breaks in the wear and tear of visitation among the slums and alleys of the town. It would be a great boon to the Society, and would relieve its ordinary expenditure, if the remaining 200 odd districts were similarly provided for.

MENTAL HEALING IN BOSTON, U.S.A.

BY A CORRESPONDENT OF "THE TIMES."

THIS city has become the headquarters of a religio-metaphysical *furore*, which within a few months has infected so many people of all classes in New England that the mental contagion is almost sure to spread beyond American limits. The science of mental healing—nothing that originates in Boston is less than a science or an art—is the ambitious name of the movement which its leaders have assumed. The Press of the country find frequent occasion to make sharp allusions to the "Boston mind-cure craze," but it is a long time since any local paper has been so indiscreet as to make slurring references to the new pathology. Absurb and idiotic as some of the ideas are which the prophets of the system advance, the movement has far outgrown the limits of a popular but temporary craze. The "wonderful cures" of the mental healers have been so persistently proclaimed that a large proportion of average Bostonians are willing at least to admit that "there is something in it." Hundreds claim to have been benefited in varying degree by mind-cure treatments. Many such become themselves healers, and thus the new idea has spread. Just now the religious features of the new departure more prominently engross public attention, and clergymen of all denominations are seriously considering how to deal with what they regard as the most dangerous innovation that has threatened the Christian Church in this region for many years. Scores of the most valued Church members are joining the Christian Scientist branch of the metaphysical organisation, and it has thus far been impossible to check the defection. It is a movement far-reaching in its influences, and including many thousands among its sympathisers whose ordinary good intelligence entitles their judgment to respect. A study, therefore, of the details of the novel scheme becomes at once interesting and soon fascinating.

Here is a familiar Boston parlour scene. Two ladies sit a little way apart in Quaker-meeting silence for perhaps twenty minutes. The face of one is as hotly flushed as if she had been indulging in violent exercise, physical instead of mental. The other, the patient, apparently dozes in her chair. Externally this is all that constitutes a mind-cure treatment, to which hundreds hereabouts are daily submitting. The fundamental idea that underlies the system of mental healing is that there is no such thing as sickness. Disease, say the mental healers, is an error of the mind, the result of fear. This startling hypothesis entails some very strange and absurd conclusions. The leader of one of the factions, for there are several in sharp rivalry one with another, gives these instructions for healing:—"Reason in your mind that God made everything good. He is not the Author of disease. Therefore, as disease is not a creation it has no existence, but it is merely a delusion of the mind, the effect of fear. Fear is faith inverted and perverted. You are to gain the confidence of your patient; make him tell you the cause of what he thinks is his disease. But with your clearer mind you see that it is not sickness at all. You attain the power of healing by dwelling mentally upon the truth and wisdom of God, and thus the faith of the healer meeting the fear of the patient produces a chemical change in the fluids of the system which results in health."

Many invalids are naturally willing to accept this or any other sophistry in explanation of cures if they themselves are physically benefited. But among the intelligent people in everyday life who are studying the mind-cure theories, and to a greater or less extent are testing them, the ideas of the teachers are very much modified. Indeed, hardly any two have just the same conception of the "science." One lady believes that to be a consistent healer one must be a Universalist in religious faith. Another insists that the minds of her patients shall be made entirely free from guile, and accordingly she asks for a full statement of their lives. Many persons who study the system renounce all religious and superstitious ideas in connection with it, but recognise the physical phenomena, which they do not attempt to explain, and practise the art as successfully as any. A lady in Hyde-park, Massachusetts, who takes this position, says she finds herself possessed of a power over many serious ills, which she hardly knows how to use. She says she prays earnestly, and the ailment of the sufferer seems to be transferred to herself. Then she is able easily to throw it off. She does not know whether to call it mind-cure, faith-cure, or magnetism. Some operators say they use no will-power, but simply keep before their minds an image of perfect health, and let God or the truth work through them. Others exert the will intensely, to drag out the disease, as it were, by main force.

To be consistent, the leading mind-cure theorists have to maintain some very absurd ideas. Poisons, they say, would be harmless if the fear of them were removed. Children, they explain, are affected because of unconscious hereditary fear. Mrs. Mary B. G. Eddy, leader of the Christian Scientist division of Mental Healers, claims that her husband, who died three or four years ago, was murdered by an enemy among the Scientists who "thought arsenic into him." Some of these queer enthusiasts maintain that mental influence does not recognise distance, and that, therefore, the presence of the patient under treatment is not necessary. Another Hyde-park lady has an intimate friend in Sacramento, California, who a few months ago was given up by physicians to die of inflammatory rheumatism. It was arranged by mail that at three o'clock, Boston time, on certain days the invalid should submit herself mentally to the treatment of her friend in Hyde-park. It is claimed that improvement was immediate, and that within a month the patient was able to visit San Francisco with her husband. Another lady in treating absent patients puts a doll in a chair upon which to fix her mind in lieu of the sick person. Most of the mental healers profess contempt for the laws of hygiene. They bid their patients eat what they please and act as they please. Mrs. Eddy, however, makes the proviso that they must be of strong faith that what they eat and do will not harm them.

When the inquirer attempts to investigate the actual accomplishments under the new pathology, he encounters a vast array of witnesses and testimony. But after attempting to sift the evidence it is quite impossible to return a sweeping and decisive verdict. It would be useless to deny that, under the influence of the mind-cure practitioners, beneficent and in some cases remarkable results are attained. It is not surprising that they are able to "cure" hypochondriacs, whose ills exist only in imagination, and it is easy to understand that their peculiar influence is more potent than that of medicine in cases of certain disorders of mental and nervous origin. But when more marvellous cures are claimed the average sceptic falls back on Dr. Peabody's assertion that a physician's success depends upon the degree in which he possesses the confidence of his patient. Complete harmony of mind and confidence in any remedial agency is a more potent factor in any case than most people, even medical practitioners, generally recognise. This fact is the real secret of the mind-cure craze, and, with a foundation so substantial, it is, after all, hardly wonderful that so vast and fantastic a structure has been erected. Investigation of any of the miracles which it is claimed are wrought is unsatisfactory. Although cases are cited by the hundred of alleged cures of paralysis, cancer, tumour, consumption, rheumatism, scarlet fever, spinal complaint, nervous disorders, and minor complaints, there appears to have been no genuine, scientific test of the system. Their is testimony in abundance, radical, positive, and undoubtedly honest, from people who claim to have been cured by the new agency of organic disease of long standing; but investigation develops so many weak or incredible points that close analysis is almost always unsatisfactory in its results. Illustrations might be detailed by the score, but a single well-authenticated case will suffice. A prominent dentist of this city fell, and severely injured his knee. He sent for a surgeon of good repute, who examined the limb and diagnosed a fracture, saying that he could plainly detect the grating of the broken edges of the bone against each other. The patient was properly treated, and was advised to reconcile himself to several weeks' confinement. But, yielding to the importunities of his wife, he allowed her to call in a mind-cure practitioner. He treated the injured man according to the tenets of the new school, and tried to persuade him that he was not really hurt. Finally, he induced him to get up and walk, which he did, at first with difficulty but soon with comparative ease. The dentist walked into the office of the surgeon who first attended him the next morning, and the doctor thought for a moment that he saw a ghost. This case is naturally reckoned a great triumph of mental-healing over old-fashioned methods. The old-school surgeon, of course, simply acknowledges that he made a mistaken diagnosis, and says the gentleman sustained only a strain of the knee-joint.

Until recently the popular excitement on the subject had not been utilised for fraudulent purposes by "scalawags" and professional impostors. A large majority of the mind-cure converts have been women. If they have been themselves benefited, or think they have, they begin to study the art and become practioners. None of this class have sought to fill their purses by practising the new method. Most of them have treated their friends gratuitously, as described above, or have given their time to strangers for some trifling recompense. There have been instances, however, within a few months, of gross swindling of the credulous by professional quacks, who find it profitable just now to put on the mind-cure mantle. A case in point occurred recently. An ignorant but smooth-tongued rascal, who is getting rich upon the mind-cure craze, was called to treat the wife of a wealthy gentleman. She was suffering from cancer, and the disciple of mental healing guaranteed that he would cure her. Presently the patient died. But the mind-cure man persuaded the husband that he had succeeded in partially curing the cancerous trouble when death supervened, caused by consumption. Accordingly, a bill for 4,000 dols. was sent in, and the husband finally paid 3,000 dols. rather than suffer the embarrassment of a lawsuit.

For several weeks past, as stated at the outset, the religious revolution involved in the new departure has overshadowed the consideration of the physical phenomena in the public mind. The theological innovations are confined to the creed of the Christian Scientists, who constitute the largest division of the mind-cure host. They make the principles of a new theology indispensable in their theories of mental healing. They are led by Mrs. Eddy, who is the high priestess of the whole movement. She claims to be the founder of the science, though rivals deny it, and her account of the divine origin of the faith is worth mentioning. In 1866, according to her story, she fell accidentally upon the side walk and suffered spinal injury and paralysis, which physicians declared would result fatally in a few hours. Her pastor called to see her just before the end was apparently at hand, and offered her consolation. She begged him to return in the afternoon, but no one believed she would then be living. By revelation from heaven at that time God's actual relation towards her and to the human race was made clear, and she realised that her hurt was but an error which, when supplanted by the truth, would disappear. By the light of her new knowledge she brought herself by mental process into a proper attitude toward Jehovah, and when the clergyman called, a few hours later, expecting to comfort a bereaved family, she met him at the door. Ever since, Mrs. Eddy says, she has had the power of healing others as she was herself healed. The creed which she has formulated as the basis of her system is a peculiar theological mixture. But, as Professor Stacy Fowler said in a recent paper on the subject, "if they heal, people will not stop at a question of theology. If they heal, they will carry the day, and they ought to." Hence it is that Hawthorne-hall, where the Christian Scientists worship, is thronged for an hour before the time for service each Sunday. So eager are the people to hear, that after the standing room is all taken people crowd around outside the doors, where they can catch only an occasional word or two. The service consists of ordinary devotional exercises preceding a sermon by Mrs. Eddy. But the creed she teaches is so blindly and illogically presented, is so full of apparent inconsistencies, that it would be an impossible task to describe it even in outline. "God is an infinite mind; matter is nothing. Personality is the embodiment of mind. Forgiveness of sin means destruction of sin"—these are fragmentary ideas gained by listening to one of Mrs. Eddy's rambling talks.

Rev. Dr. Gordon, a prominent Baptist clergyman who has studied the books of the Christian Scientists thoroughly, and talked with all the leaders, pronounces their creed a mixture of Pantheism and Buddhism. The delusion, he says, is most insidious. The large use of the Bible, the strenuous demand for holiness and self-abnegation in the disciples, the results apparently effected in the ministry to the sick—these are very powerful considerations for attracting converts. And so hundreds of young ladies especially are drawn into the system under the impression that they are getting some finer quality of Christianity. Dr. Gordon predicts that this is not the final issue. If the body is only a phantom, and the flesh only a shadow, by and by some very practical sinners will take refuge under the system, and insist that the sins of the body and the transgressions of the flesh are harmless, since they are only the phantom of a phantom and the shadow of a shadow. Dr. Gordon regards the whole system as a sort of witches' cauldron, in which every conceivable heathen and Christian heresy is seething and simmering to produce the subtle essence called "mental medicine." On the other hand, the Rev. O. P. Gifford, another Baptist clergyman of equal standing, and several other prominent ministers, defend the Christian Scientists, and endorse much of their philosophy, while admitting that much more of it is unintelligible.

But the clergy, as a whole, now regard the subject with grave apprehension, and on all sides they are discussing the situation with great earnestness. They hardly know how to deal with the danger, for the sincerity of all infected with the new faith is undoubted, and any policy of opposition or denunciation serves only to increase their ardour. Scores of applications have been made to evangelical churches of the Baptist, Methodist, Congregational, and Episcopalian denominations for letters of dismissal, that the applicants may join the Christian Scientists' church. All such applications have been refused, but the converts to the new idea nevertheless worship with those of the new creed. The public discussion of the new theology was begun a few weeks ago by the Rev. Joseph Cook, upon his Monday lectureship platform. He endorsed the views of Dr. Gordon, and denounced the Christian Scientists unsparingly. Since then the subject has been discussed from week to week at one or more of the Conferences of ministers of the various denominations.

The persons who are most affected by the craze, except the actual converts, are the physicians; but from them least is publicly heard. Perhaps the best antidote, after having spent some time in canvassing the views of the mental healers and in discussing the theological side of the subject, is to call upon some good old-fashioned physician, who has been adding years to men's lives for half a century. "Doctor," a veteran practitioner was asked recently, "why don't you take in your sign now that these mind-cure people have shown that no one need be sick unless he has a mind to?" "Don't make fun of fools, young man," the reply came, "it only strengthens them in their folly. When people ask me if there is anything in mental healing, I say yes, of course there is. Every physician knows that when a patient's mind or imagination is in sympathy with him, the work of curing is in many cases half done. In dealing with mental and nervous diseases, one object aimed at is to secure absolute peace of mind on the part of the patient. Then nature will work her own cure. Sometimes it is necessary to administer a few bread pills or a few drops of coloured water to induce full confidence. But it is useless to argue with people who try to show that there is no sickness and that poisons won't kill. The craze might as well run its course."

HOME OF INDUSTRY.

"ARISE, lift up thy hands toward him for the life of the young children, that faint for hunger in the top of every street" (Lam. ii. 19). As a Christian band, we have endeavoured to carry out this injunction during the past winter, not only with crying and tears, but with patient love. Again our song is thanksgiving and praise. He has led us, and enabled us to train and send forth another sixty. They are "mothered" by our sister, Mrs. Merry, who sailed with them on May 21, from Liverpool. Many of them are motherless girls, or entire orphans, whose sad, unhopeful surroundings have drawn out our hearts to take and share with them our home life, until the right one offers for their adoption in Canada.

Our nephew writes most encouragingly, telling us that nearly all the sixty-five boys who left on April 2 are already placed out in good situations, and are earning their own bread, education, &c. The Government of Canada have also sent to us an encouraging letter, conveying their hearty approval of the work done by the Home of Industry during the past fifteen years. Thus cheered, we now go forward to finish the training of those still remaining in the Home, and to gather in another thirty, expecting to sail with them about the end of July, for our Home in Canada.

Those who are our daily armour-bearers and sharers of our joy by prayer, will be glad to know that during the past winter and spring we have had wonderful answers to their petitions. Self-willed waifs and wanderers from their homes, caught by the allurements of city life, lads whom nothing but the love of Jesus could melt, ere they left us we saw clothed and in their right mind, sitting at the Master's feet.

Many of these are now sending to us well-written and well-composed letters, describing the large farms, the kindness of the farmers in teaching them to drive, &c., and best of all, how they continue to look up to their never-failing Friend to help them so to live as to please Him.

One, whose father is quite unable to work, from an incurable tumour, and who was an obstinate truant from school and from a praying mother, thus closes a long and grateful epistle: "Dear Miss ——, I will always pray for you, and ask God to send enough money to buy food and clothing for all the other children. . . . I have found a great friend in the Lord Jesus Christ, and He helps me in everything I do. I know and feel that Jesus has washed me in his precious blood.—Yours very thankfully, ——."

Almost daily, loving, grateful letters are being wafted across the ocean for our encouragement, speaking of healthy surroundings, marriages, &c. The following is an extract from the letter of one who four years ago was an orphan and utterly destitute girl in East London: "I suppose you will hardly believe it when I tell you that I am going to be married next Saturday, April 19, after telling you so long ago about it. The reason was that we had not got enough saved up, but now we have enough to fix up nicely. My mistress has made me a nice wedding present of a silver fruit-stand, with everything complete, and my master gave me a carving-knife and fork."—Yours in Christ's service,

ANNIE MACPHERSON.

60, *Commercial-street, E.*

"FRIENDS" AND PUBLIC MORALITY.

NOT the least interesting of the gatherings held during the yearly meeting of the Society of Friends which has just closed in London, was the annual meeting of the Friends' Association for abolishing the State regulation of vice, some of the members of which were among the first to distinguish themselves by their efforts to put down the foreign traffic in English girls, and to secure generally the better legal protection of female minors. Mr. Wm. Fowler, M.P., the President, would have presided, but was detained at the House of Commons. His place was taken by Mr. Richard Littleboy, of Newport Pagnell. The company included many persons not only of great influence in the Society of Friends, but also in public life.

After a brief verbal statement of the work of the association during the past year, given by Mr. George Gillett, the Hon. Secretary, followed by the re-election of officers, Professor Stuart, M.P., and Mrs. Josephine E. Butler, who were present as visitors, were called upon to speak. Professor Stuart dwelt upon the importance of endeavouring so to influence the selection of candidates for the new Parliament, that men would be chosen whose moral character would make them right on all matters relating to Social Purity. Mrs. Butler gave an interesting account of the remarkable work of healing, without the aid of any human physician, which is carried on at her little hospital for the fallen at Winchester.

A resolution was then unanimously adopted, deploring the continuance on the statute book of the Acts for the regulation of vice, and urging the Government to bring in at once a Bill for their total and unconditional repeal; and also expressing the conviction that legal protection to female minors against those who seek their ruin should be extended to the age of 18 years.

Mr. Samuel James Cooper alluded with thankfulness to the support which friends had given to the fund which he had raised for the circulation among members of Y.M.C.A.'s of Mr. Alfred S. Dyer's Lectures to men upon Purity, one of which was originally delivered on the premises at Bishopsgate-street, where they were then met. Thirty thousand copies had been circulated by means of this fund.

Among the other speakers at this interesting gathering were Mr. Joseph Storrs Fry, of Bristol (the Chairman of the Friends' yearly meeting), Mr. John Edward Ellis and Mr. Edward R. Allen (both of whom many are expecting to see in the new Parliament), Mr. Wm. Rowntree, J.P., of Scarborough; Mr. Frederic Wheeler, the well-known Abolitionist worker of Rochester; Mr. Jonathan Grubb, the venerable Quaker evangelist and apostle of Total Abstinence; Mrs. Frederick Clark, of Newcastle; and Mrs. Henry Richardson, of York, one of Mrs. Butler's right-hand workers in the cause of morality.

If other Christian churches were as earnest and active on the side of Social Purity, in proportion to their numbers, as the Society of Friends, there would soon be a considerable difference in the aspect of our legislation on this subject.

JEWS IN NEW YORK.

IN my wanderings, during the last year, through the United States, I have visited various centres of Christian work; but nothing that I have seen has impressed me more than the blessed work carried on by Rev. Jacob Freshman among the 80,000 Jews in this city. Mr. Freshman is son of a Jewish Rabbi, who, with his whole family, was brought to believe in Jesus as the true Messiah, and who, with his father, became a minister of the Gospel. He is an earnest, pathetic, and fluent speaker, in both English and German. Though it is yet the day of small things with this work, Mr. Freshman finds cause for encouragement in the fact that his meetings have multiplied, and souls have been saved.

He feels the need of permanent headquarters. A suitable place is in the market, which he is trying to purchase, but he needs more help. The price of the building is about £4000, towards which he has nearly £1000. The American Christian public are not yet alive to the importance of the conversion of the Jews, and help is needed from other lands.

BENJAMIN DINNICK.

May Meetings.

CHURCH PAROCHIAL MISSION SOCIETY.

THE annual meeting of this Society was recently held at Willis's Rooms, the Bishop of Truro presiding. The hall was well filled, and great enthusiasm marked the proceedings throughout. Rev. S. W. Darwin Fox, secretary, read the report for the year. There has been a larger number of missions in connection with the Society's operations than in any previous year. At the same time, there is increased need of a supply of thoroughly efficient and highly-gifted mission preachers. After existing for more than two years in connection with the parent society the Church Army has now entered, it is hoped, upon a career of extended usefulness, as an independent society. 302 missions were held last year. The Society supplied 65 churches with mission preachers during the late London Mission.

The Chairman, taking up first an appeal for increased funds made by the secretary, defied any person to take an ordinary epistle and read it quietly through—especially that to the Corinthians, which had very special bearing on the condition of English society in the present day—and to ask God to guide him as to its meaning—and then not to rise up with a feeling that in the very fore-front of all his evangelising work he must put the definite systematic habit of almsgiving. He must not leave to God the fragments of his income, but must dedicate to Him the first-fruits, setting apart a definite portion for the glory of God and the work of his Church. Unless there was preparation before a mission, and careful shepherding afterwards, he believed they had better leave the mission altogether out of a parish, and let it alone. That was a matter upon which opinion was divided. He recognised that diversity, and was merely speaking for himself. Wherever there was simple dependence on the Holy Spirit, and faith in the reality of the forgiveness bestowed through the precious blood of our Lord Jesus Christ, the hearts of the missioners were gladdened by seeing men who had been self-righteous, external Christians, brought with broken, contrite heart to the foot of the cross, wrestling from darkness into light, and going away rejoicing in the power of the all-atoning blood of Jesus Christ.

Rev. Sir Emilius Bayley said the time had happily passed when it was necessary to defend the principles of these missions. He quite endorsed the remarks of the Bishop with regard to preparation for a mission, but he added that he did not look at it as a matter of a few weeks' preparation, but rather as a matter of years. He also urged the necessity for faithful, systematic teaching in Sunday-schools and in Bible-classes, and personal visitation, bringing heart to the side of heart, and conscience to the side of conscience. That being done, there would always be sympathetic hearers, ready to welcome the mission preachers, and then they might expect great results. He could conceive nothing more profitable than for a clergyman to be brought into contact with zealous and faithful evangelists, and to be led to see with what weapons they reached the souls of sinners. Many lessons were to be learned from the mission services. By them the clergy were led to be more simple, more practical, and more diligent, and to rest more upon the great positive truths which had been so well summed up by the Chairman, and upon which the salvation of souls turned. In the presence of that great work they lost sight of party distinctions and watchwords.

Rev. S. A. Selwyn mentioned some instances in which great results had followed from missions, and confidently appealed to the meeting to subscribe the £400 for which the Society was in debt.

Rev. H. Armstrong Hall, Vicar of Swindon, said the first object of the Society was to secure, under God, a means of raising the whole tone of spiritual life, and for that purpose he thought the Society might launch out a little into work somewhat different from that which it had hitherto undertaken. For instance, they might have missions not for evangelistic purposes, but to raise the tone of Christian life among people in the parishes; from that would flow evangelistic work after the missions were ended.

Rev. W. Hay Aitken said it was often asked of the missioners whether, although they excited at the time a good deal of feeling, they effected any permanent results. In answer to that inquiry, he mentioned the case of a small country parish in which a mission twelve months ago had produced a permanent, strong Christian feeling, with an increasing eagerness to carry on Christian work. On every side there were indications of permanent results; he held that if this Society did its work well, and received God's blessing, there was no other Society for the spread of the Gospel that would not benefit from its success. He specially, and with emphasis, urged the importance of promoting this mission work among the country people, many of whom, in contrast with people in towns, had very limited opportunities of hearing God's word preached, remarking that too often country clergymen fell into a habit of going round, and round, and round, in a sleepy, monotonous fashion. Such men wanted waking up now and then, and he was satisfied that these missions might be made of the utmost service in country districts. Mr. Aitken cited some other instances of successful missions; pressed the need for more money, and fresh openings, and urged the friends of the Society, not only to give more, but to use their influence wherever they could on behalf of the Society.

SCRIPTURE READERS IN THE ARMY.

FROM the time of the Crimean campaign down to the present date, there has been a continuance of systematic endeavour to spread a saving knowledge of the Lord Jesus Christ among the rank and file of the British army. This department of evangelistic effort is undertaken, among other agencies, by the Army Scripture Readers' and Soldiers' Friend Society. Many cheering tokens of Divine approval were mentioned at the recent annual meeting in Exeter Hall; General Basden filled the chair in the afternoon, and Colonel Sandwith presided in the evening.

An encouraging report was read by the secretary, Mr. W. A. Blake. The balance-sheet revealed a slight increase of income. Eighty-seven readers are employed at the chief military centres at home and abroad. Five of these have shared the perils and fatigues incident to warfare in Egypt and the Soudan. One of them is with Sir Charles Warren in South Africa. Most of the agents selected have served in the army, and are consequently familiar with the special temptations by which the soldier is beset. The regiments of Militia are visited and instructed during their periodical training.

Stirring addresses were delivered by General Sir Arthur J. Lawrence, Colonel Puget, Rev. C. S. Solbe, Colonel Battersby, Rev. R. Spooner (Wesleyan chaplain at Woolwich), Colonel Sandwith, Major Evered Poole, Captain Kirwan, and some of the Society's readers. Help is needed to sustain and extend the operations of the Committee.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

THE public meeting on behalf of this Society at the Conference Hall, Mildmay-park, was one of great interest and value. The London friends of the mission were thankful to the Archbishop of Dublin for finding time to preside on the occasion, and his address showed the deep interest he takes in the success of the work. The Archbishop said the Society was doing good service for the cause of Protestantism in Ireland. Referring to progress of recent events, he said the Roman Catholics are beginning to lose all respect for authority. Before long he feared we should see a great deal of both anarchy and unbelief among that class of the community. Towards the close of his address the Archbishop said his interest in the Scripture Readers' Society increased day by day. Indeed, from his earliest days in the ministry, he had known it, and experienced its advantages and help. He thoroughly honoured the excellent Readers, and, instead of giving them the counsel which they would ask of him, he often felt he could have sat at their feet as he heard them tell their experiences. He trusted that the sympathy of friends in England would be stirred up. In closing, his lordship read a telegram which had been received from Captain Kearney White, the secretary, who was unable to be present, conveying a kind word to the friends in England, and desiring to be remembered by them in return.

Rev. Dr. Neligan (Dublin) said he looked not despondingly, but hopefully, on the spiritual condition of Ireland.

Rev J. Ormiston (Bristol) said he had known the work for several years, and when he succeeded his old friend Mr. Walker, at Bristol, he had felt constrained to sustain the work which that godly man had so well carried on. Mr. R. C. Morgan spoke in high terms of the absent Secretary, and said that the seven virtues to which the Apostle Peter refers —"add to your faith virtue," &c.—were, in a very great measure, manifested by the Readers of this Society, whom he had from time to time the pleasure of meeting.

EVANGELICAL CONTINENTAL SOCIETY.

AT the Union Chapel, Islington, the Rev. Dr. Allon, pastor, occupied the chair, at the fortieth anniversary of this society. The Secretary (Rev. R. S. Ashton) read the report, which stated that the work of the society had been carried on with great spirit and zeal in Spain, Bohemia, France, Belgium, and Italy. The special evangelistic fund had again been a very precious auxiliary. The committee earnestly pressed the claims of Continental missions upon the attention of the churches at home, as millions still groped in spiritual darkness.

The Chairman said that if they recalled the state of Europe, religiously, when that Society was organised, and contrasted it with its present state, they would see what a quiet, silent, but wonderful revolution had been wrought. There was need, however, for a reformation to be wrought over and over again. The Society sought to carry evangelical truth throughout the Continent, and the state of the Continent abundantly justified their endeavour to spread a purer religion throughout the different nations. Rev. Dr. Bevan expressed his opinion that the work of the Reformation was seriously injured by its association with the secular forces of the time and its alliance with the powers of the Princes and Kings and the States of Europe.

His Excellency Chedomille Myatovics, Servia, thought that the Society had taken a task in hand of urgent necessity. Speaking of his own country, he said it was high time that the truth of Christ in its simplicity were preached to the people. The higher classes were imbued with infidelity, but generally there was a desire among the people to read the Bible. Rev. Hugh Price-Hughes regarded the Society as one of the most unsectarian which celebrated its anniversary at this time of the year. He claimed that at the present time a smaller area of Europe was Protestant than on the day when Luther died, owing to their fathers having quarrelled instead of properly carrying on the work of the Reformation. Rome was shorn of her strength, and Europe was in much the condition of Asia in the time of Alexander the Great—ready to fall before the first heroic man who was bold enough to invade. Mons. le Pasteur Mouron, Secretary to the Evangelical Society, France, and Rev. W. Newell, Paris, also addressed the meeting on behalf of the Society.

SAILORS' HOME, DOCK-STREET, E.

THE fiftieth annual meeting of this Home, established with the object of generally tending to better the conditions of the shore life of our seamen, was held last week, under the presidency of the Hon. Captain Francis Maude, R N., and in the presence of a large and representative gathering. The report, read by the secretary, Mr. T. Balding, stated that 8603 seamen of all nationalities had been accommodated; last year 320 shipwrecked men had been received; £7261 had been paid during the year into the Bank by boarders; £35,000 had been forwarded to the Institution by seamen when paid off, and £6,047 had been remitted to their friends at home. The Chairman pointed to the condition of the neighbourhood before the establishment of that Home as being the vilest that could be imagined. A considerable change for the better had now been effected. Rev. J. Simson, Rev. Brooke Lambert, Mr. T. Gray, of the Board of Trade, and others spoke.

LONDON AGED CHRISTIAN SOCIETY.

THIS Society, instituted in 1826 for the purpose of giving permanent relief to the decidedly Christian poor of both sexes who have attained the age of 65 years, held its 59th annual meeting in Exeter Hall last week, Mr. Geo. Williams presiding. The report stated that there were 152 pensioners, an increase of 18 on last year. Mr. R. C. L. Bevan had for the 16th time continued his annual donation of £100. The funds of the Society had been exhausted, and the small reserve fund diminished by £100. The Chairman referred to the absence of that venerable "aged Christian," the Earl of Shaftesbury, who had now for a great number of years been serving his generation according to the will of God, and whose time for promotion from this world to a brighter sphere, some were afraid, could not be far distant. At any rate, his life had been an inspiration to all classes of the English people, from the poor little shoeblack to the most aged amongst them. Mr. Williams said he rejoiced in the object of that Society, and heartily commended it to their sympathy and support. Rev. F. F. Goe, Colonel Sandwith, Rev. Sir Emilius Bayley, Dr. Gritton, Revs. U. Davis, A. W. Cribb, and Mr. E. S. Eardley also addressed the meeting in support of the Society's excellent work.

RAGGED CHURCH AND CHAPEL UNION.

THE thirty-second anniversary of the Ragged Church and Chapel Union was held in Exeter Hall, on Friday evening, May 22, Mr. Joseph Peters presided. After prayer by Rev. J. F. Stanion, an excellent report was read by the hon. secretary, Rev. Burman Cassin, and the financial statement by Mr. W. A. Blake, in the absence of the treasurer. Addresses were delivered by the Chairman, Revs. Thomas Fielder, Dr. J. S. O'Brien (Somers' Town), W. Tyler (Mile End), Major Evered Poole, and Major John Smith. With an income of less than £450, as many as 104 mission halls have been assisted with grants. This organisation was founded by the Earl of Shaftesbury, K.G., and a few like-minded coadjutors, nearly three decades before "The Bitter Cry of Outcast London" was circulated, and has been signally blessed of God. The movement is thoroughly unsectarian, and aims at propagating Gospel-truth in simple and homely language. Many instances of conversion were narrated at the meeting. Funds are urgently needed.

MONTHLY TRACT SOCIETY.

THIS Society recently held its annual meeting in Exeter Hall, Mr. J. G. Alexander in the chair. The secretary, Mr. J. R. Mackenzie, read the report, which contained many striking instances of good done by the tracts sent through the post. A grand total of 1,402,044 tracts, &c., had been issued during the year, being an increase of 282,402 over the total of 1883.

Rev. Hugh Price Hughes said it was desirable the public should understand that this society seeks especially to evangelise the educated and the upper classes. The influential classes need to be taught the truth as it is in Jesus quite as much as the poor, but they are not so accessible. In the ingenious and prayerful use of the Press and penny post, the Monthly Tract Society is doing a very important and a greatly needed work that scarcely anybody else is attempting. Mr. Hughes urged the issue of a special tract to journalists, who possess such a mighty influence in the land.

Rev. T. H. Moran said the Society was wide in its sympathy, clear in its testimony, and admirable in its arrangement. It not only reached out to those in our own country, but extended its operations abroad. He had read nearly every one of the tracts published last year, and had been particularly struck with their intellectual character, and at the same time with the simplicity of the way in which they brought the truth before the people.

Rev. Dr. Gritton, Rev. W. Frith, Dr. Wicks, Mr. Stabb, and the Chairman, also spoke warmly in support of the Society's operations.

AGED BLIND WOMEN.

THE North London Home for Aged Christian Blind Women, ventured, at the suggestion and expense of Mr. George Williams, to hold its annual meeting this year for the first time in Exeter Hall. The hon. sec., Rev. J. F. Osborne, was able to give a good report of the past year's proceedings, and one full of hope for the future. God's goodness had been specially vouchsafed in securing to them the £350 asked for at the previous meeting for completing the new wing of the Home, and in increased support for the Institution generally. The number of inmates had risen from 22 to 29. Gladly would the Committee extend the work and double the accommodation if funds sufficed. The superintendent will be glad of orders for woolwork, knitting, &c. The address of the Home is, Mansion House, Hanley-road, Hornsey-rise, N.

The claims of the institution were urged by Dr. Armitage, one of its most generous supporters. From personal knowledge he could say that in every way it was worthy of support. Many of these aged disciples must have gone to a workhouse but for this Home. Rev. John Robertson said that when he looked upon the one blind eye of his own loved boy, it made him feel sympathy for those in total darkness. Mr. T. A. Denny had something to say on each word—poor, blind, aged, Christian—and thought there were many compensations for the loss of sight. Very heartily could he commend the Home. Rev. J. R. Wood, of Holloway, followed in warm commendation of the institution.

The Chairman, Mr. George Williams, said he was glad to hear of ladies going to the Home, and taking the blind inmates out for a walk. Rev. Henry Bright, the Superintendent, himself blind, was eloquent and enthusiastic in the plans he urged for increased support. Dr. Roper, from America, and Mr. J. Hawkings, a trustee, also addressed the meeting.

SCRIPTURE READERS IN THE NAVY.

THE Bishop of Dover presided at the annual meeting of the Royal Naval Scripture Readers' Society at Exeter Hall on the 20th ult. The income for the past year was £109 0s. 6d. less than the previous year, and the Committee earnestly appeal for the increased support required. The meeting was addressed by Rev. E. A. Williams, Captain Poulden, Rev. J. Gilmour, Admiral Sir E. Sotheby, Admiral Hon. A. Duncombe, and Admiral Sir F. L. McClintock.

AGED PILGRIMS' FRIEND SOCIETY.

THE annual meeting of this useful Society was lately held in Exeter Hall, Mr. F. A. Bevan presided. The secretary, Mr. J. E. Hazelton, read an abstract of the annual report, which was of a very encouraging character. 1076 aged poor, members of various sections of the Christian Church, are now upon the books, and upwards of £6590 have been distributed in pensions alone. Upwards of 770 of the pensioners are over seventy years of age. In the four asylums or homes of the Society, 180 of the pensioners have peaceful abodes in the evening of their days. Funds are required for these branches of the work. The pensioners live in all parts of the country, and many interesting particulars respecting them were narrated. The generous gifts of Mr. J. T. Morton, were referred to. He has caused to be distributed amongst the pensioners, blankets, flannel, coals, and groceries. Copies of the report will be sent on application at the office, 83, Finsbury-pavement, E.C.

SPANISH AND PORTUGUESE CHURCH AID SOCIETY.

THE Archbishop of Dublin presided last week over the annual meeting of this Society at Exeter Hall. The report showed many features of interest in the work of reform in Spain; the fact of £1000 having been given for a new church in Lisbon was most encouraging. In Oporto large congregations had been gathered in the new church. The Archbishop said he thought they might thank God, and take courage. There appeared to be an advance all along the line, not only as regards the work being carried on abroad, but also in the work of Church aid, which was carried on at home. Addresses in support of the Society's work were delivered by Rev. H. Webb-Peploe, Rev. Gilbert Karney, Rev. Canon Hawkesley, Rev. S. D. Fox, and Rev. J. B. Cabrera (Bishop-Elect of the Reformed Spanish Church), whose account of evangelistic efforts in Spain excited general interest.

PRINCESS LOUISE HOME.

ON Saturday afternoon Lord Brabazon presided at the annual meeting of the Princess Louise Home and National Society for the Protection of Young Girls, held in Exeter Hall. The Secretary's report showed that thirty-six girls have been admitted to the Home; the same number have left for service, and twenty-four have been restored to their friends after disciplinary training. There are, however, twenty-nine cots tenantless for lack of funds. An additional duty has been undertaken by the committee, in protecting young girls on their way to service through London, so many being waylaid and subjected to evil influences. During its existence the home has saved over thirteen hundred girls. Seventy-one are now under its care.

The Bishop of Bedford remarked on the perils to which young women are nowadays exposed. Who could tell what our own children would have been but for preserving influences! The girls themselves he counselled in fatherly and loving tones to be useful, studious, and industrious; above all let faith in God ever be the first and most important thing with them. Mr. E. Thornton appealed for more liberal support, as also did Hon. and Rev. E. Carr-Glyn, Mr. Jacob Montefiore, Dr. Harvey Philpot, and Mr. William Barlow.

Then followed the distribution of prizes and rewards by Lady Brabazon, the articles including books, money, writing-desks, Bibles, and garments. Several of the girls now in situations were present and received prizes, while letters from their present mistresses were read, expressive of great satisfaction at their general conduct.

The Chairman's address was valuable as showing that both he and Lady Brabazon purpose taking a more active interest in the institution than ever. It was suggested that if every one present would make known the fact that thirty beds were vacant through lack of funds the needed amount would be forthcoming.

THE EVANGELISTIC MISSION.

WORKERS, converts, and friends of this Mission show undiminished interest in and enthusiasm for its customary Bank Holiday gatherings at Kilburn Hall, where they are privileged to come together for prayer, praise, and mutual edification. From four o'clock on Whit Monday the number of those who attended continually increased, notwithstanding the unfavourable weather, until the hall was quite filled for the evening meeting. Much prayer was made throughout the two meetings, and believers present doubtless derived an increase of spiritual encouragement and strength from the various addresses, and from intercourse with one another.

Next month's *Footsteps of Truth* will contain full notes of the first address by Mr. J. Denham Smith. Referring to Revelation iii. 7—10, Dr. McKilliam maintained that the Philadelphian Church, whose name, "love of the brethren," is comprehensive of all God's waiting people, will be taken away "from the hour" of the world's temptation. True holiness is only experienced in occupation with "the Holy One," and not merely in receiving from Him. We must by faith put ourselves into his hands for what we cannot accomplish. In the midst of present denial of truth, a hold upon mere doctrine is not sufficient; our safety lies in abiding in Christ as "the True One."

At the opening of the evening meeting Mr. Russell Hurditch gave particulars of intentions with respect to summer work, including the encouraging opening of village work in Dorset; and Messrs. Edward Hurditch and F. C. Spurr's second tour, beginning at Reading in the first week of June. Sites for twelve tents have been fixed, but twenty might be used were means forthcoming to support them. Prayer was desired for blessing on the summer work, which will involve an expense of about £2,000.

Captain Acton remarked that the truth of the Lord's Coming, received in the heart, elevates above selfishness and every evil. He deprecated getting truth into the head and turning the back upon the God of truth. Mr. F. E. Marsh traced seven aspects of "Christ for us"—Propitiation, Peace, Pathway into the holiest, Pleader, Power, Pattern, and Personal friend. Mr. Edward Hurditch said "Christ is all and in all" with respect to creation, the typical aspect of truth, in the New Testament, and in heaven. Is He experimentally all to us now? Mr. F. C. Spurr said that though he was told "your system fails," Christianity is not a system, but a Person. While every man lives forever, eternal life is to "know Thee, the only true God, and Jesus Christ Whom Thou hast sent." The progress of life is seen in the Epistle to the Galatians: i. 16, the revelation of Christ; ii. 8, Christ mighty in me; 20, Christ living in me; 2 Cor. xiii. 3, Christ speaking through me.

Dr. Popham said those who have nothing spiritual to impart to others, are spiritual paupers with a workhouse religion. Those under the law are condemned felons with a gaol religion. Other persons may be called rhubarb Christians, for they are as colourless as that fruit when grown in a cellar. He wished to see all those now in the outskirts of spiritual life remove into full joy, liberty, and peace. Mr. T. Walters, of Hastings, said all who believed were once together. In Christ's name his members now gather together, and sleeping and living saints will be caught up together to meet their coming Lord. Meanwhile, his word to us is, "Occupy till I come." The anxiety of each one should be not to find others their places in the Church, but to find what is his own individual service. After an earnest Gospel address from Mr. Charles Inglis, the meeting was closed in prayer by Mr. George Hucklesby.

ERRATUM.—In a recent obituary notice of Lieut.-Colonel Sandford *Brome*, R.N., the surname was erroneously printed *Browne*.

REV. E. P. HAMMOND.

FAREWELL MEETING IN GLASGOW.

ON Monday, May 25, Rev. E. P. Hammond concluded a series of meetings in Glasgow which extended over a period of eleven weeks. The farewell meeting was held in the large hall of the Christian Institute, which was very nearly full, the audience consisting exclusively of adults. The platform was crowded with ministers and laymen interested in evangelistic work. After an exposition of parts of the twentieth and twenty-first Chapters of the Book of Acts, several of the ministers and laymen gave interesting reports of the meetings held in their respective localities.

Rev. A. C. Fullarton, in reporting the result of the meetings held in his church, said his Sabbath-schools were attended by about 800 children, a large proportion of whom attended Mr. Hammond's meetings. There were present, also, as was afterwards shown by the cards containing the names and addresses and church connection of those who professed to have received spiritual benefit at the meetings, persons connected with twenty-eight different congregations in almost every quarter of the city. Many young persons who had previously been more or less awakened to concern about salvation, came to Mr. Hammond's meetings, and found a blessed wave of spiritual power that floated them into the harbour of assured safety. With the view of nursing as many of the young Christians as were connected with the congregation, the Kirk Session had unanimously agreed that for a time the forenoon service should be adapted, as far as possible, to the young. The children also had a prayer-meeting of their own, and it was truly touching to hear them lead in prayer.

Rev. Mr. McLauchlan, of Martyrs' Free Church, reported the results of a single night's work in his congregation. There had been very deep impressions and many reliable cases. He was particularly struck with their clear views of the ground of acceptance with God.

Rev. Mr. Mackay, of Free Trinity Church, stated that he had much cause to thank God for the real work that had been done in his church. They had been favoured with a season of spiritual awakening some months previously; now, in connection with Mr. Hammond's meetings, they had a second wave of blessing. The workers had been very careful in dealing with the children who made a profession, so as to secure that they really understood what was implied in it. At the end of the week they found a large number had professed to have undergone a spiritual change during that week. The Sabbath forenoon service, for some months, had been given to the young, with the result that the attendance of grown-up members had been greatly increased. They had received benefit from Mr. Hammond's meetings in their congregational work all round, and he was deeply thankful for the impulse given to their spiritual work through means of his visit.

Rev. Mr. Andrew, of Plantation Free Church, in the absence of the pastor, reported regarding the work done in Mr. Riddell's church. It had the deepest and the best success. The church had been filled to the door every night, and there was deep conviction and earnest decision. The numbers who professed faith in Christ were very large, and in so far as man could judge the work was deep and intensely real. Mr. Andrew stated that his own practice was to devote a portion of the forenoon sermon to the young.

Dr. Andrew A. Bonar reported on the work in Finnieston. There had been remarkable cases of deep impression night after night, so that a real spiritual impulse had been given to the work of God in the congregation. He had endeavoured to follow up the work by preaching on subjects suitable for young people.

Mr. James S. Napier stated that he had followed the meetings through most of the districts in which Mr. Hammond had laboured, and had probably seen as much of the work as any other worker, except Mr. Hammond himself. He described the methods followed and the results which, by the Divine blessing, had been produced. He was particularly struck with the depth of feeling found in some of the after-meetings, and the reality and thoroughness of the decision shown even by very young boys and girls. He referred to one meeting in Mr. Riddell's church, in which hundreds seemed melted and moved by a Saviour's love. He had experienced the greatest delight in the work, and was only sorry that Mr. Hammond's period of work in Glasgow had come to a close.

Mr. A. MacKeith, the Glasgow "Children's Minister," referred to the lessons to be learned from Mr. Hammond's mode of dealing with children. Not only had they received blessed results from the meetings, in the spiritual awakening and quickening of many, but they had also obtained valuable lessons in the management of children's meetings.

Rev. Mr. Howie, Rev. Mr. Gullan, Rev. Mr. Ross, Mr. George Stewart, advocate, Mr. Wm. Sloan, Mr. Archibald Orr Ewing, and others, expressed their thankfulness for the results produced in connection with these meetings, and their sense of the need of following them up with watchful care and sympathy. A most interesting meeting, which had lasted nearly three hours, was then brought to a close.

A MINISTER WHO WAS PRESENT.

ALEXANDRIA, VALE OF LEVEN.

Alexandria is a place on which God has showered much blessing in former years, so that from God's believing children earnest prayer rose up to Him for blessings on the Vale of Leven. In connection with Mr. Hammond's visit God has indeed answered prayer; not only have many, old and young, been found for the first time earnestly inquiring the way of life, but many who seemed hitherto to be hesitating have taken their stand determinedly on the Lord's side and have begun to work for Him.

We felt impelled to go to Alexandria from Glasgow, where we had shared in the blessing. We found the Town Hall crowded with old and young, many ministers being present. Rev. Mr. Dempster, in the course of a few remarks, said many of his members and office-bearers were the fruits of Mr. Hammond's last visit. The meeting on Saturday night, which was chiefly praise, was very impressive. It seemed as if Jehovah Himself filled the house, and many in the after-meeting met their covenant-keeping God for the first time.

Already some of the fruits of the work in Glasgow have been gathered home. One day lately a little boy while playing during recess, in front of the school, was knocked down and kicked on the head by a passing horse. He never regained consciousness, and died ten minutes after. The schoolmaster, after breaking the news to his mother, said, "Can you tell me anything about Jimmy?" "O, yes," she said, and bringing his Bible took out his "Covenant Card," dated March, saying, "He brought this home one night, and has been like a recruiting-sergeant ever since among his companions, trying to get them to the meetings." This little fellow had gone, every Saturday since his conversion, to one of the City poor-houses, to read to an old woman who had been taken there from the "close" he lived in.

Another, a little girl, Lizzie, took scarlet fever. Her favourite text was John iii. 16. None of the family ever went to church. One day after having had the fourteenth chapter of John read to her at her own request, she said to her father, "Are you coming to the many mansions?" On the second day of her illness her father said to a worker who had come to visit her, "If there is a God He will not take her." The answer was, "The Lord sometimes takes the lamb that the sheep may follow." Her frequent prayer was, "Father, thy kingdom come." Before her death she sang, "There is a happy land," and then repeated the words, "Peace, peace, peace." Father, mother, and brother have professed conversion, and now the whole family attend church regularly.

Many hearts in Glasgow and the Vale of Leven are crying out to God for blessing on Mr. Hammond's mission to Sheffield. Although our brother must have learned the lesson of relying alone on the mighty God of Jacob, we trust he will meet with many sympathising hearts in this new field, and a large and hearty choir to stand by him at every meeting.

A. L.

Mr. W. Davidson, of Edinburgh, writes:—Something like 500 professed conversion during these eight days' work in Alexandria. Yesterday (May 29) Mr. Hammond conducted a meeting in the late Dr. Guthrie's church in Edinburgh. His address was listened to with the deepest attention, and from the very first it was evident that the sympathies of the people were with him. At the close of the meeting it was touching to see old friends flocking around Mr. Hammond, some with tears in their eyes, recalling scenes of bye-gone days. A gentleman told how he walked twenty miles to hear Mr. Hammond speak when he was in Dumfries; he thanked God he was then led to trust the Saviour, and had since been a missionary of the blessed Gospel.

Many expressed a desire that Mr. Hammond would come and hold meetings in Edinburgh, where there had been such a work amongst the young men through the students, and it was suggested that if Mr. Hammond came to Edinburgh, the same work might be done for young women.

THE POLICE AND TEMPERANCE.

ON Thursday last the inaugural meeting of the Metropolitan and City Police Temperance Union was held at the Mansion House. Admiral Sir W. King-Hall presided in the unavoidable absence of the Lord Mayor. After prayer, Mr. A. P. Coote stated that the object of the Union was to advance the principles of total abstinence in the police force. When it was contemplated, the matter was put before Sir E. Henderson, who promised the movement his warmest sympathy and support. About five years ago, said Mr. Coote, a police inspector founded such an association at Birmingham, which had secured about 140 pledges. The London Union had only been established a short while, but they expected great results.

Mr. J. Monro, Assistant-Commissioner of Police, expressed the warmest sympathy with this movement. It was a painful task to have to deal with cases of intemperance among the police. At the same time, one could scarcely realise the great temptations to which they are subjected, and it is little wonder that these are sometimes yielded to. Such cases, he assured the audience, were very few in proportion to the large number in the force. He would not palliate the offence, but rather seek to remove the causes of it by inducing the men to join the Union.

Dr. Sinclair Paterson, speaking as a medical man, strongly recommended total abstinence. There is no doubt that many drink without abuse, but for the sake of those who cannot do so, we ought as Christians to show them an example of self-denial. In eloquent language he urged his hearers to abstain from that which is a stumbling-block to many, and thereby advance the kingdom of Christ.

The gallant Chairman spoke of his experience as an abstainer of twenty-three years' standing. He urged the policemen present to sign the pledge and to keep it by asking God's help every morning, by steering clear of public-houses during the day, and by thanking God at night for his mercies. If they should subsequently yield to temptation, let them get up and sign again. Several other eminent Temperance speakers addressed the meeting, each one urging the audience to make a bold stand for Temperance. A selection of sacred songs and solos, principally from "The Christian Choir," were very effectively rendered by the members of the Police Choir. An excellent recitation by the son of an inspector, aged twelve, entitled, "The Golden Street," gave additional interest to the meeting.

THE PORTSMOUTH RESCUE SOCIETY and Protestant Home for Fallen Women, situated in Brunswick-road, Southsea, again reports prosperity vouchsafed to the labours of the Superintendent and workers during the year. A successful series of midnight meetings has been held, a restaurant has been opened, about 140 admissions have been registered, and systematic visitation in various parts of the borough has been kept up. The needs of the Home include £500 to discharge a mortgage on building, about £80 for debt on restaurant, money to support two missionaries, and funds for the general expenses of the entire Institution. Mrs. Colebrook has the oversight of the work.

OPIUM SMOKING IN CHINA.

THE following letter was written a short time since to Mr. Broomhall, Secretary of the China Inland Mission :—

Nearly everybody in Yün-nan smokes opium. Even the women smoke to the proportion of at least 50 per cent. ; of the men at least 80 per cent. are smokers. As to its harmlessness, I may mention that children born of opium-smoking mothers are born with a craving for the drug. To relieve this the mother has to inhale the smoke, and then breathe into the baby's mouth the smoke which she has inhaled. From the time of birth the child looks old and wan, haggard and bloodless, stunted and shrivelled, with a lifeless expression.

A woman came to us the other day who smoked two mace a day, costing her ninety or 100 cash daily—as much as she could earn by constant employment. She had recently given birth to a child, but the opium had evidently prevented the secretion of her milk; the child was in a half-starved condition and has since died of a fit.

I asked my teacher to ascertain the number of opium dens in this city. He made inquiries, and told me afterwards that there are 245 dens, besides very many shops where the article is sold. Some deal solely in the drug; others are general store dealers. These latter combine the sale of opium ; it is the article for profit. Frequently on the road here I met as many as sixty to 100 coolies in a company carrying opium to Hu-nan, Kwang-si, Canton, Chiang-si, and Fu-Kien. Each coolie carries from 93 to 100 English pounds. In the Ta-Li district raw opium may be bought for 11 taels silver (or about £2 18s.) per 100 taels opium, equal to 133 English ounces. In this city it is about 13 taels per 100. I have met and also heard of smokers who consume daily as much as one tael, two mace, or rather more than 1½ ounces. Such persons are scarcely capable of doing anything beyond smoking the opium and then sleeping from its narcotism, only to wake and renew the process.

We have been quite busy lately from applications for opium medicines. We have had a few cases of giving up the habit; this has created a demand, especially amongst women. The medicine we use is compounded of native drugs; the formula is from a tract on the evils of opium smoking, published by Mr. Griffith John, of Hankow. It is so difficult to get medicine of foreign manufacture from the ports so far as here, and this seems very little inferior to the morphia or compositions containing the same.

The evil one seems to triumph in his power in this land. We have been endeavouring for some time to obtain a shop on some thoroughfare in the city for preaching. We are almost wearied with applying to people for their premises. The manifest dislike and scorn, coupled with fear of us, is most painful to bear. Two places which I made application for have since opened as opium dens within one month. In all directions they are increasing. The Viceroy has built about 300 new shops without, and some within, the city. Many are rented as opium dens.

Mr. Broumton mentioned in a recent letter to me that the new Governor of Kwei-Chou had forbidden the growth of the poppy, but he did not issue the proclamation till after this year's crop was all safely gathered. The fact is, the Government seems powerless now; the mischief is done, it cannot be undone. We might as well expect to stamp out the drink traffic in England as stay the growth and consumption of opium in China. A day of retribution is drawing nearer upon those who introduced it to satiate their own covetousness. Its effect is everlasting; it cannot be compared to any other evil—war is scarcely to be compared, terrible as its destructions are. The effects are slower, but they are all the more sure and more universal than those of war (*i.e.*, in China).

I have been told again and again that the finances of Yün-nan can only be sustained by the trade in opium. There is an imperial law against its production; to evade this, the revenue thus obtained is described as medicine in all accounts rendered to the throne.

The thing which remains for us to do now is to give the people the Gospel of the Lord Jesus; meanwhile to use every effort to induce our Government to abolish the trade as far as India is concerned. We must wipe our hands of this dirty trade, though we cannot wipe out the past; *the harvest has been sown*. The Chinese regard it as a direct act of plotting the nation's destruction, equally as much as the conduct of a man who is guilty of administering poison to another for some evil advantage.

I was talking with two men yesterday upon the subject of opium. One was a young fellow who is now using medicine to break off the habit. As we were talking of its effects, he stamped his foot, exclaiming, "Alas! alas! from where did it first come?" I answered, "From India; but," I added, "no one has forced you to grow it, neither forced you to eat it. There is no foreign drug to be bought here; it is all your own production." Nevertheless, the fact remained that Englishmen introduced it, or at least introduced the practice of habitual smoking; before that, it was scarcely known, if known at all.

The English nation are undoubtedly the sowers of this dreadful seed; it has yielded an abundant harvest of death and ruination in China. So prevalent is the habit here, that the bulk of the people do not rise before ten or eleven o'clock in the forenoon, and no business is commenced in the commercial houses until nearly mid-day. In Szi-chuan the people are astir soon after daylight. Here they do not open shops till ten o'clock. A man who does not smoke gets through as much work in one day as smokers do in three.

Yunnan Fu, China. ARTHUR EASON.

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YOUNG WORKING WOMEN IN THE CITY.

THE hearts of many interested in the welfare of young business women in the City of London were much cheered on Tuesday, in seeing the Lecture Hall of the Y.M.C.A. well filled, to listen to a stirring Gospel address from Mr. William Noble. The hearts of many in the large audience appeared to be deeply moved, and we believe that real blessing was the result.

On the former day we had the privilege of holding a thorough heart-to-heart service for an hour in the work-time in a mantle warehouse. One young sister had just been taken from their midst to glory, who had been only lately brought to Christ through some special services. We have the great joy of conducting Gospel services weekly in connection with "The Old Welcome." We should be so thankful of more help from ladies, either in singing during the dinner-hour or in speaking a few words from the Scriptures.

We have been much tried lately in meeting the financial needs of the work. We are now obliged to part with our Bible-woman; her work must be taken up by those whose hands are already quite full. We are also compelled to relinquish the use of our meeting-room every night in the week but one, on which night we have two services for young Christians to suit the times of closing. We want our room nearly every evening, but to reduce the rent we have been glad to sublet it. We hope our friends will be led to remember this important preventive mission work, and will also be enabled to continue their practical sympathy. Hampers of flowers will be gladly received at "The Welcome," Cross Keys-square, Little Britain, E.C.

186, *Aldersgate-street, E.C.* (Mrs.) E. FISHER.

CHANTILLY, FRANCE.—With respect to the letter which appeared in THE CHRISTIAN of April 30, concerning Gospel work for English grooms and jockeys, I have received a letter from an evangelist, who might perhaps be engaged to carry on the work if funds were forthcoming to meet the expenses of two members of his family. A well-managed and attractive coffee-palace, to which might be attached the undenominational hall already referred to—would prove a great boon to Chantilly, where there are so many low cafés and temptations to drinking, gambling, &c. I shall be most thankful if any friends will help in the good cause.

Yours in Christ, N. L. BLUETT.

1, *Vis Avenue des Sycomores,*
Villa Montmorency, Auteuil, Paris.

THE EVANGELISATION SOCIETY.

THE past year has been one of much blessing in the history of this excellent Society. One reason of the success may probably be found in the remarkable adaptation for the work of the evangelists selected by the Committee. The report recently published says:—"We generally reckon our numbers to be somewhere about two hundred. Many of these are men well instructed in the Scriptures, faithful preachers of the Gospel, whose preaching has been blessed by the Holy Spirit to hundreds of souls. They are men of special gifts; many have been working men, possessed of great natural ability, and are now refined and cultured."

Last year more than 19,000 services were held, about 1000 missions were conducted, nearly 4,000,000 persons attended the meetings, and in more than 1000 places in England, Scotland, and Wales, were the evangelists invited to labour. As ever, the tent-work has been productive of very encouraging results. One writes:—"I have no doubt that more than a hundred intelligent believers could be found within fifteen miles of Dartmouth, who had been brought to God in that tent alone. There is nothing shadowy or uncertain in this statement." A valuable testimony comes from an eastern-counties farmer, who says, "I know of no single agency that has been so greatly owned of God during the past seven years, as the plain earnest preaching of the word by your evangelists."

Considering that the operations of the Society are carried on strictly upon the lines of unsectarianism, it is gratifying to know that every year hundreds of letters are received by the secretary from Christian ministers of all denominations, testifying to the blessing which they see resting upon the labours of agents sent forth. The report contains a number of letters of this kind, showing that the most cordial sympathy exists between the minister and the evangelist. These remarks apply also to Scotland, where missions have been held during the year in seventy different places. That fourteen pages are devoted simply to the acknowledging of "Thank-offerings" from persons and places for benefits received is a fact that needs no comment.

Among the interesting cases of conversion recorded is the following:—"A poor woman, in extreme wretchedness and despair, tried to hang herself from a beam. She was found and cut down just in time to save life. She went to a meeting where one of the evangelists was preaching, and was deeply impressed with what she heard. She went again and again, as long as the mission lasted, and learned not only to know her sin, but to know and believe the love of God in Christ Jesus. Having yielded herself to Him in repentance and faith, she went about telling others of God's great mercy in having rescued her from the very brink of eternity." A letter, written by a north-country miner, is also given *in extenso*, showing the marvellous change wrought in "one who formerly was notorious for his wicked life." Another says:—"I, my wife, and my two brothers-in-law, owe our conversion under God to meetings held by your Society, and all of us are now working for the Master."

Time and space would fail us adequately to represent the work that has been done. The Committee state, in conclusion:—"All who are willing to assist in the work by donations, by preaching, or by promoting meetings in the places where they reside, are invited to apply to the hon. secretary, at the offices of the Society, 21, Surrey-street, Strand, W.C." The total income for the past year amounted to £12,526.

THE MANCHESTER AND SALFORD SOCIETY for the Prevention of Cruelty to Children have issued a report showing the total number of cases dealt with since the commencement of the present year. The details are painful indeed, indicating the suffering endured by poor children through assault, neglect, exposure, begging, vagrancy, &c. Mr. Thomas R. Kirlew, 14, Major-street, Manchester, is one of the secretaries.

Notes and Comments.

THE date of the four days' Conference on the Second Advent, announced to be held at Niagara Falls, has been changed to July 14—17. Full particulars may be had from the Secretary of Committee, Willard Tract Depository, Toronto, Ontario.

The controversy that has been carried on in *The Guardian* between certain Christian advocates and Mr. Romanes, the eminent scientist, has turned upon the most important of subjects. The question whether there is in man a moral faculty, the intuition of "ought," the notion of rightness, not resolvable into the promptings of self-interest (as pure evolutionism must maintain), goes to the root of a great cause of scepticism. So far, the advocates of the supernatural in man have had the advantage in the argument, as they must have in the long run.

This controversy deserves mention on another account. On both sides it has well illustrated the wisdom of the apostolic injunction—"Be courteous." In these days, when men turn with pain from politics because of their invectives and bitter calumnies, it would pre-eminently serve the cause of religion for those who have just occasion to defend it, to guard against fierceness, bitterness, and unwarranted judgments. This discussion has well shown not only an example, but the advantage, of courteous consideration for an opponent.

There has not often appeared a narrative that more appals and sickens the reader than that recently published, "Russia under the Tzars" (*Ward & Downey*). The author, who adopts the pseudonym of Stepniak, is a writer of recognised reliableness and authority. Such a woful state of society as he pictures has scarcely an historical parallel. An irresponsible bureaucracy rules everywhere. Men and women are seized and carried off in the dead of the night, without knowing what offence is laid to their charge; the demands of justice and mercy are totally ignored, and thousands of such victims are at this hour suffering imprisonment without trial, attended by merciless horrors which cannot be described.

The Emperor of Russia is represented by the author of this work as tied by red-tapeism, and practically powerless. The empire is governed by others, and they rule through an all-pervasive and unscrupulous police, who appear to be brutally indifferent to age or sex, and to all considerations of human right. We ask, What will be the end of these things? Let us be sure of this, that there can be no gigantic wrong which does not bring gigantic judgments. Let us discard the dream of an enlightened development of humanity if left to itself, and let the faithful set their hope in Him, of whom it is predicted that "He shall not fail, nor be discouraged, till He hath set judgment in the earth."

The facts connected with the death of the boy F. C. Bourdas, while attending King's College, have properly aroused public opinion. The case, it is hoped, will go to end three crying evils: school authorities will be no longer shielded from legal inquiry and control; boys of sensitive nature will no longer have their lives filled with a terror which is all but inconceivable; and big lads will no longer be allowed with impunity to indulge a heartless brutality which has degraded their whole moral nature.

A lady correspondent, at present residing in the island of Java, makes an urgent plea for the evangelisation of the dwellers there. She writes:—

> "The prevailing religion amongst the natives is Mahommedan, but the poor Soedanese in the interior are so grossly ignorant, living perfectly savage lives, having no idea of morality or purity, that the word Mahommedanism is to them a mere name, nothing more. If one out of a family dies, the living have to pay the priest and give a feast so many days, but that is, I believe, the utmost to which they carry their religion. To be sure, there are a few Dutch missionaries scattered throughout the island, but they are few and far between."

A correspondent thinks that many Christian ladies could render valued service to their invalid sisters by the exercise of a little self-denial. Instead of attending Sabbath evening service, they might occasionally devote an hour or two to visiting the sick chambers of lonely and wearied sufferers. If such cases are unknown to the visitor, most probably they could be ascertained from any medical attendant.

> "All that ever came before Me are thieves and robbers; but the sheep did not hear them."

Some of Mr. Carty's friends want to explain to us how he identifies Moses and the prophets with the thieves and robbers of John x. 8. But the idea of such identification shows an ignorance of Scripture which quite disqualifies anyone entertaining it for the position of a Christian teacher. The key to the passage is in the word *came*. Jesus was "He that should come." He came in "the fulness of time," in his Father's name, when "all things were ready;" that we "might have life abundantly." He came by water and blood; "in due time Christ died for the ungodly." All who came before Him, claiming to be the promised Messiah, were thieves and robbers. And "the sheep did not hear them." Their false pretensions found no response in the hearts of those who, like Simeon and Anna, "waited for the consolation of Israel," but who recognised in the infant Jesus the Lord's Christ; as Peter discerned in the man Christ Jesus the Son of the living God; and as Thomas worshipped Him when risen, "My Lord and my God." (See Dr. Westcott in "Speaker's Commentary.")

Rev. Peter Carmichael, late of Airdrie, N.B., commenced his ministerial labours in London as co-pastor with the Rev. Dr. Edmond, of Highbury Presbyterian Church, on Sunday evening last. He preached an earnest, eloquent sermon to a crowded congregation from the words in Psalm li. 16, 17: "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering." We cordially welcome into the ranks of the London evangelical ministry a scholar so able and a preacher so effective as Mr. Carmichael. We heartily wish him God-speed in his new and important sphere.

Dr. Barnardo was present at the noon meeting, 186, Aldersgate-street, on Monday, with his party of rescued girls, who sail this day (Thursday) from Liverpool, in the *Polynesian*, under the care of two of the "mothers" from Ilford, and of Mr. W. R. Nicoll, who is, after his return, to go out again and take charge of the Home in Canada. The number going is 77. This makes a total of 736 children sent out since April 1, 1882, in addition to 645 sent out previously by other agencies.

An "International Anti-clerical Congress" was announced to be held in Rome on Saturday last, the anniversary of Voltaire's death; 200 delegates were expected from France and Algiers. What a commentary on the Romish system of religious faith! If the holders of the clerical office throughout Europe had in past times lived and laboured for the true elevation of the people, instead of keeping them in sacerdotal bondage, is it credible that they would now be regarded with such antipathy?

Just now there seems an epidemic of fanaticism in the moral atmosphere. No craze seems too monstrous or too silly to be received eagerly, whether it be the immortality of this present corruptible body on the one hand, or the impropriety of carrying an umbrella on the other.

It seems opportune to remind our readers that there is scarcely a book in the New Testament which does not warn the saints against false teachers; against those who draw away the disciples after themselves; against those who cause divisions, factions, and schisms; against being like children blown about by every wind of doctrine; against being carried about by divers and strange doctrines; against being many teachers and having bitter envying and strife in our hearts. That the Apostle Paul again and again *beseeches* his beloved ones to avoid contentions, and exhorts them to prove all things, holding fast that which is good; as John also calls upon us to try the spirits whether they be of God, because many false prophets are gone out into the world.

If any teachers derive their doctrines from some private (or special, R.V.) interpretation of particular passages of Scripture; and if the tendency of their teaching is to draw the disciples after themselves, and to produce factions and divisions, we have three Scriptural evidences of their not being in harmony with the Spirit of Truth.

Mr. Quarrier, of Glasgow, is preparing for going to Canada on June 11, with a party of 130 girls.

In a letter to *The Times*, Miss C. M. Tucker (A. L. O. E.) makes a strenuous appeal on behalf of the Christian Vernacular Education Society, which is a memorial of the great Indian Mutiny:—

> "The object is to provide India with pure literature, and to train native teachers imbued with Scripture knowledge. Never was the Society more needed than now, when Government is educating tens of thousands of youths without the Bible. As one who has devoted her life to working among the natives of the Punjab, I can testify to the value, I had almost said the necessity, of the Society."

The Sentinel, in reporting the case of Mrs. Jeffries, shows, as we had already done, that the counsel for the prosecution virtually pleaded for the defendant, and had the hardihood to say that—

> "With regard to the particular circumstances under which these houses were conducted, there does not appear to have been the slightest proof of disorder, robbery, or anything like a breach of peace, usually connected with the management of such houses. The case really resolved itself into allowing people to assemble together for improper purposes. . . . Undoubtedly they were free from public scandal in the ordinary sense of the word."

There was no need for robbery when her "noble" customers were prepared to lavish money without stint, so long as she ruthlessly catered for their pitiless sensuality. And it was an essential condition that attention should not be attracted to their shameful secrecies.

It is not to be wondered at, after this, that the defending counsel should have made the audacious assertion that "of the importation or exportation of women there is not a particle, not a shade of any sort or description of evidence," and submitted to his lordship on the bench "that if ever there was a case calling for lenient consideration it is the present."

The next scene of the farce was the retirement of the Assistant Judge and the magistrates, to consult for twenty minutes over a foregone conclusion.

Of course we shall be blamed for dwelling on this scandalous covering up of crime. But our marching orders are, "Cry aloud, spare not; lift up thy voice like a trumpet, and declare unto my people their transgressions, and to the house of Jacob their sins." The conspiracy of silence has lasted long enough. The affectionate fathers among the Peers, who refuse protection to young girls lest their sons should be found criminals under a Criminal Law Amendment Act, must not have it all their own way.

An important letter on opium smoking in China, given on another page, comes at an appropriate time, when the British public are informed that the question of the Indo-Chinese traffic has been arranged between the two Governments. This arrangement, so far as we have been able to ascertain, only regulates the inland tariff on the imported drug, and will rather help than hinder its wider introduction among the Chinese. In view of the baleful effects of the habit of opium smoking, described in Mr. Eason's letter, this will scarcely be regarded by English Christians as a satisfactory settlement of the matter.

The usual invitation has been issued by Mr. Robert Wilson, of Carlisle, and Mr. H. F. Bowker, of London, to another Convention at Keswick, for the deepening of spiritual life, from Monday, July 27, to Saturday, August 1:—

> "The time is short, and since these Conventions were first held, ten years ago, many loved ones who were wont to meet with us have been called home. May we then, in thus uniting under the Headship of our Risen Lord, enjoy a foretaste of the glorious time when, all the family gathered in, we shall be reunited and with one song praise Him, through whose all-atoning blood such blessing is ours. We ask you to join with us in earnest prayer, that the Holy Ghost will so fill the hearts of speakers and hearers, that all that is said and done may be to the glory of our God; that all hearts may be bowed before Him, and experience such self-surrender as will make our profession that "we are not our own," a living reality; and that henceforth we may truly say, "Our will is the will of our God."

The arrangements will be similar to those of past years, the larger meetings being in the tent. Rev. J. N. Hoare, Vicar of St. John's, has again granted the use of the Lecture Hall, and agreed to open the Church as usual. Mr. John Postlethwaite, Eskin-place, Keswick, will kindly act as Hon. Secretary, to whom application for lodging or hotel accommodation may be sent, stating what is desired.

We have received a number of additional communications respecting "Stores *v.* Shops," but we have already given as much space as we can afford to this subject. For ourselves, we are chiefly concerned to insist on the golden rules, to do to others as we would that they should do unto us, and to do good unto all men, especially to them who

The gambling nuisance on board Atlantic steamers continues to evoke loud protests from Christian voyagers. A writer in *The Christian Commonwealth* of last week, who crossed to New York on the newest Cunard steamer, the *Etruria*, asserts that the evil is growing instead of diminishing:—

> "Men who never think of gambling at home occupy nearly their whole time at games of chance while crossing the Atlantic. The gambling fever is usually excited by selling pools on the runs of the ship. This is supposed to be a very innocent amusement, and many respectable men, and even some who call themselves Christians, think it first-rate fun to invest in these pools. But after careful investigation I am satisfied that they are for the most part in the hands of a gambling ring, who usually pocket a large sum of money from the uninitiated. But this is not the worst of it. The demoralising influence of this pool-selling soon begets a gambling spirit, and it often happens that some very unsuspecting persons are unloaded of a hundred pounds or more before reaching New York or Liverpool."

All who value sound morals will endorse the strong protest of this correspondent. He calls on the steamship companies to interpose their veto on such demoralising and illegal practices. It seems nothing less than ridiculous to suppose that the officers of the companies have not the power to terminate the evil practice, if carried on in the public parts of their ships. The writer says:—

> "I have reason to believe that the Cunard Company, at least, would be glad to have a reformation as regards this matter. Mr. Cunard himself, who was one of the passengers on the *Etruria*, seemed to be mortified at the unblushing effrontery with which the gambling business was conducted. As this company now is in the lead, as regards all improvements relating to steamship navigation, let them be the first to set an example in clearing out from their smoking-rooms the infamous business of auctioneering pools on their magnificent vessels."

Mr. William Tallack, of the Howard Association, in a letter to *The Times* of Thursday last, makes the somewhat startling statement that alongside the growth of prohibitory legislation in the United States there has been "a terrible and disheartening increase in the consumption of intoxicating liquors." The figures given refer, however, to the country generally, and it would have been much more satisfactory if Mr. Tallack could have furnished comparative and reliable statistics, showing the proportion of increase (if any) in the States affected by Prohibition. As the figures stand, we are not at all convinced that legal Prohibition is useless in staying the course of the evils that flow from the traffic in drink.

Nor, indeed, is this Mr. Tallack's contention; but that moral suasion must go hand-in-hand with legal prohibition. Doubtless they act and react upon each other. Yet there is great moral suasion, to a law-abiding people like the Anglo-Saxon race, in the mere fact of legal enactment.

At the same time, there is not a little force in these remarks of Mr. Tallack:—

> "No mere extension of suffrage, nor efforts to enforce sobriety by law, can be expected to avail on either side of the Atlantic, except or until, by moral suasion and similar influences, the great body of the people have been brought to see the necessity for self-denial or self-control in this direction. Even the success of prohibition in such States as Maine has only been rendered practicable through a most persevering preliminary education of public opinion. And in proportion as the continuance of such moral suasion has anywhere been relaxed, the actual observance of prohibition has also become imperilled."

Mr. Tallack's conclusion is that public opinion must be persistently educated and

question; and, further, that the provision of popular and harmless substitutes for intoxicating drink must receive more attention. These are suggestions with which every thoughtful and unprejudiced man will coincide.

"Scratch the Russian and you come to the Tartar." *Truth*, which poses as a radical of the Radicals, and as enthusiastically devoted to the interests of the people, takes sides with the peers' sons against the people's daughters, and sneers at the protection of girls above the age of fifteen, or indeed of twelve, or indeed of any age. To extend it above fifteen would, according to *Truth* (?), only lead to extortion and black-mail!

It is a mischievous thing to set class against class; yet this is of necessity a class question, which will never be solved until the people understand it to be the question whether their families shall be the hunting-ground of wealthy voluptuaries; whether the working man's daughters shall be, like the slave-girl of the rice-swamp, so pathetically described by Whittier as

"Toiling through the livelong day,
And at night the spoiler's prey."

God will be on the side of the People when they lift up their hand to heaven, and swear by Him that liveth for ever and ever that it shall be so no longer.

Tyre and Sidon and Philistia had sold a boy for a harlot and given a girl for wine, that they might drink. "Will ye render Me a recompence?" asks God; "and if ye recompence Me, swiftly and speedily will I return your recompence on your own head." Read England for Tyre. Every day brings some new and startling revelation of the hideous traffic in flesh and blood.

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THE STORY OF A PICTURE.

THE issue of 15,000 copies of a shilling picture within the space of sixteen months is a fact worthy of more than a passing note. We refer to an allegorical picture, "The Broad and the Narrow Way."* The picture is of German origin. Between thirty and forty years ago a Mrs. Reihlen, the wife of a wealthy merchant in Stuttgart, designed it, and induced a Mr. Walker, also a German residing in Stuttgart, to paint it. It was then lithographed, and scattered through Germany as a wall-print. Afterwards a Dutch edition was published, and some seventeen years ago, when Mr. Gawin Kirkham, secretary of the Open-air Mission, was in Holland, preaching to the Dutch by interpretation, he brought a copy from Amsterdam. After 4000 copies of this Dutch edition had been sold in this country, an English edition was produced, followed rapidly by two other editions.

The picture may be described as a kind of Continental Pilgrim's Progress, and has the well-known passage in the Sermon on the Mount for its basis, "Enter ye in at the strait gate," &c. (Matt. vii. 13, 14). The picture in its English garb is 18 inches by 25, one edition being tinted and the other coloured.

During the past sixteen years Mr. Kirkham has expounded it 564 times, having for this purpose a large copy, 9 ft. by 12 in size. Many souls have thus been led from the broad into the narrow way, and the authoress being dead continues to speak to succeeding generations by this happy product of her thoughtful mind.

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* *Morgan & Scott (see advertisement).*

ITALIANS IN GLASGOW.—In an upper room of the Gallowgate may be found, several nights a week, a little company of Italians, mostly children, gathered in by the daughter of a city clergyman. She speaks their language fluently, and has endeared herself to them by her kindly interest in their welfare. She is assisted by another lady and an Italian student. An old wrinkled father may sometimes be seen writing a copy-book by the side of his son. They sing hymns, listen attentively to Bible stories, and receive instruction in reading and

SUCCESS IN HOME MISSION WORK.

By Rev. JAMES WELLS, Glasgow.

From an address at the Free Church Assembly, Edinburgh.

FOREMOST among the conditions of success, we must place a *creed*. I have always found that the most successful workers hold more firmly than others do the Apostle's Creed in its entirety, purity, proportions, and tone. Philanthropies and social reforms apart from the Gospel have as yet done very little, and, I fear, will never do much for the sunken; but they who seek first the kingdom of God among them see all these things added and preserved. We must have a creed that gives us a message of mercy from God to the perishing, and makes us dare to expect the greatest moral and spiritual revolutions among the most abandoned. I believe that among us the chief hindrance to eminent success is what may be fairly called evangelical moderatism. This moderatism may reveal itself in a great concern for culture and a nervous fear of being reproached with cant, and a lack of sympathy with liberality and science, or it may appear as a self-centred doctrinal orthodoxy which seems more anxious to save propositions than persons. In either case it robs us of that happy, unstrained intensity which is needful for great impressions; for the light of the Gospel, like the light of electricity, is spread by concentration.

A well stored and cultivated intellect is now needed more than ever in our mission pulpits, for, thanks to our School Boards, the humblest in our land receive substantially as good a school education as the wealthiest; and, out of school, their struggles for self-support give them an additional education which many of our better off youths have not. I do not believe that any man who is not a real student can permanently interest and instruct any home mission flock. The true home missionary will strive to gain all the culture he possibly can, but he will not suffer anything calling itself culture to tamper with the essence, matter, and contents of his message. He will have a care not to adulterate the sincere milk of Christ's evangel with the water of modern philosophy.

Visitation is the second grand element of success. The other year some London pastors invited the churchless to a conference, and asked, "Why don't you come to the church?" A man at once replied, "Because the church does not come to us." There was excellent philosophy in that reply. It was an unconscious echo of the words of Christ: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." This work must be done largely by personal influence, by house-to-house and face-to-face visitation. The ideal Home Mission minister gives special attention to the notorious blackguards, for he hopes to see them one day monuments of saving grace. He never speaks of the lapsed masses, for sound theology has taught him that universal mankind is one lapsed mass, and he has discovered the essential sameness of man in intellectuals and spirituals. He makes as great efforts to gain the friendship of the abandoned as other men make to gain the friendship of their social equals or superiors.

We must not forget the children, for they are the largest part of our mission field, the most interesting, the most hopeful, and, in view of the future, the most influential. The law of gravitation is scarcely more unfailing than that by which the poorest children are attracted by Christian kindness, and the poorer the children the mightier is this magnetism among them. We all find that the noblest young hearts often beat under rags, and that they are very open to Christian influences. Many of them show great sensitiveness of conscience and a notable readiness to respond to the claims of Christ when simply presented to them. Work among the young should be a specialty in all our Home Mission flocks. Success must be limited where the children are not enlisted. The minister who takes a warm interest in them will be amply rewarded.

Organisation contributes greatly to success. One of our standing problems is how to call forth the zealous and sustained efforts of the membership. Vast possibilities of service belong even to the humblest people. Many of our mission converts, especially while in the glow of their first love, are really spiritual geniuses. To enlist, hearten, and train these is a task worthy of our highest efforts. It is a mistaken spirituality which neglects organisation. A minister will be powerful just in proportion as his own work becomes relatively a small part of the work of the whole flock—just in proportion as he can touch the spring of action in others and set agencies agoing which can move on without him. At the same time we often find that the most promising converts are gathered in by personal influence apart from organisations. In days of revival our churches increase by neighbour bringing neighbour, schoolboy his schoolfellow, and shopman his shopmate. We should, therefore, strive to inspire with the idea of Christian usefulness the many who can have no recognised place in our agencies, and remind them that the very highest service is within their reach also.

MILDMAY DEACONESSES' WORK.

SOLID work is often slow work, often hidden work. Sudden bloom often crowns a late spring. Those who ask where the Mildmay Deaconesses work, should visit the Conference Hall on Whit-Monday, and see the 1200 men, women, and children who are invited there to spend their Bank Holiday once a year. This year it was wet, but they came all the same. They are selected from the classes conducted by the deaconesses in some dozen or more parishes in different parts of London, and are a splendid proof of the blessing vouchsafed on the labours of these devoted Christian ladies. The heart of any spectator would be gladdened to see their happy faces enjoying their holiday in a rational and Christian manner, and this joy would be further heightened by remembering what they might have been if no effort had been put forth for their salvation.

The garden, so well known to Conference attendants, is usually a merry place on this occasion, but the persistent rain drove the guests into the large hall, where Mr. Kirkham expounded to them his never-failing Dutch picture of "The Broad and the Narrow Way." Then came the welcome tea-time; two large marquees in the garden, in addition to the basement rooms, enabling the whole party to feed at the same time. And, finally, there was a most attractive programme for the evening in the large hall. After listening with intense pleasure to five of Dr. Barnardo's rescued boys discoursing sweet sounds upon their fine peal of hand-bells, came a series of beautifully executed dissolving views of Bible subjects, familiarly explained by Pastor Frank White, and interspersed with charming singing by the North Evangelistic Choir. The abatement of the rain enabled the people to reach their homes with comfort, to reflect for another year upon this red-letter day.

COUNTRY TOWNS MISSION.—In the forty-eighth annual report before us, the Committee thankfully report continued blessing on the agents' labours. The secretary is Mr. G. H. Mawer, 18, New Bridge-street, E.C.

TO ENGLISH CHRISTIAN WOMEN.

MAY I propose a question for you to put to yourselves? "What am I doing for those far-off sisters of mine, scattered over the vast continent of India? I have heard something of their pitiable condition, &c., and now and again my sympathies have been drawn forth towards them, but *have I done what I could* to alleviate their sorrows?" This is really a solemn question, for it touches a solemn duty. God has entrusted India and her millions of women to our country, that we may convey to our Indian sisters "living water"—the "bread of life"—even Jesus and his grace. Thus, every English Christian woman has a duty to fulfil—a duty which she cannot evade. Be, then, in earnest—not to do all that needs to be done, that is beyond the power of any of us,—but to do what we can, and try to interest others to do what they can.

Above all, let us be faithful in prayer—that mighty power which moves the hand that moves the universe; that "effectual, fervent prayer which availeth much"—continuous, persevering, believing prayer. God's response will be full and free, and we shall have to give thanks to Him at no distant time (Heb. iv. 16). If there is one thing more than another we would press on our friends it is an increase of trustful, expectant supplication. Ask that the child-widows of India may be released by the speedy abolition of early marriage. Ask that the wrongs which have so long afflicted them may be redressed—that the Hindus as a nation may be delivered from this cruel custom, which blights tens of thousands of youthful lives. Ask that the many secret believers among both men and women may have their way opened to declare themselves Christians openly; that the network of social and religious observances in which Hindus are enclosed, and from which escape is so difficult, may be rent asunder by the mighty power of God, for man cannot rend it.

Ask, also, that power from on high may be given to believing Hindus, that they may see vividly, and fulfil faithfully, their special duties—to be in earnest in evangelising their own people, that many a Silas and Timothy among men, and many a "beloved Persis, who laboured much in the Lord," among women, may arise and go forward in this all-important work.

M. W.

A CHRISTIAN WORKER'S JOURNAL.

THE *Gospel Union News*, a twenty-four page monthly journal, is published at New Haven, Conn., by John C. Collins, in the interest of Christian workers. It contains news, items, suggestions, plans, correspondence, sermons, sketches, &c., for the furtherance of special Christian work in the churches, by evangelists and otherwise, to reach the masses and unevangelised classes of America. The subscription is placed at the nominal sum of 75 cents for a year, or 1.00 dollar for sixteen months. The June number contains portraits, finely engraved from recent photographs, of Rev. Dr. G. F. Pentecost and Mr. and Mrs. George C. Stebbins, the Gospel singers, with brief biographical sketches and full details of the great evangelist and pastor's methods of work in the Tompkins-avenue Congregational Church, Brooklyn, N.Y., by which this church has grown in four years from a membership of 200 to one of 900, and become in many ways a model working church. Many of Dr. Pentecost's plans may easily be made use of in other churches. This number will be sent by mail to any address on receipt of 10 cents.

THE MILDMAY MISSION HOSPITAL in Turville-street, Bethnal Green, established in October, 1877, has already treated 2094 in-patients, and over 30,000 out-patients on strictly Temperance principles, no beer, wine or spirits being ever permitted in the hospital, or sanctioned outside. Among the patients, who are drawn from the poor and often degraded population of that dense neighbourhood, many have been hard drinkers up to the time of their admission, but no permanent bad results have been seen from the immediate stoppage of stimulants.

MISSIONARY BREAKFASTS.

RELIGIOUS TRACT SOCIETY.

ONE of the pleasantest of May Meetings is the "Missionary Breakfast" of the Religious Tract Society. The annual gathering of friends there is, in fact, unique. Nowhere else are seen together so many men whose faces, familiar as they are, call up before the mind so many varied forms of Christian enterprise at home and abroad. The speakers represent missionary effort in every part of the world, not only in well known fields like India and China, but in the remotest and most obscure regions, and on the Continent of Europe nearer home. And the work described is of a kind rarely touched upon at ordinary missionary meetings. Christian literature in all languages, its preparation and its distribution, this is the topic on which the speakers are instructed to dwell.

Nothing could be more replete with interest than the proceedings of this year's breakfast. First there was the Servian Minister, an evangelical member of the Greek Church, who has himself translated the "Pilgrim's Progress" into the Servian language. Then there were Mr. Muirhead (L.M.S.), from Shanghai; Mr. Warren (C.M.S.), from China; Mr. Bentley (B.M.S.), from the Congo; Mr. Carss (C.M.S.), from Bombay; Mr. Shaw (L.M.S.), from Madagascar, Mr. Lewis (L.M.S.), from South India; together with an American gentleman, Mr. Newell, to tell of evangelistic work in Paris, and Mr. Bloomer, to describe missionary efforts among foreign sailors on the Thames; all of them telling of the influence, not so much of the living voice as of the printed page; and all acknowledging with gratitude the help given in producing the printed pages by grants from the Religious Tract Society.—*Record.*

TALBOT TABERNACLE.

Among the varied institutions carried on in connection with the Talbot Tabernacle, Bayswater, is the Annual Missionary Breakfast. On Whit Monday morning, Pastor Frank White once more found himself surrounded with a large number of friends, who had come to Powis Hall to hear about missionary effort, and to provoke one another to increased love and good works in relation to its sustenance and extension. And certainly not a little of the enjoyment consisted in the converse on spiritual and experimental topics which the gathering afforded.

After a substantial breakfast, which was kindly provided by some members of the congregation, Mr. White heartily welcomed the assembly, and hoped that greater missionary zeal might be the outcome of the meeting. Among those who had gone forth from their midst, some were in India, some in China, and some in Africa. Those who go thus to distant lands do so at no small sacrifice, but he had generally marked that those who suffered most for Christ's sake seemed to think the least of it.

Mr. Stevenson, of the China Inland Mission, referred to the tidings from Shanghai, concerning the wonderful work of Grace there, in connection with the meetings held by the Cambridge students.

Rev. G. A. Shaw (Madagascar) will be long remembered by those who were present, for his deeply interesting and instructive address. It was, so to speak, a history in miniature of missionary work in that island, noting the alternate periods of persecution and toleration which the great movement has witnessed, with the steadfastness and heroism of the converts all through. It was touching to hear that amid the suffering they endured through the recent French invasion, they never prayed for vengeance upon their enemies, but only for grace to manifest a Christian spirit. The remarkable growth of the work was seen in the increase from eighteen Christian churches in 1868 to more than two hundred and fifty in 1880, while the number of professed Christians has risen to seventy thousand. One of the most hopeful features is the Evangelistic spirit which exists among the converts. There is a band of preachers in each of the churches, and not less than 450 native preachers and teachers. Let it not be supposed, however, that the island is all Christian; although the national idols are cast away among the Hovas, yet three-fourths of the entire nation retain them. It is painful to be compelled to refuse aid to deputations who come from heathen parts of the island imploring help, and asking for Christian teachers.

Not less instructive was the address that followed, by Rev. W. H. Bentley, of the Baptist Congo Mission, who gave a graphic sketch of the history of the mission from its commencement. Great opposition was offered by the natives to the advance of the missionaries, but failing in one route they found out another. The learning of the language (marvellously rich), the trading with the natives, the rearing of the mission stations, were described in detail, leaving a vivid impression on the minds of the hearers.

A few words from Rev. Evan Hopkins, showing the kind of men needed for missionaries, came in most appropriately. A converted costermonger had recently remarked to him, "My soul is now under new management;" so will it be with all who yield themselves entirely to Christ to be fully possessed by Him. At Keswick he heard of a ploughman who was always looking behind him to see if he had ploughed straight; consequently the man did his work badly. So will it be in our experience if we are ever looking into ourselves rather than unto Jesus.

THE CHURCHES IN NEW YORK CITY.

A NEW interest is felt in the general subject of City Evangelisation, and inquiries are being constantly made as to the best means of overcoming the poverty and wretchedness of the large cities. The number and the condition of the churches are being carefully investigated, and suggestions made as to the character of the services. Many of the old-established conservative churches in prominent positions have adopted an informal service, to which all are freely invited, pains being taken to make the seats entirely free and open.

The past season has been one of unusual encouragement. The churches have been active and aggressive, and many have been brought under the power of the truth. The various evangelistic services outside of the churches have been attended by large numbers of all classes, and many who seemed almost hopelessly down have been lifted up, and set upon their feet again. THE CHRISTIAN brings to us glad news of the work of the "Missions" in London, and a similar effort is to be made by members of the Episcopal church in this city.

The New York City Mission is sending out its fifty missionaries on their errands of love and mercy. There being large districts of the city without any church accommodation, the City Mission is also erecting large commodious houses of worship, and organising churches of the people. One of these is now being built in the centre of a Ward of 30,000 people, now without a single English-speaking Protestant Church. The larger number of the City Missionaries are women, mostly of New England origin and training. For the charge of these churches for the people, the City Mission looks to the colleges and seminaries for the brightest and most earnest of thoroughly consecrated young men. Further information of the plans of the City Mission, and of the general subject of city evangelisation, may be had at the head-quarters of the City Mission, 50, Bible House, New York City, United States of America. L. E. J.

FEMALE PRISONERS.—On Thursday, May 21, "Mercy House" was formerly opened as a Branch of the Nine Elms' Prison Mission. Sir John Kennaway presided. Mrs. Meredith explained that in consequence of the removal of prisoners from Tothill Fields Prison to Millbank, it seemed imperative to secure a house contiguous to Millbank. After some difficulty the present house was taken, affording a temporary haven for discharged women prisoners; not only will their temporal wants be attended to, but they will hear of Jesus, the Saviour of sinners. Space will not admit of a description of "Mercy House," but an account of it will be found in the April number of *Open Doors.*

EVANGELISTIC WORK IN PAISLEY, N.B.

SINCE Mr. Moody's last visit to Paisley, in the summer of 1883, several attempts have been made, with varying success, by the Evangelistic Association here to continue the good work then so auspiciously begun. Several well-known evangelists were brought to give addresses, and though all of them had souls for their hire, yet their meetings did not awaken any very general interest. For the past ten days a new attempt has been made to arouse the careless and stir up believers to renewed spiritual activity; we are glad to say it has met with a large measure of success. The meetings have been held in the Free High Church, where Mr. Moody was so signally owned and blessed of God on his first visit to Paisley.

Before the services in the church began, large open-air meetings were held near by, presided over by Mr. Alexander Andrew, the missionary of the congregation, who was assisted by nearly all the missionaries in town. The hearty co-operation of these earnest and devoted men did much to secure the success of the meetings. In the church Rev. J. B. Sturrock, the minister of the congregation, presided, and the ministers who gave the addresses were all from Glasgow, where they have been instrumental in winning many souls. There were Rev. Messrs. Hill, Brown, Andrew, Forsyth, Ross, Gullan, Girvan, Fullerton, Glendinning, and Lowe. With marked simplicity of speech and yet with great spiritual power, all of these preachers pressed Christ on the people, their texts fitting into each other in a marvellous way, as if they had been prearranged to aid each other in gaining some definite end.

From the outset there were inquirers, and it was somewhat touching that the first of these should all have belonged to the large company who, more than two years ago, at Mr. Moody's meetings, decided to be the Lord's. Since then they had evidently found out some of the difficulties in the Christian life, and were standing in much need of comfort, which was freely given them out of that horn of plenty, the Word of God. Many were domestic servants, who apparently find it difficult to keep up such connections and companionships as would aid them in the divine life. One was asked, who had evidently been left alone to fight with her doubts and fears, "Why did you not go to your minister and tell him all this?" Her answer was, "I didn't like;" and yet she came forward in the warm atmosphere of an evangelistic meeting to tell her case to a stranger. This is suggestive, and, at least, gives rise to this question: Should there not be such services in connection with every congregation?

Whilst good has been done at all the meetings, much fruit was gathered on the Friday evening, when Mr. Gullan gave the address, one of the missionaries stating at the close that the first four persons he spoke to told him that they had accepted Christ during the service. That evening the people seemed reluctant to go away, and ever since all have remained to the after-meeting and entered into its short but impressive services with evident interest and pleasure. Quite a feature of these meetings has been the frankness with which God's people have expressed their indebtedness to the services for quickening, and as they have come from various congregations in turn, we should expect that the indirect influence of this movement will be widespread.

One of the most interesting cases that came under the observation of the workers was that of a man, who was seen night after night in the front seats, where he sat listening with eager interest. On being spoken to, he said, "Yes, I'm a changed man, since these meetings began." "Ay, that he is," said his wife, who was with him; "last week we had family worship for the first time in our married life. I bless God for the meetings; they have brought joy to my fireside." It is hoped that this short evangelistic effort will be repeated ere the year is out.

FREE CHRISTIAN CHURCH IN ITALY. — The fourteenth annual report contains a *résumé* of the negotiations for effecting a union of the Protestant Churches in Italy, and the result. Extracts are given from pastors' and evangelists' letters showing the encouraging progress of the work all over the country. The report of the Italian Evangelical Schools is also before us, showing that although the schools still suffer at the hands of the priests, they enjoy the sympathy of the people. The writer, Rev. J. R. McDougall, Scotch Church, Florence, would esteem it a favour if Christian travellers would visit these schools.

CHINA'S PERISHING MILLIONS.

THE past year has been one of eventful interest in the history of the China Inland Mission. As Mr. Broomhall, the Secretary, remarked, at the annual meeting last week, there is no disguising the fact that the mission has now become quite popular—thanks, to a large extent, to the public attention aroused by the dedication and departure of "the Cambridge party." An indication of this increased interest was to be found in the unusually large attendance in Mildmay Conference Hall at the afternoon and evening gatherings on Wednesday week. On both occasions the spacious area of the hall was filled, and the audience of the afternoon overflowed into the gallery.

In the regretted absence of the Earl of Shaftesbury, the afternoon meeting was presided over by Mr. THEODORE HOWARD. At the commencement of the proceedings, Mr. Hill (Hon. Secretary) read portions of a letter received from Mr. Hudson Taylor, and dated Shanghai, March 31, in which he said:—

"You will wish to know a little of God's goodness to those of us who have recently left the country. The completion, and more than the completion, of 'the Seventy' for whom we prayed, has already given cause for thanksgiving to God; and the journeys to China of the latter parties of missionaries have been owned, and blessed to fellow-travellers, as were some of the earlier journeys. Notwithstanding the unsettlement caused by war, no less than seven brethren have been able to proceed up the Han towards the North-west, four also have been located in what were out-stations in the central province of Ganhwuy, in which we have long wished to see resident missionaries. A happy party of our sisters from Scotland are rejoicing in the Lord in Yang-chau. The first converts in Yun-nan have been given to our brethren during the present year—two at Ta-li Fu, and three at Yun-nan-Fu. In God's good providence, Messrs. Foucar and John Smith have obtained passports for Yun-nan, where Mr. George Clarke is anxiously awaiting them, in order to see satisfactory arrangements made before coming down to Eastern China. We have been greatly cheered by the arrival of the last party, consisting of Mr. Stanley Smith and his companions. Not only were they able to labour for the Lord on board the steamers in which they travelled, but five meetings were held at Colombo, one at Penang, one at Singapore, three at least at Hong Kong. On arrival in Shanghai, a series of public meetings, afternoon and evening, were held, which have been productive of much good, and which have more thoroughly affected Shanghai than any series of meetings that have ever been held.

"Our friends and readers will be already acquainted with the interruption to the work at Bhamo and Upper Burmah, by the state of rebellion and anarchy which prevails. It is feared that all our own mission property will be found destroyed when peace is restored, as we know is the case with regard to a great deal of the property of the American missionaries. It is cause for thankfulness that the missionaries and native pastor were got away in safety, and, as far as we know, the native Christians have not personally suffered.

"Though not in any way connected with our own mission, we cannot leave the above short reference to Cheh-kiang without mentioning the remarkable work of grace which has cheered the hearts of the missionaries of the C.M.S. in the Choo-ku district. May God grant that such refreshing revival may be speedily recorded from all parts of China, and in connection with the work of each mission labouring in this empire."

Mr. BROOMHALL did not present any formal report of the development of the work during the year, but in a short statement referred to its outstanding features. While recognising the fact that the mission had within a short period become popular, he said they could not at such a time forget the devoted and successful labours of the pioneers of the mission, many of whom had now gone to their rest and their reward. Looking at the present aspect of the work generally, Mr. Broomhall went over *scriatim* the different provinces into which the Empire of China is divided, mentioning the population, and the number of workers stationed in them in connection with the Inland Mission. There are missionaries now in 14 provinces, but the number is so few in proportion to the population that Mr. Radcliffe was quite justified, when at the evening meeting he designated them a "skeleton army." There are in all 163 workers in the field, of whom 34 are the wives of missionaries; 18 of these were mission workers in China before marriage. During the past year 46 went out to swell the staff; Miss Minchin, one of these, has since died in Shanghai, but not before she had done noble work among sailors visiting that port. Alluding to the question of finance, the Secretary said that the income of 1884 was close on £18,000, some £1670 in excess of the previous year. This year £8000 have been received from Christian friends on behalf of the work, about £2000 in advance of the corresponding period last year.

The mission, while thus growing in favour with man, is also manifestly growing in favour with God. Converts are being won in the different provinces, so that in some of the stations a goodly company of Church members have been gathered. Considerable blessing has also followed the testimony of the outgoing missionaries on board ship. One case, not hitherto published, to which Mr. Broomhall referred, was that of a pronounced Freethinker who had been a victim to the power of strong drink. He was brought to see his condition and led to trust in Christ for salvation. He destroyed his infidel publications and went on to Calcutta, where he has since been actively engaged in Christian work. Mr. Broomhall had a good deal to say, of course, about the Cambridge party — Messrs. Stanley Smith, C. T. Studd, and the five others whose names are now familiar to us all. These brethren were not chosen because of their social position, or their intellectual attainments, but because of their whole-hearted consecration to God. "We thank God for them," said the Secretary, "and we shall be thankful if He sends to us others of the same kind." The current issue of *China's Millions* contains detailed and deeply-interesting accounts of the voyage out, written by the Cambridge brethren, besides other matter well calculated to sustain and enlarge the interest of English Christians in this great mission field. The re-issue of Mr. Hudson Taylor's book on "China's Spiritual Need and Claims" is in its sixth edition, and it is earnestly commended to all who would acquaint themselves with the conditions of the people and the country.

With respect to the present and special needs of the mission, Mr. Broomhall said that new premises were much needed in Shanghai, which is the point of arrival and departure of all outgoing or returning missionaries. A new prayer-meeting room at Pyrland-road would also be a great boon. Besides this, more men and women are urgently needed still further to reinforce the band of workers in the field. At the beginning of this month Mr. Hudson Taylor telegraphed for thirty more men to be sent out without delay. Many are applying for enrolment in the ranks of the Mission, and it is hoped in due time to send out the number asked for. The indispensable qualifications are a fair English education, good health, plenty of common sense, well-ascertained success in mission work at home, and, above all, full consecration of heart and life to God, love to the Saviour and to the souls of men. Mr. Broomhall concluded his statement by a reference to the opium trade arrangements just made between Great Britain and China. The result of the convention, which we were led to suppose would happily remove this standing outrage on national morality, appears to be that still greater facilities will be granted for the introduction of opium from the coast. In view of the early election in this country, Mr. Broomhall threw out the hint that electors should require satisfactory pledges from candidates for Parliamentary service. We must never rest till the Indian Government ceases to cultivate the baleful drug and export it to China.

After some earnest and sympathetic words from the Chairman, Mr. Thomson, of Edinburgh, told the remarkable story of revival among the students in that city that began with a visit from Messrs. Studd and Stanley Smith, and is now extending to all parts of the northern kingdom. This story, in its results at least, has already been related in these columns by Dr. Moxey, so that we need not now go into details. As it came from Mr. Thomson's lips on this occasion, it created a deep impression. One point specially touched upon was of importance in its bearing on the future of the movement. Not only were some of the best known Professors in Edinburgh University taking an active part in the work, but not a few of the ablest and most promising students had come within its influence. A goodly number of the young student converts had already offered themselves for medical mission work, with a view to go, in due time, to some distant and heathen field of labour. At the evening meeting Mr. Thomson resumed and finished his narrative, speaking chiefly of the spread of the movement throughout Scotland, by means of the students' holiday deputations. The following places he said had been visited, and in each there were saving manifestations of the power of God's Spirit, through the simple testimonies of the young men—Bathgate, Stirling, Perth, Falkirk, Boness, Queensferry, Dunfermline, Musselburgh, Wick, Greenock, Jedburgh, Cupar-Fife, Alloa, Kirkcaldy, Broxburn, Dunse, Arbroath, Crieff, and, in England, Bradford and Brighton.

Mr. Reginald Radcliffe having offered prayer, a vigorous and telling address was given by Rev. Hugh Price Hughes. He earnestly pleaded for the work of the China Inland Mission, because of the vastness of the field, because of its undenominational character, because of the favourable crisis that now exists in China, where the sleep of bygone ages is being cast off, and the people are receptive of outside influences, because of the influential character of the Chinese race, and because they have special claims on British sympathy and help. On the last point Mr. Hughes spoke strongly as to the guilt of England in connection with the opium war and the opium trade. Incidentally he referred in terms of strong approbation to the paper on Missions, by Mr. J. E. Mathieson, that appeared in our last issue.

Lord Radstock followed in a brief address, and led the meeting in prayer for the power of the Holy Ghost to rest on the work and the workers.

At the evening meeting Mr. George Williams, who presided, referred very forcibly to the greatness of the mission-field in China, and pleaded for much liberality on the part of Christians at home in supporting the work of the Inland Mission. Deeply interesting accounts of the Mission operations were given by Dr. Douthwaite and Mr. Parrott, both of whom have laboured in China for a considerable period in connection with the Mission. Their narratives of travel, of Gospel effort, and more than all, perhaps, of God's faithfulness in providing for their physical needs, were such as to strengthen and encourage the workers abroad and the helpers at home.

The last address was by Mr. Radcliffe, who, in his rousing and characteristic way, threw into bold relief the tremendous spiritual needs of the heathen lands, and the comparative supineness of professing Christians throughout Great Britain and America. Before the interesting proceedings closed, Mr. Williams made a warm appeal for increased pecuniary help to the Mission in its efforts to increase the band of missionaries at work in the broad fields of China. He said that any sums would be gratefully received by the Secretary, 2, Pyrland-road, N.

THE HOME FOR ORPHAN GIRLS, Cumberland-street, Walthamstow, still holds on its way. The last report issued by Mr. Parsons, the superintendent, says:—"Very often I have spent the last penny, and frequently only the Lord has been told of it. But again and ever has He remembered his word, and sent help at the right time." Then follow the interesting experiences of a remarkable interposition on a certain Monday. Mrs. Pearson intends having a sale during the present month of June, at the Town Hall, Walthamstow, and will be glad of any help that friends can render.

COUNTRY AIR FOR CITY CHILDREN.

SIR,—May I repeat my customary appeal at this season of the year, in aid of a fund to provide the Committee with the means of giving the poor children of many of the ragged-schools a day in the country? Over three thousand enjoyed this boon last year. It is proposed, in addition, to give a fortnight's change of air to as many as possible of the convalescent or enfeebled children specially needing it, and for this purpose a country cottage has been secured on a beautiful common in Surrey. 306 weakly children had this fortnight's healthful country change in 1884.

The number who will obtain this great moral and physical benefit this summer, either for the shorter or the longer period, will largely depend upon the response to this appeal, which I earnestly commend to the generous sympathy of the readers of THE CHRISTIAN. Yours faithfully,

SHAFTESBURY.

[We gladly insert the foregoing, as customary, because the Ragged School Union represents such a vast constituency of youthful candidates for a day or a stay in the country. There are hosts of other though smaller companies of children eager to enjoy the like boon, and the sums contributed by our readers will, as far as possible, be equitably distributed.—ED.]

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NORTH LONDON EVANGELISTIC CHOIR.

FOR more than ten years these Christian singers have devoted themselves to strengthening various branches of the Lord's work by their services of song. Similar choirs exist in various parts of London, forming a practical result of the missions held by Messrs. Moody and Sankey and their helpers during their visits to the metropolis. They have, doubtless, done much to sustain the interest which is felt in the Gospel songs which the evangelists have left as a legacy to this country.

A service of song was recently given at the Gospel Hall, Wood Green, which will serve as a specimen of those held in other places. About forty members were present, under the leadership of Mr. J. W. Godfrey. After a congregational hymn and opening prayer, the object of the choir was briefly explained. This was followed by

"Memories of Galilee,"
(*Songs and Solos*).

which struck the keynote of the evening, the subsequent pieces being illustrative of our Lord's ministry in Galilee.

A few well-chosen remarks from Luke iv. 16—20 prepared the way for the singing of

"Abundantly able to save."
(*Christian Choir*).

From Matt. iv. 18—22 the leader set forth the claim the Lord has upon those whom He has called to His service, necessitating a definite choice between the things of earth and those of heaven. These remarks were appropriately followed by

"Who is on the Lord's side?"

By Mark i. 39—45 the love of Christ was shown towards "him that hath no helper," while His willingness to heal is only equalled by His power to save. These and similar blessed thoughts were embodied in the hymn,

"Christ receiveth sinful men."

Some of the remaining pieces sung were: "Peace, be still," "Jesus knows thy sorrow," "I'll stand by you till the morning," and "Come to Jesus, ye who wander," which were preceded respectively by comments upon Mark iv. 35—41, Matthew ix. 28, Mark vi. 47—51, and Matthew xi. 28—30.

The entire service lasted about an hour and a half, and formed a very pleasant and edifying mode of attracting outsiders, who are often led to enter a hall by the sound of bright and frequent singing. Various subjects of a similar character are chosen from the Word of God and illustrated by appropriate hymns. Mr. Godfrey's remarks throughout the evening were of a pointed and striking character, dealing often with familiar subjects in a fresh and interesting way, but with a direct purpose to reach the hearts of those who were present. We believe that the Spirit blessed the message both to Christians and to the unsaved. Engagements for the services of the choir may be made by communicating with the Secretary, Mr. T. Howe, 5, Baronsmere-road, Finchley, N.

G. E. M.

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MISSION WORK AT PANGBOURNE.

A MISSION has been held here by Mr. Israel Sida. He first commenced a series of Gospel Temperance addresses, which roused some opposition. Nothing daunted, the evangelist began distinct Gospel services. For the delivery of these he was compelled, for lack of sympathy and assistance in the place from those who might have lent suitable accommodation, to go outside the place to a boat-house for the purpose. Here again people's hearts were touched, both for and against the preacher, to such an extent that his personal safety was threatened by some, and others formed themselves into an escort to enable him to reach his temporary home in safety.

It is sad to think that though the services were evidently taking a hold on people's hearts, and winning souls for Christ, yet those who are supposed to be in responsible charge of all those souls, could not be induced to show any interest or sympathy in the matter. They were more than once appealed to in writing, in the spirit of plain brotherly love to do so. The attendance steadily increased to a large number, and when Mr. Sida left, tearful eyes acknowledged that he whom they had held to be an enemy, had in truth been the first who had shown them true happiness and liberty.

E. F.

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THE McALL MISSION AT ST. ETIENNE.

DEAR SIR,—Gospel work is progressing in this important town. Last Sunday we held a Prayer-meeting for all those who had publicly rendered their testimony in previous meetings. We were seventy on our knees imploring a renewal of the baptism of the Holy Spirit. During the meeting the Lord brought in three backsliders, who confessed their sin in tears before all.

Space would not permit me to give details of cases of those whom the Lord has brought into his fold. I may, however, mention the case of a young woman who confessed openly in a prayer-meeting that she had resolved to destroy herself a few days before she heard of our meeting, for she was suffering morally and spiritually. She was passing the door one night and heard singing. She went in out of curiosity, and the Lord spoke to her heart at once.

The Dispensary is well appreciated by the people, who come from all parts and long distances. I had over 800 patients in the month of April. It is a good way of spreading the word; each patient receives a copy of the New Testament, thanks to the kindness of Mrs. Robertson, of Hampstead, who has sent some Gospels to a friend of mine for distribution. Yours sincerely,

St. Etienne, France. HASTINGS BURROUGHS.

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THE LEGAL PROTECTION OF THE YOUNG.

A WRITER in *The Pall Mall Gazette* having questioned the need of further legislation for the protection of minors, and stated that the existing law was sufficient, another correspondent cites the following fact as one out of many to prove the urgent necessity for reform:—

Walter Franklin, living in Rock-avenue, Fulham, was summoned for unlawfully taking Annie Summers, an unmarried girl under the age of sixteen, out of possession of her master, and against the will of her father. Mr. Gregory, who appeared to prosecute, said the girl was fourteen, and was in service. She met the defendant while on her way to her father to obtain a change of linen. He invited her to his house, where he kept her all night, and turned her out in the morning. She was found by her father in Chelsea. Mr. Shiel, the magistrate, thought that no charge had been disclosed as she was not in the custody of her father." That the orphans of the poor are rarely in the "lawful care" of any definable person, except their employers from time to time, is also obvious enough; and an employer has no "possession" of his drudges or his shop-girls to which these sections could apply. Legislation is indeed grievously necessary; if the danger were one that affected the rich, it would have been ended long ago.

Y.M.C.A. INTERNATIONAL CONVENTION.

THIS cosmopolitan gathering of workers among young men was held this year at Atlanta, in the State of Georgia. Some 400 delegates are reported as being present, not only from different parts of North America, but from Europe. The London Associations were well represented in the persons of Mr. M. H. Hodder and Mr. E. J. Kennedy; the latter, who is Secretary at Exeter Hall, is described in the reports as "the tallest man in the convention."

The Atlanta Constitution gives detailed reports of the proceedings; from these we extract some of the leading items. At the opening session a letter of fraternal greeting and good will was read from Mr. George Williams, on behalf of the British Associations. One of the foreign delegates was Mr. Phildeus, Secretary of the Berlin Branch, who said that a few years ago 16 young men were banded together in that city; now there are 1800.

The first evening Bishop Baldwin, from Canada, gave an address on the adaptation of the Bible to the needs of young men. He magnified the Word of God, and showed how blessing came to those who appropriated its truths and obeyed its precepts. On the following day, after much discussion as to ways and means, Bishop Baldwin gave an impressive and profitable Bible-reading on the work of the Holy Ghost. The railroad work was reported on the second evening; this appears to be a very extensive and flourishing branch of the American work. Many of the State secretaries had interesting cases of conversion to record.

On the third day gospel work among boys was considered, and most encouraging facts were stated as to the influence that the Associations are bringing to bear on this class. At the evening session a weighty address was delivered by a delegate from Missouri, commending Y.M.C.A. work to college youths. He said that college life was a most critical season, and offered peculiar opportunities for influencing those engaged in study. Experience proved, said the speaker, that educated men seldom become Christians after they have left college; all the greater need to try and reach them through their fellow-students. A delegate from Yale College said there was a great work of grace going on there. At a recent meeting held by Mr. Moody 700 students were present, and 37 rose for prayer. A representative of Sydney College, Virginia, said he had seen 27 young men in the president's parlour seeking salvation. Another from Princeton stated that before Mr. Moody's recent visit every unconverted man in the College had been seen, and fourteen came out for Christ. Yet another gentleman who represented two Colleges in Virginia stated that during the last few weeks more than forty young men had come to him to ask the way to Christ. At Oberlin College, said a delegate, one hundred students were converted last year, and half as many this year. One of the International secretaries said that twenty-six young men from the Colleges had last year given their lives to missionary work.

Y.W.C.A., INVERNESS.—The annual meeting of the Young Women's Christian Association was lately held in the rooms, 81, Church-street. There was a large attendance of members and friends, Mr. Morrison, Birchwood, presiding. After tea, an account of the work done during the year was read by Mrs. Black, Free High Manse, secretary. There is a library in connection with the Association, and Mrs. Black said that they would be glad to receive any gifts of new and interesting books that friends might be inclined to send them. Mr. Morrison, Rev. Mr. Mactavish, Rev. Mr. Connell, Mr. Petrie, and Mrs. M'Laren (Keighley) afterwards addressed the meeting. The meetings and classes in connection with the Association are all well attended, and much appreciated by the members.—*Inverness Courier*.

CAUTION.—I write you to draw your readers' attention to two men calling themselves evangelists, named Messrs. Gent, from Hull, and Kennedy, from Huddersfield. The former was apprehended, viz., Captain Gent, a short time ago at Nottingham, for deserting his blind wife at Hull, and sent to Hull gaol for six months' hard labour, and within a short time of liberation commenced to evangelise. Some two years ago these men visited various places, including Bridlington and Scarborough; at the latter place Mr. Kennedy was apprehended playing a cornet, and sent to York Castle, the presiding magistrates believing that their object was not genuine. They have been here some ten days, but no one took them by the hand; they can give no references. J. JACKSON.

304, *Burgess-street, Great Grimsby.*

NEWS FROM THE UPPER CONGO.

By Mrs. H. GRATTAN GUINNESS.

IT will rejoice many hearts to hear that good tidings have at last reached us from our friend and brother, Dr. Sims, of the Livingstone Inland Mission on the Congo, about whom we had been feeling somewhat anxious. He left his station at Leopoldville, on Stanley Pool, for a voyage on the Upper Congo, early in October last, and we had heard nothing of him since. Knowing the many risks and perils of travel in the far interior of Africa, this absence of nearly five months made us long for news, and most thankful for good news when they came. Dr. Sims' letter is dated February 25, and written from

OUR FIRST STATION ON THE UPPER CONGO,

Equator Station, where our brethren, Petterson and Eddie, are residing 757 miles up the river, at the point where the Congo in its southward flow cuts the Equator.

It was by the kindness of Mr. George Grenfell (B. M. S.) that Dr. Sims made this journey to the falls and back. They started from Leopoldville, on Stanley Pool, in October last, in the steam launch *Peace*. Our own steamer, the *Henry Reed*, was not launched till November, but she met Dr. Sims at Equatorville in February, having taken Mr. Eddie up to join our brother Pettersen at his station. It is pleasant, after the heavy outlay, hard labour, and deep anxiety, which the transport and construction of these two steamers involved, to think of them now running successfully on the Upper Congo, with thousands of miles of navigable lakes and rivers stretching around them in every direction, by which

FORTY OR FIFTY MILLIONS OF HEATHEN

are brought within comparatively easy access. When we recall the toil and the risk to life involved in land journeys in Central Africa, we thank God, and take courage as we remember how much may in future be done by voyages on the rivers. It seems far easier and more practicable now to reach Nyangwe—the central town of Central Africa, right in the very middle of the Dark Continent—than it did a few years ago to reach Manyanga, though so comparatively near the coast. A grand highway into the heart of Africa has been opened, and all the tribes and kindreds of the Congo Basin accessible to missionary effort. And oh, how desperately they need it! Dr. Sims writes :—

> "The voyage, of which at the moment I cannot speak in detail, permitted me to see in a very complete way the enormous work to be accomplished. The horrid practice of cannibalism prevails everywhere, from Bolobo upwards. One poor man was killed the Sunday we were in Mangala, and three while we were absent. When we remonstrated, the reply was: 'You kill your goats without our interference; permit us also to kill our meat!' The roofs of houses are ornamented with the skulls of such victims, and about the Aruwimi squares and circles of them are formed in the ground. The victims are cut up and roasted or boiled at discretion, the brains and face being chosen pieces; and even the little children are given a taste, to endear to them the same habits."

Dr. Sims saw great towns of three or four thousand inhabitants, greatly surpassing anything on the Lower Congo, and found everywhere the atrocious practice of killing innocent people on the death of a chief, sometimes as many as six or seven being murdered for quite an ordinary chief. The system of beheading is to fix the victim firmly to the ground, and then to attach to his head a powerful bent stick, so that when the neck is severed by a single blow from the executioner, the head flies up, describing a semicircle in the air, and the spectators rush on the headless body, and tear and cut it into bits in a way too horrible to describe. Dr. Sims says, of Equatorville :—

> "At this place, on account of the death of a chief, the same thing will, I suppose, take place in a few days; but here, though powerless at present to *oppose* the horrible superstitious custom, our brethren will soon be trying to undermine them."

Dr. Sims was able to collect some 1500 words of the Mawembe language, spoken just above the Aruwimi; he was also working at the Kyansi vocabulary, which he has set in order, as well as completed the Kiteke sheets.

ARABS AT STANLEY FALLS.

He also picked up a good deal of the Swahili language, used by the Arabs and on the East Coast, for, sad to say, the Arabs are established at Stanley Falls. Their settlements have been growing for the last three or four years, and they have substantial brick houses and stores at the first and seventh Falls. The Arab slave-trader, Tippoo Tib, has an army of 1000 men, and says 2000 more are coming. The majority are old slaves taken in war, but they are officered by Swahili and Arabs, and they have Enfield and breech-loading guns. Dr. Sims says :—

> "That stretch of river from the Aruwimi to the Falls is deserted by its inhabitants, utterly devastated and burnt by the natives themselves, so that the Arabs may find neither refuge nor food in their towns; the gardens and the fishing are neglected, and the poor people flying like hunted beasts to the islands and forests. They are so clever in escaping and avoiding conflicts that probably not more than twenty or thirty captives have been taken here. The Arab leaders profess that they are sent by the Sultan of Zanzibar, and that they are to see to it that all the ivory goes to the east coast, and to claim the whole river as far as Banana in his name. If they can be restrained in proper bounds, the Arabs are desirable inhabitants in the country, on account of their industrious habits, their trade, and civilising influence."

Active measures will, of course, now be taken by the African International Association, or rather by the Government of the new Congo Free State, to ensure the protection of the natives, and to force the marauders to legitimate trade. But as they are in such force, probably a fort and a garrison will be needful at the Falls, to prevent their slave raiding descents of the river. These are not yet at hand, but will, no doubt, soon be forthcoming when Stanley returns to the scene of his great achievements. Dr. Sims adds :—

> "When you can send me the goods and tools, we will proceed to found a station at the Falls, give them some legitimate labour in building for us, and by preaching and persuasion get them to seek better things. I am quite prepared now, also, if the project is approved, to go, either at once, or after I have been home, to Nyangwe, buy a house there, and commence a mission to the 6000 natives and Mohammedans there. M. Amelot left the Falls November 1, on his way to Zanzibar, so that the Dark Continent will soon again have been crossed."

This journey of the *Peace* extended over 4000 miles of country, one-third of the distance having been new ground not traversed before by any white man. It would scarcely interest general readers to give a list of the rivers ascended and the places on them, as unless followed with a very recent map they would convey but little information. The travellers discovered one new river above Bolobo, and found it navigable for 120 miles; ascended several other tributaries of the Congo for longer or shorter distances; went 250 miles up the great Lomani river, on the South Bank, near the Falls, when the current became so strong that they had to turn back. On the North Side, opposite Irebu, they ascended the Mobanzi, which Dr. Sims says is

THE LARGEST TRIBUTARY OF THE CONGO.

Mr. Grenfell made a second ascent of this stream while Dr. Sims was at Equator Station, and reached as far as 4.50 N. latitude, when time obliged him to return. This is evidently a very important river, coming from far north of the line, and might well have a separate mission to itself. Indeed, as one tries to realise the vast extent of heathen darkness opened up to our knowledge in these regions, the efforts making to shed the light from heaven into them seem all paltry and inadequate. Our brethren, Petterson and Eddie, have at present the sad honour of being the only two missionaries on the Upper Congo. The Baptist Missionary Society have selected stations, but have no white men occupying them as yet. And yet the climate is much less dangerous than that of the Cataract Region; Stanley considers it no whit more dangerous than that of India; the people are willing to welcome teachers; the Association Stations afford protection if needed, the Mission steamers are ready to carry up supplies regularly, and to distribute as many missionaries over as large an extent of country as may be desired.

THE DREAM OF LIVINGSTONE

is already realised, and the very heart of Africa laid open to easy access from England. King Leopold of Belgium has lavished his treasure with right royal generosity to accomplish this object, and now the end of the geographical and political feats ought to be the beginning of worthy missionary efforts.

The management of the Livingstone Inland Mission is now, as our friends know, in American hands. But do let us continue to do all we can to aid in the mighty task. God Himself seems to be saying to his children, "Go, work to-day in my vineyard."

The interest which the world is taking in Central Africa, and the Congo Basin especially, should stimulate the Church. The very Jesuits put us to silence. On Easter Sunday they dismissed forty new missionaries at one time for Central Africa "to spread down the Congo, and fight a hand-to-hand battle with the Protestants of all denominations." When will the Livingstone Inland Mission or the Baptist Mission be able to send forth such a band at one time? Is the world always to be more active and enterprising than the Church? Oh, that some Leopold, some Stanley, for missions in Africa might arise! Is not the astonishing change in our knowledge of the continent, wrought by the work of the last twelve years, in itself a loud and imperative call to us, each to do what in us lies for this great, new, unevangelised world? What are we doing? God constrain us to be in earnest, to be obedient, to be faithful.

Harley House, Bow, E.

VICTOR HUGO'S FUNERAL.

SOUVENIR of Victor Hugo's Funeral! Such is the heading of a sheet of paper with texts on the great truths of Life and Resurrection through Christ, of which 100,000 had been printed by Miss de Broen for distribution by her helpers to the crowds that pour up every avenue leading to the Arc-de-Triomphe, to see the erection of the enormous catafalque, where late last night the coffin containing the remains of the great poet was laid. A ceaseless stream of living beings poured all day and evening towards the spot, and when so many now are bold in denying the very existence of God, Miss de Broen felt the privilege of being at least as bold to testify to his love, mercy, and salvation in Christ.

"C'est indigne!" exclaimed one interpreter of present-day sentiment, when the "Souvenir" was offered him, and with a blow he threw down on the pavement the whole packet of the distributor; as if the name of God was not to be breathed in this enlightened age. Other recipients, however, were of a very different character. "God bless you; it is well that you have the courage to speak of Him, when people are so blind," was said to Miss de Broen. Many interesting short conversations went on in the crowd. Ladies and gentlemen, as well as wearers of blouses, soldiers, policemen, and every kind of person received the papers, and many were the requests for more to send to friends. Will the readers of THE CHRISTIAN pray for a blessing on these papers?

Nine hundred people weekly pass through our Belleville Medical Mission, and the practical Christian work, as well as personal contact, does untold good. "This is really good," comes from the lips of many. God blesses the many branches of this work. There is much need to help our sister, who has all the responsibility of keeping up this mission. The extra effort of printing so many papers, which it would have been wrong to neglect doing on such an opportunity, has brought a good deal of expense. Miss de Broen carefully put the address of the Bible Society in Paris on the papers, in the hope of a desire being awakened to possess the whole Word of God. A. KER.

3, *Rue Clavel, Paris, May* 31.

GOSPEL WORK IN GLASGOW.

PERHAPS of all the cities in the United Kingdom, none has been more favoured of the Lord in late years than Glasgow. Almost all the well-known evangelists of our own and other lands have been here, lifting up their voices for the Son of God. One of the local agencies, which has been much used of the Lord in bringing his servants to the city, is the Orphan Home Mission, with Mr. William Quarrier at its head. It was to this mission that Joshua and Mary Poole, Richard Weaver (recently), Henry Holloway, George Williams, and other evangelists, who have been largely used, owed their introduction into Scotland.

Having heard of the blessing which attended the services conducted by Mr. and Mrs. C. King in London and elsewhere, Mr. Quarrier was led to invite them to visit Glasgow. On Sabbath evening the 3rd of May, they accordingly commenced work in the hall of the City Orphan Homes. The season being so far advanced large meetings were not expected, but on the opening night the hall was too small to accommodate the people who came. On the second Sabbath of the mission the meeting had to be transferred to the large City Hall, which has been filled on the past three Sabbath evenings. Every week-night for three weeks the Home Hall has been overcrowded, some evenings many being unable to gain admission.

The word preached and sung has been attended by the power of God, and the workers know of some good cases of apparent conversion, and rejoice to believe that there has been much fruit that they do not know of. One somewhat remarkable feature of the work has been the conversion of several men while under the influence of strong drink.

Mr. and Mrs. King have got much natural ability for their work, and our prayer for them is that they may receive grace to abide in the hollow of the Lord's hand, so that they may be made a much greater blessing in the future than they have been in the past.

The meetings were transferred from the Orphan Home Hall to the Garscube Hall, on the 25th inst., where they will be carried on for other two weeks. The workers request the fellowship of the readers of The Christian in praise and prayer.

D. J. F.

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OUR SAILORS AND SOLDIERS.

ALEXANDRIA AND PORTSMOUTH.

OUR friends will be glad to know that God's work is prospering among us. A fourth lady has joined the party in Egypt, and they write very thankfully of the open doors of usefulness. Besides the meetings for soldiers and sailors they have opened a Sunday-school for English children, and Bible-classes for ladies and for young clerks, &c. They are also allowed to visit hospitals, barracks, and ships. As the Forces at Alexandria are now to be greatly increased, the hands of the workers will be very full. They ask for prayer that they may be rightly guided in all things.

Here, at Portsmouth, we have been encouraged and stirred up by a visit of sixteen days from our friend Richard Weaver. Three meetings each Sunday and one each week-night were well sustained; he was also able to address two afternoon meetings of women only, and one of soldiers at Fort Rowner (at the invitation of the Commanding Officer); sixty of the men present were under orders for foreign service.

Not one of the meetings held has been without tokens of God's blessing; not only have souls, we believe, passed from death into life, but there is a revival of earnestness, and boldness, and prayer among those who were already on the Lord's side. This was strikingly manifested at the "Fellowship Tea," at the close of the mission. Richard was unexpectedly called to London that day, but his Divine Master was among us, and it was most cheering to hear the testimony to God's power to save, to keep, to restore, given by old and young, soldiers and civilians, women and men.

I am thankful to say that even before Richard Weaver's visit our meetings were prospering. Mr. James Manning is here helping me for twelve months, and God is using him. I am greatly needing more ladies now that the work increases; also more money. Our subscriptions have sadly fallen off, in consequence of the extensive collecting for the various "Aid Associations." May I ask also for coloured pictures, scraps, old Christmas cards, &c., for "Sunday albums," for Alexandria? I shall be glad to hear from friends willing to make such.

Sarah Robinson.

Soldiers' Institute, Portsmouth.

EVANGELISTIC NOTES.

Mr. George C. Needham having closed a series of largely attended and most successful meetings in Mobile, Alabama, proceeded thence to Louisville.

Mr. Spencer Walton has concluded a ten days' mission in the iron room, Hill Brow, Liss, with many tokens of God's power and blessing. Though a country place, the nearest town being 3½ miles distant, the attractive power of the Gospel brought many to listen to Mr. Walton's addresses.

Messrs. Spiers and Westall in Brecon.—These brethren have had a happy and successful time among the children of Brecon, on whose behalf they are conducting a series of Gospel services. So acceptable have been the labours of the evangelists, that the meetings are arranged to go on to the 5th inst. Profitable conferences with parents and Sunday-school workers have been held.

Wooden Kirk Mission, Ayr.—Evangelistic meetings were held here from May 3, for two weeks, by Mr. W. J. Moodie. There were many clear decisions for Christ. On two evenings Mr. Moodie illustrated the Gospel by his experiences in the army while in Egypt. Mr. Moodie commenced a series of Gospel meetings in Port Glasgow on May 17.

J. M. C.

Winchester.—A fortnight's mission, chiefly for the militia, has been conducted in the mission hall here, by Staff-Lieut. Maggie Magee, of the Salvation Army. Great power accompanied the word, and about thirty souls professed to find pardon. The mission was the result of Mrs. Josephine Butler's love and zeal, in which she was heartily joined by many Christian workers.

W. W. Gibb.

Plymouth.—A correspondest of *The Methodist Times* writes: "The evangelistic mission conducted in the King-street chapel by Rev. T. Cook has been a great success. Of the thousands who filled the large chapel night after night, upwards of five hundred entered the inquiry-room; nearly half of these are uniting themselves with our own societies. The improvement in the devotion and size of the congregations during the two Sundays which have followed the mission is most cheering."

Church Army.—Short village missions are being carried on with great apparent success, near Belfast, by a Church Army evangelist. Other missions are beginning at Bordesley, Birmingham, Worksop, Bolton, Hereford, and Forest-gate. The Archbishop of Canterbury is to receive at Lambeth Palace the Church Army evangelists who are nearly all coming up to London for their Conference and annual meeting, on June 11, at Prince's Hall, Piccadilly.

Misses Owen and Moore have held services at Llandudno, in Welsh and English. St. George's Hall, which was taken for the evening meeting, was well filled with an attentive audience, who listened with deep interest to the "Wonderful Words of Life." Many, it is believed, decided for Christ. There were also services in the Welsh Chapel, as well as the little Mission-room at Pen-y-Frith. The ladies were besought to repeat their visit, which they hope to do ere long.

Y.M.C.A., Belfast.—Mr. E. W. Oakes, evangelist, has been conducting a very successful mission in the large hall of this Association. Quite a number of young men have professed to decide for Christ, while others have been revived and stimulated. A band of earnest workers have rallied round the evangelist night after night, while the Fellowship Choir have rendered valuable help by their service in song. Mr Oakes has a very clear and apt way of presenting the Gospel. His addresses are full of helpful teaching, and his appeals are pointed with appropriate illustrations, mainly derived from his own experience.

Belfast. Henry Montgomery.

Memphis, Tennessee.—Mr. Ben Hogan has been helping us here in evangelistic work. Before his conversion, seven years ago, he was known in sporting circles as a prize fighter and gambler, but grace has done great things for him. He knows next to nothing of worldly philosophy, but is posted on the subject of spiritual education. He preached for us every night for two weeks. The word was with power. I heard of over 50 cases of conversion. Christians have been considerably revived, and one specially good feature is the establishment of weekly devotional services, one conducted entirely by young men, and the other by young ladies. We hope for much blessing as the result of these extra services. There are two other churches holding special services now, and a good many have, it is believed, given their hearts to God.

David Leith, Pastor.

Memphis, Tennessee, U.S.A.

Messrs. Moody and Sankey conducted Gospel services in Dr. Pentecost's Church in Brooklyn, on Sunday, May 17. Speaking of the evening service for men, a Brooklyn paper says that before the after-meeting terminated, "quite a number were persuaded to declare themselves soldiers of the Cross."

N.E. London Gospel Missions.—Through the almost incessant downpour on last Whit Monday the usual open-air gathering in the Victoria Park could not be held. Advantage was taken of the leisure afforded by the Bank Holiday, and a very large number sat down to tea at the People's Hall Bow-common. After some happy testimonies in the adjacent street, a still larger meeting followed in the hall, presided over by Mr. Robert Paton, who expressed his joy at seeing so promising an addition to Mr. Chorley's work. The addresses that followed were remarked for power, and many present were ready to testify they never spent a happier season. Mr. D. H. Fry, Plashet House, Essex (treasurer), would be glad to receive further help towards the completion of the large hall in Devon's-road. Particulars would be gladly furnished.

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NAVVIES AT WHITSUNTIDE.

BOURNEMOUTH.

THE Whitsuntide holidays have come and gone, and again it is our happy privilege to record the loving kindness of the Lord in granting us such a large measure of success in our second effort for the benefit of the navvies and men at work on the new station and line of rail connecting the east and west Cliffs of Bournemouth.

On Saturday afternoon the small Town-hall, which had been tastefully decorated with flags and flowers, and fitted up with Temperance refreshment bar, and tables covered with periodicals and games, was thrown open to the public. Arrangements had been made for an afternoon concert and evening entertainment for each day, and from morning till night there were ladies and gentlemen in the room ready to play a game or enter into conversation with the men.

Each day's proceedings were terminated by a short Gospel Temperance meeting, at which, during the three days, addresses were given by Rev. J. Townsend, Messrs. T. G. Glover, Haydon, Dr. Ambrose, General Hutchinson, Miss Wingfield Digby, Miss Pearetti, and at the farewell meeting on Tuesday evening by Mr. McLean, the Navvies' Missionary. On Sunday the Gospel meetings at 3.30 and at 7 p.m. were well attended. At five o'clock a free tea was given to all present, and the remainder of the interval between the meetings was profitably spent in singing Sankey's hymns.

On Whit-Monday, owing to the rain, the room was visited by many excursionists, who all expressed their pleasure in finding such an attractive place of refuge. It was most gratifying to all those concerned in the undertaking to hear again and again from the men themselves what a happy holiday-time they were having, and how they wished that in every place they went to they might meet with a similar reception.

D.

EDINBURGH MEDICAL MISSIONARY SOCIETY have issued their quarterly paper, containing a sermon preached by Dr. Downes on the design, need, and progress of their work in Kashmir. An account is also given of a Medico-evangelistic tour in India by Dr. William Johnson; there is besides a letter from Cairo by Miss Whately, and one by the late General Gordon, regretting that no such institution existed at Gaza. An article is devoted to the work and premature death of the late Dr. Comber, of the Congo Mission, and another announces the affiliation of the Agra Medical Missionary Training Institution with the above Society.

CHERBOURG GOSPEL MISSION.—About three months ago Mr. H. Cook's Gospel-ship, *Mystery*, visited Cherbourg. Meetings were begun on board, and were held night after night. The Gospel was listened to by crowds of attentive hearers, to whom the Gospel of the grace of God was a new story. The meetings were continued up to the 4th of May, when the vessel had to return to England. Many testified to the good received. They have earnestly besought us to establish a permanent work among them. Mr. Lerendu, an earnest evangelist, and myself have determined to carry on the work in the name of the Lord. About £250 a year would be needed to carry it on efficiently. We therefore appeal to the Lord's stewards to help in our efforts to establish the "Cherbourg Gospel Mission."

Thomas Ph. Sinel.

45, *Colomberie, St. Helier's, Jersey.*

Letters to the Editor.

SLAVERY IN FRENCH COLONIES.

Dear Sir,—Permit me to correct the error into which the brief statement about slavery in the French Colonies in your issue of May 2 is calculated to lead your readers. The French Republic is no more guilty of holding human beings in slavery than the English Monarchy. There have been no slaves in the French Colonies since the Revolution of 1848.

The facts are these: France was the first State to declare the freedom of the slaves in its colonies. On February 4, 1794, the National Convention declared all the negroes in the French Colonies free, and decreed that all the inhabitants of these colonies, without distinction of colour, were French citizens and enjoyed all the rights assured by the Constitution. The only colonies which did not obtain the benefits of this act of justice were Martinique and the Isle of Bourbon, then under our power.

Buonaparte, by a decree dated May 19, 1802, re-established slavery and the slave trade. Saint Domingo, in consequence, revolted and was lost to France. In Guadeloupe the negroes were only re-enslaved after a bloody struggle. The Empire, the Restored Bourbon Monarchy, and the Constitutional Monarchy under Louis Philippe, all continued slavery and the slave trade; although during the latter period continual ameliorations were made in the condition of the slaves, and their cause progressed towards a final victory. The leaders in this good work were first the ardent Republican and devoted friend of the negro races, M. Victor Schœlcher, and next to him the eminent Christian, the Comte de Gasparin, one of their leading opponents being Granier de Cassagnac, the well-known Bonapartist.

The Revolution of 1848 came, and one of the first acts of the Provisional Government was to decree the entire emancipation of every slave on French soil. This decree, published the 4th of March, 1848, was inserted in Article 6 of the New Constitution, and Article 7 declared the principle that the soil of France freed every man who touched it. Two months were allowed for the Decree to be carried into effect. An indemnity of six millions of francs was paid the slave-holders; 248,500 negroes being emancipated by this great act of justice. Yours faithfully,

Richard Heath.

THE SOCIETY OF FRIENDS AND THE ATONEMENT.

Sir,—Some time ago you reviewed a pamphlet, written by three ministers in the Society of Friends, entitled "A Reasonable Faith." It may interest your readers to know that at the annual gathering of the Friends, which has just been held in London, the subject of that pamphlet was brought forward. The three writers then publicly avowed themselves as such. They spoke ably and earnestly, and expressed a belief in Christ as their Saviour, but firmly adhered to their previously enunciated opinion against his being a Substitute and Expiation for the sins of mankind.

This is the main point at issue, and it is a very important one. The Friends' "Yearly Meeting," whilst resolving to take no official action, either for or against the pamphlet and its writers, yet showed that, at any rate, a majority of the Society adhere to the principle of redemption by Substitution and Expiation. One of the writers pleaded in excuse that the early Friends attached little importance to this principle, and in general they even opposed it. Unfortunately, there are too many proofs available that he was right in this plea; for whilst it is quite true that a few passages can be quoted from the Early Friends which are thoroughly Scriptural as to Substitutionary Atonement, yet the general drift, the preponderating tenour of many of those Friends, especially Barclay and Penn, is fairly open to a charge of unsoundness, and is markedly different from the plain drift of Holy Scripture. The modern Friends, as a body, hold more Biblical, more Apostolic views on this point than their predecessors.

The elder and later opponents of Substitution have, it is true, much to say about an inward Christ, about his work in the heart, and the influences of his Holy Spirit. So far this is excellent. But they appear to have far too insufficiently dwelt upon the value and necessity of the Incarnation and the Cross, the outward expiatory work of the Redeemer, as the one and only perfect Sacrifice for sins, and as the one Divine High Priest.

It is but fair to conclude that the three Essayists, and others of their school, are earnest Christians, as to certain aspects of Christianity; but the late Yearly Meeting of the Friends has shown them that many or most of their brethren, feel that some of the very best and most practical portions of Christianity are bound up with that principle of Substitution and Expiation, which the Essayists emphatically deny. Whilst they take a low view of Redemption, so, also, they take a low view of the Divine authority of Holy Scripture, and of the Mosaic system especially. They appear to overlook the statements repeated, scores of times, that the "Lord commanded" Moses, as to the very details of that system; that God gave "the pattern of the Tabernacle to him; that He repeated this pattern to David and Solomon, for the Temple; and that even those portions of the Bible which some have objected to for their mysterious nature, such as the Apocalypse, Ezekiel, Zechariah, and Daniel's visions, were communicated to their writers through a special Divine ministry of angels.

Stoke Newington, N. William Tallack.

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MR. GEORGE MULLER AT WELLINGTON.

THIS venerable preacher has finished a thrice blessed series of meetings in Wellington. He held ten in the New Hall, and one drawing-room meeting in my house. This last, and one meeting in the mission hall, were to give accounts of the work of the Lord in his hands since his conversion in the year 1825. Until these addresses our beloved brother had never given any public account of his labours in the founding of the Orphan Houses in England. He has now come to the conclusion that it is for God's glory that he should do so occasionally. The history is thrilling and wonderful. It is most strengthening to faith and hope, and has led very many to give glory to God.

Our meetings were very large, and though we can seat about 1000 at the hall, on two occasions large numbers, I am told hundreds, went away unable to gain admission. It would be impossible to describe any one address; the power of God was so manifest with his honoured servant that many of us could only weep as we were in the presence of the living God.

Mr. Müller seems to have, in his eightieth year, scarcely any of his natural force abated, and he stated in one address that if it be the will of the Lord, and He has work for him to do, and will continue His Holy Spirit's power to enable him to do it, he would like to live and work fifty years longer. Yours faithfully,

J. Edward Cranage.

Wellington, Salop, May 29.

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TEMPERANCE NOTES.

It is said that the Royal Oak, one of the best known London public-houses, has recently changed hands, when £5000 less was paid than it fetched at the previous transfer.

The North Brierley Board of Guardians have refused, against the wishes of all the officials of the workhouse, to give an equivalent in money instead of the beer supplied to them.

At the meeting of the Friends' Temperance Union, Mr. T. Whittaker said it was inconsistent for Christians to ask the Government to promote Temperance Reform if they used strong drink in their own homes.

No intoxicating liquors are served to the Volunteer troops now engaged in active service in the North-West of Canada as any part of their rations, nor are they allowed to be taken with them as private supplies.

There was not a single case of drunkenness or misconduct brought forward from the Crystal Palace or any other place of public amusement in the Lambeth jurisdiction in connection with the last Bank Holiday.

In a periodical brought out by Oliver Goldsmith in 1759, he writes:—"In the towns and countries I have seen, I never saw a city or village yet whose miseries were not in proportion to the number of its public-houses."

At the meeting of the Women's Union of the Church of England Temperance Society, the Bishop of London said he had no doubt that if the women of the country could be polled, every public-house would be shut at once, by an enormous majority of votes.

Dr. B. W. Richardson, in presiding at the anniversary of the British Women's Temperance Union, said he had given up all hope of progress until they had got the active support of the women of the country. He contended, as a medical fact, that there was nothing but injury to the child in the case of nursing mothers who took strong drink.

REQUESTS FOR PRAYER.—For blessing on Gospel services in a barn at Poole Kaynes, Gloucestershire, by Mr. Opie Rodway, June 7 and 11.——For blessing on barn meeting at Sandon, by James Neech, to June 12.——Praise for blessing on meetings at Baddon-road Chapel, Chelmsford.

Gleanings.

A Y.M.C.A. has been established at Kingston, Jamaica.

Sixty new members have this year joined the Victoria Institute.

A new public recreation ground has been opened in Battersea-park-road.

Signor Gavazzi is on a visit to this country pleading the cause of Italian evangelisation.

A new steamer has been launched for the use of the Church Missionary Society on the Niger.

It is stated that the Bishop of Salisbury will resign his Bishopric in the course of the summer.

Mr. Andrew H. Cruickshank, who left Glasgow for the Congo in April last year, died from fever on March 27.

Lord William Nevill, fourth son of the Marquis of Abergavenny, has been received into the Roman Catholic Church.

A new sixpenny monthly, *The Scottish Church*, has been commenced, "to defend the interests of the Northern State Church."

A new chaplaincy for the shipping, barges, and fishing vessels on the River Medway has been founded by the Missions to Seamen.

The Lord Mayor has been presented with a testimonial by London citizens in recognition of services rendered during his past year of office.

A College Mission has been founded at Trinity College, Oxford. St. George's, Camberwell, is the district where the Mission is to be placed.

A correspondent in Nice chronicles the fiftieth suicide at Monte Carlo since December. The victim, an unknown traveller, arrived with £12,000, which he lost.

It has been arranged to hold an Eight Days' Mission for Sydney and the suburbs during the year. That for the city will take place in June and that for the suburbs in September.

"A Working Man" writes to *The Times* urging that a cheap edition of the Revised Bible should be published in readable type. At present such an edition costs at the least 7s. 6d.

An "Evangelist School" has been established by Professor Christlieb, of Bonn, the object being to train evangelists who may reach the masses by more unconventional methods than those usually employed.

Jerusalem was lately a prey to a severe water famine. Special fasts and prayers were ordered in the Jewish communities, and processions of Christians and Mohammedans, praying for rain, were seen daily in the streets.

One of the Old Testament revisers writing in *The Rock* says:—"The Revision of the Old Testament is a work to be thankful for, but not to be enraptured with. What has been done has been done well, but a great deal more was possible."

The Rock, criticising the May Meeting Secretarial Reports, says that of the British and Foreign Bible Society stood out head and shoulders above the others for power and effect. Polished, epigrammatic, picturesque, it was probably the most attractive report ever read in Exeter Hall.

Miss Ellice Hopkins' recent visit to Dublin was a very great success, and has stimulated the University Purity Association into fresh vigour. A Vigilance Committee for Dublin was formed who should endeavour to raise the moral tone of the city; an only too patent duty, says a correspondent of *The Methodist Times*.

Rev. A. Green, of the Jewish Synagogue, Sheffield, in a recent reference to the Revised Old Testament, used strong language with respect to his co-religionists: "The boasted intelligence and the vaunted piety of modern Jews are nothing but a fraud and a sham. I believe there is less true religion among Jews than among any other body dignified by the name of a religious denomination."

It was stated at the recent Friends' Yearly Meeting, that the Modoc Indians had in large numbers joined the Society of Friends. Their warlike Chief is now a minister in the society, and some time since refused to permit any of the tribe to go on the warpath to release some that had been taken prisoners by a hostile tribe, but led his followers to pray for their release. The Senecas, a tribe that for a long period resisted the advent of any white people among them, have also been converted, and their Chief is now an Elder among the Indian "Friends."

The Salvation Army have made a new departure in their work, by the dispatch from Clapton Congress Hall of a detachment of 150 cadets from the National Training Barracks. A handsome and well-appointed van, named the "Victory," will accommodate about a dozen men, and will be supplemented by commissariat and ambulance waggons for the cavalcade, which is styled the "Cavalry Corps." The following places are to be visited during the next fortnight: Camberwell, Woolwich, Bexley Heath, Gravesend, New Brompton, Sittingbourne, Maidstone, Boro' Green and Wrotham, Paddock Green, Tunbridge Wells, Tonbridge, and Sevenoaks.

CANON WILBERFORCE experienced a somewhat sharp relapse on Saturday, accompanied by high fever. Late on Sunday evening it was said that the fever was less, and the general condition more satisfactory.

Notes on Daily Readings.

JUNE 4.—ROMANS X.

v. 4.—"*Christ is the end of the law for* (unto, R.V.) *righteousness to every one that believeth.*"—If the word "end" be taken in its usual sense of bringing to an end or close, this verse will mean that Christ is to everyone that believeth the close, or bringing to an end, of the law as a means of attaining righteousness. And this meaning would well suit the context, confirming, as it does, the assertion of the last verse, that going about to establish one's own righteousness (of course by means of the law) is a non-submission to the righteousness which God has provided, to wit, Christ. Many of our best commentators, however, urge that the word "end" should be taken as in 1 Peter i. 9, "receiving the end of your faith, even the salvation of your souls," where it means the object aimed at or attained. If it be taken thus here, it will make the passage assert that "the aim of the law—the object both aimed at and attained—is Christ for righteousness to every one that believeth."

v. 6.—"*But the righteousness which is of faith speaketh on this wise,*" &c.—What follows is an adaptation of Deut. xxx. 12—14, which, so far as the principle it contains goes, is as applicable to the Gospel now as it was then to the law. What this principle is, is well stated in Rev. J. A. Beet's commentary:—"Moses asserts the principle that a revelation from God makes needless, and therefore ought to put an end to, all human effort for that which He reveals. Such effort implies either ignorance or rejection of God's revelation."

"*Who shall ascend,*" &c.—This and the next question come of anxiety and perplexity. "In order to be saved, have I to bring the necessary manifestations of God's will from Heaven or Hades? Have I to procure Incarnation and Resurrection? No; all is now done; the Person and the work are complete and ready. As at Sinai, so in the Gospel, God has done His part unasked; and now thy part is to accept and own his Son as thy justification."—*Cambridge Bible for Schools.*

v. 9.—"*Confess with thy mouth the Lord Jesus.*"—Jesus as Lord, R.V.—a decided improvement. The reference in the context to bringing Christ down, shows that his pre-existent Deity is the foundation of the Lordship spoken of. "My Lord and my God," John xx. 28.

JUNE 5.—ROMANS XI.

v. 2.—"*God hath not cast away his people which He foreknew.*"—Two interpretations are possible here. The "foreknowledge" or sovereign antecedent decision of the Eternal Mind, may be (*a*) that which designated the nation for privilege, or (*b*) that which designated individuals of it for final glory. The words of vv. 3, 4, 5 favour the latter view; and thus St. Paul would say, "God never thrust Israel out of the covenant; for He always had among them a foreknown *Israel of God.*" The question in view here is, "Was the nation ever so rejected, that members of it as such were rejected?" This St. Paul negatives by pointing to the "nation within the nation;" the elect faithful.—*Cambridge Bible for Schools.*

v. 11.—"*Have they stumbled that they should fall?*"—*To stumble*, expresses the shock against an obstacle; *to fall*, the fall which follows from it. Consequently the meaning can only be this: "Have they stumbled so as to leave for ever their position as God's people, and to remain, as it were, lying on the ground, plunged in perdition?" No, answers the Apostle, God has very different views.—*Godet.*

v. 16.—"*If the firstfruit be holy, the lump is also holy,*" &c.—The Jews, when making bread, before they baked the dough took a portion and made a cake for the priests. By requiring this God taught that the whole *lump* of dough belonged to Him, and was therefore *holy*. By presenting it the Jews acknowledged God's claim. Just so, by taking the fathers of the Jews to be specially his own God claimed the entire nation. In virtue of his dealings with Abraham, Isaac, and Jacob, and apart from the conduct of individuals, Israel was a holy nation, the nation which God had claimed to be for ever his own (Lev. xx. 26). In this indelible holiness Paul saw a pledge of the nation's salvation.—*J. A. Beet.*

"*And if the root be holy, so are the branches.*"—But this figure, by which the entire nation was compared to a lump of dough consecrated to God, did not furnish the Apostle with the means of distinguishing between Jews and Jews; between those who had faithfully preserved this national character and those who had obliterated it by their personal unbelief. Thus he is obliged to add a second figure.—*Godet.*

v. 21.—"*If God spared not the natural branches, take heed lest He also spare not thee*" (neither will He spare thee, R.V.)—The doom of Christendom is here pronounced, for there can be no doubt now that it has not "continued in God's goodness," so that its being "cut off" is only a question of time. Striking it is that these words should have been addressed to Rome, the capital of professing Christendom, and, as Rev. xvii. shows, Babylon the Great, "the mother of harlots and abominations of the earth."

JUNE 6.—ROMANS XII.

v. 1.—"*I beseech you, therefore, brethren, by the mercies of God.*"—"*These* mercies," it might have been rendered; for the Greek definite article is sometimes translated by a demonstrative pronoun. "These are the mercies of God (says Godet) to which Paul appeals here, and the development of which has filled the first eleven chapters."

"*Your reasonable service.*"—The word for "reasonable" occurs but twice in the N.T.—here, and in 1 Pet. ii. 2, where it is rendered, "of the word." It is *logieos*, an adjective formed from the word *logos*, which means "word," and is the well-known expression for the Gospel, whereas "reasonable" is a translation which supposes *logos* to mean "reason," but this it never does in the N.T. It were better to leave 1 Pet. ii. 2 as it stood, "of the word," and render this so too, "which is your ritual of the word," or "Gospel ritual," the word "service" being here the word used for temple *service* or ritual. How expressive is the thought thus conveyed as to what "Gospel ritual," or "ritual of the word," really is. The old ritual called for animal dead sacrifices, this the presentation of the body as a living sacrifice.

v. 16.—"*Mind not high things, but condescend to men of low estate*" (to things that are lowly, R.V.)—The old translation is much to be preferred to that of the R.V. The Rev. H. Moule remarks on the words, "Men of low estate:"—"So probably better than 'low things,' as some render. To sympathise with the humble was the antithesis to the having 'the heart haughty and the eyes lofty' (Ps. cxxx. 1). The 'low estate' in view was, no doubt, specially that of social inferiority, *e.g.*, that of the slave. Wonderful was the work of the Gospel in bringing home this great sacred duty, and yet without one note of revolutionary bitterness."

JUNE 7.—ROMANS XIII.

v. 1.—"*There is no power but of God: the powers that be are ordained of God.*"—When we remember that Nero was on the throne when these words were written, it shows how little the personal character of rulers affects the Christian duty of obeying them.

v. 4.—"*A revenger to execute wrath upon him that doeth evil.*"—The word "wrath" here and in the next verse means "judicial displeasure," and this is its true meaning when used of "the wrath to come," "the day of wrath," &c. The word does not imply personal anger or dislike so much as "judicial anger." Hence we read of "the day of wrath and revelation of the righteous judgment of God" (Rom. ii. 5). See also verse 19 of last chapter: "*Avenge not yourselves, but rather give place unto wrath*"—*i.e.*, to God's judicial dealings with those who wronged them.

JUNE 8.—ROMANS XIV.

v. 1.—"*Him that is weak in the faith receive ye, but not to doubtful disputations*" (not for decisions of doubts, R.V., margin).—One sometimes meets with Christians who are ready enough to receive others, but then it is "for decisions of doubts." In other words, if they cannot in time convince them on points at issue between them they will not have them. Here, on the contrary, they are to be received quite independently of any agreement upon points of dispute; nay, even if they hold their own they are entitled to do so, though one may think them wrong, for "it is unmistakable from all the passages in question, on which side Apostolic truth lay. St. Paul clearly decides against the *principle* of the 'weak brethren,' though he treats it as an error which might lawfully and usefully be met by toleration, and the quiet influence of tolerant example."

v. 4.—"*Who art thou that judgest another man's servant? to his own master he standeth or falleth.*"—For "another man's servant," R.V. rightly reads, "the servant of another." But there still remains the difficulty that the ground of judging fellow-Christians is not that they are servants of another, but of the same Lord as we ourselves serve; and, therefore, being acquainted with his will, we think that we are entitled to sit in judgment upon them when they seem to us to run counter to that will. It is therefore all the more remarkable that we are told not to act upon this ground—which, as a matter of fact, is true—but upon that of independence one of another, as much so as if we did not serve the same Lord, but each a different one. In fact, in judging our fellow-servants, we insensibly, perhaps, assume to be "upper servants," who may, possibly, have some claim to act so with those put under them. Now this, in matters of conscience, is what the Apostle forbids. Each believer is to be as independent of his fellow-servant as if they served different masters.

v. 7.—"*For none of us liveth to himself,*" &c.—We must not, however, abuse this independence of one another, so as to make "self" the centre of our responsibility. Christ, not self, is the centre round which we are to revolve. Even "when we die" we do not pass out of his service, but only into another sphere of it.

JUNE 9.—ROMANS XV.

v. 3.—"*For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached Thee fell on Me.*"—Does not St. Paul here allude specially to the conflict of Gethsemane, and to the outrages which our Lord patiently bore just afterwards? He had scarcely said "Thy will be done," when the awful reproaches of his night of shame and insult began.—*Cambridge Bible for Schools.*

v. 4.—"*That we through patience and comfort of the Scriptures might have hope.*"—The word "hope" has the article, and ought to be rendered "the hope," alluding to that which the Scriptures set forth. This same thought of "the hope" occurs again in verse 13, where, after several Scriptures are quoted in reference to the future "reign over the Gentiles," we read: "Now the God of hope (literally, *the* hope) fill you with all joy and peace in believing, that ye may abound in hope (*the* hope) through the power of the Holy Ghost."

JUNE 10.—ROMANS XVI.

v. 5.—"*The church that is in their house.*"—This is the only allusion to a church at Rome, a place where was to rise in times of apostasy a church which should profess to be "the mother and mistress of all churches." It is not a little significant, too, that till this last chapter the word "church" does not occur in the Epistle to the Romans, where it is used five times, mostly of local churches. Had the idea presented by the word "church" been of such importance as many suppose, the Apostle would hardly have made his longest and most important Epistle conspicuous by its absence.

v. 25.—There is an interesting correspondence between the beginning and close of this Epistle. He begins with the Gospel, and he closes with it. He called it there "the Gospel of God . . . . concerning his Son Jesus Christ." He calls it here "the preaching of Jesus Christ." He spoke of it there as "promised afore," but as in the person of its subject, the Son of God, "declared with power" by the resurrection. He speaks of it here as a mystery "kept secret," but "now made manifest."

At the beginning he speaks of his own commission to make it known "for obedience to the faith (or, of faith) among all nations." At the close he contemplates not so much his own work as how this work is to be carried on throughout the dispensation, and finds that this is to be "by *prophetic Scriptures* (most probably those of the New Testament) *according to the commandment of the everlasting God to be made known to all nations for the obedience of faith.*"

It is a pity that the R.V. has not altered "by the Scriptures of the prophets" by giving the literal rendering of the Greek "by prophetic Scriptures," thereby showing that the reference is, in all probability, to the New Testament writings. "It is of this very letter, as well as of the other letters which had proceeded from his pen, or from that of his colleagues, that he is speaking in our passage" (*Godet*).

EX-INSPECTOR MINAHAN.—The Committee for Suppressing the Traffic in English Girls send to us a cheque for £5 towards the proposed testimonial to Ex-Inspector Minahan. They add that, while in their employ, they have found him active, useful, intelligent, and reliable; they feel that in being practically driven out of the police force of the metropolis, and refused a pension to which his long service entitled him, he has been unjustly treated, while the public have lost a valuable servant.

Notices.

The friend who sends The Christian to Rev. Mr. Hiller, Winnenden, is desired to discontinue it. Mr. Hiller died some time ago.

Communications Received with Thanks. — J.S.M. E.R. E.S. T.P.S. A.L.M. A.H. W.C. R.T.H. R.H. E.H. E.C.A. J.S.C. E.L. D.C.A. M.W. N.E.D. G.E. J.E.H. W.E. T.S. W.W.C. J.McC. H.B. T.M. C.E.P. A.C.D. J.B.W. H.M. W.M.N. D.L. A.M.L. R.S.M. G.M. Mac. D.W.H. L.C. M.R. E.B.W. F.R.S. C.G.M. E.M.T. H.M. H.K.S. J.H.P. A.E.R. D.D.T. L.C. G.H.B. A.S.D. C.H. I.M.N. J.A.L. W.G. J.W. C.R.H. E.H.W. F.B. W.A.C. E.F.P. W.W.G. B.B. D.S. J.W.B. S. R.R. J.W.R. E.F. C.L.G. C.L.H. L.T. G.J.K. G.K. B.P. Mrs.R.J.D. S.R.O. J.B. F.W.H. G.K. J.J. J.S. E.S.M. W.S. H.E.B. W.A.B. S.R. W.B. J.C.G. L.M.L. S.M. S.E.S. J.E.C. A.K. F.K. M.K.B. J.E.G. Miss P. J.C.A. T.J.P. F.E.G. R.B. F.G. E.P.H. W.D. W.F.A. A.H. A.C. M.J.P.

Applicants for Tracts.—T. Shaw, Hill Top, Eastwood, Notts; J. Jackson, 304, Burgess-street, Great Grimsby, Lincolnshire; Miss Watkins, Tynonfair, Rhayader, Radnorshire G. Dunk, Little Mill, East Peckham, Tunbridge, Kent; A. McIntosh, 14, Sherdley-street, Liverpool; T. Brown, 3, Albert-street, Brade's Village, Oldbury, near Birmingham; Miss A. Cross, 3, Trafalgar-place, Weston, near Bath; H. Knight, 15, High-street, Redhill; W. McNaught, Mission House, Avenue-road, Goldhawk road, Shepherd's Bush, W.; W. Stubbs, Mow Cop, near Tunstall, Stoke-on-Trent.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

Mission and other Appeals.

The Order of Good Templars have started a special fund for distributing Temperance literature throughout the country, and they make an appeal for aid in this extensive project. The Hon. Secretary is Mr. John Collings, 68 Durning-road, Liverpool.

The Home, Brunswick-road, Southsea.—A mortgage of £500 on this Female Home has unexpectedly been called in, and it must be paid by the coming autumn. Commander Key, Downham, St. Edward's-road, Southsea, makes an earnest appeal for help in meeting this heavy claim.

Eight Hundred Militiamen are now encamped at Brecon, South Wales, and with so many temptations much sin prevails. The men eagerly receive and read Gospel literature; old religious papers, tracts and periodicals for distribution, would be thankfully received by Secretary, Y.M.C.A., Castle-street, Brecon.

Caledonian-road, N.—The sale of work usually held in the autumn, will take place this year on June 16 and 17, at Worthing House, 1, Mountford-terrace, Barnsbury, the proceeds to be devoted to the expenses of mission work in this poor and thickly populated district in connection with the church of St. John the Evangelist. Gifts of needlework, clothes for the poor, &c., flowers, fruit, grocery, eggs, butter, hosiery, illuminations, will be gratefully received by Mrs. Charles Ough, Worthing House, Mountfort-terrace, Barnsbury-square, N.

Invalid Home, Polegate, Sussex. — This excellent Home is intended specially for cases of illness which are not eligible for other homes; those subject to epileptic fits are admitted, also sufferers from diseased bone, &c., and patients are allowed to remain as long as needful. An urgent appeal is made for a sum of £100 to defray current expenses, to pay off past debts unavoidably incurred, and to help towards the maintenance of free cases, viz., of those who from poverty and friendlessness are unable to offer any payment. Miss C. Henniker, 21, Derby-terrace, West Croydon, will be happy to give any further information.

Pamphlets.

Nurei. By A. Small. (*J. Menzies & Co.* 1d.) A sketch by one of our missionary ladies, giving a graphic picture of the characters and incidents met with in visiting Mohammedan zenanas.

King Mtesa, of Uganda. (*Seeley.* 3d.) An interesting pamphlet, containing extracts from letters and journals of the missionaries of the Church Missionary Society labouring in Central Africa.

The little book, Joy and Peace in Believing, which is in its 65th thousand, and has been much owned in bringing peace to troubled and anxious souls, is now to be had in the French language. (*Partridge.* 1d.)

"Hitherto:" The Story of the Orphans' Home at Sibton, near Yoxford, and at Yarmouth. (*H. B. Crisp. Saxmundham.* 6d.) This narrative of Divine interposition, timely help, and answered prayer, will profit any reader who may send for it.

Four Speeches of the late Earl Cairns on behalf of the Church Missionary Society have been published. (*Seeley.* 2d.) Admirers of the late lamented Earl will all be grateful for this timely and graceful tribute to his memory, as well as for the intrinsic value of the addresses.

The Purity Pledge: A Sermon by Rev. G. S. Muir, M.A. (*Elliot, Edinburgh.* 1d.) The evil and its remedy are here pointed out: the chief object being to bring under the notice of ministers and others the White Cross Movement. The Earl of Aberdeen commends the sermon in a few prefatory words.

The Mombasa Mission. This pamphlet narrates the history of the work done at Frere Town, East Africa, among the freed slaves, by the Church Missionary Society. Much valuable information is afforded. The price is 2d., and the pamphlet can be procured at the *Society's Offices, Salisbury-square, Fleet-street, E.C.*

Think. A Reply to Lord Bramwell's Plea for Drink. By Dawson Burns, D.D. (337, *Strand.* 1d.) Lord Bramwell fares ill under Dr. Burns' masterly handling. Each argument advanced in favour of the use of alcohol is subjected to severe criticism, and is easily disposed of. Lord Bramwell has after all done good service to the cause of Temperance by showing the weakness and poverty of arguments on behalf of the drink.

An article on "General Gordon's Theology," by Rev. H. Carruthers Wilson, M.A., appears in The Expositor for June, based on three years' intimate personal intercourse with General Gordon.

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

Southport Convention for the Spread of Scriptural Holiness.—June 22 to 27.

Mildmay Annual Conference.—Wednesday, Thursday, and Friday, June 24 to 26.

Keswick Convention.—July 27 to August 1; see "Notes and Comments."

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address 17, Claremont-square, London, N. Printed circular post free on application.

Rev. W. H. Aitken.—To June 12, Holy Trinity, Bordesley, Birmingham; 14 to 29, St. Silas, near Birmingham.

Rev. W. Haslam.—June 13, St. Peter's, Congleton.

Messrs. Fullerton and Smith.—To June 14, Oldham; August to December, London.

Messrs. Edward Hurditch and F. C. Spurr.—June, Reading; September and onwards, South Wales.

Mr. F. E. Marsh.—July 5 to August 23, Glasgow; November 8 to 22, Sheffield.

Mr. Henry Thorne.—To June 8, Ludlow.

Mr. J. M. Scroggie.—Dunoon, August; Glasgow, September; Kendall, October.

Mr. W. Spencer Walton.—To June 6, Hamilton, N.B.; 7 to 22, Carluke, N.B.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during June, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Stepney Meeting House.—**Mrs. G. S. Reaney gives an** address every Sunday at 3 p.m.

Agricultural Hall, Islington, N. — Sunday, June 7, 3.30 p.m., Rev. Dr. Thain Davidson; 7 p.m., Mr. Elvin.

Open-air Mission.—Annual sermon, Sunday, June 7, 11 a.m., St. Jude's Church, Mildmay-park, by Rev. D. B. Hankin.

Open-air Mission. — Special open-air services, Sunday, June 7, in Grosvenor-road, Pimlico (opposite St. George's-square), 3 to 4.45 and 6.15 to 8.15 p.m. Addresses by Rev. Trevor Fielder, Mr. C. De Selincourt, Rev. George Davies, Mr. C. F. Allison, Rev. T. J. Malyon, Mr. William Grove, Mr. Oscar Owers, and others.

Children's Special Service Mission.—Mr. E. Arrowsmith, Harrogate, to June 7; Southport, 14 to 25; Brighton, 27 to July 26; Mr. J. Spiers and Mr. Westall, Brecon; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in June, 3 p.m.; Mr. E. Salisbury, Redhill, June 20; Mr. H. S. Lidstone, Redhill, June 27.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. F. C. Spurr, Sunday, 7 p.m.; service on Wednesday at 8 p.m. Dalston Bible Depôt, 103A, Dalston-lane (temporarily), Mr. J. Bruce Low, Sunday, 7 p.m.; Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Dr. Popham, Sunday, 7 p.m.; Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. V. T. Onslow, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Geo. Hucklesby, Sunday, 7 p.m.; Thursday, 8 p.m.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Meetings for Germans, every Tuesday and Friday, 7.30 p.m., at 28, Finsbury-square, E.C., during June. Dr. Ziemann.

South London Evangelistic Choir. — Tent mission, June 4 to August 2. Pensbury-street, Wandsworth-road, week-evenings, 7.30; Lord's Day, 11 a.m. and 6.30 p.m.

London Female Penitentiary. — Annual meeting, at Stamford House, 191, High-street, Stoke Newington, N., Friday, June 26, 3.30 p.m., Earl of Chichester in the chair.

Evangelical Mission to Israel, 394, Hackney-road, E. —Eleventh anniversary, Tuesday, June 9, praise and prayer, 3 p.m.; tea, 5 p.m.; public meeting, 7 p.m. Christian friends are invited.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, June 5, tea at 6; meeting at 6.45. Address by Rev. J. Ossian Davies on "Christian Work and its Reward."

Upper Norwood, Stafford House, Tudor-road.—Rev. J. Denham Smith will give the address at the drawing-room meeting held this day (Thursday), 3 p.m. These meetings are held every Thursday at 3 and 8 p.m.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Rev. J. Guinness Rogers, Tuesdays, from 12 to 1, as follows: June 2, "Soul-drifting;" 9, "Faith and Charity; 16, "Piety and Pietism;" 23, "Spots in Feasts of Charity;" 30, "Christian Chivalry;" July 7, "Thorough."

Marylebone Medical Mission.—Annual meeting, Stafford Rooms, Titchborne-street, Edgware-road, June 16, 3.30 p.m. The Earl of Shaftesbury will preside. Speakers: Hon. and Rev. E. C. Glyn, Rev. Dr. Sinclair Paterson, Dr. Owles, Dr. E. Parker Young, Dr. R. Chambers, and others.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, June 5, all-day meeting, 10.30 a.m., prayer specially for the Lord's work; 3 p.m., an address; 7 p.m., open meeting; intervals for refreshments at 1 and 5. Sunday, at 3.30 p.m., and Tuesday, 11.30 a.m., Bible readings, by Miss Mason.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Monthly meeting for workers, Wednesday, June 3, tea at 6.15; meeting at 7 p.m. Daily prayer meeting, 1.15 to 2 p.m. (Saturday excepted). Bible study, 6.15 p.m., Tuesdays. Gospel service each Sunday, 6.30 p.m., Y.M.C.A. Mission Hall, Melior-street, S.E.

Exeter Hall.—Saturday, 8 p.m., Bible reading, by Colonel Puget; Sunday, 3.30 p.m., Bible lecture, for men only, by Dr. Anderson; 7 p.m., Gospel service, by Mr. Russell Hurditch.

The Priory, 198, Upper-street, Islington, N.—Thursday, June 4, 8.30 p.m., address, Rev. W. Gooderidge; Sunday, 3.15 p.m., address, by Rev. C. H. Walker (St. John's Hall, Highbury); 8 p.m., open-air meeting, Priory grounds; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

31, High-street, Hampstead.—Bible readings, by Rev. G. S. Karney, on "Life of Gideon," Thursday, June 4, and Wednesday, June 10, 8 p.m.

Conference Hall, Stratford.—Sunday, June 7, 3 p.m., Rev. W. J. Elvey; 7 p.m., Dr. McKilliam.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, May 30, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dock Labourers' Mission—(Free Meals) M. A. J. 2s. 6d.; S. A. B. £1	1	2	6
Hazelwood Home of Rest, Ryde—M. and S.	2	2	0
George-yard Ragged Schools—M. A. J. 2s. 6d.; T. N. J. 10s.	0	12	6
Thames Church Mission—M. A. J.	0	2	6
Mr. Rabinowitch's Work (Rev. J. Wilkinson)—L. M.	0	4	0
Mr. Fegan's Boys' Home—A. 2s. 6d.; N. E. A. L. 2s. 6d.	0	5	0
Colar Mission (Miss Anstey)—Miss J. A.	2	0	0
N.E. London Gospel Missions, Country Cottage—C. J. C. £1; J. C. 5s.; A. H. 5s.; W. S. M. 5s.; J. M. K. 10s.; Mrs. S. £1 1s.; Friend, 5s.; Friend, 1s.; E. J. V. 5s.; A. B. 10s.; A Cheerful Giver, £5; M. £5; E. and Bay, £1 5s.; W. S. T. £1 1s.; M. A. P. 10s.; M. A. B. 10s.; M. A. H. 5s.; G. M. P. £1; L. P. 5s.; M. R. 10s.; C. P., Clifton, 2s. 6d.; *(Two Mothers)* E. S. 5s.; Mrs. W. 5s.	20	14	6
Rev. R. W. McAll's Work in France—T. N. J.	1	0	0
Gratuitous Circulation of The Christian—T. N. J.	0	0	6
Dr. Barnardo's Homes—N. E. A. L. 2s. 6d.; A Friend, per Miss L. 2s.; A Cheerful Giver, £5; Truth, 5s.; Two Friends, £250	255	9	6
London Medical Mission—D. A.	0	15	0
Suppression of Traffic in English Girls—Thank-offering	0	5	0
East London Tract Society and Mission (Special Appeal)—A Cheerful Giver, £5; M. and S. £4; C. P., Clifton, 2s. 6d.; J. E. 2s.	9	4	6
Deptford Mizpah Band—A Cheerful Giver	2	0	0
Christian *Tract Fund*—A. B. 10s.; S. P. 2s. 6d.; J. E. 1s.	0	13	6
Rev. A. Benoliel's Work, Jews in Ghetto, Rome—Thankoffering	0	10	0
Mission to the Kabyles—M.	5	0	0
China Inland Mission—Thankoffering	0	5	0
Mrs. Bramwell Booth's Training Home—S. M. S.	1	0	0
Dr. Mahan's Work—T. E. McF.	0	10	10
Highland Temperance League—M. and S.	1	1	0
Day in Country Fund—S. P.	0	2	6
Bridge of Hope, Ratcliff—A Dressmaker	1	0	0
Evangelisation in Sicily—C. P., Clifton	0	2	6
Senor Martinez's Mission in Spain—C. P., Clifton	0	2	6
St. Giles's Christian Mission—A. M. E.	0	2	6
Testimonial to ex-Inspector Minahan—Thankoffering, 5s.; London Committee for Suppression of Traffic in English Girls, £5	5	5	0
Mildmay Mission to the Jews—E. C.	1	18	0
	£313	10	0

(Advertisements.)

Rev. W. Evans Hurndall—Reader of The Christian, 10s.

Bethnal Green Free Library, E.—S. W., annual, £3 3s.; donation, £5.

Country Holiday Cottage (Mr. Chorley)—H. H. 5s. 6d.; M. M. 10s.; J. P. and A. E. £1; Newton, 5s.; K. J. 5s.; Fairlie, 5s.; A. D. £1 10s.; Three Sisters, £5.

THE SICK CHILDREN'S DINNER-TABLE at 47, Earl-street, Lisson-grove, has had around it nearly 2500 children during the past year, beside those to whom orders for milk, chocolate, beef-tea, &c. have been sent. The report for 1885 says, "Every Monday, Wednesday, and Friday throughout the year, an interesting sight may be seen at half-past twelve o'clock in a pleasant little room at the above address, by those who care to come. The visits of ladies and gentlemen and their children are much desired."

SEASIDE RESORTS.—A pleasant, yet inexpensive holiday at the seaside may be had by tired women workers on applying to the Lady Superintendent of Victoria House, 51, Old Steine, Brighton, opened by the Young Women's Christian Association. The Home is primarily intended for members of the Association, but others needing rest and change are also welcome. The terms for board and lodging are most moderate, and everything is done to enable visitors to gain pleasure and benefit from the change. Several of my holidays have been spent at Victoria House, so that I can speak of the very great kindness received by all.

Fanny J. Plowman.

FIELD LANE REFUGES & RAGGED SCHOOLS,

VINE STREET, CLERKENWELL ROAD, E.C.

THE President, the Earl of Shaftesbury, K.G., has kindly consented to preside at the 43rd ANNIVERSARY, at the HOLBORN TOWN HALL, on Wednesday, June 10, at 6 30 p.m. The following Gentlemen will support the Chair and address the Meeting: Rt. Hon. Lord Mount-Temple; General Sir Henry Havelock-Allan, Bart., C.B., V.C.; Rev. Burman Cassin, M.A.; Rev. Joseph Dixon; Rev. John Morgan; Rev. J. Guinness Rogers, B A.; Rev. John Tuckwell. 200 Children from the Schools will sing during the evening. Tickets may be obtained of the Secretary. Upwards of 2,000 persons benefited weekly. FUNDS GREATLY NEEDED.

Treasurer: Wilfrid A. Bevan, Esq., 54, Lombard-street.
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WORKING LADS' INSTITUTE, Whitechapel.

Patron .. .. The Queen.

GRAND INTERNATIONAL BAZAAR at Cannon-street Hotel, E.C., on behalf of the Building Fund.

TUESDAY, JUNE 2.—To be opened by the Right Hon. the Lord Mayor.

WEDNESDAY, JUNE 3.—To be opened by the Right Hon. Baroness Burdett-Coutts.

THURSDAY, JUNE 4.—To be opened by Lady Brabazon.

SPECIAL ATTRACTIONS.

Tickets, 2s. 6d., 1s., 6d Contributions earnestly solicited.

On SATURDAY, JUNE 6, at 4 p.m., the Top Stone of the New Institute will be laid by Henry Hill, Esq., Hon. Sec.; after which a Meeting will be held for Praise and Prayer. R. C. Morgan, Esq., will preside.

F A. Bevan, Treasurer, 54, Lombard-street.
Henry Hill, Hon. Sec., 38, Bow-lane, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.
Established 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. ***The work is carried on in a spirit of love, and not of controversy.***

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meetings on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

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and 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the ***exact title*** "Scripture Readers' Society for Ireland," and ***not*** "Irish Scripture Readers' Society."

REDUCED GENTLEWOMEN.

THE Christian Public is aware by this time of the lamented death of my beloved sister, Julia Corke, the originator of the effort to establish the LUTHER MEMORIAL HOME, to grant rent-free rooms to the above class.

It is earnestly hoped and believed that this needed work may still be accomplished, that Christian Workers will take it up, and by their prayers, sympathy, and exertions to raise funds, strengthen the hands of the Treasurer (Miss Julia Fox, 54, Kensington Park-road, Ladbroke-square, Bayswater) and of myself, who, having worked in the cause from its commencement, will gladly take up this legacy of my beloved sister.

Funds continue to come in, which in all now amount to £300. Thanks to kind helpers. Cards for Collecting Shillings will be gratefully supplied, and Contributions thankfully received by the Treasurer, or by—

ANNETTE CORKE, Hon. Sec.,
120, Ledbury-road, Bayswater, W.

"WOMAN AND THE SCRIPTURES."

Lecture by Miss Corke, published by request.

To be had post-free, price 9d., from Miss Annette Corke, 120, Ledbury-road, Bayswater, W.

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With Preface by the Earl of Shaftesbury.

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Profits to be devoted to sending over-worked women, free, to Mrs. Marshman, London and Brighton Convalescent Home.

Society for Promoting Female Education in the East

(IN ZENANAS, HAREMS, AND SCHOOLS).

President:

THE DOWAGER MARCHIONESS OF CHOLMONDELEY.

Treasurer:

Sir W. R. FARQUHAR, Bart., 16, St. James's Street, S.W.

THIS Society was formed in 1834, for the purpose of promoting education based upon the Holy Scriptures among Eastern Females of all ranks and classes, either in their own secluded homes or in Missionary Schools. Its sphere of operations includes China, Ultra Ganges, Burmah, India, Ceylon, Mauritius, Africa, the Levant, and Persia. Zenana work is carried on by the Society's correspondents in various parts of India. More than 2,000 native ladies, many of them of rank and wealth, are thus receiving instruction.

The Committee now find it necessary to bring forward their need of immediate and liberal help; for while the fields are white unto the harvest, and opportunities of sending out labourers present themselves more frequently than at any previous time in the Society's history, and the work is steadily growing under the hands of the Committee, it is deeply to be lamented that the funds do not increase. Applications for Zenana and School Teachers are before the Committee, and they cannot send them forth; and urgent appeals for grants of money and of School materials have also been received, to which they are unable to respond. Let it be borne in mind that the object of this Society is to lead all under its influence to the "Lamb of God, which taketh away the sin of the world;" THAT IT WILL NOT GIVE EDUCATION WITHOUT THE BIBLE; that it was the first to send forth teachers for Hindu Zenanas, and for Turkish harems, and the earliest organised in England for the benefit of the females of China, India, Africa, and Syria (with one or two exceptions of limited sphere), and it will surely be allowed that it is no untried work on behalf of which the Committee so earnestly plead. The Lord has owned and blessed their humble efforts; are they to stand still because His people do not allow them the means for going forward?

Contributions will be gratefully received by the Secretary, Miss Webb, 267, Vauxhall Bridge-road, S.W.

THE CHILDREN.

WHY do children grow up so indifferent to God, their own Father and Mother, and true Bible Religion? What answer will many *Parents* give to this momentous question?

We all know life begins at home, and the strongest impressions are made between the ages of four and ten. For many years Parents had no proper system of *Bible* Catechisms to enable them to teach their children the great things of *God* and *Religion*, and it is impossible for *Parents* to teach and train them right without.

The Systematic Bible Teacher and Bible Voices for the Young, post free, 2s. 6d.,

contain a complete system of Standard Catechism and Scripture Lessons, by good Dr. Watts, the Westminster Assembly, and the late R. Mimpriss, graduated to suit all ages from infancy to maturity, and which enables Parents to teach one child or a family of twelve children, Teachers to teach a class of twenty or a school of five hundred, Educated Ladies to teach all ages, or Ministers without study to conduct a quarterly examination so that all can answer, and also carry home the lessons for parents to both train and profit by all the week. Here is the one hope for *Parents* in the training of their dear children. VISITORS TO LONDON should call and learn about the system at the

SYSTEMATIC BIBLE TEACHING MISSION, 67, Paternoster-row, London, E.C.

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The Right Hon. the Earl of Aberdeen.
Sir Henry Gordon, K.C.B.
The Very Rev. Dr. Butler, Dean of Bristol.
And the joint Committees of the "Ragged School Union" and the "Reformatory and Refuge Union," &c., &c., &c.

The Object of the Gordon Memorial Fund is to benefit Poor Children by the application of the income in the following, among other ways:

1. Paying for the Maintenance of Poor Children in existing Homes and Institutions.
2. Paying for the temporary Maintenance of Poor Sickly Children in the Country or at the Seaside.
3. Aiding Young Emigrants and giving them a start in life.

The Committee will strive to promote the future welfare of the Children of the Poor, the "Kings" and the "scuttlers," as the late General Gordon delighted to call them when extending to them a helping hand.

A "Boys' and Girls' Gordon Memorial" will form part of the general plan, all subscriptions for this branch being applied to a specific purpose.

Contributions may be sent to the Treasurers; or to the London and Westminster Bank, Lothbury, E.C.; or to any of its branches.

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Hebrews vi. 19.

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Many of the young women admitted being mothers or about to become so, the extra care they require, and (when friendless) the help that the Mission must give towards paying for their infants at nurse during the first few months of the mother's return to service or other occupation, causes the work to be unusually costly, and subscriptions are much required, sent either to Mrs. H. Stuart-Wortley (President of the Ladies' Committee) at her private address as above, or to Messrs. Morgan & Scott.

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EXTRACTS.

"Simple and child-like hearts, that have newly entered into the joy of salvation, ignorant of scientific theology, but hungering and thirsting for God, turn to the writings of John with never-failing desire, and find in them green pastures and living waters. To a large extent it is the same with those who have reached the most advanced stages of Christian experience, whose spiritual nature has become deepened and expanded by the manifold teachings of God. Here the simplicity of youth and the ripest and holiest wisdom of age agree. I have taken pains to inquire of many belonging to both classes how they have been guided in their reading, and what they have found most fruitful of spiritual blessing and delight; and almost every answer has included—at least—the Gospel of John, often named in a tone of personal affection, as men name a dear friend."

From "John, whom Jesus loved."

"In our homes we are ourselves responsible for the lighting of our lamps at the proper time, for the supply of oil to them, for the brightness of the reflectors, and for everything else connected with their shining; the lamp has neither will, nor choice, nor faculty of consent or resistance. So, too, it was with the lights of the Tabernacle and Temple. But it is otherwise with Christian churches; the material of which they are composed is not dead, but living; and the grace of the Lord must be met on our part by faith and prayer and hearty consent. He does, indeed, work in us to will, as well as to do of His good pleasure; but it is a working in human *hearts*. He is not far away from us; He is in our very midst; and He only waits our asking to give us all we need in order that we may shine as lights in the world."

From "Thy First Love."

"Two men may do the same thing so far as the outward appearance goes; for example, may give to the same charity, or kneel in the same place of worship, or say *Amen* to the same prayer. You may not be able to discern a shade of difference, and yet the 'works' may be as opposite and as wide asunder as heaven and hell. The Lord claims to 'know' the works of the Laodiceans, in the profoundest and most penetrative sense, inwardly and hiddenly as well as outwardly. '*Thy works*,' in all that they are and all that they mean and involve, lie open under Mine eye, in the broad, bright sunshine, as they do not lie open even to thyself."

From "Behold, I stand at the Door and Knock."

"Some of God's hired servants are called upon not to work, but to wait. A poor old sister in the workhouse waited for orders from Christ, and could only hear Him saying, 'Lie still and cough.' Many are called upon to glorify God in lives of meek submission spent upon sick beds on the edge of the grave. Let them not murmur. 'They also serve who only stand and wait.' It is not theirs to run with the thousands who speed over sea and land to do the Lord's bidding; but by their saintly patience, their constant trust, their joyful unworldliness, they may be made an abiding blessing. And, doubtless, great reward will come to them in the day when the meek shall inherit the earth, and the merciful shall obtain mercy."

From "Calls to Christ."

"It was never God's plan that the children of Israel should spend those dreadful forty years in the wilderness. He led them up to Kadesh-Barnea within a very few months after they came out of Egypt; and had they been obedient they would have gone into the land at once, and that without passing over Jordan at all. But on the border of that land they murmured and doubted, and sent up spies to see if the Lord's promise was true, to judge for themselves whether they could possess the land. They fell into unbelief there. And when the spies came back, in spite of the earnest remonstrance of faithful Joshua and Caleb, the Israelites rebelled against the Lord, and would not go up to possess the land. Then it was that the Lord turned them back; and for forty years they lived only to provoke and tempt Him."

From "Out of Egypt."

"The simplicity and naturalness of the Bible are most striking. Where else can be found such graphic pictures of parental and domestic life? The straightforward delineation of its most conspicuous characters; its record of the sins of God's people with the same impartial pen as is used for the setting forth of their virtues; its lofty moral tone; its sublimity of thought; as well as its superhuman authority—all bespeak its unique character. For like the Master, of whom it is the constant and consistent witness, its words are with authority. It never speculates or halts in its teaching, but drives straight to the mark in its ever recurring 'Thus saith the Lord,' in the Old Testament, and in the 'Verily, verily, I say unto you,' of the Master."

From "In the Volume of the Book."

"'My son, know thou the God of thy father, and serve Him.' Take his yoke upon you: it is not galling, it is easy; take his burden upon you: it is not heavy, it is light. Yes; his service is a reasonable service, it is perfect freedom. This choice you will never repent. Believe me, the ways of wisdom are ways of pleasantness, and all her paths are peace. Believe me, or, rather, believe Him who cannot lie—'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' Have you made this choice in your heart? Then, in the next place, make an open avowal, a public profession of it. Yes; come out from the world, take your stand openly upon the Lord's side. Let your conduct speak this language:

'I'm not ashamed to own my Lord,
Nor to defend his cause.'"

From "Addresses to Young Men."

"Just as Annan was going to enter the enquiry-meeting the hall door was closed in his face, and he reeled down the steps, exclaiming 'Great God, am I shut out of salvation for ever?' Away he went to the house of a friend, who assured him he might find an entrance into the hall by another door. In breathless haste he returned to seek the door, but in vain. These are small matters; but to an awakened soul such things seem to speak with the voice of God. At the midnight hour he entered my room and stood before me, his eyes wild and red with excitement, and his countenance black and terrible. His whole body, a frame of iron, shook and quivered. Knowing something of the man I feared he was about to lay hands on me, and take vengeance for some words of reproof. Very different was the case. Robert had now no blows but for himself; and with words of keen and cutting self-condemnation he asked the question of questions, 'What must I do to be saved?'"

From "The Christian Hero."

"You notice that the Book of Ruth contains the history of a Jew who went into a far country; in fact, I might say that the first chapter of this book is the fifteenth of Luke over again. We get a Jew backsliding, and through the means of that Jew's backsliding you will find that a poor Gentile girl is brought out of the Gentile country into the land of blessing. Then this girl marries a rich Jew, Boaz; and there we get a picture of the Lord Jesus Christ marrying the Church. Then after the rich Jew and the poor Gentile are united, you see the blessing turns back to the Jew. And I think that is just what the New Testament teaches of the way in which God is going to deal with the Jew by and by. He has backslidden, and the Gentiles are blessed; the Church of God will be united to Christ, and then the Jews will be blessed again."

From "Ruth, the Moabitess."

"It is resurrection power that saves us; and resurrection power can only be shown where there is real death. So in the case of Lazarus, wherein the Son of God was to be glorified. Jesus tarried four days until Lazarus was dead; not sick merely, but dead. Then He came to Bethany; and resurrection power had the opportunity of manifestation. The dead one was made alive; the Son of God was glorified; and joy and gladness filled the home. Reader, is the blessing delayed in coming to you because the Lord is waiting for you to see yourself dead: not sick merely with sin, but dead—condemned already under the curse of the broken law, and without a spark of the life of God in your soul? There is one of two conditions for all: Dead or Alive. There is no middle ground."

From "Life, Warfare, and Victory."

"One day a discussion on the evidences of the truth of Christianity arose among the stone-cutters. Duncan Matheson was the champion of the Bible. The leading sceptic, beaten in argument, assailed religion through the inconsistencies of its friends, declaring that Matheson was the only consistent Christian he had ever met. This compliment to his external morality, instead of pleasing his vanity, aroused his conscience, and he secretly charged himself with sheer hypocrisy in defending the truth, to whose divine power he felt in his heart he was an utter stranger. Another day, seeing a fellow-workman look sad, he expressed his sympathy, and found the man was distressed about his sins. Matheson took him aside, and although himself ignorant of the righteousness of God, and justification by faith in the Lord Jesus, directed him as best he could to the path of life. But this act recoiled on himself; and his conscience, now constantly awake, began to upbraid him. 'You're a hypocrite,' said he to himself; 'you point others to Christ, and all the while you are treading the way to hell yourself.' Then followed a fierce struggle between light and darkness; his soul was tortured almost to madness—a crisis was at hand."

From "Duncan Matheson."

"I tell you, when the Spirit of God is on us, the world looks very empty; the world has a very small hold upon us; and we begin to let go our hold of it. When the Spirit of God is upon us we shall just let go the things of time, and lay hold of things eternal. This is the Church's need to-day. We want the Spirit to come in mighty power, and consume all the vile dross there is in us. Oh that the Spirit of fire may come down and burn everything in us that is contrary to God's blessed Word and will."

From "Power from on High."

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(Continued from page 3.)

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NORTH EASTERN HOSPITAL FOR CHILDREN, Goldsmith's-row, Hackney-road, E.—Under Distinguished Patronage.—A Grand Fancy Bazaar in aid of the Funds of the above Hospital is to be held at the Cannon-street Hotel on June 24, 25 and 26. To be opened by Her Royal Highness The Princess of Wales. Admission—June 24, 12.30 to 3, 10s. 6d.; from 3 to 7, 2s. 6d. June 25, 12 to 5. 2s. 6d.; from 5 to 8, 1s June 26 12 to 7, 1s.—Applications for tickets to be made to the Hon. Secretary, A. Devitt, Esq., 6, Mincing-lane.

STOCKWELL ORPHANAGE, Clapham-road.—President: Rev. C. H. Spurgeon. Annual Festival, Thursday, June 18, 1885. Chairman: The Earl of Aberdeen. Speakers: Revs. C. H. Spurgeon, J. A. Spurgeon, David Davies, A. G. Brown, W. Barker, D.D., W. Willis, Esq., M.P., and others. Grounds open at 2.30. Band and bell-ringing. Public meeting at 6. Feast of lanterns, &c. Refreshments. Admission 6d. Tickets at gates.

GEE STREET Mission and Ragged Schools, Goswell-road, are much in need of funds to carry on the Lord's Work. Subscriptions will be thankfully acknowledged by the Hon. Secretary, Henry Rudgley, 82, Wood-street, Cheapside; Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; Bankers, Messrs. Barclay, 54, Lombard-street.

LAWYERS' PRAYER UNION.—It is proposed to hold another Social and Religious Meeting in London, for Barristers and Solicitors, and their Clerks only, on Thursday, June 18, 1885. Mr Baron Pollock in the Chair. Any gentleman in the legal profession or their clerks who desire to attend or will assist in inviting others, are requested to apply to

Mr. H. C. Nisbet, 35, Lincoln's Inn-fields.

PRIVATE HOME-HOSPITAL, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and midwifery cases). For terms, apply Lady Superintendent, enclosing stamped envelope. The Trustees earnestly ask contributions for free bed.—34, St. George's-square, S.W.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

SAILORS' REST AID SOCIETY.—Rests for Naples, Messina, Pozzuoli, &c. Mission ship for Mediterranean. Seamen's Gospel Temperance League. Treasurer, S. J. Alexander, Esq., Weston-super-Mare; or office of The Christian.

LIVERPOOL BETH-SHAN Faith Healing Home, 11, Great George-square. Meetings every Tuesday, 7.30, and Friday, 3 o'clock, Sunday, 7.30.—Address Miss Bailey.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house Drives given. Terms 21s. per week, inclusive For particulars apply to

Mrs. Griffith, 45, Finsbury-square, E.C.

RESCUE WORK IN POPLAR.—Manor Cottage, Kerbey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

LECTURES AT STAFFORD ROOMS.—Mr. B. W. Newton proposes (D.V.) to resume his Lectures on Prophetic and Other Parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware-road, on successive Tuesday Mornings, commencing on Tuesday, May 12, at Half-past Eleven o'clock.

A DAY IN THE COUNTRY.—Subscriptions earnestly solicited on behalf of 400 children of the Mansfield-street Sunday School.—Edward Johnson, Superintendent, 11, Fentiman-road, S.W.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful, Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

PARIS. — Mdlle. Viénot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

MOIRA COLLEGE FOR LADIES, Bodorgan-road, Bournemouth.—Principals, Mr. and Mrs. Charles B. Ingham and Miss Connah. In addition to the limited number of ordinary pupils, four Young Ladies are received as residents, who have finished their school life, but who desire to continue the earnest, regular study of the various branches of art, literature, and general knowledge, under guidance and encouragement and with helpful surroundings. Those are especially invited who desire to make life solid and practical, and who believe that it ought to be placed under the absolute control of Christian principle. References of the highest character given and required.

EASTBOURNE, SEA HOUSE SCHOOL. — Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials &c., apply to Mr. Esam.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford-hill, London, N.—Miss Brown and Miss Good (who for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive 20 Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

HOLLAND HOUSE, Clarence-parade, Southsea. — School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

HAINA, NEAR WILDUNGEN, Regbez, Cassel, Germany.—Rev. Soldan receives several young Ladies Healthy situation of the house, amidst beautiful mountains. Usual accomplishments. Christian training and family life. Moderate terms.

A LADY RESIDING in a healthy country village on the South coast has a vacancy for two Children requiring either a permanent home with education, or change of air, during summer months. Good references. Terms moderate.—L., The Library, Station-road, Bexhill.

LADIES' SCHOOL, 14 miles from Manchester, to be sold, on account of failing health. Fifty-four day pupils, four boarders. Is an excellent opening.

Mr. Rowcliffe, 7, Mount-street, Manchester.

TRAINING SCHOOL for Girls intended for domestic service. Solid plain education, with instruction in cooking, laundry, needlework, &c. Payment £10 yearly.—For particulars address Miss Simcox, 54, Calthorpe-road, Birmingham.

HIGH-CLASS SCHOOL, in Highgate, London.—Rev. G. D. Bartlet, M.A., receives twelve Boarded Pupils (from nine years). Thorough grounding, individual attention. Careful Christian training, and a superior home. Among 2,385 candidates, in Latin (last Local Cambridge Examination), a pupil of this school stood fourth in merit. Highgate is strongly recommended by the medical profession. Reference permitted to Rev. W. Boardman, 3, Highbury-place, London, and Rev. Chas. Graham, Shepherd's-bush.

BRIGHTON.—EDUCATION.—Mr. Alfred Clarke, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs H. Grattan Guinness, Harley House, Bow-road London; Rev. W. Haslam, 66, Marina, St Leonard's.

THE REV. J. B. FIGGIS wishes to recommend Mrs. Lankester's School, Dover House, Clifton-hill, Brighton, to parents seeking a school for their children. Terms moderate Prospectus on application.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

OAK HOUSE SCHOOL, Bexley-heath, Kent (12 miles from London). Principal—George E. Oxley, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application.

MARGATE PREPARATORY SCHOOL for Little Boys. Conducted by a Lady of great experience. Moderate terms. Good references. Delicate boys carefully tended.

Principal, Essex House, Cecil-street, Margate.

MRS. NORWOOD EARLE is anxious to obtain a few more Boarders and day Scholars. Home comforts. Mother's care. High testimonials. Healthy part of Ealing.

Gowbusk Villa, Richmond-road, South Ealing.

GOVERNESS - PUPIL required, now or in September. The daughter of professional or private gentleman preferred. Parents with limited resources can secure all the advantages of a very superior education, English and continental, with sound Christian training, on greatly reduced terms, in return for assistance half an hour daily. The School is well-known in religious circles, long established, and highly recommended.—Principals, care of Rev. W. S., The Rectory, Ashford, Barnstaple, N. Devon.

GERMANY.—Parent desiring to educate a son in Leipsig or Berlin seeks correspondence with Christian parents having sons there, or any who can advise on the matter.

Mrs. F. Law, Newton Abbott.

GOVERNESS. — A young Lady, late student at Queen's College, London, desires a re-engagement. Near London preferred. Acquirements: English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.

A. B., Bockleton, Tweedy-road, Bromley, Kent.

EXPERIENCED GOVERNESS seeks re-engagement, to children under 13, now or at Midsummer. Good English, elementary French, music and drawing. Excellent testimonial.

Miss Bowen, St. Merryn, Padstow, Cornwall.

WANTED, by a Christian Gentlewoman, a re-engagement as Governess, Companion, or Lady Housekeeper. Has had much experience in the management of children, and is fond of them. Excellent references.

J. J., 22, Nassau-street, Mortimer-street, W.

UN LICENCIE EN THEOLOGIE, bachelier dès lettres (Suisse Française), désire une place de professeur dans un pensionnat ou une maison particulière.—E. Bovon, Terreaux 3, Lausanne, Suisse.

REQUIRED immediately, Christian gentleman (Open Brethren preferred), to take charge of a School, temporarily, but with probability of permanent sub-mastership. — Preceptor, Mr. Bickle's, Stationer, Clifton, Bristol.

WANTED, A TUTORSHIP in Mission Work, for a Theological Student for the summer months—Rev. W. B. Alexander, 36, Bloomsbury-square, W.C.

Appointments, Situations, &c., Wanted.

MISSION HALL or Coffee Palace Superintendents. — Advertiser recommends a Christian couple for the above, or similar position, where devoted workers are needed. — James Guthrie, 25, Lily-crescent, Newcastle-on-Tyne.

CLERKSHIP desired by a Christian young man (21). Abstainer. Willing to begin at low salary, not having had experience in the work. Five years' high character.

Campbell, Mayfield, Ashbourne.

WORK OF ANY KIND greatly needed by Advertiser, aged 40, unmarried. Good writer and well-educated. Town or country Would give reasonable time. Good references.

H., 10, Mildmay-road, N.

AS BUTLER, or Indoor Servant. Experienced. Aged 35, medium height, and Christian abstainer.

Butler, 42, New Peploe-street, Chester.

GARDENER, Head. Decided Christian. Meets simply in the name of Jesus. Has lived in large establishments, from which he is highly recommended. Age 33.

D. N., 13, Francis-street, Chester.

COACHMAN, thorough, one or more Married, age 34, no family; total abstainer. Recommended by Dr. Chambers.—H., care of Dr. Chambers, 43, Carlisle-street, Edgware-road, London.

LIGHT EMPLOYMENT wanted, in or near London, by a man aged 28. Disengaged. Abstainer. Fair scholar. Highest references. Earnest Christian. Small salary. Must have Sundays.—R. D., 4, Platt-terrace, Putney.

WILL ANY CHRISTIAN FRIEND help a Clergyman to find a situation for a Young Man as Assistant in a good general ironmongery business? Christian influence desired.

Vicar, Great Broughton, Carlisle.

LAD, AGED 16, as Page and help in Stable. Understands his work. Steady, teetotaler. Good-looking. Also, situation as Under Gardener or Groom for Young Man. Highly recommended.

Mrs. E. R. Lloyd, Spark Hill House, Birmingham.

HOUSEKEEPER or Matron. A useful Lady (43). A Christian, thoroughly domesticated, well recommended.—A. C., Hanley Villa, Percy-road, Kilburn-park, N.W.

LADY-HOUSEKEEPER to a Gentleman, or Governess Housekeeper, where the children are under ten years old. Re-engagement desired; domesticated, musical, fond of children. Six years' testimonial. Highest references.—Beta Stallwood, Stationer, High-road, Knightsbridge, W.

A LADY RECOMMENDS a Christian Widow as Housekeeper, Maid, or in any similar position of trust. Speaks French, understands dress-making and millinery. Good references.—B., 5, Ladbroke square, Notting-hill.

WANTED, by two experienced Matrons, together or separate, one as Head, the other Second or Sewing-Matron, in a Home or Institution. Ages 40 and 31. Good references.

S. B., Mr. Walters, 3, Glebe-street, Chiswick, W

TWO MATRONS require re-engagement. One has had experience as Head Matron for some years.

E. L., 21, Finsbury-road, Albion-hill, Brighton.

AS ASSISTANT MATRON in a Home or Institution. Abstainer. Member of the Church of England. Age 31.

E. Chapman, 71, Abington-street, Northampton.

YOUNG LADY seeks an engagement as Lad'ys Maid or Mother's Help, &c. Decided Christian. Thorough dressmaker. £16 to £20. Age 21 Fond of children.

H. D., 35, Yerbury-road, Holloway, N.

USEFUL COMPANION, Mother's Help, or Housekeeper, in small family where servant is kept. Active, good needlewoman. Thirty years' experience in household matters. Abstainer. No salary required.—D. L. T., care Davies & Co., Advertising Agents, Finch-lane, Cornhill.

COMPANION. — Young Lady desires engagement in Christian family. Accustomed to Gospel work. Could assist in studies. German (acquired abroad), painting (oils and on china), music, &c.—A., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A GENTEEL SITUATION wanted, by a plain Farmer's Daughter. Good plain needlewoman. Thoroughly domesticated. Eight years' experience in housekeeping. — L. A., care of Messrs. Hart & Son, King-street, Saffron Walden.

A SITUATION wanted, in a Christian family, as Good Nurse to children not under a year; or a Sewing Maid. Age 28.—Nurse, St. James' Vicarage, Muswell-hill, London, N.

A LADY WISHES to recommend, most highly, a certificated Monthly Nurse, of good appearance, clean, sober, very clever, and kind. Would be invaluable for Lady's first baby Disengaged the end of June. — Mrs. Davis, Mrs. Pouncy's, Holme, Wareham, Dorset.

WANTED, by a middle-aged, trustworthy servant, a situation to wait on elderly lady, or other situation where duties are light. Near London. Five years' good character. Dissenter's family preferred.—H. G., 101, Inverness-terrace, Kensington-gardens, W.

A LADY WISHES to recommend a respectable young woman as a Sewing-maid or young Lady's-maid. Two years' good character from last place.—C. C., Farrant's, Bickley, Kent.

A GOOD COOK seeks a situation in London, where kitchen-maid is kept. Eighteen months' good personal character.

25, West-street, Croydon, Surrey.

A LADY WISHES to recommend, as Under Housemaid, a girl of 19, who has been with her for three years as Under Nurse.

Mrs. Archibald, 3, Amersham-road, Putney, S.W.

WILL SOME CHRISTIAN, living more than 100 miles from Plymouth, take as General Servant a woman, age 22, who has been in a refuge seven months.—Mrs. Robins, The Refuge, 2, Gasking-place, Plymouth.

WOULD ANY LADY, or Invalid, wishing for a Companion, receive a young Lady of very good family, who needs a home, and to be under firm, Christian influences.—For particulars, apply to Miss P., 15, Church-road, Upper Norwood, S.E., stating salary, &c.

A LADY WISHES to recommend a country Girl (16) as Kitchen-maid. Has been out, and can have a good character. Very obliging. S.W. district preferred.—A. B., Painter's Library, 102, Richmond-road, South Kensington, S.W.

Evangelistic.

OPEN-AIR PICTURE TEACHING for tent, special, school, harvest, or seaside. Thrift, Temperance, and Gospel lecture. "Goes straight home to the people." Or Itineracy on faith basis and hospitality.—Joseph Downe Cox, 159, Camberwell New-road, S.E.

GENTLEMAN wants work or situation in God's service. Been used to Mission preaching in and out doors, Bible-classes, &c. Testimonials and references.
C., 5, Mill-cottages, Richmond-road, Romford.

Appointments, Situations, &c., Vacant.

WANTED, IN MALTA, man and wife to take charge of Soldiers' and Sailors' Home, having 50 beds, refreshment, lecture-rooms, &c. Must be abstainers. Preference will be given to Christian people without family. None but competent, experienced persons need apply.—Address, with full particulars, Rev. J. Laverack, Floriana, Malta. (Postage to Malta, 2½d.)

A YOUNG CLERGYMAN, at present blind, seeks a Christian Gentleman of some independent means, and on the lines of faith-healing, if possible, to act as his guide and companion, and to co-operate with him in Gospel work on the Continent. Board, lodging, and travelling expenses defrayed.—For particulars apply X. Y. Z., 5, Noel-street, Colebrooke-row, Islington, London, N.

TO PARENTS.—A vacancy occurs in the office of an Architect in good practice, for a youth of good education and principle, as Pupil.
R. H. H., 3, Lombard-court, Lombard-street.

MANAGER wanted, for Coffee House in the country. Married couple, without family. Abstainers. Husband to find employment during day at some trade, or otherwise.
Blacker, 33, Portland-place, London, W.

GARDENER AND WIFE wanted, to live in a house near London. Must be thoroughly trustworthy, and without children. The wife to take the place of plain cook.—Apply by letter, stating ages and wages, to R. M., Messrs. Dawson & Sons, 121, Cannon-street, London, E.C.

WANTED, AS GARDENER (Head), one who is thoroughly experienced in all branches of the work. Would have two men and two lads under him. A large family objected to.
Miss Onslow, Alresford, Hants.

ENERGETIC CHRISTIAN YOUTH wanted, to assist in the Bar, and be generally useful. — Apply personally or letter to Manager, Calverly Coffee House, 10, Calverly-road, Tunbridge Wells.

A SUPERIOR PERSON wanted, between 30 and 40, accustomed to Invalid Nursing, for a Lady partially paralyed. Personal reference required. Abstainer preferred.—Apply, personally or by letter, 54, Queen's-road, Norland-road, Notting-hill; close to Uxbridge-road Station.

A CHRISTIAN LADY-HELP wanted (abstainer), as Companion to an Invalid Lady; to superintend housekeeping, and willing to help in Gospel mission work when required.
N., 25, Victoria-street, Shrewsbury.

AN EFFICIENT, well-principled, House-Parlourmaid wanted, for a clergyman's small family in Hertfordshire. Good needlewoman. Church of England. Wages £16 to £18. No beer.—Mrs. S. W., West Lea, Ripon.

A CHRISTIAN NURSE wanted, about 25 years, single-handed, for four children, youngest fourteen months. — Apply by letter, stating particulars, wages, and references, to Mrs. Scott, Woodridings, Pinner, Middlesex.

A GOOD PLAIN COOK, willing to help in general work, wanted, in a small family (clergyman's). Wages about £16. — G. A., Oakleigh, Queen's-road, Kingston-hill, Surrey.

CAN ANY LADY recommend a thorough good Cook for the country? Kitchen-maid kept? Dairy and baking. Church of England. Kindly state age and wages required. All found except beer. Wanted in July.
Mrs. Bosanquet, Dingeston Court, Monmouth.

A GOOD PLAIN COOK wanted, in a gentleman's quiet family. An easy place. Good character from last situation indispensable. State age, wages.
M., 11, Park-gardens, Ealing, W.

GOOD PLAIN COOK required.—Two in family. Four women servants; boy gives help in cleaning. Age from 30.—E., Thompson's Library, Malvern, Worcestershire.

GOOD PLAIN COOK, one who has been General Servant not objected to. To take part in housework. Personal character indispensable.—Apply before 12 or after 6 o'clock, to Mrs. Maynard, 10, St. John's Park, Upper Holloway.

A LADY REQUIRES two respectable, active young girls as Plain Cook and Housemaid. Must be well recommended. Church of England. To reside at Bedford.
A., Elmhurst, Friends-road, East Croydon.

WANTED, JULY 1, for two Ladies in Bedford, good General Servant, who can cook. Help given. Age over 22. Wages £14 to £16. Temporary address,
Mrs. Waller, Tirley Vicarage, Tewkesbury.

A MAID wanted, for one little girl. A good needlewoman, and willing to assist in light housework.—Mrs S., Beverley, Leigham-Court-road, Streatham, S.W.

TEA AGENCY.—Agents (male and female) required everywhere to sell our pure Teas. Our wholesale prices (from 1s. 4d. per lb., upwards) leave a large profit to agents. Lady agents are most successful in obtaining orders from friends, and derive a good income from this source. Schools and large consumers supplied direct.—Samples free, of The United Tea Growers' Association, 14, Union-court, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.
WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Sir William and Lady Fox, Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., and numerous readers of *The Christian*. *Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. *to* 2s. 6d. Printed Tariff on application to Frederic Smith.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d. Tariff and testimonials on application. Patronised by Ministers of all denominations.

MRS. GREATLEY'S CHRISTIAN BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. Economy, comfort, and easily accessible. References to Rev. Dr. Thain Davidson and Rev W. Norris. Terms from 2s. 6d. for bed and breakfast.

VISITORS to London will find comfortable Bed-rooms, from 2s. nightly, with use of Sitting-rooms, &c. (Board optional), at Tranter's Temperance Hotel, 8 and 9, Bridgwater-square, Barbican, near St. Paul's Cathedral, G.P.O., and Aldersgate-street Station. Established 1859. Tariff, and "A Week's Guide to London," free on application.

BOARD AND RESIDENCE. — Comfortable Home offered to one or two Gentlemen in a respectable family. Piano, bath-room; late dinner. Moderate terms.
5, St. Mark's-villas, Sandringham-road, Dalston.

ROTHESAY, Scotland.—The House of Rest, Argyle Lodge, combines the comforts of a Christian home with the advantages of an hydropathic establishment. Terms from 25s. per week.—Prospectus from C. Campbell.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

HASTINGS HYDROPATHIC ESTABLISHMENT. — Charming Health Resort. Beautifully situated, purest air, abundant sunshine. Turkish baths, with sea-water plunge; Droitwich, ozone, and all other baths, with skilled attendants. Moderate charges.—For prospectus, apply the Secretary.

BOURNEMOUTH.—Mancetter, St. Michael's-road. Superior Boarding House removed from Ivors, Old Christ Church-road. One of the best positions. Close to the sea. Large, comfortable, and well-furnished rooms.
For terms, &c., address Proprietress.

EASTBOURNE.—Shaftesbury Temperance Hotel, first-class, 125, Seaside-road. For tariff, apply to Miss Weatherly, Manageress.

WEST HOME, Belmont, Twickenham, Middlesex, now ready to receive Ladies of intemperate habits. Comfortable accommodation. Careful supervision. Christian influence. From 21s. to [illegible] weekly. Subscriptions in aid of first outlay will be thankfully received by Miss Pollock, Woodlawn, Hanworth, Feltham. Full particulars forwarded on application.

SOUTHSEA.—Solent House Boarding Establishment, 16 and 17, South Parade.—Two houses in one. Very fine dining, drawing, smoking, and private sitting-rooms, all facing sea and the Isle of Wight. Terms from 30s. to two guineas.—Miss Baker.

HOTEL
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The Valley of Engelberg, near Lucerne, Switzerland, 3,400 feet high, with its Kurhaus and Hotel Sonnenberg, the property of Mr. Henry Hug. Summer stay, unrivalled for its grand Alpine scenery, as well as for the curative efficacy of the climate against lung and chest diseases, coughs, nervous ailments, &c. Clear bracing air, equable temperature. Recommended by the highest medical authorities. The Hotel Sonnenberg, in the finest and healthiest situation facing the Titlis and the Glaciers, is one of the most comfortable and best-managed hotels in Switzerland. Beautiful, varied, and interesting excursions. Shady woods. Alpine Flora. English Chapel. Resident Physician. Season, May 15 to October 15. Terms for pension, including everything, from £2 a week upwards.

AN EVANGELIST DESIRES to Let his Furnished House for two months in the summer. Elevated situation; overlooking town, wood, and river. Ample opportunities for Christian work.—Somersetshire, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

DURING JUNE, or for a Fortnight, nice country Apartment, not too secluded, with entire use of nice pony phaeton, and lad to drive.
Belle Vue, Emmor-green, Oxon, near Reading.

SEASIDE HOME.—A Lady, having a prettily-situated, semi-detached villa at Weston-super-Mare, with a sea-view, wishes to meet with one Lady or two Sisters to live with her. References exchanged.
L. M., Robbins' Library, Weston-super-Mare.

HOME, quiet and comfortable, is offered in a Christian family, for a Lady, Gentleman, or both. No objection to an invalid or mental patient.
M. W., Marsh House, High-road, Tottenham.

BOARD AND RESIDENCE required by a Lady, in a Home connected with Christian work. — A. B., Post-office, Wormley-hill, near Godalming, Surrey.

A CLERGYMAN would be glad to be received, on moderate terms, in a Christian family, during Mildmay Conference.
Rev. Edward Hoare, Magdalene Vicarage, Lynn.

HOME OF REST, Buckingham Cottage, Bickley, Kent.—For Women in business, telegraph clerks, &c. Weekly payment, 8s. Medical certificate and reference required.
Miss Lyell, 9, Cornwall-gardens, S.W.

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(Continued on page 26.)

COMMON SENSE.

No doubt many who read from time to time such statements as the following, feel a certain amount of hesitation in accepting them in their entirety; indeed, we know that many eschew their claims altogether, and even if they condescend to peruse them, set them down as "manufactured," or, perhaps, whisper that imagination can go a great way, and do a great deal. We would not seek to argue with anyone disposed to view matters in this light, but recommend them to apply for our Seventh Report, just issued, which, while it ratifies the reports of former years, also treats of some of the work accomplished during the past two years.

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The Christian.

"HOLINESS AND HEALING."

A VERY remarkable Conference, holding three sessions daily, through five long and hot summer days, took place last week at the Agricultural Hall. The morning meeting was held on the first day at Bethshan, but there was nothing like room enough, and on the second and succeeding days that also was transferred to the Agricultural Hall.

A marked feature in the more recent religious Conferences has been the definite purpose for which they have been convened. The first Barnet (now the Mildmay) Conference was indeed designed for the definite purpose of bringing together Christians of different views and denominations, and cultivating a spirit of brotherly love amongst them. It still serves this purpose, and is to that extent, besides having many collateral advantages, a most useful institution. But the subjects proposed for consideration have not the particularity of the Keswick and other Conventions, and the addresses have the character of more or less instructive expositions of Scripture, rather than of counsels or appeals directed to some special doctrine or experience.

It may, however, fairly be maintained that a teaching in which "the faith" is regarded as a whole, one part of which is dwelt upon at one time, and another at another time, is more according to apostolic precedent, and better calculated to produce an all-round Christian character than one which makes a specialty of any particular phase of doctrine or of life.

The subjects of the International Conference last week were "Divine Healing and True Holiness." The conveners were Rev. W. E. Boardman (author of "The Higher Christian Life") and his fellow-workers at the Faith-healing Home at Bethshan, Drayton-park, Holloway; and the speakers included delegates from France and Germany, Sweden and Holland, America, Australia, and other countries.

The spirit in which such gatherings as these should be attended by those who have not already received in their entirety the views set forth, should be that inculcated by our Lord in Matt. vii. 1—4, and James ii. 13. "Judge not, that ye be not judged;" "Mercy rejoiceth against judgment." It should be our aim to cast the beam of prejudice, or unbelief, or self-sufficiency, out of our own eye, that we may see clearly to cast the splinter of error out of our brother's eye; it may prove, as a commentator has said, that the splinter in his eye may be but the reflection of the beam in our own. "Thou perceivest in thy own selfish judgment-seat that thy brother has very absurd opinions; he sees things very strangely; it is because of that splinter in his eye; take it out. Alas, there is no splinter there. What thou seest is only the image of a whole timber in thine own eye reflected into his. That timber is made by some moral mistake, some selfish passion of thine own. Perhaps when thou hast pitched the lumber out of thine own optics, thou wilt find the splinter gone from his." But if indeed it be found that the brother has been overtaken in a fault of doctrine, ye that are spiritual are to restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted into any divers and strange doctrines, or blown about by the cunning craftiness of deceiving men.

On the other hand, we are commanded by the same Lord to "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves;" and by his apostles to "prove all things; hold fast that which is good;" to "try the spirits whether they be of God, because many false prophets are gone out into the world."

It is a narrow path in which we have to walk, proving all things and trying spirits, and yet not judging with prejudice or pride. A safe rule is given, however, as to ourselves —the golden rule—to judge others with the same judgment with which we should wish to be judged; and as to others, "By their fruits ye shall know them . . . Every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit."

The conveners of this Conference are entitled to a calm, candid, and respectful hearing from the Church at large, for their works testify of them that they are good men and true. And inasmuch as they bear witness to the wonderful works of God, and call upon sinners to repent and believe the Gospel, and on Christians to cultivate closer intimacy with God, to make prayer a definite reality, to attempt great things for God, and to expect great things from God, it is evident that, so far, their testimony is in harmony with the mind and word of God, and it would be a calamity we all should feel if they should seriously diverge from the middle of the paths of judgment.

When the Spirit of God came upon Jahaziel, an unknown man, of the rank and file of Jehoshaphat's army, and he bade the king and the people fear not nor be dismayed, for Jehovah was with them, Jehoshaphat showed the greatness of his soul by bowing his head with his face to the ground, and by appealing to Judah and Jerusalem, "Believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper."

The Church at Corinth did not discern the Lord's body—did not recognise and acknowledge and obey Jesus as *Lord*—(note the emphatic use of the term Lord seven times in 1 Cor. xi. 20, 23, 26, 27, 29, 32); for this cause many were weak and sickly among them, and many slept—many prematurely died; not apparently always on account of their own low condition of soul, but of that of the whole Church. Many, like Lazarus, are sick, whom Jesus loves. Many, like Lazarus, die, of whom we cannot help but say, with Martha and Mary, "Lord, if Thou hadst been here, our brother had not died." The name of the City of God in the coming day shall be JEHOVAH-SHAMMAH—*The Lord is there.* But faith anticipates the future—"faith is the substance of things hoped for, the evidence of things not seen." Why should they now say among the heathen, "Where is their God?" What is more to be desired than that the sons and daughters, the servants and handmaids, of the Lord, should prophesy, and that the unbelieving and the unlearned should be convinced of all and judged of all; that the secrets of their hearts should be made manifest, and so, falling down on their face, they should worship God, and report that GOD IS WITH YOU of a truth? (1 Cor. xiv. 24, 25.)

We have summarised, in other columns, some of the addresses and reports; but in order to convey to our readers a succinct epitome of the views propounded, we have reprinted a paper by one of thier principal teachers, Rev. A. Simpson, of New York, which appears in *The Word, the Work, and the World*, for June, of which he is the Editor. Meanwhile, we remark that this movement appears to us to need help, guidance, and correction, which may be given by men of God who will humble themselves to see God in it, but which they will be able neither to receive nor to give, while refusing to hear God's voice in it at all.

In our next we purpose to point out what we consider some of its weaker and more questionable features. But the very endeavour of the adversary to overlay the truth with error, to sow weeds among the wheat, and especially his introduction of the delusion of Mental Healing (as recorded in our last) to counterfeit the work of God, may well lead us to believe that God is calling us to enlarged faith in Him, and that Satan is seeking to counteract his gracious work.

RELIGIOUS CONDITION OF FRANCE.

NUMERICALLY, Protestantism in France is very weak. Those competent to estimate give the number as from 700,000 to 800,000. This is few for a country with 36 millions of inhabitants. How much more it might have been but for the expulsion of the Huguenots! There is, however, progress. In 1809, Mr. Recolin says there were only 150 pastors in France; and now, even after the loss of Alsace, there are 870 pastors, of whom 85 belong to the Independent Churches. It is also true that the Protestant minority occupies an important position in public life. In every department of human activity Protestants have acquired a distinguished place.

As to ecclesiastical organisation, French Protestants are divided into three groups; the Reformed Church, the Church of the Confession of Augsburg, and the various Independent Churches. The Reformed Church is the most considerable, comprehending about 600,000 members. Its connection with the State deprives it of the free action that might render its decisions even more effective than they now are. The Church of Augsburg Confession has lost three-fourths of its members by the annexation of Alsace to Germany. It counts about 80,000 adherents, with 90 pastors.

The Independent Churches number from 15,000 to 20,000 members; the most numerous is the Union of the Free Evangelical Churches with about 50 pastors. These churches represent with courage and firmness the principle of the independence of the Church, but their direct influence is restrained by their numerical weakness. The Methodist Church counts 30 regular pastors and about 100 local preachers. The other denominations, Baptists, &c., are of less importance. – *Journal Religieux.*

COMMANDMENTS OF JOY.

OF these there are three very remarkable ones in the Old Testament which are linked together in a truly logical and natural manner.

I. *Be glad in God Himself.* "Rejoice in the Lord, O ye righteous" (Psalm xxxiii. 1). This is the foundation of all true and lasting delights. No man knows what his nature is capable of till that blessed hour when the bright reality of the forgiveness of sins, and of the personal love and friendship of Jesus Christ, are revealed to him, and he, for the first time, quaffs the new wine of godly gladness. He has now discovered the inestimable treasure of joy in God Himself, a joy that liberates, and satisfies, ennobles and endures, as none other can. He finds that even in loss and affliction it still endures, becoming "a joy in sorrow." Then, at last, he understands a little Habakkuk's wonderful saying: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: *yet* I will rejoice in the Lord, I will joy in the God of my salvation."

II. *Be glad in his service.* "Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto" (Deut. xii. 18). He is the God of liberty who rejoices in the free service of loving children, while He abominates the begrudged and toilsome dutifulness of those who, ignorant of his free and glorious grace, labour painfully to win his approval. He smiles lovingly upon such as rest in his grace, and who therefore "serve Him with gladness, and come before his presence with thanksgiving." Many very religious people are so ignorant of the Gospel that they regard holiness as a task to be done under penalties of suffering or loss; but enlightened men of God know the delight of serving Him from the strong motive of love.

III. *Be glad in his gifts.* "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house," &c. (Deut. xxvi. 11.)

First came joy in God Himself; then joy in his service; and now joy in his gifts. What a glorious completeness there is in this threefold commandment!

Many rejoice in the gift, forgetting the Giver; they allow the very abundance of the gifts to hide the Hand that gives. Others seek their pleasure in the excitement of Christian work, until in the hurry of work they lose what joy they had in God Himself.

On the other hand, some, of mystical tendencies, are more spiritual than the Bible. They dwell so exclusively on the duty and privilege of joy in God alone, as to leave no room in their creed for delight in secondary objects of pleasure. The thousand pleasant things God has given us to minister to our various appetites, whether those appetites be physical, mental, or moral, have no *sure and recognised place* in their religion. From this error comes unnaturalness, offence of conscience, weakness, self-deceiving, and, not seldom, hypocrisy.

In contrast with all this, how refreshing the large and natural freedom of the Divine Word, which, putting joy in God first, commands us to serve Him with gladness, and to rejoice in *every* good thing He sends, for He "giveth us all things richly to enjoy."

(1) This is a command. Therefore, Christian brother, you are not at liberty to be miserable. You are not free to despise any bright thing your generous heavenly Father has sent you, by receiving it unappreciatingly, and without thanksgiving, just as though it were a snare of the enemy. To be glad in such a gift is not your privilege merely, it is your duty. "Thou shalt rejoice in *every* good thing;" in health and sleep; in things pleasant to the eye, and things good for food; in your home and its comforts; in your intellectual pursuits, and amusements; in your family and friends, and all the comfort of heart which their love, and helpfulness, and beauty bring to you; and in the beauty of the world, the delights of music, and art, and every lovely imagination of the mind. "Thou shalt rejoice in *every* good thing which the Lord thy God hath given unto thee, and unto thine house."

Yes! such joy—so long as our gladness in the creature never leads us to set it between us and the Creator and Giver—is a genuine religious duty. The people of God are to be happily sensitive to all the good and pleasant things that minister comfort to body, mind, or soul. True spirituality does not mean insensibility to any department of the universe of God. It involves a higher sensitiveness, a greater openness of mind and heart to receive and enjoy every bright and noble thing which God has made.

> "Heaven above is softer blue,
> Earth around is sweeter green!
> Something lives in every hue
> Christless eyes have never seen;
> Birds with gladder songs o'erflow,
> Flowers with deeper beauties shine,
> Since I know, as now I know,
> I am his, and He is mine."

Further, since this is a command, disobedience will be very displeasing to the Lord. What father is there who would not be grieved if his children refused to rejoice in the home which he had laboured long and hard to make beautiful for their pleasure? Little wonder if their gloomy, thankless faces move him to great anger! Nor need we wonder to find, in Deut. xxviii. 47 and 48, a terrible expression of God's deep anger in view of his people's joylessness: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore, shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and He shall put a yoke of iron upon thy neck, until He have destroyed thee." Equally solemn are the words of Joel, ch. i. 12: "The wine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered, because joy is withered away from the sons of men."

(2) It may be well now to notice some hindrances to obedience of this precept. First of these is

(1) An unrepentant heart. No, unsaved friend! you have no part nor lot here. This joyous commandment is not for you. How *could* you, with reason and propriety, rejoice in God's gifts *as* his gifts, when the hideous, shameful sin of a lifetime lies still on your conscience, unrepented of, unconfessed, and unforgiven; and when the very next hour may see you, stripped of them all, standing, naked and ashamed, in his holy, awful presence! You rejoice in his gifts! Impossible! Just try it for a moment, speaking out the truth to your own heart: "I am a sinner in God's sight; am still wilful and rebellious, for I have never truly sought and received his pardon and grace. But this good thing —health, home, friends or pleasure, &c.—is one of his gifts to me. I will rejoice in it as such." No, you will not—you cannot. If you only so much as *suspect* that it really came as God's gift to you, you will be very uncomfortable about it. The more you see in it a proof of personal thought and kindness the more will it burn in your inmost soul like a coal of fire. This command is only possible to penitent, believing, and forgiven ones.

(2) Ignorance of the Commandment.

Not a few godly people do not know of the existence of this text; while of those who do, many reject it in fear and incredulity, so narrow are their thoughts of God, and of his generous purposes towards them. They have never fully understood that He wishes them to open their hearts freely to every good thing He gives them.

One of his wise-hearted ones once received from Him the gift of a pleasant child. Her joy in that gift was very great. Each succeeding month seemed only to develop both her treasure and her gladness in that treasure. Whereupon, certain Christian neighbours shook their heads, and grew fearful of idolatry. "I fear she loves her child too much," one would say to the other, not knowing that her love for her Father in heaven, and the happy confidence she had in Him, lay at the very root of this new love and gladness of which this child was both object and source. By and by they spoke their fears to her. "I *cannot* love my child too well," she replied, "or rejoice in him too much, so long as I love him *in* God, and rejoice over him as God's gift. Christian mothers should love far better than other mothers. Love is of God. So long as I love God *first, I cannot* love my child too fondly. My daily prayer is that He would ever deepen and purify my love for my child. I love God better, not worse, when I love it so well." The neighbours answered her nothing; they felt she had spoken well.

(3) Fear of loss. The disappointing losses of life have made us, perhaps, keenly sensible of its uncertainty. We feel we haven't so much as a day's lease of any portion of our earthly possession. This brings the temptation to undue restraint of heart. We are apt to grow shy of much gladness, lest the dreaded shadow of loss should suddenly darken it. It is only natural, after some bitter disappointment, to say, "Well, in future I'll take more care; never again will I set my heart very much on anything."

Yet this is poor wisdom; prudence that brings the curse of withering upon the heart. It only hardens, making us narrow of soul, and poor, and robbing life of love and zest. How much truer the wisdom of the Bible: "Thou shalt rejoice in every good thing," &c.

Let us suppose the worst; that, after rejoicing greatly over some delightful possession—rejoicing, of course, in the godly sense, gratefully and trustfully, ever seeing God in your gift, for no other rejoicing is safe. Suppose that suddenly your gourd withers. At first you may wish you had never enjoyed it. But soon you will take your sorrow to that Heavenly Friend to whom you took your joy. In that Presence you will receive your loss as you formerly received your joy, as coming from the hand of Love. There, too, you will learn that your life and character have been enriched both by the joy and by the sorrow. So will you enter into Tennyson's deep saying:—

> "'Tis better to have loved and lost,
> Than never to have loved at all."

You will be glad then that you did not yield to cowardly fear; that you did not shut your heart against those bright messengers of gladness which the great Father used to send you in your prosperous days.

We know well there is danger on either hand; danger, on the one hand, of dependence on these good gifts of God, which leads inevitably to unbelief, sin, and sorrow; danger, on the other, of partial or total rejection of these his ministers, through fear of this ungodly and ensnaring dependence. Yet the cure is simple. Enjoy them as his gifts and in his presence, while you entrust them to his keeping. Believe heartily that the Lord gave them to you to make you glad, that He is glad in your gladness.[*] Believe, further, that should He take them from you, the Hand that takes will be the same piercèd Hand that gave; that it will bless in the taking as fully as it blessed in the bestowal. Thus only will your joy be safe and pure and healthy.

(3) Once more, let us view this command as a revelation of the Father.

Do not many people think of God very much as boys think of certain schoolmasters? These masters are excellent while school-hours last, setting tasks wisely, teaching well, and ruling firmly; but when school is over their interest is gone along with the tasks. With the boys' games and fun they have no concern; so much so that should they show a kindly interest on some rare occasion the boys are quite astonished.

Just so do many think of God, the blessed Father. What a surprise there will be for them some day, when they, who all their life long have been friends, accepting all the hard things of life as the mysterious gifts of God, while they snatched their pleasures, never sure if He meant such bright things for them—when they awake to the truth concerning Him that "Every good gift, and every perfect gift cometh down from the Father of lights," "Who giveth us all things richly to enjoy."

The commandment before us reveals the Father as being much concerned with the children's happiness. To Him it is not enough that He has found them abundant means of enjoyment: He is equally concerned about the use of these means. So desirous is He of having *happy* children around Him, that He *commands* them to receive his gifts freely and joyfully. To neglect them is to grieve Him. Thus we learn that, not only may we—always, of course within the limits of godly prudence, instructed by the Word of God—enter into whatever good thing He sends with a child-like abandonment of delight, but also that He the Great Father, the Giver, so glorious in his generosity, is glad in our gladness, rejoicing in our joy.

One is always delighted, in entering a family, to see the children gather freely around their father with their games and toys. It is very pleasant to see them so sure of his interest and sympathy that their amusements seem to have a new zest when entered into in his presence. Happy children! Happy father! you say. Yes; and happy the children of the Heavenly Father who know the liberty of the children, and the perfect sympathy of the Father! Happy the sons and daughters of God who know how to enjoy every good thing He sends as in his presence, and as fully assured of his loving interest and good pleasure!

"Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you."

"There's a wideness in God's mercy,
  Like the wideness of the sea;
There's a kindness in his justice
  Which is more than liberty.
For the love of God is broader
  Than the measure of man's mind,
And the heart of the Eternal
  Is most wonderfully kind.
But we make his love too narrow,
  By false limits of our own,
And we magnify his strictness
  With a zeal He will not own.
Pining souls, come nearer Jesus!
  And, oh, come not doubting thus,
But with love that trusts more bravely
  His huge tenderness for us.

If our love were but more simple,
  We should take Him at his word;
And our lives would be all sunshine
  In the sweetness of our Lord."

Leith. JOHN PEARCE CLARK.

HORSE RACING AND THE DAILY PRESS.

THE "Derby" race has once more been run, and some interest attaches to the comments of the secular Press, on what is termed "the great horse-race of the year." Thus *The Standard*, in a leading article devoted to the coming race, remarked on the "comparative indifference" displayed towards a subject "once so absorbing." In fact, there was an acknowledgment "that the popularity of our principal race meetings has been slowly on the wane for several years past." "It is certain," said the writer, "that the interest in horses and horse-racing, which was once so general amongst us, has declined of late to an extent that neither the gravity of public affairs nor the pecuniary difficulties of large classes of society is sufficient to account for."

The Times, in reporting the event itself, used these words: "It has been said, with what amount of truth we need not here discuss, that the Derby is losing its hold upon the popular imagination as the great test race of the year." *The Daily News* struck a corresponding note in its anticipatory leader.

Why there should be a decline in the interest which the public display towards horse-racing is a point on which the daily Press does not greatly enlighten us. *The Standard* suggests that it is partially due to the disappearance of Lord Palmerston and his contemporary Lord Derby, both of whom helped to make horse-racing "fashionable." On the other hand, the beauty of the weather on this last occasion helped to draw together an immense assemblage of people. Judging from the accounts given, we arrive at the conclusion that the multitude is possibly as large as ever; but it has a greater admixture of a low and disreputable element. Racing is "going down" in this sense; but there are sad tokens that the vice of betting in connection with horse-races affects a very large proportion of what may be termed "the populace." Concerning the crowd on Epsom Downs, *The Times* distinctly says it is "in great part taken from the very dregs of the population of London."

It is a singular circumstance that *The Times* withholds its own authority from the description given of the Derby Day in its columns. The account is headed as "from a correspondent." In that description the character of the crowd is darkly drawn, accompanied by the remark that although the real nature of the gathering would not be forcibly evident to those who remained within the grand stand, and viewed "the surging mob" from a distance, "yet even they could hardly fail to have seen and heard much that was uncanny as they drove or walked from the railway-station upon the Downs to the stand."

It is impossible not to regret the presence, on such an occasion, of the Prince and Princess of Wales, with their five children, three of whom are daughters. The motive which induced the royal party to attend was, doubtless, that of recognising what is supposed to be a national pastime. But the "national" character of the Derby is a fiction, unless the nation lies at a far lower moral level than we should like to admit.

TO MY COUNTRYMEN.

IN this the Nineteenth Century
  Since Purity Divine
Dwelt among erring mortals
  Within a human shrine,
In so-called Christian England
  Are done such deeds of shame,
We blush to think upon them,
  And dare not speak their name.

Our country's free-born daughters
  Like slaves are bought and sold,
Victims for Peers and Princes,
  With their accursèd gold;
Our womanhood degraded,
  By foulest evil wrought,
The virtue of our girlhood
  Counted a thing of nought.

When Sextus wronged Lucretia,
  Blighting her life and home,
It cost the haughty Tarquins
  The sovereignty of Rome;
But when our hapless daughters
  By Prince and Peer undone,
Cry to the Law for Justice
  God help them! there is none.

Lift up your voice to heaven,
  Mothers, on bended knee,
Rise up in wrath, ye fathers,
  And say, "This shall not be;"
Men that *are* men, look upward
  For courage, strength, and might,
Your watchword, "No surrender,"
  No quarter in this fight!

Manhood of Christian England!
  In righteousness arise,
Since womanhood is lovely
  And precious in your eyes;
Your sisters' dauntless champions,
  True to your sacred trust,
Speak, as in tones of thunder,
  To the foul slaves of lust.

Tell them their deeds of darkness
  Are coming to the light,
That God, their Judge, is with you
  In this most holy fight;
That your stern resolution
  No power on earth can shake,
That neither Peers nor Princes
  Unscathed the Law shall break.

Ye have the vote—now use it,
  The battle is at hand;
For pure and noble womanhood
  Make a determined stand;
Choose for our new Law-makers
  Men who themselves are pure,
So will ye do your duty,
  And victory be sure.

E. B. P.

SOLDIERS IN THE PUNJAB, INDIA.

RAWAL PINDI is one of the largest garrisons in India, and is likely to become even more important than it is at present. Since 1880 we have had a very flourishing Temperance Society there; when I came home on furlough, nearly a third of the British soldiers in the garrison were total abstainers. Our difficulty, however, always has been to find a place for holding our meetings; the greater part of the time we have had to be content with tents.

It is proposed to build a Temperance hall, at a cost of 12,000 rupees. The Government will give half the amount provided the balance be raised. The officers and soldiers in the garrison have subscribed 2000 rupees, so that 4000 rupees (£400) is still needed. I hope to start for Rawal Pindi in a few weeks, and trust that those who have the welfare of our soldiers at heart, will enable me to take back at least £200.—Yours truly,

W. F. ARMSTRONG,
Chaplain of Rawal Pindi from 1877 to 1884.
The Vicarage, Staines, Middlesex.

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[*] "Hath pleasure in the prosperity of his servant" (Psalm lxxxv. 27).

IS THE REVELATION JEWISH ?—2.

THIS book is, by the Revealer himself, divided into three parts — (1) "The things which thou hast seen," (2) "The things which are," (3) "The things which shall be hereafter." We are disposed to regard the first term as relating to the vision of ch. i.; the second, to the whole period of this present age; and the third, to the Advent and reign of Christ.

Historical interpreters understand these divisions to be (1) ch. i. 12—18; (2) ch. ii. iii.; (3) ch. iv.—xxi. Futurist interpreters hold that "the things which are" include the whole of this dispensation, and insist that ch. iv. and all that follows it is entirely future, does not begin to be fulfilled until the close of the present dispensation, and relates not to the Church, but to the Jews.

But if the whole sentence be read, it will be seen that the three series of visions and events are all included in The Mystery of the Seven Churches. The passage is thus rendered in the Revised Version :—

> "Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches."

It is evident that the translators of both the Authorised and the Revised Versions regarded the 19th verse as being in apposition with the first clause of 20, and that all John was commanded to write was included in The Mystery of the Seven Churches.*

The Epistles to the Churches relate to their own internal condition and discipline, and although they may (and we think must) be regarded not only as showing the then condition of the Seven Asiatic Churches, but the consecutive history of the Church on earth unto the coming of her Lord, yet they give no revelation of the external condition of the Church in relation to the world. And if we were to accept the hypothesis that the whole of the book, from chapter iv., is a prophecy of events which do not begin to take place until the Church has been caught up to meet the Lord in the air, then it would follow that while the Apocalypse unveiled the internal condition of the Church, it revealed nothing as to her experiences in relation to the world. We have everything to lose and nothing to gain by adopting such a view. Nevertheless, if it could be shown that this view is the truth, we must acknowledge that it is best, because it would be that which God in his love and wisdom had been pleased to give. We must, however, claim the most positive and unquestionable proof before we sign away the Church's own personal interest in the greater portion of the Revelation of Jesus Christ, which God gave unto Him, to show unto his servants things which must shortly come to pass, and on the reading of which a special blessing is assured.

But here we are met with a still further demand that we should divest ourselves of any personal interest in this book of blessing, and give up to the Jew "that which not enriches him, but leaves us poor indeed."

It is argued that the use of the term "servants" at once determines the Jewish character of the entire Revelation, for while the Jews are "servants," we of the Church are "friends" and "sons." It surely is enough to reply to this that the Revelation is given through "his servant John," who was one of those to whom Jesus said, "I call you not servants but friends," and who assures us, "Beloved, now are we the sons of God." If, therefore, this apostle of the Lamb is claimed by the risen Jesus as his servant, it must be in the exercise of that service which grows out of sonship, and is impossible to any other than the sons of God. The most menial, as well as the most responsible forms of service, can only be rendered by friends and sons. You cannot hire servants to do acts of service which filial love leads sons and daughters to perform. The angels, God's ministers that do his pleasure, could not stoop to do the work which the Son was made lower than the angels to accomplish. The King of glory would ask none other than the Son of his love to empty himself, to make himself of no reputation, to be a worm, and no man, a reproach of men, and despised of the people, to be made a curse for us: that He might give Him a name that is above every name, and raise Him far above angels and principalities and powers, and every name that is named, not only in this age, but in the age to come.

The Spirit of service in Jacob succeeds the spirit of sonship in Isaac. Martha illustrates the spirit of bondage—"Martha served." Lazarus that of privilege—he "sat at the table with Him." Mary, the nearest and dearest of all, stoops to a service impossible to Martha or even to Lazarus; she "anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment."

The Apostle Paul, who writes of the spirit of adoption, crying Abba Father, and says, "The Spirit beareth witness with our spirit that we are sons of God," introduces himself in the same Epistle as "a bondservant of Jesus Christ," of whom he says exultingly, elsewhere, "whose I am and whom I serve."

But if the servants of Jesus Christ, to whom the Revelation is given (i. 1, and xxii. 6), are the friends and sons of God, then when He says his servants shall serve Him, and they shall see his face (xxii. 3), He is speaking of the same friends, and sons, and servants still.

And let us not despise the place of service, for this same son and servant tells us in his Gospel that the governor of the feast knew not the secret of the best wine, which he said the bridegroom had kept till last, "*but the servants which drew the water knew.*" To be drawers of water was a very lowly form of service—that to which Joshua condemned the Gibeonites—yet the daughters of the great men of the East, Rebekah and Rachel and Zipporah, drew water for their fathers' flocks. And only to such servants, who are the bondservants of Jesus Christ because they are the sons and daughters of the Lord almighty, is the Revelation given; for "the secret of the Lord is with them that fear Him, and He will show them his covenant." He made known his *ways* unto Moses, his servant, to whom he spake face to face as with a friend; but only his outward *acts* unto the children of Israel, who were fenced off from the mount of God, lest they should break through to gaze, and many of them perish (Ps. ciii. 7; Ex. xix. 12, 13, 14.) M.

(To be continued.)

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* And this is equally the case if we take Trench's view, and regard "The Mystery," &c., "placed, as it were, absolutely, stating 'the spiritual riddle of which the solution follows in the latter half of the verse.'" For "the Church which is in God the Father" includes, as we believe, all the saved from first to last, independently of dispensational distinctions, which are but as the scaffolding to a building, and are of no further use when the building is completed.

A BRAND FROM THE BURNING.

ONE Thursday afternoon I found myself sitting by the bedside of a man, forty-five years of age, rapidly going in consumption. No one had been to visit him, for no one knew till the day before of his case. He had been a hard drinker, a man accustomed to the use of bad language, and was altogether an ungodly man. His heart had been unawakened apparently, and no serious thoughts had entered his mind. He had been cursing God for his illness and suffering. But within twenty minutes the tears rolled down the hollow cheeks, and the full confession of his sin and guilt came from those lips parched with the fever of the disease. Then the gracious words of Isaiah xliii. 25, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins," fell upon the stricken heart with all their healing, saving force.

The next day I went again, and as I stepped up to him he took my hand, saying, "Thank God that you came to me yesterday. It is all light and peace now. I am full of light. I would not exchange this bed of pain and sickness, with the joy I have, for health and strength, everything I have ever had. It is wonderful. I did not know it was possible for a man to have such joy here." I said, "How did it all come about?" "Between the spells of coughing and faintness last night," said he, "I got thinking over all you had said. I saw the whole thing so plainly, and then I kept praying to the Lord for light. All of a sudden He filled me with the knowledge of my sins forgiven, and now I belong to Him. All the past is blotted out, and I am ready to go." His aged mother came up weeping for joy, and saying, "I am perfectly content now; the Lord has answered my prayers for Ferdinand, and all my burden is gone." We knelt and praised God together for the gracious and great deliverance vouchsafed to the dying man, and I left him with the words, "Thou art my hiding place, Thou wilt preserve me from trouble, Thou wilt compass me about with songs of deliverance."

The following Sunday afternoon, the pastor of the church with whom I am labouring, three of the deacons, and four others assembled in the room adjoining the sick-room. "There is a fountain filled with blood" was sung, followed by thanksgiving for the salvation of the dying drunkard, so like that of the dying thief. The Ordinance of Baptism was administered, and then we all partook with him of the Lord's Supper. The right hand of fellowship was lovingly given to the new-born child of God, and he was thus received into the membership of the Church on earth. We sang softly to him

"In the Christian's house in glory
There remains a land of rest;"

with the sweet old chorus,

"There is rest for the weary,
There is rest for you."

As I stood by him fanning him all through the service, I could not but rejoice at this signal triumph of the Holy Spirit over the dominion of sin and Satan. The heart that had been full of blasphemy was now full of praise and worship; and the emblems of the precious Saviour's death on the cross so soon to be exchanged for the reality of his presence at the right hand of the Majesty on High. GEORGE SOLTAU.

Orange Valley, New Jersey, U.S.A.

MR. GEORGE C. NEEDHAM has returned to his home, Manchester-by-the-Sea, Mass., after a tour of five months through the Southern States. He has been received in every place with courtesy and hospitality, and has decided to return in the fall for an eight months' campaign of evangelism. The South is strikingly orthodox. The novelties of New England theology have found little place in Southern churches; nevertheless, they are not free from moral stagnation. But there has been a ready and glad response to the evangelist's appeals.

DUBLIN BELIEVERS' MEETINGS.

THE Annual Conference of Believers, held in Merrion Hall, Dublin, took place last week, extending over Tuesday, Wednesday, and Thursday, with a preliminary gathering for prayer on Monday. Some of the friends who crossed the Irish Channel on that day preached the Gospel to the other passengers on board the steamer, and had reason to believe that some good was done. The usual hearty reception and generous provision were accorded to "foreigners," and an evident spirit of expectation and blessing was cherished by one and all.

The proceedings in the hall began on Tuesday at the early meeting, when the keynote was struck by the singing of the first song,

"Oh the height of Jesu's love."

This note of loving praise continued to resound throughout. The prayers offered were after the same order. An address by Mr. George F. Trench on Paul's prayer for the Ephesian Church (chapter iii.) was felt to be a most fitting word, as serving to bring all hearts into union with each other and with Jesus, whose love "passeth knowledge." What would married life be without love? Classic history told of one who preferred to die by her own hand rather than survive her husband, life to her being nothing without him. Should not those who are married to Christ continually desire his presence, and feel that life without Him is not worth having, even though it be exalted to an earthly throne?

At the breakfast-table Mr. Henry Dyer read and expounded Psa. cxxxiii.; Mr. W. Wills showed that only at the expense of self could the full blessing of that Psalm be enjoyed; and Mr. Bland called attention to a passage in Numbers, showing that he who does the most trivial work for God, is just as much a servant as he who holds a more responsible position.

The midday gathering was remarkable for a most searching address delivered by Mr. Henry Groves, based on the narrative of the woman which was a sinner. The depravity of the human heart was such that even God seemed to find a difficulty (if he might with reverence say so) in describing the evil that is in it. This broken-hearted, contrite, and weeping woman was a picture of what we all ought to be. Even the tears that fell from her eyes upon the Saviour's sacred feet she quickly wiped away, as though fearing they might defile Him. The Holy Ghost wants to make us Marys at the feet of Jesus; let us be yielded to Him, that He may do it. We only need a revelation of the Spirit to give us such a view of ourselves as we never dreamt of. Then, however deep the guilt, God's love goes down deeper still, and the measure of our love to Him will be according to our apprehension of the depths of guilt which He pardons. The speaker vividly contrasted the Christianity of Mary with the professions of Simon. There was a light and easy way of speaking about sin in this day, and a great falling off of love. Let them keep the connecting pipe clear, so that the oil of grace might flow without hindrance into their souls.

Rev. John Wilkinson read from Amos vi. 1—6, urging on Christians more interest in the Jews. Later on a very instructive Bible-reading was conducted, the passage selected being 1 John iv. In the free utterances that were spoken, a great many brethren took part. The word love occurred more than fifty times in John's epistles, and many times is the command given to love one another. Too often love is looked upon as a mere emotion, while in reality it is intensely practical. John xv. 17, showed that all things were summed up in one command, viz., to love.

In the evening a large number of persons were present. Mr. Russell Hurditch preached a discourse from Isaiah lx. 1, 2, dwelling upon the light and glory of salvation, of Christ, and of the Holy Spirit.

Mr. Reginald Radcliffe gave a word to saints, reminding them that for every act of service they render, a fresh anointing is requisite. He strongly urged the keeping of the heart with all diligence, since it is possible by sin or neglect, like Samson, to lose the spiritual strength before knowing it. Mr. Bennet, of Yeovil, added a practical exhortation based on Titus ii. 11—13.

WEDNESDAY.

At the early meeting on Wednesday, the spirit of prayer so prevailed that no opportunity was given for addresses. At the breakfast, part of Heb. ix. was read by Mr. A. West, and the three appearings of Christ dilated upon. Rahab could not feel at home in Jericho from the time she knew it was doomed, and the believer cannot feel at home in this Christ-rejecting world. Christ is as much "for us" now that He appears in heaven, as when here on earth. The happiest men living are those whose sole aim it is to please Him.

The mid-day gathering was largely attended. Mr. Henry Dyer spoke on "The unutterable value of having a present and a daily salvation." While not forgetting that he has been purged from his old sins in the past, and that he will enjoy the consummation of salvation when the Saviour comes, there is nevertheless a present and a daily and hourly salvation which all Christians need, and which all who are spiritual desire. The translation out of darkness into light is accomplished once for all at conversion, nevertheless a constant translation out of self, and self-will, and self-righteousness, and self-sufficiency, is needed every moment of our life. Hour by hour there should be more conformity to Jesus, more fruit-bearing, more holiness, and more subjection to Christ. The darker the age in which we live the more conspicuous is God's grace in saving us out of it, by raising us above its blighting influences. This is the salvation spoken of in Matt. xxiv., at a time when the love of the many would be waxing cold. She who "loved much" was saved from the cold and chilly formalism of the Pharisee's house, and those who endure shall be saved amid the abounding iniquity of the last days. Such are also a blessing to others, "saving themselves, and those who hear them." We must work out what God works in us, rising early for prayer when He wakens us, and leaving the fireside for sick visiting when He prompts us. The indwelling Trinity will enable us to do all this.

A second address followed by Mr. Wills, who, from a varied and extensive knowledge of agriculture, was able to suggest some remarkable points of analogy between the natural laws of husbandry and God's gracious dealings in the discipline of his people. The preparation of the soil for the seed, by ploughing and clod-crushing, illustrates what is a very painful but necessary process in the Christian's experience, and it is well that those who are in danger of fainting under such bruising should rather be found praying for the capability to bear it. Before God can have his full delight in us we must be bruised. "It pleased the Father to bruise Him," and the disciple must be as his Master.

Mr. Groves showed, by reference to several Scriptures, how strikingly the declension of the Church to absolute apostacy was observable. Mr. Dudgeon exhorted to a very definite grasp by faith of Jesus Christ Himself. There must be the receiving of Christ, the learning of Christ, the putting on of Christ, and the winning of Christ. These are all taught in Phil. iii., and when Christians are so living, then "as was Christ so are we in this world."

One of the most valuable of all the addresses was delivered at the evening meeting by Mr. Trench, who read 2 Cor. v. and said: Occasionally the believer gets new light on old passages of Scripture which seem almost to mark an epoch in his Christian life. It was so with me some time ago in the reading of this chapter. The two most striking utterances are "The love of Christ constraineth me," and "All things are become new." (1) There is a new standing indicated in the last verse. (2) A change of attitude, being now reconciled. (3) A change of nature, having received a divine nature with capacity for fellowship and service. (4) A new life, being risen with Christ. Our manifestation of this resurrection life may be feeble and poor, but let us firmly believe and confess, notwithstanding, that ours is a resurrection life. (5) We have also a new object, because henceforth we live unto Him who died for us and rose again. This is a prodigious change, for self is now dethroned. (6) There is a change of walk, no longer walking by sight, but by faith. (7) Then there is a change of body, which is yet to come.

Notice what the results ought to be. (1) Sanctification, holy living. Oh, to learn how to live so as never to break communion with our Lord! (2) Service. We are all to be ambassadors for Christ, holding forth the word of life. (3) Separation, which means not only ceasing to do wrong, but even refusing to do what is right in wrong company. (4) Suffering. Not merely that which all men have, but that suffering which we endure for conscience sake and for the truth's sake. (5) Surrender to Christ, as a living sacrifice. The power that will constrain us to realise and thus respond to our obligations is the love of Christ. And it were better for us never to have known these obligations than to fail in our response to them.

Rev. J. Mayers, of Bristol, gave an encouraging word to young and tempted Christians from "the power of God to guard them from stumbling" (Jude 24, R.V.). Mr. John Scroggie spoke on the joy of God's salvation, showing its value, its blessedness, its scripturalness, and the conditions of its enjoyment.

THURSDAY

At the early meeting on Thursday, young Christians were specially remembered in an address by Mr. Wills on "Individual Calling." Samuel's call was a distinct one, and was followed by prompt obedience, letting none of God's words fall to the ground. Let no one be satisfied with anything less than a conscious personal call; to have this is a great support in the Christian life. Remember that you are called to render a service that no other saint in the whole world can render.

The meeting that followed was appropriated to the hearing of brief accounts of work from evangelists and others. Mr. R. Laue told of a convert who regularly visits one of the London hospitals, giving Gospels and books to all the patients, several of whom have been brought to Christ. Opposed at first, the chaplain, matron, nurses and all, now welcome him. Mr. J. J. Scroggie reported on work in Scotland. Mr. West, Mr. Weaver, and others, spoke of conversions in connection with their Bible carriages. The prayers last year for a carriage for Ireland had been answered, and much good had been done by it in the northern part of the country. Another brother said he was converted through Mr. Moody's preaching, and had been much blessed in his work among Roman Catholics.

Many other reports of a similar character were given showing that success is following the labours of evangelists in various departments of mission work. Neither was praise forgotten, since nearly an hour was spent in returning thanksgiving to God for answers to prayers presented at last year's meetings. These included some most striking cases of direct interposition. Many also returned thanks for special blessing received in the present meetings.

In the evening Mr. Reginald Radcliffe spoke on the evangelisation of the world. While thankfully recognising all that God had done during the past year in Scotland and elsewhere, through the Cambridge Students, and through the women missionaries who are being raised up, it was shown that the need of labourers both at home and abroad was so vast as to be absolutely appalling. The churches in Germany mostly deemed it an unwelcome topic; for two centuries following the Reformation England never sent out a single missionary; and our churches at home to-day are failing to meet the crying need. The question of a foreign language need be no hindrance since the Gospel could be preached by the aid of an interpreter. The speaker dealt severely though lovingly with those Christians who are ready to admit the need of greater missionary effort, but do nothing to meet it. A deep impression must have been produced upon the assembly as Mr. Radcliffe entreated that the Lord's command might be obeyed. He declared from the platform where he stood that if he knew the names of all present he would call them out one by one, and say "You go." "I have asked my Father that great things may come out of this meeting, and I believe it will be so."

Rev. John Wilkinson followed with an address on "Work among the Jews" in connection with the Mildmay Mission.

Last, but not least in its importance, was the gathering of Friday morning—an open meeting. One or two of the prayers offered for Ireland were marked by extraordinary fervour. Two brief addresses of unusual power were given. After Mr. Lepar, Belfast, had spoken, Mr. Dyer called attention to the solemn fact that Jonah never satisfactorily fulfilled his ministry. The Prophet Jeremiah very nearly failed also, but was recalled by the Lord, who permitted him to resume the prophetic testimony. This was a solemn and instructive word, calling forth several praise testimonies for such a clear speaking from the Lord, and forming an exceedingly fitting termination to a happy Conference. I. B.

A WORD IN SEASON.—An East-end London clergyman recounts an interesting little incident of his work. Whilst visiting his flock he entered the house of a poor woman, when suddenly his mind became a perfect blank; he felt strangely tongue-tied, and could think of absolutely nothing to say. After lingering awhile in silence, only three words involuntarily came to his lips; they were these: "Do you pray?" He then rose and left the room. These simple words were God's message to that poor woman's soul. That strange visit only interrupted by that solemn question, could not be eradicated from her mind, nor the impression effaced. She kept repeating the question over and over again, till the next Sabbath, when (contrary to her usual practice) she felt drawn to enter a place of worship, where the sermon happened to be on prayer. She was convinced of sin, and led to the Saviour.

THE PRINCIPLES OF FAITH HEALING.

By Rev. A. B. SIMPSON, New York.

THERE are certain principles underlying all the teachings of the Holy Scriptures with respect to healing, which it is important to understand and classify, and which, when rightly understood, are most helpful to intelligent faith.

(1) The Causes of Disease and suffering are distinctly traced to the Fall and sinful state of man. If sickness were part of the natural constitution of things, then we might meet it wholly on natural grounds, by natural means. But if it be part of the curse of sin it must have its true remedy in the great Redemption. That sickness is the result of the fall and one of the fruits of sin, no one can surely question. Death, we are told, hath passed upon all, for that all have sinned, and the greater includes the less. It is named among the curses of Deuteronomy, which God was to send for Israel's sin. Again, it is distinctly connected with Satan's personal agency. He was the direct instrument of Job's suffering, and our Lord definitely attributed the diseases of his time to his direct power. It was Satan who bound the paralysed woman these eighteen years; and it was demoniacal influence which held and crushed the bodies and souls of those He delivered. If sickness be the result of evil spiritual agency, it is most evident that it must be met and counteracted by higher spiritual force and not by mere natural treatment.

And again, on the supposition that sickness is a divine discipline and chastening, it is still more evident that its removal must come, not through mechanical appliances, but through spiritual causes. It would be both ridiculous and vain for the arm of man to presume to wrest the chastening-rod from the Father's hand by physical force or skill. The only way to avert his stroke is to submit the spirit in penitence to his will, and seek in humility and faith his forgiveness and relief; so that, from whatever side we look at disease, it becomes more and more evident that its remedy must be found alone in God and the Gospel of his Redemption.

(2) If disease be the result of the Fall, we may expect it to be embraced in the provisions of Redemption, and would naturally look for some intimation of a remedy in the Preparatory Dispensation which preceded the Gospel. Nor are we disappointed. The great principle that God's care and providence embrace the temporal and physical needs of his people as well as the spiritual, runs all through the Old Testament. Distinct provision for Divine healing is made in all the ordinances of Moses. And the prophetic picture of the Coming Deliverer is that of a Great Physician as well as a glorious King and gracious Saviour. The healing of Abimelech, Miriam, Job, Naaman, and Hezekiah; the case of the Leper and the Brazen Serpent, the statute at Marah and the blessings and curses at Ebal and Gerizim, the terrible rebuke of Asa, the one hundred and third Psalm, and the fifty-third chapter of Isaiah, leave the testimony of the Old Testament clear and distinct, that the redemption of the body was the Divine prerogative and plan.

(3) The Personal Ministry of Jesus Christ is the next great stage in the development of these principles. His own life was a complete summary of Christianity; and from his words and works we may surely gather the great intent of redemption. And what was the testimony of his life to physical healing? He went about their cities healing all manner of sickness and disease among the people. He healed all that had need of healing, that it might be fulfilled which was spoken by Esaias the Prophet, "Himself took our infirmities and bare our sicknesses." Now, when we remember that this was not an occasional incident, but a chief part of his ministry; that He began his work with it, that He continued it to the close of his life; that He did it on all possible occasions and in every variety of cases; that He did it heartily, willingly, and without leaving any doubt or question of his will; that He distinctly said to the doubting leper, "I will," and was only grieved when men hesitated to fully trust Him; and when we realise that in all this He was but unfolding the real purpose of his great redemption, and revealing his own unchanging character and love, and that He has distinctly assured us that He is still "the same yesterday, to-day, and for ever," surely we have a great principle to rest our faith upon, as secure as the Rock of Ages.

(4) But redemption finds its centre in The Cross of Jesus Christ, and there we must look for the fundamental principle of Divine healing. It rests on the atoning sacrifice of the Lord Jesus Christ. This necessarily follows from the first principle we have stated. If sickness be the result of the Fall, it must be included in the atonement of Christ which reaches

> "Far as the curse is found."

But again, it is most distinctly stated in the fifty-third chapter of Isaiah, as we have seen. He is said to have borne our sickness and carried our pains, the word "bear" being the very same used for the atonement for sin; the same used elsewhere to describe the act of the scapegoat in bearing away the people's guilt; and the same used in the same chapter with respect to his "bearing the sins of many." In the same sense then, as He has borne away our sins, has He also borne our sicknesses. And Peter also states that "He bare our sins in his own body to the tree, by whose stripes we are healed." In his own body He has borne *all our bodily liabilities* for sin, and our bodies are set free. That one cruel "stripe" of his—for the word is singular—summed up in it all the aches and pains of a suffering world, and there is no longer need that we should suffer what He has sufficiently borne. Thus our healing becomes a great redemption right, which we simply claim as our purchased inheritance through the blood of his Cross.

(5) But there is something higher even than the Cross. It is the Resurrection of our Lord. There the Gospel of Healing finds the fountain of its deepest life. The death of Christ destroys the root of sickness, sin. But it is the life of Jesus which supplies the source of health and life for our redeemed bodies. The body of Christ is the living fountain of all our vital strength. He who came forth from Joseph's tomb, with the new physical life of the Resurrection, is the Head of his people for life and immortality. Not for Himself alone did He receive the power of an endless life, but as our Life God gave Him to be Head over all things for his Church, which is his body. We are members of his body, his flesh, and his bones. The healing which Christ gives us is nothing less than his own new physical life infused into our body from his own very heart, and bringing us into fellowship with his own inmost being. That Risen and Ascended One is the fountain and the measure of our strength and life. We eat his flesh and drink his blood, and He dwelleth in us and we in Him. As He lived by the Father, so he that eateth Him shall live by Him. This is the great, the vital, the most precious principle of physical healing in the name of Jesus. It is the very life of Jesus manifested in our mortal flesh.

(6) It follows from this, that it must be wholly a new life. The Death and Resurrection of Jesus Christ have made an awful gulf between the present and the past of every redeemed life. Henceforth, if any man be in Christ, he is a new creation. Old things have passed away, all things have become new. The death of Jesus has slain all our old self. The life of Jesus is the spring of all our new life. This is true of our physical life. It is not the restoration of the old natural strength to life. It is not the building up of our former constitution. It is the letting go of all the old dependencies. It is often the failure and decay of all our natural strength. It is a strength which "out of weakness is made strong," which has no resources to start with; which, creation-like, is made out of nothing; which, resurrection-like, comes out of the dark tomb, and the extinction of all previous help and hope. This principle is of immense importance in the practical experience of healing. So long as we look for it in the old natural life, we shall be disappointed. But when we cease to put confidence in the flesh, and look only to Christ and his supernatural life in us for our strength of body as well as spirit, we shall find that we can do all things through Christ that strengtheneth us.

(7) It follows from this that the physical redemption which Christ brings is not merely healing, but also life. It is not the re-adjustment of our life on the old basis, leaving it thenceforward to go like a machine upon the natural plane, but it is the infusion of a new kind of life and strength. Therefore it is as fully within the reach of persons in health as those who are diseased. It is simply a higher kind of life, the turning of life's water into his heavenly wine. Therefore, it must also be kept by constant abiding in Him and receiving from Him. It is not a permanent deposit, but a daily dependence, a renewing of the inward man day by day, a strength which comes only as we need it, and continues only while we dwell in Him. Such a life is a very sacred thing. It gives a peculiar sanctity to every look, tone, act, organ, and movement of the body. We are living on the life of God, and we must live like Him and for Him. A body thus divinely quickened adds tenfold power to the soul, and all the service of the Christian life. Words spoken in this divine energy, works done through the very life of God, will be clothed with a positive effectiveness which must make men feel that the body as well as the spirit is indeed the very Temple of the Holy Ghost.

(8) The great agent in bringing this new life into our life is the Holy Ghost. The redemptive work of Jesus cannot be completed without his blessed ministry. Not as a visible physical presence does this Jesus of Nazareth now meet the sick, and halt, and blind, but through a spiritual manifestation. It has all the old physical power, and produces all the ancient results upon the suffering frame, but the approach is spiritual, not physical. The presence must be brought to our consciousness; the contact of our need with his life must come through the Holy Spirit. So Mary had to learn in the very first moment of the resurrection. "Touch me not—I ascend." Thus, henceforth, must she know Him as the Ascended One. So Paul had ceased to know Christ Jesus after the flesh. So Jesus had to guard the disciples at Capernaum, where, speaking of the Living Bread—this very matter of healing—"What and if ye shall see the Son of Man ascend up where He was before; it is the Spirit that quickeneth, the flesh profiteth nothing." This is the reason why many find it hard to meet the Healer. They do not know the Holy Ghost. They do not know God spiritually. The sun in the heavens would be but a cold and glaring ball of ice were it not for the atmosphere which brings his warmth and light to us, and diffuses them through our world. And Christ's life and love cannot reach us without the intermediate Spirit, the Light, the Atmosphere, the Divine Medium, who brings and sheds abroad his life and light, his love and Presence in our being, taking of the things of Jesus and showing them to us, extracting the very essence of his life and frame, and sweetly diffusing it through every vessel, nerve, organ, and function of our being. Yes, He is the great Quickener. It was through the Holy Ghost that Jesus cast out devils on earth,—and now, if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body through his Spirit that dwelleth in us.

(9) This new life must come like all the blessings of Christ's redemption as the free grace of God without works and without distinction of merit or respect of persons.

Everything that comes through Christ must come as grace. There can be no works mingled with justifying faith, except those which come after justification and as its fruits. Any others are dead works, and fatal to our salvation. Even so, our healing must be wholly of God or not of grace at all. If Christ heals, He must do it alone. This principle ought to settle for ever the question of using means in connection with faith for healing. The natural and the spiritual, the earthly and the heavenly, the works of man and the grace of God, cannot be mixed any more than you could expect to harness a tortoise with a locomotive, or make a great sea cable, part of iron and part of hemp. They cannot work together. The gifts of the Gospel are sovereign gifts. God can do the most difficult things for us Himself, but He cannot help our self-sufficiency to do the easiest. A hopeless case is therefore much more hopeful than one where we think we can do something ourselves. We must

> "Venture on Him, venture wholly,
> Let no other trust intrude."

If healing is to be sought by natural means, let us get all the best results of skill and experience. But if it is to be through the name of Jesus, it must be *by grace alone.*

It follows also, in the same connection, that if it be a part of the Gospel and a gift of Christ, it must be an impartial one, limited only by the great "whosoever" of the Gospel. It is not a special gift of discriminating favouritism, but a great and common heritage of faith and obedience. It is, "Whosoever will, let him take the water of life freely." It is true all who come must conform to the simple conditions of obedient faith, but these are impartial, without respect of persons, and within the reach of all.

(10) The simple condition of this great blessing, like the condition of all the blessings of the Gospel—IS FAITH WITHOUT SIGHT. Grace without works and faith without sight must always go together as twin principles of the Glorious Gospel. The one thing God asks from all who are to receive his grace is that they shall trust his simple word where they have nothing else but his word to trust. But this must be real trust. It must believe and doubt not. If God's word be true at all, it is absolutely and utterly true. A very small grain of mustard seed will do, and it will split open with its living roots the great rocks and mountains, but it must be an entire grain. The grain must be in its integrity. One little laceration will kill its life. And one doubt will destroy the efficiency of faith. And, therefore, it must begin in the soul, taking God simply and nakedly at his word. A faith that is going to wait for signs and evidences will never be strong. Plants that begin by leaning will always be fragile, and need a trellis. Indeed, the faith which rests upon seeing is not faith. Blessed are they who have not seen, and yet have believed. Abraham had to believe God, and take the new name of faith and fatherhood before there was any indication of its probability, and when, indeed, every natural sign contradicted and stultified it. It is beautiful to notice the form of expression in Genesis xvii. First he is told "I will make thee a father of many nations." Then comes the change of Abraham's name, which was the profession of his faith, and the acknowledgment before a scorning world that he believed God. Then follows God's next word. But how wonderful! The tense is completely changed. It is no longer a promise, but an accomplished fact "I HAVE MADE THEE a father of many nations." It is done. Faith has turned the future into the past, and now God calleth the things that are not as though they were. So we must believe and receive the healing life of Jesus and all the blessings of the Gospel.

(11) Is there any principle involving THE OBLIGATION of faith in reference to physical healing? Is it an optional matter with us how we shall be healed, and whether we shall trust God or look to man? Is it "an ordinance and a statute" for us, and a matter of simple obedience? Is it his great prerogative to deal with the bodies He has redeemed, and an impertinence for man and unsanctified man to tamper with them, and an equal impertinence for us to choose some other way than his? Is the Gospel of salvation a commandment as well as a promise, and is the Gospel of healing of equal authority? Has He chosen to legislate about the way in which the plague which has entered his world shall be dealt with, and have we any business to interfere with his great Health Laws? Has he at enormous cost provided a remedy for his children as part of his redemption, and is He jealous for the honour and rights of his dear Son's name in this matter? Does He claim to be the owner of his children's bodies, and does He claim the right to care for them? Has He left us one great prescription for disease, and is any other course, unauthorised, disobedient, and at our own risk? Surely these questions answer themselves, and leave but one course open to every simple and obedient child of God.

(12) *The Order* of God's dealing with our souls and bodies is regulated by certain fixed principles.

(*a*) He works from within outwards, beginning with our spiritual nature and then diffusing his life and power through our physical being. Many persons come to God for healing whose spiritual life is wholly defective and wrong. God does not refuse the healing, but He begins in the depths of the soul, and when it is prepared to receive his life He can begin to heal the body.

(*b*) There is a constant parallel between the state of the soul and body. John prays that Gaius "may be in health and prosper *even as* his soul prospereth." A little cloud of sin upon the heart will leave a shadow upon the brain and nerves and a pressure upon the whole frame. A malicious breath of spiritual evil will poison the blood and depress the whole system. And a clear, calm, and confident spirit will bring vigour into all the physical life, and open the way for all the full strong pulses of the Lord's own life in us.

(*c*) Hence, also, healing will often be gradual in its development, as the spiritual life grows, and faith takes a firmer hold of Christ. The principle of the Divine life, like the natural, is "first the blade; then the ear; after that the full corn in the ear." There must even be much preliminary work. The seed must be planted and die. The stalk must rise and grow strong enough to bear its heavy fruit. Many persons want the head of wheat while the blade is yet tender. Now it would only overwhelm us by its weight. We must have deep and quiet strength to sustain the higher blessing. Sometimes this preparation is all completed beforehand. Then God can work very rapidly. But in each case He knows the order and process best adapted to the development of the whole man, which is ever his great end in all his working in us.

(13) *The Limitations* of Healing are also fixed by certain principles.

(*a*) It is not the immortal life. Why should people ever die if Christ will always heal? Because faith can only go as far as God's promise, and God has nowhere promised that we shall never die during the present Dispensation. The promise is fulness of life and health and strength up to the measure of our natural life, and until our life-work is done. True it is the life of the resurrection which we have; but it is not the whole of it, but only the firstfruits. In speaking of our immortal life in 2 Cor. v. the Apostle says, "Now He that hath wrought us for this self same thing is God, who also hath given unto us the earnest of the Spirit." That is, as our earnest was a handful of the very soil of the purchased farm, but only a handful, so God has given us now, by his Spirit, all our new physical life, a handful of the very life of the resurrection. But it is only a handful, and the fulness will not come until his Coming. But that handful is worth all the soil of earth and the natural life a hundredfold.

(*b*) The next limitation has reference to the measure and degree in which we can expect this life in our present state. Shall we have strength for all sorts of supernatural exploits and extraordinary exertions? We have the promise of sufficient strength for all the will of God and all the service of Christ. But we shall have no strength for mere display, and certainly none to waste in recklessness, or spend in selfishness and sin. Within the limits of our God-appointed work—and these limits may be very wide, much wider than any mere natural strength—we can do all things through Christ that strengtheneth us, and very fearlessly undertake all labours, self-denials, and difficulties in the face of exposure, weakness, unbeauty, conditions of climate, and the most engrossing demands upon strength and time, where Christ clearly leads and calls us, and we shall have his protecting power, and find that "God is able to make all grace abound, so that we, always having all-sufficiency in all things, may abound unto every good work." But let us touch the forbidden earth yet out of that sacred circle of his will, or spend our strength on self or sin, and our life will wither like Jonah's gourd and Samson's arm. Yes, it must be true in all our life, all true, not one part wanting: "OF Him and THROUGH Him, and TO HIM are all things, to whom be glory for ever. Amen."

INTERNATIONAL CONFERENCE ON HOLINESS AND HEALING.

THIS Conference, the first of its kind, was held last week from Monday to Friday, chiefly in the Agricultural Hall, Islington. The large attendances from day to day were an indication of the widespread and growing interest that is being felt in the subjects under consideration. The following notes of a portion of the proceedings of Tuesday evening may be taken as fairly typical of the whole.

After a number of fervid prayers from persons in all parts of the Hall, Rev. W. E. BOARDMAN, who presided, said that the numerous specific requests that had been sent in would be collated and presented at smaller and more private gatherings. He purposed to answer some questions that had been sent, and the first he read out was with respect to the remarkable absence of allusions to the healing of sickness in Paul's Epistles. As far as we could gather, Mr. Boardman did not offer any answer to this, but passed to a second question: Is it right for anyone holding the truth of the Lord's healing to bring up his son as a doctor? Pointing to either side of him on the platform front row, the Chairman said they had with them two Christian brethren holding this doctrine and who were medical men, Dr. Woods Smyth, of Maidstone, and Dr. McKilliam, of Blackheath; the latter, he added, was in extensive practice. But I do believe, said Mr. Boardman, he loves the Lord's healing a great deal better than medical healing. As to bringing up a son to the medical profession, of course it would be to the Lord, and not to the world. The great difficulty with most fathers is, that they bring up their sons to succeed in the world. The thing is to have them succeed in glorifying God; if that is ever kept in view let them all be doctors if they please. Another question is about entire sanctification, or the eradication of sin. I am not going to discuss that here. In such a conference as this we should drop terms that are not understood. Let us have essential realities. Let us not be inquiring critically as to this or that shibboleth. I am quite sure that in the main there is no essential difference between us, except in the shibboleth and in the understanding of the shibboleth. I do believe in God as an entire Sanctifier, and in Jesus as an entire Sanctification. He is able to fill his temples and shut the devil out. That is the great central truth, and that is quite enough.

Mr. J. W. WOOD, of Australia, who was the next speaker, said that probably many of them had heard of the glorious work done by the Lord in Australia some twelve months ago; that work is going on still. Persons all over the Colony have been saved, sanctified, and healed, by the power of the risen Christ. I do bless God, said the speaker, that I have a threefold Gospel, not a one-sided Gospel for the soul only, leaving entirely out of account the other parts of man's being. God showed me that a man had a spirit as well as a soul, and it requires cleansing before he can have the healing of the body. All these three—justification, sanctification, and healing—are to be obtained by a separate act of faith for each one. The Lord came to redeem us out of the power of the devil, as threefold man. I have proved that there is power in the blood to cleanse and keep clean.

Mr. Wood proceeded to tell how he entered into this glorious liberty of the children of God. He had been a child of God for thirty years, but until two years ago he was in the wilderness; then he crossed the Jordan, and got into the promised land, where he was still. Bless the Lord, the Amalekite was slain! He was sure God had sent him over to this side of the world once again to see many hundreds of souls in England and other places brought into the like glorious liberty.

Having quoted Psalm xxvii. 4, and Rom. xii. 1, 2, Mr. Wood said it was through an exposition of these passages by Mrs. Hampson that he was led to see the way to obtain the blessing. He had preached against it for many years; he thought it was impossible for a man to live without sin—to have a clean heart. But he came to have one sole desire—that Christ should be king in his heart, a thing He had not been for many a year. After thirty years of struggling he came to see that as Christ was given by God to man, so man had to give something which would be acceptable to God; he was to present his body a living sacrifice. He described in detail how after some two weeks' intense continuous mental conflict, day and night almost, the light of God broke into his soul, and it was perfect heaven; whether at business or waiting before the Lord, he was filled with the Holy Ghost. At the close of the fourteen days he was led to see the power of the Lord to heal the body, and since then he had never doubted it, though he had suffered not a little persecution through it. A voice told him that the healing power had been given to him, and he pledged himself to use it for the glory of God. He knew nothing then about "faith healing." He searched the Word, however, and there he found confirmation of the truth that gifts of healing are given to the children of God for the perfecting of the body of Christ, until the time when it should meet the Lord in the air. He had been a perfect invalid for over twenty years. Nearly all the doctors in Victoria had pronounced him in consumption, suffering from heart and lungs and liver, but the Lord had perfectly healed him without any human intervention. The Lord subsequently allowed one of his children to become sick; there was a large lump under her chin, and she was in high fever. He had found it difficult to exercise his healing gift elsewhere because of the prejudice that existed, and he believed the Lord had brought on this sickness that he might have the opportunity of exercising it without hindrance. He went to the child and prayed: "Lord Jesus, Thou art the Great Physician; heal the child." Away went the fever. He put his hand under the child's chin, and away went the lump! A few days afterwards she was taken with a low fever. When he came home he placed his hands on her and prayed the Lord to heal her; up she got, perfectly restored. Mr. Wood also told in detail of the healing of a friend in the hospital whose family had been summoned to see him die. He was raised up by the prayer of faith, and the doctors called it a resurrection case. Later on a medical certificate was granted to him to pass an insurance company. Here Mr. Wood said, in response to a remark, that he did not believe a child of God should insure anywhere but in heaven. He proceeded to tell how, having received invitations to visit many parts of South Australia, something like 3000 persons came under the ministry of healing. Night and day people came, calling upon God for salvation, and all kinds of diseases were healed by his mighty power resting upon them.

Rev. A. B. Simpson, of New York, said he represented thousands of hearts on the other side of the Atlantic which were throbbing with sympathy. He referred to the work of Dr. Cullis, Boston, whose influence had extended far beyond the United States in many directions. The names of Mr. Sanford (who was present at the Conference) and of Carrie Judd, of Buffalo, and Mrs. Dix, were held in affectionate esteem for their works' sake. A quiet farmer, Ephraim Allen, was also doing a wonderful work for God. Miss Gordon, Nashville, had been marvellously used of God during this winter. He scarcely knew a church throughout the land where there is not a little band who are united in the maintenance of this truth. It was becoming a bond of union stronger than any they had known before. With respect to New York, it had been his delight that the work was so impersonal. He felt bound to say that he had been a little oppressed when hearing the blessed personal testimonies given at this Conference, lest there should be too much of the personal element, to the exclusion of God's truth.

Coming to his personal experience, Mr. Simpson said that ten years ago he got out of the waters of despondency by simply believing on Jesus as his Saviour. He got out of another difficulty by simply, through faith, taking Christ to be his Sanctifier. About four years ago he was broken down physically. After a time the Lord Jesus showed him that it was his blessed will to be a complete Saviour for body, soul, and spirit. When he returned home from Europe two years ago he made three solemn pledges, first, that he believed this Divine healing was the truth of God's Word and he would stand upon it; second, that he would take it for himself and believe not only that he was healed, but that he had the full strength of the risen Lord needed for the rest of his work on earth; and third, that he could not refuse to use this truth for the help of others. Very soon he was separated from his former ecclesiastical surroundings, and entered on an entirely new path. (The Chairman interjected the remark that Mr. Simpson resigned his pastorate, gave up his salary, and began a universal work for the Lord.) From that time, continued Mr. Simpson, I have been permitted to work about four times as hard as before. I have had the entire charge of a large magazine, of which I have done half the writing, all the editorial work, and all the oversight. I have been pastor of a church, where there are services every night of the week and three times on Sunday. I have had charge of a Home in New York, opened for receiving those who came for healing, and have spent hours and hours every day in personal conversation—some 3000 called last year. During these four years I can truly say that with the exception of two nights I have never been tired; and these two nights I felt the Lord wanted to get me alone with Him and rest on his bosom. I have not had to be one hour from my work, and have not even taken a summer vacation, choosing rather to work through the summer in New York, and finding it the best harvest time of all. I have done this because I could not help it; it was a delight. I stand here to say that the Lord Jesus can be body and nerve, and vital energy, and brain, and mind, and thought, to those who will simply trust and not be afraid to venture out in his service. He is true; He is faithful; and He is all-sufficient.

In the course of his further remarks, Mr. Simpson said the last twenty-five years had witnessed the revival of some wonderful truths. The first was the doctrine of a personal Holy Ghost power for service, and in the revelation of truth. The next was a revival of faith in God; He has been showing us it is no strange thing that we should take Him at his word—that He will take nothing less than entire faith. Third, there has been a revival of the work of evangelising the world; fourth, of the truth of the nearness of the Lord's coming; and fifth, of this mighty Gospel of bodily healing as an inseparable link in the evangelisation of the world. God wants thousands of men and women to go to Africa, China, and India, to live out and show to these peoples this truth. "It seems to me that I have seen the heavens opened, and one riding forth on a white horse, and the armies of heaven following Him on horses, white and clean, clothed in spotless robes; and we have been permitted to join these ranks. On his vesture and on his thigh I see written, King of Kings and Lord of Lords, and on his head are many crowns. He says to you and me, 'Lo! I am with you; go and teach all nations; be witnesses to me.'"

The last to speak was Dr. McKilliam, of Blackheath, who said there was great need to have clear, Scriptural ideas on this question. If God is to give us all the blessing about which we have heard, what are we to do with it? Surely it is not that we may settle ourselves down comfortably to the accumulation of wealth, the enjoyment of ease and comfort, or the leading of worldly lives. It is that we may become the evangelisers of the nations. God loves the world, and his love would sweep over all the nations. If we are to touch the hem of his garment and be healed, it must be in the spirit of full surrender, that honestly asks, "Lord, what wilt Thou have me to do?" Dr. McKilliam went on to emphasize the truth that God has given to us Christ not only as the Sanctifier and the bestower of wisdom, but as our Wisdom and our Sanctification. Our own experiences are not to be put in his place; they are as worthless in themselves in the end as they are in the beginning.

On Wednesday and Friday afternoons anointing services were held, at which a large number of persons were "anointed." On the former occasion, when we were present, the afflicted ones were seated on chairs in the body of the hall, set sufficiently far apart to afford passage between them. The women were requested to remove their bonnets. Then five brethren and three sisters left the platform and took their stand opposite eight of the sufferers, and each laid both hands on the head of one, Mr. Boardman, who took the lead, having first put a little oil on their heads. Then Mr. Boardman prayed. Then another eight were anointed, and the second in rotation prayed, and so on until the whole had been anointed and prayed for eight at a time.

In the evening about fifty out of the 250 who had been anointed and prayed for in the afternoon rose to their feet to testify that they had been healed. One of them was a woman, who had come from Birmingham on purpose to be cured of hip disease. She now lifted up her crutch to the platform and walked away. Scenes of a similar kind are of frequent occurrence at Bethshan.

CLOSING MEETING.

There was a good muster for the last meeting on Friday evening though the Hall was not overcrowded. Rev. W. E. Boardman, said it would be a fitting termination to the proceedings of the week, if there was on this occasion a kind of national or international expression of thanksgiving to God, by brief reports of the progress of the work in different countries.

Mrs. Baxter, as representing England, said God had been working in England for many years past in holiness and healing. Ten, twenty, thirty, and even fifty years ago there were cases on record of those who had been trusting God for bodily healing as well as salvation. Besides Bethshan there are now two Faith-healing Homes in Liverpool, one in Grimsby, and one in Manchester. There are some 120 other places where work of this kind is going on. Much is also done by correspondence.

Mr. Dalrymple, Glasgow, on behalf of Scotland, said that many within his personal knowledge had been healed of all sorts of sufferings. Miss Murray, of Bethshan, as a Scotchwoman, conversant with the movement, said that letters had come from peasants in Orkney, Ross-shire, and the Western Highlands.

Miss O'Hara, from Ireland, said she knew of no public meetings on this subject in that country, but there were not a few little private gatherings, and the movement is reaching the peasantry in distant places.

A young lady from Sweden said the work was spreading through that country. Lord Radstock and Mr. Boardman had been greatly used in creating a wide interest in the movement. A lady from the Isle of Man said for the past two and a half years she had herself been used of God in spreading this work throughout the island.

Pastor Schrenck, as representing Germany, said, Pastor Blumhardt's son was following in his father's footsteps, and was receiving as much blessing. Another clergyman in the Duchy of Baden, now deceased, had been greatly blessed in faith-healing work, though he was not himself quite well. Others are being used in different places for salvation, and, by the laying on of hands, for healing. Pastor Schrenck also represented Switzerland, and went on to speak of the work of Dorothea Trüdel, who, he said, was a little crooked woman up to her death. Thousands were blessed in body, soul, and spirit through her. She had no "phrases;" she had life. She did not talk much about cleanness, but she lived "perfect love." The Pastor had himself been healed through her prayers. The work at Mannedorff is still going on under the care of M. Zeller. It has been in the past an international institution, but now that the movement is spreading, that will be less the case. He hoped the time would soon come when travelling to distant places for this object would cease, and people would be healed in their own homes.

East France and Holland were each represented at the Conference by a single worker. Mrs. Baxter said that Messrs. Armstrong and Fenn had begun the work in Spain on a small scale.

Captain Gordon, speaking on behalf of Italy, told of some cases of the healing of bodily sickness there through the prayer of faith.

Dr. Simpson, of New York, said there would be a Conference on this subject in New York in October, and he hoped many would go over from this country. Having referred to the work of Dr. Cullis, he said there were at least a dozen other institutions within his personal knowledge that were worthy of all confidence. Referring to his own work in New York, he said God had dealt with him marvellously in the matter of monetary support. During the four years he had been in this work God had sent for its sustenance over £20,000; more than he had received during the previous fifteen years. One friend had given £6000 for providing the Home at Berachah, New York, as an expression of personal gratitude for his own healing.

Miss Sisson, speaking on behalf of India, referred to work carried on by Mr. Hard, by Miss Anstey (Colar), by Miss Reade (Punrooty), and to the faith-healing which she had herself seen at Bassim, Berar. She specially mentioned the case of Miss Wheeler, who was healed in one day of a long-standing abscess, pronounced to be incurable, just when she was ordered home as a last resource. It is greatly desired by some Christians to have a Home for Divine Healing in Bombay, and prayer was sent from India to the Conference that the Lord would favourably regard this request, and send the right one to conduct it.

After hearty greetings had been formally expressed by the meeting to workers in all the countries represented at the Conference, the proceedings were concluded with the announcement that similar Conferences would be held at Worthing, Blackheath, Brighton, and other places.

For the Young.

THE MAIDEN AND HER ORGAN.

WHILE in the mountains for the summer, not many years ago, I was in the habit of strolling off from the boarding-house and passing much of the day in the woods. There is more enjoyment, and profit too, in the solitude of a great forest, than the world of trade will readily believe. I wandered along the rough roads made barely passable for teams dragging wood, and for the lumbermen to get into and out of the forest. The settlers were few and far between, but there were some, and their rude houses could be seen in the midst of little clearings, from the valleys below. One of these attracted my attention, and—but I will tell you the story, for this is the home of the mountain maiden whose music you are to hear or hear of.

Her parents were of the same class and type with the other dwellers in the mountains, hard-working people, of little learning and less religion. In the summer season there was a district school kept going for a few months, and the children of the hills attended when they could spare the time. At this school our maiden, whose fit name was Ruth, acquired some education. Thoughtful above her years, inclined in childhood to be alone while other children were at play, she would often take her book or sewing and sit for hours at the foot of a tree, unmindful of the world about her, even then, though she knew it not, communing with her own heart. The nearest church was five miles away. None of the mountain people ever thought of going, and it was very true that no one in the valley cared for the souls among the hills. Ruth and one or two of the neighbours' children, having heard at school of the music in the church, and what a fine treat it was to hear it, went off to it one summer Sunday morning. It was a long walk, but they were young and strong, and they enjoyed it.

A new life dawned on Ruth that summer Sunday morning. She had never heard an organ nor a choir of singers. The music woke unknown chords of gladness in her soul. She bowed her head, and the tears rolled down her cheeks. The prayers and the preaching wrought a wonderful influence on the heart and mind of the girl. She knew before that she had a soul, but the thoughts of its capacities for being and doing, the great ends of living, had never been revealed to this daughter of the forest. She went home with a new life to begin.

And, first of all, she wanted to make music. She learned that organs much smaller than the one that thrilled her soul in church could be bought, and she determined to be the owner of one. The purpose was laughed at by her parents and such of her companions as heard of it, but she was not to be laughed out of it. She went to church whenever the weather would permit, and the truth she heard from the pulpit made the way clear for her to go to Him who cleanses the heart and purifies the soul. Now it was all music within, and sunshine and peace.

Her parents giving their consent, Ruth left home, and, in a city some seventy miles away, she obtained a situation as a waiting-maid, at very moderate wages, carefully saving all that she could, after sending monthly to her parents what would pay for the loss of her service. The family into which she was thrown appreciated the character and purpose of the strange child that had come to them, for she soon disclosed the fact that she was there to earn money to buy an organ; that she was to take it to her home in the mountains, and there she would use it to please and bless those whom she could reach. The children in the family were learning music, and not only did she gratefully pick up the crumbs that fell from their lessons, but they loved to impart what they could to the good girl who waited on them so faithfully. And she was *faithful*. Never did she neglect her duties for the sake of the music which was the joy of her heart. But it came to her as if born in her. The love of it was more than lessons. And there was not a child in the house who made more rapid progress than Ruth. The children taught her all they learned, and her genius and enthusiasm carried her far beyond them.

Ruth served three years for that instrument! Each summer she was allowed to spend a few days at home, from which her heart was not weaned by the livelier life of the city. The trees and the birds and the mountain rivulets were more dear to her when she returned for a while. She brightened the cot among the hills, gladdened her parents by her lovingkindness, and then would go back cheerfully to her accepted service. At the end of three years she had the money in hand to buy the instrument and books of music, and of psalms, and hymns, and spiritual songs. These were all transported by rail to the village where was the church in which her pious purpose was born. Then the team that brought wood from the hills drew the organ up to the home of Ruth, where she came with it in triumph and gratitude. And when the instrument was unpacked and set up in that humble home, the noble girl dedicated it to God, and with the first notes that she drew from it she celebrated his praise.

The fame of the new sensation spread and echoed among the mountains. The simple-hearted people came to wonder and to hear. Ruth could sing as well as play, and the sweet hymns which have thrilled millions of souls and helped them to heaven, were now heard for the first time in those wild regions. Every Sunday afternoon the house was filled. Ruth was the leader, the teacher, and the preacher. She encouraged them to join their voices with hers, and gradually to learn to sing. She read the hymns aloud, repeated them, sang them a line at a time when she would have them dwell on the mercy and love of God in Jesus Christ, his Son. She was, she *is*, a missionary, a home missionary, for she is singing and playing now to those mountaineers, and gently leading them by a way they know not, to the Lamb who taketh away the sin of the world.

This is my story. If this poor child could do all this that she might be a comfort and blessing to others, will you, with a thousand better opportunities, *live* for God and those around you? Among those who will "join the everlasting song" I expect to see Ruth, the maid of the mountains, and those whom she has taught to sing and pray. "As well the singers as the players on instruments shall be there."—*New York Observer*.

BIBLE ACROSTIC.

A GOOD RESOLUTION.

(1) What nation does Jehovah own,
Saying, "You only have I known?"
(2) What is it on the earth shall cease
When Jesus reigns, the Prince of Peace?
(3) What only son was offered up,
In whom his father cherished hope?
(4) What slew a prophet in the way?
(5) What shall with him lie down some day?
(6) Who came to Bethlehem again
At harvest time, to there remain?
(7) What was this woman's grandson's name?
(8) What may we buy, not sell the same?
(9) What drove Naomi from the land?
(10) What bird her eggs lays in the sand?
(11) What is it that a king shall do
In righteousness, when peace shall flow?
(12) What is it man gives up in death?
'Tis sometimes called "a puff of breath."
(13) Where was it man his sentence heard?
(14) What man was told to preach the Word?
(15) In what Epistle do we find
That Paul a lawyer bears in mind?
(16) Where were some of the churches found
When Paul sent salutations round?
(17) When he did Timothy advise,
What did he say none should despise?
(18) When Abram said, "I yonder go,"
What was it that he meant to do?
(19) What mountain did our Lord frequent?—
The place that witnessed His ascent.
(20) What widow to her mother clave,
And God the woman favour gave?
(21) To where did masters bore the ears
Of those who served them many years?

C. M. H.

SATANIC CENTRES.

SOME time ago we published a letter from our brother Henry Varley, commenting somewhat severely upon the spiritual condition of St. Louis, U.S.A. Exception was taken to his remarks by some of the ministers in that city, more particularly to his description of its church life. But everything depends on the point of view from which we look. We are sure there are good and faithful men in all the cities of the Union, as there are at home, and yet we do not dare to hope that the following statement is beyond the truth. It is from *The Vanguard*, a radically evangelistic paper published in St. Louis:—

The evangelisation of the masses in our large cities is a problem of deep and perplexing interest. Our cities have increased in population at an amazing ratio. The census report of 1880 shows the entire population of our States and Territories to have been fifty millions, and nearly eleven and one-third millions were then living in cities of over eight thousand inhabitants.

The unprecedented foreign immigration of the past five years has brought to our shores nearly a million a year in addition, a large per cent. of whom have sought these commercial and mechanical centres. In some of these, the children of foreign immigrants constitute a large proportion of the population; for instance, in St. Louis, with a population of 386,000, less than 50,000 voted in the last presidential election, which must be accounted for mainly on the ground of unnaturalised citizenship.

These multitudes are mostly Christless and churchless; some 100,000 of this vast number, including Catholic and Protestant alike, attend no church whatever, but obtain their moral bias and perverted sentiments in amusements more or less questionable. Mr. Varley, when in St. Louis, said the "popular preachers and churches have moved up town to catch the rich, and had let the poor go to the devil." Mr. Moody called the line dividing the church from the non-church-going population "the Ridge," the latter being by far the larger portion. Much has been said of New York and other cities as being destitute of reformatory institutions, but we doubt if even San Francisco or New Orleans can show a record of greater neglect than has been shown to the vicious, the drunken, and fallen here in St. Louis, which classes have been virtually left to their sins, their degradation, and their shame!

Another phase of evil, including the elements of insurrection and revolution, encouraged by propagators of socialistic, communistic, and Fenianistic opinions and organisers of secret unions, who are scattering their upas blossoms of blight and ruin even in our midst, is to be met by the only antidote for all sin, the religion of Jesus brought to bear upon the hearts and consciences of these multitudes, destitute and dying.

When brought to face these facts, every Christian and philanthropic heart must be stirred, and the question as to how these masses can be reached becomes one of deeply thrilling interest. How shall this restless, anxious, seeking multitude be brought into tranquillity and peace; these wretched and wantonly wicked be restored and saved? How shall asylums, homes, and places for promulgating a complete salvation be provided? and who will consecrate his time, influence, and wealth for the accomplishment of this object? For this we pray and look and wait, believing that God will send means and helpers into this already whitened harvest field.

PORTSMOUTH SEAMEN'S MISSION.—The *Annie*, after a refit, sailed on Tuesday, May 19, and has put into several ports in the West of England, where Gospel meetings have been held. The vessel has proceeded to Brest, in France, for two months' work in connection with Mr. McAll's Mission in that port. The *Mystery* is undergoing repairs, and will sail shortly for Cherbourg, Havre, Boulogne, Calais, &c. Bibles, Testaments, and Gospel books are needed for this work. Henry Cook.

Stoke-road, Gosport.

Notes and Comments.

Many of our readers will regret to learn that Mr. E. W. Thomas and his committee, who have worked for so many years to rescue friendless and fallen young women and girls, are now much tried for means to carry on the work of the mission. Surely the fact only requires to be known for many of the Lord's stewards to lend their willing and ready help, so that this blessed work of mercy may be vigorously carried on.

Why is the chairman the only man, as a rule, who is formally thanked at a public meeting? Speaking generally, and in accordance with the merits of the case, he deserves thanks less perhaps than any other speaker on the platform. We should think that this curious and meaningless custom must be very distasteful to all sensible presidents at our May meetings, and it is high time that our committees and secretaries had the courage to abolish it.

At a time when, through the bounties of God's providence, bread is cheap and vegetables plentiful, it is gratifying to find a medical authority like *The Lancet* endorsing a statement made by Mr. S. Morley, M.P., as to the advantage of a vegetable diet for the young. A child's body, we are told, consists principally of fluid and fatty components, and, in a comparatively moderate degree, of active muscular tissues, so that it requires bread and vegetables far more than meat. It may also be observed that in last month's *Nineteenth Century*, Sir H. Thompson warns against a too free use of animal food even for adults.

In Dr. George Macdonald's Preface to "Letters from Hell" (*Bentley*), he speaks of the "righteous use of the element of horror." This language is remarkable as coming from one who is understood to be a leading apostle of Universalism. It may be hoped that it indicates a reaction against a modern style of preaching from which the element of fear is purposely excluded. It is strange how sensible men can give heed to this modern fashion. That preachers, who must have some perception of the tremendous consequences of sin, should designedly exclude all warning must surely be a fatal weakening of their power.

It is said, according to this new theology, that preachers must "allure rather than alarm men if they wish to do spiritual good." They should do both. Undoubtedly the greatest and most successful preachers through all the ages have both alarmed and allured. Paul told the Ephesian elders (Acts xx. 20, R.V.): "I shrank not from declaring unto you any thing that was profitable." The reference could not have been to that which men were pleased to hear, but to what had in it a note of alarm.

The Directors of the London Missionary Society have very just cause to complain of the unfair action of *The Times*. Some weeks ago a writer charged the agents of this Society with seeking to build up an Established Church in Madagascar. The Foreign Secretary of this Society, in a courteous reply, refuted the allegation, and answered *seriatim* the charges brought forward. The reply was not inserted. Happily, such an illustration of unfairness and injustice, in a matter of importance, is not characteristic of English newspapers.

A few months ago, an article in this journal drew attention to the remarkable admissions of Mr. Herbert Spencer, in a correspondence between himself and Mr. Frederick Harrison. The letters, with a number of corrections and additions by Mr. Spencer, have been reproduced in the United States, under the editorship of his intimate friend, Professor Youmans of New York. In his introduction the editor says, Mr. Spencer's position is this, that the essentials of religion are indestructible in human nature, and he adds:—

> "Mr. Spencer was at first denounced unsparingly as a materialist, an atheist, and a destroyer of religion. But as his views are better understood, it is more and more recognised that he is working on the side of religion, and is doing it an invaluable service; while those who insist that all religious systems are baseless and false, and who first applauded him as a powerful ally, now repudiate him as a dangerous enemy."

This is very noteworthy language respecting one hitherto regarded as the great teacher of Evolutionism, and strikingly shows the changed sentiment in relation to the supernatural which is gaining hold among philosophers. Christian men can have nothing but gratitude for this.

The Society and other papers reveal very plainly the fact that English people are under a strong French influence. Not only the novels, the vile plays, and the eccentric and costly fashions of Paris, are necessary things to the English worldling, but French social life is impressing itself strongly upon the Londoners. In the cars, omnibuses, and on the railroad, one sees the flimsy French novel in the hands of the City clerk or the high-school girl. French plays form a staple of conversation in some drawing-rooms, and French bodices give rise to innuendo and speech that had never found license in English homes had the "British Matron" been as careful about the books and plays she chose as she has suddenly become about the pictures she is to look at.

> "Sunday amongst the fashionable world of London is now, after morning service, almost exclusively devoted to pleasure and amusement. Rotten-row is crowded by smartly-attired pedestrians between one and two o'clock. . . . It is now a recognised feature of modern Society that there are at present more dinner-parties in London, during the Season, on Sundays, than on any other day in the week.
>
> "A dozen years ago such an event as an organised dinner in a private house on Sunday was utterly unknown. To convince oneself of the amount of Sunday feasting that goes on in London, it is only necessary to pass through any of the leading squares towards evening, to notice the unmistakably festive appearance of many of the best houses."

The above extract proves that the English Sunday is giving place to the Continental day of pleasure. The pulpit is not yet able to touch those who, by choice, form the most alarming proportion of our "Home Heathen."

"Alarming" because, not content with their own godlessness, they form a Sunday Society bent upon elevating (?) the working man by helping him to break what their own Church teaches—the fourth commandment. If these philanthropists—save the mark!—really desire the elevation of the working classes, let them cease from frivolous pleasure, and set about the serious business of life in earnest. All the social strata are affected by the law of gravitation, and when the nobleman begins to show that "Life is real," his "brother of low degree" will not be slow to be rightly impressed by it. "A grain of example is worth a pound of precept."

When preachers and evangelists stand up to preach the Gospel of God to the sons and daughters of toil, they often forget that their hearers have more than one side—that they are, in fact, composed of spirit, soul, and *body*. The Great Teacher never forgot this. His words were illustrated by some familiar object and *actions*; the healing of some, the feeding of others, a definite ministry to the wants of man as a complex structure, generally accompanied his teaching. Perhaps the failure in so much of present preaching, evangelising, and teaching, is due to the fact that an appeal is made to only *one* side of man's tripartite nature. Man has many needs, and to meet one successfully *all* must be recognised and provided for.

Truth, in commenting upon the London Missionary Society's Meeting, says, in answer to the complaint that Christian work had not made much progress in places near to scenes of war:—"As all these wars are practically made in England, would not the Society do well to turn its missionary labours first to London?" The suggestion is so good and fresh that it would be a pity to lose sight of it. There might be some blessed results from the labours of those who, having been trained to enlighten "the untutored savage," would naturally begin at the beginning in their treatment of the souls of some in "heathen England."

The same paper also contains the following:—

> "A grand Ball has recently been given in New York, 'by a well-known Society woman,' to celebrate receiving her divorce papers. One of the American papers which notices this *fête* predicts that 'divorce celebrations will soon rank in magnificence with weddings, christenings, and funerals.'"

This is not to be wondered at when the marriage tie is the chief theme of the "jokes" and jests of the comic papers, the sneer of so much current literature, and the peg of Society's hollowest and coarsest badinage.

Dr. Lansdell, whose travels in Siberia attracted much attention, gives in his new book, "Central Russian Asia" (*Sampson Low & Co.*), the history of a journey he made throughout that vast country. His purpose mainly in undertaking such a venturesome route was to complete for the Czar's dominions what he began in his Siberian Mission. Now he is able to say that there is no cell in any prison, or bed in any hospital, in all the provinces east of the Urals, but has a portion of Scripture within reach. The journey extended to 12,000 miles by rail, river, wheels, or on the back of a horse or camel. Though there was, among other difficulties, a stretch of 300 miles of desert, which had not been seen by any other living Englishman, he returned safe and sound.

He made it his business to inquire after and visit the Jews, not only in the Russian Central Asian provinces, but in the Khanate of Bokhara, and the information he gathered regarding them is of the most interesting character. The Kirghese—the nomads of the great desert—were visited by him, and so much was he struck by the similarity of their civilisation to that of the times of Abraham, that he has been able to mark in his Bible from 300 to 400 texts, which were illustrated by what came under his own notice. When it is remembered that these peoples live as far from Palestine on the east as we are on the west, it will be seen that this is a testimony to Scripture from a new source.

The work consists of two handsome volumes, extending to nearly 1500 pages, and from the very full history of these provinces, and the details regarding their economic and administrative systems, many of which were obtained from official sources, there is no doubt that Dr. Lansdell has written what will long be the standard work on Central Russian Asia.

At a meeting of the Committee of the Gospel Purity Association, held on Wednesday last week, Mr. Alfred S. Dyer in the chair, the following resolution, to be forwarded to the Government, was unanimously adopted:—

> "Considering that the attitude of authority towards licentiousness should be that of antagonism, and that the true function of the State is to repress and not to regulate vice, this committee respectfully calls upon the Government to bring in a Bill for the total and unconditional repeal of the Contagious Diseases Acts of 1866 and 1869. This committee also desires to express its sense of the inadequateness of the proposals for the legal protection of female minors, in the Criminal Law Amendment Bill, and considers that justice to the children of the working classes demands that the age of legal protection should be raised to 18 years."

Next Lord's-day the usual annual collections on behalf of public hospitals fall to be made in all the places of worship throughout London. With a constantly increasing population, the needs of these noble institutions grow rather than diminish; we trust there will be a corresponding response next Sunday on the part of those who gather together to thank God for his goodness, and to beseech Him "for those things that are requisite as well for the body as the soul."

We should not feel justified in publishing the article on Faith-healing, by Rev. A. B. Simpson, without at the same time saying that it appears to us to go considerably beyond a sound and safe exegesis of Scripture. Indeed, his view with regard to seeking medical aid was contradicted on the platform of the Conference; for, while Mr. Simpson asks a series of questions as to the propriety of a Christian using medical means, to which an emphatic negative is implied, Dr. McKilliam distinguished between the good gift and the perfect gift which come down from the Father of Lights, regarding medical agency as a good gift, but Faith-healing as a perfect gift.

Mrs. Baxter spoke on the last evening of the Conference, of Faith-healing having taken place at various times during the last fifty years. A very few years more would take us into the midst of the movement connected with the name of that splendid, but (in this) misguided, man and minister of Jesus Christ, Edward Irving, who died in 1834, believing almost to the last hour that he should not die. Then, as now, there were remarkable cases of faith-healing; then, as now, it was taught that disease is sin; then, as now, there were prophesyings which were distinctly falsified by the event. All who are interested in this subject (and who is not?) should read the records of the last years of Edward Irving's life.

We were implored by a dear friend of long standing not to criticise this Conference. God forbid that we should criticise his promises as to the healing of the body, or those who believe in them; but we must express our conviction that the formulating of faith-healing into a system, as is now being done, is without Scripture warrant. And we are constrained to call it in question, because we know of Christian people who "accepted healing," for themselves or others, who were nevertheless not healed, but in some cases died, and in others lost their reason from disappointment of hope, perplexity of spirit, or confusion of mind.

Another reason for caution and warning lies in the possibility of the abuse of confidence. Pastor Schrenck, at one of the meetings, begged his audience not to yield their bodies to any and every one who anointed, without being sure that they were holy in life. The Mildmay Conference and the Keswick Convention might not unprofitably occupy themselves in an exhaustive inquiry into this subject from Scripture and history.

NATIVE CHRISTIANS in BECHUANALAND.

THE following are extracts of a private letter from a volunteer with Methuen's Horse in Bechuanaland:—

On the march down at Sani's village, near Mafeking, a collection of about twenty poor huts in the midst of a grazing wild, we halted during Sunday, 19th April. I was surprised to see three modest-looking young women—two being of a better class and the third a servant—sit down on the ground near a hut, and gathering round them a small congregation of listeners, begin singing hymns in parts in perfectly correct time and tune, and with sweet voices. These people are some of Montsioa's Barolongs. A group of our convoy were soon attracted, which seemed to please them. They went through many of the familiar Moody and Sankey, and some Church, hymns in their own language. One hymn was sung to the air of "God save the Queen," in which we all joined.

Later in the afternoon a prayer-meeting was held under a thorn hedge, in full view of their now ruined church—burnt by the freebooters a year ago, as I was told. Several of both sexes prayed in succession, in low earnest tones, listened to, and joined in from time to time as the words touched those who heard, with a depth of earnestness which quite startled me.

These blacks of negroid type have in their souls a true sense of religion. If a school were formed for educating young blacks in missionary work, I firmly believe they might march through the Dark Continent from one end to the other, and would be received with open arms. The schoolmaster should go hand in hand with the missionary. But, as far as possible, blacks, not whites, should be employed. The latter should have the schools at the bases of operation, whence the black educators and evangelisers should go forth and return for rest and study.

What a great part England might play in this matter. The coasts are hers, where she might gather men of all tribes of the earth, and, teaching them, send them forth to the darkest corners. But she is blind and avaricious. She puts on a garb of religion and humility and goes forth to barter and rob the blacks of their heritage of land, the labour of their hands, and to stifle the gifts of intelligence with which through thousands of years of barbarism God has still endowed them.

BRIXTON.—On Friday, May 15, a most enjoyable meeting was held at Streatham to give information about the work of the Y.W.C.A. Rev. W. E. Moore (vicar of Holy Trinity, Tulse-hill) took the chair. Hon. Miss E. Kinnaird touched on every branch of the work. Miss Raymond spoke especially on the work at Brixton, and the great need of extending it. Over twenty gave their names as annual subscribers at the close. On Tuesday, June 2, another meeting was held at Brixton, Rev. N. A. Garland (vicar of St. Matthew's) in the chair. The rooms at 5, Mayall-road, being found too small, a house has been taken and furnished at 6, Tunstall-road (close to the main road). A lady resident superintendent will, we feel sure materially help the work. Hon. Arthur Kinnaird has promised to open our new premises on Tuesday, June 23. M. E. Garrett, Hon. Sec.

CLAPHAM CONFERENCE HALL.

DURING the month of May Mr. Herbert Francis and Mr. Oscar Owers have held daily evangelistic services. Those who are thirsting for souls to be caught in the Gospel net have had to sing a song of praise and thanksgiving for the responses to the Gospel call. It would not be wise to give individual cases, but we praise God that many drunkards have been saved, testifying by their altered lives that they have "passed from death to life." Others, whose ignorance of spiritual things could only be likened to the poor heathen, tell us how they delight to sit and listen to the story of the Cross, and see in Christ the only source of life and peace. Even those who for many years have been bound in the fetters of the Romish Church have had their bonds broken.

It is a cause of great joy that many Christians have received a fresh baptism of the Spirit, stimulating them to greater effort in the Master's work. We would ask your readers to come and help us to take "the spoil from the mighty."

F. G.

PRAISE MEETING.

On Monday evening, June 1, a largely attended meeting was held for praise and testimony; a most happy, refreshing time it was. Many babes in Christ, from a little lad aged ten to an old man, who said, "It is very good of God to save me in my old age," rose in succession, ascribing the praise to Him who had loved and redeemed them.

The work is still to be continued on Thursday and Sunday evenings, and this beautiful and spacious hall seems likely to be a centre of great blessing to the neighbourhood.

GLOUCESTER CONFERENCE.

THIS week has been indeed "a good time." Even more than in former years, God has deigned to bless us. The hand of the Lord was upon us for good, and we felt the power of the Holy Ghost throughout the course of our gatherings moving our hearts, subduing our wills, guiding our thoughts.

There were no set subjects, but from beginning to end there was order, definiteness, point in the addresses. The harmony, sequence of ideas, in the minds of the speakers was very remarkable. Rev. J. H. Shaw, of Harbone, led the way in a clear and powerful exposition of "Spiritual ambition" and its conditions. Then, one after another of our beloved brethren told of the fulness of Christ and the blessing of Christ, and unfolded the truth concerning the way of holiness and entire consecration to God. The Word of God was the basis of everything which was advanced, and more than once we were reminded of the authority and "profitableness" of that Word.

Bible-readings were given each day by Mr. G. H. Pember, author of "Earth's Earliest Ages" and "The Great Prophecies," and were very largely attended. The thoughts which our brother gave us on the book of the Revelation were most striking, solemn, and many of them most original. We shall never forget some of the words in which he described the present ministry of our glorified Lord, and the future ingathering of his "Firstfruits."

We held after-meetings on the last two evenings, when many manifested their desire and determination to live wholly for the Lord. We expect an outcome from this, of course. One result of our two former conferences has been that two offered themselves for China missions, and are there now. We shall not be surprised if many more of such blessed results attend this year's conference.

We have had a season of spiritual refreshment, instruction, strengthening, which many of us will never forget. The whole thing has been very quiet, but very deep, real, powerful. There has been a very blessed manifestation of unity and brotherly love. We have proved the Lord's great faithfulness and his matchess love to his people. "Blessed be God."—Yours very truly,

Gloucester, June 6. John J. Luce.

LICENSING REFORM.—Mr. W. C. Amery, of Blandford, Dorset, writes: "As the annual licensing days are now coming on I shall be pleased to forward to anyone sending me within six weeks a stamped addressed wrapper, a list of places where 'grant by way of removal' of licenses were refused last year."

CHRISTIAN WORK IN THE EAST.

DEAR SIR,—An enforced absence from England during the spring months induced me to travel Eastward, and visit Egypt, Palestine, and Syria. While enjoying and deriving much benefit from the beautiful dry atmosphere of that interesting part of the world, I took the opportunity of visiting the various missionary stations *en route*.

PORT SAID.

This, as many of your readers know, is a town which owes its existence to the steam navigation traffic induced by the Suez Canal. It is a Vanity Fair of the worst description, in which Eastern and Western vices meet and may be said to culminate. Here a man of God, almost single-handed, is endeavouring to stem the tide of iniquity by visiting the ships as they pass through, and inviting seamen to a meeting at his house. As that house, however, is some distance from the landing-place, and most difficult to find, very few sailors avail themselves of the invitation. Mr. Eoll is endeavouring to get a piece of ground in front of the canal; should he succeed in obtaining the money for a building, I can conceive of nothing more important. The English Government always have a gun-boat lying in the mouth of the canal, and in addition there are from ten to twenty collier steamers, besides the multitude of regular steamers going east and west, remaining from six to sixteen hours each, so there would be no difficulty in getting gatherings together. If some English gentleman (Mr. Eoll is a Swede and consequently labours under some disadvantages, which an Englishman would not) could go out and help our brother, he would find no unpromising field.

ALEXANDRIA.

Here a noble work is being done among our soldiers. The magnificent "Soldiers and Sailors' Home," just erected under the personal superintendence of Mr. Tufnell, is now in working order and greatly appreciated by the men of both services. Miss Van Sommer, Miss Ridout, and other ladies, giving up home comforts and the society of their relatives, are devoting themselves with no little success to this work. The sisterly influence in these "Homes" is the most valuable agency that can be used with our young soldiers. Any Christians passing through Alexandria should find out the Home, and by sympathy encourage these ladies in their self-denying work.

CAIRO

was teeming with British soldiers, and it was a great grief to me to find comparatively little being done for their spiritual welfare. A small coffee and reading-room, opened by our American brethren, and a lecture hall for addresses, &c., is wholly inadequate to the needs of the many regiments I found quartered in this city of temptations. So much is this felt on the spot, that a lady has opened her drawing-room every night in the week, where the men meet for prayer and praise. By the kindness of the Religious Tract Society and of Mrs. Anna Shipton, I was furnished with a quantity of books, which were gratefully received at each of these military stations.

The English Mission School, under the direction of Miss M. L. Whately, is doing a good work, but if the official language of Egypt were English instead of French, this school would be more appreciated by the people of the land.

JAFFA.

Here the school of Miss Walker Arnott is so well known that I need only say my expectation was far exceeded by what I saw and heard. The familiar strains of Mr. Sankey's hymns were most pleasant to listen to, while the knowledge of Scripture was evidenced by the girls finishing the words of any text I commenced, adding chapter and verse. Nor are the domestic virtues neglected in this pattern establishment, so that the Moslems are sending their children to be educated by Miss Arnott, and the young husbands tell her that wives who have been trained by her are treasures. One morning when I was there a Jew was pleading with her to take his second daughter, for whom she had no room, the elder one having been such a comfort to him since she had attended the school. For boys, Mr. Hall, the indefatigable Church Missionary Society's agent, has a good school with excellent native teachers, and Mrs. Hayes, an American lady, has a second, each with about eighty boys, under most excellent Scriptural teaching.

The latest but not the least important work for the Master at Jaffa is the Hospital and Medical Mission, carried on under the superintendence of Miss Mangan and several Mildmay Deaconesses. At present there are only fourteen beds, which are applied for over and over again. While I was there a child was brought three days' journey to the good English ladies that they might cure her, as they had another child of her village a week or two before. I had conversation with some of the poor sufferers in the two small wards, which is all our sister can boast of at present, and found them grateful not only for the interest taken in their bodies but for that shown in their souls' welfare. The out-door patients, too, were deeply interesting. Eighty to one hundred assemble daily at nine o'clock to hear a Gospel address. The morning I was present the variety was most striking. There sat two Turkish soldiers who had tied their horses to a tree in the garden, veiled women, little children, aged Moslem men, besides young men in the prime of life, listening with intense earnestness to a Gospel address by Professor Porter of Beyrout, and then bowing the head while he prayed, not only for a blessing upon their bodies but upon their souls also. One by one they pass in to see the doctor, a native Christian trained at the Beyrout College, and exhibit the greatest gratitude for the help afforded.

Miss Mangan was building a hospital on a piece of ground adjoining the makeshift houses she is now occupying, but I am sorry to say has been stopped by the Turkish officials, because she had not a Government firman. She appealed to the Pasha at Jerusalem, who sympathised with her, but could give no order for the procedure of the work; he suggested, however, that she should at once proceed to Constantinople, promising to write to his son-in-law, a private secretary to the Sultan, to give her all the assistance in his power. Miss Mangan at once went there, where she now is, endeavouring to obtain the firman. Will Christian friends pray that she may be successful? The late lamented General Gordon took a deep interest in this historic town, where he spent the four last months of his life before going to Khartoum; it has been suggested that a ward should be named after him, for which Miss Mangan needs funds. I mention this as many Christian people will prefer giving their money to a memorial so directly in accordance with his and their own principles, rather than to the hospital at Port Said, which will be under very different management.

JERUSALEM.

The work of the London Society for Promoting Christianity among the Jews is so well known that I need not here enlarge upon it. I must congratulate the Church Missionary Society in securing the services of Rev. C. T. Wilson, for their Preparandi Institution for Training Teachers and Catechists. Although my visit to Jerusalem was during the holidays I had a good opportunity of seeing many of the students, and was much struck with their Scriptural knowledge. In most cases it was coupled with a simple faith in the Lord Jesus. Bishop Gobat's Orphanage, in which about sixty boys are maintained, is doing a good work. But while a few lines will suffice to tell of the efforts made by the Lord's children in this "City of Solemnities," (?) whole pages could be written of the need of testimony to the truth as it is in Jesus. I was there during the so-called "Holy Week," and had an opportunity of observing the great activity of the Greeks, Latins, and Copts, which contrasted most painfully with the apparent absence of Protestant effort. Doubtless there was more than I saw.

BETHLEHEM.

In this little town of the Nativity of our Lord, I found mere worldly tradition and superstition battling with Mohammedism; but, thank God, even here there was a bright testimony for God. The Society for Promoting Female Education in the East has an excellent school for girls under the direction of Miss Jacombs, where bright and intelligent Moslem, Jewish, and so-called Christian girls, side by side, are instructed in the Bible. On examination I found they possessed a marvellous knowledge of the letter of the word, and in conversation with them individually I found in many cases it had reached the heart. The operations of the institution are greatly contracted in its present building, and I was glad to know the committee in London had purchased a site. But, as in the case of the Jaffa Hospital, the inexorable firman is delaying the erection of more suitable premises. For this, too, I would ask the prayers of all who value the spread of the Gospel among our Eastern sisters.

DAMASCUS.

Here, in perhaps the most ancient city of the world, there is a most blessed testimony for God. The British Syrian School, under the direction of Mrs. Mentor Mott, of Beyrout, has two prosperous branches, and, as in all the other schools of this most valuable organisation, the Bible is the foundation of the educational system. In Miss Parry the native teachers have a wise and conscientious superintendent, while the school in Medan (the Whitechapel of Damascus) has as superintendents a whole family trained and truly converted at Beyrout, who devote themselves to the children during school hours, and act as Bible-women and Scripture readers at other times. A portion of the City school building has been set aside for public worship, and here Sunday after Sunday the agent of the Jews' Society, or (as on the Sunday when I was there) Rev. W. F. Connor, of the C.M.S., conducts service for the few English residents, visitors, and workers.

There is also a very flourishing native church having a native pastor, but under the superintendence of Dr. Crawford, of the Irish Presbyterian Society. It was my privilege to address its Sunday-school, and I was astonished to find so much intelligence, not only in the teacher who translated for me, but in the elder scholars, many of whom understood English, and could give a reason of the hope that was in them in Scriptural language. Our Irish brethren are to be congratulated on having such a vineyard in that far-off ancient city. Nor do their labours stop there. In many of the surrounding villages they are placing teachers, and it was my joy to spend one night in the house of one of them in the Anti-Lebanon Mountains. My visit was late in the evening, and unexpected, but I found the teacher with several agricultural labourers learning from him the Word of God.

While speaking about this village work, I must not forget to mention the valuable work of Rev. W. F. Connor, who was trained at Harley House, Bow, but now working under the Church Missionary Society, and lately ordained by Bishop Hannington. Both physically and spiritually Mr. Connor is eminently qualified for the itinerant work in the Hauran, where he has organised several missionary stations under native teachers, so that Bedouin and Arab are having the Gospel preached to them.

BAALBEC,

considered, by most students, to be the northern boundary of the Promised Land, is in every way remarkable. In the apex of the valley between the two Lebanon ranges, it was chosen by the ancients for the erection of some of the most wonderful temples the world has ever seen. With their prodigious blocks of stone, some of which are estimated at 1300 tons, they remain until this day, seeming in their very desertion to say, "We are guarding the land for those whose right it is, until the fulness of the times of the Gentiles be accomplished." Here God has his workers. Madame Hiss, a labourer with no ordinary ability, is conducting one of the British Syrian Schools so successfully that some of the higher-class natives consider it a privilege to get their children taken in. An examination in Scripture history proved how well these children are grounded in the Bible, while their answers on the fundamental truths of Christianity showed something more than theoretical knowledge. Many of the parents are regretting that Madame Hiss is to be removed to the school at Tyre, where a school by the same Society is carried on, but I believe Mrs. Mott has a worthy successor to this most successful worker.

BEYROUT.

If not so geographically in a missionary point of view, this beautiful town must be considered the capital of Syria; for here are the headquarters of the British Syrian Schools, founded by the late Mrs. Bowen Thompson, in 1862, in order to alleviate the sufferings of the widows and orphans of the Lebanon massacres, and which now supports and directs no less than thirteen institutions in this one town. I visited each school, and remembering that there are 3000 children in connection with this one Society, under direct Christian teaching, I could not but feel there must be a great future for Syria. One lad, of thirteen years of age, I found speaking and writing English, French, and Arabic. This boy told me he was resting simply and only on the Lord Jesus for salvation. In the Institute, where young women are being trained for teachers, I found more than half out of eighty could give a Scriptural reason for the hope that is in them. The affairs of these schools are managed by Mrs. Mentor Mott, under the control of a Committee at home, of which Miss Poulton, of 18, Homefield-road, Wimbledon, is the excellent Secretary.

I was equally delighted with Miss Taylor's school for Moslem girls, where I found the same feature in the education, viz., a sound Scriptural basis.

At Beyrout there is also that remarkable institution, the American College for Syrians, a handsome building erected by the munificence of the late W. E. Dodge, of New York. It has emerged from rather a cloudy morning to a noon of the brightest description conceivable. With a staff of godly professors, who make it apparent that their object is primarily the salvation of the souls of the students, the result may naturally be foretold. Not in units, but in tens and twenties, young men have come forward and boldly declared their conversion. From the conversation I had with them after two addresses I gave in the college, I was convinced of the reality of the work in their souls. A preparatory school in the college grounds is also under the same influence, and the lads join with the students of the college in Bible reading and prayer-meetings. Would that the high tone of moral and spiritual life evidenced by these young Syrians were more visible in our own schools and colleges.

SHEMLAN.

Beyrout is beautiful, but this may be called the "Garden of the Lord."

> "Where every prospect pleases,
> And only man is vile."

Here the Society for the Promotion of Female Education in the East has wisely planted a school, at present under the guidance of a very judicious and spiritually-minded person, Miss Adie. She has thirty to forty girls boarded, lodged, and educated under her care. Many of them are children of the fellaheen, who pay a portion of the expenses, and who are truly grateful for the help afforded them. Education for girls is such a novelty to most of them, that one is thankful to find an appreciation of it now springing up among them. I examined these girls and found them able to read, write, and cipher well, and I unhesitatingly say that their Scriptural knowledge was far in advance of the average of girls of the same age in England. The singing (principally Mr. Sankey's Hymns in English and Arabic, as in most of the other schools I visited) was remarkably sweet, and I came away feeling more than ever that the most productive missionary labour is among the young, especially the future wives and mothers of those lands, where, hitherto, woman has been degraded as an unfit companion for the stronger sex.

I regret to hear that this Society, of which Miss Webb, 267, Vauxhall Bridge-road, is the excellent Secretary, is greatly in need of help, and it will be a great joy to me if any word of mine induces some one to take an interest in its work by sending money to it, or, indeed, to any of the other valuable agencies I have mentioned, to enable them to carry on this work of evangelising Syria and Palestine.

It must not be supposed that I have spoken of all the work or workers in those parts of the Holy Land and Egypt to which I have referred. I could not expect you would give me space were I able to do it, but my object will be gained if this letter should lead some who are sceptical of the result of missionary enterprise to say, "What hath God wrought!"

Yours faithfully,
Joseph Weatherley.
51, *Gordon-square, W.C.*

A GOSPEL TENT.

HOW WE GOT IT; HOW WE USE IT.

THE veteran missioner, Rev. W. Haslam, had been with us for more than a week. Several souls had been saved, and others made anxious for salvation, through the words that had fallen from his lips.

"We want a tent," said my Vicar, "to hold these poor people together; but how is it to be obtained?"

The words of the Master rushed into my mind: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them, of my Father which is in heaven."

A working man and his sister soon afterwards went by my window. I knew them both to be children of God, so I fetched them back to my study, and kneeling there, side by side, we pleaded the promise received, and asked the Lord definitely to give us a tent.

Two or three days rolled by, and, knowing nothing of the request that had gone up to God, Mr. Guest returned from a journey to tell us that a gentleman, during his absence from home, had been led to offer us a tent. But I had already made a personal appeal to friends, and from one of these came a letter in which the writer told me that the Lord had moved his hand to write me a cheque for a hundred pounds. Other friends sent in thirty pounds more, and our coveted tent was purchased, together with thirty-eight folding benches, an harmonium, a cornet, and a platform for the preacher.

It was reared in the Christ Church croft, by five or six converted engine-drivers, and consecrated to the service of God, in prayer, by an old ex-driver, who had become our Scripture reader. In two or three hours from this time a soul had been saved under its canvas roof.

It was formally opened the same night by Mr. Guest, who was followed by Mr. Wakefield McGill. Then service followed service nightly, till the chill atmosphere of November made it dangerous to use it any longer. How many of these were really born from above the day alone will declare, but at least two hundred professed conversion during the four or five months we kept it in use. What testimony meetings we had!

A converted sceptic arose one night. "I was an infidel," said he; "I read the works of Bradlaugh and Holyoake till I ceased to believe in a God or a devil. Life became a burden to me. I rose one night, and burnt my books, lest my children should be made as wretched as myself, remaining an infidel nevertheless. I don't know why I came into this tent, but I know I had not been in it long before I was made to believe in a hell, and to feel that I was falling into it. Then I was led to believe in a God, and, thank God, in a Saviour too. I came to the tent an infidel; I left it a saved soul." I believe that this man has been a consistent believer from that day to this.

After him rose a converted Romanist, who told us how God had opened his eyes through the preaching of our beloved Vicar, Mr. Guest. He is now a devoted worker in the London City Mission. Amongst others, too, I must just make mention of our old friend, "Navvy Bill" as our people were wont to call him. A rough diamond was William. "Are you coming into the tent?" asked one of our outside workers. "Not wi'out you gie me some drink," said Bill. But he came in notwithstanding his determination, and there the Lord met him, and saved his soul. He is now a navvies' missionary. We did not always remain working in the same place, but wherever we went the Lord blessed us.

Once, when we went to Stapenhill, we were refused the ground that had been offered for our use. It was objected that we should make our services the means of spreading the foot-and-mouth disease. "Bring the tent into one of my fields," said Henry Lakin, "though every head of cattle on my farm shall be stricken with the plague." We gladly accepted his invitation, and I believe his was the only farm in the parish that actually escaped the outbreak.

Many another true story could I tell of blessing received in connection with this consecrated canvas church. I know not how many more, but two of our Pavenham people were saved when it was standing in the park here. Then it was used of God again, while lent to friends who erected it in the Bedford Cattle Market, where it narrowly escaped destruction.

We have just now had it down to Preston, in Lancashire, to give the Rev. F. W. Newton, of St. Mark's, and his fellow-workers a little help, and again have we found ourselves working beneath the smile of the Lord. Though the weather was terribly cold, and the many poor mill-folk naturally shrunk from imperilling health and life by sitting out our services, we scarcely knew a night (my young friend Macklin Chapman and I) without having the joy of seeing some soul or souls led to the Lord Jesus for salvation. We were in a God-favoured parish, it is true, nor have many churches the pastors, evangelists, teachers, and lady workers that St. Mark's at Preston has; but, let this be as it may, I know that the tent was asked of God, given by God, and has been honoured of God; and I believe that blessing will again be connected with the services that shall be held in it while at Manchester, where for the next three weeks it will be worked by himself and the fellow-helpers of J. Wakefield McGill.

The Vicarage, J. E. Linnell.
Pavenham, Bedford.

MR. FEGAN'S BOYS' HOMES.

DEAR SIR,—Will you allow me a little space again to plead the cause of the great and good work Mr. Fegan is doing in the rescue of boys from the streets of London? You can well imagine the funds have been severely tried by the passage and outfit of the 100 boys who are now with him *en voyage*. It would gladden his heart if the means were supplied for filling up the vacancies made by those who have just left. May I plead for him and the work in his absence? Who will help?

Surely there can be no nobler work than his, picking up from the five millions of London the waste human life, for whom no one cares, and planting the lads in a new sphere, surrounded by Christian and moral influences which will uphold them and be their strength through life.—

Yours truly, S. Trevor Francis.
36, *Tressillian-road, St. John's, S.E.*

MR. D. L. MOODY has held special services at Princeton, U.S. The First Presbyterian Church was filled to overflowing with an audience composed of college and seminary students, and townspeople. On the platform were President McCosh, Dr. A. A. Hodge, and others of the college faculty, and the pastors of the town. Mr. Moody spoke with great earnestness. Many were deeply touched. After the service many persons remained for personal conversation. Mr. Moody on Sunday conducted the college services in the Marquand Chapel, both morning and afternoon, and preached in the First Presbyterian Church in the evening. While in Princeton he was the guest of President McCosh. A great deal of good, it is hoped, will be done by his visit to the college and town.

THE SALVATION ARMY.

EXETER HALL was well filled on Monday week, on the occasion of the annual muster of the Army, under the command of General Booth. The General spoke on "The Rise and Progress of the Salvation Army." He had been reminded that it was just three years since they opened the "Congress Hall" at Clapton, and a remarkable three years they had been. The Army then reached a position which was very remarkable, and beyond which many people believed they could not go. But they had advanced considerably, nevertheless. If their good deeds had been trumpeted, certainly their evil deeds, if they had any, had been also. They had been criticised by all sections, and were in touch, so to speak, with all classes, of society. They had been tried and persecuted on all hands. They had begun work in German Switzerland, and had sent a "captain" out, an American Salvationist who had been instrumental in raising a German corps in London. He had only been out there three weeks, and had already started a second corps. Similar work had been going on all over the world.

The General then gave some comparative figures. In 1878 the Army occupied positions in only two different countries; now their flag was floating in 17. Seven years ago they had only 81 corps, to-day 1050; 127 paid officers, to-day 2650; no "outposts"—small corps in the villages, to-day they had 662, and were just "opening fire" upon the villages. Then they had only one newspaper, a monthly magazine; now they had 22 separate publications, 19 of which were newspapers. He maintained that the Army had justified by its achievements the money that had been given them. As many as 1900 officers had left the Training Home at Clapton, and gone all over the world. Mr. Bramwell Booth had had an interview with the Prime Minister of Victoria, who was so gratified at the results of the work of the Army there that he was going to ask the Government to make a grant of £1000 to fit up their new homes for the rescue of fallen women; and he would try to get a permanent grant for the Army, so that they were going to be established and connected with the State. The Prime Minister went further, and said that if he could not persuade the Government to give £1000 he would be one of ten to give the sum out of their own pockets. That result had been attained by the efforts of the men and women who had gone from the Clapton Training Homes. The Army meant to go forward. There were 25,000 villages in England, some of which were very dark, and they were establishing cavalry corps to establish "forts" in these country places. They were seriously contemplating a campaign in China. They were also about to establish "brigades" for nursing and education, and had the war with Russia taken place they would have offered the Government 200 nurses on condition that they nursed English and Russians alike. They now proposed to start the Salvation Navy, and were in earnest this time, as a gentleman, whose name must not be mentioned, had given them a fine steam yacht, which was the first of the coming "fleet of soul-saving ships."

Among others who took part in the proceedings were Rev. M. D. Jewelson, of Baltimore; Mr. W. Pink Smith, of America; and Mrs. Booth.—*Daily News.*

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH OF ENGLAND.—The report for the past year contains a map of each of the four Chinest stations, with detailed information of the progress of the work. In Bengal the town of Rampore Beauleah, with its population of 23,000, forms the centre of a mission for the district of Rajshaye, and is the only Christian work for a million and a quarter of people. In the Singapore district there is one neighbourhood containing one hundred thousand Chinese as yet untouched by any Protestant Mission. The interruption caused by the Franco-Chinese war has been mainly overcome. God has given much blessing, the converts have remained faithful and stedfast, and the more wealthy among them gave of their goods to the poor during the privation caused by the war. Collecting boxes and cards may be had at the offices of the Mission, 7, East India-avenue, London, E.C.

MISSIONS TO THE BERBER RACES.

A MOST interesting Occasional Paper has been issued by Mr. E. H. Glenny, of Barking, giving many detailed accounts of mission work among the Kabyles and other Berber races in North Africa. These accounts are extracted from the letters of workers on the ground, and give much room for encouragement and hope with respect to the development of the Kabyle Mission. We extract some of the introductory paragraphs with the hope that many of our readers will continue their practical sympathy and fellowship with this effort to evangelise our North African brethren:—

"The open doors in Morocco fill us with praise. We long for further efficient labourers to enter them, and hope, if the Lord will, through the help of Christian friends to send several more to this part of the field. After staying for a time at Tangier they would be ready to go forward inland, and their places could be filled by other workers.

"Beside workers we shall need further furniture at Tangier, which perhaps some could in part supply us with second-hand; portable furniture is especially useful. We shall also need funds, and while we shall not cease to pray to God for them, we wish also to keep our friends informed of our special, as well as our general needs. Already we have added Miss Tulloch and Miss Herdman to our staff here, and we shall be able to take several more. We feel that the hand of God has been plainly shown in giving us our present able band of workers, and we desire his further guidance and help. We are thankful to have had the kind sympathy of Mr. and Mrs. Mackintosh, of the British and Foreign Bible Society, who are doing such an important and efficient work in disseminating the Scriptures in Tangier and other parts of North Morocco.

"Three ladies have been accepted to go out as missionaries to North Africa, and will start when their exact location is decided. The Presbyterian Church of England are proposing to establish a Medical Mission at Rabat, an important town on the west coast of Morocco. Mr. George Pearse is about starting from Algiers on another evangelistic tour through the country."

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THE FREE CHURCH ASSEMBLY.

SPEAKING of the General Assembly of the Free Church of Scotland recently held, *The Daily Review* says:—

"The most prominent and noteworthy feature of the Assembly was the extraordinary interest manifested in questions bearing on religious life and work. The report on Sabbath observance attracted a large attendance of members; the morning conferences on religion and morals, as well as the evening meetings, at which Temperance, home evangelisation, foreign missions, Sabbath-school teaching, and young men's guilds were the subjects successively presented for consideration, were filled to overflowing. These are so many gratifying signs that the Free Church is alive to its work and responsibility. Evidences are multiplying that it is really bringing itself into closer contact with the people, with the happiest results to itself and with the greatest advantage to the community."

"A Younger Elder," writing to the same journal, says:—

"The manifest feeling of the House in connection with the subject of Temperance was specially encouraging. The expression of the growing conviction that the Church should think twice, or oftener, before admitting makers and sellers of strong drink to her membership was well received. The Foreign Mission night was, as usual, a particularly interesting one, and the addresses given by those from the foreign field were most excellent. There are other things I might notice—the secondary place which is given to most important subjects, such as 'social purity' and 'systematic giving.' I was pleased to hear the note of warning which Mr. Henderson sounded in connection with the proposed guilds for young people. I do not think our city ministers are fully alive to much that goes on in connection with our existing literary and social societies, which, in many cases, although presumably under the supervision and sanction of the Church, are really in the hands of the young men who attend them, and who do very much as they like."

UNTIL HE COME.*

"Looking for that blessed hope."

BY Christ redeemed, in Christ restored,
We keep the memory adored,
And show the death of our dear Lord
Until He come.

His body broken in our stead
Is here, in this memorial bread;
And so our feeble love is fed
Until He come.

The streams of his dread agony,
His life-blood shed for us, we see—
The wine shall tell the mystery
Until He come.

And thus that dark betrayal night
With the last Advent we unite
By one blest chain of loving rite,
Until He come.

Until the trump of God be heard,
Until the ancient graves be stirred,
And with the great commanding word,
The Lord shall come.

O blessed hope! with this elate
Let not our hearts be desolate,
But strong in faith, in patience wait
Until He come.

—*George Rawson.*

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* From Songs of Spiritual Thought, a little volume of choice poetic meditations and aspirations (1s. 6d. *Religious Tract Society*).

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AMERICAN NOTES.

OUR friend, Dr. G. F. Pentecost, writes from Brooklyn on May 26:—

"Your readers will be glad to know of the good work which has been done on our side by your countryman, Mr. George Soltau, who has been on our side of the water for the past nine months. His work has been largely in and about Brooklyn. Wherever he has held evangelistic meetings or given Bible-readings, he has left behind him the best results and the good-will of the people. I think Mr. Soltau's readings are especially fine, both from the point of view of manner and composition, but chiefly from the fact of their rich Biblical character. They must have been a blessing to all who had an ear to hear. We are sorry to part with him. Indeed, so interested have many friends been in his work, that I know that there is to be an earnest effect to induce him to come over and make a permanent home among us. He sails on one of the White Star boats for his home and family on Saturday next. The Lord go with him and give him a prosperous journey.

"How I should like to be at the Mildmay meetings again this year. It was a most refreshing time to me last June. We are looking for a number of you to come over and see us at the Northfield Conference this summer. You will miss it if you do not come. I think the reports from the churches this side will show a most encouraging harvest of souls for the year. In many places the ingatherings have been larger than ever before known. The work, however, has been very quiet. The still small voice has done the work."

CORSICA.—Miss Eliza Stapfer writes from Corsica:—For three years the McAll Mission of Paris has been at work in this beautiful island. In spite of the prejudice and extreme ignorance of the people, God has blessed the preaching of the pure Gospel, so that at Bastia fifteen young men and women have come out of Roman Catholicism. The priest denounced them from the pulpit, wrote furious lines against some converts, and tried to ruin their business. It was all in vain. The persecution merely helped the young people to lean on the Lord more closely, and to show, by their sanctified lives, the reality of their faith in Christ. The hands of the zealous minister now in charge of the mission might be greatly strengthened if prayerful evangelistic Protestants were to settle in this town in order to give countenance to these true witnesses for Jesus.

A SABBATH IN EAST LONDON,

WITH THE HOME OF INDUSTRY WORKERS.

ABOUT half-past ten, on a recent Sunday morning, I started from the Training Home, Hackney, with Mr. and Mrs. Merry, to meet a band of Workers from the Home of Industry, who were, on this occasion, accompanied by 25 of the Stratford Mizpah Band. Passing through several narrow streets, I thought, "Can this be the Day of Rest?" Shops of almost every variety were open, and the occupants busily engaged in displaying their wares or bargaining with customers. Here is a woman with loud coarse voice auctioneering remnants of cotton, surrounded by an eager crowd of women. Here is a man offering linen buttons for sale, and drapers are busy with customers.

As we pass along, the crowd thickens; fruit and vegetable carts, lemonade and ice-cream stands, whelk and cockle barrows form a close line on each side of the street.

The next street we turn into is evidently the flower-market of the district. Flowering plants of every variety and beauty are displayed on the streets, with barrows and cartloads of vegetables and fruit, rhubarb being the staple commodity. There goes an old man with a little box of plants and bunches of groundsel, hurrying along to find a corner to sell his little stock-in-trade.

We reach Brick-lane, where the crowd of costermongers and purchasers and loafers is so dense that we have to crush our way through with difficulty. What a contrast to our northern cities, where the noise of business is hushed, and where sin at least hides its face on Sunday! It seems to me that the very fact of all this Sunday traffic being allowed by the authorities is very degrading to the people. But before it is stopped another reform will have to be made. On asking women why they did not make their purchases on Saturday, they answer, "I had no money, my husband was in the public, and if I had gone there and asked him for it I know what I would have got—a blow or bad language." This is true in thousands of cases, and what does it indicate? That the first reform must be, closing the public-houses at six or eight o'clock on Saturday night, or, better still—entirely.

All this was passing through my mind as we pushed our way through the crowds as best we could. On reaching Bird Fair we heard, through the din, the sweet sounds of "Christ receiveth sinful men," from the Mizpah Band, who, with Miss Macpherson and some of her workers, slowly marched through the crowds. We joined the band, and turned back, while they sung hymn after hymn, and at intervals stood, while one would proclain the Gospel in a few telling words. Meanwhile, the people respectfully listened, though some of the sellers had angry looks that their trade was interrupted, but no one molested the party by word or action.

After standing for awhile in a central place, singing and testifying one by one, the party moved off to a railway arch, where a harmonium had been placed in front of a large banner, on which were the words, "Behold, what manner of love," &c. Here a service was held, and, standing on a chair, the Mizpah men in turn told out the Gospel message, testifying shortly what they had been saved from, and how Christ Jesus was their keeping power from drink and sin of every kind. These addresses were interspersed with telling hymns, such as, "Be not deceived, God is not mocked," &c., while other workers went round the crowds distributing pictorial Gospel tracts. Heavy rain sent in the passers-by, and thousands must have come under the sound of the Gospel during that hour.

Some curious touches of London life were noticed by the writer. A few street notes of a poor imprisoned lark carried by a man in a covered cage, mingled now and then with the speaking and singing. A woman loaded with rhubarb and groceries, looking on with interest, was told, "These are working men saved from the drink and sin, and are telling of Christ's saving power." She answered, "Ah, that's better than spending their time in the public-house, as half the world is doing."

At one o'clock the services under the two railway arches ceased, and all the workers gathered at the Home of Industry, where dinner was provided for the Mizpah men. At the close Miss Macpherson gave them a few helpful words, the purport of which was, "going from strength to strength," by "grace upon grace," and in the future "changed from glory to glory." Each man was presented with a book on leaving. Their happy faces were sufficient evidence of their changed lives.

Afterwards the resident workers had their meal, and retired to prepare for their afternoon Bible-classes of widows, women, men, policemen, &c. After tea, classes of girls are gathered in, and while some of the workers are engaged with these, others go out to the low lodging-houses in the neighbourhood. I accompanied them to one of the men's lodging-houses; it was a long low room, boxed off on each side, all the seats occupied by one or more men, resting, smoking, or eating. While some talked and jested, most of them listened quietly, and, with one slight exception, no personal rudeness was offered. Several hymns were sung, and the Gospel invitation earnestly given. Some quiet conversation followed, then we proceeded to a women's lodging-house opposite, the young men leaving us to go to other services.

This room was lighter and cleaner than the others, the women, mostly of the low type, degraded by drink and sin, with here and there a face which seemed to tell of better days in the past, compelled, perhaps by want, to mingle with this company. One person was well dressed, and I was turning over in my mind who or what she could be, when, at the close of the meeting, she was introduced to me as Maggie, one of the latter class in this same house. She was rescued as a brand three years ago, and still delights in coming to the meeting where she found her Saviour.

So ended a marked day in my life, with mingled feelings of sorrow and pity for the thousands wilfully living without Christ, and of joy and thanksgiving that the message of Salvation is being so earnestly carried into the midst of them.

Glasgow. AGNES A. BRYSON.

MRS. BOOTH AT OXFORD.

THE Salvation Army have held some special services here in the Corn Exchange. On Friday night Mrs. Booth gave a lecture on "Popular Christianity. On Sunday, from morning to night, the people of Oxford were pleaded with, both in the open air and in the hall, by Salvation Army officers, under-graduates, and others.

Only a few members of the University attended these meetings, as it had been announced that Mrs. Booth would hold a special meeting for them late on Sunday evening. This meeting, the most interesting of all, was held in the Clarendon Assembly-rooms, at 9 p.m. The room, holding about four hundred, was crowded, several influential members of the University being present. Mrs. Booth took as her subject "Spiritual Retribution." Earnestly and lovingly she reasoned with the young men of righteousness and judgment to come. After Mrs. Booth had left the room, the meeting, which began punctually at nine, was carried on till nearly twelve o'clock, by the two ex-curates, Messrs. Pigott and Oliphant. The customary and conventional were forgotten as these servants of God boldly and fearlessly declared that God can and does save a young man from sin, and pleaded with them to yield themselves unreservedly to God.

We have good reason to believe that many consciences were awakened, and that many were brought for the first time face to face with the real claims of the Gospel of Jesus Christ. The prayers of God's people are asked for Oxford.

UNION HALL MISSION.—I am hoping to erect several tents in some of the poorest localities of this metropolis. I should be thankful for the prayerful sympathy and practical help of your readers. I should welcome the presence and help of those who can preach the Gospel, as the services will be continued nightly in different localities. A tent will be opened on Sunday next, June 14, at High-street, Battersea, near the station; in a week or two I expect to open another at Brentford.

18, *Greenhill-park Villas,* ROBERT BILKE.
Harlesden, N.W.

NATIONAL REFUGES FOR HOMELESS AND DESTITUTE CHILDREN.

THE Earl of Shaftesbury presided last week at the thirty-seventh annual meeting of this organisation, which includes the training-ships *Arethusa* and *Chichester*, at Exeter Hall. A selection of pieces was sung by a choir of 600 children, Mr. J. Proudman conducting. Last year there were gathered from the streets into the refuges no fewer than 322 boys; sixty girls were received. The children come from all parts of London and the provinces. During the year 306 boys and forty-nine girls had been placed out. The receipts for 1884 from all sources had amounted to £21,745, which was less than that received in 1883 by £4235. The expenditure had been £25,178. The deficiency against the Society now amounts to £5860.

Lord Shaftesbury, who was received with much enthusiasm, retired from the chair early in the proceedings. He said that he was recovering strength, and did not wish to trespass too much upon it at one time. The merits of the institutions, he said, were of great and vital importance in many aspects, and he wished that the number of refuges could be multiplied a hundredfold; they would not be one too many for the necessities of this great metropolis. The institutions furnished honest labourers in many departments of trade and domestic life, and were doing a great deal for all who were householders, in whatever rank of life they might be. By means of their training-ships, they were doing much good to the navy and mercantile marine, by the lads they were sending into them; they were gradually producing a very real change, and tending to alter the character of the British sailor in all parts of the globe.

Lord Jersey, who took the chair after Lord Shaftesbury had retired, expressed his pleasure at seeing his lordship present once more. It had been said that there was as much statesmanship in trying to help the more unfortunate classes of our country as in that which was called political statesmanship. If that was true, Lord Shaftesbury was the brightest example of a true statesman.

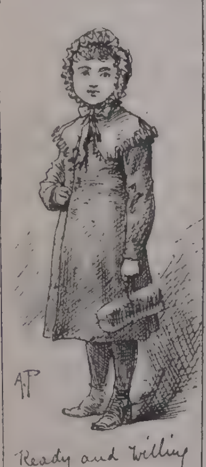
Rev. T. Teignmouth Shore spoke of the pleasure he felt at the prominence which was given to religious instruction in the institutions. Rev. David Davies, of Regent's-park Baptist Chapel, characterised the institutions as being pre-eminently of national importance, for one of the needs of the age was men and women who should be distinguished by the morality of their lives and the straightforwardness of their conduct towards their fellows. The nation that neglected its young mortgaged its future to a large and terrible extent. He admired the institution because it began the work of reformation in the right place—with the young.

THE BAPTISTS AND MR. STANLEY.

THE Baptist Missionary Society has done well to mark its sense of the many services which Mr. H. M. Stanley has rendered to Mr. Comber and his brethren on the Congo River. We have seldom attended a more interesting and enthusiastic meeting than that which followed the breakfast in Cannon-street Hotel on Thursday week. Mr. Stanley was worthy of the honour shown to him. He looks at Christian missions from the standpoint of a pioneer of commerce and civilisation. It is satisfactory, though we needed it not, to be assured by him that, seen from such a point of view, the work of our brethren is all that can be desired. We trust the Committee will give due attention to the suggestions of Mr. Stanley, and warn and instruct the young men they send out to temper zeal with discretion, and to work prudently, that they may live to work for many years. Missionaries are commissioned to evangelise the world, and to do this they must live. We think a missionary in his grave is worth more than Mr. Stanley apparently imagined; but he is unquestionably worth much more to the world alive than dead, and, therefore, we trust that all possible care will be taken to preserve the precious lives of the young brethren sent out by our Society to the Congo.
—*Freeman.*

LITTLE EMIGRANTS.

EIGHT separate parties of little folks, aggregating over 800 children, have been sent to the colonies from Dr. Barnardo's Homes since 1882. Last week the ninth party, consisting of 74 girls, started for Canada, leaving behind them, it is confidently hoped for ever, the struggling temptations which would have surrounded them in England.



Ready and willing to go.

In accordance with an excellent custom, the young emigrants mustered on the previous Monday, at the noon prayer-meeting in Aldersgate-street Y. M. C. A., when friends assembled to commend the children to God in prayer, and to bid them God-speed on their journey. All, with the exception of three or four, had been trained at the Ilford Home, in one or other of the thirty cottages in which most of them had, for the first time in their lives, been under motherly care and guidance. As they filed into the room, in their neat costume, and with their chubby faces and rosy cheeks, they formed one of the pleasantest object-lessons for Christian workers that could have been presented.

Dr. Barnardo gave a talk on the subject of his little party, and appealed for the prayerful sympathy of his audience. A thrill of kindly feeling pervaded his hearers as he asked the smallest of the maidens to stand up on the seats, which they bashfully did. A few remarks on the advantages of emigration to Canada led up to one or two figures, highly interesting and suggestive. Of the 74 emigrants, 2 were from Ireland, 29 from various counties in England, 13 from East London, and the remainder from other parts of the Metropolis. The ages varied from five to seventeen years; 14 were under seven, 34 between seven and eleven, 12 were between eleven and fourteen, and the rest under seventeen. Again, 15 were orphans, with both parents dead, 12 had mothers only, 9 had fathers only. The destitution of most of the cases had been absolute, and the histories clinging to the past of the majority of the girls were utterly sad. Situations had already been obtained for all the older girls on the Canadian side. The younger ones would be received into the Distributing Home at Peterborough, Ontario, where it was expected they would be soon taken for adoption into childless families.

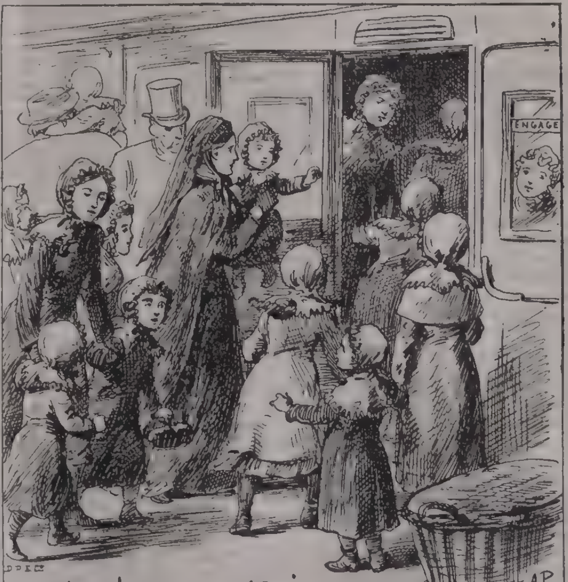
A second gathering of the little maidens took place on Wednesday afternoon at Euston Station, just prior to their departure for Liverpool. Very quaint the tiny travellers looked as they marched into the waiting-room, wearing their red travelling hoods, and their bright faces glowing with the excitement of their departure. Under the care of Mr. W. R. Nicoll, with two of the Ilford "Mothers," the party were to proceed to Liverpool, and embark in the Allan liner *Polynesian* on Thursday. The other passengers were highly curious about the small voyageurs, and it was only by an adjournment to a larger room that Dr. Barnardo could obtain the needed accommodation. The time was so limited that only a few brief words were possible. Mr. S. Gurney Sheppard acted as chairman, and briefly introduced Dr. Barnardo, who made a statement of the circumstances attending the emigration of these girls.

A fresh point of interest was given to his address by a sentence or two culled from advices received that morning from the Home at Peterborough. Over 300 applications, it was stated, had already been received for the 74 girls now on the eve of departing. The accounts of the progress made by recently emigrated lads and lasses were roseate in their hues, and the prospects of life lying before the emigrants were bright and hopeful. The seeds of Gospel truth had been sown in the hearts of all the young travellers—to bear fruit, he hoped, in after years, in the land of their adoption.

Rev. W. Tyler and Rev. Dr. Rosedale then commended the party to God in prayer; and the inexorable guards hurried off the little passengers to their seats. It was amid a chorus of good-byes that the train steamed off; and the "God bless you's," as the carriages swept past the platform, were manifestly breathed from the hearts of genuine friends of Dr. Barnardo's Homes and the emigration work in connection with them. In our picture the little maidens are just facing the train prior to departure.

The final farewells were spoken on the following day at Liverpool, when, after a safe journey from the Metropolis, the little ones gathered on the deck of the *Polynesian*. Clustering round Dr. Barnardo, the children presented a beautiful spectacle, with the summer sun brightening their faces as they sang "We are out on the ocean sailing," and "He will hide me." The passengers were on the tiptoe of curiosity, and the brief prayers and short addresses were listened to with interest. Then good-byes were said, the paddles of the steam tender began to turn, there was a prolonged flutter of handkerchiefs, and the young emigrants were fairly off.

Such emigration work, indeed, blesses both the country that gives and that which takes. It is a pure and healthy stream of young blood that thus flows into our Colonial dependencies. Canada and the rest strongly and rightly object to having the social *débris* of English cities "dumped," as they put it, on their shores.



The children entering the Railway carriages.

Against this danger Dr. Barnardo guards by only emigrating children physically free from taint, morally uncontaminated, industrially trained, and with habits of cleanliness, truth, and virtue firmly ingrained. Efficient and constant supervision in Canada itself minimises the danger of any lapse into vice. When it is added that such emigration can be carried out for a sum of only £8 10s. per child, it must surely be admitted that in few other channels can so Christlike a work be accomplished with such an immediate return in the shape of social and spiritual results.

CONTINENTAL AND FOREIGN NOTES.

Two ex-Priests are now studying for the Protestant pastorate in the Faculty Montauban.

M. Réveillaud has translated Dr. Bonar's life of his son-in-law, Mr. G. T. Dodds, into French. M. Réveillaud adds the testimony of a warm and tried friendship.

The American Bible Society has one hundred and sixty-five colporteurs engaged in its fourth general supply of Bibles to destitute families in the United States.

Vaud —Political elections take place in this and many other Swiss cantons on Sunday. The Vaudois Committee for the Lord's Day Observance offers a prize of a hundred francs for the best short essay against this practice.

Belgium.—The colporteurs say the great obstacles to their work are indifference and incredulity. Opposition comes only from the priests, who do all they can to get hold of the Bibles in order to burn them. Prejudice against Protestants is gradually disappearing.

The Amazon Valley.—Mr. Boyle, who is making an evangelistic tour on the upper watershed of the Amazon, says: "In the whole Amazon Valley there is not a single missionary at work. Not one Gospel sermon has ever been preached in that vast territory."

The Countess Pourtales-Saladin has just died at Cannes. Her name was synonymous with piety and generosity. She deprived herself in order to give, and that not only in money; but time, strength, love, and patience, were lavished on the poor.—*Christianisme.*

The Prussian Landtag has been discussing the question of lotteries. Pastor Stoëker proposed their entire abolition; this was rejected, but at the third reading of the motion the Government was asked to legislate, so as to obtain their suppression throughout the Empire as soon as possible.

Spain.—M. Empaytaz, evangelical pastor, draws a very dark picture of society in and around Barcelona. Morality is at a shamefully low ebb, thieves abound, and the police is so corrupt, that if journalists or others inform against evil-doers, they are certain to be made to suffer for it, in some way or other.—*Journal Réligieux.*

The Evangelical Society of Geneva, founded in 1831, has been labouring for fifty-four years on behalf of the evangelisation of France. It contributes to this end by its theological schools, a great number of the students of which are now occupying stations in different churches; by colportage of the Bible, in which department about sixty agents are at work; and, lastly, by direct evangelisation. After having founded a great number of churches and stations, at least fifteen labourers are at present employed in divers departments of France.

Roman Catholics and the Congo.—The *Journal Réligieux* says:—"It is evident that the Belgian Catholics are trying to take advantage of the position that King Leopold has assumed with regard to the Congo. One clerical journal sends forth an energetic appeal for the "Conquest of the Congo." This conquest is reserved for the Catholic missionaries and the Holy Virgin, not for those money worshippers. The Catholic religion will assure the benefits of civilisation to those immense territories of which King Leopold is now sovereign." Let us hope that Protestant Christians will zealously occupy the position before they are forestalled by Romanists.

Savagery in Spain.—The following appears in a Bilbao paper:—"On the eve of the last *corrida urbana* which took place in Madrid, that civilised populace, of which the flower and the pearl of the feminine aristocracy form part, insisted in the bull-ring that a bull should be encircled with fire, in order that it might expiate the offence it had committed in not having watered the plaza with the blood of horses and men; and the spectators were, beyond measure, delighted at hearing the animal bellow and rage in frantic despair amid the flames that surrounded and devoured it. This spectacle was witnessed by the Madrid populace without it being observed that any one of these tender mothers of families, or those destined to be, fainted at the savage spectacle at which they assisted."

CLAPTON.—Rev. H. Gamble, pastor of the Upper Clapton Congregational Church, desires, through our columns, to disavow all sympathy with, and responsibility for, the services being held in a tent near his church by Mr. A. Carty. The meetings, though announced as in connection with the church, are being held in opposition to the express wish of himself and all the deacons with one exception.

X

THE LONDON CITY MISSION JUBILEE.

CONSIDERING the position of the thermometer, the audience that came together in Exeter Hall on Wednesday evening last week, to celebrate the close of the Jubilee year of this Mission, was a very large one. There was a formidable array on the platform of tried friends of the Mission, supporting Mr. Joseph Hoare in the chair. The orchestra was crowded with the missionaries themselves. Mr. Hoare, in commencing his brief statement, regretted that the £50,000 proposed to be raised as a Jubilee Fund had not all been realised; the amount received up to that time was £17,200. However, though the Jubilee year was closed, the fund was still open, and anyone could have the opportunity of swelling the total. Mr. Hoare dwelt at some length on the vast needs of the work, and the many opportunities that present themselves for Christian effort in the poorer districts of the great city of London. They could not now carry out their plan of appointing missionaries to the whole of the 11,000 public-houses in the metropolis; at present 6000 of them are being visited. He hoped that by and by the whole number would receive the benefit of visits from the agents of the Mission. The work of the Society did not nearly keep pace with the growth of the population of London. Let there be more prayer, more praise, more effort, and more faith, and the work would go on and prosper.

Bishop Rowley Hill, as an old friend of the City Mission, said he did not forget that friendship when he became a bishop. As an Irishman, he rejoiced to know that the Mission had really grown out of the prayers of some earnest men in Dublin. He thought, therefore, the many Irishmen in our great city deserved the special attention of the agents of the Mission. He felt specially interested in the Mission, because it was a bond of union among all sections of true believers in furthering the work of the Gospel among the masses of the people. The population of this great city was close on five millions, and, as the Chairman had remarked, it was rapidly increasing. All the resources of the churches and chapels were quite inadequate to meet the necessities of the case. The Bishop vigorously expatiated on the combination of evil forces to be found in London, representing all the special obstacles to the spread of the Gospel that were met with in the great cities in the early days of Christianity. As it was then, so it is now: the preaching of a risen and living Saviour is alone fitted to cope with these evils, and bring men out of the darkness of ignorance and vice to the light of faith and obedience. His lordship was greatly applauded when he urged that the Gospel message was the same, and the power was the same, as that which did such wonderful things in the first days of the Christian Church. Christ wept over the city of Jerusalem because it was blind to the day of its visitation. Now is the day of grace for mighty London; let such agencies as this Society be so well supported that every house shall be visited, and every man shall hear the Gospel message, and thus be without excuse when the day of London's judgment comes.

Rev. W. E. Hurndall said we had heard of the "Bitter Cry of Outcast London;" how much more bitter would that cry have been but for the work of the City Mission! Speaking from his own experience of the missionaries, he said they were wonderful fellows for preaching the Gospel. They had to mix with all sorts and conditions of men, and they deserve our deepest sympathy in their arduous work. Mr. Hurndall essayed to be very humorous, but he overdid it somewhat; while expressing, in no measured terms, his high appreciation of the work of those devoted men who spend their lives in carrying the light of the Gospel into the dark places of the Great City.

The speech that followed from Mr. Baker, one of the missionaries, was a rare treat indeed. There must have been few dry eyes and few unmoved hearts in the great audience as this good man graphically told, out of a full heart, some of his experiences in a low district, and how the Lord had given him to see not a few trophies of saving grace as the fruit of his plodding, patient work. The story of the conversion of Whitby, the coster, in Princes-place, was a really thrilling one, and ought to be published broadcast as an encouragement to all workers among the ignorant and vicious poor.

After a few hearty and judicious words from Rev. R. C. Billing, there was another excellent little report of work from Mr. Grimmett, who has been missionary to London cabmen for the last thirty-six years. What wise and sagacious men these City missionaries are, if the two who spoke are fair specimens of them. Their recitals of practical experience in the work are far more powerful arguments for the Mission than the most eloquent platform speeches by outsiders, and we could have wished that more time had been allotted to the missionaries themselves. The City Mission is doing a magnificent work in the greatest mission field in the world, and it ought to receive the most profuse and steady support.

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A YOUNG MEN'S SEASIDE HOME.

AMONG the seaside holiday resorts that lie convenient to the metropolis, Margate has for long held a high place, for the bracing and restorative properties of its position on the coast. It is a fast favourite with those who cannot indulge in a lengthened holiday, and wish to make the most of their time. Among this class may be reckoned the many young men engaged in commercial pursuits in London. In order to provide for these a suitable and finely situated building, formerly used as a hotel, was secured by Mr. George Williams, of St. Paul's-churchyard, and opened under the name of Shaftesbury House some three years ago, the furniture being given by Mr. Samuel Morley.

Since then, under the excellent superintendence of Mr. and Mrs. Armatage, Shaftesbury House has been largely patronised by young men making holiday. It has been, we believe, not only a pleasant place of sojourn by the sea, but a Christian home in the truest sense of the word, where congenial fellowship and an all-pervasive spiritual influence have been experienced and enjoyed by those under its friendly roof. Mr. and Mrs. Owens Mell have recently assumed the superintendence of the House, in place of Mr. and Mrs. Armatage, and in their hands the well-established traditions of the place will be fully preserved.

One of our representatives paid a too brief visit to it the other week, and was greatly charmed with the Home, its splendid situation, its internal appointments and general surroundings. Nothing seemed lacking to complete the comfort and well-being of any young man who loves the bracing breezes from the sea, and who wishes to be surrounded with the best and most elevating influences. Business young men and their friends who are contemplating a near holiday season will find it advantageous both to body and to spirit to secure accommodation in Shaftesbury House; this they can do by communicating with any Y.M.C.A. Secretary, or Mr. Owens Mell, the esteemed manager; he and his partner in life are devoting themselves heart and soul to the happiness of those who sojourn under their roof.

WORKING LADS' INSTITUTE.—The Lord Mayor last week opened a bazaar at the Cannon-street Hotel, in aid of the building fund of the Working Lads' Institute, Whitechapel, the foundation stone of the new premises of which was recently laid by the late Lord Mayor. His Lordship expressed his gratification at the satisfactory character of the work being done at the Institute, and hoped that the result of the Bazaar would be to relieve the Committee from debt. Mr. Sheriff Whitehead, Mr. Sheriff Phillips, and Sir Robert Carden afterwards addressed the assembly. During the course of the ceremony, several purses containing donations, amounting together to £50, were handed to the Lady Mayoress. The topstone of the new building was formally placed on Saturday afternoon, and a meeting for prayer and praise was subsequently held; particulars in our next.

Letters to the Editor.

"BAPTISMS AND LAYING ON OF HANDS."

Sir,—The writers of the New Testament have in various instances, when speaking of a doctrine that had been prefigured by symbol under the former dispensation, named both the doctrine, and also, by way of allusion, or to show that it had been prefigured, have named the symbol by which the doctrine was prefigured. Thus, the doctrine of "baptisms" or "washings" (R.V.) at the consecration of priests (Exodus xxix. 4; xl. 12, 30), prefigured the great spiritual change of repentance from dead works; the laying-on of hands on the heads of the different offerings (Leviticus i. and iii.) prefigured faith towards God in the one great Sacrifice of which these offerings were figures.

If the words "of the doctrines of baptisms (or washings) and laying on of hands" be read as a parenthesis, showing that the great doctrines of repentance and faith were clearly prefigured under the law, the beauty of the passage in the Hebrews as enumerating the four great principles of the doctrine of Christ, namely, repentance, faith, the resurrection of the dead, and eternal judgment, will be made more evident.

An instance of a similar usage of stating both the doctrine and its symbol under the law will be seen in Hebrews x. 22. W. B. H.

CRIMINAL LAW AMENDMENT BILL.

Sir,—Notwithstanding the fact that this Bill is drawn on the lines suggested by the Committee of the House of Lords after a most exhaustive inquiry, as evidenced by the report of July, 1881, also that the Bill has passed the House of Lords three times (though dropped twice in the Commons), this measure unhappily still remains in the greatest jeopardy of being again lost on the second reading.

Surely there is great urgency for such a measure being speedily passed into law. Its provisions are:—

(1) To protect the most friendless of girls up to the age of fifteen.*

(2) To increase the power of removal from the streets of obtrusively immoral characters.

(3) To enforce the closing of houses of known bad repute.

Is it too much to state that it is the duty of every Christian to seek to avert the loss of this important Bill? The ears of the Lord God of Sabaoth are still open to the cries of his people, in relation to this as well as all other matters pertaining to the moral welfare of the people. Heads of families will do well to write to Members of Parliament at once, and implore them to give the measure their active support. Petitions to Parliament are easily drawn, may be expressed in a very few words, and they do carry some weight.

Observers of the course of public events of recent years will have noticed this fact, that there has been a diminution of all legislative Acts for the promotion of the social and moral welfare of the people, and I fear that if this important measure is not secured now there will be little prospect of its becoming law under the new Parliament probably for some time.—Your obedient servant,

London. Edward William Thomas.

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* Personally, I am of opinion that the age ought to be raised to sixteen or even seventeen.

OUTRAGE ON AN ENGLISH MISSIONARY.—Papers received last week from China contain details of an outrage committed recently at Luchow Fee on Mr. Burnett, a missionary representing the National Bible Society of Scotland. Mr. Burnett put up at an inn in the centre of the city, and on the people learning of his presence, a public notification by persons beating gongs was made that the inn was to be attacked for the purpose of killing the "Foreign Devil" and all his staff. At a late hour that night the house was broken into. Mr. Burnett and his party were dragged into the street, and Mr. Burnett was savagely beaten with bamboos over the head and body. Watching his opportunity, and with blood streaming from his wounds, he succeeded in escaping from the crowd in the dark, and on returning to the house he discovered that all his clothing had been stolen, and that two of his assistants had had their clothes torn from their backs. Complaint having been made to the district magistrate, that functionary informed Mr. Burnett that he was himself to blame for putting up at an inn of his own choosing. He afterwards offered Mr. Burnett pecuniary compensation for his losses on condition that he did not say anything about the outrage which had been committed on him, and on Mr. Burnett leaving the city for Wuhu to represent the matter to the consul, he had to be furnished with an escort to protect him from further injury.

DR. THEODORE CUYLER.

THE announcement in your paper, that I proposed to make a brief visit to England, has brought me already several kind invitations to address public meetings. Please allow me to say that I do not expect to come until July, and (except an occasional Sabbath sermon) I shall not be able to take part in any public services. My Brooklyn church kindly voted to me a four months' vacation for entire rest, and, as they have never padlocked my lips before, I must respect their wishes and my own promises, and endeavour to recruit thoroughly for another campaign of labour for the blessed Master.

You may remember that our celebrated Dr. Edward Payson once playfully remarked that if the devil could not get rid of a zealous Christian in any other way, he tempted him to kill himself by overwork, and thus made a short end of him.

If I cannot address any of your religious gatherings I hope to get a hand-shake with some of the beloved workers, whom we always think of when we think of dear old Mother Britain. Let me also add that we, in America, are fervently praying that God will guide, by his infinite wisdom, your Premier, and vouchsafe to him and to your great Christian nation the sublime and solid victories of international peace.

Ever yours in Christ Jesus,
Brooklyn, U.S.A. Theodore L. Cuyler.

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EX-INSPECTOR MINAHAN.

A BRIEF paragraph in our last issue referred to a public testimonial proposed to be presented to this gentleman, recently in the police service. The following extract from *The Sentinel* for June will explain the circumstances that have led to this proposal:—

"Several correspondents have suggested that some public recognition should be made of the courage and fidelity to duty of ex-Inspector Minahan. We heartily concur in that suggestion. After twenty years' service he was degraded in rank, and practically driven out of the Metropolitan Police Force without a pension because his honesty reflected on the criminality of his brother officers. If he had not been true to the public interest and the cause of righteousness, Mrs. Jeffries might at this moment be carrying on her diabolical trade unchecked, under the patronage of some whose influence can make and unmake higher officials than Inspectors of Police. Since his fruitless appeals to the Home Secretary for an independent and impartial investigation into his case, he has had to suffer a great deal, including personal violence for the part he has taken in the Jeffries prosecution. Surely the conduct of a man like this deserves public gratitude.

"It has been decided, therefore, to open a subscription to present him in a public manner with a pecuniary testimonial. We ask the readers of these lines each to help to make it a substantial one. Contributions may be sent to either of the following:—The Editor of *The Sentinel*, care of Dyer Brothers, Paternoster-square; Messrs. Morgan & Scott, publishers of *The Christian*, 12, Paternoster-buildings, London, E.C."

MR. JAMES C. PARKER has commenced work as lay-missionary, under the auspices of the local ministers, in the hotels and public-houses at Hastings and St. Leonards.

MR. WILLIAM NOBLE commenced a Gospel Temperance Mission at Highgate on Saturday last, in a large tent, situated in "The Grove." An extensive procession of sympathisers, led by four bands, marched to the hall for the opening service, which was very successful. On Sunday the service was of an evangelistic character.

EMIGRATION OF DEAF AND DUMB.—Miss J. E. Groom, replying to Dr. Armitage's recent criticism in our columns on her project for emigrating indigent deaf and dumb persons, says she is making arrangements for associating these afflicted ones with persons in possession of hearing and speech, so that the evils of congregating them together may be avoided. She considers that her scheme for transplanting these deaf mutes to Canada will obviate many of the difficulties they have to contend with in this overcrowded land. Miss Groom will be glad to answer any inquiries addressed to her at the Mission-room, Morley Hall, Hackney, E.

Notices of Books, &c.

SOME JUNE MAGAZINES.

Old Jonathan has a very pretty frontispiece representing "A Stray Lamb," and the usual supply of profitable articles.

The English Illustrated Magazine has an article by Miss Dorothy Tennant, exquisitely written and illustrated, on "The London Ragamuffin."

The Christian Treasury has articles. poems, or narratives by Rev. R. Glover, Mrs. F. West, Revs. J. G. Small, C. H. Spurgeon, Wm. Luff, Mrs. Poole, Dr. H. Bonar, &c.

The Illustrated Missionary News takes a bird's-eye view of mission work at home and abroad. A portrait with sketch of the life of Dr. Moffat has the place of honour.

The Monthly Review has a special article on "The Y.M.C.A. in Japan;" Dr. Clifford's address on "Intellectual Temptations" lately delivered at Exeter Hall, besides reports, intelligence, &c.

The Sunday Magazine. Among the notable papers in the current issue are a sketch of the late Mr. Baldwin Brown, by Rev. William Dorling, and an admirable, impressive paper on "The Secret of True Greatness," by Dr. S. Cox.

The Sentinel (1*d. Dyer Bros.*) is causing no small sensation by its outspoken words on the recent so-called trial and punishment of Mrs. Jeffries, the procuress, and by giving a list of the names of some of her titled and high-placed accomplices.

Part of Mrs. Bayly's important paper on "Danger Signals," read at a recent Y.W.C.A. Conference, is reproduced in Woman's Work in the Great Harvest Field, and may be commended to the serious attention of those to whom is entrusted the training of the young.

Church Missionary Society. *The Intelligencer and Record* (6d.), besides a full report of the recent annual meeting, has articles on Corea, India, and Lagos; with varied "Notes of the Month." *The Gleaner* (1d.) and *The Juvenile Instructor* (½d.), are full of stimulating and interesting matter.

Mr. Bullock's three magazines show no signs of decadence. The Fireside (6d.) has a wonderful variety of bright and readable papers, including sketches of the late Earl Cairns and George Smith, of Coalville. Home Words and The Day of Days are excellent pennyworths of home reading.

To this month's Sword and Trowel (3d. *Passmore & Alabaster*) Mr. Spurgeon does not contribute any set article, but provides a number of sparkling paragraphs. The bulk of the ordinary number is made up of book reviews and notices, while a supplement gives the annual report of the Pastors' College.

Good Words has a very full supply of papers of special interest. A vigorous essay on "Emerson," by that young but gifted writer, A. Birrell, vies perhaps in interest with Mary Howitt's "Reminiscences." "The Making of a Newspaper" will enlighten and please many readers of the daily broad sheets; while philanthropists will turn instinctively to Mr. Mitchell's paper on "Neglected Children."

The Sunday at Home (*Religious Tract Society*) has an interesting article on George Tinworth, the Biblical "painter in terra-cotta," with specimens of his famous bas-reliefs. Mr. J. F. Crump furnishes some rather far-fetched philosophisings on "The Lesson of a Tricycle Wheel." Miss M. Whately recounts the sorrows and the hardships of the daughters of Egypt. The Leisure Hour has an article on "Work and Rest," giving "practical hints on the savings of women," and another on "Rational Feeding."

Cassell & Co. We have already noted the Dean of Canterbury's paper in *The Quiver* on the Revised Old Testament. Among the other interesting articles in the same number are Dr. Stoughton's "Sunday Thoughts in Rome," Dr. Roberts on "The Beloved Disciple," and a sketch of the free breakfasts at Colliers' Rents. Portraits, neither of them very successful, of Mr. George Williams and Mrs. Hilton, find a place among the "Short Arrows." *Old and New London* is concluded. *The Peoples of the World* gives many details as to the history and peculiarities of the Celtic races. *The Countries of the World* take the reader to the prairies of the Western States. We have also received the issues of Dr. Geike's *Life and Words of Christ*. Dr. Ellicot's *Old Testament Commentary* (of special interest at this juncture), *The Encyclopædia Dictionary* (a perfect marvel of philological lore), *Magazine of Art, Household Guide, &c.*

S. W. Partridge & Co. *The Welcome* gives an illustrated description of the gigantic railway bridge now being built over the Firth of Forth, a coloured view of Langdale Pikes, in the Lake district, sketches of Boston, U.S., and Barnstaple, &c. *The British Workman* has for its large engraving a touching representation of the death of Lieutenant Rawson at Tel-el-Keber, after having successfully guided the British forces to the scene of action. The evils of the drink trade among the fishermen of the North Seas are told from personal observation, by Mr. W. C. Miles. In *The Family Friend* we have an engraving (with article by Rev. J. Wilkinson) of M. Rabinowitch, the Bessarabian Christian Jew, looking from Mount Olivet on Jerusalem. The "Hints to Mothers" about children's dress ought to be useful. Miss S. M. Nugent tells in *The Friendly Visitor* of one who enjoyed "perfect peace in pain"; a poem, by Miss Charlotte Murray, is illustrated by W. J. Webb. *The Children's Friend* and *The Band of Hope Review* are most attractive, and the first picture in *The Infant's Magazine*, "Dolly's Doctor," is an exquisite bit of humour.

CANON WILBERFORCE.—It was stated on Sunday evening that Canon Wilberforce's condition remained much the same. By order of his medical advisers he will be removed to the country as early as possible.

REQUESTS FOR PRAYER.—For Gospel services by Mr. Opie Rodway, at Coleford, June 13, 14, and 15. For a rich blessing on Mr. Aitken's Mission in St. Silas' parish, Birmingham. For blessing on a mission by Henry Lakin at Drury-lane.

REV. DR. MACLAREN, the popular pastor of Union Chapel, Oxford-road, having been invited to occupy the chair of Hebrew at Regent's-park College, London, and also to become co-pastor with Rev. J. P. Chown, at Bloomsbury Chapel, a letter has been received intimating that he had decided to remain in Manchester.

THE SOL-FA SYSTEM.—At the recent annual meeting of the Tonic Sol-Fa College, in Exeter Hall Mr. Proudman, dropping the baton for once, delivered a telling speech, describing how by means of the Tonic Sol-Fa System he was able to bring music to bear upon the boys and girls rescued by the different agencies from vice and poverty.

NEWCASTLE-ON-TYNE.—The Circus services, commenced by Captain Robertson, have now closed for the season, the final service being conducted by Captain Chapman, of Windermere. The effort will be continued by Sunday Gospel services at the Central Hall and the hall of the Y.M.C.A. Many have received definite blessing at these Circus meetings.

CLERGY REST HOUSE, BOURNEMOUTH WEST.—There are many touching applications for a share in the benefits of this retreat, but in most cases the applicants are unable to defray the cost of their stay. Christian friends who are in a position to sympathise with these toiling ministerial brethren and their families, are earnestly invited to help; the lady superintendent is Mrs. Litchfield Layton.

UTOPIA FOUND.—The long-sought-for Utopia, says *The Graphic*, evidently exists in New England, the little town of Denysville, in Maine. For sixteen years not one inhabitant between the age of one and twenty has died there, not a drop of liquor has been sold for the same period, and no fire has occurred for sixty years. There is no railroad near, so that Denysville remains in a state of perfect simplicity.

SUFFOLK EVANGELISTIC TENT.—The summer campaign in connection with this tent commenced with a conference of Christian workers and others, at Wrentham, on Thursday last. Mr. J. Vincent, on whose land the tent stood, presided, and suitable addresses were given, afternoon and evening, by Revs. E. Savory, S. Kingdom, L. Price, and J. H. Clowes. Prayer is asked that the tent work during the summer may be richly blessed.

SUNDAY LABOUR IN VIENNA.—The late Reichsrath passed a law regulating the hours of labour in shops, factories, and mines, and ordering that Sundays and certain religious festivals should be observed as days of rest. The Act comes into force on the 11th inst., and the official journal publishes a list of exemptions which the law authorised the Government to establish. Twenty-eight trades and professions are totally or partially exempted from the obligation of rest on the legal holidays. Twelve of these, butchers, bakers, innkeepers, &c., are exempted under conditions. Seven, including the owners and drivers of public conveyances and undertakers, have a total exemption for the public convenience. Printers and compositors have no exemption, so that the publication of Monday morning newspapers must cease unless the Government alter their decree.

Notes on Daily Readings.

JUNE 11.—I CORINTHIANS I.

v. 2.—"*Called to be saints.*" This does not mean called with a view of afterwards becoming saints, but saints in virtue of the call they have received, just as the similar expression, "Called to be an apostle," does not mean that the apostleship was attained subsequently to the call, but that he became an apostle by virtue of the call.

v. 8.—"*Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*"—"Shall keep you steadfast unto the end, so as to be unimpeached in the day of our Lord; for when the saints stand before the tribunal of Christ, they will not, indeed, be found to have been free from sin in their earthly life, but having persevered in the faith, and in good works, will find themselves under the wing and shelter of God's righteousness, safe from all impeachment."—*Canon Evans in "The Speaker's Commentary."*

v. 11.—"*There are contentions among you.*"—The Greek word here used, "schisms," shows that the Scriptural idea of "schism" is not so much separation from the Church, as dissension within it.

v. 12.—"*I am of Paul; and I of Apollos,*" &c.—There can be no doubt that the names of teachers, however eminent, should not be made a rallying-point for churches. The names of Luther, Calvin, and Wesley have been sadly misused in this respect, and that in a way that probably none would have lamented more than these eminent Christians themselves.

v. 30.—The R.V. gives the order of the words correctly, "*But of him are ye in Christ Jesus, who was made unto us wisdom from God,*" &c.—"He became wisdom *to us* from God," *i.e.*, wisdom from God for us to receive. But this abstract counsel or wisdom of the Father, which was planned by Him before the ages were made, and which in the sphere of time became concrete in the Incarnate Son, what was it? What it more precisely was, both in its embodiment in Christ and in its relation to us men, is further defined in three heads. The eternal purpose is drawn out of its secret depths (so to speak) like a telescope of three lenses, in three evolutions each in its own place: (1) Righteousness, (2) Sanctification, (3) Redemption (*i.e.* of the body together with the soul and spirit in the resurrection of the saints at the Parousia)."—*Canon Evans.*

JUNE 12.—I CORINTHIANS II.

vv. 2, 3.—"*For I determined not to know any thing among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling.*"—The reason of this determination may be traced in what is recorded in Acts xvii. of his comparative failure at Athens. There adopting (it may have been) a policy of undue concession to the wisdom of this world, he makes no mention of the cross, but of the judgment and resurrection only, and the result is comparatively one of failure, for we only read, "Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them" (Acts xvii. 34).

v. 7.—"*But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.*"—"This latter clause contains much in little. This manifold wisdom, in all its reaches of height, and depth, and length, and breadth, 'the only wise God' did before the institution of the ages foreordain with a view to the glory of us. The glory of the elect was the final aim (1) of creation, (2) of redemption. To the Divine mind, the sequence of ideas was (1) the glory, (2) redemption for that glory, (3) creation for the redemption for that glory."—*Speaker's Commentary.*

v. 9.—"*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*"—These words are often quoted of the joys of heaven, but here it manifestly refers to the things of salvation now made known by the Spirit: "*But God hath revealed them unto us by his Spirit.*"

v. 13.—"*Comparing spiritual things with spiritual.*"—The simplest meaning, and that most in accord with the context, is that given in the margin (R. V.), "interpreting spiritual things to spiritual men."

JUNE 13.—I CORINTHIANS III.

v. 7.—"*So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.*" "Is everything," is the idea to be supplied.

v. 8.—"*Now he that planteth and he that watereth are one.*"—"Viewed in the light of subordination to the High God, they are just one element. Like one bough of two branches, or one fork of two prongs, Paul and Apollos are both together in the hand of the Almighty one ministerial implement, disparting into two distinct lines of office, that of planting or founding a church and that of nurturing and edifying the same."—*Speaker's Commentary.*

v. 9.—"*We are labourers together with God.*"—R. V., by giving the emphatic position which it has in the Greek to the word "God," makes the sense clearer. "We are God's fellow-workers; ye are God's husbandry, God's building."

v. 12.—"*If any man build upon this foundation gold, silver, precious stones* (costly stones, R.V.), *wood, hay, stubble.*"—It is a much controverted point whether these represent doctrines or persons. The words of *v.* 9, "Ye are God's building," goes far to settle the question, for there can be no doubt that here persons are regarded as the materials of which the temple is composed. Nevertheless doctrines are so far involved that where truth is taught, true genuine discipleship, which will stand the test of "that day" will follow. One who like the Apostle faithfully taught the necessity of "repentance towards God and faith toward our Lord Jesus Christ" (Acts xx. 21), would not be likely to have much "wood, hay, and stubble" amongst his converts. Whilst those teachers who slur over the necessity of being born again, or rest satisfied with a mere profession, must expect much of their work (*i.e.*, their professed converts) to be burnt up in that day: not only so, but the teachers themselves must be tested, as well as their converts, and this seems to be the meaning of "*if any man's* (*i.e.*, teacher's) *work shall be burned, he shall suffer loss* (*i.e.*, of his supposed converts); *but he himself shall be saved; yet so as by fire*" (*i.e.*, if he himself stand the same test). This is a solemn word for teachers, for it is of them that the whole passage speaks. To those who are faithful there is a reward, which from 1 Thess. ii. 19 would seem to be their converts standing so as to be in that day their "joy and crown of rejoicing."

JUNE 14.—I CORINTHIANS IV.

v. 4.—"*For I know nothing by myself.*"—"This phrase," says "The Speaker's Commentary," "means in old English 'I am not conscious of any (evil).' The reason of this elliptical mode of speech is purely ethical: the conscience in mankind oftener accuses than excuses or approves. It is not necessary to say no *evil*, but it is enough to say *nothing.*" As this text is often quoted in the controversy as to the possibility of attaining sinlessness in this life, it is well to remember that the context fairly limits the application of the words to ministerial faithfulness.

v. 7.—"*Who maketh thee to differ,*" &c.—"After this the Apostle now breaks out into fiery vehemence; he thunders in sarcasms, hurling flash after flash in sharp peals of wholesome invective. The aim and end of this moral thunder is to clear the ethical atmosphere from sectarian pride. 'But if thou *didst* receive (as thou didst), why boastest thou as though thou didst not receive?' Receive, *i.e.*, knowledge of salvation and spiritual gifts by means of our ministrations: in the foreground stand the Apostles, in the high background Christ; beyond and above Him, God."—*Speaker's Commentary.*

v. 8.—"*Now ye are full,*" &c. Canon Evans puts it pointedly: "'Already sated are ye! Already grown rich! Apart from us ye attained to kingship.' We Apostles did think that the Messianic fulness of joy and endowment of the inheritance and enthronement of the saints all belonged to another æon (age)."

v. 15.—"*For though ye have ten thousand instructors in Christ, yet not many fathers: for in Christ Jesus I have begotten you through the Gospel.*"—This text was used the other day by Canon Liddon for a consecration sermon, as if it justified the application of the word "father" to bishops, because here so applied by the Apostle to himself. But it is plain that it is not of his apostleship he is here speaking, but of his spiritual fatherhood of his converts in the Gospel, and as such the word "father" may be applied to every Christian man, woman, or child who may be blessed to the conversion of another. If bishops preach the Gospel, and are used to the conversion of souls, they are so far "fathers in Christ" to those "born again" by their preaching, but no further; and any minister, evangelist, or Sunday-school teacher may be the same.

JUNE 15.—I CORINTHIANS V.

v. 5.—"*To deliver such an one unto Satan for the destruction of the flesh,*" &c.—Why Satan should be here brought in as the instrument of the "destruction of the flesh" would seem to be somewhat explained by the Book of Job, as well as by 1 Tim. i. 20, not to say Acts v. 1—11. Though now not the accuser of the brethren before God (Rev. xii. 10), as he was in Old Testament times, yet still as a roaring lion he goeth about seeking whom he may devour; and though he cannot finally hinder the salvation of a child of God ("that the spirit may be saved in the day of the Lord Jesus"), he may inflict grievous bodily affliction, as in Job's case. In that of the man referred to here, his final salvation is expressly provided for in the sentence pronounced, and his subsequent repentance, as we know, even saved him from this sentence being carried out.

v. 7.—"*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.*"—"This leaven of vice must be at once purged out of the 'lump' of the Church. Why? Because the feast of the true Passover has already commenced. The real Paschal Lamb was slain in Christ. What? Leaven in dough was there ever when the lamb of the law was slain? Impossible! Immorality in the Church of Christ now that the Lamb of God has been sacrificed? Impossible!"—*Speaker's Commentary.*

JUNE 16.—I CORINTHIANS IV.

v. 1.—"*Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?*" The Greek word for "dare" is rendered in Liddell and Scott's Lexicon "to have the heart for," and this would be a far better rendering here than "dare." "Have any of you, having a matter against another, the heart to go to law," &c. How far this appeal to what Christians "have the heart to do" is applicable in the present state of the professing Christian Church, is not so easy to determine. Our judges and courts of law have been till lately at least professedly Christian; now, even this is being altered, and Jews eminent as lawyers, and even avowed infidels, are to be found on the judgment-seat.

v. 11.—"*But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*"—These verbs are all in the past tense, and refer to the change of state both before God and before men which took place at their conversion, and its outward profession baptism; though the washing is not, of course, the mere washing of water, but that thereby represented, baptism into Christ's death—the only "fountain opened for sin and for uncleanness."

JUNE 17.—I CORINTHIANS VII.

v. 14.—"*For the unbelieving husband is sanctified by the wife,*" &c.—That is, outwardly, so that their living together is not now forbidden, as under the Jewish law it would have been for a Jewess to live with a heathen. Canon Evans says, "is externally sanctified. His status is a hallowed status. His *surroundings* only are hallowed; brought out of darkness, he is in the light, but the light is not in him." This outward hallowing is all that is meant in the case of the "children" of whom it is said, "but now are they holy," *i.e.*, need not be put away, as in Ezra x. 5.

v. 21.—"*Art thou called being a servant?* (bond-servant, R.V.) *care not for it: but if thou mayest be made free, use it rather.*"—Does this mean "use the slavery in preference to the possible freedom," or "use the freedom which it is in your power to attain"? Canon Evans (no mean authority) decides in favour of the latter, and explains it to mean, "Avail thyself of the power or opportunity of becoming free."

v. 35.—"*That ye may attend upon the Lord without distraction.*"—The two Greek words for "attend upon" and "without distraction" are those which occur in Luke x. 39, 40, of Mary, who *sat at* the Lord's feet and heard his word, and of Martha, who was "*cumbered*" (distracted, R.V.) with much serving. The thought evidently is that Mary's part is the one which the Christian should seek to attain, "that good part which shall not be taken away."

⁂ A correspondent asks for the passages referred to in the notes on Romans ix., where Pharaoh's hardening his own heart is spoken of before God is said to harden his heart as a judicial consequence. The passages are Exod. vii. 13, 14, 22, viii. 15, 32, ix. 7: in none of which God is the agent, though the first might seem to be so; but on the words, "he hardened Pharaoh's heart," "The Speaker's Commentary" says, "Or, '*Pharaoh's heart was hardened.*' The word is here used intransitively, as in many passages; thus all the Ancient Versions." The first passage where God is said to harden Pharaoh's heart (for iv. 21 and vii. 3 are prophetic announcements only) is ix. 12, and this is followed by five other similar statements in x. 1, 20, 27; xi. 10; xiv. 8.

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

Conference on Divine Healing and Holiness.—Alexandra Hall, Blackheath, Sunday next, and following days.

Southport Convention for the Spread of Scriptural Holiness.—June 22 to 27.

Mildmay Annual Conference.—Wednesday, Thursday, and Friday, June 24 to 26.

Keswick Convention.—July 27 to August 1; see "Notes and Comments."

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EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. **Apply to** Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address 17, Claremont-square, London, N. Printed circular post free on application.

Rev. W. H. Aitken.—June 14 to 29, St. Silas, Birmingham.

Rev. W. Haslam.—June 13, St. Peter's, Congleton.

Messrs. Fullerton and Smith.—August, People's Mission Church, Edinburgh Castle, Stepney, E.: September, Shoreditch, Tabernacle: October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

Messrs. Edward Hurditch and F. C. Spurr.—June, Reading; September and onwards, South Wales.

Mr. F. E. Marsh.—June 14 to 28, Shepherd's-bush; July 5 to August 23, Glasgow.

Mr. J. M. Scroggie.—Dunoon, August; Glasgow, September; Kendall, October.

Mr. W. Spencer Walton.—To June 22, Carluke, N.B.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during June, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Stepney Meeting House.—**Mrs. G. S. Reaney gives an** address every Sunday at 3 p.m.

Clapton Hall, Upper Clapton.—Mr. J. G. McVicker during June. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Agricultural Hall, Islington, N.—Sunday, June 14, 3.30 p.m., Rev. Gordon Calthrop; 7 p.m., Mr. Spurgeon's evangelists.

Special Services in Hyde-park every evening from 7.30 are conducted by Messrs. Gawin Kirkham, D. Cameron, Chas. Cook, and others.

Rev. Dr. Thain Davidson's Monthly Sermon to Young Men, Islington Presbyterian Church, Colebrooke-row, N., Sunday, June 14, 6.30 p.m.

Children's Special Service Mission.—Mr. E. Arrowsmith, Southport, June 14 to 25; Mr. J. Spiers and Mr. Westall, Brecon: Captain Dru-Drury, Littlehampton, June 5 to 12; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in June, 3 p.m.; Mr. E. Salisbury, Redhill, June 20; Mr. H. S. Lidstone, Redhill, June 27.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Sunday, 7 p.m.; Wednesday at 8 p.m. Dalston Bible Depôt, 103A, Dalston-lane (temporarily), Mr. J. Bruce Low, Sunday, 7 p.m.; Mr. W. Charles K. Torre, Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Dr. Popham, Sunday, 7 p.m.; Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. V. T. Onslow, Sunday, 7 p.m.: Wednesday, 7.30 p.m. Malden Hall, Kentish Town. Mr. Herbert W. Taylor, Sunday, 7 p.m.: Mr. J. Short, of Notting-hill-gate, Thursday, 8 p.m. Weekly prayer meetings for workers, 190, Alexandra-road, St. John's Wood, N.W., Wednesdays, at 10.30 a.m.

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MISCELLANEOUS.

City of London Central Noon Prayer Meeting 185, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

Stockwell Orphanage (Mr. Spurgeon's Cottage Homes for 500 Fatherless Children).—Annual festival, Thursday, June 18.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

Meetings for Germans, every Tuesday and Friday, 7.30 p.m., at 28, Finsbury-square, E.C., during June. Dr. Ziemann.

One Tun Ragged Schools.—Annual meeting and show of plants in School-rooms, Old Pye-street, Westminster, Tuesday, June 16, 6 p.m., Lord Shaftesbury presiding.

South London Evangelistic Choir.—Tent mission, To August 2, Pensbury-street, Wandsworth-road, week-evenings, 7.30; Lord's Day, 11 a.m. and 6.30 p.m.

Foreign Prisons Mission.—Exeter Hall, Monday, June 15, Earl of Aberdeen to preside. An account of prison scenes in different parts of the world, by Mr. Chas. Cook.

London Female Penitentiary.—Annual meeting, at Stamford House, 191, High-street, Stoke Newington, N., Friday, June 26, 3.30 p.m., Earl of Chichester in the chair.

Great Western Hall, Edgware road, W.—All-day holiness meetings, Tuesday, June 16, 11 a.m., 2.30, and 7 p.m., being the thirtieth anniversary of the wedding of General and Mrs. Booth.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, June 12, 7 p.m., subject, "Lights for Signs and Rulers" (Gen. i. 14—19); tea at 6. Sunday, at 3.30 p.m., and Tuesday, 11.30 a.m., Bible readings, by Miss Mason.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, 3.30 p.m.—Friday, June 12, "Complete in Him," Rev. C. Skrine; 19, "The Anointing of the Spirit," Rev. E. H. Hopkins.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Rev. J. Guinness Rogers, Tuesdays, from 12 to 1, as follows: June 16, "Piety and Pietism;" 23, "Spots in Feasts of Charity;" 30, "Christian Chivalry;" July 7, "Thorough."

Society for the Protection of Animals from Vivisection.—Annual meeting, Westminster Palace Hotel, Friday, June 12. Speakers: Lord Shaftesbury, Bishop of Oxford, Professor Rendel Harris, Mr. Lawson Tait, &c.

Personal and Public Morality.—Two addresses by Mr. J. B. Wookey, Board-room, Memorial Hall, Farringdon-street, Monday and Tuesday, June 29 and 30, 8 p.m. Admission free by tickets, to be had of the Secretary of the Gospel Purity Association, 31, Paternoster-square, E.C.

Marylebone Medical Mission.—Annual meeting, Stafford Rooms, Titchborne-street, Edgware-road, June 16, 3.30 p.m. The Earl of Shaftesbury will preside. Speakers: Hon. and Rev. E. C. Glyn, Rev. Dr. Sinclair Paterson, Dr. Owles, Dr. E. Parker Young, Dr. R. Chambers, and others.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.15 to 2 p.m. (Saturday excepted). Bible study, each Tuesday, 6.15 p.m. Gospel services at Y.M.C.A. Mission Hall, Melior-street, Sundays, 6.30 p.m., and Thursdays, 8.15 p.m. Gospel Temperance, George-yard, Whitechapel, Mondays, 8.15 p.m.

Exeter Hall.—Saturday, 8 p.m., Bible reading, by Colonel Puget; Sunday, 3.30 p.m., Bible lecture, for men only, by Dr. Anderson; 7 p.m., Gospel service, conducted by Mr. Chas. Inglis.

Burlington Hall, 23, Savile-row, Regent-street, W.—Christian Evidence lectures, by Rev. C. Lloyd Engström, Thursday and Friday evenings, June 18 and 19, at 8.45. Sunday afternoon, special service for young men, address by Rev. Ossian Davies, subject, "Science and Religion."

Conference Hall, Stratford.—Sunday, June 14, 3 p.m., Mr. C. Boardman; 7 p.m., Mr. J. C. Hoffman.

Shaftesbury House, Margate, a Home of Rest and Recreation for Commercial and other Young Men. For prospectuses and all information apply to the manager, inclosing stamp.—A Gospel meeting every Lord's Day, 7 p.m.

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Notices.

Communications Received with Thanks.—I.M. W.C. H.C.S. W.S.H. W.G. J.H.S. T.L. D.D. H.A. Miss B. J.A. C.E.G. W.C.A. S.S.L. J.B.H. W.H.R. E.C. A.M.L. C.M.H. T.H.B. R.J. B.B. C.M.L. S.D. M.D.T. L.B. W.M. T.J.B. L.L. S.T.F. J.P. J.C.P. J.S.A. T.L.C. J.S. D.L.M. P.A.D. M.G. R.C. J.P.J. H.C. T.W. M.E.H. G.F.P. W.O.M. E.B. W.S. J.B.D. K. J.G. F.M.F. H.E.B. J.L. J.J.L. J.H.H. S.W. A.S. W.M.O. R.B. W.F. A.J.B. A.W.

Applicants for Tracts.—Edith Hailes, 184, Copenhagen-street, King's-cross, W.C.: A. W. Smart, 79, Norfolk-road, Islington, N.; J. W. Johnston, 30, Thomas-street, South Shields; J. R. Metcalfe, 71, Sherwood-street, Bow-common, E.: D. G. Wright, 6, Napier-road, Gillingham, Kent; G. T. Harvey, care of C. W. C. Procter, 8, New-square, Lincoln's-inn, W.C.; W. Stevens, 10, Hayden's-mews, Portobello-road, Notting-hill, W.; G. Hill, 2, St. Mark's-road, Salisbury; H. Wilson, 29, Naburn-street, S.S., Glasgow; A. J. Child, Market-street, Yeovil, Somerset; Miss Mason, Avenue House, Avenue-road, Bournemouth; Miss Abbott, 5, Clonmell-street, Llandudno; J. Castle, 47, Chestnut-terrace, Forest-gate, Essex; Miss Dean, 2, Marvel-street, Byrom street, Patricroft, Manchester; A. Broster, Mill-street Ragged School, Leeds; J. Whiteley, 1245, Sparwood Top, Primrose-hill, Huddersfield; Miss Moore, The Crofts, Castletown, Isle of Man; Miss Emma Skillicorn, Port St. Mary, Isle of Man; Miss A. Stoker, Sunderland-street, Houghton-le-Spring, Fence Houses, Durham: M. H. Alexander, 166, Camberwell-road, Camberwell, S.E.; J. Bain, Seamen's Mission, 59, Morrison-street, S.S., Glasgow; J. Wilson, 118, High Craighall-road, Glasgow; W. H. Gilbert, 239, Saracen-street, Possilpark, Glasgow.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

SCANDINAVIAN SAILORS.—*The Pall Mall Gazette* of Monday contains a long and admirable sketch of Miss Hedenstrom and her work in Leman-street, among Scandinavian seamen in London.

LITTLEHAMPTON.—Sir,—Captain Drury is now here on behalf of the Children's Special Service Mission, and is holding morning meetings on the beach. He opened his commission on Sunday afternoon, at St. Saviour's Church, and the service was well attended.—Yours truly,

St. Saviour's Parsonage. W. H. Simms.

Y.M.C.A., GLASGOW.—On Tuesday, Mr. C. King addressed 700 young men in the large hall of the Christian Institute, on "The Stage and its Influence." He dwelt on the evil tendencies of the theatre, and drew a dark picture of the lives of many actors and actresses. On Friday, June 5, a large company of young men listened to Mr. King, on "Immorality and True Manhood." The address was practical and searching, and calculated to do much good in guarding young men from dangers to which they are constantly exposed.

HOUSE OF REST, KILBURN.—Prayer was made at the all-day meeting, on the 5th inst., on behalf of the Lord's work, that all needed supplies may be given. The continual inflow of Christian workers to the House of Rest, both at Kilburn and Eastbourne, make a continuous stream of supply necessary. Some very helpful words were spoken by Mr. Collis, Rev. G. D. Bartlet, and others. To those whose "minds are stayed upon God" a prolonged season of waiting upon Him in earnest, believing prayer, always proves time gained, not lost, to service.

MR. HAMMOND IN SHEFFIELD.

A HEARTY welcome was given to the evangelist on his arrival in Sheffield by a large number of friends assembled in Queen-street Chapel, on Saturday week. A letter was read from Dr. A. Bonar, Glasgow, on behalf of the Evangelistic Association there, telling of the blessing that had followed the meetings in that city.

The following day Mr. Hammond began his services in Zion Chapel, Attercliffe, where they were continued for some days, with many tokens of decided blessing. One of the local pastors, in writing to us with respect to the meetings, says they afford a favourable opportunity for children who have already decided to make a public profession; he had himself met with several cases of this description.

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Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, June 6, 1885.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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	£	s.	d.
Day in Country Fund—W. £1; Portobello, 4s.; Elitta, 2s.; Mrs. C. F. Y. 10s.; E. C. £1; C. C. F. A. £1 2s. 6d.; E. W. £1; M. A. I. £5; E. N. G. 10s.; M. N. O. £1; Mrs. and Miss P. 6s.	11	14	6
Mildmay Mission to the Jews—Beta	0	10	0
Dr. Barnardo's Homes—Beta, 10s.; Alpha, 1's.; J. P., Blackfriars, £1; E. C., £2; Perth, 5s.; Mrs. and Miss P. 10s.	4	15	0
Mr. Fegan's Boys' Home—Alpha, 10s.; E. C. £2; Perth, 5s.; Mrs. and Miss P. 10s.	3	5	0
Testimonial to ex-Inspector Minahan—B. S.	2	0	0
Gratuitous Circulation of THE CHRISTIAN—Anon. 2s. 6d.; Mrs. I. M. 1s.	0	3	6
N.E. London Gospel Mission—M. N. O. £1 (*Country Cottage*) E. J., Surbiton, £1; Lottie, 10s.; E. P. 5s.; E. D. 2s. 6d.; W. G. C. 5s.; Thank-offering, Miss P. 10s.; A. E. W., Hayes, 5s.; Perth, 5s.; K. M., 5s.; Restitution, 5s.; E. M. 5s.; J. M. A. C. 4s.; Mrs. R. 5s.	5	6	6
Mrs. Wilkes' Rescue Work, Poplar—Elitta	0	6	0
Miss E. Hopkins' Work—Elitta	0	3	0
Country Holiday Fund, 1, Adam-street, W.C.—Maggie	0	10	0
Cow-cross Mission—(*Day in Country*) E. M. N. 12s.; S. C. K. B. 1s.; E. C. £1; W. M. 5s.	1	18	0
Destitute Children's Dinner Society—M. L. E.	5	0	0
Moravian Missions, London Association—M. L. E.	5	0	0
China Inland Mission—E. C. £2; V. W. 10s.; C. L. M. T. £1	3	10	0
Girls' Orphanage, Nazareth—E. C.	2	0	0
Girls' Orphanage, Bethlehem—E. C.	2	0	0
London Poor (Mrs. S. Leonard)—E. C.	2	0	0
Home for Blind Children, Hackney—E. C.	2	0	0
Scripture Readers' Society for Ireland—E. C.	2	0	0
Nazareth Medical Mission—E. C.	2	0	0
Mission to Deep Sea Fishermen—C. C. F. A.	0	2	6
East London Tract Society and Mission—J. G. C.	0	5	0
Miss Whately's Medical Mission, Cairo—Thank-offering, Miss P. £1; Mrs. and Miss P. 12s.	1	12	0
Mission to the Kabyles—V. W.	0	10	0
Mr. C. Cook's Mission—M. A. S.	1	0	0
CHRISTIAN *Tract Fund*—M. N. O. £1; A. E. H. £1; J. L. 10s.; J. N. 5s.	2	15	0
Friendless and Fallen—Perth, 5s.; Gloucester, £1	1	5	0
George-yard Ragged Schools—(*Day in Country*) Boys of Old Hall School	0	9	0
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Homes for Working Girls in London—Miss P.	0	6	0
Evangelical Alliance—M. and S.	2	2	0
Bitter Cry of Outcast London—(*Free Breakfasts*) X.	0	2	0
Bristol Orphan Houses—C. L. M. T.	1	0	0
Miss Leigh's Work, Paris—C. L. M. T.	1	0	0
Thames Church Mission—X. R.	10	0	0
Church Pastoral Aid Society—X. R.	10	0	0
Ragged School Union—(*Country Air for Children*) Mrs. and Miss P.	0	12	0
Bridge of Hope, Ratcliff—(*Training Little Girls*) Mrs. and Miss P.	0	6	0
Huguenot Seminary, Cape Colony—Misses and Miss P.	0	10	0
Jews in Ghetto, Rome (Rev. Ben Oliel)—Mrs. and Miss P.	1	0	0
Shaftesbury Memorial Fund—(*Jews at Jerusalem*) Mrs. and Miss P.	1	0	0
	£92	8	0

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(Advertisements.)

Week in Country for Poor Children (Mr. Chorley)—G. M. C. H. C. 10s.; J. S. £1; St. Leonard's, £1; B.f.leigh, 5s.; M. M. R. 5s.

Working Men's Mission Hall, New-cut—(*Alteration Fund*) R. H. O. £1 1s.

REV. G. F. PENTECOST AND MR. SANKEY and Mr. and Mrs. Stebbins have been holding nightly services in Dr. Cuyler's Lafayette Avenue Church, Brooklyn, and there is much interest. Dr. Pentecost has now gone for the summer to his residence at Northfield, Mass.

CANON LIDDON ON EPISCOPACY.—In the current issue of *The Contemporary Review* Dr. Hatch says: "If once I accept Canon Liddon's premises, the force of an irresistible logic would drive me from the Church of England to the Church of Rome, and not to the Church of Rome only, but to the straitest sect of the Ultramontanes."

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CRIPTURE READERS' SOCIETY FOR IRELAND.

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For the purpose of employing humble Christian men ell versed in the Scriptures to visit and read the Bible ro n house to house throughout the country. The cripture Readers are invariably placed under carefully elected Christian Superintendents, and are also em-loye l by the Society in the large towns and cities, such s Dublin, Belfast, Waterford, &c., as *City Missionaries*, :d visit all classes and denominations, where permitted o to do. Irish-speaking Readers are sent to Irish-peaking districts when required, but are now seldom r ever asked for. *The work is carried on in a spirit of ve, and not of controversy.*

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Full particulars, reports, &c., can be obtained post ee on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the bove addresses, or will be received by the Proprietors f "The Christian."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

MARYLEBONE MEDICAL MISSION.

ANNUAL MEETING,

tafford Rooms, Titchborne-st., Edgware Rd.,

JUNE 16, 3.30 p.m.

HE EARL OF SHAFTESBURY will Preside.

Speakers:

Ion. and Rev. E. C. Glyn, Rev. Dr. Sinclair Paterson, Dr. Owles, Dr. E. Parker Young, Dr. R. Chambers, and others.

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Old Pye Street, Westminster, S.W.,

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CASE FOR THIS WEEK.

CASE in the SHETLAND ISLES, N.B.*

William Smith, Jun., of Greive's House, Sand Lodge, Sandwich, Shetland, writing me for books for several new patients on March 23, 1885, reports concerning himself: "I am very thankful to say I am quite well. Your treatment entirely cured me."

On referring to the record of this case, I find that he commenced with my medicine, &c., in the May twelvemonth before. He had then been five months ill. Symptoms: Cough (very bad at night, with expectoration, soreness of the chest, breathing very short, pains in both lungs, appetite gone, general weakness, loss of flesh, &c. "I saw," he says, "a recommendation of your treatment in the *Christian Age*."

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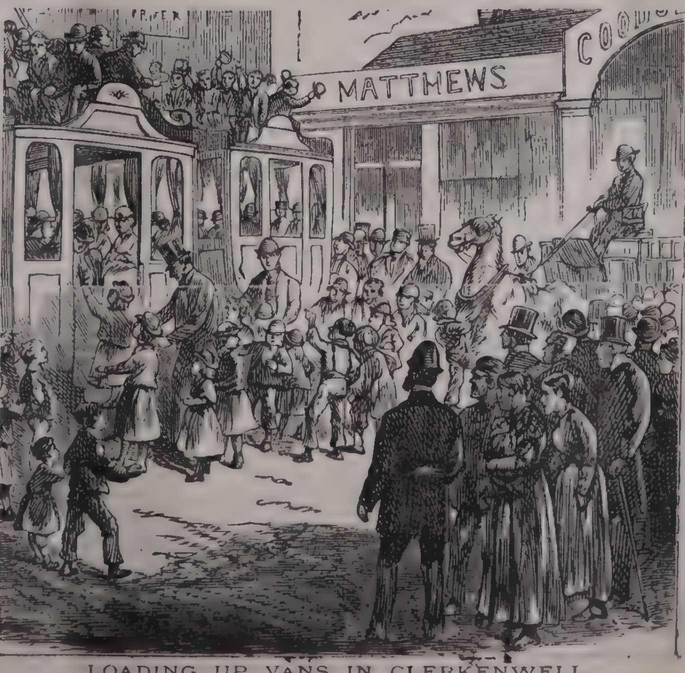

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A romp among the daisies, with a Meat Dinner and a good Tea, on WEDNESDAY, JULY 8.

The number of children invited will be according to the amount we have in hand at the end of June.

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NORTH EASTERN HOSPITAL FOR CHILDREN, Goldsmith's-row, Hackney-road, E.—Under Distinguished Patronage.—A Grand Fancy Bazaar in aid of the Funds of the above Hospital is to be held at the Cannon-street Hotel on June 24, 25, and 26. To be opened by Her Royal Highness The Princess of Wales. Admission—June 24, 12.30 to 3, 10s. 6d.; from 3 to 7, 2s. 6d. June 25, 12 to 5, 2s. 6d.; from 5 to 8, 1s. June 26 12 to 7, 1s.—Applications for tickets to be made to the Hon. Secretary, A. Devitt, Esq., 6, Mincing-lane.

MANCHESTER CITY MISSION.—Evangelistic Department.—Being about to send bands of Missionaries and Volunteer Preachers to upwards of eighty fairs, wakes, and races during the summer months, in conjunction with the London Open-air Mission, we would thankfully welcome the co-operation of friends, who would either be willing to accompany the missionaries, or to take their work in Manchester during their absence. A post-card to the Secretary, mentioning the Sundays they could give, would oblige J. Wakefield MacGill,
100, Corporation-street. Secretary.

IMPORTANT TO YOUNG MEN anxious to lead pure lives themselves, and to assist in the war against Impurity. Mr. James B. Wookey will deliver two Addresses on Personal and Public Morality, in the Board-room, at the Memorial Hall, Farringdon-street, London, E.C., on Monday and Tuesday, June 29 and 30. The meetings will commence at eight o'clock punctually. At the close of the Address there will be a Prayer Meeting, and an opportunity for personal conversation should any desire it. Admission free, by ticket only, which may be obtained by sending a stamped directed envelope to the Secretary of the Gospel Purity Association, 31, Paternoster-square, E.C. You are particularly requested not to send for tickets unless you have good reason to believe you will be able (D.V.) to be present. Hymns provided. Write for your tickets early.

STOCKWELL ORPHANAGE, Clapham-road. — Annual Festival, Thursday, June 18, 1885.—The Earl of Aberdeen will preside. Ceremony of Stone-laying at four o'clock. Dr. Barnardo's Band, Singing, and Handbell-ringing by the Orphans. Music by Clapham Gospel Male Choir. Feast of Lanterns at the close of the day. The following and others will deliver addresses at six o'clock: The President, C. H. Spurgeon, Rev. A. G. Brown, Rev. David Davis, Mr. W. Noble, Rev. G. Shaw (of Madagascar), Rev. J. A. Spurgeon, Rev. C. Spurgeon, Rev. J. E. C. Welldon, D.D. Dulwich School), W. Willis, Esq., Q.C., M.P. The Grounds will be open from half-past two till ten o'clock. Refreshments throughout the day. Admission 6d.; tickets at the gate.

PARIS CITY MISSION (6th year).—Funds are urgently needed to support the eight Missionaries now at work in Paris, two of whom visit the English poor. The remaining six visit the homes of the Paris "Ouvriers." J. M. Weylland (Hon. Secretary for England) will gratefully acknowledge subscriptions.
31, Carlton-hill, St. John's-wood, N.W.

FUNDS are greatly wanted for carrying on the valuable work of the Gospel Tent Mission for Shropshire, especially as the present tent is worn out.—Thomas Radcliffe, Church Aston, Newport, Salop, is the Treasurer.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.; Mildmay-park (Mission Hall), Wall-street, near Station, Thursdays, 7 p.m.
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The many calls daily made on Christian benevolence have for some years kept me silent, but hee time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. Sherrard, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

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Funds urgently needed.

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Miss Bontein, 47, Weymouth-street, W.

OUR HEARTS have been touched by the wearied looks of the Jewish Mothers who attend our class at the Home of Industry. We shall be glad of help to enable us to take them a day into the country. — Margaret Orchard, Constance Barton, 44, Denning-road, Hampstead.

WILL ANY CHRISTIAN FRIENDS help us in our endeavours to take 140 poor children of Bethnal Green for a day's outing in the country? Subscriptions will be thankfully received by Mr. W. Parr, Victoria-park-square Chapel; or W. Bangs, Sec.

CRIPPLED BOYS' HOME, Kensington, W.—Instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age. 80 boys now in the Home; accommodation for 100, if funds allowed. Several candidates waiting admission. Funds urgently needed
H. R. Knipe, Hon. Sec.

GEE STREET Mission and Ragged Schools, Goswell-road, are much in need of funds to carry on the Lord's Work. Subscriptions will be thankfully acknowledged by the Hon. Secretary, Henry Rudgley, 82, Wood-street, Cheapside; Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; Bankers, Messrs. Barclay, 54, Lombard-street.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. Terms 21s. per week, inclusive For particulars apply to
Mrs. Griffith, 45, Finsbury-square, E.C.

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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

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Principal, Essex House, Cecil-street, Margate.

BOYS' SCHOOL, Cambridge House, Tunbridge Wells. Conducted by Rev. J. Taylor. —Having had three sons educated at the above School. I can most strongly recommend it as a Christian home, conducted on evangelical principles, where every care is taken of the boys, both as to health and education, they being treated as members of the family. Quite young children are also received for parents going abroad. I will gladly give any further information.
T. R. Fothergill, Biarritz, France.

HOLLAND HOUSE, Clarence-parade, Southsea. — School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful, Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

PARIS. — Mdlle. Viénot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

MOIRA COLLEGE FOR LADIES, Bodorgan-road, Bournemouth.—Principals, Mr. and Mrs. Charles B. Ingham and Miss Connah. In addition to the limited number of ordinary pupils, four Young Ladies are received as residents, who have finished their school life, but who desire to continue the earnest, regular study of the various branches of art, literature, and general knowledge, under guidance and encouragement and with helpful surroundings. Those are especially invited who desire to make life solid and practical, and who believe that it ought to be placed under the absolute control of Christian principle. References of the highest character given and required.

A RECTOR'S WIFE in a healthy country village, eighty miles from London, wishes to receive two little children, to educate with her own two, under a good nursery Governess. Large grounds, pony carriage, &c. Liberal terms expected. — Mrs. D., care of Miss Macdonald, 52, Osnaburgh-street, Regent's-park, N.W.

PARIS. — Protestant Boarding School for Young Ladies (founded 1866), offering thorough instruction in all branches, music, painting, &c. With a private bed-room, £5 per month. References on application.
Mme. Flamant, 43, rue Trézel, Paris.

RHEIMS (Marne).—Pension Protestante de Jeunes Demoiselles. Maison grande et confortable. Instruction soignée. Professeurs. Préparation aux Diplômes. Références et prospectus franco. Lady boarders received.
Directrice, Mdlle. Benech (deux Diplômes).

UNE INSTITUTRICE FRANCAISE wishes to hear of a holiday engagement.—Address, stating requirements, and without delay, to Mademoiselle R., care of Mr. Jones, Stationer, 87, Granby-street, Liverpool.

UN ETUDIANT en théologie, d'origine suisse, desirait occuper une place de précepteur, pendant ses vacances universitaires, soit durant les mois de Juillet, Août, et Septembre.—S'adresser à Mons. le Pasteur Grobet, Belles Roches, Lausanne, Suisse.

A LADY HAVING a nice Home in the country and near the sea wishes for a well-educated Girl as Holiday Companion in August to her daughter, aged 15. Terms moderate, or exchange visits. References.
Mrs. Lucas, Elmstead, Colchester.

A YOUNG GERMAN LADY, Diplomée, good musician, who knows English and French, wants situation as Lady's Companion. No objection to travel.
Frāulein, 7, Inverness-gardens, Kensington, W.

GOVERNESS. — A young Lady, late student at Queen's College, London, desires a re-engagement. Near London preferred. Acquirements: English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.
A. B., Bockleton, Tweedy-road, Bromley, Kent.

REQUIRED AS GOVERNESS, to three children under ten, a young Lady to teach thorough English, French (conversational), and music. She must be a true Christian, and member of the Church of England. Town and country. Unsuitable applications will not be answered.
Mrs. F. A. Bevan, Ludgrove, New Barnet.

GOVERNESS wanted, in September, for a family in the country, North of Scotland, A Christian lady. English or Swiss preferred. Competent to teach English, French, German, music, drawing, and needlework.
Mrs. Middleton, Rosefarm, Invergordon, N.B.

NURSERY GOVERNESS wanted, superior, to instruct in English, French, good music. Three pupils. Good needlewoman. Salary moderate —Mrs. Beamish, Halfway-street House, Eltham, Kent.

AS GOVERNESS. Acquirements: English, music, elementary French, and drawing. Has a knowledge of teaching under the Government system. Three years' experience.
K., Orwell Villa, Whip-street, Ipswich.

SITUATION WANTED by Lady, age 19, to children under 12. English, music, German, elementary French. Fond of children, and willing to make herself useful.
S., 78, Mildmay-park, N.

BOYS' SCHOOL for immediate disposal, at Bath, owing to death of Proprietor. Carefully conducted on Christian principles for over twenty years as a middle-class boarding and day school.—Dr. Maclean, Bath.

Appointments, Situations, &c., Wanted.

LAW.—A Christian Solicitor now engaged in a first-class office, seeks a partnership or appointment. Desirous of working hard. No objection to preliminary clerkship.
C. T. C., 117, Chancery-lane, London.

A YOUNG AUTHOR, cheerful companion and practised reader, desires Secretaryship during summer to Gentleman or elderly Lady in moorland or other bracing situation, who for services would pay his expenses and provide horse exercise. Testimonials and references. Abstainer and non-smoker.
Convalescent, May's, 159, Piccadilly.

ENGAGEMENT WANTED, as Secretary to Church of England Clergyman, or similar post. Has had experience in visiting, organising, and addressing Gospel meetings, children's services, &c. Total abstainer, well-educated. The highest references. Age 40; family.
A. Z., 89, Cranfield-road, Brockley, London.

A CHRISTIAN GENTLEMAN having been in active practice as an Architect and Surveyor for more than 17 years, is about to retire. Would undertake the management of a property or an estate.—Architect, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

EARNEST CHRISTIAN YOUNG MAN (28), who has had twelve years' varied experience at wholesale trade, also Christian, &c., Institution, desires some similar situation.
L. Foster, 28, Lord-street, Atherton, Manchester.

TO FARMERS.—Wanted, to place a Youth, aged 17, as an apprentice to a Farmer, where, in addition to learning and taking part in the ordinary work of a farm, he would have the advantage of Christian example and society. —Particulars and terms to S., 8, Woodstock-road, Finsbury-park, London, N.

WANTED, situation, by Christian Man. Age 30. Married, and an abstainer. Late Chef in a club. Seeks same, or Manager in Temperance Institution.
G. W., 39, Northumberland-place, Bayswater.

WANTED, by a Christian young man (married), situation, with light employment, in any position of trust. Good references.
A. B., 58, Brompton-road, S.W.

CHRISTIAN ABSTAINER seeks appointment. Many years' experience in coffee palaces, workmen's clubs, and "Boys' Home." Highest testimonials. No objection to rent good tavern. Pending permanent engagement, open for Gospel Temperance Missions.
A. R. F., 41, Vassall-road, Brixton.

MANAGEMENT of Coffee Tavern wanted, by experienced Couple. Ages 31 and 30. Well recommended. Abstainers. Disengaged.
A., 39, Bower-street, Commercial-road, Stepney.

NURSERY GOVERNESS or Mother's Help by young Lady willing to take entire charge. Domesticated; fond of children. In or near London preferred. Church of England.
M. P., 136, Church-road, Islington.

A CHRISTIAN LADY seeks an engagement as Evangelist. Experienced in conducting Missions, Bible-classes, and Mothers' Meetings. Good references.—M. J. H., 198, Ashton-road, Oldham, Lancashire.

AS COFFEE BAR or Mission Hall Superintendent, or Assistant. A young man, total abstainer, with good knowledge of music, playing harmonium or piano, or instruct in music is open to an engagement.—W. L., Mildmay Coffee Bar and Men's Institute, Church-street, Bethnal-green, E.

A LADY, WHO HAS RESIDED with an aged relative as friend and companion for some years, is anxious to meet with a similar appointment where she might be a comfort to an elderly or invalid Lady; or as Housekeeper to a widower, having been accustomed to direct a household. A quiet home the chief consideration. Total abstainer.
Beta, Grosvenor, Parkstone, Dorsetshire.

A GENTLEMAN AND LADY who are giving up their establishment, wish to recommend their Cook, Housemaid, Coachman, and Footman. Good servants, thoroughly trustworthy, and all total abstainers.
T. T., 10, Moorgate street.

MISS BATT, 10, Fisher-street, Red Lion-square, seeks employment for a Christian young Man. Served five years' apprenticeship at book-binding, but open to other engagements. Gift for preaching.

SUPERINTENDENT or Matron.—Lady seeks re-engagement. Considerable experience. First class testimonials. Sea-coast preferred. Salary secondary consideration.—Matron, Institution, Clarendon-road, Edgbaston, Birmingham.

AS HOUSEKEEPER or Companion.—Re-engagement by a Christian young Lady (27). Fond of young children, and thoroughly domesticated. Salary £25 and laundress. References exchanged.
A. Y., 5, Grove-road, Southend-on-Sea.

HOUSEKEEPER, Companion, or to assist Lady in management of a boarding house. Thoroughly domesticated. Good manager and needlewoman. Musical. Highest references. Salary £20.—C. E. K., care of Mrs. T. Carr, The Lodge, Waltham Cross, Herts.

AS BIBLE-WOMAN, or any kind of Christian work. Can be thoroughly recommended. Country preferred.
J., 3, Norfolk-terrace, Bath-road, Hounslow.

UNDER MATRON, or Housekeeper. Good references.
H. P., 8, Cambridge-gardens, Kilburn, N.W.

CHRISTIAN GOVERNESSES, Companions, and Lady-Housekeepers, of high principles, are frequently supplied to Ladies seeking such, by application to the Lady Secretary of the Governesses' Registry, Soho Bazaar, Soho-square, W. Testimonials never dispensed with. Free of all expense to Parents.

A LADY DESIRES Christian Work for a young friend, who is not very strong, but exceedingly trustworthy, kind, and anxious to serve her Master.
Miss Parsons, 4, Hampton-road, Bristol.

TO WAIT on Elderly or Invalid Lady. Wanted, by a trustworthy person Age 37. Good needlewoman. Not dressmaker. Wages £22 to £25.—R. Pearce, Holly Cottage, Tetbury, Gloucestershire.

AS ATTENDANT to invalid Lady. Wanted, by an experienced, middle-aged person, situation. Christian and abstainer.—Apply by letter, with full particulars, M. Stewart, care of Mr. James, 26, John-street, Edgware-road.

A LADY WISHES to place a capable Christian girl, 15, under a good Christian Nurse. Has been out a little.—W. F., care of Mr. Charlton, High-street, Salisbury.

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PLAIN COOK, in a small family.—A Lady seeks a situation for a young woman, aged 23. One year's character from last place.
Miss MacInnes, 2, Gayton-road, Hampstead, N.W.

A THOROUGH GOOD HOUSEMAID seeks a situation in a Gentleman's quiet family. Upper of two; or good single-handed. Charge of house-linen. Good character from last situation.—C. C., care of Mrs. Tyrell, 4, Tyers-terrace, Vauxhall-street, S.E.

WILL ANY LADY take a girl of 18, who wants to redeem her character? She is strong, sober, honest, and good worker.
Deaconess S. A. H., Deaconess Home, Maidstone.

Appointments, Situations, &c., Vacant.

INVOICING CLERK wanted.—Christian young man necessary. If used to active Mission work all the better. Also **UPHOLSTERER'S SALESMAN.**—Apply, stating particulars, to John Line & Sons, Broad-street, Reading.

A SHORTHAND WRITER, who can report a rapid speaker, is wanted, for a permanent situation on a religious paper. Must be of decided Christian principles.—Address, stating terms, Editor, 2, Ivy-lane, Paternoster-row, London.

MANAGERS. — Man and Wife wanted, for temperance hotel, coffee bar, and dining-rooms. Must be experienced in business. Christians and abstainers.
10 and 11, Lower Whitecross-street, City.

CAN ANY LADY recommend, for the suburbs, a respectable young man (from the country preferred), as Indoor Servant? Total abstainer, handy, good-tempered, and cleanly; having some knowledge of indoor work, and willing to learn and make himself useful. Age about 18; height not under 5 ft 7 in.
Mrs. E., 23, Carlton-road, Putney, S.W.

CHRISTIAN YOUNG LADIES wanted, for the Dressmaking. Also, apprentices and improvers.
Bridge House, 75, Newington-green-road. N.

MATRON REQUIRED for the Wash-house in a Refuge for young women. Church of England. Salary £30 per annum and all found.—Apply personally any day after 2 o'clock, to the Lady Superintendent, Manor House, Dalston-lane E., London.

WANTED, in a Nurses' Home in S.E. London, a Cook-Housekeeper, between 30 and 40. A total abstainer, and not afraid of infectious illnesses.—62, New Bond-street, W.

WANTED, UNDER-NURSE, or efficient Nursery Maid, for country vicarage. Abstainer. Wages £10 to £12. Age not under 17.
Mrs. Barclay, Hertford Heath, Hertford.

USEFUL MAID wanted, to delicate lady. Good needlewoman; Churchwoman. Some hospital experience in nursing. Gentle, quiet manners Under 25.—Miss E. J., care of Messrs. Kerby & Endean, Booksellers, Oxford-street, W.

USEFUL MAID wanted, under 30. Very good needlewoman; plain dressmaker. Strong countrywoman.—Miss R., care of Messrs. Kerby & Endean, Booksellers, Oxford-street, W.

THOROUGH UPPER HOUSEMAID wanted immediately. Accustomed to large house. Regular hours kept. Small family. Church of England preferred. Excellent personal character.—Apply by letter to
Mrs. M., Juniper Hall, Dorking.

GOOD PLAIN COOK wanted, by 22nd inst., in family of two (Ladies), to assist in housework. Personal character indispensable. Wages £18 to £20. Age about 30.
104, King Henry's-road, South Hampstead.

CAN ANY LADY recommend a thorough good Cook for the country? Kitchenmaid kept? Dairy and baking. Church of England. Kindly state age and wages required. All found except beer. Wanted in July.
Mrs. Bosanquet, Dingeston Court, Monmouth.

GOOD PLAIN COOK wanted.—No washing, no boots, no kitchenmaid. Comfortable home.—Apply personally if possible, Mrs. Dawbarn, East London Institute, 28, Bow-road, London, E.

GOOD PLAIN COOK wanted.—Trustworthy Christian.
Mrs. A., Rossendale House, Morecambe.

COOK (good plain) wanted. A thoroughly respectable young woman, about 25. Clean, active, with good character. Wages £20. All found except beer.
Lynwood, Beulah-hill, Upper Norwood, Surrey.

A STRONG AND SUPERIOR GIRL who can cook nicely, is wanted immediately as General Servant to two Ladies, in a convenient flat house. Daily assistance given. Good character. Church of England. Wages according to merit. — Miss Hosking, Goshen, St. Luke's, Ramsgate.

GENERAL SERVANT wanted, who can cook. No children. A comfortable home. — Mrs. Robertson, 116, Finchley-road, opposite Swiss Cottage, N.W.

HOUSEMAID wanted, in a small private family. A trustworthy person. Christian and abstainer preferred.—Address, or apply personally, to Mrs. S., Heatherlea, Red-hill. Fare paid.

HOUSEMAID wanted, where an under one is kept. The Advertiser would be much obliged to any lady kindly recommending an active, cleanly, intelligent young woman, and would not object to one who has not been head housemaid before.—G., Howard's Printing Office, High-street, Sydenham, S E.

A KITCHENMAID wanted, in a large country house, not under 18 years of age. She must have been out before. No scullerymaid kept.—Miss Onslow, Alresford, Hants.

TEA AGENCY.—Agents (male and female) required everywhere to sell our pure Teas Our wholesale prices (from 1s. 4d. per lb., upwards) leave a large profit to agents. Lady agents are most successful in obtaining orders from friends, and derive a good income from this source. Schools and large consumers supplied direct.—Samples free, of The United Tea Growers' Association, 14, Union-court, E.C.

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PERCY'S HOTEL, LONDON.
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This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

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WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Sir William and Lady Fox, Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., and numerous readers of *The Christian. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to Frederic Smith.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d. Tariff and testimonials on application. Patronised by Ministers of all denominations.

MRS. GREATLEY'S CHRISTIAN BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. Economy, comfort, and easily accessible. References to Rev. Dr. Thain Davidson and Rev W. Norris. Terms from 2s. 6d. for bed and breakfast.

VISITORS to London will find comfortable Bed-rooms, from 2s. nightly, with use of Sitting-rooms, &c. (Board optional), at Tranter's Temperance Hotel, 8 and 9, Bridgwater-square, Barbican, near St. Paul's Cathedral, G.P.O., and Aldersgate-street Station. Established 1859. Tariff, and "A Week's Guide to London," free on application.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

HASTINGS HYDROPATHIC ESTABLISHMENT. — Charming Health Resort. Beautifully situated, purest air, abundant sunshine. Turkish baths, with sea-water plunge; Droitwich, ozone, and all other baths, with skilled attendants. Moderate charges.—For prospectus, apply the Secretary.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

EASTBOURNE.—Shaftesbury Temperance Hotel, first-class, 125, Seaside-road, For tariff, apply to Miss Weatherly, Manageress.

WEST HOME, Belmont, Twickenham, Middlesex, now ready to receive Ladies of intemperate habits. Comfortable accommodation. Careful supervision. Christian influence. From 21s. to 30s. weekly. Subscriptions in aid of first outlay will be thankfully received by Miss Pollock, Woodlawn, Hanworth, Feltham. Full particulars forwarded on application.

SOUTHSEA.—Solent House Boarding Establishment, 16 and 17, South Parade.—Two houses in one. Very fine dining, drawing, smoking, and private sitting-rooms, all facing sea and the Isle of Wight. Terms from 30s. to two guineas.—Miss Baker.

BOARD AND RESIDENCE. — Comfortable Home offered to one or two Gentlemen in a respectable family. Piano, bath-room; late dinner. Moderate terms.
5, St. Mark's-villas, Sandringham-road, Dalston.

ROTHESAY, Scotland.—The House of Rest, Argyle Lodge, combines the comforts of a Christian home with the advantages of an hydropathic establishment. Summer terms from 27s. 6d. per week.—Prospectus from C. Campbell.

BRIGHTON.—Part of Furnished House to be Let, for six weeks, from beginning of August. Delightfully situated, near sea and downs, with gardens belonging to the square. Servants will be left in the house.
Miss Goulty, Sussex-square, Brighton.

BOURNEMOUTH. — The Priory Boarding House, beautifully situated, two minutes' walk from the Pier. Dining-room 42 feet long. Billiards, lawn tennis. Terms on application.

GUERNSEY. — To Let, comfortably furnished, delightfully situated detached Villa, near sea. Two sitting, five bed-rooms, dressing-room, two attics, kitchens, &c Excellent gardens, greenhouse, all in thorough repair. Terms £60 per annum; unfurnished, £35. Guernsey offers unusual educational advantages. Low rates.—3, Isabella-place, Combe Down, Bath.

HASTINGS.—Detached villa, furnished. Two sitting, four bed-rooms, kitchen, offices. Good position; charming land and sea view. Croquet lawn, good garden. Two guineas weekly.
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LAKE DISTRICT.—To Let, a furnished House, for August and part of September, containing drawing, dining, four bed-rooms, attic, and two kitchens. Splendid view.—Miss Dover, Abbotsleigh-terrace, Blencathra-street, Keswick.

FELIXSTOWE.—Furnished House to Let, for June, July, and August. Two sitting, five bedrooms. June, 2½ guineas per week, July 3, and August, 5 guineas
A. Everett, Cornhill, Ipswich.

TO LET, for a few weeks, a pretty Cottage Rectory. Garden; vegetables. Exquisite country. Mountain scenery. Railway station.—Rector, Maesgwartha, Gilwern, near Abergavenny.

TORQUAY.—Board and Residence in a quiet, private family. Detached villa with garden. Terms, one guinea weekly. References. Theta, care of Mrs. Searle, Stationer, Torquay.

CLAPTON.—Unfurnished Apartments with small family, quiet, no children, in two or three good, convenient, and lofty rooms, with or without attendance. Easy access to City from two stations, G.E.R. and N.L.R., trams, and 'bus. Good references. Terms moderate to suitable person.
J. Stuart, 12, Paternoster-buildings, London.

TO BE LET, furnished (Clapham, S.W.), bed-room and sitting-room. communicating; bath-room. Gas, boot cleaning, and attendance. Piano. Terms 18s. per week.
C. M., Mr. Giles, 146, Fleet-street. E.C.

FURNISHED APARTMENTS to Let, for one or two Gentlemen. Healthy situation. Close to tram, 'bus, and rail. Terms very moderate.—J. D., 57, Knowle-road, Brixton, S.W.

COUNTRY MINISTERS, Schoolmasters, Students, and others wishing to visit London at small expense during the vacation, can have pleasant private accommodation, on very moderate terms, between July 15 and September 15 at the Mission Institute, directed by Mr. H. Grattan Guinness, Harley House, Bow. Large garden, tennis and quoit grounds, gymnasium, baths, &c.; a good table. Terms 30s. a week, inclusive.—Address, with reference, The Secretary, Harley House, Bow, London, E.

FURNISHED APARTMENTS. — A widow Lady has excellent furnished Apartments to Let, at 94, Mildmay-road, Stoke Newington-green, London, N.

MILDMAY CONFERENCE.—Good furnished Apartments, full or partial board, with Christian family. Few minutes from Highbury station, and close to Bethshan.—A. Hewson, 11, Courtney-road, Drayton-park, Holloway-road.

A CHEERFUL combined Bed and Sitting-room, in double-fronted house, offered to an active and sociable Christian lady. Locality pleasing, healthy, and convenient to the City. Terms low.—Write, E. J., Hunnings, Stationer, Bruce-grove, Tottenham.

BOURNEMOUTH.—To be Let, for the summer season, a comfortable furnished Residence on the West Cliff, containing three reception-rooms, twelve bed and dressing-rooms, bath-room, and domestic offices, at the low rent of seven guineas per week. Capital garden.—Jolliffe & Flint, Arcade Chambers, Bournemouth.

ST. LEONARDS-ON-SEA.—Lodgings.—A Gentleman is anxious to recommend a most comfortable Dining-room and two Bed-rooms, well furnished, in the house of a widow Lady. Terms two guineas a week, including extras.—Mrs. M., 5, Clyde-road.

BLACKHEATH.—Board and Residence in a small family offered to a Chronic Invalid. A trained and experienced nurse in constant attendance. Reference permitted to Joseph Kidd, Esq., M.D., 1, Finsbury-circus, and 15, George-street, Hanover-square.
S. W. R., care of Mr. Burnside, Blackheath.

BRIGHTON.—Home of Rest for Christian workers and gentlewomen of limited means will be opened (D.V.) June 24 House very pleasantly situated near sea. Terms 16s. to 25s. per week. References required.
Matron, 52, Lansdowne-place.

LILLESHALL.—Country Cottage to Let, furnished, from July, for four months. Two sitting, five bed-rooms, two kitchens, good garden. Rent moderate. Near station and church. References exchanged. Temperance workers preferred.
The Cottage, Lilleshall, Newport, Shropshire.

FARM - HOUSE, APARTMENTS. Beautiful situation, dry and healthy, in a lovely part of Surrey, one mile from Woking Station. Superior sitting-room and one or two bed-rooms. Terms, with attendance, 2½ guineas per week. No children. References. — Mrs. Broughton, Round-hill Farm, Woking, Surrey.

ILFRACOMBE.—Foster's Boarding House; conducted on Christian and temperance principles; first-class. Close to the sea. Highest testimonials from clergy and ministers. Terms from 31s. 6d. weekly.

A QUIET, HAPPY HOME, Church of England, in the country, wanted, for a young Lady, orphan, 19, subject to occasional epileptic fits. Musical, and a pleasant companion.—Address, with terms, which must be moderate, to X, 14, Chandos-street, W.C.

TO BE LET, furnished, at Appledore, N. Devon, for two months or longer, from July or August, a small pleasant House. Three sitting, four bed-rooms. Overlooking the beautiful estuary of the two rivers, with garden reaching to the shore. Very low rent to Christian people.—Mr. Hanson, Bowden Derra, Launceston, Cornwall.

TO LET, furnished or unfurnished. Apartments in healthy village. Good opening for Dressmaker. Preference given to a thorough godly woman, used to Mission work. Low rent.—Mrs. Willbee, Mission Hall, Sarratt, near Rickmansworth.

A CLERGYMAN (Evangelical), in a country parish (beautiful and healthy neighbourhood), needing workers, offers a home, with board, on moderate terms, to a really earnest young man preparing for Holy Orders, who desires parish work, and quiet for study.—Care of Mrs. Perin, 290, Upper-street, Islington, N.

(Continued on page 28)

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REDUCED GENTLEWOMEN.

THE Christian Public is aware by this time of the lamented death of my beloved sister, Julia Corke, the originator of the effort to establish the LUTHER MEMORIAL HOME, to grant rent-free rooms to the above class.

It is earnestly hoped and believed that this needed work may still be accomplished, that Christian Workers will take it up, and by their prayers, sympathy, and exertions to raise funds, strengthen the hands of the Treasurer (Miss Julia Fox, 54, Kensington Park-road, Ladbroke-square, Bayswater) and of myself, who, having worked in the cause from its commencement, will gladly take up this legacy of my beloved sister.

Funds continue to come in, which in all now amount to £300. Thanks to kind helpers. Cards for Collecting Shillings will be gratefully supplied, and Contributions thankfully received by the Treasurer, or by—

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MILDMAY PARK CONFERENCE.

PROGRAMME OF ARRANGEMENTS.

WEDNESDAY, JUNE 24.

Large Hall, at 11 a.m. and 7 p.m.—"The Service of God: The Preludes to Service." Mr. S. A. Blackwood will preside at all morning and evening meetings in large hall.

Large Hall, at 3 p.m.—"Christ our Life in Service." Mr. Henry F. Bowker and others.

Rooms, No. 4 and 5, at 3 p.m.—"Attitude of the Church towards the Jews," "Attitude of the Jews towards the Lord Jesus Christ," "Attitude of the Lord Jesus Christ towards the Jews." Speakers, Earl of Cavan, Rev. Theo. J. Meyer, Rev. John Wilkinson.

Tent, at 4.30 p.m.—Prayer-meeting for Israel. Dr. Laseron.

Mulberry Tree, at 4.30 p.m.—Prayer-meeting for our Country and Rulers. Mr. Arthur Pease, M.P.

THURSDAY, JUNE 25.

Large Hall, at 11 a.m. and 7 p.m.—"The Service of God: The Pattern of Service."

Large Hall, at 3 p.m.—"Christ our Leader and Guide in Service." Rev. Evan H. Hopkins and others.

Rooms 4 and 5, at 3 p.m.—Foreign Missions: India, New Hebrides, Japan. Lord Radstock, Rev. John G. Paton, Rev. C. F. Warren.

Tent, at 4.30.—Prayer-meeting for Missions. Rev. Gilbert Karney.

Mulberry Tree, at 4.30.—Open-air Preaching (ten minutes' addresses). General Field.

Tent, at 8 p.m.—"The Service of God" (Addresses in German). Count Bernstorff and others.

FRIDAY, JUNE 26.

Large Hall, at 11 a.m. and 7 p.m.—"The Service of God: The Privileges of Service."

Large Hall, at 3 p.m.—The Lord's Supper. Rev. J. Oswald Dykes, D.D.

Immediately after the United Communion.

Rooms Nos. 4 and 5.—Parents' Prayer-meeting. Rev. D. B. Hankin.

Tent.—"How to deal with the Anxious." Rev. H. Nevile Sherbrooke.

Mulberry Tree.—London Evangelistic Choirs; Testimony and Praise. Mr. Robert Paton.

During the United Communion no Meetings are allowed in any rooms in the building, or in the garden.

On Sunday, June 21, Mr. Robert Brown will preach at 3.30, and Rev. John Wilkinson at 7 p.m., in the Large Hall. On Monday and Tuesday, June 22 and 23, at noon, in Room No. 6, and at 7.30, in the Large Hall, there will be preliminary Prayer-meetings. At 7 a.m., in Room No. 4. there will be the usual Prayer-meeting, on Wednesday, Thursday, Friday, and Saturday. On Saturday, June 27, there will be a Thanksgiving Meeting at 11 a.m., in the Large Hall, and a Prayer-meeting at 5 p.m., in Room No. 6. On Sunday, June 28, Mr. Finlay Gibson will preach at 3.30, and Rev. W. R. Mowll, at 7 p.m., in the Large Hall. The usual Quarterly Meetings will be held in Room No. 4 (Basement) on Monday, June 29, and Tuesday, June 30, each Morning, at 11, Devotional; and each Afternoon, at 3, Conversational. A meeting of the Young Women's Christian Association will be held on Monday evening, June 29, at 7 o'clock, in Room No. 4, to which women of all classes are earnestly invited.

The Christian.

"FAITH-HEALING."

NOTES ON THE RECENT CONFERENCE.

OUR good friend, Dr. Woods-Smyth, spoke a little sarcastically of those who insisted on keeping their roots of sin. It should, however, be remembered that this now somewhat hackneyed phrase is theirs, not ours. It originated in the illustration of conversion as sin cut down, and sanctification as sin pulled up by the roots. We have proof that Dr. Woods-Smyth's dogma is not accepted by some of the chief speakers on the same platform.

Another speaker quoted Mark xi. 24.—"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them;" and added, "Do not ask *if* it be his will, but ask for it because He has said it *is* his will." But where has He absolutely said that this or that person shall be healed? or that it is his will that every believer shall be healed? Was it some defect in the prayer of Paul that prevented the thorn in the flesh being taken away? Ought he absolutely to have claimed its removal? Would it have been better for him, or for us, if he had thus obtained relief?

One lady said she never did believe her Father intended her to be in pain. How different is this love of long and painless life to that of John, our brother and companion in tribulation, and in the kingdom and patience in Jesus. How apparently inconsistent with the readiness of Paul to be offered up; of Peter to put off his tabernacle by crucifixion, as his Lord Jesus Christ had shown him; and of his exhortations to the saints not to think it strange concerning the fiery trial that was to try them; but while they suffered, *according to the will of God*, to commit the keeping of their souls in well-doing unto Him, their faithful Creator.

"Is the day of miracles past?" was a question asked, and answered in the negative by one of the most intelligent of the speakers at this Conference. But this question cannot be answered by a simple Yes or No. This world is under the providential government of God, and frequently does He interpose in grace and power to deliver his people and to defeat the ungodly. Sometimes these interpositions may appear to us miraculous. But the age of miracles, properly so called, has only occurred twice: viz., in the days of Moses, and of Christ and his apostles, when the miracles were given as credentials necessary to prove, then and through all time, that they were sent from God. When, in Old Testament times, miracles were given subsequently to Moses, they were, for the most part, either typical, as in the case of Joshua (x. 12—14), and Jonah (i., ii.); or were wrought in times of declension, as by Elijah and Elisha, to recall Israel to the worship of the true God.

The multiplication of miracles would not be an evidence of advance, but of decline. God is educating us in *faith*. The Fall was from faith to sight; the restitution is from sight to faith. Jesus needed no signs or miracles. When there came a voice from heaven, and some said it thundered, and others that an angel spake, Jesus, the Author and Perfecter of Faith, replied, "This voice came not because of Me, but for your sakes." The more spiritual his disciples are, the less their need of miracles. And for the unbelievers the *sine quâ non* of miracles is that they must be beyond question or suspicion. Tried by such a test, this certainly cannot be regarded as an age of miracles; though there are now, and have been since the Apostles' days, numerous cases in which the prayer of faith has saved the sick.

MR. SIMPSON'S ARTICLE.

A careful examination of the paper on "The Principles of Faith-Healing," by Rev. A. B. Simpson, soon brings to light the point on which he seems to be at issue with the teaching of Scripture. He treats the redemption of the body as something of which we are already in possession. Scripture speaks of it as something yet future: "waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23).

It is true we are redeemed, "body, soul, and spirit," so far as the payment of the price goes, but there are distinct stages in redemption, so far as relates to our coming into possession. "Christ Jesus was made unto us wisdom from God (so R.V.), both righteousness and sanctification and redemption" (1 Cor. i. 30). This word "redemption" here evidently points to the final stage, that spoken of in Eph. i. 14, where the Holy Spirit is called "the earnest of our inheritance until the redemption of the purchased possession;" and again iv. 30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." It is of this day that the Apostle speaks too in Phil. iii. 21, rendered by the R.V., "Who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory."

There is no allusion whatever to this blessed hope in Mr. Simpson's paper. So far as he speaks of the redemption of the body, he evidently thinks it to be a blessing already possessed. Such words as these seem at least to point to this: "In his own body He has borne all our bodily liabilities for sin [this one would fully grant], and our bodies are set free" ["shall be" is what Scripture teaches]. Again: "A body thus divinely quickened adds tenfold power to the soul, &c." but the quickening of the body is according to Scripture still future: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by (or because of) his Spirit that dwelleth in you" (Rom. viii. 11).

This is not urged in order to deny that wonderful answers to the prayer of faith are often being granted to God's children, but only to distinguish between the true ground of our now expecting such blessing, and what we think to be false ground; namely, the assumption that the redemption of the body is to the child of God a present possession. Let 2 Cor. v. 4 be looked at, and its testimony is most clear: "We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." See, too, 1 Cor. xv. 42 to end, where the contrast between the natural body with its "corruption," "weakness," and "dishonour," and the spiritual body with its "incorruption," "glory," and "power" is most marked. No less marked is the time when the exchange of one for the other takes place. It is at the Lord's coming, and not before.

IS THE REVELATION JEWISH?—3.

IF the attempt to Judaise the first three chapters of the Revelation fails, it is not more successful at the fourth. It is argued that, assuming the living creatures and elders to symbolise the Church, this vision must relate to events still future, for the Church is still on earth and not in heaven. But the Epistle to the Ephesians teaches that God being rich in mercy, quickened us together with Christ, and raised us up with Him, and made us to sit with Him in the heavenly places in Christ Jesus. And the Seer of the Revelation is the Evangelist who records that Jesus, while on earth, claimed to be "the Son of Man who is in heaven." And the same Apostle declares that "as He is, so are we in this world."

In these transcendent visions which constitute the Revelation of Jesus Christ, we might well expect to see the Church represented in her governmental and priestly character in heaven, as well as in her conflicts and sufferings here on earth. And this sufficiently explains why the Living Creatures, the representatives of redeemed creation, specially of the redeemed as the executive ministers of the Great King, and the elders the representatives of the redeemed in their priestly capacity, are seen as in heaven and not on earth.

The Revelation is characterised by three great divisions—the Seven Seals, the Seven Trumpets, and the Seven Vials or Bowls, in which is filled up the wrath of God. Says Archdeacon Lee in the Speaker's Commentary: "The Seal is the symbol of an event still hidden in mystery, but Divinely decreed; and this image is borrowed from Isaiah xxix. 11, 12."

Godet notes that, "As the Seal is the emblem of an event decreed by God—mysterious and still unrevealed; so the Trumpet, when sounded, is more than the simple revelation of an event to come—it is a "manifestation of *will*, which calls for its speedy accomplishment."

"The Vials," says Archdeacon Lee, "point to the metaphor in chap. xiv. 10, 'The cup of God's anger.' The Vial (cf. Amos vi. 6) was the shallow 'bowl' in which they drew from the larger goblet (Alf. *in loc.*). For the figure of the pouring out of God's wrath in judgment, see Ps. lxxix. 6; Jer. x. 25; Zeph. iii. 8. The Trumpets (viii. 2, 6) *announce* judgment on God's enemies; the Vials *execute* his judgment on the empire of the Beast."

The Trumpet appears to us to represent more than an expression of *will*. The Seals, having been loosed, a revelation of the course of events has been given down to the appearance of the sign of the Son of Man in heaven, when those who had rejected or neglected Him, and persecuted or neglected his people, cry to the rocks to fall upon them and the hills to cover them, from the wrath of God and of the Lamb. Thus, under the Seals, we have a succinct outline of the chief characteristics of the dispensation, as far as the world is concerned in relation to the Church on earth.

Then the Trumpets intervene between the Seals and the Last Vials of the wrath of God. The declared character of these Vials at once suggests the probability that the Trumpets are intended to warn men of their sinful condition, and to call them to repentance; and reverting to the Old Testament for an explanation of the symbol contained in the Trumpet, we find the Lord commanding Isaiah: "Lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." And Joel, "Blow the trumpet in Zion, and sound an alarm in my holy mountain."

If, then, the Trumpets are regarded as indicating those judgments which are intended to call men to repentance, it is of deep interest to observe how they represent God as dealing with sin. They are divided into two sections of four and three, the latter being defined as three distinct and several Woes. The main and obvious distinction between the first four and the latter three is that the former represent the judgments as falling on the elements, rather than on man himself. The earth, the sea, the rivers and fountains of water, the sun and moon and stars, are successively the subjects of judgment; but there is no direct judgment on men themselves.

The reverse of this happens under the Woe Trumpets. Under the first, the locusts out of the abyss torment the men who have not the seal of God in their foreheads. Under the second, the four angels are loosed, that they should kill the third part of men. Under the third, the wrath of God is come, and the time of the dead that they should be judged, and that He should destroy them which destroy the earth.

These seven Trumpets reveal the way in which God usually deals with men. In the case of Job, for example, Satan is first permitted to smite his possessions and servants, then his children, and finally, with increasing severity, Job himself. In the case of Pharaoh, all the former plagues led up to the night which brought death into every house, and to the ruin at the Red Sea.

Thus, under the first four Trumpets, as we have said, men are affected in those things which surround them, rather than in their own persons. What is the way in which God deals next? First, He delivers them over to their own hearts' lusts (Ps. lxxxi. 12; Rom. i. 24—26). This is the First Woe. Then He inflicts penalties upon them, as when, "while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And He called the name of that place Kibroth-hattaavah—the graves of lust." This is the Second Woe. Then, lastly, comes the judgment and eternal punishment of the impenitent dead. This is the Third Woe.

In harmony with this, Godet says: "The Trumpets are the supreme call to submission and repentance; the Vials are the chastisements which strike the hardened human race." It must be observed, however, that as under the sixth Trumpet they "repented not," the seventh Trumpet no longer calls to repentance, but announces the final judgment. M.

(*To be continued.*)

MRS. HILTON'S CRECHE.—Last week a sale of work was held at the Limehouse Town Hall, in aid of the funds of Mrs. Hilton's well-known Crèche in Stepney-causeway; and also to provide part of the cost of the building of new rooms at the Convalescent and Training Home, in connection with the Crèche, at Feltham. About £400 is the amount immediately required. The Crèche, which was started about fifteen years ago, had done immense good in providing for orphans and neglected children the care and attention which they would not otherwise receive while those who have to earn the bread are away at work. After caring for the temporary wants of these children, it was found necessary to go further still, and consequently the orphanage and convalescent home were started. There are now forty children in the orphanage and twenty in the convalescent home. The bazaar was opened by the Lord Mayor, who testified to the great value of such an institution.

MR. SPURGEON'S NOTE OF WARNING.

In his sermon delivered on the morning of Sunday week (*Tabernacle Pulpit*, No. 1844), Mr. Spurgeon dwelt on national apostasy and national retribution, as exemplified in the case of Israel; the text was John xii. 37—41. Having described the defection of the Jewish people he proceeded to sound a note of warning as to the present condition of morals in our own land:—

"I AM growingly fearful lest our own country should furnish a parallel to all this. Read the story of England, beginning where you will, and see how gracious God has been to us. Note well our great deliverances, from the destruction of the Spanish Armada to the overthrow of Napoleon. Do not forget how often this little country has been made victorious in wars against great peoples, who thought to swallow her up. Then reflect how God sent the light to us; how the Gospel spread all over England, and how it has in many ways been rejected. How often since the days of Cromwell Rome has been allowed to dim the light of our Protestantism, and how it labours to do so still! See how this people have received the truth of heaven, but again and again have proved false to it, turning at one time to superstition and at another time to infidelity. At this moment we are rich, and despite depression in business, we are less tried by it than any other nation. And what comes of all this mercy but increased sin? Why, at this moment we have sin rampant among us almost beyond precedent. Think how the poor are oppressed and ground down with awful poverty in many parts of this great city. Shall not God avenge the cry of starving women? Worse still, if worse can be: those who dare walk our streets after sundown tell us that Sodom, in its most putrid days, could scarce exceed this metropolis for open vice. To our infinite disgust and horror, the names of certain of the greatest in the land are at this hour openly mentioned in connection with the filthiest debauchery. This is not the place for details, nor can I mention the matter, or even think of it without feeling my very soul on fire. Faithfulness requires plain speech; but it is a hideous evil that the dregs of vice should be the chosen luxury of certain of our hereditary legislators and rulers. Woe unto thee, O land, when thy great ones love the harlot's house! Deep is our shame when we know that our judges are not clear in this matter, but social purity has been put to the blush by magistrates of no mean degree; yea, it is said that the courts of justice have lent themselves to the covering and hushing up of the iniquities of the great. Shall not God be grieved by such a nation as this? He who has read a certain story, which is but too-well known, must have felt his ears tingle and his heart tremble. What is coming over us? What horrible clouds are darkening our skies? There were judges once who would not have suffered the laws to be trampled on by the great, but would have dealt out equal justice to rich and poor; I cannot persuade myself that it will be otherwise now, and yet I fear the worst. O God, have mercy upon the land whose judgment-seats and palaces are defiled with vice.

"This is not all: a general indifference to all religion is creeping over the country; at least over this vast metropolis. Ask those who visit from door to door among our crowded populations, and they will tell you that never before in their life-time were there so few persons attendant upon the means of grace. Street after street of this city scarcely possesses more than one regular attendant upon the preaching of the word. The Sabbath is no longer a day of worship with millions. What continual efforts are made to rob us of the Sabbath-day; to degrade it into a common work-day, and to make a slave of the working-man. To-day the Revelation of God is treated with indifference, or talked of as if it deserved no reverence or credit. Unbelief has sapped the foundations of the social fabric. Worst of all—I must not hold back the charge—many of the avowed ministers of Christ are no ministers of faith at all, but promoters of unbelief. The modern pulpit has taught men to be infidels. What truth is there which has not been doubted by divines, questioned by doctors of divinity, and at length been denounced by the priests of 'modern thought?' Nothing remains upon which a certain school of preachers have not spit their scepticism. The experience of the unbelief of Germany is being repeated here. Among those who are ordained to be the preachers of the Gospel of Christ, there are many who preach not faith but doubt, and hence they are servants of the devil rather than of the Lord.

"Think not that I am aiming at the Church of England. With all my objection to a state-church, I am not so unjust as to conceal my belief that I see in the Episcopal Church at this time less of unbelief than among certain Dissenters; in fact, Nonconformity in certain quarters is eaten through and through with a covert Unitarianism, less tolerable than Unitarianism itself. So frequently are the fundamental doctrines of the Gospel assailed, that it becomes needful, before you cross the threshold of many a chapel, to ask the question, 'Shall I hear the Gospel here to-day, or shall I come out hardly knowing whether the Bible is inspired or not? Shall I not be made to doubt the atonement, the work of the Holy Ghost, the immortality of the soul, the punishment of the wicked, or the deity of Christ?'

"I know I shall stir a hornet's nest by these honest rebukes, but I cannot help it. I am burdened and distressed with the state of religion; a pest is in the air; no truth is safe from its withering infection. No signs can be more alarming than the growing infidelity and worldliness which I see among those who call themselves Christians. Does this nation really intend to cast off the fear of God and the doctrines of Holy Scripture, to follow the vain imaginings of the sophists and the fashionable follies of the great? Are we to see again unbelief and luxurious sin walking hand in hand? If so, there be some of us who mean to take up our sorrowful parable, and speak as plainly as we can for truth and holiness, whether we offend or please. Be it ours still to thunder out the law of God, and proclaim with trumpet clearness the Gospel of Jesus, not bating one jot of firm belief in the Revelation of God, nor winking at sin, nor toning down truth, even though we fear that the only result will be to make this people's hearts gross, and their ears heavy, and their eyes blind. If it must be so, my soul shall weep in secret; but still, O Lord, here am I, send me. Be of good courage, oh my heart, for the faithful have not ceased from among men; other voices will cry aloud and spare not, if haply our land may be purged of its present defilement."

THE CHURCH ARMY.

THE Bishop of Durham presided at the second annual meeting in Princes' Hall, Piccadilly. The Army has now 45 lay evangelists fully employed (in addition to the staff), being three times the number last year, and there was an increasing demand. Invitations had come from India, Australia, Canada, and the West Indies, but for want of funds they could not be responded to. The new departure for supplying working men to hold short missions had been greatly blessed, and promised to be a most important branch of the work. The Army has now a band of home missionaries numbering over 5000. As a memorial to Mr. Reginald Braithwaite, a training institution for the preparation of evangelists for the work had been suggested. It was estimated that £5000 would be required for that purpose.

The Chairman, after congrulating the Army on its success during the last year, confessed that from the first he had received it with a bias in its favour. He believed the problem of how to reach the working classes was being solved by the Church Army, as they despaired of no man. His conception of the difficulty of the Church in the present day was the multiplicity of interests. He thought they needed to be more demonstrative, and to adopt new methods and new forms of service where necessary.

Rev. C. Lea Wilson described the work of the Army in Nottingham, which he greatly appreciated as the vicar of a parish there. Rev. Evan H. Hopkins, of Richmond, said that many people were unable to recognise the value of such an agency as that, because they knew nothing of the real need for it, even in spite of the condition of the masses around them. Rev. W. Carlile (honorary secretary), Mr. E. Clifford, and others, addressed the meeting.

For the Young.

HOLIDAY HOUSE.

COMING to Endell-street the other day, through Seven Dials, four rosy-cheeked children waylaid me. "We've had a time of it," they said, "down there at Holiday House." Of course, I wanted to hear about it, and Willie R—— began, "Well, we had tea in the orchard, because it was one of the girls' birthdays, and we saw such a funny worm—ever so long; and we were swinging and playing from morning till night; and we only had one shower of rain. Oh, it was fine, and . . . ."

"Yes," interrupted one of the girls, "and there was a boy there, and when Miss Potter [the matron] asked us all round to say our morning's text, he said, 'Wash vegetables in three waters,' and he were so cross, he were, because Miss Potter said as 'ow that wasn't in the Bible, and he said it were, he knew it were, for he learnt it out of a scrap book."

I daresay that you will like to hear something more about our Holiday House. It is a very old farmhouse, but beautifully situated right under the shelter of a wood, and in front of the house are acres of meadow-land in which cattle feed. The house itself is well hidden by trees, and is only reached by a path in the wood. We send children down to it in weekly parties, and already this season over a hundred have spent one week with us.

The children come here on Tuesday about 1.30, and walk down to Charing-cross station in school fashion. They look so happy as they march along, almost too glad to speak! "Be a good boy, Charlie," said an anxious mother to her little son, "and don't go putting your 'ead out of the winder."

"He's my only son," she said, turning round to me, "and he's never been away from me, nor never see'd the country in his life."

The train is off, and in about an hour and a half it has left all the smoke and din behind it, and has reached Chilworth station. Here the Matron meets her little band of visitors, and guides them to the house. On their way from the station one day lately, they reached a hill covered with white sand; a small boy, in all earnestness, asked her "Is this the Arctic Region?" Some days have been very wet, and then the Matron says it is a little difficult to keep them amused. On one of these occasions a cooking-class was proposed. The girls were very happy in the kitchen, washing potatoes, chopping up suet, mincing meat, rolling out pastry. They were making Cornish pasties, and intended to stock the larder. On the first fine day they all went off for a picnic, and had a happy time.

We have a sewing-class for the children once a week, and the boys sew too, and are getting on well!

On Wednesday evenings our room is all arranged for a meeting, chairs placed across it, and the pile of hymn books are brought out. At 6 o'clock in come a little troop of village children to sing hymns and learn Bible lessons with us for an hour.

On Monday mornings the Matron takes the children for a Scripture walk. You will wonder what that is. Well! they take up a subject, such as trees, birds, flowers, &c., and then they try and find out what the Bible teaches us about them. Did you ever do this?

I could tell you a great deal more about Holiday House, but then the Editor might not like it.*

Will you come and see us some day? and will you help us to send down some more little children into the country? And will you do one thing more? will you ask God to bless our Holiday House, in bringing many boys and girls to know and love our Saviour? S. E. S.

London Medical Mission,
47, *Endell-street, St. Giles's, W.C.*

[* The Editor likes what his young readers like, and what will do them good. He has no doubt that they will like another paper from S. E. S., and that it will do them good.]

THE YOUNG ABSTAINERS' UNION.

THE annual meeting of this Union took place recently in the Lower Room of Exeter Hall, under the chairmanship of Mr. S. A. Blackwood.

The annual report was read by Mrs. HIND SMITH, who, if not the founder of the Union, was in its early history its mainspring. The report showed that during the year the Union had made considerable progress. The total membership reported was 8470. During the year Miss Andrews, the secretary, has resigned, to enter upon similar duty elsewhere.

Mr. HUGH M. MATHESON remarked that this exceedingly large work had been carried on at a very small expense. The basis of the finance was far too small, and aid was required in the way of annual subscriptions. He was glad to know that very few of the members fell away, but many of those who commenced with this Union are now in other departments helping. The Christian Church was looking at this question far more seriously than it had hitherto done. In the late assemblies of the Scottish Church there was a very marked evidence of Temperance progress among the ministers and office-bearers of the Church, and consequently amongst the people, old and young. The same thing had been noticed in the annual assemblies of some churches in England. Let not the young suppose for a single moment that there was any great hardship in being early led to adopt abstinence. Many was the headache, many the trouble, and many the distress, much was the personal annoyance and sickness, and all the rest of it that one was saved by being a total abstainer.

The CHAIRMAN said the Union had to contend with social and class difficulties of no small description. Yet in the course of six years it had received the adhesion of about 8000 members. He congratulated the young people upon the helping hand stretched out to them in this matter, for it had never been stretched out to those now in adult life. They never had such efforts as these put forth to warn them of the evils to which they were exposed through drink. Any reformation in drinking he felt persuaded must proceed from the upper and middle classes. This Union must try to influence those engaged in educational work. He did not think the pressure of strong Temperance opinion had been brought to bear in that quarter. It was from the parents that the pressure must come, backed by the young people themselves. He was an old Etonian, and saw on June 4 the procession of boats. At the supper tables prepared for each of the ten boats' crews in the open air there were on each table for nine of the oldest boys, averaging from twelve to eighteen, four bottles of champagne. It pained him exceedingly to see it. He believed that quantity was less than it used to be, but that it should still be provided was attributable to the drinking customs of the country.

The Bishop of LONDON said the growth of this cause to a very large extent depends upon dealing with the young. It is very hard indeed for people who have grown up in a certain custom from early childhood to turn completely round and set the custom at defiance, and not only to disregard it in themselves, but in others who are partakers in the same custom and have been brought up in it in the same way. It is of very great importance that if possible we should correct that by getting rid of the custom at the beginning, and we are doing a great deal in that direction. Almost without its being noticed we are gradually getting parents everywhere and in almost every rank of society to agree that it is far better that little children should have nothing to do with intoxicating beverages at all. But then comes the time when you begin to call upon the boy or girl to exercise a voluntary choice, when you think it a duty no longer to put it as a command, but rather to be content with influence at the utmost, when you desire to foster the growth of individual character and the power of saying "Yes" or "No," according to the choice or pleasure. It is at this point that this Young Abstainers' Union steps in. We wish, with the consent of the parents, to influence all whom we can reach in making the choice at this time of their lives, and in as far as they are allowed to make a choice at all, we desire to induce them to make a right choice, to make the choice which our experience tells us is the right choice, not only for themselves, but still more for the great body of the community to which they belong. We desire that, at any rate, they shall keep their minds quite open to deal with this matter until they are compelled to take their lives into their own hands as grown up men and women. And in order to keep the matter open there is no course but to continue through youth the abstinence which was begun in childhood. There is no other cour because when once you have begun to partake these things you do not find that you are any long in a position to make an absolutely unbiassed choi It is quite true that the middle and upper class have a good deal to do in this matter; we are i pressed with the necessity that all classes shou hold out the hand of help to one another. I kn of no better way of doing this than for the upp classes to be prepared to make personal sacrifice f the poorer classes. It is for this reason that I ve earnestly desire that all those whose hearts are st fresh, and who can be touched with a feeling what their neighbours are suffering from—that th should all understand that one of the things th they can do which really helps their neighbour is show their sympathy for them in this way b abstaining personally, or getting rid, by their ow personal influence, of this dreadful thing, whi is to the poorer classes such a terrible temptatio and so often the cause of such dreadful degrad tion.

BIBLE ACROSTIC.

A COMMAND.

Oft repeated, full of meaning,
Test of union with their Lord;
First to duty, then thro' suffering,
Then to glory and reward.

(1) The best evidence of faith.
(2) One who was blessed for his care of the Ar
(3) A companion of Paul at Rome.
(4) A king who was taught "prophecy" b his mother.
(5) A prophet who lived more than 500 yea before Christ.
(6) Called by a king, "A mocker."
(7) One who had not "counted the cost," first engaging in Christian work.
(8) The mother of a Bishop. A. P.

ANSWER TO LAST ACROSTIC.

A GOOD RESOLUTION.

"I will not forget Thy word."—Ps. cxix. 16.

(1)	Israel	Amos iii. 1, 2.
(2)	War	Psalm xlvi. 9.
(3)	Isaac	James ii. 21.
(4)	Lion	1 Kings xiii. 24.
(5)	Lamb	Isaiah xi. 6.
(6)	Naomi	Ruth i. 19.
(7)	Obed	Ruth iv. 1.
(8)	Truth	Prov. xxiii. 23.
(9)	Famine	Ruth i. 1, 2.
(10)	Ostrich	Job xxxix. 13, 14
(11)	Reign	Isaiah xxxii. 1.
(12)	Ghost	Job xiv. 10.
(13)	Eden	Gen. iii. 10, &c.
(14)	Timothy	2 Tim. iv. 2.
(15)	Titus	Titus iii. 13.
(16)	House	Col. iv. 15.
(17)	Youth	1 Tim. iv. 12.
(18)	Worship	Gen. xxii. 5.
(19)	Olives	John viii. 1; Acts i. 1
(20)	Ruth	Ruth i. 14.
(21)	Door	Exodus xxi. 6.

Answers received from: D.W.H. E.M.T. E.E.B. E.N.R. L.C. P.M.N. M.M.S. E.H.

GOVERNOR BRIGGS AND HIS COLLAR.—It w a great mystery to many people why Govern Briggs, of Massachusetts, wore a cravat, but n collar. Some people thought it was an absu eccentricity. Ah, no! This was the secret: Ma years before he was talking with an inebriate, an telling him that his habit was unnecessary, and th inebriate retorted upon him and said: "We do great many things that are not necessary. It is n necessary for you to wear that collar. "Well, said Governor Briggs, "I will never wear a coll again, if you won't drink." "Agreed," said th inebriate. Governor Briggs never wore a colla They both kept their bargain for twenty year They kept it to the death. That is the reas Governor Briggs did not wear a collar. That is th Gospel of the Son of God—self-denial for th good and the rescue of others.—*Dr. Talmage.*

"The Christian" Pulpit.

FAITH HEALING.

By Rev. H. J. GAMBLE, Upper Clapton.

Sermon preached last Sunday Evening.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—(1 John iv. 1.)

THE subject I have to consider has come into such prominence, it is taking so serious a form, and is an occasion of trouble and perplexity to so many thoughtful minds, that I feel it to be a solemn duty to bring it, as far as I am able, to the test of reason and of the Word of God, both of which are given for our guidance.

Of the sincerity and deep piety of many who believe in what is called "faith healing," I entertain no doubt. I respect their conscientiousness, and I hope that nothing that I shall say will wound their feelings; but sincerity, honesty, conscientiousness, even piety, is not a test of religious truth, which must stand on the Word of God, as interpreted by strictly grammatical rules, and as far as possible by the knowledge of the original language, or languages, in which the Book was written, and also by the concurrent testimony of the Christian Church.

Now, as regards the matter of faith healing, which is mixed up with the teaching that no sickness comes from God, Who is nothing else but Love, but that it is the work of the devil and is, according to some, a sign of unbelief, according to others, a mark of imperfect sanctification—I submit the following propositions. First, sickness is governed by natural laws, and results either from a contravention of them or from some functional disturbance of, or organic change in, the human body. The human body is a most beautiful and complicated structure of flesh and blood, bones and muscles, nerves and skin, so that the Psalmist might well say, "we are fearfully and wonderfully made." Each member of the body stands in relation to other members, and all to the outward world. Nothing can be more delicate than the machinery of the human frame. It is so delicate that the slightest cause will throw it into disorder. Some are born with physical defects. The poison of disease is already in their blood, or there is a radical defect in some important organ—in sight, in hearing, in the lungs, in the heart. They were born with seeds of disease, whose subsequent development is not due to any sin or error on their part. Others contract disease from external causes—from infection, from contagion; but disease, from whatever source it comes, is absolutely under law, and is not the result of accident or of chance. It is formed and maintained by the same vital powers which regulate the conditions of health. It is the decay of some organ—for every organ is built up from cells—or it is the introduction of some foreign element into the system.

A distinguished physician says that disease is a mere modification of the conditions and processes of health. Now, if this be the case,—and the evidence for it is simply irresistible,—you see what an unreasonable thing it is to speak of it as indicating a want of faith or of defective sanctification. Whether a man be a saint or a sinner, he may be born blind or lame, or deaf or dumb. If he contract infection he will have a sickness that will run its course. If the cells of the lungs, the heart, or any other organ begin to decay, he will have the disease which inevitably results from that condition of decay. What has holiness to do with warding it off? How can it influence it in any way. It is a simple matter not of spiritual agency but of natural law. Neither man nor the devil has ordained that law, but God Himself.

The writers of the Bible, with that deep reverence for God which characterised them, traced disease to God; but let us clearly understand what they meant by doing so. They trace all physical evil, indeed, to God; "Shall there be evil in a city and the Lord hath not done it? I wound, and I heal: I kill, and I make alive." That sickness is one of those physical evils, and, excepting death, the very greatest, is obvious enough. It is specially mentioned in Deut. vii. in connection with God: "Because ye hearken to these things, and keep them, the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest upon thee; but will lay them upon all them that hate thee." When Hezekiah was recovered, not by faith healing, but by the blessing of God on the use of means, he said: "What shall I say? He Himself hath done it, that has laid the sickness on me." There is also a passage in Job which places the matter, one would think, beyond controversy: "That He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed"—the Chastener evidently being the same Being who "keeps back his soul from the pit." Who sent the boils on the Egyptians? Was it not Moses as the servant of God? Who inflicted upon Gehazi his awful leprosy? Was it not Elisha as the servant of God? And was not the leprosy specially known amongst the Jews as "God's disease"? Who put forth his hand upon Job and smote him with boils? Was it not Satan, for the time being, and for that special purpose, the servant of God? He was unable to do anything without God's permission, or you may depend upon it he would never have asked it.

The relation, then, that sickness sustains to God is this: occasionally, and perhaps very occasionally, He specially and directly sends it, and at all times He permits it. It befalls us not because of some malicious freak of the devil, or because we are defective in holiness and in faith; but is one of those plagues that come alike to all, because all are subject to the same great natural laws. When God says that He created evil and darkness (Isa. xlv. 6), He becomes, if I may reverently use such an expression, fully responsible for their existence. He proclaims that they are subordinate to his purpose, and that they are employed as his instruments. You are not one step nearer in proving that God is Love; you contribute nothing to the removal of the mystery of suffering and sorrow, when you have persuaded yourself that they come from Satan. For how can Satan exist at all or do anything without God's permission?

It is no part of my argument to attempt to reconcile pain and suffering with God's goodness. Notwithstanding that great mysteries are connected with the subject, I think I could say to you very much that would tend to elucidate them. I could adduce some strong arguments to show that not only is chastisement compatible with love, but that God would not be love if He did not chasten us. But that is not the point now. The proposition is and has been sustained from Scripture that sickness, being the result of natural law divinely instituted, is of God; that it is sometimes a punishment, but not necessarily so; and is always a discipline, meant to rebuke, to warn, to arouse, to refine, to prove. So far from being a curse it is often the greatest blessing—most precious in its fruits, rich in its consolations, a cleansing fire, a warning voice, a threshing-floor where men are sifted, a furnace where they are tried. It would not be needed if we were perfectly sanctified; but none except those who have a great deal yet to learn about themselves ever suppose that they are so. Yet, though not needed, even in their case, if they were as they affirm, it might be sent to them for other reasons than those of a personal kind, as with Him who suffered for the sake of others, and left to his Church this wonderful legacy to fill up in the flesh that which was behind in his sufferings.

My next proposition is that sickness, if healed at all, is ordinarily healed by natural means. The physician's art is one of the oldest and one of the noblest of all arts referred to in the most ancient document in the world—the Book of Genesis. How highly it was esteemed by the Jews we learn from a very striking passage in Ecclesiasticus: "Honour a physician with the honour due to him; for the Lord hath created him. The Lord hath created medicines out of the earth, and he that is wise will not abhor them. With such doth He heal men and take away their pains. My son in thy sickness be not negligent to pray to the Lord to make thee whole." Then mark, "Give place to the physician; let him not go from thee, for thou hast need of him. They also shall pray unto the Lord that He would prosper that which they give for ease and remedy." These words seem to me the very perfection of common-sense and of piety. It was for neglect of dependence on God when he used the means that Asa was condemned. In 2 Chron. xvi. 12, you read:—"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians."

But it is said, "Here is a man expressly condemned for seeking physicians." Not so fast, if you please. Had it been wrong for Asa to have employed medical aid and natural means for the cure of his disease, Isaiah had never directed that such means should be used for the cure of Hezekiah: "Take a cake of figs and lay it upon the boil and he shall recover." Hezekiah had prayed to God for his recovery, and this was God's answer to his prayer. Why then was Asa condemned? Because he put no trust in God, who is the Great Healer of disease. It has been suggested that the physicians whom Asa sought were the heathen physicians who professed to cure by incantations and charms, but I have no need to employ this argument, because I cannot prove it to be true. I say, however, that, since to employ medical skill was not wrong in the case of Hezekiah; since one of the Evangelists—Luke—was a physician; and since our Lord expressly approved of such a profession when he says, "they that be whole need not a physician, but they that are sick," it is evident that it was for depending upon them rather than seeking God's blessing on the means that were used, that Asa was blamed.

But sickness has also been healed without means, by the direct exercise of miraculous gifts. About this there can be no dispute among those who receive the Word of God. The Saviour performed miraculous cures. So did some, at all events, of the Apostles, if not all. So did those upon whom the Apostles conferred the gift of healing. But there was even in the Primitive Church a limitation of power. Writing to the Corinthians, Paul asks, "Are all workers of miracles? Have all gifts of healing? Do all speak with tongues?" (i, xii. 29). Nor was it because they had not faith in them that this gift was withheld. It was because, as Paul says, "The Spirit divideth to every man severally, as He will." He set in the Church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues.

There is no proof whatever that the gift of healing was bestowed in a single instance because a man had faith. It came from the sovereign appointment of God. There is but one passage and but one only, in which faith is spoken of as a condition of success; in that passage healing is associated with prayer, which, however, is by no means always the case. The passage I refer to—the great crucial passage—is in James. Let me read it, and will you follow it attentively:—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (v. 14, 15).

Now, observe, first of all, that this is the solitary passage in the Bible that refers to "faith healing." On no solitary text can any vital doctrine ever be placed. Observe, in the next place, that it was only the elders of the Church who had the power to heal; so that this, to begin with, limits the healing power to a certain class. It was not any Christian brother or sister who was to be sent for, but the elders. Is it only the elders who are said to possess the gift of healing now? Why, I know of people who have anointed themselves! Observe again, that it was not the faith of the person healed about which anything whatever is said, but the faith of the healer which, in connection with anointing and believing prayer, effected the cure. Further, this cure was associated with the forgiveness of sins and stumblings. Such offences, whatever their nature, were probably of a similar kind to those on account of which it is said of the members of the Corinthian Church that "many were sick." It may be presumed, therefore, that the disease which was healed in this way was a special one inflicted for some special cause, because sin is spoken of in connection with it; the healed man was forgiven at the same time.

That it was a miraculous cure is proved from the connection of the passage with the prayer of Elijah that it might not rain, and it rained not for three years and six months. If, then, the prayer of faith now will heal the sick, I submit that the prayer of faith now would prevent it raining upon the earth for the space of three years and six months.

But the question here arises: have we sufficient ground for believing that such miraculous power exists at the present day? The whole controversy really turns upon that. I need scarcely tell you that such power is and always has been claimed by the Church of Rome. If there has been a handing down of miraculous gifts I confess it must be looked for there and there alone, for it is the only Church that can show anything approaching to evidence of what is called the "Apostolical succession." But I venture to think that the claims of this Church for possessing miraculous power have been disposed of. Many treatises have been written on this subject. One of the most notable writers was Dr. Conyers Middleton who examined the evidence adduced from the Fathers who showed how false miracles were employed to establish the new rites and doctrines; and he gives illustrations of their absurdity surpassing anything that the human mind could conceive.

With Roman Catholic miracles, however, I have now nothing to do. I proceed to observe that if miraculous power has not ceased, neither, as Edward Irving contended, have prophetic gifts, or those of tongues. He was under no delusion. He was a sober, right-minded man, most foully wronged, and wickedly persecuted. It is for those who contend that the gift of faith healing has survived, to tell us why the gift of tongues has died out. If ever the Church needed that the gift of healing should continue, it was after the death of the Apostles, but if it began then to die away, why should it now revive? We know very well why the first miracles were wrought. We know definitely to whom the power of working them was given. They were "the testimony which God gave to the Word of his grace." They authenticated the new revelation which God had given. They confirmed the authority of the Apostles. None wrought them but Apostles, and those on whom the Apostles laid their hands.

Are they needed for any such purpose now? Is not the Book complete, and sealed, with no more words to be added thereto? Who is authorised to add any more words to the Bible? If the new doctrine accords in spirit with the old, it is not needed. If it differs from the old, both cannot be true, and what becomes then of the professed faith-healers of the present day?

The gift of tongues was suitable for the time in which it was given; so was the gift of healing; but we find both gradually disappearing, until Chrysostom says (you may read it for yourselves, in his eighty-eighth sermon on Matthew's Gospel): "Of miraculous powers not so much as a vestige remains." Moreover, does not the language of Paul in 1 Cor. xiii. bear upon this point:—"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." The continuation of these miraculous gifts would cause them to lose their impressiveness, and, if not impressive, they are no miracles; they produce no effect. A miracle in its very nature must be something very rare, and wrought for a special purpose, and that purpose always exceptional. Would not the continuance of miraculous healing give ample scope for all manner of imposture?

No doubt the gift of working miracles has been claimed again and again. Passing over the Roman Catholic Church, let me remind you of the extraordinary claims of John Wesley to almost every Apostolic gift and grace, affirming, as he did, that signs and wonders were still wrought by the name of the holy child Jesus. It is worth anybody's while to read John Wesley's journals, in order to see the length to which religious extravagance can go. There is a deeply-interesting account of these extravagances also in a book published in the year 1754, entitled, "The enthusiasm of Methodists and Papists," in connection with cases of exorcism of the devil, heavenly visions, remarkable cures which are there cited, and which, by the side of those that have been quoted at the recent Faith-healing Conference, are thrown utterly into the shade. The author of this book, no less a man than the sainted Samuel Lavington, the author of the unrivalled "Sacramental Discourses," says, with regard to these alleged miracles of John Wesley, that "they brought reproach and scandal on the prophecies and miracles which establish the inspiration of the everlasting Gospel."

As regards the alleged cases which are said recently to have taken place as the result of faith, I remark that a large proportion of them—and I do not think that this will be called in question—relate to purely nervous and hysterical disorders, such as are more easily cured through the mind than through any other agency. There are other diseases, not of a nervous type, which often disappear in a most wonderful way, having been pronounced by the highest medical authority to be incurable. I know a recent case of the removal of a tumour insisted upon so much at this Faith-healing Conference, and you might suppose that there could be no delusion about that. But stop a moment. Phantom tumours are well known in hospital practice, and the cure for them, I am told, is to distract the mind from dwelling upon them by inducing sleep, when they disappear miraculously, as we should say, and the patient goes out declaring that he or she is perfectly cured.

A most distinguished surgeon recently performed an operation for tumour, upon one personally known to myself, and discovered none! So that the evidence which was adduced at the Conference is not quite so reliable as some of you may have thought. I purchased a book, which I still possess, little thinking that I should make use of it in the pulpit, and written by one of the most celebrated physicians of his day—Sir John Forbes—the title of which is "Nature and Art in the Cure of Disease." It is twenty-eight years since I came into possession of that book, the sixth and seventh chapters of which deal with the natural termination of disease, and the evidence of the curability of disease by nature alone. It might be reprinted just now with the greatest advantage. The writer shows how Nature relieves itself of certain diseases, which he names, by secretion, absorption, or by expelling the poison. In some cases, he says, the return to health is almost instantaneous. The same diseases have been professedly cured under the most opposite kind of treatment, leading to the inevitable conclusion that treatment had nothing to do with the cure at all, and unequivocally establishing the remedial power of nature. It is within my personal experience, (it is utterly distasteful to me to bring myself into the pulpit, but bear with me to-night), that, after resorting to the highest physicians and surgeons in London and obtaining no relief from a complaint which was external and which many have seen, suddenly it disappeared. There was no faith healing in that case, I can assure you.

It is within my knowledge that some who thought themselves to have been cured by faith have gone back to their original state, and that others have died. But, suppose faith-healers should produce a few solitary cases of a startling and unaccountable kind, am I, because I cannot explain the mode of cure, to set it down to faith healing? Certainly not. Anyone accustomed to reasoning would say this would be the most illogical thing that a man could do. Do no remarkable coincidences ever take place in human life? Are there no mysteries elsewhere which baffle solution? Do we know all that is to be known about physiology and psychology? Can Spiritualism, when stripped of many of its tricks, be pronounced altogether a trickery? Cannot the mesmerist relate incredible tales? Are there no marvels in thought-reading? In the presence of such mysteries, should we hesitate to admit that in the disappearance of disease similar mysteries may occur? But why, especially when the other evidence for faith healing is untrustworthy, should we be compelled to accept this as a direct proof?

What is going on at Boston at the present moment in reference to "mind healing" comes to our faith-healing friends as a lesson. All Boston is in a *furore*, and the churches are in distraction at the present moment because of the healing of disease by the action of the mind. Our faith-healing friends, I think, will find that their reply, "It is the devil's work," will not dispose of it as readily as they suppose. There are some people who seem to know a great deal more about the devil than I think they ought.

The other day I heard a preacher tell the people that God never sends sickness; that it is the devil's work, and if any are sick it is through their unbelief. I have shown in what way sickness arises—how strictly it is a natural result from a natural cause permitted by God, used and overruled by Him. The instrumentality of Satan in connection with disease is only referred to three or four times in Scripture, and unless Satan can produce growths in the human body and cause poisonous sewer gas to escape into our houses he can have little enough to do with the principal causes of disease now.

It is further a well-established fact that, so far from sickness being associated with unbelief, or proving imperfect sanctification, some of the holiest men, Paul, to wit, some of the most active Christian workers, such as Trophimus, Epaphroditus and Timothy, had bodily infirmities, and were through sickness nigh unto death. Why, some of the greatest sufferers have been the holiest saints, who lived in the land of Beulah, and have almost sat at the very gate of heaven. They brought forth fruit, and the Great Husbandman pruned them, and they brought forth richer fruit. Their chastening was that of sons, to cause them to bring forth the peaceable fruit of righteousness. Oh! the sacredness of their sick-chambers, the patience which their tribulation wrought, the glory that redounded to God from their sufferings, the words of wisdom and faith which fell from their lips—these things, so long as time shall last, some of us will never forget. Judge of my feelings, then, if you can, when I heard a person, utterly unknown in this country, tell me that those who suffered sickness did so on account of their unbelief. I say that it is a libel upon the saintly men and women whom God has brought under his chastening rod, and that such teaching will drive some people by and by to madness and scepticism, or to despair.

We ask—it was asked in the best article on faith healing that I have seen, and which appeared in The Christian of last week—why, if sickness be, as we say, God's discipline, we should seek to cure it? I reply that everything in life is disciplinary—poverty, anxiety, and so forth—but we do not the less on that account seek their removal, or in the case of death its delay. We do so because the natural instincts which God has given, and which cannot deceive, prompt us, and because we do not know how soon the discipline may do its work.

Further, the failure to be healed is set down to a lack of faith. The answer is: no faith except by our Lord was, as far as I can recollect—I speak subject to reproval—ever required by those who were healed in the Primitive Church. Though in one passage faith is associated with healing, it was not, as I have shown you, in the man who was healed but in the healers. Not only were there men in the Primitive Church who had faith who could not heal, but there were men who had no faith at all who could heal. "Lord, Lord, open unto us. Have we not in Thy name done many wonderful works?" "I never knew you. Depart from me, ye workers of iniquity." Ah! my faith-healing friends, who think yourselves to be so exalted by God's enriching gift, take heed. You aim the possession of the miraculous gift of ealing. Be it so, but remember that gifts puff), and that, if they were not always associated ith grace in the Primitive Church, grace may be cking now. But what right have you to assert at the cessation of miracles is simply owing to e lack of faith in the present day? True ough, the Holy Spirit is always the same, but e does not always bestow the same gifts. At e time there was the Urim and the Thummim; ave you the Urim and the Thummim now? here was the flashing breastplate, with its ystic stones; have you the flashing breastplate w? There were visions and dreams; do sions and dreams come to you now? Then ere came the gift of tongues; does the gift of ngues come to you now? Why, then, should u have the gift of healing? These miraculous ifts answered their purpose, and, as they did not iginate in faith, but in God's sovereign appoint-ent, no manner of faith can bring them back.

I have only to add that though Christ is the edeemer both of the body, and the soul, and ore its sickness as well as its sorrow and sin, it by no means the case that perfection of body, ny more than perfection of soul, is attained in e present life. There is "grace to be brought us at the revelation of Jesus Christ." If we ave it all here, what will there be for Jesus hrist to bring? If we are all perfect in body nd soul, perfect in sanctification, perfect in odily health, perfect in health of soul, what ill be the grace in reserve for Jesus to bring? e are not released from sorrow, though Christ ore our griefs; we are not released from grave oral infirmities, though Christ bore our sins; nd we are not released from physical pains, ough Christ bore our sickness. But there is a lness of life which flows from the Head into e members which will one day triumph over er bodily infirmity and every sin, and He will resent us faultless before the presence of his lory with exceeding joy.

Meanwhile, let us depend on God, whatever strumentality we use—depend on God for ealing alike of the spirit and the flesh. More ith and more prayer would be a great benefit us all. Perhaps that is the lesson which this ith-healing business is intended to teach. "I m the Lord that healeth thee," "He sent forth is word and healed them," "He healeth all eir diseases," are golden words which ought throw us back upon God; but to refrain from e use of means is presumptuous and full of eril. What was that warning which has come recently, in the death of a passenger [Rev. r. Stanton] coming over to the Faith-healing onference who died on board, because, it is said, e would not employ any medicines? These arnings will multiply, and I, for one, would ot bear the responsibility of leading anyone to elieve that it is wrong to use means as some each, or, as others teach, that we should go irect to God and think nothing whatever of the strumentality to be used.

"Try the spirits, whether they be of God." ry them by their works. No rancour and cen-oriousness followed the gifts of healing in the rimitive Church. Can we say that now? No hism took place then. Can we say that one is ot threatened now? No attempt was made incorporate them in the preaching of the ospel, as its most precious and vital part. an that be affirmed now? Schism and heart-urnings among Christian brethren are not e fruits of the Spirit. If faith healing pro-uces these, I will have nothing to do with it. et us seek, through faith, the healing of our uls, and not distract our minds by these curious nd unprofitable discussions.

To the dear young friends in this congrega-ion, I, as their pastor and their friend, old nough to advise them, would beseech them hat they will not let their minds be distracted rom the great and important doctrines contained the Word of God. There is quite enough in his Book which they can understand; there is uite enough in the Christian life which they now to be true and right, without allowing their houghts to be diverted by other matters. I ould, therefore, say to them: "Hold fast that hich you have;" and may God grant his Holy pirit to lead us all into the truth and to forgive s all our errors and imperfections.

OUR HIDDEN HAMLETS.—3.

HARRY ELLIOTT and I have known something of each other since we attended, together, the same village school, in the now somewhat distant days of the past. Few of his schoolfellows could ever have dreamt that the white tie or collar of the clergyman would have been found on the neck of Harry, as the only branch of science in which he seemed ambitious to excel was the so-called "noble art of self-defence." Nor were his steps directed pulpitward for many an after year, save as fancy might place a pulpit in some synagogue of Satan. But at length a change came over the spirit of his dream. Old habits, tastes, and friends were all of them more or less changed for new ones; and, soon after his life had been thus revolutionised, he left our parish to begin "reading" for the Church in some distant part of the land. His first curacy was in "The Black Country," where, in addition to his other work, he conducted a weekly service away down in one of the deepest coal pits of South Staffordshire. From there he removed to another part of the Midlands, and finally turned up at his present charge, in the pretty little hamlet of Dalesby.

He entered upon his work here under far more favourable conditions than those with which Trentham or Heatherfield (of my previous papers) began their village ministry. For nearly thirty years the members of a well-known county family had devoted their money and time to God's service, while labouring among the poor of the parish. Then, Harry's two predecessors in the incumbency had both been able and godly men; so that, as I have heard him say, he felt, when success began to crown his labours, that he was just being used of God to reap what had been sown of God through others.

The first week he began work at Dalesby, he set apart, for the Master's service, one of the best rooms in the vicarage. This, I believe, was really the idea of Mrs. Elliott. Here addresses have been given by Rev. C. Graham, of Shepherd's-bush; Rev. Dr. Wilson, of the Barclay Church, Edinburgh; Rev. Charles Guest, of Burton-on-Trent; by Messrs. Henry Lakin, William Holt, and a host of other God-used and God-honoured men. Here are held "fellowship" and Bible meetings; here, on the Sabbath evenings in winter, between the afternoon and evening services, Mrs. Elliott often gathers the villagers to sing Mr. Sankey's solos and choruses; and here is held weekly the meeting which Harry considers the most important of all others—the Saturday evening prayer-meeting, which has an average attendance of thirty adults, and at which some ten or twelve *boná fide* working men always engage in prayer.

In a few weeks after he had gone to Dalesby, my old acquintance was also led to begin an open-air meeting on the Sabbath afternoon. This was at first held on the vicarage lawn; but as it soon grew into a comparatively large affair, the place of meeting was changed as circumstances allowed, and this was often found on one of the velvetty lawns in front of Dalesby House, which was readily offered by its Christian owner for such a blessed use.

Harry has since been very much blamed for adopting the course he took, but having been an old cornet player, he taught some of his people to play brass instruments. These taught others, and, as a consequence, he soon found himself supported at these open-air services by a good band of nine or ten instrumentalists. Of course he knew that this kind of thing would have its attendant evils; but he believed it would have advantages which would more than out-balance the evils. And most certain it is that he has had people to the services (and has them at the present time) who but for the music would have been drinking all the blessed Sabbath afternoon, and whom nothing but the music would have drawn from their cups and glasses.

This kind of work led to the formation of a little band of evangelists, whose natural gifts were soon strengthened by exercise, and who now delight, in their simple fashion, to stand by their Vicar in the open air, and tell "the old, old story, of Jesus and his love." One Sabbath, when he was laid aside by illness, eight of them addressed the meeting—a farmer, a post-master, a head gardener, a mat-maker, a bricklayer, and three labourers, the village bandmaster taking charge of the musical portion of the service.

Let God have all the glory; but I need not say that these efforts, ever made in dependence on the Holy Spirit for guidance and support, have neither been barren nor unfruitful. God has saved several souls in Dalesby since Harry Elliott has been its pastor. The population numbers but little over four hundred souls; when the adults were counted, a few Sabbath mornings since, there were nearly a hundred in the little church; in the evening there were more, forty of these remaining to the Lord's Supper; while in the afternoon there would be, at least, more than two hundred at the open-air service.

Having given these three sketches of hamlets blessed with the preaching of the Gospel, I shall next offer some sketches of other villages that I have found to be Gospelless.

JOHN E. LINNELL.

Pavenham Vicarage, Bedford.

CONTINENTAL AND FOREIGN NOTES.

ROUMANIA.—There are six Protestant churches in Roumania, mostly of recent formation.

IN a recent sermon on tobacco and opium, Dr. Talmage, of Brooklyn, says there are over 20,000 opium-eaters in Chicago and over 20,000 in St. Louis. In the same proportion, that would make over 70,000 in New York and Brooklyn.

THE BELLEVILLE MISSION.—Since March, from 150 to 200 women entirely destitute have been gathered regularly into the workshop at Miss de Broen's Mission, where work is assigned to each according to her strength and capacity. A short, simple Gospel service is held. After the service each woman receives an order for bread or meat, in exchange for her work.

FONTENAY-LE-COMTE.—A new hall for popular conferences was opened by the Evangelical Mission for French workmen with the co-operation of the Young People's Christian Association of Fontenay-le-Comte. The inaugural meeting was well attended, and seems to have roused considerable interest. The hall is very suitable for the purpose. —*Le Christianisme.*

FREEDOM IN RUSSIA.—The *Témoin de la Vérité* says:—"We had announced, according to other papers, that the Russian Government had revoked the decree of banishment passed against Colonel Paschkoff and Count Korff. This is a mistake. A communication addressed to *Le Christianisme* informs us that these two Evangelical Christians have not yet received permission to return to their fatherland.

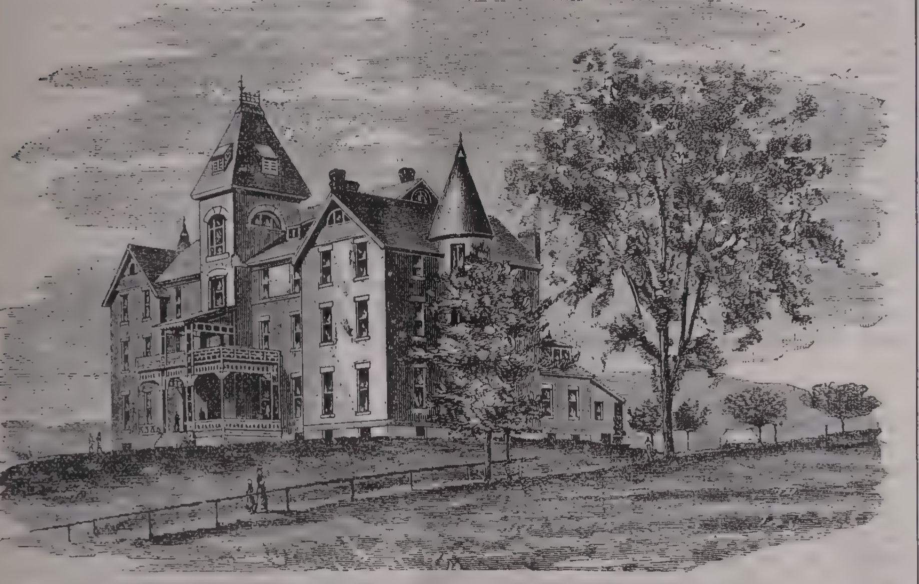
ARMENIA.—A writer in *Le Christianisme* referring to Dr. Somerville's recent visit to Constantinople, says that the young people there have a great admiration for the French, whose language they have studied more than any other. Should a pastor from Paris think of spending a month's holiday in Constantinople with the same object in view, he would do much good in the Turkish capital, and particularly to the Armenians. The ignorance of the Armenian clergy is great, and such pastors as Dr. Somerville are sadly needed.

CALCUTTA.—Writing to a friend in this country who sent him some copies of THE CHRISTIAN, Rev. G. H. Parsons, Calcutta, says that though special difficulties have to be overcome in the mission work through the inconsistency of resident Europeans, there are many bright instances of English Christians, both civilians and officers in the army. Mr. Rivers Thompson, Lieutenant-Governor of Bengal, is well known as a true-hearted Christian. Mr. Parsons labours among the natives, and he is enabled to see fruit from the seed-sowing in which he is engaged.

SAD NEWS FROM MADAGASCAR.—We are grieved to hear of the fate of the Prime Minister of Madagascar, a man who has developed high and noble qualities, and whose attachment to Christianity is familiar to all who take an interest in the missionary cause. He has been strangled, it is said, by the party which desires to make peace with the French by conceding many of their demands. Against a policy of this nature the premier was firmly set, as might be inferred from the strength of his patriotic feeling; and his death—if it should turn out to be true that he has been assassinated—is another dark stain on the escutcheon of France.—*Christian Leader.*

MR. MOODY AT HOME.

YESTERDAY, May 20, was a happy day for D. L. Moody and the host of Christian workers who are engaged with him in building in the valley at Northfield and Gill, Schools for the specially Christian education of young men and women who have not the means or preparation to go to the older schools and colleges. The story of the inception of these schools seems like an inspiration. It is only a few years ago that Mr. Moody, when home from one of his evangelising trips, chanced to drive back on some of the many hills which surround Northfield, and saw two girls spending their lives making baskets. Noticing that these girls had no chance for an education, he said, "I will open a school for the many girls of these New England hills." No sooner came the thought than with characteristic energy the work was begun. Yesterday's gathering was for the purpose of dedicating the new Recitation Hall at Mount Hermon, and to give the friends of the institution an opportunity for inspection.



NORTHFIELD SEMINARY—EAST HALL.

The day was a most delightful one for the purpose. The girls' school at Northfield was given a holiday, and for the first time the 240 scholars were treated to a visit to the boys' school, which they have seen from their windows, never nearer. Outside the door, the boys had sprung a green arch with "Welcome" deftly wrought in wild flowers, but faintly bespeaking the joyous welcome to all who came to grace the gala day.

The exercises were held in the large hall on the upper floor of the building. This building, so well adapted for recitation, library and other purposes, cost over 30,000 dols., and was built from the royalty on the sale of the Gospel Hymns, so that, as Mr. Moody remarked, "Mr. Sankey sang the building up." Many well-known educators and philanthropists were gathered upon the platform, including John Wanamaker, of Philadelphia, President Seelye and Professor Hitchcock of Amherst College, I. D. Sankey, Dr. Pentecost, &c.

The exercises took that enthusiastic informality peculiar to any gathering in the hands of Mr. Moody, and was made the more charming by the singing of "Mount Hermon is my home," by the boys, with several songs from the girls; while Mr. Sankey was at his best in the service of song.

Mr. Moody, in opening the service, said: This is one of the happiest days of my life. I long have desired to see a place where boys bereft of parents in early life, or, overcome by some calamity, have been deprived of an education, could be prepared for life. I well remember, when a young man, I wanted to be educated, but was ashamed to enter with lads so far advanced above me. The purpose of this school is to fill a gap. To any boy of promise our doors are wide open, and they may come from any part of the world. Here with Indians, Armenians, Greeks, and half a dozen other nationalities, there is no strife, all standing equal before Christ. This work was begun four years ago in a small farm-house, and it has grown so rapidly, that we now plan to accommodate within a year 300 young men. It is our purpose to enlarge as fast as the Lord will send us friends and money.

Professor Sawyer, the Principal, said that although connected with the school but eight months, he could see rapid improvements in all directions. There is some misapprehension abroad concerning the plan of the school. It is not a reformatory; the fact that a boy is a bad boy is no reason he should be sent to Mount Hermon. It is not an orphan asylum. It is a school for earnest Christian young men, who want to round out their education so that they can become of use in the world. The Bible is the basis of our instruction. The dignity of labour is in favour with us. We work, and are not ashamed of it either. If we are going out into the world, the head, heart, and hands need training.

President Seelye, of Amherst College, said the trouble with our education to-day is that we are trying to get along without the light of Christianity. Such work is about as promising as it would be to try and grow a tree without sunlight. In closing, he warmly commended Mr. Moody and his work, and earnestly hoped that the school might never lose the spirit of faith in which it was founded.

Mr. Wanamaker spoke in a happy vein, and thought these schools were an excellent sermon on what one man, inspired with true Christian zeal, could do. In this day of triumph and joy it should be remembered that a shadow will come. How much better, therefore, while Mr. Moody is here, to continue in the good work. It is a great thing to have some one into whose heart God has put the rays of heaven, so guided in carrying on such a noble cause. There is plenty of money. Here is an opportunity for a great investment, while boys are knocking at the door for admittance.

Prof. Hitchcock said a bright word or two, and closed by inviting the school down to Amherst College; Mr. Moody, in his own brisk business way, closed the bargain, and Mr. Harris, of the New-London Railroad, promptly promised to take the whole party down free.

Dr. Pentecost mentioned the lasting monuments erected in these schools which will outlast all memorials of wars.

Mr. Talcott spoke of the inspiration of the gathering, for it is seldom that one can see such boys as are gathered at Mount Hermon. He wanted to help raise 50,000 dollars on the spot to complete the new buildings already under way. Mr. Moody preferred to have the matter dropped, as he had invited his friends to look over the place and see what was being done. Banker Palmer, of New York, spoke from a practical standpoint. Judge Conant had a few encouraging and well-chosen words in praise of the schools, and S. E. Bridgman made a stirring appeal to the men of means to let nothing stand in the way of Christianising the world through the agency of the glowing Christian young men and women. After two hours of speaking, singing, and praise, came a season of hearty congratulation and repast, the remainder of the day being profitably spent in a ramble over the farm, the boys most cheerfully acting as escorts. In spite of Mr. Moody's remonstrances, the visitors who could not rid themselves of the suggestion offered by Mr. Talcott, got together and pledged themselves to furnish 25,000 dols. towards finishing the buildings.—*Springfield Republican.*

GOSPEL TEMPERANCE AT HIGHGATE.

A VERY successful Gospel Temperance mission is being conducted by Mr. Wm. Noble in a marquee at Highgate. Extensive preparations were made, and the meetings widely advertised. The singing was conducted by members of Mr. Sankey's London choirs, under the direction of Mr. T. G. Howe, solos and quartettes being frequently introduced. On week-days a prayer-meeting was held at noon. The afternoon was occupied by special meetings for women, children, workers, Sunday scholars, &c. At 8 p.m. the chair was taken by Mr. Noble, and two other speakers were appointed for each evening. On Sunday the workers met for prayer at 10 a.m.; at 4 p.m. Mr. Noble addressed Sunday-school teachers and scholars; and at 8 p.m. a meeting of a purely evangelistic character was held. Mr. Noble expressed himself as increasingly convinced that the Gospel alone can produce a real and lasting change in men's lives.

An excellent choice of speakers was made for the evening gatherings, including the well-known names of Revs. Dawson Burns, J. W. Horsley, F. C. Lillingstone, Canon Hurst Leigh, C. B. Symes, E. A. Stuart, and J. P. Gledstone, Major Poole, Mr. Arthur Pease, M.P., Dr. Kirton, &c. It was unfortunate that while the addresses of these speakers were of a pointed and practical character—some especially good—they were so prolonged as to leave very little time, sometimes none, for Mr. Noble to speak, which, besides being a disappointment to many, protracted the meetings till nearly half-past ten on many nights. Consequently, the number of pledges taken was nothing like what might have been expected from such stirring appeals, as the tent was half empty before the meetings concluded. The general results of the mission, however, bid fair to gratify the ardent anticipations of all concerned in the movement, and will, we trust, strengthen the hands of Mr. W. Greene and his helpers, who have so earnestly laboured in this good cause in Highgate for some time past.

LE MANS, FRANCE.—In 1853, thanks to a few Protestants from other places, a Reformed Church was again formed in Le Mans, which was a Protestant stronghold in the sixteenth century. At first, they met in a house to which the Pasteur from Angers came to hold a service once a month. The number of adherents increasing from year to year, it was judged necessary to invite a Pasteur. The one who received the call of the church came from Jersey. One or two English families came to his aid, and he at last succeeded in erecting a very modest church building in the Rue du Bourg-Bele. It is this temporary place of worship which serves us still to-day. The inconveniences and discomfort of this church are great, and it would be trouble thrown away to attempt to restore it to a good condition. A new one must be constructed, but for that, a sum of at least £1200 would be necessary. It is impossible to provide it ourselves. We hope our Christian friends in England and Scotland will feel constrained to sympathise with us. Our church is the only Protestant one in the department of Sarthe. L. Stapfer, Pasteur.

Le Mans, Sarthe, France.

Notes and Comments.

IN a letter just received from Mr. Moody, he asks us to suggest to any friends on this side the sea who purpose attending the ten days' Convention at Northfield, Mass., commencing August 5, that an intimation of the fact should reach him by July 5, so that he may prepare for their due accommodation. Those of our readers who are contemplating such a visit will no doubt communicate with Mr. Moody as early as possible.

Mrs. Guinness asks us to state to any friends requiring the assistance of young evangelists during the summer months, either for village missions, tent-work, or as supplies during the absence of regular ministers, that many of the Harley House students, fit to occupy such positions, would be glad to undertake posts of the kind during the approaching vacation months. Letters addressed to the care of Mr. John Barfield, Harley House, Bow, London, E., will receive prompt attention.

The duty of a city to care for the condition of its people has been well shown in Bristol. A large representative Committee of its citizens sat last year to make inquiries concerning the physical and moral state of the poor and of the artizan classes. The report of their deliberations has now been published. It deals with health, labour, education, immorality, intemperance, recreations, poor-law, and charities. Copies may be obtained from P. S. King & Son, London.

This method of dealing with the condition of the people is in every way commendable. It does not entirely trust to Governmental Commissions; it includes all classes, and makes the sufferings of some to be felt by all alike; it does not leave the few earnest persons to struggle alone with gigantic social vices; it pours light over foulnesses that prosper by being hidden; it places before authorities sources of corruption; and it reveals the mistakes of official persons.

Bristol has apparently discovered by this timely inquiry, that the root of manifold social evils is the Poor Law administration. There are other places that are Serbonian bogs from this cause. There is scarcely a more pressing demand at this time, than for the vigilant action of an enlightened public opinion on the neglects and proceedings of relieving officers and the official guardians of the poor. There are signal exceptions, but the whole subject loudly calls for watchful consideration.

There is one point, that relating to immoral houses, on which the Committee speak out by no means too plainly. They report:

> "No remedy can be found till there exists a higher tone of public opinion as regards the *sin* of fornication. . . . Nor," the Committee believe, "will any improvement in such public opinion be permanent unless founded on those higher views of personal holiness and respect for the body and its chastity which are an essential part of Christianity."

Of this Bristol Committee three-fourths would appear to have been laymen belonging to various religious denominations. Such an example should be followed elsewhere. Christian communities are loudly summoned to take common action in relation to the awful miseries and immoralities that are being fostered in the midst of them by a shameless selfishness. The social evils of the times threaten society; the remedy is not so much with Parliament, as many imagine, as with Christian citizens themselves.

Two timely protests have been written by members of the Society of Friends * against the thoroughly unsound and dangerous book "A Reasonable Faith," by Three "Friends," which we reviewed some few months ago. Our readers will have noticed in our columns that these are not the only protests which have been raised, and we congratulate the Society of Friends on the evidence thus afforded that a book which seeks to overthrow much that is vital in Christianity is not one they will readily endorse. In the usual Epistle, issued by the Yearly Meeting, this subject is specially referred to, and the evangelical doctrine of the Atonement very earnestly enforced.

Resolutions have recently been passed at a public meeting at Wimbledon, in which it was resolved—

> "That to check the gradually increasing practice of betting and gambling, it is desirable that an Act of Parliament be passed—(1) Making it an offence subject to penalty for the Press to report betting transactions, and thus give encouragement to the system as if it were a legitimate commercial enterprise, which the country, by its voice in Parliament, has declared that it is not, as proved by several Acts during the present reign. (2) Making it an offence subject to penalty to transmit betting transactions by telegraph. (3) Restricting the Post Office authorities from transmitting betting telegrams."

These resolutions were sent to Sir Trevor Lawrence, M.P., and Sir J. Whitaker Ellis, M.P., with a request that they would take steps to give effect to this publicly-expressed wish of a portion of their constituents.

In the letter containing these Resolutions, Mr. C. F. Dowsett shows that gambling and betting have greatly increased during the past few years. This is proved by—(1) The large number of sporting papers that have sprung into existence, whose betting announcements are consulted with increasing avidity by an increasing number of young men; (2) The fact that half the gamblers at Monte Carlo are English, and are the most determined gamblers; (3) That the profits arising from betting telegrams constitute about one-third of the telegraph revenue; (4) That gambling is carried on systematically on the railways and ocean steamers, and the streets are becoming the hunting-ground of sharpers, three-card tricksters, sham lottery holders, and other similar impostors; (5) That the public Press is allowed to encourage and extend the vice of gambling.

But one of the worst features of this evil is that special facilities are given by the Government Post and Telegraph offices for breaking the law in this respect. "One who Knows" wrote to *The Times* last year that he was "practically aware how terrible the peril is, and that parents sending their lads into the Post-offices of this country, little think that there is the greatest danger of their sons, and possibly daughters, becoming confirmed gamblers."

The chief part of the business done in the telegraph offices open on the Lord's day is the transmission of betting messages. Well may the question be asked, "Is it consistent that Acts should be in force for the purpose of suppressing betting, and yet that the Government Post-offices and the public Press should act in open opposition to them?"

It is greatly to the credit of the Directors of the Cunard Steamship Company that they have taken steps towards the suppression of the practice of gambling on board their vessels. A correspondent, who is a shareholder in the Company, having read our recent comments on the subject, wrote calling the attention of the Directors to the evil; he sends us a copy of the following circular, which has been addressed to the Commanders of the vessels owned by the Company:—

> Captain, R. M. S.
>
> Dear Sir,—The attention of my colleagues and myself has been directed to the system of gambling pursued on board of Atlantic steamships, and I wish very strongly to impress upon you the necessity of doing everything in your power to discountenance and check a practice which the Directors agree with me in thinking can only effectually be prevented by the exercise of the authority of the Commanders. Personally I beg your immediate and serious attention to this matter in regard to the vessel under your command, as it is our anxious desire that such practices should not exist on board the steamships of the Cunard Company.—I am, yours faithfully, (Signed) John Burns.
>
> *Cunard SS. Co., Limited, Liverpool, June* 11.

As far as the Cunard Company are concerned it only remains for the various Commanders to carry out the mandate of their superiors; doubtless they will feel it to be their duty to do so in the most loyal and thorough manner. The Directors of other steamship companies have now an example before them which it will be to their highest interest to follow.

In a little book published by Mr. Elliot Stock, and entitled "O Mother, Mother!" there occurs the following passage:—

> "Ask the mothers of England why they are concerning themselves so anxiously about good drainage and pure water, when the cesspools of impure literature are in their very homes? Ask them why they rush hither and thither to escape from contagious diseases, while a disease worse than anything that can assail the body is festering in the souls of their children? Ask them wherefore all this eager analysis of food, while the mental aliment, so much more readily assimilated, is allowed to retain its abominable adulterations? Ask them why, when they are so busy trying to reclaim the poor outcasts of humanity, they do not look more closely into the mischief that is spreading in their own homes, where charity, though it should not end there, ought most assuredly to begin?"

Yes, "Why?" A physician the other day wrote:—"Do not talk to me of 'the drink' while drawing-rooms are flooded with the moral poison called by the name of novels. I am attending girls who are positively dying of a slow, languid disease, brought on by impurity contracted through the pages of the filthy modern novel! Heart-disease? Consumption? Nothing of the kind! All the moral oxygen gets starved out, and

'In glowing health, with boundless wealth,
But sickening of a vague disease,'

these votaries of the novel pollute the air they breathe, and then die from all kinds of disease injected by impure reading." Another gentleman writes:—"If 'Adelicia, Evanessa and Company' were burnt alive, it would be only what they deserve." Yet no law can touch these wholesale moral murderers. "O, mothers, mothers!" will not you take the matter into your own hands, and save your girls?

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* A Reasonable Faith by Three "Friends" Refuted. By George H. Braithwaite. *S. Harris & Co.* Christ Crucified: with Strictures on "A Reasonable Faith by Three Friends." By Another Friend. *E. W. Allen.*

> "Specimen, 12 stamps. Single sermon for any Sunday, 1s. Missionary, hospital, or club sermons, 2s. 6d. each." "Plain teaching of High Church tone." "Beautifully simple, and all preachable." "Your sermons are superior to anything of the sort I have seen."

These extracts, from the advertisement columns of a Ritualistic contemporary, point to the development of a trade of sermon preparation, evidently designed to meet a large and pressing demand. That there should be scope for such an employment is surely not a fact to be rejoiced over. No wonder if the pulpit should lose much of its power when men, who have declared that they have been Divinely called to the ministry, are unwilling or unable to produce sermons of their own, and feel at liberty to buy, for a few pence, the matter which is generally supposed to have cost much study, and to have been earnestly prayed over. The modern working man who has access to the best writing of the day, is far from likely to be attracted by such sermons and such preaching, and if he is not reached perhaps a little of the indignation which is so frequently expressed with regard to his staying away from church might, with reason, be transferred to those who fail to show by their words or acts that they have received the Divine authority which they so dogmatically assume.

The paper from which the above advertisements were taken has a leading article magnifying the office of the Archdeacon. It contains the following remarkable passage, a portion of which would seem to have special reference to the churches where the ready-made, cheap, "preachable" sermons are used:—

> "The internal condition of a large number of country churches is nothing less than disgraceful. Dust, dirt, and untidiness, except, perhaps, so far as meets the eye on a Sunday, reign unchallenged. Especially where the church is the village dormitory, it is pretty sure to be the parish pigsty as well; for a listless vicar is almost certain to mean a careless verger."

The President of the English Church Union, Hon. Charles L. Wood, has, at a meeting of the E.C.U., just held, expressed a desire for union with Rome, in a manner which forms a striking contrast to the language on this subject which has been till lately used by even High Church divines. His words are, as reported in *The Times*:—

> "Union among themselves and the restoration of the visible unity with the members of the Church abroad, East and West alike, but above all with the great Apostolic See of the West, with the holy Roman Church, which had done so much to guard the true faith—these surely should be their objects, and the objects nearest their hearts."

We would commend to the English Church Union Dr. Littledale's "Plain Reasons against joining the Church of Rome"—a very excellent manual written for the Society for the Promotion of Christian Knowledge by a decidedly High Churchman. Here they will find very plain reasons against calling the Church of Rome "the *Holy* Roman Church," as Mr. Wood does. He first shows that "whereas Roman Catholics are less than five per cent. of the population, they contribute, wherever they are collected, from sixteen to sixty-seven per cent. of the criminals to our prisons; that is to say from three to thirteen times their fair share of crime. Speaking of the "wickedness of the local Church of Rome," he says:—

> "When we come face to face with the question of the sanctity of the Roman See and its occupants, . . . it is precisely Rome which has sunk lowest, longest, and oftenest; which has been the foulest cesspool of wickedness, profligacy, depravity of all kinds; which has had the greatest number of abandoned criminals amongst its bishops."

Mr. Bright has written a letter *re* the Poole perjury case, on which *Truth* thus comments:—

> "John Bright's letter on the Poole perjury case ought to produce some effect even upon Sir W. Harcourt. Writing to a meeting at Birmingham, Mr. Bright says, 'I hope the case may be reconsidered. There is great doubt as to the justice of the verdict, and the sentence seems to me simply barbarous.' This is a good deal for such a man as John Bright to say. But he would, I venture to think, say much more, and use some very much stronger language indeed, if he knew all the facts of the case. But will Mr. Bright be content with merely uttering this mild protest through the press? He is a power in the House of Commons. Let him, then, but impugn the justice of the sentence there, and the man Williams will doubtless soon be set at liberty. Actions speak louder than words, and more effectively."

The new American Minister has complimented this country on the even-handed justice administered by our judges. We must take care that we do not forfeit this good opinion. We have recently very seriously imperilled it. For example: At St. Helen's recently, a railway-ticket collector, for stealing two half-tickets, was sent to prison for two months with hard labour; while on the same day, before the same "bench," a man was fined two shillings and sixpence, and six shillings costs, for cruelly assaulting and threatening his wife.

Take, again, the following extracts from the same number of a daily paper as showing the relative value attached by magistrates to persons and property:—

> A girl of eight years of age was the daughter of a widower who paid 4s. a week to the defendant and his wife for keeping her. The defendant ordered her to strip, and lashed her most cruelly with a horse-whip. Medical evidence was given to show that the child had been most violently beaten. The defendant was fined *three pounds.*

> The defendant was charged with stealing a leather purse, containing 4s., from an outside jacket pocket. He pleaded guilty, and said he had been out of employment for a long time. He was sentenced to *three months'* imprisonment with hard labour.

Three pounds without imprisonment for inhumanly assaulting a girl eight years old. Three months' imprisonment with hard labour for stealing four shillings and a purse. Is this "even-handed justice"?

The Manchester City Mission is about to send bands of missionaries and volunteer preachers to upwards of eighty fairs, wakes, and races during the summer months in conjunction with the London Open-air Mission. The co-operation of friends either to accompany the missionaries or to take their work in Manchester during their absence would be welcomed. Address Mr. J.W. MacGill, City Mission, Manchester, mentioning the Sundays which can be given. This is a useful suggestion, and may lead to much profitable and agreeable interchange of work.

A High Church guide-book recently published for the information of tourists, gives full particulars with reference to the churches at which the service is in accordance with ritualistic views. From its pages we learn that in England there are now 869 churches at which "altar lights" are used, 38 where incense is burnt, 1463 always open for private prayer, 449 where vestments are worn, and 2858 where "the Eastward position" is taken. These figures show a large increase since the previous edition of the guide was issued. It is open to doubt, however, if the tourist is to be congratulated upon the fact; it may be that he would be quite content with less incense and fewer altar lights if he only could get a little more faithful preaching of the gospel of the lowly Jesus.

We regret to say that Mrs. Wilkes is ill. We hope her friends will not allow her to be harassed by need of funds for her beneficent work of rescue in the East-end.

Miss Marsh has issued, under the title of "Brief Memories of Hugh McCalmont," a memorial sketch of the late Earl Cairns (*Nisbet*, 1s.), which, we doubt not, will soon be in the hands of those who love and honour the memory of that deeply-lamented Christian statesman.

With a hearty welcome we greet the second volume of Dr. Parker's "People's Bible." (*Hodder.*) Exodus affords a mighty theme, but not every man is able to rise to the grandeur of the subject. The quality most manifest in these sublime discourses we should say is *insight*. The veil is taken off the outward letter, and the spirit is revealed that dwells beneath. In the accounts of Moses, for example, we read the unwritten character of the mother, and discover how she trained her son. The conditions of human life in the individual and in society are the same now as when Moses was in Egypt.

Very appropriate at the present time are the following words of comment upon Moses' first recorded acts:—

> "Moses saw that the conditions of life had a moral basis; in every quarrel as between right and wrong he had a share, because every honourable-minded man is a trustee of social justice and common fair play. . . . We must all fight for the right; and we feel safer by so much as we know that there are amongst us men who will not be silent in the presence of wrong, and will lift up a testimony in the name of righteousness, though there be none to cheer them with one word of encouragement. . . . We *must* interfere. The cause of righteousness is entrusted to us, and woe be to us if we take counsel with ourselves to save our own quiet at the expense of justice and honour."

We hope the multitude who will read this book with admiration will get these words engraven on their hearts.

"Present-day Christianity" formed the subject of a sermon Dr. Story, of Roseneath, Scotland, lately preached in St. Giles' Cathedral, Edinburgh. Such preaching stands in marked contrast to much of the abstract teaching that some congregations listen to; if it were more frequent, it might break a false complacency in reference to our own times, and show that there are other dangers than commercial ones which threaten the age. These are some of the preacher's words:—

> "It is not without a foreboding of evil to come that one looks on the aspect of so-called Christian society at this date, and marks how much the life of the churches is occupied here with sectarian jealousies, there with mere forms and fashions of religion, and elsewhere with the most abject superstition: how much the life of the world is occupied with what is unreal, morbid, and degraded; with worship of successful wealth, no matter how that wealth has been obtained; with emulation of art which is corrupt in its principles and aims; with the pursuit of pleasures that pollute, and weary, and fail even to satisfy their votaries. One cannot but mark, especially among the young of certain classes, the tone of independence and self-assertion, of cynical contempt for goodness and purity, of dull indifference to all high aims, and, most of all, perhaps, of weariness and discontent with all that they can find in life; the tone of those who, never having tried to lift any of life's heaviest burdens, are finding life itself a burden."

Last week we said, with reference to the days of Edward Irving: "Then, as now, disease was considered a sin." We are requested to say that "no one at Bethshan believes anything of this kind." We did not intend to convey the opposite impression; our remark was a general one, and had no special reference to Bethshan.

"HE KEPT HIS WORD."

AN AUTOBIOGRAPHICAL SKETCH.

BY A FOREMAN PAINTER.

As the writer was returning home from preaching in the open air on a recent Sunday morning, at an old-established station in North London, he was accosted by a stranger, an artisan in appearance, who said :—

Good morning, sir. I thought I would stroll up this morning and have a look at you all. Many a Sunday morning "regular" have I strolled up to get some drink at that public-house (pointing to it). I thank God things are different now. It was through one of your Y.M.C.A.'s that I was brought to know Him. One Sunday afternoon I was walking along the Essex-road with plenty of money, having had plenty to drink, and with a bundle of cigars in my pocket. Having missed all my pals I was somehow feeling strangely miserable, when one of your young men from the Islington Association came up to me, and said, "Well, brother, will you come to our place at the Priory, and have a cup of tea?" I said, "You ain't my brother." He said, "Yes, I am; but never mind that. Will you come and have some tea?" I said, "Well, you ask me so pleasant like, I don't mind if I do; *but nothing besides the tea, please.*" I knew what he wanted me to go to tea for. So he says, "All right. You come to tea, and no one shall speak to you." So I went; and we had a pleasant time; and no one spoke a word to me about religion, and didn't even ask me to go to their meetings; and I came away.

That struck me very much, *that he kept his word.* I could not get over that. My pals did not keep their word, but this young man did. So I says to myself, "I shall go back to that place next Sunday;" and I did. I began to feel quite respectable, and thought I was all right. But presently I had an awful turn at the drink again; that was my trouble. But still I wanted to be good and respectable; I liked the taste I had had of it. But I was too ashamed to go back to *that* hall. That's where the devil got an advantage over me; I believe if I had gone back, I should have been saved at once.

However I went to other halls; and had some bad turns, and repented over and over again. I felt that things were getting so bad that something must be done. One Saturday night I went to a Gospel Temperance meeting and put on the blue ribbon. When I got back to my shopmates on Monday they all laughed at me, and one, the most leary of them, said, "Why, Dickie, old man, *you'll* never keep it." I felt very bad, and that it was now or never; so jumping up on the bench before my mates, I cried aloud, "Oh God, you know how weak I am; how I long to take a drink out of that pot now; if You don't keep me I must fall; God, take away the taste for it, and set me free." One of them said, "Dickie, your God will never keep *you* from it." I said my God *could*, if He chose, set my arm so that I could not get my hand above my elbow; or He could make my hand leave go of the pot as I was raising it to my mouth, and so all the beer be spilt.

Three weeks passed by without my giving way, when the same mate came up to me, and said, "Dickie, *I think* your God must have heard your prayer." I said, "Bill, I don't *think* He has; I *know* He has; for He has taken the taste right away, and I don't want a drop."

My wife was a Christian all this time, but I would not let her speak to me about God, and I would not go to the mission hall she went to.

About this time she fell very ill, and the Doctor said she was so weak that a puff of wind would kill her; still I used to tease her and say, "Your God—no, I can't trust Him. I tried Him once and don't believe in Him. If He would do some great thing so that I could see it perhaps I might. Don't you talk to me about your God."

You can fancy my surprise when one day when I got home she was up and dressed, and opened the door for me. I said, "Why, Min, it can't be you!" "Yes it is, Dickie," says she. But she never said, "See what my God has done for me." I should have taunted her like that if it had happened to me—*but she never did.* That struck me as much as that young man keeping his word. *I could not get over those two things.* She told me how one of her friends and she had agreed to pray, and how the Lord had healed her by faith.

The next Sunday I felt very bad; I meant to go to her mission hall; but the devil kept on tempting me not to go, *at any rate not to go with her.* I never can make out how he let me go at all, for it was the end of our connection.

That morning I did not go out. One of my pals came round to look for me, and said to my wife, "Is Dickie in?" I sang out, "I ain't coming out to-day, so 'sling your hook,' or I'll come down and bash you; and if you meet any of the other fellows coming tell 'em the same."

When evening came she set out as usual; and in a little while I followed. She must have *felt* me come in, for she didn't look round, but I saw her make a motion to let me alone. Presently a man came up, and looking at me, was about to speak, when I said, "Who are you staring at?" That upset me, and I got up to go out, but the back of the hall was so crowded I couldn't easily get through. My wife came to me, and she made a way through the people, and we went home together; and there I sat smoking my pipe and feeling perfectly miserable. At last I could bear it no longer, but, laying down my pipe on the table, I fell on my knees and asked God to pardon me, a poor, wicked sinner; and there and then I found pardon and peace through Jesus Christ.

After that I wanted to get my mates saved, and I began with the best of them. I went to him and said, "Bill, you are a man of your word; I want you to promise to come with me the next three Sundays, wherever I like to take you; and after that, you can take me wherever *you* like for six Sundays." After a time he agreed. I would not take him to our hall lest the fellows should "get at" him, and he shouldn't like it. So I took him to another hall. He was not converted the first Sunday, nor yet the second, though I took him to another hall, and I began to get half despairing; but I said, "O God, you are able to convert him this last Sunday." But he wasn't saved. So at eight o'clock the next Sunday morning he was round at my place, and said, "Come along, Dickie, it's my turn now." He took me to a place where they were drinking and swearing and blaspheming.

Directly we got in they said, "What *you*, Dickie; we thought you were a Christian!" I said to my pal, who was a fighting man, that as I had kept the fellows off him on my three Sundays, so now he must get me quiet to speak, and so he did. So I told them it was quite true that I *was* a Christian, that I belonged to the Lord Jesus Christ, and I let them have the Gospel; and then I explained the agreement we had made.

At the end of the third Sunday, my mate said, "Dickie, old fellow, I can't stand it any longer. It's too bad to take you to these places." But I said, "Bill, you must go on. They say Christians don't keep their word; and I want you to be able to say that you know a man as kept his word, although he didn't like it." So he kept on; and where do you think he took me the last Sunday night of the six? To the Britannia Theatre; and there the Lord saved his soul, that sixth night, and he's been a Christian ever since.

R. B.

NAVVIES AT WHITSUNTIDE.—Through the exertions of General Maclean, Mr. Brown the navvy missionary, by the help of the Navvy Missionary Society, gave two good meat teas to the navvies employed on the new line of railway near Wimborne, numbering about 300. After tea on Whit-Monday a Temperance meeting was held in the Town Hall, Wimborne, and was addressed by Rev. S. Vosper Thomas. On Tuesday the missionary commenced a week's Gospel services which were well attended by the men, who joined heartily in the singing and prayers. The result of the effort has been twenty-three Temperance pledges, while others have expressed their determination to lead a new and better life.

A VISION OF THE NIGHT.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. then He openeth the ears of men, and sealeth their instruction."—Job xxxiii. 15, 16.

He dreamed that he stood in a darkened room,
 And gazed on an empty chair;
Black Doubt was wrapping his soul in gloom,
"Ah! was there a life beyond the tomb?"
 (The earth-mists had filled the air;)
And straight up to God went a deep heart cry,
From a soul in its lonely agony.

Then sudden a gleam from the Light beyond,
 Shone clear through the chill dark night;
He strove, but in vain, its source to see,
Too high rose the shining mystery,
 The glory was far too bright;
All its heavenward course no eye could trace,
Sight never could fathom the depths of space!

He followed the ray towards the earth again,
 That pathway of glowing light;
Down, down, close down at his very feet,
Behold! a vision most passing sweet,
 A never-forgotten sight;
A message from heaven was there enrolled,
TRUST, written in letters of shining gold!

All the clouds of darkness were swept away,
 Like mists by the rising sun;
The phantom of Doubt no more could stay
Than spectre fire-light shadows, when Day
 Hath its glorious victory won.
Trust, trust in God's perfect love, until sight,
Unveiled, shall behold Him as perfect Light.

J. H. S.

MR. HAMMOND IN SHEFFIELD.

The meetings conducted by Rev. E. P. Hammond in Sheffield, are daily being owned of God. The ministers who have thrown their hearts into the work testify that many are evidently being led to faith in Christ.

At one of the evening prayer-meetings last week, the evangelist read the following letter, which he had just received from the Girls' College, Marrash, Turkey :—

"Dear Sir,—Your book entitled 'The Conversion of Children' has been received, with thanks. It has confirmed me in a belief I have always had, that our most fruitful efforts are among the young. I lent my copy to one of our students at the Theological Seminary, who returned it to me with a note saying he had read the book with great interest, and would endeavour to impart the truths it contains to others. I am sure this will encourage you to feel that some will be helped, away in Turkey among the heathens, by your experience and teaching. Yesterday at our noon prayer-meeting for the girls and young married women in the city thirty-five led in prayer, and we are expecting many new souls as the result of our recent efforts among this class of girls. What a joy it is to have the least share in the coming of our Lord's kingdom on earth.—Very sincerely yours,

"(Miss) Corrinna Shattuck,
"A.B.C.F.M."

Mr. Hammond said this was one of many interesting letters of a similar character he had received from American missionaries to whom he had sent copies of "The Conversion of Children" and "Gathered Lambs."

A letter received from Mr. Orr Ewing, of Alexandria, says that the recent mission there has been most fruitful in its results.

THE MILITARY AT THE MANSION HOUSE.—In the hope of befriending the Army Scripture Readers' and Soldiers' Friend Society, the Lord Mayor allowed the Committee the use of the Mansion House for a public meeting. In a genial speech, his lordship expressed a warm sympathy with every effort made for the spiritual benefit of the British soldier. General Field spoke of his experiences in India. Rev. Burman Cassin illustrated the Christian character by references to the godly soldiers mentioned in the Bible. Colonel Sparke spoke of the altered condition of the army as compared with a few years ago, and Colonel Sandwith pleaded for funds to maintain and extend the work.

A WOMAN'S WORK AMONG SAILORS.

IN our last issue we noted the sketch, in *The Pall Mall Gazette*, of Miss Agnes Hedenström nd her work among Scandinavian sailors; we ow make some extracts which will, we trust, nterest our readers :—

"Some thirty years ago, when quite a child, Agnes Hedenström was left an orphan, and was brought up in the house of wealthy relations in Sweden. 'Let the child have her own way; she has no parents, poor thing.' With that excuse all her wilful pranks were passed over, and she grew up into girlhood with no other desire than o enjoy life and to have her own way in everyhing. Over the Scandinavian hills she drove her wild ponies; she lived among woods and lowers, boisterous and passionate in all her games and gambols. But now and then a sense of dissatisfaction, a longing for something which ould not be defined, a void in her life, made tself felt, and aimlessly she wandered about, eeking rest and finding none. One day she heard a celebrated Swedish preacher; he touched he sore place in her heart, and now she knew what it was that was wanting in her life. But till she went on, blindly groping about, trying o secure peace by almsgiving, by gentleness to her friends, and kindness to her inferiors. Nothing, however, would avail; the craving and yearning increased, and the life of childish, eckless happiness became a thing of the past. Once more she drove her ponies through the ields, but this time they wandered as they pleased while their young driver sat in a state of abstraction. While lost in thought she saw a cow grazing, fastened by a long chain, Northern ashion; it had eaten off all the juicy herbs and lowers as far as it could reach. 'You are like that cow,' she said to herself; 'you have taken everything you could, and now you are straining, ike this cow, after the good things which are beyond your reach. But why not cut the chain and obtain the objects of your desire?' 'Yes,' she said, 'I will cut the chain; I will be free.' Urging the ponies to a gallop, the girl reached home, overwhelmed with joy, crying, 'I am free, free, free!' She called it out to her friends, who whispered: 'She has lost her senses. She was always too highly strung.' She shouted the marvel out to the flowers and firs around her home, she repeated it to the humblest of friends, and made it known to one and all that she was free, that the chain of her old life was broken.

"From that day forth she was changed. The young girl with the brilliant eyes preached to her countrymen and women in the north where no woman was allowed to speak in public. First she addressed them at small meetings; but her burning words attracted wider notice: thousands thronged around her; in the country and in the towns, chiefly at Upsala, she preached; high and low listened to her in silence, and many there were who by her words were changed, and became different, better men and women. For some years she continued her work, then she believed that she was called abroad, into the wide harvest field of India, where the labourers are few. For India she started, and arrived in England to live with an English lady until the opportunity should offer to go out to India. But while assisting her English friend in the religious work in which the latter was engaged, Miss Hedenström became aware of the enormous work which needs to be done in East London, and she resolved at once to abandon her first plan, and to take up the work which lay nearest at hand. And was there not an immense field ready for her?" . . .

"When the Leman-street Home was first taken on a seven years' lease, its disadvantages had yet to be discovered by experience. They have proved to be such that Fröken is determined not to renew the lease at the expiration of the seven years, of which two years are wanting. It should be said that the Committee, discouraged at the many difficulties and the apparent failure of the Home as a self-supporting institution, withdrew three years after it was formed, leaving everything in Miss Hedenström's hands, who gives a periodical account of her management to a public accountant. The chief of these disadvantages are the inconvenient size of the bedrooms, dining-rooms, and kitchen, the two latter being far too small; and the situation of the Home itself, which, if nearer to the Docks, might prove much more useful to the sailors. The work has also grown so much that the accommodation in the present Home is altogether insufficient. With eighty-five beds at her disposal, Miss Hedenström has every day to find sleeping-room for a hundred sailors, and many have to be sent away who would gladly avail themselves of the opportunity offered to them of spending their time among their own countrymen. The fact that the Home has hitherto not been self-supporting is accounted for by Miss Hedenström in the following manner :—'When the work was first begun we had not sufficient capital to start it fairly, but the need was so great that it was impossible to wait. So we had to run into debt at once, and though we have gained much ground, we are not quite free of it yet, the voluntary subscriptions, which are the only thing we can fall back on, not being very extensive. At the beginning not very many of our sailors could pay the full price for board and lodging, which is 16s. a week, there were so many destitute ones among them. Even now they cannot all pay; some have been shipwrecked, or ill, or robbed of their earnings; and though, as a rule, sailors are far too proud to accept what they call "charity," they cannot pay if they have nothing to pay with, and I cannot possibly send them away into the streets when they come to me poor and desolate.

"'But I have not the slightest doubt that a new Home would be self-supporting, because in it I should only take in men who can pay, and for the poor and destitute I would keep a few rooms in this neighbourhood, which would not be a very expensive affair. The food for them would come from the larger Home, where there are always plenty of remainders, for it must be remembered that one of the first things which a sailor requires when he comes to shore is good food and plenty of it. If I do not give them that, they are off to the boarding master, whose table is always laden with good things as long as the sailor has money in his pocket. What I would like to do is this. There is a plot of land close to the East India Docks; I believe there is no site in all London which could be more suitable for my plan than just this plot; the owner is a pleasant man, who does not ask too high a price for it. If I could buy it, and had the necessary funds to build, I should make the plan of the Home myself, as experience has taught me what would best meet the wants of the sailors, and I am sure that such a Home would prove an invaluable benefit to many more of the 14,000 Scandinavians who annually enter the London port. Nobody can know, who has not watched with me from the beginning, what a difference it makes in the life of these men, who are so easily led for good as well as for evil, if they are under the continued influence of a home in which their bodies and souls are cared for with loving interest. They do not become different all at once; time after time they must have been here; they must slowly be accustomed to look at things in a different light, with less carelessness and improvidence. But I have never yet had a sailor among the 5000 who have been in the Home, who has returned from it to his former haunts, and, thank God! there are at present a good many decently dressed men among the Scandinavian sailors in London, whereas, when I began my work, the great majority of those who came under my notice looked ragged or slipshod. I can do but little to raise the funds; my work is little known in England; but never yet have I asked anything in vain from my Heavenly Father, and He will bring this to pass, in his own good time. Of that I am confident.'"

WORKWOMEN IN THE CITY.—In our recent notice of Mrs. Fisher's work among this class, she was represented as saying "We are now obliged to part with our Bible-woman." It should have been "with *one* Bible-woman;" two of these workers are still busily employed in connection with this effort.

PARIS CITY MISSION.

THE annual meeting of this Mission was held on Thursday last in Lord Shaftesbury's residence, Grosvenor-square. His lordship took the chair. After prayer by Rev. T. Baron Hart, Mr. Weylland (hon. secretary for England) presented the annual report with regret that the London Committee had sent to Paris £63 less than in former years, leading to the dismissal of two missionaries last year; this year, however, four more had been appointed. Mr. Weylland gave an account of a successful Gospel service he had held in the theatre at Chantilly among the grooms and jockeys there.

Rev. T. H. Gill (deputation from Paris) had not had a long experience of Paris life, but he had found the spiritual needs of the city to be vast. The Paris Mission, like the London City Mission, was the friend of all good works, the opponent of none. It formed a bond of union between English and French pastors and workers of all denominations. The necessity of the work is great, as it combats the two great enemies of Gospel work in Paris, incredulity and superstition. The Paris missionaries go from door to door and from heart to heart carrying Gospel truth. At the funeral of Victor Hugo they aided in the distribution of 25,000 tracts composed for the occasion by Mr. McAll and 12,000 by Miss de Broen; men came down to obtain these leaflets from trees where they had been stationed for sixteen hours. The missionaries specially visit neglected districts, and the speaker urged Christians to increase the number of missionaries four-fold.

Mr. F. A. Bevan said the French would listen to the Gospel, but not to the teachings of their priests. The missionaries are well received by the people, who will not come to halls. If 460 men are not half enough for London, what, asked Mr. Bevan, are eight for Paris, with its two millions of inhabitants?

Dr. Underhill said no Christian could go to Paris without feeling pained at noticing the few churches that are devoted to the preaching of the pure Gospel of Christ. He testified to the activity of the French Baptist Church, consisting of nearly 200 members, all of whom are converts from Romanism.

Rev. T. Baron Hart said he had resided in Paris for twenty years, but had now left the city. He looked on the late Victor Hugo as a typical Frenchman, who believed in a God and a future state, but could not believe in the priests, and thus was driven to a Deism that abandons all worship. Respecting the four new missionaries, the men were appointed and must be maintained, for the needs of Paris are quite as great as those of London.

Mr. W. J. Lockie (the Paris secretary) spoke of the work amongst the stable-boys, jockeys, and grooms at Chantilly, and warmly urged the appointment of a ninth missionary to help Rev. Wm. Gibson.

Lord Shaftesbury said such Societies as this softened asperities amongst neighbour nations. He related his conversation on Gospel work with a French Cabinet minister, who said, "Go on, my heart is with you." He also told of the conversion of Hone, the noted Infidel, and in conclusion wished the Paris City Mission every success. Nearly £70 were contributed at the meeting.

HASTINGS Y.W.C.A.—A boarding-house, intended especially for young ladies in houses of business, was opened here at 37, Wellington-square, on Monday, June 8. It has been called Mildmay House. The funds have been supplied to furnish part of the house, the rent having been already given for two years. Dedicatory services were held morning and evening, and the presence of the Lord was manifestly experienced. We commend this new effort to the earnest prayers of all who are interested in young women. Contributions towards the rest of the furnishing, &c., will be thankfully received by Miss Langham, 52, Cambridge-road, Hastings.

ENGLAND AND THE OPIUM TRADE.

THE path of the social and national reformer is a rugged and difficult one. At every step of the way he is confronted by difficulties and obstacles raised by self-interest, or official red tape, or the obliquity of moral view which concludes that whatever is is right. Such has been the experience of the Society founded for the Suppression of the Opium Trade between India and China. Greatest, perhaps, of all the obstructions that have retarded the fruition of their hopes, is the ignorance or dull indifference of the great mass of their countrymen with respect to the evils of opium consumption, and the blackness of the guilty stain that tarnishes the fair fame of Great Britain, in her treatment of the Chinese by forcing upon them, at the point of the sword, the deadly and hateful drug.

It was not very encouraging to find but a mere handful of people at the Mansion House last week at the anniversary of the Society. The meeting, it is true, had been postponed through the death of Lord Mayor Nottage, and the lateness of the season may have helped to thin the audience. Still, a subject so gravely affecting the moral responsibility of one great nation and the social life of another ought to have filled the halls of the mayoral mansion to overflowing.

Mr. STORRS TURNER, Secretary, read portions of the report, which recites in outline the somewhat tardy progress of the movement for suppression during the year. The continued delay in the ratification of the Chefoo Convention, has doubtless to a large extent paralysed the action of the committee as far as Parliamentary agitation is concerned, but they have been doing their best, by publications and lectures, to enlighten the public mind as to the evils of opium smoking, and the culpability of this country in drawing revenue from the very life-blood of the Chinese people. Mr. Turner said that on the evening, last week, after the Ministerial defeat which has ended in their resignation, a question was on the paper addressed to the Under-Secretary for Foreign Affairs with respect to the reported settlement with the Chinese Government. Owing to the political crisis the question was not formally answered, but Lord E. Fitzmaurice had handed a written reply to Mr. Cropper, M.P., and authorised its publication. It was to the effect that, in addition to the usual Customs' duty, the inland duty on imported opium would be considerably increased. This arrangement may be satisfactory to the Chinese revenue authorities, but we fail to see how it relieves the Indian Government of its burden of moral responsibility.

The LORD MAYOR said that the question was every year becoming more difficult to deal with, as the revenue of India was getting more deeply involved. It might have been dealt with far more easily forty years ago than now, but the opportunity was lost, and to this day we are resting under the great national stigma of encouraging the demoralisation of the Chinese. His Lordship, at some length, sought to show that, as a nation, we are more culpable in our opium dealing than in connection with the drink traffic, and he hinted that Englishmen might do worse than put their hands into their pockets and make up the deficiency in the Indian revenue that would follow the abolition of the Government traffic in opium.

Mr. THEODORE FRY, M.P., said many had hoped that the arrangement of the trade between India and China would have been far more favourable to repression than that which has been published. Bombay has very recently resented the development of the trade in that Presidency. How can we, as a Christian nation, continue to sanction and even to foster a traffic that is so obnoxious from a moral standpoint, and so deleterious in its effect on the Chinese?

Rev. Dr. KAY was of opinion that of late years there had been a little remissness in arousing the national conscience as to the evils that attend the consumption of the opium drug. It was very discouraging to the friends of reform to find that many public men of great intelligence and high moral probity appear content to take neutral ground with respect to this question. He contended that national disaster was bound to follow national persistence in wrong-doing; on the other hand, if a nation repents of evil, and takes a righteous course of action, no power on earth could do her harm.

Mr. JAMES CROPPER, M P., said he had always deemed it a grave national sin that we as a professedly Christian people should force on a weak and heathen nation a drug that debases and destroys its population. The Society had done something in making our Government recognise the injustice of this, and the recent arrangement with the Chinese is to some extent a concession to the equity of the case. We may hope that the moral sense of the Chinese nation itself will speedily be raised to a point that will induce it not only to resent the importation of the drug, but to prohibit the native growth.

Rev. TIMOTHY RICHARDS, from Shansi, having given some statistics as to the great prevalence of the habit of opium-smoking among the Chinese,

Rev. F. J. MASTERS said it was a recognised fact that opium-smoking was the greatest difficulty met with in missionary work. One out of every three inquirers who go to mission halls is a slave to the power of the drug. When one of these is regenerated and reclaimed from the power of the habit, missionaries do more to commend Christianity to the Chinese than anything else that could be imagined. The speaker related a case of one who, after a temporary abstinence from the drug, relapsed and baffled all efforts for his restoration. Cases of this sort frequently happening could not but make the missionary long for the removal of such a terrible curse from the land.

Speaking from a long medical experience in India, Dr. PRINGLE maintained that the curse of God was on India because of the iniquity of her rulers in cultivating and promoting the consumption of this deadly drug. Dr. Pringle referred to the report made a few years ago respecting the prevalence of opium-smoking in British Burmah, by Sir C. Aitchinson, then Commissioner of that province. The speaker declared that such a tale of mourning and lamentation and woe had not been put on record since the days of Ezekiel; he waxed righteously indignant at the thought that this official report had as yet led to no policy of restriction in that part of the British possessions. Having ourselves read this report, we fully coincide with the strong view taken by Dr. Pringle. We wish we could print this official document *in extenso*, but we hope to give some of its more startling passages in an early issue.

General DAVIES, who also spoke from a long Indian experience, referred further to the condition of British Burmah, where he for some time held an official post. For centuries, under native rule, he said, the use of opium was absolutely prohibited. Now, on the authority of our own official, we find the country wholly demoralised. The General dwelt at some length on the condition of the Burmese, and the oppressive way in which they are ground down by taxation, and contended that they ought to be freed from the fearful temptations to which the opium traffic exposed them.

Mr. B. BROOMHALL signified his dissent from the expressed opinion that the solution of the revenue question was more difficult now than formerly. If the Indian Government were in earnest about it it could be solved. When Major Baring, the Indian Finance Minister, was able to remit three millions of taxation, why were not some steps taken towards the abolition of the infamous opium trade? Before the meeting closed Mr. D. McLAREN added his quota of condemnation to that which had gone before.

OPEN-AIR MISSION.—On Sunday-week the annual sermon of the Open-air Mission was preached in St. Jude's Church, Mildmay-park, by Rev. D B. Hankin. Selecting the story of Gideon, and addressing himself chiefly to open-air preachers, a considerable number of whom were present, he described them as clamorous for the fray, careless of their comfort, clear in their testimony, confident of success, and consistent in life. The collection amounted to £16 17s. 1d.

OPEN-AIR PREACHING IN BOSTON, U.S.

THE city of Boston in the olden time used to punish by imprisonment those refractory persons who would not go to the meeting-houses and listen to the lengthy discourses of the Puritan divines, but the pendulum has now swung to the opposite extreme, for within a few days past the judges of the Municipal Court have fined a number of ministers for preaching to open-air congregations.

Rev. A. Gordon, D.D., a prominent Baptist clergyman, Rev. W. F. Davis, Superintendent of the North End Mission, Rev. H. L. Hastings, Editor of *The* (Boston) *Christian*, Captain Shirley of the Salvation Army, and several others were arraigned for this heinous offence, and fined 10 dols. each. The services were held on Boston Common, and no licence having been obtained, the magistrate said he was obliged to impose the penalty. The case attracted great attention in Boston, and a determination was expressed to test the validity of the law by appeal.

The following Sunday an attempt was again made to hold the public services without a licence, and the authorities again interfered and stopped the preaching. Mr. Davis and Mr. Hastings were arrested, and it being a second offence were fined 30 dols. each. Bonds were given for their appearance before the Supreme Court, and the legality of the arrest will be fully tested.—*New York Evangelist.*

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FIELD-LANE REFUGES AND RAGGED SCHOOLS.

IN the regretted absence of Lord Shaftesbury, Lord Mount Temple presided last week at the annual meeting of this Institution, in Holborn Town Hall. The secretary, Mr. Peregrine Platt, read the report, which stated that the resources of the institution had, during the year, been taxed to the utmost limits to meet the demands made upon them. The Male and Female Refuges had been resorted to by large numbers of the homeless. They were open all the year round, and, to the extent of accommodation, all applicants had been admitted who had been able to give reasonable evidence that they were respectable persons. The number admitted had been 620, and the number of nights' lodgings given, 15,787. The Industrial Schools had clothed, fed, educated, and industrially trained 106 boys and 81 girls. The Free Night School, the Band of Hope, the Servants' Training Home, and the Ragged School had all been in full exercise during the year. There was still a debt of £1000. The institution has no invested funds, and the balance-sheet showed that the ordinary expenses required an additional income of some £400 per annum.

Rev. J. Guinness Rogers, Clapham, said it seemed to him that the institution proceeded on the fundamental principle that they despaired of no man of whom God had not despaired. Surely during life God did not despair of men; neither should they. Every lad who came to their refuges had in him something that might be evoked to higher uses than he had ever attained. Board schools could never do the work that such schools as these did, for they needed a Christian agency to impart the true spirit of the Bible.

The Chairman expressed his regret at the absence of Lord Shaftesbury, whose interest in the Field-lane Schools commenced 40 years ago, and was still warm as ever. It was interesting to know that Lord Shaftesbury's first step in that course of philanthropy among the poor which had made him so prominent as a Christian hero, began in the Field-lane schools; if they looked round and saw the wondrous activities that were spreading all about, they would see what a grand advance the public had made in caring for the poor and needy during that period of about forty years. The old Field-lane Ragged School was the father of the other ragged schools, and Lord Shaftesbury was the father, so to speak, of them all. Rev. Joseph Dixon and others also addressed the meeting.

THE BIBLE FOR THE WORLD.—The average issues from the London depôt of the British and Foreign Bible Society are over six thousand volumes a day, and from the various foreign depôts, taken together, the issues are still greater. Printing-presses are employed by the Society, not only in London Oxford, and Cambridge, but also at Paris, Brussels, Amsterdam, Berlin, Cologne, Vienna, Rome, Madrid, Lisbon, Copenhagen, St. Petersburg, Constantinople, Beyrout, Bombay, Madras, Calcutta, Shanghai, Capetown, Sydney, and other centres of activity.—*Monthly Reporter.*

WHITE FIELDS BY THE SEA.

By FANNIE TURNER.

"DID you ever hear of Adam and Eve?" a lady asked a little girl and boy staying at e seaside.

"No, never!" answered the boy.

"Oh, yes, Edgar," answered his sister; don't you remember we saw them both at the antomime?"

Those children were of high birth, and the boy as heir to a large property. A day or two reviously their mother had been pressed to low them to go to some children's services. No, thank you," she answered scornfully, "I ok after their bodies, and *I leave the Almighty care for their souls.*"

"Do you know who it means by 'a loving riend?'" I asked two children who had stened with interest to the singing of "Lo! a ving Friend is waiting," at a children's seaside rvice.

"It means the gentleman who is speaking," romptly answered the handsome boy.

On my explaining that Mr. Arrowsmith could ot say, "On the cross for thee I suffered," &c., e answered, with a little dignity,

"Ah! I thought it was all just an advertise-ent of the services, and one never expects lvertisements to be all true. That's where I ot wrong, you see."

"Who can tell me anything that the Bible says oout the sea?" I asked some children, while e were sheltering from a shower one Sunday, at carboro'.

A boy quickly answered, "There was a king -but I forget his name—who sat on the sea-ore, and told the waves to go back; but they dn't."

"I don't remember reading that in the Bible," said.

"Don't you?" said his sister. "I think it as the same king who was drowned when he ied to cross the Red Sea."

Several of the children knew the correct story Canute, but only one of them that of haraoh.

A girl of seventeen, the daughter of a lady of tle, listened with great interest to the simplest ible stories, and said to her governess, "I've ever heard anything like this before." "But rely you had a Bible?" said the lady. Mother thought I should want one when I ame to school, so she bought one with my out-t," was the answer. "But did you not hear bout these things in church?" "We never had reakfast till eleven o'clock on Sundays," nswered the girl, "and then it was too late to o to church."

To the question, "Who wrote the first five ooks of the Bible?" a girl of sixteen answered, writing, "The gentlemen whose names they ear."

Surely these few facts (out of many more that ould be told), speak for themselves. The above emarks were not made by ragged, unkempt street arabs," but by children of the decidedly pper classes. None who have not worked mongst these dear little ones can form an idea f their "respectable ignorance," as to "the old, ld story," or, in many cases, of even ordinary ible knowledge, and often they grow up in the ame sad state of ignorance.

"Oh, why did no one tell me this before?" aid a bright young girl, on leaving a children's ervice at Scarboro'. "It's all so strange to ne; but, oh, so beautiful!" and the dark eyes hone with a new and tender light. The simple ospel was, indeed, good news to her, but all ras as new to her as to a child of six or seven. he only prayer she, a girl of *nineteen*, had ever rayed was—

"Jesus, tender shepherd, hear me,
Bless Thy little lamb to-night," &c.

his her nurse had taught her, and she repeated every night, as she said, "as a kind of charm efore going to sleep."

It is just because we *know* that many of these bright young creatures, capable of such immense influence for good *or evil* in the future,

"Have never heard
The message of salvation from God's own Holy Word,"

that we long to rouse interest in them. Of all classes, the rich are the most difficult to reach. It is often difficult to gain access to the children in their homes; but during the summer months (specially August and September) thousands of the children of the upper classes are to be found at the seaside. And I make a special appeal for the practical help and sympathy of Christian ladies in trying to reach many of them during the coming summer. Services for children and young people "not attending Sunday-schools" were held at about forty of our watering-places last summer, by members or friends of the "Children's Special Service Mission," and richly God blessed their labours. It was a true "labour of love," for each worker goes entirely at his own expense. They do not ask or wish for "female orators." But there are plenty of openings for true "Woman's Work."

Mr. Hankinson, 48, Paternoster-row, London, E.C., will gladly send reports to any friends wishing to know more of the deeply interesting and important work of the "Children's Special Service Mission."—*Woman's Work.*

SPITALFIELDS GOSPEL MISSION.

THE twenty-second annual meeting of the above Mission was recently held at the Gospel Hall, Osborn-place, Brick-lane. Mr. Fredk. C. Cory, M.D. presided. The attendance of those interested in the work was large. Among the useful societies which abound in the East of London for improving the condition of the poor, perhaps none is more deserving than the Spitalfields Gospel Mission. There are Gospel meetings on Sundays and week-days, prayer-meetings, social meetings, free tea-meetings, workmen's meetings, classes for young persons, Sunday-school classes, services for young children, as well as daily visitation, a relief fund, maternal aid, &c. Thus the poor people of the district are enabled by their attendance at the Mission to feel something like "home influences." The house-to-house visitation is an important branch, and one only needs to peruse the simple unvarnished records which Mr. W. J. Lewis, the founder, has set forth in his "Promises Proved" and "Trophies of Grace," to understand the benefits conferred by this system of digging and delving for the deserving poor. There is a ragged school connected with the Mission, in which some 200 children of the match-boy and match-girl type receive instruction. Lodging-house visitation, too, is embraced in the work of the Mission, and the evangelisation of the masses is sought by means of open-air services.

Unobtrusive and good work of this kind deserves to flourish, and it is a regrettable fact that at this, the twenty-second year of its existence, it should transpire, from the reading of the report by the secretary, Mr. Edward Geo. Harvey, that the operations are seriously impeded for want of the necessary support.

We feel that it needs only a proper notice of its beneficial character to bring about a different state of affairs. Well might Mr. Lewis impress upon his hearers to make the work better known. The declining state of his enfeebled health has compelled him to give up his active connection with the movement, and to retire to the more suitable atmosphere of the Isle of Wight, from which place he finds it only possible to supervise affairs in a general way. He congratulated the Mission, however, upon the possession of a superintendent already well known to them, and a secretary who had every promise of being indefatigable.

Mr. George Holland (George-yard Ragged Schools) spoke affectionately of the memories which clung to the building and its work, and urged them to be earnest in prayer. Mr. R. C. Morgan remarked that many years ago a meeting was called at Sussex Hall for prayer, and to plead the cause of the East-enders. It was astonishing in its results; the fullest answer had been vouchsafed. That meeting had, indeed, developed various agencies, and new life was infused into the work of East London. He had worked side by side with Mr. Lewis, and was sure that his presence was an encouragement to the younger members to put forward their best energies. Rev. James T. Bennett (who represented the Rev. Wm. Tyler) said his heart was stirred by the addresses to which it had been their privilege to listen. He hoped the difficulties which now stood in the way were but of a temporary character.—*East London Observer.*

UNITED STATES BELIEVERS' MEETING.

THE time for our yearly meeting for Bible study is drawing near. Again we extend a cordial invitation to our brethren abroad, and earnestly hope we may have the pleasure of greeting many of them this year. The Conference will be held in the quaint old village of Niagara, Ontario, on the mouth of the Niagara river, and within a dozen miles of the famous Falls. The date is July 23—30.

The subjects considered by the Committee as worthy of careful exegesis and presentation, include Inspiration, theories of Annihilation and Restoration, besides the practical themes of The Holy Spirit, Holiness, Home and Foreign Missions, with consideration of Prophecy. It is needless to add that the promoters of this yearly Conference have no affiliation or sympathy with the advocates of annihilationism and future probation. The Incarnate Word in his offices and glory, and the written Word, in its relation to Him, are always prominent subjects for exposition and meditation.

Besides our brethren, Dr. James. H. Brookes, W. J. Erdman, Major D. W. Whittle, with other prominent teachers long connected with this meeting, new men, sound in the faith, and apt to teach, have promised assistance. Professors Moorehead and Kellogg are teachers of deep spirituality and discrimination; their presence and instruction will be of great value and additional interest. Mr. and Mrs. MacGranahan will have charge of the singing.

Secretary Erdman, on behalf of the Committee, suggests: "Special request is made for earnest prayer on behalf of this meeting. The times demand a plain and positive testimony touching the great truths of the Bible, and the Church is in need of greater and unfaltering faith in the Word of God, of more love and self-denying service, and of joyful hope in the coming glory."

In best bonds, Geo. C. Needham.
Manchester-by-the-Sea, Mass., U.S.A.

WORKING LADS' INSTITUTE.

SATURDAY, June 6, was a red-letter day in the calendar of this Institution. In the afternoon the Committee and friends, with a number of lads, assembled. Most of the party ascended five ladders to the lofty scaffold, where a short but glad and impressive ceremony took place. Prayer was offered, and sincere thanks rendered to God for all his help and blessing. The topstone of the new building was placed by Mr. Henry Hill, founder and hon. secretary, assisted by Mrs. Hill and the Misses Hill. Mr. Hill expressed the earnest hope that the new Institute might be the means of help and blessing to hundreds of thousands of the lads of London. The great need now was the provision of such Institutes. He hoped the day would come when they would be established in all parts of the Metropolis, and in every town and city throughout the empire. A large red flag (the gift of the hon. sec.) bearing in white letters the inscription, "Working Lads' Institute," was unfurled amid hearty cheers.

The friends descended to the large reading-room on the first floor, where the public meeting was held. Mr. Cooke Baines, who presided, referred to the good which had been accomplished at the old Institute amongst nearly 1300 lads. He spoke hopefully of the larger opportunities for usefulness which the increased accommodation in the new building would afford. Lads needed sympathy and help; the question whether their lives should be a success or a failure depended upon how their youth was spent.

Mr. Henry Hill stated that the Committee expected to open this building next October, and to receive 800 or 1000 members. There would be reading and refreshment rooms, library, evening classes, lectures and entertainments, a good gymnasium, and sixty dormitories, and eventually a swimming bath and lecture hall. They hoped also to have preaching of the Gospel. The entire work would be carried on upon Christian principles, while it would be quite unsectarian. The past has proved that the Institute is a sort of training home for Christian, Temperance, and philanthropic workers. With reference to the recent bazaar, much satisfaction was expressed at the kind and generous help afforded. The net result from the sales was about £250, which, with contributions and purses—£50—would make the total somewhat over £300.

Further information may be obtained from Henry Hill, Hon. Secretary, 38, Bow-lane, E.C.

REST and AIR for CITY YOUNG WOMEN.

WOULD any friends interested in our young women in London and other towns help us in trying to provide rest and change during the summer months for the tired and weary ones among our members, of whom there are so many? Numbers engaged either in business houses or in factories, &c., are quite worn out long before "the season" is over. Yet when their holiday time comes round many of them are unable to meet the expense of visiting their homes (if such they have), or of going to the Convalescent Homes nearer at hand. Thus, without attaining the quiet and fresh air they so sorely need, they have to return to their daily toil little, if at all, refreshed in mind or body.

The readers of this article may possibly know of, or be able to find in their vicinity, some lodge, farm, or cottage, where a young girl could conveniently be received and cared for, and where we could have every assurance of her being surrounded by kindly Christian influence during her stay. Would any friends, with means at their disposal, endeavour to provide one, two, three, or more of our hard-worked City associates with such pleasant and suitable lodgings (at a moderate distance from the Metropolis and other towns or manufacturing centres throughout the kingdom), for a week or fortnight in July, August, or September, either paying the whole or part of the expense, or, if unable to do that, letting us know of the quarters, and rent, &c.?

By so doing they will be rendering our Association important aid, and will probably prevent many an over-worked sister from breaking down under the strain of monotonous and dreary toil behind shop-counters or in the airless workrooms of factories and warehouses.

Should any be unable to help in the way indicated, perhaps they may feel inclined to send donations towards the object to facilitate our taking rooms in cottages, &c., this season. Communications may be addressed to Miss Fraser, 4, Inverness-terrace, London, W., who, on behalf of the Association, will correspond with any friends, and undertake to choose suitable occupants for any quarters which may be offered.

The plan here suggested has been successfully adopted by a sister Society, but a few mistakes in the choice of these temporary abodes have made it necessary for them, and would of course make it necessary for our kind friends also, to take special precautions before fixing upon any cottage, &c., or neighbourhood. No guarantee from our local secretaries would be required when those writing to us are already known to the Association; otherwise, it will be understood that this would be essential, and would no doubt be readily granted.

KINNAIRD.

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EMIGRATION FOR WOMEN, CANADA.

SIR,—I am still occupied with forming protected monthly parties of young women who desire to go out to Canada as domestic servants. May I say a few words about our plans for this season? The ocean tickets are reduced to £2. On the other hand free railway-passes in Canada are suspended. Our lady friends in Canada are, however, so satisfied with the girls whom we have sent, and so anxious we should send more, that they have agreed that the future mistresses should pay the railway-fares. Thus, although the fare to Toronto is £1 1s. 6d., I am able to undertake that for the sum of £2 13s. all expenses should be paid, with the exception of the fare to Liverpool. This includes contribution to Matron's Fund, food for the journey, kit, and all Liverpool expenses.

Our next party sails in the *Parisian*, June 18, under the escort of Rev. T. Winter, emigration chaplain, and a matron. We are profoundly thankful for the truly Christian spirit with which our efforts to shelter and aid good girls is responded to by our Canadian friends.

Yours faithfully, ADELAIDE ROSS.

Snelston Rectory, Ashbourne, Derbyshire,

PRESBYTERIAN CHURCH OF ENGLAND.

LAST week a re-union and missionary soirée took place at Exeter Hall, in connection with the work of the Presbyterian Church at home and abroad. Rev. Robert Taylor, the Moderator of Synod, presided. Mr. H. M. Matheson said their Church had in the field twenty-five missionaries, and a communion roll of 3000 members. Rev. W. S. Swanson, M.A., from China, knew of no spirit that welded churches together like interest in missionary work. The mission that stood at the top of the list in China, as to its communicants, was the mission of the Presbyterian Church of the United States, with 3300 members, and the second in position was their own Church, with its 3015 persons in full communion. Mr. R. T. Turnbull quoted some comparative statistics to show that the communicants in their churches in the London Presbytery but very slightly exceeded the number of those in China. Rev. Dr. Edmond urged the subject of Jewish missions. He said they had determined to open a mission in Morocco.

Dr. MacEwan, Clapham, alluded to the responsibilities of Christians towards the Jews, and said that the so-called anti-Semitic movement ought to be called an anti-Christian and pro-Satanic movement. Mr. Samuel Smith, M.P., spoke of the work of home missions, contending that what was most wanted was personal influence and sympathy between class and class. Rev. Dr. Dykes followed with an earnest speech, in which he urged the prime necessity of reaching with the Gospel the intelligent artisan and wage-earning class. They should not seek to "mission" the lowest stratum of the poor exclusively, for much of the future of the country depended upon the attitude of the hard-headed working-class to Christianity.

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INDIGENT BLIND VISITING SOCIETY.

LAST week the annual meeting of the Indigent Blind Visiting Society, was held at Grosvenor House. Lord Ebury presided. The report read by Mr. Richard Egerton stated that steady progress continued to be made from year to year in the work of raising the spiritual, moral, intellectual, and physical condition of the London blind. Last year, being the jubilee year of the society, a special fund was started with a view of rendering the society somewhat less dependent upon uncertain income; £1,000 had already been invested for this purpose, but contributions to the amount of £5,000 are still required. The number of cases under visitation is now 851, all the visitors being blind; 291 blind persons of all ages receive education in the day-classes established by the society. Threepence was paid to each blind person's guide for conducting them to the educational classes, or to places of worship, and the extent to which this mode of assistance had been used might be estimated from the fact that £635 had been paid during the year for the guides. Most of those attending the society's educational classes were adults who learned reading and writing by the Braille system, and reading by Moon's system in cases where this was desirable. Nearly forty blind persons of both sexes attending the classes, who had become good writers, were regularly employed by the British and Foreign Blind Association in transcribing books which did not exist in raised print. The relief given last year amounted to £2,720, and consisted of money, bread, coals, tea, potatoes, blankets, and clothing. Of this amount £1,165 was given from the Samaritan Fund. This fund, which had been established and endowed by Dr. T. R. Armitage, was of the greatest possible value. Although the condition of the blind in London had undoubtedly been very greatly improved, there was still much destitution and suffering which the committee could not relieve for want of sufficient funds.

Canon Fleming said the blind were a more numerous class than some persons supposed, statistics showing the ratio to be one in a thousand. Many of these afflicted persons had, through the instrumentality of this society, been brought to their Saviour, the change of heart being evidenced by change of life. He expressed his admiration of Dr. Armitage's munificence, that gentleman having contributed £1,000 towards the terminated annuities, in addition to a like sum to the Samaritan Fund.

Rev. F. F. Goe, Rev. Gordon Calthrop, Rev. Dr. Rigg, Mr. T. A. Denny, Rev. Dr. Strickland, Dr. Armitage, and Sir Charles Lowther also spoke.

WORK AT EPSOM RACES.

EVERY year as these races come round, our good friend, Miss Alexander, hospitably receives some twenty willing helpers who arrive in time for services on the racecourse, on the Sunday preceding the "Derby." Two meetings were held under the care of Mr. Gawin Kirkham in the afternoon and evening, with a large attendance, as the place had quite the appearance of a fair. On the Monday the gipsies were visited by their old friends, Mr. Clarke and Miss Alexander, and then regaled in the evening with a substantial tea, which was followed by a Gospel service in the Town Mission Hall.

Preaching in the town went on regularly every evening during the week. If we except a very savage attack on Mr. Kirkham, things were much better than in former years. Two men who had been at the meetings in the town on Derby night got into the same carriage with our brethren, and, being asked to cease from smoking, attempted to push a pipe up the nostrils of Mr. Kirkham. This being frustrated a savage blow was struck, cutting Mr. Kirkham's eye very severely; the men then jumped out of the train, and ran away.

We found no hindrance from preaching on the course itself before the Derby; several meetings were held, and no opposition experienced. The police acknowledge the great good that has resulted from Miss Alexander's labours during the past twenty-three years. Some thousands of race cards were given away. We were also enabled to post about the town some very large written posters, displaying passages of the Word of God. Several of the fronts of houses bore huge placards, such as, "God is love," "Prepare to meet thy God," &c. We have known many cases of blessing since we first came here. Last year a young man was led to Christ through hearing Mr. Kirkham expound his Dutch picture. Another case was that of a young man, a backslider, who, on seeing us at work for Christ, left the racecourse, went home, fell on his knees, and was restored.

I have lately returned from Chantilly and Colombes, near Paris, where I was enabled to give away a number of French Testaments and cards at the races. Two things struck me at these French races—the wonderful order and quietness, and the number of women gamblers. No one refused the Testaments, and the only bad language I heard was from the English book-makers. The spirit of gambling is evidently on the increase. May the seed we have scattered be watered by the prayers of God's people!

CHAS. COOK.

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MISS M. L. WHATELY AND HER WORK.

SIR,—In THE CHRISTIAN of May 28 I see it stated that I contribute yearly the sum of £1000 towards the English-Egyptian Mission founded by myself over twenty-two years ago. This is quite incorrect; as my whole private income is barely half the sum named, it would not be in my power. I spent between three and four thousand pounds of private property on the school buildings many years ago, and, of course, this curtailed my private means a good deal. I am now obliged to depend chiefly upon the kind aid of Christian friends, with a small grant from the native Government for the schools. I think it best to state this as so great a mistake has inadvertently been made.

Our annual expenditure amounts to about £1200 or more, according to circumstances. This means the support of a medical mission, two large schools in Cairo, two smaller branch schools, a Bible woman, and a yearly trip on the Nile for distribution of Scriptures. I am informed by many missionaries from India and elsewhere that they know of no mission that does so much work for so small a yearly expenditure.—Yours, M. L. WHATELY.

Cairo.

THE COLONY OF VICTORIA has happily escaped the establishment of one moral nuisance within its borders. Quite a flourish of trumpets was heard in Melbourne a few months ago, about inaugurating a new agency, or institution, to be called a "Working Man's Club," which was to improve if not to regenerate our working classes. The experiment was made in Adelaide, and from thence comes information that there the Working Men's Club descended into a privileged drinking saloon; the funds were mismanaged, and now absolute ruin stares the promoters in the face. Of the huge debt incurred "one-half of it was absorbed in drink."—*Southern Cross.*

Notices of Books, &c.

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How we are Saved: A few Words to guide the Inquiring and the Anxious, and to confirm Young Believers. 1d. *Partridge.* We very heartily commend this little book as an admirable exposition of the full Gospel of Jesus Christ, for pardon of sin and power to overcome it.

The Promise of His Coming. By E. H. *Nisbet.* A brief but earnest and scriptural exposition of that blessed hope, with a reiterated appeal to be ready for his coming. The little book is happily unencumbered by speculations as to the way in which the prophesies will be fulfilled.

Justifying Righteousness. By Rev. H. C. G. Moule. *Seeley & Co.* A clear treatise on the foundation truth of Paul's Epistle to the Romans. Mr. Moule writes in a lov ng spirit, but points out unflinchingly the mauy dangers of confounding Christ's work *for* us with the Holy Spirit's work *in* us.

Words in Season. No. 1. Some Infidel Objections to Christianity Answered. Preface by Rev. J. Clifford. 3d. *S. W. Partridge & Co.* In this tiny book the main fallacies and assumptions of prominent infidels are compactly, fairly stated, and concisely and conclusively answered. A most useful book for city missionaries, Scripture readers, and all workers in large towns.

Among the Olives; or, The Allegory of the Bible Readers. *Partridge & Co.* This little book will be of special interest to members of the various Unions for reading the Bible, which have now been formed all over the world. The words of the writer, herself a member, concerning "the two imperishable things," are adapted to rouse many to be "doers of the Word," not readers only.

Fatherly Chastisement. By H. H. Bourn. *Partridge & Co.* We have little doubt that this book will, as its author prays, "prove to many afflicted and bereaved Christians a Barnabas, or Son of Consolation. From the Bible, from the lips of ancient and modern martyrs, confessors and suffering saints, from a long personal experience of God's loving correction, he has collected a perfect treasury of comfort and light for dark and lonely hours.

Half-hearted Churchmen; A Reply to Dr. Liddon. By Rev. C. Bullock. *Home Words Office.* We welcome two timely pamphlets from Mr. Bullock's ever watchful pen. The first is a series of letters in which he refutes from Scripture and English Protestant theology the assertions of various writers, showing that the Church of Christ is not a visible organisation in which sacraments and ceremonies are all important. The second is a brief but able exposure of the narrow and unchristian theory that would exclude from the Catholic and Apostolic Church all non-episcopal bodies. Both pamphlets will assist those who have to combat the above errors.

My Sermon Notes: Ecclesiastes to Malachi. By C. H. Spurgeon. 2s. 6d. *Passmore & Alabaster.* A disreputable trade is done in sermons from half-a-crown upwards and downwards; but here, for half-a-crown, a man may honestly and respectably buy the substantial part of sixty-five sermons, so arranged that he may see their mechanism, like the works of a clock under a glass shade. The study of these sermons is an education as to methods of analysing a text, and of applying it for instruction, exhortation, comfort, or reproof. But there is more than method and mechanism. Human experience, and spiritual intelligence, and Divine unction are here, so that with the lines laid down and the suggestions given, they afford direction for personal meditation possibly more profitable than the hearing of a sermon fully preached. We do not wonder at the large demand. These notes ought to be a *sine quâ non* in every library.

The first Volume of the new series of The Expositor (7s. 6d. *Hodder & Stoughton*) will compare very favourably, we think, with any previous one. Mr. Nicoll has scored an undoubted editorial success, and the publishers at any rate will apparently have no cause to regret the recent change in the conduct of the magazine. There may be a doubt in some minds as to whether the new Editor has steered altogether clear of the rock of theological speculation on which his predecessor made shipwreck. It will be admitted, however, that the area of speculative inquiry has been so far narrowed as to exclude what most readers would deem vital points of doctrine. Mr. Nicoll claims the great aim of the serial to be the furnishing of "expositions of the Word of God, from the most scholarly and reverent writers of the time." A splendid etching of Bishop Martensen is given with this volume, and a similar portrait of some eminent theologian is promised with each succeeding volume.

Mr. Spurgeon's well-known and richly-experimental book, containing daily morning readings, Morning by Morning (3s. 6d., *Passmore & Alabaster*), has reached its hundredth thousand. For twenty years past it has proved a feast of fat things in many a Christion household. We commend it anew, not only to the heads of families, but to all who would foster the spiritual life in themselves and those about them.

No Condemnation—No Separation. Lectures on the Eighth Chapter of St. Paul's Epistle to the Romans, by the Rev. Marcus Rainsford. 6s. *Hodder & Stoughton.* Those who value the deep teaching of the excellent author of these Lectures will not be disappointed in what they will find in this book—a fit sequel to the lectures already published on Rom. v., vi., and vii. Mr. Rainsford is thoroughly at home in Rom. viii., and well describes it in his opening sentence thus: "The Epistle to the Romans is a gem of Divine truth in the midst of the New Testament, and the eighth chapter is the gem in the midst of the Epistle." The critical reader will, perhaps, miss anything like critical treatment of those passages in the chapter that have provoked controversy, and there is a tendency to avoid controverted points by accepting ever-opposing views, which is not always satisfactory. For example "the law of sin and death," in ver. 2, can hardly mean both the law of God and the law of sin within. It must be remembered, however, that Mr. Rainsford was not writing for critical readers, but addressing a congregation for edification; he has, perhaps, wisely steered clear of mere critical discussion. The deeper views of truth with which the chapter abounds are clearly and faithfully set forth; and there is much, too, of very practical application of truth to the heart and conscience. We heartily commend the book as one calculated to do much good; we trust it may lead many to value this "gem" of Scripture as the author himself values it.

Down in the Valley. By Lady Hope. 1s. 6d. *Partridge.* A gracefully-written book for girls, combining interesting narrative with valuable lessons.

Lockett's Shorthand Instructor. All that is good in this so-called new "system" seems to be copied from the Sloan-Duployan, and all that is bad is of the author's invention.

Our Foreign Mission Work. By Thomas S. Penny. 1s. *Alexander & Shepheard.* A very interesting account of Baptist and other missionary work. The writer becomes almost servile in his laudation of the King of the Belgians (p. 29), but, this apart, he tells his story well and simply.

Strike While the Iron is Hot; The Man who Spoiled the Music. 1d. each. *Woolmer.* These are the two latest stories from the pen of Rev. Mark Guy Pearse, whose name alone is sufficient recommendation. They are written in his usual racy style, relating incidents and introducing characters which have come under his personal observation.

The Laws Relating to Young Children. By C. C. M. Baker, B.A. 1s. *Waterlow & Sons.* The very book that has been wanted for a long time. Handy, concise, plain, it is a really useful work, and is not hampered by confusing legal terms. The law is stated under four heads: (1) "The Custody," (2) "The Education," (3) "The Religion of," and (4) "Offences by and against Young Children."

"O Mother, Mother!" The Story of a Mysterious Cry. 6d. *Elliot Stock.* Every mother of daughters should read this little book. It is a true picture of what is going on in thousands of lives to-day; and though it is written as a dream, it loses none of its force of argument. As a warning against the reading of evil literature, it is stamped with sad truth. It ought to be widely distributed among the young.

The New Creature. By Rev. J. C. Hamilton, M.A. 1s. *Bagster & Sons.* A very Scriptural, and therefore spiritual little work on the birth, origin, nature, conflicts, and destiny of the new creature. "Sinless Perfectionists" should read through these wise pages; there is no exaggeration, no adoption of *terms*, no confusing, unscriptural definitions, but comfort and help for all who are humbly treading the Zionward way.

Christianity and Social Life. 1s. *Macniven & Wallace.* Pithy, pointed, and practical, these splendid lectures deserve a wide circulation. The publishers are to be commended for their earnest endeavours to place the best things in the hands of the working-classes at the lowest possible price. The lecture on "Christianity and Labour" is worth all the philosophic theories on "Progress and Poverty" that have ever been written. Working-men should read it.

Memorials of Dean Close. 1s. *Rivers, 4, Queen's Head-passage.* No doubt there was a great deal that was very interesting in the life of Dean Close, but the world could well have waited for it, rather than get such a meagre portion as is to be found in these very incomplete and undignified "Memorials." How is it that, with much namby-pamby chatter, and no real biography of the well-known Dean that does his memory full credit, they have got into print?

Historic and other Doubts; or, the Non-Existence of Napoleon Proved. Edited by "Lily," with an introduction by Richard Garnett, LL.D. 1s. *E. W. Allen.* This is a translation of a little *brochure* that appeared nearly sixty years ago from the pen of Jean Baptiste Pérès, professor of mathematics in a little town in the South of France. It was written on the lines and for the discomfiture of a work by a M. Dupuis, entitled "L'Origine de tous les Cultes, ou la Religion Universelle," which essayed to prove, as Dr. Garnett writes, "that the religions of the Old and New Testaments, and, indeed, all other religions, were simply a petrifaction of what, since his time, has been called 'the solar myth.'" M. Pérès, in an easy, logical manner, in the same way, proves Napoleon to have been an allegorical personage, a personification of the sun. The reader who cares to improve himself in this form of argument cannot do better than get the book.

"A Child of Jesus," from the popular book of that title, compiled and arranged as a musically illustrated service, in Staff and Sol-fa Notations, by John Burnham, Metropolitan Tabernacle evangelist. 4d. *W. Nicholson & Sons, 20, Warwick-square*; or of the *Author, Blenheim Villa, Brentford, London, W.* "The River Singers." By kind permission of the proprietors of the book. Both of these services are very sweet. The musical part is tender and quite suitable to the words; though rather melancholy there is a tone of hope and chastened joy throughout. Some of the pieces have very charming harmonies, and the whole will improve on acquaintance.

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OBITUARY.

REV. E. PAXTON HOOD.

Much surprise and regret was experienced last week in London, on the receipt of a telegram from Paris, announcing that the death of Rev. Edwin Paxton Hood had just occurred in that city. Mr. Hood had been unwell for some weeks. On Tuesday last week he started for a holiday on the Continent, Mrs. Hood accompanying him, and they made a stay at Paris, where his illness suddenly had a fatal termination. Mr. Hood was born in London in 1820, and throughout the whole of his career as a Congregational minister (since 1852) had distinguished himself as a preacher, lecturer, writer, and public speaker, and at the time of his death was minister of Falcon-square Church, London. Deceased had previously filled pastorates at Barnsbury, Queen-square, Brighton, and Cavendish Chapel, Manchester. Mr. Hood had not only attracted considerable congregations at Falcon-square, but had also been an extensive author, and possessed a great store of originality and wit and humour.

THE ALL-NIGHT MISSION.—I met Mr. James Pye and his fellow-workers in St. Jude's Hall, Turk's-row, Chelsea, one evening early in June. They went forth to their several districts with cards of invitation. At 1.30 a.m. upwards of fifty women and girls were assembled in the hall. After tea there were singing, prayer, and addresses. Although some seemed indifferent, others remained to the end, and a number were melted to tears. The addresses of several were taken with the view of helping then to return to a virtuous life. C.

BATTERSEA CHILDREN.—Sir,—Would any of your readers favour me with "letters" for convalescent homes or childrens' hospitals. There has been, and still is, an epidemic of sickness raging in Battersea, where our childrens' services are held. Many have recovered and could be sent away for a change of air. If any friends would like to have further particulars, I shall be pleased to furnish them.—Yours faithfully,

127, *Lavender Sweep,* Geo. E. Arkell,
Clapham Common, S.W. Superintendent.

PRESENTS FOR THE ICE-BOUND.—There are some excellent men and women, who, with their young families and native converts, spend the dark winter months of each year at the Moravian Mission stations in Greenland and Labrador. For six months out of every twelve, they are more or less ice-bound and shut out from intercourse with European friends. Every midsummer the *Harmony* is sent to the Labrador Mission stations. About July 2, she will once more start from the London docks on a similar errand. Perhaps some of our readers may be glad to send some gifts to these distant missionaries, who are very scantily supported. Amongst the most acceptable presents are blankets, shawls, warm clothing, lined slippers, and boots, thick stockings, groceries, preserved fruits and meats, books, stationery, pictures, musical instruments, cutlery, toys, lamps, &c. These should be sent, *before the end of June,* to the Rev. B. La Trobe, Secretary of Moravian Missions, 29, Ely-place, Holborn, London, E.C.

BIRMINGHAM Y.M.C.A.—About two hundred of the members and associates of the Y.M.C.A., on the invitation of Alderman White (the president for the year), breakfasted together at six o'clock on the 11th inst. at the rooms of the institution, Needless-alley. Alderman White presided. After the repast, pointed and practical addresses were delivered by the Chairman, Canon Wilkinson, Mr. Hind Smith, Revs. Jenkyn Brown, F. Kellett, W. F. Clarkson, and J. M. McKerrow, on the value of personal religion, both in its bearings on the individual and its relation to the every-day life of young men. It was impressed upon those present that the "sphere of their daily calling" was the place in which the members could best exhibit the value of character, and by their example influence those with whom they came in contact. The Birmingham Association has about 1000 young men under its influence.—*Birmingham Gazette.*

Notes on Daily Readings.

JUNE 18.—I CORINTHIANS VIII.

v. 1.—"*Now as touching things offered unto idols, we know that we all have knowledge.*"—This assertion is somewhat ironical, for it is partly questioned in the next verse: "If any man think that he knoweth any thing," &c.; and is denied in the case of some, ver. 7: "Howbeit there is not in every man that knowledge," &c. But it is put generally in order to show that even on the assumption that all have knowledge, it would be much better if all had love, for "knowledge puffeth up, but love buildeth up." Knowledge may enable one to do with a clear conscience what may yet be a stumbling-block to those of weak conscience. But here it is where "love" comes in, making us think of others, and even sacrifice our liberty for their sakes, as Christ sacrificed his life for them.

v. 9.—"*Take heed lest by any means this liberty of yours become a stumblingblock to the weak.*"—The Greek word for "liberty" is translated "power" in the margin of both A.V. and R.V. It might be even better to render it "right." Then it would appear how contrary to the spirit of Christ is the habit of always insisting upon "our rights." It is by no means always right to do that which we have a right to do.

v. 11.—"*And through thy knowledge shall the weak brother perish?*"—For the future tense, "shall perish," all critical editions now read the present, "is perishing." This rendering, while it points out the danger of the state into which the weak brother has been betrayed by the unloving conduct of his "strong" brother, does not absolutely imply that he does finally perish. He is "like to perish," as Canon Evans renders it, and his present perilous condition is caused by his brother's want of love.

JUNE 19.—I CORINTHIANS IX.

v. 1.—"*Am I not free?*"—This, which is the keynote of the whole chapter (see especially verse 19, where it is more fully explained), ought to stand first in the series of questions, according to the oldest MSS. and versions. So it has been restored to its right place by the R.V. The Apostle's self-denial for the Gospel's sake is not of necessity, but voluntary; and to establish this, he shows that the claims which he foregoes, for sustenance, &c, are legitimate claims, which he might enforce if he chose.

v. 9.—"*Doth God take care for oxen?*"—Canon Evans renders this, "Is it of oxen that God is thinking here?" He adds: "This clause does not, of course, question God's providential care of animals, but only asserts that the passage cited has a higher sense."

vv. 13, 14.—"*They which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.*"—This pointed contrast between the characteristic employment of the Jewish priesthood, viz., "waiting at the altar," and that of the Christian ministry, viz., "preaching the Gospel," goes far to prove that no such notion of the Christian ministry existed in the Apostle's mind as that of a priesthood waiting at an altar. Preaching the Gospel is the Apostle's definition of the employment of the Christian ministry.

v. 18.—"*That I abuse not my power*" *in the Gospel.*"—"Abuse" is rather "use to the full," and "power" (as in viii. 9) is rather "right" (R.V.). Paul claims no credit for preaching the Gospel, for that is "committed unto him," but he finds his reward in making it "without charge" to his hearers.

v. 21.—"*Being not without law to God, but under the law to Christ.*"—Literally rendered in "Speaker's Commentary." "Not being an outlaw of God, but an inlaw of Christ."

JUNE 20.—I CORINTHIANS X.

vv. 1, 5.—"*All our fathers were under the cloud, and all passed*, &c. . . . *but with many of them God was not well pleased,*" &c.—R.V. is undoubtedly correct in changing "many of them" to "most of them." The contrast between *the all* who were baptized, in a sense, and partook of spiritual food and drink, in a sense, and *the few* with whom God was well pleased, seems intended thus early in the history of the Church to point out the difference between the outward and the inward, the professing and the true Church of God; between those who partake outwardly by form of the Sacraments, and those who partake inwardly by faith of the things signified by the Sacraments. The example of "Israel after the flesh" is to be a warning to those who "walk after the flesh."

v. 17.—The simplest rendering of this verse is that given in the margin of R.V.: "*Seeing that there is one bread, we who are many are one body.*" It was apparently the custom to have but one loaf, as our Lord probably broke (not, as we say, "bread," but) a loaf. This unity of the loaf, partaken of by all, would be a striking symbol of their being "one body," and that in virtue of their all partaking of the one bread or loaf. In other words, the lesson taught is that the one Church consists of all who live by faith on the one Christ.

v. 33.—"*Even as I please all men in all things.*' —The verb is in the present tense, and implies aim rather than attainment; not that all men were pleased, but the Apostle sought to do so. Here we must add his own limitation in Rom. xv. 2, "*for his good, to edification.*" As to merely pleasing men for his own advantage, he says (Gal. i. 10), "If I yet pleased men, I should not be the servant of Christ."

JUNE 21.—I CORINTHIANS XI.

vv. 2-16.—Having explained the "veil" which women wear in Christian assemblies to symbolise the authority of the man under which by God's appointment they have been placed, Paul calls this symbol by the name of that which it symbolises, "authority" (R.V.), or "power" (A.V.), "*for this cause ought the woman to have power* (a sign of authority, R.V.) *on her head, because of the angels.*" The reason of this reference to "the angels" is well explained by the Rev. J. A. Beet: "Already (iv. 9) we have seen the angels contemplating the Apostle's hardships. They attend upon men (Heb. i. 14), are placed side by side of the Church Militant (Heb. xii. 22), and desire to look into the teaching of the prophets (1 Peter i. 12). Now if they take interest in men, they must take special interest in those assemblies in which men unitedly draw near to God. We must, therefore, conceive them present at the public worship of the Church. Now the presence of persons better than ourselves always strengthens our instinctive perception of right and wrong; and deters us from improper action. Surely a remembrance of these celestial fellow-worshippers will deter us from all that is unseemly."

v. 24.—"*This is my body which is for you*" (R.V.) —All critical texts omit the word "broken" here as having no authority. Canon Evans says, that if any copula is to be supplied it should rather be "given" than "broken." But "is" in R.V. is best, and J. A. Beet well expands the thought presented, "My body exists for your good. For you it was created; and for you the historic facts of my earthly life took place;" adding, "Christ had specially in view the fact of his death." We should however, perhaps distinguish more than we do between what is signified by the body and the blood. If the blood points, as it unquestionably does, to the death, the body would seem more naturally to point to the life of Christ. The parallel expression "flesh" in place of "body" in John vi. supports this, and so does the received Christian doctrine which finds utterance in such a hymn as "Jesus, thy blood and righteousness."

JUNE 22.—I CORINTHIANS XII.

vv. 2, 3.—The sense and connection are well given in the "Speaker's Commentary," which supposes that the Apostle is replying to a question sent him by the Corinthians, "Who in general is a God-inspired speaker, and who is not, and by what moral touchstone are we to test them?" His answer amounts to, "Learn ye, who have abandoned that wretched *once* for the happy *now*, that the criterion of Christian inspiration is *the confession of Jesus as Lord*, a Divine watchword that can only be uttered from the heart in the power of God's Holy Spirit. There is, indeed, a terrible negative running parallel to this positive, which is *Anathema is Jesus.* This execration comes from tongues not set in motion by the Holy Ghost." This latter refers to the Jewish opposition at Corinth (see Acts xviii. 6), "*when they opposed themselves, and blasphemed.*"

v. 11.—"*But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.*"—This is one of the proof texts of the personality of the Holy Spirit. Were He an influence only, He would not be spoken of as possessing a will.

v. 12.—"*So also is Christ.*"—We would have expected "so also is the Church," but to show the union between the Head and members, the body is called by the name of its head, "the Christ."

v. 13.—"*For by* (*in*, R.V.) *one Spirit are* (*were*, R.V.) *we all baptized into one body* . . . . *and have been all made to drink into* (*of*, R.V.) *one Spirit.*"—Baptism has to do with the outward application of water to the body. Drinking is the inward application Probably the use of the two figures points both to the change of state—the baptism into Christ's death, spoken of in Rom. vi.—and also to the change of heart, both changes the work of the Spirit. The latter an important evidence of the former. When told, therefore, as we are by some, that all who are baptized with water are baptized with the Spirit also, we may well reply, "If so, where is the inward reception of the Holy Spirit, the being 'made to drink of one Spirit'?" If this be not forthcoming we can only say: "If any man have not the Spirit of Christ, he is none of his" (Rom viii. 9).

JUNE 23.—I CORINTHIANS XIII.

The R.V. has changed "charity" to "love," and rightly so, as the ordinary meaning attached to the word "charity" made it liable to be misunderstood.

v. 6.—"*But rejoiceth with the truth.*"—"The truth is personified, and denotes the divine truth contained in the Gospel. Love rejoices with the truth, has with it one common joy."—*Meyer.*

v. 8.—"*Whether there be prophecies, they shall fail*" (*be done away*, R.V.).—It would have been better had this word "prophecies" been rendered, as it is wherever it occurs in the next chapter, "prophesyings," for it does not mean "predictions," but inspired utterances, such as prevailed then in the Church, but were soon to "be done away." This assertion of their temporary character, as well as their being classed with "tongues," which we know have "ceased," should have kept some Christians from regarding the next chapter, which regulates the exercise of these spiritual gifts, as intended to be a directory as to worship for all time.

v. 12.—"*For now we see through a glass, darkly.*" —"Through a glass" should be "by means of a mirror." The ancient mirrors were of polished brass or steel—Corinth was famous for such—and presented, of course, an imperfect reflection of things seen therein. Two metaphors are used to express the imperfection of our present knowledge: one is "by means of a mirror," the other, "in an enigma" or "riddle." The first seems to point to the fact that all our knowledge of spiritual things is conveyed to us in language taken from natural things. This resembles the imperfect reflection of an ancient mirror. The other points to the fact that much of the spiritual truth, even when so presented to us, seems as a riddle or enigma for the full solution of which we still await more light.

JUNE 24.—I CORINTHIANS XIV.

v. 3.—"*He that prophesieth speaketh unto men to edification, and exhortation, and comfort.*"—This is not a definition of prophesying, so that it may be taken conversely, as if it implied, "he that speaketh unto men to edification, &c., prophesieth." If I say, "He that speaks French speaks a foreign language," I cannot infer that "he that speaks a foreign language speaks French." The attempt to make the teaching of this chapter apply to our present state, when prophesyings do not exist, leads to great confusion. We now have the "prophetic Scriptures" of the New Testament, which they had not, for they were only then beginning to be written; but the gift which the Spirit of God then supplied to the Church, the right use of which is the subject of this chapter, a gift called prophecy or prophesying, cannot be claimed by any Christians now.

v. 37.—"*The things I write unto you are the commandments of the Lord; but if any man be ignorant, let him be ignorant.*"—A strong assertion of the divinely-inspired character of Paul's writings, and of the solemn responsibility of ignoring this fact. Canon Evans renders the latter clause thus: "*If, however, anyone ignores* (the divine source of what I write), *let him ignore:* let him persist in refusing to recognise my high mission; he is irreclaimable. I relegate such a man to himself and to his own stolidity."

"GORDON MEMORIALS."—The public should becautious how they subscribe to such "Memorials." The other day in a railway-carriage a friend of ours was asked to take a collecting card for obtaining small contributions for "The Gordon Memorial Hospital." Upon making a few inquiries it turned out to be a large Children's Hospital about to be erected in connection with one of the most pronounced Ritualistic Churches in London. Why the name of the hero of Khartoum was tacked on to it was not explained.—*House of Rest Monthly.*

(*For Forthcoming Meetings, Donation List, &c., see p. 22.*)

CONFERENCE HALL,

CLAPHAM ROAD, S.W.

"Rejoice with Me, for I have found My sheep which was lost!"

Irs. **MEREDITH** has testimony to render to **BELIEVERS** which will gladden them as they ait for the coming of the Master.

THE PREACHING of the Gospel in this place every Sunday Evening, and the Special Serices during the month of May, have been attended with **EXTRAORDINARY BLESSING.**

The Lord has chosen this place for **SALVATION WORK,** and it must be carried on with very power that He gives.

He has given **THE WORD,** and the **PUBLISHERS,** and the **EVANGELISTS,** d the **TEACHERS.**

CONFERENCE HALL (*formerly the Marble Rink*) was a remarkable gift. It cannot be used ithout a **LARGE AMOUNT** of **MONEY.** We have no Funds whatever for this purpose. eloved Believers in Christ, will you minister to our necessity?

I earnestly ask you to do what "you are disposed in your heart," **NOW,** while you read this, and able us to carry on the work of the Lord without hindrance, and without delay!

ANY sums of money will be thankfully received by,

Your servant in the Gospel,

SUSANNA MEREDITH,
President of Nine Elms Ladies' Association.

eques and Postal Orders should be crossed to Messrs. Barclay, Bevan & Co., 54, Lombard-street, and made payable to Susanna Meredith, Clapham Account.

International Conference
ON
OLINESS & DIVINE HEALING.

EETINGS AT HOPE HALL, LIVERPOOL,
JUNE 23, 24, 25, and 26.
Afternoon at 3 o'clock; Evening at 7 o'clock.

DRESSES BY DELEGATES FROM AMERICA,
CONTINENT, AND AUSTRALIA.

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ymns of Consecration and Faith" will be used.

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President, The Rt. Hon. the Earl of SHAFTESBURY, K.G.
ESTABLISHED 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

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Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE, or by the Proprietors of this paper.

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

The Anchorage.

HEBREWS vi. 19.

To shelter respectable Young Women in Trouble.

FOR rules of admission to the Anchorage House, and full particulars of the work of the Anchorage Mission, and for trained servants, apply (by letter only) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London.

Many of the young women admitted being mothers or about to become so, the extra care they require, and (when friendless) the help that the Mission must give towards paying for their infants at nurse during the first few mouths of the mother's return to service or other occupation, causes the work to be unusually costly, and subscriptions are much required, sent either to Mrs. H. Stuart-Wortley (President of the Ladies' Committee) at her private address as above, or to Messrs. Morgan & Scott.

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EVANGELISTIC NOTES.

Gravediggers.—Mr. G. King has commenced a mission to gravediggers in various public cemeteries.

Handsworth, Birmingham.—On a recent Sabbath evening, Rev. W. Guest, of Tunbridge Wells, preached to an immense congregation here in the large chapel, Soho-hill. The area was afterwards filled by an after-meeting.

Langton.—Mr. F. Holmes has concluded a three weeks' mission here in a tent. The services have excited a deep interest among those who rarely attend any place of worship, and the word has been much blessed. Prayer is requested for tent work at Tunbridge Wells.

Mr. Moody and Mr. Sankey have paid a brief visit to New London, U.S., three meetings being held on the one Sunday of their stay. All of the meetings were of an exceedingly interesting character. At the close of the evening meeting an inquiry meeting was held, and a number rose for prayers.

Mr. E. W. Oakes.—The three weeks' mission of this evangelist in Belfast, under the auspices of the Y.M.C.A., has closed. The services were held in the fine new Hall of the Association, which was filled nightly. A large number of young men profess to have decided for Christ. In one large warehouse the blessing has been so general that they have requested the use of a room in the Y.M.C.A. to hold a weekly prayer and testimony meeting. Mr. Oakes proceeded to Lisburn, at the invitation of the Y.M.C.A. in that town; we understand the services there have been most successful.

Mr. Spencer Walton.—This evangelist has brought to a close a successful week's mission at Hamilton, N.B. Every night the word was with power; a great many gave evidence of their having accepted the Saviour. Mr. Walton had the tent filled one evening with children. Quite a number waited to the after-meeting. The attendance at the afternoon Bible-readings increased to the end. At each meeting God was manifestly present. Altogether we have much cause to rejoice that God inclined his servants to come to this place.

Geo. Wallace, Pastor of St. John's Free Church.
Geo. Bell, Pastor of Evan. Union Church.
Alex. Armstrong, Sec., Lanarkshire Christian Union.

Mission and other Appeals.

Sailors in Teignmouth.—Necessary and important alterations for the furtherance of the Gospel work among sailors here are being made in connection with the Sailors' Home and Institute. About £20 is needed, and any contributions will be thankfully acknowledged by Miss C. Fry, South Lawn, Teignmouth.

The Sailors' Book Bag Mission seeks to supply seamen and fishermen who leave Plymouth with bags of books. Tracts, magazines, Bibles, and hymn-books, or a subscription will be acceptable. Perhaps some ladies would like to help in making the bags. I shall be pleased to give any information required.—Alice Pearce, 5, Bedford-terrace, Plymouth.

Falstaff-yard Mission Hall, Borough, S.E.—This hall is being worked on purely evangelistic lines under the superintendence of Mr. J. T. Smith, a local preacher of long standing. The rent and expenses exceed £1 per week, and as the people on the spot can do little or nothing financially, we appeal to a generous public to aid us.—J. T. Smith, Superintendent of Mission, 52, Chatham-street, S.E.

Convalescent Home, Gilmerton. Edinburgh.—The Ravenscroft Adult Convalescent Home was opened in 1879, and has prospered and been made useful far beyond the most sanguine expectations. Over 800 of the sick and ailing poor of Edinburgh have enjoyed its benefits, and every year the number of applicants increases, till now, the necessities of the institution have far outgrown its present accommodation. A most suitable site has been secured from Sir David Baird, very near the present Home, and it is hoped soon to have sufficient funds to begin to build. Money and promises have been received to the extent of £1000, and it is believed £1000 more would enable the new Home to be started free of debt. Subscriptions for the building fund will be thankfully received by Mrs. Anderson, 13, Dean-park-crescent, Edinburgh.

REQUESTS FOR PRAYER.—For blessing on tent services at Buntingford, Herts., by Mr. Back.——For Gospel services at Wesleyan Chapel, Horsley, near Stroud, by Mr. Opie Rodway, on June 20 to 22.——For blessing on Gospel services at Haslingfield, from June 21 to July 5.

WALTHAMSTOW ORPHANAGE.—With respect to our recent notice of her Orphanage, Mrs. Parsons, Cumberland House, Greenleaf-lane, Walthamstow, writes: "We hope to hold our sale of work, &c., early in July at The Home, if possible. We trust that friends who have not yet paid us a visit will then do so as purchasers of our wares, and also that, by seeing the children at home, they may be led to take a practical interest in the work. Up to the end of June I shall be glad to receive articles of all kinds for sale. May I add that we are greatly in need of money for current expenses, and for very necessary cleaning of our premises."

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

Southport Convention for the Spread of Scriptural Holiness.—June 22 to 27.

Mildmay Annual Conference.—Wednesday, Thursday, and Friday, June 24 to 26.

Keswick Convention.—July 27 to August 1. Mr. Postlethwaite, Eskin-place, Keswick, will answer enquiries as to lodging or hotel accommodation.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Mr. Catlin, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address 17, Claremont-square, London, N. Printed circular post free on application.

Rev. W. H. Aitken.—To June 29, St. Silas, Birmingham.

Messrs. Fullerton and Smith.—August, People's Mission Church, Edinburgh Castle, Stepney, E.; September, Shoreditch, Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

Messrs. Edward Hurditch and F. C. Spurr.—June, Reading; September and onwards, South Wales.

Mr. F. E. Marsh.—To June 28, Shepherd's-bush; July 5 to August 23, Glasgow.

Mr. J. M. Scroggie.—Dunoon, August; Glasgow, September; Kendall, October.

Mr. W. Spencer Walton.—To June 22, Carluke, N.B.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during June, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Clapton Hall, Upper Clapton.—Mr. J. G. McVicker during June. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. W. Mapstone, Sunday, 7 p.m.; Mr. L. Liesching (late Ceylon Judge), Wednesday, 8 p.m. Dalston Bible Depôt, 103a, Dalston-lane (temporarily), Mr. J. Bruce Low, Sunday, 7 p.m.; Mr. W. Charles K. Torre, Thursday, 8 p.m. Hammersmith, Upper Mission-room, 130, King-street, Dr. Popham, Sunday, 7 p.m.; Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr C. V. T. Onslow, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town. Mr. Herbert W. Taylor, Sunday, 7 p.m.; Mr. C. V. T. Onslow, Thursday, 8 p.m. Weekly prayer meetings for workers, 190, Alexandra-road, St. John's Wood, N.W., Wednesdays, at 10.30 a.m.

MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

Stockwell Orphanage (Mr. Spurgeon's Cottage Homes for 500 Fatherless Children).—Annual festival, Thursday, June 18.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcomed.

Meetings for Germans, every Tuesday and Friday, 7.30 p.m., at 28, Finsbury-square, E.C., during June. Dr. Ziemann.

Agricultural Hall, Islington, N.—Sunday, June 21, 3.30 p.m., Rev. F. A. C. Lillingston; 7 p.m., Mr. Spurgeon's evangelists.

Golden-lane Mission Church.—Twenty-first anniversary, Costers' Hall, Hoxton, Tuesday, June 23, Earl of Shaftesbury presiding.

South London Evangelistic Choir.—Tent mission, To August 2, Pensbury-street, Wandsworth-road, week-evenings, 7.30; Lord's Day, 11 a.m. and 6.30 p.m.

Women's Prayer Union for China.—Praise and prayer meeting, June 23, 10.30 a.m., in tent at Conference Hall, Mildmay-park, N. Mrs. Hudson Taylor will be present.

London Female Penitentiary.—Annual meeting, at Stamford House, 191, High-street, Stoke Newington, N., Friday, June 26, 3.30 p.m., Earl of Chichester in the chair.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, 3.30 p.m.—Friday, June 19, "The Anointing of the Spirit," Rev. E. H. Hopkins.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Rev. J. Guinness Rogers, Tuesdays, from 12 to 1, as follows: June 23, "Spots in Feasts of Charity;" 30, "Christian Chivalry;" July 7, "Thorough."

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, July 3, tea at 6; meeting at 6.45. Address by Rev. F. A. C. Lillingston, subject, "Workers Together with Christ."

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, June 19, 7 p.m., subject, "God's Creation and God's Husbandry" (Gen. ii. 4—17; 1 Cor iii. 9); tea at 6. Sunday, at 3.30 p.m., and Tuesday, 11.30 a.m., Bible readings, by Miss Mason.

Children's Special Service Mission.—Mr. E. Arrowsmith, Southport, June 14 to 25; Mr. W. L. Seyler, Conference Hall, Clapham-road, each Saturday in June, 3 p.m.; Mr. E. Salisbury, Redhill, June 20; Mr. H. S. Lidstone, Redhill, June 27; Mr. H. Hutchinson, Redhill, July 4.

Personal and Public Morality.—Two addresses by Mr. J. B. Wookey, Board-room, Memorial Hall, Farringdon-street, Monday and Tuesday, June 29 and 30, 8 p.m. Admission free by tickets, to be had of the Secretary of the Gospel Purity Association, 31, Paternoster-square, E.C.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Bible study, each Tuesday, 6.15 p.m., Gospel services at Y.M.C.A. Mission Hall, Mellor-street, Sundays, 6.30 p.m., and Thursdays, 8.15 p.m. Addresses on Fridays, at 1.15 p.m., by Mr. E. B. Russell June 19, "The Christian's Surroundings;" 26, "The Christian's Possessions;" July 3, "The Christian's Strength."

Exeter Hall.—Sunday, 3.30 p.m., Bible lecture, by Dr. Anderson; 7 p.m., Mr. Chas. Inglis.

The Priory, 198, Upper-street, Islington, N.—Thursday June 18, 8.30 p.m., address, Rev. F. A. C. Lillingston M.A. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Shaftesbury House, Margate, a Home of Rest and Recreation for Commercial and other Young Men. For prospectuses and all information apply to the manager enclosing stamp.—A Gospel meeting every Lord's Day, 7 p.m.

Conference Hall, Stratford.—Sunday, June 21, 3 and 7 p.m., Mr. Barry Wake.

[*For programme of Mildmay Conference, see page* 4.]

Notices.

Mrs. S. A. Teasdale, Askham, near Penrith, Cumberland, would be glad to receive or to know where she can procure small books or pamphlets exposing the evils of lotteries

Communications Received with Thanks.—G.H.B A.R. F.S.B. A.J.W. J.A. G.E.A. M.B.G. J.P.B. A.P W.J. J.A.W. Dr. S. G.K. E.M.L. M.E.R. F.E.G. C.F A.P. P.M.N. H.L. E.W. A.E. B.W.S. W.C.S. E.P.H. J.B H.E.B. E.W.S.R. E.P.B. M.M.S. T.A. G.C.N. E.F. C.C T.E.W. S.McC. J.E.L. A.W.W. E.B.W. J.M.W. C.E.J W.S. C.A.L. C.S.I. M.O'R. H.W. A.A. G.S.S. S.E.S. W.T C.W.C. C.M.H. J.J.S. B.L. J.F.G. D.A.B. E.E.C. C.J.M J.C.S. H.J.W. M.A.P. G.B. G.P. P.G.

Applicants for Tracts.—H. Lambert, 2, Devon' Cottage, Violet-street, Devon's-road, Bow, E.; T. E Whiteley, New North-road, Rastrick, Brighouse; A. Bartlett, 4, Earl-street, Edgware-road, N.W.; T. Grose, 84 Dalyell-road, Brixton; F. Last, 6, Bonnington-square, Sout Lambeth-road, S.W.; A. Hyslop, 10, Abyssinia-place, Lambhill-street, Paisley-road W., Glasgow; A. Gould, Ossingto Coffee Palace, Paradise-street, Marylebone, W.; R. Turnbull 59, Cook-street, Heaton, Newcastle-on-Tyne; E. Gamon, 141 New-road, Chatham; H. Smith, 47, North Bridge-street Monkwearmouth, Sunderland; J. F. Geddes, 28, Cecil-street Wavertree, Liverpool.

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*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dock Labourers' Mission—(Day in Country) Miss W. 10s.; F. W. 2s. 6d.: *Free Meals)* G. W. 5s.	0	17	
Shaftesbury Memorial Fund—(Jews at Jerusalem) Mrs. and Miss P.	0	1	
Day in Country Fund—J. H. 10s.; A. M. M. £5; S. D. £1; W. C. L. £1; J. B. B. 2s. 6d.; E. M. B. 1s.; J. B. S. £2; J. L. H. £2 2s.; C. G. 5s.; H. C. 2s. 6d.; C. M. M. 2s. 6d.; T. B. W. 3s.	12	8	
N.E. London Gospel Mission—(Country Cottage) Two Friends, £2; S. M. 10s.; Mrs. P. 5s.; Mrs. E. 10s.	3	5	
Christian *Tract Fund*—W. C. L.	1	0	
Dr. Barnardo's Homes—W. C. L. £1; E. P. 10s.; Miss P. £2; L. 10s.; T. O. P. £5	9	0	
Soldiers' Home, Aldershot (Miss Daniel)—E. E. P. ..	1	0	
Soldiers' Institute, Portsmouth—C. E. P. £1; L. £1	2	0	
Army Scripture Readers' Society—C. E. P.	1	0	
Friendless and Fallen—C. E. P. £1; S. H. 1s.; J. W. 2s. 6d.; T. O. P. £2; C. M. M. 7s. 6d.	3	11	
Ragged School Union—(Country Air for Children) A. P. H. 10s.; M. M., Belfast, 5s.; E. and S. B. 10s.	1	5	
London Medical Mission—Mrs. S. L.	0	10	
Distressed Jews in Jerusalem (Mrs. Finn)—Mrs S. L.	0	10	
China Inland Mission—Miss P. £2; J. N. L. £3; *(New Prayer Meeting Room)* G. J. £4; A Friend by F. E. S. 10s.	9	10	
Congo Mission (Rev. H. G. Guinness)—Miss P.	1	0	
Trinitarian Bible Society—Mrs. A. W.	0	10	
Miss Whately's Work, Cairo—J. G.	5	0	
Senor Martinez's Mission in Spain—J. N. L.	1	0	
Mildmay Mission to the Jews—J. N. L	1	2	
Testimonial to ex-Inspector Minahan—Rom. vi. 7, 8, £1; Rev. W. B. 5s.	1	5	
George-yard Ragged Schools—Elda	3	0	
Home of Industry—Elda	2	0	
Costermongers' Cottage Mission (Mr. W. Penrose)—Elda	2	0	
Bishopsgate Hall Evangelistic Services—Elda	1	0	
Ladies' Samaritan Society for Paralysed and Epileptic—Elda	1	7	
Paris City Mission—M. and S.	2	2	
Miss Weston's Work in the Royal Navy—T. O. P. £3; *(Sailors' Rest)* C. E. P. £1	4	0	
Luther Memorial Home—S. B., in memory of Miss Corke	4	0	
Spitalfields Gospel Mission—F. E. S.	0	5	
Mrs. Meredith's Conference Hall, Clapham—C. M. M.	0	7	
	£75	17	

[Advertisements.]

Y.W.C.A. Institute, St. Silas, near Birmingham—A Friend £5; Mrs. Sandison, £1; A Friend, 2s. 6d.

Whole Week in Country (Mr. Chorley)—Daisy, 5s.; Birthda Gift, 5s.; A. A. C. £1 2s. 6d.; Anon. 5s.

East London Tract Society and Christian Mission—(Specia Appeal) S. M. £20 10s.; W. J. H. 5s.; H. E. L. £2 2s.; Mi M. 10s.; Miss W. 3s.; C. 11s.; Mrs. G. 5s.; Mrs. R. (fo *Bibles)* £2; Mrs. H. £1; Anon. parcel of clothing.

(Continued from page 3.)

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Miscellaneous.

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CASE of RAPID CONSUMPTION.

JAMES RADCLIFFE, of HUDDERSFIELD.

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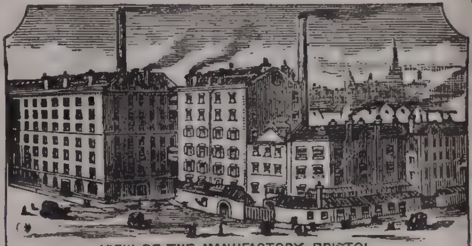

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MOIRA COLLEGE FOR LADIES, Bodorgan-road, Bournemouth.—Principals, Mr. and Mrs. CHARLES B. INGHAM and Miss CONNAH. In addition to the limited number of ordinary pupils, four Young Ladies are received as residents, who have finished their school life, but who desire to continue the earnest, regular study of the various branches of art, literature, and general knowledge, under guidance and encouragement and with helpful surroundings. Those are especially invited who desire to make life solid and practical, and who believe that it ought to be placed under the absolute control of Christian principle. References of the highest character given and required.

HOLLAND HOUSE, Clarence-parade, Southsea. — School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the PRINCIPAL.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. FLEMING can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful, Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford-hill, London, N.—Miss BROWN and Miss GOOD (who for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive 20 Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

MARGATE PREPARATORY SCHOOL for Little Boys. Conducted by a Lady of great experience. Moderate terms. Good references. Delicate boys carefully tended. PRINCIPAL, Essex House, Cecil-street, Margate.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

HIGH-CLASS SCHOOL, in Highgate, London.—Rev. G. D. BARTLET, M.A., receives twelve Boarded Pupils (from nine years). Thorough grounding, individual attention. Careful Christian training, and a superior home. Among 2,385 candidates, in Latin (last Local Cambridge Examination), a pupil of this school stood fourth in merit. Highgate is strongly recommended by the medical profession. Reference permitted to Rev. W. Boardman, 8, Highbury-place, London, and Rev. Chas. Graham, Shepherd's-bush.

KELVEDON SCHOOL, ESSEX.

Acting Referees:

HON. CAPTAIN MORETON, Le Mare, Plymouth County, Iowa, U.S.A.

GEO. WILLIAMS, ESQ., 71, St. Paul's Churchyard, London.

Principal, Mr. GEO. FOSTER.

BRIGHTON.—EDUCATION.—Mr. Alfred Clarke, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

THE REV. J. B. FIGGIS wishes to recommend Mrs. LANKESTER's School, Dover House, Clifton-hill, Brighton, to parents seeking a school for their children. Terms moderate. Prospectus on application.

BEDFORD.—Howard College.—Principal, Mrs. J. COMPTON BURNETT. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

MRS. NORWOOD EARLE is anxious to obtain a few more Boarders and day Scholars. Home comforts. Mother's care. High testimonials. Healthy part of Ealing.

Gowbusk Villa, Richmond-road, South Ealing.

PARIS. — Mdlle. VIÉNOT, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

SAINTES (Charente Inférieure).—Pensionnat Protestant Magistel, for young ladies. Thorough instruction; family life. Large garden. August and September at seaside. Terms, everything included, £60 per annum. Highest references on application to Rev. R. W. MCALL, Auteuil, Paris.

VACANCIES for one or two Gentlemen coming to London in October, to study medicine or otherwise. Quiet and comfortable home. Help in studies if required. Accessible to hospitals.—KENSINGTON, care of A. Pope, Esq., Solicitor, Devereux-court, Temple, W.C.

CHRISTIAN SCHOOLMASTER (married) receives a few Boys to board and educate. Home comforts. Unlimited diet. Near Richmond-park. 20 to 25 guineas.—WM. DIXON, Middle Class School, Kingston-on-Thames.

GOVERNESS - PUPIL required, now or in September. The daughter of professional or private gentleman preferred. Parents with limited resources can secure all the advantages of a very superior education, English and continental, with sound Christian training, on greatly reduced terms, in return for assistance half an hour daily. The School is well-known in religious circles, long established, and highly recommended.—PRINCIPALS, care of Rev. W. S., The Rectory, Ashford, Barnstaple, N. Devon.

SCHOOL TRANSFER. — A good class Girls' School wanted. In or near London preferred. — R. S., Axford's, Chepstow-terrace, Peckham-road, S.E.

REQUIRED FOR SEPTEMBER, in Ladies' College, a young foreign Lady, able to speak French to advanced pupils, and to teach German, in return for a comfortable home and instruction from professors.

B. R., 41, Shepherd's-bush-road, W.

GERMANY.—Diez a. d. Lahn, near Ems. Fräulein VON GRIESHEIM receives a limited number of pupils. Certificated German and French Governesses, finishing masters. Careful training and every home comfort. The situation is exceedingly healthy and beautiful. Inclusive terms. Highest references. Prospectus on application. Articled pupil wanted.

MR. CAPILLERY, Pastor of the Reformed Church, à Dieulefit, près Montélimart, Drôme, would receive in his family a young Boy. Teaches French, &c. Earnest Christian training. Healthy situation.—References, Mr. Th. Monod, 36, Boulevard Henri Quatre, Paris; Mr. Babut, Pasteur, Nimes, Gard.

AN OXFORD MAN (honours in modern history), experienced in travelling, and thoroughly acquainted with French and German, would like to travel in Germany or Switzerland, with young men or boys, during the long vacation.

F. E., Post-office, Chislehurst, Kent.

A GERMAN LADY desires an engagement in a Christian family to teach German, music, and drawing. Elder pupils preferred. A holiday engagement not objected to. Would greatly like to help in Christian work. High recommendations.

A. B., Post-office, New Hampton, Middlesex.

A GERMAN LADY (diplomée), resident ten years in France, two years in England, desires holiday and permanent engagement. Should like to travel. Excellent references.

R. Z., Argyll House, Surbiton.

GOVERNESS. — A young Lady, late student at Queen's College, London, desires a re-engagement. Near London preferred. Acquirements: English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.

A. B., Bockleton, Tweedy-road, Bromley, Kent.

WANTED, SEPTEMBER, for young Lady, age 16, in good school, neighbourhood of London, situation as Pupil Governess. Certificated College of Preceptors. English, French, music, drawing.—Address, stating premium, with prospectus, and full particulars, MARY, Mr. Kitts, Accountant, John-street, Sunderland.

A YOUNG LADY, nearly 22, seeks a situation as Governess in a Christian family, to children under 12. Junior and Senior Cambridge certificates. Good music, French, German acquired abroad, elementary Latin, needlework. Painstaking; fond of children; domesticated.—Mrs. N., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A LADY WISHES to recommend a North German Governess, of Evangelical principles, who, having been for some time engaged in teaching young children in English, French, German, and the elements of music, desires a similar situation in England or abroad.

Lady SARAH SLADEN, Ripple Court, near Deal.

GOVERNESS, certificated. — A Lady desires an engagement in a family; or to teach chiefly music and singing in a good school. 7½ years' experience.

P., Library, Hill-street, Upper Clapton, N.

A NORTH GERMAN Young Lady (Diplomée) requires situation as superior Governess. Modern languages, music, drawing, painting.—FRAULEIN, Rev. Stieglitz, 73, Cricketfield-road, Clapton.

A YOUNG SWISS LADY seeks an engagement in a family to teach young children French, English, German, and music.

Pensionnat De Giez, Vevey, Suisse.

WANTED, by a Young Lady, a situation in either a French or German school. Willing to instruct in English. Premium. Highest references given and required.

M. F., 29, Auckland-hill, Lower Norwood

A LADY (22) seeks re-engagement as Governess in a family, or Companion. English, French, music, Latin. Good references.

S., Barn House, Watlington, Oxon.

Appointments, Situations, &c., Wanted.

MR. AND MRS. HARE, Evangelists.—Churches or Missions desiring their services will please address for dates and terms,

1, Moxon-street, Hull.

AN EXPERIENCED BIBLE-WOMAN, trained by Mrs. Ranyard (Nonconformist), 18 years in her last situation, seeks a re-engagement.

Miss MARGETSON, 3, Beauchamp-hill, Leamington.

A CHRISTIAN LADY seeks an engagement as Evangelist. Experienced in conducting Missions, Bible-classes, and Mothers' Meetings. Good references.—M. J. H., 196, Ashton-road, Oldham, Lancashire.

CHRISTIAN MAN seeks employment, any sphere Christian service. Experienced in speaking to anxious inquirers. Or any position of trust. No objection Mission-hall keeper. Unexceptionable references.—Miss CHILDS, Welcome House, 173, St. George's-street, London, E.

GENTLEMAN seeks engagement. Christian, 35, single, experienced accountant and correspondent. Nine years in bank, three at agriculture, six with firm of accountants. Good testimonials. — ZEPHON, Messrs. Deacon's, Leadenhall-street, London.

PLACE OF TRUST.—Wanted, by a respectable married couple, a situation as Superintendent and Matron in Children's Home, or any Institution. Twenty years' experience. Excellent testimonials.

THOMAS BARNES, Storrington, Sussex.

A FRENCHMAN, 32 years old, who has been during several years at the head of a large business iron house, would like to find situation in England or America.—Address for references to Pastor Maillet, Saint Fortunat (Ardèche), France.

GARDENER (Head Working).—Christian and abstainer. Has had good experience in Scotland and England. Five years in present situation. Good character. Widower; two children, aged six and four.—G. Hilton, 10, Sylphide Villas, Westbourne-road, Forest Hill, S.E.

AS GROOM, under a Coachman, or single-handed.—Situation wanted, by a Christian young man, age 18. Can ride and drive well. Two years' good character.—N. R., care of C. E. Lawrence, Saddler, Alresford, Hants.

CABINET-MAKER and French Polisher.—Permanent situation required by good workman. First-class references. Total abstainer. —J. Watt, 34, Hatchard-road, Upper Holloway, London, N.

CHRISTIAN YOUNG MAN seeks a situation as Helper. Used to the general routine of stable work. Age 18.—F. George, Mrs. Bray, Post office, Chipstead, Surrey.

AS SINGLE-HANDED or second Coachman. Two years' good character. Age 23. Decided Christian, and total abstainer.—G. Golding, 3, Wetherby-mews, Wetherby-road, South Kensington, London.

SECRETARY, Reader, Companion, or to read with ladies of neglected education. A lady desires a daily engagement. Good reference. G. N., Spalding's Library, 46, High-street, W.

MRS. BUTLER can highly recommend her own German-Swiss Protestant maid, to travel with lady or family abroad. She speaks English, French, German, and Italian, and bears the highest character.—The Close, Winchester.

INSTITUTION WORK.—As Assistant Matron, Storekeeper, or any similar position. A Lady, aged 23, seeks re-engagement as above. Has had good experience in institution work. Highest references.

Room 8, Y.M.C.A., 186, Aldersgate-street, E.C.

A THOROUGH CHRISTIAN YOUNG LADY seeks engagement as Companion or Nursery Governess. Good plain needlewoman: thoroughly domesticated. Musical Accustomed to Gospel mission work. Happy home preferable to large salary.

H. K. Parker, Frilford, Abingdon, Berks.

WIDOW LADY, having piano and some furniture, seeks position of usefulness. Experienced governess. Good musician and correspondent. Christian; abstainer. Excellent testimonials. Fond of mission work.—Schoolmistress, Cheverells Farm, Warlingham, Surrey.

MRS. MALAN recommends a young Woman needing change of air, to help with an invalid going to the seaside, or with children.

K. C., 42 Stanhope-gardens, London, S.W.

LADIES' OR CHILDREN'S MAID. —A Lady recommends three superior Christian girls; ages 30, 20, 18. Knowledge of dressmaking and millinery. Eldest good housekeeper.—Mrs. Herbert Wright, Kent House, Aldeburgh, Suffolk.

TO ATTEND upon an Invalid Lady or Gentleman, wanted by an experienced person, aged about 40. Satisfactory references can be obtained from the London Association of Nurses, 62, New Bond-street, W.

J. S., 69, Shooter's-hill-road, Blackheath, S.E.

NURSE, or Maid to Children out of arms. Two years' good character from last situation. Disengaged. Town or suburbs preferred. — M. H., 13, Chapter-road, Lorrimore-square, Kennington, S.E.

WOULD ANY LADY help a Girl to redeem her character? Perfectly honest. Good servant; but bad temper.—Secretary, Somerset House, Alexandra-park, Manchester.

A LADY CAN recommend two girls in their 17th year as third Laundry-maid and Under-Housemaid. Well trained. Very steady and strong.—Miss Onslow, Alresford, Hants.

HOUSEMAID, or House-Parlour-Maid.—A Lady desires a place as above in a quiet Christian family, for a girl of 20. Abstainer. Three years' good character.

Miss H., Undercroft, Reigate.

Appointments, Situations, &c., Vacant.

EVANGELISTS wanted, single or with small families only, full of fire and self-sacrifice, yearning for souls.—Church Army, 36, Southampton-street, Strand, London W.C.

SCRIPTURE READERS wanted, to work in the metropolis under the Church of England Scripture Readers' Association. Must be earnest, active, and truly converted men, communicant members of the Church, and anxious to win souls for Christ. Age between 23 and 45. Commencing stipend, £77. Personal interview and examination necessary in every case before appointment by the Committee.—Apply, in the first instance, personally or by letter, to the Lay Secretary, Offices, 56, Haymarket, S.W.

WANTED, AT ONCE, a Young Lady Evangelist, who can sing and give Gospel addresses.—Apply, stating terms, &c., to The People's Hall, 34, Old Shirley, Southampton.

TO COLPORTEURS.—Wanted, in a country town, a Christian Man, to sell religious and temperance literature in the surrounding districts, and occasionally conduct temperance meetings. Must give satisfactory references.—Apply, stating age, salary required, &c., to W. G., Burgess-road, Basingstoke.

MAN AND WIFE (decided Christians and abstainers), without children, wanted by a Gentleman in the country. Man as Indoor Servant, and wife as Cook. Situation permanent, and comfortable and quiet home. — Address, stating age, length of character, and wages required, to S O., at C. H. May & Co's General Advertising Offices, 78, Gracechurch-street, E.C.

INDUSTRIAL ASSURANCE. — Special Agents required for London, with knowledge of this class of business, to canvas for Proposals, and assist other agents if desired. Payment by bonus and commission, with a guaranteed salary to commence with.—Apply by letter only, stating nature of past experience, and guaranteed salary expected, X. Y. Z., West Central Temperance Hotel, Southampton-row, London, W.C.

A CHRISTIAN MAN wanted, as Carman; one who knows town thoroughly.—Apply after 6 p.m. to F. S., 1, New-street, Dorset-square, N.W.

YOUNG MAN WANTED, to assist at a Jeweller's, and reside in the house. One having served in a similar capacity preferred. The highest references required.—Apply by letter to M. Y., 879, Messrs. Deacon, 150, Leadenhall-street, London.

AGRICULTURAL PUPIL can be received into a refined and Christian home, where he would be treated as one of the family. The farm is nearly 300 acres, in South Bucks, chiefly arable. A willing and intelligent young man would have every facility for a rapid acquisition of the knowledge of practical farming in all its branches. Usual premium required.

The Bailiff, West Town, near Maidenhead.

BASKET-MAKER wanted. Abstainer preferred.—State wages and references to

Tebbutt & Co., Melton Mowbray.

TO YOUNG WOMEN.—A valuable situation is offered to a young, healthy, educated, female person (Church of England), of about 20, as Domestic Help to the wife of the Principal of a select high-class young gentlemen's boarding school in St. Leonard's-on-Sea, where servants and page is kept. Give age, denomination, health, domestic habits, with two good references. Salary commencing at £12.—B. G., Messrs. Porter, London-road, St. Leonard's-on-Sea.

AN EXPERIENCED YOUNG LADY wanted, as Book-keeper. All found.—Apply by letter or personally, to J. G. Ward, Butcher, South-street, Worthing.

EARNEST CHRISTIAN WOMAN wanted, in small Institution, to work with, and train, four girls to wash, cook, and do housework. Abstainer. £16. (No journeys paid.) — Apply between 2 and 5 p.m., Miss Newbery, 127, Portsdown-road, W.

WANTED, a Churchwoman, as Assistant Matron with charge of the work-room in the Cambridge Female Refuge. Salary £18 a year, with board and lodging.

Matron, 19, Church-street, Cambridge.

A LAUNDRY MATRON for small Refuge wanted, immediately.

Mrs. Shettle, 73, London-street, Reading.

GARDENER wanted, single-handed, with help given. Thoroughly experienced. Kitchen garden, flowers, and glass. Married. Total abstainer preferred.— Apply by letter, stating age, and other information,

Herbert Taylor, Esq., Barnet.

WANTED, the end of August, an experienced Midwife and Nurse for a Lady. A Christian woman. Certificated.—S. E. R., care of Miss Wolfe, Hermon House, Hornchurch, Essex.

NURSE wanted, to take sole charge of first child, from the month. Must be thoroughly trustworthy and experienced. All found.—Write, stating age, experience, wages required, and full particulars, to

Mrs. Holt, Highfield, Driffield, East Yorkshire.

A SUPERIOR YOUNG PERSON wanted, to take partial care of an invalid girl. Terms one guinea per month.

Mrs. Moore, Northfield, Cliftonville, Margate.

SEWING-MAID wanted, with good knowledge of dress-making and cutting-out. Willing to assist a Nurse. Wages £18. No beer. Quiet situation.—Mrs. Hornsby, 10, Bolton-road, Grove-park, Chiswick.

CHILDREN'S MAID WANTED, trustworthy, good needlewoman. Youngest child a little girl of six. Quiet country situation. All found except beer. — Write, with particulars, to Mrs. W. W., Birklands, Kendal.

GOOD HOUSE-PARLOURMAID wanted, able to wait well at table. Strong and active. Good needlewoman. Abstainer. A Christian servant valued. No children.

Mrs Wilkins, Alstone Lodge, Cheltenham.

A THOROUGH HOUSE-PARLOURMAID wanted. Must be a good needlewoman, belonging to Church of England, with good character. State age, wages. Family small. Light place.—M., 116, Mildmay-road, N.

WANTED, by the 20th of July, or before, Cook and Housemaid, for small family in Sydenham.—M. A., Penshurst, Sherriff-road, West Hampstead, N.W.

LADY SECRETARY required (resident if possible) for Mission work. Also a **DISTRICT NURSE.**— Apply on Monday, June 29, at 11, or by letter, Superintendent, Kingsland Institute, Ridley-road, Dalston, E.

AN EXPERIENCED PERSON wanted, as Head Matron to an institution for the reformation of fallen girls. Age between 35 and 45. Salary £50 a year. Church of England principles. No one unaccustomed to Penitentiary work need apply. Letters to be addressed to

Mrs Pitman, 3, Trafalgar place, Cheltenham.

GOOD PLAIN COOK (willing to take a small share of housework), wanted, in a clergyman's family. Must be active, trustworthy, and a good manager. Churchwoman and abstainer. Age about 30. Wages £20.

Mrs. Cohen, Heston Vicarage, Hounslow.

WANTED, FOR A SMALL FAMILY, a good General Servant. Must be a good plain cook. Dissenter and abstainer preferred.—Write, stating every particular, to Mrs. B., Brockton House, Hitchin, Herts.

GOOD GENERAL SERVANT wanted, to Cook. Age 22. Wages £14. Housemaid kept. Good character essential. For small family. No children. In the country.

Mrs. Coombe, Barnham, Maldon, Essex.

GENERAL SERVANT wanted, thoroughly respectable, trustworthy, able to cook nicely. Good-tempered and clean. Good personal character indispensable. Assistance given. Small family.—Miss MacLean, Bloomfield, St. John's-wood-road, Bournemouth.

A HOUSEMAID wanted, in a quiet family of four. A steady, trustworthy young person, about 18. Abstainer.

S. M., 20, Upperton-gardens, Eastbourne.

HOUSEMAID wanted, for the country. Able to assist waiting at table. Also **SEWING-MAID**, with knowledge of dress-making, and to help in housework in the morning. Comfortable, quiet home, with religious privileges. —Address, stating age, height, references, and wages required, to Mrs. C., at Vaindre Hall, St. Mellons, near Cardiff.

TEA AGENCY.—Agents (male and female) required everywhere to sell our pure Teas Our wholesale prices (from 1s. 4d. per lb., upwards) leave a large profit to agents. Lady agents are most successful in obtaining orders from friends, and derive a good income from this source. Schools and large consumers supplied direct.—Samples free, of The United Tea Growers' Association, 14, Union-court, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.
WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Sir William and Lady Fox, Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., and numerous readers of *The Christian. Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. *to* 2s. 6d. Printed Tariff on application to Frederic Smith.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d. Tariff and testimonials on application. Patronised by Ministers of all denominations.

VISITORS to London will find comfortable Bed-rooms, from 2s. nightly, with use of Sitting-rooms, &c. (Board optional), at Tranter's Temperance Hotel, 8 and 9, Bridgwater-square, Barbican, near St. Paul's Cathedral, G.P.O., and Aldersgate-street Station. Established 1859. Tariff, and "A Week's Guide to London," free on application.

BED-ROOMS FOR GENTLEMEN, visitors to London, and others.—120 Bed-rooms, neatly furnished, from 1s. per night, or 5s. per week. Superior rooms, 1s. 6d. per night, or 8s. per week. No charge for attendance. At the Triangle Hotel, Charterhouse-street, and the Cripplegate Hotel, Lower Whitecross-street, near Wood-street Come and see our nice rooms, or send for a circular.

Proprietor, John Vincent.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

EASTBOURNE.—Shaftesbury Temperance Hotel, first-class, 125, Seaside-road, For tariff, apply to Miss Weatherly, Manageress.

COUNTRY MINISTERS, Schoolmasters, Students, and others wishing to visit London at small expense during the vacation, can have pleasant private accommodation, on very moderate terms, between July 15 and September 15 at the Mission Institute, directed by Mr. H. Grattan Guinness, Harley House, Bow. Large garden, tennis and quoit grounds, gymnasium, baths, &c.; a good table. Terms 30s. a week, inclusive.—Address, with reference, The Secretary, Harley House, Bow, London, E.

MRS. GREATLEY'S CHRISTIAN BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. Economy, comfort, and easily accessible. References to Rev. Dr. Thain Davidson and Rev. W. Norris. Terms from 2s. 6d. for bed and breakfast.

WEST HOME, Belmont, Twickenham, Middlesex, now ready to receive Ladies of intemperate habits. Comfortable accommodation. Careful supervision. Christian influence. From 21s. to 30s. weekly. Subscriptions in aid of first outlay will be thankfully received by Miss Pollock, Woodlawn, Hanworth, Feltham. Full particulars forwarded on application.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs Box, 58 Old Steine.

HASTINGS HYDROPATHIC ESTABLISHMENT. — Charming Health Resort. Beautifully situated, purest air, abundant sunshine. Turkish baths, with sea-water plunge; Droitwich, ozone, and all other baths, with skilled attendants. Moderate charges.—For prospectus, apply the Secretary.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

BOURNEMOUTH.—To be Let, for the summer season, a comfortable furnished Residence on the West Cliff, containing three reception-rooms, twelve bed and dressing-rooms, bath-room, and domestic offices, at the low rent of seven guineas per week. Capital garden.—Jolliffe & Flint, Arcade Chambers, Bournemouth.

ROTHESAY, Scotland.—The House of Rest, Argyle Lodge, combines the comforts of a Christian home with the advantages of an hydropathic establishment. Summer terms from 27s. 6d. per week.—Prospectus from C. Campbell.

BRIGHTON.—Part of Furnished House to be Let, for six weeks, from beginning of August. Delightfully situated, near sea and downs, with gardens belonging to the square. Servants will be left in the house.

Miss Goulty, Sussex-square, Brighton.

TO BE LET, furnished, at Appledore, N. Devon, for two months or longer, from July or August, a small pleasant House. Three sitting, four bed-rooms. Overlooking the beautiful estuary of the two rivers, with garden reaching to the shore. Very low rent to Christian people.—Mr. Hanson, Bowden Derra, Launceston, Cornwall.

WORTHING HOME OF REST, AND DIVINE HEALING for God's people. Terms from 25s. to two guineas. Garden; and close to sea.—Lady Superintendent, Rutherford Lodge, Worthing.

TO BE LET, furnished or unfurnished, Sitting-room and one or two Bed-rooms. Attendance optional. Gas, bath-room, garden; near Albert-square, Clapham, S.W.

B. E. M., Mr. Giles, 146, Fleet-street, E.C.

WANDSWORTH COMMON.—Two Ladies residing in this pleasant locality having a house larger than they require, wish to meet with one or two Ladies to board with them. Piano, library, and every home comfort. References exchanged.—S. B., care of Messrs. Sadler & Co., 6a, Vigo-street, Regent-street, W.

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(*Continued on page 26*)

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THE DEACON'S WEEK.

BY ROSE TERRY COOKE.

THE communion service of January was just over in the church at Sugar Hollow, nd people were waiting for Mr. Parkes to ive out the hymn, but he did not give it ut; he laid his book down on the table, nd looked about on his church.

He was a man of simplicity and sincerity, ully in earnest to do his Lord's work, and o it with all his might, but he did some-imes feel discouraged. His congregation vas a mixture of farmers and mechanics, or Sugar Hollow was cut in two by Sugar rook, a brawling, noisy stream that turned he wheel of many a mill and manufactory; et on the hills around it there was still a cattered population eating their bread in e full perception of the primeval curse. o he had to contend with the keen brain nd sceptical comment of the men who iqued themselves on power to hammer at eological problems as well as hot iron, ith the jealousy and repulsion and bitter eeling that has bred the communistic hordes broad and at home; while, perhaps, he had still harder task to awaken the sluggish ouls of those who used their days to struggle ith barren hillside and rocky pasture for ere food and clothing, and their nights to eep the dull sleep of physical fatigue and ental vacuity.

It seemed sometimes to Mr. Parkes that othing but the trump of Gabriel could rouse his people from their sins, and make hem believe on the Lord and follow his otsteps. To-day—no—a long time before -day he had mused and prayed till an idea ok shape in his thought, and now he was put it in practice; yet he felt peculiarly esponsible and solemnised as he looked bout him and foreboded the success of his xperiment. Then there flashed across him, s words of Scripture will come back to the abitual Bible-reader, the noble utterance of amaliel concerning Peter and his brethren hen they stood before the council: "If this ounsel or this work be of men, it will come nought: but if it be of God, ye cannot verthrow it." So with a sense of strength e minister spoke:—

"My dear friends," he said, "you all now, though I did not give any notice to at effect, that this week is the Week of rayer. I have a mind to ask you to make for this once a Week of Practice instead. think we may discover some things, some the things of God, in this manner that a ccession of prayer-meetings would not, erhaps, so thoroughly reveal to us. Now, hen I say this I don't mean to have you go ome and vaguely endeavour to walk straight the old way; I want you to take 'topics,' they are called, for the prayer-meetings. or instance, Monday is prayer for the tem-erance work. Try all that day to be tem-erate in speech, in act, in indulgence of any kind that is hurtful to you. The next day is for Sunday-schools; go and visit your scholars, such of you as are teachers, and try to feel that they have living souls to save. Wednesday is a day for fellowship-meeting; we are cordially invited to attend a union-meeting of this sort at Bantam. Few of us can go twenty-five miles to be with our brethren there; let us spend that day in cultivating our brethren here; let us go and see those who have been cold to us for some reason, heal up our breaches of friendship, confess our shortcomings one to another, and act as if, in our Master's words, 'all ye are brethren.'

"Thursday is the day to pray for the family relation; let us each try to be to our families on that day, in our measure, what the Lord is to his family, the Church, remembering the words, 'Fathers, provoke not your children to anger;' 'Husbands, love your wives, and be not bitter against them.' These are texts rarely commented upon, I have noticed, in our conference meetings; we are more apt to speak of the obedience due from children, and the submission and meekness our wives owe us, forgetting that duties are always reciprocal.

"Friday the church is to be prayed for. Let us then each for himself try to act that day just as we think Christ, our great Exemplar, would have acted in our places. Let us try to prove to ourselves and the world about us that we have not taken upon us his name lightly or in vain. Saturday is prayer-day for the heathen and foreign missions. Brethren, you know and I know that there are heathen at our doors here; let every one of you who will take that day to preach the Gospel to some one who does not hear it anywhere else. Perhaps you will find work that ye knew not of lying in your midst. And let us all on Saturday evening meet here again and choose some one brother to relate his experience of the week. You who are willing to try this method, please to rise."

Everybody rose except old Amos Tucker, who never stirred, though his wife pulled at him and whispered to him, imploringly. He only shook his grizzled head and sat immovable.

"Let us sing the doxology," said Mr. Parkes; and it was sung with full fervour. The new idea had roused the church fully; it was something fixed and positive to do; it was the lever-point Archimedes longed for, and each felt ready and strong to move a world.

Saturday night the church assembled again. The cheerful eagerness was gone from their faces; they looked downcast, troubled, weary—as the pastor expected. When the box for ballots was passed about, each one tore a bit of paper from the sheet placed in the hymn-books for that purpose, and wrote on it a name. The pastor said, after he had counted them—

"Deacon Emmons, the lot has fallen on you."

"I'm sorry for't," said the deacon, rising up and taking off his overcoat. "I ha'n't got the best of records, Mr. Parkes, now I tell ye."

"That isn't what we want," said Mr. Parkes. "We want to know the whole experience of some one among us, and we know you will not tell us either more or less than what you did experience."

Deacon Emmons was a short, thick-set man, with a shrewd, kindly face and gray hair, who kept the village store, and had a well-earned reputation for honesty.

"Well, brethren," he said, "I dono why I shouldn't tell it. I am pretty well ashamed of myself, no doubt, but I ought to be, and maybe I shall profit by what I've found out these six days back. I'll tell you just as it comes.

"Monday, I looked about me to begin with. I'm amazing fond of coffee, and it a'n't good for me, the doctor says it a'n't; but dear me, it does set a man up good, cold mornings, to have a cup of hot, sweet, tasty drink, and I haven't had the grit to refuse! I knew it made me what folks call nervous, and I call cross, before night come; and I knew it fetched on spells of low spirits when our folks couldn't get a word out of me—not a good one, any way; so I thought I'd try on that to begin with. I tell you it come hard! I hankered after that drink of coffee dreadful! Seemed as though I couldn't eat my breakfast without it. I feel to pity a man that loves liquor more'n I ever did in my life before; but I feel sure they can stop if they try, for I've stopped, and I'm a-goin' to stay stopped.

"Well, come to dinner, there was another fight. I do set by pie the most of anything. I was fetched up on pie, as you may say. Our folks always had it three times a day, and the doctor, he's been talkin' and talkin' to me about eatin' pie. I have the dyspepsy like everything, and it makes me useless by spells, and onreliable as a weather-cock. An' Doctor Drake he says there won't nothing help me but to diet. I was readin' the Bible that morning while I sat waiting for breakfast, for 'twas Monday, and wife was kind of set back with washin' and all, and I come acrost that part where it says that the bodies of Christians are temples of the Holy Ghost. Well, thinks I, we'd ought to take care of 'em if they be, and see that they're kep' clean and pleasant, like the church; and nobody can be clean nor pleasant that has dyspepsy. But, come to pie, I felt as though I couldn't! and, lo ye, I didn't! I eet a piece right against my conscience; facin' what I knew I ought to do, I went and done what I ought not to. I tell ye my conscience made music of me consider'ble, and I said then I wouldn't never sneer at a drinkin' man no more when he tripped up. I'd feel for him and help him, for I see just how it was. So that day's practice giv' out, but it learnt me a good deal more'n I knew before.

"I started out next day to look up my Bible-class. They haven't really tended up to Sunday-school as they ought to, a long back, but I was busy, here and there, and there didn't seem to be a real chance to get to it. Well, 'twould take the evenin' to tell it all, but I found one real sick, been abed for three weeks, and was so glad to see me that

I felt fair ashamed. Seemed as though I heered the Lord for the first time sayin', 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.' Then another man's old mother says to me before he come in from the shed, says she, 'He's been a sayin' that if folks practised what they preached you'd ha' come round to look him up afore now, but he reckoned you kinder looked down on mill-hands. I'm awful glad you come.' Brethring, *so was I!* I tell you that day's work done me good. I got a poor opinion of Josiah Emmons now, I tell ye, but I learned more about the Lord's wisdom than a month o' Sundays ever showed me."

A smile he could not repress passed over Mr. Parkes's earnest face. The deacon had forgotten all external issues in coming so close to the heart of things; but the smile passed as he said—

"Brother Emmons, do you remember what the Master said, 'If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself'?"

"Well, it's *so*," answered the deacon, "it's so right along. Why, I never thought so much of my Bible-class nor took no sech int'rest in 'em as I do to-day—not since I begun to teach. I b'lieve they'll come more reg'lar now, too.

"Now come fellowship-day. I thought that would be all plain sailin'; seemed as though I'd got warmed up till I felt pleasant towardst everybody; so I went around seein' folks that was neighbours, and 'twas easy; but when I come home at noon spell, Philury says, says she, 'Square Tucker's black bull is into th' orchard a-tearin' round, and he's knocked two lengths o' fence down flat!' Well, the old Adam riz up then, you'd better b'lieve. That black bull has been a-breakin' into my lots ever sence we got in th' aftermath, and it's Square Tucker's fence, and he won't make it bull-strong as he'd oughter, and that orchard was a young one jest comin' to bear, and all the new wood crisp as cracklin's with frost. You'd better b'lieve I didn't have much feller-feelin' with Amos Tucker. I jest put over to his house and spoke up pretty free to him, when he looked up and says, says he, 'Fellowship meetin' day, a'n't it, Deacon?' I'd ruther he'd ha' slapped my face. I felt as though I should like to slip behind the door. I see pretty distinct what sort of life I'd been livin' all the years I'd been a professor, when I couldn't hold on to my tongue and temper one day!"

"Breth-e-ren," interrupted a slow, harsh voice, somewhat broken with emotion, "*I'll* tell the rest on't. Josiah Emmons come around like a man an' a Christian right there. He asked me for to forgive him, and not to think 'twas the fault of his religion, because 'twas his'n and nothin' else. I think more of him to-day than I ever done before. I was one that wouldn't say I'd practise with the rest of ye. I thought 'twas everlastin' nonsense. I'd rather go to forty-nine prayer-meetin's then work at bein' good a week. I b'lieve my hope has been one of them that perish; it ha'n't worked, and I leave it behind to-day. I mean to begin honest, and it was seein' one honest Christian man fetched me round to't."

Amos Tucker sat down, and buried his grizzled head in his rough hands.

"Bless the Lord!" said the quavering tones of a still older man from a far corner of the house, and many a glistening eye gave silent response.

"Go on, Brother Emmons," said the minister.

"Well, when next day come I got up to make the fire, and my boy Joe had forgot the kindlin's. I'd opened my mouth to give him Jesse, when it come over me suddin that this was the day of prayer for the family relation. I thought I wouldn't say nothin'. I jest fetched in the kindlin's myself, and when the fire burnt up good I called wife.

"'Dear me!' says she. 'I've got such a headache, 'Siah, but I'll come in a minnit.' I didn't mind that, for women are always havin' aches, and I was jest a-goin' to say so, when I remembered the tex' about not bein' bitter against 'em, so I says—

"'Philury, you lay abed. I expect Emmy and me can get the vittles to-day.'

"I declare, she turned over and give me sech a look; why, it struck right in. There was my wife, that had worked for and waited on me twenty-odd year, 'most scar't because I spoke kind of feelin' to her. I went out and fetched in the pail o' water she'd always drawed herself, and then I milked the cow. When I come in Philury was up fryin' the potatoes, and the tears a-shinin' on her white face. She didn' say nothin', she's kinder still, but she hadn't no need to. I felt a leetle meaner'n I did day before. But 'twan't nothin' to my condition when I was goin', towards night, down the sullar stairs for some apples, so's the children could have a roast, and I heered Joe up in the kitchen say to Emmy—

"'I do b'lieve, Em, pa's goin' to die.'

"'Why, Josiar Emmons, how you talk!'

"'Well, I do; he's so everlastin' pleasant an' goodnatered I can't but think he's struck with death.'

"I tell ye, brethren, I set right down on them sullar stairs and cried. I *did*, reely. Seemed as though the Lord had turned and looked at me jest as He did at Peter. Why, there was my own children never see me act real fatherly and pretty in all their lives. I'd growled and scolded and prayed at 'em, and tried to fetch 'em up—'jest as the twig is bent the tree's inclined,' ye know; but I hadn't never thought that they'd got right and reason to expect I'd do my part as well as they their'n. Seemed as though I was findin' out more about Josiah Emmons's shortcomin's than was real agreeable.

"Come around Friday I got back to the store. I'd kind o' left it to the boys the early part of the week, and things was a little cuterin', but I did have sense not to tear round and use sharp words so much as common. I began to think 'twas gettin' easy to practise after five days, when in come Judge Herrick's wife after some curt'in calico. I had a han'some piece, all done off with roses an' things, but there was a fault in the weavin'—every now and then a thin streak. She didn't notice it, but she was pleased with the figures on't, and said she'd take the whole piece. Well, jest as I was wrappin' of it up, what Mr. Parkes here said about tryin' to act jest as the Lord would in our place, come acrost me. Why, I turned as red as a beet, I know I did. It made me all of a tremble. There was I, a door-keeper in the tents of my God, as David says, really cheatin', and cheatin' a woman. I tell ye, brethren, I was all of a sweat.

"'Mis' Herricks,' says I, 'I don't b'lieve you've looked real close at this goods; 'tain't thorough wove,' says I.

"So she didn't take it; but what fetched me was to think how many times I'd done sech mean, onreliable little things to turn a penny, and all the time sayin' and prayin' that I wanted to be like Christ. I kep' a-trippin' of myself up all day jest in the ordinary business, and I was a peg lower down when night come than I was a Thursday. I'd ruther, as far as the hard work is concerned, lay a mile of four-foot stone wall than undertake to do a man's livin' Christian duty for twelve workin' hours; and the heft of that is, it's because I ain't used to it, and I ought to be.

"So this mornin' came round, and I felt a mite more cherk. 'Twas missionary mornin', and seemed as if 'twas a sight easier to preach than to practise. I thought I'd begin to old Mis' Vedder's. So I put a Testament in my pocket, and knocked to her door. Says I, 'Good mornin', ma'am,' and then I stopped. Words seem to hang, somehow. I didn't want to pop right out that I'd come over to try'n convert her folks. I hemmed and swallered a little, and fin'lly I said, says I, 'We don't see you to meetin' very frequent, Mis' Vedder.'

"'No, you don't!' ses she, as quick as a wink. 'I stay to home, and mind my business.'

"'Well, we should like to hev you come along with us and do ye good,' says I,' sort of conciliatin'.

"'Look a here, Deacon!' she snapped, 'I've lived alongside of you fifteen year, and you knowed I never went to meetin'; we a'n't a pious lot, and you knowed it; we're poorer'n death and uglier'n sin. Jim he drinks and swears, and Malviny dono her letters. She knows a heap she hadn't ought to, besides. Now what are you a-comin' here to-day for, I'd like to know, and talkin' so glib about meetin'? Go to meetin'! I'll go or come jest as I please, for all you. Now get out o' this!'

"Why, she come at me with a broomstick. There wasn't no need on't: what she said was enough. I *hadn't* never asked her nor her'n to so much as think of goodness before.

"Then I went to another place jest like that—I won't call no more names; and sure enough there was ten children in rags, the hull on 'em, and the man half drunk. He giv' it to me, too; and I don't wonder. I'd never lifted a hand to sarve nor save 'em before in all these years. I'd said consider'ble about the heathen in foreign parts, and give some little for to convert 'em, and I had looked right over the heads of them that was next door. Seemed as if I could hear Him say, 'These ought ye to have done, and not have left the other undone.' I couldn't face another soul to-day, brethren. I come home, and here I be. I've been searched through and through and found wantin'. God be merciful to me a sinner!"

He dropped into his seat, and bowed his head; and many another bent, too. It was plain that the deacon's experience was not the only one among the brethren. Mr. Payson rose, and prayed as he had never prayed before; the week of practice had fired his heart, too. And it began a memorable year for the church in Sugar Hollow; not a year of excitement or enthusiasm, but one when they heard their Lord saying as to Israel of old, "Go forward," and they obeyed his voice. The Sunday-school flourished, the church services were fully attended, every good thing was helped on its way, and peace reigned in their homes and hearts, imperfect, perhaps, as new growths are, but still an offshoot of the peace past understanding.

And another year they will keep another week of practice, by common consent.—*Boston Congregationalist.*

[Reprinted as a booklet, 1s. per dozen, 7s. per 100. *Morgan & Scott.*]

GOVERNESSES FOR THE HOLIDAYS.—Dear Sir,—You have always kindly made known to your readers that we are ready to receive applications for foreign governesses during the holidays. May I ask you to do so again?—Yours truly,

C. F. Ryffel, Directress,

16, *Powis-terrace, W.*

IS THE REVELATION JEWISH ?—4.

WE have said that the first direct penalty of sin is that inflicted by sin itself, when God has delivered the sinner over to his own lusts. The fifth Trumpet—the first Woe—represents, therefore, under the symbol of locusts from the abyss, the character and action of the lusts of men. The symbolism is evidently based on the prophecy of Joel. There the locusts devastate the land; here they torment men. There, as here, the Trumpet calls to repentance and to faith in God. But, while an invading army was no doubt pointed at by Joel, there was evidently a deeper meaning, which men of earlier days saw and expounded thus:—

> "Actual locusts were very likely one of the scourges intended by the Prophet. They certainly were not the whole; but picture others fiercer, more desolating, more overwhelming. The proverbial dress gained and fixed men's attention on the truth, which, if it had been presented to the people nakedly, they might have turned from. Yet, as in God's wisdom, what is said generally is often fulfilled specially, so here there were four great invaders which in succession wasted Judah—the Assyrian, Chaldean, Macedonian, and Roman.
>
> "Morally, also, four chief passions desolate successively the human heart. For what is designated by the palmerworm, which creeps with all its body on the ground, except it be lust, which so pollutes the heart which it possesses that it cannot rise to the love of heavenly purity? What is expressed by the locust, which flies by leaps, except vainglory, which exalts itself with empty presumptions? What is typified by the cankerworm, almost the whole of whose body is gathered into its belly, except gluttony in eating? What, but anger, is indicated by mildew, which burns as it touches?
>
> "What the palmerworm, then, hath left hath the locust eaten, because, when the sin of lust has retired from the mind, vainglory succeeds. For since it is not now subdued by the love of the flesh, it boasts of itself as if it were holy through its chastity. And that which the locust hath left, the cankerworm hath eaten, because when vainglory, which came, as it were, from holiness, is resisted, either the appetite or some ambitious desires are indulged in too immoderately. For the mind which knows not God is led the more fiercely to any object of ambition, in proportion as it is not restrained by any love of human praise. That which the cankerworm hath left, the mildew consumes, because, when the gluttony of the belly is restrained by abstinence, the impatience of anger holds fierce sway, which, like mildew, eats up the harvest by burning it, because the flame of impatience withers the fruit of virtue. When, then, some vices succeed to others, one plague devours the field of the mind, while another leaves it.'"—*S. Gregory, in Pusey's Commentary on Joel.*

Whether this analysis be regarded as accurate or not, it proves that the locusts were long ago interpreted as symbolising the lusts of the human heart, which are, at the same time, the lusts of the devil (John viii. 44), which his children will to do. We find a similar application in a recent writer to this effect: "Alas that the Church should ever have been shorn of her primitive beauty! But so it was: apostacy succeeding to purity, and papacy to apostacy, and corruption to papacy, and infidelity to corruption, till it was literally as the Prophet has written: 'That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.'"

But if literal locusts and invading armies fail to exhaust the significance of the locusts in Joel, and if the lusts of men's hearts are evidently intended, much more is this the case in the Revelation. No one supposes they here mean literal locusts. We do not deny that they may have reference to the Saracen hosts, as the historical interpreters suppose, nor do we deny that they may prefigure actual evil spirits in the last days, as futurists believe. But this we do affirm, that the former of these explanations has never satisfactorily harmonised the descriptive characteristics of the locusts with the Saracen or any other soldiers; and the latter does not attempt to collate the characteristics of evil spirits with the minute description of the mystic locusts seen by John. But immediately we compare them with the lusts of men's hearts, we have a key which answers naturally, obviously, and, above all, Scripturally, to every ward of the lock.

The remarkable appropriateness of the locust to be used as a symbol of the manifold lusts of men may be seen by the following quotation:—

> "'If you carefully consider the head of the locust,' says Theodoret, a Bishop of Syria, 'you will find it exceedingly like that of a horse.' Whence the Arabs of old, and to this day, say, 'In the locust, slight as it is, is the nature of ten of the larger animals—the face of a horse, the eyes of an elephant, the neck of a bull, the horns of a deer, the chest of a lion, the belly of a scorpion, the wings of an eagle, the thighs of a camel, the feet of an ostrich, the tail of a serpent.'"

Whence do those mystic locusts come? They are begotten of the Wicked One, for Jesus said to the contumacious sinners of his day, "Ye are of your father the devil, and the lusts of your father ye will do." Well, therefore, does the Seer declare that they come forth from the bottomless pit. But the counterpart of the pit of the abyss is the unfathomable heart, "deceitful above all things and desperately wicked," of which also Jesus said, "Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Thence also comes the smoke as of a great furnace, darkening the sun and the air; for, says Hosea of the king and princes, "they are all as an oven heated by the baker; . . . they have made ready their heart like an oven, whiles they lie in wait; . . . it burneth as a flame of fire." "Knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. . . Wherefore God gave them up, in the lusts of their hearts, unto uncleanness." Ah, happier they who died of drinking the wormwood waters (viii. 11), than they who desire an escape in death, but cannot find it, from the stinging torment of these scorpion lusts!

How remarkably does the frequently enacted story of the Prodigal Son fulfil the description of the desolating effects of the ravaging locust hosts: "The land is as the Garden of Eden before them, and behind them a desolate wilderness." Such has been the prospect and the retrospect of thousands of young men, who have given themselves up to deceitful, worldly, foolish, hurtful, fleshly, youthful, ungodly lusts, which drown men in destruction and perdition; men in whose experience the disastrous history of Israel, to whom Joel spoke, has been repeated. In some cases—would God that we could say in all!—the prodigal returns to the Father's house, and the promise is fulfilled: "I will restore to you the years that the locust hath eaten, the cankerworm, the caterpillar, and the palmerworm, my great army that I sent among you."

We must defer to our next the interpretation of the symbols by which, with singular minuteness of detail, they are described.

M.

MILITIAMEN AT HOUNSLOW. — A training camp for Militiamen is about to be opened again at Hounslow Heath. Last year a good work was done by the chaplain, Rev. S. Wesley, and his daughter; there were good attendances at the services, and some real conversions. These friends hope to carry on similar work this summer among the men, of whom there are, this season, to be a larger number than before. Any literature suitable for distribution will be gladly received by Miss Wesley, Hampton House, Grove-road, Hounslow.

ON HASTINGS PIER.

A SERVICE AT SEA.

OVER the heaving ocean
We gathered for evening prayer;
No rock of its restless motion
We felt in our worship there,
Though the breezes swept around us,
And the tide with a sullen roar
Rolled in; and the darkness found us
Away from the friendly shore.

No vessel that evening bore us
Ploughing the ocean foam,
No sorrowful parting tore us
From tenderest ties of home;
Beneath rolled the mighty ocean,
But we felt not the billows' shock,
Steadfast through all commotion,
Built on the living rock.

We hear, while the shades are falling
And the light is low in the west,
The voice of the Saviour calling,
"Come ye apart and rest;
In the hurry of earthly pleasure,
In the din of your daily strife,
Ye scarcely can find the leisure
To taste of the bread of life."

So we go where the waves are breaking,
Afar from the busy town,
Its tumult of life forsaking,
Its cares for a while laid down;
Seaward our faces turning
Out on the distant pier,
In its gaudy pavilion learning
To feel that the Lord is near.

To feel that his presence holds us,
By a silent, secret spell,
In the darkness love enfolds us,
And whispers that all is well;
A theatre over the ocean
We turn into hallowed ground;
Where rises the heart's devotion
There will the Lord be found.

So ever may we be willing
To come from the world apart,
And find how the Lord is filling
And blessing the waiting heart,
With spirit devout and lowly
To bow at his sacred feet,
And learn that the place is holy
Wherever his people meet.

LUCY TAYLOR.

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AN INVALIDED EVANGELIST.

MR. JOHN B. BAIN, known to many of our readers as an evangelist much used of God, writes a private letter, from which we quote. We commend our dear brother in his weak health to the love and prayer specially of those who know his worth. He has not yet fully recovered from the shock occasioned by the illness and death of his devoted and invaluable wife.

AT Birkenhead we had a good work, but it was also shown me that God's time had not as yet come for me to continue in the work. Twice during the mission I all but broke down. When there I saw some of the Liverpool work. I was greatly taken with Mr. Radcliffe's shop in Lime-street. The meetings in the shop are well attended all day, and souls are being saved. I should be thankful to see such a work being done in all our towns. In most places it could be done. The workers (who are from all the churches) have their heart in it, and there is no difficulty in carrying it on.

I came to Stornoway about a week ago seeking health. I have not been able to get out much, for it has been very stormy. Thousands of fishermen are here at present, and meetings are being held for them on Saturdays and Sundays, the only days they are ashore. There are some fine Christians among them from the East Coast. Some have joined the Salvation Army, and hold meetings amongst themselves in a hall here. The fruits of the good work that was done here some few years ago are easily seen. I am pained not to be able to enter into the work here.—Yours faithfully, JOHN B. BAIN.

F. C. Manse, Stornoway, Lewis, N.B.

OXFORD AND CULTURE.

THE *Methodist Times*, edited by the Rev. H. Price Hughes, has in a recent number a striking leading article on "Our Duty to Oxford," bearing upon an article in the same number, written by Dr. Edwin Hatch, and entitled, "Nonconformity at Oxford." Dr. Hatch is the author of the well-known Bampton Lectures for 1880, on "The Organisation of the Early Christian Churches," of which *The Methodist Times* says:—

> "This is the one modern attack upon sacerdotalism which the sacerdotalists have not dared to answer. When this epoch-making book appeared, the word was sent round that no notice was to be taken of it. . . . We believe the priests will justify the reputation for astuteness which they enjoy, by refusing to break their conspiracy of silence. . . . For two generations they have been loudly appealing to history, and to history has Dr. Hatch taken them—not to the Papal legends and monkish fancies which have so long deluded good men, but to that true history of the real past, which German patience and learning are bringing into the light of day."

The article thus proceeds: "Dr. Hatch continues his great work in the current number of the *Contemporary Review*, where he shows conclusively that Canon Liddon's recent discourse on the episcopacy was founded upon a series of baseless and incredible assumptions. But Dr. Hatch never struck a deadlier blow at sacerdotalism than in the remarkable article with which he honours our columns to-day."

Dr. Hatch's article on "Nonconformity at Oxford" does not appear to be so very deadly a "blow at sacerdotalism" as our contemporary imagines. It is a liberal and kindly welcome on the part of a leading Oxford man to Nonconformity in general to come in and make Oxford the sphere of their labours on the ground that

> "The existence and working of a considerable Nonconformist element, with able Nonconformist teachers, would introduce a new and hopeful feature into the life of the University. With it, in all probability, a revival of religion would begin. For it would attract to itself many minds which, though possessed of strong religious instincts, are at present wandering in the dark. It would show the possibility of a vigorous Christianity which believes in Christ and yet is not sacerdotal. It would stimulate those latent forces within the Church of England itself which the want of a leader, and the want of a creed, have either crushed into quiescence or diverted into the insufficient channels of philanthropy."

We would wish God-speed to any movement which presented any fair hope of attaining such results as these. But it is impossible to ignore the fact that it is not Nonconformity as such, nor Church of Englandism of an Evangelical type, nor any other "ism" of any sort, but the presence and power of the Holy Spirit, which alone can make the dry bones of Oxford, or any other place, live. Our contemporary will not have forgotten that about a hundred years ago a few young men, High Churchmen as we would call them now, met together to read the Bible and to regulate or "methodise" their lives according to its teaching. They did not then dream of any "Nonconformity," except nonconformity to the world (Rom. xii. 2); but the Spirit of God wrought in time through them a greater "revival of religion" than, perhaps, has ever since been seen or known. We doubt very much if the mere importation of Nonconformity, as such, would produce any "revival of religion" at Oxford. It might produce fierce political antagonism; for, alas! Nonconformity too often identifies itself with politics, and little spiritual blessing is to be expected from this element. But if men of God, men of truth, whether Nonconformists or Conformists (and many of the latter we know are working for God at Oxford) were to be stirred up by Dr. Hatch's appeal, or by Mr. Price Hughes' echo of it, to labour more earnestly for the spread of the Gospel at Oxford, and for the conversion to God—not to mere ecclesiastical system—of the young men there studying, we would most truly and heartily rejoice.

There is another point to which our contemporary draws special attention, but we will give its own words:—

> "We thank Dr. Hatch for his friendly candour in delicately but plainly stating that Nonconformity 'in general wants that indefinable thing called culture.' Dr. Hatch has laid his finger upon the weak place in our armour. That is the vulnerable heel of the mighty Nonconformist Achilles. That is the one point in which the sacerdotalists have an immense and incalculable advantage over us. That is why they steal from us so many of our most gifted sons, and so many of our most refined and saintly daughters. That is why our influence among the educated classes, in the world of science, literature, and art, in public life and in society, is so utterly disproportionate to our resources and our ability. But, as Dr. Hatch observes, 'culture is the special product of University life.' He rightly says, 'University life,' not University examination. It is the life, the intellectual and social intercourse of a residential University life that alone can give what Dr. Hatch so happily describes as, 'that appreciation of the proportion of things, that appropriation of the noblest traditions of the past, that delicacy of mental touch,' which constitute culture. The University of London is the finest examining body in the world, but it does not pretend to do anything except register the intellectual attainments of its graduates. Only Oxford and Cambridge can give culture, and until yesterday cruel ecclesiastical intolerance excluded all Nonconformists from those national seats of learning."

The writer goes on to anticipate great results from the "very hopeful sign that the Congregationalists have already decided to remove one of their theological colleges to Oxford, that the Presbyterians intend to erect suitable churches in both Universities, and that we ourselves have built a fine church at Oxford, and established the Ley's School at Cambridge."

Now granting fully the influence for good at our Universities of a wholesome admixture of Nonconformity with Church of Englandism, especially at Oxford, with its somewhat narrow ecclesiastical tendencies, have we not in this panacea for the evils of Oxford an almost absurd over-estimate of the advantages of this so-called "culture"? Nonconformity is to go to Oxford and Cambridge, it seems, for "only Oxford and Cambridge can give culture," and having obtained this great boon, it is to be used no doubt for a good purpose. But are our Scotch and Irish Universities so absolutely lacking in this "indefinable thing," not to speak of the unfortunate graduates of London University, whose "intellectual attainments" our contemporary thinks may "have been registered," but no more! What if Nonconformity in going through Oxford should itself become affected not only by culture but by ecclesiastical æstheticism also? Dr. Hatch well remarks: "It can scarcely be wondered at that a large number of students, possessing strong religious instincts, with here and there an over-educated tutor or two, should be attracted by the beauty of Anglo-Catholic services, and the definite dogmatism of Anglo-Catholic theology." If Nonconformity, in pursuit of "culture," ventures into an infected atmosphere, it must not be surprised if some of its students should fall victims to the prevailing epidemic, and become in the end (as Nonconformists not unfrequently do when they enter the Church of England) the most illiberal and intolerant of Churchmen.

Wholly disagreeing, then, as we do, with our contemporary as to the value it attaches to mere "culture," and indeed doubting very much whether it does not confound culture with what is often popularly called "breeding," an "indefinable thing" towards which both birth and school or home education and companionship contribute to a much greater extent than University life, we are inclined to think that if Nonconformity seeks to enter in to influence Oxford aright, as Dr. Hatch invites it to do, it must seek something better than "culture," and that is, to know more, and live more, and preach more, of "Christ." The solemn and timely warning which Mr. Spurgeon has lately so faithfully given, should not be disregarded. It is not from Sacerdotalism alone, great as the evil is, that danger is to be apprehended. The Rationalism that is sapping the religious life of Nonconformity, and which is the real "vulnerable heel of the Nonconformist Achilles," has too often arisen from the ill-advised pursuit of mere "culture," severed from the far more important pursuit of "godliness," and cultivation of personal "repentance toward God, and faith toward our Lord Jesus Christ."

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A LETTER FROM BISHOP TAYLOR.

THE Governor of Angola has returned from a six weeks' tour down the Coast. He and his secretary attended our preaching service last Sabbath evening, and had a long chat with us after the close of the religious service. He welcomes us to Angola, and will give "one thousand hectars"—2700 acres of land—as a basis for each industrial school we may choose to found in this province. We shall honour his generosity so far, at least, as to secure a line of stations leading in toward the centre of the country. This is what I hoped from the start, so as to make it easy to keep up regular communication with our base at Loanda, and our extending advance across the continent.

We rise at 5 a.m., assemble at 5.30 for worship and roll-call, take coffee, bread, and bananas at 6 a.m., breakfast at 10.30 a.m., dine at 4.30 p.m., respond again to the bugle blast at 6.30 p.m. for worship. Our roll-call record tells a remarkable story. The children are all there to answer to their names, and nearly always there at every call, with but slight exceptions from temporary sickness. The same is true of their fathers and mothers. The mass of our young men—strong, heroic young men, in the main, make a sorry showing on the roll-book. All of them have been down with fever, and some of them for weeks. One has died, the rest are convalescent. Our children are devoted to God. They play on instruments and sing and add good cheer to the camp, and make themselves very useful in rendering service to our sick young men.

The Lord has kept me in good health, all through, as usual. We will leave our ladies and children here in our most comfortable quarters in Loanda, while I and a few of our able-bodied men go inland to select stations and build the houses required for the families, then they will follow as, and occupy them. We shall be off now, very soon, the Lord willing. There has been great drought on this coast, till the recent heavy rains, which are said to have come too late to save the crops, so we are paying famine prices for everything. We are obliged to buy maize and beans at 17s. per bushel instead of 2s., the usual price, and everything in about that ratio, so that this part of our transit expense is very high; but we trust the Lord, through his people, to pay our way into our fields of labour in the interior, and help us to open them, and pave the way for adequate indigenous resources. Pray for us. We are all in good cheer, and have not a doubt about our success, but it is a life-long tug, beginning, as we do, in the wild woods.

Your Brother, WM. TAYLOR.

Loanda, South Central Africa, May 14.

THE HEM OF HIS GARMENT.

AN INCIDENT OF THE LONDON MISSION.

DURING the ten days' mission held last February in a thickly-populated London parish, one agency at work for the ingathering of souls was a meeting for women only, held every afternoon, and generally addressed by a lady. Through her unavoidable absence one day it fell to the lot of the Vicar of the parish to give the address. He took as his subject the account in the Gospel by Mark of the woman who touched Jesus in the press, and was healed. Dwelling specially on the words, "She told Him all the truth," he based an earnest and thrilling appeal, and at the close two ladies sang together "She only touched the hem of his garment."

An after-meeting was held, to which many remained, whilst a large band of workers went to one and another with the words of life. Amongst those who awaited a word of counsel was a poor fallen girl, evidently touched by what she had heard. Strangely enough, not one of the numerous workers addressed her, and after lingering a little while, she quietly slipped out, but not alone.

A poor widow, herself a true Christian, had noticed her emotion, and also that no one had spoken to her. On seeing her go out she followed, and offered a few words of loving sympathy to the stranger. Finding that she had no place in which to sleep that night, she took her to her own home, and, upon ascertaining that she would be willing to return to her friends, she gave her the railway-fare, and saw her off by train.

Weeks passed, and the widow heard nothing more of the girl she had befriended, except that she received an envelope simply enclosing the amount she had advanced. At last a letter came from the father, saying that their girl had only returned to them to end her short life, but that she had obtained his solemn promise before her death to communicate with the widow, and entrust her with a dying message to the clergyman who had addressed the meeting: "that she had only gone home to die, but that she died 'touching the hem of his garment.'" The fulfilment of this thrilling request could not but bring joy to the heart of the faithful pastor, and it may well cheer those who seek to "sow beside all waters." E. M. L.

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THE GOSPEL IN SPAIN.

THE work of God in Marin has been blessed to the conversion of whole families. Mr. and Mrs. Blamire arrived here about three years since, and have superintended the whole proceedings. My daughter is a helper in the schools and women's classes. Night schools are held for adults, who are otherwise employed in the day. The day school is conducted by Don Caster, the ex-Priest, who likewise helps in Gospel work. Over 100 baptized believers now meet weekly at the Lord's Supper.

Several intelligent fishermen, from Bible study, are now able to preach the Gospel. Mr. Sankey's hymns, translated into Spanish, have proved most helpful in singing the Gospel, thus bringing in the people to hear words whereby they may be saved. A young man, converted at a cottage meeting about a year since, has lately passed to the better land, shouting victory through the blood of the Lamb, a beautiful witness in a dark village. Many neighbours crowded around his dying bed to hear this glorious testimony. We have just had an interview with two converted farmers, whose home is about three leagues off, entreating for someone to labour among them and bring salvation before their poor perishing neighbours. A locale and house are available, but no one here seems able to enter this opening. Our cry shall be unto the Lord of the harvest, that He will thrust forth into this harvest labourers who are filled for this self-denying glorious work.—Yours truly,

Ellen Brooks.

Calle del Puente, Marin, Pontevadra, Spain.

PROFESSOR SEGOND, of Geneva, the translator of the beautiful French edition of the Bible printed a few years since at Oxford, lies dangerously ill. He is seventy-five years of age, and has been a hard-working teacher and preacher.

THE PURITY MOVEMENT.

FOLKESTONE.

AN enthusiastic meeting of men only was held in the Tontine Hall, Folkestone, on Wednesday last week, and was addressed by Mr. J. B. Wookey. Large numbers were unable to gain admission.

In the course of his address Mr. Wookey said he had no doubt, if the meeting had been for the suppression of cruelty to animals the Town-hall would have been granted, and the Mayor would have felt it to be a privilege to preside. Very touching was the lecturer's account of an interview he had had with the mother of the girl of eleven years of age, who disappeared from Folkestone so mysteriously over twelve months ago. It is much to be feared she was sent over the Channel to swell the ranks of the many who are known to have been inveigled there for criminal purposes. The poor mother's agony, Mr. Wookey said, could not be described. She has no hope of ever seeing her daughter again in this world.

The following resolution was carried unanimously, and was forwarded to Lord Salisbury:—"This meeting is convinced that the better legal protection of female children, and the putting down of the foreign traffic in girls, are matters of urgent importance; considering also that they are great social and national, and not in any sense party or political, questions, the meeting calls alike upon the new Government and upon the leaders of the Liberal party to act in concert to secure in the present Parliament the passage of a brief measure for the above-mentioned purpose."

WHITEHAVEN.

A mass meeting of men only was lately held in the Protestant Hall, Whitehaven, to hear an address by Mr. Wookey, on the British and foreign traffic in English girls. The speaker said he looked upon the feigned ignorance of the rulers of the people and the ministers of religion in regard to this revolting traffic as highly criminal. In eight years, in three London hospitals alone, 27,000 children between the ages of eleven and sixteen had been treated for terrible diseases. It was a well-known fact that the younger and more innocent the child the greater price she would fetch in the British slave market, where her treatment was infinitely more cruel than the black slave in the dark long ago.

The speaker concluded by appealing to working men to use their political influence in sending men to Parliament who should represent their homes on this matter, so that their children might be protected from a life of hopeless misery—men who will make laws to protect the homesteads of the poor as they desire their own protected. The following resolution was unanimously adopted, and ordered to be sent to Lord Salisbury, as the new Prime Minister:—

"This meeting of the men of Whitehaven considers it is an outrage upon the rights of the poor that five years and a half after the exposure of the foreign traffic in English girls, and three years after the report of the House of Lords' Committee on the subject, the British Government has not taken any adequate steps to put a stop to the kidnapping to the Continent of the girls of the working classes, and this meeting respectfully urges you to use your influence to secure the immediate adoption of some measure for that purpose."

MANCHESTER.

An enthusiastic mass meeting of working men was held on Sunday afternoon in the Manchester Free Trade Hall in support of the movement for suppressing the horrible traffic in English girls to the Continent. Between five and six thousand men were present, and were addressed by Mr. Wookey. At the close a resolution embodying a request to raise the age of protection to eighteen years was unanimously adopted.

SOLDIERS IN INDIA.—Rev. Mr. Gregson reports having again completed the tour of the garrisons of India, travelling 14,193 miles in a circuit outlined by Peshawur, Simla, Calcutta, Bangalore, Poona and Kurrachee. He had meetings at fifty-nine stations, and administered 1388 pledges. Very few persons would be equal to the constant strain of this work, and it must be acknowledged that Mr. Gregson is singularly well fitted for the work to which he has now for so many years been devoting himself, with such remarkable success. It is believed, however, that the time has come when it would be desirable to divide the work, and have agents in the different presidencies. — *Bombay Guardian.*

IMPRESSIONS OF THE COLAR MISSION.

A letter recently received from Miss R. Steer, dated May 4, gives a very interesting account of her first impressions of the Colar Mission. She writes:—

"My first sight of all the orphans was the morning after my arrival, when all were assembled for the breaking of bread. It was a very touching, as well as a very grand, sight. I wish that all interested in the mission could have seen it. Kodunda Row read Ps. cxlix., and, although I could not understand what he said; yet, on reading the psalm myself, I felt that it suited me so well that my heart went out with theirs in praise and thankfulness. They sang very heartily, 'O happy day, that fixed my choice.' After the cup was passed round, they sang, 'Nothing but the blood of Jesus.' The meeting lasted from 8 to 10 a.m., and I was told that a hundred of the orphans broke bread with us. At 2 p.m. we met for the preaching of the Gospel; four brethren spoke in succession, and for two hours the love of Jesus was told forth. In the evening, at 7 p.m., we had a Bible-reading in English.

"I feel sure I shall be very happy among them all. To know some of these dear native Christians is to love them at once, for they seem to be so real and earnest, and labour so happily together. As far as I can judge, female workers are much needed; there are many girls yet to be won for Christ, as well as much nursing and feeding to be done among the converted ones. I have undertaken the Bible-reading for married women at the Orphanage. Many loving inquiries are made after Miss Anstey, with the question, 'When will mother come?' They are so anxious for her return, and I am constantly receiving messages for her."

If any of our readers know of some one requiring the services of a reliable and experienced nurse, either for ladies, or for children being taken out to India in October next, Miss Anstey can recommend an earnest Christian who is desirous of joining the Colar Mission, and would give her services free during the voyage out, provided her passage to India were paid for. Miss Anstey's address is, 23, Ely-place, Holborn, London.

BIBLE CLASS UNION.—A meeting of this union, which is composed of Bible-classes in business houses, was held at Exeter Hall on Saturday, June 13. Mr. George Williams, chairman, in a short address, gave some valuable advice for the furtherance of Bible study. Short addresses followed from two members, Messrs. Martin and Blyth, the keynote of each being the responsibilities of Christian young men in houses of business. Testimony was given as to benefits received through the classes, and short accounts of work. The hon. secretary, Mr. F. Phillips, 11, Vere-street, London, W., will be glad to communicate with any desirous of forming Bible-classes in houses of business.

LONDON CITY MISSION.—Last Thursday afternoon a meeting in connection with the Jubilee of this Mission was held at the Duke of Argyll's residence, Campden Hill, Kensington. The meeting was held on the lawn in front of the house, and there was a fair attendance. The Duke expressed his delight at being able to afford them a spot at which to gather, and apologised for the absence of his son, the Marquis of Lorne, who had been announced to speak. Every event of the time in which we live, and every discussion with respect to the condition of the people, serve to impress upon one more and more the importance of every agency which could bring Christian charity and instruction to the doors of the great masses in that immense city. He was not disposed to undervalue the special organisations of the separate Churches, but he was delighted to see any assembly of men engaged in a work like that carried on by the London City Mission, and any effort that combined different branches of the Christian Church in one common work of charity and evangelisation. The Jubilee Secretary made a statement respecting the origin of the Mission, and urged that they should give it further support; after which, the Earl of Shaftesbury, who spoke with great earnestness, referred to the *modus operandi* of the mission. The changed condition of the masses of that city during the last fifty years had been largely due to the influence of the London City Mission. Amongst the other speakers were Mr. Joseph Hoare and Rev. Colmer B. Symes, of Kensington.

MESSRS. PENTECOST AND STEBBINS.

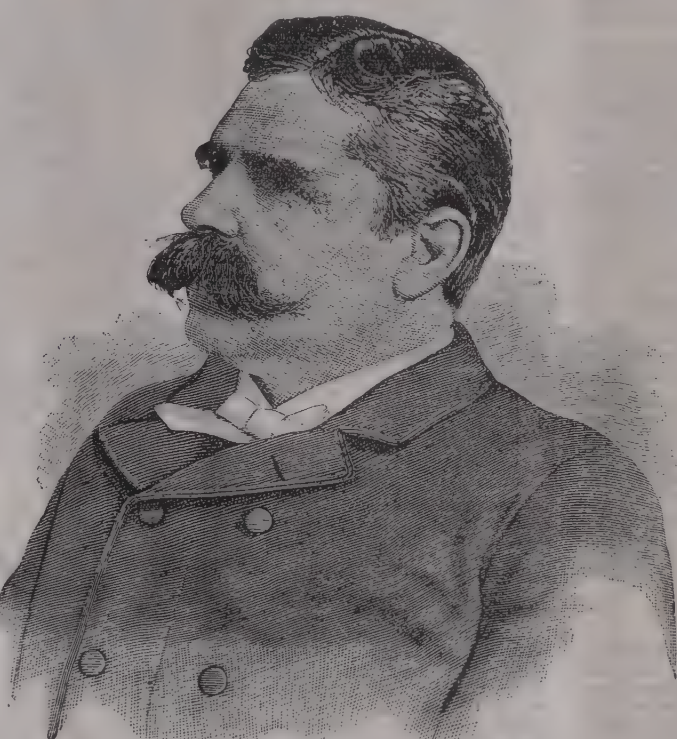
FROM "THE GOSPEL UNION NEWS."

REV. GEORGE F. PENTECOST, D.D.

THIS evangelist was born at Albion, Mich., September 23, 1842, and is, therefore, now in his forty-third year. He is of Huguenot-English and Jewish origin, his grandfather on his mother's side, George Flower, being an Englishman, and his grandmother a Jewess. His descent through his father is from a Bohemian, who, visiting France, became a convert of the Huguenots, and finally developed into a zealous lay evangelist. He was so active and successful that he became known as "Old Pentecost." William Flower, an ancestor, was one of the English martyrs whose suffering and death are recorded in "Foxe's Book of Martyrs."

Owing to business reverses of his father, in which he lost his property and was reduced to comparative poverty, the early life of Mr. Pentecost was one of much hardship and many privations. At the age of fifteen years, when his father died, he had served an apprenticeship to a printer, and learned sufficient of the trade for practical use. Restless under the restraint of home, he joined a company of emigrants on their way to Kansas, which was then a centre of interest in the anti-slavery excitement. Young, inexperienced, uneducated, without religious training, and with unusual and abundant animal spirits and mental activity, it was inevitable that he should fall into evil ways. For about three years he "roughed it" in Kansas, forming many wild habits, which only the merciful goodness of his Heavenly Father prevented from proving his utter ruin. Then returning to Henderson, Ky., whither his mother had removed, he became a clerk in one of the Courts. He continued his wild life until the spring of 1860, when he was converted in a series of special meetings conducted by the well-known Baptist clergyman, Rev. George C. Lorimer. He soon became an active worker in the Baptist church at Henderson, which he joined at once. Making a choice of the ministry as his life-work, he entered the preparatory department of a Baptist College at Georgetown, Ky. His student life, however, was brief, being continued for only ten months, for on the breaking-out of the War of the Rebellion, he was ordained to the ministry, and became chaplain of a cavalry regiment. His life as an army chaplain was evidently not conducive to his spiritual growth, for we find him at its close entertaining a proposition to enter the regular army as an officer. Abandoning this, under the advice of a friend, after his marriage in 1863, he engaged with his mother in business at Indianapolis, Ind. He apparently gave up the idea of continuing in the ministry. But one day he was asked to preach for a weak and small Baptist Church at Greencastle, Ind. Complying with the request, he went and preached to about twenty people. He finally became a stated supply, and was in time called by the church as its pastor, at a salary of 300 dollars a year. Writing of this Mr. Pentecost says:—

"This offer was not very encouraging to a young man with a wife, who had entered upon a business then yielding thirty-five hundred dollars a year, with flour at twenty dollars a barrel. However, through the entreaty of a true-hearted wife, who 'would rather go and live in one room and do all the work,' if I 'would only preach the Gospel,' than to have all the luxuries I could procure her otherwise, I accepted the call, and settled as pastor of the Baptist Church at Greencastle, Indiana, in May, 1864, living in one room, which served as bedroom, kitchen, parlour and study. It was hard, discouraging work. The Church had been torn and distracted by political strife, was very low in religious life, and very poor. I was without experience, utterly without trained preparation for my work, having no education, except such as I had picked up in the printing office, and knew absolutely nothing of theology. My entire library consisted of the Bible, hymn-book, 'Cruden's Concordance,' Flavel's 'Fountain of Life,' and Bunyan's doctrinal works. With these I went to work, studying the Bible topically, with the aid of the Concordance, preaching and studying Bunyan and Flavel, taking their propositions of Scripture truth, and expanding them into sermons for myself. I suppose during my pastorate of two and half years, within which time I held one protracted mission during which I preached every night for three months, I worked almost every page of those blessed old Puritan preachers boldly into sermons. Little by little I added to my store of books, beginning a course of reading and study, including Greek, which I have pursued ever since, reading omnivorously in every direction—theology, science, philosophy, and general literature."



GEORGE F. PENTECOST.

From Greencastle, Mr. Pentecost went to Evansville, Ind., where he preached in a hall and on the streets, during the summer, and often as many as five times on Sunday. Remaining at Evansville two years and a half, and declining a call to the Coliseum-place Baptist Church, New Orleans, he settled at Covington, Ky., where he remained a year and a half, and then, in 1869, he became pastor of the Hansom-place Baptist Church, of Brooklyn. From Brooklyn he was called to Boston, in December, 1872, to become pastor of the Warren-avenue Church. He resigned this position in February, 1878, in order that he might give himself wholly to the work of an evangelist.

He continued in the work of an evangelist until December, 1880, when he became the pastor of the Tompkins-avenue Congregational Church, of Brooklyn, N.Y. As an evangelist, Mr. Pentecost was no less successful than he had been as a pastor in building up churches and winning souls to Christ. In the various cities and towns he was greeted by multitudes, and did most effective work for the Master. Mr. and Mrs. George C. Stebbins accompanied him, assisting in the singing. And for two years "Pentecost and Stebbins" were almost as well-known in the evangelistic work of America as were "Moody and Sankey." Mr. Moody, by whom he was strongly urged to engage in evangelistic work, said of him: "He is the ablest evangelist who has ever crossed my path."

Mr. Pentecost is a man of great physical endurance. It has been said of him that he can preach eight or nine times a day, and feel all the better for it. He certainly may justly be called a great worker. He never writes his sermons, and is a model extemporaneous speaker. Mr. Pentecost is "mighty in the Scriptures," and it is in his expository sermons that he excels. He also writes much for the press, preparing the Comments on the Sunday-school Lessons for the New York *Witness*, and doing editorial work for the New York *Independent*. He has published several books, among which, perhaps the best-known is, "In the Volume of the Book." A volume of Bible readings, entitled, "Out of Egypt," which has recently been published in London, has had a sale in a few months of over 40,000 copies. It is estimated that over *one million* of his tracts have been published. He is also the editor of a new magazine, "Words and Weapons for Christian Workers," devoted to the culture and training of the individual and associated Christian life.

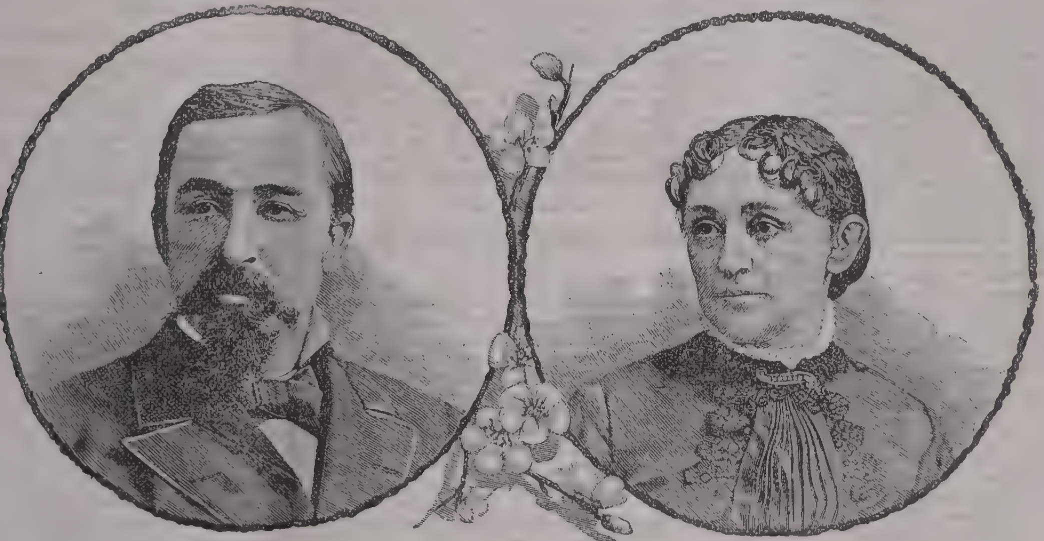
Mr. Pentecost's life, of which the above is the merest outline, is a stirring example of what under God may be accomplished by one who devotes himself in thorough earnest and with untiring zeal to his life-work. He is a close student, and such has been his zeal in this direction that, although without early advantages or college training, he may justly be considered liberally educated. Several colleges have conferred honorary degrees upon him.

MR. AND MRS. GEORGE C. STEBBINS.

The many friends of Mr. and Mrs. Stebbins throughout the country, who have been helped and strengthened by their sweet and inspiring songs, will greet with pleasure their familiar faces as they appear in the accompanying portraits. There is also a peculiar fitness in the arrangement by which the artist-engraver has placed them side by side. They have so often appeared together before the people and mingled their voices in songs of praise and Gospel invitation, that to represent them otherwise would seem incomplete. Mr. Stebbins is one of the four Gospel singers who have been directly or indirectly associated with Mr. Moody in his work. The three others are Messrs. Sankey, Bliss, and MacGranahan. These four men have had an influence which may not be estimated in stirring the multitude by spiritual songs. One of them, Mr. P. P. Bliss, has gone to his reward, having been killed in the railroad accident at Astabvla, Ohio, December 29, 1876. Mr. McGranahan, like Mr. Stebbins, is assisted by his wife. It is not desirable to make comparisons. It is sufficient to say that each of these sweet singers possesses some peculiar excellence. No one who has ever heard any one of them will be likely soon to lose the memory of the experience.

Mr. and Mrs. Stebbins were born in East Carleton, Orleans County, N.Y. Their parents were farmers and neighbours. Naturally the young people were thrown often into the society of each other. They both developed a fondness for music. Among their early associations was that of the country singing school, which was held in the evening in the schoolhouse of the district. They were married in 1869. One of Mr. Stebbins' first experiences as a public singer was in the neighbouring city of Rochester.

In 1869 they removed to Chicago, where Mr. Stebbins was engaged in musical enterprises, and where he became acquainted with Mr. Moody. In 1875 they removed their residence to Boston, where Mr. Stebbins was in charge of the singing in the Clarendon-street Baptist Church, and Director of Music in Tremont Temple. This latter position he held until he resigned to enter into evangelistic work. In Boston he met Mr. Pentecost with whose life and work he has been closely identified in recent years. For some time previous to his union in evangelistic work with Mr. Pentecost in 1878, he had aided in conducting the music in such meetings, but his first solo singing before an immense concourse of people, such as were wont to gather in the great tabernacles of Moody and Sankey, was in the Chicago Tabernacle, at the close of Mr. Moody's meetings in that city in December, 1876. It had been arranged that Major Whittle and Mr. Bliss should follow Messrs. Moody and Sankey's work in a series of meetings, but it was ordered otherwise, and Mr. and Mrs. Bliss lost their lives in the railroad accident, which has been already referred to, while on their way to begin the meetings. It was then decided by Mr. Moody and the others workers that Mr. Stebbins should assist Major Whittle. The Tabernacle seated eight thousand persons, and it was not supposed that there was a solo singer in the world other than Mr. Sankey whose voice was powerful enough to fill the great building. When Mr. Stebbins took his seat at the organ on that Sunday afternoon following him whom God had raised up and used so mightily in the service of song, and sitting in the place of him who so recently had gone to be with his loved Master, a hush fell on the great audience of over 8000 souls; then clear and strong, filling all parts of the building, and with a distinctness of utterance that carried each word to every listener, came the notes of the song—



MR. AND MRS. GEORGE C. STEBBINS.

"Oh, the clanging bells of Time!
Night and day they never cease;
We are wearied with their chime,
For they do not bring us peace;
And we hush our breath to hear,
And we strain our eyes to see,
If thy shores are drawing near,
Eternity! Eternity!

Oh, the clanging bells of Time!
How their changes rise and fall!
But in undertone sublime,
Sounding clearly through them all,
Is a voice that must be heard,
As our moments onward flee,
And it speaketh aye one word,
Eternity! Eternity!"

Shortly after this, when Mr. Pentecost resigned his pastorate in Boston, and devoted himself to the work of an evangelist, it was decided that Mr. and Mrs. Stebbins should assist him in the singing. With Mr. Pentecost, Mr. and Mrs. Stebbins visited many of the chief cities in America in 1878, '79 and '80. When Mr. Pentecost accepted the call to the Tompkins-avenue Church, of Brooklyn, Mr. Stebbins accepted an invitation to conduct the singing, which he still continues to do. In the winter of 1880-81, before beginning the work of the Tompkins-avenue Church, they visited California with Messrs. Moody and Sankey, and did most effective work in the revival on the Pacific coast. At this time Mrs. Stebbins conducted a series of meetings for ladies, which were attended by large numbers and were most successful. In 1883 they visited Scotland at the request of Mr. Moody, and aided him in his meetings in that country. And again in 1884 Mr. Stebbins visited England with Mr. Pentecost, and assisted in the great London revival.

Mr. Stebbins is the composer of many tunes found in the popular *Sacred Songs and Solos.*

[The portraits are photographically reproduced from the American engravings by Messrs. Meisenbach & Co., Farringdon-street.]

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AMERICAN CHRISTIANS IN COUNCIL.

DURING the last ten days, national assemblies of Christians have honoured this favourite American watering-place with their presence. The usual Baptist anniversaries came first, occupying, very profitably, the last week in May. This week the Congregationists have occupied two days and nights with their even more demonstrative exposition of American work—*i.e.*, the operations of the American Home Mission, and its satellite societies, or boards. Both conventiens were numerously attended, and fairly represented by the distinguished ministers of their respective denominations, north, south, east, and west.

The Baptist foreign missionaries, male and female, present, excited much interest. Their reports of the work in heathen lands were encouraging, and they pathetically pleaded against the considerable retrenchment which the deficit in the general treasury (168,000 dollars) urgently demanded. The publication department, with its grand building in Philadelphia, where an immense amount of Baptist literature is printed, had, too, its wail of regret on the same account; so also the church-erection, colportage, and other branches of the Union, doing grand work when given the financial means, lamented impecuniosity. The collapsed millionaire, through whose failure the depletion and indebtedness were largely owing, and such of the Union's officials as had led the Society to lean upon so weak a reed, were severely treated.

The elastic church government, and general polity of the Congregationalists suits well another large portion of our Southern population, whose love for loose and easy clothing symbolises, perhaps, their dislike of all unnecesarily rigid peculiarities of Church organisation, and ministerial manners. Two or more missionaries, whose fields of pious labour are in the far south, laid some emphasis on that point, in their hopeful reports to the Convention, this week; much to the satisfaction, apparently, of the from 1200 to 1500 people who listened to them. Without alluding to the addresses, sometimes eloquent, and invariably interesting, representing the wide-spread work of the American Home Missionary Society, and its branches, I will close by saying, that the greatest stress of all was laid by several able native and foreign-born missionaries among the immigrants, German, French, Bohemian, Polish, Scandinavians, &c., upon the gloomy fact that the aliens are being proselyted by the socialists, communists, and nihilists, and threaten the destruction of all social order, and every vestige of Christianity in America. It is the duty, and the manifest mission of the Congregational Churches (and why not all others?) to win these foreign-born residents, by kindness and Christian teaching, to the support of good government, and a godly life. A. L. S.

Saratoga Springs, U.S.A., June 5.

RACE SUNDAY, NEWCASTLE.—Sir,—We purpose holding our annual out-door services on Sunday, June 28, on the Town Moor, Newcastle. Thousands go to the Moor to see the tents, &c., erected for the great temperance carnival held in the following week. We need a large number of tracts, leaflets, &c., for work, also for the meetings during the temperance festival, and I shall be glad to receive parcels. Jno. P. Squire.

Central Hall, Hood-street, Newcastle-on-Tyne.

OPEN-AIR MISSION (West London Auxiliary).—Large and interesting meetings were held in the Grosvenor-road, Pimlico, on Sunday week. Gospel addresses were given by Rev. W. M. Sinclair, Rev. Mr. Hazel, Messrs. C. F. Allison, C. de Selincourt, W. Grove, A. Hewitt, F. Searles, Royce, and Mr. W. Davis. At the close many went to the Bessboro Mission Hall, where a meeting was held for the anxious. Many appeared to be convinced of sin.

OPEN-AIR PREACHING IN BRIGHTON.—During the summer season Brighton affords a splendid field for open-air preaching, and is worthy of the best gifts of the preacher as well as the fervent zeal of the Christian. We are desired by the Open-air Mission in London to say that there is an Open-air and Special Service Mission in Brighton, which will be glad of the help of preachers visiting the town, and that Mr. John Watts, 34, Chatham-place, is the Secretary.

FOREIGN PRISONS.—Last week a meeting was held in the Lower Exeter Hall, the Earl of Aberdeen presiding, when a lecture was given by Mr. Charles Cook, descriptive of his visits to various foreign prisons. The lecture was illustrated by a number of persons attired in Oriental costumes. Mr. Cook narrated several cases in which he had been the means of benefiting deserving prisoners. Most of the facts related have already appeared in our columns. Mr. Cook intends, if friends supply him with the funds, to journey through Turkey, Asia Minor, and Austria, scattering copies of the Scriptures in the prisons. As every copy of the Testament in Turkish costs 2s. 6d., he was anxious that the funds should be ample.

A WEST-END MEDICAL MISSION.

THE annual meeting of the Marylebone Medical Mission was held at Stafford Rooms on Tuesday week. Dr. E. Parker Young was chairman, and, as treasurer, appealed for continued and enlarged support. Hon. and Rev. E. Carr-Glyn, Kensington, said that some of the ladies in his congregation were in the habit of sending dinners from their own table to the sick poor. He urged others to do the same, and enjoy the blessed privilege of the giving of their substance to those in deep need.

A statement of the general work and progress of the Mission was given by the medical superintendent, Dr. Robert Chambers, who said that the police, sanitary officials, school-inspectors, and the people themselves, were all prepared to bear testimony to the value of the Mission. It was a lamentable fact that out of 20,000 persons whom he had dealt with in the district of Marylebone, only twenty had any appreciable knowledge of God's way of Salvation. One poor fellow, who excused his inquiries on the ground of having had no larnin', said, "Is the prodigal son God A'mighty, sir?" Several cases of conversion were narrated, with an enthusiasm that showed as great a delight on the part of the Doctor with the spiritual as with the physical aspect of the Mission.

Rev. Dr. Sinclair Paterson followed with an address in which he declared that no mission was so well fitted to reach the poor as the Medical Mission. There was among them a hardness and a growing bitterness against religion that had never been exceeded, if equalled. Not long ago he attended a meeting where a large number of Atheists and Freethinkers were present; he was prepared to say that he never before gazed upon a more inhuman and hideous looking body of men. They were enraged at the very mention of the name of God; their hatred of law and order was evidently something fearful, and the result, if God did not interpose, would be a state of anarchy. The second part of the Doctor's address contained some severe strictures on the "faith-healing" teaching of the day. The term itself was a misnomer, for there could be no faith apart from a scriptural foundation, and he denied that anywhere in the Bible had God said He would heal sick people. That persons were often cured there could be no doubt, but this was largely wrought by expectation and hope. Of the delicate and intimate connection existing between the body and mind there was probably much more yet to learn, but enough has been discovered to show that it is most powerful. But this is not faith. Dr. Paterson asked the meeting to place at the disposal of the Committee plenty of good food for the patients; this would prevent or cure more than half their ailments.

Dr. Owles, late of the Liverpool Medical Mission, added a word of testimony to the great value of such work, and hoped the day would come when every Christian medical man would feel it his privilege to be a home missionary. He had witnessed some striking conversions among his patients, some of them in high life. One said, "I have prayed for years without success, but now that you have set before me the simplicity of the Gospel it all comes to me in a moment."

Articles for an approaching sale on behalf of the Mission may be sent to Mrs. T. Buxton, 41, Belsize-square, N.W.

A ROLL-CALL OF HEROES.—Under the title "The Roll-call of the Heroes," the editor of *The Quiver* will publish in the July number of that magazine, an account of the brave deeds in recognition of which the first batch of silver and bronze medals have been awarded from the fund now being raised by the readers of *The Quiver*, for the institution of medals for heroic conduct in the saving of life by land and sea. Among the first recipients are a college student, a clergyman, a miner, a fisherman, a policeman, and a lifeboat coxswain.

ALCOHOL AND DISEASE.—In the recently issued report of the London Temperance Hospital we read: "The relation of alcohol to the treatment of disease is becoming one of increasing interest to members of the medical profession. In this discussion the value of the Temperance Hospital must be highly estimated by the scientist who desires to know wherein consists the medicinal value of alcohol, if any, and by the social reformer who is anxious to learn how far the use of an article so widely injurious can be wisely foregone in the treatment of the sick. In the balance of this Institution many of the supposed uses of alcohol have been weighed and found wanting; and, while an imitation of its practice will be attended with physical advantage to patients, the moral welfare of mankind may be still more signally promoted."

A BASUTO MISSIONARY.

IN a recent letter from Mrs. Osborne, Soldiers' Home, Cape Town, to a friend in London, she says:—

"A couple of days ago I invited Miss Ferguson and her assistants who have charge of our 'Mary Lyon' Seminary, to come to Cape Town, to give an account of their recent visits to the mission-fields of Basutoland and Natal. About ninety ladies and five men assembled, and the earnest desire of the speakers was to stir up a missionary spirit and interest in the heathen. The narrative was an interesting one, especially the story of a native missionary, who went from Basutoland to the Zambesi. He returned to his people, and in addressing them said that before he left them he thought they were very earnest Christians, and he had thought himself very earnest. Now, after seeing what he had seen he would cut off his right arm if he could turn it into a missionary, and his left arm too; he would cut off his right leg too if he could plant it and make it grow into a missionary; he would have his body cut up into 1000 bits if each bit could be a missionary for dark Africa.

"I should be specially thankful for prayer for the young women of Cape Town. Many of them have been trained at the Seminary I have mentioned, and ought to be prepared and willing to enter upon Christian work. The work is waiting; may the Lord quicken, and then send forth the labourers."

In another communication Mrs. Osborn earnestly asks for books and periodicals for the Soldier's Home, and, with reference to abounding temptations, specially desires a supply of Mr. Varley's tracts for young men and youths, and for such of the White Cross series as would be suitable for soldiers and sailors (such as "The Black Anchor" and "The Ride to Death"). Any supply of the above, or funds to purchase them, would be gratefully received, if forwarded to Miss A. Gurney, Hon. Sec., 12, Camden-hill-road, Gipsy-hill, S.E.

SERVANTS' SCHOOL, WESTBOURNE-PARK.

A GATHERING of friends took place at this Training School for Girls, on Monday, June 15 The school was begun by Lady Kinnaird in 1842, with one child, and has gradually grown until the present building, capable of containing 130 girls, was opened in 1861 through her exertions.

After tea on Monday, Rev. Flavel Cook, D.D., in a few telling words, urged the claims of the school on the support of the Christian public. He said that the teaching adhered to the old lines; the principle of industrial, combined with mental training, was founded on the Word of God. Hon. A. F. Kinnaird pointed out the peculiarity of the school, children being received on a moderate payment (£15 per annum over the age of fourteen, and £13 below it). The education is conducted under Government inspection, and the reports of H.M. Inspector bore witness to the teaching being of a thorough character, while the industrial training of the girls was efficiently carried on. £200 was needed annually over and above the payments of the children and the Government grant, to meet all the expenses.

Mr. T. A. Denny remarked that while people are often ready to start fresh schemes, it is very important to maintain those already in existence. He touched on the crying need of good servants, and, in view of this fact, of the importance of such a school. Dr. Lyle, one of the medical officers, said he had watched over the health of the children for over twenty-four years, and was thankful to report it excellent. He attributed the good health of the young people, under God's blessing, to the efficiency of the staff, who worked under the personal supervision of Lady Kinnaird and her family.

Mr. W. Williams, of the Great Queen-street Homes, spoke of the many temptations to which girls in London are exposed, and the folly of many mothers who unwisely think their children too well educated for domestic service. After a few words given by Rev. E. Beauchamp, the children entered the room, and kindly words were spoken to them by the Earl of Aberdeen and Mr. W. T. Paton, who arrived at this moment. The proceedings terminated with a short address to the children by Rev. Frank White.

There are vacancies for more children, at the usual moderate rates, and a few girls are trained for superior positions at higher rates. Donations and subscriptions would gladly be received by Lord Kinnaird, 2, Pall Mall East, S.W.

WORKERS AT THE HOME OF INDUSTRY.

AT the monthly gathering on Wednesday, June 17, Mr. Joseph Merry gave some very practical thoughts on the Lord Jesus, as our example in service, based on Isa. xlii. 1—4, John xiii. 3—5, 12—17; Eph. v. 1, 2; Phil. ii. 2—8. He pointed out that the true spirit of service is that manifested by the Lord in taking the lowly servant's place, forgetting self, and willing to minister to the good of others. The most fruitful cause of failure in service is getting the eye off our great Copy. We often get discouraged looking at our difficulties, measuring them against our own power to overcome, instead of against the Lord Jesus Christ who never got discouraged, though He had much more to discourage Him than we can have.

Miss Child afterwards gave some very encouraging particulars of the work among the sailors at the "Welcome Home" in Ratcliff Highway. The remainder of the evening was spent in praise and prayer, and in hearing an account of work in China from Mr. Brunton, who, for some time, laboured with Mr. George Clarke. The second party of children safely reached Canada. Mrs. Merry wrote on May 30:—

"The Lord's goodness and love have been displayed more than ever during this voyage. The children have had happy times on deck. When fine we had several services, and large crowds gathered around the dear children. A better-behaved family I never took across the sea. We had from seven to eight hundred souls on board. The Lord opened a way for earnest conversation with many of the passengers."

CHILDREN'S SPECIAL SERVICE MISSION.

FOREIGN BRANCH.

DEAR SIR,—May I again appeal through your columns for help towards this deeply important branch of our Society? Our object is to supply missionaries of all denominations, and in all parts of the world, with good, sound, Gospel tracts for children, free of charge. Those who have not seen specimens of these illustrated tracts, should send to me for them; I will gladly forward a few in different languages.

We have already issued between three and four millions in the following twenty-seven languages: German, French, Dutch, Swedish, Spanish, Portuguese, Italian, Flemish, Danish, Norwegian, Finnish, Bohemian, Slavonian, Hungarian, Polish, Bulgarian, Servian, Welsh, Bréton, Hindi, Hindustani, Bengali, Oriya, Marathi, Gujerati, Japanese, and Arabic. But this is only a beginning. Whilst we are deeply grateful to the Lord for what He has allowed us the privilege of doing for the children of other nationalities, we can only look upon it as an incentive to go forward, as there is very much land yet to be possessed. We long to issue these beautiful leaflets in Tamil, Telugu, Punjabi, Malay, Malayalim, Singhalese, Lettish, Russian, Turkish, Chinese, Persian, Kaffir, Armenian, Malagasy, Modern Greek, Lapponese, Syriac, Eskimo, Roumanian, Sindhi, Sangarese, Techurna, Tibetan, Samoan, Rarotongan, Maltese, Burmese, Icelandic, Cashmiri, Santali, Assamese, &c., &c. In some of these languages the translations are nearly completed, but we need substantial help to enable us to print good large editions.

We have just sent out paper, printed with the pictures only, for 120,000 more Arabic, and 160,000 more Finnish; and we have recently printed 160,000 more Swedish. We are now earnestly requested to print 160,000 more Bengali. During the past twelve months we have supplied Mr. McAll's mission with 176,000 of the French leaflets, besides smaller numbers to a great many workers throughout France.

One fact should be distinctly borne in mind as regards these children's tracts for India—namely, that the poor women in the Zenanas require just the same simple elementary Gospel teaching as the children. We desire to be an auxiliary to all the Missionary Societies in the world, as they must, with the rapid advance of education, devote even more time than formerly to the children.

Who will have a share in this glorious enterprise? £100 will print 150,000 of these beautiful tracts, including cost of pictures. Will not some readers of THE CHRISTIAN devote £100 to such a delightful object? £10 will print 15,000 tracts. Oh, that we might be enabled to scatter millions more before the year closes! Our treasurer is Mr. James E. Mathieson, Conference Hall, Mildmay-park, London.—Yours faithfully,

48, Paternoster-row, London. JOSIAH SPIERS.

For the Young.

SHOEBLACK JIM

A TRUE STORY.

In a small, crowded room in one of the rear tenement houses of our great city, where the sun's rays were never known to shine, or the fresh air allowed to penetrate, our little Jim lay dying.

Months before, one morning, I saw him standing on a street corner, with his shoe-box strapped to his back, calling out in tremulous tones, "Shine, sir?" But the hurrying business men paid little or no attention to the pleading voice and the frail form which was swayed to and fro by the bitter, biting, December wind. As I handed him a picture paper, I asked, "Are you hungry, my boy?" I noticed the pale, pinched cheeks, and the large brown eyes fast filling with tears, as he replied, "Yes, miss, I've had nothing to eat since yesterday morning; but granny is worse than me; fur she's had nothing but a cold tater since day afore yesterday."

"And who is granny?"

"She lives in the rear alley on Mott; me own mother died over on the island, so granny says, and I guess I never had any father."

"Did you ever go to a Sunday-school or Band of Hope meeting?"

"Laws, no, miss! I've no time. I has to stan' around all day, and then sometimes gits only a couple of shines; them Italian fellers, with the chairs, takes all the profit off us chaps. Granny says, 'tis a hard world."

I handed the child a dime, and told him to get a warm cup of coffee and a roll; then got from him a promise to attend the Band of Hope meeting that afternoon at four o'clock. I hardly expected to see him again, but was happily surprised to see him walk in—shoe-box on his back—while we were singing, "Fold me to thy bosom." I shall never forget the expression that was on his face as he stood spellbound in the middle of the floor, and stared at me and the organ. I motioned him to a seat, but he did not move till the music had ceased, and the other children were all seated.

My lesson that day was about the great Shepherd that goes out upon the hills and mountains of sin, and gathers in the little lambs that wander away from the sheepfold. I did not know, that day, that the dear Saviour's hand was already stretched out to receive this one little lamb that had many times, young as he was, been found tipsy, and also smoking cigarettes that he had stolen from somebody's street-stand. He was a regular attendant at Sunday-school and Band of Hope, and no one joined more heartily in the singing than "Jim." One day, in our children's prayer-meeting, he gave his heart to Jesus. No one could doubt the conversion of that little heart when they looked into the bright eyes and beaming face that continually shone with heavenly light.

One day a messenger came to me in haste, and said, "Jim is dying. Hurry, please, miss; he wants to see you agin a'fore he dies." I hurried; and, as I groped my way along the dark alley and up the rickety stairs, I caught the sound of the sweet voice singing, "Fold me, fold me, precious Saviour." I entered quietly, so as not to disturb the singer, but his bright eyes saw me, and he said, "Sing it with me once more, teacher." We sang it through together, then he said, "The next time I sing will be when Jesus folds me in his arms; I'll never forget the hymn, but will remember it till you come up there too; then we'll sing it ag—ain."

The little lamp of life went out. The Great Shepherd had called his little lamb home. There was

"Another gem in the Saviour's crown,
Another soul in heaven."

—*American S. S. Times.*

AN AFRICAN GIRL'S LETTER.

The following interesting epistle appears in the New York *Weekly Witness*:—

Dear Editor,—I see a great many letters from boys and girls telling things about your wonderful country. I live in a country where we have always summer. Our hottest weather is just drawing to a close, then fierce tornadoes and then the rains set in, and it rains every day for months. I belong to the Kroo tribe, and have a broad blue-black mark down my forehead to denote my tribe. My mother was shot in a tribal war. I have been now three years with a missionary, Miss Sharp, and know English very well. I've read the history of the United States, and have been through geography a number of times.

I want to tell the little boys and girls that I have seen some things that they have not. Big elephants come down within thirty miles of the coast, and the woods abound in monkeys and parrots. Leopards sometimes come very close to us, and boa-constrictors come into town. My tribe, like all the other tribes, are heathen, but some of us have learned of God and the Saviour of sinners. Bishop Taylor was here three weeks; we did like him so much. Some of the United States boys and girls send us some papers and books. It makes the world seem so large and grand when we can read and look at the pictures.

Monrovia, Africa. Emma Corning.

THE FOUR RUPEES.

BY MRS. J. L. PRESTON.

A gift has come to us over the seas—
A gift of beautiful, bright rupees;
And who do you think has sent us these?

Was it one of the Rajahs, rich and grand,
Who lives in that wonderful, far-off land—
The land of simoon, and sun and sand?

Or was it some Brahmin, who has thrown
Forever away his gods of stone,
And worships the Christian's God alone?

Or was it the Viceroy, who controls
The destiny of those millions of souls
From Kyber to where the Hooghly rolls?

Nay, none of them all; nay, none of these
Has sent us this royalty of rupees,
From this strange sun-land over the seas.

Who was it then? Listen, and I will tell,
For surely, 'tis something to ponder well,
Till the truth of it makes our bosoms swell.

'Twas an eight-year old, brown-faced Hindu lad
Made gift of the four rupees he had,
To help us at home; for he was sad

Because he had heard his teacher's fear
That the work of the children over here
Might wane with the waning of the year.

And therefore he brought his four rupees,
And earnestly whispered, "Sahib, please
Send this for the work beyond the seas!"

Sweet, innocent faith, that did not doubt
That his four rupees would help us out
Of the troubles that compass our work about!

Ah, think of it, Christian children! can
You let this heathen of Hindustan
Do more than you for his fellow-man?

Christ, save this orphan, who of his store
Gave all to aid us; and may his four
Rupees increase to thousands more!

ANSWER TO LAST BIBLE ACROSTIC.

Follow Me.—Matt. iv. 19.

(1)	Fruit	John xv. 5.
(2)	Obed Edom	2 Sam. vi. 11.
(3)	Luke	2 Tim. iv. 11.
(4)	Lemuel	Prov. xxxi. 1.
(5)	Obadiah	Obad. i. 1.
(6)	Wine	Prov. xx. 1.
(7)	Mark	Acts xv. 39.
(8)	Eunice	2 Tim. i. 5.

A. P.

Answers received from J.M.G. D.W.H. C.G.M. P.M.N. E.M.T.

BIBLE ACROSTIC.

Found wanting in a trying hour,
Then made to mourn for sin with tears,
This brief injunction came with power
To one who served with joy for years.

(1) Some fruit we read of to a prophet shown.
(2) A name by prophet given to a stone.
(3) A man to whom some birds were sent with food.
(4) A shepherd who could sooth a king's sad mood.
(5) A place whose name "encampments" signified.
(6) Fifteen were granted when a sick king cried.
(7) A boy who early heard his Maker's voice.
(8) A greeting which made women's hearts rejoice.
(9) A man who pleased the Lord (the Bible tells).
(10) One who for hunger's pangs his birthright sells.
(11) A fruit embroidering priestly robes with bells.

Greta.

Additional answers to Acrostic I will not Forget Thy Word received from J.M. E.L. A.W.M. C.H.R. C.H.F. H.C.A. S.P.A. B.M.

MR. THORNE AT LUDLOW.

The Gospel Mission held here in connection with the Y.M.C.A., and conducted by Mr. Henry Thorne, was characterised by remarkable interest and power. Christians of all the evangelical churches united in the work, and one of the blessings resulting from the mission is the greatly increased cordiality among members of different denominations. Getting closer to Christ, they have got closer to each other.

The mission was intended to extend over nine days; but, in consequence of the manifest blessing attending the meetings, the committee decided to continue for seventeen days. The largest hall in the town proved too small to contain all who came together to hear Mr. Thorne proclaim the glad tidings of salvation. Such crowded audiences have seldom been known in Ludlow.

It is impossible, in the limits of a short notice, to do more than mention some of the chief features of the mission. These were: the very encouraging answers to the requests for prayer sent to the noon prayer-meetings; the instructive Bible-readings given each day by Mr. Thorne; the early prayer-meetings on Sunday mornings, not soon to be forgotten by those present; the large numbers of young people inspired with concern about eternal questions; a large "camp meeting" held on the beautiful hillside against the town, at which 2000 were present; and, best of all, nearly one hundred and twenty professed converts.

William Henry Clift, Secretary.

ENGLISH ORPHANAGE IN PARIS.

We have had a serious visitation of measles at our Orphanage, twenty-eight out of forty-four of our little ones being laid aside for the past six weeks. We thank God that all are recovering, although measles have been very fatal in Paris this spring.

Many of these children have strange histories. There are two whose father—a French Count—deserted his English wife and her seven children. Another child was deserted in the same way, with her English mother out in Egypt. Three little girls came to us one night, when the snow lay thick upon the ground last winter, having been "turned out" with their mother because she could not pay the rent of their small apartment.

Our joy is when we hear the children tell us one by one that they have given their hearts to God. We have three Jewish girls. The eldest longs to be baptized, but the mother, though willing that her children should learn of Jesus, starts back and says, "Oh! no, anything but that!" The child weeps and prays, but the mother is inflexible. One day, with subdued and earnest tones, the child asks: "I am asking Jesus to baptize me in my heart; will not that do as well? God will see it."

This unexpected outbreak of sickness brings unlooked for expenditure, and that at a time when our exchequer is peculiarly burdened. Will each mother, whose little ones have been spared any sickness this spring, send a thank-offering, however small, with her prayers: so shall our necessity at this time be ministered to by thanksgiving.

Ada M. Leigh.

The English Orphanage, Neuilly, Paris.

Notes and Comments.

MR. MOODY writes urgently hoping that his friends in this country will muster in large numbers at his Conference at Northfield in the beginning of August. As the young people will be away from the Seminaries at that time, there will be ample accommodation. The Conference will be for ten days, commencing August 5. Friends thinking of going may communicate before the end of June with Robert Paton, Esq., 103, Highbury Quadrant, N., as Mr. Moody is anxious to know by July 10 who are to be his guests.

We cannot possibly give space to the numerous letters we receive for a share in the Day in the Country Fund, but we earnestly press upon our readers kindly to contribute freely and at once, so that we may be able to divide substantial amounts amongst the hundred missions whose children and mothers are eagerly longing for a sight of the fields and woods and a whiff of country air.

An interesting experiment has been made in the capital of the Midlands. At the end of January last Rev. F. W. Macdonald began a series of mid-day services in a neutral hall in the very centre of the business part of the town. He was told that in Birmingham nothing would awaken interest that was not related to politics. It has happily proved otherwise. A service of less than an hour, comprising prayer, singing, and an address in the defence or the illustration of God's Word, has attracted representative audiences that have sometimes inconveniently filled the large hall of the Y.M.C.A.

At the eighteenth of these services (before pausing for the summer) Dr. R. W. Dale conveyed the thanks of all Evangelicals to the originator of the services, and said:—

> "For five or ten years at least—perhaps he might venture to name a longer period—the aggressive element, the militant element had assumed not only a great place in the Christian thought and regard of the churches of this country, but the supreme place. It was not enough, however, for the Church of Christ to be aggressive. Unless those whom Christ had drawn to Himself clung to each other in devout communion, the Gospel, as it came from their lips, would not have the spell for the hearts and consciences of men which it had had in other times and in other lands. The work of the Church would lose its passion, its hopefulness, its power. He did not believe that even solitary fellowship with God would compensate for the want of fellowship with each other in Him. When God received them back into his household it was not that they might live in rooms apart; and if they refused to be restored to fellowship with the family he believed that God would refuse to receive them into fellowship with Himself."

Mr. Macdonald is a Wesleyan Methodist, and many persons would hail the more manifest identification of this great Christian body with outside evangelical movements. Isolation is in any party a mistake in these days. Christ's redeemed, regenerate, and separated people must understand one another, and must sympathise with one another. Dr. Dale's utterance, therefore, can hardly be thought too strong that our refusal to have "fellowship one with another" may be followed by signs that God does not receive us into full communion with Himself.

We are not to faint in our prayers. Although God is long-suffering, He will avenge his elect which cry to Him night and day. The great missionary, Robert Moffat, poured out perpetual prayer on behalf of Bechuanaland. The filibustering wars and Boer depredations that had broken up his grand work there lay heavily on his last days. His cries seemed unanswered. But now, even before his Life is published, the providential answer has come. The vast territory of Bechuanaland, with its elevation, fine pasturage, soil that will grow all kinds of fruits, and temperate air, has come under the protection of the British Government, and we may hope that the dangers which menaced its native churches are ended.

Rev. W. Crosbie, Congregational Minister at Brighton, has been induced to publish a sermon lately preached by him on the miracle of the crippled sufferer, who was let through the roof of the dwelling into the presence of Christ. Stone walls and a people thinking only of themselves were the barriers then; they are often the barriers to blessing now, so that for many, who would do the Lord's divinest work, it is "positively necessary to go outside the organised churches altogether." These men, added the preacher, who carried the paralytic, and felt for him, "would scarcely have stopped at pulling down the house altogether." When there is intense earnestness a "formal, stereotyped order of things" will not be too much respected by those who would bring victims of misery into contact with the Saviour.

The preacher very properly emphasised the fact that Jesus strongly commended the faith of those who brought the man. Christian workers need above all things to be inspired by this faith. Were the Church aglow with the fire of it, formalism, narrowness, cold decorum, and exclusiveness would be cast aside, and unusual methods would remove hindrances of every description. Houses would be unroofed in zeal for the perishing. In these times of "the world's open sore," the compassionate are summoned to study the great and pregnant words, "When He saw *their* faith." Such preaching is very timely.

The daily papers show that suicidal mania is on the increase, and men of the world are asking how it is. They say that if another Goethe had arisen to invest with new and romantic interest a fresh series of "The Sorrows of Werther," they could understand it. Or if the stoic Epictetus were in our midst, pointing to the door which he averred was always open to those who wished to escape the miseries of mankind, there would be some reason for the frequency of self-murder. Béranger immortalised two of his countrymen who sought death in this way; but Béranger is no more. What, then, is the cause? The followers of the Meek and Lowly One know it quite well. Men's minds are being unhinged by what they hear and read of Agnosticism and Theosophy. The faith of fools is the prop of these so-called advanced religions, which, like the ichneumon in the caterpillar's body, take deadly hold upon those who are influenced by them. The world is being taught, whether it will or no, the truth of that word: I will give them up to strong delusions, that they may believe a lie."

There may be some evangelistic workers who think that they are precluded from exercising their gift in a foreign land because of their ignorance of the language. In his rousing appeals that more labourers should be sent to these non-Christian countries, Mr. Reginald Radcliffe is wont to lay much stress on the fact that the Gospel message has been, and can easily be, conveyed to foreigners by interpretation; he quotes his own experience as conclusive on the point. His argument has just received strong confirmation from the experience of the venerable Dr. A. N. Somerville, during his evangelistic tour in the East. In a recent address at Glasgow the Doctor said:—

> "All the while I spoke my own language. The power of interpretation is extraordinary. I had about twenty-four different interpreters who spoke for me in different places. Some people think that interpretation must stand very seriously in the way; but I began to think that interpretation gave an added interest, and rather drew auditors instead of driving them away. I have often thought that our Lord speaks significantly of interpretation. Christ Himself did not speak one word of Greek; and, as we have the inspired interpretation of the four Gospels, so we may have the uninspired interpretations told with great force and power to-day among the nations of the earth."

These words of the world-wide evangelist claim the most serious attention. They add one more to the many encouragements by which the Lord would coax us to go forth and disciple all nations. They cut away from beneath our tardy feet one more of the many excuses that we are trying to heap up as a barrier between us and our plain urgent duty.

A foreign missionary, who was present at the recent annual meeting of the China Inland Mission, wrote as follows to Mr. Reginald Radcliffe:—

> "I never before had my eyes so widely opened to the awful neglect of the Church with regard to the heathen world. What can be done to arouse Christians to a sense of their responsibility? I wish a few men full of faith and of the Holy Ghost could be found who would bind themselves together as one man, to give the Churches no rest till they awake out of their sleep, and send men and women to the heathen, not in parties of five or ten, but in hundreds. If this is not soon done persecution will, perhaps, compel us to be scattered, not only in Samaria, but unto the uttermost parts of the earth. It is much better to obey willingly."

In writing to us on this subject, Mr. Radcliffe says: "Would that the suggestion of this invalided missionary could be responded to in London, before many earnest Christians separate and disperse." We see no reason to prevent it. Could not some of the most earnest-minded spirits who gather at Mildmay this week from different parts of the kingdom, band themselves in a solemn league and covenant to carry out the proposal of our missionary friend? Surely there could be no better or more favourable opportunity, and the suggestion, in its timeliness, seems to us to be clearly of the Lord. If it were followed up in serious earnest it might make the Mildmay Conference of 1885 memorable to all eternity.

In his terse and blunt fashion, Rev. H. Price Hughes writes thus in last week's *Methodist Times*, respecting the Indo-Chinese opium trade:—

> "The sum of the whole matter is that the British nation keeps a poison-shop, and every voter ought to know it."

This is an age of specialties. Some devoted and high-souled women have made their specialty the brave defence of their own sex, and war to the death with all that tends to degrade it. Among these noble women Miss Ellice Hopkins stands in the foremost rank. With a force born of real inspiration, she and others are doing battle by speech and pen with one of the giant evils of the day. We cannot speak too highly, either of the literary excellence or of the moral and spiritual worth of the "White Cross Series" of leaflets "for men only" (4d. per doz. *Hatchards*). We warmly commend them as a most timely and high-toned addition to English Christian literature.

The deplorable explosions last week at lifton Hall and Apedale Colleries, by which bout 180 miners were killed, ought to waken deep and practical sympathy for the ereaved survivors. We observe with plea- ıre that the Lord Mayor of London and the layor of Manchester have opened relief ınds. The accounts of the Clifton Hall ccident are painful to read. A survivor ıys:—

> "The fright of the boys and some of the men as painful to behold. One had become delirious ith fear, and began to repeat, schoolboy fashion, ıe letters of the alphabet. The men sighed and oaned, some shouted for help, and others muttered ords of prayer."

These sad events emphasise the importance f Christian work among our mining popu- ıtion, exposed, as they are, to most sudden nd fatal disasters. It is in such a testing me of bodily peril that the consolations of good hope through faith in Christ become priceless possession.

The Pall Mall Gazette, through the me- ium of "a cynical correspondent," as our ontemporary calls him, tells a most un- leasant tale of the way in which Europe ivilises Zanzibar with the brandy-bottle. ut why should a man be called cynical ecause he speaks or writes the simple, onest truth? Let Christian Britons hear is report and then say whether they are ot ashamed of those who have represented ngland in her political and commercial ealings with the native authorities of Zanzi- ar:—

> "The real achievement of civilisation is neither issions nor emancipation, but the success that has owned its efforts to introduce drunkenness among e native population. We persuade them by a entiful display of force to suppress the slavery hich their law approves and allows, and at the me time we make them admit the liquor which the abomination of their faith. If there were European traders in the place, his Highness the ıltan would not suffer a drop of spirits to find its ay into his dominions. By the English treaty, o articles whatever shall be prohibited from being ıported into or exported from the territories of s Highness the Sultan of Zanzibar.' The duty imports is limited to five per cent. The treaties ith the United States, and with France and Ger- any and other European countries, contain auses identical with that quoted. In consequence, ere is an unlimited and increasing traffic in quor.
>
> "The Sultan sees the mischief that is being rought, but is helpless to check it. If the various wers consented to a modification of their treaties, e Sultan could protect himself and his people om what he regards as their ruin, by these or her means. Unhappily there is small chance of ople at home taking much interest in the matter. ey send a bishop and a staff of followers to Zan- bar, and then they have done their duty by that r-away place. It is a disgrace to our civilisation at we should compel a foreign State to permit e unrestricted sale to its own subjects of poisonous quor. Yet this is what we are doing, in spite of e Sultan's protests, and in spite of our knowledge at, were he his own master, not a drop would ey get."

This is of a piece with our treatment of ina in relation to the opium trade. Truly ere is little sarcasm in the idea broached by meone, that these heathen countries should nd missionaries to England to teach her e elements of civilisation and fair dealing.

The Brooklyn Y.M.C.A. is about to open very handsome building as its home. It described in the *Brooklyn Eagle* as "an aborate and magnificent structure," cover- g nearly half an acre, and costing 300,000 llars. In such a building as this, a mighty ork for God and young men ought to be stained. There are some of our London M.C.A.'s that would be content with some- ing much less pretentious and costly.

Mr. Spurgeon told a good story at Stockwell on Thursday. "I was told," said he, "of a man who was so mean and stingy that he never gave anything to anybody. 'But,' said I, 'he gave me something once. In my early days, when my salary was £45 a year, my hat had got shabby, and this man at one of our meetings asked me to speak with him. He then put into my hand 7s. 6d., and said the Lord had bidden him to give it to me.' At our next meeting he asked me to pray that he might be delivered from the sin of covetousness. I asked him what particular form his covetousness took. He replied, 'Why the Lord told me to give you ten shillings, but I only gave you seven and sixpence,'" and then he gave the young preacher the half-crown of which he had defrauded him. Has it not sometimes happened that the Lord has told a steward of his to give a sovereign or a five-pound note, or a hundred, or a thousand pounds, to some work in which He and all heaven are interested? But only a part was given, and the steward, not being as honest as Mr. Spurgeon's covetous friend, the balance remains to this day to the debit of his account with God. Had it not better be paid at once?

Some twenty years ago one of the daily papers declared that the age was out of breath. It has not slackened pace since then, and the natural results are evident. Many are running to and fro, and knowledge (not wisdom) is increased. Like the Athenians, thousands are ever listening for some new thing, and profane and old-wives' fables are often more acceptable than doctrine according to godliness.

The Epistles to Timothy and Titus are appropriate reading for the present time. "Lay hands hastily on no man" is a timely caution. Pious or un-pious cranks, who are played out in America, or other parts of the world, come to England and promulgate profane and old wives' fables, and creep into houses and take captive silly women, who are ever learning and never able to come to a knowledge of the truth. The Apostle said:—

> "The time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables."

That time has indeed come. We have crazed men, foolish men, designing men, at home, and we import them from abroad, whose erratic utterances will work mischief unless true ministers of Christ hold fast the form of sound words themselves, and exhort their hearers to hold them fast.

The pitiful story told by Mr. Wookey in his address at Folkestone, of the child kidnapped from a village near that town (p. 9), leads us to beg our readers distinctly and earnestly to warn mothers, and others who are likely to need the warning, to be very careful that those to whom their children become servants are persons of good repute.

At the Faith Healing Conference, a lady said "they had been forming their expectations of blessing upon past experiences; they should rather be looking for something entirely different. God said, by Isaiah, He would do a new thing. We should forget the things behind, and reach forth unto those things which are before." This address was quiet, thoughtful, and spiritual, and if spoken to some audiences would have been most useful. But addressed to an assembly looking for signs and wonders it was likely to prepare them for any new manifestation, the more extravagant, the more welcome.

Those who have the control of Faith Healing or other platforms incur a grave responsibility as to those whom they receive and put forward as teachers. At the recent Conference we were informed that a speaker from Australia brought no sufficient credentials, and, on inquiring at headquarters, we did not find this contradicted. It was observed that when, on one occasion, he was going forward to assist at an "anointing service," he was prevented by one of the responsible directors. Touching the forehead with oil is one thing, passing the hand, mesmerically or otherwise, over the parts affected, is another. This seems to have been a method familiar to Naaman, but which Elisha significantly discountenanced.

Some of the opponents of Faith Healing appear to us to go as much too far on the one side as its professors do on the other. There is abundant evidence that, in many cases, God has healed the sick in answer to prayer, though such cases are in danger of being crowded out of knowledge by the new system of multitudinous and indiscriminate anointing.

It appears to us that Conferences, Conventions, and Congresses, which have of late years become an institution, might very properly, and indeed ought to, occupy themselves not so much with abstract doctrines and general exhortations, as with subjects of present interest, on which the people who compose the audiences need counsel, instruction, and advice. At present they are in danger of being led by extremists on either side. We cannot deal with every question as Alexander did with the Gordian knot, and cut it into two halves. We want the knots disentangled, and the people taught how to distinguish the true from the false, and how to separate the precious from the vile.

SCIENTIFIC INQUIRY.

THE annual meeting of the Victoria (Philosophical) Institute took place last Thursday evening at the house of the Society of Arts, the Earl of Shaftesbury, K.G., in the chair. The report was read by the honorary secretary, Captain Frank Petrie, and showed that the number of home and foreign members had increased to upwards of eleven hundred. The Institute's object, to promote scientific inquiry, and especially in cases where questions of science were held by those who advanced them to be subversive of religion, was aided by scientific men, whether in its ranks or not. The address was delivered by Dr. J. Leslie Porter, President of Queen's College, Belfast, the subject being "Egypt: Historical and Geographical." Having referred to the antiquity of Egyptian records, which, in so many instances, bore on the history of other ancient countries, he proceeded to describe the various changes through which that country had passed since its first colonisation; and, touching on its physical geography, concluded by giving the main results of recent exploration.

Among the speakers were Sir H. Barkly, G.C.M.G., and Professor Stokes, F.R.S., of Cambridge, who gave an important account of the progress of physical science during the past quarter of a century, and, reviewing the results, specially noted that, as scientific truth developed, so had men to give up the idea that there was any opposition between the Book of Nature and the Book of Revelation, both of which had the same source.

Captain Calver, F.R.S., having moved a vote of thanks to the President, Lord Shaftesbury expressed his gratification at the way in which the Institute was uniting scientific men in the search for truth, more especially as the dangers of a little knowledge were proverbial, as had too often been apparent in the past.

"WORDS OF LIFE."

SUCH is the title of a neat little book issued by Mrs. Robertson, of Hampstead, Hon. Secretary to the Association for the Free Distribution of the Scriptures. Its sixty pages are almost exclusively made up of brief and intensely interesting reports, written by the Distributors, relative to the progress and success of the work. A few added words, however, show that the number of copies of Scriptures distributed, including Bibles, Testaments, and Gospels, has not been far short of half a million. Mrs. Robertson, while expressing earnest thanks to all those friends who have enabled her to scatter these beams of light to so large an extent, longs to do a great deal more. "There is practically no limit to our power for doing good if the means were at hand for procuring the books; for the whole of the work is done by free agencies, and the funds of the Association are employed entirely in purchasing the Bibles and Testaments which are given." She adds:—"Let us pray that special blessing may accompany the message of pardon and salvation thus freely given, and let us have faith to believe that multitudes may by this means be brought to the knowledge of the truth."

As to the call for this effort, we are reminded by Mrs. Robertson that at times there are "piles of applications" from different countries, waiting for the coffers to be replenished before supplies can be sent. Opportunities are sometimes lost altogether, as in the case of vessels with perhaps a thousand emigrants going from Italy to South America *with not a single Bible among them*, or a regiment of French soldiers going to the wars. "How we should rejoice to be able to send out ten thousand times as many as we do, and thus give the 3500 precious promises contained in God's word to poor souls who in sadness of heart are crying, 'Who will show us any good?'"

Our readers will, we are sure, peruse the following extracts with interest; for the rest, we must refer them to the Report itself, which can be obtained from Mrs. Robertson, whose address is, 1, Oak Hill-park, Hampstead, London, N.W.

Mons. Lecoat, writing from Fremel, in France, says:—"One of the Bibles, given to a poor young man at Morlaix, has been the means of his conversion. He has lately written to me, saying he never ceases to thank God and to pray Him to pour down blessing on those who procured him the Book. Another Bible given away in one of our schools has been the means of converting a young schoolmaster."

Mr. Hathaway writes from Boulogne:—"We gave away a large number of Testaments, all of which were eagerly received, with cries for more, so that I had to go and get another supply. It was heart-cheering to see, when I returned, the workmen all sitting in groups, reading those precious Words of Life. Then we gave copies to the men working upon the quay, and to the sailors and custom-house men, who not only received them respectfully, but greatly astonished us by their eagerness to get them."

Mr. Pendridge, of Jaffa, writes:—"Since the first distribution of the Scriptures here, there has been a secret stir among the Mohammedans in favour of the Word of God. Some few days ago I presented a Bible to one of the principal teachers. Could you believe it that the Mahdi, or highest dignitary of the Mohammedan Church, has actually requested and received a copy of Holy Scriptures?"

Dr. A. N. Somerville wrote from Smyrna:—"Already forty copies of the New Testament have been put carefully into the hands of the Jews in Smyrna, who requested the Book. 156 copies in modern Greek have been given to Greeks."

The late Mrs. Smith, of Beyrout, wrote:—"Last month, as we drove along the Damascus-road, we were greatly struck by the urgent application from the soldiers who came around the carriage entreating for Bibles. Moslems, Druses, Greeks, and Maronites were then put in possession of new and saving truths. I can truly say there never was so great a demand for the Word of God as at the present time."

These are but short and stray samples of many others that might be quoted, all proving the fact that the Bible is the Book for the World, and the Book that people of all kindreds and tongues will gladly receive if it is placed within their reach. Mrs. Robertson will do her part in the great work, if Christians who value this Gift of God will but help her to hand it on to those who as yet sit in spiritual darkness.

FAITH v. PRESUMPTION.

A FEW days since, the writer was much grieved, as well as greatly surprised, to hear of the death of a very dear friend under peculiar circumstances. He was a most devoted, earnest, and consistent Christian, whose one desire seemed to be to glorify his Father in heaven by doing his will and benefiting his fellow-men. He was engaged in a somewhat large and prosperous business, and delighted to be able to assist any needy individual or struggling cause. About thirty years of age, and enjoying most excellent health, he was yet in a few days cut off, his wife left a widow, his children fatherless, and all the opportunities he possessed for usefulness ended.

Taken sick with a bilious attack, he refused to obtain medical aid or take medicine, believing it to be dishonouring to God to do so. After seven or eight days of suffering, a doctor was called, who at once pronounced the case hopeless, and in a few hours the patient died, after suffering terrible agony from internal inflammation, which medical skill *might* have relieved.

This being the third case of a similar kind known to the writer (singularly enough, each was known to the other two), and occurring in a few months, it seemed to be his bounden duty to call the attention of his fellow-Christians to the duty of using medical means. Satan, in his final temptation of Christ, came, Bible in hand as it were, and saying: "It is written, He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone," he urged Him to cast Himself down from the pinnacle of the temple, for no harm could befall Him. Such a specious temptation it took the Son of God Himself to see through and overcome; but notice how He did so, not by argument, but simply, "It is written, Thou shalt not *tempt* the Lord thy God."

It is evident that this was not intended by Christ as a rebuke to Satan for tempting *Him*, but to show the wrong of putting ourselves into a position of peril and danger needlessly, and thus tempting God, while apparently and professedly trusting to God to deliver us therefrom. To do this would be *presumption*, and the Lord would not therefore so expose Himself, notwithstanding the promise of his Father to specially preserve Him from danger.

What Satan could not succeed in doing with regard to the Lord of Glory, he may and will succeed in doing with us, his more or less weak and ignorant children, unless we are sober and vigilant, and armed both by the shield of faith and the Word of God. We are cautioned against his wiles, and are supposed not to be ignorant of his devices, even to his appearing as an angel of light, when in truth he is the prince of darkness. One of his devices is to turn any special blessing of God into a curse, even as when he succeeded in turning her whom God had given to be a help-meet to man into a means of helping him to accomplish the downfall of man. And how he has diabolically followed up this plan all through the ages is often seen in Scripture as well as in modern times.

Now, if there is a great blessing on earth, i is that of prayer, by which we ask for and obtai from our Father above the blessings we need and many are the recorded instances of answer given in response to the exercise of faith in th many precious promises for its fulfilment During recent years no subject has so stirre the hearts of Christians as that of the *healing* b *faith* of cases pronounced beyond the reach o human skill; and the writer has known of suc instances, his own beloved partner having bee spared to him more in answer to prayer, he feel assured, than to anything else.

The writer has no doubt of God's ability to d anything He pleases, but, at the same time, h does question our right to ask and HIS willingness to do for us by miracle what He has alread given us the power to do for ourselves. It just here that some honest-hearted and earne Christians are, we think, being led astray. An this appears to be due chiefly to a want o appreciation of God's gifts to man, or from lack of being able to see the Giver in his gifts.

Surely we need not question for a moment th origin of that which will relieve pain and cur disease, for we know full well that such thing are not of Satan, his aim and purpose being t cause as much misery as he can, both here an hereafter. Now, it seems that to reject thes gifts is to reject the Giver, and to be quite consistent, we might as well ignore the use of foo drink, fuel, &c., for are they not his gifts too?

It is impossible to go at all deeply into th subject in this limited article, but it occurs t the writer's mind that it would be easy to sho that nowhere in Scripture can it be found tha the Lord, so to speak, wasted his miracles b doing for man what he had the power to do fo himself. On the contrary, his power was th more manifest in the presence of man's inabilit to help himself. Again, wherever means wer at hand in any way applicable to the case, the were used, even as the five loaves and the tw fishes were *used*, the Lord asking, "How man loaves have ye?" He could as easily have performed the miracle without the nucleus in th shape of these loaves and fishes, but He use that which man had.

So with Elijah: the Lord could have cause him to subsist without food, but He did not d so, but used the ravens and the brook, and th widow's oil and meal.

Further, when Jesus stood at the grave o Lazarus, He could have spoken to the ston and it would have rolled away as readily as th dead came back to life at his word, but as thos standing by could do that, He commanded ther to do it, and, having spoken the word of life an power, He said to the people, "Loose him, an let him go."

It is very sad to see how Satan succeeds i alluring, as a rule, the most honest and earne of God's children into the by-paths of error.

The young man referred to had even gone s far as to join a few others in forming a kind o sect, of those who were considered as havin sufficient faith to trust God that they shoul never see death, but be translated to heaven a Elijah was. The fact is that unless we kee closely and intelligently to the lines of truth there is no knowing where we may be led to i the end.

Briefly summing up the subject, it appears t be our duty to use the means placed at our disposal by a beneficent Providence, for the suppl of our varied needs, recognising his hand in hi gifts, thanking Him for them, and asking hi blessing upon their use; and if, from any non preventable cause, these means should not b within our reach, or should be insufficient fo our relief, then it is our privilege to call upo Him, who is above and beyond all his gifts, an can as easily work without them as with their aid

This we believe is *intelligent faith;* but t refuse to take that which He has given us t use, and to ask and expect Him to work miracle instead, this we believe is simply presumption. These words are penned in Christia love, and it is hoped they will be received in th same spirit. God forbid that we should increas error or offend one of God's little ones; but ma He who is the Spirit of truth, guide us into al truth. GEO. D. DOWKONTT.

New York.

LADY'S CRUISE IN THE NORTH SEA.

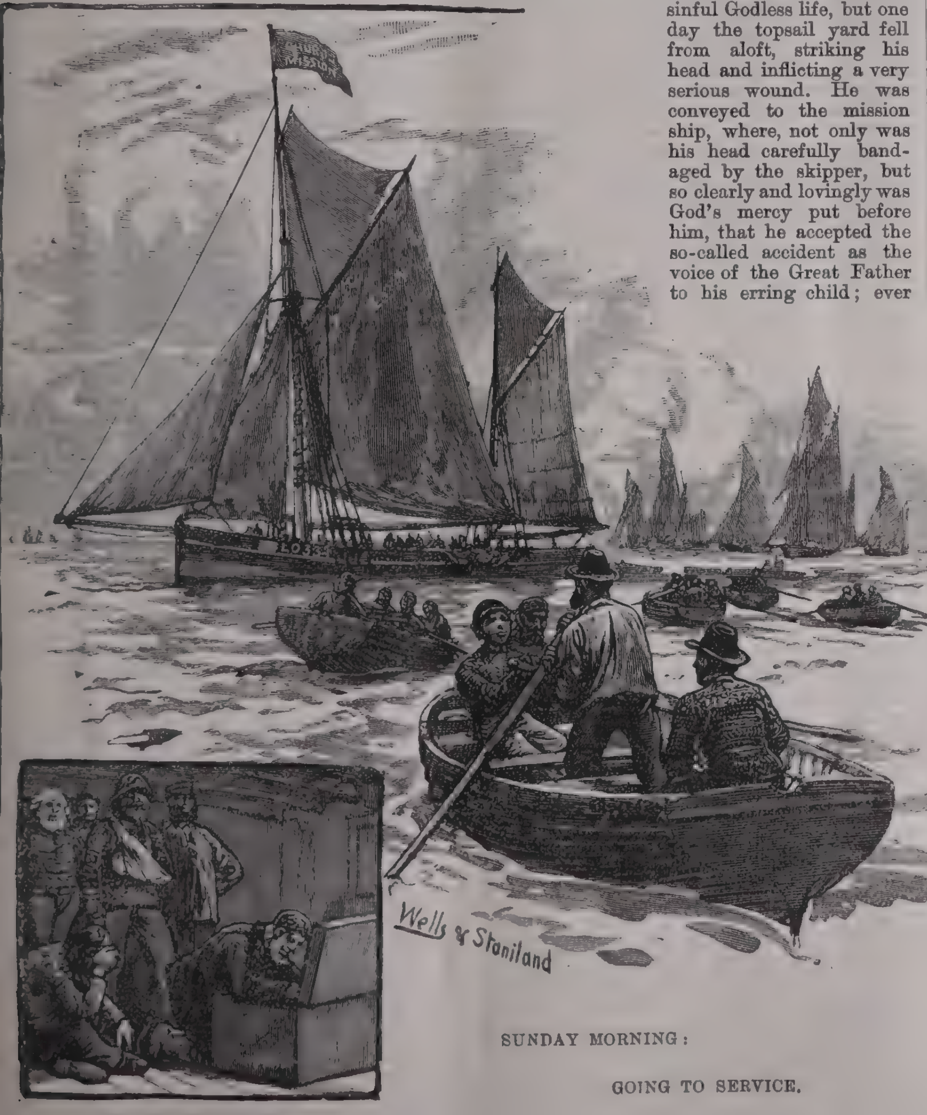
"We are making up a party for the North Sea. Will you join us?" Such was he tenor of a letter I received in May last. The ffer was tempting, the idea novel; but the reather was rough, and gave no sign of improve-ent. Should I risk it, and go in faith? I rote a hearty assent, and on May 27, we were ll (two ladies and three gentlemen, including he Secretary) at Gravesend, our appointed renezvous, awaiting the arrival of the *Edward uriol*. After several delays, caused by fogs and alms, she came up the river early the next orning, and in a few hours' time we had started n our expedition to the trawling fleets, towed wiftly out by the steam fish-carrier, *Endeavour*, y the kind permission of its owners, who thus ractically evinced their appreciation of the ission work carried on in their fleet.

We were all up by 5.30 a.m. on Saturday, to vatch the trawl net hauled in. "Praise the ord," said the skipper, as it came in sight, "that's the best bag the *Edward Auriol* has ever ad." It was a new and interesting sight to us s the knot was untied, and the whole mass of sh slid in all directions on the decks. Then nsued the process, so often described before, of leaning, packing, and transporting the fish to he steamer. About 150 other vessels were imilarly engaged, and it was now that we ained our first practical insight into the value f the medical and surgical appliances with which each Mission smack is furnished. We found it to be a regular practice in the Fleets for boats to call at the Mission Smack either for medicines or library books on their way back from the steam carrier to their own vessels. This morning two poor fellows who came in great suffering speedily found relief, and received, moreover, words of kindly sympathy and Christian advice.

Sunday morning's sun rose on a scene never to be forgotten; a cloudless sky, the sea calm as a lake, the crew all arrayed in their Sunday best, preparing for the day's services. At seven o'clock a prayer-meeting was held in the hold; indeed, long before that hour we ladies were awakened by the sound of deep voices joining in the General Confession, followed by the "Venite." Soon after breakfast, boats put off from the fishing smacks all round us, bringing a goodly number of fishermen on board, and for hours our sweet songs of praise sounded over the waters. Then followed a short Gospel service in the hold.

After dinner came the best part of all. "Let us have an experience meeting," said the Secretary; "I know you will enjoy it." So we gathered on deck again, and one by one those dear simple-hearted fellows testified to what the Lord had done for them—how He had *saved* them and *kept* them, and filled their hearts with joy and peace. Several told us it was on the deck of the mission vessel the Saviour had found them. "Praise the Lord," they said, "for putting it into his children's hearts to send out these Gospel ships."

One dear skipper said he had been steering a course heavenward for just twelve months. Until then he had lived a sinful Godless life, but one day the topsail yard fell from aloft, striking his head and inflicting a very serious wound. He was conveyed to the mission ship, where, not only was his head carefully bandaged by the skipper, but so clearly and lovingly was God's mercy put before him, that he accepted the so-called accident as the voice of the Great Father to his erring child; ever since, by God's grace, he had been conscious of pardon and acceptance, and "he blessed God for that topsail stick!"



THE DISPENSARY!

SUNDAY MORNING:

GOING TO SERVICE.

Another, whose bright beaming face was itself a 'testimony,' told how one summer's evening, three years ago, the missionary from the *Ensign* boarded his vessel (*The Desire*), remonstrated with him in very plain language upon his carelessness as to his spiritual condition, and of God's claims upon him, and urged him "before that dog-watch was out" to come as a penitent to the Saviour. He did so, and as an interesting coincidence, he shortly afterwards was removed from the smack *Desire* to the *Good Hope*. When we met him he was in command of the *Peace*.

As each one finished, our joy and gladness found vent in some ringing chorus of thanksgiving. Never shall we forget the expression on those dear men's faces, all aglow with Divine enthusiasm—head, hands, and feet, were keeping time as they sang:—

> "We are marching onward, singing as we go,
> To the promised land where living waters flow,
> Come and join our ranks as pilgrims here below,
> And we'll work till Jesus comes."

We all felt it was a little foretaste of heaven, and one of the company reminded us of the saying of the old negro: "If de crumbs dat fall from de Massa's table am so sweet, what will de great loaf in glory be?" A few earnest words from the Secretary and his friends brought the happy meeting to a close.

We sailed the next morning to the "Short Blue" Fleet, passing the "Columbia" fleet, with the mission vessel *Ensign*. The trawls were down for a day's haul, and there was no chance of a service. Hearty greetings were shouted out to us from passing vessels, and the skipper of the mission smack *Salem* came on board for a brief visit. Then eastward once more till we lay to off Heligoland, on one of the loveliest mornings of the whole week. Great interest was displayed on this the first visit of the Gospel ship to the island. The Deputy-Governor came on board to inspect her. He most kindly placed his own boat at our disposal, and heartily fell in with our suggestion to have a Gospel service on the beach, as the only church there is the German Lutheran, and of little use to the English residents. A large number of Heligolanders joined heartily as we sang the songs of Sion, and our friends told out the "Old, old story."

The afternoon was passed in visiting and admiring the charming little island, so spotlessly clean, and quaint-looking, with its happy comely inhabitants. At 7 o'clock we all assembled on board for another service. Here our skipper gave a brief history of his work in connection with the "Mission to Deep Sea Fishermen," speaking of the way in which it had originated, and the good it had already done. Other addresses followed, and then, as the sun went down, we gathered round us a band of bright young girls and lads in their picturesque costumes, and taught them to sing with us the well-known simple hymn:—

> "What can wash away my stain?
> Nothing but the blood of Jesus."

We explained to them in German what it meant, though they all understood a little English; then over and over again we sang it, praying as we sang that the words received by the outward ear might sink down into the heart, and bear fruit unto life everlasting. Sweet it was to hear them singing in their broken English—

> "Noosing boot se blood of Yesu."

A scene to be remembered while memory remains. At last the farewells were said, and we sailed away bearing with us the souvenir of one of the happiest days we had ever spent.

The next morning, while waiting about at the mouth of the Elbe for the Hamburg steamer to pick us up, a pilot boat came alongside and hailed us. "Where are you bound for?" "To heaven," replied our skipper. "Where are you?" By eleven o'clock we were on board the *Kestrel* watching out of sight our beloved *Edward Auriol*. Here too we were kept at work, for the captain having given a ready assent, two services were conducted in the saloon, and one in the forecastle; much interest was manifested both by passengers and crew.

At 8 o'clock on Friday we were safely landed after our ten days' cruise, full of thankfulness to Him Who had so guided and guarded us, and given us such joy in his service.

ISRAELITES OF THE NEW TESTAMENT.

A BERLIN correspondent of *The New York Independent* gives a vivid sketch of the movement toward Christian faith among Jews in Bessarabia. Interesting particulars are furnished concerning the leader of this movement, Joseph Rabinowitz, gathered in part from personal interviews with him. After relating the circumstances of his visit to Jerusalem, his conversion to faith in Christ, and his baptism on March 24, the writer says:—

"Rabinowitz is a man not quite forty-eight years of age, so that it is to be hoped he may for many years be able to carry on the work to which he has devoted himself. He has made on the Christians in Germany with whom he has conferred the impression of being sincerely consecrated to Christ as Lord and Saviour. Theologically, he appears to be thoroughly orthodox; but, as might be expected, he betrays his Jewish and Rabbinical training by occasional subtleties of interpretation, as, *e. g.*, when he finds the Trinity in the three principal names of the Deity—God, Jehovah, and Lord. The statement at first made, that over two hundred families had joined the movement, was unwarranted. Rabinowitz himself has not made so high an estimate of the number of his adherents. Some two hundred or more have attended his services, but how many may be fit to be reckoned as true Christians is still doubtful. It was thought that the fact of his baptism would drive many away from him, and even, perhaps, excite the unbelieving Jews to still greater hostility than heretofore. A letter just received from him, however, reports that the knowledge of the baptism seemed, thus far, to be doing good, and that the meeting-house on Easter Sunday was filled with those who came to hear the Gospel. A young Jewish Christian has been requested to go from Prague and act as teacher in the new congregation, and thus relieve Rabinowitz of a part of the necessary work of building up his Church. May the Lord guide and bless the movement, and make it a beginning of a large ingathering of his ancient people into the kingdom of Christ! In the meantime it is commended to the earnest prayers of the Christian Church."

THERE ARE TWO SIDES in a well-developed Christian. There is what may be called the *Martha*-side, which is occupied in benevolent activities—in giving, teaching, toiling, and other diffusive methods. Some good people rather overdo this side, and neglect the *Mary*-side, which consists in self-study, reading, meditation, and heart-communion with their Master. Every Christian requires repose and recruiting. No healthy believer can afford to live in a perpetual whirl. Daniel needed to have an "Olivet" in his chamber amid the roar and revelry of Babylon; and William Wilberforce, the busiest philanthropist of his age, tells us that he was forced often to withdraw from the distracting bustle in order to keep body, mind, and soul in a wholesome condition. In large towns the temptations to incessant motion are very great; the opportunities for thinking, praying, and resting are proportionately few. A beloved and honoured friend, whose name is as widely known as his beneficence, secured his feeding-time and filling-time by giving a good hour to private devotions every morning. The result was that he kept his balance, and never degenerated into a noisy enthusiast, or fell off into a disheartened pessimist. At seventy-five he possessed the alert and ardent hopefulness of a boy: as the admirable new revision of Psalm xciii. has it: he "brought forth fruit in old age; he was full of sap and green." He is the highest style of Christian who is perpetually flowing out, because he is perpetually filling up, who keeps his balance between external activities and internal intercourse with his Master.—*Dr. T. Cuyler.*

GLASGOW LASSES AFLOAT.

ON Saturday, June 13, the Allan Liner *Siberian* cast off her moorings at Mavisbank Quay and dropped down the river Clyde, outward bound for Quebec, carrying among her passengers 145 girls from the Bridge of Weir Homes for Orphans and Destitute Children. Mr. and Mrs. Quarrier accompany the present band of young emigrants, and there are none who will not wish them a happy and prosperous voyage and safe return home. Before the children went on board the ship a farewell meeting with them was held in the Christian Institute, Bothwell-street. Mr. Quarrier described, how, despite the hard times through which Glasgow and the country were passing, the money to help the children had come in more abundantly this year than in any previous year, so that, instead of sending away 300 children to Canada, well on to 400 had already been sent. Another 100 remained in the Homes, so that in the past year of starvation there was an increase of 200 in the number of children rescued from poverty and the streets. The cost of preparing, fully equipping, and sending out the 345 children to Canada was just £3500, or £20 a head. Of that amount £10 went to feed, educate, and clothe the waifs, and £10 to fit them out for emigration. In regard to the work in Canada, he had a letter from Miss Bilbrough, and one also from his daughter, with the pleasing news that 40 of the last band of 100 boys sent out had already found homes, and that Miss Bilbrough had double the applications she could grant for the children now going out. It was explained by Mr. Quarrier that, of the 145 girls, 27 were going to join as many brothers, and about 30 others were going to be near brothers already there.

Each of the 145 girls was equipped with a good-sized painted wooden chest, which contained, among other things, four complete suits of clothing (besides the one she wore), a hat, aprons, gloves, boots and stockings, cuffs and collars, a writing case with paper, pens, and ink; brush and comb, needles and a good stock of thread, a Band of Hope pledge-card, copies of Moody and Sankey's, and the Foundry Boys' hymns, the Pilgrim's Progress and the Bible, and lots of warm underclothing. Loving hands made the dresses, and motherly hearts suggested that the girls, being Scotch lassies, would not be spoiled if their best "claes," and particularly their Sunday dress, were trimmed like other folks with lace or other innocent trumpery at the neck and cuffs. An interesting sight certainly it was to see the large numbers of young things—all healthy-looking children, comfortably attired like the offspring of parents in fairly good world circumstances—walking on board the ship that was to take them from a country where only poverty or crime, or both, would have dogged their footsteps, to a land where they will be received into comfortable homes, and in due time get married respectably like many other poor Scotch maidens to whom Mr. Quarrier has given this fair start in life.

The departure was witnessed by hundreds of people, mostly composed of the working and poorer class. It could not be called a jubilant or joyful crowd. Many, whom curiosity alone attracted to the spot, looked on sadly. Others, men and women stricken with poverty, stared helplessly with tear-dimmed, bloodshot eyes on the scene—no doubt relatives of the children in some degree. The girls, whose ages might range anywhere between four and fifteen years, crowded against the ship's bulwark amidships and eagerly scanned the faces of the people on the quay. "Stand bye there forward!" "All clear behind?" boatswain's whistle; then "Clear away," were the orders from the captain on the bridge, and the ship moved slowly off, such cries coming from the crowd of children on the deck as "Good-bye, aunty," "Father, good-bye."—*Glasgow Daily Mail.*

SUNDAY CLOSING.—Temperance men and lovers of the Lord's Day, says *The Sunday Closing Reporter*, should make themselves felt in the coming election. If they are true to themselves, no political party can afford to ignore them. If they act together, no candidate can afford to despise them. If they make up their mind to work and vote for a candidate who satisfies them, they will likely decide the contest. Having this power and the approaching opportunity, let them "stand fast in the faith, quit themselves like men, and be strong." The Sunday Closing flag gathers round it in these lands an innumerable and ever-increasing host. Why should it not be waving soon, in peaceful triumph over the sacred citadel which has too long been in the hands of those who neither fear God, nor regard their fellow men?

DEACON ABRAHAM.

MOST of your readers are to some extent familiar with the name of our Nestorian brother, Deacon Abraham, and his labours in the Gospel and among the young in the far-off land of Persia. His first visit to England in 1878 will be remembered by many. The grievous famine that followed his return to his native land in 1880, and the sad story of suffering and death that resulted, form a record not easily forgotten. The hardly less devastating attack of the Koord swept over the already sorely visited district, leaving many homes and hearths desolate, and thousands of children orphans and helpless.

Through the liberality of Christians in England the Deacon on returning home established an Orphanage, where he has been enabled to provide for about 100 boys, of whom forty still remain with him. Two English ladies opened an Orphanage for girls in the same district, but, having to return to England in the summer of last year, their work was transferred to the Deacon, who has now twenty of these girls under his care, which, together with the forty boys, make sixty orphans to be provided for and trained for a useful life.

Many of the Deacon's old friends and supporters in England having been removed, the Lord's work in his hand has been to some extent suffering, and the burden has been increasing year by year. His present needs are £1000 toward the purchase of land upon which to employ the labour of the boys, and render the institution to some extent self-supporting. His labours in lecturing and holding meetings during his present visit have produced sufficient means to carry on the work of the institution during his absence, which, had he not come to England, must have been given up. He has also been enabled to purchase six acres of valuable land for the benefit of the Orphanage. He desires to build a home for the girls, the work amongst them being at present carried on in a hired house. It has been the writer's privilege to read interesting and descriptive letters from two Christians in Oroomiah, showing the indirect influence the children of the Orphanage are exercising on the minds of the surrounding population. A letter from the village pastor also speaks of the wrestling in prayer on the part of these dear children, that the Deacon may be abundantly blessed in his labours on their behalf.

It will interest the friends of the work to know that the Deacon's son Simon who accompanies his father, has made rapid progress in acquiring the English language, which he reads and writes with considerable accuracy. He materially assists his father in the conduct of, and in speaking at, the different meetings. He is now studying the art of photography, with the view of applying it in the educational part of their work at the Orphanage.

It is to be hoped that many of the Lord's stewards will help this servant of God that he may return to his people and his loved labours with a glad heart. Deacon Abraham's address is 36, Gloucester-street, Queen-square, W.C. W.

THE SAMARITAN SOCIETY'S SEASIDE HOME.

THIS institution, in the quaint and pleasant old town of Sandgate, is a model institution of its kind. Very few well-to-do people who go to the seaside have the privilege of living in such a house as this. Fifty persons can be accommodated in it, and there ought never to be less, either summer or winter. The fare provided for the inmates is excellent and abundant; there are no harsh rules, but plenty of pleasant and pictorial literature is provided for them, as well as telescopes and other forms of pleasant pastime. Praise of the most unqualified character has been bestowed upon this convalescent home by those prominently connected with charitable work, and their eulogiums are well deserved.

Mr. J. J. Jones and his co-workers have certainly shown themselves to be wise men in procuring such a delightsome spot, and they deserve the support of all friends of such institutions. Most of the patients pay five shillings a week, though they are admitted for twelve shillings a week without a subscriber's letter. In specially needy cases they are even taken free. Full particulars as to the Home will be forwarded by the secretary, Mr. H. H. Board, 57 and 59, Ludgate-hill, London, E.C. I strongly recommend all rich persons who are charitably disposed to see this Home; having seen it they will subscribe to it. As for poor people, who need change and fresh air to restore them after an illness, let them induce their well-to-do friends to send them there. G. B.

"NO MORE SEA."

MIGHTY, beauteous, restless ocean,
Stretching far from strand to strand,
Oh! to think our Father holds thee,
In the hollow of his hand.

How I love to note thy changes,
As I watch thee day by day,
When thy soft and rippling wavelets,
Seem like children at their play;

At the chill and evening hour,
When shine forth the moonbeams pale,
And the cry of wandering sea-bird,
Sounds like some sad spirit's wail;

When the howling winds distress thee,
As they beat upon thy breast,
And thy dashing waves remind us,
Of the human soul's unrest—

Ever longing, thirsting, yearning,
Never fully satisfied;
So impatient for the blessings
That are yet by God denied.

But a glorious time is coming,
When our hearts will restful be,
In our Father's love and mercy;
Then there shall be "no more sea."

Harriet Julia Evans.

RATCLIFF "BRIDGE OF HOPE."

FOR some months past we have been laying aside a store of hats and outer garments which have been sent to us, in order to be able to take our "mothers" and poor little waifs for a day's outing in the country, but lately I have been afraid that, unless some kind friends will send us money specially for that purpose, we must forego our usual excursion.

There are so many things to plead for, and all the winter the stern, hard, grinding poverty which has stared us in the face has left no room for any thought but how to supply immediate needs, and at the present time scarcely anything is left.

Now the summer is here and the bright weather come, we would like to take our poor friends for a long draught of pure air, and for one sight of the sky as God made it. I think we have got to the lowest strata, and that nowhere more ragged or desolate children could exist than those whom we call ours, nor any mothers much more hopeless or careworn than those who so regularly come to our meetings; perhaps it may be in a great measure for the cheerful welcome, and warm room, and sometimes a cup of tea; but still they come. I do not plead for them all, because of their deserts; I fear the character of very few would bear close investigation, but they are miserably poor and hopeless. We cannot tell, we do not know, into what dire temptations they are thrown, nor what a terrible struggle life has been to them from the beginning. But even from among these poor mothers, there are some, at least, who have found peace for their troubled hearts in our Saviour's love, and who show that they partake of his Spirit by their efforts to help one another, be it ever so little.

I am quite sure it would have often cheered the hearts of our kind subscribers during the winter, when from times being so bad, and perhaps from other causes, our funds were unusually low, I had to take our girls into confidence, and ask them to help by saving in every possible way, in order that we may be able to give away food to those who had none. Cheaper dinners were many times substituted that those, as hungry as they had once been, might have a meal. Mary H. Steer.

26, *Princes-square, St. George's-in-the-East.*

SUMMER TREATS.—Our Coffee Palace and Hall, situated at the Norwood Junction Station (L.B. & S.C.R.), are most convenient for these summer outings. We are only two miles from Shirley Common, and a tram runs half way there. Our hall easily seats 150 for tea, while a meeting can always be arranged afterwards, making a good ending to the day's excursion. We had several parties down last summer, all of whom thoroughly enjoyed themselves. For further particulars apply to The Manager, Crown Coffee Palace, Norwood Junction, S.E.—Yours faithfully,

A. C. P. Coote.

THE SALVATION ARMY.

TUESDAY, last week, being the thirtieth anniversary of the wedding of Mr. and Mrs. Booth, was made the occasion of a Salvation Army festival at the Great Western Hall. Holiness meetings were held morning and afternoon; in the evening an immense and enthusiastic concourse listened to some interesting reminiscences, by the General, of his early experiences.

Thoroughly converted to God at fifteen, he gave himself up, he said, to aggressive Gospel work, very much on the same lines as those now pursued in the Army. When thoughts of marriage came, he resolved that his partner in life should be a decided Christian, a total abstainer, and a sympathetic companion in his life-work. Mr. Booth went on to tell how these qualifications, and many more, he found in Mrs. Booth. Amid the approving cheers of the great audience, he sounded forth her praises and acknowledged the unspeakable blessing she had been to him, especially in times of trial and perplexity, when her courage and faith had nerved him to go forward into fresh and untried fields of effort. Mr. Booth also referred to the part his wife had taken in the thorough and Christian training of their family; the result was now seen in the fact that all of them are taking an active and prominent part in the work of the Salvation Army.

Mrs. Booth, in a most earnest and feeling address, told how the motto of their wedded life had been "Seek first the Kingdom of God and His righteousness." She urged that if other Christian parents were to train their children on the same principles, they would have a like reward in seeing them used in the service of God. Mr. Bramwell, Mr. Herbert, Miss Eva, and Miss Catherine Booth each struck their note in the family chorus of thanksgiving to God, and affectionate regard for their worthy parents.

The General, while he somewhat facetiously reiterated the remark that he was not to do any begging that night, yet managed to make an effective plea for help in prosecuting the Army work. In this he was ably seconded by Miss Booth, who said that if she could have had the opportunity, she would have gone round to all her father's rich friends and collected a handsome wedding gift. Various sums were announced, and the General said that whatever was given to him was of course devoted to the Army. In the course of the evening Mr. Bramwell Booth's second child, a daughter, was publicly dedicated to God and Salvation Army service.

MR. PAYSON HAMMOND IN SHEFFIELD.

THIS evangelist has completed his third week of work in Sheffield. Each district of the town is being visited, and meetings for young people are being held night by night. Those interested in the spiritual welfare of young people, and who throw themselves heartily into the work of the after-meeting, find many instances of genuine conversion.

One very manifest result of the meetings is to exercise the minds of teachers and parents with the general question of the conversion of the young, and the urgent necessity for more direct personal dealing with them. J. C.

VILLAGE EVANGELISATION.—Mr. Gawin Kirkham begs the prayers of our readers on behalf of the villages of our land, and especially for the labours of William E. Bailey, who commenced a ten days' mission on July 19, in Sawbridgeworth, Herts, and neighbourhood. Christian men and women, out for their holidays, might have the most delightful meetings in the rural parts of the country, so often overlooked in favour of cities and towns. Our Lord went through the cities and villages, teaching. Let his people follow his example.

MR. SPURGEON'S ORPHANS.

THE gala day, in connection with the Stockwell Orphanage, that serves the double purpose of an anniversary for the institution and a birthday festival for the much-esteemed founder, was held in the grounds last Thursday. The weather being favourable, many thousands of sympathising friends were present, afternoon and evening, and the proceedings were marked by all the usual heartiness and eclat.

In the afternoon a procession was formed of the children, who, headed by Dr. Barnardo's band, marched past the platform and round the grounds. Afterwards Mr. Spurgeon laid the memorial stone of a laundry, with bedrooms over, which it has been deemed desirable should be erected. He stated that £2500 was wanted for this and other new buildings, but they were going on with them with the sure conviction that the money would be forthcoming. The motto on the stone was "Hitherto hath the Lord helped us," and he was sure they would say that, if they looked round and saw what the Lord had done. When this structure is erected, the parallelogram of buildings comprising the institution will then be complete. Afterwards, addressing the people from the platform in the grounds, Mr. Spurgeon said they must understand that this was all for the glory of God. Had they ever seen a Voltaire Orphanage or a Tom Paine Hospital? Infidelity produced no such institutions. It was indeed a great thing to have a number of children under holy influence. The children were very happy there. He dropped in now and then to have a look at them, and he never found them doing "a little comfortable groaning." As the number of children increased, the quantity of bread and butter and beef must be increased in proportion, and he told his hearers that they would have to give.

In the evening another meeting was held, over which the Earl of Aberdeen, who was accompanied by the Countess, presided. In his opening address the Chairman said, the keynote of the report of the managers was thankfulness and hopeful expectation, and its brightness and buoyancy were only a reflection of what appeared to prevail throughout the establishment.

Mr. Spurgeon said one of his friends sent him every year as many sovereigns for the Orphanage as he was years old, but he said he was now getting to be a dear minister, for when he began he only sent him thirty, but now he had to send him fifty-one. During the last few days he had received many presents for the Orphanage. Some were from Scotland; others were from Constantinople, British Guiana, and New Zealand. One friend wrote that he hoped he should have that day a host of prayers and payers. He did not believe in that man's prayers who was not willing to help. They needed help. At the close of the year they had a balance of £1472, which would soon be gone. He had never any anxiety about the money, he had seen the great arm of God so conspicuous. He must confess he should like to have the money come in as it was needed, but if it did not come in day by day it would be sure to come.

The meeting was also addressed by Revs. James Spurgeon, J. E. C. Welldon (head master of Harrow School), C. Spurgeon, D. Davies (of Regent's Park Chapel), Mr. Shaw (late missionary at Madagascar), Archibald Brown, Mr. W. Noble (of the Blue Ribbon Army), and Mr. Willis, Q.C. Mr. Spurgeon moved and Dr. Barnardo seconded a vote of thanks to the Earl of Aberdeen for presiding, which was carried with cheers. Afterwards there were choir singing, handbell ringing, another procession of the children, and an illumination of the grounds.

According to the annual report, which has just been issued, it appears that the total number of children received into the Orphanage since its commencement is 1012, of whom 562 have left. There are now 450 in residence—243 boys and 207 girls; the parents of 392 of the children are members of the Church of England, 240 are Baptists, 112 Congregationalists, and 95 Wesleyans, the remainder belonging to other bodies. The report further states that the question of the denominational connection of the parents has no influence with the committee in considering an application, and that they are more concerned that the children should become disciples of Christ than the devotees of any sect. The children, as they marched around the square, were a very pleasant sight, and no other argument was needed to show the great and good work that is being carried out, in caring for the fatherless children, and preparing them for the business of life.

Letters to the Editor.

FAITH HEALING.

Dear Sir,—Could any of your correspondents, who may happen to believe in Faith Healing, kindly explain what seems to them the meaning of Matt. ix. 12?—Yours truly, L. B.

Manchester.

Dear Sir,—I trust I shall not be trespassing too far upon your courtesy if I ask permission to say through your columns, with reference to your very moderate strictures, in your issue of June 18, upon my paper on "The Principles of Faith Healing," that I do hold and teach most emphatically, in its proper place, the blessed hope of our future and complete redemption and glorious resurrection at our Lord's Second Coming. But the very passages which you quote respecting that final and complete redemption of the body distinctly state that "*the earnest*" of it is given to us now, through the indwelling presence and work of the Holy Ghost.

Now, everyone knows that the word "*earnest*" literally means a handful of the very soil which has been purchased, given as a pledge of all the rest coming into our possession in due time. In this sense then the Holy Spirit brings into our bodies now a part of the very life of the resurrection as a pledge that we shall then possess the whole. It is the very same life, only less in measure and degree. It must be physical life or it could not be an earnest of our physical redemption. Now this is exactly what we claim in healing through faith. It is the resurrection life of Christ imparted to our mortal body now in sufficient measure for its present needs, even as that resurrection life shall then be imparted without measure to our immortal body.

And this is just what the Apostle teaches in 2 Corinthians 8, where, after speaking fully of this very hope of glorious physical immortality, he adds, "Now, He that hath wrought us for this self-same thing is God, who also hath given to us the earnest of the Spirit." Earnest of what? Why, of course, of our physical resurrection. But how? How else but by imparting to us physical life now. And this is exactly what the Apostle teaches in the passage you quote from Rom. viii. 11: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This passage cannot, as John Calvin so conclusively shows, have reference to the future resurrection, which the Apostle so fully takes up at a later period in the chapter in most logical order. He is here, and up to 17th verse, describing the present blessings of "the Spirit of life in Christ Jesus." And, after showing his quickening and cleansing power in the soul, He here unfolds his physical working, for our body is the temple of the Holy Spirit, and there is a physical as well as a spiritual receiving of Him. This work is to "quicken." This word, used in Rom. iv. of Abraham's body being quickened, does not refer so much to the raising of the dead as the quickening of that which has lost its vital energy, such as a diseased or enfeebled organ. Again, it is the "mortal body" that is quickened—our present body, not the immortal, or resurrection body. Yet, again, it is the "Spirit which dwelleth in you," but that must refer to the present, for the Spirit will not then be dwelling in the bodies of the saints. It is an indwelling Spirit. And yet, again, the resurrection of the dead will surely be by the Son. "They that are in their graves shall hear the voice of the Son of God, and shall come forth." Surely there is nothing arbitrary or strained in applying these precious words to the exhilaration, quickening, healing, and life, which they who trustfully receive, now sweetly experience from the blessed Holy Ghost. This then is "the earnest," and this is what we humbly claim and so abundantly receive, even in the present life, from the risen Lord. And then, the full redemption, when mortality shall be not only "quickened," but "swallowed up of life."

I do not deny the still greater work of the Divine Spirit upon the soul, nor should any physical blessing ever receive, a disproportionate place in the symmetrical fulness of the glorious Gospel. As a Christian pastor, God has never allowed me to stand before his Church and the world to be the special advocate of mere physical healing. What we do plead for is a full Gospel, without mutilation, disproportion, defect, or extravagance.

Pardon this claim upon your space; but, as this subject is now before the public mind, and as you have already kindly given place to my words upon it, I desired, before leaving England, that these words should go forth to the Christian public without misunderstanding or possible misconstruction. —Yours most truly in Him, A. B. Simpson.

Sir,—If these were practical truths in Mr. Simpson's paper, it must follow that unbelievers should be unhealthy, and a certain notorious atheist, instead of having almost herculean strength, should be paralysed; and if, as Mr. Simpson says, "There is a constant parallel between the state of the soul and body," how comes it that some of the men most honoured of God, men rich in faith, have been greatly afflicted?

Then, with regard to the cures wrought through Mr. Boardman and his confères, they seem to be exactly like those now being wrought by the mental healers in Boston, U.S.A., an account of which you gave us in your previous issue, like those also which you point out as having occurred in connection with the late Edward Irving, and, may I not add, like those wrought at Lourdes, and also by magicians in every age? In examining these matters, should it not be borne in mind that faith on a purely natural principle will work wonders. Fear will also. In great scares in a marvellous way the lame have been cured of their lameness, and invalids have risen up from beds of sickness with great energy. "We are fearfully and wonderfully made."

I do not quite understand what Dr. McKilliam means by calling faith healing a "perfect gift." How can that be called a perfect gift which does imperfect works, and only in special cases can do anything at all? Will the Doctor kindly explain his meaning?

But I have one very serious object in writing, and that is to point out the harm that is being done to not a few by this movement. To Christians, who adopt the theory of faith healing, and yet are not healed when sick, it must be a crushing disappointment, and by and by a terrible re-action of unbelief may set in. To tell them "that it is entirely owing to their lack of faith that their sickness is not healed, and that sin must be working with them," has, I know, been to some of them a new and most acute spiritual torture. With these facts palpably before us, viz., that some great unbelievers are very healthy, and some most saintly believers are heavily afflicted in body, I ask "Can such teaching be true?" And, if it be not true, it is cruel, and adds immensely to the crushing load which has to be borne by those to whom I refer.

Looking at the new teaching which professes to be a finer form of Christianity, I for one feel "the old is better," truer to facts, and truer to the inspired teaching of God's Holy Word.

Discipulus.

My Dear Sir,—I have just been reading the editorials contained in your issue of May 21, and have been particularly struck by those having reference to a Mr. Carty, an American, now in London. He is well known here, especially in the Fulton-street prayer meeting, which it is often my privilege and pleasure to attend, and it is to be regretted that he should have gone to such painful extremes in doctrine and teaching.

I have long desired that some of our leading men in the Christian Church would take up and throughly investigate and ventilate this whole subject of healing by faith, especially since some have gone so far as to teach that it is sinful and dishonouring to God to use means for the relief of pain and the cure of disease.

However, my heart was so stirred within me recently that I could not withhold my testimony upon the subject, and was led to write an article to the *New York Witness.** The young man whose death I refer to in the article was one whom Mr. Carty had led three months before to embrace this doctrine of "trusting God for a glorified body," so that he should not see death, but be translated as Elijah was.

It seems to me that there is not only danger of presumption in disregarding the use of what are evidently God-given means, but, also, in the direction of our being lifted up, perhaps unconsciously, and hence the greater danger, and desiring for ourselves great things in the same line as the two brethren who were not content with an equal position with their fellow-disciples, but who desired the pre-eminence of being one on either side of the Master. As far as my experience has gone during the past twenty-one years of Christian life, I have generally noticed that intelligent Scriptural faith has been linked with deep humility. "Walk humbly with thy God" is a good text to keep in mind; each word seems to have its special place and particular value.

Let me express my indebtednes to The Christian for much cheer and instruction, and permit me to state my gratitude to the kind, unknown friend, who has sent me your valuable paper for the past ten years, following me from Portsmouth to Liverpool, thence to Philadelphia, and now here in New York. Our medical mission work is going along very encouragingly. Let me crave an interest in your prayers that we may be guided and blessed in our efforts.—Yours in the Master's service,

(Dr.) Geo. D. Dowkontt.

118, *East 45th-street, New York City, U.S.*

P.S.—When about to mail this to you, I received two pieces of intelligence from Africa—one dated St. Paul de Loanda, April 14, from our first student, Dr. W. R. Summers, now with Bishop Taylor, who writes that the party were in tolerably good health now, but that some of them had been sick from fever, and among them those who refused to use medicine as being dishonouring to God. However, after some days of suffering, they were led to accept of medical aid and recovered again. Dr. Summers had been exploring some 500 miles inland—was gone a month, and only spent 18 cents during that time. So much for self-supporting Missions in Africa.

The second piece of information was that of the death of our young brother, John A. Condit, who went out in charge of a party which left about three months before Bishop Taylor's. Mr. Condit was led to the Lord at the late Jerry McAuley's Cremorne Mission in this city. He then joined Rev. A. B. Simpson's Church, and went out from that place with the determination, as I understood, not to take or use medicines, but to trust in God alone. Surely it is high time to awake out of sleep about this matter, and to search the Scriptures to see if these things are so.

In spite of all precaution and medical aid, we know that many of our best sons have perished on the "Dark Continent," even as Livingstone, and later Drs. Southan and Comber, but surely there is the more need to do all that in us lies to lessen the danger by using all precautionary, as well as curative means in our power. G. W. D.

EVANGELICAL CLERGY AT IPSWICH.

A LARGE gathering of evangelical clergy attended this long-established annual meeting. Last year Norwich was the rendezvous. This year the meeting was held on June 10 and 11, in the fine Town Hall, at Ipswich. From 100 to 130 clergy took part in the conference.

The subjects were of special importance and interest. On Wednesday, after an exposition of 1 Peter iv. 12—14, by Rev. C. F. Childe, Canon Bell, Cheltenham, and Rev. S. Hawkins, Tattingstone, read papers on "What is the distinction in the present day between the Church and the World?" Discussion followed, and it seemed agreed that ministerial influence depends on the "transformed mind," which, while in the world, is not of it.

On Thursday morning papers on "Faith Healing" were read by Rev. R. C. Billing, Spitalfields, and Rev. D. B. Hankin. In the discussion, though interesting, much was said about the "prayer of faith," but the subject of the papers was, probably from its comparative novelty, too little dealt with. In the afternoon a remarkable paper on "Christian sanctification and perfection," was read by Rev. Herbert Jones, Livermore. Mr. Ripley added some beautiful thoughts on the same subjects. All who spoke seemed led by the Spirit, and a very profitable conference ended in a spirit of praise and consecration.

DRESSMAKERS.—In an article in *The Pall Mall Gazette* on "Dressmaking as a Profession," the writer says:—One difficulty against which all alike have to fight is the dimensions and ventilation of the workroom. The sanitary inspector seldom if ever enters the close apartment where a number of women sit together for ten hours a day, working in an unhealthy atmosphere, and often with the most inadequate light. This is the chief complaint of dressmakers, and if this difficulty could be removed, the ill health so often met with among this class of working women would speedily decrease. Another great boon which might be conferred on dressmakers would be to make some charitable provision for their amusement and instruction during the evening hours. The Young Women's Christian Association has been doing excellent work in this direction, as in many others, but there is room for other institutions of the same kind.

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* This article will be found on page 16.

Notices of Books, &c.

he Two Crowns. By Eglanton Thorne. 3s. 6d. *igious Tract Society.* A most excellent story, ring the stamp of fidelity to fact, and well ed to wean young women from a life of selfish to one of usefulness and solicitude for the good others.

he half-yearly volume of Little Folks (*Cassell o.* 3s. 6d.) is a thing of artistic, typographical literary beauty. It will furnish a sumptuous st to eyes and minds of the young people who ome its happy possessors. A capital companion children on a rainy day in holiday-time.

rasanna and Kamini (2s. *Religious Tract Society*) a deeply interesting story of a young Hindu o was converted to the Christian faith. It ls of the painful trials, and even perils, he had undergo from heathen relatives, and how deliverce came. The book is prettily got up, and well ed to interest the young in the great work of dian Missions.

The Dawning and the Dayspring: First Bible oks. By Mrs. Valentine. 1s. each. *Frederick arne & Co.* Print, illustrations, and a writer who ows how to give a lesson so that it imparts both asure and instruction, conspire to make these lly beautiful little books of untold value to those o desire to impart Biblical truth in a simple yet nprehensive manner.

The Bible Remembrancer. 1s. 6d. *Morgan & ott.* A veritable house of treasures is this analysis the Bible. In the present improved edition, the ble student will find valuable aids to study. The Key to the Promises" is in itself a store of hes, which every reader of the Word will be glad have in such an easily appropriated form, while "Improved Readings" will be a real boon to any.

The Anti-Infidel. One Halfpenny monthly. lited by W. R. Bradlaugh. *Snow.* This new riodical, edited by the brother of the Member for orthampton, is specially intended for free distriution among working men, for which it is well apted. Mr. W. R. Bradlaugh has proved himself capable man, intellectually and spiritually, by rious pamphlets which he has issued, as well as his platform and pulpit utterances.

Lanherst: A Story of Fifty Years ago. By Mrs. nsell. 6s. *E. Stock.* An ably conceived and a everly written tale of social life half a century nce, when events moved more slowly, mayhap, it human passions were as strong and as wayward now. The dramatic interest of the narrative is ell sustained, and a strong Christian tone pervades e book throughout. The authoress has very ecided views as to the deterioration of her sex in is fast age, and gives adequate expression to them.

The Geology of Genesis. By E. Colpitts obinson. 3s. 6d. *E. Stock.* As long as this riter shows in a reverent spirit that between the spired account of creation and the latest disoveries of science there is no real contradiction, e heartily go with him But when he revives, ith additions, Adam Clarke's strange theory at Eve was tempted, not by a serpent, but by a 'pre-historic" man, we fix our eyes on 2 Cor. xi. and the Apostolic injunction rings in our ears, neither give heed to fables and endless genealoies."

We have lately heard much about "The Mahdi," ough there are few in this country, we suppose, ho understand the movement that has produced im. All who would possess full and accurate nowledge of the career of Mahomet Achmet and is various predecessors—for there have been ahdis not a few—should read a little book pubshed by *Mr. Fisher Unwin*—The Mahdi, Past nd Present (1s.)—admirably translated from the rench of Professor James Darmesteter, of the ollege of France. Notes, and an appendix elating to recent events at Khartoum, add to the ompleteness of the little work.

From Calvary to Olivet. Homilies by Rev. r. Charles Stanford. 3s. 6d. *Religious Tract ociety.* Few living preachers can invest sacred opics, even of the most familiar kind, with such a alo of beauty and impressiveness as Dr. Stanford. he theme of these homilies—our Saviour's burial nd resurrection, his various subsequent appearances the flesh, and his ascension—is one worthy of the octor's fine spiritual insight and rare gift of insive, pictorial speech. And the treatment is orthy of the theme. The recorded events of these orty memorable days stand out in glowing colours, nd are made to pass before the reader with all the ving reality of the circumstances of to-day. Every age teems with inspiring thoughts of the most ractical kind, and the volume is altogether a noble equel to the gifted author's "Voices from Calvary.'

Taken or Left (1s. *Religious Tract Society*) is a very pretty tale, by Mrs. Walton, the well-known author of "Christie's Old Organ." It conveys to youthful minds, in a clear and natural way, the great truth of the Lord's Coming again, and the influence it should exert on daily life and action.

The Father Revealed, and Christ Glorified. By Henry H. Bourn. 3s. 6d. *Partridge & Co.* Truly helpful, solid, and comforting as every page in this book will be found to be, the chapter on "The Everlasting Life" is so strengthening, so pertinent to present-day needs, that it might well be issued separately as a tract. The author has written the book during three years of suffering, in which he has experienced "refreshing and invigorating rays of light from the inner life of Christ." The whole book truly reveals the mind of the Father, and will refresh many of his believing children.

Our Navvies: A Dozen Years Ago and To-day. By Mrs. Garnett. *Hodder & Stoughton.* This book will do much to dissipate many mistaken ideas respecting navvies. The author relates incidents connected with work among navvies in a most interesting manner. Accounts are given of the opening of mission-rooms, Bible-classes, and schools on works where previously there was no attraction for the men, but the public-house. Letters from navvies testifying to good received, are given. We heartily recommend the book to all who may covet the privilege of helping to carry on an excellent work among a class of men too often neglected.

A Glimpse Behind the Curtain; or, Harem Life in Egypt. By Miss M. E. Whately. *Seeley & Co.* A most interesting and instructive book. It gives a description, taken mostly from real facts, of life in an harem. The reader will be moved to pity at the lot of the majority of Egyptian women, and will perceive the difficulties of spreading the Gospel among them. Miss Whately vividly portrays the dangers that attend a Moslem on his profession of Christianity. Private poisoning is even resorted to, and the only path of safety is that found in flight. A perusal of this book would prove a stimulus to all interested in the dissemination of the Gospel in Egypt.

The Parson's Round of Parish Duty. By Rev. W. Holt Beever, M.A. *Elliot Stock.* Though specially applicable to parochial clergymen, no minister of Christ can fail to learn much from this book. The author has before his mind Apostolic models and injunctions, while his experience of ministerial duties and dangers is deep and varied. To general readers we commend the chapters on "Visiting," "Study," "the Sermon," "General Hints," and "The School." To clergy those on "The Parson," "Services," "The Two Sacraments," and "Fasting," will be of real assistance. Mr. Beever has the rare art of giving minute instructions without wearying or perplexing.

Two neat books in the old-fashioned style, with broad margins and leaves uncut, sent out by *Mr. Elliot Stock*, may be warmly commended. Notes for Boys, by An Old Boy (3s. 6d.), deals in a most pleasing and practical manner with various subjects bearing upon "Morals, Mind, and Manners." The advice given is on the whole unexceptionable and cannot fail to profit the youthful as well as the more matured students of them. For Good Consideration, by Edward Butler 3s. 6d.), contains nine charmingly written essays on such topics as "Advice to Young Orators," "The Christian in Contention," "Philanthropic Beggars," &c. We are not prepared to endorse all Mr. Butler's views on these and other subjects, but he is altogether a most agreeable and profitable mentor.

Our Sowing. By Forbes Moncrief. 1d. *A. Stevenson, Edinburgh.* An appeal to Christians to engage more extensively in the work of distribution, reprinted from The Christian.

Sight and Hearing. By R. S. Wyld, LL D, F.R.S.E. *Macniven & Wallace.* A lecture delivered at Bordighera, and affording curious evidence of the Divine provision for man's enjoyment in sight and hearing.

A Short Form of Prayer for Four Sundays in the Month. To be had on application to *L. F. L.*, 4, *Crown-hill, Upper Norwood*, 3d. Specially adapted for those unaccustomed to extempore prayer either at sea or on land, in lightships or lighthouses.

London by Night.—Into the grim world of "London by Night," Mr. Thomas Archer has recently made a fresh tour of discovery, and has recorded his impressions in an article which is to appear in Cassell's Magazine for July, with illustrations from a well-known pencil.

Children and Our Colonies.—For the information of the rising generation some specially written papers, telling in a pleasant and chatty way the story of "England's Colonies, and How She Came by Them," are appearing in the new volume of Little Folks. The first paper deals with Australia.

The Home Sanctuary. Selected and edited by W. Garrett Horder. 6d. *Elliot Stock.* A collection of very beautiful hymns for those detained at home from public worship. Mr. Horder is a poet; "The Home Sanctuary" (which is a portion of a larger work) is therefore a treasury of praise in which the beautiful, the devotional, and the musical are equally blended.

The Fourfold Blessing. By Rev. W. Hockin. 2d. *Partridge.* Brimful of love, these words on faith and works are made doubly interesting by being in narrative form.

An Officer's Experiences of Foreign Missions. By Major Seton Churchill. 4d. *Nisbet.* Interesting beyond the telling. Bright pithy, and true, these wise words should be read by missionaries, their supporters, and their detractors. The statistics adduced are useful and encouraging.

A very outspoken pamphlet on The Theatre as it is, has been published by *Mr. J. G. Wheeler*, 88, *Mildmay-park, N.* It is in the shape of a letter to a friend by Dr. Burns Thomson, of Stoke Newington, and contains many facts of the most painful but unimpeachable kind as to the evil influences of the theatre of to-day.

Walks in Epping Forest. A very complete and well-illustrated handbook to this ancient and famous summer resort of Londoners has been prepared by Mr. Percy Lindley, and is published at 123, *Fleet-street.* 6d. Cycling, walking, and driving routes are noted; intending visitors to the Forest should by all means procure a copy.

Speedwell. A Text Book for Everybody. 1s. *Marcus Ward & Co.* An exceptionally choice collection of Bible texts for daily use. The first copy was presented by the publishers to the Princess of Wales during the recent Royal visit to Belfast. The little book is profusely adorned with artistic reproductions of the flower which gives it a title.

Gordon: The Christian Hero. A book for the young. By Abraham Kingdon. *Partridge & Co.* A very well-written little book, containing the principal points of interest in the life of the hero of Khartoum. There is nothing told that is specially new, but the young people for whom the book has been written will be interested in the stories and anecdotes re-told.

The House Hunter and Apartment Seeker, of which we have received the first number (27. *Paternoster-square* (6d.), gives full and minute details of residences to be let or sold throughout the metropolis. Judging from portions, the accuracy of which we can vouch for, we should deem it a reliable guide, and an immense boon to all who take to the unenviable occupation of "house hunting." The introductory remarks deserve careful study.

The Church of England Book Society send us the following: The Sacraments of the Church. By Rev. H. Elliott Fox. 6d. Thoroughly sound in all points, this pamphlet, with its clear enunciation of the true meaning of the sacraments, and especially that of baptism, is likely to do much good.—The Revival of Necromancy. 4d. In these "few words upon Spiritualism" Rev. Horace Noel affirms that true Spiritualists repudiate all connection with Christianity. An outspoken little tract.—The Efficacy of Prayer in Connection with True and Fictitious Science. 4d. By late Rev. T. R. Birks. A spiritual and logical paper on the validity of prayer. The bold heresies of "science falsely so-called" are met by the demonstration of four important truths. This is a valuable contribution to the literature of truth.—The Doctrine of the Atonement. 1d. By W. Sandford, B.A. Admirable in every way; a tract for the times, ably written.

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EVANGELISTIC NOTES.

Byker, Newcastle.—For four weeks tent services have been held in this suburb, organised by a working man named James Steward. They have been attended by hundreds of people. Numbers have signed the pledge, and many have heard the Gospel who never attend any place of worship.

Richard Weaver in Belfast.—This evangelist is addressing crowded gatherings in the Circus, Belfast. At each meeting there are many inquirers after salvation. Though not at all strong in body he is vigorous in mind, and the Word is with much power. He has been cheered by the testimony of many who state they were brought to a saving knowledge of the truth through previous visits. He continues to labour in Belfast till July 6.

Rev. W. Haslam.—Mission services have been held by Rev. W. Haslam at St. Peter's Church, Congleton, Cheshire, which have proved most successful. His practical and eloquent discourses have created a great interest in the town, and the services have been largely attended. Much good has been effected, and a widespread feeling of thankfulness is being expressed. The mission concluded on Monday last. H. H. Phelps.

St. Peter's Vicarage, Congleton.

Soughgate, N.—The first anniversary of Mr. C. Wickerson's Gospel work in this village was held on the 17th ult. A large number of friends belonging to Southgate, and also from different parts of London, sat down to tea, while the chapel was filled in the evening. Mr. C. Haywood, of the Metropolitan Tabernacle, presided, and there were a goodly number of speakers. One of the pleasant features of the evening was the presentation to Mr. Wickerson, by Mr. Fremlin, the treasurer, of a handsome Bible, subscribed for by the members.

Evangelistic Mission.—Tent meetings have commenced in several places with encouraging results. From Wareham, in Dorset, the evangelist sends details of earnest work with enquirers and help to believers. The tent is now removed to Corfe Castle. About 150 assembled on Mr. Pelham Stokes' rectory lawn to witness the removal; the opportunity was taken for an open-air meeting, followed by an indoor after-meeting, where several decided for Christ. From Reading Messrs. Hurditch and Spurr report good meetings, not without visible blessing to souls. The tent was at first some distance outside the town, but ten of the workers arose one morning at 2.30, re-erected it in the cattle-market by 5.30, where it is hoped to gather in increased numbers of the careless.

CHRISTIAN COMMERCIALS.

THE members and friends of the Commercial Travellers' Christian Association went to Broxbourne for their twelfth annual excursion last Saturday. A happy day's outing was well begun by a short devotional meeting, at which the Hon. Sec., Mr. Henry Holme, presided. Mr. G. Clement Davies, Mr. G. H. Haines, and other friends took part.

After a season of recreation a business meeting was held. The Hon. Secretary read a brief report, in which it was stated that the half-year's receipts amounted to £566 10s. 5d. The balance in hand was £92 13s. 8d., and the only liabilities were those for the current month, and which amounted to about £30. Ten hotels had been supplied with Bibles for the bedrooms and new libraries had been set up in five, whilst one library had been renewed. Fourteen cases had been helped by the Beneficient Fund, which was established to assist Commercial Travellers or their families in sudden distress.

A beautiful copy of the Revised Bible, and a richly-bound volume of *Sacred Songs and Solos*, were presented to Mr. Henry Holme, the hon. sec., and Mr. P. J. Whitaker, the treasurer, also received a fine edition of the new Bible. This presentation was intended as a token of the love and esteem in which these two officers are held for their long service, and for the efforts they have put forth on behalf of the Association.

The Secretary, Mr. J. W. Thatcher, imparted the pleasing intelligence that he had, during the past fortnight, collected £259 11s., from various City gentlemen for the extension of the work of the Association.

In the absence of the esteemed Ex-President, Mr. Henry Lea, of Reading, through family affliction, the chair was occupied by Mr. W. Hull-King, one of the first supporters of the Association. A telegram of sympathy was sent from the meeting to Mr. Lea.

In spite of the occasional showers that fell during the day everyone enjoyed the outing greatly; the beautiful gardens attached to the Crown Hotel were much admired. As the party moved for home in the evening, general expression was given to the feeling that Broxbourne should be again visited on some future occasion.

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FRENCH PROTESTANT CHURCH, BAYSWATER.

THE twenty-third anniversary was held on Monday week by a conversazione in Westbourne Hall. After refreshments the Chair was taken by Mr. George Williams. Rev. Dr. Pontet de La Harpe read the annual report, a most interesting document. The work undertaken by the mission embraces a church, Sunday-school, day schools, medical mission, home for foreign governesses, society for befriending servant girls, scholastic agency and registry offices, young men's club, evangelistic services, visiting, &c. Several letters were read which showed, not only the character of the work, but how varied are its opportunities of doing good. It is proposed, next October on the anniversary of the Revocation of the Edict of Nantes, to commemorate that sad event by raising a fund to build a new church. £6000 will be the amount required. Mr. Williams, Rev. Canon Fleming, Rev. Dr. Borrett White, Rev. Dr. Sinclair Paterson, Rev. Dr. Thornton, all spoke in turns of their appreciation of this evangelical work, to which they wished continued prosperity.

SUNDAY REST IN AUSTRIA.—The Vienna correspondent of *The Daily Telegraph* wrote to that journal in a despatch dated Monday week:—The Viennese have had to miss their accustomed morning paper to-day. Not a single journal appeared this morning. This will henceforward be the case every Monday. A new law decrees that on Sunday all trade labour should rest. Not as a Church celebration of Sunday, but as a day of recreation for the workman, has the legal Sunday rest been decreed. Its duration is fixed from six a.m. on Sunday till six a.m. on Monday. The law has been well received in the industrial and working circles. The public has not taken umbrage to-day at the non-appearance of the morning papers; but in stirring times, when important events occupy the attention in a higher degree, the newspapers will have to think of some plan to satisfy the curiosity and interest of the public on Mondays.

WEST INDIAN MISSIONS.

A MEETING was held at the residence of Mr. and Mrs. Quintin Hogg, in Chandos-street, Cavendish-square, last Thursday afternoon, in aid of Christian Missions to the Heathen Races in British Guiana and the West Indies. The attendance was not large, but the interest manifested was considerable. Mr. David Howard presided, and strongly urged the claims of the Mission on the ground of England's indebtedness to the poor toilers who are brought from India to labour on the sugar plantations, the produce of which we enjoy. It lies largely with ourselves as to what the future of these races shall be.

The meeting was then addressed by Rev. J. Keelan, Colonial missionary to the Aborigines, who gave information as to the need of these efforts. He had laboured for seven years among a population composed of negroes from India and Barbadoes. He considered British Guina to be, perhaps, the most important mission field next to China and India. The large number of emigrants serve also to provide a field of labour, which is scarcely equalled in any other part of the world.

Rev. D. Brodie, of the Bible Society, said he recently spent four months in travelling through some parts of the West Indies, and could therefore speak from personal knowledge. The existing Church in those parts was most active, but more labourers and money are needed for the evangelisation of the one hundred thousand heathen whom at present the Churches are unable to reach. In St. Vincent, Granada, and other islands there is not a single Christian teacher. £50 would furnish one at either place. So far as missions existed, they had been very successful, affecting, manifestly, the social as well as the spiritual life of the converts.

The Bishop of Antigua said missions to the heathen outside are the great need, especially in Trinidad and British Guiana. In George Town a good work is being done among the Chinese settlers. Rev. G. M. Clinckett, who has a charge among the natives and settlers, said his mission had been under God a great success, and, though somewhat feeble, was growing. He regarded the black man when truly converted as furnishing as good a specimen of a Christian as was anywhere to be found. Canon Castell said he had a large church in George Town, but had also visited many of the mission stations, and was able to bear testimony to the value of the work done. He also testified to the munificence of their worthy host, Mr. Hogg, to whose generous aid the maintainance of the work in British Guiana was mainly indebted.

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OBITUARY.

MR. JAMES BENHAM.

THE sudden death is recorded of Mr. James Benham, of the firm of Benham and Sons, Wigmore-street. Like his brother, the late Mr. Augustus Benham, the deceased had for many years taken great interest in the various agencies connected with the Baptist denomination, rendering to them both personal effort and generous pecuniary aid. Throughout the ministry of the late Rev. Dr. Brock at Bloomsbury Chapel, Mr. Benham proved himself a warm friend and zealous worker; and the present pastor, the Rev. J. P. Chown, has also had from him hearty co-operation. For some years past he has filled most efficiently the office of Treasurer of the Baptist Building Fund, and has rendered good service on the Committee of the Baptist Missionary Society.

CANON WILBERFORCE is improving in health. Sir Joseph Lister and Mr. Butt, who visited him on Saturday at Richmond, report decided progress.

WORKING GIRLS IN LONDON.—An extension of "Woodford House," in Duncan Terrace, Islington, was formally opened on Friday afternoon last. Provision is now made for sixty-two young women who can be boarded and lodged for 7s. to 8s. 6d. per week. This extension has cost for the alterations, furnishing, &c., about £1400. £1100 of this has been provided, which sum includes the following donations:—Mr. Samuel Morley, M.P., £250; Mr. R. C. L. Bevan, £100; and Mr. James Spicer, J.P., £100. The meeting was presided over by Mr. Samuel Morley, and a statement concerning the Homes was made by Mr. John Shrimpton, Honorary Director. An address was given by Rev. E. A. Stuart, Holloway. During the last year 1658 young women made use of the various Homes; since they were founded, in 1878, 4411 young women have enjoyed the provision made.

CONTINENTAL AND FOREIGN NOTES.

THE JORDAN.—The first bridge ever built across the Jordan was opened to the public on January 26. From remotest times it has only been crossed by means of a ford. This bridge is near the mouth of the river, where it flows into the Dead Sea.

A GOSPEL FOR THE CONGO.—To Sweden has fallen the honour of printing the first book in the language of the Congo. Its title is *Nsamu Wambote a Yoane*, and it is a translation of the Gospel of John. It is the work of the Swedish missionary Vestlind, who has laboured for many years in Equatorial Africa, under the Swedish Missionary Society.

AN EVANGELICAL JOURNAL IN AUSTRIA.—Pastor Kotschy, of Attersee, in Upper Austria, is known to many in this country. For some years past he has published a monthly paper, *Das Evangelische Vereinsblatt*, to promote the advancement of God's kingdom. It contains varied and interesting news of the churches and schools in Austria. The price for the year is 1 mark 60 pfennig, and the profits from the sale are devoted to the establishment of the Evangelical Union for the Inner Mission in Gallness-Kirchen, in Upper Austria.

PRIESTS IN FRANCE.—Mons. Eugène Réveillaud gives some very interesting details about those priests of the Romish Church in France who, having become convinced of the errors of that body, are anxious to leave it altogether, and enter life again as civilians. They desire to get free of the bondage of Rome, and to profit by that glorious liberty wherewith Christ has made them free. As tutors in liberal Catholic or Protestant families, some of these men, whose renunciation of the errors of Rome is well known to be thorough and genuine, would maintain themselves in honour and respectability. Mons. Reveillaud is extremely interested in several cases well known to him, and is about to put out an appeal to Protestants respecting them and their interests in general.—*Le Chrétien Belge.*

THE GOSPEL IN INDIA.—Referring to the remarkable work of grace at a recent native festival, when 248 persons were baptised, the majority of them Brahmans, *The Indian Witness* says:—"We cannot believe that this extraordinary movement will end with the dispersion of the people who attended the fair. A hundred thousand busy tongues will tell the story over and over again, and by this time it is known to ten millions of people in North India that Brahmans and other high caste people are accepting Christianity freely. The effect of this will be to break the spell which has so long held the masses of the people. They will see, and quickly realise, that a power greater than Brahmanism is at work in their midst, and however reluctant they may be to accept the Christian religion, they will begin to regard it with a respect, a reverence, which they have never known before."

MR. C. KING has on several occasions addressed large audiences in Cooke's Circus, Greenock. At one meeting of men some 380 signed the purity pledge.

BRIXTON.—Messrs. Mateer and Parker's twelve days' mission at Gresham Chapel, Brixton, has proved a time of great blessing to many. Over 100 of the unconverted went into the inquiry-room. The members and officers of the church also bear testimony to the good they have received.

KINGSLAND, HEREFORDSHIRE.—A week's tent mission has been conducted here by Rev. Walter H. Purchase. Notwithstanding the unfavourable weather, the people assembled in crowds to hear the Word, some of them walking many miles through the pouring rain. The Spirit's power was manifestly felt, and great blessing experienced.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—The monthly meeting of the Western Board of Directors was held in Glasgow on Monday week. Amid some anxiety in connection with the growing demands of foreign fields, the directors were cheered by receipt of two anonymous donations for £500 and £602 4s. 5d. One of the translators of the Old Testament into Japanese reported that work to be now so far advanced that its completion in the spring of next year may be anticipated. Much sympathy was expressed with Mr. Robert Burnet, one of the Society's agents in China, who was grievously ill-treated at Lu Chow Fu in April. A most interesting report was received from the Madrid pastor who was employed by the two British Bible Societies to distribute New Testaments among the sufferers from the recent earthquakes in Spain. The hearts of the people had been softened by their sufferings, and they were prepared to welcome the Book of hope and consolation.

Notes on Daily Readings.

JUNE 25.—I CORINTHIANS XV.

v. 2.—“*By which also ye are saved.*”—The present nse of the verb would be better rendered “ye are ing saved,” as in “The Speaker’s Commentary.” lvation is not complete till the Lord’s coming.

v. 17.—“*If Christ be not raised, your faith is vain; are yet in your sins.*”—We can happily reverse l this, and say: “Christ has been raised; our faith not in vain, we (i.e. believers) are not in our sins.” e a parallel statement in Col. ii. 13, as to the esurrection being a proof of the believer’s forgive-ss: “hath He quickened together with Him, aving forgiven you all trespasses.”

v. 22.—“*For as in Adam all die, even so in Christ all all be made alive.*”—The article before each roper name suggests more than our translation nveys. Canon Evans says: “Rather ‘in the dam’ and ‘in the Christ.’” They are, as in Rom. . 14 to end, each considered as covenant heads their respective families, and the “all” in each se refers to those under their respective head. he resurrection of “the rest of the dead,” Rev. x. 5, seems not under consideration here.

v. 29.—“*Else what shall they do who are bap-zed?*”—Or “being baptized” present tense, de-oting a continuous administration of the rite to ew converts. What shall these new converts do, there is no resurrection? It is “*for the dead*” —“on behalf of,” casting in their lot, as it were, ith the dead—“*if the dead are not raised at all. hy are they then baptized for them?*” This simple ppeal to the meaning of baptism—death and esurrection—and the pointed question raised ereon, Why should people be baptized for the ead? (*i.e.*, with a view to joining the dead and no ore) is the view taken by the oldest Greek expo-itors. Canon Evans justifies from the Greek this ense of the preposition “for.” The modern view hich supposes a custom of being “baptized for the ead” introduces great confusion, and makes the assage one of the most difficult in Scripture, in-tead of being what it really is, most simple. The mistake has arisen from wrong punctuation.

v. 56.—“*The sting of death is sin; and the strength f sin is the law. But thanks be to God, who giveth us he victory through our Lord Jesus Christ.*”—Vic-ory over a threefold enemy—death, sin, and law, must be threefold too; and such we have in Christ, “who was made unto us wisdom from God” (i. 30): “righteousness,” victory over “law;” “sanctifi-ation,” victory over “sin;” and “redemption” (of he body), victory over “death.”

JUNE 26.—I CORINTHIANS XVI.

vv. 13, 14.—“*Watch ye, stand fast in the faith, uit you like men, be strong. Let all your doings be one with charity*”—(“Let all that ye do be done n love,” R.V.). Canon Evans traces an interesting onnection between these clauses and certain exist-ng evils in the Church of Corinth, against which hey are aimed. “*Watch ye*,” or, “Be ye wake-ful,”—“against the drowsy infection of bad xample” (xv. 33). “*Stand fast in the faith*”— “against the clamour of no resurrection.” “*Quit you like men, be strong*”—against effeminacy and profligacy. “*Let all that ye do be done in love*,” R.V.—against factiousness and party spirit.

v. 22.—“*If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.*”— “Endorsement of the Epistle’s contents by the Apostle’s autograph. St. Paul now takes the place of his amanuensis, and himself sums up, like a judge, with a terrible brevity. Apostolic judgment takes the form of a solemn statement—no imprecation in it: ‘If any one does *not* love the Lord, let him be devoted to destruction.’ Not ‘*may* he be anathema,’ but ‘*let* him be.’ There is no help for him. *Maran-atha*, ‘the Lord cometh.’ Compare Rev. xxii. 10, 11: ‘The time is at hand: he that is unjust, let him be unjust still, and he that is filthy, let him be filthy still.’” “This sentence is a stern epitome of the whole Epistle: ‘If anyone by profligacy, by contentiousness, by covetousness, by idolatry, by arrogance, by heresy, evinces an utter lack of love to the Lord Jesus, he must abide the consequences of his moral status; there is no outlook in the future for such a man, but the perdition from the presence of the Lord at his coming.’”—*Speaker’s Commentary.*

This closing appeal to “love,” as the test of genuineness, throws back an interesting light on chap. xiii., the well-known psalm of love, and shows that the love spoken of there is no love in the abstract (much less “charity” in the popular sense), but definite love to the person of the Lord Jesus Christ, showing itself to others for his sake. “We love, because He first loved us” (1 John iv. 19, R.V.).

JUNE 27.—2 CORINTHIANS I.

v. 1.—“*And Timothy our brother.*”—In the first Epistle to Corinth, an approaching visit from Timothy was alluded to, and the Apostle evinces considerable anxiety as to his being well received (see iv. 17, xvi. 10, 11). It would appear that he was not well received, and so returned at once to St. Paul to report his failure, and to make known the existence of a successful rebellion at Corinth against the Apostle’s authority and message. This view, which is worked out with great ability by the Rev. Joseph Waite in the “Speaker’s Commentary,” throws much light not only on the whole tone and scope of this Second Epistle, but especially upon this opening chapter, for he supposes, and almost conclusively proves, that “*our trouble which came to us in Asia*” was nothing else than this overwhelming blow to the Apostle, a report of the triumph of the enemy in the rejection of his authority and influence at one of his most beloved churches. Afterwards came Titus, whom he had sent later, and his report reversed all, and showed that the Gospel had triumphed, and that the cause of Christ was saved at Corinth. This is the “*comfort*” which in one form or other of the word occurs ten times in five verses in this chapter (3—7), and which re-appears in vii. 4—6, directly connected with the return of Titus. This view is far more satisfactory than those which explain “the trouble in Asia” as an illness or as a tumult: though to a sensitive man, like the Apostle, such a shock might well bring on illness, and so partly account for the language of verses 8, 9.

v. 20.—“*For how many soever be the promises of God, in Him, is the yea: wherefore also through Him is the Amen, unto the glory of God through us,*” R.V.—He passes from the charge of fickleness, “yea and nay,” brought against him by his enemies, to the contemplation of the Gospel he had preached having had nothing fickle or uncertain in it, and the reason is that “*how many soever be the promises of God,*” Christ is the yea or fulfilment of all, *i.e.*, we have their fulfilment in Him, through Him, by Him. *Wherefore also through Him be* (this is better than “is”) *the Amen unto the glory of God by means of us.* That is, let our lives be a responsive Amen to his having thus made good God’s promises.

JUNE 28.—2 CORINTHIANS II.

v. 3.—“*I wrote this same unto you.*”—This refers probably to a letter sent through Titus, announcing a change of plan from that intimated in his first Epistle (xvi. 5), owing to Timothy’s report of their rejection of his authority. This change of plan his enemies had attributed to fickleness. He here explains its real cause.

vv. 12, 13.—“*Furthermore, when I came to Troas, &c. . . . I went from thence into Macedonia.*”—He here describes the anxiety he had felt about the result of the mission of Titus, and when just about to describe the meeting with him in Macedonia on his return from Corinth, he breaks off into an enthusiastic burst of thanksgiving to God for the success of the cause of the Gospel at Corinth as elsewhere, and this leads him aside for four chapters to give one of the most interesting accounts of the nature of Gospel ministry which the Scriptures contain. This remarkable parenthesis, from ii. 14 to vii. 4, is the gem of this second Epistle. At vii. 5 he resumes the subject dropped at ii. 13, in almost the very words he had used before.

v. 14.—“*Now thanks be unto God, which always causeth us to triumph in Christ*” (*leadeth us in triumph*, R.V.)—Greek scholars seem generally agreed that “causeth us to triumph” cannot be sustained, and that the meaning given in R.V. is the correct one. A Roman triumph was chiefly a display of the glory of the victor, shown forth both in his victorious army and its spoils, and in the vanquished soldiers led in triumph, many of whom were put to death on the occasion. The odour of the incense which marked the conqueror’s way had therefore a double significance. It spoke a message “from death to death” to those about to be killed, and “from life to life” to the spared ones. The course of the Gospel is compared to such a triumphal procession, including not only those who live, but also those whom the Gospel assigns to death for rejecting its command. It is in reference to his insisting upon this solemn side of his message, that the Apostle says: “We are not as the many corrupting the Word of God,” R.V., or “adulterating” it by weakening its solemn threatenings.

JUNE 29.—2 CORINTHIANS III.

v. 6.—“*The letter killeth, but the Spirit giveth life.*”—The common application of these words to Scripture shows a thorough misconception of their meaning. Paul is not speaking of Scripture, but comparing the old covenant “of letter” with the new covenant “of Spirit,” and it is in reference to the essential difference of these covenants—one of death, the other of life—that he says, “The letter killeth, but the Spirit giveth life.” The context which follows expands this difference, and exhibits the law as “a ministration of death” (ver. 7), “a ministration of condemnation” (ver. 9), and “that which passeth away” (R.V., ver. 11). Whereas the Gospel is “a ministration of the Spirit” (ver. 8), “a ministration of righteousness” ver. 9), and “that which remaineth.”

v. 17.—“*Now the Lord is that Spirit.*”—This refers back to ver. 6, “The Spirit giveth life,” all between being parenthetic. It is not so much the identity of the two divine Persons of the Trinity that is here asserted, as the fact that the Lord Jesus is the sum and substance of the new covenant.

v. 18.—“*Beholding as in a glass,*” or mirror, which being of polished metal would reflect back upon the face of the beholder any rays of light which might fall upon it. So Christ being the mirror in which is reflected the glory of God (see iv. 6, “*The glory of God, in the face of Jesus Christ*”) we cannot gaze thereon without this glory being reflected back on our faces, and this is how the Spirit transforms the beholders into the image at which they are gazing.

JUNE 30.—2 CORINTHIANS IV.

v. 5.—“*We preach not ourselves, but Christ Jesus the Lord.*”—It had been well had the Church always followed this Apostolic example; but alas! the so-called “Fathers” soon left preaching Christ, and took to glorifying the Church. As we read in Rev. xviii. 7, “How much she hath glorified herself.”

v. 7.—*We have this treasure in earthen vessels.*” —A plain reference to Gideon and his pitchers with lights within. As the breaking of the pitchers exhibited the light within, so the trouble, perplexity, persecution, and casting down which the Apostle and his friends endured, all tended to cause the light within to shine forth. He calls this persecution and suffering “the dying” (or “mortification”) “of Jesus” bearing it about “that the life also of Jesus may be manifested in our mortal flesh.” The mortification of Jesus—that conformity to his death which He enjoins—is like the breaking of the pitcher, that the light within—the life of Jesus—may be manifested.

v. 16.—“*Though our outward man perish*” (*is decaying*, R.V.).—The contrast is not merely “our inward man is renewed,” but “is being renewed.”

v. 17.—“*Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*”—The “Speaker’s Commentary” well renders the first words “The momentary lightness of our affliction,” and further on, “worketh for us in a surpassing manner to a surpassing result, an eternal weight of glory.”

JULY I.—2 CORINTHIANS V.

v. 1.—“*For we know that if our tent-dwelling upon earth should be pulled down, we have an edifice from God,*” &c.—This translation (“Speaker’s Commentary”) brings out more clearly than either A.V. or R.V. the contrast between the present and future body, as given in the Greek. “‘Edifice’ denotes a durable and stately building, and is applied to the splendid structures of the Temple.”

v. 3.—“*If so be that being clothed we shall not be found naked.*”—This parenthetic clause is intended to explain the phrase in the last verse, “clothed upon” or “put on over.” It might make the meaning clearer to take it thus: “Clothed upon” (I say), “if so be that we shall be found clothed, not divested of clothing”—that is, alive, not dead—when the Lord comes.

v. 5.—“*Now He that wrought us for the selfsame thing is God.*”—“What God wrought him to was the inward groaning for superinvestment. . . . It was in fact part of God’s design in committing the treasure to earthen vessels, that the inadequacy of the vessels to their contents and their service should generate a strong desire for a better vehicle and organ.”—*Speaker’s Commentary.*

v. 14.—“*If one died for all, then were all dead.*” —This latter clause is misleading, and suggests to many the universal spiritual death in which man is involved by Adam’s sin. But it plainly means what the R.V. now renders, “one died for all, therefore all died;” that is, in Christ’s death considered as a substitutionary measure the “all” whom He represented died too. There is an article in the Greek before “all” which should not be omitted. The “Speaker’s Commentary” renders it, “One for all died, therefore the all (for whom the One died) died.”

Mission and other Appeals.

THE HACKNEY Y.M.C.A. make an earnest appeal for gifts of suitable books to form a reference and circulating library in connection with the branch. As they are only a young institution they are not rich enough to provide a library from the funds. The secretary, Mr F. L. PORTER, Y.M.C.A., The Grove, Mare-street, Hackney, E., will gladly receive either books or donations.

BATTERSEA.—The mission conducted by Mr. D. Cameron among working men in this large and growing neighbourhood continues to prosper. A site has been secured for a new place of worship at a cost (with a large house) of £1100. Half that amount has yet to be raised, and the help of Christian friends is earnestly solicited. Dr. DUNBAR, sen., 2, The Cedars, Clapham-common, S.W., is treasurer of the building fund.

FUNDS are greatly needed to assist in establishing a reading and coffee room on Temperance rules for the remote and very poor village of Combe, Oxfordshire, numbering 700 odd inhabitants entirely of the labouring class. The labourers beseech in the most touching words that some other place of resort may be got for them than the public-house taproom, particularly as many already are total abstainers. Will those who have a Christian's work at heart send a donation to Miss ADELA BROOKE, Combe, near Woodstock, Oxfordshire?

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Notices.

E. B. S.—No complete life of Major Malan has been published.

H. L.—There is no fixed subscription. Better communicate with Mr. M. direct.

COMMUNICATIONS RECEIVED WITH THANKS.—W.L.L. A.J. E.L.O. L.H.A. F.J.T. A.J.B. W.L. Constant Reader. E.A.W. H.J.B. W.E. F.L.P. J.A.S. F.A.S. G.P. T.F. E.B. A.D.A. G.K. F.C.S. D.J.T. W.G. L.B. H.E.B. C.R. J.H.S. J.W. W.H.C. C.H. W.D.A. E.W. S.E.S. G.D.D. W.H. A.L. A.M. J.B. A.L.S. W.C. J.L. J.G.T. J.S. M.J.K. R.R. A.A.B. C.M.H. P.W. W.L.L. A.B. A.P. A.M. W.A. F.H.W. G.F. C.C. H.H.P. A.J.P. J.C. J.P.S. A.B.S. A.W. Mrs. B. R.P. K.D. H.J.G. L.H.A.

APPLICANTS FOR TRACTS.—Mr. Williams, Gordon House, Aldershot; Miss Nesta Guthrie, evangelist, Market-place, Stanhope, co. Durham; Miss Elliott, Blennerville, Tralee, co. Kerry; H. R. Francis, Montrose, The Drive, Walthamstow, E.; C. Norcliffe, 12, Backwater-street, Skipton, Yorkshire; P. Rawlings, 3, Chesham-villas, Sudbury, Harrow; Rebecca Stanley, 86, High-street, New Brompton, near Chatham, Kent; G. Yerbury, South Villa, St. Peter's-road, Margate; Sergeant Lewis, 3rd Dragoon Guards, Muttra, India; Mr. Gibbs, "Bethel" Wesleyan Chapel, Bridgetown, Barbadoes, West Indies; W. Bartlett, 41, Earl street, Edgware-road, N.W.; R. Pollard, care of Miss Clarke, Hornend-street, Ledbury, Herefordshire; W. J. Payne, 1, Hubert's-grove, Stockwell, S.W.; W. Mines, 32, Gore-road, Victoria-park, E; W. H. Lewis, Aber Clydach, Swansea Valley.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

REV. MR. FORD, senior curate of Stepney Parish Church, has been appointed to the incumbency of Holy Trinity Church, Bristol. Mr. Ford has been a most ardent and indefatigable worker in the East End, and will be greatly missed.

JEWISH TEA MEETING.—The annual social gathering of Jews, convened by Rev. J. Wilkinson, of the Mildmay Mission, took place in the grounds of the Conference Hall last week. The main object of the meeting was to tell of Christ's blood-bought gift of eternal life for Jew and Gentile. The attention was manifest as Mr. Adler read slowly in the Hebrew tongue the story of Him who was led as a lamb to the slaughter. Mr. Noble related to the children the narrative of the little Jewish captive girl, who told her Syrian master of the prophet of Samaria, and other speakers followed in a similar strain. Cheers were given for the doctors, the deaconesses, the teachers, and other helpers ministering to the bodily and spiritual comfort of these children of Abraham. With a few closing words from Mr. Wilkinson, the meeting broke up till another year. Such meetings as these tend more than anything else, perhaps, to break down the mutual prejudices of Jew and Christian.

BIBLE FLOWER MISSION.—The number of bouquets, with texts, sent out during the past month, amounted to 52,816; this includes 230 scrap or other ornamental cards; but this month has opened with so great a dearth of flowers, when compared with the increase of demand, that 1850 ornamental cards were taken from our reserves last Saturday to supply the deficiency, which seems a pity, when we consider how valuable these cards are in the winter. Both flowers and time might be spared if the size of the bunches were always uniform, and the stems made to slip easily into the card. We feel obliged to call attention to the increased expense caused by some of our friends sending hampers and boxes of flowers *unpaid*, and also by our being asked to return small hampers by Parcels Post. When the latter is employed, cardboard boxes should be used, which need not be returned. We shall be very thankful to receive any contributions of money, as our funds are quite exhausted. ANNE DOVE, Hon. Superintendent.

110, *Cannon-street, E.C.*

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

MR. CATLIN, of the Cow-cross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address 17, Claremont-square, London, N. Printed circular post free on application.

REV. W. H. AITKEN.—To June 29, St. Silas, Birmingham.

MESSRS. FULLERTON AND SMITH.—August, People's Mission Church, Edinburgh Castle, Stepney, E.; September, Shoreditch, Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—June, Reading; September and onwards, South Wales.

MR. F. E. MARSH.—To June 28, Shepherd's-bush; July 5 to August 23, Glasgow.

MR. J. M. SCROGGIE.—Dunoon, August; Glasgow, September; Kendall, October.

MR. DENHAM SMITH.—St. George's Hall, Langham-place, W., during June, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

MR. W. FORBES.—Highbury-corner Mission Hall, 65, Holloway-road, June 28 to July 5, daily at 3 and 8.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

CLAPTON HALL, Upper Clapton.—Mr. J. G. McVicker during June. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

CONFERENCE HALL, Mildmay-park, London, N.—June 28, Mr. Finlay Gibson, 3.30 p.m.; Rev. W. R. Mowll, 7 p.m.

OPEN AIR MISSION.—United meetings, Hyde-park (near Reformers' Tree), Sunday, June 28, 2.45 to 5 p.m., and 6.15 to 8.30 p.m. Addresses by various brethren.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. H. St. Dalmas, Sunday, 7 p.m.; Mr. L. Liesching (late Ceylon Judge), Wednesday, 8 p.m. Dalston—Bible Depôt, 103A, Dalston-lane (temporarily), Mr. J. Bruce Low, Sunday, 7 p.m.; Mr. W. Charles K. Torre, Thursday, 8 p.m.; Tent, on ground north side of Fausset-road, Fausset-square, Sunday, June 28, at 7 p.m.; every week-night, until July 11, at 8. Hammersmith—Upper Mission-room, 130, King-street, Dr. Popham, Sunday, 7 p.m.; Thursday 8 p.m.; Tent, corner of Adie-road, Sunday, July 5, at 7 p.m.; every week-night, until July 18, at 8. West Kensington—Tent, Blythe-lane, Sunday, June 28, at 7 p.m.; every week-night, until July 11, at 8. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. C. V. T. Onslow, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. J. Short (of Notting-hill-gate), Sunday, 7 p.m.; Mr. C. V. T. Onslow, Thursday, 8 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. J. Spiers, Llandrindod, July 7. Captain Dru-Drury, Littlehampton, till June 30; Mr G. Banaster, in yacht *Kingfisher*, Oban, N.B.; Llandudno, July. Mr. H. S. Lidstone, Redhill, June 27. Mr. H. Hutchinson, Redhill, July 4. Mr. E. Arrowsmith, August 1 to September 14, Llandudno, Rhyl, Pensarn, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr. E. T. M. Dennes, Redcar and Saltburn-by-Sea, August 1 to 22. Messrs. G. A. King and E. Salisbury, Bridling on, August 8. Mr. W. F. Seagrove and Rev. H. C. Sturdy, St. Leonards, August. Mr. H. W. Figgis (of Dublin), Brighton, early in August. Mr. C. W. Fagan, Yarmouth, July 2 to end of August. Mr. J. H. Greene, Aberystwith, July; Morecambe and Grange-over-Sands, August. Messrs. Spiers and Westall, Aberystwith, August. Rev. W. Carlile, Cromer, July 24 to September 10. Mr. G. R. Kirlew, Lytham, August 15 to 30. Rev. Llewellyn P. Oaley and Mr. Colin C. Walker, Sandown, August.—Mr. Arrowsmith's mission, at Brighton, at first proposed for July, has been postponed until October.

MISCELLANEOUS.

KESWICK CONVENTION.—July 27 to August 1. Mr. Postlethwaite, Eskin-place, Keswick, will answer inquiries as to lodging or hotel accommodation.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

FOUNDATION STONE of new Assembly Hall, Mile-end-road, laid on Saturday, July 4, 3.30 p.m., by Duchess of Westminster.

CHURCH MISSIONARY SOCIETY, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcomed.

SOUTH LONDON EVANGELISTIC CHOIR.—Tent mission, To August 2, Pensbury-street, Wandsworth-road, week-evenings, 7.30; Lord's Day, 11 a.m. and 6.30 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.— Rev. J. Guinness Rogers, Tuesdays, from 12 to 1, as follows: June 30, "Christian Chivalry;" July 7, "Thorough."

LONDON FEMALE PENITENTIARY.—Annual meeting, at Stamford House, 191, High-street, Stoke Newington, N., Friday, June 26, 3.30 p.m., Earl of Chichester in the chair.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, June 26, 7 p.m., subject, "All Things under His Feet" (Eph. i. 22; Rom. vi. 16); tea at 6. Sunday, at 3.30 p.m., Bible reading, by Miss Mason.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, July 3, tea at 6; meeting at 6.45. Rev. John Wilkinson will give the address, subject, "The Promises of the Fathers Confirmed by Christ." Rev. F. A. C. Lillingston cannot come.

PERSONAL AND PUBLIC MORALITY.—Two addresses by Mr. J. B. Wookey, Board-room, Memorial Hall, Farringdon-street, Monday and Tuesday, June 29 and 30, 8 p.m. Admission free by tickets, to be had of the Secretary of the Gospel Purity Association, 31, Paternoster-square, E.C.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Bible study, each Tuesday, 6.15 p.m., Gospel services at Y.M.C.A. Mission Hall, Melior-street, Sundays, 6.30 p.m.; Thursdays, 8.15 p.m.; George-yard, Whitechapel, Mondays, 8.15 p.m. Addresses on Fridays, at 1.15 p.m., by Mr. E. B. Russell: June 26, "The Christian's Possessions."

EXETER HALL.—Sunday, 3.30 p.m., Bible lecture for men only, by Dr. Anderson; 7 p.m., evangelistic service, conducted by Mr. Chas. Inglis.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, June 25, 8.30 p.m., address, Rev. E. G. Hall. Sunday, 28, Breakfast meeting, 9 a.m., address, Rev. W. H. King. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

SHAFTESBURY HOUSE, MARGATE, a Home of Rest and Recreation for Commercial and other Young Men. For prospectuses and all information apply to the manager, enclosing stamp.—A Gospel meeting every Lord's Day, 7 p.m.

CONFERENCE HALL, Stratford.—Sunday, June 28, 3 and 7 p.m., Mr. Pericles Green.

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Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, June 20, 1885.

***** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.**

	£	s.	d.
Dock Labourers' Mission—(Day in Country) Miss D. 3s. 6d.; W. D. 2s. 6d.	0	6	0
Testimonial to ex-Inspector Minahan—Y. R. 2s. 6d.; M. G., Margate, 10s.; A. B. 5s.; Mrs. P. W. £2 2s.; W. J. S. 5s.; Friend, 1s.; Lover of Justice, 3s.; C. H. F. 1s. 6d.; C. B., Guernsey, £1; F. M. 2s. 6d.; J. P. 3s.; A. M. £1; T. S. 4s.; A. H. H. £1; A. M. 5s.; Edina, 10s.; E. S. 5s.; Well Wisher, 2s.; J. C. P. 5s.; An English Girl, 5s.; H. M. J. 2s 6d.; S. 10s.; N. H. B. 5s.; A Lady, in memory of Mrs. M. Vickers, £2	11	9	0
Day in Country Fund—J. H. F. and Family, £6; Mrs. O. 12s.; S. R. V. and F. A. V. £1; T. P. 2s. 6d.; M. J. R. £1; W. H. R. £1 1s.; E. S. £1; Friend, 10s.; L. T. £1 10s; Mrs. R. G. £2 2s; S. L. R. £1; L. £5; E. T. 10s.; M. S. 5s.; E. L. K. 10s.; C. D. 5s.; E. J. M. 15s.; M. R. £1 1s.; Waste Paper, High School, Margate, 6s.	24	9	6
Princess Mary's Village Homes—G. C. B.	5	0	0
Mrs. Fisher's Work among Young Women—Anon.	5	0	0
Friendless and Fallen—E. E. B. 10s.; Mrs. L. £2 2s.; A. B. 5s.; A. H. 3s. 6d.; M. J. R. £2; H. W. F. 10s.; A Reader, 5s.; A. M. £1; Mrs. H. £2 2s.; Mrs. F. £2; C. T. F. 5s.; S. 10s.; Well Wisher, 1s.; Anon. 10s.; J. W. B. 2s. 6d.	12	6	0
Ragged School Union—(Country Air for Children) Mrs. S. £1; M. R. £1 1s.	2	1	0
Colar Mission (Miss Anstey)—Mrs. S. £1; F. C. £1	2	0	0
Miss De Broen's Work, Paris—Mrs. S.	0	10	0
Mrs. Meredith's Conference Hall, Clapham—M. H. 10s.; T. O. 5s.	0	15	0
Mildmay Mission to the Jews—A. H.	0	10	0
Home for Blind Children, Hackney—M. J. R.	1	0	0
Destitute Children's Dinner Society—M. J. R.	1	0	0
Mr. C. Cook's Prison Mission—M. and S.	2	2	0
Open Air Mission—W. H. R.	1	1	0
Mr. Fegan's Boys' Home—W. H. R. £1 1s.; C. P., Clifton, 5s.	1	6	0
Midnight Meeting Movement—W. H. R.	1	1	0
Miss Daniel's Work at Aldershot—M. L.	1	0	0
Miss Weston's Work in the Royal Navy—(Sailors' Rest) M. L. £1; M. A. P. £1	2	0	0
Miss Leigh's Home, Paris—M. L.	1	0	0
Crystal Palace Bible Stand—M. L.	1	0	0
Mission to Spaniards at Pau—C. P., Clifton	0	2	6
Y.M.C.A. Hall at Cawnpore—C. P., Clifton	0	2	6
Soldiers in the Punjaub, Temperance Hall—C. P., Clifton	0	2	6
Cow-cross Mission—(Day in Country) M. A. H. 5s.; Mrs. G. 3s.; Waste Paper, High School, Margate, 6s.	[illegible]	14	0
Commercial Travellers' Christian Association—M. and S.	2	2	0
China Inland Mission—N. E. A. L.	0	5	0
Home for Aged Blind Christian Women—M. R. ..	0	10	6
Free Distribution of the Scriptures—M. R.	0	10	6
Miss Whately's Medical Mission, Cairo—G. T.	0	2	6
Aged Pilgrims' Friend Society—F. C.	1	0	0
Mr. E. C. Faithfull's Work, Marseilles—F. C.	1	0	0
Mr. Eoll's Work, Port Said—F. C.	1	0	0
Mission Work in Berlin (Mr. J. Rohrbach)—F. C. ..	1	0	0
Sailors' Rest, St. Helena—F. C.	1	0	0
George-yard Ragged Schools—(Day in Country) Waste Paper, High School, Margate	0	6	0
Dr. Barnardo's Homes—A. S. W. £5; M. A. P. £1	6	0	0
East London Training Institute—(Home and Foreign Missions) W. A.	0	10	0
Mrs. Hilton's Crèche and Orphan Home—M. A. P. ..	1	0	0
Asylums at La Force—M. A. P.	1	0	0
Bristol Orphan Houses—M. A. P.	1	0	0
Towards Reprinting Rev. H. J. Gamble's Sermon on "Faith Healing"—A. W.	0	10	0
	£96	14	6

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[ADVERTISEMENTS.]

Bethnal Green Free Library, E.—Mrs. M. 10s.; S. A. £1 1s.; C. H. P. £1.

Friendless and Fallen—F. C. P. £1; Miss P. (*for Open All Night Prayer*) £1; A Poor Sick Widow, 5s.; P. H. 1s.

REQUESTS FOR PRAISE AND PRAYER.—For blessing on evangelistic meetings at Kirkintilloch, by Mr. J. W. Moodie; and prayer for meetings at Milton, near Kirkintilloch.——Praise for prayer answered for a relative, sent years ago to THE CHRISTIAN; and earnest request that further light may be given her.——A delicate mother, intensely anxious for the salvation of her unconverted children, earnestly entreats the intercessions of God's people on their behalf.——For blessing on Gospel services by Mr. J. Neech, at Washingboro', June 24 to July 5.

TOWER HAMLETS MISSION

(ESTABLISHED 1869).

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THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

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All Communications to be addressed to the Office.

31, Mile End Road, London, E.
June 18th, 1885.

Dear Friends,

We have the pleasure to inform you that the

FOUNDATION STONE

f the New Great Assembly Hall, Mile End Road, E. (to hold 5,000 people), vill be laid by

THE DUCHESS OF WESTMINSTER

(Accompanied by His Grace the DUKE OF WESTMINSTER, K.G.),

On SATURDAY, 4th JULY, at 3.30 o'clock,

vhen the favour of your company is specially requested.

The building of the New Hall is now going forward very rapidly, and we re therefore greatly in need of funds.

If you are unable to be present, we shall be most thankful to receive a lonation before the day of the ceremony.

An early reply will greatly oblige,

Yours very truly,
FREDK. N. CHARRINGTON.

P.S.—Cards of Admission sent to Donors of Five Shillings and upwards. urses may be presented to the Duchess on behalf of the Building Fund.

(Continued from page 3.)

DIPSOMANIA. — A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or **Nervous Debility.** Christian care and influence. Judicious supervision and home comforts.
Medicus, 9, Stokes Croft, Bristol

SOUTH DEVON.—Bed-room and sitting-room, in house standing in its own grounds, overlooking the river Teign; half an hour's walk from Teignmouth. 15s. per week, with attendance, &c.
E. G., Rock Villa, Coombe-in-Teignhead, S. Devon.

LAKE DISTRICT.—A widow Lady and daughters (Society of Friends) have Sitting-room and three Bed-rooms to Let, with or without board. Terms moderate. — Mrs. Drakeford, Colthouse, Hawkshead, near Ambleside.

BRIGHTON. — Board and Residence. Large bed-room vacant on the ground floor. An invalid lady not objected to. Six ladies received. Quiet, comfortable home.
A. G., Shaftesbury Lodge, 10, Powis-square.

SALTBURN.—Accommodation for a few Christian people. Bracing air. Broad, firm beach. Woodlands walks. Close to pleasure gardens. Terms moderate.—F. J. Holderness, House of Rest, Station-square, Saltburn-by-Sea.

HIGHLANDS OF BUCKS. — To Let, July and August, furnished, detached House, beautifully situate. 2½ guineas to small, quiet party. Rather less to Christian worker.
A. B., Post-office, Penn, Bucks.

FRENCH COAST.—A large and pleasant house and garden (or part) to be Let for the summer vacation.—Meta, Maison du Pont, St. Servan, Brittany, France.

WANTED, during summer months, a Lady to board in a cottage. Very quiet country place, bracing air; near church. Terms moderate. References required and given.
Beta, Firs, Blackdown, Crewkerne, Somerset.

WOULD ANY CHRISTIAN exchange Houses with a Lady who has a house at Shanklin, and desires one anywhere inland, near London if possible?—Full particulars,
Mrs. H., St. John's Lodge, Burgess-hill.

HOUSE WANTED. — A small family, about moving from neighbourhood of London, require a house, with good garden; rent about £50. Four or five bed-rooms, and bath-room, and two or three sitting-rooms. All on two floors. Pure air. Good water and drainage, and gravel soil. Within twenty miles of London, or in or near town on the coast. — Cipher, Messrs. Deacon's, 154, Leadenhall-street, E.C.

LODGINGS TO LET.—Hamburg.—Pleasant lodgings in the suburbs, with a Christian family. Terms moderate. — Apply, Mrs. Beckitt, 66, Osterstrasse, Eimsbüttel, Hamburg.

BOARD AND RESIDENCE wanted, for a Lady. Cheerful Christian family. Healthy situation. Bracing air Within forty miles of London. Moderate terms.—A. B., care of Miss Hewick, 130, High-street, Bromley, Kent.

A LADY SPENDING the summer in Switzerland, desires to make up a small party to join her in a Châlet at Grindelwald. Expenses moderate. References exchanged.
M. C., Poste Restante, Grindelwald.

TUNBRIDGE WELLS. — Board and Residence, in a private family, for ladies and gentlemen. The house is delightfully situated; close to Calverley-park. Terms moderate.
R. O., 1, Grove-hill.

Miscellaneous.

ANXIOUS INQUIRERS. — A Christian will gladly correspond with any seeker after Divine truth. Titus iii. 4—7.
Address Evangelist, Clapham, S.W.

LEWIS'S SELECT REGISTRY Office for Families and Servants.— 24, Commercial-street, Hereford. Enclose stamp for reply.

NORWAY.—A few friends, who propose leaving London July 3rd, for a walking tour of three weeks, would be glad to hear from any Christian young men willing to join their party. — Mr. Clarence Hooper, Exeter Hall, Strand, London.

SINGLE LADY (watering-place) would board and lodge domesticated Christian Lady, ten shillings weekly; latter giving occasional assistance, or slight nursing, if required.
Beta, South View Cottage, North Tawton, Devon.

CHARITABLE.—Wanted immediately, Home for blind girl, aged twenty-one, quite destitute. No remuneration could be offered. Very quiet. Good character. Can cane chairs. — Miss Hammond, F. Jackson, Esq., Encombe, Wareham, Dorset.

WILL ANY CHRISTIAN adopt or befriend one or more of three fatherless children, whose mother, in delicate health, is unable to maintain them? Strict references given and received.
Miss Dennis, 131, Mildmay-road, London.

DRAPERY.—For Sale, a genuine business in one of the best positions in Cheltenham. Returns £8,000. The concern is in full working order, and possession can be had at once.—Mr. W. Gammidge, Valuer, Leominster.

INTEMPERANCE. — A Lady, thoroughly experienced in the care of ladies suffering from alcoholic and narcotic indulgence, can receive a few ladies. Terms moderate.—Miss Pudney, Buxton House, Earl's Colne, Essex.

FOR SALE, an Orange and Lemon Grove in Florida, United States, just coming into bearing.—For particulars apply, Owner, 1, Ashwood-terrace, Headingley, Leeds.

IRON CHURCHES, &c., erected at lowest possible cost, by A. Chopping, Derby-road, West Croydon, Surrey. Illustrated designs and estimates free.

IRON MISSION ROOM for Sale, 40 ft. 6 in. by 15 ft. 10 in., with fittings, and iron back forms complete, at East-end, London. A bargain.
H. C. W., 13, Romford-road, Stratford, E.

£6 MONTHLY easily made by selling our celebrated Teas in packets, French Coffee in tins, and Cocoa.—Write for particulars to Oliver, Oliver & Co., 332, Southgate-road, London.

TO IMMEDIATE PURCHASERS.—Fifteen dozen good assorted Plants 12s. 9d., half 7s. 3d. Six distinct good Plants 1s. 3d., twelve 2s. 3d., twenty-four 4s. 3d. Free. Satisfaction guaranteed.
C. Simcox, 158, Severn-road, Cardiff.

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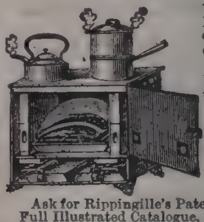

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FRIENDLESS AND FALLEN. PRAISE, FOR THE MERCIES OF ANOTHER HALF-YEAR.

THANKS, GRATEFUL THANKS, *to those readers of* THE CHRISTIAN *who have so kindly responded to my appeal for* CONTRIBUTIONS *to sustain the* HOMES *and* OPEN-ALL-NIGHT REFUGE. *Since January, nearly* 600 YOUNG WOMEN AND GIRLS *have been brought here for admission, and, by the* LORD'S MERCY, *the work has not* *een carried on with a* SLACK HAND. *In a little while now many Christians will be leaving their homes in order to recreate* *xhausted powers; however, in London, Mission Works will be carried on with but little intermission. Hence, Donations to sustain the* *Homes during the slack months are earnestly solicited.* £12 10s. *required daily to sustain all the Homes.*

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The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

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Funds urgently needed.

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The "One Tun" Ragged School Mission. Friends who, with their families, are going for some weeks change of air, are kindly asked to contribute to £30 which will be required to give nearly 500 "One Tun" children, poor lads from the Institute, poor weary mothers who can only get this holiday. Babies about fifty and all the Tinies, so that not one may be left behind in the "back slums" of Westminster: to give them the treat of sitting on the sweet grass, gathering bunches of wild flowers to take home in remembrance of the happy day. Any donations will be thankfully acknowledged by Mrs. A. BARKER HARRISON, Hon Secretary, 32, Eaton-terrace, S.W. (late 78, Coleshill-street). N.B.—£50 are also required for the painting and cleansing of the six school and Mission rooms at the "One Tun" Ragged School Mission, Old Pye street, S.W. "The Earl of Shaftesbury has taken a deep interest in the work of this mission." Thankfully acknowledged from B., anon., Edinburgh, 3s. 2d.

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President—The Right Hon. the Earl of SHAFTESBURY.

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ON the last night of the Mildmay Conference, Mr. Reginald Radcliffe gave, in he closing address, a most solemn and heart-earching word, the burden of which was a cry o the Church to awake from her torpidity, nd do her Lord's bidding to "evangelise the vorld." Brief allusion was made, by the way, o the indifference of immense numbers of the opulation of London to the Gospel; but, robably for want of time, there was no etailed reference to the manifest duty of the hurch towards the masses of our home eathen. The Zenana and its need of Chrisan and devoted women; China, India, and frica, with their need of devoted men and vomen, were dwelt upon with thrilling arnestness, that moved me almost to tears; ut, while I listened, my heart wept tears lso for London, and especially for the East-nd of the metropolis, where the need of abourers is more deep and urgent than many t that Conference had any conception of. Ir. Radcliffe showed but one side of the hield; let me lift up the other for a moment.

I declare it to be an undisputed fact, exlain it how we will, that it is easier to get host of educated women, gentlewomen by irth, breeding, and education, for the enanas, or to go out to China, than it is to et one really cultivated woman to live and bour for God in East London! The same ay also be said as regards the opposite sex. ducated men, gentlemen, whose gifts and aining, if consecrated to Christ's service, ould give them an almost irresistible inuence and a vast power for good among the iling masses who fester in the East-end, are ot to be found there. I do not count Toynbee Hall," Whitechapel, where of late me Oxford men have been spreading the ospel of Broad-Churchism, and whose tempts to educate and civilise the masses em to me to be upon a merely human asis, that at once ignores the deepest needs sinful hearts, and God's only remedy for e disease of sin. But of truly converted d evangelical men, having time, leisure, eans, education, and other gifts, who are illing to leave all, and for Christ's sake to ve and to labour in the East-end, there are ot a dozen outside of the clergy of different nominations, and those professional men hose callings keep them there.

I know at least half a dozen valuable issionary undertakings, and as many rnest, all-alive churches, calling for just ch personal service as godly ladies and ntlemen can most efficiently render. Mr. oody's visit brought shoals of West-end lk, "Christian workers," to the East-end r a season; but where are they now? one, to a man, and to a woman. I have doubt Mr. Radcliffe's stirring words will nd out many devoted souls to the foreign ission-field. God grant they may. But at about East London, and its two millions of souls, in which only too few godly ministers are labouring, and these longing in vain for such co-operation with educated men and women in personal service as I have described—a priceless boon to the dense masses of our home heathen, as yet practically unreached by the Gospel. What about these? Have *they* no claims upon us?

I do not like to utter one word of despair; but, judging by past experience of all such movements, I fear these East-enders must remain as they are, unhelped, and their cry continue to go up to God unheeded by all, save those few who are already working among them, and who are being crushed by the overwhelming burdens they are compelled to bear almost alone.

For there is nothing in East London that looks heroic, whereas India, and even China, are "really too charming." Surely a call to Africa is much more likely to be Divine than one which comes only from the crying needs of poor common-place folk who speak our own tongue, and live so very near to us that for one shilling we can traverse the whole distance, and see for ourselves the case of the multitudes living without God, perhaps only because He is not seen moving about among them, in the consecrated lives of his own people. Down in East London it appears to be all dull, uninteresting drudgery, and the sentimental garments of a petty evangelicalism will, now that Mildmay is over, be gathered all the more tightly round the persons of "dear believers" who go to "delightful conferences," hear "precious truth," and then are off to the Highlands of Scotland, to the Lake district, or even abroad, while the Lord's poor among the masses of our fellow-citizens still hunger in their deepest heart, yearning to have the bread of life brought to them.

No philosophic systems, no infidel teachings, have ever accounted satisfactorily for the life Christ lived down on earth; that is altogether an inscrutable mystery, if Divine love be not the key. How, then, can we condemn those of the East-end who have never seen *the Christ* in self-emptying Christians, if immense numbers of them regard Christianity as a fair theory, indeed, but something in which they have no interest, and which is not anywhere, in their experience, "in touch" with the absorbing problems evolved in the struggle for existence, the fierce fight for daily bread? Preaching alone will not fill up the gap, or satisfy this heart-hunger. God wants men and women who will hear his voice saying: "Whom shall I send, and who will go for us?" Who will respond: "Here am I, send *me*: not alone to the foreign field of missions, but to the millions of our *home heathen*, living and dying around us, without any true knowledge of the better life"?

Surely, if the heathen field abroad now sends up the Macedonian cry, calling us from Western Europe to Eastern Asia, and thus reversing the order of things in Apostolic times, the same cry at our own doors calls aloud to West London Christians to cross over the boundary that so narrowly and yet widely separates them from East London heathen. God give them grace to hear and to obey! A LAYMAN,

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Persecution, which was intended to destroy her work, only subjected it to the most searching examination, with the result of justification by the Supreme Court, and some of the highest personages, including Professor Tholuck, testified to its genuineness and value.

The work of Pastor Blumhardt was equally unsought. The great institution of Bad Boll was distinctly the result of the village pastor's prayers for the sick, who crowded about him, more than 100 towns and villages being represented in his congregation on a single Sabbath morning. He was even more noted for his discernment of spirits and wise counsel than for his power in sickness, and nothing in the story of his steadily growing work, or in his placid and genial countenance, will allow the suspicion of fanaticism. Blumhardt died in 1880, but Bad Boll continues to be a house of prayer and healing, under the management of his two sons.

We note the important points on which these divinely accredited healers differed from the faith-healing teachers who are mostly followed among us. None of the three regarded healing as a right which should be claimed by every Christian. "It is not professed to heal all," says the author of Miss Trüdel's biography; "it is not even expected that the answer to prayer will be immediate."

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* DOROTHEA TRÜDEL; or, The Prayer of Faith. Translated from the German by D. M. P., 1s. PASTOR BLUMHARDT AND HIS WORK, by Rev W. GUEST, 1s. *Morgan & Scott.* THE MINISTRY OF HEALING; or, Miracles of Cure in all Ages. By A. J. GORDON, D.D , Boston. 5s. *Hodder & Stoughton.*

Of Blumhardt we read, "he possessed a keenness of spiritual insight that judged, with rarely mistaken accuracy, whether the removal or the continuance of disease would be in accord with the will of God." We are also told that on one occasion "the pastor and his wife were deeply anxious: they were watching the sick-bed of their youngest child, not six months old." Of Zeller we are told, "He does not hold that all sickness is the result of sin, or unbelief, nor does he ignore that holiness is intended to be worked out through chastening, and that in this, as in all ages, God gives grace to rejoice in suffering."

In accordance with this we have failures frankly acknowledged, while in some of these cases the fact that great spiritual blessing was obtained by those who went away unhealed in body was evidence that the physical boon was not withheld on account of the lack of spiritual receptivity. Faith did not prevent typhus fever from attacking the Homes at Männedorf on two occasions, and on the first of these Miss Trüdel died, at the age of 48, having in the course of her illness made the same mistake as Oliver Cromwell, for, feeling "free from fever, she asked for her clothes, remarking, Now I am well again I must get up and acknowledge that all my illness was only a trick of the devil's!'"

The difficulties and achievements of prayer for the sick are suggested by the following extracts from the record of Zeller's work: "No disease is found to be more obstinate than epilepsy;" "perhaps there is hardly any disease which resists believing prayer for such a long time as epilepsy;" "we have had *many* wonderful answers to prayer for poor drunkards and epileptic persons." Such extreme cases as cancer, almost unapproachably offensive, and illness judged by physicians to involve mortification of the bowels, are attested to have been cured, the latter immediately, though death was confidently expected before morning.

The third volume named above is, as far as we know, the fullest examination of Faith Healing yet given to the public.

It is a candid, thorough, and highly intelligent inquiry, in which the author considers, in successive chapters, "The Testimony of Scripture," "of Reason," "of the Church," "of Theologians," "of Missions," "of the Adversary," "of Experience," and "of the Healed." The chapter on the testimony of the Church is specially remarkable, as furnishing evidence which will be new and surprising to most of the prevalence of Faith cures throughout the first three centuries, and in connection with all great revivals of evangelical faith afterwards. The author truly observes that the worldly age of Constantine is a significant date at which to fix, as some have done, the termination of the age of miracles. The evidence which Dr. Gordon had collected seems to have inclined him, in one or two of the later passages of his book, towards an extreme conclusion, but his position is, on the whole, that of Blumhardt, Trüdel, and Zeller, as appears from the following extract: "It is as true here, as in any other field, that God acts sovereignly and according to his own determinate counsel. He sees it best to recover one person at the instance of his people's prayer, and He may see it best to withhold such recovery for the time from another."

MANCHESTER Y.M.C.A.—Mr. Newett, secretary of this Association, has sailed for America, intending to utilise his vacation in visiting different parts of Canada, in order to add to his list of suitable people to receive young men adapted for farm life. This branch of his work has been for the last two years helpful to many.

THE MILDMAY CONFERENCE.

NOTES BY A MINISTER.

ANOTHER Mildmay Conference has come and gone. Another time of refreshing from the presence of the Lord to many souls, gathered from distant places and differing ecclesiastical organisations, who yet can gather on the common ground of "One body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in you all."

The prominent thought connected with this Conference was the service of the "One Lord." The three days were successively devoted to the contemplation of the Preludes to, and Principles of, his Service; Himself the Pattern of Service, and his teaching as to the Pathway of Service; and, lastly, the Privileges and Prospects of his Service.

These well-arranged subjects were handled ably, and to edification, by the appointed speakers, and the feeling at the close seemed to be that, if there had been previous Conferences which had excelled it, through the exceptional power of some specially gifted teachers, yet to none did it yield in quiet, calm and holy influence, and that of a kind likely to be both practical and permanent.

One well-known feature of Mildmay was well maintained; a spirit of love and forbearance characterised all that was said, and when one saw how many difficult ecclesiastical systems were represented, from the Bishop of the Church of England to the rank and file of the Salvation Army (of which not a few of the well-known bonnets and uniforms were to be seen), it was plain that grace was needed and that grace was given to avoid what might offend, and to act out the good advice of Joseph to his brethren, "See that ye fall not out by the way."

If one might note any feature which specially distinguished the teaching of this Conference, it would be the tendency to keep to the old ways and old paths of truth as the safest and most profitable for the soul. Although the afternoons of the first two days were occupied in the large hall by the well-known brethren who specially plead for holiness and the deepening of the spiritual life, there was nothing in what was spoken that could be accused of divergence from Scripture truth, and, indeed, both in these and in the general meetings, in both the addresses and prayers, one could trace, at times, the expression of a wish to be kept from being led away into paths of extravagance, and a desire to speak nothing but "words of truth and soberness." It may be that late excesses in the teaching of some of those who would connect holiness with faith-healing have led to this. Certainly the effect that such teaching seems to have produced was one of reaction from, rather than of assent to, any doctrinal peculiarities.

We believe that this Conference will be fruitful in spiritual profit to those who have attended it, as well as to those who may read the report of its teaching. The subject considered was an eminently practical one, and we pray that much practical result may follow both in consecration and fresh consecration of many of the Lord's children to his service.

BY A LADY-WORKER.

Blessed foretastes of the gloryland beyond. Milestones of the past twenty years, each one recording the faithfulness of the covenant-keeping God.

The large-hearted William Pennefather, who first devised the thought of giving joy to our Blessed Lord, in thus gathering together his saints of every name and creed, is now with Him, but the sweet savour of his gentle, loving spirit still remains, both in and upon the assembly. And carefully do his successors carry out his every wish and way.

Several years have passed, owing to the duties connected with a busy life-work in our great city, since we had mingled with these hallowed scenes. Standing on the grounds, how deeply interesting is the scene! What holy interchanges of brotherly greetings! We just imagined the beloved originator once more walking amongst these brethren and sisters, as was his wont at Barnet, his arms around two fellow-disciples, asking them to hold him up in prayer, for in the body or out of the body he could not tell, for he had been, during the three days, into the inner presence of his adorable Lord.

We pictured his delight beaming upon yonder company of well-tested evangelists, warriors, weather-beaten, pausing here a brief moment in their fight with sin of every kind amongst our drink-ridden masses.

None would have touched William Pennefather's heart more than this little group of Bible women who work down, down, in courts and alleys where no eye but the Master's sees them. They, too, were getting an inspiration. As one very devoted friend said to us, "This feast lasts me all the year to dwell upon."

Here comes the director, linked with a bright young saint from India, radiant with his love for souls, and on his other arm the leader of our holy songs, just returned from an evangelistic tour in the States. Workers, rich and poor, young and old, labouring among Jew and Gentile, exchange their experiences, and, as one said, "All ends of the earth are here united to give Him all the praise. No 'isms' here; all one in Christ Jesus."

Friends filled the hall to everflowing, as John Wilkinson poured the Holy Spirit's light upon Scriptures bearing upon the Jews. Then, again, the hall is filled to hear of far-off lands from brethren amongst us for a brief season. How definite their purpose—souls for Christ: foretaste of the gathering-time when every crown shall be cast at his blessed feet.

Then we picture the loving heart meeting on that sward with kindred poet spirits. Here comes one—the writer of

> "Lord, we hear of showers of blessing"—

asking if we recognise the old visitants o these happy reunions.

The songs of praise composed by one whose very soul at such seasons seemed to breathe "the grand and blessed music" of our heavenly home, still express the thoughts of those who assemble, and lead them into the very vestibule of heaven. So simple and pure they are, the thousands find it easy and natural to pour forth in them the praises of their hearts.

Sweet were the refrains all around the building from the various crowds waiting for the opening of the doors—touching symbol of that time when we shall sing the one song, "Worthy is the Lamb that was slain."

As the hundreds were slowly ascending the stairs, step by step, one would be heard saying, "This reminds us of the tribes going up to Jerusalem."

Recognitions were being made; eyes meeting that had not beheld each other for long years; in the crowd hand grasped hand with a smile or a sigh, and a look upward expressing that we shall meet soon at Home, when the meetings and the partings shall have all passed by.

Our dear leader started with the keynote from Nehemiah: "Even so must we labou on, with trowel and prayer till the Maste comes." It was but a brief season for th sharpening of our every power, to renew the attack upon our mighty foes, with fresh ingathered grace and light upon "Go ye, therefore, into all the world and teach all nations, and lo, I am with you." As we were enjoined: "Let myriads of courts and alleys feel your presence, as you go forth with renewed strength from having received the food of God."

How the sainted originator, and the loving heart who still, amid seasons of weakness of body, carries out his wishes for the glory of the Lord Jesus, would have rejoiced, could they but have seen the commingling of Christian friends on the lawn between the meetings—warriors from the far-off fields, of all ages, colours, and climes; young noblemen soon to be off, laying their gifts of language and education at the feet of Him who alone is worthy to receive, not only our gold, but ourselves, and who "is able to do exceeding abundantly above all that we ask or think."

Many a student from the Church Missionary Colleges and from Harley House, and many of Mr. Spurgeon's young men, are here with quickened appetites for the words of life that shall be to them food for years to come. As we gaze upon these untried soldiers of Christ, we can but hear in our inmost soul the voice from the throne, saying, "Be thou faithful unto death, and I will give thee the crown of life." One asked, "What is to be after all this power and presence of God?" We could but feel that the answer must be, *scattering*, to spread the glorious Gospel to all ends of the earth. If this fruit follow every Conference held in 1885, here and in America, how the heart of our Lord shall rejoice!

The teaching was throughout most practical and helpful in bringing out things new and old from the Holy Scriptures. Twenty years ago, at Barnet, such a season sent forth hundreds of devoted men and women who are still in places of testimony, and able teachers of Bible-classes among all sorts and conditions of men. Let these thousands go forth afresh, filled with the Holy Spirit, teaching hearts about the meek and lowly Jesus. We need not fear that our country shall be betrayed back to Romanism, even though thousands of ecclesiastics are training the people to forms, instead of lifting up a real, living, crucified Christ, who alone can draw all *hearts* to bow to Him alone.

The closing issues were very solemn, and hundreds of young Christians in the galleries seemed filled with the grave responsibilities they had been led to consider in the preludes and privileges of work for God. We felt assured this great and wicked city would be the more blessed, as each went away "Looking up unto a loving Father's face as they went forth to save." Most cheering was this, as we heard valiant men expressing themselves bowed down in the fight with our debasing city drunkenness, their hearts torn with its never-ending miseries, and forced, by inability to secure sleep, to retire for a season. We could but cry to the living God for power for the young workers to continue true to their Lord and their ribbon of blue, teaching the young everywhere to abominate intoxicating drink—pure for Christ, for such He is willing to bless.

One most prominent feature of this most profitable time has been that, almost without an exception, every speaker and leader in prayer honoured the Precious Blood as our foundation truth. There was no Cain's offering, but the Lamb verily was in our midst, lifted up for cleansing and power for service for God.

Many students and women missionaries will soon be away to gather spoils; let us continue to bear them up in prayer, for the time is brief, when sowers and reapers will have to render their account and receive their crowns of life, righteousness, and joy.

Absent toilers in the great vineyard, and sick and aged members of the body were frequently upborne to the Throne of Grace, and earnest petitioners pleaded that they might be filled afresh with Holy Ghost power and become strengthened with all might in Christ Jesus.

BY A FREQUENT ATTENDER.

Amongst the many excellencies of the Mildmay Conference may I, as an old habitué, venture to make a suggestion, learning a lesson for the future from the past. I remember that in these columns, not long ago, were quoted the words, "He made known his *ways* unto Moses, his *acts* unto the children of Israel." God spake face to face with Moses as with a familiar friend, and could talk with him of his secret ways and purposes. But the people generally could not enter into these, and they, for the most part, were taught by the outward acts of God. Their whole history was a series of object-lessons, not only to themselves, but unto us on whom "the ends of the ages are come."

Instead of shaping our course according to this manifestation of the wisdom of God, we multiply sermonic discourse, and minimise its illustration by the story of work done. We have just had eighteen expository, hortatory, or didactic addresses, in the large hall, ineffectively, because insufficiently illustrated by three brief missionary narratives, in one of the downstair rooms, and by the concluding address of Mr. Reginald Radcliffe in the large hall. Yet not altogether inefficiently, for in these was condensed the influence of the Conference. Indeed, with myself, and, I doubt not, with many more of the comparatively small number who had the privilege of hearing him, the words of the silver-haired veteran of the South Seas, Rev. J. G. Paton, from the New Hebrides, will abide as containing the very essence of the week's utterances. How could it be otherwise, when in that intense half-hour was concentrated the force and feeling, the personal experience of seven and twenty years among savages, a large number of whom have been by his and others' ministry, transfigured into followers of the Lamb?

I am not unaware of the difficulty of arranging for the Conference, but every year ought to show, in improved plans, the result of twenty years' experience. But things were more elastic in Mr. Pennefather's time. If he had a man of mark upon the platform, he gave the audience the benefit of hearing him. I think, if he had had this saintly flame of holy fire at his side, he would have let him be heard each day. A friend of mine told my son, if Mr. Paton were speaking within a hundred miles, not to lose the opportunity of hearing him.

My suggestion is that at least half the speaking in the large hall should be of work done or needing to be done. John Wesley's method was a shrewd and wise one. Of two preachers one expounded and the other exhorted, one taught and the other applied the teaching.

> "Men of thought, and men of action, clear the
> way!"

The men of action are as needful as the men of thought; and there are always in the country men who have fought the Lord's battles in the high places of the field, at home and abroad, who would hail the opportunity of appealing to such an audience, and who would be welcomed by that great congregation.

There was, doubtless, a necessity for a change as to the representation of Christian work in the afternoons. Room could not be lent to an unlimited number of missions, home and foreign, for the exposition of their work, and selection was always difficult and might sometimes seem invidious. But, if it be remembered that the first consideration is due to the visitors, the difficulty is at once to a large extent removed.

These hundreds of Christian workers from the provinces naturally wish to learn something of work in London, and the most representative operations should be placed before them. I venture, therefore, to suggest that the afternoon meetings, discontinued two years ago, should be recommenced, with this difference, that the Directors should retain control of them, and make such arrangements as would present as large and as varied an amount of experience as possible on each of as many subjects as should be found convenient. There are many important missions of which we should like to hear, and many prominent workers we should like to see, at Mildmay. Justice to itself and the desire of the people would combine to require that the manifold beneficences in town and country, connected with Mildmay itself, should have a foremost place.

One last word with regard to the discourses. Is it not possible that God may have specially spoken to some men during the year, on subjects which might very profitably be discussed at Mildmay? If some means could be devised for the hearing of such messages from God, they might advantageously take the place of discourses which must more or less have the character of being made to order. For the more methodically and geometrically the subject for consideration is arranged by one mind, the more difficult is it for another mind to adapt itself to it.

If it would not be deemed profane, I would even ask for a Mildmay Free and Easy Conference, confining it, however, to the freedom and ease with which the Holy Spirit speaks through men of his own choosing, and whom He is certainly able and willing to make known to wise men who, like the Directors of the Mildmay Conference, desire to give the opportunity to inspired men to speak.

NEW YORK.—In the report of the American Bible Society it is stated that in three years nearly 400,000 families had been found without Bibles.

THE INVENTIONS EXHIBITION.—Lord Shaftesbury has presented to the Executive Council of the Inventions Exhibition a memorial from 700 English exhibitors against the Sunday opening of the building as suggested by the Sunday Society. These signatures were collected in one week, and many of the exhibitors have expressed by letter to Mr. Charles Hill, Secretary of the Working Men's Lord's Day Rest Association, their strong disapproval of Sunday opening.

Y.M.C.A., MADRID.—A branch of the Young Men's Christian Association has been recently inaugurated in the Calle de la Ballesta, Madrid. The purposes of this Association are, instruction in the Holy Scriptures, the spread of the pure Gospel, the acquisition of useful knowledge for advancement in life, mutual edification in the struggle against evil, brotherly aid in temporal things, and the making of the Institution a common centre of honest recreation and lawful pleasure. The Association has no denominational or ecclesiastical colour. While the temptations for young men in this country are very numerous and powerful, they are much greater in Spain, where there is no Sabbath, and where immorality of every kind is so widespread. The management of the Madrid Young Men's Christian Association will be glad of books in English, Spanish, and other languages, of such a character as will conduce to the moral and spiritual benefit of the readers. Just at the beginning of this new work financial help is greatly needed, and contributions will be gratefully received by Mr. F. A. Atkins, 8, Adam-street, Adelphi, W.C.

Notes and Comments.

OUR present Double Number contains the whole of the morning and evening addresses at the Mildmay Conference, together with those on the first and last afternoons in the large hall. The remainder will be given in our next. Our readers can do very much to extend our circulation; and we shall be greatly obliged if they will use every opportunity of introducing the paper to the notice of their friends.

Such a strange story of human perversity and diabolical wickedness has very seldom seen the light as that which Mrs. Ellen E. Dickinson tells in New Light on Mormonism, published by *Messrs. Funk & Wagnalls, Fleet-street.* From perfectly unimpeachable sources she has collected a body of evidence showing that the Mormon system was born of fraud, trickery, and deception; that it has grown and flourished through a combination of these, added to ruthless despotism, and crimes of the reddest dye. The fact that the system has attained its present proportions is a singular illustration of human credulousness and deceivability, and a strong witness to the truth of the Scriptural predictions respecting the last days. If the facts collated in Mrs. Dickinson's book could be proclaimed on the housetops wherever the Mormon missionaries go, the Satanic imposture would surely receive its death-blow.

The American Government seems to have woke up at length to a sense of the evils with which they are threatened through the growth of Mormonism. It has become so thoroughly organised, however, that its suppression now will be no easy task. The 'Edmunds Law' against polygamy is being enforced, in spite of the difficulties thrown in the way of its application, and we observe from the most recent American news that several prominent Mormon leaders have disappeared, fearing lest they should fall into the hands of the authorities.

The earth gives up its secrets to confirm the faithful, and to authenticate for a sceptical age the Word of the Lord. Modern research has not done so much for the book of the Acts of the Apostles as for other parts of Scripture. Confirmations are now, however, forthcoming in this direction. The excavations at Ephesus, on the site of the Temple of Diana, are showing how real was the conflict of Christianity there with an imposing and magnificent idolatry. The researches make manifest that Diana was the patron goddess of the city; that her worship was predominant; that the town clerk was a functionary identified with her homage; that the orders of her hierarchy were numerous, and that the goddess claimed a worship far and wide. All this wondrously accords with the narrative of St. Luke.

Ephesus occupies a prominent place in subsequent books of the New Testament. As Dr. Lightfoot has pointed out, after the destruction of Jerusalem the centre of gravity of Christendom was transferred to this Asiatic city. But nowhere have we ampler proof that it was Christianity in its complete testimony, and its sublime spirituality, that won this triumph over a most corrupt, sensuous, pompous, and popular idolatry.

It is not good for man when wonders are counted as common things. Startling are the shakings of the earth just now. In Java volcanos have poured out fiery eruptions, and 500 natives are reported as having perished. In Cashmere the loss of life from violent shocks of earthquake is said to have amounted to more than 3000 persons, and to the destruction of tens of thousands of dwellings. Strong shocks of earthquake, with damage, have alarmed Switzerland, and indications of the shaking have, we are informed, been observed in our own city of York. It would be a marked sign of the last days should transient excitements and agitations make men insensible to the voice of the Lord as to the instability of the present order of things.

Mere denominationalism does not seem to be in favour. Mr. S. Morley recently spoke of being "sick" of it, at a chapel opening in North London; the Bishop of Winchester declared, at a recent meeting of the Home Reunion Society, that he was receiving "many applications from Nonconformist ministers for priests' orders;" while *The Record*, in a late number, had an article against the new Ritualistic position taken by Canon Liddon; and a Churchman, who is a D.D., asks in the same paper for national humiliation on account, among other reasons, of "the deplorable state of the [Established] Church." The mere shibboleths and human arrangements of the past produce restlessness and dissatisfaction now. Men want the essentially divine.

The abominations of Monte Carlo are becoming intolerable. The Association formed for their suppression has received expressions of sympathy from the Governments of Italy, Germany, Great Britain, and the United States. Better still, Mr. Henry Thompson, the President of the Association, has received a letter, containing the following words, from a French Senator, who is Reporter to the French Committee that has been sitting on the subject:—

> "The Committee is 'unanimous in thinking that the honour of the country and respect for general morality compel our Government no longer to tolerate the criminal enterprise which disgraces a fragment of French territory;' that 'there is no doubt the Senate will manifest the same feeling;' and, finally, that 'there is every reason to hope that the French Government is about to take the matter in hand.'"

"The worse the better" is a proverb that justifies itself sometimes in relation to wickedness. Its culmination becomes its destruction.

We have always sought to maintain that practical English Christianity should touch the roots of prevalent social evils. We observe with great satisfaction that the Subjects Committee of the next Church Congress at Portsmouth have given prominence in their proposals to many burning social questions, and are soliciting in reference to them, speakers from both sexes who have made these subjects a special study.

One may again ask what has become of the Romish doctrine of the infallibility of the Pope? The Irish bishops have returned from Rome, and have been busily engaged, with the accompaniments of bands and fireworks, in addressing their flocks, and in receiving purses of sovereigns. Yet they have carefully abstained from saying anything calculated to strengthen the people in the seemingly old-fashioned belief as to the infallible judgment of his Holiness. As a rule the utterances have been less political than usual, much warning advice with respect to agrarian and other crime having been given.

The Archbishop of Cashel has been an exception; but, even in his ultra-Nationalist speeches, there was no statement of the old doctrine. On the contrary, there were some singular admissions and statements. The once infallible Pope can "now no longer be imposed upon by interested parties as to the aims and necessities of Ireland," he is "the best judge," and he has "enlightened wisdom and discretion," Dr. Croke asserted. He urged the need for the appointment to Rome of a representative ecclesiastic from Ireland "with a plentiful purse," to be furnished by the Irish people. Such a representative, with ample means, "would be of immense service to the Irish cause in the Eternal City." This is plain speaking, but it points to back-stairs influence rather than to infallibility.

Bartholdi's famous statue has just arrived at New York. Visitors to the Paris Exhibition in 1878 may remember seeing the gigantic head of a female figure emblematical of *Liberty*, which figure was to be made in bronze and offered as a gift by the French Republic to the Republic of America. The bronze plates forming this huge statue have just arrived at their destination, and, when mounted on the granite pedestal prepared for their reception, will form the largest statue in the world. The female figure has a crown on the head, the points of which will at night be lighted by electricity, and in her right hand she holds a huge torch, which will also be covered by a mass of electric lights.

The light from the statue shines over New York harbour, and the designation of the whole is "Liberty Enlightening the World." Strange assumption of human pride, when the Word of God has declared that Jesus Christ is "the true Light, which lighteth every man that cometh into the world." Himself said, "I am the light of the world." Had the Church been true to her trust, then would have come to pass the fulfilment of the Lord's other words, "Ye are the light of the world," and of the injunction of the Apostle, "Among whom shine ye as lights in the world, holding forth the Word of life."

One device of the enemy is to banish the Scriptures as much as possible from the eyes and minds of the people. In a large number of Sunday-schools in America, where the International series of Sunday-school lessons is taught, a Bible is rarely seen. Each scholar is supplied with a Lesson Leaf, and each teacher with a Quarterly Lesson Book. On the former is the passage of Scripture selected for the day, in the latter a series of questions and observations for the use of the teacher. The effect of this is that neither teacher nor scholar becomes familiar with the place in the Bible that the lesson occupies, or with the context of the lesson. It is impossible to refer to any parallel passages, so that the amount of Bible teaching given is reduced to a minimum. Moreover, the temptation to many teachers to forego much preparation is very strong, as they can find a certain amount prepared for them. Lesson Leaves and Teachers' Helps should be banished from the Sunday-school room, and the whole Bible, applied by the Holy Spirit, substituted.

We cannot possibly give space to the numerous letters we receive for a share in the Day in the Country Fund, but we earnestly press upon our readers kindly to contribute freely and at once, so that we may be able to divide substantial amounts amongst the hundred missions whose children and mothers are eagerly longing for a sight of the fields and woods and a whiff of country air.

At the first session of the Mildmay Conference, Mr. S. A. Blackwood, Chairman, said :—

> “ I feel I may mention, as one not responsible for it myself, the great need there is for substantial help for the work carried on in and from Mildmay. Many of you know a great deal of that work, and put confidence in it. I believe others may not know so much. It needs help at the present moment—needs it very much. I am informed that he treasurer is behind-hand to the extent of not ess than £2000 ; and, more than that, another £2000 will be required by the end of the month. I need only mention this ; the Lord knows the need f his own work, and, if it must be curtailed, He will indicate it. I have been reminded of a verse ; may God teach us what it means : ‘ Sell that thou hast, and give alms.’ Helping God’s work does not consist merely in surrendering superfluities, but very often in the sacrifice of things we deem necessary. This work is great, extensive, blessed, and fruitful. I mention it to you, as authorised o to do, and leave it with you.”

We cannot doubt that the wealthy visitors o Mildmay will adequately respond to this appeal ; nor that those who are not so will espond according to their ability.

The Victoria Institute is to be congratulated on the interest of its nineteenth annual meeting. It has successfully encountered cience on its atheistic side. It has brought ogether an array of learned professors of cience, whose voice is unanimous as to the First Great Cause, and it has won a confidence that is attracting to it eminent persons rom all parts of the world.

Some of the Lord’s children, who are working for Him in the West of London, have been led to desire to meet in his name, o have fellowship in the trials as well as in he joys of his servants ; and then unitedly o seek fresh guidance and strength in the great warfare. All who labour for Him are ffectionately invited to meet on Monday, July 6, at the Conference Hall, Eccleston-treet, S.W. (near Victoria Station), at 4 to 5, and 7.30 to 9.30.

The great interest shown in the meeting held for Germans in the German language t Mildmay, on the second day of the Conerence, has prompted some brethren to have nother meeting on Thursday, July 2 (this ay) in the garden attached to Mildmay Conference Hall. Addresses will be given in English at 6 p.m. to interest English friends n this work. Count A. Bernstorff and Dr. H. . Ziemann will address. Tea and coffee t 5 p.m.

At a time when Christians are thinking much about helping young girls, it is necessary to arouse attention to the hardships and angers consequent on the dismissal of so many under-servants in large establishments, t the close of the London season, when it is enerally impossible to find other situations. A correspondent cites an illustrative case, nd adds :—

> “ I feel sure, if ladies would only think for a moment of the fearful dangers they expose girls to, y thus turning them, homeless, adrift, at a season hen no one else wants to engage them, they would eny themselves in many ways rather than do this rong. I have known such fearful results from it, nd often in the case of Christian mistresses.”

A correspondent asks for the experience of hose who, like himself, “ have sought and ailed to receive healing by faith, and who re perplexed, discouraged, and weakened in ody and mind by the constant mental truggle, morbid introspection, and despair f peace ; nay, who have lost their faith, nd, in some cases, their reason, while vainly ndeavouring to follow where the Lord does ot lead.”

Messrs. Marshall Brothers, of 3, Amen Corner, have purchased of Mr. Haughton the copyright &c., of “ Hymns of Consecration and Faith,” which will in future, therefore, be published by them.

In the article by Lord Kinnaird, in our issue of June 18, on “ Rest and Air for City Young Women,” it ought to have been stated that the excellent movement for which it appealed is in connection with the Y.W.C.A. We sincerely trust that our readers will reperuse the article, and do all they can to further the objects stated in it. If any of them can help, either in the way of providing pleasant country apartments for London young women needing rest and change, or by contributing to the expense, they are asked to communicate with Miss Fraser, 4, Inverness-terrace, Hyde-park, W.

An incarcerated London boy once wrote on the wall of his cell :—

> “ Him as prigs wot isn’t hisn,
> When he’s cotched is sent to prison.”

He evidently contemplated things as they are, rather than as they ought to be ; and it has generally been considered that his education, from a moral and religious, as well as from a literary, point of view, had been neglected—that, indeed, not only his practice, but his principles were at fault. This, however, judging from what we see and hear, would appear to be a mistake. Some Christians whom we esteem very highly in love for their works’ sake are painfully exercised at the enormity, the unpardonability of a lecturer publishing the names of men in high places who are known to frequent haunts of vice and crime. They do not say an indignant word as to the wickedness of breaking the marriage vow ; they do not cover their faces with shame because England is thus dishonoured in her foremost sons ; they express no regret over historic names disgraced ; no sympathy with the wives thus wronged ; no pity for the betrayed and broken-hearted, if not outraged victims. The calamity that overwhelms them is that the words of Jesus begin to be fulfilled : “ There is nothing secret but that it should come abroad.” They have pitched their standard on the low level of the imprisoned City Arab. Horror has taken hold upon them, not because of the wicked who forsake God’s law, but because they are expressed by name.

Nothing is more demoralising than the use of euphemisms to tone down our conceptions of sin. “ If the foundations be destroyed, what shall the righteous do ? ” Why, let us have a Revised Prayer Book, and a re-Revised Bible. Let us henceforth pray, “ From irregularity in our loves, and all other venial sin, good Lord, absolve us.” It has been remarked with gratulation that the Commandments have not been altered in the R.V. ; but, now, let the seventh read, “ Thou shalt not be irregular in thy loves.” And let us carry the euphemism into the New Testament : “ Him that is irregular in his loves God will judge.” Robert Burns, himself a libertine, in his Letter to a Young Friend, was far nearer to the Bible than this :—

> “ The hallowed lowe o’ weel-placed love
> Luxuriantly indulge it ;
> But never tempt the illicit rove,
> Tho’ naething should divulge it.
> I waive the quantum o’ the sin,
> The hazard o’ concealin’ ;
> But, och, it hardens a’ within,
> And petrifies the feelin’.”

And, passing from the excise to the aristocracy, Lord Byron sets his seal to the truth of God : “ His own iniquities shall take the wicked, and he shall be holden with the cords of his sins ; ” for, dying in the prime of his manhood at thirty-six, he wrote :—

> “ My days are in the yellow leaf,
> The flower and fruit of love are gone ;
> The worm, the canker, and the grief,
> Are mine alone.”

When sinners reach the outer darkness, where there is weeping, and wailing, and gnashing of teeth, they will not use the euphemisms invented for them ; but, while they gnaw their tongues for pain, they will describe their sins as God describes them.

Noblesse oblige! Must we revise this dictum also into *Noblesse excuse?*

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MR. ORSMAN AND THE COSTERS.

THE twenty-first anniversary of the Mission Church at Costers’ Hall, Hoxton, was celebrated on Tuesday week, when an illuminated and framed address was presented to Mr. W. G. Orsman, and a flower-stand to Mrs. Orsman. The Earl of Shaftesbury had arranged to take the chair, but during the afternoon a messenger arrived with a letter, stating that it was impossible for his lordship, who is now very feeble, to leave home. Accordingly, Mr. R. Scott presided. About 300 sat down to tea ; and the hall was densely crowded at the evening meeting. After prayer, Mr. Orsman briefly referred to the origin and progress of the work. He and some other young men commenced operations in Bell-alley on Whit-Sunday, 1861 ; and after removing from thence into a larger building—which a gentleman put up in Golden-lane —the mission church was at length formed in 1864. They then little thought that the enterprise would assume the proportions it had done ; and, originally, they were merely a branch of the church at the Metropolitan Tabernacle. Their first seventeen members had now increased to 289. He had around him a band of helpers 100 strong. The Earl of Shaftesbury had joined them in 1867 ; his lordship had become a member of the donkey and barrow club. This club had now over £700 in hand.

Mr. Orsman went on to speak of other branches of the mission, which were in full working order, while the building in which they assembled, and which had cost £7,000, was not only free of debt, but had several shops that ensured an income of £250 a year. The remarkable fact was also mentioned, that in the course of twenty-four years no sick visitor, nor any member of the mission, had ever taken any contagious disease. The chairman in the course of a brief address, declared that Mr. Orsman’s enterprise was one of the model missions of London. Addresses were given by several friends of the work. Mr. Spurgeon preached in Costers’ Hall last Tuesday evening.—*Christian World.*

PRIZE ESSAY. — The prize of one hundred guineas offered by the Proprietors of *The Christian Commonwealth* for the best essay on “ The Relation of the Old and New Covenants ; or, the Law and the Gospel,” has been awarded to Rev C. H. Nash, of East Croydon. The Examiners who made the award were Revs. Dr. Hatch, Dr. Maclaren, Dr. Pope, R. T. Horton, and W. T. Moore. It is understood that the essay, which is regarded as a very excellent one, will be printed in successive issues of *The Christian Commonwealth.*

KASHMIR MEDICAL MISSION.—Sir,—Might I draw the attention of your readers to the Medical Mission in Kashmir, at this time, which must be a trying one, owing, not only to the dreadful earthquakes, but also to there being few visitors to the “ Happy Valley ” this season, as leave is stopped from India. The visitors generally contribute to the mission, and also bring money into the country. The Medical Missionary, Dr. Neve, is most hard working and an earnest Christian. In ordinary seasons he has about as much as he can do, and I fear, at this time, he must have much suffering to relieve, so that if his hands were strengthened by help from home, it would be well. I am sure both Mr. Wade and Mr. Clarke (the well-known Missionaries at Umritsar) would forward contributions to Kashmir.—Yours faithfully,
ANNIE UNWIN.

The Retreat, Lyme Regis, June 27.

IS THE REVELATION JEWISH?—5.

DEAN ALFORD says, with regard to the symbolism of the chapter we are considering:—

> "There is an endless Babel of allegorical and historical interpretation of these *locusts from the pit.* The most we can say of their import is that they belong to a series of judgments on the ungodly which will immediately precede the second advent of our Lord; that the various and mysterious particulars of the vision will, no doubt, clear themselves up to the Church of God, when the time of its fulfilment arrives; but that no such clearing up has yet taken place, a very few hours of research among histories of Apocalyptic interpretation will serve to convince any reader, who is not himself the servant of a preconceived system."

This is largely true, yet we think that the following elucidation of the symbols used to describe these mystic locusts will be accepted as natural, obvious, and Scriptural; and, if so, it will follow that the true interpretation must be in accordance with it. Whether our interpretation fulfils this condition, our readers must decide for themselves.

They are "like horses prepared for battle." With the strength and energy of a war-horse they war in our members—they war against the soul (Jas. iv. 1; 1 Pet. ii. 11).

They have "crowns like gold." Absolute, despotic, kingly power. You must not say them nay. Nebuchadnezzar was the crown of gold; for whom he would he slew or kept alive. Darius was only silver; he could not deliver Daniel when once he had signed the decree.

"Their faces were as the faces of men." Like the Egyptians, they "are men and not God, and their horses are flesh and not spirit." They speak us friendly, like a brother man; they will even talk like a man of God, and profess to give us a command from God to disobey God (1 Kings xiii.).

"They have hair as the hair of women." This is "the *filet d'amour*," which, according to an old French poet, "captures the souls of men." "The hair of thy head is like purple; the king is held captive in the tresses thereof" (Song of Songs vii. 5, R.V.). Milton writes of "the tangles of Neæra's hair," and Dr. Watts speaks of "that small snare, the tangles of Amira's hair." And a more recent poet sings:—

"Oh, you tangled my life in your hair, Janette,
'Twas a silken and golden snare, Janette.
But so gentle the bondage, my soul did implore
The right to continue your slave evermore,
With my fingers enmeshed in your hair, Janette."

Could anything more fitly symbolise the entanglement of the lusts and desires of the flesh and of the mind, than the *tangles* of the hair of women, on which poets almost with one consent lay emphasis?

But, like Delilah, they fascinate only to destroy, for beneath the man's face and the woman's hair "Their teeth were as the teeth of lions." They tear their prey. David's prayer concerning Cush, the Benjamite, may well be ours against every cruel and deceitful lust—"Save me and deliver me, lest he tear my soul like a lion, rending it in pieces, while there is none to deliver" (Psalm vii. 1, 2.)

"They had breastplates as it were breastplates of iron." They are hard of heart, and pitiless. Their conscience is coated with iron mail. They have indeed no conscience. Every kind and gracious quality suggested by the breastplate of the High Priest, bearing the names of his people on his shoulders of security and on his breast of love, finds its cold, hard contrast here; no Urim and Thummim, whereby God reveals his truth; no ephod of blue, telling of heavenly things; instead of this, the will of the flesh, which is enmity against God.

"The sound of their wings was as the sound of chariots of many horses, rushing to battle." The headlong rushing of the lusts of men into lasciviousness, excess of wine, revellings, banquetings, and abominable idolatries, or into the more refined but not more godly pleasures of the mind, is as common now as when Peter wrote. Nor need we dwell upon the scorpion sting in the tail of every satiated lust. Truly "at the last it biteth like a serpent and stingeth like an adder."

They are generalled with more than the concentrated skill, audacity, and craft, of all the generals that ever lived; for their king is the angel of the abyss, Abaddon, Apollyon, the Destroyer of the souls of men.

Such is the First Woe, in which the worldly and deceitful lusts of the flesh, and desires of the mind, bring and execute their own punishment. And the Second is like it, but here God Himself rises up to judgment 'at the determined moment—*the* hour of a definite day, of a definite month, of a definite year.' '*The* hour of God's judgment, *the* day of his wrath.'" (Wordsworth, Alford, Archdeacon Lee, in "Speaker's Commentary.") But for all this they repented not. Then follows the vision of the Third Woe, when the Lord God Almighty, who was, and is, and is to come, has taken to Him his great power, and reigns, and the nations were wroth, and his wrath came, and the time of the dead, that they should be judged, and that He should reward his servants, and destroy them that destroy the earth.

The very essence of all Scripture is in the Revelation. These things were written for *our* learning, that we through patience and comfort of the Scriptures might have hope. The Apocalypse is present truth, unveiling not only the internal condition of the Church, but the course of this world, dominated by the spirit that now worketh in the children of disobedience. It is Scripture given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. M.

THE "ONE TUN" RAGGED SCHOOL.

WITHOUT gainsaying or denying the work which the School Boards are doing, it must be distinctly understood that they can never supplant the beneficent operations of our ragged-schools, inasmuch as officialism can never take the place of love. No less an authority than the venerable Earl of Shaftesbury has over and over again insisted upon the paternal character of the ragged-schools. That characteristic which was abundantly brought to the front at the twenty-eighth annual meeting of the "One Tun" Ragged School, recently held at the School House, Old Pye-street, Westminster, under the presidency of the Earl of Shaftesbury.

To look at the happy faces of the children was evidence enough that they appreciated the benefit of the change in their circumstances wrought by the action of those connected with the school. The Earl of Shaftesbury was received with such shouts and cheers as must have seemed to his lordship an acknowledgement for his life-long labours for the good of others. The children having sung a hymn, the work of presenting twenty-five young servants with money prizes, books, and certificates, for having kept their situations over twelve months is commenced. It does one's heart good to hear the letters of commendation read from employers, and in these days when good, honest, sober, cheerful, obedient, servants are so rare, we are more than ever struck by the work done at the "One Tun." For these bright young servants are all "old scholars" and owe the ground-work of their training to its influence. Here too are young men—one indeed, who has held his situation twenty-two years, beginning as a shoeblack, has, by steadiness and industry, become an inspector of the brigade. The great value of these prizes does not lie so much in their amount as in the fact that the old school still "keeps touch" with their scholars, and exhibits that paternal regard in their welfare and in all the changes of life which cannot fail to keep them in mind of all the good lessons learned.

Then there were two prizes for two boys who had been most successful in boot mending—not very big chaps either—but they had repaired forty-one pairs during the year, "much to the comfort of their fellow scholars," as Mr. Payne declared. More singing of hymns, repetitions of portions of Scripture by members of the boys' and girls' Bible-classes; then comes a presentation—a letter from the children to Lord Shaftesbury, and a present of a toilet cushion, and patchwork toilet mats, the work of the sewing-class, the cushion being marked with the text, "Pray for the peace of Jerusalem; they shall prosper that love thee." And here is a bunch of artificial flowers for Lady Edith Ashley, from the hands of the little flower-makers of the school; we note that some of these flower-makers are also flower-growers, for we see some of them have been up for their prizes. Lord Shaftesbury thanks them for their gifts in a few words, which the children will long remember—words of practical advice and kindness. There are toilet cushion and mats, for a kind friend Mrs. Woodhouse, with a letter of thanks for all her kindness; be it remarked, these letters are read out by one or other of the young scholars, and well they do it. Then follows the reading of the report, from which we learn that the work of the Institution is, under God's blessing, progressing most satisfactorily, but that there is, unfortunately, about £100 deficit in the funds, and this sum is required over and above the present subscriptions to enable the committee to continue and extend the sixteen or seventeen various agencies connected therewith.

Lord Shaftesbury, before he retired, impressed upon the children the necessity of retaining the memory of the lessons they have been taught in the school. You cannot know, you cannot understand, said his lordship, what misery, wretchedness, filth, and vice you have been rescued from by the many kind friends who surround you. I am happy to say that the great progress which has been made by ragged schools during the past forty years has had a beneficial effect upon the minds of men, and that those who were laughed at and derided when they first began the work of the ragged school have become, as it were, the pioneers of the educational movements of the present day. So much, then, for example: you little things are not rich nor powerful, but you can do much by your example; for the example of a sinless, godly life will help others to become as you are, God-fearing and happy, and so you will help to extend the work carried on in this Institution.

When his lordship retired the cheering was renewed. Rev. Dr. Sinclair Paterson took the vacated chair, and further speeches were delivered by the Hon. Conrad Dillon, Mr. Kennedy, Mr. E. Bayliss (the blind Bible reader) the Rev. E. D. Matthews, Mr. Burgess, Mr. Payne, and Mr. Curtiss (of the Ragged School Union), who declared that the best speeches of the evening were the singing and Scripture repetition of the children, the prizes and work, and the happy faces which they saw around them, for it was a practical testimony of what was done at the "One Tun" Ragged School—a work which should not be allowed to languish for the want of that generous support which could alone supply the deficiency in its funds, a remark which found an echo in our own hearts as we came away with the feeling of having assisted at a most interesting and instructive anniversary.—*The Rock.*

THE READING AND GOSPEL HALL for Soldiers, which was opened at Saint Etienne last summer, has been frequented by 873 of this class during the first three months of this year, and 776 volumes have been read.

SIFTED, BUT SAFE.

By Pastor FRANK WHITE.

"YE are they which have continued with Me, in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto Me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that He may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke xxii. 28—32).

History repeats itself. As it was in the beginning, so is it now, and will be unto the end. In the faults and failures of the first followers of the Lord, we behold our own. Like them, we, too, are often sad and perplexed. Determined, by the grace of God, to hold fast our discipleship, we are, nevertheless, sorely troubled at times, and fear the worst. This comfort is left us, however. We have the same Master as they had.

It is this which makes these Gospel narratives so precious to us. They open a window, through which we may look and see our Lord and Saviour. In them we can spell out in large letters his strong love, his mighty compassions, his gentle, patient goodness. Here we see what we have gained in taking up the cross and becoming his disciples. If sickness, poverty, reproach, neglect, or even cruel persecution stare us in the face, we can say, withal, that we are gainers, infinite gainers, for this Saviour is ours, all ours. He who loved Peter and James and John loves us. Largely as they and others drew on his grace and pity, neither is exhausted. How can we lack? He who walked and talked with these poor men by the way, rebuking, warning, comforting, encouraging them in the midst of all their difficulties and trials, remains the same to us to-day and for ever. I cannot lose Him, and cannot, therefore, be lost.

"Ye are they," said our Lord, "which have continued with Me in my temptations." So ready is He to commend them where He can. If compelled in all fidelity to rebuke them for their shortcomings, He will not withhold from them their due of praise. With all their faults, they had remained faithful to Himself. True they had often grieved Him by their waywardness, and unbelief; yet He gladly bears witness to their sincerity and steadfastness. No doubt, they had experienced some severe shakings, especially when they saw those who had taken first rank amongst the professed followers of the Lord, and had been the loudest in their professions of attachment to his person and teaching, "go back, and walk no more with Him." This could not but stagger them. Still, they had nobly stood their ground, crying "Lord, to whom shall we go, Thou hast the words of eternal life." They had "continued" with Him. Alas, very soon, they were to give a lamentable proof of human weakness and infidelity. The Lord knew this, yet withholds not from them this word of loving commendation as to the past.

We learn from this how much He values continuance—"patient continuance in well-doing." It is not beginning to do well, but continuing therein; it is not starting in the race, but pressing on to the goal; it is not the first profession, the mere calling "Lord, Lord," that wins the Master's commendation, but "continuing to the end" to do the will of the Father. A needful lesson to learn in a day like the present, when a profession of Christ is so lightly made, to be as lightly abandoned.

Attached to this word of praise is a promise, "And I appoint unto you a kingdom, as my Father hath appointed unto Me." This was the promise of a King, howbeit, a King in disguise, yet a King, and that by Divine right; a promise, too, which strangely contrasted with the outward circumstances of the Promiser. At the time when the Lord Jesus uttered these words, He was but as a "wayfaring man, and a stranger," with "nowhere to lay his head"—a King without a crown, his only throne the heart's affections of a few poor fishermen; a despised Nazarene, soon to stand as a criminal at the bar of the Roman Governor; yet we find Him promising to these poor followers of his, chief posts in a coming kingdom.

What faith must they have had to have appreciated in any measure such a promise as this. But, Oh! what faith, what mighty faith, does such language evidence in the Saviour Himself, that He was able to look through all the darkness that then encompassed his human path, and calmly and confidently contemplate such an issue. Blessed, blessed example for us, whose path is also overcast with cloud and difficulty. Wherefore, seeing we have such a witness, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Prince and Perfector of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at right hand of the throne of God.

Following on the promise of a place in his kingdom, come words of warning, uttered, we may believe, in tones of affectionate solemnity, "Simon, Simon, Satan hath desired to have you" (*lit.*, hath obtained you by asking). The "you" is in the plural, and so included the eleven. Spoken, as we believe these words were, after the feet-washing scene (John xiii.), Judas must have been absent at the time. Satan already possessed him. He would "have" Peter, also, and all the rest of the disciples. Hence his prayer. For the devil can pray, as well as quote the Scriptures, when it suits his purpose to do so. This is not the first time, in the Bible, that we find the arch-adversary on his knees making similar request.

He presented a like petition, in the case of the patriarch Job, whom he also desired should be surrendered to him, and for the very same purpose. He would "have" them. He had no real right to them. They did not belong to him. They were not his, but the Lord's, "bought with a price." This Satan knew, but he would try his best, or, rather, his worst. Not without special permission could he have them, even for a little. He, doubtless, hoped he would ultimately get them altogether. He had set his malignant mind upon them, and all the more determinedly that they were the near followers of Christ. It is certain that the devil makes a dead set upon those who have stood high in the Christian profession, and who have more closely than most followed the Master. Just as in the time of war, the officers are the special mark for a cunning and determined foe. The great enemy of souls knows too well that the higher a man stands in the Gospel ranks the more damage will be wrought by his downfall. With the most skilfully planned temptations that he was capable of making he had assailed, thrice over, the Master Himself, and had been utterly foiled; he would now try his dark hand at his disciples—his body-guard, his chosen apostles. This would not only show up the apostles, but sadly reflect on the Master Himself.

Such was Satan's aim. Is it any different now, think you? Not a whit. As disciples of the same Lord, we have, alas! to do with the same devil. His devices to compass our ruin are "legion." By what a multitude of schemes and plans does he seek to cast us down. With what subtlety as well as variety are his temptations characterised. How skilfully does he go to work. With what daring, too, does he advance again and again to the attack. Who amongst us can be even with him? Who is proof against such an adversary? Not one of us. Our safety lies just where Peter's lay. "But I have prayed for thee." If Satan prays against us, the Lord prays for us. If the enemy of our souls has a purpose concerning us, so has our Lord. We know which shall in the end prevail.

Satan's purpose in the case of Peter and the other apostles is evident from our Lord's words, "That he may sift you as wheat." It profits wheat to be relieved of the cumbering chaff. Would, then, the devil do the disciples a good turn? Would he pose as their benefactor? Nay, he could but mean them ill, whatever might be his proposal. Nothing venture, nothing have. By a severe sifting, a few grains of wheat might be thrown out, and lost. It were worth the effort. Let him only try. He did try, and we know the result. Peter denied his Lord with oaths and curses, and the rest "forsook him and fled." Did, therefore, the devil win the day? No; he lost it. His very success turned out an eminent failure. Peter repented, was restored, and became the strengthener of his brethren. Of the remaining eleven, "not one of them" was lost, but the son of perdition.

And what was the secret of Satan's defeat? "I have prayed (*lit.*, I prayed) for thee." Both Satan's prayer and the Lord's were of the past. Though the danger had not actually arrived, it had virtually passed. Christ's askings are always havings. Every prayer of his must needs be answered. "I prayed for thee, that thy faith fail not," that is, fail not utterly—might not cease. Peter himself failed, sadly and sorely, but not as Satan hoped. He fell, and that grievously, but he rose again. Bruised and broken by the fall, Divine grace yet preserved him from apostacy, kept him within the sieve, even whilst the devil himself had the handling thereof. With the devil as the sieve-holder, the true saints of God, though sifted, are safe. Terribly tossed, from side to side, cast down, but not destroyed; cast about, but not cast out; sifted, but safe. Yet, let him that thinketh he standeth take heed lest he fall.

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CANAL, GIPSY, AND VAN CHILDREN.

TWO Sunday evenings ago, in the midst of heavenly sounds and earthly flowers, I met with, at Hill Morton, two canal boats, in which there were one man, one woman, and seven children of both sexes. So far as I could ascertain not one of this family could read or write a sentence. The woman was ill. But she managed to creep to the door of their floating tent, to tell me that she had, a few days previously, sent three of their children, clean, with their week's school fees to the nearest school; but the poor, ignorant children were not allowed to enter it; and had to return to the cabin, to play in ignorance and coal dust upon the towing-path. Some time previously, the same woman said she sent three children with school fees to the Oakthorpe school. The fees were received gladly: but, instead of the children being taught to read and write they were put to "thread needles all day."

To thrust canal, gipsy, and van children into the cold is not spreading civilisation. Many canal-boat families often pass half their time at collieries and other places, waiting for their loads, and the children, whom the Canal Boats Acts allow to live in the cabins, could go to school and make half the number of attendances I have set forth without much difficulty. The captain sorrowfully and sarcastically said, as he stood at the tiller, "The education of our children is thrown overboard."

As a nation, our sympathies have not been screwed up to concert pitch for the 60,000 canal, gipsy, and van children. Overcrowding and other evils continue in canal-boats and travelling-vans to a fearful extent. In fact, it would appear in many cases that the discordant sounds of ignorance and misery, blended with self-interest, have become more pleasant to us than otherwise. —I am, very sincerely yours,

George Smith, of Coalville.

The Cabin, Crick, Rugby, June 23.

GERMAN SEAMEN'S MISSION.—A pamphlet, reprinted from the German, tells what is being done for German sailors in foreign ports. It is fully admitted that Germany has been much behind in this matter. Pastor Harms, of Sunderland, was recently appointed representative of the Society to visit the seaports in Great Britain, and report upon them. The result is here given, showing that the condition of German sailors in these places is for the most part deplorable, on account of the temptations which beset them on leaving the vessels. This pamphlet will be interesting to many, and can be obtained of the Central Committee for Home Missions, Genthiner Straſse, 38, Berlin, W.

THE LATE MR. LINDSAY G. DEAS.

THE Christian community of Edinburgh, and especially that part of it devoted to evangelistic work, have lost, in Mr. Lindsay Deas, A.R.A.M., a much respected and beloved fellow-labourer. The youngest of a family of born musicians, he outstripped them all; and, entering the Royal Academy of Music, London, at the age of fifteen, he carried off its highest honours, and at the end of his course was elected an Associate. Subsequently he studied at the Conservatorium, Frankfort-on-Maine, and at the early age of twenty-three he settled in Edinburgh, and commenced his professional career.

His exceptional ability as a pianist was at once recognised, and, had not two circumstances hindered, he would probably, ere his death, have risen to the rank of a *virtuoso* in his art. The restraining conditions were, first, his delicate health, and, secondly, his unfeigned piety. The "treasures upon earth" lay at his feet, but he had no heart to handle the muck-rake. Major Whittle came to Edinburgh about the same time as he did. Mr. Deas threw himself into the blessed work then begun, and, conjointly with Mr. and Mrs. MacGranahan, greatly helped the musical part of the services. He was a special favourite with these brethren; his quiet unostentatious demeanour, conjoined with his reverent spirit and earnest desire to promote the glory of his God, being so much in keeping with their own ideas. His mastery of his art, both theoretical and executive, was so conspicuous that his co-operation became one of the human factors in the success of the meetings. Throughout Mrs. MacGranahan's illness, this finished artist, who might have been reaping a harvest in the concert-room, was to be found night after night, without fee or reward, seated at the organ while Mr. MacGranahan led the choir. Mr. Moody and Mr. Sankey also had the benefit of these labours of love.

In a word, it may be said that, wherever Christ was to be honoured or men saved, there was this faithful servant delighted to be used. His time, which was limited, his talent, which was great, and his strength, which was feeble, were all humbly laid at the Master's feet. The last time I saw and heard him in public was in the Sunday evening service in the Free Assembly Hall, a few months ago. I was in time to see him come in and take his place at the organ, and I could not fail to remark the ripple of satisfaction that seemed to run over the faces of the congregation, interpreting itself, in the case of the choir, in a smile of welcome. It was a delight to sing to such playing; choir, congregation, and preacher were all lifted up to a higher level. I believe it was his last public service for the Master who has claimed him, and it is a happiness to me to remember that I was the speaker that night.

At the early age of twenty-seven, a victim to pulmonary consumption—our country's scourge—he was translated from the earthly to the heavenly choir. We who are left behind can only say "Amen," to the "Well done!" of that blessed Saviour with whom he is now for ever.

Edinburgh. D. A. Moxey.

LONDON MEDICAL MISSION.—The Occasional Paper for last month surveys the results of thirteen years' labour which form an interesting record. The Convalescent Home at Folkestone, and the old farmhouse near Chilworth, in Surrey, used as a place of summer resort for poor children, are both doing excellent service. Visitors to the Mission, 47, Endell-street, St. Giles, are recommended to call on Mondays, Wednesdays, and Fridays, at 12.45. Communications may be made to Mr. F. A. Pring, the resident doctor.

DUBLIN Y.M.C.A. —The thirty-fifth annual report of this Association says it is impossible to tabulate all that has been done. In the various religious meetings there have been undoubted evidences of blessing, while the literary meetings have achieved considerable success. The Bible-classes are highly prized. Evangelistic and other Christian work is carried on with success. The financial statement shows an increase of income, but not more than is required for the effective working of the Association, whose headquarters are at the Christian Union Buildings, Lower Abbey-street.

GLASGOW PRISON GATE MISSION.

LAST year's Report of this institution would prepare its friends for a large development of the work, in the prospect which was then held out of new premises for the Mission. That prospect has been realised. A plain but substantial building has been erected in Whitevale-street, partial possession of which was obtained at Whitsunday, 1884; but it was well on in August before it was ready for full or comfortable occupancy. In the former house, in William-street, the workers laboured under many disadvantages, the most serious being the inability to provide for more than twenty women within the house, while the remainder had to lodge elsewhere. Many necessitous cases had to be refused, and allowed to go away unhelped. Now there is accommodation for about eighty inmates.

The removal to Whitevale-street was attended with considerable loss and inconvenience. During the first three months, on account of the unfinished state of the building, the numbers had to be reduced to twenty, and these were not in full work, as, in leaving William-street, nearly all the small washings were lost, and, this being a considerable part of the earnings, was a serious loss. Gradually, however, a new connection was formed, and, by the end of the year, the ground lost was entirely recovered. Sewing, knitting, and laundry work are carried on as hitherto, but with increased capacity for executing orders.

Many of those who have gone into domestic service, and others who have returned to respectable relations, have given evidence of their thorough reformation. One, who has been eighteen months in Canada, writes most cheeringly of her happiness and comfort, as housekeeper on a farm there, and speaks, in grateful and affectionate terms, of her stay at the Mission, and lately enclosed a five-dollar bill as a donation. A love of strong drink is the prime factor in the misery and degradation of our women. Not a few of them realise this, and many a bitter tear is shed by them over a life, which, at one time, gave promise of something far removed from one of vice and crime. Symptoms of a most hopeful character are not wanting in this class—eagerness in listening to the message of salvation.

Many friends have visited the Home regularly, and their addresses have had a marked effect upon the women. Miss White and Miss Bryson are still closely identified with the work, and have Bible-readings on alternate Sabbaths in the Home. The interruption to the work, consequent upon the change of residence, has had the effect of considerably lessening the income this year, while the increase of numbers has added much to the expenses. The long-continued dullness of trade has also told severely upon the receipts; but a change for the better, with the increased facility for undertaking work, will, no doubt, render this institution more nearly self-supporting.

Any help will be gratefully acknowledged by the treasurer, W. R. M. Church, C.A., 75, St. George's-place, Glasgow, or Miss A. A. Bryson, 1, Belmar-terrace, Pollokshields, Glasgow.

"OUR GIRLS" is the title of the first Report of the Girls' Preventive Home, 255, Brixton-road, S.W. This modest endeavour provides a home and training for twelve young girls. At present there are only seven, and additional help is asked for, to enable the committee to extend operations. The homes from which some of the present inmates have been taken are described as being frightful. The Lady Superintendent is Miss Clements.

RAYS OF GOSPEL LIGHT IN MADEIRA.—This little pamphlet of sixteen pages gives a few facts concerning God's work in Madeira. Those who are acquainted with the labours of the late Dr. Kalley and his successor, Rev. W. H. Hewitson, in that beautiful island, will here find references to the grand work they did in 1845-7, and also testimonies to the continued faithfulness of some of the converts who at that period of persecution narrowly escaped death for the Gospel's sake. The pamphlet may be obtained of Mrs. G. Smart, Trevor Cottage, Coity-road, Bridgend, Glamorganshire.

TWO SONNETS.

THE QUESTION OF DOUBT.

O DARK and anguished world, wherein is seen
Victorious, rampant, universal wrong,
Where woe and wail are ever drowning song,
And tears come quicker than the smiles between!
What means this torrent that unceasing rolls,
This stemless stream of evil, deep and wide,
That bears upon its black and hideous tide
Myriads of wasted lives and ruined souls?
What plan in this vast chaos can there be—
Chaos of strife and sorrow, sin and pain?
What meaning to this awful mystery
Of evil regnant, truth and goodness slain?
What hope for helpless, crushed humanity?
In such unbounded loss, what room for gain?

THE ANSWER OF FAITH.

Judgest thou *so*, O finite human mind?
Surely thou art most like a child, who cries—
Scanning a strange tongue's ciphered mysteries—
"There is no meaning here, since none I find!"
As if one passing a cathedral door
The while an organ wailed some chord of woe,
Should moan distressed, "No music here," and go,
Not heeding what came *after* and *before!*
Be sure this sad world has a meaning sweet,
God's End is fairer far than thine could be,
Vaster his Ways and Means. Then, at his feet,
Trust, wait, and worship, till all mystery
Shall break in perfect light; all discords meet
In deep, divinest, fullest harmony.

E. E. F.

THE BIBLE IN CENTRAL ASIA.

IN a lengthy review in *The Times* of Dr. Lansdell's "Russian Central Asia" (*Sampson Low & Co.*), to which we recently referred, the following passages occur:—

"Dr. Lansdell's first object in his extensive and rapid journey was the distribution of the Scriptures and other religious literature in various languages. He found favour in high quarters, and succeeded in carrying out his benevolent object with complete success. He had free access to prisons wherever he went in Russian territory, and the report he has to give of these institutions is a marked contrast to what we have heard from 'Stepniak' and other Russian writers of that party. Dr. Lansdell speaks freely enough of the sanitary conditions of such prisons as were open to criticism in this respect; but so far as prison discipline is concerned he saw nothing to justify the dreadful charges made by the Nihilists. . . . His account of his stay in Kuldja is particularly interesting. He was here asked by a small colony of Roman Catholics to conduct a religious service, with which request he of course gladly complied; both on Sunday and the following days he sold a very large number of Scriptures.

"Several chapters are devoted to the Kirghiz, into which a great amount of information concerning those interesting people has been collected. To the prisons three chapters are devoted, one of them to the Fortress prison of St. Petersburg itself, in which he had permission to see everything. It is in these chapters he endeavours to rebut the statements of Prince Krapotkin and other Russian writers. The most trying part of the journey was probably that across the desert wich separates Khiva from Krasnovodsk in the Caspian, the southern part of the Ust-Urt plateau. It took several days, during which the travellers' clothes were never off, and water could only be had in cupfuls. There were dangers from Turcoman robbers too, and infinite tedium from the slow rate of travelling; and it is no wonder that when Krasnovodsk came in sight that a 'Thank God!' burst from Dr. Lansdell's lips. This desert is of great geological interest; the travellers came upon a great and remarkable depression that must have been at one time under water, the water which at no very remote period must have covered all this part of Central Asia. Altogether Dr. Lansdell has reason to be proud of a work which is really monumental."

We hope to give occasional extracts from these handsome volumes, which contain many interesting illustrations of Scripture texts, and details of the social life and customs of the peoples among whom the adventurous author sojourned.

MR. HENRY VARLEY IN PHILADELPHIA.

THE visit to Philadelphia of this earnest evangelist has been most welcome. Many have felt that he was sent to us by the Lord in answer to prayer. The visit extended over three weeks, with two and three services daily. The meetings were from first to last attended by large numbers. Often the splendid hall of the Y.M.C.A. and the large churches where the meetings were held were crowded to excess. This, at this season of the year, was most remarkable, especially when we consider the dreadful state of spiritual declension prevailing, together with the unostentatious manner in which our brother's progress is made from place to place—the absence of committees preparing for his coming beforehand—and that he is entirely alone in the work. To the services have been gathered ministers and people of all denominations.

The bringing of such multitudes together, and meetings in work and worship of such numbers of people holding different views in many respects, was very blessed. The elevated and scriptural style of Mr. Varley's pulpit ministrations, in which energy and culture, argument and illustration, soundness of doctrine and catholicity of spirit, pungency and pathos, were blended in a masterly manner, places him among the most effective teachers and preachers of the age. Best of all was the intense interest awakened in divine things by these services, which showed that the power was not of man, but of God. Listening, day after day, to the clear and simple unfoldings of divine truth, and experiencing the wonderful power of the presence of the Holy Spirit in the meetings, many Christian workers were led to exclaim, with Paul, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth;" with renewed zeal they are constrained to go forth to "rescue the perishing."

The afternoon Bible-readings were occasions of great interest. To see hundreds of people turning over the pages of their Bibles, and eagerly drinking in the expositions, was a most unusual sight for this city. Nor were these audiences composed of Christian people only. Many non-churchgoing people attended. And many, who though intelligent with regard to secular affairs, but ignorant concerning the great truths of the Scriptures, were by these faithful presentations of God's Word enabled to discover in their old Bibles an undeveloped mine, more precious than the gold of California—a mine which all their life has been within their reach, but which they have sadly neglected. At these meetings, the Christian's Standing, the Lord's Second Coming, and the Advocacy and High Priesthood of our Lord, were brought out with great clearness; grandly dispelling the doubts and fears of years, the ignorance of a lifetime, and leading many timid believers who had never seen the eternal efficacy of the blood of Jesus, into the light and joy of peace with God. In his lecture on Hebrews, the evangelist struck a blow at "Irvingism" from which it will not soon recover.

The testimonies as to the power of the word as delivered by our brother are neither few nor far between. Not only have God's people been enlightened, comforted, and strengthened, but sinners have been led to see a beauty in Jesus, and to trust Him for salvation. While eternity alone will reveal the full results of our brother's labours, we rejoice to find so many seals to the faithfulness of his ministry among us. The name of Henry Varley has become very dear to thousands of American Christians, and it is their earnest regret that he feels compelled to leave a land where his labours have been so signally blessed of God. May the Lord go with him, and richly bless him in his future efforts for Christ and souls. WM. B. CULLISS.

OUR HIDDEN HAMLETS.—4.

REVERSE SKETCHES.

THE old fox-hunting parson has well nigh vanished, but the reverend cricketer is now to be found in every part of our land. Public opinion, with its strange and unaccountable tastes, declared it would have no more of the former, and for several years has pursued him with such relentless hostility, that where he still exists he keeps himself very scarce. Yet are there many in country districts who miss and mourn the hero of the chase. He was nearly always "a gentleman;" and his wealth, generosity, and family name so easily secured him respect, that he seldom had to exact it.

The would-be priestling who succeeds him is generally found to lack the points which gained favour for his predecessor in the eyes of the masses; and as he is frequently found possessed with great ideas of his own importance, he is constantly demanding, without ever obtaining, the regard that was so readily rendered to the other. Perhaps, when all has been said and done, the state of things was not really worse in the days of Rev. Mr. Nimrod, than that which exists at the present time under the sway of Rev. Father Monk.

It was bad enough, however, in Mr. Nimrod's day. I stopped for several weeks in a parish in which he was regarded as its *spiritual* head. As the village schoolmaster was an acquaintance of mine, I once happened to be in Grenford schoolroom when the old gentleman came in. Some of the youngsters had been in mischief; and, after threatening them most vigorously, calling them, at the same time, young devils, he bade his subordinate, Mr. Dominy, to let them have it well. In case the parents might complain, he was to give it the old ones "right and left," with the reminder that his vicar was at his back.

I went to church on the Sunday to hear with what kind of spiritual food the worthy parishioners got supplied. "Where did he say the text was?" asked the clerk, by whose side I found myself sitting. "He will be just nineteen minutes, then, with this sermon," said he, as he learnt the chapter and verse; and, asking me to wake him in a quarter of an hour, he successfully settled himself down to sleep. His superior, it appeared, had given most of his sermons so often, that he knew to a minute how long each one would require in its delivery. All the discourses I heard preached while in the village were, comparatively, very harmless.

But, oh! the spiritual condition of that parish! The old gentleman was wont to boast that it held no Dissenter within its bounds. All in the central village, and all in the scattered farmhouses and cottages, were "Churchfolk" to the core. But the barriers opposed to Dissenters could not shut out the Lord of Life.

The village choristers were, one night, waiting for their choirmaster to teach them Christmas carols. I had gone in to listen to their "practice," and offered to take his place for a while. We sang carol after carol, but still he failed to put in appearance; at last they determined to wait no longer. Yet, were they to go without a word? How could I begin to speak to them on sacred and eternal things? I offered to tell them a story, and as I have, many a time, done in the railway-train (for the mention of soldiers and sailors will always secure a hearing from people of a certain class), I gave them the conversion of Hedley Vicars. They listened most attentively, even when, forgetting him, I continued to dwell on the well-known text—"The blood of Jesus Christ, his Son, cleanseth us from all sin."

The winter went, and the summer followed; one of the choristers was in the hayfield, when he fell as if from a sunstroke. They took him home, as they thought, to die, and the neighbours concluded, one and all, that his reason had gone before his life, inasmuch as he began to pray, in a manner altogether strange to them. Another of the choir went to see his afflicted comrade, when the poor lad began something as follows: "George, they say this is sunstroke; I don't believe that it is; the Lord Jesus and Satan have been fighting for my soul, but it belongs to the Lord Jesus. Do you remember that night, about Christmas time, when Mr. Linnell spoke to us about the blood of Jesus? That led to the salvation of my soul." The other remarked that he believed the same address had, in like manner, been blest to him, and the two rejoiced together.

The poor lad did not die at the time. He recovered, as he felt he should, and went again to his work. But when another summer had come, and the other men were in the hayfield again, poor Dick began to droop once more. He had given true marks of a saving change, during the time that had elapsed since his former illness; now he wanted to see me, before going home, as he felt that this sickness was to be unto death. A friend of his wrote a pressing letter, urging me to meet his wishes, and a feeling of sadness comes over me now to think that I refused. I know my time was fully engaged, but I wish I had strained a point, and gone. Poor lad! they told me, afterwards, that he died in perfect peace, nor did I doubt their word. After all, "Salvation is of God," and He can save where and whom He will. JOHN E. LINNELL.

Pavenham Vicarage, Bedford.

FOREIGN AID SOCIETY.

ON Friday week a drawing-room meeting was held at the residence of Mrs. Handcock, 66, Redcliffe-square, South Kensington, in furtherance of the work of the Society. Rev. H. J. Brown, vicar of Christ's Church, Barnet, read a statement showing that the lines on which the Society works are that each country must evangelise its own people. Out of the many existing foreign and continental societies, ten received aid from this Society, and all were deeply grateful. The income for the past year had fallen £200 short of the needed amount. On the other hand, the sphere of operation had been enlarged, encouraging success had marked their efforts, a union of two of the most influential religious bodies had almost been effected, and the higher classes in France and Belgium were being reached with growing success.

The Chairman, Hon. C. H. Hampden, pleaded for increased support for a society whose aim it was to render much needed help to existing societies. Having seen something of the superstition prevailing in Belgium, he could testify to the pressing need for sustaining all evangelistic operations on the Continent. Rev. J. Bennett believed that the disaster which happened to the French Protestants, represented by the martyred Huguenots, had been overruled for good. As Secretary of the Société Centrale, Paris, Pasteur Duchemin addressed the meeting, and compared England to a vast Society for Promoting Christian Knowledge among the nations. France was indeed very far from faith, but a deep sense of a felt want was being more than ever realised. The people were getting tired of infidelity; they were hostile to religion only as exhibited to them through the priesthood. Great good was being done through the many evangelistic societies, much more than was at present manifest.

Pasteur Ouriere, of Narbonne, said he was formerly a monk and a priest in the Romish Church, and therefore well acquainted with the inner state of the people. Ten years ago he was converted through the influence of a Scotch family, and he has since then become the representative of the Evangelical Society at Geneva. The meeting was also addressed briefly by Pasteur Pontet de la Harpe, of Bayswater. The Chairman urged strongly the immediate formation of a local branch of the Society. It seems that this Society has precisely the same object as the Continental Evangelical Society, only it is more especially connected with the Established Church.

MOUNT HERMON GIRLS' ORPHAN HOMES.—Miss Cole, in her new Report, says much spiritual blessing has been vouchsafed to the work. One orphan gave her heart to Christ at one of the meetings held by Messrs. Moody and Sankey at Fleet-road Hall, Hampstead, and came out brightly on the Lord's side; since then many others have made a good confession of faith in Jesus Christ. During the year twenty-five new cases have been admitted. Subscriptions having fallen off, the children could not have their usual new garments. All letters and parcels should be sent to Miss Cole, at the Orphanage, Cambridge-road, Kilburn, N.W.

For the Young.

INFLUENCE.

"COME, sister, let us have our twilight talk round this cosy fire," said Frank, a fine handsome youth of fifteen. Ever since Margaret had come home to take charge of the motherless children, they had all spent this evening hour together. Then, it was that the little daily troubles were put straight—the joys again rejoiced over, and multiplied fourfold, with their mother-sister to share them. Many a word for the Master, many a precious lesson of his love was then given, which bore real fruit in their lives for his glory.

"Well, darlings, draw in closer, and tell me what you have been doing, or thinking about to-day."

"Why, Katie and I," answered Frank, "have been trying to make out what Mr. Newman meant yesterday at church about influence. You know his text was 'No man liveth to himself.' He said that we either do harm or good to everyone with whom we come in contact; upon each we leave our mark."

"Yes," added Katie, a bright merry-looking girl; "it seems such an awful thing for me, when you all call me 'minxy,' and say I'm always in mischief; what does 'influence' mean?"

"I have heard it explained," said Margaret, "as a 'flowing in' of some power from one to another. I believe the word 'influenza' is derived from the same root. You remember when little Nancy caught cold at the school treat, she 'influenced' us so much, that we all had a cold."

"I thought they were only good people who influenced others?" said Frank. "Harry Westgarth said, as we came home, that boys like us had no influence."

"Ah, but that's the worst of it," answered Kate; "for in my chapter this morning I saw that the ten spies influenced the whole congregation of Israel by discouraging words; then I thought of the awfulness of that bad woman, Jezebel's influence. This is what has made me so unhappy to-day, and set me thinking whether my love of mischief and fun was influencing baby, and Herbert, and the others; I could not bear that they should become naughty through me," she added, with much feeling.

"Why, darling," said Margaret, "it is just that lighthearted, lively love of fun and frolic in you that God wants to use for his glory. You remind me of some lines I saw quoted last week; I copied them for my note-book. Here they are—

> 'A loving, cheerful temper,
> A gentle smiling face,
> Will cast a ray of brightness
> Within the darkest place.
> Words, looks, and deeds of kindness,
> Are sunbeams bright and fair;
> God help you, dear young Christians,
> To shed them everywhere.'

Give God your brightness, thank Him for your happy cheerful temperament, and He will make it a blessing to all around you. Be his bit of sunshine, Katie; linking Him with it makes all the difference. In the sixty-ninth Psalm, we see how a song of praise sheds its influence, how it not only pleased the Lord, but it says that 'the humble shall see it and be glad.' It was Paul's happy confidence in God which 'influenced' the poor shipwrecked mariners on their voyage to Rome, till they were 'all of good cheer.'"

"But if speaking discouraging words, or a word of praise, influences, surely that means that all we do or say may have an influence for good or evil."

"Certainly, Frank," replied Margaret, "I believe the way we wear our clothes, the way we look, and walk, the way we speak, all go to make up our influence, while each act in itself, is an influence. I remember last Christmas Eve, as I walked up the High-street to visit that poor fellow who was dying of consumption, feeling so tired, I thought I must really go back again. Suddenly two girls tripped past me, laden with Christmas parcels. I knew, most likely (as that day is a busy one to all), they were tired, too, and they seemed to give me new life and energy, as I quickened my pace, influenced by their bright buoyant steps."

"I suppose then," laughed Frank, "it was influence that made a crowd of people collect round our house to-day. Don't look shocked, you dear old Margaret, when I confess to having played a trick—I only fixed my eye on a chimney stack, with as anxious a look as I could command. Soon I saw a boy look up, then a young woman, and so on, till I had attracted quite a crowd."

"Well, Frank dear, if I am not to be shocked, then I must read the moral. In the fact that your looking up caused others to do so too, there lies a deeper lesson than we at first think. If we fix our eyes upon Jesus some one else will look to Him also. You remember 'when they looked unto Him, they were lightened,' or as another translation puts it, 'their faces were made bright.' Do you remember the tall poplar in our old garden, and how all the apple-trees and shrubs near it grew tall too? Even the little seeds planted at the root, sprang up with wonderful rapidity, showing how, in nature, one thing acts upon another."

"But what says little Nancy," said Katie, bending down to a little sad-looking creature on the hearthrug, who was resting her head on Margaret's knee; "we've not heard a word from you since we gathered round the fire?"

"I don't know what to say, except that Aunt Mary always makes me happy, when I am near her, *she* is so happy. Is that 'influence,' Cousin Margaret?"

"Oh, yes!" answered Margaret, thoughtfully; "that is the power of a holy life. God alone knows where the influence of a calm, restful woman may end. May we be like her, or rather like Christ, our and her Master."

"Talking about little things," said Frank, "one of my masters told me that the remembrance of his mother's hand upon his head had kept him from many a sin. I think I could understand that," said the boy tenderly, as he too remembered how often his own mother's hand had been placed there, as she had prayed that he might grow up an earnest, God-fearing man.

"Why, I never thought of it before," exclaimed Katie playfully, pulling Nancy's fair curls; "the other day I saw this little pet so earnestly sewing the buttons on to her boots, and I was so ashamed to think that I had only three on mine, that I quickly followed her example."

"Which was the most remarkable event of the nineteenth century," teased Frank; "but here's father coming up the garden walk, and I see Margaret is wanting to see if tea is ready; so, Katie, as the finale to our talk, sing us Longfellow's 'Psalm of Life'—you know it just fits in with our conversation." So Katie sang—

> "Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time—
>
> "Footprints that perhaps another,
> Sailing o'er life's troubled main,
> Some forlorn and shipwrecked brother,
> Seeing may take heart again."

MEA.

ANSWER TO LAST BIBLE ACROSTIC.

"FEED MY SHEEP."

Figs	Jeremiah xxiv. 1.
Eben-ezer	1 Samuel vii. 12.
Elijah	1 Kings xvii. 4.
David	1 Samuel xvi. 23.
Mahanaim	Genesis xxxii. 2.
Years	2 Kings xx. 6.
Samuel	1 Samuel iii. 10.
Hail	Matthew xxviii. 9.
Enoch	Hebrews xi. 5.
Esau	Genesis xxv. 34.
Pomegranates	Exodus xxviii. 34.

THE ORPHAN WORKING SCHOOL, Haverstock-hill.—In the report lately issued it is stated that the committee are anxious to obtain situations for those leaving the School, and will be glad of applications, or to be informed of suitable openings. The office is at 73, Cheapside, E.C.

TO THE HUNGRY AND THIRSTY.

"BLESSED are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. v. 6).

"I will give unto him that is athirst of the fountain of the water of life freely" (Rev. xxi. 6).

"Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17).

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 14).

"Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me . . . out of his belly shall flow rivers of living water" (John vii. 37, 38).

"He shall baptize you with the Holy Ghost" (Matt. iii. 2).

"Rest in the Lord, and wait patiently. He shall give thee the desire of thine heart" (Ps. xxxvii. 7, 4).

"According to your faith be it unto you" (Matt. ix. 29).

THE POWER OF SYMPATHY.

By Dr. CLIFFORD.

I AM sure we could heal more if we felt more, and we should feel more if we saw more of the real life of men. We are powerless to heal because we are cold, and we are cold because we give such scanty attention to Christ's law of fireside evangelism, and hurry away from the galling wretchedness and vice of our city streets, from the gaping wounds of our social life through which the blood of the State slowly trickles away, from the brutal inhumanity of man to man, or the worse inhumanity of man to woman. If we know anything at all of these things, it is from the rose-scented reports about outcast London from the pens of newspaper reviewers, or by the gossip over afternoon tea, and never or rarely at first hand and from personal friendship with the toilers in these abodes of misery. Ah! we wonder the power of the Lord is not present to heal, and, indeed, well we may; but it is only because we are so little present with those who need the healing.

We want more humanity; we are too far from our work; we need to study that tear-stained book of the poor men's souls, to acquire an individual knowledge of their sorrows and temptations, defeats and hopes, plans and perplexities, and then we shall have no difficulty in keeping ourselves alive to the infinite value of men, in saturating our nature with sympathy, or in speaking in such a way that our words shall go straight to their hearts as good news from God, and be as bracing as the breezes of the sea, welcome as the flowers of spring, gentle and refreshing as the dew, and fragrant as the garden of the Lord. If we watched for the keen yearnings of the soul for a glimpse of the face of the Father; knew of the strained eyes and bony fingers that are pushed out into the empty air to lay hold of the forgotten God; heard the despairing cry for a word of free pardon from Him who alone can give it, surely, then, our feet would be swifter to carry the evangel of God's love to the living, and our tongues more pathetic in persuading them to accept it.

ARMY SCRIPTURE READERS.—Mrs. Evered Poole sends us her annual report of the Juvenile Association in aid of the Army Scripture Readers' Society, by which we find that the Juveniles have raised £318 during the past year. Another reader has been engaged, and the Association has spread itself among old and young.

THE DISCHARGED PRISONERS' AID SOCIETY Report states that nine fresh branches have been established since August in various parts of England and Wales. A Conference of Managers is being held during the present month, at the Westminster Hotel, which will develop further the designs and programme of the society. The headquarters are at 32, Charing-cross, S.W.

Mildmay Park Conference,

June 24, 25, *and* 26, 1885.

THE SERVICE OF GOD.

WEDNESDAY MORNING, June 24.

PRIOR to the commencement of the proceedings, several hymns were sung by the congregation. The formal proceedings were opened with silent prayer. The hymn was then sung—

"Jesus, stand among us
In Thy risen power,
Let this time of worship
Be a hallowed hour."

Dr. Wilson, the venerable vicar of Islington, then led the meeting in prayer.

CHAIRMAN'S ADDRESS.

The Chairman, Mr. S. A. Blackwood, having read Nehemiah ix., said: You will permit me, not as one fit to teach many here, but as occupying the place assigned to me as the servant of this Conference, to say a few words with regard to the passage I have just read. There was a great Conference at Jerusalem 2330 years ago, and it seems to me that it does, indeed, prove a fit model and pattern for our Conference here in London. It happened, like to-day's Conference, to be held on the 24th day of the month, but I do not, of course, dwell upon that. That is a coincidence, and we may make what application we like of it. It is not with regard to the coincidence of date, but with regard to the similarity of circumstances to which our attention needs to be directed. It had been, as we read in the chapter before us, a day of very great gladness. It was a time of great revival, and great reformation among the people. They were gathered together to seek the Lord, and in his strength to consecrate themselves afresh unto Him. They assembled in the attitude and in the garb of humiliation. They were the professing people of God, and their practice had not corresponded with their profession. As the professing servants of God, and those who had a desire to serve Him better in the future than they had done in the past, they took the only right and proper place—that of humiliation before God because of their failures and their sins.

They separated themselves, as we read, from the world, from all strangers, and they confessed their sins and the iniquities of their fathers, with that wonderful confession which occupies the main part of this chapter. There is also mingled with it a strain of heartfelt praise. The two went together—sorrow, because of their sins; gladness, because of God's unfailing mercy. What had been those sins? Let me point out one or two expressions in the chapter which describe them. "They dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst amongst them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage" (verses 16, 17). We read again of further mercies. "Nevertheless they were disobedient, and rebelled against Thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to Thee, and they wrought great provocations" (ver. 26). Look also at ver. 28: "But after they had rest, they did evil again before thee;" ver. 29: "They dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments." What a terrible record of failure and transgression on the part of the only people in the world who knew and professed to serve the true God. Look at the mercies in one or two other verses. Verse 17: "But——." Oh! those blessed "Buts" and "yets," and "neverthelesses," which describe the unfailing goodness and mercy of God "But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not." (Read also verses 19—21, and ver. 31.) That was the strain of thanksgiving that mingled with their expressions of humiliation and confession of sin.

Surely, standing at the commencement of this Conference, when we propose, God permitting us, to occupy our minds so much with the solemn and blessed subject of service to God, can we, ought we, to take any other place or any other ground than that which was taken in the Conference at Jerusalem two millenniums and more ago? Surely every heart here that knows anything of its own plague, everyone here who is able at all to discern the true character of his service in the sight of God, anyone of us who has the least conception of the faithfulness and the mercies of our God, will say, "Yes, that is the only place which I can take—utter shame and confusion of face before God because of my wretched service; deep heart-felt surprise that God has not dealt with me after my sins, that He has not cast me out of his household, or turned me away from his service, but that I am still permitted to gather with his people in his presence, to sit at his feet, to hear his Word, again to expect to receive great blessings from his hands in order that I may, as a restored and newly-consecrated servant to Him, perform his service. May God give to us all that right spirit at this commencement of our Conference.

For what has been our service? Are we God's stewards? Can none of us be accused of having wasted our Master's goods—temporal, as well as spiritual, goods? If it be required of stewards that a man be found faithful, who of us can lift up his face without spot to God? Has our service been loving? An old officer met me this morning at the early prayer-meeting. He is now a minister of God's Word. Speaking of his past days, he said, with words that came home to me, "I loved the service," meaning the military service. Do we put as much love into the Divine service as men of the world put into its service, or into the service of an earthly sovereign? Has our service been honest? I believe that, if our gracious Master had dealt with us as we deal with our servants (we expect good service, and soon terminate an engagement if we do not receive it), we should have been cast out of his household long ago. I could not have stood here, not one of us could stand before Him, for I believe we are all very much alike—in great measure at least. Yet in his manifold mercies He has not forsaken us. He has given us his good Spirit to instruct us. He has not withheld the manna from us. Day by day it has come fresh from heaven in his Word to our hearts. We should have put our children and servants on bread and water long ago, if they had dealt with us as we have dealt with Him; but He has not put us on starvation fare. He has given us the finest of the wheat and the honey out of the rock, though we have not rightly used his mercies. He has shown us the pillar of cloud by day and the pillar of fire by night—to guide us continually.

What a due sense of God's mercies we need to have, if we are indeed to yield ourselves up to his service by walking before Him in holiness and righteousness all our days. I do hope and trust that, as it will be the only real and true prelude to the blessing we come to seek, the only real prelude to a renewal of energy, of love, and of consecration of service to God, that we may have the spirit which characterised Israel on that day at Jerusalem—the spirit of true, deep humiliation, as we look at ourselves, and the spirit of deep-hearted thankfulness to God that, because of his compassions, which fail not, we have not been consumed. "I am Jehovah, I change not; therefore, the sons of Jacob are not consumed." May we begin our Conference by humbling ourselves deeply before God, and seeking afresh to realise the precious cleansing power of that blood which cleanseth from the failures of our past service, even as it cleanseth from all sin.

Preludes to Service.

BY REV. DR. ADOLPH SAPHIR.

The subject on which it is my privilege to speak to you this morning is not service, but the things which precede service. In other words, I am to speak of what God has done for us. That also includes what God has done in us. For we are not able to do anything for God until first we receive the things which God has done for us, and until first we experience the power of his Holy Spirit in our souls. Christ is Alpha; and before Alpha there is nothing. Christ is the door, Christ is the way, and Christ is the end of the way; and, oh! what a blessing and a consolation it is to us that on whatever points of the path it may please God to call us to Himself, either by death or by the coming of the Lord Jesus, we have reached the end. For, if we have entered at the strait gate, we are already possessors of eternal life. The thief who took hold of Jesus during the last moments of his earthly experience had only a few steps and he entered into the paradise of rest. The Apostle beholds the end as it were in the past: "whom He justified He also glorified." What a wonderful path is this, that any part and every part of the path is already the end of the path.

There is another remarkable peculiarity of this spiritual path. On every other path, as we draw near to the goal, the starting-point recedes into the background. But it is different on this path. It is true as the Apostle says, "Now is your salvation nearer than when ye believed;" but not merely is the end nearer to us than when we believed, but the beginning also The day is approaching when Jesus will come in glory, and, as the believer continues on his way, that day becomes brighter and clearer to him. But iust as the goal comes nearer, the starting-point comes nearer, and our conversion is nearer, and clearer and dearer to us at the end of the journey than it was at the beginning. We find, when the Apostle has finished his course, and when the hour of his departure has come, and when he sees before him the crown which the Lord, the Righteous Judge, will give to all that love his appearing, there is one experience of his past life that stands out with transcendent brightness—when mercy was shown unto him, and when Jesus Christ made Himself known unto his heart.

For this true Alpha, Jesus Christ, is the magnet that is continually attracting us. And here is another paradox. Christ is the foundation. We are built on Him as the foundation; but the more we build on this foundation we do not get further away from it, but we get nearer to it. Not merely do we get nearer to it, but we get nearer *into* it. For Christ is the stone upon whom we build; He is the living stone, and so are we not merely founded on Him, but we are rooted in Him.

He is the Alpha. All things are of God. When we were brought unto the Lord we had nothing, and we had less than nothing. You remember that it is with those who have broken the first covenant that the new covenant is made in the blood of Christ, in which there is granted unto us forgiveness of sins, and in which our souls are born again by the power of the Holy Ghost. Redemption comes to us when we are in Egypt, when we are in the house of bondage, enslaved by Satan and under the curse of the law. Life comes unto us when we are dead in trespasses and sins. And not merely has God, as it were, to take us out of the evil in which we are, and in which we are helpless, but He has to start us with everything that we require for our new life. Tell me whence are all the energies, whence are all the weapons that we need, from the day of our conversion until the moment that we entering into glory—the best robe, the ring on the finger, the shoes of obedience, the feast of joy? Were they brought unto the returning prodigal out of the region which he had forsaken? Were they parly his and partly the Father's? Did they not all come out of that heavenly region—out of the spiritual blessings in heavenly places in Christ Jesus? "All things are of God."

Not merely this, but we ourselves are "His workmanship—created in Christ Jesus." That new birth, that turning from darkness unto light, that exercise of faith in Jesus—who died for the ungodly—it is not our own work. It is the work of God's grace and of God's power, "of His own will begat He us by the word of truth." "God, who commanded the light to shine out of darkness, hath shined into our hearts and given unto us the knowledge of the Glory of God in the face of Christ Jesus." "We all like sheep have gone astray," but He turned us back unto the shepherd and bishop of our souls. "All things are of God."

To impress this still more upon your minds, let me remind you of a very solemn truth. Throughout all eternity God cannot again bestow upon you as great a gift as He hath bestowed upon you already—the gift of his only begotten and well-beloved Son. Throughout all eternity there cannot be a greater manifestation of the love of God than has taken place already, when God made Him who knew no sin to be sin for us. Throughout all eternity there cannot be a greater work of the Divine Grace within you than there has been already, if so be that you are the Lord's believing people. For the step from grace to glory is not so great as the step from nature to grace. The angels are not so much astonished when they take the most suffering believer, though he be like Lazarus, and convey him into the realms of blessedness and of light, as when they see a poor unbelieving, worldly, sin-bound man touched by the grace of God. Then do they rejoice; for this man "was dead and is alive again: he was lost and is found."

And now, as I have brought before you, without the slightest fear of there being any difference of feeling or of opinion on this point, the wonderful, all-sufficient, sovereign grace of God that Jehovah is the first, that Christ is the Alpha, that the Holy Ghost is the beginning of even the slightest beginning, in our souls Godward, I can, with the greater liberty, speak to you of the great purpose which God has in all this, *that we should serve Him.* We are not merely forgiven; we are beloved. We are not merely acquitted; we are accepted. We stood before the Judge, and there came one and pleaded our case—"Jesus Christ the righteous." He was our advocate; and, now that we believe that "Jesus Christ died for the ungodly," we are acquitted. But, not as in an earthly court does the acquitted one go away, our accusers go away; our guilt goes away; our old man is, as it were, put to death; but we remain. The Judge is now the Father and we are to continue in the presence of the Father, and in union with the Lord Jesus Christ, to serve Him. We have been redeemed, not with gold or with silver, but with the precious blood of Christ, as the Lamb of God, from the power of Satan, from the sting of death, from the terrors of everlasting destruction. We are redeemed also from our old and vain conversation, redeemed also from that connection which formerly subsisted between sin and us, so that sin shall no longer have dominion over us. Therefore it is that in the Apostolic epistles we are not exhorted to form, as it were, a resolution that, since God has shown unto us such great love, and Christ has died for us on the cross, we will make a great effort and give up sin. This is rather the teaching of these epistles, that God has taken us away out of the region of sin, that He has transplanted us out of the kingdom of Satan into the kingdom of his dear Son; that our old man was crucified when Christ died upon the cross; that the whole system of sin, the whole body of sin, should be put to death, that we might live unto God.

Not merely forgiveness, and not merely redemption, points unto the service of God. If we rise still higher—if we rise unto the highest point that is given unto us in the Word of God, the point of sonship, our adoption in Christ Jesus brings before us prominently the same subject of service. Because we are the sons of God, God hath sent into our hearts the spirit of sonship, that is the spirit of the Lord Jesus Christ. There is a contrast between the servant and the Son, but here there is no contrast. The very Son of God Himself, before the foundations of the world were laid, became a servant in spirit, in that covenant of mercy to which we all owe our salvation. His obedience here upon earth was merely the manifestation in time of that which happened in that eternity which we cannot fathom, when He who was in the form of God said unto the Father: "Lo! I come to do thy will." When He, having by his death delivered us from everything that made it impossible for us to draw near unto God, rose again from the dead, our regeneration, our position as the sons and daughters of God commenced. By this resurrection are we united to Jesus, who calls God his God and our God, his Father and our Father. Do we possess, then the spirit of children? There is no contradiction between the spirit of sonship and the spiri of obedience. Look at our blessed Saviour when He was here upon earth, He looked upon everything in the light of obedience. He laid down his life, and he took it up again, because He received the commandment from the Father and, when He approaches the Father, with wha reverence does He approach Him? "Holy Father," "Righteous Father," "Lord of heaven and earth." Even now that He is seated upon the throne in glory, in that epistle that He sen to the Church of Philadelphia, as recorded in th Book of the Revelation, Jesus speaks of God wit reverence, and calls Him "My God;" and ye what wonderful simplicity of trust, of love, an of confidence is there in that word "Father."

If Christ has given unto us his Spirit, so tha we are one with Him, then service is that whic must characterise our whole life. How beautifully our blessed Saviour shows unto us tha there is no contrast between love and obedience "As the Father hath loved Me, so have I love yon." He commands us to continue in his lov (and let no one think he will sink into the lowe level of a legal spirit, or a spirit of bondage, i he now begins to think of the commandments) "Even as I obey my Father's commandments and continue in his love."

Let me remind you of one thing—the strikin contrast that the Apostle witnessed in thos idolaters, who, through his preaching, wer brought into the knowledge of Christ. Whe he writes his Epistle to the Romans, he gives u in the first chapter a most appalling picture the condition of apostacy from God in whic the heathen nations were sunk. Yet it is to thes very people that he is able to say in the sixt chapter "Ye were once the servants of sin; bu now ye have been freed from sin and mad servants of God, ye have your fruit unto holines and the end life everlasting." Or agai when he writes to the Corinthians, when h speaks of all those fearful and degrading manifestations of the one root of sin that is withi us—when he enumerates those foul spots whic even in our eyes are so full of deformity, he says "And such were some of you; but ye are washed ye are sanctified, ye are justified in the name of the Lord Jesus, and by the power of the Holy Ghost." Or again, when he writes to the Thessalonians who only a few months ago were bowing down before dum idols, "You turned from your idols unto God, to serve the tru and living God, and to wait for the Lord Jesus from heaven." Obedience has in our ears a legal sound; but why? Because we do not, as James says in his epistle, sufficiently look into the perfect law of liberty. That very Apostle (Paul) who is so distinct and emphatic on the truth that we are justified not by the works of the law, but simply by faith in Jesus, in his Epistle to the Romans uses four times the expression, "obedience" in connection with faith and the Gospel. "To bring the Gentiles through the Gospel to the obedience of faith." "Your obedience is spoken of throughout the whole world." Again, to the Philippians: "As ye have always obeyed, not in my presence only, but now much more in my absence." Again, in the most striking manner, in the Epistles to Timothy, when Antinomianism was already showing itself in its power, the Apostle speaks of the Gospel as *commandment*. Christ is indeed the end of the law, but "the righteousness of the law is now fulfilled in them who walk not after the flesh, but after the Spirit. For the law is spiritual, and to be spiritually minded is life and peace."

As God has done all these wonderful things for us, as He has forgiven us, has renewed us, and accepted us as children; as He has redeemed us by the death of Christ from the power and bondage of sin and Satan, so it is now by his Holy Spirit that He makes us willing, and that He creates within us a readiness to serve. It is touching to see how, from the very moment that the Spirit of God comes in contact with the sinful heart, there is created within it a new will. From the moment the prodigal comes to himself and says, "I will arise and go to my father," to the moment he commits, like Stephen, his spirit unto the Lord he is willing. God works not merely *for* us, He works also *within* us. And that heart which God alone has created, and which God alone can understand, is, by the marvellous and mysterious influence of his grace, made willing to give itself unto God.

You remember that beautiful story of the Ethiopian. The feature that shines forth most touchingly in the countenance of that man is his alacrity. He had come to seek goodly pearls; his whole heart was in the search. Diligently he read the Scripture; in humility, and with the readiness of a little child, he accepted the offer of help from the evangelist. Joyfully he listened to the glad sound. Eagerly he exclaimed, "Lo! here is water: what doth hinder me to be baptized?" He heard, he believed, he confessed, he was sealed, he rejoiced, he went on his way.

Such are the preludes to service. All things are of God, who worketh in us both to will and to do of his good pleasure. Let us cherish this willingness that is given unto us at first, as the sacred flame which God Himself has kindled. "Ye did run well," says the Apostle to the Galatians. Oh, let nothing hinder the continuance of our willing-hearted service of the Lord. Willingly they came in the wilderness and brought offerings unto the building of the Tabernacle, all those whose hearts made them willing and whose spirits were stirred within them. Willingly they came in the days of Deborah, for the avenging of Israel. Willingly shall they be, as is written in Psalm cx., when our glorious Melchisedek—the Royal High Priest—sends forth the command, his people shall be all willingness. Remembering what God has done for us, and remembering what God, by his grace, has done in us, let us continue to be willing.

Let me say a word in conclusion. Without love, what is obedience? A body without spirit. Without faith, what is love? There can be no obedience without love. There can be no love without faith, and it is just because we think love so very important that we guard most jealously that foundation testimony of the Reformation that we are justified by faith, and by faith only. And not merely does faith come first and love afterwards, at the beginning of our Christian course; but faith *always* comes first. Every action of love that is spiritual and pleasing unto God is only thedaughter, and, as it were, begotten afresh by faith that very moment. Therefore is it written—and the Holy Ghost makes no mistakes—"The just shall live by faith."

Separation and Readiness.

BY REV. HANDLEY G. C. MOULE,

Principal of Ridley Hall, Cambridge.

Dear Christian Friends,—I feel with the greatest sincerity that the best thing, perhaps, I could do would be to call attention again and again to some of the great truths Dr. Saphir has brought before us, specially at the close—his words on the connection and separation existing between faith and love. Yet I am here, I know for another purpose—that of giving, with our Lord's help, a few thoughts from another point of view on the subject before us. So let me try to do it briefly and to the point.

Dr. Saphir has taken the whole range of the subject as it is put before us on the programme. I can do nothing of the kind. I have been especially dwelling in thought, and praying over a mere section of the subject, the last two items in the syllabus. And perhaps it is better it is so. You have been led to heights and depths of Divine truths, the Mighty Alpha and Omega of the ways and will of God. I have been led to take a very simple and practical view, by way of application of the great truths and principles, rather than otherwise; and I take the subjects at the close of the list this morning—separation and readiness. I have been asked to lead you in a thought or two upon these points.

In so doing I turn to the Word of God, not specially to the text with which the subject is connected in the paper—not that I have not meditated on that text nor see its connection with the subject; but in taking, by anticipation, a survey under the head of Preludes to Service, I have been led to ask as a servant of God, "What is the worker's continual need? and what is not merely the prelude, the beginning, but the continual accompaniment all through?" The need of the worker is to *watch*, to watch in the right direction, to watch against sin, to watch chiefly against sins that do most easily beset alike work and workers of God; and beset those not only of comparatively minor orders, as the world calleth them, though we do need to know as little as possible of such distinctions, but also the more important orders.

May I say here a word or two on the service itself? Let us put from us utterly all idea of service that would make service a mere part, a limited section of the Christian life; it is not a part, it is the whole. There is absolutely no part of Christian life which is not service to the Divine, eternal, absolute Master. I know it is unpractical to be always dwelling on this view. Undoubtedly there are things to be done, to be said, to be planned, which have a special connection with the work and will of God, and which for distinction's sake we must speak of as Christian service. There are, for example, words directly spoken in the service of God, and works the world recognises as done, or said to be done, for Him. We must recognise such distinctions. But in theory—and a sound and true theory will ever be getting deeper and deeper into actual practice—all Christian life and every part of it is service. This is the true theory, and it is always, or ought to be always, the natural (in the deepest sense of the word) outcome of a life that is really and truly, and of honest purpose, yielded to God, recognising the simple fact, we are "bond servants." There is a remarkable passage in ancient history, describing the connection between a slave and his master. In no action of his life could a true slave be looked upon as an independent being, having any interest terminating in himself. He could entertain no ambition, he could not plan, anticipate, or do anything that was not in connection with his possessor. Now, however humiliating to the flesh, is that not the true condition of life that is lived not to ourselves, but by the faith of the Son of God, that is wholly and honestly yielded to Him? And when it is so, every action, every thought, every word, however commonplace it may be, will be, as it ought to be, service to God.

This leads me to what I was especially to speak of—a few of those things that do most easily beset the workers for God, and do most tend to mar and spoil the work and its beauty; and, therefore, as a prelude to work in general, and as a prelude to every detail of work from the beginning to the end, we must be exceedingly and assiduously watchful against the little foxes that spoil the vines. You remember how the Preacher, in Ecclesiastes, tells us, in words slightly modified in the new version, that "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom." The Preacher practically says that as dead flies do a great deal of injury to ointment, so a little folly injures the reputation of a wise man; or, as the Revised Version puts it, "so doth a little folly outweigh wisdom." I do put it to myself, to those who are fellow-labourers with me in the service of God, to watch and pray against little follies. We ourselves have observed how a very little thing will mar the savour of a great work.

Now, there are various little, but important, points one might mention, such as the will, the self; absolute separation of will and conscious self-assertion is a great and constant risk in all work for God. Some are continually inclined to think of their work for Him, to talk about this work or service, as if it were a spiritual height of their own, to which they have climbed, and from which they may look down on others they may please to think are not doing so much as themselves, nor foregoing so much as themselves. The creeping in of that spirit, whether shown in acts, words, looks, or manner, is one of the flies that make the precious perfume not sweet at all. The mortification of the spirit of self-comparison, the hidden self, "I," in work done for the sake of spiritual credit, of fair spiritual repute to self, is a very important prelude to true work for the Lord. Do we not need absolutely his strength and Word to lay this aside? It is immensely easier said than done. Thank God when we are brought to the unreserved attitude of desiring to do it. It will need great humiliation, and fresh drawing upon Him, who can alone enable us to work in that spirit so well described as "a life service which is the death of self."

Then I would say again, consistency in the common things of life is all-important to fruitful service for God, either in direct work for Him or in any other walk of Christian life. Let us try to remember that, while we are in his presence at all times, we are at certain times more than at other times under the observation of those around us. In our own household, amongst our servants, amongst those in any respect under us and over whom we have an influence, and before whom we walk—by these we are watched. Let us remember that, and remember that very much wisdom and knowledge, very much faith and love will be outweighed by small inconsistencies in common things.

I was very much struck, in talking the other day with a domestic servant, employed in a menial capacity in our College at Cambridge, by the way in which she used consistency as a synonym for considerateness. "Mr. So-and-so," she said, "was very consistent, he gave her so little trouble," and from the context one could see he was considerate of the rights and claims and feelings of those around him and under him. I think that synonym may give us some instruction. Our consistency equals our considerateness in the opinion of many amongst whom we move. And it is consistent for a follower of Christ to be considerate of the feelings of others.

There are other points I should like to have mentioned, but I have come to the second part of the subject—*readiness*. We want readiness in the presence of the Lord, in the right spirit, and the right way, to own our own failures, our spiritual failures; we may have occasion to own them to others; if so, let us be willing. Let no one have to say of us, we are hard to be persuaded we have done wrong; such a proud spirit is not only a misfortune, an infirmity, but a sin. It is sad, when such a sin finds power in an otherwise enlightened conscience. Even on the side of man, let it never, never be said of us. Contentedness with a position of failure is no true attitude of a servant of Christ. Remember what we have heard this morning of our true position and calling; let us, when we come short, be ready to own it to ourselves; when needs be, to others; and always and fully to the Lord.

And when we are so ready to confess our faults, there is one reflection that will be present—"it need not have taken place." How often we have to own this. Perhaps yesterday I lost patience just after I had been confessing and remembering I never need lose it. It is very hard to remember that, to look upon my own faults; it is so much easier to excuse them. But, however hard it may be, let us honestly confess; and the blessedness of doing so is this, it brings us a happy sense of union with the all-sufficient source of grace, with Him who is able every hour and every minute all-sufficiently to meet every such confession, to stimulate and raise up to renewed and consecrated service. There I possess a secret that will avail in all circumstances and to the end of time.

I am speaking, you observe, of the practical side of things, and I say that practically their need not be failure in patience or any approach to it; there need not be any want of consistency, or any approach to it; or, most wonderful of all, this thought of self, this spiritual thought of self that mars my work and ruins an otherwise useful hour, need not be at all. Readiness of confession, humility of spirit, is rendered perpetual by the recognition of the view of truth, that there need not have been this, or that, the other flaw or fault, and by the grace of God there shall be no more such failures.

Now we reach the last part of the programme—readiness, and the words of Samuel, "Speak, Lord, for thy servant heareth:" familiar words and circumstances, yet a thought or two may come out of them.

First, we are servants of one Master; we are continually in the Word of the Lord brought face to face with the aspect, "Servants of one Master." Again and again the thought appears like a strong buckle, keeping together other aspects, for practical utility in service. Servants of "Thy servant"; this is a title in which prophets and martyrs rejoice; let us rejoice in it too. Samuel's wonderful equipment for the service of God began in his deep sense of the blessedness of being a servant. He carried it out next morning in a very striking, though humble way; before he attended to the solemn spiritual service laid upon him, he patiently and attentively went about his temporal duty, opening the doors of the house of the Lord, and trimming the lamps.

There is one thought more here: I am "Thy servant," and my interest is summed up in thine. We serve Thee; "Speak, Lord." Now, what have we to do in Christian work? Not to be original or to become inventors; God forbid: the moment we do that we had better stop; we have but to get what the Lord has to say, to draw out of his infinite region of truth, and patiently, humbly, simply, and by his great mercy faithfully pass it on. Utterly unoriginal, utterly unambitious for reputation of self, we must speak as servants and speak the Master's word.

Just one more thought, an important one, and one that has a close connection with this. God speaks in hundreds of different ways about his will. He may speak to me out of trial and sorrow; He may speak in a moment of joy or grief; but while He speaks by all these He gives validity to them all by speaking in his Word. The moment I get outside of that to other ranges, and am tempted to speak with the same validity and formality, that moment I get out of speaking as his servant, and out of the way of service altogether. Therefore I leave with you this word with regard to the Book: if we be the people of the Lord, let our watchword in connection with the Bible be nothing less than *submission*. I want to distinguish that from reverence; reverence is short of submission. There is a large amount of reverence for the Bible floating about, and we want more. That is all very well in its way, but we want *submission*. Reverence is quite conceivable without submission. A dethroned king may be reverenced because of his former dignity, and his conduct when on the throne, yet all this without one spark of submission to him as the source of law and authority. Now, we want to remember the Book is the source of all authority; and that the Bible is worth little to the Christian were it not for the authority with which it speaks. It has the unchallengeable authority and sanction of the Lord God Himself. It is for me, then, to ascertain its meaning; it may take me some time to do it, but that is altogether a different thing from being uncertain. Being ascertained, its utterance is final; my present ascertainment of its meaning, in humility, prayer, and dependence on the Spirit of God, is for me the final voice of authority and command. There is nothing higher. When the Word speaks it is law. That is what I want to leave with you. Let us put away from our hearts all distrust of the oracles of God. Let us close with these beautiful words of old prayer, which may well be ours moment by moment: "O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through Jesus Christ our Lord. Amen."

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WEDNESDAY AFTERNOON.

Christ our Life in Service.

A GREAT company assembled in the large hall on Wednesday afternoon to hear addresses on this subject. This meeting and the corresponding one on Thursday afternoon were arranged for by Mr. H. F. Bowker, who himself presided on the first day. After the preliminary exercises of prayer and praise, he read three brief passages of Scripture bearing on the topic of the afternoon (1 John v. 11, 12; John v. 26, 27; xv. 5).

CHAIRMAN'S ADDRESS.

The subject of Conference is the Service of Christ, and we propose this afternoon to say some words upon this aspect of it, viz., that Christ's life must be manifested as the source of strength and power; nay, that Christ Himself must manifest His life in everyone who takes upon himself to serve Him. In the first passage I have quoted we read that "God hath given to us eternal life, and this life is in His Son." Then the Son of God has not parted with His life; neither has He so communicated it to us as that we are separated from Him; or, indeed, that we have anything at all except in union with Him. He maintains it in all its glory. He tells us in the second passage I read, "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." In what sense given to the Son? He was eternal, co-existent with God the Father, and wanted no life imparted to Him. But, when He took upon Himself the form of a servant, in order that the life forfeited by man might be restored, that life could only be restored in one way. That way, as you know, was by the Son of God Himself becoming incarnated, and undertaking the manifestation of that life, imparting it to all who believe in Him. So we stand in the presence of this great fact—that, inasmuch as it was impossible for Christ to part with his life, so it is equally impossible for any one of us to lose ours.

This life, then, is the gift of Christ. Have we all received it? Are we conscious of it? Do we know that we possess it? These questions lie at the threshold of all service. Vain will be our attempts to serve, if we have not this life. But if it be ours it is because we have been to Christ, because a distinct transaction has taken place between Christ and us. And, now that He has imparted to me his life, I am in union with Him for ever. All the consequences of this union it is impossible now for the human mind fully to fathom. I doubt whether we shall ever fully fathom them; they will occupy our attention through the eternal ages.

The first thought I want to present to you, is that *this life is the gift of Christ*. A trite truth, you will say; but have we grasped it with such firm tenacity as that no temptation, besetment, difficulty, perplexity, or sorrow to which we are subject, can ever, in the least degree, overshadow it in our minds? The next thought is this: if we have this life, how is it to be maintained? It is by the truth, instrumentally, but through the agency and power of the Holy Ghost. In our loose way of talking we mingle phrases which should not be mingled at all. There is only One Great Doer in the universe; He is the Agent in everything. And may I say, in passing, that God never parts with that power. To suppose such a thing possible, is to suppose that God has abnegated his position and stepped down from his throne. He never parts with it; but He ministers all the power that is needed for the exercise of the gifts He bestows on each of us. If we allow the thought to take possession of us that He parts with his power, we are sure to get into a quagmire of difficulty, if not into a gulf of despair.

The third thought is indicated to us by the passage in John xv., where Christ says, "Without Me ye can do nothing." *And we do not believe it.* Perhaps you think that in saying this I am casting stones at the people of God. If any such thought as that were to possess me, like stones thrown upward, they would fall on my own head. But I say advisedly, as the result of much observation, much experience, and much thought, that we do not believe that statement of Christ. To believe it means surely that we should live upon it. It is this half-hearted belief and feeble reception of it that causes the weakness of the Church, and of ourselves as individual Christians. What we truly believe God has done for us, we shall, to the utmost of the power that God gives to us, endeavour to carry out in practice.

What, then, does our Lord mean? Does He mean that this life which we receive from Him is sufficient to lead us onward through all the conflicts and battles and difficulties of life? Then, if we fail, are we to say that it is because sometimes we must fail? Is that the teaching of the Word of God? Did we not hear this morning, in ringing tones of power, that, if we fail, there is no necessity for failing; because the provision that God has made is all sufficient? God has made provision all along the line for every need that can possibly come in the experience of any believing child of God, if only the conditions are maintained, viz., that we are wholly given up to Christ and wholly trusting in Him. Will we accept the conditions?

Let me state briefly two or three things in which this life will be manifest, if we have it. First in *conflict*. We hear much about conflict, and we are fully conscious of it. Some of us have been accused, more than once, of teaching that there is no conflict in the consecrated Christian. We teach no such thing. We teach that it is to be maintained; but observe that everything depends upon the place in which the battle is to be fought, and the conditions under which the conflict is to be undertaken. If we are abiding in Christ, He has, on our behalf, conquered every foe. The great enemy, Death, He has overcome. Satan He has defeated. The world He has overcome. Self—Christ had no self to overcome, in the sense in which we have to see it overcome! But, as our representative, He had to conquer through discipline, and He "learned obedience by the things which He suffered." He had to conquer temptation and difficulty, and He overcame them. In all these aspects of conflict, Christ is the conqueror, and Christ alone. It is only as I abide in Him, and have fellowship with Him, and am conscious of my union with Him, and my dependence on Him alone, that this conflict can be successfully undertaken, and that I can be used of Him to overcome and defeat the tempter.

Another thing we have to remember in the manifestation of this life is *obedience*. What is this obedience? There are many Christians who trouble themselves much about certain things in relation to obedience that they should trouble themselves no more about. It is not so much to the outward form that God looks, as to the heart. If He sees that our heart is bent upon keeping his commandments, and that all the precepts He has given are precious to us, then, as we abide in Christ, is the power to obey given with every step we take; and there is no power elsewhere. Discipline, obedience, experience, will be useful only to drive us back to our stronghold, which is Christ.

Then there is the manifestation of this life in the pathway of *service*. Who can grasp the length, and breadth, and depth, and height of this? As we have heard, conflict and obedience are themselves a part of service. There are many forms of service to be rendered on every side. When Paul would strengthen the hands of the Ephesians in his remarkable Epistle, which I commend to you as an exhaustive study of this great subject, you remember he prays, in the third chapter, "that Christ may dwell in your hearts." What is our view of that? Christ dwells in the heart of every consecrated believer, who is wholly given up to Him. But in what way is it manifested? Through the power of faith. Christ dwells not in our hearts, as some have aid, in the way that Paul spoke of the Corinthian believers as dwelling in his heart. There is a reality, a personal indwelling which becomes a conscious thing, because Christ is there to cleanse and to keep the heart clean. He is there to keep the heart in all its waywardness, and its tendencies to wander, to be the supreme object of its thought, of its imagination, of its regard. You remember how the Apostle finishes his prayer: "That ye may be filled with all the fulness of God." What does he mean by that? Not that we may be filled with the fulness of omnipotence; that is not possible. He means that we may be filled *into* the fulness of God. We are taken away from that self of ours, and launched into the ocean of the fulness of God. Are we satisfied with our position? Then let us rejoice and be glad, for we know that we have fellowship with God, that Christ is our Friend, that the Holy Ghost ministers to us, and that all our needs will be supplied.

ADDRESS BY REV. C. A. FOX.

The service of Christ is, indeed, simply this: Obedience to the will of God. It may be in suffering; it may be in silence; it may be in adverse circumstances; it may be in poverty; it may be in reproach, but it may be also in the foremost places of the field. Wheresoever Christ places us, there is the place of service. God grant that each of us may serve Him just where we are, and with what we have got; for we have the Holy Ghost and Jesus our own Saviour.

The service which we render may be merely acquiescence—if it is a real acquiescence—in the will of God. "Even so, Father," may be true service, when we consider anything that God has done for us. "Yea, Lord," may be true service, when God proposes to do anything further. If Christ puts us in the dust, and keeps us in the dust, let us humbly, and even joyfully take our place and say, "Yes, Lord." But there is one thing that we may say to Christ, once, and only once, in our life; we may say, "I will not." When He gives us leave to go forth, as was given to the bond-servant of old, we can say, "Nay: I love my Master; I will not go from you." Let us each say that to-day; let us each be consecrated to-day—nailed to the door-post by the pierced ear, ready henceforth to hear the will of God and obey the voice of God.

Before the cross Jesus called us to "*Come.*" We came to Him, and we found rest. After the resurrection He used the word "*Go.*" And we must go, lest we should not have Him with us. "Lo, I am with you alway"—if ye go into all the world and preach the Gospel to every creature. But there is this word also: He not only said "Go," but "*Let go.*" This is very needful for every child of God. Have you "let go" yet—let go all that is human, all earthly resources, all trust in anything of this life? Have you let go the shore, and are you launched off with Jesus? Have you gone forth with Him on the single plank of his word—floating out into the great deep of his truth, his love, his faithfulness, and his holiness? Dare you go forth with Jesus alone? That is what He wants each of us to do.

This is why He said, "Let my people go, that they may serve me." Christ's people must be detached people; they must be severed from Egypt. Pharaoh said, "Go, sacrifice to your God in the land." That would not do; they could not offer anything unto God in Egypt. Then, Pharaoh consented that they should go "a little way out." That would not do either; they must go out definitely, and for ever. He went further, and said, "Yes, go, if you must; but leave your little ones behind you." "Nay, but we must take the children with us." "Then, go, you and your little ones, but leave your flocks and herds." We must answer this compromise with uncompromising fidelity: "We will not leave a hoof behind us; we know not with what we must serve the Lord until we be come hither." Yes, we must be wholly for Christ, all for Christ, only for Christ, always for Christ. There must be no looking back to Sodom. There must be no looking aside to Syria. There must be no looking at the flesh; there must be a looking straight on to Jesus, and going with Him, definitely and persistently, and triumphantly.

What, then, is the service? Let me put it thus. True service is a *heart* surrender, so that there should be henceforth a new inhabitant in that heart, the indwelling Holy Ghost. It is a *will* surrender, also, to Christ's yoke. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Child of God, young man and maiden, have you got this blessed rest—this deep, perpetual, abiding calm of God in your souls and your lives? Have you accepted it as a Divine reality? Christ's will is rest; no rest without his yoke. Yoked to the Lord Jesus, step by step we must walk with Him, work with Him, move forward with Him, as "Enoch walked with God." But there must be also a surrendered *body*. "That ye present your bodies a living sacrifice, holy, acceptable unto God." Have you presented your body yet? The body must be on the altar, as truly as the will is under the yoke. The body and the will, the heart and the conscience—all must be upon the altar of Jesus Christ.

What are the principles of service? There are two great universal principles—death and life. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." By God's grace we must apprehend that we have died with Christ on Calvary. That is the great root of true life. The Apostle says to the Philippians, "Work out your own salvation with fear and trembling, knowing that it is God that worketh in you both to will and to do." There is an awfully mysterious inhabitant indwelling in you, working in you—God Himself. Let there be an awful fear and trembling, lest you should spoil his blessed work. If you are a Christian, you have no life of your own at all; your life ended at Calvary. Therefore, is it true that "it is not I that live, but Christ liveth in me." Oh, to experience more and more of this blessed indwelling life, this willing, working presence within us—this Divine inhabitant. Let the Lord have the whole house, penetrating every apartment, bringing every thought into subjection to Himself. Let Him have the keys of all; let Him be sovereign and supreme in all. What He bids, do; what He saith, hearken to and obey. Then we shall be prepared for his blessed service.

Every true Christian must be thrice *baptized*—baptized unto repentance, baptized unto crucifixion and death, and baptized with the fire of the Holy Ghost. This is what we all want. Moreover we must be thrice *convicted* by the Holy Ghost. He is come to convict us of sin, of righteousness, and of judgment. Of sin, because we have not believed in Christ Jesus. Even the child of God must be convicted of the sin of unbelief right throughout his whole life. Of righteousness, because Christ has ascended into the glory as the righteous representative of a fallen race; therefore, our place is there, in the glory, upon the throne. As our glorious Saviour, He not only shows us our sins and absolves us from our sins; but, by his own Divine power, He works in us his own glorious life. Every true servant of the Lord must also be thrice *persuaded*. We must be persuaded that God is able to keep that which we have committed unto Him against that day. Are we persuaded of that? We must be persuaded that He is able to keep us, body, soul, and spirit; and again, that there is nothing that can separate between Christ and us. There is one more persuasion. Are we persuaded that what He has promised He is able to perform? Then we are thrice persuaded, and we are fitted to be the servants of the Lord Jesus Christ.

But we must also be thrice *renewed*. Our outward man perisheth, but our inward man is renewed day by day—renewed in cleansing, in keeping, in filling. Do not be afraid to use up all you have—to give out your best sermon, your best address, your best thought, your best strength—all that you have. You shall be renewed every morning, day by day. Then, if God gives us our daily bread, let us give Him our daily service. Let us use ourselves wholly to his glory.

Do you ask me for an instance of such preparation in Holy Scripture? There is one in the prophecy of Isaiah, about Isaiah himself. What prepared him for his wondrous mission? We may answer: Three visions and a voice. He saw Christ on his throne, high and lifted up, with his form filling the temple; that vision inspired him with the greatness and the glory of the Lord. He heard the seraphim crying out one to the other: "Holy, holy, holy, Lord God of Hosts; the whole earth is full of thy glory." That inspired him with the holiness of God. Oh, that we might cry out one to another! that Church might cry out to Church, and people to people, "Holy, holy, holy, Lord God of Hosts," till this world re-echoed the sound, and the earth be filled with the glory of the Lord, the Coming, Reigning Prince. Another vision the Prophet saw—himself in the dust. As soon as you see Christ on the throne, you will see yourself in the dust. "Woe is me, for I am undone!" You must be detached from yourself, from your sin, so that you may look at yourself and abhor yourself as Job did. Oh, that we all had this vision of God and of self! There was yet a third vision, a vision of the fire, the live coal swiftly taken from the altar—the Pentecostal coal which burnt his lips. Only burnt lips can speak to the glory of the Lord. There must be death on the lips, death in the heart, death in the life. We must be buried with Christ by baptism into death, and we must speak from these burnt lips which the fire of the Holy Ghost has burned, so that we cannot misuse his blessed Word. Children of God, have we had these three visions?—Christ on the throne; self in the dust; the fire of Pentecost burning the lip, burning the soul, until we are all aflame with the Holy Ghost, and self is consumed in this holy transfiguring fire? Then, we shall hear a voice. "I heard a voice saying, Who will go for us?" He answered, "Here am I; send me." Yes, three visions and a voice will prepare any man for the battlefield, for any mission, any ministry, any ministration whatever.

Not only must self be abased, but shall I add this word: Self must be displaced. Bad self must be abased; but even good self must be displaced. Let us take the case of Joshua. There is no holier man mentioned in Scripture. He led the people into the Land of Promise in victorious triumph, under the Lord. The servant of God who had led them through the wilderness was not fit to lead them in, but Joshua was fit, by the grace of God. It was this man who, as he surveyed Jericho, before he went forth against it, lifted up his eyes and saw one standing over against him. He went up at once and said, "Art thou for us or for our adversaries?" The answer came from the mysterious stranger: "Nay, but as Captain of the Lord's host am I now come." Now, if Joshua was anything, he was captain of the Lord's host. But the Captain of the Lord's host hath come, and He must displace even good Joshua. So the good servant self must be displaced, and Christ must do his own work. Joshua recognised this, so he fell to the ground and said, "What saith my Lord unto his servant?" Surely Joshua was to take Jericho now. Nay, there was something more; he had not yet been sufficiently prostrated in the dust. "Loose thy shoe from off thy foot, for the place whereon thou standest is holy." I believe the Church of Christ is not low enough yet. There is not in it, as there ought to be, that brokenness of spirit, that entire surrender of body and soul to the Lord. We need far more of this humbling in the dust at the feet of Jesus. Surely it must grieve the Lord to see many Christians, who have been for years talking of their advancement, losing something of that beautiful humility which was theirs when they were first converted. Yes, we need to go down deeper into the dust.

Though it was under the very walls of Jericho—cursed ground—it was yet holy ground, for the Lord was there. "The place whereon thou standest is holy." Wherever my Lord stands, there is holy ground. Though I go into the teeming alley, and minister amidst the most loathsome scenes, if I take Jesus with me, there is holy ground. Let us see to it that we stand on holy ground, wherever we are. This room to-day is holy ground, because Christ is here. There is the consecration of his presence. Lord, let thy Holy Ghost come upon this people, we beseech Thee, that He may bid us go forth to thy service; that He may enable us to let go our conventionality and routine, let go our reputation—let go everything, so that Thou shalt reign in our hearts and lives supreme. No matter who we are, Thou art all and in all. If we are the vilest, Thou art the most worthy; so shall we show forth thy glory!

Brethren, then, and only then, shall there be, not the cold hand and the cold shoulder, but the open heart, the open house, the open hand, and Pentecost shall come again. O God, revive us in the midst of the years, we beseech Thee! May this Pentecostal power be upon us, so that every soul in this building shall be shaken with the Divine and wondrous presence of the Lord God of Hosts. Let this little piece of earth be filled with thy glory. Amen.

ADDRESS BY REV. E. H. HOPKINS.

"Christ our life in service." Let me direct you to two simple points. First, the Service; then, the Life that we need for the service. If we are to have a true conception of the service, we must understand the principles by which it is governed. Of course, this we find in the Word of God.

All true service lies in the line of God's *will*. A good servant knows his master's will, and obeys it. It is not enough for me to be engaged in a good work; I must work according to my master's will. It is the master's office to give directions; it is the servant's to obey them. But if I am following my own directions, and pursuing my own counsels, it may be a very excellent work in which I am engaged, but I am not serving the Lord. I am going to God for his blessing on *my* plans; let me first go to God for *his* orders. Let us not only say, "Give me thy blessing," but, "Teach me thy will; show me thy way." He may give me some very simple work to do; but, if I do it, I shall be serving the Lord far better by doing a number of little things in the path of God's will than by seeking to do some great work in obedience to my own conceits. You say to your servant: "Bring me a glass of water." He says to himself: "I will do something better than that, something grander and nobler, I will bring to my master a basket of fruit." Would he be a good servant, and would that be true service? A good servant is one who just does what his master tells him. I remember hearing Pastor Monod say: "If you want to do something, do not try to be somebody."

Then this life becomes so wonderfully simple. It is not like divergent lines; it is one single line. God does not expect you to be in two places at the same time. The nearer we get to God's will in service, the more freedom we shall find in it.

Does anyone ask: "How am I to get into God's will?" Come to the right centre. It is a good thing to be occupied with Christ's commands; it is a far better thing to be occupied with the Commander Himself. "Whose I am, and whom I serve," said Paul. The thought in the Apostle's mind was not so much the service as the Master whom he served.

Again, true service lies in the line of God's *supply*. God's commandments are not grievous. They may be impossible to you when you are out of Christ, or not abiding in Him. You remember the command the Lord Jesus gave to his disciples, "Give ye them to eat." It seems at first sight a rather unreasonable and impossible command. How was it brought about? They had to bring everything to the right centre. He says, first of all, "How many loaves have ye?" Bring all your resources to Him. "Five loaves and two small fishes." Are these

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nce more, there is the life of Christ *within* us.
e want power—power to cast out evil habits, to bring forth fruit unto God. That power is the indwelling of Christ. We have heard about the duty of "letting go." It is wonderful the tenacity with which the dead leaves of our old life seem to hang upon us. Sir John Lubbock has been lecturing upon "Leaves." He says the falling of the leaves is really a process of life, not of death. To prove this he exhibited a twig. Half of it had been broken through, and half had remained in union with the trunk. This was done in the autumn. It was found that all the leaves on that part in union with the trunk fell off; but the leaves on that part where the life had been hindered held fast, and it needed considerable power to pull them off. There, I thought, is a picture of our old habits. How is it that you find Christians with so many worldly habits hanging about them? They say: "I cannot lay them aside; I have tried to cast them off, but I cannot." Shall I tell you the reason? You need to have your spiritual life deepened; to know not only what it is to have life, but "life more abundant." You are enfeebled because the flow of Christ's life has been checked, and you are not really living in union and fellowship with Christ. Oh, that to-day we may receive Him into our hearts that He may take possession of our whole being, and be the power not only to lay aside every weight, but to bring forth fruit unto God.

ADDRESS BY REV. H. G. C. MOULE.

Having read Ephesians iv. 15, 16, and made some preliminary remarks, he proceeded: Our vital union with Christ is imaged forth by our Lord Himself in the parables of the vine and the body—this union which is the spring of inexhaustible resources. It is a very old truth, as old at least as this Epistle to the Ephesians. It is as old as the truth of God itself, yet it is one that is ever new—a surprise to the believer as he goes on and tries it. To many of us, doubtless, it has been a new discovery long after other truths were grasped.

First, let us understand that *it is a fact*. I find more and more that the right order in which to regard the life of the soul is this: First, fact; then faith; then, as the result, feeling. I find myself cold, dead, this or that which I do not wish to be. How, by the grace of God, shall I set to work? Not by resolving to feel this or that, but by going down to the fact. Is it the fact that I am in contact with the Lord Jesus Christ, in a sense as real, as wonderful, as that I am by my physical nature connected with humanity? Yes, about that the Word of God is clear. Probably we are all doctrinally sure of it; but my experience bids me lay it upon your hearts as Christians to be practically sure of it, and to treat it as a fact. Let us recognise that, in the mysterious way and will of God, we are not only *near* to Christ, but we are *in* Him. Christ Himself, as I have said, compares it to the branch in the tree, and the limb in the body. There are things I can carry in my pocket, and leave them at home if I think fit; but I cannot do that with a limb in my body. It belongs to another order of things; it is in profound and vital communication with the head. This is a fact, whether or not you can realise or analyse it. The question is: Will you use the fact? You have not to construct the union. We *are* joined to the Lord, and that means being one spirit with Him. What shall we do with this union? Shall we turn it into communion—not constructing communion out of nothing, but out of this union? I do not merely belong to Him; I am *in* Him. Let me turn that fact into daily use. Let me apply it. Let the power that comes from this vital spiritual contact with Christ our head flow through us, and then, as Mr. Hopkins has shown, the dead leaves shall gently fall off, perhaps one by one, or it may be in a shower, in that blessed springtime of the incoming life of Jesus Christ.

Observe the Apostle's illustration of the body in writing to the Ephesians. Of course, it is only a figure, and does not fully set forth the reality. In the case of Christ and his people, every limb of his Body is in direct communication with the Head; whereas, in the human frame, there are other limbs coming in between. This, no doubt, suggests to us that we can help one another. All the various outward means of grace are precious things in their own sphere, but there is something which far exceeds them all, and that is the soul's contact with the Lord Jesus Christ.

There is another point. The Apostle desires that the Ephesians may "grow up into Him . . . which is the Head, even Christ." Christian growth, therefore, is a growth into Jesus Christ; a deeper contact where there is contact already; the limb or the branch, as it were, invited to run its fibres and its vessels deeper, up or down, towards the head or the root. By repeated self-surrender let our growth be into Him, and there will then be the less risk of growing for self. I remember a dear student at Cambridge who had got a grasp of this truth in a remarkable way, saying, "I find religion a blessed success." God knows what reasons for self-humiliation we have, but the consciousness that comes to one is this—these reasons are all in us, and not in the gift of Christ. That is perfect and needs but to be applied, not only in the great things, but in the little things. Do we not find that our defeats mostly come from the little things, because we are tempted to think we can do them in our own power. If we cannot take Jericho, we imagine we can at least take Ai. Luther said that all the angels in heaven had not strength to deal with one sin; but there is One who has. We shall find, by realising our contact with Him, by wholly putting ourselves into his hands, wholly trusting Him in simplicity, that, even in the deepest-seated besetment, He will fill us with a power which will indeed surprise us. Growing up into Him, we shall be able to bear the testimony that God is able to make, not some, but all, grace to abound towards us; that we, having not some, but all, sufficiency, in not some, but all things, may abound unto, not some, but every good work, not of our choosing, but which God hath prepared for us to walk therein.

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WEDNESDAY EVENING.

Obedient Service.

BY REV. CANON WYNNE, DUBLIN.

IT is recorded of a certain great philosopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing the father was such a deeply learned man, the friend thought that the little girl must have learned something from him very deep, something very grave from her very learned father. So he said to the little girl, "What is your father teaching you?" The little maid looked up to him with her clear, blue eyes, and just said the word, "Obedience." That was what the great, wise man taught his little girl, and I believe that is the most important lesson for children, to learn to be obedient. It is a lesson necessary for their happiness and for their safety; I think we may say necessary for their very life.

And after all, what are we? Grown people of this great world so full of mysteries, what are we after all but weak, ignorant little children? How little we know of what is around us and what is before us. How little we know what may be the consequences even of our own acts. Manifestly, therefore, the most important lesson for us to learn is the child-like lesson of obedience. And it is our Father's wish above all to teach us this lesson. A lesson that we are to begin to practise upon earth and to practise for evermore when we serve Him day and night among the angels.

I am glad that it has fallen to me this evening to have the great privilege of trying with you to learn this great principle of Christian service and of human life, to join with you in learning a lesson in obedience. The little verse suggested to us in the programme on the subject of obedience is exceedingly helpful, as showing us the ground and the measure of Christian obedience. "Whatsoever" (says the mother of the Lord Jesus to the servants) "He saith unto you, do it." I do believe that in that word "He" we have the foundation of our obedience. "Whatsoever *He* saith." The mother of our Lord knew who He was. She knew something of the solemn, sacred mystery of his Divinity. She knew much, through daily intimacy, of the tenderness, the gentleness, the sympathy of his human love. She knew that whatever He said must be the wisest and the best thing to do. So we see that the great foundation of obedience is personal knowledge of our Lord and Saviour, Jesus Christ.

If the Lord Jesus is a stranger to us we cannot obey Him. If there are any in this room who have not a personal acquaintance with Him, I cannot say to you, "Go and obey Him." You could not do it. If there should be any among us here who do not personally know the Lord Jesus, we can but join in prayer that He would by his Spirit make Himself known to all such hearts. But when we know Him as God and King, as our Saviour who has loved us, and who has given Himself for us, as our personal, loving friend, always with us, more deeply interested in our happiness by far than we are ourselves, have we not then the desire and the longing to serve and to obey the precept: "Whatsoever He saith unto you, do it"?

This suggests to us *the measure* of our Christian obedience—"Whatsoever." It is a strong word and a wide word; but I do think there is great rest in that simple word, "*Whatsoever* He saith unto you." No doubt it often requires much thought, much prayer, much careful consideration, and—shall I add?—some common sense, to be sure what it is that the Lord says. It is not consistent with our earthly probation that He should, in some miraculous way, tell us in all the details of our life exactly what we are to do. We might wish for this; but He says it is better for us that we should exercise thought, and judgment, and care, and reverent study of his Word. If we do not exercise this care—and again let me commend common sense, as well as careful, loving, prayerful, search—we are likely to become that most unreasonable, disagreeable, and unmanageable thing, a fanatical Christian, one who supposes that he is obeying the command of his God when he is really obeying the morbid scruples, perhaps the superstitious fancies, of his own mind. I would put it before my Christian brethren and sisters to be very much in earnest in this matter. Be sure with regard to every step you take that it is what He saith, and not what your own fancy saith. He has not given us any infallible external guidance as to all the details of life, but He has given us our conscience; He has given us our reason; He has given us the eternal principles set forth so grandly in Holy Scripture. He has given us the mysterious, unspeakable guidance of his own Holy Spirit in our hearts, so that surely all those who want to know his will, and who hope that He may lead them, and teach them, and guide them, may hear a voice saying, "That is the way; walk ye in it." I believe that those who are conscientiously and prayerfully anxious not to do their own will, not to follow their own fancies or ideas, but really to do what will be pleasing to the Lord and Master, will be able to know what He saith. Then when I know what "He saith," be it a little thing or a great thing, an easy thing or a very difficult thing, a painful thing or a pleasing thing, I must straightway, cheerfully, and gladly go and do it. Is there not great rest in this—to have done with hesitation, to have done with the measuring of consequences, to have done with the counting of the cost. Probably in the providence of God that little word *whatsoever* may bring a message to some heart here this evening. Perhaps some one here feels that there is some struggle he ought to make for his Master, some sacrifice he ought to make, some trouble he ought to take? But he is hesitating about it; he is uncertain whether it is in the providence of God. Dear fellow-servant, there comes to you this evening that little message, "Whatsoever He saith unto you, do it." Go and do it cheerfully and gladly; as surely as you do it you will find rest unto your souls.

But I can fancy that, as I have been thus far speaking, there may be some who feel a kind of disappointment in their hearts. I have heard it expressed something like this: "Oh! it is very easy to talk of obedience and self-surrender, of the complete dedication of oneself to the Lord; it is very easy to talk about it in meetings, and to sing about it in hymns; but in the daily practice and in the little things of life, I do not find it so easy to carry out. I do believe in Jesus as my Saviour. I have committed my soul unto Him. I long to do his will, and yet I find the old faults coming up again and again, evil tempers, indolence, sometimes cowardice, pride, vanity, ambition, selfishness, and worldliness of spirit—these things are coming upon me again and again, and are interfering with my obedience. How can this be? Can I really be the Lord's, and have this old struggle against my old faults coming upon me so often?" My brother, my sister, let me suggest to you one thought about obedience that perhaps may be a help. Do you remember how it was said of our great faultless Brother Himself, even of the Lord Jesus Christ, that "He learned obedience by the things that He suffered." Does it not suggest to us that obedience is a thing that has to be learned? So He says, "Take my yoke upon you" (that is another way of saying "be obedient") "and learn of Me." After the prophetic Psalmist says, "I delight to do thy will, O my God!" he adds, in the very same breath: "Teach me to do thy will, O my God!" Obedience is a thing that has to be learned, and learning implies practice, time, and attention, repetition, and care. Sometimes learning implies, as it implied with our Master Himself, suffering.

There used to be a little book for teaching children, entitled, "Reading Without Tears." I am afraid that the title of that little book was very delusive. I am afraid there are very few children who learn these long lessons without some tears trickling down their soft and rosy cheeks. I believe it is the same in the great school of Christian life. Though we can say reverently, taking the very words of the Messianic Psalm, "I delight to do thy will, O my God. It is my joy and my delight, and my privilege to try and serve and obey my Master. I delight to do it." Still, it sometimes involves, as He warned us, the cutting off of the right hand, or the plucking out of the right eye; the bearing of the cross, self-denial, effort and pain. But it is sweet pain. What a privilege to have that pain. How thankful we may be when we feel that in any way we are made comformable to the sufferings of Him who learned obedience by the things that He suffered. Sometimes it seems fit to the tender Father, who is teaching us to obey, to help us in our lesson by little strokes of the rod. We may be sure that they are always loving, and, in the deepest sense, tender strokes. But they sometimes bring salt tears. When our wills are crossed, and our hearts are sad, and our hopes are disappointed, is it not one of the ways in which the Lord is teaching us obedience even through suffering? Do not, then, be discouraged or disappointed to find that you have still to be learning the lesson of obedience. Go on day by day practising your lesson. Take trouble for the Lord and Master in little things as well as in great things. His rod, when from time to time it smites you, is but the reminder that you are learning one phase of the lesson of simple obedience—doing what He saith unto you.

This leads me to a concluding thought, and it is, how obedience, though it necessarily implies many a little effort, and though it sometimes implies tears and suffering, yet dignifies and ennobles and glorifies the life of the servant of the Master. The things that He saith unto us may be only little things. We want to serve Him, and we say "What achievement can I accomplish for my Lord and Master?" The answer comes—just a little temper to be checked; to get up a little earlier in the morning, perhaps; to sit down and write a letter when you are wishing to be doing something else; to make some simple effort of thoughtful considerate kindness. What little things these are, we say; is life to be frittered away with such small trifles? Do not call them trifles; they are glorious things. Whatever He tells us to do becomes, through love and reverence of Him, through a sense of the honour due to Him as our great Commander, a glorious thing. As we go on from day to day doing these little duties for Jesus Christ's sake, bearing these little crosses, trying to help our brother and sister in these various ways, the angels and the archangels cannot do anything more spendid than we are doing.

So the thought of obedience to the Master and to the Great Father, elevates the little efforts of life; it softens and sanctifies the sufferings and the trials of life. Obedience consists in bearing as well as in acting. To obey is not only to do what He bids me do, but to bear patiently what He bids me to suffer. You know that in a great battle some soldiers are ordered to dash forward in a brilliant charge; others are ordered to stand firm and unmoved, to hold some important position, under heavy fire. We admire the gallantry of the onward charge, but it is, after all, comparatively easy; when a man's blood is up, he will do or dare almost anything. But these men who are standing there so quietly, and closing up their lines so steadily, while the shot ploughs a bloody lane through their ranks—these are the real heroes. These are the men whose steadiness and unflinching courage help in the greatest measure to win the day. Even so it is in the great world-wide battle for our God—for the right against the evil. We thank God for the active servants who press forward in what we may call the onward charge; the missionaries who leave home and kindred for the sake of the Gospel; the men and the women (and I believe there are many such in this company to-night) who spend their whole lives trying to alleviate and benefit, to help and Christianise their fellow creatures. But there are many others (and I dare say there are some of them here this evening) who are placed by God's providence in a different position. They have not the opportunities of active service; they have to bear suffering, loneliness, poverty, privation, trial. Life goes rather hard with them. Hopes have been disappointed. Friends have been removed. Still there is no murmuring upon their lips. There is no bitterness in their hearts. They are obeying voluntarily and submissively the behests of their God. Are not these the real heroes, the bravest of the brave? Is it not true of them what is so beautifully said by the Christian poet:—

"Oft in stillest shade reclining,
In desolation unrepining;
Meek souls there are who little dream
Their daily strife's an angels' theme:
Ah! but the rod they take so calm
Shall prove to them a martyr's palm."

May God grant us all more and more intimate personal knowledge of our Lord and Master, that whatever He saith to us, whether it be great or small, we may gladly and willingly do; whatsoever He bids us to bear for Him we may patiently, submissively, and thankfully bear for his sake.

Obedience the Fruit of Love.

BY MR. GRATTAN GUINNESS.

The service of God involves submission, obedience, as we have already heard, and as we shall, doubtless, hear further in this Conference. It brings before us the great fact of the rule of God, the authority of God, the sovereignty of God. He who has created all things governs all that He has made. There is oftentimes a shrinking, is there not, in our hearts from this thought of the sovereignty of God—the thought of Almighty power wielded by Him who holds us in his hand, and works his own will amongst the armies of heaven and the inhabitants of the earth? But there is a truth which we should never disconnect from the sovereignty of God, a truth which presents it in an aspect that attracts the heart. That is the character of Him to whom this sovereignty belongs. I want to lay emphasis upon one great fact. It has many a time brought relief to my own heart, as I have thought about the sovereignty of God, the government of God, the rule of God. It is simply this, that the sovereignty of God is the sovereignty of good. "There is one good, and that is God." The rule of God is the rule of goodness itself; not only good in moral power and wisdom, but the rule of goodness itself. And the government of God is the government of love, for "God is love." There never was a time when God did not love; there is no place where God's love is not; there is no event in which his love has no part, and there never shall be a period wherein that love shall cease to be.

We are called upon to consider the question of the principles of this obedience; not so much the obedience that we are called upon to render, as the principle upon which that obedience should revolve. You know that the movements of the earth, though complicated, have certain great centres. The earth rotates upon an axis which may be called, in one sense, the principle of its movement. The movements of all worlds, however complicated, vast, and wonderful, obey a single principle—the principle of gravitation. Let us consider, very briefly, some of those principles of the Divine service, a sight of which, and a sense of which, will tend to produce that service itself. It is not sufficient to perceive the service that we are called upon to render; there must be the presence and the operation of adequate motives, leading to that service, and constraining to that obedience. You cannot have the fruit without the tree, the result without the cause; and here are fruits and results of a peculiar character, which only grow, so to speak, upon certain roots, and spring from certain causes.

God rules in nature, organic and inorganic. The course of the seasons, for instance, the growth of plants, the growth and changes which take place in animals, their various activities, and the endless multitudes of things in operation in heaven, and upon the earth, and under the earth; all these ceaselessly obey Him who sits upon the throne, and fulfil his will. But in this we have a service altogether different to, and lower than, the service we are called upon to render. There we have simply blind obedience to the operations of Almighty power. In contrast with this, there is moral government. Wherein does moral government differ from material government? It is the government of the free; the government of intelligent moral beings, with liberty of action, liberty of will; liberty to obey, and liberty to disobey. How great the dignity; but how awful the position, too! How does the great Creator control the actions of the intelligent, moral creature? By means of motives, and, as we have often heard, by means of rewards and punishments. But the method of the Divine government is not the whole of that government, or even the central part of that government under which we are placed, and to which we are called to render obedience. It may seem to some here, perhaps, that it is. There are some who see this so clearly that they see nothing beyond it. They see a great and glorious Being, who makes virtue its own reward, and vice its own punishment. In this aspect human government is an image of the Divine. What are the honours bestowed by earthly governments? What are the police, the prisons, the courts of law, the armies, the fleets, but so many checks and constraints and guides, acting upon the free wills and guiding the actions of men by the principle of rewards and punishments? Wherein does this differ from that peculiar government of God under which we stand? After all, we are under a government which rewards virtue and punishes vice; which deals with men according to their deeds. We cannot escape that, and we do not want to escape it. But in what does the difference lie? It seems to me that that form of government appeals only to the principle of self-love. That is not in itself an evil thing. If it were, we should not be commanded to love our neighbours as ourselves. It is evident that self-love is a proper thing within its own proper limits. But there is no power in self-love and self-interest to raise a ruined world from its ruins. Hence we say, reverently, the law of God which appealed to these principles failed as a method of Government. God knew that it would not answer this particular need when he gave it. He gave it simply to convince of sin, and unfold the remedy for sin. Paul tells us, in Romans viii., that what the law could not do, God found another way of accomplishing. What is that principle? Not that of self-love, though it is still that of love. Self-love remains as a motive, but a secondary motive. The love that leads to Christian service is the love of Christ Himself. "The love of Christ constraineth us." The more the Christian knows of Jesus, the more he comes under his influence. The love of Christ is self-sacrificing love. The service of God is a service of self-sacrifice; it springs only from the fountain of self-sacrifice, and that fountain of self-sacrifice is nothing else and nothing less than the self-sacrifice of Deity.

The peculiar service, then, that we are called to render is the service of the free to a law which they love, and a God whom they love. It is the service of the redeemed, the service of the liberated. His service is perfect liberty, because it is the service of those who are set free by a redeeming act. Redemption has broken the yoke, and struck off the fetters. We are no longer under the law; the law neither justifies nor condemns us. Not that we are without law; we are "under law to Christ," as Paul says, but not under *the* law. You remember that remarkable expression in Romans vii., "that we should serve, not in the oldness of the letter, but in newness of spirit." It is not an external service to which we are constrained by terror and self-interest, but a heart service flowing out in action, to which we are constrained by the love of God in Jesus Christ.

Then it is the service of sons. If you look at the service which the Son of God Himself rendered to the Father, in our redemption, you will see it there. There was no constraint, no compulsion, no slavery; it was the service of the Son. It is evident that when the Apostle says that the love of Christ constraineth us, he does not mean our love to Christ, but Christ's love to us. The context clearly shows that. Nothing but this can afford the requisite motive. In order to perceive the force of this we must remember and reflect upon this fact—that the love of Christ constrains only as it is known. The reason why multitudes find this wondrous motive power so feeble is that they know so little of that love. How can the love of Christ constrain those who know not that love? Therefore it is as we grow in the knowledge of Jesus Christ that we are brought more and more under the constraining power of his love, and that we love to render that service to which we are called. What is that constraining love? I believe it will be the theme of our meditation, as well as praise, to all eternity. It is the love of a Redeemer. The banner over us is redemption. It is the love of God who takes his own Son by the hand and leads Him forth. It is the love of the Son, who says, "God so loved the world that He gave Me." Oh, if we but entered into that! Let parents give their children to the Lord's service, and then they will find out, at least in some measure, what is the love that gave not only a Son, but an only-begotten Son. We see that same love in the Son of God Himself. Ponder that remarkable sentence from his lips: "Therefore doth my Father love Me, because I lay down my life." Have we not here a moral loveliness, attracting the love of God Himself? It is that same love which attracts and delights our hearts, and constrains us to an obedience which we sometimes find it so hard to render, because we have got so little of the knowledge of it. Let this great love be shed abroad in our hearts, and we shall not find it hard to give even ourselves.

Let me entreat you to gaze on Jesus Christ until you really see what He is, until you understand what his Cross really means, until you comprehend his self-sacrifice for your salvation, until you, taking the thought of a love that never had a beginning and never shall have an end, which has strewn your path with blessings, your way with light, your future with immortality. Let that infinite love chide your ignorance, and dissipate your misapprehensions. Cling to Him; weep upon his bosom and upon his feet, till He teach you, and instruct you, and lead you into the knowledge of Himself in such a way that you shall be trained to bring your best to Him, even as He has bestowed his best upon you—a living, loving sacrifice.

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THURSDAY MORNING, June 25.

BY REV. E. W. MOORE.

The Pattern of Service.

"I SERVE" is the motto of our Royal Prince; but it is also the motto of the Prince of Princes. "Behold my servant." He whom we worship this morning has ennobled for ever the name and office of servant. Though He was in the form of God, He took upon Him the form of a servant.

Holy, holy, holy, Lord God Almighty: all thy works serve Thee; even Thine enemies serve Thee, for the wicked are a sword of thine. Thy saints serve Thee. Angels serve Thee: they do thy commandment, hearkening unto the voice of thy word. But there is One only who has served Thee as our Pattern Servant.

Let us endeavour to contemplate our blessed Lord as the servant of the Father: first in his descent, second in his dependence, and third in his devotion. First, let us contemplate Him as the servant in his *descent*. If we would understand what it cost the Lord of Glory to become a servant, we must remember who He was and who He is. He was in the form of God; that is, He was by nature God. For as Chrysostom beautifully says: "By the expression, 'in the form of a servant,' we know that he intended that He was by nature a man; therefore, by the expression, 'in the form of God,' we know that Jesus was by nature God." Jesus is God. What comfort to my soul! Then his body has a Divine form; then his righteousness is the righteousness of God. "Jesus is God." So Solomon sang of Him: "The Lord possessed me in the beginning of his way, before his works of old." So Isaiah saw Him upon his throne, "high and lifted up, and his train filled the temple." But though He was God, and though He is God, having all the glory, and attributes of Deity, He emptied Himself, and "took upon Him the form of a servant, and was made in the likeness of men." Oh, infinite descent! Who can fathom it?—who can measure it? Of old days, when in our creeds the words were uttered, "God became man," the congregation fell on their face and worshipped, and well may we, as we have been exhorted this morning already, "put off our shoes from our feet, for the place whereon we stand is holy ground." God became man; the Infinite came into the limits of space; the Eternal knew birth and time; the Unchangeable in stature grew; the Omnipotent hung a helpless babe on a mother's breast; the Omniscient asked questions to increase his learning; the All-sufficient, Self-existing, asked for food and drink. Who can say what a stoop was here?

> "Hast thou not heard that my Lord Jesus died?
> Then, let me tell thee a strange story:
> The God of power, as He did ride
> In his majestic robes of glory,
> Resolved to light; and so one day
> He did descend, undressing all the way.
>
> The stars his tire of light and rings obtained,
> The clouds his bow, the fire his spear,
> The sky his azure mantle gained.
> And when they asked, what He would wear,
> He smiled, and said as He did go,
> He had new clothes a-making here below."

So sweetly sang George Herbert. Jesus is our pattern as a servant in his descent. He passed by the heavenly host. He took not on Him the nature of angels. He left the Cherubim and Seraphim, and came down to the lowest order of created intelligences—for after all there are no lower intelligences than ours—and was made, though sinless, spotless and unstained, knowing no sin, though holy, harmless, separate from sinners, was made in the likeness of sinful flesh—subject to our infirmities and weaknesses. What a descent was here!

How is He the pattern to us in this? Remark how the passage we have before us this morning (Philippians ii.), in which the descent and the humiliation of Christ is used as an argument for the purifying of dissension in the Philippian Church—"Let this mind be in you which was also in Christ Jesus." What is the great hindrance to service? I say at once, unwillingness to stoop. How the blessed Master, by his descent, abashes the pride and selfishness of man. How he bids us take the lowest place that we may lift up those we go down to seek. Turn with me to John xiii. There we have, as it were, enacted this wondrous humiliation of our Lord (read verses 3—5). The mind and heart of the disciples were set on winning the highest place. It was the menial servant's office to wash the guests' feet. Why does not Peter or Matthew, or James or John, take the servant's place and do the lowly service? Why not? Turn to Luke xxii. 24: "And there was also a strife among them, which of them should be accounted the greatest." How contrary to the mind of Jesus!

Again, we see more completely, more fully this lesson of humility when we think of the Lord's dependence. All through his life upon earth He was dependent. The very thought of a servant suggests the idea of dependence, and the Lord Jesus came to be dependent. We know that we tread on holy ground when we speak of the Son depending upon the Father. We know that we can only be led leaning on the hand-rail of Scripture, but we know that the principles of Christ's life, the principle upon which He led his life, is the pattern for our life. He gives it in John vi. 57: "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." How did Jesus live? Did He live by virtue of His deity, which was ever present? He laid aside its glory. He lived through the Father, He lived filled with the Holy Ghost, He lived possessed of God, He lived the man Christ Jesus, ever God of God, light of light; and yet those attributes and glories, in abeyance: God dwelling in Him, God living in Him, God leading Him, God energising Him, God using Him. "My Father gave me a commandment what I should do and what I should speak." Oh, wondrous pattern of a self-emptying life. How it thrills my soul with joy and peace to see that Jesus is a pattern of a life of faith, that He came to tread this earth as a servant in dependence, ever waiting upon the Father's word, ever governed by the Father's will, ever filled with the Holy Ghost. Then do I see the necessity of being self-emptied; then do I see how Christ is a pattern to me in being self-emptied. Christ was emptied of His glory: am I willing to be emptied of my meanness? Christ was emptied of his greatness: am I willing to be emptied of my littleness? Christ was emptied of his exaltation; am I willing to be emptied of my self-exaltation? Christ was emptied of Divine sufficiency: am I willing to be emptied of self-sufficiency? Christ resigned his own will, "Not my will, but thine be done": am I willing to be emptied of self-will? If I am, then I am prepared to be God's servant, and the Holy Ghost shall fill my poor feeble capacities to the brim; then to me shall come the Christ mighty to save, able to use the feeblest and most worthless instruments for his glory, even rejoicing in the most insignificant instruments to accomplish the mightiest ends. But I must be self-emptied. When you speak to me of the example of Christ it overwhelms me, it discourages me, it throws me into despair, until I have no power within me. But now, seeing that the secret of that life is not only the copy without me but is the inspiring power of Christ within me, I am filled with faith and love and courage and hope.

Next, the devotion of his service. If I could attempt to tell its details we should be here for many conferences. I can mention only one or two. First there is its voluntariness. "Lo, I come to do thy will, O God." I am content to do it. "Yea, thy law is within my heart." Christ was the willing servant—no compulsion, nothing mechanical, nothing forced. "My meat and my drink is to do the will of Him that sent me, and to finish his work." Then its unobtrusiveness. "He shall not strive, nor cry, nor let his voice be heard in the street." There are very few servants like Samson, who can kill a lion without letting people know about it. There are very few Christian workers who are not anxious for a corner in the newspapers. There are very few who would not like "a little notice about what they are doing for the blessed Lord." But Christ's wish was to be hid. "He straitly charged them that they should not make Him known." He would not be paraded, He would not be trumpeted, He would be quiet if He could. His mercy dropped as the gentle rain from heaven. He would ever hide Himself. "Verily Thou art a God that hidest Thyself." O God of Israel, Saviour, may we be willing to be hid, may our work be only known by its effects!

Then let us notice its *compassionateness*. "A bruised reed He will not break." The shepherd's pipe that somebody has trod upon, cannot be made to sound; you cannot bring a note from it. But the Great Master can; give it into his hands and let Him make melody with it. Your poor, feeble frame, how gently He will use it, and, in spite of all its weakness, make it sing in his praise. He is gentle. And then his sternness. How stern He is in rebuking sin: "Get thee behind me, Satan." How stern in exposing hypocrisy: "Scribes, Pharisees, hypocrites!" Then his lavishness of service. He never spared himself. You read in the Gospel by Mark, which describes, as we know, the Lord as the servant, such a passage as this, "They took Him, even as He was, in the ship," an expression, as has been pointed out, that denotes extreme of weariness, for the next moment He is asleep upon a pillow. Oh, the laboriousness of the service of Jesus; how He was worn out in the service of the Lord. In this He is our pattern. Then his faithfulness. Oh! the enemies that confronted Him, and the difficulties that beset Him! But what does He say? "I have set my face like a flint, and I know I shall not be ashamed."

Brethren, the particulars of service are too numerous to tell. Let us take these fragments that we have had presented in God's Word to-day, and let us say, "O Lord, who alone can serve acceptably to the Father, come into these poor, feeble bodies of ours, which we have presented unto Thee a living sacrifice, and make them thine." Sacrifice lies at the root of service. Before the acts of service in Romans xii. are given, there is, first, the exhortation to present our bodies a living sacrifice, that He may sanctify us and fill us and use us. May we hear his voice, may we contemplate Him as our pattern, and may we accept his power.

PROPOSED CONFERENCE ON THE LORD'S COMING.

Mr. Mathieson rose to read requests for prayer, and said: The reading of the 50th Psalm has decided me to make an announcement, which previously, I had hesitated to do. Those who attended the Conferences, in 1878 and 1879, on the second coming of our blessed Lord and Saviour, will remember how Dr. Bonar commenced his address at the beginning with these words: "Our God shall come and shall not keep silence." I see this morning in reading this verse that there is an alternative reading: "Our God cometh and shall not keep silence," which makes it, as it were, a little more imminent and immediate. It does not project it so far into the future as the reading in the text perhaps does. We have never at Mildmay lowered our testimony concerning the blessed hope of the personal pre-millennial coming of our glorious Saviour. Though we have not had any Conference for these years past, yet in no Conference has there been wanting abundant allusion to this blessed hope; special reference will necessarily be made to it to-day in the meetings concerning Israel. Last year we had a special afternoon meeting on the subject; but, if the Lord will, and should He tarry, we hope that God will give us help to hold a Conference in the spring of 1886, probably in the early days of March. We ask for special prayer for that Conference, which will present greater difficulties in the way of arrangements than this annual Conference.

Christ both Pattern and Partner.

BY REV. HENRY E. BROOKE.

We have been brought very near to God Himself by our dear brother who has led our thoughts in the previous address, and I pray that we may be kept there. It is holy ground to have to do with the Lord Jesus Christ, and to contemplate Him. May we realise now what is spoken at the end of 2 Cor. iii: "But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

You may remember that the mirrors of old were of polished metal, not like ours, of glass, and therefore they had this peculiarity, that, if a person looked into a mirror, he saw, probably less perfectly than we do now, his face; but if he used the mirror to look at any other object—as, for example, reflecting mirrors are used in telescopes, to see the stars and the moon—if he used the mirror for such a purpose, if the object was a brilliant one, it would not only show itself upon the surface of the polished mirror, but cast back its rays upon his face, so that a man who was using a mirror for this object would not only see what he wanted, but imperceptibly his face would be lit up with the glory of the object, if that object was one possessing brightness. I think that is the key to the right understanding of that passage: "we all, with unveiled face, beholding, as in a mirror, the glory of the Lord." We are told a little further on, "In the face of Jesus Christ," there the glory of the Lord is revealed. We are gazing at Him, and, as we gaze at Him, there is this effect going on—the Spirit of the Lord is changing us from glory to glory. Here, then, is the advantage of gazing on Christ—that we are gazing at an object whom the Spirit of the Lord uses to this end—that He reflects back the glory of the object upon the countenances of those who gaze at Him. May our thoughts then be sanctified for the short time that we are to have this blessed subject before us; and, as the Lord Jesus, as the pattern of service, is the object of our contemplation, may every Christian heart have reflected back upon it some of the rays of this glory with transforming power.

It shall be my endeavour to take up this subject from the point at which our brother dropped it. Indeed, what has been said has been so clearly expressed, that I should only mar the subject if I were to go over the same thoughts that have been presented to us. We are thus brought down to the point where the Lord Jesus, as the servant, was entering upon his great work. I refer especially to John xiii., mentioned by Mr. Moore, who pointed out the interesting connection between it and Luke xxii. He pointed out that the disciples were not ready to wash one another's feet, for there was a strife among them who should be greatest. Let me ask you to look at the washing of the disciples' feet, for it seems to me that if we are to regard Jesus as a pattern for service, we have it here in a very concentrated form. Mark, first, the dignity of Him who performed this act of service:—"He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." One is almost reminded of the laying aside of his glory in order to come down and do his work. He laid aside his garments and took a towel and girded Himself. Peter objects, "Thou shalt never wash my feet." He was brought to a sense of shame when he saw his Master thus assuming such a position before him. The Lord, however, recalls his thoughts, and would recall our thoughts, to the object of this washing his disciples' feet, by saying, "If I wash thee not, thou hast no part with Me." The Lord, in washing his disciples' feet, wished to draw their attention to the results of his finished work. That washing, that cleansing from sin, was accomplished by his dying for sin, dying the just for the unjust, by opening that fountain for sin and for uncleanness of which we sing:—

"And sinners plunged beneath that flood
Lose all their guilty stains."

But the Lord did evidently not intend here to bring back their thoughts so much to the pardon sinners get when they first come to Christ as to the continual cleansing which his people need. Every day's walk is a day of contraction of defilement, and, therefore, every day's walk needs a daily washing; and the Lord Jesus, in priestly service, would teach us that He graciously ministers to us this daily cleansing; in other words, what we have in 1 John i., "the blood of Jesus Christ, his Son, cleanseth us from all sin," that is, goes on cleansing us. It is a daily thing. It is a continual, a perpetual application on his part, of that blood which, having been once for all shed for sin, is, in its application to our daily need, to be considered as a daily washing.

Does this present to us any motive for consequent action? Can we thus contemplate Him, the Lord of glory, laying aside that glory and becoming a "man of sorrows, and acquainted with grief," and living a life of which we have a record in the Gospels, and dying a death of which the record in the Gospels fails to be an adequate representation. I mean, by that, as to any attempt to sound the depths of what He went through. There is no attempt to do it. It has often been pointed out that the Evangelists did not dwell as men often do upon either the physical sufferings or the mental sufferings of Christ. It is too holy and too deep a subject for man to attempt to fathom, and therefore it is passed by in almost silence. But are our hearts touched by what He endured? That bitter cry, "My God, my God, why hast Thou forsaken Me?" is, as it were, an index, or should be, of what He passed through. Or that other cry in the Garden of Gethsemane: "O my Father, if it be possible, let this cup pass from Me." It did not pass from Him. He was strengthened to bear it. He finished the work. On the cross He proclaimed that glorious truth: "It is finished;" and so He has "brought in everlasting righteousness, and put away sin by the sacrifice of Himself."

Dear friends, I would not pass away from this subject without remembering that prayer has been asked for two persons present, that God would bless his truth to their souls. I think often that there may be hundreds present for whom such prayer is needed. I believe there is no condition exacted in the issuing of the tickets for Mildmay that only converted persons shall come, and perhaps there may be numbers present who as yet are not saved. Let me pause here just to tell you that this is the message we preach—that this finished work of the Lord Jesus Christ is offered to you just as it is. This glorious service which He has performed is now at your disposal, for your acceptance, that you may, by faith, make it yours, and that you may now enter into peace where you are, without leaving this hall, simply by trusting in the Lord Jesus Christ, who hath wrought this finished work—simply by believing the record that God hath given of his Son, "For this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."

Now, let me point to the lesson which the Lord would have us learn from this washing of the disciples' feet. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." And then He adds: "If ye know these things, happy are ye if ye do them." "Know these things"—what does He mean? May we not say that here the Lord would teach his children is that if we realise that the Lord Jesus forgives our daily sins we ought to forgive one another's sins? "If I, your Lord and Master, have washed your feet; ye ought also to wash one another's feet." It is quite true, we cannot forgive as God does, judicially. That is his work, and his alone; but we can forgive offences against ourselves. When we are offended, or when we are hurt or annoyed, or when our brethren by act or speech injure us, the Lord would recall to our thoughts how He treats us—every day's sins blotted out. "If I, your Lord and Master, have washed your feet, ye ought to wash one another's feet." I think the spiritual exposition of this is to be found at the end of Ephesians iv., "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake [or, literally, as God in Christ] hath forgiven you." Oh, may He write this lesson of forgiving love upon our souls, may He cause us not only to love our brethren but to forgive them whenever there is anything that seems to separate betwixt us and them; and may the motive of this love be his great love to us.

We need to be reminded of the complete forgiveness in which we walk, and that sin is not in a judicial sense laid to the charge of a child of God. "Who is he that condemneth? It is Christ that died, yea, rather that is risen again;" "who is even at the right hand of God; who also maketh intercession for us." Thus we are brought back to the priestly intercession which is being continually carried on.

And may I say that, in considering the Lord Jesus as the pattern of service, we must go a little further, and look upon Him as the *partner* in service. I may be called to look at a pattern which discourages me because it is so much above me; but, if I am called upon to look at the work of one who is perfect, and then am told I have an interest in that work, I look upon it in a very different way. Now, the service of the Lord Jesus is not merely to be looked upon as a pattern of what we are to do, but we are to assume partnership in this finished work. We are not merely to regard Him as setting before us an example of what we ought to do. In one sense, that is impossible. We are not called upon to put away sin, or to do the atoning work which He wrought. It is one of the features of the antichrist that we discern, alas! not unfrequently in the present day, that man's work is brought into the place which should alone be occupied by Christ's work. Thank God, we protest against that, and may our protest be stronger. We are, however, called into a real partnership with Him: "If I wash thee not, thou hast no part with Me." We are called upon to be partners with the Son of God; and, just as in a partnership, you can imagine some leading members of the firm being far more active and intelligent than others, and yet the latter sharing the benefits of the wisdom and sagacity of the former, so is it here, the Lord Jesus is sole partner in this matter of salvation, but He allows us to be partners, first of all, in the reception, and, secondly, in the promulgation of his salvation.

And this leads to another point. It has been very much on my mind of late that the Church of God is waking, but is not so thoroughly awake as it might be, to the fact that the ministry of reconciliation is committed to every reconciled soul. You know we have all been waking up very much of late to see that what we call the laity, as distinguished from the ministry, has a sphere of work. But I will go beyond this. I fully believe in the ministry, and all that is written concerning it to Timothy and Titus; but I do say that the ministry of the Gospel is not committed to ministers as such; it is their privilege to preach it, and they have an exceptionably advantageous position. But the ministry of reconciliation is, if we look at 2 Cor. v., given to all the reconciled. "God hath reconciled us to Himself by Jesus Christ, and hath given unto us the ministry of reconciliation." I ask, who are the "us"? Do you think that Paul meant that Apostles were reconciled, or that only those engaged in the ministry were so reconciled? No; he meant that every reconciled soul was to consider himself a minister of this reconciliation. I know the difficulties, I have felt them; but I think they give way before an honest examination of Scripture. One has been happily removed by the Revised Version—2 Cor. vi., "That the ministry be not blamed." That, at first sight, looks as if the Apostle meant a certain order of men called "ministers." But the word is translated "that our ministration" be not blamed. Or it might still more accurately be read, "that the ministration be not blamed." If the ministration of the Gospel is committed to every saved soul, I ask you, Are we awake to that? Have we really admitted the fact that every saved soul has a ministry of reconciliation committed to him or to her? I speak not now as against the importance of special work, but I emphasise the general work, that which has been committed to all the Church as such.

May I refer to two parables which throw a light upon this subject?—the parables of the Talents and of the Pounds; the one in Matt. xxv. the other in Luke xix. You remember their general features. A nobleman in one case, and a master in the other, is leaving his house and his own property, and goes into a far country; and his servants trade with his money—*his* money, not theirs; and his word is "Occupy till I come," or, as the Revised Version renders it, "Trade herewith" whilst I am coming. When he comes back he takes account with his servants; and what I would have us to think of is that from everyone of you, not from ministers alone, not even from Sunday-school teachers, but from every man, woman, and child, who has believed on the Lord Jesus for salvation—from you will be asked the account of what you have done with this wealth entrusted to you. What is that wealth? We are accustomed to think of the talents as suggesting natural endowments. I do not think there is anything of the kind meant. The Lord Jesus did not leave natural endowments with his people when He went away. Let us see what was his own commission. You have it four times repeated in the Gospels — in Matthew, Mark, Luke, and John. The last words of Jesus to his disciples, "Make disciples of all nations;" and then, again, in Mark, "Preach the Gospel to every creature;" and, again, in Luke, "That repentance and remission of sins should be preached among all nations in his name;" and, then, in John, "Receive the Holy Ghost" (pointing on to the Day of Pentecost): followed by "Whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained."

One is thankful that a protest is now being raised, and that by men whose names will carry weight, against the attempt to limit this commission to the ministers of religion. I refer to some well-known words of Professor Westcott. He has pointed out that this commission is not to the ministry of the Church, but to the Church itself; for every member of the Church those words were spoken. It was not to the Apostles alone the Lord Jesus Christ spoke. We know some of the Apostles were not there. We know there were others present who were not Apostles, and probably women were amongst them; but to everyone of them were spoken these words; "Whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained."

I ask, What was meant by that but what the Acts of the Apostles tell us they did? They "went everywhere preaching the word." Surely not Apostles only. Nay, in Acts viii. 1—4, it is all "except the Apostles." We want more of this. We want Christians stirred up with regard to carrying forth the message of life amongst those who are still dead in trespasses and sins. And, then, you remember that when the master came back, he found that they had been trading—"Lord, thy pound hath gained ten pounds;" just like the Christian who has so many seals to his ministry, so many souls—it may be ten or five souls: "Lord, the knowledge of thy salvation entrusted to me, has won so many souls."

But there was a man who did not use his pound, and there you have the unconverted one who is still a professing Christian. He has the knowledge in his head, but he has never turned it into heart knowledge. He has a knowledge of the way of salvation, but never used it for his own soul to begin with, and that is the meaning of the reply: "Why didst thou not give it to the changers, or the bankers, that I might have received mine own with interest." What is the interest that the Lord may fairly look for from the knowledge of salvation? I ask—is it not the salvation of your own souls? And if your souls are not saved, may not the Lord say, "Why did you not at least so deal with what I have committed to you that I might have received the same with interest." And so it is taken from him and given to others, to show that the profession of a Christian will be taken away from those who are not really Christians. Thus we have this solemn lesson, that we are all called upon to further this work, to win souls to Christ, and that with his capital entrusted to us. He gave them his own property, "the property that belongs to Me," as we have it in the Greek. What was the property of Christ? Why, by his death he had brought in everlasting righteousness, and put away sin by the sacrifice of Himself. Paul called it "the unsearchable riches of Christ." Oh, may we feel this more and more, that this is entrusted to everyone of us; that there is no saved man or woman who has not this ministry of reconciliation committed to them, and that they are responsible in the midst of this perishing world to make known to others the glad tidings of a full and free salvation through a crucified Saviour.

[Our notes of the addresses in the large hall on Thursday afternoon must be postponed to our next issue.]

THURSDAY EVENING.

Appointed Service.

BY MR. . A. BLACKWOOD.

THERE is one point not mentioned in the programme for this evening's subject to which I would refer—viz., that the pathway of service is *appointed*, a prepared pathway. It is not one in which self-will or self-pleasing is to have any part or lot. It is one which is prepared beforehand, of God. Look with me for a few moments at Numbers ii., as throwing some light upon this feature of the Christian pathway of service. Here we have the marching orders of the Lord; and in the fourth chapter of the same book we have the rules given for the service of the Levites. Let me point out to you a few verses in this chapter which seem to show very clearly that, as of old, so now also, every step in the path, and every particle of the work if it is to be the right pathway, is appointed of the Lord. Chapter ii. contains the ordering of the position of the tribes, and their position in the encampment on their march. The order of march was clearly ordained for all the tribes. Every tribe, every family, every man had his place marked out, and it was marked out by reference to the Tabernacle in the centre. Therefore, in order to ascertain where he was to encamp, where he was to take his place in the march, a man had to keep his eye fixed on the pillar of cloud and on the pillar of fire. All was divinely settled. Is not that most important in these days, when we are so apt to go hither and thither according to our inclination; to linger behind, or to press forward, just as we are inclined, just as we choose? It seems as if in these days that, accompanying all the Christian activity for which we are so thankful—and which may God increase tenfold and a thousandfold, there is at the same time a great deal of, so to speak, will-worship and will-service. There is an absence of that subordination, that regularity, that complete and implicit submission to the will of God in the matter of service which the hosts of Israel manifested when they encamped and when they set forward. Is it not because our eyes are not constantly fixed on the centre, that we are not looking unto Jesus, that we are not taking our directions from Him, but rather going by what our own inclinations prompt, and what our own will, or sense, suggests?

Look at this further, for one moment, in chapter iv. That chapter describes the work of the Levites, and it is a remarkable thing about that that it is declared in the 19th verse to be all appointed. "Aaron and his son shall go in and appoint them every one to his service and to his burden;" and in the 27th verse, "At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens." In the margin, instead of "to do all the service," it is rendered "to war the warfare;" so we see that the smallest bit of work about the Tabernacle of God was dignified by the name of warfare. A Levite who carried a tent-peg for the Tabernacle was as much warring the warfare in the service of God as Joshua when he led forth the armies of Israel. That is a very blessed view to take of service, I think.

Then again, the burdens were appointed as well as the active work—the bearing of the burdens, and the doing of the service. But the great point upon which I feel inclined to lay stress is that it is all appointed. Every man not only knew his place in encamping and in marching, but every man knew the exact bit of work that he had to do. There was no room for doubt; there was no room for gratifying self. The simple question was: What does Aaron say? As we heard last night, "Whatsoever He saith unto you, do it." Thus we learn how God has, indeed, has prepared beforehand the pathway of service, and appointed the work for everyone of us to do.

What, then, is our responsibility in the matter? First of all, is it not to ascertain what the Lord would have us do? The thought that suggests itself to one is something of this kind: It was easy enough for the Israelites; they walked by sight; they could see the pillar of cloud; they could go to Aaron and could get exact directions as to what they were to do. But they were only children compared with those who live in this dispensation. They were under the schoolmaster; we walk by faith, and not by sight. Will the way be less clear now, under the light and teaching of the Holy Ghost, and with a completed Bible, than it was then? No. We may be sure, if the heart is right with God, if the eye is single, the whole body will be full of light.

Here are principles enough for service. Take them; embrace them. The Holy Ghost will apply them, and, if we are honest in asking the question, "Lord, what wilt Thou have me to do," we shall know what it is and where it is. Depend upon it that it is only as we realise this that the forces of the Church militant, here on earth, will really be effectual in the way that God desires they should be effectual. How much of our service is wasted? How many are working in the same place, when they might be serving more effectually elsewhere? There is a common expression applicable to much of the religious systems of the day—"every man to his treble and bass." We have regard to our own feelings and wishes and our own inclinations, instead of regulating our path and conduct by keeping our eye fixed on the central object—the person of the Lord Jesus, and by considering our relative positions in the Church of God as the Israelite had to regard his relative position to the next family or the next camp. It may be that some like to go in the first rank, and few, perhaps, like to go hindmost; but the rear-guard is as noble a position in the army as the advanced guard. If they are in their proper place, they are doing what the commander-in-chief will have done. To be hindmost with Christ, and under his orders, is as great and as glorious a privilege as to march in the van. May He give us more of that subordination to his will, that laying aside our own selfish regard to our own feelings and interests, shall make us say day by day and hour by hour, "Lord, what wilt Thou have me to do?" Then we shall find what a blessed thing it is to walk in the path of good works which He has before appointed and prepared, that we should walk in it.

The Pathway of Service.

BY REV. J. G. GREGORY.

We have been reminded in Ephesians ii., which was read, that the starting-point for service is on the heaven-side of the grave. It is in the risen Christ—"quickened together with Him; raised together with Him, seated together in Him." That is our position. The moment of the quickening from the grave with Christ was the first moment of the life—the spiritual life of the believer.

In looking to the programme for to-night, we find the pathway of service marked for us thus:—In the first place after Christ. As Christ trod the pathway so are we. The text specially brought before us is John xii., 26: "If any man serve Me, let him follow Me." We know how that certain Greeks wanted to see Jesus. The same came to Philip, which was of Bethsaida, and desired him, saying, "Sir, we would see Jesus." Philip, answering about this matter, told Andrew, and then Andrew and Philip went together and told Jesus. (Read John xii. 23, 28.) Now, what see we here? The whole passage shows there must be full consecration. It must be in resurrection life. So let us view it for a moment. The pathway our Saviour trod was the pathway of thorough consecration to God. Beloved, this is what we need—that yielding of self, power, opportunities, talents, all we have, and all we are, to Him; this involves separation from what is evil. A very thorough emptying of the old self. But mark, how was it with Christ? Let us again look at Philippians ii. Thank God here for the rendering of the New Version: "Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." What did He do? He who made the heavens and earth, at the time appointed, emptied Himself. To what extent? We read that Jesus increased in wisdom and in power and in favour with God. How remarkable. How could it be? The great God who created the heavens and the earth, the visible and the invisible, thrones, dominions, principalities and powers—that great God increased in wisdom and in favour with God. What is the answer? He had emptied Himself. That is the only answer we can give.

The first point of all sanctification is separation. This is necessary to the dedication, which is the second point, and, together with the separation, makes up the consecration full and entire. He emptied Himself, and then set Himself to fulfil the whole will of God. There is our pattern. "Be ye followers of God—imitators of God, as dear children." How can we? No man hath seen God at any time. No, but "the Son, who is in the bosom of the Father, He hath revealed Him," and that Son has shown us what is the holiness of the great God, the eternal Father of all. He has bidden us look at Him in his excellence and service, and follow in his footsteps hour by hour. What do we know of such consecration as this? How do we stand with the things of this world, which we have set such a high value upon? Have we emptied ourselves? Does the world sit lightly upon us? Have we emptied ourselves, that we might give ourselves unreservedly to God, to serve Him in fulness of heart, and yield ourselves to Him in whole consecration? God grant it may be so. Then, like our Master, we may do always the things which please God; will it not be blessed?

This passage speaks to us of crucifixion. A blessed doctrine, that Jesus died for me, and there is, therefore, now no condemnation. But, let us remember this, there is not a single doctrine brought before us in God's Word which has not its experimental side. With every doctrine there is power. With every doctrine there is personal responsibility, and it is so with the doctrine of Christ crucified. Hence, they that are Christ's—not some of them—have crucified—not do crucify—the flesh, with its affections and lusts. It is a serious thing to be a Christian if this be so. It is no mere matter of getting the doctrines all right, and being thoroughly, and staunchly, and properly orthodox, and being up with all the interpretations of the doctrines of God's Word concerning Christ crucified; but the cross of Christ must be so grasped that there may be reality of death of the old man, so that the affections and lusts of sinful kind have received their death-blow. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world" (Galatians vi. 14). Let us have a little personal questioning. We have spoken about the crucifixion of the flesh, or rather God's Word has, and it has also spoken about the crucifixion of the man to the world, so that he is dead to it. How does this stand with us? It is very nice to come to Conferences. It is very nice to take a Christian brother by the hand, and rejoice in what we call fellowship. It is very nice to look back together at the wondrous work Christ did for us, and to rejoice therein. But, touching this service, how do we stand with the world? How does the world stand with us? The world must be a crucified thing, and the crucifixion of self must be that which shall make us dead to the world. That is as God would have it. Is it so with you and me? Is the crucifixion of Christ nothing, or is it deeply important?

Let us pass from crucifixion to resurrection. We would follow Christ, would tread in his footsteps, would behold the pathway, and would walk in it, as He trod in it. What a stress we should lay upon the resurrection life. Romans i. 4 is a very remarkable verse. Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Mark the word *power*. In the Old Version, and, I think, in the New, we often come across the word power as connected with Christ, and spoken of by Himself, while He was yet upon the earth. In every such case power means authority. It is another word here altogether. Here it means force, might. The risen Christ has received at the hand of God, in our human nature in which He sits at the right hand of that great Lord, all power in heaven and earth. He has received this power that you and I may have it in membership with Him. At the moment we came to Christ, were we not beheld by God in the old nature that would have left us nowhere but in the arms of death? But we were baptized by the Holy Spirit right into the very person of the Lord Jesus Christ, and we became from that moment members of his body, in closest alliance with the head. Joined to the Lord, we have the one name, and we are required, as we tread in the pathway of service, to do whatsoever we do in that name, and having abiding communion with that great and glorious head. Here is resurrection life: Christ sitting upon the throne, waiting there till the Father shall say, "It is enough; go down again to this world and gather thy people to Thyself." What a lesson for us! Abiding in the glorious estate of Christ, we have to wait upon the Father, even as Jesus does; to wait upon the Father that his will may be revealed to us; that He may tell us what to do and how to do it. Not to follow our own inclinations, or our own ideas, or our own spiritual bias, or walk, but waiting upon God.

I should like to have gone into that list of special marks to the pathway—the special characteristics of the pathway brought before us in our paper—uprightness, spirituality, the presentation of our bodies, constancy, zeal, and fervency; but we will just look at Christ. We have seen how blessed it is to follow such an one, and we have seen what power we have, the power of the Holy Ghost abiding in the body of Christ, because, in the Head of that body, we have seen how that power can never fail. As He in whom we have that power emptied Himself, so we are called upon to empty ourselves; and we have seen how He was crucified for us, and we are called upon to stoop down to the grasping of the cross—to the thorough experimental death of our old nature. We have seen how He rose again and has ascended to the highest heaven, and we are called upon to lay our hand of faith—real, loving, abiding faith—upon his resurrection and ascension estate, that we may live in the power of the eternal life we have in union with Him, living in the consciousness of that union day by day. Evil is cast beneath our feet. We are enabled to stand firm, and press boldly towards the great goal, the eternal glory, the eternal kingdom where the crowns are, that He may, according to our service in Him, give unto us the crown according as our works have been. Then Christ shall be glorified as the manifested head of his body—that Christ to whom the honour, the fulness of the redemption of the body belongs, and who shall have the glory thereof from saints and angels for ever and for ever.

The Service of Jesus Christ.

BY LORD RADSTOCK.

There had been a Church at Corinth, saints of God, of whom it was said, "their bodies were the temple of the Holy Ghost," who had got into disobedience, and had got away from Him. Trouble had come in; there were divisions among themselves, and therefore there could be no joy. They had allowed evil, and they were thinking every one of taking their own supper before the other. Their consciences had also got so blinded that terrible evil had been allowed and unjudged, and one had to be put away from the communion—from the body of Christ. Not long after, a letter came addressed to these people. The first letter began, as all the letters began, "Grace to you, and peace from God our Father, and from the Lord Jesus Christ." The second letter began in the same way, for the love never failed; The saints had failed; the Church had failed, but the love never failed. Again there was "Grace and peace from God the Father"—He could never be anything else than a Father, who was longing to bless his children—"and from the Lord Jesus Christ." Then there was a message of tender love and restoration to that guilty one. He was to be restored. That one had done such terrible evil—yet the Father's heart went out after him that he should be restored, "lest he should have sorrow upon sorrow." So it was that our blessed Lord sought his sheep to bring it back again.

Then, lest there should be any mistake, there was the great final blessing. Let us take it to ourselves in faith, and in the power of the Holy Ghost: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you *all;*"—that restored one, who had grieved the Holy Ghost?—yes, the communion of the Holy Ghost to be with them *all*. Now you are in a fit state to serve. You have got your link with God.

There is one aspect, however, of this service, which I do not see in the programme, to which I would call your attention for a moment; that is, not merely the service *for* Christ, but the service *of* Christ. It has been alluded to, but I think it is well for us to remember that our service is an outcome of the commission to Christ. You remember that remarkable passage in Isaiah xlix., where our Lord gets his commission, "I have set Thee for a light to the Gentiles." You remember in Acts xiii. the Apostle quotes it, and says, "So hath the Lord commanded us, saying, I have set thee for a light to the Gentiles." In other words, the Holy Ghost, who seemed ever to be teaching the Apostle Paul the wonderful ministry of the communion of the body of Christ by the Holy Ghost, took up that one commission given to the individual, Christ, and said that was the commission given to the whole Church. Let us, then, remember that that is the commission given to us. The commission given to Christ is the commission given to the Church; not merely to us individually, but to us collectively.

Then look at another aspect of how the service is to be done. Just look for a moment at Deut. x., "At that time." What was the time? It was a time something like our own day, when the mass of the people had gone after idols and were leaning upon them. They said, "These are thy gods, O Israel, that brought thee out of Egypt." They departed from the living God, and God could not have fellowship with them. The tabernacle had been pitched afar off, outside the camp, and everyone that sought the Lord went there to meet Him, and that was the tabernacle of the congregation; the congregation of those who met God. "Now at that time He separated the tribe of Levi." Why? Were they distinguished for their holiness? Were they—if I may use the term—the best men in Israel? Were they chosen on the ground of their peculiar excellence? No; but because they were Aaron's. They were given to Aaron. It was because of what Aaron was tha the tribe of Levi had the blessing. You remember that when it was a question which tribe was to take up the priesthood, and when those twelve dead sticks were put up before God, then the Lord said, "The man's rod, whom I shall choose, shall blossom." You remember how each tribe wrote their own name, but there was one tribe that did not write its own name, but wrote Aaron's name. Moses wrote for the tribe of Levi, Aaron's name on the rod for the house of Levi. There was one name which did not appear, and that was the name that God chose for the priesthood; the name of the tribe was lost in the federal head. So when it was put up before God, God bore testimony to Aaron and that rod, simply because it had the name of the federal head, and was laid up as a witness in the ark of the covenant. The tribe of Levi belonged to Aaron, and therefore they were separated.

What was the first thing they had to do? They were separated to bear the ark of the covenant: "At that time the Lord separated the tribe of Levi to bear the ark of the covenant." The tribe joined to Jesus—because you know "Levi" means joined—separated for Him, separated for his service. As we read in the Epistle to the Romans, "Married to Him, [that is, raised from the dead], that we should bring forth fruit unto God." Mark you, not *ye*, but *we*, that is, Christ and the Church. Not, "You must do this, you must do that;" no, the heart won to Christ, and then, as the result of that divine union, fruit unto God. Well, they were to bear the ark of the covenant, and what was there in it? There was the Law; there was the manna—the daily bread. Are you discouraged, young believer, because the spiritual experience you thought you had secured as your own yesterday seems to have gone away to-day? Remember, you are to have your manna fresh every day—you are to have your Christ. He that is eating Me liveth by Me. Your life is to feed upon Christ, not to live upon your own experience; to walk by faith, and not by sight.

In that ark of the covenant there is, too, the eternal Priesthood. That same rod that budded from the moment the name was put upon it—there is the token. He says, take it for a token, and there is the token. Well, they were to bear the ark of the covenant of the Lord, and then, what next? This is the beginning of all service—to stand before the Lord. In the Revised Version, in Isaiah lxiv., there is a very beautiful rendering—that God "worketh for him that waiteth for Him." To be occupied with Him is fulness and grace; to be satisfied with the riches of his love, and then to minister unto Him. It is not to succeed in this, or succeed in that, or succeed in the other; but it is to minister something to Him, whatever it may be. I believe it is just when we are most occupied with the little things that please Him, that we are most in the condition to be used.

How often have I been struck with the fact that David, when he had been at the court of Saul, went back again to his father's sheep. It must have seemed a very poor employment for a great soldier, for a person of high position, just to look after a few sheep in the wilderness. You remember that his father sent him with some loaves of bread for his elder brethren, and for those elder brethren who had been so disagreeable to him. If he had not had a true servant's spirit he might have shrunk from that, and said: "Anybody else can do that; I shall only be received with disagreeable remarks, and I do not see that it is my place." But he went with the bread for his elder brethren. There is the true spirit of service. He went because his father told him to do it. And in that spirit he sees, with that clear eye which nobody else in all Israel could see, the real covenant ground. Therefore he comes in as one to bless; he brings in the power of God. The covenant had not changed; and he saw their darkness, and that they had lost all confidence in God, and they did not know how to overcome Goliath. But David did. He knew the secret, and he went back to the covenant ground and brought in the power of God. He knew that the army of Israel, though in that low state, had the right to conquer the Philistine.

So it is with us, brethren. As we learn first of all to stand before Him as those who are in the Covenant, as those who are in the Christ—as we learn thus to minister to Him, to minister to the weakest of his saints—"He that receiveth you receiveth me;" "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me;"—as we learn that principle of ministry to Him, then we shall learn the secret of bringing the power of God in blessing. Can you trust Jesus, dear young believer, now? Just as those Levites were chosen for service because they belonged to Aaron, so you are sanctified in Christ because of your relationship to Him. For no other reason you are set apart for his service. As we heard just now, we are the workmanship of Christ, created for a good work. And as you wait upon Him, He will show you where you are to serve Him. Perhaps it is to take a loaf of bread to some poor disciple; perhaps it is in simple, humble ministry; but you do it unto Him, and so you get an experience of Him as your reward. "I am thine exceeding great reward." In a little while He is coming. Let us wait in His presence through the day, and through the hours that are passing away so quickly. If there is a time of darkness in the soul, remember that although you cannot see anything, you are in the house of the Lord. Praise the Lord, then, ye servants of the Lord; praise the Lord, and be "steadfast, unmoveable, always abounding in the work of the Lord."

FRIDAY MORNING, June 26.

The Privileges of Service.

BY REV. MARCUS RAINSFORD.

WE have been meditating upon a heavenly theme. The service of God and the privileges of that service can only be estimated as we are enabled, in the light and teaching of the Holy Ghost, to apprehend the majesty and the glory of Him whom we serve, the dignity of the service itself, and the destiny to which it leads us. May God save us from theorising upon this awful subject. I do not know a more fearful snare for professing Christians than intellectual theorising upon undigested truths of God's Gospel. God's love is addressed, not to our heads, or to our minds, for it passeth knowledge; and I do solemnly feel, in being called to the subject that I am about to speak to you upon, how very humble one ought to be in the conscious contrast of the privileges of God's service and the meagreness of the service we render. Better not know his love than to trifle with it; better not to hear of the privileges of his service than to neglect it, for our God is a jealous God amongst us.

There is one service, the privileges of which shed a halo over all the subjects which we have been considering at this conference, and that service is noticed in the 42nd chapter of Isaiah, and the privileges of it are there detailed. "Behold my servant," saith Jehovah. How complacently He seems to contemplate it! Mark the privileges of the service: "My servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon Him." You remember in Luke iv. 16, when He stood up in the synagogue at Nazareth, and opened the Scripture where it was written, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive." This was the glory committed to Him—to be the Servant of Jehovah. Now, turn to John xvii. 22: "The glory which Thou gavest Me I have given them." Here is the great Servant speaking to his fellow-servants. What glory What is this glory of which the Lord, the great Servant of Jehovah, saith, "The glory which Thou gavest Me I have given them"? The essential glory? No, that is not communicated. His personal glory? No, that is not communicated. His mediatorial glory? It is not communicated. "I have manifested unto them thy Name"—the name that was manifested to Him. Read the 8th verse: "I have given unto them the words which Thou gavest Me." See the 18th verse: "As Thou has sent Me into the world, so have I sent them into the world."

What is the glory, then, He has given us? The glory of union with Himself, fellowship with Himself, in the knowledge and in the enjoyment and in the service of the Almighty God. You see the communication coming from the anointed head of the great Servant, down to the skirts of His raiment: And then mark how He upholds them in his prayer! "Father," He says, "keep them—righteous Father, keep them." Ah! they will be well kept—the servants of the Lord. "Father," He says, "sanctify them through thy truth." "Father, unite them to Me and to Thyself; Father, glorify them." Thus they are sent and thus they serve. Now take an illustration from the New Testament of this descending of the spirit of unction for service upon the Lord's servants. Take the case of Saul of Tarsus, that chief of sinners, the persecutor, the blasphemer, the injurious. I need not remind you of how he was stricken down on his way to Damascus. The sight that he got of Jesus broke his heart; being given a sight of himself and of his Lord, the prayer is forced from him, Lord Jesus, whom I have persecuted, what wouldst Thou have me to do? and the Lord spoke to him. Have you ever compared the different accounts of this appearing of Jesus to the Apostle, as written in the Acts of the Apostles, in the 9th, 22nd, and 26th chapters? Put them together, and see what a splendid lesson we gather of the privileges of God's servants. (Read Acts ix. 15—18.) Do you see the descending unction of the anointed Head above?—the great Servant of Jehovah serving in the presence of God for his people, and coming down upon his servants here below. That we may enjoy the privilege of the service of God is the end of the redemption, the end of the adoption, the end of the regeneration, the end of the inhabitation by the Holy Ghost of God's people. We are God's workmanship, created in Christ Jesus unto good works; and if we are not created in Christ Jesus we do no good work.

We read, in Luke i. 74, how we are delivered from our enemies that we might serve Him without fear. So it was when Isaiah the great prophet, that Gospel prophet, was called to his service. You remember the sixth chapter of his prophecy where he gives us an account of it. It was in the year that King Uzziah died, that king of Judah who presumed, in the warrant of his royal position, to intrude into the Temple of the living God. He was stricken with leprosy, and, in the year that King Uzziah died, a leper, a poor leprous sinner was admitted to see the King in his beauty, to see the Lord in his glory, and to listen to the harpings of the seraphim. His voice could not join their voice, his heart could not mingle with their praises, and he cried, "Woe is me! for I am undone, because I am a man of unclean lips," so he could not speak with them; there would be a discord in the sound of those lips. And then the angel, a messenger from Jehovah, takes the coal from the altar and touches the lips of that poor sinner. Judgment had fallen whence that coal was taken and applied to the lips of that poor sinner; it was life and pardon, and peace and power. He said unto him, See, I have caused thy iniquity to pass from thee, and thy sin is purged. Then he heard a voice saying, "Whom shall I send, and who will go for us?" His reply was, "Here am I, send me."

You remember, it was the same with the prophet Jeremiah, when he was called to his great and fearful service. If you look at the tenth verse of the first chapter, you will find the Lord was sending his servant to a fearful service. He says: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." He was sent with judgment, and he says, "I am a child." Read the reply: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Is not the privilege plain? the source from whence the privilege of service has come, manifest?" See the privileges and the qualifications for the service of the Lord. See whence they come. Look up to the same source, and you will get the power, and you will get the privilege. The sufficiency comes from Him who alone is sufficient. When the Lord called the twelve, observe what it says: "He goeth into a mountain and calleth unto Him whom He would." Oh, He is sovereign in calling to Him whom He would. And they come unto Him, made willing in the day of his power. And He retained twelve. For what? That they should be with Him, and that He should send them forth to preach and proclaim glad tidings of great joy, and to have power to heal sicknesses and to cast out devils.

In the beautiful shadows of the Old Testament economy—the service of the Levites—they were a circle within a circle in the land; they were God's special property, God's peculiar portion amongst the tribes of Israel; they represented the firstborn, redeemed with the blood of the Lamb. Their place was to be encamped round about the Sanctuary of God, and to minister in it. They were all numbered. Every name was named in heaven. They were all washed. They were all clothed. God Himself appointed their apparel. They were all anointed and consecrated, and their business was to do the Lord's service out of the fulness with which He had supplied them. It was their business to do the Lord's warfare, it was their business to keep the Lord's charge. Oh, their precious, precious privileged business, to be the servants of the Lord, to tell of his goodness, to declare his glory, and to minister amongst his people, around the sanctuary, in the wilderness, and in the land. The Lord's people are Levites still; you will never find the Lord finding fault with the Levites for any deficiency of service, only for their wrongness of motives. And we are a chosen generation, if we be the Lord's servants still—"called out of darkness into his marvellous light." When we speak of the privileges of the servants of God, I know no privilege higher than is to be found in the service itself. The service of a redeemed people, the service of a consecrated people, the service of a people made willing. It is a service of perfect freedom.

Have you ever observed, both in the Old Testament and in the New, the dignity of the service of God is spoken of as paramount to all the other dignities of God's people? "Hast thou seen my servant Job?" Job, according to God's own account of him, was unparalleled upon the earth. There was not another man like him upon the earth, and the Lord could boast of him as "My servant Job." God spoke with Moses face to face, but when God would boast of Moses, He does not speak of other privileges, but of this: "My servant, that is faithful in all my house." The great Apostle Paul, of whom we were speaking, puts his being a servant of God before his apostleship. You never find him writing, "Paul, an apostle and a servant," but, "Paul, a servant and an apostle of Jesus Christ." You find the same in Peter. You never find him saying, "Peter, an apostle and a servant," but he also says, "Peter, the servant of God and of Jesus Christ, and an apostle." When the great Apostle speaks of James, he calls him "the Lord's brother;" but when you find James writing his Epistle, it is, "James, the servant of God and of Jesus Christ." The beloved disciple lay upon the bosom of God, but we do not find him speaking of this as his primal privilege; it was, "John, the servant of Jesus Christ."

The man after God's own heart had learned the lesson that I wish we all would learn on this subject to-day. Have you marked his pleading with God? He does not plead his earthly dignity, and say, "Great God, I am a king;" nor does he plead his prophetic office, but he comes before God as a poor, needy man, and he pleads thus: "I am thy servant." If you were to take a concordance, and read the number of pleas that David founds upon this, it would interest you: "Be merciful unto thy servant," "Be surety for thy servant," "Hide not thy face from thy servant." Go all through, and you find he pleads the service of the Lord, and that he was engaged as the servant of the Lord more than all other considerations whatsoever. This also was Elijah's boast: "The Lord God Almighty," he says, "before whom I stand." He was a great prophet, and he performed mighty things, but he boasts not of his office, and not of his works; he boasts of his service: "The Lord liveth before whom I stand." This was Gabriel's dignity: "I am Gabriel, that stand in the presence of God." The glory of the angelic host does not consist in this, that they excel in strength, that they stand upon the mount of God, but that they do his commandments, and that they hearken unto the words of his mouth. There is no higher dignity in heaven, no higher privilege than to be the servant of God. When we come to the Revelation we read of a goodly multitude there, clothed in white robes. There are palms in their hands, they stand upon a sheet of glass; they harp with the harps of gold; but what is the privilege on which the spirit of God lays emphasis? Not their robes, not their palms, not their harps, but this—"They serve God, day and night, in his temple."

When the Queen of Sheba heard the wisdom of Solomon, and saw the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their family, and his cup-bearers, and the ascent by which he went up to the House of the Lord, then there was no more spirit in her. She said, "Happy are these thy servants, that stand continually before thee, and listen to thy wisdom." In the light of New Testament and of Gospel truths, we can speak of a higher privilege. The servants of the Lord are privileged to stand in the presence of the great King, to listen to his voice, to learn his wisdom, to receive at his hand, to be smiled upon in his love. By and by, by God's blessing, they shall hear Him say, "Well done, good and faithful servant; enter into the joy of thy Lord."

Are there not many of us standing all the day idle? The word "servant" has become a word of courtesy in our day. Have you never put your name to a letter, "Your very obedient servant?" Have you never received a letter "Your most obedient servant"? Translate it—"I am a hypocrite." Let it not be so in the service of God. "The harvest is plenteous." But there can be no harvest if the grain of wheat do not fall into the ground and die. There can be no harvest. If we are not in death with Jesus how can we be in life with Jesus? "The labourers are few." Seek the privilege of being labourers for the Lord, and depend upon the provision in his fulness for your supply. There is work for all. The poorest and feeblest in the family of God has work for him, and all excuses are lying excuses. One says, "I am so nervous." You have no business to be nervous, when God is strengthening you. Live on his strength, and He will take your nervousness out of you. Another says, "I am so ignorant." What, with the word of God in your hand and the Spirit of God to teach you! People try to be servants by a very short cut. We do not find skilled hands in business if they have not served an apprenticeship. Some Christians think they can step into service without taking any trouble; if you are serving you must take good bread, good medicine, good exercise. The food that some of you have fed your souls upon would soon cause you to die of spiritual apoplexy. It is a sad thing to see how people sit from day to day and from week to week, eating and feasting upon truth, and doing nothing with it. All things are yours for the service of Christ.

All God's servants are also his children. Do you know what makes so delightful the service which your children render you? You are delighted because you know it comes from the heart. All God's servants are kings born in a kingdom, and to serve is to reign. This is the view we ought to take of God's service. All God's servants are priests consecrated to his service. All God's servants are temples, where He wishes to dwell, and to worship, and to enjoy communion with his people.

I will tell you another thing, and it is well to think of it. Some of us, perhaps, are longing for rest, and for the time when the war-trumpet will be broken; for the time when we shall have no more struggling with the world, the flesh, and the devil. As the Lord liveth, it is a greater honour to be serving here than resting in his bosom until the time come. Do you remember how He cast the legion out of one man, who was living in the tombs, cutting himself with knives, and who afterwards was found "sitting at the feet of Jesus, clothed, and in his right mind"? How he longed to be with Christ, and prayed that he might be with Him. "No," said the Lord, "time enough; they won't have Me in this place." (They had besought the Lord to depart out of their coast.) "Go to your house, and tell what the Lord has done to your soul. It will be better for you than rest with Me. By and by the rest will come, and we will be happy together." You remember Mary at the tomb, how she longed to be with her Lord. "Time enough, Mary, we shall have plenty of intercourse in happier scenes and in brighter regions; go you and tell my disciples that I am risen from the dead, and I go before them into Galilee." It is a great honour to be a servant of the Lord Jesus Christ.

Let me close by saying, there are plenty of people who suppose they have the fulness of God embodied in Jesus Christ to draw upon, and yet have nothing more than an empty vessel at the fountain. The fountain is full. It flows from the throne of God. Your vessel may be no bigger than an egg-cup. Let it be at the fountain, and you will overflow in blessing all around. This is your privilege, to draw out of the fulness of Jesus grace for grace, and be a blessed, privileged servant in your homes, in your families, in the Church of God. There are promises: "Where I am there shall my servant be." "The servant is not greater than his lord." "Is it not enough that the servant shall be as his Lord?"

Have you ever remarked that the three crowns spoken of are all for servants? First, there is a crown of righteousness: "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown which the righteous judge will give me in that day." There is a crown of life: "Be thou faithful unto death, and I will give thee a crown of life." Then the climax—may we all claim it—you that feed the flock, you that go breaking the bread of life and telling of the Saviour's love and trying to win others to life: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." It is the business of a good master to supply his servants. You do not expect your servants to serve you out of *their* means, but out of *your* means. I have known the servants in a house—I wish there were more of them, but they are a generation that is fast dying out—that were so incorporated into the family, felt so identified with the property of the family, that I have heard them speak of "our horses," "our coaches," "our children." Brethren, your privilege as a servant of God is to claim all He is and all He has to strengthen you for your service. Is not this a great privilege—the privilege of service?

I will mention two or three others. You are not responsible for success. People are thinking a great deal too much about their success. Do you remember Mr. Moody's saying about Noah, how he preached for 120 years without seeing a convert, so far as he knew? We are not responsible for our success; we are responsible to tell the news, to be engaged in the service. Perhaps, when we are dead and gone, the seed will come up that we have been the honoured instruments of being privileged to sow.

I will tell you another solemn and precious truth. If we be servants of God we are baptized into one body. This is a truth which is lost sight of in this day. All the servants of God are members of the mystical body of which Christ is the Head. There are no servants out of that mystical body. "If the foot shall say, Because I am not the hand, I am not of the body; is it, therefore, not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it, therefore, not of the body?" This is the truth I want to bring out. I believe every member of Christ's family is interested in every gift in Christ's mystical body, and every servant in God's mystical body is interested in the service of every other servant in God's mystical body. How this ought to unite us! It fails to do so because we overlook the privilege of service. If you want to have fellowship with Christ, you that profess to be his servants must go in the way of the needy, must go to those that are weary. You must go after those that are lost. How can you otherwise be in fellowship with Him who is always going after the weary, and always seeking the lost, and always displaying his love and efforts to those that are comfortless? If you want to have practical union with Christ, you must tread the path that Christ treads.

I just ask you, in conclusion: Are these things realities to you? If they are, are you engaged in God's service, or are you only talking about it? Are you consecrated to God's service? Are you standing with your foot upon Calvary, your eye upon the Master's countenance, above your head an open heaven into which a new and living way has been opened for us through the rent veil of his crucified body, under your feet a pathway paved with love, surrounding angels and archangels, and the company of heaven? For God has given them charge over you, and they are all ministering spirits, sent to minister to the servants of the Lord. Is there a new song in your mouth, the Spirit of God, and, like a rill of living water in your heart, bearing you upward and onward to the source from whence it comes; or is it all talk, all just coming and hearing about service, and saying "very precious" and "very delightful," then going away and serving the world, the flesh, and the devil? Let me remind you of Bunyan's beautiful allegory. In the Interpreter's house he says he saw a picture upon the wall of a very grave man, arranged after this fashion—his eyes were upwards unto heaven, the best of books was in his hands, the law of truth was upon his lips, the world was behind his back, a crown of pure gold was upon his head.

Joyful and Reasonable Service.

BY DR. DONALD FRASER.

There is something in our moral nature that responds to the clear, distinct requirements of service to God. It becomes God to command; it befits us to obey. Even those who are good servants of God know that this is true. It is not enough that we have a God who makes, preserves, guides, upholds, consoles; we want a God that commands and we feel that it is our plainest duty to obey. We are made servants unto God by his grace, and our members instruments of righteousness unto God. We have been well reminded of Him who in the Old Testament says, "O Lord, I am thy servant; truly I am thy servant." It is well to begin here before we speak of service.

What is our place? What is our standing? First, we are made children unto God not by dint of service or effort on our part, but by the grace of God, by the adoption of children. We are made children unto God, and so we are children to whom the Father saith, "Son, go work to-day in my vineyard." "Truly, I am thy servant, the son of thy handmaid"—that is, a human-born slave. "'Thou hast loosed my bonds.' I am so connected and associated with thy household that I cannot lawfully and equitably go out of thy service into any other." So the Apostle, as we were reminded, not only puts servant before apostle, but he does not even call himself "saint." He has left it to us to call him "St." Paul. He was a saint, but he never called himself a saint. Some people are a great deal too ready to call themselves saints. Leave other people to find out that you are saints. He was a servant of Jesus Christ, a slave to Jesus Christ. That is the word. He could not go out of the service of Christ into any other. That was the great apostle of liberty. If anyone had the idea of liberty in the early Church it was the Apostle Paul. He is the great teacher and champion of liberty, but he writes of himself, "I have given up my will to Jesus Christ; I am a servant, a slave of Jesus Christ; and I cannot leave the household of Jesus Christ and exchange it for any other whatever."

If you want to know the character of a house, ask the servants—especially the old servants. If you want to know what sort of a condition the public services are in, sometimes you will hear various accounts of them. But it is different with the service of our Lord. Ask the old servants, and you will get the best account of it. There may be servants who have tried it for a little while and become froward and wilful. Those who have been at it longest have the best things to say about it. Ask such an one as Paul the aged. Observe the cheerfulness of the latest Epistles of Paul. You have a good deal about his trouble and suffering in the mid-time, but when he came to be Paul the aged, when he is writing his pastoral letter to Timothy and Titus, he is extremely cheerful and consolatory. He has been long in the service. Ask the Apostle John, who began in earliest life and lasted longest in earthly service. You will hear how he had not found it an easy service—nobody does who goes thoroughly through with the Lord John had, after the Master left, been arrested and threatened along with his friend at Jerusalem. Afterwards he had been exiled, as we know, to Patmos, for the Word of God. He had lost his own brother James, and his dearest friend Simon Peter, by martyrdom in the service of Jesus Christ. But what does he say of it at the end? Look at his Epistle: "His commandments are not grievous." He came more and more to see, as all aged Christians do see more than they saw in youth, how thoroughly reasonable is this service; how good it is, how right it if—nay, how blessed it is.

John had heard his Master saying, and put his "Amen" to it at the end of his service—"My yoke is easy, and my burden is light." It may be a question, having regard to the context, whether, when our Lord says, "Take my yoke upon you," He just meant the yoke assigns to us, or the yoke that He had borne, and which He called us to share. Take the latter meaning. Just as when He says to the disciples, "My peace I give unto you," He intends not merely a peace that He can confer, but the very peace that possessed his own soul in the midst of his tribulation, and says: "That peace I give unto you. In the world ye shall have tribulation, but in Me you will have peace." So in regard to those obligations of duty; He calls those who come to Him to follow Him in the way; and to bear the yoke with the courage and the burden He endured when He was here as the Father's elect Servant. So we are not merely commanded, by the thought that God has a right to give his orders, and we cannot take a higher place than to be his servant, but we have, as has been again and again pointed out, to follow the Master, who Himself has served, and knows all the difficulties of the service.

It gives a master great power over his workmen when they know quite well that he is not a mere amateur in the thing himself; not merely master because he has money enough to employ them, but is a master who has done the work himself, and knows it better than they do; has done it well, has done it thoroughly, and joins them in the work, and says, "Come and work with me; what you do not know how to do, I will show you." It is such a Master whom we serve.

Now Jesus Christ had not an easy task set before Him. It was, in some respects, a terrible command that was laid upon Him: "I lay down my life that I may take it again. This commandment have I received of my Father." He went on through it all because He had perfect affinity of mind to the Father whom He served, perfect confidence in the Father, perfect love to the Father, perfect assurance that the Father was always with Him. He had no discordant purpose and no impatient or haughty will with which to resist the Father. So our dear Master, when He was a servant, because He was meek and lowly in heart, found rest to his soul. Into that service we are called to walk, and as we walk to learn obedience, it may be, by the things which we suffer even as the Son of God learned it. It is not easy to let no outward difficulty or opposition in anywise appal us. But if you have affinity of mind and purpose with the Master whom you serve; if you love Him and have confidence in Him, and if you trust in Him that He loves you and will keep you to the end, then go on with a brave and patient heart. You may do it through all the work that is before you, and all the sufferings, too, if you are meek and lowly in heart. The yoke is easy to the loving heart. Obedience is easy to the contented, to the calm, to the patient, to the disciplined spirit, and the Lord knows how to make His grace to abound towards us.

What is the reasonableness of the service? It consists in this, that it is a service of One who knows in all things what is right—what is best. The longer—I repeat it—we are in the service the more cheerful we should become. If there is a thing a man does not like in his servant it is to be surly. I can stand a cheerful servant who does not understand his or her duty very well, so long as he does his best, and is cheerful, and does not grumble; but I do not care for the cleverest servant in London if he is of a surly temper. How many surly, complaining servants there seem to be about the household of God! The Lord loves cheerful givers, and He also loves cheerful servants, who, although they do not do all things as they ought, are yet keeping their eyes upon the Master, and seeking, amidst all their imperfections, to please Him. If we go on cheerfully and humbly, He will make the service appear more reasonable to us day by day. He will give us more and more of the impulse of his own life in our hearts to carry us over our own difficulties, so that we also shall say, "His commandments are not grievous;" but that "in the keeping of his commandments there is great reward."

I remember a text in the first epistle of John which runs thus: "This is his commandment, that we should believe on the name of his Son Jesus Christ.” We begin that way, but often fail under the commandment, “Love one another.” They are two commandments, not one. He does not say, “These are the commandments—two commandments—to believe and to love.” He says: “This is the commandment.” You must not sever it. We are apt to choose commandments. One says: “I like this one, and will obey it;” or, “I do not like this one so much, and it is not convenient for me, so I will put it off.” It is bad business to choose among the commandments. Said the Psalmist: “I count all thy commandments concerning everything to be right.” It is bad not to know the commandment; but it is almost worse to break the commandment in two. You say you have a great deal of faith, but you are not good at love. Amiable people easily love; but as for believing, they break that commandment. Keep the two together. Believe on the Son, and love one another. Surely that is not grievous, when we think what Jesus Christ is and has done. It is our unbelief that is shameful and grievous; it is the proper, the right, the reasonable, the pleasant thing to believe on Him.

As for this loving one another, after all it needs more performance than preaching. He has given us commandment. He does not say: “If you please, do it,” or, “If it is agreeable, love the people that are like yourself, and go to your place of worship, and agree with you in every jot and tittle;” nay, He says, “I command you to love all the brethren.” You will never get into the real enjoyment of God’s peace, as long as you have prejudices in your mind against the brethren whom you ought to love. “Love the brethren,” *i.e.*, forgive them when they have trespassed against you; care for them; help them in their need; act justly towards them; speak kindly, and be not like those servants who beat their fellow-servants. They would beat them with their tongues nowadays, for these are the weapons they use; and with their pens, saying, “The Master delays his coming, and the thing will pass with impunity.” You may depend upon it, it will not. It is the breach of brotherly love which is the beating of one another in the house; that is the grievous and shameful thing for which the Lord will call his servants to a solemn account.

Now, come to the Lord, and let Him take off your burdens; let Him take away the evil yoke from off your neck. What then! Shall we go scampering about as we like? No; come near and take the yoke upon you. You must come near, so that the Master may put it on. The master comes near the ox when he puts on a yoke, but how many are there like “bullocks unaccustomed to the yoke,” still wilful in the service of Christ? You are not safe to go about without a yoke. A man cannot serve two masters; but he had better have a master, and that master not himself, mammon, nor the world, but the Lord. “Take my yoke upon you and learn of me, and ye shall find rest unto your souls.” My friends, happiness is with the obedient, rest with those that are meek and lowly. “O that thou hadst hearkened to my commandments!” saith the Lord, “then would thy peace have flowed as a river, and thy righteousness as the waves of the sea,”

I beseech you, O evangelical people, take a larger view of your religion—if I may use that term. Do not think of it merely as the way of pardon, and take it up as the path and avenue to some bright haven hereafter. Consider well the path of obedience. Look you to the way of usefulness. What is that in Isaiah xxxv. about the highway and the way of holiness in which the redeemed of the Lord shall walk? “No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.” What have you to do with singing, you that serve the flesh, you that love the world, you that dishonour God? Let his servants lift up their voice; let those that walk in the way of holiness sing unto Him, and “everlasting joy shall be upon their heads.” This is the way of privilege; this is the way of peace and of inward comfort. The very difficulties of the service increase the comfort, if you carry them to the Lord.

“In the service that thy will appoints,
 There are no bonds for me;
For my inmost heart is taught the truth
 That makes thy children free,
And a life of self-renouncing love,
 Is a life of liberty.”

FRIDAY AFTERNOON.

COMMUNION ADDRESS.

BY DR. OSWALD DYKES.

THERE is no need to remind one another at this solemn hour, gathered where we are round the table of our Saviour’s dying love, with what feelings of reverence and humility it becomes us to approach the sacred ordinance. For there can be but one feeling in all our hearts—a feeling of trembling; ah! of holy fear, lest we come unready and unfit; lest, coming to this sacred ordinance round these memorials of Jesus’ love, there should be amongst us so much as one in all this great company unworthy to appear; so much as one upon whom the Lord’s eye must be cast with disfavour and with judgment, as his eye was cast on that single traitor at his table; and lest that one should be myself. Let each one of us put to his own heart this solemn, searching question of the first table of Communion: “Lord, is it I?” Those of us who have longest known the Lord Jesus, and who have reached the deepest intimacy with Him, and have done the most in his service, although we may not accuse ourselves of conscious disloyalty or hypocrisy, have yet to abash ourselves in the very dust when we come to his solemn table, because of our felt unworthiness. And the singular, sacred honour which He is conferring upon us at this hour, in gathering us here beneath his banner of love, is itself a very earnest and urgent voice to our hearts, calling us to shame for our sins, and to humility in the presence of so great mercy.

For here we are assembled as the guests of God, as those whom He has admitted to the table of fellowship with Himself as his friends. In these days we have been hearing of the terms, the nature, and the incentives to the service of our dear Lord, and they must have been very unprofitable Conferences, if they have not quickened in all our hearts a sense of our shortcomings, as servants whom He employs in his work on earth; whom He sends forth upon his errands of mercy to men. But we are here to-day in another capacity—in a still holier, nearer, more privileged, and more sacred fellowship with Himself. And the voice which seems to me to reach our ears to-day is this: “I have not called you servants, but I have called you friends.” For we are here as those whom He admits, not to wait at his bidding, and at his feet, but to sit with Him at his table, and to whom He addresses the words: “Eat, O friends! drink, yea, drink abundantly, O beloved!”

Nay, more wonderful still, He realises that picture which He Himself has given us, in the Gospel, of the condescension of the master, who, when his servant had returned from labour, invites him first to sit down at the table, and goes forth to gird himself to serve his servant. For here we are so large a company who would count it, each of us, I am sure, our supreme honour and blessedness to go and do at his dear bidding, the most menial office or ministry. But here we are his guests. He has spread the family table, and He has bidden us sit down that He Himself may go forth and gird Himself with the towel of ministry; may wash our souls to-day in his precious blood; and may comfort our hearts this day with the strong meat of his own flesh broken from us, and refresh our weary and afflicted spirits, with his love which is stronger than wine. He comes forth to serve us, and in that ministry of his He puts such signal honour upon our undeserving heads—coals of fire upon our heads—as may well crush us to the dust at his dear feet in lowliness and self-abasement, in utter self-reproach and condemnation. For if the words of his censure and reproach be terrible to the conscience, all the more terrible, surely, are the gracious words in which He comes to comfort and to honour his unworthy followers.

Surely we have cause, all of us, to-day, to feel thankful that when He comes it is to serve. He meets us with no reproaches, but our hearts reproach us; we condemn ourselves; we remember how poor our ministry has been, how full of fault, of neglect, of omission, of sin, of inconsistencies. We recollect a thousand things about which we could write bitter, bitter things against ourselves. But not one of them doth the tender Lord write here this day. Are there any of us who have come to-day, trembling, almost afraid to come? Any in these pews who have had to do violence to their own self-distrust, to the upbraiding of their own wounded spirit and accusing conscience; who have feared, as they took their seats, lest they should meet scant welcome? Oh, dear broken-hearted brother, sister, the Lord who cometh forth hath no reproach. He comes to meet you with as gracious a welcome as if you had been what your love desires you had been—faithful in all things. He comes a King to meet his guests. It is a day of banqueting and of feasting; but of upbraiding He hath none. With both hands full, He comes. He comes to-day amongst us, and it seems to me, as He passes round through all our ranks, from pew to pew, and soul to soul, He not only hath the word, “Be of good cheer, thy sins which are many, are all forgiven,” but He hath also this right royal, and loving word, put once by a king to a petitioner at his table: “What is thy petition, and what is thy request? It shall be granted unto thee, even to the half of my kingdom.” For the Lord Jesus uses this blessed table as the ministry of grace and help to inquiring and longing souls; not only the assurance of the forgiveness of our sins by the symbols which He puts afresh into our hands, but the opening up of the whole of his rich love to us, bidding us ask what we will and it shall be granted us.

Therefore, while we wait here at his table, and while we seek to eat and drink in memory of Him, let every soul be opening out the whole of a large and longing desire to Him. Each of his hath his own need. Oh, dear heart! that knowest thy complaint, speak it to thy Lord. Oh, mourner! who hast thy regrets, tell them to thy Lord, that He may solace thee. Oh, faint-hearted worker! that art despondent at thine ill success, tell it to thy Lord, that He may break thy loins for labour. Oh, weak heart! that feelest so faint in the fight with temptation, that art so conscious of shortcomings, tell it to thy Lord, that He may bid thee be of good cheer, for his grace is sufficient for thee. Whatever thou hast to speak of, let it all flow forth at his blessed feet, and let us all ask Him for something to send us away richer Christians, stronger for labour, fitter to endure, with more consecration, more love, than we have ever left his banqueting-house with before.

If I might venture, amid the multiplicity of needs that we have, and which our Lord is ready to supply, I would mention two things which I think would be appropriate for us to ask at the close of a Conference like this. In view of all we have been hearing this very morning, shall we not ask the Lord, now and here, through this gracious communicating of Himself to us, that He would give us more perfect consecration of ourselves to Him?—consecration for service, that from this table we may be able to go, surrendered in heart, and will, and talent, and means, and strength, and time, and life, as we have never been before. Surely these emblems remind us how He, making Himself an ungrudging offering, kept nothing back from us. He gave Himself even to the last drop of life-blood for sinful man—for you and me. By this self-offering of unreserved surrender, of consecration of Himself upon the altar of his cross, to the justice of the Father, for your life and mine, He pleads with us this day that there should be no reserve in our surrender of ourselves; that whatever we have been heretofore keeping back, we should keep back no longer; but, as we lay ourselves at his feet, we should do it with our whole hearts, saying: "Lord, who didst give Thyself for me, I give myself to Thee. Thou didst keep back on thy cross nothing that was thine, I keep back nothing of which Thou hast need. Take me, use me, exhaust me, and spend me in thy service, Lord of mine."

The other thing we may ask to-day from Him is a richer, fuller measure of brotherly love. We are gathered here, a large company, at the table which is not ours, but his. It is the family table of the household of God; it is the meeting-place of the brotherhood of Christ; it is the meal spread for all who are the Father's children. It is the place where we pledge one another in the wine-cup that seals our individual salvation, taking each other by the token to be our brothers, man to man, and woman to woman. Let us see that, as the bread and wine pass round, and as they go from hand to hand, we do, indeed, long to realise our genuine unity, not only with our neighbour next to us and with those gathered in this house to-day, but with the whole living Church of Jesus Christ, the wide world over. It is one of the blessednesses of this Sacrament that it does knit in one by a common bond, not of man's forging, but our Lord's own prescribing, the whole company that call Jesus Lord. It is for us to see that we enter into the meaning of it, and to desire in our hearts to have a genuine, sincere, practical, catholic love for all Christians. Not for those only who hold our creed, or belong to our branch of Christ's Church, those who think as we do, or work as we like to work, but those the most remote and the most diverse from us in opinion and in outward form, if they all love the Lord Jesus Christ. In Him we have a bond uniting them to us stronger than the ties of life, and more enduring—a bond which consists in that redemption won for us by his single death, and in that life which He wishes to put in all our hearts by the common Spirit given unto us. It is for us this day, as we sit at this table, to try to receive into our hearts the fulness of that life of Christ.

We are to eat and drink forgiveness first; but with forgiveness we are to eat and drink life—life for our souls, the life which is strength for duty, joy in tribulation—the strength of the bread and the joy of the wine—Christ our Strength and our Joy in one. As we realise Him, and as we feel that we receive Him, as we open our hearts to embrace Him, as we take Him in all his real and Divine riches, a whole Christ to be ours, our Saviour and our Portion, just in that degree shall this table be to us a table of true communion and refreshing and joy to our spiritual life.

A little while we sit at earthly tables, and then the deep shadows shall flee away. I said we were brethren round a family table. Alas! it is a table that has no Head. Since the Lord went away, the table of Communion in the household of God has been a table of orphans, bereft of their natural chief. The good-man of the house is no longer here; and for that reason we have no lordship at his table or in his house. We have none here to be intercessors or mediators for us. We are all brethren, and we are all equal. We have each the same access to the same Father, through the same sacrifice of Jesus. We are brethren in adversity, without our Leader. All the more, therefore, should we hold together, clasp hand in hand, honour each other for our work, hearten each other in it, and keep far away divisions and alienations and jealousies.

But the table which tells us of the Lord's absence, tells us, also, of his return. In these dear memorials we have a pledge that He is not to be always an absent Head. And yet, thank God, He is not wholly absent even now. We thank Him for the real presence at this table—the presence of the Master by his Spirit in our hearts. But this is no substitute for the personal Lord. Bread and wine, though consecrated by Himself into memorials of his person, are not his person. They tell us that He has not forgotten us in his absence; that, as of old, He breathes forth upon us, and says to us: "Receive ye the Holy Ghost." It is a presence, real though spiritual, and real because spiritual. But I say it is no substitute, no adequate compensation for the personal presence, for which the hearts of the saints cry out. Let us keep the memorial till He come, thankful that in that day we shall need memorial feasts no more, for we shall see Him as He is, and we shall be satisfied with his likeness.

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FRIDAY EVENING.

CHAIRMAN'S REMARKS.

How short does our time seem to have been for considering these vast and glorious subjects which have been brought before us. It is only a glance that we have been able to take; but we trust a very suggestive glance, and one that shall have its after-results in the life of every one of us. We trust that the coming year, which has been referred to in prayer, may be, indeed, for every ransomed child of God here, a year of better, higher, holier, more devoted service than any that have preceded it. What ought to be the result in the service of the Church, so far as represented here, of all that we have seen and all that we have heard, all that we have learned, or might have learned in these three blessed days? What a responsibility rests upon every one of us who have enjoyed the unspeakable privilege of gathering together in this manner, of sitting at the feet of our Lord and Saviour Jesus Christ, and of beholding something of his glory and of hearing his Word.

Prospects of Service.

BY REV. CECIL LILLINGSTON.

A friend said to me a little while ago, in giving me a gentle and loving rebuke as regards some melancholy speech which I made referring to the past, that the lesson taught by our Lord with reference to Lot's wife was a lesson for the child of God as much as for the people of the world; and that was that she did not look forward, but that she looked behind. The lesson which I would derive from that and to which I would call your attention to-night is this—that it is the best, the safest, and the most suitable position and attitude, for every Christian to be looking forward to the prospects of our service. The service of our Lord and Master will be better service, more faithful service, more earnest service, in proportion as we do not imitate Lot's wife in looking back, but as we take the position of those who are looking forward to the Lord's coming and to the glory which shall be revealed in Him—the prospects at the end of our service.

I do not think there is very much in our service to please us when we look back. There is much of shame, much of failure, much to cause us sorrow. We have served Christ so little, and we have served Christ so badly. We have served Him often with such mixed motives that, when we look back, we shall have only shame and sorrow. Even our present service, though it is a joyous service, a glorious and privileged service; yet still there is a weariness of the body connected with that service, and there is the terrible thought pressing us down, constantly, "Lord, who is sufficient for these things?" But when we look forward—then the whole prospect is undimmed; there is not one streak of cloud that comes over the bright azure of the glorious sky which is above us. The sunshine of sweet and glorious promise and expectation comes out in all its fulness to warm our hearts, to stir up all our spiritual energies and activities. For we shall be with Christ, and "see Him as He is." Do let us remember this—that our safety, our activity, our power of resisting all manner of temptation, will very often depend upon our habit of looking to the prospects of our service.

I remember when I was a boy there happened to be two things going on outside my father's house. There was a very deep well being sunk, and at the same time some repairs were being made to the roof of the house, which was a fairly tall house. There was a great ladder, in order that the workmen could go up to the roof. This ladder happened to be very near where the well was being sunk. One day at the dinner-hour, although strict commands had been given to us boys not to venture near that ladder, my brother and myself went near it, and my brother dared me to go up some of the steps. Disobedient to orders, but not liking to be challenged to do a thing and not do it, I went up. I got about half way up the ladder, and then I began to feel that trembling, miserable feeling of giddiness which is a very dangerous feeling when you are on a height. I looked down and saw the pit of that well, which was very deep, and in horror I thought, What if I should fall? I got worse as, a moment afterwards, I saw my father coming round the corner, remembered my act of disobedience, and thought that it would incur punishment. Just at that moment I was in great peril, and I suppose I must have looked very terrified. My father saw it, and, with a cheering voice, he gave me one command, "Look up, my boy; you are safe, if you look up." I obeyed, as, under the circumstances, I could do nothing else, and, step by step, I climbed to the top, until I was safely on the ledge of the roof, and was able to find my way through a trap-door safely down the inside of the house.

Now, I believe the best advice which I can give to many Christians here to-night is—Look up, and keep looking up, as you go step by step. You often want to go up: "Nearer my God to Thee." And what is your way, sometimes? There are a great many Christians trying to look up, but looking down all the time into the pit of hell, from which they are not quite sure that they have been delivered. There are others who seem to think that they have got an angry Father, when He is a Father of tenderness. Dismiss all those thoughts. Take this thought, children of God: my glorious position is to look up to the prospect when I shall be with the Lord for evermore, and when I shall be like Him. "He that hath this hope in him, purifieth himself, even as He is pure."

Our position as Christians, as regards this life, is not intended to satisfy us. God does not intend us to be satisfied here in his service, glorious as it is. Paul gives us this in that wonderful chapter, 1 Cor. xv. verse 19: "If in this life only we have hope in Christ, we are of all men most miserable." Therefore, he takes his stand on that wonderful resurrection chapter, which is connected in the case of most of us here with the most sad and solemn, and yet, in some respects, glorious moments of our lives. He tells us that our rightful and true position is this—to look forward to the prospect which is at the end of our service.

I think I have found a tendency in the present day amongst some to look on Christianity as a philosophical and ethical system, very well suited for the present day, and satisfactory in itself, if we follow its morals and try to understand its ethics. But, as to the future, that is so vague that we had better not occupy ourselves much with that. Away with that thought, children of God! Our home is not here; our Master is not here. The ringing cry which is in the heart of every true Christian is, "Forward, upward, onward! I must set my affections upon things which are above, not on things on the earth; for I am dead, and my life is hid with Christ in God. When Christ, who is my life, shall appear, then shall I also appear with Him in glory." That is our philosophy, those are our ethics—the prospect of being for ever in heaven with the Lord.

But look, according to the programme, at what these prospects are. The first one is certainly this: We shall be with the Lord. That seems to have been the one thought which was sustaining the Master Himself towards the close of his ministry. It seems to come out constantly, during the last few hours of his life, before He went forth to suffer for us. In John xii. 26, we read, "If any man serve Me let him follow Me, and where I am there shall also my servant be." "If any man serve Me, him will my Father honour." It comes out again, as the one cheering legacy which He gave to his disciples, "Let not your heart be troubled." He goes on, "If I go away, I shall come again and receive you unto Myself." Why? "That where I am there ye may be also." That was the prospect before Him; and the prospect which He gives to us. Then you know that wondrous prayer, *the* prayer of the Bible, our Lord's prayer, with all its emphasis, in John xvii., "Father, I will that they also, whom Thou hast given Me, be with Me where I am."

Just look at one passage more as regards this. What was the hope given to the Church—just in the last visible manifestation which has ever taken place? In Acts i. 11, the angels told the disciples not to look so much at the present, but to look forward to the future. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." So the Church's constant prospect from that moment to this has been the seeing of Jesus and being with Jesus. Is not that our hope—to be with the Perfect One; to be "for ever with the Lord?" Have we not sometimes here had moments of ecstatic joy? Perhaps some hour of sorrow has immediately preceded it; but, when we have bowed our heads, and in earnest private prayer have wrestled with God, He has, as it were, withdrawn the veil for a moment, and we have felt the immediate presence of Christ. Imagine that lasting for ever! Alas! it is only now spasmodic. Alas! we often find ourselves without the possibility of realising the presence of Christ. But our prospect is this unbroken, constant enjoyment of his presence. His children shall see Him, and be with Him, and shall go no more out.

Take the next point—conformity to the character of Christ. What a joyous thought it is! It is this thought that is given to us by John in the third chapter of his First Epistle, "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I will not dwell upon this. It is the constant cry and longing of our hearts now—to be more like Jesus. We want to see Jesus; we want to be with Jesus; but we want, above all things, to be conformed to his image. Paul gives us that in that same wonderful chapter, 1 Cor. xv. verse 49: "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

Just take that one thought—How shall we be conformed to his image, in perfect holiness, seeking the will of God in everything? No need then, for the daily repentance and daily washing which now we need. We shall be quite holy then. Then there will be unity of character. I believe that is the one great thing which thee children of God feel more and more the want of, and the prospect of their service is that unity of character shall be fashioned after that of Jesus. Now, you know, we are mulattos, and there is a great deal more of the black than the white, I am afraid. "If we say we have no sin, we deceive ourselves, and the truth is not in us." We realise it again and again as we come nearer to Christ. How little there is of Christ in our character. Then, too, there will be exceeding gentleness. Is there anything which mars (and I say it with great solemnity) the work of the Church of Christ so much as the want of gentleness in believers? If we could but get the gentleness of Jesus! If one outcome of this grand Mildmay Conference of 1885 were this: that every child of God, henceforth looking forward to be like Christ, should begin here upon earth to get more of the gentleness of Jesus! Then there would be love.

The other thing we shall have as our prospect is more service. I do not know whether you all feel as I do. If I want any work done, I do not go to the coldest member of my church: I go to the warmest, and to the one who is already doing the most. He will add on to what he has already. Just so, the Lord will give us more work. Perhaps some of you have felt that there were times when you could not do much; then you got warmed up at some Mildmay Conference, and now you are in the thick of it. I believe that is true very often. The greatest punishment you can inflict in the Queen's service is to give no more employment. If a captain loses his ship through carelessness, he won't get another in a hurry again. If a commander loses his detachment through carelessness, he won't see active service again in a hurry. If a diplomatist makes a great mess of it, I do not think he will be employed again. I do believe that real service means that we shall have much more service than we have now.

We talk of "the rest of heaven;" but what is that rest going to be? I remember the time when I had the notion that it meant sitting on a form all day long and singing hymns. Now, I have learned this from the Word of God that the prospect for service is more service, and more willingness to undertake it. There are three kinds of position in service which we shall occupy. We shall be judges. Paul tells us in 1 Cor. vi. 3, "Know ye not that the saints shall judge the world?" Then we shall be kings and priests. We shall go into quarters of some kind or another, and all belong to royalty, and that will be more service, and that for every Christian.

So we find the joy in this service. How often our work is hindered now, because we go about it in a cold, dead manner. There are some Christians whose only manifestation of the Christian life, when you talk to them about it, is a sigh. That is about all you can get out of them. Ask them: "Have you had your sins forgiven?" and there is a deep sigh, as if it were a very sad thing. When you get to heaven, you will never meet a sighing Christian. You will go round the streets and round the squares and you will never meet one. The prospect is joy around us—joy on the right hand and on the left—serving the Lord with gladness of heart.

He will have his people for service. One thing we can see is this—only a spiritual people can have it. You see a man: he has a rich uncle, who is expected to die and leave him £10,000 a year. He is not dull and spiritless. He looks forward to the prospect. You hear it said that he is a great man, because he has great prospects. Have we not prospects? Are we not heirs—"heirs of God and joint-heirs with Christ?" Remember that in that most spiritual chapter of all the Bible we read, "I reckon that the sufferings of this present life are not to be compared with the joy that shall be revealed in us." It is all about Jesus. It is all centred in Jesus. He is to be, and is now, the centre of all our prospects. Take out Jesus from the Christian's prospects, tell the Christian of all the philosophical and rational glories that you can think of. He would say, let them be annihilated, but only give him Jesus—Jesus in the desert, Jesus in the wilderness, Jesus in the closet, Jesus with hard toil and poor fare. So our prospects are all centred in Jesus. We are training for this prospect. Everything that happens to us in life is training us for that glorious time. We have our sores—they go deep sometimes. We have our joys, we have our disappointments, our shame, and our disgrace. It is all part of the schooling—all part of the training for home.

Then take another thought—that the very prospect itself, the very fact that we have this prospect, has in it an educational work for our present life. I want to end as I began, by showing you the practical side of this question. Do not let us say it is so glorious to think of heaven, and to be "with the saints over there," as we sing, and not let it have any practical effect on our lives. The prospect ought to have a constant effect upon all our lives. The service is to be strengthened, ennobled, and made more real by the prospect. What will it do for our service? It will make us more diligent in our service, for we have to work very hard here. This is the time of glorious service, but the realisation of the prospect is coming. You see Christians with folded hands; they do not feel called upon to do much. Their prospect is uncommonly shaky and cloudy: you have to go and probe them and probe them again before you find out whether they have any prospect at all. Children of God, if you want to keep your prospect bright you must be diligent, and, if you have it, then you will be diligent in service.

Another thing: it will make it a more hearty service. How wretched is our service, because of the mixed motives. If we could only act always upon one motive, how grand our lives would be. I wish we could get hold of a miser, and study him for a year. I do not know any people who are so grand in one sense, and yet so awfully miserable, as misers. The out-and-out miser is a man of one motive—to get money and stick to it. Children of God, that must be exactly our position as we realise our prospect. Our one motive must be—all for Jesus. It will do something more, it will make us very patient. How impatient we are at the suffering and sorrow; how impatient with those unconverted; how impatient with Christians who are very "stupid;" how impatient with the light that God gives us, and the pardon He puts upon us. Look at the prospect; is it not a glorious one? That gives us patience!

The sun has passed his meridian for many of us here. We have got to two o'clock in the afternoon; some of us to four; some to six; some to nine, and some to the stroke of twelve. Looking at this vast audience, the prospect is certain that many here will not meet at Mildmay again. We will not mind that, if we have the bright prospect. Perhaps the Lord will come before that Second Advent Conference in the Spring. Perhaps He may call us away. Should not that make us patient?

Then will it not make us very ambitious? What is the prospect? Why, the prospect is, that He will give us, according to our service, more work to do. The man who made use of his talents had ten cities given him to rule over—plenty of hard work, then. "Well done, good and faithful servant." Let that prospect be with us when we wake in the morning; let it go with us throughout the day. Then, when the end shall come, and the darkness shall pass away, when the dawn shall burst into the fulness of light, and we see the King in all his beauty and sweetness, knowing our deep unworthiness, we will cast all behind, if only we can touch the hem of his garment, He will turn round and raise us up, and say, "Well done, good and faithful servant." Will not that moment make up for all our tears, and sorrows, and struggles here?—the prospect of being known by Jesus, and of being with Him for evermore?

Characteristics of Coming Service.

BY REV. W. FULLER GOOCH.

The child of God bears a distinct relation to the past, the present, and the future. In Philippians iii. we find this very distinctly brought before us. The Apostle says there, verse 12, "That I may apprehend that for which I am apprehended of Christ Jesus." There is a definite experience of the past; a distinct starting-point from which every child of God dates his first knowledge, his first anticipation of the prospect of service. "I reach forth;" "I press toward the mark." There you have the Christian's present—a consciousness of present defect and of present need; a conscious longing for something better, something more than has yet been attained. And then, "the prize of the high calling of God in Christ Jesus." There is the future, the coming crown, the sure reward, the nearing glory, the consummation of the prospect of which we are thinking to-night. A familiar poet has said:—

> "Trust no future, howe'er pleasant,
> Let the dead past bury its dead;
> Act, act in the living present,
> Heart within, and God o'erhead."

Like most poetry, this is only partial truth. A future of our own making we may not trust; futures which are but speculative we dare not rest upon. The future set before us in the prospects of service to-night is a future kept by God's own hand, resting upon God's own Word, radiant in God's own light, and sure as God's own existence. We may safely trust it. It is pleasant indeed to contemplate it; we may rest upon it; for as surely as we know the Saviour here and now, we shall know and see Him as He is in the glory-land.

We are sometimes told that it is very selfish and very mercenary for us to be at all animated in the present service of Christ by what is to come in the future. No, it is not mercenary; it is not selfish. It is what the Master has placed within our reach; it is that the attainment of which will bring not glory to us, but to Him. Did not the saints of old look forward to the prospects of service? What led Abraham to leave his fatherland? That Canaan that was set before him. What made the patriarchs glad, self-sacrificing, earnest, and devoted? They looked for a city which has foundations, whose Builder and Maker is God. What made Moses glad to give up the treasures of Egypt and to suffer reproach with the people of God? He had an eye to the recompence of the reward. What made many endure torture beyond our power to conceive? They hoped for a better resurrection. Nay, we follow in the steps of our dear Lord Himself. He suffered—He endured the Cross for the joy that was set before Him. So, in our measure, as the servants of Jesus, we are to be animated not only by what we now enjoy, but by what is set before us—the prize of the high calling of God in Christ.

I should like to speak very practically, if briefly, upon this subject. There are five prospects given us in the programme, and there are five characteristics of those prospects which I would ask you to glance at. First of all, let us think of them as very *bright and glorious*, far more so than any tongue can declare. What must it be to dwell above, at God's right hand, where Jesus reigns? What must it be to have sin taken out of us, and to be made perfectly like our Lord? We cannot say. But this we can say: it is the brightest future that can be set forth; it is the most glorious prospect that heart can anticipate. Very much of the service of Christ now, on the part of his people, is not very bright or glorious. One thinks of the brethren and sisters away out yonder in Africa, and in other parts of the mission-field, where they can have no brotherly sympathy, or hearty greeting and co-operation, like that we are joining in here at Mildmay; where they seldom grasp a hand that bids them a brother's greeting. There they suffer; they toil; they are in peril; they are often, some of them, in want. Like Paul, many of God's people, at home and abroad, are "troubled and perplexed on every side;" they are in difficulty; they suffer scorn and reproach. But they look away from all that. They say, "We may well spend a night for Christ, because of the golden day that will soon dawn; we may well lose now, for the gain which is laid up for us there." Every Conference, as we gather together, we can all of us, I dare say, think of some who were with us the year before, but who are gone now. How blessed is their position compared with much of the service down here! We wish not to die. If the Lord will, we pray to be allowed to tarry till He come. But methinks there is that for those who have gone before, which, indeed, answers to the words of the hymn:—

> "One hour with my God makes up for it all."

When circumstances are distressing and depressing, and we are called to suffer disappointment and loss, let us think of the prospect before us—bright and glorious beyond comparison. How Paul loved to dwell on the word "glory," in the sense of its future prospects for the believer. You remember how he writes to the Church at Rome. He speaks of believers as "vessels of mercy, which God had afore prepared unto glory." He says, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Writing to the Corinthians, he stands, as it were, in silent thought by the grave; he thinks of all the darkness and gloom that naturally belong to the grave, and he says, "It is sown in dishonour, but it is raised in glory." He writes to them a second time, and he tells them that "this, our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He writes to the Colossians, and says that the sum of Christian experience is this: "Christ in you the hope of glory." He adds, "When Christ, who is our life, shall appear, then shall we also appear with Him in glory." He tells the Thessalonians that they are "called to the kingdom and glory of Jesus Christ." He writes to the Hebrews: "God is bringing many sons unto glory." Then he speaks of "the glorious liberty of the children of God"—the glorious Church we shall be when Jesus presents us to Himself yonder. He tells us of the glorious bodies we shall have when these vile bodies of our humiliation are made like unto Christ's own glorious body. Oh, it is glory upon glory when we think of the prospects of Christian service.

Well, then, let us remember a second thing about them; these prospects are *definite and real*. We are sometimes told that they are very intangible and visionary; but they are not; and this is why we know they are not. The Christian has an experience; the child of God has an inner life; that inner life has its discernments, its prospective powers, its spiritual senses. I see with this eye of my body, and what I look upon with my eyes I know is there, because I see it. I take something with this hand; I know it is there; I feel it. I hearken with the ear. I know there is a voice, for I hear it. If we are God's believing children, in our inner life we have an eye—it is the eye of faith. We have an ear; we have a hand; we have a foot. We see Jesus crowned with glory and honour. We could as easily refuse to believe our own existence on this earth as refuse to believe that Jesus is now at the right hand of God. We have seen Him there; we have heard Him with the ear—the ear of the soul. He has whispered in our heart again and again, and He has said, "Thou art mine." These are truths. The infidel knows them not; the worldling despises them. We cannot argue upon this with an infidel, or at least we do not care to do it. We say, "Come, taste and see that the Lord is good." These things are definite; they are real because they are experimental.

Yes, and these prospects are only the fulfilment of what our experience is now. We have now the earnest; we have now the firstfruits of the Spirit. We sometimes quote a passage which is in the Epistle to the Corinthians—"We know in part." Christian people often lay the chief emphasis upon the last two words of that quotation. They say, "We know *in part*," and then some begin sighing, because they do not know more. But why not lay the emphasis upon the first two words—"*We know* in part." You tell me that I shall be with Jesus for ever Thank God we know something about being with Him now. You tell me that we shall be perfectly like Jesus; how little we are like Him yet. How humble we have been here to-day, as we have thought of not being like Him. Still, can we not say with good John Newton: "I am not what I ought to be; I am not what I might be; I am not what I wish to be; but, by the grace of God, I am what I am." There was a time when we had no conformity to Christ. Praise God, our hearts do know something of trying earnestly to walk in his steps. And, then, rejoicing in the Lord—many of you know the joy of the Lord to-night. But all these things are only the beginning. Our God is not a foolish builder. Having begun to build, He will perfect that which his own hand hath commenced.

We notice, again, that these prospects are *practical and influential*—not dreamy ideas; not turning us into cool, calculating visionaries. Nay, they are linked with present fidelity. Nay, more—the degree in which we shall enjoy these prospects depends upon the degree of our fidelity now. We may becloud those prospects: "Hold fast that which thou hast; let no man take thy crown." Well may we, as we think of appearing before the Lord, and as we think of what his promise holds out to us, "gird up the loins of our mind, and hope to the end for the grace that is to be brought to us at the revelation of the Lord Jesus Christ." No man will do much for Christ; no man will deny himself much in the service of Christ until his eyes are opened to see what is before him, and what the Lord holds out to him as a faithful servant. These things lift up our hearts. Our treasures are there, and, as we perceive our treasures yonder, they help to make us live as those who are strangers and pilgrims here.

Then, briefly notice that they are *gracious and merciful* prospects. Let us not have the legal spirit about us; let us not get the spirit of merit into our own hearts. God forbid! What first linked us with those prospects? What first gave us any reason to hope for them? Grace, grace. These eyes would have been closed to the Saviour, closed to heaven, closed to glory if the Spirit of God had not graciously opened them. What keeps us in the way; what preserves us as we look forward to those prospects? Grace. I thought of Hezekiah this evening; was there ever a nobler worker than he—a man whose heart was more consecrated than his? See how he reformed Jerusalem; how he was the instrument of reviving God's work; how he prayed, and God heard him. The Lord left him for a moment, to try what was in his heart, and where was the noble worker then, where was the prevailing suppliant then? His heart was lifted up within him. Where would the best here to-night be if his Lord left him for a moment—the purest heart here? How defiled it would be in an hour, in a minute, if the grace of God were withheld. We shall never reach the kingdom if grace does not bring us there. And so, what is it that inspires us, and enables us to serve the Master? It is grace.

> "Grace all the work shall crown,
> Through everlasting days;
> It lays in heaven the topmost stone,
> And well deserves the praise."

And should the Master give any of us a crown to-night, our first thought would be to throw it at his feet, and say:

> "Master, all the crowns are Thine;
> Thy grace hath brought us here."

Lastly, these prospects are *nearing fast*. Oh, yes, we are not prophets, though we study prophecy, and thank God that ever we were led to do so. Though we are longing for the coming of the Lord, we are not fixing the time for Him to come; but this we know, it cannot be long. We think of the analogies of past dispensations. Already this dispensation has lingered beyond any that have gone before. We think, too, of the signs of the times—not only the dark and perilous ones, but the cheerful ones. We see the nations opening, and the glad tidings being preached; we hear the multitudes crying from the north, south, east, and west, "Come over and help us." We say it is God's grand revival before He sends His Son. We say it is the Gospel for a witness in all the earth, and then the end shall come. And the instincts of our spiritual nature tell us that these prospects are nearing. You have heard people say sometimes that they think they are going to die. "Why," you ask, "do you think you are going to die? Well, I have a presentiment; it has come over me somehow that I shall not live long." We do not want all these presentiments; we can leave that with God, and not trouble ourselves about them. Still there is something within us that lays hold of us; and as I see God's children everywhere waking up to the grand truth of the Second Advent; as I see everywhere a longing for Jesus that seems to be beyond what we have known in the days gone by, it tells me that God is waking up the spiritual instincts of His people's hearts, and it seems as though the blessing of the Lord seals every soul and says:—

> "Hold on, 'twill not be long;
> My coming draweth nigh."

Blessed Master, we long to love Thee more, to serve Thee better. Oh, that this Mildmay Conference may be a means of quickening these poor, dull, laggard lives of ours; but come, come in thy glory, and let us be able to hold fast until we see Thee; and then, whatever glory Thou in thy love shalt give to us, we will say, "All the glory be thine."

The Lord's Heathen.

CLOSING APPEAL

BY MR. REGINALD RADCLIFFE.

Some months ago, when young Stanley Smith was travelling with me in the railway train in Scotland, he heard that the Lord had laid it upon my heart to go back to that country. I suggested that he and his comrade, Mr. Studd, might make it a party of three. I had to write to him as to the subject we would take to speak upon as we entered each town. The subject suggested was this, "The Evangelisation of the World." He replied, "It is a big order, but not too large for our Master." And that, friends, is the subject that I have to speak upon in the closing moments of this Conference. It seems a big subject, but it is precisely on the lines laid down by the Lord Jesus. Nothing less would have been on the lines of the Lord Jesus Christ. His command was so plain that our youngest child in the school can read it and understand it. It was not: Go to India, or to China, and certainly not to any part of our native country; it was, "Go into all the world, and preach the Gospel to every creature."

A few weeks ago there was a meeting in this place on Missions. There was a missionary here who had been for years working amongst the heathen, and successfully working. He wrote, after that meeting, that never until that night had he been able so to recognise the torpor of Christians at home with regard to the heathen. I am astonished, sometimes, with myself, when I have thought of the years that I have lived, many of them preaching the Gospel in different parts of my native country, at the thick scales over my own eyes, that must have been ugly in the sight of the Lord Jesus, who gave the command to go into all the world and preach his Gospel to every creature. Africa, China, India, and the islands of the sea, might have been in another world. And I believe it is so with a great number of Christians up to this very hour. Else let any minister of the Gospel on this platform, or in the hall, explain to me how it is that England, and Scotland, and America are doing next to nothing for the heathen?

Well, you say, but we are doing a great deal more than our forefathers did; we have done a great deal more these last few years than was done fifteen years ago, and a great deal more these last two years or so than was done before. Be it so; but let us put it all together and contrast it with such meetings as this, where we can enjoy ourselves and be refreshed in such comfort day after day, and be fed on the choicest of the wheat, and honey, as it were, out of the honeycomb. Contrast this, I say, with the beggarly crumbs that all the riches of Protestant America, and England, and Scotland, have given to the heathen. I do not include the Protestant nations of the Continent, for they think that they do not do nearly as much as we do. Contrast, I say, what we have ourselves, with what we send to the heathen, and surely we cannot be obeying the command of the Lord Jesus.

We have had a great deal of talk these last fifteen years as to how to reach the masses at home; yet, up to this evening, we have in a great measure failed to reach them. Perhaps, you say again that a great deal has been done, and there has been much success in London and our large towns, especially in Glasgow. Many have been converted. A great many missions have been started outside the churches. That is also true; but I suppose that, up to this evening, in the city in which we are met, we shall not be far wrong in saying, if we take Lord Shaftesbury's statistics, that out of the masses of working men—I do not speak of the women and children—there are not much more than two per cent. who go to any place of worship. We build churches, and many of them are built to be half, or more than half, empty. We have to pile up the misery. Our people are coming in from the country, able-bodied agriculturists who would be fit to go straight to Canada, and to the agricultural districts of America or Australia. But they are coming and settling down, by the law of gravitation, in London, Manchester, and Glasgow; piling up the drunkenness and misery, and the crowds of starvation children. It seems as if God, when we do not obey his word, is allowing us once again to build a tower of Babel with human beings. So that we have now five millions or so in London, and, if this goes on, the next few years will show us some ten millions of these human beings piled up in this vast city. All the time the Protestant Churches of our land and our city, almost every one of them, are barely able to hold their own. I do not think, indeed, we *are* holding our own.

See how the ten thousand disciples lingered in Jerusalem at the feet of the Apostles, until the Lord permitted that murder of Stephen. I may not be agreed with by you all, but I dare say I will by most here, if I say that I believe they had lingered at Jerusalem too long. They were scattered by persecution and death, so that they left the Apostles there, every one of them, men and women, and went preaching the Gospel everywhere. For the first two or three centuries, the preaching of the Gospel went on, not by ministers merely, or elders or Apostles. It went on by the men and the women, and by every individual Christian; that was the normal state of the early Church. We have lost our hold of that, and, as Rev. Henry Brooke said yesterday on this platform, it is only recently that we have come back to see that the whole Church must be the obedient servants of their Lord. That is a blessing which God has vouchsafed to us for the last few years, but we are not half alive to it yet. We have our Communion tables surrounded by a great number of professors who never go out into the great harvest-field. They receive the Communion and the instruction, but they do not obey their Lord's command.

You all know that it is only within a very few years, though our male missionaries have been in India amongst the 250 millions for generations, that the scales have fallen from their eyes, and they found out that they could not get into the zenanas. The discovery came to them, I believe, by the Holy Ghost, that it would still be possible to save a zenana woman's soul, though she could not be reached by male Europeans. If Christian women from England and America could be sent out, the thing was possible. That, I say, was only the other day. Is it not possible that the scales are on our eyes yet, and that we have not got hold of Christ's idea; that we have not yet grasped the thought of Christ's longing when He saw the multitudes as sheep without a shepherd; how He had compassion on them, and said, "Pray ye to the Lord of his harvest, that He would send forth labourers into his harvest." But what have we done? We have quenched the Spirit. We could have got many more labourers; we could have got the Christian women. The Holy Ghost said, "Yea," but our word was "Nay." So we have allowed generations of these zenana women to die in darkness, because we would not consent to send Christian women to tell them of the Gospel. Is it not possible that at this very meeting to-night we might have great searchings of heart, even on this platform? We are none of us too old, if we have not got any infirmity, to go to India, or China, or Africa. It was a blessed thing when young Stanley Smith and Studd and the others went to China, and it made a great sensation. It will make a bigger sensation if some of the old ministers of our large towns consent to go. Somehow the command of the Lord will have to be obeyed. If you think of it, and consider what I am saying, you will agree that it is not being obeyed.

Here is a young Brahmin who has been attending patiently, all the days of the Conference. He is here as a representative of 250 millions of our fellow-subjects. He is the man from Macedonia. He has come out of Asia into Europe—he is on the platform now—and he cries to you: "Come over, out of Europe into Asia, and help us." May the Holy Ghost send that cry into the heart of every brother on the platform, and every brother and sister in this place. And mark you this: a man may be filled with the Holy Ghost, may be resting quietly and calmly in Christ; a man may have what our Salvation Army friends call "a clean heart," and he may yet be blind to the voice of the Lord Jesus. I believe the Apostle Peter, even after he was restored by the Saviour, and heard the question, "Lovest thou Me?" after he had been filled at Pentecost with the Holy Ghost, after he had been in prayer on the roof of the house and saw the vision of the sheet let down from heaven—I believe, after all that, he was blind. He could not see that the Gentile heathen had to be preached to. I have been, I think, many years of my life, as blind as a bat, I might almost say—taken up with the things that I could see by travelling 200 or 300 miles to London, or to Scotland, or perhaps to Ireland or America, where one could speak in the Anglo-Saxon tongue. Here was Peter blind to the needs of the heathen, and it is a great warning to men who think that because they may be filled with the Holy Ghost, therefore, they need no instruction.

I watched those two young fellows, Stanley Smith and Studd, as I travelled with them, sometimes sleeping with them. I saw them by day and by night, and watched them closely, and they appeared to me, as much as any men could be, to be bringing forth the fruits of the Holy Ghost. I saw them in many circumstances, and could not see anything wrong in what they did, either in public or in private. But I must confess I never saw a man more teachable, and who could pick up things quicker, than that Stanley Smith. Well now, would to God that the mighty power of the Holy Ghost would come upon all our ministers and communicants in London, who are earnest evangelical men, living a godly life—that it might come upon us all and make us teachable.

Is this command of our Lord to be obeyed? England is not obeying it. America is not obeying it. America may be doing more for foreign missions than we are in England and Scotland. Many of its missionaries are among the first and foremost on the earth. There are blessed American missionaries in the East of Europe and in India, as we all know. But is it true that we are having this command obeyed? An old missionary gave me a letter to read. I should like every one here to read it. It is in a publication I had not seen for some time (*The War Cry*, for June 20). It is two columns long, and is signed by Mr. Booth. So far as I can see, there is nothing in it that any one of any other way of thinking could take offence at. The whole of the two columns are devoted to arousing Christians to a sense of the fact that the vast masses of the people are being left in darkness, so far as the preaching of the Gospel is concerned. My missionary friend, though he is not a Salvation Army man, thinks this letter should be in the hands of every Christian. It seems to me to be the most stirring thing I have seen for a long time for evangelists and other workers to read. It will convince you that we are living in disregard—I will not say wilful disregard—of the claims of Christ's masses at home as well as abroad. Perhaps the same scales that were on my eyes are on our eyes now, and we are confining the message of the Gospel to a little strip of earth. Things cannot be right. What does Haggai say? "Ye have sown much and bring in little. . . Ye looked for much, but it came to little, and when ye brought it home I did blow upon it;" or, as the margin has it, "I did blow it away." We have our churches and cathedrals in London. Yet see the abominations that are done amongst the higher classes of society, and the drunkenness and filthiness of the people, and the love of money in the Church. Demetrius was a fellow-worker of Paul, but he forsook him. Yet he had not been a drunkard or a thief. What had taken him away? Just the love of the world. Away out in China they are throwing their idols to the bats; but here in London and in my native town [Liverpool] we are rearing up idols and bowing down to money-getting. We are engrossed with money-getting. There are converted men and women now hearing me who, if they take the advice of the Lord Jesus Christ, will, perhaps by half-past ten o'clock to-morrow morning, have their accounts lessened at their bankers. There is many a Christian man of business who is in spiritual slumber, because he has too much money. When he was a young man—a clerk or a journeyman, he was an earnest Christian; but he has prospered, and worldly prosperity is poisoning his very soul. We are setting up Nebuchadnezzar's image over again in London. It was made of gold; we are making images of gold now, and bowing down and worshipping them.

The Lord says to the prophet, "Who will go for us?" He replied, "Here am I, send me." What did that mean? It meant that he was ready to do anything, to go anywhere. Which of us is ready to surrender heart and soul, property, reputation, everything to the Lord Jesus, during the closing minutes of this Conference? We have had talk about it these three days; now let us come to the point, before we go home; do not be in a hurry to go home till we have settled this matter with the Lord—heart, reputation, property, everything surrendered to the Lord.

Some parents are keeping their children back from going to India and China; let that be settled. It is no use singing about these things. It is sometimes a terrible thing to sing about the Lord's coming: "Lord, come quickly." What would He find, if He did come? He would find us neglecting his heathen. We pray Him to come quickly, while all the time we are living in disobedience, breaking his command to go and preach the Gospel to every creature. It is good to sing "Come;" but it is also good to be swift in obeying the word of the Lord.

Forgive those words. I saw there was but little time to speak, and my words may have been hurried. I may have appeared to speak hastily; but, my brethren and sisters, do not think I have spoken unkindly or unlovingly. God has laid this as a burden on my heart, and I am obliged to speak of it wherever I go. They asked me the other day to go to Dublin and speak. I told them that, if I went, I could only plead for the evangelisation of the world. The Lord seems to stop my mouth, at present, when I speak about anything else but this one thing. I want you all to share this burden on my heart, to take the Lord's heathen to your heart. Let the Holy Ghost come and break our hearts—the hearts of the pastors and the people, the hearts of the men and the women. And, oh! do not let any man think that he is obliged to go through a certain curriculum in Scotland or in England before he goes forth. God can provide men from the colleges, but He also wants young men and old men who have been through no curriculum at all. He can send them right off to China, and to India, and to Africa, and to the New Hebrides to-morrow morning, and let them learn the language there. That is what He does with the women. We do not ask those who go forth to the zenanas—none of the missionary societies expect them—to pass through this curriculum. Yet they go forth, and carry the glad message of Christ's Gospel to these zenana women. Even in China, the women are more valuable than the men. "Who will go for us?" Who will surrender all to the will of God? Who will obey the command of Christ?

Mr. Radcliffe closed with a most earnest and importunate prayer to God, that He would forgive the backslidings, and the shortcomings, and the blindness of his people, and would lead them to a speedy personal acceptance of the great commission to evangelise the whole world. He also offered prayer for Mildmay and all its institutions, and for Mrs. Pennefather. This solemn and closing gathering of the three days' Conference of 1885 was concluded by the benediction, pronounced by Mr. S. A. Blackwood, the chairman.

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MR. AITKEN IN BIRMINGHAM.

I CANNOT forbear writing to tell you what a happy mission we are just concluding in this parish. We commenced on June 13, and, night after night, with one exception, when it was very rainy, our church has been crowded from end to end.

Mr. Aitken's sermons have been with great power—clear, sound, pointed, experimental—we have felt the presence and power of the Holy Ghost in our midst. The after-meetings have been very blessed times; last night some 200 anxious souls remained, and a large majority of them professed to find peace through the blood of Christ. Mr. Aitken's morning addresses on the Spiritual Life have been very full of unction, and the Lord's own people have been richly blessed.

Mrs. Crouch's afternoon addresses to women in the mission-room have been signally useful. Mr. Stephens' work amongst children and young people God has greatly blessed—a large number of our Sunday and day-school children have given their hearts to Jesus. We look back upon this mission with feelings of devout gratitude to God. Will your readers remember us in prayer, that the seed sown during the last fortnight may bear an abundant harvest?

St. Silas' Vicarage, C. G. Baskerville.
near Birmingham, June 27.

GENEVA.—The reports read at the annual assembly of the Swiss branch of the Evangelical Alliance show that it is gaining ground, and the spirit of Christian union is manifesting itself more in the domain of practical life and works of evangelisation.

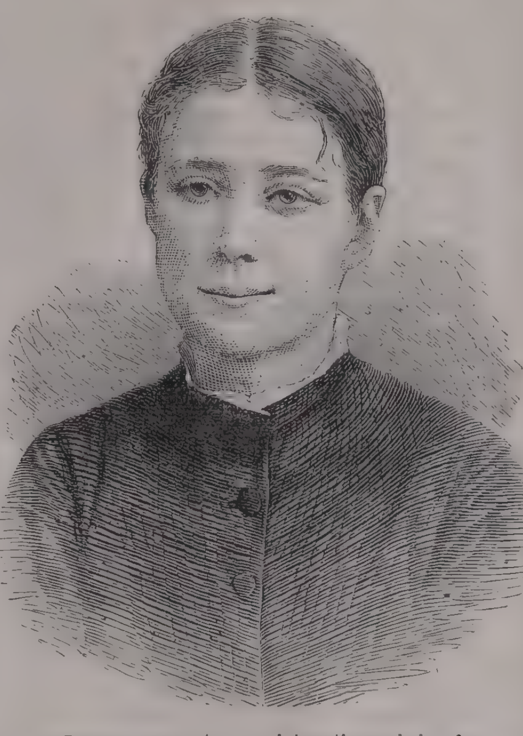
SCHOOLS IN CAIRO.—Miss E. J. Whately desires to correct a little misapprehension regarding the work of her sister (Miss M. L. Whately) in Cairo, which occurs in Mr. Weatherly's interesting account of his visitsto missions in the East. "He observes that the Cairo schools would be more appreciated if English instead of French were the language of Egypt, which seems to imply an impression that no language but English is taught. The language of the country of Egypt is neither English nor French, but Arabic; and to make any tongue but the vernacular the language of a school for the people would be greatly to limit its influence. My sister being aware of this, has all along made the Arabic tongue the language of the school. English and French, however, are most thoroughly taught in addition, as proved by the eagerness with which boys trained in her school are sought for situations of trust where either or both languages are required."

EVANGELISTIC NOTES.

Richard Weaver in Belfast.—A correspondent writes:—"The attendances at the meetings average over 2000, while at the Sabbath services thousands are turned away, being unable to get into the building which accommodates 3000 persons."

Boharm, N.B.—A series of evangelistic meetings, conducted by F. A. Smith, Banffshire Gospel Van Mission, has been brought to a close here. Although a very busy season among the farmers and servants, the meetings were well attended, and numbers professed to receive blessing.

Croydon.—A series of mission services conducted by Mr. George King was closed on Friday week at Salem Congregational Church here. The meetings were deeply interesting; the quaint sayings and original modes of address fixed the attention of the people, while the eventful career of our brother astonished and convinced of God's great power to save. Souls were brought to the feet of the Saviour each night, and the mission was successful in attracting within hearing of the Word rough men who had not hitherto been reached. G. W. Kersey.



Drury-lane.—A very interesting mission has concluded in connection with Whitefield Presbyterian Church, Drury-lane. Mr. Henry Lakin, of Burton-upon-Trent, conducted the services, assisted by the pastor, Rev. W. B. Alexander, and Rev. J. Linnell, of Pavenham.

Banffshire G.V. Mission.—This mission has secured a tent for evangelistic work, during the summer months, chiefly in order to reach several places into which access has not been got by other means. The mission is supported by the freewill offerings of the Lord's people. This summer the expenditure will be greater than usual. Rev. G. S. Muir, Whitehill Manse, Grange, Keith, N.B., superintends the work.

Wolverhampton.—Gospel Temperance services have been held in a large marquee capable of holding 1000 people, kindly lent gratuitously by Mr. Bennett, auctioneer. The tent has been crowded every Sunday evening for about two months; many drunkards have been reclaimed, and others have been led to the Saviour. Mr. J. Fawcett (Chairman of the Wolverhampton Temperance Society) has conducted the services, while several well-known ladies and gentlemen in Temperance circles have rendered excellent assistance, viz., Mr. F. A. Homer, Councillor Joseph Devey, Mr. James Phillips, and Mrs. Wilson, the well-known Scotch evangelist, who is having a most successful Gospel mission in the neighbourhood. Mr. and Mrs. Wilson have for many years been greatly honoured of God in winning souls. Friends would do well to invite them to labour amongst them. Their present address is, Elm-terrace, Penn-road, Wolverhampton.

THE KIDNAPPED CHILD.

ON the afternoon of his lecture at Folkestone (June 17), Mr. J. B. Wookey visited the mother of the little girl Hearnden, aged about eleven years, who disappeared under mysterious circumstances about eighteen months ago, from the service of a woman named Johnson, at Folkestone. The child has not since been heard of. A girl aged seventeen had previously disappeared in like manner from the house of the same woman. Mrs. Hearnden lives at a village a few miles out of Folkestone. Mr. Wookey was deeply affected by his interview with her. He says:—"My heart sank within me in the presence of those blanched cheeks and dull eyes that appeared to have shed out their last tears. She looked indeed like a mother out of whose life every smile had disappeared. There was no silver lining to her cloud; no morning to her black night; and there seemed no prospect of joy to her life of settled gloom."

In answer to his question whether she had a portrait of her missing child, she produced the likeness of another daughter two years older, which she said was an exact portrait of the younger girl, with the exception of the two years difference in the age. Mr. Wookey purchased the portrait, which is here reproduced. We ask our friends on the Continent, who have previously rendered invaluable service in similar cases, to carefully study the engraving, peradventure it may give some clue to the whereabouts of the child, if she is still alive.

Mr. Wookey thus concludes the account of his visit:—"God alone knows how I felt in leaving that desolated home; I thought of the hundreds of other little ones out of whose life every gleam of sunshine has been eternally crushed; of parents going down to the grave broken-hearted; and I could but pray that God would give me sufficient grace and strength to spend the remainder of my life in trying to put a stop to this hell-born traffic in the bodies and souls of the young."—*The (July) Sentinel.*

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Y.W.C.A., SOUTHAMPTON.

BY invitation of Major and Mrs. Evered Poole, whose interest in this institution is well known, a gathering, largely composed of ladies, was lately held at their residence, Enfield House, to meet and welcome Mrs. Knight, a lady who, coming from Epsom, has accepted the charge of the Association in succession to Miss C. Jennings, who has been obliged, through ill-health, to resign it. The guests assembled in the drawing-rooms, the meeting being an exceptionally large one for a private house, for it comprised some 160 persons, and in that sense, as well as in other respects, was a most encouraging and hearty one.

Major Poole, in a brief address, expressed the pleasure with which Mrs. Poole and himself regarded the numerous gathering in the interests of an institution, the welfare of which they had so deeply at heart. He especially conveyed their thanks to the heads of the large establishments of the town for so readily facilitating the attendance of the young people in their employ. He stated some of the main objects of the Association, and appealed for enlarged sympathy and co-operation from the ladies present, and concluded by tendering a cordial welcome to Mrs. Knight to her new sphere of Christian labour in Southampton. This was acknowledged by that lady in a few grateful and gracefully-expressed sentences. Other addresses were given by various friends.

The Institute Home has just been refurnished, and a new piano is wanted. Mrs. Evered Poole, Enfield House, Southampton, would feel most grateful to any Christian friends who would help her meet the necessary outlay by donations. She would thankfully receive furniture, or any other gifts for the Home. There are about 250 associates and members of the Y.W.C.A., and she hopes largely to increase the work if the Lord's stewards would kindly entrust to her the means of doing so.

MISSIONS IN NORTH AFRICA.

DEAR SIR,—Some account of a recent journey in Morocco and Algiers, undertaken partly with the view of seeing missionary work within these countries and ascertaining what openings there may be for future extension, may be of interest to your readers.

TANGIERS.

I commenced my journey in Africa at Tangier. It is the most northern port in the so-called empire of Morocco, and the residence of the representatives of European powers. The town itself is not otherwise of great importance, and has the doubtful advantage of being more under European influence for bad and good than the larger towns in the interior. The labourers there at present are Mr. Baldwin, with his family, assisted by Miss Tulloch and Miss Herdman (of Bath), all in connection with the Kabyle Mission. They are engaged chiefly in learning the language; this, being a corrupt form of Arabic in which no books have been published, presents unusual difficulties. Arabic is itself one of the hardest languages for Europeans to acquire, and the degenerate patois prevalent in Eastern Africa has special difficulties of its own.

Miss Herdman has already acquired some conversational knowledge of the Tangerian dialect, and is also able to carry on active work among the Spanish Jews of the city, as she has a fair knowledge of their language. She is a most enthusiastic worker, and will, I trust, before long be blessed with some reward for her labours. Mrs. Baldwin is gradually acquiring influence among her poor neighbours by rendering what medical assistance is in her power. She will soon have the help of a trained practitioner, in Dr. Churcher, who is about to join the mission.

Mr. W. Mackintosh, the agent of the British and Foreign Bible Society, and his excellent wife are also actively engaged here. Having resided many years in Damascus, they have a thorough knowledge of Syrian Arabic, and have, therefore had less difficulty in acquiring the dialect of this country. In the early part of last summer they made some interesting journeys into the interior. I had hoped to have joined them in a similar undertaking this year, and waited at Tangier longer than I should otherwise have done, in the hope of the weather being suitable. The rains, however, continued so much later than usual that the so-called roads were practically impassable, and camping out most undesirable, especially for those who have suffered from fever as Mr. and Mrs. Mackintosh have done.

I hear that since I left, Mr. Mackintosh and Mr. Baldwin have been together to Fez and Wazan, two of the most important towns in the interior. Mr. Baldwin is anxious to commence a station, probably in the former place, at an early date, as the language there is purer than in the coast towns, and if he could be spared to spend some time in the interior, he would probably acquire it more readily than whilst residing with his family at Tangier.

The impression formed in my mind from many conversations and the few observations I could make personally is that, with the exception of the language, there are few of the difficulties and hardships to contend with in this country that are met elsewhere. The country is open to missionary work. Mohammedan fanaticism is for the present, and probably permanently, on the decrease. Morocco is open to Europeans, though the Sultan is conservative, and opposes the introduction of European capital and enterprise. This, however, probably will not continue many years. The door is now open in many places, more so, perhaps, in Morocco than Algiers, and it only rests with the Lord's people to go up and possess the land. I was met by the demand for Bible women at Tangier, Oran, and Algiers; in fact, wherever there is a Mission station ladies might readily and safely work. I am glad to hear from Mr. Glenny, the Secretary of the Kabyle Mission, that he has several ladies ready to go out. I hope the Society will soon be able to change its name to the North African Mission, for I believe there is quite as much work for them among other races as among the Kabyles.

ORAN.

From Tangier I went to Oran, where I made the acquaintance of Mr. Eldin, the French Protestant pastor. The church there does not seem in a flourishing state, though Mr. Eldin is earnest and evangelical. From thence I travelled with M. Bureau, of the Kabyle Mission, to Tlemcen, where the society has a station, and passed several days very pleasantly with him and his fellow-worker, M. Mercadier. Tlemcen is an Arab town, and the principal difficulty will be the French opposition, which, where the officials are ignorant and narrow-minded, is annoying, and sometimes a hindrance to the work. I am inclined to think, however, that active opposition on the part of the officials is decreasing.

ALGIERS.

At Algiers I did not hear of much active work going on at present. The French Protestant Church appeared to be more flourishing than at Oran, and I heard a most excellent sermon from M. Rocheblave, one of the pastors. M. Lowitz, the Agent of the British and Foreign Bible Society, is doing his best to spread the Scriptures, but I fancy under very great difficulties. His work is the principal memorial of Miss A. Brenner's labours here. Mr. George Pearse, though continuing to take much interest in all religious work in this country, and especially in the translation of the Bible into the Kabyle language, is hindered from active service by Mrs. Pearse's ill health, which, however, I trust is only temporary.

I was unable to visit the mission stations in the Kabyle country. At Constantine I met M. Maleherbe, the colporteur of the British and Foreign Bible Society. He is an earnest man, but has a most difficult post. The French, as a rule, care nothing for the Bible; the lower class of Arabs cannot read, and the upper are fanatical or tainted with French scepticism. From Constantine I went to Biskra, one of the first oases in the desert; from thence I hoped to visit the Chawia tribes of the Aures mountains, but was delayed by bad weather, and was only able to see the Ouled Abdi country. This I found most interesting, and entirely unexplored by English tourists. The natives are a most curious and hospitable race, but I am inclined to think not more open to missionary work than some of the Arab tribes, with the additional difficulty of an almost unwritten language. Some of the more northern tribes, who speak Arabic and Chawia, may be more accessible. Arabic Gospels were courteously received by some of the Kaids and Mollahs. One of the Arab oases near Biskra might be a suitable situation for a mission station.

I would commend the labourers in North Africa to the prayers and sympathy of your readers in their present trying, waiting time. I can strongly recommend the country as a missionary field, especially to those who, from any cause are not prepared to face a tropical climate or take up a more distant sphere of work.

S. Zachary Lloyd.

Areley Hall, Stourport.

Dr. Eccles, Hon. Treasurer of the Kabyle Mission, writes to say that he is about to equip an Edinburgh graduate for the establishment of the first Medical Mission in North-Eastern Africa. He will need instruments, drugs, surgical and medical appliances. Perhaps some former invalids or retired doctors will find themselves possessed of articles of which they have no further use, but which would be invaluable to a medical missionary.

"A worker in the field tells me how a keg of biscuits proved most useful in providing a ready dish to set before the many swarthy Mohammedans who come to listen to a Nazarene as he tells them of the true Messiah. Another post brings a letter from a valued sister, who pleads for her numerous patients, for whom she needs soap, and not in small quantities. Some of her medicines are bitter, but it appears that, unlike some natives, they believe only in sweet medicines, hence sugar is a great desideratum. There is a difficulty in the measuring out the medicine. Some Christian manufacturer may be moved to supply the lack by sending a package of metal tea spoons.

"Who will send some old linen, some surgical instruments, a large box of soap, a barrel of sugar, several ten-pound tins of biscuits, articles of camp furniture, a chest of tea, and 100, or even 1000 teaspoons? Let such forward these gifts to the Hon. Sec., Mr. E. H. Glenny, 21, Linton-road, Barking, Essex."

Y.M.C.A., NEWCASTLE. — The members and friends of this flourishing branch of the Association had a very enjoyable outing in the beautiful grounds of Jesmond Dene, near the city, on Thursday afternoon, June 25. There was a sale of work, flowers, fruit, &c., which was also very successful. Tea was provided in Sir William Armstrong's handsome banqueting hall, situated in the grounds. After tea, a public meeting was held, under the presidency of Rev. Dr. Collingwood Bruce. Mr. T. Moffitt, secretary, reported that the Newcastle branch now numbered 925 members, 400 having been added to the roll during the last six months.

The Summer Number of *The Graphic* (1s.) is, as usual, most attractively and artistically got up. A somewhat melancholy interest attaches to it from the fact that the hands that penned the leading tale and produced the large coloured picture are now both silent in death.

Notices.

Mr. Cheyne Brady, Châlet Fenz, Grindelwald, Switzerland, will be happy to see Christian friends sojourning in that locality.

Communications Received with Thanks.—W.D.M. J.B.W. J.D.M. G.S. S.G. A.J.P. E.J.W. E.P.H. E.S. J.F. R.H.G. D.A.M. J.A.R. J.A.A. F.G.T. J.B.T. H.L.J. W.Y. J.H. D.J.E. E.A.W. T.M. J.M.S. F.A.P. H.S.D. W.L.L. G.W.K. J.M.H. H.M.G. W.C. E.D.C. C.E.J. C.S. M.B.G. F.J. F.C.R.W. R.H. E.M.E. C.L. A.B. H.P. T.F. F.A.A. A.U. H.Z. E.P. H.M. O.G.B. T.L. G.C. W.O.L. A.H. R.G.

Applicants for Tracts.—J. W. Coleman, Clarence House, Tewkesbury; B. Smith, Grey-street, North Shields; Miss Chappell, 11, Adair-road, Upper Westbourne-park, W.; E. Peters, High-street, Stevenage, Herts; A. Acocks, 70, South-street Walworth, S.E.; J. E. Stott, 95, Southwark-street, S.E.; A. Dixon, High-street, Salisbury; D. Abba, 1, Bright street, Holderness-road, Hull; Mrs. Robinson, Oakdene, Vermont-road, Upper Norwood; T. Hickling, 6, Cottingham-street, Pinfold-lane, Attercliffe, Sheffield; D. Butcher, 20, Alfreton-road, Nottingham; G. Smith, 98, Stanfield-road, Everton, Liverpool; J. Day, Hasland, near Chesterfield.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

FRANCE.—A writer in *Le Christianisme* makes pressing and urgent appeal for pastors for the sixty vacant places in the French Protestant Church.

GERMAN MISSIONS.—In the *Evangelisch-Kirchlicher Anzeiger*, there is an urgent appeal to the evangelical Christians of Germany to send ministers of the Gospel to their brethren, who are carrying on pioneer work in Africa.

GENEVA.—The national church of Geneva has sustained a severe loss in the death of M. Frederic Audéoud, aged 87. He was a member of the consistory for many years, and to the last he showed an inexhaustible charity.—*Le Christianisme.*

AFRICA.—A despatch from Senegal announces the death of Madame Jaques, formerly Mdlle. Chollet, the wife of the missionary Louis Jaques. It is only a few months since Mdlle. Thérèse Chollet, of Moudon, Vaud, went to rejoin her husband at Senegal.

NEUCHATEL.—An attempt is being made in this neighbourhood to form local sections of the Swiss league against brandy. The abuse of strong drink in all its forms, but particularly of brandy and "absinthe," is terribly prevalent in Switzerland.—*Journal Réligieux.*

FETE FOR YOUNG CHRISTIANS.—At this fête held in Paris a few weeks ago M. Réveilland advocated the formation of the Leagues of the Blue and White Cross, &c., among the young people of France, reminding them that the future of the country was in their hands.—*Le Signal.*

PEWSEY.—Mr. Henry Morgan and wife, from Oxford, have visited this town and neighbourhood with their Bible-carriage. Believers were stirred up by their earnest and loving words, while some unsaved manifested deep feeling. The evangelists held two indoor and two open-air services. They visited throughout Pewsey and the neighbourhood with their Bible-carriage four or five days.

MADAGASCAR.—The Jesuits have distinguished themselves in Madagascar, by the animosity with which they have striven to hinder the evangelical missionaries in their work. They have not hesitated to formulate the grossest accusations against the "English Methodists," who, they pretended, had scattered British gold broadcast, in order to ruin the lawful influence of France in Madagascar. —*Journal Réligieux.*

CARLUKE, N.B.—A fifteen days' mission held here under Mr. Spencer Walton, has been much owned of God. Not a night passed but some remained to the after-meeting to be spoken to, and a good many have professed faith in Christ. The attendance on week-nights was good, and on Sabbaths very large. Mr. Walton also conducted Bible-readings on the week-day afternoons, which were well attended and much appreciated. Altogether the mission has been a success, for which we praise God.

W. D. M.

MELBOURNE HALL, LEICESTER.—The fourth anniversary has been celebrated with great joy. There has been hardly a single Sunday during the past year in which many have not yielded to Christ. The Church-members, which number nearly 800, have been reconsecrating themselves, and are beginning to seek and expect a deep and widespread revival of religion. The anniversary sermons were preached by Rev. Newman Hall and by the pastor, Rev. F. B. Meyer. The crowds that fill the building every Sunday show that the Gospel has not lost its attractive power for the masses of this great industrial centre. The pastor is constantly needing funds to enable him to carry on work at the Prison-gate, and elsewhere.

Notes on Daily Readings.

JULY 2.—2 CORINTHIANS VI.

v. 1.—“ *Receive not the grace of God in vain.*”—This “grace of God” is not the inward working of his Spirit, but the Gospel message, which is received in vain when it reaches the head but not the heart, and when it is assented to by the understanding but not laid hold of by the will and the affections.

v. 2.—“ *I have heard thee in a time accepted,*” &c. —In Isaiah xlix. 8, from which these words are taken, they form a promise from God to the Messiah. They are explained here by the Apostle as referring to all who “come unto God by Him.” Promises to Christ are the property of all those who by faith receive Him. “All are yours; and ye are Christ's; and Christ is God's” (1 Cor. iii. 23).

v. 3.—“ *That the ministry be not blamed.*”—This does not mean what we understand by “the ministry,” the order or collective body of teachers in the Church, but the word is well rendered in R.V. “*ministration,*” and as such it would apply to all Christians, for to the reconciled (see 2 Cor. v. 18, 19) has been committed “the ministry of reconciliation” The expression “ambassadors for Christ” (*ib.* 20), which might seem opposed to this, really confirms it, for there is no word for “ambassadors” in the Greek; it is literally, “we are on an embassy for Christ” It is the work, not the office, of ambassador which is spoken of. It was to disciples, not apostles alone, that Jesus said, “As my Father sent Me, even so send I you;” on which words Canon Westcott well observes that they must be “regarded as the commission of the Christian society, and not as that of the Christian ministry.'

v. 14.—“ *Be ye not unequally yoked together with unbelievers.*”—Not to be limited to marriage, though that is included. The yoke is the symbol of service (1 Tim. vi. 1). Alford renders it, “Become not incongruous yoke-fellows with unbelievers.” The “Speaker's Commentary” says, “A rather stricter rendering would be *heterogeneously yoked.*”

JULY 3.—2 CORINTHIANS VII.

v. 1.—“ *Perfecting holiness.*”—This does not mean bringing holiness to perfection, but “accomplishing” or carrying it out in practice. It is the same word that occurs Heb. ix. 6, “*accomplishing* the service of God.”

v. 2.—“ *Receive us.*”—The Greek is literally (as in margin R.V.) “*make room for us,*” “in your hearts” being understood.

v. 4.—“ *I am filled with comfort; I am exceedingly joyful in all our tribulation.*”—The article occurs in the Greek before both “comfort” and “tribulation,” thus referring back to the “comfort” and “tribulation” spoken of in the first chapter. It might be rendered literally, “I have been filled full with this comfort; I am overabounding with this joy upon this affliction of ours” That is, “coming upon”—as we might almost say, “on the top of.” The special joy came on the top of the special sorrow.

v. 6.—“ *God . . . . comforted us by the coming of Titus.*”—As we had a description in chap. i. of the special sorrow which overwhelmed him in Asia, so from this to the end of the chapter we are shown the cause of his special joy.

v. 14.—“ *I am not ashamed.*”—This should be, as in R.V., “I was not put to shame.”

v. 15.—“ *How with fear and trembling ye received him.*”—“ Their penitence seems to have begun even before his (Titus's) arrival, and it almost looks like the after-fruit of Timothy's mission. . . . They dreaded the consequences of their previous conduct, as we may well imagine, when Titus presented himself with another letter from the hand of one whom they knew, by infallible proofs, to be the bearer of a divine commission.”—*Speaker's Commentary.*

JULY 4.—2 CORINTHIANS VIII.

v. 1.—“ *We make known to you the grace of God which hath been given in the churches of Macedonia.*” —“ This liberality (of the Macedonians) he introduces as grace of God given, *i e.*, as a gift of the undeserved favour of God. Thus, while holding up human excellence as an example, he shuts out beforehand all human merit.”—*J. A. Beet.*

v. 4 —“ *Praying us with much intreaty*” (*that we would receive the gift*).—These latter words in parenthesis are now rejected by all critical editors, as having no authority. Without them the sentence will run, as in R.V., “Beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints.”

v. 5.—“ *And this they did, not as we hoped,*” &c. —“ He had hoped well of them, but on account of their poverty had looked for only slender assistance. On the contrary, however, they made no slight contribution, nor was their gift one of money merely, but of themselves, first and foremost to the Lord, and also to the Apostle.”—*Speaker's Commentary.*

v. 9.—“ *For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich.*”—Christ is presented both as a pattern and as a motive. The passage is a parallel one to Phil. ii. 6. By comparing them we see that the rich condition which the Lord abandoned was the possession of the glory and power of Godhead.. The becoming poor was becoming man, with all the privation and sorrow which He voluntarily underwent in that state, ending with the cross. The riches which this poverty procured are the riches of salvation, pardon, acceptance, participation of the Divine nature, final glory, all springing from his work as man, both in life and death.

JULY 5.—2 CORINTHIANS IX.

v. 6.—“ *He which soweth bountifully shall reap bountifully.*”—The word for “bounty,” occurring twice in the fifth verse, is in the Greek “blessing,” and the word bountifully, occurring twice in this verse, is in Greek, as given in margin R V., “with blessings.” He that soweth with blessings (to others) shall reap with blessings (to himself).

v. 8.—“ *God is able to make all grace abound toward you,*” &c —The point seems to be that God can not only make spiritual grace abound, but temporal grace too: that is, He can supply their bodily wants as well as those of the soul.

vv. 9, 10.—The two quotations, one from Ps. cxii. and the other from Isa. lv. 10, are connected thus: the first describes a bountiful man as one who “hath scattered abroad” (R.V.). a metaphor taken from the action of the sower. Then Isaiah lv. 10 is quoted to show that God ministers the seed which the sower scatters abroad: in other words, supplies the means by which his people may be bountiful to his glory.

v. 10.—Instead of “*seed sown*” of A.V., R.V. has “seed for sowing,” which is much more to the point. God's bounty in temporal things to his people is to the intent that they “*always having all sufficiency in all things may abound to every good work.*”

v. 15.—“ *Thanks be unto God for his unspeakable gift.*”—The “Speaker's Commentary” thinks that to refer this to Christ would be “too wide a deviation from the immediate context.” But Paul's heart was so full of love to Christ that no reference to Him could ever be a deviation, much less a wide deviation, from any subject he might be treating. It is difficult to understand what else he can refer to but Christ.

JULY 6.—2 CORINTHIANS X.

v. 2.—“ *Which think of us as if we walked according to the flesh.*”—This latter expression is the same in the original as that translated ‘Walk after the flesh,’ in Romans viii. 4. It denotes a walk according to the aims, principles, and motives of the flesh. This he wholly repudiates. “That he walks ‘*in* the flesh’ he allows. All men, even the regenerate, walk *in* the flesh. They are liable to be tempted by the flesh, and suffer from the weaknesses of the flesh. But the flesh is not in them the dominant power, and he denies, therefore, that his warfare is waged ‘*according to* the flesh.’”—*Speaker's Commentary.*

v. 5 —“ *Bringing into captivity every thought to the obedience of Christ.*”—Present participle, implying aim rather than attainment; for, as the next verse shows, he contemplated “disobedience” to be avenged. It is exactly the same expression which is used in Romans vii. 23, of the law of the members warring against the law of the mind, and “*bringing me into captivity,*” and no more implies there that Paul was brought into captivity, than the same expression here implies that he overcame all the disobedience he encountered.

v. 8.—“ *Our authority, which the Lord hath given us for edification, and not for your destruction.*”—Literally, “for building you up, not pulling you down.” What a rebuke this statement of Apostolic authority conveys to those so-called successors of the Apostles, who, under the headship of the Pope, have persecuted, and cast down, and destroyed Christians on the ground of Apostolic authority committed to them.

JULY 7.—2 CORINTHIANS XI.

v. 3.—“ *Your minds should be corrupted from the simplicity that is in Christ.*”—R.V. supplies a word omitted in the ordinary text, but attested by the oldest MSS., and renders the latter part thus, “from the simplicity and the purity that is toward Christ.” The word rendered simplicity is used for single-mindedness,” and is so taken in the “Speaker's Commentary.”

v. 4.—“ *If he that cometh preacheth another Jesus,*” *&c.*—“ ‘The comer’ describes the false teachers as adventitious, a foreign and intrusive element. . . . They were ‘the coming men,’ as though St. Paul had been only their humble forerunner. . . . Jesus preached by the Judaisers was so different from the Jesus of St. Paul that He is called another.”—*Speaker's Commentary.*

v. 5.—“ *The very chiefest apostles.*”—This is spoken in irony, and evidently does not refer to real apostles, but pretended ones. It is literally, “the supereminent apostles.” He drops the language of irony in verse 13, and says plainly whom he means. “*Such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ.*”

v. 28.—“ *That which cometh upon me daily, the care of all the churches.*”—The “Speaker's Commentary” well renders this “the daily onset upon me, the anxious care for all the churches,” and adds, “He does not mean actual hostility, but a pressure as urgent as that of attacking enemies.”

JULY 8.—2 CORINTHIANS XII.

v. 1.—“ *Visions and revelations of the Lord.*”—“The man in Christ” of whom he knew fourteen years ago caught up to the third heaven is evidently himself; but, as he will not glory of himself, he puts it in this way, in order to draw more strongly the line of distinction between what he might teach from his own knowledge, and what had been thus revealed to him when taken, as it were, out of himself. When critics speak of Pauline theology as if it were Paul's view of Divine things, they ignore these “visions and revelations of the Lord.”

v. 7.—“ *A thorn in the flesh;*” &c.—It is now generally admitted that this should be rather rendered “a stake for the flesh.” The allusion being to the painful punishment of impaling. The “Speaker's Commentary,” after a very full examination of the whole question as to what this “stake for the flesh” could be, concludes, “There are not sufficient data for determining what peculiar ingredient characteristic of Satanic malignity there was in the Apostle's affliction. but it would seem to have been something calculated to overwhelm him with ignominy, rather than to excruciate him with pain. It is consolatory to know that, however hard it was to bear, the grace of Christ enabled him ultimately to rejoice and glory in it as a means whereby the power of the Lord more fully tabernacled upon him and invested him with the true strength for doing his Master's work.”

◆

“HARD ON THE PIG.”

I REMEMBER once saying at a mission tea-party to a lot of men, whose swinish behaviour in the public-house, when another lady and myself had gone in to invite them to a mission service, had greatly disgusted me, “You working men know how to behave to a lady like courteous gentlemen, everywhere but in a public-house; you would never demean yourself by cadgering: but once go near a man in the ‘public’ and it is always ‘Gie us tuppence for a pot of beer’—just like a pig beginning to grunt for wash the moment you approach his stye,” I added, with some asperity, remembering my Saturday night's sufferings. Up rose a hoary-headed doctor and said, very solemnly, “I think that's rather hard.” The men looked delighted, for my words had gone rather disagreeably home. He paused, and looked round benignantly on the offended audience, and then added, dryly, “Hard, I mean, on the pig.” Instant fall of countenances all round. “Did you ever hear,” he went on, “of a pig going into a public-house at all? And did you ever hear of a pig taking a drop too much? And, above all, when did you ever hear of a pig going home and knocking about his sow?”

This was too much for an English audience; a roar of laughter dispersed the sore feeling, and nine of the drinking men acknowledged the justice of the home-thrust by signing the pledge that night.—*Ellice Hopkins.*

(*For Forthcoming Meetings, Donation List, &c., see p.* 44.)

EXTRACTS.

"Simple and child-like hearts, that have newly entered into the joy of salvation, ignorant of scientific theology, but hungering and thirsting for God, turn to the writings of John with never-failing desire, and find in them green pastures and living waters. To a large extent it is the same with those who have reached the most advanced stages of Christian experience, whose spiritual nature has become deepened and expanded by the manifold teachings of God. Here the simplicity of youth and the ripest and holiest wisdom of age agree. I have taken pains to inquire of many belonging to both classes how they have been guided in their reading, and what they have found most fruitful of spiritual blessing and delight; and almost every answer has included—at least—the Gospel of John, often named in a tone of personal affection, as men name a dear friend."

From "John, whom Jesus loved."

"In our homes we are ourselves responsible for the lighting of our lamps at the proper time, for the supply of oil to them, for the brightness of the reflectors, and for everything else connected with their shining; the lamp has neither will, nor choice, nor faculty of consent or resistance. So, too, it was with the lights of the Tabernacle and Temple. But it is otherwise with Christian churches; the material of which they are composed is not dead, but living; and the grace of the Lord must be met on our part by faith and prayer and hearty consent. He does, indeed, work in us to will, as well as to do of His good pleasure; but it is a working in human *hearts*. He is not far away from us; He is in our very midst; and He only waits our asking to give us all we need in order that we may shine as lights in the world."

From "Thy First Love."

"Two men may do the same thing so far as the outward appearance goes; for example, may give to the same charity, or kneel in the same place of worship, or say *Amen* to the same prayer. You may not be able to discern a shade of difference, and yet the 'works' may be as opposite and as wide asunder as heaven and hell. The Lord claims to 'know' the works of the Laodiceans, in the profoundest and most penetrative sense, inwardly and hiddenly as well as outwardly. '*Thy works*,' in all that they are and all that they mean and involve, lie open under Mine eye, in the broad, bright sunshine, as they do not lie open even to thyself."

From "Behold, I stand at the Door and Knock."

"Some of God's hired servants are called upon not to work, but to wait. A poor old sister in the workhouse waited for orders from Christ, and could only hear Him saying, 'Lie still and cough.' Many are called upon to glorify God in lives of meek submission spent upon sick beds on the edge of the grave. Let them not murmur. 'They also serve who only stand and wait.' It is not theirs to run with the thousands who speed over sea and land to do the Lord's bidding; but by their saintly patience, their constant trust, their joyful unworldliness, they may be made an abiding blessing. And, doubtless, great reward will come to them in the day when the meek shall inherit the earth, and the merciful shall obtain mercy."

From "Calls to Christ."

"It was never God's plan that the children of Israel should spend those dreadful forty years in the wilderness. He led them up to Kadesh-Barnea within a very few months after they came out of Egypt; and had they been obedient they would have gone into the land at once, and that without passing over Jordan at all. But on the border of that land they murmured and doubted, and sent up spies to see if the Lord's promise was true, to judge for themselves whether they could possess the land. They fell into unbelief there. And when the spies came back, in spite of the earnest remonstrance of faithful Joshua and Caleb, the Israelites rebelled against the Lord, and would not go up to possess the land. Then it was that the Lord turned them back; and for forty years they lived only to provoke and tempt Him."

From "Out of Egypt."

"The simplicity and naturalness of the Bible are most striking. Where else can be found such graphic pictures of parental and domestic life? The straightforward delineation of its most conspicuous characters; its record of the sins of God's people with the same impartial pen as is used for the setting forth of their virtues; its lofty moral tone; its sublimity of thought; as well as its superhuman authority—all bespeak its unique character. For like the Master, of whom it is the constant and consistent witness, its words are with authority. It never speculates or halts in its teaching, but drives straight to the mark in its ever recurring 'Thus saith the Lord,' in the Old Testament, and in the 'Verily, verily, I say unto you,' of the Master."

From "In the Volume of the Book."

"'My son, know thou the God of thy father, and serve Him.' Take his yoke upon you: it is not galling, it is easy; take his burden upon you: it is not heavy, it is light. Yes; his service is a reasonable service, it is perfect freedom. This choice you will never repent. Believe me, the ways of wisdom are ways of pleasantness, and all her paths are peace. Believe me, or, rather, believe Him who cannot lie—'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' Have you made this choice in your heart? Then, in the next place, make an open avowal, a public profession of it. Yes; come out from the world, take your stand openly upon the Lord's side. Let your conduct speak this language:

'I'm not ashamed to own my Lord,
Nor to defend his cause.'"

From "Addresses to Young Men."

"Just as Annan was going to enter the enquiry-meeting the hall door was closed in his face, and he reeled down the steps, exclaiming 'Great God, am I shut out of salvation for ever?' Away he went to the house of a friend, who assured him he might find an entrance into the hall by another door. In breathless haste he returned to seek the door, but in vain. These are small matters; but to an awakened soul such things seem to speak with the voice of God. At the midnight hour he entered my room and stood before me, his eyes wild and red with excitement, and his countenance black and terrible. His whole body, a frame of iron, shook and quivered. Knowing something of the man I feared he was about to lay hands on me, and take vengeance for some words of reproof. Very different was the case. Robert had now no blows but for himself; and with words of keen and cutting self-condemnation he asked the question of questions, 'What must I do to be saved?'"

From "The Christian Hero."

"You notice that the Book of Ruth contains the history of a Jew who went into a far country; in fact, I might say that the first chapter of this book is the fifteenth of Luke over again. We get a Jew backsliding, and through the means of that Jew's backsliding you will find that a poor Gentile girl is brought out of the Gentile country into the land of blessing. Then this girl marries a rich Jew, Boaz; and there we get a picture of the Lord Jesus Christ marrying the Church. Then after the rich Jew and the poor Gentile are united, you see the blessing turns back to the Jew. And I think that is just what the New Testament teaches of the way in which God is going to deal with the Jew by and by. He has backslidden, and the Gentiles are blessed; the Church of God will be united to Christ, and then the Jews will be blessed again."

From "Ruth, the Moabitess."

"It is resurrection power that saves us; and resurrection power can only be shown where there is real death. So in the case of Lazarus, wherein the Son of God was to be glorified. Jesus tarried four days until Lazarus was dead not sick merely, but dead. Then He came to Bethany; and resurrection power had the opportunity of manifestation. The dead one was made alive; the Son of God was glorified; and joy and gladness filled the home. Reader, is the blessing delayed in coming to you because the Lord is waiting for you to see yourself dead: not sick merely with sin, but dead—condemned already under the curse of the broken law, and without a spark of the life of God in your soul? There is one of two conditions for all: Dead or Alive. There is no middle ground."

From "Life, Warfare, and Victory."

"One day a discussion on the evidences of the truth of Christianity arose among the stone-cutters. Duncan Matheson was the champion of the Bible. The leading sceptic, beaten in argument, assailed religion through the inconsistencies of its friends, declaring that Matheson was the only consistent Christian he had ever met. This compliment to his external morality, instead of pleasing his vanity, aroused his conscience, and he secretly charged himself with sheer hypocrisy in defending the truth, to whose divine power he felt in his heart he was an utter stranger. Another day, seeing a fellow-workman look sad, he expressed his sympathy, and found the man was distressed about his sins. Matheson took him aside, and although himself ignorant of the righteousness of God, and justification by faith in the Lord Jesus, directed him as best he could to the path of life. But this act recoiled on himself; and his conscience, now constantly awake, began to upbraid him. 'You're a hypocrite,' said he to himself; 'you point others to Christ, and all the while you are treading the way to hell yourself.' Then followed a fierce struggle between light and darkness; his soul was tortured almost to madness—a crisis was at hand."

From "Duncan Matheson."

"I tell you, when the Spirit of God is on us, the world looks very empty; the world has a very small hold upon us; and we begin to let go our hold of it. When the Spirit of God is upon us we shall just let go the things of time, and lay hold of things eternal. This is the Church's need to-day. We want the Spirit to come in mighty power, and consume all the vile dross there is in us. Oh that the Spirit of fire may come down and burn everything in us that is contrary to God's blessed Word and will."

From "Power from on High."

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MR. PAYSON HAMMOND IN SHEFFIELD.

At the close of the fourth week of the mission here, we can look back with joy and thankfulness. We already see unmistakable evidences of a great spiritual work. Numbers of young people have received a rich blessing, and will date their conversion from this time. During the meetings I have spoken with many children, and have heard and seen much to assure me that deep impressions have been made, and that young hearts have been won for the Saviour. Some of these cases I may mention.

Alice H—— and Lydia H—— cried very much, having been impressed with the touching account Mr. Hammond had given of a little boy who had been persecuted because he had "a place and time to pray, and read the Bible every day." They also wept because they felt their need of a Saviour. Lydia said, "Will God blot out our sins from his book?" She felt happier before I left her, and she told me there was a hymn we had sung together when we met before going to the children's service that night which had two choruses, and she could then only sing the first, "I want to love Jesus," if she had sung the second then, it would have been telling a falsehood. Now she could sing it, and say, "Oh! now I love Jesus." A little more than a week after this conversation with her, I saw her at one of the meetings again, and she was crying bitterly. I asked how it was, for I had thought she had accepted Christ. She told me it was because she had not been serving God as she should. I asked if she had done anything that was displeasing to God, and not Christ-like, since the Wednesday night when she had said she loved Jesus, and would try to serve Him. She acknowledged that she had, and told me of something that had occurred that very day. She had disobeyed her mother. She promised to ask her to forgive her; though it would seem hard, yet she would do it "for Jesus' sake," and she would ask God to forgive her too.

Annie B—— said she had given her heart to the Saviour a fortnight since, she had then felt how unworthy she was, and thought about Jesus having been so good to her, and how He loved her so very much. When she went upstairs to bed she knelt down and asked God to forgive her, and to help her to love Him and serve Him. She gave very satisfactory evidence of having given her heart to the Saviour, and of trustful confidence in Him.

Lizzie N—— was much impressed, and dates her conversion from the first of Mr. Hammond's meetings she attended. For a long time I have taken special interest in her, knowing she was seeking salvation and peace through the Lord Jesus Christ. In a letter to me, dated Feb. 20, she wrote, "I have tried to give myself to the Lord ever since I have been a member of the Scripture Union, but I do not know whether I have succeeded or not." The decisive step has now been taken. She has found Christ as her Saviour, and now rejoices in his love, and desires to live to serve Him. She has a calm, clear, steadfast gaze as she looks at me, and speaks of her happy experience.

Ada N—— will certainly remember with joyful gratitude Mr. Hammond's meetings in Sheffield. She says she can never thank him enough for the good he has done her. She gave her heart to Jesus at one of the meetings. She feels the witness within; and described it as something which makes her know she is a Christian. There is a strong desire to "grow in grace; she sings, so to speak, all the day, and longs for the night to come, that she may go to the service, counting the hours to the time when she shall be seated in the chapel. So occupied is she with this one great subject, in which she finds so much happiness, that one night when walking home alone (after I had left her) she wondered why people seemed to look at her so much. One lady and gentleman noticed her so evidently that she wondered what it was. Presently she discovered that she was singing aloud, "I want to love Jesus."

Never do I expect to forget seeing her, in tears of deep sorrow, at the first of these meetings. That night she asked forgiveness, and felt that God forgave her. The next night she was at the meeting, looking so bright and happy, a true picture of sorrow turned into joy. The night after that she went again to the meeting, and was very anxious to speak to some other children, saying she felt as though she knew exactly what to say. In a letter to Mr. Hammond, she told him she had wanted to love Jesus for a long time; but ever since she had attended his meetings she had decided to live for Christ. It has been pleasing to notice the joy and happiness beaming in her face ever since that night of decision, whenever I have met her. Two or three children have spoken of her as greatly changed.

B.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Messrs. Fullerton and Smith.—August, People's Mission Church, Edinburgh Castle, Stepney, E.; September, Shoreditch, Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

Mr. F. E. Marsh.—July 5 to August 23, Glasgow.

Mr. J. M. Scroggie.—Dunoon, August; Glasgow, September; Kendall, October.

Mr. W. Spencer Walton.—To July 16, Skye, N.B.

Mr. Denham Smith.—Merrion Hall, Dublin, during July.

Dr. McKilliam.—St. George's Hall, Langham-place, W, during July, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Mr. William Oatlin.—July 11 to 31, itinerating in the New Forest and scattered villages of Hampshire.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Hyde-park Special Mission every night, Messrs. Chas. Cook. J. Bain, D. Cameron, and others. Friday, July 3, Mr. Gawin Kirkham, with large picture of The Broad and Narrow Way.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. C. Russell Hurditch, Sunday, 7 p.m.; Mr. Abraham Wallace. Wednesday, 8 p.m. Dalston—Tent, on ground north side of Fausset-road, Fausset-square, Sunday, 7 p.m., every week-night at 8; 103A, Dalston-lane, Sunday, 7 p.m.; Thursday, 8 p.m. Hammersmith—Tent, corner of Adie-road, Dr. Popham, Sunday, 7 p.m., every week-night at 8; Upper Mission-room, 130, King-street, Sunday, 7 p.m.; Thursday 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Ransome Wallis, Sunday, 7 p.m. Wednesday, 7.30 p.m. Malden Hall, Kentish Town. C. V. T. Onslow, Sunday, 7 p.m.: Mr. Frank Hertslet, Thursday 8 p.m. Messrs. E. Hurditch and F. C. Spurr, Tent, Blythe-lane, West Kensington, Sunday, 7 p.m., every week-night at 8; July, Hammersmith and Dalston; September and onwards, South Wales.

Children's Special Service Mission.—Mr Banaster, in the yacht *Kingfisher*, proposes to be at Llandudno in July. Mr. E. Arrowsmith has arranged to be at Llandudno from August 1 to September 14; holding services also, in conjunction with other friends, at Rhyl, Pensarn, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr. E. T. M. Dennes has arranged to be at Redcar and Saltburn-by-Sea, August 1 to 22. Messrs. G. A. King and E. Salisbury at Bridling on from August 8, for several weeks; Mr. W. F. Seagrove and Rev. H. C. Sturdy at St. Leonards, in August; Mr. H. W. Figgis (of Dublin), at Brighton early in August, for two or three weeks; and Mr. C. W Fagan, of Trinity Hall, Cambridge, at Yarmouth, from July 2 to end of August. Mr. G. Bennett hopes to be at Douglas, July 11, for several weeks, and possibly Whitby about August 15. Mr. W. R. Moore will be at Ilfracombe during the whole of August. Mr. J. H Greene proposes to be at Aberystwith early in July, and afterwards at some other places in Wales, and at Morecambe and Grange-over-Sands in August. Messrs. Spiers and Westall propose to spend August at Aberystwith; and Mr. W. Mitchell Carruthers hopes to visit Lowestoft. Rev. W. Carlile is to be at Cromer, July 24 to September 10. Mr. G. R. Kirlew hopes to visit Lytham, August 15 to 30. Rev. Llewellyn N. Oaley and Mr. Colin C. Walker, of Corpus Christi College, Cambridge, propose to be at Sandown in August.—Mr. Arrowsmith's mission, at Brighton, at first proposed for July, has been postponed until October.—We have every hope that services will be arranged at Eastbourne, and many other places, in August.

MISCELLANEOUS.

Keswick Convention.—July 27 to August 1. Mr. Postlethwaite, Eskin-place, Keswick, will answer inquiries as to lodging or hotel accommodation.

Sevenoaks Conference.—Vine Hall, all day, July 8, from 10.30 a.m.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

Foundation Stone of new Assembly Hall, Mile-end-road, laid on Saturday, July 4, 3.30 p.m., by Duchess of Westminster.

Church Missionary Society, Salisbury-square, Fleet street.—Prayer meeting every Thursday, 4 p.m. All friends welcomed.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Rev. J. Guinness Rogers, Tuesday, July 7, from 12 to 1, "Thorough."

South London Evangelistic Choir.—Tent mission, To August 2, Pensbury-street, Wandsworth-road, week-evenings, 7.30; Lord's Day, 11 a.m. and 6.30 p.m.

Deepening of Spiritual Life.—Meetings are held at the Alexandra Hall, Blackheath (exactly opposite the Blackheath Railway-station), every Tuesday evening at 7.30. All Christians are welcome.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, July 3, tea at 6; meeting at 6.45. Rev. John Wilkinson will give the address, subject, "The Promises of the Fathers Confirmed by Christ." Rev. F. A. C. Lillingston cannot come.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday July 3, all-day meetings, from 10.30 a.m to 9 p.m. At 3 p.m an address by Mr. R. C. Morgan. During the day Mr Millne, from Spain, and other friends, will take part. Sunday, at 3.30 p.m., Bible reading, by Miss Mason.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Bible study, Tuesday, 6.15 p.m. Gospel services, Mission Hall, Melior-street, Sundays, 6.30 p.m.; Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m. George yard, Whitechapel, Mondays, 8.15 p.m. Address by Mr. E. B. Russell, July 3, "The Christian's Strength."

Exeter Hall.—Sunday, 3.30 p.m., Bible lecture for men only, by Dr. Anderson; 7 p.m., Gospel service, conducted by Mr. W. R. Lane. Saturday, 8 p.m., Bible reading, by Colonel Puget.

The Priory, 198, Upper-street, Islington, N.—Thursday, July 2, 8.30 p.m., address, Rev. J Edmond, D.D. Sunday, 5, 3.15 p.m., special address, Mr. W. Haig Miller. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Shaftesbury House, Margate, a Home of Rest and Recreation for Commercial and other Young Men. For prospectuses and all information apply to the manager, enclosing stamp.—A Gospel meeting every Lord's Day, 7 p.m.

Conference Hall, Stratford.—Sunday, July 5, 3 p.m., Mr. John McCall; 7 p.m., Mr. J. G. McVicker.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, June 27, 1885:

	£	s.	d.
Testimonial to ex-Inspector Minahan—Poor Mother, 2s; Y. E. T. £1; Anon. 1s.; Psalm xxxvii. 39, 40, 1s.; Misses C. 10s.; Mr. K. 10s.; A Friend, 4s. 3d.; F. A. M. 10s.; A Widow, 5s.; Scottish Mother, 5s.	3	17	3
Day in Country Fund—E. G. 10s.; A. Z. 10s.; C. M. M. 7s. 6d.; S. E. C. 5s.; Miss T. £1; P. A. T. 5s.; Mrs. A. £1; S. P. 2s. 6d.; H. N. D. 10s; C. and J. M. 10s.; Caleb and F. 9d.; S. C. 10s.; T. C. E. 4s.; L. and A. C. 5s.; S. T. £1; E. C. 5s. ..	7	4	9
Cow-cross Mission—(*Day in Country*) J. L. 5s.; A Widow, 5s.; S. G. £1; K. F. 5s.; T. R. F. 18s. 6d.; S. R. Z. 1s.; T. Y. £1..	3	14	6
Friendless and Fallen—S. H. 2s.; Waterford, 2s.; R. F. 2s. 6d.; Mrs. P. C. H. 5s.; Miss L. £1; B. F. M. 10s.; Miss C. 10s.; A Friend, 4s. 4d.; P. W. £30; Thankful Mother, 2s.; S. S. S £3; Miss L. F. £3; S R. Z. 1s.; K. W. £1; E. J. T. 2s. 6d.; Scotch Mother, 5s.; R. C. 2s.; Friend, 5s.; (*All Night Refuge*) E. H. 10s.; P. A. T. 5s..	41	8	4
Relief of London Poor—M. S.	0	1	0
Christian *Tract Fund*—J. D. 1s.; Miss C. 5s. ..	0	6	0
East London Training Institute (*Rev. H. G. Guinness*)—K. M. 2s.; H. R. £5; (*Congo Mission*) A. Z. £1	6	2	0
George-yard Ragged Schools—(*Day in Country*) A. Z. 10s.; Miss T. £1; M. 2s. 6d.; Three Children, 6s..	1	18	6
Colar Mission (*Miss Anstey*)—(*Distressed Fund*) A. S. W..	0	10	0
N.E. London Gospel Mission—(*Country Cottage*) M H..	0	5	0
London Missionary Society—C. P., Clifton..	5	0	0
Widow of late H. Moorhouse—J. L..	0	5	0
Home for Little Boys, Farningham—Boys' Old Hall School	0	4	6
Dock Labourers' Mission—(*Free Meals*) A Widow ..	0	2	6
Scandinavian Sailors' Home (*Miss Hedenstrom*)—Miss T.	0	10	0
Soldiers in the Punjaub. Temperance Hall—Miss T.	0	10	0
London Medical Mission, Endell-street—(*Holiday House*) Alice and Emily, £1; (*Day in Country*) Miss T. £1; Friend, 5s.	2	5	0
Homes of Hope, Regent-square—Rahab..	6	0	0
Mr. Fegan's Boys' Home—P. A. T.	1	0	0
Dr. Barnardo's Homes—P. A. T. £1; S. T. 10s. ..	1	10	0
Home for Aged Blind Christian Women—S. P. ..	0	2	6
Ragged School Union—(*Country Air for Children*) S. S. S.	2	0	0
Tower Hamlets Mission—G. T. G.	0	2	6
Jaga Hospital and Medical Mission (*Miss Mangan*)—G. T. G..	0	2	6
Mrs. Meredith's Conference Hall, Clapham—G. T. G. 2s. 6d.; S. T. £1	1	2	6
Miss Whately's Work, Cairo—G. T. G. 2s. 6d.; (*Medical Mission*) V. W. 10s.; T. N. J 10s.	1	2	6
Work amongst Germans in London—German Lady	0	10	6
Nestorian Mission (*Deacon Abraham*)—S C.	0	10	0
Clifton Hall Colliery Explosion Fund—E. T.	1	0	0
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Anchorage Mission—K. M..	0	2	0
Mission to the Kabyles—V. W..	1	0	0
Senor Martinez's Mission in Spain—V. W..	0	10	0
Miss Leigh's Orphanage, Paris—Widowed Mother	0	5	0
Moravian Missions, London Association—(*Presents Greenland and Labrador*) T. N. J.	0	10	0
Gratuitous Circulation of The Christian—T. N. J.	0	0	6
Field-lane Ragged Schools—(*Day in Country*) R. C.	0	2	0
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Sailors' Welcome Home (*Miss Child*)—S. T.	0	10	0
Free Distribution of the Scriptures (*Mrs. Robertson*)—H. R.	5	0	0
British Society for Propagating the Gospel among the Jews—H. R.	10	0	0
	£112	2	10

[Advertisements.]

Bethnal Green Free Library, E.—Hon. Miss J. £3; C. W. £5 5s.

Working Men's Mission Hall, New-cut—J. Mittu, £2 2s.; A Friend, 5s.

For the late Miss Corke's Work—E. N. 10s.; P. N. 10s.; A. Y. 5s.; T. M. £2; C. J. 5s.

REDUCED GENTLEWOMEN.

THE Christian Public is aware by this time of the lamented death of my beloved sister, ulia Corke, the originator of the effort to stablish the LUTHER MEMORIAL HOME, grant rent-free rooms to the above class.

It is earnestly hoped and believed that this eeded work may still be accomplished, that hristian Workers will take it up, and by their rayers, sympathy, and exertions to raise funds, rengthen the hands of the Treasurer (Miss ulia Fox, 54, Kensington Park-road, Ladbroke-quare, Bayswater) and of myself, who, having orked in the cause from its commencement, will ladly take up this legacy of my beloved sister.

Funds continue to come in, which in all now mount to £300. Thanks to kind helpers. ards for Collecting Shillings will be gratefully upplied, and Contributions thankfully received y the Treasurer, or by—

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FUNDS are greatly NEEDED to enable the Society place a Mission Vessel with every fleet.

E. J. MATHER, Secretary.

31, New Bridge-street, E.C.

The Anchorage.

HEBREWS vi. 19.

To shelter respectable Young Women in Trouble.

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Many of the young women admitted being mothers about to become so, the extra care they require, and when friendless) the help that the Mission must give wards paying for their infants at nurse during the rst few months of the mother's return to service or ther occupation, causes the work to be unusually ostly, and subscriptions are much required, sent either Mrs. H. Stuart-Wortley (President of the Ladies' ommittee) at her private address as above, or to essrs. Morgan & Scott.

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We ask for means to enable us to give work to more Jews at Jerusalem—where some are already employed on and near the City—till increase of Funds shall give us the means to enable them to form themselves into Colonies on their own responsibility.

Also to help the Jewish families in Galilee who have asked our aid in forming a settlement there under favourable conditions.

In order to secure the crops, and avoid having to wait till harvest *of the year after next*, we ask for speedy help.

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On behalf of the Committee,

SHAFTESBURY, *President.*
E. A. FINN, *Secretary.*

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PHTHISIS.

CASE of Miss M. A. McDONALD, MORTLAKE.

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ST. GILES' CHRISTIAN MISSION.

DEAR CHRISTIAN FRIENDS,

Kindly allow me to commend to your thoughtful attention and sympathy the Annual Record ust published of another year's PREVENTIVE AND RESCUE WORK in connection with the above ission.

Partly in consequence of the extra expenditure incurred in fitting up our new Commodious Home for ischarged Prisoners, and partly from enforced absence through ill health, our finances are more than 1000 behind. This is a serious deficiency at this season of the year, when so many of the Lord's people are way from home, for rest and recreation; but, relying on the assurance of the Faithful Promiser, we await elivering help as in all the past.

The Report can be had free of charge on application.

Sincerely yours,

GEORGE HATTON,

4, Ampton-street, Regent's-square, W.C.

RISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.

SPECIAL APPEAL.

THE COMMITTEE OF THE SOCIETY FOR IRISH CHURCH MISSIONS are under the necessity of APPEALING most urgently to the Friends of the Society for elp under the following circumstances:—

The Receipts of the Society for the past Six Months have been £2,000 below those of the corresponding period of last year. A large reduction in the Staff of issionaries and Agents in Ireland has, therefore, become necessary, and has been ordered by the Committee to take effect from the 1st August. The retrenchments thus fected will, however, only meet one-half of the deficiency, which, if continued at the present rate of decrease, will necessitate such further reductions as will practically bring large part of the operations of the Society in Ireland to a close.

Under these circumstances, the Committee requested Four Gentlemen who have not been intimately connected with the administrations of the Society, and who are, erefore, in a position to form an independent opinion, to constitute themselves a Special Sub-Committee, to investigate and report upon the Critical Financial Position of e Society, and upon its General Management. They were:—

THE REV. H. W. WEBB-PEPLOE.
THE REV. GILBERT KARNEY.
THE REV. H. SHARPE, AND
MAJOR-GENERAL HAIG, R.E.

The following are extracts from their Report on the Financial Position of the Society:—

"There can be no doubt that recent changes in the Connemara Mission have caused misgivings in the minds of many of the Friends of the Society, and so reacted nfavourably upon the Funds.

"With reference to this subject, the Sub-Committee will only say that after careful consideration, they are of opinion that these changes were not only right, but evitable, and that no other course of action was open to the Committee than that which they have been most reluctantly compelled to adopt. They further express their nviction that these changes will tend eventually very much to the improvement of the character of the work in that part of Ireland.

* * * * * * *

"Meanwhile, one thing at least is clear: a work begun, as this was, in faith and prayer, and which has for so many years enjoyed tokens of God's signal blessing, ust not be allowed to fall to the ground. The Sub-Committee are distinctly of opinion that the General Committee have acted with faithfulness and decision throughout e trying circumstances of the past year, and that they may, in dependence upon God, confidently appeal to the supporters of the Society for the help which is now so rgently required."

The Committee have received letters from his Grace the Archbishop of Dublin (Lord Plunket) and from the Lord Bishop of Tuam, cordially endorsing their action in aking this Appeal.

The Committee would, therefore, point out that the need for special help is of the most urgent character, and would call upon their Friends to come forward without lay with such Liberal Contributions as will enable them once more vigorously to prosecute the Missionary operations of the Society in Ireland.

Remittances should be made payable to WM. PASLEY, Lay Secretary, and cheques crossed RANSOM & Co.

FRANCIS MAUDE, R.N., Chairman of Committee.

11, Buckingham-street, Strand, London, W.C., July 1, 1885.

The following Contributions have been generously promised:—

R. C. L. Bevan, Esq.	£500	Rev. Algernon Cooke	£10
R. H. Crabb, Esq.	100	Capt. The Hon. F. Maude, R.N....	5

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

"Day in Country Fund." George Holland thankfully acknowledges receiving from S. 1s., Hackney 5s., M. E. R. 5s.

On Friday, July 3rd, 200 boys and girls were sent to Epping Forest for the day, and supplied with two meals. D.V., in a few days 400 more will be taken.

The Infant Nursery. Free Ragged Day Schools. Children's Services. Sunday Morning, Afternoon, and Evening Schools. Work amongst Elder Girls and Young Women Mutual Industrial Classes for Lads. Mothers' Meetings. Bible Classes. Gospel Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

ONE DAY IN THE COUNTRY.

The "One Tun" Ragged School Mission. Friends who, with their families, are going for some weeks change of air, are kindly asked to contribute to £30 which will be required to give nearly 500 "One Tun" children, poor lads from the Institute, poor weary mothers who can only get this holiday. Babies about fifty and all the Tinies, so that not one may be left behind in the "back slums" of Westminster: to give them the treat of sitting on the sweet grass, gathering bunches of wild flowers to take home in remembrance of the happy day. Any donations will be thankfully acknowledged by Mrs. A. Barker Harrison, Hon. Secretary, 32, Eaton-terrace, S.W. (late 78, Coleshill-street). N.B.—£50 are also required for the painting and cleansing of the six school and Mission rooms at the "One Tun" Ragged School Mission, Old Pye street, S.W. "The Earl of Shaftesbury has taken a deep interest in the work of this mission." Thankfully acknowledged from B., anon , Edinburgh, 3s. 2d.

CONVALESCENT HOME, Copt Hall Green, Waltham Abbey. Comfortable temporary home for respectable women. Good plain food. Terms £1 1s. for three weeks. Subscriptions thankfully received by Lady Victoria Buxton. Warlees Waltham Abbey, Essex; and by the Matron, Mrs. Landells.

THE TWENTY-FIFTH ANNIVERSARY of Clerical Work in London will be celebrated by the Rev. A Styleman Herring, M.A., Vicar of St. Paul's, Pear Tree-street (144), Goswell-road, E.C., on Sunday, July 12, at 11 and 6.30 p.m.

BARBICAN EAST CENTRAL MISSION to the Jews.—Wanted, at the beginning of September, a Jewish Missionary to take charge of hall. Must be earnest, active, and truly converted; anxious to win souls for Christ. Also a Biblewoman, one who speaks German, to work among Jewesses. Jewess preferred.—Superintendent, 16, Farleigh-road, Stoke Newington, N.

WILL ANYONE help, and send (carriage paid) materials, either useful or fancy, which will be thankfully made up for a Sale of Work in aid of Warwick House Home for Gentlewomen.

Member of Committee, 103, Upper Tulse-hill.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GEE STREET Mission and Ragged Schools, Goswell-road, are much in need of funds to carry on the Lord's Work. Subscriptions will be thankfully acknowledged by the Hon. Secretary, Henry Rudgley, 82, Wood-street, Cheapside; Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; Bankers, Messrs. Barclay, 54, Lombard-street.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house Drives given. Terms 21s. per week, inclusive For particulars apply to

Mrs. Griffith, 45, Finsbury-square, E.C.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

LIVERPOOL BETH-SHAN Faith Healing Home, 11, Great George-square. Meetings every Tuesday, 7.30, and Friday, 3 o'clock, Sunday, 7.30.—Address Miss Bailey.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.; Mildmay-park (Mission Hall), Wall-street, near Station, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

An undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. Funds greatly needed.—Rev. H. M. Williamson, Belfast, and Rev. John Elliott, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

CRIPPLED BOYS' HOME, Kensington, W.—Instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age. 80 boys now in the Home; accommodation for 100, if funds allowed. Several candidates waiting admission. Funds urgently needed.

H. R. Knipe, Hon. Sec.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

DEEPENING OF SPIRITUAL LIFE. — Meetings are held at the Alexandra Hall, Blackheath (exactly opposite the Blackheath Railway-station), every Tuesday evening at half-past seven o'clock. All Christians are welcome.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors — their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

EDUCATION, SEASIDE. — An Officer can recommend a High-class Home School for twelve girls, where three of his own daughters were educated. Two vacancies after Midsummer. Terms 36 guineas per annum.—General Martyr, Shahid Ghur, Mowbray road, Upper Norwood; or Principal, 5, Sussex-place, Southsea.

A LADY, residing in a healthy country village in Herefordshire, has a vacancy for two children (under 12), to educate with her own. Every home comfort provided; also a competent governess to take charge of and teach them. Terms moderate.

G., Fownhope Cottage, near Hereford.

ESTABLISHMENT FOR YOUNG LADIES in Paris, 83, Rue Perronnet, Neuilly. Mademoiselle Herrenschmidt having a few vacancies for next session, begs to inform parents desirous of placing their daughters with her, that she will be in Scotland from the 15th July till the 1st of September.—Letters to be addressed to Mademoiselle Herrenschmidt, care of P. H. Watson, Esq., M.D., LL.D., 16, Charlotte-square, Edinburgh.

MISS PENN AND FRAULEIN ESSER will (D.V.) remove their educational home from Grove House, Upper Clapton, London, to St John's de Ocklynge, Eastbourne, after July, on account of increased building in their neighbourhood. Autumn term commences September 15. London professors will continue to attend.

HOLLAND HOUSE, Clarence-parade, Southsea. — School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

MARGATE PREPARATORY SCHOOL for Little Boys. Conducted by a Lady of great experience. Moderate terms. Good references. Delicate boys carefully tended.

Principal, Essex House, Cecil-street, Margate.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

GOVERNESS - PUPIL required, now or in September. The daughter of professional or private gentleman preferred. Parents with limited resources can secure all the advantages of a very superior education, English and continental, with sound Christian training, on greatly reduced terms, in return for assistance half an hour daily. The School is well-known in religious circles, long established, and highly recommended.—Principals, care of Rev. W. S., The Rectory, Ashford, Barnstaple, N. Devon; or, Messrs Boulton, 4, Worship-street, Finsbury, E.C.

PARIS. — Mdlle. Viénot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

BRIGHTON.—EDUCATION.—Mr. Alfred Clarke, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

THE REV. J. B. FIGGIS wishes to recommend Mrs. Lankester's School, Dover House, Clifton-hill, Brighton, to parents seeking a school for their children. Terms moderate Prospectus on application.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

CHRISTIAN SCHOOLMASTER (married) receives a few Boys to board and educate. Home comforts. Unlimited diet. Near Richmond-park. 20 to 25 guineas.—Wm. Dixon, Middle Class School, Kingston-on-Thames.

THE OLD HALL SCHOOL, Wellington, Shropshire. Principal, Dr. Cranage, M.A.; Vice-Principal, Robert Weston, Esq., B.A. Dublin.

HIGH-CLASS SCHOOL, in Highgate, London.—Rev. G. D. Bartlet, M.A., receives twelve Boarded Pupils (from nine years). Thorough grounding, individual attention. Careful Christian training, and a superior home. Among 2,385 candidates, in Latin (last Local Cambridge Examination), a pupil of this school stood fourth in merit. Highgate is strongly recommended by the medical profession. Reference permitted to Rev. W. Boardman, 3, Highbury-place, London, and Rev. Chas. Graham, Shepherd's-bush.

KELVEDON SCHOOL, ESSEX.

Acting Referees:

HON. CAPTAIN MORETON, Le Mare, Plymouth County, Iowa, U.S.A.

GEO. WILLIAMS, ESQ., 71, St. Paul's Churchyard, London.

Principal, Mr. Geo. Foster.

FRENCH. — Two Young Ladies desirous of acquiring French would be received in the family of a Pastor in the Canton de Vaud, Switzerland. Terms £2 10s. a month, exclusive of washing and heating of separate room. The journey may be made in the company of his daughter.—E. A. Crabtree, Alma House, Burmantofts, Leeds.

WANTED, IN SEPTEMBER, for Ladies' School, Eastbourne, Christian Governess, able to teach advanced music and harmony, solo and class-singing; also elementary free-hand drawing, on the School of Art system

Miss Penn, Grove House, Upper Clapton.

ENGLISH GOVERNESS.—Situation desired by a Lady, holding Coll. Preceptors' certificate (1st class, 1st div.). English (good), French, German, and music. Good disciplinarian.

Miss Griggs, Hartwell, Northampton.

RE-ENGAGEMENT REQUIRED by an experienced Governess, in fellowship with Open Brethren. Acquirements: advanced English, French, elementary German, music, drawing, painting.

Ivy, Rands & Jeckel, 1, Princess-street, Ipswich.

GOVERNESS.—Re-engagement in family or school. Ten years' experience. Acquirements, English, music, French, drawing, needlework. Age 27. In fellowship with Open Brethren. A. Z., 2, Lynmouth-villas, Eglinton-road, Plumstead, Kent.

HOLIDAY ENGAGEMENT.—A Governess wishes to find occupation for six weeks from middle of August, as Companion, Secretary, &c. No salary.—Miss Hutchinson Jones, Stedalt, Balbriggan, Co. Dublin.

HOLIDAY ENGAGEMENT wanted, in France, by young man, for September and October (matriculated London University); or charge of lads in travelling. References exchanged.

Box 28, P.O., Wrexham.

A YOUNG SWISS LADY seeks an engagement in a family to teach young children French, English, German, and music.

Pensionnat De Giez, Vevey, Suisse.

A YOUNG LADY, Coll. of Precep. certificate, teaching English, including arithmetic, Euclid. botany, literature, &c., good music (theory and singing certificate), French, German, advanced Latin, drawing, and needlework, desires appointment as Governess.

Mab, Mrs. Walker, Bible Depôt, Plymouth.

EDUCATION.—High-class School for Young Ladies.—Finishing masters, certificated governesses, and personal supervision, with home comforts. Pupils prepared for any examination Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon. Prospectus on application to Mrs. Hale, A C.P., 1, Carlton Mansions, Clapham rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years.

"C. H. Spurgeon."

GERMANY.—Coblence on the Rhine.—Fraulein Von Griesheim receives a select number of pupils, to whom she offers every attention and home comfort. Highest musical advantages. Eminent professors. English church regularly attended Terms, inclusive, 120 guineas per annum. Highest references from the German nobility and clergy. This Institution is transferred from Diez to Coblence, the summer residence of the German Empress, by the express wish of Her Majesty, who takes a special interest in the British community there.

MRS. NORWOOD EARLE is anxious to obtain a few more Boarders and day Scholars Home comforts. Mother's care. High testimonials. Healthy part of Ealing.

Gowbusk Villa, Richmond-road, South Ealing.

MR. CAPILLERY, Pastor of the Reformed Church, à Dieulefit, près Montélimart, Drôme, would receive in his family a young Boy. Teaches French, &c. Earnest Christian training. Healthy situation.—References, Mr. Th. Monod, 36, Boulevard Henri Quatre, Paris; Mr. Babut, Pasteur, Nimes, Gard.

A FRENCH-SWISS LADY requires, end July, holiday engagement for six weeks. No music. Has been in good English families.—Mademoiselle B., 35, Grande Rue, St. Servan, Ille-et-Vilaine, France.

GOVERNESS OR COMPANION — A Lady, just returned from France, desires re-engagement, abroad or otherwise. Thorough English, French, good music, drawing, painting. Great experience. Highest references.

C, 21, Hanover-park, Peckham, London.

A CHRISTIAN GENTLEMAN wanted, with conversational knowledge of French and German, to coach three boys during the vacation.—Address, stating age, testimonials, &c., to the Rev. A., care of Mr. Davis, Grocer, Abergavenny.

A LADY WISHES to recommend the School in which her daughters have been educated. Excellent educational advantages. Every care and comfort. Beautiful and healthy situation. Terms 45 guineas.

J. B., Mrs. Unwin, Chilworth, Guildford.

WANTED TO HEAR of a locality with an opening for a superior Girls' Day-School, or one for transfer.

Mrs. Fothergill, Claremont, Darlington.

KÖNIGSHEIM, WESTON-SUPER-MARE. — The Lady Superintendent of this Home for Governesses desires to recommend several superior Foreign and English Christian Ladies for Holiday engagements, or permanent situations in schools and families.

A LADY DESIRES quiet, comfortable Home, on moderate or reciprocal terms. Competent to instruct delicate or backward girl. Bracing sea or country air preferred.

Morna, care of Housekeeper, 13, Rose-street, E.C.

Appointments, Situations, &c., Wanted.

CHRISTIAN MAN, aged 29, married, experienced book-keeper and shorthand writer, desires re-engagement or a position of trust. Can play organ or harmonium. Highest testimonials.—X., Hartley's Library, Banbury.

INDOOR SERVANT.—A gentleman and lady, breaking up their establishment, most highly recommend their man-servant. Christian abstainer. Height 5 ft. 4 in. Age 23.

A. P. C., Debdale Hall, Mansfield.

AS INDOOR SERVANT or Waiter. Age 43, not tall. Town or country. Total abstainer. Good English and foreign references.

C. B., Temperance Palace, Upper Mitcham.

AN EVANGELICAL CLERGYMAN wishes to recommend an intelligent and well-conducted youth, as Page or Hall Boy in a gentleman's family. Age 15 — Canon Reginald Smith, Stafford Rectory, Dorchester.

WANTED, management of Coffee Bar, by married man. Age 31. Services of wife if required. Both thoroughly experienced and well recommended. Abstainers Disengaged.

Manager, 39, Bower-street, Commercial-road, E.

CHRISTIAN YOUNG MAN, abstainer, with knowledge of gardening, seeks situation under a gardener. Willing to make himself useful Age 18.

G. Wakefield, Longshawe, Chipstead, Surrey.

A LADY can highly recommend a Christian man as Attendant on invalid Gentleman, or Valet. Great experience; and first-class situation required. — Mrs. Robertson, Callander Lodge, Callander, Scotland.

WILL SOME EARNEST Christian, total abstainer take a Swiss Protestant servant for a few months? No wages required. Capital cook; or to wait on an invalid. Good character.
Mrs. EVERETT, Dorchester.

MATRON.—An earnest Christian (25) seeks another position of usefulness, either as Matron in a small, or as Assistant Matron in a large institution. Well qualified, and excellent references.
A. W., 10, Drayton-park, Highbury, N.

HOUSEKEEPER OR INVALID COMPANION.—A Gentleman, surviving a deceased relative, most emphatically and confidently recommends her able, faithful, devoted Housekeeper and Invalid Companion to any pious persons seeking such an individual. Cheerful. Understands children and their management. Thoroughly qualified for the post of Matron to a Cottage Home, other charity, or any position of trust.
L. A., 324, Kennington-park road, S.E.

RE-ENGAGEMENT AS SUPERINTENDENT or Matron, in Orphanage, School, or Training Institution, by one who is thoroughly experienced in her work.—MATRON, Winchcombe House, Winchcombe-street, Cheltenham

A PERSON of good connections, and long accustomed to the work and care of housekeeping desires an engagement, either in a quiet family or with an elderly Lady or Gentleman, where a girl or kitchenmaid is kept. Is painstaking and patient.—NORRIS, care of Mrs. COWLES, Spring-villas, Hatfield.

A CHRISTIAN LADY desires engagement as Housekeeper to widower or elderly gentleman: or as Companion to Lady. Cheerful domesticated, thoroughly efficient. Moderate salary. Clerical reference.
F., 25 Hill road, Wimbledon.

AS COMPANION, HOUSEKEEPER, or Governess (experienced) to children under 12. Would take entire charge, and instruct. Good English, music, singing, drawing, rudimental French, Latin, needlework.
F., 138, Brighton-road Sparkbrook, Birmingham.

COMPANION.—A Clergyman's Daughter is anxious for an engagement to a Lady, or any light post in Christian home. Fond of housekeeping; could help in studies, or any kind of Christian work. Highest references.
DELTA, 50, St. Giles's, Oxford.

YOUNG LADY, of good family (age 19), desires situation as Lady Companion. She is of a bright and happy disposition. Highest references given and required.
Mrs. SHERREFS GORDON, Craig Castle, Rhynie, N.B.

COMPANION.—Farmer's daughter, 20 Can do dressmaking; superintend plain cooking, housework, dairy £16. Also as **SCHOOLROOM** or **CHILDREN'S MAID,** girl 18. Dressmaking. £12.
Mrs. HERBERT WRIGHT, Mount-hill, Chelmsford.

AS USEFUL COMPANION, or to assist a Lady in domestic work, or care of children out of arms. Abstainer. Moderate salary. Good reference.
Miss KNIPE, 28, Guildford-street, Brighton.

COMPANION.—Young Lady desires engagement in Christian family. Accustomed to Gospel work. Could assist in studies. German (acquired abroad), painting (oils and on china), music, &c.—A., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

REQUIRED, by a Lady, a situation as Useful Companion. Assist a Lady with her family. Has had experience in teaching. Or any position of trust. Thorough needlewoman and domesticated. Good reference. Church of England. (Age about 40.) Nominal salary, with comfortable home.—THETA, Post Office, Christian Malford, Chippenham, Wilts.

YOUNG LADY desires evening engagement as Amanuensis, Reader, or Clerk. Distinct writer. Reliable and industrious. W. or S.W. preferred.
A. B. C., 62, Kensington-park-road, W.

A YOUNG PERSON (20) desires a re-engagement as Maid to a young lady (an invalid not objected to). Three years' reference. Total abstainer.
S. R., 34, Montagu-square, Hyde-park.

WANTED, SITUATION as useful Maid, or Parlourmaid, in a gentleman's family. Good character. Age 26. Good plain needlewoman, and understands her duties.
E. A., Springfield, 16, Banbury-road, Oxford.

USEFUL MAID.—A Lady seeks a situation for Christian Upper Nurse as above. Not strong enough for present place. Age 26.—M. H., Mr. Howard, Albion Printing Office, Upper Sydenham.

A LADY WISHES to recommend her young Ladies' Maid, either in this capacity, or as Children's Maid. Good dressmaker and milliner.—M. G. R., Higham, Rochester.

YOUNG LADY (25) would be glad to undertake the Housekeeping for a Lady, where a servant is kept. Good plain cook. Understands all housework.
M., 92, John-street, Barnsbury, N.

A LADY WISHES to place her young Servant (16) in some situation in the country, or in the suburbs of London, during her absence from home, August and September. Board only desired.—14, The Boltons, S.W.

A LADY DESIRES to recommend her Monthly Nurse, who is open for an engagement end of July or after.
Mrs. G., Mill-street, Nayland, Colchester.

A LADY wishes to recommend, as Kitchenmaid, a girl of 17, anxious to retrieve her character and who has just finished two years' satisfactory training, as kitchenmaid, in a Female Refuge.—Mrs. A. DELME RADCLIFFE, St. Andrew-the-Less Vicarage, Cambridge.

CAN ANY CHRISTIAN give employment to a labouring Man, used to carrying heavy weights, who has given up his work for conscience' sake?—W. SMITH, Collier-row, Fisher-street, Barking; Mr. E. H. GLENNY, Barking.

USEFUL COMPANION, or Mother's Help, where servant is kept. Good needlewoman. Can teach young children. Dissenter and abstainer. Age 23. Highest references.—L. Z., at Woodward's Library, Rosslyn hill, Hampstead, N.W.

Appointments, Situations, &c., Vacant.

EVANGELISTS wanted, single or with small families only, full of fire and self-sacrifice, yearning for souls.—CHURCH ARMY, 36, Southampton-street, Strand, London, W.C.

A CHRISTIAN Abstaining Couple wanted, of good business abilities, strong, active, without family, for entire charge, and work, of a small "British Workman" by seaside.
G. C., 1, Mountfort-terrace, Barnsbury, N.

WANTED, a man to take the place of Colporteur, and his wife to manage a men-servants' club. Both must be real Christians and total abstainers.—Rev. J. E. ROGERS, 66, Elm-park-road, Chelsea, S.W.

WANTED, A SENIOR GOVERNESS in a school, in September. One who has had experience. Must be a Dissenter.
BETA, Post-office, Truro.

TO PARENTS AND GUARDIANS.—There is a vacancy in an old-established Pharmacy in Monmouthshire, for a well-educated youth as Pupil. He would have opportunities for acquiring a thorough practical knowledge of the trade in all its branches. A moderate premium required.
A. SMITH, Chemist, 5, High-street, Newport, Mon.

WANTED, A CHRISTIAN Young Man to drive a Cab and make himself generally useful. Wages £20, all found.—Apply, by letter, to Mr. BUCKINGHAM, Runnymede Park, Egham, Surrey.

HEAD NURSE WANTED, for country vicarage. Must be thoroughly experienced. Under nurse kept. Wages up to £25. A superior person would be greatly valued.
Mrs. BARCLAY, Hertford Heath, Hertford.

WANTED, A THOROUGHLY experienced Biblewoman for a London parish.
VICAR, 1, Surrey-square, London, S.E.

CAN ANY LADY RECOMMEND a trustworthy, Christian Nurse? Experienced. Able to take a baby from the month. Kind and gentle with children. Abstainer.
Mrs. SHERRARD, Hillside House, Woolwich.

WANTED, by Clergyman's Widow, good House Parlourmaid, who understands her work. Age 25 or 30. Good character indispensable. State wages required, and age.—Mrs. POSTLETHWAITE, Pelham House, Hartington-place, Eastbourne.

CHILDREN'S MAID wanted.—Must be a good dressmaker; an earnest Christian desired. Five maid-servants are kept. Also a good **GENERAL SERVANT,** who understands cooking. For a small family.
Miss BRODIE, 3, Devonshire-place, Eastbourne.

AN EXPERIENCED COOK HOUSEKEEPER wanted, for the country. Wages £50. A temperance establishment. Kitchenmaid and scullery-maid kept. Church of England.—Mr. CAMERON, Estate Agent, Lymm, Warrington.

LAUNDRESS.—Wanted, in an Institution, as Assistant in wash-house, a first-class washer, to wash with and teach girls. Must be a total abstainer, and member of a Christian Church. Age preferred not under 30. Wages £16 with medical attendance.—Apply, by letter, with testimonials, Rev. F. C. BURROUGH, Governor, Girls' Village Home, Ilford, Essex.

HAMPSTEAD HOME HOSPITAL and Nursing Institute.—Matron wanted. Must thoroughly understand housekeeping. Salary £30 per annum, with board and lodging.—Applications, in candidate's own handwriting, stating age, previous occupation, &c. with copies of not more than three recent testimonials, must be sent in by Tuesday, the 14th instant.—R. A. OWTHWAITE, Hon. Secretary, 3 and 4, Parliament Hill-road, N.W., July 1885.

LADY SECRETARY required for Mission work. Resident if possible. Comfortable home. Apply Monday, July 13, at 11, or by letter.—SUPERINTENDENT, Kingsland Institute, Ridley-road, Dalston.

WANTED IMMEDIATELY, in town, a thoroughly trustworthy person, well recommended, able to take care of a small house, and do plain cooking, and a little washing and ironing. Must be a very good cleaner, and careful manager. One lady, two servants, and girl. Wages £20, all found except beer, or 15s. per week to find herself.—Address by letter, F., care of Neal, 5, Edgware-road

CAN ANY LADY RECOMMEND a good General Servant, where housemaid is kept? Four in family. No children. Good wages given according to competency. Abstainer preferred.
Mrs. BALLARD, Walton-on-Thames.

AGRICULTURAL PUPIL can be received into a refined and Christian home, where he would be treated as one of the family. The farm is nearly 300 acres, in South Bucks, chiefly arable. A willing and intelligent young man would have every facility for a rapid acquisition of the knowledge of practical farming in all its branches. Usual premium required.
The BAILIFF, West Town, near Maidenhead.

UNDER MATRON wanted, for an Orphanage. Must be able to train the girls in cooking and housework. One who has been cook in institution preferred. Age not over 30. Salary from £20 to £25, according to experience.
MATRON, 135 St. Domingo-vale, Everton, Liverpool.

WANTED, GENERAL SERVANT. Must cook well. £16 to £18. Age about 26. All found except beer. Another servant kept. Churchwoman.
Mrs. WARINGTON, Harpenden, Herts.

THOROUGH GENERAL SERVANT wanted, in a country Vicarage. Another servant kept. Very small family; comfortable home for a good servant.—Mrs. STEVENS, Bovingdon Vicarage, Hemel Hempstead.

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WEST HOME, Belmont, Twickenham, Middlesex, now ready to receive Ladies of intemperate habits. Comfortable accommodation. Careful supervision. Christian influence. From 21s. to 30s. weekly. Subscriptions in aid of first outlay will be thankfully received by Miss POLLOCK, Woodlawn, Hanworth, Feltham. Full particulars forwarded on application.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

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BOURNEMOUTH.—Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARL, or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

YATTON, SOMERSET, near Bristol and Clifton.—Pretty village.—Two six-roomed Villas, near station. Freehold; ground rent £2 10s. each. Price £250 each. Greater portion may remain at four per cent. to close estate.
Box 71, Post-office, Bristo

BOURNEMOUTH.—To be Let, furnished, from the middle of July, for six or eight weeks, a semi-detached Villa (Arundel), Westbourne. Drawing and dining-room, five bedrooms, kitchen, &c. Lawn front and back; small conservatory; a pleasant, well-kept garden. Three guineas per week.

ROTHESAY, Scotland.—The House of Rest, Argyle Lodge, combines the comforts of a Christian home with the advantages of an hydropathic establishment. Summer terms from 27s. 6d. per week.—Prospectus from C. CAMPBELL.

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M., Mrs. Williams, Bolton Abbey, Skipton.

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HASTINGS.—Board and Residence required by a Lady. Wishes two unfurnished rooms. Would like to hear of a Christian Lady desiring a Companion, with whom an arrangement could be made to mutual advantage. Is domesticated, cheerful, musical; can read aloud. References exchanged.
[illegible] Wellington-place, Hastings.

SHAFTESBURY TEMPERANCE HOTEL, 76, Stamford-street, Blackfriars, S.E.—Central. Few minutes from Waterloo, Charing Cross, Blackfriars, and Ludgate-hill Railway stations also St. Paul's, Houses of Parliament, Exeter Hall.—JOHN CREER, Proprietor.

SOUTHSEA.—FURNISHED HOUSE to Let, from August 1 for six weeks. Six or seven bed rooms; drawing, dining, breakfast-rooms. Use of piano. Seats at Evangelical church. Good situation, close to pier, common, trams. Small garden. Moderate rent.
P. R., 5, Sussex-place, Southsea.

KESWICK.—TO LET, furnished detached House, near the Convention ground. Drawing, dining, five bed-rooms. Bath-room (hot water). Pleasant garden. Mountain views. Servant left, if desired.
WILLIAM ADAIR, Eskin Lodge.

BOARD, EDINBURGH (Suburbs).—A Clergyman's Daughter offers a quiet, comfortable Home to one Lady, elderly preferred; or to two school-girls.
G., Cameron Dairy, Old Dalkeith-road, Edinburgh.

HENLEY-ON-THAMES.—Furnished House to Let, with eight bed-rooms, three sitting-rooms, large garden and orchard. Rent moderate.—Further particulars of C. OPPERMANN, House Agent, Henley-on-Thames.

EPPING FOREST.—Quiet home offered on moderate terms to Christian Worker, Invalid, or elderly Gentleman. Near station. Private house. Airy; cheerful locality. No children. Separate board if desired.
Q., Post-office, Snaresbrook, Essex.

ILFRACOMBE.—Furnished House to Let for six weeks. Three sitting-rooms, seven bed-rooms, kitchen, &c. Splendid sea view. Piano. Gas. Opposite tennis grounds. Eight minutes' walk from sea.
Mrs. MABYN, Stanley House.

ILFRACOMBE.—Comfortably furnished, nine-roomed House to Let. Pretty view. Three guineas per week for eight weeks, four for five. Twelve minutes' walk from sea.
46, St. Brannock's-terrace.

ST. ALBAN'S.—Small House to exchange (or Let, furnished) with anyone at sea-side or up the river, for three weeks. August or September. Highest references given and required.—Mr. GOMME, Verulam-road.

CLEVEDON.—Large, airy, and pleasant House, facing the sea, to be Let for five weeks, from August 5th. Terms moderate.
Miss KNIGHT, Penarth House, Clevedon.

BOURNEMOUTH.—Mancetter, St. Michael's-road. Superior Boarding House (removed from Ivors, Old Christ Church-road). One of the best positions. Close to the sea. Large, comfortable, and well-furnished rooms.
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UNFURNISHED APARTMENTS.—Part of House to Let. Three rooms, with range and water fittings. Ten minutes from Clapham Junction Station. Suitable for married couple or two ladies. Christians desired. References exchanged.—For terms, write
N., 106, Lewthwaite-road, Clapham-common.

BOARD AND RESIDENCE, or separate rooms. A Lady, living alone, desires to meet with one or two ladies who want a comfortable home. Convenient situation.
Miss LAFON, Clayton-terrace, Wrexham.

WANTED, A HOUSE, five bed-rooms, middle of August, for four weeks, at a quiet sea-side place. Bracing air, good sea-bathing and fishing. Moderate terms. Or would exchange Houses.
H. K., 1, Montrose-villas, Putney, S.W.

COMFORTABLE HOME for Two Ladies. Board, lodging, and attendance, with private sitting-room, 30s. a week; or £1 1s. a week for one person (inclusive).—MANAGERESS, Rose Coffee Tavern, Addlestone, Weybridge.

MODERATE, COMFORTABLE ACCOMMODATION obtainable in a pretty country village, for Biblewomen, Nurses, &c., requiring rest.—For references and particulars address, H. A., Village Coffee House, Lexden, near Colchester.

MRS. BARNARDO wishes to recommend the Apartments of Mrs. White, 41, Woodstock-road, Uxbridge-road, Notting hill, W.

TO BE LET, FURNISHED, for a few weeks, from July 23, a small, comfortable House in Hampstead. Six bed-rooms. Two guineas a week.—H., 6, Kemplay-road, Hampstead.

COUNTRY MINISTERS, Schoolmasters, Students, and others wishing to visit London at small expense during the vacation, can have pleasant private accommodation, on very moderate terms, between July 15 and September 15 at the Mission Institute, directed by Mr. H. Grattan Guinness, Harley House, Bow. Large garden, tennis, and quoit grounds, gymnasium, baths, &c.; a good table. Terms 30s. a week, inclusive.—Address, with reference, The SECRETARY, Harley House, Bow, London, E.

(Continued on page 30.)

NATURAL HEALING.

GENERALLY the causes of disease are of the most simple character, and we may suppose that attention to hygienic measures and natural laws would speedily eliminate the disturbance. Of this, however, very few think. It were far better in many instances to do nothing medicinally, because Nature would work on in her own way, and correct the defect, if some simple, favourable external conditions were afforded. There are many ways in which we can assist Nature in her work; for instance, if we cut our fingers, the only share we take in the work of healing is to join the severed parts together, covering the wound with a false skin to keep out foreign elements, and Nature accomplishes the rest. So in more serious affections, it is always best to let Nature effect the healing, and for us to assist only by affording more favourable conditions under which she can work.

If we can bring to bear upon the deranged system the like agents which Nature employs, it is natural enough to suppose that we are on the road to securing more rapid results than by simply leaving Nature alone. When the system has been weakened by false treatment, or the ailment has been neglected too long, it is incumbent upon us to use such natural methods as are calculated to effect restoration. It is then that Magnetism, which is one of Nature's chief and most potent forces, becomes invaluable. It affords, at once, better conditions under which the recuperative powers can work more effectually, and whereby the *cause* of the mischief is gradually rectified, and eventually overcome. Nothing foreign to the healthy development of the system is introduced, therefore nothing irritates even the most delicate organism. Quietly the normal, harmonious balance which should ever exist in order to health, is restored, and the various symptoms, perhaps arising from a simple functional irregularity, are eradicated.

The sum of our argument, therefore, is, that all symptoms traceable to some slight defect in the working of one part or another of the complex human frame are amenable to a remedy which can, and *doės*, assist Nature in her unceasing efforts to remove the causes of ill-health. The Magnetic method is eminently calculated to effect this change, because it is one of the chief, omni-existent energies of Nature, and that most readily applied.

No doubt the diversity in the nature of the cases in which Magnetism has proved beneficial, is surprising to those who have not studied its *modus operandi*. We are prepared to make allowance for anyone holding such an opinion, because we ourselves have often been astonished at the wonders wrought by Magnetism, yet we can easily explain the ground of its successes.

The following is one of the facts we adduce to prove the soundness of our statements, and for further examples the reader is referred to our seventh biennial report, just issued, which we shall be pleased to send post free to any address:—

FROM MISS STEWARD, St. James' Cary-crescent, Torquay.

"*June* 18, 1885.—I have much pleasure in adding my testimony to the beneficial results of your Treatment, by means of which my voice has been restored to me after two years and a quarter almost entire loss of it, caused by an attack of bronchial congestion. My general health is also much improved."

Mr. B. Copson Garratt has devoted many years of his life to the practical adaptation of Magnetism to the alleviation and cure of various forms of disease. His published essays clearly demonstrate the natural action of the remedy, and may be had on application at his Consulting Rooms, where a private list of 1,000 names may also be obtained.—B. COPSON GARRATT, Medical Electrician, 16, Finsbury-square, London, E.C.

MISSION to DEEP SEA FISHERMEN.

Four Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

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THROUGH THE PRESENCE OF THE
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The Christian.

LONDON SCHOOL BOARD PERSECUTION.

If ever there was a Board endowed with mighty powers, that Board is surely the School Board for London. It practically controls the education of the children of the poor of this vast metropolis, and indirectly influences the education of the whole of the poor children in the country; for, with its unlimited command of the public purse, it can not only build enormously costly schools, and coerce those schools that are supported by voluntary effort, but its administration is copied by the majority of provincial School Boards, so that in effect the policy of the London School Board is the policy of all the Boards in the land. Under its by-laws it can enforce the attendance of children at school till the age of fourteen, and infraction of this provision may be punished by fine and even by imprisonment of the parent.

The power of enforcing attendance should be exercised with the greatest possible consideration for the necessities of the poor. There is in our midst an appalling amount of destitution, Poor-Law statistics to the contrary notwithstanding; and this is increasingly affected by the long-continued depression of trade in the country. The amount of poverty is much more extensive now than when the Education Acts were passed, and if the existing depression could have been foreseen, we very much doubt whether the particular by-law, fixing the age at which children could leave school at fourteen, would ever have been sanctioned. Under present circumstances it can be neither humane nor wise for the Board to appear as prosecutors for enforcing attendance in cases of severe hardship.

Two such cases were recently reported in the daily papers. In one, the parents were summoned for not sending to school a boy over thirteen years of age, and who, it was admitted, was a fair scholar. It appeared that the father had been ill and out of employment for a long time, and the boy helped to support the family by earning a few shillings in a situation which of course he would have to relinquish if sent back to school. Under the circumstances, to press, as the School Board did, for a magisterial order to send the boy to school, seems to us an act of very great harshness, and we are not surprised that Mr. Lushington, the presiding magistrate of the Thames Police Court, regarded it in the same light. He considered *it* "most arbitrary conduct on the part of the School Board officials in trying to ruin these poor people, for it was nothing better."

In the second case, heard on the same occasion at the same court, the boy had actually passed all but the highest standard examination, and the magistrate remarked that "the officials of the School Board seemed to press unduly upon those who were struggling to keep themselves respectable and eke out a bare existence, while others were allowed to run loose." We cannot regret that the magistrate decided in each case to dismiss the summons, and we feel sure that his action will be endorsed by all who know the extremities to which the poor of this metropolis are driven in order to keep body and soul together. The amount of suffering is already heavy enough, in all conscience, without the addition of such needless and tyrannous prosecutions.

We admit that in discharging its arduous duties the Board has had to contend with great difficulties, in which it has had our sympathy; but we feel that, if prosecutions *must* take place, then much greater discrimination should be exercised in the selection of cases than appears to have been exhibited in the above reported instances. We have always upheld the right of every child in the land to be educated, but we insist that there is a prior right, and that is, *the right to live;* and the School Board would do well to recognise this primary right, or there may come about a reaction against the whole policy of the Board.

◆

A CRYING DANGER.

In a noble passage in "Sesame and Lilies," John Ruskin has given it as his opinion that, if there is to be any difference between the education of girls and that of boys, the girls' training should be less frivolous. He urges the necessity of care that her books be not "heaped up in her lap, out of the package of the circulating library, wet with the last and lightest spray of the fountain of folly."

It would, indeed, be well if we could say that only the spray of foolishness damped the literature of the circulating library. Unfortunately such is not the case. Not only are many of the volumes in circulation of a decidedly injurious tendency, irreligious, and even immoral in tone; there are others behind them which are utterly unfit for the reading even of degraded men. The worse than Greek paganism of some of our recent novels, with its substitution of unholy passion for love, and of a brutal and calculating selfishness for brave self-denial, is likely to do more than passing harm. An unclean spirit seems to be taking possession of many modern writers, with the result that much of our popular literature is becoming tainted by a gross and debased materialism.

Quite recently a popular author, whose stories are pre-eminently selected as light reading by women, pictured the heroine of one of her volumes as mourning over her dead hero, and visiting his grave to dream only of decay, and of the possibility of the loved form being transmuted, and taking its place "many legged, in the beetle." One might suppose that perhaps this was the only fitting termination which the author could conceive for a life which contained in itself—brilliant colouring notwithstanding—the essential elements of corruption, were it not for the fact that the hero is only one of a stereotyped series, and that in each of them the same characteristics appear, and are painted as admirable,—brute force being misrepresented as manliness, and selfish lust as love.

Even in our so-called "religious fiction," unhealthy elements are beginning to make their appearance. Scepticism and doubt serve in the religious novel for the coarser traits of character in the other. Looking at some of these productions, even from a lowered standpoint, one is forced to agree with Mr. Ruskin that "the weakest romance is not so stupefying as the lower forms of religious exciting literature." That these things are harmful, there is no room for doubt; for they have the taste of "the husks which the swine did eat." After all, they are English books, and their writers, though they may greatly offend in some respects, have, at any rate, some regard for common decency. If the circulating library contained nothing more injurious, one might be content to wait for an improvement in the public taste, there being fashions in literature as in other matters.

Unfortunately, however, of late, the floodgates of foreign garbage have been opened upon us, and one of our publishers does not hesitate to send out for the delectation of those who cannot overstep the barrier of a foreign language, unabridged reproductions of the vile writings of a literary school whose only ambition seems to be that of minutely depicting depravity so revolting that one would naturally expect to find their volumes met with a cry of execration and disgust.

These shameful publications find their way into the hands of young people in houses where the parents are not careful to see what the library-box contains, and one is afraid to contemplate the result, for we fear it would be impossible to read some of the pages of such volumes, and to retain a pure mind. Even to homes where the parents do exercise some supervision over the supply of literature, the evil things are sent in their yellow dress simply, as "the most recent foreign literature;" they are, therefore, admitted without suspicion.

Not very long ago the attention of one of our leading librarians in a large provincial city was called to the presence upon his shelves of a volume so immoral as to be remarkable, even in a national literature notorious for its depravity. With many professions of ignorance and of thanks, it was removed. A few weeks afterwards, however, it was seen in its place again. There was a demand for it, and the librarian simply had an eye to business in maintaining the supply, and in circulating that which might bring ruin to many a young soul.

An American contemporary calls attention to the terrible evils which result from the sale of cheap illustrated papers of a low, and, in some instances, immoral kind, pictures and literary matter in most cases being of a most objectionable and injurious nature, while the advertisements are of a still more openly vicious description. Such literature has an immense circulation in America, and we are rejoiced to find that the respectable press is taking up the matter with a view to the suppression of journals which encourage vice and pander to depravity, much of which would not exist were it not for the immoral influence of such publications. In North Carolina the circulation of the vile journals has been utterly prohibited by the State, and it is stated that the work of suppression has been commenced in New York.

Some of these wretched publications are regularly and openly on sale in this country, and are largely imitated here. As they can be considered only as "more deadly to the soul than strychnine is to the body," as our American friend tersely puts it, we hope that means will be found to suppress their circulation here also. For years back our "penny dreadfuls" have been bad enough, but of late there has been visible a still worse element of vicious publications, the reading of which is likely to affect most injuriously the morals, not only of those who purchase them, but even of those to whom they are exposed in the public streets. If one of our societies would give some thought to this subject, many a young life might be saved from depravity and death.

It behoves Christian parents also to keep a most watchful eye upon the literature that reaches the hands of their sons and daughters, and to take care that the circulating library is not the medium to them of knowledge derived from publications as dangerous as they are depraved. James Bowker

THE PROTECTION of WOMEN AND GIRLS.

A FEW weeks since it was believed that a Liberal Government would have promoted in the Commons the passing of the "Criminal Law Amendment Bill," for the better Protection of Women and Girls, which had passed the House of Lords. The Bill was to have been committed to Sir William Harcourt's management, and as a Government measure it would have been exposed to Opposition criticism. All this is now changed. Sir William Harcourt, who, if we are correctly informed, was no friend to the Bill, is out of office; his Permanent Under-Secretary is dead; Sir Richard Cross assumes the responsibilities of the Home Department; and Lord Salisbury, who took a leading part in the Select Committee of the Lords for the Better Protection of Girls, is now Prime Minister.

These changes are not unfavourable to the hopes of the Social Purity Reformers, for Lord Salisbury has himself recommended legislation, and is believed to be favourable to raising the age of protection to seventeen years; while Sir Richard Cross bears a character for kindness and morality, which is more than can be said of some statesmen who have been in the service of the Crown. There is one clause (the 9th), for the regulation of the streets, which is foreign to the general purpose of the Bill, and which will be vehemently opposed in some quarters; if this clause be pressed it will endanger the passing of the Bill, on the protecting clauses of which, if the age could be raised, all friends of social purity are agreed.

The powerful pen of our contemporary, *The Pall Mall Gazette*, has been enlisted in this service. The Editor states that he appointed "a special and secret Commission of Inquiry, to examine into the whole subject." The report of this Commission is appearing in the columns of the *Gazette*, commencing from Monday last. He describes it as "an authentic record of unimpeachable facts, abominable, unutterable, and 'worse than fables yet have feigned or fear conceived.'" Such an unveiling would be most undesirable, were it not imperatively called for; but as it is certain that no legislation on behalf of morality or for the protection of the innocent victims of fraud, violence, and rampant vice, would be obtained without such exposure, it becomes indispensable that the cloak which has covered the "abominable and unutterable" should be now torn away.

We extract the following portions of the leading article which prefaces the first of this series of revelations, given in Monday's issue of *The Pall Mall*:—

"'Am I my sister's keeper?' that paraphrase of the excuse of Cain, will not dull the fierce smart of pain which will be felt by every decent man who learns the kind of atrocities that are being perpetrated in cool blood in the very shadow of our churches and within a stone's throw of our Courts. It is a veritable slave trade that is going on around us; but, as it takes place in the heart of London, it is a scandal—an outrage on public morality—even to allude to it. We have kept silence far too long. . . . . There is now an end to that conspiracy of silence by which, after every inquiry, 'the door was each time quickly closed upon the question, as the stone lid used to be shut down, in the Campo Santo of Naples, upon the mass of human corpses that lay festering beneath.' That 'stone lid' is raised now, never again, we may hope, to be closed until something has been done. Under the ruthless compulsion of publicity even those but 'indifferent honest' will do more good than many of the most virtuous when the evil could be hidden out of sight.

"That much may be done, we have good ground for hoping, if only because so little has hitherto been attempted. A dull despair has unnerved the hearts of those who face this monstrous evil, and good men have sorrowfully turned to other fields where their exertions might expect a better return. But the magnitude of this misery ought to lead to the redoubling, not to the benumbing, of our exertions. No one can say how much suffering and wrong is irremediable until the whole of the moral and religious forces of the country are brought to bear upon it. Yet, in dealing with this subject, the forces upon which we rely in dealing with other evils are almost all paralysed. The Home, the School, the Church, the Press are silent. The law is actually accessory to crime. Parents culpably neglect even to warn their children of the existence of dangers of which many learn the first time when they have become their prey. The Press, which reports verbatim all the scabrous details of the divorce courts, recoils in pious horror from the duty of shedding a flood of light upon these dark places, which, indeed, are full of the habitations of cruelty. But the failure of the Churches is, perhaps, the most conspicuous and the most complete. Christ's mission was to restore man to a semblance of the Divine. The child-prostitute of our day is the image into which, with the tacit acquiescence of those who call themselves by his Name, men have moulded the form fashioned in the likeness of God.

"If chivalry is extinct and Christianity is effete, there is still another great enthusiasm to which we may with confidence appeal. The future belongs to the combined forces of Democracy and Socialism, which when united are irresistible. Divided on many points, they will combine in protesting against the continued immolation of the daughters of the people as a sacrifice to the vices of the rich. Of the two, it is Socialism which will find the most powerful stimulus in this revelation of the extent to which, under our present social system, the wealthy are able to exercise all the worst abuses of power which disgraced the feudalism of the Middle Ages. Wealth is power, poverty is weakness. The abuse of power leads directly to its destruction, and in all the annals of crime can there be found a more shameful abuse of the power of wealth than that by which in this nineteenth century of Christian civilisation princes and dukes, and ministers and judges, and the rich of all classes, are purchasing for damnation, temporal if not eternal, the as yet uncorrupted daughters of the poor? It will be said they assent to their corruption. So did the female serfs from whom the seigneur exacted the *jus primæ noctis*. And do our wealthy think that the assent wrung by wealth from poverty to its own undoing will avert the vengeance and the doom?

"If people can only be got to think seriously about this matter, progress will be made in the right direction. Evils once as universal and apparently inevitable as prostitution have disappeared. Vices almost universal are now regarded with shuddering horror by the least moral of men. Slavery has gone. A slave trader is treated as *hostis humani generis*. Piracy has disappeared. Intestine war is now almost unknown. Torture has been abolished. May we not hope, therefore, that if we try to do our duty to our sisters and to ourselves, we may greatly reduce, even although we never entirely extirpate the plague of prostitution? For let us remember that—

> 'Every hope which rises and grows broad
> In the world's heart, by ordered impulse streams
> From the great heart of God.'

And if that ideal seems too blinding bright for human eyes, we can at least do much to save the innocent victims who unwillingly are swept into the maelstrom of vice. And who is there among us, bearing the name of man, who will dare to sit down any longer with folded hands in the presence of so great a wrong?"

These words may seem to be, as they certainly are, very strong, and overwhelming in their dread suggestiveness. And yet to anyone who performs the painful task of reading the unspeakably awful details that follow, even they appear tame and inadequate in the last degree. When in a recent issue we compared modern London to Sodom of old, and ventured on the opinion that only by some tremendous fire of public exposure could any hope of purification arise for our city, we little dreamt that this fierce fire was so soon to be kindled. God grant that He may have sent it in mercy, to avert the still more terrible fire of righteous judgment with which He might well visit us.

CONTINENTAL AND FOREIGN NOTES.

In Paris there are said to be at present 3800 governesses out of employment.

The Jesuits have bought the house in the island of Elba inhabited by Napoleon after his second abdication. They intend to found a college there.

M. Hermann Krüger, whose health has compelled him to leave Lessouto, has been charged by the French Mission Committee to consider the foundation of a Protestant Mission amongst the natives of Algeria.

The International Congress of Freethinkers, convoked at Rome, was a miserable failure. It was only international in name, for Italy, France, Spain, and South America alone were represented. Nine-tenths of their anti-clerical notabilities were absent. No one came from England, Germany, Belgium, Switzerland, or Portugal.

Protestants in Mahé.—For several years a small congregation of evangelical Protestants (converted Hindoos) has existed in Mahé, a French territory of India. This small community was connected with one of the mission stations of Basle. At the request of several fathers of families in Mahé, the society at Basle decided to open an evangelical school there, but they had much trouble in gaining the permission of the French authorities. At last the governor of Pondicherry gave his consent, and the school was inaugurated in 1881. It now numbers a hundred pupils.

Berlin.—Mr. Julius Rohrbach continues his evangelistic work in connection with the mission and coffee-room, 8, Bremer-street, Moabit, Berlin. His third annual report tells of steady progress in the midst of a suburban population numbering nearly 45,000, chiefly working-men, for whom only one Lutheran church is provided. The Sunday services at the mission are largely attended, and many, it is believed, have been brought to Christ in the various meetings. A new branch has been opened at Charlottenburg, for which help is needed. Mr. Donald Matheson, Queen's-gate, S.W., acts as treasurer for the mission. Christian travellers through Berlin are invited to visit Mr. Rohrbach.

A Remarkable Awakening.—Atlanta has been visited with a great tidal wave of spiritual awakening such as was never seen in that city before. It came through the International Convention of the Y.M.C. Associations, and it came upon all as a surprise. Since the Convention closed meetings have been held every night at private houses. Forty thousand dollars have been subscribed for a Y.M.C.A. building. Among the converts are Henry Grady, a well-known contributor to *The Century*, and Major Howell, his associate in the editorship of the Atlanta *Constitution*, who lately declined the office of consul at Manchester. One of the most influential members of the most fashionable club has resigned, saying, "My money shall go for good after this;" other leading members stopped drinking, and a prominent liquor dealer has given up his business.—*Christian Leader.*

BIBLE-CARRIAGE IN AUSTRALIA.

DEAR BROTHER,—We wrote some time ago telling of the great success the Lord gave us in commencing the Bible-carriage work in the colony of Victoria. Eight months have gone since the opening at Geelong; we have travelled the country in the mining districts, circulated thousands of Testaments, hundreds of Bibles, and many thousands of Gospel books, which are doing the desired work in the hearts of the people, to the glory of God.

We have not had better work, or more attentive intelligent crowds listening to the Word of Life, during the many years of labour in England, than we have had in the up country mining districts of Victoria. Already the new Bible-carriage has seen some hard service, the hot sun opening the broad panels of seasoned timber with which it was built, and the heavy rains during the winter months soaking through the canvas covering as it stood in open yards or market grounds. Eternity will show the fruits of this work, from the many tokens of blessing continually coming to us as we toil on in weakness, made strong by the mighty God of Jacob.

During the past sixteen weeks we have been labouring between the great mining city of Sandhurst and a place called Eagle Hawk, where a population of Cornish miners is located, four miles from Sandhurst. The power of God has been upon the professing Christians especially; they wonder how we live. We go forth selling books cheaper than they can be purchased in the colonies, and making no collections, and taking nothing of the Gentiles, giving the Gospel free, without money and without price. God gives his blessing, while the Bible, opened out in simplicity, becomes a new book to old professors, and sinners hear and live. We are now on the way towards Melbourne, having been a round of two hundred miles through the country before beginning work at the great city.

Leaving Frank Webster to see the carriage on its way to an agricultural township called Thyneton. I return to Ballarat, where I have had another carriage built of lighter material than No. 1, and more convenient to drive into the small townships, yet with as large a platform for preaching the Word, and more room, because of dispensing with the large inside cupboards. Beautiful as the texts of Scripture are on the first, No. 2 will preach as it goes, equally as loud.

We have an intimation that our brother and fellow-soldier in Christ, Harry Hind, is coming out this English summer. He and Brother Brewster worked together in England and Wales. Should he come for Bible-carriage work, they can take No. 1 carriage to Sydney, with a tolerably good stock of Bibles and books, and open the field of "New South Wales," a purpose that occupied my mind long before leaving England. The Lord permits the work to expand and develop as we travel on. There is an immense opening for work for any whose eye is single and whose heart is right with God, for the honour and glory of his Son.

The Lord has given me to build a good dry wooden shed, iron-roofed and zinc outside, for the safe-keeping of boxes of Bibles and books, some of which He has enabled me to purchase, and some He has sent free through the kindness of gentlemen in England, Ireland, Scotland, and Wales, interested in this great work of speaking the Word both by the circulation of Scriptures and preaching. A Christian man in Ballarat, leaseholder of market ground here, has rented me a piece of ground for the sale of books and preaching the Gospel. Some of the young Christians have already got into harness in the work, and will be very useful in working No. 2 carriage while I am away with Brother Brewster in Melbourne working No. 1.

We praise God for his goodness, help, power, and blessing, being made strong in the daily strength which He supplies for this glorious work, spreading the savour of the name of Christ to a perishing world.—Yours in Him,

JOHN HAMBLETON.

Irwell-cottage, Bradshaw-street, Ballarat East,
Victoria, Australia, May 7.

CLUBTOWN.

AN INCIDENT IN A YOUNG PREACHER'S EXPERIENCE.

By REV. H. MARTIN KELLOG.

HIS head throbbed painfully, his pulse was high, the heat of the room oppressive. All was sunshine and bloom without; the farmers were busy in the fields; the world seemed bright. He left the room, and sauntered down the road, not knowing or caring much whither he was going. He overtook two ragged urchins fighting. He began to talk with them, and they became interested. He told about little boys who swore and became bad men, and good boys who went to Sabbath-school, and grow up to be good men. They did not know that it was wrong to swear, nor much about God, the Bible, or the Sabbath. Their shyness worn off; they asked questions and took in the replies. They walked on with him. Soon they reached a cluster of miserable little huts, with plenty of long-eared, lank dogs, cadaverous fowls, squealing swine, and miserably clothed, unwashed, ugly looking beings, and half-naked children, that seemed fit companions.

The urchins pompously led the way to the open door, and exultantly exclaimed, "Here's the man what talks good." They looked, the man swore, and ordered him away; the woman swore and stamped her foot; a hideous old woman swore and screamed; the dozen children set up a deafening yell; the dogs barked and snapped; the pigs squealed; the hens clacked, all in the front room! For a moment bedlam reigned, and the prospect was forbidding enough. A few calm words from the young man brought peace to the troubled household. The room was the worst place he had ever seen human beings dwelling in.

Mr. Henry (as we will call him) said that he had recently come to preach in the white church in the village, and wanted to become acquainted with the people in their homes. The old woman interrupted him with an oath: "Wall, ye've jist come to the wrong place, I kin tell ye. Don't ye mock us"—shaking her fist threateningly—"by calling us yer pepel. What ye've cum here for? We's don't want the likes av ye here. Ye git out!"

"I am right in calling you my people, if you'll be my people, come to hear me preach, and let me come to your house to talk and pray with you. I see that you are poor; so am I. But Christ preached the Gospel to the poor, and so do I."

The old man speaks up: "That's it. Ha! ha! say that agin. That's old Parson Brown, out an' out; jist his talk zackly, twenty years agone, when I heard them things. Them's my sentiments. Never mind the old woman; she's half crazy. Talk on, ole chap, talk on."

Mr. Henry began to talk again, when a man suddenly darkened the door with another growling dog, but on seeing a stranger, rushed off like a deer.

"Ye fool! cum in. This 'ere man's big, he's a Gospel spouter, he's done ye gude; cum in!" And she runs out after him across the road to a haystack, but he don't "cum." She calls back, "I's got him caged."

So Mr. Henry went out, followed by all the human crew, and sits down upon the hay, soon to find himself surrounded by a score of human beings hungering for the Word. He opens his Testament and preaches the truth as it is in Jesus, simple, fresh, unadulterated by worldly wisdom, science or metaphors. Never was a more interested audience in cathedral with lofty ceilings and coloured windows and flashing chandeliers, than that little ragged, ignorant crowd by the haystack. At first some jeered and swore and threatened, only to be silenced by the old woman, who was a tyrant mistress. After two hours' talking and reading he proposed prayer, and they all knelt with him most reverently. As he petitioned the throne of grace for their instruction and salvation, they were subdued to deep emotion. Some wept aloud, some groaned in deep contrition, some cried frantically for mercy.

As he rose and bade them farewell, they all gathered round and shook hands with many quaint expressions of endearment and entreaties "to cum agin soon." Returning to his boarding place he related his singular adventure. "Why, they are the Prones. A more miserable set of beings never lived. They are the terror of the whole neighbourhood! It's not safe to go near their place after dark. It's known far and near as 'Clubtown,' because of their desperate character. It's a sink of iniquity. You were lucky to get away alive." Such was the intelligence he received about them.

In a few days he made them a second visit, and never was a minister of the Gospel more cordially welcomed. Long and interesting was the interview. On rising to leave, the old woman says: "Can't ye cum out an' hould meetin' here some nite; we'll git a big crowd. Lots want to see ye. We don't want to cum to the big church with them stuck-up folks. They'd be skecred, so'd we. We want you all to ussel's. We's mighty poor creatures, God knows, but ye say Christ died for jist sich as we, so won't ye cum?"

Who could resist such an invitation to preach the Gospel? He told them that he would come out the next Sunday afternoon if a suitable place could be obtained. After several houses were discussed and rejected as unsuitable, some one suggested a neighbouring grove, and one man said that he would get the consent of the owner. On Sunday afternoon, though the heat was intense, the mercury running as high as 105 degrees in the shade, Mr. Henry and an elder of the church drove out three miles to the grove. They were happily disappointed in finding over a hundred people expectantly waiting, quietly sitting upon board seats ranged around a high platform, which were placed there by volunteer hands. Hearty were the exclamations of delight as he shook hands with them all, and then mounted the extemporised pulpit. One uncouth fellow shouted out, "Hurra! we's gude as stuck-up folks now; we's got a parson an' church of our own, God bless him. Ha! ha!" with approving Amens from the crowd.

Eager was their attention to his exposition of the parable of the Prodigal Son, especially as he told about the prodigal's return, and welcome to the father's feast. Then the elder gave a short exhortation, and two or three of the rough men arose and tremblingly asked for prayers, and that he would preach some more. Several prayers were fervently offered, deep emotion prevailed; all felt the presence of a higher Being. A unanimous vote was taken to have continued services. To shorten this long story, I will summarise the sequel. Mr. Henry preached in that grove every Sunday afternoon during his stay there, to increasing audiences. "The Clubtown Church" became extensively celebrated, and many "stuck-up" folks from time to time came from curiosity. A Sabbath-school was organised, which comprised all the regular audience, from the grey-haired grandparents to the babe in its mother's arms. Christian ladies were found to take classes. It was named the "Henry Union Sabbath-school." "Clubtown" gradually gave way to "Henryville," and the character of the hamlet changed as much. The houses assumed a very decent appearance, the people were more tidily clothed, and arose to a height of respectability previously unknown. Blasphemy and Sabbath-breaking gave way to prayers and religious reading. Many could not read themselves, and would get some one to read aloud. They loved the grove meetings, and reverenced the young preacher. Many struggled to break off vices, and some rejoiced in practical regeneration.

Such was the work begun, and yet progressing; for this is no idle tale, no fancy sketch, but the narration of fact, with the omission of many interesting details. Who can tell the end? the amount of good accomplished? how many jewels the Judge shall on the final day count among them? What Christian need despond at the apparent barrenness of his endeavours? Should we not obey the injunction of Christ to go into the by-ways and hedges and compel the world's poor to come to the Gospel feast?—*Gospel Union News.*

SEEKING SIGNS.

By Rev. H. J. Gamble, Upper Clapton.

Sermon preached on Sunday, June 28.

I AM not addressing myself, at this time, to those who disbelieve in miracles, but to those who believe in them "over-much." In a tract recently sent to me by its respected author, Admiral Fishbourne, which may be regarded as a fair representation of the views of many, the following passages occur :—

> "Had not the Church, in accommodating itself to the Pagan world, withdrawn from obedience to the Word, resisted the Holy Ghost, &c., it never could have overlooked the express and unmistakable terms of the Church's great commission, of which actual holiness and Divine healing were essential characteristics ; nor would it have sought to disciple the world with a Spiritless Paganism, or a mutilated Gospel, shorn, not only of its prime characteristic Divine life, but also without the promised 'mighty signs and wonders,' greater than those wrought by the Lord Himself, that were to authenticate the Divine origin of the Gospel, as similar signs had testified to the Divine Master."
>
> "The blindness of the universal Church to the necessity for Divine signs, as credentials to a living Church, can be accounted for only on the supposition that it is influenced by other than the Divine Spirit."

Here are plain, dogmatical statements which might have been put quite as clearly, and yet less offensively. It is a serious matter to tell a Christian brother, who differs from you, that he is influenced by "other than the Divine Spirit." But let it pass, and with it this painful illustration of the want of Christian charity :—

> "Many who reject Divine healing do so rather than accede to God's demand for the holiness of heart indispensable for a full cure."

Now, in opposition to those who maintain that miraculous gifts are the heritage of the Church, and are only lost through unbelief, I have to submit the following thoughts.

A word or two as to the nature of a miracle. It used to be defined as "a violation of the laws of nature," but it is thought that a more exact definition of it is "a phenomenon which suggests the working of a Personal Power, producing results not explicable by what we observe in the ordinary course of nature." Whether it be possible or not depends on the existence of a God—a personal intelligence who acts upon it, not only in the ordinary way, but in an extraordinary way, employing forces of which we know nothing, influences which we little thought to exist.

To those of us who believe in "God Almighty, Maker of heaven and earth," there is no difficulty in believing in miracles as before defined. The difficulty would be not to believe in them—to suppose it possible that God has no other methods of working than those with which we are acquainted ; that there are not unknown as well as known laws. For, as has been often pointed out, to think that God never modifies or overrules the action of familiar laws is really to ascribe less power to Him than to man, because man is always doing this ; as, to use a simple illustration, when a steamboat is driven against the wind and waves. Surely what man does on his little scale, God does in his grand way whenever necessity arises for his so doing.

We cannot expect, however, that this will be frequently done—that it will be a common, much less an every-day, occurrence. There is nothing more wonderful, or essential to our comfort, not only than the reign of law, but the uniformity of its operations ; that the order of nature is, on the whole, settled order—not liable to many disturbances ; that the same causes continue to produce the same effects, and that, therefore, we can make our calculations and know how to shape our conduct. The world would be a scene of anarchy if not ruled by law, even though under the control of the Great Lawgiver, and of scarcely less confusion if He perpetually interfered with it.

Still, there are and have been such interferences, as we learn from Scripture, which is a record of God's miraculous power. In reading the Scriptures, however, I am struck with the paucity of the miracles. Until Jesus Christ came, who, as the Great Lord of Nature, showed his mastery over it, and held all its elements in his kingly hand, there were comparatively few signs and wonders. There is not a trace of miracles in the patriarchal age—2500 years—as Dr. S. Cox points out. The age of miracles begins with the mission of Moses. Then there is a partial suspension of them, and subsequently they appear on a larger scale, and are wrought more frequently, to be followed by their *entire* cessation for 400 years prior to the advent of Christ. All this is pointed out by the very able Scripture expositor just referred to, and is worth considering.

According to the faith healers, God would, but for unbelief, work miracles every day—more, probably, in one year, than in the six thousand years that have gone. John the Baptist came preaching, but no signs and wonders attested the work of the greatest that had been born of woman. It is computed that the Saviour wrought thirty-three—the supernatural power dwelling in Him, continually flowing forth from Him. And yet, perhaps, *He* as much attests his miracles as they attest Him ; some think, rather more. They were the manifestation of his glory, the proof of his compassion for human misery, and they evidently convinced some of his Messiahship—Nicodemus, to wit. And yet He condemned the sign-seeking age in which He lived, and called the perpetual craving for the miraculous the mark of an evil generation. And He clearly puts the moral before the miraculous, as a sign of his Messiahship, when, after enumerating the works He had done, He adds, "and the poor have the Gospel preached to them."

But not only did Christ work miracles Himself, when He sent the seventy forth on their mission. He endowed them also with miraculous power, or, to speak more strictly, permitted them to work miracles in his name—exercised his power through their instrumentality. So, again, the Apostles "tarried at Jerusalem until endued with power from on high." And the Apostles again imparted the miraculous gift by the laying on of hands. Here and there, as with Stephen and Philip, and John Mark, Paul's helper, we have an exceptional case ; but, otherwise, they ordained elders, and it was from the elders that Timothy received his gift, and others theirs.

But it is contended that the same gifts belonged to all believers, an appeal being made to Mark xvi. 17, 18 : "And these signs shall follow them that believe ; In my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall in no wise hurt them ; they shall lay hands on the sick (literally the infirm), and they shall recover." Such is the famous passage so confidently appealed to, with regard to which Canon Cook is very strong as to its genuineness, but it is very doubtful whether it is genuine.

If you look at the Revised Version you will find a blank space left by the Revisers between the 8th and 9th verses, and the following note in the margin : "The two oldest Greek MSS. and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel." Now, I submit that this throws such serious doubt on its genuineness that we may well pause before accepting it. And though some able scholars have decided in its favour, an imposing array of names, as a whole more distinguished, might be cited as opposed to it.

Leaving the scholars, however, to contend about it, we may ask : "Is there any corroborative evidence in its favour ?" I turn to Matthew's Gospel xxviii. 18—20, and I find there no power to heal given to all who were to preach the Gospel, and, strange to say, neither Luke nor John give the commission to the Apostles at all. I pause, therefore, before accepting so exceptional a passage as proving that the gift of healing was bestowed on all who believed, especially when Paul in writing to the Corinthians implies that it was not so— "Have all gifts of healing ?"

There are strong reasons for regarding all miraculous gifts as having ceased in the Christian Church, some of which I proceed to lay before you.

(1) They were gradually withdrawn from the Church. It seems as if when their end had been accomplished they naturally declined. The middle of the second century is about the time when it is computed that Christianity had gained a firm footing, and the signs, therefore, would be no longer required to establish its authority. A confident appeal has been made to the testimony of the Fathers as proving their continuance ; but nothing can be more contradictory than their language, for they both assert and deny their existence. The explanation of this probably is, as has been suggested, that it was Apostolical miracles they spoke of as ceasing ; others, and strange ones many of them were, as still being wrought. Chrysostom says : "Argue not, because miracles do not happen now, that they did not happen then. *In those times they were profitable*, and now they are not" (Hom. 1 Cor. vi. 2, 3).

Augustine writes in a similar strain : "Why, say they, do not these miracles take place now, which, as you preach to us, took place once ? I might answer that they were necessary before the world believed, that it might believe" (De Civ. Dei, xxii. 8). He adds that miracles were wrought in his time, but not so public or well attested as the miracles of the Gospels.

No doubt there were many who professed to work miracles at that time ; but where is the proof that they did so ? Let it be produced. Whilst, on the contrary, there is direct evidence from testimony, of Apostolic miracles having declined. "Oh," it is said, "they have been lost through the unbelief of the Church." But, pray, when did this unbelief begin ? I have always thought that the first and second centuries of the Church were pre-eminently distinguished for piety and zeal—it was the age of confessors and martyrs ; that, however dark the night of the Middle Ages, most saintly men were to be found. I have, further, understood that, from the time of the Reformation until now, there have been in the Church of Christ men of the highest spiritual attainments—some of them pre-eminent for faith—whose lives have been fully consecrated to the Saviour. Were they so full of unbelief that they could not heal the sick ? It is simply incredible.

(2) There is an intimation, and something more, in 1 Cor. xiii., that miraculous gifts were to cease. A brief reference was made to this in my last discourse, but time only permitted me to quote verse 8, "Love never faileth ; but whether there be prophecies, they shall be done away ; whether there be tongues, they shall cease ; whether there be knowledge, it shall be done away."

As I expected, I have been told that I mutilated the passage, and that the words should have been added : "When that which is perfect is come, that which is in part shall be done away." I will add them now. Observe the reasoning of the Apostle : Paul found the Corinthian Church split into parties, and filled with spiritual pride in consequence of its great gifts, and wrote this beautiful chapter to show to it a more excellent way." If, indeed, he tells them, there was one miraculous gift they should specially desire, it was "the gift of prophesying," *not the gift of healing*, but greater than any gifts were spiritual graces. Of these, one was pre-eminent—love. The miraculous gifts, he affirms, were to cease when the Church, which was at that time in a state of infancy, should arrive at maturity—be perfected—just as what was suitable for a "childish" mind was put away by the "man"—but faith, hope, and love were to abide.

The sole reference to a future state is at verse 12, as Paul, after his wont, diverges, and carries his thoughts forward to the absolute perfection of heaven. But it is to destroy all the force of his reasoning, and of his earnest exhortation to "follow after love," to regard the cessation of miraculous gifts as simply taking place in heaven. What need was there for him to tell them *that ?*

(3) The continuance of miracles, their perpetuation to the close of time, involves a contradiction. It is, in part, its rareness that constitutes a miracle, a sign, a wonder. If the healing of men by faith were of common occurrence, the commoner it became the less significant it would grow. Multiply your number of miracles, and, in proportion as you multiply them, you diminish their influence. Even the miracles of Christ, though the later ones were greater than the earlier, appear to have produced less impression, for the hostility against Him increased after his raising of Lazarus.

(4) Miraculous gifts are not needed at the present day. In the times of the Apostles, God gave by them "testimony to the word of his grace," and that testimony having been given suffices for all time, as valuable now as then. Besides, there is better evidence now. "No one," says Admiral Fishbourne, "can be fully assured as to the reality of Divine truth, except by Divine attestation. This we have in the witness of the Holy Ghost and in Divine healing, which latter all, in and out of the Church, can witness."

But is there not a better attestation than that of Divine healing for the body, in Divine healing for the soul? We show the objector to the Gospel the drunkard made sober, the thief made honest, the sensualist made pure, the blasphemer praying, the slaves of sin, free, the spritually dead, alive; and does the faith healer mean to affirm that any bodily cure which he has effected is half so convincing of the power of the Gospel as these? When Dives prayed that Lazarus might be sent to warn his brethren; when he pleaded, "If one be sent to them from the dead, they will repent," he was met with the stern reply—"*If they* hear not Moses and the Prophets, neither will they be persuaded if one rise from the dead."

For anyone to contend at the present day, when Christianity has become its *own evidence*, when proofs of its divinity of every conceivable kind are multiplying year by year; when it stands, like "the angel in the sun," in the very centre of light; when tens and hundreds of thousands give testimony to the cure of spiritual diseases, so dire and awful that they throw all physical evil into the shade; when those who were fouler than any leper are cleansed, and more paralysed in will than any paralytic, whose withered arm hangs helpless by his side, become firm in purpose, and resolute in their choice. That healing of bodily sickness is needed to attest its divine origin, is to appeal from the greater proofs to the lesser.

What are the *crutches* sent up to the platform at the Faith-healing Conference, or the mysterious disappearance of some long-standing disease, a case of common occurrence with the medical profession, in comparison with such testimony that Jesus is a Saviour, the Gospel divine? We do not want "doctors, clergymen, ladies and gentlemen to testify to the reality of the cures wrought upon them to help us to receive the Gospel," when we have far stronger proof of its Divinity than any that they can offer. For what were the "greater works" which Christ promised to his disciples that they should do? By no possibility could they surpass *his* miracles. The "greater works" must, therefore, be sought in a spiritual direction—in the marvels they wrought through preaching the Gospel—their works in this respect surpassing those which He wrought when on earth; "because," said He, "I go to my Father." His power, after his atoning death, and his ascension to the right hand of Power, having received of the Father and poured out on men the gift of the Holy Ghost, was on a higher plane than in the days of his flesh on earth.

And it may be well to remember that these words were addressed, not generally, but specially, to the Apostles. "He that believeth on Me," cannot refer to the general body of Christ's people, for the gift of working miracles has always been limited in its extent. One great error of interpreting Scripture, that which I believe lies at the root of the faith-healing heresy, is that of men appropriating to themselves promises which Christ made to the Apostles.

Still further: Miracles, as a rule, do not carry with them such power of conviction as moral means. They left Pharaoh with a hardened heart, and led very few of the Jews savingly to believe on Christ. After an age of miracles only 120 disciples were found in the upper room at Jerusalem, and Jerusalem remained ungathered and unsaved.

One great result of miraculous gifts did indeed follow in the Apostolic age, but it was not after bodily healing. It was when "the gift of prophecy was exercised," and one came into the midst, and when the "*secrets of his heart* were made manifest," fell down and worshipped God, and declared that "God was with them of a truth."

Did not Paul say, "The Jews seek after a *sign, but* we preach Christ crucified?" Was it not "by manifestation of the *truth* that he commended himself to every man's conscience in the sight of God?" Has not the Gospel spread to a most marvellous extent amongst the heathen, though our missionaries, apart from the use of means, have never pretended to heal the sick? In short, is not the modern appeal to miracles as confirmatory of the Gospel, the substitution of material evidence for moral proof, taking us back to the very infancy of Christianity; attaching more importance to the senses, to the eye, the ear, the hand, than to the reason and conscience, and raising again with renewed force the old controversy about miracles? There is nothing whatever, then, I repeat, in the New Testament to imply that the power of working miracles extends beyond those on whom the gift was originally conferred, and yet, because Jesus Christ gave this power to the seventy, and to the Apostles, to whom also He "gave the power of the keys and to remit sin," here is a class of men, some of them coming we know not whence, and many of them teaching doctrines of a most erroneous character, and most of them, I suppose, never called by the Church to do the work of an evangelist, coolly appropriating to themselves these wonderful gifts. Hear Admiral Fishbourne again:—

> "There is no authority for preaching the kingdom that does not embrace 'signs and wonders' in the power of Christ. Therefore they are a necessary part of the Gospel; so no sufficient extension of Christ's kingdom can obtain unless there is a full declaration of the commission given to all Christians with its Divine authentication by signs and wonders."

Indeed! Has Christ said to all his disciples, "Preach and heal?" Every Christian may, and certainly ought to testify of Christ and his salvation, but must he possess the qualification of performing signs and wonders, and claim an interest in the prayer recorded Acts iv. 29, 30? "Shut your Bibles, close your lips, descend from the platform, all ye evangelists who cannot heal the sick!" Does the Admiral mean this? If not, what does he mean?

The greatest pretender to miraculous power has been the Church of Rome, and the evidence for many of its miracles is apparently as strong as that adduced by faith healers. In *The Lancet* of June 21, 1885, Dr. Buchanan, Professor of Clinical Surgery at Glasgow University, writes thus: "I have no doubt that some of the persons who went (to the Grotto of Lourdes) lame and crippled were restored to the use of their limbs, and were relieved of pains and aches." He thinks that such cases can be accounted for by a sudden change of the nerve condition, and gives an account of two cases in his own experience, in one of which he said to the patient, who had been confined to her bed for a lengthened period: "Get out of bed at once!" She declared she could not move (and for months she had not even altered her position in bed without help). He said, "You can move quite well, come out of bed!" When, to the surprise of her husband and sister, who looked perfectly thunderstruck, she came out of bed with almost no help and stood alone. He then said, "Walk across the floor, and without demur she walked without assistance, and said, "I can walk quite well, I *knew* you could cure me. My pains are gone." This was in October, 1875. The lady was in February, 1885, in fair health. Dr. Buchanan, like a wise man, says that he does not pretend to explain the case, but that it was just as miraculous as any of the cures alleged to have been performed at Lourdes or elsewhere. He gives another equally remarkable case, which I cannot now quote, and with perfect frankness says "that there are other reported cures," the official reports of which he has not seen, and which, therefore, he can neither affirm nor deny, to which the explanation as above is not applicable. "They are," he adds, "beyond my understanding." Exactly so—as was said in a former discourse "We are surrounded by mysteries." Nay, I go further, I do not contend that God always acts according to well-known laws or that He binds Himself by them.

The supernatural is around and about us. Not all the rationalism or scepticism of the age, not the clear and penetrating light which science pours on every wonder, not the discovery of the impostures that have been palmed on the credulous, can effectually dispose of all the marvels which are recorded, and to which testimony that has not been shaken is borne.

We have, it is true, got far beyond the age of myths and legends, and the superstitious fancies of our ancestors have, for the most part, died out. Still there are dreams, and visions, and magnetic forces centering in certain indviduals, enabling them to perform wonderful things, and there is evidence for all this, so perfectly trustworthy that we are constrained to admit that there are more things in the world than our philosophy dreams of, experience verifies, or reason confirms. But this only shows the need of exercising a sober judgment and a becoming modesty, and is very different from associating miraculous gifts with the preaching of the Gospel now, ascribing them to faith.

It is easy to understand why these gifts were useful at its first preaching, and why they should not be needed at the present time. They were claimed by the Saviour, who thus called attention to Himself and proclaimed the benevolence of his mission. Medical art was almost unknown in his day, though in the house of seclusion—"the infirmary" of the leper—you have the germ of the hospital of modern times. But Christ found the sick, poor, and sorrowful uncared for, and desired to convince men that He cared for their bodies as well as their souls. The evidence *once given* is as satisfactory now as then, perhaps, even more so; because at this distance of time we can look at it more dispassionately. Nor do we deny the influence of the Gospel on the bodies as well as the souls of men, or doubt that much disease would disappear and much more abate in its violence if men lived as "soberly and Godly" as the Gospel teaches them they ought to live; nor do we doubt the value of believing earnest prayer in connection with sickness; or in God's answer to it, when that prayer asks for what is according to his will. This is one thing; it is quite another to contend that the Gospel is not "fully preached" without "anointing" accompanies it, and that sickness would be cured if there were more faith, distressing, beyond measure, those not healed, by the cruel accusation of a lack of faith and defective holiness, and inflating some with a spiritual pride that is intolerable.

Let those who have found comfort, peace, and healing from this doctrine remember that life is not over yet, that they little know what strange things may yet befall them, what extremity of anguish they may have to bear, and, if at any time sickness and suffering should visit them, let them, when awakened to their error, not lose faith or hope in God, but remember that He delivers in sickness as well as from it. And let those who teach this doctrine remember that there is another side to it—the cruel disappointing of the hopes they have raised, and the still crueler insinuation that defective faith and holiness have been the cause of it—"*want of full obedience and full surrender to Christ.*" These censorious judgments upon others are really too bad, and deserve severe rebuke.

A gentleman, unknown to me, whom I met in the City the other day, in referring to the case mentioned in my first discourse, of a lady in my congregation who had been cured by faith, but had suffered a relapse, actually said to me, "Probably *your* unbelief affected her!" "My unbelief?" was my amazed reply. "Why, she has not heard me preach for years, nor have I ever conversed with her on the subject."

In conclusion, let me say, to prevent misrepresentation, that I am a firm believer in the power and love of our heavenly Father; that I believe that "natural laws" are not blind forces that hold us in their relentless grasp, but God's laws, all of them under his control: that I believe He has interposed, and can do so again to modify and overrule them; that it is right for us to pray to Him, but that all our prayers must be in subordination to his will; and that his will, not *our* faith, has the ordering of our affairs; that, without working any miracle, God can in various ways give deliverance from sickness, and that our dependence on Him cannot be too humble and sincere. But I further believe that we are to look for his working along the line of the ordinary laws by which he governs the world, that we must use the means He has provided when we exercise faith in Him, and not expect Him, for the reasons already assigned, to work miracles for us.

Of the true piety and humility of many faith healers I entertain no doubt. Nor do I question many of the wonderful results that follow believing prayer. But let the faith healers record their *failings* as well as their successes (though, if they did so, they have an easy escape; "it was your lack of faith," they say), and let them not wantonly accuse those who differ from them of a lack of holiness and faith.

Above all, let us care more for the healing of our souls from uncharitableness, envy, pride, and every form of sin, and there is one prayer in which surely we can all unite:—

"Heal us, Immanuel, we are here
Waiting to feel thy touch;
Deep wounded souls to Thee repair,
And, Saviour, we are such."

May God give us all such healing, and bring us at last to that world where the inhabitant shall no more say "I am sick," for "the people that dwell there have been forgiven their iniquity." Amen.

Note.—This sermon, unlike the former, has been revised by its author, who is aware of some slight inaccuracies in the first discourse, but from no fault of the reporter. Those who heard the last will observe a few passages which were omitted whilst preaching—the preacher having been physically unfit to deliver the whole discourse; some others have been partly re-written.

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TEMPERANCE FESTIVAL, NEWCASTLE.

THE fourth annual festival of the North of England Temperance Festival Association was held on the Town Moor, Newcastle-on-Tyne, on Wednesday and Thursday, July 1 and 2, and was a great success. The weather was very fine, the heat of the sun being enjoyably tempered with brisk and refreshing breezes. These gatherings were inaugurated to counteract the evil of the races formerly held on the same ground, but now removed to Gosforth Park some two miles northward. They owe their continued and unbroken success mainly to the efforts of Councillor W. D. Stephens, President of the Association, and the band of energetic workers which he has organised.

The varied and moving scenes presented on the broad expanse of common-land on both days of the festival were singularly animating and gladdening. It was estimated that more than 100,000 people (many more than on any "Race Wednesday" on record) were thus gathered together on the first day, whilst, on the second day, the number could not be much less. One of the greatest charms of these occasions is the prevalence of the family element. Though numerous and large schools and Bands of Hope excursions were present, there were also thousands of bright and happy children romping about under the care of their parents. Blue ribbons were conspicuous from their great numbers. In short, the promoters of the leviathan festival have again demonstrated the fact that the busy communities of a great city can appreciate and enjoy a season of quiet pleasure without intoxicating drink and its evil associations.

During the two days Gospel and Temperance addresses were given, and many games and athletic and other competitions engaged in. One of the most noteworthy features was "the Arab's Treat;" each day some 1300 poor children were physically regaled and provided with games, specially arranged for them. Temperance sermons were preached at various places in town, on the previous Sunday. During the festival Bishop Wilberforce and other prominent friends of the cause paid visits to the poor, and altogether the event is likely to leave behind it many pleasant memories.

"MARVELLOUSLY HELPED" is a record of a year's labour in connection with the Theatrical Mission. It is full of interesting facts concerning the good being done among those employed on the stage. A special appeal is made for £3500 to complete the new building now in progress. Collecting cards will be forwarded to those who may be inclined to render aid. These, with copies of this pamphlet, can be obtained from the Director, Mr. Courthorpe Todd, 21, King-street, Covent-garden, W.C.

FLOODS IN THE BASSES PYRENNEES.

THE poor peasants of Sauveterre de Blaru are suffering from a terrible flood, which took place on June 10. A friend who lives there writes me that owing to some very hot weather, which melted the snow on the heights, and was then followed by incessant rain, the river rose to the height of ten feet, causing a dreadful inundation of the surrounding country. The people are mostly peasants. Many have lost their all. The beautiful fields of maize, hay, and corn, are now covered with thick mud and huge stones, presenting a sad scene of desolation.

My friend is trying to raise funds to help the poor sufferers, and I hope some of the benevolent public in England may be led to respond to this appeal for help. The need is very pressing, so the smallest contributions, sent at once, will be doubly acceptable and gratefully acknowledged by yours truly, (Mrs.) H. M. Robertson.

4, Burlington-place, Eastbourne.

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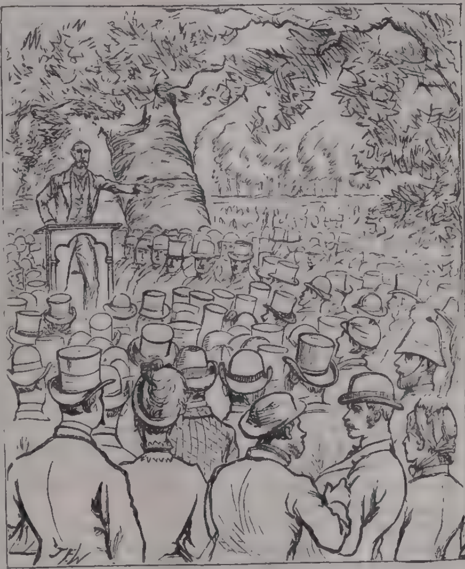
HYDE-PARK MISSION.

ON Tuesday evening of last week at Stafford Rooms, Mr. T. A. Denny presided over the annual meeting of the Hyde-park Mission. The financial report showed the receipt and expenditure of about £430, a small sum compared with the work accomplished. Mr. Charles Cook, the originator and conductor, showed that the work is carried on (1) in Hyde Park in the open-air, (2) in the Metropolitan Music Hall on Sunday evenings, (3) in Hyde-park Hall, where fellowship meetings are held, (4) in the Restaurant, where opportunities are found for individual work. During March, a highly successful mission was carried on, and a number of persons at this meeting testified that they had then been led to decision for Christ. After a number of very stirring testimonies, Mr. R. Paton and Mr. R. C. Morgan spoke, and the Chairman agreed to give £50, if £200 was otherwise subscribed. It is a very important agency for good, and Mr. Cook is an indefatigable worker, who has surrounded himself with a band of zealous young converts and devoted older Christians.



HOMERTON RAGGED SCHOOL AND GOSPEL MISSION.—The seventeenth annual report of this Mission declares that the work has never been more successfully carried on than during the past year. The improvement in the deportment of scholars has been very marked, the Band of Hope has largely increased in numbers, the girls in sewing class have made 350 garments, and a special class has been opened for elder girls. All the other departments of the mission have been well maintained. An earnest appeal is made for more workers for the Sunday-school, and for books for the library. Communications should be made to Mr. Henry Shaw, Rydal Lodge, Charnock-road, Clapton, E.

WORK AMONG CHILDREN.

AT one of his meetings in Sheffield Rev. E. P. Hammond read the following letter received from Captain Armstrong, who is now holding evangelistic meetings in Ayrshire:—

Since the Lord brought me from darkness to light he has led me to take an interest in children. It began by giving an hour every day on my farm to the children of the labourers, and teaching them to read and write, &c. Two of these children were orphans, and I was much concerned for their salvation. One night I asked the Lord to let me know why, after all that had been done for them, they were still unsaved. I opened the Word, and my eyes rested on these words: "What have they seen in thine house?" (Isaiah xxxix. 4). Wondering if I had been living in an inconsistent way before them, I examined myself, but could not remember anything to accuse myself with. Next day I heard a great noise in the house, and, asking what was wrong, I was told that the servants (all professing Christians) were quarrelling about some trifling thing at their dinner. I saw at once the meaning of the words, "What have they seen in thine house?" The two little orphans sitting in the kitchen and listening to the conversation and quarrelling of those whom they had so often heard confessing their faith in Jesus in meetings, were hindered by these stumbling-blocks. I may say that one of these was led to Jesus years afterwards in Maybole Poor House, through the instrumentality of the Marchioness of Ailsa, and fell asleep in Jesus, witnessing faithfully before all of his faith in the Lord who had redeemed him.

After leaving the farm I settled down in Girvan, and began a little school for poor children. It grew to be a large school at last, about eighty scholars, and the Bible was the only book I would teach from, because I felt it was not honoured as it ought to be in daily schools. I therefore determined to teach the children all I could out of it. I believe many of these children were converted to God when very young, but in many cases through their home influences they fell away, and are young men and women now without assurance. I believe the Lord will yet bring them out of the world to praise Him, for his Word shall not return to Him void.

I closed the school a little more than a year ago, and began to speak in other places to children having profited by teaching, receiving many lessons which it was necessary for me to learn before God could send me out to preach the Gospel. It was while working in this way in Glasgow that I attended one of your meetings in James Morrison-street Hall, and was there much helped in dealing with children in after-meetings. Mr. Napier told me that you had taught them it was very necessary to pray with children, and, if possible, to get them to pray themselves; and, if they were not able, to get them to repeat the words. I may say I found this most fruitful. I had often tried to explain the way of salvation to children who were anxious, but it was not always satisfactory. Since I adopted this plan and got the children to pray, the Lord has remarkably blessed it, in fact, I cannot say that I have ever known Him to refuse a truly burdened soul's request for pardon.

The hymns in your book, "Gems of Praise," are excellently suited for evangelistic meetings amongst children, and would, perhaps, be more used by bigger people if they were "smaller." Every time I sing the simple hymns you use I feel refreshed in spirit.

MANSION HOUSE MISSION, CAMBERWELL.—On Tuesday last week, on the occasion of his birthday, Mr. G. W. Linnecar was presented by the congregation with a purse of money to enable him to go to the seaside for rest. He had been working many hours a day painting and repairing the Mansion Hall, for the previous six weeks. The cost of these repairs is met, with the exception of £15. Fifty members have joined the Mission during the year.

For the Young.

LITTLE KATE.

A PLEA FOR THE COUNTRY HOLIDAY COTTAGE.

The glorious sun was shining bright
One happy summer day,
And village children on the green
Were shouting at their play.

The little birds sang merry lays,
The brooklet warbled too;
And o'er the joyful earth was spread
God's canopy of blue.

The smiling fields were clothed with corn,
Bright flowerets decked the sod;
Fair nature silently proclaimed
The goodness of our God.

One child surveyed that lovely scene
With glad, admiring eyes.
She gazed on fields, and trees, and sky,
With rapture and surprise.

'Twas Kate, a little London girl,
Who lived 'mid smoke and din;
And often she was very sick,
And looked so pale and thin.

But Christian friends who seek to bless
Such little ones as these,
Took Katie for one happy week,
Among the fields and trees—

Away from London's noise and smoke,
Its restless, feverish life;
The constant tramp of busy feet,
The eager, anxious strife.

The waving corn bowed gracefully
As Katie passed along,
And from the trees a little thrush
Gave forth a welcome song.

The breezes kissed her pallid cheek,
The merry sunbeams smiled,
And everything combined to cheer
The little sickly child.

Poor Katie danced for very joy,
And clapped her hands in glee;
She longed to kiss the little bird
That sang so merrily.

And as she looked on trees, and sky,
And daisy-sprinkled sod,
All things around, above, beneath,
Spoke to her heart of God.

And she was taught to look above,
To Him who made them all;
Who feeds the ravens when they cry,
And notes the sparrow's fall.

And Katie heard of that bright home
Of which the Scriptures tell,
Where pain and want can never come,
Where saints and angels dwell.

They told her of celestial fields,
Where flowers unfading grow,
And trees bear everlasting fruit,
And living waters flow.

She heard that she, a sinful child,
Might have her sins forgiven,
And dwell, not one short week alone,
But evermore in heaven.

Thrice happy they who seek to bless
Those who can ne'er repay;
They shall not lose their great reward
At the last reckoning day;

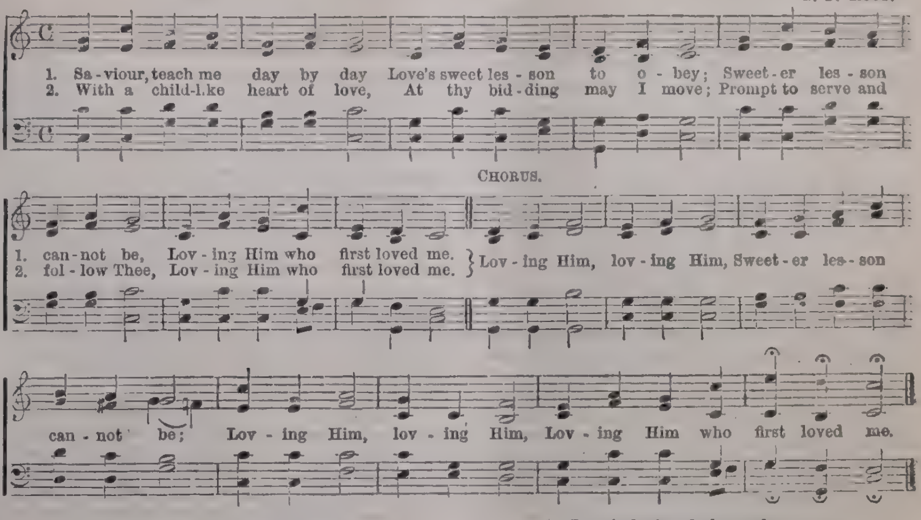
For unto them the King shall say,
When crowned with majesty,
"Since ye did good to one of these,
Ye did it unto Me."

St. Leonard's-on-Sea. E. L. Wright.

Answers to Acrostic, Feed my Sheep, received from E.A.M. J.M. E.M.T. D.W.H. W.S.N. L.B. B.M.J. S.S. J.M.M. J.M.G. S.P.A. H.C.A. J.R.L. A.W.M. E.E.B. O.H.E. I.M.N.

Loving Him.

G. F. Root.


1. Saviour, teach me day by day Love's sweet lesson to obey; Sweeter lesson cannot be, Loving Him who first loved me.
2. With a child-like heart of love, At thy bidding may I move; Prompt to serve and follow Thee, Loving Him who first loved me.
CHORUS.
Loving Him, loving Him, Sweeter lesson cannot be; Loving Him, loving Him, Loving Him who first loved me.

3. Teach me all thy steps to trace,
Strong to follow in thy grace;
Learning how to love from Thee,
Loving Him who first loved me.

4. Love in loving finds employ,
In obedience all her joy;
Ever now that joy will be,
Loving Him who first loved me.

HOW OLD MUST I BE?

"Mother," a little child once said, "Mother, how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be, darling, before you can love me?" "Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be." The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?" "I always did," she answered, and kissed her mother again; "but tell me what I want to know." And she climbed into her mother's lap, and put her arms about her neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?" Then the child whispered, half guessing what her mother meant: "I can now, without growing any older." Then her mother said, "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?" The child whispered, "Yes." Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be his.

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MR. AND MRS. MOUNTAIN.

WE arrived in Sydney about seven weeks ago. God has from the first opened up our way here, and given much blessing on our labours. Rev. James Hill and Rev. Robert Dey, who are now ministers in this city, were formerly pastors in Scotland, and we conducted successful missions in their churches there some years ago. They, therefore, welcomed us heartily, and introduced us to a wide circle, both of ministers and laity.

We are finding it advisable, in this country, to labour in the churches. We are just concluding our third mission in Congregational churches, and already several others are inviting us to visit them. We are much cheered by seeing a deepening of spiritual life among Christians, and a considerable number of young people yielding themselves to Christ. We ask the prayers of your readers.—Very truly yours, J. Mountain.

180, *Burton-street, Sydney,*
New South Wales, May 15.

The Christian Messenger of Sydney reports highly of the meetings held by Mr. and Mrs. Mountain, and records considerable results.

BIBLE SEARCHING IN RUSSIA.

THE lull of peace after the alarming war-cry induced me once again to leave home, and to seek out some of the barren places of the earth. Passing through Berlin on my way it was a joy to meet with some of the labourers who bear the Master's reproach "outside the camp." My first visit in Russian territory was at Lodz, a large and populous manufacturing district. After spending some days in happy fellowship with those who bear the standard of the Cross in that place, I travelled on to Warsaw and then to Wolhynia, a province to the South of Poland, which has only recently been brought under cultivation chiefly by Germans, Bohemians, and Poles. They had a Conference at Neadorf about sixty wersts from Tschitomir, and the people came from great distances, and seemed hungry and thirsty for the Word of Life. We had large gatherings in the hall, and also under the oak-trees in the forest; many souls will date their new life from those days.

The Society for the Free Distribution of the Scriptures had enabled me to place into the hands of many colonists the Bible; and then we had Bible readings, such as many workers in England would travel a long way to attend. Picture to yourselves a large hall full of people, about 1,200; perhaps 200 had Bibles in hand. The subject was, "The Blood." A text being mentioned there were many eager searchers, and then it would be read aloud and distinctly, and comments made by one and another. The closest attention and deepest interest were manifested by all, many an eye filled with tears and many a heart overflowed with gratitude for the marvellous and full provision for every human need in the gracious gift of God. The distribution of the Scriptures, combined with simple instructions how to read them, are much needed in foreign lands. Mr. Moody's plan of searching the Scriptures, by taking a subject, is very helpful in places where the Word is little known.

There are large countries within easy reach of England where the Lord's commandment may be fulfilled by any man or woman whose heart is aglow with the love of Christ. What holidays may not be spent in the forests of Hungary, Bohemia, and in the Steppe-land of Russia, by men and women ready to spend and to be spent for God. Our time is short; opportunities are fast passing away.

Yours, in the Master's happy service,
Warsaw. F. W. B.

MR. HAMMOND IN SHEFFIELD.

A VERY hallowed meeting was held on Thursday evening in the Cemetery-road Baptist Church, when Revs. John Calvert, C. G. Holt, E. Carrington, and J. Warren, were present, with a goodly band of workers, and Mr. Cummins, the Secretary of the Band of Hope Mission. Mr. Hammond interested and impressed the children by striking stories illustrative of the Gospel, specially exalting the Saviour, and stirring the young converts to work for Jesus. He referred also to the great Band of Hope Demonstration which took place in the town on Monday, as encouraging the children to habits of temperance.

Rev. J. Warren spoke with gratitude of the decision for Christ of his little son of eight, also of a letter received from a manufacturer, whose daughter had been converted at the meetings. He referred also to an instance of a boy of fifteen coming up to one of the workers and saying, "I can hold out no longer; I am now fifteeen years of age, think of the years I have already lost that I might have spent for Jesus." Mr. Warren further dwelt on the influence of the mission outside, and the usefulness of the hymns used, and the work that would follow Mr. Hammond's visit in nursing these "new-born babes."

At the after-meeting it was delightful to hear satisfactory testimony borne by child after child to the manifest working of the Spirit in their hearts. In a group of three boys, one ten years old, two eight, the converse was very beautiful, and the joy of the angels must have been great indeed when the two boys of eight made it known that they were fatherless, and had found Jesus at the threshold of life, when He was needed so much by them. Numerous like instances might be given to show that the Divine seal is evidently resting on the work of this honoured servant of God here as elsewhere.

In harmony with the foregoing, the writer shook hands at the close with an aged Christian, who declared, with much emphasis, that he was on his way to heaven; that for fifty years he had been a Christian, and how gloriously possible it was for these dear children, while young, to step into the same narrow way, "the path of the just, shining more and more unto the perfect day."

A Pastor.

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MESSRS. FULLERTON & SMITH AT OLDHAM.

A MISSION is being carried on in the centre of this town by Messrs. Fullerton and Smith; crowds flock to the meetings, and many are unable to gain admission. I was informed by friends at Oldham that this was one of the northern towns wholly given up to pleasure; money-clubs in all parts of the town are founded for this very purpose. I am informed on good authority that from fifty to sixty thousand pounds were drawn out of these clubs last year and wholly devoted to pleasure-seeking. Knowing these facts it was a special joy to me to find two servants of the Lord drawing out the people at seven o'clock in the morning, so as to fill one of the largest chapels in the town. On Sunday afternoon, while one building was crowded to overflow with women, a similar scene was taking place for men only in another building close by, the evangelists crossing over, taking part in each meeting.

On Sunday evening I started early for the meeting, but found the chapel crowded, also schoolroom and vestry, and considered myself fortunate to secure a seat in a class-room close by, where I could hear the speakers, but could not get a glimpse of either. After the large meeting had been dismissed, upwards of four hundred converts of the Mission were gathered together in the upper schoolroom, while Mr. Manton Smith and the Christian workers were dealing with nearly a hundred seekers in the schoolroom.—Yours truly,

A Constant Reader.

PREACHING AT THE CRYSTAL PALACE.—The annual Temperance Fête will be held at the Crystal Palace on Tuesday, July 14. As in previous years, I shall be pleased to meet with preachers and singers at one o'clock on that day, at the Bible Stand in the Palace.

W. Forbes.

71, *Windsor-road, Holloway, N.*

MISSIONS AT THE NOON MEETING.

MONDAY, JUNE 29.

LAST week was peculiarly a Foreign Mission week at the Aldersgate-street noon prayer-meeting. On Monday the veteran missionary from the New Hebrides, Rev. J. G. Paton, gave a stirring and fervid account of missionary experiences in the islands of the far south. He contrasted the terrible condition of the islands before the Gospel was introduced, with the state of things now. One of the pleasing characteristics of the native Christians to which he referred was the zeal with which the young men and women converts labour to bring their relatives to a saving knowledge of the truth. If young converts in this country were equally zealous in the same direction, how different would be the position of the Christian Church.

Mr. Paton spoke in very strong terms as to the high-handed action of the French authorities in the South Seas in endeavouring, on any pretext, to annex the islands. He said on one occasion a French war-vessel anchored alongside an island; the officers got hold of a boy, induced him to make a X at the end of a document, gave him £5, and sent him away. It transpired that this document formally ceded the island to the French Government! This is a specimen of their methods of action, and the English-speaking missionaries have been constrained to petition the British Government on the subject. It seems to be a choice between the formal annexation of the New Hebrides islands either by the English or the French. Lord Derby, representing the late Ministry, declined to entertain the proposal of annexation. If France is permitted to annex them in opposition to the protests of Australia, the position of Protestant missions will be seriously affected for the worse.

TUESDAY, JUNE 30.

This day Mr. E. H. Glenny was present, with Mr. Liley, who is about to depart for missionary work in Tangiers, North Africa. Mr. Bureau, also designated for Algeria, was prevented from attending through illness. Miss Newman, of Dunmow, Essex, spoke of the urgent need for two missionaries—one of them being, if possible, a medical man—in the island of Timor, near Java, in the Malayan Archipelago, an island 250 miles long by 50 broad, containing a large and uncivilised population. The importance of the place lies in the fact that it is the nearest point to Australia, is a port of call for ships in the sugar and other trades, besides having a station connected with the Australian cable. As indicating the abundance of provision on the island, Miss Newman stated that a sheep is valued at 4d. or 6d., and fowls are worth 2s. a dozen. There is no English doctor on it, and altogether it is in the deepest spiritual need.

WEDNESDAY, JULY 1.

The address this day was given by Rev. G R. Ford, Superintendent of the American Missions in Syria, having his headquarters at Sidon. There are, in Syria, two sections of Mahommedans, representatives of the Greek and Romish Churches, Druses, and various other religious sects. Among the difficulties that evangelical Protestant Missions have to contend with is the zeal of the people for their own religious systems, which it is no easy matter for them to relinquish, in order to embrace the orthodox Christian faith. There is also a political barrier, as the profession of Christianity would deprive them of all chance of employment under the Turkish authorities. The caste exclusiveness of the native sects is another hindrance. Whereas in this country a man who is outside the pale of all Christian profession loses social caste, in Mahommedan lands he loses caste by the adoption of that faith.

Despite these drawbacks, there is not a little to encourage the missionaries. Much foundation work has been done in the past, and the results are now becoming manifest. More has been accomplished in a visible way within the last five years than during the previous thirty-five years. A good test of the reality of the work is the spirit of liberality among the native Christians. Last year their contributions to the cause of the Gospel were double those of the preceding year. Schools are greatly valued. The missionaries desire to make their work self-supporting, and they therefore stipulate that the Christians should raise the money for erecting them; amounts are readily subscribed, not only for building and furnishing the schools, but for a part of the teacher's salary. The old systems of religion are being thoroughly shaken, and the way for a more universal acceptance of Christianity is being prepared. Lately the Turkish Government has issued instructions in cypher to the governors of provinces to throw every possible hindrance in the way of the spread of Christianity. Syrian newspapers, too, are publishing articles on the danger to which Mohammedanism is exposed by allowing Christian Missions to exist in their midst; prayer is desired that these obstacles to the progress of the Gospel may be removed.

THURSDAY, JULY 2.

A deeply-interesting statement was made as to Christian work in Berlin, by Count Bernstorff, Privy Councillor and Chamberlain to the Emperor of Germany. He said he could not, on this occasion bring a message from the Berlin noon prayer-meeting, but next time he hoped to do so, as they purposed to establish one at the beginning of the winter. Germany, he said, was not now an infidel country, though it was flooded with such opinions in the early part of the century. God had visited them in chastisement, but He afterwards sent great theologians, such as Schleiermacher, who exerted a great influence on German religious thought. Schleiermacher was not himself "over the line," and his teaching could not of itself bring men to Christ, but it awakened desires after the truth.

Great progress has of late been made in religious effort in Berlin. One of the most useful institutions is the Deaconess' Houses; these Christian sisters go and minister to the sick poor throughout the great city. The City Mission is another valuable agency. There are many faithful pastors in the city, and their churches are always filled, while those where the pulpits are occupied by rationalists are nearly empty. A marked feature of religious life in Berlin is the great insufficiency of church accommodation. With a population of 1,200,000 there are only 40 churches and 110 pastors. The earnest Christians greatly desire more general efforts to reach the masses of the people by laymen as well as the clergy. These efforts have been blessed in the capital, but in the country there is still much prejudice. Good work is done by the Sunday-schools of the City Mission. The new Y.M.C.A. which sprang out of the labours of Mr. Von Schluembach is doing excellent service. There are already 700 subscribers, 180 of whom are active Christian workers. Among the associates who are inscribed in the books of the Association there are Jews, Roman Catholics, and others. A dancing saloon was taken some time ago, which became at once a centre of religious effort. Classes and Gospel meetings are held, and visitation work is carried on. No aggressive work is at present being done in the East-end of the City, and it is greatly desired to commence an effort in that part.

Mr. George Williams, who presided at the noon meeting on this day, expressed the deep and cordial interest of the English friends in the efforts of their German brethren, and especially of his Excellency, and Countess Bernstorff, who was also present, and is a co-worker with her husband among their fellow-citizens in the capital of the great German Empire.

THE HIGHGATE TEMPERANCE MISSION.—The meetings held lately in a tent here were all largely attended. An unusually deep religious spirit characterised them. The desire of Mr. W. Noble, who conducted the Mission, was in perfect harmony with that of the committee, that the saving of souls should be the most prominent feature of the Mission. It is pleasing to know that many gave their hearts to the Lord, and took Him for all in all in their lives. An important feature was that Christians gave up their special pleadings for the moderate use of drink, boldly signed the pledge, and declared themselves out and out for Jesus; 1213 signed the pledge, 711 adults and 502 young people.

DEACONESSES' INSTITUTION, TOTTENHAM.

THE annual meeting of this institution and hospital, situated at Tottenham-green, was held on Saturday afternoon, in a tent erected in the beautiful grounds in rear of the buildings. With this periodical gathering was connected the opening of the Second Section of the extension, the foundation-stone of which was laid on May 21, last year, by the late Mrs. James Laurie, who contributed £1000 towards the cost. About two years ago Mr. Samuel Morley, M.P., who presided last Saturday, laid the foundation-stone of the First Section, intended for patients; the second being designed chiefly for the executive department, and as a dwelling-house for the Sisters, who have hitherto been compelled to trench on the hospital space. The First Section, which was opened last year by the Lord Mayor, is occupied partly by adults and partly by children; while in the old hospital building there is still provision for forty inmates of the former class. The aggregate cost of the two sections, now to be in conjoint operation, is nearly £12,000, and it is hoped that the erection of a third, for which the site is ready, will be speedily begun, the estimated cost of this further addition being about £4000. As regards patients, the opening of the Second Section will enable the managing body to receive twelve additional patients.

The annual report states that the Sisters continue to occupy the same spheres of usefulness as formerly—namely, the South Dublin Union, the Cork Union Infirmary, and the Sunderland Infirmary, besides the hospital of the parent house at Tottenham. Their number increased last year from 37 to 59. The total income from all sources was £2874, and the total expenditure £3409.

The director of the institution, Dr. Laseron, having read the report, the Chairman, after expressing his satisfaction at finding on the expenditure side of the balance-sheet no trace of alcohol, said Dr. Laseron had just shown him over the building, and it appeared to him to realise all that was wanted, all possible scientific arrangements which would promote the efficiency of the institution. He thought the money had been admirably spent, and he was exceedingly glad that the directors had got all the money for the new extension, except about £250. The hon. gentleman added that he had private documents which showed that the nurses, some of whom had gone to distant parts of the country, were highly appreciated wherever they went.

Addresses in support of the institution were afterwards delivered by Mr. John McCall, Rev. L. G. Fry, Mr. J. E. Mathieson, Sir E. Lechmere, M.P., and others. The Lady Superintendent said a few words with regard to the Christian principle and self-denying character of the work of the Sisters, and alluded to the recent large increase in their number as a hopeful feature. At the close of the meeting the Chairman warmly advocated the pecuniary support of the project of a Third Section, and promised himself to give £500, after which the Second Section was inspected, and Mr. Morley declared it open.

THE RESCUE AND PROTECTION OF CHILDREN.—The Stockbridge Day Nursery and Infant Home is henceforth to be known as the Edinburgh and Leith Children's Aid and Refuge for the Protection of Children. The directors announce that a shelter from cruelty has been provided, to which children may be conveyed for protection. Great interest has been taken in the case of German children, and several letters have been received by the secretary from various German officials tendering their best thanks. All the departments of the institution are progressing, including the Infant Nursery, Boys' Home, Girls' Home, &c. At present there are about 150 children under the care of the institution. Miss Stirling, Merleton, Wardie, near Edinburgh, is hon. sec.

A SCHOOL FOR THE DAUGHTERS OF EUROPEANS was started some seven years ago in Kaffraria, and has been admirably carried on by devoted ladies. It was expected that the school fees would enable the work to be extended to the native girls. This has, to some extent, been accomplished. Unfortunately a Romanist Mission has arrived, and, under a very resolute priest, has attempted to compete with and shut up the Protestant school. The education given at the Romanist school is very poor and superficial, but it is gratuitous. This is too great a temptation for the almost bankrupt European settlement, and the priest gets a large number who would otherwise be sent to the Protestant school. There is no intention of relinquishing it, but it would be very helpful if Christian friends would send help at this crisis for "Umtata Girls' School," to the Central Agency for Foreign Missions, 54, Gresham-street, E.C.

TOWER HAMLETS MISSION.

ON Saturday afternoon the Duchess of Westminster, who was accompanied by the Duke, laid the foundation-stone of the new Assembly Hall in connection with this mission, in Mile-end-road. £6000 has been laid out in the frontage buildings, which comprise a spacious coffee-palace, a book-saloon, club-rooms, and Young Men's and Young Women's Christian Association rooms. Behind the vestibule will stand the new hall, which will be capable of holding 5000 persons, and could be erected for £13,650, provided that a certain tender could be accepted forthwith.

The proceedings of Saturday having been opened with prayer by Lord Radstock, Mr. F. N. Charrington, the hon. superintendent, said the new hall would be similar in size and construction to the Metropolitan Tabernacle. Messrs. Cory, of Cardiff, had given £3500, and Mr. Samuel Morley, £1450, towards the buildings already erected; and Mr. R. C. L. Bevan had promised £2000 on condition that the whole sum required was raised.

The Duke of Westminster expressed the pleasure he felt in seeing the progress of Mr. Charrington's work. He thought it was right that those who had such advantages in the West-end should do what they could for their poorer brethren in the East-end. He was glad to see that so many schemes had been launched for the benefit of the residents in East London during the year, and believed that they could not have too many institutions of that kind. The foundation-stone was then formally laid by the Duchess, after which Mr. Charrington announced that the Duke of Westminster had given £1000 towards the undertaking. Other sums had also been given or promised, including £650 from the people attending the hall.

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OBITUARY.

MR. S. F. KENDALL.

WE regret to record the death, about two months since, of our friend Mr. S. F. Kendall, for many years missionary at Sydney, Cape Breton Island.

THE BISHOP OF SALISBURY.

The Bishop of Salisbury died on Monday morning. By his death, says a contemporary, the Episcopal Church loses a ripe scholar, a rare master of English composition, a good administrator, and a High Churchman of the old school.

PROFESSOR SEGOND.

A correspondent of the *Nonconformist and Independent* at Geneva writes:—"Professor Segond is dead." Such was the sad news which has been circulated through Geneva, and this morning (June 20) his mortal remains were conveyed to their last resting-place at Chene, the parish of which he was formerly the pastor. He was ill for a short period, and almost refused medical help. The Professor was able to revise the last proofs of the new edition of his translation of the New Testament, and then the pen dropped from his hand. To the French-speaking portion of the Christian public, and to all earnest students of the Bible able to read French, Professor Segond's translation will ever be held in high esteem, as the most readable French version that has yet appeared. Some of his renderings have been severely criticised, but it has been found that in many cases they are confirmed by the corresponding new readings in the Revised Version.

GLASGOW SEAMEN'S EVANGELISTIC MISSION.—The well-being, not only of the seamen but their families, is contemplated by this Mission. The Committee lately removed their head-quarters from the north side to the south side of the river, a better sphere there presenting itself. In-door and out-door meetings have been held regularly, thousands of tracts have been distributed, a number of library bags given to voyagers, and a great number of seamen have been personally conversed with about spiritual matters, in the meetings, in their homes, in the streets, and on board ship. This first annual report is full of praise to God for success, and looks forward with hope to the future. Mr. William Alexander, 59, Morrison-street, S.S., Glasgow, is secretary.

THE STRANGERS' REST.

THE monthly meeting of the workers of the "Strangers' Rest" took place on Friday evening last, when Rev. John Wilkinson delivered an address on "The promises of the Father." Beginning with the promises to Abraham in Gen. xii., Mr. Wilkinson pointed out the different meanings attached to the "Seed of Abraham" in different places. It meant (1) The Lord Jesus Christ, (2) all men, (3) Israel. The promises made to Abraham about Israel had been ratified by solemn oath, and God's oath could not be broken. Sooner or later they would be fulfilled. Mr. Wilkinson closed his address by pointing out the increased faith that the study of such a subject was calculated to give the Christian.

How different to that happy meeting within was the scene without. On all sides, as we walked down the Highway, came the sound of music from low dancing saloons, mingled with the hoarse shouts of half drunken men and women. On the doorsteps, as we passed, were to be seen the forms of men overcome with drink; of women, ready to ensnare the sailor. As we looked at the work to be done, and thought of the little band of workers we had seen, we said to ourselves, "What are they among so many?" Surely some of the readers of THE CHRISTIAN will spare an hour or two on a Sunday or on a week-day to help forward the work for Jesus in this sin-stricken part of London. Mr. J. Isaac, the Hon. Sec., would give a most hearty welcome to any such volunteer who will communicate with him at "The Strangers' Rest," 163, St. George-street, E. J. B. T.

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EVANGELISTIC NOTES.

OLDHAM.—Mr. and Mrs. Wiggan have been much owned of God in tent work in this place. Many have professed to receive spiritual blessing, and a number have signed the Temperance pledge.

GLASGOW.—For ten days Mr. C. King has conducted special meetings in Plantation Free Church. They were largely attended. On the closing night it was encouraging to see so many standing up professing to have received good in connection with the mission.

SOUTHPORT.—A largely-attended Convention for the promotion of spiritual life has been held here in connection with the Wesleyan body. The doctrines of consecration and holy living were powerfully enforced by various eminent speakers, and it is believed that many received definite blessing. Evangelistic work was also carried on by Rev. T. Cook and others, with the happiest results.

OTTERY ST. MARY.—The work of the Evangelistic and Colportage Mission during the past year has been one of blessing; there have been several cases of conversion, and these mostly in isolated districts that could not be reached in any other way. Day by day the evangelist and colporteur, W. Morris, goes forth, taking with him the Word of God, into the villages and wayside houses of the neighbourhood. Help is much needed at present, and will be gladly received by Mr. W. H. Reed, Secretary, Ottery St. Mary, Devon.

DUNFERMLINE has again been visited with showers of blessing. We are still praising God for the revival which accompanied Mr. J. M. Scroggie's visit in March; and now the Lord has given us a rich harvest among the children. Messrs. McKeith, Pratt, and Steel of Glasgow have been preaching Jesus with the attractive auxiliary of optical lantern and splendid limelight views of the "Pilgrim's Progress." We believe a great number of the children have found the Saviour. We are specially interested in a number of older lads who profess to have accepted Christ, and we ask the prayers of your readers for them as well as for the younger converts.

R. S., JUN.

WEST SURREY.—The Congregational Church Guildford have published an account of evangelistic services held in the rural districts of West Surrey for the past year. Thirteen missions have been sustained, while college meetings, tent missions, and open-air services have been held in the various localities. Christian friends living in the several districts render willing aid. The Sunday-school services are conducted by laymen from the Guildford church, and the evangelistic work is done by paid evangelists, who visit the poor, and conduct cottage meetings, mothers' meetings, &c., during the week. The work is conducted on purely Christian rather than denominational lines.

MR. STANLEY'S NEW BOOK.*

IN the muster-roll of the world's illustrious explorers, the name of Henry M. Stanley will for ever bear an honoured, and, indeed, a unique place. It has been given to few of these adventurous pioneers of civilisation, Christianity, and commerce, not only to see their perilous labours blossom into ripe fruitage, but to have a prominent share in the consolidation of the hoped-for, but too seldom realised, results. Many a brave traveller has sown the seed of toilsome effort and sacrifice, only to pass away from the scene before the harvest has begun to spring up, which it is given to other hands to reap. Such, indeed, was the lot of some of Mr. Stanley's predecessors in African exploration, to wit, the grand old David Livingstone, whose spirit must now be rejoicing at the rich blessing to dark and down-trodden Africa that has directly grown out of his self-sacrificing endeavours. It is Mr. Stanley's good fortune, on the other hand, to find his services appreciated to the full during his lifetime, and to see the territory he has traversed and explored, erected into a free and independent kingdom, and admitted by the approving mandate of all the great-world powers into the brotherhood of civilised nations.

Mr. Stanley's earlier work in Africa is already well known through his books: "How I Found Livingstone," "Across the Dark Continent," &c. His fame, not only as an explorer, but as an organiser and a statesman, will be greatly enhanced through these two goodly and handsome volumes, which may be said to bring to a close the record of his life as an explorer pure and simple. For we understand that he has been appointed the first Governor of the Congo State, and he will henceforth discharge functions of a different and probably still more difficult kind. The foundations of this Congo Free State have been so well and truly laid, however, that we anticipate for the author, if his life is spared, many years of usefulness in administrating justice throughout the regions he has done so much to open up, and to preserve from the land-grabbers of the unappropriated portions of the globe.

Mr. Stanley's mission when he landed again in Africa in August, 1879, as he tells us in the first volume, was to "sow along the banks of the great river civilised settlements, to peacefully conquer and subdue it, to remould it in harmony with modern ideas into National States, within whose limits the European merchant should go hand in hand with the dark African trader, and justice, and law, and order should prevail, and murder and lawlessness and the cruel barter of slaves should for ever cease." How well these objects have been kept in view and fulfilled, the volumes before us bear faithful record. Whether from the point of view of the adventurous explorer, the historian, the geographer, the man of commerce, the naturalist, or the Christian, they are of the deepest interest and value. Our readers already know something of Mr. Stanley's friendly attitude towards the various Christian missions that are seeking to dispel the moral gloom of the Dark Continent, by the light of the Gospel message. In these volumes we are glad to find ample confirmation of this, as the following extracts will show:—

A UNIQUE RACE.

"Two English religious missions have established themselves at Leopoldville, one to the right and one to the left of the station, on ground belonging to the Association. The one established on Leopold Hill is called the Arthington Mission of the Baptist Church; the other is undenominational, and is styled the Livingstone Inland Congo Mission. Mr. J. T. Comber presides over the Baptist Mission, and Dr. Sims is chief of the other. Both gentlemen take a warm interest in their respective missions; both have been remarkably energetic, and both have distinguished themselves for zeal in looking after the important interests entrusted to their charge. It has been a well-contested race to the great goal. The Baptists were the first to win the race to Stanley Pool; Dr. Sims was the first to navigate any portion of the waters of the Upper Congo. The Baptists were the first to occupy a station above Stanley Pool; but soon after the Livingstone Mission had arranged for a station even at the equator. The Baptists were the first to launch a steamer; but the Livingstone Mission were engaged in building their steamer at Leopoldville at the same date that the other was launched. Where and when this unique race will end no one knows. So long as these missions are supported by the subscriptions of their faithful and loyal supporters, it will, no doubt, be continued until the Congo basin has been overrun, conquered morally, and won over to the Christian fold. Meanwhile the author wishes the two leaders in this daring spiritual campaign against moral darkness, more wisdom, light, renewed courage, and abundant success. They also have passed through dark days, and have been sorely afflicted; but each month the horizon has been clearing, and the prospect is infinitely brighter before them to-day than they could have anticipated some time ago."

Alas, since these generous and hopeful words were penned, the news has come that one of the two leaders—Mr. Comber—has succumbed to the climatic foes of the Congo, that have already slain so many good men and true soldiers of Christ. No doubt Mr. Comber's place in the front rank will be speedily filled up, that the "spiritual campaign" may go on with unremitting zeal. Here is an interesting glimpse of

A MISSION HOME.

"In the broad valley of Lukinga we were hospitably received by Mr. and Mrs. Ingham, of the Livingstone Mission. The Mission cottage was as dainty within as any residence need be. A spacious garden behind it presented a vivid promise; a well-kept court in front was surrounded by storerooms, kitchen, and schoolroom. Under the shadowy eaves were to be seen the Mission children, who have a striking likeness and family resemblance to the black Mission children seen at Zanzibar, Sierra Leone, Old Calabar, and the West Indies. They have the same subdued air, as though they were impressed with the awful mysteries of the alphabet. I think it rather encouraged me to believe that the Congo climate, even in that low hollow of Lukinga, was endurable, when I saw here a delicate-looking lady bear herself so bravely. I utter literal truth when I say that my sojourn for twenty hours was enjoyed with the most exquisite pleasure."

One more extract will show what progress has been made in the development of Africa since Mr. Stanley began his great work:—

"Besides the work of the International Association, of which these volumes are the record, the English Baptists have carried the banner of peace up the Congo beyond the Equator; and the American Baptists, taking up the work begun by the Low Congo Mission, are urging on the civilising work side by side with their English brethren. London and Church Missionary Societies have planted their Christian flags on Lakes Victoria and Tanganika. The African Lakes Company and the Free Kirk of Scotland are earnestly at work on Lake Nyassa, and are advancing on Lake Tanganika. Serpa Pinto, and Wersonian have crossed Africa; Ivens and Capello have performed remarkable journeys to the East of Angola. M. de Brazza has given France a West African Empire. Germany has entered the field of colonial enterprise, and has annexed all the territory in South West Africa between Cape Fio and British colonies in South Africa, the Cameroon's territory, and a fertile province in East Africa. Italy has annexed territory on the Red Sea; Great Britain has annexed the Niger delta, and Portugal now possesses 700,000 square miles of African territory."

In a succeeding issue we hope to make some painfully interesting extracts with respect to the slave trade in Central Africa. Meanwhile we heartily commend to our readers these admirable volumes, which, besides the narrative of the author's travels, contain a large store of valuable information that ought to be in the possession of all who intend to spend any portion of their lives in the region of the mighty Congo. There is a great profusion of excellent illustrations and explanatory maps.

LAY MISSION, OLD FORD.—The seventh annual tea and public meeting in connection with the Lay Mission, Libra-road, Old Ford, was lately held in the Mission Room. The very cramped premises were crowded to excess. One object of the meeting was to augment the fund which is being raised to erect a new Mission Hall. It transpired during the meeting that a site has already been obtained for the proposed building. The secretary, Mr. Christmas, read an excellently-written report, which referred to the success that had attended the open-air services, the Sunday-school, tract distribution, cottage prayer-meetings, Band of Hope, and other agencies. There was a spirit of great union among all the workers. Various donations, amounting to £154 1s. 6d., had been promised towards the £550, estimated as the cost of the new hall.

RICHARD WEAVER AT BELFAST.

THE mission which closed last Lord's Day was, by the blessing of the Lord, a most successful one. He gave his servant strength night after night to lift up Jesus Christ and Him crucified. The Holy Ghost carried the Word home to the hearts of not a few, and drew them to Christ. Many have professed to find peace through believing. Husbands and wives, children and parents, have blessed God that ever Richard came to Belfast. On the Lord's Days, the crowds were great, and many stayed behind to be spoken to. Some professed to have found peace while the evangelist was speaking. Preachers should have faith when the Word is spoken to believe that God will bless it to the hearers where they sit.

Our brother's health is still precarious. His head is very bad at times; but the Lord sustains him.

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PURITY MEETINGS IN MANCHESTER.

WE lately closed a series of twenty-six midnight meetings here, which revealed to my accustomed gaze, horrors, and loathsomeness which even twenty-five years' experience had left me ignorant of. Being desirous of taking some effective steps to combat the evils by which we are surrounded, I invited Mr. J. B. Wookey to visit Manchester. We issued 15,000 tickets to the working men, and distributed 150,000 handbills, besides placarding the walls with a pithy extract from Mr. Spurgeon's recent sermon, sounding a note of warning as to the prevalent immorality.

We had 6000 working men in the Free Trade Hall, and hundreds could not get in. Mr. Wookey riveted the attention of his audience for an hour and a half with the most appalling histories of injustice, crime, and oppression. The men were simply wild with indignation at the statements he made, and the devilry perpetrated in the land. I am certain that the influence of that meeting and of four other meetings which Mr. Wookey has held in different parts of Manchester will be powerfully felt at the coming election. It may be relied on that no candidate for Parliament need come here unless he is prepared to stop the traffic in English girls, sweep the Contagious Diseases Acts from the statute book, and raise the age for protection of girls to at least eighteen years.

I advise all cities to do as we have done. Invite Mr. Wookey, and leave him to put his case before the men who will turn the balance at next election. J. W. MacGill.

Manchester, July 6.

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Requests for Praise and Prayer.

PRAISE.—For great blessing on Gospel services during the past month at Bath, Poole, Kaynes, Coleford, and Horsley.

PRAYER—For the meeting at the Mansion House on Monday, in behalf of Miss Whately's work at Cairo.——For blessing on a fortnight's tent meetings at Bracebridge, Lincoln, by Mr. J. Goodall.——For blessing on evangelistic meetings at Stromness, Orkney.—For blessing on Gospel services by Mr. Opie Rodway, at Congregational Chapel, Monmouth.

Y.W.C.A., MILDMAY BRANCH.—An Institute and Home for young ladies in business, was opened at 41a, Pyrland-road, N., last October. The average weekly attendance has been about sixty. The Home was gladly accepted at Christmas, Easter, and Whitsuntide holidays, but only five could be received to sleep. We earnestly ask help to complete the furnishing of the house, and prayer for continued blessing upon all who come. It has been a marked token of God's blessing that everyone who comes to the house acknowledges to have received blessing. That the Home and Institute are much needed is proved by the rapid growth of the Branch, 120 young women having joined in the short time of its existence. Much-needed contributions will be most thankfully received by Miss Lankester, at the Institute.

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* The Congo and the Founding of its Free State. By Henry M. Stanley. £2 2s. *Sampson Low & Co*

Letters to the Editor.

THE CHILDREN'S FRESH AIR MISSION.

Sir,—Before your readers fly from London to pleasant holiday haunts, may I remind them of the children of the very poor who remain behind, and to whom the sweet refreshing air and recreation of country life are denied? I plead for the Children's Fresh Air Mission, which seeks out little smoke-begrimed London children, whose qualifications are that both their bodies and their minds hunger in vain for God's blessed country. Their parents are invited to send them as clean and tidy as possible to a London organiser, who sends them by rail to a country village, where, under the care of a responsible resident, they are boarded with cottagers for three weeks—not for a mere day—at five shillings a week each. The new life this brings to feeble little bodies, and the new light to little minds, can be readily imagined.

Last year the Fresh Air Mission sent out 1282 children to thirty-three villages, and, by joining with the Country Holidays' Fund, the work is extending to all parts of London, and we hope that 5000 may be sent this summer. But what is this number out of four millions of people? I shall be glad to send a report to, or receive contributions from, any who are interested in this work.—Yours faithfully,

Walter Hazell, Treasurer.

6, *Kirby-street, Hatton Garden, W.C.*

REV. H. BRADFORD, NORTHAMPTON.

Sir,—On March 26 you kindly inserted an appeal from me on behalf of Rev. Hy. Bradford, formerly Baptist minister of Princes-street Chapel, Northampton, who, in consequence of his faithful testimony to our Lord and Master, was dismissed from his pastorate by a majority of 17 in a meeting of his congregation. The appeal was earnestly made that £500 might be collected by May 31. Through the wide circulation of The Christian the sum was obtained by May 17. Mr. Samuel Morley, with his accustomed Christian generosity, contributed £100 in addition to £50 previously given (the £100 promised when I obtained £400), and £10 placed on the stone which I laid on Wednesday, the 24th instant, £2000 having been received within a year. Mr. Coulson, ex-Mayor, and the most zealous treasurer, gave £100 on that occasion. £180 was sent me in response to my application, which should be gratifying indeed to you, showing the wide and influential circulation of your journal. Stamps for two shillings and others for one shilling were sent me by housemaids in the country, with notes lamenting their inability to send more. All those whose addresses were sent have been thankfully acknowledged by me, but several having sent anonymously, let me thank them by this letter.

May I ask those of your readers who may not specially have noticed the former appeal, to help me in raising the sum of £2000 that the chapel may be opened in nine months' time free from debt? The congregation are not wealthy, but thoroughly in earnest. Nothing is so depressing to a minister of the Gospel as to have a debt to clear off, or so disheartening to a congregation who can only support their minister. My desire is, in a town where there are some who say "There is no God," that for generations to come this building, holding 1000 persons, may be a testimony to the truth of God's promiss, "Them that honour Me I will honour"

Yours faithfully, W. King Hall,
Admiral.

Sutton Bonnington,
Leicestershire.

TOYNBEE HALL, WHITECHAPEL.

Dear Sir,—In the article, "A Cry from the East to the West," by "A Layman," which appears in your issue of July 2, there is a reference to Toynbee Hall, Whitechapel, which is inaccurate, or, perhaps, more misleading than inaccurate. The idea of such an institution as Toynbee Hall originated, it is true, with Oxford men; but it is not the case, as your correspondent seems to think, that the work there is carried on entirely by Oxford men. I am glad to say that Cambridge, too, has contributed both men and money.

Your correspondent apparently desires the readers of his article to believe that the object of Toynbee Hall is the spread of "the Gospel of Broad Churchism." Such is, however, not the case. The institution is undenominational, and its object is not the spread of any "ism" whatsoever. Its object is, by bringing a body of educated young men to reside, for a longer or shorter time, in the East-end, to establish a new point of contact between the cultured and the ignorant, the rich and the poor, that they may learn to know each other; and, knowing each other, that they may have sympathy with each other, and be mutually helpful.

It is hardly possible for me at present to go into a detailed account of the various kinds of work carried on at Toynbee Hall, with this great main object in view; but I think that, if your correspondent, "A Layman," would visit Toynbee Hall, he would no longer decline to "count" this institution as an influence for good in the East-end.—Yours faithfully,

Sydney H. Vines, Treasurer,
Cambridge Branch Universities' Settlement Association.

Christ College, Cambridge, July 4.

BRITISH SAILORS IN SICILY.

Sir,—Every year 12,000 British sailors pass through the Sicilian port of Palermo. There is no house of rest for them, not even a coffee-house. The result is that many of them find their way into the wine-shops, or houses of ill repute, where they are drugged, robbed, and sometimes murdered. Indeed, scarcely a month passes without some such startling event. Not many weeks ago one was stabbed, and another found stripped and nearly drowned in a ditch near the harbour.

It would cost quite £200 to start a Sailor's Institute, and with it an English hospital, which is also urgently needed. The British chaplain, Rev. W. Oxley, is desirous to commence this without delay. He says the captains, as well as the sailors, would be most thankful for a room where they could spend a quiet hour, and write or receive letters. One of the captains expressed much gratitude for the permission to spend his evenings at the Chaplain's, as he had no other resource but the ship-chandler's. He came up to sign the pledge according to the promise he had made his wife before leaving home. After that he brought two other captains to church on Sunday. He mentioned how much he had enjoyed the services: they brought back old times, when he had been a Sunday-school teacher.

There are ladies who will probably labour in this cause when once set on foot. The English residents at Palermo, who have built a fine church, and support their own chaplain, will doubtless contribute according to their means. Mr. Oxley will thankfully receive help for this purpose. He will be very grateful for suitable books or magazines; a use might also be found for old games. All these would be brought out free by ship captains bound for Palermo. Some newspapers posted regularly would be a great boon. I shall be ready to forward any sums given in Christ's name for our tempted sailors in Palermo.—Faithfully yours,

James Gosset Tanner.

50, *Warrington-Crescent, W.*

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—On Monday, June 29, the Quarterly Workers' Meeting in connection with this mission was held at the Seamen's Chapel, St. George-street, London Docks, E. Colonel Handyside occupied the chair. Reports of an encouraging character were given by several workers in the various departments of Christian effort undertaken by this Society. During the evening a testimonial, consisting of a beautifully-illuminated address on velium, in handsome frame, accompanied with a gold watch, was presented to Rev. George John Hill by Mr. George Wade, on behalf of the members and friends of the Seamen's Chapel. The address referred to Mr. Hill's long and successful labours among seamen, and expressed the desire that he might long be spared to continue this important work. A suitable reply was made by Mr. Hill.

MISSION TO KAFFIRS.—The annual report of work done during the past year at Rock Fountain, Ixopo, Natal, by Mr. and Mrs. Elbert Clarke, says:—"We have had more to encourage us during the past year than during the five previous years. The people show interest in the word preached, and have great desire for knowledge." The most encouraging part of the work, of late has been done on the banks of the Elurana, where the Chief has permitted Gospel teaching among the natives of his tribe. One of them now preaches Christ. Others have also been saved, and many have taken the blue ribbon. Drink is a great hindrance, and there are many other discouragements. Help is needed, and may be forwarded to Mrs. S. Fothergill, Claremont, Darlington.

ZENANA BIBLE AND MEDICAL MISSION

On Thursday afternoon a small but representative and influential meeting was held by invitation of Mr. Samuel Morley at his house in Grosvenor-street, in the interest of the Zenana Bible and Medical Mission. Lady Kinnaird, Sir William Muir, Lord Radstock, and others spoke of the helpless sufferings of the Hindu ladies in time of sickness, of the responsibility of England for her great Dependency, of the extraordinary moral influence of Englishmen over the people of India, who look up to us like children, and of the wonderful opportunity for evangelising India through her women. Hundreds of ladies wasting their lives at home might spend them in the daily joy of usefulness among the women of India, with an eternal reward at the end.

Mr. Morley, Mr. George Williams, Mr. T. A. Denny, and others inquired with deep interest into the subject, and the meeting resulted in nearly £3000 being promised in subscriptions during three to five years. The present income of the Society is £12,000 which it is hoped to raise to £25,000. There would still be room for any amount of co-operation from individuals and societies, amongst the 250 millions which constitute the population of our Indian Empire.

A NOTE OF THANKSGIVING.

Each successive year about this time I have been enabled through your kindness to invite the readers of The Christian to join me in a public acknowledgment of the good hand of God as manifested in the progress of the General Mission work, and "Homes" for destitute children under my care. What we call a "thanksgiving fête" is generally held in one of the Homes on the 7th or 8th of July, but this year this cannot take place, as the premises of our London Home are about to undergo alterations. But I hope many friends will join us at the services to be held on Sunday 12th, and Monday 13th, at the Edinboro' Castle.

I have just reached my fortieth year of age and the twentieth of my work, and am filled with wonder and thankfulness, as I recall the loving-kindnesses of the Lord. Actually over 7000 boys and girls have been rescued from peril and sufferings and been placed out in life, while hundreds of the working class population of East London have embraced the Gospel and become the followers of Christ. These are causes for devout thankfulness. Let us unite in ascribing all the honour and glory unto his great name.—Your servant in the Gospel, T. J. Barnardo.

18, *Stepney Causeway, E.*

MISSIONS IN INDIA.—We continue to receive encouraging tidings of success in missionary work from various quarters. At Simla the Rev. Gulzar Shah recently baptized eight converts. They had gone up from the plains to be baptized, and, with one exception, were all Mazhabi Sikhs, of the same class as those who have embraced Christianity in western Rohilkhand. The *Kaukab-i-Hind* of last week reports forty-four baptisms at various places in Oudh and Rohilkhand. Some of the converts baptized at the recent Ajudhya *mela* have been heard from at Daryabad, and the report given was a very favourable one. In due time we shall expect to hear from others, and we shall be very much surprised, indeed, if some of these people do not open new doors to the Gospel in the places where they live.—*Indian Witness.*

REV. DR. KALLEY writes from Campo Verde, Tipper Lynn-road, Edinburgh, on July 3:—"Your mention of me in yesterday's Christian as 'the late Dr. Kalley' may be injurious in various ways. Will you, therefore, kindly mention that, thank God, I am still alive, and able, by his grace, to take a deep interest in Madeira, and in those who, on account of Popish persecution, were compelled to expatriate themselves by hundreds in 1846 and 1847? Those of your readers still interested in the history of the work in Madeira may be pleased to have more correct dates than those furnished in your last number. I was there from 1838 to 1846. Mr. Hewetson arrived in the spring of 1845, and remained about fifteen months. He left about three months before the riots, in which I would have been killed if my escape had been delayed for five minutes."

Notes and Comments.

WE would again remind our readers of Mr. Moody's Conference at Northfield, Mass., August 5—15. Some of the leading ministers in the United States will take part in it, and many prominent workers in all branches of Christian work throughout America are expected to be present. Mr. Moody is desirous that any Christian friends in this country who have been associated with his work, who purpose being present at the Conference, should give early intimation of the fact, either to himself, at Northfield, Mass., U.S.A., or to Mr. Robert Paton, 103, Highbury Quadrant, London, N.

With considerable surprise we find the following in the *Exeter Gazette*:—

> "The Rev. Dr. Hillier preached his farewell sermons in the Bartholomew-street Baptist Chapel on the last Sunday of June. This is the result of two years of direct and desperate opposition to the rev. gentleman from outside his congregation, and directed by those Radicals and Bradlaughites, whose ire the Doctor raised soon after his arrival in the city, by reason of the resistance which he offered to the spread of, and the force with which he denounced, the Atheistic and Communistic principles that find favour and support in the quarter indicated. Failing in their endeavour to damage the estimation in which Dr. Hillier is held by the members of his flock, these political demagogues and Bradlaughite adherents turned their persecution into another channel. With a peculiar elasticity of conscience, the opponents of Dr. Hillier quickly suppressed their much-vaunted love of liberty of thought, and the result of their continuous efforts is that the Deacons of the chapel are forced to discharge their Minister for want of funds with which to support him. So far, the 'Rads and Brads' have succeeded, but Dr. Hillier will not yet leave Exeter, and he has already been requested by many friends, both Churchmen and Dissenters, Conservative and Liberal, to continue his services in some public room in the city."

It is a new thing for Atheists and Communists to have such influence with a Baptist congregation as to cause the stoppage of supplies and the discharge of their minister. There must be something peculiar in the circumstances of the church at Exeter.

A communication appears in the *Nonconformist and Independent* headed, "High Nonconformity in Croydon." Nine Nonconformist choirs joined in a festival in St. George's Presbyterian Church. There was a processional entrance, the ministers duly robed, and a processional hymn; a precentor with baton in hand, and distinction made between the different officiating persons. Many Nonconformists, we are told, withdrew. This new departure might properly make them cautious. To promote festivals of religious joy for the regenerated, who are Jesus Christ's, is a demand. But England has made the experiment of pleasing the unregenerate by externalisms, and hiding the fact that true religion was not in appearance but in heart, and after a thousand years' trial the Reformation proclaimed that the experiment was a most disastrous failure.

The surprises of our period are hard to explain. In the Episcopal Church an unobtrusive tide is setting in strongly in favour of spirituality. The evidences of this movement are numerous and most remarkable. Since the time of the Puritans however, the Nonconformists have been the witnesses for spirituality, and often in sackcloth; but no witness has been more grandly fruitful. Is the reverse of this to come?

Another new departure is advocated, about which we write, for the sake of giving information rather than of criticism. A Congregational Institution for the training of Dissenting Ministers has for somewhat less than fifty years been opened in Birmingham. It is proposed to transfer it to Oxford, and to appropriate the revenues given by its founders to the maintenance of it as a distinctively Congregational Hall at Oxford. The Nonconformist members of the University at Cambridge protest against the scheme as a retrograde movement in favour of sectarianism, and irreconcilable with the aspirations and efforts of Dissenters in the opposite direction.

A further ground of difference as to this new scheme relates to the best method of training young men for the ministry. Some hold that students should not be separated in a training college, and should be left free out of lecture hours to mingle in the stimulating life of a university. Others maintain the opinion of earlier Independents, that the best preparation for the ministry is the hallowed influence of a home life, under the fatherly influence of a wise Principal, and where, with literary culture, the influences of prayer and piety can be fostered.

It was said by a clergyman at the Mildmay Conference, that "the Gospel of reconciliation should be preached by all reconciled persons." This is true doctrine. There is, however, a danger of setting it forth as a new one. Methodism accentuated and systematised it more than a century ago. Nevertheless, it is hopeful to hear the newly appointed Bishop of London commending the 5000 members of the Diocesan Society of Lay Helpers, and the Bishop of the newly formed diocese of Southwell warning his clergy against jealousy of lay workers as "suicidal, a crime, and a blunder."

Dr. Ridding also commended the freer use, on week days, of churches, as the poor man's place for psalms and hymns; by which was meant that he should himself sing his spiritual songs, and not have them sung to him. Nothing could be more timely or promising among us than the use, on weekday evenings, of places of worship where the services were made highly popular, and where the poor were regarded as an integral part of the worshippers. Excellent are the uses of mission halls, but it would be an evil time before God and man when the poor of a nation came to think that churches and chapels were not for the like of them.

The other day, in a poor, crowded London thoroughfare, a young man stood with a pretty basket of flowers. His sister, by his side, offered some to the children, who soon flocked around them. Then they sang a hymn, and soon a crowd of weary mothers stood about them, listening to a story of the flowers, taken now and then from the hands of the happy children to illustrate some special truth of God's love. The black pansy, the scarlet geranium, the white pink, each in turn spoke of sin, salvation, and righteousness. The flowers that day had a high mission, for many went into their homes, attaching a double meaning to their beauty, and asking that this flower service might be continued from time to time. Cannot others follow this example in the summer months? It is a home-thrust to bid the black-hearted "Consider the lilies."

A writer in *The Louisville* (Kentucky) *Electra*, in an article on "Genius and Religion," says:—

> "It is undeniable that genius has shipwrecked many lives. Who doubts that Burns, Byron, Shelley, Goethe, Paine, Voltaire, Frederick the Great, or Napoleon—who can doubt, now that the details of their lives have been spread before us, that each of these suffered a moral conflict in proportion to his genius? Tossed between the awful fascination of self-sufficiency and tremendous passions, who can wonder that the lamp of some went out in utter darkness?"

Quite true; but on the other hand there have been and are men of genius who all through their lives, and by their deaths, testified their possession of something in addition to genius, *i.e.*, the grace of God. It is hardly fair to attribute to so rare a thing as genius the declensions and errors of some of those who have, perhaps, possessed it. There is good genius and evil genius. We choose the world, and the genius within appropriates accordingly. We choose Him by whom the universe was framed, and, like the universe, we become subject to his will, and cannot suffer "shipwreck." Not genius, but the lusts of the flesh, darkened the lamps of those mentioned above, and whom the world regards as its "lights."

In conversing the other day with a man who had been for thirty years a pronounced and aggressive Atheist, and who had done much to foster Atheism amongst his fellow-workmen, this question was put to him: "When you went over to the side of Atheism, in spite of the example of the godly lives of your parents, was the inducement for so doing the result of conviction, or was it merely to escape, if possible, from the sense of responsibility to a higher power, who might claim from you an account for all your actions and words?" He replied: "I only wanted to feel absolutely free to think, speak, and act as I chose, and so I persuaded myself that there was no God before whom I should ever have to stand."

A second question asked was: "What led you to renounce Atheism and accept the Gospel of Christ?" Answer: "Five years ago I was driven to such utter darkness and despair, having nothing, and no one, to lay hold of, that I willingly, gladly, accepted the knowledge of God through Jesus Christ, and now I know the peace of holding my Saviour responsible for my safety in time and eternity." Third question: "What is it that makes men embrace Atheism, so far as your experience has shown you?" Answer: "It is not hostility to the doctrines of the Gospel so much as an intense love of independence, and the hateful feeling that they are responsible to some one greater than themselves. When once that feeling has been overcome, by the preaching of the love of God in Christ, we become comparatively easy."

We commend to our friends the letter on Northampton, by Admiral W. King Hall, page 15.

"K. M." writes: "Having been ordered to London for surgical advice, and feeling much for those who have to live in the East of London in such weather, I enclose £5 towards the fund for 'A Day in the Country,' wishing it were more." In the name of thousands of poor London children, we warmly thank "K. M.," and hope many will follow his kind example.

A correspondent, referring to a recent note on the advance of Ritualism, remarks that the practice of keeping churches open on week days for private prayer is unobjectionable, and worthy of imitation by others. We quite agree with him.

At a Conference of Ministers recently held the question was raised as to how to preach the Gospel more effectively, so as to win and attract the non-churchgoing, and meet increasing infidelity. A layman who was present was invited to give his views on the matter, and his reply was in substance as follows:—

> Make no apology for the Gospel you are going to preach, as is now so customary. Attempt no explaining away of facts and commandments of God in the Bible that are specially unpalatable to the audience, as being diametrically opposed to their habits of life and thought. Never allow a shadow of doubt to be thrown by yourself on any of the Bible narratives, specially of the Old Testament, but assert boldly as facts whatever the Word of God alleges as facts. Thousands of men are laying near for a sure anchorage, and any minister who will be bold enough to assert, with holy dogmatism, the Bible facts as facts, will fill his church, win unbelievers, strengthen timid believers, and become more established himself. God can take better care of his own Word when fearlessly preached, than we can by apologising for half its contents.

Rev. James Newby, coloured missionary, and his wife, well-known to many Christian friends in this country, are now on their way to Africa, to engage in Christian work. Those who have not read the thrilling and romantic story of Mr. Newby's life, THE PRODIGAL CONTINENT (*Morgan & Scott*, 1s. 6*d*.), may be glad to have their attention directed to it.

The Norwegian barque *Paulus*, a missionary ship, put into Grimsby the other day, and was found to have on board a band of fifteen missionaries and five children, bound for South Africa and Madagascar. Among them was a nephew of the late Cetewayo, who for six years has been studying in Stockholm, and is now returning to Africa as a missionary to his own people. There was one missionary returning with his family, another young couple and their child, and a Zulu girl. The rest of the fifteen were single men and women. May we not ask prayer for blessing upon this party of labourers for Africa, and that many others may prepare to follow their example?

"Is So-and-So orthodox in his views?" is a question not unfrequently asked concerning ministers and prominent teachers. "Not what *you* would perhaps call orthodox, for he is one of those men who *does his own thinking*." Herein lies then the root of unorthodoxy—doing one's own thinking. The Apostle Paul says in 2 Cor. iii. 5: "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." To think on religious truths apart from the Holy Spirit is to wander off into many a strange speculation and error. Just now the air seems full of strange thoughts on all the great fundamental subjects of revelation. Some are "thinking" that the death of Christ was not atoning, but the result of his living in advance of his age, and falling a martyr to his opinions. Others again are "thinking" that culture and education are, by degrees, elevating mankind nearer God. Verily, the Bible says truly, "My thoughts are not your thoughts, saith the Lord." Let us say with the Psalmist, "How precious also are *thy* thoughts unto me, O God: how great is the sum of them."

Amongst those who "do their own thinking," we know of a minister who recently presided over a Conference of his brother ministers at their annual session extending over three days. In his capacity as Chairman of the Conference he preached a sermon to them one evening, in which he endeavoured to prove that the time had now come to abolish the Old Testament Scriptures from the pulpit and the Sunday-school. It was a book of obsolete history, and could have no practical bearing on the advanced condition of thought in the present day. Fortunately, he was somewhat alone in his thoughts, and found scarce any supporters. The following day, when the Sunday-school questions were under discussion, a resolution was passed unanimously to continue the use of the Old Testament, and rather to add to the number of lessons drawn therefrom than to diminish them.

At the same Conference this minister presented his resignation of his charge, the state of his Church being that the nearest member lived half a mile away, that for some years there had been no accessions, and the church was slowly but surely dying out. "The words that I speak unto you, they are spirit and they are life."

In THE ROYAL PROGRESS; or, Bringing the King Back (*Marshall Brothers*, 1*s*.) Rev. E. W. MOORE makes this pregnant remark: "One reason why the truth of the personal reign of Christ on earth has sometimes been looked upon with suspicion, may be traced to the fact that those who hold it have frequently ignored the spiritual interpretation of the Scriptures which most clearly describe it (*e g*. Isa. xi. and xxxv.) are undoubtedly capable." We might even go farther and say that in order to the establishment of the kingdom of God under the reign of Christ on earth there must be a people in whose inward experience all has been fulfilled. The cow and bear must feed together, the lion must lie down with the kid, there must be a millennium in the soul, if there is to be a millennium on earth. The foundations of every throne are in the hearts of its subjects. We cordially commend Mr. Moore's valuable book.

Mr. and Mrs. William Noble have arranged to sail from Liverpool on Saturday, July 25, in the ss. *Servia*, for New York, *en route* for Mr. J. B. Gough's residence, Worcester, Mass. After spending some few months in the States and Canada, they purpose proceeding to the Australian Colonies, *viâ* San Francisco. Mr. Noble will deliver some farewell addresses at Hoxton Hall. On Monday evening next, July 13, at 8 p.m., he will speak in the Metropolitan Tabernacle, Mr. C. H. Spurgeon presiding. On Tuesday he will be at the Crystal Palace at 8 p.m. On Wednesday, 15th, at 6.30, he will address a farewell meeting in Exeter Hall at the invitation of the President and General Committee of the Gospel Temperance Blue Ribbon movement, with which he has been so closely associated.

It would greatly relieve us if all our correspondents would write as briefly as possible. The best read pages of our weekly issue are these Notes and Comments. They frequently contain the essence of a lengthy communication, which it has taken considerable time and fuel of brain to boil down. If the writers would do this themselves it would probably lengthen our days, and would certainly prove an invaluable exercise to them.

Rev. Dr. Cuyler sailed from New York on July 4, in the ss. *Etruria*. He purposes spending a few months among his many Christian friends in Europe.

We have received a quantity of correspondence showing the weakness of Rev. A. B. Simpson's argument as to Faith Healing; we regret that we have not space this week for any portion of it.

A correspondent suggests that the unemployed men who stand day after day at the dock gates vainly waiting for a job might be sent out as sandwich men, carrying boards bearing Gospel texts. "The entrance of Thy Word giveth light." We shall be happy to receive subscriptions for putting this idea into practice.

Another correspondent calls attention to the inconsistency of Christian booksellers in selling publications of an unhealthy character. It is very much to be deplored.

We have received a letter from two gentlemen in Manchester, informing us that

> "There are exceedingly few in this generation who do believe through the words of the Apostles; but we can say, assuredly, that we believe according to the Apostolic testimony, being thereby one with the Father, Jesus, and the Apostles, walking in the Apostolic faith, obedience, and baptism; and we have received the Apostolic power, which has descended from heaven, gathering together men and women by the Spirit, and gifts of the Spirit are in working operation amongst us. God, in consequence, holds us accountable for that which has been revealed in us. We may mention that the Lord will hold you responsible for the knowledge which has been communicated to you."

It occurs to us to quote as appropriate to the manifesto of these good, but misguided, men—"Not he that commendeth himself is approved, but whom the Lord commendeth." Probably, however, they would reply that they *are* Divinely commended, as they have fifty-five gifted individuals who speak with tongues. Are the multitudinous mild follies that are in the air, preparing the way for the strong delusion that they should believe a lie, which God will send among men because they received not the love of the truth, that they might be saved?

The interior of Madagascar is threatened with famine owing to the destruction of the rice crop. We are glad to find that the report that the Hova Premier had been strangled by his enemies is not true.

By invitation of the Lord Mayor a meeting will be held at the Mansion House, on Monday afternoon, July 13, at 3 o'clock, to hear Miss Whately give an account of her Schools and Medical Mission at Cairo. The Lord Mayor will be supported by the Earl of Chichester, Rev. Flavel Cook, D.D, Mr. J. H. Tritton, and other friends of the English Egyptian Missions in Cairo.

HOMES OF HOPE.—These Homes have been greatly blessed in affording timely succour, chiefly to the most pitiable and hopeful of betrayed young women of the respectable classes, many of whom have been rescued from the initial stage of immorality, and restored to the ranks of virtue and respectability. It is sad to read in the report that "the want of funds necessitates the painful task of refusing many urgent applications from penitent girls at a period when timely assistance would prevent their falling into deeper sin." The revelations of immorality in those of tender years are very deplorable, and may well be pondered by all parents. Copies of the Report may be obtained from the secretary, Mr. W. Hornibrook, Homes of Hope, Regent-square, W.C.

The Mildmay Conference.

WEDNESDAY AFTERNOON, June 24.

The Jews.

THIS subject occupied the attention of a very large gathering in Rooms 4 and 5, on the first afternoon of the Conference. The meeting was under the presidency of the Earl of Cavan, who spoke of the attitude of the Church toward the Jews. He pointed out that, until quite recent years, the Church had to a very great extent regarded the Jews, if not with dislike, yet without sympathy. He was thankful for some change in this respect, and was confident the more the Church fulfilled her duty, by walking humbly before the Lord, the more would she manifest loving-kindness towards his ancient people. The attitude of the Church towards the Jews should be more and more a matter of earnest supplication on the part of God's believing people.

Rev. Theo. J. Meyer, in dealing with the second part of the subject—the attitude of the Jews towards the Lord Jesus Christ—said that the Jews were created by and for the Lord Himself. They were the everlasting, not merely an ancient, people. There was a peculiar difficulty in treating of this subject; because, having been expressly created to show forth the glory of the Lord Jesus Christ, as yet they had not fulfilled the task assigned to them, though in the end they would do so. To explain the attitude of the Jews towards Christ, he could find no other word than that of Paul; "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." Jesus was proclaimed at the very cradle of the nation; in them, it was promised, all the nations of the earth should be blessed, and throughout the ages "the election" had received Christ. When, after his resurrection, He was declared to be the Son of God with power, 3000 on the day of Pentecost, 5000 the day after, and subsequently great multitudes both of men and women of the Jewish nation believed on his name. Still, it was received only by a fraction of the Jewish nation, though, even among that greater part which were blinded, there was expectation, and this, notwithstanding that the Talmudical system had squeezed all the spirit out of the Law. Even in the seventeenth century one who professed to fulfil these expectations found a great many adherents in Europe, Asia, and Africa, and this expectation enabled them to rejoice in the midst of all their bitter persecution to which they were subjected. But a notable change has passed over the Jews in this century. The French Revolution changed their position—now they enjoy the same rights and privileges as the peoples amongst whom they dwell; but, with the death of the Rabbinical system, the expectation of the Jews ceased. All this time the Jews had been in that wilderness of which the Lord speaks when He says, "I will allure thee into the wilderness." To be without God in the world—this was to be in the wilderness; but the persecution that had arisen so recently in Russia and Central Europe marked the turning of the tide. Since then more Jews had been brought to a knowledge of Christ than in the whole 1500 years previously, the number being estimated at between 50,000 and 70,000, amongst these being many men distinguished for their learning. The speaker then referred to the awakened desire of the Jews to return to Palestine and also towards God, but he pointed out that any return to the Talmudical system was altogether out of the question—that it was dead, could not be restored to life, and the question with many now was, "Where do we stand? What are we to do?" There is clearly a revived interest in, and a tendency towards, the study of the Bible, and the Bible will, nay must, lead to Christ. Therefore he looked forward with bright hope to the future; for, while recognising that it was still night-time for God's ancient people, he yet knew that, according to God's own promise, the night should most surely be followed by morning.

Rev. J. Wilkinson spoke on the last division of the subject, "the attitude of the Lord Jesus Christ towards the Jews." He said he had invited the late Dr. Stern to speak at that meeting, and he had said how pleased he should have been to have done so, but for a previous engagement in Scotland; before that could be fulfilled he was called into the presence of the Master. The attitude of the Lord Jesus towards the Jews was expressed in the words of Scripture, "The same yesterday, to-day, and forever." Nothing that happened could possibly change the attitude of the Lord Jesus to his brethren according to the flesh. Jesus said, "he that hath seen Me hath seen the Father also," "I and my Father are one." Therefore, as also He told us that He came to do his Father's will, they only needed to inquire what were the feelings of the Father's heart towards the Jews in what might be called the yesterday of the world's history, to know also the state of Jesus' heart towards them both to-day and for ever. Throughout the Old Testament there is seen constantly moving about among his people the Jehovah-angel, and of his attitude in the past He tells in those words: "I have loved thee with an everlasting love, and with loving-kindness have I drawn thee." This and other passages tell of the Father's love, which is also the Son's. In Ezek. xvi. was a wonderful description of the Jewish nation, when God took her and betrothed her unto Himself; yet she rebelled against Him, so that He was obliged to put her away from Him.

Then He puts Himself in another attitude: "I will send my Beloved Son." So Jesus came "to seek and to save that which was lost," and He declared, "I am not sent but unto the lost sheep of the house of Israel." They, indeed, would not receive Him; but now He sits at the right hand of the Father, to give repentance to Israel. God says He means to conquer yet. In their affliction they will seek Him earnestly (R.V.). In that terrible time of which the prophet Daniel speaks, the Jews will be the grand difficulty in the way of Antichrist, who will seek to wipe out the Jews from the face of the earth; but in their extremity the Jews will cry to the God of their fathers. then will the clouds burst asunder over Mount Olivet. He who was nailed to the cross on Calvary 1800 years ago will be welcomed as their Deliverer and King. So wonderful have been God's dealings with this wonderful people that, he believed, a great deal of time in heaven would be occupied in unfolding his plan of redemption. Speaking, then, of how the Father was seen in the Son, and Jesus Himself is represented by the Holy Ghost, he showed that Jesus was also seen in his people; the world, which would not read the Bible, and would not understand it if they did, was continually having Christ presented to them in his people. How grieved was he, after more than thirty-four years of labour on behalf of God's ancient people, still to find so little love towards them on the part of the Church, which, he was convinced, was losing an immense blessing by their lack of Divine compassion. The more, in reading the Word of God, they sought to find out the mind of the Lord Jesus Christ towards the Jews, the more interest would they take in that people to whom Christ came filled with such purposes of love concerning them.

THURSDAY AFTERNOON, June 25.

Christ our Leader and Guide in Service.

The large hall was well filled this afternoon again by those anxious to consider the question of the deepening of spiritual life. Rev. E. H. Hopkins, who presided, briefly introduced the subject of the day by pointing out the need for translating such blessed doctrines into the realities of daily life.

ADDRESS BY REV. J. B. FIGGIS.

Having quoted Num. xvi. 5; Isa. xxvii. 6; Zech. iii. 2; and John xii. 24, Mr. Figgis said:—We want both usefulness and fruitfulness, but fruitfulness first, then usefulness. No tree is useful that is not fruitful. There may be much hurry, much zeal, much service, but we will not please the Lord in our service unless we please the Lord in our life. There must be fruitfulness, and blossom is the promise of fruit. It may be, some of those you are the means of converting, shall render grand service yet. It may be that in some who have been doing quiet deaconnesses' work there is stirring a disposition to go forth; it may be the Lord will say by and by, "As thou hast borne witness for Me in Jerusalem, so also shalt thou bear witness in Rome." Some may be pluming their wings in comparatively unknown and humble work, who may yet be sent forth to preach the everlasting Gospel to the ends of the earth. It is good to have the promise, for if there be the blossom the fruit shall follow. Let us remember that consecration to God is the secret of the whole thing, and consecration to God without consecration to one another is an illusion. We long to be up and doing, seeking to win that soul to Christ, to convert this and that one, to edify and build up in Jesus those who have just begun to learn the way.

But how can there be fruit-bearing in a life like ours? Look at that rod, that rod of Aaron laid up there before the Lord. It is a dry rod laid up there, not planted in the garden, but laid up there before Him. What less likely to bring forth blossom and almonds? Can anything be more wonderful? Yes, one thing can. Take, instead of that rod cut from the tree, a brand plucked out of the fire, and with a great deal of the fire still in it, glowing, burning, so that you can hardly hold it, barely touch it. Yet it is of that brand plucked from the fire God said, "It shall blossom and bud, and fill the face of the earth with fruit" The worst of us, the weakest of us, the vilest of us, the most steeped in sin, the one who is most conscious the fire is still in his heart, may yet by God's blessing bring forth blossom and bud, and fill the face of the earth with fruit. That is what God wants to see, not merely wall fruit, but as in the case of Joseph, the branches running over the wall. Not merely fruit unto ourselves, but fruit in others, and so fruit to the praise and glory of God.

God hath said it, and it shall be; but how? "If it die, it bringeth forth much fruit." Not till then, not without death. The noblest of God's workers who ever lived, the prince among human servants of our King, look at him. Look at such a man as Paul the aged, the prisoner of Jesus Christ, who laboured abundantly in sufferings and strife and scourging, who lived a life of almost constant martyrdom, and endured hardship as a good soldier of Jesus Christ. The secret of service is suffering, the secret of service is death, crucifixion with Christ. Even such a one as Paul felt he must keep under his body, keep it in subjection to Christ, lest he should be a castaway. There he hung a martyred man before his martyrdom, dying, yea, dead with Christ, as he tells the Galatians, "Crucified with Him;" no longer living, but Christ taking his place and living in his stead.

And *when* shall this be? When we take Christ as our Leader and Guide in service. Remember that He must be the only Guide; we cannot follow two. And, as He is our only Guide, so must He be our only Leader. Remember you take no lower model for service than Christ Himself. "Let this mind be in you which was also in Christ Jesus." It is humility that the Apostle is speaking about there, and he will have no less standard than the example of Him who bowed the heavens and came down. John also tells us we ought to walk as Christ Himself also walked; that we ought to walk with God as much as Christ walked with God when He was here below. God's work never will be done by us till we are ready to lay down our lives in his service; and this world will never be evangelised as He would have it by our witnessing to all nations, clear nd full, the witness He would have borne, till we are ready to die for Him.

Perhaps the word Leader has another meaning. nstead of meaning pattern it means one who eads. Is it not our comfort when we are going o conflict that we have Christ going before us, and securing the victory and passing it over to us? And the same joy is ours in undertaking any work, however arduous, difficult, and seemingly mpossible. We have the Lord with us as Captain, as King, and, following in his wake, no service can be too arduous, and no sin too abhorrent.

ADDRESS BY REV. H. W. WEBB-PEPLOE.

The special line of thought to-day is: there can be no true service of God till a man or woman has taken his or her place in the Lord Jesus Christ, who is now at the right hand of God. Sonship on the throne is the starting-point of service. It is exactly where our great Pattern and Leader and Guide commenced his service, and exactly there we must commence. Then, we may present spirit, body, and soul, talents, time, and whatever may be committed to us, to Him who has redeemed us; from that moment it is our delight to follow our Lord and Master, and yield them all to God, because God gave us them in Him.

There are many who have believed, who have found pardon, accepted justification as an nstantaneous thing received from God, but who do not understand what it is to yield their body unto God. They speak of being saved and of serving, but they hardly understand the great and infinite reality of which Paul speaks when he writes himself a "slave of Jesus Christ." Paul delighted to offer himself to be bound to the chariot wheels of the Lord Jesus Christ for ever.

It is as sons we must serve. We must understand that slaves of Jesus Christ are true freemen, and of such, in a sense, He says, "This is my beloved son, hear him." When we so go in his name the nations will hear us.

Is this sonship for us? It is; it is for all the redeemed, and it is resurrection sonship. Here we take a position (and I speak it with all reverence) the Lord Jesus Christ, the mighty Son of God, could not take when He came from glory and walked this earth as our pattern. Now He is on high as the risen Christ, and we begin there. We start on a pinnacle the world never knew until the resurrection of Jesus Christ. Taking as our starting-point the resurrection life, that knows no death, no end, no decay, no deterioration, and which is ever advancing towards full perfection. We reckon ourselves as dead with Christ, who died once and for ever, and having died we are risen with Christ once and for ever; and now having died we are alive unto God through Jesus Christ.

All service must be for the glory of God. The moment we speak thus, it is objected, that we are aggrandizing God at the expense of the creature; that God's delight is found only in pleasing Himself. What is the Church of the living God doing that such a slander is possible? The Church of God has induced the slander because she knows not her privilege; and until she does it is not to be wondered that the world does not. You talk, says the world, of the glory of God, as of a Being who sits up there commanding obedience and the service of slaves; but if the Church lived up to her privilege she would know that the glory of God is the blessing of the creature. The glory of God and the good of the creature are always synonymous. You cannot enhance the glory of God, or add to his essential glory, or make Him greater by anything you do, but you can advance your own blessedness by pleasing Him; in bringing glory to God you bring blessing to your own soul.

Remember, then, that as service commenced at the throne, because the Son feels there is no delight except in doing the will of the Father, therefore, from the moment we become true sons and daughters of God, it becomes our delight and joy to offer to Him every faculty and power He has given us. We say to Him, "Take them all." Why? Because we *must*. Many look askance at the word *must*: "We know we must serve God, but we dread that God is going to ask so much, we hardly dare offer it all to Him." May God forgive any heart that has so thought of Him; "God is hard, He is asking me for what will hurt me." No, dear child of God, it is blessedly for the best to give to God what God so gently asks. He says, "My son, give Me thine heart," and you will not lose, but grandly gain by yielding it to Him. The moment we understand that God's will is our blessedness, from that moment we shall yield with joy, and learn day by day more and more that his will is the exceeding delight of the creature.

What does God demand? In our syllabus there are six heads of service, and this was necessary, for you have six meetings; but a seventh head should be added, and it is of a practical character. There are preludes, principles, pattern, pathway, privileges, and prospects; the seventh is *practice* or *performance*. God would have us render service to Him now. It is service every child of God is delighted to perform. It is service in the house of God. God has no other servants but his children. He wants no other slaves but those who are prepared to take service in the house as sons. And mark, through all the Scriptures God has one great purpose, the erection of a temple which shall be to his glory. We see the shadow of it in the tabernacle in the wilderness, in the temple erected at Jerusalem. This temple is now being erected; and we ourselves are living stones "Whose temple ye are." From the very moment the Lord Jesus Christ returned to heaven the great temple, the Church, began to be erected, and it is still being erected. It is being erected that God may dwell with men. And lastly, there is the final temple shown in Rev. xxi., a temple which God and his Christ shall inhabit for ever. This is the one great end of service. You and I are added as living stones to the spiritual house. We are called to take our work in the house, and it can never be finished till every individual stone is brought in and complete. Then shall be finally erected the great perfect temple, the new creation, in which God is all and in all.

This is the service to which we are called, the erection of God's house. It was so in the Mosaic dispensation, brought to an end at the coming of Christ, and it is so in the Church of the new dispensation. Individually and collectively, as the Church, we form part of the temple of God, and we are called to labour in building that temple. The will of God concerning us is exactly what it was when the Lord Jesus Christ Himself, our Pattern, Leader, and Guide, prayed for us, "Sanctify them through thy truth; thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth." "This is the will of God, even your sanctification." When our souls are in accord with the will of God, when we understand our great Pattern, Leader, and Guide, going before us, then we know we can have no rest, no calm of soul, till we mount to the heavenlies, and say, "There must not be a hoof left behind, for we know not with what we must serve God till we be come thither." What must you yield? All. And what is your special need? It may be consistency at home; it may be that banking book, that business house, that trying mistress or servant, that trying school, my girl, or you, my lad, going out to the world, that trying service before you, whatever it may be before you, "this is the will of God, even your sanctification." Let us say, "I sanctify myself by setting it all at thy feet." Then there is the Church, and Paul says, "Christ loved the Church, and gave Himself for it, that He might sanctify it." He will yet present it without spot or wrinkle. Oh, brother, you are part of the Church, and the Holy Ghost would polish you; but you don't like the rubbing, it is so wearing. God grant we may be willing to be rubbed out, but not to rust out. God make us all willing to work out, even unto death, if need be, the mighty will of God, which is the completion of his Church.

Then look forward to the mighty consummation. Behold the Son of God bowing down to the lowest depths, seeking lost souls, never asking his rights, suffering and sorrowing, and bearing our sins; surely we may be willing to bear all things, to spend and be spent, living or dying, if God so will. You are the Lord's, He hath bought you; in God's name give Him his own, and make his service your delight. The moment you do that He will make your wants his care. He has promised to keep you exactly so far as you commit your wants to Him. There is deep meaning in those words of Paul when lying in prison awaiting a martyr's death, "I am not ashamed, for I know whom I have believed, and am persuaded He is able to keep that which I have committed unto Him against that day." Brethren, what have we committed to Him? Let us commit our all, and He will keep it and give it back in that day when we shall see Him and be like Him, because we shall see Him as He is.

Foreign Missionary Meeting.

A large and deeply interesting meeting, on behalf of foreign missions, was held in Rooms 4 and 5, on the second afternoon of the Conference, under the presidency of Mr. J. H. Tritton. The company having sung the favourite missionary hymn "Tell it out among the heathen that the Lord is King," the Chairman read Psalm lxxii., the closing verses being audibly repeated by the whole meeting, as an expression of adoration and prayer. The Chairman, before calling on the allotted speakers, said:—Since we met a year ago there has been the manifestation of a missionary spirit in our land, which we all feel has surpassed that of previous years. This has no doubt been owing in part to the prayers which have gone up from this place. We recognise the part which our brother, Mr. Reginald Radcliffe, has taken in stirring up the young of our land to go forth as missionaries into heathen countries. Those great meetings that took place at Exeter Hall, Edinburgh, Glasgow, and elsewhere, were the means of stirring to their depths the hearts of many young men; we have bid farewell to many whom we loved, and who have gone to distant parts of the earth. But the work is vast, and the simple increase of population over the whole world outweighs, times without number, the additions to the Church of Christ that are made year by year through the labours of those who are now in the mission field. O that the Lord Himself would pour down upon us and upon the natives of the various countries a missionary spirit. We have seen an earnest of this spirit poured out; God grant that the feeling may deepen, and that the duty of evangelising the whole world may be more fully recognised, both by men and women, all around us.

LORD RADSTOCK ON INDIA.

We are here upon a deeply important question, and I do trust that the issue of this meeting may not merely be a quickened interest and more information given as to the various parts of the mission field referred to, but that there will be a fresh opportunity found for linking on fresh needs to Christ, and a fresh outcome of his fulness for meeting the needs of hundreds of millions who yet sit in darkness and the shadow of death.

I feel deeply my responsibility in speaking about India. I think that a great many of us have not realised that India, instead of being one country, is a collection of countries, with a population of about 250 millions, consisting of different races, with different languages and different habits; collected in one large empire under our rule, but with degrees of education and with race differences as great as, if not greater than, what you find in the different nations of Europe. The first thing that strikes the visitor to India is the enormous mass of the population. Landing in Bombay one seems lost in the masses of people, with perhaps one European in every five hundred natives. You then realise what a tiny handful the English race are amidst that great population. Further into the interior you may travel hundreds of miles without meeting more than a stray European here and there. Here then you have this enormous mass of people, all in a state of expectancy. Of course, as the Europeans are the ruling race, the natives naturally look up to them. They are all called "Christians." Imagine to yourselves all the various kinds and classes of people in the English society throughout India, put down as the representatives of Christianity in the minds of the natives. "That man a Christian!" they will say, "Why, he does a lot of things we would not do. Look at him; he lives such and such a life; we don't want that kind of Christianity; we would rather have our own religion." That is one of the first things that strikes you—the appalling fact that a very large number of our countrymen, while they are called "Christians," are by their daily lives dishonouring the name and cause of Christ. This is, perhaps, the fundamental question with respect to missions in India, that those who in the eye of the people represent Christianity are misrepresenting it in every way; therefore you start with a tremendous difficulty. Those who have the opportunity, whether by correspondence or by any other means, of influencing the European population, have a great responsibility. I am glad to say that there are efforts in this direction; a society has been established especially with a view to the evangelising of resident Europeans.

But then there is the great question of taking the Gospel to the natives. There are a considerable number of missions at work. In some towns there are three or four missions represented, while in some large tracts of country there is no sort of Gospel witness whatever. I was at one place, which is 100 miles distant from the nearest mission station—no missionary at all in a large and thickly populated region! You travel by rail, and you see the people crammed into every train, by hundreds and hundreds, going long journeys on pilgrimages to Benares or some other sacred city on the Ganges. Then you see the manifestation of their religious life and their religious activity at every turn. In the towns you find large temples, and hear all sorts of strange noises which the people associate with their worship. They are very earnest in their religious feelings and observances. You see Mohammedans kneeling down in the public streets in Calcutta and other places, going through their devotions without omitting one genuflection or one prayer. So there is a yearning after something. I met a native gentleman in Madras—a very superior man. I asked him where he had been. He said, "Benares." I asked him why he went there. "I wanted to get merit." "Did you get it?" "Ah," he said, "I don't know; I hope so." That is an example of the religious zeal of the mass of the people—millions on millions of them. They are far more earnest about their religion than the English people are.

What are the means taken to bring the Gospel before these people? Speaking generally, a mere handful of missionaries—a number that is perfectly and absolutely inadequate to the need. There is also the question of schools. I am glad to say there is a great development of Christian schools. In the Presidency of Madras there are something like 50,000 children receiving Scriptural instruction every day. But here again there is an utter inadequacy of labourers, so much so that they have to get Mohammedans to teach the Scriptures. Imagine the truths of the Bible being taught by a Mohammedan or a Hindoo; you cannot suppose they will be very efficiently taught. Still, thank God, there is a great preparatory work being done, and the effect is that Hindooism is, undoubtedly, breaking down in all directions. You may go into many cities in India and you will find that an enormous majority of the educated Hindoos are willing to listen to the truth from the Scriptures. I had the opportunity, through the goodness of God, of speaking to educated natives in a number of towns throughout India, and I found them most ready to hear the Word of God. In one place, at Poona, the headquarters of the disaffection during the Mutiny, we had most able men, some of them great Sanscrit scholars, who listened with an interest and receptivity that made me thankful to God. In one or two places we had an after-meeting for natives, where they could be definitely conversed with and brought to the point. Therefore, one cannot help seeing that there is a great preparedness on all hands. Many have got a kind of idea of Christianity through the schools; they say they do not believe in their own religion, but they have not received the Gospel of Christ in such a way as to make them turn to God. They look on Christianity with complacency, but they are not brought to a full knowledge of God in Christ.

Another great branch of effort is Zenana work. I feel that there is no branch more important than this. Remember that practically the men missionaries cannot possibly get at the large proportion of the women in India; women missionaries alone can get at them. Women can get at the men as well; therefore, in many places the Christian women have twice the opportunities of the men. One of the peculiarities of our rule in India is, that the English missionaries are looked upon as belonging to the ruling race, and as people to be treated with great respect, as belonging to that race. Of course there are advantages in that, but, on the other hand, the missionaries do not get at the people as they would do if it were otherwise. Many natives look upon the missionaries in the way in which a boy looks at the schoolmaster. They listen to them, but there is not much social contact, as a rule; their habits and methods of living are so different that the lives of the two are quite distinct. It seems to me that this blessed thought of sending Christian women into the homes of the people is the link that is needed in connection with the social aspects of Christianity. They not only want religious teaching, but they want, as it were, Jesus Himself brought into the difficulties and trials of their life. These Christian sisters can alone go amongst them and sympathise with them, and thus commend Christ to their acceptance. It is becoming increasingly plain that many of the dear Christian workers are not much wanted in England at all. If many of them would leave this land where they are crowding each other out, and go abroad where they could exercise their gifts in a larger sphere, I believe it would be a great blessing to England as well as to those other countries.

I commend the question to you as before the Lord. There are these millions of India practically your children. They are willing to accept what you tell them. I cannot forbear saying that I do thank God for our Civil Service in India to-day. They are not all Christian men, of course, who compose it, but it is one of the grandest services that ever existed, and in its good influence on the natives there is no service to be compared with it. I had a remarkable testimony on this point from a dear old saint, an American missionary, who has been fifty years in India. He is one of the missionaries in Lodiana who sent out the appeal for a Day of Prayer, for twenty-four years before the Week of Prayer was established. He said: "I am an American, and, therefore, I like my own country and my brethren there, but I say there is no country in the world that can send out such a body of civil servants as you have got here." Lord Radstock then gave some interesting particulars as to the progress of mission work among the Santhals, where, during the past eighteen years, there have been many converted to Christ, a large number of schools established, and where there is a remarkable readiness to hear the Word of God. He spoke also of a German Mission under a simple hard-working Christian, named M. Ziemann, who, by mingling with the people, has influenced large numbers of them for good. Reference was made by his lordship to the *mela* or heathen festival at which a wonderful religious revival lately took place through native agency. Particulars of this movement have already appeared in our columns.

The great question, continued Lord Radstock, is as to the future of Indian missions. Suppose, in a large Indian city, there are three or four, or five different missions—say there are a Free Church of Scotland Mission, an Established Church of Scotland Mission, a Church of England Mission, and perhaps a Lutheran Mission and a Baptist Mission. A Hindoo is converted, and now comes the question which Church he will join. The question arises as between the Established Church of Scotland and the Free Church of Scotland Missions. "Tell me," he says, "what are the respective merits of the different denominations; what is the cause of the division?" You say that it arises from the right of the Queen to the presentation to benefices in Scotland by such and such an Act of Parliament. Of course he says he does not understand anything about this. Then, perhaps, there is a Lutheran Mission, and the convert is told that they follow the Confession of Augsburg. He asks what that is. I am not sure, said the speaker, that we in England all know what the confession of Augsburg is. The claims of other missions are perhaps discussed with the convert, and he knows as little about those as about the others. Of course I am putting the matter in a somewhat crude way, but you will understand that there are enormous difficulties arising out of denominational questions which may be of great importance here, but out there—what are they? The missionary societies feel responsible for the administration of the congregations, and the selection of agents, and the giving of rules. It does seem to me that they have a great responsibility in directing from home the work out there. I do not know how far it is Apostolic. The word church is mentioned 108 times in the New Testament writings, and you will find I think that in every case it refers to a local church that was reponsible alone to Christ as the Head. That, it seems to me, is the solution of the question. I am thankful to say that in nearly every place in India I found there was a missionary Conference. The missionaries meet once a month and confer together; they work in harmony and in sympathy, and they are practically the directors and overseers of the Christian work in these places. I would suggest that missionary committees at home should much more commend their agents to these missionary Conferences, making them, as it were, the basis of union, and discipline, and guidance, rather than discussing and deciding at home questions of the merits of which they must be largely ignorant. We know how jealous the Holy Ghost is of the glory of Christ; in proportion as we are in sympathy with Him, we shall work on the lines of giving to Christ the headship of the Church. It is a blessed privilege to look to Him to guide us in any matter, and not to meddle or interfere too much ourselves. The Lord is working in India, and a great time of preparation is going on. We thank God that while the number of actual converts is limited perhaps to some 200,000, or thereabouts, yet those who have the greatest knowledge of the country recognise that prejudices are breaking down, and there are multitudes being prepared to accept Christ as their Lord and Saviour. One holding a high Government post said to me: "India will be born in a day." Let us, whether by prayer, by personal help or by pecuniary help, as the Lord may guide us, seek to have fellowship with Him in gathering out these multitudes of lost souls and bringing them into the glorious light and liberty of the children of God.

REV. J. G. PATON ON THE NEW HEBRIDES.

We meet with many who say that Christianity has become old and worn out; that it cannot accomplish the great work it once did. They ask us to point to any part of the world where the Gospel is now producing the fruits it produced in the days of the Apostles. I hope to be able to show you that it is producing even now in the South Sea Islands as great results as it did then, if not greater. The Apostles went amongst the most civilised peoples of the day, and many were brought to Jesus through them. Missionaries in modern times have gone, unattended, to these islands peopled by unclothed savages, and there the Gospel has been, as it ever is, the power of God unto salvation to every one that believeth. It is twenty-seven years since I first went to the South Seas, and now, after an absence of twenty-one years, I return to old England to find Christian work going on in all directions in the churches and outside the churches. It seems to me that there is a movement now throughout this country and throughout the Christian world such as there has never been, perhaps, since the days of the Reformation a glorious work which must be maintained till e whole world is filled with the glory of the rd. Missions to the South Sea Islands began ty years ago. When they began the whole nabitants of all the groups of islands scattered er the Southern Seas were in gross heathen rkness. What have been the results? They e only beginning—the first droppings of a great ower, the first incoming of a glorious harvest at has been prepared for the glory of the Great isbandman. When we went there there were professing Christians. Now we have 36,000 Polynesia, 1500 in Micronesia, and 31,000 in elanesia—68,500 in church membership in the uth Sea Islands. Does that look as if Chris- nity could not accomplish as great a work now in the days of the Apostles?

It is our privilege and our honour to aid in this eat and glorious work. In the brief time allotted me I shall speak more particularly of my own here of work—the New Hebrides, part of one the South Sea Island groups. Work was gun there thirty-seven years ago by two ssionaries. The whole group was in heathen rkness; the natives wore no clothing; the ossest crimes were delighted in; there was word in the language to represent "widow," l she was put to death the moment her sband died. Such was the condition of the ople among whom they began to work. It l been attempted to introduce the Gospel fore. The London Missionary Society had tried The well-known John Williams and Mr. rris were murdered on attempting to land at romanga. Others were sent, but they had to part. Till our Presbyterian Churches attempted nothing was accomplished. Two missionaries Anietyum, amid trials and difficulties, and rsecutions, acquired the language and trans- ed the whole Bible into it. God has spared one them to see the Bible carried through the ss, so that now every native can possess a y of the Word of God in his native tongue. ey tried to make the work self-supporting m the first as far as possible. They said, Ve will translate the Word of God for you o your own tongue, but you must try and y for the printing of it." The people said y would be glad to do that, only they had no ney, and no way of obtaining money. But for een long weary years they cultivated and sold owroot, and never saw a penny of the money y had raised all that time. In that period y made £1400 by the sale of arrowroot; this s entirely devoted to do the publishing the Bible, but it was one of the grandest estments ever made. Now they can study Book that will raise them in the scale civilisation. Talk of sending the trader ore the missionary; experience shows that erever this has been done the dark races re melted away before the white. Deeds dark as any recorded of the worst days of erican slavery have been perpetrated through vessels from Queensland engaged in the so- led labour traffic—women dragged from their aes, and men murdered. And all this has ne on under the sanction of the British vernment. Little wonder that the work of ilisation and progress is stopped, and the k races are melting away before the whites. hope every friend of the cause of God and nanity will use their influence to get this foul fic stopped, and the trials and dangers re- ved which beset our work for God in the th Seas.

Ve began work in the New Hebrides thirty- en years ago; now there are sixteen mission- s engaged in the group. I think I may say, hout fear of contradiction, that we have been e to carry out the spirit of union that Lord lstock has referred to as being of such im- tance in India. We have missionaries con- ted with different branches of the Church in country and in Australia, but we all meet common ground. Since I came home my rt has often risen to God in prayer, that He ld lead his people more to see the value of shing souls, and the importance of their g brought to Christ; then all denominational erences would sink into utter insignificance, pared with the work of bringing these un- d ones to love and serve the Lord Jesus ist. What have been the results of our labour? In the 16 islands occupied by the missionaries we have 52 stations and 90 schools. All these schools are conducted by native teachers prepared by the missionaries. There are 8000 professed converts to the Gospel, and beyond that we have 70,000 now ready and waiting for the Word of God. Therefore I have been sent home to try and get more missionaries. We want highly educated men, because every missionary out there has to acquire the unwritten language and be able so to construct it as to translate the Word of God. We have now the Scriptures, in whole or in part, translated into, and printed in, ten different languages that were unknown to the world when our mission began its work. Six other languages are under construction. We desire to extend this work of construction and translation to the remainder of the group, but we cannot get missionaries to go out to them. Therefore, as I have said, I have been sent home to try and get these missionaries. I am sorry I have as yet found none equal to the requirements of the work, but I hope God will provide them. Will you pray with me that God may thrust forth suitable labourers into his own harvest? I am here now, but I would far rather be out yonder. I have spent twenty-seven years of my life with these people, and my heart is with them. I have three sons preparing for the work. Oh! that the Christians of this land would hear the appeal of the previous speaker, and think of India and China and the other parts of the heathen world, where men and women are stretching out their hands for help, but there are none to help them, or give them the Word of God. Are there not many here who might be spared from their duties and obligations at home, and who will engage in this great work of carrying the light and blessings of the Gospel to those sitting in heathen darkness?

My principal object now is to get a new mission vessel. I have come home here against my will. Though there is no country like Great Britain, still I love the work of God far better. I would rather be amongst the savages of the South Seas, trying to bring them to Christ, than here enjoying the happiness of being present at this grand Conference, and sharing in the privileges you have here. I was the only white man in the island, and my wife the only white woman, and you may imagine how we value such privileges. But it was laid on my heart as a duty to the Church in Victoria, Australia, to come home and try to get this mission vessel for the work of the Lord in the South Seas. The vessel will cost £6000. When I came home twelve months ago, and gave my first address in Liverpool, some of the good friends said the churches at home were overburdened, and I would never raise the money. I said I would try. I have never called on or asked an individual for a subscription. None of you may expect to find me asking you for any money; I never do such a thing, while I am thankful to God for what He sends through his people, and grateful to them for their free-will offerings. I was told I would never get this money, but the Lord has already sent me over £5000 of the sum required. When I have another £1000 I will be away back to these islands, and I hope God will speedily send it.

In concluding his stirring address, the venerable missionary urged his hearers to more faith and prayer in connection with Christian work. He told how he and his partner in life, being so much isolated and only receiving their letters from the outside work twice a year, felt the blessedness of going to God with all their trials and difficulties, and finding in Him the strength and consolation they needed. He spoke of one missionary in the South Sea group, who laboured on for ten years without seeing any fruit of his toil. All the missionaries and their families united in prayer for him and his work. The natives of the place where he laboured rebelled against the head chief, and that potentate, having subdued his foes, resolved to kill these servants of God. They took to a boat in order to escape, when the chief called on them to come back. They could not resist the call, and, risking their lives, they returned to the island. The chief, though he seemed as if he was going to strike them down with his club, was restrained, and next day he came asking that he might be taught to worship the God who could help the missionaries to act as they had done. He became a decided Christian, and has remained so ever since. Thus the answer came in a remarkable way. Mr. Paton related, as a further fruit of the South Sea work, how the queen of one island is now personally labouring in the Gospel for the salvation of another tribe who had killed her husband. "I entreat your prayers on behalf of our blessed work, which I hope to return and carry on while God spares me."

REV. C. F. WARREN ON JAPAN.

What a wonderful work, he said, has been going on in Japan for the last twenty-five years. We must go back to that period for the beginning of it, though its manifestation has been rather during the last twelve or thirteen years. Some twenty-six years ago God opened that interesting country to the Western world for the first time. Then it became possible for foreign missionaries to *reside* in open ports in the Empire of Japan. They cannot, even now, reside in every part of the empire, though they are free to go throughout the country and preach. Of course native preachers and teachers have the fullest liberty. The field was chiefly occupied by American missionaries from 1859 to 1871. They laboured under great difficulties, and in the midst of much opposition. Few avowed converts were found, but, as in the case of other countries, a great preparatory work was going on. At the close of the second twelve years' effort in Japan, what do we find? Not only difficulties removed from the preaching of the Gospel, but a large and growing profession of Christianity. In 1873, the edicts against Christianity were removed from the public notice-boards. To-day, I venture to say that the number of avowed Church members would be about 10,000. There is much in this for which to thank God and take courage.

Mention has been made of Church divisions. What we need most is unity rather than uniformity, and that is what we should aim at. I think, in all the countries in which I have lived, there is no band of Christian brethren more united in heart sympathy than the Protestant missionaries of Osaka, Japan, where I have lived and laboured for eleven years. Our mutual sympathy takes not only the form of well-chosen words but of deeds. The Convention of Protestant missionaries in Japan, in 1872, agreed to have a united translation of the New Testament. In 1880 they met together to praise God for the completion of that work, which was largely accomplished by the American missionaries. In 1878 a similar conference was held to consider a united translation of the Old Testament. The number of missionaries had considerably increased, but they were all of one mind, and the work is so far advanced that in twelve months, perhaps, God may move them to meet again and thank Him for the completion of this great work.

Mr. Warren referred, with some detail, to the Missionary Conference held at Osaka, in Central Japan, in 1883, which was a time of remarkable blessing to all the workers labouring in connection with various sections of the Church. There exists, he said, the most cordial feeling and brotherly affection between the missionaries in Osaka, and throughout Japan generally. The Conference was not only the means of cementing the Christians in brotherly love, and in raising the tone of spiritual life, but in awakening a special evangelistic interest throughout the country. The effects of the awakening have also been seen in a better and more cordial feeling among the Japanese Christians towards them. The Japanese are an independent race of people, and they have sometimes been inclined to be jealous of the position held by the foreign workers; but now they see that there should be no distinctions between them, and that they are all one in Christ Jesus. Mr. Warren also referred to the letter recently sent by the Y.M.C.A., at Osaka, to Mr. George Williams, asking the aid of friends in this country in the furtherence of their work. He thought it would be a fitting thing that a great undenominational gathering like the Mildmay Conference should help on the catholic work of the Y.M.C.A. in Japan.

Prayer for Missions.

On Thursday afternoon a prayer meeting for missions was held in the Tent, which was well filled. Rev. Gilbert Karney, who presided, said the extent to which Christian influence was already permeating Mohammedan families was seen in a tract received by him that very morning, written by a Mohammedan, calling upon all the true followers of Mahomet to arise at once and resist steadfastly the encroachments of the Christian religion.

A large number of requests for prayer were presented, including work in Africa, India, China, and various parts of Europe. Special prayer was asked for F. S. Arnot, in Africa, who is labouring in a district where Christ has not before been named; for Henry Soltau and his wife, the latter now hopefully recovering from a severe illness; for Miss Leigh's work in Paris. Several of the prayers offered contained fervent appeals for blessing on medical missions, wherever existing, also for their multiplication and increased efficiency; also that God would speedily wipe out the opium blot among China's millions.

In closing the meeting, Mr. Karney urged on all present the cultivation of a growing expectation of blessing. The answer to their prayers might come suddenly. While waiting, let them look for large and rapid manifestation of the Divine power in the fulfilment of the promise. At any moment there might be a mighty outflow of God's blessings which would astonish them. Some of those who are labouring in the mission field are actually telling us this at the present time.

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FRIDAY AFTERNOON, June 26.

Parents' Prayer Meeting.

Immediately after the Communion on Friday afternoon a Parents' Prayer Meeting was held, conducted by Rev. D. B. Hankin. He reviewed the varied experiences of parents in the training of their children. God's delays in answering prayer were not to be regarded as implying denials. Much good was being done by the Children's Bible Unions, not only in families, but also in schools. Let them look for early conversions among their children, many notable instances of which were on record, including the late President Edwards of America, who was converted at nine years of age. I can remember, continued the speaker, when quite a child, leaving my mother's knee, where I was accustomed to kneel, and retire to my bedside, earnestly to pray that God would bless me and make me his disciple. That prayer, offered thus early, was answered. Only last week, special prayer was made by some young men connected with Mildmay, for one who was leaving the country; their prayer was heard, and the young man was brought to the Lord.

The prayers that followed included several ascriptions of praise for answers to requests at last year's Conference. In one case, after thirty years of a mother's prayers, a son was saved, and eventually all the family. A great number of requests were presented.

How to Deal with the Anxious.

Rev. N. Sherbrooke presided at a meeting in the Tent on the last afternoon. After reading Acts xiii. 42, 43, and xviii. 25, 26, he spoke on the immense importance of personal dealing with souls, the danger of doing this work in a formal or mechanical way, and the tact and wisdom needed to get hold of awakened souls for an after-meeting without frightening them. He made these further suggestions:—

Get them to tell you what they think they need, and then, like a skilful physician, apply the remedy. Be explicit in the phrases you use, and do not take for granted that the person understands theological terms which are familiar to yourself. Read as well as quote passages of Scripture. Don't hurry over cases; lead slowly but surely to Christ. Make them pray for themselves as well as pray with them. Take the names and addresses if possible. Try and follow up cases afterwards. Convince of sin, then lead to Christ. Mr. Soltau's book, "The Inquiry Room," is invaluable for Christian workers.

Mr. Goodchild, of the Men-servants' Mission, spoke next, followed by Rev. A. J. Begbie, vicar of Framsden, Rev. T. Richardson, vicar of St. Benet's, Stepney, and Rev. W. Chettle, vicar of Bradley, Staffordshire.

Under the Mulberry-Tree.

AMONG the trees that are famous, either by age or use, must be classed the well-known mulberry-tree in the west garden of the Conference Hall. Like most of its species, its shape is somewhat ungainly, and, living in London, its branches are blackened by ablutions of soot, but its copious covering of fresh light-green leaves renders it pleasant to the eye, and, when the sun shines thereon, it is high enjoyment to sit under its pleasant shade. If there are "tongues in trees," and they are capable of husbanding sounds, and giving them out again, then wonderful stories are treasured up in this old trunk. Originally, when the neighbourhood was a farm, and the cattle drank from the flowing waters of the New River, the song of birds and the talk of the unlettered labourer were the chief sounds to be noted; but, since the founding of the Conference Hall, it has heard stirring tales of missionary enterprises in almost every part of the world.

A MISSIONARY MEETING.

On Wednesday afternoon a missionary meeting was extemporised under the presidency of Mr. G. Kirkham. The first speaker was Cornelius Smith, the only one now left of the three well-known gipsy brothers, who told of the good work going on by the preaching of converted gipsies in different parts of the country.

Deacon Abraham, the Nestorian, from Oroomiah, in Persia, next related some particulars about his people in that distant part of the world, harassed by Mohammedan persecution and in need of sympathy and succour.

Mr. Milne, from Spain, told of his year's labours in that priest-ridden country, where, as he said, there is no liberty, no open-air preaching, and where not even a text of Scripture may be placarded.

Mr. Charles Cook gave an interesting account of a recent visit to Northampton, where much Christian work is being done in the churches, and by special evangelistic effort. He also hastily sketched his special work of distributing the Scriptures among prisoners, not only in England, but in America, France, Italy, Greece, and Egypt. He purposes a visit to Asia soon, if the Lord will.

Miss Whately, from Cairo, gave a most interesting account of her work in Egypt, where her influence is so much felt that she is called, even by the Khedive, "a daughter of the country." Women can only be reached by women in that Mohammedan country. And the Word of God is faithfully taught, and has found a lodgement in many hearts. The children are also reached, 400 boys being in her schools. Voyages are taken up the Nile, and on its banks, seated on a palm-tree, or a dried mud-heap, the women are gathered, and the Word of God read and expounded. In a recent trip, 240 copies of the Scriptures were distributed in two days. Miss Whately closed by an earnest plea on behalf of "poor Egypt."

PRAYER-MEETING FOR THE NATION.

Later in the afternoon Mr. Arthur Pease, M.P., presided over a prayer-meeting on behalf of our country and rulers. Having read 1 Tim. ii. 1—8, and the prayer for Parliament from the Book of Common Prayer, he asked Colonel Sandwith to read some requests for prayer. These included the Queen, the Government just formed, the judges, our national vices, the allaying of the war spirit, Temperance legislation, fierce competition and unfair dealing, the opium traffic, social purity and unjust laws. Prayer was then offered by Colonel Sandwith, Captain W. D. Chapman, Mr. William Forbes and the chairman.

OPEN-AIR PREACHING.

Thursday afternoon was devoted to the consideration of "Open-Air Preaching." In the absence, through bereavement, of General Field, Mr. G. Kirkham presided.

Captain the Hon. C. E. Hobart-Hampden related his first experience in preaching, nearly twenty-five years ago, at Hitchin, and closed his speech with a sermonette on "Christ the Door."

After Mr. Colin Young had spoken of open-air preaching in Edinburgh,

Count Andrew Bernstorff said that as yet the law did not permit street-preaching in Germany; but, at missionary and Sunday-school festivals, held in gardens and private grounds, this method of preaching was frequently practised. Invitations were given freely in the streets of Berlin and other cities to the inside meetings, so that it was open-air preaching in degree.

Mr. George Williams told of the conversion of a Russian gentleman through the preaching of the late Hon. and Rev. Baptist W. Noel, in the open air years ago.

Mr. George Holland mentioned the fact that, at a Sunday evening meeting in Whitechapel, there was sometimes an attendance of 600 people, a large proportion being Jews and Jewesses.

Rev. Dr. Brocklehurst having claimed attention for the work among actresses and others, Rev. Edgar N. Thwaites, vicar of Fisherton, related the case of the conversion of an infidel in connection with meetings in Salisbury.

Major Leibenrood spoke a searching word to preachers, from Romans x., on the importance of having a deep conviction of their own interest in Christ, and then preaching a clear Gospel to the unsaved. We could not remember too often, or state too emphatically, that salvation was by faith in Jesus only, without the deeds of the law.

Mr. William Forbes, having exhorted all present to preach by wearing the blue ribbon, a habit which he feared was less popular than a year ago, Rev. James Henry, of the Moravian Mission, illustrated the Gospel by the lost sheep and the life-buoy, in an earnest address.

F. J. E. Lakshman Rao, a young Brahmin from India, dwelt upon the responsibility of the continual hearing of the Gospel without receiving it. He was followed by Dean Bagot, who read from John xiv., and preached a brief sermon on "the forgotten truth"—the Holy Ghost.

The meeting having thus drifted into preaching, rather than to tell about it, Mr. Joseph Weatherley recalled it to its original design, by pointing out that open-air preaching requires self-denial, and that the preachers must be men of courage. A few weeks ago he was standing by the well at Bethlehem, where he remembered the risk David's warriors ran to procure water for their royal master. Preachers unwilling to risk anything are not of much use in this service. He would advise those who wished to know how to do this work to put themselves in communication with the Open-Air Mission, 14, Duke-street Adelphi.

The Chairman having shown "The Coloured Teacher" as a help to sing and speak at street meetings, and offered prayer, the gathering which had continued more than two hours, was brought to a close.

A SERVICE OF SONG.

The closing meeting at this favourite place was held an Friday, immediately after the Communion service. The popularity of sacred song was attested by the attendance of a large crowd Mr. Robert Paton presided, and, after prayer by Rev. Fuller Gooch, read Psalm xcvi., and dwel upon the value of singing at Moody and Sankey' meetings. A London church was largely originated by the choirs then formed.

Mr. J. W. Godfrey explained that the choi then assembled represented the North, South, an North-west evangelistic choirs, and the Clap n, Notting-hill, King's-cross, Croydon, and atford male choirs. The value of Moody and nkey's meetings was greatly enhanced by the mn-books they had left behind them, as teach- a brighter mode of presenting the Gospel. ey were carrying this book through London, l thus preaching the Gospel in sacred song.

Testimonies were given by Messrs. W. A. we, John Farley, George Soltau (who brought sh messages from Messrs. Sankey and Stebbins America, whence he had recently come), rrow, Taylor, and Walters, all connected with afore-named choirs. All spoke of the value singing the Gospel, and of souls gathered ereby to the Saviour.

The pieces sung were selected chiefly from The Christian Choir," and included the lowing:—"Pardon, peace, and power," "The ning of the kingdom draweth nigh," "The ss, it standeth fast," "Beloved, now are we sons of God," "I go from grief and sighing," d "O Zion, lovely Zion!"

The meeting was all too short, and the people uctantly dispersed to gather in the large hall the closing meeting of the Conference.

Thanksgiving Meeting.

On Saturday morning, after the Conference, a eting for thanksgiving was held. Mr. J. E. athieson, as Chairman, read several requests prayer, which were of varied character, ming from Ireland, India, Germany, Rome, d other countries; they also included one on half of a Jew, who had been baptized forty ars ago, but had now backslidden. These re presented publicly by Rev. J. Wilkinson.

After a brief exposition, showing that love is root of all true service, Mr. Mathieson ggested that as the meeting was convened for aise, they should listen to some accounts of the rd's work abroad, which he was sure would ne their hearts to thanksgiving.

Rev. J. G. PATON gave a most impressive count of his experiences as a missionary in ew Hebrides. The island on which he first nded, with a fellow missionary and his wife, as entirely inhabited by cannibals.

Before long an attack was made upon their tle station; his companion was killed and ten before his eyes, and he was left amidst ese savages with no friend but the weeping dow. Yet the Lord spared him. A short time er a friendly chief came to him, and said he ould surely be killed if he stayed there longer, d showed him a fig tree in which he hid until arch was abandoned; he then left the island harmed. Seldom had he felt the Saviour's esence more than in that leafy refuge. It is such straits as these that Christ's promise is ecially realised: "Lo! I am with you alway."

Upon reaching Australia he succeeded in taining eight fresh missionaries from Scotland d Nova Scotia, and returned with a new vessel the scene of his desired labour. This proced a marvellous effect upon the savages. Why does this man come to us again with new issionaries and a new vessel, when we have ne our best to kill him?" they asked. They re allowed to settle, mastered the language, d in a few years sixteen islands were occupied, d thousands of converts won to Christ. The epest attention was shown throughout the dress of this venerable servant of God, whose riking appearance and fervid eloquence proced deep impression. He concluded by an peal to English Christians for help to obtain e new mission vessel.

The next speaker was LAKSHMAN RAO, a native the Mysore Territory. He said he had heard me Christians remark, when the band of Unirsity men recently left for China, "It is nice hear of such earnest young men going to ina, but surely we want them here!" "Now do not know what selfishness is, my friends, if at is not it," exclaimed the speaker, vehently. "When your country has so many portunities, and so much light, and my poor untry is nearly all darkness, to grudge some of ur best men, and to send us out your inferior men, is, to my mind, selfishness indeed. Is it possible that eternity is to you a solemn reality: that when you stand before God you must account for your stewardship? When this is demanded, what will be your answer? I wish now to speak as a young Christian to young Christians, and, I ask, 'Do you realise that, according to your privilege, so is your responsibility?' You have enjoyed this Conference. Remember that to-day your responsibility is greater than on Monday last, because you must account for the fresh light and added knowledge you have gained this week. We need ladies for India: they can do work that men cannot do. Will not some of you go who listened last night to Mr. Radcliffe's appeal?" Many were moved at the touching but forcible simplicity of the address of "our raven brother," as Mr. Radcliffe characterised him. His familiarity with the Scriptures was very noticeable, and his deep earnestness went home to many hearts, whilst he pleaded, as a freedman, for those still in the darkness and bondage of sin.

Colonel PASCHKOFF, from St. Petersburg, said: God seems to be giving Russia a thirst for Divine things, though the means for spreading the Gospel there are very limited. I know twenty or thirty missionaries who, on their own resources, leave their homes for a month or two at a time, and, though often pursued by the police, go about preaching the Gospel to those who, though nominally members of a Christian Church, yet know nothing of the love of God. One of these brethren being prohibited from preaching in a large town, invited the people to come and hear him in a neighbouring wood. They gladly accepted his invitation, and several were baptized at the close of his first address. The police of St. Petersburg recently seized a quantity of tracts. A committee was formed to consider their contents, which resulted in an order for their suppression. Country bishops were directed to search for and conficate all such heretical literature. Three months later we had a letter from the Minister of the Interior, saying he would return the tracts, and the colporteurs might give them away, but not sell them. One more instance of the Lord's faithfulness. Our house for meeting in St. Petersburg had been closed by the police, and for some time we were unable to meet for worship. But, shortly after, Miss Andersen, of Sweden, came with an introduction from the Queen of Sweden to the Emperor, and she opened the house again for her own meetings, in which we gladly joined. There are many difficulties which hinder foreigners working in Russia; I ask you to pray that the Lord will raise up many more of my own countrymen to do his own work there.

Mr. GEORGE SOLTAU gave a short sketch of an All-night Mission he visited in New York. A resident of that city lost his little girl of four years old, and erected the Florence Hall to her memory. This is the centre of a very successful rescue work, being open from half-past eight till midnight. A band of workers sally forth, and visit various localities of bad repute, where, however, they are always well received. Opportunities occur for conversation at street corners, and wherever persons are found to talk with. Most blessed results have accrued from this good work. From April of last year to January of the present, 12,500 persons had visited the hall, and 625 men and 226 women have been brought to Christ, exclusive of any doubtful cases.

A short, earnest address from Mr. Reginald Radcliffe, brought the meeting to a conclusion.

Early Morning Prayer Meeting.

Old attendants at the Conference are largely agreed in saying they enjoy the early morning prayer-meetings best. The freshness and quietness are a relief after the crowded gathering in the large hall. It is a time of outpouring with the opening day, and also a time of well filling. "The rain also filleth the pools."

On Wednesday Mr. Blackwood, who presided each morning, read part of Isa. vi., thus striking the keynote of reverence and humility. Mr. J. E. Mathieson read 1 Cor. xix. 27, and spoke of the Interpreter, the Holy Ghost, as a great need of the Conference. Rev. D. B. Hankin dwelt profitably on Isa. xl. 31: "They that wait on the Lord shall renew their strength." Then numerous petitions were read, and earnest prayer offered, and the 500 petitioners separated in full expectation of a large blessing.

On Thursday Mr. Blackwood read from Exodus xxxiii., and dwelt upon the expression, "Be ready in the morning." Rev. A. W. M. Christopher commented upon the closing verses of Acts iv., where in an Apostolic prayer-meeting, the place was shaken where they were assembled; and then commended "Christian Sanctity," a little book by the Rev. Handley Moule. Mr. Reginald Radcliffe, in reference to the blindness of Christians about Foreign Missions, compared them to shepherds who only saw the sheep nearest to them and not those at the outer edge of the flock. The Rev. Edgar N. Thwaites gave a lively and striking exposition of Peter's unsuccessful and successful fishing; the application being that we were successful workers only when in communion with our Lord. Many petitions were again read, and much prayer offered as on the previous morning.

On Friday, after an opening hymn, Mr. Blackwood read the first few verses in Rev. xiv. Prayer was offered by Mr. Henry Edwards, and "Beulah Land" sung, and then Captain Baring found a parallel between some passages in Prov. xxii. and John xiv. A foreign Christian Israelite, whose name did not transpire, interested the meeting by describing the foot-washing in John xiii. It was the business of the server at the Passover to wash the *hands* of the king, or head of the feast; hence the entire reversal of the usual order, when our Lord washed the *feet* of the disciples. Captain Chapman prayed, then petitions were read by Mr. Mathieson, and prayer was offered by Lord Cavan and others.

The Family Gathering.

The nine o'clock morning prayer-meetings in room No. 6 are designed for the Deaconesses' household, the orphans, and the stewards, but many visitors find their way in also. And precious seasons they are. The Wednesday address was given by Captain Baring on Psalm xxxiii. 18–22. On Thursday Mr. George Soltau spoke to much profit on the Shepherd and the Sheep; but the gem of them all was left for Friday, when the Rev. John G. Paton, from the New Hebrides, told of his work so tenderly that many eyes were in sympathy with deeply-moved hearts.

Stray Notes.

The consensus of opinion is strongly in favour of this Conference. There did not seem to be a hitch anywhere. The crowd was so large that an overflow meeting was regularly required; but there was no confusion.

The weather was very warm the first day, making the Hall oppressively hot; but rain fell in the night, and the last two days were cloudy and cold, with a somewhat high wind. But, as the last meeting dispersed, the moon shone with singular brightness in a cloudless sky—a type, let us hope, of the effect of these gatherings upon the Church of Christ at large; for should not the normal condition of the Church be "fair as the moon"?

According to custom, the waiters were, on the last morning, presented with a book, as a memento of the Conference. The bound volume of "Faithful Words" was given this time, and Captain Baring, prior to the presentation, addressed a few kindly words to the men, fifty-eight in number.

TURKISH MISSIONS' AID SOCIETY.—The last report says that thirty young men of the Syrian Protestant College, and thirty others in the High School at Beyrout, have been recently brought to the Lord. Dr. Somerville's evangelistic tour around the shores of the Archipelago is referred to as a noteworthy fact, and the good that attended his preaching is described as being immense. On the other hand, the infidelity, active opposition, secret hostility, Jesuitical influence, and superstition, present a formidable hindrance to the progress of the Gospel. "The Star in the East," a quarterly record of the Society, published at the office, 7, Adam-street, Strand, W.C., contains much useful intelligence.

WORKING MEN IN HIGHBURY VALE.

THIRTY-FIVE years ago Highbury-vale contained simply one or two narrow streets, consisting of a few houses. The rest of the valley was green fields and pretty walks. This state of thing has, however, long passed away; the entire vale has long been covered with houses, so that scarcely a vestige of the old neighbourhood remains. Few would, perhaps, imagine how large a number of families, even in this part of London, live the one-roomed-life. But so it is. Father, mother, and children often hire one room. And here, at a spot known as "The Drunkard's Corner," there was commenced, about eight years ago a good work, of which we should like our readers to know something.

Every house and every room in that street was regularly visited. The people soon discovered that the lady who visited them so constantly was a true friend. Mrs. Bailhache, the lady to whom we refer, in a brief statement recently published, says, "From the commencement God's blessing has rested upon this work in greater measure than can be put into words, until it has permeated the whole neighbourhood; it has helped and added to the churches round, including Highbury Hill Chapel, St. John's Church, and Highbury Quadrant." We have before us a list of the meetings held every week, which also announces that the doors of the Hall are open all day long for any who wish to sign the temperance pledge; a smoking and reading-room is open every evening, to which the payment of one penny weekly secures admission.

A remarkable feature in the movement is the Men's Club, called "the Highbury United Benefit Society," which numbers nearly seven hundred members. The object of its formation was mainly to bring working men together once a week, so that a short service could be held and the Gospel brought before them. The effort appears to have been largely blessed, for out of it has sprung the "Men's Bible Union," numbering seventy members, including about forty of the club men who have come out boldly for Christ. It was agreed at the meeting at which the club was formed, that the treasurer should "have half an hour reserved for her own use at each weekly meeting of the members." In this way an opportunity was secured for introducing the Gospel. Many of the men never hear it anywhere else, or at any other time. Although this little service may be distasteful to the new members (quite a hundred having given up the club because there is "too much religion in it"), God has approved it, as many instances will show. Two of these may be cited.

A desperately wicked man, who was a great drunkard, was brought apparently to death's door, and signed the pledge, *because he wanted to die sober*. He, however, recovered, was reclaimed from drink, became a devoted Christian, joined a neighbouring congregational church, and is now a most useful worker in the mission. This man was well known in the Vale as "the Old Doctor," and the wonderful change through which he has passed produced a deep impression among those who formerly knew him. Another case is that of a notorious character, a hard drinker, who was not cured even when every article of furniture, including his bed, was sold, and himself and family left utterly penniless and destitute. This poor victim declared he would never sign the pledge. "You'll have to sign it," said one, "if God lays hold of you." He was brought to the mission; the grace of God did lay hold of him; and now the blessed change is seen by all around.

The other branches of the mission are well sustained, and appear to be equally blest. The mothers' meeting, which began with two women, now numbers eighty in regular attendance, many of whom have learned to love the Saviour. There is also a Bible-class for women, and altogether there are about a hundred women who are workers in the mission. Indeed, many of the meetings are almost entirely carried on, and the business conducted by the working men and women who are connected with the various departments of the work. Then there are no less that seven temperance societies, holding weekly meetings, two for the sisters, two for the brothers, one for youths, and two others beside. The Sunday evening Gospel services are said to be the best and brightest of all, and are crowded to the doors. A quarterly tea is held by the temperance folks, and is followed by Gospel addresses.

Such is briefly the nature of the work God has done, and is doing in Highbury-vale, through the efforts of the consecrated Christian lady who superintends the mission, but who charges us to speak of it as God's work, and not her own. "Never was a mission worked by feebler agency than this. To God be all the praise." That may be perfectly true, but God does not arbitrarily honour one worker more than another; where there is a like whole-hearted devotion to his service, and obedience to the promptings of his Spirit, He is ever ready to give a like blessing. Rejoicing with the converts in their new-found joy, and longing for their furtherance in the Gospel, Mrs. Bailhache seeks suitable helpers in the Sabbath evening Gospel service. "I don't want the spiritual life of the converts lowered but quickened; therefore only spiritual men are desired to preach, men who will come to us in the power of the Spirit."

It only remains to be added, that a new building has been opened in the Blackstock-road, Finsbury Park, as the future headquarters of the mission; the total cost will be £1600. Toward this £1000 has been obtained, thus leaving £600 to be raised. Friends and fellow-Christians are informed of this in a brief statement recently issued, in the belief that the needed help will be forthcoming. Mrs. Bailhache, 17, Wilberforce-road, Finsbury-park, N., will be happy to supply fuller details of the work to any who may wish to have them.

The new Hall was opened last Thursday afternoon, when a dedication meeting was held, Mr. Robert Paton presiding. Mrs. Bailhache, who said few could tell how great was her joy in witnessing the completion and opening of that Hall, gave a brief statement as to the origin and growth of the work. The Chairman warmly congratulated her on the success of her efforts. Dr. L. Bevan expressed his fullest sympathy with the movement, the growth of which he had watched with deep interest. The day was fast approaching, he said, when the ruling power will reside in the many and not the few. The people must therefore be educated, saved, and sanctified, so as to be fitted for their position. The Gospel alone could accomplish this. Rev. W. H. King, of Highbury Hill Chapel, bore personal testimony to many cases he had known of real and permanent spiritual change through this mission. Mr. C. M. Bailhache, a son of the founder, viewed the work as a sign of the times, indicating the growth of a feeling of mutual dependence among different classes of society. We were daily drifting nearer to socialism in its best forms. Other meetings were held subsequently, when Rev. F. A. C. Lillingston, Mr. W. Noble, Rev. J. R. Wood, and others spoke. Further arrangements include a ten-days' Gospel Temperance Mission, commencing on Wednesday, the 8th inst.

"THE MOUNTAIN STREAM."—The fifth Report of the Highland Temperance League, published with this title, is a record of the Temperance movement in the Scottish Highlands. "The current of popular sentiment in favour of the principles of Total Abstinence is broadening and deepening over the whole length and breadth of the Highlands and Islands. Social gatherings are now being held without the use of alcoholic drinks. The president of an insular society tells us of four funerals recently conducted without the destroyer. In some localities the work has grown by leaps and bounds." A minister of the Church of Scotland, distressed by the excesses caused by "first-footing" on New Year's Day, remonstrated with those who enjoyed the unruly pastime, and was met with the rejoinder that he should first become an abstainer himself. He did so, and a large number followed him. Last New Year's Day there was a marked change for the better; scarcely any bottles were seen migrating, and only two cases of drunkenness were heard of in that neighbourhood.

THE NEW BIBLE.

AN OLD LADY'S CURIOSITY.

"A short time back, just before the Revised Bib was issued, a leaf was missed from the binding work The girl who had abstracted it was at once discovere and shortly afterwards restored the leaf which she ha purloined '*to satisfy the curiosity of her aged mother.*'"

WHAT were the learned men doing,
That mother had wondered long?
"A altering" her dear old Bible,
She knew they would put it wrong.
"Bring me a leaf of it, Jenny,
I'll know what these folks are about;
And when my old eyes shall have read it,
Perhaps it will quiet my doubt.

"Changing my beautiful verses,
Robbing the poor of their wealth;
I'll see for myself what they're doing,
Taking our treasures by stealth."
Faithful to all that is sacred,
She'd puzzled and worried her brain;
And feared that the words she had trusted,
She never might see them again.

"The Lord is my Shepherd," she fancied
Would hardly be found in the Book;
And the hundred-and-third of King David,
She never would find, should she look.
The words were her comfort and solace,
She said them each morning and night;
She had marked them, and many just like them,
And was jealous to know they were right.

"Come, now, let us reason together,
Your scarlet-dyed sins shall be white."
And the wonderful words of Isaiah,
So full of sweet blessing and light—
"All we, like the sheep, have far wandered;
But all has been laid upon Him:"
Would these still be left in the Bible?
She would look, though her eyes were grown dim.

What wonder that mother was anxious
To know what the changes would be;
But the Word of our God is eternal,
A rock in the wide tossing sea.
And though a few weeds may be drifted,
And washed from the high rocky form;
The rock is the same in all ages,
Unmoved amidst tempest and storm.

William Luff.

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NINE ELMS MISSIONS.

THE annual meeting of these Missions, wit that of their offshoot, Princess Mar Village Homes, was held in their new, spaciou Conference Hall, in the Clapham-road, c Wednesday afternoon, July 1. Numerous frien of the work assembled. The chair was taken b Sir Henry Selwin-Ibbetson, who commented o the large amount of work done by the Priso Mission. During the year 1884 it had employe 830 women in its laundry at Nine Elms Hous and gave sewing to more than 2300 wome By its gospel meetings and industrial class over 5500 women have been reached. Suc efforts must tell upon the vice and crime of th country, and bring many back from the error their ways.

Rev. J. E. Campbell Colquhoun read th Report of the various branches of the Mission embracing the Prison Mission, the Women Missionary Institute, district work, and evangelical missions at home and abroad, including Women's Medical Mission branch. An earne appeal was made for extended help. The gener treasurer, Mrs. Meredith, in order to maintai the efficiency of the Missions, was found at th end of the year to have advanced over £100. is earnestly hoped that this sum will be repai during the present year, and that the deficienc will not recur.

The Report of the Princess Mary Villag Homes, read by Colonel Petrie, gave an interesting account of the work of this Institutio A choir of girls from the village sang wit touching sweetness. Lord Radstock gave stirring address to the Christian workers presen and with a few hymns sung by the children th proceedings closed.

VARLEY IN THE SOUTHERN STATES.

AR SIR,—I am amazed at the great extent of this wonderful country, and its ess resources. The closing weeks of Novem- nd December saw an interesting and im- nt work in St. Louis, Mo. January was in

KANSAS CITY.

is is amongst the most recent illustrations of pid growth of cities in the Western world. years since, its population was less than 0; now it claims 100,000, and is increasing marvellous energy. Everything about it s the "vim" and "go," as it is termed, of merican cousins. Invited by Dr. Thomp- pastor of the second Presbyterian Church, half of the ministers of the city, I found a y welcome and wide sphere of service. The Lord's Day of the new year proved to be orable in commencing a series of meetings h extended their influence to the whole The fraternal meetings of ministers, seasons for special prayer, the daily Bible ings, often crowding the new Congrega- l church, and the large evening assemblies in various parts, became contributing items e success of a work to which we look back joyous interest. The intense cold of this ually severe winter hindered somewhat. h the mercury ranging from ten degrees e to twenty degrees below zero, it is not the st thing in the world to bring the people from their warm houses to face the bitter The interest, however, grew on all hands, great sorrow was expressed when the mission d. I had the joy of sending 150 dollars to China Inland Mission, profits from the sale of es, beside some gifts in money. The Lord led me to sow the good seed and to open up of the wonderful things contained in his Word, thousands became interested, instructed, sed, and blessed. To large numbers the e has become exceedingly precious, and a iderable number have been added to the ches. From Kansas City we journeyed to

SPRINGFIELD, ILL.,

re, for twelve days, we again saw much to e praise and give encouragement. There cold was bitter in the extreme. In this ect I never had so trying an experience. cing winds, and the glass scarcely a single above zero, one day twenty-five degrees w, it was next to impossible to get the places eeting fit even for service. Nevertheless, we considerable prosperity and blessing. Thence ouisville, Ky., distant about 600 miles. In large and important centre we had a most uraging work. Labouring mainly amongst Presbyterians, the meetings grew until the est buildings were crowded to excess. A and gracious interest possessed the people e city, and, when dear Mr. Moody came for hree-days' conference, this was greatly eased. The Lord also sent our beloved her George Needham, and the Press of the gave very animated accounts of "the erican," "English," and "Irish" Evange- . Far better than all this, our Lord was sed to use us as instruments for blessing, and not think that less than several hundreds e brought to Christ. The whole city was ed, and my deep regret was that I had nged to go South, for I am persuaded her fortnight spent in that city had been ly used. Here also the cold was very re.

journey of about 1000 miles brought us to

AUGUSTA, GEORGIA.

e I had a singular experience. I found the tages of slavery a very trying factor in con- ion with the work. I need hardly say that, n Englishman, my sympathies were heartily the large coloured population. The fact when Mr. Moody, twelve months previously. ed Augusta, the white people *erected a fence* in order to divide the coloured people from their superiors, at a large open-air service, will give some idea of the difficulties of this question. The want of sympathy for the coloured people, on the part of their former property holders, led me amongst them, and for ten days, after closing a brief mission amongst the white people, the Lord gave wonderful seasons of blessing in the coloured churches. During the ten days, thousands of the African people came. Their churches were utterly unable to hold the crowds which attended. Fully 700 confessed Christ, and the testimony of the Lord's Word was most blessed. I never remember greater liberty, power, or more gracious results. The Holy Spirit brooded over our meetings in very deed. The interest was intense, but there was nothing grotesque or wanting in propriety in their services, as I had been led to expect. It was a cheering and blessed sight to come in contact with vast numbers of these who have been so deeply sinned against, and to find how many were trusting in "de blessed Lord."

The farewell meeting, I shall never forget. I could not get away from these warm-hearted friends and brethren in Christ. To hear the words which fell from hundreds of those once in slavery, now old in years, but new creatures in Christ, and freemen of the Son of God, was simply glorious. Their grateful words still ring in my ears. "Bless de Lord for sending you 'mong us." "De white friends invite you to dem." "De good Lord send you 'mong de coloured folk." "Oh, dis is good!" "When you come agin?" "Oh, sah, we neber forget you." "Bless you, sah." "Come back quick." "We all pray de dear Lord to send you. 'Member dat." "Brudder," said some of the grey-headed men and women, "neber see you gin here, but wid de Lord in de better country." Oh! no words can ever tell how my soul rejoiced in them, for not only sending me to tell these wronged and injured ones the story of God's love, but for permitting me to see how his sovereign grace possesses hundreds, yea thousands of these coloured friends. HENRY VARLEY.

New York, *June* 22.

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LONDON FEMALE PENITENTIARY.

ON Friday afternoon, June 26, the seventy-eighth anniversary in connection with the London Female Penitentiary was celebrated at the institution, 191, High-street, Stoke Newington. In all, about 6000 young women have been benefitted by the institution, and the committee have been instrumental in placing out, in eligible service, or restoring to their friends, more than 3260, most of whom have been under training at least eighteen months. The penitentiary removed last summer to its new quarters at Stamford House, Stoke Newington, the freehold of which the committee have purchased. A most convenient and suitable Home has been erected on the site, which comprises accommodation for about seventy adult inmates, and all the necessary appliances and buildings for a steam laundry. The institution is conducted on the industrial system, and is, to a great extent, supported by the laundry work of the inmates.

The secretary read the report, from which it appeared that during the year ending March 31, 96 women had applied for admission to the institution, and of that number 66 had actually taken up residence there; of these 34 had been placed out at service, and six of the girls who had been so employed had gained the gratuity awarded by the committee of the institution for exemplary conduct. The financial position of the institute was not encouraging, as the expenditure exceeded the increase by a considerable amount. The committee appealed very urgently for funds to help them to continue their work, as there appeared to be an annual deficit of £600 staring them in the face. Rev. H. J. Berguer, Rev. Gordon Calthrop, Mr. Edwin Austin, Rev. Dr. Edmond, Mr. E. W. Thomas, and Mr. J. McCall, gave addresses.

A number of the ladies and gentlemen inspected the institute and the steam laundry attached, and all expressed themselves satisfied with the arrangements, which are under the superintendence of Mrs. E. Walter, the matron.

A VALEDICTORY AT HARLEY HOUSE.

THE close of the College Session at the East London Institute for Home and Foreign Missions is usually signalised by the departure of a contingent of students for different fields of labour. At the meeting held on Tuesday, last week, Mr. Grattan Guiness, in the name of the assembled friends, bade farewell and God-speed to some twelve or thirteen students, about to start for the United States, China, and different parts of Africa. As to the general work of the Institute, he reported that there were over 100 students at present receiving preparation for future work. Many more were applying than could be received, the result, doubtless of the revived interest in foreign missions. The Congo mission is prospering; the *Henry Reed* is now busily engaged in traversing the waters of the Upper Congo in connection with the pioneering work going on. It is expected that Dr. Sims and others will soon return to England for rest and change, while their places will be taken by fresh workers.

At the close of an address by Mr. Guiness, on the nearness of the Second Advent, Dr. Douthwaite, lately returned from China, gave a most interesting and impressive account of his mission experiences in that land. He appealed with much fervent entreaty, that many more consecrated workers should devote themselves to the evangelisation of China's perishing millions.

In the interval between the afternoon and evening meetings, some information with respect to North African missions was given by Mr. E. H. Glenny, and Dr. Eccles. Three young ladies present, who are about to proceed thither as missionaries, were commended to God. Dr. Eccles said that the need for Christian women as workers in this field was very great.

At the evening meeting Mr. David Barron gave an account of what he had seen during a recent tour among his Jewish brethren in Russia. We have entered, he said, upon a new epoch in the history of Jewish missions, perhaps the most interesting and the most important since the days of early Christianity. We hear of the leaders of Jewish thought raising the question whether it will not be better to make terms and surrender. Singard, one of the most able of the Jewish Rabbis in the west of Europe, has published a book, "Shall we Jews become Christians?" He says that the close of the present generation will bring us to the most important crisis in the history of the world, and he urges the Jews to study the history of the origin of the two religions. Those who read the Jewish papers may have seen what a Jew said —a Professor at Cambridge. It was a very remarkable statement, indeed, from such a source; but there were many Jews of the same opinion. The following is the utterance of this Professor: "As regards the Saviourship of Jesus, what have the Jews to say—the Jews who have religion in their heart? Do those Jews grudge Him his Saviourship? No! A thousand times no. Every Jew must acknowledge that if Jesus is no Saviour to those who do not believe, He is a Saviour to those who do believe in Him. What was the condition of the Gentiles before the light of Christianity dawned upon them? It cannot be repeated, but a description of it may be found in the writings of Seneca, Juvenal, and Tacitus." In proceeding, Mr. Barron referred to the mighty testimony to the value of Jewish mission work to be found in the increased circulation of the New Testament.

The meeting was afterwards addressed by the brethren who are leaving for their respective stations, and the proceedings were closed with the Communion of the Lord's Supper.

SOCIETY FOR THE STUDY AND CURE OF INEBRIETY.—A sixpenny pamphlet, published by H. K. Lewis, 136, Gower-street, W.C., contains a record (No. 5) of the proceedings of this Society. A valuable article on the Treatment of Inebriates is contributed by J. Muir Howie. Cases revealing the fearful experiences of patients, and the time and care demanded for their complete restoration, are alluded to; the details given will be helpful to any who have inebriate friends.

THE STORY OF A COFFEE-ROOM.

I AM hoping to build a coffee-house at Saundersfoot, a little seaport in South Wales, three miles from Tenby. It is greatly needed, for there are nine licensed houses, and everything to tempt the poor men and women to drink. I started a temporary place in October, 1882, renting a loft over a carpenter's shop, as a reading and recreation room, and a small room underneath for the coffee-room. Although it was supported almost entirely by the poorer class, during the two years it was open, it was perfectly free from debt, and all much regretted its being closed. This, however, was a necessity, as the carpenter required his rooms.

The two years' experiment having proved a comfort and help to many, I determined to use every effort to raise money to buy a house. For this purpose we held a bazaar in the village last August, by which we cleared £128. A suitable house was then for sale, and the owner accepted an offer I made for its purchase. We subsequently discovered that there were obstacles in the way which prevented us from accepting the terms of the lease. This was a great disappointment to the poor men who were longing for their coffee-house, and to myself. I wrote to a gentleman who owned much land in the village and neighbourhood, asking him if he would build us a suitable place, allowing us to pay him a yearly rent. He replied that he was unable to build, but would help us to a site. To build ourselves seemed a fearful undertaking; but, relying on the help of God, I accepted the offer. A trusted friend, however, advised me not to begin to build till I had the money, I determined to follow his advice. I was led to ask the co-operation of the associates of the Girls' Friendly Society, and, through their kind responses, our funds have been increased by upwards of £80. Other gifts have raised the amount in hand to £230, and we only want £70 more before we can build. We hope to provide a reading and recreation room, which may also be used for band of hope meetings, lectures, &c. There will also be a coffee-room, kitchen and lavatory, besides a class-room, where we can hold our Bible-class, and a night school during the winter.

If the funds allow us to begin this month, the builder has promised we shall have the premises completed before the dark days of next winter. We have very happy gatherings on Monday evenings of the children forming the band of hope, and of the young men and women of the little temperance union we have lately formed—300 altogether belong to it. We meet in a chapel kindly lent us for the purpose. The earnest Christians in the village are most eager for the coffee-house, and are doing all in their power to aid the work. If your kind readers will help us to provide the sum that is yet needed, we shall thankfully enter on this project, feeling assured that it must prove an unspeakable blessing to our villagers through many coming years.—Yours sincerely, (Miss) G. PARTRIDGE.

[Those who read this simple and unadorned narrative will need no words of ours to commend the excellent work of our correspondent and her helpers to the heartiest sympathy and support. We understand that difficulties have been encountered from those whose worldly interests would be affected by the increased sobriety of the people; all the more reason why the friends of temperance should encourage these earnest Christian workers. We shall be glad to receive and forward any help our readers may contribute.—ED.]

HAZELWOOD, I.W.—The twelfth annual report of this well-known Home of Rest and Recreation for Commercial Young Men, contains an interesting account of the past year's experiences. Out of 1144 inmates during the year, a considerable number were invalids; nearly all were restored to health, and returned to business. The spiritual health of the inmates has been kept well in view. Many letters received by Mr. Jacobs bear testimony to this. Various improvements have been made in the Home and grounds.

MEDICAL MISSIONS AT HOME AND ABROAD.—The Quarterly Magazine of the Medical Missionary Association contains a letter of much interest from Madagascar, in which the progress of the work there is detailed. The committee are anticipating a more efficient prosecution of medical missions than formerly through the expected appointment of Dr. Maxwell as paid secretary. A good article on "Qualifications of a Missionary" is given. Mr. Arthur Standing, 14, Paternoster-square, is the publisher. Price 1d.

Notices of Books, &c.

THE PUNJAB AND SINDH MISSIONS OF THE CHURCH MISSIONARY SOCIETY. By Rev. ROBERT CLARKE. 5s. *Seeley.* A second and enlarged edition of the thirty-three years' work of the Church Missionary Society in the Punjab. The book will be new to many in England, and read like a tale of wonder and romance. The account of the commencement of this wonderful mission is deeply interesting, and full of encouragement to all who are doing God's work in the world.

WILLIAM FAIRLIE CLARKE: HIS LIFE AND LETTERS. By E. A. W. *William Hunt & Co.* The record of a noble, useful life spent for the good of a common humanity. Dr. Clarke was born at Calcutta in 1833, and two years after lost his father, so that he was left to the "wise and tender supervision of his mother," and the whole of his after-life—rich in fruits of holiness—is in accord with this early training, its constant aspiration being for, as he himself writes, "a heart and life more entirely devoted to the service of our Lord and Master." The "Hospital Sketches" are thrilling.

RELIGION WITHOUT GOD, AND GOD WITHOUT RELIGION. By Rev. WILLIAM ARTHUR. 2s. *Bemrose & Sons.* This is the first treatise of three which the author intends writing against Positivism, as represented by Mr. Frederic Harrison; Agnosticism, by Mr. Herbert Spencer; and Deism, by Sir Fitzjames Stephen. These distinguished writers have, in the pages of *The Nineteenth Century*, been in controversy. The three causes, admirably says Mr. Arthur, have been happy in their respective champions, and most unhappy have the champions been in their respective causes. Each controversialist has been worsted because his cause, rather than himself, was weak. The system of Positivism is that of Auguste Comte. Therefore, by an examination of the original writings of Comte, does the author show the logical untenableness of Positivism. He does this with almost excess of proof. The polity of Comte, in relation to the Reconstruction of Society: the Philosophy in its laws and principles: the Religion, with Humanity as its object of worship, are set forth in three chapters with a clearness of analysis, and a vigour of argument that are very remarkable. It is exceedingly difficult to understand, in the light of this investigation, how any sensible man can accept the system of Comte as an improvement upon Christianity, and the three portable volumes, when Mr. Arthur has completed them, will furnish a convenient antidote to the new philosophy that has captivated and bewildered many in these times. In this respect the venerated author, with his erudition, covert humour, and dialectical power, is laying the whole Church of God under obligation.

WORDS IN SEASON. *Partridge & Co.* A collection of texts and hymns, intended to direct seekers to the Word of God. The admonitory words heading alternate pages are very good.

THE SCRIPTURE TEXT-CARDS which have been published by Mrs Grimkè for many years, have only hitherto been obtainable direct by post from the country. *Mr. Elliot Stock, Paternoster-row*, has been appointed agent for their sale, in order that they may be bought in the usual way in London.

ENDURE HARDNESS AS A GOOD SOLDIER OF JESUS CHRIST. With Special Reference to Unhappy Marriages. By the Author of "Quit You Like Men." 2d. *Nisbet.* A wise and timely little work, dealing with many of life's temptations, but specially dwelling upon the cause and cure of unhappy marriages.

FEDERATION: New Abolitionist Work Throughout the World. This is the Report of the work being done by Mrs. Josephine Butler and her friends all over Europe in the cause of God and morality. Hard work has been done, and the friends of purity should see that the deficit in the balance-sheet is soon removed. God speed the work and the workers! *Dyer Bros.*

BERLIN.—The Ladies' Society for the care of the sick and poor in the parish of St. Thomas, which was founded in the beginning of last year, has developed beneficial activity. A large number of sick and poor have been provided with clothing, linen, firewood, and food. A working meeting has been organised, the work being partly done by the members, and partly by the poor themselves, who are thus assisted in gaining a livelihood.

HOMES FOR GENTLEWOMEN.—These Homes, at Warwick House, Upper Tulse Hill, Brixton, now accommodate fifteen inmates. Since its commencement, twenty-five poor ladies have been benefited by it, and gratefully acknowledge it as a haven of rest in their declining years. An appeal has been issued by the Committee for £200 toward expenses incurred in furnishing additional comfort and accommodation for the inmates. The public are invited to visit the institution any afternoon. The annual expenses greatly exceed the regular subscriptions, and the good done only needs to be better known in order to secure larger support. Miss Jane Combie is the hon. secretary.

NEARNESS OF THE SECOND ADVENT

THE annual *réunion* of friends at the close o the college session at Harley House, Bow was held on Tuesday last week. At the afternoon meeting Mr. Grattan Guinness delivered a short outline address on "To-day's duty in the light of the Second Advent." The many unsatisfactory and sensational expositions as to the Second Advent, which are abroad in the present day, may account for the general blindness of the Church to the nearness of that event. It is predicted that it shall come when least expected, and it may be that God is using this general indifference to hide its near approach. I have studied the subject closely, said Mr. Guinness, for the last twenty-five years, and every year, nay, every month, has brought fresh light upon it. The Bible is not only a record of the past, but an unveiling of the future; one-third of the Book is prophetic. The prophetic programme widens and becomes more detailed towards its close. The Book of Revelation ought to be studied in connection with the other Scriptures, especially with Daniel. In that book we have an outline of the course of the Gentile nations, of the Jewish people, and also of that relating to the Christian Church.

Mr. Guinness referred to Nebuchadnezzar's vision of the great image, and to the fact that we have the plain interpretation of that vision given by God Himself through Daniel. History coincides with the interpretation that the image represented successively the Babylonian, the Mædo-Persian, the Grecian, and the Roman powers. The whole of that prophetic vision has been fulfilled, except the last part of it referring to the falling of the stone, and its growth to a mountain filling the whole earth. In Daniel vii. there is a repetition of the programme in another form. The four kingdoms are represented as four wild beasts, and these correspond with the character of the kingdoms. The ten horns of the fourth beast, we know, are ten kings that should arise. Connecting this with the ten-horned beast of Rev. xvii., Mr. Guinness, referring to the fact that the eighth horn was the seventh revived, said this was historically fulfilled in the Gothic invasions and the founding of the Papal dynasty. The ten kingdoms into which the Roman Empire was divided still exist. A close and detailed study of these prophetic visions shows that we are near the time when Babylon is to be judged and overthrown, to be followed by the marriage of the Lamb (Rev. viii. 19). The chronological prophecies of Daniel and Revelation interpreted the year-day plan brings us down to the close of this dispensation. The 1260 days, the "time, times, and half a time," the 42 months, the three and a half years, are all to be considered on this year day scale, and represent the 1260 years that dates from the rise of the Papal and Mohammedan power in the beginning of the seventh century. In our own day we see the overthrow of these two powers going on, so that we are nearing the close of this period of 1260 years, and therefore of the existing dispensation. We are living under the very shadow of that solemn and eventful day when the Son of God shall come again in his glory, and take to Himself his kingdom. Do we not long for it? Has not the Church been long enough in an apostate condition, Israel in unbelief, Jerusalem downtrodden, and the whole world under the dominion of the wicked one? Seeing that we are on the eve of such great events, what manner of persons ought we to be, in all holy conversation and godliness, and in diligence, looking for and hasting unto the coming of our Lord? Shall we not be found spending time and substance freely for Him; not laying up treasure upon the earth? May we have grace to understand these things, to trim our lamps afresh for service. Yet a little while and the Master will be here; may we so live and labour that we shall not be ashamed before Him at his coming.

otes on Daily Readings.

JULY 9.—2 CORINTHIANS XIII.

v. 3, 5.—“*Since ye seek a proof of Christ speak- in me,*” &c. “*Examine yourselves, whether ye n the faith.*”—Not merely a retort, expressing t if they wanted a proof of his being a genuine ostle of Christ, they had better examine them- es to see if they were Christians. It is a most sfactory test which he suggests. Let them mine themselves, whether they are in the faith: hey stand the test, how came they to be so? The t of their conversion being the work, under God, the Apostle, is the best proof he can give of rist speaking in him.

. 4.—“*For though He was crucified through akness, yet He liveth by the power of God. For we o are weak in Him, but we shall live with Him by power of God toward you.*”—The twofold state condition in which Christ is presented to us ore and after the resurrection—“weakness” and ower”—is used by the Apostle to illustrate his bearance toward them in the past (for which he l been accused of weakness), as contrasted with power in which, should God so work through toward them, he is ready to visit them again.

. 6.—“*I trust that ye shall know that we are not robates.*”—*Proofless*, though an awkward word, uld, perhaps, best express what is meant by the rd rendered in A.V. “reprobate.” It is one o does not stand the test. Such he trusts they l not find him if his Apostolic power has to be rcised, and yet his love for them leads him to y that they may do no evil, that he may not e to exercise such power, even though he should m thereby “proofless.”

JULY 10.—GALATIANS I.

. 4.—“*Who gave Himself for our sins, that He ght deliver us from out of* (R.V.) *this present l world*” (or “*age,*” R.V. (in margin).—In these rds the Apostle strikes the key-note of the whole istle. The error of the Judaising teachers, which s the object of the Epistle to refute, consisted in ng back to “the rudiments (or elements) of the rld,” out of which Christians had been delivered the death of Christ.

v. 6.—“*Him that called you into the grace of rist.*”—R.V. by accurate translation makes this ole passage clearer. It runs thus: “I marvel t ye are so quickly removing from him that led you in the grace of Christ, unto a different spel.” As to who is meant, there can be no ubt that it is God the Father; “the one who calls St. Paul's language is always the Father.”—*shop Lightfoot.* The same writer also says: St. Paul here states the distinctive features of the e Gospel which the Galations had set aside. *rst*, as regards its *source*, that conversion comes of d (‘Him that called you’), and not of them- ves; and *secondly*, as regards the *instrument*, t it is a covenant of grace, not of works.”

v. 10.—“*Am I now persuading men or God?*” V.—“Though the idea of persuasion is not ictly applicable to the case of God, yet it is fitly tended to the second clause in reference to the guage of his enemies. ‘You charge me with policy of conciliation. Yes, I conciliate God.’” *Bishop Lightfoot.*

v. 16.—“*To reveal his Son in me.*”—On the words n me” Bishop Ellicott remarks, “Both *sub- tively*, by deep inward revelations, as well as *ectively*, by outward manifestations, was the eat Apostle prepared for the work of the nistry.”

JULY 11.—GALATIANS II.

v. 2.—“*Lest by any means I should run, or had n, in vain.*”—This seems to be connected with the ole of the preceding sentence. It describes the ject he had in view in visiting Jerusalem, and ving a private conference with the leading ostles of the Circumcision. “In all this I had e object in view: that the Gospel might have free rse among the Gentiles, that my past and esent labours might not be thwarted by opposi- n or misunderstanding.”—*Lightfoot.*

v. 3.—“*But neither Titus . . . was compelled to circumcised.*”—It is a much discussed question: s Titus circumcised? Do these words mean, as ny suppose, that his circumcision was not a tter of compulsion; or, as others, that he was t compelled to be, and therefore was not, circum- ed? Bishop Lightfoot, after discussing the whole estion, decides in favour of his not having been cumcised, and adds, “The vast majority of early iters take the view that Titus was not circum- ed”

v. 17.—“*But if while we seek to be justified in Christ* .V.) *we also ourselves are found sinners, is there- e Christ the minister of sin?*”—Christ's salvation s provided in the cross a complete putting out of ht, by judicial death, of the sinner who is “found in Him.” The legalism of the Judaising teachers, on the other hand, resuscitated the sinner as such, and brought him upon the scene to share with Christ the work of his salvation. This was introducing an element of sin into Christ's plan of salvation, incompatible with Christ's having “put away sin by the sacrifice of Himself.”

v. 18.—“*For if I build again the things which I destroyed, I make myself a transgressor.*”—Beware of the very inadequate explanation of this verse given by many commentators (Bishop Lightfoot included), as if it only meant, “If, after destroying the old law of ordinances, I attempt to build it up again, I testify to *my guilt in the work of destruction.*” It is not of mere “guilt in the work of destruction” of which he is speaking, but of the far deeper guilt of being a transgressor of God's law, which if he emerges from his hiding-place in Christ he calls attention to. “*I make* (*prove*, R.V.) *myself a transgressor.*” The verb is used in Rom. xvi. 1, and 2 Cor. iii. 1, of commending to special notice. “I commend myself to notice as a transgressor.” What follows shows that this is to ignore the death of self in the cross of Christ.

JULY 12.—GALATIANS III.

v. 5.—“*He therefore that ministereth to you the Spirit.*”—“According to all the analogy of St. Paul's writings, it is God Himself that is here denoted”—*Speaker's Commentary.*

v. 8.—“*The Scripture, foreseeing,*” &c.—“This is the strongest and most vivid personification of the Old Testament which is to be found in the New. The Scripture is here spoken of as a living thing, instinct with prophetic power.”—*Speaker's Commentary.*

v. 16.—“*He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*”—“Paul has not here determined that *seed* denotes one single offspring alone; for seed in the singular very often implies a multitude; but he means to say this, that there is one seed, *i.e.*, one posterity, one family, one race of the sons of Abraham, to all of whom the inheritance falls by promise, not to some by promise, to others by the law.”—*Bengel.* “Christ” is, therefore, best taken here as Christ mystical, rather than Christ personal.

v. 20.—“*Now a mediator is not a mediator of one, but God is one.*”—“The law is of the nature of a contract between two parties, God on the one hand and the Jewish people on the other. It is only valid so long as both parties fulfil the terms of the contract. It is, therefore, contingent, and not absolute. Unlike the law, the promise is absolute and unconditional. It depends on the sole decree of God. There are not two contracting parties. There is nothing of the nature of a *stipulation.* The Giver is everything; the recipient nothing.”—*Bishop Lightfoot.*

JULY 13.—GALATIANS IV.

v. 6.—“*And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*”—This is a striking statement as to the real ground of believers' sonship. It is not that the Spirit coming into our hearts makes us sons of God, but He comes to testify that we are already so “by faith in Christ Jesus,” according to iii. 26. There is, however, a previous coming of the Spirit upon the soul, a baptism into Christ Jesus (iii. 27), by which the soul is united to and incorporated with Christ. See 1 Cor. xii. 13, and mark the two thoughts there, “baptism of the Spirit” and drinking (or inward reception) of the Spirit, as parallel to the same two thoughts here (iii. 27 and iv. 6), the baptism and witness of the Spirit.

v. 10.—“*Ye observe days,*” &c.—Meyer renders this, “sedulously observe;” Bishop Lightfoot, “minutely, scrupulously observe;” “Speaker's Commentary,” “the word denotes close, slavish, Pharisaic observance.”

v. 12.—“*Be as I am; for I am as ye are.*”—The verb “am” is twice supplied, as it is not in the Greek. Chrysostom, Jerome, and others supplied “was” in the second clause, thus making it literally “Become as I am, for I was as ye are,” an allusion to his own Pharisaism, and a strong appeal grounded thereon to them to become as he was, as he had formerly gone through their experience of legalism himself, and come out of it.

v. 13.—“*Through infirmity of the flesh.*”—The “Speaker's Commentary” renders this, “On account of an attack of bodily illness.” The connection between such an illness and his “preaching the Gospel . . . at the first” may be illustrated by an incident in modern missionary work. When the mission to the Jews of the Free Church of Scotland were returning from Palestine, nearly fifty years ago, Dr. Keith was taken ill at Pesth, with fever. They had not intended to attempt work there, but his illness led to the Gospel being preached to the Jews, and Dr. Adolph Saphir was one of the first fruits to Christ of the Gospel so preached.

v. 25.—“*This Agar is Mount Sinai in Arabia.*”—“The very region which was the home of Agar and Ishmael. The very geographical circumstances enhance the significance of the allegory.”—*Speaker's Commentary.*

JULY 14.—GALATIANS V.

v. 1.—“There is no doubt that this verse should be joined with the preceding context. As to the precise reading, however, of the verse there is great doubt. See Bishop Lightfoot's full and careful note on the subject. Adopting his conclusion, we shall read the whole passage thus: ‘*Wherefore, brethren, we are not children of the bondwoman, but of the freewoman, in the freedom wherewith Christ hath set us free. Stand firm, therefore, and suffer not yourselves to be again involved in a yoke of bondage.*’”—*Speaker's Commentary.*

v. 3.—“*Every man that is circumcised.*”—R.V. translates, “Every man that receiveth circumcision;” and “Speaker's Commentary” says, “Strictly, ‘who causes himself to be circumcised.’” The reference is not to Jews, as such, but to Gentiles who Judaised.

v. 4.—“*Christ has become of no effect unto you.*” R.V. keeps nearer to the Greek in rendering this, “Ye are severed (brought to nought, margin) from Christ, ye who would be justified from law.”

v. 5.—“*Ye are fallen from grace.*”—This does not refer to what theologians call “falling from grace,” but to grace as a principle from which “ye fell, *ipso facto*, in the very act of adopting the legal principle.”—*Speaker's Commentary.*

v. 5.—“*We through the Spirit wait for the hope of righteousness.*”—“The point of contrast between this, the true Christian position, and that alluded to in the last verse, seems to be this: You are seeking to be justified (present tense) by law; that is, you are waiting for it; whereas we “through the Spirit, by faith,” having got it, are not waiting for *it*, but for the hope that springs from it, “the fulfilment of the hope which justification involves.”

v. 16.—“*This I say then, Walk in the Spirit,*” &c. From this to the end of ver. 24 is a condensed summary of the contents of Romans vi.—viii. *in reverse order.* “Walk in the Spirit” is the theme of Romans viii.; “The flesh lusteth against the Spirit,” &c., of Romans vii. 7—25; “Ye are not under the law,” of Romans vii. 1—6; “Works of the flesh, fruit of the Spirit,” of Romans vi. 15—23; “They that are Christ's have crucified the flesh,” of Romans vi. 1—11. The Epistle to the Galatians is supposed to have been written only a short time before that to the Romans.

JULY 15.—GALATIANS VI.

v. 1.—“*Brethren, if a man be overtaken in a fault.*”—“The language in the original is very strong, and literally means, ‘if he be even caught so that there is no possibility of escape or of excuse.’ A case of flagrant, unquestionable ill-doing is supposed. This very much enhances the force of the precept which follows.”—*Speaker's Commentary.*

vv. 2-5.—“*Bear ye one another's burdens . . . . every man shall bear his own burden.*”—These burdens are not the same word in the Greek. The first means *heavy burden*, from a root meaning weight; the second is the ordinary pack or load which a man might be expected to carry. “Perhaps (says Bishop Lightfoot) an application of the common metaphor of Christian warfare, in which each soldier bears his own kit.” The first points to troubles, trials, or burdens to be shared by help and sympathy. The second to responsibility which admits of no one else sharing it with us.

v. 8.—“*He that soweth unto his own flesh*” (R.V).—The word “*his own*” “is added to bring out the idea of selfishness.”—*Bishop Lightfoot.*

v. 11.—“*Ye see how large a letter,*” &c.—“We may say with confidence that this version in A.V. is wrong. The letter is not a long one. The reference is to the large size of the characters in which he is writing, . . . the forcible characters in which he wrote were to be taken as an emphatic expression of his feeling.”—*S. C.*

v. 13.—“*That they may glory in your flesh.*”—“In this way (says Alford) they escaped the scandal of the cross, at the hands of the Jews, by making, in fact, their Christian converts into Jewish proselytes.”

v. 14.—“*The cross of our Lord Jesus Christ, by whom*” (“whereby,” margin).—The margin is much to be preferred, and has been adopted by R.V., which renders it, “Through which the world hath been crucified to me and I to the world.”

v. 17.—“*The marks of the Lord Jesus.*”—Evidently the scars and other marks of persecution undergone in the service of Christ. It may be that in the allusion to “bearing these in the body,” he refers to these as the outward mark or sign “of being” Christ's which he would set over against their zeal for circumcision. This was the true mark of Christian discipleship.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Messrs. Fullerton and Smith.—August, People's Mission Church, Edinburgh Castle, Stepney, E.; September, Shoreditch, Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

Mr. F. E. Marsh.—Glasgow, to August 23; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

Mr. J. M. Scroggie.—Dunoon, August; Glasgow, September; Kendall, October.

Mr. W. Spencer Walton.—July 10 to 13, Montrose; 19 to 26, Motherwell.

Mr. Denham Smith.—Merrion Hall, Dublin, during July.

Lieut.-Colonel Onslow will preach on Sunday evening next, July 12, 7 p.m., at Talbot Tabernacle, W.

Dr. McKilliam.—St. George's Hall, Langham-place, W., during July, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Agricultural Hall, Islington, N.—Sunday, July 12, 3.30 p.m., Rev. J. T. Wigner; 7 p.m., Mr. Spurgeon's evangelists.

Rev. Dr. Thain Davidson's Monthly Sermon to Young Men, Islington Presbyterian Church, Colebrooke-row, N., Sunday, July 12, 6.30 p.m.

Evangelistic Mission (under the direction of Mr. C Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. C. Russell Hurditch, Sunday, 7 p.m.; Mr. Abraham Wallace. Wednesday, 8 p.m. Dalston—Tent, on ground north side of Fasset-road, Fasset-square. Sunday, 7 p.m., every week-night (except Saturday) at 8; Hammersmith—Tent, corner of Adie and Oxford roads, Dr. and Mrs. Popham, Sunday, 7 p.m., every week-night (except Saturday) at 8; Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Ransome Wallis, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, C. V. T. Onslow, Sunday, 7 p.m.; and to-night, Thursday, 8 p.m. Messrs. E. Hurditch and F. C. Spurr, Tent, Blythe-lane, West Kensington, Sunday, 7 p.m., every week-night (except Saturday) at 8; July, West Kensington and Dalston; September and onwards, South Wales.

Children's Special Service Mission.—Mr Banaster, in the yacht *Kingfisher*, now at Llandudno. Mr. E. Arrowsmith, Chapel-en-le-Frith, July 12 to 19; and has arranged to be at Llandudno from August 1 to September 14; holding services also, in conjunction with other friends, at Rhyl, Pensarn, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr. E. T. M. Dennes has arranged to be at Redcar and Saltburn-by-Sea, August 1 to 22. Messrs. G. A. King and E. Salisbury at Bridlington from August 8, for several weeks; Mr. W. F. Seagrove and Rev. H. C. Sturdy at St. Leonards, in August; Mr. H. W. Figgis (of Dublin), at Brighton, early in August, for two or three weeks; and Mr. C. W. Fagan, of Trinity Hall, Cambridge, at Yarmouth, from July 2 to end of August. Mr. J. H. Greene proposes to be at Aberystwith early in July, and afterwards at some other places in Wales, and at Morecambe and Grange-over-Sands in August. Messrs. Spiers and Westall propose to spend August at Aberystwith; and Mr. W. Mitchell Carruthers hopes to visit Lowestoft; Mr. W. R. Moore at Ilfracombe during the whole of August. Mr. H. G. Harris at Weston-super-Mare, August 16 to 30. Mr. G. Bennett at Douglas, July 11, for several weeks, and at Whitby, August 15. Mr. G. R. Kirlew hopes to visit Lytham, August 15 to 30. Rev. Llewellyn N. Caley and Mr. Colin C. Walker, of Corpus Christi College, Cambridge, propose to be at Sandown in August. Mr. J. Spiers, at Llandrindod. Mr. W. L. Seyler at Clapham Conference Hall, July 11. Mr. C. H. Collier at Clapham Conference Hall, July 18 and 25. —Mr. Arrowsmith's mission, at Brighton, at first proposed for July, has been postponed until October.—We have every hope that services will be arranged at Eastbourne, and many other places, in August.

MISCELLANEOUS.

Keswick Convention.—July 27 to August 1. Mr. Postlethwaite, Eskin-place, Keswick, will answer inquiries as to lodging or hotel accommodation.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Rev. Henry Allon, D.D., Tuesday, July 14, from 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

Church Missionary Society, Salisbury-square, Fleet street.—Prayer meeting every Thursday, 4 p.m. All friends welcomed.

Thornton-street Chapel, Kensington.—Rev. W. Frith will give a series of sermons on "Hosea," Sunday mornings in July, at 11.

South London Evangelistic Choir.—Tent mission, To August 2, Pensbury-street, Wandsworth-road, week-evenings, 7.30; Lord's Day, 11 a.m. and 6.30 p.m.

Deepening of Spiritual Life.—Meetings are held at the Alexandra Hall, Blackheath (exactly opposite the Blackheath Railway-station), every Tuesday evening at 7.30. All Christians are welcome.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, July 10, 7 p.m., subject, "An Unclean Heart," by Miss Mason; also on Sunday, at 3.30 p.m., Bible reading; and Tuesday, 14, at Eastbourne, consecration meeting, at 7.30 p.m.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, July 15, tea at 6, meeting at 7. Mr. W. R. Lane will give the address, "Thoughts for Christian Workers, from John Mark and his Gospel." Miss Macpherson and a party of children, who are expecting to leave for Canada at the end of the month, will take farewell.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.15 to 2 p.m. (Saturday excepted). Gospel services, Mission Hall, Mellor-street, Sundays, 11 a.m. (for children) and 6.30 p.m.; Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m. George-yard, Whitechapel, Mondays, 8.15 p.m.

Exeter Hall.—Sunday, 3.30 p.m., Bible lecture, by Dr. Zieman; 7 p.m., Gospel service, conducted by Mr. W. R. Lane. Meeting every night in the week for young men at 8 Bible reading, Saturday, 8 p.m., by Colonel Puget. Daily prayer meeting (Saturday excepted), from 1 to 2.

The Priory, 198, Upper-street, Islington, N.—Thursday, July 9, 8.30 p.m., address. Sunday, 12, 3.15 p.m., Bible class, subject, "Prayer" (Matt. vi. 5). Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Shaftesbury House, Margate, a Home of Rest and Recreation for Commercial and other Young Men. For prospectuses and all information apply to the manager, enclosing stamp.—A Gospel meeting every Lord's Day, 7 p.m.

Conference Hall, Stratford.—Sunday, July 12, 3 p.m., South Essex Auxiliary Sunday School Union; 7 p.m., Mr. J. G. McVickers.

Brighton, 55, Old Steyne.—Daily noon prayer meeting.

Notices.

Miss McClean.—Contributions for the work carried on by Mr. Wolfe among the American Indians may be sent to our care.

Communications Received with Thanks.—A.J.B. A.P. W.H. H.W. T.C. H.E. R.T.T. R.D. E.H. W.K.H. T.L. A.G.P. J.G.P. L.H.A. H.M.R. E.J.P. J.Q. N.S. S.R. L.M. E.S.H. E.L.W. H.J.G. G.J. G.W.L. W.H. J.P. W.P. F.W.B. C.M.S. C.M. M.B.G. Constant Reader. J.M. J.W. G.S. J.O. I.W.O. J.E.L. A.C. M.H. T.L. J.F.B.T. W.H.S. J. du P. de la H. F.C.K.W. G.D.S. E.T.S. R.S. J.B.T. S.H.U.

Applicants for Tracts.—G. D. Weeks, Cheapside, Lancaster; J. Chappell, 92, Fitzalan-street, Sheffield; Miss Barrett, Prospect-place, Whittlesea Fen, Cambs; G. F. Walter, 25, Green-street, Park-lane, W.; Miss J. Ashford, 51, Silver-street, Salisbury; W. H. Harris, 1, Court No. 3 H, St. George-street, Northampton; S. Stephens, 253, Goodman-street, Burton-on-Trent; H. Cooper, Glais Station, Mid. Ry., near Swansea; W. Rogers, 29, Bolton-road, Chiswick; T. J. Mattocks, 48, High-street, Old Brompton, Chatham; T. D. Stewart, Grey-street, North Shields; C. Rawlings, jun., 3, Chesham-villas, Sudbury, Harrow.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

Mission and other Appeals.

The members of the Portsmouth branch of the Christian Policemen's Association are desirous of opening their hall, which is situated in a populous part of Landport, Portsmouth, for Sunday evangelistic services, but have not yet sufficient funds for furnishing it adequately for the purpose. The hall holds about 250 persons. Friends willing to aid are requested to send contributions to Miss S. Robinson, hon. secretary C.P.A., 5, Sussex-place, Southsea.

Reduced Gentlewomen.—Miss A. Corke, 12, Ledbury-road, Bayswater, appeals on behalf of the Luther Memorial Home for this class, started by her late sister, Miss Julia Corke. £300 are in hand for the project, but this is not deemed sufficient for a commencement of the work, and further help is earnestly asked for. Miss Corke says that the need is great, and many touching applications are being received from those in poverty who desire to share the advantages of the proposed Home.

Miss Laws and Miss Houghton, of the Evangelistic Village Mission, wish to start a mothers' meeting in each of the seven chapels under their care, and a little pecuniary help is needed to enable them to purchase materials at wholesale prices. In this way they will be able to assist many of the poor, hard-working mothers to procure articles of clothing for their little ones during the coming winter. Any kind of left-off apparel will also be much appreciated, and can always be turned to good account in these meetings. Parcels should be addressed, The Manse, Breachwood-green, Luton Station, Midland Railway.

SPECIAL RELIGIOUS SERVICES IN THEATRES.—The Committee have engaged the following buildings for the twenty-sixth course of services for the people:—Pavilion Theatre, Whitechapel-road; The Grand Theatre, Islington; Croydon Theatre (supplied only with preachers); Royal Park Hall, Camden Town; South London Palace, London-road; Holborn Town Hall, Gray's Inn-road; Morley Hall, Hackney; Bermondsey Town Hall; St. James's Hall, Regent-street; Town Hall, Shoreditch; Kensington Town Hall; Evangelical Hall, High-street, Homerton (supplied only with preachers); The Hall, Queen's-park Estate, Harrow-road (grant in aid of). Owing to the large number of buildings kept open throughout the last course of services, and the various "London City Mission Stations," aided by grants of money, the Committee unhappily commence their new course *without any funds in hand.* This must necessarily for a time stop the assistance hitherto rendered to the opening of new mission rooms, a branch of their work they consider most important, as every city missionary needs such a centre for gathering up the fruits of his domiciliary visitations.

Subscriptions received by Messrs. Morgan & Sco
to Saturday Morning, July 4, 1885.

*** Will donors oblige us by giving explicitly and fully t titles of the Missions to which they wish their donations be applied? Mistakes which sometimes arise will thus obviated. Will they also bear in mind that our Donati List is made up for the Printer on Saturday morning? A amounts received afterwards will be acknowledged in th subsequent week's number.

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OUR WORK ASHORE AND AFLOAT.—M Agnes Weston, in a little report with this ti gives account of the past year's work among blue-jackets. Over a thousand boys have, du that period, voluntarily signed the Tempera pledge at the Devonport Sailors' Rest. Ne 30,000 "Boy's Letters" have been sent to who are training for the sea. The work as also progresses, the wives and children being loo after. Many of the Sailors' Rests in foreign p receive grants from the funds. About £ annually is needed to keep everything going. Weston desires that this may be known, and st that at present there is an adverse balance £300. The little pamphlet can be had from author, Sailors' Rest, Devonport.

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(Continued from page 3.)

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CASE FOR THIS WEEK.

PHTHISIS.—CASE at RISCA, NEWPORT.

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"In thy filthiness is lewdness: because I have purged thee and thou wast not purged, thou shalt not be purged from thy filthiness any more till I have caused My fury to rest upon thee."

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RAGGED SCHOOL AND MISSION,
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The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. Sherrard, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

CRIPPLED BOYS' HOME, Kensington, W.—Instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age. 80 boys now in the Home; accommodation for 100, if funds allowed. Several candidates waiting admission. Funds urgently needed.

H. R. Knipe, Hon. Sec.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. Terms 21s. per week, inclusive. For particulars apply to

Mrs. Griffith, 45, Finsbury-square, E.C.

THE BENEVOLENT OR
STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler, M.P. (Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

BARBICAN EAST CENTRAL MISSION to the Jews.—Wanted, at the beginning of September, a Jewish Missionary to take charge of hall. Must be earnest, active, and truly converted; anxious to win souls for Christ. Also a Biblewoman, one who speaks German, to work among Jewesses. Jewess preferred. — Superintendent, 16, Farleigh-road, Stoke Newington, N.

THE TWENTY-FIFTH ANNIVERSARY of Clerical Work in London will be celebrated by the Rev. A. Styleman Herring, M.A., Vicar of St. Paul's, Pear Tree-street (144), Goswell-road, E.C., on Sunday, July 12, at 11 and 6.30 p.m.

LIVERPOOL BETH-SHAN Faith Healing Home, 11, Great George-square. Meetings every Tuesday, 7.30, and Friday, 3 o'clock, Sunday, 7.30.—Address Miss Bailey.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS,
&c., Whitechapel, E.

"Day in Country." George Holland thankfully acknowledges receiving from M. E. R. 5s., C. Hurst 5s., "Sinner" 2s. 6d.

The Infant Day Nursery. Free Ragged Day Schools. Sunday and Week Evening Schools. Lads' Industrial Classes. Meetings and Classes for Elder Girls and Young Women. Work amongst Little Girls. Mission to Inebriate Women. Mothers' Meetings. Open-air Services. Room to Room Visitation. Evangelistic Services and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

A PROTESTANT CHURCH in Co. Leitrim, Ireland, where Christ has been long and faithfully preached, is in danger of being closed, having in these very depressed years fallen £150 short in its assessment. If released from this debt the people would gladly support their minister. A lady has promised £50 if the remainder is collected in a month. This church is the only light in a dark place, there being no other Protestant minister there.

Miss Congreve, Carrick-on-Shannon.

KESWICK ELEVENTH ANNUAL CONVENTION will be held (d.v.) July 27 to August 1. Robert Wilson, Broughton Grange, Carlisle; Henry F. Bowker, 8, Taviton-street, Gordon-square, London. For lodgings, &c., apply to Mr. Postlethwaite, Esken-place, Keswick.

LITTLEHAMPTON - ON - SEA.—Church of the Evangelical Alliance, St. Saviour's, New-road. Rev W. H. Simms incumbent, local secretary to the Religious Tract Society. All Mildmay friends will find a hearty welcome here, and a plain Church of England Gospel service. Head-quarters of the Children's Special Service Mission. The Rev. W. H. Simms has room for one or two Boarders for the season.

PRIVATE HOME-HOSPITAL, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and confinement cases). Towards Free Bed Fund, Trustees acknowledge with thanks, per Rev. Dr. Hitchins, £4 2s.; Miss Langley's Collecting Card, £10 3s.; Mr. Bowles, £1.

ASHLEY MISSION, Bethnal-green. A Day by the Seaside.—Received with thanks from E. V., 10s. in stamps.—Contributions earnestly asked and thankfully received by Miss Bontein, 47, Weymouth-street, W.

Educational.

EDUCATION.—High-class School for Young Ladies.—Finishing masters, certificated governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon. Prospectus on application to Mrs. Hale, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years.

"C. H. Spurgeon."

GERMANY.—Coblence on the Rhine.—Fraulein Von Griesheim receives a select number of pupils, to whom she offers every attention and home comfort. Highest musical advantages. Eminent professors. English church regularly attended. Terms, inclusive, 120 guineas per annum. Highest references from the German nobility and clergy. This Institution is transferred from Diez to Coblence, the summer residence of the German Empress, by the express wish of Her Majesty, who takes a special interest in the British community there.

BOYS' SCHOOL, Cambridge House, Tunbridge Wells. Conducted by Rev. J. Taylor.—Having had three sons educated at the above School, I can most strongly recommend it as a Christian home, conducted on evangelical principles, where every care is taken of the boys, both as to health and education, they being treated as members of the family. Quite young children are also received for parents going abroad. I will gladly give any further information.

T. R. Fothergill, Biarritz, France.

PARIS. — Mdlle. Viénot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

HOLLAND HOUSE, Clarence-parade, Southsea. — School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

PARIS.—Protestant Boarding School for Young Ladies (founded 1866), offering thorough instruction in all branches, music, painting, &c. With a private bed-room, £5 per month. References on application.

Mme. Flamant, 43, rue Trézel, Paris.

GOVERNESS - PUPIL required, now or in September. The daughter of professional or private gentleman preferred. Parents with limited resources can secure all the advantages of a very superior education, English and continental, with sound Christian training, on greatly reduced terms, in return for assistance half an hour daily. The School is well-known in religious circles, long established, and highly recommended.—Principals, care of Rev. W. S., The Rectory, Ashford, Barnstaple, N. Devon; or, Messrs. Boulton, 4, Worship-street, Finsbury, E.C.

SEASIDE EDUCATION.—A Christian Lady, with much experience, would receive six gentlemen's daughters on half terms. References to clergy and to parents of pupils.

E., 23, East Cliff, Dover.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

MALVERN HOUSE SCHOOL.—The rapid growth of this School has necessitated enlargement of premises. Two good houses have been made into one large detached house. There is now splendid accommodation for Boarders. Kind and careful training. Good home. Boys prepared for public schools. A kindergarten for the younger children. Orphans, and children of parents living abroad, received. Sisters may accompany brothers. Highest references to parents of pupils. Next term begins September 23, 1885. —Principal, Miss Davies, Malvern House, Lewisham-park, Kent.

KELVEDON SCHOOL, ESSEX.

Acting Referees:

HON. CAPTAIN MORETON, Le Mare, Plymouth County, Iowa, U.S.A.

GEO. WILLIAMS, ESQ., 71, St. Paul's Churchyard, London.

Principal, Mr. Geo. Foster.

ESTABLISHMENT FOR YOUNG LADIES in Paris, 83, Rue Perronnet, Neuilly. Mademoiselle Herrenschmidt having a few vacancies for next session, begs to inform parents desirous of placing their daughters with her, that she will be in Scotland from the 15th July till the 1st of September.—Letters to be addressed to Mademoiselle Herrenschmidt, care of P. H. Watson, Esq., M.D., LL.D., 16, Charlotte-square, Edinburgh.

MISS PENN AND FRAULEIN ESSER will (d.v.) remove their educational home from Grove House, Upper Clapton, London, to St John's de Ocklynge, Eastbourne, after July, on account of increased building in their neighbourhood. Autumn term commences September 15. London professors will continue to attend.

BRISTOL BIBLICAL INSTITUTE for Training Young Men as Candidates for the Ministry or Town Missionaries.—For information and terms, send stamped envelope to Rev. P. Prescott, Coronation-road, Bristol.

THE OLD HALL SCHOOL, Wellington, Shropshire. Principal, Dr. Cranage, M.A.; Vice-Principal, Robert Weston, Esq., B.A. Dublin.

EDUCATION, SEASIDE. — An Officer can recommend a High-class Home School for twelve girls, where three of his own daughters were educated. Two vacancies after Midsummer. Terms 36 guineas per annum.—General Martyr, Shahid Ghur, Mowbray-road, Upper Norwood; or Principal, 5, Sussex-place, Southsea.

A LADY WISHES to recommend the School in which her daughters have been educated. Excellent educational advantages. Every care and comfort. Beautiful and healthy situation. Terms 45 guineas.

J. B., Mrs. Unwin, Chilworth, Guildford.

RHEIMS (Marne).—Pension Protestante de Jeunes Demoiselles. Maison grande et confortable. Instruction soignée. Professeurs Préparation aux Diplômes. Références et prospectus franco. Lady boarders received.

Directrice, Mdlle. Benech (deux Diplômes).

MARGATE PREPARATORY SCHOOL for Little Boys. Conducted by a Lady of great experience. Moderate terms. Good references. Delicate boys carefully tended. Principal, Essex House, Cecil-street, Margate.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

BRIGHTON.—Inkermann House, 3, Lansdowne-road. Preparatory school for young gentlemen, conducted by the Misses Ashby. A prospectus will be forwarded. The house is near the sea and principal esplanades.

JERSEY LADIES' COLLEGE, St. Helier, Jersey.—Lady Principal, Miss Roberts (late of Newnham College, Cambridge). Sixteen resident English and foreign mistresses. Honours taken by the pupils in the Cambridge Women's and London Matriculation Exams. First Gilchrist Exhibition gained in the Intermediate Arts Examination, 1884. Terms moderate. Reduction made for sisters and ministers' daughters.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Apply to Miss Shore for the Ladies' School, and to the Rev. W. T. Titterington for the Boys' School.

DARMSTADT.—A German Lady, who resided many years in England, offers education and home to parents desirous of sending their daughters abroad. Her present holiday address, B., Gimmelwald, Mürren, Switzerland.

TUTOR.—A Trained Teacher (20) desires an appointment in a family or school.

G., 15, Oxford-road, The Avenue, Southampton.

AN EXPERIENCED PARISIAN Protestant Lady teacher diplomée, whose sight is nearly lost, would like to find some Christians willing to take conversational lessons.

L. D., 4, Victoria-place, Brighton.

A CHRISTIAN YOUNG LADY seeks re-engagement as Governess; family or school. Certificated. Very highly recommended. —Ethel, care of Mrs. Compton Burnett, Howard College, Bedford.

MRS. H. W. CARTER wishes highly to recommend a German Lady as Governess to young ladies finishing their education.

The Limes, Walthamstow.

PROTESTANT FRENCH GOVERNESSES.—In a School in London a French Lady (diplômée) is required to take the entire charge of the French and junior music. Christian principles of the first importance.

Miss McBean, 26, Priory-road, West Hampstead.

A YOUNG LADY, or two Sisters, can be received in a high-class School on very moderate terms. Preparation for Oxford Local and other exams. Principals highly certificated. Frau, care of Mr. Swan, Music Warehouse, Sydenham, S.E.

RE-ENGAGEMENT wanted, by a Young Lady, as Governess in private family or school. Five years' experience. English, French, drawing, painting, music, elementary Latin.—A., care of J. S. Robson, Linden Lodge, Saffron Walden.

A YOUNG LADY DESIRES situation, holiday or permanent, as Governess to children under twelve. Good English, music, conversational French (acquired abroad), elementary German.—B. T., Housekeeper, 13, Rose-street, Newgate-street, E.C.

A YOUNG LADY, experienced in teaching, desires a situation as Governess. English, French (acquired abroad), Latin, advanced music (good pianist). Highest references.

H., 53, Hilldrop-road, Camden-road, London.

THE PRINCIPAL of a Ladies' School is anxious to obtain a re-engagement for a young lady. Good teacher of English and music; speaks French. Moderate salary.

A. M., 58, Shepherd's-bush-green, W.

HOME FOR ENGLISH GOVERNESSES IN PARIS.—Advantages of French. —Apply to Miss Pryde, 16, Rue de Tilsitt, for further information.

KÖNIGSHEIM, WESTON-SUPER-MARE. — The Lady Superintendent of this Home for Governesses desires to recommend several superior Foreign and English Christian Ladies for Holiday engagements, or permanent situations in schools and families.

WANTED, A SENIOR GOVERNESS in a school, in September. One who has had experience. Must be a Dissenter.

Beta, Post-office, Truro.

Appointments, Situations, &c., Wanted.

AN EARNEST EVANGELICAL CLERGYMAN, with best possible references, a graduate, desires a presentation to a parish where the people would be more sought than stipend. A cure of souls. Twelve years' experience in Christian work. Simple preacher. Congregations everywhere increased, especially as regards men. Doctrines sound. Views Eph. vi. 24. Has an independent income.

Z. Y. X., 19, Cannon-street, E.C.

EVENING EMPLOYMENT is earnestly desired by a young married Bank Cashier, to increase his scanty income. Disengaged 5.30 p.m. Knowledge of French and book-keeping.

B. C., 1, Bridge-road, Hammersmith.

CLERGYMAN, earnest preacher, seeks Secretaryship, Superintendence of a Mission, or Mastership in private School; any evangelical denomination. Experienced. Small remuneration if Sundays free.—Clericus, Brown, 44, Dale road, Kentish Town, N.W.

A CHRISTIAN GENTLEMAN, for some years representing a Nonconformist Missionary Society, will shortly be open to an engagement. Ministerial literary, and travelling qualifications. Highest references.

Secretary, 97, Junction-road, N.

MIDDLE-AGED MAN, many years connected with the cause, single, active, and methodical, would be glad to hear of some employment, either as amanuensis, valet, or factotum to invalid gentleman, or otherwise. Caretaker, verger, &c. Salary quite a minor consideration. —Alpha, Mr. Burch, 9, Elizabeth-street, Eaton-square, S.W.

HOME AND AGENCY for Governesses, under the superintendence of Mrs Edwin Hooper, opposite Highbury Station, London, N. Many excellent and highly certificated Governesses (English and foreign) disengaged. Governesses and Ladies of reduced means received on exceptionally moderate and inclusive terms.

AS GROOM AND COACHMAN. Christian man, total abstainer. Drives single or pair, and can do rough carpentry and painting. Married; three children.—J. Ellis, Cottage-place, Copthorne, Worth, Sussex.

SITUATION WANTED, by an earnest Christian man and wife, no children, total abstainers, as Managers of Temperance Coffee-house, where Mission work is carried on, or where trustworthy people are required. Willing to be useful. Highest reference Carte-de-visite sent.—Joseph Garard, 12, Kensington-buildings, Earl's-court-road, Kensington, W.

AS INDOOR SERVANT or Waiter. Age 43, not tall. Town or country. Total abstainer. Good English and foreign references.
O. B., Temperance Palace, Upper Mitcham.

HOSIERY.—Wanted to place a gentlemanly, well-educated Youth, aged 18, where a thorough knowledge would be obtained. Has had two years in business. No salary expected for the first year.—Address, giving full particulars, Amicus, West End Library, Brighton.

WANTED, MANAGEMENT of Coffee Tavern, by man, wife, and daughter. Many years' experience. Total abstainers. Good testimonials. Disengaged now.—Manager, 30, Southgate-road, Islington North.

COMPANION OR HOUSEKEEPER.—A Clergyman (C.E.) wishes to obtain a situation for a Lady, who, through circumstances not under her own control, has been reduced to the greatest distress. She has considerable knowledge of Continental languages, especially German and French, which she speaks fluently. Her story is a sad one, and it would be an act of Christian charity to help her in her need.—Rev. A. S. Hutchinson, 231, Boxley-road, Maidstone.

COMPANION.—A Clergyman's Daughter is anxious for an engagement to a Lady, or any light post in Christian home. Fond of housekeeping; could help in studies, or any kind of Christian work. Highest references.
Delta, 50, St. Giles's, Oxford.

CHRISTIAN LADY, aged 33, desires engagement as Housekeeper or Useful Companion. Excellent needlewoman. No objection to light household duties. Country preferable. Highest references.
J. J. A., Housekeeper, 13, Rose-street, E.C.

A LADY WOULD LIKE to find useful work as Housekeeper, Companion, or to assist in Mission work. Would fill temporary post. Domesticated. Can sing. Fond of, and had experience in travelling. Excellent health.
X. O., 25, Queen-street, St. Helier's, Jersey.

A WIDOW LADY seeks a re-ngagement as Housekeeper to a widower and amily, Matron, or Companion Attendant to an nvalid. English, Protestant, domesticated, and thorough manager. Eight years' highest references.—A. A., Woodcock's Library, 17, Kew-road, Richmond, Surrey.

A LADY DESIRES to recommend a steady, well-conducted young Girl (14) as Nurse, or to assist with children. Kind Christian home indispensable.
Mrs. Trowel, Crown Quay, Sittingbourne.

A WIDOW LADY seeks a Home in a Christian family of position (clergyman's or otherwise), where she would have good society. Very liberal terms given.—Mrs. S., care of Steel & Jones, 4, Spring-gardens, Charing-cross, S.W.

A CHRISTIAN LADY, daughter of a Solicitor, desires a situation as useful Companion, or Housekeeper to an invalid or elderly Lady; and, if required, can undertake Gospel Mission work.
57, Belvoir-road, Montpellier, Bristol.

HOLIDAY WORK, as Deputy Matron, or Superintendent to an institution, or Parochial Worker, or Lady Housekeeper, wanted by a Lady during August and September. No salary; board and travelling expenses only required.—J. C., 6, Park-valley, Nottingham.

NO SALARY.—A Lady, of middle age and quiet tastes, will be glad to give her services as Companion and Lady Housekeeper, in return for a refined Christian home. Or for the summer months only. Highest references.—Delta, care of Mr. Westley, Bookseller, Cheltenham.

A LADY, in Fellowship with Open Brethren, desires a situation as Useful Companion or Governess to young children.—M. G., care of Miss Le Bar, 1, Cross-street, Ryde, Isle of Wight.

A LADY HIGHLY RECOMMENDS an experienced Nurse as Attendant on an invalid lady or gentleman, in a case where heavy lifting is not required.—M. C. T., 19, The Boltons, S.W.

A YOUNG LADY desires situation as Companion, travelling or otherwise. Fond of nursing Invalid. Musical, and happy disposition. Highest references from ministers and others.
Alpha, 66, Windmill-street, Gravesend.

A YOUNG FRENCH LADY is desirous of meeting with a Holiday Engagement at the end of this month.—Mademoiselle, Roxburghe House, Gosforth, Newcastle-on-Tyne.

WANTED, by a middle-aged person, a situation as Carekeeper, or Cook-Housekeeper, or Attendant on an Invalid Lady. Abstainer. Good reference.
Mrs. Turner, The Limes, South Ealing.

GENERAL SERVANT (good) wanted at once, who can cook well. All found but beer. Country. Two in family. Housemaid kept. Good character indispensable. Abstainer and Church of England preferred.—Apply, by letter, to Mrs. Todd, Hextable Lodge, Swanley, Kent.

WANTED, A SITUATION as Housemaid, or House and Parlourmaid, in a small family. Age 25.—A. Gregory, Hillsborough, Ashfield, Ross, Herefordshire.

AS GOOD COOK.—Wanted by an elderly Christian person, of good health, a quiet situation in a small family. Near town.
A. B., 24, Stock Orchard-crescent, Holloway, N.

WANTED, MIDDLE OF AUGUST, in country, a Nurse for two children, aged 15 months and 8 years. A good needlewoman. Must furnish satisfactory references with regard to experience and decided Christian character.—Mrs Morris Ashby, Northlands, Virginia Water, Staines.

MISS STEER will be very thankful if any Christian Ladies will apply to her for girls from the Training Home (Preventive), as young servants. There are also a few girls in the Refuge ready for service.
26, Prince's-square, St. George's, London, E.

A YOUNG MAN, 22 years of age, with several years' business experience, and having a good knowledge of the French language, desires re-engagement.
A., 40, Lombard-street, E.C.

WILL SOME CHRISTIAN give employment to a Young Man, who has relinquished his employment as potman for conscience' sake. Respectable appearance.
J. G., 5, McNeil-road, near Denmark-hill, S.E.

GARDENER, where one or more are kept. Christian man. Understands orchid, stove and greenhouse plants, vines, and the general routine. Small family. Good character.
J. S., 57, Hamilton-road, Lower Norwood.

WANTED, BY ADVERTISER, age 22, a situation of trust. Willing to make himself useful in any capacity. Most satisfactory references. Fair education.
G. W. S., 5, Beaumont-buildings, Oxford.

Appointments, Situations, &c., Vacant.

EVANGELISTS wanted, single or with small families only, full of fire and self-sacrifice, yearning for souls.—Church Army, 36, Southampton-street, Strand, London, W.C.

TO PARENTS AND GUARDIANS.—There is a vacancy in an old-established Pharmacy in Monmouthshire, for a well-educated youth as Pupil. He would have opportunities for acquiring a thorough practical knowledge of the trade in all its branches. A moderate premium required.
A. Smith, Chemist, 5, High-street, Newport, Mon.

WANTED, FOUR OR FIVE REALLY GOOD VOICES, soprano and tenor, to aid in Mission Services on Sunday afternoons in East London.—Apply, with terms, to Dr. Barnardo, 18, Stepney-causeway, London, E.

LADY HOUSEKEEPER REQUIRED, to superintend gentleman's household. North of London. Must be a true Christian and accomplished. Cook and housemaid kept.—M. R. N., care of Messrs. Deacon, 150, Leadenhall-street, London, E.C.

CHRISTIAN YOUNG LADY to undertake part clerical duties of private and select business. Residence, companionship; domesticated preferred. References essential and exchanged.—Miss Wright, 2, Hartington-road, Stockton, Durham.

CHRISTIAN COMPANIONSHIP and help in work.—A Lady, residing in pretty house and garden in beautiful part of Surrey, is desirous to meet with a Lady to share house and expenses. Evangelical Church preferred. References exchanged.—Apply, by letter, to Zit, Mr. R. J. Clark's Library, High-street, Dorking.

CAN ANYONE RECOMMEND a man and wife, without children, to Manage a Village Reading-room with Coffee-room attached, near London? Must be total abstainers; Christians valued.
Mrs. G. F. P., Woodlawn, Hanworth, Feltham.

WANTED, TO PRESIDE OVER an important Mission in East London, in which ladies are engaged, an educated Gentlewoman of Evangelical Church views, accustomed to control and direct others, and possessing good powers as an organiser. Should herself be an earnest Christian, with personal experiences of conversion, and an abstainer on principle.—Apply, stating the nature of past work, and the terms required; these, with references, should be addressed to Mrs. S., 69, Beresford-rd., Highbury New-park, N.

SERVANTS' AGENCY, SOHO BAZAAR.—Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 1 on Monday, Wednesday, and Friday. The number is very large. Entrances—Soho-square, and 77, Oxford-street.

WANTED, AN EDUCATED LADY, an earnest Christian, to assist an elderly Lady in work amongst men, chiefly visiting. Salary, without board, £70. Entire consecration essential for the work.
Mrs. Snape, Chorley New-road, Bolton-le-Moors.

WANTED, in a Gentleman's family at the seaside, south of London, a good Parlourmaid, and to take light part of the housework. Four servants are kept, and the house is comfortable, and will be permanent if all suits. She must be thoroughly conversant with her duties, and her principles must bear the strictest investigation.—Apply, by letter, giving full particulars, to W. G. H., 117, Chancery-lane, London, W.C.

BIBLE-WOMAN wanted, to devote her whole time. Salary £35 per annum.—Apply by letter only, with copies of testimonials, to the Hon. Sec., Town Mission, Y.M.C.A., Sunbridge-road, Bradford.

A GOOD COOK wanted; active; understanding dairy and baking. Also **FOOTMAN or INDOOR MANSERVANT;** single-handed; competent. Both earnest Christians. Total abstainers. State full particulars.—Mrs. Dunne, Bircher Hall, Leominster, Herefordshire.

WANTED, by a Lady, a trustworthy Nurse for two children, one four years, one seventeen months, and to give occasional help to others. Good needlewoman. Would have to clean out nurseries. State wages.—Mrs. S., 18, Pennington-road, Southborough, Tunbridge Wells.

A MIDDLE-AGED CHRISTIAN person, or Widow without family, wanted, as Cook in a clergyman's house in the country. Two in family.—Apply by letter to S. S., Ambleside House, Headcorn, Kent.

WANTED, by the end August, for two little children, a good Nurse, age 25 to 30. Must understand young babies, and be a good needlewoman. Nursemaid kept. Wages £20. One who meets with Open Brethren indispensable.
Mrs. T. J. Simmons, E. Peckham, Tunbridge.

COOK (good plain) wanted. Small dairy. Kitchenmaid kept.
Mrs. Wilbraham Taylor, Hadley Hurst, Barnet.

GOOD PLAIN COOK wanted. Small dairy. Good character. Also, **NURSEMAID,** who understands housework. Steady and respectable. Good needlewoman.
Mrs. B., Halfway-street House, Eltham, Kent.

WANTED, A MAID, who has been accustomed to children, for a little girl five years old. A good needlewoman, and to assist in light housework.
Mrs. S., The Hollies, Broxbourne, Herts.

CAN ANY LADY thoroughly recommend a Page who has been accustomed to indoor work? Four servants. Good personal character indispensable.—Mrs. Boileau, Castelnau House, Castelnau, Barnes, S.W.

YOUNG SINGLE MAN required, as Companion to deaf and dumb gentleman (married). Must be well educated, able to speak fluently on his fingers, and good walker. Most satisfactory references necessary. Total abstainer. Salary £50. Comfortable home.
L., Royal Library, Clifton, Bristol.

COACHMAN, SINGLE-HANDED, unmarried, abstainer. In Kent, near London. To assist in house and garden. State age, height, and wages.—W., 35, Lincoln's-inn-fields.

To Let, Apartments, &c.

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TUNBRIDGE WELLS.—Home for Christians of limited means. Inclusive terms, a guinea per week. Two ladies occupying same room, 18s.—G. D., 14, Garden-road.

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K. G., 14, Market-square, Bromley.

A YOUNG MAN wishes to recommend, to two other young men, the house in which he resides, as a comfortable Christian Home. Bath and piano. Terms low.—R., 12, Prideaux-road, Mayflower-road, Clapham Rise, S.W.

A GENTLEMAN, engaged in business during the day, requires a comfortable Bed-room and sitting-room in the neighbourhood of Cavendish-square, W. Terms must be moderate.
C. G., Post-office, Birkenhead.

ON THE BANKS OF THE WYE.—To be Let, for the month of August, a well furnished, commodious House. Containing drawing, dining, and breakfast-rooms, with four or five bed-rooms and bath-room. Delightful scenery, and within fifteen minutes' walk of the City.—A. M., The Laurels, Park-street, Hereford.

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TO LET, FURNISHED, a pleasant country Cottage in Suffolk. Garden and stable.
H., 6, Kemplay-road, Hampstead.

(*Continued on page 22.*)

IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.

SPECIAL APPEAL.

THE COMMITTEE OF THE SOCIETY FOR IRISH CHURCH MISSIONS are under the necessity of APPEALING most urgently to the Friends of the Society for help under the following circumstances :—

The Receipts of the Society for the past Six Months have been £2,000 below those of the corresponding period of last year. A large reduction in the Staff of Missionaries and Agents in Ireland has, therefore, become necessary, and has been ordered by the Committee to take effect from the 1st August. The retrenchments thus effected will, however, only meet one-half of the deficiency, which, if continued at the present rate of decrease, will necessitate such further reductions as will practically bring a large part of the operations of the Society in Ireland to a close.

Under these circumstances, the Committee requested Four Gentlemen who have not been intimately connected with the administrations of the Society, and who are, therefore, in a position to form an independent opinion, to constitute themselves a Special Sub-Committee, to investigate and report upon the Critical Financial Position of the Society, and upon its General Management. They were :—

THE REV. H. W. WEBB-PEPLOE.
THE REV. GILBERT KARNEY.
THE REV. H. SHARPE, AND
MAJOR-GENERAL HAIG, R.E.

The following are extracts from their Report on the Financial Position of the Society :—

"There can be no doubt that recent changes in the Connemara Mission have caused misgivings in the minds of many of the Friends of the Society, and so reacted unfavourably upon the Funds.

"With reference to this subject, the Sub-Committee will only say that after careful consideration, they are of opinion that these changes were not only right, but inevitable, and that no other course of action was open to the Committee than that which they have been most reluctantly compelled to adopt. They further express their conviction that these changes will tend eventually very much to the improvement of the character of the work in that part of Ireland.

* * * * * * * *

"Meanwhile, one thing at least is clear: a work begun, as this was, in faith and prayer, and which has for so many years enjoyed tokens of God's signal blessing, must not be allowed to fall to the ground. The Sub-Committee are distinctly of opinion that the General Committee have acted with faithfulness and decision throughout the trying circumstances of the past year, and that they may, in dependence upon God, confidently appeal to the supporters of the Society for the help which is now so urgently required."

The Committee have received letters from his Grace the Archbishop of Dublin (Lord Plunket) and from the Lord Bishop of Tuam, cordially endorsing their action in making this Appeal.

The Committee would, therefore, point out that the need for special help is of the most urgent character, and would call upon their Friends to come forward without delay with such Liberal Contributions as will enable them once more vigorously to prosecute the Missionary operations of the Society in Ireland.

Remittances should be made payable to WM. PASLEY, Lay Secretary, and cheques crossed RANSOM & Co.

FRANCIS MAUDE, R.N., Chairman of Committee.

11, Buckingham-street, Strand, London, W.C., July 1, 1885.

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The Christian.

"LAMENTATION, AND MOURNING, AND WOE."

THE ship was on fire! A stammering boy had discovered it, and rushed to tell the Captain; but his terror robbed him of speech. The Captain knew that singing always calmed his nervous excitement, and said, soothingly, "Sing your message," and the boy sang sweetly, "The ship is on fire!" Screamed, or howled, or sung, it mattered little, so that the dreadful truth was known. The ship of our social life is on fire—hell fire—and in terms too rough for the ears of a veneered and French-polished Society, the horrible truth has been told by *The Pall Mall Gazette.*

Joab had pleaded that David would recall his banished Absalom from Geshur, but when he had come back the King refused to see his rebel son. Twice in two years Absalom summoned Joab that he might send him to the King, but Joab would not come; whereupon Absalom set fire to Joab's field of barley, and then he came, and Absalom gained admission to the King. For many a long year, in stammering speech, the awful truth has been told to captain and crew and passengers. Now and then a singer has won their ear with plaintive melody—

> "One more unfortunate, weary of breath,
> Rashly importunate, gone to her death.
> Take her up tenderly, lift her with care,
> Fashioned so slenderly, young, and so fair."

But Society only sighed, and smiled, and went on its way, and the hell-fire went on burning. Now *The Sentinel* has set the barley on fire, and *The Pall Mall Gazette* has blown upon it with a mighty east wind from the wilderness, and Society staggers, and hell hounds rage.

The cynical sage of Chelsea said that "these islands contain thirty-seven millions of people, mostly fools." So the City Solicitor and some of the evening papers seem to think, and try to drown the alarm which has been so shrilly sounded, with cries of "Sensational!" "Indecent!" and "Obscene!" And the paper which gave voice to Tom Hood's pitiful "Song of the Shirt," and "The Bridge of Sighs," has joined the unworthy cry. But the people will not open their eyes merely to have dust thrown into them.

Nothing has done more to demoralise this generation, by encouraging, and almost forcing, the sale of cheap sensational and adulterous novels, than the railway bookstalls; but *The Pall Mall Gazette*, for its exposure of sin, was promptly, not to say furiously, banished from the board.

Straws show how the stream flows. Our own weekly bill contained a line referring to this subject. In impudent violation of contract, a blue strip of paper was stuck over this line when the sheet was exhibited on the Metropolitan Railway boards.

Almighty God is on the side of kidnapped and outraged children, and with terrible vengeance will He strike the fiends who perpetrate and the nation which allows it. It does not need a prophet to read the Future in the Past. And now the Church of Christ is called to action. Not without meaning is it called "the Church which is in God the *Father*." He has a father's heart, He has a mother's tenderness, and the Church must give voice and action to his indignation, and let the monsters know that when they trample children in the dirt, they are lifting up their heels against the Almighty God of Love. And love is strong as death, and jealousy is cruel as the grave.

Are we indeed mostly fools? In 1850 *The Morning Chronicle* published a long series of letters on the poverty which drove girls and women to the streets, and it was not suppressed by the newsvendors. Now children are hunted down by demons, as weasels hunt down hares; and when one fearless journalist, having first by personal investigation, and in peril of life, verified the facts and made them known, he is vilified by that part of the Press which is not dumb, and some even Christian people shut their polite and refined ears. As Mr. Samuel Morley said in the House of Commons on Thursday night, nothing indeed could justify the publication of such atrocities but their truth. But being true, we shut our ears to them under peril of being exterminated like the Canaanites, or destroyed like the cities of the plain.

Ministers of Christ, ladies who conduct mothers' meetings, Sunday-school teachers, fathers and mothers, travellers and excursionists, you need not read if you will only look and listen with your own eyes and ears.

Preachers, of all persuasions, do you know that procuresses are among your frequent hearers? Take stock of your congregation. Who is that respectably-dressed matron whose hungry eyes wander from seat to seat, marking one and another pure young creature for her prey? "Warn them from Me," says God. "They are my loved ones, for whom Jesus died. Let Me not find the blood of their souls upon the careless watchman's skirts."

Teacher, do you see that restless and troubled face? Yes; thank God you do. You are the minister's wife, and you take that evidently unhappy one aside, and at length you win her confidence, and learn that going along a street in a suburb of London, a handkerchief was held up to her face, and she knew no more until she awoke from unconsciousness and found herself sitting on the doorstep of an empty house, and knew she was undone. The minister's wife, being true and thorough, probably saved her from going down to ruin, or from self-destruction. The minister himself told us this painful story not a week ago.

Mothers and mistresses, do you know that nurse girls are the chief, though not by any means the only, victims? That lady who, day after day, in the Park, speaks so pleasantly and kindly to your nurse, and wins her heart, is the weasel in disguise. She has a standing order from the Minotaur to supply him with fresh victims at £10 a head. Do you ever ask the girl to whom you trust your children, where she has been, and to whom she has spoken? She came to you pure and innocent, but her mind is being honeycombed by sophistries and promises and lies. Perhaps to-morrow she will ask for a holiday, and come back lost. Have you no responsibility for her safety, as you hold her responsible for that of your children? Do you consider that as she is corrupted she will corrupt them?

Railway directors and shareholders, do you know that woman? Yesterday she was on your platform in the guise of a Sister of Mercy, to-day in the garb of a Protestant deaconness. She is on the prowl for girls arrived by train from the country to take or seek situations in modern Babylon. And not she alone; but other girls of their own age, themselves having been betrayed, now take their revenge by betraying others.

It has come to this—that a business of the most nefarious kind has become established, with commission agents everywhere, among fellow-servants, work-mates, school-companions, associates of every sort. It is more than ever necessary to know all about every one with whom our children, and the young committed to our trust, associate. We are surrounded and permeated by a network of agencies which has for its purpose the wanton destruction of all maiden modesty and womanly purity, and it is simple madness to stop our ears and shut our eyes, and, like the ostrich, hide our heads in the sand, and say—

> Let law and honour, love and virtue, die,
> But leave us still our smug propriety.

Let it be distinctly understood that at home, at school, at play, at work, in church, in town or country, by rail, or road, or river, at all hours, and in all places, our children are in danger. Eager eyes are ever on the watch to find fresh fuel for the hell-fire which burns in the spirit and soul and body of wicked and wealthy men. We cannot afford to be silent, or to mince our words. The crimes which destroyed Greece and Rome are destroying England, and if none else cry aloud and spare not, at least let the people of God, who are the salt of the earth and the light of the world, speak loudly to men in warning, and cry mightily to God in prayer.

EXTRACTS FROM CORRESPONDENCE.

A prominent lady worker in the cause of social morality wrote to us on Saturday :—

> These last four days have been like hell; the storm is something terrific. You see how it has compelled the House of Commons at once to huddle the Criminal Law Amendment Bill through its second reading. Our M.P.'s dare not trifle with the storm of indignation that has been evoked. And nothing less awful would have saved the Bill, for we were making no head-way, and the measure was on the eve of being shelved for the third session. My heart is very sick, but I hope we are telling at last.

Another friend, a well-known lady-worker, writes:—

What will be the issue of these terrible disclosures? A poor man in a train was seen to be reading the paper. He burst out with a cry, "Sodom and Gomorrah." Putting his hand to his face he wept and prayed, as if in agony.

At a large West-end drawing-room meeting last week, where accounts of rescue work were given, a lady visitor from abroad was asked to say a word. She gasped, "My heart is too full," and sat down sobbing. Oh, for the tender Christ-like heart!

Among the other letters that have reached us on this subject is the following:—

My dear Sir,—I am glad that you have the courage to support the efforts of *The Pall Mall Gazette* to expose the horrible things that go on in London. I wish, for your encouragement, you would look at the Lessons for the day (Sunday, July 12), appointed to be read in the churches. The first Old Testament Lesson (2 Sam. i.) shows us in what spirit we ought to accept a national disgrace; the second (2 Sam. xii. to ver. 24) sums up the teaching of all the horrible disclosures made during the week. The alternative chapter (2 Sam. xviii.) shows the punishment of the rich man; he robs the poor man of his daughter, his own son falls into a dishonoured grave—one of the commonest tragedies in the land.

The first New Testament Lesson warns us against attempting to suppress the truth. The fury of the Jews, the feebleness of the rulers of the city of Thessalonica, curiously limns almost to literality what we have seen happen here in London in the past week; and then comes the example of the Bereans, who are commended as more noble, because, instead of stamping out unpleasant truths, they searched the Scriptures to see if those things were so.

The same strong incentives against hiding the truth, and in favour of bringing a strong light to bear on everything, is urged in the second New Testament Lesson, where the whole subject is raised, and purity of thought as well as act inculcated, the real remedy for this perennial tide of impurity being pointed out in the sacred and ennobling character of marriage, as taught by our Lord.

Richard Heath.

WORKING GIRLS IN KINGSLAND.

May I refer to the crying needs of the young women working in the factories in the north and east of London? There are meetings of some sort for these girls at the Kingsland Institute each evening in the week, but there is a sore lack of workers. The girls are employed in cigar-box, tin-box, capsule, firewood, boot, biscuit, leather-purse, and other manufactories.

On Saturday evenings girls crowd in from Highgate New Town, Hampstead, Hoxton, Hackney, Islington, Bethnal Green, &c. It is impossible for the very few workers to obtain the individual influence essential for real good to be done. How many need a helping hand to teach and strengthen them whilst they are daily exposed to temptations, which those in happier circumstances can hardly realise; will not some Christian women come forward and help them by friendship, entering into the difficulties of their lives, and visiting them when they are ill or in trouble, trying to lead them to the Saviour, and then helping them to stand firm?

E. Robarts, Hon. Superintendent.

Ridley-road, Dalston, E.

GOSPEL PURITY ASSOCIATION.—Many meetings have been held in various London centres, by Mrs. Bradley, Secretary of the Women's Branch, and in every case invitations have been given to visit other localities. At one meeting, at Rev. H. P. Hughes' Chapel, at Brixton-hill, the majority of over two hundred women, who composed the audience, promptly held up their hands to signify their resolve to sign and spread the knowledge of the Purity Pledge. Meetings are hoped for in Norwood, Blackheath, Greenwich, and some other centres, as the immediate result of this one gathering. Those who can in any way help in this work are desired to communicate with Mrs. Bradley, 11, Grange Park-gardens, Ealing, W.

"NEW GODS THAT CAME NEWLY UP."

Last Thursday, at noon, in the City Temple, Dr. Parker gave his usual week-day discourse. Our reporter went to hear, in the hope that the illustrious preacher might refer to the revelations of London vice and crime then being made through *The Pall Mall Gazette*. The text announced seemed to be singularly appropriate to such a subject, but no direct allusion was made to the event of the week. The discourse, however, was, in some respects, a most weighty and timely one, and some extracts from it may be of interest. The text was Deut. xxxii. 15, and onwards: "Jeshurun waxed fat, and kicked: . . . then he forsook the God which made him, and lightly esteemed the Rock of his salvation. They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." What words could better describe the condition of our time?

The history of poverty, said Dr. Parker, is more likely to be a history of religion than is the history of wealth. We perhaps never see human meanness so conspicuously as when we see foiled, defeated, disappointed men crawling back to the altars which they had abandoned in the time of sunshine and abundance. Our ministers soon become a nuisance to our prosperous life. We will call for them in the day of sickness and ask them to whine out their prayers in our hearing when we cannot pray for ourselves, or when we think Heaven is offended with us, and any prayer of ours will be answered only with contempt. The world does not sit comfortably with true spirituality of mind; they speak different languages; they cannot occupy an equal plane. To speak of "making the best of both worlds," is to speak of that which has no relation one part to the other. The one world is to be kept under our feet; it is never to come within the operation of our highest, strongest thought. The other world is a high world out of reach, yet still pouring upon us its light and warmth and eternal comfort. We must keep the two worlds in their places, or we shall be troubled in our thinking, and foiled and mortified in our prayers.

Passing on to consider the words "They provoked Him to jealousy with strange gods," the preacher remarked that this was not the jealousy that expresses itself in censoriousness, in petulance, or in revenge, but that which is the expression of a wounded heart and of a disappointed love. The whiter the snow the more easily it shows every black spot thrown upon it. It is right that it should be a fearful thing to fall into the hands of the living God: it is right, because "God is love." Outraged love is the severest and most terrific of enemies. We must in some quarter of the universe find a throne that cannot be bought and a sceptre that cannot be bribed: this we find in God.

In verse 17 there is a marvellous expression full of the subtlest sarcasm: "They sacrificed to *new gods that came newly up*." There is no keener satire in all literature. "New gods"—new toys, new theological theories, new speculations. "That came newly up," as though they were twice new, double-dyed novelties, new things just to hand, toy gods arrived by the last ship. They have all that you can expect or desire as gods, except wisdom, righteousness, love, omnipotence—everything except elements that are Divine and energies that are supernatural. Gods in plenty just to hand! "First come first served." We need not invent any present-day satire upon theological novelties. Think of a new god! The expression is a contradiction in terms. To be God is not to be new; to be new is not to be God. So with theological doctrines and speculations. Let us allow for new letters, new settings, new framings; but the things uttered, and set, and framed must be venerable as eternity. He who can adopt a new god can give a new god up. A new god that has come newly up can be easily abandoned. We are doing injustice to the Spirit of Truth in supposing that a man can be here, and there, and elsewhere in religion, and yet can be firm in love, in social confidence, a standard-bearer in business, and in the family.

We have to-day an abundance of "new gods that came newly up." They must be left to play off their novelty, to wear off their paint. Then gods that are new grow old very soon, and are cast out by those that really never trusted them. In proceeding further with his modern illustrations of this ancient theme, Dr. Parker passed under review the popular attractions of the Inventions Exhibition; though he did not mention it by name, all who have been at the South Kensington show, or heard or read of it, would have at once recognised the reference. From his vivid and circumstantial picture of the scene we conclude that the Doctor has been to see it himself. "What is it that delights men in spluttering rocks, in coloured fountains, in lamps swinging upon trees that are offended by their presence? See the great seething crowd waiting for the coloured fountains to spring up, and for the little electric lamps confined in coloured globes to shine among the swaying branches. What exclamations of idiotic delight! Who heeds the quiet moon that looks on in untroubled amazement? The stars, too, look down upon the scene without being moved to envy before the momentary blush and the splash of the coloured fountains. Oh, we forget the rock so soon; we prefer the toy; we want something that can be spoken trippingly upon the tongue; we do not care to bow down the head to study and criticism, to the examination of evidence, to commit ourselves to the acceptance of sound conclusions. Men who would not travel half a mile to the greatest pulpit in the world, or the greatest altar ever built to the God of Heaven, will put themselves and their families to any amount of inconvenience and expense to gaze with admiration and idiocy upon the coloured fountains. Blessed are they who love the permanent lamps of heaven, and who set their feet proudly and squarely on God's everlasting rock! Let us turn to the real, to the substantial, to the very revelation of God's truth, and abide there. The coloured fountain can only come now and again, but the eternal heavens are always full of light and rich with beauty."

The whole of this remarkable discourse may be found in the current issue of *The Christian Chronicle*.

MEDICAL PRAYER UNION.—The annual conference of the Medical Prayer Union was lately held in the hall of the London Medical Mission, 47, Endell-street, W.C. Dr. Heywood Smith took the chair. There were present: Dr. Flavel Cook, Rev. W. R. Mowll, Dr. George Saunders, C.B., Mr. A. Pearce Gould, and about seventy members of the M.P.U. The subject chosen for consideration was "Scepticism." Papers were read on "Scepticism among Medical Students: its probable cause and how to deal with it," by Mr. G. Wilmot Brook, and "Scepticism treated by Natural Religion," by Mr. F. J. Wethered. These were followed by a practical address on the subject by Rev. W. R. Mowll, and an interesting discussion. Finally the principal points mentioned during the evening were summed up and briefly criticised by Rev. Dr. Flavel Cook in a short but suggestive and helpful address.

THE SLAVE TRADE ON THE CONGO.

ONE of the objects that Mr. Stanley set before him in connection with his later explorations on the Congo was to establish an order of things in which "murder, and lawlessness, and the cruel barter of slaves should for ever cease." In the second volume of his new work* (reviewed in our last issue) he describes the camp of a band of slave-trading Arabs, whom he encountered on a journey up the river. We extract the following ghastly story:—

"After spending the morning listening to such of their adventures as they chose to relate, I was permitted in the afternoon to see the human harvest they had gathered, as many of my people had exaggerated the numbers of the captives they had seen in the camp. Their quarters were about 150 yards above the place we had selected. It was surrounded with a fence, made of the hut walls of the native town of Yangambi, which lay without in ruins; the square plots of raised and tamped earth, with a few uprights, alone indicated where it stood. The banana groves had been levelled, and their stalks employed to form the fence round about their camp. Within the enclosure was a series of low sheds, extending many lines deep, from the immediate edge of the clay bank inland, 100 yards; in length the camp was about 300 yards. At the landing-place below were fifty-four large canoes, varying in carrying capacity. Each might convey from ten to one hundred people.

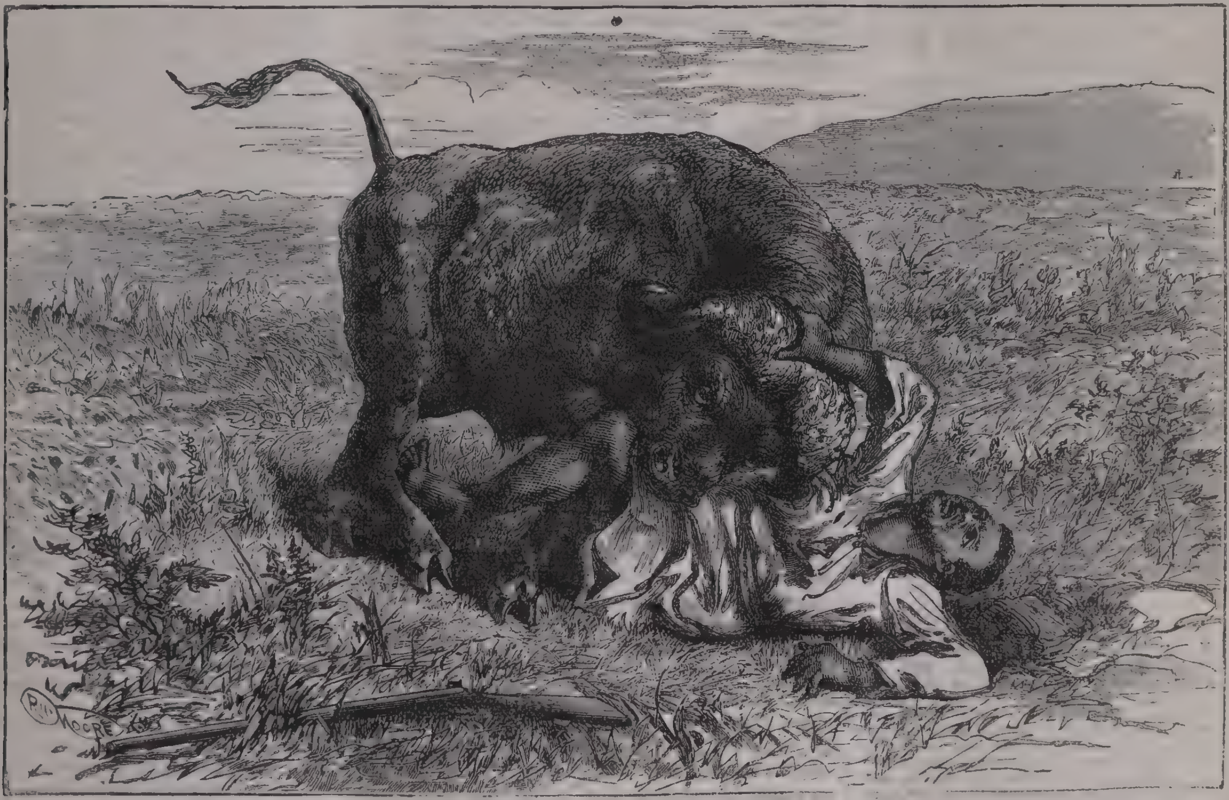
"The first general impressions are that the camp is much too densely peopled for comfort. There are rows upon rows of dark nakedness, relieved here and there by the white dresses of the captors. There are lines or groups of naked forms upright, standing, or moving about listlessly; naked bodies are stretched under the sheds in all positions; naked legs innumerable are seen in the perspective of prostrate sleepers; there are countless naked children, many mere infants, forms of boyhood and girlhood, and occasionally a drove of absolutely naked old women bending under a basket of fuel, or cassava tubers, or bananas, who are driven through the moving groups by two or three musketeers. On paying more attention to details, I observe that mostly all are fettered; youths with iron rings around their necks, through which a chain, like one of our boat-anchor chains, is rove, securing the captives by twenties. The children over ten are secured by three copper rings, each ringed leg brought together by the central ring, which accounts for the apparent listlessness of movement I observed on first coming in presence of the curious scene. The mothers are secured by shorter chains, around whom their respective progeny of infants are grouped, hiding the cruel iron links that fall in loops or festoons over their mammas' breasts. There is not one adult man captive amongst them.

"Little, perhaps, as my face betrayed my feelings, other pictures would crowd upon the imagination; and after realising the extent and depth of the misery presented to me, I walked about as in a kind of a dream, wherein I saw through the darkness of the night the stealthy forms of the murderers creeping towards the doomed town, its inmates all asleep, and no sounds issuing from the gloom but the drowsy hum of chirping cicades or distant frogs—when suddenly flash the light of brandished torches; the sleeping town is involved in flames, while volleys of musketry lay low the frightened and astonished people, sending many through a short minute of agony to that soundless sleep from which there will be no waking. I wished to be alone somewhere where I could reflect upon the doom which has overtaken Bandu, Yomburri, Yangambi, Yaporo, Yakusu, Ukanga, Yakonde, Ituka, Yaryembi, Yaruche, populous Isangi, and probably thirty scores of other villages and towns.

"The slave-traders admit they have only 2300 captives in this fold, yet they have raided through the length and breadth of a country larger than Ireland, bearing fire and spreading carnage with lead and iron. Both banks of the river show that 118 villages and 43 districts have been devastated, out of which is only educed this scant profit of 2300 females and children, and about 2000 tusks of ivory! The spears, swords, bows, and the quivers of arrows, show that many adults have fallen. Given that these 118 villages were peopled with 1000 each, we have only a profit of 2 per cent.; and by the time all these captives have been subjected to the accidents of the river voyage to Kirundu and Nyangivé, of camp life and its harsh miseries, to the havoc of small-pox, and the pests which miseries breed, there will only remain a scant 1 per cent. upon the bloody venture.

"They tell me, however, that the convoys already arrived at Nyangwé with slaves captured in the interior have been as great as their present band. Five expeditions have come and gone with their booty of ivory and slaves, and these five expeditions have now completely weeded the large territory described above. If each expedition has been as successful as this, the slave-traders have been enabled to obtain 5000 women and children safe to Nywangé, Kirundu, and Vibondo, above the Stanley Falls. Thus 5000 out of an assumed million will be at the rate of a half per cent., or five slaves out of 1000 people.

"This is poor profit out of such large waste of life, for originally we assume the slaves to have mustered about 10,000 in number. To obtain the 2300 slaves out of the 188 villages they must have shot a round number of 2500 people, while 1300 more died by the wayside through scant provisions and the intensity of their hopeless wretchedness. How many are wounded and die in the forest, or drop to death through an overwhelming sense of their calamities, we do not know, but if the above figures are trustworthy, then the outcome from the territory with its million of souls is 5000 slaves, obtained at the cruel expense of 33,000 lives! And such slaves! They are females or young children who cannot run away, or who, with youthful indifference, will soon forget the terrors of their capture. Yet each of the very smallest infants has cost the life of a father, and perhaps his three stout brothers, and three grown-up daughters. An entire family of six souls have been done to death to obtain that small, feeble, useless child. These are my thoughts as I look



[*This cut, illustrating the dangers of Central African exploration, we reproduce from Mr. Stanley's book, by the courtesy of the publishers.*]

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* The Congo and the Founding of its Free State. By H. M. Stanley. 2 vols., £2 2s. *Sampson Low & Co.*

upon the horrible scene. Every second during which I regard them the clink of fetters and chains strikes upon my ears. My eyes catch sight of that continual lifting of the hand to ease the neck in the collar, or as it displays a manacle exposed. through a muscle being irritated by its weight or want of fitness. My nerves are offended with the rancid effluvium of the unwashed herds within this human kennel. The smell of other abominations annoy me in that vitiated atmosphere. For how could poor people, bound and rivetted together by twenties, do otherwise than wallow in filth? Only the old women are taken out to forage; they dig out the cassava tuber, and search for the banana, while the guard, with musket ready, keenly watches for the coming of the vengeful native. Not much food can be procured in this manner, and what is obtained is flung down in a heap before each gang, to at once cause an unseemly scramble. Many of these poor things have been already months fettered in this manner, and their bones stand out in bold relief in the attenuated skin, which hangs down in the wrinkles and puckers. And yet, who can withstand the feeling of pity so powerfully pleaded for by those large eyes and sunken cheeks?

"What was the cause of all this vast sacrifice of human life, of all this unspeakable misery? Nothing, but the indulgence of an old Arab's 'wolfish, bloody, starved, and ravenous instincts.' He wished to obtain slaves to barter profitably away to other Arabs, and, having weapons—guns and gunpowder—enough, he placed them in the hands of three hundred slaves, and despatched them to commit murder wholesale, just as an English nobleman would put guns in the hands of his guests, and permit them to slaughter the game upon his estate. If we calculate three quarts of blood to each person who fell during the campaign of murder, we find that this one Arab caused to be shed 2850 gallons of human blood, sufficient to fill a tank measurement of 460 cubic feet, quite large enough to have drowned him and all his kin!"

We may also quote, from the appendix to Mr. Stanley's book, Articles VI. and IX. of the General Act of the recent Berlin International Conference, at which the arrangements connected with the Congo Free State was framed and agreed upon:—

ARTICLE VI.

"All the Powers exercising sovereign rights, or having influence in the said territories, undertake to watch over the preservation of the native races, and the amelioration of the moral and material conditions of their existence, and to co-operate in the suppression of slavery, and above all of the slave trade. They will protect and encourage, without distinction of nationality or creed, all institutions and enterprises, religious, scientific, or charitable, established and organised for these objects, or tending to educate the natives, and lead them to understand and appreciate the advantages of civilisation.

"Christian missionaries, men of science, explorers, and their escorts and collections, to be equally the objects of special protection.

"Liberty of conscience and religious toleration are expressly guaranteed to the natives as well as to the inhabitants and foreigners. The free and public exercise of every creed, the right to erect religious buildings, to organise missions belonging to every creed, shall be subject to no restriction or impediment whatsoever."

ARTICLE IX.

"In conformity with the principles and the rights of nations, as recognised by the signatory powers, the slave trade being forbidden, and operations which, on land or sea, supply slaves for the trade, being equally held to be forbidden, the Powers which exercise, or will exercise, rights of sovereignty or influence in the territories forming the basis of the Congo, declare that these territories shall serve neither for the place of sale nor the way of transit for the traffic in slaves of any race whatsoever. Each of the Powers undertake to employ every means that it can to put an end to the trade, and to punish those who engage in it."

Surely brighter and better days are in store for poor, oppressed, down-trodden Africa, which has reaped so fully in the past the effects of the primal curse that fell on the descendants of Ham. Seeing that the door of the Congo Basin is so widely open to all sorts of missionary undertaking, and there is such ample security for life and property under the new regime, it only remains for the Christian Churches of this and other lands to go in and possess Central Africa for Christ.

In a recent issue *Le Chrétien Belge* has the following ominous paragraph which might well read a lesson to our Protestant communities:—

"It is evident that the Catholics wish to derive the advantage which is ensured to them by the new position of King Leopold with regard to the Congo. One of the clerical papers of Brussels has already issued an energetic appeal for 'the Conquest of the Congo;' this conquest is reserved for the missionaries of the Holy Virgin, not for traders,—'those money-worshippers.' 'The Congo ought to be given to the Church'; the Catholic Religion would ensure the benefits of true civilisation to these immense territories of which King Leopold is now the sovereign.' It is announced that great preparations are already being made for sending out numerous missionaries."

In our notice last week of Mr. Stanley's book we made a statement as to the death of Mr. T. J. Comber, of the Baptist Mission on the Congo, which we are glad to learn was mistaken; we inadvertently confounded Mr. Comber with his brother, Dr. Sydney Comber, who died in Central Africa a few months ago. Mr. T. J. Comber has been in this country for several months, and hopes soon to return to the Congo.

"The Christian" Pulpit.

THE SELF-HARDENING SINNER'S DOOM.

By CHARLES G. FINNEY,

Author of "Lectures on Revivals," &c.

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. xxix. 1.

(I.) WHEN AND HOW PERSONS ARE REPROVED.

GOD reproves the sinner by his word. He does this whenever He presents truth which shows the sinner his sins, and reveals to him duties that he is not performing.

By God's Providence sinners are reproved. Sinful men are continually planning selfish schemes, and God in his Providence often frustrates these schemes. This He does for the very purpose of reproving their projectors. Sinners often frame ambitious projects. The student seeks for himself a great name as a scholar. The warrior or the politician seek to enrol their names high above their fellows on the pillar of fame. But God blasts their hopes, and frustrates their plans. He would fain have them see that they had better by far get their names written in the Lamb's Book of Life. He blots out their name on ambition's scroll as fast as they can write it there, as if He would show them their folly, and allow them to write it where no power can ever erase it.

Again, it often happens that men through their selfishness become involved in difficulty, perhaps by a selfish use of their property, and God springs the net upon them, and suddenly they are taken. Thus they find themselves brought to think on their ways, and to experience the mischief of their selfish schemes. Another finds himself entangled in lawsuits, and his property melts away like April snow. As men have a thousand ways of developing their selfishness, so God has a thousand ways of heading them back in their schemes, and suggesting forcibly to their minds that "this their way is their folly."

Everything which is adapted to arrest the attention of men in their sins may be regarded as a providential reproof. When God comes amongst sinners and cuts down some of their companions in iniquity, how solemn are such dispensations. Often have I had the opportunity of noticing the effects of these reproofs of the Almighty. Who can fail to see that such events are designed to arrest the attention, and to rebuke sinners in their sinful course?

God also reproves men by *his Spirit*. Hence, when sinners are specially convicted of sin, they should know that God has come in person to reprove them. His Spirit gives them deep impressions of truth and duty, revealing to the sinner his own heart, and showing him how utterly at variance it is with a heart full of Divine love.

Again, God reproves the sinner whenever his Spirit awakens in the mind a sense of the great danger of living in sin. I have often known sinners greatly affected at the thought of going through life in sin, exposed every hour to an eternal and irremediable hell. These solemn impressions are God's kind warning, brought to the soul because He loves the sinner, and would fain save him if He can.

Again, God often makes the impression that the present is the sinner's last opportunity to secure salvation. I know not how many such cases have fallen under my own observation—cases in which sinners have been made to feel deeply that this is to be the very last offer of mercy, and these the very last strivings of the Spirit. My observation has taught me in such cases to expect that the result will verify the warning—that this is none other than God's voice.

Again, God's Spirit reproves sinners through their particular friends, or through Gospel ministers. The affectionate admonitions of a brother or sister, a parent or a child, a husband or a wife—how often have these been the vehicle through which God has spoken to the soul! His ministers also, God often employs for this purpose, so directing their minds that they in fact present to the sinner the very truth which fits his case, and he says, "It must be that somebody has told the minister all about my thoughts and feelings. Who can it be? I have never told anybody half so much of my heart as he has preached to-day." Now, in such cases you may be safe in ascribing the fitting truth to the guiding hand of the Divine Spirit. God is making use of his servant to reprove the sinner.

(II.) THE DESIGN OF GOD IN REPROVING SINNERS.

One thing aimed at is to press upon them the means of reform. A benevolent God sincerely desires their salvation, and honestly does all He wisely can to secure this desired result. Hence his oft-repeated reproofs and warnings. He will at least leave them without excuse. They shall never have it to say—"Oh, if we had only been forewarned of danger in those precious hours and years in which salvation was possible!" God designedly forestalls such exclamations by taking away all occasion, and putting in their mouths a very different one—"How have I hated instruction and my heart despised reproof!"

God designs by these reproofs to prepare men for the solemn judgment. It is in his heart to do them good, to secure their seasonable, that is, their present, immediate repentance, so that they may meet their God in peace at last. His benevolence prompts Him to this course, and He pursues it with all his heart.

It is no doubt equally true that the great God designs to be ready Himself for the final judgment, to meet every sinner there. He foresees that it will be important for Him there to show how He has dealt with each sinner, how often and how faithfully He has acted towards them the part of a kind Father. For this end every reproof ever given to a sinner will come in place. That dream recorded by President Edwards will then be found recorded also by an angel's pen, to be revealed before all worlds then and there! This was one step in the process of parental efforts for reclaiming one sinner. The admonition so faithfully given by President Edwards was another. All will go to show that truly God has been "longsuffering towards sinners, because He is not willing that any should perish, but that all should come to repentance."

Thus will God in these providential warnings glorify Himself by exhibiting his true character and conduct. Nothing more is ever needful in order to glorify God than that his true character and conduct should be known. The developments brought out at the judgment day will thus reveal God, and of course will enhance his glory.

It is also interesting to see how God makes one warning create another. One providential event, sent as a judgment upon one sinner, multiplies its warning voice many fold as it falls upon the ears of hosts of other sinners. God cuts down one out of a class of hoary sinners, or of sinners in middle life, or in youth, and the event speaks in notes of solemn warning to hundreds. At Rome, N.Y., several years ago a great revival occurred, the power of which rocked and rent the stout hearts of many sinners, as the forest trees are rocked and rent by a tornado; but with it came some awful judgments, revealing another form of the mighty hand of God. There were in that place a small class of hard drinkers who seemed determined to resist every call from God to repent. On the Sabbaths they would get together for drinking and revelling. On one of these occasions one of their number suddenly fell down dead. Mr. Gillett, pastor of the church in that place, hastened to the spot, found the fallen man yet warm, but actually dead; and turning to the surrounding company of his associates, said, "There—who of you can doubt that this man has gone right down to hell!" This case made a deep and thrilling impression.

Another man, a famous apostate from a profession of religion, greatly opposed the revival. All at once God smote him with madness, and in his insane ravings he sought to take his own life. Men by turns had to watch him and restrain him by violence from committing suicide. Ere long he died a most horrid death—an awful warning to hardened apostates of their impending doom! So God tries to reform and save guilty men.

Again, God would manifest the utter madness, recklessness, and folly of sinners. How striking it will appear in the judgment to see such a multitude of cases of reproof brought out to light, and then in connection to see the folly and madness of sinners in resisting so many reproofs! What a gazing-stock will sinners then be to the gathered myriads of intelligent beings! I have sometimes thought this will be the greatest wonder of the universe, to see the men who have displayed such perfect and long-continued infatuation in resisting so much love and so many kind and most heart-affecting appeals and reproofs! There they will stand, monuments of the voluntary infatuation of a self-willed sinner! The intelligent universe will gaze at them as if they were the embodiment of all that is wondrous in madness and folly!

(III.) WHAT IT IS TO HARDEN THE NECK.

The figure is taken from the effect of the yoke on the bullock. Under constant pressure and friction the skin becomes callous, and past feeling. So with the sinner's conscience. His will has resisted truth until his constant opposition has hardened his moral sensibility, and his will rests in the attitude of rebellion against God. His mind is now fixed; reproofs which have heretofore chafed his sensibilities no longer reach them; friction and resistance have hardened his heart till he is past feeling. No dispensations of providence alarm him; no voice from God disturbs him; under all appeals to his reason or conscience his will is doggedly fixed; his moral feelings are insensible.

In this state, one might well say, the neck is hardened. The figure is pertinent. Who has not seen cases of this sort, cases of men who have become so hardened that every reproof passes by them as if it touched them not—as if their moral sensibility had ceased to be any sensibility at all? I was struck the other day in conversing with a man of seventy-five, with his apparent insensibility to religious considerations. "Are you a Christian?" said I. "No; I don't know anything about them things what you call Christians. I never murdered anybody, and I guess I have been as honest as most folks in my way."

"But are you prepared to enter heaven—to go into another state of existence, and meet God face to face? "Oh, I don't believe anything about them things. If I only live about right, that's enough for me." I could make no impression on such a mind as his.

You sometimes see men in this condition who have given their intelligence up to embrace error, and have of free choice put darkness for light, and light for darkness; have stultified themselves in their own iniquities, and have said to evil, "Be thou my good." These have a seared conscience and a hard heart; their neck is an iron sinew, and they are fixed and fully set never to yield to God's most reasonable demands.

What then shall God do with such men? The text tells us. They "shall be suddenly destroyed, and that without remedy." This leads me to inquire—

(IV.) WHAT IS MEANT BY BEING SUDDENLY DESTROYED?

It implies their being cut off *unexpectedly*, in such an hour as they think not. We often speak of things as coming suddenly not because they come early in life, but because they fall upon men suddenly and without being at all anticipated. In this sense the term *suddenly* seems to be used in our text. When some awful stroke of God's providence falls suddenly among us, smiting down some sinner in his sins, we say, "What a sudden death! what an awful dispensation!" So the Bible says, when they cry, "Peace and safety, then sudden destruction cometh upon them, and they shall not escape." No forewarning is given; no herald with trumpet-call proclaims the coming of that death-shaft; but all suddenly it cuts the air and strikes its blow! It has no need to strike another!

(V.) WHAT IS MEANT WHEN THIS DESTRUCTION IS SAID TO BE "WITHOUT REMEDY?"

That this destruction cannot be arrested. It comes with resistless and overwhelming power, and seems to mock all efforts made to withstand its progress. A most striking exemplification of this appeared in the dreadful *Cholera* which swept over many of our cities some years ago. I was then in New York city, an eye-witness, and more than an eye-witness, of its terrific power. My own system experienced its withering shock. A man of the strongest constitution occupied a room adjacent to mine, was attacked the same hour that I was, and within a few hours was a corpse. Its powerful sweep was appalling. You might as well put forth your hand to stay the tornado in its rush of power, as think to withstand this messenger of the Almighty. So with those forms of destruction which come at God's behest to whelm the hardened sinner in destruction. They come with the strides and the momentum of Omnipotence. The awful hand of God is in them, and who can stand before Him when once his wrath is moved?

Many other forms of disease, as well as the cholera, evince the terror of Jehovah's arm. The strong man is bowed low; his physician sits by his bed-side, powerless for help; disease mocks all efforts to withstand its progress; human skill can only sit by and chronicle its triumph. God is working, and none but a God could resist.

The very language shows that the principal idea of the writer is that this destruction is *endless*. It is *destruction*—the utter ruin of all good—the blighting and withering of all happiness forever. No rescue shall be possible; recovery is hopeless; it is a grave beyond which dawns no resurrection. The destruction wrecks all hope in the common ruin, and in its very terms precludes the idea of remedy. Can you conceive of another element of terror, not already involved and developed in this most dire of all forms of destruction?

REMARKS.

(1) We see how to account for the sudden deaths of the wicked that occur often, and what we are to think of them. Some such deaths have occurred here* which were exceedingly striking to me. Here we have seen young men, sons of pious parents, children of many prayers and many warnings; but they waxed hard under reproof, and their days were soon numbered. There was one young man who came here to study. He had been warned and prayed for. Perhaps the Lord saw that there was no hope in any further effort. His sickness I can never forget; nor his horror as death drew on apace. He passed away from the world of hope and mercy. I will not attempt to follow him, nor would I presume to declare his final doom; but one thing I know—his companions in sin received in his death a most solemn and awful warning.

(2) The danger of wicked men is in proportion to the light they have. Men of great light are much the most likely to be cut off in early life. Of this we have seen some very striking instances in this place. Some young men have been raised here—were here when I came into the place, and in the tender years of childhood and youth saw their companions converted, and were often affectionately warned themselves. But they seemed to resist every warning and come quick to maturity in moral insensibility. I need not give their names: you knew them once; where are they now? It is not for me to tell where they are; but I can tell where they are not. They are not grown up to bless the Church and the world; they did not choose such a course and such an end to their life. They are not here among us. No! the places that knew them once shall know them no more forever. You may call for them in our College halls; in the sad-hearted families where once they might be found; they respond to no call—till the blast of the final trumpet. They knew their duty but too well, and but too soon they apparently settled the question that they *would not do it*.

(3) It is benevolent in God to make his providential judgments in cutting down hardened sinners a means of warning to others. In some cases, it is so terrible that sinners have not even dared to attend the funerals of their smitten associates. In many cases within my own knowledge, God has in the most marked manner cut down men who were opposing revivals.

(4) We may learn to expect the sudden destruction of those who under great light are hardening themselves in sin.

(5) Reproof administered either soon subdues, or rapidly ripens for destruction. The rapidity of this ripening is proportionate to the pressure with which God follows the sinner with frequent and solemn reproof.

(6) The nearer destruction is to men, the less, very often, they fear or expect it. Just at the time that they are saying, "I never enjoyed better health," or are congratulating themselves in the prospect of securing some much-desired end, then sudden destruction comes upon them like an Alpine avalanche.

(7) Sinners that live under great light are living very fast. Those who are rapidly acquiring knowledge of duty, unless they yield to their light, must soon live out the period of their probation; they must soon be converted, or pass the point within which it is morally posssible for them to be converted. Men under some circumstances may live to the age of seventy and not get so much light as they would in a few days or weeks in others. Where light is blazing, with what accelerated rapidity is the great business of probation carried through. Of all places on earth this should be the last for you to choose to live in unless you mean to repent. Who would not fear the result of resisting great light? Many parents send their children here to be educated in the hope that they will be converted; and this is well. But if they pass through without being converted, may we not expect to see them soon break away and plunge into some of the dark mazes of error? "Because they received not the love of the truth, that they might be saved, for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." How often the knell of an untimely grave has proclaimed that—"He that being often reproved, hardeneth his neck shall suddenly be destroyed and that without remedy.

SEASIDE.—Dear Sir,—It may be very convenient to many of your readers if you will allow me to say I shall be happy to assist them in the matter of furnished houses or apartments at this "Children's Watering-place," so very beautiful and safe, so healthy and so salubrious, if they will write me with stamp enclosed. Captain Drury has closed the first Children's Mission very successfully, and we are looking for a second to commence shortly.—Yours truly, W. H. Simms,

Incumbent of St. Saviour's Church,

Littlehampton-on-Sea.

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* Oberlin, U.S.A., where there was a large college of which Mr. Finney was one of the Professors.

WHAT DOES "BORN AGAIN" MEAN?

By Rev. CHARLES GARRETT.

IF anyone had visited a certain Lancashire town thirty years ago, and asked for "Owd Mike," they would have found that everybody knew him. Like many of the victims of intemperance, Mike was a warm-hearted, genial, generous man, popular with all his drinking companions, and "no man's enemy but his own." At election times, after the official chairing of the newly elected member had taken place, Mike was always chaired by the rowdies as the working man's member.

Possessed of a strong constitution, he bore the strain of his irregular and dissipated life for some time with apparent impunity, but at last drink and recklessness did their work, and Mike became a prematurely old man, glad to get a copper from any passer by. For some years, by the aid of a grant from the parish, he contrived to eke out a wretched existence. He resided in a miserable cellar into which a breath of fresh air never entered, and where a gleam of sunshine could never come. One day he was visited by one of the district visitors, who, before leaving, read to him part of the third chapter of the Gospel of John. The words made a deep impression upon him, especially the Saviour's declaration, "Except a man be born again he cannot see the kingdom of God."

When left to his miserable solitude, he crouched over the few cinders that told where the fire should have been, and kept repeating the solemn words. Nicodemus's difficulty presented itself to the old man in various shapes—"'Born again,'" he said, "when I am near seventy! What can it mean?" The question grew upon him as he kept muttering it, till it excluded every other thought. "Cannot even see the kingdom of God," he said, "then, where shall I be? I know I am dying, and I must go somewhere; but I am not 'born again,' I cannot enter heaven, then I must be lost for ever." Tears filled his eyes as he thought of the guilty past, and glanced at the terrible future, and he groaned out, "Oh that I knew what 'born again' meant." He dwelt upon the question until it became unbearable, and he resolved, at all hazards, to seek the information he so greatly needed.

Leaving his cellar, he crawled to one of the cotton mills, where he was well known, one of the proprietors of which was an active Christian. Entering the office, he inquired for that gentleman. Another of the partners, who had once been a Christian, but had given up his faith in Christianity, and become a prominent secularist, heard the old man's voice, and went to him. "Well, Mike," he said, "what do you want?" "Why," said the old man, with great earnestness, "I want to know what 'born again' means." "Oh," said the gentleman, putting his hand into his pocket, and taking out sixpence, "you want a drink! take this and get it." "No," said the old man, pushing back the proffered money. "I don't want that! I'm a dying man, and if I'm not 'born again' I cannot see the kingdom of God, and I want to know what 'born again' means. Do tell me!"

Affected by his earnestness he said to the clerk, "You had better call Mr. W——'s father." Mr. W——'s father was one of the best men with whom Mike could have met. A devout Christian, pre-eminent for his common-sense. He was soon in the office, and Mike told his tale, and pressed his question. Seeing that life could not last many days, he persuaded him to consent to go to the workhouse, and he at once took him there. On the road, Mike resumed his question, and he in the simplest way gave him God's own answer. After seeing him attended to, he left him for the night. Sympathising with the old man's anxiety, he was early with him again, and, from the joyous expression on his face, he saw at a glance that the Great Teacher had led him into the truth. "Well, Mike," said he, "do you know what 'born again' means yet?"

Raising himself in his bed, and with the smile of a little child on his face, he said, "I don't know all that it means, but if hating sin and loving Christ is being 'born again,' then I am born again." As he spoke, he fell back into Mr. W——'s arms. Another sinner took his place amongst the great multitude who had "washed their robes and made them white in the blood of the Lamb."

Would that every reader had as clear a view of the meaning of "born again" as old Mike; there would be more peace and greater joy. Why should we hesitate about it? The teaching of God's Word is clear: "Every one that loveth is born of God."—*Joyful News.*

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GOSPEL TRADING.

"Trade ye herewith till I come."—Luke xix. 13, R.V.

THE two parables of the talents and of the pounds (Matt. xxv.; Luke xix.),* though spoken on different occasions, and differing somewhat in minor details, may be regarded as parallel in their scope, and almost as one in the main features of their teaching. What that teaching is is much obscured by the common misunderstanding as to what the money means which was entrusted to the servants by their Lord wherewith to trade during his absence. It is to this point, if we would understand the parables aright, that attention should be specially directed.

The common explanation is that these talents or pounds signify natural endowments, such as mental ability, influence, wealth, &c., which we are bound to use in God's service. This is true and beyond dispute; nevertheless, it is not the truth taught here, for while our natural endowments are, no doubt, the gift of God, and as such we are responsible to use them to his glory, they were not given to us at the time specially pointed out in the parables. They were given to us at our birth or since, but not when the Lord Jesus was about to leave earth for heaven. Some seeing this suppose the wealth entrusted to the servants to be spiritual endowments, and point to the day of Pentecost as the date of their bestowal; but Pentecost was after the Lord's departure, not before, and the gift given at Pentecost was rather that of spiritual power to use aright the wealth previously bestowed, than that wealth itself.

It is to our Lord's parting commission to his Church, as related in somewhat different words by the four Evangelists, that we must look for the thing corresponding to the wealth committed to the servants. "Go ye into all the world, and preach the Gospel to every creature," is one report of this commission, and if it be asked to express in a few words what this wealth was, let Paul, that faithful trader with his Master's goods, reply, "To me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Christ, then, or the knowledge of Christ and his salvation, is the pound committed to the servants wherewith to trade during the Master's absence; and the souls saved thereby, according to the varying degrees of faithfulness and diligence of each trader, are the gains made in this trading. "Lord, thy pound hath gained ten pounds." "Lord, thy pound hath gained five pounds." But what of the slothful servant who hid, whether in the earth or in the napkin, his lord's money? Does not he too truly represent the nominal Christian, the unconverted professor, who has the knowledge of the truth in his head but not in his heart, who knows the way of salvation sufficiently well, it may be, to point it out to others, but yet has not taken it himself? Such a one has hard thoughts of his Master, because he has not experimentally known his *grace*. He is charged with not having put his money into the bank, "that (as his Master says) at my coming I might have received back mine own with interest" (R.V.). Now what is the interest that our Lord may legitimately look for from those to whom He has given the knowledge of salvation? Is it not the salvation of their own souls? Even if they have not gained one other soul for Him by trading with his name, He may reasonably expect that what has been committed to them should not be so wholly unused as that not even their own souls have been saved. But such is the case. Hence the judgment: "Take it from him," take from him the profession of being a Christian, and let him henceforth be known as a hypocrite, the actor of a part. "From him that hath not shall be taken away even that which he hath."

The reward of the faithful servants is, as given in Matt. xxv., "Enter thou into the joy of thy Lord." His joy is explained, in Hebrews xii. 2, to be the salvation of the saved. "Who for the joy that was set before Him endured the cross," &c. His servants' joy is the same, as Paul shows us in 1 Thess. ii. 19., "For what is our hope, or *joy*, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus at his coming? For ye are our glory and *joy*."

Whilst the main features of both parables are the same, the differences are suggestive. In the parable of the Pounds the same sum is committed to all the servants, while the amount gained varies with their faithfulness. In that of the Talents the sum given varies according to the "several ability" of each, while the trading is proportionately the same. Each faithful servant simply doubles his capital. The much larger sum represented by the talent as compared with the pound is worthy too of notice, the one being nearly sixty times the other. Have we not here the difference between Christ viewed objectively and subjectively? The objective value is the same to all, but the subjective value varies with the receptive capacity or "ability" of each servant. To Paul, and to such as he was, Christ means untold riches, "the untrace-out-able wealth of the Christ," as Eph. iii. 8 might be rendered. By others who like Ephraim say, "I have become rich, I have found me wealth: in all my labours they shall find in me none iniquity that were sin" (Hosea xii. 8), He is less highly esteemed, and such need the warning given in Rev. iii. 17: "Because thou sayest I am rich," &c.

Nevertheless, poor and miserably defective as our best thoughts of Him may be, his value *objectively* remains the same. "To you that believe He is precious" (1 Pet. ii.7), which means, not that we feel Him to be precious, but that He is so, whether we feel Him to be so or not. Whether, then our thoughts of Him are what they should be

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* Having spoken at the late Mildmay Conference of these two parables in reference to their bearing on Gospel service, I was asked by a friend then present to explain, more fully than time had permitted me, what I meant by so applying them. This has led to the above being written.

(as in "the Talents,") or what, alas! they too often are (as in "the Pounds") let us rejoice that even this lowest apprehension of Him supplies us with both wealth and motive for working for Him. Let us "trade herewith till He comes," and let us anticipate the reward of his own welcome words: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Henry E. Brooke.

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SICKNESS AND SERVICE.

WILDERNESS TEACHING AND TRAINING FOR SERVICE HERE AND YONDER.

By ANNA SHIPTON.

"Take away the dross from the silver, and there shall come forth *a vessel* for the finer."—Prov. xxv. 4.

GREAT men's lives are written, and many read them, and marvel how the foremost line of battle could have been led without them, or whether some holy enterprise for the evangelisation of men would have succeeded independently of their devotedness.

The forest tree is not really more beautiful or more necessary in creation than the forest flower that rings its blossoms in the breeze, in the light and warmth of a sunny June. The same loving hand formed both, gave each its service; and, even were it possible that the life of either were dumb for others, yet would the love which created each rejoice over it with singing. There was in the mind of Him who formed it a "needs be" that it should spring forth, and that in due time, too, it should also fade and die, the living and the dying being alike to the glory of Him who at the first called it into being.

Many a dear disciple has the heavenly Master called apart, both for the mountain and the wilderness teaching. He does not send them there alone. He says, "Come with Me." He never summons all his labourers to the same place, nor does He employ them in the same manner. While one watches for sinners by the wayside, and exhorts them and wins them to listen to the glad sound of salvation, another feeds the hungry, and ministers to the thirsty gathered together.

But there are some whom the Lord of the harvest needs under clouds of suffering, in sick-chambers, and in strange out-of-the-way places, where they learn lessons only taught in darkness and silence, and are thus prepared to deal with souls who can be reached in no other way than through the hidden ones of God. He asks for a willing heart. Dear reader, are you willing? Content to be weak and afflicted, in order to be fitted for the service He has designed for you? Willing to suffer that you may do his bidding? Nature may long after fleshly service, earthly companionship and novelty, but the new man in Christ Jesus will love God's will better than his own, and, though obedience to that will may entail a daily crucifixion of its desires, it will not be without its reward, for "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Cor. i. 5). The smile of the Beloved shall brighten each dark dispensation, and the golden fringe which borders even the heaviest cloud shall lead others to believe in the goodness of Him who has thus overshadowed you.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11). To you this cloud is a wall of fire. But for it you might have wandered into by-paths, and pleased yourselves by your self-chosen service. Perhaps you might have won the admiration of your fellows; now none long to occupy your place; no envious desires follow you. Few will even understand you. Some will think you can only desire outward service, which is now denied. Many will misjudge and seek to draw you into work not designed for you; but, if walking in fellowship with the Lord Jesus, you will find that you can easily bear to be misjudged and misrepresented by those who know little or nothing of that path of faith in which He is leading.

In that secluded chamber or that distasteful dwelling, testimony may be yours which only the last day will reveal. Among the bright band awaiting you in your Father's home, glorified spirits may point to that spot where you have wept and prayed and suffered, as the birthplace of their blessing. Let the Holy One of Israel, who placed you there, mould you for his work. Be still. If you seek only to be approved of Him, you will soon find a place which no sneer will ruffle, and learn that it is a very small thing to be judged of man. "Be not weary in well doing." Be faithful unto death. "When the Chief Shepherd shall appear you shall receive a crown of glory that fadeth not away."—*From "The Valley of Blessing."*

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A NEW PHASE OF AN OLD SUBJECT.—I.

IT is universally admitted, nowadays, that drunkenness and drinking habits are among the crying evils of the day. When the history of this nineteenth century is written, notice will have to be taken of this phase of the degradation of the people. At the same time the faithful historian will have to call attention to the extraordinary waking up of the Church of God, all over Christendom, to the horrors of this drinking craze, and the consequent rise and spead of the Temperance Reformation throughout the length and breadth of the lands.

It is more than fifty years since the seven brave men of Preston, with their pledge of Total Abstinence, began this great work in our own country. And now, in 1885, we begin to reap a wonderful harvest from their small sowing. We have total abstainers everywhere. Government itself is obliged to take notice of the subject, and may be forced into endeavouring to counteract the mischief done by the short-sighted policies of bygone days. We may well thank God and take courage.

But there is one aspect of this great and growing Temperance question which has never been touched upon. It is one which, when understood, cannot fail to help us. It gives the work a special commission from God Himself. He sets a seal upon it from his Word; it gives a peculiar significance to the whole work, which enormously strengthens those engaged in it, while at the same time it must carry conviction to thousands of hitherto untouched hearts.

There is no need to remind readers of The Christian of the position which wine and wine-drinking hold in God's Word. It first appears as a luxury, never as an habitual beverage. The first prohibition respecting its use occurs in Leviticus x. 9. This is very significant, and must be borne in mind. Denunciations against excessive drinking increase in intensity as we follow the Jewish history on into the Prophets. Evidently the evil grew. Luxury, effeminacy, drunkenness, gluttony, with the extremes of wealth and poverty, culminated in the reigns of their later kings. It was the old, oft-repeated story, in the history of nations. A national life began in simplicity, and a happy rural population; then the growth of wealth, the congregating of the people in cities and round their rulers' courts, with a rapid corruption of morals and a disregard of all laws, till the Lord's long-suffering came to an end, and the national existence became a thing of the past.

This is the stereotyped history of al national life. How much the habitual use of intoxicating liquors has had to do with the social corruption of the nations of antiquity, the student of history may find out for himself. Undoubtedly the history of the Jews, as traced for us in Holy Scripture, follows the same lines. The history of Christendom, as a whole, is repeating the story. All the nations which go to make up the ten kingdoms springing from the old Roman power—those ten toes of Nebuchadnezzar's image—the ten horns of Daniel's beast, which are the last-named kingdoms of the world, and, in whose days "the Stone cut out without hands" will fall—are alike degenerating. The world sees this plainly enough. It laughs, and says our vaunted Christianity is no better than other religions—that it has run its course, and had its day—that it is dying the death of all such systems—that a new religion is wanted—and it is ready enough to suggest new gods, and new doctrines, which are to be the regeneration of the future.

But the Church of Christ—God's believing children all over the world—know better. They are indeed looking for another Kingdom, though in a very different sense. The cry is passing, even now, from mouth to mouth, and heart to heart: "Your redemption draweth nigh." The thrill of hope and expectation is running through every fibre of the Christian Church. We know that our Lord is soon coming to take unto Himself his great power and reign, and that by-and-by, the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

For prophecy points to his coming as the one solution of all perplexing problems. But there is one fact in connection with these prophecies which has hitherto escaped notice. This is the frequent mention of drunkenness, and the abuse of wine, in those passages of Scripture which Christians have universally interpreted as referring to the last days. That drunkenness is one of the great sins of modern Christendom is best proved by the rise and growth of Temperance societies in all our churches, but that such a state of things was to be expected in the *last days*, and is even distinctly foretold by our Lord Himself, we hope to show in a subsequent paper.

THE NATIONAL BIBLE SOCIETY OF SCOTLAND have agreed to join the British and Foreign Bible Society in issuing a new edition of the Chinese New Testament with Japanese points, or Kunten. Never before were there so many tokens that the wide circulation of Christian literature is beginning to tell on China. Two additional colporteurs are to be appointed for India, one at the foot of the Nepaul mountains, and the other in the city of Lucknow.

DANGERS AFFECTING THE LORD'S DAY.—A letter on this subject, signed by Lord Shaftesbury, Mr. Spurgeon, Mr. S. Morley, and others, has been addressed to pastors, asking their co-operation in the following ways: To organise opposition to any proposals made for the Sunday opening of Public Museums, Libraries, &c.; to communicate, when any Sunday Opening movement occurs in the neighbourhood, with Mr. C. Hill, Secretary of this Association, 13, Bedford-row, London, W.C.; to preach occasionally on the subject of the Sabbath to their congregations; and to bring under the attention of Members of Parliament, and of candidates for seats in Parliament and Town Councils the great and important question of Sunday observance.

Notes and Comments.

A CORRESPONDENT who has been visiting some of the Derbyshire villages remarks on the spiritual destitution apparent in many country districts. He says there ought to be a Gospel van regularly at work, throughout the summer, in every county.

What a wholesome law is that which has just come into effect in Connecticut. It imposes a fine not exceeding 50 dols., or imprisonment for three months or less, or both, upon every person who shall sell, vend, lend, give, or offer, or have in his possession with intent to sell, lend, give, or offer, any book, magazine, pamphlet, or paper, devoted wholly, or principally, to the publication of criminal news, or pictures and stories of deeds of bloodshed, lust, or crime. Where such a salutary law can be enforced, one may expect to see a corresponding change in the manners and morals of the people.

We have received the following from a correspondent:—

> "In the course of some recent experiences gained while making private inquiry into the state of the cheap, bad book market, I have come across small tobacco and 'sweets' sellers, who, exposing sensational literature in their windows, tempt many foolish but well-born girls to enter for purchase. They then disclose that they have a more highly spiced article within, a few copies of which can be had at a good price, and they offer the use of the room behind the shop, if 'Miss' is afraid to take such books home to read! Here is facility for impurity of the worst description. I believe that if a raid were to be made on some of these tobacco-dens, they would be found to be the source of far more evil than meets the eye. They are in many respects worse than the dram-shop. The owner of one of these dens said, 'We should never make a living out of sweets and 'bacca; so we do anything that's handy.' Here is work for some of our delvers and divers who are not afraid to touch pitch."

We want a law against "flash" literature in our own country—a law that will smash up the printers and sellers of the vile stuff that forms the substratum to the sensational novel of the day. Could many parents see their well-dressed, accomplished daughters "devouring" immoral writings, in the parlours behind some of those dens supposed to be tobacconists' and newsvendors', they might be more careful in their supervision of these over-trusted ones. What more natural in the well feed depository of secrets—the owner of the "den"—than that she should introduce her customer—the smoking, prowling young man—to the novel-reader in her parlour? Such things have been done, and will be done again. Will parents, generally, ever awake to a sense of the hundred issues arising out of novel-reading? And who shall awaken them?

In *Good Words* for this month Sir Lyon Playfair, M.P., writing on "The Disposal of the Dead," says:—

> "The common hole or ditch into which many bodies of paupers are shovelled cannot be spoken of as graves: they are pits of putridity. If land be too dear to give them decent burial, respectful to the dead and innocuous to the living, a thousand times better it would be that their bodies should be burnt and their ashes buried. As our modes of burial are at present practised, the grave cannot be looked upon with the eye of knowledge except as an evil to the living and a dishonour to the dead."

Dr. Playfair says the time has come when burial reform must be urgently pressed. He advocates Mr. Haden's "Earth to Earth" system of using coffins of wicker-work or other quickly perishable material, so that the bodies in which the elements of decay have begun to work may be easily and safely resolved into their primal elements. Long usage and conventional ideas in these matters render any change of methods difficult, but enlightened common sense is certain to prevail in the end.

Those who have a clear perception of the cruelty and inadequate results of Vivisection will find their hostility justified by the language of Mr. Lawson Tait, the eminent surgeon. He said, at a meeting held in London last month:—

> "I am quite sure that many even of the vivisectors themselves will come to the conclusion, which the lessons of surgery and pathology have taught me, that vivisection is not only useless in solving riddles such as we have to deal with, but that it is absolutely misleading."

Professor Rendel Harris has resigned his seat in the John Hopkins University of America, rather than acquiesce in the introduction into it of Vivisection.

Few things that have been recently published are more suggestive and instructive than certain utterances of Prince Bismarck in 1877, quoted in *Good Words* for July. His private secretary, Dr. Busch, says that the Prince, after declaring that his career had brought him but little satisfaction, added:—

> "How many have I made unhappy. But for me three great wars would never have been fought; eighty thousand men would not have perished; parents, brothers, sisters, and widows, would not have been bereaved."

This, we are told, was no solitary outburst. Of late years Bismarck has repeatedly thus expressed himself, and no arguments have availed to soothe him.

Other appalling results have followed the three great wars referred to. Not to speak of other Continental States, Germany and Russia alone have, at this time, more than a million of men on a peace, and more than three millions and a half on a war, footing; also more than half a million of horses kept for war. Surely, as Mr. Bright has just been pointing out to a French statesman, the insatiable exigencies of this vast militarism must be swallowing up the resources of the nations, exhausting the patience of the people, and Europe must be marching to some tremendous catastrophe.

England seems driven to the same military preparations. The spectacle of naval sham fights is spoken of by daily papers as one of grandeur, and what is termed "a melancholy sign of the times" is noticed in this month's *Chambers' Journal.* On entering the Inventions Exhibition the first sight is a collection of weapons of war, gunpowder of the newest kind, and the deadly charges of the most powerful guns ever made. Assuredly there should be a Christian advance of the times that should ask—How must these things appear to the God and Father of men?

The Spectator for July 4 points out that the present condition of Russia is that of France before the Revolution of 1789. Among the upper classes dissatisfaction with a State Church, and scepticism; the clergy the chief upholders of despotism; among the masses, credulity on the one hand, and a restless growth on the other of a menacing independence.

In *The Contemporary Review* for July, M. G. Monod, in an article on France, says the industrial, and especially the agricultural, situation of that country is becoming one of great urgency. The distress during the last winter in France approached starvation, and the present strikes of workmen are increasing the gravity of the crisis. Meanwhile marriage, but not vice, is shunned; obscene literature is shamefully tolerated; the law of libel is so inadequate that even women rush to the revolver, and the theatres amuse the people and inflame their passions by representations of the struggles of workmen. This is like Nero fiddling while Rome was burning.

A remarkable sermon was lately preached at Oxford by Canon Paget (the son of Sir James Paget). The substance of the noble discourse was—The doctrine of the Cross once accepted, and Christ's yoke of humiliation for man taken, then the intellect would be trained to the greatest strength, humility would be strenuously cultivated, the life would be mades erious, purity and unselfishness would be gained, and as the result there would come a power of personal influence which it would be difficult to limit. Would that such a line of truth were followed in ten thousand pulpits! It would have this further result: the husks of mere ecclesiasticism would be soon cast aside.

Canon Wilberforce is now at Lord Mount-Temple's villa at Babbacombe, on Tor Bay, where he will remain for several months. He has been progressing favourably, but will not be able to resume his duties at Southampton for a long time to come.

Here is Dr. Theodore Cuyler's view of the Revised Old Testament, as expressed in a letter to *The New York Evangelist:*—

> "I write this letter in the room in which the American Company of Revisers of the Old Testament once assembled. We cannot be too grateful for the grand work which was partly wrought here. For one, I am so abundantly satisfied and delighted with the Revised Version that I should be quite content never to see a copy of 'King James's Version' again. The beautiful rhythm is not spoiled, the most needful corrections are made, the accuracy of the original revelation of Divine wisdom is more fully secured, a wanton indecency of speech is cleansed away, many hidden things are made plain, and God's matchless Word shines out with fresh lustre and glory. Now let the New Testament be equally well revised, and we shall have the Book of books in an English dress worthy of being carried by English-speaking Christians around the wide world."

We have some letters for the following Hospitals and Homes, which we shall be glad to give for needy cases known to those at the head of missions, &c.:—

North London Consumption Hospital, Hampstead and Tottenham Court-road (in-patients' letters).
Chelsea Hospital for Women, Fulham-road (out-patients' letters).
North-west London Hospital, 18 and 20, Kentish Town-road (out and in-patients' letters).
Medical Aid Society for Necessitous Gentlewomen.
Hospital for Diseases of Nervous System, Paralysis, and Epilepsy, 73, Welbeck-street, W. (out-patients' letters).
Hospital for Women, Soho-square, W. (in-patients' letters).
New Hospital for Women, 222, Marylebone-road, N.W.
East London Hospital for Children and Dispensary for Women, Shadwell, E.
Ham Yard Soup Kitchen and Hospice, Great Windmill-street, W.
Convalescent Home, Sandgate, near Folkestone (not for infectious diseases).

The disproportionate and unequal punishments meted out to transgressors of the law are a growing scandal and disgrace. A Society paper, last week, records the following three cases:—

> "John Thomas sent, by the Preston magistrates, to penal servitude for ten years, with seven years subsequent police supervision, for breaking into a house and stealing seven shillings."
>
> "John Green fined, by the Carlisle authorities, one guinea for starving a pony to death."
>
> "A lad, charged at the court of Mr. Barstow, one of the Metropolitan magistrates, with stealing a geranium; an independent witness corroborated the youth's denial of the charge, and his mother begged a remand in order to produce testimony to her son's good character. Sentence: ten days' hard labour."

What can be said for the "evenhanded justice" of these sentences? A guinea fine for starving a pony; ten days' hard labour for stealing a geranium—with a doubt as to whether the real thief was in the dock. We hear of the enormity of lynch law, but it seems to us the rough justice inflicted by an infuriated mob is almost better than these caricatures of equitable judgment.

The Earl of Shaftesbury, speaking at the Mansion House on Friday afternoon, at the first annual meeting of the Society for the Prevention of Cruelty to Children, said:—

> He was glad that the new Government had determined to give facilities for the passing of the Criminal Law Amendment Act, which was aimed at protecting young children, but which did not go far enough to meet the wants of the case. His work on the Commission for the Housing of the Poor had enabled him to say that there were scenes going on in this Metropolis that were calculated to sap the very foundations of the nation, and which, if not corrected, would ultimately overturn the nation. This question, to his mind, was of more importance than the government of India or the Colonies, or any other matter to which Ministers of the Crown mostly devoted themselves. They must give the poor better homes to live in, and then there would be less drunkenness and less vice.

Yes; domestic legislation must be the first consideration of any well-ordered Government.

All honour to the Earl of Shaftesbury and the Lord Mayor, who have more than declined to condemn the Editor of *The Pall Mall Gazette* for his fearless and outspoken exposure of crime; and to Mr. Samuel Morley, for defending him as a good man and true. In some pulpits as we know, in many as we hope, unmistakable reference was made on Sunday to the volcanic fires burning beneath our feet, and the fires of judgment gathering above our heads. We fear, however, that there is a large number of dumb dogs that cannot bark at the beasts of the field (or the city) who come to devour. The Press, the boasted Fourth Estate of the realm, whether secular or religious, is silent, unless the latter utters a timid squeak as to the harm which may be done by the particulars which have been given. Mr. Spurgeon, however, among preachers, and *The Methodist Times* among newspapers, stand out as bold and noble exceptions, to whom all who value purity and honour owe their hearty thanks.

God of old time declared that the turning of things upside down should not stand; nor will the strange upside-downness which we see now before us stand. Men of loose life crying, "Hush!" professedly in the interest of good morals, and by implication decrying as indelicate, men who demand investigation, and whose names are synonymous throughout the world with honour and conscience and purity of life, is a turning of things upside-down which must astonish everyone.

Rev. Hugh Price Hughes sums up his scathing denunciations and his stirring appeals with these words, which all men who are not truculent or cowards will endorse: "At all costs—if necessary at the cost of a revolution—the traffic in little girls must now be stopped!"

We must give a separate note of commendation to the Salvation Army, for making possible this alarm of war. Some of its men and women have proved true heroes and heroines, who have braved more hideous perils than the battlefield, and who at all hours of the day and night have worked and watched and waited to bring these atrocities to light.

On behalf of the British, Continental, and General Federation for the Abolition of State Regulation of Vice, Mrs. Josephine Butler has issued a circular letter, from which we extract the following:—

> "It has been resolved, after consultation with various members of the Federation, to hold the Conference this year at Antwerp, on September 16, 17, and 18, under the presidency of M. E. de Laveleye. Further information, as soon as details are settled, can be obtained on application by letter to M. Aimé Humbert, 19, Rue du Château, Neuchâtel, Switzerland. It is expected that subjects of great interest will come before the Conference this year. The revelations which have been made in *The Pall Mall Gazette* throw fresh light upon the nature of the motives for the long-continued opposition in high quarters to the repeal of the C. D. Acts, and to the raising of the age of protection. Nothing could be more awful than that the seal of Government protection and *quasi* sanction should be given to such crimes as have been here revealed. This is, however, what is done where the regulation system is adopted in profligate foreign cities. These revelations increase our determination to obtain the repeal of the Acts, while they will quicken many activities and sympathies, we trust, which have hitherto been dormant. Some of our conclusions on this vast subject will be brought before the Antwerp Conference."

A special missionary address will be given to young people by Rev. J. G. Paton, from the New Hebrides, at Powis Hall, Powis-gardens, Westbourne-park, next Saturday, at 3 p.m.

An important discussion on the subject of Free Education took place in the London School Board on Thursday last. The motion in favour of such free education, which was brought forward by Miss H. Taylor, was lost by 18 to 19, a majority of only one against it. We hope to refer to the subject in our next week's issue.

We have received some deeply-interesting notes from a journal of the voyage to Canada of Miss Macpherson's last band of rescued children, with some particulars as to their placing out in families on the other side. We hope to give extracts in our next. Miss Macpherson is soon to sail with another party of children. Last Monday Dr. Barnardo was at the Central Noon Prayer-meeting, Aldersgate-street, accompanied by 120 boys who leave Liverpool for Canada this day (Thursday).

A correspondent sends to us an extract from a Sheffield paper and other documents relating to the intense distress among miners "locked out" at Denaby Colliery, in consequence of a dispute with the owners of the mine. It appears that a difference arose in connection with the filling of the coals in the pit. The owners, it is stated, proposed a revision in the arrangement which would amount to a reduction of twenty-five to thirty per cent. in the wages of the miners. The men agreed to a reduction of ten per cent., and a reference to arbitration of other matters in dispute. This offer was declined, and the men numbering some 1200 have been "locked out." With their families they have been evicted from their homes, being driven to find shelter "in wretched tents by the wayside. There they are at this moment, many of them *slowly starving to death!*"

In a letter from a lady in the vicinity, sent to us by our correspondent, the writer says:—

> "Even if the men were palpably wrong, they should not be allowed to die like dogs on the roadside. The battle is very unequal; those on the one side are well fed, while those on the other are starving. No one can realise the misery that prevails, who has not seen the life in those tents; if the working people of this country realised it they might 'turn again and rend us.'"

As far as we can judge from the evidence at our disposal, this seems to be eminently a case for the expression of public sympathy with the evicted miners. Rev. T. J. Leslie, Congregational Minister, Mexborough, will gladly receive and distribute relief, whether in money or in clothing.

We ask attention to the letter on Mark xvi. 9—20 (p. 18). We regretted that passage in Mr. Gamble's sermon, for we believe that it is more than perilous to enforce any argument by questioning the authenticity of any passage in the canonical Scriptures.

DEAR SIR,—Allow me to correct an error in "Notes and Comments," occurring in your issue of June 25. The gentleman from Australia was invited to join the party who were anointing the sick in the Agricultural Hall, on June 5, and himself declined.—Yours truly in the Lord,

Bethshan, 10, *Drayton-park*, L. BAXTER.
Highbury, *N.*, *July* 7.

Nevertheless, we know that workers at Bethshan do not approve his method of procedure. We are old enough to know how mesmerism developed into clairvoyance, electro-biology, medical instinct, and at last into full-blown spiritualism. And we are suspicious and afraid of all laying on of hands which has the least semblance of mesmeric passes.

AFRICAN MISSIONS.—DEAR SIR,—Referring to a note in this day's CHRISTIAN, anent my friend, M. F. H. Krüger, let me state that he has now completed his mission of inquiry in Algeria, which lasted some six months, and has sent in his report to the Paris Committee. M. Krüger has just accepted the important post of Professor to the students at the Mission-house in Paris, which will enable him to keep up his connection with the Mission in Basutoland. He will enter on this post at the close of the usual autumn vacation.—Yours truly, JOSEPH G. ALEXANDER.

Bridwold, *South Croydon*, *July* 9.

SHIPWRECKED MARINERS' SOCIETY.—The forty-sixth annual meeting of this Society took place at the London Sailors' Home, Dock-street, London Docks, E., on Wednesday afternoon, July 8. The occasion was one of special interest, in conjunction with the inauguration of the Society's new Chief Office in the Sailors' Home Building, on removal from Hibernia Chambers, London Bridge—an important and eligible transfer of abode for the Society. The Secretary, Mr. W. R. Buck, set forth the very varied particulars of the Society's operations during the past year, 1884, showing that as many as 11,211 shipwrecked sufferers and distressed widows, orphans, &c., of fishermen or mariners, making up a grand total of 361,860 so aided by the Society since instituted in 1839, had been relieved during the year. The Committee express their satisfaction at the continued thrift of the large number of 53,500 fishermen and mariners, enrolled in the Society's membership section, and claim for the Society in the future, in its new home, the same generous national support which had throughout the past so long prospered it, and its great national work of true helpfulness to the sailor, in its old abode.

THE DARK AND CLOUDY DAY.

"I will not leave you comfortless; I will come to you."

IN the dark and cloudy day,
When earth's riches flee away,
And the last hope will not stay,
My Saviour, comfort me.

When the hoard of many years
Like a fleet cloud disappears,
And the future's full of fears,
My Saviour, comfort me.

When the secret idol's gone
That my poor heart yearned upon—
Desolate, bereft, alone,
My Saviour, comfort me.

Thou who wast so sorely tried,
In the darkness crucified,
Bid me in thy love confide;
My Saviour, comfort me.

Comfort me; I am cast down,
'Tis my Heavenly Father's frown;
I deserve it all, I own;
My Saviour, comfort me.

In these hours of sad distress,
Let me know He loves no less;
Bid me trust his faithfulness;
My Saviour, comfort me.

Not unduly let me grieve,
Meekly the kind stripes receive;
Let me humbly still believe;
My Saviour, comfort me.

So it shall be good for me
Much afflicted now to be,
If Thou wilt but tenderly,
My Saviour, comfort me.

—*George Rawson.*

OPEN AIR PREACHERS AT PLAY.

LAST Thursday the Open Air Mission were favoured with the most glorious summer weather for the annual excursion of its members, nearly 300 of whom spent the day at Dollis Hill, by invitation of the Earl and Countess of Aberdeen. Dinner and tea were served under the ample shade of a marquee, and the intervals occupied in a variety of ways according to taste. Some settled down in groups under shady trees for prayer, praise, experience, and exhortation; and in some instances for discussion. This last might not be in the best taste, but men accustomed to deal with all kinds of opponents in the streets sometimes imbibe unconsciously a critical and militant spirit. But the more active spirits eschewed quietness, and went in for cricket in the broiling sun. Others (by no means the minority) indulged in boating on Hendon water; and various popular hymns came floating across the water, the fields and lanes, and the journey to and from the water witnessed further outbursts of this spirit of song.

After dinner a brief but hearty speech was delivered by Rev. Dr. Post, American missionary from Beirut, Syria. After tea, at the special request of Lord Aberdeen, a thoughtful address was delivered by Professor Henry Drummond, of Glasgow. This address related to the preacher's personal condition in relation to preaching, to preparation for preaching, and to the message itself. Mr. John Macgregor and Mr. Joseph Weatherley also spoke. Then there was an adjournment to the lawn, where the noble and generous host, who had been speaking in the House of Lords, gave a few hearty words directly on arrival. Soon after the happy party sang to the railway station, and so ended a memorable day.

"LITTLE WOMEN."—We have here the first number of a little paper, devoted to the interests of The English Girls' Garten. This Institution is designed to teach girls all that is necessary to make them good heads of households, also to train such as are found to be suitable as teachers of the system. Communications desiring further information should be addressed to Miss Headdon, The Villa, Bullo, Newnham-on-Severn.

SOCIAL PURITY CRUSADE.

ON Thursday last a drawing-room meeting, in connection with rescue work, was held at Lady Ashburton's, Kent House, Knightsbridge. In the regretted absence of the hostess, Mrs. Stuart Wortley presided. Miss Macpherson and Miss Steer gave most interesting accounts of the work carried on at the "Bridge of Hope," in the Ratcliff-highway. Mrs. Ross read an able paper on the urgent necessity of legal protection for girls, at least up to sixteen years of age.

Mrs. Steward spoke of the need, not only of having good laws, but that they should be carried out, not by the police, but by earnest Christian people, who have the welfare of the young at heart. She expressed her earnest wish that in every poor and degraded neighbourhood Homes, similar to the "Bridge of Hope," could be established; wherever there are good women a purer influence is shed around—an influence which cannot fail to have a beneficial effect. About 120 ladies were present.

Mr. James B. Wookey gave a powerful address last Sunday afternoon at Berger Hall, Bromley-by-Bow, to men only, on some of the moral aspects of the recent terrible revelations. The feeling exhibited by the large body of working men present, against all social injustice, cruelty, and immorality, was intense.

On Thursday night last a determined effort was made in the Strand to reach the fallen sisters who, unhappily, abound in that neighbourhood. A meeting was arranged for in the Lower Room, Exeter Hall. A numerous band of ladies and gentlemen spread themselves over the district from Temple Bar to the Haymarket, and gave special cards of invitation. About 130 women came to the Hall, and were waited on by Mr. and Mrs. George Williams, Rev. G. W. McCree, Rev. Henry Grainger, and others. After the refreshments addresses were given by several of the gentlemen present. Many were much impressed, and some at the close of the meeting were taken to Homes by friends prepared to receive them.

There is reason to believe that many more will, on reflection, respond to the kind invitations made to them, and will apply at the offices of the Midnight Meeting Movement for the assistance they need. At any rate all heard the Gospel fully and affectionately proclaimed.

Princes' Hall, Piccadilly, says *The Pall Mall Gazette*, was crowded to overflowing on Monday afternoon with a meeting of women assembled to consider the subject of the protection of young girls. The rich and the poor, several of the latter with children in their arms, sympathetically mingled, and the greatest enthusiasm prevailed; indeed, a lady who was present says that the enthusiasm was beyond expression. The speech of Mrs. Josephine Butler was very pointed, but those of Mrs. Booth and Miss Ellice Hopkins were most remarkable for their eloquence and feeling. Mrs. Booth's prayer for the editor of *The Pall Mall* and all concerned in the work was touching in the extreme. A lady doctor also spoke with effect. The speakers urged the value of drawing-room meetings and petitions with however few signatures.

THE SLAVE TRADE is said to be brisk in the Persian Gulf now, only one small British gunboat being in the waters.

LONDON SOLDIERS' HOME AND MISSION.—The committee of this Institution (170, Buckingham Palace-road, S.W.) have issued a little statement in the hope that some readers, into whose hands it may fall may be led to render help, which will be thankfully received by the hon. superintendent, Mr. John Trotter, Dyrham Park, Barnet, Herts, or by the hon. secretary, at the headquarters. What is being done by this valuable mission may here be seen. Christian soldiers are banded together and encouraged, while the wanderers are sought after, and in many cases found. Classes and meetings, and teas with Gospel addresses are held at the Home, and mothers' meetings held for the wives.

MR. HAMMOND IN SHEFFIELD.

AS one of the pastors of Sheffield, I send you a few facts connected with Mr. Hammond's meetings here. I was one of those who had confidence in Mr. Hammond's work and gave him my full sympathy and support from the very first, therefore took every means to bring my people into entire sympathy from the start.

Last Sunday morning, having made myself familiar with Mr. Hammond's book on the "Conversion of Children," I preached on that subject. By way of illustration, I repeated some of the incidents in that book which greatly moved the hearts of the people.

In the afternoon, also, I gathered the children, teachers, and friends, and spent an hour and a half in a preparatory service. There was unmistakable evidence of great interest in Mr. Hammond's coming.

In the evening, while Mr. Hammond was speaking, it was evident that the Spirit of God was moving the hearts of the people in a very remarkable manner. At the close of Mr. Hammond's address and prayer, in which all followed, very many in different parts of the house were bathed in tears. Young men and young women, boys and girls, were broken down on account of their sins.

Such a scene was never before witnessed in the history of our church. The whole audience remained to the second meeting. Now, after three days, over 200 of various ages have given in their names professing conversion. We have had persons appointed in different parts of the church to examine each professing a hope in Christ. We have endeavoured to do this as thoroughly as possible. A very great and glorious work has been done without a doubt.

We are specially thankful to know that the large class of young men, from fifteen to twenty years of age, have declared themselves boldly to be on the Lord's side, and have given undoubted evidence of a change of heart.

Mr. Hammond is a man with a large heart, full of sympathy, and requires an equal sympathy from all who work with him. I should advise those who ask his services to trust him from the very first, and give a full flow of sympathy. There are some hearts that die with indifference, but bloom and flower with sympathy. Mr. Hammond's is such a nature. My people and I gave him our full sympathy and support, and he spoke as an inspired man. Hence the wonderful results of his three nights' labours among us.

R. Snowdown, Pastor of Langsett-roa
Congregational Church.

Sheffield, July 8.

EVANGELICAL DEACONNESSES IN THE EAST.

PASTOR M. DISSELHOF has paid a visit to the stations occupied by the deaconnesses of Kaiserswerth in the East. He reports that all these fields of work are in a state of prosperity, and the sources of great blessing, both for the care of the sick and for the education of the children of rich and poor. They are held in very great esteem, both by the natives and the Europeans.

These establishments are at present troubled with pressing debts, and they make an appeal to the liberality of all Evangelical Christians who desire to co-operate in the evangelisation of the East.—*Journal Réligieux.*

HOW I FORMED A FREE LIBRARY.—In visiting the houses of the sick I found a great deficiency of good books pointing out plainly the plan of salvation, I saw great benefit in giving and lending to such persons. I could give you many cases that have been blest by Reid's "Blood of Jesus," Newman Hall's "Come to Jesus," and others. I have now a library of more than two hundred volumes. The circulation extends over several parishes. The books are changed as often as they think proper, and a great many of the houses are visited. I have books sent from all parts of England; a gentleman from Carlisle sent me nearly thirty books. My neighbours also contribute. It would be very easy for anyone to form a library in the same way. George E. Pearce.

For the Young.

A LETTER TO THE CHILDREN.

THE following excellent "Epistle" has been addressed to the children in families connected with the Society of Friends on behalf of those assembled at the recent yearly meeting :—

DEAR BOYS AND GIRLS,—Many Friends have been meeting in London to think of, and speak to each other about our Heavenly Father and our Blessed Saviour Jesus Christ, and to learn what is God's will, and how to do it. We know that you could not be with us, so we send you a short letter to tell you how much we have been thinking of you, and how much we love you; but Jesus loves you far more than we do, and He never forgets you. He wants you to love Him, and to ask Him in prayer for everything that you need.

Most of you know by heart his words, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and we want you to think of this very reverently, and to understand that *whosoever* means even *you*; that for you the dear Saviour came down to die upon the cross, that your sins might be washed away in his precious blood.

He is not only a Saviour, but a perfect example to children, as well as to men and women; you know that He was once as young as any of you, and He knows your troubles and temptations, and is willing to help you to be patient, and gentle, and good.

To be truly good is to be truly happy, and the Christian child will not have less enjoyment in games and heathful play, but will have all the more.

May you, like Him, be subject unto your parents, remembering the plain command, "Children, obey your parents in the Lord, for this is right."

God speaks in your hearts, and ours, by his Holy Spirit, checking us when we are tempted to do wrong, and helping us to do what is right; like Samuel, may you be ready to hear God's voice, and answer, "Speak, for thy servant heareth."

Dear children, it is very nice to see you in our meetings for worship,—you must not think that you are of no use there; a meeting hardly seems complete without children as well as men and women, and it cheers us to see you there, and to believe that your hearts are lifted up with ours to our Heavenly Father.

How pleased the lad must have been who supplied the five barley loaves and two small fishes with which the Lord Jesus fed so many thousands; and when He divided these among the multitude, He did not forget the children; so, when we are in meeting, Jesus has a supply for the children, feeding them with holy thoughts, and sometimes with fitting words spoken to them. Do not forget to thank our Heavenly Father for his goodness to you.

We are glad to believe you are trained to love the Holy Scriptures, and to read them sometimes with your parents and brothers and sisters, perhaps also in Bible-classes, and, we hope, often by yourselves. You can hardly read this blessed record of the love of God without learning to love it; there is so much in it to interest children—the life and miracles of our Saviour, how He went about doing good; how He healed children and raised one at least to life; how children shouted, "Hosanna to the Son of David!" when He entered triumphantly into Jerusalem; how children were with their parents when Paul and his companions, on leaving Tyre, knelt down on the shore and prayed.

How blest to Timothy were the Bible-lessons given him by his pious mother and grandmother, preparing him to serve his Lord in later years.

You will remember long what you learn in early life; many when ill have been comforted by the texts which they have learned in childhood.

No doubt some of you will soon be going for the first time to a boarding-school, perhaps this very summer; it will, of course, be a great change, but we doubt not that you will be happy if you really love your Heavenly Father and Jesus Christ your Saviour. Try to set a good example to your schoolfellows, and make those around you happy; be willing that others should have the best, and live not to please yourselves, but your Saviour.

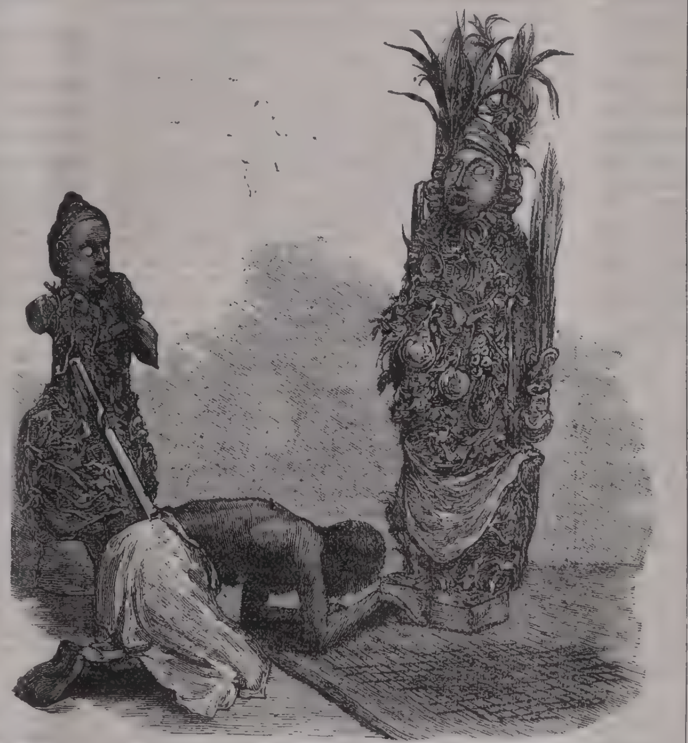
Have nothing to do with anything that is wrong; be truthful, be honest, be pure; never do anything that you would be ashamed that your father or mother should know, and often ask God to help you in these things; for children who act in this way, school is a happy place; how they delight the hearts of their dear parents, and with what added joy will they spring into their arms when the holidays come round!

Dear children, may you all belong to the fold of the Good Shepherd, that you may know Him to gather you with his arm and carry you in his bosom, and lead you in the paths of righteousness, for his name's sake; may each of you be able to say, "The Lord is my Shepherd; I shall not want."

And now we bid you farewell; again telling you how much we love you, and that our prayer for you is that you may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, who when a child "increased in wisdom and stature, and in favour with God and man."

Signed on behalf of the yearly meeting,

JOSEPH STORRS FRY, Clerk.
MARIA RICHARDSON,
Clerk to the Women's Yearly Meeting.



[It may quicken the interest of our young readers in Missions to Africa to see this picture of "fetish gods" worshipped by some of the tribes on the Congo. The illustration is taken from Mr. Stanley's new book.]

REV. J. G. PATON AT PAVENHAM.

OUR little hamlet has been favoured with visits from many men of mark in the Church, but few of these will be better remembered than this dear servant of God. So venerable in appearance, so unaffected in style, so simple in language, and yet such a powerful speaker withal, I wished, after listening to his telling address, that every one in his audience had been the minister of a numerously-attended church, or a lady of rank and influence, so that he should have received as many invitations as persons present, to speak to the congregation of the minister, and in the drawing-room of the lady.

All through the summer day, from four and five o'clock in the morning, had our cottagers been toiling in the strawberry-garden, or the hay-field, and it was not till eight o'clock in the evening that Mr. Paton's meeting commenced; but they sat and listened with the deepest interest till the village clock struck nine, and still on, while the daylight died away, and the speaker could scarcely be seen for the darkness. Many of them were to be off again at four o'clock next morning, but I do not believe that one of them left the room till the rev. gentleman had resumed his seat.

He told us how, when a boy, the prayers of his father, at family worship, engendered in his mind a desire to become a missionary; how God enabled him to overcome the thousand and one difficulties in the way of his wish, and sent him away to the Southern Seas with the Gospel of his beloved Master. Most interesting it was to learn how he conquered the Polynesian language, and succeeded at last in giving his new friends the Word of God in their own native tongue. But, oh, what perils the dear man must have passed through. Some of his fellow-labourers were not only murdered but eaten by the savages they went forth to save; others succumbed to hardships, and died off, till he was nearly left alone. At one time the murderer's knife was held for minutes at his heart; at another, the musket of some spleenful islander was pointed at his head. I wish I had time to tell the story of the sinking of the first well, and of the perplexity of his coloured friends, who had never known fresh water reach them but from the clouds above their heads. But let my readers hear him for themselves, and they shall be both interested and blessed.

I believe his address may always be obtained from Rev. W. Burton-Alexander, 36, Bloomsbury-square. That God may long preserve the dear old man to his Church, earnestly prays his younger brother in the Lord, JOHN E. LINNELL.

The Vicarage, Pavenham, Bedford.

The Presbyterian Messenger says:—"There are few who could listen unmoved to Mr. Paton's narrative of the dangers the missionaries have undergone, and the success which has followed their labours. His soul yearns over the heathen, who are waiting and beseeching for a missionary to be sent them. He grudges every day he spends at home in doing work which might very well be done by others, when there is so much for him to do in his own appropriate mission field. We are glad to learn that in answer to his prayers and pleadings he sometimes receives unlooked-for aid. At the Mildmay Park Conference last week one friend gave him a cheque for £300. A woman in humble circumstances, who kept a little shop in Glasgow, gave him a bank-note for £100, saying Christ had been so kind to her that she felt she must show her gratitude to Him while she had it in her power."

INTERNATIONAL AID TO YOUNG GIRLS.

PUBLIC opinion has of late been justly aroused, by hearing the sad revelations made at the Westminster Police Court in connection with the case of Mrs. Jeffries. The thought of the dangers to which the thousands of young English girls are exposed who go to the Continent in search of a situation, and who apply at the more or less doubtful register offices to find one, is indeed sufficient to fill all serious hearts with sorrow and anxiety. It is to such that we desire to make known a work which is as yet only at its beginning, but which is destined to do great good, if all who understand its importance will support and encourage it, by their personal effort, their contributions, and their prayers.

The French branch of the International Young Girls' Friendly Aid Society has made such progress as to promise a great deal for the future. It spreads from one town to another; it aims to embrace all France, and to envelop in a network of protection, all French and foreign girls, who are alone and unprotected. It has its centre in Lyons, and urges the formation of local committees wherever it succeeds in finding a sufficiently considerable number of helpers. These local committees, as well as all the members of the association, are in communication with each other. A young girl thus recommended by a friend, is sure to find ready support, protection and a kind welcome. The union seeks to have adherents by thousands, and in every part of France, in order to reach the greatest possible number of young girls. The end that it pursues is, that not a girl can leave her village without it being made known to a member in the locality to which she is going.

That this work should be useful to your young countrywomen, it is necessary that our union should be in communication with the English societies that are working in the same spirit as ourselves, or that the International Union itself should have a flourishing and active branch in England, in order that from all parts of that country the young girls who come to France should be made known to us. Our union has opened in Paris and Lyons two free Registry Offices, directed by the local committees. The address of that in Paris is Boulevard Bonne Nouvelle 8, Salle McAll; that of Lyons is Avenue de Saxe 89, Salle McAll. Let all your readers make a note of these addresses, and transmit them to any young girls with whom they are acquainted, and who are leaving their native land.

The committees recognise also the necessity of homes for servants and governesses without employment; of boarding-houses (or pensions) for working girls without relations; of reading, lecture, and class rooms to attract our young people, and to keep them from frequenting places of amusement, more or less dangerous. Indeed, they are ready to undertake all these projects, and are only waiting for the needed help. Contributions for the Local Committee in Paris should be addressed to Madame Raschlé Rittmeyer, 42, Rue de l'Echiquier, Paris; those to the Committee in Lyons, as well as all inquiries about the work, to Madame Coste, 39, Rue Malesherbes, Lyons.—Yours faithfully,

TH. COSTE-HENRIQUET, Hon. Secretary.

Lyons, July 1.

HOME OF REST, WALTON-ON-NAZE.—In this quiet little watering-place the Home of Rest for poor, needy, deserving women wanting rest and change of air, who cannot pay anything for themselves, continues to be owned and blessed by God. During the past year many have been helped in soul and body, have returned to their homes with renewed health and much spiritual joy in their hearts; 113 cases passed through the Home during the year. As the summer advances the cases press heavily upon us. We desire to refuse none, but our funds are very low. One guinea will send a woman to the Home for two weeks, railway fare included.

CATHERINE MOORE, Hon. Sup.

RICHARD WEAVER IN BELFAST.

IN a communication received from Rev. H. Montgomery, Belfast, respecting the recent visit of Richard Weaver to that city, he says:—

A large proportion of the audiences consisted of those for whom the meetings were mainly intended, *viz.*, the non-church-goers, and from among these a goodly number of young men profess to have received benefit. As the meetings drew to a close the interest grew very great, and on the closing Sunday of the Mission (July 5) the building was packed with an audience of about 2500 an hour before the service was announced to begin. The crowds which gathered later could not, of course, obtain admission. The preacher pleaded with his hearers to close in with the offer of mercy there and then, and when the second meeting was announced, so many remained that personal dealing was impossible. Suffice it to say, that large numbers were seriously impressed, and others made profession of their faith in Jesus.

Let me tell one incident of the Mission. A purse containing a sum of money was lost, and duly advertised for in the newspapers. A person was named to whom the purse was to be returned. Soon after the advertisement appeared a poor woman presented herself to the person named in the advertisement, and, returning the purse, said, "This is what the grace of God can do, a week since I would not have brought this back, but a few evenings ago I heard Richard Weaver in the Circus, and this is the result."

On the Monday evening Mr. Weaver left by the Fleetwood steamer. Long before the hour for sailing large crowds had gathered on the quay; he was obliged to address them mounted on a cab. Reaching the steamer he spoke to the people again, and, with the quay lined for a long way down by hundreds of interested onlookers and friends, the vessel passed down the river amid the hearty farewells and prayers of the evangelist's numerous friends in Belfast, some of whom are his children in the faith.

EXETER HALL Y.M.C.A.

A MOST pleasant and profitable evening was spent at Exeter Hall last week by a goodly company of men, young and old, who gathered to welcome the General Secretary, Mr. E. J. Kennedy, on his return from America. The presence and speech of Count Bernstorff, from Berlin, and of Mr. Phildius, Secretary of the Berlin Association (also returning from America), gave a greatly increased interest to the occasion. Countess Bernstorff and Mrs. George Williams were the only ladies present.

In his genial opening speech as chairman, Mr. GEORGE WILLIAMS said that if England, Germany, and America, the three great Protestant countries, were completely welded together in one triple cable of Christian love and effort, what could they not perform? To use an Americanism, they would "beat all creation." He very cordially welcomed their German friends in the name of the English Y.M.C.A.'s.

In an interesting address, expressed in excellent English, Mr. PHILDIUS related some of his American experiences, telling of the great mutual benefit that had resulted to those attending the recent Secretaries' Conference at Chattanooga, and the General Y.M.C.A. Conference at Atlanta. He also gave a brief sketch of the rise and rapid progress of the Berlin Y.M.C.A., which grew out of the labours of Mr. Von Schluembach, in that city, two years ago. Mr. Phildius is manifestly embued with a spirit of deep devotion to his work, and great things may be expected from the movement in Germany, with which he is so closely associated.

Mr. KENNEDY's address, which followed, was of equal warmth and interest. Both these friends seem to have been stirred up in an unusual degree by their American trip. Mr. Kennedy had to encounter his full share of the vicissitudes and dangers of the deep; on the outward voyage the vessel encountered a terrific storm, and his return trip in the *Gallia* was, as many of our readers may know, an eventful one. However, he appeared to be none the worse, and his experiences will doubtless give point to many an evangelistic appeal during the coming season at Exeter Hall. He earnestly invited helpers for the different branches of the work.

Last week we reported at some length an address by Count BERNSTORFF at Aldersgate-street. We need but add now that his words on this occasion were weighty and well chosen, showing that the Berlin Christians are fully alive to the spiritual needs of their countrymen, and mean to do their best to supply them. The presence of the Countess suggested some remarks about a hoped-for Young Women's Christian Association in Berlin; so that our German friends are moving forward with the times.

Words of congratulation or of exhortation were added by Hon. A. F. Kinnaird, Mr. John White, Mr. Hayward, Mr. Mills, Mr. Hawley, of California (who invited us all to the next Y.M.C.A. International Conference, at San Francisco), and Mr. Hind Smith. The whole proceedings were of an encouraging and stimulating order, and Mr. Williams, the host of the evening, must have felt well rewarded.

BRETON EVANGELICAL MISSION.

THE Bretons number over 2,000,000, and their interesting language and literature are at least 3000 years old, Lingering traces of Druidism, and, indeed, of forms of worship which have come down from the night of ages, are yet traceable among them. The Romanists tried in vain for centuries to bring this ancient people beneath their sway; but all efforts were futile, until Jesuitical diplomacy engrafted the loved antique customs upon the Papal ceremonial. Even this did not wholly succeed until the priests of Rome avowedly espoused their claim to exist as a separate people under their own reigning Duke. The Bretons are, by these tactics, more deeply enslaved to Rome than any other people in Europe, or, indeed, on the earth. Thousands of priests and sisters of mercy overrun this beautiful country, and they exercise even a greater power than the Government authorities; this being the only part of France of which this can now be said.

Among this interesting people, with the exception of a station in the extreme western part, belonging to the Welsh Calvinistic Methodists, there has been no Protestant teaching whatever, beyond a small mission supported by the English Baptist Missionary Society, who are just now in view of their larger work in Africa and Asia, meditating the relinquishment of this branch of their work. One station, that of Tremel, the only one in charge of a native missionary, presents all the conditions of a good centre for a successful mission; and from what has already been done by M. Lecoat, the missionary, who is himself a convert of the mission, great results might be expected if adequately supported. His great ability, marvellous energy, and good standing, both with the authorities and the people, point him out as a good pioneer for a strong mission. Colportage, house-to-house visitation, day-schools, &c., are carried on. Preaching is conducted regularly in several other places besides the main centres, and the authorities have accorded M. Lecoat permission to preach in 200 Communes. He recently availed himself of this privilege in one of these, in order to test his probable reception. The priests and their abettors threatened to kill him, and did their best to interrupt him, despite the presence of the gendarme sent to defend him. But the people, at the close of his second address, came in a body and begged him to come and teach their children. Such work is limited only by the means to carry it out, and it should be known that £70 a year would pay the cost of a resident worker and a house to meet in, in any village.

A preliminary meeting for the purpose of forming a committee for the furtherance of this worthy object was recently held, when a representative company attended. Rev. W. L. Lang, 1, Oxford-villas, Balham-road, S.W., is Hon. Sec. pro tem.

EVANGELISTIC NOTES.

Shaftesbury House, Margate.—The workers here will be very thankful if any kind friend will present them with a small portable harmonium for the daily Gospel meetings on the sands.

Llandudno.—Major and Mrs. Evered Poole are to hold meetings at Llandudno, from August 9 to 23. Mrs. Poole will give addresses to parents and young ladies, and Major Poole will speak to men, and hold one or two Blue Ribbon meetings.

Glasgow.—A wooden building in connection with the United Evangelical Association has been erected in the Saltmarket, and was recently opened for Gospel work in the presence of an immense audience. There was a "Mizpah Band" demonstration, at which effective personal testimonies were given.

Mr. and Mrs. Henry Morgan have completed a six months' campaign with their Bible carriage. They have travelled through Oxfordshire, Berkshire, Hampshire, and Wiltshire, have sold thousands of Bibles and Testaments, and given away thousands of tracts and little books. The Lord has blessed both the written and spoken messages.

Burslem.—At the invitation of Rev. M. Graham, vicar of St. Paul's, Mr. Gawin Kirkham, secretary of the London Open-air Mission, sent Mr. J. J. Browne, one of the City Missionaries, who labours at South Norwood, to conduct meetings in this town during the Wakes. Mr. Browne has been here five years, and the people look upon him as a friend. On Sunday he preached four times, and had large audiences. He distributed over 2000 tracts and small books, which were received with much kindness. In the evening the Rev. Graham also spoke.

Chiswick.—A most interesting mission is being quietly carried on amongst Mr. Thornycroft's employés (numbering from 1000 to 1200) at his torpedo works on the river bank, every Tuesday and Thursday at 1.30. The men assemble in the open air to unite heartily in singing hymns, and in attentively listening to words of earnest prayer, followed by a soul-stirring address. Their eagerness to receive tracts at the close of the simple service, and their admirable behaviour throughout, prove their appreciation of this way of occupying their hour of rest.

Seamen in Antwerp.—For some time past, says a correspondent, there have been signs of an awakening among seamen in this port. A great fair has been held on the Boulevard, immediately opposite the Mariners' Church and Institute. A number of the sailors preferred coming to the Institute for singing and prayer to attending at the fair, and there were some decisions for Christ. There is also the International Exhibition, and other inducements to draw the men from the Institute, but the Lord has shown them a better way. Books for ship-library work, and tract bags, are needed. The General Steam Navigation Company, London, will bring parcels free, if marked "Books," and sent to their care, addressed to the Mariners' Church and Institute, Antwerp.

The Salvation Army.—In a recent appeal for help, General Booth says: "The exhausting effects of the struggle are being severely felt in our ranks. Some of our most devoted comrades have fallen out of the fight, and others have been driven to take long periods of rest. Commissioner Railton is still in South Africa, and, although his health is improving, he has little hope of ever being strong again. Twelve years of this day-and-night war have prostrated him. My eldest daughter has been ordered off the field by the doctor. My daughter Emma, of the Women's Training Home at Clapton, is still in forced retirement, and likely to be for weeks to come. My son Herbert is ordered three months' absence. Miss Charlesworth is also invalided, and others, in every direction, are showing signs of exhaustion."

Clevedon.—We have had a ten days' visit from Major and Mrs. Evered Poole, who have held drawing-room and evangelistic meetings during their stay with blessed results. Mrs. Poole gave afternoon Bible-readings, the attendance at these becoming so large that the public hall had at last to be engaged for them. Major Poole has had some capital beach services, and on Friday secured a flying visit from Mr. Arrowsmith, of the Children's Service Mission, who addressed large meetings of young people morning and evening on the shore. The clergy and ministers have given kindly and hearty support in every way to our friends. We feel their labours amongst us will be long remembered, so much evident blessing appearing at every meeting. They leave us for Tunbridge Wells and Folkestone, prior to visiting Llandudno in August.

The *Annie*, mission ketch, has now been at Brest a month, during which time much work of an interesting kind has been going on. There have been visitation of the ships, markets, and distribution of the Word of God. Crowded meetings of the inhabitants of Brest, visitors, sailors, and others have come together to hear the Gospel preached. The vessel is under the superintendence of Pastor Berthe, who has written several cheering letters to Mr. H. Cook, Gosport, with respect to the work.

A Poser for the Publican.—A man was converted a year ago, a drunken tramp and poacher. He was so bad that the pitmen were turned off if they gave him a night's lodgings. He has turned out well though. When he was converted, he said, "the candy man would not have had him for rags and bones." A few weeks ago a publican met him, and, pointing to the blue ribbon, asked him, "why he wore that thing." He replied, "What's the reason you never asked me why I wore the black eyes?"—*Joyful News.*

Navvies in Yorkshire.—A number of navvies are employed making two reservoirs, near Ripponden, in Yorkshire, who are in want of some good reading during their evenings, and other spare time. As the reservoirs lie some four miles apart, all papers, &c., should be equally divided into two parcels, and sent to Mr. Wm. Holgate, grocer, Ringstone Reservoir, Ripponden, near Halifax, Yorks; and Messrs. Chas. Baker & Sons, contractors, Rishworth, near Halifax, Yorks, who have kindly promised to distribute all papers sent to them among the navvies. Parcels should be carriage paid.

Newcastle-on-Tyne.—On Race Sunday a large number of workers marched in procession to Town Moor, where Gospel addresses were delivered. Throughout the day the presence of the Master was powerfully realised; at the evening service an audience of 3000 to 4000 persons attended. On the Wednesday and Thursday of the Temperance Festival, large numbers gathered round the wagon to hear the addresses and sacred solos, whilst our lady friends with our lady missionary moved amongst the crowds distributing the tracts, leaflets, &c. John P. Squire.

Central Hall, Newcastle-on-Tyne.

Highbury-Corner Gospel Mission (65, Holloway-road, N.)—The origin of the mission was open-air work amongst the thousands who throng the thoroughfares of this neighbourhood. As winter drew on it was laid upon the hearts of the workers to take some hall or room for the continuance of the work indoors. On Sundays and weekdays we preach Jesus Christ and Him crucified. Many conversions have resulted, and several of our most earnest workers are those who were led to the Saviour at this hall. We are entirely unsectarian, and number amongst our workers members of the Established, Presbyterian, Baptist, Wesleyan, and Congregational Churches. We need Gospel tracts for distribution, and also money to help for the expenses. We shall welcome any fellow-workers in winning souls for Jesus. The Hon. Secretary is Mr. Higlett, 94, Buckingham-road, Dalston, N.

D. D. A. MacGregor.

35, Roman-road, Barnsbury, N.

WORDS IN SEASON.—A lady, the proprietress of a large millinery establishment, places a copy of a printed letter containing friendly counsel in the wedding wreaths or coronets sent out. A letter for mourners she places in boxes enclosing the mourning materials.

THE CAMBRIDGE MISSIONARIES IN CHINA.—We have received an interesting communication from Dr. Edkins, of Peking, in reference to the meetings held on the arrival of Messrs. W. W. Cassels, Stanley Smith, and D. E. Hoste, from England, which we regret the demands on our space will only permit us briefly to allude to. The meetings, he says, have been greatly blessed, and this new religious life from England has come to them as a salutary, purifying breeze. The crust of conventional precedent and reluctance have been broken through, and such meetings as they have had he has never known in China. The preaching has been the old Gospel, and the Cambridge missionaries believe in having the fulness of the Spirit. Young and middle aged have alike felt deep impressions, and many responses to the appeals of Stanley Smith have been given of the blessings received. The Mission Societies of England and America, with the exception of the Society for the Propagation of the Gospel, have united in the ten days of prayer and Bible study, and Dr. Edkins quite expects that the new impulse of spiritual life will be communicated to the native congregations.—*Christian World.*

TEMPERANCE NOTES.

The British Temperance League has just held its annual conference, at Lancaster. Delegates from all parts of the country. Mr. J. Barlow, Bolton, was re-elected president.

The Barnsley magistrates have decided that Temperance Hotels are subject to the provisions of the Licensing Act, and, like ordinary public-houses, must be kept closed during prohibited hours.

Dr. Mosely, in his work on "Tropical Diseases," says, from his own experience, as well as of others, he has found that water-drinkers are little affected by climate, and can undergo the greatest fatigue without inconvenience.

Mr. Thomas Linton, Public Prosecutor in the Edinburgh Police Court, and who has thoroughly studied the question, says, "the beneficial results of Sunday closing throughout Scotland are, with few exceptions," universally recognised.

The Canadian Senate, a kind of Colonial House of Lords, has tried to maim the Scott Prohibition Act, by excluding from its provisions light wines and beer. The House of Representatives has refused its consent, and the proposed amendment is lost.

Serious complaints are made of rowdyism at a noted Sunday resort near a great city in the North. A writer on the subject says, "in these days not only Corydon but Phyllis drinks." This is the key to the rowdyism. At such places Sunday closing would be a boon.

Archdeacon Farrar, as a contemporary observes, has had the best of it in his duel with Lord Bramwell. His rejoinder in the *Nineteenth Century* is not so racy and so witty as the article of the learned law lord, but it is an effective reply to such arguments as the latter condescended to employ.

A map of the "Modern Plague of London" is published by the *National Temperance Publication Depôt*, 337, *Strand.* It is a map of the greater part of the metropolis, and shows by a red spot every public-house (but exclusive of licensed hotels, grocer-groggeries, &c.), as specified in the London Directory.

At Hull recently the Archbishop of York gave a timely warning. He said if cholera came it would "fasten its deadly grip" on localities where sanitary science had been neglected. Had the occasion been suitable his Grace would, doubtless, have urged that for safety, sobriety and cleanliness should be linked together.

"**The** Government have decided, after very careful inquiry," *The Graphic* remarks, "that 'sufficient ground' has not yet been shown for interfering with the so-called workmen's clubs which in many of our larger towns do more harm than all the public-houses and gin-palaces put together. These dens are, in reality, unlicensed drinking-shops, beyond the surveillance of the police and privileged to serve their members at any hour, day or night."

Mr. Hannay, the Clerkenwell magistrate, says he prefers "a man who is a moderate drinker—a man who knows when he has had enough." If Mr. Hannay would kindly give some practical suggestions to guide those who find the attainment of this knowledge a difficult task, the value of his declaration would be considerably increased. Such instruction would no doubt have been gratefully appreciated by many persons whom he has at times felt it his duty to send to prison for no other reason than their indefinite notions of the precise quantity which would be "enough" for them.—*Methodist Times.*

The Red-Ribbon Movement in New Jersey has had marked success. Messrs. Mabee and English, the able Temperance orators and organisers, have done a great work during their two campaigns of six months each. Over 50,000 persons have signed the total abstinence pledge, about 5000 men have been organised into over fifty Reform Clubs in various towns and cities, and the whole State, from Sussex to Cape May, has been fully aroused. The secret of the success of these gentlemen is, they are sustained by the clergy and Christians of the communities in which they labour. The Woman's Christian Temperance Union throughout the State co-operates in this movement.

British Syrian Schools and Bible Mission.—Your readers will be grieved to hear that, from continued failure of income, some of the thirty schools in Beyrout, Damascus, Tyre, and various towns and villages of the Lebanon, must be closed. The twenty-fifth year of the existence of this Mission will therefore be one of reduction instead of extension of operations. The children who are thus deprived of Scriptural education will most probably find their way into the Jesuit schools. Help will be gratefully received by the Secretary, Miss Poulton, 18, Homefield-road, Wimbledon.

Letters to the Editor.

THE BLACKWALL EMIGRANTS' HOME.

Dear Sir,—Having often heard disparaging remarks concerning Homes for Emigrants awaiting embarkation, I wish to give my experience. I arrived at Brunswick Hotel, Blackwall, four days before the vessel in which I had booked my passage to Australia sailed. It is a most spacious building, the rooms are all very high pitched, and the dining-room will accommodate at least 300 persons.

After partaking of tea I was shown the bedroom. Was rather surprised to find it fitted up with berths, the same as in a ship. This, as well as several other things, is intended to give the emigrant an idea of ship life.

After rising in the morning, all the bedclothes have to be folded up, and the bed has to be made just before retiring at night. Meals are at fixed hours. All of them are of a plain but substantial character. There is a prayer-meeting before breakfast for those who like to attend, and during the day you can amuse yourself as you please. There are books belonging to the Home, also musical instruments. No intoxicants are allowed on the premises. The married people are berthed together, but the rules are very strict concerning the separation of the single persons.

There is no distinction made between free and assisted passengers, but all are treated with the same courtesy and kindness. Everthing about the Home speaks of decency and order, and I was well pleased to find myself in such a safe and comfortable abode. The establishment of such places must have put a stop to the robbery formerly practised on emigrants who had to lodge in the "cribs" around the Docks.—Yours very truly,

Malta. W. H. Reeves.

MARK XVI. 9—20.

Dear Sir,—I am sorry to find anything in your columns which casts a doubt upon the true sayings of God. This, the otherwise excellent sermon by the Rev. H. J. Gamble (p. 8, July 9) does. Referring to, and quoting the note of the Company of Revisers, at Mark xvi. 9—20, he says: "Now, I submit that this throws such serious doubt on its genuineness that we may well pause before accepting it." In this doubt he is confirmed by the want of corroboration of certain statements contained in that section by the other Gospels.

Now, it is admitted that two fourth-century MSS., Codices Vaticanus and Sinaiticus, do omit the passage. But it is also maintained, even by those who refuse the passage as spurious, that the quire in Cod. Sin. containing the end of Mark's Gospel, is written by the scribe of Cod. Vat., so that those witnesses count, not as two, but as little more than one. Furthermore, Cod. Vat. leaves a blank (the only one of the kind) after ver. 8, as though the copyist knew of the ending. The other copies which read the passage are legion. Why, up to the end of the fourth century only, twenty-nine or thirty versions and Fathers bear witness to its existence. Some of these are second century authorities. So that if mere antiquity settles the question, Mark xvi. 9—20 is undoubtedly genuine.

If anyone desires to see the question thoroughly threshed out, he will find it in Dean Burgon's "Revision Revised," pp. 36—40, 422—3, &c., and at still greater length in the same writer's "brilliant monograph" (as Dr. Scrivener calls it) "The Last Twelve Verses of St. Mark's Gospel Vindicated," &c., a work published in 1871, and as yet unanswered, if not unanswerable. Dr. Scrivener's "Plain Introduction" (Third Edition, 1883), pp. 583—90 may be referred to with advantage.

As to corroboration, who would refuse the account of the healing of the deaf-mute (ch. vii.) because found in St. Mark's Gospel only? How much of St. John's Gospel stands uncorroborated by the others? Do let me entreat your readers not to give up this section of God's Word, because, out of an almost superstitious reverence for two old MSS., many learned men have pronounced against it; others equally learned, and with far better reasons, maintain that it is genuine. The doubts of some do not make the passage *doubtful.*

I write not in the interest of the disciples of "faith-healing"; as to that I am as sceptical as the Rev. H. J. Gamble. I desire only to ask your readers not to give up the integrity of God's Word. There be many persons who would like to see verse 16 wiped out of the Canon. Why should we play into their hands?—Yours faithfully in Christ,

William Jeater.

Byfield Villa, Bromley, Kent, July 9.

RAMPANT RITUALISM.

Dear Sir,—There seems to be an ominous and ever-increasing cloud overspreading our country in the influence of the Jesuits, through the High Churchmen and Ritualistic party in the Episcopal Church of England. The Jesuits have been cast out of almost every other country in Europe. Why should they find not only a refuge but a welcome here?

In the small town where I am staying for a short time, there is a splendid old Parish Church. On entering it, there is practically no difference to be discovered between it and a Roman Catholic Church. The Communion-table is profusely decorated; twelve tall candles are conspicuous. Over the pulpit is suspended a crucifix. On either side of the chancel are two small chapels. One is elegantly fitted up in oak and crimson velvet; this is used for the confessional, and "the priest" is there on the last Saturday of each month to "confess" his flock, as stated on the notice tablets of the church. The other chapel, I presume, is dedicated to the Virgin, as there is a life-size image of Madonna and Child over the richly-trimmed table, or so-called "altar." The officiating "priests" are wondrously garbed, and the congregation, as they enter, bow or fall on one knee before the "altar."

"My brethren, these things ought not so to be." Is there no power in the principles of the Reformation which can cast out from amongst us the deadly evils of formalism and sacerdotal priestcraft, which are sapping the life of the nation? If Roman Catholic countries have found it necessary for their moral health and national prosperity to cast out the Jesuits from their midst, is it possible that we can take up the deadly viper and not suffer? It is not possible; we are suffering at the present moment, spiritually, morally, and nationally, exciting the contempt of nations, and provoking the judgments of God! It is high time to awake out of sleep, and to realise that where priestcraft reigns freedom is impossible. Was the blood of martyrs shed in vain?—Yours obediently, A. Jackson.

Frome, Somerset.

CHRISTIAN WORK IN FLORIDA.

Dear Sir,—Since I left last October we have had several very interesting meetings amongst the negroes. Anxious souls are coming forward, some have professed conversion. Those who received blessing last year are standing fast, and trustworthy testimony is given that their lives correspond with their profession. They have also built a nice little church in this place, and the negro village is rapidly increasing. A large hotel and college are in course of construction, and many coloured men are employed thereon, thus opening a large field for missionary effort. They welcome anybody who will either give a tract or speak to them of a Saviour's love. In several cases I have been earnestly asked to persuade my fellow countrymen, especially ladies, to come out and teach them. Both men and women listen very eagerly to a lady speaker, and there are many opportunities and openings for teaching lessons of Christian piety in the home and family life, such as women only can undertake. Many are striving to raise themselves in every way, and only need a kind, loving word of encouragement and sympathy accompanied with patient and prayerful effort to accomplish this end.

It is quite the exception to meet with deep poverty, which renders work considerably easier than when a great deal has to be given away. Simple, useful, and intelligent instruction is what is needed, and it will amply repay the Christian worker.

The country is being rapidly settled up, and a goodly number of English people are frequently coming to these parts. Land is rising in price, but there is plenty of room for many more (who have capital) by industry to do well for themselves in fruit-growing and other agricultural produce.

I will gladly communicate by letter with any who wish for further information, or I would, if the way opened up, return to England for a few weeks about August or September, to meet those who wished for further particulars, either for mission work or on general subjects.

Yours very truly, Joseph Hannington.

Post Office, Winter Park, Orange County,
Florida, U.S.A.

DANGERS IN LONDON PARKS.

Sir,—Anent the awful disclosures in *The Pall Mall Gazette*, will you assist to make public the terrible fact that a number of men and boys are constantly prowling about the parks and open spaces with the most vile intentions on the unwary, so that it is highly dangerous for any person who is alone to take a seat in any of those places? All this is perfectly well known to the police, and is fully proved by incidents that have cropped up in criminal trials within the last two years.

With the aid of a few detectives nothing would be easier than to stamp this out. But it really seems that the police authorities prefer this state of affairs.—Your obedient servant, Y.

IRISH EVANGELIZATION SOCIETY.

The committee of this Society have published their annual report, in which it is shown that the past year has been one of much blessing. More places have been occupied than ever before, and more work done. The income has been greater, and the staff of evangelists increased. More than two thousand meetings have been held, in 148 places. Five tents have been employed constantly during summer. As the result, whole neighbourhoods have been awakened, and large numbers brought out for the Master's service. A few extracts from letters written by the Agents will give an idea of the work being accomplished:—

"Yesterday morning I conducted a prayer-meeting, near to Crumblin. It is held at the house of one who was formerly given to drink, but was converted at the meetings. Thirty were present, most of whom were saved during my mission there, and now take part in the prayers." "One strong, rough-looking fellow, to whom I had spoken several times, came to me and said he could not sleep the night before, and that he cried to God for mercy, and obtained pardon and peace. Then he could not sleep for joy. His old companions followed him through the streets, crying out that he had become religious, but he stood fast." "One case, while at Glasslough, seems to be remarked by all, that of a young man who was possessed of considerable property, but through cock-fighting, betting, &c., had brought himself into difficulties. He came to the meetings, the Holy Spirit awakened him; he was enabled to cast himself entirely upon the finished work of Christ, and soon began to praise God with the new song." "The Lord is working here at Maralin in a wonderful way, particularly amongst the young men, many of whom, I believe, have been savingly converted. Scores besides are anxious to be saved. Yesterday was the grandest day we have had yet, a thousand people in the tent. Four hundred stayed for the after-meeting."

The work in Monaghan eventuated in a prayer union, formed among the converts, and under the guidance of the more experienced and older Christians. Also a weekly meeting for the study of the Bible and prayer, and on Sunday evenings an undenominational service. In many cases, persons were brought to Christ who were awakened as far back as the revival of 1859. One convert is now studying for the ministry. Another went to the meetings "to make fun and mock the preacher," but God saved him, and he is now thinking of entering the missionary field. The Hon. Secretary of the Society is Mr. James Barton, Dundalk. He says, "Our estimate of needed income for this year is over £2000."

EXETER HALL is truly a busy place. The Y.M.C.A. is doing a good work there, and, judging from a brief stay which I made during last week, all the different branches appear to be in active working order. This casual visit gave me the opportunity of hearing a few stimulating words at the mid-day prayer-meeting by the Rev. B. Senior, Minister of Surrey Chapel. The subject was, "What think ye of Christ?" Mr. Senior's remarks were deeply impressive, and spoken in a way which sustained the full interest and attention of his hearers. I was glad to see a good attendance, and I have no fear but that it will increase on the four following Wednesdays, when Mr. Senior will continue his Bible readings.—*Christian Chronicle.*

Notes on Daily Readings.

JULY 16.—EPHESIANS I.

v. 1.—"*To the saints which are at Ephesus.*"—As R.V. says, in its margin, "Some very ancient authorities omit 'at Ephesus.'" This is explained by its having been intended not for Ephesus only, but for the other churches in Asia; in fact, by its being a sort of circular letter for that district, the space to be filled in with the name of the church as required. It is thus generally supposed to be the Epistle which the Colossians were to read "from Laodicea" after reading their own (Col. iv. 16).

v. 4.—"*Holy and without blame before Him.*"—This describes the standing of Christians as viewed in Christ in the sight of God the Father. It is better therefore to take the words "in love" with what follows, as was done by the Syriac Version, Chrysostom, and the other Greek fathers, as well as by Augustine. Ver. 5 will then read, "*In love having predestinated us unto the adoption of sons, though Jesus Christ, unto Himself,*" &c. So R.V. in margin.

v. 6.—"*Grace, wherein He hath made us accepted.*"—R.V. is nearer to the Greek, "which He freely bestowed on us." The verb is formed from the word "grace" or favour; as one might express it, to keep up the connection, "favour with which He hath favoured us."

v. 10.—"*Gather together in one,*" ("to sum up," R.V.)—Both renderings fail to give the idea of *headship* conveyed by the Greek word; "to head up" would be better, but with a slight paraphrase it may be best rendered, "to gather up under one head."

v. 12.—"*Who first trusted in Christ.*"—Or, as in margin, A.V., "first hoped." R. V. is better still: "had before hoped in Christ." Old Testament saints are thus described as to their living before Christ appeared, and as to the nature of their faith, which was more that of expectation, as described in Luke ii. 38: "Them that looked for redemption."

v. 13.—"*After that ye believed, ye were sealed.*"—Literally, "On believing ye were sealed."

JULY 17.—EPHESIANS II.

v. 1.—"*And you, who were dead in trespasses and sins, . . . hath He quickened together with Christ.*"—This is the true grammatical connection, going down to the end of ver. 5 for the verb, which, when found, is not merely "*quickened,*" but "*quickened together with*" Christ. The ordinary application of this first verse to conversion is therefore wrong, though expressing what is true. It really refers to Christ's resurrection, in which his whole Church was quickened with Him.

v. 5.—"*By grace have ye been saved*" (R.V.).—These words are thrown in parenthetically to show how little their own works—the uniform contrast to "grace"—had to do with their salvation, which was thus wrought out in the person and by the work of another.

v. 8.—"*For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.*"—Here we have a fuller expansion of the thought thrown in parenthetically above. Grace is the source, faith is the means, of salvation; but this faith is itself God's gift, and salvation by grace is not of works, and excludes boasting. These things are stated in inverted parallelism, the first clause and the last going together.

v. 14.—"*For He is our peace, . . . so making peace . . . . and came and preached peace.*"—These three stages of the attainment of peace are well worthy of attentive thought. First, the person of Christ; secondly, the work on the cross, "having slain the enmity thereby;" and, thirdly, the preaching or proclamation of peace. Through the third we grasp the second, and become incorporated in the first.

JULY 18.—EPHESIANS III.

v. 2.—"*If ye have heard,*" &c.—From this to the end of the chapter is one magnificent parenthesis, descriptive of his call by special revelation to the knowledge of the great mystery of the dispensation expressed in ver. 6 (as rendered more accurately than before in R.V.), "*That the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus, through the Gospel.*" These last words, of course, qualify the first: it is only of those Gentiles who receive and believe the Gospel that these things are said.

v. 3.—"*As I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ.*"—He refers to the glorious description, in chapters i. and ii., of the union of the Church with Christ in his quickening, resurrection, ascension, and session in glory.

vv. 10, 11.—"*The manifold wisdom of God, according to the purpose of the ages*" (margin, R.V.).—The change from one dispensation to another—from that of law with its restriction to the Jews, to that of Gospel with its expansion to the Gentiles—must have been very trying to the mental comprehension of the Jew especially. To meet this difficulty the Apostle shows that: "God's wisdom was not like man's—a wisdom easily apprehended by man's faculties . . . . —but his wisdom was manifold, multiform; it took one shape from the time of Adam to Abraham, another from Abraham to Moses, another from Moses to Christ, and yet another in the period which was just beginning."—*Speaker's Commentary.*

v. 15.—"*Of whom the whole family in heaven and earth is named.*"—Beware of the R.V. rendering of this, "every family." The "Speaker's Commentary" well says: "In spite of the absence of the Greek article, the first words may be correctly translated, 'the whole family,' and there is a special force and signification in the expression here, which makes such a translation necessary."

JULY 19.—EPHESIANS IV.

v. 3.—"*Endeavouring to keep.*"—Better rendered in R.V., "giving diligence to keep."

v. 4.—"*There is one body,*" &c.—Not only have we the sacred number seven here used in describing the seven points of unity, but they fall into three groups of three, three, and one—the last afterwards expanded into three—thus giving distinctly the relation of these three groups to the three Persons of the Trinity. "The one body, the one spirit, the calling with one hope, have to do with the Spirit. The one Lord, the one faith, the one baptism, point to Christ (as baptism is into Him—Rom. vi.; Gal. iii.). The one God and Father is the seventh and last.

v. 11.—"*Gave some apostles,*" &c.—This is liable to be misunderstood as if it meant "gave to some apostles," so R.V. renders it "gave some to be apostles." This is better, but "some" might be omitted altogether. It is literally "gave the Apostles, then gave the Prophets."

v. 12.—"*For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*"—The R.V. is here more accurate: "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." The gifts spoken of (apostles, prophets, &c.) are given with a view to the adjusting (the word is used of setting a limb) the saints for work of ministering (evidently such ministering as all saints are called to, see "the ministry of reconciliation," 2 Cor. v. 18), for edifying the body of Christ.

v. 16.—"*According to the effectual working in the measure of every part.*"—"That is 'according to the effective working of each part in due proportion.'"—*Speaker's Commentary.*

v. 21.—"*As the truth is in Jesus, that ye put off*" &c.—The R.V. though slightly more accurate in rendering this "as truth is in Jesus" have marred the sense by putting a colon instead of a comma after the word Jesus. The words "as truth is in Jesus" are parenthetic, and come in between the verb "were taught in Him" (R.V.) and the lesson taught, viz., "that ye put off," &c. The object of the parenthesis is to show that this teaching concerning the putting off the old and putting on the new man, rests on the ground of what has taken place in the person of Christ. See Rom. vi. 6.

JULY 20.—EPHESIANS V.

v. 1.—"*Be ye therefore followers* (*imitators,* R.V.) *of God,* &c.—The dislocation of this verse from what goes before, by reason of a most unfortunate division of chapters, is much to be lamented. There should be no break from iv. 31 to at least the end of v. 2.

v. 9.—"*Fruit of the Spirit.*"—The word Spirit here has no anthority. All critical texts read "light" instead. This suits the context much better.

vv. 11-14.—"*Have no fellowship with the unfruitful works of darkness, but rather rebuke them.*"—The previous allusion to "light," and "fruit of the light," makes this clearer. The unfruitful works of darkness are not necessarily evil deeds—of these, "the things done in secret," it is "a shame even to speak"—but things that will not stand the test of the *light*, and are unfruitful in the sense that they do not present fruit of the light.

v. 13.—"*All things that are reproved are made manifest by the light,*" &c.—This seems to follow the direction in verse 11, "rather reprove them." What, it might be asked, is to be reproved? Answer, all things are to be reproved that the light makes manifest to be worthy of reproof. The light here is not the light of nature or the light of moral philosophy, but Christ. Hence the quotation, probably, of the words of a hymn, as it is in Greek poetry, which (with slight alteration) is thus rendered in the "Speaker's Commentary":—

"Sleeper, awake! Rise from among the dead,
And on thee Christ his rays of light shall shed."

v. 15.—"*See, then, that ye walk circumspectly.*"—The R.V. renders this, "Look, therefore, carefully how ye walk;" but the adverb, whether we render it "carefully" or "circumspectly," should be joined, as it is in the Greek, with the verb "walk," not with "see," or "look."

v. 26.—"*Washing of water by the Word.*"—Beware of rendering washing by "laver," as many do. The word for "laver," often used in the Old Testament, is a different one. The washing spoken of here is more than mere baptism. It is the washing spoken of by Christ: "If I wash thee not, thou hast no part with Me." "By the word" points to the Gospel, rather than to Scripture. It is the word spoken, rather than written.

JULY 21.—EPHESIANS VI.

v. 2.—"*Which is the first commandment with promise.*"—The difficulty here is that as no promise appears subsequent to the Fifth Commandment, it seems strange that he should call it the *first* with promise. Moreover, the second contains something very like a promise in the words: "Showing mercy unto thousands of them that love Me," &c. Perhaps the Apostle is thinking of the two tables of the law, in the first of which—that summed up in the first and great commandment—the fifth commandment appeared according to the Jewish Division, which gave five to each table. If this be the case, he would mean to point out the dignity of the commandment in question as being admitted to be part of the "first commandment," and then as an additional dignity, "with promise that it may be well with thee," &c.

v. 12.—"*Spiritual wickedness in high* (or *heavenly,* margin) *places.*"—Jerome says: "Not that the evil spirits reside in heaven, but the air above our heads has received this appellation."

v. 14.—"*The breastplate of righteousness.*"—Commentators discuss the question whether this is the righteousness of faith imputed, or the righteousness of Christian character. Hart in one of his hymns puts the matter wisely:—

"Righteousness within thee rooted
May appear to take thy part;
But let righteousness imputed
Be the breastplate of thy heart."

v. 20.—"*I am an ambassador in bonds.*"—Literally, "I am on an embassy with a chain," referring to "the single chain by which his right arm was fastened to the soldier's left arm."—*Speaker's Commentary.*

v. 24.—"*Love our Lord Jesus Christ in sincerity*" (in uncorruptness, R.V.).—"Probably it means 'with an eternal and unchangeable love;' this idea is expressed in the popular hymn:—

'And our love is love for ever,
For it is for Jesus' sake.'"

—*Ib.*

JULY 22.—PHILIPPIANS I.

v. 1.—"*With the bishops and deacons.*"—This is one of the many passages which prove, what is now generally admitted, that the word "bishop" in the New Testament denotes the same office as that of "presbyter:" the episcopal office, as afterwards developed, resting for its Scriptural basis on the superintending office to which Timothy and Titus were appointed.

v. 13.—"*In all the palace.*"—This is probably correctly rendered in R.V.: "Throughout the whole prætorian guard," and would refer to the soldiers of the guard, with whom, as a prisoner, he would come into constant contact.

v. 14.—"*Many of the brethren in the Lord.*"—For "many" read "most" (R.V.). Bishop Lightfoot joins "in the Lord" with what follows, and reads it, "*Having confidence in the Lord through my bonds.*" So "Speaker's Commentary."

v. 16.—"*Preach Christ of contention*" (*of faction,* R.V.).—Jewish party spirit is here evidently alluded to.

v. 19.—"*This shall turn to my salvation.*"—"His personal safety cannot be intended here, as some have thought."—*Bishop Lightfoot.* Nor, it may be added, his personal salvation, but the welfare or prosperity of the cause he had at heart, viz., that of the Gospel. The Greek is literally, "This to me shall turn out for salvation;" what follows is the best explanation of what is meant.

v. 27.—"*Let your conversation be,*" *lit.* "live as citizens." "Writing from Rome, whither he had been brought in assertion of his right of appeal as a *citizen*, to a Roman city where he had (Acts xvi 37—39) asserted his *citizenship*, he uses this word with manifold fitness."—*Speaker's Commentary.*

Pamphlets.

LA JOIE ET LA PAIX PAR LA FOI. 1d. *Partridge.* An excellent translation of that valuable little book, "Joy and Peace in Believing." May also be had at the Depôt Central, Palais Royal, Paris.

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THE REDEEMER'S RETURN AND THE COMING KINGDOM. By Rev. H. LINDSAY YOUNG. 6d. *Partridge & Co.* Another addition to the many works on this subject, but written in such a simple and truthful style as to bring a full comprehension of it within the reach of all who are watching and waiting the Redeemer's return.

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Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

MESSRS. FULLERTON AND SMITH.—August, People's Mission Church. Edinburgh Castle, Stepney, E.; September, Shoreditch, Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

MR. F. E. MARSH.—Glasgow, to August 23; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

MR. J. M. SCROGGIE.—Dunoon, August; Glasgow, September; Kendall, October.

MR. W. SPENCER WALTON.—July 16 and 17, Polmont; 18 to 27, Motherwell; 28th to August 2, Keswick.

MR. DENHAM SMITH.—Merrion Hall, Dublin, during July.

DR. MCKILLIAM.—St. George's Hall, Langham-place, W., during July, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

CONFERENCE HALL, Mildmay-park, London, N.—July 19, Mr. P. S. Badenoch, 3.30 p.m.; Ned Wright, 7 p.m.

AGRICULTURAL HALL, Islington, N.—Sunday, July 19, 3.30 p.m., Rev. Dr. Thain Davidson; 7 p.m., Mr. Spurgeon's evangelists.

CHRISTIAN EVIDENCE SOCIETY.—Open Air Work, Sunday, July 19. Albert Embankment, 11.30 a.m., Mr. Lee; Battersea-park, 11 15 a m., Mr. Murphy; Clerkenwell-green, 11.30 a.m, Mr. Raine; Kensal-green, 11.15 a.m., Mr. Nelson; Kilburn (Elgin-road), 11.15 a.m., Mr. Tarry; Kingsland-green. 11.15 a.m, Mr. Barnard; Midland Arches, 11.15 a.m., Mr Dexter; Mile-end Waste, 11.15 a.m, Mr Reynolds; Streatham-Common, 11 15 a.m., Mr Batchelor; Hyde-park, 3.30 p m., Mr. Goodship; Peckham Rye, 3 30 p m., Mr. Wise; Regent's-park, 3.30 p.m, Mr. Tarry; Victoria-park, 3.30 p.m, Mr. Willatt; Plaistow, 7 p.m., Mr. Dunn.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bank Holiday, Monday, August 3, meetings in Kilburn Hall, Kilburn Gate, at 4 and 6.30, tea at 5 30. Bignold Hall, Bignold-road, Station road, Forest Gate, Mr C. Russell Hurditch, Sunday, 7 p.m.; Mr. Abraham Wallace Wednesday, 8 p.m. Dalston—Tent, on ground north side of Fasset-road, Fasset-square. Sunday, 7 p.m, every week-night (except Saturday) at 8; Hammersmith—Tent, corner of Adie and Oxford roads. Dr. and Mrs. Popham, Sunday, 7 p.m., every week-night (except Saturday) at 8; Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Ransome Wallis. Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town. Mr. F. Hertslet, Sunday, 7 p.m.; service on Thursday, 8 p.m. Messrs. E. Hurditch and F. C. Spurr, Tent, Blythe-lane, West Kensington. Sunday. 7 p.m., every week-night (except Saturday) at 8; July, West Kensington and Dalston; September and onwards, South Wales.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster and Hon. W. G. Scott, in the yacht *Kingfisher* now at Llandudno. Mr. E. Arrowsmith, at Chapel-en-le-Frith, to July 19; Llandudno, August 1 to September 14; also, in conjunction with other friends, at Rhyl, Pensarn. Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr Spiers now at Llandrindod; Mr. E. T. M. Dennes at Redcar and Saltburn-by-Sea, August 1 to 22; Messrs. G. A. King and E. Salisbury at Bridling on from August 8; Mr. Pericles Green now at Hastings; Mr. W. F. Seagrove and Rev. H. C. Sturdy at St. Leonards. in August; Mr. H. W. Figgis (of Dublin), at Brighton, early in August; Mr. C. W. Fagan, at Yarmouth, from July 2; Mr. W. R. Moore at Ilfracombe, all August; Mr. W. L. Seyler at Broadstairs, August 1 to 15; Mr. H. R. Harvey at Swanage, July 22 to August 1; Mr. H. G. Harris at Weston-super-Mare, August 16 to 30; Mr. G. Bennett at Douglas, from July 11; Mr. G. R. Kirlew at Lytham, August 15 to 30; Rev. L. N. Oaley and Mr. C. C. Walker, at Sandown, in August; Mr. C. H. Collier at Clapham Conference Hall, July 18 and 25.

MISCELLANEOUS.

KESWICK CONVENTION.—July 27 to August 1. Mr. Postlethwaite, Eskin-place, Keswick, will answer inquiries as to lodging or hotel accommodation.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

REV. HENRY E. BROOKE, at Talbot Tabernacle, Talbot-road, Notting-hill, Sunday next, 19th, 11 and 7.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Rev. Henry Allon, D.D., Tuesday, July 21, from 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

CHURCH MISSIONARY SOCIETY, Salisbury square, Fleet street.—Prayer meeting every Thursday, 4 p.m. All friends welcomed.

THORNTON-STREET CHAPEL, Kensington.—Rev. W. Frith will give a series of sermons on "Hosea," Sunday mornings in July, at 11.

SOUTH LONDON EVANGELISTIC CHOIR.—Tent mission, To August 2, Pensbury-street, Wandsworth-road, week-evenings, 7.30; Lord's Day, 11 a.m. and 6.30 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, July 17, 7 p.m., closing meeting; Christian well-wishers specially invited to tea at 6; Sunday, at 3.30 p.m., Bible reading by Miss Mason.

DEEPENING OF SPIRITUAL LIFE.—Meetings are held at the Alexandra Hall, Blackheath (exactly opposite the Blackheath Railway-station), every Tuesday evening at 7.30. All Christians are welcome.

OPEN AIR MISSION.—Quarterly meeting, Monday, July 27, Y.M.C.A. rooms, 186, Aldersgate-street. Lecture by Rev. G. W. McCree, on "Great Preachers: Their Methods and Rewards." Chairman, Mr. Joseph Weatherley. Tea and coffee at 6; lecture at 7.

——— WEST LONDON AUXILIARY.—Quarterly meeting, Pimlico Rooms. Monday, July 20. Rev. W. L. Lang will speak on "Soul-Winning;" Rev. Dr. Post, from Beyrout, will also speak. Tea at 6.30.

SOCIAL PURITY MEETINGS.—Mr. James B. Wookey will lecture, to men only, at the Assembly Hall, Mile-end-road, E., Thursday, July 16; Melbourne Hall, Leicester, Friday, 17; Y.M.C.A., Hackney, 20; Dr. Barnardo's Edinboro' Castle, Tuesday, 21.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday. July 15, tea at 6, meeting at 7. Mr. W. R Lane will give the address, "Thoughts for Christian Workers, from John Mark and his Gospel." Miss Macpherson and a party of children. who are expecting to leave for Canada at the end of the month, will take farewell.

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Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Prayer meeting, 1.15 p.m. (Sat. excepted). Gospel services, Mission Hall, Mellor-street, Sundays, 11 a.m. (children); 6.30 p.m. (adults): Thursdays, 8 15 p.m.; open air, Tuesdays, 8 p.m.; George yard, Whitechapel, Mondays and Thursdays, 8.15 p.m.

EXETER HALL.—Sunday, 3.30 p.m., Bible lecture, by Dr. Zieman: 7 p.m., Gospel service, conducted by Mr. W. R. Lane. Meeting every night in the week for young men at 8. Bible reading, Saturday, 8 p.m., by Colonel Puget. Daily prayer meeting (Saturday excepted), from 1 to 2.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, July 16, 8 30 p.m., address, Rev. Uriah Davies M A. Sunday, 19, 3.15 p m., Bible class, subject, "On Serving Two Masters" (Matt. vi. 24). Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Thursday, July 16, 8 45 p.m., address to young men, by Bishop of Gloucester and Bristol, on "The Interpretation of Holy Scripture."

186, ALDERSGATE-STREET.—Thursday (this day), 8 p.m., special address on mission work in the South Sea Islands, by Rev. J. G. Paton; Friday. 8 p.m., Gospel meeting, Rev. J. H. Topping; Sunday, 3.15 p.m., Conversational Bible Study, subject, "The young man of the Bible, Joseph" (the latter part of his life): Monday, 8 p.m., reception meeting for new associates and strangers. Mr. T. Shuldham Henry will take up the following subjects on Thursday evenings during August, at 8 p.m.: "The Atonement," "Final Perseverance," "The Second Coming of Christ," "The Reign of Christ."

SHAFTESBURY HOUSE, MARGATE, a Home of Rest and Recreation for Commercial and other Young Men. For prospectuses and all information apply to the Manager, enclosing stamp.—A Gospel meeting every Lord's Day, 7 p.m. Prayer meeting daily at 7.15 p.m., followed by preaching on the sands.

CONFERENCE HALL, Stratford.—Sunday, July 19, 3 p.m. and 7 p.m., Mr. George Soltau.

BRIGHTON, 55, Old Steyne.—Daily noon prayer meeting.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—W.L. W.T. B LaT. J.P.C. M.P. H.L.H. A.P. W.G. E.L. C.H. E. de M.R. J.H. G.E.P. B.H. G F. J.K.W. A A.B. E.M.E. S.E.S. M.B.G. W.M O Y. F.N. H.M.M. R.S.W. H.C. M H. J.G.A. J.G. T M.W. A.M. R D.F. W.H.S. H.M. S.G. A.F.L. W.A. W O M. J P.S. F A.P. H M. O.W.C. R P S. J.E B. F.H.W. S T.P. C.C. R.H F.G. E.C. L.L.B. W.C.P. B.S. E.B. W.E. J.W.B. A.S.L. J.B. W.H. S.T.S.

APPLICANTS FOR TRACTS.—D. Huggins, Launceston; G Bickle, Evangelist, Medrose, Camelford; A. Kinch, 47, Dee-street, Abbott-road, Bromley, E.; T. H. Morgan, Staple-hill, near Bristol; Mrs. Valence, 2, Cambridge-terrace, Asylum-road, Milton, Portsmouth; Miss Abbott, Rose Villa, Victoria-road, Lewisham, S E.; Henry Johnson, 13, Robert-street, Regent's-park, N.W.; A. Day, 23, Southgate-road, N.; F. Deacon, 7, Burton-street, Burton-crescent, W.C; H. Herbert. 30, Northgate-street, Great Yarmouth; B. Foster, 6, Kerfield-crescent, Grove-lane, Camberwell; J. Davison, 27, Raglan-row, Philadelphia Fence Houses, Durham; M. Pick, 3, Dover-street, Chorlton-on-Medlock, Manchester; G. Waight, Station-road, Earley, Reading; J. J. Browne, Meadfield, Oliver-grove, South Norwood.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

WIMBLEDON CAMP.—The Ladies' Vigilance Committee appeal for help towards the expenses of rescue work during the Wimbledon Camp Meeting. Miss S. M. K. KINGSLEY, 2, Lansdowne-road, Wimbledon, is hon. secretary.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, July 11, 1885.

	£	s.	d.
Day in Country Fund—2344, 2s. 6d.; K. M. £5; Inasmuch, 2s. 6d.; Lily, 2s.; J. H £2; Bognor, 5s.; C. K. £1; A. E. 10s.; J. R. A. £5 5s; E. M. 10s.; Boys of Old Hall School, 16s. 9d.; M. 1s.; Mrs. P. 2s. 6d.; S S. S. £1; C. L. M. T. £1; J. C. P. 5s; M., Sunderland, 5s.; W. H. B. 10s.; Wales, £1; Mrs. G. £1; T. P. £1; Miss L. B. 2s.; R. £5; Mrs. P. £2; W. 10s.; Two Sisters, 4s.; S. B. £2; A. H. L. £1; Mrs. L. 10s.; W. E. 5s.; Mrs. D. G. 10s; M. R. W. 3s.; M. S. 10s.; S. O. 10s.; W. W. T. 1s.; E. N. 10s.; Mrs. R. H. P. 10s.; M. K. L. 5s.; L D. 2s. 6d.; E. S. 5s.; L B. 5s.; H. A. T. 10s.; Bessie, 1s.; G. S. 5s.; Mrs. D. P. A. C. S. £1 1s.; O. D 3s.	38	18	9
Mr. Fenn's Work, Spain—J. C. P.	[illegible]	10	0
Soldiers' Institute, Portsmouth—(*General Work*) J. C. P.	0	10	0
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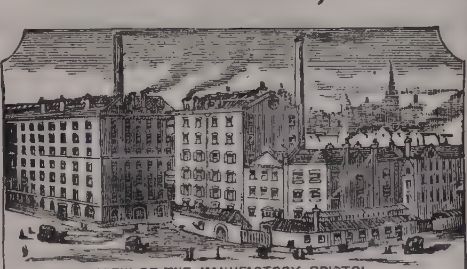

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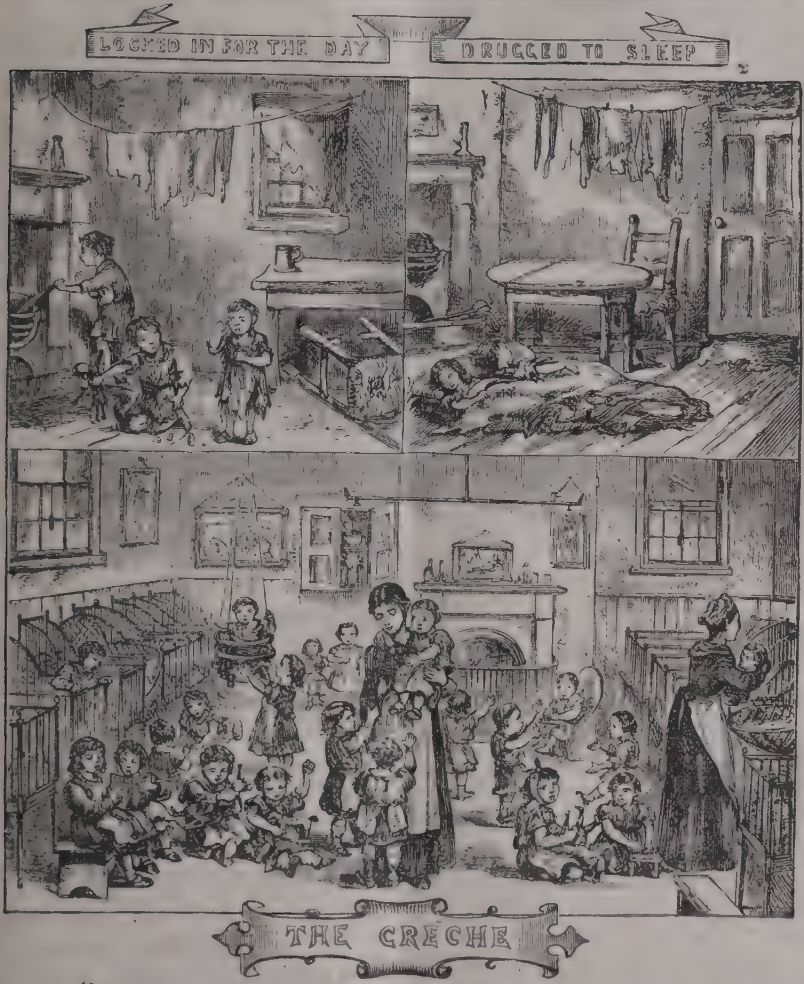

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BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

HIGH-CLASS SCHOOL, in Highgate, London.—Rev. G D. Bartlet, M.A., receives twelve Boarded Pupils (from nine years). Thorough grounding, individual attention. Careful Christian training, and a superior home Among 2,385 candidates, in Latin (last Local Cambridge Examination), a pupil of this school stood fourth in merit. Highgate is strongly recommended by the medical profession. Reference permitted to Rev. W. Boardman, 3, Highbury-place, London, and Rev. Chas. Graham, Shepherd's-bush.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

MALVERN HOUSE SCHOOL.—The rapid growth of this School has necessitated enlargement of premises. Two good houses have been made into one large detached house There is now splendid accommodation for Boarders. Kind and careful training. Good home. Boys prepared for public schools. A kindergarten for the younger children. Orphans, and children of parents living abroad, received. Sisters may accompany brothers. Highest references to parents of pupils. Next term begins September 23, 1885. —Principal, Miss Davies, Malvern House, Lewisham-park, Kent.

JERSEY LADIES' COLLEGE, St. Helier, Jersey.—Lady Principal, Miss Roberts (late of Newnham College, Cambridge). Sixteen resident English and foreign mistresses. Honours taken by the pupils in the Cambridge Women's and London Matriculation Exams. First Gilchrist Exhibition gained in the Intermediate Arts Examination, 1884. Terms moderate. Reduction made for sisters and ministers' daughters.

MARGATE PREPARATORY SCHOOL for Little Boys. Conducted by a Lady of great experience. Moderate terms. Good references. Delicate boys carefully tended.

Principal, Essex House, Cecil-street, Margate.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

STUTTGART.—Several little girls received as Boarders. Exellent education at Royal Olga Stift, under patronage of H.M. the Queen of Wurtemberg. German, French, music, singing, and drawing also taught at home. Healthy situation; comfortable home. Terms moderate. References kindly permitted to M. le Pasteur Du Pontet de la Harpe.—Particulars from Miss Ryffel, 16, Powis-terrace, Westbourne-park; or Misses Ziegelmeyer, 90, Schloss-strasse, Stuttgart.

OAK HOUSE SCHOOL, Bexleyheath, Kent (12 miles from London). Principal—George E. Oxley, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application.

ESTABLISHMENT FOR YOUNG LADIES in Paris, 83, Rue Perronnet, Neuilly. Mademoiselle Herrenschmidt having a few vacancies for next session, begs to inform parents desirous of placing their daughters with her, that she will be in Scotland from the 15th July till the 1st of September.—Letters to be addressed to Mademoiselle Herrenschmidt, care of P. H. Watson, Esq., M.D., LL.D., 16, Charlotte-square, Edinburgh.

MISS PENN AND FRAULEIN ESSER will (D.V.) remove their educational home from Grove House, Upper Clapton, London, to St. John's de Ocklynge, Eastbourne, after July, on account of increased building in their neighbourhood. Autumn term commences September 15. London professors will continue to attend.

THE OLD HALL SCHOOL, Wellington, Shropshire. Principal, Dr. Cranage, M.A.; Vice-Principal, Robert Weston, Esq., B.A. Dublin.

EDUCATION, SEASIDE. — An Officer can recommend a High-class Home School for twelve girls, where three of his own daughters were educated. Two vacancies after Midsummer. Terms 36 guineas per annum.—General Martyr, Shahid Ghur, Mowbray-road, Upper Norwood; or Principal, 5, Sussex-place, Southsea.

A LADY WISHES to recommend the School in which her daughters have been educated. Excellent educational advantages. Every care and comfort. Beautiful and healthy situation. Terms 45 guineas.

J. B., Mrs. Unwin, Chilworth, Guildford.

BRIGHTON.—EDUCATION.—Mr. Alfred Clarke, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Apply to Miss Shore for the Ladies' School, and to the Rev. W. T. Titterington for the Boys' School

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DARMSTADT.—A German Lady, who resided many years in England, offers education and home to parents desirous of sending their daughters abroad. Her present holiday address, B., Gimmelwald, Mürren, Switzerland.

HOLLAND HOUSE, Clarence-parade, Southsea. — School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Evangelical ministry. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

THE REV. J. B. FIGGIS wishes to recommend Mrs. Lankester's School, Dover House, Clifton-hill, Brighton, to parents seeking a school for their children. Terms moderate Prospectus on application.

A CHRISTIAN LADY desires an engagement as Companion, or Governess to young children. Good English, music, French, drawing, needlework. Seaside preferred

M., 37, Artesian-road, Bayswater, W.

GOVERNESS - PUPIL required, now or in September. The daughter of professional or private gentleman preferred. Parents with limited resources can secure all the advantages of a very superior education, English and continental, with sound Christian training, on greatly reduced terms, in return for assistance half an hour daily. The School is well-known in religious circles, long established, and highly recommended.—Principals, care of Rev. W. S., The Rectory, Ashford, Barnstaple, N. Devon; or, Messrs. Boulton, 4, Worship-street, Finsbury, E.C.

MRS. NORWOOD EARLE is anxious to obtain a few more Boarders and day Scholars. Home comforts. Mother's care. High testimonials. Healthy part of Ealing.

Gowbusk Villa, Richmond-road, South Ealing.

BRIGHTON.—Inkermann House, 3, Lansdowne-road.—Preparatory School. The Misses Ashby have had considerable experience in education and care of little boys. House is near the sea and principal esplanades.

MRS. REANEY WISHES to recommend a German or French-Swiss Lady who has been several years resident in England as Governess. French, German, English, music, elementary Latin, needlework, &c. Salary £65 to £70.—Fräulein T. G., 29, Gloucester-crescent, Regent's park, N.W.

HOLIDAYS AND FRENCH.—A French Pastor, intending to spend the summer vacation either in Switzerland or North Wales, is willing to take charge for that time of three youths of good connection.

French Parsonage, Bayswater, W

AN ENGLISH LADY (23), Cambridge Certificate, desires re-engagement as Governess to children under 14 in school or family. English, French, music, elementary Latin. Moderate salary. — Present address, Mademoiselle, Pavillon Marie, Rue des Dimes, St. Aubin-sur-Mer, Calvados, France.

A LADY, who for many years has been a most successful teacher of the French and German languages, seeks an engagement in a widower's family, where partial teaching and general supervision of the household is desired. Highest testimonials.

E. W. W., rue Marie Thérèse 2, Bruxelles.

KÖNIGSHEIM, WESTON-SUPER-MARE. — The Lady Superintendent of this Home for Governesses desires to recommend several superior Foreign and English Christian Ladies for Holiday engagements, or permanent situations in schools and families.

CHRISTIAN SCHOOLMASTER (married) receives a few Boys to board and educate. Home comforts. Unlimited diet. Near Richmond-park. 20 to 25 guineas.—Wm. Dixon, Middle Class School, Kingston-on-Thames.

A LADY REQUIRES a bright, useful, Christian young Lady as Nursery Governess, by August, to take entire charge of two children, four and five years of age. Kindergarten teaching preferred, but not necessary.—Mrs Livingstone Learmouth, Park Hall, Polmont, N.B.

INSTRUCTION in arithmetic, linear drawing, science, elocution, Shakespeare, and English generally, by an experienced lady teacher, holding full certificates. Terms, five shillings an hour.

Iota, 21, Shore-road, South Hackney.

NURSERY GOVERNESS wanted, for three children. Must be patient and fond of children, and who would have an influence for good over her charge.

H., 11, Hartfield-road, Eastbourne.

A GOVERNESS recommends her sister as Nursery Governess in private family, to little children. English, French, music, drawing, needlework. Fond of, and useful with children.—Marie, Diprose's Library, Upper Tooting, Surrey.

Appointments, Situations, &c., Wanted.

A YOUNG LADY, just returned from a three years' residence in a Moravian school in Germany, desires a situation either as Mother's Help or as Nursery Governess to quite young children, in a Christian family where a nurse is kept (or in a school).

P., 26, Augustus-road, Edgbaston, Birmingham.

RE-ENGAGEMENT REQUIRED by a thoroughly experienced Biblewoman, as such. Any place of usefulness. Understands every branch connected with Mission work. Earnest. active. Highest testimonials or references.—M. D., 2, Devonshire-street, Bridgwater, Somerset.

THE DAUGHTER OF A CLERGYMAN seeks an engagement as useful Companion, Housekeeper, or Mother's Help.

H. M. W., The Vicarage, Saltney, Chester.

AS COMPANION, Housekeeper, or Governess, experienced, children under twelve. Would take entire charge and instruct. Good English, music, singing, drawing, rudimental French and Latin, needlework.

F., 138, Brighton-road, Sparkbrook, Birmingham.

A YOUNG LADY DESIRES an engagement to assist an invalid mother in home duties. Clever at her needle French conversation. Small salary at first.

Mrs. Storr, Brenchley Vicarage, Staplehurst.

WANTED, BY A YOUNG PERSON, Situation as Under Matron, or any place of trust. Has had six months' training.—Y. Z., Anchorage House, 10, Loudoun-road, St. John's-wood, N.W.

MARRIED COUPLE, experienced, want situation. Management of Club, Coffee Palace, Caretakers, or any place of trust Age 36. No children. Total abstainers. Good testimonials.—J. Miller, Hanworth, Middlesex.

SUPERINTENDENCE of Home and Family, Institution or School, wanted by a Lady experienced in all the requirements of such positions. Age 42. Member of the Established Church (Evangelical).

H. S. W., Newtown House, Carlisle.

HOLIDAY ENGAGEMENT wanted, as Tutor or Travelling Companion in a Christian family, by an experienced young German. Good references. Fond of children.
F. K., Ockbrook, near Derby.

TO NOBLEMEN, Landlords, Trustees, &c.—An elderly Gentleman, of considerable experience at home and abroad, would undertake charge or management of Mansion, Estate, or any appointment of trust. Emolument not an object.
E. S., R. Burn, Esq., 186, Aldersgate-street, E.C.

WANTED, a situation in Christian family as Housemaid, where duties are light; or Useful Maid, where dressmaking is not required. Well recommended. Country preferred Age 24. —J. Thornton, Dairy Farm, Stoke Hammond, near Bletchley, Bucks.

NO SALARY.—An elderly person, active, late Cook and Housekeeper, seeks a quiet, Christian home, where she could be useful. Character will bear thorough investigation.
M., 68, Pembroke-road, Kensington, W.

AS ASSISTANT MATRON, or Linendraper, or similar place of trust. Good needlewoman. Age 24. Total abstainer. Good references.—J. M., 7, Lawn-place, Little Thurrock, Grays, Essex.

WILL SOME FRIEND OF ISRAEL take an orphan Hebrew Christian lad of fifteen as an Indoor Servant or Apprentice?—Rev. J. B. Barraclough, 46, King Edward-road, Hackney.

LADY, EXPERIENCED in Christian work, desires employment in writing, keeping accounts, or any day work in or near City.—Address, by letter, F. H., Housekeeper, 13, Rose-street, Newgate-street, E.C.

COMPANION (useful), Mother's Help, or any situation of trust. A Lady wishes re-engagement. Active and willing; clever needlewoman. Excellent references.—Address, by letter, X. Y., care of Mrs. Watson, 9, Royal-terrace, Kingstown.

A LADY, fond of children, having travelled on the Continent, and had experience in nursing, wishes to meet with occupation for August. Highest testimonials.—205, M., Mr. Pheasey, Post-office, Woodhouse-lane, Leeds.

WANTED, BY A RESPECTABLE Young Woman, age 21, situation as Upper Housemaid or good single-handed. Good needlewoman, with knowledge of dressmaking.—Rose Price, Woodland Cottage, Blakemere, near Hereford.

AS HOUSEKEEPER, Under Matron, Linen or Store-keeper, or other position of trust wanted, by Christian woman, 28. Highest reference.—W. J. M., 195, Hampstead-road, N.W.

A LADY, EXPERIENCED in teaching, would give her services as Governess, Secretary, or Companion, in return for home in Christian family. Has travelled.
B., 330, Camberwell New-road, S.E.

WANTED, BY ADVERTISER, age 22, a situation of trust. Willing to make himself useful in any capacity. Most satisfactory references. Fair education.
G. W. S., 5, Beaumont-buildings, Oxford.

A CHRISTIAN ABSTAINER seeks a situation as Groom and Coachman. Thoroughly experienced. Single or pair. Willing to be useful. Married; age 25. Good references.
Barton, Beltring, Paddock Wood, Kent.

COACHMAN.—A Lady can highly recommend her excellent Coachman, leaving through death. Very experienced. Christian, and total abstainer. Knows town well. Married, no children. Aged 40.
Coachman, Stables, Avening House, Hampstead.

AS SEWING-MAID or under a Lady's Maid.—A young person (18) desires above position, and can be well recommended.
Mrs. Norman, Brook School, Albury, Guildford.

WANTED, for a man accustomed to a country shop, situation with Christians (abstainers preferred), to help in a shop or as Porter.—Address, care of T., 14, Warren-road, Reigate.

AS COACHMAN, Second Gardener, or place of trust. Wife would keep lodge gate, or as Housemaid. Ages 28. No children. Total abstainers. Highest references.
A. Scott, Mont au Prête, Jersey.

GARDENER, Head or good Single-handed, by a thoroughly practical man. Decided Christian and abstainer. Age 30. Highly recommended. — A. Burdon, Cliffe-road, Higham, Rochester, Kent.

A LADY RECOMMENDS smart Lad, 14. Has been four months under a butler, and a short time in a stable.—Mrs. Henderson, Effingham Park, Crawley Down, Crawley.

AS UNDER NURSE.—Wanted, a situation in a Gentleman's family. Fond of children. Age 18. 2½ years' character.—E. D., Mrs. Canham, Itchel Cottage, Crondall, Hants.

AS BUTLER, or Indoor Servant. 17 years' experience. Age 35. Medium height, and Christian abstainer.
Butler, 42, New Peploe-street, Chester.

AS INDOOR SERVANT or Waiter. Age 43, not tall. Town or country. Total abstainer. Good English and foreign references.
C. B., Temperance Palace, Upper Mitcham.

COACHMAN, or Groom and Coachman. Can ride or drive (single or pair). Age 30. Married. No family. Church of England. Excellent references for sobriety, &c.
J. Beck, New Cubbington, Leamington.

Appointments, Situations, &c., Vacant.

Y.M.C.A.—SECRETARY WANTED. —An experienced Christian Man required for Lincoln Branch, possessing organising ability, able to conduct Bible class, and engage in general evangelistic work. Should also be able to play harmonium, and lead singing. — Applications, enclosing copies of testimonials, and stating age, salary required, and all particulars, to Mr. Percy Deed, 33, Carholme-road, Lincoln.

WANTED, AS VOLUNTEER WORKER, a Christian Lady, to take charge of the English Orphanage, Paris. She must be a good timekeeper and have some knowledge of the management of children.—Address, by letter, Miss Leigh, 9, Serjeants-inn, Fleet-street, London, E.C.

MISSION-WOMAN or Deaconess wanted, in East London, to work under the Bishop of London's Fund. She must be over 25 years of age, and an abstainer. A Christian lady, full of faith and love to Christ, would be cordially welcomed.—Write fully to Rev. W. A., Vicarage, Wright's-road, Old Ford, London, E.

WANTED, FOR ORPHANAGE, a Christian Governess. Bright and energetic teacher, and good disciplinarian. Age about 25. Would be needed to supervise children out of school.—Apply by letter, Mrs. Parsons, Cumberland House, Walthamstow.

WANTED IMMEDIATELY, earnest Christian Layman, to conduct services, Sunday and night school, and preach sermons in a small unlicensed private chapel, in Yorkshire. Church of England. Salary £100. No house. Only suitable applications will be answered.
N. E., May's Advertising Offices, 159, Piccadilly.

MATRON WANTED, for a Home of thirty destitute girls under 16, to train them for domestic service. Over thirty, and experienced. Salary about £30.
Mrs. Crossley, Fairlie, Bowdon, Cheshire.

CAN ANY LADY recommend a well-trained, uncertificated Mistress, for a small institution at Margate? Must be a good needlewoman, member of the Church of England, and an abstainer.—Apply by letter (unsuitable ones not attended to) to Lady Elisabeth Knox, 10, Gloucester-place, Portman-square, London.

MISS DANIELL is in want of a man and his wife (without children) for the Coffee Bar at the Mission Hall, Aldershot. Wife as Cook. Must be total abstainers. No one need apply who has not experience of the business.
Mission Hall, Aldershot.

A RESPECTABLE, middle-aged woman wanted, to assist in the management of the London Soldiers' Home Must be an earnest Christian, and of a bright disposition. Lodging and partial board provided.—Write, giving references, and stating terms expected, to The Secretary, London Soldiers' Home, 170, Buckingham-palace-road, S.W.

WANTED, IN CROYDON, active, cheerful Christian lady, to superintend cooking, and assist a mother generally in the home and with the little ones. Nurse, two servants, and gardener kept. Dissenter and abstainer. Not over 30.—K., 6, Jeffreys-square, London, E.C.

A TRUSTWORTHY, RELIABLE Person wanted immediately, to take charge of four children and their wardrobes. Also, give them first teaching. All under six years of age. Moderate salary and comfortable home.
Mrs. J. S. Moore, Wilton, Brandon, Norfolk.

A THOROUGHLY EFFICIENT LAUNDRESS wanted, in a small Female Refuge in Bradford.—Apply, stating age, what wages required, and giving references, to the Secretary, The Refuge, Skinner-lane, Bradford, Yorks.

GENERAL SERVANT (good) wanted at once, who can cook well. All found but beer. Country. Two in family. Housemaid kept. Good character indispensable. Abstainer and Church of England preferred.—Apply, by letter, to Mrs. Todd, Hextable Lodge, Swanley, Kent.

WANTED, NURSE-HOUSEMAID, to two young children, and to help in light housework. Must be good needlewoman, neat, trustworthy, active, and with a good character. Churchwoman and abstainer.—Mrs. L. A. Barnes, 17, Upperton-gardens, Eastbourne.

CAN ANY LADY recommend a good House and Parlourmaid? Small house. Four children at meals every day. Must be strong and willing. £17 wages to one who knows her work.
Mrs. Archibald, 3, Amersham-road, Putney.

STRONG GIRL, as Scullery-maid, wanted, for a large establishment, country. One who has lived as such in gentleman's family preferred.—Apply, with particulars, to
Mrs. Treffry, Place Castle, Fowey, Cornwall.

REQUIRED, in a small family in the country, a good General Servant, where another is kept Must have good personal character.—Mrs. Gripper, Hawthornden, Bexley.

A MAID WANTED, for one child. Must be good needlewoman and reader. Total abstainer. Dissenter preferred.
Mrs. Evans, Brimscombe Court, Stroud, Glos.

GENERAL SERVANT WANTED, age 20. Housemaid kept.—H K., The Laurels, Fontenoy-road, Bedford-hill, Balham, S.W.

GOOD GENERAL SERVANT wanted, by two ladies, sisters. Must be very clean, good-tempered, and obliging. Age 20 to 30. Wages £14.—Miss Fry, Ivy-court, Eltham.

AN APPRENTICE wanted, for the cabinet-making and joinery business.
D. Clare, Brixton-hill, S.W.

WANTED, AUGUST 7, good plain Cook. Dairy and baking. Assistance given. One in fellowship with Open Brethren valued.
Mrs. T. J. Simmons, East Peckham, Tunbridge.

BIBLE-WOMAN wanted, to devote her whole time. Salary £35 per annum.—Apply by letter only, with copies of testimonials, to the Hon. Sec., Town Mission, Y.M.C.A., Sunbridge-road, Bradford.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.
WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Sir William and Lady Fox, Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., and numerous readers of *The Christian. Plain Breakfast or Tea,* 1s. 3d. *Beds,* 1s. 6d. *to* 2s. 6d. Printed Tariff on application to Frederic Smith.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. Plain breakfast or tea, 1s. 3d. Tariff and testimonials on application. Patronised by Ministers of all denominations.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

MRS. GREATLEY'S CHRISTIAN BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. Economy, comfort, and easily accessible. References to Rev. Dr. Thain Davidson and Rev. W. Norris. Terms from 2s. 6d. for bed and breakfast.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

HASTINGS HYDROPATHIC ESTABLISHMENT. — Charming Health Resort. Beautifully situated, purest air, abundant sunshine. Turkish baths, with sea-water plunge; Droitwich, ozone, and all other baths, with skilled attendants. Moderate charges.—For prospectus, apply the Secretary.

BRIGHTON. — St. Christopher's Home for paying patients. To assist gentlemen of limited income to obtain change of air and nursing for their invalid or delicate children. No infection. Children for holidays.—Apply to the Lady Superintendent, 17, Portland-place.

ROTHESAY, Scotland.—The House of Rest, Argyle Lodge, combines the comforts of a Christian home with the advantages of an hydropathic establishment. Summer terms from 27s. 6d. per week.—Prospectus from C. Campbell.

SHAFTESBURY TEMPERANCE HOTEL, 76, Stamford-street, Blackfriars, S.E. —Central. Few minutes from Waterloo, Charing Cross, Blackfriars, and Ludgate-hill Railway stations, also St. Paul's, Houses of Parliament, Exeter Hall.—John Creer, Proprietor.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searl, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

BOURNEMOUTH.—Mancetter, St. Michael's-road. Superior Boarding House (removed from Ivors, Old Christ Church-road). One of the best positions. Close to the sea. Large, comfortable, and well-furnished rooms.
For terms, &c., address Proprietress.

COUNTRY MINISTERS, Schoolmasters, Students, and others wishing to visit London at small expense during the vacation, can have pleasant private accommodation, on very moderate terms, between July 15 and September 15 at the Mission Institute, directed by Mr. H. Grattan Guinness, Harley House, Bow. Large garden, tennis and quoit grounds, gymnasium, baths, &c.; a good table. Terms 30s a week, inclusive.—Address, with reference, The Secretary, Harley House, Bow, London, E.

TO BE SOLD OR LET, by private contract, House in Rutland, with either one or two farms, of 140 or 230 acres. Price for whole, £22,000. A Church of England Christian interested in farming and employment of labour desired. Opening for Mission Work.
Mr. J. Langley, Uppingham.

ON THE BANKS OF THE WYE.—To be Let, for the month of August, a well furnished, commodious House. Containing drawing, dining, and breakfast-rooms, with four or five bed-rooms and bath-room. Delightful scenery, and within fifteen minutes' walk of the City.—A. M., The Laurels, Park-street, Hereford.

HERTS.—About two miles from Elstree, Midland Railway. To Let, in August, furnished House. Healthy; quiet. Large garden. Terms £1 per week. Full particulars.
F., Medburn School, Elstree, Herts.

BRIGHTON BOARDING HOUSE for sale. Fourteen years' good family connection. Twenty rooms; good garden; close to sea and aquarium. Suit two ladies. Price £400; rent £130.—M., 2, Norfolk-road-villas, Norfolk-terrace, Bayswater, W.

ILFRACOMBE.—Comfortably furnished nine-roomed House to Let. Piano. Pretty view. Three guineas per week for eight weeks; four for five. Twelve minutes' walk from sea.
F. Atkins, 46, St. Brannock's-terrace.

COMFORTABLE HOME for Two Ladies. Board, lodging, and attendance, with private sitting-room, 30s. a week; or £1 1s. a week for one person (inclusive). — Manageress, Ros Coffee Tavern, Addlestone, Weybridge.

BOGNOR.— Hursley House.— A Christian Widow has taken this house for a rest for the weary. Accommodation offered to suit applicants. Invalid attendance, and hand chair for use. Terms moderate. Unfurnished rooms to Let. Reference, Doctor Minister. Total abstainer.—E. Hodges, Hursley House, Lion-street, Bognor, Sussex.

TO BE LET, FURNISHED, Bed and sitting-room combined, in Clapham. Suit lady engaged during day. Attendance and boot-cleaning. Terms moderate.—B. E. M., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

SKETCHING FROM NATURE.—Ladies desiring help received by a Lady Artist A rare opportunity. £2 10s. weekly. Two friends sharing bed-room, £3 10s.
M., Mrs. Williams, Bolton Abbey, Skipton.

TO LET, FURNISHED, at Hadley, Barnet, N., detached Country House (four large bed-rooms). Large pleasure, and productive kitchen-garden. Stabling for one horse.
E. B., 43A, Pall Mall, S.W.

TO LET, furnished, for five or six weeks, from August 10, Glaston House, near Uppingham. Ten bed-rooms. Good lawn and garden. Rent three guineas per week; if with pony cart, four guineas. Two servants left. Church of England Christians would like place best.—V. E. F., Glaston House, Uppingham.

BRIGHTON. — To be Let, furnished, private House, pleasantly situated, with good view of sea and Downs. Three entertaining and three bed-rooms. Children objected to.
M. H., 93, Bedford-road.

HOUSE TO LET, best part of Croydon, containing eleven rooms, and large bath-room, with good garden front and back. Would be let furnished for three or four months, or unfurnished £80 per annum.
2, Southside, Chepstow road, Croydon.

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A LADY would let her House for six weeks, from August 1, to a careful family on very easy terms. Tennis lawn and garden. Housemaid left.—20, Pencester-road, Dover.

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Mrs. Graves, Millfield, Keswick.

(*Continued on page 23.*)

RATIONAL TREATMENT.

OUR experience is being repeatedly enriched by additional proofs of the advantages of Odo-Magnetic methods of invigoration, in such cases as those detailed below, and with these facts of experience to support our method of treatment, we are not perplexed by the queries which would too often confound some practitioners if they attempted to give details of their practice. We are always willing to confer with any inquirer, and fearlessly invite the strictest criticism by interview or correspondence with ourselves or former patients. Modern therapeutics have taught us that instead of weakening an enfeebled constitution by artificial stimulants, there must be a radical invigoration of the system by natural means, if we would reach and affect the cause beneficially. By a force at once subtle, powerful, and continuous, Magnetism penetrates and permeates the innermost fibres and tissues of the system, imparting to the blood a rich and healthful quality, and to the nerves a vigorous tone, enabling the whole system to perform its functions with normal vigour, and the patient to engage in the activities of life with pleasurable alacrity.

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"I have several friends whom I think would be benefited by your Appliances. Will you kindly send me some of your pamphlets for them, and also if convenient your private list of names."

February 24, 1885.

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"It will be a pleasure to me to do anything in my power to encourage other sufferers to seek your advice, for I have the utmost confidence in the efficacy of your remedy."

March 2, 1885.

"I am sure you will be both surprised and pleased to hear that I am once again able to resume my occupation in life. I have now been in my situation eight months, and, thank God, I am feeling quite well. I firmly believe that my recovery is due to your treatment. God graciously blessing the means used, and I only wish that many other sufferers could be induced to try it.

"I now return you my heartfelt gratitude, praying that God will abundantly bless your work in the restoration of many others to health and strength, as it has been in my case."

Mr. Garratt will always be happy to reply to inquiries from sufferers, or to explain the principles of his treatment to any scientific or medical gentleman, and to confer with them upon any case where his advice may be sought. Consultations, whether personally or by letter, are free.—B. COPSON GARRATT, Medical Electrician, 16, Finsbury-square, London, E.C.

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SPECIAL APPEAL.

In response to the above the following letter has been addressed to the Clerical Secretary by Mr. STEVENSON BLACKWOOD, C.B.

Shortlands House, Shortlands, Kent,
July 8, 1885.

"DEAR MR. TOWNSEND,—I read last night with sincere sorrow the statement of the circumstances of great emergency in which the Irish Church Missions are now placed.

I cordially echo the concluding statement of the report of the Special Committee, that "the work must not be allowed to fall to the ground."

Apart from the supreme importance of the work itself, and the disastrous consequences of its curtailment, the result to the Clergymen, and other agents, whose services would be so suddenly discontinued, is most distressing to contemplate.

I cannot believe but that by prayer and effort those consequences may be averted.

Surely FOUR HUNDRED PERSONS might be found throughout the land who could, and would, each contribute £10 AT ONCE, and thus place the resources of the Society on a surer basis. I will be one, and lose no time in enclosing you my contribution.

Yours truly,
(Signed) S. A. BLACKWOOD.

P.S.—You can make any use you like of this letter, if you think it would stimulate others. Please send me some—say a couple of dozen—copies of the Special Appeal.

Remittances should be made payable to WILLIAM PASLEY, Lay Secretary, and Cheques crossed 'Ransom and Co.'"

11, *Buckingham-street, Strand, London, W.C.*

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The Christian.

THE SILENCE BROKEN.

MANY of the lively oracles of the English Press are still dumb, and will probably continue so, on a subject which is lacerating every tender feeling of innumerable hearts. Others have spoken; but evidently they have done so because they felt they could not well keep silence any longer, and they will soon relapse into reticence. Others, however—"may their tribe increase"—will never keep silence, and will give God no rest until these enormities are judged and stopped.

The pulpit has, to a large extent, been faithful, and we trust there are few ministers of Christ who have not, during the past two weeks, earnestly warned their people, or at least made more or less distinct allusion to the shameful crimes that have been unearthed and exposed to the light of day by one courageous man, who has risked his life in obtaining evidence, and his reputation in making it known. His name has been mentioned with contempt and reprehension; we will mention it with honour and esteem—Mr. W. T. Stead, Editor of *The Pall Mall Gazette.*

In sitting on the London Committee for the Exposure and Suppression of the Traffic in English Girls for the purposes of Continental Prostitution, we have learned with its chairman, the Chamberlain of London, to discern the guiding hand of God in the course and results of our inquiries; we are assured that the same overruling power has been at work in the form which these revelations have taken.

Had the judgment of a hundred people been asked as to the language in which the discovered villanies should be couched, ninety-nine would have protested against the great plainness of speech which the hundredth man, the explorer himself, actually adopted. But "the God of glory *thundereth*," and three times over in his Word He has declared that He would do things which should make both the ears of the hearers tingle. The more we think of it, the more we are convinced, that if veiled euphemisms had been used, if the railway bookstalls and many newsvendors had not ostracised the paper, the effect would have been comparatively small and feeble. And, after the worst has been said, we are sure that in the sight of God the very coarsest expressions which have been used are more than harmless in comparison with the cruel inhumanity which calls a harlot "a soiled dove," or a poor outraged child, "damaged goods."

A great deal depends not only upon what is said, but on the way of saying it; and the children of many of Mr. Stead's censors, as well as thousands more, may have personal cause to bless God that he told his story in a way that *compelled* attention. The Thames will remain an open sewer until some member of the Board of Works is suffocated in it, or until the scandal is denounced in a way coarse enough to arouse busy Londoners to their daily danger. It takes a very bad stench or loss of life through typhoid fever to make a man tear up and re-organise his drains.

The Church of Christ in England, throughout her history, has never been in a more critical and responsible position than she is now. In times past she has won immortal honour by being faithful unto death in protest against false doctrines; now she is called upon to sacrifice all conventional properness to the paramount necessity of arousing the nation's conscience to the enormous wickedness of sacrificing its children to Moloch. It requires as much moral courage, as much purity of heart, as much conscientious conviction, as much firmness of purpose, to stand firm amid burning and smoking fagots of execration from those who ought to stand shoulder to shoulder with you, as amid the fires of Smithfield. The real stake to which martyrs are bound is the cause for which they suffer, and the chains that bind them are not forged of iron, but of their own love of God and of his truth. There are martyrs now bound by their love of God and children, to the stake of Purity.

The women of England are being called, in the providence of God, out of the frivolous and empty life into which they have fallen, to tear off the bands of a degraded and degrading public opinion, to assert their womanliness, to refuse the insulting attentions of men licentious in character and demoralised in life, to do battle with that which is corrupt, and to defend their weak sisters or daughters against deceit and violence.

The Elijah of Northumberland-street is not alone; we have now, as Israel had in the days of Jezebel, our hundred prophets hidden by fifties in a cave; they are true at heart, but the time has arrived for them to come forth of their cave, and cry aloud and spare not.

And God has his seven thousand who have not bowed their knee to Baal, and whose mouths have not kissed him. Already is it manifest that God is on Elijah's side; his challenge—"The God that answereth by fire, let Him be God"—has been vindicated, and his people are responding through the religious press, some, indeed, with bated breath, but some with shouting: "The Lord, He is the God! The Lord, He is the God!"

The conspiracy of silence has been broken; it has lain like a deadly pall upon this generation, smothering it, and causing the disciples of Jesus Christ to give the lie to his last words on earth, "Ye are my witnesses." He was a King! To this end was He born, and to this end came He into the world, that He might bear witness unto the truth—the truth about God and heaven, the truth about the devil and his works. Would He have been content, or would his forerunner, or any of his apostles have been content, to denounce other sins, and to be silent concerning the deepest and darkest and deadliest of all? The Church of this generation must be ungagged, from the Methodist minister who gains three signatures out of his congrega- to a petition "on a certain subject" (see *Methodist Times*, July 16), to the lady who writes us the expostulatory letter given on a subsequent page.

Immediate legislation of an advanced and drastic character must be demanded, and insisted on until obtained; but of far more vital consequence is the waking up of every adult member of every family, to guard the purity of themselves and others, and especially to watch over the young children, who likewise should be warned against wandering into lonely places, and against making acquaintance with strangers.

◆

SOUND THE ALARM.

NOW know we verily that there doth dwell
Even in our midst a tyranny of lust,
Unswayed by aught but golden passion's gust,
Which darkly drowns in its insatiate hell
Childhood, most helpless and most miserable.

Oh, English men and women, wake! arise!
In might and majesty of righteousness;
At length the stifled cries of helplessness
Are in your ears; and, reft of all disguise,
The appalling truth is naked to your eyes.

Arise to mercy and judgment! all too long
The obscene golden idol hath had power
The captive poor and needy to devour;
Arise and show in truth that right is strong
To quell the terror and the strength of wrong.

Let nothing stay or daunt your righteous quest,
Let the keen truth the black transgressors brand;
Albeit among the proudest of the land;
And rest not till the city, purged from pest,
Shall know the joy wherewith the pure are blessed.

T. Sharp.

COULD violated children tell a tale
Of perpetrated crime and base desires,
Of untold misery, the endless fires
Of hell could not produce so deep a wail.

Think of it, Britons! do not let it sleep!
A nation's heart is beating quick and strong,
And yearning to set right a hideous wrong,
That cries for vengeance from the deepest deep.

The little ones who wander from the fold
Are calling for protection, and their cry
Is sounding through the land to tell us why
Their lives are sacrificed, their virtue sold.

Let not false modesty deter our hand,
Nor fear of censure stifle any word
Of indignation that should now be heard
With burning shame throughout this mighty land.

Ye English mothers, let the fondest care
Encircle all your children—guard them well!
The trap is laid—no warning sound will tell
The moment when the demon will ensnare.

Then sound the alarm! stir up the nation's shame!
Expose the wealthy patrons of a trade
That casts a hateful and a loathsome shade
Upon the greatness of Old England's name!

F. C. M.

MISS ELLICE HOPKINS will give an address, to men only, at 186, Aldersgate-street, on Friday evening, 24th inst., at eight o'clock. Subject, "Is it true?" All young men heartily invited.

THE EDUCATION IN BOARD SCHOOLS.

ON Thursday week a motion of the greatest importance was discussed in the London School Board. It was neither more nor less than an affirmation of the principle of free education, and was only lost on a division by one vote. Free education, it will be remembered, was one of the planks in the platform of the Birmingham Education League, whose motto was, "Education—Compulsory, Unsectarian, Free." The Education Act of 1870 was a compromise between the demands of the League and those of the National Education Union. It did not enact compulsory education, but it created School Boards, and empowered them to adopt the principle if they thought fit. It also permitted Boards to establish free schools in exceptional circumstances. While this power has been exerted in extremely few cases, compulsory attendance at school has been almost universally adopted by the various Boards, their action in this respect being a reflex of that of the School Board for London.

It seems to us clear that, given compulsory education, free education follows as a logical consequence, like free registration and free vaccination. We are aware that we shall be met by the objection that the same line of argument would lead to free feeding and free clothing; but we recognise a marked distinction between the claim of a child to be educated, and the claim of a child to be fed and clothed. On all hands it is admitted that it is for the good of the State as such that its people should be educated; but the animal requirements of a child constitute a claim against those who brought him into the world, and it is their bounden duty to supply his animal needs—food, and clothing, and shelter. We admit that in certain cases the State has the power to deprive parents of the custody and bringing-up of their children, but these exceptions only prove the truth of the universally recognised principle that it is the duty of parents to supply the animal wants of their children. Of course, parents of well-regulated minds will go far beyond this elementary duty, and will provide for the education and well-being of their children; but we insist that the provision of elementary education for every child in the land is the duty of the State. We recognise, therefore, in the action of the London School Board the admission of a right principle, and there can be little doubt that this action will be copied by the principal Boards in the country. As we have before observed, free education is the logical outcome of compulsory education. It would be useless to argue that Boards need not insist on compulsion; they *do* insist on it, and compulsion, therefore, is an established fact.

The result of the discussion is calculated to encourage the advocates of free elementary education, and renders it probable that before long the London School Board will declare in favour of the principle. It is one thing, however, for the Board to adopt such a course, it is another thing to get the Education Department to consent to the abrogation of school fees. There are grave difficulties ahead; still we have no doubt of the ultimate issue—free elementary education will become the law of the land. It will be an immense relief to hundreds of thousands of struggling poor, to whom the few pence paid in school fees often makes all the difference between a meal and no meal; it will remove the badge of pauperism from the children whose fees, on account of the circumstances of their parents, are remitted by the Board; it will operate to put an end to much of the friction and strife between parents and the School Board, and compulsion will thus be rendered a much less unpleasant task than it is at present.

We do not shut our eyes, however, to the prospect of much opposition on the part of the ratepayers. Rates are heavy enough already; and the struggling tradesmen, and the men with small salaries, have our sympathy. But many of these already send their children to the Board Schools, and they would get back in fees saved much of the extra amount of rates. The middle classes have a real grievance in being obliged to contribute towards giving to the children of others an education as good as, and in some cases even better than, that which they provide at great expense for their own children. It is a grievance for which we trust a remedy may be found.

We are distinctly of opinion that the elementary education given in Board Schools need not be so costly as it is. Free education should be such as would prepare the children for the various trades and industries: such subjects as French, mathematics, physiology, botany, music, not being essentials, should be paid for. To meet the cases of exceptionally clever children, the provision of scholarships might be extended, and so give to such children a chance of carving out a career for themselves. At all events, we recognise in the recent discussion in the London School Board the germ of what promises to become at no very distant date a new and important departure in elementary education.

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THE DECLINE OF ROMANISM.

IT is but rarely that a skilled advocate of the claims of the Church of Rome can be brought to admit either a weakness or a failure, and it is, therefore, all the more surprising that one of her ablest defenders should volunteer acknowledgments of both. So much has of late years been asserted with regard to the rapid spread and increase of Romanism in Great Britain, one is scarcely prepared to find that, after all, alarm is, to a great extent, groundless; yet this admission, and a score of others not less remarkable and damaging, are made in a singular paper upon "The Conversion of England," from the pen of a distinguished writer, which appears in a recent number of a leading Roman Catholic review. The author, in considering the means by which the country might be brought back to "the fold of unity," gives much prominence to lay activity, organisation, work amongst the poor, and "the spirit of Christian poverty, a protest by plain living against the frivolity of the world."

There are but few who would object to see even the Church of Rome working more earnestly upon these lines. The writer, however, goes on to assert that in all these matters his Church is defective, lay activity being anything but pronounced, lay organisation not worthy the name, that "our work among the poor is trifling compared with what is within our power," that the spirit of poverty is scarcely ever mentioned out of the pulpit, and that, instead of making gigantic strides, it is more than questionable if Romanism is not sliding back, there being no room for either exultation or self-congratulation on the fulfilment of the anticipations indulged in and entertained in the excitement of the Tractarian movement.

The essayist at the same time congratulates himself upon the fact that during the last forty years the estimation in which his Church is held among Protestants has risen in a marked degree; but he attributes this in a very great measure to architecture rather than to spiritual power. The building of great churches, such as the Brompton Oratory, and others to which he refers, has given "a new respectability to the Catholic body" in the eyes of outsiders; nothing succeeds like success; and "to all outward appearance" great strides have been made. This outward appearance, however, will not bear close examination; for, although the number of chapels and stations in England and Wales has increased from 457 to 1259, and the priests from 542 to 2159, the writer discounts this by admitting that the figures are "most misleading as proofs of progress," and by a statement that the number of small missions has greatly increased, and a chapel or a priest now represents a very much smaller average congregation than at an earlier date. Many priests, too, are unattached, and a considerable number are engaged in schools and colleges, and religious establishments.

In 1841 there were in Great Britain, Mr. Lucas states, 800,000 Roman Catholics. According to the general growth of the population during the last forty-two years, *i.e.*, 62 per cent. on the census of 1841, there should be an increase of nearly half a million in the numbers of the Roman Catholic body. Including the Irish in England, the entire number of Roman Catholics in Great Britain should "at the very least" stand at 2,360,000. Instead of this, the evidence afforded by school attendance, one of the best and safest tests, points to a total Roman Catholic population of only 1,362,760, or, as the writer tersely puts it, the figures show "a falling away of at least three quarters of a million of souls." No wonder that Mr. Lucas adds, "the results of an inspection are lamentable in the extreme," and that he seems to be afraid to consider what the falling off would have amounted to if there had not been the Irish immigration.

Discussing the possible remedies for "this terrible state of affairs," the writer points out that active charity is very rare in the Roman Catholic communion, that the work of such societies as that of St. Vincent of Paul is a mere trifle when compared with the needs of the poor; and that as the "crumbling" Church of England has "sucked in to itself, or at any rate, out of their faith, a vast number of the Catholics," thousands of Catholics having "disappeared into it," the exertions which would be quite sufficient in a Catholic country to prevent "leakage" are quite insufficient in England. Roman Catholics, as a rule, Mr. Lucas says, are deficient in determination to help to save the poor from eternal perdition; their distaste from coming in contact with squalor outweighs their charity and love of Christ.

These are serious indictments, and it is noteworthy that Mr. Lucas has no more powerful remedy to propose than an increase in the subscriptions from the Roman Catholic poor, "who will subscribe if properly approached," but however disheartening the outlook may be from the Roman Catholic point of view, surely those simple-minded Protestants who have been wasting time in bemoaning the spread of Romanism in England, may take heart again, seeing that their fears have been baseless. The Kingdom which cometh not with observation, is after all, surely, if slowly, extending its boundaries day by day. James Bowker.

REV. J. W. HORSLEY has been to Gibraltar for the benefit of his health. While there he addressed a large number of Temperance meetings for the soldiers, and preached on the subject in the cathedral and the military chapels. Many pledges were taken.

THE PROPHETS OF PEACE.

By Rev. JOHN URQUHART, Weston-super-Mare.

"Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!"—Ezek. xiii. 3.

THE lot of the last prophets of the Jewish monarchy had fallen on evil days. There had been times when the sun of God's favour shone brightly upon his people, when the land rested in peace, and the sacrifices demanded from those who carried his message to Israel were comparatively few. But those times had passed away. Not only had Jeremiah and Ezekiel to share the calamities which fell upon the people, they had also a duty to discharge, among the hardest man can be asked to fulfil. In the midst of judgments they spoke of God's burning indignation, and summoned the people to confess and abandon their sins. But they spoke to men who rejected the message as a wanton aggravation of their misery. This was bitter enough; but there was something harder still to bear. They were accused, by men who professed to be truer prophets than they, of misrepresenting the character and mind of Jehovah. These fearlessly bade the people pay no heed to views which were the offspring of gloomy fanaticism. There might be sin in Israel, but the Lord was merciful, and would never forsake his own.

The story has more than an antiquarian interest for us. It is the story of what is happening among ourselves. God's message is not a whit more pleasant now than it was then. It is, indeed, a message of love, and they who bear it may well be called "messengers of peace." But it does not speak peace to men where they are and as they are. It condemns unsparingly. It calls for change—change of heart as well as change of life. And the love it reveals is shown not only in the warning to flee from the midst of the most terrible peril, but also in opening up a way of immediate escape and leading into perfect and enduring safety. Such is the message, and it finds as little acceptance now as God's word found with Israel then. It is shrouded in unwelcome gloom. There is a tone of reproach and condemnation in it which repels. And the opposition it awakens sometimes takes a bolder form than that of mere rejection. There are those who speak in God's name against it. They have received, they say, broader and truer Gospel. There are no shadows such as we speak of: all is bright, unsullied sunshine. God is too loving for severity, and all this talk about God's anger against sin, and about the hell He has prepared for it, must be put away as the dream of a horrible past! The supposed necessity for the cross of Christ, and a new birth through faith in Him who is the propitiation for our sins, is a libel upon God, and is based upon too literal an interpretation of words which were never meant in the sense in which they have been taken! Men *are* God's children *now*, and they have only to open their eyes to this, and all is well. And so where the heralds of mercy call for fear and flight, these preach confidence and rest.

We might try to characterise the temerity of the men of the Broad school, and the havoc which they have wrought and are working still; but we gladly turn from our own dark thought to God's. This thirteenth chapter of Ezekiel is God's message to them, and it speaks of three things, the first of which only we touch upon now: *It shows the source and the value of their testimony.* They "prophesy out of their own hearts," and "follow their own spirit." It is strange that, though the confession is couched in high-sounding language, the truth of the accusation is fully admitted. I open one well-known work, for example, and am immediately met by these phrases: "the inward sentiment;" "the inward revelation of the heart;" "the instincts of the soul." What do these and the like expressions mean, if not that they can claim no higher authority than their own thought? Now, what place can our own untutored judgment claim in pronouncing upon these, the mightiest problems of the universe? Say that we have a house to build, or that some slight matter in connection with it, when built, requires to be attended to, we do not take the opinion of the first man we meet, nor do we trust to our own. We turn to the men whose special vocation it is to deal with such things, and from among these we select someone who we have reason to believe is best fitted for the work; for we know that little reliance can be placed upon "the inward sentiment" till it has been taught and chastened by experience. If we should not follow our own spirit in regard to the most trivial affair of business, what shall we say of the folly of those who speak so confidently regarding what is needed to bring back society to justice, purity, meekness, truth, brotherhood; to reconcile man to man, and all to God!

At this problem earth's best and noblest have toiled in vain. Philosophers have thought, statesmen have laboured, and philanthropists have sacrificed, and despite of all the problem is still unsolved by man. And yet these set their Nay against God's Yea without faltering or fear! Need we marvel when we are told that their confidence is a delusion and a snare; that they have seen vanity and "have spoken a lying divination"? There is nothing answering to the future of which they dream. The coming days know nothing of the peace and safety which they proclaim. And not only will there be a harvest of disappointment. That is the least part of the evil. Men are kept in the very place where judgment is sure to fall. The mistake of the foolish prophets becomes a crime. Their hands are red with the blood-stains of the second death.

EARTHQUAKES IN CASHMERE.

IN a letter received from the medical missionary stationed at Srinagar, dated June 1, he writes after the first shocks:—"The city is deserted. Every one is in the open. The barracks have fallen, crushing several; we have had them dug out and attended to, and carried to the hospital. There will be heartrending distress. I know of a village where the only two survivors buried their twenty-three neighbours. At Lopor 500 are killed. The mountains are fissured, and the ground cracked. We shall have to do our best to stretch hospital accommodation, but our funds are *nil*. We are putting up tents and matting huts."

Again on the 8th he writes from Baramulla, which is almost entirely destroyed. Their extemporised hospital there was a barge moored on the river. The computed number of killed is 3000, and it is impossible to guess the number of injured, but the demand for surgical help must be immense, and the distress wide-spread and almost overwhelming. If any are willing to help, by sending money, it would be gladly forwarded to Kashmir by Dr. Lowe, of the Livingstone Memorial Medical Mission, Edinburgh.

SABBATH ALLIANCE OF SCOTLAND.—Prizes for the four best essays on the Sabbath, of £100, £50, £30, and £20 respectively, have been gained by, 1st, Rev. Thomas Hamilton, Presbyterian Church, Belfast; 2nd, William Converse Wood, Boston, America; 3rd, Rev. James Orr, United Presbyterian Church, Hawick; 4th, J. T. Smith, 30, Northumberland-street, Edinburgh. Several of the other essays were of distinguished merit.

THE RATCLIFF WELCOME HOME.

A SHORT time ago I paid a visit to the Sailors' Welcome Home. It occupies a conspicuous corner in the notorious Ratcliff Highway. From an upper window the house flag, with an angel in the corner holding out an open Bible, is displayed. On entering, the bright coppers of steaming tea, coffee, and cocoa, look most inviting and comforting. Sailors are sitting about at little tables reading, writing, or supping. Passing down a narrow stair to the "Focsle," as the seamen call it, we found ourselves in a good-sized room, brightly lighted up and pretty well filled. A lady was speaking and afterwards several gave their experiences. Among them one said:—

"I shall never, no never, forget the goodness of the Lord to me, when He brought me to see what a vile helpless sinner I was, and how He saved my condemned soul, now about three years ago. I went from the meeting to my boarding house where I lived, and I cried tears of joy. When I told my old companions with whom I used to spend my life, my money, my all, in sin and degradation, they thought I was mad, and said, 'Religion has put him off his chump.' But, ah, how little they knew of the peace and joy within. Since then I found out that the Lord is not only a mighty Saviour, but also a mighty Keeper. It was He who kept me all the time from my old companions. He who gave me grace and sweet joy in the time of my affliction, when I broke my thigh in a heavy gale; He who enabled me to keep and save my hard-earned wages together. So you see what the Lord has done for me He is willing to do for you to-night."

While the meeting was going on, some left for their ships, while others flocked in to take their places. One young sailor made a most earnest appeal to his companions. The addresses were interspersed with appropriate hymns, led by Miss Child. This lady has for years devoted herself to work among sailors, and bringing all her influence to bear upon their lives, both in spiritual and temporal matters. Not only the sailors themselves but their families have to thank Miss Child for her care over them.

At ten o'clock Mr. Blaauw, Miss Child's helper, asked me if I would like to look in at one of the music-halls of the numerous public-houses close by. Feeling not a little timid as to the result, I accompanied Miss Child, Mr. Blaauw leading the way, to a gin-palace in the neighbourhood. Entering, we with some difficulty wended our way through a crowd of women and sailors, &c., who were drinking at the bar, to the door of the dancing saloon. Here we stood for some time, our hearts filled with pity and sorrow. Everything in this sad house was made as attractive as possible. The large hall was brilliantly lighted, and the walls decorated with landscape paper. At one end was a balcony with musicians; below that another drinking bar, around which men and women clustered like bees at a hive door. Other women walked up and down the room, many of them dressed in silk and satin, in the most gorgeous colours, decked with flowers around the neck and head. Very soon the music struck up, and waltzing began. We stood silently looking on for a few minutes, and then withdrew, feeling more than ever the necessity for counteracting work among those who are so apt to be drawn into the net that is spread for them. I remarked, "I suppose this is an extra occasion," but Miss Child answered, "Oh, no, this goes on all the year round every night."

Returning to the Welcome Home, we found the meeting still going on, and realised the importance of its continuing as late as the sad scenes we had just witnessed. During the after hours of the night, which I spent at the Welcome Home, I was frequently awaked by the screaming and shouting of men and women in the street below, making me realise the self-denial of living in such a locality for the sake of the Lord's work. We breakfasted with sailors who were living in the home, one of them presiding at the coffee urn. Before leaving the breakfast table, there was a short Bible-reading, a hymn, and prayer. May God bless the Welcome Home, and all under its roof.

A. A. Bryson.

Glasgow.

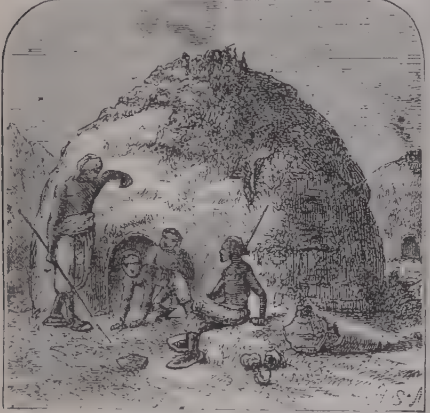
For the Young.

AMONG THE INDIANS.*

BY REV. E. PAYSON HAMMOND.

WHILE preaching in Chicago, in the State of Illinois, in 1864, I got very weary, and felt that I must have a little rest. So one day I started west for the banks of the broad Mississippi River. I thought no one would know me so far away, but in all these places I found friends, and many little children in whom I became interested, and could not help speaking to them: so I got no rest. At last, with a dog, a gun, and one guide, I started through a great forest, one hundred and sixty-three miles in extent. At night, we used to sleep on the branches of the trees spread out upon the ground for a bed. At times we heard the howling of the hungry wolves around us. Our track lay through Indian settlements, where there were no white men. The sight of the savage-looking Indians often troubled us, for we knew that they had killed many white men We were afraid they might take a fancy to kill us.

One day, as we were going down a long hill, away in the distance we saw five Indians coming towards us. As there were only two of us, we knew that, if they attacked us, they might easily kill us. We first thought of running away from them, but that would be of no use, for they were much more swift-footed than we, and could easily overtake us; we therefore looked well to our guns, and marched boldly on. As we drew near to them, they all disappeared in the bushes. Every moment we feared we might hear the click of their arms, aimed at us. When we arrived at the spot where they were hidden, we found that the Indians who had frightened us so much were five little Indian boys. They were as much afraid of us as we were of them. How foolish it would have been to have run away from them!


AN INDIAN HUT.

You, my dear little friends, feel that you have set out for heaven. As you walk the journey of life, you will sometimes be as much troubled as we were at the sight of those Indian boys. But if you keep your eye on Jesus, following his footsteps, the big Indians will become little Indians: you will see, as Bunyan's Pilgrim did, that the lions are chained. It is always safe to walk in the path of duty; but, if you run away from imaginary dangers, you will be ashamed of yourselves, and get laughed at besides.

I have just been reading in "The Pilgrim's Progress," Christian's journey from the City of Destruction to the Heavenly City. He had many trials; but, with God's help, he got the victory, after his burden of sin had fallen off, as he looked to Christ on the Cross. One day, as he drew near to the palace Beautiful, Bunyan says, he came to a very narrow passage, which was about a furlong off the porter's lodge, and, looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by.

Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried out to him, saying, "Is thy strength small? Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for the discovery of those who have none. Keep in the midst of the path, and no hurt shall come unto thee." "Then," says Bunyan, "I saw that he went trembling on for fear of the lions; but, taking good heed to the directions of the porter, he heard them roar, but they did him no harm. Then he clapped his hands and went on."

I think, though you may have been a Christian but a short time, that you understand these words. But, if you do not, the time will come, very likely, when you will think of them. You know the Bible tells us of a wicked being, called Satan. "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist, steadfast in the faith."

This evil spirit tempts little children as well as grown-up people. Many who are not Christians hardly believe there is a devil until they begin to follow Jesus. In a nice letter from a girl to me, she says, "Satan often tries to make me unhappy, and doubting if I have really found Jesus; but, when I pray to God, Satan goes away, for he hates to see me on my knees."

My young reader, if you keep your eye on Jesus, and every day ask, "Lord, what wilt Thou have me to do?" you will, when Satan tempts you, be able to say, as this little girl did, "*Jesus keeps me from yielding*." Yes, Jesus can enable you to resist the devil. He will give the victory, if you place all your trust in Him; and you will hear Him saying to you, as did Paul, "My grace is sufficient for thee."

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* From "Stories for Children." *Morgan & Scott.*

BIBLE ACROSTICS.

Our young readers who have been interested in searching out answers to the Acrostics that have appeared in our pages, may be glad to know that the *Religious Tract Society* have published a packet of Bible Acrostics, prettily printed on attractive cards, with spaces for answers and references. The following remarks are furnished, by way of directions, on the cover of the packet:—

"As one way of using these acrostics, it is suggested that teachers should give them to their scholars on the Sunday afternoon, to be examined on the following Sunday. When they are brought back, the teacher should explain the lesson to be learnt from each one, with reference to the surrounding texts. For instance, Prayer, from Cornelius; Truthfulness, from the wheat, tares, &c. The initials of the names will give the answer, which is to be written on the front. The space below the answer is left for the scholar's name. To assist the younger scholars, the teacher may fill in the chapters of the answers, leaving the scholar to write in the particular verse."

We give one of the acrostics as a specimen. The initials give the name of the son of "a certain woman who was a Jewess, and believed, but his father was a Greek."

(1) A place where Paul saw a vision.
(2) A place where the people tried to stone Paul.
(3) A writer of one of the four Gospels.
(4) The grandfather of David.
(5) The native city of Lydia.
(6) The mount of God.
(7) What did Christ bid us take upon ourselves?

Y.M.C.A., MELBOURNE.—The secretaryship of the Melbourne Y.M.C.A. has been accepted by Mr. W. A. Southwell, who has for several years occupied a similar position in Cardiff. His departure, which will take place early in October, is regarded with deep regret by the Cardiff friends.

PREVENTION BETTER THAN CURE.

DEAR SIR,—At this time when all hearts are being deeply stirred for the welfare of our young women, may I offer a practical suggestion. The large number of young girls constantly travelling by rail and steamer is daily on the increase. Many of them are ignorant, and scarcely know their destination, and often fall into the hands of unprincipled persons, to the ruin of body and soul. With a view to help and protect them, great efforts are now being made to meet them at the stations, to guide them into respectable lodgings, and among Christian friends.

Feeling that the work of the Y.W.C.A. is essentially one of prevention, we have been led to make a vigorous effort to get the Directors of the different railway companies to allow us to place a large notice in the waiting-rooms of our railway stations all over the country, giving the addresses of our principal Homes and Institutes, with the address of the local secretary, who will arrange to have girls met at the different termini to which they may be going. The London, Brighton, and South Coast, the London and North Western, and the South Eastern have already kindly given their permission, and we trust their example may be followed by all the other lines. In this way they may give their help in meeting one of the great national questions which is weighing upon all hearts at this time.

The cost of the notice boards will of course be considerable, but if our country friends will share the burden by purchasing the cards (which are 6d. each) for their own station, providing every waiting-room with one, the labour and expense will be greatly lightened. Will those who are willing to help send the amount in stamps to Mrs. E. W. Moore, 15, Harewood-square, London, N.W., when the cards will be forwarded? In places where we have no Y.W.C.A. branch, we should be glad to correspond with Christian workers on this subject.—Believe me, yours faithfully,

L. Moore,
Hon. Sec. Central Council Y.W.C.A.

A friend on the Continent, in sending a contribution to Miss Macpherson's work in the East End, writes:—

While you are in many ways thus blessedly labouring at the stream of misery for its alleviation and see precious fruit therefrom by Divine grace, for which the Lord be praised evermore by all that is within us, I long to hear of more effectual labour at the sources whence these sins and miseries proceed. The times seem to require men of renown, graced and gifted of the Lord, to lead a new reformation, by his Spirit poured from above, affecting customs and laws as well as individuals in their principles. Coupled with heart searching and labour, this I feel should be a continual matter of earnest supplication.

"OUR BOYS."

IN connection with the Junior Section of the Y.M.C.A., 186, Aldersgate-street, an interesting work is being carried on amongst youths of thirteen to sixteen years of age. Many of these come up from the country to this vast city, and go into large warehouses where there are plenty of companions who will readily lead them astray. For such as these a branch of the Y.M.C.A. here has recently been formed. It is sought to reach them by means of a well-furnished reading-room, library, educational classes, gymnasium, games, popular lectures, entertainments, and last, but not least, Bible-classes, and devotional meetings.

This important work entails considerable expense, as the subscription is only one shilling per quarter. The branch is entirely on its own financial basis, and we rely upon the support of Christian friends. W. C. Minifie,
Secretary, Youths' Branch.

186, *Aldersgate-street, E.C.*

"The Christian" Pulpit.

THE PETITION OF THE MORALIST.*

By Dr. CHARLES STANFORD.

"Good Master, what shall I do that I may inherit eternal life?"—Mark x. 17.

I FIRST call your attention to the petitioner here. I have described him as a moralist, but in this description I use the word in a wide sense. Morality has to do with this life, and the moralist is one who tries in particular to cultivate what is right between man and man, what is right belonging to this life, what is right arising out of his position and connections as a creature of time and an inhabitant of earth. In a wide sense of the word, this man was a moralist; at least, it was as such that he uttered this request.

I next proceed to point out that it was a great spiritual crisis when this request of his was addressed to Jesus Christ. Perhaps now may be a great crisis with some of you. Life is full, if we but knew it—we often do not until the crisis is over—life is full of critical moments. History is crowded with records of critical moments, on which history depends, when what is thought or not thought, said or not said, done or not done, may for weal or for woe affect all the future.

It was a critical time: it could only come once in that man's history. That young man never saw his Saviour again in this life. Perhaps there may be a similar time in your soul's history which you may remember a million years hence. Not a night like the leaves of the trees in a forest, but a night the circumstances of which shall stand out for ever; a night in which you have to give your answer to the searching Spirit—an answer to Christ Himself, "Yes" or "No." If "Yes," in that word may be the germ of life; if "No," in that "No" may be the germ of death. May God help us, help me, help you. What if this *should* be the commonplace talk of man? Eternal life is not commonplace; the question of gaining eternal life is not commonplace.

Let us look at the petition. It has two elements: first, what he wanted to have, and then what he wanted to know. He came to Jesus, wanting to have something. There are persons in this circle to-night who would have been ready to say, "What can you want?—you have everything." But though he had in all externality everything, there was one thing he wanted to have, and that thing was eternal life. He wanted that first. He had the great blessing and privilege of youth. There are some old men anxious about eternal life, but without, perhaps, the right feeling. They say, "If I were young again, I should not be so agonised as I am now." Oh, to be young again! There is nothing like youth; and, true, there is no privilege like youth. Youth! the very word has a fascination in it, when life is at its best with hope and poetry. Youth can run; youth can rest—no easy thing to rest; youth can rejoice. Youth! full of freshness of life's morning. To think of youth with no stain on its glory! I do not wonder that persons who have not found the great secret think that if they had youth they would want nothing else. How long would you like to have that youth?—five years, ten years, twenty years? You are not permitted to have the youth spoken of here for a longer period in this life.

That would not be enough for me; to have youth for a thousand years would not be enough. I like the idea of youth, but I want it in reality, and that is in *Eternity*. Speak about a million million years: what after that? Once a Hindoo who had left all his property to his priests, said to them, "What shall I be after I die?" "A bird." "What after that?" "A beast." "What after that?" They could not say. *After that!* That is the awfulness of life! A million years of youth! What after that? When you come to think, if you have youth, you want *eternal* youth; for while you are speaking about youth, it flies. Youth in the strongest sense, too, is life. What causes a web of wrinkles upon a face is something that is not youth. Well, eternal life is eternal youth. I want that; I want it to work with. It is so fresh and emotional that I am right in thus speaking about it.

But there is an awful shadow over it. *This youth must soon be gone*, and what then? And this thought pressed upon the young man's mind, and made him say, "Good Master, what shall I do that I may inherit eternal life?" The thing he wanted to have was eternal life, although he had great possessions. Some persons think if they had wealth, they would want nothing. The very word "wealth" is connected with the word "well" and the word "weal." Our Saxon ancestors thought that one of the things reckoned well for a man to have would be wealth. This man had wealth, but somehow he was not satisfied. If wealth is enough, it depends upon whether it is the right kind of wealth. This man was wealthy, but he could not carry his wealth with him across that mysterious thing called death. Death comes and shakes the power of the rich; they carry nothing out of the world. I want something out of the world. I want durable riches; I want bills that will be honoured in heaven; I want gold that will have celestial currency; I want things that will not fade away—in one word, I want eternal life.

One thing this young man wanted—to have eternal life. He had station, good social influence. Many persons prefer that to wealth. Many a man would be content to be poor if he could have power. Such men are ready to part with health, and sometimes with their bodies, and even to sell their souls, that they might have power in the world. Men *will* have power in the world. Well, if they have it as this man had, what then? The day comes when the king must die. We want something after this life. So this man went to Jesus, whom he believed to know all about eternal life; he went to Him in the attitude of worship, and said, "Good Master, what shall I do that I may inherit eternal life?"

Look at the thing he wanted. He had already a good many things. This question, "What shall I do?" simply meant, "How can I make good my title?" It was simply a question of how he should get the title to eternal life. He said this, although he had got many things that seemed to help him. He had got a good creed about eternal life. It was the fashion among the Jews of that day to repudiate the old Hebrew creeds, and to accept the doctrines taught by the Greek philosophers. There had been, owing to commerce with classic thought, growing up a disposition to discard old Hebrew notions as narrow, to clothe Hebrew philosophy in a Greek dress. It was considered a clever thing to scout the idea of a life beyond the grave. As to the antiquated doctrine of eternal life, the companions of the young, the educated, would laugh at such a doctrine, or say to that man that he was following the faith of his grandmother.

There was something very good in a man who could stand the shafts of scorn. Are you ready to do so for the creed of your father? There is that young man who said to you yesterday, "Where are you going to-morrow?" and when you said, "To church;" he exclaimed, "Is it possible!" I can understand that in such a case it is not easy for a young man to stand his ground. This man was, at any rate, right as to the main matter—eternal life and its reality—but he felt somehow that this was not enough, and do you not feel the same? A sound creed is a right thing to begin with, but not the right thing to stop at. You may have a sound creed about sowing seed, but you may not sow it at the right time. I am not certain as to whether this man had a definite opinion as to whether this sound creed was not enough; at any rate, it seemed to cross his mind that it was not enough to make a title to eternal life.

This man wanted to know how to make good his title to eternal life. Jesus Christ tested him, and said, "Thou knowest the commandments," and then gave a summary of the commandments; and the young man said, "Master, all these things have I observed from my youth." If he had kept these commandments outwardly in reference to the body—had not commited adultery, nor murder, nor robbery, nor borne false witness, nor defrauded, and had honoured his father and his mother—it shows a strong probability that the young man had had a good religious education according to the standard of the time. When I see a young man has maintained his outward integrity and morality, I always feel that he has had not only a true education, but a wise education—that his father and mother had not only screened him from evil things, but had warned him about them, and trained him in what was right.

There is a story about a poor old woman who never told her grandchild that there was such a thing as a well, lest she should fall into one! If there has been in the case of parents rather a screening from harm than a *teaching about* harm, as soon as the restraints of home are lifted, the young easily fall. These are things that teachers cannot teach, but which *must* be left for parents.

I advance to Christ's reply. It is summed up, "One thing thou lackest." He answers unspoken thoughts that are burning in the young man's mind, as to certain things he had done which might, perhaps, make a title to eternal life. This young man comes and brings his case before the sovereign counsel and sovereign judgment of the King. He has a hope, and yet he has a fear; sometimes the one is high, sometimes the other. He hopes—I think you will detect this—that this good Teacher will say he has done enough. Perhaps he thinks he will have a compliment for his sensitiveness; but Jesus sees through the surfaces, and weighs in the balance the moralist or the ritualist, and this man He found short weight. He had many things, but says the Judge, "*One* thing thou lackest."

Does Christ say to any one of you, "One thing thou lackest"? At first sight it seems delightful for Him to say that we have all things but one. Does it not, however, depend upon what that one thing is? For a ship to have all things but one thing. What is that thing but a compass? Or a watch to have all things but one—the mainspring! Or for a house to want one thing, and that thing the foundation? Or a plant of fragrance and beauty having everything but one, and that the root. For a body to have everything but one thing, and that thing the soul: poor man, to have everything but one thing! An inquirer after eternal life to have everything but one thing, but that one thing the thing needful, that one thing the true title—*that* the one thing lacking! That was the one thing which this man lacked. A man can be young and wealthy and influential, and have a sound belief, and have a true morality, and yet be lost; he can have a beautiful and winsome address, and be lost; he can have a house in the country and many servants, and be lost; he can come running to Christ, and be lost.

There are two conceivable ways in which a title to eternal life may be gained. I am speaking about a conceivable way—*perfect* obedience to the law. Now it seems that the first thing missing in this young man was a want of true understanding of the perfection of the law. The right standard of goodness—that is the very first thing which Christ indicates. The word "good" occurs in the three Evangelists. This young man wanted to know what *good* thing he could do. He called Jesus "Good Master." Christ was not going to accept that term "good" as a compliment. He addresses this term to Him as he would have done to any Rabbi. In the absolute sense, Christ is speaking about goodness when He says, "Why callest thou Me good? there is none good but One, that is, God." He now speaks in his man-nature. He wishes to call the man's attention to the ideal goodness—God without flaw. But the man would not see it; he could only see surfaces, so Jesus Christ tells him to sell all he had and follow Him. It was not a command to you; it was a command to him for a special purpose—a command from Him who saw that the weak point in that man was an excessive love of wealth. He wanted to make him see it, too; but when the young man heard these words, he turned sadly away. If he had to give up one of two things, he would rather give up the future than the present. He gave up the eternal rather than the temporal;

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* From Expository Sermons on the New Testament. One of the volumes of the "Clerical Library." 6s. *Hodder & Stoughton.*

and would not the thought come to him: "I can get to heaven on the principle of perfection"?

There is the Gospel way, and that is trusting in Christ; but the man preferred his wealth rather than the Saviour—trusted in his riches rather than in Christ, so that he lacked trust. I put it to you whether you have got the trust. Your title is in Jesus Christ, and the one thing you have to do is to get it by faith. If you had to do anything, what could you do? Go to the forest, select many trees, and with them build an ark of salvation? Could you build a bridge that could span the abyss from the house of Dives to the house of Lazarus? No; if the plan of salvation were left to you, you must give it up. But there is no need for it; Jesus Christ has done it.

So I come to the old Sunday-school story—"Believe on the Lord Jesus Christ." But I want to rescue Jesus Christ's Gospel from a misconception. How easy it is to travesty Gospel truths! Our true doctrine is, that we trust to the work of Jesus Christ for our title. But when we have an interest in Jesus Christ, what is the salvation that He gives? We have it described here—"life." Not merely safety, but life—eternal life, that follows the example of Jesus Christ's life; and this eternal life begins now, directly we believe. Heaven will be but the consummation of that which will begin in you now, if now for the first time you believe in the Lord Jesus.

AFRICAN MISSIONARY NOTES.

BISHOP WILLIAM TAYLOR has succeeded in locating some of his large party of missionaries at Mayumba, two degrees south of the Equator. The rest are at present making Loanda their headquarters until they can be scattered over the Portuguese territory, to which they are the first Protestant missionaries.

Mr. Halligey, formerly Wesleyan missionary at Lagos, and now about to return thither, appeals for six men to labour on the Niger and in the Yoruba territory.

The hoisting of the British flag at St. Lucia Bay and the flight of many Zulus into Swaziland, present two coigns of vantage from which to offer Christianity to the Zulu nation.

It must not be forgotten that in the transfer of land to the English, which the Christian Chief Khoma of Shoshong is now making, he distinctly specifies that there must be no trade in strong drinks in his territory.

The annexation of Bechuanaland, while it brings into connection with Britain a territory nearly as large as Spain, opens the way to the basin of the Zambesi for British missionaries and traders without passing through the Transvaal.

The slave trade with all its attendant horrors is carried on close to the Sierra Leone territory, over roads in part made by the colonists, and to the detriment of at least one mission station, Mabang, on the River Ribbé, where school children have been stolen, a Sunday congregation broken up and British property destroyed by the marauders.

There are four Bechuana Christian preachers labouring in connection with the Wesleyans of the Transvaal beyond the Limpopo, and one beyond the Zambesi, without salary of any kind, being impelled by love of the Gospel, and a sense of duty. Christian negro traders from Bathurst are reading the Gospel in Mandingo to the people at their trading stations on the Gambia, as they pass up and down the river.

LANSDOWNE-PLACE SCHOOL, BOROUGH.—This is situated in Tabard-street, where, says the report, many of the adjacent streets contain houses in which people of all ages and of both sexes huddle together without regard to cleanliness or decency. The various meetings have been well attended, God has owned and blessed the work, friends and helpers have been raised up in time of need. In most departments more workers are wanted. The Band of Hope has been resuscitated, great numbers of garments have been made by the sewing-class girls, evangelists from the Metropolitan Tabernacle have regularly addressed the mothers' meetings, and the library well supplied with periodicals. Mr. J. Passmore, junior, 4, Paternoster-buildings, E.C., is the treasurer.

JOE MIDDLETON'S TRICYCLE MONEY.

By MARGARET E. SANGSTER.

"I'VE been wishing that Lucy would let me send her a proxy," said Joe, smiling. "It would be a good idea, only Lucy would have the trouble."

"Whom would you choose, dear, for your proxy?" asked the mother. She thought in an instant of Rex Carter and Wallie Clyde, who were intimate friends and schoolfellows. But they were already out of the city, one on the mountains and the other at the seaside.

"If Lucy and her father and mother would not think it too much trouble, I would like to send Mike O'Byrne, the washerwoman's boy, in my place. I would like to see what fresh air and milk, and the freedom of a farm for a month, would do for Mike. He's not a bad boy, nor a rough one, mamma, but of course he hasn't had a chance to learn the best manners there in Vantine's Alley."

"Mike has no clothes fit to go in," said Mrs. Middleton, doubtfully. "And his travelling expenses would amount to something. How would you provide for them?"

"I do not mean to buy my tricycle, mother," said Joe. "The money which is in the bank set aside for that would fit out three such fellows as Mike, and surely I may use it for one—some of it at least."

Mrs. Middleton thought a moment. Presently she said, "Joe, my son, tell me your real, innermost thought about this. Why do you want to send your proxy to the country?"

Joe was silent a few moments in his turn before he replied.

"Well, mother, since I have been lying here I've had a good many thoughts about God and his mercy in sparing my life. I might have been killed by that fall, or I might have broken my back and been a poor cripple for life; while as it is, Dr. Simmons tells me that with time and patience there will be a complete cure and I shall be as spry and active as ever. Now, I want, in some way or other, to make a thankoffering to God, and this seems to be one way of doing so. I'd like to spend all my tricycle fund in making other boys happier."

Mrs. Middleton considered the matter, and the result was that Lucy was written to, and immediately replied that she was willing to take a Fresh-Air boy, and, at Joe's particular request, he should be considered Joe's proxy; sit in Joe's chair at the table, be introduced to the young people who would have been Joe's companions, and occupy Joe's beautiful big room, with its outlook towards the hills and the sunset.

Mrs. Middleton's private and confidential suggestion, that she would pay Mike's board for the month, saying nothing to Joe about that part of it, Lucy declined to consider.

"Aunt Milly," she wrote, "I'm surprised at you to offer such a thing. Joe knew better. No, Mike shall be our guest, and we'll treat him just as if he were the dear, merry cousin we've been counting on having here."

In due time Mike O'Byrne, sandy-haired, freckled, awkward, and desperately shy, blushing and stammering whenever he was spoken to, made his appearance at Sunnyside.

He was not in the least like the ordinary Fresh-Air child, who is supposed to run wild over the fields, showing boundless delight at the first sight of green grass and trees, and not knowing how to contain himself for the pleasure of making acquaintance with cows and pigs, ducks and chickens. He was quiet, helpful, and evidently happy, though he had little to say. He absorbed pleasure from the farm life, so wholesome and hearty, and health, too, at every pore. As the days passed, Lucy, always bent on doing good, read to him from some interesting book, or taught him a little while every morning, so that he began to read very well in the Psalms and Proverbs.

The boy, who was used to the close, stuffy atmosphere of a narrow city alley, who slept in a little bedroom under a tin roof, and had such food as Mrs. O'Byrne, with her two or three days' steady places, could procure after saving up her rent (for let what would come, the shelter must be made sure of and the monthly stipend kept ready for the landlord), this boy expanded visibly in the room and space, out-doors and in, which the country life afforded him.

Better still, as every day, morning and evening, he knelt with the family at worship and heard Lucy's father talk with God as a man talks with his friend, he gained an idea of religion, of our connection with the invisible world, and of the ever-present love and care of our Heavenly Father which nothing else could have given him.

Lucy was pleased to observe how readily he learned to be courteous and to understand little things in manners. After the second day he found out that people did not eat with their knives and noticed what napkins were used for.

He soon learned not to go blundering out of the room in front of a lady, but to let her pass out first, and to take off his hat if he met one of his girl acquaintances on the road or in the lane.

"Joe need not be ashamed of his proxy," said Lucy to her mother. "He's turning out finely. Proxy or not, I believe it would be a Christian thing to take a Fresh-Air child another summer, and try to lift him or her into the sunlight."

"I cannot find it in my heart to send this one home," said the lady. "I think we might ask his mother to come for a few weeks and help along with the work, if she felt that doing so would make her more independent. We might have them both here to the edge of the cold weather."

So they did. When the snow was flying through the air Joe's proxy and his mother were still housed at Sunnyside Farm. And when they returned to the city in the winter there followed them barrels of apples, potatoes, and pork, and so cheered and heartened were they that Mrs. O'Byrne got through the season, rigorous as it proved, in great comfort, and Mike, finding a good place in a great publishing establishment, is on the highway to success as a business boy.

Joe's leg in time got well, and he has never for a moment regretted the use he made of his tricycle money.—*Illustrated Christian Weekly.*

COMMEMORATION DAY AT ADDLESTONE.

THIS event came off on July 9, and was an interesting time for all who work among neglected destitute children. There was a thanksgiving service by the vicar of Addlestone, and an address by Canon Hussey. A distribution of prizes to girls who have kept their places in service one year and more, and to children who have earned distinction for knowledge and conduct, was presided over by Lady Elizabeth Biddulph, who represented Princess Mary, of Teck. The guests numbered several of the friends who have been builders of the cottages, and the supporters of the village since its foundation, including Lady Waterpark, Hon. Mrs. Okeover, Lady Whitaker Ellis, Lady Selwin-Ibbetson, Sir Arthur Lawrence, and many of the local gentry.

Mrs. Meredith, who received the guests, had much pleasure in the increased number of the party that assembled this year, as showing a larger number of helpers in a work which is extending, and becoming annually more important. During the proceedings a "waif" was received, whose state was illustrative of the use of such a refuge for miserable children. She had suffered terribly, and when put into a comfortable bed, and fed and clothed, she slept for thirty-six hours. When she awoke she could not walk, and was obliged to be treated like a baby for some time, though she had attained eleven years of age. Surely schools that provide for such, and not only repair the injury of their early years, but teach and lead them in the way of life everlasting, through the precious love of Jesus the Saviour, who blessed little ones, demand the support of the public.

PLACING OUT LITTLE EMIGRANTS.

MISS MACPHERSON'S FORTY-FIFTH PARTY.

We regret not to have space for the interesting notes of the voyage of this party of children from London to Montreal. The journal proceeds:

June 4.—We were all very glad to land at the Stratford station. We saw the Home first under very favourable circumstances, for the moonlight was grand, and we received a delightful welcome from many friends.

The children are enjoying the freedom. How they shouted the next morning! It seems as if they could not express their joy at the surroundings. Some of the boys are now fishing by the river; some are lazily enjoying themselves on the grass, the girls are gathering flowers on the lawn, there is not one sad-looking face in our party. Wee Johnny is so rosy, and marches about like a young lord. Edith is a general favourite, and the boys agree, "'tis a lot better than London." It is so nice to know that our dear little ones are to stay in this beautiful country, instead of being in dull, wicked London! The only sad part is that our happy party must soon break up.

We had a nice prayer-meeting with all the elder children last evening. After thinking over the training-time and the many longings after Canada, we made it a picture of the training-time on earth for the beautiful home above. It was really a solemn time; the dear boys felt it, too, for it was one of the last times we should all gather, one family on earth, round his footstool. We have cause to believe we shall meet a good many of these dear children on the other shore!

June 12.—It is very pleasant to be now realising all that one has heard and read of the work on this side. On Monday morning the parting commenced. Quite early, while we were at prayers with our little ones, two well-to-do farmers and the wife of one of them drove up, and asked for a little girl with dark eyes. They came to the schoolroom and stood with eyes filled with tears, listening to the prayer that our Father would just send those who would care for his own.

In a little while the pretty dark eyes of L. A. attracted them, and the lady stooped down and kissed her, asking if L. would like to be loved by her. The little one looked up shyly, and said "Yes." The two farmers were greatly touched; one had come to help the other, and as they each took a little hand and led her out of the schoolroom, neither of them spoke. We soon got the little one ready, and we are quite sure she will have a wealth of love and tenderness lavished upon her; best of all, they are true Christians.

Soon after T. had to depart; he had been chosen the second day after his arrival, but was not allowed to leave us till Monday. The morning seemed long for him, and he began to fear his master was going to give him up. When, however, the farmer arrived, good-byes were soon said; proudly he marched with his bag to the buggy, and took his seat by the "boss," who is a fine, working Christian, and T. will have spiritual help. We are so glad, for the lad gave evidence of a change of heart before he left the ship.

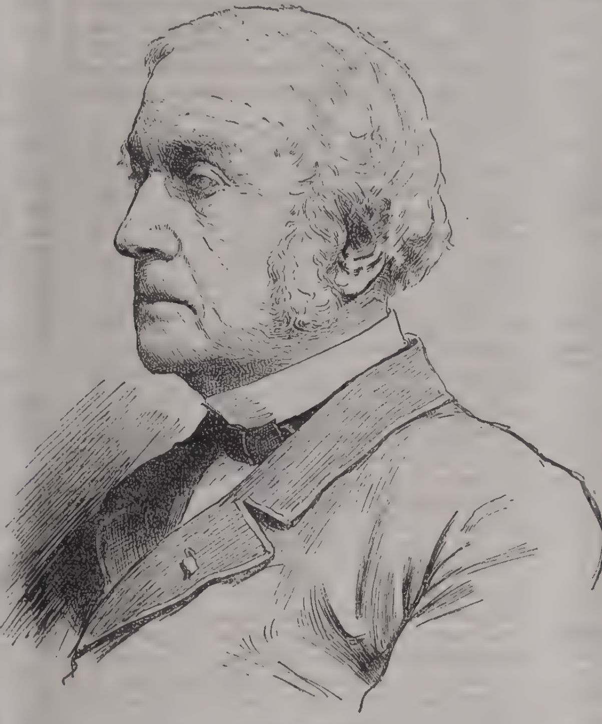
I shall never forget all I see from day to day. These dear kind people just seem to take the boys and girls at once for their own, and when one compares the past lives with the bright future, it gives one such cheer and encouragement and a longing to begin again at the Training Home, and prepare other poor little ones for this beautiful country.

We have had such happy times with them. On Sunday afternoon they sat under the trees on the lawn, and sang their hymns, and listened to a Bible story. Far above was the blue sky; the river so still, reflecting everything around, the lilac-trees in perfection, and happy faces around. How could we help loving God, when so many evidences of his love were close by?

The partings are the only sorrowful part of our lives just now; but the children are so eager to go, each one hoping it will be his or her turn next. Then it is good to get a letter soon after: "I like my place, and think I shall be very happy."

June 26.—It seems like a dream that we ever brought our little band, for they are nearly all dispersed and appear to be very happy in their lovely Canadian homes. It has been pleasant to see some old faces. One day the German lad, Jacob, came in with his master. He is working well, and has won golden opinions, and is now to receive wages. He seems very anxious to see you, and said he would ask for a holiday and pay you a visit when you come out.

One little lad was sent back after being in his place a year; the excuse was he was too small. However, the second day after, the people wrote expressing sorrow at parting with the boy, for he had won their hearts, and they just longed for him to be with them again. D. G. was only too delighted, and went back most joyfully to his old place.



Mr. SAMUEL MORLEY, M.P.

A well-to-do farmer and his wife from —— came the other day for a little girl. She was not to have brown eyes, as their only little baby, who died long ago, had. We dressed four of our little ones in pretty pinafores; they looked so nice and bright.

The youngest, A. H., a very shy little girl, attracted their attention, but the wife's heart was too full to speak; she just choked with emotion. Mrs. Merry came in and understood everything at a glance. She caught up the child in her arms and began to talk to her and attract her attention, then, turning to the lady, chatted away, and soon all were bright and laughing. A. is to be the adopted daughter. These friends spent the rest of the day with us, but they could not part with their new treasure. It was touching to see them with her, coaxing and loving in turn. A. has a very happy home, and will thank God some day that He ever sent her to you.

In sending to us the foregoing notes, Miss Macpherson writes: Those who take an interest in our threefold home work, rescuing, training, and supervising in Canada, will join us in hearty thanksgiving that our financial year has closed (June 30), free from debt and a few shillings on the right side. We can say that, as a little band of workers, the strictest economy has been used in every department, united with liberality as means were sent, to the widow, the fatherless, and the deserving amongst the poor. There has been more blessing than in former years, more Bible-classes, a gathering in of some of the last handfuls before the Master comes. Those wishing for details of the "Bible Flower Mission," &c., can send to the Home of Industry, Spitalfields, for the report.

We humbly ask dear friends to remember us in prayer, as we go forth with our forty-sixth family, making over 4000 who have been trained for a start in life. We expect to sail by the *Sardinian*, July 30. The party will consist principally of young girls. The last two received were entrusted to us by a very poor widow who is always out charing, and has been in terror lest her girls should be ruined for want of the care she cannot give them owing to the strain of earning bread for them. Her affection for them endures the pain of parting with them that they may be saved from moral evil.

Yours in the service of children,

Annie Macpherson.

60, *Commercial-street*, *Spitalfields*, *E.*

THE EVICTED MINERS AT DENABY.

Sir,—I thank you very sincerely for calling the attention of the readers of The Christian to the distress of the evicted miners at Denaby. No one, who is not on the spot and moving about among the poor families as I am, can have any idea of the extent of the suffering which exists. The lock-out has now continued for thirty weeks, and the suffering of the poor women and little children has been painful in the extreme.

Death has come to the relief of several. Between eleven and twelve o'clock on Sunday night last I was sent for, to visit a family in one of the small tents. A child, twelve months old, was suffering from bronchitis. There was no fire: the only fire they have had for weeks past has been a little coke, in an old tin pail, with a few holes knocked through the bottom and sides, which they had to keep out of the tent. The child has since died. I gave bread on Tuesday to 280 families, containing 1635 persons; and on Thursday to 291 families, containing 1727 persons; and to about an equal number to-day. Help is still greatly needed.

T. J. Leslie, Congregational Minister.

Mexborough, *July* 18.

OBITUARY.

MR. W. GRAHAM.

Many of our readers will hear with sorrow of the death of Mr. W. Graham, late M.P. for Glasgow, who must be well remembered by those who attended Mr. Moody's meetings in 1875. He passed away on Thursday morning last, at his London residence. He had been ailing for many months, and during the last ten or twelve weeks the doctors gave no hope of his recovery. He was sixty-eight years of age. His remains have been interred in Glasgow.

REV. DR. IRENÆUS PRIME.

We regret to learn from the telegraphic intelligence in the daily papers that this prominent Presbyterian clergyman, a noted author and traveller, and the editor of the *New York Observer*, died no Saturday from paralysis.

Notes and Comments.

THE Congregationalists have held their Ministerial College anniversaries, and leading ministers of the body have addressed the students. There has been a marked consensus of opinion on very vital questions. Especially have these points been insisted upon: A minister must not pose as a professional; he must be a truly converted man; he must recognise evangelical truth in its saving power; after piety, unselfishness, which would go into all his actions and make him in his speech unconscious of his little self, must be a primary qualification; he must have sympathy with the thoughts and experiences of men; in presiding over churches, he must make the principle of a regenerated membership of the first importance.

All Christian men must have some thought about institutions which train men for the ministry of religion. Pastors spiritually strong and capable will be welcomed anywhere: self-seeking and unspiritual men will be less and less endured. There has of late years been an impression that among Nonconformists a forcing process as to literary degrees has placed culture in a false, because the foremost, place. Very timely, therefore, was the general sentiment of the above addresses—that the ministers who can move the heart and life of this generation are the men of sincerity, earnestness, and unmistakable spiritual goodness.

The report on the examination of Board School children and pupil teachers in Scripture knowledge has been presented to the London School Board. It shows that 205,360 scholars (not 250,750 as given in *The Times*) presented themselves at the preliminary examination on February 13, and 9433 scholars and 1,032 pupil teachers at the competitive examination on March 6. The examinations were for prizes offered by Mr. Peek in conjunction with the Religious Tract Society.

George Dawson once said of Cobbett's "History of the Reformation" that it was an admirably written book, but it had the one defect—that it was not true. The publication of a volume upon the same subject by a well-known Roman Catholic priest has drawn from a reviewer of the same communion a remarkable and somewhat similar statement. Father Stang, says the critic, ignores the fact that the Roman Catholic Church at the eve of the Reformation was corrupt: pride was dominant with the clergy, their faith weak, "and not all irreproachable their morals." The too zealous author is instructed that "it is better to tell the honest truth that, though the Church is ever spotless and immaculate, her faithless children are sometimes very corrupt, and a large proportion of them were so on the eve of the Reformation."

In days when men need truth that shall meet their soul-cries, it is not pleasant to read in *The Guardian* the request of a vicar in Wales for a suitable written prayer at the dedication of a new porch and belfry; or in *The Daily News* of the encouragement which a London curate gives to the Secularists in Leicester to outrage the people of the place by establishing Sunday cricket.

"This road leads Romewards" may be said of much now seen and heard among us. And while there are those who will be led, and who will believe in a priestly pretension which promises to ensure their salvation, there never was a more fatuous ignorance than that which trusts to lead the hard thinking artisans of England to throw themselves into the arms of the Papal Church.

We commented favourably a fortnight ago on the first address of the Bishop of Southwell to the Diocesan Synod. *The Spectator* has since said, "If all the Bishops could use a tone as firm, wise, and large-minded, we should have no fear of the near approach of Disestablishment."

A recent Roman Catholic writer has expressed a sincere hope that, with her wider freedom, Ireland may not depart from the conviction that in true religion is found the cycle of all duty. He has expressed fears, not by any means groundless, that her liberty may come on terms too dear. Whatever view may be taken of the legislation of the last few years with regard to Ireland, there can be no doubt that, under the agitation by which that legislation was forced on, the religious sentiment has degenerated deeply. Respect for sacred things has given way, perhaps, not to scepticism, which implies some exercise, however unhealthy, of the intellectual powers, but to a contemptuous disregard.

Although in Ireland, as in most other Roman Catholic countries, the Sabbath was looked upon by the masses of the people as a holiday rather than a holy day, the portion of it after mass being devoted to amusements, more or less objectionable, the priests, as a rule, held themselves aloof from what to the Protestant mind appeared to be the profanation of the Lord's Day. All that has been changed, however. The priests, having lost much of their power over their once obedient flocks, are now forced into positions which are not becoming to them, and which must affect very injuriously the religion of which they profess to be the teachers. A Sunday or two ago numbers of local meetings of the Irish National League, a political association, which has taken the place of the old Land League, were presided over by parish priests, boycotting resolutions and references to Earl Spencer as "Foxy Jack" being the order of the day. The stream is becoming stronger and more turbulent, and the priests who have cast themselves upon it are as powerless to control it as drifting straws would be. It only remains to be seen where it will strand them.

In the Leven shipyard, some time ago, a ship was put down on speculation, merely to keep the men together. The riveters and caulkers, sensible of their employers' kindness, have recently held a meeting, and resolved to ask the firm to reduce their wages ten per cent., and to intimate that they were willing to do a fortnight's work on the steamer without any wages at all. It is very pleasant to find the kindly feeling which existed between Boaz and his men put into actual practice in our own day.

It looks as though the Disestablishment of the State Church were to be an agitating and dividing question. The Archbishop of Canterbury spoke of it before his Diocesan Conference as likely to turn the Episcopal Church into a political organisation. Subsequently he has modified his language, but since the utterance discourses on the subject that have looked political have pained many in even evangelical churches. In a letter to *The Spectator*, Bishop Bromley expresses the opinion that the way to stave off the agitation is to enlarge the power of the laity, to control the law of patronage, to give influence to parishes through a "council of advice," and to return, as far as can be, to "primitive modes of Church government."

A strong party of Nonconformists maintain that Ecclesiasticism is gaining strength and trying to lead the English Church backwards to the Divine-right notions and intolerant days of Laud; that laws for the sake of suppressing a Romanising sacerdotalism have utterly broken down; that religion is being hindered and social life embittered; and that the only remedy to save the Protestantism of the land and of the Episcopal Church is disestablishment.

But Nonconformists seem likely to be divided on the matter. The Revs. W. M. Statham and G. S. Reaney, Congregational ministers, maintain that Dissenters should go in for Church reform; that, if this reform is not speedily brought about, disestablishment would hand over the parish churches to the sacerdotalists, and that in fifty years' time they would be under the control and supreme sway of the Pontiff himself.

Truth says that "Convocation has been again discussing the advisability of forming a House of Laymen, but appear to be at their wits' end to know how to form a House of Laymen that shall be a sham and not a reality. They wish to appear to confer upon the laity some actual power, but in reality are anxious to confer none at all, and the manipulation of the matter is not easy. Only a few weeks ago a certain Canon said that a House of Laymen could not expect the guidance of the Holy Spirit in its deliberations!"

"The most knotty point in connection with this subject is as to whether the House of Laymen is to discuss any matters which touch faith and doctrine. In this sphere the clergy profess to have exclusive and supreme authority. Sir J. Phillips reminded his brethren that in Apostolic times laymen had a good deal to do with faith and doctrine. But such an appeal to primitive Christianity as this is regarded as rank heresy in Convocation. Canon Liddon is shocked at the idea of laymen discussing questions of doctrine. He says:—

> 'If a layman may vote on a doctrinal question in a Church Synod it is not easy to understand what authority to minister the Word of God is given by ordination which the candidate for Holy Orders does not already, as a Christian layman, possess.'

"Exactly. It is not easy to understand what authority is given. I have puzzled my brains over it many a time, and the conclusion I have reached is that a man has as much authority to preach before ordination as after."

At the Home of Industry the workers' meeting last week was one of those solemn seasons when the dear gathered children are commended to the Father of the fatherless. Each little rescue has its own touching history, known to Jesus, who has given to his followers the high honour of going after and personally caring for them. Mr. W. R. Lane gave a practical address to the workers, and several brethren led in prayer. As will be seen from Miss Macpherson's note on another page she and her next party sail on July 30.

We have received a large number of applications for letters for the Sandgate Convalescent Home of the London Samaritan Society. After disposing of the few letters we had, more than twenty applications remain which we are unable to satisfy. In view of the widely felt need for the benefits of such an institution we should be glad if our readers would, by subscriptions of a guinea, enable us to furnish letters to as many as possible of the friends who have applied. A guinea donation enables a patient to stay at the Home for three weeks on the nominal payment of 5s. a week.

A correspondent utters a warning against a book given to her young servant and entitled "Spiritual Guidance" with introduction by Rev. T. T. Carter, Rector of Cleever. "It teaches that Jesus enters into his servants by the Holy Eucharist," makes confession a necessity, and inculcates the need of a Director, showing how to select him and how to regulate intercourse with him; says the penitent should trust to his Director's opinion rather than his own, and be generally reserved except with his Director. For men to teach these Romish doctrines while receiving Protestant pay, is simply obtaining money under false pretences.

I am continually begging for other good works, but seldom for those in which I am personally interested. Having, however, been made President of the Y.M.C A. at Finsbury-park, which is doing a splendid work among young men and others, I am bold to ask my friends to help us according to their ability in paying off the £1,000 incurred in purchase of lease, and conversion and furnishing of premises. The young men throng to this convenient suburb, and there is not a more active committee in London seeking their salvation. R. C. MORGAN.
12, *Paternoster-buildings, E.C.*

We quote the following from a Spiritualistic paper:—

(1) "No doubt necromancy, or holding intercourse with the spirits of the dead, as Saul did with Samuel, through the mediumship of the Witch of Endor, was punished, with nearly a hundred other offences, with death by stoning, but this is a proof that such intercourse with the dead was a fact then as now."

But, to those who acknowledge the claims of God to our obedience, its prohibition and punishment are more than sufficient reasons for abstaining from it.

(2) "In 1842 the Beechers, in New York, declared that spiritualism was real—but that it was of the devil—as the religious papers in London are doing now. Meantime a sister of Rev. Henry Ward Beecher is holding Spiritual Conferences in her Beacon-street drawing-room, attended by the *élite* of Boston."

The fact of the Boston Conferences may be held rather to corroborate than to disprove the contention of the religious papers.

(3) "The 'Christian Scientists,' or 'mind-curers,' of Boston, think they are curing General Grant. Eighteen persons are at work for him. They do not pray—not that they know of. They only unite in thinking of him, so that the influence of their united mental power is bringing him into the 'understanding of God'—whatever that may be. But how this differs from mesmerism, which, it is claimed, can act by united effort and at any distance, it would be rather difficult to explain."

We quite agree with the spiritualist organ that, if the mind-cure has any reality, it has affinity with mesmerism rather than with God.

(4) "The principle of faith-healing, as explained by the Rev. A. B. Simpson, of New York, is simplicity itself. All disease is of the devil, and came in with the Fall. Take away sin, and all disease goes with it. Health and holiness are one, as the two words have the same derivation. Conversion is sanitation. Christ continues to heal all manner of diseases—and so on; so that an invalid Christian is a contradiction in terms. Every D.D. is an M.D., and *vice versâ*; and Mrs. General Booth's treatise on 'Water Cure,' reprinted in the July *Herald of Health*, is naturally of no use to any but unconverted sinners, while every ache is a system of diabolic possession, and no real Christian can have the rheumatism."

This is a rather roughly-stated *reductio ad absurdum*, but it is not far from the truth.

Our contemporary is anxious to obtain facts as to spiritualistic communications, and says that "Writers in the lower stratum of religious journals insist that the phenomena, which they admit by forming a theory, are the work of the devil." We are well content to take our place among the lower stratum, from a spiritualist's standpoint. We admit that there are phenomena which are not imposture, though there is a great deal of this. But we do not "need the facts to make good our hypothesis," for the reality of familiar spirits and of demoniac possession is sufficiently demonstrated in the Old Testament and in the New.

The advice to inquirers as to the forming and conduct of spiritualistic circles for communion with the spirit world, suggests that God in his mercy has barred the way to such familiarity, and that the barrier can only be broken from the human side. The adviser says, "Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs." The Son of God laid down his life to make the way freely open for communion with the Father and with his Son Jesus Christ; but the Father of spirits has made it difficult to become familiar with evil spirits, and has positively prevented Satan from taking the first step in such forbiddden intercourse.

A leading society paper satirically says:—"The accumulating signs of national distress are trying to the inmost soul. At Newmarket thirteen of Mr. Chaplin's yearlings were sold for the paltry average of 1,630 guineas each, and some of the more fashionably bred animals only brought 3,000 guineas each. One handsome filly was actually disposed of at the rate of about one guinea per ounce, if we take her weight at twenty stone. In the midst of the dire distress illustrated by this sorrowful sale we are asked to provide a monument to General Gordon. There is good reason to believe that a free and high-spirited people will not endure the new burden. While only three thousand sovereigns can be got for a young horse, it is sinful to think of heroes."

Probably Amos would comment hereon after this manner: "Woe to them that are at ease, and to them that are secure, the notable men of the chief of the nations. Ye that put far away the evil day; that lie upon beds of ivory; that stretch themselves upon their couches, and eat the lambs out of the flock; that sing idle songs to the sound of the viol; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the revelry of them that stretched themselves shall pass away."

After his arduous labours through the winter and spring, Rev. E. P. Hammond is now resting for a time. He hopes to commence evangelistic work in London in September, at the Mildmay Conference Hall. On a recent Sunday evening, being present at the Metropolitan Tabernacle, Mr. Spurgeon requested him to assist in officiating at the observance of the Lord's Supper. At the close, various friends who had been associated with Mr. Hammond's work in London seventeen years ago came and thanked him for the blessing then received.

☞ Our last week's issue is now out of print, and many inquiries are being made for it. To meet this demand, the first page of that number, together with the leading articles in that and the present issue, with correspondence, poems, and various other matter on the same subject, will be ready this day (Thursday, July 23). It will consist of eight pages, price 6d. per dozen, and will be a very useful and convenient medium for giving the publicity which is so necessary at the present moment.

We feel sure that many of our readers will be glad to see the portrait of Mr. Samuel Morley, M.P., which we give in this issue. While he is held in the highest esteem by those who are honoured with his personal acquaintance, his career as a public man has been one of which the Christians of this nation may well be thankful to God. We pray that he may long be spared as a foremost champion of the good and the true.

In our next issue we shall give a Portrait, with brief Biographical Sketch and condensed report of Farewell Sermon by Rev. Samuel Hebditch, of Clapton Park Congregational Church, who has accepted a call to a church in Australia.

This is the season of the year when we usually receive visits from American friends, who cross the ocean for rest or change or sight-seeing. Dr. Cuyler and Dr. Talmage, of Brooklyn, are both on this side the Atlantic in search of recuperation. With unusual pleasure we have also, during the past week, welcomed back to our shores Mr. Edward Murphy, who, with his esteemed father, awakened such a deep interest among us in the Gospel Temperance reform. Mr. Murphy brings with him his young American wife, and hopes to pay brief holiday visits to Scotland and Ireland before he returns to his native land.

We regret to hear from Miss West, of Constantinople, that, in consequence of illness (bronchitis followed by inflammation of the lungs), she is forbidden to prosecute active missionary work for some months. She hopes, however, to do some Christian work with the pen, while unable to use the voice. Speaking of her recent six weeks' mission among Armenian women, Miss West adds:—

"It was a great joy to find so many traces of Dr. Somerville's visit to Smyrna, in the shape of Testaments with his name inscribed. A deep and, we trust, abiding impression was made there by the veteran evangelist."

In the midst of the current excitement we are in danger of overlooking the services that have been rendered to the cause of national morals by those pioneers of the movement who toiled quietly but persistently and not without success. The London Committee for the Suppression of the Foreign Traffic in English Girls were the first to direct public attention to this hellish commerce. They obtained some fourteen convictions in Belgium, and, notwithstanding the difficulties arising from the defective, cumbrous, and expensive English law, have brought one prominent London "trader" (Mrs. Jeffries) to justice. The Committee have, therefore, a strong claim on the assistance of the public. Its individual members have contributed of their substance, according to their ability, but they have still to meet liabilities to the extent of £200. We trust the Christian public will immediately subscribe this amount. We shall be glad to receive contributions.

LONDON'S SHAME.

LONDON has not yet recovered from the terrible shock that came upon it, with little warning, through the pages of *The Pall Mall Gazette*, the week before last. We trust it may never recover until everything is done, that human wisdom and pity and righteous indignation can devise, for the abatement of the fearful crimes that are staining our social life. Our fear is lest familiarity with these nameless evils should breed the proverbial indifference and acquiescence. As the knowledge of the facts is spread abroad, we trust that the provinces will be moved to fill up the measure of the nation's horror, so that its united voice may be irresistibly heard on the side of stringent and sufficient legislation, not only of a punitive, but of a preventive kind.

Above all, we need to bow before God in humiliation, clothing ourselves in sackcloth and ashes, for the abominations that are permitted and practised in our midst, if so be that He will pour out upon us the spirit of true repentance, and heal our backslidings, and make us as a nation more worthy the Christian name we bear. We must not forget that, after all, neither legislation, nor the hulks, nor the cat-o'-nine-tails will avail anything in our moral regeneration, if the hearts of the people be not turned from evil to serve the living and the true God.

PUBLIC MEETINGS.

Many large and influentially-attended meetings are being held in London and the provinces in order to give vent to the rising tide of public shame and indignation and resolve, that has arisen through the disclosures in *The Pall Mall Gazette*. The editor of that journal, despite the hard things that have been said about his action in a certain section of the British press, may well feel encouraged by the many resolutions of approval and of cheer that have been passed at these meetings. The Government have evidently gauged the power of the public opinion that has been expressing itself, for it has declined to adopt the suggestion of Mr. Cavendish Bentinck, his aiders and abettors, that a legal prosecution of the offending journal should be entered on for its publication of the gruesome and horrible details of vice and crime. Whether the executive authorities and the House of Commons generally will be equally sensitive to the public touch, in remodelling the Criminal Law Amendment Bill, has yet to be seen. We fear it will need all the pressure that can be exercised by the friends of morality and righteousness in that assembly, backed by the strongest possible representations from constituencies all over the kingdom, before an adequate Bill receives the Royal assent and takes its place among our working laws. We would therefore urge continued vigilance on the part of all who desire that this agitation should be permanently effective, by enlightening the public conscience, by holding indignation meetings, and by flooding the chamber at St. Stephen's with petitions on behalf of a strong and adequate measure. The *Pall Mall* articles are now republished in separate form, price 2d., and can be had from the office of that paper, Northumberland-street, Charing Cross, London. We would counsel a judicious, but by no means an indiscriminate, distribution.

In our last issue we referred to the women's meeting at Prince's Hall, Piccadilly, when stirring addresses were delivered by Mrs. Josephine Butler, Mrs. Booth, and others. The rousing words of the latter will be found reported at length in *The War Cry* of Saturday last, as well as a letter from General Booth addressed to his Salvation Army comrades throughout the world.

On the following day a crowded meeting open to all was held in the same hall under the presidency of Mr. Samuel Morley, M.P. Many persons of social distinction and influence were present, and the proceedings were characterised by an enthusiastic determination, and seems to have set an example which is being imitated in like assemblies in many parts of England. Mr. Morley said the existing condition of things, and especially the ineffectiveness of the law, as applied to different classes of society, was a scandal to a professedly Christian nation. Professor Stuart, M.P., moved a resolution of thanks to Mr. Stead, the editor of *The Pall Mall Gazette*, and those who have aided him, for their fearless action in exposing the hidden crimes of this great and wicked city. The resolution was ably and feelingly seconded by Mrs. Butler (who herself has been largely instrumental in forcing this question to a crisis), and was enthusiastically carried. Mrs. Butler stated that she purposed making a tour in the northern provinces during the autumn, with the view of arousing public sentiment prior to the pending General Election.

Mrs. Booth moved a resolution demanding that the age of legal protection be raised to 17 at least. In her speech she insisted that the law to be passed must be made so clear and unmistakable, as to be beyond dispute in its construction, and to be easily put into operation. In seconding the resolution, Mr. Stansfeld, M.P. (the Parliamentary champion of the repeal of the Contagious Diseases Acts), said he thanked God for the disclosures that had been made. They were necessary, and therefore they were right. He thought that society, whose duty it was to fight against the evils of the time, had no right to be in ignorance of the evils they had to combat. Before the resolution was passed, an amendment in favour of raising the age to 18 was proposed, carried, and incorporated in it. Further addresses followed from Lord Mount-Temple, Mr. Percy Bunting, Miss Ellice Hopkins, the Chairman, and Rev. W. H. Aitken.

Another immense gathering took place in Exeter Hall last Thursday evening, under the auspices of the Salvation Army, at which earnest addresses were given by Rev. W. Booth, Professor Stuart, M.P., Mrs. Butler, Mrs. Booth, Mr. Samuel Smith, M.P.. Mr. T. A. Denny, Mr. Benjamin Scott, &c. The following letter was read to the meeting :—"The Dowager Duchess of Roxburghe presents her compliments to Mrs. Booth, and is desired by the Queen to acknowledge Mrs. Booth's letter of the 3rd inst., and to say that Her Majesty, fully sympathizing with Mrs. Booth on the painful subject to which it refers, has already had communication thereon with a lady closely connected with the Government, to whom Mrs. Booth's letter will be immediately forwarded." Mrs. Booth said a mothers' appeal to the Queen would be promoted. Mr. Booth said that the Salvation Army proposed to start further Rescue Homes, as well as a central Home for inquiry and help to young women of all nationalities, if the public would supply the means.

Mr. J. B. Wookey has addressed meetings of men, in some cases very large, in every case very enthusiastic, at Wood-green, Mile-end, Leicester, Hackney, &c. To Mr. Wookey's address at Luton, reported in *The Sentinel*, in which he publicly named and denounced some of Mrs. Jeffries' aristocratic patrons, may probably be traced the beginnings of this agitation in its recent development; we are glad to know that his rousing addresses are having a good effect in focussing the opinion of large masses of his countrymen. Space will not permit us to refer to the multitude of other gatherings that have been held, both in London and the provinces, or the many strong expressions of opinion that have been given from pulpit and press. We may, however, furnish some

EXTRACTS FROM LETTERS.

We select some portions of the many we have received on this subject. The writers of all of these, with one exception, strongly commend our action in referring to the exposures made through our evening contemporary. We give, as follows, the single expostulatory letter that has come to hand. We sincerely sympathise with the writer in her desire to keep her relatives free from all knowledge of the evil that flourishes around them. Were it not for our deep persuasion that the only effective way to preserve the young from falling into the snares laid for their feet, is faithfully to warn them of the existence of these snares, we should gladly be silent on the subject. The lady

"presents her compliments, and inform the Editor how grieved she is to find that those very objectionable articles in *The Pall Mall Gazette* have been alluded to in The Christian. —— —— has always felt so safe in seeing The Christian in her nursery and schoolroom, and has given it with such confidence to her daughters and other young girls. She was horrified to find one of her girls about to read it to-day, and tore the paper up into such small pieces that it could injure no one in the house, and she is telling the bookseller not to send it at present until all fear of such danger has passed away. Only yesterday —— —— recommended The Christian to some young ladies who wanted to find some explanations of the Scripture Union Portions, and now —— —— must beg them not to take in The Christian at present."

Mr. E. J. Kennedy, General Secretary, Y.M.C.A., Exeter Hall, writes :—"I have just read your editorial on the awful revelations of vice made in *The Pall Mall Gazette*. Very hurriedly I write to express my hearty thanks to you for so ably supporting the manly conduct of Mr. Stead in his unflinching exposure of the evil. My letter is, no doubt, only one of many, but I deeply feel the thanks I write."

Mr. J. B. Williams, Rochester, writes :—"I wish you God speed in your efforts to promote purity, to shield the unsuspecting, and pillory the wrongdoer."

A lady writes :—"I am thankful for your bold utterances. Mild writing or speaking would answer no end, and would, therefore, be unjustifiable. I hope these appalling revelations may be used of God to soften and subdue mere party feeling during the coming elections."

Mr. W. Sewell, 26, Walter-street, Stepney, E., says :—"Would it not be possible to raise a fund for the purpose of posting bills in very large type throughout London, if not all the large English towns, begging all who have anything to do with children to be on their guard against those who decoy our sisters and daughters into this frightful slavery?"

"J. H. F.," Glasgow, sends the following suggestion :—"For such a gigantic evil, agitation on a gigantic scale will be necessary. In the meantime, however, when the iron is hot a decisive blow might be struck at the import and export 'trade.' Could not the suggestion of 'an ex-slaver' be acted on—that the steamers plying between this country and the Continent be watched by paid Christian men (and women, if necessary)? Permission would surely be given by Government and the steamship owners to stop all young women either coming or going, where there was the slightest suspicion that they were the dupes of some of these fiends who traffic in human beings. Not only so, but if Government apprehended these decoys and tried the effect of the 'cat' upon the men and imprisonment on the women, we might see the end of this diabolical business, so far as export and import are concerned at least."

"M. L. P.," writing with reference to our letter of warning about "Danger in the London Parks," gives some strongly corroborative cases from her own observation, and that of friends. She asserts that the danger is far greater than parents or mistresses are aware of, and adds, "I spoke on the subject to a well-known clergyman's wife, who said: 'It is dreadful; I am obliged to keep my nurse and children within our enclosure, rather than let them run such risks.' I should not put pen to paper on such a subject, except for the earnest desire of warning mistresses to look after their servants as they would after their own daughters."

From "A Mother," Chislehurst :—May I thank you most heartily in my own name and my husband's for the attitude you have taken with regard to the terribly painful subject now before the public? No doubt, when men and women come to their senses, and the truth of the revelations is confirmed, the editor of *The Pall Mall Gazette* will be regarded as little less than a hero, a sort of Gordon, and, in the popular enthusiasm which will follow the originators of his daring scheme of exposure will be lost sight of. But I do not forget that more than two years ago your paper was the medium of publishing the indignant words of that fearless woman, Ellice Hopkins, "that such things should be." It is, I believe, to this pure, high-minded woman, and others like her, that we owe the present unearthing of our national degradation.

The beginning of such movements as the Social Purity question is attended with immense difficulty. Such prejudice exists in the minds of good people, to say nothing of the opposition of the bad. Perhaps the hardest thing to bear, especially for a woman, is the insinuation as to her delicacy, in venturing to speak on such subjects. My heart is very full of burning indignation towards those who would thus "strain out the gnat, and swallow the camel." I must not trespass on your time, and only again assure you, and all who are in the forefront of this fierce battle, how, as a woman and a mother, I honour you.

"L. L." writes:—*The Standard* has broken silence on the subject which has filled the minds of so many with horror and indignation, and is very irate indeed with the journal which has made the terrible disclosures. As to the manner in which these disclosures have been made, I have no desire to join issue with *The Standard;* but one looks in vain in the article alluded to, which appeared on the morning of July 17, for one single word of sympathy with the victims of the infernal appetites of those to whom they fall a prey, or a single line of condemnation of the persons whose depravity is the cause of this fearful traffic. It is not the moral infamy involved, but its exposure, that is deprecated.

While, then, I regret that the articles will fall into the hands of many who will draw evil from them, all honour to those who have not been deterred, by any considerations of false delicacy, from uttering words of scathing condemnation against the really guilty parties. By "really guilty" I mean, not the wretched panderer to vice, but those to whose pleasures they pander. The panderer is regarded by all as an abandoned wretch, who has sold the bodies and souls of herself and those she has enticed for greed. But the man in whose interests she sacrifices name and fame, and sinks to the lowest place among womankind, twirls his moustache in the Park, and touches the hand of the unsullied maiden in the drawing-room, and walks abroad unabashed, and is admired and spoken of as "a man of the world."

I would venture to speak one word of caution to those in high places and to the journalists who represent their sentiments. "An appeal to the right feeling of our Legislature was made on behalf of the young and the injured, and that appeal was made in vain. But it is at your peril that you again turn a deaf ear to the cry of the oppressed. The feelings of the people have been roused to their very centre, and they are watching to see what will be your line of conduct. Take warning in time. To use fresh swelling words of indignation against those who expose the infamy, while avoiding all action that shall remove the accursed thing, will be to disregard the deep growling of the thunder till the tornado bursts upon your heads. You have read the history of ancient Rome, and you know the story of Lucretia and Virginia:—

> And thrice the tossing Forum sent up a frightful yell;
> See, see, thou dog, what thou hast done, and hide thy shame in hell.'
> 'Those that would make our maidens slaves, must first make slaves of men.'

"There is not a mother, a father, or a brother, connected with these girls who are now known to be the principal victims of this diabolical traffic, but will watch to see what course you pursue. They know right well that without a receiver there would be no thief; that without a sensualist there would be no panderer. They will nail the indictment to the right door, and woe be unto you if they perceive an inclination to screen the true culprit because he is one of your own order. Be warned, I say, in time, or the results will be such as we shudder to contemplate."

"An Englishwoman," in a lengthy communication, breathing horror and indignation at the cruelties perpetrated by the priests and priestesses of this Moloch god, says:—These nameless horrors are not done as between man and woman alone, nor with our young girls only, awful as that is; but this that is now committed in our land is done upon our children—those children who but a few years ago came fresh from their Maker's hands to us—the little children whom the Saviour of men blessed, and said that unless we become as one of them we cannot enter the kingdom of heaven.

Fathers and mothers, think of it if you dare, realise it if you can, that these, our children, are taken whilst they are yet of tender years, and their poor little bodies, unformed, unfitted by the very laws of nature herself for this deed of hell, are ruthlessly, deliberately handed over to devils in human form, who deface, maim, and brutally outrage them, and care not, so that they may gratify their brutal passions.

Oh, hapless, helpless, trusting childhood, God help you, for you get little help or redress from the laws of your land. O death, death, death, come quickly, come at once to them, before the image of God in which they were born is effaced from their souls—for thou only, O death, canst deliver them.

Men of England! This work is being done here, in the very midst of us, in the land that boasts itself as the most just, the most civilised, the first Christian nation in the whole world. Say, shall this thing be any longer, now that we know it? Then dare we no longer call our nation by the sacred name of Christ.

The God of Heaven lives and reigns; and through the true men and women of England must He now work his righteous will. We are his children's keepers; their murdered innocence cries aloud to us, and in his name, who is King of kings and Lord of lords, we must appeal that righteous judgment be given, and this accursed, thrice accursed thing, be uprooted from our land.

Oh, my countrywomen! my countrywomen! from the highest to the lowest, shall we not be as one? for above all others, this cause is ours. Let each one of us do her part, however small, and rest not until this degradation of our children, this black stain upon our Christianity, this deep stigma upon England, has been for ever blotted out. May God help each one of us, in this our country's hour of need, to prove herself a true Englishwoman.

Mr. E. Martin, Upper Tooting, writes:—Surely the keynote you have struck, viz., of humiliation and woe, is the right attitude of all those who "love our Lord Jesus Christ in sincerity," in regard to the recent revelations of vice. Should it not be followed up in a still more public manner? Why should not a day be set apart for confession, humiliation, and supplication on behalf of our national sins?

MISS SHARMAN'S HOMES.

THE nineteenth report of these Homes differs in some respects from the one issued last year. Fourteen of the children were then smitten down with scarlet fever, and, later on, four with smallpox, of whom one died. Consumption carried off another, who gave clear evidence of being fully prepared for the change. Then came a falling-off of the funds, until all were exhausted, thus presenting "a full house and an empty purse." Friends, however, were forthcoming, and the pressing needs were met, and the total income for the year amounted to £4600. The summer outings have greatly benefited the orphans. All who send gifts for this branch of the work are desired to send them as soon as possible, so that the necessary arrangements may be made. Baby-linen and ladies' underclothing are made by the girls, and supplied to applicants.

Those who have left the Homes and kept their place seven years, have been presented with a watch, of whom there have been four. The mistresses write about them with the greatest satisfaction. In the three Homes—Southwark, Gravesend, and Tunbridge Wells—there have been, during the year, 270 children, of whom the elder ones have been employed in the work of the Homes, laundry, and workroom. The London Home is in Austral-street, West-square, Southwark, S.E. The tenure of the Gravesend Home expires in September, and a new permanent building is required, towards which about £1000 has been received or promised.

The report is published at the office of this paper, price 2d.

SCRIPTURAL TEXTS ASSOCIATION.

THIS Association seeks by placing God's Word in tramcars and omnibuses, &c., to spread the knowledge of the Gospel. Since it was started, two years ago, texts have been placed in sixty-four tramcars; but, owing to lack of funds, we are unable to extend the work. The cost of one text in a tramcar is ten shillings annually.

It is impossible to tell how many anxious burdened ones have found rest through reading in this way the Saviour's loving invitations, but the seed is sown in faith, and God will give an abundant harvest. Will any help in this work for the Master's sake? The Hon. Sec. is Mrs. Wood, 191, South Lambeth-road, S.W.; and the Hon. Treasurer, Mrs. Dorin, 342, Clapham-road, S.W.

TEMPERANCE IN EAST LONDON.

BY the kind permission of Mrs. Guinness, the annual meeting and garden-party of the East London Women's Christian Temperance Union was this year held at Harley House, Bow-road, on Wednesday, July 15. A large and influential company gathered in the spacious grounds in the afternoon, and afterwards assembled in the College Hall for the meeting. Lady Hobart presided, and introduced Mrs. Temple (wife of the Lord Bishop of London), who called special attention to the steady progress which the cause of Temperance is making all over the country, and the growth of public opinion in its favour. She gave several instances that had come under her notice of evil that had arisen by sending children to public-houses for drink, and also through Christian people offering it to others. While admitting that even moderate drinkers might help the cause by rigidly observing the rules to which they had subscribed, it was urged that the fearful havoc caused by intemperance calls imperatively for total abstinence on the part of all who would materially aid the movement.

Mrs. R. Pelly, of Stratford, asked her sisters to arise and shake off the yoke of bondage that oppressed the nation, and to begin by discouraging the evil, in all its forms, at home. Brutality, adultery, and murder all flowed from drink. "The other day I saw a dear babe nearly dead; the father had struck it a terrible blow when drunk. The next day I called, and saw him hugging and kissing the poor little victim; and when I spoke to him about his cruel treatment, he cried, and said he dearly loved his child, and would never have done it had it not been for the drink."

A resolution was moved by Mrs. Andrew Johnson, of Woodford, in favour of the Bill now before Parliament, for the Protection of Young Girls. "Who will stand up for me against the workers of iniquity?" was God's call to the women of England in this matter, and those who respond to it must be prepared to make sacrifice. Rev. T. Richardson, Mrs. Gregson, and Rev. C. Servantè briefly spoke, and the company, numbering about 400, adjourned to tea in the marquee.

The hall was again crowded in the evening. Miss Hastings, of St. Luke's Mission, presided, and a vigorous address was given by Miss Brewster. A touching incident was told of a beloved child who went astray, and finally came home to die. "Promise me, dear father, ere I die that you will banish all drink from the table from this hour, for it was my first step toward ruin." Never again was wine seen upon that table.

Mrs. Corfield said she had spent most of her time in Spain, and had found the evil there as much as at home. For the first three days little infants are mainly kept alive by gin, and later on wine is given them until they are nearly intoxicated. It was a mighty hindrance to mission work, and much mischief was done by doctors recommending it to their patients.

Miss Hastings urged the brevity of life and the nearness of the Lord's Coming, as furnishing a powerful stimulus to diligence in the work. Miss Messer added a closing word.

CHRIST-LIKE DEVOTION.—"My meat is to do the will of Him that sent me." Here we see such devotion to work that even the natural and ordinary care and comfort of the body is set aside. There are many ministers who have managed to secure for themselves comfortable and pleasant surroundings, and a well-curb is not the pulpit they would care to preach from. To forego their dinner for a fallen woman is not a thing to be thought of. The will of Him that sent us is all well, but we are apt to say we cannot do without our dinner. An uptown and not a down-town charge; a city and not a country parish; a cultivated and not an unlettered congregation; parishioners who live on the avenues and broad streets, and not those who live in the "third story back" apartments—these are more to our mind than God's will. "Workers together with Him!" Who of us are such workers in the full and precious meaning of this phrase?—*New York Independent.*

MR. WILLIAM NOBLE.

LAST week, as announced, several meetings were held, at which this evangelist bade farewell to his English friends and fellow-workers, prior to his leaving for America and the British colonies. At the meeting on Monday evening, in the Metropolitan Tabernacle, Mr. C. H. Spurgeon occupied the chair, and was well supported on the platform by members of the movement. Mr. Spurgeon testified to the good work carried on by Mr. Orsman at Hoxton on the Christian side of temperance, and also to the work in which Mr. Noble was engaged. Mr. Noble, in speaking upon the evils of drunkenness, said that his intention was to get renewed health, and to see what was being done abroad in regard to the Gospel Temperance movement. Addresses followed by other supporters of the work.

A large number of friends, including many prominent workers, met at Exeter Hall, on Wednesday, in response to the invitation of Mr. W. I. Palmer, of Reading, and the Committee of the Blue Ribbon movement. After an hour of social converse, short addresses were given by representative brethren, expressive of the high esteem in which Mr. Noble is held, and the prayerful good wishes that will waft him on his journeyings around the globe. Mr. Palmer, the chairman, remarked on the gratifying progress that has been made in recent years in temperance reform, in bringing about which Mr. Noble has borne an active part. Mr. John Taylor, Mr. S. Shirley, Mr. Joseph Malins, Mr. Raper, Rev. G. M. Murphy, and Mr. Gurney Sheppard, most of them representing various temperance organisations, joined as with one heart and voice in bidding Mr. Noble God-speed, and in exhorting those who remain at home to still greater earnestness in combatting the evils of the drink. In the course of his interesting remarks, Mr. Malins spoke of the growth of the temperance movement in Sweden, Norway, and Finland, chiefly through the influence of a yound Swede who was indoctrinated with Blue Ribbon principles during a visit to London.

In his address, Mr. Noble referred to his early experiences in the work, and briefly sketched the rise and expansion of the Hoxton Hall Mission, which has proved such a boon to those in the locality, as well as a centre of blessing to many distant places. Alluding to the words of regret uttered by previous speakers, that Mrs. Noble was prevented from going with her husband on this tour, Mr. Noble very feelingly expressed his deep indebtedness to his wife for the unselfish devotion she had shown to the cause with which he was associated. He hoped not only to gain rest and gather strength, but to assimilate fresh thoughts, and learn new methods of working that would be helpful to him in his future work.

Mr. Ferry, U.S. Senator, eloquently bespoke for Mr. Noble a hearty welcome on the other side of the Atlantic, and urged the workers in England to continue the fight against intemperance, mainly in the direction of moral persuasion.

Dr. Theodore Cuyler, of Brooklyn, who had only arrived in London a few hours before, said he was glad to be present to join in heartily commending Mr. Noble to God on his departure. If he had only been at home he would gladly have welcomed his "noble" brother to the American shores. He would answer for it, however, that the friends on that side would give him a genuine British welcome.

Mr. Noble sails from Liverpool in the *Servia* on Saturday, and will, in the first instance, pay a visit to Mr. J. B. Gough, at Worcester, Mass.

MANCHESTER CITY MISSIONARIES.—Mr. W. N. Heald, of Parswood, Didsbury, invited the staff and members of the Manchester City Mission and their wives to his residence on Wednesday, 15th inst. The afternoon's pleasure began with a strawberry fête at Parswood, and closed with a tea meeting in the mission hall, the provision for which was on the most generous scale. The kindness shown was much appreciated by the hard-worked missionaries, who spend so much of their time amid the slums of the city.

REST FOR CHRISTIAN WORKERS.

NOT only as an earnest labourer in God's vineyard herself, but as the helper of many a worn and wearied worker, Miss Mason deserves the warmest sympathy of Christians in all the churches. In her recently published report she gives a touching insight into her varied and conflicting experiences in providing for the ever-increasing needs of the institutions under her care. The letters of thanks from those who have "rested" under her happy roof, occupy several pages, and furnish many striking testimonies to the value of the Kilburn and Eastbourne Homes. Says one: "I never spent so happy and blessed a fortnight before. The bodily rest was good, but how much sweeter the help and comfort derived from those precious meetings." Another writes: "The physical strength derived from the change enabled me to keep on in my work; the Scripture-readings, prayers, and spiritual converse, were productive of such a blessing in my soul as I shall never for get." Yet another: "While at Eastbourne I was enabled to surrender all to Jesus, and now I can truly say there is nothing between my soul and Him."

Further testimonies are given as to the value of the all-day meetings held at Cambridge-gardens, Kilburn, on the first Friday in each month, to which all Christian workers are invited. The Home and Foreign Mission Fund has sent a little help to thirteen missionaries, including workers in Africa, India, and Jamaica. The re-establishment of failing health, invigoration of drooping spirits, and a fresh quickening of the spiritual life seem to be the almost invariable results flowing from a visit to these Homes of real rest for body, mind, and spirit. A small sum occasionally forwarded to embarrassed toilers in the field, has cheered the heart of many a desponding toiler among the poor and the needy. In the report there is a list of the varied kinds of work engaged in by those who receive the benefit of the Homes; these include Temperance and Zenana work, nursing the sick in their own homes, teaching in mission schools, rescuing the fallen, domestic missions, and other forms of Christian labour. Copies of the report may be had of Miss Mason, 8, Cambridge-gardens, Kilburn, N.W., who earnestly desires prayer for continued blessing on her work, as well as increased help in maintaining it.

SCHOOLS IN SPAIN.—The schools established at Puerto Santa Maria by the late Miss Ross, have been closed for some months by order of the Mayor of that town, on the plea that the teachers had no certificates. They had done their best to carry on the work of their late valued teacher, and had conducted the schools to the satisfaction of the two Pastors who visited them alternately, once a week. Whether the schools be open or closed, the rent remains the same, for the place is used regularly for public worship, at a cost of £4 per month. Further particulars can be had of Miss E. Lucas, 17, High-street, Wycombe.

ENGLISH GIRLS IN BRUSSELS.—Last week a meeting was held at the Mansion House in support of the British Institute in Brussels for Homeless and Friendless English Girls. The Lord Mayor presided, and said the object of the institute was to provide for English girls in Brussels protection and assistance whenever they found themselves in difficulty or want. A large number of English girls were driven by necessity to seek their living abroad, and many of these at some time or other found themselves destitute and without friends. Such an institution was as necessary in Brussels as in Paris—two very similar cities. The English community in Brussels was not a rich one, and he thought this institute had a strong claim on the benevolent in this country. Mr. Vivian, the British Minister in Brussels, said that, noticing the difficulties in which many English girls in Brussels were placed, Mrs. Jenkins, the wife of their late chaplain, had opened rooms and made it public that all English girls in distress could obtain advice and assistance there. The Home had been opened ten months, and up to the present 155 girls had availed themselves of it. It was now felt necessary to enlarge the Home and provide extra lodging accommodation. For this purpose another £120 a year was immediately required. It was announced that subscriptions had been promised in the room to the amount of nearly £100.

SILENCE AND SPEECH.

HUSH! for the Lord is listening.
  Oh, check that angry word!
Such accents from his gentle lips
  No creature ever heard.
Oh, let no tones of harshness
  Fall on that listening ear,
Let nought but love be cherished—
  The Lord is standing near.

Speak! for the Master listens.
  Tell of his faithfulness;
Tell how He loves to pardon,
  Tell how He longs to bless.
Tell how He died to save us,
  Tell how He lives to keep;
Tell of his constant leading
  Of the weak and wayward sheep.

Hush! for the Lord is listening.
  Oh, do not pain his heart
By words which disappoint Him,
  And cause Him to depart.
Speak! for the Master listens,
  And grieved may go away,
If his children sit in silence,
  With never a word to say.

Speak! for the Lord is listening,
  He loves to hear the voice
Of his gentle, faithful children;
  It makes his heart rejoice.
Then, bravely speak for Jesus,
  And a rich reward shall be,
When, face to face in glory,
  The Master *speaks to thee*.

Mildmay, N. B. G. V.

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DR. BARNARDO'S HOMES.

ON Monday evening last week, a very interesting meeting was held in the Edinboro' Castle, Limehouse. It marked the twentieth year of work by Dr. Barnardo in providing homes for destitute children. Hon. A. F. Kinnaird presided, and was supported by a numerous company of friends. The boys who were going out to Canada occupied rows of seats by themselves, and when in the course of the evening they stood up that the large audience might have a good view of them, they looked a band of handy young fellows who, with a fair field, and a continuance of health and strength, would be likely to make their way anywhere, and more especially in the country for which they were bound.

Dr. Barnardo said that, having reached the fortieth year of his age and the twentieth of his work, he was more resolved than ever to go on with it. Addressing the young emigrants, he told them they were going where they would have a chance of succeeding that they never had yet. If they did not get on it would be their own fault. Let them keep honest, true, sober, and, better than all, have Christ for their friend, and, whether they rose to eminence or not, they would do their duty in that sphere of life in which God had placed them. In proceeding he said that the institution, which now contained 1400 children, was growing rapidly; during the last four months 100 boys and girls had been admitted each month. He believed that in 1886, when the institution attained its majority, they should be able to report that the Homes did not contain less than 2000 boys and girls.

The Chairman said they ought to be very thankful to God who had so graciously preserved all who had gone out, and that they had so readily found kind friends to care for them. He trusted that the lads who were now about to go to Canada would be remembered in prayer by those whom they were leaving. The meeting was also addressed by Rev. Dr. Rosedale, Mr. R. Paton, Rev. W. H. Inglis, and Mr. R. C. Morgan. The latter said that he was reminded that evening of a meeting at which he was present when the friend whom they now knew as Dr. Barnardo was a young candidate for going as a missionary to China. His course, however, had been Divinely directed otherwise, and all could now see that no mistake had been made when he was kept at home.—*Record.*

Letters to the Editor.

SOCIAL ETHICS.

Dear Sir,—I believe great good will result from he recent discussions in your columns on Co-perative stores and the like questions—discussions n which the principles of God's government of the vorld are applied to the practical details of life. Vill you allow me space to apply these principles o a far more important subject—that of moral urity? I may seem to start a long way off from ny subject, when I begin with pointing out that he earth is the source of all real wealth, and that he tillers of the soil and the keepers of cattle are he only real producers of wealth. But hear me to he end.

We must have food, and the man who with his wn hand tills the soil is the fundamental unit in he world. He raises more food than he needs for imself, and he gives a portion of his food to other nen to supply him with clothes, tools, and house. hese, again, can spare some of the food they have ot from the tiller of the soil, and they give it to ome one else to supply them with luxuries, set up hops, &c. This is the elementary idea of the ocial system,—the exchange of food. No doubt noney is that which is actually exchanged, but the rinciples of sociality will never be understood till he position of food in the social system is fully pprehended.

One has only to study the history of Israel to see ow fully this principle was recognised when the eople were settled in the land—they were to ossess the soil as their wealth—and the Book of Proverbs is full of allusions to the importance of illing the land. Whenever the bread-winner sinks ocially and morally, society is in danger; and that s precisely what has taken place.

The labourers who reap down the fields (taking his service in its widest application) have not eceived their due share of the fruits—God's orders ave not been followed, and hence penal consequences are resulting. Among the most notable of hese is that young men, instead of living healthy ives in the country, tilling the soil, marrying early nd begetting healthy children, crowd into the owns, are employed in shops on salaries which will ot allow them to marry, and immorality is the onsequence. If people will crowd into cities and ive an unnatural life, they must reap the consequences.

Again, the craze for education has overspread the ountry with schools, but instead of teaching boys ow to work, and girls how to sew and cook, and urse infants, and be useful women, it has crammed oth sexes with useless intellectual knowledge. Geography and history are good in their place, if ightly taught, and especially if the moral lessons f history are taught, in place of lists, dates of eigns and battles; but they should be subordinate o more important things.

Further, the Civil Service examinations have led housands of young men to engage in a course of tudy which can be of no possible use to them in fter life. Not more than a tenth can get the Government appointments, and the rest are only it to be clerks in offices or warehouses. Hence here is an enormous superabundance of them, nd salaries are just what a single man can live on. Hence marriage is impossible, and immorality ollows.

Yet again, the habits of life of the majority of he middle and middle-lower classes are far too xpensive. Thousands of people eat and drink too nuch, and therefore thousands hardly eat at all. Christian people eat far too much, as a rule, and pend too much on dress. God's laws know of no xceptions, and therefore Christian men who eat oo much break down and die between sixty and ixty-five, when they might live and work to ighty or ninety. Five or six shillings is all that nyone needs to spend in the week on food and rink, and when he reaches middle-life, he may ery well live on four and sixpence.

Now, what I would urge is that Christians study o live a far more simple life. Let the table be imple, and far less butchers' meat eaten than is sual—use it for seasoning, and not as a staple food, nd the weekly bill will soon show the result, and o will the doctor's. Let the children be taught onest trades, according to the Apostle's injunction, nstead of being trained to be clerks and shopmen. Let them learn to till the soil. If England were scientifically cultivated the produce would be increased fourfold. Why should not respectable young men, who at present are trying to get employment as clerks, learn to be boilermakers, machinists, &c., and take the places of the drunken, ruffianly crew who are usually engaged in these employments? Boilermakers often earn a pound a day, and spend it as fast, and machinists make from two to three pounds a week. A steady man on such wages, who does not need to keep up style, can marry early if he marries a woman who has been taught how to act as a wife and a mother. Surely this is better than aping the gentleman and leading a dissolute life.

I feel assured if people would live according to God's laws, as revealed in nature and Scripture, there need not be that emigration which people seem to think the only remedy for the present condition of things. Yours, &c., M.D.

MARK XVI. 9—20.

Dear Sir,—As you have inserted a letter of criticism on Mark xvi. 9—20, I must throw myself on your courtesy for a brief reply, which will be, to all, my last word.

Mr. Jeater expresses regret that there should be "anything in your columns which casts a doubt upon the true sayings of God." That is a regret in which no one would share more deeply than myself. But this gentleman, who appears to be a scholar, must know, what every intelligent young person in the advanced classes in our Sunday-schools, chiefly through the Revised Version, knows by this time, that there are many disputed readings in the text of the New Testament, which, however, happily, affect no vital doctrine. Moreover, he ought to know, which evidently he does not, that these disputed passages have nothing to do with the "Canon" of the New Testament, which solely concerns *the list of books to be accepted as inspired.* There is not one of these books, however, in which examples are not to be found of various readings, and the efforts of modern scholarship are bent on discovering the true ones.

The genuineness of certain passages has long been questioned, and amongst them none more so than Mark xvi. 9—20. The array of opinions on both sides is remarkable; so much so, as to lead a plain reader of God's Word, like myself, to look into the internal evidence for or against the passage, and to raise the question of "corroboration," or otherwise. One Evangelist, I am aware, often records what another omits, and an omission of itself is not of much importance; but it becomes serious where such a passage as that in Mark xvi. 9—20 not only stands alone, but deals with such a vital matter, and is found wanting in those manuscripts where we should naturally expect to find it.

Mr. Jeater's statement that the "quire of the Sinaitic MS. containing the end of Mark's Gospel is written by the scribe of Cod. Vat." is open to grave objections: (1) Tischendorf, the editor of both, regarded the Sinaitic as more ancient than the other; (2) The MSS. differ in size, number of lines, and columns to a page; (3) The readings of the two MSS. differ, moreover in the subscriptions; (4) The blank spaces in both MSS. follow the subscriptions, showing that the writers knew of no omissions. The identity of handwriting can only be decided by comparing the two MSS.

A doubt, Mr. Editor, is not a denial, and it is of no importance to my argument with the "faith healers" to show that the passage in Mark is not genuine. I only referred to the dispute because it is not customary with faithful expositors of the Word of God to base an argument for a doctrine upon controverted texts. Whereas the passage in Mark is appealed to with as much confidence as if no question had ever been raised by some of the ablest critics with reference to it.

I should have laid myself open to grave censure if, in a paper like yours, I had expressed a "doubt" with regard to any "passage" in the Canonical Scriptures, unless that doubt had been notorious, and made still more so by "the Revised Version."—

Yours truly, H. J. Gamble.

The Manse, Upper Clapton, July 16.

BROADSTAIRS.—The crippled and afflicted orphans, in connection with Mrs. Ginever's Homes, having now entered their permanent premises at Cuthbert House, Granville-road, a meeting for thanksgiving and prayer was held on Wednesday, the 22nd July, when Mrs. Ginever gave a brief account of her eleven years work amongst orphaned children A weekly prayer-meeting will be held every Tuesday evening at 12 o'clock, to which visitors are cordially invited. There are now 106 orphans in the three Homes. The new report is just issued, and will be gladly forwarded to any reader of The Christian on application to 3, Maun-road, Holloway.

THE CHICHESTER AND ARETHUSA.

THE annual distribution of prizes to the lads on board these training-ships, lying off Greenhithe, took place on Wednesday, last week. The ships are maintained in connection with the National Refuges for Homeless and Destitute Children. Since the establishment of these refuges—which, it must be remembered, are for destitute and not criminal juveniles—down to the end of the year 1884, 10,151 boys and girls have been admitted, and during the same period more than 7158 boys have left the refuges and ships for the Royal Navy and merchant service, the Army, to situations at home, and as emigrants to the colonies, and more than 1540 girls have left for service at home and abroad.

A large number of visitors proceeded to the ships by a special steamer. At the distribution of prizes, Mr. W. E. Hubbard said they must all regret that the president of the institution, the Earl of Shaftesbury, was unable to be present. Mr. J. H. Fordham, in his Lordship's absence, distributed the prizes, some of them being awarded to "old boys" who had distinguished themselves. Mr. W. Williams (the secretary) in addressing the meeting, said that these refuges comprised seven or eight homes. The Society was the first in the field, and he appealed to subscribers not to forsake it. They had passed through these training-ships more than 3000 boys, but with the other branches over 10,000 children had passed through their hands. Mr. Fordham congratulated Captain Willan, R.N., on the admirable manner in which the boys had fulfilled their duties, and this portion of the proceedings was brought to a close with the National Anthem, sung by the boys. Subsequently, there were boat races, and the visitors shortly afterwards returned to town —*Record.*

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AN EVANGELISTIC RETREAT.

THE buying of a home in Northfield (Mass.) by the evangelist singer and co-worker with Mr. Moody, Mr. I. D. Sankey, is another indication that Mr. Moody is gradually drawing about him people of a kindred spirit who intend permanently to locate at Northfield. Dr. Pentecost has a fine summer residence there, and others are looking about to find suitable homes. With such a "coterie" of Christian workers in the same neighbourhood, others are bound to follow. So delighted are people who visit Northfield for the first time, with the balmy air, beautiful scenery, and pleasant residences, that they are prone to speak of it as a future summer resort. When Mr. Moody was recently asked to divorce himself from his own home and school associations, and give his opinion of Northfield, he replied, "I have travelled a great deal in this and other countries, and I have never found such a beautiful spot, all things considered, as old Northfield." And Dr. Pentecost promptly endorsed the sentiment by saying, "I have no home or school associations there, and I can heartily say amen."—*Springfield Republican.*

"THE ICEBOUND."—In writing to thank those who have responded to the recent appeal in our columns, Rev. B. La Trobe, secretary of the Moravian Missions (29, Ely-place, London, E.C.), writes:—The barque *Harmony* has left London for Labrador with three missionaries on board. She never touches at Greenland, as there is a regular service of ships from Copenhagen to that Danish colony. She is the fourth of the Society's vessels bearing that suitable name, and the ninth of the series of missionary ships which have safely accomplished the perilous voyage ever since 1770. The present is therefore the 116th annual voyage of the Society's vessel. One or two of the numerous gifts received were sent to other Moravian missionaries who know what it is to be shut off for months together by snow and ice from the rest of the world This year witnesses the commencement of a mission among the Eskimoes of North-West Alaska. The five pioneers, who left San Francisco for that country on May 18, will find a climate as rigorous and surroundings as dreary as their brethren and sisters in Greenland, or even colder Labrador.

Notices of Books, &c.

Teresa's Secret. By Laura M. Lane (2s. 6d., *Partridge*) is a delightful story of an Italian girl, who had many hardships to endure in her youthful years; but—"all's well that ends well." The descriptions of Italian scenery are vivid, and altogether the tale is one that charms the reader by its naturalness and wealth of incident.

Mother's Darling. By Miss Bewicke. This is one of *Field & Tuer's* shilling "Parchment Series." It is written in the style of a Society novelette, though we are assured the story is true. The incidents are very pathetic, while the ignorance and helplessness of the family of hereditary law makers, who here feel the injustice of a cruel law, are positively ludicrous. We hope it may have the desired effect in moving public opinion in the direction of getting the infamous laws altered which deprive a mother of the custody of her infant children.

Mr. Fisher Unwin has issued an interesting volume compiled from official documents by Captain Pasfield Oliver, giving "The true story of the dispute in Madagascar, between the Hovas and the French." As this dispute is still unsettled, we hope the friends of Madagascar, in all English-speaking countries, will read this concise and reliable account of the relations that have existed between the opposing parties. In a prefatory note the volume is commended by Lord Shaftesbury, the Lord Mayor, and other well-known philanthropists.

The Reality of Faith. By Newman Smyth, author of "Old Faiths in New Light," &c. *Ward, Lock & Co.* 1s. 6d. A volume of religious discourses, under the title of the first. As the writer says in his preface that they represent no party in the Church, and no school in Theology, the reader knows what to expect. Illustrations and speculations abound, but there is a lamentable absence of sound doctrine. We look in vain for any clear teaching on Repentance, Faith, the Holy Spirit, and the Atonement. Indeed, we find it hard to trace much connection between the discourses and the texts that head them.

Thoughts at Fourscore and Earlier. By Thomas Cooper. 6s. *Hodder & Stoughton.* The matured opinions of a man of such an original, independent mind, and of such long and varied experience as the veteran author of this book, ought, *primâ facie*, to be worth reading. We are sure this impression will be more than confirmed by the actual perusal of these racy and eminently practical pages. Mr Cooper deals with such varied topics as politics, strikes, old age, the doctrine of the future state, evolution, music, &c., and on each he has much to say that is of importance, as the fruit of observation and reflection. Old and young alike will find this handsome book (which is adorned with a portrait of the author) a lively and profitable companion.

Saving to the Uttermost. By. G. Holden Pike. 2s. 6d. *Hodder & Stoughton.* There is, perhaps, no more remarkable or gratifying chapter in the history of Christian effort in mighty London than that which tells of the work of the St. Giles's Christian Mission, over which Mr. George Hatton has presided for about a quarter of a century. Mr. Pike has produced, from the ample materials at his disposal, a very interesting record, and one that ought to secure much public sympathy and cooperation in the blessed work of rescue and reform sustained by Mr. Hatton and his able lieutenant, Mr. Wheatley. The second portion of the book refers exclusively to the work among discharged prisoners, which is the latest development of the Mission, and which has met with the special approbation of all who are acquainted with it. Lifelike portraits of Mr. Hatton and Mr. Wheatley add to the interest of the prettily-bound volume.

Gotthold's Emblems; or, Invisible Things understood by Things that are Made. By Christian Scriven, Minister of Magdeburg in 1671. Translated from the 28th German Edition by Rev. Robert Menzies. (5s., 4th Ed.) *T. & T. Clark.* Messrs. Clark have conferred a boon of no small value on English readers by the addition of this inestimable book to their list of publications. German Neology has done much to unsettle English Theology, but these devout meditations are instinct with the simplicity of Christ. They are the breathings of a holy soul, and produce rather than inculcate holiness; because they manifest that holiness possesses the writer, not that the writer professes holiness. Nothing could better describe the character and quality of Gotthold's Emblems than the well-known couplet on its title page—

"Find tongues in trees, books in the running brooks,
Sermons in stones, and God in everything."

The British and Foreign Evangelical Review for this month has a good selection of papers, mostly on theological subjects of general interest. Professor Drummond's "Natural Law in the Spiritual World" furnishes a theme from two of the articles, in which that famous book is once more dissected, and, in the judgment of the writers, "weighed and found wanting." A paper on "George Eliot's life, as illustrative of the religious ideas of our time," is a very able and readable critique.

Quaint Sermons of Samuel Rutherford, hitherto unpublished. With Preface by A. A. Bonar. *Hodder & Stoughton.* Those who delight in Rutherford's Letters will welcome these fresh flowers from the Anwoth garden. Additional interest attaches to the Sermons, as they are no mere expansion of notes, but evidently reported by a contemporary of Rutherford's, who entered deeply into the spirit of the preacher. The type is clear, the paper good, and the quaint Scotch phraseology is wisely preserved throughout, footnotes being affixed wherever the sense is really obscure.

Did Jesus Rise? By James H. Brookes. *Gospel Book and Tract Depository, St. Louis.* Under this simple title Dr. Brookes sends out an able and valuable little book. There is no attempt at novelty, or writing for effect. The conflicting theories of Strauss, Rénan and Keim are stated clearly and fairly, and then as clearly demolished by facts. While showing true sympathy for the unhappiness of doubters, the writer does not hesitate to expose the folly and perverseness of much that is styled free and advanced thought. We strongly recommend the book to preachers, teachers, and divinity students, as well as to those "honest sceptics" for whose benefit the book is specially written.

Mary Chute; or, Incidents in the Life of a Village Girl, by Mary Batchelor (*Elliot Stock*), is an excellent little book to put into the hands of those entering on domestic service.

A Service of Song, entitled Queen Victoria and Her Reign, is published in both notations, price 4d., by *Messrs. Curwen, 4, Warwick-lane, E.C.* The music is lively, and the connected readings most appropriate to the subject.

Mr. F. Longley has compiled and published a series of useful Holiday Guide Books to various parts of Scotland, to North Wales, Scarborough, and famous castles on the Great Western line. They are well illustrated, and are only a penny each.

A remarkably well written and finely illustrated Holiday Handbook is that to "The Hartz Mountains," edited by Percy Lindley, and published at 125, Fleet-street, E.C. (1d.) No traveller or tourist need be at a loss if he studies the clear and ample descriptions given by the compiler.

A third edition of Mrs. Hilton's paper, "Our Homes in Danger," has been issued (1d., *National Temperance League*), and may be perused with advantage by all Temperance reformers. On a different branch of the same subject, "Legislation on the Lines of Local Option," an admirable and conclusive lecture, was delivered by Mr. John Hilton, several months ago. It is also published at the *National Temperance Depot, 337, Strand* (price 2d.)

TRUE SELF-DENIAL.

ON the South-western line there is a small village in which lives a poor old couple. The old man is over 80, and his wife nearly the same age. They have had a large, trying family to bring up, amidst much poverty and hardship. Now they are left to the care of the parish, which allows them each 2s. 6d. a week, out of which they have to live and pay their rent, &c.

It happened one day when I was visiting this aged couple that I was talking to them about the dark benighted state of the people in India, especially the women. I read a few anecdotes from some of the Zenana reports. Mary and John were very much interested, and the old woman said, "John, we will each give a penny a week to help to send them the good news." "Yes," said John, "so we will." I tried to prevent them from doing so, as I felt that twopence a week out of their poor pittance was far too much for them to undertake; so I proposed to halve the amount, but still they wished to try.

I heard little more about the mission box which I had given them to put their pence in, until one Saturday afternoon about eighteen months after, when the servant came in and said old Mary wanted to see me. There in the kitchen stood the poor old woman with her box in her hand, heavy with pence, and asked to have it opened. 13s. 4d. proved to be the contents of it. Who can tell what self-denial and privation that 13s. 4d. represented? What a lesson for those whom God has furnished with abundance of silver and gold. E. J. P.

A NEW CAMPAIGN IN CHINA.

THE Rev. Henry Blodget, writing from Pekin, on May 8, to *The New York Independent*, with respect to the band of young China missionaries, headed by Messrs. Stanley Smith and Studd, says:—

At Shanghai they parted company, some to go by the river route to Han Chung, while Messrs. Smith, Cassel, and Hoste came with Mr. Bolles to Tientsin and Pekin, to go thence by land to Tai Yuan-fu and Ha Chung. At Tientsin the same blessing followed their labours. Some who had long halted between two opinions were brought to take a decided stand for Christ. At Peking their circular letter, inviting all to attend evangelistic services, brought together many who seldom or never before had been found in such places. Among them were Roman Catholics, a Greek Catholic, and Protestants of various denominations. All listened most attentively while Mr. Stanley P. Smith set forth with great eloquence and power the simple truths of the Gospel. The services lasted for ten successive evenings, while meetings were also held each afternoon in different parts of the city. The simplicity and earnestness of these young missionaries won all hearts, and their preaching of the Gospel was with unusual power. Mr. Stanley P. Smith is only twenty-four years of age, but he has the burning zeal and eloquence of a Zavier.

These brethren preach and teach the old Gospel in the spirit and power of such men as Finney and Kirk, Moody and Spurgeon. They have no new notions in regard to eschatology. They give themselves wholly to their work. The most remarkable thing in their preaching is their familiarity with and dependence upon the Bible. Their mouths are full of the most apt quotations from the Old Testament and the New, and they use these with great power. Their lives are marked by self-denial and prayer, with fasting. They visited no remarkable places in Pekin, saw no sights, wondered at nothing, but made it their one object, while here, to seek for themselves and for Christians the power of God's Spirit according to his promise.

There are now in Cambridge University forty men or more who are looking towards missionary work in the foreign field; a large number, also, in Oxford. From these old Universities fresh streams are issuing forth to gladden the desert wastes. One can but think in this connection of Yale and Harvard. Is this kind of religion dying out in these Universities? Have the officers and students in these seats of learning nothing to learn from the parent universities in the mother land?

CONTINENTAL AND FOREIGN NOTES.

GENEVA.—The Canton of Uri, the only one which had no Protestant place of worship, has this year ceased to be the exception, and now possesses a little church at Erstfield.

BUDA PESTH.—A Home has been opened here for giving hospitality to governesses and nurses, and for procuring situations for them. This Institution supplies a great want.

BELGIUM.—The twenty-seventh general reunion of the Alliance of Christian Unions of Young people in Belgium, was held this year at Antwerp. It includes fourteen Unions. The reports show satisfactory progress. Papers and pamphlets have been sent to soldiers. This is a most important work as the barracks are very centres of unbelief.

MORMONISM seems to have fallen upon evil times, and almost every day something happens to harrow up the souls of the Latter-day saints. No word of cheer comes from north, south, east, or west. For nearly a year they have watched and waited for the light to dawn; but the darkness has grown thicker instead. The worst was reserved for the last of June. Then Justice Field tarried a day in Salt Lake, *en route* for the Pacific Coast—he, the democratic judge, and whom the Mormons have always regarded as their champion; and he, even he, under the very shadow of the great temple, and not far, probably, from where Taylor and Cannon lie hidden for "the Gospel's" sake, uttered these words: "I believe it is the determination of the Government, so far as legal efforts are concerned, to continue the enforcement of the law."—*New York Independent.*

EVANGELISTIC NOTES.

LATYMER ROAD.—On the first Sunday in June a tent was opened in the Latymer-road, Notting-hill, in connection with the London City Mission, for the purpose of holding a series of Gospel services. Much spiritual blessing has attended the effort.

MOTHERWELL, N.B.—Mr. J. W. Moodie has held a series of meetings here. Every evening for two weeks the large tent was packed full, and every evening souls professed to be born again. Mr Moodie, having gone to Banff, the work here has been taken up by Mr. W. Spencer Walton.

THE CHURCH ARMY.—Special missions, which bid fair in most cases to become permanent, have just been commenced at Monkwearmouth, Great Marsden, Hereford, and Wakefield. Others are about to be begun at Leeds, St. Giles, Morpeth, Bethnal Green, Brandon, and other places.

BARBICAN MISSION TO THE JEWS.—We are leaving London on the 21st inst. for mission work among our Jewish brethren at Brighton. We shall therefore be thankful to Christian friends if they would kindly send us, up to August 25 (D.V.), suitable booklets and tracts for distribution.

PAUL WARSCHAWSKI.

52, *Lansdowne-place, Brighton.*

THE BIBLE AND GOSPEL VAN has lately visited many of the most important towns of Lancashire, and is now in Yorkshire *en route* to Bridlington-quay, where we hope to hold meetings on the sands and elsewhere during the month of August. At each place we have visited, large and interesting crowds have stood to hear the Word.

WHARTON AND WEAVER.

MR. JAMES FLANAGAN, of Liverpool, has been working very successfully in Leicester for two weeks against the teachings of secularism. He is a very powerful controversialist. Discussion was allowed at the end of his lectures, and at several meetings the infidels made an attempt to defend their cause, but the lecturer sent the truth of God right home to the people's heart in his addresses.

HIGHBURY.—The mission by Mr. W. Forbes, at Highbury Corner Mission Hall, was continued for eleven days. Many pledges and blue ribbons were taken, and sinners professed conversion to God. Mr. Forbes afterwards conducted a six days' mission at the New Hall of the Highbury-vale Mission, which was brought to a close on Saturday night. He is now holding services for Dr. Barnardo, at the Edinburgh Castle.

CHILDREN'S SPECIAL SERVICE MISSION.—Very interesting services in connection with this Mission were lately held on Killiney Sands, near Bray, co. Wicklow. They were the first of the kind ever attempted there, and the attendance was very encouraging for an initial effort. It is intended to continue the services weekly during the season.

S. A. MARTIN.

HUDDERSFIELD.—A good work is being done by Mr. Charles Clements, agent for the British and Foreign Bible Society. During the last ten days many copies of the Scriptures have been sold in this neighbourhood from the platform of the Society's Bible van, and a large number of Christian periodicals and religious tracts presented gratuitously. Crowds of the working class have gathered each night, and listened very attentively to the faithful and earnest words spoken.

CHESTERFIELD.—A breakfast and conference was lately held at the Ragged-school, Chesterfield, in connection with the Lodging-house Mission, when interesting statements were made bearing on this branch of Christian work. It was mentioned that at Sheffield, Clay Cross, and Bangor similar work is being done. In Chesterfield, for about fifteen years, a regular band of about thirty men and women have been carrying the tidings of salvation to the inmates of the common lodging-house.

SEVEN DIALS.—Amongst the most earnest workers in the good cause of Gospel Temperance must be numbered Mr. James Howard who, for upwards of twenty years has laboured well and earnestly in devoting his energies mainly to the enlightenment of that at one time dangerous vicinity, the "Dials." Mr. Howard is a speaker of considerable power. His varied experiences of twenty years of Temperance work stand him in good stead, and his reminiscences of the trials and difficulties in connection with Temperance work are extremely interesting. Secretaries of Temperance Societies would be amply repaid by availing themselves of Mr. Howard's services during his short absence from London; his address is 221, Pentonville-road, Pentonville, N.

PORTSMOUTH AND GOSPORT SEAMEN'S MISSION.—The report before us reviews the work from its commencement, with narrations of timely help in answer to prayer. The mission ketch *Annie*, moored in Portsmouth Harbour, has witnessed to much good done through the preaching, &c., many having been saved. "The schooner *Mystery* has been in use along the coast of France, and has been wonderfully owned of God, being filled night after night with souls thirsting for the word of life." Mr. Henry Cook, Belle Vue Place, Stoke-road, or Sailors' Resort, Gosport, is superintendent.

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TO SMOKERS.

By WILLIAM M. OATTS, Glasgow.

MY DEAR FRIEND,—If you are not a Christian, I do not want you to read the following lines; but if you profess to love Jesus, and desire to serve Him, will you give this appeal your prayerful consideration?

What has your pipe or cigar done for you? "It has been a good companion," you say, "it helps me in many ways; when I am tired it refreshes me, when I want to think out some difficult problem it calms my brain and enables me to get through my work. I don't know what I would do without my tobacco." Just so, my dear friend, you have become such a slave to your pipe, that without it you are miserable. Try to give up smoking and see what a terrible struggle it will be. Should you, a Christian, be under bondage to such a habit?

Have you ever calmly considered your position as a smoker? You say it is a very bad thing for a boy to smoke, it ruins his health, it excites his worst passions, and leads him into bad company. "If my boy smoked I would thrash him." What about your example? Boys want to be men, and they think it is manly to have a pipe in their mouth. You want to help these boys; "Christ pleased not Himself:" then will you not give it up for their sakes?

Think about the comfort of others? Every one does not smoke. To many the smell of tobacco is most unpleasant. I cannot walk along the street but I must inhale the smoke that comes out of the mouth of the man who is walking in front of me. I cannot go on the top of a car but I am subjected to the same inconvenience. Often, in the train, a smoker will come into a compartment for non-smokers, light his pipe, and make every one uncomfortable. But, you will say, you have the law in your own hands. I know I have, but I also know what it sometimes costs even to suggest such a thing. The majority of smokers are selfish, and think only of their own comfort and happiness. Should a Christian act thus?

Another consideration is the expense of the habit. You will be ready to answer, What is that to you? But *you* are a Christian. Did you ever take a note of how much your pipe cost you each year? Add it up. Don't be afraid to face the question. One shilling a week? Two pounds ten shillings a year! That would buy you a suit of clothes! You are a young man living at home, your father may have a struggle to keep things "straight," would that fifty shillings not be a great help? Your sister may find it difficult to get a new dress, but *you*, a Christian brother, spend as much as would "rig her out," and it has all gone off in smoke!

Do you know how much is spent in the United Kingdom every year on tobacco and snuff? £8,980,000!! For the conversion of the heathen the Christian world gives £1,050,000; but smokers *waste* eight times that amount on their own selfish gratification. I want to ask you, as a Christian young man—a member of the Church, I presume—do you contribute as much for the support of your congregation as you spend on tobacco? Ponder this question well and ask God's grace and guidance.

Are you a member of the Y.M.C.A.? I suppose a fourth of our membership are smokers. If they only spend 6d. a week each, their tobacco money would more than support the whole work we do for the 105,000 young men of Glasgow. The money element has much to do with you as a Christian young man, and you are responsible for the way you spend your money, when there is such a loud call for help both at home and abroad.

In closing, I want you to read what Dr. Pentecost, of America, did with his cigar.

"When I began my ministry, I felt that God would have me give up the habit—that had been fixed on me from my boyhood—of *smoking*. It was quite a struggle, but I yielded to what I felt was God's will. I separated myself from it. I left it in the camp behind me; *but there it was in plain sight. For five years I saw it, I loved it, it was a brother to me.* It lured me back to itself by its fragrance and by its social nature, until at last, by subtle argument and gentle persuasion, after five years of separation, I found myself back again in the camp of the smokers, dancing round my 'calf,' again rejoicing in the 'burnt offering,' and regaling myself in its 'incense.' After years, the Lord once more called me to separate myself from my cigar. I thought of my former experience, I hesitated, I parleyed, I dallied with my idol, until I could withstand the Lord no more. So once more I separated myself from it; but with the remembrance of my old experience and the consciousness of my carnal love for it (never more strong than at that moment), I turned to the Lord and cried out to him, 'Lord, at thy bidding, I separate myself from this thing; but I know this separation will not be enduring unless I be separated from it as by death; my death to it—the death of my love for it. Let it henceforth be a dead thing to me.' And so, having prayed in substance this prayer, the Lord brought suddenly to my mind this passage of Scripture:—'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord' (Rom. vi. 11). I knew in an instant that it was the sword of the Spirit by which I was to put to death that enemy, and so, seizing it, I girded it on and in the name of the Lord I consecrated myself *upon* my cigar and slew it. It is a dead thing now; it has no power to lure me; I see it often, but it is slain to me."

◆

TRAVELLING CHILDREN.

A LADY, at Rochdale, has written to Mr. George Smith, of Coalville, for his views upon the formation of travelling schools for gipsy and van children, and he has replied as follows:—

"The subject of travelling school and mission vans to visit fairs, races, and feasts has been having my attention for some time. For mission purposes some God-fearing couples living in vans would do much good at fairs, but as a means to bring about the education of the gipsy and van children, the results will be doubtful. Of course much will turn upon what form the much-needed legislation will take to bring the 30,000 children living in the vans and tents under education and sanitary influences. The number of travelling children of this class we have among us should be lessened—not increased as the tendency would be if school vans were started—by bringing them under settled schoolmasters and into settled occupation.

"Our present day gipsies, and other travellers of this class are vastly on the increase. Through the tightness of town life, and the laxity of village and country life, many artisans and labourers have taken to travelling, with prospects that are very black for the children, and foreboding no good to the country.

"The canal, gipsy, and van children must not on any account be looked upon and treated as separate and distinct from the children of the working classes. All efforts put forth for the good of the travelling children must be focused on the main thing, viz.: that of the children being taught and encouraged to work for themselves and the welfare of the nation, in good producing channels as a stepping-stone to heaven. The mixing of the canal, gipsy, and van children in our public elementary schools will, in time, bring these results about.

"If the education of the gipsy and van children is to be conducted on wheels, a vast machinery will be required, and hundreds of vans will have to be set in motion, which will not be needed if an Act is passed on the lines I have sketched out, and which I have laid before the Government."

Notes on Daily Readings.

JULY 23.—PHILIPPIANS II.

v. 6.—"*Who, being in the form of God, thought it not robbery to be equal with God.*"—"*Counted it not a prize to be on an equality with God,*" R.V. The word in the Greek for "*being*" is rather "*subsisting.*" "Its tense contrasted with the following aorist points to indefinite continuance of being."—*Speaker's Commentary;* which also gives the general sense of the verse thus: "Though He was from eternity God equal with the Father, yet He did not account His divine state a thing to be tenaciously grasped; but, on the contrary, stripped Himself of its glories." Though this is the interpretation of the passage agreed to by most modern critics of note, it is by no means satisfactory, seeing that the Greek word for "robbery" or "prize" is literally a thing to be seized or taken by force. The word itself occurs only here in N.T., but the verb from which it is formed occurs often, and almost always in the sense of forcible seizure. In three places (Matt. xi. 12, John vi. 15, Acts xxiii. 10) it is translated "take by force." If we give the word this its most natural meaning, it might be understood of our Lord thus: "Who, subsisting (as He did) in the form of God, did not deem the being on an equality with God a thing to be seized"—or taken forcibly from Him—but (nevertheless) He humbled Himself." Compare, as parallel expressions of thought, his own words referring to his human life, "No man taketh it from Me, but I lay it down of Myself," John x. 18; also of the safety of his people, "Neither shall any pluck them out of my hand," John x. 28, where "pluck" is the very verb in question.

v. 10.—"*At the name of Jesus.*"—"*In the name,*" R.V. "The words do not admit the sense put on them by A.V. of reverence done *to* the name Jesus. . . . They can only signify that worship is to be done *to* Jesus (see Psalm lxiii. 4), or prayer is to be made *through* Jesus: of these the first is to be preferred."—*S. C.* Why not both? Those who now truly bow the knee in prayer through Jesus as a Saviour, are rendering that worship which those who refuse it now will be compelled to render hereafter to Jesus as a Judge.

v. 12.—"*Work out your own salvation.*"—Not "work for" in order to get it, but having got it, work it out to its results; one important result being noticed in ver. 15, "Shine as lights in the world, holding forth the word of life."

JULY 24.—PHILIPPIANS III.

v. 2.—"*Beware of dogs.*"—"St. Paul retorts upon the Judaisers the term of reproach by which they stigmatised the Gentiles as impure."—*Bishop Lightfoot.*

"*Evil workers.*"—"Not 'the workers *of evil,*' but such as, though they do a work, do it in a wrong spirit, on false principles, with evil results."—*S. C.*

v. 4.—"*Though I might also have confidence in the flesh.*"—He assumes for a moment the position of the Judaisers, that he may show them how on their own ground he can surpass them. St. Paul's use of the word "the flesh" to cover his religious life shows that it does not mean merely the evil of the flesh, but includes the best that flesh can do. Unconverted human nature can be, as this passage shows, very religious.

v. 9.—"*The righteousness which is of God by faith.*"—The Greek is literally, as noted in margin R.V., "*upon faith,*" probably parallel to Rom. iii. 22, "unto and upon all them that believe." Compare also the figurative description of righteousness as a robe, Isaiah lxi. 10; Matt. xxii. 11; Luke xv. 22.

v. 11.—"*If by any means I might attain.*"—This "expresses not doubt, but rather the eagerness that strives by *all* ways to reach its end."—*Sp. Com.*

The strong expression in the Greek, "the out resurrection from among the dead," clearly points to the first resurrection (Rev. xx. 4—6).

v. 12.—"*Not as though I had already attained.*"—Better as R.V., "obtained." The Greek is literally "received" or "taken,"—viz., the prize.

JULY 25.—PHILIPPIANS IV.

v. 1.—This belongs properly to what has gone before, and should have stood as the close of the last chapter. In reference to the Lord's coming his words, "My joy and my crown," have a peculiar appropriateness. See 1 Thess. ii. 19, "What is our hope or *joy* or *crown* of rejoicing? Are not even ye, in the presence of our Lord Jesus, at his coming"?

v. 3.—"*True yokefellow.*"—"It is doubtful whom the Apostle thus addresses. On the whole, however, it seems most probable that Epaphroditus, the bearer of the letter, is intended; for in his case alone there would be no risk of making the reference unintelligible by the suppression of the name."—*Bp. Lightfoot.*

"*Help those women who laboured,*" &c. More accurately rendered by R.V. "*help these women* (referring to Euodias and Syntyche), *for they laboured with me in the Gospel.*" "For the large part played by women in the first days of the Gospel at Philippi, see Acts xvi. 13—18, 40. These two may have been among the "women by the river side" (Acts xvi. 13).—*Sp. Commentary.*

v. 3.—"*Whose names are in the Book of Life.*"—There would be little point in this way of describing *genuine* Christians—for that is evidently what the words mean—if their names might subsequently be blotted out. As to Rev. iii. 5, a promise not to do a thing does not prove that the thing may be done.

v. 5.—"*Let your moderation,*" &c.—The word in Greek signifies "*yieldingness,*" the being satisfied with less than one's due, and is opposed by Aristotle to the stickling for one's rights. On "*the Lord is at hand*" Bishop Lightfoot says, "The nearness of the Lord's advent is assigned as a reason for patient forbearance."

JULY 26.—COLOSSIANS I.

v. 2.—"*To the saints and faithful brethren.*"—"This unusual addition is full of meaning. Some members of the Colossian Church were shaken in their allegiance, even if they had not fallen from it. The Apostle therefore wishes it to be understood that when he speaks of the saints, he means the true and steadfast members of the brotherhood."—*Bishop Lightfoot.*

v. 5.—"*For the hope,*" *&c.*—R.V. gives the full force of the Greek preposition, "*because of the hope.*" This is best joined with the immediately preceding "love to all the saints." Just as a common object of hope amongst men links together the hearts of those who are interested in that hope, so should "love to all the saints" be drawn forth "*because of*" the heavenly hope which is common to them all.

v. 6.—"*Since the day ye heard* (*of it*)."—These latter words should be struck out. They are not in the Greek, and mar the connection, which is well given in Revised Version, "*Since the day ye heard and knew the grace of God in truth.*"

v. 10.—"*Increasing in the knowledge of God.*"—The oldest reading is, "growing by the knowledge of God." Bishop Lightfoot says: "The simple instrumental dative represents the knowledge of God as the dew or rain which nurtures the growth of the plant (Deut. xxxii. 2; Hos xiv. 5)."

v. 12.—*Hath made us meet to be partakers of the inheritance,*" &c.—Literally, "qualified us for the portion of the lot (or 'allotted portion') of the saints in the light." What this qualifying means the following verses show. As to the reference to "the allotted portion," Bishop Lightfoot remarks: "The inheritance of Canaan, the allotment of the promised land, here presents an analogy to, and supplies a metaphor for, the higher hopes of the new dispensation, as in Heb. iii. 7—iv. 11." "It is called *lot* to show that it is not won by our *worth.*"—*Chrysostom.*

v. 16.—"*By Him were all things created*" ("*in Him,*" &c., R.V.).—Almost all modern Commentators urge that this should be "in Him," but the Greek Commentators took it to mean "by."

v. 24.—"*Fill up that which is behind,*" &c.—"The afflictions of Christ" are not the propitiatory sufferings which were his personally, but those common to the members of his mystical body. The sufferings, in fact, of Christ mystical, not personal.

JULY 27.—COLOSSIANS II.

v. 1.—"*What great conflict I have for you.*"—There is a close connection between the Greek word for "conflict" and the verb "striving," in the last verse of the last chapter; to preserve which the R.V. renders this, "*How greatly I strive for you.*" The reference is to conflict or striving in prayer, as in iv. 12.

v. 2.—"*The mystery of God . . . Christ.*"—The words omitted are now rejected by all critical texts. R.V. renders it, "the mystery of God, even Christ."

v. 6.—"*As ye have received Christ Jesus the Lord,* (*so*) *walk ye in Him.*"—The "so" is better omitted as not being in the Greek, and as seeming to imply that they are to walk in the same manner as they had received Christ, whereas it is simply "seeing ye have received Christ, walk in Him." Only those who have received Him can be exhorted to walk in Him.

v. 7.—"*Rooted and built up in Him.*"—The tenses of these verbs should be expressed thus, "having been rooted and being built up in Him."

v. 10.—"*And ye are complete in Him.*"—The R.V. preserves the close connection between the Greek for "complete" and the previous word "fulness," by rendering this "*in Him ye are made full.*"

v. 11.—"*Putting off the body . . . of the flesh.*"—"Of the sins of" rightly omitted by R.V., with the vast majority of ancient authorities.

v. 12.—"*Buried with Him in baptism.*"—As this is in apposition with "the circumcision made without hands," it cannot refer to the mere ordinance of baptism, which cannot be administered without hands, but points rather (as the definite article in the Greek implies) to "*that* baptism" "*wherein also ye were raised with Him through faith in the working of God who raised Him from the dead,*" (R.V.); in other words, to baptism as administered by the Spirit—the baptism into Christ's death spoken of in Romans vi. 3.

v. 14.—"*The handwriting of ordinances that was against us.*"—"Ordinances" does not here mean ceremonial rites, but "decrees." It is literally "the against-us-handwriting by its decrees," and the reference seems to be to the Ten Commandments viewed as a bond which Israel had accepted as such. Bishop Ellicott says, "The Jewish people might be said to have signed the contract when they bound themselves by a curse to observe all the enactments of the law." But the reference is probably to Exodus xxiv. 3—7.

JULY 28.—COLOSSIANS III.

v. 1.—"*If ye then be risen with Christ.*"—This is the counterpart of what was said ii. 20, "If ye be dead with Christ." Believers are called to participate in the resurrection as well as in the death of Christ. They professed this participation in baptism. The Apostle's exhortation is founded on this profession. If it be so, let the fruits appear; let death with Christ be death to legalism, let life with Christ be life of heavenly-mindedness.

v. 2.—"*Set your affection.*"—Better in R.V. "*Set your mind on the things that are above.*"

v. 10.—"*Which is renewed in knowledge.*"—R.V. is more accurate: "*Which is being renewed unto knowledge after the image of Him that created Him.*" Does not this mean that the renewal which is taking place in the sphere of the new man is tending to his being known after the image, &c? God's image is again being reproduced, so as to be known.

v. 13.—"*Forgiving one another, if any man have a complaint* (R.V.) *against any: even as Christ forgave you, so also do ye.*"—Compare John xiii. 14: "If I, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

v. 15.—"*Let the peace of Christ rule in your hearts.*"—"Rule" here is literally "act as umpire." He refers to the quarrels or disputes alluded to in the previous verses. The peace of Christ should act as umpire in settling such disputes.

JULY 29.—COLOSSIANS IV.

v. 5.—"*Redeeming the time.*"—Literally (as in margin R.V.), "*buying up the opportunity.*" "A metaphor taken from mercantile life. Eagerly purchasing, as it were, each golden opportunity for helping forward the cause of Christ."—*Sp. Com.*

v. 6.—"*Let your speech be alway with grace, seasoned with salt.*"—"The Apostle is not speaking of Attic, but of sacrificial salt; not of *wit,* but of *sanctity.*"—*Ibid.*

v. 6.—"*How ye ought to answer every man.*"—Literally, "each single man." "Their speech is not to be vague and declamatory, but to be appropriate to the individuals to whom it is addressed, to their wants and feelings."

v. 14.—"*Luke, the beloved physician.*"—Bishop Lightfoot remarks: "It has been observed that St. Luke's first appearance in company with St Paul (Acts xvi. 10) nearly synchronises with an attack of the Apostle's constitutional malady (Gal. iv. 13, 14), so that he may have joined him partly in a professional capacity. This conjecture is, perhaps, borne out by the personal feeling which breathes in the word beloved."

v. 16.—"*Ye likewise read the epistle from Laodicæa.*"—"There are good reasons for the belief that St. Paul here alludes to the so-called Epistle to the Ephesians, which was, in fact, a circular letter addressed to the principal churches of Proconsular Asia."—*Bishop Lightfoot.*

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There is a prospect of this Bill passing into law this Session; but Christians ought not to rest until it has received the ROYAL SIGNATURE, but continue to pour petitions into the Commons, and write to Members of Parliament to support the measure. Further, watch to see how Members vote.

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DR. MCKILLIAM.—St. George's Hall, Langham-place, W., during July, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

CONFERENCE HALL, Mildmay-park, London, N.—July 26, Mr. P. S. Badenoch, 3.30 p.m.; Ned Wright, 7 p.m.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bank Holiday, Monday, August 3, meetings in Kilburn Hall, Kilburn Gate, at 4 and 6.30, tea at 5.30. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. C. Russell Hurditch, Sunday, 7 p.m.; Mr. Abraham Wallace, Wednesday, 8 p.m. Dalston—Tent, on ground north side of Fasset-road, Fasset-square, Mr. William Harper, and others, Sunday, 7 p.m., every week-night (except Saturday) at 8 p.m.; Hammersmith—Tent, corner of Adie and Oxford roads, Dr. and Mrs. Popham, Sunday, 7 p.m., every week-night (except Saturday) at 8; Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Ransome Wallis, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. F. Hertslet, Sunday, 7 p.m.: service on Thursday, 8 p.m. Messrs. E. Hurditch and F. C. Spurr, Tent, Blythe-lane, West Kensington, Sunday, 7 p.m., every week-night (except Saturday) at 8; August, Kilburn, N.W.; October, Cardiff.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster and Hon. W. G. Scott, in the yacht *Kingfisher*, now at Llandudno. Mr. E. Arrowsmith, at Llandudno, August 1 to September 14; also, in conjunction with other friends, at Rhyl, Pensarn, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr. Spiers now at Llandrindod; at Aberystwith, from August 1. Mr. E. T. M. Dennes at Redcar and Saltburn-by-Sea, August 1 to 22; Mr. G. A. King at Bridlington from August 8; Mr. Pericles Green now at Hastings; Mr. W. F. Seagrove and Rev. H. C. Sturdy at St. Leonards, August; Rev. F. Hodgson Jones, at Tynemouth, from August 17; Mr. H. W. Figgis (of Dublin), at Brighton, August 5 to 25; Mr. W. M. Carruthers, at Lowestoft, from July 22; Mr. E. Salisbury, B.A., at Eastbourne, from August 1; Mr. E. Hughes, at Towyn, August 1 to 15; Mr. C. W. Fagan, at Yarmouth, from July 2; Mr. W. R. Moore at Ilfracombe, all August; Mr. W. L. Seyler at Broadstairs, August 1 to 15; Mr. H. R. Harvey at Swanage, July 22 to August 1; Mr. H. G. Harris at Weston-super-Mare, August 16 to 30; Mr. G. Bennett at Douglas, from July 11; Mr. G. R. Kirlew at Lytham, August 9 to 16; Rev. L. N. Caley and Mr. C. C. Walker, at Sandown, in August; Mr. G. R. Baber, at Southend, from August 11; Mr. H. M. Trickett, at Bickley, July 23; at Leyton, July 25.

MISCELLANEOUS.

KESWICK CONVENTION.—July 27 to August 1. Mr. Postlethwaite, Eskin-place, Keswick, will answer inquiries as to lodging or hotel accommodation.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesday, July 21, from 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

CHURCH MISSIONARY SOCIETY, Salisbury-square, Fleet street.—Prayer meeting every Thursday, 4 p.m. All friends welcomed.

MR. AND MRS. CHEYNE BRADY will be glad to welcome any Christians who may be staying in the neighbourhood of Chalet Feuz, Grindelwald, Switzerland.

OPEN AIR MISSION.—Quarterly meeting, Monday, July 27, Y.M.C.A. rooms, 186, Aldersgate-street. Lecture by Rev. G. W. McCree, on "Great Preachers: Their Methods and Rewards." Chairman, Mr. Joseph Weatherley. Tea and coffee at 6; lecture at 7.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1. Friday, July 24, Mr. William Noble will be present, prior to leaving same day for America. Monday, 27, Miss Macpherson will be present with a party of children (chiefly little girls) leaving for Canada.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Prayer meeting, 1.15 p.m. (Sat. excepted). Gospel services, Mission Hall, Mellor-street, Sundays, 11 a.m. (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Mondays and Thursdays, 8.15 p.m.

EXETER HALL.—Meeting for young men every night at 8. Saturday evening, Bible class, conducted by Colonel Puget. Sunday afternoon, Bible class, 3.30 p.m., conducted by Dr. Zieman; 7 p.m., Gospel service, Mr. W. R. Lane. Daily prayer meeting (Saturday excepted), from 1 to 2.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, July 23, 8.30 p.m., address. Sunday, 26, 3.15 p.m., Bible class, subject, "The Golden Rule" (Matt. vii. 12). Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

186, ALDERSGATE-STREET.—Central noon prayer meeting, daily, 12 to 1. Thursday (this day), Foreign Mission prayer meeting, 7 p.m.; devotional meeting, 8 p.m. Friday, 24, special address, "Is it True?" by Miss Ellice Hopkins, 8 p.m.; Saturday, 25, suburban open-air meeting, Highgate (G.N.R. station), 6.30 p.m. Sunday, 26, 3.15 p.m., Bible Class, subject, "Joseph" (Gen. xl., xli.); 7 p.m. Gospel meeting. Monday, 27, 8 p.m., strangers' reception meeting. Wednesday, 29, 8 p.m., teachers' Bible class, all welcome.

CONFERENCE HALL, Stratford.—Sunday, July 26, 3 p.m. and 7 p.m., Mr. George Soltau.

Notices.

M. BARBIER'S "SALLE DE LECTURE."—The person who sent M. Barbier some French text cards for the reading-room, suggesting its opening on Sundays, is requested to send his address to M. Barbier.

COMMUNICATIONS RECEIVED WITH THANKS.—M.E.M. S.A.M. W.P. S.F. E.H.G. A.J.P. G.S. W.R.D. C.M. J.S. T.G.P. J.D.P. J.U. C.J.E. W.A.C. J.F.W. A.P. G.S. P.W. T.H. W.C.M. W.D. W.G. M.M.G. K.E. S.P.D. A.M. L.P. J.L.S. J.B. C.E.I. M.O. W.C. E.J.P. H.E.B. M.F. E.B. S.M. J.R. F.E.P. C.M. C.C.M.B. I.S. W.O. H.J.G. A.E. J.M.S. Q.H. J.L. W.S. F.L.P. A.M.G. C.B.C. A.J.B. J.A. G.E.A. S.E.N. F.W. G.A.A. F.S. F.C.M. J.H.S. J.H.F. E.T.P. F.V. M.L.P. T.E.D. W.B.W. W.M.S. J.B.W. W.A. J.O.O. J.L. M.M.G.B. Lady L. Mrs. R. L.F.L. M.J.S. T.J.L. S.E.B. W. & W. W.A.S. J.P. J.E. A.P.F. W.S. W.W. W.F. M.S. R.D.F. R.S. C.H.B. F.B.M. R.H.S. H.R. B.S. S.G.T. H.P.W. C.H.B. W.G. R.C. E.M.S. J.T.M. F.M. G.D.D. E.M.

APPLICANTS FOR TRACTS.—J. M. Kellam, 43, St. Paul's-street, Stamford; J. C. Lee, 103, Burgess-street, Grimsby; W. Robinson, 3, Clough-terrace, Ordsall-lane, Salford; J. Birchall, Wesleyan Chapel, Irlam, near Manchester; Mrs. A. Worth, tract distributor, St. Tudy, Bodmin; W. Rowe, fishmonger, Medrose, Camelford; Miss Abbott, Bodhyfryd, Abergele-road, Colwyn Bay, North Wales; Miss S. Fannin, 19, Hilton-terrace, Whitehaven; G. Gates, 65, West-street, Devonshire-street, Mile-end, E.; C. Rawlings, jun., 3, Chesham-villas, Sudbury, Harrow; C. Angus, 21, St. Peter's-road, Hammersmith; R. Stevens, 41, Clephane-road, Canonbury, N.; P. A. Cook, 66, Coleman-road, Peckham, S.E.; H. Allen, Y.M.C.A., Pembroke House, Folkestone; A. J. Bartlett, 40, Earl-street, Edgware-road, N.W.; A. Rix, 8, Gloucester-row, Tewkesbury; Mr. Williams, Gordon House, Aldershot; Miss Moore, The Crofts, Castletown, Isle of Man; Miss Ida Skillicorn, Port St. Mary, Isle of Man; Rain Rose, New Town, Houghton-le-Spring, Fence Houses, Durham; W. J. Marsh, 137, Devonshire-street, Globe-road, Mile-end Old Town, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

Mission and other Appeals.

ANY contributions of work for sale, in aid of a Fund for a "Retreat" for wearied workers in the Lord's vineyard, will be gladly received by Mrs. Philip, Free Church Manse, Carnoustie, N.B.

HACKNEY Y.M.C.A.—This branch has arranged for a series of special meetings during the present week in a large tent behind the premises. Addresses are to be delivered on "Gospel Temperance," "Social Purity," &c. The committee appeal for help in meeting the expenses, which will amount to £60. The secretary is Mr. F. L. Porter, Y.M.C.A., The Grove, Mare-street, Hackney, E.

NOEL PARK, Wood Green, London, has naturally attracted the builder; and the Artisans' Dwellings Company have built many streets of small houses. Noel Park, as the estate is called, will soon be the residence of thousands of operatives. The Presbyterian Church, Wood Green, of which Rev. Duncan Macrae is pastor, desire to erect a place for Gospel preaching. About £1000 in land and building, on a 999 years' lease, will provide a hall for evangelistic effort. Rev. Duncan Macrae, Arran Villa, Wood Green, London, N., will receive contributions.

UNITED KINGDOM BENEFICENT ASSOCIATION (4, Berners-street, Oxford-street, W.)—During 1883 the committee were enabled, by the generosity of numerous friends, to increase eight annuities from £20 to £25, and it is gratifying to note that this fund has recently shown evidence of special activity. Mrs. Macdonald, of Herne-hill, S.E. (to whom all donations for the Augmentation Fund should be sent), has volunteered to devote her energies to this branch of the Association as hon. secretary. They earnestly appeal for co-operation in this good work. Two hundred and seventy-eight annuitants in receipt of the smaller amount are anxiously waiting for the larger sum, and every £50 collected enables the committee to increase one annuity.

NATIONAL REFUGES AND TRAINING SHIPS.—Owing to the great depression in trade and commerce during the last three years, there was a deficiency in the income of the National Refuges and Training Ships over the expenditure for those years amounting to £5860 9s. 7d. This debt greatly interferes with the work the Committee are anxious to carry on for the welfare of the destitute children of London and the provinces. It has been suggested that this amount might be raised if thirty friends would each give £100, and sixty other friends would each give £50. Thus £6000 would be raised, and this great and noble charity freed from debt. Names and addresses of those willing to contribute will be thankfully received by Mr. William Williams, Secretary, Boys' Refuge, 25, Great Queen-street, Holborn.

WOOLWICH AND PLUMSTEAD.—We have had for many years eight City missionaries labouring in this district, but from the very commencement we have failed to raise the full amount required by the Central Committee as a guarantee. They inform us that they will be reluctantly compelled to take away two of the missionaries unless more is raised. Our neighbourhood is poor, and that makes the need for the missionaries greater, while it increases the difficulty of collecting the money for their support. There is no part of London where the missionary is more wanted, and where he is likely to do better work. The population of Plumstead alone is increasing at the rate of a thousand a year, which creates a most urgent demand for more missionaries; instead of being able to obtain them, we have to face the threatened withdrawal of some of those already at work. Donations will be received by the treasurer, Mr. T. R. Richardson, Matlock Villa, Hanover-road, Plumstead.

FULHAM.—The special meetings held last week in the tent in Lillie-road by the Railway Mission were most encouraging, and a number professed to turn to the Lord. The Railway Mission and the London City Mission are working this tent together, taking alternate weeks, and they hope to continue throughout the summer. A Railway Mission Hall is about to be built in the Lillie-road, and will be opened early in October. The District Railway men are chiefly located in this neighbourhood. Helpers in the Tent Mission will be welcomed. Particulars of Mr. D. Spencer, 186, Aldersgate-street, E.C.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, July 18, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? And amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in Country Fund—H. S. B. £5 5s.; W. H. K. £1; Mrs. H. S. 5s.; Mrs. B. £1; Miss B. 5s.; C. D. 3s.; Foley, 5s.; Anon. 10s.; Mrs. B. 10s.; Misses C. £1; Matt. xxv. 40, 10s.; Mr. F. L. 10s.; Miss L. E. L. 10s.; P. L. 10s.; I. V. W. £1; H. W. £2; H. E. W. 10s.; M. H. 2s. 6d.; Mrs. E. J. £1; per Children of E. W. C. 10s.; Instead of Going to a Garden Party, 5s.; Mrs. H. £1; C. E. J. 2s. 6d.; E. S. W. 2s.; Maidie and John, 3s.; Miss W. W. £1; A. Mite, 2s. 6d.	20	0	6
Miss Whateley's Work, Cairo—H. S. B.	5	5	0
Relief of London Poor—Mrs. S...	0	10	0
St. Giles's Christian Mission—H. W. £2; H. E. W. 10s.; T. B. W. 5s.; (*Prison Mission*) Mrs. S. 10s...	3	5	0
London City Mission—(*Sea-side Home*) E. C.	0	5	0
Testimonial to ex-Inspector Minahan—C. A. £2 2s.; F. A. 10s.; H. W. 10s.; H. E. W. 5s.; Dr. G. L. 10s.; W. G. 2s. 6d.; L. H. G. £1	4	19	6
Working Men's Lord's Day Rest Association—Wells	0	5	0
Dr. Barnardo's Homes—(*Working Lads*) Wells, 5s.; (*Lord Cairns' Memorial Girls' Home*) Misses C. £2	2	5	0
Sandwich Men, Gospel Texts, Boards—Well-wisher, £1; Sympathiser, 5s.; R. E. 5s.; Mrs. F. E. A. P. £1; E. R. 5s.; S. P. 2s. 6d.	2	17	6
N.E. London Gospel Mission—(*Country Cottage*) P. N. C.	0	5	0
Vessel for New Hebrides Mission—C. and J. M. £1; A. M. and S. M. £1; Miss I. M. 5s.	2	5	0
Strangers' Rest, 163, *St. George's-street*—Misses C. ..	1	0	0
Mildmay Mission to the Jews—I. R. C. £1; (*Jewish Lady*) Misses C. £1	2	0	0
Zenana and Medical Mission (*Dr. Griffiths*)—I. R. C.	0	10	0
Bible and Colportage Society, Ireland—E. H. C. ..	0	10	0
Blackwall Home for Emigrants—Misses C...	1	0	0
Friendless and Fallen—Matt. xxv. 40, £1; Zech. ix. 16, £1	2	0	0
Dock Labourers' Mission—Matt. xxv. 40, 10s.; H. E. W. 2s. 6d.	0	12	6
George-yard Ragged School—Mrs. C. £5; (*Day in Country*) L. S. 5s.; Mrs. W. W. £1	6	5	0
Irish Church Missions—M. N.	0	10	0
CHRISTIAN *Tract Fund*—Miss I. M. 5s.; S. P. 2s. 6d.	0	7	6
Saunders'-foot Coffee house—F. and R. V. 10s.; Mrs. F. E. A. P. £1; Mrs. C. £5; A. B. 10s.; T. N. J. 10s.; Mrs. G. £2; C. P., Folkestone, 3s. ..	9	13	0
Bridge of Hope, Ratcliff—H. W. £1; H. E. W. 2s. 6d.	1	2	6
Thames Church Mission—H. E. W. 2s. 6d.; Mrs. C. £1	1	2	6
Coffee-room at Combe, Oxon—H. E. W...	0	2	6
Mrs. Meredith's Work—(*Open Doors*) E. F.	0	2	6
Miss Weston's Work in Royal Navy—Mrs. C.	3	0	0
One Tun Ragged Schools—Mrs. C.	1	0	0
China Inland Mission—A. S. S. B. G. £1; Laurance Kirk, £2 10s.; Scnots, £2; (*Free Distribution of Bibles in China*) Laurance Kirk, £2 10s.	8	0	0
Society for Closing Public-houses on Sunday—M. and S...	3	3	0
Free Distribution of the Scriptures—H. Y...	0	10	6
Aldershot Mission Hall—(*Purchase 1d. Texts*) Zech. ix. 16	1	0	0
Fresh Air Mission—T. N. J.	0	10	0
Rev. H. Bradford's New Chapel, Northampton—T. N. J. 10s.; C. P., Folkestone, 2s. 6d.	0	12	6
Highbury-vale Mission Hall—T. N. J...	0	10	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	6
Bristol Orphan Houses—(*Foreign Missions*) M. C...	0	5	0
Congo Mission (*Rev. H. G. Guinness*—M. C. 2s. 6d.; C. P., Folkestone, £2 2s.	2	4	6
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Miss De Broen's Work, Paris—C. E. J.	0	2	6
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British Sailors in Sicily (*Palermo*)—C. P., Folkestone, 2s. 6d.; E. V. 10s.	0	12	6
Homes of Hope, Regent-square—C. P., Folkestone ..	0	2	6
Y.M.C.A., Finsbury Park—C. P., Folkestone.. ..	0	3	0
Special Religious Services in Theatres—C. P., Folkestone	0	2	0
	£92	1	0

[ADVERTISEMENTS.]

Moravian Missions in Labrador—V. W. £5.

Mrs. Robertson acknowledges gratefully, "Gathered Pence," 2s., for peasants in the Pyrenees suffering from the floods.

Mrs. Barker Harrison gratefully acknowledges for "One Tun" Day in the Country, from a few friends, Ireland, £4.

The Committee of the Mission to Deep Sea Fishermen gratefully acknowledge a donation of £50 from W. W. towards the cost of the Society's work in the North Sea trawling fleets.

CAIRO.—In a recent letter, Mr. B. Cooper Seed says:—"I look forward each week to my CHRISTIAN with great expectation. We are here cut off from much that ought to help us in our spiritual life, and have to contend, almost single-handed, against impurity and drink, too horrible to contemplate! Two hundred cases are in the Citadel Hospital at the present time. The racecourse and the gambling-table are the fashion; yet there are some who do not bow the knee to Baal." Mr. Seed will be thankful to receive by book post, free, copies of *The British Workman*, *Cottager and Artisan*, *Friendly Greeting*, *Friendly Visitor*, *Sunday at Home*, *Leisure Hour*, or *Herald of Mercy*. Cairo being in the Postal Union, parcels may be sent at the same postage rates as in England. Address, Mr. B. Cooper Seed, Army Scripture Reader, Cairo, Egypt.

(Continued from page 3.)

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Miscellaneous.

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Mr. J. Shipley Slipper submits the following letter as a sample of many others daily received. (Published by permission.)

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CASE FOR THIS WEEK.

CASE of Mrs. E. BURGOYNE, HULL.

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SPECIAL NOTICE TO ADVERTISERS.—*Owing to the Bank Holiday (August 3), it is necessary that all Advertisements intended for insertion in the Number for August 6 should reach this Office not later than the morning of Friday, July 31.*

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Kindly allow me to commend to your thoughtful attention and sympathy the Annual Record just published of another year's PREVENTIVE AND RESCUE WORK in connection with the above Mission.

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"Balham, May 29, 1880.

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"C. H. Spurgeon."

GERMANY.—Coblence on the Rhine.—Fraulein Von Griesheim receives a select number of pupils, to whom she offers every attention and home comfort. Highest musical advantages. Eminent professors. English church regularly attended. Terms, inclusive, 120 guineas per annum. Highest references from the German nobility and clergy. This Institution is transferred from Diez to Coblence, the summer residence of the German Empress, by the express wish of Her Majesty, who takes a special interest in the British community there.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

ESTABLISHMENT FOR YOUNG LADIES in Paris, 83, Rue Perronnet, Neuilly. Mademoiselle Herrenschmidt having a few vacancies for next session, begs to inform parents desirous of placing their daughters with her, that she will be in Scotland from the 15th July till the 1st of September.—Letters to be addressed to Mademoiselle Herrenschmidt, care of P. H. Watson, Esq., M.D., LL.D., 16, Charlotte-square, Edinburgh.

EDUCATION, SEASIDE. — An Officer can recommend a High-class Home School for twelve girls, where three of his own daughters were educated. Two vacancies after Midsummer. Terms 36 guineas per annum.—General Martyr, Shahid Ghur, Mowbray-road, Upper Norwood; or Principal, 5, Sussex-place, Southsea.

A LADY WISHES to recommend the School in which her daughters have been educated. Excellent educational advantages. Every care and comfort. Beautiful and healthy situation. Terms 45 guineas.
J. B., Mrs. Unwin, Chilworth, Guildford.

HOLLAND HOUSE, Clarence-parade, Southsea. — School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Evangelical ministry. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Apply to Miss Shawe for the Ladies' School, and to the Rev. W. T. Titterington for the Boys' School.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

MALVERN HOUSE SCHOOL.—The rapid growth of this School has necessitated enlargement of premises. Two good houses have been made into one large detached house. There is now splendid accommodation for Boarders. Kind and careful training. Good home. Boys prepared for public schools. A kindergarten for the younger children. Orphans, and children of parents living abroad, received. Sisters may accompany brothers. Highest references to parents of pupils. Next term begins September 23, 1885.—Principal, Miss Davies, Malvern House, Lewisham-park, Kent.

THE OLD HALL SCHOOL, Wellington, Shropshire. — Principal, Dr. Cranage, M.A.; Vice-Principal, Robert Weston, Esq., B.A., T.C.D.; and masters for different branches of study. The School is recommended by: Edwin Arrowsmith, Esq.; Dr. Barnardo; The Editor of *The Christian Herald*, Rev. Michael Baxter; Rev, Dr Bullinger, Walthamstow; W. S. Caine, Esq., M P.; Rev. Dr. Flavel Cook, Lock Hospital; Thomas Cooper, Lecturer on Christianity, Lincoln; The Editor of *Word and Work*; Rev. Dr. Sinclair Paterson; Mrs. Pennefather; The Rev. Dr. Talmage; Reginald Radcliffe, Esq.; Rev. Denham Smith; Dr. Gilbert Smith; W. Hind Smith, Esq.; Joseph Weatherley, Esq.; Rev. John Wilkinson. The next term will begin (D.V.) Thursday, September 24. Full particulars on application to the Principal.

EASTBOURNE, SEA HOUSE SCHOOL. — Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials, &c., apply to Mr. Esam.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. Dixon, Middle-class School, Kingston-on-Thames. Christian influence unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

TO CHRISTIAN PARENTS AND GUARDIANS.—First-class Education for the daughters of gentlemen in a school where only a limited number is received. Religious training and the formation of mind and character are the essential objects of attention. Finishing masters. Individual attention, with home comforts. French and German constantly spoken, and where necessary, the summer holidays are spent on the Continent for the benefit of the languages. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—For particulars and prospectus, address Lady Principal, Baines' Printing Office, Fairfax-place, South Hampstead.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford-hill, London, N.—Miss Brown and Miss Good (who for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive 20 Resident Pupils. First-class education, with careful Christian training and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

BRIGHTON.—Inkermann House, 3, Lansdowne-road. Preparatory School, conducted by the Misses Ashby, who have had considerable experience in the education and care of young gentlemen. House near sea and esplanades.

EDUCATION IN GERMANY.—A highly-educated lady, living with her mother, offers a kind Christian Home to one or more children or young ladies, in a healthy and lovely situation, with thorough teaching of French, music, and drawing. Good references.—Particulars. Fräulein Reimpell, Möller, near Hamburg.

TRANSFER OF SCHOOL premises in an important city in the West of England. These premises, admirably situated and fitted with modern requirements, are to be had on very advantageous terms, the Principal retiring from failing health. A successful Boarding and Day School has been carried on for many years.
Miss C., Messrs. Pickering, Booksellers, Bath.

A LADY living at South Norwood wishes to find by September two little girls about eight years old, to educate with her own daughter of the same age.—F. S. R., Housekeeper, 13, Rose-street, Newgate-street, E.C.

WANTED, IN SEPTEMBER, an engagement as Junior Assistant Master while preparing for the London University Matriculation Examination. Age 23.
Rockleigh, Wilton-gardens, Weston-super-Mare.

FRENCH MASTER. — Christian young man desires situation as above. Has had much experience with backward boys. Good disciplinarian. Free after August 1. Moderate salary. Good testimonials.—A. R. 24, Prince's-street, Cavendish-square, London, W.

HOLIDAY ENGAGEMENT.—Un maître dans un pensionnat du sud de l'Angleterre cherche une place pour la durée des vacances (Août et ½ Sept.).
Mr. Meylan, Monkton Combe, Bath.

NO SALARY.—A Gentleman, aged 27, a graduate waiting for ordination in December, wishes for a Holiday Engagement; or would accompany and take charge of a young gentleman wishing to travel. He would give two or three hours' instruction daily, if required, in return for expenses. Highest testimonials and references can be given.—A. W., care of Messrs. Grindlay & Co., 55, Parliament-street, W.

CHRISTIAN LADY, fond of children, accustomed to entire charge and instruction, desires care of two under ten. Cottage in beautiful private grounds, near Worcester. Best references.—Miss Wigmore, Droitwich.

A CHRISTIAN GOVERNESS (fond of and experienced with quite young children) will be disengaged in August. Motherless children lovingly cared for. Clerical and other references.—Zeta, Victoria Library, West Brighton.

A LADY RECOMMENDS a Governess for Children under fourteen. Certificated, Trinity College. Music (1st class honours). Church of England. Country preferred.
Beta, Bramfield, Cavendish-road, Balham, S.W.

A LADY would be extremely grateful for any information as to a possible opening in any English country town for two ladies, who are anxious to gain their living by giving lessons. One is a high-class German lady (diplomée), the other a first-rate lady-artist, who can teach drawing in all its branches. Both with the highest testimonials and recommendations.
Miss M., Belmont, Wimbledon-common, S.W.

A LADY DESIRES to recommend a steady, well-conducted young Girl (14) as Nursery Governess. Kind Christian home indispensable.—Mrs. Trowel, Crown-quay, Sittingbourne.

GOVERNESS wanted in September for four children, ages 8 to 11. Entire charge of two. English, French, music, singing. Willing to assist with needlework, and a decided Christian. Salary £25, with laundress.—Send age, experience, and reference to Mrs. R., Mrs. Barlow, Murrell Hill Cottage, Carlisle.

A YOUNG LADY seeks a re-engagement as Nursery Governess in a Christian family. Acquirements: good English, French, rudimentary Latin, music, harmony.
G. D., 12, Wollaston-road, Dorchester.

WANTED, IN SEPTEMBER, for Ladies' College, an earnest Christian Lady as English Governess; from Girton or Newnham preferred. Cambridge, Oxford, Higher Women's Locals required.
Principal, Marlborough College, Exeter.

HOLIDAY ENGAGEMENT.—Christian German Lady wanted, to teach a clergyman's daughter. Ten shillings weekly.—Apply, stating age and references, to the Rev. A., care of Mr. Davis, Grocer, Abergavenny.

Appointments, Situations, &c., Wanted.

A CHRISTIAN MEDICAL MAN, of experience, aged 34, wants a practice, or to enter into partnership with a Christian.
R. M., 29, Montague-road, Richmond, S.W.

JERUSALEM. — Christian Young Man, wishing to go to above, would be glad to hear of an opening of usefulness in Christian work or otherwise. Excellent references.
H. Ladds, Atherton, Manchester.

MISSION WORK.—A Lady will be free to undertake Gospel Missions in August. Country or seaside preferred. Board and travelling expenses required.—Evangelical, Mr. Nicholls, Westow-street, Upper Norwood.

MORNING ENGAGEMENT desired by an earnest Christian Worker. Highly recommended as experienced Governess to young children, or as secretary. Cheerful and energetic. Abstainer. London or suburbs.
G., 42, Brandram-road, Lee, S.E.

BUTLER, where footman or boy is kept; or thorough indoor servant. Good valet, abstainer, &c. Good references. Age 30. Height 5 ft. 11½ in.—A S., 51, Chester-street, Cirencester Gloucestershire.

GARDENER (Head working). No encumbrance. Abstainer, aged 35, experienced in forcing grapes, peaches, cucumbers, pines, orchids, stove, greenhouse plants, fruit, and kitchen garden. Excellent references.
Geo. Marshall, Wigmore Park, Dorking, Surrey.

AS COACHMAN. Good whip and rider. One or pair. Christian, abstainer. Disengaged 14th August. Married; three children, 9 years, 7, and 7 months.—Thomas Pateman, Effingham Park, Crawley Down, Sussex.

MIDDLE-AGED MARRIED MAN seeks employment, either as coachman, messenger, light porter, caretaker, or any place of trust. Highest references.
W., 8, Finsbury-cottages, Wood Green, N.

EMPLOYMENT WANTED, by middle-aged abstainer. He is handy indoors, understands gardening, had single-handed charge of coffee tavern for years, and is thoroughly trustworthy.—Medical Temperance Agency, 35, Essex-street, Strand.

A SITUATION WANTED, by a middle-aged person, as attendant on an invalid Lady or Gentleman; or Housekeeper.
[illegible]-road, [illegible]ridge Wells.

LADY HOUSEKEEPER desires engagement in Christian family near London. Cheerful, energetic, accomplished; and successful in training young people. Good cook and needlewoman Excellent references. Abstainer.
Memo., Messrs. Deacon's, Leadenhall-street.

HOUSEKEEPER.—A Lady can recommend a superior person as Working Housekeeper to a Lady or Gentleman, where a manservant is kept. Has lived in a family.
L. P., Lacy's Bank, Cattle Market, Deptford.

AS HOUSEKEEPER or Useful Companion A widow Lady (34) desires an engagement as above. Good manager, domesticated, and cheerful. Excellent testimonials and references. — Mrs. Williams, 12, Royal-terrace, Southend, Essex.

A LADY would like to recommend a person as Matron or Housekeeper for Y.W.C.A., Home for Servants, children, or any similar situation. A Christian abstainer, with good abilities.
Mrs. W., Mr. Wells, 40, Western-road, Brighton.

HER PRESENT MISTRESS wishes to recommend a middle-aged, active Christian for place of trust, Ladies' Attendant, or light parlour or domestic work. She may be thoroughly relied on, and is kind and obliging. The Lady will correspond with or see any applicants.
Mrs. O. M., 117, Chancery-lane, London, W.C.

A LADY, daughter of a physician, desires engagement as Companion. Cheerful disposition, and domesticated. Highest references Having small income, moderate remuneration only asked Seaside or country preferred
E. P., 36, Station-road, Harlesden, N.W.

AN EXPERIENCED, middle-aged person seeks a situation as Maid and Housekeeper to an elderly or delicate Lady. Good reference.
M. F., 93, High-street, Gosport, Hants.

AS MAID to Young Ladies, or Sewing Maid. Good needlewoman and dressmaker. Age 23. Good character.
S. B., 2, Brewers-street, St. Aldate's, Oxford.

AS MAID, Companion to a Christian lady, by a middle aged person. Willing to assist in Christian work; no objection to any place or country. Speaking several languages.—Address under letters M. E., at Mr. Neal, Bookseller, Edgware-road.

MAN AND WIFE as Caretakers, Mission Hall, Institute, Lodge gate, offices, any place of trust. Highly referenced from employer, Mrs. Meredith, Conference Hall, and many others.
H., 15, Harleford-street, Kennington.

A LADY is losing the services of a valuable Man-servant, and she is most anxious to hear of some place of trust for him; not as a house servant. He is well fitted to fill the place of bank messenger, or of porter to a large house of business He has been in her service 6½ years; is a total abstainer, and a decided Christian (Church of England). and most reliable in every way. It is with much regret this advertisement is written.—L. O., 9, Elliot-place, Blackheath.

A LADY IS ANXIOUS to find places as Assistant Nurse or Housemaid, for respectable young girls, from 13 to 16 years of age. —Apply Tuesdays and Fridays, at St. Stephen's Mission-room, East India-road, Poplar, from 11 to 1.30 o'clock.

CHRISTIAN YOUNG MAN (slightly lame) seeks employment in any place of trust (is not afraid of hard work). Excellent character. Fair education.
G. A. S., 251, Seaside-road, Eastbourne.

SERVANTS' AGENCY, SOHO BAZAAR. — Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 1 on Monday, Wednesday, and Friday. The number is very large. Entrances—Soho-square, and 77, Oxford-street.

Appointments, Situations, &c., Vacant.

WANTED IMMEDIATELY, earnest Christian Layman, to conduct services, Sunday and night school, and preach sermons in a small unlicensed private chapel, in Yorkshire. Church of England Salary £100. No house. Only suitable applications will be answered.
N. E., May's Advertising Offices, 159, Piccadilly.

AGRICULTURAL PUPIL. — A vacancy in a few days for a Young Gentleman desirous of learning the details of practical farming.—For terms, &c., apply to E. Heard, Ballintubber, Carrigtoohill, Co. Cork.

WASH HOUSE MATRON, strong active. Over 25. Must thoroughly understand washing. One accustomed to institution, and management of young women, preferred. Wages £20.—Address, with references,
Matron, Refuge, Nottingham.

WANTED, A GARDENER (working), where an under man is kept, who thoroughly understands grapes and hot-house plants, and the routine of a kitchen garden. House found. Only a personal reference taken. State wages.
Alfred Manser, Lampits, Hoddesdon.

COACHMAN (thorough), single-handed, unmarried, in Kent, near London. To help gardeners occasionally. State age, height, and wages.—W., 38, Lincoln's-inn-fields.

MATRON wanted, for a house of fifteen girls. Must understand all household work, and have power of government.
Mrs. Kin[illegible] Bedford.

CAN ANY LADY recommend a middle-aged Matron for the Cripples' Nursery, Margate? Must be a good needlewoman, experienced in the management of invalid children, a member of the Church of England, and an abstainer. Salary £30.—Apply by letter (unsuitable ones not attended to) to Lady Elisabeth Knox, 15, Park-place, Upper Baker-street, N.W.

AN EXPERIENCED Head-Nurse wanted. Must be strong and cheerful, an excellent needlewoman, and have a first-rate character from a similar situation.
Mrs. Oswald, New Place House, Southampton.

WANTED, MIDDLE OF AUGUST, in country, a Nurse for two children, aged 15 months and 8 years. A good needlewoman. Must furnish satisfactory references with regard to experience and decided Christian character.—Mrs Morris Ashby, Northlands, Virginia Water, Staines.

GOOD NURSE OR MOTHER'S HELP wanted. Baby nine months. Under nurse kept. Need not associate with kitchen. Must be well recommended. Active, cheerful, careful —State age, wages, and particulars, to Mrs. Johnson, Elmbrook, Weston, Bath.

AN ACTIVE YOUNG WOMAN wanted, to assist in the Coffee Bar, and make herself generally useful. Also an active, handy man wanted, as Porter. Both must be decided Christians. — Apply at the Emigrants' Home, Blackwall Station.

CHILDREN'S MAID required, for two children of twelve and four years of age. Must not object to a little housework. Good needlewoman. Good personal character.
G., Hawthornden, Bexley.

A RESPECTABLE CHRISTIAN Woman wanted as Cook, age not over 30. Must be a total abstainer.—Apply, by letter only, to the Matron, Lock Asylum, Harrow-road, W.

GOOD PLAIN COOK WANTED. Dairy and baking. Assistance given. One in fellowship with Open Brethren valued. Wages £25.
Mrs. T. J. Simmons, East Peckham, Tunbridge.

GOOD PLAIN COOK wanted. Must be clean and active. One who is a true Christian desired.
Miss Brodie, 3, Devonshire-place, Eastbourne.

A COOK WANTED, in September, to assist a little in housework. Two in family. Good wages.—M. D., Fairview, Farncombe road, Worthing, Sussex.

A PLAIN COOK wanted, by August 6, who would be required to do a little housework, as there are only two ladies in family, excepting during the holidays when there is an extra servant kept. Total abstainer preferred. —Mrs. Hemingway, Lebanon House, Wandsworth, S.W.

WOMAN, RESPECTABLE, abstainer, wanted, who can wash and cook a plain dinner, in a small seaside Home for little girls. Boy kept, and girls assist in the work. Wages £14. Fare paid if engaged —Apply, by letter, Matron, Rose Cottage, Broadwater, Worthing, Sussex.

GENERAL SERVANT wanted, in a small family. Age 30 to 40. Christian and abstainer desired. Wages £16 to £18.
Mrs. S., Bookstall, Canonbury Station, N.

WANTED, BY AUGUST 8th, a middle-aged person, to care for an Invalid Lady. Comfortable, quiet home, small house, one in family as a rule. Must be trustworthy. An abstainer. Moderate wages. A good character.
A., 5, Gloucester-road, Belvedere.

WANTED, A RESPECTABLE, middle-aged Widow (total abstainer preferred), to attend to an elderly gentleman, and to do a little needlework and light housework.—R. L., *Hampshire Chronicle* Office, Winchester, Hants.

GOOD SERVANT wanted, plain cooking, with good references, for Clergyman's family. Children.—State full particulars in letter.
Mrs. Stephens, Elzaphan, Bedford.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. Plain breakfast or tea, 1s. 3d. Tariff and testimonials on application. Patronised by Ministers of all denominations.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON.

WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Sir William and Lady Fox, Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev John Cairns, D.D., and numerous readers of *The Christian. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to Frederic Smith.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

MRS. GREATLEY'S CHRISTIAN BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. Economy, comfort, and easily accessible. References to Rev. Dr. Thain Davidson and Rev. W. Norris. Terms from 2s. 6d. for bed and breakfast.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

HASTINGS HYDROPATHIC ESTABLISHMENT. — Charming Health Resort. Beautifully situated, purest air, abundant sunshine. Turkish baths, with sea-water plunge; Droitwich, ozone, and all other baths, with skilled attendants. Moderate charges.—For prospectus, apply the Secretary.

ROTHESAY, Scotland.—The House of Rest, Argyle Lodge, combines the comforts of a Christian home with the advantages of an hydropathic establishment. Summer terms from 27s. 6d. per week.—Prospectus from C. Campbell.

SHAFTESBURY TEMPERANCE HOTEL, 76, Stamford-street, Blackfriars, S.E. —Central. Few minutes from Waterloo, Charing Cross, Blackfriars, and Ludgate-hill Railway stations, also St. Paul's, Houses of Parliament, Exeter Hall.—John Creer, Proprietor.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searle, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

BOURNEMOUTH.—Mancetter, St. Michael's-road. Superior Boarding House (removed from Ivors, Old Christ Church-road). One of the best positions. Close to the sea. Large, comfortable, and well-furnished rooms.
For terms, &c., address Proprietress.

BOURNEMOUTH. — Apartments for a permanency for one or two persons. A drawing-room and bed-room, with every convenience and comfort. Terms inclusive, £1 per week
East Cliff Pharmacy, Holdenhurst-road.

BOURNEMOUTH. — Well-furnished Apartments in a quiet house close to pleasure gardens, near churches and sea. Good cooking and attendance. Terms moderate. No children.—Proprietress, Withycombe, Crescent-road, Bournemouth.

BOURNEMOUTH, CLAIRVILLE, conducted by Mr. and Mrs. Jackson. Visitors will find every home comfort and attention at this favourite **BOARDING ESTABLISHMENT.** Beautifully situated in its own grounds, with charming sea views.

BOURNEMOUTH.—LADY CAIRNS wishes to recommend lodging or apartments at Danesbury, Railway-road, opposite Queen Anne's House. Terms very reasonable. Furniture comfortable. Lady Cairns has known the Proprietress for some years.

BRIGHTON. — HOME OF REST for Christian Workers and Gentlewomen of limited means. House very comfortable. Near sea. Terms 18s. to 25s. per week. References required.—Superintendent, 52, Lansdowne-place.

BRIGHTON.—Ladies requiring temporary or permanent residence at the seaside, will find all the comforts of home in a select Boarding House, where only a limited number are received. Terms moderate. References exchanged.—X. Y. Z., Clarke's Library, 7, Western-road, Hove, Brighton.

BUCKHURST HILL. — Pleasant Home close to Forest. Christian worker boarded at 25s a week Invalid or elderly person wanting permanent home will find every comfort, with kind attention and companionship Private house.—Delta, Post office, Buckhurst-hill, Essex.

BLACKHEATH. — Furnished House, or part, to Let from August 1. Six bedrooms, bath-room, garden piano. Very moderate terms.—A., 10, Pagoda-villas, Lee, Kent, S.E.

BECKENHAM.—To be Let, for a year or longer, a well-furnished, detached Residence. Containing three reception, five bedrooms, dressing-room, and bath. Tennis lawn Moderate rent to careful tenant
L. M. T., 77, Belvedere-road, Upper Norwood.

BOARD AND RESIDENCE wanted, by a Gentleman, age 57, with Christian family, on or near the South Coast. Good, well-furnished bed-room, strict cleanliness, best plain food, good cooking, and a cheerful and pleasant home required. Situation to be high and dry. Country not objected to, or a superior farm-house, where there is a little refinement.—S. S., care of Mr. C. J. Hill, Small-street, Bristol.

FURNISHED HOUSE TO LET at Belsize-park, N.W.—A Gentleman would Let his well-furnished House to a careful tenant for August and September at a low rental. Very convenient to Mildmay-park from Chalk Farm Station. It contains drawing-room, dining-room, and six bed-rooms. Well situated; high, and cheerful look-out
C. C., 27, Stanley gardens, Belsize-park, N.W.

TUNBRIDGE WELLS.—SOUTHBORO'.—To Let, furnished, a well-situated House, near to common and tennis ground, and small garden. Containing three sitting-rooms and seven bed-rooms Moderate terms.
G. P. Mansell, House Agent.

TUNBRIDGE WELLS.—Home for Christians of limited means. Inclusive terms, a guinea per week. Two ladies occupying same room, 18s —G. D., 14, Garden-road.

ST. LEONARD'S-ON-SEA. — The Widow of the late Rev. Frederic Wagstaff, and Mrs. Locke, offer superior furnished Apartments, with or without board. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21, Carisbrooke House.

HAMPSTEAD.—Apartments, furnished. Use of bath-room. Mid-way between Hampstead Heath Station and the Upper Heath. Close to 'bus. Good references.
J. A. F., 3, Kemplay-road, Hampstead.

COMFORTABLE HOME.—Widow Lady and daughter, living in a pleasant house in Hampshire, wish to meet with a Lady, or two sisters, to board with them. Easy distance from Southsea and Brighton. Five minutes from station. References exchanged.
Z., care of Housekeeper, 13, Rose-street, E.C.

FURNISHED BED AND SITTING-ROOM, with stable and coach-house, in house of Christian family. Pleasantly situated, and healthy district; considered good for invalids, with advantage of new milk and fresh eggs. Terms very moderate.—L. W. S., Beulah House, Ascott, Enstone, Oxon.

A HIGHLY RESPECTABLE person would be glad to take one or two Nurse children (out of arms preferred). Healthy neighbourhood. Terms 10s. weekly. Or, furnished Sitting and Bed-room, for two ladies, or married couple, with attendance, 25s. weekly.—G. C., 24, Beaconsfield-terrace, Bexhill-on-Sea, Sussex.

HOLIDAYS. — Governesses and other workers can be received for the holidays for £1 weekly, at Castle House, Hastings.
Address, Miss H.

PARTIAL BOARD AND RESIDENCE offered in the home of a Widow Lady to two Gentlemen. Also a bed-sitting-room, suitable for a Lady.
J., 23, Beresford road, Highbury New-park.

A LADY, living in a pleasant part of Sussex, wishes to meet with a Lady, or two sisters, to share her home. Terms moderate.
D. W., Thornton's Library, Beckenham, Kent.

AN APARTMENT TO LET, furnished, with use of sitting-room; or unfurnished. Clean, pleasant house. Quiet Christian couple. Close to rail and cars to the City.
A. B., 28, Ashbrook-road, Upper Holloway, N.

A CHRISTIAN LADY or Gentleman can have partial or whole board, with country apartments, in a quiet Christian family.—B., 1, Carlton-villas, Elm-park-rd., Church-end, Finchley.

BOGNOR.— Hursley House.— A Christian Widow has taken this house for a rest for the weary. Accommodation offered to suit applicants. Invalid attendance, and hand chair for use. Terms moderate. Unfurnished rooms to Let. Reference, Doctor Minister. Total abstainer.—E. Hodges, Hursley House, Lion-street Bognor, Sussex.

SKETCHING FROM NATURE.— Ladies desiring help received by a Lady Artist A rare opportunity. £2 10s. weekly. Two friends sharing bed-room, £3 10s.
M., Mrs. Williams, Bolton Abbey, Skipton.

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THE PROPHETS OF PEACE.—2.

Ezekiel xiii.

IN concluding our study of these words, let us remember that they are a message of mercy. We may measure the love which speaks by the length of its remonstrance and by the variety of the considerations to which attention is directed. Mere annoyance or anger would speak only in indignant condemnation—a spirit that sought to smite would say its fiercest and turn away. But the Spirit of God lingers. It explains, reasons, expostulates, threatens. It is unsparing in its exposure of the wrong that is being done, and unflinching in its description of the vengeance which will be exacted; and why? Because upon its imparting a right sense of he sin and the danger depends the victory t seeks to win. It would turn them while et there is time, not torment them before he time. Behind the sternness there is the Father's love, and over all there is written: "As many as I love, I rebuke and chasten: e zealous therefore, and repent."

We have been told whence springs the estimony of those who prophesy peace when here is no peace, and we have now to hear God's estimate of their work. Too often has t seemed a light thing that such work should e done among our churches, and we ourselves, in our desire to be fair, may have spoken admiringly of the sincerity of these men and their fearless following of what they eem to be the truth. And all this might be well enough if the matter ended there, if heir work had no results. But they are asting seeds into the deepest thought and eeling of humanity, they are sowing iligently in the great field of God, and who an help asking, What will the harvest be? hey are too numerous, too able, too popular, ot to leave their impress upon the age, and o mould the belief of very many. I should e glad to think that the danger is ver, and that their numbers and nfluence are declining, but they must ave small knowledge, indeed, of the times, ho can console themselves with this ssurance. The tokens are only too numerous hat the very opposite is the case. There is, r one thing, the quiet acceptance of the new aching as a necessary evil. It is recognised ready as too powerful to contend against, nd those who would lift up a cry of warning re admonished by their own friends that heir wisdom lies in silence. I do not believe prosecutions for heresy, but there are hurches which do believe in them, and hich dare not prosecute for teaching, the very aming of which twenty years ago would ave secured its instant condemnation and xpulsion. The roots of error have gone o deep to be torn up without rending e churches asunder. Equally significant the fact that the men of the new hool know their strength, and have creased in boldness. It is no longer necessary to disguise their sentiments by attaching their own meaning to well-known words, and seeming to teach doctrines which they deny. It is no longer necessary even to confine themselves to hints. The churches are familiarised with statements respecting the Word of God to which a dozen years ago they would no more have listened than they would have thought of denying the Lord that bought them; and one church, but lately among the most scrupulously orthodox in any land or any time, circulates a manual for its Bible-clasess which contains teaching regarding the Book of Genesis as thoroughly rationalistic as was ever published in Germany.

All this shows beyond a doubt that the evil is growing and that the end is not yet. Of what nature then are the results we may expect from this movement? We take our question into the light of these words of God, and we learn first of all that those who vaunt themselves as truer prophets than they who cleave to God's Word and way come to deepen a desolation already begun. This is indicated in a simile which the Israelites could easily understand, "O Israel, thy prophets are like the foxes in the deserts," or, as the Revised Version translates, "the waste places," the ruins. The foxes follow in the wake of a nobler life. They make their abode in the ruins where the tread of man's foot is no longer heard, where silence has fallen on the busy hum of human life, and the empty dwellings have ceased to know the joys and the sanctities of home. And they come to complete the desolation which attracts them. They burrow beneath the crumbling walls, and hasten their overthrow. How apt is the parable!

The very fact that such prophets abounded was eloquent of the condition of Israel. Their numbers and influence told a tale of terrible declension. It revealed that the nobler life, whose presence would have scared them in their first approach, had passed away. Had it been with Israel as once it was; had they loved the Lord, and hearkened to his Word, and rejoiced in his service, these had never drawn near, or had shown themselves only to flee. There would then have been no place for rebellion or unbelief, or the faintest suggestion that God's Word was to be trifled with. But the spirit of loyalty had gone. The ordinances of worship were preserved, there were sacrifices and assemblies and times for prayer. The name of God was still invoked, the Law was read, the Prophets were listened to, so far as the mass of the people was concerned, with decorum. But all this seeming devotion was only the lingering shadow of a life which had departed. Israel's heart no longer sought unto God, and the magnificent Temple of Jewish faith and worship stood empty and desolate. All this was declared by the fact that the foxes were already there. And the results of their occupancy would soon be apparent. They entered to change the desolation into a hopeless ruin. The seeming fidelity to Jehovah and his truth would soon be undermined and overthrown, and the great law of God's kingdom, "From him that hath not shall be taken away even that which he hath," would find another illustration. This law still holds, and the parable applies as fully to our own times as it did to those of the Prophet. We can read the condition of the churches in the character of their teachers. The foxes find a home and thrive and multiply only in the midst of desolation. It is not where the heart is filled with childlike trust in God, and glowing love to Jesus, that scepticism and false teaching find their natural home. In the midst of that Christlike life even doubt is dumb. It is when love has waxed cold, when faith has become a tradition, and worship a form, when God is honoured only with the lip, and the life has turned into the world's ways—it is then that the foxes find their abode prepared. It is amid hypocrisy and corruption that unbelief finds its home and its work. And it comes for judgment. The deserted holy place must no longer wear the semblance of a city of habitation. The God of truth will make appearance and reality correspond, and towers and battlements and homes will fall. There is a force of honest sincerity in unbelief with which hypocrisy cannot cope. It will not be hindered from attacking shams, no matter how venerable or sacred they are deemed to be. It cannot be awed into silence by the pompous rebukes of disturbed propriety, nor will it be terrified by the impotent wrath of men who desire merely to be let alone. But what of the work of those who complete the desolation? What horror must fall on the heart of the man who realises that he has spent his life, and taxed to the utmost the abilities which God gave him, to cast down the only resting-place for man's soul, his only meeting-place with God—that He has met the wanderers only to involve them in the mazes of a labyrinth from which there shall be no escape—that he has wiled away the children, erring though they were, so that they should never reach the Father's home!

But not only do they deepen the desolation, they refuse the work to which God calls them: "Ye have not gone up into the gaps, nor made up the hedge, for the house of Israel to stand in the battle in the day of the Lord" (ver. 5). There are things enough to smite with withering scorn, and to sweep ruthlessly away. And there are things to build and to restore. They could have slain the untruth and hypocrisy which keep the heart of professing Christianity far away from the touch of re-creating love, and its neck from the yoke of God's commandments. They could have removed the weakness and shame, and left instead glory and strength. But they have not taken the trouble even to view the people's need; they have not gone up into the gaps, nor striven to make a hedge between Israel and her swiftly-advancing judgment. But, on the contrary, they have helped men to withstand their Saviour. "When one buildeth up a wall, behold they daub it with untempered mortar" (ver. 10, R.V.). The antipathies which men have set up between themselves and the truth of God, and the unfounded hopes behind which they make their refuge, these have been covered with cement, and made to wear an appearance of consistency and strength. They justify their refusal to listen to God's words, to be moved by his threatenings, or to be won by the his assurances of his mercy. They have done nothing to stay the inroads of sin, and they have done everything to withstand the light and the truth which lead to God's holy hill and to his tabernacle.

We might have glanced at what the Scripture says of the false prophets' doom. The darkening of Israel's day is for them the setting-in of eternal night. "Mine hand shall be upon the prophets that see vanity. . . They shall not be in the assembly (council) of my people, neither shall they be written in the writing (register) of the house of Israel, neither shall they enter into the land of Israel" (ver. 9). The mercy that waits to pardon and to bless will not remain for ever. In the darkening of the day of the earthly life there is hope for many: there is none for these. In the joy of the ingathering of God's own they will have no share. Their voices will be no more heard in their council, for the leadership that has been abused will be taken away. And their citizenship will cease, their names will not be found in the Lamb's book of life; and no place, not even the meanest, will be theirs in the land of rest.

And not only will there be loss; they will bear the burden of their shame, and eat of the fruit of their doings. "Lo! when the wall is fallen, shall it not be said to you, Where is the daubing wherewith ye have daubed it? Therefore, thus saith the Lord God, I will even rend it with a stormy wind in my fury . . . . and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst of it" (vv. 12—14). But on this picture of woe who can dwell? Let us rather see to it that we are free from the guilt of this great conspiracy against God, for the guilt rests not only on those who blot out the one atoning sacrifice for sin, and laugh at the idea of God revealing Himself by means of a book, it is found on those too, who hear, week after week, the testimony that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," but who calmly remain sin's servants, and refuse the grace purchased by the agony of the only-begotten Son of God.

Our very attitude may discredit the Divine testimony as much as spoken words can. The guilt is found, too, on those who profess to revere God's Word, but who never search it, and whose hearts are never solaced, or hallowed, or quickened by its ministry—who profess to believe, but who go from day to day with uncheered heart and unchanged life, and who have nothing but contempt for a more childlike trust and a more earnest life than their own. Let the Word of God search us, and separate us from the evil, and give us a place among those whose work and hope find their description in those other words of God: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

HOREDITCH.—The Hackney-road Mission, Union-street, celebrated its sixteenth anniversary on Monday, the 20th instant. George Williams, Esq., presided; and the Rev. Gordon Calthorp, M.A., and others addressed the meeting. The report for the past year was read by the Hon. Superintendent, Mr. John Girling, and the meeting, hallowed and hopeful, terminated with praise and prayer.

"THE LABOUR TRAFFIC IN THE SOUTH PACIFIC."

SIR,—In *The Times* of June 20, a letter appeared from the Agent-General of Queensland on this subject, in which he says:—"From information received, I can affirm that the colonists of Queensland have been as much startled and incensed by the acts of cruelty and treachery disclosed in the Report of the Royal Commission appointed to inquire into the Labour Trade in New Guinea, as are the people of this country, and will be as ready as they are to bring the perpetrators of these acts to justice, and make the repetition of them impossible." He adds, "The Government of Mr. Griffith, in 1883, carefully prepared a series of regulations and instructions, which it was thought would secure the prevention of further abuses; but the employers of the black labour complained loudly of the stringency of these regulations and of their 'cast-iron' character, asserting that they were calculated to strangle the sugar industry."

He further says:—"The German Government, in considering the regulations for the Labour Traffic in the Southern Pacific, were of opinion that those provided by Queensland were sufficient, and Dr. Krauel, the German, and Mr. Thurston, the English, representatives, were of the same opinion, as lately appointed to inquire into such matters in the Southern Pacific."

As I have been an eye-witness of the working and atrocities of this "Labour Traffic" on the South Sea Islands from its commencement, I wrote a letter in reply to the Agent-General's to *The Times* on the 22nd, which I am informed has not been published. In the interests of humanity, and for the honour of our British name, I will feel obliged if you can lay the following statement before your readers.

From my many letters published regarding the character and doings of this "Labour Traffic," all through its history so steeped in the blood of its wronged sufferers, and marked by atrocities from its beginning up till the present, it must now be clear to all that laws and regulations have failed to prevent them; though, for a time, the employers and collectors have heralded every new law or regulation as having now placed the labour traffic in the Pacific under such restrictions as completely to prevent the recurrence of such evils in it. But, alas! the evils were only cloaked for a time, for they reappear again on all hands. This shows that they are inseparable from such a traffic in the persons of men and women. The Report of the Queensland Commission confirms the truth of all we have said and written regarding this traffic, with its cruelties and atrocities, all through its history, on the New Hebrides and adjoining islands, where it has swept away over a third of the entire population, and that the youth and most active working part of the people.

Great Britain built and maintained at great expense five gunboats for some years on the islands to prevent such kidnapping and cruelty in this traffic as were exposed in the shocking "Carl" case, where Dr. Murray and his ship's company, in fiendish delight, shot and murdered almost a whole ship's load of defenceless islanders and threw their bodies overboard, as others have done.

Britain, Queensland, and Fiji, have passed laws, and restrictions, and regulations, licensing all ships engaged in the traffic, laying their captains under heavy bonds not to break the laws, and sending Government agents with those ships to see that the laws were strictly observed; in all this I believe they have done all that is possible. All the ships now profess to carry interpreters to explain agreements, &c., to the natives, but they are trained decoys, savages, and cannibals, who are armed by the captain or agent with revolvers, and engaged by force and fraud to get the islanders into the white man's hands and power.

When, by reporting kidnapping frequently year after year with fearful atrocities on the islands, we have shown that all the laws, regulations, restrictions, bonds, Government agents, and gunboats, did not prevent the constant recurrence of such evils in this sad labour traffic, yet the planters, collectors, Government agents, and its many interested defenders, with one voice, in the press and in pamphlets, wrote much to show that, owing to such laws and restrictions in Queensland and Fiji, such evils had all been swept away from the traffic, and made it impossible for them again to be committed in it. But the printed Report of the Royal Commission now before me clearly proves that this "Traffic," as lately begun in New Guinea, under all the most improved laws and restrictions and regulations, is unchanged in its character for deception, kidnapping, and murder. Let the reader imagine what it was before Britain imposed the restrictions which are now by so many considered sufficient for its regulation. Alas for our remaining islanders if Germany also legalises this blood-stained traffic as now conducted alike by the ships of all nationalities engaged in it!

The Report of this Commission ought to fill the heart of every true Briton with indignation and shame. It is a hideous record of perfidy, cruelty, and murder practised by Englishmen against defenceless, unoffending islanders—in which six vessels are involved. The Report is a singularly able document, "chiefly due to the presence on the Commission of W. Kinnaird Risk, a new arrival in the Colony, a member of the Scottish Bar." Certainly such a Report ought now to give the death-blow to this labour traffic, and lead to its complete suppression by Britain and Germany. Is it right that they or any civilised nation should sanction by law and continue the traffic, when every possible method has been tried to prevent oppression, kidnapping, and murder, without effect?

Before I left the islands to come to Great Britain, the boats of the *Seora*, Queensland labour vessel, went on shore at Erromanga; the ship's interpreter, a savage cannibal from Tanna, by force dragged the chief's daughter into his boat, and with his revolver sent a ball into the side of one of her father's men, and sent another ball through the breast of her father, leaving him writhing in the agony of death before his daughter's eyes as they bound her in the boat to carry her off to the plantation in Queensland. Of course, she would be entered as a free labourer, leaving of her own accord to work for the planters.

On that island, on that day, the same interpreter shot dead on the spot one of our Christian native teachers, because he could not drag him into his boat by force. He then went north with the vessel to carry out the same deadly work at other islands, as reported to one of H.M. men-of-war at the time. This was done by a licensed vessel, under a heavy bond, with an agent on board, under the most recent "cast-iron" restrictions, &c. Yet we are informed that the German Government and Dr. Krauel and Mr. Thurston think them sufficient to justify English and German vessels carrying on this dreadful traffic, to supply labour for the sugar plantations in their colonies.

Alas for the fate of the poor islanders! It must be extermination at no distant day! Even in Queensland the islanders work from ten to fourteen hours a day. They are supposed, by law, to get 4d. per day. In Fiji the labour laws give them 2d. per day. At such wages planters employ from 200 to 00 of them on a single plantation, who would otherwise have to pay white men from 5s. to 8s. per day for doing the same work, which white men could not do so quickly or so well. The many interested parties who are so enriched by such labour will cloak and defend it to the last, and make light of its evils.

Lately, in Queensland, two men were condemned to be executed for atrocious murders n this traffic, but the employers of labour at once got up such an agitation in their favour hat the sentence was changed to imprisonment. It has been almost impossible to get any jury, in the colonies concerned, to convict, on the clearest evidence, murderers in his traffic. They were "only islanders" (kanakas) who suffered, and, in all slave or semi-slave communities, they are allowed no rights in common with employers, or white men, but are there as chattels for their use. The Report of Commodore Wilson to the British Government, in 1882, brings out all his, and proves that, in this traffic, all the evils were then practised that the Report of he last Commission brings out.

Surely the time has now come when Britain and Germany ought to unite and secure the immediate and complete suppression of this revolting traffic, as the only means of preventing its atrocities and many accompanying evils, which have swept away some 50,000 or 60,000 of our New Hebrides slanders already.

Of course the cry of "strangling the sugar ndustry," and of "vested interests" will be heard on all sides; but, thank God, Britain acknowledges no vested interests in the bodies of slaves, and neither should she do o in a traffic which is, I hold, worse than lavery in many aspects, though avowedly only for a three years' term of agreement. Self-interest would lead the slaveholder to ry and keep his slave in health and strength s long as possible; whereas, if our islanders are worked to death on the plantations within hree years, Commodore Wilson shows they are buried like dogs. "The registrar gets no account of their death; the curator of in-estate estates gets no account of the wages due to them at death; they go to profit and loss. The planter has the profit and the poor islander the loss." When the regulaions of the Labour Act are so violated in Queensland, how can they expect them to be arried on on the islands. The whole thing as been and is a sham, in the actual working f this traffic, so steeped in human blood. Certainly Britain, France, and Germany, the hree nations chiefly involved, ought, not only in the interests of humanity, but of their wn subjects, to wash their hands of it, by ompletely and for ever suppressing this abour traffic in the South Seas. It has left isgraceful and indelible stains on the honour f every civilised nation engaged in it. It etards and upsets the Christianising and ivilising of the islanders, by sweeping them rom the face of the earth. Oh for another Wilberforce to plead their cause, and enlist he sympathy of all who could help to bring bout the suppression of this traffic!

John G. Paton, Missionary.

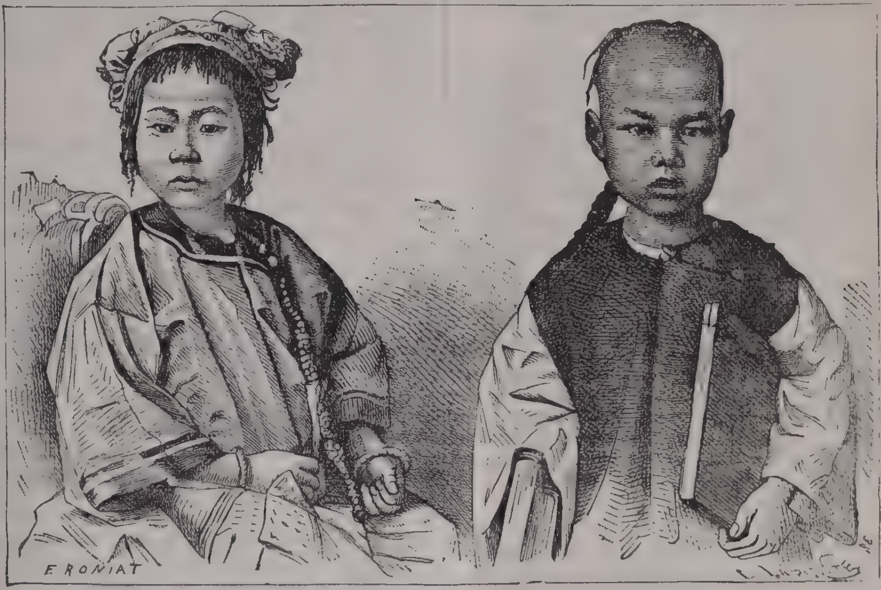
2, *Park Quadrant, Glasgow.*

We hope next week to give a sketch of the fe of Rev. J. G. Paton, with Portrait.

For the Young.

SOME CHINESE CHILDREN.*

INFANCY is not the only period of danger to poor young girls in Canton. They are always looked upon as available property when money is required; and bright little maidens of four or five, and often of ten or twelve, are sold to pay their fathers' gambling debts, or opium bills, or to procure medicine in case of sickness. Burdened with the thought of their present misery and the black future before them, Mrs. Henry determined to do something for the relief of some at least. By the aid of friends, she was able to found the little orphanage, which, it is hoped, will grow into something of a magnitude more in proportion to the demand for help. Of eleven children received from time to time, four have died, and seven are under the care of the mission, which has now adopted the work. The personal history of these little waifs will give some insight into phases of life not often exposed to view.



May-Yan, whose name means, "Beautiful Grace," came to us in a remarkable way. Her father died three months before she was born, and her mother came to live in a small hovel near the mission chapel in the city of San-ui. Popular superstition regards it as unlucky to have a strange child born in the neighbourhood, so that the mother was driven from the shelter of her little hut to the hills outside the town; and there, with no protection against the weather, in the midst of a pouring rain, little A-May made her entrance into the world. The mother was wretchedly poor, with three other children to support; and this little waif was in the act of passing into the hands of the "devil grannies" when the native preacher slipped in, rescued the child, and brought her to us. She has grown to be a bright and beautiful lass, is doing well in school, and is in every sense a credit to the band who support her.

Oi-Keet, "Loving Purity," when six years old was pawned by her father to obtain money for medicine in a serious illness that befell him, with the full expectation that when he recovered she would be redeemed. His illness proved fatal; and Ah-Oi was demanded by the usurer, who was only an agent for baser people. Her mother in great distress told the Bible-woman her grief, and, bringing all the papers to us, asked us to interfere. We paid the debt and redeemed the child; and she is now well advanced in her studies, an attractive girl, standing high in the favour of her teacher.

Lock-Tuck, "Delighting in Virtue," was mortgaged before she was born to pay the debt incurred by her father at his marriage. He died before he had saved money enough to redeem her, and the heartless creditor demanded the child. The papers were brought to us, as before, and the debt paid. She is yet too small to attend school, but is a plump, play-loving lassie, just learning to sing.

Isoy-Shang, "Restored to Life," is the daughter of a Christian. Her mother died soon after her birth; and her father, a soulless opium sot, was sending the little thing to the native foundling house, when we claimed the right to interfere, and adopted the helpless orphan. For a long time her life was despaired of; but, under careful treatment, she survived, and is now the picture of health. Her name, suggested by the native elder, perpetuates the memory of her escape from death.

The story of the others is very similar, each one having been intercepted on her way to a most dismal fate. They are under careful training and instruction, and will all, we hope, become earnest Christian women.

BIBLE ACROSTIC.

An invitation by our Saviour given,
When telling sinners of the way to heaven.
By hearing and accepting it we're blest,
And thankfully may enter into rest.

(1) A hungry bird in Scripture mentioned twice.
(2) What Judas grudged, by reason of its price.
(3) An upright man, whose orphan ward was Queen.
(4) A stone much valued, and its colour green.
(5) A land whence came that man whom God called friend.
(6) A timid soul, grown braver at the end.
(7) A woman much esteemed for works of love.
(8) The tree whose leaf was carried by a dove.
(9) The name an angel bears, a prince in rank.
(10) A place of wells, where thirsty people drank.

Greta.

ANSWER TO LAST ACROSTIC.

Timothy.—Acts xvi. 1.

(1) Troas	Acts xvi. viii.
(2) Iconium	Acts xiv. 19.
(3) Matthew	Matt. i. 1.
(4) Obed	Matt. i. 5.
(5) Thyatira	Acts xvi. 14.
(6) Horeb	Exod. iii. 1.
(7) Yoke	Matt. xi. 29.

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* Extracted from The Cross and the Dragon. By Rev. B. C. Henry (6s. *S. W. Partridge & Co.*) A comprehensive and splendid description of scenes, native customs, false religions and Christian effort in Southern China. One of the illustrations is reproduced through the kindness of the publishers.

Notes and Comments.

THE CHRISTIAN of next week will contain an article by Rev. John Bennett, with portrait, of Park Chapel, Chelsea; also a sketch and portrait of Rev. J. G. Paton, missionary to the South Seas.

At Peel, Isle of Man, a Conference will be held from August 24 to 28. Particulars may be obtained from Mr. H. T. Graves, Woodville, Peel.

Letters for Rev. E. Payson Hammond should be directed to our care. Arrangements are being made for a Children's Mission at Mildmay Conference Hall, from Sunday, September 20, to Sunday, October 4. A letter to Mr. Hammond has been signed by nine of the nearest ministers—Churchmen, Baptists, Congregationalists, Wesleyans, and Presbyterians—promising co-operation. Now is the time for friends in other quarters of London to appeal to Mr. Hammond for a share of his time in the coming winter.

In a recent conversation with Miss de Broen, of the Belleville Mission, Paris, she spoke with great emphasis on the deplorable lack of narrative books in the French language, corresponding to those written in English by Mrs. Charles, Miss Hesba Stretton, Mrs. Walton, and others, and which have met with such acceptance from young readers in this country. Miss de Broen suggests that such books, if printed and published in England in the French language, would be most useful as reading exercise for young Englishwomen who are acquiring French. Publishers in Paris who cannot see their way to initiate the publication of such works would be able to procure copies and thus meet a need greatly felt in France. We hope some of our religious publishers in England will adopt this suggestion.

The playing of a band, and sacred music on Clifton Downs on Sunday evenings has awakened considerable commotion in Bristol. The suppression of these Sunday concerts has been strongly censured by some Christian men, and as firmly demanded by others. Because this question is assuming a wider aspect, we would ask whether, if one family is raised out of ungodliness by such means, scores or even hundreds may not be seduced by such expedients into habits of Sabbath-breaking, which will offer no restraints to evil-doing, and give facilities to the tempters to vice. Since the foregoing was written, a three-fourths vote of the Town Council has stopped the concerts, but not the agitation.

The writer of an article in *The Leisure Hour* has been complained of for affirming that Dr. Johnson was "too great a man to be a great politician." He justifies the words. Certainly a *great* politician is generally understood to be a man absorbed in party politics; but it may be contended that the truly "great man" so sees all sides of a question, and the weaknesses and selfishness of every party, as to be unable to attach himself with that passionate and exclusive zeal to one which its supporters demand. We are coming to a crisis when the man who above all things pleads for social reforms must bear the reproach of not being a politician *pur et simple,*

We regret to know that the St. Giles Christian Mission stands in sore need of pecuniary support at the present time. Mr. George Hatton, the devoted superintendent, is compelled through feeble health to be absent from London, and this tends to increase the embarrassment in which the mission finds itself. It would be ten thousand pities if this splendid work of rescue and reform were to be crippled in any degree by the lack of public support, and we trust many will be led to come to its help. Mr. Hatton's town address is 12, Ampton-place, Regent-square, W.C.

An ecclesiastical quarrel between the Ultramontanes and the Pope is a new thing. The former have been the boldest advocates of the authority of the Pontiff. But it would now appear that the opinion they wish established is their own, not that of an infallible Pope. Leo XIII. has withstood and rebuked them in a letter to the Archbishop of Paris. Men will be called to witness how little the autocratic power of ecclesiastics suits the age. The new position will be refused, and the little rift between domineering assumptions will widen. Happily God rules, and we shall more and more see how the false roots tend to uproot one another.

It is startling to read that a large Roman Catholic Church is at once to be built in Cambridge at a cost of £50,000, and that a convenient site has been purchased. Affinity with Romanism was the dread of the greatest reformers, and had their warnings against compromise been heeded our age would not have witnessed this undisguised attempt at anti-Protestant propagandism in a University city. More is meant by this bold step than men are dreaming of.

On the other hand, never were truer words spoken than those by Mr. Caine, M.P., at a late meeting at the Borough-road Congregational Church. Nonconformists "wasted in the erection of costly chapels money which might be much better spent. It was not right for denominations to waste their strength by building such places for rich people. They ought, above all, to spend their money where the devil can be fought and the poor blest." Mr. Caine has put his finger on the real evil. This costliness has no adequate thought for the poor. Costly structures may be a part of Romanist superstitions, but places where the common people can conveniently listen to the ministry of reconciliation best maintain the traditions of evangelical Nonconformity.

One of the speakers at a recent meeting called to consider the Criminal Law Amendment Bill said that, in preaching the doctrines of Temperance, men often forgot the other sins mentioned in 1 Cor. vi. 9, 10; Eph. v. 3, 4, 5—18. While strongly advocating Temperance in the matter of drinking, we would also say that "filthiness and foolish talking" require to be as decisively met on the Temperance platform as the sin of drunkenness. Many unflinchingly combat the whole of the catalogue of sins of the flesh; but others again forget to teach that fornication and adultery, and covetousness, as effectually keep a man out of heaven as drunkenness. The Gospel of Temperance is a blessed one—let it not be limited only to our drinking—our pleasures, our meats, our desires, our words, our actions, would be of nobler use if regulated by Temperance.

We have received copy of the following circular:—

> "Canon Wilberforce returns his most sincere thanks to all who have kindly inquired for him during his recent illness. He desires also to express his heartfelt gratitude to those who have so incessantly and fervently remembered him at the Throne of Grace, and he earnestly requests all who have prayed for his recovery now to pray that he may show forth his thankfulness for God's great mercies vouchsafed to him not only with his lips but in his life."

We sorely want more homesteads in our country. Cannot Christian men whom the Lord has prospered sufficiently come out and live among us (asks a village pastor, Charles Snell, of Mayfield, Sussex), in a simple unpretentious way. Not as *squire*, but as *son of man.* Content with a few acres, that others may have the same. A colonising of our rural districts in such a manner would afford employment to our people and tend largely to unite all classes in Christian love.

I am continually begging for other good works, but seldom for those in which I am personally interested. Having, however, been made President of the Y.M.C.A. at Finsbury-park, which is doing a splendid work among young men and others, I am bold to ask my friends to help us acccording to their ability in paying off the £1000 incurred in purchase of lease, and conversion and furnishing of premises. The young men throng to this convenient suburb, and there is not a more active committee in London seeking their salvation. I am much obliged to those kind friends who have already responded to this appeal. R. C. MORGAN.

12, *Paternoster-buildings, E.C.*

In a recent number a correspondent lamented that respectable booksellers should sell books and other publications that are not respectable but demoralising. The following letter, which appears in the current number of *The Bookseller*, throws a sombre side-light on this subject:—

> "SUICIDE AND PROFANITY TO BOOT
>
> "*To the Editor of 'The Bookseller.'*
>
> "DEAR SIR,—A bookseller in a Midland town announces in his shop window that he supplies the Revised Bible at a discount of fourpence in the shilling, and appends the following notice to his show-bill:—
>
> "'We will not be like Ananias, keep back part of the (cost) price. The public shall have the whole.'
>
> "What is the trade coming to, when we find booksellers not only willing to do business without profit to themselves, and ruining their neighbour's prospects, but adding thereto as shocking a piece of profanity as it has ever been my lot to see or hear of?—Yours truly, "OBSERVER.
>
> "*June* 20, 1885.
>
> "[Our correspondent seems to have overlooked the grim humour of the announcement.—ED. *Bookseller.*]"

The "grim humour" of the local bookseller arises from this cause: that the religious public insists on so large a discount that the sale of religious literature is to a serious extent passing out of the hands of the trade, and they are consequently driven more and more to make up their sales by questionable literature, which perhaps otherwise they would avoid.

Much of the benefit arising from the gratuitous distribution of pure literature is counteracted by the increased activity in the sale of questionable literature. The reading of a community depends not a little on the supply provided for by the booksellers; and to take the sale of literature out of their hands tends materially to lower the moral tone of a neighbourhood.

WORKERS IN PROVINCIAL FRANCE.

DEAR SIR,—Lately we have had the opportunity of seeing the work of two Christians in circumstances and in fields so different that we had thought English Christians would be interested in hearing something of each. A few weeks ago we received a letter from a pastor's daughter at Ancelon, saying "The work here is difficult, and we have great need of encouragement. Can you come to us?" Some months ago we heard the appeal from St. Etienne: "The field here is wide, and the labourers few; can you help?" Now we have seen the two, and I want to tell you something of what we have seen.

To reach Ancelon is the first difficulty: no road but a mule track. The pastor's son, a lad of twelve, came to guide us—along the river bed, across a swift though shallow mountain stream, down one deep ravine, up a mountain side, with a range of precipices, and through a natural door in the rocky wall. More ravines, more torrent beds, and then from the mountain side you look down on Ancelon. Already we had been walking five hours, and he told us we had two more to reach the village. Between it and us there are yet two ravines, and from the depths of the last the climb is a zig-zag task up the face of the rocks. The fertile slopes of pasture are dangerous for the mowers. Once slip, and there is certain death in the abyss below.

This is not the place for descriptions of scenery, but it is impossible to understand the pastor's work unless one knows something of his field; and these ravines lie between the pastor and his "annexes." We saw him start on Sabbath morning for his service at Peine on foot in the heat, his daughter with him, and come back at sunset uncomplaining, but with a look of exhaustion that told how the work was telling on his strength. Right in front of his window, across the ravine again, rises a mountain considerably higher than Snowdon; across this is his way to another annexe. Will the city labourers who have train, tramway-car, or cab, within reach, think of this pastor's work, where the path is in summer a goat-track covered with loose stones, in winter the untrodden snow? Will they think, too, of the privilege of many fellow-labourers at hand, of being prayed for by thousands of Christian intercessors, of having stores of Christian literature at hand, of having the great Conferences within reach; will they pray for M. M—— and other lonely country workers?

At Ancelon for months the pastor and his wife are alone in their work. Rarely, indeed, does a visitor come to these lonely mountain retreats. It was a great joy for us to find M. Sainton there; he had climbed the hill to the north as we had come from the south. Just an hour or two of precious Christian intercourse and then he was away again among the vacant parishes and neglected hamlets of the Drôme. In winter the isolation must be extreme.

What a change, to come almost direct from Ancelon to St. Etienne! River, canal, railway, tramway, every facility for locomotion at least. We could almost think we were in Yorkshire with its wooded hills and long chimneys, coal-pits and iron-works; the silence of the hills and the sound of waterfalls exchanged for the rattle of machinery and the continual detonations from the gun barrel manufactory. As the fields differ, the work differs and the workers. Here we find the McAll Mission in full activity, also chapel, and others at work; mothers' meetings, under their French name *ouvrier*, held four times a week in different salles; *réunions populaires* every night in one or other of the quarters of the town, and the Medical Mission attracting the sick to come to the great Healer

It is so different from reading a report to see all this for oneself. Never had I so fully appreciated the work of the McAll Mission, as when I heard a young and zealous pastor, who is engaged here in the *réunions populaires*, say heartily, "I am the child of the McAll Mission, and my wife also. Both of us were brought up in the Roman Catholic Church." There is much to interest in the Medical Mission of St. Etienne. Those who come are nearly all Catholics, or have been such, till, at the Medical Mission, or *réunion populaire*, they have learned the truths of the Gospel.

Mrs. Robertson recently sent here a supply of Testaments for gratuitous distribution. Yesterday I had the privilege of giving one of these to an intelligent young *ouvrier* who had never even heard of such a book. He listened as I read the story of the prodigal with eager curiosity, evidently having no idea of how the story would end. Whilst I spoke with him, Miss Mudie found a young mother equally ignorant and equally delighted to have the Book. I do hope that when the present stock of Testaments is distributed another supply may be sent. In fact, one feels as if Dr. Burroughs should, at all events, be free from all pecuniary anxieties as to the Medical Mission. He is solely responsible for it, finds the funds, prescribes for the patients, prepares the medicines, gives the opening Gospel address, and all this in addition to his work as Director of the McAll Mission, which means providing for fourteen meetings weekly, with occasional Sunday work in the nearer Catholic villages.

And now I have spoken of these two overworked and often discouraged workers, will our English friends accept the apostolic exhortation: "Lift up the hands which hang down, and the feeble knees"? Those who bear the burden and heat of the day have a claim to our sympathy, our prayers, our help. Miss Mudie and I go back to our own corner of the vineyard, in a day or two, humbled and stimulated by the zeal of others, and thankful that for us, too, there is something to do for the Master.

Yours, in the Master's service,

St. Etienne, France. S. R. GELDARD.

OPEN-AIR MISSION.

THE thirty-second annual report gives the following remarkable incident, furnished by the workers in a London district: A young man, after hearing the open-air singing and speaking, came into the service. Here he was thoroughly broken down by what he heard, and gave himself to the Lord. He stated that on the previous Sunday night, having quarrelled with his sweetheart, and hearing that she was walking out with another young man, he determined to waylay and murder her. He accordingly stationed himself in a road along which he expected her to pass, but while thus waiting in ambush, he heard a female voice singing, "I will guide thee with mine eye." This seemed to come home to him, and he came away, intending to carry out his purpose on the following Sabbath. It was on this night that he came into the hall, to pass away an hour till the time should come to carry out his purpose, and there the Lord met with him.

The report is certainly not a whit behind any of its predecessors. The illustrations and notes are excellent; the statistics show an increase in almost every branch of the work; nearly six hundred towns and villages have been visited during the year, and it is estimated that not less than three million persons have in this way heard the Gospel. Many foreign parts have also been visited; various lectures have been delivered; the Conferences held by the Mission have been greatly blessed, and more than one million tracts have been circulated.

Mr. Gawin Kirkham, the valued secretary, appeals for increased funds, the present balance being insufficient to meet the growing needs of the work.

The report may be had for 4d. at the office of the Mission, 14, Duke-street, Adelphi, W.C.

ST. GILES' CHRISTIAN MISSION.—Partly in having to provide an extra £700 for the new Home, and partly from my inability, through sickness, to undertake so much correspondence as usual, we are considerably behind-hand in money matters, but I feel sure this has but to be known to be set right. £1200 should be raised within the next month to meet all demands. GEO. HATTON, Sup.

4, Ampton-street, Regent-square, W.C.

THE ROYAL WEDDING.

THE MAIDENS' GIFT.

A PRESENTATION took place at Osborne on Saturday, July 18, which has a unique character. It was the gift of a Bible to the Princess Beatrice from maidens of the United Kingdom. It was all done privately, but the enthusiasm was so great that 45,000 maidens joined in it. This is nearly 20,000 more than on any former similar occasion. All ages and ranks united in the gift. The deputation consisted of nine of those who had taken the chief part in collecting, and they were most graciously received by Her Royal Highness, who repeatedly thanked in the warmest way; and several little things showed how interested the Queen herself was in the gift. Lunch was provided for them, and the leader was invited to write her name in Her Majesty's birthday book. The address was read by Miss Nugent. It expressed not only loyal congratulations, but the earnest prayer with which the givers offered the gift for the future earthly and heavenly happiness of their home-Princess.

A POEM BY LORD TENNYSON.

TO H.R.H. PRINCESS BEATRICE.

Two Suns of Love make day of human life,
Which else with all its pains and griefs and deaths
Were utter darkness—one, the Sun of dawn
That brightens thro' the Mother's tender eyes,
And warms the child's awakening world—and one
The later-rising Sun of spousal Love
Which from her household orbit draws the child
To move in other spheres. The Mother weeps
At that white funeral of the single life,
Her maiden daughter's marriage; and her tears
Are half of pleasure, half of pain—the child
Is happy—e'en in leaving *her!* but thou,
True daughter, whose all-faithful, filial eyes
Have seen the loneliness of earthly thrones,
Wilt neither quit the widowed Crown, nor let
This later light of Love have risen in vain,
But moving thro' the Mother's home, between
The two that love thee, lead a summer life,
Swayed by each Love, and swaying to each Love
Like some conjectured planet in mid heaven
Between two Suns, and drawing down from both
The light and genial warmth of double day.

July, 1885. TENNYSON.

FROM BASUTOLAND.

REMEMBER our little mission. We do, indeed, need the blessing from on High—for the enemy is still there. If defeated at one point, he rallies his forces to overthrow us at another. His great scheme, in this present time, is to pour in Boer brandy, which, in former times, was kept out by Moshesh, and which the Basutos dreaded; but now the taste is created, and Boers and English adventurers pour it in wholesale, in the hope of verifying the old prediction, that the only way of conquering Basutos will be by brandy, all other methods having failed.

May the Lord, who has hitherto averted the ruin of the natives, even now *again* give the word, and these plots shall fail. Otherwise the Gospel work is steadily advancing, and many are being brought to the feet of Jesus, and the work of native agency is gaining ground in a most encouraging manner, so that we are assured that the Lord our God is with us to bless us.—Yours faithfully, HAMILTON MOORE DYKE.

Morija, Basutoland, June, 1885.

WORKING LADS' INSTITUTE.—The Princess of Wales has been graciously pleased to promise to visit and open the new Working Lads' Institute, Whitechapel-road, London, E., and has appointed Saturday, October 31 next, for this interesting ceremony. The total cost, including freehold land, fittings, furniture, &c., is £12,000, of which £6000 has still to be raised. Contributions are earnestly requested, and may be paid to the treasurer, Mr. F. A. Bevan, 54, Lombard-street, E.C.; or the hon. sec., Mr. Henry Hill, 38, Bow-lane, E.C.

ITINERATING IN KABYLIA.

THIS being the time for doing a little itinerating work, it has been my privilege to visit several villages within a day's journey from this station. On arriving at a village perched high up on a mountain summit, I was met by a leading man among the villagers, who welcomed me. On alighting from my mule, I was ushered into the mosque with my stock of medicines, and this, too, without being requested to take the shoes from off my feet. Soon I was encircled by a motley crowd of men, women, and children, who, by their behaviour, evidently seemed to have little respect for the building within whose sacred precincts we were assembled. After a good hour's work dispensing medicine, with here and there a word between, telling of God's love in the gift of his Son, I entered the house of my kind Kabyle friend and there partook of his generous hospitality.

The scene is changed. Now it is the village of Taârost, about eleven hours' from Djemaâ. Here I found a hearty welcome, doubtless owing to the presence in this village of Miss Gillard and her companion, who have commenced work among the women and children. Under a spreading olive-tree, I have the unspeakable pleasure and privilege of making known Jesus Christ to those who acknowledge not his Divine Sonship, my auditors consisting of the leading marabout of the place and a number of young men, his disciples. Questions are put by one and another, and answered to the best of my ability. On leaving this delightful spot where I passed several happy hours, one and another of these young men requested me to remain with them. Here several Arabic Gospels were left as seed. From such we hope fruit may spring.

Once again the scene changes. This time among another tribe, some of whose people had come a long distance to the mission station seeking medical aid. It is the month of Ramadan. The day has wearily dragged itself to a close. All is astir. New life seems to have infused itself into these people as, gathered outside of an Arab café, they sit smoking. Coffee is served round to my request. Then, in the light of the moon, assisted by a small lamp, I read slowly verse after verse of Scripture in Kabyle, which is listened to in most cases respectfully. Midnight has come round. But before lying down to rest in the house of the president I am invited to share in the last meal until sunset of next day. After a busy forenoon of visiting among the sick, and trying to speak for Jesus, I bid farewell to the village of Abizar.

Night overtakes us ere we get home, and we receive with pleasure the hospitality of a chief among the Kabyles, one whose brother played a very important part in the last insurrection here, and was banished to Caledonia. This chief made us very comfortable for the night. Here again Scriptures were offered to a leading marabout or professor of the Koran, who accepted it most graciously, kissing my hand in return. Poor old man, he could not get over the stumbling-block—Jesus being called the Son of God. Twice during that evening I could hear him repeat aloud, "He says Jesus is the Son of God." Then taking my hand in his as he raised himself from his mat where he was resting, he said, "God is One: not two, not three, not four; but One only." In vain did I hold up three fingers together, and say God is three in one—the Father, the Son, and the Holy Ghost. Surely we do not ask in vain that those who know and love our Lord Jesus Christ would pray that the scales may fall from the eyes of many of these dear people, that God may from among themselves raise up evangelists to make known the glorious Gospel.

One great drawback to our going more among these people who are not within easy reach of this station is the want of a mule of our own, and a tent. The former the value of £20, or even less, would be a valuable gift to this mission, and who is there who would not like to put such at the Lord's disposal? The Lord had need of an ass in his day while here below. Still, as then, the dumb creatures are useful to Him. Who will meet this need?

Yours in Christ, ALFRED S. LAMB.
Djemaâ-en Sahridj, Kabylia.

TRANSFORMATIONS IN FIJI.

IT is surprising how little is known of this fine colony, which is destined to take an important place in the affairs of the South Pacific. Though there are over 250 isles in the group, and a larger area than the West Indies, yet I see that the German Minister in England speaks of the colony as "a fertile island." Even your own Mr. W. E. Forster referred to Fiji as an "island," governed by Sir Arthur Gordon. Still, Fiji is not unknown as the arena upon which a great Christian battle has been fought. Over a hundred thousand Fijians, either erstwhile cannibals, or the children of fathers once the most dreaded of the people of the South Seas, now name the name of Christ, and many of them have departed from iniquity. Fifty years ago not a Christian Fijian! Now, not an avowed Pagan! They are all, too, gathered into the fold of a Church, nearly 100,000 being Wesleyans and about 8000, Romanists. An army of missionaries, native ministers, and Fijian Church officers watches over these.

There has just been completed a series of ceremonies at the Islet City of Bau, in connection with the public putting-off of mourning for the historic chief, King Thakombau. Three thousand people of many tribes were crowded together on Bau. In the heathen days it would have been impossible to have got all those people together. Even those that might have come would have been all armed, and watching one another like cats. On this occasion I heard of no disgraceful behaviour of any kind, and the many houses of the Bau Chiefs resounded in the early morning, and at eight o'clock at night, with the sounds of singing and prayer. The large stone church, which the people have built for themselves, was full to overflowing with a congregation that would have riveted the interest of many of your readers could they have witnessed it. In the old days a large stone stood in front of a great temple, near the present site of the Christian church, and to it the bodies of the clubbed victims were brought, and the heads dashed against it in offering to the deity. After years of purification by wind, rain, hurricane, fire, and the lightnings, that stone has recently been removed to the church interior, and transformed into a baptismal font.

In prominent places in the building stand out texts of Scripture in the Fijian tongue, admirably worked by an English lady in coloured letters on a white ground. Curious enough, no one has yet been able to learn who this tasteful donor is. But the texts preach on, and one preacher told me that he had chosen a passage of Scripture for a text one day, and was in the very midst of his sermon thereon, when, looking straight in front, he was startled to see his text staring at him from the opposite wall. He had not observed it before, and the coincidence made him marvel for the time.

I have lately held a Fijian service for Church members in the Levuka native church, and a Manchester family who have recently arrived in the colony kindly came and sang to the natives. Moody and Sankey's well-known music, "Ye must be born again," "Peace be still," and the grand "Hallelujah! what a Saviour!" were heard there for the first time, sung by people who knew how to sing them, Mr. Alfred Burness' fine tenor coming out with great effect. It was something to see how the Fijians listened. They did not know the words, but they had been told the theme, and they felt the music. To my own soul it was a "feast of fat things." From this far-off battle-field we greet you in your great struggle in England with sensuality and apathy, drunkenness, poverty, and injustice. Success to every regiment and to each form of attack!—Your constant reader,

Levuka, Fiji. ARTHUR J. WEBB.

MR. GRENFELL EXPLORING.

THE *Times* of the 20th inst. contains an appreciative notice, honoured with leaded type, and occupying a prominent position, of an exploring trip undertaken by the Rev. G. Grenfell, of the Congo Mission. The expedition seems to have been full of adventure, and the spoils, from a geographical point of view, are of much value. Mr. Grenfell has been exploring a river all unknown to Europeans till he ascended it in the *Peace*. He is the first European who has been up the Mobangi, one of the chief tributaries of the Congo. This river is of great length. Mr. Grenfell went up more than 400 miles, and found that the Mobangi is navigable beyond the point he reached, how far he cannot say. It is a river more than 600 yards wide, of a mean depth of 25 feet, and is supposed by Mr. Grenfell, to be the lower part of the River Welle, which has long been a puzzle to geographers.

A curious reader, by looking on the sketch map of the Congo Free State, in the May number of *The Baptist Missionary Herald*, will find the whereabouts of the Mobangi. It joins the Congo just opposite the Equator Station, apparently in the Free State. The explorer then passes through the north-east corner of "the lot" which has fallen to France.

A comparatively short distance takes him into unexplored and unassigned regions, which wil probably turn out to be a large watershed.

We have said that the expedition was not without adventures. The *Times* informs its readers that the tribes which inhabit the country through which this river runs are wild, that on his way up the Mobangi Mr. Grenfell encountered perils, and that he saved the lives of his party by "energetic action," though we are not told what particular shape the danger took. On his return, however, he found all the tribes friendly, and experienced no difficulty in obtaining food.

It must not be too hastily concluded that this exploring trip was for missionary purposes. As yet the Upper Congo is not occupied; mission work there has scarcely, indeed, commenced. But evidently there is room for indefinite expansion of the enterprise. Mr. Grenfell reports that the country of the Mobangi is more thickly populated than are the banks of the Congo, that the people are not inferior, and we conclude that, when Baptists have manned the Upper Congo, their resources will be taxed to the utmost in sending heralds of the Cross up the Mobangi and other tributaries of the Congo.

Full particulars of the trip are promised by *The Times* in the next number of *The Herald*, and a hope is expressed that a detailed narrative will be at hand for the meeting of the British Association at Aberdeen. We await with some eagerness further particulars as to the object of the expedition. Does it mean missionary prospecting? Is the next "onward movement" to be up the Mobangi? If not, what does it mean?

GOVERNESSES IN PARIS.—Miss Pryde, of the Institute and Home for Governesses, will be glad to receive and provide for governesses during the summer holidays, so that they may pursue their French education without any break. Applications should be made to the Institute, 22, Rue des Acacias, Avenue de la Grande Armée, Paris.

MRS. GINEVER'S ORPHAN HOMES.—Those who read the report of last year's work will be glad to know that the one for this year is now to be obtained. The work continues to prosper under the blessing of the Lord. Mrs. Ginever says:—"I am thankful that no straits have ever kept me awake at night, and, although the housekeeping purse is frequently quite empty, the orphans have never lacked a meal." On July 28 there was no money in the house, but a letter came with a cheque, saying, "I had just been asking God to whom I should send this money, when your little book was put into my hands, so you can indeed look to Him for thanks." Friends desiring a visit to the Homes will usually find Mrs. Ginever at 3, Manor-road, Holloway, on Wednesdays, and at 8, Tremlett-grove, Upper Holloway, on Thursdays. Visitors to Broadstairs are invited to attend a short prayer-meeting at Cuthbert House, Granville-road, on Tuesdays, at 12 o'clock. Orders for needlework, including servants' print dresses, will be thankfully received.

RELIGIOUS AND IRRELIGIOUS CANT.

I.—RELIGIOUS.

DEEPLY do we sympathise with personal and other friends who ask us if we cannot confine to a separate issue all reference to the painful subject of England's shame and sorrow. Gladly, thankfully, we would do so, f we dared; but the conviction grows upon us that our duty to God and our responsibility to man alike require us to cry aloud and spare not, until the peril is appreciated, and a wholesome Christian opinion has been formed. We will, as far as possible, confine t to one sheet, which can be removed if our readers think it right to do so; but we are assured that not only kindness but justice o their children and their servants demands hat these should no longer be kept in the fatal ignorance which constitutes their greatest danger. Is it right to keep them in gnorance of danger of which you are aware? If you are wilfully unaware, is it right to shut your eyes and ears to the knowledge of uttermost peril to those around you? "Even he sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness."

Parents who love their children, aye, all who desire the welfare of the young, must be compelled to open their eyes to facts, however painful. Every partridge that is hatched s not more certainly born to the peril of he sportsman's gun, than every girl is born o the peril of the libertine's evil eye. No child, even, walks along the street, enters an omnibus, or rides on the railway, without giving rise in some debauched man's mind o the thought expressed in an infernal phrase which has become common among the fallen lass to which he belongs, "A fine girl lost o the town." The more beautiful, the more modest, the more virtuous, the more in danger! "Forewarned, forearmed." Ignorant nnocence is trustful, but no wise man wishes his child to trust the wicked. And this can nly be prevented by enlightening them as to he dangers which surround them, and teaching them how to avoid them.

"The Son of Man came to seek and to save hat which was lost"—the more deeply lost, he more immediately the objects of his earch. When He returned to God, He left his disciples to continue the seeking and the saving of the lost, and to declare the glad idings to every creature. But with a horrible indifference, with an inhuman respectability, we have said we must draw the line somewhere, and we have drawn it at drunkenness.

For the last half century, and especially during the past decade, "the soldiers of the Cross, the followers of the Lamb," have become profoundly interested in the drunkard, and have wisely and diligently endeavoured o put an end to the vice by the only true remedy—total abstinence. And there are now total abstinence societies in connection with nearly all our churches.

But a stratum of yet darker and deadlier and more damning sin lies lower still, into which the Christian miner, with a rare exception which only proves the rule, has forborne to thrust his spade. The sin of sins, which the Holy Ghost distinguishes from all others, the Church of Christ has, with a cowardly, contemptible, canting prudery, refused to touch. And out of the Sunday-school, from the threshold of the Church itself, thousands every year fall into this mass of seething corruption, which festers beneath the line where the Church has falsely and blindly drawn her low-water mark.

So long as this remains the case, the celebrated dictum of the Puritan Charnock, "The Bible, and the Bible alone, is the religion of the Protestants," is turned into a lie. It is a scandalous libel on the Bible to say that the religion of Protestants runs parallel with it, so long as that goes hand in hand with Simon the Pharisee, professing to know Christ, and asking Him to be its guest, but by works denying Him, saying, "This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner."

Verily, verily, this is the lukewarm Laodiceanism of the last days, which makes the Saviour sick. As Isaiah harshly handled the mincing daughters of Zion of his day; as Jesus, when on earth, rode roughshod over the Scribes and Pharisees—hypocrites, fools, and blind: so now that He is in heaven does He heave with nausea at the mincing Pharisaism of Protestant Laodicea —"I will spue thee out of my mouth." The dress and ornament, the beauty and the sweet smell, against which Isaiah fulminated, and the blind Pharisaic hypocrisy which the Lord Jesus so scathingly denounced, all met in Laodicea. She was clothed in self-righteousness and enriched with gifts, but she was a blind hypocrite. Let the Church of to-day, which will not let even the mention of the sin that honeycombs society come between the wind and her respectability, recognise the portrait of herself.

Is it not fitting that we should judge our own selves, whether and how far we answer to the description of the Holy Ghost: "A generation that are pure in their own eyes, and yet is not washed from their filthiness: a generation, ah, how lofty are their eyes, and their eyelids are lifted up!" Of all the fantastic tricks which man, vain man, can play before high heaven, nothing can astonish the angels more than to see him profess to be more cultured than God, more refined than His holy Child Jesus, more respectable than the Holy Ghost. If the Spirit of Holiness were to call a committee to consider the composition of Holy Scripture, many portions of the Bible would certainly be condemned by the inane and vapid respectabilities of nineteenth century Christianity.

Jehovah demanded that the law of Moses should be always in their mouths, and should be taught their children diligently all day long; and by the Apostle to the Hebrews, fifteen centuries later, He declares that *we* "ought to give the *more earnest heed* to the things which *we* have heard, lest at any time we should let them slip." Moses and the Prophets, Christ and his Apostles, incessantly dwelt upon sins against the body, which is the temple of the Holy Ghost; our supercilious disregard of such portions of Scripture, and our disdainful relegation of them to silence and neglect, is being visited upon us by an epidemic of unholy literature and of detestable and cruel crime.

SUGGESTIONS TO PARENTS.

SIR,—Accept the thanks of a reader for the straightforward manner in which you have supported the Editor of *The Pall Mall Gazette* in his fearless exposure of the devilish crimes perpetrated in our midst. The all but universal concurrence of opinion that your articles have evoked is a matter for gratitude and encouragement.

But while it is our duty as Christians to agitate throughout the country until we obtain more effective legislation, and to implore the God of Heaven to interpose his Almighty hand between the hideous monster of lust and his innocent, helpless victims, I think parents, and especially mothers, could do more than they do at present to prevent these evils. Allow me to make a few suggestions, briefly as possible, knowing your space is valuable.

(1) Let mothers educate their daughters as to *their* future position as mothers, and warn them of the temptations that surround them. Many mothers seem to think it highly indelicate to mention such subjects to their children; hence the avidity with which the poor ignorant girls devour the mixture of truth and falsehood poured into their ears by the vicious. The knowledge would come better from the parent than a stranger; plain speaking would be the saving of thousands.

(2) Parents and guardians must look more carefully after their children. In London you may see well-dressed children by hundreds playing in the streets until nine at night, with no human friend guarding them. Girls of the most dangerous age are out until ten and later, alone, in twos and threes, or "walking out" with boys and young men. Many are almost devoid of filial respect, and the home influence seems to be *nil*.

(3) Mothers, and all Christian women, must set a better example to the rising generation in such matters as dress. Many children seem to be taught that the wearing of fine clothes is the be-all and end-all of their existence. In addition to this, the conversation of mothers before their juvenile daughters leaves much to be desired.

(4) I would also suggest that the public parks and railway-stations be well supplied with female Christian detectives. They must be Christians to preclude all possibility of bribery, and to insure that personal presence of the Saviour which alone will make their efforts successful.

Yours very sincerely, W. H. Vernon.
96, *Gillespie-road, N., July* 24.

A NOTE OF WARNING.

By Miss ELLICE HOPKINS.

MAY I warn the readers of The Christian, who in themselves form a powerful moral constituency, that two vital points in the Criminal Law Amendment Bill are in danger, unless the country makes its voice heard sharp and clear? The first is that the present Home Secretary does not propose to restore the original age of sixteen, so that if the present mutilated Bill passes, we shall only get protection, from even the trade of vice, for girls of fifteen. It is proposed to inscribe on the English statute-book that a child of fifteen can legally give herself to a life of infamy against the consent of her own father.

The second point is, that in order, it would seem, to make this less glaring, the Home Secretary proposes to withdraw the right of search altogether. The sharp strictures on the right of search accorded to the legal guardian ceasing at fifteen, a year earlier than parental control ceases in any other connection but that of vice, are to be met by denying parental right to interfere at any age. By the law of England, till a girl is sixteen, she is not allowed to emigrate without the consent of her parents; she cannot join a friendly or industrial society; she cannot legally buy even a glass of spirits at the bar of a public-house. The anomaly of allowing her to dispose of what once parted with can never be regained, and stopping the parents power of interfering at fifteen, instead of sixteen, being too gross for even that "poor inattentive and immoral creature," man, to swallow—to quote Mr. Matthew Arnold's unflattering description of our poor humanity—it is proposed to run a legal sponge over parental rights altogether, and trust that the parental idea may not suggest itself to the unimaginative British mind. We do not, to be sure, quite see how this wretched child of fourteen, whom we agree to protect, is to be found after she is once trapped, as we decree that the door is to be shut in the face of even her own father; but, after all, the keeper of a den of infamy is in possession of her, body and soul, and possession is, in this case, not nine-tenths, but a good stout solid integer of the law, which it is no use splitting up with so small a denominator as a father's rights. Perhaps the crowning drop of bitterness, the salt that is liberally rubbed into the moral wound, is that these admirable amendments of the original Bill are made in professed deference to public opinion in the nation at large, that will not support that enthusiastically moral body, the House of Commons, in any stronger measure!

I want the readers of The Christian to grasp this point thoroughly. We upper-class folk have three ways that we can protect our girls, even if they were threatened, which they are not appreciably, when compared with the helpless and defenceless girls of the poor. If our girl has real property, if she is an heiress, it is felony to touch her up to the full age of one and twenty, punishable by fourteen years' imprisonment. If she is not an heiress, a widowed mother can still protect her from any vicious designs on her by making her a ward of Chancery. Or a father can at once claim her up to the age of sixteen, by putting the Habeas Corpus Act in force. But, unfortunately, to make a girl a ward of Chancery costs at least £50, and to put the Habeas Corpus Act in force costs from £30 to £40. How is a working man to afford this sum? "If," said a working man at a large public meeting—and I can hear the pathetic, pleading tones of his voice as he said it—"If my dog strays into a strange house and is detained against my will, the law gives me the power to claim that which is my own. But if my young daughter strays into a house of infamy, the law gives me no power to claim my own child." And it is this gross violation of the rights of the father which it is actually proposed to perpetuate in the name of the English people!

I make no allusion to the clause against abduction, which is to apply up to eighteen, because, as I have explained *ad nauseam*, it can only be worked if the girl is directly under the custody of her father, and most of our young working-class girls are in business or in service; nor can it be worked except against some specific individual, and it does not apply to any girl who has abducted herself from her parent's roof in a fit of temper. A case was tried only a few weeks ago, of a young girl who had been to fetch some clothes from her own home, and was returning to her place, when a man enticed her into a house, and turned her adrift the next day into the streets. The case was dismissed, as it was decided that, being between her father's house and her situation, she was not under the care of her lawful guardian!

What, therefore, is to be done? Not a moment is to be lost, as the Bill, at present in Committee, may be returned for its third reading in a few days' time.

First, let every male householder, and every woman of any position, write at once to all their members, and ask them to vote for the amendment that will be moved to restore the age to that of sixteen. State that this is the least that can be accepted. Ask them to vote for the retention of the right of search, which a parent can avail himself of up to the age of sixteen, You can point out that the only result of passing so inadequate a measure as that proposed by the present Government will be that the agitation will go on—the continuance of which we all deplore—and an angry class feeling be fomented; as, if these two points are not conceded, the matter will be brought before the people at the approaching elections. Do this at once, without the loss of a post.

You can also state that, so far from the nation being indifferent, the petitions which are pouring in from all parts of the country, and most of them urging a much higher age of protection than sixteen, show a larger total of signatures than almost any other subject. This was before the recent revelations had so powerfully stirred the moral feeling of the nation.

Secondly, imitate the example of Liverpool, and get up a memorial, signed by influential ratepayers, requesting the Mayor to call a meeting "to consider the better protection of the young, in connection with recent revelations in *The Pall Mall Gazette* and to urge the immediate enactment of the Criminal Law Amendment Bill, with such alterations as are proved to be required."

Also set on foot smaller meetings, that can be more speedily called, as each can send up its petition to the Home Secretary, and to the House of Commons. For speakers, apply to the C.E P.S., 3, Palace-chambers, Westminster, or to J. B. Wookey, 31, Paternoster-square, E.C. Rev. J. Macdonald, Wesleyan College, Handsworth, Birmingham, is one of the most powerful speakers on the subject I ever heard; if, at a great crisis like this, he could be induced to address some large audiences, his influence would be great.

In conclusion, my heart is too full to say much. England—God's England, as Milton used to delight to call her—has been disgraced in the eyes of the world. But let the world at least see an England stirred to her depths with shame and repentance, and determined that these things shall be no longer, and that it shall be no more written of her little ones that "they are all snared in holes, and hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith. Restore."

Percy House, Brighton.

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THE CHURCH OF ENGLAND SPEAKS.

OUR OBLIGATIONS AND OUR ENEMIES.

Dear Sir,—The trumpet has at last been sounded, the challenge has been sent to the patrons of sin; and, as we see the magnitude of the evil, when we consider how all classes and all society are permeated by uncleanness, fornication, and an organised system of shameless prostitution, we know that we are face to face with a very grave crisis. Now, though the Lord can save "by many or by few," and though I am sure we shall rise in the energy of a bright faith to quit us like men, still, humanly speaking, if the enemy is to be effectually grappled with, the Church, united for once in the face of a common danger, must rise *en masse*, and not leave to a few faithful individuals the herculean task of cleansing our Augean stables.

The Archbishop of Canterbury lately, in words the full significance of which we do not understand, has spoken of the Church of England as a possible powerful political engine. Let us test its strength in the noblest cause—religious and political, for it is both—for which a Church can strive, the protection of our daughters and sisters, the cause of purity and honour, the maintenance of the morality of our country. We are bound to this—

(1) *As men.* We are the natural and *responsible* protectors of our sisters. Naturally they turn to us in all times of difficulty and danger, and they never appeal in vain. And "other men's sisters" have a like claim upon us—*noblesse, puissance, rèligion, obligent.* And ought it, can it, shall it be said, to our everlasting contempt and dishonour, that we cared more for their bodies than their soul and honour? That while we were ready to save them at the risk of our own lives from the dangers of field or river, we were careless and indifferent to their moral welfare? Will not a mouse rebuke us when a far nobler than a lion is struggling in the meshes which the lust and cupidity of man are drawing around those dear ones whom we are bound to defend by every feeling of honour, faith, and manliness?

(2) *As patriots.* A nation's welfare depends upon national morality. Depreciation of character is a far more serious thing than depreciation of coinage. "A man is what a woman makes him." The histories of Rome and Sparta tell us that the manliness of the men and the reputation of the country depend upon the purity of and the respect accorded to its women. What a difference between Sparta and Corinth, Rome and Capua. How does the "vengeance of eternal fire" upon Sodom and Gomorrha speak to us in solemn warning!

(3) *As Christians.* Ah! the less we say about our Christianity the better, while the voices of our sisters cry to us, perhaps unheard, certainly unheeded, from the houses of the rich, from the streets of the city.

Now, sir, there are two enemies we have to fight: (1) A regular organised system, a huge conspiracy against the purity of our women. A system which has its headquarters in London (as it appears) but the ramifications of which spread over the whole country—and this alongside with the usual vice and immorality always existing in large cities. This awful enemy can only be met by careful organisation. Mere declamation will not be enough. (2) The delicacy, refinement, and culture, of the nineteenth century. Many of us have been blinding our eyes to this. There has been a silent compromise between our expression of the Gospel and the delicacy and refinement of our congregations. Some of us have seen with dismay and want of faith that the time is fast approaching when the Gospel, with its witness against sin, must come into collision with the refinement of the century, when we must speak out. As Christian gentlemen, we treat ladies with the greatest respect and attention; but if one were drowning before our eyes, we would not hesitate to rescue her, if necessary, by the hair of her head. The danger would excuse the liberty. In like manner we all try to cultivate delicacy and refinement. But, if delicacy is seen to cover sin, and to paralyse our efforts in the cause of Christ and purity, we must not hesitate in our choice between delicacy and faithfulness.

One word in conclusion. As clergymen of the Established Church, our duty is plain, we are bound by the most sacred vows to warn those committed to our care of any and all dangers which threaten them, bodily or spiritual. And I feel sure that all—Nonconformist as well as Espiscopal ministers—will acknowledge the force, in the present crisis, of the following extract from our ordination service, as bringing before them responsibilities they have perhaps forgotten. "Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with his death, and for whom He shed his blood . . . . and if it shall happen the same church, *or any member thereof*, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue . . . Wherefore see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty to bring all such as are or shall be committed to your charge . . . . that there be no place left among you, either for error in religion, or for viciousness in life."—Yours faithfully in Christ,

Alfred Daintree, Curate.

Holbrooke, Derby, July 21.

THE DANGERS OF VILLAGE LIFE.

The sensation produced by the recent revelations has almost died away; and many who were prompted by holy horror to join a crusade against the devilry unmasked have settled down again on their lees. A few may have been awakened from sinful apathy to strengthen the hands of the men and women who, in the name of the God of heaven, still wage relentless war against vice; but these warring workers, or working warriors, are so very few in number, and, from the nature of the work required, will probably have to remain so few, that, while some of the perishing shall yet be rescued, the greater part of them will be hopelessly retained to the ruin in which they have become involved.

It was a worthy saying of the ancients, "Prevention is better than cure," and, with regard to the matter in question, it would be well for moderns to give to it the attention it certainly deserves. The brands that are plucked from the burning must evermore bear the marks of the fire. Let us keep others, God helping us, from the fire. And, in the first place, be it remembered that the innate depravity of the human heart begins to bestir itself while a child is a child. Native innocence is often trusted as a safeguard against temptation, long after it has vanished. Then, again, "evil communications corrupt good manners." Let the conduct and conversation of the young visitor, whether he comes as a playmate to one's children, for the spare hour of the evening, the weekly half-holiday, or for a lengthened sojourn in the home, be closely scanned and marked by the elders of the family.

And what mischief has been wrought by the present system of village education, through which boys and girls not only work together in school, but are also brought together for the play connected with school life. Ministers and others are often mourning over the immorality of village folk. It is here, sir, that the secret may be found. The minds of both sexes are polluted now, for sin to develop itself more hideously afterwards. I have in my mind a shame-stricken girl, who has brought dishonour on her family, and well-nigh broken the hearts of her parents. It has often been asked, since her fall, how such a respectable young woman could ever have spoken to her betrayer. I find they were playmates years ago, when they went together to the same village school; nor need I say any more.

Since so many fallen young folk in town are drafted from the country, I must also touch upon other phases of village life which well-disposed gentry, clergy, and others, may find worth their while to ponder. Let all who care for the welfare of the young be very watchful, and very firm on the night of the "Temperance fête," and the "Sabbath-school treat." Though this may come only once a year, this fact is one of which Satan is not ignorant. Numbers of respectable young girls, who would never think of asking an extra hour out, at "the wake," "the feast," or "the fair," will get it, almost without asking, at such times as these. Alas for many who have it, whether with or without permission! At these holidays, too, are often introduced practices which, if harmless in themselves, indirectly lead to awful evil. A young schoolmistress was recently gabbling in a train about the jolly Sunday-school treat that had come off in a parish where the young had been left to her training. She had danced with the curate, and I know not whom; and the girls, many of whom had never danced before, had been drawn by her example to do the like. She made me think of the dancing booth on the green, and the crowded public-house parlour, as I had seen them in my younger days, at the village "feast" or "wake;" and, remembering their attendant evils, I told her that she and the curate had prepared those girls for ruin. The school-treat dance prepares the way for the dance at the fair, and too often, after this, it is but a down-hill path to the reckless debauchery of the town.

Then, I would have mothers and mistresses ponder well the propriety of allowing their children and servants to sing in mixed choirs where the strictest supervision is not exercised by some trustworthy choirmaster. Some dissolute young men, I once knew, had been thwarted in their evil purposes by the watchfulness of loving parents, who were determined to keep their children from harm's way. One of these happened to be a friend of the organist, to whom he suggested "a special practice night." The idea was utilised at once, and these young women, heretofore so carefully guarded, got the ready consent of their parents to be out at night for "choir practice." I need not say more on the matter.

The "lodger" system, however, is the most deadly to virtue of all its enemies in village life. Indeed, it is the same in towns. Do your duty here, dear friends, you who have influence over the poor. Let no Christian landlord or landlady ever consent for a tenant with daughters to take in a male lodger. If such should talk about the advantage, show the possible disadvantage on the other side of the question; but be firm.

As many young women must necessarily leave home for service, such as would be their friends may, with a little advice, be friends indeed to them in such a matter. Don't let them answer advertisements, nor go to situations without obtaining particulars of places and persons. I was travelling, a few weeks since, with a broken-hearted father, who was going up to London with a magistrate's letter to a Superintendent of Police, hoping thus to rescue his daughter. He, poor ignorant man, had answered an advertisement for a nursemaid. A telegram then came, bidding him send her at once. She went, to find herself in a house of ill fame; and, not daring to write to him, she had written to a neighbour of his. I believe she was a poor motherless girl, and, as I read her letter, I grieved to think that circumstances prevented me from going to London with him. Yet the case never came to daylight.

Lastly, friends of the young, whether parents, relatives, or others, always oppose the idea of a visit from a young woman to the friends of her betrothed, unless her mother go with her. I once heard a villain boast how he had drawn a poor girl from a village near Peterborough. She had been a virtuous girl, and I suppose her friends had carefully watched over her. He, however, got a letter written, as if from his own mother, asking the bride elect to spend a few weeks with her before marriage with her son. Both she and her friends fell into the snare, and she left home, but never, I believe, to return to it again. And in this way, from what I have known and heard, hundreds of young girls are being dragged down to ruin.

I hope I have said nothing calculated to offend the taste of any readers. These things demand our attention, and, as we expect to be judged hereafter according to our responsibilities, let us give them both our prayerful and careful attention. All honour to those engaged in rescuing the fallen, and the honour due shall not be withheld from those who shall labour to keep others from falling. JOHN E. LINNELL.

Pavenham Vicarage, Bedford.

LONDON'S SHAME.

WE understand that a copy of the following letter has been addressed to the most influential of the clergy of the Established Church:—

REV. AND DEAR SIR,—You are no doubt aware of the terrible revelations of brutality and villainy which have convulsed London during the past fortnight. Let me, as a fellow Churchman and fellow Christian, urge upon you immediate action in order to obtain such an alteration of the law as shall make it criminal to compass the ruin of children and young women.

As the law now stands, any girl of thirteen years of age may be ruined with the law's connivance, provided that by force or fraud a colourable consent is obtained from her. According to the facts brought to light by *The Pall Mall Gazette*—which, on most undoubted authority, I can vouch for as being in the main unquestionable—thousands of these little ones are bought and sold, and, having been ruined by rich villains, gravitate to and fill the brothels of large towns. As the law now stands, conspiracy to destroy the virtue of innocent young women is no crime. Consequently procuresses are employed who, even in the garb of Sisters of Mercy and Deaconesses, decoy young women into bad houses, where, by the aid of drugs and other means, they are ruined, and then by force or terror driven into the ranks of the lost. As the law now stands, a father, knowing his daughter to be confined in a brothel, and even knowing that she is being sold to foreign slavery, cannot procure authority to search for her, except by a writ of *habeas corpus*, to obtain which necessitates considerable delay and great expense.

Great efforts have been made for years to get these laws altered, but the influence of the vicious in high places has hitherto rendered all efforts of no avail. The daring action of *The Pall Mall Gazette* has aroused public attention, and, if the children and young women of England are hereafter left unprotected, it can only be by the silent acquiescence of the Churches. Petitions similiar to the annexed are in course of signature at many churches. I would earnestly ask you to have one placed in your church for signature next Sunday, and to send it to your Parliamentary representative for presentation, with an urgent request for his assistance.

I need hardly endeavour to enforce the obligation upon all Christians in a crisis like the present, to use every means in their power to remove the disgrace which now rests upon our nation, and also to use their influence to promote a higher tone of morality generally.—Yours faithfully, FRANCIS PEEK.

Sydenham Hill, S.E., July 20.

PETITION.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The Petition of the undersigned Members of the Congregation meeting in .... Church .... showeth:—

That your Petitioners, in view of the terrible revelations lately published in respect of the moral wickedness perpetrated in our great cities, humbly pray that your honourable house will be pleased to raise the age of protection of young girls from 13 to 18 years, and otherwise to strengthen the law, so that women of all ages may be protected from conspiracy. And your Petitioners will ever pray.

MODERN BABYLON.

A WORD TO THE CHRISTIAN PRESS.

BY REV. W. M. STATHAM.

STRIP off the roofs, lay bare the walls,
Fierce light must penetrate the halls
Of sin and shame.
Frail girlhood, struggling in the hold
Of cruel lust, with wrongs untold,
Resists in vain.

Spare neither rank, nor wealth, nor age,
The hour has struck. The awful page
Of London's vice
Lies all before us—stained with shame;
And we must share the damning blame,
And pay the price

Of coward's doom, conniver's guilt,
Unless we rise, and to the hilt
Plunge in the sword
Of public scorn and piercing hate,
Through this foul traffic. For the State
Speaks not a word.

God help us. Louder blow the blast.
Waken, O Christians!—call a fast,
Such as God asks.
"From thine own flesh thou shalt not hide,"
"Loose bonds of wickedness," and "chide,"
These be thy tasks.

For judgment once was turned away,
And "Justice stood far off," the day
That Israel quailed,
And wonder'd much that no man waved
Truth's flag—nor intercessor saved;
For Justice failed.

"Truth in the street has fallen"—said
God's prophet; we may also read
That ancient word,
For still "their feet do run to ill,"
Innocent blood men haste to spill—
Lust for their sword.

"None call for justice," none but Thee;
"Their webs" no more "shall garments be,"
For Thou shalt rend
The robes of this most hideous ghoul,
Revealing Lust's fierce features foul;
Nor wilt Thou lend

An ear to optimistic ease,
But still smite hard, nor deign to please
Proud Fashion's world,
And stay at once this monster Lust,
Lest England's crown into the dust
By God be hurl'd.

EX-INSPECTOR MINAHAN.

THE testimonial which has been subscribed for by a number of the friends of social purity in order to make some public recognition of the devotion to duty shown by ex-Inspector Minahan, especially for his conduct in connection with the Jeffries prosecution, was presented to him last week in the Memorial Hall Farringdon-street. Mr. R. C. Morgan, who presided, observed that they might have had a large meeting, but it was deemed advisable to have a restricted gathering for various reasons. Light had now been let in on the subject that was awakening the public mind, a strong public opinion had been aroused and was being formed, and this was the most hopeful feature of the movement. For this light they were considerably indebted to Inspector Minahan. It was through his courage, conscientiousness, and want of self-seeking that they had met that day. They greatly appreciated his honesty of purpose, and they sympathised with him in what he had suffered.

Mr. James B. Wookey, in the absence of Mr. Dyer, through illness, made the presentation to Mr. Minahan. The amount of money handed to him was £120 3s. 3d., contributed by the readers of *The Sentinel*, *The Christian*, and *The Christian Commonwealth*.

Mr. Minahan, having acknowledged gratefully the kindness shown him, said the revelations of *The Pall Mall Gazette*, although new to some people, were not new to him, and they were not new to the police of London. While he sincerely hoped that Parliament would pass a law giving better protection to young girls, he knew it would be of little avail if the police authorities neglected or refused to put the law in motion. . . . . What was most wanted was a full and exhaustive inquiry into the state of the police force—an inquiry which should be instituted immediately—and steps taken to remedy the existing state of things.

Mr. Benjamin Scott proposed a resolution demanding of the Government an independent inquiry into Mr. Minahan's case, including his allegations of collusion between superior police officials and notorious lawbreakers, particularly with reference to the Jeffries prosecution; and, further as to the mode in which superannuation is regulated in the Metropolitan police force. The City Chamberlain delivered a powerful indictment of the police, or rather a portion of the force, and expressed himself in strong terms of disapproval of the course which Sir William Harcourt had taken in regard to Mr. Minahan's case. He was very sorry, as a Liberal, to speak in condemnation of Sir William Harcourt, but all throughout this business and in similar matters the late Home Secretary seemed not to have done his duty as a gentleman and a Liberal statesman. The allegations which Inspector Minahan made had never been impartially investigated, and, as a consequence, he and they were very much dissatisfied; they would continue to be dissatisfied until a proper inquiry was set on foot. The fact was that the Metropolitan police force was in a most unsatisfactory condition, and he could establish that assertion apart altogether from Mr. Minahan's case. Mr. Scott proceeded to specify instances which had come under his own knowledge of the gross mismanagement of the force, and asserted that the police were corrupted by bribes given to them by publicans and prostitutes. It was time to speak out about these things. Mr. Minahan was the first man to lift the corner of the veil which covered the abominations of London, and now the veil had, happily, been rent asunder and taken right away by another man.

Rev. J. P. Gledstone seconded the resolution, remarking that they were glad to keep in memory the noble and manly conduct of men like Mr. Minahan. In the course of his speech he particularly emphasised the advisability of making a resolute attack at the next election upon the constituencies of men who were the enemies of social purity.

Earnest speeches followed from Miss Bewicke, Rev. W. T. Moore, of *The Christian Commonwealth*, Mr. S. J. Capper, Mr. Mark Knowles, Miss Helen Taylor, Mr. Rowland, Mr. R. Scott, Mr. Thomasson, M.P., Mr. W. Hind-Smith, Mr. J. P. Sherrard, and Mr. F. N. Charrington. The facts stated as to police collusion with evildoers were indeed startling, and we hope the demand for an investigation will be pressed. A resolution was moved asking that in the Bill before Parliament, the age of legal protection for young women should be raised to eighteen. An amendment moved by Miss Taylor that the age-limit be placed at twenty-one was, however, carried with only three dissentients. The heartiest thanks of the meeting were accorded to *The Pall Mall Gazette* for its recent unveiling of the dark deeds of the great city. Several of the speakers laid strong emphasis on the need of better home training, as well as better and more drastic legislation. The strong current of feeling displayed throughout the proceedings was very marked, and furnished one of the many indications that the agitation on this unhappy subject will not be allowed to subside until they have thrown its ægis as far as it can do over those in peril.

With regard to the recent revelations of vice, we are glad to read these words in *The Nonconformist and Independent*:—

> "To redress the crying wrong is pre-eminently the work of the religious world. The Christian Church will accomplish it when thoroughly aroused to a sense of its responsibilities."

We are the more gratified as we well remember the discouragement which the opponents of the Contagious Diseases Acts experienced by the refusal of the Independents to allow the introduction of the subject into the Congregational Union meetings. Nothing ever so deplorably lowered the moral tone of English women of the lower class as these Acts; or so much familiarised mothers with the degrading idea that vicious courses were a recognised and lawful means of gain.

About this painful subject another lesson should be learnt. There have been faithful ministers, and not a few, who have been bitterly denounced by their own seat-holders if they uttered even the most carefully worded warning against temptations that were ruining young men and women on all sides of them. When a nation is aroused by finding itself brought to the edge of a pit in which great empires have been swallowed up, it charges its preachers with being "dumb dogs that cannot bark." There are those, however, who have preferred the wolves, ravening in secret to the alarm of the faithful watchers.

Public opinion (which is certainly far more accurately gauged and expressed by the provincial than the metropolitan press) is rising rapidly. Meetings of men, and of women, and of both, have been, and are being held in London and all over the country to demand the passing of the Criminal Amendment Bill, so amended as to meet the necessities of the case. Among these we mention a great gathering at the Assembly Hall, Mile-end (Mr. Charrington's), and a subsequent meeting on Mile-end Waste of thousands who could not get into the hall; a meeting of 4000 men at the Edinboro' Castle (Dr. Barnardo's); meetings of men at the Memorial Hall, addressed by Mr. Wookey, on Personal and Public Morality; a Conference of parents and guardians at Wood-green; a crowded meeting of young men at the Y.M.C.A., Aldersgate-street, on Monday, and another in the evening at Exeter Hall, both addressed by Miss Ellice Hopkins; one at Finsbury Park Hall last night (Wednesday), to be followed, doubtless, by many others. And a drawing-room meeting at Bournemouth, addressed by Mrs. Reaney.

In the provinces mass meetings have been held at Manchester, Liverpool, Sunderland, and other towns and cities.

One of the most remarkable features of most of these meetings has been, that when the age for the protection of girls has been stated in the resolution at sixteen or eighteen, the meetings have passed amendments *nem. con.*, refusing to name an earlier age than twenty-one.

The longer legislation is delayed the more thorough must it be at last, and we confess that we think it vastly more important to agitate, agitate, agitate the question throughout the land, and to wake up every family to its danger, than to force an insufficient Bill through Parliament before grouse-shooting begins.

It is important to preserve a well-balanced judgment in dealing with the alarm which has been sounded against vice. We must not be unjust to the police. Twelve per cent. of them are believed to be reliable Christian men, to whom many a girl owes her safety and deliverance. We hope some qualified person will take up this subject in our columns.

There is a tendency in all new and impulsive movements to ignore older workers, and for these to look jealously on the zealous but less experienced new comers. There ought to be conference and intercommunication between these, so as to secure unity of feeling, sentiment, and action.

Mr. Spurgeon opens *The Sword and Trowel* for August with "Another Note of Warning," which he closes with the following paragraph:—

> "We are glad to see our contemporary, The Christian, with its black border and its cry of *lamentation and woe*. It has done well to put on the sackcloth openly, for signs are good when they truly indicate the inward grace which they symbolize, and we are sure that our friend is unutterably troubled with the mournful tidings he has heard. We have need all of us to mourn, every family apart, and our wives apart, as Zechariah prophesied concerning Israel. The man clothed in linen with the writer's inkhorn by his side is among us, marking the men that sigh and cry for the abominations which are done in our midst: these shall escape the avenging sword; but what will become of those who come not up to the help of the Lord against the mighty? Will any one of us dare to think himself exempt from the general mourning? At such a time as this neutrality is treason to the cause of righteousness. To your knees, O Israel! To your God and to his Christ, with cries and entreaties, lest the nation so highly favoured be given over to her doom."

An esteemed country correspondent writes as follows:—

> "Dear Sir,—Will a sheet be published, to be followed by others, which we can widely circulate among our rural people, that may sound an alarm as to the peril in which they place their daughters when they send them to the great city? There are many who are elated, instead of alarmed, when they meet their daughters returned from service clad in city fashion."

We have issued "England's Shame," The Christian "Extra," for this very purpose, to be followed, if necessary, by others. Price 6d. per dozen; or, for gratuitous distribution, direct from the office, 3s. per 100, and 25s. per 1000.

A correspondent who has read the remarks in our columns upon the subject of pernicious reading suggests that Sunday-school teachers should interest themselves in their scholars' reading, and lend or give to the scholars such books as will create a taste for what is pure and helpful.

REV. SAMUEL HEBDITCH.

THE Rev. Samuel Hebditch, whose portrait we present, was born in the village of Lopen, in Somersetshire, a place so insignificant that it is mentioned on few of our maps, and the very name of which is probably unknown to nine-tenths of our readers. His conversion is understood to have taken place in early life. He was soon stirred with the desire to tell to others the blessedness of salvation: so he commenced preaching at Merriott, near Crewkerne. Feeling himself called to more distinct ministerial work, he went to study under Rev. Wm. Legge, of Fakenham, Norfolk, who was in the habit of assisting young men in their preparation for the ministry. Here Mr. Hebditch remained for two years pursuing his studies, and preaching in the Norfolk villages. From Fakenham he passed to Highbury College, where he remained four and a half years.

In the spring of 1848, Mr. Hebditch entered upon his first charge at Ashburton, in Devon, on the confines of Dartmoor; and in the quiet round of duties implied by a country pastorate he spent the next five years. During this period he married Miss Partridge, a young lady from Stroud. The next removal was in 1853, when, by the advice of Rev. Thomas James (brother of the well-known John Angell James) he was induced to accept of a pastoral charge at Woolwich, where the next two and a half years were passed.

Arley Chapel, Bristol, had just been built, and the congregation were looking out for a suitable minister. Professor Godwin suggested Mr. Hebditch. Having preached at Arley for a few Sundays, at the request of the congregation, a church was formed, and Mr. Hebditch became the first pastor. Here, honoured and beloved, he remained for seventeen years —from August, 1855, to August, 1872.

About the time of the enforced retirement from the pastorate of the well-known Dr. Spence, long the minister of Poultry Chapel, and for whom a new church had been erected at Clapton-park, Mr. Hebditch had been asked to give an address on "The Spiritual Condition of the Congregational Churches." That thoughtful and suggestive paper was one of the most spiritually effective ever read before the Congregational Union, listened to by a deeply-interested auditory, and at the time reported in THE CHRISTIAN, and published as a pamphlet, entitled "Genuine Revival." Among the hearers were some of the Christians identified with this new Clapton Chapel. They were so impressed by the discourse that Mr. Hebditch was invited to occupy the pulpit, and by the advice of the late Rev. David Thomas he consented. In September, 1872, Mr. Hebditch entered upon this pastorate, which he is now resigning. Seventeen years at Arley; thirteen years at Clapton: these are terms of years that tell well both for pastor and people, when "patient continuance" ranks less as a virtue than it did of yore.

The Clapton ministry has had one interruption. The serious illness of his son led Mr. Hebditch to undertake a voyage to Australia in July, 1880. He went out in the *Sorata*, which, unfortunately, ran upon a reef, when approaching the Australian mainland. In Melbourne Mr. Hebditch's ministry met with large acceptance; and for twelve months he was *ad interim* pastor of the important church in Collins-street, in that city—the church over which Rev. Thomas Jones, the "poet preacher" of Wales, had previously presided. The son's health having improved, Mr. Hebditch resolved upon returning to England, which he did in November, 1881, after an absence of sixteen months. Before returning he visited Sydney, Adelaide, and Tasmania, spending a fortnight at each place, and of course preaching.

The hope that the health of the younger Mr. Hebditch would be completely reinstated by these two voyages has not been fully realised; and this has led his father to recognise it as a duty for him to sever himself from England and English ties, and to look upon Australia as his future home. He will leave London with the deep regrets of the hundreds who have heard the "law of truth" from his lips, and who have been fed and nourished by his ministry. They will no longer see his snow-white hair, or look on his placid face, or hear his gentle words; but the remembrance of the first pastor of Clapton-park Church, gracious, consecrated, humble-minded, patient, wise, and good, will remain with them long as life shall last. J. R. C.

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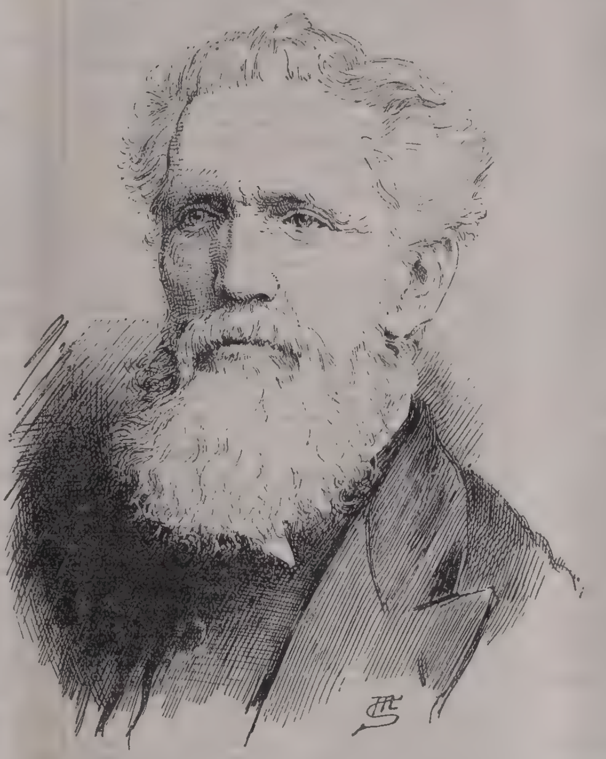
REV. SAMUEL HEBDITCH'S FAREWELL.

THE Rev. Samuel Hebditch preached his farewell sermon at Clapton Park Congregational Chapel on Sunday evening last, to an overflowing congregation.



The service was commenced with the hymn "Praise, my soul, the God of heaven," the lessons being Isaiah lv. and Luke xv. He took for his text Acts xx. 24—27, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received from the Lord Jesus, to testify to the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men." Mr. Hebditch said: These words are Paul's, not mine. The occasion was very similar, though not the men. He was a great missionary, going from field to field, accustomed to greetings and farewells. True, he had been three years in and about Ephesus; he had closer apostolic relations to that Church than to any other, and for that reason was more deeply moved in bidding farewell to them than on any other occasion. Thus the New Testament came to contain this clear valedictory passage, which is inevitably turned to when ministers are called to take leave of their flocks. Not that I can presume to appropriate all the words here, but the great thoughts they contain are suggestive and suitable to the present moment.

It is scarcely possible to avoid a reference to the office or the man, but the great spiritual facts here presented are those to which I wish particularly to draw attention. If Paul had been thirteen years, instead of three, in that ministry, I am not sure that he would have spoken quite with the confidence he does here. I hardly know who is able to use this 26th verse, and to say he is pure from the blood of all men. The whole passage speaks of the Christian ministry, and there are five principal points on which I will briefly dwell.

(1) The Apostle speaks of the ministry "which I have received of the Lord Jesus." If, on September 8, 1872, when I put my foot on the first stair of this pulpit, some one had arrested me, and said, "By what warrant are you going up there? How can you presume to stand there as a spiritual teacher?" that would not have been an unfair question. But I could have said, "I am beginning here to-day the ministry which I have received of the Lord Jesus Christ."

If it had been asked again, "How do you know that? Have you had apostolic ordination, or have you been licensed? Have you received a call from any Presbytery, or been appointed by any Conference?" I should have said "No;" but I could have said, "I enter upon this ministry, because I have received it from the Lord Jesus."

The Lord has ways of making his will known to-day just as well as in the time of the Apostles. You of this church and congregation believe that He guided you in seeking me; and when, after consideration, I accepted your call, it was from the conviction that I was guided hither. This is a very important point, for it is not in the power of anybody whatsoever to make a minister, and enormous mischief has been done by the assumption of this power.

The Chief Shepherd alone has the appointing of the under-shepherds, and the nearest approach to an authoritative voice from man was yours to me. If I had not believed this, I should have declined as I had done others. I take it as a great fact that thirty-seven years ago, concerning a little flock on the borders of Dartmoor, Christ said to me, "Feed my lambs." That five years later, concerning a little flock in Kent, He said, "Feed them." That three years after, in reference to one near Bristol, He said, "Feed them." And that in 1872, concerning you, He said, "Feed them." Oh, young men! ask the Master, "What wouldst Thou have me to do?" It is a blessed thing to be his servants, to take service from Him. He knows all our weakness, and gives according to his knowledge.

(2) "To testify the Gospel of the grace of God." This is the one object of the true minister. Wrongly does anyone enter upon the ministry for a living or as any other profession. In the Gospel God reveals his infinite love towards man; He tells us "God so loved the world" — who can measure that *so?* — "that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." The Gospel is God's message to man, and the work of the minister is to witness of the grace of God—of his justice and truth, his lovingkindness and tender mercy. The message sent to the prodigal son is, "Come home!" But man is deaf, disinclined, hostile. Some one is needed to go after him to whisper or shout this message, "God so loved the world." The Gospel is to be clearly, simply told—it is the "old, old story," and that is the great purpose of the ministry, to testify clearly, simply, of God. Therefore, I wish again to witness to you to-night that God loves you, Christ died for you, that heaven is open to you—to the prodigal son, if he will but believe and accept.

(3) "None of these things move me." You have here the supreme importance of this ministry. Paul looked forward to the end of his

course, he sees himself accepted by the great Master, crowned with honour, having had a successful and happy career as a preacher of the Gospel. Nothing, he said, should hinder him —no troubles, no persecution from Jew or Gentile—neither devil nor man should keep him back—nothing should move him from making known this Gospel of the grace of God.

(4) "I take you to record this day that I am pure from the blood of all men." You have here the immense responsibility of the ministry. But have you ever thought how much this ministry is in your hands? Think of the influence each one has over children, servants, and all with whom they are connected. It is an awful fact that the interest of our fellow men is in our keeping. And how many willing agents of the devil there are in the destruction of human souls! God said to Ezekiel, if the sword should slay the man whom he had not warned, of his hands would He require that man's blood; but if the watchman's warning had not been heeded, then his blood should be on his own head. The warning should take effect, but the watchman should deliver his own soul. Fix your thoughts, then, on the conditions of this responsibility. The defects of the ministry will not free you. If you have heard the Gospel of the grace of God presented to you but once, responsibility is yours, whether you have rejected or accepted the Saviour. It is a very solemn thing, that responsibility, but I trust I have so delivered my message as that I may be pure, in the sight of God, from the blood of all.

(5) "I know that ye all shall see my face no more." Paul made a mistake here. He was not inspired to foresee everything, never pretended to be. He had not gone to prison yet. I believe he was at Ephesus again. He did not think he should see them again, and, though to some of us there may yet be the pleasure of grasping each other's hands, yet of how many is it true that we shall never meet again. At any rate the relation between us as minister and people ceases now. Oh, then, if there are any who have not yet come to a decision, let them hesitate no longer. Oh that those still in their sins may now hear the voice of the Son of God and live! All difficulty lies with yourselves. God's invitation is to all. He bids you come just as you are. He promises to receive you graciously, to cleanse you from your sins, to love you freely. "Now is the accepted time, now is the day of salvation." So I close in the words of Paul, which it is not presumption to use, "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God; for He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

The service was concluded with the hymn "Abide with me."

THE DENABY MINERS.—Rev. T. J. Leslie, of Mexborough, writes on July 23: The lock-out is said to be at an end; the men will be allowed to resume work at 5s. per day for colliers, and 4s. for fillers, as soon as the pit can be got ready, and when the manager thinks well to send for them; but the distress continues, and it is likely to continue for another week or two. During the thirty weeks of this lock-out many of the families have parted with all they could dispose of long ago for bread. I shall be truly thankful when they are all allowed to resume work. They come to me day after day, and the tales of suffering I have to listen to are painful in the extreme.

UNITED STATES.—A case of religious fanaticism, the consequences of which have been deplorable, has lately caused much scandal in the United States At Denver (Colorado) three children have died since Christmas in an asylum where they had been taken, when suffering from maladies which are generally not serious. The director of this establishment, when questioned by the judge, replied that no doctor was admitted to visit the pensioners of the asylum, and that he allowed no remedy to be given to them, because he believed in faith-healing by the means of prayer alone. As a result of the post-mortem examination, it was stated that the children had died from the effect of maladies, which are easy to cure with the aid of proper medical treatment. The verdict pronounced the director "a religious fanatic," "criminally negligent," and ordered the closing of the asylum. —*L'Evangéliste.*

THE SLAVE TRADE IN AFRICA.

A LARGE and influential meeting, convened by the Committee of the British and Foreign Anti-Slavery Society, was held on Wednesday at the Mansion House, to hear an address from Mr. H. M. Stanley, the distinguished traveller, on the condition of the slave trade in Africa, and especially on the practicability of carrying out General Gordon's scheme of approaching the Bahr Gazelle and Upper Nile by way of the Congo. At the conclusion of Mr. Stanley's eloquent address, which was followed by enthusiastic applause,

Cardinal MANNING moved the following resolution:—"That this meeting has listened with deep interest to the luminous exposition which Mr. Stanley has now given of the scheme originally propounded by the late General Gordon, and of its vast possibilities in the future for the extinction of the slave trade and the extension of Christian civilisation and of legitimate commerce in the regions of Central Africa; that the meeting views with the deepest solicitude the continued increase of the slave trade, coupled as it is with the disordered and disastrous condition of the tribes inhabiting the valley of the Nile, and hereby expresses its conviction that England has incurred responsibilities towards the people of those countries which she cannot repudiate without injustice and dishonour."

The resolution was seconded by Mr. JAMES F. HUTTON, and was carried unanimously. A vote of thanks to Mr. Stanley for his address concluded the proceedings.

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CONTINENTAL AND FOREIGN NOTES.

NORTH EUROPE AND PEACE.—The Peace Society, through its honorary secretary, Mr. Henry Richard, M P., has recently been engaged in correspondence with the friends of peace and international arbitration in North Europe. From these it has received the gratifying intelligence of a growing interest in the cause in that part of the Continent, especially in Copenhagen and Stockholm. A peace and arbitration conference for the North has been convened for August 17 to 19, at Gothenburg, in Sweden, where the leaders of the movement will further expound their views. Meanwhile Peace journals are circulating in Denmark and Sweden.

MADAGASCAR.—The Ambatonakanga Church, says Rev. T. Matthews, of the London Missionary Society, has not only held its own, but, in spite of the French invasion, has made real progress. The congregations have been well sustained, the communion services largely attended, the funds have increased, and the Sabbath-school continues to flourish most satisfactorily. To the yearly report is added a brief and interesting sketch of Razaka, late pastor of the church at Fihaona, and known as the apostle of Vonizongo. As one effect of the war, the different tribes inhabiting the island have become more than ever united in their attachment to each other, and in their allegiance to the Queen.

REV. E. VANORDEN writes from Rio Grande, Brazil, June 12:—"Our Church is enjoying a blessing from the Lord. Since Ascension Day extra meetings have been held; the members have made a confession of sin to the Lord, and earnestly pray to be led into a higher Christian life; as a result the attendance has increased, and eight persons signified their faith in Jesus, three of whom are negroes. All this was brought about, under the Lord's blessing, by an account which I gave of the work of the Lord in the churches in London, published in THE CHRISTIAN. Help is earnestly needed to extend the work, which Mr. M. H. Hodder, 27, Paternoster-row, will thankfully receive.

MRS. MUMFORD IN BULGARIA.—In a letter recently received from Mrs. Mumford, dated June 20, she says: "This is my forty-seventh birthday. School closed on the 18th, which was the anniversary of the battle of Petersburg, where my beloved husband was killed. For more reasons than that it was a trying day, it being the day on which my first class graduated. Our commencement was the best we have ever had, so I am told by outsiders—quite a success." Again she writes: "How much we need your prayers and sympathy during these days of financial stress, when I am tested on every side." Mrs Mahan, 27, Ceylon-place, Eastbourne, writes that there is a pressing deficit, which she hopes our readers will help to defray.

THE SPIRIT OF SIN.

FROM the author of evil, the father of lies,
She ascended to reign, from the depths to the skies.

She came in her might, the wild Spirit of Sin,
Crying, "I am a Queen, and the world I'll win."

Her large dark wings over space were spread,
A radiant diadem decked her head,

A lurid light on her pathway shone;
She came to triumph alone! alone!

And men and women beheld her reign,
And loved her beauty, nor marked its stain;

But innocent childhood shrank away
From her voice and touch to its guileless play.

The young man, entranced by her syren song,
Drank deep of her wine, till the thought of wrong

Was sweet to his soul, and his blood ran fire.
Nigher she drew to him, ever nigher,

Till his cup of life was poisoned all;
And she shouted with glee at his fearful fall.

Then she joyed o'er the havoc her spell had wrought
With the maiden's heart, and again she sought

To soil and to harden a fair bright soul,
Till the young life bent to her fierce control;

And away to the agèd and wan she sped,
Bringing shame and contempt on the hoary head.

And on to the loving, the fond, and true
Of heart, on her errand of hate she flew.

She promised more joy, but she stirred up strife,
Sund'ring spirit from spirit, and life from life.

O'er scenes of wild carnage, and lawless might,
She sang of high honour, of fame, of delight;

And she revelled in slaughter, the Spirit of Sin,
Crying, "I am a Queen, and the world I'll win."

Then the prophets arose, and they shouted aloud
To the maddened, excited, worshipping crowd,

"Look not on her beauty! she's foul within!
Hark not to her speech. Ere your pain begin,

Dash her cup from your lips, it is poisoned wine,
To your dazzled eyes she is fair and fine;

But she comes to the earth, the ranks to swell,
Of multitudes lost in the gloom of hell;

Her beauty's a mask, her vice to hide!"
Then they caught her, and tore her veil aside,

Revealing a horrible form, and mien,
While she shriekingly strove her shame to screen.

But multitudes turned on the prophets then,
Stoned them, and deemed them accurst among men,

And they decked her with flowers, with gems, and gold,
To hide her deformity. Lives they sold,

Ay, bodies and souls, for one single smile
From the cruel eyes, and the features vile.

Yet some who were wounded nigh unto death,
Turned loathing away from her poisonous breath,

And cried for a spirit to guide them aright,
To save them from Sin, and her terrible might.

Then the pure white Angel of Mercy came,
Silent and swift, and she breathed a name

That could heal the wounded, and raise the dead,
And the Spirit of Sin before her fled.

The Angel of Mercy outstretched to the crowd
The arms of her love, and proclaimed thus aloud:

"The reign of the terrible Sorceress, Sin,
Is ending; the reign of the Christ doth begin.

He hath triumphed by agony, tears and blood;
He hath conquered, the holy, the just, and good.

Strip the Sorceress, Sin, of her vain disguise.
Behold her now vanquished. The light of her eyes

Is the torch of death; but the light hath shone
That shall triumph for ever, alone! alone!

Christ Jesus, by dying, hath conquered sin,
He is Monarch, and Lord, and the world He'll win."

LAURA L. McL. BACKLER.

TEMPERANCE NOTES.

A Temperance hotel has just been opened on Ben Nevis, near the Observatory. The walls are threefold, to resist cold and damp.

The Committee of the Irish Temperance League have decided to publish and distribute at an early date 300,000 copies of an electoral manifesto.

A drinking fountain has been erected in Liverpool in memory of the late Mr. William Simpson, and it was opened on July 11 by Sir John Picton.

A Temperance Society, under the auspices of the National Temperance League, was recently formed in the 77th Battalion King's Royal Rifles at Barnet.

The Irish Temperance League has arranged to hold open-air Temperance meetings at all the watering-places in the North of Ireland during the summer.

American Temperance organs promise Archdeacon Farrar an enthusiastic welcome on the occasion of his promised visit to America in September next.

The International Temperance Congress is to be held at Antwerp, on the 11th and 12th of next September. It is stated that "Belgium is ravaged with the plague of alcoholism."

The Mississippi State Convention on Prohibition recently resolved to support only prohibition candidates, and declared it unwise, unpatriotic and immoral to raise revenue from the sale of whisky.

According to the statement of the new Minister for Education, Mr. Stanhope, elementary education in England and Wales costs £6,500,000 a year, or about one-twentieth of the amount spent during the same period in drink.

A lady writes to a contemporary, that a number of blind men meet at her house every Saturday night to hear *The Alliance News* read. They take a great interest in the Local Option Agitation, and are willing to work heartily to promote Temperance reform.

Speaking at Truro, recently, Bishop Cheetham, late of Sierra Leone, said that "he spoke with a feeling of shame, as an Englishman, of the curse drink was on the West Coast of Africa. We taught the heathen there to drink. At Lagos, 1,040,000 gallons of spirits were imported in one year."

In the United States wine-producing is being developed so enormously as to excite the fears of friends of Temperance. The immense gains of the business, the "power of abnormal appetite," and the increased facilities for drinking which must ensue, will all be against the Temperance cause.

It is well known that Lord Wolseley did not allow intoxicants in the late Egyptian campaigns. It is a remarkable fact that the defaulter-sheet of the Royal Horse Guards division of the Camel Corps, from the day they left England till the day of their return to rejoin their regiment, did not show a single entry.

Three Temperance meetings have been held in connection with the Methodist Free Church Annual Assembly at Nottingham—viz., at New Basford, Ilkeston, and Nottingham, and all were large and enthusiastic. It was stated that nine-tenths of the Free Church ministers are abstainers, and a very large proportion of the office bearers.

For four years past Sunday services, Temperance meetings, lectures, dramatic and other entertainments have been held at the Victoria Hall, Waterloo-road. A marked change is visible in the habits of the people around, for on Monday mornings formerly there was an average of seventeen charged with drunkenness, and now it is three.

The Merchants' Café Co., Limited, Manchester, have just opened, in Deansgate, a new Temperance Café, specially intended for ladies. The Dean of Manchester presided at the opening, and Canon Kelly, with others, took part. Mr. Fairchild, president of the Manchester Coffee Co., mentioned that his Company was now taking in very small sums over £400 a week.

The Berlin correspondent of *The Standard* writes that Germans at the Cameroons are complaining bitterly of the vile spirits sent out by German traders, and of the terrible effects on the natives. Baptist missionaries, when they complained, were denounced as liars, but even the Germans themselves are proving that what they said was true.

Ocean-grove, New Jersey, is a fashionable summer resort, where the sale of intoxicants is prohibited, the estate having been bought by a company for the purpose. A Temperance camp meeting has been arranged to be held there, at which prominent ministers and others will speak on various phases of the Temperance question. A Temperance watering-place in England might pay.

Dr. F. R. Lees has published a vigorous pamphlet entitled, "Lord Bramwell as a Drinker and Thinker."

The Church of England Temperance Sick and Burial Society is rapidly extending the sphere of its operations. The benefit fund now exceeds £2000.

In Prussia alone close upon 2000 men are said to be treated every year for delirium tremens, and seven out of ten are between twenty and fifty years of age.

A branch of the Church of England Temperance Society has been established in connection with the corps of Royal Engineers, and is receiving influential support.

A striking proof of the force of the Temperance movement is seen in the fact that a recent number of *The Lancet* had no less than five articles on the drink question.

At Stratford, on July 20, the trustees of the Prince Regent's Workmen's Club, were fined £75 for retailing beer, spirits, wine, and tobacco without being licensed.

A deputation of ladies of New Zealand lately waited on Sir Julius Vogel asking that steps be taken to give women the right to vote on all questions relating to the Licensing Act.

Mr. A. M. Powell has written to Mr. Barker, consulting secretary to the United Kingdom Alliance, describing the rapid progress of the Prohibition movement in the United States.

At a recent meeting of the Académie de Medicine, Paris, M. Mottell read a paper, in which he asserted that in France, crimes, murders, &c., committed under the influence of drink, were on the increase.

During the past year the Liverpool Temperance and Band of Hope Union held 2,300 meetings, estimated attendances, 195,000, and 3000 pledges were taken. There are 110 affiliated societies, with 16,000 members.

The Grand Lodge of the Independent Order of Good Templars held its fifteenth session last week at Londonderry. There were representatives from nearly all parts, and reported sixty-six lodges, with a total of 2477 members.

The annual united Temperance demonstration of Sunday-schools and Temperance Societies at Newton Heath, Manchester, took place on July 18. A large number of scholars marched in procession, watched by admiring crowds of spectators.

The Rev. R. Swallow, missionary to China, told the Free Church Assembly at Nottingham, a few days since, that in China he had often been urged to take spirits and beer, but had refused, and been able to do his work on Temperance principles.

The League of the Cross, which has done such immense service in London and the provinces, is making great progress in the South of Ireland. At Mitchelstown, co. Cork, more than 1500 have signed the pledge, and drunkenness is almost extinct.

General Booth states that the Maories, New Zealand, have decided to embrace Christianity, but will join no Church which allows the sale or manufacture of strong drink by its members, and he thinks they will therefore ally themselves with the Salvation Army,

The Manchester and Salford District Temperance Union has had the most prosperous year the Union has known. 5000 ordinary meetings were held, 8000 pledges taken, 325,000 tracts distributed, and £4000 spent in Temperance effort. There is a balance in hand of £295.

In a recent report to his Government, Mr. Frank Mosen, United States Consul at Marseilles, says, "when cholera attacks those weakened or debilitated by alcholic excesses they come badly off, and when it attacks an asylum for inebriates it generally makes a clean sweep."

Sister Powney, a good templar, died very suddenly a few days since. She had been addressing a meeting of the Wheatsheaf Total Abstinence Society, South Lambeth, and had just concluded, when she fell from her seat, and on being carried out it was found she was dead.

Mr. E. J. Mather, of the Mission to Deep-Sea Fishermen, has interviewed a captain of one of the notorious North Sea grog-ships. It appears that the mission ships have made so many of the sailors teetotallers that the grog trade alone does not pay now, and, to make a profit, fishing has to be added.

A few days since an inquest was held on the infant daughter of a cooper named Wright, who, but for drink, could earn 45s. a week. The child was found dead in the bed in which lay her father, mother, and three other children. There was no furniture in the house, and the jury regretted they could not bring the man in guilty of manslaughter.

EVANGELISTIC NOTES.

SOUTHGATE.—Mr. George King has just concluded some evangelistic services in the Chase Side Baptist Chapel, Southgate, and was instrumental in drawing a class of men, hitherto unreached, to hear the word.

MR. G. T. GILLINGHAM, evangelist, has accepted the unanimous call to the pastorate of the Baptist Church, Barking. Will Christian friends remember him, and pray that God will greatly bless his labours in this new sphere.

TENT WORK IN DEVON.—Mr. W. Brown, Fern-villa, Culmstock, Cullompton, Devon, writes to us of successful tent work in this district. A recent storm has damaged the tent, and the repairs have cost £12. Mr. Brown is anxious to open up fresh ground, and will be glad of help to enable him to do so.

MILE END.—Mr. E. P. Telford has just concluded six weeks' very successful evangelistic services at Mr. Charrington's Assembly Hall, Mile End. Many have been the confessions made of new life in Christ, and much spiritual blessing has attended Mr. Telford's preaching. During his visit he addressed the large crowd of men upon the Mile End waste, upon the great question of the day. He has now left for mission work at Dudley, Staffordshire, and the prayers of many new-born babes in Christ follow him.

SAHAM TOWEY. — The services in Miss Hamond's mission tent, on Mr. Brasnett's lawn, have been brought to a close. Mr. F. Hyatt, of the Evangelisation Society, awoke such a feeling in this parish as will never be forgotten. Church and chapel goers alike crowded into the tent each night to hear the Gospel, urgently and lovingly put before them. Such a tidal wave of spiritual awakening was never seen in this place. Miss Hamond and Lady Sebright have each addressed large numbers in the tent.

GRAYS, ESSEX.—As I requested prayer some months ago when laid aside from work, I now send a note of praise for all the Lord's goodness to me during my long illness. The men have kept up the services, but in consequence of the people not being visited for several months they have fallen off in attendance. The population of Grays is mainly composed of working people, and there are few to visit or look after them. A Bible woman here would be a great boon if I could only afford to pay one. I dare not at present attempt much work, for fear of being laid up again. God is blessing our Bible-class and increasing our numbers.

Grays, Essex. (Miss) M Bubb.

BIRMINGHAM.—The Bordesley Evangelical Mission continues to be attended with a large measure of success and blessing in the poor neighbourhood, and surrounding neglected districts, in which it is situated, and has accomplished, by the help and goodness of God, mighty results since the Mission was founded six and a half years ago. The work has been witnessed by thousands this summer who have attended the open-air, field, and waste-ground camp meetings. I often wish our friends could see one or two of these meetings. I believe they would be moved with compassion, as our blessed Lord was when he saw the multitude, and furnished us with a grand example, and exhorted us to do likewise. It may be interesting to them to know that the number of the various meetings held amount to 5000; the estimated attendance, 300,000; conversions, 2000; Temperance signatures, 10,000; the hungry fed with loaves of bread and free teas during hard times in the winter, 4200; the sick who have received hospital and dispensary notes and medicine, 400. "What shall the harvest be?" The Great Day will declare.

J. Stead.

MR. AND MRS. HENRY WIGGAN, with Mr. Wood, of Oldham, have closed a series of tent services in Ashton-road, Oldham. Many have professed to experience a change of heart, and nearly 500 have signed the pledge.

GEORGE-YARD RAGGED SCHOOLS.—Mr. Geo. Holland is full of gratitude for the success vouchsafed to the efforts of himself and his helpers, as narrated in his report. Friends are invited to visit the institution upon any day but Saturday. A condensed view of its varied operations may be gained by a perusal of this record, which shows an average of more than a hundred meetings, classes, services, &c., held regularly every week. The development of the mission is, however, much hindered, says Mr. Holland, "for want of more space, and the number of attendants could be easily doubled if the room for preaching services were larger."

VACATION AT MOUNT HERMON.

TO send boys home to Europe, Asia, the Indian Territory, Mexico, for a vacation, would be to demoralising to purse and time, so Mr. Moody wisely says, "we will spend our vacation on this grand old farm of 400 acres." Hence the eighty lads are here, finding rest in the hay-field, at the dairy, and in sundry outings here and there. Study has a place in the daily programme, and work is made play, and glad elastic life, with plenty of time for fun and frolic is seen on this lovely hillside. The boys are blessed with Mr. Moody's presence, who is never so absorbed as not to have a "good morning" from each, and an occasional play-spell with the boys. He holds them all in his big heart, and any pain or sorrow which touches them touches him. Every morning he meets a Bible-class, which is the most interesting hour of the day. The Gospel of John—portions of it—have been studied with such care, that, when the class meets, the Bible is closed and they are catechised upon the letter and spirit of the chapter. The subject, the line of thought, the lesson taught, the practical use to be derived, is brought out with great vividness.

Just now they are discussing the various methods of dealing with inquirers, and how to meet the objections sinners make. In this class is seen the marvellous knowledge of their leader of the Scriptures. A boy asks a question. Instantly he is referred to a passage in the Bible which will answer it.

The Bible is the spiritual armoury, full of keenest weapons, and how to use wisely and deftly these weapons, is the object of this class. A fire of questions, sharp and bright, is kept up between leader and pupils, and the Bible is made a most interesting live book. Here boys are to be equipped for evangelistic service, and religion is made to be a most desirable thing. Reverently, yet familiarly, the lads talk with you on these mighty themes, and a stranger's heart is made to glow under the sweet sunshine of this school. The missionary organisation has its constitution and bye-laws, its frequent meetings, and so they are kept in deep sympathy with the majestic movements of this intense age.

The superintendent, Prof. H. E. Sawyer, whose wife is in deep sympathy with his work, is greatly beloved by the boys, and his influence is most potent for good. There is a manliness and self respect, a courtesy and obedience, which is a marked contrast with so many of our boys' colleges. The villages round about are feeling the influence of the young men in their meetings, who go out to aid in carrying on religious work.

Mr. Moody is expecting at the Convocation, to be held at the Northfield Seminary, August 5—15, some of the best Bible students in the land, and with Messrs. Sankey, McGranahan, and Towner, to lead the singing, the occasion must be one of greatest good.

Northampton, Mass., July 8. S. E. B.

THE EVANGELISTIC MISSION.

AFTER a winter of joyous service for Christ in music halls and various buildings in London, and many other cities, towns, and villages, we are once more pitching our tents and marquees in several places where the outlying masses are destitute of the blessings of the Gospel of Jesus Christ. The tents of the Mission are now erected at Hammersmith, West Kensington, Fulham, Dalston, Reading, Corfe Castle, Tunbridge, Lancaster, and we hope to add to the number in other places as funds are supplied. Never have we witnessed more interest, larger audiences, or more manifested fruit from the preaching than of late, thus still proving the Gospel to have for multitudes a deathless charm, and to be the "power of God unto salvation, to every one that believeth."

Though we have suffered much pecuniary loss, through the removal by death and changed circumstances of many of our most liberal helpers of former years, we are full of hope that the Lord, whose work it is, will raise up new friends, and perhaps lead old friends of the work to give increased contributions, which will enable us to hold well our present "forts," and open fresh ones in many needy towns and villages, for the preaching of the glorious Gospel of the blessed God.

C. Russell Hurditch.
164, *Alexandra-road, St. John's-wood, N.W.*

THE HOP-PICKERS.

MANY thousands of the poorest from our towns and cities (London especially) flock into Kent for work in the hop-gardens during September; and a few earnest hearts embrace this opportunity of reaching them with the Gospel and leading them to Christ. We seek every opportunity of personal conversation with the "hoppers" at the "bin," on the "highway," or at their "camps" and "hopper-houses," hold services among them on Sunday, and each evening in the villages, whither they resort to the shop or the ale-house; distribute books and tracts to such as can read; gather the "strangers" to free teas on Sunday, that we may in song and speech point them to Jesus; tend with medicine the sick; "rig out" at the mission store-room those who (shoeless and thinly clad) are otherwise exposed to the inclemency of the weather.

Our head-quarters are at Goudhurst, and our day-work and camp-visitors within walking distance of this centre; our open-air services are held in the neighbouring villages from three to seven miles distant. The past two years we were able to open another centre at Yalding, and place two or three missionaries there. Our labours in past years have been blest to these poor lost ones; and we heartily wish we were able to extend our operations over a wider area.

We need help towards this work. Parcels of clothing, or tracts, should be sent, carriage prepaid, to Rev. J. J. Kendon, Marden Station, S.E.R.; contributions to the writer,

John Burnham
(Metropolitan Tabernacle Evangelist).
Blenheim Villa, Brentford, Middlesex.

LONDON IN THE YEAR OF GRACE 1885.

O SOVEREIGN city, glorious in thy state,
  Imperial in thy daring, boundless, free,
  The central wheel of time, yet like the sea
Forlorn, unfathomable, desolate—
Gathering all nations through thy open gate,
  And pouring forth thy miser wealth with glee,
  Yet hungry with thy dens of poverty,
And gathering blackness daily, guilt, and fate!
Who shall deliver thee, who dost thyself
  Deliver all men reckless of the cost,
  Scenting all haunts of slavery thy boast—
Yet harbouring at thy heart for damning pelf,
Hell's demon workshops that grind under breath,
  With one lone exit at the rear called Death!

Charles A. Fox.

MISSION WORK IN FRANCE.

HAVING recently returned from mission work amongst the French people, I am anxious shortly to return there. The "locale" especially laid on my heart is "Chantilly," so well known to most English residents in Paris, both from its proximity and from the fact that it is the French Newmarket, and on the magnificent "course" in front of the Chateau of the Duc d' Aumale is lost and won the French "Derby." I was there with other workers for nearly two months in the spring of the year, and the work was most encouraging. The pretty little Wesleyan Chapel was kindly placed at our disposal for services, and was soon filled to overflowing. I also held a Bible-reading for jockeys' wives, and had I remained longer should have had services for children. The French portion of the inhabitants are kindly and well disposed, and the opportunities for work amongst them very encouraging.

When we left, several exclaimed with tears, "Make haste and come back to us, for there has has been nothing like this in Chantilly since we remember." Workers in the vineyard are elbowing each other in England, while the cry comes forth from sunny France, "Come over and help us."

I am only waiting for the "Lord of the harvest" to send along someone likeminded with whom I can labour in the Gospel. I shall be glad to hear from anyone willing to join in the grand work, and shall be delighted to give further particulars. I may add that a knowledge of the French language is not essential, though it would be an advantage.

A. Jackson.
Gospel Tract Depôt, 9, Commercial-road,
Southampton, July 24.

INTERNATIONAL AID TO YOUNG WOMEN.

IN reference to an article, on the 16th inst., from Madame Coste (the head of our work in Lyons), may I draw your attention to the fact (evidently unknown to her) that the International Union is now affiliated to the Young Women's Christian Association, and that, D.V., after August 12, an office will be opened at 1, Harewood-square, N.W., in connection with the "Y.W.C.A. Provincial, Colonial, and Continental Office," just removing to that address. Mrs. Bath, a lady in every way suited for the post, has just come to us as Secretary of the English Branch of the International Union, and will reside at the office. I am now translating into English (1) the list of members; (2) the Young Women's Guide-book, containing lists of safe homes, registries, English Consuls, &c., in various parts of the world; (3) rules; (4) cards of membership.

May I not beg all who love the Lord and care for the souls and bodies of our unprotected sisters, to join us by giving in their names, and so to become fellow-helpers in this important work? The fee is one shilling a year, and this pays for the list of members, &c., the Young Women's Guide-book only being charged for (2d., or post free, 2½d.). None but members have a right to the use of the "List of Members," or to give away the "Guide-book." For the last three years we have been actively caring for some hundreds of foreign young women, and we rejoice to know that not a few have returned to their own country, having found the best Friend as their guide for life, and their joy for ever.

Foreign girls in possession of the "Livret" (Guide-book), seeing our names in it, write or come to us in any difficulty, and these we have succoured when in the sorest need. I have about eighty lady secretaries specially helping in work among foreigners in our land, and we are working in direct connection with various safe foreign homes and registries; so that in this way, and through the great network of protection afforded by the Y.W.C.A. throughout Great Britain, we have the means of helping those who stand so greatly in want of help and sympathy. What we mostly need now is funds for *agents to meet boats, trains, &c.*, and *to establish Travellers' Friendlies* near all the large stations. May the Lord supply our great need in this matter.

I shall be happy to send to anyone applying for it, the report of the work the Lord has accomplished by us among foreigners, in England and on the Continent, during the last three years. The International Union books have helped us greatly in caring for them; and now many will hail with joy the translation of these books into English, which will afford protection to our own young women when travelling in other lands. We feel sure the hearts of many will be stirred up to help us by their prayers and their means. My address is (Mrs.) H. Gardner James.

The Cottage, Larkfield, Richmond, Surrey.

OBITUARY.

MRS. T. D. HARFORD-BATTERSBY.

ON the 21st inst., the widow of the Rev. T. D. Harford-Battersby, late vicar of St. John's, Keswick, passed away at No. 1, Gloucester Mansion, South Kensington, aged sixty-two. It is a remarkable fact that, on two occasions so near to each other, the Convention at Keswick should be thrown into mourning by the deaths, two years ago of the beloved vicar, and this year of his wife.

REV. F. S. COURTENAY CHALMERS.

On the 15th day of this month, from Nonington Vicarage, Kent, there departed into the heavenly country one whose name has long been honoured and beloved in the Church of Christ, the Rev. Frederick Skene Courtenay Chalmers, vicar of Nonington, but more widely known as Rector of Beckenham. He had reached the age of eighty-one years. In the year 1843 he was ordained to the curacy of St. Mary's, Leamington, where for six years he "served as a son with a father" in the Gospel, with the late revered Rev. W. Marsh, D.D., whose second daughter he afterwards married.

Letters to the Editor.

MR. RADCLIFFE AND FOREIGN MISSIONS.

Dear Sir,—I read in The Chrisian the fervent address delivered by Mr. Reginald Radcliffe at the recent Mildmay Conference, on the duty of Christians in general to help in the evangelisation of the heathen world. This closing appeal of the Conference no doubt produced a deep impression on many who heard it, and all who have the great first work of the Church at heart must desire that it may be effectual in calling devoted and competent men and women into the mission field.

At the same time it seems to me that this appeal is as likely to embarrass and dishearten those fit for such service, as it is to stimulate them. The conditions of modern life are so different from those of the Apostles' time, that it is no longer reasonable to expect men and women without means or organisation to "go everywhere preaching the Word." Paul, whose missionary journeys are best known to us, having, like all his countrymen, learned a trade, could support himself by it in every part of the world. Again, Jews were everywhere, and he found his first congregation among them, while as an educated man, he knew Latin and Greek, which put him in correspondence with the whole civilised heathen world. A general response of the Christians of England to Mr. Radcliffe's appeal, in the sense in which he seemed to desire it, would be a repetition of the first crusade, in which a million of poor creatures, roused to fanaticism by the preaching of Peter the Hermit, rushed Eastward to lay their bones in unknown countries, without so much as seeing the land they desired to wrest from the hands of the Saracens.

There is no doubt much occasion for shame and for reproof, furnished by lack of a worthy interest in the evangelisation of the world, but I cannot see that either the cause or the cure of this evil is satisfactorily indicated in Mr. Radcliffe's address. I believe there are in our churches thousands of men and women, in every way fit for missionary enterprise, who would gladly go forth into this work if those who have the means at home would support them in it. But to the large majority of these it is impossible to take the initiative. Much of the responsibility rests with our missionary societies. Their ways are too scholastic and too stereotyped to correspond with the various dealings of the Spirit of God in calling men and women to work among the heathen.

The following case will illustrate this fact. A young man of superior position and talent, and experienced as a traveller in Africa, gave his heart to God, and desired to serve Him as a missionary on the Dark Continent. I went on his behalf to the secretary of one of our great missionary societies, and earnestly recommended the applicant. The first reply was that no abatement of the scholastic curriculum could be made, although the young man had been well taught by earnest Christian parents, and had already appeared as a public lecturer. The venerable official then asked the age of the candidate, and being told he was twenty-seven, he closed the question summarily by saying he was too old for the rules of their society. That young man went out, however, to Central Africa, and planted several mission stations before he died, beloved and regretted by all who knew him.

Missionary societies are necessary, but the churches must take missionary work more directly into their own hands, if it is to be done on a worthy scale. Why should not many hundreds of our churches have each their own missionary in the heathen world, in direct and regular correspondence with the church which sustains him? and why should not the few wealthy churches of each denomination enjoy the privilege of doing their own work thus in China, India, and Africa at once?

But, finally, Mr. Radcliffe's appeal to the Church at large constrains me to reply by an appeal to the rich Christians who remind us of the duty of consecrating our property to God, especially for the evangelisation of the heathen, to lead the way, by undertaking to support one, two, or more of their English brethren and sisters who are prepared to go and do the work? I believe there are many such, and that for every rich man or woman who promises, through The Christian, or other fit agency, to find the means, there will be at least one ready to do the service. I could name one who for sixteen years has been in this attitude with respect to France, ready to go out on a much smaller provision than he now receives as a pastor in England. Who can say that every mission field in the world is not laid on the hearts of some who are ready to give their lives, but who need more than words to open their way?

I am, dear sir, yours faithfully,
A Congregational Minister.

A PRINTER'S ERROR IN R.V.

Dear Sir,—In examining carefully the changes made from the A.V. in the R.V. with a view to ascertain the beauties and blemishes of the R.V., I have come across an uncorrected error of the printer's, which may as well be pointed out at once to Bible readers. I have written to the publishers, and received a grateful acknowledgment, with a promise of correction in a subsequent edition.

The mistake is to be found in Ezekiel xxxviii. 16, "I will bring thee against my land, that the nations may know *thee.*" Now, the Hebrew is "that they may know *Me* (*ōthī*). Though a small mistake in itself apparently, in its altered meaning it is serious. It is not that they may know Gog, but God.

Faithfully yours, John Wilkinson.
79, *Mildmay-road, London, N.*

A CHAINED ENGLISH NUN.

Dear Sir,—You take up the cry of the oppressed, and open your mouth for the dumb. Is there no help against cruelty done in the name of religion? As our servant returned from Newcastle on June 29, a priest put two nuns into the third-class carriage, where she was, himself going first class. The elder one was stout and rosy, the younger very pale and thin, and looked so unhappy that it drew our maid's attention. She had some cake with her, and wished to offer it to the pale, sad-looking girl; but she found she was *chained* to the elder woman, and could not have put out her hand to take it. Tears were constantly rising in her eyes, which she tried to keep back.

In our country, could a young girl be thus taken from place to place chained, and at the mercy of that priest and nun—except in the name of that false religion? Could no one interfere and inquire into her case, because she was in the custody of a priest and nun? Are we to see such sights on our railways, and no redress? The thought of such hopeless misery has haunted me, until I could not help writing to you to ask, is there no help for such prisoners in England—can none inquire into their case?

Yours sincerely,
M. J. K.

Notices of Books, &c.

The Shrines of Lourdes, Zaragossa, The Holy Stairs at Rome, The Holy House of Loretto and Nazareth, and St. Ann at Jerusalem. By Robert Needham Cust. *Trübner & Co.* 2s. How such absurd impositions exist as anything but the relics of a long-perished barbarism, passes the comprehension of all but those who know the power of "Mother Church" to awaken superstition and terror, and to deaden the powers of thought by compelling obedience to her senseless and slavish ritual. This is a clever, comprehensive work, and four excellent photographs taken on the spot help to elucidate the text. Its distribution will be an able means of establishing the truth by the exposure of error.

Sunrise in the Wilderness. By C. Oliphant. Contains twelve papers on the Jewish Tabernacle. The writer does not attempt any exposition of the types of the Tabernacle, but selects twelve central ideas suggested by the Tabernacle, and gives on them refreshing and simple meditations. These will be found helpful to travellers across the wilderness of this world, keeping them in mind of the glorious rest and fulness of blessing that awaits them at the end of the journey. Every chapter brings out special truth in connection with the person and work of the Lord Jesus, comforting for the heart, and stimulating for service. A large number of quotations are made from various parts of the Bible, and the grouping of the texts round the central thoughts may prove helpful in Bible study, and to those who give Bible readings.

Notes on Rescue Work. By Arthur Brinckman. *Palmer, Little Queen-street, W.C.* While there are many very helpful suggestions in this little work (the price—2s. 6d.—seems high for the style of book), there are many unwise opinions expressed, and an uncharitable intolerance of well-known Christian workers, such as should not be found in a publication of the kind. Among the "Inducements to Quit Sin," the following occur:—"Not been baptized! Glad, indeed, I am to hear it, for then, after due preparation, your life will be all anew, and the past as if it had never been. Not confirmed! Then you have been without a special gift of strength all this time." Perhaps the foregoing will be understood when it is stated that the writer is assistant-curate at All Saints, Margaret-street. The chapter on "Marriage" is nobly and beautifully written.

Great Thoughts from Master Minds. Vol. iii. *Woodford, Fawcett & Co.* The title aptly characterises the book. Selections of the greatest written and spoken thoughts of divines, poets, historians and philosophers are here gathered in rich profusion. Healthy mental recreation is provided; as a holiday companion we recommend it as both pleasant and profitable.

An excellent series of story-books for youthful readers is issued by *Messrs. Hodder & Stoughton*, comprising A Sunday Library for Young People. They are well worthy of the attention of Sunday-school committees and others, who cater for the literary needs of the rising generation. They will find, we think, on the whole, that while "the story is the thing," the weightier matters of moral and spiritual teaching are neither forgotten or overlaid by the narrators. All are well printed, illustrated, and got up. We have received the following:—*Newlyn House*, by A. E. W.; *Labourers in the Vineyard*, by M. H.; *Little Harry's Troubles*, by the author of "Gottfried;" *The Harleys af Chelsea-place*, by Sophia Tandy; *Orphan Lottie*, by Kathleen; *The Children of the Great King*, by M. H. All 2s. 6d. each. *Aunt Margery's Maxims*, by Sophia Tandy; *Mary Brunton and her one Talent*, by E. A. D. R.; *Tales from the Holly Tree Farm*, by Mrs. C. Brent. 1s. 6d. each. *Lily Hope and her Friends*, by Hetty Bowman; *Aunt Margaret's Visit*, by Jane M. Kippen. 3s. 6d. each. Other volumes are in preparation.

MAGAZINES.

Messrs. Cassell & Co. will commence with August a re-issue of their popular and interesting serial entitled *Greater London.* Part I. will include a large coloured map, embracing the metropolis and its suburbs for many miles round.

Familiar Trees is the title of a new serial published by the same firm. Those who are familiar with the works on Natural History they have already issued will duly appreciate this able treatise and its well-executed plates. Those who are not should get them.

Marche Joyeuse.—A brilliant and effective piece of music, dedicated to H.R.H. the Princess Beatrice in commemoration of Her Royal Highness's marriage.

The Message of the Bells.—The words of this sacred song are striking, and the music very sweet and telling. Both by the Countess of Munster. 4s. *Wilcocks & Co., Berners-street.*

The *Expositor* for August will contain a full account, from special information, of the fragment of the Gospel discovered in the Fayum MSS., by Prof. G. T. Stokes, of Dublin.

The Rambler's Jottings. By O. T. *Snow.* 3d. This little pamphlet contains four or five brief but thrilling narratives of incidents met with by Mr. Tilley in connection with his mission at Leicester.

The Religious Tract Society has issued two sixpenny packets of excellent tracts and leaflets. Packet 94 of "The Most Recent Tracts" contains some splendid messengers. "Save the Banner Series" are touching, telling, and true. Suitable for letters.

Messrs. S. W. Partridge & Co. issue a marvellous sixpennyworth in Packet A, "Heavenward." Something to suit everybody—here are powerful appeal, tender exhortation, and simple facts to win, to warn, and to whisper to the heart.

A penny pamphlet on "Bible Temperance and the Revised Version of the Old Testament," by Rev. Dawson Burns, 337, Strand, proves "that the Revised Version will serve the Temperance cause by its more faithful rendering of the texts that bear on the character and influence of intoxicating drinks." What friend of Temperance will fail to be learned on the subject with such a store of argument as this!

The sister of the American President, Miss Cleveland, who is acting as Mistress of the White House, has written a volume on "George Eliot's Poetry and other Studies," which is exciting great interest in the United States. An English edition will be published in a few days by *Messrs. Hodder & Stoughton*, in conjunction with Messrs. Funk and Magnalls, of New York, the American publishers.

Recreation—The Four Realities—The Christian Soldier—Conversion from Infidelity—are specimens of the envelope series published by *Drummond's Tract Depot, Stirling, and Messrs Partridge & Co., London.* They are telling little booklets, and well adapted for enclosing in letters.

We have also received the following Magazines for August:—From *Messrs. Isbister & Co.*: Good Words, Sunday Magazine; *Religious Tract Society*: Sunday at Home, Friendly Greetings, Girls' Own Paper (part), Boys' Own Paper (part), Child's Companion, Tract Magazine, Cottager and Artisan.

Mission and other Appeals.

Morley's Corner Evangelical Mission.—A very good work is carried on in the East-end among a very poor and neglected population, who are wholly unable to meet the needful expenses. The Superintendent, Mr. H. J. Baker, has been much blessed in his work, but the mission cannot be carried on unless outside help is obtained. Donations will be thankfully received by Mr. Baker, The Laurels, Barking-road, E.

Bristol Nursery for Infants.—Miss Marriott, Oldbury House, St. Michael's-hill, writes:—"Our Nursery for Homeless Infants is in urgent need of £200 to settle its accounts. The work has been greatly blessed by God in the rescue and great improvement of many infants and mothers, but for want of necessary funds to sustain the work, all new applications are refused, and the number in the Home, which amounted to fifty, gradually lessened. This process must continue until the expenditure is reduced to the amount of the income. I shall thankfully reply to any inquiries concerning particulars."

Notes on Daily Readings.

JULY 30.—I THESSALONIANS I.

v. 1.—“ *The Church of the Thessalonians in God the Father and the Lord Jesus Christ* ” (R.V.).—This describes the position of Christians for safety. The privilege which it involves is given in 1 John i. 3: “ *Truly our fellowship is with the Father, and with his Son Jesus Christ.*”

v. 3.—“ *Your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.*”—This last clause has no preposition “in,” but is simply the genitive, “*of our Lord Jesus Christ,*” and probably depends (as Olshausen urges) upon the three words “faith,” “love,” and “hope,” and not on the last only as most critics assert. The sentence begins with a genitive “your” (literally “of you”) common to all three, and it is only natural that the closing genitive should be common to all three also. “Our Lord Jesus Christ” was the object of their “faith,” “love,” and “hope.”

vv. 4, 5 —R.V. rightly connects these two verses thus: “ *Knowing, brethren beloved of God, your election, how that (because,* margin) *our Gospel came not unto you in word only,*” &c.

v. 5.—“ *What manner of men we were* ” (R.V., “*showed ourselves*”).—“Were found to be”(Eadie), but most literal and best of all is Alford’s rendering, “were made to be,” God being the agent. “It is not the behaviour of himself and Silvanus and Timotheus on which he is dwelling—a point irrelevant here, but the proof which God gave, by the manner of their preaching, that the Thessalonians were the elect of God.”—*Alford.*

vv. 9, 10.—“ *How ye turned to God from idols* ”—here is again the “work of faith”—“ *to serve the living and true God* ”—here is the “labour of love” —“ *and to wait for his Son from Heaven* ”—here is the “patience of hope.”

v. 10.—“ *Jesus, which delivered us from the wrath to come.*” —The verb is the present, not past, participle, and ought to be rendered “our deliverer from the coming wrath.”

JULY 31.—I THESSALONIANS II.

v. 3.—“ *Our exhortation* (see ver. 11) *was not of deceit, nor of uncleanness, nor in guile.*”—Three motives are repudiated as sources of his teaching. The first is better rendered in R.V. “error.” The second would have been better translated “impurity,” as it is impurity of motive arising from lust for gain to which he evidently refers. The third refers to manner of action rather than to source or motive, and is well rendered “in guile.” No desire to lead them astray, no desire to make gain of them, no crafty mode of working could be laid to his charge.

v. 10.—“*How holily and unjustly and unblameably we behaved ourselves among you that believe.*” —The words “ *we behaved ourselves* ” convey a stronger notion of self-laudation than does the Greek, which is literally “we became,” or, giving full force to the passive voice, “*we were made to be.*” Meyer says, “the passive form cannot denote pure self-activity,” and Alford, on the same word as it occurs in ver. 7, remarks, “With a reference to God enabling us.”

v. 12.—“ *That ye should walk worthily of God who calleth you into his own kingdom and glory* ” (R.V.).—“His own” is an important word, which A.V. unhappily overlooked. It is the intimate fellowship into which they are called with what is God’s own that should be a motive to Christians to walk worthily of Him.

v. 16.—“ *Forbidding us to speak to the Gentiles that they may be saved.*”—Mark the climax of Jewish rebellion; not in the death of the Lord Jesus or the Prophets, or the persecution of his Apostles, but in hindering the salvation of the Gentiles.

v. 16.—“ *Wrath has come upon them to the uttermost.*”—The Greek is, literally, “but there came upon them by anticipation the wrath (which is) for the end.” The Apostle sees in their crowning sin of hindering the Gospel being preached to Gentiles an anticipation of coming judgment—that wrath predicted by Daniel ix. 26, 27, and spoken of by our Lord (Luke xxi. 23) as “wrath upon this people.’

AUGUST 1.—I THESSALONIANS III.

v. 6.- “ *Brought us glad tidings of your faith and love* ” (R.V.).—He sent (ver. 5) to know their “faith” and the report brought back spoke of “faith and love.” so he knew the faith to be genuine, for “faith worketh by love” (Gal. v. 6).

v. 8.—“ *Now we live, if ye stand fast in the Lord.*” —Compare his description of the overwhelming shock he received on hearing the bad news from Corinth (2 Cor. i. 8), “We despaired even of life.”

v. 11.—“ *Now may our God and Father Himself and our Lord Jesus direct our way to you* ” (R.V.).—The verb “direct” is in the singular, although there are two nominatives. This can only be explained as being a marked testimony to the oneness in Deity of the two persons spoken of. Bishop Ellicott says: “The Eternal Son is here distinguished from the Father in respect of his personality, but mystically united with Him (observe the singular verb) in respect of his Godhead, and as God rightly and duly addressed in the language of direct prayer.”

v. 12.—“ *And the Lord make you to increase and abound in love,*” &c.—“Basil, in his treatise ‘On the Holy Spirit,’ affirms that Lord means in this place the Holy Spirit.”—*Eadie.* There is some ground for this, if we look at Rom. v. 5; and, if so, this verse, with the preceding, would contain one of those informal allusions to the doctrine of the Trinity so often to be met with.

v. 13. –“ *Unblameable in holiness.*”—This word, “unblameable,” is to be distinguished from the words “without blame,” used (Eph. i. 4) of one’s standing in Christ. This latter is “without spot,” and implies absolute perfection, such as acceptance in Christ insures. The word here is “not to be blamed,” and that, as further explained, “in the sphere of holiness.”

AUGUST 2.—I THESSALONIANS IV.

v. 1.—The R.V. adds a clause, attested by the oldest MSS. and Versions, and now universally received in critical texts, “ *As ye received of us how ye ought to walk and please God, even as ye do walk —that ye abound more and more* ” (R.V.). The recognition of what has been already attained gives point to the exhortation to still higher attainments.

“ *Walk and please God.*”—The Hebrew expression “walk with God,” used of Enoch (Gen. v. 24), is rendered in Greek by the LXX., “pleased God” (see Heb. xi. 5). Here both are combined. It is interesting to note that this chapter, which thus begins by a tacit reference to Enoch, ends with the “rapture of the saints,” the privilege enjoyed in anticipation by Enoch.

v. 8.—For “hath given” R.V. reads “giveth,” which presents the thought of the Holy Spirit being a constant gift, one provided for our need and given as needed, or as sought in prayer. (See Luke xi. 13.)

v. 11.—“ *And that ye study to be quiet.*”—The literal meaning of the Greek word for “study” is “be ambitious.” Bishop Ellicott says “to be quiet” marks the sedate and tranquil spirit which stands in contrast to the excited and unquiet bustle that often marks ill-defined or mistaken religious expectations.

v. 14.—“ *Them also that sleep in Jesus.*”—The Greek is not “in” but “through,” and in consequence R.V. reads in its margin, “will God through Jesus bring with Him.” But without disturbing the connection of the preposition with what goes before, which seems most natural, it may be rendered as it is by Bishop Ellicott “‘ *those laid to sleep through Jesus,*’ those who through his mediation are now rightly accounted as sleeping.”

AUGUST 3.—I THESSALONIANS V.

v. 10.—“ *Whether we wake or sleep, we should live together with Him.*”—Here “wake” and “sleep” seem, without doubt, to refer to being alive, or not in the body, at the Lord’s coming, but a little before (ver. 6) the same words had been used of watchfulness and the reverse, and this change of meaning in so short a space is undoubtedly a difficulty. Perhaps it is best explained by remembering that what went before defined this waking or watchfulness as the proper attitude of Christian life. When, then, he wants to express being alive in the body, he uses “wake,” not as meaning merely “life,” but that watchfulness which is characteristic of Christian life. The way is thus prepared to describe the disembodied state as “sleep,” not meaning thereby only “death,” but the sphere in which watchfulness is not required: as one has rendered it, “Whether we are alive and watching, or not alive and unable to watch.”

v. 14.—“ *Now we exhort you, brethren, warn them that are unruly.*”—From Chrysostom onwards the Greek Commentators have taken these words as addressed to those spoken of in ver. 12, those that “*are over you in the Lord.*” This seems most natural.

v. 22.—Generally admitted now to mean not “*abstain from all appearance,*” but “*from every form of evil.*” So R.V.

v. 23.—“ *And the God of peace Himself sanctify you wholly.*”—Mark the source of sanctification, God *Himself.* Then mark the character in which He is regarded. “ *The God of peace,*” *i.e.*, to those who, being justified by faith, have peace with God through Jesus Christ, He is the God of peace. Such may claim his power to work in them: see Heb. xiii. 20, 21, where we have the same title, “the God of peace,’ and the same inworking power thereby secured, “working in you that which is well pleasing in his sight.”

“ *May your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ* ” (R.V.).—As the former was a prayer for sanctification, so is this for final preservation until the redemption of the body “*at* the coming of the Lord Jesus,” when their *entirety*—spirit, soul, and body (the reference is to the glorified body)—will be found blamelessly preserved.

AUGUST 4.—2 THESSALONIANS I.

v. 5.—“ *Which is a manifest token of the righteous judgment of God,*” &c.—The “token” referred to is “the endurance of all their persecutions, and their afflictions in patience and faith” (Ellicott), which is a token or proof that the righteous judgment of God, when exercised, as it will be, at the Second Advent, will be in the direction of counting them worthy of his kingdom, for which they suffer, in accordance with the principle recorded in 2 Tim. ii. 12: “If we suffer, we shall also reign with Him.” Compare also Rev. i. 9: “Your brother, and companion in tribulation, and in the kingdom,” &c. The righteous judgment of God thus looked forward to is further described in its bearing on the persecutors of his people, and on his enemies generally.

v. 8.—“ *In flaming fire, taking vengeance.*”—These words are taken from Isaiah lxvi. 15, where they occur, as here, in the Greek of the LXX.

“ *Them that know not God and, obey not the Gospel.*”—These are not one class, but two, as the Greek marks it, as rightly rendered in R.V.: “ *vengeance . . . to them that know not God, and to them that obey not the Gospel.*” The first seems to describe more particularly the Gentiles (see 1 Thess. iv. 5): “The Gentiles which know not God.” The second, the Jews, to whom the Gospel was first sent. It was from these two classes that the persecutions came, which the Thessalonians were suffering. The Jews “stirred up the people” (Acts xvii. 13).

v. 10.—“ *All them that believe.*”—R.V. reads, with overwhelming MS. authority, “believed,” which is confirmed by what follows, “*in that day.*” The point of view is looking back from that day when all that then “have believed” will be glorified, and the Apostle, to include those to whom he is writing, adds, “ *because our testimony among you was believed.*”

v. 11.—“ *Count you worthy.*”—Olshausen, following Luther, renders this “*make you worthy,*” and the following context is in its favour. See, too, Eph. iv. 1, and 1 Thess. ii. 12.

AUGUST 5.—2 THESSALONIANS II.

v. 1.—“ *By the coming.*”—For “by,” R V. reads, “touching the coming.” The Greek is, literally, “on behalf of the coming,” &c., as if it were on behalf of a doctrine of such value that he entreats them not to misunderstand and abuse, and so discredit it.

v. 2.—“ *The day of the Lord is now present* ” R.V., instead of “is at hand” of A.V. The verb used generally in the New Testament implies actual presence; but, it rendered “*has set in,*” which is as literal a translation as the words will bear, we get the idea of immediate imminence, which it often has in classical writings, and which seems more natural here than actual presence.

v. 3.—“ *A falling away.*”—Better in R.V., “the falling away.” The word is, literally, “the apostasy,” and points to that apostasy predicted by the Spirit, and described 1 Tim. iv. 1, where the same word occurs as a verb, “depart from,” or “apostatise from” the faith. The characteristics of this apostasy, as there described—“*forbidding to marry, commanding to abstain from meats*”—must be borne in mind, if we would understand what “*the apostasy*” means.

v. 4.—“ *Who opposeth and exalteth himself above.*” —Instead of “above,” R.V. reads, “against,” which removes one principal objection urged against the application of this prophecy to the Papacy, but there is not space to attempt any prophetic explanation of the subject.

v. 7.—“ *He who now letteth* ”—“ *one that restraineth,*” R.V.—The uniform tradition of the early Church was that this restrainer was the Imperial power of Rome, which, when removed, would make way for Antichrist.

v. 11.—“ *God shall send them strong delusion.*”—The best-attested reading has the verb in the present tense, “ *is sending.*” So R.V., “sendeth.”

v. 16.—Another instance of the Lord Jesus and the Father being mentioned together; which shows their equality; and followed by a singular verb, which shows unity.

EXTRACTS.

"Simple and child-like hearts, that have newly ntered into the joy of salvation, ignorant of ientific theology, but hungering and thirsting or God, turn to the writings of John with ever-failing desire, and find in them green astures and living waters. To a large extent is the same with those who have reached the ost advanced stages of Christian experience, hose spiritual nature has become deepened and xpanded by the manifold teachings of God. Iere the simplicity of youth and the ripest and oliest wisdom of age agree. I have taken ains to inquire of many belonging to both lasses how they have been guided in their readng, and what they have found most fruitful of piritual blessing and delight; and almost every nswer has included—at least—the Gospel of ohn, often named in a tone of personal affecion, as men name a dear friend."

From "John, whom Jesus loved."

"In our homes we are ourselves responsible or the lighting of our lamps at the proper time, or the supply of oil to them, for the brightness f the reflectors, and for everything else conected with their shining; the lamp has neither vill, nor choice, nor faculty of consent or resistnce. So, too, it was with the lights of the Tabernacle and Temple. But it is otherwise vith Christian churches; the material of which hey are composed is not dead, but living; and he grace of the Lord must be met on our part y faith and prayer and hearty consent. He loes, indeed, work in us to will, as well as to do f His good pleasure; but it is a working in human *hearts*. He is not far away from us; He is in our very midst; and He only waits our asking to give us all we need in order that we nay shine as lights in the world."

From "Thy First Love."

"Two men may do the same thing so far as he outward appearance goes; for example, nay give to the same charity, or kneel in the ame place of worship, or say *Amen* to the same prayer. You may not be able to discern a shade of difference, and yet the 'works' may be as opposite and as wide asunder as heaven and hell. The Lord claims to 'know' the works of the Laodiceans, in the profoundest and most penerative sense, inwardly and hiddenly as well as outwardly. '*Thy works*,' in all that they are and all that they mean and involve, lie open under Mine eye, in the broad, bright sunshine, as they do not lie open even to thyself."

From "Behold, I stand at the Door and Knock."

"Some of God's hired servants are called upon not to work, but to wait. A poor old sister in the workhouse waited for orders from Christ, and could only hear Him saying, 'Lie still and cough.' Many are called upon to glorify God in lives of meek submission spent upon sick beds on the edge of the grave. Let them not murmur. 'They also serve who only stand and wait.' It is not theirs to run with the thousands who speed over sea and land to do the Lord's bidding; but by their saintly patience, their constant trust, their joyful unworldliness, they may be made an abiding blessing. And, doubtless, great reward will come to them in the day when the meek shall inherit the earth, and the merciful shall obtain mercy."

From "Calls to Christ."

"It was never God's plan that the children of Israel should spend those dreadful forty years in the wilderness. He led them up to Kadesh-Barnea within a very few months after they came out of Egypt; and had they been obedient they would have gone into the land at once, and that without passing over Jordan at all. But on the border of that land they murmured and doubted, and sent up spies to see if the Lord's promise was true, to judge for themselves whether they could possess the land. They fell into unbelief there. And when the spies came back, in spite of the earnest remonstrance of faithful Joshua and Caleb, the Israelites rebelled against the Lord, and would not go up to possess the land. Then it was that the Lord turned them back; and for forty years they lived only to provoke and tempt Him."

From "Out of Egypt."

"The simplicity and naturalness of the Bible are most striking. Where else can be found such graphic pictures of parental and domestic life? The straightforward delineation of its most conspicuous characters; its record of the sins of God's people with the same impartial pen as is used for the setting forth of their virtues; its lofty moral tone; its sublimity of thought; as well as its superhuman authority—all bespeak its unique character. For like the Master, of whom it is the constant and consistent witness, its words are with authority. It never speculates or halts in its teaching, but drives straight to the mark in its ever recurring 'Thus saith the Lord,' in the Old Testament, and in the 'Verily, verily, I say unto you,' of the Master."

From "In the Volume of the Book."

"'My son, know thou the God of thy father, and serve Him.' Take his yoke upon you: it is not galling, it is easy; take his burden upon you: it is not heavy, it is light. Yes; his service is a reasonable service, it is perfect freedom. This choice you will never repent. Believe me, the ways of wisdom are ways of pleasantness, and all her paths are peace. Believe me, or, rather, believe Him who cannot lie—'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' Have you made this choice in your heart? Then, in the next place, make an open avowal, a public profession of it. Yes; come out from the world, take your stand openly upon the Lord's side. Let your conduct speak this language:

'I'm not ashamed to own my Lord,
Nor to defend his cause.'"

From "Addresses to Young Men."

"Just as Annan was going to enter the enquiry-meeting the hall door was closed in his face, and he reeled down the steps, exclaiming 'Great God, am I shut out of salvation for ever?' Away he went to the house of a friend, who assured him he might find an entrance into the hall by another door. In breathless haste he returned to seek the door, but in vain. These are small matters; but to an awakened soul such things seem to speak with the voice of God. At the midnight hour he entered my room and stood before me, his eyes wild and red with excitement, and his countenance black and terrible. His whole body, a frame of iron, shook and quivered. Knowing something of the man I feared he was about to lay hands on me, and take vengeance for some words of reproof. Very different was the case. Robert had now no blows but for himself; and with words of keen and cutting self-condemnation he asked the question of questions, 'What must I do to be saved?'"

From "The Christian Hero."

"You notice that the Book of Ruth contains the history of a Jew who went into a far country; in fact, I might say that the first chapter of this book is the fifteenth of Luke over again. We get a Jew backsliding, and through the means of that Jew's backsliding you will find that a poor Gentile girl is brought out of the Gentile country into the land of blessing. Then this girl marries a rich Jew, Boaz; and there we get a picture of the Lord Jesus Christ marrying the Church. Then after the rich Jew and the poor Gentile are united, you see the blessing turns back to the Jew. And I think that is just what the New Testament teaches of the way in which God is going to deal with the Jew by and by. He has backslidden, and the Gentiles are blessed; the Church of God will be united to Christ, and then the Jews will be blessed again."

From "Ruth, the Moabitess."

"It is resurrection power that saves us; and resurrection power can only be shown where there is real death. So in the case of Lazarus, wherein the Son of God was to be glorified. Jesus tarried four days until Lazarus was dead: not sick merely, but dead. Then He came to Bethany; and resurrection power had the opportunity of manifestation. The dead one was made alive; the Son of God was glorified; and joy and gladness filled the home. Reader, is the blessing delayed in coming to you because the Lord is waiting for you to see yourself dead: not sick merely with sin, but dead—condemned already under the curse of the broken law, and without a spark of the life of God in your soul? There is one of two conditions for all: DEAD or ALIVE. There is no middle ground."

From "Life, Warfare, and Victory."

"One day a discussion on the evidences of the truth of Christianity arose among the stone-cutters. Duncan Matheson was the champion of the Bible. The leading sceptic, beaten in argument, assailed religion through the inconsistencies of its friends, declaring that Matheson was the only consistent Christian he had ever met. This compliment to his external morality, instead of pleasing his vanity, aroused his conscience, and he secretly charged himself with sheer hypocrisy in defending the truth, to whose divine power he felt in his heart he was an utter stranger. Another day, seeing a fellow-workman look sad, he expressed his sympathy, and found the man was distressed about his sins. Matheson took him aside, and although himself ignorant of the righteousness of God, and justification by faith in the Lord Jesus, directed him as best he could to the path of life. But this act recoiled on himself; and his conscience, now constantly awake, began to upbraid him. 'You're a hypocrite,' said he to himself; 'you point others to Christ, and all the while you are treading the way to hell yourself.' Then followed a fierce struggle between light and darkness; his soul was tortured almost to madness—a crisis was at hand."

From "Duncan Matheson."

"I tell you, when the Spirit of God is on us, the world looks very empty; the world has a very small hold upon us; and we begin to let go our hold of it. When the Spirit of God is upon us we shall just let go the things of time, and lay hold of things eternal. This is the Church's need to-day. We want the Spirit to come in mighty power, and consume all the vile dross there is in us. Oh that the Spirit of fire may come down and burn everything in us that is contrary to God's blessed Word and will."

From "Power from on High."

JOHN, WHOM JESUS LOVED. By Dr. Culross. Cloth boards, 3s. 6d.

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THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

MESSRS. FULLERTON AND SMITH.—August, People's Mission Church, Edinburgh Castle, Stepney, E.; September, Shoreditch, Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

MR. F. E. MARSH.—Glasgow, to August 23; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

MR. J. M. SCROGGIE.—Dunoon, August; Glasgow, September; Kendall, October.

MR. W. SPENCER WALTON.—August, Achill and Connemara (rest and work); September, Brighton, Lewis, and Barcombe; October, Whitehaven and Teddington; November, Weston-super Mare, Southsea, and Wandsworth.

MR. JAMES NEECH.—Lincoln during August to September 7.

MR. T. SHULDHAM HENRY.—St. George's Hall, Langham-place, W., during August, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Mill-street, Conduit-street, Wednesdays, 8 p.m.

UNION HALL MISSION, Carlisle-street, Edgware-road.—Meetings, as usual, will be held on Bank Holiday, Monday, August 3, as follows: Morning at 11, a meeting for Christians; afternoon at 3.30, a meeting in Regent's Park, near Hanover-gate. Tea in the hall at 5.30. Public meeting at 7.30.

CHRISTIAN EVIDENCE SOCIETY.—Open Air Work Sunday August 2, 11.30 a.m., Albert Embankment and Clerkenwell-green; 11.15 a.m., Battersea Park, Kensal-green, Kilburn (Elgin-road), Kingsland-green, Midland Arches, Mile End Waste, and Streatham-common; 3.30 p.m., Hyde Park, Peckham Rye, Regent's Park, and Victoria Park; 7 p.m., Plaistow.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bank Holiday, Monday, August 3, meetings in Kilburn Hall, Kilburn Gate, at 4 and 6.30, tea at 5.30. Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. C. Russell Hurditch, Sunday, 7 p.m.; Mr. Abraham Wallace, Wednesday, 8 p.m. Dalston—Tent, on ground north side of Fasset-road, Fasset-square, Mr. William Harper, and others, Sunday, 7 p.m., every week-night (except Saturday) at 8 p.m. (after July 31 these meetings will be transferred to ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station); Hammersmith—Tent, corner of Adie and Oxford roads, Dr. and Mrs. Popham, Sunday, 7 p.m., every week-night (except Saturday) at 8; West Kensington—Tent, Blythe-lane, Mr and Mrs. C. King, Sunday, 7 p.m.; every week-night (except Saturday), 8 p.m. (closing meeting to-morrow (Friday) night. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Ransome Wallis, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Kilburn — Tent, Carlton-road, Messrs. E Hurditch and F. C. Spurr, every night (except Saturday), 8 p.m. Malden Hall, Kentish Town, Mr. F. Hertslet, Sunday, 7 p.m.; service on Thursday, 8 p.m. Messrs. E. Hurditch and F. C. Spurr, August, Kilburn, N.W.; October, Cardiff.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster and Hon. W. G. Scott, in the yacht *Kingfisher*, now at Llandudno; at Ramsey from August 1. Mr. E. Arrowsmith, at Llandudno, August 1 to September 14; also, in conjunction with other friends, at Rhyl, Pensarn, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr. Spiers at Aberystwith from August 1. Mr. E. T. M. Dennes at Redcar and Saltburn-by-Sea, August 1 to 22; Mr. G. A. King at Bridlington from August 8; Mr. Pericles Green now at Hastings; Mr. W. F. Seagrove and Rev. H. C. Sturdy at St. Leonards, from August 9; Rev. F. Hodgson Jones, at Tynemouth, from August 17; Mr. H. W. Figgis (of Dublin), at Brighton, August 5 to 25; Mr. W. M. Carruthers, now at Lowestoft, Mr. E. Salisbury, B.A., at Eastbourne, from August 1; Mr. E. Hughes, at Towyn, August 1 to 15; Mr. C. W. Fagan, now at Yarmouth; Mr. W. R. Moore at Ilfracombe, all August; Mr. W. L. Seyler at Broadstairs, August 1 to 15; Mr. H. R. Harvey at Swanage, from July 30; Mr. H. G. Harris at Weston-super-Mare, August 16 to 30; Mr. G. Bennett at Douglas, from July 11; Mr. G. R. Kirlew at Lytham, August 9 to 16; Rev. L. N. Caley and Mr. C. C. Walker, at Sandown, from August 2; Mr. G. R. Baber, at Southend, from August 11; Mr. Swann Hurrell (of the Church Parochial Mission) and Rev. G. F. Grace now at Margate.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

CHURCH MISSIONARY SOCIETY, Salisbury-square, Fleet street.—Prayer meeting every Thursday, 4 p.m. All friends welcomed.

MR. AND MRS. CHEYNE BRADY will be glad to welcome any Christians who may be staying in the neighbourhood of Chalet Feuz, Grindelwald, Switzerland.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Prayer meeting, 1.15 p.m. (Sat. excepted). Gospel services, Mission Hall, Mellor-street Sundays, 11 a.m. (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Mondays and Thursdays, 8.15 p.m.

186, ALDERSGATE-STREET.—Central noon prayer meeting, daily, 12 to 1. Thursday (this day), Foreign Mission prayer meeting, 7 p.m.; devotional meeting, 8 p.m., address by Mr. Robt. Brown on "Walking with God," also, at 1 p.m., a joint meeting at Exeter Hall, when Miss Ellice Hopkins will deliver an address on "Social Purity." Friday, 8 p.m., Gospel meeting, address by the Hon. Granville Waldegrave. Saturday, 6.30 p.m., suburban open-air mission at Liverpool-road (near St. James's Church). Sunday, 3.15 p.m., Bible Class, conducted by Mr. Geo. Soltau; 7 p.m. Gospel meeting, address by Mr. Geo. Soltau.

EXETER HALL.—Meeting for young men every night at 8. Saturday evening, Bible class, conducted by Colonel Puget. Sunday afternoon, Bible class, 3.30, conducted by Dr. Ziemann; 7 p.m., Gospel service, Mr. F. B. Monti. Daily prayer meeting (Saturday excepted), from 1 to 2. This (Thursday) evening, at 8, Miss Ellice Hopkins will speak (to men only) on the Social Purity Question.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, July 30, 8.30 p.m., address, Mr. Saul. Sunday, August 2, 3.15 p.m., devotional meeting, and special address, Mr. Stephen Pewtress.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Thursday, July 30, 8 45 p.m., lecture on "The Jews," by the Rev. W. Barter. Sunday, August 2. Bible class, 3.15, addresses by the members on 2 Tim. ii. Prayer meetings as usual.

CONFERENCE HALL, Stratford.—Sunday, August 2, 3 and 7 p.m., Mr. John Creer.

Notices.

REV. THOS. L. JOHNSON, financial agent of the African Mission for Sending Coloured Men as Missionaries to Africa, has removed to 5, Gordon-terrace, Wiverton-road, Sydenham, London, S.E.

COMMUNICATIONS RECEIVED WITH THANKS.—C.T.B. G.B.S. E.H. Englishman. J.S.G. E.F. J.P.F. M.G. A.M.D. E.H. J.L J.C.A. J.L.K. B.S.B. T.W.G. G.M T.J.B. T.A. P.R.U. G.B.C.S. M.B.G. J.F.W. R.L.A. S.F.V. W.B.L. R G. W.B. W.G. C.M. A.V. S.H. G.W. H.W. A.W.M. J.E.L. W.M. J.B. A.L. Reader. S.G.T. W.H.P. A.D. C.S. J.D.S. M.P. A.M. C.B F T. E.J.J. J.A. E.L.W. C.W. W.M.S. W.C.B. R.C. C.A.F. H.E.B. M.J.K. L.K.J. M.F. E.C.N. W.S.G. I.B. J.M. J.P. E.J. R.B.P. M B W.H.V. J.G. C.R. N.D. A.J. A.S.H. J T.W. J.U. M.B. R.D.F. W.L. J.E.C. F.T. L.L.B. G.K. T.R.F. C M.H. E.H. W.J. G.A.H. C.R. T.J.L. E.H.B. L.D. E.M.S. J.R. R.B. H.V.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away].

A SPANISH WORKER.

DEAR SIR,—The visitation of earthquake on the town of Malaga and of all Andalusia has been the means of a great awakening of conscience throughout all the afflicted district. Monsieur Théodore Monod takes a lively interest in the present revival of religion in Spain, and says:—

"The person and work of Signor Don Enrique Blanco Garcia is warmly recommended by our esteemed brother, Mr. William Greene, who is conversant with Christian work in Spain. The chapel at Malaga has suffered much from the recent earthquake, and the congregation, whose resources are most limited, are endeavouring to raise funds for a new house of worship. M. Enrique Blanco Garcia is (through his mother), a brother of Manuel Matamoros. His church is evangelical, and worthy of all sympathy and co-operation."

About £400 would suffice for the proposed erection. And as many friends take a deep interest in this work, Messrs. Morgan and Scott have kindly consented to receive contributions for the same, which are to be sent under the heading "Mission Evangelica del Pasillo Malaga."—I remain, dear sir, yours truly,

Claydon, Ipswich. WILLIAM GREENE

Requests for Prayer.

FOR tent meetings to be held by T. Cauker and W. Finch every night for the next few weeks at Grange Town, near South Bank, Yorkshire.——For an invalid husband that he may be brought to a personal knowledge of the Saviour.——For blessing on a mission at Ballycastle, co. Antrim, during August.——For blessing on tent services, commencing August 4, at Hazelbury Plucknett, by Thomas Walls, of Evangelisation Society.

THE National Temperance Society (U.S.), of which Rev. Theodore Cuyler is president, celebrated its twentieth anniversary this year. Since its foundation it has spent on Temperance literature over 1,000,000 dollars, and printed over 600,000,000 pages, and it is one of the most powerful Temperance organisation in the world.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, July 25, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

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Irish Scripture Readers' Society—R.	2	0	0
Mission to Deep Sea Fishermen—R.	2	0	0
Special Religious Services in Theatres—M. and S.	5	5	0
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Home for Aged Blind Christian Women—T. T. B.	0	10	0
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Society for the Prevention of Cruelty to Children—E G.	1	0	0
Gratuitous Circulation of THE CHRISTIAN (*July* 16)—J. E. T. 5s.; A. M. P. 10s.	0	15	0
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N E. London Gospel Mission—(*Country Cottage*) Nellie and Billy	5	0	0
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Mr. J. Wooldridge's Tent, Stratford—M. S.	1	0	0
House of Rest, Walton-on-the-Naze (*Miss Moore*)—Mrs. W.	2	10	0
Tower Hamlets Mission—Joy	0	2	6
Salvation Army—K. F. C. £1; R. J. £2; T. O. £1; C. P., Folkestone, £1 10s.; (*Home of Refuge*) W. W. £1	6	10	0
King Edward Ragged Schools—R. J. 5s.; (*Day in Country*) I. F. M. G. 5s.	0	10	0
Cow-cross Mission—(*Day in Country*) I. F. M. G.	0	5	0
Rev. R. W. McAll's Work, Paris—I. F. M. G. 10s.; A. M. P. £1	1	10	0
Bristol Orphan Houses—I. F. M. G. £1; A M. P. £1; K. F. C. 1 s.	2	10	0
Mrs. Meredith's Prison Gate Mission—I. F. M. G. £1 2s. 6d.; (*Conference Hall*) T. C. E. 2s. 6d.; (*Washing Charities*) Miss A. S. 5s.	1	10	0
Mission to the Kabyles—I. F. M. G.	0	10	0
East London Training Institute (*Rev. H. G. Guinness*—A. M. P. £2; R. J. £5	7	0	0
Dr. Barnardo's Homes—A. M. P. £2; A. R. 7s 6d.; M. A. G. £1; (*Emigration Fund*) Abermule, 2s 6d.	3	10	0
Night and Day—A. M. P.	0	10	0
Colar Mission (*Miss Anstey*)—A. M. P.	1	0	0
Spitalfields Gospel Mission—A. M. P.	4	0	0
Mrs. Wilkes' Rescue Work, Poplar—A. M. P.	1	0	0
Vessel for New Hebrides Mission—F. S. I. 10s. 6d.; S. E. T. £2	2	10	0
London Medical Mission—E. S. 5s.; Mrs. S. L. 10s.	0	15	0
Luther Memorial Homes—E. E. £1; C. E. £1	2	0	0
Home of Industry—(*Girls*) H. W. M.	0	10	0
"*Pall Mall*" *Commission Fund*—Mrs. L. G. W.	0	2	6
Ladies' Samaritan Society—K. F. C.	0	10	0
Rescue Work, Whitechapel (*Mrs. B. Booth*)—K. F. C.	0	10	0
Bitter Cry of Outcast London—K. F. C.	1	0	0
British and Foreign Bible Society—K. F. C.	1	0	0
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Watercress and Flower Girls' Mission—R. J.	0	10	0
Home Teaching Society for the Blind—R. J	0	10	0
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Suppression of Traffic in Young Girls—H. E. D. £1 1s.; Tiverton, 5s.	1	6	0
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CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

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"Balham, May 29, 1880.

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By ROSE TERRY COOKE.

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ROOTS AND FRUITS.

ARE you evangelists and young workers not in great danger, in these days, of undervaluing underground roots, and overestimating the pursuit of external fruits? At the beginning of this century, doctrine and close doctrinal preaching were proclaimed by almost all godly preachers, but active fruit-bearing was not practised, and "good works"—to use a term well understood—were not actively pursued. Fruit-bearing, in fact, was greatly neglected, but the roots of truth were arranged, urged, and laid out in manifold ways—even minute points being carefully attended to.

EXTREMES.

Crowds always rush to extremes, and the crowd in our day appear to press forward only in the direction of Fruit. "Let us have conversions in any case, let us push charitable and benevolent schemes," is the cry, and if no good results appear let us change our tactics and plans. Young evangelists are testing their work, not by its Scriptural character, but by its results. Herein lies a very great danger indeed, and I wish to observe that the foundation of the error lies in placing Fruits before Roots. Let us be infinitely grateful when we are allowed to see fruit, but fruit externally must on no account be

THE GREAT OBJECT.

I remember many years ago working with a devoted, true, and bold evangelist. I urged that we should spend our time together in close Bible study. "Certainly not," he said; "we can easily run over the Bible and select passages that apply to sinners." "But," I replied, "we ourselves will not be fed, and we will have no depth, no growth, no likeness to Christ in our own souls; we will remain babes." He was naturally abrupt in his style, and he said, "Well, if we win sinners and get converts, what more do we require? Besides," he added, "I hate study."

His work went on well for a few years, but he met men who told him that preaching the strong points he urged was not Scriptural, and not agreeable to some Bible scholars, and he was greatly discouraged, and ceased to preach altogether for two or three years. His love of fruits had induced him to avoid roots—he was not "rooted and grounded" himself, and when a storm came he was quite unprepared to meet it; he could have met it if it had blown from the direction of the world, but when it came from Christian people he found no roots to hold him up, and he fell for the time being before the storm.

I have heard a young evangelist sometimes say, "Oh, as to doctrines of the Bible, I care nothing about them." Such a sentence is equivalent to a man saying, "Oh, as to good principles, I care nothing about good principles." Principles and doctrines are to fruits and practice what the root of a tree is to the fruit. If the root is in a bad state fruit must degenerate, not only in quantity, but still more in quality, and the finest fig tree may then only produce poor wild figs—possibly a large number, still only wild figs. If a former generation of saints studied the roots of truth almost exclusively, we, in this generation, are busy only in the question of fruit.

But of the two extremes ours is unquestionably the worse of the two. One who holds good principles but whose practice is bad, is in a better position than the man who holds bad principles but whose practices now are good. The latter is certain to carry out his bad principles: the former gives to you a strong lever power by which you can change him. His sympathies are in favour of good; the sympathies of the other are in favour of evil.

EFFECTS.

God forbid we should under-estimate the work done now by Christians who are not rooted and grounded, and who are not longing to be rooted and grounded, but it is dangerous work; it is a ship without ballast, a bank without coin to meet her notes in circulation; and I greatly fear results. A strong Roman Catholic current, a floodgate of error, a few false but plausible theories, will sweep numbers of young Christians, who are not rooted and grounded, into a sea of bad doctrine.

Are God's teachers alive to this danger? Can they not by prayer, by love, and by persuasion, induce young workers to become Bible students? Pamphlets, magazines, and believers' tracts, will not answer the purpose. They read a sound pamphlet to-day and an erroneous pamphlet to-morrow. Their eyes must be turned to God's plummet-line—to God's compass alone: truth is there in equal proportions; it falls like fine drops of rain upon them, and growth is inevitable. Papers are like watering-cans, they never give in the same proportion: raindrops come with a proper state of the atmosphere for growth at the time; growth is almost inevitable. He who waters plants often does as much harm as good; he waters in sunshine and destroys them, or he waters excessively and injures them. The Word of God never is out of season, never out of place, always influential and operative upon young believers; it is both word and spirit.

But the teacher must go to them, not wait till they come to him; must commend what he sees good—admit all the good, all the fruit, all the power God has given. God does so in speaking to the seven Churches; He commends every point He can, yea, appreciates the work so greatly that we wonder He finds room for correction. Oftentimes have I sat for two hours listening to a young "Salvation" captain. Souls moved, some evidently won to Christ, so far as we could for the time judge, faith and prayer honoured of God. Yet the preacher was but a babe—a babe, however, in Christ's hand; and strong men weep and kneel and pray to God.

As a rule, I have found young, ignorant preachers, when true men, most willing to be helped and taught. Sometimes they have said, "Wait, and I shall call all the soldiers, and you will urge them all, every one, to study and love the Bible." As their friend, in work and word, they welcome me; but if I came as a critic, a dry reprover, a schoolmaster with a rod, a despiser of the work God has given them, they see at once I am not God-sent. God never sends a heartless reprover to a struggling labourer; but I only give this as an illustration. Works and fruits of all kinds are budding in these days, and deep roots, deep truths, deep doctrines are being neglected, and I see great and terrible storms coming. God help us in those days!

GORDON FORLONG.

New Zealand.

THE RISEN LIFE.

THERE is a deep connection between the believer's spiritual resurrection from the death of sin and the resurrection of the Divine Surety. We were dead in "trespasses and sins." The life that comes to us in the new birth is the life of Christ as now risen. It is a life altogether unique and peculiar, for it springs out of death annulled. It is, therefore, a life over which death can have no dominion; as Jesus Himself said: "I am the Resurrection and the Life; he that believeth on Me, though he were dead, yet shall he live, and whosoever liveth, and believeth on Me, shall never die" (John xi. 25). These are considerations on which modern theology does not lay enough emphasis; yet they bear very powerfully on the believer's present state, as well as on his future destiny Let every child of God strive to realise these three things.

(1) The life that he has abiding in him is the life of the risen Son of God. The Christ that is formed in his heart the hope of glory is a risen Christ. This is what distinguishes the Christian from other men. The centre of the natural man's hopes and affections is self; but it is far otherwise with the believer. The mainspring of his energies, the root and strength of all the forces of his being is not self, but Christ, as the Resurrection and the Life, interwoven with the warp and woof of his spiritual experience by the power of the indwelling Holy Ghost. And it is just in proportion as he lives in the power of this resurrection-life, knitting him as it does in the unity of life with the Risen One, that his whole spiritual existence becomes ennobled, expanded, and transfigured as with the radiance of celestial glory.

(2) It is a new life. We have done with the old carnal life. The cross has come into contact with it, and has inflicted its death blow. All its selfish hopes and aspirations are for ever buried. The motives that rule us now spring from a new source—and that source is a new life. As Paul writes:—"We are buried with Him by baptism unto death: that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4).

(3) It is eternal life, because it is a life on the other side of death. We need have no fear, therefore, for the future. In Him that is raised from the dead we are eternally secure. Death and hell and the grave lie behind us, and now life and blessedness and incorruption form our portion. If these things be true, does not the Apostolic exhortation come to us with befitting emphasis—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1)? Are we thus manifesting our risen life—making an end of self with its vanities and follies, and setting up the Risen One as the centre of all our thoughts and affections? Or have we still one hand upon the old life, with its meanness, its narrowness, its inherent selfishness, forgetting that it has no longer any claim upon us, but that it is an entirely new condition of life into which we have been introduced? If we have, then let us in the strength of the Spirit, ignore self, look on the old life not as a present experience, but as a dark remembrance of a past history, and, as those who have been brought from the dead, from henceforth "walk in newness of life."

SAMUEL MCCOMB.

Magee College, Londonderry.

GAINS AND LOSSES.

By Rev. E. BALLEY.

WE use these terms in reference to the Church of Christ, as showing the great responsibility devolving upon all her members. Through their individual effort or neglect the Church may gain much or lose a great deal.

Some years ago, a young man who had been trained under religious influences came to London. On the Sabbath he went to the house of God. At the close of the service, a gentleman in the congregation, who had noticed the stranger, came to him with a cheerful smile, gave him a hearty shake by the hand, and with a few kind words bade him welcome to the church. That young man afterwards became a minister of the Gospel, and during more than forty years of Christian labour was often cheered in his heart by the remembrance of that gentleman's act of kindness to him, a stranger and alone in London.

A young man, a member of a Christian family, came to live in a town where resided a friend well-known to the family. He sought the young man and conversed with him on the subject of religion and the need of personal salvation. The youth replied, "I thought that to follow Christ's example, and to seek to be like Him, was all that was required of us." "My dear young friend, that is beginning at the wrong end: you must come to Jesus first as a sinner, and believe in Him as having died to save you, and then seek to follow his example. To seek to follow Him before this is to seek to work out salvation for yourself." This conversation brought light to the young man's mind: he was led to the Saviour and found peace through believing in Him. The following is an extract from a letter he afterwards sent to his friend:—

"By your earnest conversation I was led to think seriously about the salvation of my soul, and by the grace of God and your direction I can say that Jesus Christ came into the world to die for me, and that through his death I am saved. But though I am thus, it is a hard fight against the many temptations I keep meeting, and I often fall before them, but I long to live a pure life. You will, I know, pray for me that I may have strength to stand against the evil one. I assure you again that I shall never forget the deep obligation I am under to you for your efforts to lead me to the light, which I thank God have not been in vain."

How often is this work neglected, and precious souls are left to drift away into ungodliness and sin. A poor widow who sat in a lonely corner of the gallery, had a son home from sea. He was a dear youth, free from the bondage of intemperance; his heart was true and his conscience tender. After a while his mother persuaded him out of his shyness, to go with her and call on the minister. The minister received them kindly, and talked about everything but that for which the mother had come, and the young man expected, the interest of the soul. He went to church but nobody spoke to him, he attended chapel but no one took him by the hand. "If some of the good people would but speak to James," sighed the poor mother. They did not, and James was left to drift away for a time into other currents.

A man and his wife with two children took seats in a church; they were strangers, with a stranger's heart yearning for companionship. The man had come to a new place to mend broken fortunes, and, what was more difficult to repair, a damaged character. He had broken away from boon companions to surround himself with new and better associations and associates. Did anybody take him by the hand and bid him welcome? No. For months he and his family came and went, and were strangers still. Neither minister, nor deacon, nor the good men and women of the church found them out, made no friendly call, nor extended to them the kind courtesies of Christian acquaintance. With no one to help him in his new experiment of living; with nobody to hedge him round; with no one to warm the seeds of new resolutions in his bosom, and mature them for a better life, the old temptations stole in, regained their lost hold, and the family drifted away. Who knows where?

The burden of complaint in many of our churches is, "We are at a standstill; we have no ingathering." The struggling, the tempted, the friendless, buffeted by life's stormy sea, gradually fall off from the Church of God, which should be their beacon light, and are carried away by the strong undercurrent of our mighty world. Why is this? The Church, the people of God, are not reaching out after the drifting and lost. We are not finding, since we are not seeking. We cannot gather where we have not sown. We have comfortable pews, attractive singing, a good preacher, a pleasant circle of friends, and are punctual in all the Christian duties required of us; and so we go on year after year, perhaps holding our own, but certainly making no aggressions on the bulk of ungodliness around.

Is this as it should be? We verily believe not. The Church, as a company of disciples of Him who went about doing good, must make it more than a duty or business—a privilege—to seek and to save. On every side we are ever coming in contact with sin-laden and tempest-tossed souls, who are waiting, yearning, and putting out the hand for Christian sympathy and help, mutely asking after the Redeemer, Healer, and Saviour. "Where is the Christ?" Do we know Him? Do we love Him? Have we experienced heaven in the soul? If we have, let us be anxious to make Christ known to others. This is the best way to enlarge and build up the Church, not by fine buildings, popular preaching, and pompous show, but by making our piety loving, sympathetic, attractive, by its unconscious influence, and by reaching out on all sides the hand and heart of Christian love. Thus shall we gather in the sheep of Christ's fold.

Tunbridge Wells.

THE PALESTINE EXPLORATION FUND.—This quarterly statement (July) publishes the progressive work of the above society, announcing further light relative to the ancient customs of Palestine, through Dr. Lansdell's discoveries among an Iranian population. The "firman" necessary for the prosecution of the survey of Eastern Palestine, is still withheld by the Turkish authorities. Mr. Laurence Oliphant contributes "Notes on the Janlan, and Notes on Carmel;" and Guy Le Strange writes "Account of a short journey East of the Jordan," occupying more than twenty pages. At the present moment the chief interest of the society centres "in a most important packet just received from Herr Schumacher, who has surveyed, planned, and sketched the ruins of a part of the Janlan, a district containing two hundred square miles, and lying east of the Lake of Galilee. This, the committee have decided to publish separately, and purpose sending a copy post free to every subscriber, who may apply for it. Other matters of varied interest follow; including the report of annual meeting of the society held last month. The society's lectures, publications, maps, &c., are also noted, and a portrait of Sir Charles Wilson forms an excellent frontispiece. The income for the year was £480, and the expenditure £380. The offices are at 1, Adam-street, Adelphi, W.C.

OPEN THOU MY LIPS.

SAVIOUR, I would tell the story
  Of Thy mercies manifold,
Of thy grace, and love, and glory,
  I would not one word withhold.
Lord, thou knowest my desire,
Wilt Thou give what I require?

Sadly I have failed in telling
  All that Thou hast been to me,
Now the wish my heart is swelling
  Never silent more to be;
But Thou knowest I am weak,
Of myself I cannot speak.

Still Thou usest small and lowly
  Instruments to do thy will;
Dost Thou ask that only, wholly,
  They be yielded to thy skill?
Master, take, I give Thee all,
Thine to be without recall.

Give me, Lord, the word in season,
  For the weary ones I meet;
Thou who knowest every reason
  For the tired, wandering feet,
Hast Thou not for these a word?
Wilt Thou send it by me, Lord?

Master, I would speak whenever
  Thou would'st have me speak for Thee,
When thy Spirit prompts, oh, never,
  Never let me silent be;
Lord, on Thee, I cast this care,
Answer fully all my prayer.

Knowing well my lack of power,
  In thy might I place my trust,
Oh, be with me every hour,
  All I ask is this, that just
Thou wilt use me day by day,
Teaching me what I must say.

Elspeth Smyth.

BIBLE AND COLPORTAGE IN IRELAND

DEAR SIR,—I have read with great interest the references in the last two numbers of The Christian to the terrible effects of the circulation of impure literature. God is blessing the Bible and Colportage Society of Ireland in our great united effort to meet and grapple with the evil in this country.

Many of your readers will be glad to know that we have at present most satisfactory reports of the progress of this society. Several additional agents have been recently appointed, the sales are increasing, and the people generally are taking a greater interest in spiritual things. The monthly returns of the colporteurs are very encouraging, and show what a mighty antidote to the circulation of evil literature is provided by this means.

One of the most alarming dangers of the day is the ever-increasing circulation of a literature, which is "More deadly to the soul than strychnine is to the body." We cannot stop its circulation, but we can easily render far more efficient this admirable means of circulating by thousands Bibles, good books, and beautiful cheap illustrated magazines, and papers, the reading of which is greatly blessed of God in many districts. Will the friends of Ireland help in this great work? I will forward full information on this subject to any friend who may be anxious to know more about the society's operations.—I am, faithfully yours,

Armagh, Ireland. John Elliott.

CRIMINAL LAW AMENDMENT BILL.—It is most important to write to all M.P.'s, urging them to insist on the clause in this Bill, which gives power of search, not only to parents and guardians, but to any person having a *bonâ fide* interest in the child abducted or detained in any house whatever.

A CHRISTIAN DOCTOR, E. Hornemann, of Copenhagen, has written a small book on "The Condition of Man just before Death," in which he strongly urges medical men to inform their patients of dangerous symptoms. This, he does himself, without in the least weakening the hope of recovery; he has never found any ill effect to result, and often peace and joy in believing, and reconciliation with God, have followed.

A NEW PHASE OF AN OLD SUBJECT.

WE will first call attention to some passages in Isaiah (appointed to be read in Advent by the Church of England's later lectionary, itself a very significant fact). In ch. v. special woes are denounced against wine-bibbers; in Ch. xxviii. the priests and prophets are spoken of as drunkards. Their want of vision and judgment are particularised. In ver. 16 allusion is made to "the tried stone, the precious stone," which our Lord appropriated to Himself, and which is also the "stone cut out without hands" of Nebuchadnezzar's dream. In Isaiah lvi. and Ezekiel xxxiv., we have other passages about drunkenness of a similar character. In Hosea vi. 6—11 we have the sinfulness of the Lord's people detailed. Priest and people are alike guilty, and ver. 11 makes drunkenness and impurity the root of their alienation of heart from God. There is a passage in Joel iii. 3, of awful significance, as indicative of the present state of things in Christendom. City missionaries know only too well this is no exaggeration. Strong drink and lust are the ruling passions among the masses,* before which everything else goes down, love, honour, and even life itself. The connection of this passage with the second coming of the Lord is incontrovertible.

There is another passage in Joel ii. 28, 29, which, compared with Ephesians v. 18, is worth notice. Joel speaks of the outpouring of the Spirit of God before the Lord's coming. St. Paul warns against an excess of wine-drinking. Coupling this, as he does, with being filled with the Spirit as the only real source of true joy and gladness of heart, suggests the comparison between the spurious mirth of the wine-bibber, and the blessed lightness of heart which God gives his people through the operation of the Holy Spirit. Does not the Godless man seek to find in wine the carnal counterfeit of this holy joy? Were not even the Apostles accused of being drunken on the day of Pentecost? When, therefore, the fulfilment of God's prophecy may be looked for, it is not unreasonable to expect its carnal counterfeit to be much in the ascendant.

But what does our Lord Himself say on this point. Only twice is drunkenness mentioned by Him, and in both passages He is distinctly speaking of his second coming. How is it that no one has noticed this strangely significant fact? No single word of our Lord's but has its importance. Notice then the enormous weight thus given to this definite mention of one particular sin, and that, one not then common among the Jews, or even alluded to by Him at any other time. Notice also that it is the Lord's servants who are being spoken of. Who can these be but the professing Church of God—modern Christendom? There are also two classes of these servants. The evil one gives himself up to the pleasures of the world. He persecutes those more enlightened than himself. He "eats and drinks with the drunken," is himself "drunken," according to St. Luke's account.

Now, if ever drunkenness was the prevailing sin of the Lord's household it is now. The Temperance reformation proves this; for the remedy would not have been sought, if the evil had not been universally felt. Or, if we take the Lord's servants in a more restricted sense, and apply the term to his especial ministering servants, coupling it with the passages in Isaiah describing their lack of "vision" and "judgment," it has a terrible significance. For those who ought to lead us are often the last to follow, and by their negative influence are beguiling, in many cases, the flocks committed to their charge. The prevailing vices of the age, drunkenness, gluttony, and luxurious expenditure of all kinds, still hold sway over too many in prominent places. Well may we take up the prophet's words and say, "His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber. Yea, the dogs are greedy, they can never have enough; and these are shepherds that cannot understand: they have all turned to their own way, each one to his gain from every quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, a day great beyond measure" (Isa. lvi. 10—12, R.V.)

There is no need to remind Bible readers of the passages in the Epistles referring to drunkenness, and its opposite, sobriety. In most cases the second coming of the Lord is also referred to. Doubtless the Apostles had not overlooked our Lord's mention of the sin in the same connection

But we have said nothing of the "wise" and waiting servant. Thank God for the great Temperance reformation. There are numbers of "wise" and waiting servants, looking for their Lord's coming; and who, "casting off the works of darkness," breaking through all the traditions of social caste, unscientific medical data, and religious misrepresentations, have had the courage to renounce all habitual use of intoxicating liquors. They, at least, are making their daily protest against the self-indulgent luxuriousness which is rocking into dangerous drowsiness so many of the Lord's household. May God awake many such to a sense of their danger. May they see this question rightly in this new light. May they recognise in this Temperance reformation an evident token that the coming of the Lord "draweth nigh." Who that loves their Lord would care to be found of Him eating and drinking "with the drunken," if not himself "drunken." Will not such throw in their lot with those who are making their stand against this drink infatuation of the age? Will they not, in their daily lives as well as in their principles, openly avow themselves to be "of the day"; as "sober," as those who seek to be filled "with the Spirit," rather than with "wine," who will not "eat and drink with the drunken," "lest they fall into the same condemnation," or encourage others in wrongdoing; but who "walk honestly," as "in the day," not in "surfeiting and drunkenness"? "For we are not of the night nor of darkness . . . for they that sleep sleep in the night. But let us, since we are of the day, be sober" (1 Thess. v. 6—8). "Abstain from every form of evil, and the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ" (1 Thess. v. 22, 29, R.V.).

(*To be concluded.*)

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[*] [Moral corruption and unholy passions are certainly not more rampant among "the masses" than among the rich.—Ed.]

THE POOLE PERJURY CASE.—On Saturday evening, July 25, an open-air demonstration was held at Victoria-park to protest against the sentence of seven years' penal servitude passed upon Henry Williams, who was found guilty of perjury at the Winchester Assizes, in November, 1884, by Baron Huddleston. Mr. C. W. Garrard alluded to the efforts made by Professor Stuart, Mr. William Fowler, and other Members of Parliament, on behalf of Williams, whom they believed to be innocent of the crime for which he was suffering penal servitude. A resolution was unanimously approved of, and a letter addressed by the chairman to the Home Secretary, drawing his attention to the circumstances of the case.

OUR TRAM-CAR MEN.

By Mrs. REANEY.

THE attention of the public has often been called to the grievances of our tram men; but, up to the present time, without any apparent benefit to those on whose behalf sympathy has been enlisted. It seems, however, as though at length popular indignation had become a power, which it is as impossible for those in authority to ignore as it would be for them to attempt to disregard.

We do not propose here to discuss the worn-out theme of State interference, after the fashion of some of our contemporaries in dealing with this question, or even to enter into lengthy arguments as to the application of given remedies. We are anxious, however, to impress *facts* upon such of our readers as may not yet have grasped the bearings of this all-important question.

We are apt to flatter ourselves that we live in a free State, forgetting the words of Kingsley:—

> "Ye sit in a cloud and sing like pictured angels,
> And say your State is free; while right below
> Welters the black fermenting heap of griefs
> Whereon your State is built."

Let our readers acquaint themselves with the facts about our tram men, and then ask whether the brag as to the freedom of the State has any meaning for them. Listen:—"We are well cared for," observed a driver to a Sunday rider, "as our directors and proprietors are in church praying for the home heathen—us among them. And then we have the best wishes, no doubt, of the good Christians we carry to the popular churches."

"I have been five years at the tail of a tram," remarked a conductor, "with the rare chance of a Sunday off. It's the busy day with us, and matters are getting worse. People who have time to read the newspapers say that there are societies of gentlemen formed to open museums, to increase gardens in the suburbs, and bands in the parks, regardless that we, the slaves of the public, have the irons of Sabbath labour riveted upon us. Are there no old-fashioned Christians to take our part, such as there were when I was a Sunday-school boy."

"For the last five or six weeks running," said another conductor, "I have applied for a Sunday off duty, I've been refused every time, although I've only had about two in all during the last eighteen months."

Said another, "How can a man, sir, be expected to be at the stable by half-past six in the morning, fresh for a hard day's work, when he hasn't finished till twelve o'clock the night before, and this goes on day after day, week after week, and month after month, with perhaps the chance of one week-day off duty in six weeks, but never a Sunday?"

We do most fervently pray that the day may soon come when the Church universal shall be able to wash its hands when the charge is brought, as it is to-day truthfully brought, against professing Christians, that they do more than any other class of passengers to sustain Sunday traffic.

But if Christians countenance Sunday traffic, the very least that can be expected of them is to do their utmost to mitigate the evil consequences of the traffic they support. What our tram men ask, what we ask in their name, is that regular Sunday labour with them shall be not compulsory as at present, but optional. We shall doubtless be told that at present it is not compulsory. That statement we deny *in toto*. If not compulsory, how is it that in not more than one case out of ten do you find either a conductor or a driver who has been successful in obtaining more than one Sunday off in six months, while some go for years and never know, perhaps never will, what it is to have a day of rest.

We earnestly trust that our tram men may rely upon the support of all our readers; we trust that that support will be as practical as possible, and not merely a "dumb show." It rests with us to prove to them and to the world that our God is one whose ears are ever open to the cry of those who are oppressed.

REV. JOHN BENNETT.

THE Rev. John Bennett (whose portrait we this week present to our readers) is an M.A. of Cambridge, and D.D. of Bishop Huron's University in Canada. He was incumbent of St. Jude's, Glasgow, previous to his taking the pastorate of Park Chapel, Chelsea, where, for the last seven years, he has preached to a congregation which is now almost too large for the building.

Last February Dr. Bennett held a series of evangelical meetings for the poor, which were largely attended, and at which good was done.

Dr. Bennett, though a Churchman, is of opinion that the Church Service, in its entirety, is unsuited to the poor, by reason of their ignorance of the Prayer-book, consequent upon their non-churchgoing habits. He has, therefore, held at intervals on Sunday evenings informal mission services, which have been most successful. Speaking of these services, he says :—" On February 8, in spite of wind and rain, not only was the church packed, but an overflow meeting was held. The poor will come to church if a simple service be provided, and they are made welcome. The success of such an effort is mainly dependent on the hearty co-operation of the congregation. I feel convinced that if the Church in the past had only had more elasticity, we should not be now confronted with the mournful fact that masses of the working class attend no place of worship. Changed circumstances require fresh machinery. In Church as in State, judicious reform is the wisest conservatism."

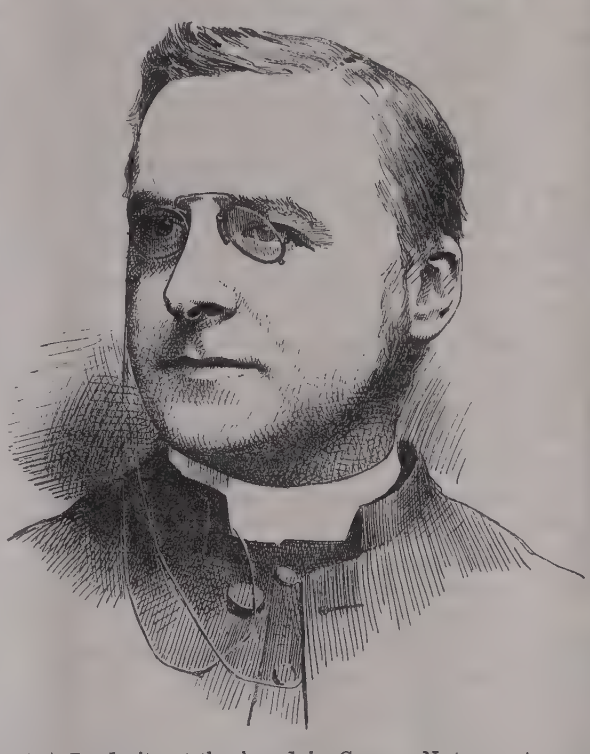
The following are the notes of one of his characteristic expository discourses which was founded on Leviticus xi. 36 :—

There are two ways in which Scripture may be studied. Either we may seek to understand the drift of whole chapters and books, or else we may analyse particular verses. The combination of both methods constitutes the ideal student. I wish now briefly to illustrate my meaning as to both points.

(1) Take the first sixteen chapters of Leviticus. They give us orderly illustration of the mighty truth of sin and redemption. In chapters i. to vii. we find the Cross; five offerings present its manifold aspects. Let us not forget that the New Testament pre-supposes the Old. How many students of prophecy have made shipwreck on the Apocalypse, because they have not first mastered the testimony of Isaiah, Daniel and Zechariah. Had the Revelation been regarded as supplementary to, and not subversive of, the Prophets, how many mistakes the Church would have been spared! So with the Cross. The Gospels and Epistles dwell indeed upon its glories, but they assume our acquaintance with the teaching of Leviticus. At the outset then we see the Cross, the scene at once of sin-bearing and of the presentation of infinite meritoriousness, the value of both being imparted to the believer.

Then follow (chapters viii. to x.) the consecration of the priesthood—Christ and his people—with a solemn warning lest the practical exercise of priestly power should be forfeited. This priesthood is appointed to be the witness to the Cross.

In chapter xi. we are reminded that things unclean are around us, and that the priesthood must be undefiled by contact with surrounding evil.



Chapter xii., speaking of childbirth, points out that sin is hereditary, that it is transmitted by natural generation.

Chapters xiii., xiv. dwell upon the deep-seated nature of the disease. It is leprosy in the blood, polluting the very springs of life.

Chapter xv. completes the awful picture. The utter loathsomeness of sin is graphically pourtrayed, and thus the way is prepared for the cleansing of the Day of Atonement. The blood cleanseth. Blessed is that chapter at all times, but how is its blessedness enhanced by the lurid light thrown in previous chapters upon the awfulness of sin! In proportion to the awfulness of the sin is the glory of the Redemption!

(2) Turning to the verse before us, we are shown how, amidst abounding pollution, we may be kept from being tainted. "If there is plenty of water"—the well-known emblem of the Holy Ghost—the carcase does not contaminate. This principle is illustrated at every turn in the Gospel narrative. Our Lord sits at the board in Cana. No easy place is that wherein to glorify the Father, and retain unbroken fellowship with Him. Yet Jesus, through all, manifests his glory in the divinely appointed way, because of the living water. In the power of the Spirit He is kept from taint. So at the house of Simon the Pharisee. Not one word escapes his lips, even amid the greatest provocation, which should have been unsaid. Nor, again, is He silent when faithfulness requires speech. He infringes no law of hospitality, and yet to host, to guests, and to sinners, He can act as the Divine Prophet. He is kept by the power of the Spirit. The "water" is there.

And does not this apply to us? We are called to daily contact with evil. We may be, some of us, in ungodly households, forced to look upon sin continually. Can I be kept? Yes, on one condition. I must not choose the post of temptation, but be placed in it by God's providence. Had the three young men walked into the furnace of their own accord, we know what would have been their end.

I have no right to read unsound books, or dabble in unscriptural theories. If duty calls me to deal with such, then, indeed, the living water will keep me from pollution. Not otherwise.

May the Lord Himself teach us this and all things, that we may be separated unto Himself, and wise to win souls.

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MR. DENHAM SMITH'S TEACHINGS.

THERE is more meaning than we commonly think in St. Paul's words, when at the end of his career he says, "I have finished my course, I have kept the faith" (2 Tim. iv. 7.) Does not this imply that it was no easy matter to do either of these in a manner worthy of the Gospel in which he served? There were continual temptations to swerve from the race set before him, owing to the persecutions and sufferings that beset him. And as to "the faith," the false teachings and heresies were abundant—so abundant and numerous as to make us wonder how they could arise in the Church at such an early period. To these the Apostle constantly refers in his Epistles. And one often thinks that there has scarcely been an error or heresy in the history of Christianity, the germ of which will not be found in the New Testament, and when any veteran follows after the Apostle, in any measure, however little in comparison, it is to be noted with thankfulness. And we are glad to see that, in the face of all the evil doctrines so rife in the present day, Mr. Denham Smith in his addresses is dwelling on the great fundamentals of the faith. In proof of this the following headings of those addresses will be sufficient evidence: "(1) The Eternity of the Saved; (2) The Eternity of the Lost; (3) Satan: his personality, &c.; (4) The love of God in relation to the Lost; (5) Immortality, Incorruptibility, and Eternal Life."

Now these are foundation subjects, and "If the foundations be destroyed, what can the righteous do?" (Ps. x. 3). In these days, when the enemy is trying by whatever means to neutralise the eternity of judgment, and minimise the nature of sin, it may well be asked, "Who is on the Lord's side?" The leaven of the Pharisees is resuscitated in Ritualism, and the leaven of the Sadducees in Ritualism—for the removal of the guilt of sin by means of an outward ceremonial or ordinance; and the removal of the guilt of sin by means of annihilation or universalism, whilst seemingly opposite one to the other, are in reality in close relationship; as in either case it is a light sort of thing within the limits of human checks and measurements, and fitted to the thoughts and conceptions of the natural man."

Such are the remedies which some of the wisest urge in these days against the exigencies of the eternal judgment of God! and if Mr. Denham Smith makes an effort in those addresses to strip the soil off the face of those fallacies, and calls upon Christians to submit their minds and thoughts to the revealed word of the Lord on those great matters, is it not keeping the faith? And is such not to be respected and valued?—respected and valued by those at least who feel they are but of yesterday, and know not anything, whilst He knoweth all things who is from everlasting to everlasting. Faith then in the Infinite, when the Infinite reveals Himself, belongs to the highest order of wisdom. And the object which Mr. Denham Smith seems to put before him in those addresses is to impress on Christians the value of implicit faith in the declared Revelation of God, and in doing so all who value the truth must bid him God speed.

CHICAGO.—Col. Clarke writes: The past year has been one of the most blessed of our Christian work at the Pacific Garden Mission. A regular nightly revival has been held in the mission for nearly eight years, and many thousand souls have expressed hope of conversion. The work is increasing as to numbers, importance, and visible results. Praise the Lord with us.

RELIGIOUS AND IRRELIGIOUS CANT.

II.—IRRELIGIOUS.

CANT is generally attributed to religious people, and there is indeed far too much of it among them, but they are not by any means afflicted with a monopoly of this undesirable quality.

There is the cant of Art, of which we had a newspaper exhibition a few months ago, in the apologies and defences of nude painting and sculpture. There is the Classic cant, which defends the reproduction of licentious writings, ancient and modern, because they have attained to a classic reputation. Thus, to go no further back than Fielding and Smollett, we have "Tom Jones" and "Roderick Random" issued by respectable London publishers, and sold by respectable booksellers, because their indecency is covered by the cant phrase "English Classics."

Then there is the cant of business, which sanctifies and sanctions a great deal, if not everything. A friend of ours the other day took up a book at a railway stall, and the young man in charge remarked that he should not have supposed he read such books as that. "No, I do not," replied our friend, "and I wonder a respectable firm should sell them." "We don't read them ourselves," was the reply, "we sell them as a matter of business." So that books are sold to all comers, young or old, which the sellers do not think fit for their own or their friends' reading; and yet the plain and outspoken denunciation of the vice pandered to by such literature is not sold because of its demoralising character!

One of the publications so prominently exposed on the railway stalls just now is "The World of Cant"—a monstrous and lying burlesque on evangelical religion; and another is *Illustrated Bits*, the cartoon in the current number of which is calculated to cast contempt on married life and to make a joke of flagrant immorality.

An exhibition of cant which can scarcely be called religious is specified by our good friend Mr Robert Burn in the following letter:—

> "Sir,—An experience on somewhat similar lines to your own, when your contractor defaced your contents-bills, has befallen our Association. We sent some double-demy bills to the North London Railway Company to post on our contract board, and on some of their own hoardings, announcing that Miss Ellice Hopkins would speak on Friday evening, to men only, on 'Is it True?' The result justified our expectation; we could not accommodate the large numbers of City young men who crowded into our house to hear the refined and high-toned address of Miss Hopkins. The Railway Company, presuming to act as public censor of morals, sent the following reply, accompanying the rejected bills:—
>
> '*London, July* 22, 1885.
>
> 'Sir,—In reply to your letter of yesterday, I am under the necessity of returning the bills sent by you, as they are not such as the Company can exhibit.—I am, yours obediently,
>
> 'A. Flanders.
>
> 'Mr. Robt. Burn, Y.M.C.A.,
> '186, Aldersgate-street, E.C.'
>
> "Can you account for such hyper-sensitiveness on the part of a trading corporation? And can you understand the same Company permitting the sale on their bookstalls of the corrupting literature which makes much of our fighting necessary?—Yours most truly, "Robert Burn."

Another outrageous piece of cant is perpetrated by *The World*, in an article entitled, "An Ecclesiastical Scandal," in which the Archbishop of Canterbury, the Bishop of London, and Cardinal Manning, are lectured for consenting to consider and report upon the truth of the revelations made by *The Pall Mall Gazette.* Twice over in half a column does this exemplary print inform these dignitaries that it is the duty of Bishops, in accordance with the form of their consecration, to be "wholesome examples in word, in conversation, in chastity, in purity," and not to "incur the reproach of wantonly intermeddling with any obscene business that does not concern them." *The World* does not weary of reminding its readers of a brief imprisonment at Holloway for libel, but it has no word of sympathy for young girls and children kidnapped, incarcerated, ruined, and exported—far worse than murdered; and it has the assurance to censure men of position and character for accepting a responsibility, to have refused which would have justly incurred the contempt of all right-thinking men and women.

Then there is the cant of silence, of which the London representatives of the Press—the boasted Fourth Estate of the Realm—are giving us from day to day such a sublimely virtuous example. On Friday *The Daily Telegraph* had a leader on a young hawk being almost drowned by two moorhens, whose nest he had attacked, but no expression of anxiety as to the plunder of human homes, and the outrage of young children. *The Daily News* breaks silence with a brief leader, which concludes with the astonishing assertion that the provisions of the Bill now under discussion have "nothing directly to do with those crimes of violence, for which the law, as it is, imposes the heaviest penalties." How, then, has the Minotaur escaped?

And lastly there is the cant of some Legislators, of which we have had some remarkable specimens during the debate on the Criminal Law Amendment Bill.

The American religious papers have made their great continent ring with the revelations, and fully justify those who have made them. Pastor Hirsch, writing in the Parisian paper *Le Matin*, an article from which we will quote further in our next, says:—

> "We must call to mind that among the rights of men is not comprised the right to plunge others into the mire, and to beastialise oneself. It is a gigantic task, but we have in Paris one who is worthy of the task. Pastor Fallot, who has been long at work, has found friends, by whose co-operation he has formed 'The French League for the Reformation of Public Morals.' There remains no alternative; we must act, and speak, and demolish completely the present accepted ideas, unless we wish to be among those who are helping in the degradation and corrupting of their fellow-men."

Upwards of a hundred enthusiastic and determined meetings have been held in London and the provinces during the past fortnight, and these are but the premonitory rumblings of the thunders of indignation which will soon be heard throughout the land. Numerous petitions have also been sent in, the largest being one from the Salvation Army. This petition, which has been signed by persons in all parts of the country to the number of 393,000, was displayed, securely fastened on an extemporised car drawn by a pair of horses, and escorted by a procession of about 250 "soldiers" of the Army, some of them being mounted, from the Congress Hall at Clapton to Westminster. At either end of the car were emblazoned the words, "In the name of God and the people and the Queen Mother of the nation, the Salvation Army demands that these iniquities shall cease."

The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women upon the subject of Social Purity. Apply to Mr. J. B. Wookey, 31, Paternoster-square, London, E.C.

WHAT IS THE CAUSE?

I FEEL impelled to inquire what has caused all this flood of unbridled iniquity, the revelation of which has recently startled society and produced such deep grief in the hearts of all right-minded people? No doubt the wickedness and hardness of heart were prevalent long ago, but their extent and unblushing excesses are a modern growth. An explanation occurs to me which may account for a large proportion of the awful sum of depravity. If courtly Deans have taught our Princes, if mealy-mouthed Bishops and Canons are teaching the upper ten thousand, if popular Mission Preachers and degenerate descendants of the Puritans are telling the wealthy middle classes that there is no eternal hell, is it to be wondered that men in each of these ranks of society should take their religious teachers at their word, and live as if there were no hereafter of endless duration, and no great assize at which they must answer for the deeds done in the body?

If there be no hell-fire for the man who boasts that he has personally destroyed two thousand young Englishwomen, can I continue to believe that there is a God who judges in the earth? But, "verily, there *is* a God who judges in the earth;" and there is an awful reckoning for workers of iniquity such as that which is now making the ears of Englishmen to tingle. And what shall we say of the judgment of the men in responsible positions as teachers of the truth of God, who have cast, and are casting, doubt upon the plain meaning of his words who is The Truth; who are thus opening the flood-gates for this tide of immorality and reckless living; who have been set in conspicuous places to sound an alarm in the ears of sinners, but who are betraying their trust?

A Watcher.

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STRIKING AT THE ROOT.

By ELLICE HOPKINS.

AT a time when so many of us have been suffering so intensely, especially the women of England, it has occurred to me that it might be a great comfort to many to know of some effective way in which they can give a small sum of money towards attacking the evil at its root, which is pressing so heavily on our hearts. I confess in general to the greatest dread of the charitable appeal, and the golden tear which is dropped in response to it as the be-all and end-all of conscience.

I rarely appeal for money, but in this case the feeling is far too deep to be assuaged by any such superficial means; and the act of giving money, though common-place, has the advantage that it can be done at once. And the longer I work the more I feel that our only safety lies in immediate action. This is that Medusa's head in our life; gazed at in idle curiosity, suffered to die down in idle emotion, it must coarsen and harden and turn to stone all that is finest and most delicately pure in our nature. But, borne on the shield of faith, carried into instant action, this same Medusa's head becomes, as in the ancient fable, the most powerful means of slaying the monster evils in our life, especially that monster evil of religious selfishness.

Alas! that the human heart can produce such an anomalous gowth, which has eaten into the very heart of the Church of Christ, and which, in Ruskin's pathetic words addressed to good women, has "shut you within your park walls and garden gates, content to know that there is beyond them a whole world in wilderness—a world of secrets which you dare not penetrate, and of suffering which you dare not conceive, though it is you only that can feel the depths of pain and conceive the way of its healing." Taken up in the hand of faith this deadly serpent becomes a rod of wonders to open a way for the redeemed to pass over to a higher and nobler national life, a purer manhood and a truer womanhood.

No one, I hope, will suspect me of lightly thinking of the Criminal Law Amendment Bill. For nine years I have been pleading all over England for the protection of the young. The labour of petitioning in connection with the Minors' Joint Protection Committee, with the exception of London and its neighbourhood, has rested on my secretary and myself; and, taking in the work of such valuable auxiliaries as the G.F.S., the Y.W.C.A., &c., the petitions for the protection of the young, even before the present agitation, show a larger total of signatures than any other subject this session except Scotch Disestablishment.

Legal protection for the young up to a much higher age than sixteen, at least from the astuteness of the trade of vice, we must have; and one of the debts we owe to the Editor of *The Pall Mall Gazette* is the undoubted evidence that he has given us of its efficiency in the estimation of the traffickers themselves, who I presume are the best judges. The right of search we must have, the law upholding the parental rights of the poor father as well as of the rich, who, under the same circumstances, would immediately have recourse to the Habeas Corpus Act, undeterred by the £30 or £40 cost. Equality of the law for both sexes we must have, the law of the land mirroring the one law of God for men and women alike.

But, granted the supreme necessity of all this, let us remember that we have only dealt with one of the evil tentacles of this monster growth, by which it draws in the young and defenceless and sucks their life-blood; the centre from which all this lives, the remorseless demand which in some form or other will always create the pitiless supply, we have not touched; I say it advisedly, in the present low state of public opinion, with the present low standard of purity among men, the whole thing is hopeless.

Whilst it is possible for a noble peer to stand up in the House of Lords and say, "We have all been immoral in our youth, with very few exceptions," as he certainly would not have said, "We have been card-sharpers and liars in our days"; while women will insist on receiving men deeply tainted with this evil, unconcerned as long as it is not *their* girls who are degraded; whilst young men coming up, often from Christian homes, to our great centres of business are met by the assertion uttered with a cynical air of superior knowledge, "that all pretension to purity on the part of men is hypocrisy, and that no man can or does lead a pure life" (and how often this is said to an inexperienced lad, Mr. Alfred Dyer will join with me in testifying), I ask, What hope can there be? Pick off as many dead leaves as you like off this evil tree, there it is, and it will certainly bear fruit after its kind.

Here, then, is one of the great tap roots at which we must strike. We must band our young men that they may offer an organised resistance to what, God knows, has been shown to be a complex and highly-organised evil. We must band them to carry on a powerful crusade, with its active emissaries everywhere, against all that is low and foul and base and mean in our life. We must band them in order to have a ready-made public opinion to quote on the side of pureness of life.

An ounce of fact is worth a ton of assertion. Do you think that that scene which took place only a few weeks ago in the cathedral of Sydney had no effect on public opinion, seven to eight hundred men listening with rapt attention for more than an hour to a soul-stirring address from the Metropolitan Bishop of Sydney, Dr. Barry, and then, in sight of the whole congregation, one hundred and fifty men standing on the altar steps and taking the five White Cross obligations, in face of a great national danger, to maintain the law of purity as equally binding on men and women, to reverence women and protect them from all wrong and degradation, and, for our sakes, as well as for the sake of their God, to use all possible means to keep themselves pure. Do you think that scene did not strike deep into the imagination, the heart, and conscience of many a young Australian, who might have hitherto yielded without thought to the low standard around him? Our Australian brothers, who were the first to feel at the death of our best and bravest that one common blood of heroes makes us kin, and to take their place by the old mother country in her danger and difficulties, are now joining us in a nobler warfare under the banner of the White Cross.

Perhaps some will object: "But it is our duty as Christians to do all that; why is it not enough to preach the Gospel." So is it our duty as Christians to speak the truth; and yet we emphasise that duty in a Court of Justice before our brother men. So is it also our duty as Christians to be temperate; and yet we organise ourselves into powerful Temperance Associations to fight the Drink Traffic. So is it our duty, as Christians, not to oppress and enslave our brother man, and yet we form ourselves into strong organisations to get rid of slavery. And is it possible that anyone can think that we shall overcome our greatest national danger, our strongest national enemy, without disciplined troops, without the strength of combination for a purpose, without an organised movement?

It is, therefore, with the deepest satisfaction that I am able to state that the Bishop of Durham intends to give his great movement more definite shape. He has already formed a Council of Reference, consisting of the Earl of Aberdeen, the Bishop of Truro, the Warden of Keble, Canon Scott Holland, Rev. V. H. Stanton, Professor Stuart, Rev. J. M. Wilson, Head Master of Clifton, Rev. J. E. C. Welldon, Head Master of Harrow, and Rev. J. B. Ellin.

He is now endeavouring to find a powerful man who will undertake to be the organising Secretary of the movement, whose work it would be, at each of our great centres, to address young men belonging to our existing organisations, and enrol them as crusaders of the White Cross; to organise the older members into vigilance associations for working the amended laws when we get them, and seeing that they do not sink into a dead letter; and to conduct the correspondence which now comes from all parts of the world, seeking information about the movement. Personally, I confess to a strong interest in this matter of an organising secretary, for, unless I can be relieved of some portion of the strain that now for two years has made a single holiday an impossibility, I feel I shall be in danger of breaking down.

But to place the movement on this firmer basis requires funds till it can be made self-supporting. The man who gives up his whole time to it must live. As that astute saint and hero, Charles Gordon, says, "All things are ultimately governed by the ventral tube and its exigencies," and the White Cross movement is no exception. We want, therefore, to raise at once a modest fund of £300 to £400, which will cover office and secretarial expenses. It is to this fund for attacking the evil at its root that I will thankfully receive any contributions. But so perfect is our unity in this benificent work that, if anyone prefers the Gospel Purity Association to the White Cross—I need not say that the Cross stands, not for a badge, but simply for the fact that the whole movement is based on the self-giving manhood of our Lord, on Christ and Him crucified—I will gladly pass on any contribution to my friend and fellow-worker, Mr. Wookey. The Gospel Purity Association accepts the White Cross obligations, and is doing precisely the same work under a different name. Both organisations are open to Nonconformists as well as Churchmen.

In conclusion, let me give a very commonplace little incident to illustrate how the White Cross works. Two young men were riding on the top of an omnibus; one was a convert to the White Cross, the other "did not see the good of it." So the adherent of modern knighthood took the opportunity of meditative leisure presented by the "knife board," to offer his companion a White Cross paper, "What can we do?" * He watched him read it with unusual attention, and saw it had taken hold, but nothing was said.

Returning late in the evening from their excursion, they found a young girl on the platform in great distress. She had overshot her station, and had to find her way home in the dark for a considerable distance, and not knowing the way. At once the two young men went up to her and, taking off their hats to her, offered to escort her and see her safely home. One glance at their honest, open faces, and their offer was gladly accepted. It was a drenching night, and pitch dark; but all the way those two young men marched by her side, holding their umbrellas over her to keep her dry, and spluttering about among the dark puddles to find out the right road, till at last they landed her safely at her own door, when, again politely taking off their hats, they bade her good night. As they returned the one who could not see the good of joining the White Cross said to the other, "I could not help thinking of a passage in that little book you lent me, which suggested that we might put ourselves out a bit to see our young sister safe home through a bad neighbourhood." "Why," said the other, "that was just what I was thinking too."

Truly, a little thing. But yet if our young girls could look on every young man as their natural protector, and could say of our knights of the White Cross as the most unprotected girl could say of King Arthur, as Spenser sings:—

> "That all the while he by his side her bore,
> She was as safe as in a sanctuary;"

if the fact that a young girl's foolish, childish feet have slipped was no longer the signal, as it is now, to trample her deeper in the mire as "fair game," but the call to every man calling himself a man, to hasten to her side to raise her up and restore her to her lost womanhood, would all England be mourning as she is mourning now? Conceive the power that those four thousand young men represent who have enrolled under the White Cross in Glasgow alone within the last four months, all of them pledged to carry on active warfare against the whole evil, and give it no quarter, all of them pledged to put down the foul talk in warehouses and places of business, in clubs and on play-grounds, which more than anything else muddies the man at the very springs of his being, and prepares the ground for foul actions, all of them quietly, persistently, everywhere, and at all times, circulating publications giving sound teaching on subjects where one half of the evil springs from crass ignorance and thoughtlessness, and you will realise the mighty engine for forming a higher and purer public opinion which I am asking you to help. Especially may I not appeal to the mothers of sons in the solemn words of Scripture: "Arise, for this matter belongeth unto thee; we will be with thee:" ay, the whole power of the undivided Trinity, the love of the Father, the wisdom of the Son, the powers of the Holy Ghost. "Be of good courage, and do it."

Percy House, Brighton.

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* The White Cross Series, 400,000th. (Hatchards, Piccadilly). A number of new, and shorter papers have been lately issued: I should especially recommend "Ten Reasons why I should join," for distribution in starting a branch.

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LONDON.

"It shall be more tolerable for the land of Sodom in the day of judgment than for thee."—MATT. xi. 24.

OH, thou resort and mart of all the earth,
Chequered with all complexions of mankind,
And spotted with all crimes; in whom I see
Much that I love, and more that I admire—
And all that I abhor. Thou frickled fair,
That pleases and yet shocks me.
I can laugh and I can weep,
Can hope and can despond,
Feel wrath, and pity, when I think on thee!
Ten righteous would have saved a city once,
And thou hast many righteous.
Well for thee, that salt preserves thee;
More corrupted else, and therefore more obnoxious at this hour
Than Sodom in her day had power to be,
For whom God heard his Abraham plead in vain.

—From "The Task," by William Cowper.

YOUNG WOMEN AT RESTAURANTS.

AN INTERVIEW WITH MISS GOUGH.

WE have heard so much lately of the dark side of female life in London, that it will be a welcome relief to have a glimpse at the bright side. Not that the darkness has by any means been all explored. If the Secret Commissioner of *The Pall Mall* were to turn his attention to the conditions under which many young women live in London, who serve the thirsty public at railway-bars and public restaurants, he might get material for another gloomy chapter in the history of "Modern Babylon." As Miss Gough paradoxically remarked to the writer one day, "I could tell you many things that I could not tell you."

Miss Gough, as our readers may, or ought to, recollect, is a visitor in connection with the Young Women's Christian Association among the young women employed in public restaurants and refreshments-rooms. In this work she has been actively engaged for over two years, with the most blessed results. It was surely by the direct inspiration of the Holy Ghost that her mind and her steps were directed to this class of the community, of which there are many hundreds in London. No class needs more to be visited by a true and sympathetic friend. This Miss Gough has proved to be to many lonely, friendless, tempted sisters, the current of whose lives have been thoroughly altered, despite the strong tide of converging influences that would carry them swiftly in the downward way. By repeated visitation and kindly intercourse she gained first the respect and then the confidence of those whom she wished to serve. These young people, most of whom live away from the restraining and softening influences of home and family life, with abnormally long hours of service and few privileges of any desirable sort, began to welcome the visits of Miss Gough, and to value her unwearied efforts on their behalf. These efforts being so much appreciated, they were multiplied and varied as opportunity arose. To visitation were added the gift of monthly packets of good reading matter, as well as letters written by Christian ladies, who undertook in this way to show a kindly interest in a certain number of young women. Then came occasional social gatherings in the drawing-rooms of various ladies in the West-end. These reunions were much prized as bright spots in their sombre lives. A Penny Bank was started, a Temperance Society &c., and these have been undoubted instruments of good. It needs little proof to show that the temptation to indulge freely in strong drinks is one of the most frequently recurring, and one of the most subtle to which the barmaid is exposed. Even with all the help and encouragement that Miss Gough so freely renders to her clients, their struggles against the drink are such as few outside can imagine. By the grace of God, and the sisterly support of their visitor, not a few of them are bravely fighting the foe that is under their very noses all day long, and to conquer which is no child's task.

So the work went on, with many discouragements, no doubt, but also with ample encouragement. By and by it came to the ears of Mr. Samuel Morley that a great boon to this work would be some place to which the young women could resort in their brief hours of leisure, and where they could cultivate mutual sympathy, and improve themselves both mentally and spiritually. Very generously indeed did Mr. Morley respond to Miss Gough's representation. The upshot of the matter is this, that two rooms have been rented at 14, John-street, Bedford-row, for the purposes of an Institute for the special use of these young women. Mr. Morley holds himself responsible for the rent, for a stated period, and has also contributed largely to the expense of furnishing. Miss Gough has, with a due regard to economy, furnished the rooms with much taste and wisdom, so that the place looked to us, on a recent visit, pretty, and comfortable enough to be a boudoir for a duchess. The young people themselves are, we understand, charmed with it, and so they well may be. The great thing is that it is a place which they can call "their very own;" where they can feel as free as under their own roof, and where we hope and believe multitudes of them will set their faces heavenward, and be strengthened in the desire for what is lovely and pure, and of good report.

We could say much about the dangers that surround these young women; we could furnish some startling stories of the perfidy shown toward them by the other sex: but we forbear. We trust we have said enough to awaken the most lively and practical interest in the barmaids engaged in London restaurants and railway bars. Christian ladies especially can help by personal co-operation in this work; all can help by prayer and by defraying needful expenses for the support of the rooms. We hope all who can do so will in some way strengthen the hands of Miss Gough in this really splendid work on behalf of a class which demands, by the exigencies of their daily life, the hearty goodwill of those who desire the extension of the Redeemer's kingdom on the earth.

"A LOST VILLAGE."

A LADY writes from Somersetshire:—"I desire to bring before your Committee, very earnestly, the needs of the district lying round here, especially of a village between this and Taunton. It is absolutely without spiritual advantages, through circumstances which I cannot suitably explain. My husband held a small cottage meeting there last week in the only house in the place left free, being copyhold instead of leasehold. . . . The evils are of a very bad kind. If your funds allow of the establishment of a colporteur in a district where subscriptions would not easily be obtained, you could hardly, through the length and breadth of the kingdom, find a place more needing one. The woman at whose house my husband held the meeting is an awakened person. I shall never forget the tone in which she said, 'this is *a lost village*.' May I ask your special prayers for this 'lost village,' that the two or three there who have not denied Christ's name may be strengthened, and that some spiritual help may be sent them."

Alas, this is by no means the only "lost village" to be found in Christian England. The spiritual darkness that reigns in very many is most saddening. A colporteur asked an old man whom he found sitting on his doorstep, if he knew the way to heaven. "No," the old man replied, "there ain't no place o' that name about these parts." "Have you ever heard of the Lord Jesus Christ?" inquired the colporteur. "Yes," said the old man, in a sad tone; "I have heard on Him, but not for these score o' years past."

Drink, immorality, ungodliness, and the deepest ignorance have a terrible hold in many of these villages, and, removed as they are from centres of Christian activity, the light that is in them is often darkness indeed.

Added to this, an active Romish propaganda is now being carried on in villages to an alarming extent, and the poor people are being led by "easy stages," from darkness and indifference into deadly error. We receive appeals on every hand to send colporteurs to some of these places, this agency being so admirably suited to carry the light of the Gospel into these out-of-the-way parts. The quiet work of the colporteur arouses little or no active opposition, while the systematic house to house visitation, the personal dealing with souls, and, especially, the Word of God and Gospel books left behind—not as a loan or gift, but as a purchase—have proved an invaluable means of making known the way of salvation. About a thousand villages are already thus visited by our colporteurs monthly, and much blessing has attended their labours.

May the Lord's stewards be stirred up to increase this agency tenfold, for assuredly Satan is busy at work with "pen and pencil" to destroy the souls of men. H. D. BROWN, Secretary.

Christian Colportage Association for England,
37, *Farringdon-street, E.C.*

MILDMAY MISSION TO THE JEWS.

SEVERAL of our friends remind us, when sending their contributions, that they are glad to see a notice in THE CHRISTIAN now and then of the work of this Mission amongst the Jews. We are truly grateful to the Editor for such kind notices, and to the readers for their sympathy.

From the commencement of the Mission, in 1876, we have steadily kept before us our one object, that of preaching Christ, by the living voice, or by printed matter, to all the Jews in Great Britain, before their restoration to Palestine, or the return of our Lord. This object has already been largely realised, though the number of Jews has increased about 20,000 since the Mission commenced. Our Medical Mission has been and is still an untold blessing to multitudes. Its two doctors, two deaconesses, and dispenser, besides other helpers, have as much work as they can get through. The room is usually crowded with the poor and the sick who listen most respectfully to the preaching of the Gospel, and many engage in earnest conversation after the address, hymn, and prayer. We are safe in saying that hundreds are secret believers in Jesus as the Messiah. The last two Saturdays the room at Cannon-place, Whitechapel, was crowded. Our night-school for Jewish children, four nights a week, has on its books about 150, with an attendance of about seventy. A work of God is going on amongst these little ones, and several truly love Jesus. Our weekly meeting for Jewesses at Wellclose-square is usually filled with about eighty, while several are shut out for lack of room.

God's signal blessing has rested on our Convalescent Home at Highgate, on our Home for inquirers in Newington-green, on our Cromwell Lodge Home for destitute children; indeed, on every branch of the work. Our Itinerant Mission has already visited the Jews in about fifty or sixty towns and cities, some twice or three times over. Mr. Adler and Mr. Halbmillion are just now visiting the Jews in Hull and in Grimsby with friendly access to all classes, including the officials of the synagogue; whilst our brethren, Messrs. Baron and Barnett, are giving special attention to the higher-class Jews residing in the suburbs of London, north, east, south, and west.

For details of the work we shall be glad to send our annual statement to any name and address supplied to us. Our workers now number about twenty six, and our needs are about £5000 a year. Though we have had trials of faith, the Lord has hitherto supplied our needs through the voluntary offerings of his stewards. Surely we ought to have a thousand times more interest in Israel than is now manifested. The Jewish field was never more inviting, never more promising. We are praying and longing for such a mighty movement of the Holy Spirit amongst the Jews as the Church has never witnessed since Pentecost. Will the Lord's people join us in this prayer?

79, *Mildmay-road.* JOHN WILKINSON.

Y.M.C.A., BRIDGWATER.—The monthly meeting of the "Christian Workers' Union" was held on the 21st ult., the chair being occupied by the President, Mr. William Hurman. The report given showed that the noon-day meeting sustains its interest in point of numbers, and there was an increasing depth in the spiritual tone, which meant well for the future. The young men's and workers' meetings, and Bible-class had all been well attended, and a thirst for the Word of God was so apparent that extra Bible-readings were held, which were thoroughly appreciated; the various branches of work amongst policemen, sailors, and railway employés are going on satisfactorily, but the most encouraging is the open-air work amongst those who on Sunday evenings will not attend Divine worship; six out of nine inquirers had been led to a decision for Christ during the past three Sundays. In addition to this, the members had been roused to greater activity, and this influence is spreading through the churches and chapels in the town, while two members have decided to go out as missionaries to China.

Notes and Comments.

WE regret that the necessity of going to press early, on account of Bank Holiday, obliges us to postpone much important matter to our next.

The twenty-third Annual Conference at Perth will be held (D.V.) in the City Hall, from September 8 to 10. Information regarding lodgings, &c., will be furnished by Mr. Thomas Russell, 65, South Methuen-street, Perth.

In a book on Rescue Work recently published, the author, chaplain to a hospital for fallen women, says:—

> "Thanks to the unwise conduct of many of the lady agitators for the repeal of the C.D. Acts, I am not surprised at numbers of husbands being very much against their wives having anything to do with any effort to mitigate what is called the Social Evil. . . . Wide and fearful harm has been done to the cause of purity in more ways than one, by the fanatical and ignorant agitation that has been fomented and carried on amongst ladies married and single, the vast majority not having the slightest practical or accurate knowledge of what is being raved about."

Is this true? Some of the noblest and best Christian women in the land have taken up this subject and its concomitants. Their love for human kind has driven them into the very depths of "practical and accurate knowledge," and at this present time they are doing God's work with a delicacy and decision that can come only from such knowledge. God guide and guard them in the coming struggle!

The Pope's idea of heaven would appear to be a somewhat singular one. One of the Romish bishops who recently went to Rome, and who had, it was believed, made himself somewhat obnoxious to the Pope by reason of his threats, took the precaution of conveying with him, and presenting, the "Peter's pence" of his diocese, amounting altogether to the sum of £1800. He was very favourably received by the Pope, who begged him to inform the contributors that the Holy Father had not silver and gold with which to express how deeply he loved them, but that he sent his apostolical benediction. He hoped that blessing would strengthen their faith and form their resolutions, "and support them in their onward march to glory, where," he added, "perhaps we may all meet hereafter, and where I may thank them again for the favour they have bestowed on me."

Whilst the Ritualists, in an apparently retrograde movement, are laying on burdens which cannot be borne, and multiplying genuflexions and formularies and ceremonies, the Roman Catholics seem to be losing many of their old landmarks. A little manual of directions to Christians, a new and revised edition of which has recently been published under the sanction of an archbishop, contains the following perversion of the Gospel: "When death comes, be sure to make an Act of Contrition: say, *O my God, I am very sorry that I have sinned against you, because you are so good, and I will not sin again.* This Act of Contrition from your heart will save your soul if there is no priest to hear your confession when dying." This is Romanism prepared for the intelligent and comparatively educated; what must that be which filters down to the unlettered and dull!

Something like this, perhaps, taken as it is from the same manual: "It is a venial sin to steal a little. If you steal often a little it is a sin each time, and when the little sins come to make altogether a large sum, then it becomes a mortal sin." Or this: "It is a mortal sin to get drunk *so as to lose your senses.*" Or even this: "Remember that in the movement when the priest says over you the great words of pardon and absolution, your sins are forgiven, the pains of hell are taken away, your soul is made bright and beautiful like an angel of God, and the kingdom of heaven is yours." One would hardly think that after this the old sins need be borne in remembrance, but in another part of the manual it is laid down: "For those who have only venial sins to confess, it is well to confess over again some great sin of their past life."

An illustration of Mr. Lucas's figures with reference to the decline of Romanism, lately quoted in our pages, may be found in a recent utterance from the Roman Catholic Bishop of Meath upon his return from Rome. Speaking at Navan, the Bishop said, in accepting a gift of £400, "He firmly believed there was no poorer priesthood in Ireland. The reason of that was, they had not people; they had cattle, but they had not people."

A minister, who has been preaching in some country villages, says it is quite common for young girls to wander in fields and lanes on Sunday nights, their mothers allowing them to do so. Can nothing be done to open the eyes of these mothers, who are strangely ignorant or thoughtless, and who will never hear of recent disclosures? If Christian ladies, instead of scolding the watchmen, would listen to and pass on the warning, many a giddy girl would be saved.

The Wesleyan Conference, now sitting, has spoken out against the suspicious policy that would make the Criminal Law Amendment Bill a dead letter, and Mr. S. Smith's proposed drastic amendment to flog certain offenders was received with "loud cheers." There is hope that the Conference will inaugurate a vigorous Metropolitan movement to reach the masses. If, as at the first, Methodism will keep down officialism, trust the laity, both men and women, and preach with the old directness, and through the Holy Ghost, a message of present salvation from the wrath to come to every one, it will find the age wants no "new theology."

Another problem engages the attention of the Conference. This is the serious one of extending the three years of pastoral residency. The principle of itinerancy has done much for Methodism, and it is not for outsiders to criticise it. Nevertheless it may be said that it is dangerous for any denomination in these anxious days to be domineered by human laws. Where the Spirit of the Lord is, there will be a wholesome fear of man-made restrictions.

Sir Henry Peek's circular touching the empty City churches should touch the consciences of men. In London there are forty City churches, the incomes of which represent the capital sum of £2,000,000. Four of these churches have been visited regularly for three months, and the fact proved that, of each one, the unofficial attendants were thirty-three persons! What are we to think of the past ruling men here?

What could be done with this enormous capital is made clear by the Report of the Evangelisation Committee of the London Diocesan Conference. Partly through lack of accommodation, and partly, no doubt, through indifferentism, the startling fact is brought out that in two London areas, outside the city, there are only about 5000 in average attendance on worship of any kind out of nearly 100,000 persons. And it is to be noted that the inquiry was not confined to the labouring, but took in every social class. The anomaly of a capital sum of two millions sterling being locked up for a city that is increasingly becoming on Sundays a place of empty warehouses, and an acknowledged spiritual destitution near at hand, is nothing less than a scandal, and makes men doubt a religion which the money was intended to advance.

The burial of General Grant, who brought the war of emancipation to a close, suggests a timely lesson. Not many years ago the faithful few who advocated emancipation were hated by the South, and denounced in Northern States. They were animadverted upon as indiscreet by the Pulpit, condemned by the Press, and objected to as sentimental by Church members. But courage on the side of the right triumphs in a world which God rules. Now, America is united on the question of freedom, and the Southerners join hands with the cities of the North in placing chaplets on the coffin of the military liberator.

☞ Rahab, a poem by James Bowker, announced in our Contents Bill, has been crowded out. It will appear next week.

While having a little respite from active work for the recruiting of his physical strength, Mr. Reginald Radcliffe has been cogitating on his favourite subject—the Evangelisation of the Heathen World. In a letter to Mr. Thompson, secretary to the evangelistic movement among the Edinburgh Medical Students, he suggests that, in this period of holiday and of scattering, the students might utilise the opportunities of fanning the flame of missionary zeal in different lands:—

> "Why should not two of the students go from Leith or Hull to Gothenburg, Stockholm, and Helsingfors; two to several places in Finland; two to Copenhagen, Christiania, and northward along the coast of Norway to Throndhjem; two to Rotterdam, Cologne, Berlin, and Hamburg; two to Paris, Geneva, and home by Basle and Holland; two to some of the chief places in Canada and the United States? I know only one language—English—but have preached in the native tongues in almost every place in Europe above mentioned. My interpreters have been invariably converted natives, and it is seldom I have had to pay for their services."

Mr. Radcliffe longs that the summer and autumn exodus of Christians from this country should be made a blessing wherever the stream may flow. Would that his yearning desire could be communicated to all who profess to believe in the same Lord and Master.

Mr. Joseph Malins, the head of the Good Templars, has been interviewed by *The Pall Mall Gazette*, in reference to the forthcoming election. He maintains that demand for legislation in regard to the drink traffic will enormously spread. In one lodge where there were five voters, there will now be seventy, and, among all the newly enfranchised, political antagonism to the existing trade in intoxicating drinks will show that in not a few constituencies the Temperance electors have the result of the poll in their hands.

The gains of Temperance advocacy were thus summed up: Legislation in relation to Sunday closing had been extended in Wales, Ireland, and Scotland; the national drink bill has been reduced by about £20,000,000 since 1877; the coffee-house movement had so grown that in Birmingham and Liverpool the annual receipts were £80,000, and elsewhere in similar proportions; the drink licenses were 1,700 fewer last year than the year before; publicans were everywhere ready to sell out, and in the United Kingdom there were not far less than five millions of adherents to the Temperance cause.

To fear God is to respect the rights of our fellow-creatures, and deal justly. God has revealed Himself in olden time, when "at sundry times and in divers manners He spake in times past unto the fathers by the prophets." Men would do well to study again these words of God, and let the voice of Jehovah be heard by their consciences. They would be nerved to defend the weak and protect the helpless; and many would stand aghast at their ungodliness. Take the following specimens of the principles laid down by God:—

(1) Ex. xxi. 18, 19. If one man strike another in a quarrel and hurt him, then "he shall pay for the loss of his time, and shall cause him to be thoroughly healed" God holds each man responsible for his own actions towards his neighbour. The principle, if enforced, of having to pay for every damage inflicted, would make men pause before they strike.

(2) Ex. xxi. 28—31. The owner of an ox that was wont to gore is held responsible for the damage done by the animal, and if he, knowing the character of the animal, lets it loose, he must suffer the penalty of death, should the ox cause the death of any. Men engaged in the manufacture and sale of dangerous and deadly articles will be held accountable to God for all the mischief wrought in the destruction of the souls of their fellow-creatures. What a terrific reckoning for brewers, distillers, and opium merchants! God is unchangeable in his principles, and will assuredly enforce them.

(3) Lev. v. 15, 16. Withholding from God the right proportion of property, or failing to fulfil his vow, brought the Jew under the necessity of procuring atonement. Atonement in such cases included restitution, and restitution meant adding considerably to the original value of the amount that was due. It does not *pay* to ignore the claims of God on property and on the profits of business. God is not unmindful either of the ways in which money is being made, and his principle is that all fraudulent practices, and all covetous withholdings from Him shall be met by the payment of "a double tithe," and by the addition of a fifth part as amends for the unjust dealing with another's property.

(4) The theft of an ox was to be atoned for by the payment of five oxen—of a sheep, by the payment of four sheep—of money by the payment of double the amount. Zaccheus understood this principle, and, the moment his heart was opened to the fear of God, he said he would restore fourfold. Ananias and Sapphira wished to stand well before the community in Jerusalem, and were untruthful with regard to the sale of their property. They trespassed in the holy things of the Lord, and the judgment of God overtook them.

Those who preach the Gospel of the grace of God must not omit to preach the righteousness of God. Those who rule must rule in the fear of God; and what hope can there be for a nation whose rulers set more value on *property* than on the *bodies and souls of its children?* God will soon vindicate his honour, and, by the outpouring of his wrath, declare that He acknowledges no such nation as a God-fearing nation whose laws are the opposite to his revealed principles. Mere profession of godliness will avail nothing in the presence of acts of ungodliness.

We have received a large amount of correspondence on the great social question of the day, for which we warmly thank the writers. It conveys much valuable information and many useful suggestions, of which we shall take advantage, although insertion *in extenso* is impossible.

RELIGIOUS CONDITION OF EUROPE.

THE following outline sketch is from the *New York Independent*:—

Glancing first at Russia, we find religious circles disturbed by many excitements not unlike those which prevail in the politics of the Empire. The national Church is confronted on one side by the Raskolniks, the Old Believers, the ultra orthodox who stand related to the Establishment something as did the Covenanters of Scotland, and the Non-Jurors of England, to the National Churches of their kingdoms. On the other hand, the Imperial Government is putting forth many acts of power against the Roman Catholic hierarchy of different provinces of the Empire. In the great millenary celebrations this year in honour of Cyril and Methodius, who, a thousand years ago preached the Gospel to the Slavonic nations, there are conflicts of race and of religious parties. But while, through the empire generally, a dead orthodoxy prevails, the religious condition of Russia is an interesting study. The emancipation of the serfs has been followed by educational movements not unlike those of the last twenty years among the freedmen in this country, and there can be little doubt that the intellectual awakening will be attended with religious progress.

In the Scandinavian nations there is spiritual activity. We have spoken, at some length, at different times, of the condition of the State Church of Sweden, and of the "Free Church" movement, as seen in the organisation of societies of the "Waldenströmians," Baptists, and Methodists. In Norway similar movements are in progress. The meeting of the Evangelical Alliance, in Copenhagen, last year, turned the thoughts of many to the Church affairs of Denmark, and it is seen that there, also, in religion and in politics, are movements toward a larger freedom and a more earnest life.

In Belgium, where the Church of Rome has had unusual power, there have occurred, the past year, exciting political conflicts on educational questions, which were intimately associated with Church life. It may be expected that the ferment will result in broader views, which will be favourable to the progress of religious truth.

In Germany, evangelical doctrine seems to be making advances. The Universities are no longer under the influence of Rationalism; but in nearly all of them orthodox thought has gained the field. The number of students for the ministry is increasing, and evangelical influences are prevailing. The religious history of Germany, in recent decades, furnishes a powerful argument for the truth of the evangelical system. For that record shows that Christianity is strong—not merely in the conservatism which adheres to ancient ideas, but also in its own reasonableness, and that, when cast aside, as it was to a great extent in the prevalence of Rationalism in Germany, it can command a restoration as the only satisfactory solution of the mysteries of life.

In Austria Romanism is still dominant; but the power of the Hierarchy is far short of what it was twenty-five years ago. The people are not less religious; but it is God, not the priest, to whom they give reverence.

In France there is commotion in religion as well as in politics. There is steady progress toward the severance of the connection between Church and State. The appalling prevalence of Infidelity shows the utter failure of Romanism as a power for proper religious training. The Hierarchy had full control in France; it was the sole teacher of religion and morals; but it was unable to hold the confidence of the people, and they broke away from the guidance of the Church, and became not merely indifferent, but, to a great extent, bitterly hostile to Christianity. Had the Reformation prevailed in France, the nation never would have sunk into its present condition. But evangelical influences are at work in the land of the Huguenots, and there is reason to hope that Christianity, when presented in a purer form, will win back the allegiance of the people.

Italy is another witness to the failure of Romanism; for Italy, like France, is largely sceptical. With only the Papal hierarchy to guide them, the people have wandered away from the Gospel, and very largely deny the truth of Christianity. But, as the last score of years has seen the rising of a new Italy politically, a few years more may see the development of a new religious life.

The religious condition of the continent of Europe has many serious and perplexing aspects; but it is by no means discouraging. True Christianity is advancing. The downfall of superstition does not involve the decadence of the Christian system; but only gives it a clearer field in which it makes a more rapid and a sure advance.

TEN MORE MISSIONARIES FOR KABYLIA.

DEAR SIR,—You have from time to time kindly recorded in your paper the deep spiritual needs of North Africa, and the progress of the work begun there by Mr. George Pearse, and carried on by the Mission to the Kabyles and other Berber races.

Your readers have generously helped to send the Gospel to these long-neglected people, so that we have now ten missionaries and their wives labouring among them. Some of these friends can now make themselves fairly understood by the natives, and are much encouraged by the open doors on every side. They are all asking us to send out more labourers to help them in the work.

We are thankful to say we have now *ten brethren and sisters ready to go out this autumn*, and hope, by God's help to send them as soon as the hot weather is over. Beyond this there are several others who are offering who may go later on. These reinforcements fill us with thankfulness; but it is manifest that the supply is still totally inadequate to meet the need of the millions of people there who are scattered over an area more extensive than British India and China Proper.

We ask the further prayers of your readers that all the needs of this work may be supplied, and these countries quickly evangelised.

EDWARD H. GLENNY, Hon. Sec.

Barking.

JAPAN.—M. Itagaki, the leader of the party of progress, has asked the American Presbyterian Church to place a missionary in his native town, engaging to pay half the expense himself. The Marine School of Jobosouka has also asked for a missionary to be Professor of the English language and the Christian religion. On the other hand, the Buddhist party have formed at Kioto an association called the National Religious Society, to oppose the progress of Christianity. A Buddhist priest at Imabari reads a chapter of the Gospel of Matthew, which he explains according to Christian fashion, and he then refutes the doctrine. All this proves that Christianity is making progress in Japan.—*Missions au XIXe. Siècle.*

CHRISTIAN EXCAVATORS' MISSION.

SIR,—There may be some amongst your readers who may be willing, from love to Christ, to assist in the carrying on of a work which God has greatly blessed, and which has grown beyond us. I speak of the Christian Excavators' Union.

This association was formed by a few navvies and two clergymen in 1875. The men themselves drew up the promises, which are very broad, and yet very strict. They are these:—

> "I ——— desire, by God's help, to serve the Lord Jesus Christ, and to lead others to do so. To this end (1) I promise to abstain from drunkenness, swearing and ungodly living; (2) I promise never to neglect praying each morning and night; (3) I promise to keep the Lord's Day holy, and, when possible, attend a place of public worship.

To carry out these promises, any navvy knows, will at once subject him to constant persecution. There is nothing of temporal advantage to be gained by joining the C. E. U., and admittance into it is preceded by three months of trial and probation. After entering, the members are marked men amongst the other navvies, and known at once by their badge. Any inconsistency is brought up by their fellow members at the weekly prayer-meetings, and an unworthy member is, after two warnings, dismissed. Yet so strengthening has this bond of Union proved, so full of the life of Christ is it, that its numbers have risen from 35 in 1875 to over 300 in 1885, it is working, thank God, amidst, and upraising the most tempted and formerly most degraded class in our land.

The C. E. U. members are active in Christian work as tract distributors, Sunday-school teachers, temperance workers, &c., all amongst their fellow-workmen. They elect annually their secretary, whose duty it is from time to time to attend the prayer-meetings in their district, to correspond with the members, to watch over them; in fact, to let them feel they have a friend. All the so chosen secretaries (with one exception) have been ladies, generally the Bible-class teacher. For many years I was the only district secretary. Then Mrs. Sleight was appointed for Hull, and other ladies for other single places.

This plan answered for a time, but will no longer do so, for the members are scattered now in every part of England. So, as works end, secretaries find themselves with no members, and members, having removed to seek new employment, no secretaries. Then the Mission must drop to pieces. If the Christian Excavators' Union, which our God has so wonderfully blessed, is to be kept up, it follows, as an absolute necessity, that members should be visited and their meetings attended by the secretaries. There are only three districts in England so seen to the Hon. Miss Kinnaird's, Mrs. Sleight's, and my own. Miss Kinnaird's district comprises London; Mrs. Sleight's, Hull Line and Dock, and Tilbury Dock; mine, Yorkshire and Lancashire. All the other works in England and Wales are unprovided with secretaries.

At some places men have been waiting six and eight months for admittance until one of us had an opportunity of going down. The reason of this is, not that the country could not be divided into other districts, not that we have not ladies suited and used to the work, and known to the members, but only that though they would gladly give time, trouble and earnest work, they cannot afford to pay their travelling expenses (even third class), and we have no funds for the purpose. The member's subscription is 6d. per year. Then they help others who are ill, and to the utmost of, yea, and beyond their power, Christ's cause out of their small wages. We cannot ask more, rather would we gladly help them, for they often sorely need assistance

I want, therefore, to raise a fund (of which the strictest account shall be given) to carry on this volunteer work for our Lord—one which the workers love with all their hearts, and which He has deigned so to bless. I must earnestly beg those who can help us to save us the pain of seeing two-thirds of this work left undone. I do not ask for any pay for these secretaries, only that I may not hear again and again the sad remark, "God knows how gladly I would do it, but I cannot afford the expense."—I am, sir, faithfully yours,

ELIZABETH GARNETT,
Editor of the *Navvy's Quarterly Letter*, &c.
1, *Princess-road, Ripon.*

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WOMEN CO-OPERATORS.

SIR,—Will you kindly allow me once more to communicate, through your columns, with those who were good enough to assist me in beginning the "Working Women's Co-operative Association" little more than a year ago? We started with three, we have now thirty workers. We have been obliged to remove from Shadwell into a large house at 6, Crescent, Minories, close to the Mark-lane, Aldgate, and Fenchurch-street railways, where we have good air, being close to Tower-hill and the wide street of the Minories, lofty workrooms, and a quiet and commodious standing-place in front for carriages, besides being of easy access through the largest city thoroughfares, and conveniently near to our East-end workers. We have separate rooms which can be used as show-rooms for ladies' and gentlemen's garments, a tailoring department, where any tailoring work can be executed for which a pattern can be sent, and where we have for some little time been executing orders kindly given to us by the Army Clothing Department. We have executed orders for dress shirts, and also for ladies' skirts and mantles, besides underclothing of all descriptions, and, having the advantage now of a matron who has been trained in the best Paris and London houses, we are quite prepared to take orders for millinery.

We have been able to improve both the material and moral well-being of our work-people, and by the term "we" I wish it to be understood that I mean the work-people themselves as well as our supporters, for the co-operation of each individual work-woman is as much required in keeping up a good moral standard in the work-room as in maintaining a good standard of work in it. I could tell many interesting facts, illustrative of this assertion.

I have just registered the Association under the Co-operative Societies Act, and henceforth the management will be carried on under the direction of a committee. The rules were submitted to two of the best-known and most respected co-operators before registration, and as soon as they are printed a copy of them and a statement will be sent to each of our subscribers.

I beg all your readers to try to obtain orders for us, for, until we are able to increase the number of our hands (and we have space for double the number we now employ), our working expenses will be a very heavy weight on us.

At the present moment, when the minds of all earnest thinkers are turned to the great battle that is continually being fought around us between virtue and vice, the political necessity of endeavouring to raise the scale of wages is more than usually apparent. I wish it to be clearly understood that we do not aim at selling our work cheaper than the ordinary shop price; we do not compete with the lowest, nor regulate our prices by the highest market, but aim at giving such a wage for good work as shall enable our workers to live decently and happily, if they are painstaking and industrious, and at regulating the hours of work, so that each worker may have time to attend to her household duties without encroaching on that Sunday rest which is as necessary to material as to moral well-being.

Any communications will receive my prompt and grateful attention. We have detailed price-lists which I shall most gladly forward to any one kind enough to distribute them.

Yours faithfully,
6, *Crescent, Minories.* (Mrs.) SARAH HECKFORD.
London, E., July 25.

REQUESTS FOR PRAYER.—For one much beloved and once an active worker for Christ, who has grievously fallen through drink, and is helpless in its grasp.——For the Lord's work carried on by Rev. W. Raeburn, in Wairoa, Napier, N.Z.

A MISSIONARY'S APPEAL.

HASTE, haste to assist us, ye servants of God,
For carnage and death are prevailing abroad;
The victims of dark superstition around [ground.
Fall thick, and their blood cries for help from the
As storms o'er the mariner blindly secure,
Or hair-balanced blade over banquets impure,
So broods the just vengeance of God o'er the land:
The heralds of peace, why so feeble a band?

The proud shrines of Kashee,* the Churrukh's † vile
The shameless Byragee,‡ the lewd Holee song,§ [throng,
The Brahmin's imposture, the shackles of Caste,
The pilgrims who crowd Juggernaut's sickly waste;
Should these be unheeded—sin's gloomy domain,
Where blasphemy, baseness, and cruelty reign?
Shall nations of men for whom Jesus hath bled,
Unwarned, uninvited, go down to the dead?

O! privileged brethren, awake to the sight!
Review the sad scene in Eternity's light;
The balm is with you, and its sweetness you taste;
Impart the glad news with benevolent haste.
Unmerited mercy exalteth your hope,
While burdened Hindoos in obscurity grope.
Oh send them the Gospel, their darkness relieve,
Your own kind Redeemer new praise shall receive.

Your prayers and support to his messengers give;
Sin's captives, exulting, in freedom shall live:
Or have you ability? plead for their sake;
In others the glowings of sympathy wake.
If fitted by Christ to enlist in his bands
Where rages the contest in heathenish lands;
Obey the sure signal, your services yield,
And, clothed in love's panoply, come to the field.

Should Satan persuade to ignoble repose,
Should flesh many fears and objections propose,
Set Jesus before you, contemplate his love,
Let his self-devotion your faintness reprove:
Unshaken your faith, and undaunted your breast,
Determine to toil till in heaven you rest;
You there shall unite with Hindoos to adore
The Light of the Gentiles, the Lamb, evermore.

Moughyr. J. P.
(True Copy),
June, 1885. JOHN D. PARSONS.

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* Kashee, another name for the city of Benares.

† Churrukh, the swinging festival.

‡ Byragees, ascetics, who, under pretence of austerity, indulge in the grossest crimes.

§ Holee, a festival at which the most obscene songs are sung.

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THE GOSPEL IN SPAIN.

WHILE learning the daily progress of cholera in Spain, it is cheering to find that the Word of life is also spreading. M. Fliedner in his report on evangelisation in Spain, notes the avidity with which the people accept Bibles, Gospels, and tracts, when they are judiciously distributed. The great interest, or rather curiosity, which drew the people to Protestant meetings has ceased, but their thirst for reading remains. If you have a tract in your hand, in a public carriage, and lay down another by your side, your neighbour is sure to ask permission to look at it, and that often gives rise to conversation and further distribution.

M. Sabio gives some interesting details of work in Saragossa, where the Gospel was first announced in 1869. The little church of Iznatoraf is said to closely resemble the primitive churches of which we read in the Acts of the Apostles.

A new mission has been started in Granada by M. Fuente, who was horrified at the frightful demoralisation in one quarter of the town. Some fruit of his work has appeared.

In the province of Pontevedra, M. and Mme. Blamire describe the work as very encouraging. Nine persons were recently baptized, and twelve others were awaiting baptism, and more than 100 professed to be saved. Men and women are needed to carry the work yet further.—*Le Christianisme.*

BERLIN.—The Magdalen Society, seeing the desirability of separating the younger from the elder women, have provided a Home for girls, which was opened June 30. The Emperor gave the site, and the means for building, &c., was collected and given by ladies. At the opening, the Empress sent the following telegram: "I thank all who have any share in founding this benevolent Institution, for the joy which it causes me. May God bless the work!—AUGUSTA."

ISSIONARY TRIALS AND TRIUMPHS.

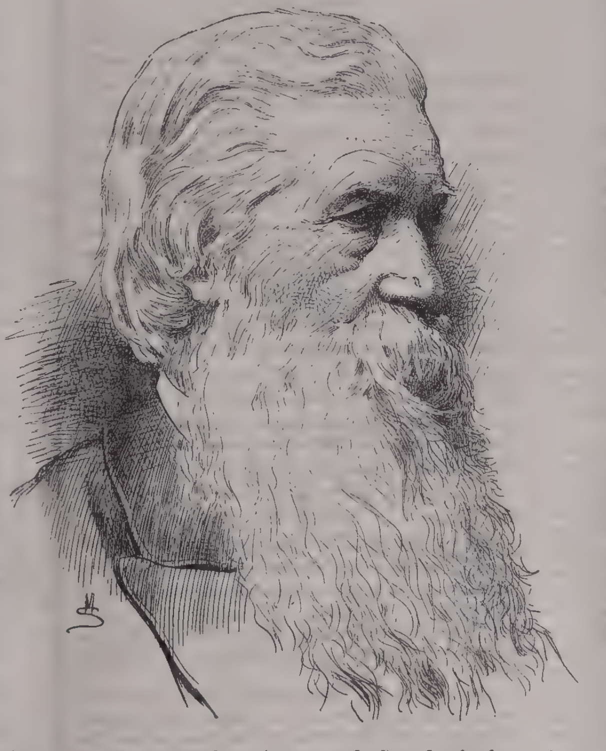
ev. J. G. PATON, of the New Hebrides Mission.

THE world may be growing old; certainly it — has not yet grown very good; but it still oduces a man, here and there, worthy of a race eated in the image of God. We have seldom en more deeply impressed with the grandeur human life, when devoted to the noblest pur- ses, than during a recent interview with the nerable Rev. J. G. Paton, missionary to the ew Hebrides, whose portrait it is our pleasure is week to present to our readers. Our veteran other has grown grey—snow white, indeed— the service of his Master, but he retains all the ow and enthusiasm of youth. For nearly a neration he has been facing the foe in the guise savagery and cannibalism, in the South Seas, d no one would think it much amiss if he now rposed to spend the rest of his days in his tive Scotland in comparative ease. Instead of at, he is counting the prospective weeks to the ne when, having accomplished his mission here, can return to his loved occupation as ambassador of the Cross in the far- vay and sunny South.

Mr. Paton comes of a humble but godly d pious stock. He speaks of the godly ample and prayers of his father and other with the most affectionate enthu- asm, and attributes to them the early owth of love to Christ in his young art. Early in life he learned a handi- aft, but having a holy ambition to gage in spiritual work, he began to epare himself by attending classes in e Dumfries Academy, working with s hands and sustaining himself mean- hile, as many another poor but per- vering Scottish youth has done. From umfries he went to Glasgow to engage teaching, where he at the same time rsued his studies in Classics, Divinity, d Medicine, preparatory to going abroad a missionary. In the course of a long rriculum of eleven years, he entered on ty Mission work in Glasgow, and suc- eded in building up a congregation; ortly after he left for the foreign field pastor was appointed, who still ministers a flourishing church.

The steps of the young missionary, who ent out under the auspices of the eformed Presbyterian Church, were rected towards the island of Tanna, in e New Hebrides group. This part of e story may best be told in his own ords:—"I heard the wail of the far-off eathen," he says, "and my heart was awn out to them. The Tannese anders were all cannibals then. They d no written language and no Bible. rom the first we encountered difficulties and ngers. We had only been two or three days the island, when six people were not only lled in a fight, but were cooked and eaten. e natives came to see me building my house. wo tribes not on friendly terms met, old preju- ces were revived, and they were at once in adly combat. We struggled on for three and half years amid many difficulties, attempts ing often made on our lives. Before the end that period my wife and child had died. I d acquired the language, had reduced it to riting, and was progressing pretty well, when position broke out. Two missionaries in con- ction with the same mission — Mr. and rs. Gordon—were murdered on Erromanga. gain and again the natives tried to murder e, and, at last, a young missionary, Mr. hnson, fell by my side, as the result of e of the attacks made on us. The station had be broken up. I took shelter for a week or so th a friendly chief, and, during that time, I vered, as it were, between life and death. I d part of one night in a fig-tree, and managed escape to sea. I got round to the other side the island, where there were another mis- onary and his wife. At the end of two months more we all got away in a vessel. This missionary's wife died when we got to Aneityum, and he himself died soon after in the island of Marè."

Such, in brief, was the first eventful chapter of Mr. Paton's missionary career. Nothing daunted, he proceeded to Australia in a trading vessel. He set to work among the Churches there, and raised money to get a missionary ship to bring over provisions from Sydney. He returned to the New Hebrides, and this time began work on the island of Aniwa. That first vessel was wrecked. He proceeded to Australia a second time, and was instrumental in procuring a second ship. As one of the main objects of Mr. Paton's present visit to this country is to raise the money for building a third mission vessel, it may be well to state here that, as there are no regular mails or traders, the missionaries are dependent on the mission ship for keeping open their communications with the outer world. Twice a year the ship goes to the Australian colony, 1400 miles distant, and returns with letters and a supply of fresh provisions. During the rest of the year she is occupied in visiting among the islands conveying teachers from place to place, opening new stations, preparing the islands for the Gospel, and generally helping on missionary work. An annual Synod of the workers engaged in the mission (which is attached to the Presbyterian Church of Victoria) is held in the northern and southern parts of the group alternately. The work of the mission for the year is there arranged. A missionary agent, appointed by the Synod, accompanies the vessel, and reports to the next Synod.



So the work goes on from year to year, and the results achieved within the last twenty years are of the grandest description. Sixteen islands are now occupied by missionaries, with an estimated total of 8000 real converts to Christian faith and practice. This has been done at a cost of six missionaries murdered (besides many native teachers), while others have died at their post. What greater proof of the Gospel triumphs could be found than in this fact, stated with very pardonable satisfaction by Mr. Paton, that, whereas every inhabitant of the island of Aniwa was a heathen when he landed there seventeen years ago, now the island does not contain a single heathen. In every household there is a family altar where the true God is sincerely worshipped. In the island of Aneityum 3000 savages have become consistant Christians through fifteen years' labours of two missionaries.

We have already alluded in these pages to the remarkable sacrifices made by the natives to secure the printing of the Bible in the language of the islands, which is to be had now, in whole or in part, in ten different languages. It is endeavoured to make the missions so far self-supporting. The converts, out of their own resources, erect all the church and school buildings, which are really excellent and substantial structures. As a striking instance of the reality of missionary work in these far-off islands of the sea, Mr. Paton tells of the Erromangans who, on one occasion, brought all their weapons of war to the missionary. They said they had no money to give; but, as they were now Christians, they would have no further use for these weapons, and they thought that perhaps they might be taken to Sydney and sold as curiosities, so that the proceeds might help to supply them with the Word of God.

Fourteen islands in the New Hebrides group are still without missionaries. On these, says Mr. Paton, there are 70,000 natives who are yet cannibals, and who will remain so till the Gospel is taken to them. They are prepared to receive these messengers of the Cross; indeed, some are crying for missionaries to settle among them. In order to meet this need, Mr. Paton, at the request of the Victoria Churches, came to Great Britain a year ago to secure more missionaries, if possible, and to raise £6000 for a new mission steamer, which is greatly needed for the development of the work. In response to the public appeals made by Mr. Paton, more than £5600 has been subscribed by British Christians. We should greatly covet for our readers the honour and privilege of placing the top-stone on this noble Gospel crusade by making up the last £400. If the Lord should incline their hearts to act on this suggestion, they can forward the sums they may give, either to Mr. Wm. Storie, Lindisfarne, Harold-road, Upper Norwood, S.E.; or to Rev. J. G. Paton, 2, Park Quadrant, Glasgow.

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OBITUARY.

SIR MOSES MONTEFIORE.

THE death of Sir Moses Montefiore, which occurred on July 28, has removed from our midst one of the most devoted philanthropists of recent years. The approach of death was very gradual, and he was conscious until near the end. His last illness continued a fortnight. As the end drew near he frequently prayed, and often ejaculated "Thank God," and "Thank Heaven." The aged baronet's benefactions were almost universal. No Jewish charity or philanthropic movement appealed to him in vain, and, in return, Jews throughout the world hold his name in reverence as a symbol of honourable well-doing. It is said that his latest act was to sign the cheque to pay for the cabinet which he presented to Princess Beatrice, accompanied by an eloquent and congratulatory letter.

AMERICA.—At Fairfield, in one of the Western States, the Baptists have recently ordained Miss Frances E. Rownsley to the ministry.

MADAGASCAR. — The London Missionary Society's Report of this Mission gives intelligence furnished by the society's agents labouring at the various stations comprised in the Imerina District. Notwithstanding the war, several new chapels have been built; even the soldiers at the seat of war have held regular religious services; prayer meetings have been continued in the capital, and the spiritual life of the converts has strengthened and deepened. The patriotic fund, raised by the churches for the soldiers on duty, reached 25,000 dollars. The Malagasy-English dictionary is on its way toward completion. The Orphan Society carried on by the Christian natives still prosecutes its excellent work. The knowledge of Scripture is spreading fast among the native children, many of whom have learned to love the Saviour. Brief accounts are also added of the Iboina, Antsihanaca, and other Missions on the Island, some of which have been much disturbed and hindered through the conflict.

For the Young.

HOLIDAY HOUSE.

THE matron sent me quite a long letter the other day, and asked me to read it to a number of children who come here every week. They were so quiet and attentive while it was being read, that I think you too would like to hear part of the letter. Writing about the surroundings of the house the matron says:—

"We often go into the woods to gather flowers, and there we find such wonderful things, or, rather, what are mistaken for such. One little girl came up to me the other day with a handful of roots, saying, 'I did not know onions growed in the woods.' What do you think she had? Nothing but bluebell roots! Another found a 'dear little pig' and carried it home for me to see. It was only a mole! 'There is a monkey up there,' cried a little boy in great excitement; we looked, but it was a frisky squirrel!

"Girls, too, make mistakes; this morning a little maiden ran in to tell me that two such large dogs were in the meadow minding the horses. Guess what they were? Two young foals! Then the big water-wheel which goes round and round frightened one little fellow very much; he began to cry, and said he thought it was alive.

"Willie —— had a strange liking for frogs. One morning at breakfast I noticed that he and his friend were very uneasy about something. I asked the reason, and found that Willie had a frog in his pocket. Of course I had to send Mr. Frog off, as I did not allow such company at the table. Poor Willie was greatly troubled, but he wrapped the frog up in his pocket-handkerchief and put it on the hedge. When breakfast was over he went off to see if any harm had come to this frog. It was quite safe. Later on in the day I heard a boy crying. It was Willie! Some wicked boys had killed his frog, and he had so wanted to bring it home to his baby-sister. The other day when we were going across the meadow to gather flowers, one boy ran off to get a foxglove. He went straight into a miry ditch and screamed, and threw his arms up because he thought the ground was going to swallow him."

We went down one day to see the children, and had such a pretty walk in the wood, which has now a deep undergrowth of tangled fern and bracken. We started many a bird, and listened to hear their wings flutter and then see them fly away. At last we came to the house, and, going in, we found about twenty children sitting round the kitchen table enjoying their dinner. They soon took us out down the lane and into the orchard, where the boys play cricket and the girls swing ceaselessly under a chestnut tree. Just before tea-time we all sat down under the trees to sing hymns and tell stories. The children like to choose their own hymns. We had just sung "There is a city bright," and were talking about heaven, when a little girl said, "It's kind of God to have given us one week in the country." "Yes! but think how our Lord is preparing a home for us *for ever*." Then we all wondered if we should be there, and we remembered that Jesus is the Way, and that He invites us to come. "Come unto Me . . . and I will give you rest."

You will think that the Holiday House weekly visitors have a happy time, and you think truly; they have. But this is only the story of one week in their lives. The other fifty-one weeks in the year are spent so differently. They form a shady background, indeed, to this one sunny spot. The homes and surroundings of the children are very sad. From early childhood work begins. Running errands for mother often means going to the public-house, and the little child, barely able to step inside the door, is brought at once in contact with sights and sounds which would make many of us shudder. Think of these little children! What are we doing for them?

"Christ looks down from heaven
To see us shine,
You in your small corner,
And I in mine."

London Medical Mission,
47, Endell-street, St. Giles.

S. E. S.

SUFFER THE LITTLE ONES TO COME UNTO ME.

Children come to Jesu's feet,
Offer Him your praises sweet;
Kind He was to babes of old,
And his love has not grown cold,
Yesterday, to-day, for ever,
Jesus Christ is still the same.
He's a friend that faileth never.
Do you love his blessed name?
Give Him but your hearts to-day,
He will wash your sins away;
Though the road be rough and steep,
He will never let you roam.
Jesus will his children keep,
Till they reach their heavenly home;
There around his throne they'll stand,
Gazing on his blessed face;
And, a holy, happy band,
Praise Him for his love and grace.

M. F.

"PRAYER AND THANKSGIVING."

Col. iv. 2.

A short time back I had a dear little girl, just turned five, stay with me for several weeks. Nature has been bountiful to this little one, her lovely features attract the attentions of many, while her gentle, winsome, and loving manner, also her childish playfulness, wins affection from all with whom she is. This little one is the child of godly parents, and the subject of earnest prayers. Lillie has been taught by her mother to kneel down every morning before leaving her room, and every evening on going to bed, and, after saying her little hymn, to ask God, in her own simple way, for whatever she may want. I have known her sometimes ask God to let her remember where she put a lost book, doll, or other toy.

While she was with me I had a dear friend very ill, and the child often heard me speak of her. There was also a Mrs. F—— (the mother of a little girl whom I had in to play with her sometimes) ill. Without being told, little Lillie, after her morning and evening prayer, would say, "Please, Jesus, make dear Mrs. M—— and Mrs. F—— better very soon—quite well, if it is your will." Sometimes she would look into my face and say, "Do you think Jesus will soon answer my prayer, and make them well like I am?"

One Saturday, Lillie and I were out for a walk and met Mrs. F——, who had not been able to be out for some weeks, and whom the child had been praying for. Lillie made no remark to me at the time, but at night, when kneeling on my lap, she said, "Please, Jesus, make Mrs. M—— well very soon, and thank you very, very much, dear Jesus, for hearing my prayer, and making Mrs. F—— well." This little one not only sent up her petition day after day, but looked for the answer, and was quick to see it when it came.

Was it not, dear reader, a splendid instance of a child's faith, and may not we, who are older, learn a lesson from this little one, and not be so easily discouraged if we see not the answer at once?

What a privilege the Christian has in being able, through Christ, to approach God! What a preparation for the trials, the little crosses and the difficulties of our daily life, is prayer! Let us with childlike faith (for it is a Father to whom we come) take everything to Him, not only the dark side, but let our hearts be full of praise as we approach his throne, and on bended knees let us think of his love, and the countless mercies he has bestowed upon his children. This will make our hearts overflow with love to Him, and enable us to rise above the disappointments and trials of this life, and triumph in the midst of temptation.

J. L. C.

THE BEAUTIFUL CITY.

Beautiful City of God!
Beautiful City of light!
Where nought that defileth may enter,
Where none see the shadow of night.

Beautiful City of God!
Beautiful City of gold!
Whose treasures are far beyond telling,
Whose glories have yet to unfold.

Beautiful City of God!
Beautiful City of rest!
Where the wanderer runs to a shelter,
As the lamb to its Shepherd's breast.

Beautiful City of God!
Beautiful City of praise!
Where songs of the ransomed shall echo,
Through Eternity's endless days.

M. F.

BIBLE DOUBLE ACROSTIC.

INITIALS AND FINALS.

Sisters, whose brother had a glorious reign.
The son of one was by his cousin slain.
(1) Officer of a heathen monarch, he
Had care of Jews in their captivity.
(2) Princess of Herod's line, who sat and heard
The Christian captive speak his burning word.
(3) One of twelve tribes; the land that h possessed
He saw was pleasant, there he took his rest.
(4) An Arab chieftain, who, with crafty wile,
Would Judah's governor to fear beguile.
(5) Not far from Jericho this city lay,
To Israel's stratagem it fell a prey.
(6) A land accursed of God; by seers of old,
Its judgments were in solemn words foretold
(7) The father of a patriarch who came
With hope of rest and comfort in his name.

ANSWER TO LAST ACROSTIC.

"Come unto Me."—Matt. xi. 28.

(1)	Cormorant	Isa. xxxiv. 11; Zeph. ii. 14.
(2)	Ointment	John xii. 5.
(3)	Mordecai	Esther ii. 22.
(4)	Emerald	Rev. iv. 3.
(5)	Ur	Gen. xiv. 7.
(6)	Nicodemus	John xix. 39.
(7)	Tabitha	Acts ix. 36.
(8)	Olive	Gen. viii. 11.
(9)	Michael	Dan. x. 13.
(10)	Elim	Exod. xv. 27.

Correct answer received from J.M.G.

◆

HOMES FOR WORKING BOYS IN LONDON.

THESE Homes, eight in number, are becomin a means of incalculable good. In their recen Report the Committee announce the carrying c of the work with increased success, and that " larger number than ever of homeless workin lads have been helped to live an industrious an we hope, in many instances, a godly life." Th has been signally the case at Pelham Hous which is always full. A little incident is men tioned that occurred at Hanbury House, showing the good qualities found in many these lads. One of them, seeing that anoth who had just arrived was very poorly clad, once gave him a jacket and waistcoat which had in his box. A valuable testimonial is fu nished by the Vicar of Holy Trinity Churc Woolwich, who says, "Of all the Institutions this town, of a philanthropic kind, there is no which, in my opinion, is doing so good a work the Home for Working Boys at Cromwe House." The total income for the ye amounted to £3629. The Superintendents a Matrons greatly rejoice in the moral tone th pervades the Homes, and are much encourag by the good conduct of the lads under their ca The Secretary is Mr. H. B. Wallen, 8, Duk street, Adelphi, W.C.

THE NEGROES IN THE SOUTH.

MY last referred to the remarkable work which the Lord permitted me to have amongst the coloured brethren in Augusta, Georgia. This southerly State was regarded as one of the head-quarters of the slave system, where what I would call the corrupt heritages of slavery are seen in their worst form.

Imagine, less than thirty years since, the following to occur in this beautiful city. In the principal street, and in one of the largest mansions lived Colonel C——. He was a prominent citizen and slave-owner. In this beautiful and elegantly furnished house lived his wife with her seven children. In the back part of the same house, and on the same plot of ground, resided his coloured mistress (a slave) with her seven or eight children. The Colonel dies, his slave mistress and her children (his children, be it observed) were all sold as goods, and formed part of the estate of the wife and her children. And yet such was the moral corruption both of the city and of society that this man held up his head and was recognised as one of Augusta's leading men. This case is only a sample of the then existing condition. At the same time the law of the State of Georgia was such that it was a punishable offence to teach the coloured people to *read* or *write*. Further, the same State laws forbad marriage, and refused any family relationship to the slaves. This was done the better to secure the human property to the slave-proprietors. It is appalling to hear how both men and women were kept simply for breeding purposes even as cattle are in England.

You cannot get rid of the iniquitous fruits of such appalling wickedness in one generation. To this day numbers of refined and educated ladies in Augusta sneer at the idea of a coloured girl's marriage. When you remember how the splendid estates, Church edifices, large and elegantly furnished houses, are mainly the product of this inhuman system in the past, it is simply impossible to find any pleasure in them. You are constantly saddened as you come in contact with large numbers of old grey-headed men and women, who, in their poverty and depression, bear all the marks of this degrading system. Oh, the joy to hear them tell of "Massa Jesus," and "the dear Lord," whose grace and glory has, indeed, provided "some better thing for them."

We can hardly realise in England that all the great denominational bodies separated from the Northern Churches on this question. To hear of it is one thing; to see it and know its results is quite another. Episcopal, Baptist, Methodist, and Presbyterian, all the Southern Churches, took sides with and for the defence and perpetuation of slavery.

Such, as your readers are aware, was the case. How strange, that men who professed to represent Christ and to teach the golden rule, "As ye would that men should do to you do ye even so to them," could thus become the principal defenders of this dreadful system. To me it was terrible to come in contact with men who were and still are pastors, officers of Churches, and Church members, whose past history had been part and parcel of slave proprietorships, and to find them still actually destitute of any conscience on the subject. I do not believe I met three men in the South who showed either sorrow or repentance for their past connection with slavery. Indeed, nothing but the terrific arbitrament of four years' bloody war sufficed to deal with this huge social cancer in the nation's life.

Time has wrought wonders and still works on the behalf of the seven or eight millions of the freed coloured race. Their future is one of America's difficult problems.

In some parts of the South they are lapsing into Fetishism, and their moral and social condition is deplorable. Nevertheless the great bulk of them are progressing rapidly, and the fear of God is amongst them of a truth. Of course, with such an experience, you cannot be surprised that the coloured people have low and imperfect conceptions of the rights of property, of morality, industry and cleanliness, but in every neighbourhood and coloured church which I visited, I was greatly pleased with the improvement which has taken place since they were made free.

My special reason for calling attention in your columns to this interesting people is to ask whether there are not some English brethren who would go and spend a winter in the South, labouring specially in the coloured churches in the various cities. I could give letters of introduction to some of the coloured ministers, and I know of no richer field for labour in preaching Christ and teaching the Word of God. I am sure that going forth from England to tell the old, old story, they would be welcomed with open arms. It is desirable that the brethren so going should have an intelligent acquaintance with the Word of God, men of education, some means, and filled with the Spirit of Christ. Oh! who will come? The fields are white to harvest. I believe no richer or more fruitful soil exists. I have preached to the densest crowds in their churches, and I have not been more troubled either on the score of propriety, order, or conduct, than in hundreds of crowded meetings in England. I had been told of hysterical fanaticism, of unbearable odours, and the wildest conduct. I bear witness that it is not so, and I would delight to spend the coming winter amongst those against whom both our English and American fathers have sinned so deeply. I am not sure what my Lord's will concerning me is, but I am prepared to say, "Here am I, send me."

In my next I will tell your readers of further work for Christ in this vast sphere.

New York. Henry Varley.

Letters to the Editor.

MARK XVI. 9—20.

Dear Sir,—Will you allow me to reply to Mr. Gamble's courteous answer to my letter? It will be the last on my part, as on his.

Mr. Gamble sets out four "grave objections" to the statement that the scribe of Codex Vat. wrote the quire of Cod. Sin., containing the end of St. Mark's Gospel.

They are: "(1) Tischendorf, the editor of both, regarded the Sinaitic as more ancient than the other." (*Answer.*)—But it was *Tischendorf himself*, who, in 1867, asserted the identity of handwriting—an assertion at first received incredulously by all, but now largely (by no means universally) admitted, even by critics of such opposite schools as Scrivener and Dr. Hort.

"(2) The MSS. differ in size, number of lines, and columns to a page." (*A.*)—I confess I do not perceive the relevancy of this objection, unless we start with the major premiss: Two documents differing in size of material, &c., *cannot* be written by the same hand! My last letter was written on 8vo. paper; I write this on 4to.: do you, Mr. Editor, on that account question whether they are in the same handwriting?

"(3) The readings of the two MSS. differ, moreover, in the subscriptions." (*A.*)—A fact of *no importance at all*, when it is remembered that the subscription of the Vatican MS. is admittedly *by a later hand.* (See *fac-sim.* Plate viii., Scrivener's Introd. Crit. Gk. T.)

"(4) The blank spaces in both MSS. follow the subscriptions, showing that the writers knew of no omission." (*A.*)—There is no blank in Cod. Sin.; and the fact of the subscription of Cod. Vat. being before its blank is met by the answer to (3)—viz: that it is the work of a later hand.

But I am not at all concerned to prove the identity of handwriting. I merely attempted to show that, if the claim of such identity set up by objectors to Mark xvi. 9—20 be allowed, these documents have not the weight of two *independent* witnesses. But if it could be demonstrated that they are as independent as Cod. Bezæ and Cod. Alexandrinus, little inconvenience to my contention would result; the silence of any two MSS. ought not to be allowed to weigh against the positive testimony of Copies, Versions, and Fathers—testimony which may well be called catholic. All that Mr. Gamble writes does not touch the fact stated by me, that about thirty Versions and Fathers, prior to or contemporaneous with these two documents, vouch for the disputed section—Irenæus (second century) expressly, alone far outweighing Eusebius's objection nearly 200 years later.

I readily grant that I did not use the word "canon" in its strictest sense. I am aware that the passage is said to be "canonical" even by objectors. Its *authenticity* is doubted by some, denied by others. Thus, Archdeacon Farrar: "Mark xvi. 9—20 is canonical, but almost certainly unauthentic." While Dr. Hort writes: "It manifestly cannot claim any Apostolic authority." I leave your readers to estimate what additional worth they would attach to any book—"unauthentic," and devoid of "Apostolic authority"—by the mere circumstance of its being "in the canon." The same thing applies to a section of a book. Mr. Gamble is my witness that Mark xvi. 9—20 no longer avails like the rest of "the Scriptures" for doctrine, nor, I suppose, "for reproof, for correction, for instruction in righteousness." If plain people learn that this or any passage is "unauthentic," they will little trouble their heads about it being "canonical." But, *practically*, unauthentic canonical Scripture is a contradiction.

In conclusion, I need hardly remind Mr. Gamble that the Revisers' Note against Mark xvi. 9—20 (however notorious "the doubt" may have been) is, in the judgment of some of the ripest scholars and divines, one of the serious blemishes of that Version. William Jeater.

Byfield-villa, Bromley, Kent, July 24.

THE CHOLERA IN SPAIN.

Sir,—The condition of Spain pains me greatly. The hundreds dying daily by this dreadful plague of cholera, and in so many places no one who can lift up the "brazen serpent," or give succour to the stricken and helpless widows, orphans and others. I would remind your readers that it was during a similar visitation, when hundreds were dying daily around our dwelling, we were enabled to minister to their wants, and, as a consequence, when the pestilence had done its work, hundreds of children remained with us, and were gathered into the schools which have become such blessings, and from whence a large company have been gathered to sing "Hosannah" to the Prince of Peace. Now is the time to do like work. If the Lord will, and his people should be able to send such substantial help as to justify my going into the stricken district, "here am I, send me," or I will gladly forward any pecuniary greatly needed help to brethren on the spot. George Laurence.

179, *Bute-road, Welcome Home, Cardiff.*

SOCIAL ETHICS.

Dear Sir,—As you inserted "M.D.'s" article on this important matter, I beg to ask that you will allow the space for the better understanding of "How to support the principles advanced by 'M.D.' for the attainment of moral purity." In this case, charity begins at home; the work of regeneration is personal. "M.D." says, "thousands of people eat and drink too much; Christian people eat too much, and break down in their work. No experienced engine-driver over-charges his engine with steam;" but will "M.D." state how much fuel for five shillings a week will support a man like myself, working hard twelve hours a day, out-door labour, this hot weather, and what should be the character of the food? It is no use giving advice unless it is intelligible. "M.D." says, "the soil will produce four-fold more than it does under the present mode of starvation cropping; but until there is a system of inspection by Government of land cultivation, there will be no improvement in home produce, the land is neglected, and the people mourn." Will "M.D." show what he means by living according to God's laws?

A Hard-working Man.

THE STREETS OF LONDON.

Sir,—Permit me through your columns to call the attention of Christians, who have hours of leisure in the evenings, to a very simple way of serving the Lord, which may be conveniently engaged in at this time of the year. It is to go out with a few good tracts or handbills relating to some evangelistic meeting, and use them as a means of opening up religious conversation with any persons met with who may be inclined to stay and speak. If this is done, surprise will probably be felt, at the number to be found in our streets on these warm summer evenings, who are not only willing to talk on religious subjects, but will spend ten or fifteen minutes, or even a longer time, in this way. Many may thus be reached who are untouched by any existing agencies for the spread of the truth, and impressions made which may result in conversion.

If Socrates, "the wisest of the Greeks," exercised a transcendent influence by simply engaging in personal conversation with any comer in the streets of Athens, surely much may be accomplished by earnest Christians going forth in the same way, armed with the sword of the Spirit.

W. R. Dovey.

21, *Richmond-villas, Holloway.*

THE KESWICK CONVENTION.

IT is gratifying to know that, so far as this great gathering has been brought together, God has been very signally blessing those who have manifestly assembled in the hope of obtaining spiritual refreshment and strength. The weather has been perfect, and there has been much promise of good, but it was not until Wednesday that it became evident that there was to be a rich bestowal of Divine grace. Large numbers have flocked into the tent, not from curiosity, but with an evident consciousness that there was "something more to follow." It was an unusual and a gratifying sight, that of a multitude of persons plying their pencils assiduously, as some teacher blessed of God led them to fresh riches of His word.

The Bible-readings of the Rev. Herbert Brooke disclosed treasures of Scriptural truth which delighted and surprised many. He pointed out how there ran through the whole Gospel of St. John this leading idea, "that the Son of Man should be glorified," and we advert to this, because it supplies, as it were, the keynote to the past proceedings of this Convention. For the most part this thought has been kept well in view, and, as a consequence, God's presence and power have been wonderfully experienced.

Dr. Elder Cumming's address at the early prayer meeting, on Isaac as an example of a fully consecrated life; Mr. Brooke's reading on taking up the Cross; and Mr. Figgis's words on 2 Kings x. 15, may be especially mentioned as used of God's Spirit for the leading of many to fuller consecration, or deeper joy of heart. In regard to numbers, and still more deep earnestness of feeling, this Convention may be regarded as "a great success," not in an earthly sense only, but when tested by the truer evidences of God's favour, souls drawn to God, and his own children led to a fuller revelation of God's "riches in glory by Christ Jesus."

Another correspondent says—The Keswick Convention is now being held for the eleventh year. It opened with a most moving solemnity. Only two years ago the originator of the Convention, the Rev. Canon Battersby, vicar of St. John's, Keswick, was called to his rest on the opening day of the Convention, and his funeral was held on the closing day, and the thousands who had come at his invitation gathered round his open grave. This year the gate of heaven has again been opened, this time for his widow, and on Tuesday the same blessed words of triumphant hope sounded over her grave. She had been one with him in welcome and work for the gatherings; now they are one together in presence again with their Lord. It is a remarkable thing that they, who originated and fostered this blessed annual gathering, should both have its hundreds round their grave, accompanying them almost into the presence of Him for whose glory they had convened these meetings. Prayer at half-past two. The Convention visitors gathered in the tent, and then filled the churchyard, while the congregation assembled in the church. Few have ever been laid to rest with feelings of such widespread love following them. The memory of his and her thirty years' life-labour at Keswick is very vivid, and the church was quite full of sorrowing mourners. But, as the procession entered, there seemed to break through all the outward signs of loss, the thought of her bright, brave spirit, which always looked at the sunny side—the Father's side of every trial, and a ring of triumph bounded out in the words of the opening hymn:—

> "Jesus lives! No longer now
> Can thy terrors, Death, appal us."

"Jesus lives, and she lives with Him!" was what broke through the mourning. There were many hundreds to meet the procession, as it passed into the churchyard, and there "Peace, perfect Peace" was sung over her grave. The unclouded sky, the glowing sunshine, and the beautiful hills, all told of the fulness of the life on which she had entered, and swallowed up the present sorrow in the certainty of the nearing glory. A text in large ivy-leaf letters on white hung against the church wall at the head of the grave, "With Christ, which is far better." At the close, "Till He come" was sung. Her six children were there; three devoted to the ministry, and a fourth dedicated for missionary work. May sons', father's and mother's life-long devotion be repeated in them!

OUR HIDDEN HAMLETS.—5.

MANY a time, when a boy, have I wandered through Wadleigh woods, the most beautiful of which, alas, have now vanished before the feller's axe. And many a time, when a boy, have I gone with relatives to Wadleigh Church, to hear the singing that made it famous among the village churches round. I seem to see it now, as then, with the people who filled it forty years ago; while I could imagine that the rugged old sexton, from whose lips I learnt its early history, is himself telling the tales again that he told me "in the days of auld lang syne."

His mother had remembered the advent of the Methodists to Wadleigh. Headed by a pious tailor named Thompson, they had sallied forth from a neighbouring market town to attempt the enlightenment of the Wadleigh villagers. But it was a rough reception they received. Their leader's wig was torn from his head and sent flying through the air, he himself was ducked in "The Hall Well," and when, at last, his followers found it necessary to retreat, a powerful man stood at the "towns-end" gate, and struck, with a piece of leather, each fugitive that passed through. Methodism, nevertheless, had rooted itself in Wadleigh, and flourishes to this day.

Just now the new church was opened, and, with whatever ceremonies and rites it was consecrated to the worship and service of God, some of the parties who had opposed the Methodists proceeded with great zeal to devote it to the devil. They ascended and danced the morris upon its flat, leaden roof, and soon afterwards another party took a quantity of beer into the "sacred" edifice, where they drank and rang the bell all night, defying the churchwarden to dislodge them, as the keys were with them inside the church.

For several years after this, it had but one service daily, its old rector often commanding the clerk, after this was over, to stop up the foxholes and do other like work, against the day when the hounds might be round. Two of its curates, when I was a boy, were thorough-going, fox-hunting parsons, and, by way of comparison with many who followed them, these were most eminent Christian men. Worthy exceptions to the general rule there have been; but, when I look back on the line of clergy who have ministered in Wadleigh Church, wonder is to me that any who in other days allowed themselves to become habit-bound to it should have been kept from infidelity. I have heard the funeral service read at the grave-side, by a man whose drink-bound tongue would scarcely allow him to utter the words he wished to use. Another, who since has "posed" as a somewhat popular preacher, brought worse scandal on the name of religion than he. I might go on to tell of others whose names are left in the books of tradesmen where they remain to the present day.

But to finish this dark and painful picture, I will just give a scene I witnessed myself in Wadleigh Church, some few years ago. The clergyman conducting the service was seen to be in drink. Mechanically, he managed to get through the first part of his "duty;" but in attempting the Psalms he most ignominiously failed; and the churchwarden, in the presence of a large congregation, compelled him to come from the reading-desk, and make way for another clergyman who happened to be in church at the time.

Some may ask the use of unveiling such matters, and deem it wisest to leave the past buried in its own grave; but what Wadleigh was many villages possibly may be still. It is not well to take too much for granted. And then, too, while everything Romish is cherished, there ever and anon arises from some quarters such a howl of hostility towards Dissent, as if it were calculated to blight the very life of the people. What would Wadleigh have been without Methodism? And what would many a parish in our land be without Nonconformists at the present day? Ecclesiasticism has been skilful of late years to hide many of its crying sins in villages and hamlets; and sepulchres remaining full of all uncleanness have been beautifully whited over. But no very earnest search is needed to discover many places where the powers of darkness have established and entrenched themselves; and whoever or whatever he may be who shall carry the light of truth to such places shall have the "God speed" of

JOHN E. LINNELL.

The Vicarage, Pavenham, Bedford.

EVANGELISTIC NOTES.

UFFCULME, DEVON.—Mr. Charles Lazenby, of the Evangelisation Society, preached in the Gospel tent here on Sunday, 26th inst., to crowded audiences. Prayer is desired for blessing on the tent work thus happily inaugurated.—W. BROWN.

WELLINGTON, SALOP.—Dr. Cranage writes: "We have had the unspeakable pleasure of hearing that honoured servant of God, Rev. J. G. Paton, tell of the marvels of the grace of God amongst the heathen of the New Hebrides." [We are presenting to our readers this week a sketch of his life and work, which we are sure will be read with great interest.—ED.]

FRAMSDEN, SUFFOLK.—An eight days' mission was held here from July 19 to 26. The tent which has for ten years done good service in Suffolk was kindly lent by Mr. J. F. Vincent, of Wrentham, and his committee, to Rev. Alfred J. Begbie, vicar of Framsden. In holds 300 people. Mr. W. Smith, from the Evangelisation Society, gave the addresses, and three or four of the neighbouring clergy took part in the meetings. The tent was pitched in the vicarage field, and well filled on each occasion. Two special addresses to young were given every afternoon (excepting Saturday). Mr. Smith also gave at the vicarage valuable Bible-readings. Some anxious souls have found peace with God, and believers have been greatly refreshed. On the last Sunday a goodly company gathered in Christian fellowship round the Lord's table. Mr. W. Smith went on Monday, the 27th, to commence a week's services in the neighbouring parish of Ashbocking by request of the vicar, Rev. M. B. Cowell.

KENSINGTON.—Mr. Russell Hurditch has erected one of the tents of the Evangelistic Mission in the Blythe-road, near Addison-road Station, where Mr. C. King and his wife have met with very gratifying results. The unconventional character of the addresses is one reason for their attractiveness. Mr. King seems to buttonhole his audience, catching attention by an earnest word interjected between the verses of a hymn or reading, and then as soon as the hearer's attention is riveted the message is delivered with a faithfulness that provokes alternate smiles and tears. A thorough grip of Scripture, and readiness in illustrating it, are the principal characteristics of our friend's style. Miss Trowbridge, upon whose ground the tent stands, and other Christian workers who gather round her, are much cheered by this success. Every night souls have professed to find Christ, in some instances husband and wife together. A series of afternoon Bible-readings has been carried on during the fortnight at Rev. A. Griffith's schoolroom at Shepherd's Bush, and educated and refined persons who have attended them are equally delighted with Mr. King's ministrations.
A. G.

THE CHURCH OF ENGLAND PURITY SOCIETY announces a public meeting for men only at Prince's Hall, Piccadilly, on Thursday evening next, August 6, to promote the protection of women. Mr. George W. E. Russell, M.P., will preside. The Bishop of Bedford expresses the feeling which has led to this meeting in a letter to the Secretary, in which he says:—"The Church cannot stand by silent in the face of the terrible disclosures of hidden wickedness so recently made. Whether the disclosures were wisely or unwisely made is not now the question. We want to raise the tone of society. We want to inspire a chivalrous resolve to protect the weak from wrong. We want to make profligacy a social disqualification. The Church has not been idle in this matter; but she must redouble her exertions, and persevere in her crusade against vice, until such an exposure as we have just had shall be both unnecessary and impossible."

Notes on Daily Readings.

AUGUST 6.—2 THESSALONIANS III.

v. 1.—"*May have free course*" ("*may run,*" R.V.).—There may be an allusion to Psalm xix., where, under the figure of the sun, which "rejoiceth as a strong man to *run* his course" (R.V.), is described the progress of "the law of the Lord" in its converting and enlightening power.

v. 2.—"*Unreasonable.*"—The first meaning given by Liddell and Scott for the Greek word is "out of place," which is its original meaning, as the word itself shows. No meaning could be more appropriate here, as those to whom he alludes are evidently the "false brethren unawares brought in" of the Church of Corinth, from which place he is writing.

"*For all men have not faith.*"—This would be a pointless truism if spoken of the world, but as referring to the Church—which it evidently does—it confirms what has gone before, that these opposers of the Gospel were men "out of place." The "Speaker's Commentary" paraphrases it thus: "For not of all whom you see entered into the pale of the Church is that faith which makes men truly Christians."

v. 5.—"*The Lord direct your hearts into the love of God, and into the patience of Christ*" (R.V.)—One misses here "*the patient waiting for Christ,*" with which the A.V. has made us familiar; but it must be owned that they had no authority for rendering the common word for "patience" or "patient endurance," as they have done. The prayer seems to be that the Lord (the Spirit)—mark the allusion to the Trinity—may direct their hearts into the contemplation of God's love to them (the Father's), and of Christ's patient endurance for them.

v. 6.—"*Withdraw yourselves.*"—Sp. Com. says of the Greek word here used, "It is peculiarly used of those on a voyage by sea, '*to give a wide berth to.*'"

v. 11.—"*Working not at all, but are busybodies.*"—There is a play in the Greek upon two nearly similar words, which it is hard to reproduce. Liddell and Scott quote Demosthenes as using together these same two words, which they render "being busy, and over busy."

AUGUST 7.—I TIMOTHY I.

v. 2.—"*My own son in the faith.*"—The word "my own" is literally "genuine." R.V. renders it "true."

v. 4.—"*Godly edifying which is in faith.*"—The word for "edifying" differs but in one letter from the word for "dispensation," and this latter is now adopted by the Textual critics, as best attested. It is rendered in R.V., "*a dispensation of God which is in faith;*" better still by Bishop Ellicot, "God's dispensation."

v. 5.—*The end of the commandment.*"—The word here is not the ordinary one for "commandment," but is a noun corresponding to the verb "charge," in verse 3. It is therefore rightly rendered "charge" in R.V. If "end" were translated "aim" it would make it clearer: "The aim of the charge (which he was to deliver) is love," &c. Showing that it was not merely a negative effect he looked for from Timothy's teaching—the suppression of false teaching—but the inculcation of true doctrine, or rather true Christian life, love springing out of a pure heart, and a good conscience, and faith unfeigned.

v. 6.—"*From which some having swerved.*"—"The margin is better, 'not aiming at' or 'having missed their aim at which.'"—*Speaker's Commentary.*

v. 8.—"*The law is good, if a man use it lawfully.*"—The lawful use of the law is against sinners as such, but if a sinner has taken refuge in Christ he is the "righteous man" of verse 9, and, as such, comes under the "healthful teaching" of the Gospel, which agrees with the law in its denunciations of wickedness: so much so, that whatever is contrary to one is contrary to the other; but for this very reason the imposition of the law on the conscience of a believer becomes both unnecessary in itself, and also subversive of "the glorious Gospel of the blessed God."

v. 15.—"*Sinners; of whom I am chief.*"—"The tense is instructive: of whom I *am* chief, not I *was*. A pardoned sinner is a sinner still."—*Sp. Com.*

AUGUST 8.—I TIMOTHY II.

v. 2.—"*For all that are in authority, that we may lead a quiet and peaceable life.*"—If these words are taken together (as the Greek would allow) they give an additional motive for praying for those in an exalted position—namely, that they are put there, "that we may live a quiet and peaceable life." This is better than the common way of regarding these words as indicating the subject of our prayer for them, which, after all, resolves itself into a selfish prayer for ourselves! The Genevan Version (1557) evidently took this view, for they render it, "for all that are *therefore* in authority, that we may lead, &c." The subject of prayer for them is, from what follows, clearly their salvation.

v. 4.—"*Who will have all men to be saved*"—Commentators draw a distinction between God willing "*to save*" all men, which is not asserted here, and willing all men "*to be saved*"—the conditions of salvation being observed. This is of importance, as showing that "Universalism" receives no countenance from this passage; but what follows, "*For there is one God,*" &c., is so very parallel to Rom. iii. 30, that it is probable that here, as there, it is the extension of salvation to the Gentiles which is chiefly in the Apostle's mind. The salvability of the Gentiles was a truth against which even Jewish believers were much prejudiced, and when "kings and those in authority" were often their persecutors, it made it the more difficult to regard them as within the pale of salvation.

v. 15.—"*She shall be saved through the child-bearing*" (R.V.).—Bishop Ellicott explains thus this altered rendering, which emphasises the article before the word "child-bearing": "'By the child-bearing,' *i.e.*, by the relation in which woman stood to the Messiah, in consequence of the primal prophecy that 'her seed (not man's) should bruise the serpent's head.'" Bishop Jackson, too (Speaker's Commentary), explains the expression, "the child-bearing," similarly, "as the instrument of the incarnation of Him who 'when the fulness of time was come' was 'born of a woman.'"

AUGUST 9.—I TIMOTHY III.

v. 1.—"*This is a faithful saying.*"—"Chrysostom refers this to what has *preceded*" (*Sp. Com.*). It is much better to take it so, and render it "faithful is the word," the reference being to the Gospel, whose first announcement had just been alluded to.

"*The office of a bishop*" (margin R.V., "*overseer*").—It would have saved misunderstanding if this marginal reading, which is the most literal one, had been put in the text. "Overseer" here, as in Acts xx. 28, refers to the office of "presbyter," not to that which we now call "bishop."

v. 15.—"*The pillar and ground of the truth.*"—These words may refer to Timothy himself rather than to "the Church." As there is no definite article before the word "pillar," it is rendered by many, "how thou oughtest to behave thyself in the house of God—which is the church of the living God—(as) a pillar and ground of the truth." See Gal. ii. 9, where Apostles are called "pillars," and Rev. iii. 12, "Him that overcometh will I make a pillar," &c. Propriety of imagery, too, confirms this reading, as the church could hardly be called both "house" and "pillar" in the same sentence; whereas, if the church be God's house, a faithful minister may well be called a pillar. This is on the whole the most satisfactory interpretation, and appears as early as the second century, in a letter written by the Churches of Lyons and Vienne (preserved in Eusebius), for, alluding to an eminent Christian at Pergamus, they apply to him these two words, "pillar and ground," evidently quoting from this text.

v. 16.—"*God was manifest in the flesh*" ("*He who was manifest in the flesh,*" R.V.).—The difference between the two Greek letters which represent the contraction for "God," and the word "who," is very slight. On the presence or absence of two thin strokes depends which is to be read. Careful examination of the MSS., and the testimony of the most ancient Versions and Fathers has led all modern textual critics of note to adopt "who" instead of "God." The text is not appealed to in the Arian controversy of the fourth century.

AUGUST 10.—I TIMOTHY IV.

v. 2.—"*Speaking lies in hypocrisy*" ("*through the hypocrisy of men that speak lies,*" R.V.).—A manifestly improved rendering. It describes the instrumentality by which some would be led to depart from the faith; or, as Bishop Ellicott puts it, "prepositional clause, defining the manner (pretended sanctity and orthodoxy) in which the 'giving heed,' &c., was brought about." "*Having their conscience seared with a hot iron.*" "*Branded in their own conscience, as with a hot iron*" (R.V.). "Our English Version has taken the idea of the loss of sensibility produced by the burning." *Sp. Com.*, which seems to prefer the reference to slavery of conscience: "Men branded on their own conscience, as slaves were with their master's brand." This interpretation is the more pertinent, when we remember that the conscience is that part of a man's being where he should be especially free, no authority but that of God being recognised. Luther's protest at the Diet of Worms on behalf of freedom of conscience is an interesting illustration of this foretold character of the Apostasy.

v. 3.—"*Forbidding to marry.*"—It is strange that the R.V. has not given the more extended meaning of the verb here rendered "forbid." Liddell and Scott give as its meaning. "to let, hinder, check, stop, prevent, forbid." Of these "hinder" is generally accepted as the normal meaning of the word, and thus we have foretold not only the direct prohibitions of marriage enjoined by the Romish Apostasy—the celibacy of the clergy and of those devoted to what is called a religious life—but also the hindrances to marriage arising from Rome's studied depreciation of it as compared with the supposed sanctity of virginity. Commentators mostly refer to the Gnostic heresies of the second century as illustrating what is here alluded to, but Isaac Taylor's words are worth quoting: "Gnosticism, repelled by the ancient Church, and at length . . . extirpated as a visible heresy, did not expire until after it had deposited myriads of its eggs within the vitals of the Church. Gnosticism surviving in principle, and Polytheism in ritual, make up together the bastard religion of the Middle Ages, otherwise called Popery."—*Ancient Christianity*, i. 147.

AUGUST 11.—I TIMOTHY V.

v. 8.—"*He hath denied the faith, and is worse than an infidel*" (or "*unbeliever,*" R.V.)—"He has denied the faith practically, and is in this respect worse than an unbeliever, who does for the most part perform these natural duties of domestic life."—*Sp. Com.*

v. 9.—"*Let not a widow be taken into the number*" ("*Let none be enrolled as a widow,*" R.V.)—This shows that there was an enrolment or college of widows as such, to which what follows up to ver. 16 applies.

v. 14.—"*I will therefore that the younger women marry.*"—For "women" R.V. reads "widows," which seems right, as the context is about such. Speaker's Commentary, too, reads "widows."

v. 17.—"*Let the elders that rule well,*" &c.—"It may be inferred from this passage (says Bishop Jackson), first, that there were, at this early time, some presbyters who ruled but did not teach; and, secondly, that both these, and in a higher degree those who *also* taught, received maintenance from the congregation, even from the first foundation of at least the Pauline Churches."

v. 18.—"*The ox that treadeth out the corn.*" "More literally '*an ox while threshing.*'" Speaker's Commentary, which adds: "St. Paul in an earlier Epistle (1 Cor. ix. 10) had *argued* from this text the right of a minister to be maintained by those to whom he ministers: he here refers to it as *inferring* the right."

vv. 24, 25.—"*Some men's sins are open,*" &c.—The point of these two verses seems to be, "do not suppose that those men whose sins are open and notorious are the only sinners, or that the prominent workers of good deeds which attract attention are the only good men."

AUGUST 12.—I TIMOTHY VI.

v. 2.—"*Because they are faithful and beloved, partakers of the benefit.* Sp. Com. well explains how this should be taken. "*But let them serve them the more, because they who are receivers of the benefit* (*i.e.*, of their service) *are believers and beloved;*" very nearly so is the R.V.

v. 5.—"*Supposing that gain is godliness.*"—Rather, "that godliness is a source of gain." The grammar of the Greek is clear as to this being the right rendering.

v. 10.—"*The root of all evil.*"—There is no article in the Greek before "root," and there is before "evil," so it should be, as in R.V.: "The love of money is a root of all kinds of evil."

v. 12.—"*Professed a good profession.*"—Rather, as R.V., "didst confess the good confession." "The tense of the verbs points to some special occasion which, though well known, of course, to Timothy, it is impossible to determine with certainty now. It might be his ordination, or some time of trial and danger, but more probably his baptism, when, as we know . . . a public profession of faith was made."—*Sp. Com.*

v. 13.—"*Christ Jesus, who before Pontius Pilate witnessed the good confession*" (R.V.).—Bengel says, "'To witness the confession' was the part of the Lord; 'to confess the confession' belonged to Timothy." Bishop Ellicott says, "Our Lord *attested*, by his sufferings and death, the truth of the 'confession.' Timothy only *confesses* that which his Master had thus authenticated."

v. 19.—"*That they may lay hold on eternal life,*" or, rather, as a better attested reading now has it, "on that which is life indeed."

CONTINENTAL AND FOREIGN NOTES.

ST. CLOUD.—Rev. W. Gibson opened a new mission-hall near this place on July 5.

GERMANY.—The evangelistic work started by Professor Christlieb in Bonn is already being carried into practice. A piece of ground has been obtained, and an evangelistic school established. The well-known Pastor Schrenk, of Bonn, has placed himself at the disposal of the Society.—*Evan. Kirch. Anzeiger.*

BRUNSWICK.—In this town the Irvingites have recently been making great efforts to extend their society, but they have been somewhat hindered by the late quarrel, which has resulted in a division into the so-called English and German Apostolic Churches, which number in Brunswick about 200 English Irvingites and forty German.—*Evan. Kirch. Anzeiger.*

AUSTRIA.—The new law of Sunday rest, which was put into vigorous operation in June, has considerably changed the aspect of the streets in Vienna. Until now, troops of workmen might have been seen on Sunday morning going to their workshops or yards. The churches are much fuller than usual, and in the afternoon the public parks are visited by workmen with their wives and children.—*Le Christianisme.*

FRANCE.—A prize of 250 francs is offered for the best answer to the following question:—"Is not the domestic happiness of the working classes intimately connected with the Observation and Sanctification of the Sabbath?" Only persons belonging to the working classes are admitted to the contest. *L'Evangéliste* give an interesting report of Mdlle. de Broen's dispensary in Paris. Many poor afflicted persons come very long distances to receive advice. If asked why they do not prefer hospitals more accessible to them, they reply, "Because your doctor really works miracles of cure, and then you treat us like men and brothers, whereas down there we are only numbers."

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Notices of Books, &c.

More Half-hours with my Girls. By Amy Baker. 2s. 6d. *Hatchards.* A series of sensible, practical readings to a village class, dealing with all sorts of useful subjects. An easy conversational style is adopted, which materially adds to the effect of the book.

Friendly Greetings. Vol. x. 2s. 6d. *Religious Tract Society.* We cannot too highly recommend these lively entertaining "Readings for the People." Life, nature, art, all contribute something to this store of good cheer and useful lessons. The illustrations are also very attractive.

Homely Talks, 3s. 6d., *Hatchards*, with preface by Canon Westcott. This volume presents to young men lessons drawn from the lives of the young men of the Bible. New light is thrown here and there upon incidents and truths familiar to us all, and we trust that many readers will be stimulated to active service by its perusal.

Faithful Teaching. 3s. 6d. *Hatchards.* This work comprises sermons of the late Rev. C. Bradley, of Southgate, and a short memoir by the Dean of Westminster. Those who knew him will greatly value this memento of his labours, and many others will be fed in spiritual things by a careful study of these faithful discourses.

Short Comments on the Gospels. By Bishop Oxenden. 3s. 6d. *Hatchards.* These little discourses are intended more especially for use at family worship, the present volume dealing with Matthew and Mark. Their brevity only admits of a cursory consideration of each passage, but they are concise and suggestive, forming a nucleus around which other thoughts will freely cluster.

Anno Domini: A Glimpse at the World into which Messias was Born. By J. Craig Houston, B.D. 2s. 6d. *Religious Tract Society.* The state of the Roman and Jewish world at the birth of Jesus Christ is concisely yet graphically described. To those who have little time or opportunity for the study of larger works this little book will be a real help.

Stones that Speak, or, Musings on Mount Moriah. By Rev. J. Ormiston. 6d. *W. Mack.* Though the Temple of Solomon has been the theme of many large and learned books, this little book is by no means superfluous. It contains not only fresh thoughts, but new and interesting facts. An excellent engraving of the "Golden Gate" serves as frontispiece.

The Devotional Service and Chant Book. *Whittingham & Co.* Six services for the use of Christian congregations. Many of the prayers and collects are from the Church of England Prayer-book, and room is left for a first and second lesson. Thirty-three chants, chiefly from the Psalms, are given, and provision is made for the introduction of extempore prayers.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, E.C.

Messrs. Fullerton and Smith.—August, People's Mission Church, Edinburgh Castle, Stepney, E.; September, Shoreditch, Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

Mr. F. E. Marsh.—Glasgow, to August 23; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

Mr. J. M. Scroggie.—Dunoon, August; Glasgow, September; Kendall, October.

Mr. W. Spencer Walton.—August, Achill and Connemara (rest and work); September, Brighton, Lewis, and Barcombe; October, Whitehaven and Teddington; November, Weston-super Mare, Southsea, and Wandsworth.

Mr. Fredk. J. Snell.—Cornwall, August 8 to 24.

Mr. James Neech.—Lincoln during August to September 7.

Mr. T. Shuldham Henry.—St. George's Hall, Langham-place, W., during August, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Mill-street, Conduit-street, Wednesdays, 8 p.m.

Conference Hall, Clapham-road, S.W.—Mr. Oscar Owers in August, Sundays, 3 30 and 7 p.m.; Thursdays, 8 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station), Mr. William Harper, and others, Sunday, 7 p.m.; every week-night (except Saturday) at 8 p.m. Hammersmith—Tent, corner of Adie and Oxford roads, Dr. and Mrs. Popham, Sunday, 7 p.m., every week-night (except Saturday) at 8. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. F. C. Spurr, Sunday, 7 to 8 p.m. Kilburn—Tent, Carlton-road, Mr. F. C. Spurr, Sunday, Monday, Thursday, and Friday, at 8 p.m.; Mr Wm. Grove, Tuesday and Wednesday, 8 p.m. Malden Hall, Kentish Town, Mr. W. B. Horner, Sunday, 7 p.m., and Thursday, 8 p.m.

Children's Special Service Mission.—Mr Banaster and Hon. W. G. Scott, in the yacht *Kingfisher*, at Ramsey from August 1. Mr. E. Arrowsmith, at Llandudno, August 1 to September 14; also, in conjunction with other friends, at Rhyl, Pensarn, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr. Spiers at Aberystwith from August 1. Mr. E. T. M. Dennes at Redcar and Saltburn-by-Sea, August 1 to 22; Mr. G. A. King at Bridlington from August 8; Mr. Pericles Green now at Hastings; Mr. W. F. Seagrove and Rev. H. C. Sturdy at St Leonards, from August 9; Rev. F. Hodgson Jones, at Tynemouth, from August 17; Mr. H. W. Figgis (of Dublin), at Brighton, August 5 to 25; Mr. W. M. Carruthers, now at Lowestoft, Mr. E. Salisbury, B.A., at Eastbourne, from August 1; Mr. E. Hughes, at Towyn, August 1 to 15; Mr C. W. Fagan, now at Yarmouth; Mr. W. R. Moore at Ilfracombe, all August; Mr. W. L. Seyler at Broadstairs, August 1 to 15; Mr. H. R. Harvey at Swanage, from July 30; Mr. H. G. Harris at Weston-super-Mare, August 16 to 30; Mr. G. Bennett at Douglas, from July 11; Mr. G. R. Kirlew at Lytham, August 9 to 16; Rev. L. N. Caley and Mr. C. C. Walker, at Sandown, from August 2; Mr. G. R. Baber, at Southend, from August 11; Mr. Swann Hurrell and Rev. G. F. Grace now at Margate; Mr. J. A. Vann at Southport, in August; Mr. A. Haley (of Bradford) at Whitley, Newcastle-on-Tyne, to August 10.

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MISCELLANEOUS.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

Church Missionary Society, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcomed.

Mr. and Mrs. Cheyne Brady will be glad to welcome any Christians who may be staying in the neighbourhood of Chalet Feuz, Grindelwald, Switzerland.

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Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Prayer meeting, 1.15 p.m. (Sat. excepted). Gospel services, Mission Hall, Mellor-street, Sundays, 11 a.m. (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Mondays and Thursdays, 8.15 p.m.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

The Priory, 198, Upper-street, Islington, N.—Thursday, August 6, 8.30 p.m., address devotional meeting, and Mr. Norton. Sunday, August 9, 3.15 p.m., Bible class, Mr. Stephen Pewtress, Colossians i.

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Mission and other Appeals.

Rescue Society.—Sir,—Allow me to invite your earnest attention to the fact that at the present time we have 174 in our homes needing daily food, and very little money has recently come to hand. Do help us if you can, and try to induce others to do so. With grateful thanks for all your past assistance, believe me, yours faithfully, C. Stuart Thorpe, Secretary, 79, Finsbury-pavement, E.C.

Rest and Country Air.—The Convalescent Branch of the Y.W.C.A. offers sincere thanks for all kind responses to Lord Kinnaird's appeal in The Christian of June 18. Any other intending contributors are urgently requested to send their donations as soon as possible to Y.W.C.A. Secretary, 4, Inverness-terrace, W., to enable us to send to the cottages now offered the many needy cases still on our lists.

Notices.

Communications Received with Thanks.—J.E.M. E.A.S. M.S.W. G.E.C. E.J.J. M.V. A.H. C.H.B. A.M.F. T.L. G.L. A.H. E.G.D. W.P.V. R.D.W. T.B. A.A.B. J.M. R.C.B. M.E.P. H.S.P. E.J.G. H.W.C. Mrs. L. W.T.F. F.J.G. D.O. W.B J.B. F.A.C.L. P.G. E.M.H. C.B. G.S. J.P. W.E.C. J.R. K.D. G.R. J.C. M.H. L.McL.B. J.I. H.W.M. F.W. J.E.L A.P.C. G.B. L.C. D.R.M. R.T.P. R.G. W.B. W.J. L.B.A. M.K. S.C.

Applicants for Tracts.—E. H. Lander, 7, Milton-street, Liverpool-road, Patricroft, Manchester; Mr. A. Goodliffe, jun., 46, Oxford-terrace, Hyde Park, W.; Miss Pairman, 9, Craiglea-drive, Morningside, Edinburgh; W. Burgess, High-street, Sutton, Surrey; A. Wilson, 112, Keppel-street, Chelsea, S.W.; Mr. G. Fuller, 54, Liverpool-road, N.; Mrs. Parrott, 59, Walterton-road, Harrow-road, W.; F. Parrott, 24, Russell-terrace, Cow-lane, Northampton; E. L. Butson, 46, Queen-street, Edgware-road; Mr. A. Day, 23, Southgate-road, N.; J. Smith, 84, Amersham-vale, New Cross, S.E.; F. C. Oliver, 17, Baker-street, Brighton.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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Subscriptions received by Messrs. Morgan & Scott to Friday Morning, July 31, 1885.

*** In consequence of Bank Holiday, our Donation List was made up on Friday morning. All sums received after that date will be acknowledged in our next issue.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? And amounts received afterwards will be acknowledged in the subsequent week's number.

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Y.M.C.A., Finsbury Park—Lord B. £10; Corsham, £1; H. H. £1 1s.; M. A. 5s.	12	6	0
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Full particulars and circulars will be forwarded to anyone who will write for them. Collecting cards will be gratefully supplied, and Christian workers are earnestly asked to help in raising the necessary funds.—Believe me, very truly yours, Augusta Everett.

Contributions will be most thankfully received by myself, the Rectory, Dorchester, or at Messrs. Williams' Bank, Dorchester, or the Office of The Christian.

To the Editor of The Christian.

Dear Sir,—I consider it a happy privilege to recommend the proposed scheme for a Soldiers' Home in Dorchester, in memory of the late distinguished soldier, Sir Herbert Stewart, K.C.B. I feel sure that you share the universal sorrow in the loss of this gallant and brave soldier, the youngest General in the British Army, and therefore I, in behalf of his sister, appeal through your paper to the liberality of all sympathisers in this excellent scheme.

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New National Scheme for the Deliverance of Unprotected Girls and the Rescue of the Fallen.

THE SALVATION ARMY.

DEAR FRIEND,

We are receiving many letters in which the writers ask the question, "What can we do?" with regard to this subject. I am quite aware that various commendable Societies are already at work, but the present circumstances demand that some more extended and effective efforts should be made. The recent agitation has awakened public attention to the enormous number of fallen women already on the streets, there being 50,000 in London alone, 5,000 of these being girls under 16 years of age. The whole situation demands that something shall be done. We propose the following:

I.—THE IMMEDIATE FORMATION OF A CENTRAL OFFICE OF HELP AND INQUIRY.

1.—What will be the objects of such an Institution?

1. It will be a place of refuge to which girls already fallen can fly for deliverance.

2. It will afford a ready means of escape to pure girls who are thrown into circumstances of danger.

3. Where girls, who have been ruined and forsaken, and are consequently in trouble, but are opposed o leading an immoral life, can find counsel and be assisted.

4. Where the fallen can obtain counsel and help in their troubles, even before they have decided to abandon their evil life. Such an office, it is believed, will form a link between these girls and their friends and relatives. By it, also, the confidence of the "unfortunate" community will be gained, and the way prepared for their restoration.

5. To such an institution parents, guardians and friends can apply for information respecting their hildren, and others who they may have reason to believe have gone astray or are in danger of doing so.

2.—Where will such an Office of Inquiry be situated?

1. The Chief Central Office must, of course, be in London.

2. Auxiliary Offices of Inquiry would be opened as soon as possible in Paris, New York, Chicago, Toronto, Melbourne, Sydney, and ultimately in all the principal cities of the world where The Army is at work.

3. At least one Officer of The Salvation Army, or an Auxiliary acting as one, can at once be appointed n most of the towns and villages where the English language is spoken, who can be relied upon to co-operate with the Central Office of Inquiry.

3.—How would such Chief Central Office of Inquiry be conducted?

1. Its doors must be open day and night to any lost or friendless girl desiring admittance.

2. It must have some rooms connected with it for the temporary accommodation of those needing helter, prior to being drafted to the Homes of Refuge, sent to their own friends or elsewhere.

3. It must have connected with it:—

(a) Officers who understand the work to be done, and who are fully in sympathy with the class whom they seek to benefit.

(b) Officers speaking and writing different languages.

(*c*) Officers who know the haunts and ways of the traffic in London.
(*d*) Officers skilled in making inquiries.
(*e*) Lists of homes and lodging-houses would be kept, where girls coming to London for situations could find sa lodgings.

4. The existence of this Office of Inquiry could be made known to the class it seeks to benefit by circular distributed at all their haunts. This circular must contain the address of the place, a description the purpose for which it exists, and an assurance of welcome to all.

4.—How this Office of Help and Inquiry would Work.

1. In a short time confidence will be created in the Office, and the girls will come to look upon it a being established in their interest, and fall back upon it for help.

2. Unfortunate girls are not without sympathies, and, being generally opposed to child harlotry, the will in many instances co-operate in plans for rescuing the younger girls. In many cases they will also hel to save those who, during the first few weeks, may want to be rescued. With regard to these and others, th Office of Help will afford them the opportunity of giving information.

3. When the confidence of the girls is gained, it is expected they will call for various purposes, thu giving opportunity for conversation and prayer, all tending to produce the conviction in the hearts of thi unfortunate class that their best interests are being sought.

4. The thousands of mothers and fathers up and down the land who are in ignorance about the daughters, or who only know too well that they are gone astray, have, if poor, now no means of inquirin respecting them—much less of using methods for their restoration. The knowledge of local authoritie ordinarily does not extend much beyond the parish; such an inquiry would be outside the duty of th Police; the father or mother cannot afford either the time or money to go to the town from whence they las heard of their daughter; but this Office of Inquiry will afford at once to the broken-hearted parents simple method of obtaining such information as it is possible to acquire. For instance, suppose the following case:—

A daughter comes to London—it would apply to almost any other town—but we will say London. For a time the gi writes regularly home. It is hoped that she is doing well. She then ceases to write, or sends very unsatisfactory letters. Tl mother writes inquiringly, but to no purpose. She fears the worst, but can do nothing, as things are at present, but weep ar pray. London is a big place, a long way off, and what could she do if she got there? But on this plan she would simply hav to apply to the nearest Salvation Army Corps. The Officer would secure a portrait, and send it, with full particulars, to th Central Office, where skilled Officers would make the inquiry, and most probably obtain reliable information respecting the gir If it was found that she had gone wrong, they would put forth every possible effort to save her, communicating the result to th mother, whatever it might be. But, if the girl was found all right, then the glad tidings would be sent to the mother.

II.—THE ESTABLISHMENT, ON A LARGE SCALE, OF HOMES OF REFUGE FOR THI FALLEN.

1.—The Character and Situation of the Homes.

1.—It is intended to establish Homes in different parts of London and the provinces to contain at leas 1,000 girls. Among these will be an industrial settlement at Mitcham. A generous friend has presente us with five acres of freehold land admirably situated for this purpose. By this method, that absolute contro which is essential to success can more easily be maintained than in one Institution containing a very larg number.

2.—As the work grows, small receiving houses can be established in the large towns and populou neighbourhoods.

3.—Arrangements must at once be made for the formation of a Home in Canada, where restored girl can be received and distributed. A Home for the same purpose can, doubtless, be opened in one of th Western States.

4.—**A Hospital must be started at once.** Skilled nurses are waiting to undertake it. Thi will not only be an inexpressible boon to the poor girls, but one means for training nurses for other fields c labour.

2.—The General Principles on which these Homes will be conducted.

1.—First and foremost SALVATION. No reliance will be placed on any changes short of the salvatio of the soul, and the actual realisation by the girls of the destruction of the *power* of their old habits by th Spirit of God, through the blood of Jesus Christ.

2.—*The Opening of the door* to a full restoration and a life of usefulness. Every girl will be shown ho she can start afresh with the prospect, not only of having all the dark past forgiven, but also forgotten, an her feet put on a ladder leading to greater happiness and goodness than—in many cases—she had eve hoped to reach.

3.—*The Spirit of love*, every girl being made to feel that she is received as one of the family, and tha instead of being looked down upon as an inferior creature, she is regarded as a sister; though having erre till a sister, whose sins everybody is glad to forgive and to forget. Many of these girls have never known any ove ; many of them are stray children, or the children of drunkards, used only as conveniences and drudges. 'o such the feeling that anybody loves them, that they have got into a home of love, will melt them down, nd, though their stay in it may be short—though they may run from it—its memory will haunt them and ome over them again and again in their future hours down to their dying day, with Christ-like and Ieavenly influence.

4. The fourth principle on which these homes will be conducted will be that of *entire freedom.* There ill be nothing like imprisonment. Those in them will understand that they can go, if they wish it, whenver they will. In the present Home, during twelve months, there have been only seven runaways, of whom our have returned.

5. Another principle will be *obedience.* There will be, as there are throughout The Salvation Army,)rders and Regulations, and they will have to be obeyed.

6. Every girl will be *taught* some method of earning a livelihood, if she does not know one already. irl will be allowed to stay in the Home who is not *willing to work.* There will be no slave-driving, but o the willingness to do something will be regarded as a proof of that desire for amendment without which estoration is impossible.

Our present experience goes to show that the following methods of industry are remunerative under uch circumstances :—

1) Laundry work. (2) Boot sewing. (3) Bag and box and brush making. (4) Straw plait work.

7. The great principle of The Amy will be carried out here in inspiring and qualifying the girls to *save thers.* This may only be possible to a portion ; but experience goes to show that that portion will be a very nportant one. From the hundreds of this class who have been reached by The Salvation Army, there have ome some of the most successful workers it has been our privilege to know. What an army of deliverers—nyway, of their own class—may not this scheme bring forth !

III.—HOW WILL INMATES BE OBTAINED FOR THE REFUGES ?

1. The girls must be visited in the streets and in the houses where they live. We have hundreds f godly women, who, with pitying tenderness, will gladly perform this duty.

2. The younger girls are not difficult to dissuade from their dreadful business, and as the age of rotection is raised they will become still more accessible.

3. Midnight and other meetings can be held.

4. Every "Unfortunate" girl that comes to the penitent-form, all over the kingdom, can be dealt with.

5. The character of these Homes will soon be known among the women, and numbers of them, in imes of depression, conviction, and sickness, will apply for deliverance.

IV.—HOW SHALL WE FIND PEOPLE TO WORK THESE AGENCIES ?

1. We will establish Rescue Brigades, in connection with all our large Corps, devoted to this special ork.

2. Appoint at least one person in every Corps, with whom the Chief Central Office can confer, or hrough whom inquiry can be made, or who can help any friendless girl near.

3. Appoint Rescue Auxiliaries, who, though not soldiers, shall be willing to undertake certain duties, nd assist generally in working out the deliverance of the girls.

4. To have a list of those who are willing to take girls into their homes as servants, or for some ther form of employment, for a short season, in order to be able to give a character.

5. To receive the names of Army friends in Canada, the United States, and elsewhere, who will take irls as servants, pay their passage out, and take the responsibility of watching over them.

V.—THE KIND OF PEOPLE WANTED FOR THIS CLASS OF WORK.

1. Only such as are fully given up to follow Jesus Christ in saving the lost, and who delight in escuing harlots and thieves, and those who have none to help them.

2. Only those who really love this class and feel towards them as to their own sisters.

3. Only those who can exercise patience with those who stumble in the effort to rise, and who can o out after them again and again into the wilderness, however frequently they stray away.

4. Only those who are willing to spend any amount of time, and to be at any amount of trouble, learn how to succeed in this difficult task.

5. Only those who have the Holy Ghost, and can therefore exert a holy influence upon those whom the seek to save.

VI.—WHAT WILL BE THE RESULTS OF THIS SCHEME?

Judging from the experiences of The Army in Australia, they will be very satisfactory. In Melbourn the results have been so remarkable as to induce the Prime Minister to ask the Victorian Government make a liberal grant towards the purchase of a new Home in order to extend the Rescue labours.

In London operations have only been as yet on a very limited scale. Out of one hundred girls wh have passed through the Home during the last twelve months, *seventy are known to be doing well.* Mr Bramwell Booth calculates on results fully equal to this, if the work can be pushed forward on this enlarge plan.

It is proposed to secure Homes capable of containing 1000 Girls.

Supposing these girls are kept three months on an average, that would be at the rate of 4,000 pe annum. Supposing that the same ratio of good cases is maintained, that will show the gratifying result 2,800 rescued girls per annum. But even if we put the number down at 2,500, or even less than that, wha a glorious harvest will be gained.

In addition to these results, it must be borne in mind that other benefits, equally valuable and gratif ing in the way of prevention, must follow if this scheme is efficiently carried out.

VII.—THE COST OF THE UNDERTAKING.

To fit up and furnish the Office of Inquiry, and to establish, fit up, and furnish these Homes for 1,00 girls in London and the provinces, it is calculated that at least **£20,000** will be required.

To support the undertaking when launched a considerable annual amount will be necessary. T maintain 1,000 inmates (making 4,000 cases in the year) with travelling and all the expenses of th Homes, will cost at least £20,000 per annum. Towards this it is calculated that the industrial employmen of the girls, together with what they will collect, will produce about £10,000. That would leave £10,000 t be provided by contributions, and if another £1,000 be added for the Office of Inquiry, the amount increased to £11,000. Suppose the number named before are rescued annually, that will make each on cost about £4.

It is for those who have the power to furnish this amount to say how far this scheme shall be carrie out. It would be unjust to ask the already overburdened Salvation Army to add this load to its liabilities Indeed, it would be impossible for it to do so. We can only work out this plan as far as means are supplied We pledge ourselves no further.

Just now there is an opportunity for rescuing the girls—especially those of tender years—which wi not occur again. The new legislation has rendered it difficult, if not impossible, to follow their wretche calling. Many are therefore left absolutely without the means of livelihood. It is estimated that i London alone there are *nearly* 5,000 *fallen girls under* 16 *years of age.* It is for these especially we wish t provide.

In all but the finances God has given us the ability and opportunity to make these proposals a success and, though I am resolved to await the response to this appeal before undertaking the serious liabilitie involved, the generous promises mentioned below fill me with gratitude, and confidence that the man others whose hearts have been wrung with anguish over the late revelations will contribute according to the several ability. Remittances can be sent to me at 101, Queen Victoria Street; or, to Messrs. Morgan Scott, of The Christian, 12, Paternoster Buildings, E.C.

Headquarters of The Salvation Army, WILLIAM BOOTH.
101, *Queen Victoria Street, London, E.C., August* 8, 1885.

PROMISES TO NEW RESCUE HOMES.

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Francis Peek, Esq.	1,000	0	0
T. A. Denny, Esq....	1,000	0	0
Messrs. J. & R. Cory	1,000	0	0

And several smaller sums.

The Christian.

GOOD WORKS, LAW, AND FAITH.

GOOD works are cut down in Galatians ii. —not one word written in their favour —why is this? The works there mentioned are the children of

LAW

and God will not acknowledge one of them. Nay! God even says in that chapter that if righteousness come by the Law, then Christ is dead in vain. Loyal obedience is an impossibility to the soul desiring heaven, yet that soul must expect to show fruits and works, but the fruits must be fruits of

FAITH.

Faith is the parent of all fruits and works that are acceptable to God. Luther, at one time, could not endure the Epistle of James —he found works required there, and works exalted: it appeared to him that you could never reconcile Gal. ii., despising works, and James ii., exalting works.

I remember about twenty years ago a very earnest Quaker or "Friend" drawing my attention to "James" as a proof that works "justified a man." I asked him to tell me from that chapter the parent of the works, was her name "Law" or "Faith." He read for a little, and said, "Works of Faith." "Faith must then have been the mother," I said. "Yes, I must confess it," he replied. "Then faith must have existed in the soul before works came." "Yes," he said, "it must be, and I never saw that before."

That earnest "Friend" had been a most industrious good-worker, a benevolent, charitable Christian, labouring to do good to others, and to establish his own right to a place in heaven; but not one of his works could God credit him with—not one. They were works of law. Verily, like the Pharisees, he would get a reward from men, their thanks, praises, and honours, but he soon became, and is now, I think, one of God's pillars in the north of England—a wealthy merchant, still kind and liberal, but he can now preach that all our righteousnesses are filthy rags.

LAW WORKS UP TO GOD.

It begins at the margin of hell and the curse, as it were, and works right up, assuming that it meritoriously makes its way from sin up to righteousness and holiness.

FAITH WORKS DOWN.

Faith in Christ makes me a member of Christ's body, bone of his bone, the first day I trust Him, and cast my own old self down as vile and bad. Faith makes me to be a heavenly member. My place by faith is with Christ. I do not work to get up to Him; I am a member of Christ already, and I can only work *down*, not up.

I stoop from my heavenly rank now in order to work among sinners, as a branch of the heavenly Vine, with my root in heaven. I hold out tendrils of truth, and proclaim God's love to those that are as yet earthly, working like the mole their way up, and throwing up little mounds of their own works, like the mole, fancying as they do so that on these little mole-hills of works they shall stand up and reach to the sun.

Faith gives Christ's rank at once—places the poor sinner on Christ's pedestal; he is now a brother or sister of the Lord. We are Christ's hands and fingers, as it were, and at work now. We stoop down and drag the thoughtless ones up. We say "Come," not "Go," because we are already alongside of the Lord Himself. If we were not so we would say; "*Go* to heaven," *go* to Christ; but as saved ones we speak from above, from the inside, not from the outside. God said to Noah:[*] "Come thou (Gen. vii. 1) . . . into the ark." The Lord went in first, and asked his faithful child to follow Him.

WE ARE FELLOW-LABOURERS

with the Lord. Let us not forget our rank or high calling; it stimulates us, warms our love, enables us to bear a cross for the "joy set before us," and enables us to crush under our feet the vile and low temptations to which Satan strives to drag us down.

Gordon Forlong.

◆

"DELIGHT THYSELF IN THE LORD."

Ps. xxxvii. 9.

A TRIED servant of the Lord, one of his "choice spirits," wrote the other day, "Men are building huge scaffoldings about the Bible, and in so doing they think they are propping up the truth, as if the truth needs a prop! These scaffoldings are hiding much of the beauty and blessedness of the Word from those who depend upon others for what they get in the way of spiritual food, so that they lean on the props, and not on the building itself." True; but just as men are busy rewriting the Bible and making one of their own, many Christians are "cumbered" about points of doctrine, faith-healing, the higher Christian life, perfection, rest, prophecy, annihilation or restitution, and many other things. They go running after myths, and while they are orthodox in spirit, they become heterodox in mind, and so, for no reason but that they would "move with the time," they miss the joy of confidence in God. "But *one* thing is needful," and Mary, with complete trust in her Lord, was able, in the midst of the day's occupations, to seat herself calmly at his feet, and enjoy the repose of his love in that "good part" for which He commended her.

"I love the Lord dearly, but I know I do not delight myself in Him—I get no time to do it," said one mother to another. "No time! Do it every moment—just let everything go but that. Don't you see that while you worry over the little frocks, the common ailments, the meaning of a text, you are destroying your power for satisfaction or service? You are forgetting that God alone is your helper, and while you are fretting over the work you are not trusting the Great Worker to teach you how to do the work He puts into your hand," said the other.

"But how is it done? I cannot be careless."

"Neither careless nor careful. Let your soul so delight itself in the Lord that, filled with joy, it looks—cannot help looking—to Him for the perfection in service which He alone can give. Your little girl cannot write, but she knows you can. She wants to write a letter, and you put the pen in her fingers and guide the chubby hand as she, with delightful trust, looks up into your face and, although she cannot read a word of the letter she has written, says, 'I am holding the pen. Mother guides my hand.' She has no care, she is free to delight herself in the swift movements of the pen, because she trusts you. So let everything in your hand or heart be held of God, and you will have leisure to delight yourself in Him."

You who are not getting half the joy out of your living, loving Lord that He has promised you, "Ask, and ye shall receive, that your joy may be full." Do not be waiting, hoping, thinking that you are to have these delights only in the heavenly life, but get them now. Let everything—your purse, your work, your hopes, your prayers, your desires, your health, your mind, your very life—be subject to Him in careless trust, the utter abandonment of self, the forgetting to remember, which comes from trust in God. And you shall have cause to "delight thyself in the Lord," for He will load you with such blessings as only empty hands, heart, hopes can take. Oh, then, delight thyself in Him, and He will give thee the desire of thine heart, that resting at his feet, which cannot be disturbed by the storm of life, nor by the noise of the scaffold-builders round the Shrine of Peace.

M. Butler Gerds.

◆

ERIN'S ONLY HOPE.

THE Committee of the Scripture Readers' Society for Ireland present their sixty-fourth Report to their friends and supporters with deep gratitude, rejoicing that its efforts have been "largely blessed among all denominations." A map, denoting the itinerating districts of the agents, shows, however, that the funds are altogether inadequate to send forth readers into every part of the country, who earnestly appeal for a larger income to enable them to cover the entire ground. The circulation of the Scriptures and various Christian literature, has opened doors in many new districts, which are preparing the way for the entrance of the agents. Special praise is accorded to the lady collectors "for their zeal in collecting money; many new friends have been raised up to help them greatly, while old supporters do as much as ever, or even more." Attention is called to the enormous strides made of late years by the Roman Catholics, during which period nearly £6,000,000 have been raised and expended in building churches, convents, asylums, colleges, &c.

The following case narrated by one of the readers will show that practical and soul-saving work is being done. "Some few days ago I visited a woman who was in great trouble about her soul. I read a few portions of Scripture to her, made some plain remarks to her, and explained how God saves the poor sinner. On leaving I was rejoiced to hear her say 'I can now lay all my sins on Jesus; yes, I can lay them at the foot of the cross and be at rest.'"

Another says: "Early this morning I was sent for to go and visit a young woman who was supposed to be dying. At first she was very dark in her mind, but gradually the light began to dawn upon her mind and heart. After many visits, joined with much reading, conversation, and prayer, she gave herself up entirely to the Lord, and was ultimately able to rejoice in the assurance of his favour."

No statistics are given in this Report, but the good being done by these zealous workers is abundantly testified to by the superintendents, the clergy, and independent witnesses. The total income for the past year amounted to £3300. Subscriptions will be thankfully received by Captain James Kearney White, 27, Lower Pembroke-street, Dublin. Donors are requested to forward their contributions as early as convenient, and to circulate the report where it may be of service to the Society.

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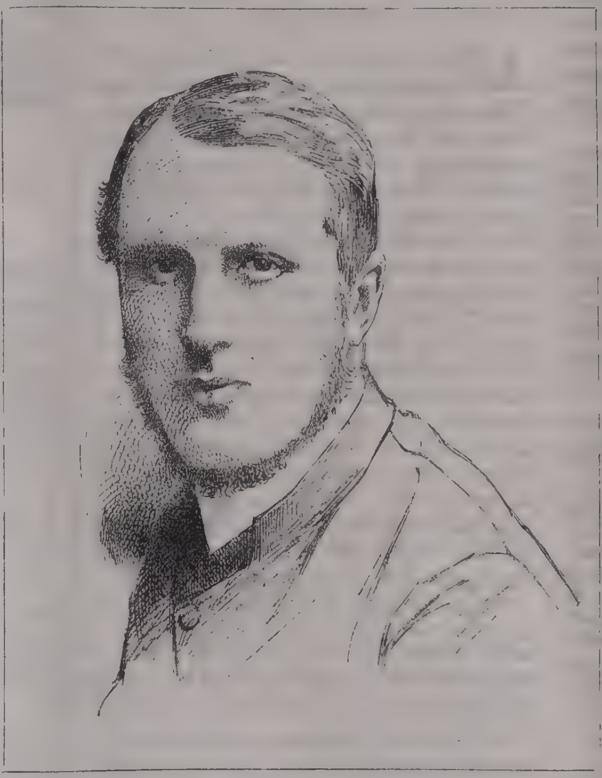
[*] Our translators often do injustice to this Hebrew word. They evidently failed to see that, by translating it "go" sometimes, they spoilt the spiritual meaning.

REV. F. A. C. LILLINGSTON.



THE subject of this sketch was born at Christ Church Park, Ipswich, on July 10, 1837. His father, Charles Lillingston, Esq., afterwards removed to the Chantry, which has since been the residence of Sir Fitzroy Kelly. Mr. Lillingston was educated first by a private tutor; he went to Ipswich Grammar School, and later to Brighton College.

In 1855 he went to Trinity College, Dublin, and in 1859 was silver medallist in Moral Philosophy and Ethics, and the next year gained Archbishop Downe's prize for *extempore* preaching.

In December of the same year he was ordained by the late Archbishop of Canterbury, then Bishop of London, Rev. Canon Fowney, who was then vicar of St. John's, Deptford, giving him his title. After serving as deacon, and for three months as priest, Mr. Lillingston was appointed vicar of Christ Church, Madras, and Secretary of the Colonial and Continental Church Society for Southern India. His health breaking down in 1864, just at the time when the new Bishop of Goulburn was appointed, he was offered by the Bishop his Chaplaincy. This was accepted, and, joining the Bishop in Ceylon, Mr. Lillingston accompanied him to Australia. He was immediately appointed Vicar of Yass, at that time a large straggling parish, two or three hundred miles in area, which was later broken up into smaller districts.

In 1869 he was appointed by the Bishop Archdeacon of Yass, and returned to England in 1872, and shortly was appointed Vicar of Broxbourne, Herts., where he remainded till 1878, when he was appointed Vicar of St. Barnabas, Holloway, by the trustees. This is a large parish, having ten thousand inhabitants, chiefly poor. The church seats fourteen or fifteen hundred, and is generally very well filled. There are also three mission houses which are always in use for some classes, meetings, or services.

In 1877 Mr. Lillingston joined the Temperance cause, of which, since then, he has been a strenuous and active advocate. He has published several works; "Scripture Marks of a True Believer" (*Hunt & Co.*), "Self" (*Marshall Bros.*), and others.

The following discourse, founded on Rom. xv. 13, was delivered by him on Sunday, August 2:—

THE GOD OF HOPE.

The subject here is one of the deepest interest with all Christians, for it is the subject of Hope. Our lives would be very sad, very awful, unless enlightened and helped by hope. In the midst of all our work, our trials, our sorrows, our resistance of temptation, we are helped, comforted, sustained, by hope. Do let us get this firmly into our minds, that God is a God of hope, and has given us his Word to tell us of hope, that we may at all times live and rejoice therein.

Now, our duty is to abound in hope. The very object of our life must be to increase in hope, and to study the means whereby we may produce that result. It should give a colour to our entire lives, and play an important part in them. Let us take this, not as a privilege which we may use or dispense with at our will, but as our very life, our very duty at all times, to abound in hope.

There are times in all our lives, even when we belong to Christ, when all else will seem to us as very dark, very dull, very sad; when a cloud of depression will settle on us, and when if left to ourselves we should hardly know how to exist. At such times the man of the world has to seek for some unhealthy, or some actually sinful, excitement to drive away the gloom; but the Christian has this great resource, to abound in hope. Here is distinctly not our home. Event after event arises to tell us this, and to warn us that we are only on a journey. We reach certain stages, and these very stages tell us that we are journeying, and that there will be an end to it only when we reach home. So that we are forcibly reminded, whether we wish it or not, that now is the time in which to live for hope, and to live on hope. Oh, these stages, when changes come, may be and ought to be, not what they are naturally, but what God intends them to be, reminders to dwell more on hope, and less on the past and present.

Let us see (1) *The Christian's Hope;* (2) *How to abound in it;* (3) *How to keep it.*

I.—THE CHRISTIAN'S HOPE.

(*a*) To be for ever with the Lord. How we ought to hope for this! We are living now in a world with a good deal of sin in it; and much which affects our own spiritual life, because of contact with the world and with sin; but *then*, we shall be with Jesus, who will comfort us, shelter us, help us, and bless us. We are made capable of very great affections. We little know what an important part in all our lives is played by our affections, until in some way they are torn and lacerated, and so aroused into fullest action. But when we are with Jesus, we shall have the fullest affection without any sorrow mixed with it. Here, our greatest blessings are at times the cause of our deepest sorrows. But when we see Jesus, we shall find that in his presence we shall have unbounded love, and shall share love without any sorrow. Let us, then, look for the blessed moment when we shall see Him, the holy, loving Lord Jesus, who has bled for us; Jesus, who has died for us; whom to know now is the joy of our lives, even life eternal. He is so worthy of our love, and in his tenderness He puts Himself forward as our one great object of love and hope.

(*b*) We shall be for ever with all who are dear to us, who have either gone before us or whom now we love in the Lord. Yes, now is the time of constant separations. There, we shall be for ever with Jesus, and with those who, like us, are his. Here we have much to do with hope, as to meeting Christians. We part with the hope of meeting again, but although we are always conscious that it may not be on this earth, yet the thought often sustains us that there will be no parting there. Think, brethren, of the company of the blessed, of the redeemed. What a grand meeting! No shyness, no reserve, but all in the fulness of holiness and bright happiness. No cloud of care, no tinge of sorrow, not one atom of regret, no doubtful inquiries about others, but all there in the presence of Christ. Oh, will not that moment make up, far more than we can express, for all the agonising moments which we have here endured? Let us dwell on it very much. It is drawing nearer, nearer. Each holy affection will be intensified there, each tie sanctioned and given by God will be stronger. Let us think of those from whom we are now parted, whether upon earth temporarily, or by death: we shall meet there, and parting will be no more.

(*c*) We shall be without sin or mistakes. The cloud of our life here is that we sin. Alas! how often, how unworthily, how sadly. There was a time when we thought, perhaps, lightly of sin; but since we have found Jesus, our heaviest burden is that we sin. Oh, how awful is sin! Oh, how sad it makes us at times, at the end of a day, or week, or some period of our lives; but we shall not sin there. Thank God, no sin. Here so often the clouds come up, we know not whence they come, except from earth, and the Sun of our lives, Christ, is hidden from us; but there will be no sin in heaven, and no mistakes. How often we make mistakes! It is true that God overrules our mistakes for his glory and for our good. It is true that nothing so shows his tender, fatherly love, as his goodness to us in sheltering us from the consequences of our mistakes. But still, we suffer for them at times severely; it is part of our discipline here; there, we shall make no mistakes. I love to think of heaven as the land of no mistakes. Oh, what a bright hope!

(*d*) It will be the time of perfect love, all walking in love. Oh, what a source of pleasure we have here in love. But still we often find pain arising from the fact that necessarily the deepest, the holiest love is limited, and we have to leave it, and to go out among those who do not love us, who care nought for us; but think of that time and place where all will be love, where the whole atmosphere will be love, where everyone we meet will be full of love.

II.—HOW SHALL WE ABOUND IN IT?

(*a*) Make it constant. We are too much inclined to think it is only for special times: it ought to be always. The more constant we make it, the more power it will have in making us holy and happy. Oh, let us seek to live constantly in hope, that thus we may live rejoicing in hope.

(*b*) Make it growing, yes, growing in power, in fulness, in distinctness, in efficacy. Let it be connected more and more with different portions of our lives. Ought it not to grow? Have we not opportunity of thinking more of the love of Christ, more of the purposes and plans He has in love for us?

(*c*) Let it come into all the different departments of our lives. Our work: we work in Hope; our resistance of temptation; our bearing affliction; our comforting others; our prayers; our very life, for life itself is made up of closely entwined fragments. Let the atmosphere of hope come into all.

(*d*) Let us speak hopefully, love hopefully, fight hopefully, toil hopefully, die hopefully.

III. HOW SHALL WE KEEP IT?

(*a*) It must be by constantly seeking the presence and power of the Holy Spirit, for He is the Spirit of Hope. Therefore, pray daily for the Holy Spirit.

(*b*) We must feed on the Word, to increase our faith, grasping the promises.

(*c*) By obedience and firmness.

(*d*) By acting as those who have a living Saviour.

RAHAB.

H lender form had nameless grace,
he grace that hangs around a child;
Her face was like a baby's face,
Her eyes were soft and mild,

And yet she bore a load of pain,
A load of woe, a load of sin.
I watched her in the wintry rain
Where guests were crowding in.

As from bright halls a stream of light
Flashed out across the steaming flags,
And fell on her, out in the night
In fluttering mud-stained rags.

She gazed upon a maiden sweet
Clad all in white, with jewels rare,
White shoes upon her dainty feet,
White roses in her hair;

Who from a carriage lightly stepped,
Eager to enter fashion's whirl,
And clutched her robe, as on she swept,
Lest it should touch the girl.

The child's torn rags were soiled and wet,
The child herself was stained no less;
Child though she was, and yet, and yet,
They were her only dress.

One pitying glance, God only knows,
Might e'en have given hope again—
A whisper frees the avalanche snows,
The sea is swelled by rain—

It was refused. The lost one turned
Away again into the gloom;
And in her heart there fiercely burned
The lurid fire of doom.

From street to street, "Move on," they said.
Ghost-like she passed from chime to chime,
And then at dawn she found a bed
Amid the river slime.

"Move on" from out shocked Virtue's sight!
"Move on," Lust's helpless baby slaves!
"Move on" to death's dread darksome night!
"Move on" to weed-grown graves!

Ye might have lived the Christian lives
Of Englishwomen sweet and fair;
Ye might have been glad, happy wives,
With, round you, babes at prayer;

But even in this English land,
"A Gospel land," men proudly say,
"Where serried rows of churches stand,"
Rich lust must have its prey.

Our "surplus population," ye!
Slain by our wealth, in one long stream
Ye drift into the shoreless sea,
Forgotten like a dream,

But in his silence God doth know
Whose was each sin, whose was each shame;
And though his anger burneth low,
It shall flash up in flame,

Lighting the dome of his great day,
And through his judgment's fiery rain,
Clad in his thunder, God shall say.
"Where is thy lost one, Cain?"

JAMES BOWKER.

THE ST. GILES' CHRISTIAN MISSION.

UNDER the able superintendence of Mr. George Hatton, this Mission continues its successful rescue work. The Report recently issued records "considerable progress and marked success in every department of the Institution." No less than 17,000 prisoners were met at the gates of the three prisons—Coldbath Fields, Holloway, and Wandsworth, during the past year, of whom the majority were provided with breakfast, and several thousands signed the Temperance pledge. A valuable testimony to the practical good done by this Mission, is furnished by Mr. J. Monro, Assistant-Commissioner of Police, and Chief Inspector Neame, of Scotland-yard, who says: "To the good work which the St. Giles' Christian Mission has done for the past three years, may be partly attributed the decrease of yearly crime shown by yearly returns, and testified to by Her Majesty's Judges, and others within the past few months."

The following letter from a chaplain shows the depths to which some have sunk, who once moved in good society:—"Please take the bearer in until I see you. It is a notorious case, but I should not like to see the young fellow cast away. He has been a great professor, a preacher, a choirmaster, a Bible-class teacher, and engaged in a great many good works, as a cloak for sin. We will talk about him when we meet."

Temperance work, Bible-classes, the Free Medical Mission, and other departments of this growing and extensive sphere of labour, are all maintained with increasing efficiency. The Sunday-schools rejoice in having a noble staff of teachers numbering nearly eighty; the open-air preachers tell of God's rich blessing following the Word; old scholars are gathered occasionally, who bear a testimony to the saving power of the blood; and house-to-house visitors record the rescue of some of the most depraved and vicious.

Friends should apply for these annual reports, and would thereby learn what God is doing in the regions beyond and altogether outside the ordinary church and chapel organisations. Much-needed aid in the way of funds, clothing, &c., may be sent to Mr. George Hatton, 4, Ampton-street, Regent-square, W.C.

THE "ODD MINUTE" SOCIETY.—Some readers of THE CHRISTIAN may be pleased to hear that during the three and a half years the above-named Society has been formed. Great blessing from the Lord has attended it; 3374 garments have been given to the poor through the medium of mothers' meetings and the St. Giles' Medical Mission, whilst the subscriptions have helped us to relieve cases of extreme distress. Also many letters have been received from invalids, stating the pleasure it has been to help in this little work for the dear Master when laid aside by himself from active service. Some of these dear ones have been called home; we miss their loving gifts and sympathy, and wish much to extend our border. Who will come forward and join us in this happy service? Full particulars and rules may be obtained from Miss Popplewell, Hon. Secretary, 29, Hayter-road, Brixton-rise, London, S.W.

EVANGELICAL ALLIANCE CONFERENCE IN GLASGOW.

THE next Conference of the Evangelical Alliance is fixed to take place in Glasgow on October 6 and two following days; and the programme—complete substantially—has been issued from the office of the Society, in Adam-street, Strand. The interesting variety of topics put down for discussion, as well as the array of distinguished speakers, constitute the earnest of an acceptance, in every essential respect, of the invitation of the Glasgow Conference, which is not only cordial, but which emanates from ministers and laymen influential within and beyond the different evangelical churches of the western capital of Scotland.

As heretofore the deliberations of the Conference will be distributed over morning and afternoon sittings, with a public meeting in the evening There is to be open conference in the afternoon, and partly in the morning of the second and third days. The proceedings of the first day will comprise a conversazione and a public meeting, over which the Lord Provost of Glasgow will preside. Here the addresses of welcome will be delivered. The work of the Evangelical Alliance, in promoting Christian union and in defending the persecuted, will engage attention. The business of the second day will be prefaced by a united communion service; and when Conference assembles the Rev. Dr. Monro Gibson will deliver the annual address, which will probably strike the keynote of the Conference. Then will be read and enforced, by Rev. Dr. John Stoughton, the "Practical Resolutions," which embody, in a permanent form, the principles of the Alliance. The subjects for discussion are: in the afternoon—Present Day Unbelief and Worldliness among Professing Christians, the selected speakers on these two topics being Rev. Prebendary Anderson, and Rev. Talbot Greaves. At the evening meeting the State of Religion on the Continent will be considered, with special reference to Scandinavia, Germany, Italy, and the East, the selected speakers being Rev. Principal Cairns, Rev. Principal Simon, Rev. J. J. Varnier (Messina), and Rev. Dr. A. N. Somerville.

On Thursday addresses will be given. In the morning on "The Authority and Sufficiency of the Holy Scripture," by Rev. Canon Taylor (Liverpool); "The Power of Christ's Resurrection," by Rev. J. W. Bardsley (Huddersfield); and "The Work of the Holy Spirit," by Rev. Charles Graham. In the afternoon Rev. Newman Hall is to speak on "Faith-Healing; or, the Power of Prayer." Other topics include the Observance of the Lord's Day and Temperance. In the evening, "Foreign Missions: Work among the Scattered, at Home and Abroad," and "Godly Upbringing of the Young," Rev. Dr. Oswald Dykes delivering one of the speeches. The concluding address will be given by Sir William Muir (a Vice-President). The Chairmen who are to preside at the several sittings of the Conference, or at services connected with it, include the Lord Provost of Glasgow, Rev. Andrew Bonar, Lord Polwarth (President of the Alliance), Mr J. Campbell White, the Lord Mayor of London, M.P. (Sir R. Fowler, a Vice-President), Sir William Collins, Sir William McArthur, M.P., Admiral Sir W. King Hall, and Mr. J. A. Campbell, M.P. There will be, on Thursday, a public breakfast. The Council of the Alliance, as well as the Local Committee, are extremely gratified at the promise which the progress of the arrangements, so far, give of a largely attended Conference, comparing favourably with, if not rivalling, in an eminent degree, its numerous predecessors which have assembled in various parts of the United Kingdom.

SOWING THE SEED IN ITALY.

I HAVE been south to Naples, where I spent the winter after having stayed a little while in Florence and Rome. I have entirely given myself to distributing the Word in any shape I can get it, and introducing myself into families where I have been able to take the Gospel and leave my testimony. Personal dealing being specially useful, I am glad to tell you that I can always find souls ready to hear, and I see the necessity of not waiting to get them into churches, which has proved such a failure, especially among the middle and upper classes. At Naples I got the free use of a hotel parlour, where I would invite *a family at a time* to come to see me, and I would turn it into a sort of social Bible reading, allowing doubts to be expressed and clearing up foggy minds. To give myself to this I refused pulpit work, as three years of past experience has caused me to study my people as well as my Bible. I have been privileged in being able to distribute over 3000 Testaments, besides tracts and Gospels, to souls who had never seen the Word, and we can only wait and see all that it will do; but suffice to say that I find great desire among Italians, especially with young men, to *read the Word*, and the virgin soil on which one sows is so susceptible, that it is much pleasanter work than speaking to Gospel-hardened English or Americans.

We are on the side of victory, and no obstacle can hide from my eyes the *greatness* of the love of God and what He can do. He doeth marvellous things, and I see that He is blessing Italy by the Gospel. "Great is the Holy One in the midst of thee," and believing this, as also "the Lord thy God in the midst of thee is mighty, He *will* save," &c., firm on these promises I feel strong in the inner man, and thank God that we have big obstacles that He might get greater glory.

In May I came to Rome, and then I was led to Florence, and afterwards here, where I am helping the weakest missions. There are thousands of bathers here, as this is the Brighton of Italy, and I wish I had the same opportunity to speak out in the open-air as there. Still, I have been very fortunate in getting the use of a terrace, covered with canvas, in front of an English gentleman's house, and here I gather some forty people to hear the Word, who are really interested. Doors are continually opening to me, right and left, and I do ask your prayers for me and other workers in Italy.

Last December, on my return to Naples, a poor orphan boy, whom I had helped, and who was said to be stupid and half-witted, came to see me at an early hour in the morning. I admitted him to my room. He came with a bright face, and embraced me. He had been a servant in a house I had lived in when there before, and as he could not read, we had often prayed and talked together. He had heard I had returned, and now came to see me with an alabaster box of ointment, and said: "I have often prayed God to send you back here, and when yesterday I heard you had arrived, my heart was overjoyed, and I desired to bring you a present. That evening an uncle of mine brought me a *piece of Dutch cheese*, and knowing how fond you are of cheese, I was glad at last to have something good to give you." Seeing this poor boy, half-starved looking and poorly clad, bringing me about a pound of Dutch cheese, touched my heart a great deal more than any gift I ever had.

E. C. NEWBERRY.

4, Passiggio, Leghorn, Italy.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—The Y.W.C.A. reports a great increase in membership during the year, and "the Association is more than ever becoming an army of women who are really winning souls for Christ." Great help has been afforded to many of the members by procuring them situations, and in many instances mistresses speak in the highest terms of them, and ask for others. A separate council has been established for the colonial and missionary branches, with a view to starting branches in all our Colonies and dependencies. New branches have been formed in Holland, and the work has extended in Sweden, while fifty new secretaries have taken up the cause in Ireland.

THE EVANGELISTIC MISSION.

THE recent Bank Holiday meetings at Kilburn Hall were again marked by large attendances and abounding spiritual enthusiasm and power. The afternoon meeting opened with a season of hearty praise and fervent prayer. Mr. Henry Dyer delivered a valuable address on the Cross of Christ. That Cross kills the weed of pride, while it nourishes the plant of grace. All that is preserved of the material cross is its measurement, as indicated by Immanuel's hands and feet, for we shall never behold Him in the glory but as the One who hung on the cross. There He died (1) For a single individual sinner—Gal. ii., from ver. 20; (2) for his precious Church—Eph. v., from ver. 25; (3) as God's Zion-Monarch, who is to live and reign for a thousand years—John xviii. from ver. 36; (4) that He might be heir of a new creation—Heb. ii., from ver. 5. Therefore, we should live beneath the cross—(1) for our individuality; (2) that we may learn to love all saints; (3) that we may turn from idle contention for political power, and wait to reign when Jesus reigns; (4) that we may roll away even creation from under our feet, and, by faith, plant our feet upon a new creation. Only an entire Jesus could be a substitute for a single sinner, therefore, unforgiven sin can merit nothing short of everlasting punishment; and how great a congregation is even a single soul! In the new creation each individual believer possesses the whole for ever. The moment you know He died for you, you have an interest in and concern for all saints. They who suffer will find it doubly sweet to reign. We cling to naught here, but to God as our Father, through whom we have a joyful heirship as the possessors of all things in a new creation.

After more prayer and a hymn, Lord Radstock dealt with the subject of practical manifestation of love to God's Church. While we are called to build that Church after the pattern of his Word, we should yearn over those who do not see their place in the Body, rather than encourage thoughts of our own spiritual superiority. We have as much need of those we may consider a lower sort of Christian, as they of us. Does the world see our fellowship of Christ in being broken for others; or are we seeking to wash the feet of the saints with scalding water? The Lord give us grace to minister to those who have not had our advantages. After tea, friends came together in increased numbers, and quite filled the Hall for the evening meeting. Much time was again devoted to praise and prayer.

Mr. Soltau said that 2 Cor. i. 20 shows all God's promises, plans, and thoughts to be centred in his beloved Son. All prayer reaches the throne, through a promise. All our needs, temptations, and trials may be put upon some one of the promises. As an old saint said: "My prayers go up very crooked, but his answers come down very straight."

Mr. Wm. Frith said spiritual resurrection is preceded by a death unto sin, inseparable from the Redeemer's death. Power, for earthly service, is derived from a risen Christ, through the Holy Ghost, who revives our hearts, as the dew. Active service will not fail of reward, though all the power is of grace. The development of the flower is not in itself, but in the sun and the dew. We have little time and much work, but all-sufficient grace.

Mr. F. C. Spurr said London will be moved as was Jerusalem, when Christ reigns in the hearts of his people. He frustrated the purpose of men to make Him a King; but when *God* has a hand in it, the revival is real. The very children would have shouted, but the starched-up people were sore displeased. If all left that Hall in that condition, God alone knew what the result would be in seven days! God set us on fire for Christ.

Mr. Vines (New Zealand), said realisation of our responsibilities in the position in which God has placed us, solves the whole question of practical holiness. Christ was and is the only man wholly sanctified unto God; and we are called to stand in Him. We may have the two natures; but the life we now live we "live by the faith of the Son of God," until we see all things put under his feet.

Dr. Popham said if we be "dead indeed," practical results will follow. First, perfect death, then the sunshine and power of perfect communion realised in our hearts, then the "rivers of living water," in service.

Mr. Henry Dyer said the calm of our souls should reflect eternity in our daily life. Eternity means the shout and the Lord in the air. This will make all our waiting time a moment, and all afflictions light. Eternity will gather up our moments, between now and then, in which we have pleased God. May we grasp eternity to make every burden light, every moment precious. Who would not live for this, which may well moderate our hurry and impatience for our heavenly home? Thank God if we have got anything out of a Bank Holiday with Him!

After a hymn, Mr. J. E. Hawkins closed the day with prayer.

THAMES CHURCH MISSION.

THE Fortieth Report of this Society, containing nearly 150 pages, is one of the best hitherto published. Those who are interested in the progress of this deserving work, may obtain it from the secretary, Mr. E. J. Mather, 31, Bridge-street, E.C., for 6d. Over forty illustrations are given, representing seafaring life and peril in almost every form. A chart also showing the mission stations along the River Thames adds to the interest of the reader. The committee thankfully tell "of great things that God has done during the past year, it having been replete with encouragement and cheer." The extensive docks now being built at Tilbury, employing six thousand men, have proved a fertile field of labour, as numerous extracts from the missionaries' journals show. At meal-times, in the huts, and at the mission-hall, these men are reached, not a few of whom give evidence of a true change.

The work includes nearly 30,000 visits paid to vessels, the distribution of nearly as many copies of the Word of God, the attendance of 170,000 persons at the various services, and the circulation of no less than 350,000 tracts, magazines, Scripture rolls, &c. Gospel services have also been regularly conducted on board the *Arethusa*, *Chichester*, and other training-ships, as well as among the aged sailors at the Royal Alfred Institution at Belvedere. Many hundreds of sailors' library bags have been presented to the seamen, but a much larger number "are at this moment lying at home empty, every one of which, filled and placed on board, would be warmly welcomed by the men."

The total income for the year amounted to £5766. Several good supporters, however, have died, and the committee earnestly appeal for continued and increased aid. The Worshipful Company of Mercers have granted a donation of twenty-five guineas to the funds of the Thames Church Mission.

THE LONDON Y.W.C.A.—The annual report comprises a detailed account of all the Metropolitan branches of this institution with a complete list of the various boarding houses, convalescent homes, and restaurants. The entire income for the year amounted to about £3600, the deficit being £400. During this period, twenty-four new branches have been formed, including eight new institutes, thus bringing the London branches up to a total of 103. The Central Institute is 17, Old Cavendish-street, W., of which Miss Ely is the superintendent, and where the usual improvement classes are maintained, as well as sewing classes to work for the poor. Those who have not seen the report can form but little idea what a perfect hive of industry this Y.W.C.A. is becoming. The visitation alone does a vast amount of good—girls in music halls and public-houses being reached with marked success. The Committee are anxious to extend this department to a lower class of girls, if some friends would provide the means of employing one or two visitors, for which the sum of £60 or so is needed. More than eighty railway stations are constantly attended, governesses and servants are provided by the Employment Agency, more than two thousand invalids have been helped to the London and Brighton Homes, and the remaining operations appear to be equally valuable.

UNION HALL MISSION.

TWO months of nightly services have just been concluded at Battersea, where goodly numbers gathered night by night to hear the glad tidings of salvation. The Sunday afternoon and evening meetings were specially well attended, and we believe that many were led to a saving knowledge of our Lord Jesus.

The closing meeting was held on Thursday, when a large number came together, and partook of tea. After which, several most interesting testimonies were given by those saved in the tent, and many Christians told of soul refreshing and blessing which they had experienced since the tent services had been held; then followed short addresses by Mr. H. D. Brown, of the Colportage Mission; Mr. W. Grove, Mr. Edwin Baughan, late of the Coldstream Guards, and Mr. E. Cook. At the close of this meeting three or four put up their hands, desiring to be prayed for. This tent has now been erected in the Crown-road, Fulham, for August.

The services nightly in the tent at Brentford are being prospered of God. Will the Lord's people pray for us in this work, and help with funds, as He may enable them.

18, *Greenhill Park Villas*, Robert Bilke.
Harlesden, N.W.

BLACKDOWN HILLS MISSION.

DEAR SIR,—I write a line for the readers of The Christian, who uphold by prayer the hands of the servants of Christ who are in the thickest of the fight with the powers of darkness, in preaching the Gospel. Since May we have visited many towns and villages with tents, and in the open air and in other ways seek to bring the Gospel before such as do not hear it in the ordinary places of worship, with more or less of blessing in every place. We are much more encouraged in the villages of Devon, Somerset, and Dorset, than in the towns. The people receive the word with more readiness of mind, and many flock to the tents from miles distant and take away with them the word of life which has made them happy in the knowledge of salvation through the death and resurrection of the Lord Jesus Christ. Souls of all ages, from the grey and wrinkled sinner of over four-score, down to the young of ten years of age, have been brought under the power of the Gospel, and are rejoicing in the salvation of God.

We have two tents in full work, besides the daily visiting over hill and dale, among the Militia, the highways and hedges, and from house to house. Yet the cry comes from various other places, which we have not been able to reach with the Gospel, for want of help and helpers. Is it so, that the channels through which blessing is to flow to the world are being dried up? So much used for self-gratification and worldly pleasures that so little can be spared for the service of Christ—so little can be given to send the bread of life to the starving and perishing sons of men?

A short time since I met a party of poor labouring men, and said I was shortly about to send a Gospel tent into their parish. All expressed their thanks, saying, "'Tis high time; nobody cares for us. I s'pose we beant ov no 'count." "Does not the minister care for you?" I asked. "No, I reckon; he have never spoke to I ever since he come to the parish," said one, and others gave the same testimony of utter neglect. Alas! this is too frequent in many parts of the country, and people who are thus neglected care not to attend the ministry of such shepherds. We endeavour to reach some of these neglected places, and we ask your fellowship, dear reader, by prayer and by help to meet expenses.—Yours faithfully in Christ,

Geo. Brealey.

Clayhidon, Wellington, Somerset.

PRINCE FREDERIC CHARLES.—In the announcement of the death of the father of the Duchess of Connaught, which was appointed to be read in all the Protestant Churches of Germany, it is stated that he died repeating the publican's prayer, "God be merciful to me a sinner."—*Journal Réligieux.*

EAST LONDON INSTITUTE.

MRS. GRATTAN GUINNESS has issued a statement of the accounts of this Institute for Home and Foreign Missions for the past year. The sum raised for all purposes has amounted to close on £16,000, the largest part of which has been expended on the main and original work. The students who are residing at the Institute have combined study during the year with various evangelistic labours, especially in the new Bromley Hall. Those who have gone forth during the year, fifty in number, are located in Europe, Asia, Africa, the United States, and the Colonies.

The history of the transfer of the Congo Mission work to the America Baptist Missionary Union is briefly set forth with a report of subsequent progress. The advantages accruing from the Berlin Conference, "securing a wide, effectual, and permanent door of entrance into this region," are also thankfully recognised. The "Passage and Outfit Association" has proved a valuable addition to the Institution, £900 being contributed to its funds last year. The death-roll affectingly recounts the sufferings and death of several of the brave Congo men, also the patience and fortitude displayed by survivors.

The Home Mission operations, which include the Berger Hall, the men's night-school, and Bible-classes, "become more continuous and extensive than in the earlier years of the Institute. The constant sight," says Mrs. Guinness, "of Godless multitudes, of which not more than three per cent. of the men attend any form of Christian worship; the infidel-lecturing that goes on; the countless drinking-shops with their awful effects; and the swarms of neglected children, are so many provocations to Christian zeal."

SELF-HELP EMIGRATION SOCIETY.

THIS society has been in existence rather more than a year, and has already assisted abroad (chiefly to Canada) considerably over a hundred persons. All those who have been sent out in connection with the "Free Breakfasts," recently given to dock-labourers and others, have gone through the agency of this society. The reports sent home by these emigrants have been, in nearly all cases, eminently satisfactory. One instance may be given as a sample of many:— In September last, a plumber's labourer, coming out of hospital quite friendless, quickly fell into utter destitution. This society was instrumental in sending him to Queensland. Ten days after landing, he wrote that he had had twenty offers of work, and could earn 15s. to 20s. a week with board and lodging, as a labourer.

The society aims at assisting to emigrate by means of advice and information, as well as (so far as funds permit) by means of grants and loans, all suitable applicants who, through being unable to obtain employment here, are anxious to emigrate, and are willing to supply (so far as possible) some portion of the necessary funds.

Emigration is now fully recognised as a ready means of assisting those who are in destitution here to positions of comparative comfort and independence in the colonies. The society is, therefore, very anxious to extend its work. This is purely undenominational. Contributions will be most thankfully received by Rev. Andrew Mearns, or by the undersigned

Clergymen and others who meet with cases they deem eligible for assistance, but who do not possess the requisite means and organisation for sending them out, would oblige by sending them (accompanied by "Cards of Recommendation," which may be obtained on application) to the office (50, Fleet-lane, Farringdon-street), between the hours of 7 and 8 on Monday, Wednesday, and Friday evenings. Information and advice will be freely given to all comers; but it must be distinctly understood that the Society will not *guarantee* to send out any case, unless either the emigrant or his introducer is willing to provide an agreed portion of the passage-money.

Faithfully yours,

Robt. Miller Christy, Secretary (*pro tem.*).

Memorial Hall, Farringdon-street, E.C., Aug. 1.

A PROPHETIC CONFERENCE.

ON Thursday afternoon, a Prophetic Conference was held at Exeter Hall, under the presidency of Rev. W. Frith, of Kensington, who addressed the meeting on the importance of personal consecration in view of the Second Advent. Several passages were read showing the extent to which believers are urged to be found ready. It was, he said, more than ever being recognised by prophetic students that in the Church are to be found two classes, and there is an essential difference between being "found unto praise and honour and glory at his appearing," and "being saved yet so as by fire."

Mr. Warrand Houghton called attention to Gen. xvi. where, instead of trusting God to fulfil his promise, Abraham adopted means to bring about that fulfilment himself. This false step resulted in Ishmael's entrance on the scene, who became the persecutor of Israel, both literal and spiritual, developing into the awful Mohammedan scourge. In this the Church followed Abraham's type. Finding that the Lord Jesus had not appeared to take the kingdoms of this world according to promise, and, losing the precious hope of his personal appearing, they became reconciled to heathen institutions, and when persecutions came, instead of thereby seeing their present position of separateness, they amalgamated with the world-kingdoms on Satan's terms, although the Master had refused all rule at his hand. This act of amalgamation was twice perpetrated; first, after the persecutions of Pagan Rome, and, secondly, in the midst of those of Rome Papal. Accepting the leadership of men like Constantine and Henry VIII. was an offence to Almighty God. As the Lord is to destroy the world-power, those who cling to it must regard the Advent with fear. Thus the Christian hope was lost, and the raptures of 1 Thess. iv., and 1 Cor. xv., were thrown forward beyond the Millennium, in the Church's counsels. In conclusion, Mr. Houghton said that the point now exercising the mind of students is whether the Scriptures just alluded to point to one or two events, and that his own view was decidedly in favour of the latter. Hence the need of being "ready" at the call.

Rev. J. Meyers, of the Free Church, Putney, observed that, if the children of God were to be victorious over the world, they must live above it. Mr. Bennett remarked that Luke xxi. 36 decisively showed that some would escape the last great tribulation. Let them not be Lots, but Abrahams. The state of readiness was beautifully shown in Rev. xiv. They might be quite sure that Paul's enthusiastic desire to know Christ, extended to the knowledge of his Second Advent.

At the close of the meeting there was a discussion, in which several took part. In the evening another meeting was held, when various "events likely to occur in connection with the Advent," were dilated upon.

OUR SOLDIERS IN EGYPT.

SIR,—Pray allow me to thank the very many kind friends who so promptly and generously responded to an appeal from me in February last, which you were good enough to insert in The Christian, for books, tracts, &c., for soldiers then going to Suakim. It was only on my return to England that I found how very many parcels had been sent to my club instead of their being sent to me to Suakim, as I had requested in my letter addressed to you. A multitude of letters must remain unanswered except by this letter of hearty thanks for all that has been done.

We had Gospel meetings nightly at Suakim, when soldiers, blue-jackets, and navvies attended in large numbers. The papers that reached me were eagerly taken by the men, and God only knows the real result of the effort.—Yours obediently, H. G. MacGregor, Lieut.-Col.

York.

BERLIN.—M. Stöcker, Court preacher, having been accused of falsehood and plagiarism, the case was tried and thoroughly examined in favour of the great preacher. It looks as though the object of the attack was to get rid of an adversary who resolutely battled with social and religious darkness.—*Journal Réligieux.*

EMIGRANTS' HOME, BLACKWALL, E.

DEAR SIR,—As so many of the readers of The Christian have had a share in starting and supporting this Home, the Committee are anxious that all should join with them in thanking and praising God for the marked blessing and success given during the past twelve months, and this notwithstanding some failures and shortcomings. The numbers which have passed through the Home during that period amount to 10,870.

The universal testimony of the emigrants has been one of thankfulness that such a comfortable home has been provided, where they are housed, sheltered, and cared for bodily and spiritually. When the emigrants are in the Home nightly meetings are held, and short addresses given by many well-known Christian workers.

Besides real conversions, one of the most cheering results has been at once to get all the Christians to know each other, so as to form a little band in each ship for mutual help in carrying on a daily prayer meeting and reading of the Word of God on the voyage out to Queensland. By this means it is hoped the good work once begun may grow and increase.

The Committee have received many testimonies of God's children being thus refreshed and revived; also scores who have come in with hearts torn and sad have gone away cheered by the kindness they have experienced at the hands of the manager and his wife, Mr. and Mrs. Wilké, and others. The crying need for such a place for the protection of single women and girls passing through London has, by the late disclosures, been only too terribly demonstrated.

Christians everywhere may do much by writing to the manager in the case of any third-class passengers going from London to Queensland, New Zealand, the Cape, or America.

The Committee at the same time wish to bear testimony to the great care and attention shown by the Queensland Government officials for the protection of all women and girls going to that colony.

The Home, financially, now needs no help, as it meets all its expenses, for which there is great cause for thankfulness.

All Christians are cordially welcomed at the Home, which is alongside Blackwall Station, and only sixteen minutes from Fenchurch-street Station. Toys, boxes of tracts, books, and Christian papers will be thankfully acknowledged by Mr. Wilké. Will your readers praise God with us for his great goodness.

Yours faithfully, for the Committee,

T. A. Denny.

5, *Montague-square, W.* Edward Trotter.

CHERBOURG GOSPEL MISSION.

THE work so happily begun in the winter on board Mr. H. Cook's Gospel Ship, of Gosport, is now being continued on shore.

Mr. Lerenda and I have opened a room on the quay opposite the Docks, 72, Quai de Paris, where we hold meetings in French five times weekly, and twice meetings for the English sailors and others. They are not so crowded as in winter, but we have a good attendance, and many of our faithful friends, who were delighted to welcome us back, attend regularly. We have one meeting specially for instructing the converts of whom we trust there are not a few.

We meet with very little sympathy from the Protestants here, with a few exceptions, and, therefore, we need all the help our Christian brethren in England and elsewhere can give us. Our aim is to preach Christ to those around us—for whose souls no man cares—and who are as sheep without a shepherd. We hope to be able, while working especially for the French, to gather in the English sailors also, and to this end we need help in the form of English books, Bibles, tracts, hymn-books, &c.

Any help, either in money, or in books, or periodicals, will be welcomed by myself or Mr. Lerenda, my fellow-helper.

Thomas Ph. Sinel.

11, *Rue Thomas Henry, Cherbourg.*

CLOSE OF KESWICK CONVENTION.

We thankfully state that the promise of Divine blessing at Keswick was amply fulfilled in the latter days of the meeting. On Thursday Mr. Campbell's address upon spiritual lessons to be derived from Ezra, Nehemiah, and Esther; and Mr. Hubert Brooke's reading on Enoch were felt to be deeply instructive.

The evening meeting of that day was one to be much remembered. Mr. Fox's address was practical in the best sense, and a feeling of deep solemnity rested upon his audience. At the after-meeting, for which almost the whole of those present remained, a large number rose to declare their purpose of wholly surrendering themselves to the Lord, and claiming his keeping and cleansing power. It was felt that the power of the Lord was indeed present to heal.

The most remarkable feature of the Friday meetings was the testimony given in the afternoon. It was, almost throughout, of the most satisfactory kind; remarkably free from excitement, or self-consciousness, bearing far more upon what Christ had done for those who spoke, than for what they had felt or done. What was most striking was that far the larger portion of the testimony came from the young men present, and very beautiful it was to hear one after another tell of Christ's power to save, and to express readiness to devote himself to the salvation of souls as his life's work.

All were filled with thankfulness to find so many resolved, in the power of the new life, to "follow the Lord fully," and the meeting was felt to be one amongst many evidences that God is gathering together multitudes of young men for the working out of purposes which we cannot as yet clearly discern, but which will need, in the days which are before us, bold, self-sacrificing, Christ-honouring, witnesses and workers.

On the whole, without affirming that all was absolutely satisfactory, we have reason to believe that there was a higher tone of spiritual feeling than in many preceding conventions, and that real, heart-searching, spiritual work was done, the effect of which will abide long after the last visitor has departed from this beautiful spot, beautiful in a material sense, but immeasurably more beautiful as the place endeared to many by their having learned here the infinite sufficiency of Him who is "altogether lovely."

Another correspondent speaks of the addresses of Rev. J. B. Figgis and Dr. Elder Cumming as being specially spiritual and edifying.

HOLIDAY SUGGESTIONS.

As the holiday season has now begun, might I point out to your readers what an opportunity is open to travellers to work for the London Hospital Flower Mission, during their vacation, by printing texts on small cards, especially made for the purpose, which can be procured either at Mildmay, or at 110, Cannon-street, for fixing on the bunches of flowers, issued by the above mission? They will also find many people they meet at different hotels will gladly help in the good work.

Then again Gospel portions and tracts are thankfully received by the people in almost all parts of the Continent, and amongst the children great good may be done, by distributing the beautiful illustrated Gospel leaflets which can be had of Mr. J. Spiers, 48, Paternoster-row, and who will send them (post free) to any address abroad or in England, in nearly any language. If travellers would bring out, and leave for the use of visitors at various hotels, a few good English books, they would be conferring a great boon on many, as it is in many places, especially in the High Alps, most difficult to find a book to read of a wholesome tone.

Yours faithfully, Thos. R. Fothergill.
Hôtel du Dom, Saar Fee, Vesp, Switzerland.

FRANCE.—A member of the French League for the Elevation of Public Morality, writes to one of the French journals to say that France cannot glory over England. Those who are acquainted with the hideous condition of society know there is not a fact denounced by *The Pall Mall Gazette* that does not exist in every large populous centre in Europe; the only difference is that in England State regulation and protection is more limited than in most other countries.

For the Young.

LITTLE ORPHANS IN COLAR.

BY MISS ANSTEY.

You may have heard of Miss Steer's arrival at Colar. She writes: "What dear, bright little things some of the girls are; and how touching it is to listen to their childish voices. I often wish English Christians could hear them. Little Mercy waited yesterday after the Gospel service 'for salvation,' she said. Rodenda Rao had a talk with her, and she afterwards said that she was very happy that Jesus had saved her. It was very touching to see the tiny prostrate form and hear her voice saying, 'O Father, I have salvation, my sins are washed away in the blood of Jesus. I thank Thee."

I send you a few extracts from letters from my dear Hindu sons, which I think may give an answer to a question often asked—Do you find that the orphans are truly grateful for the Christian love and kindness shown to them? By nature Hindus are peculiarly ungrateful and unmindful of kindness, and the word 'gratitude' is not in their language. But when they come under the saving power of the Spirit, He produces in them this gracious disposition.

"My very dear Mother,—The time of your coming is near. We make very joy in Colar when you come. I tell you a story: Colar Orphanage is a large nest, we are all birds, and you are our mother. Now mother went to England to take rest, and the birds are left in the nest; when mother comes then they are very glad. Therefore come soon, mother.—Luke."

"My very, very dearest Mother,—We are all quite well by the grace of God, and your daily prayer. I received your letter on March 6. I am very glad and my fellow-students too. We are going to our Christian villages and to heathen villages, and to fairs, to preach the Gospel. Mr. and Mrs. R—— came with us, and they had a tent to live in, and we had no—if you kindly please get for us one, we shall be very glad, Mother; because sometimes may come rain, what we do then? therefore we had better have one tent. Kindly inform me when you come. You ought to start on the sea in the first of May, and you ought to come 9th of June. Kindly reply me at once. Since you have gone we lost month by month, week by week, day by day, hour by hour, and so on. It is hard for us to let you in your birthplace. Perhaps you may be glad to remain, but we don't like you to remain there. Please make haste to return to your poor orphans. We read in Prov. xxv. 25: 'As cold waters to a thirsty soul, so is good news from a far country.' Therefore please reply us soon. You kindly see and think over 1 Thess. iii. 10: 'Night and day praying exceedingly that we might see your face.

"I wrote many letters to you, but did not get reply. Many boys wrote letters to you, and you have replied. What did I to you? Am not I your son? Please write this time. My own writing this letter is very wrong, for I don't know too much English. I know few words. "I study the book which is the Bible. I prosperity in the Bible. Gabriel, Noah, Mark, and I, also Luke, every day morning, preach the Gospel, in our church hall, and we also preach the Gospel, Thursday meeting night; and Lord's Day afternoon we go out Bethany and other two farms, and in the coming fair we all go to preach the Gospel of peace to the heathen, *i.e.*, unconverted people. You said Jesus is coming. I am not fear, for I am ready. He said that He would come, and his word endureth for ever. I am ready to go with Jesus. I expect He must come soon.

"Mr. Steanes took our photographs. He is a good friend for orphans, but we have a best Friend who died for us on the cross. We are all remembering you in our daily prayers, and asking the Lord to bring you amongst us, though I am unable to do any good for you, I am doing one [thing], I do pray day and night in my prayer for you."

ACROSTIC.

(1) Who once stood up to tempt the Lord "What shall I do?" he said.
(2) Who "faithful and beloved" was? He from his master fled.
(3) To what is man at best compared? made subject thereunto?
(4) What prophet early spoke of Christ, telling of coming woe?
(5) What was it Peter styled the Law the fathers could not bear?
(6) What name the stones the High Priest did upon his shoulders wear?
(7) What was the father of a queen to one a captive Jew?
(8) What was in Israel he who heard "Ye must be born anew"?
(9) What was it Peter styled himself when elders he addressed?"
(10) Who was it previous to the Flood God's righteousness expressed?
(11) What was it Peter said "I do," when writing the above?
(12) What letter centres in the name of some we're called to love?
(13) What most upright of all the word in every saint is found?
(14) What ends the great commandment "Love," and does in peace abound?
(15) What first appears in sons of God who his command obey?
Read, mark, and learn, digest the text, and for these people pray.

Maldon. C. M. Handley.

ANSWER TO LAST WEEK'S DOUBLE ACROSTIC.

"Abigail and Zeruiah."—1 Chron. ii. 16.

(1) AshpenaZ	Dan. i. 3.
(2) BernicE	Acts xxv. 23.
(3) IssachaR	Gen. xlix. 15.
(4) GashmU	Neh. vi. 1—6.
(5) AI	Josh. viii. 12, 22.
(6) IdumeA	Isa. xxxiv. 5.
(7) LamecH	Gen. v. 29.

Correct answer received from E. M. T.

SPANISH & PORTUGUESE CHURCH AID SOCIETY.

Dear Sir,—Last year our appeal for special prayer in behalf of the work of evangelisation and reform in Spain and Portugal, met with so hearty and general a response, and the answer to the earnest supplications then offered at the throne of grace has been so manifest in the increased blessing vouchsafed to the work in Spain and Portugal, and in our efforts to aid the cause at home, that we are encouraged once more to ask for the fervent prayers and thanksgiving of your readers. The recent terrible earthquakes, and the present grievous visitation of cholera, which is desolating so many homes in Spain, are, we believe, preparing the minds and hearts of the people for the reception of the truths of the Gospel. The cry, "Come over and help us," is ever becoming louder and more earnest. Under these circumstances we urgently appeal for daily prayer, and also for practical sympathy and generous support.

Yours faithfully, L. S. Tugwell,
Secretary.

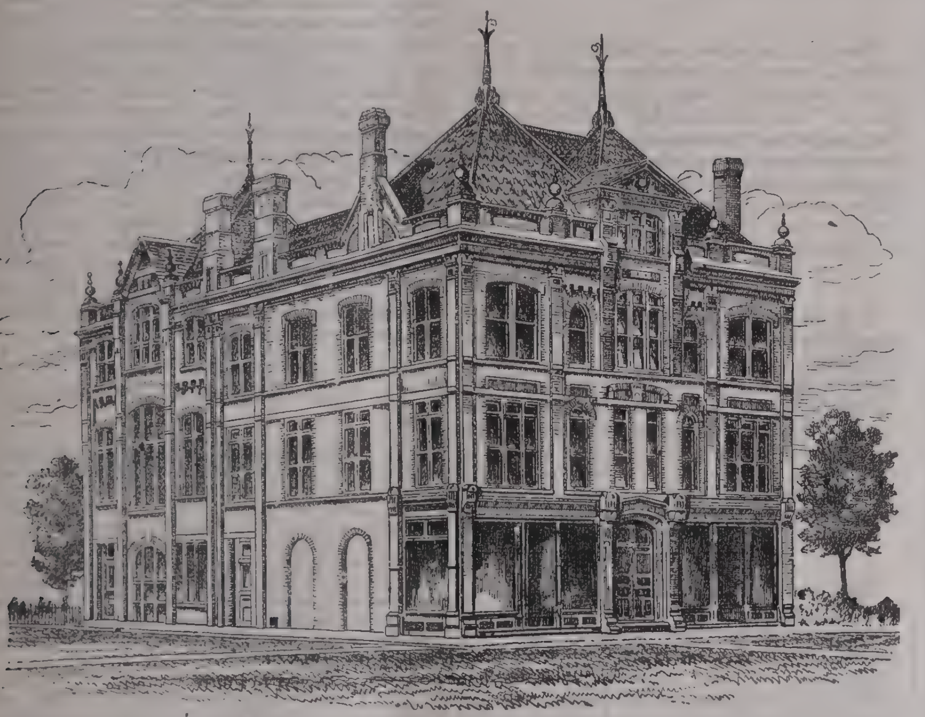
N.B.—All contributions should be sent to the Offices of the Society, 8, Adam-street, Adelphi, London, W.C. Cheques and Post-office Orders (on Charing-cross Office) should be crossed "Barclay, Bevan & Co.," and made payable to the Rev. L. S. Tugwell.

ERRATUM.—In our last issue (August 6) a letter from the Hon. Sec. of the Mission of the Kabyles and other Berber races of North Africa was headed "Ten more Missionaries for Kabylia." One of the council writes to say that the ten missionaries will (D.V.) be located at first, for the study of languages, &c., at the three stations of the mission in Morocco and two provinces of Algeria. Kabylia is only a very small portion of the large field, close to England, but almost entirely unevangelised. Men and women filled with the Holy Spirit and means to send them forth are the pressing needs of North Africa. The Hon. Sec., Mr. E. H. Glenny, of 21, Linton-road, Barking, will be pleased to communicate with any desirous to hear further about the mission.

THE NEW SANKEY LIBRARY, NEWCASTLE, PA.

UNDER the appreciative title of "The Pride of Newcastle," the *Weekly News* of that New England town gives a description of the noble institution in course of erection with which Mr. Sankey's name will always be associated.

The new library and Young Men's Christian Association block is being erected on the square, at the corner of Washington and Jefferson-streets, out of the proceeds of the sale of the Moody and Sankey hymn-books, and at the request of Mr. Ira D. Sankey, who desired that his old home should receive some benefit from the fund. The land was purchased by Mr. Sankey for $7000 and the old Stone Corner, which was erected in 1812 by Arthur Chenowith, was pulled down to make room for it, Mr. Sankey, after seeing a number of plans. was the best pleased with and accepted the one presented by Mr. S. W. Foulk, of this city, whose reputation is second to none in Pennsylvania.



The new building will be of Queen Anne style of architecture and will cost about $25,000 when completed. The front of the building will be of pressed brick with terra-cotta trimmings. The roof will be of slate with ornamental dormer windows. The windows will be furnished with plate and ornamental cathedral glass. On the first floor there will be two storerooms, each 21 by 57 feet. The entrance to the second and third floors will be in the centre. The side elevation will be the same as the front to the lecture-room, which will be two stories, with large gables and ornamented windows.

In the cellar will be a bowling alley and gymnasium, the entrance to which will be in Jefferson-street, also from the reception-rooms. Connected with the gymnasium will be a bath-room, lavatory, and toilet-room. The hall leading to the second floor will be ten feet wide, and the stairs lead directly to the lecture-room, which will be 42×54, and will have a seating capacity of 425. The reception-room will be 16×26, and will have a secretary's room connected. There will be an entrance to the library from the reception-room to the right; this room will be 20×26. On the left will be the entrance to the reading-room, 26×30, also to the parlour and prayer-room, 21×28 On the third floor will be the janitor's kitchen, bedroom and reception-room, and five other rooms which are to be rented as offices.

The new building will be a credit to the city when completed, and will be a splendid monument to the memory of Mr. Sankey, who is dearly loved by his old friends and neighbours. A large number of the books for the library was selected by Mr. Sankey while in Europe, and it will be second to none in Western Pennsylvania. It is to be hoped that the erection of this handsome block will prove to be the foundation for the improvement of the public square which it overlooks.

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OBITUARY.

HERBERT FREDERICK ELMSLIE.

WE much regret to announce the death of Herbert Frederick Elmslie, the second son of Dr. T. J. Barnardo, which occurred from diphtheria, at Felixstowe, on the 1st inst.

MISS MATILDA ONSLOW.

The death of this active but unostentatious Christian lady took place after a very brief illness on Saturday, 11th ult., at Old Alresford, Hants. Miss Onslow was in her sixtieth year, and during her whole lifetime had been devoted to works of charity, which extended not only to the immediate wants of the poor, but also in founding and maintaining an Industrial Home at Old Alresford, and an Orphan Home at New Alresford. For some years, however, the former has been closed, and the Orphan Home has recently been removed to Old Alresford, where, under the loving care of the two sisters, many a poor orphan has found true friends, who loved and cared for them even as mothers. The funeral took place on the 15th ult., when every manifestation of sorrow was shown by the villagers and the inhabitants of Alresford, many shops of the town being partially and others totally closed, whilst the blinds of nearly all the private houses were drawn down. The remains were followed by about 150 persons, while in the churchyard were gathered between three hundred and four hundred of all ranks of society, the poor of the neighbourhood attending in large numbers.

MISS ELIZABETH MORGAN.

Miss Elizabeth Morgan, of Rome, died July 26. She established an Orphanage for little girls; and it was while preparing a summer residence for them she was called home to be with Jesus, while yet young, and in the full joy of sweet service. Prayer is asked for the widowed mother, and that the sudden departure may be greatly sanctified.

EVANGELISTIC NOTES.

MR. W. FORBES closed his evangelistic services and Gospel Temperance meetings at the Edinburgh Castle last week. He has since given addresses at Highbury-corner Mission Hall. All letters should be sent to 71, Windsor-road, Holloway, N.

RICKMANSWORTH.—A tent mission was commenced on Sunday, August 2, by Mr. Henry Lakin. An important work is looked for amongst the navvies employed upon the Metropolitan Railway, and prayer on their behalf is asked.

NEW BRIGHTON.—Mr. Thomas Eyres, hon. sec. Children's Evangelistic Mission, has been conducting a fortnight's services for the young on the sand, opposite the Battery. The services have been so largely attended and have, we trust resulted in blessing to so large a number, that it has been decided to continue them.

WOODBRIDGE, SUFFOLK.—On Wednesday evening, the 5th instant, a meeting of young men was held on Mr. Alexander's lawn, for the purpose of forming a branch of the Young Men's Christian Association. Addresses were given by Messrs. Roberts, Warren and Edwards, of Ipswich, setting forth the advantages of the institution, and its aims and agencies. At the close, several names were enrolled as members.

DUNDALK.—Mr. George Hefford has just concluded a three weeks' mission in this place. The services were held in a wooden movable building capable of accommodating from five to six hundred people. Much interest was manifested, and we believe blessing resulted. On the 31st, the twentieth annual believers' meetings were held in the same place. Addresses were given in the morning by Rev. Marcus Rainsford, formerly vicar of Dundalk, and Mr. George Hefford. In the afternoon Bible readings were held, and in the evening addresses were given by Rev. H. E. Noyes, vicar of Kingstown, Mr. R. Clarke, and J. Barton, Esq., the convener of these gatherings.

RAMSGATE.—Mr. W. Nott is again engaged this summer with children's and evangelistic services on Ramsgate sands. For some seventeen seasons he has followed this work up with increasing interest, assisted by earnest Christian visitors who are taking their rest at this popular resort. God has owned this work to many families from the metropolis, careless ones have been awakened, anxious ones saved, and backsliders restored. Some have been able to testify, before their return home, of new and blessed experiences. But the greater part are met with after many days, sometimes at Mr. Nott's London gatherings, or communicating the glad tidings by letter or message to him.

A QUERY.—Could any of your readers inform me if "Butler's Analogy" has been translated into French, and, if so, where a copy can be procured?

W. LIVINGSTONE LEARMOUTH.

Cologny, près, Genève.

HOP-PICKERS IN THE ALTON DISTRICT.—Five tents were erected last season and fitted up for the comfort of hundreds of these "Nomads," who heard the Gospel, and not a few of them we believe were saved. On visiting an outlying encampment an appeal was made by a van man, somewhat as follows: "I say, master, couldn't you put up a tent here for we chaps? We sometimes go over to the tent yonder, but 'tis too far away. I'll lend you mine if you will put it up; it's a dancing booth, and we'll bring the fiddles too." Two "Punch and Judy" men and women, when leaving the town last year, called to acknowledge the good they had received. We want to erect three or four more tents this year, for which contributions will be gratefully acknowledged by S. Chinn, Alton, Hants.

THE "PILGRIM" BIBLE CARRIAGE.—We hope to make a tour with our Bible carriage from August 17, through the Essex villages, preaching the Gospel of God's grace and selling the Scriptures to the poor and neglected population of that county. Amidst the many Gospel efforts put forth at this time of the year we pray and ask the prayers of your readers that the Lord may bless us in this work by bringing many precious souls to a saving knowledge of the truth, and that we may scatter the good seed of the kingdom far and wide. If any of your readers would send us Gospel tracts or Scriptures for this effort, we shall be very thankful. Any of our friends who have missions in Essex and would like our help as we pass through, we shall be very thankful to give it. Kindly address as early as possible.

C. H. CONNOR.
H. T. BEAMES.

30, *lood-street, Chelsea, S.W.*

Notes and Comments.

IN consequence of the lengthy and important prospectus of the Salvation Army, we have held over almost all correspondence and reports on this subject.

The Conference at Peel, Isle of Man, has been unavoidably postponed for the present, owing to the inability of several expected speakers to be present.

A Great Demonstration is to be held in Hyde Park on Saturday, August 22, at 5.30, preceded by a meeting at St. James's Hall, on the previous evening, at 7.30, to express the horror of the people of London at the crimes which have been exposed, and to impress upon the Government their determination to put a stop to these atrocities. We hope that all right-minded men will help by their presence to make that demonstration as impressive as the vital importance of the case demands.

A diplomatic correspondence which has not obtained adequate notice may show whither Europe is drifting. Those in whose hands are tremendous issues "never cease," we are told, "from working out political combinations and problems, only soluble in the last instance by blood and iron." The collapse of the Turkish Empire is anticipated by them. The Eastern crash hastens. Then a rush—Russia for Constantinople, France for a better frontier, and for Alsace-Lorraine, England for exclusive control over Egypt, the Valley of the Euphrates, and for a firmer hold of India. Nations will inevitably form alliances. What these combinations will be is now the watchful study of continental statesmen. Meanwhile by the aid of Count Moltke, Germany is, it is stated, in possession of fully prepared plans for the invasion of every country with which she may conceivably be in hostilities. "All the foundations of the earth are out of course."

A contemporary has recently said that the English Press has a sort of irresponsible authority, and may be tempted to interpret its duty to the public in an arbitrary way. This is a subject that embraces other issues than present-day ones. The function of the Press is to furnish news, and to give information which will guide public opinion. Its silence, to suit its own notions, may be a conspiracy against the nation. Its suppression of facts may come to be a modern tyranny. The foundations of society may be undermined before the people awake to the menacing ruin. They will move then without the Press, but its future influence will be impaired with great national loss.

The movements of the God of missions call for prompt attention. China, we are told by the London Missionary Society's *Chronicle*, is "accessible to the Christian Church as never before." The following are the words of missionaries in the field: the Rev. Griffith John, "It is easy to find an audience in the most outlandish places any hour of the day." Rev. T. W. Pearce (Canton), "Missionaries find the people attentive to hear them in places where a year ago they were insulted." A Presbyterian missionary (Shanting), "We have added to the Church last year 418 members, and the inquirers are from 150 to 200." Rev. R. Lesher bears witness to the "remarkable sincerity of the converts;" and Rev. J. Gilmour to the quickening effect of a visit of Stanley Smith and his colleagues.

No surprise need be felt that there are Churchmen who protest against the hierarchical attempt to institute a "House of Laymen" which shall not be allowed to discuss questions of theology; and also against Canon Liddon's language that theology is a subject on which laymen must of necessity be profoundly ignorant. Pity the so-called Protestants who propound such notions do not recall the fact that without the laity in Germany and England there would have been no Protestantism. Theologians were used of God; but it was the people in peasants' cottages and Barons' castles who went to their Bibles, who carried the Reformation.

It is to be noted in this connection that it is, as the context shows, concerning laymen, that Inspiration says: "God would have all men come to the knowledge of the truth" (*vide* 1 Tim. ii. 1—4). It is also unquestionable that in these days, the fear of intelligent laymen, who are not "profoundly ignorant" of theology, is the breakwater against the doctrines of wrangling schools, about which professed theologians are so much disturbing many in their congregations.

There is no holier, as there is no more difficult, service for Christian men than to be stern rebukers of sin. The Lord said of Herod, "Go, tell that fox." Stephen and Paul learnt that denunciation was as holy at times as silence was at others. Great wisdom is necessary here, but also great fidelity. The failing nowadays is more in the latter direction than the former. Rebuke may be the voice of God, provided it be in love.

It is to be hoped that the *Athenæum's* manifestly prejudiced notice of Dr. Salmon's scholarly "Introduction to the New Testament" will not deter any one from studying a volume remarkable for close reasoning and keen thought, and likely to be of great value in these days of controversy with regard to the books of the New Testament, and especially with reference to the authorship of the Gospel according to St. John.

Half a century before the publication of the notorious volume by Strauss, systematic attacks had been made specially upon the fourth Gospel, because an admission of the authenticity of that book implies an admission of the Divinity of Jesus. In St. John's Gospel Christ unmistakably claims to be divine, and Dr. Salmon does good service, and does it in a masterly way, in showing beyond dispute, the fallacy of the arguments of the opponents of the Johannine authorship, that in the Synoptic Gospels Christ is simply "a moral reformer," and that the claims of Jesus in St. John's Gospel are not consistent with what is elsewhere told of Him.

"With respect to the external evidence," says Dr. Salmon, "John's Gospel stands on quite as high a level of authority as any of the others," and with regard to the internal evidence the learned writer adds "the claims which the Synoptic Gospels represent our Lord as making for Himself are so high, and, if He really was only man, are so extravagant, that, if we accept the Synoptic Gospels as truly representing the character of our Lord's language about Himself, we certainly have no right to reject St. John's account on the score that it puts too exalted language about Himself into the mouth of our Lord."

A correspondent, who takes exception to the statistics as to the decline of Romanism in England, recently quoted in our columns, and who urges that the figures were intentionally falsified with the view of stimulating Romanists, and of putting Protestants off their guard, may rest assured that Mr. Lucas is far above such a suspicion, and that his statistics may be taken as representing the best information available. As a recent contributor to the *St. James's Chronicle* has pointed out, an increase of Romanists in England would not necessarily prove that there has been an increase of Romanism among Englishmen, England being a harbour of refuge to all nations; and it is well to remember that, in taking a false view of the progress of Romanism, "we rob God of the thanksgiving due to Him, and of the acknowledgement that He is fulfilling his word." "Fear not, little flock," the Master said, when his disciples were a mere handful, "it is my Father's good pleasure to give you the kingdom," and day by day the boundaries of the Lord's realm are visibly being widened.

The "Peter's Pence" contributed to the Pope from the Archdiocese of Dublin since 1864 have amounted to the sum of £61,677, and the newly appointed Archbishop will lay at the feet of the Pope the latest contribution of £2,444. This large amount represents the pence of only one diocese, and a few weeks ago each of the Irish bishops took to Rome a similar munificent gift, made up, as an Irish journal boasts, "of the half-crowns, shillings, and sixpences of the comparatively poor," yet not long since men were finding ready purchasers in the streets of Naples for straws from the Pope's bed, to such poverty, they proclaimed, had the Pontiff been reduced by the action of the Italian Government.

The Times says concerning the cholera in Spain:—

> "The official returns are in many cases manifestly incomplete, and in no case are they likely to reveal the full extent of the calamity. Even as they stand, however, they exhibit a total from about the 20th of June till the 2nd of August—a period, that is, a little over six weeks—of very nearly 80,000 cases and very nearly 34,000 deaths. Allowing, therefore, a certain margin for defective returns and unrecorded cases, we are probably within the mark if we estimate the ravages of the cholera in Spain at from 90,000 to 100,000 cases, and at least 40,000 deaths."

It is the way of the world to trace all calamities of this kind to their immediate natural causes—chiefly to "an impure water supply, unclean, and therefore unhealthy, dwellings, and generally insanitary surroundings," and that thus "its spread is to a very large extent due to strictly preventable causes." But, notwithstanding this, it is, "in some of its aspects, a mysterious and incomprehensible disease." When we have made every allowance for secondary causes, whether it be in the loss of an individual loved one, or in the sweeping away of thousands, we must fall back on the great first Cause, "Himself hath done it." Whether in the history of Israel or of Christendom, pestilence is among the judgments of God (Deut. xxviii. 21; Matt. xxiv. 7). Personally and nationally we must acknowledge Him.

Under the title of "the Mystery of God," the Rev. J. Vincent Tymms, of Clapton, is about to publish a volume of Essays on Modern Forms of Unbelief. It will be issued by Mr. Elliot Stock.

The Salisbury Conference will be held (D.V.) from September 21 to 25, of which particulars may be obtained from Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

The World has an article on "Scandal and Melodrama," which makes it evident that men implicated in the sins which have lately been exposed are very much afraid of personal exposure. Thus it writes :—

"No peccadillo, however trifling, is likely for some time to be committed, or bruited abroad, without being inflated to dimensions such as cannot fail to gratify the appetite which has been created and fostered by an unscrupulously immoral agency. . . . Of course, homilists will not be wanting to announce the impending deluge. For the age is not only scandalous, but melodramatic. It loves the blue fire and the limelight as much as it does to credit itself with every form of wickedness. . . . On the strength of this the penny Jeremiahs of journalism threaten society with dissolution. A cataclysm is about to arrive, and so desperately depraved is the system under which we are living that it is on the eve of going to pieces. Whether or not these proclamations of doom are generally believed in, they are likely to upset the equanimity of some, and to cause breasts which ought to be imbued with a spirit of stoical calm to thrill with apprehension and terror. In other words, a scare has been established, and no one exactly knows what is to come of it. As a consequence, matters are seen through a ludicrously unreal and distorting medium, and those who usually await the future with confidence are haunted by a vague sense of impending calamity. . . . It was a favourite remark of Lord Beaconsfield's that men were perpetually making themselves wretched by the anticipation of events which never happened. Social extinction and eclipse are phrases full of sound and fury, but signifying nothing. The consequences of error and indiscretion exist, for the most part, in the mind of the offender's enemies rather than in the external reality of things. Everything is forgotten and forgiven nowadays with unparalleled rapidity. If it were not for the taste for scandal which society has acquired, the majority of the scandals now periodically current would never be heard of, and if it were not for the ludicrous habit of melodramatic exaggeration, the consequences of an evanescent escapade would never be painted in the lurid colours dear to the gossipmongers."

Is it well that social extinction and eclipse should be mere phrases, meaning nothing to bad men? Is it true that the consequences of error and indiscretion are only imaginary and not real? Is it for the good of society that everything should be forgotten and forgiven so rapidly? Wrongs are not so easily forgotten by the wronged, nor forgiven by "the Avenger of all such." "Peccadilloes," and "evanescent escapades," are Satan's own deceitful terms for sins by which he destroys men's souls.

We have received a letter from Mr. Algernon C. P. Coote, endorsing the remarks we made a fortnight since, concerning the police, and putting the number of Christian men at 1100, or ten per cent. of the force. No body of public servants ought to be allowed to be placed in the way of such temptation as are our police. While we rejoice to recognise as brothers in Christ the 1100 Christian men among them, and while we believe there are many honest and trustworthy men, who are not professed Christians, the painful certainty remains, that a large number of men are unable to resist the temptation in which they are placed, and so become panderers to the vicious rather than protectors of the weak and ignorant.

The fault is in the system which produces its natural results in demoralising those who have not strength to resist its evil influences. The police are neither better nor worse than other classes, except as they are specially influenced for good or evil.

The Church of England Purity Society may be somewhat slow in moving, but seems likely to work effectively. It held an important meeting for men only, on Thursday, in Prince's Hall. The following is a letter to the Secretary, from the Bishop of Bedford :—

"DEAR SIR,—It is a great disappointment to me not to be able to attend the proposed meeting of your Society at the present time. I feel very strongly that the Church cannot stand by silent in the face of the terrible disclosures of hidden wickedness so recently made. Whether the disclosures were wisely or unwisely made is not now the question. That they were made with the distinct object of obtaining better protection for the young and helpless I have no doubt, and I know that they were made after much prayer.

"I earnestly trust that the measure before Parliament may be passed in such a form as to be really efficacious. We are bound as a nation to do all that legislation can do to restrain the frightful sins and wrongs revealed to us; but I have no doubt much more is to be effected by a resolute endeavour to improve the moral tone of the people at large. Thank God we have found the young men in our parishes, and not less so in the Universities, rising up in number to welcome all helps towards a life of purity.

"We want to raise the tone of society. We want to inspire a chivalrous resolve to protect the weak from wrong. We want to make profligacy a social disqualification. The Church has not been idle in this matter, but she must rodouble her exertions, and persevere in her crusade against vice, until such an exposure of horrible wickedness as we have just had shall be both unnecessary and impossible.—Yours very truly,

"W. WALSHAM BEDFORD,
"Bishop Suffragan for East London."

Men over eighteen years of age wishing to join the Society, should communicate with the Secretary C.E.P.S., 111, Palace Chambers, 9, Bridge-street, Westminster.

History may be read in the degradation or the disuse of words. The word modesty is almost obsolete, and when we speak of a modest girl we do not mean half so much as was meant formerly. The bloom has been rubbed off the word, as the grace and charm have been rubbed off "the girl of the period." Chaucer wrote disgustedly of "mannish" women; our age strives, not unsuccessfully, to rear that undesirable species.

THE HOSPITAL FOR WOMEN, Soho-square, which was established exclusively for the treatment of women, has led to the establishment of similar institutions in various parts of the world. More than one hundred thousand of the sick poor have received medical or surgical treament within its walls, patients being received from all parts of the United Kingdom and the Colonies, with or without letters of recommendation. It was the first hospital in the metropolis to recognise the importance of providing accommodation for those whose means are limited, but who are able to contribute towards the cost of their maintenance. Applications for beds are so rapidly increasing that the present building, containing sixty-six, has become wholly inadequate to meet them. An effort is therefore being made to provide more room as applicants are now obliged to wait weeks and even months, with failing heart and strength, for admission to the wards. Of these sufferers more than 100 are waiting. To obtain the enlargement necessary, the General Committees estimate that no less than £100,000 will be required. This sum has been thrice raised for other hospitals within the last few years, and mainly in London alone. What others have done, surely the women of the United Kingdom can do. The ladies' committee, therefore, feel that the circumstances above mentioned fully justify them in appealing to women of all classes in the Kingdom for their aid in raising the sum thus urgently needed for the relief of their suffering sisters. The smallest donations will be thankfully received by the bankers:—Messrs. Barclay, Bevan, & Co., 54, Lombard-street, E.C., or Messrs. Ransom, Bouverie, & Co., Pall-mall East, S.W.; or by the secretary, Mr. David Cannon, at the Hospital. Annual subscriptions for a term of years are earnestly requested.

HELENA, Princess Christian of Schleswig-Holstein, Princess of Great Britain and Ireland, President of the Ladies' Committee.

Letters to the Editor.

"SOCIAL ETHICS."

SIR,—"A hard-working man" says truly, "it's no use giving advice unless it's intelligible," and wants his teachers to explain how he can live on five shillings a week. May I, therefore, venture to recommend him a complete solution in the most practical way to his question, called, "How to Live on Sixpence a Day?" (6d., *Nichols & Co.*, 23, *Oxford-street, W.*). ALBERT GOODWIN.

7, *Montpelier-terrace, Ilfracombe.*

TRAMWAY SLAVERY.

SIR,—I wish to express to you my warmest thanks for the space you have afforded for the discussion of the claims of our tramcar slaves, and likewise to the public for the sympathy they have manifested. Although defeated in the division on my resolution on Wednesday last at the half-yearly meeting of the North Metropolitan Tramways Company, I feel that we gained a substantial moral victory, which the defence of the chairman, and the testimonies it has elicited from the tram-men proving its insufficiency, have made complete. The six months intervening between now and the next half-yearly meeting will give to the directors an opportunity of showing what concessions they propose to make, but now that the agitation has been fairly set on foot, we mean to fight it out. God sparing me, I shall not rest until we have secured to every tram-man, not only on the North Metropolitan lines, but throughout the whole of London—and indirectly, we hope, in the Provinces—a reduction in the hours of labour from sixteen to fourteen daily, and the option of having every other Sunday "off duty."—I am, yours, &c., ISABEL REANEY.

Stepney House, 73, *East India-road, E.*

DISCOUNT ON RELIGIOUS BOOKS.

SIR,—In last week's issue, "Notes and Comments," you refer to the exorbitant discount required by the religious public upon religious publications. I venture to assert that in many cases the example has been set by colporteurs, supported by their societies. In a neighbouring town works a colporteur, boasting of his enormous yearly sales.

But how is this accomplished? Why, sir, at the expense of honest, and frequently Christian booksellers, by selling all their goods at nearly cost price. Receiving a salary, they are enabled to do this, driving the ordinary tradesman out of the market. I can, for instance, at the public stall of the colporteur aforesaid, obtain any of their publications at a discount of 25 per cent. "Songs and Solos" are especially sold in large quantities. In this way the sale of books is not really increased, but the colporteur thus monopolises the whole business.

I, with several others, have been enabled to sell large quantities of the best religious publications, the profits of which we devote to the help of a most useful Christian work, but of course we are unable to carry this on, owing to the under-selling of these Christian workers.

Now, not for one moment would I seek to detract from the good work done by the increasing staff of colporteurs, but I do think it is a pity that booksellers are obliged to push questionable literature, because they are deprived of a fair profit on Christian works. Not only so, but it creates anything but a good feeling towards those who, standing in an advantageous position, do not hesitate to thus impoverish their trade.

I think no one can deny that in the present days of cheap printing, sales at cost price are really unnecessary. Trusting that you may be able to devote a corner of your valuable paper to this letter, and believing that I am not alone in my thoughts on this subject, I am, dear sir, yours,

A LOVER OF CHRISTIAN JUSTICE.

MISS MACPHERSON writes us from Moville, July 31:—"We are being very gently dealt with, and have had a most peaceful journey thus far with our sixty little ones. We feel it is all in answer to the prayers of his people. We shall not forget you in this season of great need; you will realise that you have not lived in vain if this terrible convulsion is used to the stirring up of the Churches to their duty to the young. Our population increases with such a rapidity that emigration should be more used as a relief. If the ministers only knew their power, hundreds might find it their joy to cross to one or other of our colonies, taking with them a number of families. I often wish it were possible to do more in this line."

WHAT WILL IT BE?

A MEDITATION ON THE EVE OF A SWISS TOUR.

WHAT is the summer bringing,
What is in store for me?
Sunshine, blossom, and singing,
The voice of the bird and bee?
She has often bestowed her treasures—
Joys I can ne'er forget;
But now she promises pleasures
I ne'er have tasted yet.

She will open a page of glory
That I have not turned before;
And tell me a wondrous story
By river, and lake, and shore.
Often I silently ponder
On what it will really be,
When the beautiful country yonder
At last is revealed to me.

Ye peaks of celestial brightness,
Does fancy your image paint
As you rise in your dazzling whiteness,
Clothed like a spotless saint?
Have picture, and poem, and story
Unfolded before mine eyes
Some vision of mountains hoary,
Where Alps upon Alps arise?

For years I have thus been dreaming;
But what will it be to go
Where the morning sun is beaming
Rosy on fields of snow?
Till now have mine eyes been holden,
But what shall the rapture be,
When the sunset, red and golden,
On the beautiful hills I see?

What will it be, I wonder,
To listen, at noonday bright,
To the avalanche voice of thunder
Afar on some Alpine height;
Or, down by the lakeside, only
The plash of the passing boat;
Or, up in the pinewoods lonely,
The bell of the mountain goat?

* * * * *

But all to my Lord and Master
In confident love I leave;
The beauties are so much vaster
Than anything I conceive.
Ear hath not heard the story,
Eye hath not seen the sight,
Even of *this* world's glory,
Much less of eternal light.

So, on the threshold waiting,
In a radiant mist I stand,
Lingering—hesitating,
In a shadowy Beulah-land,
From the border country gazing,
Like a pilgrim at heaven's gate,
Picturing while I'm praising,
And wondering while I wait.

LUCY TAYLOR.

TEMPERANCE NOTES.

A CONFERENCE on total abstinence is to be held at Inverness on September 11 next.

IN Denmark, if a publican makes a man drunk he is obliged to send him home in a cab.

A SUNDAY Closing Bill for Sweden is about to become law. It provides also for earlier closing on week days.

TEN thousand persons are estimated to have attended a Temperance fête at Clifton, Bristol, on last Bank Holiday.

IT is stated that every two and a half days Great Britain spends in intoxicating drinks as much as she gives in a year to Foreign Missions.

MR. MUNDELLA, M.P., is a personal abstainer, and regards temperance as one of the greatest questions that affect the wellbeing of the people.

THE Earl of Mulgrave considers strong drink one of the greatest hindrances to Christianity in this country, and total abstinence the remedy for it.

IN Georgia only 22 out of 138 counties are not under Local Option, and in at least 100 counties Prohibition is absolute and strictly enforced.

THE new Attorney-General for Ireland, Mr. Holmes, Q.C., has declared strongly in favour of Sunday closing and strict enforcement of the Licensing Laws.

THE candidates for the Enfield division of Middlesex, Viscount Folkstone, Conservative, and Mr. John Kempster, Liberal, are both abstainers, and support local option.

IN his new book on the Congo, Mr. Stanley attributes many of the sudden deaths of Europeans in Africa to carelessness as to diet and clothing, and "the distempered greed for ardent drinks."

THE Autumnal Provincial Conference of the United Kingdom Band of Hope Union is to be held in Belfast on September 6 to 10 inclusive, and elaborate arrangements for its success are being made.

Truth, of Toronto, refers to the increasing desire of employers for teetotal employés, and says the great railway corporations insist upon their servants being teetotalers. It is a pity the contract could not be made mutual.

IN reply to a question in the House, Mr. Bourke, Under-Secretary for Foreign Affairs, stated that the Netherlands Minister had promised soon to arrange for a meeting of the conference relative to the floating drink shops in the North Sea.

THE centenary of the American Temperance movement is to be celebrated in Philadelphia on September 23 and 24 next. The movement was originated by a pamphlet by Dr. Rush, published in 1785. The Rev. Dr. Cuyler has urged all his brother ministers to prepare a special Temperance discourse for the occasion.

A NUMBER of Roman Catholic Good Templars have recently been compelled by their Church to leave the Order, on the ground that it is a "secret society." *The Watchword* says that in one case a young man was so grieved that he took to drink, and, except when in prison, has been drunk ever since. Is Good Templary a greater sin than drunkenness?

THE North-Eastern Railway Temperance Union held a public meeting last week on the Gateshead West Railway Station platform. Rev. W. M. Ede presided, and addresses were given by Revs. J. H. Hooper, and J. J. Dilks, who were attending the Newcastle Wesleyan Conference. Mr. Hooper had the honour of introducing the Blue Ribbon in the Shetland Isles where it was worn by 700 or 800, and Mr. Dilks had, thirty-five years ago, in conjunction with a Baptist minister, founded some of the first Temperance societies in the Shetlands.

A VERY successful Temperance fête and industrial exhibition was held last month in Newry, in connection with the Church of Ireland Temperance Society.

THE Baptist Total Abstinence Society reports as members, 1172 ministers and missionaries, 2688 church officers and subscribers, 212 students—a total of 4072. Of 241 students only 24 are non-abstainers.

MR. BEAMISH, chairman of the Coventry Board of Guardians, says he has never seen a teetotaler come to the workhouse for relief, and he has made inquiries at fifteen other workhouses and found a similar state of things.

THE Rev. Charles Garrett's "National Drink Bill," revised to date, has just been published by the British Temperance League. It is admirably adapted for circulation amongst voters. Two millions of the first issue were sold.

DR. NORMAN KERR, in a paper read at the annual meeting of the British Medical Association, in July, said: "We ought, in all cases to let alcoholic liquors be the last and not the first remedy, as they are ever fraught with possible danger."

REV. J. THORNLEY, organising Secretary to the Methodist Free Churches, reports a gratifying increase on the year in Bands of Hope and Temperance Societies. Invitations to lectures, &c., during the year have been more numerous than the Secretary could possibly fulfil.

CAMPBELTOWN, famous for whisky, has 21 distilleries. There is a vigorous Temperance element in the town, lately recruited by the formation of a branch of the British Women's Temperance Association. Mrs. Blackie, wife of Professor Blackie, D D., gave an admirable address on the occasion, and 47 names were taken.

TENT MEETINGS AT FULHAM.

DEAR SIR,—Last year you kindly inserted a brief notice of some tent services being held in the Laundry-road, Fulham. These meetings were much blessed in the conversion of many souls. This year a much larger tent has been erected in the Lillie-road, and meetings held therein on the Lord's day and each week-night. The Gospel is preached with power, and souls are saved. Some of the best workers are those who once were constant visitors at the neighbouring public-house, but who now bless God they were attracted by the sound of the Gospel proclaimed in the tent last year. During the continuance of those meetings many had been drawn together by the bonds of Christian love, and when the tent was taken down they agreed to hire a room where meetings could be held during the winter. It was fitted up by these hardworking men themselves after their usual day's work was done, and they contribute, as far as their means allow, towards the expenses. What a change comes over a man after he has acknowledged Christ as his Saviour. They who were most against Him are now the most earnest workers for the extension of his kingdom. Praying that this work under Mr. Elgar's care may be greatly owned and blessed of God.

Believe me, yours sincerely in Christ,
WALTER J. KINTON.
48, *Bridge-road, Hammersmith, W., July* 30.

THE GOSPEL IN MEXICO.

MEXICO, says *Le Chrétien Evangélique*, might represent again Germany, France, and Italy in their struggles with the Vatican. The Mexican Government has abolished tithes, and the order of the Jesuits, confiscated immense convents, forbidden processions on the highway, and the wearing of the ecclesiastical costume outside the buildings consecrated to worship.

Protestantism was introduced into Mexico in 1869 by the Baptists, who have since been followed by the Episcopalians, Presbyterians, the Methodist Episcopal Church, and finally by the Congregationalists. There are 96 foreign missionaries and 40 native preachers, 264 churches, with an effective force of 13,096 members, and 27,300 adherents. All this certainly constituted a good commencement.

The following extracts from a letter to *Le Chrétien Belge*, by Rev. E. M. Haymaker, give a good idea of one of the native churches:—"There are so many interesting things to tell you that it is difficult to know where to commence. I should like, by some magic, to transport you all here on the benches in front of the pulpit, on a Sunday evening. You would see a truly moving spectacle, which you would never forget.

"Five hundred Mexicans, several so poor this year that they can only have one miserable meal a day, several, seated there, who were trying to draw on an old blouse, or ragged shirt to hide their backs or their naked shoulders; several taking it in turns to come in the only clothes possessed by the family, for instance, the mother coming once to the service, and the daughter the next time. Five hundred Mexicans, of whom four-fifths have no better clothes than a dress of thin calico (which generally forms one part only of this costume), and that in a temperature so cold that we Americans wear our warmest clothes and our overcoats! And yet these people bear the cold to come and hear the Gospel! And their desire to hear and possess the Gospel is so great, their hunger and spiritual destitution are such, that we feel fully justified in employing the money which we have, and that which will be sent us to provide for the need of their souls, rather than for that of their bodies. They are accustomed to poverty and a rough life, and they find the means of existence, although with difficulty. But these people have souls, and they cannot do without the Gospel.

"Until now we have had trouble in finding sufficient rooms to take in the different branches of our work, but the Committee has decided on the purchase of an old Catholic church, where we shall be comfortable. Our school could only receive thirty-five scholars, we shall have room for one hundred.

"Another very important branch of our work is the seminary, which we think of opening next autumn at San-Luis-Potosi, for the training of native preachers. The need for native preachers is becoming imperious; and it is felt throughout the whole extent of Mexico. We have professors, and the students abound, we only want a place and funds to maintain the establishment.

"It is the enormous and overwhelming success which creates the need. If there were few who cared to hear the Gospel, it would not cost much to carry on the mission. The work in Mexico is a success—a great success!"

CHRISTIAN WORK IN HULL.—A special effort is now being made for a supply of pure literature to the inmates of lodging-houses in Hull. Of these there are no less than sixty-two, with accommodation for 1383 lodgers. Reliable men have been found who are willing to circulate the literature amongst them, and sailors on board keels and vessels in the docks. Over 10,000 periodicals, &c., have already been circulated within seven months, and most gratefully received. Any old copies of Christian papers or tracts would be gladly received by J. Holliday, 31, Blundell-street, Hull. We also desire to form a lending library for this class of people, and any old books would be equally acceptable. John Holliday, Hon. Secretary; C. Winter, Hon Treasurer.

WAZAN, MOROCCO'S MECCA.

THE pen of Rev. Newman Hall not long since disclosed to English readers that in Morocco (the nearest foreign mission ground to England, and yet the most neglected) "the dark places of the earth are still the habitations of cruelty." His observation was confined to those parts usually traversed by tourists. I write from Wazan, Morocco's holy city, its Mecca, regarded as a spot of mystic sanctity. Here lives the shereef, the highest official in the religious life of Moslem Morocco, with his sons and numerous retainers. It is said that most of the Mohammedans of Wazan are shereefs, that is, lineal descendants from Mohammed. The shereef himself is greatly reverenced. No Sultan of Morocco is legally enthroned until consecrated by him. As he and his sons ride or walk, the people crowd about them and kiss their hands or garments. This is true, not only of the adult sons by former wives, who reside here, but of the lads who are his children by his present wife, an English lady living next to "Hope House," the Tangier station of the Kabyle Mission, and the residence of the writer and his co-workers. This English lady gained by this alliance the title of "Princess of Morocco."

Wazan is an unwalled city south-east of Tangier some four or five days' journey, and up among the mountains in a healthful and most picturesque region. We (Mr. Mackintosh, the Morocco representative of the British and Foreign Bible Society, and his wife, and myself, with servants and muleteers) reached it by a circuitous route, occupying ten days, coming by way of Arzeela and Larache, cities on the coast. Everywhere we find the doors of opportunity wide open. The sun does not look down upon a more promising field for Zenana work than Morocco presents. In many places, as Arzeela and Larache, Christian women could work among the Moorish, Berber and Jewish women, even though there were no resident male missionary. Everywhere the people want remedies, and the opening for medical mission work is unlimited. Almost all listen with attention, and some with interest and even eagerness, to the story of God's love in Christ. There are not a few that seem to drink it in like thirsty soil the rain. There lack not indications of widespread preparation by the Spirit of God of this people for the Gospel.

Here at Wazan some of the finest of Morocco manufactures are carried on. Weaving, working in leather and silk, gun-making, brass and copper-working, wood-turning, and other industries occupy the people. The Moors here seem to be of a superior type. There is said to be an admixture of Riffian or Berber blood. The Berbers (in Northern Morocco known as Riffians) fill the mountains not far away. Over these remote parts the Sultan has but little control. I am told the shereefs claim political as well as religious supremacy. This division of power results in a state bordering on anarchy in the region round about. All go armed. Lawlessness abounds. Cattle are stolen in broad daylight in the city's streets. A child is said to have been kidnapped on a "soke" or market-day since we came. Europeans have rarely visited Wazan, and the son of the Shereef (whose guest Mr. Mackintosh is) requested us not to venture outside of the Sultan's garden, where we are encamped, without attendants, and by no means to show ourselves on the weekly "soke" day, when hundreds of the lawless people of the mountains are crowding the town, all armed, each one carrying the long brass-mounted Moorish flint-lock gun.

As I write, the noonday call to prayer is cried from the mosques. In my ears it sounds like an inarticulate wail for life and light. Alas, alas, for these dear earnest souls, many of them as devout as Cornelius! I know God's elect are among them. Who will go and tell them the "words" whereby they may be saved? What a field right here for a mission station. It is virgin soil. We are the first missionaries that ever visited it. One might even have the honour and joy of dying here for the name of Jesus. But that is unlikely. The danger would be slight if one was cautious until the people had become accustomed to the sight of the "Nazarenes"—the contemptuous yet honourable name by which we Christians go in Morocco.

To a medical missionary the door of service would open at once. The people are constantly applying to us for remedies. Mrs. Mackintosh just came in from visiting some Moorish women, and detailed to me the appeals made to her at every turn for medical help. There is no physician of any sort in the town. One of the chief men of the place has just sent to know if we could send him a simple remedy, which we happened to have, and gladly sent him.

I close with a twofold appeal, for labourers and for prayer. Workers are needed. Prayer is entreated. All that is being done, except the Bible Society's important work among the natives of North Africa, rests on a little band of London Christians—the Kabyle Mission—whose secretary is Edward H. Glenny, Linton-road, Barking, London. E. F. Baldwin, Missionary.

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A SPLIT AMONGST ATHIESTS.

THE *Daily Telegraph* says:—A curious light has recently been thrown on the Republican fraternity by the secession of the notorious anti-clerical author who writes under the *nom de plume* of Leo Taxil, from the ranks of the Freethinkers. Taxil has long gained for himself an unenviable notoriety by those publications against Christianity and its professors. At a recent congress of Freethinkers held at Rome, M. Taxil electrified his brethren by his sudden coolness in the cause. Explanations were afterwards asked by a leading provincial Atheist, who read in a newspaper that Leo Taxil had given up his energetic championship of the anti-clerical cause. The Freethinker in question called upon the seceder to come back and put himself at the head of the league, which had become disorganised by the defection of so powerful a defender. M. Taxil, however, replied that he had for ever broken his anti-clerical pen. This step he had taken because he was thoroughly disgusted and disheartened by the insults levelled at him by the whole Republican Party, Opportunists, Radicals, and all. He has found out "that Republican brotherhood is a hollow lie," and he therefore leaves the so-called brethren to tear each other to pieces, like their precursors, Vergniaud, Danton, and Robespierre. M. Taxil has taken further steps to place a wider gulf between himself and his former friends. He has lately made a formal recantation of his Atheistical writings, and offered an apology to the Roman Catholics. To show his sincerity he has also undergone a "spiritual retreat" in a convent of Carthusians. Whether M. Taxil intends to blossom out as another Louis Veuillot, who also commenced his career by philippics against the Church, and afterwards became its most doughty champion, remains to be seen. Such evolutions are not uncommon among Frenchmen.

GLASGOW EVANGELISTIC ASSOCIATION.—The report of the eleventh year's work of this society is just published. Loving and appropriate reference is made to the loss sustained through the death of the Rev. James Scott, and Mr. W. S. Hislop, of whom truly it may be said, "their works do follow them." Among the various departments of other benevolent enterprises, we note that 1200 persons sit to breakfast every Sunday morning, more than a thousand receive dinner, some three hundred children get "daily bread" in the Refuge, and about seventy are cared for in the Home at Saltcoats. The hon. treasurer is Mr. J. H. Graham, 57, Cathedral-street, Glasgow. Separate accounts are given of each mission, the Sunday meetings held at the Evangelistic Hall being a prominent feature in the work, and generally attended by some fifteen hundred persons, whilst an earnest band of about fifty workers sustain the open-air preaching. The weekly Temperance meeting numbers between four and five hundred, and Mr. Muir, who visits the poor, says he has "attended about fifty death-beds during the year, most of whom died happy in the Lord." Mr. Hammond's visit to Glasgow, and Dr. Somerville's miss on to Greece, with the opposition he there encountered, are alluded to. It is pleasing to learn that the singing both of hymns and solos has been found of great service, "many who have been attracted by the singing have been brought to the Saviour."

BIBLE STAND, CRYSTAL PALACE.

THIS method of spreading the Word of God has been carried on in an unobtrusive manner for several years. The Stand itself will probably be a familiar object to many of our readers, while possibly its multifarious operations may not be so fully known. The work which meets the visitor's eye is the simple sale of Scriptures, or the distribution of text cards gratuitously, to thousands of pleasure seekers, and the circulation of Gospels in foreign languages, 8,000,000 of these silent messengers having been given to the people since the foundation of the Institution. The fame of these excellent little cards has travelled far and wide, various Christian workers and ministers having applied for grants which have thus spread throughout the land. The distribution of Gospel light at the Stand is of a diverse character; foreigners, soldiers, sailors, policemen, Jews, Sunday-school children, are duly remembered, and the message of eternal love has thus been given in twenty-one languages. Grants of the Bible and portions thereof are constantly being forwarded to different seaports around the coast, that seamen of various nationalites may not leave our shores without the glad tidings of a Saviour's love.

For years past an extensive circulation of Gospels has been maintained in Italy under the direction of Signor Capellini, the soldiers' evangelist. The blessing of God upon his written and spoken Word has been very manifest. A Soldiers' Church, with branches throughout the country, attests the faithfulness of the Lord to his promises.

In France a Bible-carriage has for a lengthened period been employed by a veteran colporteur in the sale and gratuitous issue of God's Word. Nearly every Department of France has been thus traversed. Priest-ridden Brittany has been recently visited, and although, difficulties have not been wanting, thousands of Testaments and Scripture portions have been placed in the hands of the people. These journeys included a brief sojourn in Monaco, where the advent of the Gospel appears to have considerably surprised the officials of the noted gambling establishment.

By another mode, at once economical and expeditious, has the message of peace been spread abroad in Spain, Vienna, and Ireland. To Spain alone have 70,600 Gospels been sent through the post during the past year, while to Austria 31,430 have been forwarded, and it should be recorded that to every principal house in Belgium has a book been directed. The latter country has received in all 330,000 evangelical parts of the Bible.

Russia has not been overlooked, although facilities for Scripture distribution have not lately been offered to the Committee. During the life of the late Emperor a path was, however, opened, and many Testaments, &c. were placed in the hands of prisoners and others by a personal friend of His Majesty.

In North Africa some very earnest efforts have been made among the Jews resident there. Interesting evidence has come to hand of the blessing attendant upon the dissemination of the Scriptures from the Stand amongst these Hebrews. Many copies have been taken far into the interior, the result of which we may safely leave with the Lord.

The total issue of Bibles, Testaments, Gospel leaflets &c., from the Stand now amounts to 19,500,000. Christians who may desire to uphold the hands of the Committee are invited to communicate with the Secretary, Mr. William Hawke, Bible Stand, Crystal Palace, Sydenham, S.E.

THE WYCLIF SOCIETY continues to make encouraging progress. The "De Ecclesia," "De Benedicta Incarnacione," and "De Civili Dominio," are almost entirely in print, and will be issued to members in usual course, and the publication of these will, it is hoped, stimulate still further the patriotic, literary, and theological sections of which so great a part of English society is composed, as well as give to the world for the first time a taste of how glorious a writer and thinker for all time was "The Morning Star of the Reformation."

CONTINENTAL AND FOREIGN NOTES.

IMPURE BOOKS.—Mr. Steiger, a large bookseller in New York, has issued a circular, calling upon all to help in the suppression of immoral literature. In this circular it is stated that a Leipsic firm offered to send him a large consignment of impure books; the offer was declined in scathing language.—*Wahrheitszeugen.*

MR. BEN-OLIEL, of Rome, is now at Viareggio, Lucca, from whence he hopes to visit his long-neglected brethren at Florence, Leghorn, Pisa, Lucca, &c., according as the Lord may move his people to send him means for these evangelistic journeys, and sustain his hands by their prayers. There are thousands of Jews in Italy who have not heard the message of redeeming love for long years.

HAMBURG.—A novel service has just been held here, organised by the Y.M.C.A. About 5000 persons, whose habitual avocations prevent their attending any public worship, assembled in the large church of St. Michel. Chorales, pieces of music, and addresses followed each other, whereby the people were edified and interested. They expressed much gratitude to those who initiated the movement.—*Journal Réligieux.*

SAINT ETIENNE.—Mr. Hastings Burroughs says that during the last six months 4,000 patients have visited the gratuitous dispensary. The Gospel is simply preached, and by the generosity of an English lady he has given a New Testament to every patient. Open-air preaching in the adjacent villages has been lately added to the work. At the close of these meetings Mr. Burroughs offers to visit any sick people in the village, which is gratefully accepted.—*Journal Réligieux.*

INDIA.—The leaders of the American Free Baptist Mission in Southern Bengal, in their report for the past year, comprising brief accounts of each of the churches, stations, schools, &c., show that while the progress of the work varies in the different districts, a considerable number of converts joined the churches, and have been baptized. One of the converts, who had become a native teacher, was asked, before he died, how much he would take for his interest in Christ. He replied, "There is not wealth enough in this world to buy it." More preachers are appealed for, to go over and help them.

AUCKLAND, NEW ZEALAND.—The Y.M.C.A. in this far-off land presents a good report for the past year. The Committee thank God for the blessing vouchsafed and the Divine presence enjoyed. The Bible-readings have been much appreciated, the reading-room largely patronised, a zealous band of workers continue to distribute tracts, and the Sunday evening services have been a marked success. A new building is now required, the present one having become quite inadequate to the growth and demands of the Association. An increase of twenty-five members for the year is announced.

THE BALE MISSIONARY SOCIETY has suffered blow after blow in the death of several of its workers. In February, M. W. Roth, just as he was about to return to Europe, died at Dharwar, after twenty-five years of persevering labour. In March, M. K. Bender died on the Gold Coast. In April, another missionary died there four months after his arrival. The death of two others in India quickly followed. When God speaks in this fashion it becomes us to be silent. The grace of Christ is sufficient for us, for the dead and the living, and for our work, which He can bless, even among the heathen.—*Journal des Missions.*

THE MISSION FLEET. — *The Free Church Monthly* says the Mission fleet now includes the *John Williams* in the South Seas, the *Ellangowan* and the *Mavri* at New Guinea, the *Good News* and the *Morning Star* of the London Society on Lake Tanganika, the *Peace* of the Baptist Society on the Congo, the *Dayspring* of the Presbyterian Churches at New Hebrides, the *Henry Wright* on the south coast of Africa, the *Itala* of our own Church on Lake Nyassa, the *John Brown* of the Mendi Mission of the Moravians, the *Morning Star* of the American Board in the Pacific Seas, and the *David Williamson* at Old Calabar. This, however, is not a complete list.

ZURICH.—The Salvation Army has been suppressed on the pretext that "it is only an organisation to facilitate the sale of writings of no value, and to collect money." The singing of hymns to profane tunes is also condemned, and yet perfect liberty is given for the sale of immoral books and songs.—*Journal Réligieux.*

THE JEWS.—It has been stated in an article recently published that the Jews owe their health and frequent longevity in great part to their conscientious observance of the Mosaic laws. For instance, they abstain from blood, which is now known to often contain tubercles and bacilla; then they drink but very little of alcoholic beverages; and they yield entire obedience to the seventh day rest. In the cholera epidemic of last year in the south of France, only seven Jews were victims to the disease. Statistics of several countries prove that the average age of a Jew is thirty-seven years, whilst that of a Christian is twenty-five.—*Journal Réligieux.*

THE PALL MALL REVELATIONS.—*Le Christianisme* devotes a leading article to this subject, regretting that the French journals notice them with a sentiment of satisfaction. The spirit of their remarks is, "The English, notwithstanding their boasted virtue and religion, are no better than we are." "Are we," say they, "to believe that in England religious men are hypocrites?" M. J. Lemoinne, of the *Débats*, however, who knows England much better, but speaks as a sceptic, not as a Christian, writes:—"Social corruption has no name, nationality, or country; it is cosmopolitan. But if the men of the world are indignant at these revelations, the really religious world has shown no such prudery; in their action a spirit of the old Puritan leaven may be seen." *Le Christianisme* also points out that the leaders, who seek publicity, are all well-known religious men, which does not look like complicity in the corruption. The part which THE CHRISTIAN has taken in seeking to promote social purity is commended by some of the religious journals, none, so far as we know, condemning the action taken.

REQUESTS FOR PRAYER.—For a blessing on services in Bristol, conducted by Mr. G. Hefford, August 10 to 23.——For blessing on camp meetings to be held in Pontypool, on the 16th and 17th instant, that this town may be awakened, and many souls saved.——For the restoration of one converted three years ago, but who has for some time been in a state of terrible darkness through doubts.

CLAPTON PARK THEATRE.—The anniversary services in connection with this mission have recently been held, when encouraging progress was reported. The result of the first year's evangelistic work are 82 members in Church fellowship, 13 teachers and 96 scholars in the Sunday-school, 106 members of the Band of Hope, and 151 adult Temperance pledges taken at the Gospel Temperance meetings. Forty-seven open-air services have been held, 14,000 tracts distributed, a library of 118 volumes formed, and the homes of the poorest visited regularly by the missionary and his helpers, and many cases of distress relieved by them.

SUNDAY-CLOSING.—The Central Association for Stopping the Sale of Intoxicating Liquors on Sunday state in their eighteenth annual report that, notwithstanding combined and persistent opposition, the cause of Sunday-closing still advances. The accounts show the total income for the year to have reached £3000. The help rendered to the association through the warm advocacy of the Press is thankfully acknowledged. The pamphlet also gives information as to the progress of the movement in Ireland and Wales, the petitions presented, the Parliamentary action taken, and the conferences, meetings, &c., which have been held. The offices are 14, Brown-street, Manchester.

SHEFFIELD.—"No clothes;" "I am no scholar;" are the excuses often made by working men and women who do not attend the services of God's House on the Sabbath-day. How are their lives to be influenced in the densely populated parts of our large towns? How are we to bring them under *sound* Scriptural teaching? A Mission Service on Sunday, at the close of the evening service, with bright singing and an address, seems to me the only way to meet the want. It has been tried in many places, and has been abundantly blessed. I am in the midst of 16,000 working people, who for the most part have no thought of a life beyond the grave. To draw in these men, I am trying to re-furnish one of our schoolrooms, for the holding of such a service. It will hold some 200 people, but we have no seats. May I ask you to help to carry out this effort of bringing these careless ones under the teaching of the Gospel?

H. ARNOLD GEM.

Holy Trinity Vicarage, Sheffield.

WALDENSIAN CHURCH MISSIONS IN ITALY.

THE absence of a Deputation from Italy this year, while it deprives us of the stimulus of a personal appeal, lays upon us the greater responsibility of keeping in memory the Lord's work in that country which we have undertaken to support, and which is at present suffering from diminished funds.

Signor Prochet, the President of the Commission of Evangelisation, in a late letter, writes as follows:—

"The funds are sadly suffering from a great falling off in the contributions, especially due to the commercial depression. There is a *deficit* which threatens to increase, and to cripple the evangelistic operations of the Missions in Italy. We are so convinced of the importance of the work that we feel confident that the *special appeal* we now make will meet with a hearty response in England, where, ever since the times of Oliver Cromwell, there have been hearts sympathising with us."

Signor Prochet adds, as reasons for his appeal:—

"(1) It was England that through the exertions of Canon Gilly and General Beckwith first stretched a helping hand to the oppressed and down-trodden Waldensian Church, and fitted her for her present work of evangelisation.

"(2) The Church of the Waldenses, which for centuries held up alone the banner of evangelical truth, is now fighting, at headquarters, the same enemy which threatens the Church of Christ in England."

It may be added that there are nearly 4000 members connected with our Waldensian Missions, and about as many more connected with the other evangelical churches and societies.

The additions from year to year to the Waldensian Missions, of members gathered chiefly from the ranks of Romanism, have been annually on the increase, and last year numbered over 500. At the same time we can hail with satisfaction a growing esteem throughout Italy for evangelical truth, and a melting away of prejudices which were the result of gross ignorance, fostered by the priestly party.

Donations will be gratefully received.

DONALD MATHESON, Hon. Sec.
Major M. FROBISHER, Secretary.
118, *Pall Mall*, *London*, *S.W.*

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Mission and other Appeals.

HOME FOR CRIPPLED CHILDREN, Clifton, Bristol.—Will any kind friend send a donation to the superintendent of the above Home towards £12 required to enable her to take in an urgent case of a child three years old, who if taken in at once could probably be cured. She has a crippled sister, aged four and a half years, now in the Home.

OSTEND.—The members of the Christian Mission Church at Ostend ask for help to build a more spacious place of worship, their present little room being quite unfit to invite the multitude who long to hear the preaching of the Gospel, and sorely feel the want of it Any Christian brother will be gladly welcomed who should be at Ostend during the season. Donations, specified "Church at Ostend," may be addressed to Pasteur Anet, 13, Rue Pont-Bergerand, Gohissart-Jumet, Belgique; for information apply 40, Rue Albert, Ostend.

SOUTHAMPTON.—On behalf of the Waterside Mission I would ask your readers for some old magazines, tracts, or periodicals suitable for the reading of the sailors and dockmen of the town. A large number are distributed during the course of the year among sailors and men on shore, and tract bags are also placed on board ships going to sea. Also any old bound volumes suitable for the reading-room adjoining the Mission-hall would be very acceptable, especially now, as we are just starting a lending library for the men. Any parcels of tracts, books, &c., may be sent direct to Mr. Domoney, Argyle House, Padwell-road, Southampton.—MARY WESTLAKE, hon. secretary, Grosvenor-square, Southampton, August 6.

CHILDREN'S SPECIAL SERVICE MISSIONS.—Dear Sir,—The letter you kindly printed on July 16 has brought me scores of inquiries, and many have been assisted to comfortable quarters thereby. Let me now say to your readers: Let all who can come in September, and let the rest come now, but we are very full. Mr. G. H. Chaplin will open a second Children's Special Service Mission on the 20th inst. I shall be happy to be of any service to any of your readers who may write me with envelope stamped and addressed.—Yours truly, W. H. SIMMS,
Incumbent of St. Saviour's Church.

Littlehampton-on-Sea.

BOURNEMOUTH.—The Induction of Rev. J. W. Rodger, Wolverhampton, into the pastoral charge of the congregation of St. Andrew's, Bournemouth, by the Presbytery of London, took place on Thursday, July 9. The service was held in the church in the afternoon, and was well attended. The sermon on the occasion was preached by the Rev. Thomas Curry, Aston Tyrrold. The Rev. Gavin Carlyle, Ealing, presided at the induction, and gave the addresses to Mr. Rodger and the congregation. At the close of the service Mr. Rodger received a very cordial welcome from the people, who shook hands with him as they left the church.

Notes on Daily Readings.

AUGUST 13.—2 TIMOTHY I.

v. 7.—"*Of a sound mind.*"—The word means rather "the bringing one to a right mind"; hence "correction," "admonition," "discipline," "*The spirit of power, and love, and discipline*" (R.V.). seems rather to describe the special gift for ministerial work bestowed on Timothy, as well as on the Apostle Paul, for the sake of others, rather than their own spiritual life, considered in itself.

v. 8.—"*Be thou partaker of the afflictions of the Gospel.*"—Better rendered in R.V., "*Suffer hardships with the Gospel.*" This is one of many similar instances of "the Gospel," or "the faith," or "the truth," being personified. Compare Phil. i. 27, rendered by Bishop Lightfoot, "striving in concert with the faith of the Gospel;" 1 Cor. xiii. 6, "rejoiceth with the truth."

"*According to the power of God.*"—The connection might be better traced if this were rendered "*according to its being the power of God who hath saved us,*" &c. Compare Rom. i. 16, where Paul says he is not ashamed of the Gospel, "for it is the power of God unto salvation."

v. 12.—"*He is able to keep that which I have committed unto him.*"—Lit. "*my deposit.*" Which may mean either that which God had entrusted to Paul, or that which Paul had entrusted to God. The latter is preferred by the "Speaker's Commentary," which explains the expression thus: "Not merely his soul, or his hopes, or his safety specifically, but his whole self, body, soul, and spirit—all he is, and all he is to be—which he had entrusted into the hands of God to keep, as to Him seemed best, 'against that day,' the day of the Lord's appearing again, when salvation will be complete, and hope will be merged in the certainty of bliss."

AUGUST 14.—2 TIMOTHY II.

v. 1.—"*Thou therefore, my son, be strong* (*be strengthened*, R.V.) *in the grace that is in Christ Jesus.*" *v.* 6.—"*The husbandman that laboureth must be first partaker of the fruits.*"—The first six verses of this chapter consist of three exhortations, followed by three illustrations, which will be found to correspond *if taken in reverse order.* It is a case of inverted parallelism; so that ver. 4 gives the illustration corresponding to ver. 3, ver. 5 to ver. 2, and ver. 6 to ver. 1, as above. The point of correspondence is that if Timothy is to labour that others may be partakers of grace, he must first be strong in that grace himself, as the husbandman that laboureth must first partake of the fruits (*i.e.*, must eat) in order to be strong to labour. The common explanation of ver. 6 misses the point by supposing the fruits to be partaken of are those of the coming harvest. It also takes "first" as an adjective instead of an adverb, as R.V., "Must be the first to partake." The Greek, however, is literally "must first of the fruits partake." Athanasius seems to have taken both this view of "must first partake," and of the connection with ver. 1, for Alford quotes his explanation of ver. 6 thus: "It is the duty of a teacher first to apply to himself that which he teaches to others."

v. 2.—"*And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*" *v.* 5.—"*If a man also contend in the games, he is not crowned except he have contended lawfully*" (R.V.).—The importance of faithful teaching is illustrated by the exertions of the athlete being thrown away if he neglect to conform to the laws of the games; so religious exertion, if not in accordance with the laws God has laid down for the "*good fight of faith,*" may be thrown away also.

v. 3.—"*Thou therefore endure hardness, as a good soldier of Jesus Christ.*" *v.* 4.—"*No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier*" (R.V.).—The connection here is self-evident, and needs no comment.

v. 8.—"*Of the seed of David.*"—A hint on which, writing from a Roman prison, he would not enlarge, as to the certainty of the coming kingdom. "The Lord God shall give unto him the throne of his father David" (Luke i. 32).

v. 21.—"*If a man therefore purge himself from these.*"—This refers not so much to separation from others, as to self-purification so as not to belong to their number.

v. 26.—"*At his will,*" is best taken (Ellicott) as referring to God. "*That they may recover themselves . . . at his will,*" corresponding to, "*If God peradventure will give them repentance.*"

AUGUST 15.—2 TIMOTHY III.

v. 5.—"*Having a form of godliness, but denying the power thereof.*"—R.V., "*Holding a form of godliness, but having denied the power thereof.*" This common characteristic of our days forms the climax of the Apostle's prophetic description of the "difficult" times of the last days.

v. 6.—"*For of this sort are they that creep into houses, and lead captive silly women,*" &c.—Alford quotes from De Wette: "This is an admirable characterisation of soul-hunters, who have been principally found among the Roman Catholics, and of their victims."

v. 8.—"*Jannes and Jambres.*"—Traditional names amongst the Jews for the chief magicians at Pharaoh's court.

v. 13.—"*Evil men and impostors*" (R.V.).—These "impostors" were themselves first imposed upon, as the next clause shows: "*deceiving, and being deceived.*" The power of Satan, "which deceiveth the whole world," is evidently alluded to.

v. 15.—"*All Scripture is given by inspiration of God.*"—It is much to be deplored that the R.V. has adopted in its text, "*Every Scripture inspired of God is also profitable.*" "Scripture" is a definite technical term for "the Holy Scriptures" spoken of in the last verse, and in spite of the absence of the Greek article the word may be rendered "all Scripture" (see "Speaker's Commentary" on Eph. iii. 15). The most natural form of construction of the sentence, too, is that given by A.V., "*All Scripture is given by inspiration of God.*" The construction followed by R.V. is very forced, and if applied to a parallel construction in Hebrew iv. 13 would make it, "all things naked are also open to the eyes," instead of what it evidently means," all things are naked," &c.

AUGUST 16.—2 TIMOTHY IV.

v. 1.—"*I charge thee therefore . . . at his appearing and his kingdom.*"—Owing to the reading "at" being now discredited, as unsupported by evidence, and "and" being read in its place, this should be read (as in R.V.), "*I charge thee in the sight of God and of Jesus Christ, &c. . . . and by his appearing and his kingdom; preach the word,*" &c.

v. 3.—"*Having itching ears.*"—It is not of the teachers, but of those who "heap to themselves teachers," that this is said.

v. 6.—"*For I am already being offered—or poured out as a drink offering*, margin (R.V.).—This throws light on the meaning of the drink-offering under the law. The daily sacrifice representing Christ (see Exod. xxix. 38) was accompanied by its meat-offering, representing the consecration of his people in their life, the living sacrifice of Rom. xii. 1, and by its drink-offering representing their death for Him if called for, as it was in the Apostles' case.

v. 7.—"*I have fought the good fight.*"—R.V., "This is, perhaps, too specific: the figure includes all or any of the contests in the games."—*Speaker's Commentary.* "I have striven the good strife."—*Ellicott.*

v. 14.—"*The Lord reward him according to his works.*"—The best attested reading has the verb in the future, and so reads "*the Lord will render to him according to his works.*" This removes some of the difficulty which has been felt at the Apostle's expressing such a wish, but it may any how be regarded as a solemn sentence of judgment pronounced against a persistent and dangerous enemy of the Gospel.

v. 17.—"*I was delivered out of the mouth of the lion.*"—"The most ancient interpretation is that of the Greek commentators, who refer the expression to Nero; but it was doubtful whether he was then in Rome."—*Ellicott.* It is more probably a proverbial expression for deliverance from great danger.

v. 18.—"*Will preserve me unto his heavenly kingdom.*"—For "*preserve*" R.V. reads "save," as the word is in the Greek. The final stage of salvation, viz., redemption of the body, is probably meant.

AUGUST 17.—TITUS I.

v. 1.—"*According to the faith of God's elect.*"—"Rather, 'for' the faith of God's elect: the faith of God's chosen ones, whether converted as yet or not, was the object and end for which Paul was sent."—*Sp. Com.*: comp. 2 Tim ii. 10. "*And the knowledge of the truth which is according to godliness.*"—Knowledge is rendered by Bishop Ellicott, "full knowledge." There is a latent contrast implied with a head knowledge, which does not produce godliness. To promote such is no part of the Apostle's mission.

v. 5.—"*Ordain elders*" ("*Appoint elders,*" R.V.).—What follows gives the ground or qualification for such appointment. It was an evil day for the Church when ordination was supposed to confer ministerial qualification.

v. 7.—"*A bishop must be blameless.*"—Not what we call a bishop, but a presbyter. Sp. Com. says: "Episcopus, overseer, is used in this case with propriety, as the synonym of Presbyter, instead of Elder in ver. 5, because the discharge of the office is here the prominent idea. He who overlooks others ought to be blameless."

v. 15.—"*Unto the pure all things are pure.*"—"For them to make use of, not 'in the estimation of.'" —*Bishop Ellicott.* "*To them that are defiled and unbelieving.*"—"Practical unbelief is only too commonly allied with moral pollution."—*Ibid.*

v. 16.—"*Being abominable.*"—Not perhaps without a tacit reference to the unclean meats, &c., which they would call 'abominations;' the true abominations being to be found in their own hearts and lives."—*Sp. Com.*

AUGUST 18.—TITUS II.

v. 1.—"*Sound doctrine.*"—The R.V. is more accurate, "the sound (or healthful) doctrine," that is, the practical teaching of the Gospel, as opposed to the unhealthy teaching referred to in the last verse.

v. 11.—"*The grace of God that bringeth salvation hath appeared to all men.*"—"Rather, '*For the grace of God appeared, which bringeth salvation to all men*'—to bond-slaves among the rest, and therefore involving all men in the obligation to holiness."—*Speaker's Commentary.*

v. 12.—"*Teaching us.*"—The Greek word implies instruction, combined with discipline. The nature of the discipline appears in the allusion to "denying ungodliness and worldly lusts," which follows. "*Soberly, righteously, and godly.*"—A summary of our duties to ourselves, to our neighbours, and to God.

v. 13.—R.V. renders this better than A.V.: "Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." "The blessed hope (says Sp. Com.) is the appearing. 'Appearance of the glory,' which is the literal translation, is also the correct one. It is the revelation of the *glory* of Him who before came in humility, which constitutes the blessed hope."

v. 14.—"*Who gave Himself.*"—"Himself is emphatic: his whole self, soul and body, and all He had or was; Himself, Godman, which was certainly the greatest gift that was ever given, the highest price that was ever paid for anything in the world." —*Beveridge.* "*A peculiar people.*"—The meaning is brought out in R.V., "*A people for his own possession.*"

AUGUST 19.—TITUS III.

v. 4.—"*But when the kindness,*" &c.—The Apostle does not finish his sentence, which would have naturally ended, "we became very different to what we were;" but he bursts forth into an indignant denial of "works done in righteousness," R.V., *i.e.*, after justification, having been the procuring cause of salvation. So jealous is he of God's grace being accounted the only source of salvation.

v. 5.—"*Through the washing of regeneration and renewing of the Holy Ghost*" R.V.—Most commentators regard "the washing" &c., as being baptism. A deeper and truer explanation takes this, as well as its parallel Eph. v. 26, as referring to the washing symbolised by baptism, the being baptized into his death (Rom. vi.), which is the true washing of the soul connected with regeneration, hence called "washing of regeneration." There is probably an allusion to our Lord's teaching in John iii., where "born of water and spirit" represents death to the flesh in Christ's death (water being the element of death), and life to the spirit in his resurrection, which would be "the renewing of the Holy Ghost."

v. 7.—"*That being justified,*" &c.—This is better rendered in Sp. Com., "*In order that having been justified by his grace we may in hope become heirs of eternal life.*" This clause seems to depend on "he shed on us," and describes the aim of the Spirit's work. Compare Rom. xv. 13.

v. 8.—"*This is a faithful saying.*"—This is better taken by itself and rendered "faithful is the word," referring to what goes before.

"*Might be careful to maintain good works.*"—Sp. Com. renders it, "*may make it their care to be foremost in good works.*"

Forthcoming Meetings.

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THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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THE CHURCH ARMY will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, E.C.

MESSRS. FULLERTON AND SMITH.—August, People's Mission Church, Edinburgh Castle, Stepney, E.; September, Shoreditch, Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

MR. F. E. MARSH.—Glasgow, to August 23; Saltmarket, Glasgow, September 20 to October 2; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

MR. J. M. SCROGGIE.—Dunoon, August; Glasgow, September; Kendall, October.

MR. W. SPENCER WALTON.—August, Achill and Connemara (rest and work); September, Brighton, Lewis, and Barcombe; October, Whitehaven and Teddington; November, Weston-super Mare, Southsea, and Wandsworth.

MR. FREDK. T. SNELL.—Cornwall, August 8 to 24.

MR. JAMES NEECH.—Lincoln during August to September 7.

MR. T. SHULDHAM HENRY.—St. George's Hall, Langham-place, W., during August, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Mill-street, Conduit-street, Wednesdays, 8 p.m.

MR. RICHARD WEAVER.—Evangelical Hall, High-street, Homerton, Sunday, August 16, 7 p.m., and during the week at 8 p.m.

MESSRS. WILLIAM CATLIN AND JOSEPH PHILLIPS.—August 15 to 30, in the neighbourhood of Weston-super-Mare, and Burnham (Y.M.C.A.), Somerset.

CONFERENCE HALL, Mildmay-park, London, N.—August 16, 3.30 and 7 p.m., Mr. Wm. Grove

MRS. REANEY will recommence her Sunday afternoon services at Stepney Meeting House on the 16th inst.

CONFERENCE HALL, Clapham-road, S.W.—Mr. Oscar Owers in August, Sundays, 3.30 and 7 p.m.; Thursdays, 8 p.m.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station), Mr. William Harper, and others, Sunday, 7 p.m.; every week-night (except Saturday) at 8 p.m.; Mr. Wm. Grove on Thursdays. Hammersmith—Tent, corner of Adie and Oxford roads, Sunday, 7 p.m., every week-night (except Saturday) at 8. Kilburn Hall, Kilburn Gate (*not* Town Hall). Mr. F. C. Spurr, Sunday, 7 to 8 p.m. Kilburn —Tent, Carlton-road, Mr. F. C. Spurr, Sunday, Monday, Thursday, and Friday, at 8 p.m.; Mr Wm. Grove, Tuesday and Wednesday, 8 p.m. Malden Hall, Kentish Town, Mr. W. B. Horner, Sunday, 7 p.m., and Thursday, 8 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr Banaster and Hon. W. G. Scott, in the yacht *Kingfisher*, at Ramsey from August 1. Mr. E. Arrowsmith, at Llandudno, to September 14; also, in conjunction with other friends, at Rhyl, Pensarn, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr. Spiers at Aberystwith from August 1. Mr. E. T. M. Dennes at Redcar and Saltburn-by-Sea, till August 22; Mr. G. A. King at Bridlington from August 8; Mr. W. F. Seagrove and Rev. H. C. Sturdy at St. Leonards, from August 9; Rev. F. Hodgson Jones, at Tynemouth, from August 17; Mr. H. W. Figgis (of Dublin), at Brighton, till August 25; Mr. W. M. Carruthers, now at Lowestoft; Mr. E. Salisbury, B.A., at Eastbourne, from August 1; Mr. E. Hughes, at Towyn, till August 15; Mr. C. W. Fagan, now at Yarmouth; Mr. W. R. Moore at Ilfracombe, all August; Mr. W. L. Seyler at Broadstairs, till August 15; Mr. H. R. Harvey at Swanage; Mr. H. G. Harris at Weston-super-Mare, August 16 to 30; Mr. G. R. Kirlew at Lytham, till August 16; Rev. L. N. Caley and Mr. C. C. Walker, now at Sandown; Mr. G. R. Baber, now at Southend; Mr. Swann Hurrell and Rev. G. F. Grace now at Margate; Mr. J. A. Vann at Southport in August; Mr. J. H. Greene now at Morecambe; Mr. G. H. Chaplin at Dover, till August 19; at Littlehampton, August 21 to September 1; Mr. E. M. Chubb now at Felixstowe; Messrs. E. J. and F. C. Church now at Ventnor.

MISCELLANEOUS.

SALISBURY CONFERENCE.—September 21 to 25. Particulars may be obtained of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

PERTH ANNUAL CONFERENCE.—City Hall, September 8 to 10. Information regarding lodgings, &c., will be furnished by Mr. Thomas Russell, 65, South Methuen-street, Perth.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

CHURCH MISSIONARY SOCIETY, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcomed.

MR AND MRS. CHEYNE BRADY will be glad to welcome any Christians who may be staying in the neighbourhood of Chalet Feuz, Grindelwald, Switzerland.

Y.M.C. ASSOCIATIONS.

186, **ALDERSGATE-STREET.**—This day (Thursday), 7 p.m., missionary prayer meeting; 8 p.m., devotional meeting, address on "Final Perseverance," by Mr. T. Shuldham Henry. Friday, 8 p.m., Gospel meeting, address by Mr. James Jones. Saturday, 7 p.m., suburban open air mission, Bessborough Hall, Pimlico. Sunday, 3.15 p.m., Bible class, conducted by Mr. Robert Brown. subject, "How the Believer is Stablished;" 7 p.m., Gospel meeting. Monday, 8 p.m., meeting for the reception of strangers and new members. Wednesday, 8 p.m., Sunday-school teachers' Bible class, conducted by Mr. Chas. Hartnoll, subject, "Elijah at Horeb" (1 Kings xix. 1—18).

61, **GRACECHURCH-STREET.**—Prayer meeting, 1.15 p.m. (Sat. excepted). Gospel services, Mission Hall, Mellor-street, Sundays, 11 a.m. (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Mondays and Thursdays, 8.15 p.m. Monthly meeting of members at Mr. S. Cawston's, Bromley Hill, Kent, Saturday, August 15, tea at 5 p.m.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, August 13, 8.30 p.m., devotional meeting, and address, Dr. Keele. Sunday, August 16, 3.15 p.m., Bible class, Mr. Stephen Pewtress, Colossians ii.

CONFERENCE HALL, Stratford.—Sunday, August 16, 3 and 7 p.m., Major Smith (from Wesleyan Mission House).

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—N.S.M. W.P.P. R.H. R.B. M.S. R.G. E.J. H.A.M. E.F. W.N. E.J.W. A.B. F.P. J.L. C.J. W.P. F.T. E.D.M. J.M.H. R.D.T. C.H.B. A.L.F. J.W.S. J.E. M.B.G. W.S.F. T.J. B.H.H. W.E. E.C.D. C.M.H. A.E.L. M.F. A.L.J. R.D.F. S.W. F.F. H.A.G. A.P.C. C.H.C. B.O. L.A.G. H.H. C.B. M.J.K. R.M.C. G.H. L.T. D.C. S.G. J.H.D. D.R. W.M. H.G.M. C.T. E.C. F.C.W. A.L.P. S.M. E.T. M.M. J.T.A. C.E.C. M.D. G.H. A.F. G.H.W. K.A. G.F.T. R.H. J.B. F.A.C.L. E.M. E.J.W. J.B.B. M.P. J.R. F.J. E.S. H.C. E.B. W.H.R. C.S.K. M.R. A.T.J. G.H. B.S. J.H. S.R.G. S.E.P. R.D.F. T.J.L. J.L.T. M.B.C. W.F. P.W. R.D.M. J.R. A.G. L.B. W.M. R.R.

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Notices of Books, &c.

THE RECORD OF THE INTERNATIONAL CONFERENCE ON DIVINE HEALING. 1s. *J. Snow & Co., 2, Ivy-lane, E.C.*

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PAMPHLETS.

A SIMPLE CATECHISM FOR YOUNG PROTESTANTS. By the late DEAN CHAMPNEYS. ½d. *Church of England Book Society, 11, Adam-street, Strand.*

THE LORD'S TABLE: What is Done There, Why Some Come to It, and Why so Many Turn from it. By the late Rev. R. V. DUNLOP. 2d. *Church of England Book Society.*

ROWLAND HILL AND SURREY CHAPEL. A Lecture by Rev B. SENIOR. 3d. *Toulson, 6, Sutton-street, Commercial-road, E.*

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Partridge & Co.:—Illustrated Missionary News—Friendly Visitor—Family Friend—Infants' Magazine—Children's Friend—Band of Hope Review—British Workman—Welcome—Woman's Work.

German Baptist Mission Reporter (Quarterly)—Expositor—House of Rest—Sword and Trowel—Edinburgh Medical Missionary Society (Quarterly)—English Illustrated Magazine—Home Words—Day of Days—Fireside—United Presbyterian Magazine—Contemporary Pulpit—Presbyterian Record for Dominion of Canada—Little Ones' Own Coloured Picture Paper—Sabbath Memorial (Quarterly)—Unpolished Gems of Scripture (Quarterly)—Sabbath School Magazine—British Syrian Schools and Bible Mission (Quarterly)—Christian Worker—Sunrise—The Truth (July)—Delving and Diving—On and Off Duty—Congregationalist—Jewish Intelligencer—Monthly Interpreter—Sentinel—Evangelical Christendom—Eastward, Ho!—Golden-lane Mission Magazine—All the World—Church Missionary Juvenile Instructor—Church Missionary Intelligencer—Church Missionary Gleaner—Jewish Herald—London City Mission Magazine—Baptist Messenger—British Friend—Band of Hope Chronicle—Preachers' Analyst—Footsteps of Truth—Life-boat Journal—Irish Congregational Magazine—Notes for Bible Study—Voice of Warning—Free Church of England Magazine—Open Doors—Our Darlings—Church of Scotland Record—Monthly Review—Purpose of the Ages—Silver Moon—General Baptist Magazine—Service for the King—Messiah's Witness—Christian Irishman—Light and Truth—Presbyterian Home Missionary—London Female Penitentiary Report—National Church—Onward and Upward—Young Men's Christian Magazine—Tidings from Zion—Converted Catholic—Pulpit Treasury—Young England—Y.M.C.A. Beehive—The Rescue.

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Village Missions—H. B.	1	0	0
Dock Labourers' Mission—H. B.	1	0	0
Soldiers' Institute, Portsmouth—H. B.	1	0	0
Evangelistic Mission—H. B. £2 2s.; (*Week in Country*) M. 10s.	2	12	0
Society for International Aid to Young Women—S. A. B.	1	0	0
Home of Industry—P.	1	0	0
Mrs. Wilkes' Rescue Work, Poplar—P...	1	0	0
Earl Cairns' Memorial Fund—Mother's Thank-offering	0	10	0
Working Lads' Institute, Whitechapel (Mr. H. Hill) H. S. B.	3	3	0
Working Women's Co-operative Association—H. S. B.	2	2	0
Miss Leigh's Work, Paris—L. T.	2	0	0
Miss E. Hopkins' Work—(*White Cross Crusade*) For Jesus' sake	50	0	0
Gospel Purity Association (Mr. Wookey)—For Jesus' sake	50	0	0
Mission to Indians (Rev. J. E. Wolfe)—Miss R. M...	1	0	0
East London Training Institute—(*Congo Mission*) F. C. B. 2s. 6d.; (*Tent Work*) J. P. £1	1	2	6
Rescue Work, Whitechapel (Mrs. B. Booth)—An Unknown Friend, £5; G. R. 10s.	5	10	0
Bitter Cry of Outcast London—M.	0	10	0
Bristol Orphan Houses—M. 10s.; C. L. M. T. £1 ..	1	10	0
Free Distribution of the Scriptures—M..	0	10	0
Church Missionary Society—(*Gordon Memorial*) C. S. H. 5s.; For the Truth, 5s.	0	10	0
Mr. Rabinowitch's Work in South Russia—G. R. ..	1	0	0
Distress at Denaby Colliery—G. R...	0	10	0
Society for the Prevention of Cruelty to Children—G. R.	0	10	0
Fortnight in Country for a Child—F. W.	0	5	0
Mission to Deep Sea Fishermen—Miss B. P., small parcel of woollen cuffs.			
V. and W.—Amount not correct. Please send full address.			
	£291	18	3

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—Anon. 5s.

Protestant Educational Institute—Fareham, 10s.

Week in the Country (Mr. Chorley)—A. M. G. K. 7s.

Evangelistic Mission—Per C. R. H.: (*Day in the Country*) Cheque, Sheffield, £1; Anon. 2s. 6d; A Poor Widow, 5s.; Anon. 5s.

INVESTIGATION CRUSADE.

PROTECTION OF PURE YOUNG GIRLS.

IN RECENT DISCLOSURES it is affirmed that in a West-end work-room, where there are frequent new hands imported **FROM THE COUNTRY** as apprentices, there are two base women whose real object it is to profit pecuniarily by the moral ruin of these poor girls; and cases of success, from their point of view, are given. Now this traffic must, in the very nature of things, excite the **INDIGNATION** of all right thinking people; and further, such a state of things demands the most **SEARCHING INVESTIGATION**, so that these monsters in human form may be exposed, and the **SYSTEM STAMPED OUT. ALL WEST-END** employers are under the imputation recently published. All **SUPERINTENDENTS** of **WORK-ROOMS** are under the same **CLOUD**; and, so far as the statement is true, the **DAUGHTERS OF HUNDREDS** of respectable people in the Country are **IN IMMINENT MORAL PERIL.**

Already my powers are more than overtaxed, but **THESE VILE CONSPIRATORS** must be **UNEARTHED**, and the facts laid before the public.

No effort can be too great to protect pure-minded girls, struggling hard to acquire the knowledge of a business by which they may gain an honourable living!

I do not ask for money for **THIS CRUSADE**. It is not a pecuniary question; but I ask for moral support.

Let those who sympathise, or who can give any information for or against the accusation, or who think they can help in any way, write to me. Mark envelope outside, **"INVESTIGATION CRUSADE."**

CHRISTIAN LADIES in London and Provinces may by their personal influence do much good in advising parents and guardians as to the placing out of pure, respectable girls in houses of business.

Office, 200, *Euston-road, London, N.W.*

EDWARD W. THOMAS, Sec.

SOLDIERS' HOME.

In Memory of

Major-Gen. Sir HERBERT STEWART, K.C.B.

CHRISTIAN FRIENDS,—It is my earnest wish and desire to raise some memorial in the town in which I live in memory of my late brother, Sir Herbert Stewart, and I appeal to your liberality and generous aid. It is proposed to open for soldiers coffee, reading, recreation, and dining-rooms, library, and Bible-class rooms, besides nightly Gospel and Temperance addresses, &c.

All who are interested in the Soldiers' welfare would (if they knew this town) agree with me that this "Home" is urgently needed, and the opportunity of possessing a building, at this particular moment, coupled with my earnest wish to do something in memory of my brother, clearly shows me that it is the Lord's work (before whom I have laid the whole scheme), and I confidently appeal to your Christian sympathy, being assured that, with the blessing of Him "whose are the silver and gold," I shall not make the appeal in vain.

Full particulars and circulars will be forwarded to anyone who will write for them. Collecting cards will be gratefully supplied, and Christian workers are earnestly asked to help in raising the necessary funds.—Believe me, very truly yours, AUGUSTA EVERETT.

Contributions will be most thankfully received by myself, the Rectory, Dorchester, or at Messrs. Williams' Bank, Dorchester, or the Office of THE CHRISTIAN.

To the Editor of THE CHRISTIAN.

DEAR SIR,—I consider it a happy privilege to recommend the proposed scheme for a Soldiers' Home in Dorchester, in memory of the late distinguished soldier, Sir Herbert Stewart, K.C.B. I feel sure that you share the universal sorrow in the loss of this gallant and brave soldier, the youngest General in the British Army, and therefore I, in behalf of his sister, appeal through your paper to the liberality of all sympathisers in this excellent scheme.

The "Home" will greatly benefit our 600 soldiers, as a resort for quiet enjoyment, recreation, and Christian instruction. At present, out of barracks, the public-houses (of which we have a very liberal supply) are the chief places where our soldiers spend their evenings, and consequently, get into endless mischief, as I and other officers can fully testify.

H. MARSHALL, late 9th Lancers,
Commanding 39th Regimental District,
Dorchester.

REDUCED GENTLEWOMEN.

THE Christian Public is aware by this time of the lamented death of my beloved sister, Julia Corke, the originator of the effort to establish the LUTHER MEMORIAL HOME, to grant rent-free rooms to the above class.

It is earnestly hoped and believed that this needed work may still be accomplished, that Christian Workers will take it up, and by their prayers, sympathy, and exertions to raise funds, strengthen the hands of the Treasurer (Miss Julia Fox, 54, Kensington Park-road, Ladbroke-square, Bayswater) and of myself, who, having worked in the cause from its commencement, will gladly take up this legacy of my beloved sister.

Funds continue to come in, which in all now amount to £300. Thanks to kind helpers. Cards for Collecting Shillings will be gratefully supplied, and Contributions thankfully received by the Treasurer, or by—

ANNETTE CORKE, Hon. Sec.,
120, Ledbury-road, Bayswater, W.

"WOMAN AND THE SCRIPTURES."

Lecture by Miss CORKE, published by request.

To be had post-free, price 9d., from Miss Annette Corke, 120, Ledbury-road, Bayswater, W

The entire profits to be devoted to the funds of the "Luther Memorial Home."

ALSO BY MISS CORKE,

"WHAT SHALL WE DO WITH THEM?"

With Preface by the Earl of SHAFTESBURY.

"A book for all the year round."

To be had as above, price 2s. 6d., post-free.

Profits to be devoted to sending over-worked women, free, to Mrs. Marshman, London and Brighton Convalescent Home.

RAGGED SCHOOLS and HOMES, DUBLIN.

In consequence of the sudden closing of the Munster Bank, we are in great difficulty as to the supply of the daily needs of the Poor Children in

THE COOMBE, Luke-street; GIRLS' HOME, Townsend-street; THE ELLIOTT HOME, Lurgan-street and Spiddall.

Special Contributions are earnestly requested, and when possible an early gathering of Contributions usually sent in late in the year.

Please send to any Members of the Committees, and to

MRS. SMYLY,
35, Upper Fitz-William-street.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of SHAFTESBURY, K.G.
ESTABLISHED 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE, or by the Proprietors of this paper.

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

MISSION to DEEP SEA FISHERMEN.

Four Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Edward Birkbeck, Esq., M.P.*

FUNDS are greatly NEEDED to enable the Society to place a Mission Vessel with every fleet.

E. J. MATHER, Secretary.
31, New Bridge-street, E.C.

THE SPITALFIELDS GOSPEL MISSION.

"WHO WILL HELP US?"

Owing to the dilapidated state of our premises, we have been compelled to go to a considerable expense for repairing. One evening during the meeting the rain poured in in such torrents we had to stop, and seek shelter in different parts of the Hall. We earnestly ask the readers of THE CHRISTIAN to assist us in this unlooked-for expense. Contributions will be thankfully received by Messrs. MORGAN & SCOTT, "THE CHRISTIAN" Office, 12, Paternoster-buildings, E.C.

JAMES SHARPLESS, Supt.
EDWARD GEO. HARVEY, Sec.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

"Day in the Country."—F., £1.

Wisbeach.—We have conducted Temperance meetings at George-yard for thirty-two years, with blessed success. Victoria Park Hospital letters will be acceptable

The Infant Day Nursery. Free Ragged Day Schools. Sunday and Week Evening Schools. Classes and Meetings for Elder Girls and Young Women. Mutual Industrial Classes for Big Boys. Mission to Inebriate Women. Mothers' Meetings. Room to Room Visitation. Open-air Services. Bible Class for Men. Evangelistic Services. Men's Bible Reading, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

FUNDS ARE ASKED to provide a Day's Enjoyment in the Country to over 200 Children connected with a Band of Hope in the poorest part of Clerkenwell. This being the first public appeal after twenty-three years' work, the Managers earnestly hope for support. Donations may be forwarded to the Superintendents, W. Hackett, 1, Fore-street-villas, Upper Edmonton, Ed. Collard (Secretary City and Finsbury Band of Hope Union), 53, Landseer-road, Upper Holloway; or may be sent, marked "Band of Hope," to Rev. A. S. Herring, Vicar, 45, Colebrook-row, Islington.

GEE STREET Mission and Ragged Schools, Goswell-road, respectfully solicit funds for a Day in the Country to poor, deserving old people.—Hon. Secretary, Henry Rudgley, 82, Wood-street, Cheapside; or Robert Baxter, Esq., Treasurer, 6, Victoria-street, Westminster; or Messrs. Barclay, Bankers, 54, Lombard-street, E.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, the Rt. Hon. the Lord Mayor, M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P. Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed

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LAMB AND FLAG RAGGED SCHOOL AND MISSION, 10, Red Lion-street, Clerkenwell, E.C.

The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. Sherrard, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

HELP greatly wanted to carry on the preaching of the Gospel of the Grace of God at St Saviour's, Littlehampton. The minister labours at his own charges. No stipend Heavy debt. Summer bazaar now preparing. Cheques, remittances, and parcels will be thankfully received by Rev. W. H. Simms

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HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian Workers, Wednesday, August 19. China Inland Mission, Mr. Broomhall will preside. Valedictory meeting. Eight or ten brethren and sisters leaving shortly for China will be present. Also several missionaries who have returned recently for rest. Tea at 6 p.m., meeting at 7.

PERTH CONFERENCE.—This Annual Conference will be held (God willing) in the City Hall, Perth, on Tuesday, Wednesday, and Thursday, 8th, 9th, and 10th September. Information regarding lodgings will be furnished gratis by Mr. Thomas Russell, 65, South Methven-street.

URGENT APPEAL to the Benevolent.—St. Laurence's Home for Children.—Will twenty charitable persons give £5 each to support this Home, and to enable sickly London children to enjoy fresh country air? Funds are greatly needed.—Miss Forsyth, St. Laurence's Home, Upton, Slough.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. Christian ladies trained for Foreign Medical Mission Work, by two years' curriculum. Ladies so desirous may attend midwifery alone. Dr. Griffith, Hon. Sec. Treasurer, G. J. Green, Esq., L. and C. Bank, 3, Victoria-street, S.W.

Next session commences Sept. 17.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

An undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. Funds greatly needed.—Rev. H. M. Williamson, Belfast, and Rev. John Elliott, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house Drives given. Terms 21s. per week, inclusive For particulars apply to

Mrs Griffith, 45, Finsbury-square, E.C.

Educational

HIGH-CLASS SCHOOL, in Highgate, London.—Rev. G. D. Bartlet, M.A., receives twelve Boarded Pupils (from nine years). Thorough grounding, individual attention. Careful Christian training, and a superior home. Among 2,385 candidates, in Latin (last Local Cambridge Examination), a pupil of this school stood fourth in merit. Highgate is strongly recommended by the medical profession. Reference permitted to Rev. W. Boardman, 3, Highbury-place, London, and Rev. Chas. Graham, Shepherd's bush.

MOUNT RADFORD SCHOOL, Exeter.—During the last ten years pupils have gained upwards of 150 certificates in the Oxford, Cambridge, College of Preceptors, and London University Examinations. Sixteen of these passed in honours, and ten obtained prizes. In June last a pupil passed the London University Matriculation Examination in the First Division. The Word of God is made the sole basis of a prayerful Christian training, and only Christian tutors are engaged. A lady for juniors.

Principal, E. H. Vine.

THE OLD HALL SCHOOL, Wellington, Shropshire. — Principal, Dr. Cranage, M.A.; Vice-Principal, Robert Weston, Esq., B.A., T.C.D.; and masters for different branches of study. The School is recommended by: Edwin Arrowsmith, Esq.; Dr. Barnardo; The Editor of *The Christian Herald*, Rev. Michael Baxter; Rev. Dr Bullinger, Walthamstow; W. S. Caine, Esq., M.P.; Rev. Dr. Flavel Cook, Lock Hospital; Thomas Cooper, Lecturer on Christianity, Lincoln; The Editor of *Word and Work*; Rev. Dr. Sinclair Paterson; Mrs. Pennefather; The Rev. Dr. Talmage; Reginald Radcliffe, Esq.; Rev. Denham Smith; Dr. Gilbert Smith; W. Hind Smith, Esq.; Joseph Weatherley, Esq.; Rev. John Wilkinson; R. C. Morgan, Editor of *The Christian*. The next term will begin (d.v.) Thursday, September 24. Full particulars on application to the Principal.

EASTBOURNE OLD SCHOOL, The Gables, Eastbourne. Head Master—D. Stroud, M.C.P., assisted by Resident and Visiting Masters. (The oldest established school in Eastbourne.) Large premises, cricket field, and sea bathing. Great attention paid to delicate and backward boys. References to Christian parents. Terms moderate. — Address, during vacation, Woburn Sands, Bedfordshire.

HON. CAPTAIN MORETON writes:—"Having been acquainted with Mr. Foster for about ten years, I have great pleasure in recommending him to parents."

KELVEDON SCHOOL, ESSEX.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments Seven resident masters. The Junior Division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. Duff, the Lady Principal. The autumn term will commence Sept. 19.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Apply to Miss Shawe for the Ladies' School, and to the Rev. W. T. Titterington for the Boys' School.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—Principal, Rev J. J. Kendon.—Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors' and the Local Examination of the University of Cambridge. Terms moderate and inclusive.

BOYS' SCHOOL, Cambridge House, Tunbridge Wells. Conducted by Rev. J. Taylor.—Having had three sons educated at the above School, I can most strongly recommend it as a Christian home, conducted on evangelical principles where every care is taken of the boys, both as to health and education, they being treated as members of the family Quite young children are also received for parents going abroad. I will gladly give any further information.

T. R. Fothergill, Biarritz, France.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. Dixon, Middle-class School, Kingston-on-Thames. Christian influence, unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

HOME AND EDUCATION is offered in a Clergyman's family for children under ten years, in a healthy country vicarage, 31 miles from London.

W., Loudwater Vicarage, High Wycombe.

EDUCATION. — Salcombe House School, Loughton, Essex.—Principal, Mrs. Vivian, assisted by certificated English and foreign governesses and professors. House detached; situated on a hill. Two acres of recreation grounds. Lawn tennis, archery, and croquet. Close to Epping Forest, and twelve miles from London. Pupils prepared for University Examinations. Excellent class-room. Good and unlimited diet. Terms moderate References: Rev. T. Angus, D.D.; W. Durban, B.A.; A. McAuslane, D.D.; J. A. Spurgeon; also W. Keeping, M.A., F.G.S.; W. T. Lewis, M.R.C.S.; W. Olney; F. A. Owgan, M.D.; T. Passmore, Esq. Prospectus, with view of house and addresses of referees, on application. Four vacancies for next term. No governess-pupils received.

BRISTOL BIBLICAL INSTITUTE for Training Young Men as Candidates for the Ministry or Town Missionaries.—For information and terms, send stamped envelope to Rev. P. Prescott, Coronation-road, Bristol.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 90 to 60 guineas.

EDUCATION.—High-class School for Young Ladies.—Finishing masters, certificated governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon. Prospectus on application to Mrs. Hale, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years.

"C. H. Spurgeon."

GERMANY.—Coblence on the Rhine.—Fraulein Von Griesheim receives a select number of pupils, to whom she offers every attention and home comfort. Highest musical advantages. Eminent professors. English church regularly attended. Terms, inclusive, 80 guineas per annum. Highest references from the German nobility and clergy. This Institution is transferred from Diez to Coblence, the summer residence of the German Empress, by the express wish of Her Majesty, who takes a special interest in the British community there.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired The Autumn Term will begin (D.V.) on Friday, September 18. An Articled Pupil required

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BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. A very superior education, and careful Christian training. During past year Pupils have passed the Cambridge Local Examinations, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six Passes in last two years; eighteen Distinctions. Full particulars on application.

EDUCATION, SEASIDE. — An Officer can recommend a High-class Home School for twelve girls, where three of his own daughters were educated. Two vacancies after Midsummer. Terms 36 guineas per annum.—General Martyr, Shahid Ghur, Mowbray-road, Upper Norwood; or Principal, 5, Sussex-place, Southsea.

A LADY WISHES to recommend the School in which her daughters have been educated. Excellent educational advantages. Every care and comfort. Beautiful and healthy situation. Terms 45 guineas.

J. B., Mrs. Unwin, Chilworth, Guildford.

HOLLAND HOUSE, Clarence-parade, Southsea. — School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Evangelical ministry. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

TO CHRISTIAN PARENTS AND GUARDIANS.—First-class Education for the daughters of gentlemen in a school where only a limited number is received Religious training and the formation of mind and character are the essential objects of attention. Finishing masters. Individual attention, with home comforts. French and German constantly spoken, and where necessary, the summer holidays are spent on the Continent for the benefit of the languages. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—For particulars and prospectus, address Lady Principal, Baines' Printing Office, Fairfax-place, South Hampstead.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

JERSEY LADIES' COLLEGE, St. Helier, Jersey.—Lady Principal, Miss Roberts (late of Newnham College, Cambridge). Sixteen resident English and foreign mistresses. Honours taken by the pupils in the Cambridge Women's and London Matriculation Exams. First Gilchrist Exhibition gained in the Intermediate Arts Examination, 1884 Terms moderate. Reduction made for sisters and ministers' daughters.

MALVERN HOUSE SCHOOL.—The rapid growth of this School has necessitated enlargement of premises. Two good houses have been made into one large detached house There is now splendid accommodation for Boarders. Kind and careful training. Good home. Boys prepared for public schools. A kindergarten for the younger children. Orphans, and children of parents living abroad, received. Sisters may accompany brothers. Highest references to parents of pupils. Next term begins September 23, 1885.—Principal, Miss Davies, Malvern House, Lewisham-park, Kent.

MARGATE. — Alresford House School.—High-class School for the Sons of Gentlemen. Sound religious training. Careful supervision. Thorough preparation for public schools and the usual examinations. Conducted by Lady Principal, assisted by Resident and Visiting Masters. Prospectus on application.

EASTBOURNE, SEA HOUSE SCHOOL. — Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials, &c., apply to Mr. Esam.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford-hill, London, N.—Miss Brown and Miss Good (who for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive 20 Resident Pupils. First-class education, with careful Christian training and home comforts. Preparation for the University Local Examinations Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

BRIGHTON.—Inkermann House, 3, Lansdowne-road. Preparatory School, conducted by the Misses Ashby, who have had considerable experience in the education and care of young gentlemen. House near sea and esplanades.

PARIS. — Mdlle. Viénot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction Pleasant, comfortable house, with large garden. References and prospectus on application.

HIGH CLASS LADIES' SCHOOL, Blenheim House, Glastonbury, Somerset.—Miss M. Cruse receives select Boarders. Blenheim House is surrounded by its own lawns and gardens. Healthily and charmingly situated. Thorough educational and home advantages. The ensuing term commences September 5.

PARIS.—Protestant Boarding School for Young Ladies (founded 1866), offering thorough instruction in all branches, music, painting, &c. With a private bed-room, £5 per month. References on application.

Mme. Flamant, 43, rue Trézel, Paris.

RHEIMS (Marne).—Pension Protestante de Jeunes Demoiselles. Maison grande et confortable. Instruction soignée. Professeurs Préparation aux Diplômes. Références et prospectus franco. Lady boarders received.

Directrice, Mdlle. Benech (deux Diplômes).

TO CHRISTIAN PARENTS.—First class education, with careful religious training, for gentlemen's daughters. Superior painting, music, and German. Oxford, Cambridge, and Royal Academy Examinations. Individual attention. Terms moderate and inclusive.—Allegro, North's Library, Church-road, West Brighton.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.—B., The Ferns, Duffield, Derby.

SOUTHSEA — Home Education for twelve girls. Special terms, to fill two vacancies, from thirty-six guineas. Thorough Christian training Highly recommended by Clergymen and officers, whose daughters are at the School.—Lady Principal, 7, Hamilton-terrace, Leamington.

FRENCH MASTER. — Christian Young Man desires situation as above. Has had much experience with backward boys. Good disciplinarian. Free after August 1. Moderate salary. Good testimonials.—A. B., 24, Prince's-street, Cavendish-square, London, W.

GOVERNESS - PUPIL required, now or in September. The daughter of professional or private gentlemen preferred. Parents with limited resources can secure all the advantages of a very superior education, English and continental, with sound Christian training, on greatly reduced terms, in return for assistance half an hour daily. The School is well known in religious circles, long established, and highly recommended.—Principals, care of Rev. W. S., The Rectory, Ashford, Barnstaple, N. Devon; or Messrs. Boulton, 4, Worship-street, Finsbury, E.C.

WANTED IMMEDIATELY, an earnest Evangelical Christian Lady Governess, aged from 28 to 35, in a Christian family. Competent to teach thorough English, French, music, singing, drawing, arithmetic, rudiments of Latin an advantage, and needlework. Three pupils: one girl in her 18th year, another in 9th year, and boy in 7th year. Lady must be an abstainer, fond of children, and have had some experience in tuition.—Apply by letter to Surgeon-General Theobalds, Cliffansty House, Weston-super-Mare, Somersetshire, stating full particulars, age, salary required, and qualifications.

A CHRISTIAN GENTLEMAN wanted, as Tutor for a junior class in a private school at Eastbourne. Applicant must be a non-smoker and abstainer, and able to teach Latin. French, and English.—Address, stating amount of experience, salary required, and other particulars, D. Stroud, Woburn Sands, Bedfordshire.

A LADY and her daughters, residing in an exceedingly healthy country place, have vacancies for a few boarders, who will have the advantages of a thorough grounding in all the branches taught in the best schools, combined with the comforts and training of a Christian home. Highest references given. Terms 60 guineas inclusive
J.W., 5, Heaton Houses, Rumworth, near Bolton.

A YOUNG LADY (not less than 18) required, in a Ladies' School, on reciprocal terms. Music, French, and German, in return for attending to the practising of the younger pupils, and other minor duties. Church of England, but thoroughly evangelical.
Miss Parker, 7, Lansdowne, Weymouth.

AN ENGAGEMENT wanted by a young Lady (highly proficient) as Music Teacher in a Ladies' College or School; also, by a young Lady (certificated) as Junior Governess. The same establishment preferred, but either willing to accept a separate engagement. Both have previous experience and excellent references.
F. K. H., Ridley Court, Sevenoaks.

UNE JEUNE DEMOISELLE de la Suisse Française désire une situation d'institutrice dans une école, ou dans une famille.—S'adresser à E. R., care of Mrs. Fletcher, 57, Gordon-square, W.C.

A LADY, not under 25, wanted as Governess. Three children, ages eight, nine, and ten, and little boy who comes into school-room for half-hour each day. English, good French, and music required, also Latin and drawing to beginners. An abstainer and Churchwoman, and fond of children, and must not object to be useful. Salary £25.—X. Y. Z., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A YOUNG LADY can be received in a high-class school on half terms, to complete her education. Vacancy also for girl of 13. Modern and thorough system. Pupils successfully prepared for public examinations.
Madame, 59, Longton-grove, Sydenham, S.E.

YOUNG LADY, 22, now in Germany, wishes to accompany family, as Governess to one or two children to South of France for a time. Good English, music, conversational French and German. No salary, but comfortable, happy home.—Reply by letter in first place to C. M., Mr. Giles, 146, Fleet-street, E.C.

AS COMPANION or Governess.—Young Lady desires immediate engagement. Certificated in English, French, and German. Good musician.—Miss Golding, Martin-place, Wilton, near Brandon, Norfolk.

TO CHRISTIAN PARENTS.—The Principal of Ladies' Private school requires a Young Lady (motherless preferred), whom she will educate and train as a governess. Highest references offered. Premium moderate.—Muriel, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A CHRISTIAN GERMAN GOVERNESS wanted, for two girls. Salary £25 a year.—Apply, stating age, &c., to the Rev. A., care of Mr. Davis, Grocer, Abergavenny.

HOME FOR GOVERNESSES.—Advantages of French.—For further information apply to Miss Pryde, 22, Rue des Acacias, Avenue de la Grande Armée.

RE - ENGAGEMENT wanted as Governess in good school or family. Acquirements: thorough English and arithmetic, music, drawing, French, elementary Euclid. Good disciplinarian.—F. B., Cowley-road Uxbridge.

AS NON-RESIDENT GOVERNESS.—A Lady of great experience wishes to meet with pupils in the country, whom she could instruct in English, French, and German.
Miss Burgess, Newington, Sittingbourne.

A LADY recommends a Governess to children under 14. Certificated College of Preceptors—English, French, drawing. Music—Trinity College (first-class honours). Good references. Three years' experience. Church of England. Country preferred.—Beta, Bramfield, Cavendish-road, Clapham-common, S.W.

GOVERNESS.—A Christian young lady who has had several years' experience in teaching is open to an engagement. Course—English, French, music, drawing.
M. M., 37, Windsor-avenue, Fair-view, Dublin.

RE-ENGAGEMENT wanted, by a Young Lady, as Governess in private family or school. Five years' experience. English, French, drawing, painting, music, elementary Latin.—A., care of J. S. Robson, Linden Lodge, Saffron Walden.

CHRISTIAN GOVERNESSES, Companions, and Lady-Housekeepers, of high principles, are frequently supplied to Ladies seeking such, by application to the Lady Secretary of the Governesses' Registry, Soho Bazaar, Soho-square, W. Testimonials never dispensed with. Free of all expense to Parents.

Appointments, Situations, &c., Wanted.

A GENERAL OFFICER of considerable Christian experience, who has lately retired from the Army, would be glad to obtain employment in some field of Christian work. The most satisfactory references given.
Enquirer, Ashburne, Ealing.

TO AUCTIONEERS and Estate Agents.—Young man, just leaving firm of auctioneers and land surveyors, wishes comfortable home. Salary little object. Highest references.
W. T., 35, Thorpe End, Melton Mowbray.

EVANGELISTIC SERVICES.—Mrs. K. Zeoland, having been taking a rest after seven months' labour, is now open to correspond with any who may require her services.
Mornington House, Clapham-road, London, S.W.

A CHRISTIAN WOMAN seeks an engagement as Evangelist or Biblewoman. A burning desire to win souls. Anything for Christ. Highest references.
M. J. H., School House, Hodnet, Salop.

AN EXPERIENCED and cheerful Christian Lady, connected with the Italian nobility, requires an appointment as Travelling Companion or Lady - Housekeeper. Highest references.
Testa, 181, St. George's-road, Hastings.

A LADY WISHES to recommend a working Housekeeper to a single Gentleman, or widower with children, where assistance is given.
M. C. Gurney, 12, Camden-hill-road, Gipsy-hill.

MATRON OR HOUSEKEEPER.—A widow Lady (40) desires re-engagement as above in hospital, convalescent home, or business house. London preferred. Has some knowledge of dispensing and book - keeping. Fourteen years' excellent references.—Hannah, care of Miss Hosking, St. Luke's Home, Ramsgate.

HON. MRS. F. JEUNE wishes to recommend a Matron very highly, in a small home for girls connected with rescue work, or for little children.
E. F., 24, Queen's-terrace, St. John's Wood.

A LADY IS SEEKING a home in a Christian family for her daughter, who will give her services as Useful Companion, and to assist in housekeeping, district visiting, &c. No salary required; but board and laundry expenses in return.—Delta, 3, Wellesley-buildings, Copse-road, Clevedon, Somerset.

YOUNG LADY desires engagement as Help or Companion in family. Would assist in tuition of young children. Kindergarten and good music.—Domus, 2, Conway-villas, Waterloo-road, Weston-super-Mare.

AS MATRON (trained) of a Convalescent Home, Girls' Orphanage, or Industrial School. Thoroughly experienced. Good references. Member of the Church of England.—A. M., 31, Newcomen-road, St. John's, Tunbridge Wells.

A LADY who has resided with an aged relative, as friend and Companion, is anxious to meet with a similar appointment, where she might be a comfort to elderly or invalid Lady; or Housekeeper to a Widower, having been accustomed to direct a household. Chief consideration, a quiet home. Total abstainer.
Beta, 3, Griffin-road, Clevedon, Somerset.

AS MOTHER'S HELP or Nursery Governess to little children. Bright, good tempered, domesticated; fond of children. English, music, French, drawing, needlework.
Miss Wood, Post-office, Landport, Hants.

THE FRIENDS of an orphan girl desire a situation for her in a Christian family, where she could be useful with children; or as Mother's Help. A comfortable home is more important than salary. She has spent the last three years in a Moravian School in Germany.
P., 24, Augustus-road, Edgbaston, Birmingham.

A YOUNG GERMAN LADY seeks an engagement as Companion to a Lady. Small salary. Good references.
Box 155, Post-office, Bristol.

A LADY DESIRES to recommend Lady's Attendant, or for any position of trust. Christian. Good dressmaker. Six years' character.—Mrs. H., care of Miss Bushell, Fancy Warehouse, Cornfield-road, Eastbourne.

THE FRIENDS of a young Girl wish to place her in a Christian home as Improver to the dressmaking. Small premium offered.
Miss Parker, 10, Church-street, Reading.

A LADY DESIRES a re-engagement as Matron, or Assistant-Matron, in a home or institution.—M., Stafford House, 138, Somers-road, Southsea, Hants.

SITUATIONS WANTED, in or near London, for three servants under 20. One delicate, two with defective sight. Small wage.—Write to Miss Thompson, 6, The Circus, Greenwich.

A LADY WISHES strongly to recommend her Parlour-maid, who has been with her eighteen months. Leaving through changes in the household, not for any fault. She is quick, active, obliging; fully understands her work. Excellent character in all ways. Age 28. Wages £20 to £22. Total abstainer. Country preferred. Disengaged September 8.—Mrs. Andrew Johnston, care of E. Scrivener, Champion-hill, Camberwell.

UNDER HOUSEMAID.—Clergyman's wife recommends thorough good servant. Town preferred.—Z, care of Mr. Robinson, P.O., Henley-on-Thames.

AS MANAGER of Coffee-tavern, &c, by a young man just over 30. No young children. "Good organiser." Wife experienced cook, and very clean. Would be glad if there was some spiritual work connected. Can organise or conduct meetings, Gospel or Temperance. Moderate remuneration required. Can be well recommended.
G. S, 35, Quicks-road, South Wimbledon.

FOOTMAN.—A Young Man with good references is seeking a situation as above.
Mr. E J. Kennedy, Exeter Hall, Strand, W.C..

SITUATION WANTED, by a Christian man (foreign), as indoor Servant or any place of trust, where he could make himself useful. Town or country. Age 43. Not tall. Total abstainer. Good English and foreign references.
C. B, 28, Finsbury-square, London, E.C.

A CLERGYMAN seeks a situation for a lad of fifteen, under a good coachman. Christian influence desirable.
A. J. B., Framsden Vicarage, Stonham, Suffolk.

COACHMAN (Christian, abstainer) seeks a situation. Thoroughly experienced. Single or pair. Married, age 25. Height 5 ft. 8 in. Weight 9 st. 10 lbs. Good character and reference.—Barton, Beltring Paddock Wood, Kent.

COACHMAN.—A Gentleman giving up his establishment, wishes to recommend his Coachman. A careful driver. Thoroughly trustworthy, and abstainer. Married.
T. T., 10, Moorgate-street, E.C.

WHITING & TAYLOR, Florists, &c., can, with every c[illegible]dence, recommend a Christian man, abstainer, married, as Gardener. Thoroughly understands his profession in all its branches.—Whiting & Taylor, The Conservatory, Christ Church, Hampstead, N.W.

GARDENER, Head, or good single-handed, aged 25. Total abstainer. Single at present. Thoroughly understands vines, cucumbers, melons, and tomatoes, also flower and kitchen gardening. Good references.
S. W. N., 9, Church-place, Sidcup, Kent.

SINGLE - HANDED OUTDOOR MAN.—A gentleman wishes strongly to recommend a man of 23 who has been with him ten years in garden and stable. Can drive; cleans knives and boots; is thoroughly dependable, and an abstainer.
G. Platten, The Firs, Woodford-green.

MR. HAMMOND, of the Sunflower Coffee Palace, Croydon, wishes to recommend a young man (married) for the management of a Village Coffee Tavern. Has had the management of a large one in London.

HIGHLY RECOMMENDED by Gentlemen, a young man, as Messenger, or place of trust, with evenings and Sundays free. Age 27. Five years' character.—Also Butler in quiet family. Experienced and abstainer.—G. Forster, Burton Hill House, Malmesbury, Wilts.

A CHRISTIAN YOUNG MAN of good attainments, having a lengthened experience in confidential positions and some capital, is open to engagement.
T. Reid, 6, Patrick's-road, Drumcondra, Dublin.

A LADY WISHES to find a place for a girl who is not very strong, aged 19. Character in last place. Honest, industrious, clean, good needlewoman. She would clean out a few rooms and help chiefly in needlework.—Miss F. Cookson, 9, Hanover-terrace, Regent's park, London.

TO ABSTAINERS.—A Lady would be glad to find a place for a young woman, age 30, who is tempted by drink. She is a good needlewoman and dressmaker, and understands housework. Might prove very valuable if under strict oversight.
Miss Morland, Heath Lodge, Croydon.

WANTED for Girl of 15, situation as Kitchen or Scullery-maid, in Christian family. Good character. Not out before.—Honorary Superintendent, Princess Mary Village Homes, Addlestone, Surrey.

AS THOROUGH GOOD COOK in small family, where kitchenmaid is kept.
P., care of Mr. Everard, Bookseller, Teignmouth.

KITCHENMAID in small family, or between house and kitchen.—A Lady wishes to recommend a thoroughly well-conducted girl of 16, who comes of a most respectable family. Has been ten months in her service, and is leaving because a kitchenmaid is no longer required. Wages £10. Country preferred.—Mrs. Hudson, 17, Alford terrace, Union Grove, Clapham.

GOSPEL MISSION WORK.—Wanted, at once, a Young Lady Evangelist, who can sing and lead meetings in Army style.
F. Boyce, 9, Shambles, York.

Appointments, Situations, &c., Vacant.

TO PARENTS AND GUARDIANS.—Fenwick & Co., Brighton, have a vacancy for a well-educated, gentlemanly lad, as Apprentice to the bookselling, stationery, and fancy trades. Small premium required.

TO PARENTS AND GUARDIANS.—A well-principled Youth can be received by the senior partner (M.S.T.E.E.) of a firm of experienced Electrical Engineers as indoor Pupil for five years. Premium £300, to include board and lodging. £100 returned in wages.—Address, by letter, W. Wood, Esq., Solicitor, 8, Great James-street, Bedford-row, W.C.

MISS DANIELL is in want of a man and his wife (without children) for the Coffee Bar at the Mission Hall, Aldershot. Wife as Cook. Must be total abstainers. No one need apply who has not experience of the business.
Mission Hall, Aldershot.

EXETER HOME for Fallen.—Laundress wanted, a good working woman who can wash and iron well. Total abstainer. About 30 years of age. Wages £16.
Miss Leakey, Exeter.

OFFERED TO MAN AND WIFE (Christians), beautifully situated House and Garden, in return assistance in garden and house. (One) having small income, and no children, preferred.—Minty, Badleys, Great Waldingfield, Suffolk.

WANTED, for Manchester, an active, earnest, Christian couple to take the management of a large Boys' Refuge and Industrial Home. A good and permanent position for able and devoted people.—Address, stating full particulars, Leonard K. Shaw, Cheetham-hill, Manchester.

LONDON SOCIETY for Promoting Christianity amongst the Jews.—Wanted immediately, a Mistress for the Hebrew Girls' School, Palestine-place, E. Must be a member of the Church of England, and a consistent Christian. Average number of girls, about 40 (resident). Salary £40 per annum, with lodging, washing, and board (as provided).—Apply, with testimonials and references, to the Chaplain, Rev. J. B. Barraclough, 46, King Edward-road, Hackney.

AN ENERGETIC MATRON-HOUSEKEEPER wanted, for large institution in Manchester. Must be fond of children. Widow and total abstainer preferred.—Apply by letter, Mrs. Rylands, Stretford, Manchester.

DRESSMAKER WANTED.—A lady experienced in style and fitting, to live with another, and work a promising business. Vacancy immediate. No premium. Union in Christian feeling desired.—X., care of Mrs. Legg, Christ Church Vicarage, Merton, S.W.

A BRIGHT, CHRISTIAN YOUNG LADY wanted, as Attendant-Companion to a Young Lady. Good seamstress desirable. Salary £30 per annum.—Apply, in writing, to Mrs. A. H. B., 2, Pyrland-road, Mildmay, London, N.

RESPECTABLE YOUNG PERSON wanted, as Nurse and Needlewoman. Youngest child 5 years. Must be good needlewoman, able to make children's dresses, an abstainer, and able to wait well at table; also must not object to a little light housework. Age 23 to 25. Wages £14.—X. Y. Z., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A DECIDED CHRISTIAN wanted as Nursery Governess for two boys, eldest 6. Also Children's Maid.—Mrs. Grove Annesley, Anne's-grove, Castletown Roche, Mallow, Cork, Ireland.

A LADY living in apartments will require, in September, a Young Woman to wait upon her, and keep her rooms in order. Must be a good needlewoman. Wages £14, and all found.
Mrs. O., 5, Arlington-street, Leamington.

NURSE.—Wanted, a thoroughly experienced Nurse, for five young children. Under-nurse kept. From Eastern Counties preferred.—Apply, giving full particulars, Mrs. F. P. Hinde, The Fernery, Thorpe Hamlet, Norwich.

PARLOURMAID wanted at Ealing House. Must be a good needlewoman, a member of Church of England, with good character. State age, wages. Family small.
A. J., 23, Bridge-road, Hammersmith.

EXPERIENCED House and Parlourmaid wanted. Tall, and of neat appearance. Christian and abstainer valued.
Kenmare, Preston-park, Brighton.

NURSE-HOUSEMAID wanted. Three children, between 5 and 2. Assist in housework. Good needlewoman, trustworthy, clean, and strong. Good temper indispensable. Churchwoman.—Mrs. Skipworth, Owenby Mount, Caistor, Lincolnshire.

A CHRISTIAN NURSE wanted. Strong, and accustomed to young children. Quiet, country place. Two children (6 & 2). Widow not objected to. Good needlewoman.
Mrs. Graham, Goring, near Worthing.

GOOD PLAIN COOK wanted, who understands dairy, for gentleman's large family. Good wages, no beer. Comfortable home.
Mrs. J. J. Elliott, Hadley House, Barnet.

PLAIN COOK wanted, or General Servant, not older than 30. Also Housemaid, about 18. Family five in number. Very quiet. No children.
31, Milson-road, near Addison-road Station

AS HOUSEMAID and Needlewoman.—Wanted, a respectable young woman. Will be required to assist in waiting at table. Another housemaid kept. Good personal character indispensable. Wages £18 to £20. Dissenter preferred.—Letters, stating age and length of character, to be addressed, M. M., Mr. Blake's 106, London Wall, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by Ministers of all denominations.

LONDON.

WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Sir William and Lady Fox, Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., and numerous readers of *The Christian. Plain Breakfast or Tea,* 1s. 3d. *Beds,* 1s. 6d. *to* 3s. 6d. Printed Tariff on application to FREDERIC SMITH.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

MRS. GREATLEY'S CHRISTIAN BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. Economy, comfort, and easily accessible. References to Rev. Dr. Thain Davidson and Rev. W. Norris. Terms from 2s. 6d. for bed and breakfast.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

HASTINGS HYDROPATHIC ESTABLISHMENT. — Charming Health Resort. Beautifully situated, purest air, abundant sunshine. Turkish baths, with sea-water plunge; Droitwich, ozone, and all other baths, with skilled attendants. Moderate charges.—For prospectus, apply the SECRETARY.

SHAFTESBURY TEMPERANCE HOTEL, 76, Stamford-street, Blackfriars, S.E.—Central. Few minutes from Waterloo, Charing Cross, Blackfriars, and Ludgate-hill Railway stations, also St. Paul's, Houses of Parliament, Exeter Hall.—JOHN CREER, Proprietor.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARLE, or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

BOURNEMOUTH.—Mancetter, St. Michael's-road. Superior Boarding House (removed from Ivors, Old Christ Church-road). One of the best positions. Close to the sea. Large, comfortable, and well-furnished rooms.
For terms, &c., address PROPRIETRESS.

BOURNEMOUTH, CLAIRVILLE, conducted by Mr. and Mrs. JACKSON. Visitors will find every home comfort and attention at this favourite **BOARDING ESTABLISHMENT.** Beautifully situated in its own grounds, with charming sea views.

BOARD AND RESIDENCE wanted, by a Gentleman, age 57, with Christian family, on or near the South Coast. Good, well-furnished bed-room, strict cleanliness, best plain food, good cooking, and a cheerful and pleasant home required. Situation to be high and dry. Country not objected to, or a superior farm-house, where there is a little refinement.—S. S., care of Mr. C. J. Hill, Small-street, Bristol.

ST. LEONARD'S-ON-SEA. — The Widow of the late Rev. FREDERIC WAGSTAFF, and Mrs. LOCKE, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21, Carisbrooke-road.

SUMMER HOLIDAYS in the Peak of Derbyshire.—Christian visitors are received "en pension" at Hulme Cliff College, Curbar, Derbyshire, during the vacation months of August and September. Climate bracing, and neighbourhood beautiful. Close to Chatsworth and Haddon Hall. A few rooms vacant by the middle of August. Inclusive terms £2 a week.—Address, SECRETARY, as above.

MOUNTAIN, MOOR, and RIVER; —Charming Health Resort; beautiful and bracing situation. Hydro and medical treatment if required. Terms 5s. per day.
PROPRIETOR, Heather Bank, Matlock Bridge.

WIDOW LADY offers pleasant Home on moderate terms. House charmingly situated, near town; within easy reach of Westward Ho! Rooms light and spacious; conservatory, garden.
Mrs. BOWCHER DAVIES, Tower, Bideford.

TO BE LET, furnished Bed-room and small Sitting-room. Bath, garden, with attendance, gas, and boot cleaning, 10s. per week. Suit lady engaged during day. Near Clapham-road. References exchanged.—M. H., care of Housekeeper, 13, Rose-street, Newgate-street, E.C

SURREY—SUTTON.—To be Let or Sold, well-built detached House, freehold. Large lawn and well-stocked garden; stabling, with rooms over. Rent £120 (for long term £110 per annum). Also another (detached) at £60. Both high, healthy, and pleasant situations.—For particulars apply to X., 23, Pellatt-road, Sutton, Surrey.

HOME OFFERED.—A Lady having a prettily situated semi-detached Villa at Weston-super-Mare, with a sea view, wishes to meet with one Lady, or two Sisters, to live with her. References exchanged.
L. M., Robbins' Library, Weston-super-Mare.

A COMFORTABLE CHRISTIAN HOME for Blind Ladies of limited means at 3, Sutherland-villas. Every care given.—For terms apply to Mrs. BRIGHT, Hon. Superintendent of the Home for Aged Christian Blind Women, Mansion House, Hanley-road, Finsbury Park, London, N.
For this Home funds are earnestly solicited.

MRS. FRANK BEVAN can highly recommend a very respectable Christian person, who, until lately, has been a Schoolmistress. She resides in a healthy cottage, twelve miles from London, near a station. She receives girls under 15, from institutions or families at 6s. per week, if requiring change and country air. No infectious cases need apply.
Miss SCOTT, Chase-cottages, Southgate, N.

COMFORTABLE HOME in a Christian family offered to one or two young men. Bath, hot and cold water. Piano. Good cooking. References given and required.
M. H., 20, Chippenham-road, W.

A CHRISTIAN YOUTH can be accommodated with comfortable Apartments. Close to Bruce-grove Station. Excellent references. Terms 7s. 6d. per week.
ALPHA, 19, Newlyn-road, Tottenham.

BOARD AND RESIDENCE, for Lady or Gentleman, in the house of a Widow Lady; with every comfort. Close to rail and tram.
ALPHA, 135, Isledon-road, Finsbury-park, N.

TO PARENTS AND GUARDIANS. Christian supervision and motherly care offered by a Widow Lady to Youths leaving home for City life.—Mrs. WOODCOCK, 16, Vicarage-road, Park-lane, Tottenham.

BOURNEMOUTH.—A Lady receives a few Boarders. Home comforts. Good position. Moderate terms. References exchanged. R., Leigh Wood, Cambridge-road, Bournemouth.

BOURNEMOUTH (near). — Two respectable Rooms, with attendance, 8s. or 10s. Beautifully situated. Surrounded with gardens and pines.—ALPHA, 2, Wimborne-road, Winton, Bournemouth.

BRIGHTON.—A quiet, comfortable home for an invalid Lady offered by the wife of a medical man. A good bedroom and daily drives. MRS. PRITCHARD, 4, Beaconsfield-villas, Brighton.

DEVON. — To Let, immediate possession, detached nine-roomed Villa. Large garden; pleasantly situated, sheltered from north and east winds. Five minutes' walk from Teignmouth. Rent £35.
MRS. BROCK, Coombe, Teignmouth.

FOLKESTONE Y.W.C.A. Seaside Home for young Ladies in business opens (D.V.) August 19. Admission on and after August 20.
LADY SUPERINTENDENT, 6, Alexandra-gardens.

GOOD HOME OFFERED to a child in small Christian family. Orphan or otherwise. Entire charge if required. References to Clergyman. A resident for five years.
W. J., 1, Leswin-road, Stoke Newington, N.

ILFRACOMBE.—Foster's Boarding House; conducted on Christian and temperance principles; first-class. Close to the sea. Highest testimonials from clergy and ministers. Season terms, 2½ guineas weekly.

LADY BOARDER.—A comfortable home offered, with two Ladies, in one of the healthiest and prettiest parts of Surrey. Terms moderate. Good references given and required.
Miss L., Lyndhurst, Redhill.

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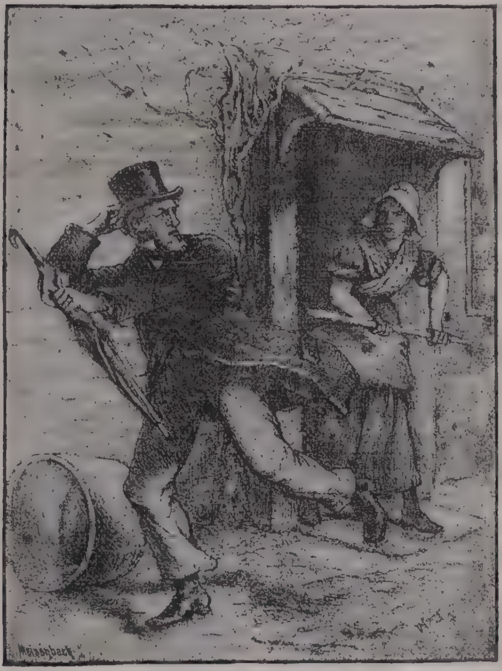

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"'No, you don't!' ses she, as quick as a wink. 'I stay to home, and mind my business.'

"'Well, we should like to hev you come along with us, and do ye good,' says I, sort of conciliatin'.

"'Look a here, Deacon!' she snapped, 'I've lived alongside of you fifteen year, and you knowed I never went to meetin'; we a'n't a pious lot, and you knowed it; we're poorer'n death and uglier'n sin. Jim, he drinks and swears, and Malvinny dono her letters. She knows a heap she hadn't ought to, besides. Now what are you a-coming here to-day for, I'd like to know, and talkin' so glib about meetin'? Go to meetin'! I'll go or come jest as I please, for all you. Now get out o' this!'

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HOME OF INDUSTRY, 60, Commercial-street, Spitalfields. — Monthly meeting for Christian Workers, Wednesday, August 19 China Inland Mission, Mr. Broomhall will preside. Valedictory meeting. Eight or ten brethren and sisters leaving shortly for China will be present. Also several missionaries who have returned recently for rest. Tea at 6 p.m., meeting at 7.

PERTH CONFERENCE.—This Annual Conference will be held (God willing) in the City Hall, Perth, on Tuesday, Wednesday, and Thursday, 8th, 9th, and 10th September. Information regarding lodgings will be furnished gratis by Mr. THOMAS RUSSELL, 65, South Methven-street.

PRIVATE HOME HOSPITAL, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children medical, surgical, and confinement cases).—The Trustees thankfully acknowledge past contributions towards Free Bed Fund for ladies in reduced circumstances, and earnestly ask further help. M. T. M., Blackpool, 5s.

THE PROTECTION OF GIRLS.—Hyde Park Demonstration.—The people of London will meet in Town's Meeting in Hyde Park on Saturday, August 22, at five p.m. There will be ten platforms, and processions from the ten districts of the metropolis will leave well known local points at times to be hereafter announced by placard. Congregations in many instances will walk in procession, headed by their minister and choir; and Temperance, Friendly, and Trade organisations will also attend in procession. Literature for distribution can be had at the office. 36, Strand, Charing-cross. Chairman, Fred N. Charrington, 41, Stepney-green; Treasurer, S. Morley, 18, Wood-street, E.C; Vice-Treasurer, Percy Bunting, 11, Old-square, Lincoln's-inn.

THE PROTECTION OF GIRLS.—A National Conference will be held in St. James's Hall on Friday, August 21, when the lines of future action will be determined. Tickets for the Conference and public meeting in the evening will be ready on Monday

Offices, 36, Strand, Charing-cross.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand. W.C.

Educational.

THE OLD HALL SCHOOL, Wellington, Shropshire. — Principal, Dr. Cranage, M.A.; Vice-Principal, Robert Weston, Esq., B.A., T.C.D.; and masters for different branches of study. The School is recommended by: Edwin Arrowsmith, Esq.; Dr. Barnardo; The Editor of *The Christian Herald*, Rev. Michael Baxter; Rev. Dr. Bullinger, Walthamstow; W. S. Caine, Esq., M.P.; Rev. Dr. Flavel Cook, Lock Hospital; Thomas Cooper, Lecturer on Christianity, Lincoln; The Editor of *Word and Work*; Rev. Dr. Sinclair Paterson; Mrs. Pennefather; The Rev. Dr. Talmage; Reginald Radcliffe, Esq.; Rev. Denham Smith; Dr. Gilbert Smith; W. Hind Smith, Esq.; Joseph Weatherley, Esq.; Rev. John Wilkinson; R. C. Morgan, Editor of *The Christian*. The next term will begin (D.V.) Thursday, September 24. Full particulars on application to the PRINCIPAL.

HIGH-CLASS SCHOOL, in Highgate, London.—Rev. G. D. BARTLET, M.A., receives twelve Boarded Pupils (from nine years). Thorough grounding, individual attention. Careful Christian training, and a superior home. Among 2,385 candidates, in Latin (last Local Cambridge Examination), a pupil of this school stood fourth in merit. Highgate is strongly recommended by the medical profession. Reference permitted to Rev. W. Boardman, 3, Highbury-place, London, and Rev. Chas. Graham, Shepherd's bush.

MOUNT RADFORD SCHOOL, Exeter.—During the last ten years pupils have gained upwards of 150 certificates in the Oxford, Cambridge, College of Preceptors, and London University Examinations. Sixteen of these passed in honours, and ten obtained prizes. In June last a pupil passed the London University Matriculation Examination in the First Division. The Word of God is made the sole basis of a prayerful Christian training, and only Christian tutors are engaged. A lady for juniors.

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Miss GREENE, Prospect Hotel, Harrogate.

A LADY DESIRES to place her daughter in a good school, where in return for services with juniors she would receive instruction in advanced English, French, music, and drawing.—Mrs. A., Mr. Fox, Stationer, 142, Broad-street, Birmingham.

MR. ALFRED S. GOODRIDGE, M. Inst. Brit. Arch., 7, Henrietta-street, Bath, has an opening in his office for a well-educated youth as Articled Pupil.

A CHRISTIAN LADY, purposing to pass the winter in Montreux, would like to hear of a young Lady, or sisters, to board with her, and share private educational expenses with her daughter. Exceptional advantages. Highest references given and required.—Apply, for all particulars, Mrs. S. T., care of Messrs. Stewart, Rule, & Burns Inverness.

A YOUNG GERMAN certificated Lady desires re-engagement. Acquirements: German, French, English, very good music. High references. Salary £35 to £40.

Fräulein O., Tramore, Brixham, Devon.

GOVERNESS PUPIL required, in September, in an old-established Ladies' School. Age 16 to 19.—R. J., 25, Holly-walk, Leamington.

GOVERNESS-PUPIL.—Situation sought for a young Lady. Good music, drawing, and languages desired. Or as Governess to young children (part time) in family residing close to good Ladies' College. Decided Christian principles first consideration. References given and required.
Miss GREENE, Prospect Hotel, Harrogate.

WANTED, beginning of September, a Tutor for a boy of thirteen, preparing for Oxford. Must be a graduate of Oxford or Cambridge, and member of Christian Church.—Address, stating examinational successes, references, and salary required, A. L., at C. H. May & Co.'s Advertising Offices, 78, Gracechurch-street, London.

RE-ENGAGEMENT as Governess or Companion to young Lady. English, good French (four years' residence abroad), music, rudimentary drawing, and German if required. Salary £30. References exchanged.
L. PLOWRIGHT, 119, High-street, Lynn, Norfolk.

A CHRISTIAN YOUNG LADY, just left school, desires an engagement as Junior Governess in a good School after summer vacation. Salary no object.
F., 2, Belle Vue-terrace, Winslow, Bucks.

GOVERNESS.—A Young Lady, experienced in teaching, requires a re-engagement in a Christian family. Acquirements: English (advanced), French, German,—music, and elementary Latin. Salary £40. Good testimonials and references.—ALPHA, 58, Chaucer-road, Herne Hill, London, S.E.

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PRINCIPAL, Marlborough College, Exeter.

GOVERNESS, Resident or Daily (young, but superior). Family or good school, where fluent French would be well used. Cert. English (Cambridge). French (Paris brevetée). Music, drawing, painting, needlework. Conscientious, painstaking, fond of teaching. Well recommended.—State particulars, R., Church House, Church-street, Stoke Newington.

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Wilton Cottage, Shenley, Herts.

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Appointments, Situations, &c., Wanted.

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W. T., 35, Thorpe End, Melton Mowbray.

SITUATION WANTED, by a Christian man (foreign), as indoor Servant or any place of trust, where he could make himself useful. Town or country Age 43. Not tall. Total abstainer. Good English and foreign references.
C. B., 28, Finsbury-square, London, E.C.

HIGHLY RECOMMENDED by Gentlemen, a young man, as Messenger, or place of trust, with evenings and Sundays free. Age 27. Five years' character.—Also Butler in quiet family. Experienced and abstainer.—G. FORSTER, Burton Hill House, Malmesbury, Wilts.

A CHRISTIAN LADY, aged 50, wishes a situation in a godly family. Experienced housekeeper and needlewoman, also a good reader. Small salary. References given and received.—K. S., care of Mrs. Jarrow, Cemetery-road, Bury St. Edmunds, Suffolk.

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A RE-ENGAGEMENT as Matron wanted, by a Christian person and total abstainer.
Mrs. J. BULL, Brampton, Huntingdon.

A WIDOW, having had charge of a Home eighteen months, wishes to obtain a situation as Matron, or place of trust.—MATRON, Children's Nest, Stroud-green-road, Shirley, Croydon.

ATTENDANT or Useful Maid to elderly or invalid Lady. Good needlewoman. Can do dressmaking. No objection to light housework. Well recommended. Middle age.—E. E. C., Chestnut Cottage, Hanworth-road, Hounslow.

RE-ENGAGEMENT required, as Nursery Governess, Useful Companion, or Mother's Help (22). Fond of children, domesticated, and good needlewoman. Church of England. Also an abstainer.
B. TAYLOR, Greyfriars Vicarage, Reading.

A CHRISTIAN YOUNG LADY desires engagement as Mother's Help, or invalid's Companion. Would travel, or assist in mission work.—M. A., 30, Pier-road, Gravesend.

COMPANION.—Young Lady desires engagement in Christian family. Accustomed to Gospel work. Could assist in studies. German acquired abroad), painting (oils and on china), music, &c.—A., care of Housekeeper, 13, Rose-street, Newgate street, E.C.

EDWARD W. THOMAS, 200, Euston-road, has a young Housemaid he is anxious to place as soon as possible in the service of a Christian Lady. Town or country. Full particulars will be given.

NEEDLEWOMAN and Attendant on lady or child. Age 21. South London preferred. Recommended by Y.W.C.A. Secretary, Miss Steinitz, Camberwell.
L. S., 1, Lindum-villas, Kennington-park, S.E.

UNDER-HOUSEMAID.—Clergyman's wife wishes to find place in Christian family for young woman, aged 19. Been with her two years.
Mrs. WARD, Pishill Vicarage, Henley-on-Thames.

HOUSEMAID.—A Lady seeks a Situation for her Servant in a truly godly family.—Address, until August 29, O., Fawcett House, Aldeburgh.

Appointments, Situations, &c., Vacant.

A GENTLEMAN (not exceeding 40 years of age), having a love for boys, and possessing sufficient administrative ability to govern a large Institution with many branches, is required as the responsible Head of one of the largest of Dr. Barnardo's Homes, in East London. An earnest Christian and total abstainer, not afraid of work or of long hours, with a pleasant appearance and manner, would find this an exceedingly happy sphere of service.—Application should be made only by letter, addressed to Dr. Barnardo, 18, Stepney-causeway, and should contain very full statements of candidates' qualifications, together with names of referees or copies of testimonials. The emoluments, which include an unfurnished house, situated in a large and airy thoroughfare of East London, are liberal.

MEDICAL MISSIONARY.—Superintendent wanted, for Moncur-street Dispensary of the Glasgow Medical Mission. Must be a qualified medical man, with experience of missionary work. Salary £250. References required.—Dr. T. BROWN HENDERSON, 19, Elmbank-street, Glasgow, before 31st August.

PARTNER WANTED, with £5,000 to £10 000, in old-established wholesale business A safe and profitable concern.—Apply for particulars to JOSIAH BEDDOW & SON, Chartered Accountants, 2, Gresham-buildings, Basinghall-street, London.

BOYS' CERTIFIED INDUSTRIAL SCHOOL, Ardwick-green, Manchester.—Wanted, an efficient resident Matron, to undertake the duties under the supervision of the Governor. Salary £50 per annum.—Applications, with copies of testimonials, endorsed "Matron," to be sent to the undersigned on or before the 1st day of September next.—JOHN R. BURNE, Secretary, 8, Essex-street, Manchester.

JUNIOR CLERK wanted; quick, intelligent, accurate at accounts, and a good writer.—Apply, by letter only, Royal Flour Mills, Albert Embankment, Vauxhall, S.E.

TO DRAPERS' ASSISTANTS.—Wanted, a Christian young Man of good business ability, as Partner, to take the entire management of a small drapery business in a healthy suburb of London. Genteel connection. Small capital desirable.—Address in first instance, in confidence, stating experience, to X. M., care of Messrs. W. Dawson & Sons, 121, Cannon-street.

TO CHRISTIAN GENTLEWOMEN.—A Lady, converted Churchwoman of Evangelical views, is required to preside over a Deaconess' Home in a poor part of London. She would be required to direct and instruct younger ladies in the work of the Lord, and to organise and superintend a variety of branches of women's work and temperance agencies among the poorer classes.—Apply, in the first instance, by letter only, stating the nature of past experience, and giving references, to Mrs. S., 69, Beresford-road, Highbury New-park, N.

USEFUL COMPANION.—An elderly Gentleman and his wife (an invalid) require the society and help of a young, well-educated Lady of decided Christian principles, who is cheerful, domesticated, and a good needlewoman. Willing to be useful in matters not menial. Comfortable home, small salary.—For particulars apply to Mr. H., care of Mr. Timæus, Bookseller, Bedford.

SINGLE YOUNG MAN wanted, about 20, to lodge in the house Thorough Christian, who has a knowledge of horses and washing carriages.—Apply by letter, A. A., 34, Bramber-road, West Kensington.

LIGHT PORTER.—Wanted, a Christian young Man about 18, as Light Porter. Must be able to drive in London.—Apply at 10 o'clock a.m., to J. E. HAWKINS, 36, Baker-st, W

A DOMESTICATED, Christian Young Lady, who would learn the Drapery business, and assist in light household duties.
A. S., Post-office, High street, Teddington.

WANTED, in school, a Lady Help, who would overlook servants and make herself useful. Good needlewoman.—BETA, care of Mrs. Slater, Josephine-avenue, Brixton, London.

A FEMALE CLERK wanted. A good and rapid correspondent, able to entertain visitors, and possessing a ladylike and prepossessing appearance, not older than 30 Must be a Christian abstainer. Dinner and tea provided, but not lodging or other board.—Address, stating salary required, and enclosing photograph and testimonials, with stamped and addressed envelope for return. LADY CLERK, care of Messrs. Shaw & Co., 48, Paternoster-row, E.C.

NURSE.—Can any Lady recommend a thoroughly experienced and trustworthy Nurse? Age about 27. Must be fond of children, kind, and firm. Good wages Nursemaid kept. Two children, aged three and a half years, and ten months.
Mrs. A. W. SUTTON, Sutherlands, Reading.

WANTED, AS CHILDREN'S MAID, a thoroughly conscientious, trustworthy young woman, of some education, for two children, of eleven and eight years Good needlewoman—Address, stating age, wages required, and references, to Mrs. EDWARD PRIESTMAN, Moorfield, Bradford, Yorks.

GOOD, USEFUL GARDENER wanted immediately. Total abstainer; married, without large family. Must understand vineries, forcing houses, manage horse. Will have six boys under him.
Miss WINSCOMBE, Broomhill Court, Stroud.

MOTHER'S HELP.—Wanted, a nice, respectable young person, to teach two little children, and assist in house-work in a quiet, Christian home. Personal application preferred.
A. R., 14, Kingswood-road, Brixton-hill.

HOUSE-PARLOURMAID wanted. Assistance given. Efficient. Thoroughly trustworthy. Over 30 preferred. Two persons. Three servants.—Mrs. L., 62, Pulteney-street, Bath.

AS HOUSEMAID and Needlewoman.—A respectable young woman wanted. Must assist in waiting at table. Another housemaid kept. Good personal character indispensable. Dissenter preferred. Wages £18 to £20.—Address, stating age, length of character, &c.,
M. M, Mr. Blake's, 106, London Wall, E.C.

GOOD PLAIN COOK wanted, September 14. Active and clean. A true Christian desired. Family of three; very quiet. Two other servants.—Mrs. B., care of Mr. Bush, Stationer, Bromley, Kent.

URGENTLY WANTED, as the Heads of an Institution containing 700 or 800 girls, and situated in one of the home counties, a Gentleman and Lady, as Governor and Lady Superintendent. They should not be older respectively than 38 years, should enjoy good physical health, and have had experience in the training of children and servants, and in administration. Earnest Christian abstainers of the Evangelical school, having sympathy with institutions of the Mildmay type, would be most suitable. The gentleman should be able to give Evangelistic addresses and Bible readings, the lady to conduct mothers' meetings, and hold prayer meetings among women and Bible classes among older girls. They should both be good correspondents, having methodical and punctual habits, and be capable of gaining the respectful esteem of those who would work under them. A large furnished house, with board, servants, and laundress, and everything found, are supplied, in addition to a sufficient but moderate salary.—All communications should be addressed to CLERICUS, care of J. G. King & Son 10, Bolt-court, Fleet-street, E.C., enclosing copies of testimonials, and also carte de visite, which will be considered confidential, and returned when the decision is announced. It will be quite useless for anyone to write merely to ask for "further particulars," without complying with the above conditions, as no letter can be taken into consideration which does not contain copies of testimonials and carte de visite, all of which will be regarded as strictly private and confidential.

WANTED, for Manchester, an active, earnest, Christian couple to take the management of a large Boys' Refuge and Industrial Home. A good and permanent position for able and devoted people.—Address, stating full particulars, LEONARD K. SHAW, Cheetham-hill, Manchester.

COOK.—Wanted, in a Home where girls are trained for domestic service, a good plain Cook. Age 28 to 35. Wages £16.
E., Mrs. Boulton, 47, Picton-street, Bristol.

WANTED AT ONCE, a Good Plain Cook, for small family in Sydenham.
A. A., Eversley, The Avenue, Sydenham, S.E.

CAN A LADY recommend a thoroughly trustworthy person as House and Parlour-maid? Age about 27.
Mrs. WILSON, Rivers Lodge, Harpenden, Herts.

HOUSE-PARLOURMAID wanted, about the middle of September. Age about 23. Two in family. Good personal character indispensable.—Apply after five o'clock in the evening, at 13, Warwick-road, Maida-vale, W.

TWO SUPERIOR SERVANTS wanted, good Plain Cook and thoroughly experienced House-Parlourmaid. Small family. Total abstainers and Christians preferred.
H. F., Mr. Nicholls, Bookseller, Upper Norwood.

HOUSEMAID WANTED, for the Mary Wardell Convalescent Home for Scarlet Fever. Must be able to wait at table and clean plate; have had the fever; be a total abstainer. Not under 30.—Apply by letter, The MATRON, Convalescent Home, Stanmore, Middlesex

A SECOND HOUSEMAID wanted, and to do needlework. A Christian young woman, in a quiet family; good character necessary.—Apply first by letter, stating age, wages expected, and reason of leaving last situation, to Mrs. S., Vine Lodge, Sevenoaks.

AS GENERAL SERVANT and Plain Cook, in small house and family. Neighbourhood of London. Willing, good-tempered, abstainer, early riser. House and Parlourmaid kept.—Mrs. REICHARDT, 24, Stock Orchard-crescent, Holloway, N.

GENERAL SERVANT.—Wanted, efficient and very trustworthy middle-aged person for quiet Christian family in country, near London. Housemaid kept. Very good home. Wages £18 Good character required.
Write to J. S., 219, Norwood-road, Herne-hill, S.E.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by Ministers of all denominations.

LONDON.

WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Sir William and Lady Fox, Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., and numerous readers of *The Christian. Plain Breakfast or Tea,* 1s. 3d. *Beds,* 1s. 6d. *to* 2s. 6d. Printed Tariff on application to FREDERIC SMITH

MRS. GREATLEY'S PRIVATE BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. Economy, comfort, and easily accessible. References to Rev. Dr. Thain Davidson and Rev. W. Norris. Terms from 2s. 6d. for bed and breakfast.

(Continued page on 22.)

FAITH HEALING.

This is a many-sided question, and calls for extreme cautiousness, mingled with no small amount of charity, in forming an opinion upon it. Already it has called forth much diversity of opinion in the Christian Church. The exercise of faith alone for healing purposes is too holy to treat lightly, but there is one consideration in no way antagonistic which is lost sight of. Advocates of Faith Healing often deprecate the use of means *in toto*, but in this they err; from their bright experience of one phase of the subject, they are apt to become exclusive in their own peculiar doctrinal views, overlooking equally forcible and reasonable arguments. They lose sight of the fact that He to whom they look for healing is the God of Nature, and a moment's reflection will reveal that for every unfavourable condition in this marvellous universe, there is a counterbalancing influence. For instance, He ruled that man should be subject to hunger, but He also created the means whereby it could be satisfied. So in disease, He, for wise purposes, permits man to be subject to suffering, and, following out a similar plan, He has provided remedial agents—as clearly of his ordaining in one case as in the other.

Do Faith Healers always bear in mind this fact when they deprecate human efforts for man's restoration? Do they suppose that it is right, in the sight of God, to ignore those various sanative agents with which Creation is replete, and come to Him seeking a miracle in preference to exerting themselves to obtain cure?

A calm consideration of this subject from every available standpoint is given in "Faith Healing Reviewed,"* the author having for many years devoted his energies to the work of healing in a manner which he has felt to be in accordance with the Divine plan. He has tested system after system of curing disease, and is prepared to render to each its due; but one agent impresses him as being most in accordance with the governing laws of the universe and of the human frame, and recognising God's blessing in its application, he is bold in his declaration that God does honour the efforts of those who, in using the means provided, bow to his will, and subject themselves to his ordinances.

Reports are constantly reaching us of healing by faith on the one hand, and on the other by the successful application of remedies from Nature's own storehouse, remedies in which no man can claim a proprietary right. Light, air, heat, water, oil, and Electricity are Nature's own provision, and their curative properties may be developed as the hydropath develops the virtues of water. Magnetism is that form of Electricity which Mr. B. Copson Garratt has applied in a most remarkable manner, and all who feel an interest in this matter are invited to send to him for his explanatory pamphlet—gratis, B. Copson Garratt, 16, Finsbury-square, London, E.C.

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* "Faith Healing Reviewed: Is Healing to be sought by Faith or by Faith and *Works*." 36 pp., post free for one stamp.

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THE ROYAL GALVANIC BATHS AND SANATORIUM, Electro-Medical, Surgical, and Invalid Home. Every kind of electric or medicated bath. Replete with every comfort. 55, Marylebone-road, London, W. (three doors west of Baker-street station). Communications addressed to the Secretary, Mr. W. J. Jubb, will receive a prompt reply. Prospectuses free.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.
Established 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. ***The work is carried on in a spirit of love, and not of controversy.***

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

"Moon's" Society for Embossing the Scriptures and other Books for the Blind.

Dr. Moon's simplified type, suitable for all ages and capacities of the blind, is of universal application. It has been adapted by him to 250 languages and dialects. More than 150,000 volumes of the Word of God, and other books, have been supplied to the blind of numerous countries.

Subscriptions and donations are urgently needed to carry on this daily increasing work, and will be gratefully received by Dr. W. Moon, 104, Queen's-road, Brighton (Acting Trustee); also by the Editors of The Christian.

HOMES OF HOPE,

(Established 1860),

For the Restoration of Fallen and the Protection of Friendless Young Women. Special efforts are made on behalf of young mothers, before and after confinement.

Nos. 4, 5 & 6, Regent-square, Gray's-inn-road,
London, W.C.

The applications every day are most distressing, and the Committee anxiously appeal for funds to enable them to utilise to the utmost the rooms in the Homes.

IMMEDIATE HELP IS NEEDED.

Henry Thompson, *Treasurer.*
William Hornibrook, *Secretary.*

RAGGED SCHOOLS and HOMES, DUBLIN.

In consequence of the sudden closing of the Munster Bank, we are in great difficulty as to the supply of the daily needs of the Poor Children in

THE COOMBE, Luke-street; GIRLS' HOME, Townsend-street; THE ELLIOTT HOME, Lurgan-street and Spiddall.

Special Contributions are earnestly requested, and when possible an early gathering of Contributions usually sent in late in the year.

Please send to any Members of the Committees, and to

MRS. SMYLY,
35, Upper Fitz-William-street.

SOLDIERS' HOME.

In Memory of

Major-Gen. Sir HERBERT STEWART, K.C.B.

Christian Friends,—It is my earnest wish and desire to raise some memorial in the town in which I live in memory of my late brother, Sir Herbert Stewart, and I appeal to your liberality and generous aid. It is proposed to open for soldiers coffee, reading, recreation, and dining-rooms, library, and Bible-class rooms, besides nightly Gospel and Temperance addresses, &c.

All who are interested in the Soldiers' welfare would (if they knew this town) agree with me that this "Home" is urgently needed, and the opportunity of possessing a building, at this particular moment, coupled with my earnest wish to do something in memory of my brother, clearly shows me that it is the Lord's work (before whom I have laid the whole scheme), and I confidently appeal to your Christian sympathy, being assured that, with the blessing of Him "whose are the silver and gold," I shall not make the appeal in vain.

Full particulars and circulars will be forwarded to anyone who will write for them. Collecting cards will be gratefully supplied, and Christian workers are earnestly asked to help in raising the necessary funds.—Believe me, very truly yours,
Augusta Everett.

Contributions will be most thankfully received by myself, the Rectory, Dorchester, or at Messrs. Williams' Bank, Dorchester, or the Office of The Christian.

To the Editor of The Christian.

Dear Sir,—I consider it a happy privilege to recommend the proposed scheme for a Soldiers' Home in Dorchester, in memory of the late distinguished soldier, Sir Herbert Stewart, K.C.B. I feel sure that you share the universal sorrow in the loss of this gallant and brave soldier, the youngest General in the British Army, and therefore I, in behalf of his sister, appeal through your paper to the liberality of all sympathisers in this excellent scheme.

The "Home" will greatly benefit our 600 soldiers, as a resort for quiet enjoyment, recreation, and Christian instruction. At present, out of barracks, the public-houses (of which we have a very liberal supply) are the chief places where our soldiers spend their evenings, and consequently, get into endless mischief, as I and other officers can fully testify.

H. Marshall, late 9th Lancers,
Commanding 39th Regimental District,
Dorchester.

MR. JOHN B. GOUGH'S NEW WORK.
Now Ready price 5s., with 12 Choice Engravings,
PLATFORM ECHOES.
Leaves from My Note-book of Forty Years.
By J. B. GOUGH,
Author of "Sunlight and Shadow," &c.
London: Hodder & Stoughton, 27, Paternoster Row

STERN MEMORIAL FUND.

President—Right Hon. THE EARL OF SHAFTESBURY, K.G.
Treasurer—JOHN DEACON, Esq.
Hon. Secretary—Rev. J. B. BARRACLOUGH, M.A.
Bankers—Messrs. WILLIAMS, DEACON & Co.

Such a noble career of missionary labour as that of the late Rev. H. A. Stern, D.D., deserves some lasting memorial.

The Stern Memorial Committee propose that the Wanderers' Home for Believing and Inquiring Israelites be placed on a permanent basis by an endowment raised to his memory, and called "The Stern Memorial Home."

This Home, of which Dr. Stern had charge during the last fifteen years of his life, is a most important auxiliary of the London Jews' Society's Home Missionary operations.

Contributions will be received by the Treasurer, 20, Birchin-lane, E.C.; or at the London Society's House, 16, Lincoln's-inn-fields, W.C.; or by the Hon. Secretary, 46, King Edward-road, Hackney, E.

The Christian.

THE OVERCOMERS.—I.

THE Christian is an overcomer. And yet, alas! how many who profess to be followers of Christ are often overcome by the adversary, and so bring dishonour on the name they bear!

To overcome is all-important, that we may be to the glory of God, and live in the enjoyment of freedom and peace.

Though we are utter weakness, the Lord is Almighty. All our salvation is of God, all is in Christ for us, all is of grace, and all is enjoyed by us in believing. His strength is made perfect in weakness (2 Cor. xii. 9). Christ says, "Without Me ye can do nothing" (John xv. 5). By Christ's death, and by that alone, sin is put away; and by His risen power, and that alone, Satan is overcome. Jesus gives us true freedom from all evil (John viii. 36).

We live in an evil world, but Christ overcomes for all who have received the pardon of their sins, and who put their trust in Him. He comforts all His disciples with the words: "I have overcome the world" (John xvi. 33). The conflict will continue in this world till Satan be destroyed (see Gen. iii. 15, and Rev. xx. 10). We read: "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). While here, let us not be afraid to know the power of our adversaries; and then we should be careful to know where all our strength is to overcome; and "be strong *in the Lord*, and in the power of His might; . . . and having done (or overcome) all, to stand" (Eph. vi. 10, 13).

Those who know the power for evil that is in the world, the flesh, and the devil, and yet fear neither, but fear the Lord alone, are like the young men whom John addressed in his Epistle: "I write unto you, young men, because ye have overcome the wicked one. . . . I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John ii. 13, 14). John also wrote, "Greater is He that is in you, than he that is in the world" (1 John iv. 4). "Whosoever believeth that Jesus is the Christ is born of God. . . . For whatsoever (or, everyone who) is born of God overcometh the world: and this is the victory that overcometh the world even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John v. 1, 4, 5).

Unbelievers are slaves to sin and Satan; they have not true freedom here, and they will not be able to sit on the throne hereafter.

All the promises are to those who overcome, and all childlike believers in Christ do overcome.

There are some very special and precious promises in the Revelation to all those who overcome; let us carefully consider them It is written: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (ii. 7). "He that overcometh shall not be hurt of the second death" (ver. 11).

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (ver. 17).

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star" (ver. 26—28).

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (iii. 5). "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name" (ver. 12). "To him that overcometh will I grant to *sit with Me* in my throne, even as I also overcame, and am set down with my Father in his throne" (ver. 21). "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (xxi. 7).

These are faithful words from our God, to encourage us to be faithful to Him, and so overcome the Evil One.

Who can imagine what will be the feeling of delight and satisfaction of an eternity with Christ and God, and of being one with Him for ever!

Alas! some who profess to be disciples of Christ yield to his enemies, and lose the throne and the kingdom and eternal life. "For of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (2 Peter ii. 19, 20).

The letters to the Churches give seven warnings. One is the evil of allowing love to Christ to lessen (Rev. ii. 4). The second is the evil of false doctrine (ver. 14). The third is the evil of men in the Church ruling as lords over Christians (ver. 6—15; see also Matt. xxiii. 8, and 1 Pet. v. 3). The fourth is the evil of fellowship with the world in their religion (ver. 14, 20; and see 1 John ii. 15—18). The fifth is the evil of being careless in the things of God, getting into a dying state, and becoming defiled (iii. 2—4). The sixth is the evil of spiritual death, not alive to God (iii. 1; see Rom. vi. 11). The seventh is the evil of lukewarmness; that, though abundant in outward service, there is no true and real love to Christ Himself (ver. 16, 17, and John xiv. 21—23).

(*To be concluded.*)

CONSECRATON OF PRIESTS.

AMONG the many beauties of the Revised Version blemishes here and there appear which disappoint us the more, as they are little expected.

One of these, as to which I have seen no notice taken, is the retention in the text of the word "consecrate," in Exodus xxix. 9, and other verses. Worse than this, we find the marginal reading of the Authorised Version, "fill the hands," expunged.

It appears to me, though I thus write, somewhat hazardous to question the scholarship of the Revising Company in a matter of simple translation; but in this case, at least, one has the best support in so venturing in the explanation given by the chapter itself of the word in dispute.

The ceremony of "hallowing" Aaron and his sons for the Priest's office consisted, as we see, of many minutely specified details, into which we need not now enter particularly. Suffice it to show that the final act, up to which all that precedes was leading, was that which verse 24 describes, the filling of the hands of Aaron and his sons with the choice parts of the ram, and with the bread, and the waving of them for a wave-offering before Jehovah.

This done, and these offerings taken again from their hands and burned for a sweet savour, the hallowing is perfected.

Is it not manifest, then, with what intent the Hebrew word is used which our translators have feebly rendered "consecrate"?

"Thou shalt fill the hands of Aaron and the hands of his sons," ver. 9, is the literal and significant translation, according to Mr. Newbury, and so throughout the chapter. See margin of the Authorised Version.*

See, then, how the beautiful truth of priesthood, its qualification and its function, is obscured and lost by this unfortunate mistranslation.

Its qualification, to be full-handed; its function, to offer to God from full hands. We might pursue the subject further, and show how no mere cleansing by water or blood, or by both, no investment with the garments of glory and beauty, no anointing of the holy oil, no tipping with the blood of ear, hand, and foot, will suffice to make a priest. His hands must be filled. "For every high priest is appointed to offer gifts and sacrifices, wherefore it is of necessity that this high priest have somewhat to offer" (R.V. Heb. viii.).

We might point to the great truth that none but Christ Himself can fill the sinner's empty hands, who to the last, as at the first, can truly say: "Nothing in my hands I bring." Nothing, that is, of my own; none but Christ.

We might also enlarge on the priesthood of all believers in this glorious possibility and privilege of being offerers, full-handed offerers, exalting Christ, waving Him as a wave-offering before God, here below imperfectly; hereafter, worthily, as is shown, for example, in the transcendent scene of Rev. v.

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* The word which is translated "consecration" is in the Hebrew *milluim*, from *mahlee*, to be full, and means "fillings," that is "offerings."

But our object is gained in pointing, through the very blemish of the Revised rendering, to the rich mine of truth that lies beneath the misleading sign of the word "consecrate." That the Revisers were not unmindful of the significance of the word is shown by their insertion, at 1 Chron. xxix. 5, of the marginal reading, "to fill his hand," although the objectionable word, "consecrate," is unmeaningly retained in the text. How pregnant and forcible, thus explained, becomes David's appeal to the princes of the tribes of Israel. "Who then is willing to fill his hand with an offering this day unto Jehovah?" Then the princes gave, along with King David's offering, more than nine hundred and sixty-six millions of English pounds in value for the building of the Temple! Can it be denied that they filled their hands? It was a nation of priests that day. Willing offerers to God of the fullness which God had given them. "For all things come of Thee, and of thine hand (margin) have we given Thee" (ver. 14).

To return to our chapter, Exod. xxix., the question cannot fail to arise in ver. 33, where we find "to consecrate and to sanctify them," as to the intention of these two synonymous expressions. By a literal translation, which we hoped the Revised Version would have given us, the difficulty is explained. It reads thus:—"To fill their hands, to sanctify them" (omitting the conjunction), that is, to sanctify or set apart for priesthood by filling their hands. And so, instead of a mere tautology without added strength, we have a most instructive and necessary truth of the New Testament set forth, viz., that worship truly understood must begin with the conscious possession and appreciation of Christ, this blessing filling the heart to overflowing and pouring forth thereout in adoration to God, in praise of Christ to Him and to his people from our lips, and in the publication of the glad tidings of his salvation to men around us. Full-handed, full-hearted worshippers, counting no service, no sacrifice, no surrender, too great for one so worthy.

Thus, too, we understand the joy which the blessed Lord received when Mary of Bethany filled her hand with the alabaster cruse of ten-guinea ointment, and anointed his body beforehand to the burying. And thus we have foreshadowed the priestly offerings of Barnabas and the others, when not one of them said that aught of the things which he possessed was his own, but laid them at the Apostles' feet, "not grudgingly nor of necessity," but with full hands, "for God loveth a cheerful giver."

And now, in conclusion, I commend in this connection the eighth and ninth chapters of 2 Corinthians to those who would read the mind of God as to filling the hands of the priest-worshippers of the present day.

Ardfert. Geo. F. Trench.

DEACON ABRAHAM.—For some time past this worthy servant of God has been holding meetings and delivering lectures in various places on behalf of his mission work and orphanage in Urumiah, Persia, dressed in the patriarchal costume, with other persons in different Bible and Oriental dress. He describes the oldest missionary church, the Nestorians, and their residence in the old Bible lands of Media, Persia, Assyria, and its capital Nineveh, ancient Paradise, and Mount Ararat, with their inhabitants of old, as Persians, Kurds, Arabs, Turks, &c., with description of Eastern manners and customs of great interest, throwing much light on Holy Scripture. Any friends wishing to organise meetings on his behalf, may communicate with him at 36, Gloucester-street, Queen-square, W.C. He anticipates returning to his native land before the winter sets in.

CAMP AND CONFERENCE AT NIAGARA.

After travelling over the prairies 900 miles, from Winnipeg to Calgary, visiting many farming centres in the interests of young men suited for farm work, I returned from the locality of the late rebellion with the victorious volunteers, witnessing the magnificent reception given to them in each town we passed through, and have much enjoyed a quiet week's rest for mind and body at this camp. Camp meetings are very common in America, either located by some lake or on the seashore, where people stay in tents and wooden cottages for days or weeks, while meetings are going on all the time. This Camp is called Wesley Park, and consists of 200 acres of groves on the Canadian side of the Niagara River, opposite the American Falls. There is a splendid view of all the Falls from this Hotel, Wesley Park House, a neat four-story wooden building, only opened a month, very clean and comfortable, located just on the edge of the largest grove. In the centre of this grove is a very fine auditorium or preaching place, having seats for 2000 people under the beautiful maple, pine, and spruce trees, lit by electric lamps, sloping down on all sides to a fine raised platform, which is open in front, has a good harmonium, and seats for fifty people, and on the pointed roof, a bell, the American and English flags, and the words, "Holiness to the Lord," and "Welcome" underneath. In the camp there are supply stores for groceries, &c., post-office, telegraph-office, book-store, and a large room, which was crowded the other night, when a returned missionary gave an interesting lecture on India, illustrated by dissolving views. But all the other meetings have been held in the open auditorium, under the trees, and as we have full moon this week, illuminating the Falls and the country round after the intense heat of the day, it is very weird to pass from the bright moonlight, into the sombre paths of the forest, these paths through the groves being marked by naphtha lamps, hung here and there on the trees, until you reach the white light of the large electric lamps of the auditorium. This camp was started last year, when a Union Missionary Conference was held, and this week there are about sixty male and female returned missionaries present, from India, China, Burmah, Siam, Japan, South America, Hudson's Bay, &c., representing the several denominations of Canada and the United States. There are three meetings daily, under the presidency of Rev. Dr. Gracey, and all through the singing and speaking you hear the dull thunder of Niagara, while the air is cooled by the spray from the cataract. This Missionary Conference was preceded by a United Temperance one, lasting a fortnight, and will be followed by the Canadian Holiness Association Meetings and the International Camp Meeting, each for a fortnight. I have also been able, for a part of each day, to attend the

BELIEVERS' ANNUAL CONFERENCE.

This Conference was established in 1876, and has been held in different places yearly. This week it has been held in a light wooden pavilion with open sides, erected in the beautiful grounds of the Queen's Royal Hotel, on the Canadian side of the Niagara River, at the point where it flows into Lake Ontario. Here, daily, for the past week, about one thousand Christians, of all denominations, and from all parts of Canada and the United States, have met in Conference. The subjects were opened by Revs. Dr. Brookes, of St. Louis, T. O. Lowe, of Ohio, Professor Cooper, of Pennsylvania, Dr. Kendall, of Indiana, Professor Kellogg, of Pennsylvania, Dr. Parsons, of Canada, Dr. Blackstone of Canada, and by the energetic Secretary of the Conference, Rev. W. J. Erdman, of New York; also, evangelistic addresses were delivered by Dr. Munhall, of Indiana, and Bible readings given by Mr. G. C. Needham, of Massachusetts. The singing was led by Mr. and Mrs. McGranahan, so well known to friends at home. Nothing could exceed the quiet beauty of the scene, for the sides of the pavilion being open, one could see (while listening to the addresses) the beautiful waters of Lake Ontario, like a vast inland sea, and the River Niagara emptying into it the combined waters of Lakes Superior, Huron, Michigan, and Erie, which this river has carried over the great Falls. I will not write of these Falls, they have been so often described, and language fails me to do them justice. Suffice it to say, after visiting them on several previous trips to this country, I have lived by them this week, I have watched them from my bedroom window as I undressed at night, and as I dressed in the morning, some nights so white in the clear moonlight, and one very dark night they were constantly lit up by incessant flashes of lightning. I have wandered about them at all hours, been above and below the Falls, on both the American and Canadian sides, have stood the pelting of wind and water in the "Cave of the Winds," have seen the spray rising 200 to 1000 feet carried in every direction, according to the wind, and whatever disappointment some may experience, the charm of the Niagara Falls for me increases every hour. W. H. Newett.

Wesley Park, Niagara Falls, Canada, July 31.

CHOLERA IN MARSEILLES.

Dear Sir,—Your readers are already aware of the sad fact that cholera is again in Marseilles. I grieve to say one case has already occurred at the Rest that terminated fatally at the Hospital on the following day.

If all our sympathies are awakened for seamen whose hard life and total ignorance of a better one beyond render them peculiar objects of interest, how much more so when, after a perilous voyage it may be, in order to procure some ordinary comfort, they arrive in port only to meet the terrible enemy of all, in a foreign land, far from kith and kin and all those kindlier influences we know so much of in moments of sickness. Let me then entreat very earnestly, first, for earnest prayer that it might please God to spare us a repetition of last year's desolation, the impoverishing results of which we are still feeling in a totally empty exchequer; secondly, that, according to our measure, we may be able to minister, with the alleviations for the physical sufferings of those who may yet sicken, those better and more enduring consolations that shall gladden the hearts of our poor sailors either for life or for death; and, thirdly, that if it might please God the Rest may be spared as last year, so that she may continue her mission of mercy. The manager writes that neither he nor his young wife, to whom he was only married in March, have any fear, and the good pastors and merchants who act as a council of management are rallying around these earnest workers with their help so far as they are able to give it.

I have only lately spent three weeks at the Rest and rejoice to be able to give a good report of all that goes forward there. The constant opportunities for doing good occurring not merely occasionally, but daily, I may say all day, make me long for what I have so long prayed, namely two lady workers who would consecrate themselves to this most needy field. Any such might communicate with me as under.—Yours in the Master's service, Chas. E. Faithfull.

Villa and Avenue Carbacel, Nice.

LITERATURE FOR THE BLIND.—The second of another year's labour is given in the annual report of the "Society for Embossing and Circulating the Holy Scriptures and other useful Books in Dr. Moon's Type for the Blind, adapted to 251 languages and dialects." This system is the most perfect of the kind in existence, and funds only are needed to multiply copies of the standard works already issued from the depôt at 104, Queen's-road, Brighton. As many friends will be visiting the South Coast, we recommend a visit to this useful establishment. Dr. Moon is now in Sweden; but his daughter, Miss Adelaide Moon, who is managing the institution, will gladly explain the peculiarities and details of the process employed. In view of the immense boon thus conferred upon the blind of all countries, the system deserves to be widely known and supported. The present great hindrance is the need of £1000, to prepare a new edition of the embossed Bible. The present plates have, from 37 years' constant use, become much worn, and it is now proposed to make a new electrotyped set of plates, and thus secure the Bible to the English-speaking blind, who are supposed to number more than 100,000 in various parts of the world. Donations will be gratefully received by Dr. Moon, 104, Queen's-road, Brighton.

ON THE WAY TO NORTHFIELD.

[BY OUR OWN CORRESPONDENT.]

DRINK AT SEA.

THIS curse, so omnipresent on both Atlantic shores, makes itself palpably seen and felt on board the *Servia*. The wine-bottle circulates pretty freely at the luncheon and dinner tables, though the water-drinkers are certainly in the majority. The smoking-room is the centre of attraction for those who are bibulously inclined; there the weed pollutes the air, the mixed liquors run down the thirsty throats, and other things go on that do not make for righteousness. To outward appearance, however, with scarce an exception, we are a perfectly sober company, thanks, as I believe, to the restraining influence of the total abstainers. I have seen only three blue ribbons in the saloon, and one, worn by a little girl, among the steerage crowd. I am told that a good deal of drinking goes on in a quiet way, bringing in a considerable revenue, no doubt, to the ship's proprietary.

On Saturday evening an entertainment was given in the music-room on behalf of the Liverpool Sailors' Orphan Institution, when over £45 were contributed to its funds. The Chairman of the evening, when introducing Mr. E. Parker (one of Mr. Spurgeon's evangelists, who is proposing to engage in Gospel work in the States, and who was on the programme for a sacred song), referred to him as a blue-ribbon man, and deprecated any references to the Temperance question at that juncture. But he reckoned without his host. Mr. William Noble had been put down last on the programme to offer some remarks. After greatly charming the auditors with some concertina selections, he took up the dropped thread of the chairman's allusions to the blue ribbon, and delivered himself of a very timely and effective Temperance speech, every word of which told. Feeling, perhaps, that they had been in some measure entrapped into hearing this manly and courageous testimony, certain fellows of the baser sort incited a sharp-witted, but notoriously intemperate, Irish-American New York lawyer, who was then in liquor, to step to the front and make a speech, with the view of counteracting the influence of Mr. Noble's weighty and earnest appeal. This clever and unscrupulous limb of the law certainly succeeded in evoking laughter from the uncircumcised portion of his audience, but he at the same time made a pitiable exhibition of himself, stating as facts what he admitted next day to be pure inventions of the moment, and generally proving himself to be a practical illustration of the evils he had been set to defend. The sober-minded folks who heard him agreed that his speech was quite as effective a plea for Total Abstinence as that of Mr. Noble.

THE GAMBLING FEVER.

The readers of THE CHRISTIAN will recollect the ukase recently addressed to commanders of the Cunard vessels, requesting them to suppress, as far as possible, the gambling mania that has of late developed itself during Atlantic voyages. This well-meant decree has, to all intents and purposes, become a dead letter, as far, at any rate, as the *Servia* is concerned. Our worthy captain, whose broad and weather-beaten visage proclaims him a veteran son of the sea, possesses the most excellent quality of attending, with unflagging assiduity, to the functions of the wheel-house. Whether he is too deeply engrossed with the cares of navigating his noble vessel across the trackless waste, or whether he is not alive to the evils of the system, I know not, but I can personally vouch for the fact that betting is permitted to flourish in the smoking-room in the most open and unblushing way. I may not occupy your space by entering into minute details. The ship's run from day to day furnishes the chief stock-in-trade of this meanest and most contemptible of avocations. A "pool" is made up during the day, with, perhaps, twenty contributors of five shillings or one pound each. As many numbers as cover the average or prospective run of the vessel in miles, for twenty-four hours, are drawn and allotted. In the evening each number is resold by public auction in the smoking-room, those nearest the anticipated figure fetching the highest prices. When the run has been reckoned up by the chief officers, and posted after noon next day, the holder of the nearest number takes the whole "pool," which may reach £20, or several times that amount, according to the stakes and the sums fetched by the resale. The element of uncertainty, through the fickleness of wind and fog, enters so largely into the calculation, that everybody hopes his number will be the successful one; thus the unhealthy, demoralising and ruinous excitement is fed day after day. Every possible peg is seized on which a bet may hang—the number of the New York pilot cutter, the style of the pilot's hat, even the trivial circumstance as to which leg he will first throw over the ship's side when he boards her. There is plenty of card-playing, too, in the smoking-room, and that, I am assured, is not unattended by this feverish thirst for easily-gotten, but too often dearly bought, gain. It seems to me that, if the ship authorities were at all in earnest about it, a great deal could be done to stop these things, but it is tacitly permitted, if not approved; as long as that is the case it will continue to thrive, and much evil in varied ways will be the result.

The first Sunday of the voyage was broken in upon by the stay at Queenstown and the bustle of shipping the mails, so that no public religious service was held. In the forenoon of the second Sunday, as we were approaching Sandy Hook, the bells rang out for "church," but it amounted to nothing more than the reading of prayers by the Episcopal minister, the whole service not exceeding half an hour. Our captain, it is to be presumed, does not feel any special burden of responsibility with respect to the spiritual necessities of those under his care. A service of song was held among the saloon passengers in the afternoon. An evening Gospel meeting was also arranged for in the steerage end of the ship, but the preliminary singing excited some hostile demonstrations from the Irish Roman Catholics among them, and the officers of the ship requested that the service should not be further proceeded with. Gospel songs were occasionally sung during the week with evident acceptance both fore and aft, by Mr. Parker, assisted by some friends, and one can only hope that seeds of truth were lodged in hearts where they will take root and fructify.

NEW YORK AND BROOKLYN.

New York, Monday, August 3.—The *Servia*, with her valuable human freight, moved into the dock this morning, the last two days of the voyage being of the most enjoyable kind. The thing that struck me chiefly as a stranger, in moving about the city to-day, was the universal demonstration of respect shown to the memory of the deceased General Grant. As far as my observation has extended, on both sides of the East River which divides New York and Brooklyn, almost every building, public or private, is draped in the sombre symbols of mourning, while portraits of the late President-General are displayed in innumerable windows.

Notwithstanding a perfect deluge of rain that has flooded the city throughout the day, Mr. Noble and myself have called on and received a hearty welcome from various friends interested in the Temperance reformation. Among them were Mr. Aaron Powell, Editorial Secretary of the National Temperance Publication Union, a most discreet and well-informed gentleman, at the head of an organisation that seems to be doing priceless service in educating the public mind on the different phases of this burning question; Mr. J. B. Gibbs, a genuine specimen of the enthusiastic go-a-head Yankee, who, in addition to his more public efforts as President of the Manhattan Temperance Association, is successfully emulating on this side the sea, the People's Café Movement in London; and Mr. J. F. Shorey, who now superintends the Jerry McAuley Mission in Water-street. These brethren, who doubtless represent many more, are following with deep and watchful interest the movements on behalf of social reform in the old country, a fact that ought to encourage and stimulate English workers in their up-hill struggle with the demons of impurity and intemperance. Crossing the Fulton Ferry to see the far-famed Brooklyn Suspension Bridge, which is truly one of the wonders of the world, we discovered the temporary quarters of the Brooklyn Y.M.C.A. which is soon to open a new and palatial building as the centre of its operations. The sight of fine portraits of Lord Shaftesbury and Mr. George Williams made us feel quite at home, and we were rejoiced to find these champions of Christian work held in such high esteem by our American cousins. To-morrow I proceed to Northfield, while my excellent brother in travel, Mr. Noble, goes to Worcester as the guest of the veteran J. B. Gough.

REVIVAL AT GRAHAMSTOWN.

IT has been put in my mind to drop you a line, giving you a sort of barometrical reading of the state of the religious atmosphere in and around Grahamstown.

While commerce has been depressed, and a general gloom has pervaded this part of the colony, owing to the long-continued drought, God's Spirit has been striving with the people, drawing many to seek help, and comfort, and salvation in Christ. A gracious spirit of revival seems to hover over our churches, and we hear of good being done on every hand. In the Wesleyan chapels in Grahamstown, souls are being saved. A band of young men have opened a mission-room in a low part of the town, where numbers are drawn to listen to the plain recital of the story of the Cross, and sinners are brought to Christ. Open-air services are also conducted with good results. At Easter a number of these young men, with their minister, the Rev. N. Abrahams, held a series of services at a country chapel at Manley's Flat, ten miles from Grahamstown, with grand success; nearly all in the neighbourhood found salvation. Last Sunday, eight young men received public baptism, at the Baptist Church in the city.

One means which has helped our churches not a little to a better state of spirituality has been the operations of the Salvation Army. They are gradually pushing forward. They have held Port Elizabeth a good while. About six months ago an advance guard under Captain Pascoe occupied Grahamstown. There they have done much good. Many of the careless, the dissolute, and the non-church-going class, have been attracted and brought to Christ; and our churches have, by their efforts, been stirred up to greater diligence and usefulness. Two officers of the Army, a few days ago, paid a short visit to the village of Bathurst, twenty-six miles from Grahamstown. During their stay many were brought under conviction, and twenty professed to find Christ.

We may not altogether fall in with their mode of procedure, yet we wish them God-speed, for "no man can do these things except God be with him." JOHN QUAIL.

School House, Clumber.

SUNDAY TRAVELLING.—No large reform was ever accomplished without definite work. The Anti-Sunday-Travelling Union has made a start in organising a movement to suppress Sunday travelling, and if the readers of THE CHRISTIAN would join this union, they would be able, without any inroad upon their time or strength, to do very much towards stemming the tide of this great evil. Each member undertakes to abstain from travelling on Sunday, except under most urgent necessity. A little pamphlet and leaflet are issued by the Union; and those who, after joining themselves, will give one of these to friends who travel (many, possibly, through not giving the matter a thought), will be bringing nearer the day when tram, railway, omnibus, and cab men, shall cease to be robbed of Sunday rest. L. A. SMITH, Hon. Sec.

103, *Belsize-road, London, N.W.*

Notes and Comments.

MR. G. MÜLLER has just issued his "Brief Narrative of Facts," relative to his Orphan Houses, for the current year. It may be had at the Depôt, 34, Park-street, Bristol, or from J. Nisbet & Co., Berners-street, W. Price 6d.

In our last issue we quoted a few remarkable testimonies as to the facilities for preaching the Gospel in China. It is equally so in Japan. Mr. Thomson, agent there for the National Bible Society of Scotland, said at a recent meeting at the Bible Society's House, that the opportunities for circulating the Book of God among the Japanese are unprecedented. The people are able and willing to buy the Scriptures, but the difficulty is that of obtaining copies. Everywhere preaching can be carried on without molestation, and there is no longer need to ask for police authority when religious meetings are held. Within the past six years the number of converts has increased fivefold. Surely faithful men are called to note these wondrous events. Paul spake of a great and effectual door being opened, and many adversaries. In Japan it is the absence of difficulties which fills with astonishment. How God is answering prayer!

The annual address before the Victoria Institute is now published. It is by Dr. Leslie Porter, a distinguished Egyptologist, whose researches for thirty years go to confirm all that the Old Testament says of Egypt. It was distinguished at the time of Abraham; its earliest records point to the belief in Him who at the beginning "created all things;" its aboriginal state was not in savagery, as Evolutionism would demand, but in arts and civilisation; that a slave, like Joseph, should become viceroy was characteristic of its history; and that Moses should carry from it learning and the knowledge of writing is in accordance with all its early annals.

There seems to be good ground for the objection which Nonconformists urge, that in certain London Hospitals, supported by all parties, none but the Church of England sisters can act as nurses. But the mode in which such a paper as *The Spectator* defends distinctive creed teaching is still worse. All experience goes to show that if there be the earnestness which *The Spectator* demands in the efforts of a High Church Anglican Sisterhood, it is earnestness for the peculiarities of their creed, and not for the fundamental truths of Christianity.

A denominational paper quotes the letter of a pastor to his church choir, warning its members against irreverent laughing and talking during Divine service. It would be well if churches would solemnly ask before the Lord whether the singing of such choirs is worth the sacrifice that is made for it.

Time and good sense go to cure abuses. Speaking of choirs, it is pleasant to note a reaction which is in progress in the Established Church against the indecorous pace at which hymn music has lately been performed. No lower an authority than Mr. Barnby has said that there is a fast singing of sacred words which is a mockery. Than this the old drawling was nearer right. The new fashion which came in ruined music, and made the air of the sanctuary redolent of profanity.

M. Theo. Monod writes us that his friend, M. Jacob Keller, who is now in London, is seeking to bring before the Christian public the Protestant Boarding School founded in Paris by his father, over fifty years ago. M. Monod says that his father was one of the chief supporters of the school, that his brothers were all pupils, and that he himself spent the nine years of his college course under the care of M. Keller, senior. Mr. Jacob Keller may be addressed during the next few days at Harley House, Bow, E., or at 4, Rue de Chevreuse, Paris.

Miss E. Jane Whately drops a word to those who may be enjoying the beauties of the Bernese Oberland, on behalf of the one hospital in the whole of that mountain district. It is admirably managed by two good Christian Deaconesses who care for both body and soul; but it is far too small for the needs of the district, and many must be refused who sorely need help. £20, in addition to what can be done on the spot, would enable them to make the necessary enlargement. Address Mr. Simpkins, St. Beatus, Interlaken.

In addition to his many and onerous duties as a philanthropist and politician, Earl Shaftesbury finds time to interest himself in the Funeral and Mourning Reform Association. He would have been present at a Conference recently held in London, but for a prior engagement, and a letter from him fully expressed his sympathy with its objects. He wrote as follows:—

> "The lesson has yet to be learned that excess in mourning apparel, in flowers, in entertainments, and in funeral furniture is no real indication of affection or respect. The tyranny of public opinion still drives persons to spend on funerals sums out of all proportion to their circumstances. The custom still prevails of keeping the body too long, and this even in densely-populated districts. Bodies are still placed in imperishable coffins, to be preserved in half decomposed state, a practice dishonouring to the dead, and injurious to the living. The Society has, therefore, still much to do."

A funeral has often ruined a family, because expense was incurred which was beyond their means. Funerals, according to the old system of undertaking and charging, were "black jobs," in more senses than one.

How true it is that Bunyan wrote for all time. The following passage from "The Pilgrim's Progress" might have been written only yesterday, instead of at a time more than two centuries ago, and shortly after the Restoration, when, to the casual observer, there seemed to be grave reason to fear the spread of Romanism in England:—

> "Now I saw in my dream that at the end of the valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims, that had gone this way formerly, and while I was musing what should be the reason, I espied, a little way before me, a cave where two giants, Pope and Pagan, dwelt in old time, by whose power and tyranny the men, whose bones, blood, ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learnt since that Pagan has been dead many a day, and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at the pilgrims as they go by, and biting his nails because he cannot come at them."

The mass of correspondence we receive makes it impossible for us to do more than acknowledge it; but we heartily thank the writers for much valuable information and suggestions.

The letter of the Rev. Llewellyn Davies to *The Times* has been largely quoted by other writers, and his happy phrase, "this new apocalypse of evil," has been specially referred to, as though it summed up in one all the objurgations which have been denounced against the recent revelations. But an apocalypse (that is an unveiling) of evil is not itself an evil. He who discovers a danger or a wrong is generally considered a benefactor. "The Apocalypse, the Revelation, of Jesus Christ," with which Holy Scriptures closes, is an apocalypse of evil as will as of good. Does the Rev. J. Llewellyn Davies, or do his admiring echoes find fault with it on that account?

The following sentence occurs in a daily journal from the pen of one who makes on claim to being religious: "The old fear of hell-fire, as the reward of sinners, is dying, dying, dying, and no other positive 'sanction' is replacing it. The age is becoming more and more self-indulgent." Who are responsible for such a condition of things? Surely, in measure, the so-called teachers of religion, who have been toning down, and explaining away the sterner side of the truth of the Bible, until the impression has taken hold on the minds of the people that there is no retribution for sin in the next world, and that the punishment of sinners, as described in the Word of God, is not a reality. The old Garden of Eden lie, "Ye shall not surely die," has been repeated over and over again, until the "death-penalty" of sin is altogether denied, and so self-indulgence of every form, sensuous and sensual, has become the order of the day. Who will arise to preach fearlessly the righteousness of God, and the doom that inevitably awaits the unrighteous?

From the same article we quote again. "Lately the English have awoke to the fact that the world in general is a very pleasant and amusing place, that their own country is one of the loveliest in the world, that their climate is not a bad one, that stopping at home is dull, and that we had better eat, drink, and spend Sunday in Epping Forest, for to-morrow we die." Awfully true words! "The whole world lieth in the wicked one," says the Word of God. A very pleasant and amusing place, says the secular Press. How perfectly "the wicked one" has succeeded in deluding the minds of men.

In 2 Tim. iii. 2—5, the Holy Spirit has given a description of the characters of the men of the "last days," from which we quote the following (R.V.): "Men shall be lovers of self . . . . lovers of money . . . . no lovers of good . . . . lovers of pleasure, rather than lovers of God." There is no discrepancy between this statement and the one already quoted from the secular Press. And yet we are asked to throw over the Bible as an unsound and untrue Book! Not until we find its statements falsified by the existing facts of the day will we consent to do so. Those whose characters are found so literally portrayed in so old a book may well wish the extinction of the book that with equal accuracy and literalness foretells their impending doom, and the outpouring on them of the wrath of a holy God.

Many Christians flatter themselves that by degrees the churches are gaining, and that every year the strength of the churches is increased. The following sentence from one outside the churches is more probably the truth; "The majority is growing up outside the influence of the Churches ;" and again : "The majority of Englishmen do not go to church or chapel on Sundays, and as the belief in theology decays this must become more and more the case." We fear all this is only too true. Tens of thousands in our great centres of industry and commerce drift past our churches, and never darken the doors. Youths of both sexes say good-bye to the Sunday-schools at the age of fifteen or sixteen, and all further hold is lost over them by the Church. What will attract men to the churches ? Nothing but the plain and vigorous preaching of the old truths in the old-fashioned Bible way. The preaching of the Gospel must include the laying bare of heart sin ; there must be no more explaining away of the consequences of sin, and of the wrath of God against it. The Cross of Christ must be uplifted as the manifestation of God's righteous indignation against sin, as well as of his unspeakable love to the sinner. Preachers who are bold enough to tear the mask of hypocrisy off nominal Christians and nominal sceptics, and then point their wearers to a living personal Saviour, will never mourn over empty pews. The tides of sin and self-indulgence are running strong and deep. The tides of earnestness and thoroughness in word and life must run equally deep amongst the people of God. "Cry aloud ; spare not !" must be the motto of all who are courageous for God and the right.

There is a picture which is well worth a journey to Birmingham to see : "Johanne de Santhova, a Lutheran martyr of the 16th century, being led out to be buried alive." Every face is a study, and the picture evidently creates a great impression, if one may judge from the exclamations I overheard as I sat a few minutes taking in the details. As I was leaving I put my hand on the shoulder of a respectable mechanic, who had been gazing long and earnestly at the painting, and said, "Well, what's your opinion of that ?" His reply is worth pondering, "It ought to be engraved, sir, so as to find its way into every Protestant home in England, as a standing protest against Romanism."

Just now when many of our readers are travelling by rail, for various purposes, we would urge them to think of the many hard-working employés by whom a kind word or book would be much appreciated. The Railway Mission, 186, Aldersgate-street, E.C., publishes a paper, *The Railway Signal*, which is much liked by the men, and which, we think, many who have means would be glad to distribute.

Not only in these columns, but in several other magazines and newspapers, Mrs. Reaney has nobly and powerfully advocated the cause of the tramcar drivers and conductors. Sixteen and seventeen hours a day are an inhuman demand from any employer of any employé. We earnestly hope that although there may be difficulties to overcome these will be fairly and manfully grappled with. We are very sure they are not insuperable. The proposed reduction to fourteen hours a day, and every other Sunday off if desired, appears to us an inadequate measure of amelioration.

Since the remuneration for Christian work seldom amounts to more than a hand-to-mouth living, ought not all missionary and evangelistic societies to have a fund for the support of their agents when partially or entirely disabled in their service ?

We greatly regret to state that from having been put into a damp bed, Mr. Rosenzweig, one of the ablest and most useful agents of the Evangelisation Society, has suffered for six months from paralysis of the spinal cord. Dr. Kidd fears he will never be able to resume work as a regular evangelistic. Will our readers pray that he may be restored. Meanwhile it is proposed that he should enter upon some business, for which help is needed, and this is certainly a case in which it should be heartily given.

The failure of the Munster Bank has not been without disastrous effect upon some agencies for promoting God's work in Ireland. Captain J. Kearney White, the well-known and indefatigable Secretary of the Scripture Readers' Society for Ireland, unhappily finds himself compelled to issue a circular letter, of which he sends us a copy. He says :—

> "I am obliged to inform you that in consequence of the failure of the Munster Bank all our resources are brought to a standstill for the present. We are in hopes, however, to send the usual quarterly payment very soon for our Scripture reader, as we hope to get the usual indulgence required at this time of year through friends from another Bank, and, in the meantime, pray kindly help the Society all you can, and, if possible, send in any collections or subscriptions you may have obtained. May we ask your prayers in this our time of need and unexpected distress ?"

We trust that this excellent Society will not be allowed to come to a standstill by this disaster. Captain White's own property is, we regret to learn, involved in the same embarrassment, but he has, nevertheless, obtained means on his own security to carry on the work for a time. In such distressing circumstances we can but urge on the stewards of the Lord's wealth to come at once to the help of this noble and invaluable Society.

Parliament must be purged. At the coming election every voter should ask, not whether the candidates are Liberal or Conservative, but are they men of good character.

Some years ago, being in an American city on the eve of a Presidential election, we asked our host what was the difference between Republican and Democrat. He replied, "The one is in, and the other out." It is much the same at home, but it must be the settled resolve of every right-minded Englishman not to be misrepresented by men of impure mind and immoral life, but to be represented by men who fear God and love righteousness, and who understand that the first duty of a Government is to rule well at home.

We must rightly divide the word of truth if we would be good stewards of the manifold grace of God. We must, therefore, not despise the context, and we must be accurate in stating not what the text taken separately may seem to mean, but what it evidently and necessarily means taken together with its context.

Just now, all discussion, or even mention of certain sins, is forbidden, and the veto is justified by Eph. v. 3, 12 : "Let it not be once named among you, as becometh saints." "For it is a shame even to speak of those things which are done of them in secret." The Apostle is exhorting the saints as to their *own* behaviour. Comparing Eph. v. 3 with 1 Cor. v. 1, it is evident that the command, "Let it not be once named among you" is a strong way of forbidding it. Dr. Whedon, a judicious and able commentator, thus paraphrases and expounds : "Let these vices be so far from you that the very allusion to them shall cease. It is not so much the verbal *naming* that is forbidden as the behaviour and thoughts that induce their naming. The effort should be to render such vices unthought of—strange and surprising, as becometh a holy community." Bengel's note is, "Not once named, *i.e.*, as done (comp. 1 Cor. v. 1), not named unnecessarily (comp. Eph. v. 4, 12)." In this very passage the Apostle does name them emphatically. He does not blame the Corinthians that it was "reported commonly," but that they were puffed up, and had not mourned concerning it.

Eph. v. 12 gives the reason, not for being silent, but for reproving, these sins. It is a shame to speak of them, because "to pronounce the words that express their deeds sullies the purity of the mind. And this fully decides that the entire paragraph hints at almost unmentionable sins." The previous verse says : "Have no fellowship with the unfruitful works of darkness, but rather reprove [convict, R.V.] them," on which Bengel says, "It is not enough to abstain. Reprove by words and deeds worthy of the light." Meyer says the meaning is *by words*. Whedon thus comments on the word *reprove*, rendered *convict* by R.V. :—

> "A very significant term. First, it indicates a *refutation*, as in an argument ; second, a *detection*, as of some complication or concealment ; and, third, an *exposure*, resulting from both the *refutation* and the *detection*. Let your life, conduct, and intellectual powers be all effective in *refuting* the sophisms with which license justifies or ennobles itself, as well as in *detecting* and *exposing* the turpitude of the license itself.

We hope this is a sufficient reply to the argument for silence. If not, let us ask this question. If sin of such a character is found in a family, a school, or a church, is it not named, but allowed to proceed ? At any cost it must be put away. How much more when it threatens the very existence of a nation !

Rev. W. Haslam has just issued a new book of a prophetical character. It is entitled "The Lord is Coming : a Plain Narrative of Prophetic Events in their Order." To some it will be a surprise to meet with Mr. Haslam as a prophetical writer ; but his preface tells us that for more than thirty-three years he has been a student of Prophetic and Dispensational truth. With considerable labour Mr. Haslam endeavours to indicate the probable consecutive order of the "things which are coming on the earth," upon the basis of a Futurist interpretation.

One night, not long ago, near Finsbury Park Station, a young servant girl asked us for direction to the street in which she lived. She had come by train, and a young man had volunteered to show her the way if she would follow him. He was leading her in an opposite direction, and the girl, suspecting that she was being misled, asked again. We found that she came from George Müller's Orphan House at Bristol. Doubtless in that house of prayer those who have left are remembered before God, and here was the answer to one of them. This shows, however, how needful it is that girls before they leave Home or Orphanage should be thoroughly informed and warned as to the dangers to which they will be exposed.

COSTERMONGERS' COTTAGE MISSION. — The thirteenth annual report of this Mission can be had by applying to Mr. Gawin Kirkham, 15, Beresford-road, Highbury New Park, N., or Mr. W. Penrose, Superintendent, Vinegar Ground, City-road, E.C.

MR. VARLEY'S VISIT TO AMERICA.

I HAVE just returned to London, per Cunard ss. *Etruria*, after, it is said, the quickest passage on record across the Atlantic. We closed the sixth day of our voyage from New York at noon on August 7, the log showing 2489 knots, or 2929 miles. This (allowing for the difference of time, say forty minutes in the twenty-four hours) gives an actual average of more than 500 miles per day.

On my arrival in New York I found a wide and effectual door opened in the goodly tabernacle in 23rd-street and 6th Avenue, where our esteemed brother, Mr. Simpson, labours. He started for England before we reached New York, to take part in the Faith Healing Conference. I had no personal knowledge of him, but soon found a large and devoted band of men and women, fully prepared to give themselves heartily to the preaching of Christ. This, indeed, is the main issue of his work. Crowds assembled daily both at the Bible-teachings and the evening Gospel meetings; and, despite the hot weather, the numbers and the interest increased. I felt deeply grateful to God that so many came to tell how they had been called to the Lord ten years since, when I was permitted to preach Christ in that city. Verily, as some brethren expressed it, "the day of the Lord alone will show how widespread and blessed that work was." To find so many established in the faith of Christ, separated unto our Lord, oh! what joy is there equal to this? unless it be the deeper revelation of the personal Christ to our own hearts.

I rejoice to bear testimony that again the lifting up of Christ has resulted in many being quickened into "newness of life." Many to whom the living and coming One was as "a root out of a dry ground," now see his glory, and are resting in the sufficiency of his atonement and advocacy, and his ability as the merciful and faithful High Priest to save them to the uttermost (for evermore) who come unto God by Him.

I am not sure that I am competent to speak upon the subject of faith-healing, and yet my presence for some weeks, preaching Christ, in one of the chief centres of this work, seems to require that I should give some testimony. It appears to me clear that, in the past, sufficient prominence has not been given to the fact that our Lord, both in his ministry on earth and in the testimony of his Word, has revealed Himself as the Saviour of the body—not only of the body, the Church, but of the body of the believer as his own purchased possession (1 Cor. iii., vi). It is also clear that, on the human side, the exercise of faith in Him on the lines of a ready and loyal obedience are important factors in regard to his direct intervention and aid. That, in the nature of the case, our blessed Lord must be deeply interested in the welfare of his people seems perfectly clear, and, further, that real, definite, and most beneficent results may be seen in many cases, where the definite exercise of faith, prayer, confession, and anointing, is made in His name.

Some of the strongest opponents of faith-healing admit all this; and yet, when you come to ask them whether in their own experience, or in the experience of the church or churches with which they have been connected, they have either shared in or seen these beneficent results, they are compelled to say, No. To say the least, there is much inconsistency in this position. Possibly some who are giving such unqualified opposition to faith-healing, or, perhaps, more accurately, to the extreme statements advanced in its behalf, might hear the voice of Him who, in reply to John's statement, "Master, we saw one casting out devils in thy name, and we forbade him because he followeth not us," said, "Forbid him not, for there is no man who shall do a miracle in my name that shall lightly speak evil of Me." There is a zeal for truth which ofttimes arises from contracted views and absence of knowledge. Probably the truth in regard to faith-healing is somewhere near the mean between opposing minds.

I frankly confess that I cannot endorse the whole of the teaching contained in Mr. Simpson's little book, "The Gospel of Healing." To lay down clear and sharply defined lines which, if I understand Mr. Simpson rightly, involve the tremendous issues that disease, sickness, and weakness, are conconsequences either of ignorance or unbelief in regard to Christ's willingness or ability to heal the same, appears to me to be contrary to the experience of God's people, and also to his clearly revealed Word. We may admit freely that great deliverances may be wrought in the name of the Lord Jesus, and in our own experience prove the same, without fashioning a principle which would become a yoke of iron to many weak and suffering ones, and, as it appears to me, a practical shutting out of our Lord's tender and gracious ministry as the merciful and faithful High Priest, Himself compassed with infirmity, touched with the feeling of our infirmities, tempted (tried) in all points like as we are, yet without sin.

If anything in human experience be certain, this is: that many suffering saints have inherited conditions of disease for which they are in no wise to blame or responsible, and that they are waiting with expectant joy his coming, when not only the whole creation shall be delivered from its groaning, but we also who have the firstfruits of the Spirit, and who groan within ourselves, await the adoption, the redemption of the body.

I believe there is considerable force in the exception taken by those who object to the application of certain passages used to sustain the faith-healing theory which evidently belong to the millennial age, and to the millennial conditions.

This leads me to remark that I never felt so deeply as I do to-day the vital importance of the teaching of Scripture concerning the premillennial advent of our Lord. In every city which I have visited I have given a series of Bible-readings on this momentous subject, and I am persuaded that our Lord has greatly used the testimony given.

Important and necessary as the work has been which has dragged into light of day the shameless workers of iniquity, it must not be forgotten that our Lord said of the character of the times which would immediately precede his second advent: As it was in the days of Lot and Noah so shall it be in the coming of the Son of Man. Days of utmost iniquity, bringing in the fearful and overwhelming judgments of the Divine vengeance. Infidelity of a refined and highly civilised sort is everywhere abroad amongst intelligent men in the United States. The preaching is abjectly apologetic. The truth concerning sin and the sinner, the wrath of God and the coming judgment, is scarcely declared, besides intemperance, covetousness and licentiousness, beyond political, social, and moral corruption, infidelity and scepticism. The sacrifice of Christ as the only way whereby sin can be put away or its dreadful guilt expiated is scarcely made known.

One of the most miserable travesties of a Christian service, which it has ever been my lot to have presence in was that in Brooklyn, the last Lord's Day morning in May last. Henry Ward Beecher was the preacher, his subject, "The Theory of Evolution"; the audience a spectatorship, the singing artistic, the prayers cold, lifeless, and perfunctory; the reading without spiritual intelligence, unction, or fervour; the preaching, a reading, in which the testimony of Genesis was made light of, and described as inconsistent with the scientific doctrine of Evolution, which, though not actually demonstrated, might be regarded as truth, because of its widespread acceptance on the part of educated minds. The testimony of Genesis might be regarded, Mr. Beecher said, as "allegory or parable in the direction of truth."

I need hardly say that I found many true and faithful men in every place I visited, but my firm conviction is that we are well into the perilous character of the last days (2 Tim. iii. 1—6), and nowhere, in my judgment, is this more solemnly seen than in the great Western Republic of the United States.

Yours truly, Henry Varley.

TEMPERANCE NOTES.

Mr. J. B. Gough has entered upon the forty-fifth year of his Temperance advocacy, and seems to have vigour to continue the work for years to come.

The Government inquiry into the [mis-]management of the Eastern Hospitals of the Metropolitan Asylums Board has been completed, and the charges as to the reckless expenditure on luxuries and intoxicants are confirmed.

In Troy (U.S.) some few years since there were 780 public-houses, but now there are only 125. The cause assigned for the decrease is successful Temperance mission work, which has secured 2000 converts to total abstinence.

The Jubilee of the Darlington Temperance Society was celebrated August 1 to 3 inclusive. The beginning was really in 1831, when a Moderation Society was founded, but the Society, on its present basis, dates from 1835.

The Jubilee of Temperance work at Southampton was celebrated recently with great success. There was a procession and "monster children's fête." There are forty-one juvenile societies, with 5,500 members, in connection with the local union.

At Glasgow recently, on the Sunday after "Fair Saturday," two or three hundred showmen and their families were entertained to tea by the Glasgow branch of the British Women's Temperance Association. Forty joined the "Travellers' Total Abstainers' Union."

The Birmingham Gospel Temperance Mission on August 3 had a most successful demonstration in the spacious grounds of Mr. Richard Cadbury, kindly thrown open for the occasion. More than 30,000 persons were present, and several hundred pledges were taken.

The Central Women's Temperance Union, Chicago, has issued a letter to the doctors asking them to subscribe to ten propositions therein stated. The first is:—"Alcohol is a poison," and the tenth:—"That it is the duty of physicians to prescribe alcohol as they prescribe strychnine." The tone of the intervening eight may be inferred.

Mr. Sims, of the National Temperance League, recently addressed the boys on board the *Arethusa* and *Exmouth* training-ships. On the *Arethusa* there were 198 total abstainers, but at the close of Mr. Sims' address fifty-nine others joined, thus including the whole number on board. On the *Exmouth* over 100 joined, making 400 teetotalers out of the 500 boys on board.

The Western Branch of the Metropolitan and City Police Temperance Union recently held a meeting in Exeter Hall. Mr. S. Morley, M.P., presided, and over 200 men were present. Many accompanied by their wives and children. Earnest addresses on Temperance were given, one of the speakers, Mr. T. S. Johnson, being a liberated slave, who obtained his freedom when General Grant took Richmond.

In connection with the Wesleyan Conference, Temperance meetings were held at Newcastle-on-Tyne. There was the customary Connexional meeting and in addition an imposing Band of Hope demonstration at which Mr. Stephens, J.P., presided, supported by several noted ministers. At the usual Central Hall meeting, Mr. Stephens took the chair, and Rev. C. Garrett delivered an address which was received with great applause. In the Connexion during the year, there has been an increase of 151 Bands of Hope and 13,135 members, but the report on adult Temperance societies is regarded as very discouraging.

A HOLIDAY SUGGESTION.—A friend writes, we have just returned from the Continent, where I went for my health. We met Christians at every place. We were at Hamburg and Engleberg, and every morning we had nice Bible-readings in the woods, our little congregation mustering seven souls. I believe if Christians would only try the plan of assembling together in little companies in the mountain health resorts where they spend their summer holidays to read the Word of God, they would be greatly blessed.

HIGHBURY GOSPEL MISSION.—The Lord has greatly blessed this work of late, and we have been cheered in bringing in the sheaves from the great harvest-field of this promenade from Highbury to "The Angel." Our hearts often ache on Sunday evenings to see the thousands of young people who will not attend church or chapel; but eternity alone will reveal the results of the past nine months, since we opened our shop as a Mission Hall. We shall welcome any Christian worker who will come and help, especially as many of our workers are away. Communications to be addressed to Mr. Higlett, 94, Buckingham-road, Kingsland, N.

ENGLAND'S DANGER.

WE feel all our correspondents say of the exceeding painfulness of this subject, but the events of every day remind us of the frightful perils which beset the young, because "evil men and seducers wax worse and worse," and we are more and more deeply convinced that young ladies of the upper classes and young girls of the poorer, must, for their own sakes and for the sakes of others, be informed of the condition of things around them. From sheer thoughtlessness or ignorance, mistresses place their servants, and parents their children, in the most dangerous positions. We simply dare not journey onward to the judgment seat of Christ without doing all we can to enlighten this ignorance and press upon Christians their responsibility.

We are deeply convinced that silence on these subjects is not in accordance with the teaching or the spirit of Scripture, and is of modern date, while concurrently with it there is a decline in morals and in detestation of this particular sin.

The tone of Shakspere is much higher in regard to this vice than that manifested by many Peers of the realm, many members of the House of Commons, and many people in all classes of society; and the private life of many men in high position, as well as wealthy men of business, sets an example to other classes which is a real danger to the country.

The other day a girl came to a Christian lady and said, "You have a kind face: I believe you would be willing to help me out of my dreadful life." Every Christian lady ought to have in her face the look of sympathy and kindness which comes of the knowledge of the sin and sorrow around her, and ought to have such information as would enable her to answer such an appeal with help. In this case the lady took the young girl to her home, showed her the kindness of God, and won her soul for Christ.

We are the salt of the earth. In applying salt to meat, no part is left unsalted, or it would putrefy. If we leave one part of the sinful world unsalted, *it* will be with a like result. The Bible is itself an education as to sins of the flesh. No kind of sin is so frequently dealt with, or so often used as an illustration of unfaithfulness to God. Our Lord Jesus offended the religious people of his day because He received sinners and ate with them. Surely those women who were fellow-labourers with the Apostle Paul were not ignorant of the social impurities around them, nor did they shrink from dealing with them.

We doubt if ever in the world's history there was such crime against the young and weak and helpless as exists in England to-day. There are men and women whose life-work it is to entrap, ensnare, kidnap, and destroy. Canon Wilberforce in his illness has been so moved by the atrocities which have come to light that he says when he recovers he shall throw himself into this battle.

An old lady of eighty, a returned missionary from India, tells us that after the Mutiny the women used to say to her, "Oh, it was dreadful; and we do pity the English ladies. But you know how your men have treated our women." Those awful scenes were the terrible retribution, and we fear that the English women of this generation, by their reception in society of men of evil life, and by their cruel neglect of the young of their own sex who are in peril, and their still more cruel behaviour to those who have fallen, are treasuring up to themselves wrath against a day of wrath, which may be more terrible than even the horrors of Lucknow and Cawnpore. Let them ponder Zech. xiv. 1, 2, and consider that the like causes may produce the same results in London as in Jerusalem. For He is one Lord, and his name one—the same yesterday, and to-day, and for ever. We are within measurable distance of a state of things in which the ears of tender and delicate women will tingle and burn with words hissed or shouted into them which decent people cannot utter, but which are only descriptive of the lives of men with whom they have been in familiar association —their own husbands and brothers and sons.

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the hurt of the daughter of my people!"

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not: doth not He that pondereth the heart consider? and He that keepeth thy soul, doth not He know? and shall not He render to every man according to his works?"

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THE MASS MEETING IN HYDE PARK.

THE ablest paper against the public agitation for the Protection of Young Girls has appeared in *The Spectator*, and it is desirable that the objections urged should be considered before the Hyde-park meeting. It is said that the line taken in the public exposure of the immorality is a calamity; that it sows poisonous seeds of evil; that the publication of "horrible facts" corrupts public thought; and that such facts should never have been brought before the public at all, but should have been submitted to men who could really intervene with effect in penal legislation. We contend, on the contrary, that however odious the exposure is, and whatever may be the effect on impure imaginations, the growth and appalling nature of the evil, the wide-spreading ruin and murder it was bringing on the poor, made the exposure a philanthropic and awful necessity.

The Spectator admits the demand for repressive penal legislation. The only alternative it has to offer, with a view to quickening legislation, is (instead of public exposure) to submit the matter to select and competent men. All the facts of the case, and of past history, go to show that this is in reality no alternative at all. Suppose our legislators had been secretly summoned to hear the "horrible facts." Would they have intervened? It has, we are informed, been most significantly stated by more than one member of Parliament, that if the votes on the Criminal Law Amendment Bill could have been taken by secret ballot the probable result would have been very different. To what have the majorities on the Bill been owing? To the pressure of outraged public opinion, and the wholesome fear of a coming meeting with constituencies. The truth is, the so-called competent men before whom such facts could have been submitted, are invariably less courageous to meet such an iniquity than the people themselves. The intimacies that have been formed, conventional sentiment, lukewarmness or ignorance as to the condition of the poor, professional connections and other motives, give birth to "prudential" considerations that impede or stifle adequate action.

The history of the Reform of Parliament, the abolition of Colonial Slavery, and the Repeal of the Corn Laws, prove that the only sufficient impetus to force on legislation is that of general public opinion. So far back as the days of Pitt the monstrous inequalities of the old Parliamentary system were admitted, but nothing was done. If we go to the United States, it must be held that long ago the evils of slavery were known and deplored. It was not, however, till "Uncle Tom's Cabin" had informed the million that the people arose, and gave invincible force to the appeals of abolitionists. In all questions that have touched the selfishness of men it has not been the opinion of doctrinaires, but that of the people, that has awakened a nation's conscience, and originated reforms and legislative remedies. In America, timid men said again and again that the laying bare of all the evils of slavery would exasperate the South, and do fifty times as much mischief as good. But in this case it was publicity *per se*, with all its exposure of lecherous and other abominations, that wrought the sweeping cure.

In the matter now in hand the unveiling is a heavy cross, but no alternative is before good men. Multitudes have yet to be told what the law is, and excited to carry out its provisions. A network of procuration has been spread over our country, and has entangled in its meshes the incautious maidenhood of villages and towns. The calls for new victims have been ravenous and unsated. The degradation and death, that soon came, have created loathsome and inappeasable demands. The devilry has been covered by lying pretensions. The rich have had their agents, have commanded silence, and held out alluring temptations. Instead of the old English chivalry that should protect the weak, mere children have been assailed by bewildering seductions. Girlhood has been powerless, virginal beauty fouled, and the family ties of the poor outraged. This has long gone on with its unutterable cruelties and desolations; and, however imperative legislation may be, it will be inadequate unless sustained by the public voice, and by the united and indignant resolves of the people of England.

It remains to be said, however, that the forthcoming demonstration will be in sorrow rather than anger. It will be a grave and serious appeal to the people of England on a sensual iniquity of such portentous growth, and menacing national degradation, as forbids anything less than public and appealing protest.

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EDUCATION NEEDED.

SIR,—May I be permitted to suggest what appears to me would cut at the root of the evil to which your journal is just now calling attention. It is this, that young persons of both sexes should be systematically taught all that is necessary appertaining to these matters, by thoroughly qualified and responsible persons, specially appointed for the purpose, and that this should be as much acknowledged as a necessary branch of education as any other subject.

Government is careful to see that each child is taught to read and write and this is considered essential to its getting on in this life; but, recognising how fearfully and wonderfully God has made us, and knowing that all that comes from his hands is good and pure, and meant for our highest welfare both here and hereafter, as well as for his glory, surely it is much more important that we should rightly understand those bodies upon which He has bestowed so much care—should know how best to preserve them in health, and to avoid all which would be in any way injurious to what He designed as a temple for Himself.

Seeing there are dangers into which one may fall, through ignorance, surely it cannot but be God's will that this ignorance should be dispelled, and if there be those who possess the knowledge, and also the influence, and yet do not use it, may they not, very probably, bring upon themselves the judgment of Ezekiel iii. 18.

It is because I realise my own responsibility in the matter that I pen these lines, for I feel how very ignorant I am of much which it would have done me, I believe, no harm, but very much good, to have known, and would have enabled me now, by God's blessing, to have been much more useful in his vineyard.

Will any one object to such a subject being universally taught, and universally understood? I confess that I cannot see why. It does appear to me that both reason and nature point to it as an essential one, and the very fact of its being so taught would do away with any plea of ignorance, and also with much which I consider to be very, very false. It is God who has made us as we are, and surely it is a reflection upon our Creator, to think that there can be any shame, or anything to cause a blush, in connection with aught which He has planned.

"To the pure all things are pure," and that the day may not be far distant when all in connection with this subject may be as He would have it, and as He intended, is the earnest desire and prayer of, yours truly, A Woman.

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OPINIONS OF OUR CORRESPONDENTS.

A CALL FOR PRAYER.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly."—Joel ii. 15.

Dear Sir,—The hearts of God's people, through the length and breadth of the land, have been wrung by the revelations made in these last days of the wrongs of outraged childhood and womanhood. Yet painful though the awakening has been to the existence of such a system of iniquity in a country which has become, through the blessing of God, a glory among nations, thanks, oh thanks, be to God that the plague-spot has been laid bare. Now is the time for the Lord's witnesses to arise and be valiant to fight the Lord's battles.

It seems to me that God is crying from heaven to his people in the land that he has favoured so highly, notwithstanding her many and grievous sins: "Sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders: . . . let the ministers of the Lord weep between the porch and the altar" (Joel ii. 15-17).

Yes! first of all, we must *humble* ourselves unitedly, before the Lord, on behalf of the nation, that such a thing should be in our midst, and, turning to Him, with "weeping, and fasting, and mourning," get from Himself the wisdom and the strength that are necessary for dealing with this great evil.

In his name I appeal to my fellow-weepers and fellow-workers to set apart an early day on which to come together before the Lord, that He may teach us what his will in this matter is. Let us remember that the eyes of all nations are upon us, and if there is no recognition of the necessity of the all-wise and all-merciful guidance of the Lord God Almighty by the Government of the land, in such a time of national calamity, surely those inhabitants of the land who are his true followers should publicly and collectively testify to their sense of the gravity of the situation, and their belief in the power of the God of all the families of the earth, both to avenge the oppressed, and, for the sake of the thousands who shall thus humble themselves, to "return and have mercy" upon the land that has so sorely provoked Him to anger.

Oh, let us not suffer this month to close without a "day of humiliation" being observed.

As a heathen city, like Nineveh, repented and humbled itself at the voice of one man, and was forgiven, who knows whether London may not do the same? And as God offered to spare Sodom at the intercession of one man, if ten righteous persons could be found in it, who knows whether He may not be gracious to our land at the intercession of thousands of his own people, if they agree unitedly to cry unto Him?—Believe me, dear sir, yours in Christian regard,

Spero Meliora.

"ABOVE THE REACH OF JUSTICE."

Dear Friend,—I rejoice in your noble testimony against the terrible corruptions existing in our so-called "Christian" land. I have not seen the articles in *The Pall Mall Gazette*, but from your remarks I think my own experience will fully verify the statements.

We have had before us case after case of unsuspecting young girls decoyed, entrapped, drugged mostly through strong drink), and ruined. One such, on discovering her condition, five times attempted suicide, but at last found peace at the feet of Jesus.

Another, decoyed by one who appeared to be a lady, and professed religious interest, and who offered her a cup of tea, had only just time to escape into the street, and fell, crying out, "Take me to Mrs. ——'s."

And these wretches know they are nearly safe from prosecution, as a virtuous girl cannot bear to appear in such a case.

Thus justice, which ought to reach the guilty man, reaches him not. In the language of the poet Bloomfield, he says, as he puffs his pipe and strokes his beard:—

"Above the reach of justice I shall soar,
Her friends may weep, not punish; they're too poor:
That very thought the rapture will enhance—
Poor, young, and friendless, what a glorious chance!

"A few spare guineas may the conquest make;
I love the treachery, for treachery's sake.
And when her wounded honour jealous grows,
I'll cut away ten thousand oaths and vows;
And tell my comrades, with a manly stride,
How I *a girl out-witted and outlied.*"

I ask not vengeance, for God says: "Vengeance is mine; I will repay." But (whether it is a Christian feeling or not I hardly know) I would consign these murderers of body and soul to severe *corporal* punishment, be they found among our legislators or our so-called nobility.

Knowing what I know, and having seen what I have seen among the hundreds of poor victims to whom it has been my privilege to speak of a Saviour's pardoning love, I hardly dare to trust myself to write, for my indignation is beyond control: but I do feel it a duty at the present moment to encourage those who, like yourself, are boldly pleading the cause of the cruelly downtrodden and oppressed—the cause of injured innocence—for it is the cause of God.

Yours very truly, Jonathan Grubb.
Sudbury, Suffolk.

"A SHAME TO SPEAK."

Dear Sir,—Your well-known desire to leave free scope for the expression of opinion induces me to venture a few words on the letter you published in a recent issue, on the burning question which occupies all minds.

I yield to none in my desire to do all possible to shield the young from the awful perils abroad, as well as to help, if possible, efforts to have them abolished, but I believe the "mother" who wrote the remonstrance which was published was probably actuated by the desire to shield the young under her care, not from pain or annoyance, but from those very dangers that we dread.

I believe that by familiarising children and young girls with these frightful details, we shall perpetuate rather than hinder the evil. Why does the Apostle Paul lay such stress (in a far more plainspoken age than our own) on the importance of not speaking of such things? "Let them not be once named among you." "It is a shame even to speak of the things that are done of them in secret." Is it not because he well knew that in this peculiar form of moral evil, speaking of it had a tendency to create or increase it.*

We know that when a new idea of any kind is brought before children and young people, they will talk and think of it to an extent to which their elders, with pre-occupied minds and weight of cares, can little comprehend. A morbid curiosity will be stimulated, and the evil will thus be increased; and no warnings or prohibitions can guard against this. We know how the Confessional in Roman Catholic countries has acted in this way. Why can it not be possible to guard the young without thus destroying their purity, innocence, and simplicity? Let us teach them to love whatsoever things are pure, and to hate anything of the contrary kind; tell them to avoid all books that try to make evil good, and keep such out of their way; tell them never to listen to discourses they would not like to repeat to their mothers—they need no instruction to show what such are; and to cultivate modesty and propriety of manner.

If these precautions are followed, and accompanied with earnest prayer and careful training in the ways of holiness, we may confidently look for success. The Lord, who has said, "I will be a God to thee, and to thy seed after thee," will remember and hear the prayers of believing parents, and strengthen the hands of all who labour to keep the young in the ways of purity and holiness.—I remain, yours faithfully, E. J. Whately.
21, *Belmont-park, Lee, S.E.*

IMMORAL RAILWAY LITERATURE.

Sir,—I beg for the publicity of your pages in order to draw more attention to a great and a growing evil influence. As a railway season-ticket holder I have become painfully aware of the wide distribution, from railway bookstalls especially, of a new toad-stool literature; scrappy and sensuously illustrated weeklies of the lowest taste and tone. Those holding a public function are surely not irresponsible as to its exercise. This is a part of the great "question of the hour." When men in one way or another deliberately defile the temple of God, which in this dispensation is acknowledged to be the very bodies of men and women and children, will not Christians arise to protest against the desecration of the physical, mental, and moral temple of God? But He will suddenly come to his temple, and purify it finally. Only, it is yet to be seen whether his way will be prepared by organised Christian effort, or by a popular revolution against immoral monopolies.—I am, sir, yours very truly, J. Martyn Milne.
Springfield, Ravensbourne-road, Catford.

A LETTER BY REGINALD RADCLIFFE.

It is blessed to see the country so moved against vice and crime which is not human and certainly not beastly. But I think, as I have long thought, that the Church needs to preach "Increase and multiply, and replenish the earth"—that the holy, holy, holy God ever speaks of offspring as blessings—that marriage ennobles both bride and bridegroom—that the father is morally ennobled by the birth of his firstborn, and if he never felt it before he has now something beyond his young wife and himself to live for—and, however low his own moral standing may be, he would love his child to be kept from evil. To preach that parents should be reformed so as to teach their sons to be not cowards, shrinking from public opinion of a mean kind, but brave, and bravely to commence their wedded life in very humble style; and that daughters, instead of reading trash, and often trash not over pure, should be so taught as to be able to do anything and everything about a house, to dress accordingly, and to be brought up so as to be able to use their limbs and hands and faculties. So I commenced, and so most gladly would I commence again.

The parents are wrong, wrong, very wrong; *e.g.*, how many young lawyers are passed annually for whom there is not, and cannot, be work—then allowed say £200 a year—walk the streets in idleness for a while, and are not too many of them to be found as poor wrecks now living in utter poverty? But you see we like to have our sons in what is supposed to be a respectable calling.

We parents are apt to make our young men cowards who are not naturally cowards. How much more honourable for a brave young fellow to speak out candidly to a girl and to her parents—"You see all that I am. There is only one thing I dare say for myself: I am not a sham. I can give my whole heart, and am prepared to start from the bottom of the ladder, and work up."

England's population is no more too great than Scotland's; it merely wants removing to Greater Britain. We have seen for many generations that Scotland's children were born and reared in Scotland, but were never intended to live or die in Scotland, and so peculiarly has Scotland made a name for itself in almost every country in the world. Let England imitate Scotland in this respect, and its sons and daughters forget—the sooner the better—that they must live and die in little England; let at once the puny sentiment about England being our native land be extended to Greater Britain, amongst even worldly men; whilst let the true follower of Christ have a bigger heart, and love all nations, and take in the whole world, and, as he plants himself abroad, say to himself (resting upon the command to go, and on the promise that He will be with him to the end of the world) "this is my own, my promised land.

If this foul plague from hell (beneath humanity and beneath bestiality) shall thus arouse the Church to preach thorough-going family and domestic purity as I have hinted, and wonderfully to quicken the living of Christians, and to a glorious exodus of men and women filled with the Holy Ghost spreading to the ends of the earth, then shall it be said seven devils have come out upon us, but seventy times seven have fled away.

How this foul thing should summon Christians to holy living and prayer, and to a glorious advance all along the line.

It is grand to get an Act of Parliament, but let not Christians be carried away or content with any such trifle.

For years I have advocated our young people of both sexes being brought more together. God would have it so.

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* See our Notes on these verses, p. 9.

"TO OPEN THEIR EYES."

Sir,—Allow me, as an old clergyman to thank you for the fidelity and openness with which you have spoken upon the sad subject which has so tirred the nation, and which, I hope, will still stir t until something effectual has been done, to eradicate at least the crime, and all its accessories.

But much more than this is necessary. The vice has to be dealt with, and can only be dealt with by equally faithful teaching of the young. If they are left in ignorance they become an easy prey to the seducer and his agents.

For this instruction, parents and teachers are under great and solemn responsibilities, on the behalf of their children and pupils,—parents especially. They should instruct their children in the true end and design of their physical nature, as soon as they can intelligently receive the instruction; and lovingly warn them of the temptations in their path, and of the ruin that must attend sinful and immoral practices (Prov. i. 17). Is it not much better they should learn these from them than from companions?

In reference to teaching and preventive measures, I would just observe that the luxury of the age, the excitements and late hours of fashionable life, especially intoxicating drinks and high-seasoned foods, acting upon the physical nature, have much to do with the sensuality and vice of the age.

Human nature is indeed fallen and corrupt; but it is fostered and aggravated by ignorance. Ignorance is the open door by which the emissaries of vice gain admittance. Is it not, then, the sacred duty of all who are concerned in the welfare of the rising generation, to see that this door at all events shall be closed? Virtue must not be sacrificed to an unreasonable and conventional prudery. It is of little use cleansing the stream while the source and the spring are uncared for.—Believe me to remain, very truly yours,

Heywood Lodge, Chelsea. R. D. Thomas.

THE TOUCHING IGNORANCE OF THE VICTIMS.

Dear Sir,—Girls need both protection and warning. In your ar icle on "Religious Cant," and in the letter headed "Suggestions to Parents," the latter subject is spoken of. It needs enforcing. "Surely in vain the net is spread in the sight of any bird." One of the saddest features of *The Pall Mall* exposure was the touching ignorance of some of the victims.

Over a Bible lesson, as I know from experience, God's appointed method of giving rise to life, his law of marriage, and man's violations of it, can be taught to girls under 13 years of age. When they have that knowledge, they can be warned (if need be) of danger.

My first object in so teaching my daughters was truth; I felt that God had laid it on my heart not to use evasions or imply falsehoods. I thought also that this knowledge ought to be taught in a holy way, otherwise young people's consciences get hurt by furtive guesses and thoughts on such subjects. Moreover, true hatred of sin is better learnt from God's Word than from man's silence.

The huge evil of prostitution will never be much reduced, except by God's own remedy—marriage. Early marriage should be promoted before vice has become a habit. If young ladies were brought up to dress plainly, and to understand cheap housekeeping, so that they should not be, as wives, expensive luxuries, but helps meet for man, many a young man would keep from impurity altogether. My experience has been among young barristers and students, who looked upon a wife as one of the far-off results of success, and acted accordingly. Christians are the salt of the earth, keeping it from corruption; but the salt must not lose its savour. We must by example and word lead public opinion to right views on the bringing up of the young, or the evil will lie at our doors. Lastly, we ought to pray and labour for early conversions.

Yours faithfully, O. C.

Brighton, August 6.

"THEM THAT SIN REBUKE BEFORE ALL."

Dear Sir,—I have read with deep interest your remarks, also those of other subscribers to your journal, on the subject of "London's Shame," but I am somewhat at a loss to understand why it is those in possession of the information have not publicly announced the names of those men who cause and encourage this iniquitous traffic in young girls. To my own way of thinking the publication of their names would do a great deal more good than the publication of their iniquities.—Yours faithfully, An Englishman and a Father.

PROTECTION OF MINORS.

Sir,—The Criminal Law Amendment Bill has now been passed, and in a form which, if it will not entirely satisfy the public, at least will afford scope for vigorous action. Recent disclosures have shown that it is not only the structure, but even more the administration, of the law which requires prompt amendment, and the public excitement which has been aroused will have bad results instead of good if it be not directed to energetic practical steps to remedy the terrible evils which are in our midst.

The Minors' Protection Committee — a Committee formed three sessions ago for the purpose of passing the Bill—hail with great satisfaction the approaching completion of their original task. But in view of this the Committee have now resolved to extend their objects, and to undertake, as far as in them lies, to enforce, and assist others in enforcing, both the new and the old law. The Bill must not be allowed to be a dead letter; and the Committee believe that the public will support them in striving to bring to justice persons guilty of such practices as have been recently exposed, but who have until now been, in effect, beyond the reach of the law.

The work of the Committee has so far involved personal labour rather than large outlay, but in prospect of the more expensive operations now contemplated the Committee ask for substantial assistance. Mr. Samuel Morley has accepted the office of treasurer, and an account has been opened at the Lincoln's-inn Branch of the National Provincial Bank of England, but all branches of the Bank will receive contributions paid to the account of the Minors' Protection Committee; or cheques may be sent to the Treasurer, or to the Hon. Sec., Ralph Thicknesse, Esq., 1, Stone-buildings, Lincoln's Inn, W.C.

I am, sir, your obedient servant,
Chas. T. Mitchell, Chairman of the Committee.
Lincoln's Inn.

THE PROPOSED HYDE PARK DEMONSTRATION.

The following letter has been sent to *The Nonconformist and Independent* by Rev. Bowman Stephenson, who is so well known in connection with the Children's Home, Bonner-road, Victoria Park, E.:—

"Sir,—The Criminal Law Amendment Bill is now safe; and all men of fine Christian sensibility will desire that the public attention shall, as soon as possible, be released from this painful subject. It has been felt, however, by many influential persons, that some great, solemn, and impressive record of public opinion on this subject should be made before the matter is dismissed to those quieter but, it is hoped, very earnest and persistent methods of prevention and rescue which are most desirable and necessary. Accordingly, a conference is to be held at St. James's Hall, on Friday, Aug. 21, and a demonstration will be made in Hyde Park on Saturday, 22nd. This, though the outcome of the recent agitation, is being promoted by many who cannot entirely approve of all the methods recently adopted for arousing public attention, and is not intended to represent the particular views of any person or paper. It is believed that a strong expression of public opinion in favour of purity is necessary in order that the new law may be made practically effective; and that such an expression will greatly stimulate those quieter practical measures which will be needed if the fearful evils recently exposed are to be discouraged and repressed. The demonstration will be no noisy manifestation of party or sectional opinions or objects. It will be a grave, serious, even sorrowful, protest against national vice. Many of the clergy of the Established Church will head their congregations, and, in some instances, be attended by their choirs. Many of the trade societies will be there in force. The women from the Military Stores at Pimlico will attend in a body. The Secularists and "Social Democratic Federation" will be represented. On the other hand, a large number of highly respectable ladies will make a point of attending, making the journey in a sort of procession of carriages. It will be such a demonstration as has never before been seen in this country. What is English Nonconformity going to do in the matter? Many ministers will attend, and will invite the adult persons of their congregation. May I most respectfully suggest that in connection with next Sunday's services special mention be made of this demonstration; the congregations be urged to attend; and special prayer be offered for Divine help in the effort to repress the terrible and cancerous vice which is threatening the national life? Many ministers are, no doubt, just now, enjoying their well-earned holiday; but will the secretaries of churches take care that this matter receives due attention? Let us, once for all, speak solemnly and earnestly to the nation, and then betake ourselves, resolutely and lovingly, to that work of prevention and rescue which will tax all the energies of English Christianity for years to come.

"P.S.—It is not the work of the committee to insist upon any one method of going to the Park. Many will form processions; others will prefer to go singly to the meeting place. It matters not how people go, if only they be there. Children will not be invited."

PREVENTION BETTER THAN CURE.

Sir,—May I tell what we have succeeded in doing on a small scale in the cases of young men coming up for the first time to London? I have had a very happy experience of what effectual good can be done if attempted in time. By the means of circulars to ministers, and standing notices in one or two Church organs in Scotland, we made it known that we were prepared to find respectable lodgings in any locality for any young man coming to London. The lodgings we always procured by some Christian young man in the same neighbourhood, who was put in direct communication with the applicant. The consequence was a link of gratitude that enabled the former to draw the new-comer into congregational life, and to introduce him to reliable and congenial friends before he had time or opportunity to make others.

Ought not something similar to be organised at once for young women and girls? Surely there is no neighbourhood in London where Christian friends in her own sphere and station could not be found for every girl coming up here. Surely there is no large shop where some Christians are not already to be found, and it ought to be possible so to organise our Christian forces as to secure an immediate welcome by Christian companions for girls coming to London as shop assistants, servants, or otherwise. The immediate welcome is the important thing. We have found the delay of only a week or two with young men to make all the difference; with girls this is still more evident.

The late Archbishop was very willing to join an extended scheme we had with regard to young men. I doubt not the present Archbishop would not fail to help a movement such as I have sketched, and his imprimatur would be of great importance in recommending it to the notice of clergymen throughout our country towns and villages from which so many girls arrive friendless in London. The movement, however, ought not to be sectarian, it ought to be national, even, if possible, international, like our Y.M.C.A. If, as I believe, the Y.W.C.A. is on unsectarian lines here is a grand opportunity for its leaders and members.

I am, &c., J. H. D.

Hampstead, N.W.

PARIS, PART OF "MODERN BABYLON."

Pastor Hirsch writes to *Le Matin*, a Parisian publication, eloquently and truthfully, as follows:—

I quite understand the satisfaction that many Parisians feel at the disclosures of *The Pall Mall Gazette.* The subject of "Modern Babylon," about which our neighbours on the other side of the Channel have long been ashamed, has at length been disclosed. But I wish that this terrible lesson may not profit the English alone. That they will profit by it you may rest assured. Those among them who, overcoming their national pride, have dared to lay bare the wound, and that in a measure before the eyes of all the world, will know how to cauterise it with a hot iron till it be perfectly healed. I desire that a similar work should take place among ourselves. Let us not recriminate nor cover ourselves with the garment of hypocrisy. The evil is among ourselves, as it is yonder; it is practised here, perhaps, under different phases; and not on so great a scale, but, such as it is, it must be seized by the throat, and be combated without mercy.

Our customs, do you know them? Do you know that in the midst of Paris, in houses set apart for the purpose, which pay a tax to the Government, and in exchange enjoy its protection, there are perpetrated, day after day, monstrosities and crimes exactly like those which have spread a cry of horror throughout the civilised world? Do you know that here also the torrent of infamy carries on its tide those unfortunates that sophists and fools tell us are *necessary* though they be sometimes children of ten years, of both sexes? I do not now speak of all these "glass houses," as an ex-police officer ingeniously called them, where human beasts wallow in mire and blood.

We must do away with these base things, with those who prepare, facilitate, or make them possible. We must reform man by man, and cause him to respect his mother, his wife, and his sister whom he degrades when he degrades the mother, the wife, or the sister of others.

We must pursue into its most secret recesses, this theory that it is *necessary*, and, at the risk of being called dreamers, we must cry from the house-tops that what is *necessary* is *righteousness at all times*, and that what is never necessary is the opposite.

We must mercilessly unmask this evil by virtue of which immorality is excused to men, when at the same time it brands the woman with an indelible disgrace.

ENGLAND'S CHILDREN.

THE whirling snowflakes fall with gentle touch,
And cover o'er the slumbering earth, till all
Is dazzling white. Some lie upon the hills,
And some the valley clothe. Some cover o'er
The lowly cottage thatch, and some look down
From battlemented tower and lordly roof.
Some fall and vanish in the whirling stream,
And some upon the beaten highways lie,
All pure and spotless, till the passing foot
Of man or beast the glittering crystals crush
With heedless step into the mud beneath.
A parable this of our selfish times,
When lust, begat of luxury and wealth,
Can put, relentlessly, its iron heel
Upon the form of innocence and youth;
Yea, artless childhood too, and leave them crushed
And earth-stained, to pursue a hideous life,
Or sink unheeded to the kindly grave.
If Christ should ask a people's coin to see,
Would not our penny show a queenly head,
Of aspect mild and pure: on the obverse
Britannia with her shield and trident spear,
To avenge the wrong, or else the weak protect?
Is this indeed the tribute that we pay?
Shall Britain, with her helmet on the ground
And spear reversed, use but her ample shield
To hide her blushing cheek and falling tears
For her own helpless daughters' cruel wrongs?
The Lord and righteous law forbid the shame.

Edinburgh, July 31. T. R. M.

HEREDITARY DISEASE.

SIR,—I have read with interest the correspondence which has appeared in the columns of your paper on the subject of Faith Healing, and your own judicious remarks thereon. Allow me, I beg of you, a little space for a few words on this question so deeply important to the Church, and the family, and the individual.

I desire to call attention to the case of "Hereditary Diseases"—diseases, as a rule, incurable, and yet entailing such misery, and often sin, on the generation which suffers them, and on the generation to which they are transmitted. The tender-hearted and trusted "family doctor," who knows "the family constitution," knows with what pain his eye has detected in the son or daughter the sure signs of hereditary disease, and can tell of the grief of parents when told "human science is impotent, there is no remedy." And so one and another of loved ones are swept away, or left to them, a source of mourning and woe.

Has God *no* remedy but death for these innocent sufferers who have *not* sinned, though their ancestors *did*, in one way or another? Can it be truly said to such as a consolation, "God has sent you this sickness, bear it patiently, for it comes from his loving hand for your good"? Is it not rather the inheritance of some one's sin, and for the removal of which God *has* found a ransom?

In Exod. xx. 5, we read, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that *hate Me;*" here, I suppose, is "law given by Moses," and "showing mercy unto thousands of them that love Me, and *keep my commandments*," here is, may it not be said, "grace and truth by Jesus Christ"?

What is the commandment? Is it not faith in a God-given, and, therefore, *full* remedy for sin, *i.e.*, in Jesus Christ? For it is difficult to accept as a fact that the gracious One, "whose mercy endureth for ever," foresaw the consequences of sin and made a provision to meet only a part of them in the salvation worked out by his Son Jesus Christ. Is it not, then, a partial salvation? After his sermon in Nazareth, in which He announced his mission, stupid unbelief drove Jesus from the village ere He could carry it out. He went, therefore, elsewhere, where He was allowed to do as He would; and we read, "He cast out devils, and healed many of divers diseases," thus reaching soul and body.

The question, then, is this. Looking at the mass of *innocent* sufferers from hereditary and incurable diseases, more especially the little children for whom Jesus had such a tender love, bearing in mind, moreover, that with hereditary disease there is often a marked predisposition to vice, for which they are not responsible, ought Christians to accept the generally received theory of "no remedy in this life," or to teach the sufferers that there *is* a remedy in Jesus Christ for those who in faith claim it from Him.—Yours, CHRISTIAN INQUIRER.

A VICTIM—SARAH LODGE.

[This case was told by the mother to Miss Ellice Hopkins, and retold by her at the Y.M.C.A. London.]

LISTEN! I had a daughter,
Beautiful, bright, and fair;
One I had ever prayed for,
And trained with a holy care.

At fifteen years I had chosen
A place in a goodly home;
But my Sarah's heart was restless,
And a tempter bade her roam.

It was near to this cursèd city,
That my darling girl was lost;
And never a sign nor a fragment
Of that wreck has ashore been tost.

I lavished my little savings
In seeking her on life's deep;
And now nine years have crushed me,
Still the waters their secret keep.

If ever I hear of a death-deed
That seems that it might be her,
I spend my little, or tramping,
Let nothing my steps deter.

To the dead-house door I hasten,
And gaze on the sickening sight,
Perhaps on the features battered
By a human fiend of night.

Sometimes 'tis the swollen body
That tells of the fatal leap,
Where the river flowed dark and silent,
And the soul's last curses sleep.

Sometimes in the pauper's coffin
Is the trace of a cut-throat's knife,
The gash, and the starting eye-balls,
Revealing a taken life.

But I turn from them all, and wonder
Whose daughters they may have been,
And if they have weeping mothers,
Who guess of that last dark scene.

But I find not my long-lost Sarah,
So perhaps she is still below;
Will you mention her name, dear lady,
Wherever your feet may go?

She is Sarah Lodge, my daughter,
And someone perhaps may hear,
Who will tell her her mother wants her,
And waits in despairing fear.

Have I no comfort? Listen!
I once had a sunny dream:
And she, my belovèd daughter,
Burst forth in a glory-gleam.

"Oh mother," she said, "dear mother!
I'm safe and I'm happy here."
So I fancy perhaps she's yonder,
And it hushes the falling tear.

* * * * *

'Twas only a dream of comfort—
Perhaps could she know the truth,
'Twere worse than the pauper's dead-house,
Or the life cut short in youth.

We thought of the foreign "exports,"
And the victims kept for sin;
"Foul wards" in the parish workhouse,
And the rotting forms therein.

And this was a stolen maiden—
And they steal our maids to-day,
While we must be gagged with silence!
In the name of God, sirs, Nay!

For the thousands duped and ruined,
Let the Church's thunders roll;
Lest the curse of the poor young creatures
Fall hard on the silent soul.

WILLIAM LUFF.

THE SALVATION ARMY.

THE NEW SCHEME FOR THE RESCUE OF THE FALLEN.

FULL particulars of the above scheme appeared in last week's CHRISTIAN. Circulars can be had on application at 101, Queen Victoria-street, London, E.C. The scheme has two branches. (1) A central office of help and inquiry, in London (with agents in this country and abroad), at which girls who either have fallen, or who find themselves in danger, can obtain counsel and assistance, and to which parents, guardians, and friends, in any part of the world, can apply for information respecting those who they may fear have gone astray. The doors of such an office would be open day and night, and connected with it would be officers in sympathy with its purposes, skilled in investigation, speaking different languages, and familiar with the haunts and ways of the traffic in London, on the Continent, and elsewhere. The advantages of such an institution will be self-evident. Many of the "fallen" class would soon learn to place confidence in it, and, though not abandoning the life, would give information that would be most useful in rescuing others. (2) Refuges in different parts of London and the provinces, to contain at least 1000 girls. For one of these a suitable site of five acres has been given, on which it is proposed to erect an industrial home. Receiving houses will be established at once in Canada and the Western States. The principles on which these homes will be conducted are a change of heart; the open door to restoration to respectable society; the spirit of love, the girls being received into the family; no imprisonment, all being perfectly free to leave at any time; obedience, instruction, and industry—every girl being taught a mode of earning a livelihood if she does not know one self-support—laundry work, boot sewing, box, bag, and brush making, straw plait work, and other modes of earning money being contemplated.

As to the success of the scheme, judging from our own experience, we anticipate most satisfactory results.

Various commendable societies are already at work, but the present circumstances demand much more extended effort. In raising the age of protection to 16, the Act must necessarily throw between 4000 and 5000 young girls in London alone into circumstances of great hardship if not actual starvation. This scheme will enable us to meet the needs of multitudes of this class.

To carry out these proposals at least £20,000 will be required. The already overburdened Salvation Army cannot have this load added to its liabilities. We can only work out this plan as far as extra means are supplied. We pledge ourselves no further. We have been much encouraged by the promises and donations mentioned below, but nearly two-thirds of the amount are still required. Who will help at once?

Remittances can be sent to the Headquarters of the Salvation Army, 101, Queen Victoria-street, London; or to Messrs. Morgan and Scott of *The Christian*. WILLIAM BOOTH.

DONATIONS AND PROMISES.

	£	s.
Samuel Morley, Esq., M.P.	2000	0
Francis Peek, Esq.	1000	0
T. A. Denny, Esq.	1000	0
Messrs. Cory Brothers	1000	0
A Manchester Friend	300	0
A Friend	200	0
H.	200	0
James Barlow, Esq., J.P.	100	0
W. Needham, Esq.	100	0
Samuel Smith, Esq., M.P.	100	0
Auxiliary 841	60	0
Auxiliary 816	50	0
Mrs. T. Cooper	50	0
Mr. and Mrs. De Watteville	40	0
Mrs. D. Onslow	25	0
John Terry, Esq	25	0
John Brinton, Esq., M.P.	20	0
James Cropper, Esq., M.P.	20	0
A. J.	20	0
Robert Fleming, Esq.	20	0
W. Miller, Esq.	20	0
R. C. Morgan, Esq.	20	0
Amounts under £20	916	1

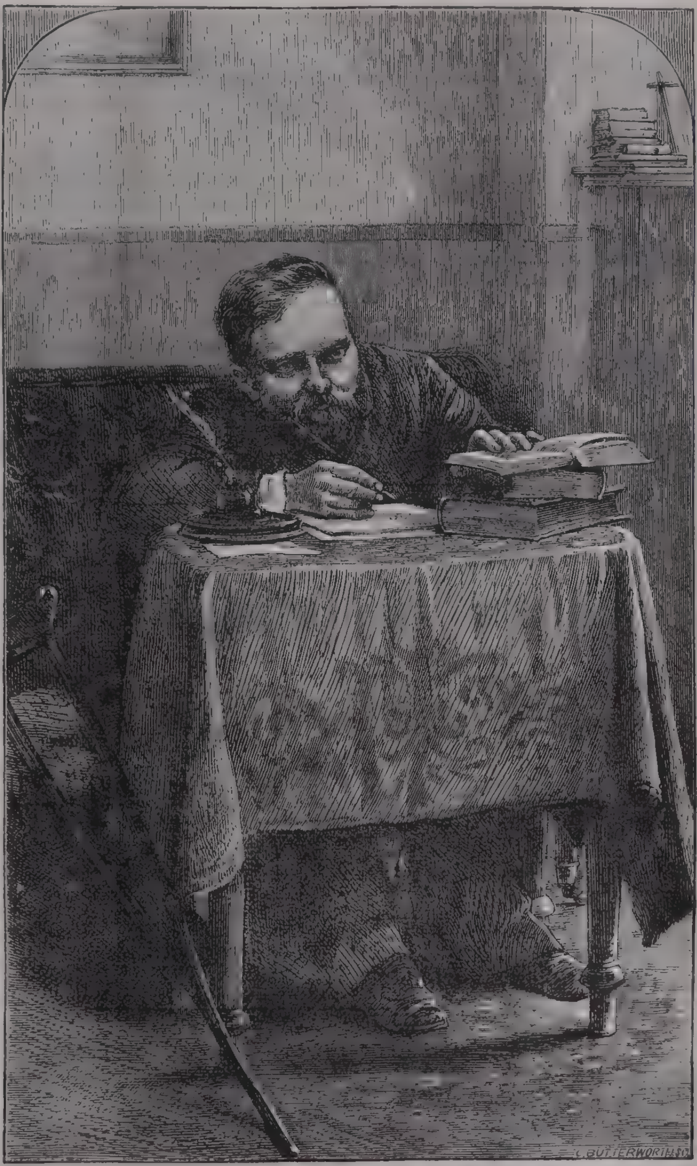
THE PALACE OF PAIN.

WHAT a place to study character, if such an expression does not seem too in- ferent and almost unkind." The ready pen, e fruitful brain, the gentle heart that wrote d felt these words are laid to rest.* But emory loves to linger about the interests and bours that stirred the pulses of those now gone, d so with softened tread she hovers around the rtals of that place where he, who so fully ercised "the heart-enriching grace of sym- thy," had thought and felt the words we have oted.

"Palace of Pain!" Where? hat is it? "It is," he says, "a ble edifice—it is palatial. It s formerly a ducal residence. stands in a most refreshingly autiful position;" there are ovely walks and pathways," ady oak and elm, to invite from e glare of the noonday sun; "the ion wanders away for miles ong the pleasant meadows, and lds, and orchards, and woods;" ile inside, "through the long lleries," the eye regales itself, d the ear hears from many lips he words of a most grateful e for such a house"—yet it is "Palace of Pain." For "pain s, beyond doubt, the chief inbitant there—pain of many kinds, quently sharp, agonising, pro- cted; pain suffered during many g years"—pain that chained the fferer to the bed for five, ten, teen, twenty, twenty-five years! s, a palace inside and out; resting "a pomp of foliage and pleasant clusion;" but "I could not but y to myself, as I walked away, t is a PALACE OF PAIN,'" and inhabitants are the "victims of in."

"Incurable! Did the reader ever ink what that means? Did we er attempt to realise what an ony there must be in that word some who, as long as life shall t, are to be held down perpetu- y, beyond hope, and beyond help? e who are in health and life do t know what it means. . . . I shed, as I went from patient to tient, and ward to ward, I could ve had the Countess de Gas- rin for my companion; for here e would have found a new and autiful series of her 'Near and eavenly Horizons.' The 'near' ere there, as the reader knows, stinct enough—the horizon of ffering and pain—the environing ew of weakness, and perpetually newed prostration and debility. . . The near horizon seems full of dness; and, indeed, if it be per- itted to extend it to years in time, ill the word is—Incurable." The entle visitor tells of many—some ralysed, others hopelessly crippled rheumatism; yet others perfectly lpless in body and limb; another suffering om lock-jaw, the teeth rigidly fixed; one, hose suffering places her among "the aristo- acy of painful experience," has lain on her bed r nineteen years; another "was a sufferer who ad been confined to her room for fifteen years. he arrangements round her bed were certainly harmingly ideal. But it was very pitiful." nother, never free from pain, had been fourteen ears lying there, quite helpless. She was the aughter of a City missionary, suffering cheer- lly, yet longing to be at Home, and at rest. The afflicted "child of literature" is there, "released from all anxiety for the future," his distorted body safe in this comfortable home. One young lady "has taught herself to write by having the pencil fixed somehow between her teeth." "Such are some of the many instances (out of 200) of a nature magnified by sorrow which would meet the visitor in this Palace of Pain."

Who can read of those "rescued to a little repose, saved from some of the wretched, corroding anxieties and cares inevitable to their lot," without echoing the thought that it was a Divine idea which came to the heart and mind of the good and great Dr. Andrew Reed, to found this Royal Hospital for Incurables, Putney Heath? "At this moment, without any enlargement, or much additional provision, there is room for the accommodation of seventy more patients." Untenanted rooms—empty beds here, while every year 6000 persons are sent away from our hospitals as incurable, though this represents but a small proportion of such sufferers. Five hundred out-patients receive £20 a year. If any, who are blessed with health and vigour to fight the battle and to earn the comforts of life, desire "to bear the infirmities of the weak," let them get this book, "The Palace of Pain," to learn how they may ameliorate the lot of some sufferer, and so extend the glory of Him, out of whose sufferings we seem to hear the words: "Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto Me."



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* "THE PALACE OF PAIN," by the late Rev. E. AXTON HOOD. Copies of the pamphlet may be had at e office of the Royal Hospital for Incurables, 106, Queen ictoria-street, E.C.; and the Secretary, Mr. F. Andrews, ill gladly furnish any other particulars desired.

THE FRENCH MISSIONS IN AFRICA.

THE Committee have just issued a circular urging their supporters to more generous sacrifice on behalf of the heathen world. Reference is made to French Colonial expansion, and to the consequent necessity for increase in Missionary work.

One bright point at Lessonto, Africa, is a work among the young at Thaba-Bossion by M. Keck on the model of the Y.M.C.A. Every week from sixty to eighty young men gather round the missionary. This is very promising for the future. The churches are developing, slowly it is true, yet, in the unsettled state of the country, it is a matter for praise that advance is recorded and not retreat. M. Bertschy arrived at Massitissi, June 13, just thirty-two days after leaving Paris, the quickest journey yet effected between Paris and Lessonto. On board the *Hawarden Castle* he met three American missionaries who were going out to join M. Coillard at Limpopo, the seat of his first expedition.

The latest news from M. Coillard is dated April 17, Leshoma, Zambesi. The welcome everywhere accorded to his companions and himself augurs well for the future, notwithstanding the formidable obstacles which the mission may meet with from the moral corruption of the Zambesians. A long and very interesting communication from M. Coillard appears in the *Journal des Missions Evangéliques*, in which he speaks of traversing large tracts of beautiful, rich, and fertile land with no inhabitants. Compare these African solitudes with our crowded European cities, where the struggle for life is constantly being carried on. How little have we entered into the purpose of Him who, when blessing man, said, "Be fruitful and multiply and replenish the earth."

The Nyonge Falls are of colossal proportions, and are said to be the entrance to the infernal regions; the natives never visit them without some offering to the god of the place. M. Coillard failing to conform to this custom, the guides were amazed, and were with difficulty persuaded to go on. As soon as the falls came in view one of the guides fell on his face and began some long incantations in a tone denoting as much sincerity as distress: "Oh, Nyambe, who inhabitest these abysses, appease thy wrath! These whites are poor and have nothing to offer thee. If they had stuffs or glass ornaments we should know it, and we would not hide it from thee. They are poor, they have nothing. O Nyambe, do not take vengeance, do not swallow them up; appease thy wrath, Nyambe." It was a great comfort to these poor Makalakas when the party returned safe and sound.

January they visited Nalolo and its Queen Maïbiba, a woman past her first youth, amiable, gracious, intelligent, and conversational. "She received us," says M. Coillard, "with great affability, and, after the first diffidence was over, asked us many questions about our country and the object of our mission. She pressed us to remain that she and her people might learn more of the Gospel of peace, and listened with a surprised interest when I spoke to her of the sovereignty of God, and of her duty towards Him and towards the nation.

"'Our country,' she remarked, sadly, 'is a country of blood; its kings and chiefs succeed each other like shadows. They are not suffered to grow old. If you return in a few months, will you find us still in power? After all, the slaves are to be envied, revolutions do not reach to them. Ah!' added she, sighing, and turning to her counsellors, 'Robosi is no longer king, he has lost all, but he has been received by people like these, so he may esteem himself happy, he has nothing to regret!' Poor Maïbiba, she knows that the sword of Damocles is suspended over her head. All the natives praise her fine qualities, her affability, her horror of blood, her business tact, her princely hospitality. She did all she could to expedite our journey, and was the only chief who seriously troubled herself to inquire into the pillage of our goods at Sesheke, and who deplored it. One could wish she was invested with supreme power, there would then be some hope for this unhappy country."

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CHILDREN'S SEASIDE SERVICES.

DEAR SIR,—We have been greatly encouraged by the reports which have come in from the various friends who are conducting the Children's Services at the seaside.

At *Llandudno*, where Mr. Arrowsmith, and a band of about twenty University men are engaged, there is a very full programme. The day's proceedings commence with a prayer-meeting for Christian workers, in St. George's Hall, followed by the service on the beach. Cricket and games for the girls fill up the afternoon, when the evening service follows, again on the beach.

There are special meetings for boys on Thursdays, and addresses to adults on Tuesdays and Fridays, while on the pearl of days, a large gathering takes place in the happy valley. Major Poole is also holding meetings in connection with Mr. Arrowsmith's work.

From Llandudno, our friends deploy for meetings at *Pensarn*, *Penmaenmawr*, *Llanfairfechan*, and *Colwyn Bay*, whilst a detachment of four workers find ample scope amongst the hundreds of children at *Rhyl*.

Bridlington.—Here Mr. G. A. King, M.A., assisted by Messrs. Oswald Bird, G. Young, A. H. Storrs, and Rev. Wesley Bothamley, have had capital meetings. On Monday, August 10, in spite of the strong winds, over 300 children gathered in the sand church, whilst two or three times that number of adults stood round. Special meetings for boys and girls (the latter conducted by two ladies), are also held. In the evening a good service is held for adults.

Saltburn-by-the-Sea, and *Redcar.*—Mr. E. T. M. Dennes, who is accompanied by a goodly band of workers, writes: "We continue to have excellent morning meetings here with very much interest evinced. On Sunday last a good service was held at Saltburn, and another at Redcar. With three of our party I walked over to Redcar and back (eleven miles).

Our other meetings have also been encouraging, but the wet weather has hindered our outdoor work."

Brighton.—Mr. H. W. Figgis (of Dublin) reports: "Very good congregations, both on the beach and indoors. It is very encouraging to meet with so many who found Christ at the services I held here three and four years ago, or whose conversion resulted from them, and who are continuing bright and happy in their Christian lives. Already God has given gracious tokens of the power of his Holy Spirit in the conviction of sin. Do pray that many may be born from above. Mr. Figgis's time is comfortably filled up by a morning and evening service on the beach, later evening services for adults at eight o'clock, held either in the Countess of Huntingdon's Church, or Emmanuel Church Room, or St. Margaret's Rooms. Sunday afternoons and evenings are also occupied, the former by services for the Sunday-schools, the latter by meetings for adults in one or other of the above buildings."

Aberystwith.—Mr. Josiah Spiers, accompanied by Mr. Hawkesly Westall, has been having good gatherings, though much interfered with last week by the storms of wind and rain. At the morning prayer-meeting some seventy or eighty gather, the room being quite full. Between 300 and 400 children have made portfolios for their hymn-sheets, &c. Many friends have rallied round, some of whom found the Saviour when children at the earliest seaside meetings.

Hastings and St. Leonard's.—Mr. Pericles Green has for the past month had Children's Services here, and on Sunday, August 9, Mr. W. Frank Seagrove took up the work. There were nearly 1000 present, and a most happy service was held, whilst at the first beach meeting held on the following Monday, quite 500 gathered together.

Sandown.—Rev. Llewellyn Caley and Mr. Colin C. Walker, of Corpus College, Cambridge, report good meetings. A large awning has been erected on the sands, surmounted by a good-sized red flag. The children greatly appreciate this, and the numbers gathered underneath its shade, with adults standing round, present a pretty sight. Bible-readings for adults are held on Monday and Wednesday afternoons, and on Fridays an excursion is made to Shanklin, for the purpose of holding a service.

Weston-super-Mare.—Mr. H. G. Harris, B.A., has commenced work with a good gathering of children in the mornings.

Ilfracombe.—Mr. W. A. Moore and Mr. S. Sydney Weatherley report: "We have very much cause for thankfulness to God in that He has been pleased to show us that great blessing has followed the word spoken on the beach and in the Town Hall."

Margate.—Rev. G. F. Grace, B.A., and Messrs. Swann Hurrell, A. A. Grace, and H. Lee, B.A., of Cavendish College, Cambridge, are having good meetings every morning on the sands. Services are also being held in Holy Trinity Church on Sunday afternoons, and on Tuesdays and Thursdays. Our friends are deeply encouraged by the manifest blessing vouchsafed.

Broadstairs.—Messrs. W. L. Seyler, J. Taylor, E. and C. H. Collier, have had good meetings for the past fortnight. Each day has been filled to overflowing, with prayer meetings, sand-church building, the morning service, games and boating in the afternoons, and an indoor meeting in the evening.

Eastbourne.—Messrs. E. Salisbury, B.A., J. H. Butterworth, St. John's College, Cambridge, A. V. Grace, and H. M. Trickett, are having a capital work here. On Sunday August 9, some 600 gathered in St. Paul's Church (kindly lent by the vicar) while there are large gatherings on the beach each morning. Meetings are held for boys only every Wednesday evening, whilst each day's proceeding is commenced by a short meeting for prayer in Holy Trinity Schoolroom. Cricket and games each afternoon are much appreciated by the young people.

The "Kingfisher."—The yacht *Kingfisher* is at present at Ramsay, Isle of Man, whither Mr. Banaster went after leaving Llandudno.

We ask the earnest prayers of your readers that the work may be richly blessed, and result in the winning of many young souls for the Redeemer's kingdom.—Yours very faithfully,

T. B. Bishop, Hon. Sec.
H. Hankinson, Sec.
, *Paternoster-row, E.C., August* 13.

PRIZE ESSAY.—The Rev. C. H. Nash, B.A., of East Croydon, has received a cheque from the proprietors of *The Christian Commonwealth* for one hundred guineas, as the prize money which was offered by them for the best essay on "The Law and the Gospel." The essay will now be published in successive issues of that journal to begin with the first week in September.

HYDE PARK HALL.—A very interesting Service of Song was given at Stafford Rooms by the United Choirs of the Hyde Park Hall work, on Monday, 10th inst., in celebration of the success which has attended the services in the Park this year. The chair was taken by Mr. Thomas Clark. The room was full before the time, while hundreds were unable to get in. The music was from Rev. Payson Hammond's new book, "Gems of Praise." Great appreciation was shown, and the Gospel was simply preached between the hymns, by Mr. Cook. One singular feature of the evening was the presence of three or four infidel leaders who conduct meetings in Hyde Park; and who, apparently, enjoyed the service as much as those who so differ from them.

THE CHOLERA IN SPAIN.

ALL hearts must have been saddened by the awful accounts from Spain of the cholera. The post brings us most mournful details. One of our schoolmasters writes: "Painful indeed i is, dear pastor, to tell you that after not having seen my dear brother, sister, and nephew fo some years, death has fallen upon them, and al in one day! Then, sad to think, they could no have proper burial, but in the evening, when th cart went by, their poor bodies were put in altogether with the rest in a great heap, and taker away. What agony for those who remained What can we say? God is above it all, and w pray for submission." Another writes: "Th silence of death reigns! All who could go hav fled, and each one who remains fears that h may be the next one attacked. Keep this lette in remembrance of me, as it may be my last."

Our dear and faithful brother, Don Alexander who has superintended the mission in ou absence, begs us to send supplies of medicine saying, "We have given away all our chlorodine. The poor people come daily entreating m for more. Please send twenty bottles by retur of post. One hears nothing but lamentation all around us." How the sad wail thrills ou hearts! Loving friends urge us to stay in dea old England, but we are impatient to go to th scene of sorrow, to help the suffering, the bereaved, and the destitute.

Thousands of refugees are daily flocking int Figueras, heedless of where they are to obtai shelter or food, with only the one thought, t escape from the terrible plague. Will not thos who sympathise with them, stretch forth a han to help, by sending quickly and liberally mone for food and medicines? When distributin them, how blessed an opportunity will thus b given to tell the sweet message of "Jesus an His love." But the needed help, to be of an avail, must be promptly sent, so shall the blessing of the sick, the widow, the orphan, an "Him that was ready to perish," be yours. I another week we start (D.V.) for Spain.

Follow us with your prayers as we go forth i the Master's name to that stricken land.

Yours, in His service,
Luis and Emily Lopez Rodriguez.

Contributions to the Relief Fund for th Sufferers in Spain, should be sent to Colon Baynes, 87, Elgin-crescent, Notting Hil London, W.

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REQUEST FOR PRAYER.—For blessing on activ work carried on by the Evangelistic Christia Mission, Cardiff.

LOWER EGYPT.—The population of Low Egypt consists of Europeans of almost ever nationality, more or less mixed with Oriental race and a great number of Armenians, Syrians, Greek and Jews, who have made Egypt their home. Mo of them now desire education for daughters as we as sons, but the mission schools for Egyptian gir are not suitable, as they do not appreciate the sol and useful teaching there given, while French ar music are a *sine quâ non* with them. These the can get at a convent, or at the small Roma Catholic schools. I established a school to me this want about five years ago, as a branch (thoug distinct in its arrangements) of my sister's missio school for girls. At the time of the war there we thirteen English girls, most of whom would hav been either in a convent or totally neglected, b for this. Several Jewesses of respectable familie besides a few Greeks, Italians, &c., also attende The war dispersed the pupils, and though the wor was afterwards resumed, many adverse circun stances hindered it. We have now appointed highly-educated English lady as head teacher, ar it is hoped it may be made a blessing to man Scripture is daily taught, and thus the Jewish gi who attend the school hear the Word of Life. at present there is no mission for Jews in Egyp this gives the school a claim upon those who ha their welfare at heart. The great difficulty is t want of means to start, where so little can obtained for the pupils. Eventually we hope t school will be self-supporting, but for a year or tw this cannot be expected, and help is urgent needed. (Miss) E. J. Whately.

21, *Belmont-park, Lee, S.E.*

For the Young.

THE SOLDIER LADDIE.

The following touching incident occurs in a letter written om Cairo by an American lady. She was allowed to visit e military hospital soon after some wounded men had een brought in from a skirmish :—

THE three hours we could stay were full of work for heart and hand. One young boy rom a Highland regiment especially excited my nterest. He had lost a limb, and could not, the octor said, live through the night. I stopped t his side to see if there was anything I could o for him. He lay with closed eyes, murmuring, 'Mother, mother.' I dipped my handkerchief in a basin of ice-water and bathed his orehead, where the fever flushes burned. 'Oh, hat is good!' he said, opening his eyes. Seeing e bending over him, he caught my hand and issed it. 'Thank you, Lady,' he said and miled; 'it minds me o' my mother.'

"Could I write to his mother? I asked. No, e said, the surgeon promised to write; but ould I, would I sing to him?

"I hesitated a moment and looked around. The gleam of the sun on the yellow water of the Nile, as the western rays slanted down, caught y eye, and suggested the river the streams hereof shall make glad the city of God. I egan to sing in a low voice the Gospel hymn, Shall we gather at the river?' Eager heads ere raised around us to listen more intently, hile bass and tenor voices, weak and tremulous, ame in on the chorus,—

'Yes, we'll gather at the river,
The beautiful, the beautiful river,—
Gather with the saints at the river
That flows by the throne of God.'

"When the song was ended, I looked into he face of the boy—for he was not over twenty—and said,

"'Shall you be there?'

"'Yes,' he answered, with his blue eyes hining, while the light that never was on land r sea irradiated his face, 'I'll gather with the aints at the river.'

"The tears gathered in my eyes, as I thought f the mother, in her far-off Scottish home, atching and waiting for tidings of her soldier oy, who was breathing away his life in an Egyptian hospital; and I sang—

'In the sweet by-and-by,
We shall meet on that beautiful shore'—

hen stopped and kissed his high white forehead.

"'Come again, lady, come again,' I heard on ll sides as we left the barracks. I shall go, out I shall not find my Scottish laddie, for by o-morrow's reveille he will have crossed the iver."—*Free Church Monthly.*

ACROSTIC.

A Simple Command.

(1) A soothsayer.
(2) Who can stand before it?
(3) A prophetess.
(4) Some to whom seven blessed promises are made.
(5) An abomination to the Lord.
(6) One of six things that the Lord hates.
(7) A woman of faith.
(8) One who feared the Lord greatly.
(9) A prophet who was slain by a wicked king.
(10) A man of faith and prayer.

ANSWER TO BIBLE ACROSTIC.

"Love Your Enemies."

(1) Lawyer ....Luke x. 25.
(2) Onesimus ..Col. iv. 9.
(3) Vanity......Psa. xxxix. 5.; Rom. viii. 20.
(4) Enoch ......Jude xiv. 15.
(5) Yoke........Acts xv. 10.
(6) Onyx ......Exod. xxviii. 9.
(7) Uncle ......Esther xi. 15.
(8) Ruler ......John iii. 1.
(9) Elder ......1 Peter v. 1.
(10) Noah ......2 Peter xi. 5.
(11) Exhort....:.1 Peter v. 1.
(12) eneMies, (13) saInt, (14) lovE, (15) Sons.

Correct answers have been received from:—M.E.W. H.K.W. E.M.T.

Additional answers to Acrostic—July 30—from:—P.S.T. C.C.T. McM. D.W.H. E.M.T. E.H. R.P. B.M.G. W.M. J.B.

Additional answers to Acrostic—August 6—have been received from:—M.A.S. R.W.P. E.B. D.W.H. A.B.C. M.J.F. R.E.C.

LORD, IS IT I?

SIR,—While we are grieving deeply over the sins of Englishmen, what are we ladies doing to raise the tone of the people? What have I done? Am I to blame? Lord, is it I? We cannot be electric lights, but one rush-light may save life in a dark place, so let none say, "I am too insignificant to be of any use," the simple testimony of one rush-light may be of use now.

When I came to live in this village I found it to be the custom for the boys coming out of school to fight the little girls. The parents submitted to it as the usual thing (it is wonderful how people submit to any evil if it be the "usual thing"). Sometimes they would send first home from the school the timid deer, so that they might have a good start before they let loose the hounds, the timid girls ran home and the bold ones waited for a tussle with the boys, such girls being worse than the boys. What did these rough children want? I mean in a social point of view; for Gospel light can alone change the heart. But how were they to be attracted to the Gospel feast? Well, they wanted what I am sure will make my well-to-do sisters smile, they wanted *ladies'* society. All this rough horse-play has long since passed away. It would be too long a story to tell all that has been done for them from the first lad coming on a message to the house and telling his astonished companion. "Do you know what the new lady at the Grove says?" "What?" "Why, she told me that Jesus Christ was once a working boy like me, and exactly my age!" "No, did she? How does she know?" From this ignorance onwards to the present state was not a work requiring talent, means, or an influential position, it wanted only kindness and sympathy.

There is scarcely a lady in England, young or old, happy or sorrowful, with nothing or a great deal to do, but might help to raise the standard of one or more boys or girls by associating with them and getting them to regard her as their friend. One may say, I cannot teach; so much the better, they get lots of teaching. Ask one little dirty, neglected, or any kind of boy, to come some night to hear a story, and if he likes to bring a companion with him. Do not finish the story then, but say that they may bring others to hear the rest. Let them talk with you, but not with each other. You will soon have a new circle of friends, and you will be surprised how dear they will be to you, and no entertainment will ever give you such unalloyed satisfaction as you will find in a "treat" of tea and buns to them. Let it be boys or girls as you may prefer, or both, but *never have the boys and girls on the same evening*.* I am now only writing for those dear sisters who are longing to do something, but do not know how to begin; meantime precious souls are lost, and little lads and lasses that one could easily influence now will soon be grown up and would laugh at the little story or chat that would win their hearts now.

A few noble sisters are down in the furnace pulling some out of the fire, hating even the garments spotted by the flesh; but may not we ladies who cannot do this help to keep some precious young soul from going into the fire, since we believe that prevention is better than cure?

M. R.

[* Would it not be possible to teach boys and girls to associate properly and to respect each other? It is certainly according to nature and to Divine order that they should meet together. —Ed.]

EVANGELISTIC NOTES.

DUBLIN.—During the past six weeks Mr. Charles Inglis has been holding most successful meetings here. A large marquee has been filled nightly with all classes, including numbers of Roman Catholics, who have gathered to hear the story of redeeming love. The after meetings have proved times of great blessing to many who have remained. Not a few have professed conversion, while backsliders have been restored, and Christians greatly blessed through these services.

SOUTHPORT.—During the last two weeks G. S. Meek, of Liverpool, has been residing here for the purpose of recruiting strength for the Lord's work during the coming winter. During his visit he addressed several large meetings on the subject of entire sanctification, with apparent good results. Many volunteered to give their all to God. Mr. Meek desires the prayers of your readers that his labours may be blessed to the salvation of many souls.

J. Smith.

UFFCULME, DEVON.—A very successful mission has just terminated in this town by the Gospel Tent Mission. The tent is going on the 13th to Teignmouth, and will be pitched near the beach, reaching the fishermen and others who congregate there. Mr. C. Lazenby, of the Evangelisation Society, will conduct the services, and the sympathy of Christians is desired in these efforts to reach the masses. Tracts, &c., may be addressed to Mr. Brown, Fern Villa, Culmstock, Cullompton, Devon.

PEVENSEY SLUICE. — A Mission Hall was opened here on Bank Holiday, by Mr. E. H. Hasselly, of Hastings. The weather was everything that could be desired for "a day in the country," and, being Bank Holiday, a large number of friends availed themselves of the opportunity of visiting this interesting little place on the south coast, and of participating in the opening of a house that will be for the spiritual good of the inhabitants of the surrounding neighbourhood, consisting, to a large extent, of coastguardsmen.

W. M.

MR. AND MRS. C. KING have been conducting evangelistic services at Christ Church Hall, Enfield. This hall was opened last June, and is worked in connection with the Congregational Church under the care of Rev. H. S. Toms. Mr. and Mrs. King went to Enfield on Sunday, 2nd inst., preaching in the open air in the morning, addressing the Sunday-school in the afternoon, and in the evening preaching in the hall which holds 300 people, and which was nearly full. The services were continued every evening until August 11, with increasing interest. On Sunday, August 9, the hall was crowded as well as the large vestry behind it. Many found peace through believing. Christians were edified, and all were very sorry to bid farewell to Mr. and Mrs. King.

W. H. B.

WITHERSLACK, WESTMORELAND.—Rev. Dr. Morris, of the Church Parochial Mission Society, has just held a week of mission services here with very gratifying results. Coming full of blessings received at Keswick, his words were full of power, and it was most encouraging to see how the thirsty souls drank of the life-giving stream. The parish is an agricultural one, and this is one of the busy seasons, yet nothing kept the people from attending the services, the little church being crowded. Many toiled hard all day, and walked three or four miles into the bargain. During the week, there have been many who found Jesus, and can now testify to his saving power; the believers have also been much strengthened. We earnestly hope that country parishes will hold missions, and, if conducted by such men as Dr. Morris, a man whose whole desire is to win souls and glorify his Master, the Word of God must grow and prevail.

J. O. G.

GLASGOW Y.M.C.A.—The annual report was submitted by Mr. Wm. M. Oatts, General Secretary, at the council meeting on Thursday, August 13. It showed that up to June 30 there were 225 fellowship meetings for the year connected with the Association. The total membership was 8642, being 1119 in advance of last year. Eight evangelistic meetings, with a staff of 253 voluntary workers, are maintained every Sabbath. Eleven missionaries have gone forth to the foreign field, and 484 young men are studying for the ministry or mission field. Over 60 educational classes were opened last winter, and 3592 enrolments made. Five thousand "white cross" cards were issued, and 54 social purity lectures delivered. In addition to the central premises in the Christian Institute, the Association have rooms in the East End, South Side, Partick, and Govan. The expenditure was £3189, and the books close with a debt of £254.

Notes on Daily Readings.

AUGUST 20.—PHILEMON.

v. 1.—"*Paul, a prisoner of Jesus Christ.*"—"He who is about to plead for Onesimus feels that he should plead in such a form that he could not be refused."—*Jerome.*

v. 2.—"*Philemon, . . Apphia, . . Archippus.*"—"It seems in the highest degree probable that Apphia was Philemon's wife; probable, but in a lower degree, that Archippus was their son." If so, we have the family who would naturally feel the loss of the runaway slave, unitedly appealed to to forgive him.

v. 6.—"*That the communication of thy faith.*"—Better, as in R.V., "*That the fellowship of thy faith.*" This fellowship becomes a practical thing—"effective" (Bp. Lightfoot) rather than "effectual," R.V.—in its leading them to recognise fully all the good in Paul and Timothy; not, of course, natural good, but that which grace had conferred, of which good "*in us*" (so margin R.V.) he reminds them to strengthen his appeal.

v. 9.—"*Paul the aged.*"—Bishop Lightfoot defends and adopts the translation, "ambassador," which he shows the word will bear, but as he admits that Paul must have been sixty or upwards when he wrote this Epistle, there seems no necessity to alter "the aged," the character ot the appeal so made being much more in keeping with the rest of the Epistle than if it was a reference to his own authority.

v. 11.—"*Which in time past was to thee unprofitable, but now profitable to thee and to me.*"—There is here a play upon the meaning of the name Onesimus, "profitable."

v. 12.—"*Receive him, that is.*"—R.V. well supplies what follows by "*that is my very heart,*" an expression both of endearment and of identification with himself: compare ver. 17, "*receive him as myself.*"

AUGUST 21.—HEBREWS I.

"In the Epistle to the Hebrews," says Rev. R. W. Dale, "I see an ancient faith, out of which the life has gone, being carried to its sepulchre; and a Christian writer stops the funeral procession, touches the bier, and the lips of the dead religion open, and bear testimony to the greatness and glory of the Lord Jesus Christ."

v. 1.—"*God, who at sundry times,*" &c.—The beautiful symmetry of the construction of this opening passage in the Epistle as given in the A.V., has been rudely broken by the R.V., with no advantage to compensate except the slight one of "*at sundry times*" being more literally rendered "by divers portions." The Jewish Dispensation, it is thus intimated, was one of those partial and fragmentary portions of a revelation which finds its full utterance in the Son of God.

v. 2.—"*Whom He hath appointed,*" &c.—After the mention of God's Son, "in whom" God "has spoken to us," follow *seven* assertions concerning Him: (1) "*Whom He appointed heir of all things*" (R.V.); (2) "*Through whom also He made the worlds*" (R.V.); (3) *Who being the effulgence of his glory,* (4) *and the very image of his substance;* (5) *and upholding all things by the word of his power,* (6) *when He had made purification of sins,* (7) *sat down on the right hand of the Majesty on high*" (R.V.).

v. 5.—"*For unto which of the angels,*" &c.—Angels (here first brought upon the scene to be contrasted with the Son of God) are the first of seven such subjects of contrast. They are (1) angels, chh. i. ii; (2) Moses, ch. iii.; (3) Joshua, ch. iv.; (4) Aaron and the priesthood, ch. v.—vii.; (5) the covenant, ch. viii.; (6) the ritual, ch. ix.; (7) the offering and sacrifice, ch. x. The Lord Jesus is shown to be superior to all, as the master is superior to the servant, or the substance to the shadow.

AUGUST 22.—HEBREWS II.

v. 1.—"*Lest at any time we should let them slip.*"—The R.V. gives what is now generally accepted as the true meaning of the verb in the Greek: "*Lest haply we drift away from them.*" "Speaker's Commentary" says, "As a careless boatman might float past his destination, perhaps to fall into rapids."

v. 3.—"*If we neglect so great salvation.*"—"*Neglect*" is the same word which occurs Matt. xxii. 5, "*They made light of it.*"

v. 9.—The connection of these words is disputed, but the R.V. is now generally admitted to give it correctly: "*But we behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour.*"

v. 11.—"*All of one.*"—If any word be supplied it should be "Father."

v. 14.—"*As the children are partakers of flesh and blood, He also Himself likewise took part of the same.*"—The first verb is literally "have been sharers of," referring to what the race shared in common. His participation was of a different kind. He was not one of the race, but He voluntarily partook of that which the race in common shared.

"*Likewise*" is literally "coming alongside of" (see Liddell and Scott), and suggests the thought of a lifeboat "coming alongside of" a sinking ship to take off the crew.

"*Destroy.*"—"Rather 'bring to nought,' frustrating his policy and utterly disabling him."—*Sp. Com.*

v. 16.—"*For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham*" (R.V.).—This, which is the literal rendering of the Greek, evidently points to Isaiah xli. 8, 9, rendered in R.V. "*the seed of Abraham my friend; thou whom I have taken hold of.*"

AUGUST 23.—HEBREWS III.

v. 1.—"*Holy brethren, partakers of the heavenly calling.*"—These words show plainly that this Epistle is addressed to members of the Church of God—Jews though they might be—but not to Jews as such.

v. 4.—"*He that built all things is God.*"—A very clear identification of Christ with God, on which the whole argument of the passage rests.

v. 6.—"*The confidence.*"—Rendered by R.V. "*our boldness.*" The word means "freedom of speech," such as befits children in addressing a father.

v. 9.—"*Forty years.*"—These words in the Hebrew belong to the next verse, and this is recognised in ver 17, "*with whom was He grieved forty years?*" Their being here joined with what goes before seems therefore to be intentional, and perhaps intended to connect God's anger with them during forty years with the cause of that anger, viz., their seeing his works forty years, and yet not being affected thereby. Sp. Com. calls attention to the fact that "a probationary period of forty years occurred between the crucifixion and the days foretold in Luke xix. 43."

v. 14.—"*We are made partakers of Christ, if,*" &c.—The tense of the verb is "perfect," "*We have been made.*" It does not imply that their being made partakers of Christ depended on their final perseverance, but that the truth of their having become (at their conversion) members of Christ, could alone be tested by their holding the beginning of their confidence steadfast to the end.

v. 19.—"*So we see that they could not enter in because of unbelief.*"—This the ordinary word for "unbelief" throws back light on the verb "believed not" in the last verse, which R.V. renders "were disobedient." The disobedience implied is that of "*unpersuasibleness,*" or refusing to yield to persuasion or entreaty. Archbishop Trench suggests "contumacious," as expressing the character of the disobedience spoken of.

AUGUST 24.—HEBREWS IV.

v. 1.—"*Let us therefore fear,*" &c.—The chapter which opens with these words ends with, "*Let us therefore come boldly unto the throne of grace,*" &c. The fear is connected with the examination of self; the boldness arises from contemplating Christ. "*Seem to come short of it.*"—Better in R.V., "*to have come short of it.*" To come short of a promise is to fail to grasp it, and "to seem to have come short" refers not to any future discovery at the great day, but to the discovery now made that faith has never really been exercised in the promise "of entering into his rest."

v. 2.—"*Not being mixed with faith in them that heard it.*"—There is a different reading here which the R.V. follows, and renders it, "*because they were not united by faith with them that heard.*" The evidence is about equally balanced, but the "Speaker's Commentary" is probably right when it says, "The usage of the verb and the whole tenor of the context conspire to show that the Received Text is correct." Also: "The message entered their ears, but there was no inward faith to appropriate and assimilate it. It was no better than food put into the mouth of a man whose vital powers were insufficient for turning it into life-blood."

v. 10.—"*He that is entered into his rest, hath himself also rested from his works, as God did from his.*" Ebrard maintains that Christ is here referred to, and this view is probably correct. There is no analogy between a sinner ceasing from his sinful works to find rest in Christ, and God resting from his works with satisfaction in what He had done (Gen. ii. 2); but there is perfect analogy between the latter and Christ resting from his works, in full satisfaction therewith.

AUGUST 25.—HEBREWS V.

vv. 1—10.—This is another passage on which muc light is thrown by observing that it is a case c inverted parallelism. The first four verses stat three requirements for a high priest—(1) Power c offering for sin; (2) Sympathy with the erring (3) Not self-appointed, but God-appointed. Thes requirements are all found in the Lord Jesus; (3 in ver. 5, 6; (2) in ver. 7, 8; (1) in ver. 9, 10.

v. 7.—"*Unto Him that was able to save Him fro death.*"—Some have supposed that resurrection, c saving out of death, is here meant; but our Lord' words in Gethsemane, "All things are possibl unto Thee," along with his prayer, "Let this cu pass from Me," point rather to his being saved fro dying. There is probably an emphasis intended o "Save *Him,*" for had He dissociated Himself fro his people, He could Himself have been delivered.

"*And was heard in that He feared.*"—"Rathe *heard to the removing of his fear,*' so that the fea departed, and He went forth 'knowing all thing that should come upon Him.' "—*Sp. Com.*

v. 9.—"*And being made perfect,*" &c.—"Th context proves that this must be referred, not to ou Lord's filial, but to his mediatorial relation. Tha relation was, so long as the days of his flesh laste in a process of development. But after He ha shown Himself '*obedient unto death, even the deat of the cross,*' that process of development attaine its end, the state of humiliation was exchanged fc one of glory, and Christ came forth from th school of obedience made perfectly that which H was intended to become, God so putting the seal c acceptance on the sacrifice that had been made And being thus made perfect, He who to his las breath on the cross had been obedient to the wi of God, became the originator of eternal salvatio for all who now, on their part, are obedient to Him that is, who submit themselves in faith to the mer of his obedience (Rom. v. 19)."—*Delitzsch.*

AUGUST 26.—HEBREWS VI.

v. 1.—R.V. reads, "*Leaving the first principle . . . let us go on to the perfection,*" or full growt (R.V. in margin). It points to the full development of Christian doctrine as connected wit the High Priesthood of Christ, and as contraste with the elementary teaching which he woul have them leave.

"*Let us go on unto perfection.*"—This do not mean experimental or inward perfection, bu assumes that these lapsed ones are real Christian and describes them as such to make the contra between their past hopeful state and their prese awful state the stronger. But all discussions abou "final perseverance" are out of place here, for th writer is not dealing with that subject. In a probability the strong language here used ma have brought back all who were really converted such, at least (verse 9), was his aim.

v. 2.—"*Of the doctrine of baptisms.*"—This is nc the ordinary word for baptism, but one that mea "any ceremonial washing or lustration." "Befor this fact (says Archbishop Trench) break down a explanations of Heb. vi. 2 which rest on th assumption that Christian baptism is intende here."

"*Of laying on of hands*" refers most naturall to the laying on of hands on the head of the sacrifice: see Lev. i. 4, and xvi. 21. There are fou truths spoken of as foundation truths not again t be laid. These are, "repentance from dea works," "faith toward God," "resurrection c the dead," and "eternal judgment." After th mention of the first two comes in the parentheti remark. "*The teaching of washings and of laying c of hands*"—meaning that the washings of the la and imposition of hands on sacrifice taught respectively the doctrines of repentance and faith, so tha there was the less reason now for converts fro Judaism to dwell on them.

v. 4.—"*For it is impossible,*" &c.—The order i R.V. makes this passage clearer: "*For as touchin those who were once enlightened, &c. . . . it is impossible to renew them again to repentance, seein they crucify to themselves the Son of God afresh,* &c. Or clearer still, "*Seeing they are crucifying,* &c. The present participle describes their prese action, and the impossibility is not the abstra impossibility of such characters being renewe again unto repentance, but of their being renewe *so long as they continue in their present state.* Th refers, *strictly speaking,* only to those who, havin left the lamp of Judaism for Christ, go back to again. Joining those who crucified the Son c God and openly insulted Him, is to consent to the act and deed, and virtually do it over again.

v. 18.—"*Two immutable things.*"—The word an oath of God.

Letters to the Editor.

OLPORTAGE SOCIETIES AND DISCOUNT ON RELIGIOUS BOOKS.

DEAR SIR,—As a Society which has a large num- er of colporteurs in England, it might be supposed at the remarks of your correspondent, "A Lover f Christian Justice," in your last week's issue, might efer to us; will you, therefore, allow me to say at his statements do not apply to our agents?

We recognise, and act upon, the principle, that o Christian or philanthropic work should be con- ucted so as to injure any honest trade. With this view, we do not even give the discount allowed y almost every bookseller, thus placing the Society t an actual disadvantage, but thereby preventing ur agents from taking custom for Christian litera- ure away from the local booksellers, while we onsider that our customers are compensated by aving a choice selection of books brought to their oors for them to select from.

Of course we sometimes have excellent books ffered to us upon very advantageous terms, and e give our customers the benefit; but we in- ariably sell these at a price which gives what any ookseller would consider fairly remunerative rofit.

We do not use subscriptions to cheapen any ooks; but, owing to the distinctly missionary cha- acter of the work, and the sale being limited to urely evangelical publications, whilst we have to ght against a deluge of pernicious literature, it is npossible to make true Christian colportage self- upporting.

Allow me also to correct the misapprehension hat, in consequence of colportage, "booksellers re obliged to push questionable literature because hey are deprived of a fair profit on Christian vorks."

We have the testimony of Christian booksellers hemselves that they have derived benefit from our agency coming into their neighbourhood, first, ecause we introduce many excellent books for- nerly unknown to them; second, because we create nd foster a desire for Christian literature amongst nany, and as we cannot, nor do we, attempt to ompete with booksellers, they derive a certain enefit.

Some time ago a striking instance of this occurred n a large village, where the only bookseller—him- elf an atheist—sold no Christian literature, and per- ons wanting it had to get it from London. When our colporteur first arrived there, this man was itterly opposed to him, but he soon found it to be o his interest to keep a small supply of the very ooks our colporteur had introduced into the eighbourhood.

Booksellers sell questionable literature—ay, and nquestionably bad literature, too—simply because they find a great demand for it, while the demand or Christian publications is comparatively small. A highly respectable bookseller—a Christian man— ately informed me that from the commencement of his business, a good many years ago, he had set himself against the sale of pernicious literature, "And," he added, "you will be glad to know that I made it pay." I said I was glad to hear of it, but on further inquiry I found that it was only the cheap pernicious serials that he refused to sell, while he did not scruple to keep in stock and sell what you, in a recent article described as "adulterous novels," and those of a very bad character. He showed me his stock of Christian literature, carefully shut up in a glass case, and he sorrowfully said he could get very little sale for that.

Another bookseller, who had lately started business, told me that he had about £200 worth of pure literature—not all Christian, but simply pure—and he found it dead stock on his hands. He had lately started a circulating library, but he found it was of no use, for he would not keep the abominable class of novels that the visitors to this seaside place wanted, and yet even he "drew the line" very far down indeed.

Christian people have no idea of the tremendous pressure in this respect that is put upon booksellers, and this is the cause of their selling what they disapprove of, and not the existence of colporteurs. Another thing that is much to be regretted is that many excellent Christian publications are extremely high-priced compared with the "other sort," probably owing to the smallness of the issue, but this of course militates against their sale.

Some time ago a London publisher, referring to the books of a certain author—books which we know have been largely owned of God, and of which our Society alone has sold over 20,000—acknowledged to me that but for our Society these books "would have been nowhere;" he could not get them circulated to any appreciable extent through the ordinary channels.

I trust these facts are sufficient to prove that rightly conducted Christian colportage does not in the least degree interfere with the sale of Christian literature by booksellers, but rather tends to increase it.

I am yours truly, H. D. BROWN,
Secretary Christian Colportage Association
for England.
37, *Farringdon-street, London, E.C.*

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IRISH CHURCH MISSION SCHOOLS.

DEAR SIR,—Will you kindly allow us to lay before your readers the needs of our poor children. In consequence of the closing of the Munster Bank, we cannot, as we have hitherto been permitted to do, draw cheques for supply; while (owing to the absence of friends) little comes in. The need is very pressing, as the children must be fed. The schools are all suffering. We have 1500 children under our care. I could tell you cases of the deepest interest of boys and girls truly converted to God, and carrying the blessed message home to their poor parents. The poverty is beyond description. One of our teachers writes: "I am keeping the school doors open during the holidays; a goodly number come. One little one of six years comes bringing two younger ones; each has one ragged garment. I asked the elder one if she had any under-garment, she said, 'No; I once had one, but mother pawned it.'" Another writes: "I have had letters from some of the girls during holiday. One says, 'I am fully trusting in the Lord, and trying to serve Him.' Another writes, 'We have very happy holidays. Teacher gives us verses to find out about Christ and his kingdom, which we expect to inherit by-and-by.'"

We had a large meeting of poor women last evening. It was pouring rain, yet they came just soaked through. I begged of them to go home. Many of them had their bed-covering on their shoulders. It needs to see these things for ourselves in order to believe them.

We have laid the matter before our Father in heaven. We feel sure he will send help, and that speedily, by the hands of his servants.

I remain, yours faithfully,
35, *Upper Fitzwilliam-st., Dublin.* ELLEN SMYLY.

BRAZIL.—Rev. E. Vanorden writes from Rio Grande do Sul: "We recently celebrated the Lord's Supper, when three persons, one white and two negresses, made a public profession of their faith in the Lord Jesus Christ, which are the first-fruits of the revival which we are enjoying. The emancipation movement is making rapid progress, and especially amongst the negroes the Gospel finds easier acceptance than amongst the whites; eleven of them have professed the Lord publicly here, and others are enquiring after the truth. We request your prayers and assistance to continue and extend this good work."

THE STERN MEMORIAL HOME.—In connection with modern missionary enterprise, few names are worthy of more honour than that of the late Rev. Henry Aaron Stern, D.D., whose missionary career of upwards of forty years has lately been brought to a close. Persia, Turkey, Arabia, Abyssinia, and England were successively the scene of his labours, often amid discomfort, privation and suffering of no ordinary kind. His work in Persia, and his marvellous journey into Arabia have not often been exceeded. His sufferings in Abyssinia are still fresh in the minds of thousands, and have made his name a household word. It has been truly said, that what Livingstone was for missionary endurance, Stern was for missionary courage and heroism. It is strongly felt that such a noble career of missionary labour deserves some lasting memorial; and the friends of Jewish missions are therefore anxious that some permanent and useful tribute to his memory should be raised, as an indication of the wide-spread appreciation which is felt for his devoted and self-denying life and labours. A Committee has been formed for the purpose, and it is proposed that the Wanderers' Home for Jewish Inquirers (of which Dr. Stern had charge during the last fifteen years of his life) be placed on a more permanent basis, endowed with subscriptions, which, it is hoped, may be raised to his memory, and called "The Stern Memorial Home."

Notices of Books, &c.

THE RUIN OF FLEET-STREET. 6d. *E. W. Allen.* A striking little book on the drinking habits of literary men.

MORE GOODLY PEARLS. By E. C. DAUBENY. 9d. *Hodder & Stoughton.* A precious little casket of choice sayings.

Longmans & Co.: UNSECTARIAN NOTES ON FREE WILL, Justification, Election, and other Points of Doctrine. By RICHARD HERRING. 1s.

VICTORIA LEAFLETS: packet of 60, assorted, 6d., contains some very helpful and pleasing little poems. *Masters, 327, Vauxhall-bridge-road, S.W.*

THE BIBLICAL TREASURY. Vol. iv. *Sunday School Union.* We are glad to welcome these useful volumes as they periodically appear. The one before us embraces Kings, Chronicles, and Ezra. Every teacher should have them.

"O and O." By Rev. J. T. WRENFORD. 6d. per dozen. *Partridge & Co.* O. and O. is Mr. Moody's abbreviation of Out and Out. All who know Mr. Wrenford's little books will expect a help heavenward from this; nor will they be disappointed.

THE PEOPLE AND THE NEW PARLIAMENT; or, Duties and Responsibilities of Electors in the Present Crisis. 1d. *Aird & Coghill, Argyle-street, Glasgow.*—THE SUNDAY BAND. By Rev. H. BARNE. 1d. *Chilcott, Clare-street, Bristol.* Friends who are interested in these topics should do all they can to extend the usefulness of these pamphlets.

Messrs. Hodder & Stoughton's "Sunday Library for Young People" has been augmented by the following:—SANGREAL; or, The Hidden Treasure—A RED VELVET BIBLE—ARTHUR FORTESCUE; or, The Schoolboy Hero—MARY MANSFIELD; or, No Time to be a Christian—WITLESS WILLIE, the Idiot Boy—HENRY MORGAN; or, The Sower and the Seed. 1s. each. They one and all deserve a hearty welcome.

STEPS; or, Morning Readings for a Week By Mrs. A. RUSSELL SIMPSON. 3d. *Nisbet & Co.* This is an abridgment of "Steps Through the Stream," which contains readings for a month. Bethlehem, Olivet, Kedron, Jericho, Galilee, Zarephath, and Jordan form the subjects of these little discourses, which will assist and strengthen many in the course of stepping heavenward. Very suitable for distribution.

We have also received the following:—

UNBELIEF: An Essay to Young Men. By Dr. MAURICE C. HEINE. 2s. *Simpkin.*

THE TONGUE OF FIRE; or, The True Power of Christianity. By WM. ARTHUR. 4s. 6d. *Bemrose.*

THE SPIRIT OF THE NEW TESTAMENT. By a WOMAN. 5s. 6d. *E. W. Allen.*

PROFESSOR DRUMMOND AND MIRACLES. A Critique. 1s. *Gardner.*

CHARLES FAIRBAIRN, the Edinburgh Street Preacher. 2d. Office of "*The Reaper,*" *Ardrossan, N.B.*

NEW JERUSALEM. By FRANK H. WHITE. 1d. *Partridge.*

HUSH OR SPEAK OUT. By WM. ARTHUR. 1d. *Bemrose.*

PLATFORM ECHOES. By J. B. GOUGH. *Hodder & Stoughton.*

BETHESDA FAMILY MATTERS. 1s. 6d. TERMS OF CHRISTIAN FELLOWSHIP. 1d. *Horner & Son.*

FOR EVER WITH JESUS. By Rev. Dr. DOUDNEY. 3s. 6d. *Collingridge, City Press.*

NOW AND THEN. By a YOUNG MAN. 2d. *Partridge & Co.*

THE BIBLE, IS IT TRUE, and CHRISTIANITY ESTABLISHED BY JEWISH AND PAGAN TESTIMONY. Both by W. R. BRADLAUGH. 1d. each. *Snow & Co.*

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Notices.

APPLICANTS FOR TRACTS.—A. T. Matthews, Newbottle, Fence Houses, Durham; Mr. B. W. Westell, 84 Storks-road, Bermondsey, S.E.; Miss Strout, Sea View Cottage, Port Isaac; Ann Worth, tract distributor, St. Tudy, Bodmin; J. Bain, 59, Morrison-street S.S., Glasgow: J. Jackson, 202, Raby-street, South Byker, Newcastle: Miss L. Weekes 35, New King-street, Bath; W. Florence, 33, Dace-road. Monier-road, Old Ford; E. L. Butson, 46, Queen-street, Edgware-road, W.C.; Wm. Errington, Co-operative Society. Backworth, Northumberland; Mr. W. Chapman, 12 Burrell-street, Blackfriars-road S.E.; Mr. R. Williams, 5, Gough-street, Temperance Town Cardiff; Mr. J. Rawlinson, Mission Hall and Ragged School. Chowbent, Manchester; Mr. A. H. V. Bartlett, 25, Victoria-street, Paddington-green, London, W.; Mr Pitlam, 6. Herbert-street, Northampton: J. R. Taylor, 1, Park-street, St. Helens, near Liverpool; R. A. Everett, West Ham Park Mission, Vine-road, Stratford, E.; Mr. J. Bilke, Gospel Tent, Ealing-road, Brentford; W. Le Maitre, Roland-road. St. Sampson's, Guernsey; Mr. W. Falconer, Scalloway. Shetland. N.B.; Miss Kelland, Leslie-road, Dorking; Mr H. Wilson, 29, Naburn-street, Glasgow; A. Clarke, 1, Richardson's place, Greenwich, S.E.; Thomas Gorry, "Manse Queen," Midyell, Shetland Isles; Mrs Fred Radcliffe, Andrews Village, Isle of Man; Miss Charrière, 14, Stanley-street, Battersea Park: Miss Waskett, Home for Invalids, Queen's-road-villas, Battersea Park; W. J. Payne, 1, Hubert's-grove, Stockwell, S.W.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

HOP-PICKERS IN MID KENT.—Dear Sir,—Will you kindly allow me through your paper to remind friends that the work amongst the hop-pickers will commence in the course of a fortnight, when we hope to do as in former years, viz., visit from bin to bin, scattering seed, preach at meal times, hold meetings at night at their encampments, and on Sundays, give free teas, &c. Last year we were entrusted with several garments for the almost naked bodies that we so frequently meet with in the hop garden work. If the donors had seen the joy of the recipients they would have felt thankful for the privilege I am sure. Parcels of clothes, tracts, &c., may be sent by L. C. D. Railway to Wrotham.

Ivy Hatch, Sevenoaks. G. GILLINGHAM.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, E.C.

Messrs. Fullerton and Smith.—August, People's Mission Church, Edinburgh Castle, Stepney, E.; September, Shoreditch, Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

Mr. F. E. Marsh.—Glasgow, to August 23; Saltmarket, Glasgow, September 20 to October 2; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

Mr. J. M. Scroggie.—Dunoon, August; Glasgow, September; Kendall, October.

Mr. W. Spencer Walton.—August, Achill and Connemara (rest and work): September, Brighton, Lewis, and Barcombe; October. Whitehaven and Teddington; November, Weston-super Mare, Southsea, and Wandsworth.

Mr. Fredk. T. Snell.—Cornwall, to August 24.

Mr. James Neech.—Lincoln during August to September 7.

Mr. T. Shuldham Henry.—St. George's Hall, Langham-place, W., during August, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Mill-street, Conduit-street, Wednesdays, 8 p.m.

Mr. Henry Thorne.—Sept. 1 to 6, Belfast; 9, Leamington; 12 to 18, Aldersgate-street, London; 19 to 29, Bradford; Oct. 3 to 12, Wigton; 17 to 26, Kidderminster; 31 to Nov. 9, Harrogate; 14 to 23, Bridgwater; 28 to Dec. 7, Malvern; 12 to 21, Stratford, London.

Messrs. William Catlin and Joseph Phillips.—To August 30, in the neighbourhood of Weston-super-Mare, and Burnham (Y.M.C.A.), Somerset.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Conference Hall, Mildmay-park, London, N.—August 23, 3.30 and 7 p.m., Mr. Wm. Grove.

Conference Hall, Clapham-road, S.W.—Mr. Oscar Owers in August, Sundays, 3.30 and 7 p.m.; Thursdays, 8 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, Sept. 4, tea at 6; meeting at 7. An address by Mr. Gawin Kirkham subject, "Texts and Topics for Open-air Preachers." An open-air meeting will be held outside the "Rest" between 6 and 7.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for workers, Wednesday, August 19. Eight or ten brethren and sisters of China Inland Mission, leaving shortly for China, will be present, also several missionaries who have returned recently for rest. Tea at 6. Meeting 7 till 9.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station), Mr. William Harper, and others, Sunday, 7 p.m.; every week-night (except Saturday) at 8 p.m.; Mr. Wm. Grove on Thursdays. Hammersmith—Tent, corner of Adie and Oxford roads, Messrs. Matthews and Osborne, Sunday, at 7 p.m., Thursday at 8. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. F. C. Spurr, Sunday, 7 to 8 p.m. Kilburn.—Tent, Carlton-road, Mr. F. C. Spurr, Sunday, Monday, Thursday, and Friday, at 8 p.m.; Mr Wm. Grove, Tuesday and Wednesday, 8 p.m. Malden Hall, Kentish Town, Mr. W. B. Horner, Sunday, 7 p.m., and Thursday, 8 p.m.

Children's Special Service Mission.—Mr. Banaster and Hon. W. G. Scott, in the yacht *Kingfisher*, at Ramsey. Mr. E. Arrowsmith, at Llandudno, to September 14; also, in conjunction with other friends, at Rhyl, Pensarn, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr. Spiers at Aberystwith. Mr. E. T. M. Dennes at Redcar and Saltburn-by-Sea, till August 22: Mr. G. A. King at Bridlington; Mr. W. F. Seagrove and Rev H. C. Sturdy at St. Leonards. Rev. F. Hodgson Jones, at Tynemouth; Mr. H. W. Figgis (of Dublin), at Brighton, till August 25; Mr. W. M. Carruthers, at Lowestoft; Mr. E. Salisbury, B.A., at Eastbourne: Mr C. W Fagan, at Yarmouth; Mr. W. R. Moore at Ilfracombe, all August; Mr. H. R. Harvey at Swanage; Mr. H. G. Harris at Weston-super-Mare till August 30; Rev. L. N. Caley and Mr. C. C. Walker, at Sandown; Mr. G. R. Baber, at Southend; Mr. Swann Hurrell and Rev. G. F. Grace at Margate: Mr. J. A. Vann at Southport: Mr. J. H. Greene at Morecambe; Mr. G. H. Chaplin at Littlehampton, August 21 to September 1; Mr. E. M. Chubb now at Felixstowe; Messrs. E. J. and F. C. Church now at Ventnor.

MISCELLANEOUS.

"Criminal Law Amendment Bill."—A meeting for humiliation, prayer, and thanksgiving will be held on Saturday next, the 22nd instant, at Powis Hall, Powis-gardens, Westbourne-park, at 7.30 p.m.

Salisbury Conference.—September 21 to 25. Particulars may be obtained of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

Perth Annual Conference.—City Hall, September 8 to 10. Information regarding lodgings, &c., will be furnished by Mr. Thomas Russell, 65, South Methuen-street, Perth.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

Social Purity.—Mass meeting, under the dome of Royal Pavilion, Brighton, August 25. Mr. Wookey and others will speak on Public and Private Morality.

Mr. and Mrs. Cheyne Brady will be glad to welcome any Christians who may be staying in the neighbourhood of Chalet Fenz, Grindelwald, Switzerland.

Mrs. Boardman's Bible Class for Ladies resumed on Thursday, Sept. 3, at 11 o'clock, at 3, Highbury-place. Meetings for deepening of spiritual life every Tuesday at 6.30.

Thornton-street Chapel, Kensington.—Sermons on the "World to Come," and the terms of entrance, contrasted with the Unitarian Theology by Rev. W. Frith, August 23 and 30.

Edinboro Castle (near Burdett-road Station), Limehouse, E.—Messrs. Fullerton and Smith are conducting a special mission. Services, Sundays, 7 a.m., 11 a.m., 3 p.m., 7 p.m. Monday, Tuesday, Wednesday, and Thursday, 8 p.m. Saturday, song service, 7 p.m.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily Prayer meeting, 1.15 p.m. (Sat. excepted). Gospel services, Mission Hall, Melior-street, Sundays, 11 a.m. (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Mondays and Thursdays, 8.15 p.m.

Exeter Hall.—Noon-day prayer meetings, Thursday and Friday, August 20 and 21, Hon. Granville Waldegrave; Monday, August 24, Dr. Ziemann; Tuesday, August 25, Mr. George Parrott; Wednesday, August 26, Mr. Oscar Owers.

The Priory, 198, Upper-street, Islington, N.—Thursday, August 20, 8.30 p.m., devotional meeting, and address, Mr. Godwin. Sunday, August 23, 3.15 p.m., Bible class, Mr. Stephen Pewtress, Colossians iii.

186, Aldersgate-street.—Sunday, August 23, 3.15 p.m., Bible-reading by Mr. Robert Brown, subject, "How the Believer is kept in peace."

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Conference Hall, Stratford.—Sunday, August 23, 3 p.m, Rev. J. Lunt; 7 p.m., Mr. C. Boardman, jun.

Mission and other Appeals.

Southsea.—I have great difficulty in obtaining a good supply of Bibles, Testaments, tracts, &c., for my Juvenile Mission. As the mission is amongst the very poor, it is impossible to make it self-supporting, and I should be very glad to receive the above, and any kind of Christian literature addressed Mrs. G. Castle, 4, Sydenham-terrace, Somers-road, Southsea.

Missions to Seamen.—Shut up in close forecastles, in foreign and colonial ports, without even a newspaper, the crews of British ships are often driven into drinking-shops out of sheer weariness. They specially value at such times a friendly visit from a clergyman or layman, and eagerly welcome books, magazines, and reading matter. We have recently had applications for large supplies of books for the use of British crews at New Zealand, Yokohama, Palermo, Malta, Lisbon, &c., and wish to send to each place about 2 cwt. of books. Prayer-books are specially asked for, and healthy literature, of which our stock is exhausted. May I ask for supplies of books and magazines to be sent, carriage paid, to the Missions to Seamen, 11, Buckingham-street, Strand, W.C.—Yours faithfully, W. Dawson, R.N., Secretary.

The Y.W.C.A. in Dublin feel deeply the necessity of a larger institute, as the present one is quite inadequate to the growing needs of the work. The rooms are too small for the Bible-classes and meetings, and young women are continually asking us for a home, but we have only five beds, which are always full. We therefore appeal for aid in this work of seeking to help our young sisters, and to shield them from the many temptations that assail them. We need £500 for a suitable house, with accommodation for forty or fifty young women. It will, we believe, be almost self-supporting when once started, as is the case in many similar homes. A friend promises to give £50 if the rest be raised before November 1. We earnestly hope that friends will contribute liberally, so that we will not lose this promised help. Contributions will be gladly received by Mrs. H. Noble, President, Ardmore, Bray; or Miss Marrable, Hon. Sec., 49, Waterloo-road, Dublin.

Our Girls.—We want to do something special for the young women in this parish during the coming winter. The former Vicar founded a Y.W.C.A., which now has a membership of nearly 200. We need good rooms for classes and lectures. The present room is in an unfavourable locality, and uninviting both inside and outside. The lady workers say that with suitable rooms we could double this number. Many of the girls work in mills and places of business, and it would be a great boon to them to have bright, clean rooms to come to during the dark evenings. We are offered two rooms in a central part of the parish, and the landlord offers to make them suitable if taken for two years. The rent is £24 a year, and it would take £60 or £70 to furnish, &c. May I appeal for help to enable us to take them, and have them ready by October. With so many claims in this large and poor parish we are compelled to seek outside help.—Rev. Thos. J. Madden, St. Mark's, Barrow-in-Furness.

Aldershot.—The provision for the spiritual needs of this town is most inadequate, whilst the drinking saloons are so numerous that the whole civilian population of 12,000 could be put into them. Our work commenced here in 1872 in a low public-house which had lost its licence. Here a blessed work of God has been carried on, many a civilian and soldier having found salvation. Few places are so important for such work as Aldershot. To it every regiment in the British Army is quartered in turn, and as our soldiers are continually migrating to different parts, we do our utmost to make them soldiers of the Cross. In 1876 we erected a church, school-room, and minister's residence in the centre of the town, at an outlay of £2,500. Again we are obliged to build. Thus in thirteen years the word preached in a house once noted for licentiousness and every kind of sin, has been effectual in building up two churches. We much regret to vacate the mission hall, but it is far too small for the hundred children, besides teachers, who assemble every Sabbath, and there is no other place of worship in this part of the town. We have secured a corner site at a low price, on which we purpose to erect a church and a school-room, and class-rooms for the young. Our outlay will be £1000, towards which aid will be gratefully acknowledged by Mr. G. Cox, Redan-hill, Secretary, and Corporal G. Musselwhite, South Camp, Treasurer.

Communications Received with Thanks.—W.D. A.B. C.W. H.E. W.M. S.H.; J.F.B.T. R.H.W. J.E. G.H. J.B. G.W.H W.E.D G.R.B J.T.W. H.B.M. F.J.L. E.S. E.J.W. L.A.S. B.J.S. C.C.B. F.P.M. E.J.W. M.H.H. T.J.M. J.G. J.W.W. A.P. G.W.H. W.G. D.J.M. B.C. G.S. G.C. W.J.G. C.B.W. A.D.A. M.E.S. J.R. J.B. W.P.H. J.C. W.M. J.G.P. G.L W.D. R.R. E.W.N. H.H. M.B H.N.J. C.E.F. C.S.C. G.R. C.E.V. W.H.B. J.C.H. T.C.T. W.H.N. C.B. C.F.N. D.B.S. W.F. H.M.G. H.C.E. J.O.G. E.R.H. J.G.W. W.M.O. S.L.B. W.S.G. G.H.L. C.T. C.O F.W. H.M. J.J.L. F.H B.B. J.H.W. G.G E.B. A.H. M.A.M. W.F. J.M.S. M.E.P. O.B. S.M.N. E.S.P. R.D.T. N.R.H.

Subscriptions received by Messrs. Morgan & Scot to Saturday Morning, August 15, 1885.

, Donations should be sent by Cheque or P.O. Orders not by stamps. Cheques to be drawn in favour of Morga and Scott, and crossed City Bank; P.O. Orders payable t Morgan and Scott, at G.P.O.

, Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations t be applied? Mistakes which sometimes arise will thus b obviated. Will they also bear in mind that our Donatio List is made up for the Printer on Saturday morning? An amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d
Day in Country Fund—Miss I. 10s.; Miss M. 10s.; Mrs. P. 5s.; A. E. 10s.; E. E. E. £3; M. M. M. D. £1; E. J. U. £5; M. A. C. £1; C. C. £2; J. M. R. H. £1; G. N. 5s.	14	18	
Dr. Barnardo's Homes—E. P. 5s.; A. M. 2s. 6d.; J. F. C. 10s.	0	17	
Miss E. Hopkins' Work—Mr. and Mrs. A. T. D. N. 10s; A. B. £10; (*Secretary's Fund, White Cross Crusade*) E. B. £1; J. C. P. 10s.; C. E. 10s 6d.; (*White Cross Crusade*) C. T. 10s.; J. H. £1; E. B. £1; B. X. £3; J. W. A. 10s.; A. M. 5s.; Mrs E. B. 5s.; For Jesus' Sake, 2s. 6d.; W. and C. J. £1; Miss D. £1 0s. 1d.; Two Friends, £2: H. A. D. 2s. 6d.	23	5	
Miss Leigh's Work, Paris—H. E. S. S.	1	1	
CHRISTIAN *Tract Fund*—E. E. E.	1	0	
Gratuitous Circulation of THE CHRISTIAN—A. B. £1; T. N. J. 6d.; E. E. E. £1; (*Extra*) B. J. S. 10s.; (*England's Shame*) Mrs L. M. C. 1's.	3	0	
Suppression of Foreign Traffic in English Girls—J. G. J.	0	5	
Friendless and Fallen—J. G. J. 2s. 6d.; F. O. 5s.; S. M. 10s.	0	17	
Mildmay Mission to the Jews—A. E. H. £1; G. E. and W. H. N. £1	2	0	
St. Giles's Christian Mission—A. E. H. £1; C. C. £2; H. S. B. £2 2s.; S. P. 10s.	5	12	
British Syrian Schools—M. M. M. D.	1	0	
Gospel Purity Association—Mrs L. M. C. £1; A. B. £10; W. and C. J. £1; H. A. D. 2s. 6d.	12	2	
Miss Mittendorff's Home—C. T.	0	10	
Mission to Deep Sea Fishermen—C. T. 10s.; W. and C. J. £1	1	10	
Evangelistic Mission—(*Day in Country*) W. W. C.	0	7	
Rev. H. G. Guinness, Tent Work, East London—T. O. 2s. 6d.; Mr. and Mrs. A. T. D. N. 10s; C. C. £3; B. F. H. S. 10s.; For Jesus' Sake, 2s. 6d.; M. O. 2s. 6d.; Two Sisters, 2s. 6d.; G. N. 5s; K. M. 1s.	4	16	
Ogle Mews Ragged Schools—T. O. 2s. 6d.; M. S. £2 2s.	2	4	
Christian Colportage Association—(*A Lost Village*) Mr and Mrs. A. T. D. N.	0	10	
Miss De Broen's Work, Paris—G. E. and W. H. N.	1	0	
Mrs. Mumford's Work in Philippopolis—G. E. and W. H. N.	1	0	
Mrs. Meredith's Prison Mission—G. E. and W. H. N.	1	0	
Rev. R. W. McAll's Work, Paris—G. E. & W. H. N. £1; G. N. 5s.	1	5	
Home of Industry—G. E. and W. H. N.	1	0	
Miss Weston's Work in the Royal Navy—G. E. and W. H. N. £1; H. S. B. £2 2s.	3	2	
Bristol Orphan Houses—G. E. and W. H. N.	1	0	
Field-lane Institute, &c.—G. E. and W. H. N.	1	0	
"Chichester" and "Arethusa" Training Ships—G. E. and W. H. N.	1	0	
Vessel for New Hebrides Mission—M. E. C. 10s.; T. N. J. £1	1	10	
Homes of Hope, Regent-square—Valley of Achor	0	5	
Work in Spain (Mr. G. Laurence)—C. A. E.	1	0	
Baptist Missionary Society—(*Congo*) J. F. C.	1	1	
China Inland Mission—J. F. C.	2	2	
East London Training Institute—J. F. C.	1	1	
Mrs Hilton's Crèche and Orphan Home—J. F. C.	0	10	
Salvation Army—C. C. £3: Buxton, 10s.; (*Rescue of Unprotected Girls, &c.*) J. C. P. 5s.	3	15	
London City Mission—B. F. H. S.	1	0	
Indian Female Normal School Society—B. F. H. S.	1	0	
Fresh Air Mission—Miss L. M. C.	2	0	
London Medical Mission—(*Holiday House*) For Jesus Sake	0	2	
Christian Excavators' Mission (*Mrs Garnett*)—For Jesus Sake, 2s 6d.; W. and C. J. £2: K. M. 1s.	2	3	
Hospital for Children, Queen's-road, Chelsea—H. S. B.	2	2	
Mildmay Conference Hall—(*Missions*) H. S. B.	2	2	
Rescue Work, Whitechapel (*Mrs. Booth*)—H. S. B. £2 2s.; Buxton, £1	3	2	
Distress at Denaby Colliery—Two Sisters	0	2	
Y.M.C.A., Finsbury Park—Two Sisters	0	2	
Hyde Park Demonstration, August 22 (*Protection of Young Girls*)—M. S.	5	5	
Costermongers Cottage Mission—M.	3	0	
Open Air Mission—G. N.	0	2	
Soldiers' Home, Dorchester—K. M.	0	1	
V. and W.—Amount not correct. Please send full address.			
	£120	14	

[Advertisements.]

Dr. Barnardo's Homes—Mrs. Rees, 2s. 6d.

St. Giles's Christian Mission—(*Work amongst Discharge Prisoners*) T. E. H. B. £5.

Gospel Purity Association—J. B. Wookey acknowledge £2 16s. from Lavender-hill meeting, with thanks.

Evangelistic Mission—A Friend, for day in the country, 5s.

SOLDIERS' INSTITUTE, SANDGATE.—In consequence of the failing health of Miss Lucy Papillon, the foundress of the above Institution, th Trustees have appointed Surgeon-Major Alston M.D., Julius H. du Boulay, Esq., J.P., and mysel a committee of management. Mr. Bottomley ha ceased to have any connection with the Institute The committee, with the full approval of th trustees, have secured the services of Mr. Henr Hull, late a gunner in the Royal Horse Artillery as resident missionary to the Institute. Contributions should in future be sent to Dr. Alston, th treasurer, or to any other member of the committee addressed to the Institute, Chapel-street, Sandgat Kent.—Yours faithfully,

Charles Walter, Hon. Sec.

FRIENDLESS AND FALLEN.

DAILY NEEDS ARE GREAT.
DAILY SUPPLIES LOOKED FOR.

DONATIONS to sustain the **SIX HOMES** and **OPEN ALL NIGHT REFUGE** will be very acceptable *at this time*, more than **5,000 MEALS** have to be **PROVIDED EVERY WEEK.**

The above provide for nearly **200 YOUNG WOMEN AND GIRLS.**

The Committee continue to authorise the admission of all suitable cases at all times.

Messrs. MORGAN & SCOTT, 12, Paternoster Buildings, E.C., will receive contributions, or they may be sent direct to

Yours obediently,

Office, 200, *Euston-road, London, N.W.*

EDWARD W. THOMAS, Sec.

"Feed My Lambs!"

"Dr. Barnardo's Homes" are just now in very urgent and immediate need of help.

Almost every week defenceless Little Girls are being rescued from untold misery, and the prospect of shameful lives. No case is turned away.

The 1400 children in the "Homes" have also to be supported during the holiday season, when almost all the friends of Missions are away from home. Every Autumn this gives rise to much anxiety, and greatly increases the burdens of those "who abide by the stuff."

Any gifts, however small, will be gratefully accepted and acknowledged if addressed to WM. FOWLER, Esq., M.P., Treasurer, or to

Dr. T. J. BARNARDO.

18 to 26, Stepney Causeway, London, E.

MISSION to DEEP SEA FISHERMEN.

Four Mission Vessels are cruising amongst the North ea trawling fleets. 12,000 smacksmen are engaged all he year round in providing our tables with fish. These nen, who for us toil through furious blast and sleety torm—who hazard their lives and fall victims, undreds of them, to the pitiless waves, that markets t home may be well supplied—may rightly claim some mall share in the privileges we so richly enjoy and so ighly prize.

THIS THEY CAN ONLY HAVE
THROUGH THE PRESENCE OF THE
MISSION VESSELS

arrying to the fishermen the message of Divine mercy nd pardoning love, bringing the pleasure of books to hile away the weary hours, affording relief in case of ckness and injury, and cheering and brightening dull nd monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a rand work, worthy of the support of a great maritime ation like England; and I believe that the results of eir effort, great as they are in the present, will, if only pported liberally by the public, be of untold value in e future."—*Edward Birkbeck, Esq., M.P.*

FUNDS are greatly NEEDED to enable the Society place a Mission Vessel with every fleet.

E. J. MATHER, Secretary.

31, New Bridge-street, E.C.

MIDNIGHT MEETING MOVEMENT.

THE 25th ANNUAL REPORT

Shows that over **ONE THOUSAND** Meetings have been held in London and the Provinces, attended by over **61,000** Poor Women and Girls.

THOUSANDS HAVE BEEN RESCUED.

DONATIONS are now much needed to carry on this Mission.

Christian Friends desirous of **co-operating by contributing toward the expenses** of a Meeting (or helping by prayer) are invited to communicate with Mr. J. H. L. Christien, Organising Secretary, at the Office. Donations may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

C. WILSON McCREE,
Financial Secretary.

Office—8a, *Red Lion Square, W.C.*

(Continued from pa 3.)

BOURNEMOUTH, CLAIRVILLE, conducted by Mr. and Mrs. Jackson. Visitors will find every home comfort and attention at this favourite BOARDING ESTABLISHMENT. Beautifully situated in its own grounds, with charming sea views.

BOARD AND RESIDENCE wanted, by a Gentleman, age 57, with Christian family, on or near the South Coast. Good, well-furnished bed-room, strict cleanliness, best plain food, good cooking, and a cheerful and pleasant home required. Situation to be high and dry Country not objected to, or a superior farm-house, where there is a little refinement.—S. S., care of Mr. C. J. Hill, Small-street, Bristol.

ST. LEONARD'S-ON-SEA. — The Widow of the late Rev. Frederic Wagstaff, and Mrs. Locke, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21, Carisbrooke-road.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searle, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

ILFRACOMBE.—Foster's Boarding House; conducted on Christian and temperance principles; first-class. Close to the sea. Highest testimonials from clergy and ministers. Season terms, 2½ guineas weekly.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

BRIGHTON. — HOME OF REST for Christian Workers and Gentlewomen of limited means. House very comfortable. Near sea. Terms 18s. to 25s. per week. References required.—Superintendent, 52, Lansdowne-place.

WORTHING HOME OF REST FOR CHRISTIAN WORKERS.—Close to sea, with garden. Terms from 25s. to two guineas. —Lady Superintendent, Rutherford Lodge, Worthing.

RAMSGATE (near St. Luke's Church).—Small furnished House, with attendance. Two sitting-rooms, three bed-rooms. £2 10s. per week inclusive, except gas.
Rev. J. B. Whiting,

BEDFORD.—A Lady with house larger than she requires, wishes for a Lady, or Lady and Daughter, to spend the winter with her, and share expenses.
C. C. M., Dawes' Library, Baker-street, W.

BLACKHEATH. — Furnished House, or part, to Let for a term on very moderate rent. Good bed-rooms, bath-room, garden, piano.—A., 10, Pagoda-villas, Lee, Kent.

LYNMOUTH. — To be Let, for September or longer, a detached Villa Residence, charmingly situated. Sea view, private grounds, salmon fishing, stag hunting. Terms very moderate.—Alpha, 4, Vyvyan-terrace, Clifton.

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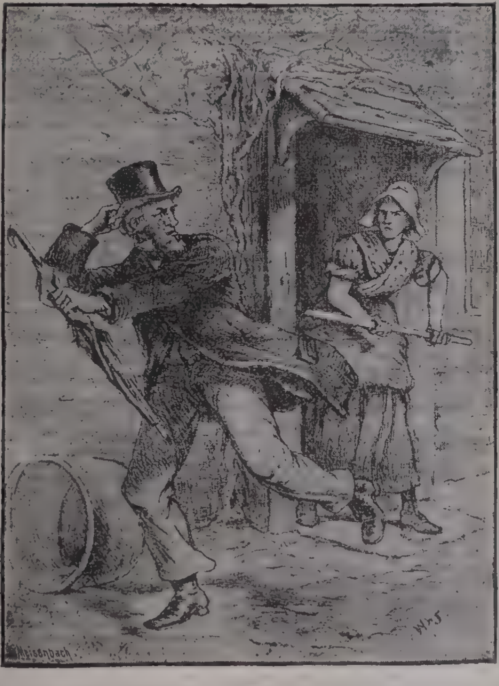

This racy and telling narrative has been reprinted from The Christian *for the purpose of Distribution in a neat form, suitable for enclosing in the modern square envelope.*

"'Good mornin, ma'am,' and then I stopped. Words seemed to hang, somehow. I didn't want to pop right out that I'd come over to try'n convert her folks. I hemmed and swallered a little, and fin'lly I said, says I, 'We don't see you to meetin' very frequent, Mis' Vedder.'

"'No, you don't!' ses she, as quick as a wink. 'I stay to home, and mind my business.'

"'Well, we should like to hev you come along with us, and do ye good,' says I, sort of conciliatin'.

"'Look a here, Deacon!' she snapped, 'I've lived alongside of you fifteen year, and you knowed I never went to meetin'; we a'n't a pious lot, and you knowed it; we're poorer'n death and uglier'n sin. Jim, he drinks and swears, and Malvinny dono her letters. She knows a heap she hadn't ought to, besides. Now what are you a-coming here to-day for, I'd like to know, and talkin' so glib about meetin'? Go to meetin'! I'll go or come jest as I please, for all you. Now get out o' this!'

"Why, she come at me with a broomstick! There wasn't no need on't; what she said was enough. I *hadn't* never asked her nor her'n to so much as think of goodness before."

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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

PERTH CONFERENCE.—This Annual Conference will be held (God willing) in the City Hall, Perth, on Tuesday, Wednesday, and Thursday, 8th, 9th, and 10th September. Information regarding lodgings will be furnished gratis by Mr. THOMAS RUSSELL, 65, South Methven-street.

AN INVALID CARRIAGE is very much needed for a poor crippled boy (a permanent case), at the Boys' Convalescent Home, Abbots Hill, Ramsgate. The Committee would be very thankful for a gift of this kind.—AULAY MACAULAY, Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting-hill, W.

BETHSHAN FAITH-HEALING HOME, 161, Islington, Liverpool.—Meetings for Holiness, Divine Healing, and Testimony, Tuesdays, 3 p.m.; Thursdays, 7 30 p.m. Patients received into the Home.—Terms and particulars, with testimonies from healed ones, on application to Miss GIBBS.

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Postal address, Balclutha Lodge, Southgate, N.

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The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. SHERRARD, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

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Next session commences Sept. 17.

Educational.

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ENGAGEMENT wanted, as Governess in school or family. German (conversational), English, French, Latin, mathematics, drawing. Senior Cambridge and London Matriculation certificates. Highest references.
M., 16, Orchard-gardens, Teignmouth.

A YOUNG LADY (member of a Christian family) seeks a situation as Governess in a school in or near London Has passed 2nd College of Preceptors, and Junior Trinity College. Music. Good references.—No. 1, G. S., 3, Agate-road, Clacton-on-Sea, Essex.

A YOUNG LADY, who has resided abroad for more than two years, desires a situation as Governess. French (Higher Local Examinations), English, and music.—Miss J. A. Viccars, care of J. W. Goddard, Esq., Avenue-road, Stoneygate, Leicester.

NURSERY GOVERNESS.—Re-engagement wanted to young children. Would take entire charge. Or as Lady Help. Domesticated; good needlewoman. Total abstainer. Excellent references.
F. P., 36, Station-road, Willesden Junction.

WANTED, by a young Lady, seventeen, to help with teaching in a young ladies' or little boys' preparatory school. Painstaking, and a good disciplinarian.
E., 67, Colebrook-row, Islington.

MRS. BARCLAY, Leyton, wishes to recommend a Young Lady as Governess to young children; or as Useful Companion.—For full particulars, apply to Miss Draper, 67, Dyke-road, Brighton.

A SWISS LADY, 22, experienced, diplomée in Stuttgart, seeks a re-engagement in a Christian family or school. Accomplishments, German, French (Paris), English, music, singing, drawing. Good references.
Gewölb, Mollis, Glarus, Switzerland.

GOVERNESS.—A Christian Lady seeks engagement. Thorough English, French, music, and drawing. Great experience. Clever in training children. Supervision of household. High references.
B., Y.W.C.A., 17, Old Cavendish-street, W.

WANTED, two small Schools, for girl and boy, where they would receive careful training and sound religious teaching. Terms moderate. West of England preferred.
Y. A. U., Seeley's Library, Torquay.

Appointments, Situations, &c., Wanted.

EMPLOYMENT wanted, as Scripture Reader, Visitor, Verger, or in any way to be useful in a parish. Can have very satisfactory testimonials from a Clergyman under whom he has lately worked. Single: age 36. Has a little private means, and would be content with a small commission.
A. B., St. Mary Villa, Colchester.

CHRISTIAN GENTLEMAN, F.S.A., adept at accounts and correspondence, married, small private means and connection, desires Secretaryship to nobleman, philanthropic or public Institution. Small salary accepted if influential position. For particulars, address Secretary, Mr. Robins, 11, Bank-street, Lincoln.

AN EVANGELIST seeks an engagement in connection with a Christian Church; or as Missionary or Secretary of Y.M.C.A. Highest references. Could commence work immediately. —Rev. A. J. Palmer, 19, Christ Church-road, Folkestone.

TO MERCHANTS and Manufacturers.—A Gentleman, of good business abilities, requires a situation as Book-keeper, Correspondent, or Salesman, or any place where care and strictest confidence is required. Unexceptionable references given.—W. C. White, care of C. Downes, Esq., 3, Gracechurch-street, City.

YOUNG MAN seeks situation in Seed business. Good knowledge of seed and bulb trade, book-keeping, &c. Future partnership with a Christian man, if preferred.—A. D. Kempson, 50, Kennington-oval, London, S.E.

A GENTLEWOMAN (experienced) seeks a re-engagement, the supervision of a Gentleman's home and family, or the superintendence or Matronship of a public institution, asylum, college, or school. Highest testimonials.
H. S. W., Newtown House, Carlisle.

HEAD GARDENER.—A Nobleman can recommend a thoroughly practical Gardener. Been through some of the best gardens in England. A Christian and abstainer. Knowledge of agriculture.—E. Tucker, Quenby Hall, Leicester.

SHOP ASSISTANT in the drapery business.—A Secretary, Young Women's Christian Association, recommends a Prayer Union member as above. Country preferred. Experienced, and of pleasing manners.
Mrs. Walter Greene, Wallingford.

TO GROCERS and Provision Merchants.—Wanted, by a gentleman of considerable business experience, a situation as Manager, or as Traveller to cover Eastern Counties. First-class references.—Traveller, care of C. Downes, Esq., 3, Gracechurch-street, London.

WILL ANYONE provide a Home for a deformed Girl, not strong enough for housework? Good needlewoman, plain dressmaker. Wages less an object than a home in a Christian family or institution.
A. R., Miss Gough, 17, Old Cavendish-street, W.

TO COFFEE PROPRIETORS.—Wanted, a situation in a Coffee House, for a man willing to make himself useful as Waiter or Porter. Writes a neat hand. Country preferred X. Y. Z., Reigate-hill Post-office, Reigate, Surrey.

RE-ENGAGEMENT required by Gentleman thoroughly experienced in Mission work; charge of Home or Institute, or other sphere of religious work. Lecturer. Abstainer. No objection to travel.
Alpha, 184, Railway Approach, Shepherds Bush.

ATTENDANT or Useful Maid to elderly or invalid Lady. Good needlewoman. Can do dressmaking. No objection to light housework. Well recommended. Middle age. —E. E. C., Chestnut Cottage, Hanworth-road, Hounslow.

COMPANION.—Young Lady desires engagement in Christian family. Accustomed to Gospel work. Could assist in studies. German acquired abroad), painting (oils and on china), music, &c.—A., care of Housekeeper, 13, Rose-street, Newgate street, E.C.

A LADY, aged 33, desires an engagement where she can be useful, either as Assistant Matron, or to help a mother with her family and household, or in any other capacity where she could lead an active, useful life. Excellent testimonials.—N. D., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

ILFRACOMBE or Torquay.—A middle-aged Christian woman, whose health requires her to leave London, wishes for a quiet lodging. Very moderate charge.—H. W., 1, Sydney-street, Fulham-road, London, S.W.

COACHMAN.—A Lady wishes to recommend her excellent Coachman, leaving through death. A Christian and total abstainer. Knows Town well. Age 40. Married; no children. Coachman, Stables, Avening House, Hampstead.

GARDENER shortly wants a situation. Has had considerable experience in indoor and outdoor work. Aged 27. Married; no family. Six years' satisfactory reference from late employer.—W. Welch, Dacre-road, Hitchin.

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MATRON in small Home or training Institution. Good references.
L. E., 66, Queen's-road, St. John's-wood.

LADIES'-MAID wants a situation. One Lady. Dressmaker, milliner, hairdresser, packer, &c. Age 40. Wages £30. Accustomed to travel.—A. W., Post-office, Caldecot, Leicester.

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A LADY WISHES to recommend a young person to attend on an invalid. She is very useful and kind in sickness, and handy with her needle. Wages £16.
S. Place, Navigation, Treharris, near Cardiff.

LADY MUIR recommends her Kitchenmaid, as first, where two or more are kept.
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WOULD ANY LADY give a girl, age 17, the chance of retrieving her character, as Housemaid or House and Parlourmaid? Full particulars will be given.
Mrs. S., Holy Trinity Vicarage, Weymouth.

WILL ANY LADY kindly engage a young woman as light general or Housemaid? Wages no object. Good character from the Home.
Matron, 39, Earl-street, Lisson-grove, N.W.

KITCHENMAID.—A Lady wishes to recommend a respectable, strong, active girl, aged 18. Abstainer.
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A LADY WANTS to place in service a good little girl of 13, and two girls of 14, in or near London.
B., 18, Endsleigh-gardens, Euston-square, N.W.

WILL ANY LADY take as Kitchen-maid a girl needing training, who is anxious to retrieve her character? Has been in a Home.—B., 19, Church-street, Cambridge.

A LADY WISHES to highly recommend a Lady, who has been with her for the last three years, as Housekeeper or Companion; especially as housekeeper where there are little children who need care. She is a good manager, well-educated, and refined, and of an exceedingly amiable disposition. No objection to travel.
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Appointments, Situations, &c., Vacant.

BOYS' CERTIFIED INDUSTRIAL SCHOOL, Ardwick-green, Manchester.—Wanted, an efficient resident Matron, to undertake the duties under the supervision of the Governor. Salary £50 per annum.—Applications, with copies of testimonials, endorsed "Matron," to be sent to the undersigned on or before the 1st day of September next.—John R. Burne, Secretary, 6, Essex-street, Manchester.

PARTNER WANTED, with £5,000 to £10,000, in old-established wholesale business. A safe and profitable concern.—Apply for particulars to Josiah Beddow & Son, Chartered Accountants, 2, Gresham-buildings, Basinghall-street, London.

MEDICAL MISSIONARY.—Superintendent wanted, for Moncur-street Dispensary of the Glasgow Medical Mission. Must be a qualified medical man, with experience of missionary work. Salary £250. References required. —Dr. T. Brown Henderson, 19, Elmbank-street, Glasgow, before 31st August.

WANTED, for Manchester, an active, earnest, Christian couple to take the management of a large Boys' Refuge and Industrial Home. A good and permanent position for able and devoted people.—Address, stating full particulars, Leonard K. Shaw, Cheetham-hill, Manchester

NO SALARY.—A kind and comfortable Home is offered to a domesticated young Lady. Must be bright and active in disposition, converted in the true sense of the word. Music and singing essential, as she would be required to assist in mission work; also to wait on, and housekeep for, a lady in delicate health, and to be clever with her needle.—Write, stating present circumstances, age, qualification, with full particulars, to
X. Y. Z., Rastall's, 81, Ebury-street, S.W.

A RESPECTABLE YOUNG MAN wanted, as Indoor Servant (single-handed) for a country house. Must thoroughly understand his duties; be active, willing, and obliging, and smart in appearance. Character for honesty and sobriety indispensable.—Apply by letter, to W. Mewburn, Esq., Warford Hall, Knutsford, Cheshire.

HOUSE-PARLOURMAID wanted, in a family residing at Upper Norwood. Good character, and efficiency in her work necessary. Christian abstainer preferred.—Particulars to Mrs. R., 9a, Grove-road, Deal.

THOROUGH PARLOUR-MAID wanted, for family of four ladies. Four servants kept. Tall, quick, good needlewoman. Aged about 26.—T., Fairholt, Hadley, Barnet.

KITCHEN MATRON wanted, to work with and train four girls to wash, cook, &c., in a small institution. Whole-hearted Christian and abstainer. Previous experience necessary. £16, to rise to £18—Miss Newbery, 127, Portsdown-road.—Apply before one, Thursday or Friday.

A KITCHEN MATRON wanted, in a Home for servant girls. Must be a Christian, total abstainer; also one who understands cooking. Salary £25.
W. G. L., Spring-street Post-office, W.

CHRISTIAN MAN, without family, wanted, to assist in an unsectarian Village Mission. Must be total abstainer, and good visitor. Salary £48 yearly, and house.
B. Thomas, Stapleton, Bristol.

A CHRISTIAN NURSE wanted; strong, and accustomed to young children out of arms. Good needlewoman. An abstainer.—F., Eugenie Villa, Ravenscourt-park, Hammersmith.

WANTED, in the Vicar's family at Broxbourne, Herts, by the 9th of September, a strong, active House and Parlourmaid. Seven in family. Cook and nurse kept.—Apply, stating age, wages, &c., Mrs. Salwey, Cromer, Norfolk.

COOK.—Wanted, good plain Cook, for a large but quiet family, with small dairy. Abstainer preferred. Wages £18 to £20.
Herbert Taylor, Esq., Hadley Bourne, Barnet

GOOD COOK wanted, who understands a dairy. Kitchen-maid kept. Good wages. Must be total abstainer.
Mrs. Thomas, Stapleton Park, Stapleton, Bristol.

CAN ANY LADY recommend young servant as Cook in Christian family of three? Housemaid kept. Healthy country village, West Somerset. Little instruction given if necessary. Country girl preferred.
Address first, B., 36, Manor-park, Lee, Kent.

A THOROUGHLY RESPECTABLE, trustworthy person wanted, as good plain Cook. An early riser. Very clean in person and work, and of the Church of England. There would be a little housework, but it is an easy place.—Apply at 3, Stockwell-crescent, Clapham-road (near the Swan), any morning between 11 and 1 o'clock.

A GOOD PLAIN COOK wanted, for a Clergyman's family in Kensington. Comfortable place. No objection to kitchen-maid. Assistance given on Saturday.
Mrs. Thornton, Trinity Rectory, Ramsgate.

COOK, good plain. Not under 30. Good references required. Assistance given. Wage £22. Churchwoman.
Mrs. Shann, Petergate, York.

GOOD PLAIN COOK wanted, next month, in a Christian household. Kitchenmaid kept. A steady, Christian woman desired.
Mrs. C., Debdale Hall, Mansfield.

GOOD KITCHENMAID wanted. Must understand her duties as such. Total abstainer. Age about 20; country. Christian privileges. Unsectarian.
Mrs. Ashton, Delrow, near Watford, Herts.

A COOK wanted, for a Clergyman's family. Church of England. Wages £16 to £ 1
Mrs. A. H. Smith, 33, Mt. Sion, Tunbridge Well

HOUSEMAID.—Wanted, in a Christian home, a respectable young person as Housemaid. State age, wages, and how long in last situation.
E. P. B., Post-office, Wellington, Somerset.

(Continued on page 23.)

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Even if NOT Absolutely Destitute, may be brought at any hour by Day or Night, to

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JAMES SHARPLESS, Supt.
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Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

MISSION to DEEP SEA FISHERMEN.

Four Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

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The Christian.

ON GAMBLING.

MR. BARON HUDDLESTON has spoken out on the subject of gambling, in conection with a recent Stock Exchange case that was before him for trial. One of the London laily papers has commented at some length on the enormous and rapid growth of the pirit of gambling, and has raised a note of warning that should not be unheeded. The present age is one of self-indulgence and luxury. Rather than earn money legitimately by fair oil, men prefer to win it by gambling, if possible, and so acquire wealth without effort. The fascination for such ill-gotten gains is remendous. From the "pitch and toss" in he secluded courts or at the quiet street corners, to the enormous stakes on a horse-race, he ramifications of the system of gambling are such as would startle us were they made known. There is an old saying, "They who want to be rich in six months are generally beggars in twelve," which agrees with the words of the Apostle Paul in 1 Tim. vi. 9, 10: 'They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." What can be plainer than these words?—"temptation," "a snare," "foolish and hurtful lusts," landing men in "destruction" of all earthly hopes and blessings, and in "perdition" for eternity. "Piercing themselves through," has its illustrations in the Monte Carlo suicides, the "Derby" suicides, and the countless cases of imprisonment for embezzlement, forgery, and the like. The annual tale of bankruptcies would be found to arise in the vast majority of cases from "hasting to be rich," and what a list of self-inflicted sorrows they would contain!

Balaam's coveted rewards and honours, Achan's wedge of gold, Judas Iscariot's thirty pieces of silver, are the Scriptural illustrations of the ruin wrought by the love of money, and by the obtaining of money through other than lawful means.

The love of leaving things to "chance" or "luck" has touched a far deeper subject than money-getting. The salvation of the soul, and the possession of eternal life is in the minds of the vast majority a matter of uncertainty, to be settled by some "hazard." "I must take my chance with all the rest" is a frequent expression. Eternal life is gambled for, and gambled away. A chance prayer at the death-bed, a chance good feeling, a "lucky turn" towards spiritual things are what most men depend on, and if their hearts are hardened in sin, and they find out they are perishing, "pierced through with many sorrows," they usually say, "worst luck!" Friends say, "He made a bad hit."

Too much of the preaching in our pulpits savours of the uncertainty of gambling—the truth of God respecting the need of atonement, the punishment of sin, the reaping of our own sowing, is spoken of as if it were problematical, unreliable, and the "chances" of the love of God covering, in some unknown way a multitude of "peccadilloes" by and by, are proclaimed instead. On these false hopes and lying phrases men stake their eternal happiness, and lose all.

Here are some of the verities of God: "Be sure your sin will find you out"—"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil"—"My mercy will I keep with him for evermore, and my covenant shall stand fast with him," together with the twenty-five times repeated "Verily, verily," from the lips of the Son of God as recorded in John's Gospel.

G. Soltau.

◆

THE OVERCOMERS.—2.

THE following are a few of the ordinary evils that we have to overcome:—

EVIL SPIRITS.

The invisible wicked spirits that surround us and war against us are evil: the Lord, the Good Spirit, can alone overcome them for us.

Our part is to confess the name of Christ, trust in his blood and word of power, and be willing to die rather than yield to do any known sin that the evil spirits may tempt us to yield to. It is written: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them" (Rev. xii. 10—12). "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you" (James iv. 7, 8). When we draw nigh to God, put our trust in Him to overcome for us, the devil must flee. Our great enemy defies all other strength, except the Almighty power of God. We must, therefore, only rely on his strength.

THE WORLD.

This is another great enemy. Its many allurements, attractions, false promises and vain pleasures, must all be overcome. Christ overcame the world for us. We have, therefore, to keep the eye of faith on Him. Also we should have our affections set on things above, the true and lasting treasures and pleasures that will satisfy.

The best of this world is but a vanity, a shadow. If we could have all that this world could give, we might be called on to leave all the very same hour that we might think we had attained all.

THE CARNAL NATURE.

This is a very dangerous evil. Our bad passions, our pride of reason, our corrupt will and way, must all be overcome. There is no good in our Adam-nature. Good is to be found in Christ alone, and He only is our Lord; we must be brought into subjection to Him in all things. When He reigns within no evil can overcome; His arm subdues the strongest lusts; but if we seek to overcome the weakest without Him we fail.

Pride, revenge, and restlessness are overcome as we meekly sit at his feet and learn of Him. At the very first appearance of restlessness or pride we should seek his grace to overcome it, before it gain any strength.

Perfect and satisfying rest and quiet of spirit we cannot have here, during our conflict in this present body of infirmity. It is our wisdom to rest by faith in Christ, and patiently wait the coming rest that is glorious (Isa. xi. 10).

DELIGHT IN MAN.

We must never allow learned, and interesting, and pleasant, and kind friends to take the Lord's place in our affection. We may overcome this evil by getting alone with Christ, and asking to have Him more fully revealed to us; for He is "the chiefest among ten thousand, yea, He is altogether lovely," and He is the truly kind and loving One; oh, He is the wonderful One! Let him fill our wondering eyes, till we can sincerely say, with one of old: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Ps. lxxiii. 28). Also, we should watch and be ready, for at any moment He may appear; then, we who are ready will be caught up to meet Him in the air, and so be for ever with our beloved Lord and Redeemer!

THE FEAR OF MAN.

As undue delight in man is an evil, so also is the fear of man, which bringeth a snare; and this evil must be overcome. We may be helped to overcome this by remembering that the greatest of men are but dust and vanity.

FALSE TRUST.

Another evil is to trust in men, or health, or property, or good deeds, or pleasant feelings, or favourable circumstances; all this false trust must be overcome. We should remember that much that affects our senses is like the uncertain and changing sea; and that the Lord Himself is the Rock, and the only true object of our trust. As disciples of Christ "we live by faith," and not by sight. Also, it is written, "We walk by faith, not by sight" (2 Cor. v. 7).

ERROR.

We should not yield to unscriptural theories and false teaching, nor allow our mind to be perplexed thereby. The remedy for the evil is entire subjection to the Word of God. Grace and truth are by Jesus Christ. The Bible is our only guide to rest on. We have to search the Scripture, and know what that says to us, and hold fast the truth in simplicity, and not allow any human construction or interpretation to move us (Psalm cxix. 99). God has made clear all He would have us know now. At best we can only "know in part" while in this body.

FRETFULNESS.

This is a sore evil, and should be overcome at the very first temptation to complain. Even though we should be falsely accused, and called to suffer shame, reproach, and persecution, we should calmly commit ourselves and our cause to the Lord, and in His strength be quiet, and show forth good behaviour to our enemies, and so prove ourselves to be disciples of Him, "Who, when He was reviled, reviled not again," but did good to His enemies (1 Peter ii. 23, 24, and Luke xxiii. 34). "Be not overcome of evil, but overcome evil with good" (Rom. xii. 21). To yield to fretfulness would grieve the Spirit, and do ourselves an injury. Resist the very first temptation to murmur, lest it produce a fretful spirit in us. Whatever the trial may be, sickness, or loss of friends or property, or any other painful circumstance, patiently endure. The trial or conflict may sometimes seem long, but deliverance is sure, as in Job's case, and others mentioned in the Bible.

We should praise the Lord in our trials, for He is ordering all for our good. It is written: "There shall no evil befall thee" (Ps. xci. 10). "We know that all things work together for good to them that love God" (Rom. viii. 28). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 17, 18).

All is evil outside Christ; we must therefore "abide in Him," where we are preserved from evil, till He remove us to his throne, where He will show us to the overcomers.

The life of faith is the overcoming life. Living by faith *in Christ* we cannot be overcome.

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THE LONDON SCHOOL BOARD AND OVER-PRESSURE.

THE Special Committee on over-pressure in the London Board Schools has at length presented its report to the Board. The witnesses examined were three Government Inspectors, one Board Inspector, the Kindergarten Superintendent, one School Manager, eight head teachers, and three attendance officers. Answers to printed questions issued by the Committee were received from about one-fourth of the Board's head teachers.

It will be remembered that the Committee was appointed on November 27 last, to inquire into the allegations of over-pressure contained in Dr. Crichton-Browne's report, which had been repeatedly pooh-poohed by members of the Board. Subsequently the Committee reported to the Board "that some medical assistance is absolutely necessary for the successful prosecution of the inquiry," and was authorised by the Board to employ three medical men for this purpose. It is, therefore, simply astounding that the Committee stultified itself by abandoning the medical part of the inquiry altogether.

Further: only one head teacher out of the thirteen schools visited by Dr. Crichton-Browne was summoned to give evidence before the Committee. So far, then, as an investigation into Dr. Browne's charges is concerned, the Committee's report is absolutely worthless. The course adopted by the Committee in this respect must consequently be taken as a tacit admission of the substantial accuracy of Dr. Browne's allegations. We see nothing in the report which might not have been quite as truthfully written long since when the cry of overpressure was first raised; the Board had the same evidence at its disposal then as it has availed itself of now; we must, therefore, hold the Board greatly to blame for not taking earlier steps to remedy an evil which has been shown to exist to a grave extent.

After pointing to the fact that a notable proportion of the scholars are the children of well-to-do parents, and referring to the homes of the intemperate and vicious, the report goes on to remark that—

> "There are many other poor homes, also, where there is such a struggle with poverty, and where the earnings are so small as hardly to cover the bare necessities of life, that lodging, food, and clothing are only provided for the children on the most meagre scale. The father or mother has too much time and strength occupied in earning a livelihood, to have energy to spare in looking after their wants. In both these cases the air of the dwellings and the neighbourhood in which they are is generally close and unwholesome, and the children are emphatically, by the evidence of teachers, unhealthy. They are stated to suffer from constant epidemics of measles, small-pox, scarlet fever, and whooping-cough; and ophthalmic and skin diseases, such as ring-worm and sore heads, are prevalent, and most difficult to eradicate. After their attacks the children are described as being, to some extent, incapacitated for school work, after the fear of infection has vanished. The noise and disorder of the homes often make it impossible for the children to sleep at nights.
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> "These children come from a class which has not in the past been given to intellectual work or study. They are, therefore, as a rule, hereditarily unequal to the sustained learning and mental exertion attainable by others."

Exactly so; all this is perfectly true; but it must have been all along known to the Board as it has been long known to those who have nobly made it the business of their lives to go among the poor, endeavouring to ameliorate their condition. And herein lies the condemnation of the Board, that these poor, miserable, ill-clad, half-starved children have been overpressed in order that they should pass their examinations as creditably as the children of "clerks, small shopkeepers, or mechanics in receipt of some thirty to sixty shillings a week or upwards."

It is all very well for the Committee to urge that the Board was obliged to adopt such a course with regard to the instruction in their schools as would be calculated to earn a large share of the Government grant. We fail to see the cogency of the plea. Had a less pretentious and costly system of education been pursued, there would have been less overpressure. And is it possible that a powerful body like the London School Board should content itself with slavishly following in the lines laid down by Education Department officialism, instead of pointing out, which this report at last does, more intelligent ways. The Board obtained radical concessions in favour of their overworked pupil teachers; could it not have obtained some concessions for the overworked children of the poor? Time after time the Board had warning that overpressure was going on, that children of tender age were being worked beyond school hours in cruel sort. Was the screw taken off? Were not the teachers driven, by harsh assessments of their reports whereby they lost their annual increase of salary, to still further put the screw on their scholars? We are glad that at least the error has been admitted, and, however much we may have criticised the past policy of the Board in this respect, the Board has our heartfelt thanks for its present earnest, though tardy desire to do justice to the children of the poor.

As a whole the report is weak; some portions read as though they were contradictory of others, and, between the evident unwillingness to admit the existence o general over-pressure and the recommendations of the committee, there is considerabl divergence. To show the radical characte of these recommendations we give them in full:—

(1) That the Board grant facilities to loca managers and to other responsible persons for th provision on the school premises of penny dinners o self-supporting principles for elementary schoo children, where it can be done without interferenc with school work or injury to the school buildings.

(2) That a short statement of the admonitory symptoms of diseases likely to affect children whether arising from over-work or otherwise, b drawn up by medical authority for the use of th teachers and local managers.

(3) That further encouragement be given t physical exercises and games both in and out o school hours.

(4) That home lessons should not be given t children unless the circumstances of their home are entirely favourable, and the parents give encouragement to them, and that they should neve be set in infants' schools.

(5) That drawing should be made an optiona subject in girls' schools.

(6) That needlework in girls' schools should, a a rule, be taken for examination as a class subject and not for the shilling grant.

(7) That the School Management Committee b instructed, in assessing the work of the schools, t take into consideration all the circumstances of th schools and of the children; and be also instructe not to vary the assessment of H.M. Inspector a expressed in the merit grant on account of fact mentioned in his report, except under specia circumstances.

(8) That a review of the children who have bee instructed in the first standard in an infants' schoo shall be made after the school examination, with view of keeping in the first standard in the uppe schools those children who are unable to do th work of the second standard without over-pressure.

(9) That a memorial be presented to the Education Department, respectfully drawing their attention to the facts stated in this report, and in th evidence appended thereto, and asking them specially to consider the following suggestions:—

(*a*) That greater uniformity of method and o standard of work is desirable on the part of H. M Inspectors.

(*b*) That, with a view of discouraging irregularity of attendance and consequent pressure of work children who have not made a certain number o necessary attendances during the twenty-two week may be refused examination.

(*c*) That in estimating the merit of a schoo greater attention be paid to the due promotion o children who are able to progress more quickly than the average of scholars.

(*d*) That a loss of grant shall not occur i infants' schools, in the case of boys not takin needlework, where a special time-table for them i approved by H. M. Inspector.

(*e*) That authority be given to teachers, unde supervision, to classify their children in differen subjects according to their abilities.

We need hardly remark that we entirel concur in these recommendations, which, with one exception, have been adopted by th Board; but we say emphatically that, i they are the deliberate result of the Committee's inquiries, then it would be impossibl to exaggerate the magnitude of the evil the are intended to remedy.

We feel the greatest satisfaction at findin that there is at last a chance of teacher being allowed complete liberty of classification. We have no doubt that if this be con ceded by the Education Department, it wil be the death-blow to all over-pressure whether on teachers or scholars, and wil enable teachers to make the schools, in th highest sense of the term, educational institutions, instead of remaining what they a present to a great extent are, mere grant earning establishments.

CHILDREN'S SCRIPTURE UNION.—Portions fo the ensuing week:—Aug. 30, Luke vi. 27—38 Aug. 31, vi. 39—49; Sept. 1, vii. 1—10; Sept. vii. 11—23; Sept. 3, vii. 24—35; Sept. 4, vi 36—50; Sept. 5, viii. 1—15.

THE HYDE PARK DEMONSTRATION.

A MISSIONARY, just returned from China, told us the other day that he never was proud of his country until now, when he felt how far higher was the moral tone of England than that of the country where he had spent his recent years. We felt very much like that on Saturday, as we journeyed from Mile End to Hyde Park. England has been humiliated to the dust by the confession, of desperately vicious crime, which has been forced from her. But, while there is not a nation in Europe which has not drunk to the dregs this same cup of filthiness, there is no other country where such a demonstration would have been possible. We doubt whether a thousand people would have been found in any country on the Continent, or in any country in the world, except an English-speaking one, to gather from all quarters of a great city and pass such resolutions as were adopted, unanimously, simultaneously, and with acclamation, at half-past six on Saturday evening, by the enormous multitude assembled in Hyde Park.

For a full account of the ten processions which had all united into one by the time when Hyde Park Corner was reached, and for he speeches delivered at the various platforms, we must refer our readers to the special Monday morning edition of *The Pall Mall Gazette*. We can only say that the demontration gave a conclusive answer to those who, like the Bishop of St. David's and *The Spectator*, "did not think such a public demonstration either desirable in connection with such a subject, or a promising mode of bringing about the end which the promoters had in view, and which they agreed in desiring with all their heart."

No one who saw that long succession of men and women (and the vast majority were men) passing through the great thoroughares of London, so calm, and yet so determined, and we might almost say so reverent, ould help but feel that it was an era in English history, and a protest against vice and crime which could not be misunderstood and which dare not be disregarded.

The procession from the East End was headed by a brake, containing a band of boys rom Rev. T. Bowman Stephenson's "Childen's Home," and the tune they played most requently, and with significant effect, was "Home, Sweet Home." Another brake was illed with children in white, carrying white banners, bearing the words, "Shall the innoents be slain?" and "Englishmen, protect your daughters." Amongst many touching ncidents, we may mention that passing up Cheapside we were greeted by a poor blind woman standing in a doorway and waving a handkerchief. One could not help wonderng what tale of sorrow that poor sister of urs could tell, of wrong suffered by herself r others dear to her; or whether her symathy was elicited by thinking that they were ome mother's children if not her own.

In St. Paul's Churchyard a little pony-cart was driven into the line; it contained a father nd a boy and a little girl, with a tiny banner inscribed with "Save the Child!"

At Charing-cross the sight was magnificent. The procession from the East End, which exended as far as the eye could reach, and which had already been joined at Ludgate-ircus by one contingent from the North, and nother from the South-east, was brought to a stand, while the huge Southern contingent treamed up Parliament-street and took the ead. Two banners were borne by this detachment: "We want Justice for the Innocents," "Woe to the Murderers of the Innocents."

By the time the Eastern portion entered the Park, it seemed already full. The ascent to the Achilles statue, covered with men, presented a striking appearance. But the Park itself, black with people from Hyde Park Corner nearly to the Marble Arch, was one of the grandest spectacles our eyes ever rested on.

All the religious bodies were represented, but none more prominently than the great Wesleyan denomination. All the Temperance organisations, the Young Men's and Young Women's Christian Associations, and indeed nearly every religious and social element in the metropolis was present.

We must note the excellent arrangements, carried out to a large extent by men of "the people," while a higher than human influence seemed to have superintended the wonderful order and punctuality with which the various contingents were united into one great procession, and then located in their appointed sites, without an accident or even a single untoward event.

The Times of Monday has a leader on the 400th anniversary of the battle of Bosworth Field, but none on the great moral demonstration of Saturday. It gives, however, like *The Daily Telegraph*, *The Daily News*, and *The Daily Chronicle*, a fair, though unsympathetic report, but which sufficiently contradicts the scandalous misrepresentation of *The Standard*, which describes the vast assemblage as consisting of a few thousands of "loiterers," "fools, and fanatics." If this vituperative old woman had never before established her claim to the *nom de plume* which a neighbouring print once conferred upon her, she has abundantly earned it now. For no nurse of the old school ever twaddled more mendaciously over her gin and tea than does the vulgar and anonymous slanderer who has the folly and impudence to describe as "amateurs in debauchery" such persons as Viscount Lymington, Sir William McArthur, M.P., Mr. Quintin Hogg, Rev. Bowman Stephenson, Dr. Barnardo, Mr. Broadhurst, M.P., Rev. J. W. Horsley, Mrs. Fenwick Miller, Mrs. Ormiston Chant, Mrs. Reaney, and a multitude of other noble men and women, and to liken them to "animalculæ darting about in a drop of dirty water." Amongst other drastic changes likely to result from the present much maligned movement may be one affecting the attitude of the People to the Press.

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PREVENTION AND PROTECTION.

IT is almost impossible at a time when the public conscience is aroused, and such men as the Archbishop of Canterbury, the Bishop of London, and S. Morley, Esq., testify to the need of immediate action, to give too great a prominence to all effort for the protection of girls. We trust you will allow us to bring before the public through your columns a few of the objects of the Young Women's Christian Association for Prevention and Protection.

The benefits it offers are these:—A Central Employment Agency, Boarding-houses, Women's Restaurants, Institutes and Evening-rooms, Benefit Society, a Free Library, and, by a net-work of branches all over the land, and affiliation with the International Union for young girls, it secures to its members kind and helpful friends as they go about from place to place.

We are now making special efforts to advertise the association at our railway stations. Courteous replies and kind permission have been received from several of the companies, and we hope by this means that girls starting for, or arriving in, London and other large towns, may at once take advantage of the benefits of the Y.W.C.A. The need for such protective measures has again and again come under our notice, and only within the last few weeks many have been sheltered and saved. We would, in consequence of this, urge on all parents, guardians, and teachers:

(1) Not to send any girl to London without communicating with our Travellers' Secretary, 17, Old Cavendish-street, who will engage to have her met at the station if due notice is given.

(2) We would advise no girl to answer any advertisement or accept any situation without consulting some competent person.

(3) We cordially invite any girl coming to our large towns to join the Y.W.C.A., by sending her name, address, and a subscription of 1s. to me, or to one of the Local Secretaries.

We feel sure that these and other advantages only need to be known to be appreciated, and yet, strange to say, it has taken thirty years of patient work in any way to rouse the men of our country, to take an interest in, and substantially to help forward work amongst young women. *Thousands of pounds* are lavished on Young Men's Institutes, Gymnasiums, and Homes, and the importance of such efforts are generally appreciated. But the fact that the very same donors who will give £1,000 to Young Men's Work will give £5 for Young Women's, or none at all, makes us appeal to the fathers and mothers of England—which need protection most? Who are most helpless in the hour of temptation?

Why should we be hampered so often and so long by the want of means in carrying out the plans and extending the usefulness of this association?

We shall be thankful to hear (1) From any ladies in sympathy with the aims and objects of the Y.W.C.A. who would join our band of workers in or out of London. (2) From any who have girls they would like to commit to our care. (3) From some who can, and will help us to start Station Lodging-houses, "Station Visitors" or Institutes in needy and dangerous localities.

M. Weitbrecht, Sec.,
On behalf of the Committee.
ld 17, OCavendish-street, London, W.

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THE QUESTION OF THE HOUR.

IMPORTANT MEETING OF LONDON METHODIST MINISTERS.

ON Saturday morning a very remarkable meeting was held in the Committee Room of the Mission House. Two days before, the ministers of every section of the one Methodist family in and around London, received from Dr. Stephenson an invitation to meet the editor of *The Pall Mall Gazette* and Mr. Percy W. Bunting. The notice was short, yet the large room was full. Certain well-known faces, always seen when earnest work is afoot, were absent, but that, under the circumstances, was inevitable, and enough were present to warrant us in describing the gathering as truly representing the ministry of united London Methodism. The President and Dr. Osborn were compelled to sympathise at a distance, and Dr. Rigg could only send a message regretting his inability to attend. A loud burst of cheering greeted a form once familiar, but, alas, now rarely seen and never heard. Though voiceless, it was something to *see* "William Arthur" hushed, yet outspoken; and to know that on the counters of the Book-room his rousing pamphlet lay in piles, waiting to go forth throughout Methodism—a new "Tongue of Fire."

Dr. Stephenson, who was voted in the chair, had just explained the circumstances under which he had ventured to call the meeting, when the now world-famous editor, following the better-known figure of Dr. Bunting's grandson, appeared in the doorway. It goes without saying that in a moment he was made to feel the warmth of a right hearty Methodist welcome. Those who can never hope to see him for themselves may be interested to know that there is nothing terrible or distinguished, or out of the common way, in any sense, in the editor's physique. A man of less than forty, spare, pale, hollow-cheeked, there is absolutely nothing to mark him off from the ordinary run of quiet, thoughtful, English gentlemen—until he speaks, and then in one moment all the mystery of his heroic deed, of the hatred with which he has inspired some, and of the enthusiasm he has kindled in others, is explained. In low, quiet tones, now quivering with emotion, and occasionally breaking into passion, but for the most part maintaining the level of a gently pleading earnestness, this Boanergic man poured out that which everyone felt was his soul. He, at least, does not speak out of feigned lips. Mistaken in his modes and words or not, he is simply incapable of hypocrisy, and could not, if he would, play with the moralities and eternities, either to win a fleeting name, or to fill an empty treasury. It was strange to hear facts and theories handled in a perfectly free and unconventional manner—there in that room where so many of the masters of theology, and morality, and philanthropy have met in days gone by. Irresistibly he forced us to think of the greatest Master of all, until *his* very voice we seemed to hear, sobbing in love and sorrow over the great sinful city. And did not our hearts burn within us while *He* spake to us through his servant, and opened to us the Scriptures? No one who heard this unique editor can ever forget his burning, pitiful words. I cannot profess to report them, still less can I hope to convey any adequate idea of the impression they produced. But here, hastily jotted down, are a few broken reminiscences which at least may help those who were present to recall that which they will desire to cherish as a life-long memory.

ADDRESS BY MR. STEAD.

"I wish," said he, "that I could persuade everyone of you to put *The Pall Mall Gazette* out of your head. If it be possible, forget the source from which these shameful facts have come to your knowledge, and deal only with the facts themselves as facts. If you cannot do this, if you must disapprove what has been done, or the way in which it has been done, or the phraseology in which the revelations have been presented; if you think decency has been outraged, and needless risk of corrupting public morals has been run, I am willing that you should at once pass a resolution condemning me and the *Gazette* in the strongest possible terms, provided that you immediately proceed to pass a second resolution to *do* that which the awful urgency of revealed and incontrovertible facts demands. Let me be the vilest rascal that ever walked God's earth, only *do* something. That which I have done cannot now be undone. Words spoken or written cannot now be unsaid. Omnipotence itself cannot make that which is, as though it had never been. Disown me as completely as you will, but, in God's name, deal with the thing itself. Leave me to the judgment of God. To Him alone I am answerable."

Then, with a touching pathos, which no words can describe, he asked, "What are you, the Christian ministers of the Methodist churches, going to do? Nothing? Surely you cannot, you dare not, be silent! A certain moral issue, never mind how, is definitely before you. In that moral issue I see the veiled presence of Christ. If we reject it we reject Him, and are none of his. Is it not a question agitating men and women, and even boys and girls, everywhere? Can you as Christian ministers refuse to lead the way and guide the movement? Am I not the son of a Dissenting minister? Was I not reared in a pure Christian home? Do I not know all the difficulty you feel in touching a question so abhorrent to all your most cherished tastes and traditions? Why have I dealt with it? Because I had unbounded confidence in the Christian Churches of our country. If the 'Maiden Tribute' had been published in France it could have done nothing but harm. Only in England could it have been published with safety. It was the deep consciousness of the hidden power of our English Christianity which inspired me to do this thing. *You* made it possible for me to break the silence. This revolt against impurity and crime is yours. And now I ask, are you going to lead us? I look back with reverence to the heroic age of our national history—not to the Crusaders, but to the days of the Puritans. Let us follow in the footsteps of our Puritan forefathers." Then, paying a beautiful tribute to the noble unconsciously Christian character of a great free-thinking chief under whom he once served, he added, "But how many of his set have come, or are likely to come to the front in this great movement? It is not to Freethinkers that we have to look for help in work like this, but to Christian men and women. If you want men who will be willing to go down into the streets and be kicked in the service of purity and sympathy with the fallen, you must not go to Freethinkers to find them. Roman Catholics will do it."

And at this point in this strange address, if Cardinal Manning had been present, he would probably have been astounded to hear the sound of a ringing cheer in the Methodist Mission House, as the speaker described his Eminence's enthusiastic sympathy with a movement which is wider than any sect or creed. "He believes more than we believe. But his feet are firmly planted on the fundamental truth which we all—Catholics and Protestants—hold that God made us and that we all have to answer to Him. As for this Hyde Park Demonstration, it is not got up by *The Pall Mall Gazette*, though we are glad to help it by all means in our power. It is to be the voice of no party, sect, or sex. It is the first attempt ever made on a large scale to infuse into the great amorphous mass of London life a living soul—a deep and bitter hatred of all impurity and crime, and a burning Christlike determination to uplift our social life from the shame into which it has fallen. I could wish that London might see the spectacle of every minister marching at the head of his congregation to testify once for all that these things must not and shall not be."

I have left no room to describe the singularly thoughtful and earnest address with which Mr. Bunting followed. Nor can I attempt to reproduce the conversation and free questioning which the Chairman invited, nor the many practical suggestions which were elicited. The results of the meeting were—(1) a resolution prepared by Rev. William Arthur. And (2) an agreement to ask, that as soon as possible after the settlement of the ministers who are appointed to new circuits, a united meeting may be held in City-road Chapel to consider what steps shall be taken by the different Methodist Churches to assist this great moral revolution.

As I write these last words, my pen lingers on the paper, and I long for the power to set down, in all its terrific force and yet heart-breaking tenderness, the editor's last word to the Methodist ministers. I can only say to those who desire to know what he said: ask any minister who was present to tell you the two stories, one of the girl whose mother knelt at his feet, only last night, imploring him to help her daughter "grievously afflicted" by a wealthy human devil; and the other of the woman who was a sinner, but is now waiting for the mist-cloud to pass away from the face of Him whom, long ago, she saw as in a dream. And when you have heard the stories, say whether any human being with a soul can wonder that a fire is burning on his heart.—*Methodist Times.*

THE ATTITUDE OF THE METHODISTS.

"HUSH or Speak Out?" Such is the striking and appropriate title of the pamphlet, published at 1d. by Messrs. Bemrose & Sons, which the Rev. William Arthur has just made his important contribution to the momentous question of the hour. An inscrutable decree of God has long silenced the voice of the most influential and beloved Methodist preacher of our time, but his prolific and cultured pen still speaks to attentive multitudes on both sides of the Atlantic. We are devoutly thankful that the most venerated name in modern Methodism will henceforth be associated with the greatest movement of our time. We are also very glad to observe that the names of the President and the ex-President of the Conference are in the first list of the honorary council of the Hyde-park demonstration.

If there ever was a moral crisis at which we have a right to expect our religious leaders to lead us, it is now. We hope that all who enjoy the honour and influence of high official position among us will take the earliest opportunity of publicly and emphatically declaring themselves on the side of morality and of God. We trust that the President of the Conference will do more than that. General Booth, Cardinal Manning, and even the timid and hesitating Archbishop of Canterbury, have issued solemn manifestoes to their several committees. A letter from the President to the "people called Methodists" would be as timely as its absence would be calamitous.

Dr. Bowman Stephenson's brave and admirable movement might be commended to universal sympathy, and our people might be urged to use their tremendous social and political influence on the side of Gospel morality. As Dr. Osborn powerfully stated in the debate in the Representative Session, this is a question on which there can be no difference of opinion among Christian men. By absolutely unanimous votes, both sessions of the Conference have pronounced in favour of the movement. And this unanimous declaration is the necessary corollary of the emphatic vote by which the Conference has condemned the Contagious Diseases Acts every year since they were enacted.

We publish elsewhere a brief report of the remarkable gathering of all the ministers of all the Methodist churches in London held in the Wesleyan Mission House last Saturday, to hear addresses from the editor of *The Pall Mall Gazette* and Mr. Percy Bunting. Some action will certainly follow that memorable meeting. But whatever else may be done or left undone, we have the supreme consolation of knowing that the most famous and successful Methodist preacher of our time has come out of his enforced retirement once more to use his "tongue of fire" on behalf of the kingdom of God. Of course Mr. Arthur displays none of the disgraceful half-heartedness which has spoiled so many of the utterances of prominent ministers of religion.

We are not surprised that the newspapers, when their puerile conspiracy of silence ignominiously failed, turned with savage rage upon *The Pall Mall Gazette*. It is, however, rather too outrageous for them to pretend that their rage is dictated by a love of chastity. They wantonly publish the details of the Divorce Court; they ardently defend the indelicate nudities of Royal Academicians; they write admiring reviews of novels which debauch the minds of boys and girls; they advertise and applaud the painted harlots that disgrace the theatres of London. And then they want us to believe that they are the apostles of purity! We greatly regret that *The Spectator* has joined their ranks. *The Spectator* is on many questions incalculably superior to the ordinary low-toned newspaper; but, unfortunately, on the subject of chastity *The Spectator* has always been hopelessly anti-Christian. When Florence Nightingale, Mrs. Josephine Butler, and other illustrious ladies raised a Christ-like protest against the Contagious Diseases Act, *The Spectator* published a long article in defence of these most filthy and blasphemous laws. A paper that is capable of doing that can no more understand Christian morality than a deaf man can understand music. As Mr. Arthur states in the pamphlet before us, those Acts "enrolled harlotry among the institutions of the State," and all who advocate them have upon the subject of chastity entirely abandoned and repudiated the teaching and example of our Lord. After that, we are not surprised that *The Spectator* should have upon this question so far lost all sense of decency and propriety as actually to scold the pure and illustrious ladies of England who, to their great credit, sent Mr. Stead an address of gratitude for his great services to the cause of spotless womanhood. We are not surprised to learn that *The Spectator*, after scolding the ladies of England, refused to allow one of the most distinguished of them, Mrs. Fawcett, to defend herself and her co-signatories in its columns. Once a journalist turns his back upon the teaching of Jesus Christ there is no depth of meanness and injustice to which he is not capable of descending. We have so great an admiration for the high Christian tone of *The Spectator* on other questions that its fatal treatment of this great movement fills us with deep pain. However, there is no subject that more severely tries the genuineness and healthiness of our Christianity, and we must be prepared for many failures under this searching and revolutionary test.

The discreditable letter which the Archbishop of Canterbury has just published indicates the violent pressure which is now being secretly exerted on behalf of conventional and heathen society. We deeply regret that the Archbishop has hastened to deprive himself of the honour which was within his grasp. All the world knows now that if Dr. Benson had been permitted to have his way the exposure would never have taken place, and Mr. Cavendish Bentinck would have been rejoicing that he had once more talked out the Criminal Law Amendment Bill. But the influences which surround archbishops do not touch the masses of the people. No one can stop the movement now, for God is in it. If the wicked suggestion of *The Times* that it should be stopped by force were adopted there would be a revolution. Mr. Arthur is profoundly right in his observation that the "governing classes do not at all see how deep the present feeling has struck;" and he adds a most wise and timely warning when he says, "Let them take heed to that feeling! it is strong enough to shake things we all wish to see erect." It is of the most urgent public importance that this momentous fact should be made manifest. Therefore, let every God-fearing Londoner make his way to Hyde Park next Saturday. There is already the prospect of the largest gathering that ever assembled there; it will also be the most Christian, and the most resolute.—*Methodist Times.*

MR. MOODY'S CONFERENCE AT NORTHFIELD.

[From our own Reporter.]

After a delightful railroad journey from New York, along the western shore of Long Island Sound, and up the Connecticut Valley, I eached the South Vernon depôt, late in the afternoon of Tuesday, August 4. Being my irst experience of the "steam cars," the journey of five and a half hours was well beguiled by the novelty of the surroundings. After changing cars at Springfield our route, for fifty miles, lay close by the beautiful river Connecticut, which eminded me very much of the Thames at Hampton Court.

At the South Vernon depôt, distant several miles from Northfield, I had the good fortune to be greeted by Mrs. Moody, who kindly drove across from her house in one of the airy vehicles designated buggies, which seem to be the fashionable mediums of locomotion in these parts. Mr. and Mrs. Sankey were also there to meet some Conference attenders, so that I speedily felt at home. This feeling was not diminished when, as we struck the central part of the long and straggling little town, we espied Dr. Pentecost standing in the porch of his house, robed in summer and very unclerical attire. I had some little difficulty in recognising him, but his hearty words of welcome soon certified to his identity. An hour or so later, Mr. Moody himself, who had been showing some friends over the grounds and premises of the Boys' Schools at Mount Hermon, on the opposite side of the valley, appeared on the scene, and my satisfaction was complete. Mrs. Moody had informed me by the way of the good health of her family, especially that of her son Willie, whose delicate condition last year, as your readers will remember, was a source of no small anxiety to his parents. I found him looking quite strong and robust; so much for the virtues of the rare Northfield air. Little Paul has grown somewhat, but has lost none of his quaint and quiet manners and ways of speech.

I must furnish some notes of Mr. Moody's third Conference, which was begun on Wednesday, August 5. The three large and handsome buildings which form the Young Ladies' Seminary, East Hall, Stone Hall, and Marquand Hall, are situated at the extreme north end of the town, and are the most prominent features in the landscape, seen as the traveller approaches by rail from the south. In the central building, Stone or Recitation Hall, the chief Conference gatherings are held, the others being devoted to the accommodation and entertainment of visitors. Of these there is a goodly show, coming from all points of the compass, and from Maine in the north to Georgia in the south. The English contingent, I am sorry to say, is deplorably small. As yet there are only two Londoners present besides myself, but several others are expected. The long distance and the treacherous "silver streak" no doubt seem formidable obstacles to some, but, like other difficulties, they would vanish on a nearer approach. Failing the presence of any member of the London Committee, the following letter of greeting was conveyed to Messrs Moody and Sankey; I am sure it expresses the sincere and heartfelt wish of thousands in the United Kingdom of Great Britain and Ireland:—

"Dear Friends,—It affords us very great pleasure to send to you on behalf of the London Evangelistic Committee our affectionate greetings on the occasion of the Conference at Northfield. We rejoice to know that you and many Christian friends are, if the Lord will, to hold a Conference in the early days of August at your beautiful home. We wish to assure you of the loving sympathy of many friends on this side of the sea who will be praying that a rich blessing may rest upon your meetings, and that you may have much spiritual refreshment and stimulus in the intercourse of Christian friendship.

"We trust that the Divine Spirit may graciously endue those who shall take part, so that every word spoken may be in full accordance with the Word of God, and may be not only helpful to believers for the life of faith, but be specially valuable to the many Christian workers who shall assemble with you eagerly looking for help in their service for the Master.

"With every loving wish for yourselves and your dear families and the brethren at the Conference, we are yours affectionately and faithfully,

Hugh M. Matheson, Chairman.
Robert Paton, Hon. Secretary."

Mr. Moody has summoned some very choice spirits to his aid, in furnishing a spiritual feast for his guests. Among the ablest of his speaking lieutenants now at Northfield are Revs. Dr. Pierson, of Philadelphia; Dr. Pentecost, of Brooklyn; Dr. A. J. Gordon, of Boston; Mr. G. C. Needham, and others, whose names are less known in England. Of course, Mr. Sankey fills his familiar place at the organ, and the department of song is strengthened by the services of Professor Towner and his wife. Neither Mr. McGranahan nor Mr. Stebbins have made their appearance as yet, much to my disappointment. The many English, Scotch, and Irish friends of the former will hear with regret that he has been suffering somewhat severely from an attack of erysipelas. Major Whittle, who, I understand, is detained by mission work in Chicago, is also much missed by his many friends.

THE OPENING DAY.

Mr. Moody himself struck the right key-note to the ten days' proceedings, in a short but pregnant opening address on Wednesday morning. He cited portions from Ps. lxii. and cxxx. which exhort to waiting upon God, and express a confident expectancy of blessing, referring next to the complementary truth conveyed by Isa. xxx. 18. "Therefore will the Lord wait, that He may be gracious unto you . . . blessed are all they that wait for Him." Very earnest was the exhortation of the speaker, that nothing should be allowed to hinder the outflow of this desired and needed blessing. Among the probable hindrances that must be swept out of the way, he mentioned unbelief, prejudice, pride, conceit, indifference, and an unforgiving spirit. If we are to have power with God and with man as Christian workers, all these things must be far removed from us. A few touching words of request that prayer might be made on his own behalf, that while seeking to bless others he might be saved from neglecting his own vineyard, at once brought these introductory remarks to a close, and set a-flowing the fountains of spiritual refreshment that have not ceased since to pour out their reviving streams.

Dr. Pierson followed with a powerful address on being "Filled with the Spirit." In an outline report such as is here given, I can convey no idea of the nervous force and incisive power of the utterances of this well-instructed and experienced Christian teacher. I cannot call to mind any British prototype of this Philadelphian Doctor of Divinity, but he strongly resembles some of our best and most fervid Methodist preachers, though he is, I believe, a staunch Presbyterian.

The leading address of the afternoon meeting was one by Dr. Pentecost on "Strange Fire," suggested by Dr. Pierson's address, and founded on the fatal sin of Nadab and Abihu, recorded in Leviticus x. Fire, he said, as mentioned in the sacred record, is symbolic of the presence of God in his divine energy. In the New Testament it stands for the power of God the Holy Ghost, and the point strongly emphasised by Dr. Pentecost was the sin and danger of attempting Christian service in the mere energy of the flesh. The first disciples were commanded to wait for the enduement of power from on high, before they entered on the fulfilment of the Saviour's great commission. The command is just as binding now, and, if it is neglected, the result can be but disastrous failure, if not condign punishment, like that which fell on the sons of Aaron. Their offence at the opening of the legal dispensation was matched, at the commencement of the Gospel era, by the equally fatal sin of Ananias and Sapphira. God may not *strike* us dead for offending against his ordinance in this matter, but He will *leave* us dead, which is an almost worse fate. For a spiritually dead man or woman to be attempting active outward service for God, whether in the pulpit, the Sabbath-school, or elsewhere, is to be offering strange fire on his altar, and it is a sin from which the professing Church of our day sorely needs to be delivered.

With two such chief musicians as Mr. Sankey and Mr. Towner in our midst, it will be readily understood that we live and move in a very atmosphere of sweet and sacred song. For myself, I am free to confess that it is far more than worth the long journey from England to hear once again, and to feel the potent spell of, Mr. Sankey's matchless voice. Not a whit of his power to move the sensibilities, and touch the heart, and thrill the soul in heavenward aspiration has departed from him. On the first day of the Conference he sung, as solos, "Hide Thou Me," "While Days are going by," and, on the second day, "When the Mists have Rolled Away," and "My ain Countree," as only he can sing them. I am very thankful to be able to report a great improvement in his physical health from the comparative rest of the past winter and spring.

Professor Towner is the latest musical recruit that Mr. Moody has enlisted. He is a man of commanding presence, with the fine address and *bonhomie* of the true American, and with a voice of large compass and volume. I am informed that he excels as a teacher, in which capacity he is now successfully engaged at the Mount Hermon Boys' Seminary. His wife, who generally accompanies him in his public song, has a full rich contralto voice, so that they make a very valued addition to the evangelistic forces in this highly favoured spot. Mr. E. Parker has also been exercising his gifts in this direction when opportunity calls at the services in the evening, which are divided up into small sections at the various halls, and take the form for the most part of praise and prayer meetings.

THE SECOND DAY.

The second day of the Conference will certainly stand out in the memories of many as one of rich spiritual refreshment. Mr. Moody dug, as it were, an artesian well into the cool depths of the Bible by his opening address, and the stream of blessing bubbled up all day long. As, however, this address is already accessible ("How to Study the Bible," 1d. *Morgan & Scott*) in a much more extended form than we could possibly reproduce it here, we must content ourselves with its closing thoughts.

Besides the need of individual study there is a crying need in these days for more public exposition of the Word. On this point Mr. Moody remarked on the absence of Bibles from the pews in American churches, as compared with church attenders in Scotland. It was to him one of the most interesting sights possible to see the members of a congregation, such as that of Dr. Andrew Bonar, of Glasgow, down to the very children, with open Bibles, following the pastor's exegesis of the Word. As an illustration of the kind of preaching that is sure to interest and stimulate people, Mr. Moody repeated in his own peculiarly graphic way the description given him by a friend of a sermon by Dr. Bonar, on the fifteen days' visit of Paul to Jerusalem, when he stayed with Peter. In this sermon Dr. Bonar, giving reins to his imagination, pictured the friendly excursions which these two Apostles would make to the spots memorable in the life of our Lord, and the conversations that would ensue about the things that happened in the places when the risen and ascended Saviour was sojourning on earth. Mr. Moody was of opinion that many of our present day congregations are being *exhorted* into a state of hardened indifference. At least once every

Sunday the preacher ought to give a solid and fresh *exposition* or opening-up of the Scriptures, that the people may be fed. A final word as to the importance of taking note of every good thing one hears, of passing them on to others, and of Bible marking, rounded off one of the most instructive and inspiring addresses I ever heard from Mr. Moody's lips.

Before leading in the singing of the appropriate hymn, "Wonderful Words of Life," Mr. Sankey read a letter by General Grant which seemed to come with extra timeliness and force at the time when the dead body of that distinguished man was lying in the nation's chief city awaiting his burial. It was written by the General as President of the Republic to a Sunday-school paper in 1876, the Centennial year of Sunday-schools. He said:—

"My advice to Sunday-schools, no matter what their denomination, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practise them in your lives. To the influence of this Book are we indebted for all the progress made in true civilisation, and to this we must look as our guide in the future. 'Righteousness exalteth a nation, but sin is a reproach to any people.'—Yours respectfully,

"U. S. GRANT."

Dr. PIERSON supplemented the address of Mr. Moody, by an interesting statement as to the Book of Isaiah. The twenty-seven chapters, from xl. to lxvi., inclusive, he compared to three groups of nine precious gems, setting forth the glories of the coming Messiah. The central gem of the central group is in chapter liii., setting forth the vicarious sacrifice of Him who was to bear the sin of many, and make intercession for the transgressors. It is a singular thing, said Dr. Pierson, that the Christian religion has been attacked from many points, but never from the point of prophecy. The humblest believer could meet Ingersoll, or any other sceptic, however colossal in point of intellect, and however glib of speech, and repel his assaults by this one argument of the fulfilment of prophecy.

The same subject was continued in the afternoon. Mr. Wishart, Secretary to the College Students' Branch of the Y.M.C.A., made some very vigorous points with respect to the constant *use* of the Sword of the Spirit, as the most effective method of proving its efficacy. Rev. W. W. Clark, of Staten Island, followed with a most exhaustive and compendious address on the unity of the Bible in scope and purpose, and on the progressive revelation of God's will which it contains. Christ is the central thought around which the entire canon of Scripture revolves. He contended strenuously for the full and equal inspiration of all parts of the Book, and urged that greater attention should be shown to dispensational distinctions. Excellent contributions were given by Revs. S. W. Pratt, of Pittsfield; C. M. Southgate, of Worcester; and Dr. Pierson, who commended Bernard's "History of the Development of Doctrine in the New Testament" as the greatest book on the Bible, in his opinion, that has ever been written.

In the early evening a considerable party drove across to the opposite heights to see Mount Hermon Seminary. Mr. Moody accompanied the party, which, after an interesting inspection of the main buildings, gathered in the chapel where earnest prayer was offered that God's richest blessing might descend on the educational work carried on, which is soon to experience a large and important development. Of this I shall have more to say anon.

SINGAPORE. — Miss Sophia Cooke, of the Chinese Girls' School, Singapore, says:—"Our school is full; indeed we have more now than there is room for, but it is hard to turn any away. Our Christian young women have recommenced their Bible readings amongst their country-people, two days in the week are given up for them to visit in either town or country, wherever they can gain admission, and in most places they are kindly received. I am very thankful for copies of THE CHRISTIAN which I distribute amongst the Christian Chinese who understand English; also amongst our British soldiers and sailors, who are always glad to welcome them."

THE CHOLERA IN SPAIN.

ENGLAND is deeply humbled; the wail of Christian people in her is so loud that the echo of it is heard the world over. The nation's indignation is roused, and all right-minded persons are resolved that the shame of leaving the young and innocent to be the lawful prey of scoundrels must and shall disappear.

Can I at such a time ask English Christians to think of another woe, happily not in their own land, and to pray for Spain? I think so; for praying is like giving. People who have learned to give are always the most ready to give, so those who pray about many things are best able to pray about many more. Let me then ask prayer.

First, that a gracious work of the Holy Ghost may begin now, and follow the tremendous scourge of cholera in this country; secondly, that it may please God, speedily, to remove the plague.

Though much is known in England respecting our distress, I would yet refer to a few facts: (1) The ravages of cholera in France and Italy last year cannot be compared to its desolating effects this year in Spain. For a long time the deaths reported have been between 1700 and 1800 daily. There are many towns in this country that do not count more inhabitants. It is as if every day one such town were wiped out of existence. Every week more than 30,000 are attacked, and above 12,000 die. The returns on July 31 showed that from May, 115,000 had been seized, and 34,000 died. As the mortality seems to range from 40 to 60 per cent. this number appears disproportionately small. During these eighteen days of August, there is reason to believe that 80,000 more have been seized and 30,000 killed; this brings the awful total to 200,000 cases and 64,000 deaths. Many believe that the numbers are greater. I will not detain the reader with harrowing details of villages and towns without doctors, drugs, nurses, or anyone to care for the sick, or the dying, abandoned by all, calling out for water, of the dead unburied, of scenes of ferocious cruelty. The blackest misery follows the plague. How many "cholera patients" would have been saved by a little food; as happened in Madrid, the doctor generously paid for some food to be brought, for the *caso sospechoso* was a case of starvation. Only God knows the extent of all this woe.

(2) There is as yet no turning to God. All the last fortnight the people who have any religion at all have been praying to the Saint whose special business it is to look after plagues and pestilences, "San Roque." His picture is advertised and sold as a preventive; others trust to his medals for preservation. In Murcia they hung out from the tower of the cathedral the old cloak of some virgin, and our chief paper spoke of it as the "flag of faith and hope." In Valencia there were extraordinary doings in connection with another Virgin, who "rarely goes out." She was carried through the streets with great pomp, all the people, like the Ephesians of old, praising their great Diana! The cunning of Rome is seen in that they hang out their holy rags, and carry about their miraculous image, like the heathens do, when the disease is abating. We know beforehand that all the glory will be given at best to God's creatures, not to Himself, but the multitudes will praise their graven images. Yet God, whose sun shines on the evil as well as on the good, and whose rain from heaven waters the just and the unjust, can, for his own sake and for Christ's sake, save us.

(3) Madrid escapes as by a miracle; a city packed almost up to the skies with people, blocks of buildings called houses, as full of human beings as anthills are full of ants; some houses with 300, 500, 700, or more people, all young, in and out by one street door! And the [in-]sanitary conditions such, that the wonder is that Madrid people are not dying by thousands, instead of by thirties and forties, or as accounts say, often only ten or fifteen a day. The peril is tremendously increased by the influx and passing of thousands of people from all the infested places. "Ah, wait until October," say some, "then Madrid will be as Zaragosa, or as Grenada!" Will it? But prayer to God is going up constantly in the name of Jesus. There are Christians in many of the places attacked since July 1, but I have not heard of anyone falling victim to the plague.

Yes, brethren and sisters, pray on every remembrance of Spain, for a visit of the Spirit of God resulting in the salvation of thousands, and for the removal of the disease speedily.

Yours, in the bonds of Christ,

ALBERT R. FENN.

Madrid, Cardenal Cesneros 55, *Aug*. 18.

Madrid, Aug. 21.—When I wrote the above, I had not heard of the death of any member of the various evangelical churches; but last night received a request for prayer from Sr. Sabio, the respected pastor of one of the churches of Saragosa, telling of the removal of his beloved wife, and also several of the members of the Church by the plague.

THE JEWS IN ROUMANIA.

DAVID SCHLOSS, M.A., presents, in pamphlet form a detailed account of the persecution of the Jews in Roumania, compiled from official and other authentic information, which is at once interesting and instructive. He shows that the present cruelties to which Israel's descendants are subjected are practised in flagrant disregard of the treaty of Berlin, which provides for the civil rights and religious freedom of aliens.

The following case of barbarity is vouched for by the writer, or it would certainly be doubted by many: "Very recently, a young Jewish cabman was pounced upon by some workmen, pulled from his box, dragged into an apartment, and flogged. His face was then daubed with various colours, and burnt in several places by vitriol, leaving marks that will probably never be erased. He was then released and kicked out of the place."

It may be that God will graciously overrule these sufferings of his ancient people, thus scattered and peeled, to drive them back to the land of their fathers, and thus fulfil his own promise. But that is no justification for the cruel treatment they are now receiving at the hands of their enemies, whom God the Avenger will surely judge. The pamphlet is published by D. Nutt, 270, Strand, W.C. 1d.

SHELTERING HOMES, LIVERPOOL.—Mrs. Birt has been very successful with her rescued children this summer, in Canada, having had the satisfaction of seeing them go off into comfortable and happy homes. The bare facts that many of these boys have come to the front in honourable positions, as ministers, lawyers, and tradesmen, and that the girls, who proved well conducted, have settled with good homes of their own, as they attained suitable ages, speak for themselves. Mrs. Birt also placed several young sons of gentlemen who wished to learn farming with specially clever farmers, and is willing to undertake two more. England is overcrowded, but in Canada work is soon found, and the young people are healthier and happier in providing for themselves instead of being dependent on their relatives here.

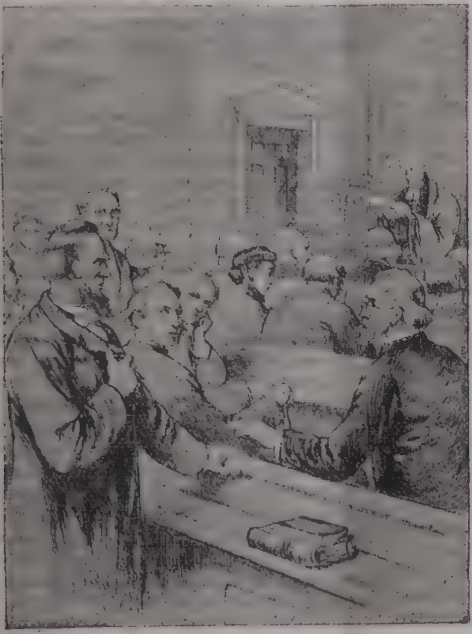
THE GOSPEL SHIP "ANNIE" is now on a mission tour round the north coast of France. A six-weeks' mission has been held off Brest by M. Vignal, of Paris, assisted by other gentlemen, which was marked with very gratifying results in the conversion of souls. One aged couple of eighty-three years of age were brought into the light. The *Annie* then proceeded to St. Malo. Here was encountered indifference from the people and opposition from the priests, but the latter are losing their influence, so that soon the meetings began to be well attended. The people are beginning to condemn all religious societies, and to say that they can live and die without religion or Christ. We find amongst those who do come to the meetings many who are seeking after this "new religion," and many who are afraid to leave the Catholic Church because of the priests, lest their children should be deprived of their education. The work goes on steadily, however, and we are greatly encouraged. Mr. Picot is carrying on the work among the French. The English meetings are also well attended; the sailors being pleased to hear the Gospel preached, and we have had the joy of seeing several conversions among them. This ship belongs to the Gosport and Portsmouth Seamen's Mission, and any help towards the carrying on of the work such as books, tracts, bags, &c., would be thankfully received by Mr. Henry Cooke, Belle-Vue-place, Stoke-road, Gosport.

READING THE APPOINTMENTS.*

By Rev. ALFRED J. HOUGH.

I WAS sitting in a wing-slip, close beside the altar-rail,
When the Bishop came in softly, with a face serene, but pale,
And a silence indescribably pathetic in its power,
Such as might have reigned in heaven through that "space of half an hour,"
Rested on the whole assembly as the Bishop rose and said:
"All the business being finished, the appointments will be read."

Not as one who handles lightly merchandise of little worth,
But as dealing with the richest, most important things on earth,
In the fellowship of Jesus, with the failings of a man,
The good Bishop asked forbearance—he had done his best to plan
For the glory of his Master, trusting Him to guide his pen,
Without prejudice or favour. All the preachers cried, "Amen."



"Beulah Mountains—Henry Singer." Happy people, happy priest,
On the dainties of the Gospel through the changing year to feast,
Not a church trial ever vexed them, all their preachers stay three years,
And depart amid a tempest of the purest kind of tears.

"Troubled Waters—Nathan Peaceful." How that saintly face grew red,
How the tears streamed through his fingers as he held his swimming head,
But his wife stooped down and whispered—what sweet message did she bear?
For he turned with face transfigured as upon some mount of prayer.
Swift as thought in highest action, sorrow passed and gladness came,
At some wondrous strain of music breaking forth from Jesus' name.

"Holy Rapture," said the Bishop, "I have left to be supplied,"
And I thought—You couldn't fill it, Mr. Bishop, if you tried,
For an Angel duly transferred to this Conference below
Wouldn't know one-half the wonders that those blessed people know.
They would note some strain of discord though he sang as heaven sings,
And discover some shortcomings in the feathers of his wings.

"Grand Endeavour—Jonas Laggard." Blessed be the Lord, thought I,
They have put that Brother Laggard where he has to work or die,
For the church at Grand Endeavour, with its energy and prayer,
Will transform him to a hero or just drive him to despair.
If his trumpet lacks the vigour of the Gospel's charming sound,
They will start a big revival and forget that he is round.

"Union Furnace—Solon Trimmer." What a Bishop that must be!
They have got the kind of preacher who will suit them to a T,
Metho-Congo-Baptist-Uni—in one nature blithe and bland,
Fire or water, hell or heaven, always ready on demand.

"Consecration—Jacob Faithful." Hand in hand the two will go
Through the years before them, bringing heavenly life to earth below.

"Greenland Corners—Peter Wholesoul"—but he lost his self-control,
Buttoned up his coat as if he felt a cold wind strike his soul,
Saw the dreary path before him, drew a deep breath, knit his brows,
Then concluded to be faithful to his Ordination vows.

In the front pews sat the fathers, hair as white as driven snow:
As the Bishop read appointments they had filled long years ago,
Tender memories rushed upon them, life revived in heart and brain
Till it seemed that they could travel their old circuits o'er again.

"Happy Haven—Joseph Restful." How the joy shone in his face
At the thought of being pastor for three years in such a place!

"Hard-as-Granite—Ephraim Smasher." There the stewards sat in row,
And they didn't want that Smasher, and he didn't want to go.

"Drowsy Hollow—Israel Wakim." He is sent to sow and reap
Where the congregations gather in the interests of sleep.
As they sit on Sabbath mornings in their softly-cushioned pews
They begin to make arrangements for their regular weekly snooze.
Through the prayer a dimness gathers over every mortal eye;
Through the reading of the Scriptures they begin to droop and sigh;
In the hymn before the sermon, with its music grand and sweet,
They put forth one mighty effort to be seen upon their feet;
Then amidst the sermon, throbbing with the Gospel's sweetest sound,
They sink down in deepest slumber and are nodding all around.
But I guess that Brother Wakim, on the first bright Sabbath day,
When he preaches to that people, and is heard a mile away,
Will defy both saint and sinner on a breast to lay a chin
Till he strikes the strain of "Lastly;" and I'll warrant him to win;
For by all who ever heard him it is confidently said,
If 'twere possible to mortal he would wake the very dead.

* * * * * * * * *

Then a mist came o'er my vision as the Bishop still read on,
And the veil that hides the future for a moment was withdrawn,
For I saw the world's Redeemer far above the Bishop stand,
On his head a crown of glory and a long roll in his hand.
Round His throne a countless number of the ransomed, listening, pressed—
He was stationing His preachers in the City of the Blest.

Some whose names were most familiar, known and reverenced by all,
Went down to the smaller mansions back against the City wall.
One who took the poorest churches miles away from crowds and cars,
Went up to a throne of splendour with a crown ablaze with stars.
How the angels sang to greet him—how the Master cried, "Well done!"
While the preacher blushed and wondered where he had such glory won.
Some whose speech on earth was simple, with no arguments but tears,
Nothing novel in their sermons for fastidious itching ears,
Coldly welcomed by the churches, counted burdensome by all,
Went up to the royal mansions and were neighbours to Saint Paul.

Soon the Master called a woman, only known here in the strife
By her quiet, gentle nature, though a famous preacher's wife,
Praised and blessed her for the harvests she had garnered in the sky,
But she meekly turned and answered—"'Twas my husband, Lord, not I."
"Yes," the Master said, "his talents were as stars that glow and shine,
But thy faith gave them their virtue, and the glory, child, is thine!"

Then a lame girl—I had known her—heard her name called with surprise,
There was trembling in her bosom, there was wonder in her eyes.
"I was nothing but a cripple, gleaned in no wide fields, my King,
Only sat a silent sufferer, 'neath the shadow of thy wing!"
"Thou hast been a mighty preacher, and the hearts of many stirred
To devotion by thy patience without uttering a word,"
Said the Master, and the maiden to his side with wonder pressed.
Christ was stationing *His* preachers in the City of the Blest,
And the harp-strings of the angels linked their names to sweetest praise
Whom the world had passed unnoticed in the blindness of its ways.

Messiah's Herald.

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* Published as a booklet, price 1d. *Morgan & Scott.*

MRS. FISHER'S WORK AMONG GIRLS.

I OFTEN meet with respectable girls, who from various unfortunate circumstances are almost alone in this city, and who, from want of training, go into small situations and are turned away at a few hours' notice. In a city churchyard now converted into a pleasant garden with seats, I found a poor, heart-broken mother with her daughter, as she said, "homeless," as her step-father would not take her in again after leaving her situation, she had brought her some food there, and she had nowhere to go at night and no money to help her with. I took her at once to our "Welcome," and subsequently sent her to a "Servants' Home," in Blackfriars-road, where she was received till a home could be found for her, where she would be trained and fitted for service. We have recently taken 650 city business women to Epping Forest for some hours' fresh air, affording an opportunity for benefiting soul and body.

We have been greatly encouraged by the kindness of some Christian friends at Blackheath, who on various occasions have had over 200 to tea in lovely grounds with good drawing-room meetings, afterwards, resulting in many conversions to God, also in leading several who were brought to Christ last year to a fuller surrender to God. These blessed results have cheered our hearts in the midst of much discouragement. I am sure many need only to be reminded of the need, and the Lord will incline those who are interested in the spiritual and temporal welfare of our young women to come and see what there is to do, and also to help us by reading in the work-rooms or in any other way. Even the children could help us by sending us dried ferns, leaves, daisies, or other small flowers to mount on cards, on which we write Gospel texts. Communications may be addressed to Mrs. Fisher, The Welcome, Crosskey-square, Little Britain, E.C.

CHURCH ARMY. — The Bishop of Ripon recently took part in the Church Army Meeting in Leeds, St. Alban's parish, and the Bishop of Manchester has just declared open the new circus at Preston for St. Thomas's corps. Captain Lowe of St. Stephen's, Nottingham, conducted a meeting outside Nottingham prison, while Joseph Tucker was being hung. About 10,000 persons were on the ground.

THE MASTER'S SICK CHILDREN.—Sir,—Will you allow me, on behalf of the children in the hospitals, to ask any readers of The Christian who may be able and willing to do so, to forward to me any old text, birthday, or Christmas cards, or scraps (plain or coloured, large or small), that they can spare, to assist in the filling of scrap-books, to be sent for the benefit of child patients to different hospitals. Any packet of scraps, however small, will be gratefully received by Geo. M. Basèbe, 9, Cross-court, Bow-street, W.C.

Notes and Comments.

THE season for the "Day in the Country" outings is now drawing to a close. As we have not been able to respond to quite all the applications that have reached us, we should be glad if our friends who purpose sending donations would kindly do so without delay.

We are, indeed, distressed by the painful intelligence contained in the following note :—

> "You will be grieved to hear of the death of Dr. Mackay, of Hull. With his wife and family he was staying at Oban, and has been preaching in the Free Church. I heard him twice last Sunday, on both occasions to crowded congregations. He has been in Skye during the week, and was to have returned yesterday, but when the steamer arrived by which he was expected, the sad intelligence was brought that, in attempting to step on to the boat at Portree, he fell between the boat and landing-stage. The skull was fractured, and death ensued. The body has not yet been brought here, and this is all the information we have at present. He was to have preached here to-morrow.
>
> "Yours sincerely,
>
> "*Oban, N.B., Aug.* 22." "S. M. Reanell.

Another friend writes that he lingered until Saturday, when he died from congestion of the lungs, through being in the water.

The following is from *The North Middlesex Chronicle :—*

> "Many of our readers will be startled when they learn that Mr. G. O. Barnes, the Mountain Evangelist of Kentucky, has joined the Church of England. He has no intention, however, of seeking holy orders, and proposes to evangelise exactly as he has hitherto done. Mr. Barnes's extremely novel reasons for this step are clearly set forth in a sixpenny pamphlet, '*Eureka*, the Church of my Fathers." (Standring, 8 and 9, Finsbury-street, E.C.)

From a quantity of letters of the kind we extract the following touching sentences from one signed "Lucie." It is evidently written with difficulty, but seems to be, in any way, the cry of a broken heart :—

> "To Mrs. Booth.—Dear Madam, I now take the liberty of writing a few lines to you. . . . I cannot give my reasons, but after I read your letter I had such a longing to see you, that I might talk to you as a mother, only to lay my weary head upon your breast, and to go to sleep. . ."

E. D. M., writing from Clifton respecting "The Chained Nun" (No. 809), says :—

> "If the Bill for Conventual Inspection, brought so persistently and unsuccessfully by Mr. Newdigate before the House of Commons, had been passed, probably a state of things in nunneries would have been discovered as sad and shocking as that brought to light by the Commission of Inquiry of *The Pall Mall Gazette*.
>
> "The priests of Rome are as subject to passions and weaknesses as other men, and exposed to far greater temptations than most, being, by their Church, forbidden to marry, and every facility for an immoral life being afforded them by the existence of nunneries into which they alone have the right or power to enter, and the inmates of which are completely in their power. In this noble and determined effort for the better protection of women, shall we forget our poor forsaken sisters in convents? Will no one rouse the country on their behalf? Is there no help for such prisoners in England? Can none inquire into their case?"

We think the forward movement taken by the great Methodist Denomination so important, that as comparatively few of our readers will probably see *The Methodist Times*, we have reprinted at length two articles therefrom. This has necessitated the postponement of other valuable matter.

It would be most interesting to know what the Bishop of Cork thinks of the two sermons preached in the Cathedral by the Chancellor, and recently published for the edification of the general public.

The title selected by Dr. Webster for his remarkable pamphlet, "A Warning against Revival Meetings" carries one back to the beginning of the eighteenth century, and to the Bishop of London's "Observations upon the conduct and behaviour of a certain sect usually distinguished by the name of Methodists;" but, heavy and lumbering as was Gibson's style, the Bishop never forgot to be reverent, and one would vainly wade through his numberless and powerless compilations in the endeavour to find anything as surprising as some of the sentences of his would-be prototype.

Speaking of the struggle of "what St. Paul would call *the natural man*, to devise a Christianity which shall be independent of the historic forms of Christianity," Dr. Webster says that he finds it difficult to classify the efforts, but he afterwards reduces them to two classes, Doctrinal and Emotional. In the subdivisions of the Doctrinal he includes "Scripture words and the words of hymns, or some striking expressions of uninspired teachers," and the Emotional he separates into "five distinct species of *shocks*." In one of his two sermons the Chancellor has said that, perhaps, for aught he can tell, "God only can tell us all that we mean by 'recognition,' and that we shall never know the meaning of this word and of many other words until we see Him 'face to face,'" and it is fortunate that we are not left in doubt as to what the Doctor means by *shocks*, a reference to Newman's simple account of his conversion making it clear, and, if this were not sufficient, after an assertion that although Wesley insisted upon the absolute necessity of "this shock" he was shy in alluding to his personal experience of it, the Chancellor says that "in his journal, May 24, 1738, something like saying that he received the shock may be found."

And what was it in Wesley's case to which this irreverent reference is made? Here is the passage from Wesley's Journals :—"In the evening I went, very unwillingly, to a Society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

After this one almost fears to follow Dr. Webster any further. He goes on to say, however, "I believe it is the craving to receive these shocks, and to communicate them to others, that is the true secret of the popularity of what are called Revival Meetings," and one is not inclined to dissent from his view, but with our experience of the results, not only of the Moody and Sankey and other Revivals, but also of missions in the Church of which Dr. Webster is a dignitary, one cannot approve of the advice to "avoid these meetings as you would avoid poison."

Coming into Cork recently through the exquisite country which surrounds it on every side, passing through some of the narrow, reeking courts and alleys with which the city abounds, and making our way through some filthy streets of dilapidated houses quite unfit for human habitation, we reached the noble cathedral, passing on our way lines of whisky-shops, and an idler who was leaning against the wall of the close told us that the two recently-erected towers were called by the people "one Whisky and the other Porter." Great preachers such as Bishop John Gregg and Achilles Daunt, however, endeared Cork Cathedral to the hearts of many who in listening found life, and it is to be regretted that their mantle does not seem to have fallen upon the preacher we have quoted from.

Censorship is an exceedingly delicate and difficult function to exercise, when latter-day novels are its subjects. Mr. George Moore (himself the author of a volume of poems which *The World* tells us it characterised as "bestial") has written a pamphlet in which he asks, why should Mr. Mudie have excluded "A Mummer's Wife," and have given all the assistance which his organisation enables him to supply to the "scandalously licentious" "Nineteenth Century Romance" of Mr. Mallock, and the "indescribably repulsive" "Foxglove Manor" of Mr. Buchanan, which, as well as Mrs. Campbell Praed's "Nadine," he would have been *a fortiori* under a solemn obligation to taboo. It is evident that those who wish to preserve the purity of their households must themselves establish a very careful censorship of the books which come into their homes. To exorcise the terrible but true story of Modern Babylon, and to allow such novels as the above, is a very flagrant illustration of straining out a gnat and swallowing camels.

Rev. J. D. Pearse, a Congregational minister of Sheffield, has, in a paper that appears in *The Nonconformist*, struck a right note. He asks an explanation of the confessed spiritual feebleness of the churches. He boldly admits the faint relish of church members for spiritual food, their low ideal of Christian character, and their powerlessness in their present state to grapple with the irreligion of the day.

Such views will be denounced as gloomy and one-sided, and so long as counter statements are listened to, the call for repentance and thorough reformation will be in vain. The great difficulty before all churches will be to shake off the paralysing ascendency of men who are satisfied with things as they are. At present this difficulty is very serious. The voice of those who call for change is rather stifled than pondered, and revivals of religion do not come unless there are humiliations before the Lord.

The above-named minister lays special stress on the necessity of making provision for real Christian fellowship. He would have arrangements instituted for mutual edification, so that churches should not entrust one man only with this service of teaching the true type and standard of Christian life and experience. *The Nonconformist* speaks of this suggestion as wanting in novelty. Harder things will be said of it. But if a church would risk these criticisms, boldly disregard the objections of the lukewarm, and carry it out, the suggestion would prove that reform of modern church life will come in this direction. "Exhort one another," saith the Spirit.

The controversy that has been carried on in regard to the Hospital Nursing question reveals an attitude of literary men in relation to Christianity that is an ominous sign of the age. According to them High Church teaching or Low Church, an Evangelical or Unitarian conception of Christ's person and work, are equally Christian. Nay, Theism or Agnosticism point to unimportant distinctions, provided there be sincerity. There is more of deadly peril in this new literary attitude towards Christianity than in the old hostility.

M. Pilatte, the editor of the French journal, *L'Eglise Libre*, is a veteran Protestant minister, who was under the ban of the police for his courageous strictures during the years of the last Empire. He has lately commented upon M. Ferry's recent speech touching Madagascar, to the effect that "superior races of the world have rights over inferior ones." He vehemently protests against such statesmanship, and such morality. It would give the right to any nation which, like the Chinese, assumed superiority, to trample out the natural rights of other nations. It is well that a brave Christian man thus rebukes diplomatists, and that love of self in defiance of all scruples, which is foretold to be a mark of the last days.

Our last issues have contained notes on the way God is answering prayer in the readiness of the people of China and Japan to listen to the Gospel. It is the same in India. At the Wesleyan Conference, Mr. Jenkins reported the result of an official tour he had made. He was altogether unprepared for the progress that met him in every direction. Native churches were influential, supporting their own pastors, and sending out the Gospel in the regions around them. He declared his conviction that in every part of India Christ is drawing all men to Himself.

Turning from the East to Africa, it is impossible for those who are tracing the movements of the risen Christ in the earth to be unawed at the contemplation of a territory opened at every point to missionary operations, and which contains 1,300,000 square miles. The Congo flows there over more than 3000 miles. There are freshwater lakes, rich soil, all natural productions, and forty millions of people. All these in ignorance, and cruel outrage, are stretching out their hands unto God; and this enormous area for Christian missions has been brought within view during the last few years. We are glad to note an ordination last week of six Baptist missionaries for this "new-found world." See, however, the letters on p. 14.

A Methodist Bishop, says *The Nashville Christian Advocate*, related "that an old class-leader in New York City opened class one night, and looking around, saw that one boy was absent. He laid down his hymn-book, took his hat, and with streaming eyes said, 'Brethren, sing and pray while I go to find that lost lamb.' Soon he returned, beaming with joy, with the absent youth. That lost lamb became the Bishop who told the incident."

An American paper says: Some Christians are like sponges. They go to church, suck up all the happiness and emotion they can, and then lie in the sun during the week and dry out.

Another declares wrong-doing to be so common that when a great many conversions are reported without any notable case of restitution, the fear may be reasonably indulged that the work has not been deep enough. We fear both sides of the Atlantic are much the same in these respects.

Eleven ways are suggested by *The Advance* by which a minister may be broken down in spirit and ruined in influence:—Go to church only occasionally, and when you go, go late; take no part in singing, nor in following the Scripture-reading, but keep up whispering. Find all the fault you can. Point out his deficiencies before your children and others. Don't aid his work, but despise his lack of good sense. Tell tales to him about the people, and their criticisms about him. Tell how much his predecessors were thought of. Keep away from all week-day meetings. Get up gaieties, particularly some entertainment near the communion season. Require him to be present everywhere. If he preaches at home, insist on an exchange; and if abroad, complain that he is never at home. Keep back his salary. Keep talking about "general dissatisfaction." Patient continuance in these practices will surely drive away both the Spirit of God and the minister of God.

"A house that is divided against itself cannot stand." A leading Roman Catholic review this month has the two following contradictory passages, which certainly do not point to that unanimity of opinion of which Roman Catholics boast:—"A good knowledge of Holy Scripture is a desideratum among Catholic children for many reasons." "God has also given us freewill, so that we may or may not choose to pursue the end for which He created us. If we wish to do his will, we want a guide, which cannot be conscience, as it is too subjective and liable to err, *nor the Bible*, for it is hard to be understood and needs an *infallible* interpreter."

The same review, in a paper upon General Gordon, contains an expression of "intense regret that such a man lived and died *outside the Church of God*," and, after asserting that he would eagerly have grasped at the Church's teaching, if only he had "had the opportunity of appreciating its Divine beauty," the writer goes on to say, "but it was not so to be. It was the will of God that Gordon should live and die a Protestant." In other words, upon the writer's own showing, it was the will of God that Gordon should die "outside the Church of God!"

Remarkable, however, as this may seem, it is excelled by something which follows:—"But, Protestant though he was, the Catholic Church has a right to claim him as her own, since all are hers who have the love of God in their heart and make it the object of their life to follow wherever they believe that God is leading them." If this be so, the Reformers and the noble army of martyrs who died in the fires lighted by Rome, were Romanists, because, undoubtedly, they, followed where, at any rate, they believed God was leading them. One might laugh at such logic, were it not for the painful fact that the review which circulates it furnishes mental food for grown men.

Coleridge, writing in 1833, said, wisely enough, "there should be no party politics in the pulpit, to be sure," and the remark is one which might with advantage have been inwardly digested by the Vicar of Plumpton, who, in issuing an address to the electors of Cumberland, says, "Sons of toil, do not in politics trust a Tory. No, not if he came to you in an archangel's garb and on bended knee before God's high altar swore by the sign of man's redemption that he meant you well."

No wonder that the Bishop of Carlisle has protested against the "monstrous utterances" which characterise Mr. Kennedy's address, and especially against one in which the Vicar advises the electors to use deception, and, if necessary, tell a lie, and has appealed in very plain language against teaching which is perhaps aptly designated "hateful counsel." No "legal definition of the limits of utterance which may be permitted to a clergyman" is necessary in a case of this kind, though the Bishop seems to be in doubt upon the point: a simple comparison of these utterances with the teaching of Christ is all that is required.

The necessity for Christians to take an active part in politics has been clearly shown by the difficulty with regard to the passage through Parliament of the Criminal Law Amendment Act. The Bishop of Durham has said that "our legislators, being men, legislated in the interests of men," and one does not like to concur; but when he adds, "here is the strength of the agitation for women's suffrage," we can heartily agree with him, and we hope that the fact will be remembered by Christian electors.

The Vicar of Stratford-on-Avon has thrown open the Vicarage gardens on Sundays to all the parishioners, and has invited those who have no gardens, and who work all the week, to make use of his. It is not difficult to imagine that the Vicarage garden at Stratford may become a formidable rival to the public-house, and it is to be hoped it will be found that plenty of men and women will find their way through the garden to the House of God.

More than one correspondent urges that women should dress modestly. Do mothers, or girls themselves, forget that conspicuous attire can only be interpreted as an endeavour to attract the attention of men? What wonder, then, if those attentions should be of a disagreeable and evil character?

A few days ago we met a teacher with her scholars out for their annual holiday. The lady was quietly dressed, with the exception of a heavy gold chain and valuable pair of earrings. In other cases excess may be seen in dress if not in jewellery, but in any case the effect on the children cannot but be prejudicial.

DEATHS.

On Saturday, August 22, at Partree, the result of an accident, Rev. Dr. W. P. Mackay.

On Sunday, August 23, at Cupernham, Bromley, the Rev. S. Borton Brown, B.A., aged 55.

THE EFFINGHAM TRAINING HOME has for its object the preparing of girls for service, and teaching the rudiments of housework and simple cookery. Scriptural instruction is regularly given and facilities afforded for keeping up the knowledge acquired at school. Those who are acquainted with the work of similar Homes, and know the dangers to which the elder girls in labouring families are exposed, will appreciate this preventive effort. There are still a few vacancies for girls between the ages of twelve and sixteen on payment of £12 a year. Particulars may be obtained from Mrs. Henderson, Effingham, Crawley Down, Sussex.

MISSIONS ON THE CONGO.

DEAR SIR,—By the last Portuguese mail I wrote a short note *re* self-supporting missions in Central Africa.

Since then, I have seen the letters in THE CHRISTIAN of Bishop Taylor, dated from St. Paul de Loanda, March 18 and 24, in one of which he states "that he has not changed his mind at all."

I now send you some facts with regard to this part of Africa—viz., the statistics of the two missions at present on the Congo.

Of one mission, the English Baptist Mission (Mr. Comber's), nearly one half of those sent out have died; of the other, the "Livingstone Inland Mission," nearly one-third. I have not counted two children, born out here in the latter mission, and buried here.

And I think that if published they will cause many in Europe and America to change their minds with regard to such a mission, and if women and children are kept out here, I think "indiscreet" would be too mild a term to use. I think it is criminal, and I know that I have the mind of Europeans out here when I thus write.

I do not write against Africa. I have taken the country myself as a man takes a wife, "For better, for worse." I have now been here four years, and hope to spend my life here. Neither do I write against Christian missions in Africa. I believe that if any Christian doubts that the time of Africa's visitation has come, he fails to read the "signs of the times."

But let the work be done by men and women who know the truth, and who "count the cost," and let the Church of Christ support them in their work. Let us have no "cruel cheapness," no "bitter cry" in *this work*. "Positions various, sacrifices equal." If men will come, let those at home support them.

I pray you to publish this letter and these statistics. When such missions are started the Christian Press applaud, advertise, and write leading articles upon them, but when they fail it is not recorded.

Five missionaries came out here from America in January with the same idea. They were dependent upon white people out here. One died, three returned, and one is for the present with the Livingstone Inland Mission.—I am, dear sir, very faithfully yours,

CHARLES E. INGHAM.

Vivi Station, Chief Lukungu State,
Congo River, July 2.

ENGLISH BAPTIST MISSIONARY SOCIETY.

Names.	Dead.	Invalided.	Present.	England.	Remarks.
Mr. Comber	..	..	..	1	..
Mr. Bentley	..	..	..	1	..
Mr. Grenfell	..	..	1	..	..
Mr. Crudgington	..	1	..	..	..
Mrs. Crudgington	..	1	..	..	..
Mr. Hartland	1	..	..	..	..
Mr. Molenaar	..	..	1	..	..
Mr. Hughes	..	..	1	..	..
Mrs. Comber	1	..	..	..	..
Mr. Dixon	..	1	..	..	..
Mr. Weeks	..	1	..	..	..
Mr. Whitley	..	..	1	..	..
Dr. Comber	1	..	..	..	..
Mr. Darling	..	..	1	..	..
Mr. Cameron	..	..	1	..	..
Mr. Cruickshank	1	..	..	..	..
Mr. Doke	1	..	..	..	..
Mr. MacMillan	1	..	..	..	..
Mr. Hartley	1	..	..	..	..
Mr. Butcher	1	..	..	..	..
Mr. Dowe	1	..	..	..	..
Mr. Cottingham	1	..	..	..	..
Mr. Charteris	..	..	1	..	..
Mr. Ross	..	1	..	..	..
Mr. Douglas	1	..	..	..	Three Engineers.
Mr. Baker	1	..	..	..	
Mr. Mimms	1	..	..	..	
Totals	13	5	7	2—	27

LIVINGSTONE INLAND MISSION.

Names.	Dead.	Invalids.	Present in Congo.	Left.	Left, but in the country.	In England.	Remarks.
Mr. Strom	..	..	..	1	..	..	..
Mr. Craven	1	..	..	..	..	..	..
Mrs. Craven	..	..	..	1	..	..	..
Mr. Telford	1	..	..	..	..	..	..
Mr. Johnson	..	..	..	1	..	..	..
Mrs. Johnson	..	..	..	1	..	..	..
Mr. Vickers	..	..	..	1	..	..	..
Mrs. Vickers	..	..	..	1	..	..	..
Mr. Richards	..	..	1	..	..	..	..
Mr. McKergow	1	..	..	..	..	..	..
Mr. McCall	1	..	..	..	..	..	..
Mr. Harvey	..	..	1	..	..	..	..
Mr. Clark	..	..	1	..	..	..	..
Mr. Langley	1	..	..	..	..	..	..
Mrs. Richards	1	..	..	..	..	..	..
Mr. Waters	..	1	..	..	..	..	..
Mr. Smith	..	..	..	1	..	..	..
Mr. Angus	..	1	..	..	..	..	..
Mr. Ingham	..	..	..	..	1	..	..
Mr. Habens	..	1	..	..	..	..	Engineer.
Mr. White	..	..	..	..	..	1	
Mr. Blunt	1	..	..	..	..	..	..
Mr. Fredrickson	..	..	1	..	..	..	..
Mr. Billington	..	..	1	..	..	..	..
Mr. Engvall	..	1	..	..	..	..	..
Mr. Liley	..	1	..	..	..	..	..
Mr. Westend	..	1	..	..	..	..	..
Mr. Banks	..	..	1	..	..	..	..
Dr. Sims	..	..	1	..	..	..	..
Mr. Appel	1	..	..	..	..	..	..
Mrs. Smith	..	..	..	1	..	..	..
Miss Spearing	..	..	..	..	..	1	..
Mr. Patterson	..	..	1	..	..	..	..
Mr. Duport	1	..	..	..	..	..	Coloured Christians sent from England.
Mr. Mack	1	..	..	..	..	..	
Mr. Faithful	1	..	..	..	..	..	
Mrs. Billington	1	..	..	..	..	..	
Mrs. Ingham	..	..	..	..	1	..	
Mrs. White	..	1	..	..	..	..	..
Mr. Insell	1	..	..	..	..	..	..
Miss Harris	..	..	1	..	..	..	..
Mrs. Richards (2)	1	..	..	..	..	..	..
Miss Cole	..	..	1	..	..	..	..
Mr. McKittrick	..	..	1	..	..	..	..
Mr. Glenesk	..	..	1	..	..	..	..
Mr. Huste	..	..	1	..	..	..	..
Miss Shakle	..	..	1	..	..	..	..
Mr. Pickton	..	1	..	..	..	..	..
Mr. Eddie	..	..	1	..	..	..	..
Mrs. Clark	..	..	1	..	..	..	..
Mr. Pettersson	1	..	..	..	..	..	..
Totals	15	8	16	8	2	2—	51 ..

FAITH *v*. PRESUMPTION.

DEAR SIR,—Under the above caption you were pleased to republish an article in THE CHRISTIAN for June 25, written by me for *The New York Witness*.

One of the most convincing evidences of the fallacy of disregarding the use of means in sickness has just come to hand from the pen of Bishop William Taylor at Loanda, under the date of May 15, 1885. The letter appears in *The Christian Standard* for July 11.

I feel almost led to use the words of the Lord Himself to my brethren, and ask whether, having eyes they see not, and ears they hear not, and do not understand.

In my letter, which appeared in THE CHRISTIAN for June 25, I mentioned how Dr. Summers our late student, had written me of some ignoring the use of means, &c. Now we have a bare statement of simple and striking facts from such a man as Bishop Taylor. God grant that his children may have eyes to see and hearts to understand, and not to be in continued ignorance of Satan's devices to deceive. In some way or other he will devour, and while it is still true that he goeth about as a roaring lion, it is also true that he goes about as a shiny sneaking serpent, lying in wait to deceive, and worse still, as an angel of light.

There seems, also, to be something peculiarly instructive, not only to those interested in missionary effort, but to the medical profession, in the experience of Bishop Taylor's party. He states that the young men between the ages of twenty and thirty years have all been attacked, just the ones we might have supposed would have escaped, while the children and their parents, among them weak women, have almost entirely escaped; and the bishop himself, at sixty-four years of age, has not been sick at all. The bishop's party of over forty persons, of all ages and both sexes, and exposed to the same circumstances, seems likely to bring to light knowledge that will be of untold value to all parties interested in the welfare of the "Dark Continent."

Of course it would be premature to form a conclusive opinion with such limited data as we possess at present, but it has occurred to me that we may yet discover that there is something in the physiological condition of man, between fourteen and thirty years of age, that unfits him for exposure to "Afric's sunny clime," and that we must send people out either before or after that period.—Yours in the Master's service,

New York. GEO. D. DOWKONTT.

LETTER FROM BISHOP TAYLOR.

Loanda.

We now have to report the sad news of the death of Charles L. Miller, of Baltimore. He was a young man possessing a splendid constitution, perfect health, holy in heart and life, beautiful in person, loved by all who knew him, and gave great promise of long life and usefulness as a missionary in Africa. On the 9th of April he had a slight attack of African fever, and would not allow God to cure him in any other way than by a direct miracle, without even a teaspoonful of warm tea to start perspiration. For sixteen days the fever, unchecked, consumed away at his vitals. Rev. A. E. Withey and wife had his bed moved into their room, and gave him all the loving attention that they could have given their own son. At midnight of April 25, Brother Miller said, "O Brother Withey, I am choking; call Dr. Summers to come quickly!" His fever, by ordinary treatment, was broken in two or three days, but the recuperative power of his system had been destroyed. He lay in utter prostration of body and delirium of mind for twelve days, from April 25 to May 7, and died and was buried on the 8th in the beautiful English cemetery of Loanda.

Less than half of our number only have been attacked by fever. All these, who accepted the services of one of the three able physicians God has given to our party, soon recovered. Two young men besides Brother Miller refused to take medicine till death stared them in the face. They have been down five or six weeks, but we still have hope of their recovery. Two or three have been kept back by diarrhœa.

Our children and their fathers and mothers have got on beautifully, and no fever among them worth mentioning; but all our young men, except myself, have had a turn of fever—grand young men, and many of them will make grand records for God here, I believe. But, thus far, the fathers and mothers of over thirty years and their children from their teens down are best adapted to this climate. Wm. H. Mead, with wife and six children, has not had a case of fever in his family, and his wife, a delicate-looking sister, has had better health ever since she started in this expedition than she has had for ten years before. I wish I knew where to find forty such families for Africa.

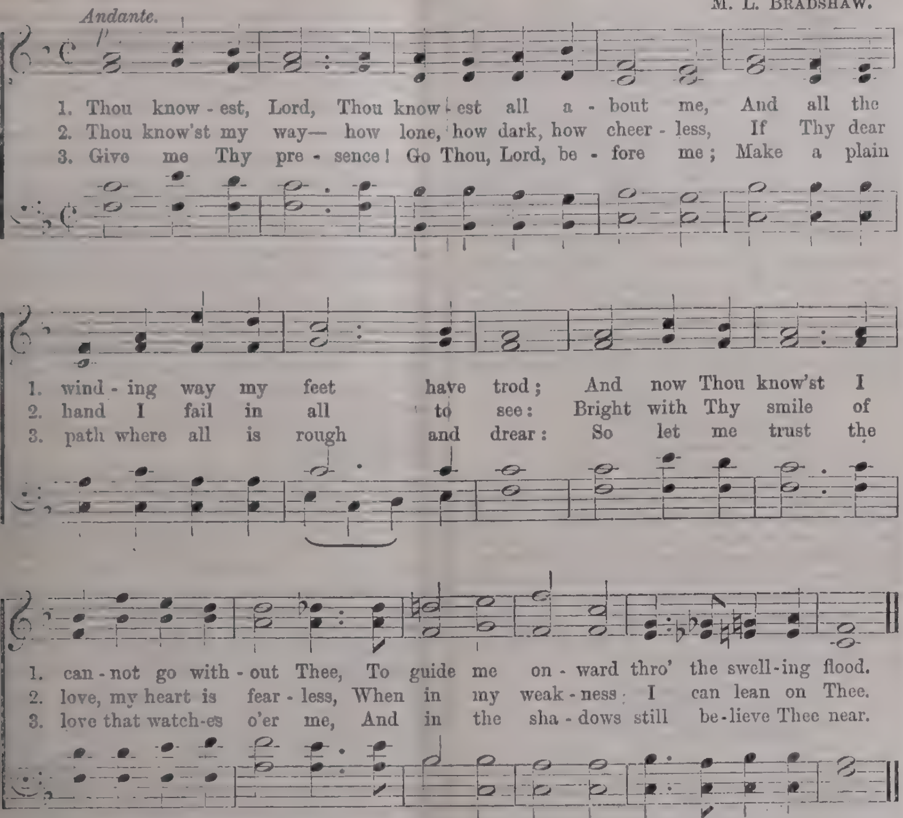
Our people here are full of good cheer, though a few are yet confined to their rooms. The "sickly months" are now passed, and with the healthy season before us we expect in ten days, by the next steamer the Coanza, to proceed inland. We shall, however, leave the families and ladies here till an advance party of us shall go on and select a few stations and build some shanties, and then have them follow on.

The Governor has returned. He and his secretary came to our preaching service on Sabbath evening. The Governor is very kind to us, and will give us as many industrial school farms as we may choose to select in Angola. We will accept a few on our line of march for the far interior, and thus be able to keep up communication with our base, as I hoped before leaving the United States.—Your brother, WM. TAYLOR.

DEATH OF A MISSIONARY PIONEER.—Intelligence has been received by Rev. J. T. Graham of the death of Mr. James Roxburgh, engineer, at Lake Tanganika, Central Africa. Mr. Roxburgh was selected by the London Missionary Society at the close of 1882 to take out and construct their mission steamer *Good News* to sail on the above lake. This, we believe, he has accomplished after overcoming many difficulties. It is supposed he has fallen a victim to repeated attacks of fever. The following tribute is paid to his memory by the secretary of the London Missionary Society: "No braver or truer Christian worker has ever been in our ranks. The spirit expressed in his letters has been such that we have many a time thanked God for sending us such a man. He has done a most valuable work for Christ and Central Africa."

Thou, Lord, Knowest Thy Servant.

ANNA SHIPTON. M. L. BRADSHAW.


Andante.
1. Thou know-est, Lord, Thou know-est all a-bout me, And all the
2. Thou know'st my way— how lone, how dark, how cheer-less, If Thy dear
3. Give me Thy pre-sence! Go Thou, Lord, be-fore me; Make a plain
1. wind-ing way my feet have trod; And now Thou know'st I
2. hand I fail in all to see: Bright with Thy smile of
3. path where all is rough and drear: So let me trust the
1. can-not go with-out Thee, To guide me on-ward thro' the swell-ing flood.
2. love, my heart is fear-less, When in my weak-ness I can lean on Thee.
3. love that watch-es o'er me, And in the sha-dows still be-lieve Thee near.

The above piece of music may be had in large type, quarto size, price 6d., from Morgan & Scott, 12, Paternoster-buildings, E.C.

BRISTOL ORPHAN HOUSES.

IN reading the forty-sixth annual report of these divinely owned institutions it is evident that the general interest in the institution remains unabated. Mr. Muller says, "Through God's especial kindness, the Scriptural Knowledge Institution for Home and Abroad, has been upheld to enter upon its fifty-second year. As time passed on we have had, year after year, abundant cause for praise and thanksgiving, but rarely has this been the case more than during the past year. In this report the reader will find instance upon instance as to how our prayers have been answered, though we have had repeatedly to exercise faith and patience for a long time."

Almost an entire page is devoted to an enumeration of what has been accomplished numerically through the various departments of this wonderful work. Commencing the year with a balance of about £500, no less than £41,558 has been sent, during the past twelvemonth, to this beloved servant of God, who, in giving an account of his stewardship, intersperses practical remarks, "intended for the spiritual benefit of the reader." The goodness of God, in removing the typhoid fever from their midst, is gratefully recorded. Also the preservation of the buildings from fire, and the evident working of the Spirit of God in the schools and among the orphans. "And lastly," says Mr. Muller, "I would publicly express my gratitude to my heavenly Father, for continuing to me such a good state of health as that I am scarcely at all hindered in service for the Lord, and am able to work with my head and pen with as much ease as I could sixty years ago, besides having far less difficulty with regard to my voice and chest in preaching, although, on September 27, I shall complete my eightieth year, if life be continued to me."

The benefit received through reading these annual reports is described by one of the subscribers, who says: "A few days ago I received your last report, which is more faith-strengthening and soul-refreshing than many a sermon." The following letter is also remarkable, as written by a subscriber living in Vienna: "There is a child in this city, only ten years old, who recently got one of your biographies or reports, and, after reading a portion, he has ever since been occasionally heard to pray, 'God, teach me to pray like George Muller, and hear me as Thou dost hear George Muller.' He desired to become a preacher, but his mother objected. He is, however, now undergoing preparatory training."

The writer's remarks on systematic giving, which practice he strongly urges, are very valuable. Since 1830 he has had no stipend or salary as pastor or director, but has obtained everything he needed for himself and family from the Lord, simply in answer to prayer and faith. "I speak of my temporal necessities to the Lord only, and He puts it into the hearts of his children, in various parts of the world, to supply my need. Thus I have been going on for about fifty-five years, and to the praise of God I must say that in his faithful love He has ever been mindful of me."

During the year more than one hundred thousand copies of Bibles, Testaments, and portions, have been sold, or given away among the poor. The Sunday and day schools, numbering eighty-five, entirely supported by the funds of the Institution, are not only well sustained but are enjoying much of the Divine blessing. More than ever has been done of late toward aiding missionary work, more than £6000 having been devoted to this object during the year. That the general education of the orphans is not a whit behind other similar institutions is seen by the inspector's report. "As regards the boys, hundreds of them have now a business of their own, some are partners in large houses of business, a considerable number have become teachers, and many are preachers of the Gospel."

All communications should be addressed to Mr. Muller, the New Orphan Houses, No. 3, Ashley Down, Bristol.

CHILDREN'S SEASIDE SERVICES.

DEAR SIR,—The following brief reports have reached us from different friends who are working amongst the children at the seaside:—

Llandudno. — Mr. E. Arrowsmith writes:—On Sunday afternoon, August 16, we had a grand service in the Happy Valley, about 700 children and quite double that number of adults being present. After the service, a collection was made for the day-in-the-country fund, resulting in £11 10s. 9d.

Major Evered Poole had a meeting for men only in St. George's Hall in the evening. A large number were present, and a great impression made by his stirring and manly words. During the last fortnight 110 have joined the Children's Scripture Union.

Llanfairfechan. — The first services held on August 13 were well attended. The visitors seemed pleased to come, and several at once offered to assist in the work.

Penmaenmawr.—Meetings have been continued daily since August 10, there being good attendances, notwithstanding the gusty weather. There is very much to encourage us to hope for a great blessing.

Beaumaris.—Two of the party have gone over from Llandudno from day to day to conduct an evening service here.

Colwyn Bay:—Mr. Kingdon, assisted by other University men, have had very fair attendances of children and adults. The weather has sometimes prevented out-door work, but an iron room has been utilised when this was the case.

Rhyl. — Messrs. Hamilton, Bellingham, and Paterson are much encouraged by the meetings here, and the interest shown not only by children but by elder people.

Brighton.—Mr. H. W. Figgis says:—On Sunday afternoon quite 1000 children were present as well as many adults. At the evening service eighty remained for conversation. On Monday, over fifty of us drove to Rottingdean, five miles off, and had tea on a lady's lawn, whose guests we were, afterwards having a service there and subsequently another on the beach, attended by 150. On Saturday we have a flower and toy service for the local children's hospital. A large number have joined the Children's Scripture Union.

Tynemouth.—Rev. F. Hodgson Jones says:—Commenced here with good drawing-room meeting, some sixty present. This morning (Tuesday) at least 600 on the beach; both children and workers seem enthusiastic for the services.

Aberystwith.—Mr. Josiah Spiers reports:—We had to move our prayer-meeting into the Town Hall, as eighty-five came. In the evening every seat was filled at the children's service. Wrote a text yesterday afternoon, 145 feet long, "Thou wilt cast all their sins into the depths of the sea." Sunday evening we had an immense crowd, quite 1000 there. This morning (Tuesday), one of the largest morning services I have ever known.

Bridlington.—Mr. G. A. King:—Services well attended by about 300 children; bi-weekly meeting for girls crammed, about sixty in our drawing-room. Boys' meeting twenty-five to thirty. Good Blue Ribbon meeting last night. About seventy new members for the Children's Scripture Union. Sports well attended.

Ventnor.—Messrs. E. J. and T. C. Church say:—The services here have been fully maintained. The audiences are increasing greatly, and the interest very marked.

Dover.—Mr. G. H. Chaplin:—On Sunday we had a good attendance on the beach; not less than 300, including adults.

Worthing.—Rev. S. L. Dixon is having services each day, which he reports well attended. The interest evinced most encouraging, and we trust that the Lord is giving us much blessing.

Ilfracombe.—Mr. W. R. Moore:—Our "Happy Gatherings" on the Wildersmouth Rocks are still well attended by young and old. At our Flower Service last Wednesday we had 440 bunches of flowers, and twenty baskets of fruit, which we distributed amongst various hospitals.

There is deep cause for thankfulness that such earnest work is undoubtedly being done. Not a few hearts are glad with a new-found joy. We still ask your prayers for this important work.

Yours very faithfully,
T. B. BISHOP, Hon. Secretary.
H. HANKINSON, Secretary.
48, *Paternoster-row, E.C.*

For the Young.

MEMORIES OF BUNYAN AND COWPER.

BY REV. E. P. HAMMOND.

ONE morning, not long ago, accompanied by my wife, I left St. Pancras Station, and in an hour the train rolled into Bedford, forty-nine miles distant. We were driven to the beautiful house of a Christian lady at Pavenham where we had some refreshment. Then we returned to Bedford and paid a visit to Rev. Mr. Brown, who is engaged in writing a life of the famous John Bunyan, whose "Pilgrim's Progress" is so well known to most English and American children. Mr. Brown showed to us a can that Bunyan used to carry more than 200 years ago. We also saw the records of the Baptist Church of which he was the pastor, and where his handwriting frequently appears. In those days the term "Reverend" was not in common use among Dissenting pastors, and in the record of his death he is described as "Dear Brother Bunyan." We read the record of the church vote by which he was appointed pastor while he was in prison. His "Grace Abounding," and other works had been already written within the prison walls, and Bunyan had become well known as a Christian teacher. The people, therefore, resolved to have him as their pastor as soon as he was released. We also saw the monument erected in 1870, by the Duke of Bedford, to Bunyan's memory.

After looking at other places in Bedford associated with the wonderful life of the great dreamer, we took train for Olney, twelve miles distant, which is so well known as the residence of the poet Cowper. Making our way from the station to the poet's home, we fell in with one of the wardens of the church of which John Newton was once rector. This friend entertained us with some facts relating to the poet's life which we did not know before. I asked him whether it was true that Cowper once hired a cab with the intention of drowning himself, and ordered the cabman to drive to the river Ouse. He said it could not be true, because there had never been any cabs for hire in Olney. He gave us the authentic version of the story, which was that Cowper, when in London, asked a cabman to drive him to the Thames. The cab had proceeded some distance when it came to a standstill. The poet put his head out of the window and called to the driver, "Why don't you drive on?" The man tartly replied: "I do not know, unless it be that the devil is either in the horse or in the cab." Cowper evidently came to the conclusion that the devil must be in the cab trying to entice him to throw himself into the Thames, for he told the cabman to drive back to his home. It is said that on returning home his attention was drawn to the passage in Zech. xiii. 1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," and he wrote the renowned hymn:—

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins;
> And sinners plunged beneath that flood,
> Lose all their guilty stains."

Ever since my boyhood, I have had a great desire to visit the home of Cowper, and of his friend, John Newton. Even before I cared to read the lives of these good men, my dear mother would often tell me about them, and I became deeply interested in all that related to them. To-day my wish has been gratified. I have with my own eyes seen the spots where these two friends wrote and spoke words that have helped thousands of children as well as grown-up people to lead happy and useful lives. To-day we sat in Cowper's little summer-house. We found it covered with the names of persons from all parts of the world, who have at some time made a pilgrimage to the spot. Among others I saw the names of Hugh Miller, the famous Scotch geologist, and Elihu Burritt, the learned blacksmith of America.

This summer-house is in the garden, behind the house in which the poet lived for twenty years. He says, in a letter to his friend, Joseph Hill: "I write in a nook that I call my summer-house, not bigger than a sedan-chair. The door opens into the garden, now crowded with pinks, roses, and honeysuckles; and the window looks into my neighbour's [John Newton's] orchard. Here I write all that I write in the summer time. It is secure from all noise, and a refuge from all intrusion." We were told that there the poet wrote "John Gilpin," and his famous poem "The Task." When a boy this poem was one I loved to read. "The Life of John Newton" was another book that my mother encouraged me to read. Mr. Newton's godly mother prayed for him, till at last, after many wanderings, he wrote the well-known hymn beginning—

> "In evil long I took delight,
> Unawed by shame or fear,
> Till a new object met my sight,
> And stopped my wild career."

It was at the invitation of Rev. John Newton that Cowper went to Olney to reside. When the two men were writing their Olney hymns they must often have passed to and fro through the gateway that led from the one garden to the other. Cowper was called by his neighbour "the patron of hares," because of his fondness for these shy animals. In a poem addressed to one of these creatures he says:—

> "I kept him for his humour's sake,
> For he would oft beguile
> My heart of cares that made it ache,
> And forced me to a smile."

From Olney we drove to Weston, where Cowper lived after his friend, John Newton, removed to London. The poet describes it as one of the prettiest villages in England. We found the house in which he lived; it is in the possession of Christian people, who showed us everything about the place. The first question asked us by the old lady in the house was:—"Do you know Mr. Moody?" When I replied that I had known him almost since we were boys, and that two of my nieces had been teachers in his schools, she took me warmly by the hand and said, "I knew him when he was holding meetings at Croydon? Give my love to him when you see him." We saw the various points of interest that surround the house where Cowper lived and wrote, and we came away greatly pleased that it had been our privilege to visit these places so dear to the memory of all who have received benefit from the precious experiences that are recorded in the "Pilgrim's Progress," and in the poems of the sweet singer of Olney.

One important lesson I should like my young friends to learn from the life of Cowper. When he was busily engaged with his productions he was cheerful and happy; when he ceased active work he grew sad and wretched. If young Christians would be happy Christians, let them be actively employed in some good work for the Master.

ANSWER TO LAST WEEK'S DOUBLE ACROSTIC.

"Be not Proud."—Jer. xiii. 15.

(1)	Balaam	Josh. xiii. 22.
(2)	Envy	Prov. xxvii. 4.
(3)	Noadiah	Neh. vi. 14. [12, 21.
(4)	Overcomers	Rev. ii. 7, 11, 17, 26; iii. 5,
(5)	Thoughts of the wicked	Prov. xv. 26.
(6)	Proud look	Prov. vi. 17.
(7)	Rahab	Heb. xi. 31.
(8)	Obadiah	1 Kings xviii. 3.
(9)	Urijah	Jer. xxvi. 23.
(10)	Daniel	Dan. vi. 10, 23.

S. W.

Additional answers to the Acrostic of August 13 have been received from C.A.C. R.E.C. A.U.M. W.D.

DEACONESSES FOR EAST LONDON.

IN a recent issue of *Night and Day*, Dr. Barnardo pleaded earnestly with educated Christian women, freed by the absence of home ties for peculiar service, to give themselves to mission work in East London in one of the Deaconess Houses under his supervision. He now writes to say that the vacation is nearly over, and that the Deaconesses will resume their work on Monday, the 7th of September. There are, however, yet several vacancies to be filled, and he still pleads on behalf of women and girls of the poorer classes who can be reached in no other way so effectually, for further volunteers possessing the needful qualifications for such holy service. At a time when social questions are occupying attention, to an extent not before known, missions in the East End of London, which go to the root of all our difficulties, should have the practical sympathy and personal service of those who are free to offer them. Dr. Barnardo writes:—

"We need women who have had a liberal education, and who are strong and robust in health. We need hardly add that no payment is required *from them*, but we give board, lodging, &c., comfortable and refined home; and, indeed, there could be no objection to providing them also with a small *honorarium* to meet the special expenses of holidays, travelling, &c. But leaving the question of money on one side, our great need is devoted, earnest, godly *gentlewomen*—ladies indeed. The influence of a refined and educated Christian woman upon the poor, whether they are young or old, is of priceless value; and could we but get together in the East End of London a band of such ladies, there need be no limit to the useful work they could undertake in connection with the growing scheme and net-work of organisations arising out of our Homes and Mission.

"To ladies who may be interested in the subject we may add that the best age for such work is between twenty-four and thirty-five; that we have a medical mission, night schools, house-to-house visitation, inquiry meetings, schools for men, classes among factory girls, Sunday-school work, a flower mission, mothers' meetings, and much more which we need not detail, where there are abundant openings for service. The house where all live is large, commodious, and well situated in Bow-road, the widest and most healthy thoroughfare in the East of London; and every possible care is taken of the personal comfort and spiritual wants of those who enter into the work. It is required that every lady should be a communicating member of some evangelical body, and that she should, on coming to the Deaconess House, attach herself to some church in the neighbourhood. There are close at hand two or three churches having evangelical ministry, and Nonconformist chapels of almost every variety, besides our own mission-halls, so that there need be no lack of spiritual supply. Of course, all candidates for the work must be *total abstainers*, both in principle and practice. They are also required to wear the Deaconess dress.

"Full details will be sent to any lady communicating with us. To save delay, all applicants should in their first letter write fully about themselves, their experience, their religious views, church attachment, &c. Reference should also be given to at least two evangelical clergymen, or Nonconformist ministers, to whom the applicant is known as a Christian worker.

"Letters, marked *Deaconess*, should be addressed to Dr. T. J. Barnardo, 18, Stepney Causeway, London, E."

WALDENSES IN ITALY.—All friends of the cause of evangelisation in Italy are requested to unite in prayer for God's guidance of the Waldensian Synod in the matter of the proposed Union of the Waldensian with the Free Italian Church, and in the adoption of wise regulations, including a suitable name for the United Church, if the proposed Union should be carried into effect. The synod is to be held at Torre Pellice, during the first week of September.

Letters to the Editor.

ELECT MEN OF CHARACTER.

Sir,—There is one phase of the question which has recently come "so much to the fore," which, in my judgment, deserves the earnest attention of all ight-minded men and women. I have for very many years had a strong dislike to the motto, "Measures, not men," and believe that it behoves ll of us who are members of electoral associations, r who can bring any influence to bear on the matter, to make a point of objecting to the selection of candidates whether for school boards, town councils, or Parliament, whose private character is bad.

I would even go further, and say that Christian people should refuse to join in paying honour to men, however high their position, whose private ife will not bear inquiry into, and that especial care should be taken in religious newspapers not to extol such; that a stand should be made against asking them to preside at the annual meetings of philanthropic institutions, or to be patrons of such. Would not this course do much to raise the tone of things in English life?—Yours truly,

Gloucester. J. Marshall Sturge.

THE SAD CONDITION OF THE EVICTED MINERS AT DENABY.

Sir,—It has been widely circulated through the daily newspapers that the lock-out was at an end, and that the men had returned to work. This statement has had its desired effect, so far as the managers of the Denaby Colliery Company are concerned; it has stopped the flow of Christian sympathy and support of the evicted families. The so-called settlement was brought about in the following way. A few of the men sent for an ex-agent of the Miners' Union, who has access to the managers of the Denaby Main Colliery, and instructed him to effect a settlement on their behalf. He saw the managers, and accepted a lower price for getting the coal than the Company had ever offered before, namely, 1s. 2d. per ton for lump, and 6d. per ton for slack. This is a great reduction upon the price the men formerly had, and also upon the price previously offered by the Company.

The men then came to me saying that they could not live at the price, and that it was most unjust. I told them that I was thankful that I had had nothing to do with "the sêttlement," but as it had been published in the newspapers that the lock-out was at an end, and that other men were coming to Denaby, from Staffordshire, they had better accept the terms, try them, and make the best of them. If they had not agreed to the terms, even though they were most unjust, public opinion fostered by interested persons would have been against them. I have already had to bear a considerable amount of persecution on account of my charitable work and, if the men had not consented to accept the terms, I would have been blamed still more for giving them bread.

The lock-out has continued now for thirty-five weeks, and there are still 103 men who had not been sent for by the manager to resume work on Saturday. Some of them are in great distress. The high wind blew some of the tents over a few days ago. Two families found shelter in an old barn, where pigs are kept. I visited them the other evening; the stink in the place was sickening, and I was obliged to leave and return home without making any more visits to the poor families. I hope the Company will now allow the men and their families to return to their cottages at Denaby, or to take other houses, which is more desirable, from which they will not be compelled to remove when they get to work. The lock-out having continued so long, some of the poor families have parted with almost everything they could for bread. One woman came to my house on Friday morning, she had no bread for her own and the children's breakfasts. A man came to me last night, he has eight children, his wife was confined of the ninth child on Tuesday last; he has been out of work for thirty-five weeks. Two women came to see me, the husband of one of them had died during the week. The husband of the other is in prison for alleged disturbance at Denaby, both these women have families to keep.

It is hoped that the managers of other pits will no longer refuse to employ men who leave Denaby in search of employment. Thanking the readers of The Christian for the generous help which they have given to the evicted families of the Denaby miners.—I am yours truly,

Thomas James Leslie,
Mexborough, Aug. 24. Congregational Minister.

SOCIAL ETHICS.

Dear Sir.—I once prepared a very little cookery book, but could get no one to publish it. If you will take up the matter I will be glad to lend you a hand. How to eat and drink to the glory of God needs teaching as well as other duties, and is more closely allied to social purity than most people are aware of. Fulness of bread and abundance of idleness was the social condition of Sodom, and it led to Sodomic crimes. Science tells us, that "any new set of conditions occurring to an animal, which render its food and safety very easily attained, seems to lead as a rule to degeneration." A cock or a drake, in its wild state, is satisfied with one mate, and is true to it. Domesticate it; give it abundance of food and abundance of idleness, and it becomes a polygamist and keeps a harem, and has its neck drawn in the middle of its days. The condition of some portion of English society supplies the first part of the parallel, and incidents like the great French Revolution will, sooner or later, supply the second. There are evil spirits still which only come out by prayer and fasting.

In the meantime I would recommend to a "Hard-working man," total abstinence from stimulants, and a diet mainly vegetable, such as he will find in a penny book on vegetarian cookery, but with a little meat added to some of the dishes to give them flavour. The pamphlets of Kinnaird de la Bere, of Burbage Hall, Hinckley, Leicestershire, got by application to himself, will teach a working man how to cultivate his bit of ground. M. D.

THE TRAINING OF CHILDREN.

Sir,—A well-attended meeting of mothers of a very poor but respectable class has authorised me to say that, setting aside the question of overcrowding, there remain these causes for an increasing demoralisation amongst their children:—

(1) Children of respectable poor mingle with those of vicious parents in Board-schools.

(2) When released from school, these children have nowhere to play except in the streets, where they make indiscriminate acquaintance, and learn much that is evil, particularly if they are big boys and girls.

As long as this continues, it is evident that the supply of girls for evil purposes will yearly increase, however much the laws may be amended, and we must, therefore, endeavour to dry up the various sources from which the evil flows.

The meeting of mothers, to which I have alluded, suggested certain remedies which appear to me practical, and which I may tabulate thus:

(1) Musical drill classes during the mid-day play hour from 12 to 2, only a portion of which is devoted to dinner, the rest being passed in the street.

(2) Evening discussion classes for the elder children on such subjects as they learn in school, but regarding which their minds are left practically in the dark, owing to their having no opportunity of discussing them with persons of education who will have patience with their childish questions and efforts at thought.

(3) Toy and game classes for the younger children.

(4) Industrial classes, where the older ones may learn the elements of co-operation as well as some industrial art.

(5) Dancing classes, where, under proper supervision, boys and girls might learn to enjoy themselves decorously, and acquire a distaste for the style of dancing they are liable to indulge in if not taught in a better school than the streets.

I have promised to aid these mothers in trying the experiments, by bringing their views before the public. As the Hon. Secretary of a large "Band of Mercy" in the East End, I have placed at their disposal our hall and piano, also my own services, as far as I can find time. The mothers, most of whom I know personally, are willing to pay something per month towards expenses, and to assist in making the effort successful.

To any friends willing to help either personally or pecuniarily, I will gladly give any information they may desire. The above-mentioned Band of Mercy is unsectarian, and is under the patronage of Lady Brabazon and the Earl of Shaftesbury. We purpose holding periodical conferences of parents, on the subject of the bringing up of children.—Yours faithfully, (Mrs.) Sarah Heckford.

6, *Crescent, Minories, E.C.*

[With regard to teaching these children dancing, we imagine that there are few of our readers who would approve of it. There are many things harmless in themselves, which become dangerous and hurtful from their associations.—Ed.]

AN OPENING FOR A LADY.

Dear Sir,—You are doubtless aware of the recent death at Constantinople of Mrs. Newman, widow of the Rev. C. S. Newman, missionary of the Society for Promoting Christianity among the Jews. Mrs. Newman had for several years been in charge of an Industrial Training Home for Girls, primarily intended for Jewesses, but to which Christian children were also admitted, with the view of removing from Jewish minds any prejudice they might have against Christians. Would any Christian lady, with a true love for Israel, and means sufficient for her self-support, be willing to undertake the management of this Institution.

It is proposed that the Home, which is now situated on the Bosphorus, should in September be moved to Hasskein on the Golden Horn, in order that the children may have the advantage of a free education at the day-school in that village of the London Society for promoting Christianity among the Jews. That Society contributes £105 a year towards the maintenance of seven Hebrew girls in the Home, and the remaining children, who now number eleven, are provided for by contributions from friends and general subscriptions.

I shall be glad to enter into correspondence with any lady who has the Lord's work at heart, and is willing to gather sheaves in this distant field where our departed sister has sown the precious seed.—I am, yours truly, J. R. van Millingen.

Melville, Ladybank, Fife.

"WHAT SHALL I DO?"

Dear Sir,—"The Petition of the Moralist" in your issue of July 23 brought back to me a thought on that full subject, which I do not remember to have ever seen in print. It was given to me under circumstances where, as good old George Herbert says quaintly, "God taketh the text and preacheth patience." The preacher told us the answer to the question was contained in Luke x. 37 (his subject was the same question in ver. 25 of that chapter), "Go, and do thou likewise!" Here God took the text, and showed me, as a lawyer, that the question itself was a palpable absurdity. "What shall I do to inherit?" Something must be done to purchase or exchange money, or an equivalent must be provided. But how can I "do" anything to inherit? To inherit, something is needed outside me altogether—to be done for me. I must have been the lawfully born son of my father to be his heir, and thus, and only thus, can I "inherit"—by being my father's son—no person can deprive me of this birthright nor partake it, unless he be the "born" son of the same father.

Is not this what lies at the root of the new life, and its neglect at the root of what has ever kept sinners from salvation? Men want to "do" to "inherit," and so they struggle on, working for salvation, and rejecting the free gift. And how true the converse, now, as of yore, "But as many as received Him, to them gave He power ('right' or 'privilege') to become the son of God, even to them that believe on his name, which were born," &c., John i. 12, 13.

It is true that the Lord showed where the inquirer was lacking on his own footing—but I think the shape of the inquiry, and the ignorance betrayed, were intended to be used as showing that "new life" must begin with "new birth."—Yours truly, Chas. Smale.

"A LOST VILLAGE."

Dear Sir,—No doubt many hearts have been touched by reading your correspondent's letter on "A Lost Village," and perhaps many will feel terribly shocked to think that there is such gross darkness in our highly favoured land; but this case is only a specimen of scores of others. A Christian man visited a poor old farm labourer and asked him if he had the Bible in his house. Imagine the preacher's surprise when he said, "I got the rules of the old Devonshire Club, sir, if that's what you mean."

Some will say, "What can be done for these poor creatures?" This is just such a question as a Christian gentleman living in Wiltshire asked himself, and the result is he has now three tents in different villages, and three preachers from the Evangelisation Society preaching the Gospel nightly and twice on Sundays to crowded congregations. So eager are the people to hear the Gospel, that they think nothing of walking several miles after a hard day's work to hear the old, old story, and on Sundays some two or three thousand people are reached by these three tents alone, which are not large enough for the numbers who attend, there being sometimes as many listening outside as inside.

Now one is led to ask, if one of God's servants can be the means of carrying on such a blessed work as this, what could be done, if a thousand or even a hundred would only go and do likewise? It is a melancholy fact that in these dark and evil days there are tents and preachers idle for the want of means to sustain the work. What a host of barns there are which at a trifling cost could be fitted up and used for Gospel services to which the poor would not be ashamed to go in their working clothes. Thank God, numbers of his people are being aroused to a deeper sense of their responsibility in this matter, and all kinds of buildings are now being used for God's glory. Perhaps some who read this might say, "Why I have a capital barn, and I could arrange the meetings; but I cannot preach." To such we would say, You need have no difficulty there, for the same society which supplies the preachers for those tents I have named can supply you, and would be most thankful for the opportunity of doing so.—Yours in the Gospel, **John Elliott**

Kilmington, near Bath.

COLPORTEURS AND DISCOUNT.

The Secretary of the Metropolitan Tabernacle Colportage Association writes that the letter of "A Lover of Justice" does not apply to that Society.

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TEMPERANCE NOTES.

At Newcastle-under-Lyme, on August 19, there was a great Temperance Camp Meeting.

It is said that all the Methodist Free Church students and 82 per cent. of the ministers are total abstainers.

Sir Wilfrid Lawson, in a published letter, urges his party to adopt Local Option as a cry for the General Election.

The Duke of Bedford has prohibited the sale of wines and spirits at the Promenade Concerts, held in the Floral Hall, Covent-garden.

On the House of Commons order-book there stands for next Session a notice by Mr. Stevenson of a Bill for the Prohibition of the Sale of Liquor on Sundays.

Newcastle-on-Tyne Temperance Society is to hold its Jubilee September 20 to September 27, inclusive, and great preparations are being made to ensure its success.

The Irish Temperance League has issued a vigorous manifesto to the Parliamentary electors of Ireland. They are urged to vote for men who will grant Local Option, and not to admit any vested interests in licenses.

The Burnley Temperance workers intend to address the Brewster Sessions against grocers' licenses, and the issue of a new retail license; and also to procure evidence, and proceed against publicans who violate the law.

"Manchester Liquor Traffic in the Sixteenth Century" is the title of an interesting article in *The Manchester Guardian*, August 12, in which it is shown that two centuries ago the traffic was as troublesome as to-day.

At the ordinary Blue Ribbon Meeting, Central Hall, Newcastle-on-Tyne, August 15, was passed a vigorous resolution to be presented to the magistrates at the Brewster Sessions, urging the refusal of new and the reduction of the number of old licenses.

The death from consumption took place last week in Greenwich Union Infirmary of Annie Parker, aged 35, who has been over 400 times charged before the magistrates at Greenwich Police-court with drunkenness, but never with felony, and has spent the greater part of her life in prison. She was always well conducted in prison, and shortly before her death sent a letter to Mr. Marsham, the magistrate at Greenwich Police-court, thanking him for kindnesses, and acknowledging that her life had been misspent. She had a luxuriant head of hair, and on the morning of her death presented to Dr. Dixon, the assistant medical officer of the infirmary, a lace-bordered sampler, on which was artistically worked, with her own hair, the hymn commencing "My God, my Father, whilst I stray." Another beautiful specimen of her hair work is in the possession of the Rev. J. W. Horsley, for many years chaplain of the Clerkenwell House of Detention, and a third is framed in the parlour of Mr. James, Old King-street, Deptford. She had received an excellent education, and a bad word never escaped her when before the magistrate. On one occasion a lady took her to Canada with a view to her reformation, but she could never resist intoxicating drink.—*Daily Paper.*

Under the presidency of Cardinal Manning the annual fête of the Catholic Total Abstinence League of the Cross was held, at the Crystal Palace, on the 17th inst. It was stated that this organisation is doing a good work in Ireland, gaining influence when other movements have failed.

At the annual licensing session in Birmingham, last week, it was shown that since last session 43 licensed victuallers and 61 beersellers had been proceeded against for offences under the Act. Last year the total number of licensed victuallers summoned was 22, and of beersellers 59.

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Notices of Books, &c.

Guide to Principal Chapels of England. 1s. *Whittingham & Co.* An excellent little work, carefully compiled and clearly classified.

Unpolished Gems of Scripture. By Rev. J. Hawker. 1s. *Elliot Stock.* These selections from the Book of Psalms are, in the hands of the gifted writer, made to shine with unwonted lustre, hidden truths being brought to light, many of which have been overlooked by the revisers. This is No. 2 of the quarterly issue.

Unbelief. By M. C. Hime. 1s. 6d. *Simpkin, Marshall & Co.* A valuable treatise, aiming to confirm young men in their belief in Christianity, and to prepare them to meet the arguments of unbelievers. The author's experience leads him to deal with the subject in a concise and courageous manner. Young men, read it!

Obiter Dicta. 1s. *Elliot Stock.* Seven cleverly-written essays on Carlyle, Browning, Truth-Hunting, and other subjects. In capital style the writer denounces many human weaknesses, exposes various popular fallacies, and, with humour and satire equally at his command, gives forth his views fearlessly, both as to men and things. His work deserves a large circle of appreciative readers.

For Ever with Jesus. By Rev. Dr. Doudney, 3s. 6d., *City Press.* Another contribution to religious literature from this veteran soldier of the Cross should meet with a hearty reception. Many precious thoughts on the hope set before us, which have filled his mind, often during the night watches, are here presented, and come with a freshness and power which should stimulate every Christian during the little while yet remaining.

The Tongue of Fire. By Rev. Wm. Arthur. 4s. 6d., *Bemrose.* One of the most influential books for good, as it is also one of the most eloquent and attractive in its style written by any living man. It is, we fear, comparatively unknown to the younger generation. We, therefore, cordially welcome "the Author's Uniform Edition," and earnestly hope this noble and spirit-stirring book may become a living power in every Christian heart and home.

Short Records of the Missionary Work of Rev. Edward Porter. By his Widow. 1s. 6d. *Morgan & Scott.* The story of a zealous and devoted servant of the London Missionary Society, written by his equally zealous and devoted wife, who retains at four-score the spirit and energy of a missionary heroine. It is an interesting account of arduous labours under trying and often distressing circumstances. and will be greatly valued by all true friends of missionary life and work.

Platform Echoes. By J. B. Gough. 6s. *Hodder & Stoughton.* The perusal of this delightful book will carry many readers back in thought to the happy gatherings seven years ago, when they listened spell-bound to this veteran orator of the Temperance cause. The humour and satire of his anecdotes, the earnestness of spirit, and the solemn warnings which he uttered, are all reproduced in this volume, which deserves as prominent a place in literature as its gifted author has won in oratory.

Unsectarian Notes. By Richard Herring. 1s. *Longmans.* Arrogant assertions of free will on the one hand, and the abuses of the doctrine of election on the other, are both deprecated, while the plain teaching of Scripture on these subjects is forcibly presented and lovingly urged. The treatise also contains chapters on justification by faith, and on good works, concluding with illustrations of the Ecclesiastical seasons from the "Pilgrim's Progress." The whole is clear, concise, and on thoroughly evangelical lines.

Among recent sermons which the present agitation has called forth may be mentioned God's Great Army, by Rev. J. C. Almy, Baptist Chapel, Brixham; Vice and Sin in the Light of the Lord, by Rev. A. Rowland, Congregational, Crouch End; The London Vice Market, by Rev. J. F. Porter, Methodist, Bow; A Hole in the Wall, by Rev. C. H. Marsack Day, South London Tabernacle, Peckham; Warning Words, by Rev. F. B. Meyer, Leicester;—which have been published for free circulation, and may be obtained of their respective authors.

We have also received the following:—

The Record of Ruth. 2s. *Elliot Stock.*

A Lost Son. By M. Linskill. 5s. *Fisher Unwin.*

The Little Brown Earth. By Annie Leaf. 3d.

Commentaries for Bible Classes (Acts xiii.—xxviii.). 4d. *Blackie & Son.*

Loving Greetings to Our Railway Men's Bible-Class. 1d. *Hamblen, 16, Parade, Leamington.*

The Sure Harvest; or, Annals of Enners'eigh. By Mrs. Coote. 2s. 6d. Egypt and Syria. By Sir J. W. Dawson. 3s. Both, *Religious Tract Society.*

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EVANGELISTIC NOTES.

MR. W. FORBES has been giving addresses a Margate and Westgate-on-Sea in connection with the Y.M.C.A., and the Congregational churches.

KENSAL GREEN.—Mr. and Mrs. Wiggan have held a blessed series of tent services amongst the working population, with such results as to give great encouragement to the workers who shared in the effort.

FULHAM.—Mr. J. Creer, of the Evangelisation Society, has held a successful series of services in a large tent at Fulham. The meetings increased in interest and blessing, the attention of the audiences showing that the Gospel has lost none of its power. These meetings will (D.V.) be conducted through September, for which the prayers of the Lord's people are asked.

BRIGHOUSE.—During the Rushbearing holidays a series of meetings has been held in connection with the Christian Workers' Association, the members of which have been assisted by a number of missionaries from the Manchester City Mission. Altogether, during the two days, thirty-eight addresses were given in the neighbourhood, in addition to 4000 tracts being distributed. On Monday and Tuesday the missionaries visited Elland, where they addressed open-air meetings, and distributed about 2000 tracts.

STANSTEAD ABBOTTS, HERTS.—Mr. W. E. Bailey, of the Open-air Mission, has held several meetings in the open air, in this and the adjoining villages, delivering the Word with all boldness or heart, visiting the Rye House on several occasions and distributing tracts to the excursionists. Mr. Bailey has also visited the villages of Hunsdon, Widford, Hadham Cross, Green Tye, Perry Green, and several outlying districts, sowing the seed by the wayside. The Open-air Mission is doing a work in country villages, the result of which will only be fully realised at the coming of the Lord.

DORSETSHIRE.—While on a visit to Corfe Castle, I found a tent there, being worked wisely and successfully by Mr. D. Newell. At Wareham, also, the tent was pitched on the lawn of the Rev. Pelham Stokes, and one evening about thirty-five drove over from Poole, four-in-hand, to show their fellowship with him. At this place a Bible-reading has been started. On Sunday afternoon Rev. Pelham Stokes said that he had experienced true Christian fellowship with Mr. Newell, though not seeing eye to eye in all things. He gave a powerful address, exhorting Christians to more godly living, and to renew their service with vigour. Mr. Hall, who accompanied Mr. Newell here, reads and expounds Scripture very clearly, and both sing the Gospel with real power. Our town seems stirred—Christians of various denominations rally round, and many confess being much helped. I have heard of at least eighteen conversions. Children's services are also held in the tent, and Bible-readings are announced for next week.

Poole. **George Hawes.**

WESTON-SUPER-MARE.—For ten summers it has been my privilege to have a tent near the Esplanade, and many have, we believe, heard and accepted the Word of Life. In consequence of the south-west gales from the Atlantic, which have so frequently blown our ordinary tents to ribbons, I have had one made with wooden sides in panels, screwed and bolted together, and two doors, so that when the wind is very boisterous in front we let the congregation in at the back, and when very hot the side shutters can be lowered one, two, or three feet. Two services are held in the tent each week-day, and three on Sundays, besides frequent meetings conducted on the sands both for the young and adults. We have also a Bible-carriage constantly at work outside, and a book-stall in the tent, by which means precious seed is scattered broadcast amongst the increasing multitudes flocking to this fashionable watering place of the West. During the present summer we have had tents of various sizes at work in Bath, Westbury, Thornbury, Keynsham, St. Judes, and Staple-hill.

J. A. Vicary.

KILBURN.—In connection with the Evangelstic Mission, a series of special services was commenced in the large tent, Carlton-road, on Sunday, July 19, which have continued with unabated nterest until the present time. Messrs. E. Hurditch and F. C. Spurr conducted the meetings for he first fortnight, the remaining meeting being held by Mr. Spurr and Mr. Wm. Grove. On Sundays he sides of the tent have been let down to allow he overflow crowd to listen, and each week night he tent has been nearly full. A number of very nteresting cases of conversion have been met with, and all round the workers are much cheered. The nission will close on Sunday, August 30, and prayer s asked that much blessing may follow.

THE BISHOP OF SODOR AND MAN has been setting a good example to his episcopal brethren, by preaching in the open air to the crowds of visitors who flock to the Isle of Man at this season of the year. Every Sunday afternoon he may be seen, attended by one or two of his clergy, with Bible in hand, and standing on a small platform, preaching the Word of Life to the multitude on the headland above Douglas Bay. On Sunday last here was a gathering of about ten thousand, wrapt n earnest attention, and joining heartily in the hymn-singing. We understand that there has been very great blessing. May God prosper the work!

Y.M.C.A., TORONTO.—Mr. W. H. Hewett, general secretary of the Manchester Y.M.C.A., and founder of the Y.M.C.A. Social Purity Branch (who is visiting Canada at present in the interests of the emigration of young men suited for farm ife) has lectured on "Social Purity" to crowded udiences of men only in Montreal, London, Peterboro', Toronto, and other Canadian cities, and n each place his Social Purity Pledge has been adopted by a standing vote at the close of the lecture. "I promise by God's help to use all legitimate neans to preserve my own purity and that of all nen and women." He was also heartily thanked n each place for the judicious manner he dealt with a difficult subject.

FROM A RAILWAY GUARD.—About four years ago, when I first became anxious about my soul, I used to find a great many tracts in the carriages, nd they were, by God's blessing, the means of onsiderably enlightening me. I used to save all he tracts I found, till at last I had some hundreds. I kept them in a box for some time. One day the hought came into my mind that it was wrong for ne to let them lie idle, and that I ought to distribute them. The thought flashed into my mind hat I had an unique chance of distributing them, n a manner so as to reach every class travelling to ll parts of the country, and, in fact, the whole vorld, and in a manner calculated to make, I hought, a great impression on the minds of those eceiving them. I offered up a prayer to God to irect me to put the right tract in each parcel or iece of luggage, and that He would bless them. By this means I am enabled to reach a class that, omparatively speaking, would be, in many ways, naccessible, and much good may result: as in the ase of a servant going to a fresh place, young adies or gentlemen on their way to school, or those n affliction; and thus, in a variety of ways, the ruth, by the power of the Holy Spirit, might be arried home to the heart.

WORKING TAILORS' ASSOCIATION.—This association has been formed by working tailors at the East-end of London to try and improve their position by establishing a workshop of their own, conducted on o-operative principles; that is to say under their own management, and in which, the working xpenses paid, the profits will be divided amongst the ctual workers. They hope thus not only to get better wages, but to reduce their hours of work rom fifteen or sixteen to ten or twelve a day, with he advantage of working in a clean, well-lighted, nd well-ventilated workshop instead of being rowded together in unhealthy dens. It has aken a year to raise sufficient capital to make a tart, but premises have now been taken and fitted up as well as the small capital will allow. But the urplus in hand will barely suffice to carry the Association through the slack time before the winter eason commences, and is totally inadequate to provide for any extension of the premises or machinery which may be necessary when that time rrives. The Association is registered under the ndustrial and Provident Societies Act, and the hares are £1 each, with no further liability after hey are once paid up. Any offers to take shares r to lend small sums of money will be gladly eceived and duly acknowledged; and I shall be pleased to give information to any interested in the natter. Charles F. Nash, Treasurer.

1, *New Buildings, Tenter-street East, E.*

CONTINENTAL AND FOREIGN NOTES.

JAPAN.—Contrary to European experience, women are said to form only a fourth part of the members of Christian churches in Japan.

CONGO.—A Swedish missionary has the honour of being the first to publish a book in the Congo language, and that book is the Gospel of John.—*L'Evangéliste.*

POSTAGE STAMPS.—A gentleman in Würtemberg contributes from £10 to £20 per annum to the Bâle Foreign Missions by the sale of old postage stamps to collectors.

ICELAND.—M. Paul Passy, an assiduous worker in the McAll Mission at Paris, has just been appointed by the Minister of Public Instruction to a mission in Iceland. M. Passy is to study the literature and condition of the schools in the island. —*Témoin de la Vérité.*

"LA BONNE NOUVELLE."—Visitors to the French-speaking part of the Continent may be glad to read and distribute this periodical paper, which contains interesting articles, all full of Gospel truth, and may be obtained from 86, Boulevard de Versailles, St. Cloud, Paris.

THE POPE.—Leo. XIII. in a recent letter to the Archbishop of Paris says, "The clergy alone have the right to teach, to judge and to govern; to the faithful it belongs to follow the clergy simply, and to submit their own judgment to them." The Apostle Paul says, "I speak as to *wise men*, judge *ye*," and the Head of the Church commanded those even who sought to slay Him to "*Search* the Scriptures."—*Evan.-Kirch. Anzeiger.*

KAISERWERTH.—The forty-eighth report of the Deaconesses' Institution has just been published. The work was begun in 1836 by a few sisters, and now there are sixty separate institutions, and more than 6000 deaconesses, whose work extends from Lapland to Egypt, from Lebanon to the Western part of North America. Education and the nursing of the sick form the principal part of their work. It has been found necessary to build an additional Nursing Home.

NEUCHATEL.—In this Canton a teacher of one of the public schools is about to be dismissed, on account of "reprehensible practices," namely, the distribution of religious papers on the railway, and the organisation of religious meetings for her pupils. Her school is acknowledged to be conducted in an irreproachable manner, and the examinations of her classes have always been very satisfactory. This sentence, says *Le Christianisme*, is strongly agitating the minds of the evangelical Christians of the Canton.

MADEIRA.—The natives of Madeira are utterly ignorant of the Bible, and very few of them have ever seen it. The most hopeful course is to begin with the children. Here is a wide and promising field for Christian effort. The necessity is great. A native girl had been taught to read the Bible, and read it earnestly. Her father, hearing of this, asked her for the book, but she hesitated to give it up. He said he only wished to see it, and that he would return it to her. On a promise to this effect she gave it to him. The father went to the Bishop, who told him that it had "some good things in it, and some things bad." The man then went to some sisters of charity, of the Jesuit order of St. Vincent de Paul, who told him that it was "a very bad book, and should be burned!" The father, however, kept his promise, and the girl gladly received back her Bible. There are yet only four schools, two of which are wholly supported by two ladies in England; and the others are dependent on the contributions of those who value the Bible. In the island very little aid can be obtained, and hence the necessity of appealing to friends of the cause in England. J. Hutchinson.

Madeira.

EXMOUTH.—The anniversary services of Beacon Place Congregational Church were recently held. W. J. Merrington, Esq., of Seaton, preached, morning and evening, appropriate and vigorous sermons, and Mrs. M. E. Jones, of Exeter, addressed the parents and children in the afternoon. This lady, who is a well-known evangelist and Gospel Temperance advocate in this neighbourhood, has the special gift of persuasiveness and wins on her audience by her earnest and loving spirit. Having rendered us good service on several recent occasions, we would counsel other churches and societies to avail themselves of her assistance. No charge is made, but what is freely offered is accepted. Her address is 4, Bloomfield, Pennsylvania, Exeter, Devon. W. T. Bull, B.A., Minister.

CHINA INLAND MISSION.

THERE was a large gathering on Tuesday, August 18, in the George Yard Mission Hall, Whitechapel, to bid farewell to Mr. M. J. Walker, of the Y.M.C.A., who is leaving for China as a missionary. The audience was composed of those who regularly attend Mr. Holland's services, and many a fervent prayer was offered on behalf him who had so steadily laboured in their midst. The boys attending Mr. Walker's Bible-class showed their love by presenting him with several texts of Scripture, neatly framed; whilst the men and women, with the help of the workers, gave some suitable books for use in China. After an earnest word of exhortation from Mr. Holland, Mr. Walker concluded with a solemn address from the passage which had first led him to think of China (1 Chron. xxix. 5): "Who then is willing to consecrate his service this day unto the Lord?" Many hearts were stirred, and from among the large staff of workers present it is believed that others will be soon offering themselves for the foreign mission field.

COLAR.—Dear Sir,—A short time ago you were kind enough to insert a request for prayer on behalf of my brother, W. A. Redwood, and his wife, of Colar, which created the impression they had left that place. Will you kindly state that they returned on June 29, and intend continuing until Miss Anstey returns to deliver up their charge personally.—Yours faithfuly, E. W. Redwood.

72, *Berkeley-road, Bristol.*

CLAPTON PARK TABERNACLE.—Two interesting and blessed gatherings were convened on Thursday and Friday evenings, to listen to lectures by Mr. C. King, the converted actor. The Tabernacle was crowded to excess on both occasions, and with breathless attention the people listened to the thrilling and solemn words which he spoke to them. I am convinced many homes were brightened, and many spirits lightened, and many led to unfasten the burden of their soul travails into the bosom of God. Will your readers pray most fervently that we may have showers of blessing—saving blessing and sanctifying blessing—upon Lower Clapton. We are panting after the promised "floods."

John Bain.

THE SALE OF WORK.—Numbers of our sisters in this country, who are left alone in the world, or, perhaps, have relatives dependent upon them, would gladly add to their scanty incomes by making useful and fancy articles for sale. Many invalids, too, who cannot share in active mission work, would rejoice to use their skill by working for the benefit of others. But their great difficulty lies in finding a means of selling such work. Mrs. Cotton suggests the establishment of a Society, organised and carried out on sound business principles, for the sale of ladies' work (such as fancy and art needlework, painting, &c.) at a fair market value, the article being the work of ladies not in trade, which would be the only restriction. The proposed subscription is 5s. per annum, entrance fee, 1s. The Christian Women's Union, of which Mrs. Cotton is Hon. Sec., promises to give the proposed Society its fullest sympathy, but cannot help it with funds. Their Conference Hall at Clapham, however, may be used as the London depôt of the parcels of the proposed Society, whose head-quarters would be at Brighton. Mrs. Cotton will be glad to furnish further details to any friends interested in the scheme. Her address is 69, Lansdowne-street, Hove, Brighton.

ROTHERHITHE.—About two years since, the Riverside Gospel Mission was started to bring the labourers resident upon the shores of the Thames within the sound of the Gospel, and for this purpose a small shop was taken. Resolute opposition was encountered, the meetings being at times broken up, and the workers meeting with much hindrance. But the number of worshippers increased, and a room at the back of the shop was added, accommodating eighty persons. During the winter this has been crowded by those who had habitually neglected church and chapel. Eighty-seven have professed to find Christ, and fifty have become members of the mission, thus linking themselves permanently with the work. The Sabbath-school with 200 scholars, a Temperance Society, a Band of Hope with 120 members, each claim support, and it is therefore proposed to build a Hall before the winter arrives, to carry on the work. The site has been secured for forty-two years, at a ground rental of £8 per annum, with the option of purchase within two years. The cost of erection and furnishing is estimated at £400.—R. D. Tregale, Hon. Superintendent, 19, Marden-road, Drummond-road, S.E.

Notes on Daily Readings.

AUGUST 27.—HEBREWS VII.

v. 1.—“*For this Melchisedek,*” &c.—Speculation has been busy as to who Melchisedek was, but Dr. Saphir well remarks: “These speculations are not merely useless, but entirely in contradiction to the scope of this very passage. The Scripture *purposely* does not mention who he was. If he was Shem, then we know who his father was; and this is just the very point which the Holy Ghost does not wish us to know. . . . It is equally obvious that this Melchisedek is not a theophany, an appearing of the Lord Jesus Christ Himself. For he was “made *like unto the Son of God.*”

v. 2.—“*First being by interpretation King of Righteousness.*”—Seven points of typical likeness to the Son of God are here mentioned: (1) *King of Righteousness,* (2) *King of Peace,* (3) *without father,* (4) *without mother,* (5) *without descent,* (6) *having neither beginning of days,* (7) *nor end of life.*” “The sacred narrative regarding Melchisedek was so ordered, both in what it said and what it left unsaid, that the historical picture is singularly fitted to represent in typical outline the Son of God.”—*Speaker's Commentary.*

v. 19.—“*But the bringing in of a better hope (did).*”—The A.V. is evidently wrong, according to the Greek, in putting this sentence in contrast to what immediately precedes. It is a contrast to the 18th verse. The R.V. renders it correctly: “*For there is a disannulling of a foregoing commandment, because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.*”

v. 25.—“*Save to the uttermost.*”—The Greek word for “to the uttermost” is compounded of two, “all” and “accomplish,” so that it might be rendered, “to the all accomplishment;” or, as in R.V. margin, “*completely.*”

v. 26.—“*For such an high priest became us.*”—Again, as so often in this Epistle, we meet with the number seven in the characteristics of his high Priesthood: (1) “*holy,*” (2) “*harmless,*” (3) “*undefiled,*” (4) “*separate* (or rather, as in R.V., *separated*) *from sinners,*” (5) “*made higher than the heavens,*” (6) having once “*offered up Himself,*” (7) “*perfected for evermore,*” R.V.

AUGUST 28.—HEBREWS VIII.

v. 2.—“*A minister of the sanctuary,*” &c.—“Though He be seated at God's right hand, it is not as one who has no active duties.”—*Sp. Com.*

v. 3.—“*Whence it is necessary that this one also should have somewhat to offer.*”—“Which He is *now* offering as Minister of the heavenly sanctuary. Evidently this cannot refer to his ‘offering of Himself,’ which was made *once for all* on earth; and in virtue of which He entered in *once for all* into the heavenly sanctuary; the covenant promise of ‘remission of sins’ having been *once and for ever* definitely established. It must refer to his offering the ‘gifts and sacrifices’ of his people, their prayers (iv. 16), their ‘sacrifices of praise’ (xiii. 15), their ‘works of love’ (xiii. 16), their oblation of themselves, their souls and bodies (Rom. vi. 13, xii. 1). They who come unto God through Him, bringing such gifts, find Him at all times ready as Minister of the sanctuary to ‘present’ their gifts, hallowed by his own all-efficacious offering of intercession (vii. 25).”—*Dr. Kay in Sp. Com.*

v. 5.—“*Who serve unto the example,*” &c. Better rendered in R.V., “*Who serve that which is a copy and shadow of heavenly things.*”

v. 7.—“*If that first covenant had been faultless.*”—“Or without room for blame. In itself, indeed, it was so, ‘holy, and just, and good’ (Rom. vii. 12), tending unto life (xvi. 10). But in respect of sinful men it was defective, and found to tend ‘unto death.’ If, then, it was to be blamed, the *ground* of blame was not with it but with them, ‘*finding fault with them,*’ ver. 8.”—*Sp. Com.*

v. 9.—“*I regarded them not, saith the Lord.*”—“The Holy One must withdraw from them the providential preference and protection which He had purposed to vouchsafe. Could, then, Israel's unfaithfulness to the covenant annul the faithfulness of God? God's faithfulness to that first covenant was gloriously vindicated in the very fact, that when it had failed to accomplish his gracious purpose in its institution, He forthwith devised a second covenant, which could not fail.”—*Delitzsch*

AUGUST 29.—HEBREWS IX.

v. 1.—“*And a worldly sanctuary.*”—The R.V. renders this, “and its sanctuary a sanctuary of this world.” The Greek is literally, “and the sanctuary a worldly one.”

v. 8.—“*While as the first tabernacle was yet standing.*”—It is to be lamented that the R.V. here reproduces the expression “is yet standing,” which conveys a false impression of the meaning, the Greek being “literally, ‘*as yet had standing,*’ or retained its divinely appointed status.”—*Sp. Com.*

v. 11.—“*Through the greater and more perfect tabernacle.*”—“A large number of commentators, both ancient and modern, understand this of our Lord's human nature, comparing x. 20” (Sp. Com.) Dr. Kay, however, prefers the view of Delitzsch, that it refers to the heavens. “*Not of this building*” should be, as in R.V., “not of this creation.”

v. 15.—“*Mediator of a new covenant.*”—The R.V. thus rightly corrects “testament” of A.V., but presently adopts it from supposed necessity of ver. 16, which they render “*For where a testament is there must of necessity be the death of him that made it,*” a translation which takes no notice of one important word in the Greek which they render “be,” but which is literally “be borne;” or “be represented.” Speaker's Commentary says, “There must needs be alleged (or supposed) the death of him that made the covenant;” adding, “the term rendered ‘alleged’ is wide enough to include the *representative* deaths by means of sacrifice which accompanied the elder covenants, as well as that actual death which sealed the new covenant” (1 Cor. xi. 25).

AUGUST 30.—HEBREWS X.

v. 5.—“*A body hast Thou prepared me.*”—The quotation here is from the LXX. or Greek translation of the Old Testament, which so renders the Hebrew words, “Mine ears hast Thou opened.” Dr. Kay says, “So the LXX.; paraphrasing as it does elsewhere in a difficult passage. The Hebrew is literally, ‘Ears hast thou digged unto (or, for) me;’ ears into which thy word may sink deep. The rendering of the LXX. seems to imply that they understood the passage of the Messiah, whose obedience was to be exhibited in the midst of intense bodily sufferings” (Ps. xxii. 14, 15).

v. 9.—“*He taketh away the first*”—“The legal typical offerings”—“*that he may establish the second*”—“His own perfect obedience, ‘even unto death’ (Phil. ii. 8).”—*Sp. Com.*

v. 10.—“*By the which will we are sanctified.*”—Or rather, as R.V., “*we have been sanctified,*” and, perhaps, “have been consecrated” would better express its meaning, as we use the word “sanctified” more to express the work of the Holy Spirit, whereas this refers to the consecration of Christ's people in virtue of his blood.

v. 12.—“*One sacrifice for sins for ever.*”—This, which is the punctuation of the text both in A.V. and R.V., is borne out by ver. 14, “*By one offering He hath perfected for ever.*”

v. 19.—“*Having therefore, brethren, boldness to enter in,*” &c.—This is the commencement of the practical part of this Epistle, and the practical obligation resulting from the doctrinal teaching which has preceded, is summed up in one verb, “*let us draw near.*”

v. 22.—“*Having our heart sprinkled . . . and our body washed,*” &c., R.V.—The allusion seems to be to the consecration of the priests (Ex. xxix), where both washing with water and sprinkling with blood were essential elements in the ceremony.

AUGUST 31.—HEBREWS XI.

v. 1.—“*Faith is the assurance of things hoped for,*” R.V., or in margin, “*the giving substance to.*” If it were not an awkward expression, “*the substantiating things hoped for*” would express what is meant. Giving them a substance and reality: treating them as real.

v. 6.—“*That He is a rewarder.*”—Both A.V. and R.V. fail to give the full force of the original here; it is, literally, “to them that seek Him out He is become a rewarder.”

v. 10.—“*Builder and Maker.*”—Rather, “Architect and Builder.”—*Sp. Com.*

v. 11.—“*Even Sarah herself,*” R.V.—Sarah, who had been rebuked for unbelief (Gen. xviii. 11).

v. 13.—“*Embraced them.*”—The R.V. has turned this into “*greeted them,*” which entails the loss of a most significant and appropriate expression, which might well have been allowed to stand.

v. 17.—“*Offered up.*”—The A.V. thus renders the two verbs in this verse, which in the Greek differ in tense. The first is perfect, “hath offered up,” because in intention and purpose the deed was as good as done. But the second verb is in the imperfect, “was offering up,” as showing the actual fact.

v. 19.—“*In a figure,*” *lit.,* “*in a parable.*”—The whole transaction of Isaac's being brought to, and laid on, the altar, and then, as his father's hand was stretched out to slay him, being delivered by God's command, forms a parable of death and resurrection.

v. 31.—“*Them that believed not.*”—R.V. makes this “*them that were disobedient.*” The Greek word combines both meanings, and might be rendered, “them that refused to be persuaded.” (See Josh. ii. 8—10.)

v. 40.—“*Some better thing for us.*”—Not as making our lot better than theirs, as it is often supposed to mean, but better for us than if they had been perfected without us. Resurrection perfection seems meant.

SEPTEMBER 1.—HEBREWS XII.

v. 1.—“*So great a cloud of witnesses.*”—Not of us, as it is often thought to mean, but witnesses to faith.

v. 2.—It is a pity that the R.V. continues the “*looking unto*” of the A.V., instead of giving the literal meaning of the Greek, “*looking off unto.*” The Sp. Com. thus explains the words: “with eyes turned away from other objects, and fixed on one only.”

v. 10.—“*After their own pleasure*” is better in R.V. “*as seemed good to them.*” “To the best of their judgment; though sometimes they might be over lenient, and sometimes unduly severe. God's discipline, on the contrary, always tends with certainty to our highest welfare.”—*Sp. Com.*

v. 14.—“*Holiness, without which,*” &c.—The whole verse should be taken together, not this latter clause by itself, as is so frequently done; “holiness,” too, has the article, which should be expressed, as in R.V., “*Follow after peace with all men, and that sanctification (or holiness) without which no man shall see the Lord.*” It is in cultivating peace with all men that we are so apt to forget that line of practical separation between Church and world, “*that sanctification,*” without which we shall not see the Lord either here or hereafter. It is by no means certain that the reference is not to the present vision of faith. Comp. what is said of Moses (xi. 27), “*He endured, as seeing Him who is invisible.*”

v. 15.—“*Lest there be any man that falleth short of the grace of God*” (R.V.).—This is more literal than “*lest any man fail of,*” &c.

v. 22.—Sion is contrasted with Sinai, Gospel with Law. After the mention of Mount Sion follow seven features of its privileges, each commencing with “*and*”; the second of these should be taken nearly as it is in margin of R.V., “*and to innumerable hosts of angels, a festal assembly.*”

SEPTEMBER 2.—HEBREWS XIII.

v. 4.—“*Marriage is honourable,*” &c., is probably better rendered in R.V., “*Let marriage be had in honour among all,*” &c.

“*God will judge.*”—“Human law may not be able to reach such, but there is One who will, without fail, judge them—God.”—*Sp. Com.*

v. 8.—“*Jesus Christ, the same yesterday,*” &c.—“The Greek order is somewhat more emphatic: ‘*Jesus Christ is yesterday and to-day the same and for ever.*’ Thus the last chapter resumes and applies practically the testimony to Christ which had been given in the first, ‘*Thou art the same*’ (i. 12).”—*Sp. Com.*

v. 10.—“*We have an altar, whereof,*” &c.—Dr. Kay in Sp Com. well shows that (1) this cannot be taken of *the cross.* “That was the instrument by which our Lord's death was effected; but so far was it from being as ‘the altar which sanctifieth the gift,’ that it stands as the outward symbol of the curse pronounced by the law upon the malefactor (Gal. iii. 13). The cross was as little an altar as the Roman soldiers were priests;” (2) “Nor yet can it be understood of the Lord's table.” . . . “What could the altar itself be but Christ's own Divine-human personality?” Dr. Saphir, too: “Altar does not refer to the actual cross, but to Christ Himself, as the sin offering. As Owen remarks, that which the Apostle throughout opposes unto all the utensils, services, and sacrifices of the Temple is Christ Himself.”

v. 15.—“*Through Him then let us offer up a sacrifice of praise,*” &c.—This seems naturally to refer back to ver. 10, “through Him” (*i.e.* Christ) as our altar; “let us offer up,” &c.

v. 18.—“*We trust we have a good conscience.*”—Does not this look like a reminiscence of the only words which Paul was able to speak before the “Council” at Jerusalem (Acts xxiii. 1), “I have lived in all good conscience before God until this day”?

(*For Forthcoming Meetings, Donation List, &c., see p. 22.*)

FRIENDLESS AND FALLEN.

DAILY NEEDS ARE GREAT.
DAILY SUPPLIES LOOKED FOR.

DONATIONS to sustain the **SIX HOMES** and **OPEN ALL NIGHT REFUGE** will be very acceptable *t this time*, more than **5,000 MEALS** have to be **PROVIDED EVERY WEEK.**

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EDWARD W. THOMAS, Sec.

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"Dr. Barnardo's Homes" are just now in very urgent and immediate eed of help.

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MIDNIGHT MEETING MOVEMENT.

THE 25th ANNUAL REPORT

hows that over **ONE THOUSAND** Meetings have been held in London and the Provinces, attended by over **61,000** Poor Women and Girls.

THOUSANDS HAVE BEEN RESCUED.

DONATIONS are now much needed to carry on this Mission.

Christian Friends desirous of **co-operating by contributing toward the expenses of a** eeting (or helping by prayer) are invited to communicate with Mr. J. H. L. Christien, Organisg Secretary, at the Office. Donations may be sent to Messrs. MORGAN & SCOTT, 12, Paterster-buildings, E.C., or to

C. WILSON McCREE,
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The Anchorage.

Hebrews vi. 19.

To shelter respectable
Young Women in Trouble.

FOR rules of admission to the Anchorage House, and full particulars of the work of the Anchorage Mission, and for trained servants, apply (by letter only) to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, N.W., London.

Many of the young women admitted being mothers or about to become so, the extra care they require, and (when friendless) the help that the Mission must give towards paying for their infants at nurse during the first few months of the mother's return to service or other occupation, causes the work to be unusually costly, and subscriptions are much required, sent either to Mrs. H. Stuart-Wortley (President of the Ladies' Committee). at her private address as above, or to Messrs. Morgan & Scott.

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Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, E.C.

Messrs. Fullerton and Smith.—August, People's Mission Church, Edinburgh Castle, Stepney, E.; September, Shoreditch, Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's-wood.

Mr. F. E. Marsh.—Saltmarket, Glasgow, September 20 to October 2; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

Mr. J. M. Scroggie.—Dunoon, August; Glasgow, September; Kendall, October.

Mr. W. Spencer Walton.—August, Achill and Connemara (rest and work); September, Brighton, Lewis, and Barcombe; October, Whitehaven and Teddington; November, Weston-super-Mare, Southsea, and Wandsworth.

Mr. James Neech.—Lincoln to September 7.

Mr. T. Shuldham Henry.—St. George's Hall, Langham-place, W., during August, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Mill-street, Conduit-street, Wednesdays, 8 p.m.

Mr. Henry Thorne.—Sept. 1 to 6, Belfast; 9, Leamington; 12 to 18, Aldersgate-street, London; 19 to 29, Bradford; Oct. 3 to 12, Wigton; 17 to 26, Kidderminster; 31 to Nov. 9, Harrogate; 14 to 23. Bridgwater; 28 to Dec. 7, Malvern; 12 to 21, Stratford, London.

Messrs. William Catlin and Joseph Phillips.—To August 30, in the neighbourhood of Weston-super-Mare, and Burnham (Y.M.C.A.), Somerset.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Conference Hall, Clapham-road, S.W.—Mr. Oscar Owers, Sunday, 3.30 and 7 p.m.; Thursday, 8 p.m.

Social Purity.—Special prayer meeting, Monday next, in Large Council Chamber, Exeter Hall, at 7.30 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, Sept. 4, tea at 6; meeting at 7. An address by Mr. Gawin Kirkham subject, "Texts and Topics for Open-air Preachers." An open-air meeting will be held outside the "Rest" between 6 and 7.

Christian Evidence Society.—Open Air Work, Sunday, August 30, 11 a.m., Battersea Park; 11.15 a.m., Kensal Green, Kilburn (Elgin-road), Kingsland Green, Midland Arches, Mile-end Waste, Streatham Common; 11.30 a.m., Albert Embankment, Clerkenwell-green; 3.30 p.m., Hyde Park, Peckham Rye, Regent's Park, Victoria Park; 7 p.m., Plaistow.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station), Mr. William Harper, and others, Sunday, 7 p.m.; every week-night (except Saturday) at 8 p.m.; Mr. Wm. Grove on Thursdays. Hammersmith—Tent, corner of Adie and Oxford roads, Messrs. Matthews and Osborne, Sunday, at 7 p.m., Thursday at 8. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. F. C. Spurr, Sunday, 7 to 8 p.m. Kilburn.—Tent, Carlton-road, Mr. F. C. Spurr, Sunday, Monday, Thursday, and Friday, at 8 p.m.; Mr Wm. Grove, Tuesday and Wednesday, 8 p.m. Malden Hall, Kentish Town, Mr. W. B. Horner, Sunday, 7 p.m., and Thursday, 8 p.m.

Children's Special Service Mission.—Mr. Banaster and Mr. Spiers in the yacht *Kingfisher*, at Aberystwith. Mr. E. Arrowsmith, at Llandudno, to September 14; also, in conjunction with other friends, at Rhyl, Pensarn, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr. G. A. King at Bridlington; Mr. W. F. Seagrove and Rev. H. C. Sturdy at St. Leonards, Rev. F. Hodgson Jones, at Tynemouth; Mr. W. M. Carruthers, at Lowestoft; Mr. E. Salisbury, B.A., at Eastbourne; Mr. C. W. Fagan, at Yarmouth; Mr. W. R. Moore at Ilfracombe; and Mr. H. G. Harris at Weston-super-Mare, till August 30; Rev. L. N. Caley and Mr. C. C. Walker, at Sandown; Mr. G. R. Baber, at Southend; Mr. Swann Hurrell and Rev. G. F. Grace at Margate; Mr. J. A. Vann at Southport; Mr. J. H. Greene at Morecambe; Mr. G. H. Chaplin at Littlehampton, August 21 to September 1; Mr. E. M. Chubb now at Felixstowe; Mr. Howard Greene now at Saltburn; Mr. J. B. Bain now at Barmouth; Mr. L. Stièvenard now at St. Helier's, Jersey; Mr. Joseph Weatherley now at Southwold; Mr. Bennett now at Whitby; Mr. R. B. Marriott now at Cromer.

MISCELLANEOUS.

Salisbury Conference.—September 21 to 25. Particulars may be obtained of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

Perth Annual Conference.—City Hall, September 8 to 10. Information regarding lodgings, &c., will be furnished by Mr. Thomas Russell, 65, South Methuen-street, Perth.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

Mr. and Mrs. Cheyne Brady will be glad to welcome any Christians who may be staying in the neighbourhood of Chalet Feuz. Grindelwald, Switzerland.

Hornton-street Chapel, Kensington.—Sermon on the "World to Come," and the terms of entrance, contrasted with the Unitarian Theology by Rev. W. Frith, August 30.

Mrs. Boardman's weekly Bible-class for ladies resumed on Thursday, September 3, at 11 o'clock, at 3, Highbury-place. Meetings for deepening of spiritual life every Tuesday at 6.30.

Divine Healing.—Conference at Nottingham Y.M.C.A., September 1 to 3. Speakers: Rev. M. D. Jewelson (of America), Miss Davies and Mrs. Staveley (of Liverpool), Mr. Dawson, and Mrs. Moody (of Grimsby).

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily Prayer meeting, 1.15 p.m (Sat. excepted). Gospel services, Mission Hall, Mellor-street Sundays, 11 a.m. (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Mondays and Thursdays, 8.15 p.m.

Exeter Hall.—Meeting for young men every night at 8. Saturday evening, Bible class, conducted by Colonel Puget. Sunday afternoon, Bible class, 3.30, conducted by Rev. E. J. Kennedy; 7 p.m., Gospel service, by Mr. F. B. Dowsett. Daily prayer meeting (Saturdays excepted), from 1 to 2 p.m., speakers: August 27 and 28, Hon. Granville Waldegrave; 31, Dr. Ziemann. Meeting of the White Cross Union, September 3, 8 o'clock.

186, Aldersgate-street.—Thursday (this day), 7 p.m., missionary prayer meeting; 8 p.m., last of Mr. T. Shuldham Henry's Bible readings, subject, "The Reign of Christ." Friday, 8 p.m., Gospel meeting, open to all. Saturday, 6.30 p.m., suburban open-air mission, Seven Sisters'-road (St. Ann's Station M.R.). Sunday, 3.15 p.m., young men's Bible class, conducted by Rev. J. Bain; 7 p.m., Gospel meeting, open to all. Monday, 8 p.m., meeting for the reception of strangers and new members of the Association. Wednesday, 8 p.m., Sunday-school teachers' Bible class, conducted by Mr. Chas. Hartnoll (open to all); international (afternoon) series, subject, "Elijah Translated" (2 Kings ii. 1—15)

The Priory, 198, Upper-street, Islington, N.—Thursday, August 27, 8.30 p.m., devotional meeting, and address, Mr. Lodge. Sunday, August 30, 3.15 p.m., Bible class, Mr. Stephen Pewtress, Colossians iv.

17, Camden-road, N.W.—This day (Thursday). young men's meeting, 8.30, address by Mr. W. Rendall. Sunday, prayer meeting, 8.30 a.m.; Bible-class, 3.15 p.m., subject, "One Thing I Know" (John ix. 13—41; Gospel meeting (open to all), 7.30 p.m. Tuesday, prayer meeting, 8.30 p.m.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Notices.

Will Miss Lansdale, who recently communicated with Mrs. Heckford, kindly send her address to her at 6, Crescent Minories, London, E.?

Miss L. A. Fraser, of Lovat Dale, Metapedia, New Brunswick, thanks the friends who so promptly and kindly responded to her request for Gospel literature to aid in Temperance work in Metapedia.

Communications Received with Thanks.—J.R.M F. T.J.B. G.T.G. E.K. G.W.B. A.H. C.E.S. J.W.B. W.W. J.H.G. O.H.O. F.A.B. J.L. E.G. H.R.P. C.A.T. A.B. G.H. E.W.R. M.M. A.F.T. D.M. L.A.F. W.T.P. M.E.B. J.W.F. E.N. W.J.H. J.E.L. J.S. W.C.O. A.W. L.C.M. J.K.W. R.P. D.F.W. A.R.F. R.W.T. J.M. J.M.M. R.H. E.S. G.L. A.F.B. W.E.H. S.W.B. E.M.E. A.W.G. N.N. G.H. A.B. E.T. E.J.W, F.L. N.R.H. J.H. A.M.L. J.B. F.C.C. S.O. F.B.M. S.R.G. A.W.B. E.W.T. J.O. E.K. W.C.M. F.S.P. J.E.M. S.M. S.S. A.W. R.H.W. W.L.L.B. W.C. W.B.B. T.J.L. J.S. F.B. A.R.F. L.McL.B. J.M.

Applicants for Tracts.—Mr. E. Peters, High-street, Stevenage, Herts; Mr. J. King, 19, Brownswood-road, South Hornsey, N.; Miss Housman, 1, St. John's-park-villas, Upper Holloway, N.; J. H. Gordon, 19, Tudor-road, South Hackney, E.; F. G. Head, Shatmead-street, Biggleswade, Beds; Mr. E. Tyler, 16, Godfrey-street, King's-road, Chelsea, S.W.; J. Collins, 94, Darwin's-buildings, Darwin-street, Old Kent-road, S.E.; W. Govan, 112, King-street, Pollockshaws, near Glasgow; G. E. Pearce, Free Library, Camelford; Captain Poysnor, Salvation Army, Camelford; Mr. W. Fox, 31, Station-road, Langley, near Oldbury; W. White, missionary, 28, Shrubbery-road, Gravesend, Kent; T. C. Smith, evangelist, Hostler-street, Wibsey, near Bradford; J. Rennie, colporteur, Hitchin; Miss M. A. Hadley, 60, Gifford-street, Kingsland-road; Mr. H. Burgess, 13, Lebinum-street, Walworth-common; Mr. H. Cooper, Glais Station M.R., near Swansea; R. Gardiner, 4, Hamilton-square, Bermondsey, S.E.; Mr. G. Cook, Starvenden Farm, Sissinghurst, Kent; Mr. E. C. Bainbridge, Littlemoss, Ashton-under-Lyne; Mr. Marsh, 55, New-cut, Lambeth, S.E.; Mr. T. Guest, Woodsetton, near Dudley; Mr. J. Smith, 84, Amersham-vale, New Cross, S.E.; A. Fenn, care of Mr. Fitch, 336, Middleton-road, Dalston, E.; Mr. D. May, 30, Duke-street, Evelyn-street, Deptford, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

REQUESTS FOR PRAYER.—A teacher of a class of young women desires that prayer be offered that the whole class may be led to Jesus.——For evangelistic meetings to be held in Wellwynd U. P. Church, Airdrie, N.B., early in September. May Christians be filled with the Holy Spirit, and the unsaved be led to see Jesus.

DALSTON.—Allow me to call attention to some very promising and blessed work in "the Tent" in Dalston Lane, in connection with the "Evangelistic Mission" on Tuesday, the 18th inst. Mr. and Mrs. Smith, converted gypsies, conducted the meeting; they had a crowded tent and a "good time." Services are conducted every night of the week (except Saturday), and on Thursday nights by Mr. and Mrs. Grove who generally attract good numbers. The surroundings of the meeting-place are bad enough: within a stone's throw are numbers of habitual frequenters of the Secular Hall scattered about, while passing backward and forward in an endless stream in front of the very door are droves of wretched girls, in sad truth, "unfortunate females," as Carlyle used to call them. Not myself connected with the "Mission," I solicit the prayers of all in sympathy with Christian work.

M. P. Shiell.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, August 22, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? And amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d
Dock Labourers' Mission—(Poor Children) Miss B.	0	5	0
Rescue Society—W. W. T.	0	2	0
N.E. London Gospel Mission—Country Cottage) W. W. T.	0	2	0
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(Continued from page 3.)

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MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon (For Resident Pupils only). In association with, and under the same supervision, are **ERDSLEIGH HOUSE, LONDON**, and **CLARENDON HOUSE, TOPSHAM.** Misses BAMBER and CHURTON, with the Misses POPE, assisted by an efficient staff of certificated teachers and visiting professors, offer every educational advantage to parents seeking a high-class education, with Christian training, for their daughters. Numerous references to parents, clergymen, and ministers in England, Scotland, Ireland, Wales, and abroad.

HIGH SCHOOL FOR GIRLS, Woking, Surrey. A limited number of Boarders received, who, in addition to a thorough education, enjoy the care and comforts of a Christian home. Pupils prepared for public examinations. The new term commences September 14. Terms and references on application to the Principal, Miss H. T. COULTON.

BLACKHEATH.—A widow lady wishes to take two little Girls from 8 years old to attend the High School with her daughter, aged 13. Parents residing in India would secure a happy home for their daughters for education and Christian training. References exchanged. —S. M., care of Mr. Walter, Stationer, Blackheath-hill.

A LADY DESIRES to recommend a high-class School at Southsea, where her daughter has received spiritual blessing. Thorough teaching. Christian training. Only twelve girls received. One vacancy, terms from 36 guineas.—Mrs. SHAW, 47, Elphinstone road, Hastings; or PRINCIPAL, 72, Sandmere-road, Clapham, S.W.

A GENTLEWOMAN, wife of a well-known evangelist, desires the entire charge of two or three Children, Indian or otherwise, to educate and train with her own. Quite little ones preferred. A refined Christian home. The highest references.—Mrs. JOHN WOOD, Mayfield, Ealing-common, London, W.

TO PARENTS AND GUARDIANS. —A comfortable genteel home in a Christian family for Young Gentlemen, studying or otherwise engaged, near to station, tram, and omnibus. Two pianos, bath, garden. References given and required — E. C., 164, Stockwell Park road, Brixton, London, S.W.

HARMONY.—A Lady (three certificates Trin. Coll.), is prepared to give post Lessons in Harmony by course or term, as preferred. Good references.—Miss EKINS, Manor House, Warboys, near Huntingdon.

YOUNG LADY required to assist with juniors. Knowledge of Kindergarten preferred. Preparation for examinations offered. Premium required. Vacancies for boarders. Careful Christian training.—Kingston House Ladies' School, Abbotsford-road, Clifton.

GOVERNESS required, in Clergyman's family, near Guildford. Two little girls, nine and five. Entire charge. Must be decided Christian. Recommendation from Lady valued. Not under 25.

Mrs. PAYNTER, Pavilion Hotel, Folkestone.

WANTED, in a farmhouse, a quiet, Christian Lady, who will instruct two little boys in the first rudiments, paying a small sum for board. Servants kept.

L. HOWELL, Crediton, Devon.

GOVERNESS.—A Lady, just returned from Paris, desires a re-engagement in a Christian family. Acquirements: advanced English, French, German, advanced music, object drawing. Would take charge of a motherless family. Christian reference.—BETA, Stationer, 5, Sussex-place, Widcombe, Bath.

A CHRISTIAN wants a situation as Governess, where she can have some evenings to work for Christ. Good education. Salvation Army family preferred.—ADA. Mrs. Newson's, Cumberland st., Woodbridge, Suffolk.

YOUNG GERMAN LADY is seeking position as Companion, helping in mission work. Teaches Kindergarten method, German, elementary English, music, oil painting. Excellent testimonials.—FRAULEIN, West View, Beulah-hill, Upper Norwood.

AS GOVERNESS to young Children. English, music and French. Eight years' experience. Age 24. Evangelical. Churchwoman Excellent testimonials

M. W., 236, Camberwell New-road, S.E.

RE-ENGAGEMENT required as Governess in Christian family or school. Competent to teach English, music, French, drawing, needlework. Nine years' experience. In fellowship with Open Brethren.

X. Y. Z., 15, St. Margaret's-road, Plumstead.

A MINISTER highly recommends a Christian Lady as teacher in a school or family. Thorough English (all branches), French, music, harmony. Prepares girls for Local Exams. Good plain and fancy needlework. Ten years' experience—C. S. F., 2, Station-hill, Winchester.

GOVERNESS or Companion. Can teach English, Latin, French, Spanish, music, drawing. Is a good needlewoman. Can nurse invalid, though not trained.

Mdlle., 5, Newington-green, London, N.

BAYSWATER.—St. John's College, close to Parks. High-class Boys' School. Large, well-ventilated class rooms 55 feet long. School chapel. Good playground. Thorough teaching.—Rev. C. BAKER, 41-43, Moscow-road, Pembridge-square, W.

PARIS. — Protestant Boarding School for Young Ladies.—Comfortable Home for 12 to 15 Pupils. Garden and tennis. Finishing Masters and resident Governesses. References and prospectuses on application to Mademoiselle HERRENSCHMIDT, 83, Rue Perronnet, Parc de Neuilly, Paris. Mademoiselle Herrenschmidt leaves London about 8th September, and will escort pupils.

A LADY HIGHLY recommends a School where her daughter is receiving an accomplished education under Christian influence. Cambridge examinations. Articled Pupil required. Terms moderate.

SIGMA, North's Library, West Brighton.

A SWISS LADY, 22, experienced, diplomée in Stuttgart, seeks a re-engagement in a Christian family or school. Accomplishments, German, French (Paris), English, music, singing, drawing. Good references.

GEWÖLB, Mollis, Glarus, Switzerland.

A YOUNG LADY, abstainer, holding junior (honours) and senior Cambridge certificates, fond of and attractive to children, and teaching thoroughly English, including Botany, &c., Latin, German, and superior French, and music, desires an appointment as Governess in a Christian family. Nonconformist preferred.

E. H., Mrs. Walker's Bible Depôt, Plymouth.

A GOVERNESS-PUPIL, not under 17 years of age, educated in a first-class school, wishing for experience in teaching, required, in a select school by the seaside. Certificated preferred, either Oxford or Cambridge. None but gentlemen's or professional men's daughters need apply. Terms to be arranged.

W. H., 13, St. Lawrence-road, North Kensington.

Appointments, Situations, &c., Wanted.

CHRISTIAN GENTLEMAN, F.S.A., adept at accounts and correspondence, married, small private means and connection, desires Secretaryship to nobleman, philanthropic or public Institution. Small salary accepted if influential position. For particulars, address SECRETARY, Mr. Robins, 11, Bank street, Lincoln.

YOUNG MAN seeks situation in Seed business. Good knowledge of seed and bulb trade, book-keeping, &c. Future partnership with a Christian man, if preferred.—A. D. KEMPSON, 50, Kennington-oval, London, S.E.

CHRISTIAN YOUNG MAN (slightly lame) seeks employment in any place of trust. Excellent character. Fair education.—G. A. S., 14, Charles-street, Seymour-street, Euston-road, N.W.

WANTED, by a Christian young man, a situation as Traveller. Has been several years in a firm of wholesale tea merchants. Highest references.

R T M ,8, Plevna-road, Stamford-hill, N.

AS INDOOR MAN-SERVANT in Christian family. Aged 18. Would take low wages, not having been out before. Abstainer. Good references. Near London preferred.

Miss BANNISTER, West Villas, West Malvern.

WILL ANY READERS of THE CHRISTIAN kindly interest themselves on behalf of a Christian man who has been out of a situation eighteen months. Has over six years' good character. Is suited for employment as carman, light porter, or messenger. Can drive one horse. Age 39. Highly respectable.—ASHLEY WEST, 19, Halse-street, Cattle Market, Islington, N.

TO GROCERS AND PROVISION MERCHANTS.—Wanted, by a man, a situation as Manager. Experienced in all branches. Married; no family. Good reference. Country preferred.—W. R , 213, New Kent-road, S.E.

WOULD ANY CHRISTIAN LADY or Gentleman assist a Christian gentleman (about fifty) in giving him employment in a small business; Bon-bons, Berlin Wool, Registry-office or otherwise.

W. J., Northover Farm. Glastonbury, Somerset.

A TRADESMAN'S ORPHAN daughter (35) seeks a situation as Housekeeper, Companion, or any position of trust. Domesticated, willing, cheerful. Good needlewoman. Musical. References or testimonials.

L. S., Mrs. Swaffields, Wincanton.

NURSERY GOVERNESS or Mother's Help to young children. Domesticated. Fond of children Also, by young Lady, situation as **HOUSEKEEPER** to widower with young family. Church of England.

X., 20 Southgate-road, Islington.

HOUSEKEEPER, working, useful maid, or companion to a delicate lady. Thoroughly domesticated. Age 39.—L. C., 8, Mitre Villas, St. Mary's grove, Richmond.

A LADY would be glad to meet with an appointment as Companion or Secretary, to help in Christian work, or to superintend a Y.W.C.A., take Bible-classes, &c.

Y.W.C.A., 2A Pembridge-gardens, W.

A LADY DESIRES engagement as Companion-Housekeeper to a Christian Lady or Gentleman in weak health; or would take superintendence of small institution or gentlemen's school.—KETA, 42, Church-street, Croydon.

A LADY can highly recommend a trustworthy person (27) as Housekeeper or Useful Help, where not young children. Tradesman's family, and Dissenter's preferred. Five years' excellent character.

Mrs. STUART, Lea Copse, Burgess-hill, Sussex.

A LADY, a good correspondent, having methodical and punctual habits, who, for many years has superintended a household, and who can conduct mothers' meetings, desires an engagement.

A. A., 14, Garden-road, Tunbridge Wells.

AS USEFUL COMPANION.—Young lady, thoroughly domesticated, good needlewoman, fond of children.—E. W., 1, Rectory-gardens, Rectory-grove, Clapham, London, S.W.

AS HOUSEMAID, where Parlourmaid is kept, in a small Christian family. Age 22.—M. B., Vale Farm, Maize-lane, Barnet.

COMPANION OR LADY HOUSEKEEPER.—A Lady wishes to find a comfortable situation, as above, for a relation. A Lady of good education. Understands housekeeping. Good amanuensis. Considerable knowledge of sick nursing. Church of England. Amount of salary less object than comfortable home.

Miss FERGUSSON-ABBOTT, 16, George-street, Bath.

RE-ENGAGEMENT required by a thoroughly domesticated Lady. Experienced in every branch of housekeeping, and the management of children and servants. Fond of children. Good needlewoman. Highest references.

G. M., The Limes, Wickham Market, Suffolk.

MAID.—One Lady. Has been Parlourmaid. Age 33. Three and a half years' good character. Wages £25 all found. London objected to.

E. K., 5, Oak-hill-park, Hampstead, N.W.

COMPANION or Assistant Secretary.—A Lady desires engagement as above, Would gladly assist in Christian work.

Miss DAFT, 54, Moray-road, Tollington Park, N.

A LADY IS ANXIOUS to recommend a young person, who is leaving her service, as young Ladies' or Children's Maid.

Mrs. HULL, 10, Highbury-terrace, N.

LADY HELP, Companion, or Attendant Companion.—Appointment wanted, as such, by advertiser. Active, Methodical, fond of needlework. Christian society very desirable.

A., Post-office, Ventnor, Isle of Wight.

NURSERY GOVERNESS.—A thoroughly reliable, experienced, Christian Governess desires re-engagement to motherless or other little ones. An abstainer. Fond of Children, and would take entire charge.

THETA, Southwick Rectory, Brighton.

SITUATION required, for Young Girl (obedient and industrious), aged 16, with a Christian mistress, who is willing to superintend. Small wages.—All particulars from,

SUPERINTENDENT, The Home, 1, Aldwark, York.

A GOOD COOK, who understands soups, jellies, baking, &c. Age 35. Total abstainer. An abstaining family preferred.

Mrs. STEWART, Little Stukeley, Huntingdon.

A CONSISTENT CHRISTIAN PERSON, fond of children, desires an engagement as Matron in a small home for little girls. Good references

M., 8, Homesdale-road, Bromley. Kent.

SERVANTS' AGENCY, SOHO BAZAAR.—Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. The number is very large. Entrances Soho-square, and 77, Oxford-street.

Evangelistic.

STEPHEN THOS. CROCKER, having completed a three months' Evangelistic Campaign through the North of Ireland, is now open to engagements.

65, Somerset-street, New Cut, Cathay, Bristol.

WORK is wanted by two Ladies, who have had experience in evangelical mission work. Must be in or near London. Apartments, three bed-rooms and sitting-room would be required. No salary.—C. L., 40, Harewood-square, Marylebone-road, N.W.

Appointments, Situations, &c., Vacant.

MARRIED MAN wanted, without encumbrance, to take charge of a coal merchant's office in North London. Salary a guinea per week, together with a small commission, averaging about 5s. weekly. Total abstainer preferred.—Apply, by letter only, in own handwriting, stating age, and giving references, to M. A. & Co., 161, Pancras-road N.W.

TO PARENTS AND GUARDIANS. A London Architect, M.R.I.B.A., who has exceptional opportunities for the acquirement of a practical knowledge of the profession, has a vacancy for a Pupil. Moderate premium. Christian home if desired.

Z., Housekeeper, 26, Bishopsgate-street Within.

WANTED, for small Institution, a thoroughly competent Mistress, not over 40. Must have experience, understand plain needlework be a strict disciplinarian, and not object to light household duties. An abstainer. A Churchwomen, and one who could lead singing preferred. Liberal salary.—Apply, by letter, with fullest particulars, enclosing photo (which will be returned), to SECRETARY, care of Adams & Francis, Advertising Agents, 59, Fleet-street, London, E.C.

PARTNER WANTED in a well-known Printing and Stationery Business in London. About £1,500 to £2,000 required.—B., Burqui House, Alkham-road, Stoke Newington, N.

CLERK AND ACCOUNTANT wanted, a Christian young man, and of some business experience. Shorthand an advantage. Religious society's office.

ALPHA, 121, Fleet-street, London, E.C.

MEMORIAL COTTAGE HOSPITAL, Mildmay-park, N.—Wanted, a thoroughly respectable Christian woman of middle age and kindly disposition, to fill the position of Cook in the above Institution. Must be a member of the Church of England, and a total abstainer. Only those who possess a competent knowledge of their duties need apply.—MATRON.

CHURCH DEACONESS HOME at Maidstone. President, the Dean of Canterbury. —Honorary Lady Superintendent required.—Full particulars from HONORARY SECRETARY, Church Deaconess Home, Maidstone Vacancies for probationers and Church workers.

WANTED, for The Cheetham Orphan Homes, an active Christian, motherly person, to act as Mother of one of these homes for little girls. Not over 40 years.—Apply, with full particulars, to L. K. SHAW, Broom Holm, Cheetham-hill, Manchester.

A YOUNG MAN wanted, to manage garden, pony, cow, poultry, &c. A Christian preferred. Must be total abstainer.—Mrs. E. NICHOLSON, Hillside Cottage, Allerton-road, Liverpool.

CAN ANY LADY recommend a respectable Woman, who has a daughter or relative able to assist her, to undertake the laundry of a high-class ladies' school? Wages £70, with good rooms, gas, firing, and all washing materials found.—Address, giving full particulars, to A. B., care of Mr. Christie, Ridgway, Wimbledon.

CHRISTIAN MAN, without family, wanted, to assist in an unsectarian Village Mission. Must be total abstainer, and good visitor. Salary £48 yearly, and house.

B. THOMAS, Stapleton, Bristol.

WANTED, by October 1, thoroughly good plain Cook, not under 30; also, Parlour and Housemaids, age from 25 to 35. All three servants must be accustomed to large family, be early risers, neat in dress, and have good personal characters. Parlour and Housemaid must be tall. Wages £20 and £18 per year. All found. No boots or knives.—Apply by letter,

M., Aubrey House, The Avenue, Lee, S.E.

A USEFUL WOMAN wanted, as Attendant upon an elderly Gentleman.

Mrs. R., Kingsmuir Hall, Peebles, N.B.

A THOROUGH PARLOURMAID and Needlewoman wanted, for a Clergyman's family. Member of Y M C. A. preferred. Wages £18.—M., Knowle Rectory, Wareham, Dorset.

LADY HELP required, in young Gentlemen's School, who understands cooking, and the superintendence of servants, and will attend to the boys' wardrobes. Salary £15.—ZETA, Mr. Butcher, Stationer, St. Thomas-street, Weymouth.

THOROUGH NURSE wanted, for four children, out of arms, two of which attend school. Good needlewoman. Nurseries cleaned. Good references as Nurse required.

Mrs. SMITH, Earlston, Liscard, Cheshire.

A PLAIN COOK required at once, who does not object to a little housework. An abstainer preferred. Apply personally between one and two, or five and six.—H., Lebanon House, West-hill, Wandsworth, S.W.

A GOOD PLAIN COOK wanted, in private family, where assistance is given. Wages £18 to £20.—Apply, at first, with full particulars, by letter, to E. K., care of Mr. A. Cooper, Butcher, 22, North-end, Croydon, Surrey.

GOOD GENERAL SERVANT wanted, who cooks well. Family five, Housemaid kept. A Christian desiring opportunity to "break bread," would find a comfortable home.

F., 28, Tressillian-road, St. John's, S.W.

A CONSCIENTIOUS General Servant wanted. Two in family. Also trustworthy **NURSE GIRL**, or Mother's Help, to one little boy, two years old. Mother superintends. Wages good.—B., Post-office, Tynemouth.

A CHRISTIAN YOUNG WOMAN wanted, as General Servant in a tradesman's family. Age not under 23. Must be able to do plain cooking well. Family small. Wages £16.

Mr. ELLIOT, 101, Peascod-street, Windsor.

A TRUSTWORTHY GIRL, as General Servant, wanted, in a Christian tradesman's family. A Christian would find this a happy and comfortable home.

H. M. WRIGHT, 2, South-hill-park, Hampstead.

GOOD COOK wanted, who understands a dairy Kitchen-maid kept. Good wages. Must be total abstainer.

Mrs. THOMAS, Stapleton Park, Stapleton, Bristol.

WANTED IMMEDIATELY, a thoroughly trustworthy, clean, active young person for one lady, to do work of small house and plain needlework; with a girl under. No cooking. Wages £16 to £18.

F., care of Neal, 5, Edgware-road.

To Let, Apartments, &c.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

(Continued on page 22.)

PROTECTION AGAINST EPIDEMICS.

MANY instances are on record in which the employés of Electric and Telegraph works have been, by the nature of their employment, protected against the ravages of epidemic diseases. Occupants of the same houses have sickened and died, while those in daily contact with this energising influence have been exempt. It is well known that a man is especially liable to succumb to disease when in a low and languid state, and that he is open to these attacks from external influences when the Magnetic and Electric forces are not in their normal condition. We can now counteract these external influences by simply wearing a garment. Every man, woman, and child may be in this safe, Magnetic condition. So marked is the different experience of the protected and the unprotected, that many of those who had never crossed the Channel without being sick, have, as a consequence of the healthy equilibrium established by the Odo-Magnetic influence, found themselves to be the only persons on board not sick during severe storms. It is as clearly within the ground of certainty that our whole organism is beneficially energised by Odo-Magnetic influence, as that the breathing of a pure and genial atmosphere is a natural means of energising the invalid, although the influence upon the system is unperceived.

Modern scientific facts prove the immunity of whole classes of individuals from epidemic fevers, small-pox and cholera, owing to their daily contact with Electric and Magnetic forces in their employment. This is but one fact among many showing the value of Magnetic influences exerted almost imperceptibly.

We believe it is the motive power by which the will directs the voluntary forces of the system. Magnetic influence can be shown to have an effect as immediate, while at the same time more penetrating and permeating than Electricity, and its constant operation and its latent odic influences are far more exhilarating, and may be used with less possibility of producing any ill effects than any other vitalising means, however carefully applied.

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"May 25, 1885.

"Having been for years overtaxed in mind and body through close application to business, entailing severe suffering from indigestion, sleeplessness, and spinal weakness, I sought your opinion and advice.

"I am pleased to tell you that after four months of your Treatment I can fully endorse your description of what Magnetism can effect in derangements arising from mental and nervous causes. Your method of adapting the remedy to the requirements of each case is to my mind using this most effective remedy in the best way. I had worn something of the kind for twelve months without the slightest benefit previous to my knowledge of your treatment, but since you prescribed for me I feel as though I had a new lease of life. I am strong, robust, and vigorous, and I consider your treatment to be the best investment I ever made."

Mr. B. COPSON GARRATT will always be pleased to attend to inquiries from sufferers, no matter how chronic or severe their affections may be, and will in every instance state his candid opinion of the case brought before him. All consultations, whether personally or by correspondence, are free. A series of essays and tractates upon Mr. Garratt's treatment may be had post free upon application at his Consulting Rooms, 16, Finsbury-square, London, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of SHAFTESBURY, K.G.
ESTABLISHED 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

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Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE, or by the Proprietors of this paper.

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THE SCRIPTURE READERS' SOCIETY FOR IRELAND.

Offices—27, LOWER PEMBROKE STREET, DUBLIN
AND
9, PATERNOSTER ROW, LONDON.

The Secretary gratefully acknowledges, with thanks, the following sums received in response to the appeal made:—

Col. Caulfeild, £1; James Robertson, Esq., £1; Mrs. H. Brown, £5; the Countess of E——, £43; Edward Hull, Esq., F.R.S., £1; J. F. Duncan, Esq., M.D., £1; Major Tuck, £5; Rev. Canon Brooke, £10; Rev. Charles Seaver, £12; Mrs. H——, £50; M. H. (who has only £29 per year, and regrets she cannot send more), 1s.; the Countess of A——, £100; Rev. Canon O'Hara, £12 10s.; Mrs. Edlin, 5s.; Rev. F. Hewson, £5; Edward Harte, Esq., £1 15s.; Lieut.-Col. Morton, 10s.; Two Friends, England, £40; Anonymous, Ballymena, £2 10s.; Rev. C. Cairnes, 10s.; Anonymous, London, 1s.; Mrs. N——, £5; from Reader of THE CHRISTIAN, Psalm lxxi. 20, £50; W. J. Grane, Esq., £3 3s.; W. Cessart, Esq., £1; Anonymous, Dunganstown, £2; per THE CHRISTIAN, £32 0s. 6d.; W. S. Stowell, Esq., £1 1s.; "A. P.," 10s.; Miss Moore, £2; Mrs. W. St. Olevir, £1; The Misses Gordon, £1; Mrs. M. Kelly, £2; Anonymous, Clare, 2s. 6d.

IMPORTANT.—If Subscribers, Donors, and Friends will kindly aid by sending in their contributions at this time, such help will largely benefit the working of the Society.

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WHY do children grow up so indifferent to GOD, their own FATHER and MOTHER, and true BIBLE Religion? What answer will many *Parents* give to this momentous question?

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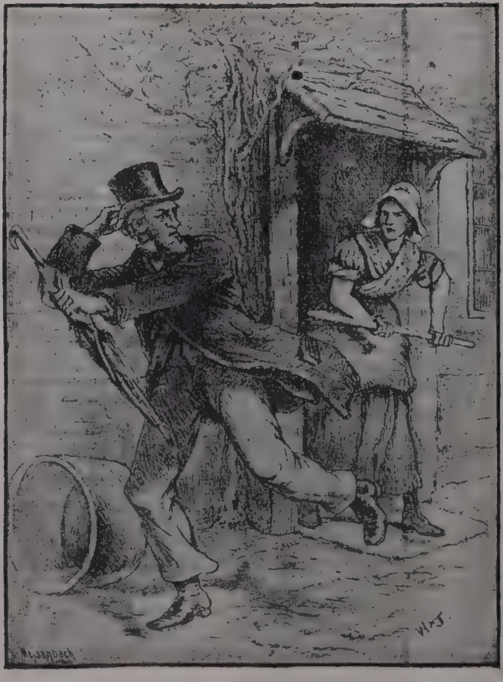
THE DEACON'S WEEK.

By ROSE TERRY COOKE.



This racy and telling narrative has been reprinted from THE CHRISTIAN *for the purpose of Distribution in a neat form, suitable for enclosing in the modern square envelope.*

"'Good mornin, ma'am,' and then I stopped. Words seemed to hang, somehow. I didn't want to pop right out that I'd come over to try'n convert her folks. I hemmed and swallered a little, and fin'lly I said, says I, 'We don't see you to meetin' very frequent, Mis' Vedder.'

"'No, you don't!' ses she, as quick as a wink. 'I stay to home, and mind my business.'

"'Well, we should like to hev you come along with us, and do ye good,' says I, sort of conciliatin'.

"'Look a here, Deacon!' she snapped. 'I've lived alongside of you fifteen year, and you knowed I never went to meetin'; we a'n't a pious lot, and you knowed it; we're poorer'n death and uglier'n sin. Jim, he drinks and swears, and Malvinny dono her letters. She knows a heap she hadn't ought to, besides. Now what are you a-coming here to-day for, I'd like to know, and talkin' so glib about meetin'? Go to meetin'! I'll go or come jest as I please, for all you. Now get out o' this!'

"Why, she come at me with a broomstick! There wasn't no need on't; what she said was enough. I *hadn't* never asked her nor her'n to so much as think of goodness before."

EXTRACT.

London: MORGAN & SCOTT, 12, Paternoster-buildings; *and may be ordered of any Bookseller.*

The Christian.

"OF THE WORLD."

"Be not conformed to this world."—Rom. xii. 2.

IT is deeply impressed on my heart that many professing Christians of this day are living under an awful delusion, from which may God deliver them. It is this: That they may be in the world, and share its follies and pleasures, and be in Christ at the same time! There is a great mistake somewhere.

Teachers have not made it plain enough what the world is, and the impossibility of a union between it and the believer; or else hearers have wilfully misunderstood their teachers. But a grand misunderstanding there must be, or we should not have the anomaly of people heart and soul in the world of fashion and pleasure, who never give an hour in the week to the service of Christ, who never think of Him for five minutes at a time, calling themselves by his name.

If the heavens opened and He appeared, it would be to them an awful surprise. If they were called to meet Him, they would meet a perfect stranger, one who never came into their "set," whose name was never breathed in their revels. They would expel the man or woman who could be so ill-bred as to introduce religion into a gathering for amusement—"there being a time for everything."

The mockery of such words! Truly they have a time for everything, earthly business, pleasure, idleness, sinfulness; but when does the time come for thought of Him whose name they bear? *Never*. Far better that men and women would get rid of all delusion, and come out into the light of their true position, saying honestly, what they already act, "We will not have this man to reign over us."

Let us ask, therefore, what is this world to which, as Christians, we are not to be conformed? First, it is the seen and temporal, in opposition to the unseen and eternal. No one but the fool, who says "There is no God," needs to have it proved to him that this life is but the ante-chamber to our real, our eternal life. Our souls, if we hearken to them, tell us this.

We know life here is short; that the things we prize slip from us like the sand we grasp and try to hold. Time will not stay. It hurries on, and we go with it to the eternal. If this be so, are we not mad, indeed, if we let the passing and the perishing drive out of our thoughts the abiding and eternal? However legitimate these things of time may be, should they not always be subordinate to the things of eternity? Even self-interest would say so. Yet it is truly "out of sight out of mind" with these nominal Christians, and if they get the "seen" well spent and cared for, they are content to let the unseen take its chance.

But the world means also the power in our midst usurping the place of God. There is a god of this world, bitterly opposed to the God of heaven. We see his spirit in men and women who hate the name of religion, and the society of real Christians. They do not know that the power that rules their life is the same that made the devils cry out, long ago, "What have *we* to do with Thee, Jesus, thou Son of God?"

But we see this spirit of the god of this world working, in a more refined way, among those who take upon them the name of Christ. For them the devil transforms himself into an angel of light. They profess to respect religion. They go through its forms and ceremonies. Yet all the same they have fallen down and worshipped the usurper. And what has he given them for their allegiance? The kingdoms of this world, riches, honours, pleasures, power, a name in Society. What does life mean to them? A time to enjoy these things. The theatre, the opera, the ballroom, the dance, the hunt: time for these *ad libitum* is living.

Can Christ come into this whirl? Certainly not. If they were sick, perhaps they would call for Him. But in their world of pleasure and self-indulgence He can have no place. They can see that for themselves. So He is not asked. They have yielded to the prince of this world, and all he requires is that they should enjoy themselves, conform to the customs of this world, and forget the next. They find no trouble in doing this. To float with the stream is easy work.

This usurper's kingdom is known by the name Society. And, oh, the ruin it is working among us with its deadly soul-destroying customs, habits, and pleasures, with its grace and elegance, and sin veiled so that you cannot see its hideousness! How it is leading men and women gently, gracefully, down to the eternal death. Lift the mask of beauty and culture over the face of Society and what do you see? Vileness and impurity that is making our land like Sodom and Pompeii, and preparing it for an overthrow swift as theirs.

And to this unholy power those naming the name of Christ are conformed. We send missions to the heathen because they bow down to idols of wood and stone, but their idolatry is a light thing compared to that going on at the shrine of the god of this world, under the name of Christianity. Men and women calling themselves Christians, and serving the devil. Away with the hideous lie! If they will be lost, let it at least be without this mockery of a name to live while they are dead, without presenting to the world this parody of Christianity.

The cross of Christ has a power still. It does make a change in the life. Christ does satisfy. Those who know Him do not require to go to these miserable world pleasures. This thing called religion by the votaries of Society is not the religion of Christ. God forgive the teachers who are keeping these poor deluded ones in ignorance of their true state, preaching to them smooth things; and God help his people to come out from among these idolaters, and let the world see that a mighty gulf divides the Christians from the world. M. B.

Inverness.

"A CRY FROM EAST TO WEST."

DEAR SIR,—In your article, "A Cry from the East to the West," in your issue of July 2, your correspondent, "A Layman," asks the following question: "Mr. Moody's visit brought shoals of West-end folk," Christian workers, "to the East-end for a season, but where are they now? gone, to a man and to a woman." Now allow me to answer this question. The little shoal of workers, for little it was after all, were only able to come for a season. Amongst those I met there, four are in China—one would hardly wish them elsewhere—a fifth is in America, a sixth I met two months ago in Cairo, intending (D.V.) to labour a few weeks there, a seventh is on the Continent working there, none are, as far as I know, not working for their Lord in the vineyard.

But after all, this is hardly the way to help the East-end. A more practical question is, "Why are they elsewhere?" and easier to answer, "Because they have been invited." How many meetings have I attended, and been invited, and even urged to go and work in China, India, Africa, &c. Why did we go to the East-end? Because Mr. Moody and his Committee gave us work and invited us to come. Why do not "A Layman" and his friends invite people to the East-end and give them work there? Why not start an "East-end Inland Mission," and provide centres of work? Why don't the clergy and ministers, who helped Mr. Moody, go and ask the West-end to assist with something else than money, for many of us can't give that?

Seven years ago a mutual friend asked me to stay from Saturday to Monday at a friend's house in the East-end. I went, and shrewdly guess it was "A Layman's" own house. From that time to this, periodically, I have invited myself to that same centre of work, because I have found a day among the London poor has wonderfully sharpened my love to my Master; but others have not found out this, and plenty would at once come if they saw definite work and the way made plain. Some it may be for one Sunday a month, others for a month in the year, and some for years together, but to get them you must fish and angle for them.

Do as the China Inland Mission have done. First, ask their Father for workers, and then set to work to find them. Get up meetings for the Christians to come to, as the Mildmay Committee do, with the same spiritual attractions. I have in my waste paper basket here, at the present moment, an invitation for the East-end, but it is to see a Duchess lay a stone, "accompanied by his Grace," but such would be no attraction for us. Ask for help in the Saviour's name, pointing out what is needed, provide food and house-roofing, and scores of Christian men and women, in responding to the call, will long and crave for fresh work when once they have tasted how useful they have been.—Yours, W. J. Robertson,

Captain, Royal Horse Artillery.

Secunderabad, Deccan.

CANON WILBERFORCE has passed the crisis of his painful illness, and there is every hope of a complete recovery; but his medical advisers want him to spend the autumn abroad.

THE PRESS AND THE PEOPLE.

THE Press is upon its trial. A great moral question has served as a touchstone; and how has the test been endured? A powerful movement sways the hearts of the People, and the Press—with rare exceptions—has nothing to do with it. By the Press we mean the leading journals of the day. Can it be that a huge work of reformation shall be accomplished, and the principal newspapers shall not be able to say, "We did it," or, at least, "We helped the doing of it"? *The Times*, referring to the recent Hyde Park demonstration, said: "The most vigorous efforts had been put forth to make the meeting equal to its name. Every part of London, even to remote suburbs, had been beaten up by means of placards, by announcements in chapels, and by teetotal associations and other bodies of people. Benefit societies, trade organisations, religious communities—all took part in organising the proceedings."

So much had been done to gain success. But *The Times* omitted to say what had *not* been done. The leading journal had done nothing, except to brand the indignant protest of the people as "an obscene agitation." The Demonstration was denounced beforehand, and a wish was expressed that in some way the strong arm of the law might be invoked to put down the entire movement.

Without saying that all journalism was opposed to the "crusade," we are quite justified in asserting that the general attitude of the daily press was unfavourable. Thanks are due in certain quarters; but what is to be said for *The Times*, *The Standard*, *The Morning Post*, and *The Daily Telegraph?* On the part of the weekly papers, so far as the secular Press is concerned, the case has been the same.

This state of things is significant, and may serve to open the eyes of the public to the moral condition of journalism. There has been a "revelation" concerning the Press. Where real, earnest, religious work has to be done, striking hard at the corruptions of Society, the help of the leviathans of the Press must not be reckoned upon. Rather let there be an expectation of antagonism, or, at the best, of cold indifference.

Happily there is another lesson taught by the fortunes of the "crusade." It is this: that the help of the secular Press, speaking generally, may be dispensed with, and its opposition may be deified. The Press is not all-powerful. It has been worshipped, and feared, and defied; but it is a man-made fallible thing after all. There is a rock against which it may dash itself; but only to be broken in pieces. Its treatment of the agitation for the removal of the foulest curse which can befall a civilised community, has shown its moral weakness. A large portion of the community, including a multitude of the worthiest of England's sons and daughters, have broken away from the tutelage of infallible editors, and have obeyed a higher call than is to be found in the ethics of leading articles.

The newspaper Press, taken in the aggregate, is not as it ought to be. It may happen that some other question shall arise, which shall serve still further to test its real character. It cannot long be borne that the dearest and most cherished convictions of the mass of religious men and women shall be set at nought by the professed exponents of "public opinion." In regard to the Hyde Park Demonstration, it is a notable fact that not only did sundry journals attack it when first proposed, but they have misrepresented it since it has been held. The indignant remonstrance addressed to the editor of *The Standard* by Rev. J. W. Horsley is only too well justified by the extraordinary specimen of reporting which appeared in the columns of that journal in regard to the Hyde Park meeting, and the ungentlemanly remarks contained in the leading article devoted to the subject. We hardly remember a cooler piece of journalistic assumption than that which appeared in the obscure paragraph where it was stated, in reference to the Demonstration, "There were eleven platforms, but the speakers at them were insignificant men, all unknown names." We regret that a paper which has often spoken well on social and national topics should have acted so unworthily on this great occasion. "I am jealous for the honour of the Press," says Mr. Horsley, "but the Press needs reform. The daily journals load their columns with trash, in which the gay and frivolous may find pleasure, while the tastes and wishes of those who seek for better things are utterly disregarded." As the nation becomes more earnest and right-minded, this aspect of journalism will become altogether intolerable. We venture to say that a great moral victory, achieved in the teeth of contumely and neglect on the part of the leading newspapers of the day, is a serious blow to the supremacy of journalism as it now exists. One of the People.

CHILDREN'S SEASIDE SERVICES.

DEAR SIR,—We are greatly encouraged by the continued reports from the Children's Seaside Services, and append some further extracts:—

Llandudno.—Mr. C. Arrowsmith had 1800 in the Happy Valley on Sunday, the 23rd. On another occasion a procession with 250 lanterns was organised. One day the ladies took fifty girls for a small picnic. Mrs. Menzies is to speak four times next week to ladies.

Eastbourne.—Messrs. E. Salisbury, H. M. Trickett, Rev. L. B. Wane, and other friends have had large meetings. There is no difficulty in getting people to come and listen; the difficulty is to get them to go away.

Brighton.—Mr. H. W. Figgis says:—"The mission this summer has been far better than in previous years. In North-street church a praise meeting was attended by fully 600. The large number of persons, old and young, after each service seeking personal talk about the great salvation is a most blessed feature of the work."

Aberystwith.—Mr. Josiah Spiers and Messrs. Banaster and Kidd in yacht *Kingfisher*. Mr. Banaster says: "Having had a capital fortnight at Ramsey, I joined Mr. Spiers at Aberystwith to give him a little rest, as he had been working for a month, three meetings a day. The mission here is one of the most encouraging I have ever witnessed. Some eighty or ninety attend the morning prayer-meeting, whilst the ordinary gatherings run from 400 to 1000."

At Weston, Worthing, Barmouth, Bournemouth, Ventnor and Sandown, I.W., Ilfracombe, Saltburn, Redcar, Tynemouth, St. Leonards, Felixstowe, and at North Berwick, Bridlington, Whitby, Exmouth, Margate, Dunoon and Lamlash, N.B., there has also been deeply encouraging work.

As many of these services have closed with the month of August, we ask the prayers of your readers that those who have now gone to their homes happy in the Saviour's love, may be witnesses for Him.

Yours very faithfully,
T. B. Bishop, Hon. Sec.
H. Hankinson, Sec.
48, *Paternoster-row.*

BRIGHTON SERVANTS' HOME.

DEAR SIR,—May I ask you at this time, when all hearts are stirred to do what they can for the protection of girls, to call the attention of your readers to the Servants' Home in connection with the Young Women's Christian Association in Brighton. It is situated close to the railway station, and therefore calculated to be most useful in this important town, where so many young girls from London and elsewhere come to seek situations. It has proved so in many cases; young girls arriving late at the station, strangers, some foreigners, have been brought in and carefully sheltered, instead of being exposed to the dangers of seeking lodgings just anywhere. Until lately this home only provided lodging for the servants, and they either boarded themselves or were boarded by private arrangement with the matron. Now all board together as a family, and instead of a working matron, we have a resident lady superintendent, whose wise and loving Christian influence has been greatly blessed; the servants bearing testimony both by word and letter to the comfort of the Home, and many to spiritual blessing received there; but there is much need for enlargement in the work—for some weeks we have had to take extra beds out, and refuse applications. Our landlord now offers us the adjoining house on favourable terms, and could we take it, it would not only enable us to carry on our present work more efficiently, but to carry out more fully that which was the original intention—preventive work amongst younger girls on the Bristol plan, taking them as they leave school, and having a few beds for those who are being trained. There is a branch of this work at Kemp Town and also at West Brighton, but one is greatly needed in this central part near the railway station; and if we had the extra house-room, it would work in well with our present plan.

Ladies connected with the Metropolitan Association, and others, have borne testimony to the usefulness of this Home, many of their girls having been cared for until situations were found for them, and those in Brighton continuing to attend the Bible-class, where it is possible. But great as is the need, we do not feel justified in accepting our landlord's offer of the second house unless we have in hand at least £100 to meet the extra rent and furnishing expenses, as we have no funds from the Y.W.C.A.; our subscriptions are small, and the Home, in its present state, quite too small to be anything like self-supporting. But I believe God has owned and is blessing the work, therefore I do not think He will withhold the money so urgently needed now. I believe that many of your readers, interested specially in the Lord's work amongst young women and girls, will be glad to help at this crisis to extend it here, if you are kind enough to make the Home and its need known. Our landlord requires an answer as soon as possible.

Donations may be sent to the Hon. Treasurer, Miss Perrott, 17, Dyke-road; or to G. B. Pasley, Esq., 35, Vernon-terrace; or, Messrs. Hall, Bevan & West, Bankers, North-street. Miss Davis, our lady superintendent, will be glad to see and give any information she can to visitors who are kind enough to call at the Home, Alexandra House, 69, Gloucester-road, Brighton.—I am faithfully yours,

Annette Cubitt, Hon. Sec. Alexandra
Branch, Y.W.C.A., Brighton.
11, *Powis Villas, Brighton.*

LITERATURE FOR THE BLIND.—Dr. Armitage, of the British and Foreign Blind Association, says that, without wishing to disparage Dr. Moon's system, which is invaluable "for those whose touch has been destroyed by hard manual work, or for a large number of persons who lose their sight in adult life," the Braille system is being largely adopted in Blind Institutions as being readily learned and easily written, and is the basis of the musical notation now in use. The British and Foreign Bible Society has complete sets of plates, and can supply the entire Bible in either Dr. Moon's or the Braille system, should there be any delay in the renewal of Dr. Moon's plates.

MR. MOODY'S CONFERENCE AT NORTHFIELD.

[FROM OUR OWN REPORTER.]

THIRD DAY, FRIDAY, AUGUST 7.

THE attendance increases, while the interest also grows and deepens. The weather, though of course warmer than is exactly agreeable to a stranger from England, is bright and beautiful, setting off to the best advantage the natural charms of the neighbourhood, and lending both comfort and colour to the outside aspects of the Convention. On the evening of the second day the arrival at Northfield of Dr. A. J. Gordon, of Boston, aroused much expectancy, especially among those who had heard him at previous conferences and knew the richness of his thought and his gifts as a public teacher. His facial appearance awakens the appreciative prepossession of the stranger. With square, well-set head, on a figure of goodly proportions, with features finely cut in a classic mould, and a quiet, dignified demeanour, he seems the *beau ideal* of one who will command attention by fresh and invigorating thoughts expressed in language at once simple and choice. Mr. Moody holds the Doctor in very high esteem, and it is partly at his request that I give full notes of the addresses delivered at the Conference by the Boston preacher. Even when dissociated from the charm of his personal presence, I feel sure the readers of these utterances, will find in them much that will throw new light on the Holy Scriptures and bring out unsuspected beauties in many a well-known and perhaps hackneyed passage. That, at least, is how they have struck myself. His first address this morning on the Life of the Ascended Christ will be found not unworthy of so transcendant a theme. I certainly felt, after hearing it, that I had a far clearer view and understanding of the grandeur and glory of the risen Christ, and of the responsibility attaching to one who claims to be his disciple. [This and other addresses will be given in our next and future issues.]

In the early part of the meeting Mr. Sankey had sung with great and expressive charm a hymn composed by an Indian young lady,

> "In the secret of his presence
> How my soul delights to hide."

The minds of the company were further prepared by some very weighty and solemnising exhortations from Rev. S. H. Pratt of Pittsfield, based on an incident in the life of Jacob, about the need of more personal communion with God. We hear a good deal, he said, about the wrestling Jacob, but very little about the wrestling angel. The lesson of this experience of the patriarch, when the hand of God was laid on him and he was to realise human weakness, is very pertinent now. We are apt to depend too much on such gatherings and on our fellow-men. "Meditation" is a word that has almost dropped out of our vocabulary. Who has time now to be alone with God in closet communion? The reason why we have so many spiritual dwarfs among us is that we do not get our nourishment direct and undiluted from God and his Book. Like Jacob, we must get self-conquered if we would have power with our fellow-men. When Jacob met his brother Esau the morning after his interview with the Angel of the Lord, there was no need for the costly presents he had brought, thinking to propitiate his offended brother. When Esau saw him coming along, weak and halting on his thigh, all anger and prejudice fled, so that there was a perfect reconciliation between them. We need to be much alone with God, that we may better understand our own weakness and his almighty power, and that we may in his strength go forth to meet and bless our fellow-men.

At the close of his address, Dr. Gordon had referred to the death of Stephen and to Christ "standing" on the right hand of God as if watching with eager interest the faithful testimony of his servant. As Dr. Gordon sat down, Mr. Moody said, one of the best things I got from Dr. Bonar of Glasgow at our last convention was just as a meeting was breaking up. He was speaking of the death of Stephen, and he said, "Did you ever notice this? The Jews accused Stephen of blaspheming Moses. The moment he was accused of that God seemed to light up his face with the glory that lighted up the face of Moses on the mount." Said Mr. Moody, "I went a good many days on the strength of that precious word."

One of the rising stars of the young American ministry in the region of Bible exposition is Rev. W. W. Clark, of Staten Island, whom I mentioned in my last letter as having given a very clear and comprehensive outline of the drift of Scripture teaching and the leading characteristics of the various books. Following up Dr. Gordon to-day he said: The Bible sets forth two things—Christ and the Throne. The whole of the Old Testament may be said to point to the cross. The Gospels tell us the story of the cross. When we come to Acts, the Epistles and Revelation, we have a picture of Jesus on the throne. We have failed in giving proper emphasis to this last thought. We who have accepted Christ as our Saviour ought not to think of Him now in connection with Calvary and humiliation, but as He now is seated in the place of power and glory as our Advocate and Intercessor. We long for the time when we shall be with Him.

Mr. Moody, ever on the alert, had a little story ready to clench Mr. Clark's final words. A young minister who had just returned from Palestine was describing how he had visited the different places where the Saviour lived and worked. An old bishop who heard him said when he finished his recital: "My brother, I had rather be five minutes with Christ where He is now than five years where He has been."

Dr. Pentecost said: Christ is now in his glory appearing for us, but He *was* on the earth for us, and the writer of the Hebrews admonishes us to look to and consider Him who endured such contradiction of sinners against Himself. When we meet with trial and weariness and discouragement and disappointment, let us look at Christ and see how He went through it all. In Heb. ii., we are also shown our identity with Jesus Christ. As we are in the world so was He; as He is in the glory so are we potentially, and shall be actually. God regards Jesus and his believing disciples as one. So long as we simply consider ourselves as down here in the midst of difficulty and discouragement we will be at a disadvantage. In the Incarnation Christ "took hold" of our human nature, but He has not dropped us now that He is in glory. He went back to the bosom of the Father carrying with Him a full humanity. There we are in his grip at the right hand of God until the day when He shall say, "Here am I and the children whom God hath given me."

In the afternoon, the thought of progress in the unfolding of Scripture truths, which had been mentioned in previous sittings, was expanded, to the evident appreciation and delight of the hearers. Rev. W. W. Clark described in outline the course and scope of Barnard's book, already referred to in these notes. The New Testament, he said, may be divided into four parts: the Gospels contain the building of the temple, or the life and work of Christ for us; the Acts show the doors of the temple thrown open, and the world invited in; the Epistles describe the life of the dwellers in the temple; while the closing book unfolds the final and glorious consummation.

Following in the same line, Dr. Gordon distinguished thus between the doctrine of the Old and New Testaments: In the first, repentance comes before salvation; in the second, salvation precedes repentance. Dr. Pierson insisted on the organic unity of the Bible, which would be imperfect if the smallest part were taken away. Another simile he used with great effect was in comparing the Book of books to a grand orchestral chorus; every book has its own distinct note, but there is perfect harmony throughout. The Apocalypse is one magnificent burst of song, in which heaven and earth combine. The development of teaching was further dwelt upon by Dr. Pentecost, who said the watchword of the Old Testament was "Do," while that of the New was "Done."

FOURTH DAY, SATURDAY, AUGUST 8.

The *pièce de resistance* of this morning's meeting was another admirably clear and practical address by Dr. Gordon, on "The Threefold Sonship of Christ and the Believer." Notes of it will be furnished in an early issue. It will be enough now to say that the three main thoughts were the Sonship of Christ, as One begotten by the Father, as witnessed by the Holy Spirit, and as manifested to the world. These were applied to the life of the believer in a most practical way.

Mr. George C. Needham, who, with Mrs. Needham, had arrived from the Niagara Conference the previous day, said the sonship of the believer is a fact that must be fully accepted before it can be realised. It is a false humility that would lead any of us to say, "I hope so," when questioned as to our sonship. Two thoughts press themselves on the mind and heart in connection with this subject. The first is the dignity of Divine sonship. It is enough to thrill our hearts and keep us on a high level of ecstasy throughout our lifetime, and to make us march through the world with the tread of conquerors. Then there is the *responsibility* of sonshsp. Let us imitate our Father in heaven in the exercise of grace and love to our fellow-men, even those who are our enemies.

Terse and incisive as ever, Dr. Pierson added some thoughts. He cited the Roman custom of a father publicly investing his son who came of full age with the manly "toga," and in addition to that an elegatly embroidered robe, to illustrate the investment of the believer, first with the pure white garment of Christ's righteousness, and the embroidered robe of Holy Ghost power for service. Recurring to his favourite idea of the development of doctrine the Doctor presented Christ in this sevenfold aspect —the Promised One, the Anointed One, the Crucified One, the Risen One, the Ascended One, the Glorified One, and the Coming One. In all these respects there is a wonderful identification between Christ and the believer. In his closing sentences Dr. Pierson gave forth one of those brilliant flashes of suggestive thought that ever and again scintillate and light up his addresses. Touching on the resurrection of our Lord, he said it was this doctrine that made the grave lose its terrors to him. "I hope the Lord will come before death," he said, "but if it be the will of God that we should die, let us remember that Jesus Christ has been in the grave. It has seemed to me that before He went there the grave was a dark, dense cavern, with only one opening, and that on the earthward side. When Christ went into it He burst asunder the bands of death, making, so to say, an opening on the other side of the grave, turning the gloomy cavern into a tunnel, through which the light streams in from the heavenward side." This beautiful idea seemed greatly to take the fancy of Mr Moody, who is always in the most receptive attitude, with pencil in hand, to note down the many good things spoken by those who surround him on the platform. Doubtless he will quote this saying of Dr. Pierson's in days to come, as one of the gems of thought of the Northfield Convention of 1885.

GENERAL GRANT'S FUNERAL.

This being the day of the funeral obsequies of the deceased General, whose praise seems to be in the lips of every American one meets, the thoughts of many attending the Convention were naturally turned to that event. I cannot say whether it was the result of design, but, if not, it was a remarkable coincidence, of which Mr. Moody himself took notice, that Dr. Pierson closed his comforting words about the light from beyond the grave, just as the slow tolling of a bell was heard without. Mr. Moody at once rose and said: "I suppose there are a hundred million people, throughout the world to-day, with their eyes turned towards New York, where a most solemn procession will be wending its way to General Grant's last resting-place. All over the land at this hour services are being held, and I think it would be most appropriate that we should spend fifteen minutes in earnest prayer for the bereaved family of the nation that mourns its loss." He then called on three gentlemen to lead in prayer, Hon. Mr. Williams, of Cambridge, a representative in the Senate of the State of Massachusetts, Rev. J. Hardie from Alabama, who was a colonel in the Confederate Army during the civil war; and Dr. Gordon of Boston. The assembly, with almost one consent, knelt while these three friends prayed in touching tender words for a blessing on the family of the late warrior-statesman, and on the people over whom for eight years he presided as chief of the executive government. Perhaps the most earnest in his petitions was the ex-Confederate officer; the spectacle of North and South uniting as with one heart in doing due homage to the man who led the one to dearly bought victory, and that brought on the other as dearly bought defeat, was a most pathetic and yet happy one in its augury of good for the future of the undivided nation.

Later in the afternoon a large number of the Northfield townsfolk assembled in the public hall, situated immediately opposite Mr. Sankey's residence, to hold a memorial service. Suitable addresses, recounting the career of the dead General, the leading characteristics of his life, and the services he rendered to the nation, were delivered by Dr. Pentecost, Hon. Mr. Williams, and Professor Sawyer (principal of Mr. Moody's boy's schools). Mr. Sankey sang most feelingly and sympathetically, "Beyond the Smiling and the Weeping" (which, it may be remembered, was sung at President Garfield's funeral) and "When the Mists have rolled away." The feeling of regret at the decease of this illustrious and tried servant of the Republic appears to be as sincere as universal. In conversation with some who have special facilities to know I have learned that though not a man who wished to become conspicuous in the religious world, General Grant was at heart a decided Christian man. Much satisfaction is expressed here at the warmth with which many in Old England have shared in the tributes of respect to his memory. One friend remarked that it would surely be a thing henceforth impossible for Great Britian and the United States ever to be in open strife with each other.

CENTENNIAL TEMPERANCE DEMONSTRATION.—The Catholic Total Abstinence Union of America has declined to send delegates to the demonstration at Philadelphia on the alleged ground that the latter may be political in its aims. Roman Catholics are not usually afraid of politics.

SQUALID LIVERPOOL.—In an article under this title, *The Liverpool Daily Post* says:—"Rev. H. J. S. Wood, M.A., has given up preferment in the Church to do something to ameliorate the condition of our dense population. Gay-street is a fitting spot for the headquarters of an attack upon squalor, and Mr. Wood has selected that locality for his philanthropic operations. An old warehouse has been converted into a Mission Hall. Plainly, but neatly furnished, the place is made bright with flowers and texts of Scripture on the walls. In the neighbourhood the bulk of the inhabitants are Roman Catholics, and consequently avoid any effort of a religious character which does not emanate from their own Church, but Mr. Wood describes his mission as 'an effort to raise all, without distinction of creed, to temperance, soberness, and chastity.' A recent visit to the services showed the up-hill work which has been commenced, and the persistent effort that must be put forth before any good can be effected. Mr. Wood has secured several ladies as workers, and in his address he dwelt upon the drunkenness and squalor of the district, and expressed a strong belief that if there were fewer facilities for drinking, and the people could be brought to lead a godly and sober life, Liverpool might become 'a bright spot on the Mersey.'" We hope to hear more of this good man.

OUR HIDDEN HAMLETS.—6.

SCARSWELL may have improved during the last ten years; if not, God help its people. One generally discovers, in every place, some few of the Lord's witnesses; but here, at one time, I was inclined to believe that this spot had been wholly given over to the devil. I heard that the Mormonites had drawn several poor dupes from among its ignorant cottagers, nor did I wonder to hear it. Any "ism," or "schism," bearing the faintest appearance of reality, must have possessed attractions for those who had been shut up to the so-called ministry of the local clergyman.

My first visit was to an old blind couple whose natural infirmities might have prepared them for listening to the sweet sounds of the Gospel. But nothing of the kind; and they very soon gave me to understand they wanted neither the Gospel nor myself in their home. They were having their "evil things" in this life, and were therefore sure of "good things" in the life to come. In fact, they rather gloated over the idea that the squire and parson would fare but badly in the next world, while they would be enjoying themselves in heaven.

Their neighbours all appeared equally churlish, giving me to realise some of the difficulties encountered when the early Methodists began their village work.

But God had not left Himself without witness, even here in Scarswell. I found another old blind man, the very ideal of an English rustic. I fancy I can see him now, clad in his white smock-frock, all braided before and behind, and reaching down nearly to his shoes. Though possibly the only one in the village, a true child of God was he. They say there is no music in the tune, "Rousseau's Dream," and that it is ill adapted for the grand hymn, "Rock of Ages," and all this may be very true; but whether from old association or not, I cannot say, the two, when used connectedly, have, in my hearing, aroused a congregation of professing infidels to fill a large church with such a volume of harmony as one seldom hears in the public worship of professing Christians. And I believe it was while using these connectedly, as I sat by his lonely fireside, that I discovered in the old smock-frocked cottager a brother in the Lord Jesus. I saw the tears start from his sightless eyeballs, and run down his sunken cheeks as soon as I began the hymn. "I've mony a time bin the instigation o' havin' that sung in bygone days, sir," said he, when I finished; and I suppose, as old memories came crowding into his mind, he found it difficult to decide whether he were pained or pleased. But, oh, the cruelty which that dear old saint had to endure for belonging to Christ! His foes were they of his own household; and, as he afterwards told me, my visit drew on him the most violent rage from the members of his family. He went home soon after I left the neighbourhood, nor was I sorry to hear he had gone.

But nothing makes me remember this village better than the test to which the efficacy of the two sacraments was subjected, as considered distinct from faith in the Lord Jesus. I was stopping with a clerical friend, who just at this time was requested by the vicar to visit the poor of Scarswell, A pronounced Sacramentalist himself, it was very natural for us to find ourselves engaged in controversy that at times became rather heated. One day he told me that he was about to baptize a young man whom he had persuaded to receive the ordinance.

"Let us mark, then, its effect upon him," said I, for I knew him to be a graceless young scoundrel. "Well, and how about Smith?" asked I some little time afterwards, as his conduct had proved anything but satisfactory. "I will answer you plainly," he replied. "He is tenfold more the child of the devil than he ever was before."

Just before I left the neighbourhood my friend and I were going over to Scarswell, to visit the poor as usual, when he told me he purposed administering the Lord's Supper to an elderly woman who was very ill, and asked me to accompany him to her home. I knew she was unconverted, but not understanding conversion himself, he determined to carry out his idea, in spite of all I could advance against it.

"There, Mary," said he, when the ceremony was over, "you have the consolation of knowing that you have obeyed the last dying command of your Lord and Saviour, Christ."

"Yes, sir," meekly replied Mary, who, like the lame man at the temple gate, evidently expected an alms, which I fear she did not get.

But, be this as it may, when we went again old Mary was missing, and, in answer to my friend's inquiries, he was told that later on that same night she had been blaspheming so horribly, that the women who were attending her fled in horror from the house, and that the vicar (now roused to action as well as indignation) had prevailed on the parish authorities to take her off to the workhouse, where, I believe, she afterwards ended her days impenitently, even according to the judgment of my friend.

And yet, while these dark places remain in the almost undisturbed possession of the great enemy of souls, numbers of enlightened people, or people who claim to be such, are arguing, and often actually quarrelling, about distinctions between Christ's Body, his House, and his Bride; or about some other doctrine of Holy Writ, on which opinions will be found to differ as long as men may hold opinions. Three ladies, sisters in the flesh, and, I believe, sisters in Christ, have just recently had a quarrel about a believer's standing in heaven, and now are unable to hold fellowship with each other. Is it not very lamentable, this kind of thing? Souls, by thousands, are perishing, and, in his poor, hidden ones, the Lord Jesus remains unfed, unclad, and unvisited, by those who, with time on their hands and money in their pockets, are, forsooth, labouring at doing nothing, and, Athenian-like, going about the spiritual world seeking ever to hear and learn some new thing. Knowledge is undoubtedly precious, but Scripture saith it puffeth up. JOHN E. LINNELL.

Pavenham Vicarage, Bedford.

MISSIONARIES IN AFRICA.

We are very glad to find in *The Standard* the following letter with reference to Bishop Taylor's party:—

SIR,—I noticed an article in *The Standard* of August 10 purporting to set forth the condition of Bishop Wm. Taylor's party of missionaries at Loanda, South Coast of Africa. As some of the statements are very misleading, I wish to call the attention of the public to the facts in the case.

The writer states that soon death terminated the sufferings of several. Only one of the party has died up to the present time. Charles Miller, of Baltimore, died on May 7, not through any lack of care; but he had unfortunately imbibed the idea that he would trust the Lord for health, and would not take any medicine. The article referred to indicates that the party were in a starving condition. The facts are, we had plenty of good, wholesome food—not dainties, to be sure; neither did we use wine as a beverage, and I am satisfied that we were better off than if we had used it. Several of the party have escaped sickness altogether. On July 14 the entire party were well and happy.

Orders had first been received from the Bishop, who has been up in the interior for some time, for the remainder of the party to come. "They were expecting to go on one of the Coanza River steamers any day." Two of the young men, who had thought they would have to return to America on account of ill health, and had made arrangements to go, have fully recovered, and gone to the interior. There is no thought on the part of any to abandon the work. We fully understand that the Christianisation of Africa means much privation and hardship, but we have invested our lives in it for Christ's sake, and the motto of our party is "Africa for Christ." I am now on my way to America for my wife and children, and other recruits, to labour in this needy field.

I am, Sir, your obedient servant,

LEVI D. JOHNSON, M.D.

SIN and GRACE.

AN ADDRESS AT KESWICK CONVENTION.*

By REV. H. WEBB-PEPLOE.

I WISH to put before you what I believe to be the mind of God on the subject of sin, in order that we may realise, as believers in Christ, what a marvellous blessedness it is for us to have the propitiation that God has given us in his own dear Son; for there seem to be many who do not quite understand what the Lord Jesus Christ has intended to do, or what it is that they really need Him for. They have accepted Christ, as we have heard, for pardon, and they think that they have accepted Christ for one more final act of deliverance from all that can be called sin—when they offer themselves to Him for sanctification. I would say, at the outset, that if Jesus Christ delivers from sin as a principle, as well as saves from the commission of sin, then the man so saved must be living a more or less independent existence from the Lord. The Lord Jesus Christ may be his Keeper; He may be his Life; but He is not the same Jesus to that man that He was at the outset; He is not to him the Cleanser; He is not to him the Provider of perpetual acceptance in the eyes of God. Such a man is more or less compelled to live a life of personal self-satisfaction; he cannot centre his soul in Christ as a dependent sinner just from moment to moment. The man that believes in a sanctification which eradicates sin from his person, as a principle, must be satisfied with his own condition, and be able to take his place more or less independent of the Saviour, even while he may say that He hangs upon that Saviour for his vital joys and powers from moment to moment.

My object is to trace what I believe to be the mind of God on the condition that attaches to man up to the last moment of his existence on earth—that is to say, however much Christians may have rejoiced in the Saviour, and have known experimentally the power of God the Holy Ghost, however advanced they may be in actual personal sanctification, they are, according to my own conviction, and as I gather the truth from God's Word, dependent upon the grace of the Lord Jesus Christ for pardon, for power, and for actual acceptance in the sight of God, to the very last instant they live upon earth.. And because I believe this to be true, it seems to be incumbent upon me to meet those who differ from me on this subject, and to put before them the Word of God as clearly as I can trace it; and if, by the power of God, we are enabled to see the actual personal condition of each man, in regard to this terrible subject of sin, to the last, then, and then only, shall we apprehend what a glorious Saviour we have; what boundless tenderness and loving patience there is in the God of heaven towards his children on earth; what a boundless wealth of mercy there is in the Saviour, that He should continue to bear with the sinful condition of those for whom He died to make them God's true children for ever.

What marvellous, unspeakable yearnings of God the Holy Ghost, and what tender workings there must be in the Saviour in reference to those who provoke the Spirit, however unconsciously—for I speak of men who do not know they sin, perhaps, but who, if I gather the truth from God's Word, are perpetually, in that sense, acting as a provocation to the Spirit of God, by reason of their want of actual perfection. Therefore the Father, the Son, and the Holy Ghost must all be bearing and forbearing in a way that ought to enhance the beauty of their provision for sinners all through life, and the intended final perfection of every true child of God. How is it that we are to write every man in this world down a sinner to the last moment of his life? You shall be the judges of what God the Holy Ghost has set before us in the Holy Word; and then if, by God's mercy, we come to a right conclusion of what is God's truth in this matter, there shall rest upon each of us the blessed privilege—for I do acknowledge its unspeakable blessedness, even while I recognise its tremendousness—of just taking ourselves instant by instant to God as sinners to the last, saying, "God be merciful to me *the* sinner;" and thanking God that there is not only a once-accomplished justification when I believed in the Lord Jesus Christ, but a perpetually giving Christ for sanctification; so that without this perpetual action of Christ, I should have to acknowledge myself at any moment to be lost, but that, thank God, I have to rejoice with a joy unspeakable and full of glory if I rightly accept the provision that God has made for me. There appears to be a great anomaly—a regular paradox, as we term it in theological language —in this statement: that there can be this realisation of sin every moment of a man's life; and yet that there can be an unspeakable joy and calm every moment of his life. You ask, "How can these things be?" Before I proceed to trace the mind of the Holy Ghost on sin, and then on grace, I ask you to realise the tremendously vital distinction between the penalty for sin committed and the guilt incurred at every sinful act, and the want of communion that may be realised when the soul is brought into a position of disturbance between itself and the great God in heaven.

I ask you to realise that at the moment when you first believed in the Lord Jesus Christ as your Saviour, the question of the penalty for all sin, whatever it might be and however much repeated in your daily life, has once for all been settled in God's sight independently of you altogether. You awake to it, and you clearly rest upon the finished fact, from the very moment that you believe in the Lord Jesus Christ. The question of the penalty was settled upon Calvary, and has nothing whatever to do with the sinner in regard to the provision God makes for him. The question of the penalty was between God and Christ. Christ satisfied the demand of the Law, and granted in God's sight a complete pardon to all mankind, who are willing to accept the provision by faith, for all the sins they have committed; so that they are delivered at once by their faith from the penalty they have incurred.

But the child of God, however far he may be advanced, if he be enlightened by the Spirit, may awake to the consciousness that he has been incurring guilt in the sight of God, not because he has committed what are known among ourselves as definite acts of sin against the codes of morality and respectability, but because he comes short of the standard that God puts up, and it may be brought home to his soul that he has committed an act, or spoken a word, or thought a thought, from which guilt will arise in the sight of God. Every thought, word, and deed, that proceeds from him, has, in a deep spiritual sense, brought guilt upon his soul by being short of the glory of God, lacking the perfect holiness which characterised every thought and act of the Lord Jesus Christ.

But you will observe again, independent of the man, the provision that Christ Jesus made for sinners and for sin, keeps the man—if my doctrine be right—moment by moment cleansed from this guilt, altogether independent of his feelings or experience; that is the availing power of the blood; for though the man comes short of the glory, and though he cannot walk in this mortal flesh up to the standard of the Lord Jesus Christ's perfection, and is, therefore, in that sense, and only in that sense, a sinner, yet he need never have a feeling of depression on account of these unconscious shortcomings, because the blood of the Lord Jesus Christ "is cleansing him from all sin." That is the benefit of that glorious text. Moment by moment as the thing proceeds from the man, coming forth from him, springing from the sinful nature that lies deep within him, unconscious, it may be, of guilt at the moment, yet incurring guilt, the man finds, by the grace of God, that he is kept cleansed, instant by instant, through the operation of the blood of the Lord Jesus Christ in God's sight. That is the second great question we have to deal with: first, the penalty, secondly the guilt.

Now, thirdly, the child of God is conscious of something altogether independent of the question and of the penalty of sin, and the question of the guilt. He is grieved at times—we have all found it so; he is disturbed in his blessed sense of communion with God by the fact that he has broken some one of God's perfect enactments; he has come short of the glory of God; he has wandered in thought at least from God, and communion is disturbed. Now, the question of communion has to be settled, and communion can only be restored by an experimental action on your part. There is only one thing we can do as God's children, and what is that? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So that when I awake to the fact of having in any sense broken God's holy law, I may instantly be restored to communion with my Father and my Saviour, and there is perfect peace in the soul again. We have a precious Advocate and a glorious Propitiation in the presence of God; and, therefore, if we discover our guilt, and confess it, in that moment the restoration is complete. Keep clear by instantly confessing, directly you discover anything between yourself and your Father in heaven.

If you have followed me thus far, and have at all agreed with the doctrine I have tried to trace as to the penalty, the guilt, and the communion, or want of communion, I am not afraid to trace out now what I believe to be the saddening condition that every man exists in to the last moment of his life on earth, and yet the glorious position we occupy in having such a perfect Saviour as God has made his Son Jesus Christ.

In Romans v. we find, "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Now I am not proceeding or proposing to treat this subject in a general way, in which way it would be taken as a great announcement of the justification truth which is supposed to be the close of this great judicial passage of the Epistle to the Romans, but I take the words in the last verse but one in their pure assertion, "Where sin abounded grace did much more abound;" and I want you to realise that sin abounds. Now, I believe that is contrary to many of our ideas. When we think of ourselves as pardoned sinners, we fancy *sin* is done away as well as *sins*, and that from that moment we may begin to walk in perfect deliverance from any presence of evil. Are you prepared, as the Lord Jesus Christ has told us, to go to be judged? He is the kindest Judge that ever lived; but He is also the most strict and stern that ever was known, and cannot abate one single jot or tittle of the law because you desire to escape from the exact standard that God puts before us. We are here to-night not to be judged by any human ideas, but by God's high standard. It is not what men think of themselves or deem to be kind, but what God deems, what the Holy Spirit deems, and it is that judgment which I must accept.

With regard to sin, whether it is a new sin or the acts of a sinner before conversion, the principles laid down remain the same for one as the other. When we speak of sin, you are perfectly aware that it is the inclination of the child of God as well as of the sinner to lower God's standard to suit our own condition. We read in some writings that sin is only what we consciously commit or say against the law of God, or the requirements of our heavenly Father. Is that to be our standard at a Holiness Convention? God forbid, I say, with all my soul. I say, God forbid that we should ever accept a standard with regard to the subject of sin which lowers God's requirements and our own possibilities, or to our own conception of what God really demands. Let us take the Word of God in all its fulness and know sin as God has traced it before us. Let us pass on to some of the passages from Scripture.

In 1 John iii. 4 we read these words: "Sin is the transgression of the law." Now, I suppose you do not admit as Christians that you have escaped from the law of God, or say that because you are saved you are not under the law, but under grace. The law is the expression of God's mind. The law of God is to be the delight of my soul. God has never changed the standard or altered the tone of the language. God has left the law what it always was—the actual expression of his mind and will, and, therefore, the law remains what it ever was. If you and I are led by the Spirit, we bring forth fruit as far as God will enable us to bring it forth. In the first place, take the letter of the law and write that before your own souls and ask whether you can, like the young man, say, "All these things I have kept." Thank God if you can—if you can say that you have kept the letter of the Ten Commandments since you received sanctification, or since you came to a Keswick Convention. But what of the spirit of the law as Jesus enunciated it in Matthew v. 6, 7—the look, the inward feeling of the heart, these make adultery and murder; for those feelings that the Lord Jesus has declared are actually as guilty as an open act of the hand. What shall we say in regard to it? Thank God if you can say—though I doubt if your tongue would dare to say the words—"All these have I kept according to the spirit."

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* A full Report of this Convention is given in *The Life of Faith*, for September, from which this address is quoted. It has not been revised by the speaker.

Go a step farther, and look at the tremendous expansion of the law. Go to Matthew xxvii. 32 and onward, and with St. Paul to Romans xiii., on the doctrine of love—"Thou shalt love thy neighbour as thyself." Will any man say he has kept that law? And once more, add to this the new law, the new commandment the Lord Jesus gives in John xiii. 34, "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another." Let us think of the meaning of that "as," and then to hear a man say, "I have kept that law"—love one another "as I have loved you." Let me ask you to realise that a transgression of the law is sin, and that, if a man has failed for a single instant in loving me as Jesus loves me, while I am speaking, and hurting his feelings, perhaps, that man is a sinner. We never loved each other as the Lord Jesus Christ loves us all.

Turn to a sentence in 1 John v. 17, "All unrighteousness is sin." According to the Greek the word means that everything that lacks the thoroughness and glory of the standard that God lifts up, is sin. What are we to say to this?—everything coming short of the perfection of God is sin! "The soul that sinneth it shall die." Go one step farther and look at the sins that may be committed by word. "By thy words," says our Lord in Matthew xii. 37, "thou shalt be justified, and by thy words thou shalt be condemned." And in the preceding verse God says that "every idle word that men shall speak, they shall give an account thereof in the day of judgment." Now look at Proverbs x. 19, "In the multitude of words there wanteth not sin." God does not change his standard because that is Proverbs and the other Matthew; God's Word remains the same in Matthew as in Proverbs, and you and I must put Preverbs and Matthew together and have wisdom to see that in a multitude of words there is sure to be sin, and that for every idle word I shall be brought to an account with God.

I would go a step further and ask, What about thoughts? Turn to 2 Corinthians x. 5. There we are told to "bring into captivity every thought to the obedience of Christ." That is where some of my friends go wrong; they do not study their tenses in Greek sufficiently. Let us turn to Proverbs xxiv. 9. We are told that "the thought of foolishness is sin;" and remember that the soul that sinneth shall die. And that applies to God's saints exactly as much as to God's unsaved sinners, until we recognise the blessed truth I spoke of—perfect provision with regard to penalty, and perpetual provision with regard to guilt; that keeps the soul of man from perishing. Sinning necessarily brings condemnation; so that we are perfectly right in saying that a child of God, for one sin, would pass to everlasting shame if it were not for the precious blood of the Lord Jesus Christ our Saviour.

Now, with regard to other sins, we must take a general view of them. And what think you of such words as those in Proverbs xxi. 4, where we read, "The ploughing of the wicked is sin," or "The light of the wicked," as it is in the margin? Then go to James ii. 9: "If ye have respect to persons." I am speaking to the children of God who want to be honest—"If ye have respect to persons ye commit sin." And what about those solemn words in James iv. 17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin"?

We have read about our passions and our lusts, and there we have the positive side of sin. I remember being much struck with this remark upon sin—that sin was not so much a positive quantity as a negative one, and the negative side of sin is perhaps the most tremendous judgment of the people of God. We read in St. John's Gospel (xvi. 9): "Of sin, because they believe not on Me." That is not only for the world. Then such words as those in Romans xiv. 23: "Whatsoever is not of faith is sin." And those words in James iii. 2: "For in many things we all offend." Let us now take one or two texts affirming the general condition of mankind. In Proverbs xx. 9, we read, "Who can say, I have made my heart clean, I am pure from my sin?" Then go to Ecclesiastes vii. 20, where we read, "There is not a just man that sinneth not." But what is perhaps the passage most solemnly declaratory of the meaning of God's Word is to be found in Job iv. 17: "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" What are the alternative readings of that? "Shall mortal man be just before God? Shall any man be pure with his Maker?" But that you say is Eliphaz the Temanite talking to Job. But St. Paul quotes Job. v. 13 in the third chapter of his First Epistle to the Corinthians. He quotes the words as coming from God, and says that God inspired his lips when he spoke those words. Then he says, in Job. iv. 18, "Behold He put no trust in his servants; and his angels He charged with folly." Now the greatest authority upon Hebrew, Delitzsch, informs us that in that passage God is speaking about his angels and servants, and that though not actually guilty of sin, yet their shortcoming in regard to holiness is such as to make them chargeable with folly in the sight of their perfectly holy Maker. I believe that Delitzsch is right, as far as I can speak on a matter of that kind. Every word of God testifies to one fact, that there is not a perfectly just man upon earth; that even when he is just, it cannot be said that he "doeth good and sinneth not;" and why? because Job, the most perfect man we read of, is brought into the realisation of his true condition—of a man of whom it is affirmed "that in all this he sinned not with his lips;" yet when this man comes before God, with the perfection of God before him, he says, "Behold, I am vile." Yet that is the man who would not let go his integrity, and of whom it was said that all things were bright and clear with him. He calls himself vile when he sees his God, and recognises his own condition. If that be the state of a holy servant of God, such as Isaiah, or Ezekiel, or Jeremiah, or Peter, or John, when he comes to the vision of his living God, when they see their inherent corruption, shall we not acknowledge that sin hath abounded? It is abounding and must abound as long as man remains with the inherent principle of evil indwelling their mortal flesh, and they are subjected to the lusts and corruption during the time that we are in a state of probation. I am convinced that it is good for us to be subjected to the presence of evil here; not to be under the power of evil—but its presence, whether it be physical disease or spiritual corruption.

Now many of you will ask, as Christians, Why should this man have taken away all the bright blessedness of which he traced a little yesterday when he spoke on the words that "we being delivered out of the hands of our enemies might serve Him without fear, in holiness and righteousness before him all the days of our life"? Why do I speak thus to-day? Because I love the doctrines of grace, that "where sin abounded, grace did much more abound." I mean by grace what I find in God's Word, and I have found that though it does not deliver me from the perpetual instigation and presence of evil, and the principle of sin, the indwelling natural tendency and taste which once came from Adam, and which, as I believe, remains somewhere in the being of man to the last;—I say, though I do not believe in grace exactly as some do, yet I believe in it as I read it in God's holy Word, that while sin is always abounding, grace is infinitely more abounding; and to what end? It is a solemn thing to speak of grace much more abounding. There are parallel truths and parallel texts to meet every word that I have spoken on the subject of sin. The limitations that I spoke of, and the distinction between penalty and guilt and lack of communion. There are parallel texts to all that I have uttered which proclaim this: that though God does not remove that indwelling principle, or corrupt thing we call sin, yet He does by his infinite mercy give us a perfect, perpetual, and enjoyable deliverance from the activities, from the power, from the domination of sin, moment by moment, so long as we trust Him, and that we acknowledge ourselves to be guilty sinners at every instant of our lives. I pause at that word because it was misunderstood three years ago, and I reiterate it now—while we acknowledge ourselves to be guilty sinners every moment, if we take the perfect standard here traced; yet we need never fear while we are doing nothing to offend against God's holy Word.

The doctrines of grace tell me that whatsoever sin hath done, Christ Jesus, in his wondrous power, hath more than undone with regard to the guilt and the penalty; it tells me that grace bringeth salvation. Look at Titus ii. 11: "The grace of God that bringeth salvation hath appeared to all men," in Revised Version it stands, "hath appeared, bringing salvation to all men"—"that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Then, brethren, what is grace to bring me? I read with regard to the Lord Jesus Christ in John i. 16; "Of his fulness have all we received, and grace for grace." Then in John i. 17: "For the law was given by Moses, but grace and truth came by Jesus Christ." And in Rom. v. 1, 2, "the grace wherein we stand." Then go to Eph. i. 7; i. 14; and ii. 5, where you will see references to the abundance of the riches of grace. But more than this, what do I read about the daily provision for need up to the end of our lives? Turn to 2 Cor. ix. 8: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." What do I read in 2 Cor. xii. 9? "My grace is sufficient for thee." That is my much-loved text. It was that which first brought me to Keswick, and taught me the power of God's love. "My grace is sufficient for thee." A friend said to me, "I thought you preached absolute deliverance from the principle of sin, eradication of the root of sin." I said, "God forbid." "Then," she said, "what is the difference?" My answer was: "You preach a perfect sinner; I preach a perfect Saviour." I thank God for a perfect Christ. Then one said to me: "If Christ were revealed to destroy the works of the devil, how can there be any sin left?" I said: "Dear brother, do wait a bit; Christ's day is coming. The devil has had his, and God's is coming. When God sees fit to take us away from this poor corrupt mortal flesh, corruption shall give place to incorruption, mortality to immortality, death to life, and glory with God through all eternity." Saved by grace, kept by grace, when I ought to be condemned every moment for my folly, I shall be glorified by grace, and there shall be glory to God in the highest, and all through the realms of God's great universe, peace, joy, and gladness, for we shall be fully saved unto eternal glory when Christ comes. When we behold Him we shall be like Him, for we shall see Him as He is. O brethren, don't forget that while there is sin there is grace to meet all evil! O God, if this be true, make me to hate sin that gives Christ so much to do! Give me deliverance from all known sin. Reveal to me more and more what is the latent working and principle of sin. O God, open my eyes, show me more and more of Jesus! I will run the way of thy commandments exactly so far as Thou in thy mercy dost set my heart at liberty. Amen.

In Memoriam.

REV. W. P. MACKAY, M.D.

DEAR SIR,—An esteemed friend of mine has requested me to write a brief account of the last days of my dear friend and brother, the late Dr. Mackay, of Hull. It was my privilege to see a great deal of him during the last fortnight of his life, and to be in his company almost every day. He was in excellent health, and apparently possessed of all his youthful energy and zeal. His ministry was never perhaps more appreciated than it was during the last Sabbath when he officiated in the Oban Free Church. It was my happiness to hear him on three different occasions. On the last Sabbath the effects produced by his sermons were quite remarkable. The church at both services was crowded to excess, both pews and passages being full. I heard him only in the evening, but I scarcely ever heard a discourse so full of power and that set forth the glory of God in so striking a way. On leaving the church I found that my opinion was shared in by all whom I met. All felt, to use a common phrase, that he had "surpassed himself." The morning's discourse, I was informed, was even more extraordinary. Little did we think that God was speaking by his honoured servant for the last time. So great was the impression which these sermons made that a lady told me in every shop in town persons were speaking about them. Mackay himself heard what was being said, and expressed to me the hope that God was about to give a "revival" in Oban. May his death do more in this respect than even his living voice! I was the last person to say "Good-bye" to him as he stepped off the Oban pier into the ss. *Clydesdale* for Stornoway. I wished for him a pleasant voyage, little thinking how *far that voyage was to be.* He meant to be back in two or three days, to preach again in Oban on the following Sabbath. His evening sermon seemed to be ready, so far as thinking out the subject is concerned, as he had given to me and another ministerial friend a day or so before an outline of his intended sermon, the text being the latter clause of the verse on which he had discoursed on the preceding Sabbath, viz., "Peace on earth, good-will to men" (Luke ii. 14). But return he never did; this contemplated sermon he never preached. "Glory to God in the highest" will ever be henceforth associated in my mind with the last testimony of this servant of God.

How he met his end is soon told. A friend writes: "He had gone off the boat at Portree with a gentleman to call at the Post-office, and on returning he met some farmers to whom he spoke, and then wended his way to the boat alone. The night was dark: he attempted to enter by the *plank* gangway, slipped his foot, and fell down between the vessel and the pier. His head was considerably injured, but the chill, from which he never recovered, brought on congestion of the lungs, of which he died on Saturday morning." This same friend adds: "Great grief is felt at Oban; all feel as if they had lost a friend."

Another friend, who, hearing about the accident, hastened to the spot to see him, but arrived only after death had done his work, writes to me: "Mackay went on well for the day after the accident (which happened late on Wednesday night), and thought he was to recover, and would not let his wife be sent for; but the chill from being so long in the water brought on acute pneumonia, which choked the lungs. He was quite conscious till near the close."

The Rev. J. R. McIntyre, minister of the United Presbyterian Church of Portree, has sent me a deeply pathetic and interesting account of our brother's last hours, which I am sure many readers of THE CHRISTIAN, and especially those to whom Dr. Mackay was well known as a preacher and an author, will be glad to receive. This brother nursed him along with others with a true brother's tenderness. After describing his reasons for taking a trip to the Isle of Skye, and detailing the way in which the accident befell him, he goes on to say:—When carried in an insensible condition into the Marine Hotel, near by the place of the accident, he was attended to by Dr. Ross, Portree. It was found that he had sustained somewhat severe injuries in the head in falling; but when these had been attended to, and his stomach and lungs relieved of the seawater that had been forced into them, his case was not thought to be of a kind to cause any very serious apprehension. Dr. Mackay, himself, took the most hopeful view of it. Indeed, it was some considerable time before he abandoned the idea of being able to fulfil his engagement to preach at Oban the following Sabbath. This was the position of matters till Thursday morning, when acute pneumonia set in, and, notwithstanding all remedial appliances, developed so rapidly that ere the night a fatal termination to his illness seemed to Dr. Ross and Dr. Maclean) whose help Dr. Ross had sought) more than a possibility. As the night wore on, this possibility became almost a certainty. The suffering was agonising; the great strength of frame which the disease had to battle against making this more intense. Death came about half-past ten on Saturday morning, quietly and peacefully.

All through, till very near the end, Dr. Mackay retained full consciousness, and some hours before his death he realised that recovery was beyond hope. About three o'clock on Saturday morning he asked Dr. Ross, "What is your private opinion?" and turned towards the doctor, his face covered with big drops of perspiration, and looking so wearied and baffled. The doctor had to reply, "Well, it is not very good, sir." Later he asked, "Is there *any* hope?" and on the doctor replying, "There is *hope,*" he added, "But it is a very slight hope." Yet all through, and to the last, there was no wavering, or shrinking, or apparent concern in view of death. At times he was heard to utter short, earnest prayers. On one occasion Dr. Ross, on entering the room, caught the words, "for thine own glory, Amen; for *Jesus Christ's sake.*" This he was saying with great fervour.

He seemed slightly to wander during his last moments, but his thoughts refused to leave the green pastures, and the quiet waters with which they were so familiar; and though these retreats may have seemed to his vision shrouded, as when the light grows dim, two precious landmarks were recognised and clung to. The first of these was "God is love," and the other "God is light." He repeated these over with great assurance shortly before his death, and made feeble efforts seemingly to gather other words around these. But he was now to deal with *realities* instead of with mere names. Instead of the mere vision of the light and love of God, by means of weak, earthly faith and hope, he was to feast his eyes on that light and love as he stood where they see face to face. These being rays of his glory (of which he had spoken so earnestly, and eloquently, and impressively when he preached at Oban for the last time) he was to bask in, and not merely talk of.

My pulpit last Sabbath was occupied in the morning by Rev. George Turner, and in the evening by Rev. M. Sawday, of London, both of whom had been among Dr. Mackay's audience when he preached his last sermon at Oban. They both paid a noble tribute to Mr. Mackay's memory, and made touching reference to the sad event which had so suddenly brought his career to a close.

Friday Morning.—Since writing the above I have received from this same friend some more particulars:—"I remarked to him that the way in which the pier was lighted was disgraceful, and that he was not the first nor the second that had fallen over the pier. He replied, in his own humorous way, 'I suppose a *Bishop* must go over before anything is done.' 'I began to despair,' he said one time, piteously; 'I never was in such a state in my life, pulse high, temperature high, everything high.' Poor Mrs. Mackay arrived after all was over, on Saturday afternoon. It fell to my lot to break the sad news to her. She was wonderfully sustained. . . . On the Sabbath afternoon Dr. Gauld, Mr. James E. Mathieson, of Mildmay, London, Mr. Sawday, and myself took part in an open-air meeting on the deck of the ss. *Glencoe*, at the very spot of the accident. There was a large attendance.

"The remains were taken on board the ss. *Claymore* for transmission to Hull on Monday evening. A large and sympathetic crowd accompanied them, and as they were carried on board the passengers lined the side of the ship and stood with uncovered heads. . . .

"I have only further to mention that though Dr. Mackay came to suffer and to die here, where he had no personal friends, God raised up friends who ministered to him most kindly and lovingly. I may mention Dr. Ross, Mr. and Mrs. Weir, of Hampstead, Mr. and Mrs. Sutherland, of the Marine Hotel, who could not have done more for Dr. Mackay had he been one of their own family. Amongst others who showed great kindness and made earnest inquiries were Mr. W. McDonald, Mr. J. Robertson, Rev. W. Reid, Mr. D. Maclachlan, the Bishop of Argyle and the Isles, &c. &c."

I have no doubt these tidings, Mr. Editor, though sad, will be gratefully received by many who will long fondly cherish the name of him to whom they relate. May the God of all grace and truth sanctify this painful event to thousands. It is comforting to think that his influence for good will live on in the churches that he did so much to rear, such as the one to which he weekly ministered, viz., Prospect-street Church, Hull, and Holderness-road, Grimsby, and York, and in the book "Grace and Truth," of which he is well-known author.

To thousands and tens of thousands in Great Britain and in America and other parts of the earth, that book has been made a great blessing. Only the night before he met with the accident, when yachting with him and his family, his dear wife told me that that very morning a letter had come from Burmah, from a gentleman there, telling about the light and peace that had come to his soul through reading the book that our departed friend wrote now several years ago. Many will read that book with a fresh interest, from the fact that he, whom God honoured to write it and send it forth to the world, is no longer a sojourner on earth, but has entered that world where He who is alike "the Grace and the Truth" is beheld in all his glory and is praised with holy gladness, world without end.

Yours, &c., RICHARD LEITCH.
21, *Osborne-avenue, Newcastle-on-Tyne.*

A RETREAT FOR HABITUAL DRUNKARDS.—The Middlesex county magistrates have under consideration an application for a licence to keep one of these retreats at Twickenham.

LOWESTOFT.—Mr. W. Johnson has for some years been labouring amongst the sailors and fishermen of this part. Bethel services, cottage meetings, and Sunday evangelistic addresses in the public hall each contribute their share to the spread of Gospel truth and light. In addition to these the vessels in dock are visited and supplied with Bibles, books, and tracts, and bags of these silent messengers are made up for quiet perusal on the voyage. Mr. Johnson would gladly welcome a call at The Bethel from any Christians visiting Lowestoft.

A MORMON RIOT IN LONDON.—Considerable excitement has been occasioned in the East-end by the proselytising efforts of Mormon Missionaries in the district, a number of disorderly scenes having taken place, culminating in a riot of a serious character. The Mormons have for several weeks conducted meetings in the Clifton Hall, Mile-End-road, and recently their propaganda has assumed a more active form in the shape of open-air meetings and the distribution of literature. On the 25th ult., during a special meeting in the Clifton Hall, the platform was stormed, and six or seven Mormon elders, who were conducting the meeting, were driven from the building. They were then chased down the Mile-End-road by the mob, and pelted with all kinds of refuse. Their clothing was torn almost to rags. In Stepney-green they managed to hide themselves in a house until two cabs were procured when they were driven rapidly away.

Notes and Comments.

A CONFERENCE will be held at Dundee for September 15—17. General subject: "Christ in his Relations to Believers." Robert Anderson is the secretary.

We have been pressed by friends to name a day for united humiliation on account of our social, national, and individual sins; thanksgiving to God for his longsuffering, and for having awakened the conscience of the nation; prayer that He may purge us from our iniquities, endue us with the righteousness that exalteth a nation, and purge us from sin, which is a reproach to any people. In order to give sufficient notice, it has been thought desirable to name Tuesday, September 15, as a day on which all into whose hands this may come are invited to unite in spirit and to spend as much of the day as possible in waiting upon God.

Mr. and Mrs. Henry Soltau arrived safely in London last week from Burmah. They have both suffered severely in health from the climate, and from the heavy strain on their minds, through the troubles arising from the pillage of Bhamo by the Chinese, some months ago, when they lost almost the whole of their property. Their address for the present will be 69, Beresford-road, Highbury New Park, London, N.

We are astonished and grieved to receive from a correspondent ticket No. 58431, of the "Neath Prize Drawing (in aid of the New Congregational Church)," to "take place in the schoolroom Nov. 19, 1885." There are "twenty prizes value 10s. each; the winning numbers will be published" in a London and a provincial paper. This illegal proceeding has caused much pain among Christian Congregationalists.

We are glad to state that the "Monthly Letters" to merchant seamen, now extended to lighthouse keepers, which for many years have been written and issued in print by the late Mrs. N. C. Best, and continued by her daughter, L. C. Best, from 15, Lansdown-circus, Leamington, will not be interrupted through the recent marriage of the latter, but appear in future with the signature Lydia C. Jeffery. The copies distributed have not exceeded 8000, though there are tens of thousands of seamen yet to be reached. Many persons have written to the author to sustain and encourage her endeavours, but it is obvious that upon the support given her must depend the extent of her distribution of these letters.

It cannot be with knowledge, or after inquiry, that *The Spectator*, in order to show that popular excitement on another question will be certain to burn itself out, refers to the transient effect of "The Bitter Cry of Outcast London." Very far has that been from burning itself out. At least three great religious denominations are, at considerable cost, occupied in attention to the grave problem of the effect on the health, comfort, and morality of the people by overcrowding; they are taking note of the destitute; promoting emigration by a careful system of investigation; sending back into the country those who made a mistake by leaving it; and attending to the social condition of the children of London. No "excitement" has been more fruitful than that raised by "The Bitter Cry."

The following, from a Norfolk clergyman of long experience, in a letter to *The Guardian*, deserves quotation:—

> "When and where is it that young girls are first led astray? It is in their *first* places. We country parsons watch over the young girls in our schools almost as if they were our own children. They appear to be growing up all that we could wish them. But as soon as they have passed the necessary standard they go to service. Then comes the difficulty. No lady will take a girl who has not been out before. Girls must go first into some inferior situation. The mistresses in such places (I know there are noble exceptions) utterly ignore their responsibilities. Young girls are unwatched over, unwarned, made irritable and unhappy by constant *nagging*, and they fall an easy prey to any designing person.
>
> "Now, cannot ladies and the wives of respectable tradespeople and farmers be persuaded to take such young girls into their own service, and to treat them, not so much as servants as children to be trained? I know full well the difficulties. I know all about the broken china, and soiled paint, and aggrieved older servants. I know, too, that mothers will be unreasonable and the girls themselves ungrateful. But I know, too, from experience that all these difficulties may be overcome. I know that girls taken thus early into respectable families often prove inestimable treasures."

If there is a grand self-denial to rescue from vice, might there not also be self-denial to preserve from it?

It has been stated that in 1881 there were not only nearly a million females in excess of males in the United Kingdom; but that, while the population of that period had increased three millions over that of 1871, the number of marriages, instead of proportionably increasing, had, through the emigration of young unmarried men, and other causes, actually decreased by 6525. The fact is very startling. The suggestion of organising a Female Emigration Society is a practical one, and goes to the root of manifold evils in two hemispheres.

In relation to all the perils that prey upon society, it is a first necessity not to let efforts end with sentimental feeling, or even condemning words. All of self is to be laid at the feet of Him who is calling us to look into these chambers of imagery. And those who would rescue from the might of the destroyer must guard against despising methods that look prosaic. Notional men rush in at a time like this; but practical measures are above all things needed, and individual self-denial.

The first coloured member of the Ohio legislature has written a valuable book on "The Negro Race in America" (*Putnam*, New York and London). He sets aside all ideas of the negroes dying out in America; and maintains that, as the negro race founded some of the mightiest ancient empires, it will again rise over separating barriers; that the Providence of God is opening for it a great era of redemption, and that the signs of this are growing on every hand.

Mr. Williams, the author of the above work, reminds us that, so comparatively recent as 1832, a Quaker lady in Connecticut was put in gaol for receiving young ladies of colour into her educational establishment, and that (to say nothing of the numbers who perished in the transit) no less than 15,000,000 of native Africans were brought across the seas to feed the slave market during the continuance of the system. About this unutterable horror of wickedness the Press of the United States was mostly silent. The fact should not be forgotten. The Lord did not look on in unconcern.

When Her Majesty's responsible advisers resolved on giving effect to the purpose of their predecessors in office by the appointment of a Royal Commission to inquire into the condition and education of the blind, it was generally thought that Dr. Moon's labours during the past thirty-eight years would secure him a place among the nobles and gentry selected. Strange to say, while the foremost advocates of the Braille type and of other systems find a place at the Board, the man who by his sterling industry and acknowledged skill has produced thousands of volumes in more than 250 languages, and dialects for the use and instruction of the blind, is left out in the cold, to the great injury of the institution at Brighton over which he presides.

A friend has called on us with the following communication:—

> "'Babylon the great,' indeed! I cannot tell you how my heart was stirred within me, and lifted up in thankfulness to 'the Judge of all the earth,' for your timely note in last week's issue as to the pressing necessity for Government inspection of 'Religious Houses' in this our land.
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> "First we were stirred by 'the bitter cry' of London's poor. Recently we have been compelled to listen with tearful eyes, as well as tingling ears, to 'lamentation, and mourning, and woe,' in consequence of intensified sexual vice and systematised crime perpetrated in the same 'Modern Babylon.'
>
> "Now the third muffled wail is reaching us through a God-made 'hole in the wall' (Ezekiel viii. 7) of English Roman convents and nunneries, where our sisters are held captive by demon-inspired vows, and victimised by priests of that system on whose brow is written, 'Babylon the great, the mother of Harlots.'
>
> "'Mystery;' yea, 'mystery of iniquity,' indeed!
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> "I may say that one such inmate known to me has found egress from her cage, and the revelations me known surpass all that the imagination of the aduninitiated could conceive.
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> "I pray that God will breathe through this letter as with trumpet call for many of his own faithful ones to prepare themselves for the coming conflict and rescue in this direction."

Mr. A. S. Dyer has received a letter containing the following narrative. It is too late for *The Sentinel* this month, and we therefore insert it, as perhaps (in the words of the writer) "it may prevent some innocent young girls from being cruelly decoyed."

> "Two young girls (say Annie and Kate), of prepossessing appearance, were sent from a West-end establishment to a customer's residence for the purpose of fitting a dress. On arriving at their destination (which was near a railway station) Kate entered the house to fit the dress, and Annie waited outside.
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> "While she was waiting, a lady (to all appearance) came hurrying out of the station, and seeing Annie, requested her to deliver a letter for her, as she was afraid of losing the train if she took it herself. Annie in all simplicity promised to deliver it, and when Kate came out, told her of it. Kate would have nothing to do with it, and as Annie would not go alone they took the letter to their place of business and acquainted their forewoman of it. The forewoman at first was for consigning it to the flames, but, on second thought, decided to open it. Judge of their surprise when they read thus: 'Detain the girl.'"

It is well that young people and their employers should know the infamous traps laid for the unwary, and that forewomen and others should earnestly warn those under their oversight of the dangers to which they are exposed. The ingenuity of the wicked will be more severely tasked now that light is making their infamies manifest, and they will increase in craftiness and boldness. Therefore those who love God must the more earnestly watch and warn.

MISS MACPHERSON'S EMIGRANT PARTY.

ONCE more it is our happy privilege to record a peaceful voyage, invigorated constitutions, and plenty of openings for each boy and girl. No more blessed ministry on earth can there be than thus comforting sorrowful childhood.

For this party of sixty—the forty-sixth we have sent out—we had several openings from ladies who had utilised cottages on their own estates, filling them with lonely hearts, cheering them with kindly smiles. He who nestles the young in his bosom will not forget such gentle deeds to tender yet shadowed lives :

"Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And *that* cannot stop their tears."

Home is childhood's world. Hence we all spend a season together in this bright Canadian Home.

A sunny gleam amid the past dark shadows of maybe a drunkard's home, or a struggling widow, who was never able to make her scanty room a home at all, or a lone waif tossing from one lodging-house to another, knowing no rest, comfort, or home.

Horrible and appalling is the gloom which vicious acts are casting over children's lives, selling them for lust of drink and dress.

While our "pity weeps, and purity turns pale," we must awake and gather in the innocent lambs whose wail has arisen to the mighty God.

We had the High Commissioner of Canada on board, who gave a public tribute to our work "as the most Godlike on earth." His heart is large and would invite all to come who are "honest and industrious;" these qualifications, we know, in this drink-ridden age are not inborn, but, taking charge of the young while plastic, we can do our part to make them so.

It is a toilsome work, and if done in a wholesale manner will foil the very purpose before us all; a Home for returns and retraining in Canada is as absolutely necessary as the Training-home is in England.

The Canadian is easily outwitted if a boy discovers habits of deceit or lying, or a girl becomes heady and high-minded.

To all our lady helpers we again express our united gratitude, as we open the boxes of clothing and fit out our now rosy-cheeked girls, all so soon to leave us. My sister, Mrs. Merry, has places for each one, and amongst no longer strangers, but some are going to fill up the spaces made by our former girls having married.

A lady from a neighbouring town called yesterday, and in course of conversation said, "I heard of one of your orphan girls being married, and I gave her an easy chair as a wedding present, and went to see all her gifts. Her house was furnished by her father-in-law, and her trousseau by the farmer with whom she had lived nine years." We thanked God and took courage, determining to redouble the work in saving the young girls especially. They are toned by those who surround them, and surely many Christian women in England are tired of fancy bazaars and making of altar-cloths, and would be a thousand times happier in giving forth to young hearts thoughts of truth and faithfulness in domestic duties, virtue and Christlikeness.

How receptive each ear is to hear the sweet, sweet story of a Saviour's love, instead of the scorn and misery that follows upon its refusal. From a life-long experience, we can testify that there is on earth no purer or more unselfish joy.

We have left injunctions to have our receiving and training Homes prepared for rescuing early in October.

Meanwhile we are much enjoying the season of change of work, and the bright side of children's lives.

Prayer and help are still our requirements. Our present machinery is all we need. Grace and power is our daily want for each one of us. We know Him in whom we trust, and with our Emmanuel is no defeat.

Yours in Him, ANNIE MACPHERSON.

P.S.—All letters till October addressed to my nephew, Mr. J. Macpherson Merry, 60, Commercial-street, E.

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M. COILLARD IN CENTRAL AFRICA.

DEAR SIR,—As many of your readers have so kindly helped Mons. Coillard, I am sure they will be interested to hear that after many weary months of travelling, he writes to me from Leshoma, Zambesi :—

"You will be glad to hear that my journey to Learuzi, the capital of the Barotsi, was a most happy one. The chiefs received us very kindly, and very warmly. . . . The country itself is anything but attractive, an immense plain—at this season of the year swampy—through which the broad, calm, and beautiful river runs." The people are so sunk in superstition, that he says, "Can even Jesus find room in these hearts? It will be a miracle of his grace. But such miracles which He has wrought in us He is able to perform there too, and change a den of pollution into a temple of holiness. . . .

"I was struck with the almost boundless influence which the Makololos (Basutos as you know) have had in this country, and how marvellously the Lord has used them to prepare this field for us. To this day Lebetoane's name (who died more than twenty years ago) is held in great honour. Most of the old chiefs swear by him, and have the greatest respect for all his institutions. It is the golden age of the old people, and you hear them, with deep sighs, compare the present state of the country and its rule with what existed in the good old time. Every chief's ambition is to have as his first wife a Makololo woman, and whenever he is visited he never fails to call her and introduce her with a manifest pride. You will understand from that how popular our native teachers are. When it was rumoured abroad that one of them, Aaron, had come with me, people came from long distances to see him, and brought him all kinds of presents of food. He is a special favourite with the chiefs.

"What a pity that while so many doors are open to us we cannot muster a small band of native teachers. I do grieve over it. In 1876 the churches in Basutoland thought they could contribute something like £300 annually, and that, not counting travelling expenses, would comfortably keep six evangelists. Now, owing to the war, the famine, and the burden of the schools, Mons. Mabille writes, they could with difficulty make up £50. . . . What I have seen and heard during my journey to the capital has deeply impressed me with the needs of this part of Africa, and I feel that strenuous efforts must be made both on our part and on the part of friends at home."

Any further contributions to aid this important work I will gladly forward.

Yours sincerely, CAROLINE MALAN.
42, *Stanhope-gardens, S.W.*

Le Christianisme says :—M. Coillard, the brave pioneer, is passing through a time of trial. One of the most prominent among the converts, Karumba, having for some time ceased to walk faithfully in the Lord's ways, has married a Pagan. The oxen that were drawing the wagons belonging to the missionary party have all died. Rain and ants have spoiled most of their goods and furniture. Mdme. Coillard's health is very feeble too. M. Coillard, nevertheless, writes cheerfully: "Let not our friends be discouraged; it is true we can ill afford to have our expenses increased; but there are Christians who, with a stroke of the pen, could save us from these terrible financial anxieties. But as for me, I am not going to beg while in the service of the King of kings. God will help us; it is his work."

OPEN AIR MISSION.—There is a deficit in our funds. Much work remains to be done before the season closes, and £700 is needed for the remainder of the year.—GAWIN KIRKHAM, secretary, 14, Duke-street, Adelphi, W.C.

THE JOY OF THE LORD.

"The joy of the Lord is your strength."—NEH. viii. 10.

THE joy of the Lord!
I must sing it to-day, for ye do Him foul wrong,
Ye Christians who journey with sighing along!
Like sunshine his blessings lie scattered abroad;
The joy of the Lord!

The joy of the Lord!
I have drunk to the depths of his chalice of pain,
And his hand to my lips may uplift it again;
But the draught draineth sweet, for the radiant reward:
The joy of the Lord!

The joy of the Lord!
"'Tis a hope for the future," you murmur and say;
Nay, not so! I have it, I hold it to-day!
For the bliss He bestows be his bounty adored!
Sweet joy of the Lord!

The joy of the Lord!
A shade in the sunshine, a light in the gloom!
A guide through the desert! a friend in the room!
The heart fails with counting the wealth that is stored
In the joy of the Lord!

The joy of the Lord!
With laughter and luring the world sidles up,
The wreath on her brow and the charm in her cup;
But the joys of the alien my heart hath abhorred
For the joy of the Lord.

The joy of the Lord!
Do dangers encircle and perils look near?
The song of the ransomed raise ringing and clear;
For the heart of the singer no thought can afford
Save the joy of the Lord.

The joy of the Lord!
"A palm for the victor, a crown for the saint,
But scarcely a meed for the feeble and faint;"
Ah! these hands clasp the gift, else could scarce wield
Blest joy of the Lord. [the sword.

The joy of the Lord!
'Tis a blade that the foe dares not linger to feel,
A spring in thy bosom, all sorrow to heal;
'Tis life, light, and strength, a threefold blest cord;
This joy of the Lord.

The joy of the Lord!
And when, the dark valley left under our feet,
We stand by the Throne in his likeness complete,
The glad lips of thousands shall shout with accord
For the joy of the Lord.

ALICE F. THORNTON.

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CONFERENCE AT DUFFTOWN.

A CHRISTIAN Conference was held at Dufftown, Banffshire, N.B., on August 20. At the morning meeting the Chairman, Rev. James Smith, spoke on "The Christian's Position," as seen in Rom. v. 1, 2; Gal. v. 1; and 1 Pet. v. 12. These show the Christian's standing—in Christ, in grace, in liberty. The amplification of this subject was continued under the three main aspects of Sonship, Saintship, Friendship, as expressive of the Christian's God-given, inviolable and eternal relationship. Mr. Duncan Davidson, of Inchmarlo, followed with an earnest address on "The Christian's Work." He impressed on all who have named the name of Christ the necessity of departing from all iniquity, and of faithful dealing with the unsaved about their souls. Mr. Smith, of Grimsby, pointed out a sevenfold description of a Christian worker in 1 Tim. i., as a spiritual ambassador, a father, a steward, a teacher, a pattern, a soldier, and a sailor. Mr. Mathieson, of Mildmay, exhorted Christian workers to cultivate the spirit of Christ in Phil. ii.

The afternoon meeting was devoted to the subject of Foreign Missions. Mr. Gordon, of Pluscarden, and Mr. Smith, of Grimsby, gave instructive addresses on the work of missions in China, specially in Amoy and Formosa. Dr. Gauld gave several convincing testimonies as to the value and power of Medical Missions in spreading the Gospel among the heathen.

The evening meeting was entirely for spreading the Gospel. There was a large attendance and some manifest results, which we trust will stand the test of time and eternity. Judging from the numbers present, from many parts of the country, and the rapt attention and evident joy of the Lord's people, we cannot doubt but the object of the Conference has been attained. Dufftown being one of the best health resorts in the North we trust many more health-seekers will find their way to the Conference next season and be blessed in body and soul.

For the Young.

FLORRIE'S CONFESSION.

IT was a lovely Sunday afternoon. The children's service was being held in a little chapel in the town of Hawley, and the lower part of the chapel was filled with girls and boys attentive listeners, most of them: for the subject was one almost always interesting to children: the story told in the third chapter of Daniel; about the three Hebrew children who dared to disobey the wicked king's commands, and so were cast into the "burning fiery furnace." And then, most wonderful of all, how God delivered them in their trouble, and brought them out without a hair of their heads being singed.

"Children," said Mr. Martin, the minister, as he finished the story, "have you ever dared to be brave for God as those men were? Some of you, I know, are loving God and trying to serve Him; but have you ever confessed Him before your friends and companions who do not know Him and love Him? Would you rather *die* than do anything to dishonour your Saviour?"

Some of the children got very fidgetty at this part; they liked the story, but they did not care to have it brought home to their consciences in this view. So they yawned, or looked at their companions, and one or two even looked at the clock, and wondered how soon they would go home. Mr. Martin's own little girl Florrie was amongst the scholars, and he could not help noticing her grave, quiet face, looking almost sad to-day, he thought. When the service was over and the children went to their different homes, Florrie looked round for her father, but he was going home with the superintendent of the school, and she had to go alone. It was only a short distance, but Florrie could hardly keep down a little sob, for she had so wanted to speak to papa alone. The little girl had no mother: and though the aunt who took care of her was very kind, the child felt that she did not understand her. And now she would not see papa till to-morrow, for he was to preach at night, and she was considered too young to go to chapel in the evening. When auntie put her to bed, she lay awake much longer than usual, thinking and wondering "what would have happened to the Hebrew children if they had bowed down to the golden image."

She awoke in the morning as people often do, forgetting what had troubled her the night before. But it all came back to her long before she went down stairs to breakfast; and her face wore such a troubled look that her father noticed it again, and wondered what was the matter with his little daughter. After breakfast came prayers, and when Mr. Martin prayed as usual for his dear little Florrie, the child could not keep back her sobs. When they rose from their knees, "Florrie, my darling, come here," said her father.

It was such a relief to Florrie at last to find herself on papa's knee, with his arms round her.

"Papa," she whispered earnestly, "what would have happened to the three men you were telling us about yesterday, if they had worshipped the golden image?"

Her father said to her, "Well, Birdie, is this what is troubling you? You must tell me first all about it." And then, with downcast eyes and trembling lips, Florrie told her story.

"Papa, in Miss Wilson's school there are some girls who laugh at those that try to be good. And I heard them on Friday, and I never told them I loved Jesus, but I laughed too, and then May Williams gave me some sweets, and told me I was a spirited little thing."

"And so my darling has been denying Jesus," said Mr. Martin, sadly. "But Florrie," he added, "have you forgotten that Jesus is always ready to forgive? Have you forgotten how Peter denied Him? Try to be bold and imitate the example of the Hebrew children another time, and ask Jesus to forgive you now."

"Is He angry with me?" whispered Florrie.

"Not angry, only grieved, darling; and you know He will always forgive." And so Florrie was comforted; and, in answer to her prayers and her father's, strength was given to her, so that next time the girls began to laugh at those who tried to be good, little Florrie, in the greatest surprise at herself, "I want to be good more than I want anything, and I love Jesus better than anybody." One or two of the girls tried to laugh; but the little child's words for Jesus were not useless, and it was not long before the seeds thus sown produced their harvest.

Miss Wilson's school is different now, and a new-comer would not be laughed at for religion, but helped by many loving words; and the elder girls acknowledge it is all through Florence's influence.—*Southern Cross.*

"COME OVER AND HELP US."

"You will come back to us, mem sahib, say you will come back! Oh, promise me!"

Very earnestly this entreaty fell from the lips of a young Indian wife, and the pleading look in her dark eyes, and her caressing gestures gave touching power to the soft Urdu words. I was returning to England for a time.

"But why, why, mem sahib? why are you not certain to come back? and why do not many ladies come from England to teach us? Are not all English people Christians? are they not all rich? why do not many of them come?"

Alas! poor, ignorant Rádí! How could I explain to her that of the millions of England comparatively few were Christian except in name, and that even among those who do own Jesus as their Lord not one in a hundred thinks of carrying out his last command?

"Promise me one thing, mem sahib—tell your Queen, for she is good—tell every woman that you see in England, to send out hundreds of ladies to tell about the Lord Jesus to our people. How can we ever know about Him unless you teach us?"

It was the simple echo of Paul's great question floating down the ages, unanswered still—"How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Women of England, I pass on the appeal to you. *The only preachers that can reach these Indian prison homes are women—who that reads these lines will go?* "The Lord giveth the word"—for ages He has been giving it; but oh! when shall the sentence be fulfilled—"The women that publish the tidings are a great host" (Ps. lxviii. 11, R.V.)? When will each one to whom the light of truth has come, accept with it the solemn charge to pass it on?

We do trust that to some hearts this message from a far-off land may prove the Master's call.

A. U.

BIBLE ACROSTIC.

These words have sweetest comfort given
To many a weary heart;
A deep, resigned, and joyful peace
Gained, though the tears may start.

(1) The father of the king, spoken of as an instrument in the evil counsel of the enemies of Judah.
(2) A people, one of a confederacy against Israel.
(3) Those whom St. Paul exhorts to be sober.
(4) A thing promised surely to him that "walketh righteously."
(5) A place conquered by the Assyrians, and mentioned by them with contempt.
(6) The king to whom the folly of the use of strong drink was shown.
(7) A name signifying no mercy.
(8) One spoken of as the beloved of the Lord.
(9) That which Israel shall not find when scattered among all people.
(10) A place on the borders of Zebulon.
(11) An object first desired and afterwards a cause of shame.
(12) A fruit garden mentioned in the Old Testament.
(13) The possessor of a field which he eventually sold for a considerable sum.

"HE IS FAITHFUL THAT PROMISED."

UNBELIEF is fretful ever,
Tossed with doubt and fear;
Faith has asked what Truth has promised,
That's enough for her.
He may try thy faith with fire,
E'en as gold is tried;
'Tis to bring thee ever nigher
To his side.

Faith beholds the promised blessing,
For it she can wait;
God may tarry, but He never,
Never comes too late.
Venture on the untried waters!
To the winds thy fear!
Thou wilt sink? No, Peter, never!
He is there.

Let thy weakness lean, my brother,
On his mighty arm;
He would have thee, without caring,
"Do thyself no harm."
All is thine, if thou hast Jesus,
All He has to give;
Thou art at a royal table,
Eat and live!

Manchester. J. Reeves.

SCATTERED SEEDS.

A BIBLE-CARRIAGE to visit the neglected markets of the Metropolis had long been before our minds, but as this seemed difficult to obtain, we resolved to start with a costermonger's barrow.

Having hired one for three or four hours for a shilling we went out with joyful hearts to preach Christ, and Him crucified. On reaching the market, the inquiring crowd which gathered round us gave us a grand opportunity of exposing our wares, consisting of Testaments, texts, and various religious books.

Two policemen stood and viewed the stall. "It's about time summat of this kind was down here, ain't it Bob?" says one. "Ah! you're right, lad," replied the other. Indeed many seem to think that the Saturday-night markets should not be neglected, for often came the encouraging words "I hope you will be here next week."

But our work has a dark side as well as a bright one. The enemy of souls has his instruments in the persons of the infidel, the blasphemer, and the scoffer, to whom the spreading of the Gospel seems a source of great discomfort.

As we often found it difficult to hire a barrow when we required one, our Heavenly Father laid it on the heart of a sympathising Christian to send us a tricycle for our colportage work. Thus our need was supplied; and the tricycle, fitted with a tray to carry our Bibles, &c., was substituted for the barrow.

Still we did not cease to pray that we might have the Bible-carriage which we felt was needed for the work. At last we saw one advertised for £3, requiring a further outlay of £3 for repairs. In a few days the money was made up, and the following Saturday we used our Bible-carriage for the first time, and are now able to increase our radius.

We received great kindness and encouragement from Christians of all denominations.

Thanking Him for the past, and looking to Him for still greater things to come, we ask your prayers that He will keep us faithful till He comes.—Yours, in the Master's service,

C. H. Connor,
H. T. Beames, } Colporteurs.

BATTERSEA.—A Temperance demonstration and church parade is to be held on Sunday, Sept. 6 at St. Stephen's Church, Bridge-road, Battersea

TENT WORK AT HACKNEY.—In connection with the Hackney Branch of the Y.M.C.A. forty tent meetings have been held, embracing evangelical services, also meetings for Christian workers, and for the promotion of social purity and Gospel Temperance. They have been attended by nearly 9000 persons, and we believe much good has been done.

THE CHOLERA IN SPAIN.

DEAR SIR,—Will you kindly insert enclosed letter from Mr. Pundsack?

"DEAR MR. LAWRENCE,—Yours of the 11th to hand. I forward you various Spanish papers, so that you may judge for yourself as to the material help needed in the various towns and villages which suffer most. I expect we shall have cholera three or four months more. Malaga, Seville, and Cadiz have hitherto been preserved. The cholera at Malaga would be awful, it is such a dirty place. I believe you would do a good and great work in coming to Spain, provided with sufficient means for distribution among the poor, who are suffering immensely for lack of food and comforts. Protestants did something during the earthquakes, but now they do nothing, as far as I know, because there is no one to travel about on this self-denying errand. Even people here would do more if they knew it was going through honest hands. The priests got a lot of money for the earthquake, which they afterwards used to rebuild churches."

I have sent copies of the following printed leaf to Mr. Pundsack for distribution:—

Cholera.—A diploma received by Mr. Edward Clarke from the Directive Council of the "Star of Italy," under the Patronage of Humbert I. says:—

"In forwarding the Diploma of Honourable Member and Patron to the illustrious Mr. Edward Clarke, add this special attestation of Merit, inasmuch as the same laboured in Spezia during the cholera of 1884, showing the heart of a true Christian and the sublime greatness of a humanitarian citizen."

"*Nybhal*" was the medicine recommended and used so successfully by Mr. E. Clarke. I shall be happy to forward *gratis* this remedy, with instructions to any friends in Spain who may apply.

It would be a useful thing if the experience of others in the treatment of cholera could be procured. I should be happy to receive communications.—I am, &c., GEORGE LAWRENCE.

Welcome Home, Cardiff.

A member of the Committee sends to the editor of *The Times* a copy of the rules which were adopted by the French surgeons in Paris last year, and by the English and American surgeons there, and printed and circulated in English by the Committee of the British Charitable Fund.

RULES FOR PREVENTING CHOLERA AND FOR DEALING WITH IT.

The following rules, adopted by French doctors, are approved by the English and American physicians in Paris:—

Preventive Measures.—Sanitary precautions are indispensable during a time of epidemic. It is necessary to be warmly clothed and to avoid any risk of catching a cold. Wear a flannel belt next the skin. The abuse of wine and alcoholic liquors, the excessive use of iced water, raw fruit, and all uncooked food, as well as excesses of every kind, should be avoided. It is essential to use nothing but clear water well filtered, and, if possible, boiled, and then aerated after cooling. Natural mineral waters are also very good to use.

First Remedies.—Cholera is generally preceded by symptoms which to get rid of very often suffices to prevent any further development of the disease. The most important of these symptoms is diarrhœa. As soon as diarrhœa shows itself a doctor should be called in, and while waiting for the doctor the patient should be put to bed and given nothing except hot tea, with rum or brandy added. An injection of a solution of starch, with, for adult persons, ten drops of laudanum of Sydenham added, is also efficacious.

Isolation of Patients.—The patient should, if possible, be placed in a separate room. Only the persons in attendance should enter the room. If the apartment should not allow of sufficient isolation the patient should be removed to the hospital. If the patient is kept at home the bed should be placed in the centre of the room so that the air may circulate freely. All hangings, rugs, and curtains should be taken away.

Disinfection.—It is of the greatest importance that all the ejections of the patient should be immediately disinfected. This disinfection may be obtained by the addition of at least an equal quantity of a solution containing to each litre 50 grammes either of chloride of zinc, sulphate of copper, or sulphate of zinc. About a glassful of one of these solutions should be beforehand poured into the receptacles. In the patient's room the clothes, linen, sheets, and blankets should, after use, be immediately soaked in a disinfecting solution. When washed, clothes, linen, &c., should be plunged in water at boiling point, and afterwards thoroughly washed in water, with an addition of *eau de Javel*. When a sick room is vacated a fire should be lit in the fireplace, and all papers, old linen, old clothes, and other objects of small value burned there which might have been contaminated. The chimney, windows, and other openings should then be shut, and in the middle of the room containing the furniture and bedding a jar with some live coals should be placed. On the coals should be put a layer of sand, and on that a quantity of sulpher broken into pieces, proportionately to the size of the room (20 grammes for a cubic metre). The door should then be shut. After being thus hermetically closed during 24 hours the room should be fully aired by opening the windows, and must not be again occupied or at least a week after being disinfected.

Precautions against Contact—Those who are in continued a tendance upon choleraic patients, or who live with them, should obey the following rules:—Neither food nor drink should be taken in a room occupied by a patient. The mouth should be carefully rinsed before each meal, and the hands and forearms washed with a solution of borax. The face, head, and hands, and, if possible, the whole body should be washed daily with water containing 10 grammes of borax or 1 gramme of thymic acid per litre. When any part of the clothing has been contaminated by the ejections it should be well washed at once with a solution containing 20 grammes of sulphate of copper to a litre of water; or, if no disinfecting solution is at hand, with boiling water. If possible the whole of the clothing should afterwards be disinfected. This may be done by placing all the clothing in a cupboard or closet, and burning therein from 15 to 20 grammes of broken sulphur per cubic metre of space. The clothing should remain there for 24 hours.

Dr. Rubini's Solution of Camphor (Homœpathic) and also Chlorodyne have been found very useful, especially the former.

DEAR SIR,—As you lately published a letter from Mr. Tugwell, of the Spanish Episcopal Church Aid Society, referring to the visitation of cholera as preparing the minds and hearts of the people for the reception of the truths of the Gospel, and saying that "the cry 'Come over and help us,' is ever becoming louder and more earnest," it may be well to give the following extracts, as showing rather a different view of the situation.

In a late circular written by Senor Empaytaz, the excellent Swiss pastor at Barcelona, referring to the terrible ravages of cholera, the following passage occurs:—"May we not, at least, hope that these calamities, which have come as successive blows upon this poor nation, will bear some spiritual fruit? In individual cases doubtless they will, but on the mass there is reason for coming to a different conclusion. The good conduct of many of the priests and sisters of charity will restore to them a measure of popularity, of which they had not too much before. Superstition has seized the occasion for coming to the front, and strengthening itself: the Saints and Virgins of different localities are seen more than ever encircled with prayers and honours, and it is just this that makes me believe that fear alone actuates the people, and that the progress of superstition is taking the place of true religion, or rather is destroying it, and is preparing the way for religious indifference."

Another, who knows Spain well, says:—"There is no sign of penitence in Spain, for there is no sense of sin; all that has been destroyed, and the only sin they seem to know is sin against the Church."

I have other extracts of letters from Spain, but they do not say that the present calamities have as yet produced anything like godly sorrow and a desire for the Gospel, at least in other parts of Spain than those referred to by Mr. Tugwell. At the same time we do know, in regard to God's providential dealing, that "He causeth it to come, whether for correction, or for his land, or for mercy," and we are, therefore, encouraged to hope and pray for the Spanish nation, as we remember the salutary effect produced on the French nation after the Franco-German War of 1870.

Faithfully yours,
DONALD MATHESON.

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DEATHS.

THE death of Rev. S. Borton Brown took place at Cupernham, Romsey, Hants., not Bromley, as stated last week.

On August 26, in the Kangra Valley, Punjab, Herbert Edwardes Urmston, of Narwanah Tea Plantation, second and beloved son of Colonel and Mrs. H. Brabazon Urmston, aged 29.—(By telegraph).

FALSTAFF YARD, BOROUGH.—The urgent need for the efforts of the Christian public in this poor district was witnessed last week on the occasion of a free tea, kindly given by a few friends, in lieu of a day in the country (given annually). I am convinced that, by love and sympathy, the junior Arab class can be even more readily reached than the adults. Conspicuous here and there was the wish to be cleanly and even tasteful; others again bore the marks of neglect, and, distorted in features, one could but feel pity for their position. A bountiful tea, and, at intervals, singing and kind addresses, helped to pass a happy, and I must say a profitable evening. C. W. D.

COUNTRY VILLAGES AND THE GOSPEL.

WE have again this summer had times of blessing in the villages. A few weeks ago we met for work for three successive Lord's days, filling in most of the week days between.

The first Lord's day four of us left at 8.30 a.m., returning after fourteen hours' absence, during which we visited eight villages from house to house. We also held meetings at all available points until 7 p.m., when we ceased visiting and collected the people in groups in the open air.

After equally happy days during the next week, lodging with various friends at night, we left for another fourteen hours' work the next Sabbath.

Meeting during the day with an old friend, he gladly joined us. On one village-green during the evening I was especially delighted to notice how the people seemed to awake to a new thought when we told them that "God was in Christ reconciling the world unto Himself."

After the end of another week we found ourselves on the road home on the next Lord's day. As this was through a very neglected district and where we had been known for ten years, the interest to myself was very great. In one village there seemed to be anxious ones in half the houses. Meeting those to whom our visits have been previously blest is very happy work, and great was our pleasure that day. After tea in a farmhouse we found our time too limited for much visiting, so passed on through several large villages proclaiming the Gospel at every point where listeners were to be found.

The happy memories called up by again visiting houses where seeking or suffering ones had been pointed to the Lord Jesus filled our minds with joy.

The approaching month, September, is a good month generally, especially for reaching hop-pickers. If any friends could recommend us to any inexpensive lodgings between this and the Herefordshire hop-gardens they will greatly help us. We believe that every village in England may be reached. There is plenty to do if Christians will take up this work. There are plenty of outlying places where the Gospel is seldom or never taken.—Yours truly, T. S. HELEY.

Wing, Leighton Buzzard, Beds.

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REFORMATORY AND REFUGE UNION.

THIS valuable institution is still pursuing its philanthropic work, and is evidently prospering. One of its objects is to aid the societies that look after discharged prisoners, and so prevent their drifting again into crime. During the past year no less than 12,500 such cases have been reached. The work of rescuing children has resulted in the preservation of about 230 from dens of iniquity during the same period. A Female Mission has rendered aid to 200 fallen women by inviting them to the missionary's house to lodge, and then removing them to a Home. Further accounts of this work will shortly be published in separate form.

Financially the year has been good, more than £11,000 having been subscribed. A great deal more, however, is needed to meet the ever-increasing demands of each branch of the Institution. The inspector's report is most satisfactory, especially that bearing on the religious and moral training of the boys and girls.

Seventeen persons have been admitted after attempting self-destruction, some of whom have been restored to their families and others provided for in various ways, but all of them looked after and restored. The 29th report may be had of the Secretary, at the Office of the Union, 32, Charing-cross, S.W. A legacy of nearly £4,000 swelled last year's income, but of this only the interest is available year by year. Information relative to suitable homes for destitute children can always be obtained at the office.

AUSTRALIA.—A Good Templar Lodge here has been named the "Lord Wolseley," and his lordship has gratefully accepted the compliment.

ABORIGINES' PROTECTION SOCIETY.—This Society has been informed by a native chief that 11,559 Maories have joined the Blue Ribbon Society, and many others are following.

ENGLISH GIRLS IN FOREIGN CITIES.

By Miss LEIGH.

THE most practical and needed parts of Mr. Booth's National Scheme would appear to be that of a Central Office for Help and Inquiry.

There are numbers of Homes and Institutions admirable in their way, in London and elsewhere, probably at the moment I write, with *empty beds*, whilst there are numbers of unrescued ones outside; but there lacks the hand of loving wisdom to deal with them *personally*, and to take each girl *when she is willing, and asks to be saved*, and to place her into the Home best adapted to her case. For such a purpose a Central Office would be invaluable in any large town, as a place where the Homes now existing might be registered.

Our work in Paris is well known to be one of prevention, and our Homes exclusively for respectable young women. During the year 1883 we reached personally, by one or other of our agencies, over a thousand of our young countrywomen, and our Homes had 442 admissions.

It would not be possible to do a work of prevention on any large scale in a city like Paris without its bringing many for whom such efforts come too late. The subtlety of sin is so varied, and vice wears such a virtuous garb, that ere she is aware of it, an unsuspecting girl is entrapped and lost.

Such an one is but too thankful to find a friend in whom she dare confide, and who will at once help her out of Paris to friends, if she have any—for the number of friendless girls in Paris is one of the saddest features of our work—or on to new ground where she may begin again. And we thank God that there are numbers of our young countrywomen now serving Him in different parts of the world whose experiences in Paris have only been known to us. The power of this work is in its *silence*, no organised effort which had to place its records on books would ever accomplish it. Thank God we have "records" known to Him, and numbers of letters which we hold sacred before Him.

Others who have been led further will plead with us for help, and thankfully accept our offer of returning to England to be placed in a Home. And here arises a great difficulty. We write to various "Homes" and offer payment, and after waiting days (in one case three weeks), after answering a variety of questions, dragging up all the girl's private history, and finally to fill up some "form," we receive in return a polite reply that the case was "not suitable."

Meanwhile what has happened to the girl? All who deal much with human nature must know that the good resolve to do right is too often like a faint flicker which the least unfriendly criticism or delay may extinguish. Is Satan likely to leave one of his straying victims alone? So whilst committees are turning over their rules and considering the suitability of one case, the resolution to do right has waxed too feeble for us to carry it into effect. We receive a letter from the girl, or a telegram, telling us that she has changed her mind, thanking us for all our kindness, knowing the disappointment it will be, and so expressed as to give us fresh pain in the feeling that that girl was worth saving! Perhaps later she turns up again in the ebb and flow of her uncertain resources, but she never comes so near our grasp as she did *that first time!*

If a great saving work is to be done, we must get out of conventional "ruts." "Suitable" Homes are very proper, and each institution has a right to enforce its own rules of admission; but in our experience they are rarely the first link between the sinner and the Saviour.

Is sin ever deterred because its victim was "not suitable"? And the remedy must go as far as the disease, if the two are to come into saving contact.

The great point is to be able *to act immediately* upon the girl's desire to be saved. To take her implicitly at her word, and make her conscious that you are acting in *good faith* upon it, and before she has time to tell you that she has changed her mind! To be able to send her to London by the next train; to telegraph her arrival to some central office, where arrangements would be made to meet her, where she would be taken for neither better nor worse than she is, and dealt with *personally* by one who, she felt, was her truest friend, and *then* drafted into the suitable Home, is—to one whose heart has been so often riven with bitter disappointment at having lost one who was *all* but saved!—a luxurious thought!

We forbear to write more on this subject for the present, the aim of our work being the protection of our respectable young countrywomen abroad; but perhaps there is no city where a girl can be so easily lost as in Paris; and thousands must have slipped but for the mercy which by God's help our Homes have been able to extend. Whatever the dangers of London may be, in Paris they are aggravated. A girl has not only to struggle against her ignorance of the language lest she be caught by expressions which have quite another meaning to what she intends—but *public opinion*, which could never be moved in Paris as it has been in London—as a doctor of some eminence, who has spent much of his time in French hospitals and Parisian society, remarked, "Here the whole matter is treated as a good joke!" "No; vice is not sin in Paris—it is the only thing which pays, and the way to an easy life." Alas! that the uneven and desultory training of our English homes turns out so many daughters to whom sloth and ease are attractive! So, penniless, friendless, hungry, with all the pulses of life beating fresh and strong, uncontrolled by religious teaching, the difficulty of finding honest employment (and then insufficiently paid), the luxury of vice which runs by her side has its power—there is but a step to take—*alone*, in a great city, *who shall care to know it?*—a weak moment sees a girl take it, and dragged *not below*, but on *to the surface* of Parisian life.

May I add that our Homes at the present moment are greatly needing help.

Whilst aiming at *prevention*, I could not pass unheeded the human cry of sin that pleaded for help out of the lowest gutter. Still, however we may save such an one, the wreck of all that was once pure and womanly has been *too costly*. Surely the greater and more merciful work is that which catches the first cry, "My foot slippeth," without waiting for a fall, and by God's mercy "to hold up," body and soul, our young sisters beset by too well-timed temptations.

The Mission Home, 77, *Avenue Watteau, Paris.*

OUR BOYS AND GIRLS.

SIR,—I should like to say a few words with regard to your query, as to whether it is possible to bring boys and girls together in a proper manner. It is a subject about which I have thought very much, and had some experience in. I think it is not only possible but profitable too. In our parish we have Bible-classes for boys and girls of the ages, from fifteen to twenty-one; so we may call them young men and women, both classes being held at the same time in different rooms.

The first year after they were started each had their own separate summer picnic, and winter tea party. As time went on we noticed our lads and lasses were getting acquainted with one another and asked for a united party. After much thought and consideration we agreed to try how it would answer to bring them together under our own care, and the result has been entirely satisfactory from the first, and it has since been our rule to have several such gatherings during the year.

I am quite sure it has done much good, for whatever we teachers and workers may do we cannot prevent boys and girls getting acquainted, and surely it is much better to bring them together in this way, than if they chose their companions out of the streets or from the different places of amusement.

By acknowledging the acquaintance we gain their confidence, and are able to give them advice and sympathy (which is always much valued and appreciated), and so keep our influence over both.

In cases where the boy does go elsewhere for his companion, we take up the girl and get her to join the girls' class, and so get a new member, and at the same time, keep the young man from being led away from his class.

I may just mention that the boys were quite below the generality of those who attend Sunday-schools, and it has done much to raise the tone of their lives by letting them see they are trusted, and the fact of them both belonging to Christian societies (many of the girls are members of the G.F.S.) gives them a greater respect for each other and more responsibility.

We have, of course, to be careful and know our scholars and see there are no black sheep in the flock.

I think, if teachers were to interest themselves and to sympathise with their young people in these matters, instead of setting their faces against what, as you say, Sir, "is according to nature and Divine order," our boys and girls would get into much less harm than they do now. E. J. W.

Coventry.

TO ENGLAND'S MINISTERS.

"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at the watchman's hand."

YE preachers of England, awaken!
  And speak with a clarion voice,
For the angels in heaven are mourning,
  Whilst the demons in hell rejoice!
There's a cry as of Rachel weeping,
  From mothers' uncomforted,
They weep for their murdered children,
  The dying, the lost, the dead.

There's a bitter cry that is swelling,
  And it pierces the starry sky;
'Tis the cry of the weak and the outraged,
  And it reaches their God on high.
He hears it, and He will avenge it,
  For it sounds from the yawning grave
Of the bodies and souls of the children
  That Jesus has died to save.

Ye preachers of England, awaken!
  The silence of sloth forsake,
For, whilst ye sleep and ye slumber,
  The devil is wide awake.
Through our crowded streets and our alleys
  He walks in a human guise,
And woe to the helpless children,
  That are blasted beneath his eyes.

Ah! woe to our England's children,
  Who are drawn to an endless shame!
Shall they bear ere they reach their girlhood
  The brand of the harlot's name?
Ah! woe to our guilty country,
  If she suffers this evil yet,
For her righteous God doth see it,
  And that God will not forget!

And, alas, for our England's preachers,
  If their voices be hushed and dumb,
If they sound not the trumpet's warning,
  As the hosts of the wicked come;
When the men shall for ever perish,
  Whose lust has defiled our land,
Their blood shall the God of vengeance
  Require from the watchman's hand.

But the blessings of mourning mothers
  In many a childless home
Are his, who will warn the spoiler,
  There's a judgment of sin to come.
And the blessing of God shall compass
  The watchman whose fearless word,
As the army of hell advances,
  Shall flash forth the Spirit's sword.

Ye preachers of England, awaken!
  And speak in the name of your God,
Warn men of their vile transgressions,
  And cleanse your hands from their blood,
Let this awful wrong of the children
  Be echoed from shore to shore,
Till our country too shall awaken,
  And say "It shall be no more."

MISS CLEVELAND, sister of the U.S. President, and a staunch teetotaller, has left the White House for her own home. It is suggested that this is a proof of her devotion to total abstinence principles.

SALFORD BREWSTER SESSIONS.—The Mayor said, leaving out women and children there was a licensed house for each forty or fifty inhabitants. That was more than required, and the Licensing Committee had determined that none but respectable and law-abiding persons should continue license holders.

Letters to the Editor.

PASTORS AND YOUNG MEN.

Sir,—The cause of Purity would undoubtedly be greatly helped if pastors would, now and then, gather together the youths and young men of their churches and schools, and speak to them plainly of the physical, mental, moral, and spiritual disaster that must follow impurity of life; and if, in like manner, pastors' wives, or other qualified ladies, would give fitting counsel to the maidens. The need is urgent.—Yours faithfully, J. O.

11, *Finsbury-circus, London, E.C.*

"ROOTS AND FRUITS."

Ear Sir,—The article "Roots and Fruits" in The Christian of the 6th inst. touched a subject that will meet the case of thousands who are striving to know whether God has revealed Himself to man.

Seven years ago I was a nominal Christian and a real Deist, and had been for some ten years previously searching for truth. It pleased God to bring me under the roof of a man who showed me these four things:—

(1) That the undoubted doctrine of Scripture is eternal life to all who believe in the Lord Jesus Christ;

(2) That the said life is received at the moment of true conversion, and cannot be lost again;

(3) That the evidence of prophecy establishes the authority of the Bible by external means;

(4) That the various books composing the Bible were written at such times, and under such circumstances, as to render collusion impossible, and that there exist between them all such marvellous harmonies, and so numerous, that to the candid spirit it is impossible to reject the conclusion that the whole volume is the work of but One Mind.

Now, some time ago I was on the platform with an experienced and well-known evangelist. We both gave addresses. Meeting him on a later occasion, he complained of my being too deep for my hearers, and explained that he and others who had undergone special training for their work were taught to treat the minds of their hearers "as a blank sheet of paper." I thought to myself, "Then, upon such as you and your trainers devolves the whole responsibility of my years of unbelief, and of the same state now found in thousands who have the misfortune to lack the characteristic of the hearers you gather round you, viz., a blank mind, their fathers having given them what is called an education." When I sat, Sunday after Sunday, side by side with men whose brains were sharpened with the keen edge of competition in trade, hard worked in the intricacies of the law, or exercised over some apparently incurable case of disease, and listened to vapid nothings from the pulpit, called sermons, I thought that every preacher had a blank mind, owing to his abstraction from the world, and that he and his tenets were well represented in the goody-goody little books I saw circulated amongst women and children, food quite unfit for men. I voted Christianity a thing below a man's matured reason.

Now, the Bible tells us we are to be ready to give a reason for the faith that is in us. Why were these men unable to do that for me, when I asked them time after time? The answer is, because they were incompetent to do so, not having mastered their subject in the way a man of the world takes care to do in regard to his mere earthly affairs.

The fact is this. The educated man is not getting his fair chance of believing the Gospel. He is reticent as to his real views regarding Revelation, and often cannot define them himself. As educated men are the leaders of modern thought, the importance of bringing the truth fairly before them is enormous. Further, on conversion they sympathise readily with Paul, the educated Apostle, and through his Epistles they can be promptly and firmly grounded, and become themselves useful and capable teachers.

Education and contact with the world create a demand for evidence, when the mind is asked to give credence to a thing. I find that no adequate effort is being made by evangelisation societies to produce that evidence, and offer it in an acceptable form. And I protest against that state of things. The Christian is quite right in saying that we must not expect the unbeliever to search for that evidence, and that it is our place to bring it to him. Can nothing be done?—Yours in Christian regard,

G. Warrand Houghton.

2, *Jeffrey's-square, St. Mary Axe, E.C.*

MEMORIAL TO SIR MOSES MONTEFIORE.

Sir,—It is proposed to raise a tribute to the memory of the late Sir Moses Montefiore, in connection with the Chelsea Hospital for Women. The reasons which have induced the Board of Management to undertake the memorial are:—

(1) That there is no similar hospital where poor Jewish women, suffering from the diseases peculiar to the sex, can secure privacy in companionship with their co-religionists, and be able to observe the cherished rites of their faith. (2) That the late Sir Moses Montefiore was one of the first governors of the hospital, and that no more honoured name could be associated with a first effort to make a proper provision for poor and suffering Jewesses. This object may be attained for £1500—£500 to name a Montefiore ward, and £1000 to endow and name a Montefiore bed. Jews and Christians alike are asked to subscribe to this fund, as an "In Memoriam" offering to the memory of the late patriarchal philanthropist; and those who are kind enough to do so will have the power to recommend the patients for the Montefiore ward.

Cheques payable to James Debac, Esq., Treasurer, and crossed "London and County Bank;" or postal orders and notes, payable at G.P.O., and also crossed, will be promptly acknowledged by

J. S. Wood, Secretary.

Hospital for Women, Fulham-road, S.W.

CHRISTIANITY IN TASMANIA.

Dear Sir,—In answer to the letter in your issue of April 23, asking for information respecting the Lord's work in Tasmania. I beg to state that there is a fair field for almost all kinds of evangelistic effort. It will give some idea of the state of matters in the country, when I say, that a new comer, who had taken up land at ——, was shocked on his arrival to find that no difference was made by his neighbours between Sunday and other days. On his expostulating with them, they requested him to wait until he also had lived there some time and he would do the same. This is no unusual fact. Tent services held throughout the country would, I think, be a great means of attracting the people, and prove a blessing to many, who are unable to go distances to places of worship, even if they have the opportunity which is not the case in many parts of the island. A craftsman told our Seamen's Missionary that in a certain bay not far from Hobart the people were "wanting religion," but there was no one to supply their need. However, an occasional Sunday visit was afterwards paid by two Christian tradesmen of this town. There have been visits from time to time of evangelists to Hobart and Launceston, the Northern and Southern capitals, which have stirred up the churches into some state of activity, in which, however, the Church of England does not share. In none of the churches is the blessed truth taught of the coming of our Lord; in fact, the influence of the minister has hitherto been against such teachings as dangerous.—Yours, &c., "Tasmania."

FEMALE EMIGRATION.

Dear Sir,—Having, during my voyage to Canada, lost a bag containing letters and papers, I regret my inability to write, as I promised, to several who wished to hear from me. There is a great demand here for servants, and surely in a country of such vast extent and resources there should be scope for the class I am still desirous of helping. They must be practical, able, and willing to undertake manual occupations. The thought of taking up domestic duties may perhaps appear somewhat startling, but the false notion of refinement which has crept into English households is happily giving way, and many struggling fellow sisters in the mother country are beginning to see that educational pursuits have become unremunerative and unobtainable—there being too many teachers in the field—and that household work is no degradation.

I have mentioned the subject whenever opportunity offered. The Government Immigration Secretary replies, "that the scheme proposed might be successful if supported by an influential committee." Success must in great measure depend on the skill of the candidates in their performance of work. Those possessing a thorough knowledge of good useful cookery, combined with domestic economy, will readily find employment in any colony. Sick-nursing, amongst other useful occupations, may also be mentioned. Having promised to do all I can in furtherance of this much-needed object, I anxiously await the result of my efforts, and pray that I may be instrumental in aiding some of the unemployed ladies of Great Britain.

Yours faithfully,

Sophia Strongi'th'arm.

131, *Mansfield-street, Montreal, Canada.*

MASTERS AND SERVANTS.

Sir,—It is very common for Christians to employ domestic servants of both sexes. Such servants are obliged to mingle together on a footing of the greatest familiarity at meal times and throughout the day, and it will almost necessarily happen that as there will be facility so there will be considerable temptation to immorality. In my own personal knowledge several such instances have occurred in the houses of Christian masters, while, on the other hand, I know an instance of one high in the social scale, who, knowing the mischief likely to arise from this cause, determined only to have female servants in his establishment. Is it not worth considering whether in this way one occasion might not be removed?—Yours truly,

Holme Lea, St. Leonards. R. D. Monro.

THE APPROACHING ELECTION.

Dear Sir,—In prospect of the approaching election there are many people who are Christians before they are politicians, and who would rather vote for the right man than uphold a party. But it is extremely difficult for many obscure voters to know who is the right man. Could not The Christian help them by printing information as to candidates, and the side they mean to take on Bills relating to Sunday Observance, the Criminal Law Amendment, the Parliamentary Oath, the Temperance Movement, and other important questions which are sure to come before Parliament next session in some form or other?

Perhaps some of your readers might send you information, or obtain written pledges in answer to written questions from those who desire to represent them. If the names of intending candidates were published who were pledged to support these Bills, it would guide the working man in using the vote which has been extended to him, in his own interests, and Christian workers would be able to give advice and instruction with certainty that God would be glorified, and "that peace and happiness, truth and justice, religion and piety, would be established among us."—Yours faithfully,

Court House, North Finchley. F. Wimbush.

THE LANGUAGE IN WHICH JESUS SPOKE.

Dear Sir,—I observed a quotation in your paper a few weeks ago which stated that our Lord when on earth never spoke a word of Greek. It appears to me that great care is required when we make such assertions as this, and I am quite at a loss to find out on what ground such a conclusion can be based. No doubt Syriac was the common language in Palestine at that time, and a few of his expressions are given in that language; at the same time, we know that several other languages, including Greek, were also in current use, and it is not reasonable to suppose that He who knew all things would confine Himself to one language, but rather that He would use that which would be best understood by his hearers, who were of course very varied. It is not certain that all the disciples wrote was in Greek, but they must have understood the language, and the quotations given by them from the Old Testament mostly agree very nearly with the Septuagint, and it is evidently the language in which Christian doctrine was mostly promulgated in the early times.

It may be said that this is not a question of great importance, but anything connected with that wonderful life is too important to be asserted without clear evidence.—Yours truly, C. W.

THE RAILWAY MEN'S BIBLE UNION.—The hon. secretary is very anxious to find some lady who will help her in the work of the Union. It numbers about 1200 this year, and the secretary feels that so much more ought to be done in connection with it than she has strength to do, that she earnestly desires Christian help in its extension, and in the necessary correspondence. Address, Mrs. Probyn, Oakfield, Three Bridges, Sussex.

BURNHAM.—Mr. W. Catlin and his co-worker, Joseph Phillips, of Cow-cross Mission, London, have been conducting open-air services on the sands, in the Town-hall, &c., at this watering-place, assisted by the Male Gospel Choir from the Bridgwater Y.M.C.A., who sing some of their beautiful songs and solos, followed by most stirring Gospel addresses from our brethren. Mr. Catlin exhibited his Gospel banner that he carried through America, &c. In this dark corner of Somerset, very little sympathy is shown to open-air preaching. One has to stand alone, both to speak and sing. Will Christians pray that Burnham may have the Holy Spirit poured out on it? A. C. Trew, Town Missionary.

CONTINENTAL AND FOREIGN NOTES.

PHILADELPHIA is the leading town in the United States for Sunday-school work. In this town there are 555 Sunday-schools, with 155,348 scholars, and 15,363 teachers, in all one-fifth of the entire population.

ICELAND.—It is calculated that there are from 6000 to 8000 Icelanders in America. In Manitoba there are about 2000, forming altogether eleven churches, which have sent twenty-eight delegates to a Convention at Mountain, with the object of creating a synodal organisation.—*Le Christianisme*

BASLE.—A sect of Sabbatarians who observe the seventh day, Saturday, as their day of rest have just been summoned by the police for working at one of their buildings on the first day of the week. The defence was that the building must be ready by a certain date, and that the head of the sect, an Englishman, did not know it was necessary to obtain permission from the authorities for such work on the Sunday. Under these circumstances the punishment was only a fine of 3 francs.—*Wahrheitszeuge.*

BRITTANY.—The members of the Evangelical Church at Tremel, met on Sunday week for their half-yearly communion, the annual fête and school examination having taken place on the previous day. A goodly proportion of the little company of believers were present. They adopted an address of thanks to the newly-formed committee in London, by whose timely interposition their religious privileges were secured as well as their two day-schools. It is satisfactory to notice the few signatures by cross among the curious specimens of caligraphy appended to the document. Four old scholars, from over fifty miles distant, were present. Pasteur Lecoat expressed himself profoundly thankful to Almighty God for the signs of spiritual progress on every hand.

THEOPHILANTHROPISTS.—This new sect, first organised in Paris in 1797, was resuscitated in January, 1882, and now counts at least 42,000 adherents. Its dogma may be summed up in two points: the existence of God, and the immortality of the soul. Its morality consists in worshipping God, loving one's neighbour, and being useful to one's country. Prayer is made to God chiefly that He would remove the error of the individual and of the world, for almost all the evils that afflict men arise from their errors. The members are invited to contribute towards the happiness of future generations: for instance, by grafting a good fruit branch on some wild stock in the woods, so that, at some future day, a wandering and weary traveller may appease his hunger or quench his thirst.

SECEDERS FROM ROME.—It is well known that several priests of the Church of Rome in Rome in France are strongly feeling the shackles of the erroneous system in which they have been educated. One of these writes to a Protestant pastor, who knows him well: "I desire as soon as possible to finish with this position, against which my conscience protests. My highest ambition and dearest wish is to preach Christ, the true Christ of the Holy Scriptures." Another, who desires to come out of "Holy Orders," says: "I want faith. I desire to believe, I try to believe; but I do not believe. The evil of scepticism has seized me. . . . I renounce all my ambition. I want nothing but to believe the naked Gospel. Oh, to believe not with the head only. but with the heart! How far I am from the faith which saves!" To help such men to become evangelical pastors, or to gain their daily bread in some other way, a Committee has been formed in Paris, whose presidents are M. Réveilland and Pastor Bastide, 24, Rue de Rivoli, Paris.

AGEN, FRANCE.—M. Halbout, the earnest evangelist colporteur who labours at this priest-ridden place, and on the railway for fifty miles in either direction, writes much discouraged. The Romanists have succeeded in depriving him of the advantages which for years he has been labouring to reach. They have induced the landlord of his house to turn him out, and tried by all the means in their power to prevent his preaching, and distributing of the Scriptures. But he has secured a large house, much larger than he needs for his family. In this he offers to take any English girls, and give them an opportunity of attending the Lycée with his daughters. He needs further supplies of the Scriptures for sale at the fairs which will now be numerous. By the sale of these and help from English friends, he continues to support himself, preaching the word as he journeys from place to place. His address is 16, Rue de l'Ecole Vieille, Agen, Lot et Garonne, France.

HUGUENOTS.—A meeting in remembrance of the Revocation of the Edict of Nantes has just been held at Beaumont, in Drôme. Nearly 1500 Protestants were present. M. Arnaud, in a masterly way, retraced the history of the French Reformation and the struggle for religious liberty, referring to the desert preachers, some of whom were hanged and others cruelly persecuted; also to that holy and noble young woman, Marie Moulin, of Beaufort, an adjoining town. Several pastors took part in the day's celebrations, and two English ladies contributed much to the material comfort of the visitors.

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Requests for Praise and Prayer.

PRAISE.—For blessing on services conducted by Mr. Thomas Wales at Hazelbury, Plucknett.——For a prayer of five years clearly answered from the Lord.

PRAYER.—For a series of tent meetings being held in a needy district in Surrey, that there may be a great "shaking amongst the dry bones."——That God may greatly bless the Y.M.C.A. in Owen Sound, Canada.——For a great outpouring of the Spirit upon the Churches in Canada, producing a widespread revival among God's children and the conversion of many sinners.——For special services at Tiverton, near Bath, September 5 and 6, by Mr. Opie Rodway. Pray that the Holy Spirit may accompany the word and that many may be saved.—For tent meetings to be conducted by T. Cauker and W. Finch, at Evenwood, near Darlington, commencing Sunday, September 6.——The prayers of God's people are earnestly desired by the parents and family of a young man about to return home from a distant land. That it may please Almighty God to restore him in health and safety to his home.

Y.M.C.A., LIVERPOOL.—Members and friends of this Association have been holding open-air Temperance meetings in front of St. George's Hall. As the result of four weekly meetings 334 have signed the pledge.

GENERAL GRANT AND TEMPERANCE.—It is stated that General Grant never allowed intoxicants in his camp. On one occasion on a march it was clear his men had smuggled some. He ordered a halt as if for rest. He then found the whisky vessels, and quietly emptied the contents of each on the ground.

A GOOD HINT.—Would any reader of Mr. Spurgeon's sermons be willing to give some of their old copies for distribution among sailors on some coasting steamers, who get little spiritual help, and have hardly any opportunities of attending a place of worship? Any copies sent, carriage paid, to Miss Helen Reynolds, Epping New-road, Buckhurst-hill, will be gladly received, and forwarded to the sailors.

FOREIGN PRISONS MISSION.—I hope (D.V.) to leave England on Tuesday next, September 8, and trust to visit Austria, Hungary, Turkey, and parts of Asia Minor, returning through Italy. May I ask the readers of THE CHRISTIAN who have followed me with their prayers in Europe, Africa, and America, to again remember me in this journey, that God may grant me good success, and bless the distribution of his Word throughout the countries I may travel through? For economy's sake I am going alone; unless some brother able to pay his own expenses (about £100) should be led to accompany me. I should be very glad if a suitable person should be stirred up to go with me. Absence from England under two months. Brethren pray for us. CHAS. COOK.

Hyde Park Hall, London, W.

EASTBOURNE.—A bazaar was recently held at the rooms of the House of Rest, Burlington-place. Ladies from various parts had contributed articles for the sale, as the House of Rest for Christian workers at Eastbourne is a widely representative institution, and unsectarian in the benefits it affords to ministers and Christian ladies who visit the south coast, and is a branch of the well-known institution at Cambridge-gardens, Kilburn, London. The institution was founded in 1866 as a temporary residence for mission workers from London and the provinces, and at the Kilburn centre special arrangements are made for invalids, who have the benefit of free medical attendance. Miss Mason is the founder and the hon. director of the institutions, which are open to all evangelical workers who care to share the benefits, and want of means is no barrier to entrance. Letters from those who had benefited by their stay at the institutions have reached Miss Mason from all parts.—*Sussex Daily News.*

THE GLEN.

I WALKED beside the sea;
  The waves their volleys poured,
And cannonading leaped
  In angry rage abroad.
The wind came howling by,
  And shrieked within mine ear,
A friend spoke softly at my side;
  I heard not, though so near.

We reached a tranquil glen;
  We turned, the noise was hushed,
For through that peaceful scene
  Calm zephyrs gently brushed.
No sound of falling waves;
  'Twas but a gentle hum,
The sound of many waters, heard
  As heaven's soft echoes come.

No more the barren rocks—
  Sweet flowers were strewn around;
No more the storm's rude screech—
  Dove-notes the only sound.
We rested where the sun
  Dripped glittering through the trees,
And sweetly fell my loved one's voice,
  Amid such scenes as these.

We walk beside the sea,
  The troubled sea of life;
Its waves their volleys pour,
  And burst in noisy strife.
The Heavenly Friend is nigh,
  He walks with us the shore;
He speaks, but when the storms are high,
  We hear not in the roar.

Seek thou Faith's tranquil glen,
  Where inspiration's sun
Shines calmly through Life's tree;
  Where rills of pleasure run.
The rush, the roar, shall cease,
  Thou shalt with Love commune;
Prepared by quiet hours of peace
  Thy journey to resume.

WILLIAM LUFF,
Author of "Wave Whispers."

A PETITION, signed by all the members of the Poole Town Council, has been sent to the Home Secretary, praying for a commutation of the sentence on Williams, the detective.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Sept. 8, Luke viii. 16—25; Sept. 7, viii. 26—40; Sept. 8, viii. 41—56; Sept. 9, ix. 1—11; Sept. 10, ix. 12—22; Sept. 11, ix. 23—36; Sept. 12, ix. 37—48.

LLANDUDNO.—Major Evered Poole delivered two addresses to men only in St. George's Hall upon the subject of "England's Shame." Mrs. Poole was to have held similar gatherings to women, but in her absence through illness her place was filled by Mrs. Stephen Menzies.

MR. GEORGE SOLTAU has been holding a series of meetings in St. Andrew's Hall, Plymouth, since August 16, which have been well attended, and productive of much blessing. A course of addresses on "The Lord's Second Coming" proved specially interesting and helpful. He has also been speaking at Plympton, Underwood, and Horrabridge, to the village people.

NEBRASKA.—Will the friend who kindly sends THE CHRISTIAN to Rev. J. K. Harris, note the following:—"I have received THE CHRISTIAN for a considerable time, and with my family am glad to read it. I find, scattered over our vast areas here, many English, Irish, and Scotch, and Welsh, who knew this paper at the old home beyond the sea, and they are very glad to see it again. Please change my post-office address to Scotia, Greeley Co., Nebraska, U.S.A."

WHITE CROSS ARMY.—Nearly 3000 men were addressed on Wednesday night on the subject of "Personal and Public Morality" at the Dome, Brighton, at a meeting called to inaugurate a Branch of the White Cross Union, under the auspicies of the Y.M.C.A. Powerful addresses were delivered by the Chairman, Marriage Wallis, J.P., J. B. Wookey, Miss Ellice Hopkins, and Henry Varley. Nearly 300 men came forward at the close of the meeting, and registered their name as members of the White Cross Union.

Notes on Daily Readings.

SEPTEMBER 3.—JAMES I.

v. 1.—"*James, a servant of God and of the Lord Jesus Christ.*"—On the principle "no man can serve two masters," we have here a direct testimony to the oneness of God the Father and the Lord Jesus Christ.

"*To the twelve tribes . . . scattered abroad.*"—"The Christians to whom he wrote not only had not ceased to be Jews, but it was precisely those Jews who believed in the Messiah promised to them, and manifested in Jesus, who were the *true* Jews; so that he regarded believing Israel as the true people of God, on whom he could therefore without scruple confer the name of "*the twelve tribes.*"—*Huther.*

v. 3.—"*The trying of your faith worketh patience.*"—The word "proof" which R.V. substitutes for "trying," is liable to be misunderstood; "testing" would be better. "'*Patience*' is not merely passive submission: rather, enduring fortitude, the elastic spirit which bears up against trials until it conquers."—*Sp. Com.*

v. 8.—"*A double-minded man*" is literally a double-souled man. The soul is that part of the Christian (1 Thess. v. 28, "spirit, soul, and body") which should be ruled by the spirit, and itself rule the body. When, however, the body is allowed to rule the soul, then, so far as the spirit at times asserts its sway, a double soul seems to be the result; one soul ruled by the spirit, the other by the body; and utter confusion and instability are the consequence.

v. 18.—*A kind of firstfruits.*"—"In the new creation the Only-begotten is *the* Firstfruits; but the adopted children are (as the word is carefully qualified), 'a sort of firstfruits.'"—*Sp. Com.*

v. 25.—"*The perfect law, the law of liberty*" (R.V.)—"Not a different and more perfect law (for the law itself is of God), but the law fulfilled in perfection such as Judaism could not reach, and now at one with the springs of action in the Christian's inner man."—*Sp. Com.*

SEPTEMBER 4.—JAMES II.

v. 1.—"*Faith of our Lord Jesus Christ,* (*the Lord*) *of glory.*"—The word "glory" should qualify the three titles, and not one only. It is almost equivalent to "our glorified Lord Jesus Christ." "*Faith of*" is (as in Mark xi. 22, Gal. ii. 16, and Acts iii. 16) "*faith in.*"

v. 14.—"*Can faith save him?*" There is a definite article before faith which ought to appear. R.V. renders it, "*Can that faith save him?*" It means such a faith as that described, a saying that one has faith without the evidences of its existence.

v. 18.—"*Yea, a man will say,*" &c.—Greek, "*but some one will say.*"—Sp. Com. takes it as an antithesis to ver. 15; there the mere professor *says* he has faith, but has not works; here the true believer challenges him to prove his faith, as he by his works can prove his.

v. 20.—"*O vain man.*"—Literally, "*O empty man.*" The empty professor of ver. 15 is still being addressed. It is literally, too, "*dost thou wish to know?*"

"*Faith apart from works is barren*" (R.V.), or "*idle,*" as the reading preferred by R.V. literally means.

v. 21.—"*Was not Abraham our father justified by works, when,*" &c.—The space of time—not less than twenty years—which elapsed between Abraham's justification by faith (Gen. xv.) and the event referred to here, shows that there is no contradiction of the great doctrine of justification by faith which is fully recognised in ver. 23. The harmony between James and Paul appears in the words, "*Seest thou how faith wrought with his works, and by works was faith made perfect?*"

v. 26.—"*As the body without the spirit is dead.*"—Here probably "breath" (as in margin) is meant, breath being the evidence of life, so that a mirror is sometimes put before the mouth of one whose death is doubtful, if so be that the mark of breath on the glass may give evidence of life.

SEPTEMBER 5.—JAMES III.

v. 1.—"*Be not many masters*" (or teachers, R.V.).—Huther renders this, "*Be not in great numbers teachers,*" referring to "the free teaching in the congregation, which was not yet joined to a particular office, but appertained to everyone who felt himself called to it." But the reason given in the next verse points rather to "a tendency to talk instead of acting, and to the responsibility incurred by those who undertake to teach others their duty."—*Speaker's Commentary.*

v. 2.—"*In many things we offend all.*"—Better in R.V., "*in many things we all stumble.*" This is an important text in the Perfectionist controversy. James was, from all we read of him, an eminently holy man, and yet includes himself in the number of those who "stumble in many things."

v. 5.—"*How great a matter a little fire kindleth.*" "*How great a forest is kindled by how small a fire*" (R.V., margin).

v. 6.—"*Is set on fire of* (*by,* R.V.) *hell.*"—"Not 'whose end is to be burned,' but 'itself kindled at the *gehenna* of hell, and with that fire kindling all human life."—*Speaker's Commentary.*

v. 13.—"*Let him show by his good life his works*" (R.V.).—Rather than by his talk. Compare Titus i. 10: "There are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped."

v. 14.—"*Envy and strife,*" are better rendered in R.V. "*jealousy and faction.*"—The same words occur again in ver. 16.

v. 15.—"*Earthly, sensual, devilish.*"—An allusion to the trinity of evil, "the world, the flesh, and the devil."

v. 18.—"*The fruit of righteousness is sown in peace for* (or *by*) *them that make peace*" (R.V.).—"*By*" is to be preferred to "*for.*" The meaning is, "*by them that make peace*" there is being sown seed (*i.e.* peace) which will produce fruit consisting of righteousness.

SEPTEMBER 6.—JAMES IV.

v. 2.—"*Ye kill, and desire to have.*"—"*Ye kill and covet*" (margin, *are jealous*), R.V. Sp. Com. renders this, "*Ye play the murderers and zealots,*" and explains it thus: "The well-known politico-religious party of *the Zealots* was probably at first a sincere brotherhood of enthusiasts, not unworthy of the Maccabees, whose era they hoped to revive. . . . But while many became Christians, the Zealots, as a body, became associated and popularly identified with the 'murderers' in the Jewish War. The doings of the Zealots are the crowning horror of the siege of Jerusalem."

v. 4.—"*Ye adulteresses*" (R.V.)—omitting "adulterers," as not supported by sufficient authority. This makes it probable that the word here is used in its mystical sense, as so often in the Old Testament. "If those who are espoused to the Lord (2 Cor. xi. 2) combine other loves with his, this is precisely the spiritual adultery which the prophets denounce."—*Sp. Com.*

v. 5.—"*Do ye think that the Scripture saith in vain?*"—As no such passage as that which follows can be found in the Old Testament, it is generally now supposed that this refers to the general testimony of Scripture as to what goes before, and should be translated as in R.V., "*Or think ye that the Scripture speaketh in vain?*"

"*The Spirit that dwelleth in us lusteth to envy.*"—Better is the rendering of R.V., taking it interrogatively, "*Doth the Spirit which He made to dwell in us long unto envying?*" There is another rendering (given in margin, R.V.) adopted by many, and advocated in the "Speaker's Commentary": "*The Spirit which He made to dwell in us He yearneth for, even unto jealous envying.*" This latter has in its favour that it is in keeping with the context, and with the reference to the marriage relationship between God and his people, so often spoken of in Scripture.

v. 12.—"*There is one Lawgiver.*"—The best authorities add "*and Judge.*" So R.V.: "*One only is the Lawgiver and Judge.*"

v. 17.—"*To him that knoweth to do good, and doeth it not, to him it is sin.*"—This strikingly supplements Rom. xiv. 23, "*Whatsoever is not of faith is sin.*" The one says, "it is sin to do what you may doubt to be right;" the other, "it is sin not to do what you know to be right."

SEPTEMBER 7.—JAMES V.

v. 1.—"*Go to now, ye rich men,*" &c.—Even true Christians might have been in danger of becoming "envious of the prosperity of the wicked," and therefore needed to be taught how little they were to be envied (see Ps. lxxiii. 3, and 18, 19).

v. 12.—"*But above all things, my brethren, swear not.*"—A very distinct reference to Matt. v. 33—37.

v. 13.—"*Is any among you suffering? let him pray. Is any cheerful? let him sing praise*" (R.V.).—The Sp. Com. points out that these "may be the same persons, first praying to God to remove their burden, and when He has heard their prayers singing to Him with thanksgiving."

v, 13.—"*Is any among you sick? let him call for the elders of the Church.*"—"Doubtless among the body of presbyters were found (but not exclusively) all the miraculous gifts of the Spirit, and especially that of healing. But the words point not to certain gifted individuals as such, but to a solemn visit of the body as the representatives of the Church of which they are the ministers."—*Sp. Com.*

vv. 14, 15.—"*Anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick.*"—The notion that oil was here used for its healing properties is refuted by the cure being attributed to "the prayer of faith." The anointing was rather an outward symbol of the power by which the cure was to be wrought, viz., that of the Holy Spirit. Compare Acts x. 38: "How God *anointed* Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and *healing,*" &c.

v. 20.—"*Shall hide a multitude of sins*" ("cover," R.V.).—"According to a common Hebrew expression (Ps. xxxii. 1, 2), connected etymologically and symbolically with the cover of the ark, the mercy-seat (see Exod. xxv. 17—22), to 'hide' (or 'cover') them is to pronounce their forgiveness."—*Speaker's Commentary.* The sins "covered" are those of the "soul saved from death."

SEPTEMBER 8.—I PETER I.

v. 2.—"*Unto obedience and sprinkling of the blood of Jesus Christ.*"—The Rheimish version (1582) reads "unto the obedience," &c., which strangely (considering the source) confirms the view of Beza and others, that the obedience here spoken of is that of "*Jesus Christ.*" The Greek will admit of this, and the plain reference to the work of the three Persons of the Trinity makes it doubtful if the element of human obedience was intended in such a connection.

v. 3.—"*A living hope*" (R.V.)—As Paul may be called the Apostle of "faith," John of "love," so Peter of "hope," from the prominence given to it in this opening passage. See too verses 13, 21, and iii. 15. "Peter loves the epithet 'living,' and the mention of 'hope.'"—*Bengel.*

v. 5.—"*Kept by the power of God.*"—"The word for *kept* here used in the original is a military term, and means such a guard as is maintained by a powerful garrison to protect a fortress from assault or surprise."—*Sp. Com.*

v. 7.—"*Found unto praise and honour and glory, at the appearing of Jesus Christ.*"—"Commentators have not been generally careful enough in explaining these words; but '*praise*' means the approbation of God; . . . '*honour*' refers to the distinction conferred upon the good soldiers of Christ in the Church Militant; '*glory*' is already their portion now reserved in heaven, and to be manifested when," &c.—*Sp. Com.* In other words, "*praise*" is the judicial (see ii. 14, and Rom. xiii. 3), "*honour*" the personal, and "*glory*" the physical, reward of faith, corresponding to justification, sanctification, and redemption of the body: see 1 Cor. i. 30 (R.V.).

v. 13.—"*Set your hope perfectly*" (R.V.).—Better than "*hope to the end.*"

v. 17.—"*If ye call on Him as Father, who without respect of persons judgeth,* &c." (R.V.).—If it is your privilege to call the judge Father, don't abuse your privilege, but be afraid of offending Him.

SEPTEMBER 9.—I PETER II.

v. 2.—"*As new-born babes, desire the sincere milk of the word*"—For "*of the word,*" R.V. substitutes "*spiritual,*" putting in the margin "Greek, *reasonable.*" But this betrays the weakness of the alteration, for if the word means "reasonable," it should not be rendered "*spiritual.*" The word "*logos,*" "*word,*" from which the adjective in question is formed, never means "reason" in the New Testament, but always "the word," and is used generally of the Word of God. Here the old translation was far better.——"*Sincere*"—"Lit., without guile or deceit; . . . doctrine derived from the word unadulterated by any falsehood."

v. 5.—*Ye also as lively stones are built up.*"—"Rather, as the grammatical structure and the inner sense indicate, 'be ye also as living stones built up.'"—*Sp. Com.*

v. 7.—"*For you, therefore, which believe is the preciousness*" (R.V.).—Referring to the word precious in ver. 6.

v. 9.—"*Ye are a chosen generation, a royal priesthood,*" &c.—What was offered to Israel at the foot of Sinai (Exod. xix. 5) *conditionally on their obedience,* is here asserted of "you that believe" unconditionally, for the sake of Him in whom they are accepted, who hath "magnified the law, and made it honourable."

v. 24.—"*Who . . . . bare our sins . . . . on* (marg. "*to*") *the tree.*"—"The word '*bare*' has a singular fulness of significance: it is a sacrificial term constantly used in the LXX. for offering sacrifice; here it includes two meanings—our Lord took up our sins, and in His own body which He offered on the cross He expiated them."—*Sp. Com.*

Notices of Books, &c.

SEPTEMBER MAGAZINES.

GLEANINGS FROM POPULAR AUTHORS. Part I. 7d. *Cassell & Co.* This attractive serial gives the cream from a host of standard English writings, both in poetry and prose, accompanied by suitable illustrations. It will meet with warm and universal appreciation in the numerous and varied circles into which it will certainly make its way.

THE OLIVE LEAF. ½d *Southey*, 14, *Cullum-street, E.C.* This new monthly is the organ of the Women's Peace Association. Being of humble and unassuming form, it will have hard work to keep itself prominent amongst the multitude of publications each claiming attention. But its object is a laudable one, advocating that the money spent in often useless wars should rather be devoted to providing for the poor at home, and we doubt not that many of our readers who are like minded will extend its usefulness by distribution.

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MISCELLANEOUS:—Good Words—Sunday Magazine—English Illustrated Magazine—Monthly Interpreter—Words of Reconciliation—Female Missionary Intelligencer—Messenger for Children—Delving and Diving—Child's Pictorial—Child's Own Magazine—Local Preachers' Treasury—Young England—Old Jonathan—Home Words—Day of Days—Notes and News of the Y.M.C.A., Southport—Christian Ambassador—Footsteps of Truth—On and Off Duty—Christian Worker—Sunrise—Monthly Review—Jewish Intelligencer—China's Millions—Quarterly Record—Christian Ambassador—Church Missionary Juvenile Instructor—Church Missionary Gleaner—Church Missionary Intelligencer—Methodist New Connexional Magazine—Band of Hope Chronicle—Expositor—Bible Light—Eastward Ho!—The Truth—Wesleyan Methodist S.S. Magazine.

We have also received the following books:—

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Notices.

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MR. ROSENZWEIG'S address is 31, Eglinton-road, North Bow, London, E.

COMMUNICATIONS RECEIVED WITH THANKS.—E.M.T. J.C.L. W.J. L.T. S.F.V. W.H.S. G.N..W. H.J.S.W. R.J.H. R.B. W.A.B. E.L.W. H.R. E.S. J.B. E.F.B. E.C.P. J.C. A.G. C.W.D. H.A.A. A.J.G. J.J.C. F.H. C.M. R.C. A.R. J.S.W. F.C. J.P. C.E.C. R.A. D.M. S.E.S. P.A.D. H.D. J.J. C.A. A.F.R. L.H.A. C.G. D.M.C. W.G. C.M. T.S.H. J.L.W. H.B.W. G.K. J.E. C.T. J.C. A.G. F.H. S.S. S.M. C.M.B. C.R.H. T.A.D. E.D. J.H.P. R.T. W.C. R.W. A.M. M.D.C. L. E.L. M.E.A. H.S.A. C.I. K.G. W.P.B. F.C.S. E.P.L. H.C.L. T.R.A. J.L. R.L. J.E.B. J.L. H.C. R.D.F. A.M. T.G.T. C.E.C. E.G. E.D. L.A.B. E.J.M. G.G. W.K. F.C. J.W. G.W. M.C. M. D.S. H.W.B. J.J.S. P.A.D. A.B.C. G.R. M.B. Mr and Mrs. H.S. S.P.S. W.E. M.W.S. M.H.G. S.T.S. B.B.R. A.C.T. J.S.C. R.B.C. J.L. S.H. B.L. J.B.C.

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WEST OF IRELAND.—Rev. H. Jones, known to many as Secretary of the Turkish Missions' Aid Society, has undertaken to go to the far west of Ireland and endeavour, as God may enable him, to win the poor priest-ridden people of that dark region to the truth as it "is in Jesus," and to the faith and hope of the Gospel. Mr. Jones has a small but insufficient income of his own. The Earl of Cavan has kindly offered him the use of his furnished house on the Island of Achill; Mr. R. C. L Bevan has promised £10, and to repeat the same next year should it be required. We earnestly commend the cause and our brother, whom we believe well suited for the work, and shall be glad to receive any contributions that may be sent to us for the promotion of this good object, addressed either to ourselves or to the Publishers of THE CHRISTIAN.—CHARLES GRAHAM, minister of Avenue-road Church, Shepherd's-bush, London; FRANK H. WHITE, minister of the Talbot Tabernacle, Notting-hill.

Forthcoming Meetings.

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SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, E.C.

MESSRS. FULLERTON AND SMITH.—September, Shoreditch Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's wood.

MR. F. E. MARSH.—Saltmarket, Glasgow, September 20 to October 2; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

MR. J. M. SCROGGIE.—Dunoon, August; Glasgow, September; Kendall, October.

MR. W. SPENCER WALTON.—September, Brighton, Lewis, and Barcombe; October, Whitehaven and Teddington; November, Weston-super-Mare, Southsea, and Wandsworth.

MR. R. BRADLAUGH.—Tent, near Wandsworth-road Station, every night at 8. On September 16, tea at 6.30, thanksgiving meeting, 7.30.

MESSRS. E. HURDITCH AND F. C. SPURR.—September 27 to October 25, Cardiff; November 1 to 15, Mountain Ash.

MR. JAMES NEECH.—Lincoln to September 7.

MR. HENRY THORNE.—To Sept. 6, Belfast; 9, Leamington; 12 to 18, Aldersgate-street, London; 19 to 29, Bradford; Oct 3 to 12, Wigton; 17 to 26, Kidderminster; 31 to Nov. 9, Harrogate; 14 to 23 Bridgwater; 28 to Dec. 7, Malvern; 12 to 21, Stratford, London.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

MISSION FOR CHILDREN, conducted by Rev. E Payson Hammond, Conference Hall, Mildmay-park, commencing Sunday, September 20.

CONFERENCE HALL, Clapham-road, S.W.—September 6 and 20, Mr. Herbert Frances; 13 and 27, Mr. Oscar Owers. Sundays, 3.30 and 7 p.m.; Thursday, 8 p.m.

AGRICULTURAL HALL, Islington, N.—Sunday, September 6, 3.30 p.m., Rev. Dr. Thain Davidson; 7 p.m., Mr. Spurgeon's evangelists.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, Sept. 4, tea at 6; meeting at 7. Mr Gawin Kirkham, "Texts and Topics for Open-air Preachers." Open-air meeting outside, 6 to 7 p.m.

CHRISTIAN EVIDENCE SOCIETY.—Open Air Work Sunday, September 6, 11 a.m., Battersea Park; 11.15 a.m., Kensal Green, Kilburn (Elgin road), Kingsland Green, Midland Arches, Mile-end Waste, Streatham Common; 11.30 a.m., Albert Embankment, Clerkenwell-green; 3.30 p.m., Hyde Park, Peckham Rye, Regent's Park, Victoria Park; 7 p.m., Plaistow.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, and other friends, at Llandudno, Pensarn, Rhyl, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Mr. W. F. Seagrove and Rev. H. C. Sturdy at St. Leonard's, Hastings; Messrs. H. M. Trickett, A. O. Grace, and Butterworth at Eastbourne; Mr Banaster in the yacht *Kingfisher*, at Ilfracombe; Mr. Spiers at Aberystwith.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. F. Twinch, Sunday, 7 p.m.; service, Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station), Mr. William Harper, and others, Sunday, 7 p.m.; Mr. R. J. Bicknell every week-night (except Saturday) at 8 p.m. Hammersmith—Tent corner of Adie and Oxford roads, Messrs Matthews and Osborn, Sunday, at 7 p.m.; Thursday at 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. F. C. Spurr, Sunday, 7 to 8 p.m.; Mr. Geo. Hucklesby, Wednesday, 7.30 p.m. Kilburn.—Tent, Carlton-road, Mr. F. C. Spurr, Sunday, 8 p.m. Malden Hall, Kentish Town, Mr. W. B. Horner, Sunday, 7 p.m.; Mr. Abraham Wallis, Thursday, 8 p.m.

MISCELLANEOUS.

PERTH ANNUAL CONFERENCE.—City Hall, September 8 to 10. Information regarding lodgings, &c., will be furnished by Mr. Thomas Russell, 65, South Methuen-street, Perth.

DUNDEE CONFERENCE.—September 15 to 17. Subject: "Christ in his Relation to Believers."

SALISBURY CONFERENCE.—September 21 to 25. Particulars may be obtained of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

MR. AND MRS. CHEYNE BRADY will be glad to welcome any Christians who may be staying in the neighbourhood of Chalet Feuz, Grindelwald, Switzerland.

MRS. BOARDMAN'S weekly Bible-class for ladies resumed on Thursday, September 3, at 11 o'clock, at 3, Highbury-place. Meetings for deepening of spiritual life every Tuesday at 6.30.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily Prayer meeting, 1.15 p.m. (Sat. excepted). Bible study, 6.15 p.m., Tuesdays. Gospel services, Mission Hall, Mellor-street, Sundays, 11 a.m. (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Mondays and Thursdays, 8.15 p.m.

EXETER HALL.—Meeting for young men every night at 8 Saturday evening, Bible class, Colonel Puget. Sunday, Bible class, 3.30 p.m., conducted by Mr. A. Burson; 7 p.m., Gospel service, Mr. Burson. Daily prayer meeting (Sat excepted), 1 to 2 p.m., speakers: Hon. G. Waldegrave and Mr. Burson. Meeting of Y.M.C.A. White Cross Union, address, men only, by Rev. E. Peters to-day, September 3.

186, ALDERSGATE-STREET.—Thursday (this day), 7 p.m., missionary prayer meeting; 8 p.m., devotional meeting, Mr. Robert Brown on "The Veils upon Men's Hearts, How Removed." Friday, 8 p.m., Gospel meeting, Rev. J. Ossian Davies. Saturday, 6.30 p.m., open-air, Liverpool-road (near St. James's Church). Sunday, 9.30 a.m., prayer, praise, and testimony meeting; 3.15 p.m., men's Bible class, Mr. Robert Brown, "Jehovah's Name and Memorial;" 7 p.m., Gospel meeting. Monday, 8 p.m., meeting for the reception of strangers and new members. Wednesday, 8 p.m., teachers Bible class (open to all), conducted by Mr. Chas. Hartnol international (afternoon) series, subject, "The Shunammite's Son" (2 Kings iv. 18—37).

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, September 3, 8.30 p.m., devotional meeting, and address, Mr. Atkinson. Sunday, 6, 3.15 p.m., special address, Mr. Stephen Pewtress.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Thursday, September 3, 8.45 p.m., address, Rev. W. Smith (Barnsbury Baptist Chapel), on "Hold Fast that which is Good;" Sunday, September 6, 3.15 p.m., Rev. T. J. Malyon, LL.B. (Vauxhall Congregational Church), subject, "Christianity not the Invention of Impostors, or Credulous Enthusiasts."

17, CAMDEN-ROAD, N.W.—This day (Thursday) young men's meeting, 8.30, address by Rev. Thomas Longstaff, M.A. (of Christ Church, Somers-town). Sunday, prayer meeting, 8.30 a.m.; special address to young men, 3.15 p.m., by Mr. S. Pewtress; praise and prayer meeting, 5.30 p.m.; Gospel meeting (open to all), 7.30 p.m. Tuesday, prayer meeting, 8.30 p.m.

CONFERENCE HALL, Stratford.—Sunday, September 6, 3 and 7 p.m., Mr. John Creer (Evangelisation Society).

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Hop-pickers' Mission (Rev. J. Burnham)—M. and S.	1	0	0
Mr. A. G. Brown's Work—E. A. H. 10s; W. £2	2	10	0
Christian Colportage Association—J. H. G.	1	0	0
Y.W.C.A., Barrow-in-Furness—C. P., Southport	0	10	0
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SOLDIERS' HOME.

In Memory of

Major-Gen. Sir HERBERT STEWART, K.C.B.

CHRISTIAN FRIENDS,—It is my earnest wish and desire to raise some memorial in the town in which I live in memory of my late brother, Sir Herbert Stewart, and I appeal to your liberality and generous aid. It is proposed to open for soldiers coffee, reading, recreation, and dining-rooms, library, and Bible-class rooms, besides nightly Gospel and Temperance addresses, &c.

All who are interested in the Soldiers' welfare would (if they knew this town) agree with me that this "Home" is urgently needed, and the opportunity of possessing a building, at this particular moment, coupled with my earnest wish to do something in memory of my brother, clearly shows me that it is the Lord's work (before whom I have laid the whole scheme), and I confidently appeal to your Christian sympathy, being assured that, with the blessing of Him "whose are the silver and gold," I shall not make the appeal in vain.

Full particulars and circulars will be forwarded to anyone who will write for them. Collecting cards will be gratefully supplied, and Christian workers are earnestly asked to help in raising the necessary funds.—Believe me, very truly yours, AUGUSTA EVERETT.

Contributions will be most thankfully received by myself, the Rectory, Dorchester, or at Messrs. Williams' Bank, Dorchester, or the Office of THE CHRISTIAN.

Kind friends are also asked to help by sending for the "Home" any gifts of Furniture, Clocks, Pictures, Books, Games, Screens, Texts for the Walls, &c., in fact anything and everything will be most acceptable.

To the Editor of THE CHRISTIAN.

DEAR SIR,—I consider it a happy privilege to recommend the proposed scheme for a Soldiers' Home in Dorchester, in memory of the late distinguished soldier, Sir Herbert Stewart, K.C.B. I feel sure that you share the universal sorrow in the loss of this gallant and brave soldier, the youngest General in the British Army, and therefore I, in behalf of his sister, appeal through your paper to the liberality of all sympathisers in this excellent scheme.

The "Home" will greatly benefit our 600 soldiers, as a resort for quiet enjoyment, recreation, and Christian instruction. At present, out of barracks, the public-houses (of which we have a very liberal supply) are the chief places where our soldiers spend their evenings, and consequently, get into endless mischief, as I and other officers can fully testify.

To commence this work about £1000 will be required, of which £380 has already been received. I am sure you will agree that a "Memorial" that will thus benefit the British Soldier, will be a touching tribute to him whose short but brilliant career terminated so gloriously, and whose early death caused such universal sorrow, not only in the Army, but throughout the length and breadth of England.

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Special and Urgent—East-end.

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We make a most earnest appeal to every Reader of THE CHRISTIAN on behalf of our work amongst the Poor of the East-end. Our Funds are now *entirely exhausted*, and we have no funds to meet the rent, and shall be *turned out of doors*, unless God's stewards come forward and help us (Judges v. 23). There are forty-one different branches of work carried on in the Hall, including Meetings for Railway and Dock Men, Bible Classes, Mothers' Meetings, Destitute "Children's Friend" Mission, &c., &c., &c. If every Reader will send One Shilling and upwards, we shall be able to continue our work amongst the very poor.

SAMUEL MORLEY, Esq., M.P.; Sir ARTHUR COTTON, K.C.S.I.; Miss MACPHERSON; and others would bear testimony to our work.

Contributions would be most thankfully received by Messrs. MORGAN & SCOTT; and by the Superintendent, Mr. GEO. FULLER, 10, Ida-street, Corner of Follett-street, Poplar, E. (Please note Change of Address.)

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(Continued from page 3.)

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FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Blackheath Hill Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.; Mildmay-park (Mission Hall), Wall-street, near Station, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

New Hall College, SUTTON COLDFIELD, WARWICKSHIRE.

A mansion recently restored, and enlarged at a cost of about £13,000. Twenty acres of grounds. Careful Biblical training. Resident Masters all Christian Men. First-rate modern education. Distinguished successes. Number of boarders rapidly increasing. Carpenter's shop just added. Reference kindly allowed to parents; Rev. T. EVANS, Erdington; Dr. HOARE, Aston Cross, Birmingham; W. A. SOUTHWELL, Esq., Y.M.C.A., Cardiff. FREDK. W. W. HOWELL, Principal.

DEEPENING OF SPIRITUAL LIFE.—The Fourth Annual Convention will be held in the Queen's Rooms, Clifton-street, Glasgow, from Tuesday, September 29, till Friday, October 2. Meetings daily at 7 and 11 a.m., and at 3 and 7.30 p.m. The Revs. J. B. Figgis, Charles A. Fox, Charles Graham, Evan H Hopkins, H.W. Webb-Peploe, and Pastor Stockmayer, and Messrs. H. F. Bowker and Robert Wilson are expected to take part.

Educational.

MOUNT RADFORD SCHOOL, Exeter.—During the last ten years pupils have gained upwards of 150 certificates in the Oxford, Cambridge, College of Preceptors, and London University Examinations. Sixteen of these passed in honours, and ten obtained prizes. In June last a pupil passed the London University Matriculation Examination in the First Division. The Word of God is made the sole basis of a prayerful Christian training, and only Christian tutors are engaged. A lady for juniors.

Principal, E. H. VINE.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal. The autumn term will commence Sept. 19.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Apply to Miss SHAWE for the Ladies' School, and to the Rev. W. T. TITTERINGTON for the Boys' School.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Christian influence, unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts, Christian training. Special attention to delicate backward boys. Separate beds. Visiting masters. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

MARGATE. — Alresford House School.—High-class School for the Sons of Gentlemen. Sound religious training. Careful supervision. Thorough preparation for public schools and the usual examinations. Conducted by Lady Principal, assisted by Resident and Visiting Masters. Prospectus on application.

EASTBOURNE, SEA HOUSE SCHOOL. — Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials, &c., apply to Mr. ESAM.

PREPARATORY SCHOOL, Annesley, Sedlescombe-road, St. Leonards-on-Sea.—Mrs. E. R. SMITH receives a limited number of children, for whom she provides a happy home with education. Next term begins September 8. Prospectus on application.

BOYS' SCHOOL, Cambridge House, Tunbridge Wells. Conducted by Rev. J. TAYLOR.—Having had three sons educated at the above School, I can most strongly recommend it as a Christian home, conducted on evangelical principles, where every care is taken of the boys, both as to health and education, they being treated as members of the family. Quite young children are also received for parents going abroad. I will gladly give any further information.

T. R. FOTHERGILL, Biarritz, France.

AYERST HALL, Cambridge.—For University and Theological Training at Theological College rates. Full collegiate privileges. Special attention to individual cases. £25 per term for board, furnished lodging, tuition, and University charges.—The Rev. THE PRINCIPAL.

SEAFORD COLLEGE, SUSSEX.—Finest, healthiest site on the South Coast. Preparation for all examinations. Modern classes, and refined Christian home. Inclusive fees. Next term begins September 21.—For all particulars address THE PRINCIPAL.

BRISTOL BIBLICAL INSTITUTE for Training Young Men as Candidates for the Ministry or Town Missionaries.—For information and terms, send stamped envelope to Rev. P. PRESCOTT, Coronation-road, Bristol.

HOME FOR GOVERNESSES.—Advantages of French.—For further information apply to Miss PRYDE, 22, Rue des Acacias, Avenue de la Grande Armée.

EDUCATION IN GERMANY.—A limited number of young English Gentlemen are received into the family of a German clergyman, whose parsonage is situated in a healthy and beautiful part of Baden. German, French, classics, mathematics, sciences, music, &c. taught, and full opportunity afforded for acquiring facility in German conversation. A resident assistant teacher kept. Christian principles; kind but firm treatment. Highest references in Germany, England, and Switzerland.—For particulars apply to Mr. C. SCHWEICKHARDT, 36, Poet's-road, Highbury, London, N.; or direct to Pastor C. HAGENMEYER, at Hugsweier, Station Dinglingen, Baden.

HOLLAND HOUSE, Clarence-parade, Southsea. — School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Evangelical ministry. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the PRINCIPAL.

TO CHRISTIAN PARENTS AND GUARDIANS.—First-class Education for the daughters of gentlemen in a school where only a limited number is received. Religious training and the formation of mind and character are the essential objects of attention. Finishing masters. Individual attention, with home comforts. French and German constantly spoken, and where necessary, the summer holidays are spent on the Continent for the benefit of the languages. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—For particulars and prospectus, address LADY PRINCIPAL, Baines' Printing Office, Fairfax-place South Hampstead.

GERMANY.—Coblence on the Rhine.—Fraulein VON GRIESHEIM receives a select number of pupils, to whom she offers every attention and home comfort. Highest musical advantages. Eminent professors. English church regularly attended. Terms, inclusive, 80 guineas per annum. Highest references from the German nobility and clergy. This Institution is transferred from Diez to Coblence, the summer residence of the German Empress, by the express wish of Her Majesty, who takes a special interest in the British community there.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The Autumn Term will begin (D.V.) on Friday, September 18. An Articled Pupil required

BRIGHTON.—Inkermann House, 3, Lansdowne-road. Preparatory School, conducted by the Misses ASHBY, who have had considerable experience in the education and care of young gentlemen. House near sea and esplanades.

PARIS. — Mdlle. VIÉNOT, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

PARIS EN FAMILLE.—Madame de PRADEL (sister of Lieut. Bellot, who perished in the search for Sir John Franklin) receives a few Boarders wishing to acquire conversational French, or studying at the Sorbonne Collége de France, where free lectures are given by the most eminent professors. — 86, Boulevard de Port Royal, Paris. Highest references from late English boarders.

HANOVER.—For a child or young Lady first-class educational advantages offered. Happy German home and family life. Best English and German references.—For particulars,

Miss MARCARD, Lehzenstrasse 9A, Hanover.

MISS PENN and FRAULEIN ESSER having removed their educational Home from Upper Clapton to more commodious and salubrious premises at St. John's de Ocklynge, Upperton-road, Eastbourne, will commence their Autumn term on September 15 (D.V.), on which date Miss PENN will be in London to accompany her pupils down to Eastbourne. London Professors will continue to attend.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors — their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — DELTA, Boddington's Library, Notting-hill-gate, W.

EDUCATION. — London. — Ladies of Neglected Education, or Governesses requiring additional accomplishments, can secure special advantages by applying to H. V., 10, Saunders-road, Notting hill, London, when terms, references, and full particulars will be forwarded. Young Ladies desiring to become governesses can have the advantages of three or six months' training in the art of teaching and influencing.

AN EVANGELICAL VICAR, residing in a beautiful and healthy situation, wishes to receive a little boy to educate with his own. Terms 60 guineas.—J. H., Alithwaite Vicarage, near Grange-over-Sands

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—Principal, Rev. J. J. KENDON.—Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors' and the Local Examination of the University of Cambridge. Terms moderate and inclusive.

PARIS.—Protestant Boarding School for Young Ladies (founded 1866), offering thorough instruction in all branches, music, painting, &c. With a private bed-room, £5 per month. References on application.

Mme. FLAMANT, 43, rue Trézel, Paris.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. FLEMING can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful, Christian training, and thorough teaching. Distinguished success in Cambridge Examinations which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 gui

MALVERN HOUSE SCHOOL.—The rapid growth of this School has necessitated enlargement of premises. Two good houses have been made into one large detached house. There is now splendid accommodation for Boarders. Kind and careful training. Good home. Boys prepared for public schools. A kindergarten for the younger children. Orphans, and children of parents living abroad, received. Sisters may accompany brothers. Highest references to parents of pupils. Next term begins September 23, 1885.—Principal, Miss DAVIES, Malvern House, Lewisham-park, Kent.

SELECT SCHOOL.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful, surrounded by charming scenery. References kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.

The PRINCIPAL, The Ferns, Duffield, Derby.

STAMFORD GROVE, Upper Clapton.—Mrs. MODY, L.L.A. (St. Andrews) receives morning pupils. Preparation for University Examinations. References to Rev. H. C. Squires, C.M.S., Mrs. Grattan Guinness, and others. Prospectus on application.

A LADY WISHES to recommend the School in which her daughters have been educated. Excellent educational advantages. Every care and comfort. Beautiful and healthy situation. Terms 45 guineas.

J. B., Mrs. UNWIN, Chilworth, Guildford.

ENDOWED GRAMMAR SCHOOL for Girls, Ilminster, Somerset. — Terms for Boarders £35, excluding tuition fees, which are from £3 to £5 5s. per annum. Pupils prepared for the Oxford Local, Royal Academy, and Trinity Examinations. The course of instruction includes French, Latin, class singing, and drawing.—For further particulars apply to the HEAD MISTRESS.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford Hill, N. — Miss BROWN and Miss GOOD (who have for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive eighteen Resident Pupils First-class education, with careful Christian training and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon (For Resident Pupils only). In association with, and under the same supervision, are **ERDSLEIGH HOUSE, LONDON**, and **CLARENDON HOUSE, TOPSHAM.** Misses BAMBER and CHURTON, with the Misses POPE, assisted by an efficient staff of certificated teachers and visiting professors, offer every educational advantage to parents seeking a high-class education, with Christian training, for their daughters. Numerous references to parents, clergymen, and ministers in England, Scotland, Ireland, Wales, and abroad.

EDUCATION.—London.—Notting-hill College for Ladies. Established more than 40 years. First-class masters in attendance. Pupils prepared for Oxford and Cambridge examinations. Home comforts secured to resident pupils, with earnest, watchful supervision and training.—For prospectuses apply to LADY PRINCIPAL, 47, Ladbroke-grove, Notting-hill, London.

JERSEY LADIES' COLLEGE, St. Helier, Jersey.—Lady Principal, Miss ROBERTS (late of Newnham College, Cambridge). Sixteen resident English and foreign mistresses. Honours taken by the pupils in the Cambridge Women's and London Matriculation Exams First Gilchrist Exhibition gained in the Intermediate Arts Examination, 1884. Terms moderate. Reduction made for sisters and ministers' daughters.

CLIFTON. — Preparatory School for Boys. Gospel training. Thorough education. Happy home. Pure air. Highest references to parents. Terms moderate. Vacancy for Pupil Teacher.—Mrs. WATERS, Kobé Villa, Abbotsford-road, Clifton, Bristol.

IN A FIRST-CLASS Preparatory School in the north of England, one or two boys can be received on nominal terms.—For particulars apply A. B., care of Mrs. Mackintosh, 2, Brighton-terrace, Fairfield-road, Buxton.

THE OLD HALL SCHOOL, Wellington, Shropshire. Principal, Dr. CRANAGE, M.A.; Vice-Principal, ROBERT WESTON, Esq., B.A. Dublin.

INSTITUTION FOR YOUNG GENTLEMEN, founded in 1834, 4, rue de Chevreuse, Paris, under the direction of Mr. T. T. Keller, chevalier de la légion d'honneur, officier de l'Université, and his son, Dr. T. E. Keller, officier d'Académie. Special attention is given to Englishmen wishing to learn French, German, and other branches of general instruction. Classical and mathematical studies are pursued in one of the public colleges, with a view to military or civil service in England. References: Rev. R. S. Ashton, B.A., 13, Bloomfield-street, London Wall, E.C.; Rev. T. Baron Hart, 3, Lordship-terrace Stoke Newington, N.; John Cunliffe, Esq., National Discount Co., 35, Cornhill; William Pethick, Esq., J.P., Woodside, Stoke Bishop, near Bristol; Henry Pethick, Esq., Weston-super-Mare.

NIMES.—First-rate Protestant Boarding-school.—The Lady Principal has spent three years in London, and wishes to receive under her care a few English pupils, to whom she offers, with thorough instruction in all branches, English home comforts. The house is large, airy, well situated, and surrounded by a large garden. Mild climate. References and prospectuses on application.
Mdlles. Maroger, 26, Rue de la Fontaine, Nimes.

BAYSWATER.—St. John's College, close to Parks. High-class Boys' School. Large, well-ventilated class rooms 55 feet long. School chapel. Good playground. Thorough teaching.—Rev. C. Baker, 41-43, Moscow-road, Pembridge-square, W.

PARIS.—Protestant Boarding School for Young Ladies.—Comfortable Home for 12 to 15 Pupils. Garden and tennis. Finishing Masters and resident Governesses. References and prospectuses on application to Mademoiselle Herrenschmidt, 83, Rue Perronnet, Parc de Neuilly, Paris.

A LADY DESIRES to recommend a high-class School at Southsea, where her daughter has received spiritual blessing. Thorough teaching. Christian training. Only twelve girls received. One vacancy, terms from 36 guineas.—Mrs. Shaw, 47, Elphinstone-road, Hastings; or Principal, 72, Sandmere-road, Clapham, S.W.

A GENTLEWOMEN, wife of a well-known evangelist, desires the entire charge of two or three Children, Indian or otherwise, to educate and train with her own. Quite little ones preferred. A refined Christian home. The highest references.—Mrs. John Wood, Mayfield, Ealing common, London, W.

TO PARENTS AND GUARDIANS.—A comfortable genteel home in a Christian family for Young Gentlemen, studying or otherwise engaged, near to station, tram, and omnibus. Two pianos, bath, garden. References given and required. — E. C., 164, Stockwell Park-road, Brixton, London, S.W.

HARMONY.—A Lady (three certificates Trin. Coll.), is prepared to give post Lessons in Harmony by course or term, as preferred. Good references. — Miss Ekins, Manor House, Warboys, near Huntingdon.

LESSONS IN MUSIC.—A young Christian Frenchman, able to teach the piano, violin, organ, and the theory of music, wishes to give lessons either in a school or private family in London. He has pursued special musical studies in Switzerland and Germany. Speaks French and German, and can teach both languages; speaks also English. Belongs to the Christian Union and the Total Abstinence Society.—Moritz G., Mr. Grattan Guinness, Harley House, Bow, London, E.

EDUCATION.—The Principal of a select school has a vacancy for a Boarder. Thorough education. Comfortable home. First-class masters and governesses. Careful training. —Principal, Marli House, Church-road, Richmond, Surrey.

EDUCATION.—Very advantageous terms are offered, by Principal of a select school, to a gentleman's daughter. First-class masters; thorough education. Comfortable home, near London.—Corinne, May's, 159, Piccadilly.

CLARENDON COLLEGE, 41, Lewisham High-road. — Ladies' School for Boarders and Day Pupils, conducted by Mrs. and the Misses Willmot Visiting professors. Preparation for examinations. Autumn term, September 15.

KENILWORTH, Hampton-road, Clifton, Bristol.—Ladies' School in connection with Open Brethren. Principal, Miss Aplin. Pupil Teacher required. Preparation for public examinations if desired.

HIGH CLASS LADIES' SCHOOL, situated in one of the healthiest suburbs of London. Home comforts. Christian training. Pupils prepared for the Public Examinations. Special terms to fill two vacancies. Thirty guineas per annum.—Principal, care of Housekeeper, 60, Mark-lane, London.

LESSONS IN HEBREW, German, and French, given by an English-speaking Hebrew Christian, at pupils' own home. Terms moderate. —L. K., 25, Warley-street, Green-street, Bethnal-green.

INDIA.—Retired Officer, many years tutor and interpreter at Native court, prepares young gentlemen in Native languages, at pupil's residence or otherwise.
Alif, Mr. Greg, 5, Parade, Shepherd's Bush.

AN EXPERIENCED TEACHER (not young) seeks a post as Mistress in a village school, or as Matron in an institution. Domesticated, and clever needlewoman.
H., 33, Cavern-road, Ellacombe, Torquay.

GOVERNESS wanted in North London for two little girls, ages 7 and 8. Hours, 9 till 1. — Highbury, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

GOVERNESS wanted. — Three pupils, 16, 12, and 11. Qualified to teach thorough English, conversational French, good music, elementary Latin, drawing, and needlework.—Apply by letter, Governess, 20, Bassett-road, Notting-hill.

REQUIRED, a French Protestant Governess in a high class school. A decided Christian, able to teach French and German thoroughly.—Postal address,
Miss Price, Cliff House, Curbar, Sheffield.

AS GOVERNESS to children under twelve.—A young Lady seeks re-engagement in a good Christian family. English, French, and good music. Good reference.
A. F., Tunbridge Wells "Advertiser" Office.

DAILY TEACHING REQUIRED shortly, in West of London. English, mathematics, French, elementary Greek and Latin. Highest references.
Miss A. B., Colosseum House, Albany-street, N.W.

RE-ENGAGEMENT as Governess, or Companion. English, good French (four years' residence abroad), music, elementary drawing, and German if required. References exchanged.
L. Plowright, 119, High-street, Lynn, Norfolk.

NURSERY GOVERNESS wanted, for three little girls. Must be a consecrated Christian. Good disciplinarian, and an efficient needlewoman. Salary small, but a comfortable home.—Mrs. Morris, Lindfield, Southcote-crescent, Reading.

CHRISTIAN LADY (24) desires engagement in family as Governess. Good English, music, French, German (acquired abroard), elementary drawing. Six years' experience.—Beta, Post-office, Pewsey, Wilts.

A LADY, whose daughter has a high-class day school, would take charge of one or two Young Ladies (not children) desiring motherly care and a superior home Excellent references. R. Burr's Library, High-street, Stoke Newington.

A YOUNG LADY (experienced) desires an engagement either as Governess or Useful Companion. Continent or abroad not objected to. Accomplishments: music, singing, French, &c. — Edith, care of Miss Howard, Stationer, Dawlish, South Devon.

A YOUNG LADY, over 20, desires an engagement as Junior Governess in a school, where she could have assistance in higher English.
M. E., The Ferns, Wickham, Chichester, Sussex.

DAILY GOVERNESS.—A Lady highly recommends a Young Lady (26) for children from 10 to 13. Christian training. English, French, music. London or suburbs.
Miss Greene, 25, Palace-gardens, London.

DOVER. — A Christian Lady would receive a Gentleman's Daughter as Companion-Pupil, finishing or otherwise, on very easy terms. Highest references. Term commences September 18.—71, Newmarket-road Norwich.

A SWISS LADY, 22, experienced, diplomée in Stuttgart, seeks a re-engagement in a Christian family or school. Accomplishments, German, French (Paris), English, music, singing, drawing. Good references.
Gewölb, Mollis, Glarus, Switzerland.

A YOUNG LADY, abstainer, holding junior (honours) and senior Cambridge certificates, fond of and attractive to children, and teaching thoroughly English, including Botany, &c., Latin, German, and superior French, and music, desires an appointment as Governess in a Christian family. Nonconformist preferred.
E. H., Mrs. Walker's Bible Depôt, Plymouth.

CHRISTIAN GOVERNESSES, Companions, and Lady-Housekeepers, of high principles, are frequently supplied to Ladies seeking such, by application to the Lady Secretary of the Governesses' Registry, Soho Bazaar, Soho-square, W. Testimonials never dispensed with. Free of all expense to Parents.

Appointments, Situations, &c., Wanted.

TO GROCERS AND PROVISION MERCHANTS.—Wanted, by a man, a situation as Manager. Experienced in all branches. Married; no family. Good reference. Country preferred.—W. R., 213, New Kent-road, S.E.

AS INDOOR MAN-SERVANT, in Christian family. Age 18. Would take low wages, not having been out before. Good references. Near London preferred.
Miss Bannister, 6, Connaught-street, London, W.

WANTED, by Advertiser and wife, the management of Coffee Palace or Temperance Hotel (country not objected to). Total abstainers. Reference and address, Mr. Lowther, Manager, "Rose and Crown" Coffee Palace, Knightsbridge, S.W.

MANAGEMENT of Coffee Tavern by man, wife, and daughter. Many years' experience. Total abstainers. Good testimonials. Disengaged now.
Manager, 30, Southgate-road, Islington, N.

RE-ENGAGEMENT WANTED by experienced Christians, Man and Wife, as Managers of Coffee Tavern in town or country. Excellent testimonials and references.
Alfred, 57, Waterloo-road, S.E.

NURSERY GOVERNESS.—A Clergyman's Wife can recommend a reliable Christian young Lady.
Mrs. R. N. Howard, Clovelly House, Woking.

SITUATION WANTED, by a Christian Man (foreign), as Indoor Servant, or place of trust, where he could make himself useful. Town or country. Age 43. Not tall. Total abstainer. Good English and foreign references.
C. B., 28, Finsbury-square, London, E.C.

A TRAINED NURSE seeks a situation as Matron in a school or college, or public institution Very domesticated. Good references. Florence House, Stanley-road, Woodford, Essex.

ADVERTISER, having considerable commercial experience as book-keeper, correspondent, and traveller; also in Evangelistic and Bible-class work, seeks a salaried appointment. Reference kindly permitted to Rev. T. Patrick, M.A., Chaplain, Mersey Mission, also to Gawin Kirkham, Esq., Secretary, Open-air Mission, London.
Spes, 31, Selborne-street, Liverpool.

AN APPOINTMENT as Secretary wanted, by a Lady; good correspondent, rapid writer, systematic and business-like; or as literary Assistant; able to prepare MSS. for press, &c. Good testimonials.—S., care of Mr. Harrington, Studley Library, Clapham-road, S.W.

YOUTH, French Parisian, Son of a Bible Colporteur, under M. Monod, desires a situation as servant in a young Gentlemen's school or family.—Pastor Th. Marzials, Barnave, Luc-en-Diois, Drôme, France.

EMPLOYMENT wanted by a Lady (without relatives) for six months. Good copyist. Understands both plain and fancy needlework, having had considerable experience when Governess.—A. R. R., care of Housekeeper, 13, Rose-street, City, E.C.

RE-ENGAGEMENT required by Gentleman thoroughly experienced in Mission work; charge of Home or Institute, or other sphere of religious work. Lecturer. Abstainer. No objection to travel.
Alpha, 184, Railway Approach, Shepherd's Bush.

MINISTER recommends for housework or page, Boy, aged 13, thoroughly trustworthy, active, apt, obliging. Wages £5 and two suits yearly. Christian home desired.
Mortimer, Melville-street, Northampton.

A LADY can thoroughly recommend Young Women as Schoolroom Maid, Under Housemaid, and House and Parlourmaid, in a small family. Good needlewomen. Been out before.—Miss Onslow, Alresford, Hants.

A YOUNG LADY who is very fond of children desires an engagement where much teaching is not required. Would assist generally Small salary if a refined and happy home.
K. M., Solicitor, 146, Earl's-court-road, S.W.

WANTED, by a Christian young person, aged 24, light engagement in Christian work, district visiting, or Bible reading. Highest references given.
M. A. K., 35, Malvern-road, Kilburn-park, N.W.

A LADY DESIRES an engagement as Companion. Cheerful, domesticated, and willing to make herself useful. Evangelical principles.—S., care of Messrs. Godwin & Son, 304, High Holborn, W.C.

WANTED, BY YOUNG LADY (23), a situation as Mother's Help or Companion. Salary no object if comfortable home. Dissenter and abstainer.—Mabel, Miss Plume, 1, Croft-place, Sudbury, Suffolk.

CHILDREN'S MAID, and wait on the lady, or useful Maid to an invalid lady. Plain needlework. Abstainer. Age 24. Wages £15. — E. B., care of Mrs. Kendall, 3, Rose Cottages, Feltham.

WANTED, situation as Under Lady's or Children's Maid, by a Young Person of respectable family. Age 19. Good education. Been over three years in a good dressmaking establishment. Good references.
Bertha Noble, Woodburn Cottage, Darlington.

A GENTLEWOMAN (24) desires an engagement as Companion to Christian Lady. Would like to help in the Lord's work. Dissenter, unsectarian. Highest reference.
A., 18, Bentham-road, South Hackney, London.

A GENTLEWOMAN (22) desires an engagement as Mother's Help. Three years' experience in teaching. Christian and abstainer. Excellent references. Please state salary.
F., 18, Bentham-road, South Hackney, London.

DOMESTIC SERVANTS. — Any Christian Lady willing to take rescued girls, who have served two years in a Home, may apply to Mrs. Duck, The Home, 60, Upper Maudlin-street, Bristol.

GENERAL SERVANT.—A Young Woman requiring kind supervision. Fond of children. Good recommendations. Suitable for children's home or hospital, or family. Amongst decided Christians.
Miss Greene, 25, Palace-gardens, London.

AS GOOD PLAIN COOK, by an elderly person of good health, in a quiet Christian family near town. — E. C., 5, Russell-place West, Old Dover-road, Blackheath.

A LADY can highly recommend an elderly female servant as Gatekeeper at a Lodge, or other position of trust.—E. Passfield, 7, Spring-mews, Crawford-street, Portman-square, W.

Appointments, Situations, &c., Vacant.

CHURCH DEACONESS HOME at Maidstone. President, the Dean of Canterbury. —Honorary Lady Superintendent required.—Full particulars from Honorary Secretary, Church Deaconess Home, Maidstone. Vacancies for probationers and Church workers.

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(*Continued on page 22.*)

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The Christian.

MODERN PAGANISM.

> "Hamlet's ideal of a man was that of one to be taken 'for all in all.' . . . In a striking passage in one of his 'Paradoxes,' Cicero asks: 'Can a man be accounted temperate who checks one inordinate passion and gives a loose to another? Virtue is uniform, conformable to reason, and of unvarying consistency: nothing can be added to it that can make it more than virtue; nothing can be taken from it and the name of virtue be left.'"—*St. James's Gazette, Sept.* 4.

IN moral as in physical upheavals, opposing elements are flung together, and things generally are turned upside down. We have lately seen Tory papers abusing their own Home Secretary, and comparing his action unfavourably with that of his Liberal predecessor. Radical, Tory, and Liberal papers have been leashed together in denunciation of a fellow-journalist. Notorious libertines have posed as moralists, and have execrated, as abettors of vice and crime, Christian men and women whose private life and public character have run on parallel lines, and against whose consistency no charge has been ever brought. Christian ministers and Social Democrats have been seen on the same platform in conference upon our social wrongs, while other Christian ministers and other Socialists have united in the cry against them.

Nor does this end the confusion of parties and of utterances at the present crisis. Proceedings have been taken against a leading member of the late Government which have given rise to the expression of opinions and of doctrines just as incompatible as those we have before enumerated. The issue has been distinctly raised whether private character is to be taken into account in our estimation of public men; whether constituencies have any responsibility, or even any right, to inquire into the character of those who desire or whom they elect to be their representatives.

We should forbear to name Sir Charles Dilke in this connection, but that the case has been made the text of a discussion which is of the utmost importance to us and to our children. Sir Charles has asserted his entire innocence, and declared his determination to prove it beyond question. *The Spectator* very rightly comments thus :—

> "No good Liberal or Conservative can feel anything but pain that such charges should even be brought against any prominent statesman, and much deeper pain if they were to be made good. We trust that the high political credit of Sir Charles Dilke may not be undermined by the substantiation of accusations which, if sustained, are infinitely more discreditable than the worst of all political creeds."

Other papers take a less decided view, and with more or less clearness say that if a man fulfils his public obligations he must not be subjected to any inquiry as to his personal character. We should have thought it went without saying that a man's actions are the necessary outcome of what he is.

The Times says :—

> "Even if Sir Charles had been unable entirely to gainsay that accusation, the public and the private life of politicians ought still to be kept apart, up to certain well-defined limits."

But *The World*, one of the oldest and most largely circulated of the "Society" papers, has distinguished itself by very extreme utterances on this subject, to which we feel obliged to direct attention, because its influence must be considerable in forming opinion in the circle in which it is read. It recalls the old maxim "*Pecca fortiter*," "Sin boldly," and says that Lords Palmerston, Melbourne, Clanricarde, and Normanby were "the representatives of an age which may have reprobated, but did not go into paroxysms of indignation over, the ethical eccentricities [!] of the Marquis of Steyne, otherwise Lord Hertford." "The art of sinning jauntily was an essential portion of the wisdom of our ancestors. They went astray, and they were not ashamed."

> "The view which these statesmen took of life was that human nature was fallible at the best, and that though ideals were very good for the visionaries of the cloister, they were not meant for men of the world. . . . It must not be thought that Palmerston or Melbourne, the Great Duke himself, or any other of the cheery pagans of the past generation, are held up here as models of imitation. But they certainly supply to gentlemen who get into difficulties to-day an example by which they might, without any aggravation of the original offence, attempt advantageously to extricate themselves from embarrassment. The aristocratic period of English society may have been abominably corrupt. The present democratic and plutocratic period is not, however, immaculate. It is either too cautious, or not cautious enough; too little alive to consequences, or else too terror-stricken by them. It has still to realise the fact that it cannot combine the 'roses and raptures of vice' with the unassailable calm of respectability. . . . The new democratic libertine may be the superior in political enlightenment and encyclopædic knowledge to the Whig fossils of an extinct epoch. But there is one thing which he is not and they were; there is another thing which they understood and he does not. The violators of the Decalogue in the Palmerstonian era had none of the smug graces of Radicalism about them, but when they went wrong they conducted themselves as men, and not as raw boys."

The World is one of the papers which not only deprecates but rages at the so-called "revelations" on account of which it admits that "a number of gentlemen are trembling and quaking in their shoes" lest they should be implicated in them. We cannot conceive of anything more demoralising than these teachings of this "Society paper"—a thousand times more demoralising than the revelation of the horrors which has recently been made—more actually and practically mischievous than the scurrilities and blasphemies which were some time ago very properly punished by imprisonment.

In a later issue it returns to the subject, and says :—

> "Had the aspersion upon Sir Charles Dilke's character involved any public offence—had he, in other words, been charged with some specific act of political *malfaisance*, with breach of Parliamentary faith or of official honour—he might have been fairly called on for an explanation. But the indictment levelled against him is of a purely private nature. Moreover, it is one that, even on the assumption that it could be proved, would not, if the plain truth is to be spoken, show him to have fallen grievously below the moral standard of his time. . . . And who is the man among his Parliamentary compeers who will presume to throw the first stone at him?"

We confess that this is a bold and unblushing apology for vice for which we were not prepared. The aspersion referred to was a flagrant breach of the seventh commandment. Is it really true that this is "not grievously below the moral standard of the time"? Have the great men of this nation, like those of Jerusalem, "altogether broken the yoke and burst the bonds"? Are they "as fed horses in the morning, everyone neighing after his neighbour's wife"? (Jer. v.) Is this true, or is *The World* foully slandering the upper ten thousand, whom it affects to represent?

The writer of this depraved article express his opinion that Sir Charles Dilke,

> "As a man of fashion and society, ought to be superio to emotional weakness. From the ideals of private conduct which, as one might imagine, he proposes to himself, effusiveness or gush should be absent; while the pursuit of pleasure should be tempered by a discretion and astuteness which throw the glamour of an intellectual ingenuity over the grossness of vice."

Could Satan himself suggest anything more diabolical than these Mephistophelian counsels? Could anything be more atrocious than the conception that one, of whom "there is no constituency in the United Kingdom which would not be proud," and who is described as "so considerable a man, so great, and deservedly so great, a power in the realm," should at the same time be, not only a man pursuing vicious pleasure, but tempering that pursuit "with a discretion [what a prostitution of the word!] and astuteness which throw the glamour of an intellectual ingenuity over the grossness of vice"!! The horror of this immoral counsel takes one's breath away. It has to be read again and again, to convince one that it is possible it should mean what it says. Only one feature is needed to complete the picture of "a man of fashion and society," as conceived and desiderated by *The World*—that he should be an accomplished and consummate hypocrite; then he would have dismissed the scandal "with a contempt that would have communicated to the rest of the world a sense of righteous disgust"!—not righteous disgust at the grossness of vice, but at being found out.

To the law and to the testimony. We need to strengthen our souls with the mighty word of truth; and to warn men of the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; glory, honour, and peace to every man that worketh good.

Character is everything. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." What a man *is*, he is in public and in private. And good public men are men whose private life is good.

> "Nor florid prose, nor honeyed lies of rhyme,
> Can hallow evil deeds or consecrate a crime."
>
> "An evil soul producing holy writ,
> Is like a villain with a smiling cheek,
> A goodly apple rotten at the core."

We do not want men of that sort as our representatives in Parliament or anywhere else.

◆

THE CHRISTIAN SOLDIER.

"Suffer hardship with me as a good soldier of Jesus Christ. No soldier on service entangleth himself in the affairs of this life; that he may please Him who enrolled as a soldier."
—2 Tim. ii. 3, 4 (R.V.)

THERE are three features of a good soldier —(1) Enrolled. (2) Disentangled. (3) On service.

Enrolled.—The enrolment of a soldier in the army of Israel depended, in olden times, on his payment of the ransom or atonement money—namely the half shekel of silver (Exodus xxx. 12—15). The atonement money had to be of the standard of the sanctuary, and duly presented on behalf of the man in the presence of God. Before any name can now be inserted on the muster-roll of the armies of heaven, the name of Jesus must be presented in faith to God as the Lord's ransom. His name alone is "the standard of the sanctuary," and none that fail to recognise Him can be recognised by Him. The payment of the atonement money was a levelling process, placing rich and poor on the same basis. "There is no difference, for all have sinned and come short of the glory of God" (Rom. iii. 22, 23).

Disentangled.—In 1 Samuel xxii. 2, we have a description of the kind of men who came around David when he was a fugitive from King Saul. They were all "entangled," and are spoken of as being in distress, or in debt, or discontented. From these things he first set them free, paying their debts, satisfying their discontent, and relieving their distress. Such gracious treatment won their hearts, and, under his training and discipline, they became men of renown, men of war, mighty men. Their very difficulties had driven them to one who knew what difficulty was, and they abode with him and fought for him. Such are those who now come to Jesus, the Son of David, delight in Him, abide in Him, and fight for Him. Not until their minds are set free from all anxiety as regards the past can they undertake to share the fortunes of the despised and rejected One; but, knowing how God has anointed Him and promised Him the kingdom, they seek to be always freed from the entanglements of the world and of sin, that they may please Him who has enrolled them to be His soldiers.

On Service.—In 1 Chron. xii. we find a record of these men when on service—how they acquitted themselves:—

Ver. 1, 2.—One company "could use both the right hand and the left in hurling stones and shooting arrows." These men were successful in aggressive warfare. How few Christians are left-handed as well as right-handed. It is in the home and business circle that we need precision and power to attack the enemy of our souls just as much as in the public work of the Sunday-school, the pulpit, the mission service, or the tract distribution. The left-handed soldier will be doing faithful work with the foes of selfishness, covetousness, quick temper, and the like—and such will be "helpers of the war."

Ver. 8.—Another company could "handle shield and buckler." *Defensive* warfare is as essential to success as *offensive* warfare. Able to protect themselves under the fiercest assaults, "their faces were like the faces of lions," full of calm and invincible courage; and "were as swift as the roes upon the mountains," ready for rapid movement. In these days the skilful handling of the Shield of Faith is as essential as that of the Sword of the Spirit. The enemy is throwing doubt on all the fundamental doctrines of the Bible, and, alas! how many of the poisoned shafts are hitting the servants of Christ, hence the lack of courage to stand up for the whole Bible, and to go forward wherever the Captain orders.

Ver. 15.—Another company "went over Jordan in the first month, when it had overflown all his banks." The current was strong and swollen, but these disentangled men had powers of *endurance;* though weighted down with their armour, they made light of their difficulties, and after crossing the river were fit for the attack on the enemy. The current of the world runs deep and broad, unbelief, ungodliness, carelessness swell the tide, and these things are the barrier to the full possession of all God has promised to the believing heart. We often hear the expression "the swelling of Jordan" used as emblematical of death. It is found in Jer. xii. 5, and apparently has no allusion figuratively to death. The force of the passage seems to be. If you get tired and weary of following the Lord in the ordinary quiet times of life, how will you act in an emergency, how be trusted with an undertaking that requires endurance, as well as courage and strength (Is. xl. 31).

Ver. 18.—Another company gave testimony, "Thine are we, David, and on thy side, thou son of Jesse." These men were *whole hearted and surrendered.* No other interests but David's occupied their hearts, the extension of his kingdom was as dear to them as to him, and, for the fulfilment of his purposes, they were absolutely at his disposal. How far can this be said of the people of God? As with David's men so with the followers of Christ. Peace will be on their lips and perfect peace will fill their hearts, no antagonism to the will of the King.

Ver. 38.—"All these men of war that could keep rank, came with a perfect heart to Hebron, to make David king." Unity of purpose, and unity of action characterised the disentangled men. All minor differences were sunk in the great purpose to make David king. The great purpose set before the soldiers of the Cross now is "The exaltation of Jesus." How slow they are to put all personal matters aside in order to unite for this grand object. Let but the various companies of the Church militant unite in their various equipments and acquirements, and raise the shout, "Let the King live for ever!" and there will be a trembling in the hosts of Philistine Agnosticism and Amalekite worldliness. The despised and rejected One must be proclaimed king, for God has promised Him the kingdom, and anointed Him for the throne.

The first great public work that David summoned the army to undertake was to bring up the ark from Kirjath-jearim (1 Chron. xiii.). He called a conference of all his officers and captains to propose this, and an eager assent was given. Once more, after a long lapse of years, during the reign of ungodly Saul, the ark, which denoted the presence of God, was in its place in the midst of the chosen people. How little is now known or seen of the presence of God amid His people to-day, how little is it desired, because so many are occupied with business that will not bear the light of His countenance. But the time is fast approaching when Jesus will summon His faithful ones, and muster the armies of heaven in their full panoply of glory, to manifest and bring back to earth the presence of God in all its fulness of blessing and joy. Let the people of God then "endure hardness," and please Him who hath enrolled them.

George Soltau.

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AN EVANGELIST TO EVANGELISTS.

EVANGELISTS and young workers in the Lord's vineyard (who are readers of The Christian) must have been much interested in reading "Roots and Fruits," by Brother Gordon Forlong (in number for Aug. 6). I cannot see how evangelists can do business for God unless they are rooted and grounded in the Word of God. This is not the time for playing at preaching. We must remember that men without Christ are dead—dead in trespasses and sins, and no nice skeleton of a sermon will arouse them. Many of our preachers and evangelists are ruined by these skeletons. They make them like the things they recite. They destroy their individuality. No, no, this will not do; we must turn away from idols to the living Word, to the living Holy Ghost, to the living Christ, who is the Way, the Truth, and the Life. His Word is spirit and life. Hundreds are dying of spiritual hunger; let us carry into their midst the Lamb newly slain. Hundreds are dying of thirst; let us smite the Rock of God's truth, let us lead them to the fountain opened in the house of David for sin and uncleanness. Not to broken cisterns, not to dry wells, but to the living water, which, if they drink of it, shall be in them a well of water, springing up into everlasting life. Fellow evangelists, don't preach your old sermons over and over again, until they become like an idle tale, until they lose their grip upon yourself. I have heard evangelists recite sermons. They have run through them at Flying Scotchman speed—sixty miles an hour. They did make the dust fly! They kept going at full speed till they got to the end of their journey, and when an address had to be given to anxious ones at the prayer-meeting, it seemed as if they had blown off all their steam in the pulpit. My brother, keep back a little steam for the prayer-meeting.

If we wish to interest others we must interest ourselves. By making new sermons or addresses, we increase our spiritual life, and add to our knowledge. Let us go to the Word of God, let us hide it in our hearts; let us search the Scriptures, for in them there is life, and they testify of God.

In speaking to anxious souls, don't let us be in a hurry. Let us look after quality, not quantity; let us see they realise their lost condition, before we seek to lead them into peace; let us see that they are convicted before we seek their conversion.

And, above all, brethren, let us see that we are fully saved ourselves, and we will know better how to deal with lost souls; let us see that we have life, and we will be better able to deal with dead souls. Gehazi's dead staff is powerless upon the dead son of the Shunammite; Elisha, who has God in him, must come and stretch himself upon the child, and the blessed result is life! life! life! We must have God in us before we can raise dead souls.

J. L. Tyson.

HAMMERSMITH.—One of the Evangelistic Mission tents is pitched at the corner of Adie and Oxford roads. During the past two months Gospel meetings have been held on Sundays and week-nights, in which Dr. and Mrs. Popham, the Converted Gipsies, Messrs. Matthews and Osborn, and others have taken part. The interest of the people has been awakened, and souls have been saved. Will friends join the workers in prayer that increased blessing may be witnessed during the continuance of the meetings by Mr. Wm. Harper.

"SOMETHING ACCOMPLISHED."

SIR,—I have noticed in your columns many earnest appeals to the men and women of England, especially God's people, to be up and doing to stem the tide of iniquity, the knowledge of which has stirred with shame the heart of every manly man in this our beloved country. Amongst others, several ladies and gentlemen who work in the dark portion of Kensal Town and Westbourne Park were moved to see what could be done for the hundreds of young women who live in that neighbourhood. We were amazed at what we saw; we found many of our young sisters so living that the only wonder was there was not more sin.

In one case, two young women, one of whom was a widow with a little boy, were living in one very small room, in which they slept, did needlework, cooked and ate. These two sisters considered themselves rather better off than the majority of the large numbers just about there.

Another visit was made to a room where we found a nice-looking young woman, who told us a pitiful story. She had apparently no friends, she worked hard all day in this little room, there also she slept and ate. We asked her, "When night comes what do you do?" "Well, when I can, I am glad to get out, for you can imagine I see enough of my little place." "Where do you go?" we asked. "Oh, for a walk somewhere, sometimes one place and sometimes another." "Do you go to the ——?" mentioning a place near, to which we regret to say many go. "Well, sometimes," she said, with a blush; "you see, it's lively there." We asked, "If we opened a house with nice clean rooms and good homely food, with a large sitting-room, would you go there and live?" "Would I not!" she said, and her black eyes sparkled, as the thought of some comfort once more flashed across her mind.

This is but a type of many others we found, so we determined, with God's help, to see what could be done, especially as we were told that this neighbourhood, and we would quite believe it, was one of the great recruiting grounds for the mass of lives that were yearly being lost through this great sin in the city of London.

"PREVENTION IS BETTER THAN CURE."

So we have taken a large house and shop, No. 1, Britannia-terrace, Kensal-road, which we are going to turn into a Young Women's Institute and Home. The shop to be used for services, night schools, singing classes, &c., and at the back a reading-room, &c., open free, night and day; up stairs are a number of bedrooms, a bathroom, and a sitting-room. The bedrooms are already all bespoken by just the right kind of young women, and over eighty have given in their names as anxious to join the Y.W.C.A. in connection with the work.

We have got the rent for one year already, also the money for a woman who will be in charge. What we now want is furniture for the bedrooms, kitchen, sitting-room, dining-room, &c. There are many who could give a few chairs, others a dressing-table, or a little of the necessary bedding; others, again, a table, some china, or the many things that will at once be suggested to the minds of your readers as being necessary for furnishing such a house. We, on our part, will send a horse and cart to fetch the articles given, if not too far, any day during next week. or they could be sent direct to the Railway Mission Hall, Kensal-road, Westbourne Park, which is near the house we have taken.—Yours very truly, George Clarke.

186, *Aldersgate-street, E.C., Sept.* 2.

SINGAPORE.—Every spring I send a box of work to Miss Cooke's school at Singapore, the sale of which Miss Cooke finds very helpful. I should be glad to receive any work for this purpose, and will gladly send a list of suitable articles to anyone interested. Address, Miss Borthwick, Aberanterutb, Loch Earn Head, Perthshire

"BE NOT WEARY."

THE following is a letter which has been received by Mr. George Hatton: "For your encouragement in the Lord's work, I feel it my duty to inform you that your labours, so far as I am concerned, have not been in vain. A few Sundays ago I was walking along Holborn on my way to the City Temple when, seeing you holding your meeting at the top of Brooke-street, I felt induced to cross the road and stand for a few seconds. While so doing, a little boy handed me a leaflet; crushing it in my hand I threw it on the pavement, thinking it was only a text. But something induced me to pick it up again, and I read the words, 'Good news from God to you. He will—

Forgive the past;
Enable you to do better;
Bless you every day;
Take you to heaven at last.'

I felt them to be God's truth, and I believed, and went on my way rejoicing. I have been a professing Christian and a supposed preacher of the Gospel for twenty years without experiencing much, if any, of its blessedness and power. Whether what I experienced that Sunday was conversion or not, I do not know, but this I know, that once I was blind, but now I see."

Another friend writes:—"Having received some tracts, I went forth asking the Lord to keep me from distributing them indiscriminately. Shortly afterwards I handed a leaflet to a young man, who stopped me, and said, 'You are the person who gave me one the other day. I have had no peace since, and am so troubled, and have longed to speak with you.' I trust that what passed between us may lead to his conversion."

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FRANCE: GOOD NEWS, AND SAD.

WE have been absent on various short excursions among the villages, which has delayed our correspondence. We are seeing the answer to many prayers now in the attention which has been drawn to this part of the country. M. Houter, of the Mission Intérieure, takes now a deep interest in some of the most secluded villages where previously the Gospel was rarely preached. The deep hungry listening to him and to M. Sainton was most touching. Men who had been at work from four in the morning till eight at night found the hour from eight to nine too short for his meetings. Both sing the Gospel as well as preach it. Yesterday we were at Crest for the fête of the Protestant Orphanage, and were cheered not only by the kindness of the pasteurs but by their promise, and that of two evangelists, to come again among the villages of the Gerrane. God bless and multiply those who can announce in their own tongue the wonderful works of God. Of course we would have liked to accomplish more ourselves; but, if it please the Lord to use us to attract others to the fields where we have tried at least to sow, we can only thank Him for that and pray Him to bless abundantly the seed sown.

I have often wished to tell you how we honour you and other brave men who have dared to bring to light the hidden things of darkness. God knows what it has cost you and them. God help the poor children, when their own parents are sometimes the enemies most to be dreaded, I have known sad instances where children whom we had rescued were dragged back to misery and sin by their own mothers and fathers, against whom we were powerless. One woman, sent by a father to re-claim his daughter, actually sat down and cried while the child put on her hat, saying, "If you knew what I am taking her to, you would never let her go."

The Lord forgive all past cowardice, and abundantly bless those who have dared to do what we dare not. Excuse me writing this—if many miss the old, highly respectable, *unobjectionable* Christian, many warm prayers go up for the present one and its Editor.—Yours very sincerely, S. R. Geldard.

Maison Jossand, Montclar, par Aouste,
Drôme, Sept. 3.

A DANGEROUS PRACTICE.—At the Inventions Exhibition, last week, a lady's dress was ignited by a match thrown down by a smoker. She was conveyed to St. George's Hospital severely burnt, and is no texpected to recover.

CONTINUOUS INTERCESSION.

"Abraham stood yet before the Lord."—Gen. xviii. 32.

AFTER holy separation,
At the call of God alone:
After intimate communion
Such as mortal ne'er had known:
After personal benediction,
After promises outpoured,
See "the Father of the faithful"
Standing "yet before the Lord!"

"Yet" before the Lord Jehovah,
For a "righteous few" to plead;
For a doomed and guilty city
Daring still to intercede.
"Yet before the Lord" he standeth,
Faith enlarging its behest;
"Yet before the Lord" he winneth
Swift "Amen" to each request.

Such the attitude victorious
Every child of God may claim;
"Whatsoever" all the limit,
When we ask in Jesu's name!
In the power of glad communion,
Separated unto Him,
Filling up with intercession
All life's narrow interim.

Is it thus that we are bringing
All we love for Him to bless?
And for sinners interceding
With an eager tenderness?
After seasons of refreshing,
Not content with parting word,
But in humble expectation
Standing "yet before the Lord"?

Is it thus that we are pleading
Needs of others, and our own,
In continuous supplication
Waiting still before the Throne?
So to us the way is open,
Jesus bids us welcome there;
Is it thus that we are living
In the atmosphere of prayer?

O how varied are the blessings
Which believing prayer hath wrought!
O how manifold the treasures
Which the Church has left unsought!
Who can estimate the riches
Which in Jesus Christ are stored
For the suppliants who tarry—
Standing "yet before the Lord."

Saviour, we with shame and sorrow,
Would our faithlessness deplore,
While for thy sweet intercession
We would praise Thee more and more.
Yea, we yield Thee thanks unfeigned,
That, in Zion's holy hill,
"Intercession for transgressors,"
Thou, unwearied, makest still.

As on earth thy lonely vigil
Keeping in the midnight air,
As, for thy beloved disciples,
Breathing thine high-priestly prayer;
As for Peter, in his danger,
That his faith might stand the test:
As for those who pierced and mocked Thee,
Making, even then, request.

So "within the veil" Thou livest,
Evermore to intercede,
Bearing on thy heart the burden
Of thy people's every need.
"Crowned with glory" now, and "honour,"
Thou dost still thy manhood wear,
And in our Divine "Forerunner"
We are represented there.

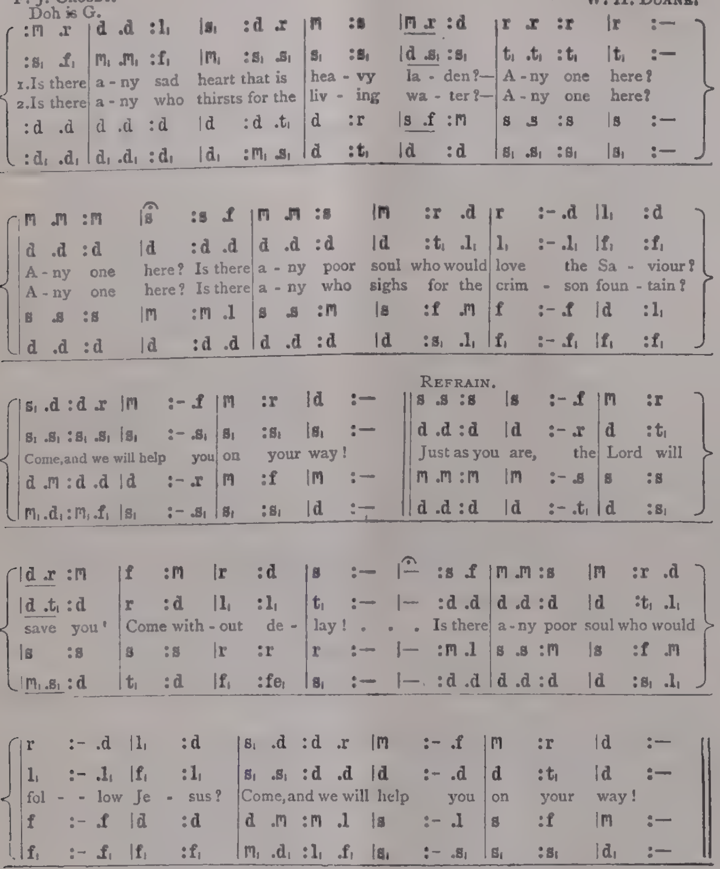
Blessed, kingly Intercessor!
Thou for ever shalt prevail;
Thousand thousands through the ages
Trusted Thee, nor found Thee fail.
And for us, for us Thou pleadest;
Ever be thy Name adored!
In thy great unchanging Priesthood
Standing "yet before the Lord."

Lucy A. Bennett

Any One Here?

"Whosoever will, let him take!"—Rev. xxii. 17.

F. J. Crosby. W. H. Doane.


Doh is G.
1. Is there any sad heart that is heavy laden?—Any one here?
2. Is there any who thirsts for the living water?—Any one here?
Any one here? Is there any poor soul who would love the Saviour?
Any one here? Is there any who sighs for the crimson fountain?
Refrain.
Come, and we will help you on your way! Just as you are, the Lord will save you! Come without delay! . . . Is there any poor soul who would follow Jesus? Come, and we will help you on your way!

3. Is there any would ask for a word of comfort?—
Any one here? Any one here?
Is there any who feels that our prayers would cheer you?
Come, and we will help you on your way!

4. Is there any who longs to be owned by Jesus?—
Any one here? Any one here?
Is there any will say, "I believe this moment"?
Come, and we will help you on your way!

The above piece of Music is taken from Gems of Praise, compiled by Rev. E. P. Hammond. Old Notation and Tonic Solfa. *Morgan & Scott.*

TO YOUNG MEN.

PERHAPS there has never been since the days of the Apostles such a stir to duty in reference to Foreign Missions as there is now, and perhaps there never was so great a need of sound judgment being exercised as now as to individual work in them. To-day there are many young men who are not glorifying God by diligence in their present position, but yet who think they have a call to some foreign field of Mission work. God will not, however, transfer them to another field of labour until they are faithful, diligent stewards in their present position, to the utmost of their ability. God wants able, diligent men in this direct service. Take care that you are not of those who have gone, but God did not send them. A man cannot do everything and succeed. He cannot attain to signal success in more than one pursuit. There are ten thousand ways by which to glorify our Redeemer, yet to attempt all would be to fail in all.

To decide upon any particular course regard must be paid to two things:—(1) You must consider the nature of the talents which God has committed to your trust. God has given you some powers, jewels which may be devoted to his praise. In order that there might be specialty of purpose in glorifying God, "ascertain the number and order of your gifts, and cultivate those more especially which are superior to the rest."

(2) In marking out a definite career, regard should likewise be paid to the leadings of Providence. Be fully assured, that if you seek his help, the Holy Spirit will not only lead you into all truth, but also into and in the path of duty. If you are to glorify God in any particular sphere, the way thither will be opened up. Do not run before Providence, nor lag behind when Providence directs. The possession of powers, physical and mental, fitting you for a given work; the concurrent counsels of your Christian friends; the blessing of God upon your occasional endeavours; your own deep convictions after serious meditation and prayer, must all be regarded. Enthusiastic desire for direct service for God is often created by novelty. Your safest way is to ask your heavenly Father if you are "now" in his desired place for you; and if you are not, that He will lead you into the right one. If, however, no other way opens, take your present path, if it be a lawful one, as God's path for you; and, remembering the words of Jesus, "No man having put his hand to the plough and looking back is fit for the kingdom of God," imitate him who said, "This one thing I do."

J. Hobart Pritchard.

TEMPERANCE NOTES.

Thirty-eight barmaids have joined the Temperance branch of the Young Women's Christian Association, London.

Mr. Herbert Herkomer, Mr. Ruskin's successor as Slade Professor, Art, Oxford University, is an earnest total abstainer.

Dr. Joseph Burroughs, of Manchester, N.Y., claims to have discovered that nitro-glycerine is a safe and effective substitute for alcohol.

Mr. Forster, M.P., within wide limits, would give local communities control of the liquor traffic, but is not as yet in favour of a direct popular veto.

At Devonport Royal Dockyard, a Band of Hope is being formed. Rear-Admiral Grant, C.B., Admiral Superintendent, has taken the lead in the movement.

Mr. G. W. E. Russell, M.P., formerly against, has now declared in favour of, local option, and holds it should be the foremost issue at the election.

The British Women's Temperance Association reports an increase of 35 new branches, and a general increase of members in the 229 societies affiliated.

On Sunday, August 30, Dr. Talmage addressed about 15,000 persons in the open air, Carlisle Circus. His deliverances on Temperance were outspoken and uncompromising.

Lord Bramwell's pamphlet on "Drink" has reached its seventieth thousand. How many of its readers will ever see the replies by Canon Farrar, Dr. Lees, and Dr. Burns?

In "Our Navvies," by Mrs. Garnett, are touching instances of drink degradation, one, a Cambridge man, another, an Oxford double-first, both working as common navvies.

It is thought the cholera may visit England in the autumn. There is universal evidence that Total Abstinence is one of the best safeguards, and that the intemperate are ready victims.

Mr. Reginald Wilberforce, eldest brother of Bishop and Canon Wilberforce, is a candidate for the representation of South Hants, and is in favour of the direct veto on the drink traffic.

White men have not a monopoly of wisdom. In a church of the Zulus a regulation is that no member "shall drink the white man's grog nor native beer, nor even touch them with his lips."

General Middleton, who commanded the Canadian expedition against Riel, attributes the cheerfulness of his men and "the total absence of crime" to the total absence of stimulating liquors.

The number of drink licenses in the United Kingdom on March 31, 1883, was 168,538, and on the same date this year 164,958, a decrease in two years of 3580. The reduction is mostly in beerhouses.

Dr. Birdwood, Metropolitan Asylum Boards' Hospital Ships, reports that at first he was in favour of a free use of alcohol in small-pox cases. He has found he was wrong, and the amount he now prescribes is almost nil.

Canon Wilberforce, in a letter to his parishioners, says that in the reflections forced upon him during his late dangerous illness, "of no one thing was he more certain than of the soundness of the Total Abstinence crusade."

A military correspondent of *The Daily News* writes:—"The law in the Soudan, under the Dervishes, now is, that any man who touches spirituous liquors is to receive fifty strokes of the kourbash every morning for a month."

Another cry from Africa against the drink! "Oh! cannot England save the poor people from those unprincipled men who are doing their utmost to destroy the good which the Gospel has done to the Basutos?" Adele Mabile.

Wanbuno, an American Indian chief, in his seventieth year, lately delivered an address on Christian civilisation, in Surrey Chapel. He strongly, though in broken English, condemned the use of alcoholic liquors, the evils of which had sorely affected his own people.

The legislature of Missouri has just passed a law forbidding the sale of all alcoholic beverages to minors, and their employment or sojourn in places where such are sold, without a written authorisation from their parents or guardians.—*Le Christianisme.*

A Temperance veteran, John Sands, for forty-seven years a Temperance worker, was interred at Peckham, August 23, aged 92. On Joseph Livesey's birthday, last year, he walked four miles to speak at a Good Templar's meeting. If his children tread in his steps Temperance work should not soon die, for he leaves 105 descendants.

FELLOWSHIP IN CHRIST;

OR, THE UNITING POWER OF THE WORK OF THE LORD JESUS.

An address at Perth Conference, Sept. 9.

BY DR. CLEMENT CLEMANCE.

THERE is a verse in the Epistle to the Ephesians which has for us an indescribable charm. It is the fifteenth verse of the second chapter: "To make in himself of twain one new man, so making peace." A little before this the Apostle had written: "Ye who once were far off are made nigh by the blood of Christ." Once far off from God, and from one another, they are now made nigh to God and to one another. *How* nigh, faith and experience alone can tell. And here we have both the primary and the secondary purport of our Lord's work: the one effected with a view to the other: the one having an immediate issue, the other having an issue which is working out through the ages, and changing the face of the world. Dear brethren, do not suppose us to ignore the first because we dwell for a little only on the second. On the contrary, we assume the first to be the one and *only* foundation on which the second can stand.

The sublime conception indicated in the words "one new man" requires some time to work it out and to realise it in thought. Beyond all question, the aim which these words disclose shoots far, far ahead of the age in which they were written. To show *how* far they are ahead of that age would require a whole treatise. Two or three touches are all to which we can now pretend. At that time there was a standing animosity between Jew and Greek. The ordinances observed by the Jew were hateful to the Greek. The lack of them by the Gentile was the object of scornful reproach by the Jew. In Ephesus itself the great Diana of the Ephesians was the object of veneration. Superstitious rites marked the worship, and the foulness of impurity mingled with the services. The Pagan religions had no morally elevating power over the heart and life. Men were "past feeling," and had given themselves over to lasciviousness to work at uncleanness as a gainful trade. And in this low realm the notion of any common sympathy between nation and nation had no existence; the brotherhood of man by virtue of a relationship to one common God and Father, had not yet dawned upon the world. Slavery was rife. Men and women were as goods and chattels. And in the whole Pagan world, there was none that understood the dignity of man as man, none that stood up for the rights of the slave; none that ever thought of welding the diverse ranks, tongues, and tribes of men into a solidarity expressed by the words, "one new man." At that time the world was emphatically as Uhlhorn calls it, "a world without love." Whence then could come the force, who could devise a way, whereby mankind could be banded together in a bond of brotherhood? To such a task none was equal, till One came, over the race, yet in it. For there were two conditions requiring to be met ere such a result could be secured.

The two conditions are:—

The removal of every cause of enmity and disunion which kept man *from* man; and the creation of a new cementing force which should unite man *to* man.

As the conception of making "the twain" one new man belongs to our Lord Jesus Christ *alone*, we are drawn to enquire how He has laid a basis for its realisation in his work *for* man; and how He is bringing about the reality by a work *in* man and *on* him.

(1) First of all, in his great mediatorial work, which He undertook for the honour of God and the redemption of men, He recognised the truth that what kept men apart from each other was at its root the same as that which kept men apart from God. And this was—sin. Consequently He deals fully and completely with this. It became not the Holy God to commune with guilty man, save on a basis of sin's condemnation. Man dares not, or if he dare, he desires not, to commune with a Holy God, till he hears a Redeemer's voice saying, "Son, thy sins are forgiven thee." Hence, both God-ward and man-ward, sin has to be grappled with, atoned, and put away. This atoning process was threefold. "There are three that bear witness—the Spirit, the water, and the blood." In Christ's baptism sin was acknowledged, and the sinner's guilt declaratively taken on Himself. In the blood sin was atoned, and by the Spirit sin is destroyed. "Behold the Lamb of God that beareth away the sin of the world!" Thus man's greatest curse was dealt with—dealt with adequately, as it could be only by One who was alike the Son of God and the Son of man.

(2) By his own offering of Himself He so condemned sin, and demonstrated the Divine righteousness once for all, that no more sacrifices and offerings for that purpose would evermore be required of anyone on the face of the earth. His one offering is enough. Enough *for ever!* But, see! by that very fact the obnoxious wall of separation between Jew and Gentile is levelled at a stroke. "The law of commandments contained in ordinances" ceases forthwith. Now, in all religious worship the wide world over there is not one single feature remaining to mark one nation from another. All may meet on the ground of the one offering of the body of Jesus Christ once for all. Not one distinctive mark of nationality is needed now! Not needed? *It is a sinful intrusion.* In Christ all nations are equal; and not a single mark of pre-eminence may now legitimately remain. There is neither Greek nor Jew, barbarian, Scythian, bond, free; but Christ—all, and in all!

(3) And not only so. But the Christ having died to put away a barrier between men, now *lives* to be the central magnet to draw them together; to make, "*in Himself*," of the twain one new man. He is the rallying point, the ensign, the standard for the people. "To Him shall the gathering of the people be." We have (at least in England) what are called two schools of theologians. One fastening their attention rather on what Christ *did;* another, on what He *is*. With one, the centre point of Christian thought is a dying Saviour; with the other it is a living One. One starts from the Incarnation, the other from the Atonement. Why cannot we luxuriate equally in both? Were He not what He is, He could not have done what He did. Had He not done what He did, He could not be to us what He is. But now, the faith and hope and love of believers in every realm gather round Him as the centre of light and power, from whom there thrills into each a common life; so that He who gave Himself the One for us all, now lives to unite us all in One!

(4) Nor is there aught, even in his church-laws, to create any unequal distinctions between believers. There are no distinctions of order under the sway of Christ. There is no priestly order now. *All* Christian people are "Kings and Priests unto God." Nor know we at which to wonder most, whether at the superb dignity He assigns to his own, or at the fact, that in sharing it they are all on a footing of equal privilege. What means, brethren, our kingly, our priestly fellowship? Every Christian a King unto God! Every Christian a Priest unto God! Have we all awaked to the meaning of the names we bear? Kings? How? A king is never for himself, but for others. Kings unto God? Yea! to sway the world for God; by the power of truth to sway its intellect; by the demand for righteousness to touch its conscience; by the philanthropies of love to win its heart. Priests unto God? Yea. We, who know the living God, are to stand between Him and the world which knows Him not: with one hand lifted up to heaven, pleading for man with God; with another hand stretched out towards earth, pleading for God with man! Here, in this "royal priesthood" we are as "one new man;" in the kingdom of Christ, save his own unique priesthood and royalty, there is only the royal priesthood, of sanctified hearts, fruitful lives, and holy deeds!

(5) Nor, under Christ, is there any exclusiveness whatever in Church rights and privileges. There is nothing warranted by Him which can create the feeling of a prestige belonging to one Church that another does not share. Whatever seems to do this is something which will be burnt up in the fire of that judgment which "must begin at the house of God." All such expressions as "the Church and the sects" are utterly unscriptural. The Master's word is "where two or three, &c." Nor dare we clog that Divine simplicity by one single separating word. Our church buildings are of great service, and no wise man will underrate their worth. But, supposing a man far off from any of them. He has no place of worship nigh. But he has a home, he has his Bible. He is a praying man. He gathers his family around him, and, fast locked in each other's love, they bend the knee in praying for one another and for "all who love the Lord Jesus Christ in sincerity"—there, there is "a Church in the house;" and the humblest worship-room is as truly a house of prayer as any cathedral in the world! This is a real Church-life. Spirit, not form. Here, here at the throne of grace, all believers may unite as "one new man"—

> "Prayer doth a vast triangle form,
> At whose wide base they still can meet,
> Whose lofty top surmounts each storm,
> And joins them at our Saviour's feet."

(6) Still further does this fellowship work. The same Spirit working in all believers creates a new spirit of loving care for each other. The same mind that was in Christ Jesus is created in them. Love rules in the Christian family of God, and when love reigns, there is the germ of a new and of a perfect social life. In such a case none will "seek his own, but everyone another's wealth." Where the Spirit of Christ reigns, speaking will be always with grace, without a rotten word. The fellowship of heart with heart will be close, deep, true, and warm. Difference of office and position will bring no collision of interests. With the golden band of love encircling all there will be peace in the heart, light in the dwelling, kindness in the home, righteousness in the market, purity and goodwill in the social circle and in the life of our cities and towns. Yea, the true, pure life received from Jesus will be a healing and cementing force, uniting all who receive it into a grand unity as "*one new man*."

(7) But we cannot forbear also noting, as the perfection of Christian fellowship, that it is not only rooted in fellowship with the Father and with his Son Jesus Christ, but that being so rooted it has also an outlook which can belong to no other fellowship whatever; for it will attain its perfection when other bonds of union are snapped asunder; and it is destined to be renewed in a land where "they cannot die any more." He who unites us round Himself to-day, will gather us to Himself by and by! Then all jarring shall cease. Then the voice of the great Peacemaker shall have been heard: "Peace, be still"—and lo! He shall have ushered in heaven's eternal calm!

Then from the ransomed hosts shall songs of praise arise to Him who of the scattered sons of the human race has formed in Himself one indissoluble band—as "one new man."

What shall we then say to these things? We see how, in the redeeming work of our Lord Jesus Christ, the root-ill of human woes is attacked and destroyed. We see that, by Him, what keeps man apart from man is removed; that what unites man to man is supplied.

And as we look around us, we see also how many schemes have been and still are being planned with a view of realising a new commonwealth of prosperity, happiness, and concord. In so far as any of them are in harmony with Christ's plan for creating a commonwealth of Israel, we make no remark upon them. In so far as they would set it aside, we see in the light of the Cross that "sure and certain failure" is already written on them all. Why? Because (1) they are all of the earth, earthy; (2) they all fail at the outset by ignoring man's greatest need—to be set right with God; (3) they fail to strike at the root of evil, and to find a remedy for sin; (4) they fail to show any centre-point around which men can rally: (5) they commit the error of seeking to reform men's surroundings without reforming *them*; (6) they aim at securing, by mechanical or legislative means, what can only be secured by a personal and social regeneration; (7) they have no specific whatever for the creation of that spirit of love without which the unity of the human race is absolutely impossible; (8) they cannot possibly succeed till they see, in the Lord Jesus Christ, the true magnet of souls, the destroyer of sin, the leader of righteousness, and the inspirer of love.

Never, never, will men be able to realise this grand ideal—"one new man"—until they see the glory of the Cross of our Lord Jesus Christ: a glory absolutely unique; it alone levels all party walls that keep men asunder; it alone creates the force that shall bind all in one.

And if we ask, whereunto is this fellowship? Is it simply a fellowship in which we luxuriate, or is it something more? We reply, *both*.

It *is* a fellowship in which we luxuriate, for of all the rapturous delights in our Christian experience, this is certainly one of the greatest, when gathering together from east and west, and north and south, we can forget all that keeps us asunder, and clasp hand in hand, and join heart to heart, exulting in that which makes us one in Him, "Whom having not seen, we love." Here we are, brethren, this day, unknown to each other in the flesh, yet in one common Lord we are as "one new man!" Surely there is no luxury to surpass this. Heaven itself will be but its consummation and its outgrowth.

But it is more. It is a fellowship of testimony. We testify to one another and the world that a true commonweal is secured when all are one in heart, however adverse outside circumstances may be. All genuine oneness must begin from within and work outward, and must be rooted in Him who is "the head of every man." Man's schemes of fellowship aim, by levelling outside distinction, to create oneness of heart and soul. Christ's plan is, by creating oneness of heart and aim, to lead his followers to unite as one new man, let outside distinctions be what they may. And it was never more important than it is now for us to bear that testimony to the honour of Him in whom human oneness has already begun, by whom alone its completion can be ensured.

Hence, ours is, finally, a fellowship for service. We are in Him that we may be for Him. We are one, that in our unity may be our strength. And as we get older we avow that we have less and less inclination to move along the lines of party, and a far greater yearning to move along the line of unity. Oh! be it ours brethren, while man is seeking by carnal means to form an artificial commonweal, that Christ, by his blood and Spirit, has already formed a commonweal, rooting it so firmly in Himself it can never be torn up, and cementing it so strongly it can never be shaken. To *perfect* this shall, God helping us, be henceforth our aim, that by the exhibition thereof we may win the alien to his Lord and ours. Thus, in his strength, may we hasten on the fulfilment of His own prayer, "That they all may be one." Amen.

FATHER, SON, AND HOLY SPIRIT.

GRACIOUS Father, by whose *Will*
Eternal life to us is given,
We boldly come before thy Throne
Mark'd with the blood of thy dear Son.

Precious Jesus, from whose *Work*
Our pardon, life, and glory flow,
We boldly stand before the Throne
Pleading no merits but thine own.

Loving Spirit, by whose *Witness*
All blessings are to us assured,
Within the Veil for evermore,
We worship, wonder, and adore.

Cheyne Brady.

CHANGE OF ADDRESS.—Dear Sir,—May I once more thank my friends in the good old land who send me papers, especially the one who for so many years has sent me The Christian. Owing to ill-health I decided to try the Pacific Coast, and, being now settled there, I shall be glad if it is sent to New Westminster, British Columbia.

Robert Lennie.

THE McALL MISSION IN PARIS.

By E. PAYSON HAMMOND.

THE story of the McAll Mission in Paris has been often told, yet I venture to give my own impression, and a few facts concerning it.

Last winter, while in Leicester, I often passed the church of which Mr. McAll had been the beloved pastor. Yesterday, at the American chapel, I met Mr. Donaldson, whom I had known in the North of Scotland, where vast audiences of eight and ten thousand sometimes assembled to hear the Gospel. He has now, for a number of years, been intimately associated with Mr. McAll. He told me many facts of the progress of the work that deeply interested me.

In 1870, while on a vacation visit to the Continent, Mr. McAll, in passing through Belleville, the most depraved part of the city, and the very seat of Communism, was told in broken English by a working man, to whom he gave a tract, that the people were weary of an imposed religion, and longed for something better. The conversation made a deep impression on Mr. McAll.

With no encouragement for support, he resigned his position as pastor, and came over to Paris with his devoted wife, took a house in the very heart of Communism, rented a little room on the level with the street, and put a notice over the door of Gospel meetings. Just a few passing looked in, and fewer still came in. The next night a few more came. The interest increased, till the room was too small to hold the people.

Other rooms were opened in different parts of the city, till now there are thirty-four centres in Paris where earnest Gospel services are held and sinners led to Christ.

Yesterday we attended the service in French. It was in the better part of the city. Most of those present were respectable-looking people. I was told that all had been, or were, Roman Catholics or infidels. An earnest Gospel sermon was given. A Scotch lady was the polite doorkeeper, and handed to all a hymn-book as they came in, or took it from them with a smile as they passed out, as much as to say, "Come again, and you may be willing to stay through the service next time." At the same time my old friend Mr. Donaldson was outside handing to passers-by an invitation to enter; thus the room was kept full.

I was sorry that in a meeting of that character no inquiry meeting was held, for I believe that when fishermen draw the Gospel seine, at least in such waters, they should look in the net and take care of the fish caught; for it is in inquiry meetings following such services that the largest numbers are brought to decision for Christ.

At the invitation of Mr. Newell, with whom I laboured four weeks in Newbury Port in 1876, I went in the evening to quite a different part of the city. When I told the hotel proprietor where I was going, he said, "You will never come back alive." I was there at an early hour. I found Mr. Newell's son, who was a little fellow of four years when I first saw him, the doorkeeper, also a few Christian women, English and French, ready to take all by the hand as they came in, and what is more, to give many of them a French kiss—a kiss on each cheek. This was to me a new, and I must say a pleasing sight. Those who came early were evidently nearly all Christians. The women, elderly and middle-aged, mostly wore caps, very clean and nice, and to see them kiss both cheeks of the Christian ladies, who returned them so warmly, made me think of Paul's words, "Greet one another with a holy kiss." Meantime my interpreter, who sat by my side, was telling me what he knew of each as they came in. He knew all who had professed conversion, and those who were there for the first time. I was surprised to find this included more than half the audience.

A row of bright girls and boys sat in front of us. I asked, "Are they Christians?" "No, I fear not." I then called one of them to me on the platform and asked her questions. All listened. I told her of some I had known about her age, whom I had seen led, by God's Spirit, to see their lost condition and to trust in Christ. Everyone who had come into the room listened intently, and seemed to drink in every word that was said. I began to think even then that God had a blessing in store for us in that meeting. After singing several hymns the room gradually filled. After prayer by the interpreter, he read the story of the death and sufferings of Christ. Those interested did not seem to mind much the coming and going of others who, in passing, had just stepped in to see what was going on. Protestants sometimes look in upon Catholic services on week days, very much in the same way, and soon pass out.

During my address I noticed a group of big boys who became quite obstreperous. I was speaking of the judgment day, and the final separation of the righteous and the wicked, when they rose and left in a not very becoming manner; as they went out of the door they flew at the kind Christian man who had been standing there through the service inviting passers-by to come in. They apparently seemed angry with him, because their consciences had been pricked and aroused; they not only knocked him down, but flew upon him and pounded him severely. When I afterwards saw him I noticed his clothes were covered with dirt, showing how they had rolled him over on the sidewalk. I ought not to have been surprised at this, for Mrs. Newell had told me in the afternoon what I might expect, and that sometimes they had to call in the police to preserve order.

They let out with their fists what others might have expressed with their tongues. I thought of Paul's words to the Galatians. "Am I, therefore, become your enemy because I tell you the truth?" My heart went out anew in love to these self-sacrificing men and women who are doing so much to save these degraded people. They surely need our prayers and sympathies. I asked why they did not keep the door open that those going by might be attracted in. "That is against the law, for then a crowd would collect." "Why do you keep the windows dark and boarded up?" "To prevent them breaking all the glass."

In my address I spoke to them in the simplest manner possible, showing that we were all sinners under condemnation, and then showed how Christ had suffered a cruel death on the cross for us. At the close I attempted an inquiry meeting. I urged all Christians to speak to those around them. With good Mr. Clouet, my interpreter, by my side, I went to work at once. I asked each one in French, "Aimez vous Jésus?" "Do you love Jesus?" Numbers with beaming countenances said, "Yes—yes—yes." A nice-looking young woman burst into tears and said, "No, no, I am not a Christian." She wept most bitterly. Two of her friends by her side only laughed at her; but ere long, they too, to my surprise began to weep. I could but feel that the Spirit of God was at work.

I cannot describe the scene which followed. Nearly all that were in the room gathered around us. Some looked on with wonder and astonishment, others with the deepest sympathy as if they had passed through a similar experience. Before I left these three said they would trust in Jesus. One of them promised to write to me.

Let all Christians pray earnestly for this work going on in Paris. Much regret was expressed that Mr. Newell is so soon to leave for America.

A QUIET RETREAT.—The Ryde Seaside Home has been blessed to young women from all parts of the country. There are now thirty-four in the Home, of whom twelve are Board-school mistresses spending their holidays. Everything is provided in a liberal way for their comfort and restoration of health, at 14s. a week. A library, piano, and Bible readings in the evening add to the enjoyment of the young women, who come in search of health and rest, at the same time receiving Christian protection from the temptation of these awful times of wickedness.

Jane A. Johnston,
Hon. Sec. Y.W.C.A.

For the Young.

WHAT I WOULD DO.

BY MRS. MARGARET E. SANGSTER.

I THINK if I were Mabel,
And couldn't go out to play,
I'd find some pleasant thing to do.
Not fret and sulk all day,
Till everybody wished me gone
At least a mile away.

I think if I were Lucy,
And my lesson was hard to learn,
I'd do the very best I could
The highest mark to earn,
Not throw the "hateful" book aside,
And to my dollies turn.

I think if I were Harry,
And playing a game of ball,
I'd drop the bat at once and run,
Should mother gently call.
The boy who answers to his name
Is manliest of all.

I think if I were Johnny,
With errands that must be done,
I'd finish every one of them
Before the set of sun;
I'd be a little business man,
And brighten work with fun.

I think if I were Florrie,
With a tiny sister Sue,
I'd let her go to walk with me,
I'd pet her; wouldn't you?
I'd never say she "tagged along,"
As many sisters do.

I think if I were seven,
And had merry, dancing feet,
And cheeks like summer roses,
I *think* I would be *sweet*—
I'd scatter happiness around
On all I chanced to meet.

I think—just listen, children—
If I were a child to-day,
I would begin with earnestness
To step upon life's way.
I'd give my heart to Jesus now,
Repent, believe, obey.

—*Southern Cross.*

BIBLE ACROSTIC.

A PRECEPT OF DAVID.

(1) What mountain smoked when God came down and made his precepts known?

(2) Where was it, after seeking much, a mother found her son?

(3) What went before the camp of God, to guide, protect, and bless?

(4) What prophet once reproved a king of gross unrighteousness?

(5) Who was by an Apostle raised at a city on the sea?

(6) What was his name of whom 'tis said, "In him thy seed shall be"?

(7) What is the cov'nant styled by God which Israel yet shall know?

(8) What prophetess of ripened age did to the temple go?

(9) In what did John baptize the Lord, fulfilling righteousness?

(10) What was her name, or her abode, who early did transgress?

(11) [A short conjunction here admit to join these weighty words.]

(12) What is it makes the world rejoice, and light and heat affords?

(13) What did the angel Jacob name, when on his journey home?

(14) Who shall receive the help they need, when Jesus Christ shall come?

(15) Who was an Israelite indeed, in whom there was no guile?

(16) What are believers told to do, waiting for Christ the while?

(17) What craft engaged the Apostle great, who "laboured with his hands,"

Which, as a bright example, to the worthy Christian stands?

ANSWER TO LAST WEEK'S ACROSTIC.

THY WILL BE DONE.

(1)	Tabeal	Isa. vii. 6.
(2)	Hagerenes	Psa. lxxxiii. 6.
(3)	Young Women	Titus ii. 4.
(4)	Waters	Isa. xxxiii. 15, 16.
(5)	Ivah	2 Kings xviii. 34.
(6)	Lemuel	Prov. xxxi. 4.
(7)	Lo-ruhamah	Hosea i. 6.
(8)	Benjamin	Deut. xxxiii. 12.
(9)	Ease	Deut. xxviii. 65.
(10)	Dabbasheth	Jos. xix. 11.
(11)	Oaks	Isa. i. 29.
(12)	Nuts	Cant. vi. 11.
(13)	Ephron	Gen. xxiii. 13.

Correct answers have been received from S.A.R., E.M.T., G.O.M., N.I.T.

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OBITUARY.

MISS MARY REES.

ON the 2nd inst., Mary, the third daughter of the late Rev. A. A. Rees, of Sunderland, fell asleep in Jesus whilst visiting at Barnstaple. The interment took place on Saturday last, and was conducted by Mr. Bergin, of Bristol, who was much blessed in his recent ministry at Brother Rees's chapel in Sunderland.

MR. ELISHA SMITH ROBINSON, OF BRISTOL.—MR. JOSHUA NICHOLSON, OF LEEK.

Within little more than a week's interval have been called to their rest two gentlemen whom the Christian Church and the localities where they dwelt could ill spare. They had much in common. Each began life in the humblest fashion; each was the architect of his own fortune; each had the same intensity of purpose. The deceased philanthropists are the type of a noble class of men—and we profoundly regret it is so limited—who do more by their lives even than by their munificence. In both cases rare business sagacity would hardly have led the way to eminence and affluence without the possession of those commoner qualities—integrity, industry, and perseverance—which are within the reach of all.—*Nonconformist and Independent.*

MISS LUCY J. PAPILLON.

This noble lady, who founded the first Soldiers' Home in the United Kingdom, was called home on August 24, aged 77, after a week's suffering from the effect of the stroke, at her residence in Sandgate. In 1858 she opened a small room for the soldiers quartered at Shorncliffe Camp. This effort grew by degrees into the present Home, containing five rooms and a mission hall. A large number of residents in the neighbourhood were present in the Cheriton Churchyard, where her remains were laid to rest on the 28th. Conspicuous among the beautiful wreaths which covered the coffin was one bearing on a silver card the inscription: "From members and friends of Miss Papillon's Soldiers' Home. In loving memory." As the assembly dispersed, one present was heard to say: "Dear old lady! If she had never built that Home, me and my husband might never have been saved, nor my two sisters, for we were all born again there."

DR. MULOCK.

On August 23, Dr. Mulock succumbed to an operation, which he came to London to have performed by Sir Henry Thompson. He was the son of an Irish proprietor at Queen's county (who is still living at the age of ninety), and the eldest of sixteen children. He pursued his studies for the medical profession with considerable success, being a gold medallist, and he obtained a doctor's diploma. He went to Australia, and joined the Mounted Police at the gold diggings, in which perilous position he was distinguished for his courage and energy. He returned to this country with his health shattered, and, being converted in London at a watch-night service, he entirely surrendered himself to the Lord, giving up his position and all his worldly prospects. He at first chiefly devoted himself to children's services, following up the labours of Rev. Payson Hammond. Subsequently he gave himself to the work of the Lord as a teacher and evangelist among the "Open Brethren." He lived a most self-denying life, and may truly be said to have walked with God in separation from the world ripening for judgment.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Sept. 13, Luke ix. 49—62; Sept. 14, x. 1—16; Sept. 15, x. 17—24; Sept. 16, x. 25—42; Sept. 17, xi. 1—13; Sept. 18, xi. 14—28; Sept. 19, xi. 29—44.

THANKS FROM AFAR.

DEAR SIR,—I have received the following letter, which I send you, that the rightful owner may receive the grateful thanks of the sender, and know how much the kind and regularly-sent gifts of books, &c., are appreciated, and also hear what means of true blessing they have been.—Faithfully yours,
SARAH HEWARD.
3, *Kent-gardens, Castle-hill, Ealing, W.*

Keppel Island, Falkland Is.

DEAR MADAM,—For some years past I have received regularly each mail copies of *The Christian*, *Word and Work*, &c. I have never known to whom I have been indebted for these until now, when an accident reveals to me yourself as the thoughtful donor. The books and sermons which they have contained I have sent (after reading them) to the shepherds on the adjacent islands, and also given to the sailors on board of our colonial vessels. All receive them gratefully, and more than one instance is known to me in which they have done good.

It may interest you to hear of one. About four years ago there lived on the West Falklands a man who was notorious for bad character and profane talk, cruel to his wife and family, and altogether a person to be feared and avoided.

Some time ago we received a visit from a lady friend, who told us that in passing through the part in which he lived, she went into his house, and to her great surprise found the poor fellow reading to his children who were gathered round him some of the papers and tracts which had been sent from Keppel Island, and that upon inquiry she was told that a great change had come over him, that he no longer swore or got drunk, but was steady, sober, and respectable, and evidently endeavouring to lead a better life.

Please receive the best thanks of many who have read and benefited by your kind gift, and rest assured that your "labour of love is not in vain in the Lord."—Yours most truly,

L. HY. BURLEIGH.

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BIBLE WORK IN PORT SAID.

THE British and Foreign Bible Society has now an agency established here. For three years a colporteur has been at work, and Messrs. Wemstein and Lethaby have laboured successfully, as has also Rev. F. W. Strange, the Church of England chaplain.

In February Mr. W. H. Taylor obtained his discharge from Her Majesty's Navy, after ten years' service, the latter part of the time in active employment, from the bombardment of Alexandria to Tel-el-Kebir. He is exceptionally qualified to work on the ships which pass in a continuous procession through the canal. In four months he visited 236 vessels, of twelve different nationalities, selling 1405 copies of the Scriptures, which realised £43 5s. 2d. This represents an amount of mental and physical exertion which only those who know the peculiarities of the station and the character of the climate can appreciate. Even Mr. Taylor's well-seasoned physique was perceptibly affected by the end of the four months' toil. After visiting the passengers and officers of a ship he frequently spends hours among the crews, earnestly endeavouring to bring hardened or indifferent men face to face with their Saviour in his Word, and with remarkable success.

He is now absent on leave to fetch his wife from England. Mrs. Taylor will receive visitors on shore, while her husband visits the ships in the boat belonging to the Society.

Nearly every missionary enterprise in Syria and Palestine is largely helped by this Society. The whole of Western Palestine is systematically visited by colporteurs under local superintendence, and the crowds of pilgrims who visit the holy places in the early part of the year are methodically and carefully looked after by a special agent, who has liberty to distribute among them, with care and discrimination, single Gospels without limit in their many tongues.

Yours faithfully, ROBT. H. WEAKLEY.
Egyptian Agency of the Society, Alexandria.

Notes and Comments.

OUR next issue will be a Double Number, price 2d., containing further reports of the Northfield Convention, with addresses by Dr. Gordon, Dr. Pierson, &c.; an article by Mrs. Bayly, author of "Ragged Homes, and How to Mend them," and other important matter.

A Conference for the Deepening of Spiritual Life will (D.V.) be held at Glasgow from Sept. 29 to Oct. 2 inclusive.

Our dear friend, Pastor Frank H. White, sailed on Tuesday, in the *City of Chester*, for the United States and Canada, hoping to return in about three months. We doubt not that many of our readers will remember him in prayer, that he may, while taking rest, be strengthened to serve the truth of Christ, in that large land, during his brief visit.

We commend to our readers a pamphlet published by the Victoria-street Society for the Protection of Animals from Vivisection, entitled, "An American Medical Man on Vivisection" (2d.) It is a reprint from *Lippincott's Magazine*, and shows the discord in the opinions of vivisectors, and the uselessness of vivisection.

The opposition to vivisection does not appear to have been without good effect, and it is satisfactory to note from a report sent out from the Home Office that fifteen of the forty-nine persons who held licenses in Great Britain during the past year did not use them. About four hundred and fifty experiments were performed by the thirty-four persons, chiefly upon frogs and mice and fish. In Ireland no experiments of a painful kind were performed, and the Home Secretary states that the pain inflicted in the experiments in England was "insignificant." This is very satisfactory as compared with the state of things which existed a few years ago, but it is quite possible that if the frogs and mice, and fishes could express an opinion it would be adverse to that of the Home Office.

As a rule, great nations are in a position of the greatest danger when they seem to have reached the very pinnacle of prosperity. Greece and Rome, fearless before a world in arms, fell undermined by their own luxury and vice, and it would seem that England will not be an exception. With, on the one hand, legions of men revelling in untold wealth, and scandalously abusing the power which the possession of wealth gives, and upon the other, masses of starved people dying like flies, and as little regarded, both being alike dangerous to all healthy national life, there is room for grave fear that the end is approaching, and that in revolution or conquest by invaders, righteous retribution will overtake us.

A writer, who, by virtue of his great experience as a clergyman in a very large London parish, speaks with authority, has recently asserted that "it is women's own acceptance of impurity among men that lowers men's own sense of right, and makes them capable of wrong against which both chivalry and pity protest." These are wise words. If only part of the social disabilities which fall upon a sinning woman could be laid upon her male tempter, the utter selfishness of evil men would keep them from many sins of immorality; but whilst the woman is driven into the streets and to the river, and the man is courted and caressed in society, it is hopeless to expect any reform beyond that which follows the application of repressive laws.

It is by no means certain that many preachers do not do more harm than good when they attempt to grapple with sceptical objections to revealed truth, and only deal superficially with questions which are as deep as they are vital. But few men are competent to deal thoroughly with certain phases of modern doubt, and those who are not qualified, however earnest, and valiant they may be, had better leave such questions alone, lest they should simply scatter that which they think they have destroyed. Oftentimes it is better to proclaim the truth than to defend it, to sow the seed and leave it to the rain and wind of heaven. "I will listen to any man's convictions," Goethe said; "you may keep your doubts, your negations to yourself, I have plenty of my own."

Some idea of the terrible condition of things in Russia may be formed from some figures recently given by the greatest living authority, M. Semenoff, from which it appears that the peasantry pay more than three-fourths of the taxation of the country. At the same time, in many provinces, the whole yearly income of a peasant family, after paying rent and the excessive taxes, is only from three to five pounds, just sufficient to buy a few pounds of black bread daily. The death-rate, therefore, is excessive, famine being always at the door, and typhus and diphtheria hard by.

Who can wonder that Communism is rapidly spreading in Russia under such circumstances, and that there are signs of a fast-coming political revolution? If rulers sow the wind, they must expect to reap the whirlwind.

Amongst the very few remaining countries where the Gospel has not yet been preached as a witness, Thibet stands foremost in interest and importance. For years missionary societies have been waiting and watching to penetrate into its unknown interior. An interesting paper on this country appears in the September number of *The Nineteenth Century*, and contains the following allusions to the religious superstitions of the people. The writer says there are four prophecies among the Thibetans: (1) That the Thibetan religion will be replaced by another from the East. (2) That after the 13th *Ta lei lama* (or spiritual ruler) there would never be another. The present *Ta lei lama* is the 13th (some say he is the 12th), and at his selection there was a strong party against raising another. (3) There is a prophecy among Buddhists, extracted from their Scriptures, and much talked about by the Thibetan people, which assigns dates or terms for the duration of several Buddhist sects. According to these dates the Buddhist religion itself should pass away about this time; and it is also said that it will be replaced by a religion coming from the South, not East, as in prophecy No. 1. (4) When a certain lake's water, probably the Tangri Nor, or Nuam Tso, runs low and becomes salt, then the Lama power will come to an end. This, in the matter of the water, is said to have already occurred. It may be that the day is not far distant when the messengers of the Gospel will find an entrance into the country, and the first-fruits of the harvest there shall be gathered in.

An Irish newspaper, a few days ago, had about a dozen columns filled with reports of speeches delivered by Irish Members of Parliament, and others, at National League meetings, held on the preceding Sabbath Day. At most of the meetings Roman Catholic priests presided, and much of the oratory was of a very objectionable and inflammatory kind.

Alluding to Mr. Parnell, one M.P. said, "If they do not want peace, he will give them war. (Great cheering.) He will give them such a war as eighty Irish members can carry on in the heart of the English Parliament, and such war as the Irish people are able to carry on outside of Parliament—with the weapon of the franchise, *and the weapon of the boycotting pike*, or *any other weapons that the time or opportunity may offer us*." (Great cheering.)

Apparently the Pope has given his sanction to the position now taken by the Irish priests with regard to the National League, and one would like to know how he is able to reconcile that action with his course as to Italian Unity.

The Assistant Solicitor to the Inland Revenue, in a recently published "History of Taxation and Taxes in England." furnishes a statement of the cost of each of our wars from 1870 to the reign of William III., and one cannot be surprised that a critic has designated it "a horrible document."

Mr. Dowell has not written with the idea of advancing the objects of the Peace Party, but it is nevertheless true that few readers will rise from the perusal of the statement in question without a deep and lasting impression of the far-reaching evils of war. If the £831,000,000 expended in the last war with France, or the £97,000,000 spent in that with the American Colonies, had been distributed in "fruitful strifes and rivalries of peace," how different to-day might have been the lot of our toilers and our poor. Those two wars bequeathed a heritage of suffering which still passes from father to son, and the payment of the costs will affect the working man's breakfast table for years to come.

The leading organ of the Ritualist party in the Church of England, in commenting upon the third recommendation in the Bishop of London's pastoral, read at the Conference on the Criminal Law Amendment Act, admits the importance of the Bishop's advice to use the time of preparation for Confirmation "for giving definite teaching in purity," but the writer urges that, "if through this teaching the conscience of some young offender should be aroused, there ought to be an opportunity for Confession."

"Experienced and qualified confessors are needed," says this Mr. Romewards, and one may ask at what cost is the confessor's experience gained. Michelet, no mean authority, has asserted that "the studies with which they prepare for it in the seminaries are such as entirely ruin the disposition, weaken the body, and enervate and defile the soul," and he has recorded that he dared not quote what had been revealed to him about that "idiotic education," by those who had "been its martyrs, and narrowly escaped destruction from it."

"Experience teaches a priest something of the phenomena of sin," says the journal we have referred to, and we are not inclined to dissent from the statement; but if the confessor learns so much, what does the penitent learn? The confessor's manuals contain, as Michelet asserted, and as many of us know, references to "crimes that perhaps never were perpetrated," and to a "mass iniquity which would have been abhorred y ancient Sodom.”

And this Protestant clergyman, experienced the phenomena of sin, and armed with hat the great French writer has designated all this villanous science,” in the endea- ur to entrap a boy or girl of tender years to an admission of sin, has to suggest in the anner Liguori has pointed out, offences too rrible to be thought of! What must the sult be?

A late *Birmingham Daily Mail* has what terms a “threnody over the departed glory the Church of the Saviour.” This was e Church built for Mr. George Dawson hen he “seceded from the Baptist body in der to have a wider field for his latitudi- rianism.” Since his death it has, we are ld, “shrunk into something hardly distin- uishable from obscurity,” and is in danger being closed, as the income of the church o longer warrants the continuance of his ccessor. The satire is striking, though nintentional, when it is set forth in the ove influential journal that the building alled by its founder “The Church of the aviour” has been trading for the last ten ears on its connection with George Dawson. his has now collapsed, and the fact is xceedingly suggestive.

The exodus of Israel from Egypt is thus oken of by the Rev. H. R. Haweis in this onth's *Good Words*:—

> “Although Pharaoh's armies are said to have een overthrown in the Red Sea, and his land vaged by plagues, there are faint traces of either tastrophe in the monuments of the period; and is probable that, from the Israelitish standpoint, e escape of a body of foreign slaves, and the nsequent annoyance and defeat of the *local police militia*, assumed an importance more imposing in e eyes of Hebrew writers than in those of haraoh's annalists.”

The Bible narrative means more than this. he subsequent references in the later books f Scripture to Egypt and Pharaoh demand ore. Such flippant depreciation of the bvious language of the sacred records goes r to make sceptics, and when Egyptologists re finding proofs innumerable of the accu- acy of the Old Testament, is it not proper —should there be a difficulty—to wait?

In the above monthly there is a most im- ortant and valuable paper on “Pantomime Children.” Since the Scotch Education Act ives the right to School Boards to exempt hildren for employment at pantomimes, the ice-Chairman of the Glasgow Board made personal investigation as to the influence f the exemption. He visited theatres during he rehearsals and went behind the scenes uring the performances. He has come to he conclusion that School Boards should no onger grant such exemption. He sets forth trong facts to show that the immodest resses, the dances, the language heard, the hole environment, are unfavourable to orality, and peculiarly hazardous in the ase of young girls. This serious testimony ught to be pondered.

The trial of all reformers is a lawless spirit f imitation. Their work is brought into isrepute by men who rush in to make gain f it. German fanatical imitators almost roke the heart of Martin Luther. These asts and counterparts, to cover a necessary eformation with disgrace, are the stratagems f the arch-enemy. While good men mourn ver this, it becomes them neither to be aunted nor surprised. We shall see these ounterfeits in every direction.

We desire to call the attention of all interested in the young to a special meeting for conference and prayer, on Monday, September 14, at 7 p.m., at Exeter Hall. The invitation emanates from a few earnest workers who conferred and prayed together a few days since, and who, in view of the terribly fascinating and corrupting allurements now, and to be, offered to our boys and girls, of both Sunday and Board schools, desire to know God's will as to the wisest steps to take. Fathers, mothers, school superintendents and teachers, and all interested in the matter, are earnestly invited to attend. Mr. Henry Varley and others will give information.

We have been pressed by friends to name a day for united humiliation on account of our social, national, and individual sins; thanksgiving to God for his long-suffering, and for having awaked the conscience of the nation; prayer that He may purge us from our iniquities, endue us with the righteousness that exalteth a nation, and purge us from sin, which is a reproach to any people. In order to give sufficient notice, it has been thought desirable to name Tuesday, September 15, as a day on which all into whose hands this may come are invited to unite in spirit and to spend as much of the day as possible in waiting upon God.

We are glad to find that Rev. E. Payson Hammond is engaged to commence a Mission for young people at the Mildmay Conference Hall on the 20th inst. Friends residing in the neighbourhood should not miss this opportunity of bringing their children under the influence of this good man, whose London meetings some years ago were so signally blessed.

A meeting of Ultramontanes is to be held this month at Münster. A distinguished and ambitious leader is to bring forward a proposal, which finds influential favour, to establish an international league, which shall be world-wide, in defence of the Roman Catholic Church. It will be a union throughout the world in the interests of the Roman priesthood, and will everywhere bring into violent antagonism two of the most hostile tendencies of modern times. Who can foretell whereunto this may grow?

Few things have given us more satisfaction than the revised programme now published of the Church Congress to be held at Portsmouth next month. Such subjects as Our Young Men and Marriage, Rescue Work, Girls' Friendly Societies, Evangelising Agencies, Emigration—attitude of the Church as to this and to War—the Welfare of Soldiers and Sailors, Social Economies, Intemperance, the Spiritual Life and Religious Ethics, promise discussions eminently timely and urgent above all merely ecclesiastical ones.

MORE CHINA MISSIONARIES.—Another contingent of Christian soldiers met friends of missions at 186, Aldersgate-street, E.C., one evening last week, previous to their departure for China. They were Messrs. Terry, Botham and Walker. Mr. H. D. Brown presided, and each of the brethren gave some details of how they were led to the Lord and to devote themselves to his service in connection with the China Inland Mission. One of these was first led to think of the foreign field through his brother, who had attended a missionary meeting, and related the substance of what was said to his brother. This may be a hint to others to do likewise. The meeting was convened by the Young Men's Foreign Missionary Society, which has already been instrumental in sending men and women to distant lands. It is thus a real outlet for British Y.M.C.A. members, and deserves support.

MR. CHARRINGTON'S WORK.

MR. HENRY VARLEY writes: “It was my privilege to preach Christ at The Foresters' Hall, Mile End-road, on Sunday evening last. The large house was packed with a deeply interested audience, a goodly number of whom confessed their reception of the word of life. After the service was over I went to the Assembly Hall, the head-quarters of the remarkable work over which Mr. Charrington presides. There the smaller hall was crowded out, another large open-air meeting being held immediately in front; I must add, my joy was unbounded to see the great hold of the people which God has given our beloved brother in this important centre of work.

“A few days since I visited the new hall which is in course of erection. Its walls have almost reached their highest point, and a few weeks will see the completion of this great building, with its capacity for well nigh 5000 hearers. What a scene was presented last night! The great tides of human life surging to and fro. What a grand sphere for work! I rejoice to know that many have helped our brother in his remarkable undertaking, but if my words shall stimulate others to assist of their substance, sympathy, and prayer in this noble work, I shall rejoice.”

AGRA MISSIONARY SOCIETY.

ON a recent Sabbath evening Rev. Dr. Valentine, Principal of this Medical College, who is now in Scotland, delivered an address on “Medical Mission Work in India.” Glancing at the manners and customs of the people that opposed themselves to mission work, he described the Zenana system, in which were immured forty millions of poor women, to whom the words “love,” “husband,” and “home” had no meaning. Their condition is pitiable even in health. When disease attacks them their prison-houses are converted into chambers of horror, into which no ray of hope beyond death ever enters. When our dear ones are taken from us, we still look up and think of them before the throne of God. Not so with the Hindoo mother. When her child is taken she can only think of it as passing through the bodies of 8,500,000 animals —in one of its transmigrations perhaps entering the body of a dog, and with all the intelligence of a child coming back to the door of the old home, wishing again to enter and take up its old place in the family; but, unable to express its wishes, sorrowfully wanders through the city. Many and beautiful are the songs sung by the simple-hearted people of India, in praise of their beautiful land; but that idea of the future in which the highest Christian truth has been wedded to poetry of exquisite sweetness—

“There's nae sorrow there, Jean,
There's neither cauld nor care, Jean,
The day's aye fair, Jean,
In the land o' the leal—”

has never been sung by any sad heart in India. The work of the College was next reviewed, from which we learn that a native medical student can be boarded, educated, and supplied with books for £16 a-year. For the sum of £80 he is turned out a fully qualified medical missionary, with the diploma of the Agra Government College. Several friends, both in this country and in India, have undertaken to educate one or more students, and it is difficult to conceive a more useful way of spending £16 a-year than this. We are also glad to know that the College has been affiliated with the Edinburgh Medical Missionary Society. Dr. Valentine returns to India in November, and hopes soon to open the female classes.

SOLDIERS' HOME, SANDGATE.—In consequence of the death of Miss L. J. Papillon, as notified in another column, this institution is now in the hands of five trustees and managed by a committee of three gentlemen residing in the neighbourhood. May He who has seen fit to call away the chief supporter of the Home still continue to supply all its need. F. P. M.

Mr. MOODY'S NORTHFIELD CONFERENCE.

[FROM OUR OWN REPORTER.]

A KALEIDOSCOPIC SESSION.

THE SERVICE OF SONG.

AT the closing session of the week, we had an ample variety of topics brought before us—a kind of *omnium gatherum*. Mr. Moody began by giving some of the latest details about the progress of the Glasgow Mizpah Band, the parent of all the Bands of that ilk in this country. A letter just received had furnished the pleasing information that the muster-roll of these reformed men had now reached 1100. The labours of the male choir in Gospel song and in preaching are being greatly blessed to the refreshment of the Churches and the awakening of sinners. Mr. Moody used this as a peg on which to hang an earnest exhortation to all the Churches to utilise the gifts of song in their ranks. Why should not the voices of the young Christians especially be consecrated to God's service? Let them be trained, not only to sing, but to let the people know what is being sung. It is as much an abomination to sing as to preach in an unknown tongue. Have large choirs of every kind; sing solos, duets, and quartettes, &c., and you will find that a fresh interest will be awakened. It is always a sign of backsliding when the song of the Church becomes feeble.

By way of postscript to Mr. Moody's remark about singing in an unknown tongue, Dr. Pierson told of one who thus prayed, "O Lord, we suppose that, being omniscient, Thou knowest what this choir has sung; as for us, we have not understood one word."

TENT MEETINGS.

Rev. W. PRATT strongly commended tent meetings in the summer season. He was very severe on the notion that God cannot save souls in the hot weather. November appeared to be the limit that some people set before which it was almost presumptuous to expect the Lord to send a revival. He went on to relate some experiences of tent work in New England, which were very encouraging to all who engage in this form of evangelistic effort. Some folks asked how the tent converts hold out. As a reply to that, he would ask how those converted in churches of the Gothic pattern, or the Queen Anne style of architecture, or churches of the Greek cross, held out. Whether converted under the canvas or under the dome of a cathedral, all who are born of God are alike sons of God, and are kept by his mighty power.

Mr. MOODY thought that probably there were a number of wealthy ladies and gentlemen in the meeting; they could not put their money to better account than for each of them to purchase a Gospel tent, and pay for the expenses of an evangelist. During the summer he could visit the country districts, and in the winter time visit places where there were weak churches. He knew a man in Maine who had become so convinced of the blessing to be derived from this kind of work that he is now supporting three such evangelists.

Mr. G. C. NEEDHAM said that many who were evangelists had entered into business or gone to other lands because they were so poorly remunerated. He knew of the case of an evangelist preaching in a place for three weeks, and he was rewarded with five dollars! If Christian men who had means would stand by evangelistic work, much more of it would be done. In answer to a question as to how the churches could hasten the Millennium, Mr. Needham said there was no better way than for every man and woman to bring to Christ as many sinners as they could. Before the Millennium could come the number of the elect would have to be made up.

DR. PIERSON ANSWERING QUESTIONS.

One word about the use of Scripture types. Never deduce doctrine from a type, lest you engraft on Holy Scripture some conception of your own. There is a danger of informing the Bible with our own sentiments. We may, however, safely take a type as an illustration and confirmation of a doctrine.

As to tent work, he told what they had done in connection with Bethany Church, Philadelphia (of which he is pastor). A band of fifty consecrated workers was organised, and undertook to do any work that the Lord might present to them. A field was lent to them in the suburbs of the city. They got second-hand materials, and themselves raised a canvas-covered erection with a board fence all round to keep away evil-disposed persons. Much of the labour was given freely by the workers themselves, and they had a tent holding about a thousand people, at a cost of 200 dollars. It is full every time a service is held, and there has never been a meeting without some conversions.

Q. Should a preacher give any heed to the tastes and desires of his hearers?

A. No preacher, who is a gentleman, not to say a Christian, would unnecessarily go against the preferences or tastes of his hearers. Apart from that, it is difficult to say which is the greater danger to a preacher—the fear of incurring the condemnation, or the desire to have the commendation, of those to whom he delivers the Gospel message. The minister of Jesus Christ has to receive his message from the Word of God by the illumination of the Spirit of God in answer to prayer, and he has to carry it directly to the hearts of the people without concerning himself as to what they will say about it. Enlarging a little further on this point, the Doctor quoted the passage in 2 Tim. iv., about people "having itching ears," who heap up to themselves teachers, because they could not endure sound doctrine. The figure, "itching ears," he said, was a very quaint figure, and referred to the fact that certain unclean animals, particularly swine, whose filthy methods of life produced an irritation about the ears, heaped up something on which they could rub themselves so as to remove the irritation. In like manner, those professing Christians whose lives were not consistent, and who were rebuked by the preaching of sound doctrine, desired to find out other preachers who might hold their own lax views, so that they might take consolation in the fact that this one and that one were like minded with themselves. As to desiring the commendation and applause of his hearers, he knew so well, personally, that the flesh was so strong in him, that he would avoid everything that would render it any encouragement.

Q. Is there any progress of doctrine as between the Old Testament and the New, on the subject of the Christian's relation to death?

A. I would not dogmatise; but it appears to me as if the Holy Ghost, after the resurrection of Jesus Christ, desired to introduce an entirely new nomenclature on the subject of the death of the believer. In the Scripture record, there appears a new set of terms, as if it were designed that the word "death" should be abolished from the vocabulary of Christian people. I have examined the Book from Matthew to Revelation, and I cannot find a single case where the departure of the believer from this world is described as "death." The very first decease of a believer recorded after the resurrection of Christ, that of Stephen, is called "a falling asleep," and the same or similar phraseology is afterwards used throughout. The words "die" and "dead" are used several times, but always with the qualification, such as, "the dead who die in the Lord," "the dead in Christ," &c. In quoting the phrase used by Paul, "the time of my departure is at hand," Dr. Pierson said that the more correct rendering would be, "the time of my unloosing." It was as if a vessel tied to her moorings in some foreign land had her hawsers unloosed, her sails unfurled to catch the favouring breeze, and away she went to her desired haven. The phrase as used by Paul referred to his martyrdom, which circumstance adds force and significance to the figure.

ANSWERS BY DR. GORDON.

Q. What is the meaning of Matthew xii. 3
the passage referring to the sin of blasphem
against the Holy Ghost.

A. It is a very difficult passage, but I w
give you what I suppose to be its meanin
Christ had just said, that by the Spirit of G
He cast out devils; but his enemies had said th
He cast them out by Beelzebub, the prince
devils. Just at this point He said, "A
manner of sin and blasphemy shall be forgiv
unto men, but the blasphemy against the Ho
Ghost shall not be forgiven unto men." T
peculiar sin seems to me, therefore, to
the attributing of the works of Jesus, throug
the Holy Ghost, to the devil.

Q. What is the meaning of the passage whi
says that the Comforter, when He is come, w
reprove the world of sin, of righteousness, a
of judgment?

A. The promise was: "I will send the Com
forter unto you." Christ did not promise
send Him to the world. Therefore the Holy Gho
must convince the world through Christian
In these days it is the holy life of the Christi
that is to convince the world of sin. He was
convince it of righteousness; "Because I go
my Father." Now that Christ has left th
world, if righteousness is to be seen, it must
in the persons and lives of his disciples. "
judgment"—not "judgment to come," as it
often quoted. The Holy Ghost is to convin
the world, through the testimony of believer
that the judgment of sin is passed, that th
prince of this world is dethroned, and there
now no condemnation.

Q. Is it right to disregard all inner experienc
and say we are satisfied with the work of Chri
for us?

A. No. The mission of the Holy Spirit is
make the work *for* us to become a work *in* us.

Q. What is the meaning of 1 John iii.
"Whosoever is born of God doth not comm
sin"?

A. The life of God is imparted to t
Christian, and that life tends not to sin but
holiness. The believer, therefore, does n
habitually commit sin. An expression in t
first prayer that I ever heard Mr. Spurgeo
offer imprinted itself on my memory: "
Lord, Thou knowest that when we were unre
generate we lived in sin and loved it, but no
that we have become regenerate we fall into si
but we loathe it." That, I think, is what
stated in this passage.

Q. Is it possible that the sonship which w
have through faith in God can be lost?

A. I would not try to lose it any way. B
if you ask me, I say most emphatically, "No,
any more than a man who has eternal life c
lose it. I am not very strong on the perseve
ance of the saints, but I am very strong on t
perseverance of the Lord.

Before leaving the meeting to proceed to t
depôt to meet Mr. and Mrs. J. K. Studd, w
were about to arrive from London, Mr. Moo
read the letter from the London Committee whi
I have already embodied in my report. He sa
that perhaps it was in answer to the prayers
friends in England that God had given such
rich blessing at these Convention gathering
He then told, in brief, the story of the conversi
of Mr. Studd, senior, at the Agricultural mee
ings in 1875; how he had devoted time, a
substance, and energy to the spread of the cau
of Christ; how his sons had come under t
influence of the Gospel and were now acti
Christian workers; how Mr. C. T. Studd h
gone to far-off China as a missionary, and ho
his brother was visiting Northfield as a repr
sentative of the London helpers in the rece
mission. The meeting was not a little touch
by the interesting story of father and sons, a
though Mr. Moody proposed that the procee
ings should continue after his departure, it w
deemed best to disperse at that point.

Among others who had arrived at Northfie
since my last communication, are Rev. W.
Erdman, so well known to many Americ
Christians as a man mighty in the Scripture
Mr. and Mrs. J. B. Gough, accompanied by M
Wm. Noble; Mr. and Mrs. McGranahan, &c.

HOW THE DAYS GO.

t one of the later meetings Mr. Moody said days of the Conference had been going by hours, so full were they of thrilling and tical interest. That I imagine is the expe- ce of all. For myself there is so much of g interest at all the assemblies, that I find ry hard to secure a little leisure in which to are my notes, not to speak of indulging in eative rambles, to which the glorious scenery every hand would tempt the lover of the tiful in nature. From early morn to dewy the Seminary buildings are the centre of tant movement and bustle. In these parts egin the day betimes. In this respect Mr. dy sets an example that some of us fall very hort in imitating. He has been seen driving splendid team of black horses at six in the ning; whether he is up before the sun or I cannot tell. Most of us are astir before n, and at half-past the breakfast bell rings Household prayers for those who can nd follow very soon. The first public meet- in Stone Hall begins at ten, though some before that is usually spent in a service of . Mr. Moody may almost be said to have ing on the brain. He calls for it on every ible occasion, and though everybody knows he is not an artist in the vocal line, nobody rs so heartily into the spirit of it or enjoys thoroughly. A friend has erected a large near by the place of meeting, and during the ng days of the Conference smaller meetings been held there even before the gatherings ecitation Hall.

inner is at half-past twelve, and the young es who wait on the guests have a busy time t. The rare and pure atmosphere gives ybody a voracious appetite, but the com- ariat department is equal to every strain put n it. I feel bound to express my admiration he generous and well-prepared table that is ad from day to day. It is no slight matter ave to supply the daily needs of perhaps 300 ors, who are dependent on the provision e by Mr. Moody and his assistants. Mr. H. shall, of Boston, one of Mr. Moody's most ed coadjutors in all his good works at North- , has the oversight of the entertainment rtment, but his health is far from good, and has delegated the burden of the executive k to Mr. Ober, a young Y.M.C.A. official, is exactly suited to the post, and makes ything go as smoothly as in the best regu- d hotel. A number of the young ladies are being educated at the Seminary have n up part of their vacation, to come and t in caring for the comfort of the visitors; e a little army of these young people wait at e, and, from their proficiency in this direc- , I can only judge that the training they ive here is of the most comprehensive kind, embraces not only their intellectual and tual, but their prospective domestic life.

fternoon meeting begins at three and ends at Tea, or supper they call it here, is at half- five, and this is the last meal of the day. ericans at home do not appear to countenance hours for eating, and probably they are t. The half-past five tea is, however, a h more substantial affair than is the cor- onding meal in England. Many of the nds here take drives through the lovely ons of the Connecticut Valley after supper, rning mostly in time for the eight o'clock tings, which are held both in Marquand and t Halls. By ten o'clock the members of our nsive household have disappeared, as a rule, so the bright and busy days are rounded off.

he mention of drives prompts me to note one the many proofs of Mr. Moody's kind ghtfulness for the comfort of his guests. in America is credited with being about as rtionate in the matter of charges as the don "cabby," and the thirst for good nping fares has presumably extended to the t vale of Northfield. Mr. Moody, however, he exercise of competitive or argumentative , perhaps of both, has reduced the transit f by one half, and in some cases more than . His own vehicles are in constant requisi- for carrying friends hither and thither.

A CONVOCATION OF WORKERS.

Almost every sojourner here is a Christian worker in some department of service. There is a host of ministers from all points of the compass; these are backed up by a cohort of evangelists, and then follow the rank and file who tread quieter paths of labour. All alike are drinking in the inspiration that the Convocation so richly affords, and the effects of which will not be exhausted for many and many a year.

It has been specially interesting to me to see the face and grasp the hand and hear the voice of not a few with whose names I was already familiar through the pages of THE CHRISTIAN. Among these I may mention Mr. S. Bridgeman, of Northampton, Mass., who is almost a neighbour of Mr. Moody's, and whose lively pen has often enriched your columns; Mr. Collins, of the Gospel Union Mission, New Haven, Conn., from whose little paper the sketches and portraits of Dr. Pentecost and Mr. and Mrs. Stebbins were recently transferred to your pages; Dr. Dowkontt, of the New York Medical Mission, whose career as a worker I have traced with much interest since the old days when his letters were dated from H.M.'s Dockyard, Portsmouth, and who is now doing noble pioneer work in home medical missions in this great country; Mrs. Coe, also of New York, who has laboured long and successfully among the lapsed mass of that city; Rev. Jacob Freshman and Father O'Connor, both of New York, who are respectively in the van of Gospel effort among the Jews and the Roman Catholics of America's commercial capital; Miss Dryer, of Chicago, so well known for the impetus she has given to Bible study in the West, and the network of home missions she superintends in that great and wicked city; Dr. Munhall, the evangelist of Indianopolis, a veritable Boanerges, who seems to be equally at home in blowing the Gospel trumpet, exhorting the saints to holy living, or in swimming across the broad waters of the Connecticut river; Mr. Oakes, an Irish evangelist, who has just returned to these shores from a short Gospel tour in his native isle, and who hopes some day to lift the banner of the cross in old Ireland; and others.

THE CONVENTION HALF DONE.

Sunday, August 9, closed up the first half of the Convention. The day of rest dawned peacefully, as indeed every day seems to do in this sylvan retreat. It has been my happy fortune to tarry during some of these memorable days in the pleasant and cosy home of Mr. and Mrs. Sankey, near the centre of the long and unique "High-street" of Northfield. This thoroughfare, a mile and a half in length, is in a great part of it a broad avenue of stately elms and maples, and though the dust in dry weather is much too abundant for the comfort of the traveller, it is a noble highway. Before the hour of service, as Mr. Sankey and myself were in the open, drinking up the fresh, pure ether of the morning, bells rang out from the steeples of the two churches in the town—the Unitarian and the Congregational. Somewhat facetiously, but not untruthfully, Mr. Sankey described the ding, dong of the former bell as "Doing, doing," while the steadier note of the other seemed to him to say, "Done." Unitarianism has had one of its strongholds in Northfield for many a day, but things have changed a good deal since Mr. Moody came before the world as a preacher of the Gospel of a free and finished salvation. I am probably not over-sanguine in hazarding the belief that that unhappy system of colourless negation is "in the down grade" in this birthplace of the world's evangelist. At any rate it is a fact, I believe, that a goodly proportion of the people who are wont to frequent the Unitarian synagogue were on this Lord's Day found within the walls of Recitation Hall. There they must have heard much that was fitted to give them pause, if they were at all addicted to thinking about what they heard. Every now and then Mr. Moody lets fall an expression that shows how near to his heart are all the dwellers in this beautiful valley; how he longs that they should walk in the unclouded light that streams into the soul through the exercise of faith on the Son of God. His heart must have been rejoiced to see so many—for they came from far and near—listening to the good old Gospel of redemption through the atoning sacrifice of the Divine Lamb.

The public engagements of the day consisted of four discourses. At ten o'clock Dr. Gordon preached a very choice and suggestive sermon on "Seven First Fruits," first fruits of the Resurrection (1 Cor. xv. 20), of the Spirit (Rom. viii. 23), of the redeemed (James i. 18), of Israel (Rom. xi. 16), of Achaia (1 Cor. xvi. 15), of Asia, not Achaia (Rom. xvi. 5), and lastly, first fruits unto God and the Lamb (Rev. xiv. 4). I hope you may in some future issue have space for notes of this discourse, which was marked by the beauty and freshness of exposition, as well as chasteness of expression, that characterise all the utterances of this polished and spiritually-minded Christian teacher. May I here take the liberty of hoping that Dr. Gordon's voice will be heard at the next Mildmay Conference. I understand that a cordial invitation was sent to him to speak at the Conference of this year; but being pre-engaged for Mr. Moody's Convention he was unable to respond. The friends at Mildmay will do well to "fix" him for June next.

At eleven o'clock Dr. Pierson had the platform. He did not essay to preach a regulation sermon, but gave, in his peculiarly terse, clear, and rousing fashion, a Bible reading, bringing out, as he modestly said,

A FEW OF THE GREAT FACTS OF HOLY SCRIPTURE.

The general drift was to prove that in every book of the Old Testament there is a forward look to Jesus Christ, the coming Messiah, and a foreshadowing of his great Redemptive work. After some preliminary words, showing how the prophecies concerning Christ were literally fulfilled, and that after an interval of 400 years from the closing of the prophetic period, Dr. Pierson referred to the Old Testament books *seriatim*, quoting from each some passage or statement that was an index finger pointing to the promised Saviour. Your space will not permit me to do more than mention these points in outline.

Genesis.—The promise made to Adam as to the seed of the woman; the clothing of the man and the woman with the skins of animals, implying the idea of blood-shedding in sacrifice. The offering up of Isaac by his father; Jacob's ladder (see John i. 51).

Exodus.—The Passover Lamb. One statement made by the preacher on this point was perfectly new to me, and may be to many of your readers. The paschal lamb, he said, was used for eating as well as for sacrifice, and it was roasted on a spit of a peculiar kind. One piece was thrust through the animal from shoulder to shoulder, and another from the head towards the tail, so that the lamb was actually roasted *on a cross.*

Leviticus.—The sacrifices. The day of atonement, a remarkable pictorial example of the idea of reconciliation of man to God. Referring to the sending away of the goat into the wilderness, a token of sin atoned for and forgiven, and utterly forgotten, by God, Dr. Pierson made this finely suggestive remark; a special peculiarity of animals of the goat species is their complete lack of sense. If a dog had been used, he would, by the very instinct of his nature, have found his way back to the camp; so, probably, would a horse. Send a sheep or a goat away into the wilderness, and it will never appear again. It will wander heedlessly, farther and farther, until it die; but it has no instinct that will lead back to its fold—a most striking picture of sins confessed and forgiven, because atoned for, and also removed from the view of God without recall.

Numbers.—The serpent on the pole. The word translated pole means "banner staff," which has a cross-piece at one end—another hint of the cross erected at Calvary.

Deuteronomy.—The cities of refuge.

Joshua.—The very name is typical. The scarlet cord symbol used by Rahab.

Judges.—The history of Gideon, and especially that of Samson rending the lion's jaws and bringing honey out of its carcase; in his death pulling down the very temple of the Philistines. Jesus Christ by his death shaking to their fall the pillars of earth's iniquity.

Ruth.—The kinsman-redeemer.

1 *Samuel.*—The types of the Church—Saul a type of the Jewish Church, David a type of the Church militant, and Solomon of the Church triumphant.

2 *Samuel.*—A type of free grace in the history of Mephibosheth.

1 *Kings.*—The temple on Mount Moriah. The Queen of Sheba typifying the sinner coming to Christ, and saying of Him, "The half was not told."

2 *Kings.*—The cleansing of Naaman the leper, through obedience to God's command spoken by the prophet.

1 *Chronicles.*—The plague stayed by sacrifice.

2 *Chronicles.*—The temple on Mount Moriah.

Ezra.—Salvation for backsliders who repent and confess their sins.

Esther.—The queen taking the place of the people, bringing deliverance through the grace of the king. The letter written in the king's name.

Job.—The daysman who should lay his hand on both.

Psalms.—xxii.: The hour of darkness and crucifixion, giving the very words of Christ; xxiii.: The valley of the shadow of death; xxiv.: Resurrection and ascension.

The time allotted to the Doctor had now expired, nimble though he be both in flash of thought, and readiness of utterance, so he had to draw bridle, contenting himself with one more reference to *Ezekiel* i., in which we have a description of the likeness of the glory of the Lord; also a picture of the fourfold aspect of Christ's character—the face of a man; of a lion—He was the lion of the tribe of Judah; of an ox, representing the sacrificial bullock; of an eagle, soaring above the world into the very atmosphere of God. The Bible-reading was concluded by a most pathetic appeal to the large congregation, to see that they rejected not Him who was so fully set forth by patriarch, psalmist, and prophet, and who has fulfilled, to the letter, all that was predicted of Him as the One who would appear in the fulness of time for the salvation of men. Some 200 persons, I was informed, were turned away from the hall for want of room; it was the largest Sunday audience ever gathered in the little town of Northfield, marking, let us hope, an epoch in the spiritual history of the entire valley.

Mr. G. C. Needham preached in the afternoon on the Priesthood of Christ. He was followed by Mr. Moody, who discoursed on free and sovereign grace, with all his accustomed power and earnestness.

FIRE AT AN INDUSTRIAL HOME.—On Thursday last the large building occupied by the Industrial Home for Boys at Islington was destroyed by fire. This Home, which has cared for and brought under Christian influence many hundreds of vicious and unmanageable boys, is terribly crippled by the calamity. Schoolroom, workshops, dormitory, &c., with clothes, materials of labour, and more than £100 worth of firewood in bundles, are all consumed. The building was insured, but not these contents; and the stoppage of the boys' labour, by which a large trade was carried on, entails a further heavy loss. We thank God that no lives were lost.

E. AUSTIN, Treasurer.

119, *Copenhagen-street, N.*

A FOREST HOME.—Whilst many fond hearts have been providing change for their families, the nearly exhausted shop-girls and work-women have had no one to send them out, and no little savings that could procure them a week at the sea, or even with friends in the country; some, indeed, appear to have no earthly friends at all! The Home which Miss Reynolds has on the borders of Epping Forest has in the past been warmly appreciated. Many who for years had never seen the country, and others who were fast declining, speak of extreme pleasure, restored health, and sweet spiritual comfort enjoyed at this healthy little resting-place. Those who delight to work for the Lord, visit the patients, with bright young faces, and glad hearts, trying to make the little outing as beneficial as possible, both for body and mind. But applications are more numerous than funds. Particulars can be obtained of Miss Reynolds, Epping New-road, Buckhurst-hill, Essex, who will be most grateful for all contributions of money, food, or clothes.

Tottenham. SOPHIA MAY.

EVANGELISTIC NOTES.

MR. W. FORBES has, since his return from Kent, been giving addresses at Lewisham, Whitechapel, Barnet, and Highbury.

GERRARD'S CROSS, BUCKS.—Mr. Charles Billett has been visiting this neighbourhood for some weeks, and has been holding Bible-readings in the Public Library, kindly lent by J. Bramley-Moore, Esq. The Christians have been greatly cheered, and much blessing has resulted.

BIRMINGHAM.—On Sunday week, in the People's Chapel, Mr. Edward T. Smith delivered from memory Dr. Talmage's Temperance Oration, "The Arch-fiend of the Nations." The chapel was crowded, and the powerful words of the great American preacher produced a deep impression on the audience.

CLAGGAN, IRELAND.—During August evangelistic meetings were held here each evening in the week, and two each Sabbath, with marked success. The Irish Evangelisation Society kindly sent one of their tents, and Mr. James Thompson, whose powerful and thoroughly Scriptural addresses rivetted attention at all the meetings, which increased in numbers from two to six hundred. Mr. James Osward, from Belfast, also assisted part of the time. The whole district has been moved.

UPPER CLAPTON.—During the past three months a tent has been erected in Northwold-road, for evangelistic services, and the closing fourteen days' mission has been conducted by Mr. and Mrs. C. King. The tent was crowded every night, and large numbers could not gain admission. Mr. King riveted the attention of his audiences night after night with his stirring addresses; he introduces numerous humorous sketches and incidents in his life, but always brings out an earnest Gospel appeal from each one, which evidently drives the truth home to the hearts of his hearers. Mrs. King sang some sweet Gospel solos, and her simple but loving addresses touched the hearts of many. On Monday, August 31 (the closing service), a praise and testimony meeting was held, when many testified to the blessing they had received, and to the realisation they had of the presence and power of the Holy Spirit at these meetings.

CAMP MEETINGS IN PONTYPOOL.—At the anniversary of the Undenominational Mission, Pontymoil, Alderman R. Cory, the president, suggested that, before the summer was over, a vigorous effort should be held in Pontypool by a series of open-air or camp meetings. Mr. T. M. Wintle, the hon. superintendent of the mission, fell in with the idea, and soon carried it into effect. A large marquee, to hold several hundred people, was erected in the market-place, and here for two days, the meetings were held. Mr. Wintle secured the services of a number of well-known Christian workers. The weather being fine, the tent was utterly inadequate to accommodate the large numbers who sought to gain admission at the evening services, but by removing the surrounding curtain those outside were able to hear all that was said by the speakers, and to take part in the gatherings.

PETERHEAD, N.B.—The months of July and August bring to this town thousands of men and women to engage in the herring fishing industry, and thus opportunities are given for Gospel work. The open-air meetings, attended by large crowds, have been interesting and encouraging, and many hundreds, gathered from all parts of the country, have "heard words whereby they may be saved." The open-air meetings are followed up with tract distribution, and a prayer-meeting in the hall, where the awakened are spoken to and prayed with, and some have left rejoicing in the Saviour. We have been assisted in the work this summer again by our brother, Mr. Ririe, from Horley College, and also by Miss Gamock, from Mildmay Deaconess' Home, who has conducted special meetings for women, attended with much blessing. Efforts to reach the young were also made, a band of workers going into the streets on Sabbath forenoon, and gathering into the hall large congregations of boys and girls. W. S.

A HEBREW CONVERT.—Rev. A. Ben-Oliel, missionary of the British Society for the Propagation of the Gospel among the Jews, has under his instruction in Rome, a highly-educated Austrian Jew, who speaks Latin, Ancient Greek, and several European languages. He desires to dedicate his life to the Master's service, and would like to go to a Christian College, and there equip himself the more fully for the work, but is now at the Home for Jewish Inquirers, at Rome. Mr. Ben-Oliel's address is, Viareggio, Lucca, Italy.

Notices of Books, &c.

A LOST SON, and THE GLOVER'S DAUGHTER. M. LINSKILL. Two vividly-written tales, show the folly of rash vows and unfounded prejud The characters are well portrayed, and all tha noble in the respective heroines is well brou out. Both stories in one volume, 5s., *T. Fis Unwin.*

EGYPT AND SYRIA. By Sir J. W. DAWSON, F.F 3s., *Religious Tract Society.* We are glad welcome this volume, which is No. VI. of "Bypaths to Knowledge" Series. Its spe object is to describe the physical features of th two important countries in relation to Bible histo To collect the information here presented m have been a difficult task, which the author ably mastered, furnishing a most interesting instructive work.

THE SPIRIT OF THE NEW TESTAMENT. B WOMAN. 5s. 6d. *E. W. Allen.* An ingenic subtle, and very sad book, sent forth as an o advocacy and defence of "Spiritual Affinitie In this age, being unable to ignore the New Tes ment, the authoress presses the teachings of Gospels and Epistles into the service of her spi ualism, by a clever but deplorable travestie of words of Christ and the Apostles. Where meets difficulties she puts these down to "a lack inspiration and ripeness of soul." Christ's mira she treats as the projecting of "his living soul-fo upon the passive essences which exist in all mate things." He was "full of psychic influences." like manner she treats the Apostles. Much wo be unintelligible to those who are uninitiated this new spiritualism. To others the delusion appear a terrible omen of an age when men, specially women, not being willing to rece revealed truth, are allowed to follow strange d trines, and to become willingly the dupes teachers of the most pernicious opinions. appearance of such a handsome volume sugg that there is a large following. The fact is am the signs of the age, and is foreshadowi portentous, and monitory.

THE LITTLE BROWN EARTH. By ANNIE LEAF. *Snow & Co.* The Story of Redemption exquisitely told the little ones. In paper covers, 1d.

THE BRITISH CONSTITUTION. By Dr. HILLIER. "*Daily Gazette*" *Office, Exeter.* A faithful and pow lecture to the British people on the Bradlaugh controv which deserves to be widely extended.

THE ACTS OF THE APOSTLES (xiii.—xxviii.). By T. M. LINDSAY. 4d. *Blackie & Son.* One of a seri "Commentaries for Bible-Classes." A really excellent work, containing able and lucid comments upon almost e verse.

NEW JERUSALEM: A Vision of the Church's Peace Glory. By FRANK H. WHITE. 1d. *Partridge.* beautiful description of the Holy City (Rev. xxi.) is dilated upon, reminding us of Dr. Seiss Thorou practical and full of deepest interest to the spiritu minded reader.

We have also received the following books:—

Bolton, Knightsbridge:

The Revival of British Industries. 1d.

Religious Tract Society:

Under the Shadow of His Wings. 2s. 6d.
Hymns of the Present Century. 1s. 6d.
Sunday-school Reward Tickets. 6d.

Additional September Magazines:—Sabbath-School M zine—Voice of Warning—All the World—Illustrated H Evangelist—Church of Scotland—Evangelical Christendo Our Darlings—Congregationalist—Presbyterian Reco London City Mission Magazine—House of Rest Mont King's Messenger—National Church—Free Church Maga —Little One's Own—Christian Socialist—Preacher's An —Open Doors—Monthly Letter of the Protestant Allia Friend of Missions—Onward and Upward—Irish Cong tional Magazine—Jewish Herald—Baptist Messeng Wesleyan Methodist—Sunday-School Magazine—On Road—Pulpit Treasury.

CRIMINAL LAW AMENDMENT ACT.—A a abstract of this Bill, price 1d., has been publis by Edward Knight, 18, Middle-street, E.C., wh presents its chief provision in concise and port form. All persons interested in the protectio girls should make themselves acquainted with w constitutes a breach of the law, and will find an exceedingly useful abridgement for the pose.

THE SMYRNA REST, AND CONSTANTINO REST, are not maintained without consider opposition. The sixth report says:—"From pulpits we have been denounced as heretics children of the devil." On the other hand, m good has been done, for even the persecution fallen out to the furtherance of the Gospel, so souls have been awakened and saved. Dr. Son ville's recent visit proved a great blessing. Af meetings have also greatly furthered the good w Information may be obtained from Mr. S. S. B ster, The Conference Hall Office, Mildmay, N.

M.C.A. CONFERENCE AT BELFAST,

SEPTEMBER 2 TO 5 INCLUSIVE.

IIS year will remain in the history of Y.M.C.A. work as one of the most help-nd encouraging we have known.

lfast has truly shown herself worthy of the privilege she sought so earnestly at the n International Conference, when she asked ve the honour of receiving the Y.M.C.A.'s his year. Truly our Sister Isle has, in ing her arms to receive the various Associa-, been doubly blessed by the many prayers, ghtful addresses and papers read before elegates and many of the residents of this ured city.

e general meetings were preceded by a g of the secretaries, when various topics discussed, and many useful hints were and received.

e principal paper at this meeting was read Ir. Hind Smith, on the "Causes of Failure sociation Work." These Mr. Smith said were erous, and whilst he lamented having to ss such a subject, yet he hoped to give a ractical suggestions now to secure success to avoid failure. The following are a few s only:—Let the Secretary and Committee nsecrated men. Keep a single eye to God's , and let our watchword be "Young men hrist." Let the work be started on right Do all we can to help the several churches ending teachers and workers. Encourage arnest missionary spirit, &c. A few things avoided:—Unsuitable buildings; living nd your income; holding services at same as churches; too many mixed meetings; nsuitable secretary, &c.

e above paper was very freely discussed, the result must be that the secretaries will n home with a clearer view of their part in ver-increasing effort to reach young men.

e reception of delegates was held in the bition Hall, on Wednesday, Sir David or presiding.

e following Ode of Welcome was read and wards sung by a choir of ladies and gentle-:—

he Athens of the North, a loving hand
f welcome to her visitors extends;
ho work for Christ, throughout the world are
friends
ivinely bound in one unsevered band.
We pray that heav'n, as if by fairy wand
ould further in the race for righteous ends
ose, Shamrock, Thistle, that to God amends
ay rise like incense from a sinful land.
Shaftesbury! good Earl, thy absence draws
a tear;
rin knows that thou did'st work and pray
or those who in the city's perils stray.
nd Williams, of the blest work pioneer,
he jewels in thy crown shall sparkle clear,
hen God receives thee to his cloudless day!"

e Chairman, in the course of a very happy earnest address, said, "I have watched the ciation for now nearly thirty-five years, and pleasure in saying that never in its history t been so vigorous and healthy as it is at resent time in Ireland," and that no doubt England and Scotland would be able to rt continued progress throughout their al fields of labour.

llowing the Chairman, addresses were given Rev. Charles Leaver, who welcomed the lish delegates; by Rev. George Cron, oming the Scotch friends; and by Rev. iam Park, to the Irish delegates. The note was struck when Mr. Leaver referred to rand revival of 1859, and the still fresh lection of the sweet and hallowed time God truly gave showers of blessing upon eople of Ireland, and then to Scotland and land. Mr. George Williams, Mr. James (Greenock) and Mr. Fowler (Dublin) replied, ing how deeply they valued the hearty in which their several friends had been ved.

The first day's conference commenced by a bright, earnest, devotional meeting in the Association Hall, Rev. W. Riddall presiding; after which Mr. McCann, Irish Travelling Secretary, reported that the National Organisation had only been in existence since January last, but that during the period of eight months ten new Associations had been formed, whilst many others were in course of formation, making a total of 48 Associations in Ireland, with a membership of 4198. Ireland is now divided into two districts—North, with Belfast as the centre; and South, with Dublin as the centre.

Mr. W. H. Mills, National Secretary, read the report of the English work. The following figures contain a summary of the associations:—1879, 163; 1882, 188; 1885, 239. The National Council has done good service in reviving many an Association, whilst very many have been helped out of difficulty by a brief visit of the Travelling Secretary. Not one Association has lapsed during the past year, and this is to a large extent attributed to the more perfect central and district organisation.

Mr. Auld reported on behalf of the Scottish Associations. The work in Scotland differs somewhat from that of either England or Ireland, in the fact that the various fellowship unions in connection with the evangelical churches are regarded, when affiliated with the Y.M.C.A., as branches of their work, thus swelling the membership to a very large extent. Twenty-one new Associations have been formed during the year, whilst very great encouragement has been given by the deep spiritual tone of each branch. Special reference was made to the great impetus given through the work carried on amongst the students at Edinburgh, and spreading from thence throughout the greater part of Scotland.

Mr. W. T. Paton, of London, read an excellent paper on "The Relation of the Work of the Y.M.C.A. to that of the Churches." It breathed the spirit of oneness with Christ, and hence unity with all Evangelical Churches. Mr. Paton said that whilst we may have diversity of sentiment, yet unity of action should characterise the work of the Associations with that of the various sections of the Church of Christ, and with Nonconformists when not conformed to the world; the Established Church, with its power; the Methodist with its fire; the Presbyterian with its strictness; the Baptist with its water—surely here would be found all that is necessary to get up steam in any one and all of our Associations.

Mr. Paton strongly urged the closer inspection of Association work by the various ministers, and, on the other hand, the secretary should seek a closer union with the Church and the pastors, that thus mutual help might be rendered.

During the discussion it was noted that one Association alone had, during the period of its existence, sent no less than 1000 Sunday-school teachers to the various schools in its neighbourhood; whilst another, during the past eight months, had sent sixteen for the same work. Thus it is shown how these God-given agencies may help one another.

During this sitting a telegram was sent to the venerable President of the English Associations, the Right Hon. the Earl of Shaftesbury, who for three weeks has been confined to his bed. To this the worthy President replied during the day, thanking the friends assembled, and expressing the hope that he would at no distant future day be able by his presence to help on the work.

Mr. W. Oates, of Glasgow, then read a paper on co-operation with other institutions outside the Y.M.C.A. agency.

The following were a few of his points:—The value of a very close alliance with the various morning fellowship meetings, Sunday-schools, evangelistic agencies, open-air missions, and many other kindred works. It was felt that in every town and city the Y.M.C.A. should become the platform upon which all these bodies could meet in unison, whilst the room should be a centre of all evangelical effort. Special allusion was, during the discussion, made to missionary work, and it transpired that some fifty or more had entered into the foreign field from the various Associations during the past year.

Mr. R. Burn read an extract from a letter just received from Mr. Stanley Smith, now in China, who said that a wonderful work of grace was now going on in Pekin, a medical missionary having healed, under God, the wife of one of the prominent men of that city. This caused the man to listen to the Gospel, and the result is that the house, once in the grasp of Satan, is now thrown open to all who are diseased, so that these missionaries can use means to cure both body and soul. This message moved the meeting, and the whole body of delegates felt the powerful presence of the Holy Spirit.

The public meeting at night filled up the programme of the day. One of the bright features of this public assembly was that two of the students from Edinburgh told how wonderfully God had blessed those of their number who had gone evangelising throughout Scotland, and then they very earnestly told of the preciousness of the Gospel of our Lord Jesus Christ.

Friday's meetings were no whit behind those of the previous day. Earnest heartfelt gratitude to God for his presence in yesterday's Conference, and prayer for rich blessing on this also, commenced the meeting.

The Rev. Henry Montgomery, of Belfast, then read a paper on, "How can the Association best protect young men from the temptations of City life?" The subject of this paper was treated in such a masterly way as to lead each one to feel that the reader had himself had experience as a young man in city business life, and it ultimately came out that Mr. Montgomery was won through the agency of the Y.M.C.A. Earnest discussion followed the paper.

Mr. Henry Thorne next read a very able paper on the difficulties in the work of the Y.M.C.A. It would do one's heart good to have given the pith of papers and discussions, were it not that the writer is himself a delegate, and for him to write more would have necessitated his absence from the Conference. He cannot close, however, without reference to the final meeting, held in the Association Hall in the evening, the Hon. Arthur Kinnaird presiding.

This meeting, as well as the previous public gathering, had the opportunity of hearing the pleading voice of the Edinburgh students, and it was felt that at no public meeting of any Conference ever held was there such a manifestation of the presence, Spirit, and power of the Lord Jesus Christ. At every meeting of the Conference, from the beginning to the close, this thought was repeated, and everyone felt that no Association could do any work for Christ without a band of consecrated men at its head, and without very much of earnest pleading with God for the souls of guilty men.

The Conference at Belfast will be remembered as one of the most spiritual gatherings ever held, and the earnest cry to God from every heart was that the Associations throughout England, Ireland, and Scotland might be deeply stirred up by the secretaries and delegates carrying home with them what was so powerfully felt in the meeting—viz., the power and presence of the Holy Ghost.

The Conference, by unanimous vote, will meet next year at Bristol.

J. O.

PROF. GEORGE L. WHITE has returned from Thousand Island Park, much pleased with that resort. He met the Jubilee Singers there, and arranged to re-organise them and conduct a tour in the South and on the Pacific Coast. Their prosperity was all due to him, and their evil days soon followed after they deserted him. He met Mr. T. P. Perkins there, who has written a letter, which will appear in our next. Mr. Perkins' family returns to Lemona, Florida.

MR. C. B. WHITE, the Army Scripture Reader, has been passing through deep waters. After his return from India, he accompanied the regiments to the Soudan, where he laboured amongst the soldiers with much blessing. He was, however, summoned home to attend the deathbed of his wife, whose case had been brought under the notice of the Queen and Princess Christian. She has since died with her twin daughters, for whom provision had been made by the Princess. The mother and children were interred at Windsor Cemetery in one coffin, which was carried to the grave with military honours. Mr. White has now been bereaved of all his seven children and an attached wife.

ENGLAND'S FUTURE MANHOOD.

AN APPEAL TO MOTHERS.

OUR country is deeply degraded,
Her manhood is branded with shame;
For the wrongs of the weak and the helpless
Have brought a foul stain on her name.
But the childhood! the boyhood! of England
Are ours. In the might of the Lord,
Let us train them for Christ and his kingdom,
By the light of God's Spirit and Word.

Oh, mother! the babe at your bosom,
The little fair son at your knee,
All nations are asking the question:
"What manner of man shall he be?"
Shall he be, through the sway of foul passions,
The disgrace of his country and age?
Shall he be "Knight of God," brave and noble,
Stern warfare 'gainst evil to wage?

Shall he be the strong guardian of weakness,
Protector of innocent youth?
The champion of virtue and honour,
High in purity, valour, and truth?
Oh! pray for it, live for it; teach him
To fight all life long 'neath the cross;
May he for the smile of his Saviour
Count the pleasures of sin but as dross!

'Tis yours, Christian mother, to guide him;
Your words he'll recall in life's din;
Your teaching will foil Satan's tactics
Your boy to entice into sin.
Knights of God, lords o'er self, shall Old England
Train up as brave heroes to fight
For woman! for home! and for country!
For God, and his Christ, and "the RIGHT"?

Laura L. McL. Backler.

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THE CENTRAL VIGILANCE COMMITTEE.

SIR,—In view of the present agitation on the subject of Public Immorality, will you allow me to inform your readers that there already exists (at 15, York-buildings, Adelphi, W.C.) a "Central Vigilance Committee," which has been working for nearly two years and a half, and which has laboured earnestly to carry out the very objects that are now so prominently placed before the public? This Committee was formed in June, 1883, at the house of the Marquis of Ailsa, after two meetings had been held to discuss the public immorality which existed. It has for its President the Earl of Shaftesbury, and for its Vice-Presidents a large array of well-known philanthropists, from the Duke of Westminster to Samuel Morley, Esq., M.P.

It has held one very important annual meeting in Willis's Rooms, and is to hold its second in the Mansion House (with the Lord Mayor in the Chair) on Monday, October 12, at 3 p.m. It has already formed (or helped to form) some ten or twelve Local Vigilance Committees in the metropolis, and a few in the provinces. It is in touch with every corporation in the kingdom, I believe; and while others have held back from this painful subject of immorality, on the plea that it was not right to speak of it, I can testify, as its chairman, that this Committee has done good and earnest work from the time of its formation. It has sought, not unsuccessfully, to form that public opinion against evil which has now been so vigorously, if roughly, aroused, and has largely contributed, as I humbly believe, to the knowledge and zeal of many on this sad subject of the day.

Its one and only fault, so far as I know, is this—that it moved for reform, in regard to our streets and bad houses, before the public were ready for such a movement throughout the nation; and the consequence was that it was well nigh starved for want of means. A few generous donors had to bear all its expenses, and again and again we have had to press them for aid. Now, however, a mighty change has been wrought, and I believe that many, in all parts of the land, would be glad to aid in the great and national movement of this Committee to repress all public immorality, so far as possible; and to raise the moral tone of our nation, through the formation of Local Vigilance Committees. All information, as to the objects and workings of the Central Vigilance Committee, may be obtained from the Secretary, 15, York-buildings, Adelphi, W.C., and I would very earnestly plead for generous and immediate support, and offers of personal service, from all who desire the real welfare of our nation. The Treasurer is the Hon. A. Kinnaird, at the offices of the Committee, as above.

I am, Sir, yours faithfully,
H. W. Webb-Peploe,
Vicar of St. Paul's, Onslow-square, and Chairman of the Central Vigilance Committee for the Repression of Immorality.
25, *Onslow-gardens, S.W., September* 2.

A CAUSE OF HEART DISEASE.—A large number of boys examined for apprentices in the United States Navy have been rejected owing to weakness of the heart, caused by cigarette smoking.

MOTHERS AND THEIR BOYS.

SIR,—Every Christian parent must rejoice that the "White Cross Army" is working amongst young men, but, as one deeply anxious, I would ask, can nothing be done for our boys? It has been said that Temperance societies now are harvesting the seed sown years ago in the youthful "Band of Hope," and, if our children are to grow up pure men and women, something must be done. Oh that it might be done speedily, to stem the torrent of vice taught each other by school children! How few parents are alive to their children's danger; how few "hark to the rescue," and help them by counsel and instruction and prayer. While we are quietly comforting ourselves with the thought that "they are too young to think of such things," they are all having possibly their health of body and soul ruined for life; and this goes on even while yet they sleep under our roof. I know of a respectable middle-class day school, where out of forty boys only three are abstaining from impure words and actions—only *three.* What reason is there to hope that the thirty-seven will grow up pure men?—I am, Sir, An Anxious Mother.

[Whatever else may be done, the first and most effectual thing must be done by mothers themselves. They are the natural and divinely constituted guardians and teachers of their children; and we speak from our own experience when we say that nothing will tend more to ensure to a mother the lasting love and respect of her boy than her wise and faithful fulfilment of this sacred obligation.—Ed.]

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"A SHAME TO SPEAK."

SIR,—It is a shame to speak of these things, have we not all felt it so? and we speak with hushed voices and pallid faces, with quivering lip and tearful eye. But the burning sense of shame in our hearts causes us to speak, we can no longer keep silence. St. Paul speaks of not keeping company with the workers of evil, but he would have the evil-doer judged, and the sinful taught the way of life. Oh, we would rather not speak! but what are we to do?

A young woman comes and falteringly tells out her horror at the fearful evil. She has younger sisters out in the world, and she trembles for them. We speak together of our duty as Christian women, and of the deep contrition which should be felt by all for the nation's shame; and she feels there are those who can sympathise with her, although the world tells her "such evils always did exist and always must!"

And the children—we must take upon ourselves this cross, we must speak. With deep humility, at the sacred hour of prayer, in the solemn hush of the quiet hour at mother's knee, we must tell them, warn them of the evil that may meet them—not to detail evil, but to warn as every mother, or one who takes that place, should. Oh, mothers, remember that pure girl, that innocent boy, will soon be with companions who will teach evil things only too readily; and better for your child to have learnt to shun such revelations than to listen with curiosity just aroused. Would that every child were warned by judicious parents before entering the child-world—school.

God forbid that anyone of us should speak of such things merely as "idle words." We need all to "go softly" and humble ourselves. I would almost cry to my sisters to wear the garb of mourning in which The Christian appeared when it brought first to us the revelation of which before we knew nothing. God will teach us our part in this mighty conflict, and He will give us strength either to be silent or to come to active combat, as He calls us, so He will fit us for our own part.

Yours in Christian sympathy,
Bradford Y.W.C.A. A.

BARBICAN MISSION TO THE JEWS.—Our visit to Brighton this year has, we believe, been a more successful one than in the past. Our Jewish brethren there have got used to us, and much of their prejudice seems to have been swept away through contact with the missionary, and by reading Christian literature left at their houses. The public meeting at the Pavilion was, above all other meetings, a very interesting and encouraging one, in that several Jews and Jewesses listened attentively to the Gospel message delivered to them pure and simple. Of two educated Jews there we entertain great hope. One of them may be said to be "not far from the kingdom of heaven."

Paul Warschawski.
16, *Farleigh-road, Stoke Newington, N.*

CONTINENTAL AND FOREIGN NOTES

THE CONGO.—The Church of the Gos Tabernacle at New York has just sent out, at own cost, four missionaries to the Congo. They to receive no settled salary.

NAMUR.—For seven years a few Christi have met for divine worship in a private house Namur. Now a Mission hall has been open which is attended by about seventy or eighty p sons, Protestants, Romanists, and Freethinke They hope soon to have a settled pastor.—*Chrét Belge.*

ANTWERP.—Although the Exhibition auth rities forbade the sale of the Bible and tracts i kiosque near the Exhibition, this has not hinde a good work of evangelisation from going Colporteurs have widely distributed Fren Flemish, English, German, Italian, and Span tracts. Meetings for prayer in French, Flem and English have been held, and will no do bring answers of blessing.

SARAGOSSA.—Pastor Don Legrundo Sa has lost his beloved helpmeet through the chole which it is thought he caught whilst visiting afflicted poor. He has recovered from his own ness. He is in great distress, as the first entra of the disease into Saragossa stopped his us work, and he is surrounded by such terrible tress. His little daughter has also been strick with the disease, but it is hoped she will recover

Louisa Stewart
106, *Cazenove-road, Stoke Newington, N.*

JAPAN.—Several European and Japan *savants* are engaged in Tokio on a work of m labour, which they are bringing to a success issue. The Japanese language consists of 8, characters, and it is sought to bring these into narrow limits of our alphabet, in order to reprod them in the Roman character. A marvellous res has already been obtained; a Japanese La Dictionary has just been finished, this is to quickly followed by others in Japanese-Engl &c.—*Le Christianisme.*

CAMEROON.—*The Evan.-Kirch.-Anzeiger* gi utterance to a suggestion that is now occupy the minds of the Konigsberg Missionary Socie viz., that the Evangelical State Church should se out to Cameroon a young theological student take charge of the German church there, direct native evangelists, and establish schools. A v successful missionary work has been carried there by English Baptists, but now that Camero is a German Colony, it is thought that they retire in favour of the Germans, if the latter p chase their buildings, &c. The Baptists will t be able to concentrate their efforts on the Congo

CHRISCHONA.—The first Sunday in August the day chosen by the Committee of the Chrisch Missionary College for setting apart those you men who are going out to their different spheres labour. On the last occasion fifteen were ordain Two were being sent to Texas, one to Nebras one to Oregon, two to the Crimea, one to Croa one to Berlin, in the service of the *Miss Intérieure*, one in the same service to Carlsru one to Bâsle, two to Baden, one as agent for Y.M.C.A. at Barmen, &c. Altogether about have been sent out by this institution. Addres were given by Pastors Rappart, Haarbeek, a Petitpierre. The day was one of holy gladness those who took part in the proceedings.—*Jour Réligieux.*

PERSIA.—An American mission having b established here by the Presbyterians in 1835, th have just celebrated its jubilee. There are 7,000, inhabitants in Persia belonging to six differ races; those descended from the ancient Medes Persians are the most numerous; the Turks f the great majority of the peasantry and arti class; both these are Mahometans. The Pars who worship the sun and fire, number 8000; Jews, numbering 40,000, are thought to be remnant of the ten tribes who were taken Babylon and Susa. There are about 100, Christians represented by the old Armenian Nestorian sects. The American mission is for benefit of the Nestorians. Mahometans are f bidden under pain of death from embracing Christian religion, but the government all missionaries to work among the Christian Jewish populations. The centre of this missio at Oroomiah, a town of about 30,000 inhabita The mission has now five stations, 28 missionar 22 churches, 126 native workers, of whom 66 pastors and evangelists, and 60 schoolmaste The American Bible Society has an agent at Tabr and 15 colporteurs, who distribute books in th languages and five dialects. The churches co 2000 members, and nearly 50,000 persons hear Gospel preached every Lord's Day.—*Chrétien Be*

lotes on Daily Readings.

SEPTEMBER 10.—I PETER III.

. 1.—“*They may without the word be gained by*
behaviour of their wives” (R.V.).—It does not
“without the word be born again,” which
uld be contrary to i. 23; but “won” or
ained” to give heed to that word which may
as become the means of their regeneration.

. 6.—“*As long as ye do well.*” “*If ye do well*”
.V.).—The Greek is literally “*doing well,*” and the
st natural construction of the sentence is to take
thus, “After this manner in the old time the
y women also, who trusted in God, adorned them-
ves.” Then follow three modes of adornment:
“*being in subjection unto their own husbands*
en as Sarah obeyed Abraham, calling him lord:
ose daughters ye became);” (2) “*doing well,*”
l (3) “*not being put in fear by any terror.*”
e allusion in No. 3 seems to be to Manoah's
fe (Judges xiii. 22) where the “terror” which
red her husband did not “put her in fear.”

. 7.—“*Giving honour unto the woman, as unto the*
aker vessel” (R.V.).—Both A.V. and R.V. miss
e the right construction. *Sp. Com.* says: “The
e construction of this clause seems to be ‘*Living*
ether, according to knowledge, with the woman as
weaker vessel . . . rendering honour as due to
se who are also fellow heirs of the grace of life.’”

. 19.—“*In which also he went and preached*
to the spirits in prison” (R.V.).—The difficulty
e is not so much in the words as in the idea
sented by the words, and in its possible abuse.
t it can hardly be denied that they assert that,
fter death, our Lord, in his own human spirit
nt forth and preached to certain spirits (specified
erwards) who were . . . in custody as prisoners
aiting their doom.”—*Sp. Com.*

. 21.—“*The answer of a good conscience.*”—
iterally, the question, in the sense of a prayerful
estioning, a petition or supplication.”—*Sp. Com.*
e word “*appeal,*” given in margin of R.V., is
haps the best rendering of the word.

SEPTEMBER 11.—I PETER IV.

. 1.—“*He that hath suffered in the flesh hath*
sed from sin.”—“*Hath done with sin*” would
press better what is meant. This is not an
tract proposition, but one definitely referring
Christ. The next clause gives the way in which
he same mind” will show itself in those who
rm themselves” therewith. The teaching here
very parallel to that in Rom. vi. 10—12, and
uld he compared with it.

. 6.—“*For unto this end was the Gospel preached,*
n unto the dead,” &c.—If this refers back, as
erally supposed, to iii. 19, it explains how in
judgment which overtook those referred to at
time of the flood, they were “*judged according*
men in the flesh,” whilst by the Gospel after-
rds preached to them, and that by the Lord
mself, “*they lived according to God in the spirit.*”
t the case is so distinctly exceptional that it is
gerous to look upon it as a precedent.

. 11.—“*If any man speak (let him speak) as the*
cles of God.”—This is sometimes taken to mean
t what is spoken may be called “oracles of God,”
l R.V. favours this view by rendering: “*If any*
n speaketh, (speaking) as it were oracles of God.”
t as the expression “oracles of God” means
Scriptures in the only other passages where it
urs (Acts vii. 38; Rom. iii. 2; Heb. v. 12), it is
er to keep to this meaning here, and understand
s “*Let him speak in accordance with the oracles*
od.”

. 12.—“*Fiery trial which is to try you.*”—“This
y be more exactly rendered, ‘*The fiery affliction*
ich is taking place among you for a trial.’”—
Com. So similarly R.V. Persecution is, of
rse, referred to.

SEPTEMBER 12.—I PETER V.

. 3.—“*Neither as being lords over (God's) heri-*
e.”—“Rather acting as lords ‘*lording it over.*’”
Ieritage,” is literally “the lots” or “*allotted*
tions” committed to their charge. R.V. renders
neither as lording it over the charge allotted to
.”

. 4.—A.V. is wrong in “*a crown of glory,*” &c.
here is a definite article, and it should be as in
., “*the crown of glory.*” “Speaker's Com-
ntary” renders it happily, “*the unfading crown*
he glory.”

. 5.—“*Be clothed with humility.*”—“The ex-
ssion in the Greek, which occurs nowhere else
the New Testament, has a singular force. It
ns to be clothed as with a white scarf worn by
es, and in a manner which intimates prompti-
tude in the discharge of menial duties.—*Sp. Com.* This will account for the rendering of R.V., “*gird yourselves with humility, to serve one another.*”

v. 7.—“*Casting all your care upon Him, for He careth for you.*”—The first half of this sentence is better rendered in R.V., “*casting all your anxiety upon Him*” (the rest of the sentence is as in A.V.). The latter half might be rendered, “*for He is concerned about you.*”

v. 10.—“*Make you perfect,*” &c.—R.V., adopting a better-attested reading, has, “*shall Himself perfect, stablish, strengthen you.*”

v. 12.—“*By Silvanus, our faithful brother, as I account (him)*” (R.V.).—This marked recognition of the well-known companion of Paul is in keeping with Peter's testimony to Christians in Pontus, Galatia, &c., who probably had received the Gospel from Paul, that “*this is the true grace of God wherein ye stand.*”

v. 13.—“*She that is in Babylon, elect together with you*” (R.V.).—“The city of Babylon at that time was *certainly* not the seat of a Christian community; . . . Babylon was well known in Asia Minor during the lifetime of St. John as the symbolical designation of Rome, and the whole phrase has a symbolical form or tone. Accordingly we find an absolute consensus of ancient interpreters that here Babylon must be understood as equivalent to Rome.”—*Sp. Com.*

SEPTEMBER 13.—2 PETER I.

v. 1.—“*To them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ*” (R.V.).—A vastly improved rendering, fully justified by the original.

v. 3.—“*Him that called us by his own glory and virtue*” (R.V.).—This latter clause might be rendered, “for his own glory and praise.” See 1 Peter ii. 9, for “virtue” meaning “praise.”

v. 5.—“*Yea, and for this very cause adding on your part all diligence, in your faith supply virtue,*” &c. (R.V.).—An improved rendering; but “*virtue*” is better rendered “*courage.*” Each of these seven graces, which are to be supplied or furnished “in their faith,” will be found to qualify the immediately preceding grace “in which” it is to be supplied. Thus, faith is defective till in it is supplied (1) “*courage,*” which itself needs to be guided by (2) “*knowledge,*” and that kept down (for “knowledge puffeth up”), by (3) “*self-control*” (marg. R.V.), which must be persevered in by (4) “*patience,*” and kept from mere asceticism by (5) “*godliness,*” which, if genuine, will produce (6) “*brotherly kindness,*” and that, if not mere sectarianism, (7) “*love.*”

v. 11.—“*Thus shall be richly supplied unto you the entrance,*” &c. (R.V.).—The same verb as that which has gone before.

v. 19.—“*We have the word of prophecy (made) more sure*” (R.V.).—More sure *to us*, though not more sure in itself.

v. 19.—The usual construction of the latter part of this verse is not satisfactory. What can be the meaning of “*Till the daystar arise in your hearts*”? Dr. Tregelles long ago suggested a parenthesis as the key to the difficulty: “*The prophetic word whereunto ye do well to take heed (as unto a light shining in a dark place, until the day dawn and the day star arise) in your hearts.*”

v. 20.—“*No prophecy of Scripture is of private interpretation.*”—Literally, “of its own or self-solution,” which it might have been if man had been its author, but the Holy Spirit who “moved” the writer can alone give the true solution.

SEPTEMBER 14.—2 PETER II.

v. 1.—“*Who shall privily bring in destructive heresies*” (R.V.).—“*Privily shall bring in.*” This, in the Original, is one word, which, in addition to the notion of introducing something alongside of something else, contains also the idea of secrecy. It is found here only in the New Testament, though the adjective derived from it is employed by St. Paul (Gal. ii. 4) to describe the false brethren “*privily brought in*” to the Christian community. —*Sp. Com.*

Denying the Lord that bought them.”—More accurately rendered in R.V., “*Denying even the Master that bought them.*”

v. 2.—“*Pernicious ways.*”—R.V. adopts an older reading, and has instead “*lascivious doings,*” which agrees with the parallel passage in Jude iv.: “Turning the grace of God into lasciviousness.”

v. 3.—“*Through covetousness,*” &c.—False doctrine, evil-living, and covetousness, are thus the three distinguishing marks of the false teachers in the Christian Church.

v. 10.—“*Despise government*”—“dominion,” R.V. “The word signifies ‘*lordship,*’ and it may be referred primarily to Jesus Christ.”—*Sp. Com.* “*They tremble not to rail at dignities,*” R.V. “Seems from the context to refer to spiritual powers.”—*Ib.*

v. 17.—“*Springs without water, and mists driven by a storm.*”—Two very striking images of teachers from whom refreshing waters of spiritual blessing are expected, but expected in vain.

SEPTEMBER 15.—2 PETER III.

v. 2.—“*The commandment of us, the Apostles of the Lord and Saviour.*”—“*The commandment of the Lord and Saviour through your Apostles,*” R.V. The command is thus traced to its source, the Apostles are but the channels for its transmission.

v. 5.—“*For this they wilfully forget,*” R.V.—“The mockers have spoken of all things as unchanged from the creation of the world. The Apostle brings an example to refute them.—*Sp. Com.*

v. 7.—“*Stored up for fire,*” R.V. (in margin “*Stored with fire*”).—This latter is in strict accordance with what all our knowledge points to, viz., that the earth's surface is but a crust over a sea of fire within.

v. 8.—“*A thousand years as one day.*”—This hint, taken in connection with Rev. xx. 2, is the key to the prophetical difficulty of this passage; viz., how the general conflagration and burning-up of the earth here spoken of can consist with the thousand years' reign of Christ and His Saints over it. The day of the Lord may be ushered in by a partial or local conflagration, but it is to the end of that day, *i.e.*, of the Millennium, that the passing away of the heavens, spoken of here, belongs.

v. 13.—“*We look for new heavens and a new earth.*”—Parallel to Rev. xxi. 1.

v. 16.—“*In which are some things hard to be understood.*”—The best-supported reading makes “in which” refer to the preceding “Epistles,” and this is confirmed by “the other scriptures” further on, which shows that the Epistles of the Apostle Paul were regarded as “*Scripture*” by St. Peter.

SEPTEMBER 16.—I JOHN I.

v. 1.—“*That which was from the beginning,*” &c. —“This preface to the Epistle corresponds in a remarkable manner with the preface to the Gospel (John i. 1—18), but the two passages are complementary and not parallel. The introduction to the Gospel treats of the personal Word (“the Word”) and so naturally leads up to the record of his work on earth; the introduction to the Epistle treats of the revelation of life (“*the word of life*”) which culminated in the Incarnation, and leads up to a view of the position and privileges and duties of the Christian.”—*Prof. Westcott.*

v. 5.—“*God is light.*”—Self-manifestation is perhaps here the thought most prominent. “Whatsoever doth make manifest is light” (Eph. v. 13).

v. 7.—“*The blood of Jesus Christ his Son cleanseth us from all sin.*”—The blood of Christ manifestly means the death of Christ, for though, as Lev. xvii. teaches, the blood is the life, it is for this very reason that the sacrificial shedding of the blood was significant of laying down the life. See Isaiah liii. 12: “*He hath poured out his soul unto death.*”

v. 8.—“*The truth is not in us.*”—“In St. John ‘*the truth*’ is the whole Gospel, as that which meets the requirements of man's nature.”—*Prof. Westcott.*

v. 10.—“*If we say that we have not sinned.*”—“The perfect marks the present state, and present acts arising from and connected with the past.”—*W. E. Jelf.* Consequently this is even a stronger denial of sinlessness than ver. 8. That referred to the principle of sin within; this to the result of that principle as tainting even our best and holiest actions. It would perhaps be better understood if the distinctly negative idea of this verb “to sin” were expressed. “*If we say that we are not coming short,*” *&c.*, the standard being that of “the word,” which “is not in” those who say so.

SOUTHEND, ESSEX.—The “Christian Medical Mission” (begun here last January), has grown very remarkably. The work is carried on simply as an out-patient department, one forenoon weekly, and during the short period of its existence no less than 1060 cases have received advice and medicine. This work originated with the congregation of Trinity Church, by whom, since their formation under Bishop Gregg, in 1877, the sum of £11,186 12s. 6d. has been locally raised for the work of the Reformed Church of England, and through their instrumentality a granite drinking trough and drinking fountain have been presented to the town.

Letter to the Editor.

THE BOOK OF DANIEL.

DEAR SIR,—Those acquainted with the question of the genuineness and historical accuracy of the Book of Daniel, know that the principal and most potent objection to the truth and divine authenticity of it was that monarchs are recorded as reigning over Babylon not only unknown to historians and ancient writers, but wholly precluded by them. Now, Sir, there can be but one alternative. Either Darius the Mede and Belshazzar *did* live and reign at Babylon, or they did *not*. If they did *not* reign, then Daniel must be regarded as romance, and the prophet as being simply an ideal personage. But if the affirmative is proved, then not only is the book unquestionably genuine, but the writer was a contemporary, to have known of the events he relates.

The question has been in abeyance many years, but at last, in God's time, the solution of the above historical difficulties has been found, and a very simple one it is too.

Those who desire thoroughly to study the subject, I would recommend to get the work, published by the London Literary Society, Strand, and entitled "Darius the Median Identified." It is clever and ingenious, and well worth reading. Indeed, I do not doubt it will soon be regarded as an essential to every Biblical student. It is distinctly shown therein that the cause of the difficulties was a defective chronology. This is substituted by another, based on the results of modern astronomy, and valuable information obtained from recently discovered tablet inscriptions, found in Assyria, Chaldea, and Egypt. The author has, to my mind, accomplished a great work, and deserves the thanks of every devout Christian man, in thus freeing Daniel from the hands of infidels and other, whose delight has been to cast reflection upon it, and bring it into disrepute. The author not only identifies Darius (who is distinct from the son of Hystaspes), but proves that he reigned at Babylon at precisely the same time and under the same circumstances related in Daniel.

HISTORICUS.

15, *Endland-street*, *Marylebone*.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—W.L. T.W. C.B. S.J.D. M.J.K. G.J.W. H.J.S. C.C.B.W. S.F. A.W. E.R. F.H.S. L.A.T. G.J.P. L.S. E.N.T. A.T.W. E.S. S.G. R.L. W.J. M.O'R. F.P.M. E.H. J.S.C. J.P.J. C.C. R.D.T. W.D. J.E.L. F.L.R. C.K. E.H. A.J.T. J.P. R.B. Miss B. F.C.W. E.H. E.W.S. A.L.H. W.G. W.B.B. W.H.W. G.K. W.H.R. J.J.D. S.B. A.T. F.H.W. J.J.L. G.C. W.C. J.C.A. G.S. J.M. J.A.J. W.S. A.E.W. J.P. F.T. E.B. J.S.C. F.G.W. J.H. J.D.C. J.O. G.C.N. M.J.K. F.D.H. C.M.H. Gen. K. S.M. H.M.C. J.S.F. F.H.W. S.R. M.C.H. H.O.D. J.E. C.D.H. W.H.D. A.F.M. A.M. J.E.M. W.W.S. S.J.S. E.S. J.F.G. J.H.

APPLICANTS FOR TRACTS.—Miss Smith, 54, Cumberland-market, Albany-street, N.W.; Miss Abbott, 1, Richardson's-place, Greenwich, S.E.; H. Johnson, 12, Rutland-street, Regent's Park, N.W.; A. Bendall, care of Mrs. Phillips, 23, York-villas, Villiers-road, Bushey, Herts; T. Price, Point Pleasant, California, Kingswinford, near Dudley; Mr. C. Rawlings, jun., 3, Chesham-villas, Sudbury, Middlesex; Mr. W. Kinder, Plant's Green, near Old Hill; W. Payne, Albion House, 54 Gt. Charlotte-street, S.E.; H. Gifford, 126, Gwydir-street, Cambridge; Miss M. Banks, 17, Suffolk-road, St. Ann's-road, Stamford-hill, N.; Miss F. Barre, 23, Grovedale-road, Upper Holloway, N.; A. Wilson, 213, Cromwell-road, Peterborough; Mr. G Staite Silver-end, Brittle-lane, near Brierley-hill, Staffs.; Mr. G. Wassell, High-street, Wordsley, near Stourbridge, Staffs; L. Brown, care of Mrs. Sutton, 50, Clapton-common, Upper Clapton, N.; Jane Hennessy, 9, Hampton-street, Walworth-road; Mr. W. Govan, 112, King-street, Pollockshaws, Glasgow; Mr T. Todd, Wellington-row, Philadelphia, Fence Houses, Durham; Mr. T. Mould, Success-cottages, Fence-houses, Durham; Mr. J. Brown, 36, Cotton-road, Dundee, Scotland; Mr. F. Girling, care of Mr. Alexander, 53, Old Kent-road, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

CALAIS.—The mission ketch *Annie* is again moored here, and meetings of a very encouraging kind are being held for both French and English. Many of the former are thirsting for the truth, and we believe much good will ensue. I shall (D.V.) soon return to England for home work, and I shall be very glad of some 9000 little bags, 8 inches long by 7 inches wide, which I should fill with Gospel books and papers, &c., for which the soldiers and sailors are most grateful. I shall be very thankful for help in this important branch of our work.

HENRY COOK.

Belle Vue-place, Stoke-road, Gosport.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec, Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec, 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, E.C.

MESSRS. FULLERTON AND SMITH.—September, Shoreditch Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's wood.

MR. F. E. MARSH.—Saltmarket, Glasgow, September 20 to October 2; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

MR. J. M. SCROGGIE.—Glasgow, September; Kendall, October.

MR. W. SPENCER WALTON.—September, Brighton, Lewis, and Barcombe; October, Whitehaven; November, Weston-super-Mare, Southsea, and Wandsworth.

MR. R. BRADLAUGH.—Tent, near Wandsworth-road Station, every night at 8. On September 16, tea at 6.30, thanksgiving meeting, 7.30.

MESSRS. E. HURDITCH AND F. C. SPURR.—September 27 to October 25, Cardiff; November 1 to 15, Mountain Ash.

MR. HENRY THORNE.—September 12 to 18, Aldersgate-street, London; 19 to 29, Bradford; October 3 to 12, Wigton; 17 to 26, Kidderminster; 31 to November 9, Harrogate; 14 to 23 Bridgwater; 28 to December 7, Malvern; 12 to 21, Stratford, London.

HERBERT W. TAYLOR.—Sundays in September St. George's Hall Langham place, W., 11 a.m. and 7 p.m.; Wednesdays, Burlington Hall, Conduit-street, 8 p.m.

MR. JAMES NEECH.—Lincoln, to September 16.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

MISSION FOR CHILDREN, conducted by Rev. E Payson Hammond, Conference Hall, Mildmay-park, commencing Sunday, September 20.

CLAPTON HALL, Upper Clapton.—Mr. C. Russell Hurditch during September. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

EDINBURGH CASTLE, Limehouse.—Sunday, September 13, Mr. Henry Varley, 11 a.m. and 7 p.m.

CONFERENCE HALL, Clapham-road, S.W.—Sunday, September 13, Mr. Oscar Owers, 3.30 and 7 p.m.

CONFERENCE HALL, Mildmay-park, London, N.—September 13, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Chas. H. Judd (from China).

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, and other friends, at Llandudno, Pensarn, Rhyl, Colwyn Bay, Penmaenmawr, and Llanfairfechan. Messrs. H. M. Trickett, A. V. Grace, and Butterworth at Eastbourne; Mr. Spiers at Aberystwith.

CHRISTIAN EVIDENCE SOCIETY.—Open Air Work Sunday, September 13, 11 a.m., Battersea Park; 11.15 a.m., Kensal Green, Kilburn (Elgin-road), Kingsland Green, Midland Arches (St. Pancras), Mile-end Waste, Streatham Common; 11.30 a.m, Albert Embankment, Clerkenwell-green; 3.30 p.m., Hyde Park, Peckham Rye, Regent's Park, Victoria Park; 7 p.m. Plaistow.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Sunday, 7 p.m.; Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station), Mr. R. J. Bicknell, Sunday, 7 p.m.; every week-night (except Saturday) at 8 p.m. Hammersmith—Tent, corner of Adie and Oxford roads, Mr. William Harper, Sunday, at 7 p.m., and Thursday at 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 7.30 p.m. Malden Hall, Kentish Town. Mr. Abraham Wallis, Sunday, 7 p.m., and Thursday, 8 p.m.

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MISCELLANEOUS.

DUNDEE CONFERENCE.—September 15 to 17. Subject: "Christ in his Relation to Believers."

SALISBURY CONFERENCE.—September 21 to 25. Particulars may be obtained of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

DEEPENING OF SPIRITUAL LIFE.—Annual Convention, Queen's Rooms, Clifton-street, Glasgow, September 29 to October 2.—*See Advt.*

Y.W.C.A., DUBLIN.—Conference, Friday, October 2. Miss Marrable, secretary, 49, Waterloo-road, Dublin.

TALBOT TABERNACLE, Notting-hill.—Sunday, September 13, Rev. J. H. Topping, 11 a.m. and 7 p.m.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

DR. THAIN DAVIDSON'S MONTHLY SERMON TO YOUNG MEN, Colebrooke-row Presbyterian Church, Islington, N., Sunday, September 13, 6.30 p.m.

MRS. BOARDMAN'S weekly Bible-class for ladies, at 11 o'clock, at 3, Highbury-place. Meetings for deepening of spiritual life every Tuesday at 6.30.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields, E.—Workers' monthly meeting, Wednesday, September 16, address by Mr. Ransom Wallis: Mr. Isaacs will give a short account of the Lord's work at the Strangers' Rest. Tea at 6 p.m.; meeting at 7 p.m.

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Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily Prayer meeting, 1.15 p.m. (Sat. excepted). Bible study, 6.15 p.m., Tuesdays. Gospel services, Mission Hall, Meltor-street, Sundays, 11 a.m. (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Mondays and Thursdays, 8.15 p.m.

EXETER HALL.—Meeting for young men every night at 8 Saturday evening, Bible class, Colonel Puget. Sunday Bible class, 3.30 p.m., conducted by Mr. A. Burson; 7 p.m. Gospel service, Mr. E. J. Kennedy. Daily prayer meetin (Sat. excepted), 1 to 2 p.m. Two special addresses, to me only, will be given on September 15 and 16, by Rev. W. H M Hay Aitken, M.A. A mission to men only will be con ducted by students from Edinburgh University fro September 20 to 30. September 14, 7 p.m., special meetin for conference and prayer regarding the places of amusement.

186, ALDERSGATE-STREET.—Thursday (this day), 7 p.m. missionary prayer meeting; 8 p.m., Bible lecture, by Rober Brown, on "How a Soul is Delivered from the God o this Age." Friday, 8 p m, Gospel meeting. Saturday 4 p.m., workers' meeting; address by Mr. Henry Thorne Sunday, 9 30 a.m., prayer, praise, and testimony meeting 3.15 p.m. (men only) and 7 p m. (open to all), Gospel meeting conducted by Mr. Henry Thorne. Monday, 14, to Thursday 17, 8 p.m., special Gospel meetings, for men only, conducte by Mr Henry Thorne Friday, 18, 8 p m., Gospel meeting open to all; address by Mr. Henry Thorne.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday September 10, 8.30 p.m., foreign missionary prayer meeting Sunday, 13, 3.15 p.m., Bible class, subject, "Personal Interviews with Christ and Nathaniel," Mr. Stephen Pewtress Wednesday, 6 to 10, anxious inquirers and strangers.

17, CAMDEN-ROAD, N.W.—This day (Thursday) young men' meeting, 8 30, address by Mr. W. Owen. Sunday, praye meeting, 8.30 a.m.; Bible reading, 3.15 p.m., subject, "Th Love of God" (Romans v. 6—10); praise and prayer meeting 5 30 p m.; Gospel meeting (open to all), 7.30 p.m. Tuesday prayer meeting, 8.30 p.m.

CITY OF LONDON CENTRAL NOON PRAYER MEETIN 186, Aldersgate-street.—Daily, 12 to 1.

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Subscriptions received by Messrs. Morgan & Scot to Saturday Morning, September 5, 1885.

⁎ Donations should be sent by Cheque or P.O. Order not by stamps. Cheques to be drawn in favour of Morga and Scott, and crossed City Bank; P.O. Orders payable t Morgan and Scott, at G.P.O.

	£	s.	d
Mr. Rosenzweig, Disabled Evangelist—J. J. S... ..	0	5	
Mildmay Mission to the Jews—L. E.	1	0	
Friendless and Fallen—A. S. T. 2s. 6d.; Gloucester, £1; B. F. 5s.; E. S. 10s.; S. N. 10s.; K. P., Malvern, £1	3	7	
Dr. Barnardo's Homes—S. B. M. £5; Dora, 6d.; E P. 2s. 6d.; G. J. L. 5s.; S. N. £1; K. P., Malvern, £1; Maggie, 5s.; (*Emigration Fund*) H. F M. £8 10s.; (*Girls' Rescue*) C. P., Southport, £2; Miss E. T. £30	48	3	
N.E. London Gospel Mission—H. F. M.	1	[illegible]	
Miss E. Hopkins' Work (*White Cross Crusade*)—L. E. 5s.; Two Friends, 10s; Miss E. T. £30; Thank-offering from H. W. H. £5; K. P., Malvern, £1	36	15	
Scripture Readers' Society for Ireland—B. F. H. S..	1	0	
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London City Mission—M. K. £5; (*Jubilee Fund*) J. H. £1	6	0	
Country Holiday Fund for Children—J. K.	0	5	
Evangelistic Mission—(*Tent Work*) A. P.	25	0	
Suppression of Foreign Traffic in English Girls—A. S. W.	1	0	
Relief of Cholera Sufferers in Spain (*Mr. A. Fenn*)—N. W. 10s.; E. V. 10s...	1	0	
Salvation Army—(*Homes of Rescue*) A. P. £50; G. L. M. £1; Thankoffering from H. W. H. £5.. ..	56	0	
Day in the Country Fund—G. B. £2 2s.; Irene Hope, 2s 6d.; L R. 5s.; Four Friends, 8s.	2	17	
St. Giles's Christian Mission—L. E	0	10	
M. G. Barbier's Work—(*Expenses*) M. and S.	1	1	
Distress at Denaby Colliery—W. C. E. 2s. 6d.; G. J. L. 2s. 6d.	0	5	
Hospital for Incurables—Two Friends	0	5	
Mr. Fegan's Boys' Home—E. S..	0	2	
London Medical Mission, Endell-street—L. E. 10s.; J. W. and K. A. £5	5	10	
Spitalfields Gospel Mission—E. V...	0	10	
Nestorian Mission, Deacon Abraham—N. W.	0	10	
Marylebone Medical Mission—L. E. 10s.; J. W. and K A. £4	4	10	
Irish Church Mission—L. E.	1	0	
George-yard Ragged Schools—L. E. £1; S. N. £1 ..	2	0	
Bridge of Hope, Ratcliff—L. E. 10s.; C. E. G. £1; R. G. £1; K. P., Malvern, £1	3	10	
Rev. James Lyons' Church, Hyderabad—Lord R. ..	4	1	
Day Nursery, Ogle-mews Ragged School—L. R ..	0	5	
Soldiers' Homes, Dorchester—Alpha	0	5	
East-end Evangelistic Work (*Mr. G. Fuller*)—Alpha, 5s.; G. J. L. 2s 6d.	0	7	
Miss Mittendorff's Homes—S. N. £1; J. W. and K. A. £3	4	0	
Miss De Broen's Work, Paris—S. N.	0	10	
Bristol Orphan Houses—S N.	1	0	
Dr. Laseron's Work, Tottenham—J. W and K. A...	6	0	
Blackdown Hills Mission—J. W. and K. A.	4	0	
Shipwrecked Mariners' Society—J W. and K. A. ..	4	0	
The French Vaudois—J. W. and K. A...	4	0	
Foreign Aid Society—J. W. and K. A.	3	0	
Foreign Evangelical Society—J. W. and K. A... ..	3	0	
Children's Special Service Mission—J. W. and K. A.	5	0	
Indigent Blind Visiting Society—J. W. and K. A...	5	0	
Welcome Home, Ratcliff (*Miss Childs*)—J. W. and K. A..	5	0	
Strangers' Rest, 163, St. George's-street—J. W. and K. A..	3	0	
Homes for Working Boys—J. W. and K. A.	5	0	
Whitecross-street Christian Mission—J. W. & K A.	3	0	
Whitecross-street Medical Mission—J. W. and K.A..	3	0	
Miss Sharman's Orphanage—J. W. and K. A... ..	3	0	
Miss Mason's House of Rest—J. W. and K. A... .	3	0	
Miss Lee's Homes for Girls, Eastbourne—J. W. and K. A.	3	0	
Mrs. Meredith's Prison Mission—J. W. and K. A...	8	0	
Mrs. Meredith's Medical Female Students' Home—J. W. and K. A.	6	0	
Miss Whately's Medical Mission, Cairo—J. W. and K. A..	6	0	
Ladies' Samaritan Society for Paralysed—(*Unsuccessful Candidates*) J. W. and K A.	4	0	
Homes for Aged Blind Christian Women—J. W. and K. A..	3	0	
	£304	4	

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[ADVERTISEMENTS.]

Case of Poor Carpenter—Donoghadee, £1 1s.

Bethnal Green Free Library, E.—C. W. £1 1s.; Mrs. T. £5

SOLDIERS' HOME.

In Memory of

Major-Gen. Sir HERBERT STEWART, K.C.B.

HRISTIAN FRIENDS,—It is my earnest wish and desire to raise some memorial in ie town in which I live in memory of my late rother, Sir Herbert Stewart, and I appeal to our liberality and generous aid. It is proposed open for soldiers coffee, reading, recreation, nd dining-rooms, library, and Bible-class ooms, besides nightly Gospel and Temperance ldresses, &c.

All who are interested in the Soldiers' welfare ould (if they knew this town) agree with me at this "Home" is urgently needed, and the pportunity of possessing a building, at this articular moment, coupled with my earnest wish do something in memory of my brother, clearly hows me that it is the Lord's work (before hom I have laid the whole scheme), and I condently appeal to your Christian sympathy, being ssured that, with the blessing of Him "whose re the silver and gold," I shall not make the ppeal in vain.

Full particulars and circulars will be forwarded anyone who will write for them. Collecting ards will be gratefully supplied, and Christian orkers are earnestly asked to help in raising he necessary funds.—Believe me, very truly ours,

AUGUSTA EVERETT.

Contributions will be most thankfully received by yself, the Rectory, Dorchester, or at Messrs. Villiams' Bank, Dorchester, or the Office of THE HRISTIAN.

Kind friends are also asked to help by sending or the "Home" any gifts of Furniture, Clocks, ictures, Books, Games, Screens, Texts for the Valls, &c.; in fact, anything and everything will e most acceptable.

To the Editor of THE CHRISTIAN.

DEAR SIR,—I consider it a happy privilege to ecommend the proposed scheme for a Soldiers' Home in Dorchester, in memory of the late istinguished soldier, Sir Herbert Stewart, K.C.B. I feel sure that you share the universal sorrow in the loss of this gallant and brave oldier, the youngest General in the British Army, and therefore I, in behalf of his sister, ppeal through your paper to the liberality of ll sympathisers in this excellent scheme.

The "Home" will greatly benefit our 600 oldiers, as a resort for quiet enjoyment, recreaion, and Christian instruction. At present, out of barracks, the public-houses (of which we have very liberal supply) are the chief places where our soldiers spend their evenings, and consequently, get into endless mischief, as I and ther officers can fully testify.

To commence this work about £1000 will be equired, of which £380 has already been received. am sure you will agree that a "Memorial" hat will thus benefit the British Soldier, will be touching tribute to him whose short but briliant career terminated so gloriously, and whose arly death caused such universal sorrow, not nly in the Army, but throughout the length and breadth of England.

H. MARSHALL, late 9th Lancers,
Commanding 39th Reg. District, Dorchester.

The Anchorage.

HEBREWS vi. 19.

To shelter respectable Young Women in Trouble.

FOR rules of admission to the Anchorage House, and full particulars of the work of the nchorage Mission, and for trained servants, apply (by etter only) to Mrs. H. STUART-WORTLEY, Rosslyn House, rove End-road, N.W., London.

Many of the young women admitted being mothers r about to become so, the extra care they require, and (when friendless) the help that the Mission must give owards paying for their infants at nurse during the irst few months of the mother's return to service or ther occupation, causes the work to be unusually ostly, and subscriptions are much required, sent either o Mrs. H. Stuart-Wortley (President of the Ladies' ommittee) at her private address as above, or to essrs. Morgan & Scott.

LITTLE INNOCENT GIRLS IN ACTUAL DANGER,

Even if NOT Absolutely Destitute, may be brought at any hour by Day or Night, to

"Dr. Barnardo's Homes,"

Where immediate shelter will be afforded.

Application should be made between the hours of 9 a.m. and 7 p.m., to the SECRETARY, at No. 18, STEPNEY CAUSEWAY; at all other times to the MATRON, at No. 10, STEPNEY CAUSEWAY, LONDON, E.

Letters and telegrams addressed to VIGILANCE SECRETARY, care of DR. BARNARDO, 18, STEPNEY CAUSEWAY, LONDON, E., will at all hours receive prompt attention.

For Poor Children who have already been injured, a special COUNTRY BRANCH HOME is being formed, and *prompt aid* of every sort, including Legal Advice, will be afforded.

MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of antold value in the future."—*Edward Birkbeck, Esq., M.P.*

FUNDS are greatly NEEDED to enable the Society to place a Mission Vessel with every fleet.

E. J. MATHER, Secretary.

31, New Bridge-street, E.C.

HOMES OF HOPE,

(Established 1860),

For the Restoration of Fallen and the Protection of Friendless Young Women. Special efforts are made on behalf of young mothers, before and after confinement.

Nos. 4, 5 & 6, Regent-square, Gray's-inn-road,
London, W.C.

The applications every day are most distressing, and the Committee anxiously appeal for funds to enable them to utilise to the utmost the room in the Homes.

IMMEDIATE HELP IS NEEDED.

HENRY THOMPSON, *Treasurer.*
WILLIAM HORNIBROOK, *Secretary.*

GLASGOW CONFERENCE OF THE EVANGELICAL ALLIANCE, OCTOBER 6, 7, 8.—

Lord Polwarth; the Lord Provost of Glasgow; the Marquess of Ailsa; the Lord Mayor of London; Dr. J. A. Campbell, M.P.; Sir W. M'Arthur, M.P.; Admiral Sir W. King Hall; Sir Wm. Muir; Sir Wm. Collins; J. Campbell White, Esq.; Professor McKendrick; Revs. Dr. A. A. Bonar; Dr. Elder Cumming; Dr. J. L. Aikman; Dr. Monro Gibson; Dr. John Stoughton; Pebendary Anderson; George Müller; James Paton; Principal Cairns; Principal Simon; J. J. Varnier; Dr. A. N. Somerville; Canon Taylor; Talbot Greaves; Chas. Graham; Dr. Andrew Thomson; Dr. Herdman; Dr. Williamson; Newman Hall; and Dr. Oswald Dykes, among others, have engaged to take part in the proceedings. Programmes and further particulars may be had from the SECRETARIES of the ALLIANCE, 7, ADAM-STREET, STRAND, LONDON.

NEW WORKING LADS' INSTITUTE

WHITECHAPEL,

is now erected, but requires FURNISHING.

The Committee earnestly solicit Contributions of Goods or Cash.

Will be opened by H.R.H. THE PRINCESS OF WALES, on October 31st.

Treasurer—F. A. BEVAN, 54, Lombard-street, E.C.
Hon. Secretary—HENRY HILL, 38, Bow-lane, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of SHAFTESBURY, K.G.
ESTABLISHED 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE, or by the Proprietors of this paper.

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THE SCRIPTURE READERS' SOCIETY FOR IRELAND.

Offices—27, LOWER PEMBROKE STREET, DUBLIN,
AND
9, PATERNOSTER ROW, LONDON.

The Secretary gratefully acknowledges, with thanks, the following further sums received in response to the appeal made:—

M. M., Belfast, 5s.; S. W. Partridge, Esq., £1; Mrs. Pease, £10; Lieut.-Col. G. Fox Grant, £10; H. C. Hunt, Esq., 2s. 6d.; Miss S. O'Brien, £1 10s.; William Dundas, Esq., and Mrs. Dundas, £10; Rev. N. F——, £1 1s.; Charles Grimm, Esq., £2; Louis L. Trench, Esq., £2; S. A. Blackwood, Esq., C.B., £5; Miss Cooper, £2; Richard Griffith, Esq., £2 10s.; Mrs. Phelan, £1 1s.; The Hon. Miss Brodrick, £2 2s.; A Friend, per Secretary, £2 2s.; John Griffith, Esq., £5; Mrs. C. W. Lawrence, £5; Major-Gen. the Hon. B. M. Ward, £1; Mrs. Perry, £5; Rev. Jos. A. Stewart, subscription £2 2s., donation £5; The Right Rev. the Bishop of Cashel, subscription £1, donation £3; The Rev. James Ormiston, £30; Mrs. Anne Elliott, 5s.; Miss Cotton, 1s.; Mrs. Webb, 2s.; Frederick Kinahan, Esq., £5 5s.; R. Crothers, Esq., M.D., £1 10s.; Mrs. Christie, 10s.; G. T. S., Downpatrick, 3s., with prayers that the Lord may move the hearts of His followers to aid in this hour of need; Mrs. Roberts, 5s.; Sir J. Don Wauchope, Bart., £10; Miss Wells, £10; Mrs. General Bowles, 10s.; Miss H. Ranken, 8s.; The Hon. Mrs. Rochfort, subscription £1, donation £1; Lady Elliot, £1; Sir Walter Elliot, 10s.; Carrbridge, Inverness-shire, Missionary Box, 6s. 6d.; F. C. Manse, Scotland, Missionary Box, 5s. 7d.; R. C. L. Bevan, Esq., £20; J. W. A., £5; The Misses James, 10s.; Rev. A. Dawson, £10.

IMPORTANT.—If Subscribers, Donors, and Friends will kindly aid by sending in their contributions at this time, such help will largely benefit the working of the Society, as, owing to the failure of Munster Bank, the funds of the Society are very much restricted.

(Continued from page 3.)

GENERAL SERVANT WANTED for family of three, where nurse-girl is kept Must be very clean and active. Good home for industrious girl, not under 17. Wages £9. To increase £1 yearly. Abstainer. — L M. N., Prince's, Stationer, Ewell-road, Surbiton-hill.

WANTED, in a Tradesman's family, a respectable Girl, about 17, as General Servant. Will be thoroughly taught plain cooking. Comfortable heme.
Mrs. C., 5, Carnaby-street, Regent-street, W.

LLANDUDNO Y.M.C.A.—Holiday Home for Young Men. Wanted, a Housemaid, for above Institution; also strong Lad for house and garden work.
Manager, Sherwood House, Llandudno, N.W.

GENERAL SERVANT wanted, age 20 to 25, good plain cook, and able to wait at table. Two in family. None need apply without good references.—7, Barrington-road, Brixton. Any morning up to 11 o'clock.

GOOD GENERAL SERVANT wanted, who cooks well. Family five, Housemaid kept. A Christian desiring opportunity to "break bread," would find a comfortable home.
F., 28, Tressillian-road, St. John's, S.E.

WANTED, FOR HUDDERSFIELD, by September 15, a thoroughly respectable young person, as Nurse to four children. Wages £12 to £15, according to experience. No beer.
Box D. 60, Post-office, Huddersfield.

WANTED, by a Gentleman in Hampshire, two in family, as General Servant, a Christian woman, and total abstainer. Liberal wages, to be raised. She must be healthy, and clean in person and work.—Apply by letter, care of Mrs. Williams, 14, Ascuport-street, Southampton.

NURSE wanted, at Clifton; young, trained under good nurse, to take charge of four children, with help.
Mrs. F., 11, Hanbury-road, Clifton, Bristol.

A THOROUGHLY RESPECTABLE, trustworthy person wanted, as good plain Cook. An early riser. Very clean in person and work. Of the Church of England.—Apply at 3, Stockwell-crescent, Clapham-road (near the Swan), between 11 and 1 o'clock.

ADVERTISER offers take trustworthy Girl, 15 or 16, into comfortable Christian home. See Christian, September 3, page 12.—Address K. S., 1, Royal Exchange-buildings, London, giving particulars, after which parent can visit Advertiser and arrange matters.

WANTED, SEPTEMBER 15, a good Plain Cook or General. Age 25.
79, New North-road, N.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON.

WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Sir William and Lady Fox, Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., and numerous readers of *The Christian. Plain Breakfast or Tea,* 1s. 3d. *Beds,* 1s. 6d. *to* 2s. 6d. Printed Tariff on application to Frederic Smith.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by Ministers of all denominations.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—The Widow of the late Rev. Frederic Wagstaff, and Mrs. Locke, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21, Carisbrooke-road.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searle, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

ILFRACOMBE.—Foster's Boarding House; conducted on Christian and temperance principles; first-class. Close to the sea. Highest testimonials from clergy and ministers. Season terms, 2 guineas weekly.

WORTHING HOME OF REST FOR CHRISTIANS.—Close to sea, with garden. Terms from one to two guineas.—Lady Superintendent, Rutherford Lodge, Worthing.

BOURNEMOUTH, CLAIRVILLE, conducted by Mr. and Mrs. Jackson. Visitors will find every home comfort and attention at this favourite **BOARDING ESTABLISHMENT.** Beautifully situated in its own grounds, with charming sea views.

ST. LEONARD'S-ON-SEA.—First-class, quiet, comfortable Boarding establishment on sea front. Close to post-office, baths, reading-room, and gardens. Liberal table.
Proprietress, Hertford House, 53, Marina.

ST. LEONARD'S-ON-SEA. — To Let, furnished, a Family Residence on the Marina. Three reception, twelve bed-rooms, bath-room. Good offices. Terms very moderate. Owner, care of Mrs. Tunbridge, 55, Norman-road.

TENBY.—The Queen of Welsh Watering Places. Beautiful scenery. Mild winters. Large well-furnished sitting and bedroom. With or without board. Terms moderate.
15, Warren-street, Tenby.

BUXTON, Derbyshire. — Alpine Boarding House, Hardwick-square. Pleasantly and centrally situated. Terms moderate.
Proprietress, Miss Palmer.

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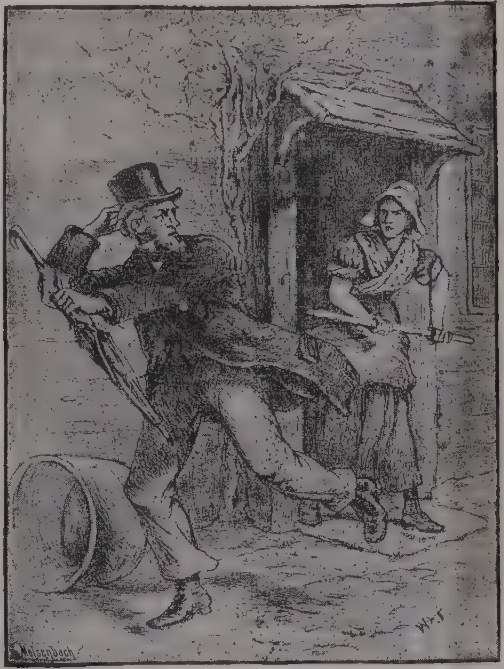

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THE PARK HALL CONVENTION for the Deepening of Spiritual Life, will be held as usual (D.V.) on Wednesday, Thursday, Friday, the 23rd, 24th, 25th instant. Meetings will be held on each day at 11 a.m., 3.15 p.m., and 6 15 p.m. Conveyances will be provided to meet the different trains at Polmont Station.

HOME FOR BLIND CHILDREN, College-avenue, Hackney, London.—The Annual Sale of Work will be held (D.V.) in October. Gifts of useful and fancy articles will be gratefully received by Miss S. Rye. Subscriptions received by Messrs. Morgan & Scott.

THE SOCIETY for the Sale of Ladies' Work, in connection with the Christian Women's Union referred to in these columns August 27, will be opened on the 5th October at Brighton. Particulars may be obtained from Hon. Sec., 61, Hova-villas, who earnestly solicits subscriptions towards preliminary expenses.

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COACHMAN.—A Lady highly recommends her experienced Coachman. Five years in present situation. Leaving through death Christian, abstainer, married, no family. Age 40. Knows town.—R. S., Stables, Avening House, Arkwright-road, Hampstead.

GROOM OR COACHMAN. — A situation wanted for a respectable young man, height 5 ft. 5 in., well accustomed to horses. Is a teetotaler Country preferred.—A. S., St. Andrew's Mission House, 19, Nuttall-street, Hoxton, N.E.

CARPENTER AND JOINER.— A young man seeks employment as above. In or out of London. References if desired.
J. Gravett, 67, Chancellors road, Hammersmith.

GARDENER, Head, by a decided Christian. Has a thorough knowledge of his profession. Has lived in some of the leading places. Is highly recommended Age 33.
D. N., 13 Francis-street, Chester.

AS GARDENER in Christian family, by young journeyman, or where he could have the privilege of assisting in the work of the Lord. Good recommendations.
Thomas Waldie, Birnam Hall, Perthshire, N.B.

A GENTLEMAN wishes to recommend a lad, aged 19, as under-footman (would prefer being under a butler). Has lived in his family 2½ years as page. Is willing, trustworthy, and total abstainer.—G. Nevill, Esq., 17, Alexandra-villas, Finsbury-park, N.

BIBLEWOMAN.—A Christian woman (about 40) wishes to engage in this work, if she could hear of a situation in which there would be a moderate remuneration for her services. As to her fitness for the situation, she begs to refer to her minister, the Rev. Henry Osborne, Presbyterian Minister, of Holywood, and W. Henderson, Esq., Elim, Belfast.

SOULS FOR CHRIST.—A young and active Christian Lady desires work with the above sole object. Good references. Earnest abstainer.
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A LADY, of private means, who has been long in the Mission Field, would like to superintend a House of Rest at the seaside. South coast preferred.
M. A., Königsheim, Weston-super-Mare.

A YOUNG LADY, 19, who is very fond of children, desires an engagement where much teaching is not required. Would assist generally. Small salary if happy home.
K. M., Solicitor, 146, Earl's-court-road, S.W.

A LADY (Nonconformist and abstainer), experienced housekeeper and nurse, offers, without salary, her services as such; or, would contribute towards household expenses in quiet, refined home.
E. H., Mrs. Walker's, Bible Depôt, Plymouth.

RE-ENGAGEMENT, as Lady-housekeeper, Companion, or any position of trust, by Lady; experienced, thoroughly useful, accustomed to children. Highly satisfactory references. Eight years in present situation.
Miss M. Waye, Chagford, Devon.

A LADY, who has for nearly ten years acted as Companion to a lady recently deceased, desires a re-engagement.
E. M., 1, George's-terrace, Harrogate.

HOUSEKEEPER to a Christian Widower, with young children, where a servant is kept; or as Matron to an Institution. Age 33. In fellowship with Open Brethren.—I. G. W., Hamilton, Stationer, Buckingham-palace-road.

A LADY (not young) desires engagement as Companion - Housekeeper to an elderly Christian lady or gentleman. Would take charge of motherless family, or small Orphanage.
Keta, 42, Church-street, Croydon.

AS ATTENDANT on an Invalid Lady, or some light employment, by a Christian person.—M., 59, St. John's-wood-terrace, St. John's-wood, N.W.

A LADY WISHES to recommend Mrs. Bray, 71, Milton-street, Dorset-square, as a very good needlewoman, either at ladies' houses, or at home; the latter preferred.

AN APPOINTMENT as Secretary wanted, by a Lady; good correspondent, rapid writer, systematic and business-like; or as literary Assistant; able to prepare MSS. for press, &c. Good testimonials.—S., care of Mr. Harrington, Studley Library, Clapham-road, S.W.

A LADY SEEKS situation for her servant as maid to elderly or invalid lady. No objection to light housework. Good needlewoman. Christian abstainer.
Ellen, Fernlea, Highfield hill, Upper Norwood.

AS USEFUL MAID, or Maid, or light domestic duties. Age 28.
M., 20, Torrington-road, South Ashford, Kent.

COOK.—A Lady can highly recommend her cook, a middle-aged Christian widow. Strong and active; leaving through no fault. Suitable as Cook-Housekeeper, or Cook with kitchenmaid.
Mrs. C., care of Mr. Strong, Station-road, Redhill.

AS NURSE to an Infant.—An exceedingly trustworthy and capable young woman, aged 24, can be strongly recommended by Mrs. Fielder, The Priory, Abergavenny, who has known her for seven years.

AS HOUSEMAID where Parlour-maid is kept, or Under Housemaid. Has not had much experience. Tall. Age 21.—Apply, by letter, G. A., 41, Kensington-park-gardens, W.

CHRISTIAN GENTLEMAN, F.S.A., adept at accounts and correspondence, married, small private means and connection, desires Secretaryship to nobleman, philanthropic, or public Institution. Small salary accepted if influential position. For particulars, address Secretary, Mr. Robins, 11, Bank-street, Lincoln.

AS TRAVELLING COMPANION to a lady going to Italy or France.—B. F., age 23, is Italian Protestant, speaks French, not much English; would not object to act as Ladies' Maid.—10, Charlotte-street, Portland-place, W.

AS MOTHER'S HELP.—G. F., Italian Protestant, aged 19, speaks English, is fond of children.
10, Charlotte-street, Portland-place, W.

A PERSON who has had great experience, wants the care of an infant from the month. Lives in a healthy suburb, and can give highest references. — Mrs. Huggett, Clifton Villas, Nightingale-road, Wood Green, N.

MIDDLE-AGED MARRIED MAN seeks employment, either as coachman, messenger, light porter, caretaker, or any place of trust. Highest references.
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AN ASSISTANT wanted for a Dispensing Chemist and Druggist in Durban, Natal. With a knowledge of Homœopathy and a member of a Christian Church.—Apply by letter stating age, salary required, and giving references, B. G. & Co., 117, Wool Exchange, Basinghall-street.

JUNIOR ACCOUNTANT wanted, in a Merchant's Office. Must have had about a couple of years' experience at books, be quick at figures, and write well. Country applications not considered.—Apply by letter, stating experience, age, and salary required, to
B. B., 85, Gracechurch-street, E.C.

MANAGER wanted, at Youths' Institute, London. Duties: Evenings to superintend Institute; by day to assist with correspondence, accounts, &c. Earnest Christian. Character indispensable. Apartments provided, and moderate salary.—Apply, by letter only, stating age, &c., with copies of testimonials.
W. X., 261, Brockley-road, London, S.E.

EXETER HALL Y.M.C.A. — Wanted immediately, a Christian man to fill the position of Accountant and Shorthand writer.— Apply by letter only, stating full particulars, to the General Secretary, Exeter Hall, Strand.

SHORTHAND CLERK wanted, for a position of trust. One accustomed to the routine of a builder's office preferred.—Apply by letter, stating average speed, age, references, and salary required, to
W. Willett, 43, Rosary-gardens, Kensington, S.W.

TO PARENTS AND GUARDIANS. —An Architect, in London practice, has a vacancy for a pupil. Premium required.—W. A. P., care of Financial Secretary, Y.M.C.A., Exeter Hall, Strand, W.C.

RESIDENT ASSISTANT MISTRESS wanted. Good disciplinarian and needlewoman. Salary £30, with grant of £10 or £15 if certificated. —Apply, stating age, qualifications, and references, with testimonials, to Superintendent, Girls' Industrial School, Sale, near Manchester.

THE BRAMLEY CHRISTIAN MISSION wants to engage a female evangelist experienced in Mission Work. Reference required.
J. T., 18, Elder-terrace, Bramley, near Leeds.

A COMPETENT PERSON wanted, for an hour, five evenings each week, to help three little boys with their lessons.
28, Bow-road, E.

TO YOUNG WOMEN.—A valuable situation is offered to a young, healthy, educated female person (Church of England), of about 20, as Domestic Help to the wife of the Principal of a select high-class young gentlemen's boarding school in St. Leonard's-on-Sea, where servants and page is kept. Give age, denomination, health, domestic habits, with two good references. Salary commencing at £12.— B. G., Messrs. Porter, London-road, St. Leonard's-on-Sea.

THOROUGH PARLOUR - MAID wanted, who is also good housemaid. Tall, quick, neat, good needlewoman; aged about 26. Quiet, comfortable home; four ladies, four servants.
T., Fairholt, Hadley, Barnet.

WANTED, IN CROYDON, a Christian Lady not over 30 to assist a mother with the little ones, and generally in the home. Dissenter and abstainer.
K., 6, Jeffreys-square, London, E.C.

AN EXPERIENCED MAID required for an Invalid Lady; one who has been used to attend in sickness. Good references required.
G. P., 25, South-road, Weston-super-Mare.

WANTED, for the North of England, a strong, active, respectable woman, about thirty. Total abstainer. To nurse a mental case if required, or to take housework where a cook is kept.—Albion, 15, Coolinge-road, Folkestone

GOOD PLAIN COOK wanted, in a Christian household. Comfortable place. Kitchenmaid kept. A steady, Christian woman desired.—Mrs. C., Debdale Hall, Mansfield.

WANTED, FOR EASTBOURNE, in gentleman's quiet family, good plain Cook; early riser and well recommended. Wages £18, all found but beer.
Mrs. S., 50, York-road, Tunbridge Wells.

GOOD PLAIN COOK required, in Ladies' School. Five servants kept. A trustworthy, reliable person desired. Good wages. Also **KITCHEN-MAID,** about 18 years.
The Elms, 57, Finchley-road, London.

GOOD COOK wanted. Good wages given to a competent person
Mrs. Cory, Oscar House, Cardiff.

GOOD GENERAL SERVANT wanted; respectable, strong, willing, able to do little cooking. Quiet, regular family. Wages £10 to £12, all found. Good character indispensable.—Miss Moffat, 14, Blythe-villas, West Kensington-park.

WANTED IMMEDIATELY, Housemaid in a Christian family, where a Parlour-maid is kept. Must be a thorough servant, and understand waiting at table. Good character indispensable. Wages £18, all found. No beer.—Mrs. Ingram, 24, Lewes-crescent, Brighton, by letter; or if personally, between 2 and 4.

GENERAL SERVANT wanted (under 20). Active, strong, clean girl. Fond of children.—Mrs. E., Belmont Farm, East Barnet.

CAN ANY LADY recommend a trustworthy, clean young person, as General Servant, who likes to be alone. For small family at Tonbridge. Required September 11. Wages not such an object as good Servant. All found except beer.—Mrs. H., Dryhill Park, Tonbridge.

NURSE WANTED, in a Clergyman's family, to three young children. Church of England. Abstainer.—Mrs. Stapleton, 118, Ladbroke-grove-road, North Kensington, W.

GENERAL SERVANT wanted, in a small Christian family, where a nurse is kept. Good character indispensable. Age about 18.
H. K. B., 18, Crescent-road, Bromley, Kent.

WANTED, by a Gentleman in Hampshire, two in family, as General Servant, a Christian woman, and total abstainer. Liberal wages, to be raised. She must be healthy, and clean in person and work.—Apply by letter, care of Mrs. Williams, 14, Ascuport-street, Southampton.

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PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

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LONDON.
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97, 99, 101, 103, Southampton-row, Russell-square. Highly recommended by Sir William and Lady Fox, Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Rev. John Cairns, D.D., and numerous readers of *The Christian. Plain Breakfast or Tea,* 1s. 3d. *Beds,* 1s. 6d. *to* 2s. 6d. Printed Tariff on application to Frederic Smith.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by Ministers of all denominations.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—The Widow of the late Rev. Frederic Wagstaff, and Mrs. Locke, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21, Carisbrooke-road.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searle, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

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Proprietress, Hertford House, 53, Marina.

(*Continued on page 39.*)

HYGIENIC FACTS FOR HEALTH SEEKERS.

The advantages of Electricity are not restricted to the conveniences of business or domestic life. In surgery it is one of the most useful allies. In the art of healing, when applied on the Magneto-Electric principle, no other agent produces such beneficial results; and, at the same time, none is so well adapted for home use. Results hitherto deemed unattainable follow its judicious application, simply through the invigorating influence which it exerts upon the vitalising processes of the system.

Recently people were hurrying away to the mountains and the seaside, their stock of nerve force being exhausted through overwork. In seeking a change of air they not only acted under medical advice, but they obeyed a natural instinct. Many of us, especially those who dwell in towns, find the external conditions depressing, because the wear and tear and mental strain are too great, the nervous system flags, and the healthy action of the organism generally is interfered with. The power for resistance, or what may be termed *self-assistance*, is rendered inert; consequently health fluctuates or declines, and counterbalancing conditions are imperatively called for. That the action of that subtle agent —Odo-Magnetism—is to supply the conditions most favourable to recuperation is proved by what it has done, and by the facts and truths stated in the few following sentences:—

Every living animal experiences sensations produced by the positive and negative state of the atmosphere, and every scientist knows the sensation felt in the nervous system from certain forms of electricity. The vigorous, braced-up condition of the nerves as the effect of mountain air or sea-breezes conveys some idea of the invigoration realised by the proximity of Odo-Magnetic influence. Nature and art now combine to render this subtle force constantly in action or perpetual operation. A power for good as natural as the air we breathe is superadded for the invalid's advantage, surrounding him, as it were, by a vitalising atmosphere. During thunderstorms and epidemics it has been well ascertained that the atmosphere is demagnetised, and Magnetic conditions interfered with.

The essential characteristics of *Odo-Magnetic influence* are its penetrating and permeating qualities, and the unabating regularity in its lines of force, which are so equally distributed and well-balanced in their operation as to induce a uniform flow of health in the living organisms even amidst surrounding disturbances.

Our principle of application is to infuse this unseen but energising force in such a manner as to affect the whole organism for good. Our attention is especially directed to the mental disturbance or nervous affection which is too often the original cause of physical ailments. By this means we supply the over-worked man with the like physical stimulus to that which he gets from the mountain air and sea breezes, and often more effectually.

We can point to people who were once incapacitated, and seemingly so for life, but who are now healthy and actively taking their part in the world's hard work. In numerous instances, affections which had been pronounced incurable, leading the patients, perhaps, to give way to melancholy forebodings because of the dark prospect before them, have yielded to Odo-Magnetic treatment. No more inconvenience is involved than by the wearing of an ordinary garment, and it is often as effectual as the most radical change of climate or favourable condition of health which could be devised for an invalid. This is no extravagant statement, but it is what is continually attested by our patients. Although we do not assure any applicant that cure is certain, we are permitted to refer such inquirers to a goodly number of those who know from experience what Magnetic Treatment has done for them. A list, containing the names of 1000 such persons willing to answer inquirers, can be had free, together with all information on the treatment, from B. Corson Garratt, 16, Finsbury-square, London, E.C.

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SOLDIERS' HOME.

In Memory of

Major-Gen. Sir HERBERT STEWART, K.C.B.

CHRISTIAN FRIENDS,—It is my earnest wish and desire to raise some memorial in the town in which I live in memory of my late brother, Sir Herbert Stewart, and I appeal to your liberality and generous aid. It is proposed to open for soldiers coffee, reading, recreation, and dining-rooms, library, and Bible-class rooms, besides nightly Gospel and Temperance addresses, &c.

All who are interested in the Soldiers' welfare would (if they knew this town) agree with me that this "Home" is urgently needed, and the opportunity of possessing a building, at this particular moment, coupled with my earnest wish to do something in memory of my brother, clearly shows me that it is the Lord's work (before whom I have laid the whole scheme), and I confidently appeal to your Christian sympathy, being assured that, with the blessing of Him "whose are the silver and gold," I shall not make the appeal in vain.

Full particulars and circulars will be forwarded to anyone who will write for them. Collecting cards will be gratefully supplied, and Christian workers are earnestly asked to help in raising the necessary funds.—Believe me, very truly yours, Augusta Everett.

Contributions will be most thankfully received by myself, the Rectory, Dorchester, or at Messrs Williams' Bank, Dorchester, or the Office of The Christian.

Kind friends are also asked to help by sending for the "Home" any gifts of Furniture, Clocks, Pictures, Books, Games, Screens, Texts for the Walls, &c.; in fact, anything and everything will be most acceptable.

To the Editor of The Christian.

Dear Sir,—I consider it a happy privilege to recommend the proposed scheme for a Soldiers' Home in Dorchester, in memory of the late distinguished soldier, Sir Herbert Stewart, K.C.B. I feel sure that you share the universal sorrow in the loss of this gallant and brave soldier, the youngest General in the British Army, and therefore I, in behalf of his sister, appeal through your paper to the liberality of all sympathisers in this excellent scheme.

The "Home" will greatly benefit our 600 soldiers, as a resort for quiet enjoyment, recreation, and Christian instruction. At present, out of barracks, the public-houses (of which we have a very liberal supply) are the chief places where our soldiers spend their evenings, and consequently, get into endless mischief, as I and other officers can fully testify.

To commence this work about £1000 will be required, of which £380 has already been received. I am sure you will agree that a "Memorial" that will thus benefit the British Soldier, will be a touching tribute to him whose short but brilliant career terminated so gloriously, and whose early death caused such universal sorrow, not only in the Army, but throughout the length and breadth of England.

H. Marshall, late 9th Lancers,
Commanding 39th Reg. District, Dorchester.

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The Christian.

E FEMALE LABOUR MARKET.

I a programme I have received from the Council of the National Conference for Protection of Girls, there are two subjects ed for consideration, on which I should to say a few words :—

he first is, "that in view of the over- vded condition of the female labour- ket, the Council expresses a strong opinion favour of throwing open to women, as ely as possible, all avenues of earning an est livelihood."

Vith all our deep and earnest desire to er the condition of women and girls, we t not close our eyes to the fact that men at the present time, suffering greatly for t of employment; and before we advo- "throwing open to women *all* avenues earning an honest livelihood," the subject uires to be looked at in all its bearings.

part from domestic employment, that e and peculiar domain for women, it ld seem as if Providence, by giving er capacities and greater strength to men, plainly indicated that they are to be the n workers, providing not only for them- es but for others. Wherever disturbing nences do not exist (such as the lavish and sh expenditure on strong drink, &c.), n generally accept this responsibility; the nger serve the weaker; and with this sideration before us, we see it is a deeper mity for a man than for a woman to be rived of remunerative employment. A int old writer has said, "There is a sense which it may be said that women have to men if they may live at all, and men have epend upon women as to whether or no r own lives shall be worth living." Men ild freely divide with women their silver gold, and women in return should give n something better than silver and gold. enever men, either by their vices or n inability to obtain work, cease to be dwinners for others, they lose the one g which specially ennobles themselves, lifts what they do into a region above e sordid toil.

fter years of thought, observation, and ulation, I am convinced that the crowd- up of the female labour-market mainly es from the fact that a great number of ried women prefer the more exciting life working abroad to the care of their ilies at home. Probably in one case in there really exists a necessity for the her to earn wages; but in most cases, a e extra thought and care, and making the t of things, would answer a great deal er.

Vhen we consider what an enormous iber of women are required as servants, llewomen, laundresses, &c., I believe if nothers of children were withdrawn from labour-market who need not, and ought to, be there, not only would there be ple employment and better pay for single women, but men also would have a better chance. All who visit the very poor will bear me out in saying that, for some time past, it has been less difficult to find some kind of employment for the wives than for the husbands. What we call "an overcrowded market" really arises from the fact that a large percentage of our home work is left entirely undone. No department in trade or commerce could stand such neglect as we find in our homes; and that this ruinous neglect should have fastened itself pre-eminently where children are born and brought up, constitutes for us a national calamity. An incalculable number of our English homes are simply nurseries of vice; and, as ever and anon a fresh page in the black book is turned over, revealing deeper and still deeper depths of sin, all we can say is, the seed has been sown, and is only bearing fruit after its own kind. Those mainly responsible for our dark catalogue of crime are the fathers and mothers who, for any reason—be it play or work—neglect the first duty of their lives.

I have persuaded numbers of women to remain at home, and carefully expend their husbands' wages. With very few exceptions, the material prosperity of the family was greatly increased by this change. When a mother leaves her home to use up her strength elsewhere, she at once exposes herself to the strongest temptation to expend what she earns in intoxicating drink. The physical exhaustion which, in the absence of properly cooked food, must follow her long-sustained exertions, makes it well nigh impossible for her to pass the open door of the public-house. If in any way the stream of wealth which now flows into these houses could be turned back to the homes, our labour difficulty would at once diminish; but as long as men and women persist in maintaining such surroundings of misery as we now so often see, they may be said literally to drive themselves into the public-houses. The excuse for children's rags, and for having nothing of any value in the house, is that "children is so destructive;" as no doubt they are, when left to themselves. The mother at home buys material and makes it up; she collects bits of furniture, and thus, becoming a customer to labour-making trades, she increases work for men. Our mothers should add to the demand on our labour-market, instead of contending with men for its spoils. In one neighbourhood where I was particularly successful in getting women to remain at home, it was not unusual, when I went to pay a bill, for the tradesman to say, "We often say we ought to let you have your things for nothing, you have got us so many customers."

Whilst the ear of the public is open to what has to be said on social questions, let us not fail to reiterate that England expects not only her soldiers and sailors, but also her fathers and mothers, to do their duty. We will hope that the effort now put forth in such earnest to improve the moral and social position of our young people will be so blessed of God that a better generation of fathers and mothers may be in store for us; but if not—if home duties are to be neglected in the future as they have been in the past—we fear that the places of our rescued ones will all too soon be again filled. As long as our domestic life continues to represent probably the worst done work in the country, the result must be an unfailing supply of miserable children sent out into the world.

When the men of Jericho complained to Elisha that "their water was naught," and their "ground barren," he did not address himself to the streams: he took his cruse of salt round to the spring, and emptied it at the fountain head, and "the waters were healed."

I will pass on to the next proposal which seems to me to ask for reconsideration: "That every effort should be used to afford opportunity of recreation and enjoyment to girls who have their evenings out."

The words "recreation" and "enjoyment" admit of various constructions. If, as used here, they mean bringing cheerful surroundings about our girls whilst they are engaged in rational and useful occupations, then few things could be more desirable; but if they mean an effort to introduce habitually what has been termed "got-up excitement," then let us pause and consider. Let us remember how the day has been passed. Most girls are engaged to do one special kind of work; this gives monotony to their lives. At the same time, that the employer may gain as much as possible out of their work, they are required to keep up their utmost speed: thus they have really to endure both monotony and excitement. By the time they leave their work, their strength is well nigh spent. We should greatly add to their dangers if we cultivated in them a habit of depending on fresh and stronger excitement to renew the zest of life. What they need is quiet employment, made interesting by the consideration that it may be turned to account both for the present and the future. Most girls with whom we have to do, will eventually take the place of wives and mothers. We should talk freely to them of this, and encourage them in every possible way to imitate the bees and ants in wisely laying up stores both of goods and knowledge.

The kindest thing that one created being can do for another is to assist him, as far as possible, in qualifying himself for whatever in life he may be called to do. Certain positions must be filled, and the question of questions is, "Shall we prepare ourselves to conquer the difficulties inseparable from our post in life, or shall we leave ourselves to be conquered by them?" Victory or defeat are involved in the answer to this question. One of the main causes of failure in domestic life is that the majority of girls *do* conquer the difficulties of their monotonous occupations—the shop, the workroom, the factory, &c.; but when they come to take their place in their own homes, they know so little of the best modes of management that their lives seem to them one long mortification and failure. All this is apt to cause an insatiable desire to return to the employment of which they have made themselves mistresses, and they delude themselves into the idea that their money will do their homes more good than their own stupid work. On the other hand, a well-qualified wife and mother, primed with resources for all emergencies, will derive more enjoyment in one day in noting the triumph of her own good management, than she could get from any amount of forced excitement.

The rooms provided for evening resort should, if possible, contain a piano. Singing lessons given a few times a week would be a great attraction. To teach girls to sing is setting them up with a life-pleasure.

We cannot turn our thoughts upon amusement without sighing for the country, with its sweet air and simple pleasures. Our London walls and roofs and ceilings have much to answer for morally as well as physically. Our beautifully-arranged suburban gardens are said to be an object of envy to the London poor. Could we not share this great luxury with our poor pent-up workers more than we have hitherto done? Most houses of business now close early on one day in the week. Can we think of anything which would give so much pleasure as opening our gardens to receive from twelve to twenty girls at a time? The cost of travelling would be very small. For a few hours they would be brought in contact with exactly the kind of things they most of all need—fresh air, external beauty, kind words of sympathy and cheer. Through the eye, they would have a chance of catching the charm of good manners which words cannot teach. Such visits, repeated perhaps three or four times, whilst the long summer evenings last, would probably leave an impression which would never be effaced. I know families who have long done something of this kind. In speaking of it, a lady said, "O those hoyden girls! how they tried us at first! but this only made us feel more than ever how deeply they needed our help; and now we reckon the day they come one of the pleasantest in the week."

It may be desirable occasionally to gather people together in masses, but in doing this we do not get to know them any better; and as personal contact is the main thing needed to effect the changes we desire, I have thought that money and time might be better expended. When we gather round us but twelve, fourteen, or twenty, we soon learn to know them individually, and care for them as individuals, and get a kind of influence over them, which they in their turn will distribute to others.

We must all admit that we have a very difficult question before us. Our hearts would fail us if we could not rest in the assurance that "with God all things are possible;" and we have need to cry mightily to Him that He will direct us to such plans as shall be in entire accordance with his will. Probably no large, all-embracing scheme will be found—at least we need not wait for it, but each look out daily to see what is "laid at our gate;" and when the chronicles o these times appear, may it be found recorded, as it was of Judah of old, "The children of England prevailed because they relied on the Lord God of their fathers."

MARY BAYLY.

ANNUAL GOOSE FAIR AT NOTTINGHAM.—Mr. Henry Johnson, Secretary of the Y.M.C.A., Nottingham, is engaged in organising a band of workers for special evangelistic effort at this great fair which takes place on October 1, 2, and 3. The Open-air Mission, of London, are sending Mr. W. E. Bailey, of Peterboro', to assist in the work. As a large quantity of tracts, books, and leaflets will be required for distribution to the showmen, pleasure-seekers, and others, Mr. Johnson will be glad to receive parcels from friends who have it in their power to help. The Association is located at Morley House, Mansfield-road, Nottingham.

CHILDREN AND THE CHURCH.

AN important and deeply interesting question has been raised in the correspondence columns of *The Christian World* on the subject of the kind of teaching needed in Sunday-schools to secure the development of spiritual life in children, and their adherence to the Churches. It is stated that not more than one in ten, on an average, pass from the school into Church membership. If this be a correct estimate, and we fear it is, it is evident that the Sunday-school is *not* the seed-plot of the Church, though no doubt it ought to be.

It has been suggested as a remedy for this state of things, that the general teaching given to children that they are "lost," and need "conversion," because they are born "totally depraved," and members of "the kingdom of darkness," should be replaced by the teaching that, as children of Christian parents, they are already "members of the spiritual Church of Christ," and "children of God." The work of the teachers is set forth to be rather for their spiritual training than for their conversion.

We cannot agree with this suggestion, inasmuch as we find no such statement in the Word of God, that children of godly parents are born children of God. The truth of Psalm li. 5: "Behold, I was shapen in iniquity, and in sin did my mother conceive me," holds true of every child, and we shall gain nothing by ignoring the fact. We cannot admit the statement that "children are born *in* the kingdom of heaven." The child of Christian parents needs to be born "from above," as much as any other child. The Holy Spirit is not *transmitted*, but is *imparted:* "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12—13).

In saying this, we desire in no way to undervalue "the power of Christian example set by those parents and guardians who are living lives of faith and love, and reflecting the beauties of Christ's character." Such lives have an inestimable influence on the youth of our land. But influence is not spiritual life. We believe that if parents will dedicate their children to the Lord from their birth, and train them for Him, rather than for the world, the result of such faith and prayer will be seen in the children. They may never know the need of conversion, the Holy Spirit having been given them, in answer to prayer, at a very early age.

Allusion has been made to the two references by our Lord to little children, as endorsing the view that children are already in the kingdom. Was he not rather using them as illustrations of simplicity, trustfulness, obedience, and dependence, saying: "Except ye become as *little children* ye shall in no wise enter the kingdom of heaven;" and again, "Of such is the kingdom of heaven." What we want is not so much a "reconstruction of the theology of childhood" as the reversion of the teachers' minds to the theology of the Bible, and its adaptability to childhood. The truths of the presence of sin, the power of sin, and deliverance from sin by Jesus Christ, need to be taught just as fully to the children, but they need to be taught in a fresher, simpler way. Many of the stock phrases in use in Sunday-school teaching have lost their power and meaning by the constant reiteration of them. The mind of a child is largely composed of love and trust, and these faculties have to be laid hold of and entwined round the person and words of the Lord Jesus.

Then, again, profession of faith and love
Him should be accepted as genuine by
teacher until proved to be otherwise by t
child's conduct and character. Teachers us
to study individual character more, to enab
them more skilfully to apply the fitti
statements of the Word of God to the nee
of the children. Whole-hearted devotion
the work, prayerful preparation, and improv
ment in method of work, will accompli
much more in our Sunday-schools than a
change in our theology.

Nine-tenths of our scholars have little
no helpful *home influence*, and here li
our chief difficulty. Parents who are able
train their children for heaven themselv
will not, as a rule, send them to Sunda
school, so that we have amongst us those w
need most the influence and help that
teacher can personally throw around them.

Improvement of method in teaching mig
be obtained if Sunday-school teachers wou
make up their minds to adopt a unifor
system of lessons, such as the Internation
Series, and would attend a teachers' cl
once a week, to have the lesson gone throu
by the most eminent teacher that can
secured. In America, thousands of teach
of all denominations meet, from four to f
every Saturday, to hear the lesson giv
One group attend for instruction in infa
class-teaching, the other group for the ol
classes. The effect on the churches is v
marked, in the passing of the larger numb
of the senior scholars into Church memb
ship on their profession of faith.

G. SOLTAU

◆

GOSPEL WORK AT THE WELCOME HOM

GOD is still blessing our work among
sailors in the "Welcome Home," Ratcl
highway.

The Monday afternoon Bible-class is w
attended, and it is cheering to see these str
bronzed sailors sitting quietly, studying the W
of God. One evening recently Miss Child
her helpers held a service on board a fine stea
ship lying in St. Katherine's Docks, permiss
having been given by the captain. An addr
was given upon the "Unspeakable Gift." V
earnest attention was shown throughout.
distributed Testaments and Gospel books,
had some personal talk with those present, w
we trust, lasting results.

On reaching the "Welcome Home,"
sound of singing in the "Fo'c's'le" told us t
the nightly meeting was just beginning, a
going below, we found the room nearly full.
was a happy season, for a number of the Lo
witnesses were present, who, with the eloque
of simple, childlike faith, declared the Lo
goodness and love towards them. A cap
present told of God's mercy in saving him,
said, "Few men are saved after forty year
sin and rebellion, and my heart was as hard
stone, but God melted it and made it soft."
young Norwegian said a few farewell words
he was leaving early on the morrow. The
of starting away is always a trying one for
sailor; the ungodly almost always fly to d
and revelry in their last hours ashore, and m
in the "Welcome Home" need special ad
and watching from the Christian workers th
to keep them from the snares which beset t
at such times, and those who are Christians
earnest, loving sympathy, as they go fort
face the perils of the deep and the hardshi
their lot.

Another young sailor, also leaving next
stayed at the close of the meeting, his h
being touched by the power of God, and
himself up to the Lord. We ask your pra
that those who know and love the Lord ma
his witnesses on board ship and in the dis
lands they visit during their long voyages
the mighty ocean.

C. T

A STORY OF LYDIA MONTEFIORE.*

ONE of the agents of the British Society for the Propagation of the Gospel among the Jews was the means in the hand of the Divine Spirit of leading to Christ the aunt of Sir Moses Montefiore, and this little book gives an interesting and instructive account of the way in which she was led, the methods of the missionary, her intense desire that all her relatives should be saved, among whom was her dear nephew, Sir Moses Montefiore.

On one occasion Sir Moses paid her a visit when she was ill. Then she bore noble testimony for Jesus. She had the courage to tell her nephew how precious Jesus was to her soul, and how she was waiting for Him to come and take her to Himself. This was more than Sir Moses could stand from his aged aunt. Although he had only been a few minutes in her presence, he at once lifted his hat and disappeared from the room.

After this, and after much waiting upon the Lord in prayer for wisdom, she wrote to her nephew the following letter :—

My Dear Nephew,—In consideration of all your kindness towards me, it is impossible for me to pass over in silence our last momentary interview, afforded me doubtless by yourself from the same affectionate disposition which you have ever manifested, without expressing my hearty regret at the untoward circumstance of your sudden withdrawal from my apartment.

Aware of the short opportunity there is left me by Divine Providence of thanking you for all the kind interest you have taken in my welfare, I desire to do it now most cordially, and to assure you that my heart's desire and prayer for you is that you may be saved by that only name of Jesus, the Messiah, by which alone man may be saved, even by Him whom you blindly reject. I am aware you would hardly thank me for praying for you in that name, because the veil of unbelief is still upon you, as it has been these eighteen centuries upon our poor, benighted people of the house of Israel, for having crucified their own Messiah, the Lord of glory. Nevertheless, I feel it my duty and privilege to bear testimony for the holy name of my Saviour, whom I expect soon to meet in the regions above, where He is gone to prepare a place for me, and for you also, if you do not persist in your unbelief; but search, as I did, and that honestly and ardently, the Scriptures of Moses, the Psalms, and the prophets, which testify of his passion, death and resurrection.

I remain, with much love and gratitude,
Your affectionate, aged aunt,
Lydia Montefiore.
Marseilles, March 16, 1857.

A few months after, she wrote to him once again, in the hope that he might receive what she had written, and that her testimony might lead to his conversion.

My Dear Nephew,—I was much surprised to find my letter returned by you without even paying the postage. I could not have supposed that you were capable of manifesting such a bad spirit towards your poor old aunt, merely because she had followed the dictates of her conscience, which God has been pleased to enlighten by his Spirit; and from that time, I can assure you, I have been happier than ever I was before my baptism, because I know I am in the fortress of Jehovah, the ark of the covenant made to our forefathers, and ratified by the Lord Christ, our true Messiah, when He cried on the cross, "It is finished." This is the only sure hiding-place, where I hope you, and all revolted Israel may hide from the wrath of an offended God. Search the Scriptures as I have :—

"I once was blind, but now I see,
Was lost, but now am found."

I place my trust in Jehovah, my Redeemer, who counts me worthy to suffer for his sake, and whilst I live, I shall not cease to pray to Him to save your soul, and I conjure you to be reconciled to God, through his Son. Be ready, for the hour may be near. He will come like a thief in the night. Repent, repent, repent! He will judge us all according to our works.

I still remain, your affectionate aunt,
Lydia Montefiore (your Father's Sister).
Marseilles, October 23, 1857.

The author here says :—"Her prayers for him were frequent and earnest, and she would often remark 'that it was her belief the Lord would answer her petitions in his conversion, and show his salvation to all her relatives.' Let us hope that her earnest and importune prayers have been answered. God alone knows what passed in that great man's mind, ere he entered into the presence of Him who knows the secrets of all hearts."

From the day of her conversion until she passed in triumph to glory, we see in her the repose of Christian faith and the struggle of Christian love for souls. "I shall never forget," says the author, "the happy hours I have passed with her. She was not merely satisfied with the evidences of Christianity, and with the proofs that Jesus is the true Messiah, but deeply felt her own sinfulness, and need of a Saviour. She felt she had to do with a Holy God, and that her life had not been in accordance with his Divine will. She was a Jewess, and belonged to a Jewish aristocratic family; and had moved in the wealthier walks of Jewish society, but she felt she was a sinner, and needed a saviour, and as such she went to the Lord Jesus Christ, and as He came to seek and to save that which was lost, He had mercy upon her even at the eleventh hour, filled her with joy and peace in believing, and made her to know the comfort and consolation of the Gospel. With emphasis she would often say: 'I am a great sinner, but I believe in a great Saviour.' Such was her earnestness of heart and mind, and so deeply was she effected by the precious truths of the Gospel of Christ, that several times I have been obliged to pause in my conversation, or in the reading of the Word of God with her, to let her weep, and often we have wept together."

This little book ought to be read by all lovers of Israel and all Jewish inquirers.

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* The Conversion of Lydia Montefiore, Aunt of the Late Sir Moses Montefiore. Demy 16mo. Tinted Covers sewed, 9d.; cloth gilt, 1s. 3d. *Morgan & Scott.*

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A DAY FOR UNITED HUMILIATION.

SIR,—I was glad to see in last week's Christian that you had set apart a day for prayer and humiliation. We have cause to humble ourselves on account of our "national sins," and, as we are approaching a crisis in our history, it has struck me for some little time, should not we women, who are "watchers" on the occasion, be engaged on our "watch-towers," giving heed unto our blessed Saviour's admonition, "Watch and Pray," a week before the General Election—not mixing ourselves up with party politics, but praying—as your correspondent advocates that candidates may be found who are supporters of Bills relating to "Sunday Observance," the "Criminal Law Amendment," &c. Surely through the Prayer Unions of our Christian Associations, &c., we might be zealously employed in holding a "mission week" before the din of voices is heard through the length and breadth of the land. We can pray that the Lord may "prevent us in all our doings with his gracious favour." Should any of your readers sympathise with me in this wish, I shall be obliged to them to let me have a line direct, in order that we may endeavour to create an interest in the subject in our different neighbourhoods.

I remain, Sir, yours faithfully,
K. I. Goode (widow of Dean Goode).
Holme Lea, Abbey-road.

BAPTISM OF A JAPANESE.—On Sunday, Aug. 23, an educated young Japanese physician was baptised in Christ Church, Berlin. With clearness and much depth of feeling he made confession of his faith in Christ, and answered the questions put to him by the officiating pastor. He has since then returned to his own land, there to labour in the spirit of Christ. This is the second baptism of a Japanese which has taken place in this church.

HOOKS AND EYES.*

THE TWO HONEYSUCKLES.

I AM perfectly sure of it, that no one can walk in conscious communion with the Father and the Son and be a miserable Christian, a joyless Christian. Keep in the light, dear readers, and you must be happy in the light, and others will see it and glorify God. See the difference in vegetable life of light and shade by this incident, which only took place a fortnight ago. I was walking with my host in his lovely garden at Clapton. He had no idea I was writing these "Hooks and Eyes," so all unconsciously he showed me this most apposite subject for one. Said he, "Just look here at the difference between these two honeysuckles—sun, and no sun in the light, in the shade. Observe what a mass of flowers this one has, and what rich colour is on them"—picking a piece and presenting it me to look at—"it is always like this."

"Ah, yes!" I observed, "all the caprifolium tribe thrive best in the sun, and the more they are exposed to it, the faster they grow, and the fresher the flowers. Just what we ought to do as Christians, face the sun!"

My friend gave a smile of pleasure as he said, "True, true. And now let us see what you can find in the other honeysuckle to draw a spiritual lesson," and, walking across the lawn, he showed me the opposite woodbine, feebly only climbing the luxurious apple-tree, its kind supporter. "This one was planted exactly at the same time many years ago; it has never flourished, because it is in the shade; and, see, there is only a sickly blossom here and there!" "Yes, see, too," I exclaimed, "it has managed to collect all the green fly in the neighbourhood, I should think!" as I espied its poor stem thickly coated with that gardener's pest. "Just like the poor foolish believer, who will not cut away the shade of the world and the flesh, so discontent, and fretting, and other 'green flies' seems to sap all the healthy nourishment from his soul."

Readers, do let us cut off all the "shades" that we know are keeping back the full rays of the Sun of Righteousness from our souls, and let Him pour in, to dispel this sickly state of things, that we may become happy, joyful, shining Christians, and so fulfil our calling, instead of disgusting the would-be-Christian with our caricature of Christianity.

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* Hooks and Eyes is the title of a new book which Miss Leakey, Exeter, wishes to publish shortly, if friends will send her orders at once.

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THESE DANGEROUS DAYS.

EARTH'S sorrows are increasing; heard ye not
That stifled wail? With famines, earthquakes, breath
Of plague, and din of war, she travaileth
Till now; and now—as each most loathsome spot
Of social life by that fierce flash was caught,
And the thin guise that hardly covereth
Is sternly reft—what hell-traps yawn beneath!
Oh, haste—make straight paths for their feet, whose lot
Is helplessness! Each fair and tender one
Must "walk more warily in these dangerous days,"
Till heaven that way of holiness upraise,
Where simple wayfarers nor stray, nor fall,
Nor any ravenous beasts go up thereon,—
Then *they* shall sorrow never more at all. W. S.

THE GEORGE SMITH OF COALVILLE FUND has reached the gratifying amount of £1465 1s. 10d., but we hope that there are still many more who will contribute something out of their abundance to secure comfort for the old age of one who has done so much for the comfort of those who had no other friend. With great self-sacrifice Mr. Smith has toiled to relieve the poor children of our brick-fields, canal-boats, tents, and vans from the condition of white slavery under which these little ones groaned, until be compelled Parliament to hear their "bitter cry."

Notes and Comments.

THE French Protestants in London intend to celebrate the bi-centenary of the Revocation of the Edict of Nantes by a meeting in the city. It is expected that the Lord Mayor will consent to act as president of the committee.

A gentleman who describes himself as "an experienced beneficed priest, who for obvious reasons cannot advertise his name," advertises the fact that he "intends shortly to resign a lovely parish *where there is no work*." As the population of the parish is stated to be from 600 to 1400, one would think it would not be difficult to find work, if the "beneficed priest" had any desire to follow in the footsteps of the Master who went about doing good.

Mr. Mitchell Henry, M.P., has addressed a remarkable letter to the Roman Catholic Archbishop of Tuam, and the layman seems to have the best of it. In explaining the reasons which influenced his refusal to join the Nationalist party, Mr. Mitchell Henry alludes to the doctrines of that party as being "antagonistic to the laws of God, as your Grace has hitherto expounded them," and goes on to say, "The outrages, the murders, and the decay of religion in Ireland have filled the whole world with grief, and caused her best friends to bow their heads in shame;" and points out to the Bishop that the resolution recently passed in Galway, that no priest in that place was "worthy to take the chair" at a Nationalist meeting, "cannot be accepted as anything else than an intimation that the clergy are expected in future to follow, not lead, the consciences of the people."

A few weeks ago we stated that the priests in Ireland were being borne away like straws by the stream which they are no longer able to stem, and every day's events illustrate more and more forcibly the opinion that "the decay in religion," to which Mr. Henry refers, is not altogether confined to the laity.

"I recognise the Bible as the one sole guide for everything in both public and private life." So said Earl Carnarvon, a few days ago; and if all the members of the Cabinet resolved to follow closely the same guide, one might have less occasion to fear for the future of England. "Righteousness exalteth a nation," and if our nation's rulers unreservedly followed the divine teachings of Christ, we should have less complaining in our streets. At present, however, policy and diplomacy have hustled righteousness out of doors, and, therefore, the idle ploughshare is being beaten into a weapon of war.

A Ritualistic editor has discovered that there is a good deal to be said in favour of liturgical confession and absolution, in cases where penitents are in "Puritan regions where they cannot obtain the services of a confessor.". If they make their individual confession at home fully before service, and then mentally refer back the liturgical confession to that, it is reasonable to believe that the liturgical absolution will avail for it." After this hair-splitting, how sweet some lines of Cowper's hymn sound in their broad Gospel simplicity:—

> "Where'er they seek Thee Thou art found,
> And every place is hallowed ground."

Mr. J. Spencer Curwen has nearly completed a second series of his "Studies in Worship Music," which will be published in the autumn. This volume will carry on the topics started in the first, which was issued five years ago. There will be several descriptive chapters on music at the Chapel Royal, St. Paul's, Westminster Abbey; and the employment of music by the Russian Church, the Moravians, the Welsh Calvinists, the Salvation Army, &c., will be treated. An important section will deal with German Protestant Church music. In the preparation of this Mr. Curwen has paid several visits to Germany. The St. Cecilia movement in the Roman Catholic Church will also be noticed, and there will be a chapter on the relation of music to Sunday-schools, and another on its place in the curriculum of theological schools.

A correspondent "regrets that in rules for dealing with cholera, given in a recent issue, the mischievous suggestion of 'rum or brandy,' added to hot tea, should have been inserted." We agree with him as to the undesirability of using those remedies, but did not feel at liberty to omit it when *reproducing the circular* issued by the English, French, and American surgeons.

The Mark Lane Express tells us that the corn harvest has been in most places favourably gathered, and in every division of Great Britain is above the average. Spite of low prices, the wheat harvest has added to the wealth of the nation a capital sum of £13,569,600. Let us not also forget that with the old corn exhausted, famine would have stared us in the face but for this new supply. "HIS MERCY ENDURETH FOR EVER."

In an article in this month's *Quiver* on "The Drift of Evolution," a fact is quoted that an American monkey, an Ateles, on getting drunk on brandy could by no means be induced to do it a second time, on which the writer, the Rev. William Guest, says this would not prove aptitudes of man in common with monkeys, but aptitudes altogether different. *The Nonconformist* reviewer says of the article:—"Mr. Guest, we are glad to see, deprecates either boasting or fear in relation to Evolution, and maintains that our age is not without signs that a union is approaching between scientist and theologian, and that the late deplorable hostility is passing away."

Sir Lyon Playfair, as the President of the British Association, set an excellent example last week at Aberdeen. His inaugural address on "Science and the Common Weal" was admirably practical and popular. This is as it should be. If the non-scientific residents in a town are encouraged to attend the evening meetings of the Association, they should have addresses that interest them. At Southport, two years ago, an opening address was delivered, concerning which it is not too much to say that it was unintelligible to nine-tenths of the audience. It is to be hoped that Sir Lyon Playfair's example will be followed.

The Committee of the Church Missionary Society have decided to hold a series of meetings simultaneously throughout the country extending from Feb. 8 to Feb. 12, 1886. The purpose of these meetings will not be to raise funds by collections, but to arouse a more profound sense of the vast importance of the Society's work. The committee wishes it to be plainly understood that the design of these meetings is distinctly spiritual. They say:—"We do not desire that stress should be laid so much upon the details of missionary work as upon our Divine Master's parting charge to his Church. We want to see the missionary spirit universally diffused. We are painfully conscious that even supporters of missionary work are greatly lacking in earnest and continued prayer for the vigorous maintenance and expansion of that work. We want, therefore, our friends to be doubly stimulated to that unceasing prayer, every petition of which is only another name for increased power of self-sacrifice." The suggestion is that one hundred centres should be chosen for the meetings, but perhaps the number may swell to many more. If the movement is as successful as it ought to be, all Christians will have reason to rejoice.

Evangelical Christendom says that the trouble given by the Romanising element in the Church of England is continually making itself felt in some way or other. The evil has become inveterate, and the question is, How is it to be reached? A great revival of evangelical life would be the best of all remedies. Against that the "Catholic Revival" would not be able to hold its ground.

The Wesleyans have taken up the question of Rescue and Prevention with their characteristic zeal. Dr. Bowman Stephenson has intimated that the Home in Bonner-road, Cambridge Heath, will receive, at any hour of the day or night, any girl who may want shelter. A Girls' Parlour will also be established in the East-end of London, affording a place of meeting, refreshment, and social improvement to young women after their hours of labour. A still more important step will be taken in the formation of a Ladies' Association, with members all over the country, for the purpose of looking after young women who may remove from one locality to another. This Association will work much on the same lines as the Girls' Friendly Society, but, of course, with a less elaborate machinery at first, and without any denominational restriction. Placards have also been prepared to be hung up in schools or chapels, giving instructions to young women as to how they ought to proceed if they are leaving home for a situation elsewhere. All the points of the plan seem to have been carefully thought out, and it promises to work most effectively for good.

Preaching the other day at a Golden Jubilee, with Pontifical High Mass, at which the newly-elected Archbishop of Dublin officiated, the Rev. Dr. Donnelly said that "their ever welcome Archbishop appeared for the first time to offer up the sacrifice of the Immaculate Lamb of God."

The Ritualistic movement has done much to obscure the differences between the Church of Rome and the Protestant Church, not only by the prominent position in which it has placed colour and sound, but also by its leaders' adoption of doctrines essentially Romish, and a few plain and unmistakable utterances like Dr. Donnelly's will not do any harm if they serve to recall attention to one great and vital distinction.

Protestantism is based upon belief in the finished work of Christ, Romanism rests upon the substitution of the repeated sacrifice of the altar for the one sacrifice of Calvary.

At the installation of the new Roman atholic Archbishop of Dublin this difference ras, perhaps unconsciously, made clear by ne preacher, who said, after speaking of hrist as ascending "the altar of the cross," So the Great High Priest finished his own ersonal work . . . but Jesus Christ, the reat High Priest, Pastor, and Bishop, is so or ever, *because He carries on his work by eans of his own Church*."

The two sermons contained references to ifferences no less striking, if less vital, as r instance, that portion in which the reacher assured the Archbishop that the ssembled priests would pray for him to St. ridget and other saints, "set in the glory of eaven by Irish faith," as well as to St. oseph and the Virgin Mary; or the more emarkable words with which the preacher at ne Installation concluded, "So that having overned this diocese for many years to his wn sanctification and ours, and to the reater glory of God, *he may pass into the oly of Holies*, to be enthroned and crowned y the Great High Priest Jesus Christ, and *make intercession for us*."

The Daily News correspondent has given graphic description of the depopulation of ne of the Shetland Isles. Fifty years ago ne island was occupied by over a thousand appy, if poor, people, with tiny holdings nd flocks. A Dr. Maclean had only a nineen years' lease of the island, but he wished be the possessor of a deer forest, so he rved notices of eviction wholesale, and, in even days, seven hundred and fifty people ere driven out of the place, to make their ay to the large cities, or to emigrate as they est could, and the island was thus "cleared," ne cottages being levelled with the ground, ne gardens and plots rooted up, and deer one being at liberty to roam over the fields.

Strange as it may appear, a few years fterwards the cruel landlord lost his sight, nen he got into difficulties, and shortly fterwards lost his reason, the superstitious eople who had been so ruthlessly treated eeing in all the troubles and trials only direct ghteous retribution.

After a narrative like this one can hardly onder at the Crofters' agitation, with its y of "Down with deer forests;" but in any ase it seems somewhat of an anomaly that rge portions of the Highlands should be iven up to wild animals, whilst in Glasgow early seventy-five per cent. of the population are living in dwellings of only one room. hat misery and vice are spreading is only hat may be expected as the natural result f such a state of things. For every acre of round left untilled under such circumtances, or kept from flocks of sheep and erds of cattle, a man's heart is left open to ne evil weeds of Communism.

It is painful, though not surprising, to learn om a leading New York paper, quoted in *he Pall Mall Gazette*, that the congregation f Plymouth Church, Brooklyn, is about to ispense with the services of Henry Ward eecher. In this gifted preacher and orator hey have discovered some grave mental and oral defects. He is becoming more eccenric as he gets older, and his flock "are in onstant apprehension of new and dangerous reaks on his part." He is also always nancially behind, and his capacity for getting nto debt increases with his years and the amount of his income. The congregation, however, will be merciful to Mr. Beecher, who is now approaching his seventy-second birthday, and will not dismiss him abruptly, but, in the phraseology of the New York journalist, "eliminate him by degrees."

The *Etoile Belge* states that, according to official information received from the Congo, the report which recently reached Cape Town of a massacre by cannibals of white men at certain stations on the Congo belonging to the International Association, is entirely devoid of foundation.

We would call the special attention of our readers to the forthcoming Conference of the Evangelical Alliance in Glasgow, from October 6—8. It is very desirable that there should be a large attendance of members and friends of the Alliance from various parts of the country. The programme will be found in our list of Forthcoming Meetings.

The London correspondent of *The Western Daily Mercury* says:—

> "Nothing can be more grossly unfair than *The Times*' report of the Jarrett case. All the points in Mr. Russell's cross-examination of Mrs. Armstrong are either slurred or missed altogether, while everything that tells against the defendants' case—even the cheers and interruptions of the public—is made absurdly prominent. I don't write this in the interest of one party or another, but in that of justice. Cooked reports like that of *The Times* are absolutely worthless, and the journalist who admits them in his paper does not know his business. *The Daily News* is always an honourable exception to the practice of partisan reporting, and *The Standard's* account, though abbreviated, is fair. But *The Times* is simply deceiving its readers."

We do not think either *The Daily News* or *The Standard* deserves the praise here accorded. We have shown the untruthfulness of *The Standard's* report of the demonstration. The animus of *The Daily News* may be gathered from its description of Mrs. Armstrong as a representative British matron of the working class. In her cross-examination she admitted that she had been fined at different times for drunkenness, for assault, and for using obscene language. It is neither complimentary nor fair to the working-class to put her forward as their representative.

Anyone who was present and heard the conversation of those who cheered or hissed (without rebuke from the magistrate), would feel that these interruptions were no expression of the feeling of respectable London citizens.

The Spectator, while this case is *sub judice*, prints an article explaining the crime of abduction. In illustration of the fact that the absence of corrupt motive or the alleged presence of a good motive is no answer to the charge, it cites a case in which the abduction of a girl, for the purpose of saving her from a convent, was punished with eighteen months' imprisonment with hard labour. One purpose of this article would seem to be to suggest this punishment for the parties at present accused; and is a breach of journalistic decorum in the paper which makes it and in those which quote it.

We are glad to see the religious Press taking a truer view of the position. Thus *The Rock* asks "whether this prosecution is to be the sole result of the righteous zeal of the Government. At a time when the conscience of the nation has been shocked at the discovery that crimes of the foulest description have long been allowed to pass unpunished, is the Public Prosecutor going to content himself with placing in the dock those who have exposed the evil, while the criminals go scot free? Shame on such protection of vice!"

The Methodist Times says:—

> "There is one question which it is already high time to ask. Do the Government intend to prosecute *The Pall Mall Gazette* Commission and nobody else? Are the public money and all the resources of the State to be used in attacking those who have exposed an infamous traffic, while those who engage in the traffic, and find their base pleasures in the traffic, are to go scot free? Is this even-handed justice? Is this the way to fill the guilty with terror and to encourage the virtuous? We are sorry to pain Mr. Poland, but it will be necessary to 'rake up' a great many things before we have done. It is intensely desired and believed in some very influential quarters that this prosecution will suppress the agitation. There never was a greater mistake. Mr. Stead and his friends may have broken the law, and they may, in consequence, have to pay the penalty. They are not people to shrink even from that. But the agitation will go on, more energetically, more enthusiastically, than ever. This is not the end, but the beginning."

The Freeman did not say without reason that "Journals which hitherto have written with dignity of their opponents, and been courteous in their opposition of opinions they disliked, have revealed a coarse rage in their attack on this reform which can only be accounted for by their writers having been defeated in their unholy passions."

Dr. Moon (who has just returned to England) fears that an erroneous impression may be conveyed by the paragraph on "Literature for the Blind," inserted in our issue of the 3rd instant, and therefore wishes to state that his present stereotyped plates at Brighton are still available for embossing the Bible in his type for the blind, although great care and attention are required to keep them in repair, which necessarily incurs considerable expense. The new electrotyped plates for the Bible will be of a permanent character, thus avoiding constant outlay for repairs.

The latest issue of the Author's uniform edition of Rev. William Arthur's works is "The People's Day: An Appeal against a French Sunday" (*Bemrose*, 1s.). The most eloquent, pungent, and powerful defence of the Sabbath we have ever read. We hope our readers will possess themselves of it, read it attentively, and scatter it broadcast.

HOP-PICKERS.—Rev. Charles Snell, Mayfield, Sussex, asks help to give free teas to hop-pickers. We shall be happy to receive contributions.

REQUESTS FOR PRAYER.—For a blessing on Mr. Sheaver's work in Western Australia.——For special services by Mr. Opie Rodway on September 19 to 21, at Poulton, Gloucestershire.

SUNDAY SERVICES.—Rev. Veryman Trimming is prepared to conduct services in London, free of charge, for any evangelical Church. Address: *Christian Herald* Office, 1, Bakehouse-court, St. Paul's, E.C.

BRISTOL.—Services were commenced, on September 2, to celebrate the jubilee of the chapel, and the eleventh anniversary of the pastorate of Rev. W. J. Mayers, and the enlargement of the structure. At the early morning gathering an address was delivered by Rev. [illegible], and in the evening, after a tea-meeting, Rev. Francis Tucker, late of Camden-road Chapel, preached a sermon from the text, Acts xxii. 11. The works comprise—first, the reconstruction and enlargement of the vestries and class-room at the end of the chapel; and, secondly, the renovation and decoration of the interior of the chapel itself.—*Freeman*. [Our next will contain a drawing of the chapel.]

THE PURITY CRUSADE.

THE Bishop of Bedford has addressed the following pastoral letter to the clergy of East London :—

My Dear Brother,—You will recollect that, in addressing the Missioners in St Paul's, before the Mission which was held in the East of London in November last, I urged that the subject of Purity should be kept prominently in view during the Mission, and that associations of men should be formed, for the purpose of aiding all who would join them in leading pure lives and protecting the purity of others. I am thankful to know that in various parishes the subject was brought very earnestly before the men, and that many responded warmly to the offer of help thus held out to them.

We little thought at that time what a fierce and terrible light would be poured upon this subject within the course of a few months. The exposure of the hideous enormities hidden beneath the surface of our outward decency of life must very keenly affect us who are so deeply interested in the moral and spiritual welfare of our people. I confess myself one of those who, while believing entirely in the earnestness of purpose and honest desire to crush a frightful system of crime, with which that exposure was undertaken, yet regard with dread the effect upon the nation of a largely increased familiarity with the details of sensual sin. I cannot but fear that in thousands of cases that which should only arouse horror and indignation may be made to minister to prurient curiosity. Yet many good and wise men, and among them our own Bishop, believe firmly that the good which will be done by the firing of the public conscience will far more than outweigh the evil which I have spoken of. I pray, and you, I know, will pray, that it may be so. At any rate we can all do something to secure the good and to lessen the evil. And it is because I feel that there is a very loud call to those on whom lies the tremendous responsibility of the "cure of souls" to be up and doing, that I write this letter.

Let me point out to you, first of all, a very important consideration. The dreadful things that have been told in *The Pall Mall Gazette* are, of course, exceptional. They are the extreme outcome of a hideous sensuality. But, as the Archbishop has well reminded us, they are simply the final outcome of ordinary immorality; they are its efflorescence. It is ordinary immorality against which we must fight. It is of little use to lop off a ghastly excrescence here and there. We must get at the root of the evil. Again, I do not believe legislative enactments will affect very much. I am deeply thankful for the comparative stringency of the Act just passed by the expiring Parliament. We must take care that it is not a dead letter. But the crimes dealt with by that Act are most difficult of discovery, and of course secresy is one main condition of their possibility. I believe, therefore, that the power of punishing the miscreants whose evil deeds have been unearthed will have but little effect, compared with that to be looked for from a higher moral tone and improved public opinion.

The Church is surely bound, quite apart from any special pressure of present circumstances, to take the lead in creating and maintaining such higher moral tone and improved public opinion. As, in the case of Temperance, we want not alone to prevent or punish drunken brawls and riots, but to make the people a sober people, ashamed of the degradation of drunkenness; so in the case of purity our aim must be to inspire a horror and hatred, not alone of gross outbreaks of unrestrained lust, but of all sorts and shades of impurity. We want to teach our people the peril of every approach of sensualism, and to lead them to aim at purity of thought and word and deed. I need not urge the duties which the Bishop of the Diocese has himself set before you. You will not fail to show all attention to his counsels. I wholly agree with the advice he gives as to the practical steps which may be taken. Let me only, in the briefest manner, set before you the following thoughts :—

(1) Let us earnestly and plainly address gatherings of men on this subject, speaking boldly, reverently, lovingly.

(2) Let us band our young men together in brotherhoods or associations, in which the aiming at a life of purity shall be a main feature.

(3) Let us do all in our power to foster and secure a higher tone of purity in our schools, and especially in our boarding schools for boys.

(4) Let us teach very distinctly the sacredness of marriage, and make our celebration of marriage as reverent and impressive as possible.

(5) Let us inculcate a chivalrous care for the protection of women and children from all that can injure their purity.

(6) Let us promote Vigilance Committees for the enforcement of the law, and the purification of our parishes and streets.

(7) Let us teach always the true foundation of all purity of living, and strive more and more earnestly to bring souls to Christ, that they may be set free from the bondage of their own evil passions.

Your affectionate friend and brother,
W. WALSHAM BEDFORD
(Bishop Suffragan for East London).

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FLOTSAM AND JETSAM.

BY T. J. BARNARDO, F.R.C.S.

MY latest party of young *voyageurs* to Canada was a very small one, only forty-five girls, all told. They sailed last Thursday in the *Sarmatian* (Allan Line), from Liverpool, under the care of two earnest Christian workers, one of whom has been a helper in our work for thirteen years, and the other was herself a poor girl taken into the Village Home, trained as a pupil teacher, and then advanced from point to point, until at length she is looked upon as a valued colleague in our fair Canadian settlement.

Our work of emigration this year has not quite come up to our own expectations, but through the goodness of God we have been able to send out, during the seven months of the year which constitute the "emigration season," no less than 400 boys and girls, all thoroughly equipped and trained in our Village Home, Ilford, and Boys' Homes, London, for the work of their life in the purer atmosphere and happier surroundings of the dominion.

Of course we have had difficulties to contend with. Who could attempt work of this kind without encountering many? Some of these had been anticipated; others were the more embarrassing because quite unexpected. But through the goodness of God our hope has not been dimmed, nor our courage diminished by these temporary obstacles. Rather have we taken them as a proof, not only that the work was being tested, but that we ourselves, the workers, were being closely sifted with a view to greater usefulness. God grant that it may be so!

Not a few of the 400 dear boys and girls who went forth this year to Canada have been true and real followers of the Saviour—children who have shown in a hundred ways in their home life the thoroughness and reality of the change which Divine grace had begun in their young hearts. All have been the subjects of much and earnest prayer, and I have no doubt that in that larger company, which will one day welcome us on the brighter and better shore, there will be many a dear child who had been rescued from misery, suffering, and even shame here by the dear Stepney and Ilford Homes, and trained for the better life beyond, by those who lived only to rescue the perishing in Christ's name and for his sake.

I ask the prayers of all who read THE CHRISTIAN for these 400 children who have gone out this year, and also for us, no longer children, who remain behind, and who are even now bracing ourselves together for the arduous toil of the winter.

It were impossible to recount in a few brief lines what even the expense of a single day in this rescue work really brings to light. See, however, those six children who have only just been brought to my door. That girl is a cripple, a hopeless cripple, of a peculiar and painful sort. The thin wasted form, and peculiar contortion of limb, would elicit sympathy from the sternest; but the large, dark, lustrous eyes, so sensitively full, the well-shaped head, with its abundance of rich dark hair, and the compressed lips, which tell of long-practiced lessons of self-control, compel more than a passing glance of pity, and send the beholder away with a choking sensation in his throat. At least, so I felt, as I resolved, "Yes, by God's help I will help you." This little boy of twelve is called "Dancing Jimmy," his mode of picking up a living being indicated by his *sobriquet;* while that big boy, standing close to him, has a sober look of earnestness in the face, that indicates a better practical experience with the fiercest struggle for existence, although he evidently knows nothing, philosophically speaking, of the doctrine of the "Survival of the Fittest." Ah, poor lad! he is half-starved. He looks it; and the story of privation that he tells is in strict harmony with his woe-begone appearance. Sitting on the bench hard by is a little girl of eleven. Her history I dare not tell. Modest and gentle as the child looks, her life since she was eight years of age has been so altogether exceptionally shocking that I could not recount the facts here. A decent woman, a fellow lodger, brought these facts to light, and rescued the child almost at peril of her life. The chief transgressor against the poor innocent's peace and happiness received, a few week's ago, the due meed of his misdeeds in a sentence extending to the whole term of his natural life, and it is now our task to nurse the frail and helpless little thing back to life and goodness, if we can.

Only God's mercy can complete the work, we know, but not unfrequently does that sacred stream flow through the channel of consecrated hearts and pitiful hands. That baby, whose presence in the corner cannot be concealed from anyone possessing ears, has been hawked half round London in the hope of finding some shelter for its poor orphaned head. Rejected at almost every door, a notice of our Home met the eye of one who took an interest in the child. A despairing application reached me one evening. Next day the little one was safely folded in our nursery. The next child is also a baby, an orphan too. Its mother, thirteen years of age, died in giving it birth. She herself was the unsuspecting victim of one who cannot be reached on earth, but on whose head verily the crime of a double murder rests.

These are fair representatives of the 1400 others, all in the "Homes" to-day—wreckage floated to our very feet amid the surging of the city's life. In the Master's name we gather them in. We are at it every day, and I might have said almost every night. "None ever turned away, if destitute" is still our confession and our hope. Of course I want help—everybody's help—that goes without saying. The children I am saving for God are everybody's children, even if they are also nobody's. They are certainly yours, gentle reader, and yours is, also therefore the privilege and opportunity of partnership in a service the most hopeful and the most blessed of any on earth, for "Whoso shall receive one such little child in my name receiveth Me."

18 to 26, Stepney Causeway, London, E.

LATYMER-ROAD MISSION.—The tent services that have been held for some months in the Latymer-road, in connection with the London City Mission, have now been brought to a close. Addresses were delivered to a good audience by Mr. Watson, and Mr. Ireson, the recently appointed missionary of the district. The meetings throughout the season have been well attended, and have resulted in much spiritual good. Thursday evening, Sept. 3, was the occasion of a public welcome to Mr. Ireson at the Latymer-road Mission Rooms, Blechynden-street, where the Sunday evening services will be continued by him, and where he will also hold a prayer meeting every Monday evening. A portion of the Notting-hill Male Choir assisted in the service, and Mr. C. H. Pearce sang, with much feeling, as a solo, "I have heard of a Saviour's love."

E RELIGIOUS CONDITION OF BERLIN.

ranslated from the report of the Berlin City Mission.]

HE necessity of bringing the masses under
the sound of the Gospel is felt everywhere,
t nowhere is it more urgent than in the
tropolis of Germany. The population of
rlin is rapidly increasing, being at present one
lion and a half, and every year about 50,000
added to this number. Street upon street is
lt, large suburbs rise out of the ground within
space of a few years, wide areas are being
ered with houses of five or six storeys high,
ich are crowded from top to bottom with
nan beings. But how many churches are
ng built to provide for the spiritual wants of
s vast multitude of immortal souls? None,
e at all, with the exception of one small
rch erected by scantily collected gifts, as a
morial of gratitude for the preservation of the
of our Emperor when his assassination was
empted in the streets of Berlin. Christian
rches are hardly anywhere to be seen, and if
tranger can find the few places of worship
will be surprised to see how few attend them
n on Sundays.

There are 900,000 Protestants, and for these
dly seventy places of worship, which have
m, at the outside, for about 40,000 persons.
l greater is the lack of men, for there are only
clergymen, twenty-one of whom are chaplains
enevolent institutions. Still worse, if worse can
is the unequal size of the parishes. Whilst in
inner city a clergyman has a cure of from 2000
3000 souls, one in the suburbs sometimes has
000 to 30,000. There are in the suburbs
,000 Protestants, with only twenty churches
thirty clergymen!

n the East and South-east, where matters stand
rst of all, there are four parishes, comprising
ether 300,000 souls. There are two parishes
30,000 each; then the gigantic parish of St.
rc with 90,000 souls and *two* clergymen. To
s parish, however, two more have recently
n appointed. Largest of all is that of St.
omas, with 130,000 souls. This parish con-
s an immense number of large lodging-houses
working men; for them there is one splendid
rch, but with only 1,400 seats, and a little
pel in Lausitz-square with 400 seats. There
o more characteristic sign of our time than
sight this square presents. On one side is a
gnificent railway station; on another a large
ool; towering higher still are the barracks.
idst these pompous structures stands the
le chapel, beggarly, poor, and miserable,
embling more a shed than a place of worship.
re it is proposed to divide the parish, and to
ld a new church; but some years will elapse
ore this will be accomplished, and, even then,
y will be huge parishes of 60,000 to 70,000
ls, growing every year by thousands. The
gymen in these monster parishes cannot pos-
y fulfil all their functions in a decent, be-
ing way; they are often compelled to go
ough them in a hurried and mere formal
nner, and as for visiting their parishioners,
speaking to individuals about their souls,
ere is the time for that?

Can we, under such circumstances, wonder
t indifference to religion has spread to a
htful extent? The South-east is called the
in fortress of Socialism; here a socialist got
000 votes at the last election for the "Reichs-
." Does not this arise from the spiritual
lect of the district? Can we not trace to the
of preachers of the Gospel throughout Ber-
the ever-increasing poverty, and the appall-
growth of immorality, and crimes of all sorts?
number of suicides, for instance, is fearful,
the 72,000 persons brought into the Berlin
son during one year, the 140,000 who claimed
nittance into the asylum for homeless ones,
the 30,000 prostitutes who are said to be in
lin, do not all these point with threatening
ger to the sad neglect of the preaching of the
d of God amongst our population?

omething must be done to meet this evil.
me mission work is carried on in close connection with the Church, and great blessing has rested upon it. Twenty-four missionaries go from morn till eve through their districts and labour with great devotion and self-sacrifice. During last year they have made 6800 calls, giving temporal assistance to the poor and telling out the Gospel to them. They have given away 46,000 tracts and 212,960 sermons, besides getting 7231 subscribers to religious papers. They have gone to the railway stations and spoken to the emigrants, selling or giving away books and tracts. They have conducted Bible meetings and opened Sunday-schools, and whenever one is opened the children flock to it, the Hosanna of the children of Jerusalem seeming to find an echo and a repetition amongst the children of Berlin. Very active are some of these little ones, who distribute about 500 sermons every Sunday. It is sweet to see the zeal of these little messengers of peace. Conductors of omnibuses allow them to sit down in the omnibus until another one drives up, in order that the conductor and driver of this, too, may receive a sermon. The city missionaries all testify to the great willingness of the people to hear the Gospel; but we had not men enough to take it to them, and, therefore, we have resolved to send out thirty instead of twenty-four.

Besides this, we are going to establish a Female Mission for the rescue of the fallen. Last year I announced that we would begin a war against public immorality; we have done this, and have had a blessing. A society of ladies has been formed, numbering about 250 members. More than twenty ladies go into the haunts of vice after these lost ones. The police give us the names of such girls as are only beginning a course of sin; they are visited, and the word of God is brought to them. At times it is a disheartening work; one has to fight against frivolity and impudence, against lusts and seduction of satanic men. Yet some are saved, and it is sweet to help even one soul from death to life.

We have also held public meetings in this cause, which were attended by hundreds of men and women. We trust many hearts have been touched, and have said: "Things cannot remain as they are; this evil must be put down." These are only beginnings, but they are not without blessing; already parents of unhappy children apply to the mission for aid.

We have built a spacious house for our Mission. Last year, when the International Conference of the Y.M.C.A. was held in it, we were told by many that such a large beautiful house for City Mission work was to be found nowhere else. The thought of making the great hall of it the centre of evangelistic work has only been realised to a small extent up till the present. However, the fact that the majority of the inhabitants of Berlin are strangers to religious life urges upon us the necessity of extraordinary measures. It is needful to invite the non-church-goers to a place which they are less reluctant to enter than the house of God, and where the Gospel is preached in a lively and attractive way. Very effective proved the manner of Pastor v. Schluembach, from America, who took part in our evangelistic meetings.

The Committee of the City Mission have resolved to continue this work of evangelisation in earnest, though they know that not a few professing Christians in Germany hope for no lasting result from it, but fear that it may damage the work of the regular clergymen. We, ask, however, "What else was John the Baptist but a revival preacher?" He was no regular pastor, no trained rabbi, and could not follow up the individuals awakened by his speech. God Himself had given him the work of kindling a quickly-burning fire, and endowed him with gifts for it. We value highly the regular pastoral work, the quiet and faithful care for souls; but, if the Lord raises up popular preachers, endowed with the gift of mighty, arousing speech, who go from place to place like the evangelists of the early Church, and gather great multitudes around the pulpit, then we will accept this gift with fervent gratitude from his hand, and not run the risk of contending against God.

Mr. Moody expressed his conviction that the Protestant Church was on the eve of such a revival as had not yet been known in the history of the Church of Christ; because everywhere people were beginning to inquire after the living God. The Lord grant that the expectation of the great evangelist may not be disappointed, and that in our German nation, too, a great revival of religion may take place. But we must do our share in bringing about this change for the better. We must have more places for preaching the Gospel. Thousands crowd to hear the missionaries in most unsuitable places, such as taverns and dancing saloons, and even these are only to be had at an enormous rent. Open-air preaching is out of the question, Berlin being still in "a state of siege," and therefore not more than about half-a-dozen people being allowed to stand together in a street. We want, therefore,

MORE MISSION HALLS.

A society of ladies has been formed to collect means for this end, but our need is so great that we want the help of all Christian friends whom the Lord has prospered. Mr. Carl Haupt, missionary, 41, Danson-road, Manor-place, Walworth, S.E., is authorised by Pastor Stoecker and the Committee to give any further information to friends who may be interested in the work.

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NATIONAL BIBLE SOCIETY of SCOTLAND.

THE monthly meeting of the Glasgow Committee was held on Monday week. Five special donations were reported, amounting in all to £220. The chairman called attention to the fact that the secretary, Mr. Slowan, was approaching the completion of his twenty-fifth year in the Society's service, and a committee was appointed to arrange for some recognition of the event. It was reported that the Marquis of Salisbury had promptly communicated with the Chinese Government on the subject of the recent assault made on Mr. Burnet, one of the Society's agents, with a view to the punishment of the offenders, and the issue of such instructions as may prevent the recurrence of similar outrages. Mr. Burnet, though still suffering from the effects of the assault, had accomplished a journey of nearly 500 miles, and sold nearly 4000 portions of Scripture, the proceeds of sales having paid the cost of the journey.

It was agreed to take advantage of the great triennial examinations of students at Wu Chang and Canton, to present each student as he leaves the examination hall with a copy of one of the Gospels, and a grant of 20,000 was made for this purpose. The completion was reported of the Rev. Griffith John's version of the New Testament in easy Wen-li, and it was agreed to encourage Mr. John to proceed with the Book of Psalms. The Rev. Dr. Williamson took farewell of the committee on his approaching return to China. Dr. Williamson was the Society's first foreign agent, and has now been connected with it for twenty-two years. His weight of character, ability, and devotion to China were cordially acknowledged, and the hope was expressed, that he would be long spared to labour for the cause of the Gospel in his adopted country. From Japan it was reported that the Book of Daniel had now been published in Japanese. One of the native colporteurs had recently brought to a missionary the names of fifteen persons who desired admission into the Christian Church.

GERMAN Y.M.C.A. IN LONDON.—In the spring of 1860 six German merchants formed this Association in the Aldersgate-street Y.M.C.A. rooms. This year it was felt that a fresh start must be made, in view of the large number of young Germans who come to London seeking employment, in many cases in vain. The headquarters of the Association are at 28, Finsbury-square, E.C., where the secretary, Mr. W. Müller, will give counsel and help. A free registry is there kept of respectable lodgings and houses of business. Many utterly destitute have been fed and lodged in connection with the *Arbeitsprobe*, or labour test, carried on at the same address. The rooms of the Association are open all day. In the reading-room may be found a library, foreign and English newspapers. The Society has its own organ, the *Anzeiger*, edited by Dr. H. P. Ziemann, from which full particulars of the religious, scientific, and musical meetings may be learnt.

THE CONFERENCE AT NIAGARA FALLS.

THE papers read at the Conference, on "The Second Coming of Our Lord," held at Niagara, Ontario, in July last (of which we gave a short sketch in a recent issue), have now been published in Canada under the title of "Behold, I Come Quickly."

There are some strikingly trenchant remarks made on the present state of things in the world, chiefly in Christendom; and the prevailing feeling in the Conference evidently was that the appearing of the Lord Jesus as King of kings is the only remedy for the woes and sins of the world, and that his appearing is very near at hand. We quote a few paragraphs from the paper by Pastor Denovan, on "The Second Coming of Christ as related to the Establishment of the Coming Kingdom."

"The sphere of Christ's personal and local government shall be this earth, and its metropolitan seat, Jerusalem—'of the increase there shall be no end'—from Jerusalem over all Africa, then northward and eastward and westward. In these days we have been hearing not a little about the 'Federation of England with her Colonies,' so that there may be created (by concluding a close international treaty with the United States) a grand, world-wide empire of the English-speaking races, and thus secure permanent and universal peace. This is a grand Anglo-Saxon mythical vision; but ambitious, selfish, human nature would not long be contented with such splendid cosmopolitan imperialism. This sentiment is only a confession of, and a longing for, something we want—and here it is—the kingdom of Jesus Christ shall be far more than English-speaking, it shall be polyglot—'all kingdoms and nations and tongues and peoples.' This is the final solution of the political and governmental problem of the ages."

"One of the most interesting subjects of study at the present juncture of the world's history, is right government, *i.e.*, government by which may be secured to the greatest number, all the world over, the greatest amount of blessing. With the accumulated historical experience of long centuries and all nationalities, we are now trying, by legislation, to improve upon every known form and method. Results: Russia tortured between her autocratic Czar and her Nihilists and their doctrine of dynamite; Germany and her Parliament controlled by one great man; France recently revolutionised into a Republic, and ready for something newer still—some *coup d'état* still more brilliant—any day; Old England seething politically, like the witches' cauldron Macbeth saw; Conservatives vieing with Liberals as to who shall pitch into the heaving, hissing mass the largest concessions to the mob; America very much in the grasp of millionaires and rings of monopoly, of Rome and Rum; Canada struggling to soothe her recent sorrows by giving the franchise to heathen Red Indians, and taking it from persons who believe in God and can read and write. What need I say more? All human methods of human Government seem hopelessly wrong. The very best are mere makeshifts, schemes to keep people from mobbing and devouring each other. Aristocracy is perhaps better than autocracy; but aristocracy is not government, it is only one favoured class manipulating all other classes for self. Modern Republicanism is, perhaps, sometimes better than aristocracy, and very often worse, but at best it is not government, but only the multitude led and hoodwinked by rings, caucuses, and demagogues, by secret societies and priests."

"What are we to do? There appears to be but one reply: one Supreme Ruler, perfect in wisdom and power, truth and honesty, is alone sound government. This, at least, is God's ideal of right government; and this is just the government this precious prediction of the return of Jesus promises, viz.:—

"(1) Our world, one great united empire, under one Infallible Emperor; and Jerusalem, the metropolitan city.

"(2) David's throne and dynasty restored.

"(3) Jesus Christ's method of legislation will be perfect, and his administration irresistible.

"(4) His dominion shall be permanent, lasting as long as our world. 'His dominion is an everlasting dominion.'

"(5) His reign shall secure universal peace. The angels sang, 'Peace on earth.' This has never been realised. Peace of heart in individual cases has, peace of conscience, peace with God, but not 'peace on earth.' To-day the military and naval instrumentalities are more terribly effective than ever. The machinery of modern warfare is simply enormous, appalling, diabolic."

EVANGELISTIC NOTES.

GOSPEL OAK.—Mr. William Sampson commenced a twelve days' mission on Sunday, Sept. 6. Prayer-meetings were held during the week previously, and the neighbourhood canvassed by the members of the society. On Sunday the chapel was filled, and the power of God came down upon us. Many consecrated themselves afresh and fully to the service of God, and many others came seeking pardon, some of whom were able to trust in Jesus and rejoice in Him as their Saviour.

DEVONSHIRE.—Rev. John Morgan, pastor of Whitefield Tabernacle, Leonard-street, City-road, E.C., has just completed his annual evangelistic tour in Devonshire. Among the places visited have been Honiton, Sidbury, Seaton, Beer, and Colyton. A series of Gospel services have been held in each place. Great interest has been awakened. The preacher has been heartily welcomed and warmly thanked by the people in each locality. A large company of Church members met on Thursday evening to welcome their pastor on his return.

SILSDEN, YORKSHIRE.—United open-air services of a very unusual and truly catholic character were, a few weeks since, conducted in this village. On the Sunday afternoon and evening all the ordinary services were given up, and the open-air gatherings were addressed by the Vicar and the ministers of the Wesleyan Methodist Free Church and Primitive Methodist denominations. United Nonconformist services are, happily, becoming very frequent; but at Silsden the union is made yet more perfect by the presence of the Vicar and his congregation.

DANBURY, CHELMSFORD.—A very successful ten days' mission by Mr. and Mrs. C. King, in the above village, has just been brought to a close. The services were commenced in a commodious tent on the lawn of Hill House, the residence of Mr. C. Butler, but, the weather proving unfavourable, the Rev. J. W. Compton (Church of England) placed his Mission Church at the disposal of the evangelists. There, night after night, crowds of eager listeners assembled, and rare mixed congregations they were—Churchmen, Wesleyans, Baptists, Congregationalists, Peculiar People, Quakers, and a very large sprinkling of "nothingarians." All alike were charmed by the rugged eloquence of Mr. King, and the Lord's presence and blessing were abundantly manifested. There were few dry eyes in the church on the two nights when Mrs. King told, with simple pathos, her story of "an actor's wife." On the evening of Sept. 10, when the last service was held, many openly declared that the Lord had blessed to their souls the visit of these evangelists. J. W. C.

OXFORD.—The active evangelistic agencies which have their headquarters at New-road Chapel took another "new departure" last week. A spacious tent was set up on waste ground in the very heart of the populous district known as St. Thomas's, the most degraded part of the city. The proceedings opened August 29, on the Sunday afternoon. Although no public announcement had been made, the tent was crowded, and Rev. James Dann, pastor of the New-road Church, spoke from, "I came not to call the righteous, but sinners to repentance." At 8 p.m., after conducting the ordinary services at the chapel, Mr. Dann again preached in the tent from the words, "When I see the blood I will pass over." There was again a very large and attentive audience, many being unable to obtain admission. The meetings were continued through the week, Mr. Dann preaching every night except Tuesday, when his place was occupied by Mr. W. H. Sale, of Little Tew, and, notwithstanding heavy rains, the tent was well filled each evening. On the 6th the closing services were held, when Rev. W. Hackney, pastor of Commercial-road Chapel, preached in the afternoon, and Mr. Dann in the evening from "The harvest is past . . . and we are not saved."

REV. T. CHAMPNESS is busily engaged gettin his scheme for training lay evangelists into workin order, and finds that there is a large demand fo men of this class, and also that there are numbe of suitable men willing to devote their lives to th work.

THURROCK, ESSEX.—Mr. John Richardso of Bow, visited this place on Sunday, Sept. 6, a delivered two Gospel addresses. Edward Dun Esq., of Whitehall, has all the summer personall superintended the services. Such gentlemen a greatly required in country places to organise a sustain evangelistic work.

Thomas L. Farnes.

WATERFORD.—A series of special evangelist services has been held here and in the adjacen watering-place of Tramorne, conducted by Rev. E. Williams, of Aberystwyth. The attendanc were encouraging, steadily increasing night aft night. Visitors at the seaside had an opportuni of hearing the Gospel without the sacerdotal in timidation that would have been experienced their own localities, and several availed themselv of the opportunity.

NEW CUT.—The enlargement of the "Working Men's Mission Hall" having at length bee commenced, the brothers Young are now conducti Gospel services in a tent erected in the Lowe Marsh. Every night the meetings are crowded, an real Gospel power is being experienced. One Sund evening, at the close of the service, the sce witnessed was remarkably impressive, over thir of the congregation coming out of their seats to th front seeking salvation, many passing from dea unto life, leaving the "tent meeting" with the jo of peace and pardon. These services will be co tinued for about a month. The co-operation Christian friends will be heartily welcomed.

BATLEY.—A great work is being done here means of the large Bible-van, belonging to th Manchester and Salford Auxiliary. Mr. Charl Clements, the evangelist and colporteur of th Society, has occupied a piece of ground near th Market-place for ten days, where he has draw large crowds of working men and women by h earnest addresses and plain Gospel truths. O brother displays great tact in bringing before th people the object of the Society—viz., that putting into their hands the Word of God. was a noble effort on the part of the Society each the working classes, which otherwise woul have been without the Word of God.

J. H. Akroyd.

WOOLWICH Y.W.C.A.—The ninth annual re report speaks of "increased success on the effor for the spiritual and temporal welfare of our youn women and permanent blessing resulting fro work of past years." There are over 300 member and attempts to find larger premises having faile a considerable sum had to be expended upon th present house. A prominent feature of this Inst tute is the successful Book and Tract Depôt in co nection with it, which, by its profits, adds conside ably to the funds, and is a valuable agency for th circulation of pure and religious literature, whe there is so much of the opposite character. Ov £300 worth were sold during last year. Th accommodation for boarders is largely used young women out of employment, an importa point at this time when there is so much danger those who are so situated. The Secretary is Mr M. Mandeville, 100, Wellington-street, Woolwic

THE FRENCH IN LONDON.—There are mo than two thousand French families in London a the suburbs who most likely have never read the Bib Luther said: "God does more by his Word alo than you and I, and all the world, by our unite strength." I should like to send by post a portio of the Word of God, and an illustrated Frenc newspaper, "*L'Ami de la Maison*," or "*L'Ouvri Français*," &c., to each family in and arou London, and to give a New Testament to eve young girl who passes in our Home, when they not possess one, and to the poor who come to o meetings and are unable to buy it. Twenty-tw years of work among my poor countrymen in Lond show me that the souls that are converted have most cases been converted through the Word God. A French Professor, who died in a hospit in London, saying, "*Je désire que Mons. Barbi m'accompagne à ma dernière demeure*," had made mark at John iii. 16, and died trusting in Jesus. woman engaged in a situation to go to Sydney w converted through reading on the vessel a Ne Testament given to her. A Jewess came out curiosity to our meetings, read the New Testame and was converted through it.—Yours in Chri Jesus, George Barbier.

10, *Charlotte-street, Portland-place, London, W*

Mr. Moody's Convention

AT NORTHFIELD.

(*FROM OUR OWN REPORTER.*)

ROFESSOR D. L. MOODY and HIS BOYS.

HE TALKS TO THEM ON PREACHING.

DURING my acquaintance with Mr. Moody I have seen him in varied pacities, but it was not till this forenoon at I witnessed him fulfilling the rôle of ofessor and Lecturer-in-General to the boys" of his Mount Hermon School. eaching that delectable height with a little rty of American and English friends, after pleasant drive from Mr. Moody's house in orthfield, the evangelist himself acting as r dashing Jehu, we found several groups reciting," which is the American parlance learning in class. Mr. Moody at once ok the chair in one of the rooms, and the ercises of the brief session were opened th an earnest and pointed prayer by one the youthful students. One or two verses re sung, to give other students time to drop , and then Professor Moody began :—

As this is a sort of odd morning, I thought would not have a Bible reading, but would lk to you a little on preaching, or how to eak in public, so as to interest an audience. ven if you do not expect to be regular eachers, or public speakers, it is a good ing for you to know how to express yourlves in the presence of others. Suppose one you becomes a farmer; there is to be a wn meeting on some topic of interest; it very important that you should be able to ace your ideas before the meeting so as to rry them with you. One of the greatest fts in the world is the power to sway an dience of your fellow-men.

In the first place, you have to avoid the nger of talking too much, of making yourlves too cheap. Avoid earning the repu-tion of being "a great talker." Be sure, so, you do not talk on a subject on which u are not "posted up." There is much sdom in knowing when to keep still, as ell as in knowing when to speak.

Give the people to whom you speak the st you have got; put your best foot forward ery time. Do not be afraid of giving out l your ideas. Use up the ideas you have; ore will come to you before next time, and e more you give out the more you will get. you can say something that will interest e people, you will succeed; but if you get e reputation of being a dry speaker, you ill have a hard time of it.

Do not talk to people when they are asleep. you see one hearer getting drowsy, address your discourse to him in a way that will wake him up; if you do that the others will keep awake too. Remember that drowsiness is contagious, as well as wakefulness. As a rule, a man cannot take in much when he is asleep. It has always been a mystery to me how a minister can go on preaching with, perhaps, a third or a fourth of the congregation asleep, or half asleep. Here you will find the advantage of bringing in a story, or a lively illustration. I have sometimes found an audience getting drowsy or stupid; then I have gone out of my way to tell them a story. That makes them rub their eyes and wake up. Most people like to hear a story. Have your addresses well "peppered" with them; you need not use all you have on hand if they are not required.

Be careful not to make a display of your wisdom. If people think you are trying to show off, you lose your hold on them at once. A friend of mine told me that a student once came from college to preach in the church he attended. After giving out the text, the first thing he said was: "This passage does not mean just what it says; in the original it is 'so and so.'" The congregation very soon got the idea that he was attempting to show off. Next Sunday they had another student who began in very much the same way, and it was repeated on a third Sunday. The people were so disgusted that they didn't want any more students. You will not do much for a congregation if they think you have a very high opinion of your own wisdom.

If you see a man who seems particularly stupid or simple, address yourself to him. A lawyer once said that he always picked out the most stupid-looking man in the jury and tried to hold his attention; then he felt sure of holding the rest. It is in such circumstances that you find the benefit of speaking without notes. If a man writes down and reads off all he says, any number of the listeners may go off to sleep and he will never know it. It is all right to make notes, but let them be little more than key words that will bring up whole trains of thought. If you cannot preach without reading the whole of your sermon, you can hardly expect that it will touch the people much. If a preacher does not get his thoughts burnt into his own soul and memory, how can he hope to get them into the hearts of the people so that they will remember them?

Do not be afraid if the people smile or laugh. Never say anything with the object of making them laugh; that is unpardonable. At the same time, if the thing comes in naturally it will do them good; much better to cause a smile than allow them to go to sleep. Above all things, be natural. Do not try to imitate the voice or the gestures of someone else. People hate counterfeits and imitations. Do not drawl through your nose, and do not assume a "religious" tone or accent. I have had people come up to me and say in a whining sort of voice, "I do thank God that He ever raised you up." [Mr. Moody here suited the action to the word, but I cannot hit upon any way of conveying his mimicry to the reader.] I always get away from such people as soon as I can. You will only repel sensible thinking folks among your hearers by cant or rant, or the putting on of a whining, unnatural tone.

Do not scream at the top of your voice, either in prayer or in preaching. Speak without strain, and in a natural way, unless the size of the building makes it absolutely necessary to speak loudly. I heard it said some time ago that fishes always go to the bottom of the water when it thunders. You will find that screaming and shouting will only frighten away the sinners you want to catch.

If you are going to relate an incident or give an illustration, never introduce it by saying that you have got a very striking story to tell; let the people find out for themselves whether it is good or not. I have known a man take up five minutes nearly in speaking *about* some story he was going to tell, and when it came it was about the flattest thing I ever heard; it seemed all the flatter because our expectations had been raised to such a pitch. Do not speak about "common sense" as though you had a monopoly of that commodity; if you have, they will soon find it out without your alluding to it.

Begin your talk with something striking. Many preachers begin in a cold and commonplace way, which seems to me to be stupid. They often lose a hold of their audience before they have reached the core of the subject. I would advise you to plunge into your subject at once. If I do not succeed in getting the complete attention of an audience within ten minutes, I feel that my hold over it is gone.

Let your illustrations and incidents be such as will be easily remembered. Many people hear a sermon, and in an hour after they cannot recall a word of it. A good story or illustration should be like a peg for the memory to hang on. Tell them so that they will "strike" and "stick." It is very important to acquire the art of telling an incident well. Some preachers spoil a story by spinning it out; others do not bring out the point of it, so it falls flat, and is worse than none at all. Put it into as few words as you can, so as not to weaken the effect.

Be sure you do not preach too long. We live in an intense age, when everything is compressed into the narrowest limits and men's thoughts move quickly. Stop speaking when you get done. Do not be like an open-air preacher who went on speaking till all the hearers had left him; he said he thought it would be a pity to stop as long as there was anyone to listen!

A point or two about gesture. Never speak with your hands in your pocket, or standing with one leg straight and the other foot on a chair or a bench. The people will think you are not in earnest, if you pose in that way. Do not walk about on the platform too much. I have got some friends, very good speakers, who spoil their addresses by too much movement. Stand before your audience in an easy and manly attitude, and be sparing of your gestures.

Having gone over these points, Professor Moody invited questions from the students. His answers to some of these were, in brief, as follows:—

A preacher can say as much in thirty minutes, if he compresses his thoughts, as an audience can profitably carry away. The first few years I attempted to preach, I could not keep it up more than ten minutes or so. Practice and study will soon enable you to speak as long as you ought to. Many think they cannot speak in public. I am sure that is a mistake; I believe anyone can do it, if they go about it in the right way. Begin by talking three minutes on some subject of which your heart is full. If a young man preaching in a regular church service has a long programme put into his hand, let him keep to it as far as he can; but, if it embarrasses him, let him feel at liberty to alter it. If you think it will sustain the interest better, cut up your sermon into two or three or even five parts, and have the verse of a hymn in between. The first and last thing to remember is that it is your business *to interest the audience.* If you fail in that, you fail altogether. It is a great thing to be able to turn a seeming defeat into a victory. If you have a good sermon do not be afraid to repeat it. If God has used it in one place, why not use it in another? I would rather have twelve good sermons, and preach them over and over again, than twelve hundred sermons that did not strike anybody or anything.

At this point I was obliged to leave the class-room to keep an engagement with Mr. Sankey. As I drove in one of Mr. Moody's buggies across the charming Connecticut Valley, in company with a London friend, I could not but envy the Mount Hermon "boys" in having such a Professor as Mr. Moody. It was no small satisfaction to have had the privilege of being present at one of his lectures, and of being able, through these somewhat fragmentary notes, to widen the area of his class-room.

BE FILLED WITH THE SPIRIT.

OPENING ADDRESS

By Rev. Dr. PIERSON, Philadelphia.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. v. 18.

THE contrast is here suggested by the Apostle between spirituous and spiritual exhilaration —between the effect of intoxicating drink and the blessed, intoxicating effects of the Holy Ghost. The contrast impresses me as really a marvellous one, in the suggestion of its similarities, as well as of its dissimilarities.

There are five marked effects of the use of intoxicating drink upon the human frame. There is its effect upon the organs of *vision*, first in seeming to extend the power of sight, and afterwards in blurring the same vision. There is its effect on the *brain* in causing unnatural exhilaration and excitement. Then its effect on the *disposition*, moving to hilarity, and afterwards producing a relapse into a morbid, and perhaps morose and malignant, temper. The action of strong drink is also seen on *the muscular system*, in stimulating to efforts that could not be made under ordinary circumstances, and sometimes to exertion that is afterwards hurtful. Yet another effect is observable on the organs of *speech*, inclining people to be garrulous, to speak perhaps with a fluency to which they are ordinarily strangers, but such fluency of utterance by and by degenerates into senseless drivel.

The Apostle seems to have noted these fivefold effects, and contrasts with them the influence of the Holy Spirit of God on him who is filled with this Divine intoxication. There is its effect on the eyes. They see truth with new clearness and new power, and there is no subsequent blurring of the spiritual vision. The mind is aroused to its grandest efforts of thought. The tongue is inspired to its most fluent and most gracious utterances. The whole man is strengthened for new conflict and new endeavour in the Master's service. When we are drunk with wine there is a tendency to excess, but the Apostle says that there can be no excess in the fulness of the Spirit. You cannot have too much of the Holy Ghost, while the results of the Spirit's influence are, from beginning to end, blessed and glorious.

Let me, before I proceed further, briefly ask your attention to the context. We read in Eph. v. 18—21: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." These things are stated as the results of being filled with the Spirit. See how the songs of Zion have a new power when we are filled with the Spirit. I am satisfied that we have not yet begun to appreciate the power which the service of song has as a saving and sanctifying agency. The Apostle seems to regard "psalms and hymns and spiritual songs" as things to be used for mutual exhortations. In Col. iii. 16 we find a similar passage: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." He evidently means to teach that if we are filled with the Spirit the songs that we sing have the power of admonishing, and teaching spiritual truth to the unsaved for their rescue and redemption, and to the saved for their sanctification and preparation for service.

Besides this effect there will be an increase of our gratitude to God. Have you not noticed that when spiritual life runs low, thanksgiving to God is well nigh forgotten and in a great portion of our prayers has almost no place? I requires a high grade of spiritual attainmen and fellowship with God to abound in thanksgiving. I heard Mr. C. H. Spurgeon in 1866. never heard such preaching and such supplicating, but though I have heard preaching an praying that came very near to his, I never hear such thanksgiving and adoration since I was born He seemed to mount on wings as eagles, an poured out, with the lavishness of a broken flas of alabaster, the precious ointment of praise t God. If I had learned nothing else from hearing him, I learned the power that praise ma have in the worship and service of God.

Mr. Moody has told us that one of the conditions of blessing is humility. Do you not see i in this passage as a fruit of the Spirit? "Submitting yourselves one to another in the fear o God." That is nothing but mutual humility I believe that if the Spirit fills us, we shall, in certain sense, lose sight of our own profi Many Christian people consider it is perfectl proper for them to be absorbed in their ow spiritual profit. The Apostle said on one occasion that he sought not his own profit, but th profit of others, that they might be saved. Th highest spiritual profit comes when we are losin sight of it altogether in our desire for the wea of others and for the glory of God in the elevation of the whole Church of Christ to a sublime attainment in spiritual life.

Coming back to our leading thought, I woul ask you to notice that this is the dispensation c the Spirit. I do not pretend to say that th history of the world is divided rigidly into thre dispensations, which are wholly separate. think, however, we may say that the dispensation of the Father was from the creation to th coming of Christ; that the dispensation of t Son was from his first coming to his ascensio to be resumed at his second coming; and tha the dispensation of the Spirit is especiall between the ascension of Jesus Christ and h second coming. We are now in that dispensation, and it is a most remarkable fact that whi the Father has planned Salvation, and the S has executed Salvation in his own life and deat and resurrection and ascension, the Holy Gho alone is represented as applying the truth of G and the blood of Christ to the salvation of soul Our Lord did not even venture in the days of h flesh to preach the Gospel until the Spirit God came upon Him, so that He could sa "The Spirit of the Lord is upon Me, becau He hath anointed Me to preach the Gospel."

Here is our encouragement. We are in t very order and the manner of the Divine dire tion and example, when we are seeking to filled with the Spirit. May I say, with reverence, that we are hardly justified in talkin about the indwelling of Christ in us, unless understand his indwelling to be the indwellin of the Holy Ghost? For Jesus Christ does n personally dwell in the believer, except in t Holy Ghost. We are to be his temples. To filled with the Spirit is to be filled with the Triu God. I am sorry for any man or woman w does not apprehend the personality of the Ho Ghost. The most conspicuous preacher Brooklyn in past years, and now unhappily co spicuous for his defection from the faith, h published these astounding words. They we the first indication to me that he was wanderin from the truth his father had preached befo him. He says: "The Holy Spirit of God is thin and shadowy effluence, proceeding from t Father and the Son, as the breath proceeds fro the human body." Think of that. It seems me it comes very close to blasphemy. The Ho Ghost is a person just as much as the Father or as the Son is a person. If you deny the pe sonality of the Holy Ghost, practically you de everything that the Bible reveals about t nature of the Most High God.

What are the effects of being filled with t Spirit? I have already referred to the effects spirituous excess, which have a certain corr spondence with the effects produced by t Spirit. Take the effect on the vision. We s spiritual truth more clearly. I apprehend th the greatest difficulty, perhaps, in the Christi Church to-day is that we have not a clear a vivid sense of spiritual things. Dr. Skinner, New York, himself a distinguished preacher a winner of souls, said that the ministers of Christ might represent any type of piety except one, nd yet sinners might not be converted. But if he exhibits that peculiar type of piety that is found in a vivid and almost visible sense of the powers of the world to come, men would surely be saved.

What is the difficulty in our churches to-day? We do not believe what we preach. The reality nd verity of hell has passed away in the minds f a great many. The reality and verity of the guilt of men is largely obscured. We need to have our eyes opened to see the bottomless pit, nd the immeasurable heights of heaven, the eality and guilt of sin, and man's absolute need f a Saviour. All this speculating on a probation beyond death, all this ignoring of the olemn, sacred testimony as to the assured condemnation of those who reject Christ, means that he foundations of our confidence in the Word of God are being very sadly shaken. President Edwards could not have preached that sermon n "Sinners in the hands of an angry God" if he had not realised the fact and the guilt of sin. All through this country, next Lord's-day, there would be one of the mightiest movements that ver it knew, if every professed minister of the Gospel had his eyes anointed with eye-salve o see the peril of men and the all-sufficiency of Christ as a Saviour.

Take the effect of being filled with the Spirit n the strength of the believer. One of the most precious passages in the Old Testament, which has been a sheet-anchor to me for the last wenty years, is in Isa xl. 28—31: "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends f the earth, fainteth not, neither is weary? here is no searching of his understanding? He giveth power to the faint; and to them that have o might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon he Lord shall renew their strength; they hall mount up with wings as eagles; they shall un, and not be weary; and they shall walk and not faint." Perhaps I do not read these verses right; but it seems to me only a representation here of the great needs that the believer has. There is his ordinary duty which may be described y the term "walking." There is uncommon xertion sometimes demanded of him, and he needs o be enabled to "run" without being weary. Once in a while an almost superhuman exertion s demanded. He has to do something in a crisis nd exigency of the spiritual life or work that orresponds to mounting upon wings like the agle. The Lord says his strength shall be not only sufficient for the ordinary duties and he extraordinary duties, but even for the duties hat transcend all others in some crisis of affairs when we need to mount up on wings as eagles. When we are filled with the Spirit of God we ind this marvellous power in strengthening for duty.

Then there is the effect on *disposition*. The best way to be filled with joy is to be filled with he Spirit of God. It is possible that a man may be at peace with God, and yet not be fully conscious of it, but it is difficult when you have the peace of God ruling in your hearts. In Rom. v. we read that the love of God is "shed abroad n our hearts by the Holy Ghost given unto us." You become conscious of fellowship with Him when you are filled with the Spirit of God.

I would like to say a word about the power of utterance. There is nothing that opens the mouth and loosens the tongue, so that one speaks plainly, like the power of the Holy Ghost. Many people are confessors of Christ who think hat they have no power to speak. The simple act is they are too conceited. A great deal of what we call humility is nothing but pride, and here is no pride as bad as the pride of humility. What some of us need is to be willing to fail. If we could only speak as well as So-and-so, as fluently and glibly as a certain brother or sister, so as to give the impression of intellectual power n utterance, we should be able to speak who are now silent. The simple fact is that we need humility enough to be willing to make fools of urselves for Christ's sake.

When the Spirit of God fills a man the fire pent up within him must have vent. David says: "As I was musing, the fire burned; then spake I with my tongue." "We also believe, and therefore speak." "Knowing the terrors of the Lord, we persuade men." "The love of Christ constraineth us." These three things—faith, a persuasion of the terrors of the Lord, and a sense of the love of Christ—will open our mouths to speak for Him. When we are ready to say something ungrammatical, rather than not say anything at all; to violate the laws of rhetoric rather than violate the law of testimony for Christ; to speak in such a way as not to call attention to ourselves but to the Master, and even by our failures to glorify God, then we give some evidence of being filled with the Spirit.

Observe the peculiar form in which the exhortation is couched. It is not, "Seek to be filled;" it is not, "Fill yourselves;" it is, "Be filled." This implies certain positive attitude towards the Holy Ghost. There is nothing upon which more erroneous notions prevail, than upon the conditions of spiritual power. You cannot fill yourselves. You cannot, by any association with others, or by the use of mere means, get filled with the Spirit. You are to be filled with the Spirit by taking the attitude, first, of prayer to God for a blessing that He alone can give, and then by a determination to be filled at any cost. I believe that is all we can do in order to be filled with the Spirit. There is much talk about emptying ourselves. We cannot empty ourselves any more than we can fill ourselves. When Christ met his disciples after his resurrection, He first gave them his peace. "Peace be unto you;" then He commissioned them to go forth; but He also breathed on them, and said: "Receive ye the Holy Ghost." All they had to do was simply to receive, to inbreathe what Christ had breathed out. So if we are in the proper attitude towards God, we shall simply have to receive the gift of the Holy Spirit as we inhale the breath that is already provided for us in the inspiring atmosphere.

THE LIFE OF THE ASCENDED CHRIST.

BY DR. A. J. GORDON, BOSTON.

A YOUNG friend asked me to-day if I had any suggestion to make with regard to an outline of the life of Christ. I said, "There have been hundreds of lives of Christ published, but I have never yet found one that carried his life beyond the Ascension. I would advise you to carry it as far as the Scripture carries it." The life of Christ does not end with the Ascension. It is striking to notice how the Acts of the Apostles opens. We read there that the Gospel of Luke contains a record of what "*Jesus began to do and to teach* until He was received up." The four Gospels give the history of this. In the Acts we have a record of what He continued to *do* by the Holy Ghost after He was received up. The Epistles furnish a history of what He continued to *teach* by the Holy Ghost through his Apostles after He was received up.

Then we come to the Apocalypse, which I call the post-Ascension Gospel. It is simply the second Gospel according to John. It carries what we have in the Gospels a little further on. For instance, we have in Matthew the Sermon on the Mount, and the Beatitudes, all of which pertain to this life. "Blessed are the meek, the pure in heart, the merciful," and so forth. In the Apocalypse, or the second Gospel according to John, you have the Beatitudes again, not from a mount on the earth, but from the throne; and all these beatitudes pertain to the life that is yet before us. "Blessed is he that readeth and they that hear the words of this prophecy." "Blessed are the dead that die in the Lord." "Blessed are they that have part in the first Resurrection." "Blessed are they that are called to the marriage supper of the Lamb." "Blessed are they that do his commandments" (or, as the Revised Version has it, "that have washed their robes") "that they may have right to the tree of life." And so on—all these beatitudes pertaining to the life before the Church.

We have, as you know, seven epistles, that is to say, we have various Epistles that are addressed to seven different Churches—in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica. If we turn to the Apocalypse we find epistles to seven Churches, these Churches being supposed to represent the future progressive state of the Church. We have in the first Gospel of John the Resurrection—the hour when the graves shall open; in his second Gospel you have a complete statement with regard to the Resurrection of the just, and then the thousand years before the resurrection of the unrighteous. So I might go on and show other points of correspondence.

Modern lives of Christ usually end with his ascension. Notice how it ends as given in the Gospel by Mark: "He was received up into heaven, and sat down on the right hand of God." We too often leave off at the point where He was received up into heaven. I want to find out how much we know about the life of Jesus Christ now. The books that would be likely to give us most about the life of Jesus Christ in glory are the Epistle to the Hebrews and the Revelation. Let us begin with Christ seated in glory, and see what we can learn. Hebrews i. 3: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." What is the idea here? That of perfected and completed atonement. This is supplemented a little further on in the Epistle to the Hebrews x. 11: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." In the ancient ritual the high priest never sat down, because his was never a completed work. Jesus Christ had completed his atoning work, so He sat down. There can be no more sacrifice for sin. This is a very important point. You know that in certain branches of the Church it is held that the Eucharist is a perpetual offering up of the body and blood of Christ. This is a Jewish idea, which has been appropriated, and it is quite in accordance with it that he who officiates should stand up in the presence of the congregation. It is to me a very beautiful thing that in the observance of our Lord's Supper the disciples sit down, and thus commemorate the fact of a completed atonement.

Notice the contrast between the Passover and the Lord's Supper. When the Passover was instituted, they were to observe it standing with staff in hand, with loins girded, and with their shoes on, as if in a hurry. It was very fitting thus to represent it, because they were just starting on their long journey. That feast passed into the Lord's Supper. The Lord has now finished his atonement, so we celebrate a completed work, and are found in an attitude of repose.

"Rest, my soul, the work is done;
Done by God's Eternal Son."

Then remember that everything true of Christ is to be true of us. So in the Epistle to the Ephesians, where we have an account of his Ascension, this is added: "Being raised up together with Him, and seated together with Him in heavenly places." We are, therefore, with Him in glory, resting as He rests, and sharing his finished work.

Another thought is suggested by the passage in Heb. x—his *accessibility*, if I may so say. If you want to do business with some man, and, when you go down to his counting-house in the city, you see him surrounded by a good many men, you think to yourself, "This is not the time for me to talk with him." So at the evening hour you go to his house, and you see him there with his slippers on sitting before the fire, his day's work is done and he is at rest. Now is your opportunity. So we may say of Jesus, having finished the work of our redemption, how accessible He is now. He who sat on the mount and uttered that wonderful sermon, who sat at the well and discoursed to the woman of Samaria, has now sat down at the right hand of God. He said to the woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldst have asked of Him, and He would have given thee living water." Out of the midst of the throne where He sits there proceeds the pure river of the water of life, and He now says, "Whosoever will, let him take the water of life freely." He is so accessible. A child once said, "If I should go to heaven I should have to wait a great many years, should I not, before I could get to Jesus and speak with Him?" Not at all. He would say to the angels and archangels, and all the host of heaven, "Stand aside! This little child wants to speak to Me. That is what I am here for—to receive and bless all who come unto Me."

Then there is a third idea brought out—that of *expectancy*. He is waiting for something that we are to wait for. We are exhorted to watch, for we know not the day nor the hour when our Lord will come. Christ said He Himself did not know the hour: "Of that day and hour knoweth no man, neither the angels, neither the Son, but the Father only." We are not to watch because we know the hour, but because we do not know the hour. Jesus Christ is waiting and expecting till the promise of the Father be fulfilled.

A good many people think it is very sentimental to teach Christians to be looking up to heaven and watching for Christ's return. He is our perfect example and we are but doing what He is doing. I think it is practical in a great many ways. I shall never forget one time when I went away from my home. I did not know when I should be back, and I said to my family, I might return the next day, or the day after, or any day, I could not tell; they might expect me any time. I was much interested to hear afterwards how the children believed my word and acted on it. They insisted on being dressed in their best clothes every day, and on going down to the station to meet me. It was something like this that the Lord said. He did not know when He might come. Surely that is the very thing to keep the Christian in the attitude of expectation, having his best clothes on all the time, keeping his very garments unspotted from the world.

What is He waiting for? The promise of the Father. Here comes in something very important to be noticed. God promised from the beginning that the kingdoms of the world should become the kingdom of his Son. He knows that and He is waiting for its fulfilment. What was the great temptation Jesus Christ met with at the hands of his adversary the Devil? Satan knew about these promises and the first thing he said to the Saviour in the wilderness was this: "I understand you have been promised all the kingdoms of this world, but you have got to wait a long while before you get them. You have to go through much suffering, to be rejected of men, to be crucified. That is a very hard way and a long way to get what God has promised; I can show you a much shorter way. Bow down and worship me, and I will give you all the kingdoms of this world." What did Christ say in reply to this subtle temptation? "Get thee behind Me, Satan. I do not propose to take the kingdom from your hands. I do not ask for any shorter method. I will take God's time and will go by the way of the cross." Peter had got the same idea, he was looking forward to a temporal kingdom of Christ. When the Saviour told the disciples that He was going up to Jerusalem to be rejected of men and to be crucified, Peter said, "That be far from thee Lord, I thought you were going to set up an earthly kingdom." The Lord answered Peter in the same words as he addressed to the tempter in the wilderness: "Get thee behind Me, Satan."

That temptation comes to us as the followers of Christ. It is a very wonderful piece of irony that the church which says, "I am no widow"—the true church is waiting for the return of her Husband—"I sit as a queen" and which professes to have Peter for its head, is the church that has this idea running through it, a kingdom without a cross, the kingdoms of this world without waiting for the return of the Lord Jesus Christ. So, perhaps, some Christians think they can have their good things in this world, and need not go by way of the cross. I can never forget what was said by a timid, troubled young lady, who had great spiritual conflicts. "You cannot imagine," she said, "how I am set upon by the evil one." She was asked to imitate the Lord's example, and say, "Get thee behind me Satan." "I do not want Satan behind me," she replied, "I want to have him behind Christ, so that I can have Christ between me and him." It might be as dangerous to have Satan behind us as before us; but, if we can get him behind Christ, we shall be safe. "Ask of Me," said the Father, "and I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." So Jesus is seated there waiting until that promise of the Father is fulfilled. In Hebrews xii. the Apostle draws attention to the fact of Christ, the Author and Finisher of our faith, having endured the cross, being set down at the right hand of God, and he adds, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

Here, then, is Jesus Christ resting and waiting. It is spoken of in Hebrews as "his rest." It is a striking thought, and one worthy of special notice, that we have two rests. Christ says, "Come unto Me all ye that are weary and heavy laden, and I will give you rest." This is the rest of grace. But there is a passage in Hebrews, "Let us labour, therefore, to enter into that rest." In the one case we are to stop our labour, our good works, to give up our contrivances, and enter into the rest of grace and salvation. Now there remains another rest for the saved ones, but we must labour to enter into it. That is very significant. God rested from his works, and Jesus Christ rested from his works, as the Father rested from his. "Blessed are the dead that die in the Lord, for they rest from their labours." We must first do some good works, before we can rest from our works. Those who have been diligent and patient and self-denying, who have endured hardness as good soldiers of Jesus Christ, are exhorted to look to and consider Him who bore the agony of the cross, suffered the shame and endured the anguish, but who at last attained his rest. I am afraid a good many Christians will be saved by grace who will not have much rest of reward. Let us labour to enter into that rest. The highest place in glory will be given to those who deserve it. The Lord wants to save us for nothing; but He never rewards us for nothing. He wants us to labour with all our might, so that He may have something for which to reward us. I was once talking to a very humble Christian woman, who lived in a dismal attic. I said: "Well, you will get home by and by; your troubles and trials and poverty will soon be over." "Yes," she said, "if I can barely squeeze into heaven and get to a back seat where I can hear them singing, I shall be satisfied." There may be some of us like her, but if we are satisfied with that, the Lord will not be satisfied with us. He does not want his people to have back seats in heaven; He would have us press right on to the front seats. "So shall an entrance be administered abundantly into the everlasting kingdom of God." We are saved by the abounding grace of God, but we shall be rewarded according to our abundant works.

In the Revelation there is another remarkable statement. "To him that overcometh will I grant to sit with Me on my throne, even as I also overcame and am sat down with my Father on his throne." I do not know that there is to me a more touching and pathetic passage in all the Scriptures than that. Why? Think of where Jesus was, where He is, what He suffered, and what He is now enjoying; how He was once rejected of men, and how He is now accepted of the Father. In order to bring out my thought about it, let me tell you what happened some years ago as I saw it on record. A certain eminent judge was called on to act in that capacity where his own son was on trial. The court was crowded, as the circumstance was such an extraordinary one—the father the judge, the son the culprit. They said, of course, he would show his son a great deal of favour, and the crowd looked on to see what he would do. The culprit came in, and the judge sat as stolid and as seemingly indifferent as though the prisoner were the most hardened and unknown criminal. He went through the whole of the trial, gave his charge to the jury, and the spectators could not perceive in it that the father had the slightest sympathy for the son. Many times he had said to that boy, "My son," and the son had called him, "My father"; but the judge never spoke of him as his son. At last the jury came in and spoke two words—"Not guilty." Then the father stood up, reached out his hand, put his son right in a seat by his side, in the presence of all the people, and put his arm round him, and said, "My son"; and the son said, "My father."

God had a Son. And it is very striking to notice that only once, as recorded in Scripture, did Jesus Christ use the word "God," instead of "Father." On the banks of the Jordan, when the Spirit was poured out upon Him, God spake and said, "This is my beloved Son;" and, again, on the Mount of Transfiguration. All through that wonderful prayer in John, notice how often Jesus Christ speaks of the Father. "O righteous Father," "Holy Father!" In the Garden of Gethsemane He says: "Father, if it be possible let this cup pass from Me." Even on the cross He says: "Father, forgive them." But now we reach a point where Jesus Christ is bearing the sin of the world. He is, as it were, a great Culprit on trial. God spared not his own Son, when He was made sin for us. "Cursed is everyone that hangeth on a tree." He had been made a curse for us, and there He was hanging on a tree in the presence of the Judge. He cries: "My God! my God! why hast Thou forsaken Me."

He goes down into the grave, and rises again the third day. What is the first thing He says? It is all settled now. He had paid to the last farthing the penalty of the world's sin. He meets Mary, and his message to her for the disciples is, "I ascend unto my Father and your Father, to my God and your God." God and the Father now are alike to Him. He has satisfied the justice of God and He could say, My God, your God; My Father, your Father. Then the Father said, "Come up here," and he put Him right by his side on the throne, the place of power, of favour, of authority. There He is, sharing his Father's throne, for He is not on his own throne yet, remember that. And He says to us who are overcomers, "I will give you to sit with Me on my throne, as I am set down with my Father on his throne." By and by that promise will be fulfilled.

Now, I think, we know a good deal about the ascended life of Christ. But there is the great thought, that I have entirely left out so far, of his intercession for us, and his confession of us before the Father. When He was on the earth He said that whosoever would confess Him before men He would confess before the Father and before the holy angels. I think that is about the most wonderful thing in the Bible. You think, perhaps, it is sometimes hard to confess Christ before men. But Christ is placed in circumstances all the time when it is very hard for Him to confess you. Just think of it. Imagine Satan coming into the presence of God as he did of old. His name is the accuser; it is his business. It is not the office of Jesus Christ. I wish Christians would remember that, when they are disposed to criticise their brethren. Imagine, then, Satan, the accuser, coming to Christ, and saying, "I thought you said: 'If any man will follow Me let him deny himself.' There is that man down there, he never denied himself one thing; he is heaping up wealth so that both hands are full, and still he is not satisfied. There he is hugging it to his heart, while the world is dying for the means to preach the Gospel. Is he one of yours?" Jesus replies: "Yes, he is mine; he has confessed Me on the earth, and I will confess him before the Father. I hope that, by and by, through discipline, and trial, and chastening, he will be purified and purged. He is mine." Satan looks down again, and he sees some Christian lady carrying on her person wealth enough, in silks and diamonds, to build a church in Africa or India. "Is she one of your disciples?" says Satan. The Lord says: "Yes; she has confessed Me and I will confess her." So the Lord is all the time confessing us before the Father, because He has promised it. Oh, let us seek to be more worthy of being confessed by Jesus Christ.

Then think of Him as our Intercessor, praying for us at God's right hand day and night. I need not dwell on that, as we are familiar with the idea.

This, then, is what Christ is doing as He is seated at God's right hand. Twenty times in Scripture we find this expression, "Sat down at God's right hand." Only once is He represented as standing up—at the death of Stephen. I think we can understand how that was. I remember in the old slavery times hearing of a coloured man in Washington who prayed this prayer: "O Lord, thou knowest how they abuse us, how they whip us, how they steal our children from us, how they break up our families. O Lord, we sometimes wonder that when thou lookest upon these scenes thou dost not get right off thy throne." It seems to me that is what Jesus Christ did when they stoned Stephen to death. He could not contain Himself, so He stood up, and that was the attitude in which Stephen saw Him as he was about to depart and be with his Master. We can understand something of the meaning of the expression, "When once the Master of the house is risen up." All through the great day of atonement He has been seated there on the throne of his Father, accessible to his believing people, pointing to his finished work, and interceding for them. By and by He will rise up. When He has risen up, and hath shut to the door, some will stand without and knock; but He will say, "I never knew you." You remember when He read from the Prophet Isaiah, in the synagogue, He stopped at the words, "to proclaim the acceptable year of the Lord." He did not go on to read, "and the day of the vengeance of our God." That day had not come. "This day is this Scripture fulfilled in your ears;" that was the day of the acceptable year of the Lord. The other part was not to be fulfilled until his second appearing, when He shall come again in flaming fire, taking vengeance on them that know not God and obey not the Gospel. The time will come when these words will be fulfilled. What a solemn subject for us to consider!

I beg of you who are weary and heavy laden with your sin to come to Jesus and find rest to your souls. And let us who have believed unto salvation labour that we may enter into the rest of reward.

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THREEFOLD SONSHIP.

By Dr. A. J. GORDON, Boston.

THERE is hardly a more interesting and moving subject than this. It is the only theme that called out the deepest admiration from the calm and contemplative beloved desciple. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The great Neander said, after many years of meditation, "I am convinced that the miracle of miracles, and the standing miracle of the ages, is the wondrous manifestation of the love of God to men by which they become sons of God."

The only way to reach and measure this subject is to follow the life of Jesus Christ Himself. For I challenge any one to deny the fact that there is nothing predicated or asserted of Jesus Christ from his birth to the end that is not perfectly true of every believer. "As He is, so are we in this world." He was begotten of the Holy Ghost; so are we. He was sealed of the Spirit; so are we. He was crucified, and the Apostle says we were crucified with Him. He rose again from the dead; "If ye then be risen with Christ." He ascended to the Father and sat down at his right hand; the Apostle says that we are raised up and made to sit together with Him. He is to appear in glory, and we shall also appear with Him. He shall reign upon the earth, and we shall reign with Him.

As we open the Scriptures we find in St. John's Gospel this remarkable phrase, "The only begotten Son of God." John goes back to the very beginning, tracing the pre-existent life of Jesus Christ, and so we find him using this phrase. It was true when John wrote, but I say it reverently, it is not true now. In the Epistle to the Romans we find Paul says, "Whom He did foreknow He also did predestinate to be conformed to the image of his Son, that He might be the first begotten from among many brethren." He *was* "the only begotten Son"; *now* He takes the rank of *the first begotten*. According to the English law of primogeniture, the eldest son has the inheritance. That is true of Christ, He is appointed heir of all things, but He does not inherit them alone; we are "joint heirs with Jesus Christ." All that He gained, He gained not for Himself, but for his people. Therefore you cannot find an experience through which He passed, or an attainment to which He reached that is not for us as much as for Him. So we find that John shows us Jesus in the beginning, one with God, in the very bosom of the Father. He takes us all through the wonderful story of Christ's earthly life, and we end by finding John the beloved disciple in the most intimate communion with the Master, leaning on his bosom. The Gospel opens with Jesus Christ in the bosom of of God, and closes with a sinner in the bosom of Christ.

What we want to do to-day is to trace the developments of the sonship of Jesus Christ in three stages, and to see how our sonship corresponds with it.

THE FIRST STAGE OF SONSHIP.

First we see Jesus Christ called the Son of God, simply for the reason that He was the Son of God begotten through the Holy Ghost. The angel announced to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). There is where we start. For the same reason that you are your father's and your mother's son, born of these parents, Jesus Christ was the Son of God begotten of the Father through the Holy Spirit.

But observe this, that, notwithstanding it was announced that He was to be the Son of God, until the time of his baptism, so far as we can see, there was not a single person who knew Him as the Son of God. Can you find any evidence of it? Let us ask those who would be most likely to know. "John the Baptist, did you know that He was the Son of God?" He says, "I knew Him not, until the day when the Spirit was poured out upon Him and I saw the dove descending and resting upon Him; then I knew and saw and bare record that this is the Son of God." "John the Evangelist, you have written a good deal about the Sonship of Jesus Christ; how generally was it known?" "He was in the world, and the world was made by Him, and the world knew Him not." Let us ask his mother. She certainly would be most likely to know, because the angel told her beforehand. Is it not strange that after Jesus Christ had preached the doctrine of the Resurrection, and announced it again and again, his disciples did not seem to understand it, or take it in. It was so with his mother. You remember this significant fact, that when Jesus was lost on the way back from Jerusalem to Nazareth, and after He was found his mother said to Him, "My son, how is it that thou hast dealt thus with us? Thy father and I have sought thee sorrowing." He said, "Wist ye not that I must be about my Father's business?" See what the Evangelist says, "She understood not the saying which He spake." So it seems to me it was that up to the time of his public baptism and the sealing of the Spirit, Jesus Christ was in the world as the Son of God, but the world knew Him not. Even those who were most intimately associated with Him knew Him not.

In 1 John iii. we find something about the parallel fact of our sonship. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew Him not." We need not complain that the world does not know that we are the sons of God; it is not strange that it does not. When some one complained to Flavel about bad treatment, and how people did not seem to understand him, he said: "Of course they do not. We are citizens of heaven, children of the King, and they do not know anything about court manners. They cannot understand the vocabulary of a foreigner." Let us be content, therefore, rejoicing that the parallel fact is true that we are sons of God, just as Christ was, because we are begotten of the Holy Ghost.

There is a point here that a good many people are confused about. I once heard a learned minister make a distinction between sonship and adoption. God has not got any adopted sons in our sense of the word; let us understand this. All the sons of God are born in the house. Adoption simply means "son placing," not son making. "As many as received Him to them gave He power to become the sons of God, which were born (or begotten) not of blood, nor of the will of the flesh, but of God."

How do we become sons of God? Through faith in the Lord Jesus Christ. Therefore when we believe we become sons of God! "Whosoever believeth that Jesus is the Christ is begotten of God." It is not a question of how you feel, or whether you have the earnest of the Spirit; it is simply a fact. It is not testimony that makes a thing true; the thing is true and that makes the testimony true. So you are not sons of God because you have the witness of the Spirit, but simply because you believe on Jesus Christ.

What does this sonship mean? "Marvel not," said Christ to Nicodemus, "that I said unto you: Except a man be born again he cannot see the kingdom of God." To be born again is to be born from above. That is to say, heaven is our home; it is from heaven we are born. We are down here on the earth living a heavenly life. I have read a beautiful account of a water insect. It feeds on the bottom of the pond, but it has the power to take down with it a certain amount of atmospheric air and to hold it, and so all the time it is down below it is breathing the upper air. Just so with Jesus Christ. He came down from the atmosphere of heaven, but He was breathing it all the time He was here. So, when a son of God is born, God breathes into him the breath of heaven. Our true life has come down from heaven. Lady Powerscourt says: "the saint is not one who looks up from earth to heaven, but one who is looking down from heaven to earth." "Ye are not of the world, as I am not of the world." As sons of God we are all the while living in a divine atmosphere. That little insect at the bottom of the water is surrounded by many animals living and breathing the water life, but it is breathing quite a different life. We who are the sons of God are in the world, but the world knows us not, because our true life is in heaven.

When are we the sons of God? Now. "Beloved, now are we the sons of God." The Scripture, so far as salvation is concerned, knows nothing about the future tense. "There is therefore *now* no condemnation." "*Now* then ye are no more strangers and foreigners." We are just as truly sons of God the moment we believe as we ever will be. You remember that one of England's kings was in exile, and went about in disguise. Nobody knew him, and he was on one occasion found helping the woman of the house where he had found a night's lodging in her household duties; but all the time he was the son of a king. By and by he was to be manifested in his true position. So we come to

THE SECOND STAGE OF SONSHIP.

Jesus Christ was the Son of God as witnessed by the Holy Ghost. In Matthew and Luke we read that at his baptism the heavens were opened, the Spirit of the Lord descended and rested upon Him, and a voice was heard from heaven saying, "This is my beloved Son." Now at last God declares Jesus Christ to be his Son. The world had not known it before; now it is known, by a circle, at least.

I want you to notice a curious fact, which shows that Satan was a liar from the beginning. When God says a thing, it seems to be his delight to contradict it. What is the first thing that the tempter says to Christ in the wilderness? "If thou be the Son of God." As if He had said, "I heard God say you were his Son; I propose to test it." I would not say he did not believe that Christ was the Son of God, but he was bound to dispute it. From this time on to the very cross the dispute went on, whether Jesus Christ was the Son of God or not. The high priest said, when the Saviour was brought before him, "I adjure Thee, by the living God, tell me, art Thou the Son of God?" The chief priests and Pharisees demanded his death, and what was their accusation? They said, "He made Himself to be the Son of God." Even at the cross itself the controversy was kept up. They mockingly said, "If Thou be the Son of God, come down from the cross, and we will believe it. This is the great controversy now. There are some who know and believe that Jesus is the Son of God; but the great mass of mankind do not believe it.

Notice the several expressions used with reference to the witness of the Spirit to Christ's Sonship: the baptism of the Spirit, the sealing of the Spirit, the anointing of the Spirit, all mean the same thing. Christ Himself uses the expression: "Him hath God the Father sealed." He was sealed on the banks of the Jordan, of course. The expression refers to the lamb offered as a sin-offering. One was selected, brought into the presence of the priest, and examined to see if it were without blemish. It had to be perfectly faultless. If the priest was satisfied, he dropped a piece of wax on it and sealed it, to show that it was fit for sacrifice. God looked down on Christ, and to show to all the world that He was fit to be offered up as a sacrifice for the sins of the world, He said, "This is my beloved Son, in whom I am well pleased."

Is there any parallel truth with respect to the believer? "Because ye are the sons of God, God hath sent forth his Spirit into your hearts, crying, Abba Father" (Gal. iv. 6). There is the witness of the Spirit. As I said, the witness of the Spirit did not make Jesus the Son of God; He was the Son of God, and, therefore, the Spirit witnessed to the fact. So the witness of the Spirit in our hearts does not make us sons of God, but, accepting the fact, the Spirit witnesseth with our spirit that it is so. Says the Apostle: "Grieve not the Spirit, by whom ye were sealed unto the day of redemption." Now we come to

THE THIRD STAGE OF SONSHIP.

In Romans i. we have this remarkable statement: "Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Here we have the *manifestation* of Jesus Christ with power. He had not been "with power" while He was on the earth. You recollect when He was about to be delivered up to be crucified, He asserted the fact that He could summon twelve legions of angels, but He would not do it. The Apostle says very significantly, He was "crucified through weakness." Just think of it. He was equal with the Father, and had all the prerogatives of Godhead; yet He allowed Himself to be led as a lamb to the slaughter—the very symbol of weakness. As though He were perfectly helpless, He was delivered up to death. What is the first thing we hear Him saying after his resurrection? "All power is given unto Me in heaven and in earth." He was ready now to demonstrate his Sonship. Crucified in weakness, He was raised in power. He gave the command to the disciples to go into all the world and preach the good tidings of salvation to every creature. Then, as if He had asked, "Who am I, that I should send you to do this mighty work? I am He who has all power in heaven and on earth." He ascended and sat down at the right hand of the Father, and to place Himself in communion with his disciples He sent the Holy Ghost on them enduing them with power. "The works that I do shall ye do also; and greater works than these shall ye do because, I go to my Father." Therefore He was not only declared to be the Son of God, but the fact was demonstrated. He proved Himself to be the Son of God by what He did. All the ages since, and that are yet to come, have been and are to be, living testimonies of the power of Jesus Christ, the Son of the living God. To Him all things shall yet be subjected. To Him every knee shall bow, and every tongue confess, to the glory of God the Father.

Is there any parallel truth concering believers? There is a wonderful passage in Rom. viii. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." What does it mean? We, the sons of God by faith, are going to be manifested as the Son of God was. The whole creation, now groaning under the bondage and dominion of sin, is waiting for this. There are tens of thousands of God's saints who have been hidden from the world who are yet to be manifested in power.

I have never spoken on this subject before, but as I was meditating on it before I left home, a wonderful illustration came to me that I will tell you. About twenty years ago, in making some repairs in my house, the workmen buried a cask twenty feet deep in the ground. This year some repairs were being done again, and the cask was taken out. It had all gone to decay, and the workmen threw it on the ground and left it there. When it became dark, a man saw something shining and shouted out, "What have you got there?" There was great excitement, and by and by a crowd gathered around; they had never seen such a thing. The fact was the decayed cask had become phosphorescent, so that it looked like silver. So it seems to me it will be with the saints when they are manifested in glory. "With what body do they come?" asks the Apostle. With bodies made like Christ's glorified body. The righteous shall shine as the sun in the kingdom of their Father. It was great condescension for Jesus Christ to become a son of man, to be born of a woman; but there is a still more wonderful thing—that men should be begotten of God, made partakers of the Divine nature. It is a great wonder that God should walk this earth; it is not less wonderful to know that there is a Man on the throne.

SIXTH DAY, MONDAY, AUG. 10.

ONE of the chief charms of the Convention was the variety, both of subject and of treatment. The unfolding and exposition of the great central doctrines of Scripture was, of course, kept well to the front. At the same time there were interspersed, by way of relief, questions of a more or less speculative kind. For instance, the morning session of the sixth day, Monday, August 10, was taken up with the discussion of such themes as the position, in the economy of grace, of Old Testament saints as compared with believers under the Gospel dispensation, with the different coming judgments referred to in the Gospels, the Epistles, and the Revelation. The prominent figure in these researches was Rev. Dr. W. Erdman, of Jamestown, N.Y., who seemed to have the letter of the Scriptures at tongue's end, and was never at a loss in giving some feasible explanation of a knotty or difficult point of interpretation. Dr. Gordon also brought his calm, clear, and matured thought to the elucidation of these somewhat recondite matters.

I do not think I could profitably occupy your space with any detailed report of the statement made as to the relations of Old and New Testament saints, and the exact sequence of the judgments that are to precede, accompany, or succeed the millennial age. The gist of the discussions was to this effect: While the position and privilege of such men as Abraham or David were less exalted than those of believers under the Gospel dispensation, because the atonement for sin was still in the future, their faith in a Redeemer to come was as savingly efficacious as is our faith in One who has completed the work of salvation. Dr. Erdman advanced the view, as to the position after death of these ancient worthies, that after the resurrection of Christ they were conveyed from "Paradise," so called, to some better place, where they could enjoy the presence of the glorified Christ. This, he thought, was the meaning of the phrase "leading captivity captive." The practical point insisted on was that the present is the day of Gentile opportunity and blessing. By and by, it may be soon, this favourable season of grace will pass away and be terminated, as far as rejectors of the Gospel are concerned, by the appearing of Jesus Christ to judge the Gentile nations, to receive his elect Bride, and to establish millennial glory.

Throughout the morning a perfect torrent of questions flowed in on the speakers. When Dr. Gordon was on his feet, and speaking as to the necessity of account being taken, even under the old dispensation, of the coming sufficient sacrifice for sin in order to salvation, one pertinacious questioner wished to know if a man then, and presumptively now, could not throw himself on the sovereign mercy of God, without reference to Jesus Christ's atoning work. Dr. Gordon cautiously replied that he would not risk such an experiment. In opposition to the theory implied in the question, Dr. Gordon remarked on the prayer of the publican, "God be merciful to me a sinner," the true and exact interpretation would be, "God be propitious to me"—involving the thought of One who has made propitiation for sin.

THE EVANGELISATION OF THE WORLD.

To this mighty theme Dr. **Pierson** addressed himself on Monday afternoon, in an address marked by an enthusiastic eloquence that showed the subject to be one very near his heart. He warmly contended that the promise of supernatural power with the preaching of the Gospel, accompanied by supernatural signs, is as binding to-day as when it was made by the departing Saviour. A rapid but comprehensive sketch was given of the extraordinary progress made in the work of foreign missions during the last century, so that now the whole habitable globe, not excepting Corea, the last of the sealed nations, is open to evangelising effort. Some of the more striking examples of this rapid progress were given, as in the case of Madagascar, the Telegu mission, some of the South Sea Islands, the opening of China, Africa, &c. These remarkable and undeniable facts were used by the speaker to press home an earnest appeal for a final and united effort to carry the message of the Gospel to the parts of the heathen world as yet unevangelised. This may be done during the remainder of the century, Dr. Pierson believes, if the whole Church of God will but brace its energies to the task. In order to its accomplishment, however, there would have to be a laying aside of all denominational jealousies, a sensible shortening of the time demanded for preparing missionary students, and a spirit of prayerful consecration in the Church as a whole.

As a pendant to his very stirring statement and appeal, Dr. Pierson moved a resolution, which was carried by acclamation, that a circular should be prepared in the name of the Convention, addressed to fellow believers in Jesus Christ the world over, setting forth some of the salient facts of recent missionary progress, and the unparalleled increase of missionary opportunity, and asking not only for a baptism of the spirit of prayer, but that a world Conference should be convened in some convenient centre and at the earliest period possible, with the view of apportioning and occupying all the unevangelised districts of the globe. Though somewhat out of course, it may be stated here that this circular letter was duly prepared and presented at the closing session of the Convention:—

"To fellow-believers of every name scattered through the world, greeting: Assembled in the name of the Lord Jesus Christ with one accord in one place, we have continued for ten days in prayer and supplication, communing with one another about the common salvation, the blessed hope, and the duty of witnessing to a lost world.

"It was near to our place of meeting that in 1747, at Northampton, Mass., Jonathan Edwards sent forth his trumpet peal calling upon disciples everywhere to united prayer for an effusion of he Spirit upon the whole habitable globe. That ummons to prayer marked a new epoch in the Church of God. Praying bands began to gather n this and other lands. Mighty revivals of eligion followed; immorality and infidelity were wonderfully checked; and after more than 1500 years of apathy and lethargy, the spirit of nissions was reawakened. In 1792 the monthly oncert was begun, and the first missionary ociety formed in England. In 1793 William Carey, the pioneer missionary, sailed for India. Since then over 100 missionary boards have been rganised, and probably not less than 100,000 nissionaries, including women, have gone forth nto the harvest field. The pillar has moved efore these humble followers, and the two-eaved gates have opened before them until the vhole world is accessible. The ports and portals f Pagan, Moslem, and even Papal lands are ow unsealed, and the last of the hermit nations velcomes the missionary. Results of missionary abour in the Hawaiian and Fiji islands, in Madagascar, in Japan, probably have no parallel ven in apostolic days, while even Pentecost is urpassed by the ingathering of 10,000 converts n one station in India within sixty days in the ear 1868. The missionary bands had scarce ompassed the walls and sounded the Gospel rumpet, when these walls fell, and we have but o march straight on and take possession of Satan's strongholds.

"God has thus in answer to prayer opened he door of access to the nations. Out of the pillar there came once more a voice: 'Speak nto the children of Israel, that they go forvard.' And yet the Church of Christ is slow o move in response to the providence of God. Nearly 800,000,000 of the human race are yet vithout the Gospel, vast districts are yet unccupied. So few are the labourers that if qually dividing the responsibility each must are for at least 100,000 souls. And yet there is n abundance of men and women in the Church o give the Gospel to every living creature beore this century closes. If but 10,000,000 out f 400,000,000 of nominal Christians would ndertake such systematic labour as that each ne of that number should in the course of the ext fifteen years reach 100 other souls with the Gospel message, the whole present population of he globe would have heard the glad tidings by he year 1900! Our own Lord's words are, Go ye and disciple all nations.' 'This Gospel f the kingdom shall be preached in all the vorld for a witness unto all nations, and then hall the end come.' Peter exhorts us both to ook for and hasten the coming of the day of God. And what if our inactivity delays his oming? Christ is waiting to see of the travail f his soul, and we are impressed that the things re just now of great importance: first the nmediate occupation and evangelisation of the estitute districts of the world's population, and econdly a new effusion of the Spirit in answer o united prayer.

"If at some great centre, like London or New York, a great Council of evangelistic elievers could meet to consider the wondervorking of God's providence and grace in nission fields, and how fields that are unoccupied nay be insured from any further neglect, and to rrange and adjust the work so as to prevent eedless waste and friction among workmen, it night greatly further the glorious object of the vorld's evangelisation, and we earnestly comnend the suggestion to the prayerful consideraion of the various bodies of Christian believers nd the various missionary organisations. What spectacle it would present both to angels and o men, could believers of every name, forgetting ll things in which they differ, meet by chosen epresentatives to enter systematically and harnoniously upon the work of sending forth abourers into every part of the world-field!

"But, above all else, our immediate and imerative need is a new spirit of earnest and revailing prayer. The first Pentecost covered en days of united, continued supplication. Every subsequent advance may be divinely raced to believing prayer, and upon this must epend a new Pentecost. We therefore earnstly appeal to all disciples to join us in imporunate and daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers, and Christian workers, and upon the whole earth, that God would impart to all Christ's witnesses the tongues of fire and melt hard hearts before the burning message. It is not by might nor by power, but by the Spirit of the Lord that all true success must be secured; let us call upon God till He answereth by fire! What we are to do for the salvation of the lost must be done quickly, for the generation is passing away, and we with it. Obedient to our marching orders, let us go to all the world and preach the Gospel to every creature, while from our very hearts we pray, Thy kingdom come.

"Grace, mercy, and peace be with you all. Done in Convention at Northfield, Mass., Aug. 14, 1885."

The Committee of seven who prepared this letter were Drs. Pierson, Gordon, Pentecost, and Munhall, Mr. J. E. K. Studd, Rev. W. Ashmore (China missionary), and Miss Dryer, Chicago.

In a very interesting address, Rev. William Ashmore, for many years an American missionary in China, supplemented the more didactic utterances of the fiery Philadelphian divine. Dr. Pierson, he said, had only told the solemn truth as to missionary progress and opportunity, and he hoped the churches would send the doctor up and down the land like another Peter the Hermit, to carry on a missionary crusade, and fan the flame of zeal among Christians for a vigorous prosecution of this work. The controversy that was waged between Elijah and the priests of Baal is now being carried on in the heathen nations. The false gods of these people, so long held in bondage to error and superstition, are being put to the test, and the same results would follow. The systems of Confucius and Buddha in China are being tried by weary searchers after peace and rest of soul, and they are being found wanting. To illustrate the special difficulties of Gospel work in China, Mr. Ashmore asked what the condition of this land would be if all Christian agencies and all knowledge of Jesus Christ as the Saviour of men had been banished for generations past? In the whole of the native literature of the Chinese nation, the only reference to Jesus is the insertion of his name in a dictionary, in which he is described as "a Western sage." Still, it is remarkably evident that a great work of preparation has, in God's Providence, been going on among the people, and there are many tokens that the set time to favour these nations, so long wrapt in darkness, is nigh. The little band of 600 missionaries in China are but a mere handful compared with the vast needs of the country; but the importance of their work is now recognised by eminent statesmen and others in authority. The call to Christians in other and more highly-favoured lands to sustain the hands of these workers by prayer and practical sympathy, and to multiply their number, is very urgent. Let us, like Elijah of old, call upon our God to answer by fire, and show to these people that He is the living and the true God.

Mr. Moody and others prayed with much unction and fervour that the missionaries now labouring in China might be endued with power from on high, and that other believers might be speedily thrust out into this great and ripe harvest-field.

THE CAMBRIDGE SEVEN.

The same evening Mr. J. E. K. Studd told to a deeply interested audience of men in the East Hall the story of "The Cambridge Seven," who lately proceeded to China as missionaries, making special reference, of course, to his brother, Mr. C. T. Studd. As your readers are familiar with most of the facts, I need not now recapitulate them. Mr. Studd said his brother was absent from England when Mr. Moody and Mr. Sankey visited Cambridge, so that he did not share in the blessing that fell so remarkably on the students there. It was not till the great meetings in London were well advanced that he came under the inspiring influence of Mr. Moody's preaching. Then he began to labour for the conversion of his friends and associates. The first five he took to the meetings, and who all decided to serve Christ, were among the leading cricketers of the land.

Another very interesting fact mentioned with reference to the visit of Mr. Studd and Mr. Stanley Smith to Oxford I had not heard before. One of the students there, who rowed this year in the Oxford Eight at the University boat-race, was greatly impressed by that visit; he did not then decide to become a Christian, though he was so much interested that he sent a cheque for £10 to the Secretary of the China Inland Mission. Mr. Broomhall, judging from the tone of his letter that he had not an intelligent faith in Christ, explained the way of life to him, while acknowledging receipt of the money, and this was the means in God's hands of leading him to a decision. The day after the boat-race, as some of your readers may recollect, this young man and one of the Cambridge eight addressed a Gospel meeting in Richmond.

As one result of the great farewell meeting at Exeter Hall, which no one present at it will readily forget, Mr. Studd said that he understood that hosts of applications poured in upon the China Inland Mission from men and women offering themselves as missionaries. Particulars were given of the outward voyage and the effective Christian testimony which the party of seven were enabled to give; the story of the remarkable conversion of the infidel, blaspheming captain excited great interest. Every one of the thirteen second-class passengers professed conversion to God.

Towards the close of his deeply encouraging narration Mr. Studd told of a case of divine healing in Pekin, in answer to the prayer of Mr. Stanley Smith and Dr. Mackenzie. A man suffering from epilepsy who was regarded as incurable was anointed and prayed over, the result being his perfect restoration to health. The last letters received from Mr. C. T. Studd, said his brother, are full of joy in connection with his work. Several friends in England have banded themselves to pray to God at a specified and agreed time on behalf of China missions; perhaps some American Christians may be moved to imitate this example.

Mr. J. E. K. Studd repeated his statement on the following evening at a women's meeting in Marquand Hall when the same interest was awakened.

WOMEN'S MEETINGS.

Several evenings when the men were in session at East Hall, meetings of women were held at Marquand Hall, and were addressed by some of the many Christian sisters at the Convention. One evening a narrative of her labours in Turkey, was given by Mrs. M. J. Davis, of Springfield. Miss Eugenia Gibson told of her former work in Lucknow, while Mrs. G. C. Needham related how her two children, eight and ten, five years ago adopted a missionary, saving their money so as to pay him 100 dollars a year. Later they discharged him and paid the expenses of a Kaffir boy who returned to preach in Africa. Mrs. L. D. Wishard spoke of the growth of the Y.W.C.A. in colleges. One missionary woman among the audience, who probably might have added a narrative, was Martha Price, who has been in Natal, South Africa. Miss S. K. Howland, of Ceylon, and Mrs. R. Aikman, who has laboured in China, were among the missionaries present. On subsequent occasions words of testimony or of exhortation were given by Mrs. Coe, of New York, Mrs. Dr. Gordon, of Boston, and other lady workers.

SEVENTH DAY, TUESDAY, AUG. 11.

THE WORK OF THE HOLY SPIRIT.

THIS was the all-important theme chosen for consideration on Tuesday, August 11; it was opened by Dr. Gordon in an address of much unction and freshness of thought.

Mark the change of tenses, he said, in that wonderful promise of John xiv. 17. "He dwelleth with you (present tense) and shall be in you" (future tense). The distinction between the relation of God through the Holy Ghost to the Church before and after Pentecost was that before He dwelt *with* his people, and since then, by his Spirit, He dwells *in* them. All through the history of God's dealings with his people we find

He is seeking to dwell with them, and history tells us how He accomplished this. He was with them in the pillar of cloud and fire, in the visible expression of his presence on the mercy seat in the tabernacle and in the temple. Subsequently this manifested presence was removed on account of the sin of the Israelites and the temple was left desolate. In due time God came again to dwell with his people in the person of his Son, who "was made flesh and tabernacled among us." God appeared veiled in human flesh "Emmanuel, God with us." The Jews rejected Him, and the glory of God was removed a second time. But He comes back in the descent of the Holy Ghost, and henceforth the believer is to be the temple of the Holy Ghost, so that God now dwells *in* his people, as well as *with* them.

Let us understand this significant fact of the present dispensation, that God is, so to speak, incarnate in the Church of Christ, through the indwelling of the Holy Ghost. We never read in the later Scriptures of God dwelling merely *with* his Church, "Know ye not that your bodies are the temple of the Holy Ghost that dwelleth *in* you;" and other passages to the like effect. Remember that Jesus is our example in all things, what is true of Him is true of his Body, the Church, indwelt by the Holy Ghost. Jesus was begotten, baptized, led, empowered, and anointed by the Holy Ghost. All this is or ought to be true of us. Many instances are recorded in the early Church of men who were "filled with the Spirit." That is at once our duty and our privilege. We read of one who was so pious and devoted that his neighbours called him "a God-intoxicated man." This is what the Apostle means when he says we are to be "filled with the Spirit." Somebody asks how this great mystery is to be explained. If we cannot fill ourselves, we can at least empty ourselves of all that would exclude the heavenly visitor and guest. We can create a vacuum in our hearts, so that the Spirit shall come in and fill the place thus made ready for Him. When the first disciples waited ten days for the outpouring of the Holy Spirit, there must have been many things of which they had to get rid. Peter, of his self-conceit and self-will; John, of the revengeful spirit that prompted him to call down fire from heaven on those who were not of their company; and so with the others. We read that at the appointed time the Spirit came with a rushing mighty wind, as if to fill up the vacuum created by this emptying process. Oh, that God would teach us the secret of being filled with the Spirit!

Those who have read the biography of James Brainerd,

A STUDENT IN PRINCETON COLLEGE,

who died at twenty-eight, will know that he did a work which any man might envy who died at seventy. He was baptized with the Holy Ghost; he tells the very day and hour when the baptism came upon him. He bestirred the people in this very part of the country, so that sinners fell before his preaching like grass before the scythe. His words were so spontaneous and so powerful that they were blessed to all who came within the scope of his influence in a marvellous way. One day he was out riding, and casually met another horseman and a stranger at a watering trough. He said to him sweetly: "I hope you love the Lord; if you don't I want to commend Him to you as your best friend." They parted, but this stranger could not get rid of the words. They were the means of his conversion, and he became a missionary to Africa. It was not until he saw a portrait in a book years after that he ever knew who the man was who spoke to him at the watering trough.

As Christ was led of the Spirit, so may we be. We know how Philip, the evangelist, was directly guided by the Holy Ghost to join the inquiring Ethiopian. We ought to expect and to look for the same leading in our daily life. Doubtless we could all give some illustrations of it. I may be permitted to mention one in the experience of my wife. We were enjoying a season of revival. One morning she said she felt that she must go and talk to so-and-so, mentioning the name of a young man in the city, the son of a wealthy father, but who had for years lived a profligate life. In response to this powerful impulse, she started for the other side of the city, where the young man was. She rang the bell, went in and sat down. The young man came into the room, and at once burst into tears, saying, "I am glad you have come to see me." It was the first time he had been known to show any tenderness of spirit for years. Before she left the house he was on his knees, and had yielded himself up to Jesus Christ. From that moment he has been a strong, stedfast, God-fearing Christian man. Was that not an example of the direct leading of the Holy Ghost?

Dr. Guthrie on one occasion had a strong impulse to visit an old widow, a confirmed cripple. After repelling the feeling for some time (he had visited her very recently), he yielded to the prompting and made haste to go to her cottage, which he reached just in time to save her from the flames which had taken hold of the place, and would have overwhelmed her in five minutes more.

"Where the Spirit of the Lord is there is liberty." When we are led of the Spirit we should have perfect freedom in everything. Not, however, freedom to do just what *we* please, but what *He* pleases. That is what we want in our churches. I shall never forget how I was startled once by a man, a stranger to me, who came into my church one morning. After the service was over, he came to me and said: "Do you always have a programme made in your church for the Holy Ghost?" Everything had been fixed up in the usual way—a hymn here, a voluntary there, and response here, then the sermon, and so on from beginning to end. Certainly the Spirit of the Lord had not much liberty there. It is our privilege to be so led of the Spirit that we shall have no doubt as to the course of action we ought to take. There is one beautiful change in the Revised Version of the New Testament, which no doubt spoils a good many sermons, but yet conveys a blessed thought. It reads in the old version, "Thanks be to God who always causeth us to triumph in Christ." The New Version turns it right round, so that it reads: "Thanks be to God who always leadeth us in triumph in Christ." Paul exults in this liberty of being led captive, so to speak, at the chariot wheels of his Lord. That is the liberty we want—to do as the Lord tells us, and to have our own way about nothing. His way is the best way, and the way of victory.

We are told that Jesus "returned in the power of the Spirit." This is what He said to his disciples, "Ye shall receive power after that the Holy Ghost is come upon you." In the New Testament power is always linked with the Holy Spirit; there are nearly fifty such passages. The most intangible form that water takes is the vaporous form, and yet we know that that is the most powerful of any. It drives the ponderous engine, propels the huge ship through the water, and sets in motion the mightiest machinery. This nineteenth century is an illustration of the marvellous power of water in its vaporous form. That is a symbol of the wonder-working power of the Holy Ghost, which can alone move our Christian machinery to useful ends. That power is ours if we only seek for it, and receive it when bestowed. We read in the life of Brainerd, how, in answer to agonising prayer, he was endued with the mighty power of the Holy Ghost, so that when he went out to preach the people, as it were, fell before him. Jonathan Edwards, who published his life, says that in looking through the whole of Brainerd's private diary, he could not find a single instance recorded of a day having been set apart and consecrated to the Lord, that was not marked by some wonderful outpouring of the Holy Spirit in his work.

Then we come to the anointing of the Spirit. When Aaron was consecrated, the ceremony was in two parts; there was the sprinkling with the blood, and then the anointing with the oil. Types of the atonement by Christ and the enduement of power by the Holy Ghost. So through the early Church we find a distinction made between the reception of the truth as to salvation through the atonement, and the bestowal of power for life and service.

I have carried you in thought through this most tender and pathetic theme. As I look on this gathering of Christians I am aware that it is a somewhat rare company to get together. I look into your faces and I know you are in earnest God forbid I should speak of myself, but we are here as one family, and we may be helped by each other's experience. I well remember being here when the first Conference was held, and how we talked about this matter. After several days, I recollect, some of us went into a room and began to pray together. It was a sweet season we tarried nearly all night asking for this one thing—that God would teach us how to receive the anointing of the Spirit. We wen away to our separate spheres of work. Fo some time it was my daily prayer: "O Lord let me know what it is to have the powe of the Holy Ghost." I can never forget ho one day, when I was away from home, i seemed as if the windows of heaven wer opened. I said to a brother in whose house was: "Let us go apart and pray." That da my soul was lifted up in a wonderful way. went home, and when I preached the congregation were moved as it had not been for nearl fifteen years. We entered on one of the mos blessed revivals I have ever seen. When Go blesses a minister, He blesses the Church at th same time. That is what we who are worker all want to experience. I wish that spontaneously, without any motion of our own, w should be found in this Convention getting int little companies to pray to God for this blessing I pray that the outcome of this gathering sha be that scores of us may carry away with us tha which is beyond all price—the power of the Hol Ghost in a consecrated Christian life and service

At the close of Dr. Gordon's solemn words exhortation, the company sang softly Mr. P. Bliss's consecration hymn—

"More holiness give me,"

after which the gathering dispersed, with a unusual awe upon them. In the afternoon the same day Mr. Moody gave his well-know address on "The Holy Spirit for Service."* H had previously been requested by a rising vot of the Convention to give this address, whic never fails to be most inspiring and impressive.

WORK AMONG COLLEGE STUDENTS.

Not being able to be present I extract th following from a local report:—

On Tuesday evening the men's meeting wa of unusual interest, and the subject was one tha deserved to have been developed in a regula session. General Secretary L. D. Wishard spok of the college work to an audience of 150, whom 60 were ministers, and 40 others officer of churches. Of this whole number only 17 ha regularly observed the day of prayer for college but when Mr. Wishard had finished detailin the advantages the colleges of the country present for evangelistic work, together with th work that is going on, the 150 rose and pledge themselves to observe hereafter the Thursday se apart in January for prayer for college student

Mr. Wishard is fitted in every way for h work; a graduate of Princeton, he knows a the ins and outs, customs and ways, of colleg life. He described the circumstances attendin the observance in 1876 of the day of prayer Princeton. There, as elsewhere, the Christia workers in college expected a revival to begin the day of prayer. They were going to hav Mr. Moody to help. College-boy like, the resolved they wouldn't bungle anything by effor of their own, and waited for the evangelist. M Moody was providentially called South; by th advice of a few older spirits the boys went work themselves, with fruitful results which onl increased when Mr. Moody came later. Eighty two out of 87 converted then stood the test of lat life. That is one grand feature of the college wor There is no place like college where it is so ha for a man to make a stand, where all his litt inconsistencies will be pointed out so unsparingl

Beyond these individual results, also came th Inter-Collegiate Young Men's Christian Ass ciation. The young converts felt that the ought to break down somewhat the strict "tow and gown" relations which always existed Princeton, and join the village Young Men Christian Association.

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* This address, amplified into a treatise, is publishe under the title, "Power from on High." *Morgan & Scot* 1s.

After this union came the thought: We compete with other colleges in athletics and scholarship; why not in Christian work? At a convention in Louisville an Association was formed which to-day includes 195 colleges and 10,000 students. The Association works in four ways: by conventions, correspondence, the circulation of documents giving facts about the progress of work and personal visitation by the Secretary. The conventions give a new life to the work and send back into every college newly-consecrated men. We are also endeavouring to establish a system of Bible study. But the greatest feature of all perhaps is the presentation of the mission field both to medical, divinity and classical students, trying to get them to help on the wonderful work begun in 1806 at Williams College when three young men held a prayer meeting under a haystack in a storm and chose the world as their field. The difficulty is that the young men to-day are willing to go where the Lord calls them—if He doesn't call them where they don't want to go.

Lastly, we do individual work, seeking to reach the "freshmen" as they come in. There is usually a committee on hand, who greet the easily recognised new man as he comes, give him acceptable information on college customs and especially tell him that he must join the Y.M.C.A. He promises and goes to the meeting. He finds it different from any meeting he ever attended in his life. The company consists of young men who cannot exhaust any Bible subject and do not exhaust the audience. Plenty of singing enlivens the meeting. Our young comer thinks he can do as well as that, and in a moment more he is on his feet, not saying very much, but doing what means a good deal more, taking his stand for Christ.

Mr. J. E. K. Studd said efforts were made in English universities to reach the students. Bible study classes and prayer meetings were held at Cambridge. A few of the Christian workers at Oxford and Cambridge join in conferences periodically.

DR. GORDON AND "FAITH HEALING."

On the evening on which Mr. Studd rehearsed the story of "The Cambridge Seven," I chanced to encounter Dr. Gordon in the entrance lobby of Marquand Hall. Knowing that he was interested in the matter of Faith Healing, from a recollection of his book, published by Messrs. Hodder & Stoughton, and recently reviewed in THE CHRISTIAN, I broached the subject, by a reference to the case of a healed epileptic in Pekin, related by Mr. Studd. The Doctor, in freely talking over the vexed question, said that he had become personally acquainted with so many cases of God's healing in answer to the prayer of faith that he could no more dispute it than he could dispute his own existence. At the same time he thought great wisdom and discrimination were needed in treating cases. He did not appear to concede that the required conditions were of such a cheap and easy kind as to warrant anyone in taking up Faith Healing as a profession, or looking for its manifestation in any wholesale or promiscuous way.

It was interesting to hear how his thoughts had been practically directed to this topic. It was in 1876, when Mr. Moody was holding Gospel services in Boston. A man came into the place of meeting one evening in a state of great mental distress because of his bondage to the confirmed habit of opium eating. He had come to the conclusion that nothing could deliver him but the direct intervention of God, and he entreated the Christians to pray that he might be set free from his degrading slavery. The workers gathered round the poor man and fervently presented him in prayer to God. Next night the man returned and said that for the first time during many years he had passed the day without indulging in the hateful drug. He continued to attend the meetings, and night by night he testified to the delivering and keeping power of God. He is now a Y.M.C.A. secretary in a city not far from Boston, and, said the Doctor, his testimony is, that from the time of his conversion he has never felt a craving for the opium in the slightest degree.

Dr. Gordon told me of another very remarkable case, with all the details of which he was personally familiar. A friend of his own, an experienced and most devoted returned missionary, had a young son afflicted with a very malignant cancer in the lower jaw. The best physicians were consulted, and they agreed that the only hope of saving the boy's life was by amputation of the jaw, which, of course, would disfigure him for life. This was a sad alternative, but the father acceeded to its being done to save the life of his child. The case was mentioned at Dr. Gordon's prayer meeting the evening before the operation was to take place, and it was spread before the Lord. The thought impressed itself on Dr. Gordon's mind that here was a case in which the Lord might reasonably be expected to interpose on behalf of the child of his faithful servant, and he had a long conversation with the father that evening about it. Finally, he persuaded the distressed parent to remove his son from the hospital next morning. The boy was brought to Dr. Gordon's own house where he remained a fortnight. During that time the doctor said he sought to imbue the mind of the afflicted boy with the conviction of God's power and willingness to heal him, so that there might be harmony of feeling and desire and mutual faith on the part of all interested. Then a few Christian friends came together, the lad was anointed and prayed over according to the precedent of James v. 14, 15. He was then removed to the country. Some six weeks afterwards the father wrote to Dr. Gordon to the effect that every trace of the cancer had disappeared.

Later on in the Convention, twice I heard from other lips a still more wonderful story of the healing of a New York lady, who, with her husband, was then present at its sessions. This lady, living in the midst of worldly luxury, was afflicted with a disease pronounced incurable, after several voyages to Europe for medical advice had been made without effect. One day she called her husband, who, like herself, had been up to that time leading a careless and worldly life. She said she believed there was one last resort: God could heal her, as she had been told. But first of all she felt that she must go to Him for the pardon of her sins, then she would consecrate herself and all her wealth to God, if He were pleased to restore her to health. She wanted her husband to do the same. He was so impressed that he agreed. They went to the place where they thought they would get the best teaching, and gave their hearts to God. In a very brief space of time this lady was found engaged nightly in a part of New York notorious as being the haunt of degraded women. She would be seen sitting on the doorsteps till a late hour night after night, pleading with her unhappy sisters to quit their evil life. She is now in good health, has a large establishment in the country to which she invites worn-out evangelists and workers to go and recruit themselves at her expense, and is in many ways using her large means for the glory of God and the salvation of her fellows.

EIGHTH DAY, WEDNESDAY, AUG. 12.

HOLY LIVING.

THE morning session of the eighth day was given up to the important question of practical sanctification, as it ought to appear in the lives of believers. In opening up the subject, Dr. MUNHALL, of Indianapolis, observed that the ultra and unscriptural views taught by some had, in many cases, caused the pendulum of Christian thought to swing round to the other extreme. This must not prevent us from seeking to know just what God says about the matter. Personal sanctification, or holiness, or consecration—they are convertible terms—is plainly and repeatedly enjoined in the Scriptures: *e.g.*, Lev. xi. 44; 1 Thess. iv. 3; 1 Peter i. 13—16. It simply means being separated or set apart for the use and service of God. We are warranted in saying that God does not, nay, cannot use anyone in his service who is not thus devoted or set apart to Him. While this is true, it is also true that "the old man," with all his evil tendencies, remains in the believer, and this cuts at the roots of all pretension to sinlessness. No Christian would claim to be sinless if he were really honest with God and with himself. God sanctifies the Christian in Christ by the Spirit through the Word. The term "second blessing," used by some, is an unfortunate one, though it rightly enough conveys the idea of a distinct work in the soul beyond the act of justification and forgiveness through faith in Jesus Christ.

SANCTIFICATION, OR SEPARATION,

is seen in the relinquishment of all entangling worldly alliances and engagements. This can only be done by letting Christ take full possession of the heart; then the questions of worldly engagements and amusements may safely be left to take care of themselves. Those who profess to be Christians and still are troubled with a hankering after the husks and vanities of the world are much to be pitied, the only cure is a revelation of Christ in the heart as the One altogether lovely, the satisfying portion of his people. Another distinguishing feature of the sanctified life is the exhibition of a forgiving spirit. To cherish enmity or illwill is utterly at variance with the profession of holiness. Purity of speech is another important result. I have heard some people who called themselves Christians use language that would have disgraced any ungodly man. To be pure in speech and holy in demeanour does not involve sourness of visage or austerity of temperament. Because I laugh when I see or hear anything funny I am not thereby to be accounted an unsanctified man. Who has so great a right to be cheerful and happy as "the child of a king"? Further, holiness shows itself in cleanliness of body. We are tempted to think lightly of the body, and to neglect it, forgetting that it is the temple of the Holy Ghost. We ought so to discipline them that they may be healthy and strong. We cannot presume on the mercy of God, and think that He will keep us in health, if we are all the time neglecting our bodies or sowing the seeds of disease. If we are truly sanctified we shall also be lovable in our tempers, and faithful in our service of God. I have heard of a company of Christians in some church calling itself "a holiness band;" the whole Church ought to be a holiness band. A man once told me he was so infatuated with holiness that he could not preach about anything else. I told him I thanked God I was not infatuated with holiness, but I was infatuated with the Son of God. People may call us peculiar, but there is not a man mentioned in the history of the Church whom God has used who has not been called peculiar. Joshua and Caleb were the peculiar men of their time, but they were willing to face the big giants of the land, and they brought back some of the big grapes; the two always go together. In closing his address, Dr. Munhall asked all who had fully devoted themselves to Christ, to rise. A great proportion of the audience stood on their feet, but it was very noticeable that Mr. Moody, Dr. Gordon, Dr. Pentecost, and others, did not respond; as several afterwards expressed it, they had got beyond making any such avowals as to their own Christian attainments. Such a test seems to me to be quite a worthless and too often a perilous one. Where the company is largely Christian, as in this case, the temptation is to follow the crowd, at the expense of truth and conviction, thus lying to God and our neighbour.

ADDRESS BY DR. PENTECOST.

All truth is so interlaced with every other truth that we are sure to fall into mistakes if we try to make a clean cut of any doctrine presented by itself. Another caution: the man who seeks any grace for the sake of that grace, or as something separate and apart from Jesus Christ, never gets it. He may get something that he will call sanctification, but there is no such gift apart from Jesus Christ, who is the sum and substance of every gift and grace. Therefore we are never to seek sanctification; we are to seek Christ. Such a gift has no value apart from the Great Giver. When I was an evangelist

I was a good deal away from home, and it was my custom when I returned to bring some little present to my eldest child Lucy. She grew to be so very anxious about her present that she would run to meet me and say: "Papa, what have you brought me?" I began to be a little grieved, lest she should think more of the gift than of her father, so on one occasion I resolved not to bring her any present. She came bounding downstairs as usual on my return. She did not even say she was glad I had come back, but asked what I had brought her. I said, "Lucy, I just brought you myself this time." It seemed to dawn upon her what I meant, so she threw her arms round my neck and said: "I am so glad you are come." Sometimes we desire God's gifts for the sake of experience, or of power, or of enjoyment. We ought to desire to have Christ Himself; then we shall have all that He brings. I once had sanctification, as I thought, and I fell into great spiritual darkness, because I had sought it apart from Christ. I have therefore learned to be careful about seeking sanctification purely as a matter of experience.

Sanctification is to be had first of all in union with Christ. He says, "For their sakes, I sanctify Myself." Truth was not only revealed in Christ, but by Christ, and all truth is made efficient to us in Christ. Further, sanctification is realised in its true perfection by communion with Christ. That which changeth me into his image (2 Cor. iii. 18) must be sanctification; and this is greatly stimulated by the hope of Christ's return (1 John iii. 1). Every man who has in him the sure and certain hope of the return and is daily looking for it, purifies himself even as his Lord is pure. Here I think is a great incentive to holiness. If we really believed that within the next twenty-four hours yonder blue would be rent asunder, and Christ would appear in his glory, how the world, with its vain show, would fade out of our thoughts; how selfishness and carnality and jealousy and all that mars our Christian life would drop out of our lives. No man can be looking forward to the advent of Jesus Christ without striving, almost unconsciously, to keep his garments unspotted from the world.

In the Apostle Paul we have a practical illustration and exhibition of this doctrine. He did not talk much about his own sanctification, but it was a great, working, effectual power in his life, from the time that he apprehended Christ as his Saviour, or rather was apprehended of Him. From that time Paul had no worldly ambition. He had no high ideas about himself. When you hear a man talking largely about himself and his attainments, set it down in your mind that he is not very greatly sanctified. Paul knew much about his Lord; yet he says he desires "to know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Paul had no slothful habits. I have sometimes found that those who were professedly sanctified have become remiss and slothful in their Christian service. They become fascinated with their present experience, have got into little coteries, as though they were a sort of elect among Christians, and have ceased to take an active personal interest in religious effort. But this grand old man, after all these years of service and of suffering in the cause of Christ, says he forgets the things that are behind and presses forward to the goal which is yet ahead. That is what I call sanctification.

This separated life which we call sanctification is for two purposes, first for the preparation of our own character, and then for the service which God has prepared for us and prepared us for. From this service we must banish all thought of self-glorification or self-aggrandisement. We have to remember, too, that in the reception and use of power from God we are not to measure our sanctification by the apparent results of our work. Many workers get into trouble because they do not see immediate results, so that they get discouraged. God does not deign always to bless the efforts of his servants in the same measure, as far as the eye of sense can see. Peter preached on the day of Pentecost, and three thousand souls were converted, Stephen preached a much abler discourse, from an intellectual standpoint, and he was stoned to death; it seemed as though that sermon were a failure. But there was one man standing by who held the clothes of those who stoned Stephen and who, yet, never forgot the words of the preacher. Paul in a certain sense was a resurrection of Stephen. If you study his epistles you will find that Paul's theology is based on that sermon of Stephen. Let us never be discouraged about results, if we are honestly striving to serve God with all our powers, with a single eye for the extension of his kingdom, and in simple dependence on his strength, imparted through the Word by the Holy Spirit. My experience has been that there is a danger of trusting to our own might and prowess instead of implicitly leaning on the arm of Omnipotence. I remember a good many years ago, when I was very poor, I made a great stretch, as circumstances went then, to relieve my wife in a part of her kitchen duties. It was summer time, and there were small children in the family. One day I saw a stove, and I thought it would be of great assistance to my wife in cooking without having to keep the fire alight. Straining a point, I purchased the stove and had it brought home. Now I thought this would prepare the breakfast nicely—and I would not have to get up so early to light the fire! My wife liked the arrangement, and everything seemed all right. Next morning I went to see how the cooking of the breakfast was going on. There it was being nicely prepared, but there was a great fire burning in the range! "What did you make that great fire for?" I asked, somewhat perplexed. My wife replied: "Oh, I thought if the stove didn't work I would have the fire to fall back upon." That is very much the way we sometimes do with God. We go out to our work, and we think that if we fail we will have God to fall back upon. Let us look to Him for the message and the power to make it effectual, and He will assuredly, as it so pleaseth Him, grant us the success.

At the close of this interesting season, Mr. Moody focussed the talk of his two preceding brethren by saying that the short cut to the secret of power in life and for service was summed up in the five words: "Be filled with the Spirit." We can obey this command without having any deep thought about theology. If we want this blessing above all else, God will give it to us right here in his presence. He delights to give good gifts to the sons of men.

SUNDAY SCHOOLS.

On Wednesday afternoon, another deeply interesting and profitable two hours were passed in reviewing the three topics of Working among the Young, the Prayer-meeting, and the Service of Praise. Some condensed notes on each may prove useful to the reader.

Rev. Albert Woodruffe told of the planting and the spread of Sunday-schools in Germany. Beginning at Munich he traced the course of the movement, carried on amid many obstacles, till at the present time there are 3000 Sabbath-schools in Germany, with 30,000 teachers and 300,000 scholars, who are being taught the truths of salvation by faith in the finished work of Christ. This is a very important effort, insomuch as it is carried on in a land where even Luther unhappily left the poison of baptismal regeneration to do its deadly work.

Mr. Ensign, Chicago, representing the work of the Sunday-school Union in the far Western States, awakened considerable interest by reciting the efforts made in these remote regions to reach the children and train them up to God and a useful life. In many parts of the West, he said, not one-half of the children are cared for spiritually, and this neglect seems to be increasing. There are some solitary workers who have done and are doing a great work among the children, establishing Sunday-schools in out-of-the-way spots, which become centres of rich blessing to the population around. Last year the Sunday-school Union of America sent its agents into about 1800 of these primitive communities, planting schools and reaching 380,000 young people with the influence of the Word of God. Poor boys who show special promise are helped to an education that will fit them for filling some useful post in the Lord's vineyard.

Judge Wayland, of New Haven, pleaded that greater things should be done in home mission work in the large centres of population in the Eastern States. Suppose a number of young people are converted in some time of revival, how are you going to utilise their talent and give vent to the ardour and enthusiasm of first love? There is no better way than by setting them to work in mission schools. The Judge is no lover of paid choirs; he suggested that in cases where funds were needed for home mission work, the choirs should be disbanded, and the cost—say 3000 dollars annually—applied to the founding of mission schools. In my American experiences it has not yet been my fortune, good or bad, to attend any service where there is a paid choir; but it is, apparently, a settled institution in many of the well-to-do churches, and I fear the very practical, but revolutionary, proposal of the New Haven Judge will not meet with much acceptance. Precedent and custom seem to count for not a little, even in "the birthplace and home of American freedom."

PRAYER MEETINGS.

On this topic Dr. Pierson in substance said: The importance of the prayer meeting can hardly be over-estimated; it is the pulse of the spiritual life in a church. The power to conduct, with profit, a prayer meeting, is one of the greatest qualities a man can possess, and it ought to be sedulously cultivated. First of all, a prayer meeting ought to be a prayer meeting, not a sermon or lecture. There should be no formality about proceedings, and no starchiness in those who take part. Let the remarks of the leader take a conversational, colloquial form. In Bethany Church, Philadelphia, where I minister, we are able to get some 600 to 800 persons at our prayer meeting, and there, as elsewhere, we find the danger of being drawn away from prayer to lecturing or talking. It is good to go to the public prayer meeting straight from the atmosphere of the closet. No wonder that such a blessing fell at Pentecost, and again in the house of Cornelius, when Peter preached. In the one case the disciples had been praying in the upper room for ten days; in the other, the centurion had been praying to God when the message came to him to send for the Apostle. There ought to be lively, cheerful, and harmonious singing. Another essential to success is brief testimony from the Christian workers. We want something definite to pray for. Many people go to the meeting with only the vaguest idea of what they are to pray for. Let one worker get up and tell of some new converts, or of some who rose for prayer in the evangelistic meeting, or of some house-to-house visitation, and there will be plenty of subject-matter for the united petitions of the meeting. Among the greatest obstacles to profit in prayer meetings are the long preambles, the formal conclusions, and the hackneyed iteration of the same petitions time after time; let our prayers be short and direct.

In some remarks on the subject, Mr. Moody ventilated his long-standing grievance against badly ventilated meeting places. In New England, he said, many of the prayer meetings are held downstairs in places that look as though they had not had a sweep of fresh air through them for ten years. Have new hymns introduced once in a while. Let there be no prosy reading of long chapters, and do not have the same men every time to lead the prayers. If a man is in the habit of making long prayers, let the leader of the meeting tell him honestly and frankly that he must not do it. If told in a proper spirit, he ought not to feel hurt; if he does, it is better to offend one man than spoil the whole meeting. My experience is, that those who make very long prayers in meeting do not pray much at home. Do not allow any man to take part in the exercises who has not got a clean record in business, or who is known to have any stain on his moral character.

THE SERVICE OF PRAISE.

Mr. Moody called Rev. H. L. Hastings, of Boston, to the stand to open this topic. He said, the foundation of all praise that is worth anything is in the indwelling word of Christ. We have not much to sing about until that word dwells in us. Song is born from Heaven; the devils do not have much to sing about. Infidelity has no hymns, except those it has stolen from the Church of Christ. The beginning of the worship of God, so far as we know, was at the Red Sea after He had delivered Israel. Christian song began on the plains of Bethlehem where the angels came down to tell the story of redeeming love. When God puts gladness into the hearts of men, then they cannot but sing. The cause of most of our poor singing is our poor living. I have known churches that had to hire others to sing for them. I have known a church that hired an infidel to sing their praise, when they hadn't enough religion to sing themselves. I would as soon think of hiring a man to eat my breakfast for me as to praise God for me. You will find that wherever there have been mighty revivals of spiritual religion, there have been great revivals of sacred song. The Apostle gives this prescription: "Singing with grace in your hearts to the Lord." There are many people singing who had better be in sackcloth and ashes in the dust before God, weeping for their sins. There can be no joy in their song, and it is enough to give a man the horrors to hear the mocking laughter of those who have no joy within them. "I will sing with the spirit and the understanding also." The Spirit of God should tune the song. There is many an old-fashioned hymn without much poetry in it, and many an old tune that was not very musical, perhaps; but the Spirit of God was there, and they did their work. I like very lively hymns and tunes, but I like solidity in song.

Mr. McGranahan said that, as it was an essential to harmony in orchestral music that the instruments should all be in tune, so one important element in Christian praise is oneness of spirit—all being tuned to the great keynote of sympathy with Christ. Then the song ought to be in line with the particular truth inculcated at any particular service. How often in the professed service of God the contrary is true, and, instead of saying "Let us work with God," it would be correct to say, "We will suspend the service for a short time and listen to the singing of the choir."

REMARKS BY MR. SANKEY.

I believe it is a good thing to have large chorus choirs to lead the singing in our churches. But I think it is as necessary to have Christian singers as it is to have a Christian man in the pulpit. If this rule were adhered to, the traditionary quarrels among choirs that we hear of would be at an end. I have been leading choirs for some twelve or fifteen years, and I have never heard of one unharmonious note. We have made it a point to have Christian singers, as far as we knew; we generally have a little talk at the beginning and prayer for God's blessing, so we all pull together. I think that the preacher should generally direct the course of the praise, and the singers should be clustered round about him, not away in some extreme corner of the building. I do not think Mr. Moody would get on very long without the choir round him. As to instruments, I do not for my part care to have a great organ of tremendous power; it often drives all the worship out of a congregation, and drowns the voices of the people. All these years in our evangelistic services with great audiences, we have used a small cabinet organ, and have found it quite sufficient. I have sometimes heard one of these large organs playing the congregation out with light operatic music, when there should have been something solemn and impressive, if it was needful to have anything at all. As to hymns and tunes, we strive to have variety; we hold on to many of the grand old hymns, but now and then we will have some new ones. Some of the new ones, I believe, will last, though a good many of them will die. Very much depends on the leader; he will largely influence the tone as well as the work of the choir. I notice that wherever plain, simple, Gospel hymns, with appropriate melodies, are used, the people join heartily in the song. I was once in a church where the choir did all the singing except in the last hymn, which was "He leadeth me;" then the people chimed in with heart and voice. I do not object *in toto* to paid choirs. Where much time is given by skilled musicians to helping in the service of praise, I do not know why they should not be moderately paid, always providing that the singers are Christian men and women. Let me say to Christian ladies who can play the organ, that they have a great responsibility in using their talent in the service of God, as one timid young lady did, in a town in the North of England, in connection with some services to be carried on after Mr. Moody and myself left. Let young ladies undertake this work "for Jesus' sake," and a rich blessing will come upon themselves as well as on the people. I wish we had a school at which young men and women with good voices could be trained for this kind of service.

HEBREW CHRISTIANS IN NEW YORK.

As if we had not had a full meal of talk already, Mr. Moody introduced to the meeting Rev. Jacob Freshman, of New York, who labours there among his kinsmen in the flesh—the Jews. Mr. Freshman thoroughly vindicates his name when he speaks about Gospel work among God's ancient people. He is "fresh" and "manly," and it was interesting to watch the eagerness with which Mr. Moody followed his narrative. There are some 80,000 of the seed of Abraham in the Empire City, and to these, as far as time and strength will allow, Mr. Freshman and his helpers are carrying the message of salvation through the promised Messiah. During the three years he has been at work in New York the Lord has given him a good measure of success. A church is now building which it is hoped to open towards the end of the year, and which will be the first Hebrew Christian church on the American continent. Mr. Freshman is labouring in the Gospel in faith, without any guarantee of salary from anyone, though he has to pay his helpers. He looks to the many Christian friends of the Jewish people for support, and from all that one can gather of his interesting work, he is well worthy of the sympathy for which he looks. He spoke on subsequent occasions during the closing days of the Conference, and always with unction, earnestness and power. At the close of Mr. Freshman's first address, Dr. Pierson, who had evidently been moved by the narrative of his Hebrew brother, started a subscription on the spot; as Mr. Freshman afterwards stated, in thanking the friends for their generous response, the sum collected was nearly two hundred dollars.

J. B. GOUGH AND WILLIAM NOBLE.

These two brethren, well known in both hemispheres for their ardent and successful advocacy of the Temperance reformation, addressed a crowded meeting on the evening of Wednesday, Aug. 12; it was considerably the largest gathering of the ten days. The main attraction, no doubt, being the veteran worker in this good cause, Mr. Gough. Both had arrived two days previously, and Mr. Gough was the guest of Mr. Moody during his stay. He is now, as he told us in his address, sixty-eight years of age. The weight of years added to hard and incessant public labour are telling upon him, though he seems to have lost little, if any, of the fire of his most vigorous days. The scribe is not yet born who can effectively describe the oratory of Mr. Gough; to be appreciated, it must be both heard and seen. Mr. Moody hinted at this when he requested that nobody in the dense throng should obstruct his neighbour's view; he had heard of someone who said that Mr Gough "spoke with his coat-tails." His inimitable gifts of mimicry and of fervid language, and his fertility of illustration, are still at his disposal; in the course of his address, while he expatiated now on the horrors produced by drink, and then on the more ludicrous side of the question, he touched as with a master hand the founts of laughter and of tears. A large portion of his argument was directed against the stronghold of so-called "moderation," and some of the replies to supposed objections were very powerful. He was especially effective in showing that total abstinence is the principle which is at once a sound, safe, and sensible one. He was very pathetic in his appeal to young men to join the ranks of abstainers from the delusive and treacherous alcohol, and so escape the sad experiences that fell to his own lot in early life. I cannot but think that the burning words of the eloquent old man must have strengthened many a wavering one and carried conviction to the minds of not a few, who, perhaps, had not even been passively neutral in the great fight with intemperance which is raging in every State of this broad and beautiful Continent. When Mr. Gough had closed his address, Mr. Moody prayed with much feeling that his bow might long abide in strength, that his words might be blessed to every drinking man in the audience, and that the time might soon come when there should not be a single drunkard in the lovely vale of Northfield.

Mr. William Noble spoke but briefly before Mr. Gough rose, but he had a warm reception, and made an excellent impression while he told something of his work at Hoxton and of the general condition of Temperance affairs in the old country. I learn by recent letters from Mr. Noble that he has already, by the blessing of God, seen fruit to his labours on this side during his present visit, and that arrangements have been made for his visits to various parts of the States. He gives three lectures at Chatauqua, the famous Summer Educational Parliament of America, held near the shores of Lake Erie.

NINTH DAY, THURSDAY, AUG. 13.

THE subject of Conference on the ninth day was

THE LORD'S SECOND COMING.

In briefly introducing it, Mr. Moody said that both pre-millennial and post-millennial views were held by equally good men, and there was need for brotherly forbearance in discussing it. He personally had derived much comfort from the thought of Christ's pre-millennial return to set up his kingdom on the earth; if any brother present could not receive that view, let him not get angry, but let him be willing to receive any light that could be thrown upon it.

Rev. W. W. Clark, with the aid of two charts hanging on the wall—one defining the several dispensations of law, and grace, and coming glory, and the other marking the historical developments of human history—gave a running synopsis of the outline facts relating to our Lord's First and Second Comings. The Bible, he said, contains three glorious and outstanding truths—Christ crucified on the cross, Christ seated on the throne, and Christ coming in the clouds of heaven—past, present, and future. The Old Testament reveals Him as the coming One; the Gospels as the One who has come; the Epistles and the Apocalypse as the One who is to come again. The present dispensation will end by the resurrection of the righteous dead, when the trumpet sounds. At the same time the living believers will be caught up to meet the Lord in the air. We are inclined to spiritualise away this truth, but may it not be the case that the translations of Enoch and Elijah without tasting death were designed as examples of what we are to look for at the Lord's appearing? With God nothing is impossible. After the rapture of the saints there comes the great tribulation, and then there will be another coming of Christ to judge the world before the thousand years of peace. During the great tribulation the Man of Sin will be revealed, the Gospel proclaimed, and the Spirit poured out upon the whole earth, even after the Church is gone. The Gentiles shall be brought in, and the Jews shall return to their own land, and there be prepared for millennial blessing. After the Millennium Satan is to be loosed for a season, and then to be cast into the lake of fire, to be tormented day and night for ever. After some remarks as to the sequence of the different judgments mentioned in the New Testament, Mr. Clark touched on the power which this doctrine of the Lord's second coming is fitted to exercise on the heart and life. It was when his attention was directed to this glorious truth that he was constrained to relinquish a course of life devoted to worldly gain, and give himself heart and soul to the service of God in the Christian ministry. In the first few years of that ministry, when he gave this doctrine great prominence, his labours were more richly blessed to others than in later years, when he had preached it more seldom. If we lived in daily and earnest expectation of Christ's return, we should be brought into closer communion with Him, and closer heart union with one another.

Dr. Pierson said he had been for more than twenty years a zealous opponent of the doctrine of the pre-millennial coming of Christ. He had been led, in examining the question more minutely and consecutively, to reach an opposite conclusion, and now he was as fully convinced of his former error on this point, as he was convinced of the truth that the Lord Jesus Christ died for sinners. He then alluded to the bearing of this doctrine on the work of Foreign Missions, in which he felt a deep and special interest. Our enthusiasm with respect to the evangelisation of the world will depend on our conception of what is the Divine programme of the present dispensation. There are many who believe that the world at large is to be permeated by the Gospel, and is to be absolutely christianised in that way in this dispensation. Where, in the whole Bible, is there to be found any suggestion of this? I myself, said the Doctor, held and taught this for twenty years, but it is plain to me now that the Bible teaches no such thing. I cannot find a single intimation that the Church is to increase simply by the assimilation of the worldly elements to itself. It may be true that the world and the Church are being brought nearer, but it is because the Church is becoming more worldly, and the world is become more churchly, without becoming more Christian. God's word to his Church is not to become assimilated to the world, but to come out of it and be separate, so as to escape being a partaker in the plagues that will overtake it. God's purpose with respect to the Gentiles in this age is to take out of them a people for his name. During the coming dispensation the Jews will be the great evangelisers, and on them will rest the diffusion of the Gospel during the millennial period. The greatest inspiration with regard to the advance of foreign missions has come to me through seeing the truth of the Lord's coming again. Moreover, it has greatly impressed me that almost all the men I know, who are earnest workers in evangelisation, not only in this country, but in others, are those who tenaciously hold the doctrine of the pre-millennial advent of our Lord.

It would be somewhat invidious, perhaps, to repeat the list of living persons holding these views, given by Dr. Pierson; but one name mentioned was that of the late P. P. Bliss. The allusion to him led Mr. Moody to remark that it was after being stirred up about this subject on one occasion, that Mr. Bliss sat down and wrote the words and music of the hymn—

> Down life's dark vale we wander,
> Till Jesus comes;
> We wait, and watch, and wonder,
> Till Jesus comes."

This hymn was accordingly sung with all the feeling prompted by the vivid realisation of its truth that had been inspired by the words of the speakers. Another hymn sung during the session, "We shall meet with our loved ones again," would, perhaps, have been more appropriate to the topic of the following day—the Resurrection—but its bearing on the Second Coming of Christ is close enough, while its singularly pathetic beauty both of sentiment and melody makes it a constant and enduring favourite.

A few words from Mr. G. C. Needham and Mr. Moody closed the morning's meeting. Mr. Needham said that as the hope of Christ's Second Coming has reference to a Person, it is a definite one, and has no element of vagueness about it. It is a most comforting hope to all Christian mourners. In it lies the germ of the future glory of Israel; and it is the hope of the whole creation, which now groans and travails because of the burdens that oppress it. Mr. Moody said the New Testament teaching did not encourage the idea that the world was gradually to grow better and better during this Gospel dispensation. We are everywhere taught that in the last days there will come "perilous times," when men shall have the form of godliness, while denying its power. That is exactly what we see to-day. People stumble over the mystery that attaches to the manner of the Second Coming of Christ, in power and glory. Surely it cannot be more mysterious than the manner of his coming in humiliation. This subject of the coming glory of Christ and his Church ought to lift us out of our worldliness, and fire us up to go into the vineyard with fresh courage and inspiration to work for Him. Let us come together again in the afternoon, and inquire further into it. Dr. Erdman and Dr. Gordon will be here to answer questions, and help in removing difficulties that anyone may feel.

QUESTIONS ANSWERED.

The people were not slow in responding to Mr. Moody's invitation, and the afternoon hour of meeting found Dr. Erdman in possession of the platform, ready, as seems to be his wont, to answer the queries and solve the doubts of all and sundry. Are we not in the Millennium now? somebody asked, not very seriously, one would suppose. The Doctor speedily disposed of the query by a single remark: At the beginning of the Millennium the devil is to be chained; nobody will venture to assert that he is chained now. Will there be conversions during the Millennium? The great bulk of them will be at the beginning of the thousand years. Will the rapture of the saints be before the conversion of the Jews? Emphatically so. If there is to be no deliverance from the present state of things, except by the Second Coming of Christ, may we not say that the Church is a failure? That does not follow. The question to be considered is, what God's purposes are during this dispensation. His plans and purposes certainly will not fail. What will be gained by the personal reign of Christ that cannot be secured by the work of the Spirit? All that He sees fit to be gained by it. It would be a misnomer to speak of the "reign" of the Spirit. Jesus is the King, and there can be no real kingdom without a king. Why does He stay away so long? We are not in his secret counsels, but He has told us to watch for his return, and He must be sincere in what He says. On the more practical aspects of the question Dr. Erdman said that he had known of more conversions through his preaching of the Second Advent than in connection with any other doctrine of God's Word. If the churches generally could be roused to declare and emphasise this truth, there would be a mighty revival. Question: If men really believed in the immediate coming again of our Lord, how could they build structures that will stand for 1000 years? Answer: We must obey the command, "Occupy till I come." It did not form part of Dr. Erdman's reply, but it occurs to me to suggest that the uses to which buildings may be put will not terminate with the Lord's appearing. May they not be used then to greater purpose even than now?

Dr. Gordon, at the opening of a short address, had also some personal testimony to give as to the practical influence on his early ministry exercised by a strengthened belief in the great hope of Christ's return. One of the most eminent and godly men in the last generation said: "The discovery of the truth of the Lord's Second Coming was to me almost a second conversion." It is the key that opens all the later Scriptures. First of all, we have the express and repeated statements of the Lord Himself, "I will come again, and receive you unto Myself." He often exhorted his disciples to watch, and He would scarcely have done that if He had wished to convey the idea that the thousand millennial years would elapse before his return. The Apostles taught the same thing. It is true there is first to be the preaching of the Gospel to all nations, but it is to be "for a witness." The attitude of the early Church was one of constant expectation and looking up, in accordance with the words of the angels to the disciples, "This same Jesus shall so come, as ye have seen Him go up into heaven." The upward look ought to be our attitude to-day. I am glad there is no passage in Scripture that tells us to look for death; I think some Christians make too much of it. It is true, our Lord has taken away its sting, but it is still our enemy, and we ought to look for and long for the time when even that last enemy shall be destroyed, and there shall be no more death, because the living Lord of life has come. We sometimes say that nothing is certain but death; we have all got to die. I would rather say that if anything is certain it is that we have not all got to die. Death is one day to be swallowed up in victory.

Touching next on the point referred to by previous speakers, as to the condition of the world at our Lord's return, Dr. Gordon said it did not look much like universal conversion to find that, at this advanced period of the Gospel age, *only five million dollars* were given last year for the evangelisation of the world, as against *fifteen hundred million dollars* for rum and tobacco! After some remarks as to the manner of Christ's coming, the speaker passed on to consider the practical bearing of the subject. The teaching of the apostolic writings is that it directly tends to strengthen the Christian virtues of watchfulness, patience, sobriety, and charity. All of these things are specifically linked with the fact of the Lord's return. Then it is, when the Lord returns, that servants are to be rewarded; and who does not wish to be rewarded? We read of four crowns to be given for faithful service, and all to be bestowed at the Lord's coming—the crown of joy, the crown of righteousness, the crown of glory, and the crown of life. Someone may say that the passage, "Be thou faithful unto death, and I will give thee a crown of life," refers to death, when this crown will be bestowed. It does not mean that at all. The words mean that if we are faithful even to the point of being willing to die for our Master, He will confer on us the crown of life when He comes to reward his servants. Let the word of our Lord and Master be ever present with us—"Watch." Let no one and no thing dissuade us from this attitude of soul. The false bride says, "I sit as a queen; I am no widow;" that is the attitude of the worldly Christian who has his portion already, and does not want the Bridegroom to come back. But the true Bride waits and watches for the return of her Lord. As to the time appointed for the return we may not curiously speculate, but if we are attent to hear his voice we shall hear Him saying, "Behold, I come quickly, and my reward is with Me."

HOME MISSION WORK.

At a very interesting gathering of men in East Hall this evening, under the presidency of Rev. W. Reed, of Springfield, reports were given of varied efforts in home mission work. Mr. Ensign, of Chicago, retold the story of Sunday-school planting and progress in the far West, and pleaded for its further extension in these dry and thirsty places of the American continent. A hundred more men are needed to engage in this work; 800 dollars would pay the yearly salary and travelling expenses of each.

Rev. W. Southgate, of Worcester, urged that the spiritual interests of the young should be more generally recognised and attended to in the ordinary church services. Get hold of the boys and girls, and keep hold of them for Christ. Give the young converts some definite work to do. Let there be a class for the training of Sunday-school teachers, led by the pastor of the church.

Dr. Dowkontt, of the New York Medical Mission, spoke of five classes of people that are sought to be reached in connection with the work—infidels, drunkards, fallen women, Roman Catholics, and criminals. Visitation is carried on in places where even policemen scarcely dare to go. One main object of the mission is to train Christian young men for foreign service as medical missionaries. Dr. Dowkontt hopes that some of the Mount Hermon boys may by and by enter on this important branch of Christian service.

Mr. J. Collins, of New Haven, Conn., told of the work in which he had been engaged in that city for the past eleven years. The Gospel Union Mission directs its efforts specially to a lower class than is touched by the Y.M.C.A. Much interesting work is carried on among the children, 1600 of whom have been gathered into the schools. Mr. Collins is a most earnest and able worker, and I would commend his labours in the Gospel to the prayerful remembrance of English Christians.

Mr. Morse, of the Y.M.C.A , having spoken of the remarkable progress that has attended that branch of Christian work throughout the United States, earnest prayer was made for all the missions represented, and that not a few of the young men present should be thrust forth as active labourers in the Lord's vineyard.

THE LAST DAY.

A MEETING AT MOUNT HERMON.

WHATEVER else the visitor to Northfield these ten days may forget, he is not likely to forget the morning of the tenth and last day, when the whole Conference was bodily transferred across the river to the Boys' School. Mr. Moody had set his heart on it. It had been arranged for a previous afternoon, but the weather proved unpropitious, and it was postponed. "I want you all to go over," said Mr. Moody. "Unless you do, you will feel for all coming time that your education has been neglected." He said that conveyances would be provided, and they would see how the Northfield people would rise to the occasion. Seeing some of his neighbouring farmers in the meeting, he slyly remarked to them that of course they would all be forward with their teams to help, and of course nobody would charge anything for the use of their horses or vehicles.

So the appointed morning dawned, and everybody was astir earlier than usual, as the work of transportation was to begin by half-past seven. Sure enough, the teams came trooping in from all sides; some of them were not over elegant, but they had been made as comfortable as possible, and a four miles' ride in a country wagon would have at any rate a spice of rusticity about it that the more popular buggy could not supply. One or two Northfieldians (rumour hath it that they were worldly-wise Unitarians), not well versed in the doctrines of free grace, affected to ignore Mr. Moody's pledge that the whole thing was to be done without money and without price, and there was some little haggling about prices in their case. Mr. Moody soon closed the controversy by having the recreant teamsters sent to the right-about. As it transpired, their services were not missed, for everybody that wanted to go was landed safely on the heights of Mount Hermon by ten o'clock, when the proceedings were to commence in the Recitation Hall. The morning was a delightful one, and the short but varied and picturesque ride was evidently much enjoyed, and all seemed in the best of good spirits with this break in the programme. By ten, the hall was quite filled, and one more laurel was added to Mr. Moody's fame as an energetic and thorough-going organizer. Of course, his own teams, and nearly everybody else's in the place, were in requisition. One could scarcely have dreamed that a little country town like Northfield could have mustered such an imposing cavalcade of horseflesh and vehicles, but it would appear that its inhabitants, without exception, are "carriage folk." Happy Northfield!

The crowd being seated, Mr. Moody called the assembly to order, and at the same time called for the singing of Mr. Towner's stirring song, "Move Forward." "That," quoth the evangelist, "is what we want to do at Mount Hermon." This having been sung with proper spirit, Mr. and Mrs. McGranahan, who had arrived some days before, thanks to Mr. McGranahan's convalescence, rendered with heartfelt pathos the anthem, "For God so loved the world." Mr. Moody then called on Mr. Camp to offer prayer. Mr. Camp, be it understood, is a well-known New Haven maker of clocks, who gave the evangelist 25,000 dollars to found the Mount Hermon Schools, as a thankoffering for blessing received at a preceding Northfield Conference. A fine photographic reproduction of his strongly marked and now venerable-looking features hung on the wall back of the platform where he sat. As he led the meeting in earnest simple petition that the richest blessing of God would rest on the institution and all connected with it, I could not help feeling that it was in accordance with the fitness of things that the virtual founder of the school should be there to witness its rapidly growing success.

MR. MOODY ON MOUNT HERMON.

After another Gospel song, from Mr. and Mrs. Towner, Mr. Moody plunged "right away" into the facts and figures relating to Mount Hermon. About five years ago, he said, Mr. Camp came to Northfield, and we were speaking of the importance of doing something among the boys like that we were trying to do in the seminary for girls. He was a wise man (for himself), for he said to me, "I will give you 25,000 dollars to buy the land, and you will carry out the work." So he did, and we commenced, but that was only a beginning. We have since then gone on from step to step. Our plan is to enable earnest young men of some promise who have not had early advantages to take a short cut into the Lord's work. When I was about twenty-one years of age I thought I would like to go into the work of the Christian ministry. But I found it would take me four years to get ready for college, another four years to go through college, and three years more to study theology. That would carry me on to the age of thirty-two, and I thought I should by that time be almost an old man. Besides, if I had gone to school at twenty-one, I would have had to learn with boys eleven or twelve years of age, and I had too much pride to do that. I thought we ought to have a place where youths could begin at the bottom round of the ladder without feeling that they were degraded by being put on a level with boys much younger than themselves. I think we have now almost reached the point where we will be able to receive 200 such young men. Applications are pressing in upon us from different parts of the world from young men who want to be prepared for the Lord's work. The thoroughly educated ministry is all right, and we need them all, but there is, in these days, a great deal of what we call irregular work to be done. It seems to me that many ministers are, so to speak, educated away from the common people. My idea is that here we shall give young men a good square English education, and a training in Bible knowledge, even if they do not know much about Latin and Greek, so that the common people may understand them, and they shall not be too far out of line with the people themselves. Now, I want some of you to-day to give me 6000 dollars with which to put up a house, which we will call the House of the Theologians. I will invite Dr. Gordon, and Dr. Pierson, and other leading ministers, in turn, to come here for a month in the summer, and bring their families with them. These friends will instruct the boys from time to time in different branches of theological study, and in this way I reckon we will get the honey out of all the different denominations. I do not propose to pay them any salary, so that it won't cost very much. Now I think this house will be as good an investment as anybody can make, and I hope someone will enable me to build it, so that we can have a Theological Chair endowed with all these gentlemen as Professors. Here is Mr. Freshman, a converted Jew: I would like him to come up here sometimes and tell the boys something about the Hebrew Scriptures. By getting these and other friends to come, we can have twelve theological professors instead of one. We have got the land, and I have no doubt the ladies will help to furnish the house, so that we shall not want for anything. As you have seen, we are now building a large kitchen and dining-room where we can dine 300 at one time. We have also a large dormitory building which has sleeping accommodation for 200. We designed at first to take little boys, but we find it takes a good while to find out how they are going to turn out, so now we have decided to take youths from sixteen, or thereabouts; when a lad has reached that age, he generally shows what there is in him that can be turned to some account. Our boys have two and a half hours' work on the farm every day. They milk the cows, make the butter, do the washing, and cultivate the farm. We want to teach them to do everything, so that if they should be placed in the position where it is required, they can put their hands to any sort of work. I believe God is going to give us a great blessing in this institution. He seems to smile upon our efforts.

Having ended his preamble, Mr. Moody called for short speeches. The first to present himself was Mr. Wishard, one of the college secretaries of the Y.M.C.A. At the Harvard Conference of college students, he said, they were very glad to welcome four of the Mount Hermon "boys" as delegates, whose red-hot testimony greatly stirred the audience. In the name of the ten thousand college students in America in connection with the Y.M.C.A., he heartily returned the greeting. Then, addressing himself specially to the students, he reminded them that they were living in a most wonderful period of the world's history. As we look around on the vast and complex Christian organisations, it seems as if we were on the verge of some mighty movement. When God lays hold of the strategic points of power all round his world, it looks as though He were going to rise up and make a short work in the earth. It is a great thing to be living and working in such days. When I was a lad I recollect hearing some of the old scarred veterans of the war telling over again some of the stories of that great conflict. As one would repeat the thrilling details of some decisive battle, others of them would say, with an air of pride and exultation, "I was there!" "I took part in that charge!" "I helped to storm that fort!" and so on. Their whole being seemed to be thrilled with the memories of the life and death struggle in which they were actors. We, as Christians, are engaged in the greatest warfare that ever the world knew. Be it ours so to act our part now, that when the great review day comes, we shall be able to look back on our past struggles and victories, and say, "I was there!"

Dr. Pierson said: I do not think I have ever in the whole course of my life found anything that has interested me more than these schools. I regard them as a new departure in the matter of education. Speaking as a college-educated man, I cannot help saying that I look with grave suspicion upon the present college system in this country. Our colleges may be divided into four classes. First, there are the distinctly sceptical institutions, and I have no hesitation in calling them so. It would be invidious to mention names, but a gentleman well known to me went to one of our great State universities. One of the professors of Natural Science, when some question came up touching evolution, said: "Gentlemen, I tell you frankly, I do not believe in a God." What can be the result of placing young men, in the most plastic and formative period of life, under such instructors as that? Yet I know Christian families which send their sons to these colleges. Is it any wonder that before they graduate they are permeated through and through with the poison of infidelity? Then there are other colleges that are divided up by cliques and secret societies. I will not enter into the question of secret societies; I never belonged to one, and never mean to. But the inevitable effect is to break up a college into cliques. One of the greatest minds in this country, and one of the holiest men I ever knew, would not permit his name to remain on the college rolls of a secret society. The young men composing it were a choice, he had no fault to find with their moral character, but he found the energy and time that should have been expended in bringing others to Christ was frittered away. There is a third class of colleges which are marred by political patronage; the Professors are appointed with regard to their political leanings. On the other hand, there is a fourth and decidedly Christian class of college. I know of one where they have a revival all the time. They always have a college prayer-meeting on the eve of "Commencement," instead of the literary exercises that are so popular. That meeting is usually marked by a great outpouring of the Holy Ghost. I made up my mind, years ago, that no son or daughter of mine should ever go into any educational institution where the Word of God was not prominent, and where any purely secular branch of study took precedence of the salvation of the soul, as preparatory to a useful life. I want Brother Moody to know that if there is anything I can do to help him in this great work I will gladly do it. I want to be identified with a work like this, where the Bible is at the bottom and the top, and all through. Dr. Pierson, in some further humorous remarks, said he gladly accepted the proffered professorship of theology, with all its emoluments. At the same time, he would be happy to pay for his own board and lodging. He said that in a work of this kind Mr. Moody would be a great discoverer of latent talent, as Sir Humphry Davy discovered Michael Faraday, a poor and obscure boy who ultimately became more famous as an electrician than his master himself.

Dr GORDON, who came next, said he did not feel that he could decline the honour of a professorship in Mount Hermon College. He at once proceeded, like Dr. Pierson, to give his "inaugural address." In passing, he paid a high tribute of admiration to the late Professor Wayland, of Brown University, two of whose sons, Judge Wayland and Dr. Wayland, of Philadelphia, were on the platform. That Professor, said the speaker, was not only a great man intellectually, but a great Christian worker. I never heard any man present the Gospel more simply. I remember hearing that in his declining years, every Wednesday afternoon, as long as he lived, he held an inquiry meeting. He had young people going all over the city trying to see if they could find any one whom he could lead to Christ. He was, indeed, a model for all Christian teachers. I am glad to see that attention is being paid in Mount Hermon to the linking of physical labour with intellectual training. I took the usual three courses of preparatory, collegiate, and theological study; but I never cease to praise God that I had previously taken an agricultural course of three years on a farm. There I got a physical development that has carried me through a good deal of hard work ever since. The young men here ought to count it a high privilege, and not a task; they will find the great benefit of it if they should be placed in positions where they will have to labour with their hands. Manual toil is the best supplement to intellectual culture that can be had. Addressing some closing words to the younger boys, Dr. Gordon told a story of Adam Clarke, the great commentator. In his youth he was employed in a linen-draper's shop. On one occasion a customer bought 20 yards of cloth. The piece measured only 19½ yards, and the master of the shop wanted Adam to help him in stretching it to the required length. The boy bravely declined to connive at the dishonesty, and he was discharged. This trial was overruled for good, as the boy's mind was turned in another direction, and he became a famous expounder of the Word of God.

Then came the most sparkling and amusing speech of the meeting, from Dr. WAYLAND, Editor of the Philadelphia *National Baptist*. The doctor is a tall, spare man, quite undemonstrative in manner, but evidently possessing great reserve power. He said: I have rarely had more enjoyment and profit in my whole life than during the last few days. It is a grand thing that there is a school here where young men are being taught that the greatest aim in life is not to get rich—honestly if they can, but to get rich anyhow—but that the great thing is to serve God and bless humankind. I congratulate our friend and prophet Elijah—Mr. Moody—that he has come to this brook Cherith. His young school of prophets are living on "Camp" fare (a playful reference to the founder's name), but they seem to thrive on it. The great thing for Mr. Moody to do will be to make as many like himself as he can, to send out from this school a thousand "D.L.s," and from the Mount Pisgah School, on the other side of the river, a thousand "D.L.esses." Probably many of these young prophets here will look across the river sometimes and sing—

> "May I but stand where Moses stood;"

but all that may be trusted to the future. There are a great many things which Mr. Moody and his co-professors will no doubt teach them. I hope, when everything else is taught, they will be taught something about the English language. I see upon the platform the emaciated (!) form of Dr. Pentecost. He has told me that when he was younger and smaller than he is, he applied to a missionary society to be sent abroad as a missionary to the heathen, but they would not send him because he did not know Greek. I feel almost paralysed to imagine what the dire results would have been if Dr. Pentecost had gone out and had not been able to teach the heathen savages the Greek language. But after these young men have learned Greek, and Syriac, and Hebrew, and all the rest, I hope Mr. Moody will teach them English. I was very much interested in what Dr. Gordon told us about Adam Clarke. To think that a young man who could not make nineteen and a half yards into twenty should become a commentator! So far as my acquaintance with commentators has gone, they generally endeavour to take half a pint and make it fill a barrel. I hope Mr. Moody will teach his students the art of condensing, of putting a great deal of sense into few words. There is one despised profession that I have not heard anything about, and to which I belong. If there should be here any extraordinarily good young man, very fond of self-denial, perhaps Mr. Moody will raise him up to be an Editor. His course of training will consist largely in living on spare diet—a crust every few days and a cool draught from the Connecticut river. Then he must be taught to do something when he has not got anything to do it with, and to pay his bills when he has no money to pay them with. It is here, of course, that genius comes in. Genius has been described as the ability to eat soup with a one-pronged fork. There were some generals in the American army who would have won victories if they could have arranged their own forces and the forces of the enemy to suit themselves. The great thing about General Grant was that he made up his mind to win victories with the materials that he had. I hope from these schools many young men and women will go out filled with useful purpose and with a generous humanity. I am pleased to hear about their being representatives of various nationalities. I have seen some little diversity of colour—white boys and red boys; one of these days we shall, no doubt, see black boys and yellow boys. There will be a recognition of the one tie that binds us all together—the reception of the Spirit of our Lord Jesus Christ. May this hall be remembered, along with the memorable halls of story, as one of the halls of God.

Judge Wayland, a brother of the former speaker, contributed his quota to the speech-making, and then Mr. Sankey sang out with his accustomed vigour, "What are you going to do, brother?" prefacing the song with some pertinent remarks about the wisdom of rich men like Mr. Camp being their own executors, and thus making sure that their money was well applied. Mr. Freshman had a brief innings, during which he cleverly managed to put forth another plea on behalf of his work among Jews in New York, and succeeded in extracting from Mr. Estey (of Brattleboro, and of American organ fame) a promise to give one of these instruments to the new Hebrew Christian church soon to be opened.

In a neat speech, Professor SAWYER, Principal of Mount Hermon School, gave an outline of the proposed course of study. What you see now, he said, is only the beginning of things. What kind of boys have we here? Some people seem to think that this is a sort of Botany Bay, and scarcely a place for respectable boys to be at. That is a sad delusion. I have known and been connected with a good many schools, and had intimate knowledge of some. If the boys were not present, I could tell some things about them which would induce you to believe that we have here about the best boys in the world; but I do not want to speak of their obedience and industry and kindness, and so on, right here before them. What kind of boys do we want? We want strong boys, in the first place. We do not want lazy boys, or invalid boys, or boys that require to be coddled and petted. This is a place for good, solid, hard work, and more than one kind of work. As Mr. Moody has said, we do not want boys under sixteen. Then the fact that a boy is neglected or homeless is not in itself a ground for his admission here. Neither is the fact that a boy has entered on wrong courses a reason for our receiving him. The design of the school, in brief, is to train officers for the army of the Great Captain. For that we want good material, strong bodies, good minds, and willing hearts. We do not want to enter into competition or rivalry with schools of other kinds; but if a young man comes here with little education, what will we do for him? Our fixed course of study is not yet elaborated, but it will include training in reading if necessary, in writing, spelling, and enough arithmetic and book-keeping to enable him to conduct any ordinary business without much trouble. The Bible, of course, will be at the root of all our study, and in the departments of history and biography we will give special attention to the Life of Christ. Beyond that we will, when desired, provide opportunities for training in mathematics, and there will be an advanced course of Bible study, with some member of the theological faculty in the chair. Professor Pierson will, I suppose, lead our students into the history of Christian missions. If any wish to study Greek and Latin, we shall endeavour to give them the opportunity, but there must be, from first to last, a training that shall fit them for practical Christian work. If Dr. Wayland had not referred to the English language, I should have said something about that. We want to impart to every student such a training as will enable him to write the English language legibly and grammatically, and to use it with effect. We shall not forget physiology, hygiene, and sanitary science. Our boys may go to work among the poor and ignorant, many of whom do not know how to care for their own bodies and the bodies of their children, or how to attend to the sanitation of their dwellings, and so forth. But above all, as I have said, the Bible will be the foundation and groundwork of our study. As students, I repeat that we desire to have young men with good intellects, sound bodies, and consecrated souls, who will be ready to go into places where perhaps others would not go, and there to do the work of the Master.

Mr. MOODY supplemented his opening words by remarking that another important thing they wished to keep in view was the cultivation of musical talent. Professor Towner had been training the boys this summer, and in addition to his services, they hoped to impress into the service Professor Sankey, Professor McGranahan and other friends. Perhaps next year they would have a musical convention. They wanted to bring out all the musical abilities possessed by the boys, so as to make them more useful in their Christian work. I may say here in a sentence, that several times during the meetings of the Convention a small male choir, organised by Mr. Towner, sang such well-known pieces as "By grace ye are saved through faith," "Be glad in the Lord and rejoice," "I've found a Friend," in a way that proved them to be capable of good service in this department. Several of the young men have voices that promise, with care and training, to make a mark in the world of Gospel song.

Last of all came a few words from the venerable Mr. CAMP, who expressed the joy he had experienced in helping on so good a work. He trusted and believed that the young men trained within these walls would be instrumental in spreading the knowledge of God and of salvation throughout the world. Then the doxology was sung, the benediction pronounced by Dr. Pentecost, and we betook ourselves once more to our buggies, carriages, wagons, and what not, to find ourselves back in Northfield just in time to escape a driving thunder-shower.

THE RESURRECTION OF THE BODY.

This was the last set subject of conference on the afternoon of the last day. In opening it, Dr. Gordon treated on the fact that in the Old Testament there are several passages conveying a recognition of it. Coming to the New Testament, we have in the resurrection of Lazarus a type of what is to be at the Second Coming of the Lord. When Jesus heard of the death of his friend, He abode still two days in the place where He was. "One day is with the Lord as a thousand years." For nearly 2000 years He has remained away from his Church on the earth. At the end of that time may we not look for his return and the resurrection of his sleeping saints? Jesus said to Martha, "I am the resurrection and the life." Scripture never uses redundant language, so that there must be a reason for the repetition. Is it not to be explained by the rising of the righteous dead, and the transformation of those who are alive at the coming of the Lord? "He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me (that is 'he who is living and believing in Me when I return') shall never die." As it was the Lord Himself who raised up Lazarus, so we read (1 Thes. iv.), "The Lord Himself shall descend from heaven with a shout, and the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." He will not send an angel; He will come Himself. I remember hearing of a boy who was dying. His mother was cheering him. "Be patient," she said; "in a little while an angel will come and take you home." He said, "I do not know the angel; I am not acquainted with him; I think I shall be lonesome if an angel should come." "Then Jesus will come." "Well, I am acquainted with Him; I shall be all right if He come." In 1 Cor. xv. 52, 53, we have another remarkable passage that refers to the rising of the dead and the change of the living. We have the use of the double phrase "corruption" and "mortality." It plainly means this: the corrupt bodies that have gone into the grave and seen corruption shall be raised in incorruption; at the same time those who at his coming are living in mortal bodies shall be clothed with immortality, so that they shall never die. I once heard Mr. Spurgeon pray, "O Lord, prepare us for death, if any of us should be called to die during this week, and prepare us to be translated if Thou shouldest come in thy glory before the week is ended." That is a Scriptural prayer.

There are those who deny the resurrection of the body. Books have been written by scholarly, learned men to prove that every man has his resurrection when he dies. Just as the butterfly emerges from the chrysalis, so, when this body is struck with death, out of it will emerge another body, not material, but purely spiritual. This simply amounts to the old Platonic doctrine of the immortality of the soul. We, as Christians, do not question the immortality of the soul; but we believe Scripture goes a step further. We contend that the body will be raised, and the two will again be united. The disembodied spirits are now waiting for their bodies before they can be perfected. The figure that Paul uses is a very different one from the Platonic illustration of the chrysalis and the butterfly. He says a seed goes into the ground, and that which comes up is not some spiritual intangible imitation of it, but something that is exactly like it, and of the same substance. The Scripture undoubtedly teaches that the thing that was sown in corruption should be raised in incorruption; sown in weakness, it should be raised in power. Some will say that it is impossible. A story is told of a German princess who was a sceptic on the subject of the resurrection. She wanted to prove that it was a myth, and she asked that her body might be put in the grave with a strong stone sepulchre placed over it; the stones were to be clamped with iron clamps, so that nothing should ever be able to get them apart. It so happened that a little crack somehow was made between the stones, and a tiny seed fell into the crack. It sprouted and began to push the mortar apart; ultimately it burst the stone asunder, and there it stands to this day. Many persons visit the spot to see where the stones were burst asunder by the germinating power of a seed; as though God would show, by a special sign, that He has power to burst asunder the bars of death, and that He will prove it to the shame and confusion of those who deny it. I believe in a literal resurrection, and that it is connected with the Second Coming of our Lord. Paul tells us that he was striving to attain unto the resurrection *from* the dead, pointing to the first resurrection. There are two expressions used: the resurrection *of* the dead, and the resurrection *from* the dead. The latter phrase is a very strong one; it is literally "the out-resurrection from out the dead," indicating that some are left behind. Solemn thought! shall we be among the company of those that first rise, and so be prepared to greet their advancing Lord, and realise the words: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Mr. Moody interposed with a practical admonition arising out of the subject:—Some of you are already past the allotted span of life, and perhaps you have not thought much about this subject. Will you all make this prayer: "Oh, God, if it be true, show it to me"? I cannot conceive of anything more important than this. There are four great foundation-stones of my faith: first, Christ came into the world and lived in it; second, He died for my sins; third, He rose from the dead and ascended on high; and fourth, He is coming again. Take these four things away from me, and you may have all the world. If I have not a sure and certain belief in all these four, I am of all men most wretched.

Dr. Pierson said that one of the most beautiful things about the doctrine of the Resurrection was its perfect consistency with other doctrines of Scripture. The two main truths in the Bible with regard to the believer are Regeneration and Resurrection: see how they agree. What is the doctrine of Regeneration? That the Holy Ghost comes into a man's soul and transforms it. What is the doctrine of the Resurrection? That the transformed soul is to live in a transformed body. The two truths are like the two opposite pillars of an arch. The Doctor having stated that he had given long and careful study to questions of natural science, proceeded to argue from settled facts in physiology and chemistry that the body that will rise cannot be composed of the actual elements that made up the body that lived on the earth, but it will be virtually identical. This fact need cause no trouble. The particles of our bodies are continually changing through the process of waste and repair, but we still remain to all intents and purposes the same individuality. There is no more precious doctrine in the whole Bible than the doctrine of the Resurrection. It involves the redemption of the body as well as the soul. I praise God for that. We sometimes teach our children that they *have* souls, but I cannot find any scriptural authority for it. God breathed into man at the first, and he became a living soul. The soul *is* the man, and the soul has a body. Sir William Hamilton says, the greatest thing on earth is man, and the greatest thing in man is his soul. God has redeemed our souls, and the body will yet have to share in the redemption. What is our true attitude towards the body? Not that of idolatry or of worship, as some have done, or of contempt, as it has been with others. Let our motto be abstinence from all things that are sinful and unlawful, continence in all things that are lawful and right. The body must be the handmaid of the soul; the soul is to be supreme, to dominate the physical, and make it a willing servant. Another thought is that the life here and the life beyond find their mysterious link of connection in the resurrection of the body. If we are believers, our redemption is assured, but we cannot expect that God will not take notice of the way in which we live in the body, and the use we make of it. Are we not justified in believing that in some measure according to the way in which we treat our bodies now, will be their glorified condition? Some bodies will be much more glorious than others, because they had been properly brought into subjection and cared for, and devoted to the noblest ends. There are some even now whose bodies seem to become transformed; you see the beauty of godliness in their very faces, which seem to be lit up with a heavenly glory. The characteristic of the resurrection body will be that it will form a perfectly transparent medium, through which the glorified spirit may be seen. This suggests to us the converse and awful truth that the resurrection bodies of the wicked will also faithfully reflect their spiritual life: one of the most terrible thoughts in connection with the doom of the ungodly and the impenitent.

We speak of our birthdays here on earth, but the true idea is that the day when we pass out of this world to be with Jesus will be our birthday; it will be the entrance of the soul on its true life. President Knight, of Wabash College, had a glorious woman for a wife; she was a great comfort and blessing to him. When she was about to die, his heart was almost broken. As he stood by her bedside weeping, she stretched out her thin hand and put it in his, and said: "My dear, do not weep for me; it breaks my heart to see you weep. Why, don't you know that I am just going to close my eyes on your face, and open them on the face of Jesus?" With that she closed her eyes, and opened them, as she said, "on the face of Jesus." About a year afterwards he wrote on a sermon these words: "No, it is not dying. I shall simply close my eyes on the faces of those I love here, and open them on the face of Jesus. Thus, by the wonderful chemistry of grace, death, the great enemy, is transformed into the means of my inheritance." He lay down his pen, went to lie down on his bed, fell asleep in Jesus, and awoke in glory.

Mr. Moody having remarked, by way of interlude, that these glorious truths were enough to set our souls on fire, Dr. Erdman gave a brief closing utterance, in which he dwelt especially on the close affinity and likeness that would exist between the risen saints and their risen glorified Lord.

THE CLOSING MEETING

of the Conference, held in the evening, was a crowded one. The time was occupied with brief speeches from some whose voices had not often been heard during the previous days. Their remarks were mainly an expression of the spiritual impulses they had received from the meetings and the communion of saints. Those who spoke included Dr. Williams, of Cambridge, Mass., Rev. W. Southgate, of Worcester, Mass., Mr. E. Oakes, evangelist, Father O'Connor, of New York (who made an interesting sketch of work among Roman Catholics in that city), and Mr. Jacob Freshman. Then there came some final words of congratulation and of exhortation from Drs. Gordon and Pierson. Last of all to speak was our loved chairman and host, Mr. Moody, who said it was a painful duty to declare the Convention closed. During these ten happy days we had been carried away on the mountain tops. Now we would have to descend into the valley, where there were many devils to be cast out. Let each one seek to do what he could; not desiring to do some great thing, but to do with all our might the first thing that comes to our hand. Then, as we are found working and waiting and watching, shall we receive from the Master his "Well done!" when He comes again. It is hard to part, so we will not say "Farewell!" There is a glorious morning soon to dawn; we will say, "Good bye, we shall meet each other on that morning." All stood and sang, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen." Mr. Moody spoke the words of benediction, and the Northfield Conference of 1885 was ended. And yet not ended, in one sense. During my stay in the Connecticut Valley I often observed that when the whistle of the railway engine sounded, the shrill and penetrating blast was taken up by a wonderful echo, that seems to haunt these hills, and reverberated from peak to peak, till at last it seemed to die away in the far-off distance. These notes, inadequate though they are to represent the spirit and unction of ten memorable days, may serve as a kind of echo to ring out around the globe some of the profitable and stimulating thoughts that were uttered, and thus prolong the strain.

Very early in the morning after the Conference the guests began to scatter, east, west, north, and south; others went later in the day. A small contingent elected to spend another day or two within the charmed precincts of the vale of Northfield, and to ruminate on the all-important matters brought before them. A number of the speakers and other visitors proceeded to Crescent Beach, near Boston, where a four days' Y.M.C.A. Conference was to be held the following week.

A PRAISE MEETING.

As all the leading singers remained over Sunday, Mr. Moody arranged for a praise meeting to be held in Recitation Hall in the afternoon. All the world knows that he is no vocalist himself, but he makes up for it by utilising to the last degree the vocal abilities of others. Sunday afternoon came, and the hall was filled to the full: a great part of Northfield must have been there. Mr. Sankey, Mr. and Mrs. McGranahan, Mr. and Mrs. Towner, the male choir from Mount Hermon, and some others impressed into the choir, formed a cohort of sacred melodists not often found in one place at one time. For a solid hour and a half we had a continuous stream of Gospel song, except when broken for a few minutes by the voice of prayer and a brief exposition of Psalm ciii. from Mr. Moody. A solo by Mr. Sankey, a duet by Mr. and Mrs. McGranahan; a quartet by Mr. Sankey, Mrs. Studd, Mr. Davis, and Mr. Coe; a solo by Mr. Towner, and a duet by himself and his wife; a piece by the male chorus, with a congregational hymn ever and anon, followed each other in rapid succession, and when the time for closing came, all must have felt loth to leave such a feast of sweet sounds, garnished with such glorious and comforting truths.

A NORTHFIELD GOSPEL WAGON.

But we were not allowed by Mr. Moody to depart without contributing a more substantial thank-offering. At the morning service in the Congregational Church, he broached a scheme for getting the more distant dwellers on the Northfield heights conveyed to Divine service on the Lord's day. Many of them do not attend simply because they are too infirm to walk and they have no means of conveyance. The fertile mind of the evangelist suggested the idea of procuring a Gospel chariot or wagon that would make its rounds regularly at these remoter spots on the Sabbath morning, and bring the inhabitants to the house of God. Having stated his case at the morning service, in his own blunt and irresistible way, he moved for a collection towards the object in view, and a goodly response was made. This success only emboldened him to make a second and similar appeal at the praise meeting. A collection was again taken, and though I do not happen to know the precise amount altogether subscribed, probably it will be sufficient to set agoing, among the hills, two or more of these Gospel wagons, so that all may be without excuse for absenting themselves from the place where weekly prayer, and praise, and exhortation are wont to be made.

NEW ENGLISH CHURCH, BERLIN.—St. George's Church, situated in the Schloss-park of Monbijou, is nearly completed. It has been built after designs by the Crown Princess, and is to be opened on her birthday, Nov. 21. It is in pure Old English style.

NORTH BERWICK.—Services in connection with the Children's Special Service Mission were held here every Sabbath afternoon during August, upon the Links, attended by 300 or 400 children, and nearly as many adults in addition. At the first meeting the Countess of Aberdeen was present with her family; and, at the concluding service, a gentleman presented the children with beautiful shells, each bearing a text of Scripture. Leaflets were distributed at all the services, and many joined the Scripture Union.

"FAINT, YET PURSUING."

THE STORY OF AN AFFLICTED WORKER.

"Let *your* light so shine."

The writer of the letter from which the following extracts are taken is one of the Lord's afflicted ones. She suffers from very painful spinal complaint, but is a trusting, rejoicing servant of the Most High, faithful in little things, poor, yet abiding in his sure promises.

DEAR SIR,—I had done my tracts when you sent me the packet. I live near a park, and have many a congregation of old men who meet there daily to pass the time and chat. Most of them have saved enough to keep them without work when old. But, alas! they cannot read enough to understand it, nor do they like reading, unless it be *The Sporting News*, and Bradlaugh's papers. I went out to them and read them a tract. They all gave heed, while I stood before them leaning on my crutch in pain, and spoke to them of God's love to sinners. One said to me—

"Do you think God loves you?"

"Oh, yes, sir!" I answered, "He does, and I *know* it. The Lord leads us and guides us to Himself, which is love, manifested in his Son Jesus Christ. You can see how God loves us, for He sent his Son to be offered up on the cross for sinners whom He wants to love Him and live holy lives. To such He gives grace to come to Him, and faith, so that we are saved through the love of God in Christ. Not only does He save us from eternal death, but He gives us life eternal, and the peace of God that passeth all understanding. So you see, sir, God loves even those who do not yet feel their need of Christ."

"Well," said the man, "if He had let me be so afflicted as you are, I could not think He loved me, or cared for me."

"Oh, my poor friend!" I said, "you would, if you had learned to love Him because He first loved *you*. I am content to wait his time, in pain or out of pain, for much more He suffered for us."

Now, a good number of men had come round me. I could not see them till I turned to go. This was the way every time I stood and read or spoke to them; but there was a young man, with a look of despair on his pale face. He stood behind me, and saw the men and women take my tracts gladly.

I feel myself a cumberer of the ground if I do nothing. I pray daily for the whole of God in the world, for I cannot help with Church means, only in tracts and by prayer."

[Would that *all* Christians so "helped"! After receiving pecuniary help, and more tracts for her work, she writes some days later:]—I had reason to believe that the word spoken in the park, and heard by the pale-faced young man, saved him from a desperate evil deed—taking *his life*—so he said. For many days I looked out for him, he was no constant visitor there; he was a gentleman, it was plain. I shall know him above. He was there one day, watching for my offer of a tract, just as a man watches for a letter in which there is life or death. "I was waiting to see if you would offer me a tract," he said, as he almost snatched it out of my hand, and opened it to see its title. "I wondered if you would miss me. Oh, don't think you see no good," he said with a sickly smile, and eyes full of despair. He thrust the tract in his pocket, lifted his hat, and was soon lost among cabs and 'buses. I stood looking after him, feeling sure that that tract had a high destiny. He had made it a sign *if I should offer him a tract*, and I said to myself, "Will he kill himself?" then came the words, "A brand plucked from the burning." For many days I looked and wailed, but he never came, and only eternity will reveal the work of that silent messenger of love to sinners.

[Referring to the kind of tract suitable for her giving away, she writes:]—I do not like to see Temperance put in place of true religion in the heart—no one can be a true Christian unless he is temperate in all things. Sin makes havoc among the rich. When I was a nurse I have seen men and women, truly sober, drinking nothing but water, but alas, they were gourmands, and shortened their lives with over-eating. Yet they thought the poor extravagant if they saw them eat of more than one dish. I am speaking of what I saw daily, yet I do not put Temperance in place of faith in the blood of Christ.

[Many of the words of this suffering child of God are full of the wisdom of truth. Her work for Him is of that "whatsoever-thy-hand-findeth-to-do" sort that we can say to the idlers and dreamers in the Lord's vineyard, who want "some great thing" to do, "*Go, thou, and do likewise*," "He that is faithful in that which is least is faithful also in much."]

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JUVENILE HOME HEATHEN.

DEAR FRIENDS,—Through our Father's care I arrived home safely on Tuesday evening, after three months' absence in Canada and the United States.

I was greatly delighted with the prospects of the boys sent out last year. They have manfully grappled with all the difficulties (and in some cases hardships) incidental to commencing life in a strange land—especially such recently settled country as the North-west Territories. We cannot put a limit upon their prosperity in the future. I have no doubt that many of them will be wealthy men by-and-by.

The 100 boys we took out this year were soon fixed in desirable situations, and in years to come (if we are spared) we shall see the full benefit that we have conferred upon them, in giving, what many of them never had before, "a chance in life." Instead of swelling the ranks of "casual labourers," struggling for a few hours' work at the dock gates, or "old offenders," preying upon society when at liberty, and a heavy burden to this community when in confinement, many of these will be steady settlers upon their own farms, covering the vast and fertile prairies with crops of grain and herds of cattle for the food-supply of the mother country.

The work at home has been most lovingly cared for in my absence by my dear friend, Mr. Austin. The health of the boys, which was some anxiety before I left, through smallpox having crept in, has been splendid. Many of the cases received have been rescues of the most touching interest from not only distress, squalor, and vagrancy, but from vice and crime.

There are thirty vacancies to be filled up here and at Greenwich. We need only to "let down the net" a few nights on our London streets to enclose a multitude, but our net will not bear the strain, so we must "beckon to our partners to come and help us."

The receipts in my absence have fallen about £400 below expenditure, and it is now time for us to prepare for our winter's work. The class of boys we deal with often needs six or eight months' training to fit them for emigration to Canada into respectable homes, to do any credit to their training on this side. To send neglected boys gathered from the streets, before they have acquired proper personal habits, is not only a cruel wrong to the families into which they are received there, but suicidal for juvenile emigration work in the future.

Besides, it must never be forgotten this is a Home Missionary work amongst our youthful home heathen. Every place filled up in the Homes means another precious boy under Gospel teaching, prayed for and pleaded with, so that another soul may be won as a jewel for the Saviour's diadem. The sooner these vacancies are filled up the better, as every week's instruction is invaluable, when the time to influence these boys and give a direction to the course of their whole lives in the future is so very short.

It would be most sad for us to be crippled for means at this season, just as we are commencing our winter's campaign. We have a great work in hand, fraught with unspeakable blessing to hundreds of dear young lives, and it is incumbent upon all of us to make great efforts to sustain it, as we have already had to make great efforts to build it up to its present proportions.—Your grateful partner, J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, S.E.

THE GOSPEL IN MADAGASCAR.

THE following information is taken from letters we have just received from Rev. J. Peill, of the London Missionary Society. In April the usual half-yearly meeting of missionaries, native evangelists, and pastors was held in Antananarivo, the capital. Great numbers of the people, representatives of the churches connected with the L.M.S. and Friends' Foreign Mission Association, attended. A sermon was preached by the writer, enforcing boldness in maintaining the truth at all hazards, faithful denunciation of wrong-doing, and humble, dependent walking with God. After this, various subjects connected with mission work were spoken of and discussed, such as, the proper conduct of worship in the house of God; how most effectually to lead the young people in the Sunday-schools to give their hearts to Christ; how best to spread his kingdom among the heathen.

The Rev. J. Sibree read a paper on "The reading of the Scriptures and prayer in the churches."

The financial report of the Native Missionary Society for the previous six months showed that during that time £121 8s. had been contributed, a special effort having been made as the funds were getting low. A native missionary gave an account of his life and work during the past four years in the south-east coast of the island.

In May a conference of missionaries, occupying two days, was held. Rev. T. T. Matthews, the chairman, read a paper on "The present spiritual condition of the churches," looking at the dark as well as the bright side of the subject.

The question of "Hindrances" to successful work was considered, when the Rev. W. Montgomery spoke of "Hindrances arising from ourselves," such as want of faith, want of the Holy Spirit's power, lack of deeper consecration, and more earnest prayer for success.

Rev. R. Baron spoke of "Hindrances arising from the natives," such as social difficulties, the existence of slavery, the feudal state of society, or the relation that the people hold to the Government.

"Suggestions for the future" were then considered. The practical outcome of the two days' Conference seemed to be a greater sense of the need of more change in the workers than in the present modes of work.

In reference to the war, Mr. Peill says, "Just lately, I have been having a round of school examinations in my district, and I find that the work in this respect is very little injured by the war; in fact, both as regards churches and schools, all goes on much as if there were no war. For some months now we have heard nothing of the French doings on the coast.

"But the people still go on preparing lest invasion should come, and are sending off fresh troops to the various coasts held or threatened by the French. The camps have really become towns now, and there are churches and schools diligently carried on in them, so that this long suspense may be a means of causing many soldiers to hear the word of God who might not have done so at their own homes. In the large camp of about 20,000 men near this place (Ambòbimànga), the Gospel was regularly preached every Sunday; and altogether, both as regards attendance at the Sunday services, Bible-classes, and schools, my experience is that the war makes very little difference.

"There is, of course, a great strain upon the little nation now in its fight for independence. The citizen soldiers are liable to be called out at any moment, and sent off to any part of the island. Much distress results; this, unfortunately, is the inevitable consequence of war everywhere. May God in his great mercy grant a speedy termination to this sad affair!

"Lately, a great number of new governors have been sent to the various coast towns and chief centres of population. Many of these are quite young, and are preachers or evangelists in our churches. They are fully trusted by the Native Government. This new policy of putting young, educated men of enlightened views and sympathies to the fore ought to advance the cause of Christian civilisation throughout the island. A young man, for five years evangelist in this town, has been sent off in this way as Lieut.-Governor of Fianarantsoa, the capital of the Betsileo Province to the south. We miss him here much, but he will doubtless be useful there.

"The prayer-meetings are kept up well, and many earnest prayers are made for peace. I was specially struck by an address on Sennacherib and Hezekiah, delivered by one of our native preachers at one of these meetings. The spirit of trust in God that breathed through it, the absence of all boasting or revengeful feeling, the confession of sin worthy of greater punishment, were really beautiful. And on the whole these are characteristic features of the patriotic prayer-meetings, so far as my experience goes. Along with a firm determination to defend the Fatherland from invasion is a deep humility before God in many hearts.

"At present the great item of interest at the capital is the arrival of the Italian Consul from Tamatave. He has come to ratify the treaty between Italy and Madagascar, made while the Malagasy Ambassadors were in England. The treaty is a very simple one, consisting of three articles, and gives Italian subjects all the advantages of 'the most favoured nation.' It was signed in London, in July, 1883, by the two Malagasy Ambassadors on behalf of Madagascar, and by Count Nigra on behalf of Italy. The Consul has come in ratification of this treaty, and generally to emphasise the good relations existing between the two nations.

"Several of our missionaries are leaving for home this month:—Rev. J. Richardson, Mr. and Mrs. Parrett, the former for twenty-three years missionary printer in Madagascar, Rev. J. Capsey, B.A., and Mrs. Cousins and family, wife of Rev. W. Cousins, our senior missionary. We hear of a Dr. Allen coming out to reinforce the Medical Mission. Unless further help arrives soon our mission will be very much reduced, as we are already far below our normal strength."

From the monthly *Chronicle of the London Missionary Society* we also find that "on Feb. 3, Mr. Peill preached in the village of Ampàrafàravàto at a service in which seven churches joined. Mr. Peill was the first European who had ever entered this chapel. Ampàrafàravàto, which is about five miles north of Ambòhimànga, is one of the few towns in Madagascar which Europeans may not enter. It was formely sacred, as the residence of Kèlimalàza, one of the most famous of the Malagasy idols. An evangelist has been resident there for some years. At first he met with very rough treatment. Lately, although not openly resisting him and his work, the people have persistently refused to co-operate at all heartily with the surrounding churches in any kind of Christian work, and their church has been all along inaccessible to the missionary of the district.

"When the Prime Minister was at Ambòhimànga during the Malagasy New Year festival, Mr. Peill wrote to ask if there was any longer any reason why he should not enter the church at Ampàrafàravàto, seeing that it was now outside the village, and that he often passed along the road between it and the town. He soon had a reply that he might enter the church whenever he pleased. The village itself he could not enter, as that was especially reserved in the Anglo-Malagasy Treaty. At first the people of this conservative village would not credit the news. Mr. Peill left them plenty of time to grow accustomed to it, and then went on February 3 to the above-mentioned service in the chapel. The villagers received him very hospitably, and they had a splendidly-attended meeting. All the churches around are delighted at the change, and the people at Ampàrafàravàto itself have acquiesced more readily than one would have supposed, the better disposed of them being glad of it."

A ROMISH CONVERT.—The Rev. Arthur Galton, at one time of the Brompton Oratory, and recently a Professor at Oscott College, has seceded from the Church of Rome.

TEXTS AND TOPICS FOR OPEN-AIR PREACHERS.

BY MR. GAWIN KIRKHAM.

THE announcement of this subject drew a large number of the workers to the "Strangers' Rest," Ratcliff-highway, at the last monthly meeting, as open-air preaching is an important feature of their work.

After tea they adjourned to their "preaching corner" for three quarters of an hour, previous to Mr. Kirkham's address, where he and his helpers soon drew a crowd around them, which listened with great attention. This was followed by the workers' meeting inside, at which the Secretary gave a brief sketch of the character of the work.

Mr. Kirkham then said: People very often wonder why some open-air preachers differ so much from others. How is it that, directly they begin, their only gift seems to be that of dispersion, while others (with no deeper zeal or worthiness) hold their audience from the first word. The answer is found in their way of putting things, coupled with the use and modulation of the voice. Some begin in a high key, and continue in a monotonous tone. It is not the voice that is at fault, but its use. John Wesley, remarking upon open-air preaching, said "For God's sake don't scream."

As to methods of gathering your congregation. A good thing to have is an uplifted banner, a harmonium, and good singing—something to catch the people. If you can get a soldier or a coloured man to address the people they are sure to draw a crowd.

When gathered, how to keep them. You may have whatever you like, but if your preaching is wanting, dispersion will be your forte. Preparation is essential; have something to say; do not bring it all out at once, and then be obliged to stop; speak leisurely, and do not let off all your skyrockets at the beginning. Have something stronger to say than you have yet said.

The preacher does well to distinguish character—describe the character of the wicked, and that of the righteous.

Take a subject that happened in the open air, and then you have one in harmony with the occasion. For instance, this is a question I frequently ask: "What was the first open-air subject ever preached?" Once I was answered correctly. God was the preacher, Adam the audience, and the subject "Where art thou?" Could there be a more telling subject? The Bible is full of similar ones.

From every hamlet and town in England there is a road to London, so from every text of God's Word there should be shown a way to the cross.

Begin at a point of agreement, not at a point antagonism.

To encourage open-air preaching at all times of the year, and under difficulties, Mr. Kirkham remarked:—

Preaching in a fog is not failure; the air being humid the voice is conveyed.

Preaching in the snow is not to be discouraged; there has been good work done in the snow.

Referring to the Scripture narrative, he said, "Killing a lion is difficult at any time; to kill a lion in a pit is more difficult still; but to kill a lion in a pit with snow at the bottom is praiseworthy indeed."

With similar remarks to these, Mr. Kirkham greatly interested his audience, and we trust his useful hints will benefit those who heard him, and those who read this report of a very profitable meeting.

CRIME IN BERLIN.—According to the Public Criminal Commission there were, in 1884, 24,366 cases of crime. Amongst these were 361 of immorality, 68 of perjury, 349 of suicide, and 188 of attempted suicide, 8 offences against the Emperor, 21 Socialistic mis-deeds. Altogether 1439 more cases than in the previous year.—*Evan. Kirch. Anzeiger.*

For the Young.

MRS. PICKETT'S MISSIONARY BOX.

[This rather singular production came from beyond the seas in a magazine. Its garb was mean, its native land could only be guessed; but, the lesson it contains being too good to be lost, its owner has had it printed, with the hope that those into whose hands it may fall may receive a blessing through it. The grammar, spelling, &c., are so altered that, should it meet the eye of its own parent, she would scarcely recognise it. It may be had at Mr. Fegan's Boys' Home, 95, Southwark-street, S.E., 6d. per dozen.]

"THAT missionary box," said Mrs. Pickett, surveying it with her head on one side, as it stood in state on the best parlour mantel, "that missionary box is worth its weight in gold two or three times over to me. You would never believe it, Mrs. Malcolm, the things I have been learning ever since Mary Pickett brought it home, or rather the fellow to it, and set it on the dining-room shelf, and told me she had brought me a present from the meeting."

"Do tell me about it," said the new minister's wife, with girlish pleasure at the prospect of a story.

"I've half a notion to," replied her hostess. "You've got a real drawing-out way with you, Mrs. Malcolm. Some way you make me think of Mary Pickett herself, that was the beginning of it all, she is a missionary to Turkey now—my niece, you know. You have got her coloured hair, and you are light complexioned like her, and you laugh something like her, too. Mary Pickett always was a master hand for laughing; I remember how she laughed that afternoon when she came in with those two boxes and set mine on the shelf there; she knew I was not the missionary kind, I don't know but she did it just for a joke. It was five years ago, you know, and I was scraping along with my boarders, and rents were high and living higher, and I had hard enough times to make both ends meet I can tell you, though it was not half as hard times as I thought it was. I was that down-hearted that everything looked 'criss-cross' to me, and I had got to have hard feeling against every one that appeared to get along easier than me. I had almost given up going to church at all, although I was a professor, and I won't say but that I had murmurings against Providence—the fact is, I know I had. And so it was work, work, from one week's end to another, and I never thought of anything else. Then Mary Pickett came home from school, where she had been ever since she was fifteen, for it took all the money her pa left her to get an education so as to teach; and she got a place in a grammar school, and came to board with me. She had heard about missions at that school till she was full of them, and the very first meeting-day after she came, she walked out into the kitchen, and said,

"'Aunty, are you not coming to the missionary meeting down at the church? I'll meet you there after school.'

"If you will believe me, Mrs. Malcolm, I was that riled that I could have shaken her. I said, 'Pretty doings it would be for me to go "trapsing" off to meeting, leave the ironing and the cooking, and sit alongside Lawyer Stapleton's wife, hearing about—who knows what! Folks had better stay at home and see to their work;' but nothing I said ever made Mary Pickett answer back, she just laughed and said 'Good-bye,' and I stayed at home and pottered over the kitchen work, till I was hot as fire inside and out; and about five o'clock she came back with those two boxes.

"'I've brought you a present, Aunt Mirandy,' she said, setting it down; and when I saw what it was, I just stood and stared, it was not that one, but one just like it, and it had a motto written on one end, 'What shall I render unto the Lord for all his benefits to me?'

"'Well, you are smart!' I said, and Mary, she just dropped into a chair and laughed till I could not help laughing too. 'Great benefits I have,' I said, standing and looking that box all over. 'Guess the heathen will not get much out of me at that rate.'

"'I suppose that depends on how much you render,' said Mary. 'You might try at a cent apiece awhile, just for the fun of it. Nobody knows who's got this motto, you know, and even a few cents would be some help.'

"'About as many as grapes off bean-vines I'd get,' I said, for I was more than usually low-spirited that night, and I just made up my mind I would keep count just to show myself how little I did have, those few cents won't break me, I thought, and I really seemed to enjoy thinking over the hard times I had, while I was setting the table, with Mary helping; and I kept saying little mean things about how I supposed she wanted me to put in a cent for a smoky stove, and for the bread that was not light, so that I knew all the boarders would be grumbling at supper and a great deal more that she never took any notice of. Mrs. Stapleton said once that Mary was a girl of great tact, and I guess that I know it better than anyone else.

"Well, the box sat there all that week, and I used to say it must be rather lonesome with nothing in it, for nothing went in till next missionary meeting day. I was sitting on the back steps getting a breath of fresh air when Mary came home, and I called out to know what they had been talking about to-day. Well, she came and sat down alongside of me, and began to tell me about the meeting; and it was all about India, and the widows there, poor creatures, and they being abused and starved, and not allowed to think for themselves: you know all about it better than I do; and before I thought, I said, 'Well, if I am a widow, I am thankful I am where I can earn my own living, and no thanks to nobody, and no one to interfere!'

"Then Mary she laughed and said that was my first benefit. Well, that rather tickled me, for I thought a woman must be pretty hard up for benefits when she had to go off to India to find them, and I dropped in one cent, and it rattled round a few days without any company. I used to shake it every time I passed by the shelf, and the thought of those poor things in India kept coming up before me, and I really was glad when I got a new boarder for my best room, and felt as though I ought to put in another cent. And the next meeting Mary she told me about Japan, and I thought about it till I put in another, because I was not a Jap. And all the while I felt rather proud of how little there was in that box! Then one day when I got a chance to turn a penny selling eggs, which I was not in the habit of doing, Mary brought the box in where I was counting my money, and said:

"'A penny for your benefit, Aunt Mirandy,' but I said, 'This is not the Lord's benefit,' and she answered, 'If it is not his, whose is it?' And she began to hum over something out of one of the poetry books that she was always reading:

"'God's grace is the only grace,
And all grace is the grace of God.'

(*To be continued.*)

ANSWER TO LAST WEEK'S ACROSTIC.

"Stand in awe, and sin not."—Psa. iv. 4.

(1) Sinai	Ex. xix. 18.
(2) Temple	Luke ii. 46.
(3) Angel	Ex. xxiii. 20.
(4) Nathan	2 Sam. xii. 7.
(5) Dorcas	Acts ix. 36.
(6) Isaac	Heb. xi. 18.
(7) New	Heb. viii. 8, 13.
(8) Anna	Luke xi. 36, 37.
(9) Water	Matt. iii. 13, &c.
(10) Eve or Eden	Gen. iii. 20.
(11) And	Psa. iv. 4.
(12) Sun	Psa. xix. 4, 5, 6.
(13) Israel	Gen. xxxii. 28.
(14) Needy	Psa. lxxii. 12.
(15) Nathanael	John i. 47.
(16) Occupy	Luke xix. 13.
(17) Tent-making	Acts xviii. 1-3.

Correct answers have been received from S.A.R. E.E.B. E.M.T.

BIBLE ACROSTIC.

A COMMAND WITH PROMISE.

(1) A component part of a holy perfume.
(2) A freewill offering.
(3) Presented to a city noted for its riches.
(4) A proof of leprosy.
(5) A heathen name bestowed upon a Christian.
(6) Whom the preacher bade rejoice.
(7) An unclean bird.
(8) Rashly made, and soon sorry for.
(9) Of it was made a seat of state.
(10) A Chaldean river.
(11) A country to which a prophet was carried captive, and where he prophesied its conquest.

AMONGST THE COSTERS' CHILDREN.

IN these days of agitation and excitement, when great schemes for the reclamation of outcast humanity are being launched on every hand, and philanthropists are bestowing their hundreds here and their thousands there, there is great danger lest unassuming workers and unostentatious work should be altogether overlooked.

These thoughts were forcibly pressed upon my mind after a recent visit to the Costermongers' Cottage Mission in Catherine-street, Vinegar Ground. Turning out of the City-road I found myself in a narrow and dimly-lighted street, on either side of which were the houses inhabited principally by "costers," while down a still narrower entrance I saw the massive looming form of a model dwelling-house. The squalor of the scene, the ragged forms that passed me by, the language I heard, all made me feel I was in the midst of modern heathendom.

Halfway down the street, however, the light of a bright lamp was shining from a house, and thither I directed my steps. Truly a lighthouse in the midst of an ocean of iniquity! Humble as are the mission premises, with no larger hall than a room, which was once a shop; unassuming as are the workers—Walter Penrose, the superintendent, himself a converted coster—yet I could not help thanking God for both, for without them the spiritual destitution must have been greater still. At the present moment many of the poor people are under notice to leave their homes, which are required for the building of a new Board School, and so the overcrowding, and, consequently, the shameless and terrible immorality, must be increased.

I was to address the children. Packed into that one small room were from eighty to a hundred, to look upon whose faces made one's heart bleed. The dirt, the hunger, the weariness, combined with the eager interest and attention, the manifest desire for better things, the fervent singing of the hymns—all made one long that some of those to whom our Lord has entrusted wealth might have been there to see and hear!

Many of the boys before me, lads under twelve in many cases, had, I was informed, already been trained to thieve, and one could only imagine what must be the home of that poor girl about fifteen before me who was already suffering from a black eye, and upon whose face there was a look which one could hardly bear to gaze upon.

Mothers' meetings, Gospel and Temperance services, attendance upon the sick, and relief to the suffering, are regularly carried on, while now and then free teas are held to help gather in the wanderers, and speak to them of Him who died for them. The treasurer is the Hon. A. F. Kinnaird, 2, Pall-mall, East, S.W., and the work is conducted by Mr. Walter Penrose, Catherine-street, Vinegar Ground, E.C., by whom the annual report will be forwarded on application. F. C.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Sept. 20, Luke xi. 45—54; Sept. 21, xii. 1—15; Sept. 22, xii. 16—34; Sept. 23, xii. 35—48; Sept. 24, xii. 49—59; Sept. 25, xiii. 1—17; Sept. 26, xiii. 18—35.

SALVATION SCENES AT THE CLAPHAM CONFERENCE HALL.

[Mr. Oscar Owers and Mr. Herbert Francis have been preaching here. The following sketch is from "Open Doors," published in connection with the Hall at Clapham.]

IN our day the publication of what the Lord is doing is one of the greatest means used by Him for the attraction of multitudes, and is working mighty things. Moody and Sankey's labours increased and multiplied according as the story of their movement was spread abroad. Finding this to be so, "so much the more they published it."

We who witness such wonderful things desire, too, to make them known. But description fails.

Look at a group, where a man sits with folded arms and determined mien, looking straight before him, ignoring the presence of the wife sitting at his side, who stretches across to speak with a friend standing close at hand. The woman pleads with her loved one to listen; the friend raises his heart to God, and waits a favourable moment. It does not come. The man rises, and, with a rush, leaves the place. His wife follows, slowly and sorrowfully.

So many are now kneeling in soul-distress that none have time to glance at the disturbed group. Its members, nevertheless, are becoming visible again. Now they are just inside the door. The resolute man is capitulating. He will sit down and wait for his wife. In a contemptuous kind of way he remarks—

"She likes those things."

Her eyes are glistening: "He has been a long time like this," she says.

"Don't try to force him," we advise.

"I don't," she replies, "but he can't get away; it was his own wish to return now. The work must be begun!"

"You are mistaken," he puts in. "I never was farther from being converted. I don't see things as you do at all," he said, turning to us.

"What do you object to?" was asked.

"Oh, the whole of it! Why should you want to save me? What good will you get by it? I am quite easy and contented in my mind."

"Indeed you are not, friend. You are both puzzled and miserable. We want you to be happy, and to live for ever."

"You are very kind. I can't conceive what you have to say to me."

"Well, I'll tell you what I have to say to you: For many years we've been praying for you; and we want to get what we have asked of God, that He may be glorified in hearing and answering prayer, and have joy over your salvation."

"How can you have been praying for me, when you did not know me?"

"Yes, we did know you; but not by name. You are one of a great family, the many members of which bear a strong resemblance to each other. Every one of them is loved and sought for. To-night we want you to come to Jesus. Other times we have claimed other men for the Lord. To-night we claim you. After this we will take hold of others. This is your last chance. We feel that it will be impossible to do any more than we have done for you; henceforth you will be left alone."

"No, indeed I shan't!" he cried. "Jesus never forsakes those He calls."

"Then you hear the call?"

"Ah, that's it! I don't like to give up; I am proud. That's about what it is, wife," turning to his partner.

"But you will do it—and now? Come!"

The hesitating man was at length on his knees. It was best to leave him to the Holy Spirit alone. He stood up:

"It is done," he said solemnly.

The pair left in silence; and we raised a note of praise in their absence. None but the Lord and ourselves knew for whom the bells of heaven were rung that evening.

The crowded hall had quite altered in appearance since we had left the platform. As we had looked on the meeting, it was an ordinary assembly, seated in ranks across the floor and down the sides. This order was now all broken up. Twos and threes were kneeling in various parts. Men and women were standing opposite little companies, Bible in hand, and "telling them the way of God more plainly."

The accents of supplication were humming in the air. Some sound of melody was raised, and eagerly joined in for a short "Praise the Lord;" and yet no discord, nor any confusion, was manifest. There was a fire burning which would not be suppressed, and ever and anon its flames burst out. One standing in the midst watched the smouldering embers, and where he saw opportunity he fanned the glowing fuel until it became a conflagration.

"Any who desire to have our prayers offered for them, will they hold up the right hand?"

And they rose to their feet, lifting the hand, at first slowly and timidly, and then boldly and firmly.

The leader counts "one, two, three," and so on, until the numbers are tens, when he is overcome, and pauses, while the petition is offered, which these souls desire, and he is constrained to cry out in joyful "Hallelujah to the Lamb, that was slain on Mount Calvary, Hallelujah, Hallelujah, Hallelujah! Amen."

Here the scene changes again, but it does not close. Now, gathered in the aisle are some young men, and they are disputing. One of them is very angry. He complains that he has too many opponents.

"My opinion is as good as theirs," he says. "I do not believe a word of Christianity. It is all rubbish. No one will convince me; I am perfectly happy in my belief. I won't enter this place again."

And he goes out to the gate, where late at night he is seen, still talking earnestly with one of the disputants. Thus, Satan shows his presence among the sons of God.

"I'd give anything if I could get up the steam as your preacher does," said a well-dressed man, who had been frequently in the audience. "He feels what he says. Now, I don't. I tell my hearers, when I preach, all that he does; every word he says I endorse. I can preach the Gospel as well as he" (and better, he was nearly adding, but he didn't say it: he no doubt thought it). "There's nothing new, no power nor eloquence in what he says; in fact, he is quite illogical, and is not a good speaker. I am a practised elocutionist, and naturally an orator, so there is nothing in that way deficient in me. But somehow, I haven't the 'go' in me. If people won't believe, why, they must leave it alone. If they won't be saved, they must be lost. I *can't* get up a sensation as if I cared one way or the other. My duty is done, when I've preached. A man is only required to *preach*, not to persecute people into being converted. He is not responsible for those who refuse to accept his message. I am a lay preacher, and I have plenty of work. I wish I had the secret of your success here in waking up the people, and getting them to express themselves the way they do here. I come every night to look on. The thing fascinates me. It is unaccountable. These men rising and 'confessing Christ,' as you say! I don't mind the women so much, they are mostly hysterical; but the men, I can't but be struck with their truth and earnestness."

We laid before him the fact that he was a dead soul, and could not impart what he had not got. He evidently had been to his first "inquiry meeting." We had many earnest conversations with him subsequently; and believe that he is slowly feeling his way to the source of light, and life, and zeal.

As we left the hall, when the work of that evening was done, an excited young man came up, and complained that "every fellow he met in the corridor had asked him if he was saved." He considered it an intrusion and impertinence, and he would "never come to the place again."

"My friend," we replied, "do you not walk about your shop asking customers if they have got what they want? Would you not think it very wrong if you neglected that question at the door, 'Can we do anything more for you?' That's your way of doing business, and ours is like it. I am glad to hear that all our people here do their work so well, and don't let you pass without inquiring if you have got the one thing needful."

The young man left us with a troubled face. We knew we should see him again soon. On the following Sunday he was again in the hall, and not alone. "My sister was curious to see this place," he said, "so I brought her."

We passed on, and left the two talking, and making, no doubt, jest of our doings. But there came over both a very great change. We saw little but their bent forms for several minutes. They were subdued into solemnised hearers, then into "anxious souls," and finally "took Christ as their Saviour," standing up and declaring they would give themselves to Him.

How glorious to hear such as these join in the chorus:

"Not my own, no, not my own!
All I am I give to Thee,
All I have, and all I hope for,
Thine for evermore to be."

These are the scenes we have in our Conference Hall, which was formerly *The Marble Rink*, "where Satan's seat was," where men "drew iniquity with cords of vanity, and sin as it were with a cart-rope."

When the Lord gave us this *Hall*, we scarcely dared to imagine that it was to become such a place of blessing. The privilege, the honour, the joy, the rejoicing, are more than we can describe; and so we can go on to—

"Sound his praises, tell the story
Of the Lamb that was slain.
Sound his praises, tell the story
Again and again."

PAST AND PRESENT.

By Rev. WILLIAM ARTHUR.

IN the year 1836 I found myself in Rome with my wife. I said, "We must not leave this place without having a prayer-meeting." "We can't have one." "We must have one." "We haven't any place." "We have this bedroom." "The police will be upon you." "We must consider." So I sallied out to get some to come to our bedroom in our Hotel d'Angleterre. The first man that accepted my invitation was Thomas Henry Tarleton, the originator of the Y.M.C.A. work in Europe. The second man that accepted the invitation was Dr. Treat, of Boston, the Secretary of the American Board of Foreign Missions. The next was Dr. Forbes, clergyman of the Church of England, since for many years the English chaplain in Paris; and the only other person was Mr. Hale, an American clergyman, then officiating as chaplain at the American Embassy in Rome. Seven of us met in that bedroom in the Hotel d'Angleterre.

We spent nearly two hours in very earnest prayer. We did not know who might be overhearing us, or what might follow. But during the meeting there fell upon me this impression: It is very strange that here, in this little room, at such a short notice, there should be met together the representatives of the leading Missionary Society in America, the representative of the largest Missionary Society in Protestant Europe, the representative of the Young Men's Christian Associations, the representative of the clergymen in America and in England. And of those seven there were two Christian women. And there are things that come into a man's mind, we don't know how, and somehow they form a part of it, but from that time I always went about feeling that I should live to see the Gospel freely preached in Rome.

Well, Sir, I have paid other visits in the interim to Rome, but two years ago I entered that city as one of a deputation from the Evangelical Alliance, in company with Rev. Dr. Donald Fraser and others. It was pleasant, when I reached the platform in Cincinnati, to see the faces of Bishop Simpson and Brother Sargent and others; but will you pardon me if I say that it was even pleasanter to see fifteen men of different Christian denominations gather to welcome a deputation of the Evangelical Alliance to Rome? And one of the first things they said to us was, "We are going to give you a reception to-night in the Hotel d'Angleterre"—in that very hotel in which our prayer-meeting had been held twenty years before. And there, that evening, within a few yards of the very room where the prayer-meeting was held, we were welcomed by fifty men who were all employed in working for the spread of the Gospel in the city of Rome, and working in as perfect freedom and protection by the law as in the city of Cincinnati. Dr. Prime, of *The New York Observer*, was there, and Dr. Vernon also.—*From an Address delivered at Cincinnati.*

RITUALISTIC PRACTICES.—Lord Ebury, as President of the Prayer-book Revision Society, has issued an address, in which the attention of all who value the Protestant religion is earnestly invited to the present position of the Church of England. The unprotestantising of the Church, he says, has been to an alarming extent accomplished. As a remedy for this evil it is suggested that there should be removed from the Book of Common Prayer those words and phrases which are capable of being perverted to a Romish sense, and also the "Ornaments Rubric," which is, according to the Bishop of Liverpool, "a barrier to true peace in the Church."

REV. E. PAYSON HAMMOND AT MILDMAY.

ON Friday evening a meeting of Christian workers was held in Room No. 6, for prayer and consultation respecting the mission to be carried on by Mr. Hammond from Sept. 20 to Oct. 4, principally among the young.

After some very telling remarks by the Chairman, Mr. JAMES E. MATHIESON, on the importance of early conversion, and on the necessity of preparing the young for the troublous times which may be coming,

Dr. H. SINCLAIR PATERSON referred to the work of Mr. Hammond in Glasgow in 1861. He had then just finished his studies in the Scotch universities, and began a work in his (Dr. Paterson's) church, in which scores and hundreds were converted to God, and which was continued for five months, though Mr. Hammond had left. The evangelist had not at that time devoted himself specially to children, and these meetings were for adults. The speaker confessed that he, as well as others, was disposed to look critically on the work, but when he saw the results in the after-meeting he could doubt no longer. Dr. Andrew Bonar at first also hesitated, but when he saw two of his own children among the inquirers, and led to the Saviour, he was satisfied that God was in it.

Mr. SAMUEL TYLER said that Whitsunday, 1867, was indeed a Day of Pentecost at Surrey Chapel. They had heard how Mr. Hammond had been blessed in America since his work in Scotland in 1861, and at John-street (Mr. Baptist Noel's) then and recently, and, therefore, they invited him. In the early prayer-meeting he read Mal. iii. 10—12, and they were assured that the promised blessing would be poured out; and so, indeed, it proved. The children, in great numbers, were broken down, and were built up in Jesus Christ. He had now a letter in his pocket from a highly valued missionary in China. She was the first child (then twelve years old) to whom he spoke in that inquiry-room; she accepted Christ, became an exemplary and useful Christian, and ultimately went out in connexion with the China Inland Mission. He could not forget the remark of Mr. Noel, who came into the vestry, and on seeing many Church members not attempting to speak to the anxious children, said: "Brethren, do not let it be said of Surrey Chapel as of Nazareth, that Jesus could not do many mighty works there because of their unbelief."

[Mr. Tyler will be remembered by many as prominently connected with the Children's Special Service Mission in its earlier days. He has been for many years an elder at Christ Church (Rev. Newman Hall's), as previously at Surrey Chapel.]

Mr. BARTLETT counted it a high honour and privilege to speak of the work at the Metropolitan Tabernacle eighteen years ago. Eight thousand children were gathered within the building, and half as many were outside, for whom there was no room. He had known hundreds of children who were saved at that time, and many of them were now married and training their own little ones for heaven. Mr. Hammond had peculiarities, but God gave them and uses them.

Mr. T. J. HUGHES recalled the fact that when Mr. Hammond was at Mr. Noel's chapel in 1867, Mr. Spiers told him he was going to take his Sunday-school children to the meetings in vans. They went and God blessed them; and out of that He raised up the Children's Special Service Mission. The speaker's own son was then saved, and he at least had been an instance of the stability of the work.

Mr. MORGAN said that Mr. Baptist Noel proved himself a man before his time in his recognition of God's hand in sending out Mr. Hammond and many other evangelists, whom Mr. Noel had invited to his chapel. The speaker mentioned the testimony given by a merchant of Toronto, with whom he met on board ship, and who was enthusiastic in his description of Mr. Hammond's services in that city. Also the testimony of Dr. Brookes, who at first refrained from taking part in the meetings at St. Louis, but when he spoke to strong men who were broken down by the power of God, he entered heartily into them.

Rev. Mr. BAX, Baptist minister, expressed his entire sympathy with the mission.

Mr. HANKINSON, Secretary of the Children's Special Service Mission, spoke very warmly of the work which he recollected eighteen years ago, and of the mistaken ideas regarding children's services which the C.S.S.M. had had to encounter. Some Sunday-school teachers thought they were going to supersede Sunday-schools. Some Christians were more intent on watching the children than on watching over them. He earnestly exhorted them not to watch for their halting, but to watch for their souls, that they might give account of them with joy and not with grief

Dr. EDMOND expressed his entire sympathy. Mr. Hammond would preach in his church next Sunday morning. The Doctor told a story of Ralph Erskine who was heard with great profit by one who went a second time to hear the preacher and was disappointed. He told this to Mr. Erskine, who replied, "The first time you went to hear the Gospel and got blest, the second time you went to hear the man and got nothing." We must not make this mistake with regard to Mr. Hammond.

Rev. D. B. HANKIN, of St. Jude's, Mildmay, observed that it was sometimes said that preachers aimed at nothing and hit it. He might say the same of some Sunday-school teachers. But, as the preacher's aim should be the salvation of his hearers, so the Sunday-school teacher of his class. He should have been delighted to ask Mr. Hammond to occupy his pulpit, and hoped the ecclesiastical law which prevented it would soon be done away. He delighted in the prospect of a combination of effort by all denominations in that hallowed spot; it would have rejoiced the heart of his venerated predecessor Mr. Pennefather.

Mr. GIBBARD HUGHES, previously referred to by his father, said that he did not see anything particularly peculiar about Mr. Hammond. When he heard him at Mr. Noel's, after the first five minutes he did not think about the man; his mind was absorbed by the Jesus whom he preached. He showed how He had suffered for him, and he had never thanked Him. That broke him down, and he came to Christ at once.

A gentleman, representing the Wesleyan body, expressed their full sympathy, and asked if they were to bring their Sunday-school children on Sunday afternoon. This gave Mr. Mathieson an opportunity of explaining that all the schools were coming to the meeting on the Sunday afternoons.

ST. MALO AND ST. SERVAN SAILORS' REST.—In their half-yearly report the committee express their gratitude to God for enabling them to continue a work evidently appreciated by the sailors, 1931 of whom have enjoyed the Rest during the past six months. Two shipwrecked crews of forty-three and eighteen men found shelter in the Rest while waiting a passage to England, and expressed themselves most grateful for the kindness shown them. Books, maritime, daily and other papers, illustrated and other periodicals, chess, draughts, &c., tea and coffee, and the use of cheerful and tastily arranged rooms are among the attractions which have doubtless kept many sailors from the numerous houses of dissipation which exist here as elsewhere. Books, periodicals, and newspapers (illustrated or otherwise) will be most thankfully accepted by Mr. John Amy, Agent of the London and South-Western Company, St. Malo.

WOMEN'S RIGHTS.—The women of Wyoming, U.S., have for fifteen years possessed and exercised the right of voting. Many magistrates and governors of this State have borne witness to the good effects of this measure. Governor F. E. Warren, writing to a member of the Massachusset's Legislature, says: "I have resided in this State for fifteen years, and all my observations and experience oblige me to say that the 'election level' has never been 'lowered' by the votes of women. On the contrary, women choose candidates with more care than do men, and the two political parties see themselves obliged to bring forward their best men, in order to obtain the women's votes. As a man of business, public officer, and Governor, I have seen women at work in elections, and I have never seen a single case of domestic discord as the result. Their influence is beneficial. I did not help to make the law which grants them the right to vote, but I cannot help recognising its good effects.

CHRISTIAN FELLOWSHIP IN JAPAN.

THE Rev. D. M. L. Gorden, of Kioto, furnishes a very interesting account of the *Dai Shimbokukai*, or "Great Fellowship Meeting" of the Christians of Japan held in the city of Kioto, beginning on May 7, and lasting four days:—"This was the fourth meeting of the kind that has taken place; the last one having occurred in Tokio two years ago, at the time of the memorable revival. As was to have been expected, this meeting was larger than any of its predecessors, the delegates numbering over seventy, and representing nearly fifty churches, while the number of Christians present unofficially brought the aggregate to near 500. The meeting was held in a temporary building erected for the purpose on the river-bank. The delegates were provided with tables, on each of which was a little pyramid marked with the corresponding delegate's number, and in all the discussions the delegates referred to each other, and were addressed from the chair not by their names, but by their numbers. The formality resulting from this was less than might have been expected, and it no doubt added to the dignity and decorum which marked all the proceedings. In this and some other respects the meeting compared very favourably with similar ones seen in America. The delegates were generally men of manifest ability and experience. The addresses, as a rule, were able, and the prayers and exhortations bore witness to a good deal of spiritual life. In many hearts there seemed to be an intense longing for greater spiritual blessings, and if these were not received during the meeting in the fulness hoped for, many felt, at least, the blessing of 'hungering and thirsting after righteousness.' The spirit of union was very marked, and although no missionaries took part in the exercises, those present were very cordially received as advisory members. On Sunday, Christians connected with the Presbyterian, Cumberland Presbyterian, Dutch Reformed, Methodist Episcopal, Canadian Methodist, Congregational, Episcopal, German Evangelical, and doubtless some other Churches, united in celebrating the Lord's Supper. The meeting proper closed on Sunday, May 10, but the Christians of Kioto took occasion of the presence of so many pastors and preachers to hold *Sekkiyokai*, or preaching-meetings, on the 11th and 12th. These were held in a large theatre, and lasted from 2 to 11 p.m. each day, with a short intermission for supper. There were eight or ten sermons daily, only one or two having been preached by Americans. Hearers were admitted by ticket, and nearly 5000 tickets are said to have been issued during the two days, though not more than 1200 or 1500 were present at any one time.

Mr. Learned gives another account of this remarkable meeting in addition to that of Dr. Gordon. He concludes by saying: "It was also exceedingly pleasant to see the depth of Christian experience and of spiritual culture to which many have attained. And not least worthy of mention was the strong spirit of Christian union which was manifested. Several of the Tokio delegates on their way home stopped at Nagahama, on the east side of the lake, and assisted the evangelist there in a large preaching-service. We rejoice in hoping that a similar spirit of union and co-operation and Christian fellowship may always characterise the Japanese Christians; and we hope that this Alliance may always be filled with the spirit of fellowship, and be guided by the Holy Spirit to the building u of Christ's kingdom in Japan." — *Evangelica Christendom.*

SENEGAL.—Here, under the auspices of th French Foreign Missionary Society, the Gospel i preached, schools are conducted, and a Church ha been formed, under the care of Mr. Taylor, a well educated earnest Christian, the son of liberate slaves. Several Musselmen have been brough under Christian influence, whose children atten the mission school.

PERTH CHRISTIAN CONFERENCE.

OR the twenty-third time this annual gathering of believers and Christian workers met the City Hall on Tuesday, Wednesday, and hursday last. The attendance, interest, and pparent results were highly gratifying. The ea of the large hall was fairly filled at the day ttings, and the building was packed every ening. The subjects of Conference were aith and Feeling, Fellowship and Godly Fear, ruitfulness and Final Glory.

Amongst those present were the Master of olwarth, Dr. Bonar, Dr. Thomas Miller, Major olquhoun, Mr. Oates, Secretary of the Y.M.C.A., lasgow; Rev. Dr. A. A. Bonar, Dr. W. G. laikie, Dr. Clemance, London; Dr. Elder umming, Glasgow, and others.

TUESDAY.

In the forenoon, W. E. **Malcolm**, Esq., of urnfoot, presided. After Dr. Baxter, lairgowrie, had opened the proceedings with ayer, the Chairman read a portion from Heb. ., and in touching terms referred to brethren ho had fallen asleep in the blessed hope since e previous gathering—notably, Mr. Brown ouglas, of Edinburgh, and Dr. Mackay, of ull.

Dr. **Andrew A. Bonar** then introduced the topic r the day, "Faith." In doing so, he said, "The aster never entered into any formal definition analysis of faith, nor will I on this occasion; ut I wish to present you with a practical illusation of faith at work. There are here on our rogramme six topics, but there is really a venth, for they are all streams from a common untain, and that fountain is the Lord Jesus—s person and work. Let us go back in thought me eighteen centuries, and fancy ourselves in phesus, where we pay a visit to the aged postle, now almost ninety years of age. We ask im how he first became acquainted with Jesus, d what led him to believe on his name." The peaker, in his own inimitable way, gave a raphic and, in its grand outlines, thoroughly criptural picture of John's intercourse with esus from the day he saw Him on the banks of e Jordan till the closing visions given to him Patmos, and, in conclusion, remarked that to tain great faith, we must learn more of the reatness of the Saviour. Let our souls be er engrossed with our great Redeemer, and mple faith in a great Saviour is the immediate sult.

Mr. **McLaren**, Edinburgh, then offered up rayer, after which Rev. Mr. **Dawson**, of St. ohn's Episcopal Church, Edinburgh, introduced e subject of "Feeling," basing his remarks n 1 Peter i. 8. He dwelt on the essential nnection between faith and feeling, and referred the obstacle which most inquirers have to ntend with—the lack of feeling. He touched n the fact that among Christians of the old hool doubt was once counted humility, while ven the primitive Christians required to be xhorted to rejoice evermore. It is one thing be saved, and another to know it. A man scued from a sinking ship may have doubts nd fears even when in the lifeboat.

Presiding in the afternoon, Dr. **Blaikie** intro-uced the subject for conversation—viz., "The lace which feeling ought to hold in our expeience." Referring to the place which feeling as in our experience, he remarked that feelings aried very much in different individuals—*e.g.*, the egro and the Scotchman, the Presbyterian and he Wesleyan. Feeling, however, ought to be ought and exercised, and its development ought be sought more in this part of the country than had been, and that for the following reasons: 1) It is one of the fruits of the Spirit ("The ruit of the Spirit is love"); (2) It is one of the ewards and solaces of religion; (3) It is a ource of strength; (4) Feeling is associated with mpressive testimony. It is only those who feel the truth who can proclaim it with power. The other speakers were ex-Professor Martin, Dr. Baxter, Mr. Colvin, Mr. J. Balfour, Dr. Bonar, Mr. Wells, and Mr. McLaren, Edinburgh.

Mr. J. **Balfour** afterwards presided at a meeting for prayer for the salvation of our children.

At the evening session, Rev. Dr. **Clemance**, of London, delivered the opening address on "Christian Service," basing his remarks on Acts ix. 6. The first condition of Christian service is life—life not in form only, but the absolute yielding of heart and soul to Jesus. (2) Jesus Christ must have entire control of the life and work. The true disciple must be able to say in respect even to his business, his sphere of service in the world, "God has guided me here." (3) Actual contact with busy city life will show us many ways of doing the will of Christ. The two things needful are (i) for Christian people to understand their priesthood; (ii) the exercise of their kingship unto God, swaying the people by speaking the truth, by demanding righteousness, and by practising philanthropy and love.

Mr. **Oates**, Glasgow, then gave a powerful address to young men, based on Luke vii. 11, "Young man, I say unto thee, Arise." He illustrated it by touching incidents from the experiences of young men going to our great cities. Our spiritual work can never get higher than our spiritual life.

Mr. G. **Campbell Fraser**, Aberdeen, gave the closing address, full of fervour, from Jeremiah xiv. 17, "I have not desired the woful day, O Lord, Thou knowest." Each of us is either moving on towards the woful day of the Lord, or moving on from that woful day of Christ on Calvary. Which?

WEDNESDAY.

In the forenoon Mr. **Stuart Gray** presided, and Dr. **Clemance** gave the opening address on "Fellowship," which we published in full in our last issue.

Dr. **Elder Cumming**, of Glasgow, followed, with an address on "Godly Fear," dwelling chiefly on the idea that whenever the soul has seen the glory of God, it has been filled with self-abhorrence and Godly fear. This position was illustrated from lives of Bible characters. He then referred to two things that hinder Godly fear: (1) A sinful habit; (2) Distrust and unbelief as to what God can do.

At the afternoon meeting, Dr. A. **Bonar** presided, and introduced the subject, "On doing work for the Lord reverently, in singing, in prayer, in the family and at prayer-meetings." In doing so, he touched upon the reverence enjoined on the priests under the Law. They were not to touch the ark, nor yet the shewbread, with their hands. He then referred to various phases of irreverence in the worship in the sanctuary. Dr. Blaikie, Mr. Wells, and Mr. Guest also took part in the conversation.

Following this, Mr. McKay, of Prestonpans, Mr. George Miller, Army Scripture Reader, and Mr. Moody, the Soldier Evangelist, gave touching accounts of reminiscences of their work among the soldiers in Egypt chiefly, but also in India and elsewhere.

In the evening Mr. **Alexander**, Free Church missionary, from Madras, gave an interesting address on "Missions to the Heathen." At the outset he touched on the greatness and the openness of the field for missionary enterprise. He then dwelt on the variety of methods needed to win souls, saying that preconceived notions must often give way before the realities we meet on the field. In India, he said, the agents of the Church are face to face with organised heathenism. Every convert from Hinduism becomes a ruined man, an outcast from his fellows and his friends. Heathenism in India is trying on the armour of Western civilisation and organisation, hence education in missionary enterprise is much required. The two forces the missionary has to contend with are revived Hinduism and Secularism. Referring to the progress already made, he said the mind of India is in a state of flux. While the name of Christ is revered by all educated men, the offence of the Cross is the stumbling-block.

Major **Colquhoun** gave a brief account of the McAll Mission, specially in Lyons. There are ninety stations in France, one-third of which are in Paris.

Mr. **Wain**, Buckhaven, then spoke on Naaman the leper, referring to (1) his leprosy. His standing with his Master, his valour as a soldier, his being the divine instrument in delivering Syria—were all of no avail to cleanse his leprosy. (2) His cure—which he almost missed by the barriers he placed in his own way.

THURSDAY.

In the forenoon, after a few introductory remarks by the Chairman, Mr. **James Balfour**, of Edinburgh, Mr. **Guest** gave an address on "Fruitfulness," basing his remarks on John xii. 24; xv. 8. Fruitfulness in the Christian life was in its origin a gift, just as faith, or any other grace of the Spirit. There is a necessary connection between fruitfulness and our reward, the first resurrection being a blessing in store for none but fruitful disciples.

Mr. D. K. **Guthrie** gave an address on "Final Glory." Apart from Christ, his person, his work, his word of promise, we have no hope of glory. "Christ in you, the hope of glory." The men of the world believe in a glory of their own, and they seek after it. Let us have our hearts set on the glory to be revealed in us. He then insisted on two of the features of this glory: (1) It was a hidden glory. Any attempt to describe it would be a presumption. (2) It admitted of degrees. The sole condition on which our degree of glory would depend will be our fruitfulness now. Finally, he touched on the present advantages to be enjoyed by the confident expectation of this glory. (1) It would help us to bear our burdens more easily (2 Cor. iv. end); (2) It would promote in us a fitness for the glory (1 John iii. 2).

In the afternoon the Lord's Supper was dispensed in the City Hall. Dr. Blaikie presided, and he and Mr. Guest gave brief addresses at the Table.

At the evening meeting Mr. McLaren presided, and Mr. Wain gave an address on "Christian Fruitfulness," based on the words "Bringing forth fruit to perfection," and stirring addresses in the form of testimonies were given by various gentlemen from Edinburgh and Cambridge Universities.

GRANGETOWN.—Messrs. Canker and Finch have for the past six weeks' been holding very successful tent meetings in this district of iron workers. The tent has been generally well-filled with earnest and attentive listeners, and the Holy Ghost has been felt in his power. On Thursday and Friday evenings (25th and 26th ult.), meetings were held for the special teaching of holiness, and for building up the new converts in the faith.

MISS PRYDE'S HOME IN PARIS.—It is difficult to estimate the blessing of such a home for English governesses in a city like Paris, where every care is taken of the inmates, situations found for them, and a continued interest taken in them. Bible classes are held during the week, and on Saturday evenings an address given by the clergy of different Protestant denominations. There were between thirty and forty governesses present at one of these when I was there a few days ago. The address is 23, Avenue du Bois de Boulogne. It is an Institution worthy of warm support.

C. D. H.

TENT WORK.—Dear Sir,—Since you published a short account of tent meetings in villages in Somersetshire, I have received offers of service from different well-known evangelists. Will you allow me to state trough your columns that the tents are fully supplied with preachers from the Evangelisation Society, whose labours God has greatly blessed. Many pray God to send forth labourers, but here they stop, never asking themselves what they can do towards it by way of arranging meetings for those labourers who are waiting, yea, longing to enter any doors that may be opened to them. Some say there is too much preaching. That may be true, if it is the preaching alluded to in Gal. i. 1, 8—10, but if it is that of Rom. i. 1, 15, 16, then it is not true, as the following will show:—A man about sixty years of age, in the tent says, "I never heard such preaching in all my life." Another, a regular attendant at the church, said, "I cannot understand this sudden conversion." A lady said, "The preacher actually said his sins were forgiven!"

John Elliott.

TEMPERANCE NOTES.

THE National Temperance Federation will hold its annual meeting at Manchester, October 14.

AT the choir competition at the Albert Hall, the Portsmouth Temperance Choral Society gained a prize of £15.

MR. G. A. SALA, who is in Australia, writes that he finds the Temperance movement in full vigour throughout the colonies.

DURING last session were presented in favour of Sunday closing 966 petitions, 75,057 names, and against, 2 petitions, 236 names.

AT Greenock it has been arranged to hold a series of direct veto meetings during September. A number of able speakers have promised their help.

EASTERN AFRICA is in danger from the drink plague. The British Consul at Mozambique is doing his best to prevent the introduction of spirits on that side the continent.

THE Ashton-under-Lyne magistrates have just adopted an admirable and simple plan of dealing with applications for new licenses—viz., refuse every application that can be refused.

AT Ashton-under-Lyne two publicans have been fined for selling spirits watered below the legal standard. Teetotallers will think the mistake was they did not carry the process far enough.

CANON FARRAR recently said that knowing what is to be seen and heard at public-houses, were he a working man, he would sooner cut off his right hand than send his little son or daughter for beer.

AUSTRALIA.—The New South Wales' Drink Bill is £4,229,587, or £4 11s. 10d. per head. The preceding year it was more by 6s. 2d. per head. The reduction is attributed mainly to Temperance work.

AT Exeter Barracks a few days since, a soldier, leaving the service on completion of his twenty-one years, signed the pledge. Though a capital soldier he had not a single badge, and drink had been the cause.

AT the Middleton Division Licensing Sessions there were reported in the division 27 clubs at which intoxicants were sold, to the great injury of members and their families, and the increase of drunkenness.

A FAMILY wine-merchant in a country town lately refused a subscription to some religious object, saying, "Your Blue Ribboners and Bands of Hope have ruined my trade, and I have nothing to give away."—*Sunday-school Chronicle.*

WREXHAM publicans know how to make Sunday closing "a failure." At the Brewster Sessions it transpired that on Sundays they freely invited "friends" to spend the day with them; the said friends being then able to obtain drink as "lodgers."

THE International Temperance Conference at Antwerp, was opened, September 11, for three days. Amongst the topics arranged were: Licensing Laws, Revenue from Drink, Influence of Temperance Societies on Drinking, Crime, and Morality; Coffee houses; Inebriates' Homes.

AT Capetown a local law prohibits publicans from selling drink to persons twice convicted of drunkenness. To meet the case, the authorities supply the necessary photographs. A toper waiting his glass while the barman looked through his album would be an interesting sight.

THE remarkable immunity of the Jews from the ravages of epidemics was a subject of wonder centuries since. In the South of France lately, out of a considerable Jewish population in infected districts, only seven fell victims to cholera. In connection with this it is to be noted they are a remarkably temperate race.

A TYNESIDE brewer has written to the Bishop of Rochester that he is about to sever his connection with the Church of England, and transfer his annual subscription of three guineas a year to the Liberation Society. "I am a brewer," he says, in explanation, "and your Church is now a huge Teetotal Society, and bent on the destruction of an important and honourable branch of industry." This is a good testimony to the Church of England.

DR. W. B. RICHARDSON has been showing, by statistics, that publicans, with all the advantage of having, as a class, fine, warm, comfortable houses, nevertheless die much faster from disease by alcohol than the rest of the people. In England, for instance, the public record tells us, 138 publicans die in proportion to 100 of the whole community who are employed in seventy leading occupations. For eighty deaths of gamekeepers there are one hundred and thirty-eight deaths of publicans. Even railway-drivers and servants, who are exposed to so many dangers, die at the lower rate of one hundred and twenty-one to one hundred and thirty-eight publicans.

MR. C. RUSSELL, Q.C., candidate for Hackney, E., has secured the Temperance vote. He will vote for the direct veto, and against compensation to publicans deprived of their licences by a popular vote. He maintains that a license lasts from year to year, and is not a vested interest.

WESTERN TEMPERANCE LEAGUE.—The forty-eighth anniversary was celebrated last week at Reading. It commenced on Saturday, the 15th ult., when a united meeting for prayer and praise was held. On Monday the annual sermon was preached by the Rev. S. Sturges, vicar of Wargrave. The Conference assembled on Tuesday, in the new Town Hall, under the presidency of Mr. G. Curtis. The report stated: "In 1860 the number of affiliated societies was 42. Last year at Salisbury we were able to report 388 societies in affiliation, which number has been increased since the last Annual Conference by 39 societies, now making a total of 427 societies." Mr. W. J. Palmer was elected President for the ensuing year. It was decided to hold the next Conference in Bath.

OUR TRAMCAR MEN.

FOR some months past, as is well known, there has been special prayer at Mrs. Reaney's Afternoon Service for our tramcar and 'bus men; this, however, was only introductory to the starting of an agitation, led by Mrs. Reaney, on behalf of the men in favour of shorter hours, and every other Sunday "off duty," a movement, which, under God's blessing, will prove an effectual Amen to the many prayers already offered.

For the success which has already attended the efforts put forth, we cannot but be devoutly thankful.

The Press has been very powerful in its advocacy of the cause, almost every paper, weekly and daily, serious and comic (with the notable exception of *The Daily News*) having taken the matter up, in addition to papers in the provinces. We must specially mention *The Daily Telegraph*, *The Echo*, and *The Pall Mall Gazette*.

Already the employés of the North Metropolitan Tramways Company appear to have considerably benefited by the agitation; but, as Mrs. Reaney says in a letter which she has since addressed to the men, "We mean to fight it out." Hence, although it may be a work of months, perhaps longer, we are sure our friends will watch the battle with great interest; but they need have no fear as to the result. In order to act as the voice of the tramcar men, Mrs. Reaney, and one other from Stepney, became shareholders in the North Metropolitan Tramways Company, this being the company which runs over our East-end lines, and being also the most influential of our London tramway companies.

Since the half-yearly meeting of the North Metropolitan Tramways Company, Aug. 5, and the issue of the letter to the tram men, Mrs. Reaney has, at the invitation of the Chairman and Directors of the Company, had a long interview with them at the Head Office, and, although not yet in a position to make any public communication on the subject, there is good reason to believe that something will be done.

In reference to public meetings, Mrs. Reaney wishes us to state here that for the present, at all events, it is not her intention to take part in any public meetings in connection with this agitation, believing that the responsibility rests with the shareholders, and it is to them the public must look, in the first instance, for the remedy; in addition to which we would say that the double-shift system, as advocated at the recent meeting at Mr. Charrington's Hall, would not find a single supporter among the tram men.

SUNDAY WORK.—The investigation ordered by Prince Bismarck about Sunday labour is now going on through the whole empire. Let us hope that the numerous working men who really want their Sunday will not be afraid to express publicly their opinion.

CONTINENTAL AND FOREIGN NOTES.

THE BAPTISTS IN BERLIN have now 700 members, and as their chapel only has room for 450, they intend opening another one in some other part of the town.

ITALY.—At the last District Conference held in Florence by the Waldensian Church, Professor Geymonat urged the desirability of making use of lay agency in the work of evangelisation.

BORDEAUX.—In July an adult negro, formerly a slave in St. Louis, Senegal, was baptized, on a confession of his faith, in the "Evangelical Chapel" at Bordeaux. About two years ago, Mr. Taylor, a black man born at Sierra Leone, an earnest Evangelist, sent him to the care of certain friends of the freed slaves, by whom he has been instructed in Gospel truth, as also in watchmaking, which he has rapidly learnt. His conduct has been quite consistent with his profession. He is about to return to St. Louis, where it is thought he will be very useful.

ZURICH.—In August a statue of Zwinglius was set up in one of the squares of the town. It represents the reformer standing, leaning on his sword, holding his Bible against his heart. The festival, which was largely attended, partook at once of a religious and of a patriotic character. A Zurich religious journal expresses the opinion of many pastors of the National Church when it shows the inconsistency of many who celebrated the fête with enthusiasm, who have broken with the views of the Reformers, with evangelical Christianity, and with the Bible as the Book of God.—*Journal Réligieux.*

LESSONTO.—The political situation here is very unfavourable to missionary work. The difficulties arise from the absence of any universally recognised authority. The war has left the magistrates without much influence; as to the chiefs, their power, beneficent when exercised under the firm and vigilant control of Moshesh, or of Mr. Griffith, has become impotent to maintain order, and vexatious to those over whom it is exercised. Excess in drinking by the majority of the chiefs completes their inability to govern wisely. It is very desirable that this state of things should cease, especially as the unsettled condition in Lessonto is said to be exciting dissatisfaction in the Free State. It is hoped that Colonel Warren may receive a commission to interfere in Lessonto on his return from Bechuanaland.—*Journal des Missions.*

BRITISH COLUMBIA has a population of about 3500, a considerable number of whom are Indians and Chinese. Most of the Indians are Roman Catholics, the Chinese retain their own religious ideas, the whites are divided up into Roman Catholic, Church of England, High Church, and Reformed Methodist, Presbyterian, and Baptist, the last named being the smallest. The state of religion along the North Pacific Coast is exceedingly low; multitudes never enter a place of worship, infidelity, scepticism, and utter carelessness abound. There are, however, a faithful few. In Washington Territory a good work was accomplished last winter, in several of the small towns, by Rev. A. P. Graves, D.D., an evangelist from the Eastern States. He is now labouring in Victoria, Vancouver Island, the capital of this province. ROBERT LENNIE.

SLAVERY.—Many of our readers are interested in the rescue of fugitive slaves. It is well known that a body of plundering Moors will attack a village, destroy all the old and young who may be too feeble to endure the hardships of a long journey, and then take the rest and sell them into slavery. Sometimes a quarrel will arise between one chief and another; they fight, and the conqueror takes all his opponent's people and sells them. At St. Louis, Messrs. Taylor, Jaques, Morin, and Mabille, French missionaries, supported mainly by friends at Bordeaux, have a home for those who manage to escape from slavery. Many have been taught useful trades, and some have been led to receive Gospel truth; seeing that the climate of Senegal is so inimical to Europeans, it is hoped that many of these may become useful missionaries to their own people. The slaves are told that Europeans are a race of sorcerers eager for the flesh of negroes, and that to fall into their hands is far worse than their present condition. The Mahometans tell them heaven is the sure reward of obedience to their masters, and hell the certain punishment of escape. To help such poor, unhappy, deluded-creatures is surely a good work.—*Journal Réligieux.*

Notes on Daily Readings.

SEPTEMBER 17.—I JOHN II.

v. 1.—"*If any man sin.*"—The tense here denotes "past, isolated, single action; not present, continuous, or future action."—*Sp. Com.*

v. 2.—"*He is the propitiation for our sins.*"—"He is Himself the propitiatory offering, as well as the priest." "The propitiation itself is spoken of as something eternally valid (*He is*), and not as past (*He was*)."—*Prof. Westcott.* "*But also for the whole world.*"—"The supposition that "*for the whole world*" is an elliptical expression for "*for the sins of the whole world,*" is not justified by usage, and weakens the force of the passage."—*Prof. Westcott.*

v. 5.—"*In him verily hath the love of God been perfected.*"—"The fundamental idea of 'the love of God' in St. John is the love which God has made known, and which answers to his nature."—*Prof. Westcott.*

v. 8.—"*Which thing is true in him and in you.*"—Namely, its being both an old and new commandment. "*Old*" as seen through the gloom of "the darkness" of the old dispensation. "*New*" as seen in the full light of the Gospel "*true light*" *which* "*already shineth.*"

v. 12.—"*Your sins are forgiven you.*"—Perfect tense, "*have been forgiven you.*"

vv. 12-14.—He first uses the present, "*I write*" (or "*am writing*"), but on repeating his grounds for writing, to give emphasis to the exhortation "love not the world," &c. (to which this is an introduction), he uses the past, "*I wrote,*" pointing particularly to what he had already written in the previous part of the Epistle.

v. 18.—"*Antichrist.*"—"One who assuming the guise of Christ opposes Christ."—*Prof. Westcott.* As "Christ" means the anointed prophet, priest, and king, Antichrist involves the assumption of these three offices also: teaching, sacrificing, ruling, must be found together.

"*Even now have there arisen many Antichrists.*"—More literally, "many have become Antichrists." As "Christ" includes members as well as head (1 Cor. xii. 12), so does Antichrist include all who are his.

v. 19.—"*They went out from us,*" or rather, "*went forth from us.*"—The expression "may describe either removal or origin."—*Professor Westcott.* He prefers the latter, and adds: "This trait in the Antichrists indicates one ground of their influence. They professed to speak with the voice of the Christian body."

v. 22.—"*He is Antichrist, that denieth the Father and the Son.*"—Better rendered in R.V., "*This is the Antichrist, even he that denieth the Father and the Son.*" "The term (Antichrist) expresses the embodiment of a principle, and is not to be confined to one person.—*Professor Westcott.* Augustine says, "Whosoever by deeds denies Christ is Antichrist."

SEPTEMBER 18.—I JOHN III.

v. 1.—"*That we should be called the sons of God.*"—Strictly it should be, "*In order that we should be,*" and points back to the last verse, which ought to have been the first verse of the new chapter. There "*born of Him*" means born of "the Son." In reference to the gift of the Son enabling us, as "born of Him," to be called the sons of God, the Apostle now exclaims, "*Behold, what manner of love the Father hath bestowed upon us, in order that we should be called the sons of God.*" Professor Westcott says, "There is nothing against the tenour of Scripture in saying that Christians are born of Christ." Rom. v. 14, &c., treats Adam and his posterity as a type of Christ and his. See also Heb. ii. 13: "Behold I and the children which God hath given me," a quotation from Isaiah viii. 18, which refers primarily to Isaiah and his sons. Having shown Jesus Christ *the righteous* as our advocate with the Father for justification, the Apostle now shows Him, as the "righteous" One, (ver. 29) to be the source or head from which we derive the new nature for sanctification.

v. 3.—"*Purifieth himself, even as He is pure.*"—See below on ver. 7.

v. 7.—"*He that doeth righteousness is righteous.*"—"The doing righteousness reveals the character, and does not create it. The man who is 'righteous' is recognised by his actions."—*Prof. Westcott.* "*Even as He is righteous.*"—Augustine points out that "*even as* does not always, or necessarily, imply parity or equality."

v. 9.—"*His seed abideth in Him; and he cannot sin, because he is begotten of God*" (R.V.).—The first "his" refers to God, and if emphasised (as it should be) gives the key to the whole passage, God's seed cannot sin either in itself or in its reproduction in His children. Much as the old nature may impede, a family likeness will be produced, which will "manifest" the distinction between His children and "the children of the devil" (ver. 10).

v. 16.—"*Hereby know we love, because He laid down his life for us*" (R.V.).—The omission of "of God" after love is justified by MS. authority, but it should have been "the love," and "he" should have been emphasised, as it is a demonstrative pronoun: "*This one laid down his life for us.*"

v. 20.—"*Knoweth all things.*"—An allusion to John xxi. 17, "Lord, Thou knowest all things, Thou knowest that I love Thee," uttered by Peter when his heart condemned him.

SEPTEMBER 19.—I JOHN IV.

This chapter, along with the closing words of the last, and the first eight verses of chapter v., is devoted principally to the subject of the Holy Spirit, his work and its counterfeit. This taken in connection with the fact that all the allusions to the "Father" in this Epistle are (with one exception) contained in the first two chapters alone, with the first verse of the third; and also the fact that the subject of the third chapter is Christ the source of righteousness to His people; all go far to indicate an intended arrangement of the subjects of the Epistle corresponding to the allusions they contain to the three Persons of the Trinity.

v. 2.—"*Confesseth that,*" &c.—Or, as a reading almost better attested has it, "*confesseth Jesus Christ come in the flesh.*" This reading is adopted by Tregelles, and preferred by Professor Westcott. According to this, the Person of Jesus, as Christ come in the flesh, is the subject of the confession, rather than the fact that He has so come.

v. 9.—"*Towards us.*"—Literally, as in R.V., "*in us.*" "Not simply 'towards us,' as the objects to whom the love was directed, but '*in us,*' in us believers as the medium in which it was revealed, and in which it was effective (*that we may live through Him*)."—*Prof. Westcott.*

v. 16.—"*God is love.*"—This bears the same relation to the section of the Epistle in which it occurs (see above) as did the two previous statements—"*God is light,*" i. 5 (referring to the Father), and "He is righteous," iii. 29 (referring to the Son). It is "through the Spirit" that "the love of God is shed abroad in our hearts" (Rom. v. 5).

v. 17.—*Because as He is, so are we in this world.*"—It is not "*as He was*" which is our standard for walk (ii. 6), but "*as He is*" which is the measure of our acceptance (Eph. i. 6).

v. 18.—"*Fear hath torment,*" or "*punishment,*" R.V.—It means fear is connected with punishment, suggested by reference to the day of judgment.

SEPTEMBER 20.—I JOHN V.

v. 1.—"*Whosoever believeth that Jesus is the Christ.*"—*i.e.*, The anointed Prophet, Priest, and King, receiving his teaching, trusting in his propitiation and intercession, and both obeying Him now and expecting his coming kingdom; such a one gives evidence that he has been begotten of God.

v. 6.—"*This is He that came by water and blood.*"—There seems little doubt that this refers to the baptism and to the death of the Lord Jesus. His baptism was a pledge of his subsequently dying, "*I have a baptism to be baptized with,*" and his death redeemed that pledge, "*not by water only, but by water and blood.*" On both occasions the Spirit was given: at his baptism to Him *personally*, when He became "the Christ;" after his death to Him *mystically*, when on the day of Pentecost his disciples were baptized with the Holy Ghost. So that "the Spirit," "the water," and "the blood" all attest his being the Christ or Anointed One of God.

v. 7.—"*There are three that bear record in heaven,*" &c.—This verse is now generally omitted in all critical editions, as supported by no reliable authority. It was probably the marginal note of some fanciful scribe which found its way into the text.

v. 10.—"*Hath the witness in himself.*"—"The witness of God (which was previously spoken of) is no longer merely external to him, but by virtue of his faith he has it in himself; the external has become internal to him."—*Huther.*

v. 16.—"*Not concerning this do I say that he should make request*" (R.V.).—The verb here is one used of our Lord's own prayers, and implies more the demand or claim of one who has a right to be heard. Whatever the sin unto death may mean, it prevents the prayer of him who prays for such an offender being offered with any claim to be heard.

v. 18.—"*He that was begotten of God keepeth him.*"—The reference here seems to be to the Son of God Himself. So Professor Westcott, who says of the soul so kept: "He does not depend on his own strength or vigilance; he has an active enemy, but he has also a watchful guardian."

SEPTEMBER 21.—2 JOHN.

v. 1.—"*The elder unto the elect lady and her children.*"—"The general tenour of the letter favours the opinion that it was sent to a community, and not to one believer."—*Prof. Westcott.* "The contents of the Epistle . . . . are no less *opposed to* the opinion that the Epistle was written to one particular woman, than they are *in favour of* the opinion that it was directed to a Christian Church."—*Huther.* Some go further, and think with much probability that the Third Epistle was written to a member of the same church, and that in it he refers to this Epistle in the words (3 John 9), "*I wrote unto the church: but Diotrephes,*" &c., which looks as if Diotrephes was the official head or Presbyter-Bishop, and his hostility to the Apostle would account for his writing to the faithful members of the Church in a mystical and enigmatical manner.

v. 4.—"*I found of thy children* (*certain of thy children*, R.V.) *walking in truth.*"—This evidently shows that many of the members of the Church had left the truth, it may be under the influence of Diotrephes, for the teaching of Antichrist.

v. 9.—"*Whosoever transgresseth*"—("*Whosoever goeth onward,*" R.V.; or "*taketh the lead,*" margin, R.V.).—This latter is the most probable meaning. It seems to refer to the position of a teacher, *one going on before the flock.*

v. 10.—"*If anyone cometh unto you, and bringeth not this teaching*" (R.V.).—This seems to confirm the view that the reference is to a professed teacher, and not to an ordinary Christian.

SEPTEMBER 22.—3 JOHN.

If Gaius be, as some suppose, a member of the Church addressed under the mystical name of "the elect lady" in the Second Epistle, it adds the greater interest to this Epistle.

v. 4.—"*Greater joy have I none than this, to hear of my children walking in the truth*" (R.V.).—A closer translation than A.V.; "*the truth*" is better supported than "*truth.*"

v. 7.—"*Because that for the sake of the name*" (R.V.).—"The name is used absolutely (Acts v. 41: comp. James ii. 7). From the context it is evident that the name is 'Jesus Christ,' or, as it is written at length, 'Jesus Christ, the Son of God.' This name is, in essence, the sum of the Christian creed."—*Prof. Westcott.*

v. 10.—"*Casteth them out of the Church.*"—This plainly shows that Diotrephes held a position of ecclesiastical authority.

SEPTEMBER 23.—JUDE.

v. 1.—"*To them that are called, beloved in God the Father, and kept for Jesus Christ*" (R.V.).—MS. authority decidedly favours the change from "*sanctified*" to "*beloved,*" but it is probable that "in" here means "by," as A.V. had it. However the preposition is rendered, it would be better to carry it on and understand it after "*kept,*" so that it would be "*kept in* (or *by*) *Jesus Christ.*"

v. 3.—"*The faith which was once for all delivered unto the saints*" (R.V.).—A strong refutation of the Romish notion of development.

v. 5.—"*Though ye once knew this*"—("*though ye know all things once for all,*" R.V.)—The latter is the best attested reading. It seems to take up the idea expressed in the third verse, and apply it thus: "You have received the faith *once for all*, so I cannot advance anything new, but I may *remind* you of what you already know."

v. 9.—"*Yet Michael the archangel, when contending with the devil he disputed about the body of Moses.*"—This, if taken literally, refers to something not mentioned in Scripture, but probably familiar to Jewish tradition. It has, however, been ingeniously suggested that "the body of Moses" may be a mystical designation of "Israel," as the Church is the "body of Christ" (compare "*were all baptised unto Moses,*" 1 Cor x. 2.); and, if so, the scene in Zech. iii. 1—3 would be referred to, where the very words, "*the Lord rebuke thee,*" are found.

vv. 22, 23.—The exact reading of the text and order of the words are in much confusion, but R.V. gives what is now generally accepted as the reading most supported by evidence: "*And on some have mercy who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.*"

Letters to the Editor.

LADY HELPS NEED NOT EMIGRATE.

DEAR SIR,—As a constant reader of THE CHRISTIAN, and in reference to a letter from Sophia Strongi'th'arm (Sept. 3), permit me to ask if it has occurred to those good women who so strongly advocate female emigration that there is also here, in England, "a great demand for domestic help." I will not say for "servants." There are hundreds, I think I may say thousands, of ladies—middle-class women—who would gladly welcome to their households women equal in position to themselves, but who, from force of circumstances, find it necessary to work for their daily bread. I cannot help thinking that many of those ladies who, agreeing with Sophia Strongi'th'arm that "household work is no degradation," are willing to go abroad as domestic servants would prefer finding honourable and comfortable employment in their native land.

All of us who have practical household experience know well that the work which is made so much of by our "servants" may, in most instances, by forethought, method, and *wish* to do (for "where there's a will there's a way), be accomplished in less than a third of the time, and that the ordinary domestic duties are a pleasurable occupation to those who bring willing minds and hands to their performance. On these points I speak feelingly and from considerable experience.

There are many poor ladies who would think themselves almost rich with the wages of an ordinary servant for an income, and surely we who require assistance would give as much or even more to those who would help us better. I for one would gladly welcome on these terms such Christian women to assist me in the care of my children and household, and could promise them in addition a comfortable home and no degradation, and surely I am not an exception.

I am, dear Sir, yours faithfully, J. H. D.

[We certainly think it is better to let the younger women emigrate, if those of maturer years can find employment at home. But, although the "lady-help" idea has been before us for some few years, we have not heard that it has made much way.—ED.]

LOW-TONED LITERATURE.

SIR,—It is time that the attention of Christian people was called to the serious responsibility which they incur by their patronage of low-toned journals. I have long wondered how so many professedly Christian people can reconcile it with their duty to support such papers, and specially such as are notorious for their "incessant sneering at every developement of vital religion." Surely, if Christians would reflect, that every penny they subscribe towards the support of such journals, adds to their share of responsibility for the evil influence which these exercise, they would not so thoughtlessly take part in doing the work of the enemy.

Some may think that the amount paid is so small that it can scarcely be taken into account, forgetting that such papers stand or fall according as they are supported or not by the pennies of an approving or disapproving public, and that it can be no little thing, in God's eyes, for a Christian to take even the smallest fraction of a part in promoting or encouraging what leads to evil. Others may argue that they must take in such papers in the interests of their business, or because they contain the most news. But surely neither the claims of business, nor the Athenian craving for news, nor any other thing, can for a moment justify a Christian encouraging the continuance of papers which ridicule and scoff at sacred things, or putting the interests of his business before those of his soul.

Few things have shown more clearly the lamentable amount of worldly conformity and perversion of conscience which exists among professedly Christian people, than the fact that many of those who have denounced the recent well-timed exposure made on behalf of our innocent maidens, are content to go on year after year supporting a press which is opposed to everything like vital religion, and at variance with all that is truly spiritual. Truly we have need, in these days of easy-going, self-indulgent Christianity, to remember that "the friendship of the world is enmity with God."

Yours, &c., J. FORBES MONCRIEFF.
Edinburgh.

ABOUT FLORIDA.

DEAR SIR,—Your kindness in putting my letters about Florida, its mission work, agricultural prospects, &c., in THE CHRISTIAN, has led to so much correspondence that I have, partly on this account, returned home for a short time, to see and communicate with those who are desirous of emigrating thither, whether for mission work or agriculture. I feel that a most useful work is to be done in finding a sphere where many can confidently leave our overcrowded country with a prospect of really doing well, and I shall be glad to hear from anybody desiring information on this subject.

When leaving these shores last spring it was with the fullest intention of remaining away uninterruptedly for a year, to carry on the Lord's work amongst the coloured people, in which I have been greatly encouraged during the past four months. I should feel deeply indebted to you if you could kindly insert this explanation of my return to this country, otherwise it might be misunderstood.

I am, dear Sir, yours very truly,
JOSEPH HANNINGTON.
2, *Eliot-hill, Lewisham, S.E.*

Notices of Books, &c.

FOUGHT AND WON. By RUTH ELLIOTT. 2s. 6d. *Woolmer.* A capital tale of grammar-school life. The characters are well sustained, and the style is vivacious and telling.

MAY'S CAPTAIN. By HELEN BRISTON. 1s. 6d. *Woolmer.* A well-written story, which will be much enjoyed; full of brightness and healthy sentiment, and shows how great is the influence of even a little child.

THE SURE HARVEST; or, The Annals of Ennersleigh. By Mrs. C. W. COOTE. 2s. 6d. *Religious Tract Society.* A very pleasing country tale, showing how consistent Christian example is used of God to win many careless hearts to Him.

RAMBLES AND SCRAMBLES IN THE TYROL. 2s. 6d. *Woolmer.* A very interesting book, as its title would suggest. At this season, when so many tourists have returned from visiting the spots here described, they will be glad to have this graphic and well-illustrated memento of their travels.

THE NEW GODIVA. 3s. 6d. *Fisher Unwin.* A remarkable book with a remarkable title, dedicated to Mrs. Josephine Butler. It deals in a masterly, unflinching manner with the social questions of the day, at the same time sparing the sensibilities of the most sensitive reader. It is a timely work of no mean ability and of great value.

UNDER THE SHADOW OF HIS WINGS. 2s. 6d. *Religious Tract Society.* A selection of passages of Scripture and hymns as "comforting words for the weary." They are wisely and appropriately chosen, and, being printed in a clear, bold type, will doubtless prove a welcome bedside companion to many upon whom the Lord has laid his afflicting hand. May it accomplish his object in drawing souls nearer to Himself, and in yielding the "peaceable fruit of righteousness."

THE RECORD OF RUTH. 2s. *Elliot Stock.* A very curious book, purporting to record the life of a Jewish maiden in the time of our Lord, who was betrothed to Judas Iscariot, but became a firm follower of the Man of Sorrows. The author ignores the fact that Judas was a disciple, but narrates some imaginary incidents in the life of Christ, which, while showing the beauty of his character as a man, hardly presents the soul's idea of Him as the Lord from heaven.

A SCHOOLMASTER'S RETROSPECT. By M. C. HIME, M.A., LL.D. 1s. 6d. *Simpkin & Co.* How to deal with "Our Boys" has long been a vexed question. Much depends upon their school training as to how they will "turn out." The thoroughly practical remarks here set forth, and the sound common sense they contain, claims for this excellent little volume an important place in the mind of every parent and schoolmaster in the land, ay, and of every schoolboy too, for he would here see that his "master" is not his enemy, but a true friend to those who would make him so. Of course, there are schoolmasters *and* schoolmasters, but not many who for sixteen years have had one or more sons of the same parent in succession in their school. Such a fact demands attention to this fresh production of his able pen.

HYMNS OF THE PRESENT CENTURY. 6d. *Religious Tract Society.* This forms the eighth of the "Companion for a Quiet Hour" series, and will be read with great interest by many. Some of the hymns are of a peculiarly beautiful character. They are translated from the German into English verse by Rev. J. Kelly.

We have also received the following books:—

Holness:
The Story of a Little Crab. 1s.

Fleet Printing Works:
Heart and Brain. 6d.

Hodder & Stoughton:
The Cathedral Cave. 1s.
Then and Now. 1s.
The Parables of our Lord. By Dr. Marcus Dods. 3s. 6d.

Hawkins:
Wilderness Lessons. 1s.

Elliot Stock:
The Children's Service Handbook. By Thomas Davies, M.A. 6d.

Parlane, Paisley:
The Churches in Asia. By Rev. Dr. A. N. Somerville 1s. 6d.

Cassell & Co.:
The World's Workers. 1s. 6d.

The following are a few of *Messrs. Cassell & Co.'s* new and forthcoming works for 1885-6:—

The Royal River: the Thames from Source to Sea, illustrated by engravings from original designs by various artists.

The Story of the Heavens. By Professor R. S. Ball, Royal Astronomer of Ireland, one of the features of which is the attempt to explain in general language, and without any mathematics, some of the more abstruse, but profoundly interesting astronomical phenomena.

The Encyclopædic Dictionary, Vol. VIII. (Inter-Mel).

The following new volumes of the Fine Art Library:—Tapestry, Engraving.

Picturesque Canada. A delineation by pen and pencil of the Dominion of Canada, complete in two vols.

An *édition de luxe* of The Cathedral Churches of England and Wales.

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The fourth series of Familiar Garden Flowers.

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New and revised edition of Old and New London, in six volumes.

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History of England during the Past Twelve Years, being Vol. X. of Cassell's Illustrated History of England.

The Peoples of the World, Vol. V., by Dr. Robert Brown.

Library of English Literature. By Prof. Henry Morley. Vol. III.

Cassell's Popular Gardening, Vol. III.

A handy-volume edition of Bishop Ellicott's Old Testament Commentary, in volumes suitable for school and general use.

Notices.

A. U.—Kindly send us your full name and address.

COMMUNICATIONS RECEIVED WITH THANKS.—M.B. J.H.D. M.M. K.J.G. H.W.G. J.C.P. C.A.G. A.M.G. A.H. M.L.L.E. R.D.T. M.A.R. D.S. T.S.F. J.M. A.M. J.J. J.A. J.W.C.F. M.H.W. R.H.W. H.J.P. Mrs P. W.F.D. A.A.B. J.D. M.E.H. A.W. C.L.A. C.S. W.J.S. M.A.C. J.S. W.S. J.E.M. F.E.G. M.B. J.M. E.S. G.G. E.A. C.B. G.S. B la T. B.H.W. E.G. A.M. B.L. J.F.M. R.A.W. H.R.F. J.McP. B.W. A.A. F.K.W. G.H.R. J.H.G. J.E.L. E.S. M.M.C. T.J.B. N.H. J.W.C. C.D. J.L.S. A.G.A. G.S. W.C. E.P. D.D.B. K.H.W. G.K.M. J.D.P. A.J.R. R.E.L. T.J.L. L.P. C.B.S. C.P.H. H.T. H.S. G.K.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

A KIND OFFER.—I have the superintendence of a Working Women's Home in connection with a jam factory. You will understand the class I have to deal with, and as it is a new and rising neighbourhood, without any Gospel or Temperance work whatever in it—on the contrary, much drunkenness and vice—I am willing to lend my schoolroom at the address given below, which is capable of seating thirty people, and providing fire, light, and accommodation free, for preachers, during the winter Sunday evenings. Travelling expenses we could not guarrantee. Trusting that Christian friends will come forward and help in this work,

Faithfully yours, (Mrs.) E. ALLBERRY.
1, *Station-road, Swanley Junction, Kent.*

P.S.—I would be thankful for any old good books or periodicals for use among the young women in the Home. Would any friends send me parcels of same? The house is within two minutes' walk of the railway-station.

(*For Forthcoming Meetings, Donation List, &c., see p. 38.*)

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.
Established 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

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Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

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FUNDS are greatly NEEDED to enable the Society to place a Mission Vessel with every fleet.

E. J. MATHER, Secretary.
31, New Bridge-street, E.C.

CHRISTIAN COMMUNITY.

The 113th Annual Report of this Society has been issued, a copy of which will be forwarded to any applicant interested in its operations.

Help for the general work of the Society is very urgently needed, and will be gratefully received by the Secretary, JAS. ATKINSON.
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THE CHILDREN.

WHY do children grow up so indifferent to God, their own Father and Mother, and true Bible Religion? What answer will many *Parents* give to this momentous question?

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PEACE AND THE NEW ELECTORS.

THE Peace Society has issued the following appeal to the new electors :—

"If we take the history of the last thirty years, we find that during that period the nations calling themselves Christians have slaughtered in war more than two millions of men, that it has cost them to do this work of butchery, at least three thousand millions of money, and that the preparations they are now making, during a time of peace, for future wars, cost them every year, in all ways, five hundred millions sterling, and that when there are millions of the people who are always living on the very verge of starvation! Is it not time that an end should be put to this system? There is no way in which this can be done, except by the people themselves, in all countries, taking the matter in hand. The Governments seem to think that to shed human blood on the largest scale, and to wring money from the hands of the suffering populations, to rival each other in armies and navies, is the noblest and most honourable thing they can do.

"Why is it that professedly Christian nations so often rush into this terrible work? Because there are certain classes, in all nations, who profit by war, and do their best to bring it about. Those who make the weapons of war, and who contract for the materials and means for carrying on war, naturally favour it, for they grow rich by it. Newspapers, whose circulation increases enormously while war is going on, are also tempted to promote it. Above all, officers of the army and navy, especially those in high command, know very well that if they fight, rewards and honours will be showered upon them in thick abundance.

"But what do the great bulk of the people get from these miserable enterprises? It is their children who, as common soldiers, have to endure the hardships and horrors of war, and to perish in agony by the hundred in the battlefield, or in hospitals, far away from their native land. It is they who have to suffer from the increased taxation which war invariably entails, from the disturbance of trade, the stoppage or lowering of wages, and the higher price of provisions, which generally accompany war.

"Why should the public, then, allow themselves to be fooled by loud talk about 'Imperial greatness,' 'national honour,' 'military glory,' and other vague and grand phrases, by which the men who delight in war try to dazzle their reason and impose upon their common sense. Even within the last ten years we have made wars which were absolutely unprovoked, in Afghanistan, Zululand, the Transvaal, and Egypt. These wars, we may confidently say, have cost, or will cost, at least *fifty millions sterling*, and an amount of bloodshed and suffering which defies all calculation. What good has come of these wars to any human being, except to the speculators and contractors who have had a share in spending the money, and the naval and military officers who have gained titles and pensions for fighting?

"We advise you, therefore, countrymen, when candidates come before you, to ask for your votes, to put such questions as these to them :—

"Will you support, in Parliament, a policy of peace and a reduction of the naval and military expenditure now weighing so heavily upon the people?

"Will you resist and denounce the custom, now so frequent, of allowing our diplomatists at home, or our officials, civil or military, abroad, to involve the nation in quarrels and wars, without its knowledge and consent?

"When differences arise between us and other countries, will you advocate the settlement of such differences by arbitration, instead of by the brutal appeal to the sword?

"Will you support any proposal that may be made to bring about a mutual and simultaneous reduction of those enormous armaments, by which the people of nearly every country in Europe are ground to the earth, by taxation and military service?"

Forthcoming Meetings.

EVANGELISTIC.

THE CHURCH ARMY will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, E.C.

MESSRS. FULLERTON AND SMITH.—September, Shoreditch Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's wood.

MR. F. E. MARSH.—Saltmarket, Glasgow, September 20 to October 2; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

MR. J. M. SCROGGIE.—Glasgow, September; Kendall, October.

MR. W. SPENCER WALTON.—September, Brighton, Lewis, and Barcombe; October, Whitehaven; November, Weston-super-Mare, Southsea, and Wandsworth.

MESSRS. E. HURDITCH AND F. C. SPURR.—September 27 to October 25, Cardiff; November 1 to 15, Mountain Ash.

MR. HENRY THORNE.—To September 18, Aldersgate-street, London; 19 to 29, Bradford; October 3 to 12, Wigton; 17 to 26, Kidderminster; 31 to November 9, Harrogate; 14 to 23 Bridgwater; 28 to December 7, Malvern; 12 to 21, Stratford, London.

HERBERT W. TAYLOR.—Sundays in September, St. George's Hall, Langham-place, W., 11 a.m. and 7 p.m.; Wednesdays, Burlington Hall, Conduit-street, 8 p.m.

MR. JAMES NEECH.—Branston, September 20 to October 4; Framlingham, Suffolk, November 1 to 15.

MR. GEORGE SOLTAU.—Northampton, Sept. 13 to 27; Dublin, Oct. 2 to 30; Birkenhead Docks, Nov. 1 to 14.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

MISSION FOR CHILDREN, conducted by Rev. E. Payson Hammond, Conference Hall, Mildmay-park, commencing Sunday, September 20.

CLAPTON HALL, Upper Clapton.—Mr. C. Russell Hurditch during September. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

CONFERENCE HALL, Clapham-road, S.W.—Sunday, September 20, Mr. Herbert Francis, 3.30 and 7 p.m.

TALBOT TABERNACLE, Notting-hill.—Sunday, September 20, Mr. C. L. Rozas, 11 a.m. and 7 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, at Llandudno, till Sept. 20; Brighton, Sept. 26 to Oct 25. Mr. H. M. Trickett, at Didsbury, Sept. 14 to 19. Praise Meeting at St. James' Lecture Hall, Holloway, Oct. 12, at 6 30. Rev. E. A. Stuart, M.A., presiding. Seaside reports Meeting, Oct. 21, at Exeter Hall, at 6, Rev. E. A. Stuart, M.A., presiding.

CHRISTIAN EVIDENCE SOCIETY.—Open Air Work Sunday, September 20, 11 a m., Battersea Park; 11.15 a.m., Kensal Green, Kilburn (Elgin-road), Kingsland Green, Midland Arches (St. Pancras), Mile-end Waste, Streatham Common; 11.30 a.m., Albert Embankment, Clerkenwell-green; 3.30 p.m., Hyde Park, Peckham Rye, Regent's Park, Victoria Park; 7 p.m. Plaistow.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Sunday, 7 p.m.; Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station), Messrs. Colman and R. J. Bicknell, Sunday, 7 p.m.; every week-night (except Saturday) at 8 p.m. Hammersmith—Tent, corner of Adie and Oxford roads, Mr. W. Harper, Sunday, at 7 p.m.; Mr. Colman to-night (Thursday) at 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Abraham Wallis, Sunday, 7 p.m., and Thursday, 8 p.m.

CONFERENCES.

SALISBURY CONFERENCE.—September 21 to 25. Particulars may be obtained of Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

DUBLIN.—Twelfth Annual Convention in Christian Union buildings, September 28 to October 1. Hon. Sec., Rev. R. McCheyne Edgar.

DEEPENING OF SPIRITUAL LIFE.—Annual Convention, Queen's Rooms, Clifton-street, Glasgow, September 29 to October 2.

CLIFTON.—Twenty-third annual Conference, October 6 to 8 Hon. Sec., Rev. J. Ormiston, St. Mary-le-Port, Bristol.

EVANGELICAL ALLIANCE.

ANNUAL CONFERENCE, October 6 to 8.

Tuesday, at 8 p.m., the Lord Provost of Glasgow presiding, addresses of welcome, Lord Polwarth, Marquess of Ailsa. "The Evangelical Alliance—its work in promoting Christian union and the defence of the persecuted," Rev. J. H. Rigg, D.D.

Wednesday morning, 10, Communion Service in Claremont Church, Revs. Andrew A. Bonar, D.D., J Elder Cumming, D.D., and J. Logan Aikman, D.D. 11 to 1, conference, chairman, the Right Hon. Lord Polwarth; "The Annual Address," Rev. J. Monro Gibson, D.D.; "The Practical Resolutions," to be read and enforced by the Rev. John Stoughton, D.D., London.

Wednesday afternoon, 3, open conference, chairman, Mr. J. Campbell White. Subjects: (1) "Present Day Unbelief," Rev. Prebendary Anderson, M.A.; (2) "Present Day Worldliness among Professing Christians," Mr. George Müller; (3) "The Non-Church-going Problem," Rev. James Paton, B.A.

Wednesday evening, 7.30, public meeting, chairman, Mr. J. A. Campbell. Addresses by Rev. Principal Cairns, D.D., Rev. Principal Simon, Rev. J. J. Varnier (of Messina), and Rev. Dr. Somerville. Subject: "The State of Religion on the Continent."

Thursday morning, 8 30, public breakfast, chairman, Sir W. Collins. 10 30, devotional meeting, Mr. J. R. Miller to preside. 11 to 1, conference, chairman, Sir W. McArthur, K.C.M.G., M.P. Subjects: (1) "The Authority and Sufficiency of Holy Scripture," Rev. Canon Taylor, D.D.: (2) "The Power of Christ's Resurrection," Rev. Talbot Greaves, M.A.; (3) "The Work of the Holy Spirit," Rev. Charles Graham.

Thursday afternoon, at 3, open conference, chairman, Admiral Sir W. King Hall, K.C.B. Subjects: (1) "Observance of the Lord's Day," Rev. Andrew Thomson, D.D., and Rev. A. Campbell; (2) "Temperance," Prof. J. G. McKendrick, M.D.

Thursday evening, 7.30, public meeting, chairman, the Righ Hon. the Lord Mayor of London. Subjects: (1) "Foreig Missions," Rev. J. C. Herdman, D D., Rev. Dr. Williamso (China); (2) "Faith-Healing, or the Power of Prayer, Rev. Newman Hall, LL B.; (3) "Godly Upbringing of th Young." Rev. J. Oswald Dykes, D.D., Sir William Mui K.C.S.I., LL.D., vice-president.

Secretary, Mr. A. J. Arnold, Alliance House, Adam-street Strand, London.

MISCELLANEOUS.

Y.W.C.A., DUBLIN.—Conference, Friday, October 2. Mis Marrable, secretary, 49, Waterloo-road, Dublin.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing room meetings every Thursday at 3 and 8 p.m.

MRS. BOARDMAN'S weekly Bible-class for ladies, at 11 o'clock at 3, Highbury-place. Meetings for deepening of spiritua life every Tuesday at 6.30.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily Prayer meeting, 1.15 p.m (Sat. excepted). Bible study, 6.15 p.m., Tuesdays. Gospe services, Mission Hall, Mellor-street, Sundays, 11 a.m (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; ope air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Monday and Thursdays, 8.15 p.m.

EXETER HALL.—Meeting for young men every night at 8 Saturday evening, Bible class, Colonel Puget Sunday Bible class, 3.30 p.m. Next Sunday night, at 7, a specia ten days' mission will be commenced, and conducted b students from Edinburgh University, all invited. Meetin every week-night by the students, for men only, at 8 o'clock On Thursday and Friday next, at 8 o'clock, special addresse to men only, will be given by Mr. Reginald Ratcliffe Daily prayer meeting (Sat. excepted), 1 to 2 p.m.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday September 17, 8.30 p.m., address, Rev. B. Oswald Sharpe M.A. Sunday, 20, 3.15 p.m., Bible class, subject, "Persona Interviews with Christ and Nicodemus," Mr. S. Pewtres Wednesday, 6 to 10, anxious inquirers and strangers.

17, CAMDEN-ROAD, N.W.—This day (Thursday) young men' meeting, 8.30, address by Mr. T. H. Griffin. Sunday, praye meeting, 8.30 a.m.; Bible reading, 3.15 p.m., subjec "David's Thanksgiving" (2 Sam. xxii); praise and praye meeting, 5.30 p.m.; Gospel meeting (open to all), 7.30 p.m Tuesday, prayer meeting, 8.30 p.m.; Wednesday, 8 30 p m workers' meeting.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.- Thursday, September 17, 8.45 p.m., address, Rev. Joh Tuckwell (Baptist Church, Westbourne-grove). Sunday 20, 3.15 p m., Bible class, subject, "Salvation." Praye meetings as usual.

HACKNEY (The Grove, Mare-street, near Town Hall)—Ever Sunday morning, 7.30 to 8.30. Workers' prayer and prais meeting. Sunday afternoon at 3, Bible-class. Sunda evening, 7 to 8 15, Open-air Mission service, if wet, inside 8.15 to 9, united prayer-meeting. Every Wedesday, 8 3 p.m. mission service and prayer meeting.

CONFERENCE HALL, Stratford.—Sunday, September 2 and for fifteen days' mission, Mr. William Day. Sunday 3 and 7 p.m.; week nights, 7.30.

CITY OF LONDON CENTRAL NOON PRAYER MEETING 186, Aldersgate-street.—Daily, 12 to 1.

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*_** Will donors oblige us by giving explicitly and fully th titles of the Missions to which they wish their donations t be applied? Mistakes which sometimes arise will thus b obviated. Will they also bear in mind that our Donatio List is made up for the Printer on Saturday morning? An amounts received afterwards will be acknowledged in th subsequent week's number.

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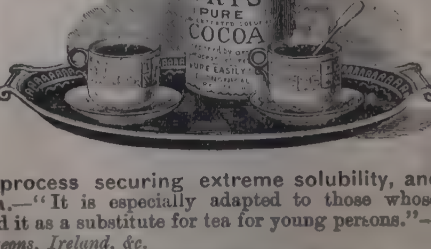

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"And if a man contend in the games, he is not crowned, except he have contended lawfully."—2 Tim. ii. 5.

THE Apostle Paul frequently alludes to the public games in his epistles, drawing many practical lessons for the Christian life. In 1 Cor. ix., he refers to three classes of athletics—Boxing, Wrestling, Running—and in all these the contests must be according to the rules, otherwise there will be no reward.

(1) *Boxing.*—"So fight I, not as one that beateth the air." "Fight the good fight of faith." There is no "beating the air" in the good fight of faith. What is needed is first to recognise the adversary to be attacked, and then to aim straight blows. A boxer throwing his arms wildly about will never hit his adversary, but be severely hit himself. Unbelief, bad temper, discontent, selfishness, covetousness are among the many spiritual adversaries opposed to us. To meet unbelief, use such words as "Lord increase our faith," "He is faithful that promised." For bad temper, "When He was reviled, He reviled not again," "I am meek and lowly in heart." For covetousness, "Lay not up for yourselves treasures on earth," "Covet earnestly the best gifts." For discontent, "He satisfieth the longing soul." For selfishness, "I have learned in whatsoever state I am therewith to be content," "Even Christ pleased not Himself." This will be "striving lawfully," for faith in God's promises, and determined obedience to his precepts, will "overcome."

(2) *Wrestling.*—Here, again, we must be careful not to engage in a struggle with the wrong person. "Jacob wrestled all night with a man from heaven." The messenger came, apparently, to bring him the answer to his prayer, but he failed to recognise him, and engaged in the all-night struggle till his strength was gone. "We wrestle," not with God, "but with principalities and powers," &c. (Eph. vi. 12), and we strive lawfully when we *stand firm*, our loins girt about with truth, our feet shod with the preparation of the Gospel of peace. The effort of the enemy is to throw us down; the promise to faith is, "Yea, he shall be holden up, for God is able to make him stand" (Rom. xiv. 4).

(3) *Running.*—Certain qualifications were necessary to entitle a man to the privilege of competing in the games.

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Fourth.—He must only partake of the prescribed diet.

The race is not for life, but for a prize To be entitled to compete we must produce the evidence of the new birth, and have the witness of the Spirit, that we belong to the Father. We must have a conscience void of offence; we must exercise ourselves in godliness (see 1 Tim. iv. 7, 8; Acts xxiv. 16), and we must be careful as to how we feed our souls. The strength of many is injured by the intemperate use of newspapers, magazines, lending libraries, and by the neglect of the Word of God. "Make no provision for the flesh to fulfil the lusts thereof" (Rom. xiii. 14).

The Course is the course of Faith (2 Tim. iv. 7). Some are spoken of as having "erred from the faith" (1 Tim. vi. 20, 21).

The Start was made by the herald summoning all the competitors, and examining as to their qualifications. Says the Apostle (1 Cor. ix. 27), "Having preached to others," by which he means, having acted as the herald in starting others. The cross is the starting-point where all must assemble, and be stripped of the sin that doth so easily beset them, and lay aside every weight.

The Race.—The race is not to the swift (Ecc. ix. 11), but to the patient (Heb. xii. 1). How contrary to human nature is this race, and how impossible for the impatient to win it! The Apostle, in speaking of it (Phil. iii. 13, 14), counsels that there be no "looking behind." Many are looking around to see what others are doing, criticising this one's style, and that one's way of running, finding fault here and there, and too often getting off the course altogether. There is no way of going straight but by keeping the eye steadfastly fixed on Jesus; let us therefore not concern ourselves with the speed of others, but be content to please the Master, and observe the rules of the course. We are taught, indeed, one way in which we may be concerned with others. and that is, to help a fallen brother (Gal. vi. 1). We are running not against one another, but away from sins and old habits. If we lack faith and patience we shall be "overtaken by a fault," and be tripped up. It is according to human nature to rejoice in the fall of another, but it is according to the Divine nature to stop and lift up that which is fallen. As the race is not to the swift, this will involve no loss of time. Many may outdistance us in spiritual knowledge, and rise to marvellous heights of attainment, but let us run the race set *before us*. The Israelites became impatient on their journey to Canaan, and then they looked behind them and remembered the leeks and the cucumbers, and the fleshpots of Egypt; consequently they lost the prize of entering the land, and their carcases fell in the wilderness.

A Castaway (1 Cor. ix. 27) is one who is disqualified for the race. The Apostle here speaks of himself as one who has acted as herald and trainer, and says he does not neglect to keep himself in training, so that he, too, may be able to take his place in the race. His heart is set on the prize.

The Spectators.—"We are compassed about with so great a cloud of witnesses" (Heb. xii. 1). We are made a spectacle unto the world, and to angels, and to men (1 Cor. iv. 9). We have friendly and unfriendly spectators. Ranged round the seat of the Judge are the hosts of runners who have passed along this way before us. With what interest they watch the efforts of those who are following after them, and who have to encounter the same obstacles as they themselves did. But the world also watches, laughing at every fall, rejoicing at every entanglement, and glad when the runners fall foul of each other; keenly observant of any weights that have not been laid aside, such as a grumbling spirit, a self-absorbed mind, a selfish manner, a greedy spirit. Angels, too, are among the spectators, watching with intense solicitude, and ministering as God has given them charge over us, "to keep us in all our ways." And does not the Lord Himself watch everyone with the deepest interest possible? It is more blessed for Him to give than to receive, and He is longing for the joy of giving as many prizes as possible. "So run that ye may obtain."

The Prize of the high calling of God (Phil. iii. 14). A crown of righteousness (2 Tim. iv. 8), an incorruptible crown (1 Cor. ix. 24). All will not have the prize, because all will not have run for it. If the heart is occupied with the prizes of wealth, position, popular applause, success in life, there can be no time or room for the prize of the high calling. If we mind "earthly things," we cannot have the mind that was in Christ Jesus. The idea of "the prize of the high calling" seems to be that the Judge, or President, of the race occupies an exalted seat, commanding a view of the whole of the course, so that He can observe every competitor, and see that all are "striving lawfully." He will disqualify any who have taken an unfair advantage, or have left the course, or obstructed another runner, or in any way violated the rules. Then at the close He will announce who are the winners, and call up each one before the whole assembly of spectators to receive the prize. How heaven will ring with shouts of approbation when suffering Abel, faithful Abraham, patient Job, brave Daniel, affectionate John, mighty Paul, and many more of modern times, are called up to receive the reward of their "patient continuance in well-doing." The steps up in response to the call will far outweigh the rough places stepped over, and the weary parts of the course. Let us ask ourselves, "Have we started in this race? Have we helped any to persevere? Have we lifted any fallen ones?"

The Joy of the Victor.—"My brethren, . . . my joy and crown," Phil. iv. 1 (1 Thess. ii. 19; Acts xx. 24; Heb. xii. 2). The hope of sharing the joy with Christ kept Paul patient and faithful. And what will the resurrection joy be? To see the downtrodden and suffering ones of earth all set free for eternity from everything that hinders a perfect following after Christ.

The Judge.—Jesus, the Author and Finisher of Faith. From the cross He starts us, on the throne He receives us. He has been over all the way Himself. He knows the power of temptation, therefore He is able to succour them that are tempted. Remembering who the Judge is, let us press forward, for we shall soon see his face, and win his "Well done." G. Soltau.

THE N.E. LONDON GOSPEL MISSIONS.—The annual meeting of our Bow-common branch was held on the 14th inst. There was a thoroughness about the proceedings that made them most enjoyable. The singing was heartiness itself, while the opening prayer brought our hearts in sweet accord to the mercy-seat. The general superintendent, Mr. Wm. Chorley, gave a short address after the reading of the gratifying report by Mr. Metcalfe. Then our friend Mr. Luck was followed by Mr. J. McCall, and subsequently Mr. G. E. Morgan gave a very suggestive address, and a number of other friends added brief testimonies. The report showed that the work has extended and proved a great blessing to the surrounding neighbourhood. The Band of Hope shows a steady increase, and the tract society, under the secretaryship of Miss Agatter, is doing a good work, having distributed from house to house, and in the open air, 34,000 tracts, and about 1200 various publications. Our sisters have taken them into the public-houses, and have even been asked for them over the bar. The children's meetings are well attended; several have been led to the Saviour, and there is a great improvement in their general condition and behaviour. Our Bible-woman and district visitor, Miss Jermy, gives good news of her work among the people, which is both temporal and spiritual in character.

W. Chorley.

2, *Marquess-grove*, *Canonbury*, *N.*

IS IGNORANCE SAFETY?

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy children."—Hosea iv. 6.

A VITAL question has been raised by the events of the past few weeks—viz., What is the duty of Christians with regard to testimony against sin? Are we to take note of the special characteristics of the days we live in, or are we to reiterate the foundation truths of the Gospel without any reference to the peculiar features of our own time? Some Christians go back to the sermons of Peter, and insist that, as he and John charged the Jews with the murder of the Son of God, that ought to be the sin of which we seek to convict men now. But the men whom Peter and John thus charged were actually guilty of this very sin. In order to convict any individual of sin, we must press upon his conscience the very sin of which he is guilty. When Paul preached before Felix, of the faith in Christ, he reasoned of righteousness, temperance, and judgment to come, and Felix trembled. It is very doubtful if he would have trembled had Paul charged him with killing the Prince of Life, though this was the preaching that made the men of Jerusalem, who had really done it, cry, "Ye intend to bring this man's blood upon us." It is only by a process of reasoning that a man of the present day can be made to understand his complicity in the crucifying of the Lord Jesus, but he feels keenly a much less sin which he has himself committed.

Nothing has astonished us and pained us more than the way in which some Christians who claim to be teachers are acting in the present crisis. One writes:—

"It is the characteristic of the present day for good folk to lose their heads and run to extremes. There is nothing new in all this sin. It is as old as the Fall. The evil is the same in kind, though greater in degree and effrontery. The only safeguard for girls is ignorance; for boys, early marriage."

Would this good man have written in this heartless way if he had lost a daughter, as the papers tell us every day that other parents are losing theirs? Did Jesus Christ and his Apostles "run to extremes" when they rebuked and denounced the sin of their day? There was nothing new in it; it was as old as Sodom and Gomorrah; yea, "as old as the Fall. The same in kind, though greater in degree and in effrontery." Did they, therefore, teach that "the only safeguard for girls was ignorance, and for boys, early marriage"?

Why did not the Holy Ghost start a separate sheet, as we are advised to do, that "people might read the impure page, and keep it from the eyes of the virtuous whose ignorance is bliss," instead of putting the records and rebukes of sin into the Bible, making them an integral part of the Scriptures of truth?

What is the use, in a world like this, of "the virtuous, whose bliss and safety are in their ignorance," unless it be that "their willing souls may stay in such a frame as this, and sit and sing themselves away to everlasting bliss," where, however, they will miss the "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things," for blissfully ignorant people are not those who have well *done*, nor would they be of much use in ruling others.

Ignorance is neither safety nor bliss. A matron has just been rudely waked out of her ignorance and writes:—

"Sir,—Your remark at the close of 'An Anxious Mother's' letter, in your issue of September 10, leads me to ask how it is possible for these 'naturally and divinely constituted guardians and teachers of their children' to do 'the first and most effectual thing,' when it is the fact that certainly among the mothers (and I may add the grandmothers) of even the upper classes, the most lamentable ignorance prevails as to the perils which surround not only *children* of both sexes, but even *infants* in their cradles.

"I have of late discovered (and all who interest themselves in infant life will be able to corroborate me) that the seeds of vice are sown *in the nursery* by the ignorance, and even malice, of those in charge; that no infant is too young to escape from this danger, and that depraved instincts which seem unaccountable in after life may have been aroused ere even the child could walk.

"These are matters of which at least ninety-nine in every hundred mothers are positively ignorant; and on which doctors are silent.

"I would suggest that during the coming winter classes for the instruction of mothers and nurses in the simplest physiological facts should be started, where the whole truth will be stated without reserve concerning this most vital subject, for the salvation of the coming generation.

"Will not those who have gained experience in Homes and Hospitals for children of the poorer classes pass on some of their knowledge to those who live in smaller circles?—I am, Sir,

"Another Anxious Mother.

"*Cadenabbia, Italy.*"

We can give no better reply to this "Anxious Mother" than the following counsel from one who has had a thousand times more experience, and, therefore, has a better right to be heard, than those who counsel ignorance, and who write about the Gospel as if the Gospel had any meaning except in a world where sin abounds.

"THE BIBLE, THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE.

"Dear Sir,—We cannot ignore the disturbance of the social elements that is raging. The storm which has broken upon Christians ought not to have taken them so much by surprise. They are fully warned by the Lord of what is to be expected to happen in these last days. But Satan has succeeded in blinding their eyes to that which is going on around them. He induces them, under the pretence of propriety and modesty, to refuse to know the true state of affairs in the world; and this ignorance prevents them from doing much of the service of God to which they are called.

"There never need have been an Act of Parliament for the protection of minors if parents had been doing their duty. If Christian women had known what they ought to have known about the nature of sin—as detailed in the Bible alone, not as revealed in newspapers, nor described by novelists, but just as the law of God depicts it—they would have been an army of prevention, which would have been better than any cure that can now ever be done by human devices.

"I appeal to Christian mothers to read every word of the Bible to their children, and make them understand the moral bearing of its laws, how they effect the separation from physical as well as spiritual corruption of the people who keep them.

"Our Bible gives us all the instruction we need for the purification of our sons and daughters. It will do for us what it does for the children of Abraham. Their freedom from many of the physical evils, under which we groan, is due to their observance of a code of rules, that is our heritage, under other nomenclature. The field of service into which the Apostles admitted women is that of family duty (Titus iii. 4). If it was occupied as it might be, the labour of rescue work would be spared.

"It is evident that the first preventive effort—the dealing with children—is exclusively women's work; and it is equally plain that the rescue of their own sex is theirs exclusively also. That which devolves on Christian men is the recovery of their fellows, who transgress the laws of morals.

"It is hard to say it, and it is terribly painful to write it, but it is truth that wants to be laid to heart by every mother. Each son and each daughter that is not warned, and taught the nature of sin, as declared in the Holy Scriptures, and who offends in such things, their blood will be required at the hand of the mothers who neglected them.

"It is very remarkable that efforts to deal with these cases are almost confined to women who are neither wives nor mothers themselves, but whose sympathy with womanhood carries them out of themselves, and makes them assume to be the representatives of their sex. All honour to those noble souls who try to efface the stain of our disgrace! It is not too late for mothers to shoulder their burden. The way to do this is to gather together and confer, and pray for wisdom and love. We need much of both. He who giveth liberally and upbraideth not will abundantly grant what is asked.

"At the Conference of the Christian Women's Union, to be held in October, the subject of this true Bible teaching will, we trust, be fully discussed.

"All that is required is that we should use the Bible, the whole Bible, and nothing but the Bible, to cleanse our children from the pollution that is in the world through lust.—Yours in Christ's service,

"Susanna Meredith."

Do the writers of such sentiments as those we quoted at the beginning believe that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto every good work"? Do they believe, with the wise man, that "every word of God is pure"? or, with the Psalmist, that "the words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times"? No, they do not. They would divide the Bible into Holy Scripture for the virtuous, whose ignorance is bliss, and unholy Scripture, which they would put by in a drawer. "O foolish, and slow of heart to believe *all* that the prophets have spoken!" The people of Israel were commanded: "Thou shalt teach them *diligently* unto thy children." Under the new covenant it is written: "We ought to give the *more earnest heed* to the things which we have heard."

Some preachers say they could preach from texts thirty years ago which cannot be preached from now. If Luther were alive, he would say, with more emphasis than when he uttered the words, "And so the poor Gospel goeth to wrack."

BURMAH.—Mrs. M. B. Tugalls, a member of the American Baptist Mission, has laboured for more than thirty years in British Burmah, most of the time alone, as her husband died more than twenty years ago. Besides her work among the Burmans and Karens, from among whom she has won many souls for Christ, her heart grieved over the English-speaking people, the employés on the railway and others, for whose souls no one cared, and her efforts for them have resulted in the founding of a library, and the gathering of them and their families there, for occasional social evenings and Bible-classes. It is proposed to send a box of books, texts, cards, &c., to Mrs. Tugalls this autumn, and if any friends will help to fill it, Mrs. Lundie, 6, Beech-street, Liverpool, will gladly communicate with them.

WANDSWORTH-ROAD. — On Wednesday, the 16th inst., a happy company gathered round Mr. D. M. Cameron to take possession of a piece of ground for the erection of an iron hall to replace the tent in which, for some months, his services have taken place. A tea-meeting was held, after which the congregation adjourned to the new site for a short dedicatory service. After this there was a crowded meeting in the tent, at which R. Paton, Esq., presided. After an earnest address, expressing gratitude to God for his goodness in making their way clear, he called upon Rev. J. Henderson, who, in generous and forcible language, welcomed this new agency into the locality in which his own chape is placed. So far from entertaining any feelings o jealousy, he believed that the more centres of ligh there were the brighter would be their rays Addresses were then given by Messrs. W. R Bradlaugh, J. E. Jack, Oscar Owers, Dr. Cronin and other friends. The intervals of song by the South London choir were much enjoyed. Messrs Bradlaugh, Creer, and Brunning will (D.V.) conduct services in the tent every week-night at eigh (except Saturdays) till Oct. 11; Sundays, 11 a.m and 6.30 p.m.

MR. MOODY AND HIS "BOYS" AT THE WHITE MOUNTAINS.

[FROM OUR OWN REPORTER.]

A PRIVILEGE is often enhanced when it comes unexpected. Such a privilege has fallen to my lot, and enables me to pen a short chapter on a phase of American social life that did not come into my original programme. The readers of these American notes will ere now have discovered that this Boys' School fills a large corner in Mr. Moody's capacious heart. I believe he thinks—indeed he does not scruple to say—that there are no such boys anywhere else in the wide world as those he has gathered into his Mount Hermon Seminary, from many parts of his own as well as from other lands. There is a popular tradition in Northfield (for which, of course, I do not strictly vouch) that every morning, soon after the rising of the sun, the Farmer-Professor-Evangelist may be seen, reins in hand, driving one of his conveyances "down town," through the long High-street Avenue, across the Connecticut ferry, and up the hill to the rapidly growing group of red brick buildings which has been so prettily designated Mount Hermon.

Mr. Moody is such a splendid sleeper that I question if he devotes much of the night season to dreaming, but when he does enter the shadowy region, I reckon his brain is busy devising some expansion of Mount Hermon, or formulating some scheme for the profit and pleasure of his wonderful boys. Just when or where or how he hatched the happy thought of taking some of them to the White Mountains for a week's outing I cannot tell, but I have the best possible right to tell how his generous design was carried out, for I had the happiness to make one of the party. With all the resources at his disposal, he could scarcely entertain some scores of hungry youths at an expensive mountain resort 160 miles distant, so he had to select. The choice fell on those who had been twelve months at the school, and whose record during that time had been exceptionally good. These tests reduced the number to thirteen, among whom were one Austrian, one Choctaw Indian, two Irish, and two English youths. The company was increased to twenty-eight by the addition of Mr. Moody himself, his eldest son, Willie, and his daughter, Mr. and Mrs. Marshall and two sons, Mr. and Mrs. Studd, Mr. and Mrs. Towner, Mr. C. F. Davis, of Wandsworth, a son and a nephew of Mr. Sankey, and the writer.

We left Northfield on the afternoon of Friday, August 21, a week after the closing of the Convention. A ride of five hours brought us to Fabyan House, in the heart of the White Mountains. The course lay almost entirely along the winding watershed of the Connecticut River, and embraced, I believe, some of the fairest scenes in New England. At every turn of the track the fertile valley revealed some fresh and variegated combination of Nature's loveliest charms. At Bellow's Falls, a remarkably picturesque spot, the river was almost hidden from view by the logs that had floated down stream from the lumber regions above, and collected in the bends. I had heard at Northfield that some eight million feet of logs were then in process of being floated down towards New London for the various sawmills, where they are cut up and distributed. The men who guide the logs down the river are said to be marvellously expert in their calling; they wear shoes with pronged soles, and can steer themselves in any direction on a single revolving log, much as a squirrel preserves its equilibrium in its circling cage.

Shortly before reaching our destination, we passed Twin Mountain House, one of the famed resorts in the White Mountain range, and the place where Rev. Henry Ward Beecher long preached on Sundays during his vacation to the immense crowds that came from all the surrounding parts. Some of our party were hoping that he would officiate on the following Sunday, and were quite prepared to trudge the five intervening miles and back again, in order to hear the famous though scientific Brooklyn orator. At Fabyan's, however, we were informed that he has ceased to visit the White Mountains. He was wont to resort thither in order to escape hay fever, and it is surmised that he has discovered some easier and more accessible specific. When he preached at Twin Mountain House, excursion trains were run from all available points, and the Sunday traffic which this occasioned, with the inevitable incursion of a heterogeneous crowd was a source of much excusable vexation and annoyance to the peaceably disposed Sabbath-keepers of the country side.

Fabyan House, objective point of our trip, is beautifully situated in the heart of the White Mountains, and in full view of Mount Washington, the loftiest of them all—that is to say, when this crowning peak of the American Switzerland deigns to cast off its mantle of mist and cloud, and reveal its bold, towering outlines to the gaze of the charmed beholder. These mountains cover a considerable extent of country in the northern part of the State of New Hampshire, and are much frequented during the summer and early autumn months by Bostonians and the dwellers in other seaboard cities of the East. The scenery is very fine, the air is bracing, and the company is as abundant as the fare is good. As the season is short, the charges of course are high, averaging some four and a half dollars a day. In our case Mr. Moody had made a special arrangement with the proprietors.

Fabyan's is a large frame house, constructed in the shape of the letter T, and a walk through its spacious corridors makes quite a small Sabbath-day's journey. The dining-tables, which can accommodate 360 persons, are served by sixty young women, most of whom, I was interested to hear, are students at some of the popular seminaries in New England, or teachers in public schools. Being vacation time, they engage themselves as "helps" at these holiday houses, so as to swell their income, or help in defraying the expenses of their education. In some cases I was assured these young ladies were earning money, in this honourable way, to pay off mortgage debts on their fathers' farms. Male students adopt the same sensible method of combining change of scene with profit for the purse.

There are many of these gigantic hotels scattered up and down the White Mountain range. Fabyan's is specially patronised by the rich Jews from the large cities. With their families, they formed quite a distinctive feature in our migratory population. Since these scions of the Hebrew race were boycotted at Saratoga by Judge Hilton, some years ago, they have largely become patrons of the White Mountains, much to the profit of its exchequer, for in many cases they have an abundance of the world's wealth. One old man at Fabyan's, who did not seem particularly happy, was authoritatively reputed to be the possessor of eight millions of dollars, and it was asserted in my hearing that the number of millionaires then in residence could not be totaled on the ten fingers. From what transpired in the course of our stay, as I shall presently show, these Jewish friends do not, as a rule, appear to covet any more enduring possessions than dollars, and houses, and lands, so there is no reason why anybody should envy them.

Everybody who visits these New Hampshire mountains is expected, as a matter of course, to go up Mount Washington, whose tip-top stands 6293 feet above sea-level, and which is the highest American height east of "the Rockies." On the evening of our arrival a council of war was held to deliberate on the plan of the brief campaign. Some of the more adventurous spirits were keen for scaling the mountain afoot, and returning the same day. Any attempt, however, to cover the distance (nine miles each way, three of them being from the base to the summit) in one span of daylight was strongly discouraged by an experienced resident, who said it might be done, but probably it would be at the cost of three months' convalescence. The usual way of getting up is by the railroad, on which the specially constructed cars and engines crawl up the steep ascent in the way familar enough to Alpine tourists who go up the Rigi to see the sun rise or set. The Mount Washington Railroad, which, by the way, was constructed in 1869 by a friend of Mr. Moody's, was the first of its kind, I am informed, and the Rigi cog-wheel track was copied from it. The difficulty as to reaching the top was solved by Mr. Marshall generously undertaking to bear the large expense of transit by car, which is so high as to be almost prohibitory for slender purses.

Next morning (Saturday) the trip was made, and greatly enjoyed. One counts himself exceptionally fortunate if he secures a perfectly clear day, which is essential to the enjoyment of the magnificent prospect from the summit. No such fortune fell to our lot; when half-way up the mountain side we entered a cloud of cold damp mist, from which we only emerged when we had accomplished a fourth part of the downward journey, after a stay of three hours on the top. Then indeed we were splendidly rewarded. The vast and far-reaching expanse of mountain and valley, of forest and river, that burst on our astonished view was something to be seen and remembered with an ever-recurring thrill of wonder and delight, but something that cannot be described. The sensation experienced, both in going up and coming down, for the first time in these mountain cars, is awesome beyond degree. We seem to be forging our way up a sheer precipice as a fly crawls up the wall of a room, setting at defiance all the laws of gavitation. As we slowly but surely breasted the slope, the panorama grew wider and wider, and more grand, until, far up the height, with the lofty hills beneath our feet, and the spreading plains becoming dimmer to our view, we seemed to be soaring away into the regions of the infinite.

The ascent appears to be perilous, and one involuntarily conjectures as to what would happen if something were to give way. It must yet be perfectly safe, as hundreds of thousands of visitors have been transported up and down without greater damage than a slight shock, perhaps to the nerves of the unaccustomed or the timid. An unfortunate accident befell one of our party while on the top that threw a damper on our spirits, in addition to that caused by the dense and driving fog. Professor Towner missed his footing on one of the greasy, slippery stones, and received a very severe sprain in the ankle, which, it is feared, may cause him a somewhat prolonged and painful lameness.

One of the few objects of interest that could be seen under the circumstances was the Government signal station, where daily weather observations are made and recorded. In the winter time, when the snow is deep and the frost intense, this duty is a trying and not at all pleasant one. A story was told to us of an occasion, some twelve years ago, when only two men occupied the station. One of them died somewhat suddenly. The survivor telegraphed to the base for relief and the removal of his dead companion, but several days elapsed before help could be rendered. Meanwhile, the living man had to stick to his guns and was afraid to allow himself to fall asleep, in case he should be so benumbed by the terrible cold as never to wake again. When help, at length, came to hand, he was almost crazy with the prolonged strain on his system and the want of sleep. In the winter season, when the mountain is deserted by the tourist and the hotel-keeper, three men are now placed in charge of the dreary post.

Curiously enough, while writing this sketch I have come across a short poem in an American magazine on "The Wind upon the Summit of Mount Washington." I can, to some extent, appreciate these expressive lines:—

> "No man comes here with bearded sickle keen,
> Amid these shining acres of gray stone,
> To reap the harvest which the wind has sown
> So many ages; in this air, I ween,
> Nor cornfields ever wave, no maidens glean;
> But mightier harvests from this height are blown
> Of storm and shower; here with deep organ tone
> The tempest sounds,—this is the wind's demesne.
> Like some unfettered spirit through the hills
> He wanders, shepherding his rocky fold."

During our visit, the wind-guage was registering a velocity of sixty miles an hour. The attendant told us that the greatest wind-speed ever registered on this mountain was about 180 miles an hour, though a much larger figure has been reached at some of the Scottish observatories.

I was specially interested in visiting the office of the paper that is daily published from the summit under the singularly appropriate title of *Among the Clouds*. Surrounded by the familiar paraphernalia of a composing and printing establishment, I speedily felt at home, even at such an abnormal height. At Mr. Moody's suggestion I ventured to fill some sides of "copy" with a brief notice of the visit paid by the evangelist and his party. It was quickly set up, and we carried with us on our return journey copies of the paper containing a thirty-line paragraph, headed "D. L. Moody among the Clouds."

I fear this rambling sketch is already far too long; but, before closing it, I must devote a few sentences to the services conducted by Mr. Moody in the parlour of the Fabyan House on Sunday—the following day. As soon as the visit was arranged for, and with the evangelist's permission, the proprietors of the hotel, with true American enterprise, telegraphed a despatch to the Boston and other papers, announcing that he would preach on Sunday morning. When the hour of service arrived, the spacious room (which, on the evening of our arrival, was doing duty for a "hop" among the younger visitors) was well filled with an audience whose faces betokened a singular mixture of interest and curiosity. Mr. Towner had happily regained strength enough to be present, and to sing several pieces either alone or with the assistance of his wife. One piece, of his own composition, entitled, "Redeemed," he sang with unusual vigour and impressiveness, and it seemed to produce a marked effect. Mr. Moody's discourse on "Sowing and Reaping" was delivered with such freshness and power that it came home to me as if I had never heard it before. How deeply it took hold on the audience, to whom its startling presentation of eternal truth must have almost had the force of a new revelation, could be judged by their chastened demeanour and the whispered remarks as they passed out into the entrance lobby. The impression created by Mr. Moody's evening sermon on "Seeking first the Kingdom of Heaven" was much more marked even than in the morning. There was nothing in the first discourse that could have excited doctrinal divergence between Jew and Gentile. The evening sermon cut sharply into the question of personal conversion and faith in Jesus Christ as the Saviour of mankind. Mr. Towner sang "Almost persuaded" at the close of the sermon with wonderful feeling, and it is scarcely too much to say that the Jewish portion of our little community at least was pretty thoroughly turned upside down. Many of the Jewesses present were visibly moved; probably they had never before heard the Christian Gospel presented in its true light. The effect upon some of the men was very different. When there seemed a probability that their women folk would be drawn into personal converse, a leading Jew decisively drew them away, remarking that that was no place for women and children. They were inclined to argue as to the differences between the Jewish and Christian beliefs, and a good deal of talk ensued with Mr. Moody, Mr. Studd, and others. The conversation showed a wonderful ignorance even of their accepted Scriptures, and it would be hazardous to say how much was really effected. At any rate their minds were stirred on the subject of accepting or rejecting Christ, and the results must be left with God. The real secret of the indifference, not to speak of positive opposition, shown by many Jews to religious matters was indicated by the remark of one. Something was said to him about the Jews returning to their own land, and the idea was altogether tabooed. Said he, "I am in the provision trade, and it would not suit me at all to go back to Jerusalem."

Monday was spent in various excursions to points of special scenic beauty and grandeur. On the Tuesday Mr. Moody, with some others of the party, returned to Northfield, and, a few hours after, I also took a reluctant farewell, proceeding to Niagara, *en route* for Canada and the West. The boys were to remain some days longer, before setting their faces in the direction of their beloved Mount Hermon, and the duties of another year. When they return I warrant they will have some wonderful stories to tell of their week's sojourn among the White Mountains. A waggish young Englishman, who is one of the "boys," was appointed "scribe extraordinary" for the expedition, and he was specially charged to record all the healthful jokes that came within his ken. Americans are good at nothing if not at playing upon words and perpetrating witticisms. I am glad I am not called on to be the judge of how far they are, as a rule, worth preserving in a written or printed form.

PERTH CONFERENCE.

LADIES' MEETINGS.

THE ladies' meetings were again most happy gatherings, friends and fellow-workers warmly welcoming each other, and inquiring what good news of the Lord's work there was in the various parts of the great harvest-field from which each had come? Great regret was expressed for the absence of Mrs. Brown Douglas, and deepest sympathy felt for her in her present great sorrow. The kindly welcome so often received in former years from Miss Angelica Fraser was also missed at this time. Of all the old and valued friends who originated the ladies' meetings, only Mrs. Gordon, of Parkhill, was with us this year, and a very great joy it was to see her again among us, and hear a message from the Master by her lips once more, after years of absence!

The evangelistic meeting of women on Monday evening in the City Hall was as large as on former occasions, and was addressed by Miss Campbell, from Mildmay, a well-known friend of railway-men in London. Her subject was, "The one Word, or rather Name, 'Jesus,'" from which she gave, in a very earnest, simple address, a loving appeal to the unsaved, to come to this great Saviour as great sinners, and accept this great salvation.

On Tuesday afternoon was the first tea-meeting, presided over by Mrs. Meredith, President of the Nine Elms' Prison Mission, London, who opened the subject of Christian Work, after the example of the Good Samaritan, urging Christian women to "go and do likewise" among the most degraded, wallowing in the mire of sin, raising them with their own hands, and setting them in the clean place.

Mrs. Meredith then introduced Mrs. Gilmour, who pleaded the cause of the Indian Normal Training and Medical Mission Association, the oldest of such Associations in the field of India, of thirty-three years' standing, and quite undenominational, helping all the various missions, training native girls, and returning them to work on their own stations. Mrs. Gilmour urged many more ladies to go out to Zenana work. Might not a thousand go forth at their own expense to teach the millions of dark, secluded wives and mothers of India, who are pining for the light of life?

Miss Mason told the story of the House of Rest, Kilburn, London, which the Lord had given her the privilege of establishing twenty years ago, a tangible proof which she had asked of Him of his faithful care over all those who truly work for Him. A Seaside Home at Eastbourne has since been added for the restoration of health which has been spent in his service, for "He knoweth our frame; He remembereth that we are dust."

Miss Jordan read a letter from Miss Whately, giving interesting information of work in Egypt, and showed some beautiful sketches of the schools, and scholars in their bright Oriental costumes. Prayer and thanksgiving were also asked and presented for Miss Whately and her companions, who were in imminent danger in the late railway accident near Venice, and, though mercifully preserved in life, were much shaken in body and shattered in nerves.

Miss Campbell gave a very interesting account of meetings with the railway-men in London, and much good accomplished by going in and out among them as their friend, for Christ's sake.

On Wednesday morning there was a breakfast for the Secretaries of the Y.W.C.A. and all those interested in young women. Mrs. Malcolm, of Burnfort, the Acting President of the Association, presided, and read a portion of Scripture from James v., and made a few helpful remarks on the need of patience in this special work; fruit will be gathered, after patient waiting it may be. While the Students' Mission is gathering fruit among young men, let us ask God for a similar ingathering among young women.

Mrs. Gordon, of Parkhill, President of the Scottish Y.W.C.A., was warmly welcomed, and gave a most useful address on the duty of receiving one another, as Christ has received us to the glory of God. Our duty also as to being examples of purity was inculcated—purity in our homes, in our dress, in our reading, &c. Mrs. Gordon concluded by commending to our sympathy and help the servant girls who go from the country to find situations in Edinburgh, and for whom the want of a Home is much felt.

Miss Murray, Gartshore, the Hon. Secretary of the Y.W.C.A., read the report. Eighteen new branches had been added, and the other agencies at work were doing very well, specially the work among the herring-fishing girls carried on every summer since 1880, and this season by Miss Stewart and a Gaelic Bible-woman.

Mrs. Cuppler gave much interesting information as to the free registry in Edinburgh, and also warmly pleaded for a Servants' Home, much needed there for the efficient working of the association.

Miss Stewart gave a graphic account of the work among the fishing girls at Fraserburgh and Peterhead this season. A special worker is wanted at Fraserburgh, and also a coffee-house, and a larger supply of Mrs. Grimké's floral texts, much prized by the girls.

The Hon. Miss Kinnaird spoke on the protection of young girls, and recommended the perusal of a pamphlet on the subject, by Rev. William Arthur. The Y.W.C.A. have a Bible-woman at Paddington Station, who meets the girls as they come up from the country to London to find situations, for we have heard there is an organisation of evil to meet them at every station. The Bible-woman's assistance is much prized by the girls.

Mrs. Oatts, the President of the Glasgow Y.W.C.A., invited all who could come to the all-day meeting of the Y.W.C.A., on Oct. 10, to send in their names early, and, as far as possible, hospitality would be offered them by friends in Glasgow.

On Wednesday afternoon there was another tea-meeting, when Lady Fowler presided and opened the subject of Christian work by a very helpful word to timid workers from Exod. iii. 10.

Mrs. Oatts read the requests for prayer, and Mrs. Malcolm presented them before the Lord.

Miss Balthasar, from the Belleville Mission, Paris, then gave a most interesting detail of Miss de Brœn's work, and specially of the blessing on the Medical Mission under Dr. Macrae, many sick and dying ones being brought to rest in Christ.

Miss Campbell, Secretary of the Policemen's Christian Association, Glasgow, told of the commencement of this Association a year ago by Miss Gurney. Of the 2000 policemen in Glasgow, 200 belong now to this Christian Association. Could not Christian ladies in the country do something for the spiritual welfare of policemen? Miss Mudie, Montrose, read a letter from Miss Leigh, Paris, requesting prayer for the very important work she carries on among the English girls there. Miss Mudie also gave a message from her sister and Miss Geldard, asking prayer for themselves and the Lord's work they are privileged to carry on, with some tokens of blessing, among the villages of the Drôme Valley, in the South of France.

Mrs. Tait, of St. Madoes, Perth, gave a short account of the work of the Scottish Girls' Friendly Society, very important in a city where the tenth of the population is composed of young women.

With singing and prayer our meetings closed again for a season.

BOYS AND GIRLS TOGETHER.

SIR,—In the correspondence you have opened upon this subject, permit me to add my testimony to the importance of mixed companies of boys and girls in a department of God's work, when the conditions are such as to test the propriety of the association of young people in an extreme manner.

During the five years of the existence of the Cottage Home for Orphan and Destitute Children in connection with this Institution, about 150 children have been benefited for a longer or shorter period. During that time an average of twenty-five have been inmates of the Home under training for the Colonies. All have eaten at the same board, prayed at the same altar, played together in the same grounds, and have mixed together in work or play alike, on the principle of one family. Of course the dormitories, &c., are securely apart. Our experience has been throughout of such a character as not only to afford us much satisfaction, but much gratitude, along with the most confirmatory assurance that to train street children for their future life duties, the sexes should live together, and be taught together the principles and practices of a morality and behaviour which will sooner or later be tested when they have entered the homes of the colonists, where they will be expected to fall into the ways of the family life without exciting fears or anxieties, which sometimes attach to such boys and girls who may have been kept up and apart from each other in their training.

In our Cottage Home, boys and girls have been about equal in number, and no one has been discovered guilty of an immoral action, and when foul words have been used—a comparatively rare occurrence—they have been reported and corrected, and no girl has ever suffered from the freedom surrounding her, and the unmixed pleasures which this family life has conferred.

On the other hand, the rudest recent boys have soon discovered that the better behaved have maintained a supervision over them, and their rudeness has in a short time turned into vigilance, and they, too, have become protectors of the family morals. And the girls, some of whom are brought from the most deplorable surroundings, feel and appreciate their security, and are soon taught to forget much of what they elsewhere learned. Another source of security towards the girls, as well as an advantage in their training, is found in sisters having frequently their brothers settled in the Home, when they freely enjoy the benefits of each other's company as well as silently exercise a protecting care over each other.—I am, &c., DAVID SMITH.

Bloomsbury Institute, Birmingham.

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OBITUARY.

ALDERMAN GEORGE CHARLTON.

IN the death of Mr. Alderman George Charlton, of Bensham, Gateshead-on-Tyne, the cause of Temperance has lost one of its oldest and most successful advocates, and the towns of Newcastle and Gateshead one of their brightest ornaments. Mr. Charlton was a Primitive Methodist local preacher, and took part in the Methodist Œcumenical Conference. He was well known as a public man in the northern counties, and in former years often took part in public meetings in London.

GEORGE FLASHMAN.

The death of the venerable George Flashman, of Dover, removes to his eternal home one of the best and most useful Methodists that ever lived. More than half a century ago he came to Dover, a poor boy "with half a crown in his pocket," as he used to say, and by Christian industry and integrity he established one of the leading business houses in the famous seaport, and became one of the most universally venerated citizens. He was the constant friend of the poor and of all good enterprises, and for many years the patriarch of Dover Methodism. He has filled every office that a layman can occupy, and leaves to his children's children the priceless heritage of a saintly character and a most beneficent life.—*Methodist Times.*

CRESCENT BEACH Y.M.C.A. CONVENTION.

OUR brother, G. C. Needham, writes:—We are growing, on this side, into the idea of Believers' Conferences, based chiefly on Bible study. It is well if such conferences are not unnecessarily multiplied, and the idea overdone. This is the great country for camp meetings, but a change in these has taken place, and the original purpose of bringing salvation to the sinner is considerably altered. The open grove is abandoned for the artistic pavilion or tabernacle, and tents have grown to cottages. Speculation, too, is rife with "ground lots," while trustees and managers do not forget "gate-money." In some quarters the literary has crowded out the spiritual, and pastime takes the place of prayer. But camp meetings classify themselves, and old-fashioned religion, deep, fervid, sturdy, is brought prominently to the front in many of them. Methodism is not yet dead, and her sons have not forgotten to blow the Gospel trumpet. While at the Unitarian and Spiritualistic camp meetings another Jesus is preached, the great orthodox denominations exalt the Son of Mary as the Son of God. Thus wheat and tares grow together, and camp meetings, once associated with the Gospel of Christ, are in recent years adopted by unbelievers as a means of promoting their vicious creeds. So the old characteristic idea vanishes away.

Meantime Christian Conventions increase, and evangelical believers of many schools emphasise their union in Christ, and their fellowship one with another. Two have already been noticed in your pages: the Believers' Meeting for Bible Study, held at Niagara, and Mr. Moody's Northfield Convention. The plans, aim, spirit, and results of these gatherings prove unquestionably their utility and power.

The Crescent Beach Convention, just closed, is also worthy of notice. Last year, the earnest secretary of the Boston Y.M.C.A., with a number of young men, camped out on the splendid beach, six miles east of the city. While there, he improvised three days' meetings, chiefly for Christian workers. The success of this effort led to the establishment of an annual gathering, keeping to the original object, and the first anniversary has terminated with decided satisfaction. Most of the speakers had come directly from Northfield, where they had given addresses, while the Towners had charge of the singing. The subjects discussed related chiefly to inspiration, methods of Bible study, doctrine, experience, and prophecy. The Convention took a decided stand for pure, evangelical religion. This is appreciated by many who know the difficulty in New England of full identification with old orthodoxy, and the Boston Y.M.C.A. stands on high vantage ground beyond suspicion. Advocates of anti-orthodox doctrines were present, sympathisers with universal restorationism, annihilationism, &c., but they received no public recognition by those in charge, and took no part in the proceedings. The weather was good, the congregations large, and the spirit of the Convention most excellent. The workers are nearly all back in their respective fields once more, grappling with the realities of stern work and earnest labours.

Manchester-by-the-Sea, Mass.

REV. H. H. DRIVER, who went to New Zealand with the Rev. T. Spurgeon, has been very kindly received, and has accepted the charge of the Vivian-street Baptist Church. He was welcomed by a warm recognition tea-meeting, at which ministers of all the various denominations in the district took part.—*Freeman.*

SEA-SHELL AND SCRAP-BOOK MISSION.—It is surprising what gratification sick children in hospitals and in the homes of the poor derive from a box of sea-shells or a scrap-book of small pictures, Christmas and other cards. Shells or seaweed, boxes for the shells, scrap albums, text cards, and all kinds of small pictures, coloured scraps, &c., are always very acceptable. Ladies (and children under proper supervision) will find the making of scrap-books a very pleasant occupation. A specimen of the "Post-card Album" will be sent to any lady willing to make some up, for three stamps. Communications should be addressed to the Secretary, Sea-shell Mission, 26, Tunstall-road, Brixton-road, London, S.W.

"THE BEAUTIES OF HOLINESS."

[Thoughts suggested after reading the "Report of the Oxford Conference on Holiness," which was on the table of the Hotel Salon at the Wengern Alp, Sunday, Aug. 30.]

O HAPPY, happy they	John xv. 11.
Who in the Lord believe,	Isaiah xii.
And, leaning on his truth,	Eph. i.
Salvation full receive!	1 Peter i. 3—9.
They testify his grace,	Psalm xxxiv. 3.
His boundless love record,	Eph. iii. 14—19.
And each to other saith:—	Mal. iii. 16.
"For ever bless the Lord."	Psalm ciii. 20—22.
With me extol his name,	Psalm xxx. 1.
He drives my doubts away,	Heb. vi. 17—19.
From bondage sets me free,	Acts xxvi. 18.
And turns my night to day.	Eph. v. 8.
He brought his wanderer home,	Luke xv. 20.
Declared my sins forgiven,	1 John ii. 12.
Embraced me as his child,	2 Cor. vi. 17, 18.
And made me heir of heaven.	Rom. viii. 17.
For me He sent his Son	Rom. viii. 34.
To suffer and to die,	Gal. ii. 20.
And now He intercedes	John xvii.
Upon the throne on high.	Heb. vii. 25.
To dwell within my heart	John xiv. 16, 17.
He hath his Spirit given,	Rom. viii. 9—13.
To quicken, cleanse, console,	Rom. viii. 15—16.
To guide my steps to heaven.	Rom. viii. 14.
My will now blends with his,	2 Cor. v. 14, 15.
My duty is my joy,	Psalm xl. 8.
My highest bliss I find	Col. i. 9—14.
In his beloved employ.	Rev. xxii. 3.
My Father cares for me,	1 Peter v. 7.
And all my wants He knows,	Matt. vi. 33.
Consoles in every grief,	Is. lxvi. 13; Ps. ciii. 13.
And all I need bestows.	Phil. iv. 19.
I know that all things work	Rom. viii. 28.
For good by his command;	Psalm lxxxiv. 11.
I know that I am safe	Psalm xci.
Within his guardian hand.	Deut. xxxiii. 27.
I know whom I believe,	2 Tim. i. 12.
My Saviour, Brother, Friend;	Heb. ii. 11—18.
He will securely keep,	John x. 28, 29.
And love me to the end.	John xiii. 1.
The work He hath begun	Phil. i. 6.
He surely will complete,	1 Peter v. 10
And make the child He loves	Jude 24.
By grace for glory meet.	Col. i. 12.
I love the joyful hope	Titus ii. 13.
That He may soon appear,	Rev. xxii. 20.
Assert his right divine,	Eph. iii. 20, 21.
And reign and triumph here.	2 Thess. i. 7—10.
But if in his wise will	2 Thess. ii. 2, 16, 17.
His Advent still delay,	Matt. xxiv. 42—51.
I soon shall go to Him;	Phil. i. 23.
The call may come to-day.	Luke xxiii. 43.
I do not fear to die,	2 Cor. v. 1—8.
He vanquished death for me;	2 Tim. i. 10.
He made the grave the gate	1 Cor. xv. 55—58.
Of immortality.	2 Tim. iv. 6—8
I know I soon shall meet	1 Thess. iv. 13—18.
With all his saints above,	Isa. li. 11.
And see his radiant face,	Rev. xxii. 3, 4.
And know his perfect love.	John xiii. 1.
Help me, O Lord, to wait,	2 Thess. iii. 5.
To suffer, work, and pray;	1 Thess. v. 23.
Loving thy present will,	1 Thess. iii. 13.
Rejoicing every day.	1 Thess. v. 16.
For faith and hope and love	Heb. vi. 19.
All praise to God be given;	2 Thess. i. 3.
For joys like those above,	Eph. i. 3.
And foretastes sweet of heaven.	Eph. i. 14.

NEWMAN HALL.

JAPAN.—One of the ablest and most prominent men in Japan—Mr. Itô Hirobumi—has just returned from a visit to Germany, and it is reported that he has addressed the Mikado, urging the truth and importance of Christianity. Such has been the influence of Mr. Itô's report, that the chief officers in the Cabinet are becoming interested in the study of Christianity, and the former Court teacher of Confucianism is no longer opposing the Gospel, but also carefully reading the Scriptures. In a course of study recently prescribed for all the Shinto priests, the "Bible" and "Martin's Evidences of Christianity" are included.—*Southern Cross.*

In Memoriam.

MISS MARTHA FARNHAM.

THE subject of this memoir, who fell asleep in Jesus, September 3, and whose remains were interred at Nunhead Cemetery, on Wednesday, the 9th inst., the service being conducted by Rev. Marsack Day, was known to many by her untiring devotion in the work to which God had called her—that of reclaiming her fallen sisters from a life of sin and shame. For about eight years she has laboured in this work; her love for these dear girls and efforts to win them for Christ has been unbounded.

The work carried on at "The Little Home," 15, Fearnley-road, Camberwell, the only Home in the neighbourhood for these friendless girls, has been abundantly owned and blessed of God. Our beloved sister *loved* her work, she lived for Christ, and, as she spoke to these poor fallen ones, it was with a heart burning with love to Him who said, "Neither do I condemn thee," and a zeal to win them for Him, and lay her treasure at His feet.

During twelve months of extreme suffering, having fallen a victim to consumption, up to the last her love for these precious souls was unabated.

A few days before she died she sent for two of these girls, and asked them each if it was well with her soul. One answered, "I hope so," to which she replied, "Oh, that will not do—what should I do now if I only hoped?"

To others she sent sweet messages. To a dear Christian lady, rather given to doubt: "Tell her never to have another fear, no need for fear. It is out of grace into glory, and out of glory into God."

To another, outwardly very religious: "Tell her it is glory, oh, it is glory! Oh, it is glory! it is all rest, but there must be heart reality."

To Rev. Marsack Day: "Tell him, oh, do tell him, how lovely Jesus is; oh, it is wonderful! If I could tell everybody what He is to me now. Do tell dear Mr. Day, and thank him for all his love and kindness to us, and do tell him how precious Jesus is."

Such words as these were constantly flowing from her lips: "O how precious Jesus is, how lovely He is; I never had such rest—so real."

A sweet smile, a reflection of his lovely face that she seemed to bask beneath, lit up her face a little while before she passed home. So peaceful was the close that those standing around her bed knew not she was gone.

Friends in sympathy with this work will be interested to know that it will be still carried on by Miss Ker, who assisted Miss Farnham and myself, and we shall be pleased to give any information concerning it by application to 93, The Grove, or 15, Fearnley-road, Camberwell.

(Miss) E. A. COBB.

The following reference to our beloved sister was made by Rev. Marsack Day, in his sermon on "Modern Babylon":—

> Allow me to narrate a circumstance, with which I close. There is now lying not more than two gunshots from this church a lovely Christian maiden lady in the May of her life, yet in the very last stage of consumption—passing away, sweet, pure, bright, and happy, yet with one dark cloud upon her heart. That one has worshipped and praised God constantly with us here, and has spent, I think I am right in saying, the last eight years of her life nightly on the streets of dark London, gathering in one by one these poor, wretched, ruined, captive, hell-bound souls, seeking to cleanse their body, mind, soul, and spirit; and she has now, through hardship and exposure to damp and cold, brought herself to the brink of a premature grave. Why? Because she has sympathy with God in the matter: because she has a woman's heart and pity for the outraged: because she has seen them going down from our streets and our houses into a dark, deep hell by shoals, and she felt, "if it is only one hand to help I will put it out." And there she lies at heaven's gate; but there is just one cloud upon her heart, dimming even somewhat of the brightness of heaven's near glory, which is that there are so many thousands of her sisters sinking — sinking — sinking deeper and still deeper in crimson crime, with so few hands to help, hearts to pity, or eyes to weep. I believe she is doing her last work for Christ on earth to-day—that is, she is using up the last lingering effort of present life in prayer to God that I may be faithful to you, that I may stir up your pure hearts, if indeed cleansed and purified by Jesus' precious blood they are, or if there should be any fornicator or profane person, such as Esau, here this morning, that I may entreat you, man, woman, or youth, to think of eternity, to remember your early, happy days of purity, the mother who so tenderly nursed you, the father whose pride you were; think of the precious blood of Christ shed to save you; think of the ruin you will bring on yourself and others; think of the eternal shame and disaster you are entering upon; think of that dying one and her last prayer for you, her last service on earth, her supplication to Almighty God that your soul may be saved, cleansed and sanctified this day. And oh, remember, I pray you, that it is solemnly written in God's Word, "Whoremongers and adulterers God will judge" (Heb. xiii. 4). Likewise, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind; nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. vi. 9, 10).

A VOICE FROM THE GLORY.

We stood around her dying bed,
And Christ the Lord was there,
He marked the quiet tears we shed,
He marked each heartfelt prayer.
Deaf was her ear, closed was her eye
To outward sound and sight;
We knew He held her tenderly,
And she went "home" 'ere night.

Ah! 'twas not death; the spirit passed
From Nature's sad decay
With one glad bound to joys so vast,
Such glow of nightless day.
We almost heard the glorious voice
That welcomed her "at home,"
That bade her endlessly rejoice
With "Come, thou blessed, come!"

Home to the radiant glory-land,
Home on her Saviour's breast,
Home to the glad triumphant band
Who share the victors' rest.
Ah, loyal heart! ah, tender hands!
Feet that unwearied moved!
Till near the ebb of life's last sands,
'Twas "to the end" she loved.

Those hands through deep world-gloom of sin
Held forth the "living light,"
Poor wanderers to guide and win,
Lost in the dismal night.
Who now will bear it up on high,
The glowing torch of Truth,
To light these souls, that else must die
By thousands in their youth?

Oh! who will pity, who will save
By love as she has done?
She speaks, not from the silent grave,
From HEAVEN, where she has flown.
She calls on you to help the band
Who follow where she trod;
Oh! fellow-Christian, stretch your hand,
Bring poor lost souls to God!

We do not ask your gifts alone;
We ask your love, your heart.
Did Christ for your dark sins atone,
And bear such bitter smart,
Pain, shame, and death, and can *you* shrink
From these, or pass them by,
Lost spirits, shudd'ring on the brink
Of hell's eternity?

With you let Martha Farnham plead?
She shines in glory now,
And souls she succoured in their need
As gems shall grace her brow.
You cannot, will not, turn away,
Nor leave to sin's despair
Those lives she died for. Help to-day,
And make "the lost" your care.

LAURA L. MCL. BACKLER.

PEW RENTS.—Canon Trench, who was recently appointed to All Saints', has abolished pew rents. The Bishop of London, writing on the subject, says:—"I do not myself object to seat rents, provided the free seats occupy the best part of the church. Justice requires that people who like to secure their seats should be content with an inferior seat."

HOME OF INDUSTRY.

THE monthly meeting for Christian workers took place on the 16th inst. Though the gathering was smaller than usual, the presence of the Lord was manifest, and it was a soul-refreshing season to all. The subject of the address by Mr. Ransome Wallis was "Service." Moses was a servant and a worker. In Psa. xc. ("A prayer of Moses, the man of God"), the word Lord, in the opening verse, according to Mr. Thomas Newbery's valuable translation, signifies, "My Lord, my Master." How precious to the servant! Ver. 16: "Let Thy work appear unto Thy servants"—the redemption work for a lost world. Ver. 17: Let us ever bear in mind it is the Lord's work in our hands. Moses, as his history shows us, was a large-hearted evangelical man (Num. x. 29—32). He had trials and disappointments in his work, as we have in ours.

His seven difficulties were: (1) Murmuring of the people—Num. xi. 11—14; (2) Jealousy in the Lord's work—Num. xi. 27—29; (3) Domestic bickerings—Num. xii. 1, 2; (4) Self-sacrifice—Num. xiv. 11—20; (5) Trouble from false brethren—Num. xvi. 1—5; (6) Trouble from public opinion—Num. xx. 3—6; (7) Trouble from his own evil nature—Num. xx. 7—12.

Mr. Quarrier, from the Orphan Homes in Glasgow; Mr. Rudland, from China; and Mr. Isaac, from the "Stranger's Rest," Ratcliff-highway, spoke of the work with which they are each connected, testifying of the kindness and faithfulness of God. Mr. Isaac related two or three touching instances of the conversion of sailors coming to the Rest who had received the Word, and had returned to their families rejoicing; thus many a sorrowing mother's heart had been made glad.

EVANGELISING ITALY.

THE Spezia Mission for Italy and the Levant, begun in face of difficulties that seemed to the multitude insurmountable, has now attained its nineteenth year of labour, and gives full proof that the faith of its founder, Rev. E. Clarke, was not presumptuous. Year by year eminent men of various Christian denominations have become convinced that Mr. Clarke's aim to benefit, not merely by the large circulation of the Scriptures and preaching, but also by the establishment of Bible day-schools for both sexes, is a most worthy one, and one that well deserves the countenance of his fellow-countrymen. At a public meeting recently held at the Mansion House, a most interesting and important reference was made as to the value and excellence of the Bible day-schools established and superintended by Mr. Clarke in Italy. During the time of the cholera at Spezia last year, Mr. Clarke was constantly engaged in assisting the cholera patients, and had the happiness of seeing all he had entirely under his care restored to health. The Italians, by one of their great colleges, under the auspices of Humbert I., Margaret of Savora, Francis Joseph, Emperor of Austria, Leopold II., King of Belgium, have not been slow to acknowledge Mr. Clarke's attentions and devotion to the afflicted, having made him a very honourable testimonial to his philanthropic efforts. Without waiting for any in England or elsewhere to promise him aid, Mr. Clarke took some of the children, whose relatives died of the cholera, under his care, to provide for them and educate them. The mission, begun in weakness nineteen years ago, has now nineteen stations and more than twenty substations, six Bible day-schools, with some four hundred scholars, seven Sunday-schools, and the assistance of twenty-two native assistants, including pastors, evangelists, and teachers, assisted by five British missionaries. It has recently been determined by some influential men of London and the country to institute an Orphanage for the good of Italian children. The Treasurer is Mr. J. Sands, 50, Old Broad-st., City, London.—*Christian World.*

MISS COOKE'S WORK, SINGAPORE.—SIR,—I rejoice to see recent notices in your paper of the valuable work carried on by Miss Cooke at Singapore. Will you kindly let it be known that she is a valued missionary of the Society for Promoting Female Education in the East, whose school for Chinese girls in that island has been under her superintendence for more than thirty years.—Yours faithfully, R. A. WEBB, Secretary.

267, *Vauxhall-bridge-road, S.W.*

AN EVANGELICAL SOCIETY.

THE Belgian Christian Missionary Church dates its existence from about fifty years ago; it is also called the Evangelical Society, because this recalls its origin. It began its work by distributing tracts and copies of the Holy Scriptures; in proportion as these were spread abroad, those who received them manifested a desire for fuller information. Then preachers full of zeal and talent arrived from France and Switzerland, and conversions were numerous; little flocks were gathered in divers places, and thus, little by little, this organisation at once one and multiple, was formed, and took the above name: "Belgian," that all may be assured labour was not to be spent upon strangers, but upon fellow-countrymen; "Christian," as much as to say to Catholics, "We are not sceptics, as you suppose"; "Missionary," to remind its members that their duty is not only to listen to the Word of God, but also to proclaim it.

This Church is now at work in the four Walloon Provinces of Brabant, Hainault, Liège and Namur; also in Flanders. It reckons 25 churches and stations, 22 pastors and evangelists, 14 colporteurs and Bible readers, 53 Sunday-schools, nearly 4000 adult members, and 2397 children. It evangelises regularly in 81 localities, and more or less regularly in 60 others.

Its synodal session was recently held, which was attended by about fifty pastors, evangelists and delegates of churches, and was opened by reading God's Word and prayer. Then some extracts were read from the Confession of Faith of the first Belgian Church, which was so prosperous in the sixteenth century, but which was afterwards drowned in the blood of its martyrs. In awaking from their sleep the Protestant Belgian Churches feel it necessary again to lift their fallen banner, so it is always with deep feeling and in perfect silence that the reading of this document, majestic in its extreme simplicity, is listened to.

The Sabbath was discussed, and recommendations with a view to its better observance were made. The cause of public morality was defended and zealously pleaded for by M. J. Pagny. Pastor Durand put it to the vote, with the words: "A Church owes protection to all its children, to the least and weakest as much as to its strongest." Oct. 22 will bring round the two hundredth anniversary of the Revocation of the Edict of Nantes, a date fatal to France, which sacrificed with a light heart the best of its children, but full of blessing to the countries which received the victims of the intolerance and tyranny of a great king. The Belgian Church will associate itself with its French-speaking sister Churches in commemorating this event, "in a spirit of charity for the past, of lively gratitude for the present, and of confidence in God for the future."—*Journal Rèligieux*.

REV. J. INCHES HILLOCKS.

WE are glad to learn that the Queen has been pleased to confer a Civil List pension of £75 a year on the Rev. J. Inches Hillocks, author of "Hard Battles for Life and Usefulness." Twenty-five years ago Her Majesty was pleased to pay marked attention to Mr. Hillocks and his efforts. In 1860 she was so interested in his prize autobiography, entitled "Life Story," that she directed inquiries to be made respecting the author. These were "perfectly satisfactory," and Her Majesty, through her secretary, Sir C. B. Phipps, forwarded to Mr. Hillocks a cheque as a mark of her Majesty's appreciation.

Mr. Hillocks has worked long and self-denyingly on behalf of those who, like himself, have had to fight "Hard Battles for Life and Usefulness," the title of one of his books. He has a series of four lectures on "The Roots and Remedies of Human Misery," with special reference to the awful condition of the poorer classes—physically, mentally, and spiritually. He owes the success he has attained very much to his powers as a public speaker. His address is 127, Stoke Newington-road, N.

M. COILLARD IN AFRICA.

IN giving an account of his missionary journey across the Zambesi, M. Coillard describes the utter desolation caused by the recent wars in South Africa. "Certainly war, especially civil war, makes men fools, and from that they become ferocious beasts." The report of M. Coillard's arrival at Lealuyi brought together the new young king and several of the chiefs. At the close of certain ceremonies, Mataha said, "Welcome, servants of God—you who bring us rain, peace, and abundance of sleep. In the name of the nation we receive you. We have waited long years for you, and thought you had forsaken us; so it is with joy we see your faces. . . . You will soon discover that our hearts are *yellow*, that our country is one of blood. The nation is tired out; it sighs for peace; it is weary. Here it is; we place it before you; save it. You see our king is only a child; be his father; surround him with your counsels. We do not seek presents nor merchandise. What we ask from you is teaching. What we wish is peace." Others spoke to the same effect.

M. Coillard then spoke to the king of God, and said that he, the king, was a servant of God, and must govern righteously. The chiefs quietly said, "That is good, that is the counsel of a father." M. Coillard proceeded to speak of theft and the necessity of extirpating it, at which they all laughed. "Why do you laugh?" "Oh, you speak of punishing and extirpating theft, but here everybody steals." Still they were serious, as was proved a few days later by their refusal to undertake the responsibility of taking care of M. Coillard's baggage during a few days' absence.

On arriving at Leshoma last February, M. Coillard found that the whole place had become a hospital; fever had greatly weakened all the party, but not many had died.

To sum up his impressions, he says, the political state of the country inspires him with but little confidence. Mataha, the chief of the Revolution, is blinded by ambition. The king is young, born and bred in exile, a perfect stranger to the tribe he is called upon to govern. Though he does not lack intelligence, he has no experience of power, and seeks only pleasure. Already discontent manifests itself.

"The more one knows of the Zambesians, the blacker, morally, they become, but we are not discouraged. The Gospel, in earthen vessels, is the power of God.

If the Barotsis received us with eagerness, it is not that they have any just idea of the Gospel that we bring to them, but they sigh after they know not what. They are feeling after Him who alone can give peace and save—Jesus, the desire of all nations."—*Journal des Missions*.

AGED CHRISTIAN SOCIETY.—We are glad to find that the Bishop of Exeter has consented to become a Vice-President of the "London Aged Christian Society." Offices: 32, Sackville-street, Piccadilly.

HOMES FOR WORKING GIRLS IN LONDON.—The report for the past year, just issued, says:—"Through God's providence the health of all under our care has been a source of great thankfulness. The religious services have been well sustained, the prayer-meetings have led many thoughtless ones to seek the Lord, and the stimulating influence of the singing has been a source of power. The separate accounts of each of the eight homes all present interesting details, whilst letters from the girls show that many a girl has been saved from ruin through the advantages offered by these homes. As a place of refuge and safety for servants and shop girls out of situations, these homes are invaluable. A girl of eighteen, serving at a coffee-house, finding her employment of thirteen hours daily (Sunday included) beyond her strength, was compelled to leave her situation, and, having no friends, she was received into one of the homes, and in due course a situation was found for her. The spiritual tone maintained is a pleasing feature in the institutions, and doubtless to this is largely due the favour which they continue to find, both with God and man. The Secretary, Mr. John Shrimpton, has written a capital report of the year's progress, which he will be glad to send to any friends who apply to him, at 38, Lincoln's Inn Fields, W.C.

THE MISSIONARIES IN CHINA.

MR. HUDSON TAYLOR writes from Shanghai, June 12:—We are greatly cheered in the work. For instance, Mr. George Clarke baptized the first-fruits in Ta-li Fu but a short time ago. Since then Mr. Eason has had the pleasure of baptizing five, the first in Yun-nan Fu. Mr. Andrew speaks of baptisms at Kwei-yang Fu. Mr. Meadows briefly mentions his return to Shao-hing from a visit to his out-stations, where he had examined nineteen candidates, and baptized eleven. He says: "Among them was a dear little girl, the daughter of Christian parents, eleven years of age, who seemed such a bright, intelligent child; and another was a boy of fourteen, the son of a Christian man."

The tidings from our travellers are satisfactory. Journeying mercies are being vouchsafed to them all. The great cry everywhere is for *more workers*. How shall we meet it?

Mr. G. W. Clarke left Yun-nan Fu on April 1, and arrived in Han-Kow on May 31, having reached Ch'ung-k'ing on April 30, and left again on May 21. He and his little boy were well, and had been prospered in their journey.

He has since reached Shanghai, and will remain a short time longer in China, to assist in locating some of the recently arrived brethren.

Mr. Stanley Smith writes from Pekin, May 4:—"I can hardly dare speak of the work God has done here. I want to be rather under than over the facts. But it is certainly the greatest work of God I have ever seen in my short experience. To Him be all the glory. Every night we have had evangelistic services, and every afternoon we have had meetings for the missionaries for the deepening of spiritual life. At these afternoon meetings I have had one theme right through—'Be filled with the Spirit,' the fact that the Holy Ghost, in the measure He was given at Pentecost, is the privilege of all believers.

"Oh, the searchings-out, the breakings-down, the confessions! . . . . Oh, magnify the Lord with us!

"We have been preaching Thessalonian conversion, 'turning to God from idols to serve;' and nothing short of a complete submission to God's will, and an entire consecration to God, has been allowed to be 'conversion.' We can only just praise Him. Oh, when He steps on the scene, how the hills melt before Him! I am more convinced than ever that a theory I held in England—that on one's knees will the battle be won in China—is true. . . . . We had the farewell meeting last night. It would have rejoiced your heart to have been there and to have heard some fifteen or more missionaries testifying to blessing received. . . . . One does more and more realise how entirely the power for spiritual work is God the Holy Ghost."

DERBY.—A friend writes:—"We have a large and influential Vigilance Committee in Derby, and a good executive, and expect to do a lot of real work this winter, endeavouring to put down brothels, &c."

ITALIANS IN LONDON—Rev. Dr. Passalenti, who has for many years laboured amongst the Italians in our great city, has now been reluctantly compelled to abandon the work. He received so little pecuniary support that for some time the pressure upon his own purse had been more than he could continue to bear. In a farewell circular he says: "It is with great sorrow that I must now part with the good work which it has been my great care to foster and cherish. I with deep grief and sorrow depart from the mission, and most earnestly pray that the work it has done in the past may bear good fruit, and that many of these poor Italians, who have looked to and been members of the mission, may never forget the teachings they have received, and that they within their own homes may, by the grace of God, be so spiritually endued that they may be able to bring up their children in the knowledge and love of our Lord Jesus Christ." A numerous band of friends bade him farewell at Charing-cross on Friday last, and much emotion and friendly sympathy was felt as the estimable Doctor took his leave for his native land.

Notes and Comments.

THE Rev. W. and Mrs. Haslam have left England for a few months, for the purpose of carrying on mission work in Canada. All letters, or other communications, will receive immediate attention if addressed Rev. W. Haslam, 66, Marina, St. Leonards-on-Sea.

We are encouraged by receiving the following appreciative note :—

> Dear Sir,—Will you permit me to thank you for the page you have so kindly given for some time in your paper, to "Notes on Daily Readings." They are a great help. I am sure it is some considerable trouble to select them, and therefore it may be a slight encouragement to know how much they are appreciated. Moving about a good deal, it has been my privilege to hear many testimonies to their value.
>
> Believe me, faithfully yours,
> *Bournemouth.* (Captain) W. H. Dawson.

These Notes are prepared by Rev. H. E. Brooke, an old and valued contributor.

The earlier ones were by our friend, Rev. W. Fuller Gooch, who has relinquished his charge at Norwood, and has undertaken the pastorate of the church at Bethesda, Sunderland, which was built by the late Rev. Arthur A. Rees, and of which he was for so many years the faithful and beloved minister.

There is a Royal Commission appointed to investigate concerning the depression of trade. While it makes inquiries from our Chambers of Commerce, it would be well to do the same from our Consuls in China. They have sent out reports that English cotton goods are so weighted with size and clay that the Chinese peasants are showing their liking for the calicoes which come from countries which have not yet forgotten that honesty is the best policy.

The Aberdeen meetings of the British Association appear to have been increasingly less marked by the materialistic scepticism which was the painful feature of them some years ago, and from which they have of late years been recovering. They have recognised that science cannot solve the deepest problems of man's origin or destiny; a fact which leaves room for Revelation. They have also shown that what was paraded as a certain conclusion a few years ago was no more than a speculation which has had to be corrected. The geological section furnished striking proofs of these corrections. Clearly the presence of Christian scientists is felt at the meetings, and the sign is very hopeful.

A leading literary paper asks, "Is there in the modern world, in spite of the Christian teaching of near 2000 years, anything to compare in depth, freshness, and reality of religious feeling, with the religious feeling of the Psalms ?" This transcendent phenomenon is happily being recognised by literary scholars. They will find no solution but this—that the Psalms, in the wisdom of God, were intended to be the directory and liturgy of after times, and to express every complex emotion and cry of a common humanity.

Promises of extravagant reforms are the order of the day in France in view of the general election, which is at hand. Free State education is not only held out, but that children shall be provided with food. It would be well if similar vote-bidding promises were not the mark of some politicians among ourselves. Many of the golden hills to which farm-labourers are being led will melt, and then will come the opportunity for which socialistic anarchists are waiting. Unless we take care this will be the next look-out.

On this subject of the newly enfranchised electors the question comes what, apart from politicians, is being done for them ? In towns there are free libraries, but in the country the parish is exceptional where there is an attractive educational institute. As to Sundays we fear preaching does not even aim to interest the peasantry. In the face of new political powers in the hands of labourers, this is a more ominous state of things than men are dreaming of. The tavern is the school of not a few of them.

Political truth-keeping and the ballot are bringing out a most questionable morality. One writer seems to think that the example of Rahab is quoted in the New Testament as sanctioning falsehood. Surely it is the faith and good work of the woman that are quoted, and not her speech. *The Spectator*, commenting on the subject, represents truth as merely a negative ideal, and that "properly speaking the *love* of truth is absurd." But if truth-speaking is a recognition of the law of the Lord, that is a positive ideal, and can be loved. The Apostle Peter, in his rebuke of Ananias, went to the heart of the matter when he said—"Thou hast not lied unto men, *but unto God.*"

An interesting chapter might be written upon the influence of fashions upon labour. A ribbon more or less upon the costume of a lady implies occupation or idleness for half the population of a town. It is not likely, however, that the feminine leaders of fashion ever regard their ribbons in this light.

Nearly one-third of the inhabitants of Dublin live in tenement houses, many of which are utterly unfit for occupation, even by swine. In the midst of unsanitary conditions of the most destructive kind, only half fed, and poorly clad, is it to be wondered at that these unfortunate people endeavour to find in whiskey and porter comfort and forgetfulness, and that whilst the poor are becoming poorer and more degenerate, the publican and the distiller are heaping up riches? "The quantity of alcohol consumed by a nation," said one of our Judges a while ago, "may be taken as the measure of that nation's degradation." How doubly true is this statement when limited to the Irish metropolis. Where the people are degraded by their surroundings they will be intemperate; where they are intemperate they will be degraded.

When we read of "The Five Points" that are observed in some churches we may be led to hope that these are certain cardinal doctrines of English Protestantism. Alas ! no. They are : The eastward position, lights, vestments, wafer-bread, and mixed chalice. In a professed church of the Reformation in Gainsborough, we are informed, the newly-appointed Bishop of Lincoln gave his sanction to these things ; "assisted pontifically" at a "high celebration," and was "vested in rochet, cope, white stole, and mitre."

The grief of tens of thousands of the very best Churchmen is not without cause. Dr. King represents the recent episcopal appointments, and his action is already encouraging scores of the younger clergy, many of whom have come up from a lower social life, and are eager to assume these priestly pretensions. They will have followers. Men, and specially women, have always been glad to have what they call religion done for them. But with those whose religion is that of the New Testament, and with scientific men, cultured women, and intelligent artisans, the influence of the English Church will be inconceivably weakened.

An evidence of this latter fact is seen in the gratifying announcement that Sir Wm. Dawson, a Christian scientist, is to be the next President of the British Association.

It should be enough for these Romanisers to have on their side what they designate "Church authority." They are, however, increasingly and loudly complaining that one of the companies of Bible Revisionists has not favoured their pretensions. When the New Testament Revisers met with the word "appoint" they ought to have made it "ordain"; and when they met with "elder brethren" to have shown that it meant presbyters who had received "apostolic ordination"; and, above all, to have made bishops altogether distinct in official caste from presbyters. Happily, the Revisionists were God-fearing men, and have made inspired Scripture to tell the English-speaking people what the original meant, and have thus accentuated the New Testament authority against these human priestisms.

We were somewhat perplexed the other day by reading an announcement in *The Globe*, which at first we were disposed to suspect as a pious plagiarism on Rowland Hill's famous play-bill, or as a new device on the part of our ingenious friends of the Salvation Army. But a little consideration convinced us that it was a *bonâ fide* paragraph appertaining to the art columns of our contemporary. It ran thus: "A new five-act drama, 'The Day of Judgment,' by Mr. James Willing, will be produced at the Standard Theatre on the 19th inst., when some new and startling effects will be introduced." The title of the piece may be no true index to its character, but there is something very strange in the style of the announcement, though, unfortunately, only too well in keeping with some of the dramatic titles which appear from time to time on the walls and hoardings in our streets.

Perhaps we ought not to be surprised that the theatre should thus encroach on sacred ground, when we see how far some professors of religion invade the domain of the drama. Just a week before the above announcement in *The Globe*, we met with a glowing paragraph in a provincial paper, under the title of "A Novel Performance," wherein was recorded how certain ladies and gentlemen performed Shakespeare's "Midsummer Night's Dream" in a barn contiguous to a pleasant resort on the south coast, the funds realised from the audience being devoted to the restoration fund of the parish church. Residents and visitors appeared in large numbers at the "theatre" doors, and many had to go away for lack of room. There was an "enthusiastic audience," and the performance of "the comedy" is said to have afforded "substantial benefit" to the restoration fund.

The "comedy" for the Church, and "The Day of Judgment" for the theatre, signifies a turningof things upside down, which promises for the stability of our times. Where the nurch ends, and where the World begins, is problem which we should like to commend the consideration of the *dramatis personæ* the theatrical barn. As for the "new and artling effects" proper to the "Day of udgment," we quite believe in them, and e final scene will assuredly not lack spectors.

We are glad to observe that, in deference to ligious sentiment, the title has since been odified to "Judgment."

Whither are we drifting? A Church of ngland newspaper a few days ago announced r the anniversary of the death of Rev. Dr. usey, "Vespers for the Dead," and in nother column of the same journal a ramatic club advertised their willingness to ve "parochial entertainments."

The same paper contains a protest with gard to an advertisement of unfermented ine "for altar use," alluding to it as one which cannot fail to give great offence to mbers of faithful priests, who abhor the ractice of filling the Eucharistic cup with valid matter."

In the current number of *The Nineteenth entury* there is a remarkable paper from e pen of Rev. Dr. Belcher, advocating the ractice of the reservation of the sacrament strongly condemned recently in Convocaon. Such advocacy must of necessity be ased to a certain extent upon the foundation belief in the Real Presence; but, with the ception of an indirect reference, that omish doctrine is carefully kept out of ght, the writer contenting himself with aims to antiquity.

How are modern wants to be met? We nswer in a well-known apophthegm of the te Dr. Evans, of St. Mary-le-Strand: "Often e best way to progress is to go backards,"—"*If we only go back far enough,*" ys Dr. Belcher, and he therefore goes back disused prayer-books for his rule, and to styn Martyr for his practice. Somewhat nwittingly, however, he has gone a little rther, and to a higher authority than these; r, in the course of the article, he admits, We do not find anything written on this atter in the New Testament."

It moves our indignation to see a Governent which has been forced at the point of e bayonet of public conscience to pass the riminal Law Amendment Bill persecuting y a malignant prosecution those who rought this to pass; but it is even more miliating to see some who profess to be in e van of Jesus' witnesses turning, as the cribes and Pharisees did of old, the letter Scripture against the Spirit of Christ.

Jesus told his brethren after the flesh, ho did not yet believe on Him, "The orld cannot hate you, but Me it hateth, ecause I testify of it that the works thereof e evil" (John vii. 7). Later on He told s disciples, including now "James the ord's brother," "If ye were of the world e world would love his own; but because are not of the world, but I have chosen u out of the world, therefore the world teth you." . . . He was going away, but e would send the Spirit of truth unto em, and He, speaking through them, would nvict the world of sin, of righteousness, d of judgment. Could we imagine that, when they testified, like their Lord, that the works of the world were evil, any of their brethren should turn upon them and quote against them the Lord's own words, "Let the dead bury their dead," as if that meant that they were not to testify that the works of the world are evil?

It will be replied, We must certainly testify against evil, but we must be silent about uncleanness and covetousness, for the Apostle said, "Let it not be once named among you, as becometh saints." Is that rightly dividing the Word of truth! Is it forbidden to name covetousness to reprove it? Does not this use of the passage prove too much? for none would include covetousness in the silence which is desired of us.

On August 30 or 31, a young German lady, twenty years of age, saw in *The Morning Post* an advertisement asking for a young German lady, from twenty to twenty-five years old, to teach German only. She, accompanied by a lady older than herself, applied at the address given. The person she saw there said that it was for a young French gentleman of twenty-four years old, and she was asked to go into a dark room. She, refusing the invitation, happily escaped. Is ignorance of the wiles of the devil safety in such a case?

The crimes which are daily reported, and some of which have been punished by heavy sentences of penal servitude, have indisputably proved the crying need of the Criminal Law Amendment Act. It has been followed also by an increased activity of the police in bringing previously existing laws into operation. But how some good people can preserve a conscience void of offence while they say that Act would have become law apart from the agitation inaugurated by Mr. Stead, we are at a loss to understand.

It is greatly to be regretted that in the long, variously estimated manifesto, issued by Mr. Gladstone, which has been waited for so long and so expectantly, not a word is said upon the burning question of our Social Purity, nor yet upon the kindred subject of Temperance.

The letter in another column proposing a Christian daily paper deserves the most serious attention. Surely the time is come for it. We have not, however, much confidence in the Board of Management proposed. It must be done, we think, by individual enterprise, if it is to succeed. The first preliminary is prayer to God to thrust forth the right men as labourers in this promising field of service.

Mr. Henry Varley has written, "in the interests of young men and the moral condition of the great city," a letter to the members of both Houses of Parliament, impeaching the action of the Metropolitan Board of Works in relation to the London Pavilion Music Hall.

He charges that body with having leased a splendid site for the re-erection at a great cost of this splendid temple of West-end immorality, and with having disposed of the site "by private treaty and without any public competition" for this purpose, for the sum of £3000 annually, although "a well-known gentleman made an offer to the Board of £4000 rental in order to the erection of first-class houses to be devoted to legitimate business purposes;" whereas if the ground had been submitted to public competition it would have realised from £4500 to £5000 annually. The Board of Works have therefore not only consented to the re-erection and extension of "one of the worst houses which was ever used to blast the morality of this great city," but they have, "practically, from the pockets of the ratepayers, endowed it to the extent of £1500 per annum," to say nothing of the way in which "the whole of the district around the lower end of Regent-street has suffered," commercially and morally, from the existence of the former Pavilion Music Hall.

Mr. Varley further states that "the Metropolitan Board of Works paid no less a sum than £50,000 compensation for the former house," so that the lessee had no claim to a low rent on that account. Once more, Mr. Varley asserts that there is not the least necessity for the Pavilion Music Hall on the ground of legitimate amusement, because within a radius of a quarter of a mile there are at least eighteen well-known theatres and places of amusement constantly open. Mr. Varley further states what he himself has witnessed in the Pavilion Music Hall in proof of the infamous character which he gives it.

Now this is a most serious charge, and if the British Government really exists for the purpose of making virtue easy and vice difficult, they will give Mr. Varley's statement their serious attention. But what will they do? *The Methodist Times* pertinently asks, "Will they arrest Mr. Varley? or will they allow the whole matter to be hushed up like the Jeffries business?" No doubt they will allow it, if they can; but will the Christian citizens of the metropolis allow it?

A gathering of friends will be held on Tuesday, 29th inst., at the Conference Hall, Mildmay, at 7.30, to bid farewell to Rev. J. G. Paton on his return to the New Hebrides.

The Christian Treasury, edited by Dr. H. Bonar for nearly twenty years, is now edited and published in London. It keeps on the old lines of evangelical truth, provides suitable reading for the family, and is illustrated. We are glad to hear it has an increasing circulation, and heartily commend it to our readers as worthy of a place in every home. The price is sixpence, monthly, and it is published by Mr. E. W. Allen, 4, Ave Maria-lane, E.C.

Our dear and valued friend, and God's faithful missionary, Rev. Hamilton Moore Dyke, writes from Morija, Basutoland:—"I would ask you to bear us, who are engaged in this mission, upon your heart before the Throne of Grace. We are expecting some days of temporal difficulty, for the Lord has seen fit to withhold the precious rains, and the land is suffering from a long-continued drought. It may be we shall be obliged ere long to speak of famine prevailing. Already in some districts in South Africa there is great want. O that men could be led by these dispensations to recognise the hand of God, and to cry to Him for mercy. We are nearing our heavenly home; but our joy is great in seeing our dear son taking up with new vigour our work in the Lord's vineyard."

REV. W. EVANS HURNDALL, M.A., of Bow, has declined a pressing invitation to Craven Chapel, Regent-street, W.

For the Young.

MRS. PICKETT'S MISSIONARY BOX.

(Concluded.)

"WELL, I dropped in my penny, and the words kept ringing in my ears, till I could not help putting more to it on account of some other things I never thought of calling the Lord's benefits before. And by that time, what with Mary's telling me about those meetings, and I almost always finding something to put in a penny to be thankful that I was not it, and what with getting interested about it all, and searching round a little now and then to think of something or other to put in a cent for, there really came to be quite a few pennies in the box, and it did not rattle near so much when I shook it. Then one day Mary brought me a purplish pamphlet, and said: 'Aunty, here is a missionary magazine I have subscribed to for you, as you are so much interested in missions.' 'Me interested in missions!' But when I came to think it over, I could not deny but that I was in a way, and I said it over to myself, rather curious to see how it sounded. It was just what they said about Mrs. Stapleton, she that was the president of the missionary society. And that night our new boarder he picked up the magazine and said, 'Why, what is this?' And I said, quite pleased, before I thought, 'That's a magazine that my niece, Mary Pickett, subscribed to for me, as I am so interested in missions.' 'My mother used to take it,' he said. He was a young man, not much more than a boy, and homesick, I guess. 'It looks like home,' he said. So I was pleased to hear him say that, for the boarders do not usually say much, except to find fault; so when I went into the dining-room, I just put another cent in for the magazine itself, part for what he said, and part for what I had been reading out of it that afternoon; and while I was dropping it in, Mary came up behind me and gave me a big hug. 'You dear, inconsistent thing,' she said; and then I knew she had heard what I had said in the parlour. Well, it went on that way for some time, and it came to be quite a regular thing that a cent would get in every time I heard about a meeting. I thought Mary would have died laughing the time I put one in because I was not born a cannibal; and one day—I'll never forget that day, Mrs. Malcolm—she was telling me about Turkey, and she told me how some missionaries heard a little girl saying that the smallest thing in all the world was not any smaller than the joy of her father when she was born. Those words went right through me. I was standing over the ironing-board, and Mary was opposite me, when all of a sudden, instead of her, I seemed to see my husband's face (he had been dead ten years), and he leaning down over our little baby that only lived two weeks—the only one I ever had. Seemed to me I couldn't get over it when that baby died, and I seemed to see my husband smiling down at it, and it lying there all soft and white, such a pretty baby. And before I knew it I was dropping tears all over the starched clothes, and I turned round and went and put another cent in the box, for the look on my husband's face when he held her that time. And Mary, she saw that something was the matter, I guess, for she walked off and never asked a question. But all the rest of the day I seemed to be seeing that little white face before me, and thinking how I had her for my own, and how I knew she was in glory; before that I had only felt it hard that I could not keep her here. And before I went to bed I went into the dining-room, and I put in a little bright five-cent piece for my baby, because I couldn't bear to count her just like everything else, and I found myself crying because I hadn't enough money just then to spare anything bigger. I suppose it was from thinking about her so much that I dreamed about mother, I could see her so plain, and father with her, and we were back on the old farm, and while I was kissing them both, I heard someone saying, 'As one whom his mother comforteth so will I comfort you.' And I was saying, 'O Lord, I am a wicked ungrateful woman!'

"Mrs. Malcolm, I don't suppose you could understand—you who are a minister's wife, and thankful to the Lord of course—what I thought that night; I laid awake thinking and crying, and yet not at all sorry, half the night. I kept thinking of all the things the Lord had ever done for me, and the more I thought of mother and the old home the softer my heart seemed to grow, and I just praised with all my might and main, and that box weighed on my mind like lead. 'A cent apiece!' I kept saying, 'a cent apiece for all his benefits!' Why they came over me that night, while I laid there praying, like crowds of angels all around me. In the morning I went up to the box feeling meaner than dirt, and I put in a cent for mother and a cent for father, and one for the old farm and the rose-bush in front of my window, and for my little pet-lamb that made me so happy when I was a girl, and for heaps of other things that I had been forgetting in those hard times. And when I could not spare any more, I went to work, and I do believe I was a different woman after that. For there were the verses in the Bible that I used to get up early to read those mornings, and there was the love of God, that I had never rightly understood; and there was church, that I could not bear to miss now, and there was the daily bread, that I had never thought of being thankful for till that night, when I found out how much I had had in my life, and began to look about me for what I had now. And so it went on, till the box grew heavier and heavier, and before the day came for it to be opened, three months from the time I had it, it was full, and I stuck one cent into the slit at the top and said, 'That's for you, Mary Pickett, for if ever I had a benefit from the Lord, you are one!' and Mary, she cried when I said it. So when the day came, I said I was going too, and I left the ironing, and we went off together; and there was singing and everything just as usual, only it was all new to me, and every one seemed as glad to see me as if I'd been as rich as any of them, and at last it was time to open our boxes. And when I brought mine I said, 'Mrs. Stapleton, if there was ever a mean feeling woman come to a missionary meeting, I'm the one; for I have been keeping count of my mercies at a cent apiece. It's all cents there, except a five-cent piece, and that means something special to me, and I wouldn't let myself put in more,' I said, beginning to cry; 'for when I began to find out what I had to be thankful for, I said to myself, "Mean you ought to feel, and mean you shall feel! You'll just finish this box as you've begun it," and here it is, and every cent is one of the Lord's mercies.' So I sat down crying like a baby, and Mrs. Stapleton, she began to count, the tears running down her cheeks, and before she got through we were all crying together, for there were three hundred and fifty blessed cents in the box, not counting the little five-cent piece that nobody knew what it meant. And now, said I, for mercy's sake give me another box, but don't let it have that motto on it, for I believe it will break my heart. So they gave me this one, with 'The love of Christ constraineth us' on it, and Mrs. Barnes, that was the minister's wife then, she prayed for us all about having thankful hearts, and loving the Lord for what he has done for us. So I went home with the new box that's standing on the shelf, and life's been a different thing to me ever since that day, Mrs. Malcolm, my dear, and that's why I say that missionary box is worth its weight in gold."

One of the truly affecting histories of the Old Testament is written in 1 Chron xi. 15—19. And David (in his extreme need) longed and said, "Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate." Three mighty men brake through the hosts of the Philistines and exultingly brought the longed-for draught to their exhausted master. Meantime, agonised at the though for their danger, David's thirst was gone, and when it was presented he poured it on the ground, saying, "Shall I drink the blood of these men, for with their lives they bought it?" It was an act of self-sacrifice, yet it was a rash ungracious act. And, alas! how often has it been repeated? Our David gave his life to bring us the only satisfying drink—the living water—and how has it been received? Let it be so no longer; but answering our own question, "What shall we render unto the Lord for all his benefits?" may we thankfully, rejoicingly say, "I will take the cup of salvation, and call upon the name of the Lord." "Thanks be unto God for His unspeakable gift." And further, shall we not listen to the words of one who himself set us a bright example? "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your *reasonable* service." Rom. xii. 1, 2.

BIBLE ACROSTIC.

A CITY WHERE AN AGED PROPHET DWELT.

(1) A lad once placed in an awkward predicament.
(2) A people who were proud of their goddess.
(3) A man who had a high opinion of himself.
(4) A woman by whose advice a messenger was slain.
(5) A steward of Damascus.
(6) The son of a very aged father.

ANSWER TO LAST WEEK'S ACROSTIC.

OBEY MY VOICE.—JER. vii. 23.

(1)	Onycha	Ex. xxx. 34, 35.
(2)	Badgers' skins	Ex. xxv. 3, 5.
(3)	Ebony	Ezek. xxvii. 15.
(4)	Yellow hair	Lev. xiii. 30.
(5)	Mercurius	Acts xiv. 12.
(6)	Young man	Eccl. xi. 9.
(7)	Vulture	Deut. xiv. 13.
(8)	Oath	Matt. xiv. 7—9.
(9)	Ivory	1 Kings x. 18.
(10)	Chebar	Ezek. i. 3.
(11)	Egypt	Jer. xliii. 5—13.

Correct answer received from E.M T.

Additional *correct* answers to Acrostic of Sept. 10 received from:—J.T.F. F.R.S. A.D.V. G.E.K. P.M.N. J.H.G.

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CHURCH ARMY WORK.

MISSIONS have just been commenced at Workington and Brixton. In one of the worst slums in London, in St. Giles', a number of bad characters seemed truly changed in heart and life. In St. Stephen's parish, Nottingham, many drunkards who had sold their shirts and their shoes for drink are now members and humble speakers in the cause of Christ. We anticipate that the Training College will be brought to London in the course of next month.

A clergyman writes:—"The indirect results of the Church Army's work in my parish have been even more remarkable than the direct results. For in many instances persons who would have nothing to do with the Church, have been entirely won to it, and have become regular attendants by witnessing the Church Army's work, though they have not been engaged in it themselves. The reality of conversion has been exemplified to them by their neighbours' lives, and they have been won to trust a Church in whose organisation such miracles are performed. There is a great enthusiasm for the Church among my people, who are entirely poor labouring men, watermen, and mechanics, many of them out of work through the depression of trade. It has often touched me to see very poor members bringing up a plant for our church garden, which they had purchased with money that could ill be spared. "It is my church," said a poor old woman, warmly, as she brought her gift the other day. At our last Confirmation we reckoned fifty converts as the direct result of the Church Army's work, and though the population is very shifting we have at this time about fifty men and women standing well."

SURREY CHAPEL.—At the quarterly meeting excellent reports were given of every department of the work, and the members of the meeting were delighted when Rev. B. Senior read a beautiful letter from Mr. George Williams, with a cheque for £105 towards the New Surrey Chapel. We shall be glad to hear of Mr. Senior receiving many more such letters.

EMIGRATION OF THE YOUNG.

HAVING lived for fifteen years in the heart of East London, associated with many voted servants of God, who, by their means, ve enabled us to rescue the 4020 now in this nd, most of whom are doing well, and becom- g useful members of society by their honest dustry, as the years go by we feel, as a family, ore and more thankful that we were ever led to ve our whole strength and life to such blessed ork.

How often have we in these days of visiting in e towns and villages around the Home from ence the children have been distributed been l to exclaim, Oh, how we wish So-and-so could e you now, or those who stitched long winter enings to fill the boxes, knitted the socks, and mforters and all those who sent their mites th many prayers to aid us in rescuing "one ore." Here they are now wherever we go, owing into usefulness, and settling down for emselves. In one town during the past week e heard of six who are married, and saw several ho have grown beyond the age of adoption and w receive wages, thus learning early to value e cost of their clothing, &c.

On the other hand, there are some "rolling ones," the harum-scarums, the lazy, generally nging about the Home, who prove very trying the patience of my fellow-workers in charge this department.

For these we are ever toiling, and faith is often rely exercised, making us the more careful to atch for and rescue those who are best suited r emigration. All cases are not fitted to mingle ith other children, and it is an injustice to our lonists to send those who have no work in em. [We do not quite see this. Why should ot the colonists take their share of the less sirable sort?—ED.]

We met the soldier who had got weary of gypt, and felt that regular work apart from ar would yield him a peaceful life. He ex- aimed, "Two years here, Miss. Summer is e time to save for winter. Very happy. No ant. I have joined the Lord's people, and I n not forgetting to send a dollar home to poor d mother now and then." We thought how uch better it was to be a hard-working labourer ith plenty, than dodging about London streets, ing tempted at every turn. It is only the self- pointed and self-helped of adult emigrants ho do well; they are not the grumblers that turn to East London to scold those who aided em to peace and plenty.

We saw one family surrounded by comfort, d their children all doing well, whilst a widow ho had been sent out by some West-end ladies d taken her three children from good homes, here they had been three years, and through r drinking habits they are now the vagrants of e town and bringing our work an ill name. he three parties are nearly all distributed, and e expect to sail for England by the *Parisian* on ct. 3.

Details will follow from the pen of my lady mpanion; this being her first visit to Canada, ey are full of interest. Asking a continuance the prayers of all those who are one with us the work, yours in the Master's service,

ANNIE MACPHERSON.

SCANDINAVIAN PEACE CONGRESS.—At the cent Peace Congress for Sweden, Norway, and enmark, held at Gothenburg, a discussion took ace on "Pacific Education," and the importance influencing children and young persons to take interest in opposing the war spirit. M. Schiodt id that such influence could be brought to bear on children in the schoolroom and the home. rhaps schoolmasters would not, or could not, do much, but parents at home might effectually ing before their families the horrors of war, and e duty of encouraging a spirit of friendship and nciliation. M. Norrelund regretted the almost clusively martial tone of every historical book aced in the hands of the young. Hence it is the ore important for parents, teachers, and preachers, endeavour to counteract these misrepresentations statements of the real principles and precepts of ristianity.

MRS. AMANDA SMITH IN LIBERIA.

HAVING read much of the correspondence between Mrs. Amanda Smith and her friends interested in her labours, I should like to allude to her work among the people in Liberia, where she has been engaged, except during brief intervals of illness, unremittingly since the year 1882.

Mrs. Smith's work has been to preach and exhort, and organise Temperance societies in the counties of Montserrado, the seat of the capital, Grand Bassa, the commercial centre, and Sinon. There is but one other county of the Republic, Maryland, which she has not yet visited, owing to contagious disease there.

Her work has been chiefly directed to the American-Liberian population, and, while she enjoys the respect of the higher classes, she also works among the most degraded. Her Temperance work has greatly helped restrictive legislation as to importing spirits into Liberia, the prohibitive tariff on spirits having stopped it during the year.

The success of Mrs. Amanda Smith is largely due to her nationality and the happy faculty of making plain Christian convictions to others, and the fact that she is a true Christian gentlewoman.

JOHN H. SMYTH,
Minister-Resident and Consul-General
of the United States to Liberia.

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FOREIGN PRISONS.

IN Cordova a marble pillar is shown, in which a figure of the Saviour is cut by the fingernails of a prisoner. Hundreds, nay thousands, are known to me who languish in chains in "durance vile" with nothing to do, and nothing to read. Leaving London with my friend, Mr. Clark, we ran through France into Belgium, and on through the fair provinces of Alsace and Lorraine, stopping at the two respective capitals, Strasburg and Metz.

Since I visited the Belgian prisons, a very large and handsome new prison has been constructed near Brussels. This we determined to visit, and found it built with every convenience for the comfort and safe keeping of a large number of criminals. The cells are large, airy, and well furnished. I noticed in each a crucifix and a rosary, but not the Word. The prison contains two chapels: one for Catholics, holding 600, and the other for Protestants, holding 20; and a Jewish Synagogue, seating six. This is unique; and altogether this prison of St. Jeales is the best built place of its kind I ever saw. Leaving half a dozen copies of a certain book for the library, and doing a little other work besides, we left for Germany. The new Palais de Justice is a magnificent pile of buildings, and well worth a visit. It cost 60,000,000 francs, but it is a reflection upon the city that so large a building should be needed for such a purpose.

In Strasburg was my first experience of a German prison; we have, since then, come on through Baden-Baden and Carlsruhe to Stuttgart. The German prisons are old-fashioned, but roomy, and clean, and well kept. We were delighted at the openings we found, and returned home to pray the Lord of the harvest to bless the seed sown among prisoners, officials, and governors.

We have been enabled also to put some New Testaments in English and German in the reading-rooms of the hotels, getting them stamped with the name of the hotel, and trust they may be read. All along the route, and in Germany, we gave away, carefully, Testaments, and the delight of the people on receiving them was most gratifying. In some cases they insisted on our putting their names on the inside, and many a hearty shake of the hand did we receive in gratitude for the gifts.

Since Alsace and Lorraine have been under German rule, there has been more opportunity for the people to be supplied with the Word. There is evidently a desire now to receive it, and we were cheered by the many thanks we heard from all.

We are now on our way to Austria. Brethren, pray for us! CHAS. COOK.

REV. HAY AITKEN AT EXETER HALL.

ON Tuesday evening, the 15th inst., Rev. Hay Aitken delivered the first of two special farewell addresses, to men only, at Exeter Hall, Mr. H. C. Hart Dyke in the chair. There is no doubt in relation to the subject which they had met to discuss that the iron was hot. The revelations which had lately been made, and which were known to almost all the reading public, had stirred the whole country from end to end. They had known previously that many of these evils abound, and no revelations were needed to tell them that a fearful quantity of vice existed, but they were scarcely prepared to find that a hugh systematic immorality was in their midst. They were scarcely prepared to find firms banded together for immorality just as there were firms banded together in our country for the commercial undertakings which made England so great.

The disclosure of these facts had driven us into a corner, and the time was come when every honest man must decide to take sides in the great contest that was going on around us. It was because this evil was so extensive and so well organised that the time was come when every man who had the feelings of humanity about him must make the cause of the weak his own, and bring about an elevation of the tone of society on the subject. He did not think that anything could have brought this thing before our minds better than that which had happened. By God's help they had drawn the sword and flung away the scabbard, and by God's help they meant to do away with this great evil.

The following evening he gave another stirring address on the same subject.

A meeting of Mr. Aitken's friends will (D.V.) be held in the Council Chamber of Exeter Hall, on Friday, September 25, at 7 p.m., to pray for blessing on his proposed visit to America.

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TEMPERANCE NOTES.

AT the Hampstead Blue Ribbon Association meeting, on the 15th inst., a deputation from the Metropolitan Police attended, and gave stirring and hearty addresses on Gospel Total Abstinence.

AT the Ontario Liquor Prohibition Alliance Convention just held, a resolution was adopted providing that an electoral union should be formed in each county, the members of which should pledge themselves to vote only for Prohibition candidates.

TEMPERANCE continues to make great strides in all classes of society, and has now reached even to the Carlton Club. That Club is famous for its cellar of wines, and the wiser members are reputed to have locked in their breasts many a secret of many a brand known only to themselves to be superlatively excellent; but the consumption of these wines is by no means what it used to be, and it will appal the heart of many a wine merchant to learn that the favourite drink at the Carlton is now barley-water!—*Vanity Fair*. [We hope this is true, and that it will last and increase.—ED.]

IN 1883 a German Association was formed in Cassel against the abuse of alcoholic beverages. It now has 6000 members, and appears to be growing in influence. This year the Society met at Dresden. In speaking of colonisation in Africa, with a view to increasing German commerce, one of its resolutions says: "This commerce provides the negroes with spirits of the vilest sort, ... thus directly injuring the trade that it pretends to encourage, in fact, it discredits and abuses it. Self-interested merchants, as well as the traditions hitherto followed on the Coast of Africa, ought to find their limit in the consideration of the moral and spiritual weakness of the negroes, and in the moral conscience of the German people."

CHRISTIAN CONFERENCE IN MANCHESTER.—It is expected that this Conference will meet on December 8 and 9, and will be attended by the leading men in the country, on the great subject which awaits consideration—viz., "The Evangelisation of the World." The Conference Committee beg the prayers of God's people throughout the country, that this gathering may give increased zeal to missionary effort at home and abroad. Friends interested will please communicate with the Secretaries, Christian Conference, Strangeways, Manchester.

REV. E. P. HAMMOND AT MILDMAY.

ON Sunday last, the 20th inst., Rev. E. Payson Hammond began his work at Mildmay Park by a service in the Presbyterian Church of Dr. Edmunds, to a large audience. At the close of the service Dr. Edmunds expressed himself heartily in sympathy with all that had been said, and urged his people to pray to God that there might be a rich blessing on Mildmay from the preaching of the word and the services that were to be held during the next fortnight.

The services Dr. Edmunds alluded to are special services to be held in the Mildmay Conference Hall: two services daily, one for prayer at 11 a.m.; the second, adapted for children, to begin at 7 p.m.; to be continued from September 20 till October 4. The sympathy and unanimity of the clergy in this quarter is most highly creditable, not only as Christian men, but as men ordained to the ministry under many differences of Church government which they severally revere. The recognition of one Lord, one Saviour, one God, seems the foremost sentiment pervading them; and with such dedication of heart to the eternal principle of truth and immediate Presence of God, the influence of the Holy Spirit promised to the churches becomes the experience of every pure and God-seeking soul.

Rev. Mr. Hankin, of St. Jude's Episcopal Church, during the morning's service alluded to the testimonies of God's presence in connection with Mr. Hammond's ministrations, which had been made known to him by those with whom Mr. Hammond had laboured in years gone by—twenty-five years ago, and eighteen years ago—in Scotland and in England. The seed sown so abundantly then was bearing fruit now conspicuously, as witnessed by those who had opportunity to observe and judge.

The service for the children commenced at 3.30. It was held in the large hall. The entire area and galleries were filled. By those who are accustomed to see the audiences there the number of children present was computed to be about 3500. Many of them would be about five and six years of age. Their orderly behaviour was most noticeable. It is reasonable to presume that the Sunday-school children of almost every denomination were present in considerable numbers, and accompanied by their teachers.

There were also present many young men and young women, as also those gentlemen who came to assist in the work. But besides those who gained admission, there were others for whom there was no room at all inside. So they assembled in the garden under the spreading branches of the ancient mulberry tree, and there, under the guidance of Mr. Spiers, another congregation to the number of fully one thousand was formed, and sang their praises in the open air.

There was a full choir of excellent singers, who continued singing while all those many children were getting into their places. The devotions were opened by Rev. Mr. Hankin offering up a most impressive prayer, for the blessing of God on the words to be spoken.

Mr. Hammond spoke for half an hour, explaining, in simple language, the way of salvation; the need of holiness of life; especially did he put forth the death of Jesus as for sinners, and redemption through Christ for all men.

The speaking, or preaching, was lightened by a pause, when a hymn from the "Gems of Praise" was sung, and also a short prayer, in which all were requested to join in speaking aloud.

Again the address was renewed, and illustration after illustration presented the Scripture truths to be inculcated in simple and picture-like vividness, keeping the attention of that vast number of children almost entirely to the end, with very little appearance of weariness. And, judging from the large numbers that remained to the after-meeting, the truth had evidently touched many hearts.

Every child was supplied with a hymn-book, "Gems of Praise," which each might take home as a gift, on the condition that they would come to the services, so that they might learn to sing these sacred songs aright.

In the evening there was a mixed meeting of children and adults, which was most impressive. Dr. Barnardo was present, and bore most valuable testimony to the worth of mission work among children.

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SOCIAL PURITY AT ANTWERP.

THE Conference of the British and Continental Federation for the Abolition of the State Regulation of Vice was opened on the 16th inst., in the hall of the Athenée Royal, by the President, M. de Laveleye, who stated that the Federation seeks the abolition of regulated debauchery, and remains firm only on this circumscribed field. Beyond this its members are separated by divisions in their religious, economic, and political sentiments. He also observed that the Federation is in no way responsible for the speeches or actions of its individual members, not even for the speeches which may be made at its meetings, but only for its resolutions, and such action as it may take in its corporate capacity. The suppression of the legislation against which the Federation contends is connected with a great awakening of the moral sentiment, for that legislation is founded on the doctrine of necessary evil. It is virtue and not evil which is necessary, and which must necessarily continue. While carefully guarding the Federation, and himself as its President, from pronouncing any opinion as to the details of the crusade in England, he referred with satisfaction to the great moral awakening which had recently taken place throughout the mass of the people of that country, and if on the Continent such an awakening could be produced, the legislation they contended against would disappear.

Mrs. BUTLER stated that owing to the publication of the revelations of the crimes of London, a revolution had been accomplished in England within the last three months, and greater moral energy had been infused into the mass of the people. We have entered upon a new era of Government Ministers, police and others had been shaken out of their indifference. We accept, she said, as a nation, the condemnation of the Continent for our vices; we are resolved to judge ourselves with more severity than the most unpitying critic or the most cynical journal can judge us. In Hyde Park there had been the spectacle of a whole people publicly repenting, and plunged in sorrow for their crimes. Every religious denomination had been represented there. She then referred to the attitude of English associations towards houses of ill-fame, and said that in England all were agreed that they were a permanent excitement to debauchery and should disappear, and that the Federation's international army should attack them throughout Europe; but as soon as the question arose what were the necessary means by which this attack should be made a divergence of opinion arose. Her own view was to place only limited confidence in the law, or in the police, unless directed by a just law and pure magistracy, and especially where the police was corrupted by the regulation system. Her aim was to awaken public opinion, not to an explosion, but to persevering action.

M. PAGNY, of Brussels, and M. NALT, of Lausanne, also spoke. The principal business on Thursday was the report presented by Professor Stuart, M.P., on the position of the agitation against the Contagious Diseases Acts in England and on the Criminal Law Amendment Act. He detailed the events since Mr. Stansfeld's resolution in April, 1883, and then gave an account of the awakening of public opinion subsequent to the revelations of *The Pall Mall Gazette*, and described the provisions of the Criminal Law Amendment Act. Mr. Stuart said there could be no doubt whatever that this movement in England had been rendered possible by the fifteen years of education given by the crusade against the Contagious Diseases Acts, whereby the people had been gradually instructed in the true aspects of the question. It was a striking feature during the recent agitation that no voice had been raised in the direction of regulation as a remedy for the evils disclosed; on the contrary, it had been referred to with as deep condemnation as the evils themselves. It was neither on this Act nor even on the vigilance associations now arising that they founded their hopes, but on the awakened conscience of the people.

Mr. STEAD, who had arrived in Antwerp on the previous day, addressed the assembly, and stated that as he had not asked the advice of the Federation on what he had done, he did not ask their absolution. They were not responsible for his actions, but they were responsible for the *police des mœurs* in their own countries, and for the crimes connected therewith. Against these they had protested, but protest was not sufficient. "What I have done," he said, "belongs to the past; your responsibility is in the present and the future. We need the human sentiment raised to the explosive point, and if anyone can do that better than I have done, let him do it."

Mr. ROWLAND, Secretary of the Cabdrivers' Association, and Mr. COOTE, another working-man delegate, also addressed the meeting.

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HEBREW AND GREEK CLASSES.

DEAR SIR,—You will be doing a material service to many young men and young women in London and its neighbourhood, if you announce that the Sunday-school Union are just resuming their classes for the study of Hebrew and Greek. Professedly established for the purpose of enabling Sunday-school teachers to learn to read the Scriptures in the original languages, these classes are practically open to all who present themselves. The fees are merely nominal.

By means of these classes many young people, of both sexes, have acquired considerable facility in reading the Hebrew Bible and the Greek New Testament.

The introductory lecture for the Hebrew Class will be given on the evening of Thursday, September 24, at 8 p.m., at the Sunday-school Union, 56, Old Bailey, at which time—or at either of the two succeeding Thursday evenings—names of pupils will be received. The first meeting of the Greek Class will be held on Monday, October 5, at 8 p.m, on which occasion—or on either of the two succeeding Monday evenings—new comers will have the opportunity of joining.

As the elementary class in either tongue will commence with the alphabet, no one need feel any hesitation at joining.—Yours faithfully,

JOHN R. CHEYSE.

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Requests for Prayer.

FOR some children's mission services to be held in Birmingham this winter.——For a mission being held in Carnlough, co. Antrim, from Sept. 21 to Sept. 28, that a mighty blessing may be poured out upon the neighbourhood.——A lady asks prayer for a clergyman in a village in Leicestershire, who has "built a dancing saloon in his own grounds which is becoming a curse to the young people. On Easter Monday he had a fancy dress ball for the villagers. And he has lately signed a paper for another outdoor license for intoxicating liquors."——For a young man who has disappeared, that God would convert him and lead him to return home speedily, lead a new life, and restrain him from evil or falling into despair.——A worker earnestly asks the prayers of God's children in behalf of a son that he may be fully restored to health, if it be the Lord's will.

STRANGERS' REST, CARDIFF.—According to the last report, the attendance for the year was upwards of 40,000, and the Temperance pledges taken were more than 800. Those who see our balance-sheet will, I think, acquit us of any charge of extravagance in the work, and will rejoice with us over the results it has, with God's help, brought about. Our chief difficulty is to keep afloat with religious and other useful literature. Will friends who do not know what to do with their old magazines kindly think of us? They are most valuable for the reading-room and the bags. I can but express our thankfulness for the help we received last year, and for promises for the future. I trust our friends will not grow tired; I do not think they would, did they see what real help and comfort their gifts were, both to the workers and to the men who receive them. We are trying to decorate our hall without having recourse to the funds of the institution, and should be very grateful for any flags or large illuminated texts to make the place look attractive and comfortable for winter.—Yours faithfully, HARRIETT TILLEY.

STUDY AND CURE OF INEBRIETY.

AN interesting ceremony took place on Saturday afternoon in the concert hall of the alrymple Home for Inebriates, at Rickmans-orth, when Dr. Joseph Parrish, president of e American Association for the Cure of Inebri-es, who is in this country on a tour of inspec-on of institutions for the treatment of the ctims of alcoholic intemperance, was intro-iced to and welcomed by a representative athering of English teetotalers.

The Dalrymple Home is a bright and pleasant ansion, standing in about five acres of lovely rounds, studded with noble cedars, on a terrace erlooking the river Colne. It has been open r nearly two years; the Government inspector ates that its success has been very marked. ost of the patients are of the wealthy, edu-ted classes, and of those discharged a half ave been fitted creditably to resume their duties life, and 20 per cent. more have been im-roved. This appears to be the only home for ebriates in the United Kingdom which has ublished its results in a permanent scientific rm, and also the only licensed home conducted ithout personal pecuniary profit to the owners.

The guests, who numbered about 100, both dies and gentlemen, travelled from Euston by ecial train, and at Rickmansworth carriages ere in waiting to convey the guests to the home, hich is situated a mile from the station. They ere received by Dr. Norman Kerr, president of e Society for the Study and Cure of Inebriety, d by the medical superintendent, Dr. R. elch Branthwaite, and Mrs. Branthwaite. mong the invited were Lord Ebury, Consul-eneral Waller, of the United States, General illilan, General Bruce, Surgeon-General rancis, Surgeon-Major Poole, and other mem-ers of the medical profession, the Rev. Canon arker, the Rev. G. Murphy and other ministers. fter luncheon the company assembled in the ncert-hall, where Dr. Norman Kerr presided, aving Dr. Parrish on his right hand. The chairman aid it afforded him much pleasure, in the name f the Council of the Society for the Study and ure of Inebriety, to offer a reception in so ppropriate a place to Dr. Joseph Parrish, whose abours of love on behalf of the inebriate were so ell known, and who had once before on a visit Britain rendered good service to the cause of gislation for habitual drunkards. Though etotal reformers and Christian workers were eginning to realise the fact that there was a hysical aspect of inebriety, only a comparatively mited number recognised in alcoholic excess mething more than sin, vice, or crime. abitual drunkenness was a bodily disease as well a sinful habit, and not till the Church and the tate saw this fundamental truth would intem-erance be effectually grappled with.

Dr. Kerr referred to Mr. Gladstone's mani-esto, and complained of the contemptible posi-ion assigned to the Temperance question in it. t was disgraceful that while in America the oorest inebriate could be treated in a home, in ngland there was no home under the Act for ither males or females in indigent circumstances, nd no home, licensed or unlicensed, for impe-unious males. In America, also, any confirmed ebriate could enter a home of his own desire ithout let or hindrance, but in this country here had to be an appearance before two justices a most forbidding procedure, especially to dies), and there were other humiliating barriers. ll such restrictions should be swept away; the isk of unlawful detention being easily guarded gainst. The Act, too, should be made perma-ent as well as improved. Other amendments ere needed, and Dr. Kerr hoped that the pro-eedings of that day would hasten the advent of etter legislation, and would tend to unite, in ne grand effort on behalf of the victims of ntemperance, abstainers, non-abstainers, and rohibitionists on both sides of the Atlantic. In onclusion he proposed a resolution of welcome Dr. Parrish.

Dr. Langdon Down seconded this resolution, and the meeting was addressed in support of it by Mr. John Hilton (United Kingdom Alliance), Mr. F. Sherlock (Church of England Temperance Society), Mr. Arthur Gunn (National Temperance League), Mrs. Lucas (British Women's Temperance Association), the Rev. G. M. Murphy, Dr. Williams (British Medical Temperance Association), Mr. R. C. Morgan, Surgeon-General Francis, Surgeon-Major Poole, Mr. T. Hudson, Mr. J. W. Lane (National Temperance League).

The resolution having been cordially adopted, Dr. Joseph Parrish, in acknowledging the compliment, spoke of the difficulties which the treatment of drunkenness, as a disease, had encountered in America. This view, however, was finding wider acceptance, as it was seen that drunkenness, like other diseases, tended to bring about death, while vices, such as lying and thieving, were distinguished from disease by not having that effect. In conclusion, he thanked the meeting for their kind reception of him. Dr. Danford Thomas (coroner for West Middlesex) moved, and Mr. Waller (United States Consul-General) seconded, a vote of thanks to the chairman, and the proceedings came to a close, the visitors immediately afterwards returning to town by special train.

Notices of Books, &c.

Then and Now. By Lina Orman-Cooper. 1s. *Hodder & Stoughton.* A striking little Temperance tale, worthy of a thoughtful perusal.

The Cathedral Cave. By Lina Orman-Cooper. 1s. *Hodder & Stoughton.* This little story will meet with great acceptance as a fireside friend for the young.

Wilderness Lessons. By Louisa Clayton. 1s. *Hawkins.* A useful little companion, setting forth its lessons in a concise and practical manner.

Loving Words for Mothers. By Mrs. Evered Poole. By post, 1s. 2d. per packet, from the authoress, Enfield House, Southampton. The overflowing heart and the prolific pen of this gifted lady have produced a series of four-page tracts for mothers, which we heartily commend for distribution in Mothers' Meetings, District Visiting, &c.

The Story of a Little Crab. By Mary H. Andrews. 1s. *Holness.* A most interesting little book, which will delight our young folks, and contains much that will probably be new to many of their seniors. They will be surprised to find how much a little crab can amuse and instruct them. It is a very pretty little volume, and a capital shillingsworth.

Five Dollars at the State Prison Gates. 6d. By Samuel T. Wood. (24, *Wilton-square, Islington, N.*) The author here recounts the story of his life, showing how the five dollars became six thousand, within a few years of his discharge from prison. The pernicious influence of "Dick Turpin" literature, and other evils, are here vividly depicted by one who is acquainted with them through bitter experience. It is a useful and stimulating little book to put into the hands of discharged prisoners.

The Churches in Asia. By Rev. Dr. Somerville. 1s. 6d. *Parlane* (*Paisley*). This volume contains extracts from the letters and diary written by this veteran evangelist, whilst on his recent tour through Asia. Our readers who have read our reports of his missions from time to time will accord to it a genial welcome. It is full of intensely interesting information, and most entertaining in its descriptive eloquence. The latter is a gift in which the worthy Doctor excels, and as these notes were not originally intended for publication, they are free and racy in style, and amusing in many of their details.

The World's Workers. 1s. *Cassell & Co.* Under this title has been published a series of books containing brief biographies of eminent persons who have moved in religious, philanthropic, and other spheres. We have before us the volume containing sketches of Florence Nightingale, F. Ridley Havergal, Catherine Marsh, and Mrs Ranyard ("L.N.R."), with portraits. By Lizzie Alldridge. These lives are full of intense interest and should be widely read by the rising generation. The authoress has fulfilled her task with great skill, and deserves the thanks of a multitude of readers.

The Parables of St. Luke. By Dr. Marcus Dods. 3s. 6d. *Hodder & Stoughton.* Dr. Dods has already established his position as an exponent of Scripture truth. This volume is clear and forcible in language, and deeply spiritual in tone, clothing old and valued truths in new light, and presenting many fresh and salient thoughts.

⁂ We recently reviewed a little work by Mr. C. H. Berridge, entitled Romish Inquisitions (6d. and 1s.), but were unable to furnish the publisher's address. It may be had of the *Protestant Evangelical Mission, 5, Racquet-court, Fleet-street, E.C.*

Sunday-school Reward Tickets: Marine Series. 6d. *Religious Tract Society.* A very pretty little packet of thirty-six tickets, which will delight those scholars who are fortunate enough to obtain them.

We have also received the following books:—

From *Messrs. Hodder & Stoughton:*
- A Commentary on the 1st Epistle to the Corinthians' by T. C. Edwards, M.A. 14s.
- Congregational Church Polity. By Rev. R. W. Dale. 2s.
- Tracts on Church Principles. Nos. 1—6. By Eustace Condor. 1d. each.
- Our Daughters. By Mrs. Reaney. 1s. 6d. (Cheap Edition.)
- Morning Thoughts for Our Daughters. By Mrs. Reaney. 1s. 6d. (New Edition.)

From *The Religious Tract Society:*
- The Boys' Own Annual. 8s.
- The Girls' Own Annual. 8s.
- Present Day Tracts:—Ferdinand Christian Baur. By Rev. A B. Bruce. 4d.—The Christ of the Gospels. By Henri Meyer. 4d.—Man, Physiologically Considered. By Alex. Macalister. 4d.

From *Wesleyan Methodist Book-Room.* (By Rev. Mark Guy Pearse.)
- Homely Talks. 1s. 6d.
- Simon Jasper. 1s. 6d.
- Cornish Stories 1s. 6d.
- Thoughts on Holiness. 1s.

From *Rev. J. G. Gregory, Brighton.* (By Himself.)
- The Rock, the Stone, and the Keys. 4d.
- No Priests of God upon Earth. 4d.
- The Lord's Supper. 4d.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Sept. 27, Luke xiv. 1—14; Sept. 28, xiv. 15—24; Sept. 29, xiv. 25—35; Sept. 30, xv. 1—10; Oct. 1, xv. 11—32; Oct. 2, xvi. 1—18; Oct. 3, xvi. 19—31.

THE CHRISTIAN COMMUNITY.—The annual report of this venerable institution, now in its 113th year, tells of increasing success during the past twelve months in the work of "raising the fallen, helping the weak, instructing the ignorant, leading the wayward back to a life of industry, and all to a knowledge of the truth as it is in Jesus." The labours of the unpaid workers in this mission have been as untiring and devoted as ever. Workhouses, lodging-houses, infirmaries, casual wards, &c., have been regularly and systematically visited, and the Gospel preached to the inmates. The narrations of special services followed by much blessing, and an account of "an all-night meeting with the homeless," are full of interest. Of this estimable agency, the late George Moore wrote: "The real work of these men surpasses all I have yet met with in my experience, as I know nothing like it in simplicity and downright earnestness in going among the very lowest and poorest classes, and I cannot but wish them God speed, and help them in every way I possibly can." The Secretary is Mr. J. Atkinson, and the headquarters are, Memorial Hall, London-street, Bethnal-green.

SOUTHSEA MISSION, PORTSMOUTH.—We have had about fifteen weeks of most happy Gospel services in our tent at Gosport and Southsea. Meetings have been held every night, and twice on the Lord's Day, and the Lord has blessed his word, so that we have much to be thankful for. But we must soon bring them to a close for the winter months, and return to our usual work in halls, cottages, &c., in the town and neighbourhood. We have also been enabled to add to our mission this year a good Bible carriage, well filled up and stocked with sound literature. We have worked this the whole of the summer in connection with our tent meeting, and large numbers of Bibles, Testaments, &c., have been sold, and in needy cases given away. We have often taken for a day tours through the villages and towns in the neighbourhood, and it has been surprising how eager the people are after the Scriptures. I should like to commit this carriage to the care of a Christian man, who would go through the country with it, as I believe a great work might be done in this way. It is surprising how much darkness exists in many of our small towns and villages.

John Denning.

Letters to the Editor.

THE "DEATH" OF BELIEVERS.

Sir,—In your issue of the 10th inst., Dr. Pierson is reported to have said that between Matthew and Revelation he could "not find a single case where the departure of the believer from this world is described as 'death.'" The case of Stephen is cited as a special instance in proof. But the verse, "When he had said this he fell asleep," is immediately followed by "Saul was consenting to his death;" and again we read, "When the saints were put to death, I gave my voice against them" (Acts xxvi. 10). Elsewhere we find, Tabitha falling sick and dying; Eutychus taken up dead. These instances are sufficient to show that the words "death," "died," and "dead" are applied to Christians by the New Testament writers in their ordinary sense.

Yours obediently, A. R. Hunt

A DAY OF PRAYER FOR IRELAND.

Dear Sir,—May I suggest through your paper, which has such a wide circulation amongst Christians, that a day be set apart for united prayer for Ireland? The prospect is as dark now as it has ever been in the history of this unfortunate country. Surely now, with a General Election so near, it is, if ever, a time for earnest supplication that the Almighty will overrule this crisis for his glory and the salvation of Ireland. If you would fix a date, and kindly give notice of it in The Christian, we shall have a blessing on this country in answer to our united prayer.—Yours faithfully,

Charles B. Stoney.

Portland Park, co. Tipperary.

Rev. Wm. Frith writes:—"We have set apart every Wednesday evening from 8 to 9 for this purpose. We meet for prayer, without any address, so as to avoid any reference to party politics."

[We hope that Tuesday, Sept. 29, will be a convenient day, and that it will be largely occupied with prayer for suffering Ireland. Perhaps some of our readers may be led to institute a similar weekly gathering.]

SOCIAL DEMOCRATIC DOCTRINES.

Sir,—Some time ago I wrote to you pointing out that the teaching of the Social Democrats as to the relations between the sexes was very dangerous, and that their whole doctrine, based as it is upon the assumption that men by merely altering their social system can eradicate evils which result, not from any system, but from the tyranny and greed, the idleness and lust, of individual men of all ranks, was, and must be, false. For it is eternally true that "The fear of the Lord is the beginning of wisdom," and nothing but the cowardice of the people of God in witholding the fact that each individual soul must give an account of the deeds done in the body, and the certainty and awful nature of the punishment that awaits those who, whether poor or rich, wilfully rebel against their Maker, and reject his offered salvation, could have enabled such teaching to obtain even temporary success. For though the people suffered from many things which might and ought to be removed by the alteration or the enforcement of the laws, yet in the main their condition could only be permanently improved by personal and individual obedience to God's commandments. The reason I write again is that, though I am thankful indeed to see Is. lix. 19, once more fulfilled as it was in Hyde Park, yet I fear that, carried away by their natural indignation against crime in high places, some of the speakers, both there and at the conference, leant towards Socialism, without, I trust, having examined its teaching closely, especially upon sexual and religious subjects. Now, sir, there can be no fellowship between Christ and Belial, and any temporary improvement in the material condition of the people would be dearly bought by the surrender of the vital truth that men can only overcome evil by obedience to God, and belief in Jesus Christ, whom He has sent for their salvation. The nonsense uttered by the Socialist speakers about religious people generally, and the vile attacks made upon the honoured name of Samuel Morley in particular, show the danger of even appearing to countenance such teaching.

The extreme importance of rigid adherence to the truth as it is in Jesus at this critical time is my only excuse for again troubling you.—Yours respectfully, One of the Lower Orders.

[It is fair to say that a split has taken place in the Socialist rank, a party having seceded from Mr. Bradlaugh on moral grounds.—Ed.]

A CHRISTIAN DAILY PAPER.

Sir,—The pressing need of a daily journal to vindicate the moral and religious convictions of the British public has again of late been made painfully apparent through the action of the daily press in encouraging criminal vice, by first ignoring, and then denouncing its recent courageous exposure by the lionhearted Christian Editor of *The Pall Mall Gazette.*

The attitude taken up by all the daily journals on the great Social Purity question has already disgusted all friends of morality in the nation. This, added to the miserable, pettifogging, unprincipled misrepresentation exposed by the Rev. W. J. Dawson, on the part of the most widely-circulated of them all, proves that they are untrustworthy as educators, or even exponents of public opinion on great moral questions. Thousands would gladly subscribe to a journal on which they could rely for the application to all subjects of the principles enunciated by the great social and political Reformer, Jesus of Nazareth.

The question is, "Would these be sufficiently numerous to make such a paper pay?" I think they would. The total weekly sale of religious newspapers in this country is enormous, probably amounting to *millions*, one only of their number claiming a circulation of nearly 300,000. Now, although many of these go—especially in country towns and villages—among people who do not subscribe to a "daily," a large proportion of them do, and these would give the preference to such a one as suggested, probably creating a demand which would vie with that of *The Telegraph* itself. If public opinion should prove that my anticipations are well founded, I see no reason why the suggestion cannot be reduced to practice, and I propose, with your aid, to test the public on this matter.

My scheme is the following: Start a company, issuing shares of £1 each, to the amount required for working the concern, no one person to hold more than *five shares.*

Thus, supposing £100,000 to be required and raised in this way, the number of persons interested in the success of the paper could not be less than 20,000, and would most probably number 50,000 or 60,000. It would thus become as much as anything not directly under Government control could be—public property. These shareholders would be the *best advertising medium possible*, and in this respect would save an enormous outlay. I should like to see a rule limiting the interest on capital, the surplus profits (if any) to be devoted to (1) raising the standard of wages, (2) enlarging and developing the paper, and (3) to any good object which the directors should deem specially worthy of support. Management to be vested in an elective directorate, to whom the editor would be responsible, and who would themselves be responsible to the shareholders.

Some such scheme as this would secure, far better than any privately-owned journal, the true expression of the public mind, and the moral and political importance and influence of one so owned and controlled cannot be estimated. I am entirely without experience in matters of this kind, and doubtless the scheme I have roughly indicated would require considerable modification, but should a general approval of its principles be expressed, and the requisite support be forthcoming, there will be no lack of practical men to work out the details.

If all your readers, who are willing to co-operate in some such venture as the foregoing, will communicate with me at the address given, between now and Christmas, I will tabulate, and, with your permission, publish the result in The Christian.

Those who are willing to take shares, and also become subscribers for one or more copies, will kindly state on *one half sheet the number of shares*, and on the *other half the number of copies* they will take, appending their signature to *both*, for convenience in filing the two separately. Those who cannot invest, but are willing to become subscribers, are also invited to send me their names. This will furnish reliable information (1) as to the amount of capital which could be raised to start with, and (2) the probable support which could be relied on for the first issues. Should this be satisfactory, a meeting of those who had promised to take shares could be held for the purpose of nominating directors, who could form the executive for the time being, and take the necessary steps in the formation of the company.

In case of failure, which I do not anticipate, the loss sustained by individual shareholders could be but very small, and the beneficial effect of a *successful* venture of the kind on the journalism of the country, and probably its general literature also, should earn for it the hearty support of every man, religious or non-religious, who desires to help forward the progress of his Fatherland towards the ideal national life which can be realised only through the establishment of national morality and social and political justice.

The time has come for proving the possibility of the existence of a popular daily journal, independent of sporting and sensational intelligence, and political partizanship; and I hope the Christian public will now make its voice heard and its influence felt in this direction.

Yours truly, H. G. Chancellor.

171, *Queen Victoria-street, E.C.*

P.S.—Should there be, as I hope, a general and *immediate* response to the above, the result shall be published much earlier than Christmas (say October, or early in November), when the preliminary arrangements can be at once proceeded with.

MR. REGINALD RADCLIFFE IN LONDON.

After visiting the Young Men's Christian Association in Newcastle-on-Tyne and Sunderland, and addressing the young men with marked power and blessing, Mr. Radcliffe has, during the last few days, come to London, by earnest invitation, and addressed the members and friends at the Exeter Hall and Aldersgate-street Associations, on Thursday and Friday evenings. The Council Room at Exeter Hall was well filled. Mr. Radcliffe based his remarks on the words, "Thy will be done on earth as it is in heaven." In addition to his address, testimony was given, amongst others, by Mr. Arthur Clain, Pembroke College, and Mr. Hope Gill, Queen's College, Cambridge; also by Laksman Rao, the young converted Brahmin who has been in our midst for some months past. The general theme of the meetings was thorough consecration to the Lord, and the outcome missionary zeal and service.

On Sunday afternoon Mr. Radcliffe addressed the Young Men's Bible-class at Aldersgate-street, and in the course of an earnest exhortation on "Be filled with the Spirit," and other cognate passages, he read a long letter from Mr. Stanley Smith telling of abundant blessing at Tientsin and Pekin, not only amongst Chinese, but of revival of spiritual power amongst European and American missionaries and others. The result of the meeting was manifest in the devotional meeting which followed, and in an abundant blessing in the evening meeting at a later hour.

At the Central Noon Prayer-Meeting on Monday, Mr. Radcliffe, in speaking on the subject of being "full of faith and of the Holy Ghost," referred with great satisfaction to the notice in The Christian of last week of Mr. Moody's Convention, at which a universal conference on the subject of the evangelisation of the world was proposed to be held in some central city. But, while rejoicing in large conventions, he specially urged upon his hearers that the real work was wrought by little bands of believers—two and threes—upon their knees. It was such meetings amongst the missionaries of Lodiana that was the strength of the revival work about a quarter of a century ago.

LLANDUDNO.—We had a very nice meeting for women on the evening of September 15. Between thirty and forty attended. I opened the meeting by reading the suggestion in The Christian, for united prayer on that day, and then made a few remarks bearing on what I thought should be our earnest cry to God, quoting Exodus ii. 23—25; iii. 7—10; Ps. cvii. 19—21; offering prayer at the close of my remarks. Mrs. Peart, the wife of the Wesleyan minister, drew the attention of the young women to Dr. Stephenson's plan, and that of others, concerning homes and protective measures, &c., and offered prayer. Mrs. Binstead, a visitor from London, then read Isaiah lviii., giving a very nice address to the young women, and offered prayer. We also sang two hymns. I trust much blessing may rest upon this meeting, it having been held at a time when, no doubt, many persons were assembled in different parts of the kingdom.

(Mrs.) K. J. Goode.

Holme Lea, Abbey-road, Llandudno.

[The name of the town was omitted from this address in our correspondent's former letter.—Ed.]

EVANGELISTIC NOTES.

Contributions to these Notes will be welcomed from any arter; specially of evanglistic work in any of the urches.]

LEEDS.—Arrangements are being made in the eds district for the holding of evangelistic meetgs for the young during the winter months.

MR. CHAMPNESS has got two or three of his agents at work, and they are now visiting from use to house, and coming into close contact with me heathenism. They are reading the open book the streets, and learning in a practical way how rely the people of England need the Gospel.

MR. W. H. SMITH, the well-known evangelist om Belfast, is now holding evangelistic services at e Priory Hall, Abergavenny, which are well atnded, and much owned of the Lord. He purposes siting various parts of South Wales, if the Lord ll. (Pastor) O. Tidman.

A KIND OFFER.—Churches and friends anxious carry on the Lord's work, but who are unable to y pastor's salary and other expenses, are invited communicate with Mr. G. Smith, 46, Rendalreet, Liverpool, who will be glad to help such by dertaking Sunday or week-day duty free of arge.

HACKNEY.—Some East-end workers are very xious to open a room, and commence mission ork amongst the many hundreds of young women d girls employed in the factories around Camidge-heath. Will any Christian ladies, willing to in them, communicate with Rev. G. B. Barraough, 46, King Edward-road, Hackney?

HOLT, WILTS.—Very successful evangelistic rvices have been conducted during the last rtnight by J. Cleworth, Esq., of London. The evs. S. B. Stribling, H. H. Moseley, B.A., J. arp, W. Beard, and others, took part in the rvices, and one Sunday over £10 were collected the tent on behalf of the funds of the Evangelition Society. At a thanksgiving meeting in the ngregational schoolroom, on the Monday, many quirers remained who had been impressed by Mr. eworth's earnest addresses.

FOLKESTONE.—Mr. Charles Inglis has been nducting services in the Tontine-street Hall, lkestone, under the auspices of the "United ission." Large numbers attended the meetings, e afternoon Bible lecture being especially appreated. The Mission was only started six weeks o, in a very humble fashion; but God has so undantly blessed it that it seems likely to become e centre of evangelical work in the town. It is oroughly unsectarian in character, and already mbers about fifty workers. Mr. Inglis is engaged re for a month's mission in January and bruary next.

COLERAINE.—A mission for children has been nducted by Mr. T. Eyres, Hon. Sec. of the ildren's Evangelistic Mission, London. The ildren paid marked attention to the earnest adess on Sunday, 6th inst., and good meetings were pected during the week. The attendance at st in the Presbyterian lecture-room was not ry encouraging, from several causes, but later ndreds of young people flocked out, and very any waited for the inquiry-meeting after each rvice. The testimony received from the parents garding the good impressions made upon childn in their families has been of a most satisfactory ture. Mr. Eyres has gone to Ballymoney, and om there he proceeds to Portrush to hold similar rvices. In a few weeks it is hoped that Mr. yres may pay a second visit to Coleraine.—H. B.

RICKMANSWORTH.—For six weeks this mmer tent services have been held nightly, and, though the attendances have varied considerably, e results give unbounded cause for gratitude to od. Men in their shirt-sleeves, and women witht bonnets, felt that they could enter a tent ithout the usual restraint imposed by bricks d mortar. It is interesting to watch some who st step inside, as if afraid of being seen, but who, a few nights, are found near the front, intent on hearing all that is said. Navvies from the ilway strolled in, and some were induced to sign e pledge. Confession of Christ is no easy matter r them, more especially if their ganger be a odless man. Still, some have had a new song put their mouths, by God's grace. The converts met r tea at the close of the mission, and received me earnest counsel and exhortation. The evanelists, Henry Lakin and Joseph Clark, will long e remembered for their faithful proclamation of e Gospel, and the Evangelisation Society, who nt them, have again proved their claim upon the nerous support of the Christian public.

Colin Taylor.

MR. HENRY THORNE has held a week's mission in the Young Men's Christian Association, at Aldersgate-street, also speaking each day, at the noon prayer meeting. His incidents and anecdotes, interspersed with direct testimony, were very thrilling, especially those in connection with the power of prayer. At night the Gospel meetings were full of spiritual power, and each night souls were brought to decision. Mr. Thorne left for Bradford after his brief visit, leaving many hearts deeply thankful to the Lord for the encouragement and blessing bestowed through his presence and words.

MR. WILLIAM THARME, of Liverpool, has succeeded Mr. Henry Thorne in the Y.M.C.A., Aldersgate-street, and is this week conducting a Gospel mission. The inaugural meeting on Sunday last was not only most encouraging in point of numbers, but the manifestation of spiritual power was very blessed, many precious souls being brought to decision.

BANFFSHIRE.—During the past few months tent-meetings have been held here by Messrs. John Anderson (Gordon Evangelistic Mission), J. A. Smith, and G. A. Innes (Banffshire Gospel Mission), and others. The Lord has abundantly blessed the effort, places having been opened up for evangelistic work which hitherto have been closed. Many have professed conversion, and the children of God have got fresh blessing.

DUBLIN.—Several members of the "Dublin Male Voice Choir," under the leadership of Mr. George Williams, held a series of meetings in Cork, commencing Sunday, the 6th inst., and continued each evening throughout the week, with exception of Saturday. The South Mall Hall, holding several hundreds of people, was crowded each evening, and an overflow meeting, held in a Presbyterian church near, was also well filled. Much power was manifest in the services, and we believe many will have cause to thank God through eternity that they were held. B. H.

SOCIAL PURITY AT SHEFFIELD.—On Friday evening last the Great Albert Hall, Sheffield, was crowded with men and women, who had come to hear addresses on Social Purity from Mr. James B. Wookey and the Rev. John Calbert. Till nearly ten o'clock that great gathering of people sat spellbound, while words of burning truth about the awful traffic in the flesh and blood of English girls were spoken. Mr. Wookey declared that God's work could only be done in God's way, he begged his hearers to seek wisdom from on high, and then in the strength of God to come and enlist under the white banner of the cross, and fight till the last girl was saved or the Lord Jesus came.

DUNOON.—Mr. J. M. Scroggie conducted a series of evangelistic services here during August. A marked feature was the evident blessing vouchsafed to the children of God themselves. There were also not a few tokens of the presence of the Lord's converting power. A lady from the South was attracted to the meetings, who had attended the whole of Mr. Moody's services in Kensington, and though much impressed had not come to decision. At one of the Sabbath evening meetings, however, the Spirit of God arrested her, and she passed out of darkness into light. Many other cases showing the unmistakable presence of the Spirit of God might be given. The only regret was that the meetings could not be carried on for a longer period, but Mr. Scroggie will be gladly welcomed back to this district on some future occasion, if the Lord will. J. M. P.

GRACECHURCH-STREET Y.M.C.A.—The monthly meeting of Christian workers in connection with this branch was held on Friday, Sept. 18. The Secretary (Mr. N. R. Hughman) gave a brief but stimulating *resumé* of past work, and also an outline of mission work proposed for the coming winter, in which over one hundred workers will be taking some part. There is a steady increase in the number of workers, and their influence is being felt in many directions. The winter's plan includes the following districts, viz., Bermondsey, Hackney-road (near Shoreditch Church), Whitechapel, Lambeth, Spitalfields. It is the aim of the Association to carry on aggressive work in each of the above-named, and the reports given at the meeting by the hon. secretaries of the several districts show that God's blessing has been upon the work and upon those who have been engaged in it. The secretary offered some suggestions whereby this Association may, through its members, contribute to the support in the foreign mission field of one of their number who has recently sailed for China. It is contemplated arranging for special evangelistic services for young men in the city during the month of November.

CONTINENTAL AND FOREIGN NOTES.

SOUTH AFRICA.—Rev. Owen Watkins has just sent encouraging news of the good work being done by Hans Aapjee, the *Joyful News* missionary in South Africa. On a recent Sunday Mr. Watkins baptized fifty-four adults, all converted from heathenism during the year, and also thirty-one children. At the same time he married seven couples. Mr. Watkins writes in very good spirits, and speaks of crowded services and bright prospects.

LA SAGNE.—The meetings of the Salvation Army, held in their own room, have been shamefully hindered here. One Sunday afternoon about a dozen slaves of brandy came, forced the door open, severely beat several members of the congregation with sticks, threw them down and again beat them. One man had his leg broken, when they sang and danced round him like a band of savages. The sufferers seem to maintain a spirit of love and forgiveness towards their persecutors. The writer says, "We regret that three of our assailants are in prison." Prayer is being made for them.—*En Avant.*

CHINA.—The Jesuits who carried Christianity into China have sometimes been reproached with making a compact with Buddhist idolatry. The reproach seems well founded. There is at Pekin a cemetery which was formerly given to the Jesuits by the Emperor Kansi, and where many of them are buried. Not only are their tombs exactly like those of the Chinese, but many of them are ornamented with the five vessels used in the sacrifices of the Buddhist worship as well as the symbolic tortoise, so that it might be thought the Buddhist had converted the Jesuits, instead of the Chinese being converted to Christianity.—*Le Christianisme.*

CONTINENTAL SABBATH REST.—"The Chancellor deceives himself this time," so says a German workman, à propos of the Sabbath question discussed a few months ago in the Reichstag. "Prince Bismarck thinks workmen are more willing to labour six or seven days regularly than six days vigorously, with a rest on the seventh. The Chancellor is deceived. Not being an artisan, he doubtless does not know that a working man, obliged to set out every morning at six o'clock to his work and to remain there till evening, gets to look upon the workshop as a penitentiary, and the Sunday rest at home must be to him a Paradise." When the question comes up again, we hope the Chancellor will be better informed.—*Journal Réligieux.*

INDIA.—Mr. Hahn, of the German Goszner Missionary Society, who is also an agent for the British and Foreign Bible Society, writes to a German magazine that he has established a boys' school at Lohardagga, and a boarding-school for girls is in process of completion. He has also a Refuge for Lepers, which is supported by friends in England. He now desires to build and maintain a Hospital for Epileptics. These, who are rather numerous, are in a most wretched plight. The people are convinced that epileptics are possessed by the devil, and so they are much neglected and forsaken, even by their own nearest relatives. Mr. Hahn suggests that a society should be formed, somewhat like the Bible Society, and that its work should be to establish hospitals and homes for the sick, all the world over.

A SPECIAL PRAYER MEETING is held on Monday evenings at seven, in connection with the work of the Social Purity Movement. Last Monday's meeting was one of deep interest. Those interested in the efforts which are being put forth at this time are earnestly invited. Mr. Varley and other well-known friends are always present. The meetings are held in the Council Room, Exeter Hall.

Y.M.C.A., CARDIFF.—On Monday, Sept. 14, a meeting was held, Mr. John Cory in the chair, to bid adieu to Mr. Southwell, the secretary, who was leaving for Australia. Letters were read from Bishop Perry and Dean Vaughan expressing deep regret at Mr. Southwell leaving; also letters of recommendation from Bishop Perry, Dean Vaughan, the National Y.M.C.A. Council, Revs. Archdeacon Griffiths, W. E. Winks, J. D. Watters, M.A., George Hargreaves, and — Barley; Mr. W. Hind Smith, and the Sunday-school Union, &c. A formal resolution, expressing regret at Mr. Southwell's leaving Cardiff, was then put and carried. Mr. Gibbon presented Mr. Southwell with an album containing the photographs of all the Christian workers in the Association. The President then presented an address, together with a purse containing £44 subscribed by the friends of the Y.M.C.A. Mr. J. J. P. Burt, on behalf of the lady friends, also presented Mrs. Southwell with a tea-service.

Notes on Daily Readings.

SEPTEMBER 24.—REVELATION I.

"*The Revelation of Jesus Christ.*"—The occurrence of this expression in 1 Peter i. 13, in the sense of "the revelation of Christ at his coming," has tempted some to take it here in this sense also. But the words, "*Which God gave unto Him, to show unto his servants things which must shortly come to pass,*" point rather to Christ's present revelation of what must shortly happen, than to his future revelation of Himself. "*Signified it.*"—Notified it by signs or symbols.

v. 2.—"*Who bare witness of the Word of God, and of the testimony of Jesus Christ,* (even) *of all things that He saw*" (R.V.).—As a revelation from God it forms part of his "word." As given through Christ, it receives his attestation. As conveyed to the Church through the medium of visions which John saw, it has his witness also.

v. 4.—"*John to the Seven Churches in Asia.*"—"This opening salutation may fitly remind us (for in reading the Apocalypse we are often in danger of forgetting it) that the book is an Epistle; that, besides containing within its bosom those seven briefer Epistles, addressed severally to the Seven Churches in particular, it is itself an Epistle addressed to them as a whole, and as representing in their mystic unity all the Churches, or the Church (ii. 7, 11, 23, &c)."—*Archbishop Trench.*

v. 7.—"*All kindreds of the earth shall wail because of Him.*"—As the reference here is very distinct to Zech. xii. 10, the Greek words of the LXX. being here quoted, it is better to render this, "*All the tribes of the land shall mourn for Him.*"

v. 10.—"*I was in the spirit on the Lord's day.*"—"The first day of the week, the day of the Lord's resurrection. Some maintain, but without sufficient reason, that it means the day of judgment in the distant future."—*Sp. Com.*

v: 12.—"*Seven golden candlesticks.*"—"The Jewish was one, for it was the Church of a single people; the Christian Church, that, too, is one, but it is also many, at once the Church and the Churches."—*Archbishop Trench.*

v. 17.—"*I am the first and the last.*"—"The prerogative three times claimed for Jehovah (Isa. xli. 4, xliv. 6, xlviii. 12), is three times claimed in this book for Christ: here, ii. 8, xxii. 13."—*Archbishop Trench.*

SEPTEMBER 25.—REVELATION II.

v. 1.—"*To the angel of the Church in Ephesus, write.*"—What "*the angel*" may mean is much disputed. Many eminent writers take it for "the Bishop," but Bishop Lightfoot objects that the angel "is identified with, and made responsible for (the Church), to a degree wholly unsuited to any human officer." He takes the angels (identified with "the stars," i. 20) to mean "the heavenly representatives" of the Churches, differing from the lamps, "*which are the seven Churches,*" as the star "shining steadily by its own inherent light," differs from the lamp "flickering and uncertain, requiring to be fed with fuel and tended with care." In other words, the star or angel represents the true Church of heavenly origin and light, while the lamp or candlestick is the professing Church.

v. 5—"*I will remove thy candlestick out of its place.*"—If the view mentioned above be taken, this shows how judgment may fall on the professing Church without affecting the safety of the true Church (the star or angel of heavenly origin), which nevertheless is held responsible for the evil judged.

v. 6.—"*The deeds of the Nicolaitanes which I also hate.*"—"Tertullian, Irenæus (and others) expressly state that a licentious sect of Antinomian Gnostics did exist, whose leader was the Deacon Nicolas (Acts vi. 5)."—*Sp. Com.*

v. 13.—"*Even where Satan's throne is*" (R.V.). "The notorious idolatry of Pergamum gives this description its historical foundation. The chief reference is to the worship of Esculapius, whose well-known symbol was a serpent."—*Sp. Com.*

v. 17.—"*I will give him a white stone.*"—"The victor at the games received a ticket (the same Greek word here rendered 'stone') which entitled him to food at the public expense; here to the heavenly feast.—*Sp. Com.*

v. 22.—"*I will cast her into a bed.*"—The verb "cast" is used elsewhere of an attack of sickness (see Matt. viii. 6, 14). This is evidently the judgment referred to here. It might almost be rendered, "I will lay her on a bed of sickness."

SEPTEMBER 26.—REVELATION III.

v. 1.—"*He that hath the seven Spirits of God, and the seven stars.*"—The seven Spirits of God "can set forth no other than the One Holy Spirit, the third Person of the ever-blessed Trinity, in his sevenfold operation" (i. 4).—*Archbishop Trench.*

v. 2.—"*Strengthen the things which remain, that are ready to die.*"—"Almost all better commentators are agreed that this should not be rendered 'the things,' but 'the persons which remain' or 'the rest,' as many as are not yet dead, though now at the point of death."—*Archbishop Trench.*

v. 7.—"*The key of David.*"—See Isaiah xxii. 22, which is plainly referred to here.

v. 17.—"*Because thou sayest, I am rich, and increased with goods, and have need of nothing.*"—"These riches and goods in which the Laodicean Church and angel gloried we must understand as *spiritual* riches, in which they fondly imagined they abounded."—*Archbishop Trench.* See Hosea xii. 8, to which this refers.

v. 21.—"*Will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in his throne.*"—The difference between the two thrones spoken of should be noted. Christ is now set down with the Father in his throne, but when He comes again He will have his own throne, and his people will then reign with Him. They are not called to share the Father's throne, where He is now.

SEPTEMBER 27.—REVELATION IV.

v. 2.—"*One sitting upon the throne*" (R.V.).—"The great majority of writers take this to mean the eternal Father, as distinguished from the Son ('*the Lamb,*' v. 6, vi. 16, vii. 10) and from the Holy Spirit (ver. 5)."—*Sp. Com.*

v. 3.—"*A jasper and a sardine stone.*"—"The last and the first stones in the Breastplate (Exod. xxviii. 17, 20). 'Jasper is the first of the twelve foundations in ch. xxi., where this stone is described (ver. 11) as being '*clear as crystal.*' Sardis was a dull red cloudy stone of many gradations of colour."—*Sp. Com.* "Perfect purity" and "justice satisfied" may well be surrounded by an emerald bow, suggestive of "hope resting on covenant promise."

v. 4.—"*Four and twenty elders sitting.*"—"The representatives of the universal Church of God, and their number symbolises the Twelve Patriarchs and the Twelve Apostles."—*Sp. Com.* See also xxi. 12, 14. It must, however, be remembered that it was not the *actual* Church which John saw in vision, but "the representatives" of the Church, so that this passage affords no ground for the supposition that the time to which the vision refers must be after the rapture of the saints.

v. 6.—"*Four living creatures*" (R.V.).—This is a decided improvement on "four beasts" of A.V. But "Sp. Com." prefers "*living beings,*" as nearer to the original, which it undoubtedly is. All commentators recognise the correspondence of these "living beings" with the "Cherubim" of Ezekiel, and the "Seraphim" of Isaiah; and there is also a general consent that they represent "redeemed creation," of whom the redeemed Church (the "*four and twenty elders*") are "*the first fruits.*" (See James i. 18.)

v. 11.—"*Because of thy will they were, and were created*" (R.V.).—"'*They were,*' implying the fact of *being*, as contrasted with previous *non-existence.*"—*Sp. Com.*

SEPTEMBER 28.—REVELATION V.

v. 1.—"*A book written within and on the back, close-sealed with seven seals*" (R.V.).—For "*close-sealed,*" Sp. Com. gives "*sealed down.*" The word "*book*" is misleading; "*roll*" would be better, as everything points to its being a legal document or "the title deed of the earth's inheritance." See Jer. xxxii. 12, &c, where two "books" or "rolls" (it is the same word as here) are spoken of, one "sealed" and one "open" (perhaps corresponding to what is here written *within* and *on the back*), but both are comprehended under the general designation of "*the book of the purchase.*" None could claim possession of the purchase, but He who had paid the price. The view that the roll contained the subsequent revelation seems quite unfounded, as is also the notion that at the opening of each seal a certain part of the contents was disclosed. We have no reason to believe that the roll could have been opened till the seventh seal was broken. "Not its (*i.e.*, the roll's) contents, but the gradual steps of access to it, are represented by these visions."—*Alford.* When, therefore, the seventh seal is opened, we might expect that the rightful claimant would at once take possession of his inheritance. But here (ch. viii. 1) occurs a pause, a break in the vision of the seals, being filled up with supplemental details. It is not till ch. xix. 11 that we get the vision postponed from ch. viii. 1, the true vision connected with the seventh seal. Then comes forth from heaven the horse and his rider, as first seen in his progress on earth in the first seal, and takes possession of his own purchased inheritance, casts out the usurper, and reigns with his saints a thousand years. This structure of the Book of Revelation is of great importance to its being rightly understood, and is quite independent of any "school" of prophetic interpretation which may be adopted.

v. 5.—"*Hath prevailed.*"—Better, "*hath overcome*" (R.V.); or better still, as most literal, "*hath conquered.*"

v. 9.—"*Didst purchase unto God with thy blood* (*men*) *of every tribe,* &c. . . . . *and they reign upon the earth*" (R.V.).—The evidence, however, is on the whole in favour of "*didst purchase* US," though in what follows the third, not the first, person is used. It is also now (since the discovery of the Sinai MS.) in favour of "*shall reign.*"

SEPTEMBER 29.—REVELATION VI.

v. 1.—"*Come and see.*"—"The words '*and see*' added here, and in verses 3, 5, and 7, are to be omitted."—*Sp. Com.* "I see (says Dean Alford) represented in this fourfold '*come*' the groaning and travailing together of creation . . . expressed in each case in a prayer for Christ's coming."

v. 2.—"*Behold a white horse, and he that sat on him.*"—"These words are repeated exactly in chap. xix. 21; and there is a pretty general agreement that here, also, the rider is Christ."—*Sp. Com.* It is here, however, that the two chief prophetic schools, the Historical and the Futurist, part company. The historical view—the old one, at least, for Elliott's is different—regards the different horsemen as symbols of "the visible Church in successive stages, which, after being obscured for a time by its foul degeneracy, breaks forth anew in more than its original glory when the armies in heaven are seen following the 'Word of God' clothed in fine linen clean and white."—*E. Bickersteth.* The Futurist school, on the other hand, take them as literal "wars," "famines," and "pestilences," as foretold by our Lord in Matt. xxiv. 7. But want of space makes prophetic exposition impossible.

v. 6.—"*A measure of wheat for a penny.*"—The measure here spoken of is said to have been "a man's food for a day," while the *denarius*, or "penny," was a day's wages for a labourer (Matt. xx. 2), or (as Tacitus mentions) the daily pay of a soldier. Great scarcity, therefore, but not absolute famine, is meant; whilst wine and oil are uninjured.

v. 9.—"*Under the altar the souls of them that were slain for the word of God.*"—The figure seems taken from the blood of the sacrifices poured out at the foot of the altar, which blood, like Abel's, is here represented as speaking.

SEPTEMBER 30.—REVELATION VII.

"The seventh chapter, by its two episodes—the sealing the servants of God who are of Israel (ver. 4), and the assembling of the great multitude who are of all nations (ver. 9)—gives the answer to the question of vi. 17: "*Who is able to stand?*"—*Sp. Com.*

v. 5.—"*Of the tribe of Judah were sealed twelve thousand.*"—"As to this catalogue of the Twelve Tribes it is to be noted, that in no two places throughout the Bible are the names and the order the same. In the Old Testament there are several such catalogues (after mentioning ten such, closing with 'the order of the gates of the city,' Ezek. xlviii.). This last catalogue presents the closest resemblance to that of St. John, if we arrange Ezekiel's catalogue in the order of north, west, south, east, placing the name of Judah first."—*Sp. Com.*

v. 6.—"*Of the tribe of Manasseh* (*were sealed*) *twelve thousand.*"—"The name of Dan, given in the catalogue of Ezekiel, is omitted by St. John, and the name of Manasseh is introduced into its stead."—*Sp. Com.*

"The reason for the excluding of Dan is that the only narrative of the Old Testament in which Dan played a part, is that respecting the worship of idols in Judges xviii., so that the declaration (xxii. 15), '*Without are idolaters,*' is here symbolically represented by the omission of Dan."—*Hengstenberg.*

v. 10.—"*Salvation to our God.*"—"The salvation (which we have attained be ascribed) unto our God."—*Sp. Com.*

v. 14.—"*Out of great tribulation.*"—"*Out of the great tribulation*" (R.V.). "*The tribulation, the great one;*" "the twofold article being specially emphatic."—*Sp. Com.*

v. 17.—"*Shall feed them.*"—"*Shall be their Shepherd*" (R.V.).

(*For Forthcoming Meetings, Donation List, &c., see p. 22*)

Fire at an Industrial Home for Boys.

A DISASTROUS FIRE occurred at the **INDUSTRIAL HOME FOR BOYS, 119, COPENHAGEN STREET, N.**, on the 3rd inst., **COMPLETELY DESTROYING** workshops, dormitory, school-room, &c.; also large quantities of clothing, bedding, boys' library, and £110 worth of cut firewood. The **ENTIRE PLANT** used in the shops was also swept away, necessitating the emporary stoppage of all work. The **LOSS** occasioned is **MOST SERIOUS**, and has greatly crippled the Home. The Committee most earnestly solicit aid from kind friends in this time of **PRESSING NECESSITY.** Contributions will be gratefully received and acknowledged by Mr. Edwin Austin, Treasurer; Colonel Mignon, or Miss Mann, Secretaries, at the Home; Bankers, London and County Banking Company—Islington Branch.

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Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

CHRISTIAN COMMUNITY.

The 113th Annual Report of this Society has been issued, a copy of which will be forwarded to any applicant interested in its operations.

Help for the general work of the Society is very urgently needed, and will be gratefully received by the Secretary, JAS. ATKINSON.
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Hebrews vi. 19.

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FURTHER SHEETS

OF

Scriptural Proofs that God gives us in our Lord Jesus Christ perfect deliverance from all sin, inward as well as outward, if we will but receive Him and believe on His name for all that God has made Him to be to us (*John* i. 12; 1 *Cor.* i. 30).

By J. P. WILSON.

(Copies of these "Further Sheets," or of the "First Sheets," may be obtained by writing to me at the undernoted address, sending eightpence for price and postage, or without money. I have received many interesting and encouraging letters on the "First Sheets," of which the following, the first received, from a sister in the Lord previously unknown to me, will serve as a good specimen.—(J. P. Wilson, 88, North Side, Wandsworth Common, London, S.W.)

"I have read your little book, lent me by a friend; and I do desire heartily to thank my God that it was put into my hands. Though for years I have known my Saviour's love, and experienced the incoming of the Holy Spirit in power in my soul, yet, since reading 'Scriptural Proofs,' I have had a fresh revelation of what Jesus is to me in his capacity of Saviour, and I have been able to grasp Him in a fuller and more comprehensive faith as my deliverer from indwelling sin, and that on the truth of the living God. as shown so clearly in your little book. My heart goes with every line of it. I do trust and believe it will be blessed wherever it is read. There is so little of man in it and so much of God."

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The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, E.C.

Messrs. Fullerton and Smith.—September, Shoreditch Tabernacle; October, Abney-park and Devonshire-square, Stoke Newington; November, Abbey-road, St. John's wood.

Mr. F. E. Marsh.—Saltmarket, Glasgow, to October 2; Vale of Leven, N.B., October 4 to 25; Sheffield, November 8 to 22.

Mr. J. M. Scroggie.—Glasgow, September; Kendall, October.

Mr. W. Spencer Walton.—September, Brighton, Lewis, and Barcombe; October, Whitehaven; November, Weston-super-Mare, Southsea, and Wandsworth; December, Wandsworth, Barnet, Iping.

Messrs. E. Hurditch and F. C. Spurr.—September 27 to October 25, Cardiff; November 1 to 15, Mountain Ash.

Mr. Henry Thorne.—To September 29, Bradford; October 3 to 12, Wigton; 17 to 26, Kidderminster; 31 to November 9, Harrogate; 14 to 23. Bridgwater; 28 to December 7, Malvern; 12 to 21, Stratford, London.

Herbert W. Taylor.—Sundays in September, St. George's Hall, Langham-place, W., 11 a.m. and 7 p.m.; Wednesdays, Burlington Hall, Conduit-street, 8 p.m.

Mr. James Neech.—Branston, to October 4; Framlingham, Suffolk, November 1 to 15.

Mr. George Soltau.—Northampton, to September 27; Dublin, October 2 to 30; Birkenhead Docks, November 1 to 14.

Mr. Shuldham Henry will hold evangelistic services in Devonshire in October, commencing at Plympton on the 4th.

Mr. W. Forbes.—Wood Green, September 29 to October 1.

Mr. Henry Varley.—Edinburgh Castle, Sunday next, 11 a.m. and 3 and 7 p.m.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mission for Children, conducted by Rev. E. Payson Hammond, Conference Hall, Mildmay-park, every evening at 7.

Clapton Hall, Upper Clapton.—Mr. C. Russell Hurditch, Sunday, 6.30 p.m.; Friday, 7.30 p.m.

Talbot Tabernacle, Notting-hill.—Sunday, September 27, Mr. J. H. Topping, 11 a.m. and 7 p.m.

Conference Hall, Mildmay-park, London, N.—September 27, 3.30 and 7 p.m., Rev. E. Payson Hammond

Agricultural Hall, Islington, N.—Sunday, September 27, 3.30 p.m., Rev. G. D. Wyatt, of St. John's, Highbury; 7 p.m., Mr. Spurgeon's evangelists.

Children's Special Service Mission.—Mr. E. Arrowsmith, Brighton, Sept. 26 to Oct. 25. Mr. H. M. Trickett, Swansea, to Sept. 26 Praise Meeting at St. James' Lecture Hall, Holloway, Oct. 12, at 6.30. Rev. E. A. Stuart, M.A., presiding. Seaside reports. Meeting, Oct. 21, at Exeter Hall, at 6, Rev. E. A. Stuart, M.A., presiding.

Christian Evidence Society.—Open Air Work Sunday, September 27, 11 a.m., Battersea Park; 11.15 a.m., Kensal Green, Kilburn (Elgin-road), Kingsland Green, Midland Arches (St. Pancras), Mile-end Waste, Streatham Common; 11.30 a.m., Albert Embankment, Clerkenwell-green; 3.30 p.m., Hyde Park, Peckham Rye. Regent's Park, Victoria Park; 6 p.m., Walham Green Station; 7 p.m. Plaistow.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Sunday, 7 p.m.; Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station, Messrs. Colman and R. J. Bicknell, Sunday, 7 p.m.; every weeknight (except Saturday) at 8 p.m. Hammersmith—Tent, corner of Adie and Oxford roads, Dr. Popham, Sunday, at 7 p.m., and Thursday, at 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. Geo. Hucklesby, Sunday, 7 p.m., and Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Abraham Wallis, Sunday, 7 p.m., and Thursday, 8 p.m.

CONFERENCES.

Dublin.—Twelfth Annual Convention in Christian Union buildings, September 28 to October 1. Hon. Sec., Rev. R. McCheyne Edgar.

Deepening of Spiritual Life.—Annual Convention, Queen's Rooms, Clifton-street, Glasgow, September 29 to October 2.

Liverpool.—Eighth Christian Convention, October 1 and 2.

Clifton.—Twenty-third annual Conference, October 6 to 8 Hon. Sec., Rev. J. Ormiston, St. Mary-le-Port, Bristol.

Evangelical Alliance, Glasgow.—Annual conference, October 6 to 8.

MISCELLANEOUS.

Y.W.C.A., Dublin.—Conference, Friday, October 2. Miss Marrable, secretary, 49, Waterloo-road, Dublin.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

Zenana and Medical Mission.—Annual meeting, Tuesday, October 6, 3 p.m., in the Mansion House, the Lord Mayor in the chair.

Mrs. Boardman's weekly Bible-class for ladies, at 11 o'clock, at 3, Highbury-place. Meetings for deepening of spiritual life every Tuesday at 6.30.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, October 2, tea at 6, meeting at 6.45. An address by Rev. J. H. Topping, subject, The Test and Reward of Service.

Hornton-street Chapel, Kensington.—Sermons on "The Seven Churches in Asia" will be delivered by Rev. W. Frith, at 6.45, commencing Sunday, September 27 (except October 26, when Mr. Gawin Kirkham will preach for the Open Air Mission).

London Banks Prayer Union.—Meeting, Egyptian Hall, Mansion House, the Lord Mayor presiding. Monday, September 28, 5 30 p.m. Rev. C. H. Spurgeon will give an address to gentlemen engaged in banks, any of whom, not being so provided, should apply for tickets.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily Prayer meeting, 1.15 p.m. (Sat. excepted). Bible study, 6.15 p.m., Tuesdays. Gospel services, Mission Hall, Mellor-street, Sundays, 11 a.m. (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Mondays and Thursdays, 8.15 p.m.

Exeter Hall.—Mission to young men, conducted by University students from Edinburgh, every night at 8. The students will also conduct the noon-day prayer-meeting every day (except Saturday) from 1 to 2 p.m. Bible-reading, Saturday evening, conducted by Colonel Puget.

186, Aldersgate-street.—Thursday (this day), 7 p.m., missionary prayer meeting; 8 p.m., Bible lecture, by Mr. Robert Brown, on "How a Man becomes a Blessed Man;" 8 p.m., Gospel meeting, address by Mr. William Tharme, of Liverpool. Friday, September 25, 8 p.m, monthly missionary meeting, addresses by Rev. J. Piper, Mr. Dina Nath Pridhu Datta, Rev. Thomas Walker, and others. Sunday, 27, 9 30 a.m., young men's meeting for prayer, praise, and Bible study; 3.15 p.m., conversational Bible class; 5.15 p.m., prayer meeting; 7 p.m., evangelistic meeting, address by Mr. William Tharm. Monday, 28, 8 p.m., opening meeting of the winter's season, address by Mr. Charles Fermaud, International Y.M.C.A. Secretary of Geneva; chair taken by Mr. Samuel Morley, M.P. Tuesday, 29, 8 p.m., workers' training class. Wednesday, 30, 8 p.m., Sunday-school teachers' Bible study, subject, "Elisha at Dothan." Mr. F. C. Bland will deliver a course of Bible lectures every Thursday evening, at 8, during October, and will be followed in November by Dr. Robert Anderson.

The Priory, 198, Upper-street, Islington, N.—Thursday, September 24, 8.30 p.m., address, Rev. John Morgan. Sunday, 27, 8 a.m., breakfast; 9 a.m., address, Mr. W. J. Paton; 3.15 p.m., Bible class, subject, "Christ with Zaccheus," Mr. Stephen Pewtress. Wednesday, 6 to 10, anxious inquirers and strangers.

17, Camden-road, N.W.—This day (Thursday) young men's meeting, 8.30, address by Mr. A. C. Furse. Sunday, prayer meeting, 8.30 a.m.; Bible reading, 3.15 p.m., subject, "Universal Death and Universal Salvation" (Rom. v. 12); praise and prayer meeting, 5.30 p.m.; Gospel meeting (open to all), 7.30 p.m. Tuesday, prayer meeting, 8.30 p.m.; Wednesday, 8 30 p.m., workers' meeting.

Hackney (The Grove, Mare-street, near Town Hall).—Every Sunday morning, 7.30 to 8.30. Workers' prayer and praise meeting. Sunday afternoon at 3, Bible-class. Sunday evening, 7 to 8 15, Open-air Mission service, if wet, inside; 8.15 to 9, united prayer-meeting. Every Wedesday, 8.30 p.m. mission service and prayer-meeting.

Conference Hall, Stratford.—Sunday, September 27, 3 and 7 p.m., Mr. William Day, from Evangelisation Society. Week evenings, 7.30.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Notices.

Communications Received with Thanks.—W.B. E.H. O.T. J.E. J.G.G. A.R.H. J.C. E.L.G. E.H.L. A & M. A.F.T. T.L. E.J.S. M.H.C. O.T. A.C. J.P. H.N. G.D.S. W.J. S.T.W. J.E. W.E. E.J.K. J.C. A.R.H. J.G.G. J.F.T. A.L.V. A.H.B. A.J.B. A.S. C.H.B. J.F.H. J.G.R. E.W.M. H.B. M.G. G.E.B. H.C. J.L. F.H.W. H.McK. D.S. D.M.R. R.J. J.M. F.M.C. H.B. N.R.H. S.B.S. E.H. A.K. M.F.G.H. J.P. J.M. W.M. W.C. F.L. C.C. W.C. M.B. R.B. W.J.M. S.D.F. J.F. E.M.N. C.T. E.W.C. J.M. E.T.P. C.M. H.M. W.D. A.E. M.B. B.C.G. K.J.G. C.W.B.M. E.E.B. S.C. A.E.C.M. W.F.G. E.L.R. J.E. R.A. J.H.T. C.T. J.A.S. H.C.R. D.S. A.E.W. C.W. R.T. W.F. M.D. A.S.C. H.G. W.B.H. H.J.E. S.L. H.B.W.

Applicants for Tracts.—B. Warren, 130, Fort-road, Bermondsey, S.E.; Mrs. Brown, 59, Dickenson-street, Kentish Town; Miss Butler, 9, Leaf-terrace, Bourne-street, Eastbourne; Miss Bates, 42, Canterbury-terrace, Folkestone, Kent; J Wilson, 118, High Craighall-road, Glasgow; W. H. Gilbert, 239, Saracen-street, Possilpark, Glasgow; J. Johnston, 98, Port-street Glasgow; W. Western, Old Cross Mission, Ashton-under-Lyne; Mrs. Parmenter, 6, Highweek-road, South Tottenham, N.; J. P. Baker, Temperance Hotel, Camelford; . Colman, Salvation Army, Camelford; J. Sleeman, smith, Pengelley, Camelford; Mrs. Ham, saddler, Wadebridge Cornwall; A. Clements, 38, Queen's-buildings, South Side Borough, S.E.; Jane Hennessey, 9, Hampton-street, Walworth-road, S.E.; Miss C. Elderton, 44, Vernon-street, Northampton; Mrs. Fisher, The Welcome, Cross Key-square, Little Britain, E.C.; J. Smith, 84, Amersham-vale, New Cross, S.E. W. R. Shippard, Richmond Villa, Clydach, Swansea Valley, South Wales; J. Hibbert, 12, Walter-street, Regent-road, Salford; Mr. Niblet, Mission Rooms, Vorley-road, Upper Holloway, N.; Mr. Medlicott, 4, Albert-terrace, Harringay-road, Tottenham, N.; G. Cann, 284, Oxford-street, W.; J. Cownley, Bell View, Wordsley, near Stourbridge, Staffordshire; J. Hughes, Brettle-lane, near Stourbridge, Staffordshire; H. Allen, Y.M.C.A., Folkestone; C. Snell, Mayfield, Hawkhurst, Sussex; J. P. Squire, 2, Adelaide-terrace, New Benwell, Newcastle-on-Tyne; H. Murch, 3, Frideswide-place, Islip-street, Kentish Town, N.W.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

A NEW MISSIONARY SOCIETY.—The German Liberal or Rationalistic party is founding a society whose object is to apply its principles to the work of missions. The journal of the new society is edited by Pastor Sick, of Heidelberg. A missionary, Pastor Spinner, is setting out for Japan, and is officially charged to found a German parish in Tokio. Another theological candidate has accepted a place as Professor in Tokio, and will labour in the interests of this society.—*Le Christianisme.*

Mission and other Appeals.

The Christian Railway-men at King's Cross Station want an harmonium for their evangelistic and temperance meetings at the Temperance Hall, Chenies-street, adjoining the local station.

The Baptist Chapel in the village of Brockenhurst, in the New Forest, is sorely in need of repair, and those who know that beautiful locality are asked to help. Mr. Pope, Catoncaster Cottage, Brockenhurst, is treasurer.

Laundry Girls in Shepherd's Bush.—Our "Girls' Lodge," which has been in existence more than a year, is now the centre of a great deal of useful work, but we are sadly hindered through want of funds. Donations or subscriptions will be gratefully received, and particulars of the work given either by Miss Haig, 29, Askew-road, Shepherd's Bush; or Mr. E. Baly, Bank of England.

Young Men's Library.—An effort is being made in a parish in the north of London to start an association for the spiritual welfare of young men, and it is proposed to have a reading-room in connection therewith. The parish is a poor one, and the Vicar is greatly interested in the movement. Will any Christian friends kindly assist by the gift or loan of suitable religious books?—A. E. Watling, 82, Richmond-road, Islington, N.

Free Institute for Lads, Kingsland.—The committee of this Institute have resolved to establish a "Free Loan Library," as an antidote in some measure to the pernicious literature so widely distributed at the present time, and to promote and foster an increased desire for reading of a higher order amongst the artisan classes. To promote this object, the class of literature we desire should be of a strong, healthy, and invigorating character. All books forwarded, or assistance rendered, will be duly acknowledged by Mr. A. J. H. Rowe, Librarian, 39, Rectory-road, Stoke Newington, N.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, September 19, 1885.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? And amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s	d.
Christian *Tract Fund*—A. F. T. 5s.; S. P. 5s. ..	0	10	0
Salvation Army—A Servant, 2s.; (*Rescue Homes*) Thankoffering, Y. N. L., gold bracelet; Fairlie, 3s. ..	0	5	0
Dr. Barnardo's Homes—H. D. £1; (*Rescue Little Girls*) M. A. K. £1 ..	2	0	0
Miss E. Hopkins' Work—(*Secretary's Fund*) A. H. H. £5; (*White Cross Crusade*) Misses H. £1; McL. £1 1s. ..	7	1	0
Mr. Geo. Smith, of Coalville—A. H. H. £5; Miss B. £5 ..	10	0	0
Mr. Fegan's Boys' Home—F. E. 5s.; S. L. R. 10s. ..	0	15	0
Scripture Readers' Society, Ireland—F. E. ..	0	5	0
Mrs. Meredith's Prison Mission—F. E. ..	0	5	0
Rev. R. W. McAll's Work, Paris—F. E. ..	0	5	0
Free Distribution of Scriptures—F. E. ..	0	2	6
Friendless and Fallen—Friend, £2; A. M. 2s. 6d.; H. D. £1; Miss C. 4s.; Fairlie, 3s. ..	3	9	6
Mission to the Kabyles—(*Berber Races*) Friend ..	0	10	0
China Inland Mission—Mr. and Mrs. J. H. M. 10s.; J. M. and M. S. 2s. 6d.; A. T. 5s. ..	0	17	6
East-end Evangelistic Work (*Mr. G. Fuller*)—Mrs. H. 1s.; E. Y. E. 10s. ..	0	11	0
Midnight Meeting Movement—Mrs. R. ..	2	2	0
Young Women's Help Society, 29, Queen-square, W.C.—F. S. ..	0	5	0
East London Training Institute (*Rev. H. G. Guinness*)—(*Missionary Fund*) A. S., Lancaster-gate ..	0	10	0
St. Giles's Christian Mission—D. P. £5; S. P. 5s. ..	5	5	0
Mildmay Mission to the Jews—D. P. £5; F. E. 10s.	5	10	0
Committee for Repression of Immorality—A. J. K., Penge ..	0	2	6
Homes for Working Girls (*Mr. Shrimpton*)—J. B. S.	0	2	6
Cage-lane Mission—J. B. ..	0	10	0
Maryland Point Mission—J. B. ..	0	10	0
Hoxton Hall Blue Ribbon Mission—J. B. ..	0	10	0
Richard Weaver—J. B. ..	0	10	0
Spitalfields Gospel Mission—R. W. G. ..	0	10	6
Mrs. Heckford's Band of Mercy—R. W. G. ..	0	10	0
Mission to Hop-pickers (*Mr. Chinn*)—R. W. G. ..	0	5	0
Mildmay Missions—Gengenbach ..	10	0	0
Royal Hospital for Incurables—Gengenbach ..	10	0	0
Bristol Orphan Houses—Gengenbach ..	5	0	0
Irish Church Missions (*Bishop Tuam*)—Gengenbach	5	0	0
New Hebrides Free Scotch Mission—Gengenbach .	2	10	0
Vessel for New Hebrides Mission (*Rev. J. G. Paton*)—Gengenbach ..	2	10	0
Day in the Country Fund—Rev. W. H. S. ..	0	3	0
Bridge of Hope, Ratcliff—Leigh Y.W.C.A. ..	0	10	0
Sailors' Home, Havre—M. S. ..	5	0	0
Open Air Mission—M. S. ..	2	2	0
	£86	14	0

[Advertisements.]

P. Rodriguez's Figueras Mission—M. and A. M. S. 5s.

Bethnal Green Free Library, E.—Anon., case of books; Mrs. R. £5.

Dr. Barnardo gratefully acknowledges the receipt, from an anonymous donor, of a New York and Lake Erie Railway Bond, value 1000 dollars. It has been sold for £136 for the benefit of the institutions.

ANTWERP.—The Belgian Bishops have just held a festival in commemoration of the taking of Antwerp by the Spaniards 300 years ago, when the Inquisition was re-established there. A long procession took place, in which the Popish flag was carried instead of the National Standard. Fifteen bishops and a large number of the higher and lower clergy took part in the different celebrations.—*Evan. Anzeiger.*

(Continued from page 3.)

APARTMENTS (Farmhouse) in tober, with or without board. One mile from tion; eleven from City. Frequent trains. iet Christian home. Every comfort. Suit others or friends. Terms very moderate.
J. RENDLE, Chaselands, Enfield, N.

TWO LADIES, having a pleasant d-room unoccupied, seek a Lady or two sisters board with them.—E. L., 17, Pennington-road, uthborough, Tunbridge Wells.

THE VICAR of a well-known and autiful parish outside London would receive e gentleman into his house. Exceptional social vantages.—A. M, Box 1914, Sell's Advertising fices, 167, Fleet-street, E.C.

SAN REMO.—The Home for valid Ladies of Limited Means will (D.V.) re- en on November 1.—Applications for admission be addressed to Miss MACDONALD LOCKHART, e Lee, Lanark, N.B.

FURNISHED APARTMENTS, otting-hill.—Good-sized drawing-room, with d-room over, to Let, to one or two elderly hristian ladies. Moderate terms.—Apply by tter first, Miss GREENE, 25, Kensington Palace- ardens.

RESPECTABLE CHRISTIAN OME wanted, for a young girl in the country, ar London preferred, where she would receive mother's care. Terms moderate. Full particu- rs on application.
BETA, Underclyffe, Appleton, Cheshire.

A LADY WISHES to meet with Home in a family upon reciprocal or very oderate terms. Could furnish own bed-room.
L. P., 36, Brixton-road, S.W.

PRIVATE HOME.—FRANCE.— Pasteur and his English wife offer refined and omfortable home to Christian Lady. Beautiful, ealthy situation. Rail direct from Calais.— onsieur DEUTSCHENDORFF, Pasteur, Charle- ille, Ardennes, France.

TO CHRISTIAN PARENTS.— omfortable Home for Youth or Gentleman at ood-green, with conveniences for study. Chris- ians and abstainers. Terms moderate.
E. M., 21, Surrey-street, Strand, W.C.

COUNTRY HOUSE, furnished. welve rooms, but small. Two miles from Bath. o Let cheap, from end September to Christmas olidays.—ALPHA, Coombe Down, Bath; POWELL POWELL, Union-street, Bath.

A LADY, living in a country town n the north of Yorkshire, wishes to meet with a ady as Boarder and Companion, who is a ember of the Church of England, and inter- sted in work amongst the poor. Liberal terms xpected.
M. T., Market-place, Richmond, Yorkshire.

A LADY, having a house plea- antly situated at Cockington, Torquay, offers a omfortable Home for the winter to one or two adies.—Terms and references on application to B. C., Pack's Villa, Walnut-road, Chelston, Tor- uay.

BEDROOM WITH BOARD (a Home in every sense of the word) is offered to a Lady engaged during the day. Terms moderate.
H., 79, Albion-road, Stoke Newington.

BOURNEMOUTH.—Weston Hall. First-class Boarding Establishment. Highly re- commended, and charmingly situated. Every effort made to promote the comfort and pleasure of visitors. Moderate charges.
Mr. E. L. RATCLIFFE, Proprietor.

HOME OF REST for young Men nd Christians. Reduced terms from October 1. Apartments with or without board.—For terms, H. ALLEN, Pembroke House, Folkestone, Kent.

Miscellaneous.

ANXIOUS INQUIRERS are earnestly invited to write to
Titus iii. 4-7. EVANGELIST, Clapham, S.W.

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SPECIAL OFFER.—Musical Boxes playing Mr. Sankey's and other sacred airs. Messrs. WALES & MCCULLOCH have a limited number of these choice Instruments, by the original Nicole and other eminent makers, which they are offering at greatly reduced prices. Par- ticulars will be sent on application, addressed to 22, Ludgate-hill, London.

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SKETCHING FROM NATURE.— Water colour Ladies desiring help received by a Lady artist. £2 10s. weekly. Two friends sharing bed-room, £4.
M., Mrs. WILLIAMS, Bolton Abbey, Skipton.

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SECRETARY, 9, St. Thomas'-rd., Finsbury-park, N.

CHURCHES, CHAPELS, SCHOOLS, &c., requiring American organs, harmoniums, or pianos, will save greatly by purchasing through Ede & Co., 177, Upper Thames-street, E.C. Lists of prices and discounts on application.

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Mr. GEORGE THOMAS CONGREVE (an interesting sketch of whose life, with an excellent portrait, appeared in the *Christian Herald of Dec 24, last*) was the first to boldly announce that "Consumption is curable." He has proved his statement by the most commanding arguments, and better still, by indisputable facts. The world and we ourselves owe him a debt of gratitude. Not long since we placed a young lady under his care, who has recovered her health, and we need only point to the cases Mr. Congreve is publishing—one every week, many of which had been given up as past all hope.

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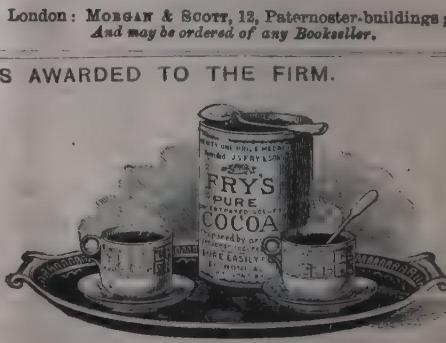

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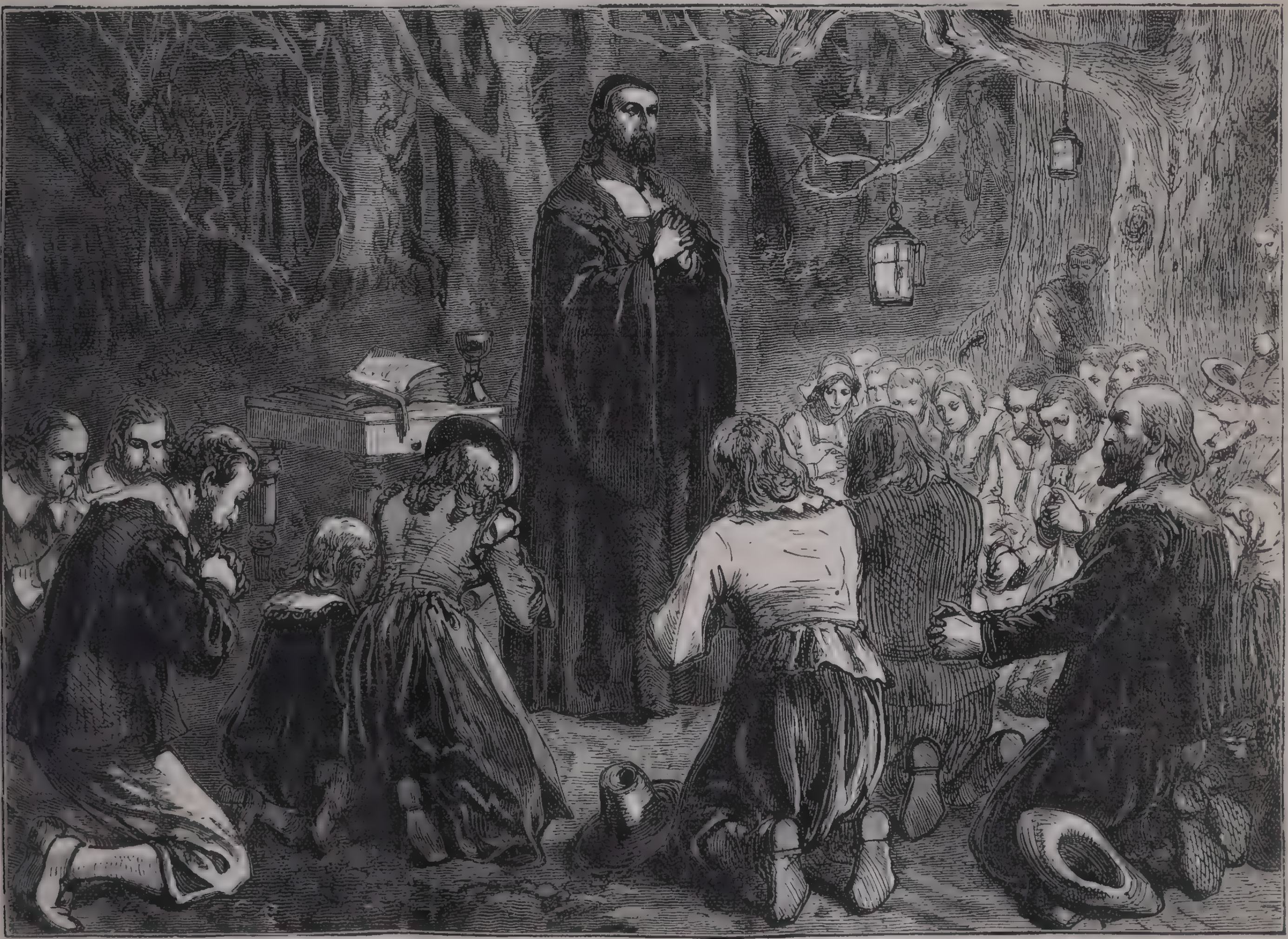

WITNESS to our tale of woe,
O ye hills of Languedoc!
Tangled glades of Dauphiné!
Where our fathers met to pray,
Where the Sacramental bread
Of the "desert" church was spread.
To the forest's thickest shade,
See the hunted flock have sped;
Their pursuers, pressing hard,
Follow them with fire and sword.
With their temples in the dust,
Naught is left but faith and trust.
In the deepest hour of night,
By their lantern's feeble light,
Falling from the forest boughs,
Here they would renew their vows,
Even though the watcher's cry
Warn them that the foe is nigh.
Here they meet, but on the morrow,
Who shall tell the tale of sorrow?
From the branches overhead,
There shall hang the martyred dead;
Whilst, amongst the forest glade,
More in death's last sleep are laid.
This was done in their own France,
Where the laughing sunbeams dance,
Where their Eperon bloomed with flowers,
Fatness flowed from Uzés' bowers,
Whilst the cornfields of Vivrais,
More than labour's wage would pay.
'Twas a monarch, called "The Great,"
That laid waste their fair estate,
He whose closing days were spent
Midst their sighs of discontent;
Who, the evening of his years,
Thus bedewed with bloody tears.
But a greater Monarch's gaze
Had beheld them in those days,
And, in pity for our race,
Found in England's heart a place,
That the noble and the true,
Might each other's life renew.
Bid us rise in future years,
Ye who early wiped our tears;
Blend with ours your prayers, O Brothers!
Let us live and die for others;
Then our fathers' blood and pain
Shall not have been given in vain.

HENRY JOY BROWNE, M.A.

REVOCATION of the EDICT of NANTES.

APPROACHING BICENTENARY.

ON the 22nd of this month will occur the Bicentenary of the Revocation of the Edict of Nantes, and it is proposed by various friends and descendants of the Huguenots to observe this date with special solemnity.

There will be a meeting at the Mansion House, with the Lord Mayor in the chair, and a social gathering of the descendants of the Huguenots in the evening, under those hospitable auspices which have so often sheltered Protestant refugees in days gone by.

This event may well be marked with prayerful significance by those who have the interest of Continental, and especially French, evangelisation at heart. August 24, 1572, and October 22, 1685, are two memorable dates in the history of French Protestantism. On the first occurred the terrible massacre of St. Bartholomew, and on the second the no less terrible—if we estimate its results—Revocation of the Edict of Nantes, by which the privileges that Henry IV. had insured to French Protestants were removed, an act which, according to Sismundi, inflicted upon France the loss of nearly a million of her best and most industrious sons and daughters.

The records of those days, and the various histories of French Protestantism which have been given to us in later times, abound in heartrending descriptions of the awful persecutions through which the "Church in the Desert" passed, but the gloom is somewhat lightened by the consideration that thousands of those faithful witnesses for the truth found a refuge on our shores, and our national life was quickened, as our commercial greatness was in a large measure built up, by the accession to our population of so many that were sound in the faith, pure in morals, and both skilful and diligent in business. England, in a great measure, owes her manufacturing greatness to the admission of the Huguenots to her shores.

It is, therefore, becoming that we should acknowledge these benefits to our own land, in the interest which English Christians generally have taken in the progress of the Reformation (so tragically checked, but not, as we know, effaced) in beautiful but unhappy France. *The Times*, in a leading article on the subject, remarks that "a Protestant France would have been so essentially different an element in Europe from a Catholic France, as Louis XIV. fashioned it, that the imagination lingers regretfully over the embers of a struggle" (alluding to the resistance of the Camisards), "which might conceivably, though not probably, have borne such fruit. A Protestant France might have meant a Protestant Spain, and even a Protestant Italy. The face of the world and the history of the human mind would have been changed."

It may be recorded, however, with thankfulness, how widely the doors of entrance have been opened for the messengers of the Gospel in France, in these later days of light and liberty. For some forty years past it has been laid upon the hearts and consciences of a comparative few to labour and pray for the cause of French evangelisation. In various forms, and with a diversity of methods, the work is now progressing, and more general interest is daily being elicited on the part of those who recognise the fact that whilst "the uttermost parts of the earth" need evangelisation, the "Samaria" of papal Europe must not be forgotten.

Amongst the oldest organisations for this great and important object stands the Foreign Aid Society, whose especial mode of operation is the evangelisation of France and other Continental lands, through the instrumentality of the natives themselves. It aids by grants of money the different Sociétés Evangéliques on the Continent, concerning whose Protestant, Evangelical, and purely missionary character, there can be no doubt.

We gladly endorse the suggestion of its Secretary, Rev. H. J. Browne, vicar of Christ Church, Barnet, that the 22nd of this month should be observed by special prayer on the part of Christians in England, for the furtherance of the Gospel on the Continent. It would be fitting also, if some special Bicentenary gift were added for the furtherance of the work, and sent to one or other of the different societies—such as the Foreign Aid Society, the Evangelical Continental Society, the McAll Mission, and other organisations connected with this special department of labour for the Master.

SALISBURY CONFERENCE.

THIS Conference began on Tuesday, September 22, and ended on Friday, September 25. Throughout the entire session the comforting and liberating presence of the Holy Spirit was felt. "I beseech Thee, O Lord, show me thy glory," was the special prayer of the opening morning. Three days after, the calm, happy faces of scores of enlightened and liberated believers told how God had heard that prayer.

One marked feature of the gathering was its prayerfulness. "I will hear what God the Lord will speak," seemed to be the language of most present. Almost every speaker was definitely prayed for, either vocally or silently, before he was called upon to speak. One who addressed us in mighty power on Wednesday evening, had previously spent either two or three hours in private prayer.

Another feature was the profuse and genial hospitality shown to all visitors from a distance. The President, Rev. Edgar N. Thwaites, entertained about ninety guests at his house—the Rectory—for three afternoons in succession, at a sumptuous meal, which he modestly called tea. At the close of this tea we had a free talk together on Bible topics, to the great refreshment of all present.

A third feature was the intense missionary enthusiasm manifested. This was seen at the praise meeting on Friday, when fourteen or fifteen men and women rose to their feet to declare their willingness to go *anywhere* to preach Christ, if only their way is opened.

The subject of discussion was "The Manifestation of Jehovah's Love to his People," (1) in the Past, (2) in the Present, and (3) in the Future.

As there is little room for a sketch of the discussion full enough to be generally profitable, we will merely report a few of the

VALUABLE THOUGHTS DROPPED.

(*a*) Concerning the Covenant of Grace.—God has not made a covenant with us; He has made it with Jesus in our behalf. Hence our security: "Those whom Thou hast given Me I have kept." Will God keep the covenant of day and night, and not keep the eternal covenant made with Jesus Christ? Will He keep the covenant of the bow, and not keep that of the Cross?

(*b*) The Twofold Touch.—(1) *The touch of cleansing* (Isa. vi. 6, 7). This was the purging of guilt by blood, since the live coal came from the altar of sacrifice. (2) *The touch of inspiration* (Jer. i. 9). "Then the Lord put forth his hand and touched my mouth," &c. This twofold touch is necessary to real success in God's work.

(*c*) The great end of God's love is our love—"our deed-love"—"that we should be holy before Him in love," that we should walk before God "unto all pleasing."

(*d*) "The Son of God was manifested that He might destroy the works of the devil."—The devil's first work was to refuse the service of God. So Christ's work was to take upon Himself the form of a servant. The devil's first work on earth was to induce our first parents to reject the law of service. Christ came to induce us to accept his yoke—*i.e.*, the yoke of service toward God which He bore.

(*e*) Would you know the *measure* of God's covenant love to his own?—"Thou hast loved them *as* Thou hast loved Me."

(*f*) The fulness of blessing consists in our anticipating the Millennium in our hearts by making Christ absolute monarch there.

(*g*) "God has made me a new man. I've seen it before in theory, but never properly realised that *I am one with Christ!*" "I shall never forget Mr. Hudson Taylor's saying that to me many years ago in China," said Mr. Judd, the China Inland Missionary, at our Wednesday meeting.

(*h*) Observe the tense used in Rom. v. 8: "God *commendeth* his love toward us." A perpetual present. Apply this to our ever present need of God's keeping love.

(*i*) We cannot know Christ as a *reality* till we first know Him as a *necessity*.

(*j*) Christian self-denial involves not only things unlawful, but things most excellent in themselves. To Christ our example it meant even the pure glory of heaven.

(*k*) Always realise Christ as King. To many Christians He is merely a constitutional Sovereign, and Self is Prime Minister. Holiness cannot come till He is owned as a despotic Monarch, having *absolute* rule.

(*l*) "And ye are filled full in Him." This is a *fact*, quite independent of my feeling. It is for my faith to grasp it as a fact, and give thanks to God for it.

(*m*) The fulness of blessing: Where found? How to attain to it? How to communicate it. The only source is Jesus Christ, therefore find Him. Next, connect yourself with that source, and remove all hindrances to the *inflow*—*i.e.* trust Christ, and put from you all that is sinful or doubtful. Lastly, connect yourself with the thirsty without, and remove all hindrances to the *outflow*.

(*n*) Remember that when you stop the outflow of a full cistern, you also stop the inflow. This is true in grace.

(*o*) One of the greatest hindrances to the spirituality and power of the Church is unnecessary hoarding.

(*p*) When the Rev. John Wilkinson, of Mildmay, was converted as a boy of 14, he prayed: "Lord, if I can glorify Thee as a chimney-sweep more than in any other way, make me one."

(*q*) He was lately invited by some Christian ladies to go down to Northampton and meet a company of Secularists. After much prayer he consented. About 400 of them gathered to meet him. Such was their temper, that had a minister entered they would have left the room. Mr. Wilkinson announced himself as "a poor sinner, saved by the grace of God, who shakes hands with every one of you in his heart." They cheered him. He then told them what he knew of answers to prayer. A little while after he had finished the men wanted more, so he gave them another half-hour's speaking on the same subject. The response was wonderful. Since then large numbers have been gathered into Bible-classes of twenty, thirty, and fifty members, and many have yielded their hearts to Christ. Among the latter is the late secretary of a Secularist Club.

PRACTICAL RESULTS.

The following jewellery was given to the Lord during the Conference: Nine rings, one brooch, one pair of ear-rings, and three bracelets.

The spirit of praise and love and practical consecration grew intense. Few who were present will ever forget the praise meeting on Friday morning.

A week before the Conference fourteen believers had met to ask the Lord definitely to send them the £140, spent in building retiring-rooms to the Conference Hall, by the end of the Conference, if it were his will. When the Conference was well through, a little more than half the sum had been given; but towards the close of the praise meeting, Mr. Wilkinson, manifestly moved by the Spirit, alluded to the subject so effectively that quite a stream of gold began to flow in, and in five minutes the debt was cleared. How we praised the Lord, and with what deep sympathy we listened to Mr. Thwaites, our Chairman, as with face radiant with tears of joy, and in broken utterance, he told us his gratitude to God for hearing prayer so gloriously.

THE GENERAL ELECTION AND CERTAIN SOCIAL QUESTIONS.

By Rev. WILLIAM GUEST.

"THE Parliament which will shortly meet at Westminster will be representative of the people of this country." Such are the recently spoken words of an ex-Cabinet Minister; and it must be acknowledged that of late years, on purely political questions, the opinion of a majority of the people has been met by responsive legislation. This has not been the case in relation to certain social questions. These, even when a numerical majority has pronounced in favour of them, have been ignored, or evaded, or postponed, or dismissed. The hour is timely for a large party, found in every part of the kingdom to ask, *Is it longer to be borne that Parliamentary representatives should feel at liberty to disregard the wishes of the people from whom they come?*

Let one or two examples be adduced. On an evening in June, 1854, when I lived in Leeds, that town gave a verdict on the subject of Sunday Closing. Great excitement had grown up. Placards and bills of explanation and satire fell thick, like snowflakes. Working men were called upon by interested parties to defeat the proposal. An open-air meeting was held. During the day the publicans sent bands of music through the streets to summon their adherents. The assemblage was very large. Mr. (now Sir Edward) Baines, who had been accustomed to estimate numbers in that Cloth Hall yard, told me that at least twenty thousand persons (mostly men) were present. This was also the estimate of others. The vote was taken with precautions that satisfied both sides. It was unmistakably in favour of a petition to Parliament for Sunday Closing. This is not mentioned as an expression of national sentiment. Undoubtedly, however, such a preponderating vote would have had weight with legislators had it taken place in reference to a purely political question, or to party politics at a by-election. In this case it went for nothing.

But more decisive evidence has been afforded. In 1883, notwithstanding vigorous exertions of an interested trade, the petitions to Parliament were *two to one* in favour of Sunday Closing. More decisive still, a domiciliary canvass has been made. One or two specimens are given of the result. In Birkenhead there were, of *working men*, 186 against the closing, and 3204 for. In this town of Tunbridge Wells, where excursionists may be looked for by the inhabitants, 2206 were for, and 368 against, with 172 neutrals. In the agricultural town of Calne (Wilts) 192 said "Yes," and 21 said "No." In Camborne, among a mining population, 2501 were in favour, 6 against, and only 21 neutral. In a part of Birmingham, among its intelligent artisans, the result was four to one in favour of closing; while in Liverpool, a town where powerful considerations for the opening must have been felt, there were 44,061 for closing, and only 8542 against. Yea, in Liverpool 954 *publicans* signed for closing; 252 were adverse, and 187 were neutral. Concerning neutrals, it is to be noted that they are not regarded in Parliamentary or Municipal elections. They are supposed to be indifferent, and it is not silence, but expressed opinion, that dominates legislation. Nothing could be fairer than this house-to-house and workshop canvass, and nothing more decisive. If there were 58,528 neutrals (not to be reckoned), there were in the grand total 687,472 for, and only 91,641 against, *i.e.*, more than seven to one.

What has been the result? Nothing in any way corresponding to the wishes and will of the English people. Mr. Gladstone, in his late manifesto, said plainly, "The fundamental rule of our Parliamentary system is that the majority shall prevail." Has it been so here?

On one aspect of what is termed the *Local Option* question, there has been an almost unanimous opinion. It has been felt that if there was one mode of opening houses for the sale of intoxicants, and of granting licenses for this end, more objectionable than another, it has been to lodge a power that affected seriously the character of neighbourhoods, and the morality and happiness of the people, in the hands of men who, so far as communities were concerned, were practically irresponsible. No one doubts that many magistrates are connected with the brewing interest, or can advance the value of their own property by granting licenses. There are towns which, in this respect, are ruled by the brewers. Moreover, in many places, the police know well enough that, in tendering information as to the character of licensed houses, their masters are the magistrates on the bench. Against such a vicious arrangement, and on a matter that more than any other touches the pauperism, vice, crime, and insanity of the nation, there is an all but universal opinion. Year after year, however, this judgment has been ignored. In October, 1853, I attended a conference in Manchester on the evils of the Liquor Traffic. It was attended by many philanthropic men. The topic has never slept from that time. Thirty-two years have thus passed, during the greater part of which statesmen have unconstitutionally evaded what has been felt—by the bulk of the people—to be a monstrous scandal. Some kind of popular control has been everywhere asked over a traffic that bore seriously upon the trade, taxes, and well-being of the country, and, although countless meetings have been held, and multitudinous petitions signed, successive Governments have never indicated, in relation to the subject, anything approaching the attention they have paid to a minor question of political partisanship.

To the objection that it is Utopian to expect to make men sober by Acts of Parliament, the answer is easy. It is not new Acts of the Legislature which are asked for, but the reform of a legislation which has been proved to have been a blunder. The Reform of the Licensing Laws and Sunday Closing are demands that are directed against a most inconsistent national policy. Through the Established Church the nation spends six or seven millions sterling every year to advance morality. Nonconformists spend a sum at least approximating to this amount. Ministers of religion struggle day by day to roll back tides of evil. Sunday-school teachers by thousands labour with an unsurpassed self-denial to save the young from the temptations of life. On the other hand, methods are instituted which neutralise this vast outlay and these laborious exertions. Taverns are multiplied to such an extent that many of the keepers of them cannot get a living, except by poisonous adulterations, liquors not to quench but to excite the thirst that favours waste and drunkenness, and by every seductive art that may entrap youths and maidens whom others would save. Not only so: on a day when by law and usage other places of business are closed, and on winter nights, when shops are darkened, houses are licensed to attract the unoccupied, and to show that they are open by a glare of gas-light. Nothing could more effectually counteract the nation's efforts for popular elevation, or open so wide a door for costly crime, pauperism, and domestic degradation.*

On a third question of the Sunday opening of Museums, this only may be said: Differences there are as to the obligations and nature of Sabbath-keeping, but eighty or more per cent. of the people are united in opposition to measures that would secularise the day. They ask legislators to do nothing further in this direction; and in regard to the English Sabbath (to use an illustration lately applied to other legislation), they request Governments, as Diogenes did Alexander, to cease to stand between them and the sunshine. But on this matter the late decisive vote of the Congress at Southport, which represented the Trades Union of the United Kingdom, must be enough. It would be simple tyranny to force this attempt at Museum Opening further. *The Times*, in a leader on Sept. 12, conclusively said:—

> "The matter is one on which the working classes have the best right to speak. It is for their convenience that the opening had been proposed, and if they think that the balance of advantage is against it, there is no more to be said, and the verdict must be accepted by those who profess to speak for them."

It may be added that three of the delegates vehemently protested against the assertion that the working classes, even of London, were in favour of the Sunday opening.

If there is one subject on which Liberal and Conservative Governments have persistently refused to carry out the will of the people, it has been in relation to what are termed the C. D. Acts. It is not too strong a word to affirm that these Acts were at first carried surreptitiously, and since that time the expression of opinion against them has been literally overwhelming. Five thousand of the clergy of the Established Church, including dignitaries and several bishops, have declared that they consider the Acts to be immoral and unjust. No fewer than 7770 Nonconformist ministers have done the same. In *favour* of the Acts from 1870 to 1885, there have been 77 petitions, with 3881 signatures; *against* them, 17,795 petitions, with signatures to the number of 2,602,778! In every town in the kingdom public meetings have protested against the Acts. I have lived for twelve years in a town where most of the time the demoralising Acts have been in operation, and have seen crowded meetings in the Town Hall, condemning them with absolute unanimity. A notice of motion for their total repeal when the new Parliament shall meet has been given, and, if that motion is rejected, men who have been unwilling to make this a test question, will have to consider this new and menacing thing in the land, that Acts which at first were carried without the people's knowledge, are still unrepealed, spite of the voice of the people in indignant protest.

It is clear that two leading opinions divide the country. Politicians are setting forth that, with the carrying of certain political reforms, the poor will be fed, sordid and hopeless lives will cease, the people will be contented, and the nation prosperous. Others, and a much larger and more influential class than many conceive, feel strongly that, if statesmen will continue, on account of fancied difficulties, to disregard questions that bear a vital relation to the moral condition of the people, the promises, now so large, will end in disappointment. "Suffrages and democratic institutions" have failed to make a happy people. They have been inadequate. The hope of the country is in the union of the two parties. Should politicians refuse, there can be but one duty before social reformers, and that is to band together and insist that representative Government shall be true to its name in matters that concern the loyal of God, and the social well-being of the country.

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* As to the alleged failure of Sunday Closing, not only must the flat contradictions given to the allegation be borne in mind, but this consideration also:—Drink *will* be obtained by habitual topers. A mistaken legislation has helped to make *them* what they are. We have, however, to change our legislation so as to save the next generation.

Tunbridge Wells.

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DUBLIN PRISON GATE MISSION.

NO one can be a constant reader of The Christian without being struck by the amount of effort, preventive and reformatory, put forth to stem the tide of evil which floods our land. Our sympathies are rightly enlisted by those who seek to save the unfortunate girls and women who, on release from our prisons—with character blasted, and every door shut against them—are often ruthlessly forced into a life of shame and sin. The rescue of these unfortunates is the work to which the Dublin Prison Gate Mission devotes its energies.

I have just visited this mission, and only wish I could conduct your readers over it. The washroom, where the clothes of the very poor only are washed—an excellent charity in itself—the sewing-class, where numbers of tidily-dressed women of all ages are engaged in their work, the prayers and hymns in which all join readily and heartily, the clean, well-kept dormitories, and the general air of carefulness and comfort over all, could not fail to call forth deep and hearty interest.

The chief aim of the mission is to tell out "the good tidings of great joy," and it is very encouraging to see that, though most of the women are Catholics, and all the teachers are Protestants, yet the word is received gladly, and, thank God, in some cases convincingly.

The progress of public opinion in favour of this work is shown by the fact that on two occasions lately young girls have been sent to the Home by the magistrates, instead of being committed to prison, and in both cases with entirely satisfactory results.

One of the drawbacks under which the mission has hitherto laboured has been the want of sleeping accommodation; and this has obliged the majority of the women to go out when the day's work is over, some to lodgings provided by the mission itself, and some to find accommodation where they can. This serious drawback is now about to be remedied. Two new dormitories have been built and furnished, and they will, it is hoped, accommodate most, if not all, of those for whom sleeping places were wanting.

I earnestly commend this work to the prayerful sympathy of all who are alive to the well-nigh desperate position of many of those who are day after day being cast forth out of our prisons into the streets. H. C. P. Rice, Colonel.

Bayswater, Sandycove, co. Dublin.

MUSIC FOR THE PEOPLE.—With the laudable object of bringing the study of music within the reach of the middle classes, a new Academy of Music has been established in the City, disavowing any competition with existing schools, but seeking to supplement them by providing a first-class training for those who have hitherto been debarred from such studies. One feature of the scheme is likely to meet with universal favour. It is proposed to inaugurate a series of concerts and miscellaneous entertainments in the poorer districts of London, either free or at a very low rate of admission, the local clergy being freed from all liability in the matter of expense. Evening classes are announced for several subjects, respecting which particulars may be obtained of the Secretary, Mr. H. A. Browne, 24, Ludgate-hill, E.C.—*Musical Monthly.*

THE EASTERN QUESTION.

THE cloud which has appeared over the horizon of Europe may portend war. It is no bigger than a man's hand now, but it may rapidly assume larger dimensions. From whence come wars? Can no Peace Societies stop them? Can no arbitrations avail to supplant the appeal to the sword? "From whence come wars and fightings among you?" St. James asks, and answers the question by another: "Come they not hence, even of your lusts?" Nations are full of "lusts," and these lusts must be satisfied. Lust for territory is politely concealed under such phrases as "rectification of frontier," "scientific boundaries," "adjustment of the balance of power." But why do frontiers need adjustment, and boundaries need altering? Why the present tension amongst the armed nations of Europe on the Eastern Question? Why need there be nine millions of men kept under arms?

There is a disturbing element secretly at work, which no diplomacy, combination of powers, or treaties can control. That disturbing element is *the absence of the nation of Israel from their own land.* Wars cannot cease until that nation is reinstated. The dispossession of the nation has been followed by an unbroken series of wars and conquests, and evermore the storm-clouds seem eddying round this quarter of the world.

In Deut. xxxii. 7—9, it is written, "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." When God settles boundaries, they will be unalterable. There will be no lasting settlement, then, until "the people" of the Lord are restored to their inheritance, and they shall have acknowledged and submitted to Jesus Messiah. "He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder" (Ps. xlvi. 9). In praying for the peace of Jerusalem, we are praying for the peace of the nations surrounding Jerusalem.

General Gordon's prediction, dated March, 1880, that Bulgaria and Roumelia would, before long, be united, though Europe did not wish it, received its fulfilment a few days ago. The Great Powers may decree as they please, but there is a Greater Power which works all things after the counsel of its own will. The wheels of time are travelling on in the track of a Divine purpose, and statesmen find that they have to follow rather than to lead. Concerning the Ottoman Empire, we read in the foreign correspondence of *The Times*, "It cannot be disguised that the very essence of Mussulman rule in Europe inevitably involves its disappearance."

After giving reasons for this conclusion, the writer goes on to say:—"Logic requires the successive enfranchisement of the Christian provinces from the Papal and Imperial rule of the Mussulmans; and the great effort of Europe consists in staving off, in the interests of peace, this inevitable consummation." There is a King, eternal and immortal, though "invisible," concerning whom it may be written, on the walls of every council chamber in the world, "The nation and kingdom that will not serve Thee shall perish." Let it be remembered, also, that this is as true in London as it is in Constantinople.

THE BELLEVILLE MISSION, PARIS.

"THE increase of influence, the wonderfu extension of the work, the gratitude of th poor for it, the changed lives of some throug the Gospel of which they were formerly ignorant, and the peaceful death of others, draws ou our thankfulness to God." So says Miss d Broen in her report for the current year. Owing to the expectation and actual arrival in Franc of the cholera, her projected visit to England for the purpose of holding meetings on behal of her work, had to be postponed.

Her experience is that the people much appreciate being able to listen to what they can understand, instead of witnessing ceremonie void of meaning to them, performed in a foreign tongue, coupled with superstitions that their intelligence refuses to accept.

One man who heard the Gospel in the iron room, said: "This is what I have been in search of all my life." Another thanked God for his illness, because it had brought him to the mission where he "heard what he could understand." Those who attend the Medical Mission "listen with wrapt attention to the message of salvation, and some of them even refuse to receive a double portion of medicine because it would deprive them of coming to the service the following week." The attendance last year was 32,000.

The "Occasional Work" included the daily supply of soup and bread to about a thousand unemployed workmen during the late distress. A writer in *Le Semaine Réligieuse de Genève*, who witnessed this charity, says, "God only could put into the heart of a woman the strong desire thus to do good to her brethren; not only to their bodies but to their souls." A large number of Testaments and tracts were given away on the occasion of the late M. Gambetta's funeral, which the crowds were so eager to accept that the distributors had to take refuge from the pressure in shops.

A new branch of the mission has been opened at Aubervilliers, a suburb of Paris, at the urgent request of many of the inhabitants.

An invalid who gained blessing writes to the evangelist:—"I am no longer able to go out, but must thank you for having brought me into a spirit of humility, and confidence, and prayer, which sustains me through this long attack which is so sad and exhausting, and which threatens to stifle me at any moment." The report also tells of a woman who had firmly resolved to kill a man who had tricked her into giving him her savings, but she was completely turned from her purpose through what she heard in one of the meetings, into which she accidentally strayed. Such cases as these go perhaps more than anything else to prove the blessing which these missions dispense by the bountiful hand of God.

The Training Home, German meeting, various classes, and other branches continue to flourish, though of course needing continued support. The address of Miss de Broen is 3, Rue Clavel, Paris.

MISS A. VON MIELECKA has returned to England, where her address will be St. John's Vicarage, Ryde, Isle of Wight. She will be glad to receive *foreign* postage stamps, post-cards, wrappers, &c., as formerly.

THE EVANGELISTIC MISSION.—Our summer campaign in the many tents of our Mission is now drawing to a close. In review of the Lord's mercy, may I ask your readers to unite with me in thanksgiving for the abundant blessing so graciously conferred? Your space will not admit of details of the services held in many parts of London and country towns in which the tents have been pitched, though pages could be filled with incidents of the deepest interest, of many souls brought to the feet of Jesus, among whom are some of the most abandoned characters. The work in Dorset has been of a specially interesting and fruitful character. I rejoice to say that in several of the halls, also, we have had much encouragement both in point of numbers and the spiritual results, so far as these can be traced. I earnestly ask the prayers of your readers for our winter work now about to commence.

C. Russell Hurditch.

164, *Alexandra-road, St. John's Wood, N.W.*

THE CRY OF THE WOMAN CHILD.

SHE was only a slip of a child,
Wayward, and fond, and sweet,
Like a flower that blossoms wild,
When the spring and summer meet;
She was dainty and undefiled,
And the world seemed under her feet:
But alas for the woman child,
Who is thrown on the miry street!

In the happy twilight space,
When the shades their curtain spin,
She had learned the wondrous grace
Of the Man who is our kin;
But never she knew how base
Was her brother of earth within:
And alas for the baby face,
Which is early streaked with sin!

She was only a bit of a girl,
Tender and fresh from school,
To be caught in the cruel swirl
Of the black and boiling pool—
To be dragged beneath in the whirl,
An ignorant, pretty fool:
But alas for the innocent girl,
Who is made the rich man's tool!

As free as the birds that fly,
Where the labourers slowly plod;
As fair as the violet shy,
Which peeps through the winter sod;
As bright as the open sky,
In her purity she trod:
But alas for the children's cry
That goes up to the throne of God!

She was only a little maid
From her quiet cottage home,
Half forward and half afraid;
With the scent of the country loam—
With the light of the dewy blade,
And the freshness of the foam:
But alas for the helpless maid,
When her steps begin to roam!

She was only a simple lass,
On her life about to start,
Unskilled in the rocks to pass,
Unwarned of the tempter's art;
And the earth was a magic glass,
That gave back her guileless heart:
But alas for the simple lass,
Who is sold in the Devil's mart!

There were gardens gaily planned,
Though the worm was at the root;
In the brothers kind and grand,
Lay the demon and the brute;
And out of corruption's land,
Came the tallest bud and shoot:
But alas for the stainless hand,
When it plays with the poison fruit!

Where the stately mansions rise,
Went she wandering to her fate,
Where the wealth its victims buys
For the passion it cannot sate,
On a pathway paved with sighs,
To the gilt infernal gate:
But alas for the heavenly eyes,
If they look at the earthly bait!

She was only a father's pride,
The pick of a radiant wreath,
Borne along by the dancing tide,
With the waft of the blossom's breath:
A credulous baby bride,
But married to ghastly death:
And alas for the blushing pride,
Which is plunged in the night beneath!

There was laughter to smoothe the road,
There were voices that seemed to sing,
There were burdens that did not load,
And the shadow folded its wing;
The fountain with sweetness flowed,
And the pain had a pleasant ring:
But alas for the secret goad,
And the lips with a bitter sting!

She was only a doll, with hair
As fired with the sunshine's flame,
With her untaught foolish air;
Like a picture out of its frame;
Tricked to the altar stair,
And the offering without name:
But alas for the glorious hair,
That is turned to a crown of shame!

A handful of sweets was spread,
For the prey of the priceless cost:
And, to wile her wavering tread,
Every lure was lightly tost,
To the chamber of the dead,
Till the fatal bridge was crost:
And alas for the darling head,
When the jewel of jewels is lost!

She was only a country child
As merry and blithe as a boy,
From the lesson conquered, wild
For the pleasure that cannot cloy;
Trapt, and betrayed, and defiled;
Dashed down from the stars of joy:
And alas for the woman child,
Who is dropt like a broken toy!

Shall the cry go up from earth,
That pitiful baby wail,
In the midst of the sinful mirth,
From the hearts that ache and ail,
Unavenged, in the awful dearth
That is under the dead thing's veil?
But alas for the sisters' worth,
When their brothers faint and fail.

She was only the heir of Heaven,
Swept on the ocean swell,
Strong with the strength of seven,
In her holy maiden spell,
Till she tasted the bitter leaven,
And sank, as the angels fell:
But alas for the hope of Heaven,
Which is made the guest of Hell!

Shall our daughters pine with pain,
Now the chivalry is gone?
Shall our darlings weep in vain,
And the cursèd deeds be done?
Shall the leper's guilty stain,
Be a jest that babblers con?
Must we mourn for the honour slain,
While the murderer still lives on?

F. HARALD WILLIAMS.

"BIBLE AND GOSPEL VAN WORK."

KNOWING that many of your readers are interested in this work for God, I rejoice to be able to give a little outline of what I witnessed. Having seen in THE CHRISTIAN that Messrs. Wharton and Weaver were taking a Bible van to Bridlington Quay in August, I started off on a long journey from Ireland to see the work there. The place was crowded with seaside visitors, many of whom gathered round the carriage on the sands after the singing of a hymn. This was generally followed by one or two short Gospel addresses, after which Bibles and Testaments of every description were offered at marvellously low prices, as also carefully selected Gospel books, which at times were so eagerly applied for, that, were it not for the kind assistance of Christian friends, they could not be passed out fast enough. I was also delighted to hear of anxious ones inquiring the way of God more perfectly, of whom not a few found peace, and some backsliders restored. The glorious Gospel of the grace of God was preached twice each Sunday at "The Bethel," which was well filled, and I believe many were reached who seldom go to any place of worship.

The large Bible van has now been at Harrogate for nearly a month, with, I believe, still better results. It was no unusual thing to see large crowds remaining for the Gospel meetings in the open air till a late hour, even on some cold wet nights.

They have also conducted Gospel meetings at the Royal Spa Concert Room twice each Sunday during their stay, which have been crowded with visitors from all parts, who appeared fully to appreciate them, and not a few arose to confess they had received blessing.

I understand that during the season, now drawing to a close, nearly 20,000 Bibles and Testaments have been circulated, besides a vast quantity of choice Gospel books. Eternity alone will reveal the full results of such a glorious work, which commends itself to the prayers and sympathy of all the Lord's people. W. PERROTT.

Harrogate.

REV. R. MACKAY.

ON September 22 an interesting service took place in the Pownall-road Congregational Church, Dalston, when Rev. R. Mackay was received as the pastor of the church.

The attendance was large, and the church and school-room were beautifully decorated with flowers and plants. Rev. William Tyler, D.D., presided, and interesting addresses were given by Mr. Edward W. Gates, Mr. J. M. Duff, and Revs. Andrew Mearns, William Williams, J. L. Forster, L.L.B., and W. Justin Evans. Rev. William Marshall offered the recognition prayer, and Rev. R. B. Lander, and Rev. T. J. R. Temple took part in the service, while Dr. Tyler gave Mr. Mackay the right hand of fellowship. Letters, expressing sympathy, were received from a number of ministers, and earnest laymen, wishing the pastor God's richest blessing in the work to which he was specially set apart in the great city. For more than ten years Mr. Mackay has laboured in Canada, having been sent to that country by the Congregational Churches in Scotland.

Remarkable blessing attended his labours in many parts of the Dominion. Hundreds are now in fellowship with the churches of different denominations in that land, through the blessing of the Holy Spirit on his labours, and some are now in the regular ministry who were converted in connection with these services. Since coming to London, God has owned his efforts, and it is the earnest prayer of those who know him that he may be even more abundantly blessed in the future.

THE HOWARD ASSOCIATION.

THIS Association, instituted for the promotion of the best methods of crime-prevention and penal treatment, has abundantly proved the necessity for its existence and liberal support. The committee were last year honoured with an invitation from the Home Secretary of State to contribute suggestions toward the preparation of a Bill touching the further efficiency of reformatory and industrial schools; and the annual report just published contains their memorial sent to the Home Office in response.

Rev. J. L. Milligan, the Chaplain of the Western Pennsylvania State Prison, says:—"When we are seeing, week after week, children forced into a criminal life by bad parents, it suggests to us that parental rights, when antagonistic to good order and the safety of life and property, ought surely to be supplemented by the absolute control of the State." Much valuable information is also given relative to reformatory and other schools. Systems of governmental training of pauper children in certain countries are variously defined and compared. In Michigan, the State retains its sole and absolute control over every destitute child until twenty-one years of age. The treatment of prisoners, suggestions for certain improvements in prison regulations, the bad influence of profane and savage officers, are subjects which are ably dealt with in brief and concise manner.

The Association has often rendered useful service to the Temperance cause by its advocacy through the public journals, and by the collection and diffusion of information on the subject. It declares that "the liquor traffic is ascending the throne of American politics. Whisky is king, or soon will be." Here in England things, it seems, are as bad, for at the Greenwich Police-court an inveterate offender was recently brought up for the 400th time. The offices of the Association, of which Mr. Tallack is the Secretary, are at 5, Bishopsgate-street Without, E.C.

LONDON CITY MISSION.—Mr. M. H. Sutton, of Reading, for many years a warm friend of this Mission, recently invited the missionaries who were spending their annual holiday at their Seaside Home at Ventnor (I.W.) to an outing at Blackgang. A party of forty were entertained at the hotel by their host. After tea, Mr. Sutton said that it gave him and his family great pleasure to afford the missionaries and their wives this enjoyment. It had been suggested by a daughter, whose birthday it was, that she should like it to be kept in this manner. One of Mr. Sutton's sons, a clergyman, also spoke. He said that having worked in Spitalfields, in the East of London, he had come in contact with them and their work, and could bear testimony to the good they had accomplished.

THE LORD'S WORK IN ZURICH.

HEARING there were meetings held a little out of the city of Zurich, we wended our way to the Grunenhof, Berg-strasse, Hottingen. They are held in a large upper room which contains about four hundred, and is usually crowded to overflowing. Two young women and a young man conducted the meeting with fervour and simplicity. There were prayers, hymns, and addresses. The audience joined heartily in the hymns, and were, on the whole, attentive; only a few idlers attempted to create a disturbance, but a solemn impression overawed them. Part of a chapter was read, and an address founded thereon, by one speaker, who earnestly warned her hearers that if they neglected the Gospel now, a time would come when they would call in vain. Several men and women, young and old, stood up in various parts of the room and testified to a changed life since they had found the Lord. We were greatly pleased and encouraged by this service, and can testifiy that nothing whatever was said or done by the promotors that could be reasonably objected to. Meetings are held here almost every evening at half-past seven, and on Sundays at 7 a.m., 10 a.m., and 2.30 p.m. People come miles to the early meeting on Sunday, remain until the second meeting, go home at twelve o'clock, and return at half-past two. The greatest interest is awakened; there appears a hungering and thirsting for truth. On Sunday afternoons the salle is so crowded that standing-room is not to be had by those who come late.

These meetings were commenced early in July. Already over a hundred names of professed converts have been entered in the books of the mission, a large proportion of whom have been converted at the meetings; backsliders have been restored, and all have found peace. Many come in seeking blessing, longing for rest of soul, so that these meetings are indeed dew-drops in a dry and thirsty land.

When I call to mind how an eminent bishop once lamented to me that during fifteen long years in which he had preached he had not seen any result whatever, and how several chaplains and evangelists have laboured for years without being able to point to any conversions, and when I remember the enormous sums expended on buildings and organisations on the Continent, surely the great results already attained by these few devoted missionaries at so small a cost may well excite wonder and surprise. I only wish all missions were as simply and earnestly conducted, and witnessed to by such manifest fruit.

We visited the Salvation Army soldiers in their humble quarters in 10, Prediger Gasse, and had the pleasure of sympathising with them in their blessed work. Surely they "endure hardship as good soldiers of Jesus Christ," and are certainly not entangled with the affairs of this life; so simple, so earnest, so devoted, it may be said of them, "This one thing I do."

The opposition which they have encountered has been very great. Sometimes roughs collect outside and create a noise with various instruments, and have even gone so far as to throw stones at the dispersing crowd. The police authorities are watching for a serious disturbance as an excuse to stop the meetings altogether.

Then the clergy are also indifferent to this movement, and won't go near them, though quite a new life has arisen in many of their churches. Many Christians look coldly askance, while their looks betoken a lack of that peace which full salvation confers. Even the City Missionaries oppose, and one of them whose daughter found peace at the meetings, actually forbids her further attendance. The Rationalists have it all their own way in Switzerland. The Bible is no longer taught in the schools, and they threaten to stop even Sunday-schools on the plea that the children have enough teaching during the week. A law has been passed forbidding all under sixteen from attending these Gospel meetings, although they are freely allowed to go to theatres and public-houses. Visitation from house to house is forbidden, and yet all this takes place in this so-called land of liberty. I have given a plain, unvarnished tale of what I saw of the "Heils-Armee" in Zurich. The Lord is with them, and it is a serious thing to be against them. Let who will condemn, I cannot but feel great sympathy with their efforts, admiration for their unselfishness and patient suffering; and rejoice to witness so earnest an effort to publish the glad tidings of salvation.

Cheyne Brady.

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THE McALL MISSION IN LYONS.

DEAR SIR,—Nearly a year and a half has now elapsed since I accepted charge of this mission in Lyons, and to-day we have good cause to thank God for what He has done among us, and to take courage for the future.

The work has been carried on in the face of many obstacles. We have also met with much encouragement; above all, the sympathy and prayers of Christians at home. On the spot, we have found, in many instances, a remarkable willingness to help, the evangelical pastors being among the foremost, while several laymen, and many others, humble men and women in the meetings, have rendered good service. Many Christians have been stirred up in heart and life. Would it could be said of all! But alas! in Lyons, many so-called evangelical Christians are content with a mere form of religion, practically believing that listening once a week to preaching on the Christian life, is all they need. But true conversions have occurred, and we try to encourage and strengthen the converts, looking to Him who alone can give wisdom. We find it is just those who are not ashamed by their words and actions to confess the Lord Jesus who receive power; and it is on such that the efficacy and progress of the work will largely depend. At the present time they are to be found in every meeting doing their best to help.

The work is much more difficult than at home; above all, trying to the staying power of the workers. But a large prospect opens up, when we thankfully look to the progress already made, and reckon what, by the blessing of God, it may grow to. Many more would sympathise with us in Lyons were it not for the name of Jesus. But in this name is our power: "Without Me ye can do nothing." So we have to put aside those who would make our work a moral one only, who neither know nor preach the Lord Jesus.

We have to make it distinctly felt that our mission is not to provide a sort of gratuitous entertainment, where the people may listen to fine words, and go away untouched in conscience and in life. We are seeking their salvation: we preach Christ. We desire to cast aside the armour of Saul, and, with only the smooth stones of the brook, go out to meet the Philistine. We endeavour to make it understood that we sympathise with all evangelical Christians in their existing organisations, and that, should we find them discouraged or spiritually cold, we desire to encourage, and, in reliance on the power of the Spirit, warm them up to spiritual activity.

At the close of nearly every evangelistic meeting we have an after-meeting. Direct dealing with inquirers is, however, exceedingly difficult, and one principal reason is that our helpers, as yet, have absolutely no experience in it. I have personally, at the close of each meeting, too many people to speak a word to, to devote the time I would like to individuals. But we are not without witnesses to the power and efficacy of direct personal influence; among others, one of my most valiant helpers, an outstanding case of clear gain from the enemy—last year a Rationalist, now a humble disciple of the Master.

We have founded four Sabbath-schools, all doing well, a most gratifying feature being that a large proportion of those who assist are the fruit of the work, and that in teaching the children they are themselves taught, growing in grace and in knowledge. Last winter we had five Christmas trees, and in the springtime a delightful excursion to the country, when about sixty of the grown people joined the children; such holidays, for the parents at least, have been entirely unknown.

In our four salles we conduct sixteen meetings a week—eight evangelistic, four prayer meetings, and four Sabbath-schools, with a gross attendance of about 1000 souls. Others we hope soon to add, such as a fellowship meeting, a Bible-class, and a sewing meeting for women. Then we will strike for a new quarter of the city.

In the first week of November, with the aid of a well-known evangelist, a series of special Gospel meetings will be begun. It is believed that much direct good will be the result, and souls won for the Lord Jesus.

Christians, pray for much blessing on this difficult field, and that Satan may not be permitted to hinder either the sowing of the seed or its springing up.

Neat books for the vest pocket, containing details of our work, have been prepared, and may be had on application at the office of The Christian.—Yours faithfully,

A. S. D. Colquhoun.

96, *Avenue de Saxe, Lyons.*

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TRANSLATION OF MR. MOODY'S BOOKS.

DEAR SIR,—You will be glad to learn that we have had seven of Mr. Moody's addresses translated into Tamil, and the first 1000 copies were disposed of in a few months. A second edition is to be printed. I send you with this a copy of the book in Tamil. It has been praised by everyone who has read it. Pastors, Catechists, Bible-women, and other native workers find it a great help to them in their work, full of suggestive thoughts, and a stimulus to their own spiritual life. We are now going on to have more of Mr. Moody's works translated into Tamil.

The directness, the earnest, living, working Christian tone, and the numerous illustrations, go to make Mr. Moody's writings very acceptable to these people.

I want his other works for free distribution among English-reading Christian workers here. I hope in every case to give them where they will be eagerly read and studied, and given out again in addresses to the masses, acting on the hint given where Christ says twice to Peter, "Feed my sheep," but only once, "Feed my lambs," for if the sheep are well fed they will feed the lambs.

Mr. Sankey's hymn-books are now being used by every mission in the island, and are doing much good.—Yours in Christian service,

M. W. Leitch, Missionary, American
B. C. F. Missions, Jaffua Mission.

Oodooville, Jaffua, Ceylon.

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A CURIOUS CEREMONY.

HEATHENISM is by no means a cheap form of religion. The Indian papers give the details of a curious ceremony which was performed the other day at Travancore. The Maharajah was weighed against a mass of pure gold, which was then dispensed in charity. This custom, called "Tulabhara," is one of the greatest antiquity, and is said to be traceable in Travancore to the fourth century. It is not unknown in other parts of India, though of course gold is only used in the case of wealthy persons, the humbler sort being content to weigh themselves against spices or grain. On the present occasion the Maharajah weighed a little over nine stone. The Brahmins, it is said, with much practical shrewdness, wished to defer the ceremony, in the hope that the Maharajah might more nearly approach the weight of his father, who did not undergo the rite until forty-seven years old, when he weighed $14\frac{3}{4}$ stone. A stout devotee would, on this method, find charity a much more costly virtue than one who was in poor condition. Christian beneficence is of course more intelligent than that which Brahminism enjoins; but it is also much more economical. Imagine a stout modern Christian invited to compete with the Maharajah in the grace of charity!—*Southern Cross.*

OUR "BLUE-JACKETS."

WITH a full heart I record the work of the past year, that your readers, who have been y kind and steadfast helpers for so many ears, may see how God has been blessing us.

First of all, I must cordially thank those who ave so liberally helped me, £82 having been ent me by readers of The Christian.

It is most cheering, after ten years at Devonort and five at Portsmouth, to report increase n the work on every hand. We have taken ver the counters of our five Sailors' Rests 12,599 during the year; our lodgers have umbered 64,790, which only represents those ccommodated with beds, for of the hundreds, mounting to thousands in the year, sheltered at ight under our roofs, and lying down on ouches, on the floor, under the bagatelle oards, &c., we take no account.

We have been enabled to open a new hall at ortsmouth, designed so as to be as bright and asteful as possible, and seating 1000 people. The ttendance for the year is roughly estimated at 50,000. Over 1000 pledges have been registered s the fruit of our temperance meetings. "I ouldn't have believed," said a young seaman, that I could spend such an innocent evening, nd yet enjoy myself so. I wish my mother ere here; you know, I generally get drunk on aturday evening, but I shall know where to ome now."

Our Gospel meetings are so filled that is often impossible to get a seat long efore the meeting commences. Meanhile, a band of Christian seamen uptairs are praying for God's blessing, and he power of the Holy Ghost; and in the eeting that follows, one or another of he brave fellows gives out a hymn, prays, eads, or gives a Gospel address. Then here are the happy and crowded Biblelasses in the private rooms, where fficers and men sit side by side, reading, nging, and praying together. Our openir naval band, or "life-boat crew," goes ut into the courts and slums of the towns, tell in song and testimony of the love f Christ.

Our chief agencies are the R.N. Christan Union, R.N. Temperance Society, .N. Purity Society, and Help One nother Society. I cannot here give etails of them, but a little book called The Sea and its Sailors," giving a fuller ccount, will be sent (post free 2d.) to ny wishing to see it. *The Naval Brigade ews* has had a circulation of 122,000, its eceipts realising £553 18s. 7d. The blue backs" have increased to 270,000. do thank God reverently as I hear the stimony on all sides of souls being led Christ through their instrumentality. One rave seaman, who fell in action in the Soudan, ad them in his pockets for distribution among e soldiers; they were taken from him soaked ith his life-blood.

The total expenditure has been, on Gospel ork, £1769 12s. 3d.; on building, £3936 9s. 4d. he amount received by subscriptions and donaons, £5559 19s. 7d. The profits of the business epartment are placed to the building account, at a deficiency remains of £565 11s. 10d. Our dited balance-sheet will be sent to all subribers, and to anyone desiring it.

In conclusion, of my noble band of lady helpers, eaded by Miss Winty, I cannot speak too armly. Not one receives any salary, and from orning to night, on board ship and at the ailors' Rests, they are ever labouring to lead ur blue-jackets to Christ.

Agnes E. Weston.

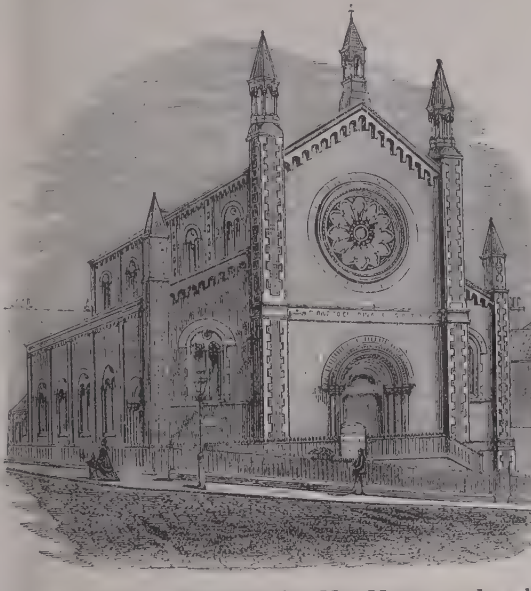
Sailors' Rests, Devonport and Portsmouth.

GRINDELWALD.—While staying here, the aughters of Mr. Cheyne Brady got up a singingass, and over fifty girls came twice a week to ng hymns and learn texts. They ended with a ast, and distributed a large number of tracts d Gospel leaves in German, French, and alian.

CITY-ROAD CHAPEL, BRISTOL.

JUBILEE SERVICES.

A VERY interesting series of services has been held to celebrate the fiftieth anniversary of this church, together with the eleventh anniversary of the pastorate of the Rev W. J. Mayers (known to many of our readers not only as a preacher, but also as a singer of the Gospel). On September 2, 6, and 13, sermons were preached by the Rev. Francis Tucker, B.A., Mark Guy Pearse, and John Aldis; and on the 16th inst. the jubilee meeting was held. From the announcement, it might almost have been supposed that a gathering of the Evangelical Alliance was to take place. A prominent "Friend," Mr. J. S. Fry, was in the chair; among those taking part the names appeared, of the vicar of the parish, Rev. James Davidson, B.A. (a warm-hearted evangelical clergyman, who is cosecretary with Mr. Mayers in a very useful mission to the deaf and dumb); a Wesleyan brother (Rev. J. Banham); the former pastor of the church (Rev. J. R. Wood, now of Upper Holloway); Mr. James Wright (co-director with Mr. George Müller in the Orphan Houses); the Rev. Henry Wright (of Buckingham Chapel, Clifton); and several well-known Bristol Baptist and Independent ministers. The meeting, both in its high spiritual tone and the numbers who attended, was very encouraging to the pastor and his friends.



In his opening remarks, Mr. Mayers made reference to the good work of the first pastor, Rev. Evan Probert, who for thirty-two years laboured most successfully in Bristol, and nearly every speaker paid a well-deserved tribute to the work of this gracious and earnest minister of Christ. The friends at City-road have set themselves the task of raising a fund of about £1200 in connection with their jubilee celebration. Already some £650 have been paid in. The chapel has been thoroughly renovated, and large and useful improvements have been made in the vestry and class-room accommodation, and the church now rejoices in the possession of a very complete suite of rooms, most suitable for its various activities. It was mentioned as a pleasing proof of Christian fellowship, that the pastor's new vestry had been furnished by gifts from friends of all denominations, the very carpet being given by an "exclusive" brother. It is also hoped, before the fund is closed, to pay off a long-standing mortgage, taken up when the chapel was built. God's gracious smile has very manifestly rested upon the ministry of the Word, a large congregation is still gathered, and there are many signs and tokens of the Holy Spirit's presence and power.

The earnest prayers of our readers are asked that times of true reviving and refreshing may be given and continued.

MR. J. M. SCROGGIE IN GLASGOW.

"AND it was dark, and Jesus was not come unto them." Such was Mr. Scroggie's text the other night, in the South-east end of Glasgow, where he has been conducting a series of religious meetings for the last three weeks, with blessed results night after night. The darkness of spiritual ignorance was described as resting on the masses, like that of the shepherd on the Cheviot Hills, who had never seen the sea, and when told of its storms, and shipwrecks, and destruction of human life, could not be persuaded to believe that such an element existed. No, forsooth, because "God was too good a Being to create an element to destroy life." But when brought to the East coast, a single sight of the sea in a storm scattered all his scepticism regarding the existence of the sea, and left an impression never to be forgotten. Similarly when the Holy Ghost in the preached Word, brings the conscience face to face with the moral law, eternal things become the all-absorbing realities: scepticism regarding heaven and hell is put to flight. But after all it is only like a storm in the night till Jesus comes. The awakened soul, like the disciples in the storm, is tossed, and toiling, and making no progress, and having the winds contrary, and ready to say "All these things are against me," because the Prince of Peace has not been received. But when the storm has made the need of the Master very evident, and the cry of distress is raised and reaches Him, He draws near saying, "It is I, be not afraid." And, when willingly received, there is a great calm, and progress also, for immediately the ship was at the land whither they went.

At the close of the service about a hundred remained to the inquiry meeting. By far the largest number of these were believers, but a sprinkling of anxious inquirers was seen among them, and some of them cases of interest. The same has been the case at every service for the last three weeks. Mr. Scroggie and his friends night after night were looking for Pentecostal showers, and receiving gentle breathings of the Spirit of all Grace, producing, on one night, half a dozen cases of interest, nine on another night, eight on another, and so on, never leaving us without tokens of his presence and power to encourage us in the work.

Two cases in particular were deeply interesting. One was formerly in a good position, having had a shop of his own, and a good business, and very considerable prosperity. But company and the bewitching cup led to the neglect of business, and to commercial failure and grief. He came to the meetings, became interested and impressed; apparently looked to the Lord Jesus for help, signed the pledge, is now trying to bring others to the meetings in the evenings, and during the day is labouring with energetic effort to provide an honest livelihood for his family. The other is also a commercial man, rescued in time from the destroying cup.

Will the readers of The Christian breathe a petition to the God of help, that He may preserve these two commercial men, and carry on the impulse given to the Lord's work in this district through the instrumentality of Mr. Scroggie?

A. C. Fullarton.

MR. SPURGEON presided at the opening meeting of a nine days' mission of the Blue Ribbon Total Abstinence Society in connection with the Metropolitan Tabernacle, at the Lecture Hall, Newington Butts, when he strongly commended total abstinence.

SOCIETY FOR THE RELIEF OF PERSECUTED JEWS.—The object of this Society is to give relief and employment to Jews, especially in the Holy Land, till they are enabled to form themselves into colonies on their own responsibility. "We do not," says Mrs. Finn, "attempt the restoration of the Jews to the Holy Land, but we see that God in his providence permits the persecution inflicted on them in Christian countries to be the means of driving hundreds of Jews thither for shelter. They are destitute, and we hope to enable them to obtain subsistence by industry." The office of this Society is 41, Parliament-street, S.W., and the lady secretary is Mrs. Finn.

For the Young.

JOHN HUSS AND JEROME OF PRAGUE:

A VISIT TO THE SPOT WHERE THEY WERE BURNED AT THE STAKE.

BY E. PAYSON HAMMOND.

I WISH to interest you, dear young friends, by telling you something about my visit to the very place where these good men were burned to death because of their great love for Christ. One morning I left our party at the Falls of the Rhine, and came alone to Constance. They went by a shorter route to Lucerne, reaching there before dark. I felt I could not go so near the place where these martyrs gave their lives for Christ, without visiting it.

I first saw the large hall in which the council of Constance was held. This council lasted for four years. It was conducted by about four hundred of the learned men of Europe, including emperors, bishops, popes, and cardinals.

It seems strange that such men should have condemned these noble Christians to be cruelly put to death, but certainly it is not more strange than that our blessed Lord should have been crucified by those who had seen his holy life from day to day.

The old hall was built five hundred years ago, about the time Huss was born. On its walls are beautiful paintings, some of them describing scenes in the lives of the martyrs.

A guide took me to the Cathedral of Constance, founded more than eight hundred years ago. It was in this church that John Huss was condemned to be burned. I was taken to the spot where he stood when he received the sentence. It is marked by a brass plate. Here he received his sentence without any sign of fear. At the close he knelt down and prayed, so that he was heard all over the great building, "May thine infinite mercy, O my God, pardon this injustice of mine enemies. Thou knowest how deformed with crimes I have been represented; yet, O my God! let that mercy which no tongue can express prevail with Thee, not to avenge my wrong!" How much like Christ's prayer on the cross! This only made his enemies the more furious. They put a paper cap on his head, on which was painted in large letters, A RINGLEADER OF HERETICS. This, instead of making him angry, rather led him to pity those who were so blinded. He could love his enemies! Can *you* do that?

He then turned to the crowd of people who were present, and spoke to them in a most earnest manner. He said, "You well know that I have never taught any of those things of which I have been accused." He told them that he was willing to die rather than deny the great truths of salvation which he had preached to them.

The bishops then delivered him over to the emperor. His books were burned at the gate of the church.

The emperor had sent Huss a passport, promising him safety as he passed to and from the council. On his way to Constance the people in great numbers thronged the towns and cities in Germany to meet him. Some, because they loved him and the truths he preached; others, out of curiosity and hatred.

As soon as he reached Constance he was arrested and cast into a dark, filthy prison. In the daytime he was loaded with fetters so that he could hardly move. After he had passed through one examination, he was fastened every night by a ring against the wall. Bohemian noblemen drew up a petition for his release, which was presented to the Council. They were reminded of the promise made by the emperor, but the answer of the Council and the Pope was, "Faith is not to be kept with heretics."

Twice he was brought before the Council; but each time he remained firm in his determination to die for Christ rather than deny Him. He was put into a large cart (which is still preserved in the museum in Constance, and in which I was permitted to sit) and taken about half a mile from the cathedral outside the city, to be burned alive. On reaching the place he sang several hymns; and at last he looked up towards heaven, saying, "Into thy hands, O Lord, do I commit my spirit. Thou hast redeemed me, O good and faithful God!"

He was then chained to an iron stake; and while they were fastening the chain about his neck, he said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this, for my sake; then why should I be ashamed of this old rusty one?"

As the faggots were piled around him, the Duke of Bavaria begged him to deny the Bible truths he had taught; but he answered, "No; I never preached any doctrine of an evil tendency, and what I taught with my lips I now seal with my blood!" and he added, "You are now going to burn a *goose* (the name Huss means goose), but in a century you will have a swan that you can neither roast or boil!"

Some think that this prophecy was fulfilled in Martin Luther, who had a swan in his coat of arms. As soon as the fire began to burn, Huss burst forth in a song of praise. His cheerful voice rose above the crackling of the burning wood and the noise of the great crowd which witnessed his triumphant death.

I felt it was worth a long journey to have the privilege of standing upon this spot where John Huss and, a year later, Jerome of Prague, suffered martyrdom.

He, too, was treated in much the same way as Huss. After he was condemned his enemies placed a long paper cap upon his head. Jerome said: "Jesus Christ, when He suffered death for me, did wear a crown of thorns upon his head; and I, for his sake, will wear this adorning of derision and blasphemy." When the executioner went behind him to set fire to the faggots, he said, "Come here and kindle it before my eyes; for, had I been afraid of it, I had not come here, having had so many opportunities to escape." He was a very strong man, and it was quite a long time before the flames put an end to his life, and he suffered dreadful agony. The last words he was heard to utter were these: "This soul in flames I offer, Christ, to Thee!"

While standing near the monument which marks this spot, my heart was deeply moved. Again and again Christ's words to Paul in 2 Cor. xii. 9 came to my mind, and these lines were forced upon me:—

MY GRACE IS SUFFICIENT FOR THEE.

See that martyr near thee stand!
He has heard his Lord's command:
"Be thou faithful unto death,
I will note thy parting breath."
Thou of fear canst see no trace;
"All sufficient is my grace."

Higher still the faggots rise—
Flames are leaping toward the skies—
Fiercer still the words that fly,
Piercing him thus called to die.
Yet behold his smiling face—
"All sufficient is my grace."

Yes, this word it buoys him up,
While he drinks the dreadful cup;
Promised life, yet wrapped in flame,
Still he sings of Jesu's name;
Oh! what rapture in his face—
"All sufficient is my grace."

Standing near this sacred place,
Lord, I see thy smiling face:
Thou art saying, "Trust in Me.
Boundless is my grace to thee—
Though a martyr's death be thine,
Still remember thou art mine."

Lord, I hear thy loving call;
At thy feet again I fall;
Let sufficient grace abound,
Worthy then may I be found
E'en to suffer death for Thee,
Since, Lord, Thou hast died for me.

ANSWER TO LAST WEEK'S ACROSTIC.

Bethel.—1 Kings xiii. 11.

(1)	Benjamin	Gen. xliv. 12.
(2)	Ephesians	Acts xix. 28.
(3)	Theudas	Acts v. 36.
(4)	Herodias	Mark vi. 24.
(5)	Eliezer	Gen. xv. 2.
(6)	Lamech	Gen. v. 25.

We have received *correct* answers from J.P. E.M.T. E.M.G. H.M. D.W.H. F.R.S. C.H.R.

CHRIST BY THE SEASIDE.

Summer wavelets gently rippling
  O'er the shingle and the sand
Oft reminding us of Jesus,
  And his faithful fisher-band.
Near the coast their boat is anchored,
  Whilst the people throng the shore,
Listening to his holy teaching,
  Words that live for evermore.

To the distant hills of Judah,
  Streaked with hues of emerald green,
Jesus pointed; for the sower
  On those sunny slopes was seen.
Thus He showed them how his teaching
  Was like seed sown in the earth,
That the flowers and fruits of virtue
  In their hearts might spring to birth.

It was only sin that hindered
  Love's sweet buds and blossoms rare,
Fruits of meekness, truth and patience,
  Faith and hope that should be there.
Then He told them how the angels
  Would descend from heaven above,
Bearing wheat and fruits He cherished
  To his harvest home of love.

Yet, though Nature all around them
  Spoke his tenderness and skill,
And at his Divine commission,
  Angry winds and waves grew still,
They were groping in the darkness,
  Wandering midst doubt and fear,
Little thinking their Creator,
  Full of love and truth, was near.

But we have a deeper insight,
  By God's Spirit sent from heaven;
We are conscious that his mercies
  As sweet proofs of love are given.
Work is joy, and rest is peaceful,
  God is with us everywhere;
We're surrounded by his goodness,
  Truth and light, and loving care.

Prittlewell, Essex. Harriet J. Evans.

BIBLE ACROSTIC.

A Prophecy, concerning Christ, uttered by one of the Minor Prophets.

(1) A wicked queen of Judah.
(2) A prophet who boldly fulfilled a difficult task.
(3) A faithful nurse buried under an oak.
(4) A title promised to regenerate Israel.
(5) A city of the Philistines.
(6) A town built by Omri.
(7) The father of Nehemiah.
(8) An eloquent man, and mighty in the Scriptures.
(9) A man engaged in an undesirable business.
(10) A place afterwards re-named by Jacob.
(11) A man appointed to govern the Jews by Cyrus.
(12) One of the sons of Aaron.
(13) A part of the High Priest's breastplate.
(14) A king who reproved Abraham.
(15) A man who desired to hear the Word of God.
(16) One of the wives of Lamech.
(17) A woman preserved through faith.
(18) The father of a priest of Israel.
(19) A man who refreshed Paul's spirit.
(20) One of the sons of Jacob.
(21) One of the seven deacons.
(22) A son of Moses.
(23) A Syrian god.
(24) One of the wives of David.
(25) The son of Lamech.
(26) One of the kings of Judah.
(27) A priest of On.
(28) Where gold was brought from.
(29) A town besieged by Joab.
(30) A seer mentioned in 2 Chronicles.
(31) A Judean governor before whom Paul pleaded.
(32) The sin of Micah.
(33) A wealthy man found in a barren place.
(34) An early king of Judah.
(35) A household saluted by Paul.
(36) A Judean governor who sent Paul to Felix.
(37) A sorcerer rebuked by Paul.
(38) A grandson of Eli.
(39) The place where Paul was stoned.
(40) A stubborn queen.
(41) One of the seven churches.
(42) A son of Jacob.

REV. E. P. HAMMOND AT MILDMAY.

EACH day during last week a morning service was held at 11 o'clock. They were well ttended by adults and children. Most of the atter were of the higher classes, who had come vith their parents, but there were also groups of ery poor children, who came because they liked o be there, having been present at the mass neetings of the children held in the Great Hall n the previous days. The singing from Gems f Praise has a great power in unifying the eelings of the mixed multitude that comes ogether, whilst the short, impressive prayers eem to gather up the desires of aching and urdened hearts and lay them before the Throne f Grace. Then follow words of Gospel truth—o elaborate essays, no exhaustive exposition of octrines; but in simple language Mr. Hammond peaks for instruction, for warning, for refreshnent, for blessing.

Several have borne testimony to the power of he Spirit of Truth working in their own souls ince the commencement of these services.

The vivid consciousness of a new power, a ew life in the soul, is an experience which every ne must realise for himself and herself. But hat it is a great reality is incontrovertible, for it rings with it a language of its own, and proclaims its own presence. Though the experience f one may differ from that of another, it is the ame life, the one Spirit pervading all and fulfillng the words of Christ, "That they may be ne, even as we are one."

The evening services were held in the great all. The children were crowding in by halfpast six o'clock. In anticipation of this, the umerous choir were in their places, the voices f the singers being led by both piano and organ. Ir. Hammond does not wait for any particular ime; when there are children to sing he is lways there to lead them in singing the heartstirring hymns which many of the children have lready learned.

Children do not weary as long as the affections re engaged, and when vivid objects are preented to their imagination by a few bold, raphic touches. Mr. Hammond possesses the power of the bold artist in creating a picture before the mind distinctly and rapidly. The bjects are always unmistakable, and they are mbodiments of those permanent truths which, when once clearly apprehended, are never obliteated; like cameos cut in stone, they last for ever.

A large number of ladies and gentlemen were also present, many having come to assist n the after-meetings, by having direct personal alk with individual children and young people who desire to know more for themselves of he great salvation and the Saviour of men. The belief is being recognised in the churches nd outside of them that the Church of Christ s not complete without the children. The wonder s that such recognition has come so late. The ime has come at last; let us take heed, and fulfil he behest of Jesus, "Feed My lambs."

It is the religion of the heart that unifies, and, without breaking down or obliterating differences f disposition, or of character, has the magic power to harmonise these differences, and thereby to preserve an endless variety of gifts and alents among men, all held together by the bonds of one pervasive and vitalising Spirit. It s this great heritage of sanctified affection which with the conversion of children will be dded to the churches. Then will the churches have power.

When Jesus of Nazareth rode into Jerusalem on a young ass through the crowds who thronged about Him, the voices of the children were heard the most distinctly above all the tumult of the multitude. They sang aloud the Hosannas, and that is one of the most touching parts of the whole narrative. Little did those children think as they were singing in the jubilant gladness of their hearts in honour of the lowly Jesus, whom they hailed as "King," that the part they enacted then would form an integral part of the Holy Scripture, in the record of Christ's triumphal entrance into the Holy City.

Our hearts are full of praise for the numbers of children and of Christian workers gathered in night by night. The wonder is, not, that some were restless—but that such a vast number, most of them of necessity so far from the speaker, were so orderly and quiet. The moment the first meeting was over, the second began, and deeply interesting was it to see so many pleading with, and praying with and for, the little ones. Of the results of these meetings a better idea will be formed by giving a few notes of the

MORNING MEETINGS.

These were very informal and varied, hymns, short prayers, and counsels from Mr. Hammond and from various well-known men of God. The presence of the Holy Spirit was most manifest. We believe there are many, both old and young, who will look back to these morning meetings as the time of their second birth.

On Tuesday, and each following day, a portion of the meeting was devoted to praise.

Rapidly one after another rose to give thanks. We extract the following from our notes:—

A young man, for himself, that he had found Christ in these meetings. A clergyman, that this young man, his son, on going back from the meeting, had spoken to his brothers, and he trusted not without result. A lady, for two of her class now singing of Jesus. A worker, that he had been stirred up by these meetings to speak to some fifty children in Hyde Park, six of whom professed to give themselves to Christ. A clergyman's wife, for the professed conversion of all the boys in the choir. A lady, for two of her children and a servant; she asked prayer for the only unconverted one in the household.

Wednesday.—A teacher, for two little girls, who said they had come because they wished to be saved. "When?" "To-night." "Why?" "Oh! because we are not safe till we are saved." Afterwards they very simply thanked Jesus for having saved them. A lady, for her servant now trusting. For four little girls who were weeping on Monday night, and rejoicing last night. The leader of the choir, for the conversion of his little girl. A little boy gave thanks that he was saved yesterday, and Mr. Hammond prayed for him that he might become a missionary to the heathen.

A lady asked prayer for her class of "step" girls who were coming that night to the meeting. She explained that "step" girls went out to clean doorsteps. Mr. Hammond prayed they might take the three steps to heaven: "out of self, into Christ, into glory." A lady told how a child went home to her mother; and said, "I've given my heart to Jesus mother; you never go to church, won't you come to these meetings?" Another went home to "read the hymns to mother."

Friday Morning.—On testimony being asked for, as to results, the following were given in rapid succession:—

Mrs. Mathieson spoke to a group of four belonging to one family who had been all converted, but on different days this week; they seemed so happy together, and were hurrying away because "Mother would not like us to stay any longer."

A deaconess told of a mother of her district who brought her family on Wednesday, and went away rejoicing over three saved, aged twelve, ten, and seven. The seven-year old child was very bright next day, and quite understood he was now Christ's little soldier and servant. Mr. Storr had spoken to a young man, an apprentice, he believed he intelligently received the Lord Jesus as his Saviour. Here Mr. Hammond remarked, that it was his experience that the little ones, under circumstances like these, were not more liable to be deceived as to their conversion than grown persons. He believed ninety-five out of a hundred were genuine cases when they had been properly instructed in Christ's work for them and prayed with.

Mr. Peters, curate at St. Jude's, said he was asked to speak to five children. One of these, when first asked to come to the meetings, said, "I won't;" but afterwards, he said, "You see I'm one of you now." He was one of five Jewish boys who professed to find Christ.

A deaconess said two women came in when the first meeting was over. After half-an-hour's conversation one accepted the Lord.

Another said, "I asked prayer for a class of 'step' girls who promised to come on Wednesday. However, as the hour drew near, they got frightened. Very late six came in, too late to hear any of the addresses. Two of these, it is believed, accepted Christ. Will you pray for the rest?" A lady said, "I had taken a very young girl into my house as servant, she being in special circumstances of danger, and I trembled as to whether I did right. She came on Monday night, and was saved, and she said to her fellow servants, 'I never knew it was such a simple thing.' She has been very bright ever since."

A gentleman, who had come 270 miles to attend this meeting, told how he had read about Mr. Hammond's meetings till he longed to be present at them; so he went to Sheffield last spring. He intended to sit in a back seat, but Mr. Hammond did not believe in back seats, and brought him up to work. He spoke to several little children, who gave themselves to Jesus. Next day he met them, and asked, "Are you a Christian?" "Yes; don't you remember we did it last night?" Another day, said he, Mr. Hammond sent me into the gallery to speak to twenty. I never saw such a sight in my life: people all weeping, bathed in tears. I could only fall on my knees, and pray with them. I went to Sheffield that I might be helped to preach, and I was blessed; I learnt a new way of preaching: just lifting up Christ; and I am expecting that these meetings will be the means of a revival breaking out somewhere else.

Mr. Spiers said he had given his time last night to a school of boys from St. John's Church, who had been brought by their clergyman for the first time. He believed numbers of them accepted the Saviour. Thus for the week evening gatherings have ranged from 2000 to 2500, and large numbers of all ages have professed conversion. On the Sabbath evenings about 3500 were present, the hall being considerably more than filled.

Mr. Josiah Spiers and many leading members of the Children's Special Service Mission have rendered unflagging assistance, with most gratifying results. Large numbers of the leaflets published by the Mission have been distributed to the children; also some thousands of copies of *Good News*, from the Drummond Tract Depôt, Stirling. Ellis.

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MR. WOOKEY AT BRISTOL.

A LARGELY attended meeting of men, under the auspices of the Bristol Rescue Aid Society, was held last Wednesday evening at the great Association Hall, St. James' Square, to listen to the first of a series of addresses by Mr. James B. Wookey, on "Personal and Public Morality." The Rev. Talbot Greaves presided, and was supported by a large number of the leading clergy and Nonconformist ministers, magistrates, and influential citizens. Mr. Wookey, in an earnest and eloquent address, denounced in the most scathing terms the let-alone principle adopted by the Government for so many years. The announcement that it was thought desirable to oppose the late Home Secretary and others who had shown themselves to be unfavourable to the raising of the age of protection to the daughters of the poor at the next election, to prevent their being returned to the new Parliament, was loudly cheered.

On the names of Mr. Stead and Mr. B. Booth being mentioned, the enthusiasm was immense. Mr. Wookey declared the Government had shown plainly whose side they were on, but the friends of purity had nothing to fear. The great heart of England was or soon would be on their side, and with the help of God, those who had been toiling long years will live to see the day dawn when the infamous traffic in English, Scotch, and Irish girls would be a thing of the past.

ERRATUM.—The name of "Mrs. M. B. Tugalls," mentioned in our last issue as connected with the American Baptist Mission in Burmah should have been Mrs. Ingalls.

DUNDEE CHRISTIAN CONFERENCE.

THIS Annual Conference was held on Tuesday, 15th ult., and the two following days, when very rich blessing was received both by believers and by the unsaved. Accordingly we are led to repeat the words of the disciples, "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures ?"

The subjects for the three days were: (1) Christ for us—our Justification ; (2) Christ in us—our Sanctification ; (3) Christ with us—our Power for service.

TUESDAY.

Hon. Arthur Kinnaird, in presiding, said: Let these gatherings be landmarks in our Christian life. If we are to profit by such meetings we must seriously aim at getting a deeper sense of our responsibility, and at making a distinct advance in the service of God.

After prayer and praise, Dr. Baxter, Blairgowrie, in an address of great clearness and fervour, set forth the cardinal truth of the Gospel as expressed in the words "Christ for us." Christ as our substitute obeyed the Law ; charged with our responsibilities, He fully met them. Christian people frequently cherish a legal spirit, thinking after a time of declension to regain their standing by their own doings. This is only a sincere obedience, whereas we stand upon a perfect obedience.

Rev. Edward Brailsford, Blairgowrie, gave a telling address on the same subject. Of the subjects for the three days, "Christ for us" is fundamental. When did He begin to be for us ? He was foreordained for our salvation before the foundation of the world. Three points in his work as our substitute are his Incarnation, his Death, and his Exaltation.

In the afternoon a conversational meeting was held on the subject—"How may the way of salvation be put clearly before inquirers?"

Rev. J. Mackay, Glasgow, opened with an address of much interest, and was followed by Mr. McPherson, Mr. Moodie, Soldier-Evangelist, and a number of local ministers and Christian workers. The chief points brought out were: (1) Let the inquirer understand that he is brought face to face with God—to transact business for eternity with Him, and that his only authority and guide is the written Word. (2) What is the inquirer ? The world has an opinion of him. The Church has an opinion of him. He has an opinion of himself. These are of no value. God, in his Word, speaks with an authority, and says that he is a *sinner*. He must not make an exception of himself in any way, *e.g.*, that he is too great a sinner to be saved, or that his sins are so trivial that he can do without Christ, or that he is not sufficiently anxious or sufficiently convicted of sin. Let him believe the Word of God—that he is a sinner, lost and undone, instantly needing salvation. (3) God says Christ is an abiding and an all-sufficient Saviour, and that simple acceptance of Christ on the warrant of God's Word certainly brings salvation.

WEDNESDAY.

Mr. J. Campbell White, Glasgow, presided in the morning, and, in opening the subject, "Christ in us," said: Many are ready to be satisfied with pardon without seeking victory over sin and power for service. The principle of sin is not eradicated, but its power is destroyed. Sin no longer is the ruling power. Some Christians have not liberty and power, because they have not realised Christ as dwelling in them.

Rev. A. T. Donald, Glasgow, said: Let us intelligently mark how Christ dwelling in us must necessarily make us holy. (1) We have the mind of Christ, 1 Cor. ii. 16. If we practically let the mind of Christ be ours we cannot fail to be holy. (2) We have the will of Christ, Heb. x. 10. Every believer has a Gethsemane. What a happy triumph, when, after a mighty conflict, we are enabled to make a total surrender, and say "Not my will but thine be done."

Rev. Dr. Black, Inverness, then gave a very helpful address, dwelling largely upon Gal. ii. 20. The body is the battle-field upon which the great conflict with sin is fought. "*Christ dwelleth in me.*" What a surprising, what a comforting truth ! Then the unselfish, the pure life, the life of devotion to the Father, and of kindness and grace to men, which Christ loved, will be manifested and reproduced in us.

In the afternoon fully a thousand people were assembled to learn the mind of God on "The Holiness of Salvation." In an able opening address, Mr. Buchanan Blake, said that Christianity was established to deliver man from the dominion and degradation of sin. In India, where he laboured for eight years, it was a common saying in Benares, the holy city of the Hindus, that the holiest spot was the most impure, showing that their false religion is utterly impotent for good. Mr. Mackay, Mr. Glenny (Kabyle Mission), Mr. G. Clarke (Railway Mission), and others spoke on this most important subject, pointing out that hearty consecration of the body, the mind, and the soul to God, which is our duty and privilege, is to be secured through faith and prayer, ever remembering that *Christ dwells in us.*

THURSDAY.

The concluding meetings of the Conference deepened in interest. Provost Swan, Kirkcaldy, presided and introduced Mr. G. Muller; Bristol, who addressed the large gathering on the subject of "Christ with us." He spoke in his usual genial, kindly way, pouring forth his soul in fervent adoration and in warm admiration of the love of God. He said: All who can, on Scriptural grounds, say Christ is *for* me, are warranted to say Christ is *with* me. This brings Heaven's joys now into the heart. Christ is a real presence with us, in conflict with evil, in preaching the Gospel, and in all service, in reading and understanding the Scriptures, in bodily affliction, in family affairs, and in business. Many difficulties arise here, as in the training of children and in dealing with servants and employés. Some may say it would be childish to depend upon the presence of Christ with us in dealing with these difficulties. I have, for more than fifty years, trusted Christ in all these things, and in hundreds and thousands of instances I have received the help I needed. We live in difficult times. Let us bring Christ into the firm, and conduct business for the glory of God, and give of our prosperity to the poor and to advance the cause of Christ, and we shall not fail to have prosperity.

Rev. James Stevenson, Leith, said: Christ with us is a real presence. It is as real as the existence of sin in the world. He is with us in all the sympathy and grace of his mediatorship. Believers can speak of special times of manifestation of the Lord's presence with them—*e.g.*, on the day of conversion, on the day of hearty and unreserved consecration, when we signed our covenant engagement to be the Lord's. It is good to do this with pen and ink, to read it, and often to renew it, as Matthew Henry frequently did. Day by day let us keep before our minds this glorious truth.

The afternoon was devoted to missionary addresses.

Mr. Glenny gave an interesting account of the Mission to the Berbers in the North of Africa. With the exception of two missionaries to the Jews, no mission work was carried on in Morocco, Algeria, Tripoli, and the Sahara, until four years ago. The people of these lands are Mohammedans, yet they heartily welcome the missionaries. They give a striking testimony to the Gospel. They look upon their own religion as corrupt, but regard Christianity as holy. Hence the lives of the missionaries are perfectly safe.

Mr. George Clarke followed, with a sketch of the Railway Mission. Three and a half years ago he went to a meeting of railway-men in London. When pressed to speak, he could only, with stammering lips, tell of the love of God to lost men. One man in the meeting, who had been spending fifteen shillings a week in drink, was converted, and became a most successful worker for Christ. Mr. Clarke engaged a large hall for a meeting, but was sorely disappointed, as only six men came to it. His faith, however, was soon rewarded, for now there are 155 missions to railway-men in various parts of the country. Soon he started a publication—*The Railway Signal*—and from a small beginning it has now reached a monthly issue of 26,000 copies.

Mr. Müller spoke of his well-known work, which began on a very small scale in 1834, but now, by the blessing of God, has assumed such large proportions. He has at present thirty-nine day-schools, forty-three Sunday-schools, and three adult schools. Several of these are in Spain, and in various parts of the world. They have contained altogether 100,000 souls, and there have been 7160 orphans in his Homes.

Each evening, at 7.30, an evangelistic service was held. Earnest, searching, and loving addresses were delivered by Mr. Mackay, Mr. Brailsford, Mr. Clarke, Mr. Müller, Mr. Donald, Dr. Black, Mr. Stevenson, and Mr. James Balfour. Many anxious souls were conversed with, and not a few professed to receive Christ. It has been a most profitable season, a time of feeding and of quickening, reminding us of 2 Sam. xxiii. 4—"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

Robert Milligan.

38, *Norwood-terrace, Dundee.*

SAILORS ENJOYING THEMSELVES.

"I WAS a stranger, and ye took me in," was again most effectively illustrated at the Strangers' Rest, Ratcliff-highway, last Thursday evening. The Christian ladies and gentlemen, who so lovingly care for seafaring men who come to the Thames, had a social gathering to which about 200 had been invited. It would have cheered the hearts of all interested in "Rests" to hear the testimony of the sailors as to their value.

I was, said a fine, fresh-looking young fellow, going along this highway some two years ago half drunk and half naked, when someone invited me into this building, and I heard words that melted my heart and led me to trust the Lord Jesus Christ. Another said, I was enticed to go into the Rest, at Park-lane, Liverpool, by a dear lady ; I was then a Roman Catholic, and knew nothing of Christ, but soon found He was my Saviour. Another sailor, who had gone to sea with his ship that morning, left a letter behind him to the lady from whose lips he had, as he said, heard the Gospel which had touched his heart for the first time. He described in this letter how he had been well educated by his parents, but had gone from bad to worse, until, through crime committed, he had fled from his own country. He said, "If the religion of Christ be true, I am lost," and begged the lady to write to him at the port to which his ship was bound.

This work is carried on entirely by volunteers, and at a very small cost. Mr. T. J. Isaac, Honorary Secretary, may be communicated with at the Rest, 163, Ratcliff-highway, E., by any wishing to have a share in the work.

THE DEAF AND DUMB.—The British Christian Mission to the Deaf and Dumb, founded last year, continues its beneficent work among the poor mutes of Bristol. No one will doubt the necessity for such an enterprise who reads that "even in our little circle of deaf mutes strong drink and kindred evils have had their victims." The Report testifies to good results, and appeals for support on the ground of the unsectarian character of the mission, and the obvious need of its existence. Rev. J. Mayers, pastor of the City-road Baptist Church, is the Secretary.

MRS. HILTON'S CRÊCHE.—*The Crêche Annual* just published, contains facts, anecdotes, and report of the fourteenth year's work. The writer says: "How gladly would we, were it possible, convey to our subscribers and friends an idea of the real joy and comfort they enable us to dispense to the desolate and sorrowing men and women around us." The Crêche and Infirmary, the Orphan Home, and the Training and Convalescent Home, are each centres of benevolent enterprise, and will be seen by readers of the report to be prospering. It may be obtained of Mrs. Hilton, Langveld House, Burdett-road, Limehouse, E.

THE CHOLERA IN SPAIN.

IMMEDIATELY on arriving in Figueras, a few miles from the French frontier, we became forcibly aware that we had reached the cholera-stricken land. Our baggage was taken from us, and fumigated for some hours in a large room. From the leading men of the town we obtained information as to the most needy cases among the refugees, who had come from various parts to escape the cholera. They, being unable to find employment, were destitute of daily food. We also visited the poorest parts of the town, and in two days distributed 342 tickets, which consisted of Mrs. Grimké's attractive Gospel text cards, with stamped numbers on the back. These texts excited much curiosity, and those who could not read, supposing the words to be an advertisement regarding the time or place for receiving relief, would not rest till they had been read to them. Since then hundreds more have been distributed, and thus God's word has reached very many for the first time. May we not claim the promise: "It shall not return unto Me void." Every Saturday these destitute people assembled in our Mission Hall, and whilst taking their seats our school children sung bright hymns. Pastor Rodriguez earnestly and clearly preaches the Gospel, and is listened to with attention and respect, though all present are Roman Catholics.

On looking at the strange assemblage of poor, blind, lame, and aged folk, whose sunburnt faces told of years of toil, we could enter somewhat into the Master's feeling of "compassion for the multitude," who are indeed "as sheep without a shepherd." At the close each one comes up in turn, presents the ticket, and receives rice, beans, and bread, to last for a week, with such expressions of gratitude as "God give you long life and glory," "A thousand thanks," "God reward you." We only wish that the kind contributors could be present to receive the thanks we now hasten to send.

"Succour.—At ten o'clock on Saturday morning, at the Protestant Chapel in the New-street, a goodly number of rations of bread, rice, and beans were distributed to the destitute, and every Saturday, at the same hour, the same will take place so long as the special circumstances of need shall call forth compassionate help."

Small towns and villages around Figueras, which had hitherto escaped the cholera, have this month been attacked, but not extensively. On hearing of its outbreak the pastor and his brother visited the infected places, and, whilst I am writing, they are on a similar errand of mercy. In Escala there has been and is much distress. When visiting San Pedro Pescador, a poor widow, to whom relief was given, repeatedly kissed the donor's hands in token of gratitude for the unexpected and much, needed help.

Last Tuesday-week, at 9 p.m., our schoolmaster, from Villabertran, came hurrying to tell us that two persons had died suddenly, and that one of the converts was dangerously ill. Immediately Pastor Rodriguez went off in a tartana (cart) to visit the sick one. He found her in great pain, with vomiting and diarrhœa, and, giving her thirty drops of chlorodyne, told her husband to take measures to induce rapid perspiration.

The pastor then offered prayer that the remedies might be blessed. Before leaving the poor woman said that the pain was somewhat relieved. Great was her gratitude as she thanked him, adding, "You actually took the trouble to come at this late hour, only for me!" She slept soon, and is now, we are thankful to say, recovering.

Wishing to make the most of the relief fund entrusted to us, we have sent money or medicines according to the need, to be distributed by Christian workers in other provinces, including Huelva, Reus, Barcelona, Granada, Saragossa, and Valencia. From the latter place, where the cholera has been carrying off thousands, come distressing accounts of numbers of little uncared-for orphans wandering about the streets, living on scraps of food and fruit given by kind-hearted people. Surely it is not the will of our Father in Heaven "that one of these little ones should perish." Who will send us help to rescue them? Pastor Rodriguez is now in communication with a friend, one of the Consuls, and other gentlemen in Valencia, as to the prevailing distress, preparatory to going there himself.

Autumn is here; stern winter will soon follow, and, owing to the general depression, there will be much more distress. We therefore appeal earnestly for the orphans, that Christian friends will send us in time means to enable us to gather the forlorn little ones into the shelter of a happy, Christian home. All contributions should be sent to Colonel Baynes, 87, Elgin Crescent, Notting-hill, London, W.; or to the office of The Christian. We are much indebted to Dr. Kidd and Dr. James for kind gifts of camphor and chlorodyne. Later on, a balance-sheet giving details of expenditure of the relief fund entrusted to us will be sent to each kind contributor. Meantime, will they not rejoice to know that they have "delivered the poor that cried, the fatherless, and him that had none to help him, and caused the widow's heart to sing for joy."

Yours in the Master's service of love,
Emily Lopez Rodriguez.
Calle Pedro 3, Figueras, Spain.

YOUNG MEN AND FOREIGN MISSIONS.

LAST Friday evening a meeting was held at 186, Aldersgate-street, to extend foreign missionary work. The lecture hall was filled with an enthusiastic audience, composed mostly of young men. M. H. Hodder, Esq. presided.

After the opening prayer by Mr. Milne, the Chairman remarked that he was especially pleased to be present to hear the words of friends connected with foreign missions from all parts of the world, who had been doing service, and who were going to do service as missionaries. He was thankful that there was such interest taken in foreign mission work by the young men of the Y.M.C.A.

Rev. J. Piper, a returned missionary from Japan, stated that he and his wife had worked together for six years in Hong Kong. They went out to Japan in 1874, and after some difficulty a house was found, or, as he humorously put it, "a building with a roof on." The room was twelve feet square, and just a little higher than himself. Two and a half years were spent learning the language, and becoming familiar with the people. A church was built to accommodate 250 persons, and a school to hold 60 children, which was nearly full when they left Japan seven years after, and there was a congregation of fifty Christians. He found the circulation of literature a great help. In 1878 he wrote a tract, and circulated 10,000 a year, as the people were fond of reading. A man came sixty miles to hear the word through reading a tract. There are now 3000 Christians where there was not one before.

Mrs. Piper stated that, ever since she had been seven years old, she had longed to be one of God's missionaries. She mentioned how she had won the women by speaking to the children. "One woman wanted to see our baby; she had seen English babies, but had never touched one; would it cry like her own? She asked, 'What would you do if this little baby were to die?' I said, 'I do not know what I should do. I think my heart would break; but we have a hope that you have not. If it were taken away, and its precious soul should leave the body, you would have no hope, but I should. I should meet the little one in our heaven!' I then showed her the garden, and told her that God sent the sun and the rain upon it, and I thanked Him for it, but He also sent it upon the beautiful garden opposite, belonging to a rich man who never thanked Him. I date her conversion from that time. When I started a Bible-class, I was greatly afraid that I should not make myself understood, but the same woman said, 'I am sure God will bless this meeting, for my husband and I have been praying since dinner. I am sure if you tell them about the sunshine and the rain falling upon the just and the unjust they cannot help believing in God!' and God did bless it; three souls were saved."

After another hymn, Rev. T. Walker, M.A., of St. James', Holloway, appointed to the mission at Tinnevelly, South India, addressed the meeting. This mission, with ten thousand native Christians connected with the C. M. S., had only one white missionary, the work resting upon the native clergymen, of whom there are sixty. He believed that they were on the eve of a great missionary epoch. There were many young men in London, at the present time, who were asking "Lord, what wilt Thou have me to do?" There is one danger to be avoided—an idea of romance about missionary work. There is only one motto which we should adopt: "The love of Christ constraineth us." A missionary must be a good servant, a good soldier, and a good steward. To be a good servant he must be willing to go anywhere and everywhere in the service of his Master; to be a good soldier he must be able to endure hardship for his Captain, the Lord Jesus Christ; to be a good steward he must see that his Master's provision and treasure are properly administered. God's house is a large one; we are his stewards, and must give our fellow-servants their meat in due season He asked prayer for those missionaries who were abroad, that God would hasten the time when the Gospel would be proclaimed to all nations. He thanked God for the privilege of belonging to the C.M.S. to be a missionary amongst his own countrymen.

Mr. Samuel W. Sutton, M.D., who had been appointed to commence a Medical Mission at Quetta, hoped that the enthusiasm which they had shown would not drop when they got home; they should read about the mission work, and pray in a methodical way for its continued success. Some people said there was nothing about medical missions in the Bible, but did not Christ say, "Heal the sick, and preach the Gospel"?

Mr. Churcher, from Tangiers, and Mr. Eugene Stock also took part in the meeting.

INDIA'S INNOCENTS.

WOULD that the awful social revelations to which The Christian has given a far-reaching voice had no parallel in India! But those of us who have taken part in some midnight mission in a great city of this land know more than an indignant pen may now tell.

But the British public may help to save many of India's daughters from harm by placing them in Mrs. Hard's Boarding School, at Khandwa, in the Central Provinces, a central point for the whole country. The door is open to every class with equal maternal regard, Europeans, East Indians, Natives. Here they are taught English and a Native language, not only to receive the truth, but to prepare for usefulness in the home, as teachers, for Zenana work, as Bible readers, in such ministry of word and deed as God may appoint. Many poor and worthy girls are applying to come. If not permitted to do so, they are exposed to many temptations.

The institution is a development of William Taylor's self-supporting mission in India. References: Messrs. Dickeson and Stewart, 4, Mansion House Buildings, Queen Victoria-st.; W. J. Van Sommer, Esq., Redhill, Surrey.

C. P. Hard,
Presiding Elder, Central District,
Khandwa, C.P. M. E. Church.

VICTORIA AND NEW ZEALAND.

OWING to a variety of malign circumstances Victoria bids fair to become a "shocking example" to her happier neighbours. In most of the colonies the erratic proceedings of our Government have elicited strong adverse comment, and now New Zealand takes up its parable against us. We are told by the most vigorous and successful of its weekly journals, the N.Z.M. *Times*, that "the colony of Victoria is winning an unenviable notoriety among all English-speaking communities by the hostility of the State authorities to the Christian religion. We are aware that this is a hard saying; but scarcely a week now passes without fresh evidence being tendered in support of such an allegation." After pungently referring to our expurgation of the State-school books of all religion save a thin Deism; to the reprimand administered by the Education Department to a teacher for the crime of starting a tune during voluntary instruction of the children; to the recent increase of our Sunday railway traffic; to the double-barrelled fusilade against Christianity by Judges Higinbotham and Williams; to the Dowie persecution; to the interference of the police with Mr. Davies, M.A., of Caulfield; and to the annoying patience exercised by the Government towards the *Liberator* and its editor of Sunday entertainment fame, our contemporary may well congratulate itself that New Zealand has no such record of official wrong-headedness. We regret, however, that Victoria should be subjected to the humiliation of such unfavourable contrasts, and venture to express the hope that the prevailing evil policy will speedily undergo a radical and permanent change.—*Southern Cross.*

Notes and Comments.

WE are deeply grieved to state that the truly noble and saintly Earl of Shaftesbury lies at Folkestone in a very precarious state. Much prayer is being made that, if it be the will of God, he may yet be spared awhile to the nation which he has probably done more to benefit than any other living man.

The discussion respecting the new star that has appeared in what is termed the Andromeda Nebula teaches little more at present than that even astronomical science has been far too confident. There is no satisfactory evidence that this star is a globe in process of formation, or a world in conflagration. This, however, is apparent: Signs in the heavens indicate that the present order of things may be changed when men look not for it, and that the powers of heaven shall be shaken. On all hands the word comes to hasten the day of Christ's kingdom, so that there may be a gathering out of the Gentiles of a people for the Lord's name.

We observe from the columns of *The Nonconformist and Independent* that a serious correspondence is going on respecting the refusal of a Congregational Association in the West of England to admit a young minister to its fraternity. We gather, from letters that appeared in the above journal for the 17th ult., that doctrinal differences are the points of dispute. The precise view of the proper Deity of the Lord Jesus Christ has not been "fully formulated." Evangelical Protestantism cannot hold together without the corner-stone of this vital doctrine, and it may be thought nothing short of dishonest for a man to enter as a *teacher* an orthodox denomination who has not made up his mind about it.

Between the Authorised and Revised Versions of Rom. x. 9, there is a change which has not been sufficiently noticed. In relation to the belief of the heart, whereby a man is saved, the former reads, "If thou shalt confess with thy mouth the Lord Jesus;" but the latter makes it "Jesus as Lord." From the margin we learn that some ancient authorities give it, "If thou shalt confess the word with thy mouth that Jesus is Lord." To confess the Lord Jesus may not to some mean much, but to confess the risen Jesus as Lord in a Divine sense, and to accept with the heart all the new life of loyalty that the belief carries, is a much more definite and fuller statement. And this was "the word" the Apostles taught.

Open-air Harvest Thanksgiving Services will (D.V.) be held in Hyde Park on next and the following Sunday, October 4 and 11, at 3 p.m., in recognition of the blessings of the harvest which the Father of all mercies has so abundantly bestowed. The meetings will be addressed by well-known speakers, and a choir of a hundred voices will attend.

One of the conferences of this month is that of the Christian Women's Union at Clapham. Among the subjects for the three days are Woman's Services at Home and Abroad, Faith Missions, Rescue, Penitentiary, and Hospital Work, and Bible Classes. Our warm sympathies are given to such an excellent programme. The age is being benefitted beyond measure by the enthusiasm, the fervour of sympathy, the impulse, and the emotion, which Christian women are bringing to bear on vital social problems.

Nothing could be more appropriate, as we enter on a month unusually marked by the most important of congresses and conferences, than that the Lord's "remembrancers" should pray day by day that blessed and adequate results may come from these manifold deliberations.

A few years since Romanists and Ritualists were hand in hand, busily engaged in tracing their relationship and family resemblances, and some of the leading organs of the latter party even advocated disestablishment as the one thing needful. To-day, however, we have changed all that, and it is somewhat difficult to discover why. Can it be that the Ritualists have come to recognise the fact, evident to everyone else long ago, that if they had to depend entirely upon voluntary support they would be utterly unable to erect their altars in the hundreds of places which they now take possession of as clergymen of the Established Church? Or is it that they have found out by experience the truth of the old axiom that Rome takes everything and gives nothing?

Speaking of secessions to Rome, the leading Ritualistic paper says openly that sentimentalism had an enormous influence in promoting them, "when the freak was most in fashion," and asserts that "much of what is intellectually and morally feeblest in the Roman Catholic system is also capable of looking graceful and romantic, and of attracting people who care more for having their emotions stimulated than for the healthiness of the stimulus itself." This no doubt is very true, but it is just what acute observers have, for years back, been saying of that which is feeble in the Ritualistic movement.

The writer goes a little further, however, and alludes to "the cultus of the Blessed Virgin" as having a strong attraction for hysterical and ill-balanced minds, but being without any basis except "sheer sentimentalism, though its advocates and especially those who wish to see it imported into the Church of England, try to persuade others, and perhaps themselves too, that their aim is to honour the Son by honouring the Mother."

It certainly is a sign of changed times to find in the journal in question such a leading article, ending as it does with a quotation from the celebrated Father Curci, to the effect that devotion to Christ, and even mention of Him, has virtually disappeared from popular devotions in Italy and from average sermons, "though both are crammed full of Madonnas of all sorts."

The Hymnal used by the High Church party, however, has some verses which seem to verge very closely upon the cultus, one hymn headed "For the Blessed Virgin Mary," beginning—

"Shall we not love thee, Mother dear?"

and containing the following:—

"And as He loves thee, Mother dear,
We, too, will love thee well;
And to his glory, year by year,
Thy joy and honour tell."

Our young friends, and some older ones too, must not suppose that everything done in the name of Temperance is necessarily associated with holiness and righteousness. There are certain halls, central and uncentral, where, under the name of Temperance, entertainments and amusements are provided little better than those of low-class theatres and music-halls.

At a penny for admission the pit is crowded with an audience composed largely of such lads and lasses as are in the habit of frequenting the above places. Here are seen women dressed in indelicate theatrical garb, and whose gestures are indecent and lewd. The songs sung, as well as the remarks interspersed, are, many of them, brimful of innuendo and *double entendre*, suggestive and immoral.

The fact that intoxicants are not sold on the premises may be viewed by some as probably tending to diminish the amount of evil; but, on the other hand, many respectable and pure young persons of both sexes are, doubtless, thereby led for the first time into an impure and demoralising atmosphere, who would never enter such a place but for its misleading association with non-intoxicants and the word Temperance.

As a supplement to *The King's Highway*, has been published a full report of the Southport Convention (*Woolmer*, 6d.). It contains copious reports of all the addresses delivered (many of them full of power and spiritual profit), revised in each case by the speakers.

We are pleased to receive the following good tidings of our friends Rev. and Mrs. J. Mountain, who are labouring in New South Wales:—

> You will be pleased to learn that God has opened to us a wide door in the Congregational Churches of this colony, and that He is bestowing signal blessing upon our labours. We are devoting ourselves to purely spiritual work, as Temperance work has been and is still largely attended to. Both ministers and laity are showing us much sympathy, and are availing themselves of our help. We are now in our seventh mission since we arrived, four months ago. Other missions are opening up; but, as this is the best time for Queensland, and we are cordially invited there, our committee of advice recommend our accepting the invitation. We, therefore, sail for Brisbane on August 4, for two or three months' work.

The new Roman Catholic Archbishop of Dublin seems to take a very broad view of the fourth commandment. After presiding at High Mass on Sunday week, at a village church in Wicklow, an address was presented to him in the chapel, the Archbishop being "received with loud applause," and Dr. Walsh did not consider it out of keeping with the day and the place to give a long political address to the congregation on the selection of candidates for parliamentary honours. In the Cathedral, Dublin, at a later hour in the day, other addresses were presented and "his Grace ascended the pulpit and replied." Afterwards Dr. Walsh drove to a village five miles from the city, his carriage "being preceded by a band playing, and a large crowd," and there, a platform having been erected for the occasion in the grounds of the Catholic chapel, another address was presented, his Grace making only a short speech in reply, asking to be excused on account of the fatiguing day he had spent, but afterwards giving the kneeling crowd the episcopal blessing. If this is a sample of an Archbishop's Sabbath day one cannot wonder at the unlettered peasant spending Sunday after Mass at noisy League meetings.

The rapid growth of Methodism during the period between the formation of the "Holy Club" at Oxford in 1729 and the death of John Wesley in 1791—there being 77,000 members of the Methodist Society when Wesley died—is not more remarkable than is the steady increase to-day. According to the Minutes of Conference just published, there are now in Great Britain 413,163 Wesleyan members, exclusive of 80,000 "on trial for church membership," and members of Junior Society classes, the increase for 1884 being 2967. In Ireland there are nearly 25,000 church members, an increase of 105 over 1884. Altogether, at home and abroad, the members number 631,799, and the ministers 2787.

John Wesley himself was by no means inclined to take steps to bridge over the gulf between the exposition of the Scriptures by laymen and preaching, and he was caused much anxiety when one of his "lay helpers" took to preaching. Hurrying from Bristol to London to interfere in the matter, he was warned by his saintly mother: "Take care what you do with respect to that young man, for he is as surely called to preach as you are," and, after taking Mrs. Wesley's advice to "examine the fruits" of the layman's preaching, the great leader sanctioned the new departure. To-day there are 14,721 of these accredited Wesleyan lay, or local, preachers.

A London publisher has sent out a volume of "First Lessons in Christianity." The Christianity which is inculcated in the volume is, however, based upon another foundation than that of the New Testament, and the writer boldly affirms that "instruments of tradition," such as "the writings of the saints, doctors, fathers, theologians, and historians of the Church," are "certainly true and of Apostolical authority," though they be not found in Scripture. And upon such testimony the Romanist writer teaches that "the Mother of God was assumed, both body and soul, into heaven."

Some recent police prosecutions in Glasgow have revealed the existence of a horrible and revolting trade in a compound of spirits of wine and naphtha, originally intended for the use of painters and French polishers, but now purchased for consumption by the depraved of both sexes. The destructive drink is aptly named "finish," and it is stated that not only will a couple of twopenny glasses of it produce intoxication, but that a larger quantity will prove fatal. The witnesses declared that in one druggist's shop where the mixture was sold, the business "was as big as a good-going public-house on a Sunday night."

The account given of a den in which a number of women were suffering from the effects of indulgence in the vile compound was intensely disgusting, and it is almost incredible that there are people vile enough to heap up riches obtained at the cost of the bodies and souls of the poor wretches whose vices they encourage and feed.

We believe it is not generally known by our readers that, at the Convention recently held in Keswick, it was resolved that a petition should be sent from thence to Parliament, asking for the parents' power over daughters to be extended to the age of eighteen years. Mr. Thomas Frank Southam, a medical student in the University of Edinburgh, proposed as an amendment that the age should be extended to twenty-one years. The amendment was not put to the vote, or doubtless it would have been unanimously carried. We shall be pleased to hear of other students in the same profession showing a similar spirit.

In glancing over the list of preachers for Sunday in one of the Saturday daily papers, it was significant to notice that at the end of the list was a series of announcements of meetings to be held in connection with Secularists and kindred societies. The number of these was in excess of the number of Gospel meetings announced to be held in mission halls throughout London. Might it not be well for those in charge of important central missions to keep them permanently in this Saturday advertisement?

Can anything be done to bring before the notice of the great Atlantic steamship companies that the habit of leaving the ports of Liverpool and New York on a Saturday, practically shuts out all possibility of the crews ever being able to attend a Sunday service on shore? The arrival of the fast steamers takes place on the Sunday or Monday, and it is, therefore, no marvel that religion should have but little, if any, hold on the minds of officers or crew.

It will interest our readers to know that the important paper on "The Female Labour Market," in our issue of September 17, was by the author of "Ragged Homes, and How to Mend Them," a book now out of print, but which pioneered the way to the present attention to the dwellings of the poor.

Mr. Stanley Smith writes from China:—"Mighty times are coming, I believe. 'They *shall* come from the Land of Sinim.' China only needs a band of men and women living near to God—people of prayer, and filled with the Holy Ghost."

This is the need in England as well as China; indeed, it is the only need in order that the last command of Jesus may be fulfilled, "Preach the Gospel to every creature." Mr. Aitken at his farewell meeting on Friday thanked God for "these wondrous days in which God's people are waking up from the sleep of centuries to a deeper sense of the depravity of sin. What we want is more of God: Christ looking through our eyes and speaking through our lips. Is not each child of God entitled to aspire after the blessing, yea, bound to obey the command, 'Be filled with the Spirit—filled with all the fulness of God.' When all with one heart and one soul seek this, fulness of blessing shall flood the land."

This is the subject of William Arthur's "Tongue of Fire," and of Griffith John's "Spiritual Power for Missionary Work." And this is the purpose of the many Christian conferences which are being held in England, Scotland, and Ireland, in America, and in many parts of the world. When they who fear the Lord and think upon his name are thus found speaking often one to another, acknowledging the need of the Holy Spirit, and stirring up themselves and one another to take hold on God for the promised power of his outpoured Spirit, surely the blessing must be near at hand—a blessing poured out from opened windows of heaven, which there shall not be room enough to receive.

Only let the tithes be brought into the storehouse, whether these consist of fasting and prayer, of praise and thanksgiving, of alms to the needy, or offerings cast into the treasury as the Lord hath prospered; and God will rebuke the devourer for our sakes, and the Gospel shall be preached with the Holy Ghost sent down from heaven, and great multitudes shall be added to the Lord.

And there is an increasing need. There is no doubt that the vice and crime in high places and in low, recently revealed, the unwillingness to legislate in the interests of purity, except as demanded by the people, and the evident bitterness of judges, magistrates, and public prosecutors, against those who have forced the hand of Government, have combined to encourage vice and to embolden criminals. God in his great goodness has brought the evil to the surface, instead of permitting it to fester beneath unheeded and unseen; and nothing but the power of God the Holy Spirit can enable his people to fight the good fight which lies before us.

Sir,—In reading your issue of Sept. 17, I find a startling quotation from *The Daily News*, that fifty years ago a Dr. Maclean evicted in a single week 750 out of a population of 1000, inhabiting a certain Shetland island, and turned it into a deer forest.

I have been ten years in the Shetland Islands, and it is only now I ever heard of such a story, and the first time that I hear there is a single deer in the whole group. Unless the word "Shetland Isles" is a clerical error for "the Hebrides," I have no hesitation in saying there is no foundation whatever for the story.—I am, yours truly,

P. H. Russell.

Ollaberry Manse, Shetland.

MR. AITKEN'S VISIT TO AMERICA.—Rev. James Stephens is to accompany Mr. Aitken on his American missions. Their work in New York will be part of the general mission there, in which about twenty of the Episcopalian Churches will take part. There is every probability of Rev. G. W. Walpole Warren (another member of the Church Parochial Mission) being the missioner at Trinity Church, Madison Avenue, one of the most important churches in that city. Mrs. Crouch and Miss Salome Parker will also accompany them, and will address meetings of women, and take part in the after-meetings. Mr. Aitken's engagements are as follow: Quiet Days for Clergy at Garrison, Oct. 14—16; Mission at Newburgh, Oct. 17—30 (Rev. O. Applegate, rector); Mission at Brooklyn, Oct. 31—Nov. 13 (Rev. G. R. Van de Water, rector); Mission at Newark, Nov. 14—25 (Rev. J. S. Reed, rector); Mission at St. George's New York, Nov. 28 (Rev. W. Rainsford); Clergy Quiet Days and Missions at New Orleans; the Bishop and Clergy from Jan. 1. A farewell meeting was held in the Council-room, Exeter Hall, on Friday evening last, attended by a large number of ministers and friends.

S. Darwen Fox.

CROMWELL HOUSE, WOOLWICH.—An interesting gathering assembled recently at this Home for Working Boys, at the instance of the Secretary, Mr. H. Bristow Wallen, comprising about a score of "old boys" and from thirty to forty of the present residents. After tea Rev. G. Mallows Youngman presided over the meeting. He explained that the object for which they had been called together was to form a Band of Hope among themselves, in order that they might, by united effort, strengthen themselves in the pursuit of a sober life. Mr. Samuel Sims, of Greenwich, whose experience in this matter was very extensive, said he was pleased to speak to the lads upon this subject, and he could speak to them with feeling, having been an abstainer for nearly forty years. He did not, however, purpose to lecture upon the subject, but entering into the spirit of the meeting, he should ask their attention while he related the incidents of a boy's life, in the hope that they would be able to discover for themselves what he had already announced as the subject of his address, "A Life Motto." The story was listened to with rapt attention by the lads, and elicited much applause at the conclusion. Short addresses followed from Rev. Joseph Jordan and Mr. H. Bristow Wallen, after which twenty-five lads came forward to sign the pledge.—*Kentish Mercury.*

CHRISTIAN MARTYRS IN EAST AFRICA.

THE following sad tidings of the Nyanza Mission are sent to us by Mr. Eugene Stock, of the Church Missionary Society :—We have received an important letter from Mr. Mackay, giving the history of the mission to May 20. It tells a remarkable story of chequered fortune, of imminent peril and merciful deliverance, of expected expulsion and restored favour. Almost the last scene is the young king, Mwanga, receiving instructions privately from Mr. Mackay; but we deeply regret to say that at the height of the hostile influence of certain chiefs, three of the baptized Waganda youths were cruelly put to death.

The facts may be thus briefly summarised :—The November letters were brought across the Lake by Mr. Mackay, who was commissioned by the king to bring to U-Ganda three English missionaries, who it was hoped would by that time have arrived at Msalala. But unfortunately they had been detained at other stations nearer the coast, and on Mr. Mackay's return Mwanga was very angry at their non-appearance. Rumours were spread that white men were in Busoga, the country on the east side of the Victoria Nyanza with a large force, probably occasioned by Mr. Joseph Thomson's visit to that end of the Lake a year before; but the suspicious kind, stirred up by hostile chiefs, chose to think that the men Mr. Mackay had failed to bring were in Busoga, and were negotiating with the enemies of U-Ganda. At the end of January, Mr. Mackay obtained permission to cross the Lake again, but was met on his way to the port by an armed force, and compelled to return to the capital, while some Christian lads with him were arrested. Being unable to get at the king, Mr. Mackay appealed to the Katikiro (chief judge and virtual prime minister), but was ejected with violence and insult. A judicious present of cloth appeased both Mwanga and Katikiro, and earnest efforts were made to obtain the release of the arrested boys. Three of them were liberated, but two of these reported as follows :—

"They had been taken with Kakumba, Mr. Ashe's boy, and Serwanga, a baptized lad, whom Mujasi (the leader of the hostile party) had caught, to a place outside the capital. There all three were tortured by having their arms cut off, and were then bound to a scaffolding, under which a fire was made, and they were slowly burnt to death. Mujasi and his men mocked them, and bade them pray now if Jesus Christ would rescue them from his hands. The dear lads clung to their faith, and in the fire they sang, 'Killa siku tunsifu' ('Daily, daily sing the praises')."

This distressing information—and yet not without cause for thankfulness and joy—was afterwards confirmed by other testimony. Mr. Mackay observes that it was not a case of "religious persecution," but a burst of fury against the Englishmen and any who consorted with them. Still the fact that the lads were taunted with their faith in Christ, and died singing his praises, may justly claim for them the right to a place in the noble army of martyrs. Let us thank God for the witness He enabled them to bear, and pray that like faithfulness may be given to the rest of the converts.

The missionaries now, in the probability of being compelled to leave, made plans for the organisation of the Native Church they would leave behind. Half a dozen "of the more staid and advanced men," having besides "a respectable standing among their fellows," were chosen as elders to conduct services at various centres in case of the regular services at the mission being discontinued. Of the Church Prayers, and the texts, hymns, &c., which had been prepared, 1000 copies were printed for distribution. But the storm blew over, and through God's mercy the mission still goes on.

Meanwhile, neither Christians nor inquirers seemed at all daunted. On February 22, Mr. Mackay writes, "Considerable numbers still come on Sundays, while those in greater danger of arrest come at nights. Not a few have been eager for baptism, and have after examination been admitted into the visible Church. Strange that the present time has rather increased than diminished the desire to become Christians. We are astonished at the fortitude of many. Even some of Mujasi's men who helped to entrap us have come for instruction. One of these was so impressed by the behaviour of our dear boys under torture of knife and fire that he has determined to learn to pray also." Up to the middle of May there had been twenty more baptisms, 108 in all from the first.

In May, however, we find the king "very gracious," and listening repeatedly with marked attention to Mr. Mackay's instructions in private interviews. The Katikiro also was friendly again. From Msalala Mr. Mackay appeals most earnestly for reinforcement, adding that Mwanga, on the non-appearance of the expected Englishmen, had sent to the French priests on the other side of the Lake to come back again, and three had arrived. If God prosper the way of Bishop Hannington and of Mr. Hooper and his companions, both their parties should be in U-Ganda by the end of the year.

Mr. Mackay's letter will be printed in full in the *C.M. Intelligencer* for October.

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SAILORS' HOME AT HAVRE.

THE lease of the house on the Quai Casimir Delavigne, used for the last three years as a home, mainly for British and Scandinavian sailors, expires at the end of the current month, and a few friends, deeply interested in the welfare of sailors, are determined that the work shall not be allowed to drop, but shall, by God's help, be continued in larger and more suitable premises. More than 25,000 out of the 40,000 sailors who annually visit this port, sail under the British flag, the peculiarity of this port being that in the case of sailing vessels the crews are almost always paid off on arrival, and the sailors left to find lodgings on shore as best they can.

They are thus immediately exposed to all those evils which workers in seaport towns (even in our own country) know too well, and become the prey of those who, for the sake of the few pounds in their pockets, lie in wait for them.

Many proofs could be adduced of British sailors being waylaid and illtreated in every conceivable way; while instances of drugging, kidnapping, robbery, and even worse, are by no means unknown. The following instance, however, may be cited as a specimen of some of the cases daily occurring. On August 7 last the British ship *Orissa* arrived in port, and the men left the ship the following day. Some of them were enticed into the low dens called "boarding houses;" and on August 10, when the crew were paid off, the crimps who were lying in wait outside of the Consulate, for those men who had been staying with them since they landed, came forward and demanded payment for their enormous bills for drink and other imaginary supplies given to them while in their dens. One man who had just received 400 francs as his wages, had a whisky bill presented to him by a crimp for 396 francs, after having been ashore only fifty-six hours. Thus, in a few hours his hard earnings were gone into the hands of the crimp, who, after he had got the man's money from this voyage, sent him to sea the following day, in another ship, and, in his self-constituted office of "shipping master," pocketed a month's advance from the poor fellow, all in payment of imaginary debts. Thus the "boarding master" appropriated 460 francs during the seventy-four hours in which the sailor had been on shore.

This Home then endeavours to afford at once a retreat for those who wish to avoid such haunts of infamy, and a refuge for those who otherwise would certainly be engulphed in them. A large house, lately an emigrants' hotel, in Rue Dauphiné, close to the principal shipping quay, has been secured at a rental of £144 per annum, with a premium of £200 to be paid down at once; the lease being determinable by the lessees at the expiration of any triennial period from Michaelmas, 1885. In it accommodation can be provided for about one hundred sailors. There will be also a good Temperance bar (the first established in Havre), a large mission-room, and apartments for officers. For this end some alterations are required, besides painting, gas, and water fittings, which, with the additional furniture required for the larger Home, will cost about £600.

Owing to the great expenses of housekeeping in France, in order to carry on this important work, about £500 a year will be required beyond what is received in board and lodging from the sailors.

The Superintendent, Mr. Hermann (late of Honfleur Sailors' Rest), who lives in the house, is an earnest Christian worker, a good linguist, a faithful and economical manager, and is most ably assisted in all things by a very efficient wife. Of the £800 required for entering the new Home, about £400 have been received, and somewhat more than £220 has been secured in annual subscriptions.

Could those who have the means to give, and hearts to care, but realise the perils of the sailor ashore in Havre, they would surely give of their abundance, or better still, at some personal sacrifice, to aid in providing a Home and Christian influence for their fellow-countrymen waiting re-employment in this port.

Reference is permitted to Mr. F. H. Tritton, 54, Lombard-street, and Mr. Edward Trotter, 5, Montagu-square, W., who have investigated the matter on the spot, and can testify to the need of the Home; or to the Hon. Lady Beauchamp, 3, Cromwell-road, S.W.

A local Provisional Committee has been formed, comprising Mr. Daniel Danielsen, (Acting Consul-General for Sweden and Norway), and Mr. Frederick Simson, 75, Rue d'Orléans, Havre, the latter of whom has consented to act as Treasurer, Lady Beauchamp filling the same capacity in England. It should be added that the work of "The Missions to Seamen" Society does not include a "Home" at Havre, and that cordial sympathy exists between the two superintendents.

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CONTINENTAL AND FOREIGN NOTES.

BULL FIGHTS.—The Bishop of Nimes has published a mandate in which he forbids his parishioners to take part in any of these disgraceful scenes.—*Témoin de la Vérité.*

M. CAPELLINI, who has devoted himself to evangelising among the soldiers of Italy, states that, since he began his work thirteen years ago, about a thousand men have embraced Protestantism.

BUENOS AYRES.—An evangelist has been seeking to carry the Gospel into the prison here, where many persons are kept one, two, three, or four years waiting for their trial. But his visit was not pleasing to the chaplain. The evangelist, who was provided with New Testaments in English, German, Italian, and Spanish, was forbidden to give them to the prisoners or even to enter the prison.—*Témoin de la Vérité.*

DUSSELDORF.—The sale of Bibles by the colporteur in the small towns and villages around Düsseldorf has met with much opposition, chiefly by women, who, when they see him, go forward and warn people not to purchase or receive the Bible and tracts, because they are "wicked, poisonous books." Sometimes he is taken by the arm, and turned out of the house. But, as he says, "God be thanked, this is not my only experience, as may be seen by the distribution of 130 Bibles, 524 Testaments, 30,000 tracts, almanacks, &c., in six months."—*Wahrheitszeuge.*

THE ROMISH CHURCH.—For the third time a Papal Decree has been issued from Rome that the whole month of October shall be devoted to the Virgin Mary. Already the whole month of May belongs to her, and more Festival days are held in her honour than to the Saviour. The whole of October is devoted to the "most blessed Virgin Mary of the Rose-garland, everywhere, so long as the present melancholy condition of the Church continues, and until the Pope is restored to perfect freedom." To those who will visit the churches, and say certain prayers every day, "indulgences" for seven years are granted. Solemn processions are to be made wherever possible.—*Evan. Anzeiger.*

DROME.—In Barnave, Drôme, Pastor Marzials and his wife have set going various branches of evangelical work, which promise to be a source of light and help to that part of France. It includes a girls' school with thirty-four pupils, mostly from the neighbouring villages, and an orphanage for the education of twenty orphans, taken chiefly from families who are descended from the Vaudois Huguenots. These are trained for domestic service as nurses or teachers. Last year four were placed in English families. From the dispensary help and medicines have been given to more than 200 persons. Preaching tours have been organised, fairs visited, and more than 2000 Bibles or portions of the Scriptures have been distributed. The Sunday-school is attended by more than 100 children, is well-conducted, and the coffee-houses do much to check the torrent of intemperance.

Letters to the Editor.

"SOCIAL DEMOCRATIC DOCTRINES."

Sir,—Your correspondent is much mistaken in supposing that there is any necessary connection between Socialism and Infidelity or Immorality. In days of old it was "them that *believed*" who "had all things common." In modern days Mr. Maurice and Charles Kingsley were prominent in the Christian Socialist movement, which does not lack devoted supporters at this moment. Mr. Bradlaugh *has always been an avowed enemy of Socialism.* He has no more belief in universal brotherhood than in the universal Fatherhood. The "sacredness of property" is preached everywhere by powerful voices. May we not suggest, without incurring suspicion of Atheism, that redeemed humanity is sacred too.—Yours obediently, O. E. H.

82, *Sterndale-road, West Kensington-park.*

[Mr. Edward S. Jones also writes that Mr. Bradlaugh is entirely opposed to anything like Socialism. In our Note we confounded Socialism with Secularism. The split to which we referred has developed into what Dr. Peter Agate terms "Palæo-Secularism" and "Neo-Secularism," in a pamphlet in which he denounces Mr. Bradlaugh's writings as immoral. —Ed.]

"THE FEMALE LABOUR MARKET."

Sir,—I am more than pleased with the letter of "Mary Bayly" on "The Female Labour Market," which we had on Sept. 17. It is passing strange to me that women will overlook the work for which Providence has specially fitted them, and try to push themselves into positions which belong by right to men, and should be occupied by them only. Can you or your readers give us the reason of this, I mean more particularly in the case of *single* women? *Why* do they prefer to keep on for hours together at monotonous work and starvation wages, when all around there is such a dearth of servants, whose work, if they choose to make it so, is various and interesting, with abundance of food, and wages sufficient for suitable clothing; and, if careful, a trifle to put in the bank beside? I cannot but think that those ladies who are for ever on the alert to open new channels for female labour, are unconsciously doing more harm than good. Let the women take to domestic service, and the men provide for their little ones in places and ways which are suitable.

What single thing is there in household work which is derogatory? I quite agree with "J. H. D." that the so-called "Lady Helps" need not emigrate; there is plenty for them to do at home, if they are disposed to do it. Let them put their pride in their pockets, and go in for honest service, taking first modest situations with the idea in their minds of qualifying for better. Then, instead of accepting charity to take them abroad, they may find comfortable homes with food and clothing, and feel themselves to be useful instead of useless members of society.

I should like to see institutions where women could show their capabilities and receive diplomas in accordance therewith, first, second, and third class, and that a certain wage should attach to these classes of say, £10, £15, or £20 a year. This would relieve both employers and employed of much disappointment. Now, a servant asks £20, and when she has got into the house it is found she does not know her duties and is not worth £10. On the other hand, some whose ideas are more modest value themselves at £10, whereas they might easily get the diploma for £20. Cooks, especially if they have really learned their business and take a pleasure in it, can command double these sums. Payment should be by result. If women are wanting employment, there is plenty for them, admirably adapted to their strength and constitutions, and this without robbing the men of their work.

In conclusion, let me say that, if all the readers of The Christian alone who are in want of servants would write to you, I think one post would convince you, if you need convincing, that this department of the female labour market is not by any means crowded. T. H. N.

[Our correspondent "would not object to give prizes of £5, £3, and £2 for the three best essays on The Advantages of Domestic Service over all other Employment for Women." We would rather that the subject were a little more broadly stated, so as to include whatever may need to be advanced on the other side. Domestic service, like everything else, has its trials and difficulties, and it would be well for essayists to take these into account.—Ed.]

PARLIAMENTARY CANDIDATES.

Dear Sir,—In your issue of September 3, I observed a letter signed "F. Wimbush," in which I concur, save in one point, about which there must be a mistake, and I think it desirable to correct it.

He speaks of a number of "Bills" which he thinks a candidate ought to be asked to "support," and amongst them is named the "Parliamentary Oaths." Surely by this cannot be meant a Bill to do away with the oath in order to admit Mr. Bradlaugh to Parliament, and so let Atheism be at last triumphant! Yours truly, J. P.

Notices of Books, &c.

A Roll of Golden Thoughts for the Year. 1s. 6d. *Fisher Unwin.* A choice and delicately produced little roll, containing the best sentiments uttered by a host of eminent men, for each day in the year.

Lives of Dr. Guthrie, Father Mathew, Elihu Burritt, and Joseph Livesey. This is another of the World's Workers' Series (1s. 6d. *Cassell & Co.*), by Dr. J. W. Kirton, who in his characteristic and vivid style, has presented in a nutshell the leading features of these noble men. It is a model of brevity, conciseness and interest.

Gleanings among the Sheaves. By C. H. Spurgeon. 1s. *Passmore & Alabaster.* "Respectfully dedicated by the publishers to the hearers and readers of Rev. C. H. Spurgeon's sermons." These gleanings, numbering upwards of one hundred and fifty, are most of them, though brief, equal to an ordinary sermon, and are full of experimental spirituality.

Cruelty to Animals. By Lieut.-Col. John R. Campbell. 6d. *Partridge.* A seasonable protest against cruelty as practised in sports, in cooking, in driving, in transport, in slaughtering, and other ways of the so-called "necessary" inflictions of pain upon the lower creation. There is often much wantonness in these matters, and we trust that public feeling may be aroused by this able little pamphlet.

Our Daughters. By Mrs. Reaney. 3s. 6d. and 1s. 6d. *Hodder & Stoughton.* Many of our readers are probably familiar with this excellent book. With a full heart yearning towards the class of whom and for whom she writes, the authoress seeks to set before young women the highest object of life, and with tenderness and love urges the claims of a crucified and risen Saviour upon all. It is a book which we should like to see in the hands of every young woman, whether at home, at school, or in busy spheres of active life. The elegant edition now published at 1s 6d. renders it accessible to all, and we trust that Christians will widely extend its usefulness at this time when so much attention is being directed to the welfare of our young women.

Morning Thoughts for our Daughters is another valuable and practical work by the same writer, upon Scripture texts. They are very helpful and suggestive, told in clear and winning language, and interspersed with a number of touching and illustrative incidents. 1s. *Hodder & Stoughton.*

Simon Jasper, Homely Talks, Cornish Stories. By Rev. Mark Guy Pearse. 1s. 6d. each. *Woolmer.* All the writings from the pen of this gifted author are of such approved excellence that it were invidious to draw comparisons between them. Of this we are sure, that it is impossible to read any of his fascinating narratives without profit and keen enjoyment. They are second to none for brilliant, captivating style, vivid description, genuine humour, and sound healthy sentiment. His rule of life, to look at the bright side of things, and see Christ in them all, has caused his writings to shed beams of light wherever they have gained admission, and have led thousands to *rejoice* in their Christian faith. No one need be dull with one of these delightful books in the house. The cheap editions of nearly all his works now published will be a great boon to many, and deserve a very wide dissemination.

A similar edition of his deeply spiritual and practical Thoughts on Holiness, which originally appeared in our columns, is also issued by the same publishers, price 1s. It is a very elegant and helpful little volume.

We have also received the following books:—

Hodder & Stoughton:
- Faith and Inspiration. 6s. By Dr. Robt. Watts.
- Owners of Broadlands. 5s. By Mrs. H. B. Paull.
- In the Depths of the Sea. 5s. By "Old Boomerang."
- Ministers' Wives. 3s. 6d. By Mrs. James Martin.

Religious Tract Society:
- Norwegian Pictures. 8s. By Rich. Lovett, M.A.

Dickinson:
- Bersier's Sermons. 3s. 6d.

T. & T. Clark:
- Outlines of Protestant Missions. 6d. By Rev. Dr. Robson.

Partridge & Co.:
- Lines and Links in the New Testament. 1s. 6d. By Caleb C. Brown.

Elliot Stock:
- Verities in Verses. 1s.

Talbot Bros.:
- India's Interests in the British Ballot Box. 6d. By Wm. Digby.

Walter Scott:
- "The Canterbury Poets" George Herbert's Poems. 1s.

Ward, Lock & Co.:
- An Original Belle. 1s. By Rev. E. P. Roe.

Fisher Unwin:
- The Lives of Robert and Mary Moffat. 18s.
- The Candidates' Voters' Manual. 1s.

Nisbet & Co.:
- Parables of the Lake. 3s 6d. By Dr. J. R Macduff.
- Your Sundays. 2s. 6d. By Rev. G. Everard.

OCTOBER MAGAZINES.

Cassell & Co.—Quiver—Old Testament Commentary—Countries of the World—Gleanings from Popular Authors—Geikie's Life of Christ—Garden Flowers—Family Physician—Household Guide—Great Industries—History of Protestantism—Encyclopædic Dictionary—Magazine of Art—Peoples of the World.

Miscellaneous.—Female Missionary Intelligencer—Missionary Pages for the Young—Wesleyan Methodist Sunday-school Magazine—English Illustrated Magazine—Monthly Interpreter Good Words—Sunday Magazine—Day of Days—Home Words—The Fireside—Old Jonathan.

Requests for Prayer.

For special services by Mr. Opie Rodway in new Congregational Chapel, Penarth, near Cardiff, Oct. 1 to 5.——For blessing on evangelistic services in Paisley, Oct. 4—23.——For the "Christian Women's Union" Conference, to be held in October. That the Holy Spirit may be poured out on all who attend it, and specially that the "purity" meetings may be made useful for the training of the young.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Oct. 4, Luke xvii. 1—19; Oct. 5, xvii. 20—37; Oct. 6, xviii. 1—17; Oct. 7, xviii. 18—30; Oct. 8, xviii. 31—43; Oct. 9, xix. 1—10; Oct. 10, xix. 11—27.

PATAGONIA.—Under the direction of Father Bosco, some Italian monks have invaded Patagonia. A bishop has also been nominated there, but just as he was about to take his seat, the bishop and the monks were arrested by the Government of the province.

CARRUBBER'S CLOSE MISSION, EDINBURGH.—Nearly three years have elapsed since the last account of this Mission was published. The report just issued will be read with much interest, showing, as it does, that the new premises, costing over £10,000, were secured mainly through the influence of Mr. Moody. The progress of the work in its various branches is narrated, forming altogether a very instructive reading. This includes the chief incidents which have marked the growth of the Mission since 1882. Worked on thoroughly evangelical lines, and by labourers imbued with Mr. Moody's spirit, our Edinburgh friends will not fail to go on conquering and to conquer. The number of workers, all unpaid, now reaches 300. Mr. C. B. Muston, 97, Marchmont-road, Edinburgh, is the Secretary.

CHINA.—The testimony of some English, Swiss, and German missionaries is given in the *Evangile et Liberté* of Bâle, to the effect that the French attack upon China has rather furthered than hindered the progress of the Gospel in China. The Chinese were deeply impressed on seeing the French receive the wounded in order to take care of them. After a bombardment, they expected a general pillage, or worse; but no, they learnt with astonishment that women and children, so far as possible, were removed from danger. In the frequent Chinese civil wars, neither age nor sex is spared. They are getting to understand that, even in war, Christian nations behave differently from heathen nations. Mr. Stuart, an American Missionary, says the Chinese are "learning three important things: geography; to distinguish Protestants from Catholics; and that the pretended cruelties of the French are small in comparison with those committed by their own soldiers." Since the foreign occupation, preaching has been more numerously attended, and more attentively listened to, and the colporteur of the American Bible Society has "sold an enormous number of books."

THE ARMSTRONG TRIAL.

DEAR SIR,—Permit me to say one word, through your columns, to Christian friends concerning the Armstrong trial. Mr. Stead, Mr. Booth, and Rebecca Jarrett, have been committed for trial, and the whole force of a Government prosecution, paid for by Government money, is being brought to bear against the persons who were, under God, chiefly instrumental in bringing about the great and needed reform in the law recently made, and in giving that powerful impulse to the conscience of the nation which cannot fail to produce further light upon the "hidden things of darkness," and an earnest and prolonged effort to purify our land from the abominations which were bringing down upon it the curse of heaven. It is a terrible thing to think that, while the Government of this country has not lifted a finger against any one of the real criminals, monsters to whom the children of our people are sacrificed in such numbers, the one prosecution upon which it has entered is against those whose whole life is now devoted to a passionate opposition to those crimes.

For many years past, English girls have been carried off to ruin and death in evil houses on the Continent. We ourselves (Mr. Scott's Committee) exposed this traffic, and in our difficult endeavour to save a few victims, we were not only unaided, but positively hindered by the police. It is true that after an investigation set on foot by the authorities, a committee of the House of Lords endorsed all the horrors we had proclaimed; but, Sir, is it not painfully significant, that among the multitudes of such girls and children so decoyed and ruined, in not one single instance have the police ever brought one of those girls back; nor has the Government ever instituted any proceedings against their abductors, although those persons are perfectly well known at Scotland Yard! The one girl produced by the police is little Eliza Armstrong, for whose pretended abduction our friends are now on their trial.

Surely these astonishing facts will have an influence on the approaching General Election. I believe that the sense of justice and manly pity for the murdered innocents is not dead in our land, and that a day of reckoning cannot be far off.

I need not say a word in vindication of the methods employed by our friends in the particular case for which they are committed for trial (a case in which I am ready to bear my own share of responsibility, as I urged my dear friend and fellow-worker, Rebecca Jarrett, into this difficult service), for those are completely set forth in the address of Mr. Stead, part of which he was able, with repeated interruptions from the magistrate, to deliver in the Court, and which has been published in the special morning edition of *The Pall Mall Gazette* of Monday. I trust everyone who cares for justice will read that defence.

The employment of such and such methods, however, is not the point at issue. The great fact is, that here, in our England, is a great travesty of human justice. Here are the persons who labour for moral reform prosecuted for felony, while not one of the real felons is touched. The case of the Birmingham "Minotaur" is an additional proof of the awful truth of *The Pall Mall* revelations, but *that* monster has been ferreted out, and is being prosecuted by a private Society, not by the Government. Will the unfortunate institution of a Public Prosecutor *ever* be used on behalf of justice? We are living in critical times. As I sat in that police-court on Saturday last, and observed the animus of the Government authorities, the conviction came upon me that these people will end by pulling down many things which they would rather see standing, and that they are undermining the very ground upon which they themselves stand.

I ask the prayers of all Christian friends for those three persons I have named about to be tried. I wish that I could, without breach of confidence, take your readers a little within the inner circle of those who have been with them through this bitter time, and let them see the purity of aim, the suffering, the gentleness, and the courage, which I am sure would enlist sympathy. Mr. Stead is publicly known only as a brave and enterprising reformer. But to my mind the memory is ever present of a dark night in which I entered his office, after a day of hand-to-hand wrestling with the powers of hell. We stumbled up the narrow, dark stairs; the lights were out, not a soul was there, it was midnight. I scarcely recognised the haggard face before me as that of Mr. Stead. He threw himself across his desk with a cry like that of a bereaved or outraged mother, rather than that of an indignant man, and sobbed out the words, "Oh, Mrs. Butler, *let me weep, let me weep, or my heart will break.*" He then told me in broken sentences of the little, tender girls he had seen that day sold in the fashionable West-end brothels, whom he (father-like) had taken on his knee, and to whom he had spoken of his own little girls. Well might he cry, "Oh, let me weep!"

Christian parents, I ask your sympathy for, or at least your respectfully *suspended* judgment of, this man's actions.

When I looked also at Mr. Bramwell Booth, whose hair is blanched during this last fortnight of anxiety and trouble, and whose face bore traces of great suffering, I thought of the blessed work which he and his family have done for the outcast and lapsed masses, and I recalled many such trials of just persons in past history.

I have not a doubt as to the final result of all that is passing; I would only ask our Christian friends to stick to the right, and to do *their* duty now in opposing the crimes which have been exposed with so much pain and risk by others.—Yours ever, JOSEPHINE E. BUTLER.

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EVANGELISTIC NOTES.

BOW COMMON.—Mr. Grove, Berger Hall, is conducting a mission in a large tent in Bow Common-lane, in connection with the Mr. Guinness's Home Mission work. The Lord is blessing his word in a wonderful manner, and many souls are enquiring the way of salvation every night. On Sunday nights the tent, which holds nearly nine hundred, is not nearly large enough. Many of our Wesleyan friends, and brethren from the Edinboro' Castle, are joining heartily in the services.

H. H.

FINSBURY PARK.—From September 20 to 27 inclusive, a special mission was held in the hall of the Y.M.C.A. The week-night attendance was not large, varying from 100 to 400 young men only. But on Sunday, Sept. 20, the hall was nearly full, and last Sabbath there was not sufficient standing, room. The committee have long felt the need of more room for the Sunday evening meetings; the carpenters have, therefore, been busy in taking down partitions, &c., which now admits about another 100 people, and the concluding meeting showed that the committee were justified in this step. The power and blessing of the Lord was manifested, and not one night passed without souls being brought into the kingdom, whilst the closing meeting was a scene never to be forgotten. The larger proportion of the audience stayed to the after meeting, and many hearts were opened to receive Christ. A WORKER.

BALLYMONEY.—Mr. J. Eyres commenced a series of children's services in the town hall, Ballymoney, on September 12. The meetings were very encouraging, the attention and interest of the children being very remarked. The inquiry-meeting after each service was largely attended, and the prayer-meeting at 7 a.m. on the Sabbath was truly a time of refreshing, Mr. Eyres looked for fruit, and God gave him his desire. We have good reason to believe that many children were led to give their hearts to the Lord, and believers felt the quickening power of the Divine Spirit. We hope that arrangements will be made for at least another week of such glorious meetings for the young people. Ministers of this town, always ready to help on the Lord's work, threw themselves heartily into the work, as did many other Christian workers. Mr. Eyres has gone to Portrush, and we hope and pray he may see his way to come to Ballymoney soon again, when both young and old would give him a hearty welcome.

A. H. C.

LETTER FROM MR. J. E. MATHIESON.

DEAR FRIEND.—I am anxious that whilst dear Payson Hammond is in London, the missions he is preparing to hold in various quarters should secure the sympathy and support and prayers of warm-hearted Christian workers; and that, above all, ministers of Christ should be ready to give him a cordial welcome, as so many of them did to our dear friends, Moody and Sankey.

I confess that before I had heard Mr. Hammond, or seen him at work, I had in my mind an indefinite apprehension that his meetings would not be very much to my own personal liking; but as I did not like this quarter of London to miss its share of blessing, I got Mr. Hammond to promise, some months ago, that he would come here in the autumn. Under a strong sense of duty rather than of interest in this form of work, I was thus led to invite our friend hither, and now I rejoice that he has come.

We have now had eight days of crowded meetings in the Conference Hall, on both Sunday afternoons the place being packed with Sunday-school children. We have to thank the neighbouring ministers for their cordiality in bringing or sending their Sunday-schools. At every meeting we believe that grown-up people as well as children have been brought to the Saviour, and He has received and blessed them; and we are looking for a much larger blessing in the week that lies before us.

No one need feel alarm about Mr. Hammond's methods; the most sober-minded Christians will soon learn to appreciate his ways of reaching peoples' hearts; they had better come and judge for themselves in our meetings at 11 a.m. and 7 p.m.; 3.30 and 7 p.m. on Sundays. The sufferings of Christ, as depicted in the Gospels, form the staple of our friend's addresses, and the childrens' attention is held by appropriate illustrations and the sweet hymns from "Gems of Praise," probably the best childrens' hymn-book in existence.

When one looks around at the awful temptations of our city, and of this present time, do we not tremble for those who are not "kept by the power of God"? How soon are we to expect this power to be operative on young hearts? Ah, would that some of us had been taught to ask for it, to expect it, from our earliest days! He can keep, He does keep, the "little ones who believe in Him" (Matt. xviii. 6); and it is the unbelief of us older people that frequently hinders early conversion, and a full lifetime of blessed service being yielded to Christ.

Surely, as Mr. Hammond well puts it, a fresh, fragrant flower is more acceptable than a faded flower; and is not a very young and comparatively unsoiled life more acceptable to the Master than a life half worn out or near its close, with all the bloom and freshness gone out of it?

Our morning meetings have been bright and happy gatherings, full of thankful testimony to the grace of God, which has brought salvation into many homes, through Mr. Hammond's ministrations here.—Yours ever truly,

JAMES E. MATHIESON.

Garden House, Conference Hall,
Mildmay Park, N., Sept. 28.

A SERVANT'S INSTITUTE has been established in connection with the "Homes for Working Girls in London," which will, it is hoped, prove efficacious as a medium between mistresses and servants. It is most important that reliable agencies of this kind should exist, and we trust that this may prove eminently successful in finding good situations for young women. The office is at 36, Hart-street, Bloomsbury, W.

WOOLWICH GOSPEL MALE CHOIR.—Ten of the members of this Choir drove out into the surrounding country on Saturday, the 19th ult., to proclaim and sing the love of God. On the journey through Welling, Bexley, Blendon and Foot's Cray, to St Mary's Cray, the Word was scattered abroad, some twelve hundred Gospel books and leaflets being distributed. After tea, the third and largest meeting was held in St. Mary's Cray. Four addresses were given, sinners being urged to repent and come to Christ.

Notes on Daily Readings.

THURSDAY, OCTOBER 1.—REV. VIII.

v. 1.—"*And when he opened the seventh seal, here followed a silence in heaven about the space of alf an hour*" (R.V.).—The Greek is literally *there came to pass a silence,*" &c. This seems to enote a postponement of the announcement of ne crisis naturally to be expected when the seventh eal is opened. Although Rev. xix. 11 is not said o be the resumption of what is here postponed, it ooks very like it. "Let the reader (says the late dward Bickersteth) compare diligently the harmonies of chapters iv.—vii. with chapters xix. and x., and he will see how fully chapters xix. and xx. orrespond to the sealed book, and complete its isions in the promised glory of the Church of hrist. The silence described (viii. 1) is broken xix. 1). The emblem of the white horse (vi. 2) ppears again (xix. 11). The testimony given vi. 9) appears also (xx. 4). The kings, captains, c., all in terror (vi. 16) are vanquished (xix. 18). he judgment delayed (vi. 10) is executed (xix. 2). he robes made white in the blood of the Lamb vii. 9) are mentioned again (xix. 8—14)."

v. 2.—"*And I saw the seven angels which stood efore God; and to them were given seven trumpets.*" "The preparation for a new series of visions ow begins. This series, which covers the same eriod of time as the visions of the Seals, is a '*Reapitulation,*' as the ancient expositors express it." *Sp. Com.* The Trumpets may be looked upon as ivine judgments sent as solemn calls to repentance, which warnings being neglected, the last series—hat of the Vials—represents the final outpouring f God's wrath upon the impenitent. The different istorical events, such as the invasions of the Goths, Huns, and Vandals, which seem generally to correpond thereto, as blasts of trumpet warning calling o repentance, are worth careful consideration.

FRIDAY, OCTOBER 2.—REV. IX.

v. 2.—"*There arose a smoke out of the pit.*"—'Mede's interpretation has found favour with any: the smoke is Mohammedanism, which overed with a new darkness the world already llumined by the Sun of Righteousness. The eneral applicability of this Trumpet to Mohamedanism is deserving of notice."—*Sp. Com.*

v. 13.—"*And the sixth angel sounded.*"—"The udgment of the second war trumpet is inflicted by vast army of horsemen (ver. 16, &c.); and this is ollowed by two episodes (as in the case of the sixth eal), the first of which is contained in chap. x., he second episode being contained in chap. xi. —14."—*Sp. Com.*

v. 14.—"*Loose the four angels which are bound n the great river Euphrates.*"—"Taking the uphrates to mean the literal river, Mede, Faber, lliott, &c., refer this trumpet to the invasions of he Tartars and Turks."—*Sp. Com.*

v. 16.—"*And the number of the armies of the orsemen was twice ten thousand times ten thousand.*" —"'*Two myriads of myriads,*' or two hundred millions The vastness of the number shows that o literal army is intended."—*Sp. Com.* But the vord is "armies," not "army," and if the mystic umber in the last verse be taken (as Sir Isaac Newton, Mede, and Elliott take it) to denote a eriod of nearly four centuries from the time that he Turks crossed the Euphrates to the capture of onstantinople (A.D. 1453), the greatness of the umber would present less difficulty.

v. 20.—"*And the rest of the men which were not illed by these plagues yet repented not,*" &c.—"Elliott efers these verses to Western Christendom, . . . vhose religion and crimes throughout the middle ges he considers as here described."—*Sp. Com.*

SATURDAY, OCTOBER 3.—REV. X.

v. 1.—"*And I saw another mighty angel come lown from heaven, clothed with a cloud.*"—"With he early expositors generally, Mede, Hengstenberg, Wordsworth, &c., understand Christ."—*Sp. Com.*

v. 2.—"*And he set his right foot upon the sea, and is left foot on the earth.*"—"Intimating the judicial uthority committed to him over the *whole* world," or claiming the world which He had redeemed.

v. 6.—"*That there shall be time no longer.*"—Or *lelay no longer* (marg. R.V.).

v. 9.—"*Take it, and eat it up.*"—"For the symbolism here see Ezek. ii. 9; iii. 1. The meaning is explained in Ezek. iii. 10: '*All my words that I hall speak unto thee receive in thine heart, and hear vith thine ears.*'—In fact the Seer was to assimiate, to make thoroughly his own, the contents of the little book.'"—*Sp. Com.* Elliott argues with much force from the analogy of Ezek. ii., iii., that the little book must be the Word of God, "either the whole Bible," or, as the little book might suggest, "the New Testament, Christ's Gospel-ministers' chief manual."

v. 11.—"*And He said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.*"—Elliott's explanation of this cloud-clothed angel from heaven with the little book is one of the most interesting and convincing parts of the "Horæ Apocalypticæ." He regards it as the history of the Reformation in epitome. The little book so long closed by man, brought down "open" by Christ. John represents the Church, or especially the ministry of the Church, and in the command to eat the book, we have Christ's charge to his ministering servants, as to what their message henceforth was to be, and in the bitterness following the first sweetness of the inward reception of the Word, is hinted the trials and persecutions which awaited his faithful ministers in the discharge of their "prophesying again before many peoples," &c.

SUNDAY, OCTOBER 4.—REV. XI.

v. 1.—"*Rise, and measure the temple of God, and the altar, and them that worship therein.*"—"The mention of worshippers proves that the measuring is symbolical. 'To *measure*' is to separate for sacred purposes; what is excluded from the measurement is accordingly more or less mingled with evil. The 'sealing' in chapter vii. is a figure corresponding to 'measuring.'"—*Sp. Com.* It is worth observing, too, that as the "sealing" (chapter vii.) occurs in an episode between the sixth and seventh seals, so the "measuring" here occurs in an episode between the sixth and seventh trumpets.

v. 2.—"*For it is given to the Gentiles.*"—More literally, "*it was given to the Gentiles,*" apparently referring to the character of the Dispensation. "*And the holy city shall they tread under foot forty and two months.*"—A plain allusion to our Lord's words in Luke xxi. 24, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," from which the conclusion would seem to follow that "*forty and two months*" (the well-known 1260 days, or three and a half years, of prophecy) = "*the times of the Gentiles.*" "The numbers in this book properly belong to the province not of chronology, but of symbolism."—*Sp. Com.*

v. 3.—"*I will give (power) unto my two witnesses.*" —Omit "*power*" as not in the Greek; so R. V. It seems to mean, "*I will grant unto my two witnesses that they shall prophesy,* &c." Whether these two witnesses are two literal persons yet to arise, or are a mystical designation of the Church in its witnessing character, whose mystical death and resurrection either took place at the time of the Reformation (Elliott) or are still future (Garratt), cannot possibly be considered here.

v. 15.—"*And the seventh angel sounded,*" &c.—Here ends the second septenary series of visions, that of the Trumpets, and it ends, as does each of the others, at the final crisis.

MONDAY, OCTOBER 5.—REV. XII.

v. 1.—"*A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*"—"The woman who gives birth to the Messiah (ver. 5) can only be the Old Testament Church of God, the true Israel."—*Düsterdieck.* See "*of whom as concerning the flesh Christ came*" (Rom. ix. 5). Compare also, "*Upon her head a crown of twelve stars*" with "*whose are the fathers*" (ib.).

v. 5.—"*A man child, who was to rule all nations with a rod of iron.*"—"These words cited verbatim from the LXX. of the Messianic Psalm ii., and preceded by the 'who' of personal identification, leave no possibility of doubt who is here intended. The Man-child is the Lord Jesus Christ, and none other."—*Dean Alford.*

v. 9.—"*And the great dragon was cast out,*" &c.—Our Lord proclaimed this as the immediate result of his approaching death and resurrection: "*Now shall the prince of this world be cast out*" (John xii. 31).

v. 12.—"*Having great wrath, because he knoweth that he hath but a short time.*"—"The shortness of the '*time*' allowed for Satan's Antichristian work is founded simply on the principle which pervades the Apocalypse, that '*the time is at hand*'—that '*the Lord cometh quickly.*'"—*Sp. Com.*

v. 15.—"*That he might cause her to be carried away of the flood.*"—It is remarkable how often Gibbon and other historians (who could never have intended to illustrate this prophecy) describe the invasion of the Roman Empire by the barbarian hordes of Goths, Vandals, Huns, &c., under the figure of "floods," "deluge," "streams," &c. That Satan's object was to sweep away Christianity can well be conceived. That he was foiled in this by "the Roman world receiving the wild Germanic masses and reconciling them to Christianity" (Auberlen), is a matter of history.

TUESDAY, OCTOBER .—REV. XIII.

v. 1.—"*A beast . . . . having seven heads and ten horns.*"—The reference to Dan. vii. and the fourth beast therein described as "dreadful and terrible and strong exceedingly," is so clear and so generally admitted, that there seems to be no doubt whatever that here, as there, the Roman Empire is described. But one note of time, viz., the horns being *crowned* (ver. 1) fixes the time of this phase of the Roman Empire as being subsequent to the division of the kingdom (see Dan. ii. 41, "The kingdom shall be divided"), which historically took place after the Gothic invasions of the fifth century. Speaking generally, therefore, one may say that chapter xii. presents the Roman Empire in its Pagan phase; chapter xiii. in its professedly Christian, but really Antichristian phase.

v. 3.—"*And I saw one of his heads as it were wounded to death.*"—The imperial power was extinguished at Rome for sixty years by the sword of the Gothic kingdom, and all but extinguished in the East till the recovery of Rome by the conquests of Belisarius and Narses (A.D. 536).

v. 8.—"*All that dwell upon the earth shall worship him.*"—Luther, writing to the Emperor Charles V. after the Diet of Worms, says: "Where eternal interests are concerned God wills not that man should submit unto man, for such submission in spiritual matters *is a real worship*, and ought to be rendered solely to God."

v. 11.—"*Another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.*"—If the first beast be the *secular* power of the Roman Empire, this is the *ecclesiastical.*

v. 14.—"*They should make an image to the beast, which had the wound by the sword, and did live.*"—No historical interpretation of the image of the beast is so satisfactory as that held at the time of the Reformation which identifies it with "the Holy Roman Empire," and Mr. Bryce, the able historian of that wonderful institution, which lasted more than a thousand years (A.D. 800—1806), thus speaks of its rise: "The strong hand of the first Frankish Emperor raises the fallen image and bids the nations bow down to it once more."

v. 16.—"*A mark in their right hands or in their foreheads.*"—"Commentators refer this *mark* or brand to the heathen custom of branding slaves or soldiers, in token of their obedience to their master or general."—*Sp. Com.*

WEDNESDAY, OCTOBER 7.—REV. XIV.

v. 1.—"*Behold the Lamb standing on the Mount Zion*" (R.V.).—"Here only, and in Heb. xii. 22, do we find Mount Zion ('Jerusalem, which is above') mentioned in the New Testament. In Heb. xii. 18, the spiritual Zion is contrasted with the outward and earthly Zion."—*Sp. Com.*

v. 3.—"*No man could learn the song save the hundred and forty-four thousand, even they that had been purchased out of the earth*" (R.V.).—This seems to identify the 144,000 here spoken of with the Redeemed. In chap. vii the number seems to stand for the Jewish remnant, though even there many take it for the same body as the countless multitude.

v. 5.—"*And in their mouth was found no lie: they are without blemish*" (R.V.).—A striking picture of the recognition above of Christian standing in Christ, so often denied below.

v. 9.—"*If any man worship the beast,*" &c.—The terrible doom here pronounced upon those who do so, must fairly be limited to the time following the proclamation, "*Babylon is fallen.*"

v. 14.—"*And I looked, and behold a white cloud.*" —This vision of the coming of the Son of Man closes the series of visions which have formed an episode since the seventh trumpet sounded, in ch. xi.

v. 15.—"*The harvest of the earth is ripe.*"—Dean Alford says, "I much incline to think that the harvest is the ingathering of the saints; God's harvest, reaped from the earth, before the vintage of wrath which follows."

v. 18.—"*The vine of the earth.*"—The figure seems to point to the professing Church, after the true Church has been gathered in, as ripe for judgment.

PERTH CONFERENCE.—In the Report of the Ladies' Meeting at Perth Conference, our correspondent's figures were not correct. There are not 2000 policemen in Glasgow, but 1100, and of that number eighty are members of the Christian Policemen's Association. Helpers are needed in this work. Anyone wishing to help may communicate with Miss Campbell, 16, Woodside-crescent, Glasgow.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon Sec, 3), Surrey square, S.E.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street Camberwell, S.E

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, E.C.

Messrs. Fullerton and Smith. — Devonshire - square, Stoke Newington, until October 11; Abney-park Church October 17 to November 5; Abbey-road St John's Wood November 7 to 26; Norwood, November 29 to December 20

Mr. F. E. Marsh.—Vale of Leven, N B., October 4 to 25: Sheffield, November 8 to 22; Hove, Brighton, December 6 to 2).

Mr. J. M. Scroggie.—Kendall, October.

Mr. W. Spencer Walton.—October, Whitehaven; November, Weston-super-Mare, Southsea, and Wandsworth; December, Wandsworth, Barnet.

Messrs. E. Hurditch and F. C. Spurr.—To October 25, Cardiff; November 1 to 15, Mountain Ash.

Mr. Henry Thorne.—October 3 to 12, Wigton; 17 to 26, Kidderminster; 31 to November 9, Harrogate; 14 to 23, Bridgwater; 28 to December 7, Malvern; 12 to 21, Stratford, London.

Mr. Gawin Kirkham.—Twelfth annual address to servants, Mildmay Conference Hall, Sunday, October 11, 3 p.m.

Mr. James Neech.—Branston, to October 4; Framlingham, Suffolk, November 1 to 15.

Mr. George Soltau.—Dublin, October 2 to 30; Birkenhead Docks, November 1 to 14.

Mr. Shuldham Henry will hold evangelistic services in Devonshire in October, commencing at Plympton on the 4th.

Mr. James Lovell.—Town Hall, Paisley, from Oct. 4 to 23 Sundays 6.3) p.m., and week nights 8 p.m.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mission for Children, conducted by Rev. E Payson Hammond, Conference Hall, Mildmay-park, every evening at 7, to October 4.

Talbot Tabernacle, Notting-hill.—Sunday, October 4, Rev. John Wilkinson, 11 a.m. and 7 p.m.

Conference Hall, Mildmay-park, London, N.—October 8, farewell to missionaries of the C. E. Zenana Missionary Society, 3 p m. Address by Rev. Gordon Calthrop.

Agricultural Hall, Islington, N.—Sunday, October 4, Seventeenth Anniversary, Dr. Thain Davidson presiding, 3.30 p.m.; Mr. Spurgeon's evangelists, 7 p.m.

Children's Special Service Mission.—Mr. E. Arrowsmith, Brighton, to October 25; Mr. W. Shrimpton, Stratford, October 12 to 16; Mr W F. Seagrove, Belle Isle Mission Chapel, York-road, N, October 12, 13, and 14, at 7; Mr W. L Seyler, Centenary Memorial School, Kennington, October 2), 23, 2‑ and 28, at 7. Praise Meeting, St James's Lecture Hall, Holloway, October 12, at 6.30, Rev E. A. Stuart, M.A, presiding. Seaside reports meeting, October 21, Exeter Hall, at 6, Rev. E. A. Stuart, M.A., presiding.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr Ransome Wallis, Sunday, 7 p.m.; Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station, Sunday, 7 p.m.; every week-night (except Saturday) at 8 p.m. Hammersmith—Tent, corner of Adie and Oxford roads, Dr. and Mrs. Popham, Sunday, at 7 p.m., and Thursday, at 8 p m. Kilburn Hall, Kilburn Gate (*not* Town Hall) Mr W. R Lane, Sunday, 7 p.m. (October 11, subject, "Six Men, and the One Confession they all Made"), and Wednesday, 7.30 p.m. Malden Hall, Kentish Town Mr Geo. Hucklesby, Sunday, 7 p.m., and Thursday ("Balaam's Seven Parables"), 8 p.m.

CONFERENCES.

Deepening of Spiritual Life.—Annual Convention, Queen's Rooms, Clifton-street, Glasgow, September 29 to October 2.

Liverpool.—Eighth Christian Convention, October 1 and 2.

Clifton.—Twenty-third annual Conference, October 6 to 8 Hon Sec., Rev. J. Ormiston, St. Mary-le-Port, Bristol.

Evangelical Alliance, Glasgow.—Annual conference, October 6 to 8 Also Quarterly Conference for Spiritual Edification, October 2, 11.30 a.m, at 7, Adam-street, Strand, W.C.

Christian Women's Union Conference, Conference Hall, Clapham-road, S.W.—October 14, 15, and 16, at 3 p.m. All Christian women cordially invited. Evening address on 16th by Mrs Evered Poole. Programmes and particulars from Miss Lloyd, hon. sec.

MISCELLANEOUS.

Y.W.C.A., Dublin.—Conference, Friday, October 2. Miss Marrable, secretary, 49 Waterloo-road, Dublin.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

Rev. J. G. Paton, of the New Hebrides Mission, will speak at the Noon Day Prayer Meeting, Exeter Hall, 1 to 2 to-day (Thursday).

Zenana and Medical Mission.—Annual meeting, Tuesday, October 6. 3 p m, in the Mansion House, the Lord Mayor in the chair.

Mrs. Boardman's weekly Bible-class for ladies at 11 o'clock, at 3, Highbury place. Meetings for deepening of spiritual life every Tuesday at 6 30.

Ladies' Prayer Meeting, first Friday in each month, for Temperance and other work, 11.15 to 12 noon, Young Men's Parlour, 186, Aldersgate-street.

Hornton-street Chapel, Kensington.—Sermons on "The Seven Churches in Asia," by Rev. W. Frith, at 6.45, every Sunday (except October 26, when Mr. Gawin Kirkham will preach for the Open Air Mission).

Strangers' Rest, 163, St. George's-street, Ratcliff-highway E.—Monthly workers' meeting, Friday, October 2, tea at 6, meeting at 6.45. An address by Rev. J. H. Topping, subject, "The Test and Reward of Service."

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily Prayer meeting, 1.15 p.m. (Sat. excepted). Bible study, 6.15 p.m., Tuesdays. Gospel services, Mission Hall, Mellor-street, Sundays, 11 a.m (children); 6.30 p.m. (adults); Thursdays, 8.15 p.m.; open air, Tuesdays, 8 p.m.; George-yard, Whitechapel, Mondays and Thursdays, 8.15 p.m.

Exeter Hall.—Meeting for young men every night at 8 This evening, October 1, at 8, Y.M.C.A. White Cross Union meeting, Rev. H B Chapman, vicar of St. Luke's, Camberwell, will address men only. Saturday evening, Bible class, conducted by Colonel Puget. Sunday Bible class, 3.30 p.m., conducted by Mr. A. Burson; 7 p.m, Gospel service. Daily prayer meeting (Saturday excepted), 1 to 2 p.m.

186, Aldersgate-street.—Thursday (this day), 7 p.m., missionary prayer meeting; 8 p.m., devotional meeting, special address by Mr. F. C. Bland. Friday, 8 p.m, Gospel meeting, open to all, address by Dr. Churcher. Saturday, 4 p m, workers' monthly conference, address by Mr. Robert Brown. Sunday, 3.15 p.m., conversational Bible class, conducted by the Secretary, subject, "Incidents in the Life of Sampson;" 7 p.m., Gospel meeting, open to all, address by Mr. Chas. Fermaud (International Sec of Y M.C.A., Geneva) Monday, 7 p m., reception meeting for young men strangers in London; 8 p.m. talks to young men, by Mr. Chas. Fermaud Tuesday, 8 p.m., workers' training class, subject, "Holiness—the Holiness of God." Wednesday, 8 p.m., Sunday-school teachers' Bible class (International Lessons—afternoon series), conducted by Mr. Chas. Hartnoll, subject, "The Famine in Samaria" (2 Kings vii. 1—17).

Burlington Hall, 23, Savile-row, Regent-street, W.—This day (Thursday), 8 3) p m., M. Chas Fermaud will give an account of work in France, Germany, Spain, &c: Saturday, 8.30 p.m., united prayer meeting; Sunday, 9.45, prayer meeting; evangelistic services, 3.15 and 7.30; Monday, 8 3) p m., prayer meeting; Tuesday, 8 30 p.m., prayer meeting for general work; Wednesday, 9.3), prayer meeting for members in China, India, &c.

The Priory, 198, Upper-street, Islington, N.—Thursday, October 1, 8.30 p.m., address: Sunday, 4, 3.15 p.m., special address, Rev. H. C. P. Roberts; Wednesday, 6 to 10, anxious inquirers and strangers.

Hackney (The Grove, Mare-street, near Town Hall).—Every Sunday morning, 7.30 to 8.30. Workers' prayer and praise meeting. Sunday afternoon at 3, Bible-class. Sunday evening, 7 to 8 15, Open-air Mission service, if wet, inside; 8.15 to 9, united prayer-meeting. Every Wedesday, 8.30 p.m. mission service and prayer-meeting.

31, High-street, Hampstead.—A series of Special Meetings for the Deepening of Spiritual Life will be conducted by Mr. E. B. Russell, on Thursdays, October 1, 8, and 15, commencing each evening at 8 30.

Conference Hall, Stratford.—Sunday, October 4, 3 and 7 p.m., Mr. William Day, Evangelisation Society.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Mission and other Appeals.

Mr. Cheyne Brady desires to give a few thousand copies of "Salvation, Present, Full, and Free" (published at 1s., but obtainable for this purpose at a large reduction), to as many young evangelists, and would be glad of contributions for this purpose. Address Poste Restante Pallanza, Italy.

Portuguese Protestant Schools, Madeira.—A notice of these schools appeared in The Christian of August 27 As the work is proving fruitful, it is greatly to be regretted if it should be abandoned for want of funds. Contributions are gladly received by Messrs. Child & Co., bankers, 1, Fleet-street, W.C.; and by J. Hutchison, hon. treasurer, Madeira.

Home of Rest, Walton-on-the-Naze.—A sale of work will be held in November next to help in defraying the expenses of the Home. One hundred and fifty poor women have passed through the Home this year, and have received much blessing in soul and body. Contributions or articles for the sale, will be gladly received by Catherine Moore, hon. superintendent.

Dublin Working Boys' Home.—Allow me to appeal to your readers for £60 for the above Home, which is the only one of the kind in the City where a friendless working lad may find a home. This debt was incurred for much-needed sanitary work, which had to be done during the spring, and which now presses on us. Particulars from Canon Wynne, St. Matthias, Dublin.

Loss of the "Radnorshire."—By the total wreck of this vessel on her voyage to Japan, British and American seamen frequenting Japan waters have lost 2 cwt. of books which were being sent out by the Missions to Seamen for gratuitous distribution on board their ships. They beg for another supply to be sent out, and we shall be glad to receive boxes, hampers, or sacks of books or magazines, sent carriage paid to the Missions to Seamen 11, Buckingham-street, Strand, W C.—Yours faithfully, Wm. Dawson, Commander R.N., Secretary.

BLACKGANG.—The annual Harvest Thanksgiving Service was held at the Mission-hall on Friday evening, and brought together a large number of friends, many of them the fruits of the mission, from distant parts of the island, as well as visitors from London and elsewhere. Mrs. and Miss Read and Miss Hamilton continue the work with unfailing success and blessing, and, after addresses from Dr. Joliffe, Messrs. Newman of Shanklin, R. C. Morgan, Mr. and Mrs Philip Hannington, and Miss Bax, a number of testimonies were given by those who had found the Saviour there.

Notices.

J. M., Glasgow.—Send full name and address in confidence.

H. E. B.—Communicate with Miss Helen Reynolds, Epping New-road, Buckhurst-hill, Essex; or Missions to Seamen, 11, Buckingham-street, Strand, W.C.

Communications Received with Thanks.—J.T.B. W.D J L. R.M. C A D C B. F F. H.N. D M. M H S. J P. H A.B W.D B. S.S B. M.H. C.R.H. C M. H.B. E N. J H. F.M J.J J. J.G. G G. J.F. R A.M. J.R. H S B. Miss M. R H. S S. F C. E J. P.F. G P W E. P W B. J K W. H. & A B. V C. M.D L. A C.J. P.J R. A H.M C. R.H.W. A.T. M B. J F.D J T. R M. R T. I.N. A.C. W Y F J P. S J.C. H.C. W P. F B H C.H A v M H.C W.R C C. C.M. W J. R T S. A.S. E E F. J M S. J R K E.S.J. F A B. G E L. J.D. J.G H. W P. Miss F. H H Mrs W. S.D F. G E.B. J.S. T.E.L H G. F D. E.B. A.D. E M.C. R.W. H.M.G. M.A.H. O.E.H. F.E.M. T.G.L. M.A.L. C.R.H.

Applicants for Tracts.—M Baker, May Villa, Humberstone, Leicester; A Smith, 7, Beech-villas, Beech-avenue, Sherwood-rise, Nottingham; R P. Graham, A.C P, Schoolhouse, Harrington, Cumberland; W T Skidmore, 33, Pearson-street, Brierley-hill, Staffs.; E. Neighbour, 30, Greenwich-road, Greenwich, S.E; W. Henderson, 88, De Beauvoir-road, Kingsland-road, N.; J. Nicklin, 3, Chatham-street, Hanley, Staffs.; F J Last, 159, Tyers-street, Upper Kennington-lane, London, S E.; W. H. Doggett, Cherryhinton, Cambridge; P. Ferdinando, 23, Gales-gardens, Bethnal-green, E.; J. Robinson, Cosby, Leicester; H. Banks, Allen House, Shiney-row, Fence-houses, Durham; W. Crocker, 84, Wellington-road, Bow, E.; A Goodliff, jun., 46, Oxford-terrace, Hyde Park, W.; S. Parkes, 2, Amphletts-fold, Darby-end, Dudley, Worcester; G. F. Walter, 20, North-row, Park-lane, W.; T. Solloway, 12, Victoria-street, Ombersley-road, Worcester.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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[Advertisements.

Dr. Barnardo's Homes—M. S, Banbury, 4s.

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LONDON SCHOOL BOARD.—Mr. Alfred Double, of 27, Jewin-cresent, E.C., and Stamford-hill, N., Solicitor, has consented to stand as a candidate for the Hackney Division at the forthcoming election.

A HARVEST FESTIVAL and thanksgiving service in connection with the ministry of Rev. Dr. McAuslane was held at St. Thomas' Hall, South Hackney, on Sept. 20. The hall was decorated with contributions of corn, fruit, flowers, &c., which, at the close of the meeting, were distributed to the poor. Dr. McAuslane spoke upon, "The Harvest-field" (Joel i. 11), and nearly 700 persons listened to his able discourse. We congratulate pastor and people upon the unanimity and success which has attended their labours in the neighbourhood, where it is proposed to erect a church.

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Full particulars, reports, &c., can be obtained post ree on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

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(Copies of these "Further Sheets," or of the "First Sheets," may be obtained by writing to me at the undernoted address, sending eightpence for price and postage, or without money. I have received many interesting and encouraging letters on the "First Sheets," of which the following, the first received, from a sister in the Lord previously unknown to me, will serve as a good specimen.—(J. P. Wilson, 88, North Side, Wandsworth Common, London, S.W.)

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OBAN CHRISTIAN CONFERENCE will be held on Tuesday and Wednesday 3rd and 4th November next Fuller particulars in an early issue of this paper.

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CHRISTIAN YOUNG MAN, age 20, seeks employment. Does not object to rough work. Must be out-doors. Used to horses. Prefers country.—WISE, 1, West Mall, Notting hill-gate.

MRS. C. H. JOHNSON wishes to recommend a Lady, intimately known to her for fifteen years, as housekeeper, companion, matron of institution, or any position of trust.

Leafield, Withington, Manchester.

TO SOLICITORS and others.—A Christian Managing Clerk (unadmitted), accustomed to general practice, over twenty years' experience and testimonials, seeks re engagement. Age 37. Salary moderate.

R. W., 22, Bunhill-row, E.C.

SECRETARYSHIP WANTED.—A Christian Gentleman, whose time as Secretary to a charitable Institution is not fully occupied, desires another similar appointment. A country society wishing to be represented in London could share an office in a good central position.—A. B., 17, Bloomsbury-street, New Oxford-street, W.C.

CHRISTIAN GENTLEMAN, F.S.A., adept at accounts and correspondence, married, small private means and connection, desires Secretaryship to nobleman, philanthropic, or public Institution. Small salary accepted if influential position. For particulars, address SECRETARY, Mr. Robins, 11, Bank-street, Lincoln.

A LADY can bring trusty Man and Wife, who have lived with her, to conduct a Coffee House. She will give her superintendence, hold Bible Classes and Mothers' Meetings in connection.—Z., 6, Pavilion-buildings, Brighton.

SITUATION WANTED, by a Christian Man (foreign), as Indoor Servant, or place of trust, where he could make himself useful. Town or country. Age 43. Not tall. Total abstainer. Good English and foreign references.

C. B., 28, Finsbury-square, London, E.C.

A LADY, of private means, who has been long in the Mission Field, would like to superintend a House of Rest at the seaside. South coast preferred.

M. A., Königsheim, Weston-super-Mare.

CHRISTIAN GENTLEMAN, long in Mission field work, seeks position trust, charge Club, Institute, where strictest confidence is required. Christian work in needy neighbourhood, travelling companion, lecturer.—BETA, Mr. Gray, 5, Parade, Shepherd's-bush, London.

TOWN MISSIONARY requires re-engagement. Sixteen years in present sphere of labour; cause of leaving, the death of supporters. Excellent references.

W. HOWE, Town Missionary, Dartford, Kent.

THEODORE HOWARD, of Westleigh, Bickley, Kent, wishes to recommend JOHN ORAM as Coachman, who has been twelve years in his service. Married. No children. Mr. HOWARD will be happy to reply to any inquiries concerning him.

A LADY DESIRES an engagement as Companion to a Lady, elderly or otherwise. Good needlewoman, cheerful and obliging. Used to children. Good references. Moderate salary. BETA, Beaumont, Albion-grove, Stoke Newington.

AS HOUSEKEEPER, Lady Companion, or to teach young children, wanted, by total abstainer, middle-age, thoroughly conscientious. Would not object to care of small orphanage.—E. H., care of Mrs. Thomas, 17, Median-road, Lower Clapton.

LADY (31) desires engagement as Companion to a Lady, or Housekeeper to single Gentleman or Widower. Domesticated, cheerful, musical. Good references.

Y., care of Crump, 23, New Bond-street, Bath.

A LADY, who can be highly recommended as a Nurse, Housekeeper, and Needlewoman, would undertake the care of a young motherless family; or act as Useful Companion to invalid. Six and half years in present situation.—Mrs. ANDREWS, Dr. Easton, 19, Norfolk-crescent, Hyde-park, W.

A LADY RECOMMENDS a young woman (who has been three years in her service) as schoolroom or young children's Maid. Country preferred. — Mrs. MITCHELL-CARRUTHERS, 6, Inverness-terrace, London, W.

WANTED, a situation as General Servant (out and indoor), in a small family, for a youth of 18, with two years' good character as page. Total abstainer. Has driven a pony.

Mrs. DENNY, Beedingwood, Horsham.

A LADY DESIRES to place out in the country Girls of 17, as Scullery or Kitchen Maids, or half house and half kitchen work.

Miss ONSLOW, Alresford, Hants.

A LADY WISHES to meet with a quiet situation for a young Woman who is anxious to regain her character. She can do plain cooking, and understands housework. She is 19, and has been well trained under good upper servants A situation is desired where only one other servant is kept, and that an older one. She is honest, clean, and active, a good needlewoman, with pleasant appearance.—Miss H., Crochett's Library, Leinster-terrace, Hyde-park, W.

WORKING WOMEN'S HOUSE, 53, Horseferry-road, Westminster.—Will any Lady take into her service a young girl, who, after four months' training, can work well, but is not quite trustworthy, and needs good influence and supervision?—Apply to SECRETARY.

AS THOROUGHLY GOOD PLAIN COOK in a small, quiet, Christian family. Age 30. Country preferred.
G. H., Winton House, Barton Fields, Canterbury.

SERVANTS' AGENCY, SOHO BAZAAR.—Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2; on Monday, Wednesday, and Friday the number is very large. Entrances, Soho-square, and 77, Oxford-street.

AS PAGE OR UNDER-GROOM.—Wanted, by a widowed mother, a situation for her son, age 13, in a Christian family. Can have a good reference as to usefulness in house.—Mrs. Hull, care of Mr. Clark, 88, High-street, Homerton, E.

A MEMBER OF THE Y.W.C.A., slightly lame, seeks engagement as sewing-maid, or wardrobe-keeper in school or Christian family. Good testimonials.
S. F., Devonshire House, Castle street, Reading.

INDIA. — Young Woman, aged 25, offers her services, during voyage, to Ladies going to India. Fond of children Has made the voyage several times. Speaks English, German, and Hindustanee fluently. Good references.—C. Haupt, 41, Danson-road, Manor-place, Walworth.

AN AGED COUPLE, having served in the Mission work in India for many years, are desirous to make themselves useful in any capacity where trust is the object. Occupation must be of an easy kind.
A. B., 41, Danson-road, Manor-place, Walworth.

A YOUNG LADY (23), decided Christian, total abstainer, desires an engagement as a Matron, or Assistant in an institute or children's home.—F. D., 8, Endsleigh-gardens, N.W.

MAN-SERVANT (now at Bath), through unfortunate circumstances out of place two years, desires situation in abstaining Christian family, where he may start again.
Miss M., 30, High-street, Oxford.

Appointments, Situations, &c., Vacant.

PARTNER WANTED (a Christian gentleman) with £7,000 to £10,000, in an old-established wholesale business. A safe and profitable concern.—Apply for particulars to Messrs. Josiah Beddow & Son, Chartered Accountants, 2, Gresham-buildings, Basinghall-street, London.

TO PARENTS AND GUARDIANS.—An Architect, in London practice, has a vacancy for a pupil. Premium required.—W.A.P., care of Financial Secretary, Y.M.C.A., Exeter Hall, Strand, W.C.

BIBLEWOMAN wanted for a parish in the north of London. An experienced Christian worker. A total abstainer. Age about 35 years.—Address, stating references, Rev. M. Washington, Vicar, 35, St. Bartholomew-road, Camden-road, London, N.

CHRISTIAN GENTLEMAN wanted, to work up a family Tea trade, with view to Partnership. Good prospect. Young man preferred. Must be of high moral character.
Souchong, City News Room, Ludgate-circus, E.C.

TO GENTLEMEN of moderate capital, seeking agreeable, healthful, and remunerative occupation, Florida presents good prospects in orange, fruit, and vegetable culture.—Joseph Hannington, Alresford Lodge, Shanklin, Isle of Wight.

BIBLEWOMAN-NURSE wanted, for district work in Guildford. An earnest Christian, and one who has received hospital training. Age not under 30; total abstainer, active.
Mrs. Filmer, Stoke House Guildford.

A BIBLE-WOMAN WANTED, for a parish in the North of England.
Archdeacon Long, Sunderland.

MATRON wanted, Blind Asylum, Bristol. Unmarried or widow. Age 30 to 45. £100 per annum, board and lodging.—Particulars from Secretary, with forms of application, which must be returned by October 20.

MATRON WANTED, for a Home. Must be a good housekeeper, and have a knowledge of midwifery.—Applications to the Secretary 4, Regent-square, Grays-inn-road, W.C.

A LADY, who must be decided Christian, wanted, as Mother's Help, to superintend lessons, take charge of children's wardrobe, and to assist generally, in Presbyterian and abstaining family.
Mrs. Bennett, 8, Bays-hill-villas, Cheltenham.

APPRENTICE.—A Pharmaceutical Chemist has a vacancy for a well-educated, gentlemanly youth, who has passed the Preliminary Examination or its equivalent. Highest references to previous pupils. Time for study. Comfortable home with Christian influence
Mr. Vizer, 154, Marine-parade, Brighton.

APPRENTICE, indoor, wanted, for Printing, Bookbinding, Bookselling, Fancy, and Stationery trade —Particulars of
A. Purkis, Wimborne.

PUPIL.—Vacancy in office of Architect and Surveyor, established twenty years in West London, for youth of Christian character. Moderate premium.—C. Hukins, 76a, Westbourne grove, London, W.

A YOUNG LADY wanted, about 16, to assist at Drapery counter and book-keeping. Must be quick at accounts. A very comfortable home offered.—Edward Neave, Leiston, Suffolk.

WANTED in the country, an experienced, trustworthy Nurse, for three little children: youngest nine months old. Good character indispensable.—Mrs. Teale, Beechwood, Rowlands Castle, near Havant, Hants.

GARDENER. — Wanted, by a Lady, a good working Gardener, single handed. Married. Total abstainers. Age from 30 to 50. Good character of both indispensable. Without family preferred.—Address, for four days, by letter only, to A. B., 13, Jermyn-street, S.W.

MAN AND WIFE wanted, to live in the house.—Man must understand gardening, &c., the wife must know something of cooking. Easy places. Small family.—Address, stating ages and all particulars, M. M., Smith's Bookstall, Worthing.

A MOTHER AND DAUGHTER wanted, or two sisters, to undertake washing for a gentleman's family in the country. Done in his laundry. A cottage is provided.—For further particulars apply to Mr. Cameron, Estate Agent, Lymm, Warrington.

A RESPECTABLE STRONG YOUNG WOMAN wanted, age 18 or 20, with good character, who can do plain cooking in a select Young Gentlemen's Boarding School in St. Leonard's-on-Sea. Page and other servants kept. Wages £14.—R. R. Porter & Co., London-road, St. Leonard's-on-Sea.

HOUSE AND PARLOURMAID, or Companion to Lady. Age 23
B. S., South Cliff Tower, Bournemouth.

A HOUSE AND PARLOURMAID wanted, understanding her duties. Willing and active. Good needlewoman. Church of England.—Mrs. Beamish, Half Way Street House, Eltham, Kent

HOUSE AND PARLOURMAID wanted, in a Christian home.—Apply, stating age, wages, and how long in last two situations.
Mrs. Paull, Fore-street, Wellington, Somerset.

GOOD PARLOURMAID wanted, for quiet family of two, in Worcestershire country town. Active. Not under 27. State wages.
B., 11, Porkington-terrace, Barmouth, Wales.

HOUSEMAID (thorough) wanted, in a quiet Christian household. Three ladies. Three servants kept.
Mrs. C., 33, Brunswick-gardens, Campden-hill, W.

A MANSERVANT wanted, between 30 and 40, as Butler, but principally to wait on an invalid.
Miss Jackson, Post-office, Aldeburgh.

THOROUGH INDOOR MAN-SERVANT WANTED, single-handed, Christian abstainer. State age, wages, &c.—Mrs. Dunne, Bircher Hall, Leominster, Herefordshire.

WANTED, in a Christian family, two respectable girls, with good characters, one to be trained as Housemaid, the other for Kitchen work.
Mrs. C., 5, Carnaby-street, Regent-street, W.

WANTED, IN HAMPSHIRE, by a Gentleman, two in family, as General Servant, a Christian woman. Clean in person and work. An abstainer. Liberal wages, to be raised.—Address, by letter, Enquirer, care of Mr. Williams, 14, Ascupart-street, Southampton.

AS GOOD PLAIN COOK in a Christian family, where two other servants are kept. Four years' good personal character. Abstainer.—E., 33, Borough-street, Brighton.

GENERAL SERVANT, who can cook, wanted, in a small family (clergyman's); cleanly and active. Also **YOUNG SERVANT** to assist in housework, and be generally useful. Country servants preferred.
W. H., 1, Mountfort-terrace, Barnsbury-sq., N.

RESPECTABLE GENERAL SERVANT wanted, who understands plain cooking, and butter-making. Also quiet, industrious girl for upstairs work, and to take partial charge of one young child
Chapman, Wambrook Rectory, Chard.

GOOD PLAIN COOK wanted, accustomed to assistance half the day, for quiet family of two. Six servants. In Worcestershire country town. Not under 30. Active. State wages.
B., 11, Porkington-terrace, Barmouth, Wales.

WANTED, FOR TEDFOLD, Billingshurst, Sussex, a thorough good plain Cook, capable of making butter for the use of the house. Wages £22, and all found except beer.—Mrs C. W. Schroeber, 43, Esplanade, South Cliff, Scarboro.

GENERAL SERVANT wanted, who can cook. Small family, no children.—Mrs. Robertson, 116, Finchley road, Swiss Cottage Station.

WANTED, in a Christian family, a thoroughly good Housemaid. Age over 30. Total abstainer. Early riser, and good personal character. Wages moderate.
Mr. W. H. Toomer, Twyford, Berks.

OCTOBER.—Wanted, three Servants for middle of October. House-Parlourmaid, good Cook, also Under-Housemaid.
17, St. John's-park, Blackheath.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON. — Insull's Temperance Hotel 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—The Widow of the late Rev. Frederic Wagstaff, and Mrs. Locke, offer superior Board and Residence Replete with every comfort. Close to sea, gardens, &c. Terms moderate
Meliora House, 21, Carisbrooke-road.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searle, or Miss Hutteman, Loughtonhurst, West Cliff-gardens

BOURNEMOUTH, CLAIRVILLE, conducted by Mr. and Mrs. Jackson. Visitors will find every home comfort and attention at this favourite **BOARDING ESTABLISHMENT.** Beautifully situated in its own grounds, with charming sea views.

ILFRACOMBE.—Foster's Boarding House; conducted on Christian and temperance principles; first-class. Close to the sea. Highest testimonials from clergy and ministers. Season terms, 2 guineas weekly.

BRIGHTON. — Ladies requiring temporary or permanent residence at the sea-side, will find all the comforts of Home in a select Boarding House, where only a limited number are received. Terms moderate. References exchanged.—X. Y. Z., Clarke's Library, 7, Western-road, Hove, Brighton.

SOUTHSEA. — Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table, and every home comfort. Winter terms from 30s, to 2 guineas a week.—Miss Baker.

HEREFORD.—Miss Jeynes, The Laurels, Park-street, has a vacancy for a Lady Boarder, or for two sisters or personal friends, to whom she offers a home replete with every comfort, in a very pleasant and healthy situation, with good board. Conducted on Christian principles. Terms on application. References given.

ROTHESAY, Scotland.—House of Rest and Hydropathic. A resort for the Lord's people. Terms, including board, lodgings, and baths, from 25s. per week. — Prospectus from Colin Campbell, Argyle Lodge.

DESIRABLE WINTER RESIDENCE, Bournemouth.—Southgate. Private Apartments, board if desired. Pleasant central situation, near the sea, Pier Gardens, and principal churches. Stands in private grounds Well sheltered. South aspect. Beautiful and extensive views. References given.
D. C. Whyte, Proprietor.

TO PARENTS AND GUARDIANS.—A happy home in the family of a Medical man, offered to children under 12. Education, with motherly training, upon moderate terms. Healthy situation near the sea.—Mrs. Bell, The Pines, Budleigh Salterton, South Devon.

APARTMENTS, furnished, to be Let (Dorking). One sitting; one, two, or three bed-rooms. Suitable for invalids requiring a sheltered and healthy winter residence. Beautiful views. Sand subsoil. Good cooking and attendance.
Mrs. B., Fairdene, Moore's-road, Dorking.

BOURNEMOUTH.—The whole or part of a well-furnished detached House to be Let, with or without attendance. Close to West Station, sea, and church. Containing three reception, nine bed-rooms, bath-room, and usual kitchen offices —For terms, apply by letter only, Y. Z., care of Mrs. Powell, Stationer, Bournemouth.

TO BE SOLD OR LET, by private contract, House in Rutland, with either one or two farms, of 140 or 230 acres. Price for whole, £22,000. A Church of England Christian interested in farming and employment of labour desired. Opening for Mission Work.
Mr. J. Langley, Uppingham.

MARGATE.—Shaftesbury House, the Sea-side Home of the Y.M.C.A. — From Oct. 1st until March, married ladies and gentlemen can be received as Boarders. Apply to the Manager.

Extract from the Report of the Medical Officer of Health for the Borough:—"Observations show that the current opinion that Margate is cold and windy during the winter months is not founded on fact. The cold winds from the north and east are tempered by the sea, the temperature of which is higher than that of the land The dryness of the atmosphere, and the even temperature, render Margate a desirable place of residence during this period of the year."

WORTHING HOME OF REST for Christians.—Vacancies shortly for the winter. Every comfort. Terms, one to two guineas.—Lady Superintendent, Rutherford Lodge, Worthing.

SOUTHPORT.—A Lady, occupying a pleasant house at Southport, wishes to meet with one Lady, or two sisters, to reside with her as Boarders. References required.
Mrs. Bernard Adams, Post-office, Southport.

SAN REMO, The Home for Invalid Ladies of limited means, will (D.V.) re-open on Nov. 1st.—Applications for admission to be addressed to Miss Macdonald Lockhart, The Lee, Lanark, N.B.

A COMFORTABLE HOME for a Lady.—A widow lady, whose two sons are in London during the week, would welcome a Christian, and especially a Christian Worker, to her home. References exchanged. Terms moderate.
Mrs. Preece, Castle-hill, Maidenhead.

A LADY would let nicely furnished House, at rental of ten shillings per week, for two months or more, to Christian worker needing change who would promote the Lord's glory there. Beautiful neighbourhood. Three sitting-rooms, five bed-rooms; garden.—Apply by letter, Miss B., Post-office, Hazlemere, Surrey.

BOSCOMBE, BOURNEMOUTH.—To be Let, furnished for the winter months, a twelve-roomed House, facing south, with lovely sea view. Terms 6½ guineas, including use of stable. References required.
Miss Fraser, Evelyn, Boscombe, Bournemouth.

SHOPS TO BE LET, or Sold, suitable for oil and colour, boot shop, &c.; also one fitted for ham and beef. Back entrances, low rents; in good main road.
A. B., 444, Battersea-park-road, S.W.

COMFORTABLE HOME.—Pleasant situation, good table, experienced nursing. Three ladies desire a fourth for companionship. Permanent terms, £80 per annum.—Mrs Palmer, Monckton Villa, Queen's-road, Kingston-hill.

BRIGHTON.—Home offered to a Lady or two sisters, in a small family, residing in large house, pleasantly situated. Private sitting-room.—B., care of Housekeeper, 30, Finsbury-pavement, London.

VENTNOR, Isle of Wight. — Yarborough Boarding Establishment.—A comfortable Home for the winter months. Sheltered position. South aspect. Late dinner. Moderate terms.—Mr. & Mrs. Thomas Sharpe.

BED-ROOM and Sitting-room wanted, by a single Gentleman (engaged during the day) at Bayswater or Notting hill.—Apply, with terms (not exceeding a guinea per week) and references, to A. D. T., 37, Southampton-buildings, Chancery-lane, London.

WALWORTH.—Comfortably Furnished Apartments in a Christian home, for one or two Gentlemen. Convenient for train, tram, or 'bus. Terms moderate.
D. Reynolds, 52, Sutherland-square, S.E.

PRIVATE HOME. — FRANCE.—A Pasteur and his English wife offer refined and comfortable home to Christian Lady. Beautiful, healthy situation. Rail direct from Calais.—Monsieur Deutschendorff, Pasteur, Charleville, Ardennes, France.

A LADY, having a house pleasantly situated at Cockington, Torquay, offers a comfortable Home for the winter to one or two Ladies.—Terms and references on application to B. C., Pack's Villa, Walnut-road, Chelston, Torquay.

HOME OF REST for young Men and Christians. Reduced terms from October 1. Apartments with or without board.—For terms, H. Allen, Pembroke House, Folkestone, Kent.

Miscellaneous.

ANXIOUS INQUIRERS are earnestly invited to write to
Titus iii. 4-7. Evangelist, Clapham, S.W.

AGENTS WANTED, for Temperance Beverages. Grocers and others sell them largely. Good profits, no risk, small outlay. Best yet introduced. Good testimonials.—Anti-Burton, 178, York-road, King's Cross, London, N.

FURNISH on Norman & Stacy's Hire-Purchase System. No registration. Deposit not necessary. Economical Strictly private. 1, 2, or 3 years. Sixty genuine wholesale firms to select from.—Offices, 79, Queen Victoria-street, E.C., & 121, Pall Mall, S.W. Carriage paid.

ASTHMA. — Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief
C., Mr. G. A. Keyworth, Hastings.

PLANTS, strong.—Double Daisies, te, mottled, bloom immense, Wallflowers, ble, 1s., single yellow, mixed, Gentianella, 6d. 1s.) dozen. Pinks, Sweetwilliam, double, 4d. npanulas, choice, Auriculas, Primroses, Polyhuses, 2d. each. Fifty Anemones, six varieties, twelve splendid Ranunculus, 3s. 3d. Six ling orders free.
Simcox, 158, Severn-road, Cardiff.

SUPERFINE STUBBLE BUTTER. A. Boyd can now supply his numerous prie customers and others with excellent keepquality, in original packages of about 70 lbs. each. Carriage paid to any railway station England, Ireland or Scotland, at 1s. 3d. per —James A. Boyd, Westfield, Limerick.

ELEGANT, FULL COMPASS Cotge Pianoforte, trichord treble, gilded panel nt, truss legs, celeste and two other pedals. lliant tone. Sacrifice for £17 worth double.
Piano, 58, Bickerton-road, London, N.

E. T., who advertised for rooms, urns thanks to all who answered, and begs to that she has now decided upon a home.

ARTIFICIAL TEETH. — Special tice.—Mr. J. Shipley Slipper, R.D.S. (Hon. ntal Surgeon to the School for the Sons of ngregational Ministers, Caterham), makes no arge for consultation, and fits artificial teeth thout extracting old teeth or stumps. These eth are life-like in appearance, and can be adsted from 3s. 6d. per tooth, and 20s. per set uaranteed). Every information FREE daily, om 9 to 7, at 37, High Holborn, London, W.C., cing Chancery-lane). Copies of testimonials om ministers and public speakers who have been ccessfully fitted, gratis and post free to readers The Christian on application.

Mr. J. Shipley Slipper submits the following ter as a sample of many others daily received. ublished by permission.)

61, Larkhall-lane, Clapham, London, S.W.

Dear Sir,—It is with true pleasure I bear my ncere testimony to the excellency of the set of eth prepared for me; for fit, appearance, and mfort they surpass any I have had for thirty ars. I consider you a thorough proficient in e art of dentistry, and if widely known, you ust ensure a large share of public patronage.

Yours faithfully,
(Signed) Thos. Chivers,
Baptist Minister.

PIANOFORTE.—Full-compass richord 35 guinea cottage, almost new; Italian urr walnut case; ten years' warranty. Brilliant, werful tone; voix celeste pedal, sconces, all odern improvements, and very handsome pearance. In perfect condition throughout. rice 15 guineas. Would pack and send into ountry on approval.
ecretary, 9, St. Thomas'-rd., Finsbury-park, N.

BUTLER'S REMEDY FOR NEURALGIA is a certain cure, frequently giving elief after the first dose. This Medicine is nvaluable in all nervous complaints, as it trengthens the system, restoring the nerves to heir normal state. By post 1s. 3d.

BUTLER'S VANQUISHER FOR GOUT is a preventive and permanent cure, as it leanses the blood, and corrects system without lteration of diet.—Thomas Butler, Queen's-oad, Portsmouth. By post, 2s. 9d.

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Cures Toothache, prevents Decay, saves Extraction, 1s. 1½d.

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"Tonga maintains its reputation in the treatment of Neuralgia."
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One of the loveliest spots in South Devon. Sea and moorland air. Extensive private grounds. Lawn tennis courts. Boating and fishing. Carriage and pair kept for the use of visitors. First-class suite of baths i.e., good Turkish bath. A Christian home. Teignmouth, nearest station.

CHURCHES, CHAPELS, SCHOOLS, &c., requiring American organs, harmoniums, or pianos, will save greatly by purchasing through Ede & Co., 177, Upper Thames-street, E.C. Lists of prices and discounts on application.

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GRATEFUL—COMFORTING.
COCOA.

INTEMPERANCE. — A Lady, thoroughly experienced in the care of ladies suffering from alcoholic and narcotic indulgence, can receive a few ladies. Terms moderate.—Miss Pudney, Buxton House, Earl's Colne, Essex.

DIPSOMANIA. — A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or **Nervous Debility.** Christian care and influence. Judicious supervision and home comforts.
Medicus, 9, Stokes Croft, Bristol.

INTEMPERANCE.

COLEMAN HILL HOUSE RETREAT, Halesowen, Worcestershire. For Ladies only. Lady Superintendent, Mrs. L'Oste.—For terms and all particulars apply to the Proprietors, Townsend House, Halesowen, Worcestershire.

A GENTLEMAN (invalided for twenty-three years) will be happy to supply business firms and families with Tea Prices 1s. 10d. to 3s. Five-pound packets or chests, carriage paid. Value guaranteed.—G. Board, 67, Princess-road, Cambridge-gardens, Kilburn, N.W.

MAGIC LANTERNS, or Dissolving Views. Buy of the manufacturer, William Catlin, 17, Claremont-square, Pentonville, London. Exhibitions (Gospel), town or country. Slides on hire, 1½d. each. Second-hand catalogue gratis.

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

ADVANCED CONSUMPTION.—CASE of Mrs. E. REED, of PRESTON, SUSSEX.

The patient is the wife of a Sergeant of Police, Police Station, PRESTON, BRIGHTON.

This case was introduced to me at commencement of April by Mrs. HIBBERT, of COLLEGE PLACE, BRIGHTON, who had recommended my medicine with great success prior to this. The patient commenced ailing about July of last year. Inflammation of the left lung ensued, followed by abscess. She had now been ill in bed for nine months. "Her cough is violent (the writer states), with spitting of blood, great pain in the shoulders, wasting all over; the expectoration is a thick, yellow matter, *such as in the last stage of Consumption*, and she has a great deal of fever; she has been inhaling iodine and has taken cod-liver oil. Her doctor tells her now *the right lung also has begun to go*. The case seems far advanced, but there are cases such as this that have recovered that are mentioned in your book." Advice and medicine were at once sent from Coombe Lodge, and afterwards continued until the end of July.

In about three weeks another friend wrote me for this patient (Mrs. Hibbert being away), and reported some favourable change.

On the 2nd of May her husband writes me—cough not troubling her now in the night:—"Before we commenced (he says) she had no sleep night or day for cough; it was distressing to see her; she is now getting better and stronger every day."

Letters of 16th and 28th of May speak of continued improvement. "The day cough and expectoration decreasing, appetite better, strength increasing, able to get outside of the house for a short time."

By the middle of June her husband reports her "able to walk without help; still weak through continuance of night perspirations." This symptom was removed by hot vinegar-and-water sponging (see page 15 of book).

Other letters might be quoted, but suffice it to say she recovered her strength and health so as to come to London and call upon me about the end of August. "People say I am a miracle," were her words. She also called upon me September 14, having left off medicine for some weeks.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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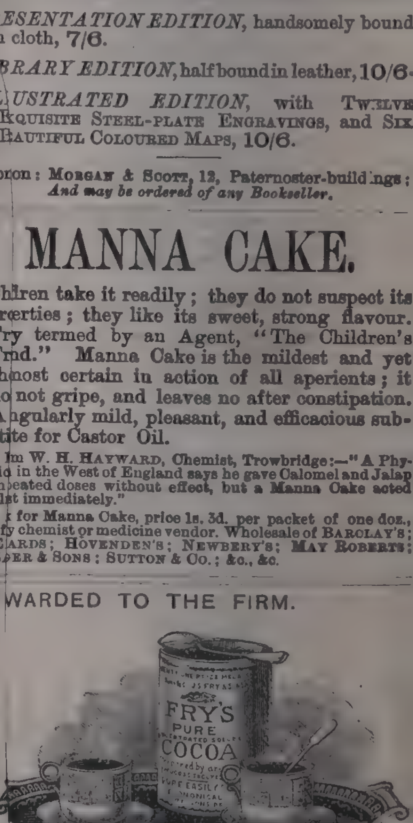

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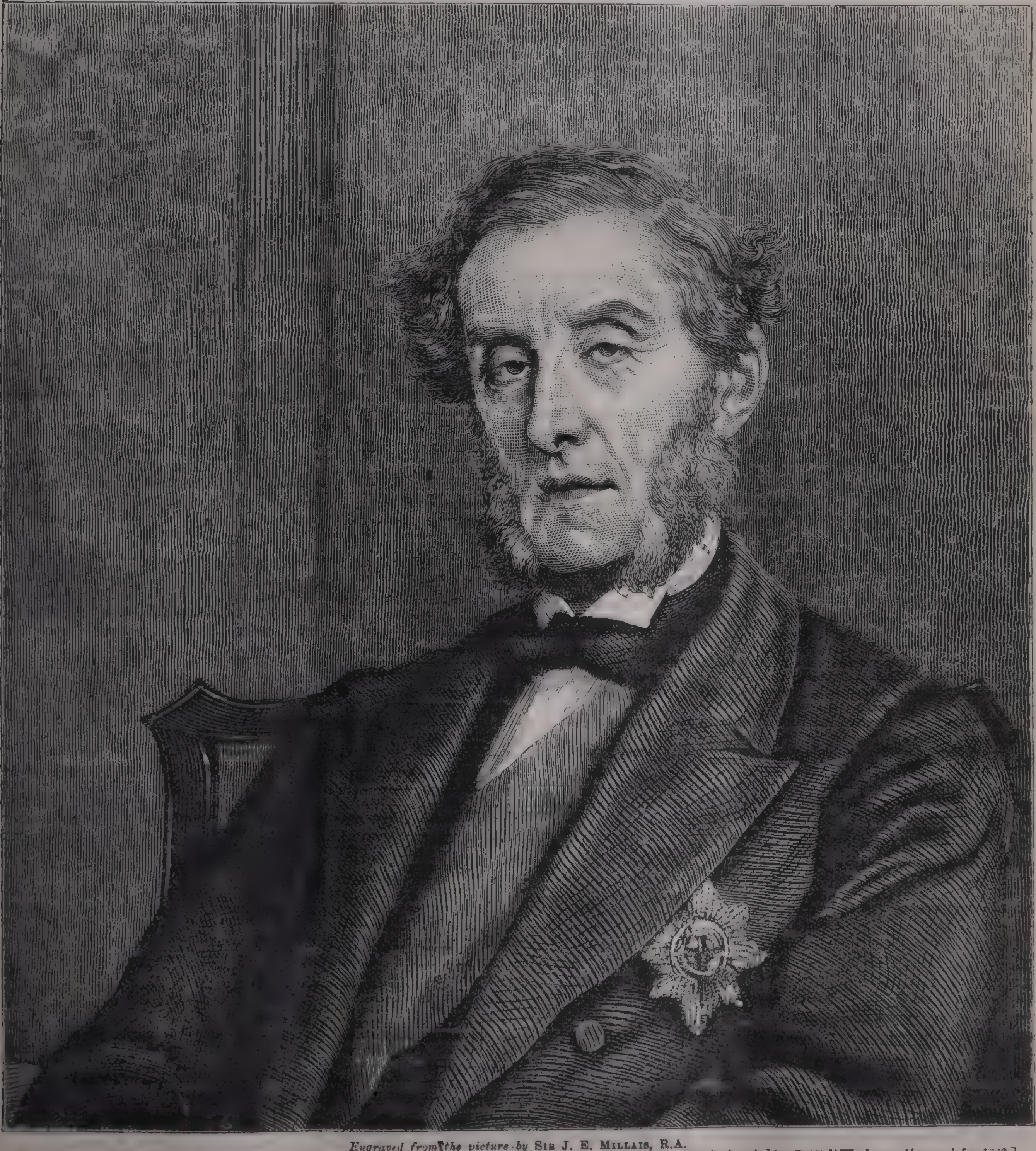

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[We are indebted to Messrs S. W. Partridge & Co. for the use of the above portrait, which is to appear as the frontispiece in the *British Workman Almanack* for 1886.]

THE "REFUGE" SYSTEM.

By Rev. J. E. LINNELL.

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace may restore;
Touched by a loving hand, wakened by kindness,
Chords that were broken may vibrate once more."

AH! it is a loving hand, skilled for the work, firm as you please, but still loving, that is needed for the rescue of fallen womanhood.

"Take her up tenderly,"

says Tom Hood; and he is only thinking of the clay tenement whence the spirit has gone. Take her up much more tenderly, then, you who deal with her while the spirit is left in her. A harsh word, an unkind look, the lack of sympathy at the needful moment, and she has gone down again to depths lower than those from which she was taken, and, most probably, you have lost her for ever.

And how many have been thus lost? Almost saved; and yet, from positive ignorance, or lack of thought, on the part of their would-be saviours, driven back to damnation after all!

Whatever pain may be caused by these remarks, I feel that, while the wrongs of womanhood form the topic of the day, the working of our "Refuge" system must be pondered well, and, if possible, thoroughly revised.

I was once talking to a poor girl, living in Watney-street, St. George's-in-the-East, whom I met at a tea which some kind lady had provided for the unfortunates of that district. A most beautiful girl she was; and, though her clothes were rented at so much per night, she was dressed so well, and so modestly withal, that one might readily have taken her for some lady who had come to preside at one of the tables. Said I, to myself, "She *must* be saved from the dissolute life she is leading;" and, as she had been more or less impressed by the address to which she had been listening, I felt that, with very little persuasion, I should get her off to a "Refuge" that night. But never shall I forget her scorn at the mention of my proposal. "I have tried a Refuge already," said she, "and such was the treatment I received while there that *I will never enter another*."

Poor child! I did not so much wonder at her, when I remembered a conversation held with the matron of a "Home" in another part of the country. I had gone to this place to see a young girl who had been literally driven on the streets. Her father had occupied a good position, and she had received a fair education. But her mother died, and her father married, for his second wife, from some large millinery establishment, an Irish Roman Catholic girl, who became a very vixen to the children thus placed beneath her care. My young friend was soon forced to leave home, and, from her point of view, to make her choice between the river and the streets. She reluctantly chose the latter, but her soul revolted at the life she led, and very, very soon she implored a dear friend of mine to get her into a "Refuge." He readily met her wishes, and in about six months' time he asked me to call at the place and learn how she was getting on. The door was opened by one of the inmates, after a good deal of effort expended on the lock. Then, as soon as I had entered, the creaking of the same horrid lock acquainted me with the fact, that for the time being, I, myself, was a prisoner, and fully prepared me for what was to come.

My poor friend was not altogether satisfactory; at least, so said the matron. She had no definite charge to advance against er, but there was a tendency to insubordination in her. "Let me tell you," said she, "what happened the other day, and then you will know the kind of girl she is. I sent her into the garden to plant some stocks, telling her to put them along the border. Well, what must she do, but go and, in a most artistic fashion, arrange them so as to form the words 'God bless our home.' I very soon made her uproot them again," continued my informant, "telling her that I could have designed the same thing had I considered it necessary." And so the lingering love of the beautiful, on which tact might have fastened, and which kindness might have used to the poor child's moral salvation, was crushed by this senseless tyranny. "I cannot remain to endure this," said she; but I believe her desire to reform prevailed, and she actually remained there two years.

Once, when on a visit at this institution, I was made very uneasy by constant screams that proceeded from a room at some distance from where I was sitting in conversation with the matron. At last, I asked their cause—to be told that a very refractory girl had been deprived of her shoes, and fastened in that room, by way of punishment. "Let us go to her," said I, and, accompanied by one of the committee who had just joined us, accordingly we went. The tigress just deprived of her young could not have glared more fiercely upon us than did she when the door was opened, and the petty tyrant who had imprisoned her began to proclaim her many misdeeds in my hearing. Yet, in a very few minutes, sobbing like an infant, poor thing, she was on her knees, and joining me in prayer. I believe it was the question: "Have you a mother?" which unlocked the heart that had been closed to unkindness.

The matron of the "Refuge" is sometimes chosen through the influence of personal friends on the committee, because the place is calculated to suit her. But ought she not, on the other hand, always to be chosen, because calculated to suit the place?

What a pleasure it was, when in Glasgow some few years since, to mark the influence exercised on a large number of girls by their lady-superintendent, Mrs. Nott; and how much have I enjoyed calling at the very much lesser "Home" in Preston, and noticing the confidence gained from the inmates by my worthy friend Miss Scott?

But in many cases where the matron is all that may be desired, the "Refuge" is not what it should be. "Cursed by committees might be written against this work," said the energetic superintendent of one "Home" I visited. And I readily understood her. Good, well-meaning ladies, with but little knowledge of the world, and as little of human nature, were constantly framing vexatious rules for the establishment generally, or seeking to exact reluctantly given homage from the girls individually. Maggie was to remember what had been done for her; and Emily told that her defiant bearing did not become one who had been what she had been; and thus Maggie, Emily, Annie, and others, growing weary of so much of this kind of thing, were ever ready to be off again to the haunts whence they had been taken.

Oh! for more common-sense to be mingled with some folks' piety! "What subject shall you take?" asked this self-same lady, while the girls were assembling to receive an address. "Ruth and Orpah," said I. "Do you know why I asked you?" I instantly grasped the meaning. Nine out every ten clergyman and evangelists who visited the institution took, "The woman who was a sinner," and the girls, it appeared, were wont to say, when the Bible of the speaker was opened, "Here comes the woman who was a sinner." Poor things! I spoke on that occasion in such a manner as, with God's blessing to excite hope; and though I said nothing about sin, except in connection with the sinner's end, nearly every one rose to he feet when I finished, as a mark of anxiety to close in with Christ. I was afterwards taking a mission in Islington, and at one of the after-meetings I found a fine-looking young woman, who asked me if I had forgotten her. I was forced to confess that I had. "I was the first to rise and take your hand," said she, "when you came down to N——r. Now I am working for the rescue of others."

As the "Refuge" is considered a half-way house between degradation and respectability I trust that this subject will receive attention and that fewer evil reports of such places wil have to be taken back to the poor degraded by those who affirm them to be sometimes little better than prisons.

Pavenham Vicarage, near Bedford.

REPLY BY THE SUPERINTENDENT OF A HOME

I have given the above a very careful reading. I know the working of very many Refuges and Homes in the metropolis and country, and am convinced that great kindness to poor girls is the general rule, and that acts of apparent harshness are rare exceptions.

Matrons have very much to try both their patience and faith. The wickedness of men is by no means the sole and entire cause o female demoralisation. Idleness, disinclination to submit to proper authority, bad tempers, pride, &c., all combine to drag girls down to the streets.

Most fervently do I wish that those who seek the rescue of the fallen would aim at the Christian's legitimate point, viz., to seek in all cases, first to bring the subject of the evil of immorality as a grave sin against Almighty God, and then seek Spiritual repentance. Where true contrition for sin is realised, a readiness will be induced to put up with some few inconveniences while passing through a period of necessary probation. I hope ere long a meeting of actual workers will be convened.

EDITORIAL.

There is much truth in what Mr. Linnel says, but we believe also, with the Superintendent, that the old-time Refuge has been to a large extent transformed into the Home. Still, as Miss Leigh intimated, there remains some red tape to be got rid of. The hospita for the reception of those who have been bruised and injured in body or soul, or in both, should have an ever-open door, and the treatment should be at once kind and firm.

No system, whether of the old type or the new, will be so influential for good or evil as the personal character of those engaged in it. In a continental city there is (or was year ago) only one Refuge or Home for the fallen of the weaker sex. It is conducted on the early principle of lock and key and punishment.

We saw a wooden compartment at the end of a room and were told that it contained prisoner in solitary confinement in the dark. Twelve hours was the term of punishment. It grated upon our ears, and we thought how English sentiment would be outraged by such a method. But the lady in command was an embodiment of kindness, as well as an unflinching disciplinarian, and the girls al loved her. It might even be that the very fact of being locked into a Refuge and a Home gave a sense of safety and security to some who had known the depths of Satan as prisoners in one of those ante-chambers o hell, a *maison tolérée*. Life is mightier than system, and although a good system is of very great importance, it needs to be remembered that a good man will work better in a faulty system, than an indifferent man in a good system. In dealing with our fellow sinners, as in everything else, it seems inevitable that we should try with law, and fail, before we learn the mightier influence of grace.

◆

THE CHRISTIAN HUSBANDMAN.

"The husbandman that laboureth must be the first to partake of the fruits."—2 Tim. ii. 6.

"The husbandman waiteth for the precious fruit, . . . and hath long patience. . . . Be ye also patient." . . .—James v. 7, 8.

PATIENCE must precede fruitfulness, both in the natural and in the spiritual world. Husbandry may be divided into four sections: Ploughing, sowing, watering, reaping.

(1) *Ploughing.*—"He that plougheth should plough in hope" (1 Cor. ix. 10). Deep ploughing will produce a heavy yield. Mere scratching of the surface will not suffice, the rousing of the feelings and stirring of the emotions is not enough. The secret, unseen thoughts must be turned up, conviction must go deep. "They that plough iniquity and sow wickedness, shall reap the same" (Job. iv. 8). This principle of deep ploughing holds good on the opposite side, and how prolific is the yield therefrom. "The ploughers ploughed upon my back: they made long their furrows" (Ps. cxxix. 3).

Here the ploughing of human hatred has resulted in the marvellous yield of the grace of God to sinners. "Thou shalt not plough with an ox and an ass together (Deut. xxii. 10). God will not sanction the yoking together of the Church and the world for the furtherance of the Gospel. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke ix. 62). A man, engaged by a farmer to plough, beginning well, but soon ceasing to give his whole attention to his work, will make uneven furrows, and spoil the prospects of harvest. He will be discharged for "looking back," and being attracted by the passers-by. Many a worker began well for the Master, but the passing things of this life have distracted him, and he has been discharged as unfit for responsible work.

(2) *Sowing.*—When shall we sow? "In the morning sow thy seed, and in the evening withhold not thine hand" (Ecc. xi. 6.) Be always at it, and let the children in the morning of life begin to sow, and continue until evening. None are too young, none are too old, whose hearts are full of love to Christ. *How* shall we sow? Not "sparingly" but "bountifully," according to 2 Cor. ix. 6. The Master loves to do things on a liberal scale. "In tears" (Ps. cxxvi. 5, 6), like the Master Himself, who wept over Jerusalem, at the grave of Lazarus, in the Garden of Gethsemane. *Where* shall we sow? "Beside all waters" (Is. xxxii. 20). Some waters are clear and sparkling, and the murmur of their ripple gladdens the ear, sow there, of course. But there are turbid, angry waters, fouled and polluted, sow beside them also. Into the bright, sunny, prattling lives of the little ones cast the precious seed, but also, all the more lovingly and skilfully, when the swollen torrents of sin rush past. God is able to make it grow and take root there; and also beside the stagnant pools of stolid Atheism. "Thou canst not tell whether shall prosper, either this or that." It is no use either for us to try and form an opinion as to how far the sowing may prove a success. "He that observeth the wind shall not sow" (Ecc. xi. 4). This is a great temptation. We look out for what we call favourable circumstances, and so miss many a good opportunity.

What shall we sow? "Precious seed" (Ps. cxxvi. 6). "Incorruptible seed" (1 Pet. i. 23). "The Word of God" (Luke viii. 11.) Every promise of God contains a germ of everlasting life. Drop the seeds of promise into human hearts, and they will one day spring up. But we are to remember "*Whatsoever* a man soweth, that shall he also reap" (Gal. vi. 7). "He that soweth iniquity shall reap vanity" (Prov. xxii. 8). "They have sown the wind, and they shall reap the whirlwind" (Hosea viii. 7). Many Christian families are reaping an awful harvest of whirlwind. The children often hear their parents ridicule the minister's style, and criticise his earnest appeals, or cast doubt on certain portions of God's Word, or excuse themselves on trifling grounds from attendance at church; and these small seeds, apparently such trifles, have taken root, yielding a harvest of scepticism, indifference, and joking over holy things.

(3) *Watering.*—"Apollos watered" (1 Cor. iii. 6). There is abundant work to be done in watering by those who are unable to sow. Follow up those who have been interested in spiritual things, who have been awakened to a sense of need—write to them, visit them, open your house to them—and thus water by sympathy and prayer the precious seed of the truth of God.

(4) *Reaping.*—"In due season we shall reap" (Gal. vi. 9), that is God's time. "In Joy" (Ps. cxxvi. 5), that is God's way. "Sheaves," that is God's measure. Be patient, therefore, brethren. God has promised we shall reap, let us believe it, and begin now to look up to Him for the fulfilment of his promise. Is the absence of any visible result an indication that our ploughing and sowing are unblest? Not necessarily. There are many whom God has called to glorify him by patient continuance in well-doing, without their knowing what He is accomplishing by them. Let the absence of manifest result lead to close self-examination, to see if there be any spirit of selfishness or worldliness, or bitterness, checking the manifestation of God's work, and if nothing can be found standing between the work and God, and if a clear testimony for Him is being given, let us wait on Him with confidence for the fulfilment of his promise. One cause of unfruitfulness is the teaching of truths which we have not ourselves experienced. If we speak of the Gospel as saving men from the power and love of the world, and yet have not ourselves been saved from it, or if we try to enforce the need of submission and obedience to God's will, while our own lives are in direct antagonism to our teaching, how can we marvel at there being little, if any, result? The woman who touched the hem of Christ's garment testified of what she had experienced through contact with Him, not what she had learned theoretically.

In 2 Cor. ix. 10, we read: "He that supplieth seed to the sower and bread for food." A similar thought is expressed in Is. lv. 10, 11. His Word gives not only supply for service, but also strength for service, and he who goes forth to sow must first sit down to eat.

And now, after all our ploughing, sowing, watering and watching, how much have we accomplished? Scarce anything. "Neither is he that planteth anything, neither he that watereth, but *God that giveth the increase*" (1 Cor. iii. 7). The husbandman works by day, but God works by night and by day. It is his ceaseless vigilance, his watchful care, and the power of his own love that cause the up-springing of the seed, and the ripening of the harvest. "Ye are God's husbandry" (1 Cor. iii. 9). What fruit has the Great Husbandman gathered yet from us? Has He not had *long patience* with us, and is He not still patient? When we are inclined to be impatient over our work, and sigh for fruit, let us think how much we may be trying his patience. Let our lives be fruitful to Him, and He will see to the fruitfulness of our work in others.

G. Soltau.

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PEACE AND THE GENERAL ELECTION.

THE following address to Christian ministers has been issued by the Lancashire Committee of the Peace Society:—

Dear Sir,—In view of the approaching appeal to the country, when so many electors will be entering for the first time upon their serious and important trust, the Committee of the Peace Society, meeting in Manchester, desire very respectfully to invite you, as a minister of the Gospel, to take an early opportunity of specially urging upon your congregation the duty that belongs to a highly professing country like England to strive to uphold the full standard of Christian morality in its intercourse with other nations.

By the providence of God this country holds at the present time a prominent position in the van of Christian civilisation. The nations look to her to lead the way. Through Divine help she has been already enabled to do noble work in the advancement of civil and religious liberty, in the abolition of slavery, and in the promotion of freedom of commerce and friendly intercourse between the inhabitants of different countries. *But war still remains the reproach of the Christian Churches and the great impediment to the spread of the Gospel.* Europe groans under the weight of continually increasing military establishments. Standing armaments of five millions of men, at an annual cost to the nations of over three hundred millions sterling, represent the "armed peace" of Europe at the present time. Such a condition of things is as dangerous as it is oppressive: and it surely ought to excite the earnest solicitude of all the followers of the Prince of Peace.

It is, however, in the intimate relation of this question with religion and morality and the spread of Christianity in the world that your attention is now earnestly invited to it. A growing love for peace, and a growing hatred of war and its unchristian practices, are apparent among the people. But this feeling needs to be diligently fostered, and Christian ministers can render important help in this direction. As this pacific tendency of the rising democracy comes to be rooted in Christian principle—in the love of God and the brotherhood of man—it will create by degrees a settled public opinion that will insist upon statesmen uniformly adopting a just and conciliatory attitude towards other nations, and will require them steadily to aim at settling all international disputes in a friendly and reasonable spirit.

Your kind help in this blessed work of the Peacemaker is earnestly solicited.—On behalf of the Committee, William Pollard, Secretary.

Peace Society, 12, *King-street*, *Manchester*.

P.S.—The Committee will be glad to forward, to any friends of peace, papers and information on the subject.

EXETER HALL.—Mr. George Williams presided on Friday, Oct. 2, at the Fortieth Inaugural Meeting of the Educational Session of the Central Y.M.C.A., Exeter Hall. The following are some of the subjects contained in the Syllabus:—Matriculation for London University and First B.A., Civil Service Examination, Preliminary, Law, Chemistry, Hygiene, Physiology, Mechanical Construction, French, German, Italian, Latin, Greek, Portuguese, Spanish, Shorthand, Algebra and Euclid, Arithmetic, Music, &c., &c. Besides these classes, numerous lectures will be delivered by Sir J. Risdon Bennett, M.D., Sir Henry A. Pitman, M.D., Alfred Carpenter, Esq., M.D., F. Le Gros Clark, Esq., F.R.S., F.R.C.S., James Cantlie, Esq., M.B., F.R.C.S., Rev. J. Thain Davidson, D.D., Rev. Frederick Hastings, M.A., Isaac Pitman, Esq., &c., &c. The Educational Handbook, and General Prospectus can be had free on application at Exeter Hall,

Notes and Comments.

NO parts of a communication are generally more indistinctly written than the names of persons and places. We beg our readers to save themselves and us the annoyance of errors in print, by writing distinctly. Other words can be made out by the context, but there is nothing to help the printer in reading names.

We have had in the hands of the artists for some time our "CHRISTIAN ALMANACK" for 1886, in the centre of which there is a striking portrait of the late Earl of Shaftesbury, produced in colours, by which is secured an effect similar to an oil-painting. We little thought that before this portrait was completed the revered Earl would have passed away from our midst.

Many of our readers are annoyed because they find a notification at the end of so many articles that funds are needed. We sympathise with them; and yet they must know that no work can be carried on without funds. We beg our readers to bear this always in mind. We shall, for our part, endeavour to confine appeals to special needs.

The full programme of the October meeting of the Congregational Union, to be held in the Staffordshire Potteries, has many points of strong interest. They are such as Special Missions, the Children of Christians, the present temper regarding Foreign Missionary Work, Home and Social Purity, Christian Recreation, and a meeting on Total Abstinence.

Precision and conciseness are as valuable in theology as in natural science, as in both it frequently happens that the meaning is obscured by words. Some men possess, in an eminent degree, the faculty of presenting, in a few words, the greatest truths. Take, in illustration, the following from one of the pulpit utterances of a well-known clergyman, now deceased:—"Baptism *proclaims* the child of God. The Romanist says it *creates* him." "The order of Christian life is from within to that which is without; from the spiritual truth to the material expression of it. The Roman order is from the outward to the creation of the inward."

How different from this are Dr. Pusey's often laboured sentences, and what a wide gulf between the beliefs of the two divines. One would be tempted to smile at some of Dr. Pusey's opinions if they did not fill us with sorrow. Speaking of unbaptized children, the leader of the Tractarian heresy said:—

> "It is now the universal belief that although children who had not been made members of Christ are not admitted to that bliss which Christ purchased for us—the Beatific Vision of God, yet since they were not created for it, they do not feel any loss, but lead lives of natural happiness—a happiness which has one element wanting to that of adults still in the flesh, that they never, in thought, word, or deed, knew of actual sin against God who made them."

It is evident that Dr. Pusey himself shrank from his own opinion, and that the man's heart cried out against the theologian, and it is hardly necessary to assert that a dogmatic statement from which every one who has the Spirit of the Master must needs dissent, cannot fairly be termed a universal belief.

Without expressing a party opinion on the matter, it is evident that the question of Disestablishment will soon profoundly agitate the country. We notice, therefore, a very timely sermon lately preached in Lichfield Cathedral. The question, argued Canon Curties, should be approached in a spirit of good temper, with a keen sense of justice, a sound *practical* judgment, and with the remembrance that the Church is not man's, but Christ's.

This controversy on Disestablishment is testing the spirit of men. It is painfully demonstrating that many utterly fail to distinguish between the external and the spiritual Church. In the numerous letters on the subject, which we have read in *The Guardian* and *Record*, low and even questionable considerations against Disestablishment are urged. Arguments that from a period anterior to the Conquest the Church was an integral part of the nation, and that the main point is that of Disendowment, may be of value or otherwise; but, while the whole nation is looking on, it behoves Churchmen to base their objections on higher and Scriptural grounds.

The following important correspondence has taken place between Mr. Walter Shirley, the Liberal candidate for the Doncaster Division of Yorkshire, and the Rev. Henry Sandwith, Vicar of Thorpe Salvin, a resident elector in the constituency:—

"*Thorpe Salvin Vicarage, Worksop*,
"*Sept.* 29, 1885.

"DEAR SIR,—I venture, as an elector, to trouble you with a question on the subject of Disestablishment. I am well aware, from your public utterances, that you are theoretically in favour of that measure, but I am anxious to know what you are prepared to do in the next Parliament. If, without any fresh appeal to the people on this momentous subject, you will be willing to vote for the Disestablishment and Disendowment of the English Church, then I, although a consistent Liberal of many years' standing, and thoroughly in accord with the rest of Mr. Gladstone's manifesto, must, with much regret, deny myself the pleasure of giving you my vote, and whatever influence I may possess.

"It will not satisfy me to be assured that, most likely, the subject will not, in the face of other pressing matters, come on the carpet in the ensuing Parliament. But, in the uncertain temper of an immense democracy, it may, and I must respectfully press for an answer as to what you would do *then*.—Awaiting the favour of a reply,

"Believe me, dear Sir, faithfully yours,
"HENRY SANDWITH.

"Walter S. Shirley, Esq.

"P.S.—I reserve to myself the liberty of making what use of this letter, and of your reply, I may think fit."

"*Doncaster*, *Sept.* 30, 1885.

"DEAR SIR,—It is refreshing to find here and there a Liberal clergyman, and it gives me great pleasure to reply to your letter. I sincerely wish that more clergymen would look upon Disestablishment from the same sensible standpoint.

"You are quite right in saying that I am 'theoretically in favour of Disestablishment;' but I will certainly not support any Bill with that object until the question has been definitely made the subject of appeal to the country; for I think no Government would be justified in dealing with it without a distinct mandate from the electors.

"I have always said the question was not likely to be made an issue at the next general election; and, judging from Mr. Gladstone's manifesto and the recent speeches of Mr. Chamberlain and other leaders of the Liberal Party, I take this to be now absolutely certain.

"I should, therefore, oppose any attempt to deal with it in the next Parliament.

"I am, dear Sir, yours very faithfully,
"WALTER SHIRLEY.

"Rev. Henry Sandwith, M.A.,
"Vicar of Thorpe Salvin."

There could be no mistake made more menacing to Great Britain than for magistrates and police to give proof of unfairness, and provoke a conflict which will leave Socialists masters of the situation. Socialists are not all Communists, but the more moderate party may come to make common cause with Anarchists and with such Freethinkers as have just passed a resolution at Antwerp that "moral responsibility does not exist." There are dangerous elements among us, and, if they do not mind, magistrates and police may incautiously develope a state of things they did not intend, and help Socialists to prove that at short notice they can bring together tens of thousands of the people.

The "Mind Cure" brought out some pleasant banter from *The Times* when it was first heard of in England. In America, so it is stated in *The Laws of Life*, the new cure is assuming an unobjectionable and wholesome form. No one can doubt the power of mind over the body. The new teaching, therefore, is not to think about maladies any more than can be helped; to direct the thoughts outside ourselves; to concentrate the intellect and emotions on the Divine love; not to yield to bodily depression; to ask help for self-abnegation, and not to remit efforts for self-government; to regulate the life in order and simplicity; and to cherish hope and confidence in God. This is the new curative process.

About fifty years ago a distinguished Court physician, Dr. Hilton, brought out an English book on "Rest." It had a wide sale, and showed, by innumerable cases, that bodily and mental rest alone had been the method of cure for almost every kind of complaint. There need be no mystery then about "Mind Cure," nor a resort to hypotheses of magic, electro-biology, and so-called psychic forces. John Wesley used to say he was too busy to be hurried. And, avoiding worry or discontent, both of which eat into the very fibres of strength, we may fittingly recall the Lord's words in the pressure of our modern life, "Come ye apart into a desert place and rest awhile."

Another note on the subject of Health is called for. Herbert Spencer says: "All breaches of the law of health are physical sins." Wendell Holmes wrote earlier: "It is a sin to be sick." But sickness which is borne for the sake of others may have a blessing in it, and there is a finding of the life by losing it. Nevertheless, the work of the Lord may be hindered by self-induced complaints, and doubtless cholera of late has been invited by human neglects. In all such cases we must be careful how we charge God with bringing disease, and we may with faith and hope remember the word, "I am the Lord that healeth thee."

We desire again to call the special attention of our friends to the publication of the interesting little book entitled "The Conversion of Lydia Montefiore." We trust that many will read it and also procure copies to give to their Jewish neighbours; and, as the result, may they be led to do what Lydia urges them to do: "Search the Scriptures, and find through them the Lord Jesus as their own Messiah and Saviour." It is published at this office, price 9d.

The friends of the London Missionary Society in Bristol have made an effort to raise £4000 towards the debt of £11,000 by which the Society is so seriously hampered. The appeal has been generously responded to, and gifts or promises to the amount specified have been received.

It is unfortunate that poor-rates should be heaviest in the most distressed districts. In some of the Irish unions the pressure is excessive, the poundage reaching as high as six shillings, and that, too, in the very districts where the people find it hardest to live.

The bitterness engendered by the collection of such crushing rates is intensified by the impression that only a portion of the sum reaches the destitute poor. In 1884, for instance, the total cost of maintaining the inmates of the workhouses in Ireland was £443,761, and the outdoor relief amounted to £181,210. The "administration" of this relief cost no less than £308,288, or nearly fifty per cent. Perhaps the infusion of a little more practical Christianity into the working of the Poor Law would be found the best economy, for it certainly would seem that, under the present arrangements, it is necessary to spend twopence in order to give a penny.

The popular idea that England can claim an unworthy and unenviable pre-eminence as regards the frequency of suicide is very far from accurate; for, as a matter of fact, Germany takes the lead with 469 per million as compared with the 74 per million of Great Britain. In England, the eighth in rotation of the European countries, the increase during the past five years has been 7 per million, in Germany the increase has been 170 per million during the same period.

The painful statistics of suicide show, too, beyond doubt, that there are more suicides in summer than in winter, and in low-lying districts as compared with mountainous. A high rate of madness and of suicide seems to run along parallel lines with our advanced thought and civilisation, and it is far from certain that we have not been progressing somewhat too quickly. Myriads of men today are living lives of so restless a nature, physically and mentally, that there is no room in them for that peace which the world can neither give nor take away.

In a recent sermon upon Spiritualism, a Roman Catholic preacher, Father Clarke, urged that the Roman Catholic Church recognises prayer to the blessed, and prayer for the dead, "death raises no absolutely impassable barrier between this world and the next," and that although there is an "abstract possibility of other communications with the spiritual world," the Church opposes those who deal with them. "The very idea of anyone receiving money to induce him to be the means of communication between a man and his deceased friend is repulsive, and contrary to common sense," said the preacher.

In Ireland the half-starved relatives of a deceased person frequently sell and pawn all their little goods in order to pay for the masses which they are taught to believe are necessary in order to reduce the purgatorial punishment. The ceremony is a somewhat costly one to the bereaved poor, and it would not be out of keeping with the above sentiments if Father Clarke and his brethren were to refrain from receiving money for performing such offices when the sorrowing people are as poor as they are ignorant.

"The Dissenting meeting-house has collapsed, and the Dissenting Sunday-school superintendent has joined the Church, so the district is wholly free from schism." This intelligence, which finds a place in a religious weekly, has reference to the proceedings at a harvest festival held recently in the school-chapel of a little hamlet in Lancashire, where, doubtless, before the school-chapel was built, a few godly men and women did their best to teach and preach Christ, and Him crucified. That a larger work should take the place of a smaller one is not to be deplored; but it is to be regretted that the historian of the fact did not, when writing, remember the little narrative contained in Luke ix. 49, 50.

Already in Ireland a little cloud no bigger than a man's hand seems to foretell a coming storm between the politicians and the prelates. Mr. Parnell has for too long a time been accustomed to absolute rule to take kindly now to the dictation of Dr. Walsh and the parish priests, and, as, on the other hand, Rome is not likely to follow the lead of a layman and a Protestant, any very close union between the two parties seems to be out of the question. It will be interesting, however, to watch their movements, for, whatever may be thought of their harmlessness, both, doubtless will give evidence that they are wise as serpents.

Rev. E. P. and Mrs. Hammond recently visited Miss Pryde's Home for English Young Women, in Paris, and, although they have not been able to write an account of it, they warmly commend it to the sympathy and support of English Christians, as a highly valuable and deserving work on behalf of their young fellow countrywomen in often difficult and perilous circumstances. Miss Pryde's address is 22, Rue des Acacias, Avenue de la Grande Armée, Paris.

"Where ignorance is bliss," they say,
"'Tis folly to be wise;"
But where it leads to misery,
I don't think this applies.
J. F. M.

It appears from an account in *The Times*, that Dr. Ferrier's late experiments have been such as these:—

> "In one series of experiments the hinder lobes of the large brain were removed to test the effect on sight; in others a convolution in the temporal region was removed to test the effect on hearing; in others the frontal regions of the brain were almost entirely destroyed, and temporary paralysis of the lateral movements of the head and eyes was the result. The 'experiments had to be repeated and varied,' and the 'animals operated upon, after recovery from the injury, showed some mental deterioration, characterised by general apathetic indifference or purposeless unrest.'"

Does anyone believe that He whose tender mercies are over all his works ever intended that knowledge should be acquired by such cruelties as these? or that He will reveal through such operations the secrets of wisdom?

"A Country Director" has the most thorough disbelief in the "commercial depression" and "loss of interest in missions" theories. In a letter to *The Nonconformist and Independent*, he proposes that a few changes, such as the following, in the methods of management which would strike a chord of sympathy throughout all the churches, and revive their zeal in a wonderful degree:—

(1) That the Directors should use up all their stock straightway, never keep a reserve fund, but trust in the Lord with all their hearts. (2) That the present method of printing the list of subscriptions be done away with, and simply the names of places from which money has been received and the amount published; for if we honour men we lose touch with God in a proportionate degree. (3) He has a very deep conviction that a lack of prayer is the real secret of the present troubles. Prayerfulness should pervade our whole organisation, and dependence on God, not looking to man, should distinguish the working of the Society. Therefore he desires to see a weekly prayer-meeting established at the mission-house in the board-room (which seats 180) on Saturday or other afternoons.

Such a service (adds this wise and spiritually minded Director) would be a central meeting-place for all interested in missions. Missionaries, missionary students, and directors would be brought into touch with one another, and with the best workers in London and country. Upon the missionary students in particular such a prayer-meeting would have the best effect. In a service such as this, Madagascar would be remembered in her trial, Central Africa in her despair, and New Guinea in her hope.

Not only the Society specially addressed, but all our churches, societies, and missions, will do well to take earnest heed to the concluding sentences of this appeal:

> "If we want funds, let us meet and ask God for money, and, in God's name, let us not be guilty of the folly of merely issuing circulars in a formal manner. When our constituents see that we are really trusting God they will untie their purse strings, and give us all we want. At present the intellect of our people in regard to the work is enlightened; but something has quenched their emotional view of it, and I believe the secret is that our churches want to see a mode of management more inspired by faith and piety than it is at present. People will always give when their hearts are moved, and I know of no other way of doing this than by the spirit of consecration that makes God our one and only hope in all our work."

Mr. Sutherst has done well to call attention to the overworking of railway servants. A Midland guard worked $194\frac{1}{2}$ hours in twelve days; an engine-driver $105\frac{3}{4}$ hours in one week. In one case a fireman actually worked thirteen days in a week. Comment is needless.

On the afternoon of Sunday week, to a deeply-interested company of steerage and other passengers on board the ss. *City of Rome*, in mid Atlantic, Miss von Finkelstein gave a most instructive talk on social life in Jerusalem. This lady, who was born and has spent the greater part of her life in Palestine, is now on a visit to this country. After a period of rest she purposes giving public lectures on subjects relating to life in the Holy Land, as confirmatory of Scripture teaching, illustrated by native costumes, &c. Both by natural gifts and intimate knowledge she is well suited for the work she has undertaken, and we trust many of our Churches will avail themselves of her services. Particulars may be obtained by addressing her, care of Thomas Cook & Son, Ludgate-circus, London, E.C.

Friday last was the twenty-fifth anniversary of Mr. and Mrs. Grattan Guinness' marriage—their silver wedding. There was a specially happy gathering for praise and prayer at Harley House, with between two and three hundred friends—praise for twenty-five years of "goodness and mercy," and prayer for the work of the Institute during the session that has just commenced. During the afternoon meeting Mr. Guinness read some letters recently received from his son, Harry; the Lord has been very remarkably blessing his evangelistic work in Tasmania and Australia. Mr. Guinness spoke in the evening upon some of the lessons learnt in a quarter of a century of Christian work and experience.

We hear, with deep regret, that Miss Mittendorff's Orphan Home, Clayton House, Epsom, is in very urgent need of help at present.

We have received from Pastor Chiniquy a few copies of his "Fifty Years in Rome." The tearful story of the young Canadian lady, whose death of a broken heart, brought about by the horrors of the Confessional, was one of the steps leading to the deliverance of Father Chiniquy from Rome, is a most affecting and effective illustration of the debasing character of that atrocious institution, with which, nevertheless, Romanising false Protestants are labouring to curse our English nation. The book is a bulky octavo volume, of 832 pages, and can be obtained at this office for one guinea, carriage free.

It has been remarked by some that the late Earl of Shaftesbury did not take any very active or pronounced part in promoting the spread of Total Abstinence principles. With so many other good works in hand, it is little wonder that he was not prominent in the Temperance reform, but it must not, therefore, be supposed that his warmest sympathies did not lie in that direction. In Mr. A. Gustafson's remarkable book, "The Foundation of Death" (*Kegan Paul*), these weighty words, spoken by his lordship to the author, are quoted :—

> "It is absolutely impossible to do anything to permanently or considerably relieve poverty until we have got rid of the curse of drink."

Truth is almost alone among the secular papers in speaking a fair, not to say a kindly, word for Mr. Stead :—

> "That Mr. Stead and his friends should have been committed for trial was a foregone conclusion. Motive may weigh with a jury, and if a verdict be found against a man, it may weigh with a judge in pronouncing sentence. A magistrate has, however, only to look to the letter of the law. If he considers that there is primary evidence against an individual of having done an illegal act, he is bound to send the issue to a jury. Mr. Vaughan, however, went entirely beyond his functions in expressing his views upon articles in *The Pall Mall Gazette*, and in asserting that they had greatly lowered the English people in the estimate of foreign nations. These articles were not before him; and they had absolutely nothing to do with the question whether or not the Editor of *The Pall Mall Gazette* had violated the law in regard to Eliza Armstrong."

The case is stated in a nutshell in the following paragraph in the same paper :—

> "The case is pretty clear. Mr. Stead wished to prove that certain things could be done, and he sought to prove this by doing them. He desired Mrs. Jarrett to obtain a child for certain purposes from her parents. On this Mrs. Jarrett and a Mrs. Broughton induced Mrs. Armstrong to part with her daughter Eliza. Mrs. Armstrong was told that Eliza was to go to a situation at Croydon. No mention was made of wages, Eliza was dressed up in new clothes, and was taken away by Mrs. Jarrett. Here assertion becomes conflicting. Five pounds was undoubtedly expended, and Mrs. Armstrong's husband showed that his view of the transaction was unfavourable to her by blackening her eyes. Eliza was taken to a house kept by a Madame Mourez. She was received there without any protest on account of her age, and then a sort of dramatic representation of what might have occurred had she really been brought there by ill-disposed persons took place. After this, she was sent away to France, and there seems to have been placed in a respectable situation. In the meantime, the articles in *The Pall Mall Gazette*, and particularly one giving some account of the adventures of a certain Lily, attracted the attention of the neighbours of Mrs. Armstrong, and they seem to have accused her of selling her child. Stung by this accusation, Mrs. Armstrong went to the police. The child's whereabouts were eventually stated by Mr. Stead, and, after an attempt to induce the mother to assent to the child remaining in the situation that had been found for her, she was restored to her parents."

The following circular has been issued, and copies may be obtained from the Office of the Defence Fund, 5, Bishopsgate-street Within, London, E.C. :—

> "*Defence Fund, London, Sept.* 30, 1885.
>
> "Sir,—You are aware that Mr. Stead and Mr. Bramwell Booth, and certain of their assistants, have been committed for trial at the Central Criminal Court. The prosecution is being conducted by the Treasury. Public money is being used to prosecute those who have performed a public service at great danger and risk to themselves.
>
> "A Stead Defence Fund has been opened, to which the following have promised to contribute :—
>
> S. Morley, M.P.
> Cardinal Manning.
> Bishop of London.
> J. P. Thomasson, M.P.
> Alexander McArthur, M.P., Hon. Treasurer.
> Professor Stuart, M.P., Hon. Treasurer.
> Canon Scott Holland.
> Canon Butler.
> W. Shepherd Allen, M.P.
> Theodore Fry, M.P.
> Rev. Dr. Stephenson.
> J. A. Picton, M.P.
> R. Spence Watson.
> H. J. Wilson.
> Rev. E. S. Talbot
> F. W. Crossley.
> Rev. Dr. Clifford.
> Hon. Thos. Holt.
> Mrs. Pease Nichol.
> Francis Peek.
> Percy W. Bunting.
>
> "You are earnestly requested to send a subscription. This will not imply approval of all the means adopted by Mr. Stead and his friends, nor any opinion on the merits of the case now before the Court, but only a desire to see fair play, and that those persons who have been instrumental in securing a great reform of the law and of public opinion, and who have been actuated by the most virtuous motives, should not be crushed for want of money.
>
> "The necessary expenses of the defence will be very large, and are estimated at over £5000. But even such an expenditure cannot be regretted if, as is confidently expected, the trial shall have the effect of giving greater impulse to the present moral movement. Please address your reply to the treasurers, care of P. W. Bunting, Esq., 11, Old-square, Lincoln's Inn, London, W.C., to whom subscriptions should be sent, which the donor may, if he desires, appropriate to the expenses of any particular defendant."

A large and telling placard, addressed "To the British Nation," and setting forth some facts relating to the prosecution of Mr. Stead and Mr. Booth, has been prepared by the Defence Committee, 5, Bishopsgate-street Within, E.C. The surprising circumstance is emphasised, that while the real perpetrators of crime are left undisturbed, the money of the nation is being freely used to prosecute the very persons who have brought these dastardly crimes to light. Parcels of the placard will be sent free to any part of the kingdom; we hope the friends of morality will send for copies, and have them displayed in every town and village throughout the land.

> "Almost the last—if it was not the very last—public utterance of the revered and beloved Earl Shaftesbury was the speech at the Mansion House on July 10, at the meeting of the Society for the Prevention of Cruelty to Children, in which, speaking with the rich experience of half a century passed in constant endeavour to raise the standard of public and private morality, he struck at once at the root of the question when he declared that the only hope of progress was in exciting and educating public opinion. He said: 'Before we can make any great advance there must be a considerable movement in public opinion. It must be vigorous and determined, and it is our duty to bring that voice of public opinion to bear on this question. In order to do so effectually you must never be silent, but go about crying, "Unclean, unclean!" and not relax your efforts until some determined steps have been taken. Law can be evaded in every possible way. The only thing that defies evasion is a widespread and universally extended public opinion. I think we must have an entirely new agency at work to discover and stop these crimes. I hope that we shall be able to create such a public feeling. The plague-spot is too deep, too wide, and there are too many persons interested in the continuance of it, to enable us easily to wipe it out. Uncommon energy will be necessary, and I hope we shall raise such an amount of popular indignation that the effect will be irresistible.'"

Manifestly Mr. Stead, from whose paper the above is quoted, must have been greatly influenced by this penetrative and outspoken utterance from the aged and saintly Earl.

A classically-educated man and a classical schoolmaster is glad to see *Truth* opposing "the classical education nuisance." He says :—

> "Modern languages and sciences, *properly taught*, can give a mental discipline of the same sort and value as dead languages and pure mathematics. Their practical value decides the question in their favour. It is gradually becoming easier to get masters who can teach modern subjects with the same thoroughness with which a good classical master teaches Latin and Greek, and at the same time exercise an equally valuable influence over the boys, who are, to put it shortly, gentlemen and disciplinarians, as well as capable teachers. Cambridge has lately set an example which will do as much to raise the standard of scholarship in modern languages."

A great possible gain to good morals is here indicated.

Mr. Henry Varley has written the following letter to Captain Morley, in relation to the licensing of the London Pavilion :—

> "Sir,—I write to you in your capacity of Chairman of the Middlesex Bench of Licensing Magistrates. On Thursday last, at Clerkenwell, you said, in relation to the New London Pavilion Music Hall, 'that the judgment of the Bench was that this license should be granted.' I desire to ask how it comes about that, with the knowledge your worshipful Bench possesses concerning the notoriously immoral character of this house, you could make such a statement? With the well-known fact before you that for a lengthened period this house has been the constant resort of profligate men and women, how could such a judgment be given? It is known to some of the magistrates that on the boards of this palace of shame women have been seen dancing in close-fitting flesh-coloured costume, so arranged and painted that to the audience they appeared absolutely nude. In the face of these facts, was not your judgment corrupt, and a practical endorsement of the vice and crime so long continued in this stronghold of wickedness? I place on record the most solemn protest against the action of your worshipful bench, and do not hesitate to describe that action as a distinct premium placed upon vice and crime. In my judgment it is monstrous that out of so large a number of magistrates thirty gentlemen (the number present) should have the power to put the law on the side of vice and crime by giving license to this splendid temple of licentiousness. Were you not aware that a sum of £15,000 was dependent upon the affirmative judgment of the Bench? Was it seemly for the Middlesex Bench of Magistrates to allow this corrupt compact to pass unchallenged? In harmony with the opinion of large numbers of my fellow-citizens, I hold that no more corrupt judgment has been given in this generation. I think it right to say that I intend publishing this letter, in order to bring to public notice the action of your worshipful Bench concerning this notorious house.—Believe me to remain, yours faithfully,
>
> "Henry Varley.
>
> "48, *Elgin-crescent, Notting-hill, W., Oct.* 5."

KILBURN HOUSE OF REST.—It will be seen on our announcement page that the meetings usually held at Miss Mason's House of Rest, Kilburn, are now resumed for the winter season.

MR. C. H. SPURGEON AT THE MANSION HOUSE.—On Monday afternoon, Sept. 28, Mr. Spurgeon delivered an address in the Egyptian Hall of the Mansion House in connection with the London Banks Prayer Union. The first anxiety of every man, he said, should be to get into the kingdom of God, and the next object should be to continue there, to be loyal subjects, to be obedient to every command, and to enjoy every privilege of that kingdom. The next business should be to spread that kingdom, and to bring others to Christ. This should be the life-work of each man. But to the seeking of God's kingdom was added a command to seek "his righteousness," by which was meant the practical part of true religion. Let them aspire after a high degree of holiness. If they were living as they ought to live they ought to promote everything that was pure, honest, and of good repute. He did not want to argue there about the sad wickedness of these days. Each man in his own position should labour after purity. Every Christian man should have a hand in every fight for virtue and goodness. The religion of Christ was not to save one's-self only, but to make a man a warrior for everything that was pure, and to fight everything that was evil.—*City Press.*

TROUBLES IN BASUTOLAND.

SIR,—I ask your prayers for our dear mission. May the Lord incline the hearts of many of his children to remember us before the Throne of Grace. At present the whole land is visited with a very severe drought. For several months past not a drop of rain has fallen. The people (natives) have sown wheat on a very large scale in these last winter months, and it is sad to see the tender blades withering for want of moisture. One of the principal chiefs, although a heathen, last week begged the missionary of this place (Mr. Mabille) to make special prayer that the Lord would be pleased to look in his great mercy upon the Basutos, and send down his blessed rain, so that famine should not destroy them. The chief himself was prevented by sickness from being present at the meeting held last Sunday, but sent two of his sons to represent him. They came with a large number of their followers, and I think at least 2500 persons were assembled, thus giving us (the missionaries) and many native Christians an opportunity to exhort, warn, and entreat for mercy. Other churches attached to our mission will also hold meetings for special prayer. Our neighbours in the Orange Free State have appointed September 6 as a day of humiliation and prayer, for their land is also suffering very severely.

I regret to say the smuggling of Cape brandy into this country, by Boers, to which I alluded in my letter of June, is still continuing, and greatly demoralising the natives. The representatives of the British Government, who are supposed to direct our affairs, have no force to assist them in their desire to suppress this odious traffic. Some of the chiefs encourage it; others, however, are becoming alarmed by the insubordination it creates among their people, and are now trying to arrest its progress; but the Boer is not easily diverted from his project.

My son (who was once a worker with dear Miss McPherson) has lately visited several of our out-stations, directed by native teachers in this district, and although no notice had been given of his intended visit, he was rejoiced to find the schools well attended, and the work in general giving much encouragement.

It is with great pleasure many members of our mission read the details given by The Christian of the efforts made to check immorality, and to arouse all England to repent and turn to the Lord ere his judgments are poured out on the nation on account of its connivance with certain forms of vice. May you, dear Sir, be abundantly blessed in all you are doing for this end, and may you soon see glorious results.—Believe me to remain yours sincerely,

Hamilton Moore Dyke,
Paris Mission.

Morija, Basutoland, S. Africa, Aug. 27.

In another letter, dated September 2, Mr. Dyke says: Having sent you a cry of distress, it is but right and honest that I should tell you of a great deliverance which has been granted by the Lord. I mentioned that on the preceding Sunday, an influential chief, although a heathen, had requested the Church in this place to make special intercession that the Lord would extend his great mercy to the land and avert famine. On the day after I had posted my letter to you, the sky being as brass above us and the earth like stone, black clouds suddenly arose, and soon the blessed showers began to fall, the first real rain we had seen for nearly five months. For the last five days we have had the joy of seeing heavy rain or showers watering the fields and refreshing the pasturage.

It is not only Basutoland which is thus favoured, but the Free State and other parts have had a share in the blessing. Thus the Day of Supplication and Humiliation which is appointed in the Free State for the 6th inst. may well be also a day of devout thanksgiving. Would that these heathens could recognise God's hand in this, his act of mercy, in covering the land with precious rain.

On the day we were holding our great meeting for prayer at Morija, other meetings were being held in different parts of the country, and were well attended, especially I may mention one, which took place at the town of a son of Letsie; he has great influence in the tribe, he is still a heathen, and moreover, a great brandy-drinker. His eyes seem, however, to be now opened to the greatness of the evil caused by this abominable drink. He foresees that ruin will come on the tribe if the Boer brandy-seller is permitted to pour in the poison, as he has lately been doing. He has, therefore, had some arrested and taken before the British authorities to be heavily fined. He requested two of our missionary brethren to hold a service on August 23, in his town, in which, before a large assembly of his people, this chief (Lerotholi), whilst confessing his own weakness and love for brandy, which he knows his health is suffering from, entreated his people to refrain from its use, and promised to do all that was in his power to prevent smugglers from coming into his distrrict. Our missionaries and some of our native catechists had an opportunity of setting before the people the fatal consequences which must result from drink, and also for urging them not to resist the calls of God, but to turn to Him, who alone can save both body and soul. It is truly a subject for praise that on one Sabbath several thousands of these natives can be brought together to hear the blessed invitations of the Gospel. The Temperance work, I am glad to say, is gaining ground.

Messrs. MOODY and SANKEY AT WORK.

[BY OUR OWN COMMISSIONER.]

THE old saying about prophets not being without honour save in their own country, would not seem to have any sort of application to these evangelists, whose names are—

> "Familiar in our mouths as household words."

No reader of The Christian needs to be convinced of their great and abiding popularity throughout the British isles. From time to time I have avouched it in these pages from personal testimony; for I have been an eye-witness of their public work in almost every corner of the three kingdoms. Now that I have enjoyed the added privilege of seeing them in their own homes and among their own people, I have the same story to tell.

Among the last things I did, before quitting the American shores, was to visit the little town of Orange, in the State of New Jersey—some half-an-hour's ride by rail to the south of the city of New York—where the evangelists were holding a four days' mission with all the old-time success. This, however, was not their start-off in Gospel work for the fall of the year. The Northfield Convention was scarce a fortnight gone by when the evangelists were preaching and singing the old, old story at that fashionable watering-place, Newport, Rhode Island. I was then in Canada, and could not see for myself how their message was received by the votaries of recreative pleasure that flock thither in the bathing season from New York and Boston. Vast assemblages are now considered so much a matter of course in connection with the labours of Mr. Moody and Mr. Sankey that the daily newspapers take little notice of what in other circumstances would be a phenomenon worth recording in columns of close print. The Newport meetings, I understand, were no exception to the rule. Then short visits were made to places within easy distance of Northfield, in some cases by the evangelists singly. After my visit to Canada, Chicago, &c., I returned to Northfield, in order to see the schools in full working order after the summer recess. There I found Mr. Moody on the eve of departing for Brookfield, Mass., where he was to be joined in the work of the Gospel by Messrs. Mateer and Parker, evangelists from England. These brethren were to continue the special services after Mr. Moody had left. They are certainly fortunate in having such an auspicious introduction to an anticipated campaign in the United States, and I trust they may have an abundant success wherever they may be called to labour.

Orange, whither Mr. Moody next went, and where he was rejoined by Mr. Sankey, is, as I have said, but a short run from the metropolitan city of New York. It lies in a pleasant and well-wooded valley, and is the residential resort of many well-to-do men of business. I was given to understand, on good authority, that the hill-sides round about the little town are dotted with the handsome dwellings of successful traders; that in these parts, in short, millionaires are so plentiful as to be of little account. Though the population of the town is comparatively small (I seemed to compass the whole place in less than an hour's walk), it is more than usually influential in proportion to its size.

The friends who invited the evangelists had evidently gone to work with a will, and were bent on making the most of the occasion. They hired a large skating rink (one or more of these appear to be indispensable to every American town; they work much mischief, and the sooner they are given up the better), and had it seated so as to accommodate over 4000 persons. This would probably exceed the entire muster-roll of the inhabitants, old and young, but there are other towns not far distant. On the evening of Sunday, the opening day, the rink was crowded to excess, and I believe thousands more failed to get in. I was present at the meeting on Monday evening, and the scene from the platform brought vividly to my remembrance many of the monster gatherings I had witnessed in the old country. Mr. Moody preached on "Seeking the Lord" with all that impassioned fervour that makes one feel each time he never spoke so earnestly before. I have heard him deliver that discourse a good many times, but this time it seemed to me to be unusually realistic and impressive. Towards the close of the sermon he told the story of a Mr. Long, with whom he worked when a lad at Northfield, who resisted the strivings of the Spirit so often and so long that the heavenly monitor left him, and he became a gibbering idiot, meeting every inquirer with the words of the text he had scorned, and which became to him a sort of death dirge: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." One lovely moonlit evening, shortly after Convention time, Mr. Moody drove me around, and we passed the house where Mr. Long had lived in the days of that worldly prosperity that had been to him the snare of the devil, and killed his promptings to a better life. With all this fresh in my recollection, the story of his terrible end came home to me with a wonderful impressiveness, and it seemed to exercise a like effect on the crowded congregation that listened with breathless interest. Mr. Sankey sang his best, and was ably supported by a splendid choir. The Baptist Church across the street was filled for the after-meeting, which was almost as interesting and hopeful a season as I ever remember in connection with the work of these evangelists.

It was with unfeigned sorrow that I spoke a last farewell to Mr. Moody and Mr. Sankey next morning, and returned to New York, preparatory to sailing for England by the *City of Rome* on the following day. Since reaching the American shores, I had spent many pleasant and profitable hours in their company, both in private and in public; I do not envy the man who has had that experience, and is not loath to bid them good-bye, even with the prospect of meeting them again at no very distant date. As I shook hands with Mr. Moody, I asked when we might expect to see him again in Old England. He could not exactly say, but he fondly hoped to visit Palestine some time or other, if the Lord spared him. To accomplish that he must at least pass this way. Meantime I may confidently invite every reader of these lines to pray that God's richest blessing will rest on the continued and abundant labours of these beloved brethren, as they seek to carry the message of salvation to the masses of their countrymen scattered up and down the great American continent. Their present engagements extend to the close of the present year. The dawn of another will probably find them entering on their loved Gospel work in some of the great Southern centres of population.

PALESTINE.—Mr. W. Lethaby, who has undertaken a mission to Palestine, affirms that the Mussulmans are not so fanatical as supposed; but, though very ignorant, they are disposed to listen to the Gospel. A Rabbi asked why Jesus did not show Himself to the Sanhedrim after his resurrection, to which Mr. Lethaby replied: "They have Moses and the prophets; if they will not hear them, neither would they be persuaded if one rose from the dead."—*L'Evangéliste.*

WITH MISS MACPHERSON IN CANADA.

[BY OUR OWN REPORTER.]

IN the course of my wanderings on the western side of the Atlantic, full as they were of ever fresh and stirring interest, nothing afforded me more genuine satisfaction than the six or seven days spent in Canada. Four of these were almost wholly taken up in visiting the homes of some of the children whom Miss Macpherson has transplanted from the hotbeds of physical and spiritual malaria in London, and other British cities, to the pure and healthful spaces of the Dominion. I have often heard our sister tell the pathetic stories of these children—their sorrow, misery, and rescue from a fate worse than death itself. Many a time it has been my privilege and delight to see the bands of well-clad, well-trained, bright, and smiling lads and lasses, who ever and anon come to the Home of Industry to say good-bye before they set sail for the land of their adoption. I have followed them in thought across the trackless deep, and tried to picture them as they were placed in peaceful Canadian homesteads. Now that to the pleasures of imagination there have been added those of sight, I feel that I can far better appreciate the scope of the work, and understand the difficulties that surround it. These are by no means light or few.

The friends who attend the meetings at the Home of Industry, month after month, see the bright side of the picture; but it has its shadows, too, and when these are unseen they are apt to be discounted or forgotten. There are discouragements, no doubt, in connection with the department of rescue and training, but the Canadian side of the work is perhaps the more trying of the two. It is generally easy enough to get homes for the children. The demand, especially for girls, is in excess of the present supply. It is after the children are placed out that their individual idiosyncracies, or, mayhap, latent tendencies to evil produced by early surroundings, begin to crop up. Many masters and mistresses make every allowance for these and bear patiently with them. Others are less considerate, and if they deem the child unsuitable, they can at any time return him, or her, as the case may be, to the Stratford Home. This does not often occur, after the boy or girl has been in a home for any considerable period. A boy is perhaps sent back for some fault, but he has not been in Stratford long before an urgent message comes to have him speedily returned: they cannot do without him, faults and altogether. There is a case on record where a lad had been twice returned, but the master finally concluded that notwithstanding he must have the boy, who was accordingly re-returned to his old place, and things moved quite smoothly. Difficulties arise on the side of the receivers as well as of the children received. Though the utmost efforts are made in all cases to see that the boys and girls are settled in respectable and worthy homes, it does occasionally occur that the conditions of the youthful life, especially in the case of girls, are discovered to be unsatisfactory. The girl is removed without scruple or delay, and brought back to the shelter of the "parent" roof, till a suitable home is found. So this blessed mission has in it plenty of shade as well as of sunshine, and it is needful that its many friends should keep this well in view, so that unceasing and prayerful sympathy may go out from them towards the work and the workers.

After an unexpectedly prolonged stay at Niagara Falls — "The sublimest thing in Nature," as it has been tersely termed—I reached Stratford, Ontario, and was heartily welcomed by Miss Macpherson, Mrs. Merry, and other friends whom I had known in Spitalfields. The Distributing Home is a large, elegant, and well-appointed building, standing in its own grounds, with several acres of land and an orchard attached, on the outskirts of the little town. It was built for a private residence, and, as your readers may remember, was some time ago secured for this work, on very advantageous terms. It is a fine house, but none too fine for the God-like work that goes on within its walls. It was to me deeply interesting to watch the daily round of the home life. The morning worship, with its earnest talk to the children in residence, on some practical Bible topic, generally by Mr. Merry; the school lessons; the despatching of a boy or girl to a home more or less distant; the visit paid by someone in search of a child, or by a young maiden that has been in service and has come back for a brief holiday—all these and other events fill up to the full each recurring day.

But, as I have said, most of my time was spent in being driven through the surrounding districts to see the children in their Canadian homes. The limits of your space at my disposal are far too small for me to tell in detail the story of these four beautiful and never-to-be-forgotten days —the first with Mr. Merry, Jun., as my sole companion, and the other three with Miss Macpherson and two of her London lady helpers (Misses Stock* and Granger) in addition.

We travelled over a wide district of country, with sometimes many miles intervening between the houses where the children lived, while at other times we found them settled in groups. Our visits were quite unannounced, and probably those we saw were as fully representative of the work as could be—from the toddling little mite of a girl adopted by a childless couple, to the youth verging on man's estate, and the maiden soon to enter the bonds of holy matrimony. We saw much to rejoice our hearts and evoke our hallelujahs, and we found also some things fitted to sadden the spirit and temper the jubilation—but not much of the latter, comparatively speaking. In one case it was a little girl, redeemed from the direst poverty, who had taken into her silly head the notion that she must shift her quarters as soon as she could earn any money, much to the disquietude of the motherly soul who was providing for her a happy and comfortable home. Here and there the child's temper was the household ghost, very hard to exorcise. One boy was said to be unkind to the cattle; and in another instance a sharp, handsome lad, had somehow imbibed sceptical views, and was like to corrupt others dwelling near by. These were matters for plain, and earnest though pleading, remonstrance, as well as for patient forbearance, in the hope that with growing years would come added wisdom. But on the whole, despite these spots on the sun, it was a time of great gladness at seeing those young immortals, most of them with a past history that is to them best buried in oblivion, enjoying so many present privileges and having before them such fair and far-reaching prospects.

In order to give point to this sketch it may be well to allude briefly to some cases picked out of the many we visited—giving in few words the past and present circumstances of each:—

Jane L—— was deserted by her parents in Bristol and left with grandparents, who could not provide for her. She used to sit all day in grandmother's bed, so that when taken to the Rescue Home she was like a statue! Now she is a most engaging little minx of four; she has not only found a very desirable country home, but has evidently become as the apple of their eye to her foster parents.

Robert B——, a semi-orphan, who frequented the low lodging-houses, where he was fast learning all kinds of evil. We found him on a farm nursing a chubby-cheeked blue-eyed child; he seemed as happy as a little prince.

Lizzie M—— was a motherless girl (with a drunken father), found with a brother running about the streets of South-east London, and fast going to ruin. We reached her Canadian home in the afternoon and found her nicely dressed up, the day's rough work being over. Her brother is on a farm not far distant, and as happy as possible.

Peter K——, who has been out twelve years, we found busy harvesting. He earns 100 dollars besides board, during the seven outside working months, and has the rest of the year free to spend as he may.

Nelly R—— was at school when we reached the little country town where she has found a happy Christian home. She soon appeared, nicely dressed, and carrying her satchel of books over her shoulder. She confidentially told Miss Macpherson that "Ma" had bought a white frock for her to wear on Sundays.

One thing that particularly struck me during these four days was the universal and unbounded hospitality of the Canadian farmers. Of course everybody wanted us to stay for refreshments, while again and again we were pressed to remain over night—five of us besides the two horses. One evening, in the fast fading twilight, we were in danger of being benighted on a rough and unknown road, and were glad to accept the proffered hospitality of an old Scotch couple, Mr. and Mrs. Risk, who had settled there nearly forty years ago. We were much interested in hearing of their early struggles when they first came into the uncleared bush and had scarcely a roof to cover their heads. They have reared a family who are now scattered about, taking an honourable part in the world's work, while the venerable parents are not only caring for some grandchildren, but helping on Miss Macpherson's good work by having in their household a boy, Ernest C——, and a young woman, Agnes C——, brought by her from the old country. The former has been with them four years, the latter has been for twelve years, and is quite a daughter in the family.

Next day we dined with Mr. Burgess, one of the magistrates of his district, who has taken a deep and active personal interest in the work of placing out the children. He has on his own farm one of the lads who went out with the first party last spring, and of whom he spoke in the highest terms. The day following we dined at the house of a farmer, near the town of Guelph, who has no less than three of the children brought out, two of them being brother and sister. These two, with others of the same family, have had a peculiarly sad history, and it is a happy circumstance to find them now so well cared for. The second night we were very kindly received and entertained by Miss Macpherson's niece and her husband, Mr. and Mrs. Henderson, of Hespeler. Mrs. Henderson has in her household two girls brought out from England, whom she is carefully training for future usefulness.

To me, one of the chief charms of the tour was the companionship of Miss Macpherson, and the peculiarly happy way in which she utilised every opportunity of giving some bit of counsel, of encouragement, or of exhortation, according as the circumstances demanded. Her large experience, coupled with a zeal that never flags, enabled her to speak many a word in season. While adhering mainly to her own special branch of work, she is solicitous of advancing in every way the spiritual interests of the Canadian people. In some of the districts the population is largely German, and she has it in contemplation, I believe, to take out Dr. Baedeker next summer for a period of Gospel work among his countrymen there. She has also done something to enable young English evangelists to settle in different parts of Canada, and in coming years she hopes to do more.

In closing this brief notice of a work which cannot be too highly commended, I would bespeak earnest prayer for our sister and her devoted fellow-workers both in London and in Canada. This blessed emigration movement, while it has the highest confidence of the Government, is not without its enemies and detractors in the Dominion, and it needs the greatest wisdom not only in the selection and training of the children and the placing of them out, but in their subsequent oversight, so as to obviate all reasonable ground of complaint. The regular visitation work from the Stratford Home is very ably carried on by Mr. Fred. Avouche, who is himself a product of the movement in its earlier stages. Miss Macpherson, with a party of lady friends, is now on the Atlantic Ocean on her homeward voyage; I trust to make one of a large company that will, at the next workers' meeting, heartily welcome her back to the mother shores.

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* Some most interesting notes by Miss Stock of visitation among the children are in type, and will appear in an early issue.

MR. HAMMOND AND THE CHILDREN.

THE meetings at Mildmay Conference Hall go on from day to day, both in the morning and evening. At the morning services held in the large room, where several hundreds usually assemble, there are a great many of all ages who give testimony of the work being done amongst them.

A minister praised God for having saved his little girl and boy this week. He added, his house never had so much music in it before. One evening he went up to the children's room, when they were asleep, and under his little girl's pillow he found she had placed her Bible, ready to read some passage of it in the morning.

A Sunday-school teacher gave thanks to God, for having saved one of the scholars in her class at one of those meetings.

A gentlemen praised the Lord for having saved two boys in his class, and for using him in speaking to other children.

Another gave thanks for having saved a girl of sixteen. This young girl still crying for her sins, turned to her young companions who were not saved and asked them to come to Jesus. In less than ten minutes they were all crying together—one tears of joy, the others of repentance. These girls are still living in the Spirit, and have come to every meeting.

Another praised God for two boys saved on Sunday, and now both are working for Him.

Another thanked the Lord for having saved five boys on Thursday last. On Friday they brought two of their friends, who both gave their hearts to God. Now they are all working for Him, among their young companions; and all of them are full of gladness.

A gentleman gave thanks to God for having helped him to speak to another gentleman who had been neglectful about religion. That gentleman came to one of the meetings and gave his heart to God. They walked home together, and this late convert said, "Let us have a hymn;" they sang together a song of joy and praise, and then first one and then the other prayed.

These testimonies, a few of which only are recorded, became so numerous, that a gentleman said he felt almost afraid of the weight of the witness borne to the reality of the presence of the Holy Spirit. When he analysed the feeling he thought it sprang from lurking unbelief. We were like naughty boys at school, pulling at a bell rope, and then running away, lest anyone should come at their call. We pray earnestly to God and then go away, as if we were afraid to wait for the answer. The answer comes, but it is most likely to come in God's way, and we often do not know what to make of it. But let us wait on the Lord. He will honour what is his own in all we do.

Mr. Josiah Spiers told of a Sunday-school teacher in York. She had been at church, and the minister had a few words chiefly addressed to Sunday-school teachers. She was very much moved, and on returning home, and in place of going to dinner, she went privately and prayed, pleading with God for her class of girls. She ate no food, but went to her class. All seemed quiet and solemn. She began the lesson. She observed one of the girls crying. "Why do you cry?" she asked. "Oh! teacher, I am such a sinner." She looked down the class, almost all the children were in tears. There were no lessons that afternoon, but the exercises of the class became an inquiry meeting. In a few weeks all those twelve girls were trusting in Jesus as their Saviour. Teachers who may read these few facts of the work of the Spirit of God, do you pray for yourselves, and for your young pupils?

And still the work goes on. The large hall on Sunday week, morning and evening, was again filled—fully 2500 must have been present. Many groups of boys talked with one another of their love to Jesus after the services were over.

One day last week, Rev. D. B. Hankin said he thanked God for the conversion of fourteen or sixteen boys who had met in his drawing-room the week before. They all said they had been converted at these meetings, and they prayed very sweetly.

A young man, just going out as missionary, was asked to speak. With a beaming face, he told how precious Christ was to him, and for this reason he wished to go to China to tell about his love to the thousands of little children there who had never heard his name. Since he had settled on going he had been filled with joy unspeakable. "Little children," he said, "give up your all to Jesus; He is the only one who can satisfy you. Remember all missionaries in prayer; this will be a blessing to yourselves as well as to us. Ask that we may be kept shining for Jesus."

On Tuesday, September 29, Dr. Edmond explained a statement made by him at a previous meeting that some boys and girls did not need to be converted. While there is no child who does not need to be regenerated by the Holy Spirit, He still works in the hearts of some children when they are so young that no very decided change is perceived. A brief account of his own little boy follows: "My little boy was born in 1848, and he went away to heaven when he was seven years of age. He was a very sweet and obedient child from the beginning, and ever showed great interest in religious subjects. But about the time when he was four or five years of age his mother and I were able to say, 'We think we have sufficient proof that James loves the Lord Jesus.' Dr. Edmond told how, when his mother read from 'Peep of Day' of the sufferings of Christ, James ran out of the room crying, and when he was questioned as to what he had been doing, said, 'I was asking God to make me love Jesus, who has done so much for me.' When this little boy was dying he was asked why he wished to go to heaven; his answer was, because there is no sin in heaven, and Christ is there."

On Tuesday evening Mr. Reginald Radcliffe told the children how he had come to seek for men and women to go to the heathen; how in India little girls are pledged in marriage, and how, if the boy dies, though they may never have seen each other, the little girl is called a widow and has to live the sad life of a widow. How many millions in India, he said, are waiting to hear of Jesus. Some of you do love Him, all of you have heard of Him, but many of the Indian boys have never even heard. Mr. Radcliffe then appealed to the unconverted children present to give themselves to Jesus, and told the Christians to ask, "Do you want me, Lord, to go and tell the heathen of Thee?" The Lord will make the way straight if He wants you.

On the afternoon of Wednesday, September 30, a meeting was held at the Conference Hall, specially for children of the upper classes. The room was well filled with children, invitations having been issued to various private schools in the neighbourhood. Hymns were sung as the children assembled. As they sang the chorus, "Jesus loves me," Mr. Spiers said: "Once two little children were saying good-good-bye to their father, who was starting on a long ride. The little boy cried out: 'Goodbye, father, 'I love you thirty miles long;' but the little girl called after him: 'You can't ride to the end of my love, papa!' So, children, we can't get to the end of the love of Jesus, and it's all for me, all for you. A tiny girl lay dying. As her weeping parents stood round her bed, she asked them to get her 'Peep of Day.' Taking it with her little thin fingers, she found the picture of Jesus being crucified, and holding it up, she said to her father: 'For you;' and, turning to her mother, 'For you,' and—and 'For me,' and died."

Mr. Hammond explained to the children the object of the meeting:—"Some of you may wonder why the friends here have taken so much trouble to go round to your various schools and invite you here this afternoon. It is because we want to get you to love your best Friend. Is it hard to love Jesus? Is it hard for you to love any earthly kind friend? You can't help doing so. Why don't you all love Jesus? It is because you don't stop to think how much He loves you. Instead of scolding you for not loving Jesus, I am going to tell you how much He loves you." Then followed earnest appeals, which must have touched many hearts.

"DONE UNTO ME."

HOW the little children gather
Into Mildmay Hall!
How they rush into their places
At the stewards' call!
What is all this rush and hurry
Morn and evening, pray?
Don't you know that Mr. Hammond 's
Preaching twice a day?

No? Then come inside and see them
Still as mice, and good,
While the preacher breaks rich morsels
Of pure Gospel food;
Gives them to his little hearers
In true words and plain,
Knowing that the Christ's own message
Is not preached in vain.

Just a prayer, said all together,
In a reverent way;
Asking for the good Lord's blessing
On the work to-day—
Pleading for his tender mercy
Little ones to save—
Longing for full hearts to thank Him
For the life He gave.

Then a hymn—and sweetly ringing
Sounds the chorus true:
"Jesus died for poor, lost sinners;
Come, He died for *you*."
All the boys and girls are ready
For the preacher now;
See! he wins their full attention.
"Every knee shall bow.

"Every tongue confess Him Saviour,
Bowing at his feet;
Through the blood of the Redeemer,
God and sinners meet.
Children, do not fear, but simply
Now obey Christ's call;
Knowing that his free salvation
Welcomes one and all."

"Mr. Hammond is so loving,"
Said one tiny child;
"I do love to hear him tell of
Gentle Jesus mild.
He has taught me that the Saviour
Suffered for me *so*,
That I want to live and serve Him
Till to heaven I go."

Are not boys and girls now hearing
Blessèd, joyful news?
Woe to those who God's salvation
Steadily refuse.
Not a fairer time can offer—
Never better days,
Than just here, where God's own Spirit
Moves in wondrous ways.

Bless God for our Brother Hammond!
But let Christians pray,
Holding up his hands in mighty
Pleading, day by day.
And Christ's promise to his servants
Must fulfillèd be—
"What thou doest for these children
Is done unto Me."

T. E. Lough.

REV. W. HAY AITKEN preached his last two sermons previous to his departure to America, in St. Cuthbert's Church, Bedford, on Sunday, Sept. 27. Rev. J. Stephens also preached his parting sermon in Christ Church (connected with St. Cuthbert's) the same evening. He and Mr. Aitken sailed on the 29th for America.

FRESH AIR FOR THE CHILDREN is the title of a neat little report of the Children's Fresh-Air Mission. Last year 1282 poor, sickly children, living in Holborn, Clerkenwell, St. Luke's, and other districts, enjoyed the advantages of this deserving mission, and were sent into the country for three weeks, during the summer. Mr. W. Hazell, the Hon. Treasurer, 6, Kirby-street, Hatton-garden, says, "We are anxious greatly to extend the work, but this can only be done by increased aid. Collecting boxes, and cards, and 'hints to workers,' giving details of the working of our mission, will gladly be forwarded to any friends willing to help." The gratitude expressed in the parents' letters of thanks is full of interest.

For the Young.

THE VOICES.

MANY voices e'en from nature speak a message from above,
To the "pilgrim on life's journey," of our Father's ceaseless love;
Speeches various as the rainbow's hues which beautify the sky,
And which stand the noble witness of our God "who cannot lie."

E'en the tiny songsters carol forth their note of morning praise,
And at eventide they warble, as the sun's declining rays,
In the distant west horizon, with its gold and purple hues,
Cast a glory on the ocean, and a charm o'er landscape views.

And the butterfly, though gaudy, has a message, too, to give,
As it soars within the sunlight—that its pleasures cannot live;
It is only for a season, then its beauty all is o'er,
And the perfume of the roses never will delight it more.

Spring's young buds so fresh and verdant last but for a summer's day;
Soon the green gives place to crimson, and its glory fades away;
Spring and autumn both have voices, if we only have the ear
Just to listen to the warning of the autumn leaves all sere.

Then the roses with their perfume and their prickly thorns do show
E'en how sweetness, beauty, pleasure, are with pain combined below.
And the sunrise with the sunset speaks of childhood and man's years;
Of the morn of life and gladness; of the grave and silent tears.

Let us heed the voices speaking, and designed to do us good,
Like the feathered songsters praise Him who supplies our daily food.
In the morn of our existence let our mouths his praises fill,
And when evening's sun is setting may we thus continue still.
W. H. Ross.

THE POWER OF LOVE.

HOW A FATHER WAS REDEEMED.

A Temperance worker relates the following instance in which the quiet, persistent love of a child was the redemption of a drunken father:—

"That night I was out late. I returned by the Lee cabin about eleven o'clock. As I approached I saw a strange-looking object cowering under the low eaves. A cold rain was falling. It was autumn. I drew near, and there was Millie, wet to the skin. Her father had driven her out some hours before. She had lain down to listen for the heavy snoring of his drunken slumbers, so that she might creep back to bed. Before she heard it, nature seemed exhausted, and she fell into a troubled sleep, with rain-drops pattering upon her. I tried to take her home with me; but, no! True as a martyr to his faith, she struggled from me, and returned to the now dark and silent cabin. Things went on thus for weeks and months, but at length Lee grew less violent, even in his drunken fits, to his self-denying child, and one day, when he awoke from a slumber after a debauch, and found her preparing breakfast for him, and singing a childish song, he turned toward her, and, with a tone almost tender, said:

"'Millie, what makes you stay with me?'

"'Because you are my father, and I love you.'

"'You love me!' repeated the wretched man; 'you love me!' He looked at his bloated limbs, his soiled and ragged clothes. 'Love me!' he still murmured. 'Millie, what makes you love me? I am a poor drunkard; everybody else despises me; why don't you?'

"'Dear father,' said the girl, with streaming eyes, 'my mother has taught me to love you, and every night she comes from heaven and stands by my bed, and says, "Millie, don't leave your father; he will get away from that rum fiend some of these days, and then how happy you will be."'

"And he did get away from the rum fiend. The unfaltering affection of his child, strengthened by the dying words of her mother, saved him and restored to him again his manhood."

ANSWER TO SCRIPTURE ENIGMA.

"And He shall sit as a refiner and purifier of silver.'
Mal. iii. 3.

(1)	Athaliah	2 Kings xi. 1.
(2)	Nathan	2 Sam. xii.
(3)	Deborah	Gen. xxxv. 8.
(4)	Hephzibah	2 Kings xxi. 1.
(5)	Ekron	1 Sam. v. 10.
(6)	Samaria	1 Kings xvi. 24.
(7)	Hachaliah	Neh. i. 1.
(8)	Apollos	Acts xviii. 24.
(9)	Levi	Luke v. 27.
(10)	Luz	Gen. xxviii. 19.
(11)	Sheshbazzar	Ezra i. 8.
(12)	Ithamar	Ex. vi. 23.
(13)	Thummim	Ex. xxviii. 30.
(14)	Abimelech	Gen. xx. 9.
(15)	Sergius Paulus	Acts xiii. 7.
(16)	Adah	Gen. iv. 19.
(17)	Rahab	Josh. vi. 22, 23.
(18)	Elkanah	1 Sam. i. 1.
(19)	Fortunatus	1 Cor. xvi. 17.
(20)	Issachar	Gen. xxx. 18.
(21)	Nicanor	Acts vi. 5.
(22)	Eliezer	Ex. xviii. 4.
(23)	Rimmon	2 Kings v. 18.
(24)	Abigail	1 Sam. xxv. 39.
(25)	Noah	Gen. v. 29.
(26)	David	2 Sam. ii. 4.
(27)	Potipherah	Gen. xli. 45.
(28)	Uphaz	Jer. x. 9.
(29)	Rabbah	2 Sam. xi. 1.
(30)	Iddo	2 Chron. ix. 29.
(31)	Felix	Acts xxiii. 24.
(32)	Idolatry	Judges xvii. 5.
(33)	Eunuch	Acts viii. 36.
(34)	Rehoboam	1 Kings xii. 1.
(35)	Onesiphorus	2 Tim. iv. 19.
(36)	Festus	Acts xxv. 1.
(37)	Simon	Acts viii. 18.
(38)	Ichabod	1 Sam. iv. 21.
(39)	Lystra	Acts xiv. 21.
(40)	Vashti	Esther i. 9.
(41)	Ephesus	Rev. ii. 1.
(42)	Reuben	Gen. xxix. 32.

Correct answers received from M.C. Faith. A.F. Maggie. G.E.K. S.T.T. N.K.T. C.T.C. G.W.M. J.H.D. S.A.K. G.H.G. C.H. D.W.H. E.M.T.

Additional answer to acrostic, September 24, received from F.B.K.

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INFANT THEATRICALS.

A CORRESPONDENT from St. Leonard's-on-Sea sends the following:—Quite a storm of indignation has been raised in this fashionable watering-place by the organisation, in our midst, of a "Children's Dramatic Company," consisting of forty or fifty children, many of them of a tender age. The manager of the troupe, the ranks of which are recruited from families in this town, is a young man who enjoys the repute of being a local amateur of some promise.

Several letters have already appeared in the local papers protesting against these performances, and condemning in severe language the iniquity of thus making use of very young children for stage purposes. The local clergymen do not yet appear to have made any move to put a stop to this demoralising employment of mere infants, but there can be little doubt of their soon openly condemning these proceedings.

It is extremely shocking to read in Saturday's local papers that a dinner has been given to these children, at which "health-drinking" was the order of the day. We are told that wine was drunk by the little ones, and that the proceedings were kept up until late! Surely a most shocking state of things, and yet we are threatened with a continuance of this destructible work.

MISS ANSTEY'S ORPHANS.

DEAR SIR,—The following letter from one of the Colar orphans may interest your readers, but requires a few words of explanation. Miss Anstey's long but necessary absence from her well-loved work has not been without some evil results, such as breaches of discipline and attempts at rebellion on the part of some of the older orphans, which have caused great anxiety to those left in charge, and much sorrow to Miss Anstey. The following attempt to comfort and cheer her is very touching. It is from a Hindu lad:—

. . . "I am so glad in the Lord, and I hope you also glad. Why, mother, you in sorrow? Not all boys and girls wicked. Some of them are good. You may be glad for them. Wicked boys and girls bringeth shame. It is not surprising, because they walk with their own father, the devil; therefore they show their bad consequences out. Yet you have got some of the best lights in the Orphanage—that is, good boys and good girls. They show their light outside, because they remember Matt. v. 16. Therefore, you be glad! Dear mother, do not woe. We put our seed in the ground; it grows; it gives fruits—not all good, some bad and some good fruit. In like manner you sow many seeds in Colar Orphanage; it grows and gives some good fruits and some bad fruits. This means, in the Orphanage, some good boys or children follow their Saviour, Jesus, and others follow their own father, the devil. Well, my dearest mother, do not sorrow. We are your best lights to show light to others, *i.e.*, to the heathen."

Others of the children have also sent cheering words. Christian friends in England having given presents for them, Miss Anstey has promised them a Christmas-tree on her return. When describing their pleasure at the announcement, Mr. Cumine writes: "Some of them say, 'If my *mother* comes, that is quite enough; it will give us more joy than anything.'"

We trust her return to the large family may be marked not only by a restoration of tranquillity, but by a revival of spiritual life in their midst, and that even by their falls and failures many may have learnt useful lessons of their own weakness and folly, and be thus prepared to walk more humbly with their God.

Miss Anstey has taken passages in the *Clan Grant*, leaving Liverpool (D.V.) on October 10. She will be accompanied by several ladies who are going out to different mission fields, and by Miss Bird, who is going to Colar.

The native girl, Hannah Bhadree, who has borne a steady, quiet testimony for the Lord while in this country, has been seriously ill. Will your readers join in prayer for her thorough restoration to health, and that the voyage may not be very trying to her, as she is a bad sailor. Our sister, Miss Anstey, also asks our prayers that she may be strengthened and guided step by step in again going forth.

Difficulties do not lessen as the work goes on, and it may be she is even returning to a repetition of the famine scenes, for rain seems to be withheld, and many grave fears are entertained as to the crops.—I am, Sir, yours sincerely,

M. A. H.

18, *Dartmouth-park-road*, *Sept.* 26.

REV. ARTHUR HALL has resigned his pastorate at Clifton Down, having accepted ministerial charge of Zion Chapel, Bristol, the only Congregational church in a district containing 50,000 inhabitants. Rev. G. Wood, whose resignation we recorded a few months since, was pastor of this church for forty-three years.

RELIGIOUS EQUALITY AT SEA.—Mr. Spurgeon, in his *Sword and Trowel* for October, says: "Complaints reach us that some of the Steam Shipping Companies are forgetful of the rights of religious equality on board their vessels. Surely we are not to have sectarian favouritisms on the seas as well as on the land. To a Shipping Company all religions should be upon an equality, and equally fair opportunity should be given for Episcopalian, Methodist, or Baptist services. Where no chaplain is provided, those who are anxious to do good should be treated with equal deference, so far as the good order of the ship and the comfort of the passengers will allow."

TWO INDIAN APOSTLES.

DEAR SIR,—I have read the closing appeal of the Mildmay Conference and the "Congregational Minister's" comments on it, which appeared in your columns. I do not wish to refer to either, further than to say that a few are "unreasonable enough to go everywhere preaching the word without means or (human) organisation." I would, with your permission, ask the prayers of your readers for two young men who are just entering on this blessed, though lowly path of service. They are two intelligent young native converts, who have only recently come out on the Lord's side, but they desire to go forth everywhere preaching the word, depending wholly on the Lord for guidance and support.

They were lately converted in Bangalore, through a brother who was conducting special evangelistic services there. One of them was a well-to-do young Mohamedan, an educated man, and well known in Bangalore. He has heard the word for years, and it seems to have had some attraction for him, but still he went on in the religion of his fathers, and was considered a stern defender of it. He says in testifying of his conversion: "I was a very bigoted Mohamedan, and a stern defender of the faith of Islam. While a student at school I had a desire to study Christianity. I gave it a 'student-like' examination, but for the last five or six years I have been making a searching examination of it, which resulted in my becoming an opposer of Christianity, and a defender of what I believed to be truth, so that I soon became the head of a band of Islamites, whose business it was to defend Mohamedanism by all means. During the last few months, however, I found out, to my astonishment, that Mohamedanism was false. I became very restless in spirit, and gave up all attempts to defend my religion. Thus the Mohamedans of Bangalore found out my state of mind and began to persecute and trouble me on every hand. I am glad to say, however, that I gathered strength by these trials. While some Christians were praying with and for me, a marvellous light shone into my restless spirit, and I found, by believing in Christ Jesus, immediate relief, and I knew that my sins were all washed away."

As soon as it was known that he had decided for Christ, he had to escape at once. Mohamedan's think it a calamity for any of their number to become Christians. A parent would rather that his son died than that he should forsake the religion of his fathers. Mohamedan converts are very few compared with those from heathenism. They also pity the poor heathen for being so blind as to bow down to gods of wood and stone.

This young brother and his friend (the other convert), came here in their flight, and this being an out-of-the-way place, we were able to shelter them for a short time. The Scriptures were opened up to them, and they got help while here. I had the joy of baptizing them at their own request. The next day, Sunday, they met at the Lord's table for the first time. In the afternoon Gospel-meeting they told what the Lord had done for them. In the evening we hoped to have had a meeting to commend them to the Lord, as we could not keep them over the morning. But just as we were commencing, a report came that three Mohamedans had come for the Mussulman brother, having been sent by his father, and were commissioned to kill him wherever they found him. It was thought expedient to send them away at once; and, having disguised them in old clothes, we sent them off. They were conducted in safety to some distance out, and that night they slept in a jungle.

They purpose giving themselves wholly to the Lord's work, and that they may be a standing rebuke to the general taunt that natives are converted and join societies for worldly gain. And, because they believe it to be more Scriptural, they are going forth with no promise of a salary, but in entire dependence on the Lord; believing that He who sends them will supply all their needs and guide them in his service. This they have contemplated from the first, and they were glad to be encouraged to go on in this line of service.

If they are strengthened to go on as they have purposed, I believe they will have a powerful influence for good. The Mohamedan says:—

> "I was led to see the nothingness of this world and worldly things, and have been enabled to forsake all for the work of the Lord. I have left all to preach the Gospel to poor sinners, under no denomination, but wish to be solely guided by the Lord, without any hope from any particular individual.'

They felt their need of more teaching in the Word, so we helped them on to Nussapore, where we trust they will get much help from the brethren. When the tumult has cooled down among his (the Mohamedan's) friends, they both hope to return to Southern India again, and work among those to whom they are known. The Mohamedan longs to work more especially among Mohamedans; and few are so well qualified, naturally, as he to do this, as he can speak from their own stand-point, and their language is his mother tongue. I do not know any one around here who labours wholly among that section of India's millions, and it is to be hoped that he may be fitted by the Holy Ghost to do much among them.

He will meet with many rebuffs from them, no doubt, but the Lord is his sufficiency. In writing about his voyage to Nussapore, he says:—

> "We had some Mohamedan fellow-passengers in the same compartment, with whom I had a little talk. They expressed their great sorrow and bitter hatred at seeing me."

The other young brother's case is equally interesting in many respects; but, his father being a Christian, his surroundings are very different. They are both of one mind, and wish to go together. This brother can speak the Mohamedan language too, and can therefore work among them when opportunity occurs. If they take a stand in any street or village, the congregation would be composed of both Hindoos and Mohamedans. They both know several languages, including English, so that they have access to natives of different dialects. These young men have no idea that I am writing, but I know it would encourage them to get a letter from any one who may feel interested in them, or any other token of sympathy. I should be most happy to be a medium through whom they may be corresponded with.

We have rather trying times here. The ground is parched for want of rain, and if it does not come soon there must be an entire failure of the crops. What distress that will bring! If rain should come at once, there would be only a partial yield. May the heathen's heart be softened by this providence!—I remain, yours faithfully in the Lord, W. ALFRED REDWOOD.

Colar, Mysore Territory, India.

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VILLAGE WORK.

A GOOD work has been carried on during the last few weeks in connection with the "Folkestone United Mission," in the shape of weekly wagonette excursions to the surrounding villages, where open-air Gospel meetings are held.

On Thursday, Sept. 24, several young men in connection with the Y.M.C.A., Exeter Hall, staying at Pembroke House, helped make up a party for a drive to Aldington, about eleven miles from Folkestone. Tracts were freely distributed along the road, and upon reaching the village the party alighted, and visited every cottage in the district, leaving tracts and text-cards, and speaking for the Master. One little girl, about ten years old, knew nothing about God or Christ; she believed her father had a Bible, but he never read it.

An open-air meeting was held in the afternoon in front of the village inn, the farm labourers looking on with extreme suspicion, but, no doubt, much good was accomplished. After the meeting, a good tea was found prepared inside the inn for the party, who, by the way, all wore the blue ribbon. The dancing room of the inn was kindly offered for future Gospel services, which offer it is decided to accept. The drive home was enlivened by singing nearly all the way, causing no little excitement in the villages passed through.

The "Folkestone United Mission" have made these waggonette excursions a special feature, and it is hoped they will be the means of inducing many Christians in London to spend their summer holidays at this delightful watering-place profitably in the Master's service. The mission also undertakes to find apartments in the houses of Christian people for those intending a visit, all information respecting which may be obtained by writing to the Superintendent, Mr. Henry Galer, 10, Coolinge-road, Folkestone.

HARVEST THANKSGIVING SERVICE IN HYDE PARK.—This meeting, held on Sunday afternoon, was attended by an orderly congregation of between one thousand and fifteen hundred persons. Addresses were given by Rev. E. W. Moore (Brunswick Chapel), and H. Nevile Sherbrooke, Mr. Gawin Kirkham, Mr. Howard, Mr. Davis, and Mr. Cooke-Collis. The meeting will be continued next Sunday at 3 p.m.

A MISSIONARY FAREWELL.

ON Friday last the Church Missionary Society held its annual Valedictory Dismissal of Missionaries sailing by the autumn steamers for India and other fields. Including some who have sailed during the summer months, more than fifty (reckoning the wives) will, a few weeks hence, have gone out within six months. Thirty of these took leave of the committee together on Friday.

The meeting was held in St. George's Hall, Langham-place, which was densely crowded, more than a thousand persons being present, although there had been no public advertisement. The venerable president, the Earl of Chichester (who has held that office more than half a century), occupied the chair, and in his opening remarks referred in touching terms to the death of his brother earl, Lord Shaftesbury, the day before. The instructions of the committee to the departing missionaries generally were read by Rev. Robert Lang, one of the secretaries. They laid especial stress on the need of whole-hearted consecration to God, of holiness in daily life, of love and sympathy for the heathen, and of firm adherence to evangelical truth. The individual instructions to each missionary were then read, and replied to by each of the brethren in a short speech, after which an impressive address was delivered to them by Rev. Talbot Greaves, of Clifton, and the commendatory prayer was offered by Rev. G. F. Head, of Hampstead.

The missionaries present were:—For West Africa: Rev. J. W. and Mrs. Dickenson, and Miss Ansell; for East Africa: Mr. and Mrs. Stuart Watt, Dr. S. T. Penen, and Miss Harvey; for Egypt (and eventually for Aden): Dr. F. J. Harpur; for North India: Rev. R. J. and Mrs. Bell: Rev. P. Ireland Jones (late Vice-Principal of Ridley Hall, Cambridge), and Mrs. Jones, Rev. C. H. Bradburn and Rev. T. F. Robathan; for the Punjab: the veteran senior missionary, Rev. R. Clark, going out once more after thirty-four years' service, and Revs. E. Corfield and A. G. Day; for the new mission at Quetta, Afghanistan: Dr. S. W. Sutton; for Bombay: Rev. E. J. Jones; for Tinnevelly, Rev. T. Walker (of St. James's, Holloway), and Rev. A. K. and Mrs. Finnimore; for Ceylon: Rev. S. Coles; for China: Rev. G. W. Coultas; for Japan: Rev. J. and Mrs. Williams, and Rev. W. J. and Mrs. Edmonds; for Saskatchewan, North-west Canada: Rev. S. Trivett. Nineteen of these are going out for the first time. Seven are University men. Four are medical missionaries.

On the evening of the same day, a second meeting, especially for young men, was held at Holborn Town Hall. General George Hutchinson, C.B., C.S.I., presided, and the missionaries were introduced to the meeting by Mr. Eugene Stock. Ten of them made short speeches, all expressing their joy at going out, and their earnest desire for the prayers of God's people. An African clergyman from Sierra Leone, Rev. D. G. Williams, also spoke; and Rev. C. C. McArthur, a Norfolk clergyman, who was formerly a Ceylon missionary, closed with an touching and solemn appeal to the young men present. The meeting was enlivened by several hymns, and was most hearty and enthusiastic throughout.

A CONVERSION.—In the Transvaal a woman for years famous among her people as a witch doctor has been converted and baptized. The very difficulty of her conversion goes far to prove its reality. "Often when trying to pray," a missionary reports, "she would rush away to the solitudes of the mountain, and there wander about like an unquiet spirit."—*Word and Work.*

THE EVANGELISTIC MISSION, CARDIFF.—The prayers which some few months since we asked for this mission have been most signally answered. It has proved the means of several poor, forlorn ones being saved; and, by the guidance of God, we have been enabled to open another mission-room in a densely populated district of this town. Will you kindly ask the prayers of God's children upon this new undertaking, and if there are any who would like to throw in their labour with us, we shall gladly welcome them. R. WILLIAMS.

63, *St. Mary-street, Cardiff.*

THE CHOLERA IN SPAIN.

DURING the summer months many of your readers may have watched the reports of the cholera in Spain with sympathy for the sufferers, but with something like hardness towards a nation which has allowed its towns to remain in such a deplorable sanitary condition that they have become a hotbed for this terrible epidemic, and which is even now doing nothing to amend its ways.

It is almost necessary to visit the country oneself in order to understand why this is? Spain was once the first nation of Europe, and its natural resources and splendid maritime position fit it to be so still, but it is now almost the poorest. The people are ground with taxation, but the taxes produce little, and many of the municipalities are, I believe, insolvent. The cause of all this is well known. At the present time, with the utmost desire for improvements, it would be no easy matter for the Government or anyone else to effect them.

Under such circumstances Spain has a claim on the sympathy of England, and many will have been glad to hear of the establishment of a Mansion House Fund to help the sufferers. While in no way wishing to disparage this laudable undertaking, many of your readers will feel with me:—(1) That they would prefer that their gifts should pass through the hands of their Christian fellow-countrymen in Madrid: (2) That money should, wherever practicable, be given in return for work, rather than as a direct gift.

A helpful letter appeared in *The Daily News* of the 11th inst., written from Madrid, and signed by Mr. E. Reeves Palmer, Secretary of the British and Foreign Bible Society, and Mr. John Jameson, Secretary of the National Bible Society, of Scotland.

From this letter I quote the following:—"Now that, with the approach of cooler weather, the disease is somewhat abating, we are able to estimate more accurately its terrible effects, and in truth the prospect for the poor people, in this country, for the winter before them is simply appalling. It is not only the effect of the cholera itself, but that this is the last of a series of disasters which have combined to paralyse industry, and destroy the resources of the people. The slight attack of cholera last year, and the devastating inundations in various places, the fearful earthquakes, which began on the evening of Christmas day last, continuing with more or less severity almost till spring, followed by this terrible epidemic which it is believed has carried off at least 80,000 victims, have all combined to reduce the people in many provinces to a condition threatening starvation. In many districts the harvests have almost or altogether failed. We are well acquainted with the circumstances; our work brings us into contact with all parts of the country and enables us to know where the greatest need exists and how it can best be satisfied."

To the above I add two sentences from a letter addressed to myself from Mr. Palmer:—"Our hope and intention is to set up work-rooms and possibly centres for the distribution of food, but to be sparing in the distribution of cash excepting in the few cases where it seems absolutely necessary, otherwise rather as payment for work done. Should funds allow, the work may be extended to the provinces, but in every case relief will be afforded from the centres of evangelical work. Everything now depends upon the extent to which funds may come."

I believe the above statement of the condition of Spain is not exaggerated, and from what I know of the writers of the letter, who may possibly associate themselves with other Christian workers in Madrid, I believe money entrusted to them will be well expended. I may add that one sewing meeting in an infected district of Madrid is already in operation. The poor women meet for three hours on two afternoons in the week, receiving twopence halfpenny per hour in payment. During work the Bible and other books are read aloud. Should any of your readers incline to entrust me with money, I shall be glad to receive and forward it; or it may be sent to the office of The Christian.

Yours truly, Samuel Southall.
3, *Central-road, Leeds, Sept.* 25.

THE WORD IN SPAIN.

[Extract of a letter received by Mr. Greene, of Claydon, Suffolk, from Don José Alhama, Tacatin, 44, Granada, Sept. 16.]

"I RECEIVED the £10 note you enclosed; a part of it I distributed from my house when recovering from an attack of cholera, and the rest I took to the people in their own homes, thus seeking to meet their many needs. Many thanks, Mr. Greene, in my name, and in the name of humanity, for the part you have taken in this matter, and thanks to the Lord. May He repay you in blessing, also the lady who thus thought of helping us.

"The Spanish text-cards (Mrs. Grimké's) I have assorted; but, as I found that in each set there were only five copies, I could not give a complete set in each house. But, with my Bible, I read when I cannot give. The sorrowful state of this town calls more for prayer from us than the explanation of these texts, but the choice of the passages could not be better or more consoling, or give clearer instruction to a troubled heart, as by them we learn our sinful condition —then repentance, regeneration, who it is who takes away the sin of the world, the gifts of God, and in whom we must believe to be saved; the loving call, too, of Jesus to sinners, with the blessed offer to them of rest from the great weight of sin; and, finally, our Lord and Saviour's command to search the Scriptures.

"The lady who sent these texts has done us an immense good in directing my attention to them, and I employ myself most methodically in the important work among the families who have been and are the objects of my visits. Also the help which has been sent me through you has been received by them with gratitude and praise. I do not write to Miss —— myself, as I do not know her language. Please translate this for her. She sent us, besides, the £10 and the texts, the homœopathic medicines which arrived yesterday at Granada, but which I have not yet seen. I should much like a homœopathic medicine chest, with a little book in Spanish of directions as to how to use the medicines.

"In The Christian of August 18, you will have seen that I was attacked with cholera; but thanks be to God, He did not allow me to succumb under the fearful malady. But I am delicate and suffer much in my head, and a part of the day am laid aside. The doctor says it arises from the cholera, the effects of which are felt by some for a long time afterwards."

Our readers will remember that Don Alhama was imprisoned for his faith, with Manuel Matamoros, some twenty-five years ago.

Spanish illuminated text-cards may be obtained also at the Drummond Tract Depôt, Stirling.

CHRISTIAN WORK AT NORTHAMPTON.

SIR,—The ladies from Mildmay Park, who have been quietly working in this town for the past three years, have at length succeeded in renting an empty shoe factory in one of the worst parts of the town, and have fitted one or two rooms up for night schools, mission work, &c. For the past fortnight Mr. George Soltau has been conducting mission services in these rooms, and I rejoice to say that every night many of the worst characters (infidels, drunkards, &c.) have been listening to the evangelist's earnest appeals, and the power of the Spirit has been manifested in breaking down hard hearts and convincing of sin. Mr. Soltau has also been giving a series of Bible readings in the afternoon, which were full of freshness and Scriptural teaching, and have been well attended by Christians of all denominations.

Will your readers pray for a great outpouring of the Spirit on the work of these ladies during the coming winter? and perhaps some of God's children may feel inclined to strengthen the hands of these standard-bearers in a difficult corner.

Yours faithfully,
G. E. Liebenrood, Major, late 58th Regiment.
1, *Langham-place, Northampton, Sept.* 25.

YOUNG MEN IN THE CITY.

THE Committee of the Y.M.C.A., whose headquarters are at 186, Aldersgate-street, appear to be quite alive to the requirements of their constituents, as may be readily seen from the calendar of work and studies which their worthy secretary, Mr. Robert Burn, has prepared for the session 1885-6. The opening meeting took place on the evening of Monday week, with Mr. Samuel Morley, M.P. in the chair. After devotional exercises, the prizes won in the competitive examinations at the close of last session's classes were presented. They took the form of books, cups, Gladstone bags, &c., to the value of over £30; their value was doubtless enhanced by the genial shake of the hand which Mr. Morley gave to each prize-winner. The young ladies who took prizes in the musical studies received a special ovation.

Hon. G. A. Lloyd, of Sydney, in a bright, conversational speech, was singularly happy in bringing the old world and the new side by side. They were now erecting premises in Sydney, he said, at a cost of £40,000. He had come back to the old country, through America, and his heart was made glad by the work the Associations were doing in the towns and cities he visited. He was going back soon, and he would tell on his return that, though all the grand old men he had known had disappeared, another generation had taken their place and was doing their work as well, — yes, better. The right hon. gentleman certainly had no reason to complain of the enthusiasm his speech created, and Mr. Burn lost no time in moving that the congratulations of the London Association be conveyed by him to their Sydney brethren on the completion of new premises.

The message delivered by Mr. George Williams was inspired by the three words, light, strength, and sweetness. He assured the audience that much as they thought they knew about happiness, they needed to be past sixty and well on to seventy before they knew it in its sweetest and truest sense.

After a few words from Mr. Hodder, Mr. Morley said that the need for new premises was beginning to press itself upon their attention, and he would be very glad to co-operate to get the matter in proper form. It was the word "Christian" which was the charm for him in this Association. That was the tie that linked him to it. To fix the eye on the end of the journey of life, to put solid truth in the forefront, was the only aim worthy of immortals. Standing at the bedside of Lord Shaftesbury, as he did lately, when he did not expect to see him again, what struck him was the sure solid hope with which he looked to the future. "I know," said he, "that my Redeemer liveth." The more I study our social condition, said Mr. Morley, the more do I see the necessity for Christianity. It seems to me the masses are diverging towards a mischievous direction, and Christian men, young men, should qualify themselves for the conflict, that they may be valiant soldiers when the great need for them comes. He regretted that pleasure-seeking was a growing feature among youth. Without substantial reading young men could not hopefully enter the arena of public life. As a closing word, Mr. Morley insisted on purity of life. He had become aware that the homes of thousands in London were such that they were morally and physically a disgrace to our country, and men and women who knew it dared not rest until this condition of things was changed. Young men especially could not overlook the question. Many a young man is saved by kind Christian fellowship at the very moment when, it may be, he stands at his greatest peril.

SQUALID LIVERPOOL.—Under this heading we recorded a few weeks since some earnest work done by Rev. H. J. Wood in a very low part of the city. His fellow-helper, Mr. James Nunn, writes:—Our meetings are increasing in interest and numbers; the worst woman in one street has signed the pledge, and others have found the Saviour. One sent for me to her house, and with tears of joy told me all about it. What we greatly need now is a few more hearts, softened and constrained by the love of Christ, to come and help us.

A SUMMER HOLIDAY.

THE villages and hamlets of England number about eleven thousand. Very many of them, I fear, are still without the light of the glorious Gospel. "Go out into the highways and hedges" has been ringing in my ears during the past five years, and I feel constrained to spend my summer holidays in itinerant evangelistic work. I have just returned from a ramble in

THE NEW FOREST.

Eighty-five miles from Waterloo terminus is the New Forest of William the Conqueror, forming the largest tract of unenclosed land, and one of the finest examples of woodland scenery, in England, measuring from east to west fifteen miles, and from north-west to south-east about twenty miles, embracing some 91,000 acres, where truly—

> "Every prospect pleases, and only man is vile."

A journey of ten miles from the nearest station—Totton—brings me into the interior of the Forest, and the centre of a field of labour for the next six weeks, namely—

THE VILLAGE OF FRITHAM.

Here I found a nice little iron room where I was invited to conduct services during my stay. They have two strangely opposite establishments in Fritham, a gunpowder factory and a well-attended Sunday-school. I was forcibly struck with the exceeding good behaviour of the children, and, judging from my visits to a few cottages, am satisfied that many souls have been brought to the Lord in this place during the past five years. I was hospitably entertained by Mr. Griffith, manager of the gunpowder factory, and his colporteur, Mr. Bellamy, who gave me many a lift in his donkey-cart.

THE VILLAGE OF MINSTEAD

has an evil reputation for priestly bigotry and intolerance. They are determined to have "no Dissent" there. Again and again I was told it is "Come to church or go to hell." Not a cottager will allow the use of a room for a cottage meeting, or give "a cup of water to a disciple in the name of a disciple." It was a startling announcement, "Open-air preaching on the village green every evening for a week." A very fine mansion is being erected here for Sir William Vernon Harcourt, M.P., and my first listener was the clerk of the works; next came a bricklayer, who turned out to be a Christian and an open-air preacher. One by one the people came from their cottages, and at our last service I should think we had almost the entire population; and, thank God, the meetings will be continued by a band of young men from a neighbouring village. My next visit was within a radius of three miles to the hamlets of

BROOK AND BRAMSHAW.

Here, however, we could not get the people out or collect a congregation, although I had now the assistance of a fellow-labourer, Joseph Phillips, of London. Could we but get the "saints" together of "one accord in one place," it would be comparatively easy to gather together the "sinners," so we gladly accepted the invitation of the Lyndhurst postman, "Come over and help us."

LYNDHURST, THE CAPITAL.

It is a well-built village, pleasantly situated in the centre of the Forest, with a population of nearly 1700. The church is modern, and stands, like all the Forest churches, on a mound. The village also possesses a Baptist Chapel, built in 1848 at a cost of £400, which, with school belonging to it, is endowed with £70 a year, and five acres of land especially for the minister. Not only did Rev. Mr. Payne, invite us to preach in his chapel, but he, with his noble-hearted wife, and Mr. Small, the postman, with his wife and daughter, came out grandly, night after night, and helped us at the open-air services in the centre of the village. We had a good time, as it happened to be during the annual Volunteer encampment, and the

"SWAN GREEN FAIR,"

held annually, on August 9, for sale of horses and for pleasure. This year the day fell on a Sunday, so the sales were postponed till Monday. On the Sunday afternoon, at 3 o'clock, I went to the middle of the fair field, and, surrounded by sixteen gipsy caravans, mounted a seat under a spreading oak.

A hymn soon brought a congregation of gipsies and foresters around. I had been to visit a sick gipsy the day before, and a relative came forward to fasten my Gospel banner to the tree. I can truly say I never had a more orderly or attentive audience. At 6 o'clock some of our chapel friends came out and we went to the top of a hill, about ten minutes' walk, to a place called

EMERY DOWN.

The gipsies followed, the villagers came out in force, and it was a grand scene, not soon to be forgotten, as the shades of evening gathered and the shadows lengthened of the giant oaks, many of them 500 years old. Many a story was told me of desperate characters, poachers, and others, who never enter church or chapel. An old Clerkenweller came forward and would have us go in-doors to dinner and tea. In the depths of the Forest we discovered

AN EXTRAORDINARY CHARACTER.

He was a sort of wild man of the woods known as "Brusher Mills," a snake catcher and charmer. A poacher conducted us to this man's home, a wigwam, formerly a charcoal burner's mud hut. We had five interviews with Brusher Mills, and found him to be a man of intelligence, and learned in entomology. During the past four years he has captured 1800 snakes, adders, and other venomous reptiles. His numerous and capacious pockets were full of live snakes. As we lay on his bed of dried fern leaves we handled some of the reptiles, and put the Gospel before him. He heard us gladly, and through grace we expect to meet "Brusher Mills" in glory. I have secured a splendid cabinet portrait of him, which I shall be pleased to show to any friends, and also to give further information to sympathising friends, about open doors for evangelists and teachers in the New Forest.

After a few days' rest at Burnham and Weston-super-Mare, I am now in London, preparing for our winter campaign in the Sadler's Wells Theatre, which we hope to re-open shortly.

William Catlin.

17, Claremont-square, Pentonville, N.

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STUDENTS AT EXETER HALL.

ON Sunday, the 20th ult., a deputation of eight students from the University of Edinburgh, under the direction of Mr. R. A. Hill, began a ten days' mission to young men only, at Exeter Hall, under the auspices of the Y.M.C.A.

Notwithstanding this being the busy season with many commercial houses, large numbers of young men have been brought together night after night, of whom many have been induced to come to the meetings from off the Strand by the personal invitations of the workers.

Three or four addresses have been given each night, unmarked by external excitement, but with a quiet and burning love, each has borne a convincing testimony to the Gospel as the power of God unto salvation.

Their words were "in demonstration of the Spirit," and "the thoughts of many hearts" have been revealed; while many young men, we rejoice to record, have fled for refuge to Him who alone can save.

There have been droppings for some time past, and the shower is already falling; shall we not, then, praise the Lord for his great goodness in thus answering prayer, while we prove our Father further for the more which is to follow. The students have conducted the mid-day prayer-meetings, held from one to two o'clock p.m. Space does not here permit us to give any of the many interesting details connected with the mission.

It may not be known to many readers of The Christian that Gospel services for young men are held every night at Exeter Hall, conducted by young men.

THE THEATRICAL MISSION.

A LONG and very successful series of Deputation Meetings on the South Coast, North Devon, and South Wales, has just been concluded, and Mr. and Mrs. Courthope Todd have, by God's blessing, strengthened the hands of their large band of workers in the "Letter Mission," and enlisted much fresh interest in this important work. Visitation of the "Professional Apartments" will, in many cases, be undertaken; the proprietors of these houses will receive the appropriate "Friendly Letter" of the "V.M.S. Series," Bibles will be placed forthwith in the bed-rooms, and texts and elevating pictures hung on the walls. Special contributions toward the New Institute, now nearly completed, included liberal gifts of £50 from Mr. Holt Skinner, and the same amount from Messrs. Cory. The proposed opening will be in the second week of November, so that all monetary gifts for the complete purchase of the building will be doubly acceptable if sent at once. Further, there is an opportunity of dedicating to the Lord, jewellery, ornaments, and all kinds of useful or fancy work, which will (D.V.) be sold in private houses, towards the extension of the mission.

Just now the Committee are appealing for the General Fund, as convalescent, holiday, and relief expenses for members have overtaxed this during the summer months. The spiritual features of this rescue and preventive work continue to be most encouraging, and great blessing is anticipated in the larger quarters during the forthcoming winter months of rehearsal and performance. Communications should still be made to Mr. Courthope Todd, Director, 21, King-street, Covent-garden.

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FAMINE IN SOUTH AFRICA.

DEAR SIR,—Are your readers aware that famine is now stalking through extensive regions of South Africa, chiefly in Kafirland, Fingoland, and Tembuland? It is the result of a serious drought extending over the unusually long period of *nine* years, the present year being by far the worst. When in Fingoland in June last, Captain Blyth, the able and much-respected chief magistrate, assured me that not more than six inches of rain had fallen in that part of the Colony since the preceding October. Many of the streams, as I can testify, were completely dried up, and the aspect of the country was in the last degree deplorable. Sheep and cattle were dying in large numbers. The mealie crop, the staple food of the natives, was to a large extent a failure. Adults and children alike were on the verge of starvation. The resources of the natives being thus so seriously crippled, the traders and small immigrant farmers were also suffering severely.

Since the time of my visit to these regions, things have become much worse. In numerous instances the natives have to be satisfied with one meal a day; many cannot get even that. The Government does not seem disposed to help, such is the strength of the race feeling. Many of the colonists, owing to the long-continued and severe depression in trade, are unable to do much for them; while others who *might* lend a helping hand, from dislike of the natives withhold the needed supplies. The resources of the missionaries are being taxed to the utmost. In these circumstances, I appeal to the Christian people of this country in behalf of the famishing thousands in South Africa, and shall indulge the hope of a speedy and hearty response. Whatever subscriptions friends may be disposed to send to my care, will be transmitted for distribution without delay to trustworthy parties in the Colony.—Yours faithfully,

Robert Young.

Offices of the Free Church of Scotland,
Edinburgh, October 3.

REV. SAMUEL HEBDITCH.—The Orient mail-steamer *Austral*, on which the Rev. Samuel Hebditch and family sailed, arrived at Adelaide on Tuesday week.

AMONG THE HOP-PICKERS.

HAMPSHIRE.

THE actual "yield" of hops this year falls considerably short of a good average. Whatever failure, however, there may be in the hops, there certainly is none in the pickers, either as to numbers, or as to their general appreciation of the provision made for their comfort and welfare. A striking illustration of this was furnished one evening, when a gipsy suggested a vote of thanks to "the kind gentleman who has got us these 'ere nice meetin's, and these 'ere tents to 'ev our teas in!" Nor did this proposal lack support, for another quickly rose to add his testimony, and thus this unexpected vote of thanks was proposed, seconded, and carried with universal acclamation.

Mr. Samuel Chinn, the originator and director of the hop-pickers' mission in the Alton district, has, for many years, studied to promote the well-being of these wandering tribes. Although like the Ishmaelites, the gipsy's hand is proverbially against every man, and they think that every man's hand is against them, so far as the Alton district is concerned the unselfish interest which has been extended to them for nearly a quarter of a century, has, in some measure, broken down the barriers of prejudice between them and ordinary mortals.

Following the promptings of God's Spirit on the one hand, and weighing the probabilities of support on the other, Mr. Chinn has ventured to add another tent to the number erected last year, so that the hoppers located in the several villages of Bentley, Holybourne, Binsted, Wyck, Worldham, and Selborne, each have one provided for them. To these the gipsies repair, when the day's work is done, to find tea provided for them, after which a service is held, comprising Gospel preaching, Gospel Temperance, Gospel song, and often a magic lantern. It is gratifying, however, to note that they are never more still, and never does a more solemn influence pervade the gatherings, than when the preachers are telling the simple story of the cross, and urging the immediate acceptance of God's gift.

One poor fellow, who attended the meetings last year, was awakened and saved. Soon after leaving he became ill, and was removed to the Islington Infirmary, where he died. Visited at his own request by Mr. Farley, who had been instrumental in his conversion, he passed away with the last verse of Psalm xxiii. upon his lips. "Goodness and mercy *here*," he said, "and I shall dwell in the house of the Lord for ever *there*."

As to the good carried away when the hopping is over, eternity alone will reveal it. The following case was related to one of the missionaries: "Five years ago, when here, Miss Bell (one of the lady helpers) gave me a Bible, and marked several places. When I got away I began to read, and thought what a wonderful book it was. So I kept on reading for six months or more, until it made me very uneasy. At length I went to some special meetings held by Mr. Haslam, and I then and there found the Saviour. Soon after this my husband was prayed for, and he got saved too."

As indicating a restraining influence brought to bear on some who are not fully saved, the following case was told us by one of the workers: "Two years ago a man came to this tent for the first time. He came regularly, and I am told he has been a different man ever since, though not really saved. To-day he came again, and was pricked to the heart. After the service he was found weeping like a child, and said that the preacher's words seemed to come right home to him." The careful reader will also observe a wise discrimination on the part of the missionary, who did not mistake the "difference" for regeneration. We may here observe that Mr. Chinn is blest with valuable and experienced co-workers. These include city missionaries, colporteurs, and evangelists, and two Congregational ministers. Most of his helpers, seventeen in number, have engaged in the tent work for several seasons, and appear to be particularly adapted for such service, and equally happy in it.

TOTAL ABSTINENCE

is, of course, a *sine quâ non*, or else their influence in the hop-gardens would be *nil*. The gipsies thus see their good example as well as hear their good words, and the effect is marvellous. At one tent sixty pledges have already been taken, and out of these Temperance converts may be seen, night after night, half a dozen or more on the platform, condemning the use of alcohol, and urging their comrades to give it up. Nor are their exhortations in vain, for even those who decline to abstain altogether certainly avoid excess for the time being. Meeting with a policeman stationed among the hoppers I enquired if he had much to do. "Scarcely anything, sir," he replied; "there's no drunkenness or fighting to speak of in my district." This will largely account for the improved condition of things as testified by one of the inhabitants of Alton, who said, "I used to be afraid to go near the gardens in hopping time, but there's no need to be afraid now; there has been a wonderful change during the last ten years."

It must not, however, be supposed that this mission has been maintained without difficulty. Among other obstacles to be overcome was the native prejudice of the surrounding inhabitants, many surmising that if provision were made for attracting the gipsies in large numbers, the result would be perpetual trouble. So strong was this conviction that one gentleman declared he would rather give £50 than have a tent put up in his neighbourhood. However, after seven years' work in this very district, public feeling is so changed that the annual expenses are now met by residents in the immediate locality. The additional tent, already referred to, was procured on this wise: A gentleman, hearing of the good work, sent a contribution of £5 toward the hire of another tent. "On the strength of this," said Mr. Chinn, "I at once arranged to have it, trusting God to send the remainder of the money. If ever a work was begun and continued in entire dependence on the Lord it is this."

Meanwhile the local interest increases. So convinced now are the farmers of the value of the mission that they are beginning to aid it in every form. There is a decided improvement in the sanitary arrangements, in some districts barracks being provided, the comfort of which far exceeds that of the hut and the internal arrangements being more conducive to decency and good behaviour. A lawyer said, "You are taking all my work away;" but he gave a donation notwithstanding. In like manner, even brewers acknowledge the value of the mission, and help it by their subscriptions, even though it teaches men to avoid the beer-shop. In pursuance of this some of the hop-growers have consented to alter the usual custom of providing beer and cake at the close of the season, substituting packets of tea and cake. The good and far-reaching effect of this change cannot be easily calculated.

Were arguments for the existence and sustenance of such missions as these needed, they could be multiplied *ad infinitum*. Were it only for the temporal advantages which they furnish, we might well wish them success. But bearing in mind the appalling ignorance in which these poor creatures are brought up—ignorance concerning the very existence of God, then these missions are seen to be as much an absolute necessity for gipsies as churches are for other folk. On the other hand, it is, perhaps, equally painful to find here and there, among this poverty-stricken race, some who have enjoyed the advantages of education, position, culture, and refinement. One of these formerly held the position of Master in one of our foremost Colleges. Another had been the proprietor of a large hotel.

"Music hath charms," &c. The young ladies and gentlemen who volunteer their services in providing musical evenings must certainly feel repaid by the evident appreciation of their efforts. We were delighted to hear selections from *The Christian Choir*, interspersed with *Songs and Solos*, rendered in a manner that gave intense pleasure to the rustic audiences, and all pressed home to the heart and conscience by well-directed utterances. Neither would it be too much to say that these admirable remarks, in which Christ and his Gospel were kept well to the front, were listened to with as much interest by the hoppers as was the music.

In taking leave for the present of our worthy friend, we can but express our hope that his life may long be spared to continue this good work, and that the desire of his heart for its extension may be granted. Four additional tents were asked for in view of the present season. One only was forthcoming. Perhaps ere another year the remaining three will be furnished by generous donors. Among the regular contributors is the present Attorney-General, who resides in the neighbourhood, and takes an interest in the mission. Over £300 are required to defray the expenses of the present season, of which sum we learn that, as yet, scarcely anything has been received.

I. BRIDGE.

The work of preaching the Gospel to the tens of thousands of men, women, and children, who go from London and other populous places into Kent, Sussex, Surrey, and Hants for hop-picking has become quite an institution. A few years ago only a few men and women were to be found engaged in it; now dozens are so employed: some, private ladies and gentlemen resident in the hop districts; others, under the auspices of such men as Mr. J. J. Kendon, Goudhurst, Mr. G. Gillingham, Sevenoaks, and Mr. Chinn, Alton, Hants. These indefatigable workers spare no pains if by any means they may save some.

During the last fourteen days I have visited a number of the gardens, and shared the privilege of preaching the Gospel to the multitudes. The variety of classes represented in these annual outings is most interesting. The method of service is, as a rule, to visit the gardens during the day, and talk to the pickers singly or in small groups. Meetings are held in the dinner-hour at the encampments, and in the villages in the evening. Low and degraded as some of the pickers are, there is a general respectful attention to the kind words spoken to them. I met with a number who could testify to what the Gospel had done for them.

Yonder is a man alternately running and walking to keep up with the horse and trap, which is conveying some of the preachers to the evening meeting; he is seen at the service, and returns the way he came. "Where have you been?" says Mr. B. "To the meeting, sir; and I do thank God for this Hop-pickers' Mission; I was saved last year, and I love the meetings."

Another, known for his wickedness for years, brought a letter with him this year for Mr. Kendon. It was from a local preacher in the village where he lived. Here it is:—

> "DEAR SIR,—Mr. C—— wishes me to write a letter to you. He wants you to know he hears the same Gospel at home as in the hop-field. We can look on him as a brother in Christ; and he is very anxious you should be encouraged in your work for the Lord. "R. S."

This poor fellow was once a terror to the neighbourhood; now he is a bright ornament of grace, and bold for his Master. On all sides during my visits I heard much thankfulness expressed for the benefits the Hop-pickers' Mission give to many who, when at home, hear little of the Gospel; for they get swallowed up in the wickedness of London, and forget God.

But there are improvements needed, and which could easily be supplied by willing hearts. First of all, the men whose names I have mentioned want more support; then they could do more work, and do it more effectually. These could organise the whole of the hop districts if they had means, for many brethren would be glad to help them. Then more workers are needed. Tens of thousands are not touched as yet, and one man can scarcely work alone, and hold meetings too.

A good many local Christians are waking up, but the Churches are inactive. They might reap good fruit if their places were opened for lively and earnest preaching and singing. In one village a publican lends his wagon regularly, and the villagers provide lamps; but the ministers are not seen.

But who are the workers? I found a pastor from Yorkshire, another from Herefordshire, City Missionaries from London, students from Harley House, and a host of others. The growing effect of the work is also most marked. Those places where the Gospel has been preached the longest are the most orderly and quiet, and new places visited only two years ago are not the same now, so the villagers say.

D. SPENCER.

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Requests for Praise and Prayer.

PRAISE.—For friends raised up in time of depressing trial, and making needed rest possible. ——For continued blessing on Gospel Purity work, and the ready acceptance of its principles everywhere.

PRAYER.—For great blessing on a mission to be held in Kendal, conducted by Mr. John M. Scroggie, beginning Oct. 4.——Prayer is requested in behalf of our brother, Mr. Morphey, Secretary of the Ryde Y.M.C.A., who has been very seriously ill, and still in delicate health.——By a Christian lady for the conversion of her husband, who is an infidel.——For the gift of the Holy Spirit on a mission by Rev. E. P. Hammond, All Saints' Parish, Islington, from Oct. 5.——For the speedy conversion of a husband and son, who know the truth but refuse to be saved.——For blessing on Gospel services at Pontymoile, Mon., conducted by Miss C. S. Watts.——For special services at Maindee, near Newport, from Oct. 10 to 15. Mr. Opie Rodway, of Stroud, is announced to conduct these services, but he has been ill, and could not take the services last week at Penarth. Pray that he may be restored, and able to carry out his engagement at Maindee.

DUBLIN CHRISTIAN CONVENTION.

ANOTHER Convention has come and gone, and the opinion of many who have attended this refreshing series of meetings is that it is the best Convention which has as yet been held. Certainly the attendance at all the meetings, especially those in the evening, has been most encouraging, and the addresses of the various brethren who undertook to speak on selected topics have been of the most earnest, and in many cases, soul-stirring character.

At the opening meeting on Monday evening, when Mr. Fowler took the chair, it was seen that one who always took a pleasure in presiding on such occasions—Lord James Butler—was not in his usual place. It was explained that his absence was due to physical indisposition. Mr. Fowler stated that about 300 ministers had signified their intention to be present, and it is believed that about that number attended. A portion of Malachi iii. was read, and Rev. W. Proctor led in prayer.

The first address of the evening was given by Rev. Dr. Wright, upon the somewhat worn topic of "Christian Union." He handled it briskly, yet reverently, and a few sentences will serve to indicate the spirit and scope of his remarks. "We have lately read," he said, "of two regiments engaged in the Austrian service firing on the parade ground into one another's ranks. The circumstance was strange, but could easily be explained. The regiments belonged to different nationalities, accustomed to regard one another with scorn and hatred. Alas! that a similar scene should so often be exhibited on Christian parade grounds. The world is too often permitted to see in synods and congresses and general assemblies, conferences and conventions, the sad spectacle of the tribes of Christian Israel contending with each other, no man sparing his brother; one snatching with the right hand and remaining hungry, and eating on the left and not satisfied; everyone eating the flesh of his own arm and destroying his own strength. Manasseh fighting against Ephraim, and Ephraim against Manasseh, and both together contending against Judah." Rev. R. McCheyne Edgar followed with an address upon "Christian Patriotism," taking the Apostle Paul as his model of the true patriot.

TUESDAY.

Mr. David Drummond, J.P., who presided this morning in opening the Conference, gave a few interesting reminiscences of the gatherings of past years. Rev. F. Ellis (Leominster) delivered the first address on "His Workmanship," in the course of which he showed that in whatever way the soul was led to the Saviour, the work was Divine. It may come, he said, as the light from the east, gradually, till it spreads all over the plain, or, like the light as dazzling as that which made Saul fall to the earth. It may come as to Lydia whose heart the Lord opened so that she could receive the words which Paul spoke to her—in any case it is his workmanship.

Rev. W. Starr (Bolton), who spoke of "Fireproof Buildings," referred, in the words of Wesley, to the importance of building on the rock: "I would rather have a mere shanty of deal boards, if it was safe on a rock, than I would have the most pretentious building, if it only rested on a quicksand."

Half an hour was spent in prayer for Ireland, and this plan was followed each day of the Convention. Rev. J. S. Fletcher on making this announcement said: Our prayer, every day, must be that Ireland may be won for Christ. We do not ask for the cessation of present troubles merely, that depression may be removed and peace and contentment reign once more. All these are included in the one great request, that Ireland may be won for Christ. We should not despair, for the things which are impossible with man are possible with God. I would ask that the prayers which will be begun at our morning meetings here shall be continued in our families and congregations, that the ignorance, error, violence, and superstition, now prevailing may roll away and give place to the Sun of Righteousness. Rev. Dr. Marrable, Rev. J. Mullens, and other friends, led in prayer.

The closing address of the morning was given by Rev. Dr. Donald Fraser, on "The depths and high places." In the course of his remarks he spoke sternly and eloquently upon the thing which passes under the name of "Modern Thought." It seems to me, he said, that your modern thought is a going down from the high places to the low. Perhaps in Ireland you have not so much trouble in reference to this as we have on the other side. I do not know how it is, but modern thought is going down, and by rapid steps, into moods of weariness, into a despondency from which there is no recovery, that it is descending to a conclusion of despair.

In the afternoon the Archbishop of Dublin presided over a meeting at which reports of the Lord's work were presented. In the opening of an admirable address he said, we meet here today as fellow Christians. We belong to various denominations and different branches of the Catholic Church of Christ. We do not desire to ignore or to minimise the important differences which, alas! separate us at present; but on this occasion we meet as fellow-servants of the one common Master, our dear Lord Jesus Christ. And we desire that for the present, at least, we shall forget our differences, to concentrate our minds on those eternal verities as to which we are all agreed. I know of no way in which we can better draw together the bonds of Christian love and fellowship than by coming together, as we do this afternoon, for the purpose of telling one another tidings of the good work which we are doing in our respective fields of labour on behalf of our true Master, for the regeneration of the fallen world, which He redeemed, for the advancement of his kingdom, and the setting forth of his glory. All will admit that this certainly is a good object to have in view. Among the brethren who followed with earnest addresses were Pastor C. Spurgeon (Greenwich), Rev. Mr. Starr (Liverpool), and Rev. Mr. Johnson, an African.

Rev. E. Stuart, at the close of the meeting, gave a stirring evangelistic address on the question of social purity. He expressed the hope that they would live to see the time when the same high standard of purity should be demanded of *men* as was demanded of woman.

The evening meeting was a very large one, and it became necessary to hold an overflow meeting in the Presbyterian Church. Rev. E. A. Stuart led off with a deeply devotional address on "Talking with Jesus," and was followed by Mr. Starr, who spoke earnestly upon the sin of idling in the market-place when there was so much work to be done for Christ.

[Notes of the subsequent proceedings will appear in our next.]

PRACTICAL RIGHTEOUSNESS.—The following passages give some of the instances in which "righteousness" means "alms-giving":—Ps. cxii. 4--9; Ps. xxxvii. 21, 25, 26; 2 Cor. vii. 9; Matt. vi. 1—4; Deut. xxiv. 13; Job xxix. 14; Isa. lviii. 8; Job xxxv. 7—9; Hosea x. 12; Dan. iv. 27. The "righteous"=he that giveth to the poor. Prov. xxi. 26; Isa. lvii. 1, 2; Job xxxvi. 6, 7. "With righteousness shall He judge the poor." Isa. xi. 4; Ps. lxxii. 2, 4; Ps. ciii. 6.

A VILLAGE LIBRARY.—*The Leisure Hour*, for October, says:—"We have seen lately the report of an interesting event in a country place. Connected with a chapel where Rev. W. Urwick, M.A., laboured for nearly a quarter of a century, was a 'Mutual Improvement Society,' in which the pastor took warm interest. One of the youths, Mr. Thos. Greenwood, F.R G.S., now prosperous in London as a newspaper editor and proprietor, presented a library to his old schoolroom at Hatherlow, near Stockport, and Mr. Urwick was invited to inaugurate the event. It was a graceful thought and suitable gift, and it is worth recording as an example to be followed by those who look back with pleasure to the congregation or the parish associated with their early training. Many are the rich merchants in England, or in the Colonies, who could thus do good to the youths of their native place."

MESSRS. FULLERTON AND SMITH.

THESE devoted brethren, well known throughout the land as Mr. Spurgeon's College Evangelists, are prosecuting their London mission with their accustomed ardour. Beginning with a three weeks' campaign in Dr. Barnardo's new and splendid hall, a nightly congregation of three thousand hearers furnished incontestable evidence of the attractive power of the Gospel of Christ. The succeeding mission, held at the Shoreditch Tabernacle (Rev. William Cuff's), was equally remarkable for the crowds that were gathered, and the interest that was maintained during the four weeks of its continuance, the spacious building being filled every evening by persons who were eager to be shown the way of peace.

As the result thus far, we are informed that hundreds have been led to the Saviour, sometimes as many as forty in one evening. Among these, on one occasion, were a husband, wife, and daughter, all saved. A lady was also brought to decision, who came to one of the meetings on the last evening before leaving England for the Continent, and was constrained there and then to give herself to God. Our brethren are also rejoiced at finding fruits of their former London mission, held three years ago. The word has also reached the hearts of infidels, a number of whom confess to its power.

Among the additional features of the good work may be noted the seven o'clock meeting on Sunday mornings at the Shoreditch Tabernacle, at which 1500 persons were generally present; also the Wednesday afternoon meetings for women, on which occasions the tabernacle was filled. Equally encouraging have been the services for men only, while the "Service of Song" on Saturdays has proved a most enjoyable finish to the week's engagements, and a fitting prelude to the morrow's worship. At one place, during the communion service on Lord's Day evening, Mr. Fullerton, addressing the spectators in the gallery, exclaimed, "How many of you are ready to declare yourselves on the Lord's side?" and immediately about seventy persons arose. This incident in the service was felt by those present to be exceeding striking, and produced a deep impression.

At Bethnal Green Baptist Chapel, Mrs. Fullerton has conducted some very helpful women's meetings on Sunday afternoons. In connection with each of the missions some Christian ladies established a crèche for the babies, and took charge of them while the mothers attended the meetings. Rev. A. G. Brown has also taken part in some of the services.

Other missions are arranged for at Abney Park Congregational Chapel, and elsewhere, to which we hope to refer later on. At the present time the missionaries are holding crowded meetings each evening at Devonshire Square Chapel, Stoke Newington (Rev. W. Ellis's), with every sign of much and permanent blessing. Mr. Fullerton has published a sermon entitled "The King's Chamber." Those who would know the secret of the author's preaching power should procure this allegory, which is most attractive, instructive, and beautiful. (Price 6d. *Mack*, 28, *Paternoster-row*).

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OBITUARY.

MRS. W. HOLMES.

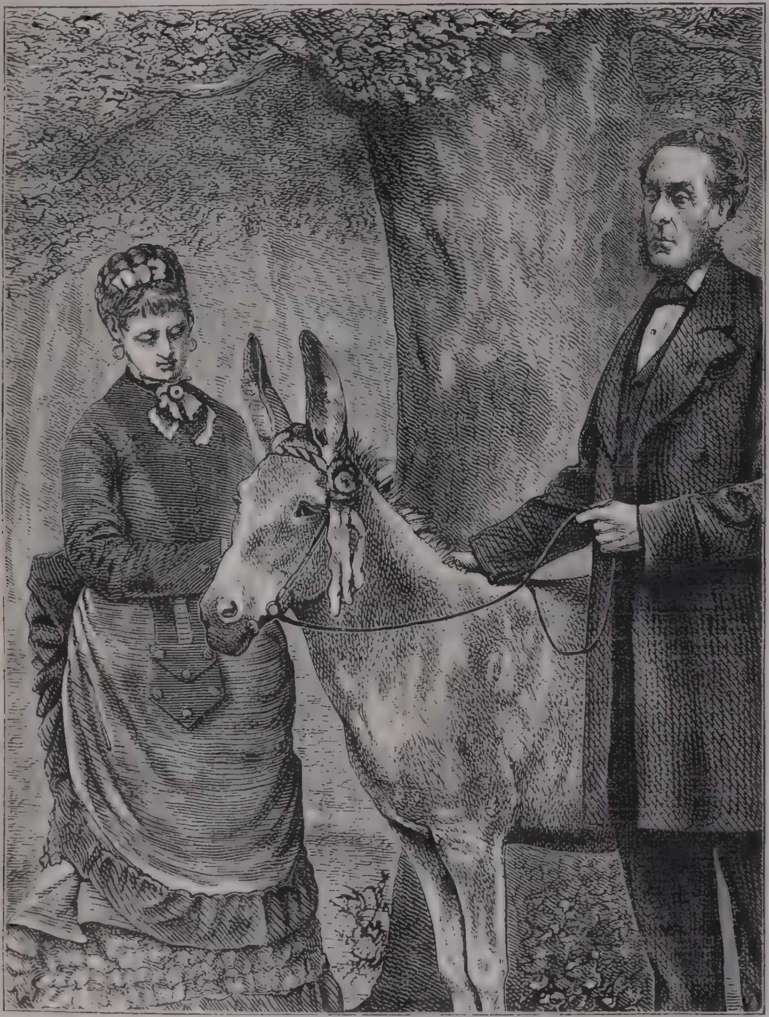
BY the death of Mrs. Holmes, the wife of Mr. W. Holmes, of Alexandra-road, West Hampstead, a large number of Christian workers have lost a sympathetic companion, and the poor a true friend. The family have been so closely identified with the Evangelistic Mission that the name of the deceased will always be associated with the many works at Kilburn Hall. The funeral took place at Hampstead Cemetery, on Sept. 17, in the presence of a large gathering of friends.

REV. T. JONES, PONTYPOOL.

We regret to record the death of Rev. Thomas Llewelyn Jones, for many years the venerated minister of Mount Pleasant Congregational Church, Pontypool. For two or three years past the reverend gentleman had been in delicate health, and for about twelve months prior to his decease had been quite unable to discharge his pastoral duties. A chest affection with which he was first afflicted finally developed into consumption, and, after a lingering illness, borne with fortitude and resignation, he expired on Monday, Sept. 21.

The Late
EARL OF SHAFTESBURY.

THE worst fears of an anxious public have been realised, and the lamp of Lord Shaftesbury's mortal life, which for weeks had been burning low, went out in the afternoon of Thursday last, October 1. Not only his immediate relatives and friends, but myriads of people who have never seen or known him in the flesh, are feeling to-day a keen sense of personal bereavement at his decease. A whole world mourns for one of the most godly, devoted, unselfish, and catholic-hearted men of the nineteenth century. Born to inherit a great title, with the lofty social position and the far-reaching influence that accompany it, Lord Shaftesbury has shown to mankind how these advantages may be turned to noble account, in promoting the happiness and well-being of those less privileged in the circumstances of their birth and their worldly possessions. If all his compeers in rank were a tenth part as faithful to the trust committed to them, the order of England's nobility would be safe from assault, and the sum total of human happiness would be infinitely greater to-day than it is. His consecrated and singularly fruitful life is a standing reproach to this grovelling, and self-seeking age, and will, we trust, furnish a stimulus to true nobility and Christlikeness of aim and endeavour, among all classes of society, during many generations yet to come.



"COSTER" AT ST. GILES'S PARK.

As we quote, from other sources, some account of the outstanding incidents of Lord Shaftesbury's life, there is no need that we should ourselves enter into these particulars. We are very glad to know that an authentic and complete narrative of so benignant a career will soon be in the hands of the reading public. We trust it will be issued at a popular price, such as will render it accessible to the masses of our rising youth, so that they may be spurred on by his high example to seek for distinction in the walks of pure living and philanthropic acting that marked Lord Shaftesbury's long and illustrious career. We grieve to think that never again shall we behold his stately figure and classic countenance, or hear his earnest soul-stirring words; but, through the story of his blameless and beneficent life, as well as by the memories of the past, and the rich results he has achieved, he, being dead, shall yet speak. Many of the social evils against which he so manfully fought have either been rooted out or largely modified; but human selfishness and human sin are still rampant among us in myriad forms. The world needs many men and women who, like the late Earl, will throw themselves into the breach, and spare neither time nor strength in doing battle with these Goliaths of the body social and politic. If the same weapons of truth, and sympathy and lovingkindness are faithfully wielded, God will give the same success, and lay up in store the same reward as that now enjoyed by our noble friend who rests from his many and abundant labours. To the eye of sense it seems as if no one were left worthy to wear the dropped mantle, but God is able to raise up fit servants to himself in this era of the world's great need.

FROM "THE TIMES."

In Lord Shaftesbury there has passed away the most eminent social reformer of the present century. It is not too much to say that he had acquired world-wide fame as a philanthropist, and that his name is inextricably interwoven with many of the most humane movements of two generations. Pre-eminently the friend of the poor, the degraded, and the outcast, his generous sympathies and his ceaseless efforts on behalf of the classes in whom he took so deep an interest have given him a high place in the illustrious roll of benevolent Englishmen. Whatever errors of judgment he may have committed during his long career, these are forgotten in the universal sentiment of regret which the announcement of his death will awaken. It is interesting, and perhaps not a little singular, to note that one of the most steadfast and powerful friends which the humbler classes have ever had, as well as one of the most trusted, did not belong to their own order of the commonalty, but to the privileged order of the aristocracy.

Anthony Ashley Cooper, K.G., D.C.L., seventh earl and a baronet, was born on the 28th of April, 1801. He was educated at Christ Church, Oxford, where he obtained a first-class in classics in 1822, graduated M.A. in 1832, and was created D.C.L. in 1841. As Lord Ashley, he was first returned to Parliament as member for Woodstock in 1826. All through his political career he assumed an attitude of independence, and although he had a brief experience of official life, he had no desire for office, the details of which were somewhat irksome to him.

FACTORY REFORM.

One of the greatest humanitarian movements with which the name of Lord Shaftesbury will be permanently associated is that which led to the beneficent legislation for the factory operatives. It was begun by Mr. M. T. Sadler and Mr. Richard Oastler in 1830, but when the former lost his seat in 1883, Lord Ashley became the Parliamentary champion of the cause. The evidence which he brought together in the latter year concerning the treatment of children in factories sent a thrill of horror through the length and breadth of England. Slavery in the West Indies had nothing worse to show in comparison with it. In the manufacturing districts wages were at a starvation rate, and the children were literally worked to death—murdered by inches. Mrs. Browning, in her pathetic poem, "The Cry of the Children," did not exaggerate one whit the terrible condition of things which prevailed. There were everywhere a dreadful reality of oppression and a fearful sense of injustice, of intolerable misery and of intolerable wrongs, more formidable than any causes which ver led a people to insurrection. But although he main credit for the ameliorating measures which ensued rightly belonged to Lord Shaftes- ury, he himself, in the preface to a volume of is speeches published in 1868, paid a generous ribute to the efforts of those who preceded him n the good work.

Lord Ashley went down to the factory districts o investigate for himself the condition of the peratives. Describing his visit many years fterwards he said, "In Bradford especially the ruits of long and cruel toil were most remark- ble. The cripples and distorted forms might e numbered by hundreds, perhaps by thousands. . friend of mine collected a vast number to- ether for me; the sight was most piteous, the eformities incredible. They seemed to me, uch were their crooked shapes, like a mass of rooked alphabets." While the factories were earfully unhealthy for all, accidents thinned the anks of the workers. The sympathetic nature f Lord Ashley was stirred to its depths, and ccordingly, in the Session of 1833, he brought orward his Bill for shortening and regulating he employment of children in the factories, and or protecting them against maltreatment. But ery little was done.

We get glimpses of Lord Ashley's attitude owards other questions at this time. Baron unsen speaks of his lordship's work among the hieves, and with the ragged schools. On one ccasion, together with Jackson, the City issionary, he met 270 thieves at their own ish, to consult with them as to the means hey could employ to lead better lives. He ained the hearts of the poor and the unfortunate n an almost unexampled manner. Nor should is efforts in connection with the abolition of avery be forgotten.

TOILERS IN MINES.

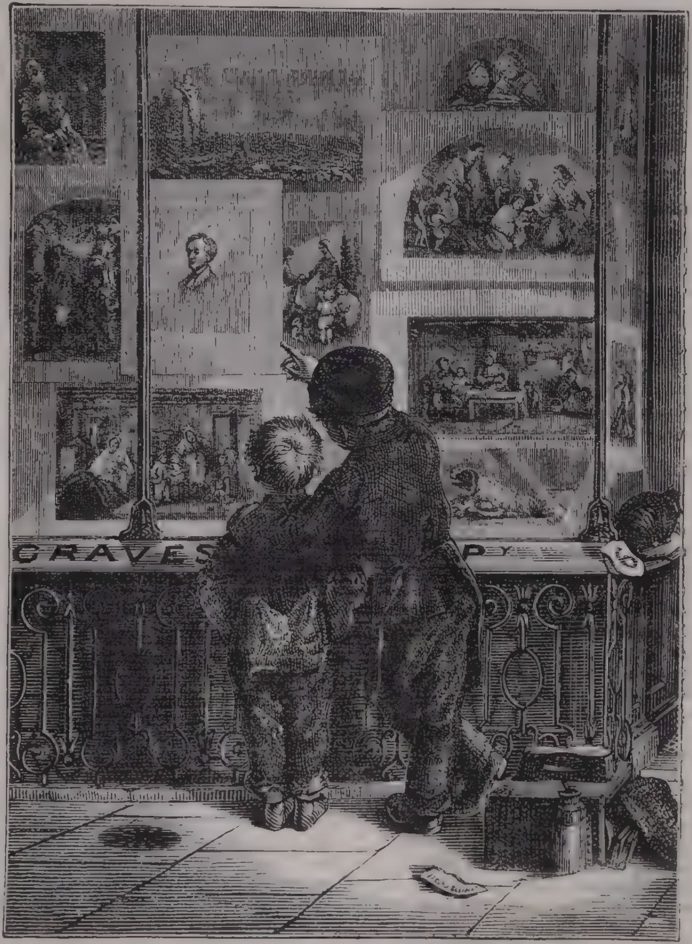
Through the exertions of Lord Ashley a Com- ission was appointed in 1840 to inquire into he employment of women and children in mines nd collieries. This was the second branch of his rdship's great remedial work. The report of he Commissioners was one of the saddest and ost melancholy documents ever submitted to arliament. It was shown that children were nsigned by their parents, almost from the cradle, perpetual labour, at an employment entailing n them premature adolescence, disease, and isery, and amid scenes which insured a moral egradation even worse than the physical suffer- g which accompanied it. With regard to the omen, it was further established that they were ompelled to work like beasts of burden in oisome caves where the sun never entered, rrounded by an atmosphere of vice and pollu- on which could hardly be depicted with decency, nd under circumstances of coarse and loathsome xposure to which savage life scarcely afforded a arallel. In June, 1842, Lord Ashley moved r leave to introduce a Bill founded on the Com- issioners' report, and restraining the frightful ils complained of. It seems incredible in a hristian country that such cruelties as he escribed could ever have been inflicted or orne. Women and children were harnessed ith chains, like animals, in trucks, and pur- ed their labour under the most galling and ainful conditions. Eighteen hours a day of the ost distressing occupation physically, and the ost disastrous morally, was of frequent occur- nce. "In the West Riding of Yorkshire," said ord Ashley, "it is not uncommon for infants of en five years old to be sent to the pit. About alifax and the neighbourhood children are metimes brought to the pits at the age of six ears, and are taken out of their beds at four clock. Bradford and Leeds the same; in ancashire, from five to six. Near Oldham ildren are worked as low as four years old; d in the small collieries towards the hills me are so young they are brought to work in eir bedgowns." Similar tales came from cotland and Wales, and it is not surprising at in these hotbeds of horror and suffering all rms of disease and vice were rampant. The ouse of Commons was amazed and indignant the harrowing details laid before it. By way legislative provisions, Lord Ashley proposed first, the total exclusion of female labour from all mines and collieries in the country; secondly, the exclusion of all boys under thirteen years of age; thirdly, the exclusion of all males under twenty-one years of age as engineers, youthful engineers being a fertile cause of accidents; and fourthly, the abolition of apprenticeship. With some slight amendments only, this truly benevolent and salutary measure passed into law.

THE TEN HOURS' BILL.

The Ten Hours' Bill controversy had now become a burning question, this and the Anti-Corn Law Agitation being the most pressing social movements of the time. Sir James Graham brought in a Ministerial Bill placing further restrictions on labour in factories. Lord Ashley's proposal of ten hours was rejected by 297 to 159. As he could not get all he wished, Lord Ashley wisely took all he could get. The measure went to the Upper House, where it soon passed and became law. It contained many important provisions which had a strongly beneficial effect upon factory workers. Not long afterwards, Lord Ashley drew up an amending Bill, still in favour of the ten hours' limit. It became law, but its operation was greatly impeded by legal intricacies and every form of ingenious difficulty. In 1848 Lord Ashley resumed charge of the measure, and "in 1850," as he himself afterwards wrote, "emerging from many struggles, it was reduced to good working order. One provision alone was wanting, the provision for confining the labour of children of early years within the hours between six and six. This was effected in 1853 by Lord Palmerston, then Secretary of State for the Home Department; and since that day the Act has required neither impulse nor amendment." The Factory Acts have, nevertheless, since been extended and consolidated. Lord Ashley lived to see the day when those who had bitterly opposed his crusade personally thanked him for his efforts.

RAGGED SCHOOLS.

Another noble movement with which Lord Shaftesbury's name is inseparably connected was the establishment of ragged schools. He was, indeed, the life and soul of this enterprise. Alive to the necessity for laying hold of the waifs and strays of our great cities before they were manufactured into hardened criminals, Lord Ashley founded his organisation for the benefit of all outcast classes. The slums of London forty years ago were as dangerous as they were disgraceful. Certain districts the police only dared venture to explore in companies and strengthened with arms. As was to be expected, juvenile crime increased at a rapid rate, and the cry arose for either more schools or more prisons. It seemed difficult to tell where to begin upon this mass of degradation and vice, and when the first advertisement in connection with the Field-lane Ragged School—the pioneer enterprise—appeared in *The Times*, there were, doubtless, many prepared to smile over what looked like a Quixotic undertaking. But Lord Ashley was as persevering as he was energetic, and again he set himself personally to examine into the condition of the classes he sought to benefit. The results of his investigations appeared in an article which he contributed to *The Quarterly Review* in 1846. He dealt fully with the question of the danger threatened to the State by the criminal classes, which were increasing at a fearful rate.



"THAT'S OUR LORD SHAFTESBURY."

In 1848 Lord Ashley pleaded the cause of ragged children in Parliament, and from that time forward, on the platform and in the Press, as President of the Ragged School Union, he laboured arduously and unceasingly for the movement. In a very short time he, and those who were associated with him in the work, had got hold of 10,000 children, snatched from the vortex of London. But the task was a very uphill one, and it was only the indomitable spirit of Lord Shaftesbury which prevented the movement from collapsing. Speaking so lately as

1883, on the subject of the Ragged School Union, his lordship said, "For thirty-nine years I have been President of this grand institution, and I have not missed one anniversary." After dwelling on the necessity for the work, he added, "Did we not, during the balmy days of the ragged schools, pick up from the streets some 300,000 boys and girls, all of whom, if they had not been taken up, would have been found before long among the dangerous classes?" This army of children became good and industrious citizens, entering into trade and domestic service in England and the colonies. The Ragged School Union acknowledged their indebtedness to their President by presenting him with his portrait on his eightieth brithday in 1881.

OTHER PHILANTHROPIC MOVEMENTS

were greatly indebted to him. There is, for example, the Shoeblack Brigade, which had its origin at the time of the great Exhibition of 1851. We find that in 1882 as many as 1619 new members entered the brigade in London, while 1584 left the ranks, 600 of them having been placed out in suitable situations. The Reformatory and Refuge Union was another benevolent organisation in which the deceased took a deep interest. The Union has now 589 Homes, with accommodation for nearly 50,000 inmates. It was owing to the intervention of Lord Shaftesbury that Lord Palmerston introduced his Bill for the Care and Reformation of Juvenile Offenders. Sanitary reform and the health of the people were also the objects of his solicitude. Lodging-house reform was another matter in which he rendered essential service, and among the measures passed by the Legislature at his instigation was a very necessary one for the registration and inspection of common lodging-houses.

By the death of his father in 1851 Lord Ashley was called to the Upper House. In his new sphere, however, Lord Shaftesbury relaxed neither his legislative nor his philanthropic efforts.

A severe affliction befell him in 1872 by the death of his wife. This lady, who was mourned by all classes, was the eldest daughter of Lady Palmerston, by her first husband, Lord Cowper.

When the lunacy laws of the country were in a disgraceful condition, Lord Shaftesbury took the initiative in amending these laws, and for upwards of fifty years he was Chairman of the Lunacy Commission. Great reforms were effected in the treatment of the insane; indeed, it is no exaggeration to say that a revolution has been witnessed during the past half-century in the management of public and private asylums.

HONOUR WELL BESTOWED.

In June, 1884, the freedom of the City of London was presented to the Earl in the Library of the Guildhall. The City Chamberlain, in enumerating the claims of the newest freeman, referred to his labours in connection with the Climbing Boys' Act, the Factory and the Hours' Acts, the Mines and Colliery Regulation Acts, the establishment of ragged-schools, training-ships, refuges for boys and girls, and other philanthropic institutions. Allusion was also made to his lordship's share in striking the fetters from the slaves in the colonies and elsewhere; to his successful efforts for ameliorating the condition of lunatics; to his encouragement of City mission work in the courts and slums of the vast metropolis, and of the circulation of the Holy Scriptures in the various languages of the globe; and, lastly, to his active and useful sympathy on behalf of wronged and tortured dumb animals. Never was the freedom of the City more worthily bestowed, and space would fail us to enumerate the undertakings of a charitable or remedial nature in which the late Earl engaged. The British and Foreign Bible Society, the Religious Tract Society, the London City Mission, the Sunday-school Union, the Field-lane Refuges and Ragged Schools, the National Refuges for Homeless and Destitute Children, and a hundred other excellent organisations, were all indebted to him for active aid, sympathy, and advice. He seemed to be a connecting link between the highest and lowest classes in the State. While he enjoyed the esteem and friendship of his Sovereign, he was also the friend of men in the humblest stations, down even to the costermonger and the chimney-sweep. Wherever he appeared he invariably evoked enthusiasm and affection.

FROM "THE RECORD."

In a special supplement, consisting of forty-eight columns, *The Record* of last week furnishes a very full outline sketch of the public career of the deceased Earl. We quote the following from its concluding page:—

The last years of Lord Shaftesbury have been years of honour. In the earlier part of his public career he was often assailed with bitter hostility, and during the larger portion it was the fashion to sneer at the so-called narrowness of his religious views. But he had long outlived alike the odium and the ridicule which his uncompromising attitude excited, and for some years both political parties and all classes in the community have rivalled one another in showing respect and regard to the veteran philanthropist.

We have travelled, albeit hastily and imperfectly, for the field is a very extensive one, over Lord Shaftesbury's public life, as a Philanthropist, as a Legislator, as a Statesman, as a Protestant, and as a Church Reformer. In all these characters he had one and the same object —the good of his fellow-men. He saw, as scarcely anyone else saw two generations ago, that a vast change was coming over England. He saw that the reins of Government were gradually being shifted into new hands. He saw the Democracy while it was still a long way off. He saw also how unfitted the people were by their misery, their ignorance, and their irreligion to use properly the power which was surely coming to them. For their own, and for his country's sake, Lord Shaftesbury set himself to undo the heavy burden, to remove oppression, and to make the Gospel message known. He wanted to see England a happier and a better place for the millions of her toiling sons and daughters who earn their bread by the sweat of their brow. Assuredly he has succeeded. We have plenty of vice and plenty of misery to contend with; but, nevertheless, who will deny that there is more light and less shade than eighty years ago? To Lord Shaftesbury, far more than to any other one man, is due the measure of prosperity and contentment which the working classes possess. To him, more than to any other one man, we owe it that even in revolution we have peace. Lord Shaftesbury's philanthropy has been unique, first, because while other men have laboured for some one great reform, such as the liberation of the slave, his benevolence has been universal; and, secondly, because in addition to its abstract benefits his work has been directed to a great and patriotic end.

But Lord Shaftesbury's life has another side, less easy to write about, but at this time pleasantest of all to contemplate. In that hidden way, unseen by the world, and only dimly discerned even by a man's nearest and dearest, where each one is his real self, without any pretence, Lord Shaftesbury has walked with God. He was a good man, not in any mere conventional sense, not only in the sense which his pre-eminent philanthropy suggests, but in the higher, better sense in which we are taught that—"the just shall live by faith." United to the Saviour by a real, actual, conscious relationship, he lived in Him.

The motto of the Ashleys is "Love—Serve." In those two words the whole history of Lord Shaftesbury is contained. He loved God and served his neighbour.

LAST DAYS.

The decline of his long life has been gradual. For several years past attacks of illness have now and again laid him by, sometimes for many weeks together. But his vigorous constitution enabled him to recover to a great extent. Old age showed itself in loss of hearing, and in a sensible diminution of physical strength, yet the quiet orderly life both at St. Giles's and London went on much the same. He still read the lessons in the village church he had restored years ago, still presided at family worship before breakfast, and was still ready to show the beauties of his beautiful home to a guest. Last spring for weeks together he devoted morning after morning to furnishing details of his life to an intending biographer. All his old fire would return as he recalled his early struggles and triumphs, and the voice and gesture of his youth seemed to revive. But the strain was too great, and twice while so employed he fell back suddenly in his chair in a dead faint. When in town he has been a constant attendant for many years at Portman Chapel, both during the ministry of Canon Reeve and of his successor, Rev. Nevile Sherbrooke. But for several months past he has been at Folkestone, whither he went hoping to get rid of a troublesome complaint which had produced great weakness, and threatened to become chronic. Recovery was hoped for; but it was not to be. He seemed to be getting better, when one of the sudden east winds of which we have had so many this autumn gave him a chill. Inflammation of the lungs set in, and he became dangerously ill. A friend who saw him a week or two ago, writes: "Lord Shaftesbury said, 'I know that my Redeemer liveth, and that He has been my friend for long years.' He was full of calmness and peace in contemplating his very near removal. It was refreshing to witness such calmness and peace in the last days of one who had devoted his life more than any man I have known to the good of the people." During the past fortnight Lord Shaftesbury has suffered almost constantly from pain and restlessness, accompanied by ever-increasing weakness. The end came at 1.45 o'clock on Thursday afternoon, October 1, 1885, and he fell asleep, to the last fulfilling his own aspiration, "I trust that I shall go down to the grave, and rise again, with the line written upon my heart, 'Jesus Christ, and Him crucified.'"

The two engravings given on preceding pages are taken by permission from an excellent biographical sketch of Lord Shaftesbury's life and work, written by Mr. Holden Pike, and published by *Messrs. S. W. Partridge & Co.* Both are speaking tributes to the deep solicitude felt by his Lordship for the welfare of the humbler classes. It was a memorable day in Golden-lane when the Earl was formally admitted into the Worshipful Company of Costermongers, and presented with a donkey as his insignia of membership. This animal, as represented in the cut, evidently had a good time at St. Giles's House while it lived. In the second picture the artist represents two City waifs looking at Lord Shaftesbury's portrait in a shop-window, the elder triumphantly explaining to his junior, "That's our Earl."

The numerous references made to the life of the late Earl in London pulpits last Sunday are an index of the universal esteem in which he was held. It would have been in accordance with the feelings of the public generally if his remains had been placed with due ceremony in the national mausoleum, Westminster Abbey, but as his Lordship desired his body to be laid in the grave at St. Giles House, Dorset, his quiet country seat, it is no doubt right that the wish should be respected. A public memorial service, however, is to be held in the Abbey to-day (Thursday) at noon, and the interment takes place on the following day.

FLORIDA.—Mr. Joseph Hannington, Alresford Lodge, Shanklin, Isle of Wight, writes:—I purpose to come up to London and stay at the Cannon-street Hotel, for a week, commencing Saturday, October 11, when I should be ready to see any who might like to call, between the hours of ten and six, and consult me with respect to settlement and orange growing in Florida.

SAMOA.—They have been having a memorable chapel opening in Matautu, Samoa. A handsome new chapel has been built entirely by the natives without any foreign aid whatever. The roof is its most remarkable feature, both as to strength and workmanship. Not the least interesting fact about it is that the whole of the timber used in the building was obtained from a forest previously tabooed as the dwelling-place of an ancient Samoan deity. A superstitious awe, it appears, still attaches to the forest, and it was only after the pastors had shown them the absurdity of this prejudice that the people in a body were induced to violate the ancient sanctuary.

A NOBLE LIFE.

THE LATE LORD SHAFTESBURY.

HAD I but heard thy welcome to the sky—
That greeting anthem from the choir on high,
As thy freed spirit winged its eager flight
To upward realms of everlasting light—
My soul, methinks, had gained a quickened pace,
Some added impulse in the heav'nward race;
Had lost its craving for the things of earth,
And prized more earnestly the second birth.

True Christian Peer! how many love thy name,
Whose lots were cast where fortune never came,
Whose infant years were passed 'mid want and woe,
'Mid scenes of vice a child should never know.
To snatch them from the slums, the haunts of sin—
For God, and Christ, their priceless souls to win;
To have them reared by virtue's fostering hand,
A source of pride, not danger, to the land,
Was but a portion of the good work done—
If not completed, yet by thee begun.

Such deeds are blest to God's departing saint,
As life ebbs out—the pulse becomes more faint:
Nor may the Tempter, with unholy power,
Vex the last moments of his dying hour.
Trusting in that which can for all atone—
The blood of Jesus, and in that alone—
His ransomed spirit, angel-borne above,
Now proves the measure of a Saviour's love,
In the bright mansions of its heavenly home—
Not thence to sojourn, and no more to roam.

October 2. S. M. S. B.

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POLMONT HOLINESS CONVENTION,

SEPTEMBER 23, 24, 25.

WHY is it that here and there, in so many places, hearts are being stirred to gather ogether to face the Lord? Surely it is that the ridegroom is nearing, the Master of the house returning, and the members of the household re impelled to come together that they may eet Him as a united band, and may join hands efore going out with freshened vigour to gather thers in.

Many have been making the holiday and esting time an opportunity for thus coming earer to each other, and when the large-hearted ospitality of the owners of Park Hall, Polmont, vited some of the Lord's messengers to give a ll to "dwellers in the villages," as well as in e cities, several responded.

Wednesday, Sept. 23, was the opening day. reparations had been widely and freely made, at all who came might feel they had been pected. The Lord will surely richly reward e loving forethought and labour of his servants. is not easy to provide for unknown hundreds r away from a town, but it was done with ving heart and ready hand.

As is always the case in these Conferences for The Deepening of Spiritual Life," the first y was devoted to searching and standing before od with bared heart, that He might reveal any therto unknown hindrances, and, by having em removed, deepen the channel for the bless- g we had met for. "Let us cleanse ourselves" as the key-note of the first day throughout. r. H. F. Bowker presided. Rev. Dr. Elder umming, of Glasgow, and Rev. E. H. Hopkins, ere the main speakers, but several others took rt. Dr. Elder Cumming's first word was from osea vii. 8—10, a solemn, searching message th the definite object of "touching the con- ences of Christians." He spoke of Ephraim, d's "pleasant child," here addressed in words ich would apply to so many amongst us. A cake not turned," only half-sanctified, not all-round Christian, but with some side or e department of their being turned away from d; something from which He was shut out. d what was the result? (1) Weakness— levoured strength," v. 9; (2) Decay—"grey rs here and there;" and (3) Ignorance of it 'he knoweth not." What was the cause? was *worldliness*: "He hath mixed himself ng the people." But what was the remedy? lling to be turned; a confession that the st was true, and that God must deal with it.

Rev. E. Hopkins followed on the words, "*He* is our Peace." That peace was the Lord Himself. He mentioned the two points of the covenant in Heb. x., remitting and inscribing. He will not remember the sins, and He will write his laws on the renewed heart, and we must not stop short at the first part. Mr. Bowker ended with a few words from Numb. xiv. 40, showing how disobedience was defeat. In the evening the Conference Barn was well filled, and people came from long distances. It was a stirring word of warning that they heard, a word which would shake and convict. Dr. Cumming took Hosea xiv. 8: "What have I to do any more with idols?" and he convicted many of hitherto unknown idols—*Christian* idols, something between Christ and us, though not necessarily a sinful thing in itself. And he showed two yielded idols, delivered up to him the week before, which had been held for twenty-five and thirty years, but were now renounced by the might of the strong incoming tide of God's unspeakable love.

Mr. William Sloan, of Glasgow, followed on "Shall we not much rather be in subjection to the Father of Spirits, and live?" "In subjection *and live*," for to be subject to Him was the only true life; and you only truly "live" when in subjection to Him. Subjection is the key to the true life. It is a very up and down life if it is not in subjection to Christ; but when you are completely yielded to Him, and the reins of life are given over to Him, then there follows the perfect *peace* and the entire rest of heart. You only have *power* in proportion as you are in subjection; then you can speak like the Centurion, who gave as the reason why he could command others, that he was himself "under authority."

The next day all that the Lord is ready to put into the searched and emptied heart was dwelt upon in the glowing words of those who knew it to be true, and who had found that God's draining means God's filling.

Mr. Robert Wilson spoke first of the love which would flow in, and which ought to be allowed free exit towards others. Dr. Cumming took up the "all things" of 2 Peter i. 3, and went over perfect peace, freedom from cares, freedom from bondage of man's opinions; joy, usefulness, keeping, which we should find when the heart was prepared towards Him. Mr. Bowker alluded to 2 Kings iii., where the ditches were made, and then the silent filling followed, without sound of wind or sight of rain. So now, if the digging has been true and honest, we may claim the filling, though no afflatus of spiritual energy comes; we may count upon it as surely, though perhaps as silently, as Israel's ditches filled. You need not, dare not, wait for feelings; but expect and accept in rested faith, that God does fill after the trenches are made.

In the evening, Mr. Robert Stewart, of Glasgow, spoke with a promise of power and a glow of heart which made one glad to think of the reserve of power which the Lord has among the young men of his service. He took up Luke i. 74, and its pledge of deliverance. It shows that God's mind was right against bondage: and how the deliverance must come before the service could be in holiness and righteousness; the holiness, that which we must possess (wholeness) within, before the righteousness could be shown without. As to the deliverance, it was from three great enemies, the world, the flesh, and the devil. Each are met by the life of Christ within. Christ enters and indwells, and then He is a match for all. For the world, "I have overcome the world," and we cease to care for the world when He possesses us. The flesh (see Gal. v. 17). There is a stronger than the flesh; the Spirit Himself is against the flesh, and when He is yielded to, it is bound to follow, that "ye shall not fulfil the lusts of the flesh." The devil, believe me, the devil thinks twice before he meets the risen Christ, for he remembers the wilderness too well. He is a terrible foe; do not think light of him. Those who doubt the personality of the devil cannot know the risen Lord. We cannot overcome or be like Christ unless He is our Life; then it is no longer imitation, but manifestation, He living out his life in us, so that our lives are a continuation of the life He lived on earth.

This point of Christ our Life was also pressed by others, Mr. Hopkins speaking of the point where the self-life ended and the Christ-life began; self let go, and Christ yielded to. Then he spoke on how every smallest detail of life might become a means of his life being manifested, and the very rubs and frets and hindrances be all "means of grace."

Mr. Govan, of Glasgow, took up Proverbs xxiii. 23, "Buy the truth, and sell it not." Christ is the Truth, and when you have Him your "opinions" vanish and "convictions" replace them. The truth is "Him that is true." What will you give for the truth? What are you willing to lay down? "*Buy* the truth,"—but what have we to give? We have *nothing* in ourselves; all our holiness is from God alone. We must give *ourselves*, that is the price of truth, and if we give ourselves to the truth, the truth will give Himself to us. You will get the truth by handing yourself over to Christ, and leaving yourself there. And "sell it not!" you cannot sell the truth without losing yourself. Judas thought he was selling only one life when he sold Christ, but he was selling *two*, his own and Christ's.

Mr. Livingstone Learmouth then said a few words which stirred all, for he turned the longing to see the Lord now into an enquiry, whether we were ready to meet Him if He should appear now. And the stir of glad assent showed that His name and presence were too personally dear to many to fear to meet them.

The testimony meeting revealed where and how the Lord had worked, and what He had been bringing home.

Before we separated, Mr. Walter Sloan, also of Glasgow, spoke on Isaiah xlv. 23, and told how the condition of knowing Christ as righteousness and strength was a bowed knee (v. 22), symbol of absolute submission, readiness to go all the way to Calvary with Him, and absolute separation from all that hinders if God tells you it is hurtful to your surrender. And as to knowing Him as our strength for service, we shall if we submit. Our position towards Him is to be what his was to his Father: "I can of mine own self do nothing."

In a word, the summing-up of the teaching of this happy country Convention is, that it was "self-abasing and Christ-exalting." May He be kept exalted, then self will be kept abased.

The two afternoon meetings were conducted by Mrs. Rowan and Miss Nugent, assisted also by Mrs. Livingstone Learmouth and Miss Macrath, with much simplicity and much power. Some heart-searching words were uttered, and they greatly helped forward the definite work for which the Convention was gathered.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Oct. 11, Luke xix. 28—40; Oct. 12, xix. 41—48; Oct. 13, xx. 1—18; Oct. 14, xx. 19—36; Oct. 15, xx. 37—47; Oct. 16, xxi. 1—13; Oct. 17, xxi. 14—24.

BLACKGANG, I.W.—In consequence of heavy family expenses since the decease of Mr. Reade, about £150 is needed for the mission work—*this year especially*. It is only right for Christian friends to know this, and we trust they may be led to send help.

OLDHAM.—Many of the Lord's dear children are in deep need through the ten weeks' strike in this place. Should any be moved to help, on their behalf, we would be very thankful. You would kindly receive and forward. (Gal. vi. 10.)

Yours till He come, JOHN STREET.
28, *Albert-street*, *Oldham*, *Sept.* 25.

CORREGE.—Pasteur Cremer has been doing a good work by touring through this Department and distributing Gospels, &c. He and M. Bazno were also enabled to hold meetings in several small towns and villages, owing to the kindness extended by the local prefects and mayors. He believes there is a good opening for an evangelist to devote himself to this work. Pasteur Cremer's address is Brive, Corrège, France.

STETTIN.—Pastor Tregeli thanks those friends who have kindly sent him books and papers, and says:—"We hope by God's help to build a Sailors' Home. Knowing as you do the many temptations to which sailors are exposed, especially in foreign lands, it may interest you to learn that there will be a large room set apart for English sailors, and I also expect that an English service will be held regularly in chapel connected with the Home."

Letters to the Editor.

THE SAME JESUS.

Sir,—It may be well to remember, at this time, that it was the same Jesus whose eleven miracles are recorded in Matt. viii., ix., whose eight woes are recorded in the 23rd chapter of the same Gospel. Seven of these woes are addressed distinctly to the Scribes and Pharisees, each time they are called by Him hypocrites; once they are addressed as "blind guides." In the 26th chapter of the same Gospel we find the chief priests and scribes and the elders of the people in the palace of the high priest, consulting to take Jesus by subtilty, and kill Him. Are not the disciples of Jesus in the present day those who are active workers among the sick and suffering, the same individuals or fraternities who lift up their voice in condemnation of the works of darkness, and who, like their Lord, will bring upon themselves the hatred of the ungodly in power? (Matt. v. 10.) A Constant Reader.

[The above was suggested by the quotation from *The Methodist Times*, p. 9.]

LACK OF REALITY.

Dear Sir,—I have seen a great many men and women, boys and girls, won to Jesus, at least, so far as one could judge from their changed life. They seemed to be bright Christians for a long time, said they were saved, and could prove it, and the old Christians sat and wondered at the light and liberty these young Christians had. But somehow they got cold and picked faults and went back again to the world, and are far worse than they were at first. We have visited them, prayed, and have done everything it was possible, but to no purpose. Would any of your readers say if backsliding is general in revival work, and what are the signs of a real work of grace? I am persuaded there is far too little Gospel preached through the Word, and too much importance attached to testimony, as the Holy Ghost only works through the Word. Many of our members are downcast and thinking about going into their old work again, seeing there is so little reality. W.

SUNDAY SCHOOLS.

Sir,—I cannot join in the lamentation of those who look upon the result of Sunday-school teaching as a comparative failure. Having been actively engaged in the work for over thirty years, I have seen enough to bless God and to encourage me to labour still more fervently, if possible, than before.

But your article of this week points out the chief difficulty in the way of greater success, which we hope yet to see, viz., the opposing influence of home and companionship for six days out of seven; and your readers who are teachers will I am sure be grateful for any hint which may help them to bridge over this great gulf. The Sunday class is in many cases a little oasis in a desert of sin and indifference, and if we can but get the scholars to have thoughts of the teaching during the week it will surely help to spread the blessings of the water of life to the parched and deadly waste. The Bible is considered only a Sunday book, but to open God's blessed Word in the home every day of the week can only be productive of beneficial results, as is proved by abundant testimony.

These objects are attained in the International Bible Reading Association, which provides a selection of daily Bible readings, having relation to the "International" lesson for the following Sunday, thus leading to thought and preparation for the teaching. For a subscription of one penny annually, members are furnished with a list of readings and a circular letter of explanation and exhortation every quarter, and will be every month in 1886.

An inquiry addressed to the Hon. Sec., I.B.R.S., Sunday School Union, 56, Old Bailey, London, E.C., will secure further information. The Association has a roll of 80,000 members in all quarters of the world. C. Waters.

Dear Sir,—May I be allowed to make a few remarks in reference to Sunday-school teaching mentioned in a recent letter in The Christian. Is it not frequently the case that doctrine is omitted or partially neglected in junior classes, perhaps under the impression that little ones cannot be made to understand it, with the result, as I believe, of a vagueness about the truth that makes conversion to God less probable. A class of little boys were carefully instructed about sin, atonement, justification, sanctification, and eternal life, by the help of the "Wordless Book" (coloured pages). This resulted —with God's blessing on the Word and prayer—in five of these boys deciding for Christ, and their conversion seems to be genuine.—Yours truly,

A. B. C.

A CHRISTIAN DAILY PAPER.

Sir,—The suggestion of Mr. Chancellor expresses the long-cherished desire of many thousands of Englishmen. It is perfectly practicable, although the difficulties in the way are great. The first thing is to recognise the enormous importance of a first-class daily paper which shall fearlessly take the very highest ground, and estimate and appreciate the affairs of the world from the standpoint of a Christian man.

A survey of the present condition of the journalistic press is nothing less than melancholy. In the provinces, as well as the metropolis, there is a timid deference to the opinions and prejudices of those who treat personal, earnest religion with superciliousness and indifference; showing that, despite all heroic talk about the mission of the Daily Press, its managers are governed too largely by financial considerations to make them deserving of the name and fame of leaders of the people in the way they should go. Journals, the proprietors and editors of which are members of Christian churches, will devote column after column to horse-racing and theatrical intrigues, although they are well aware that gambling and dissipation are rottenness in the nation's bones. They cannot afford to resist the public opinion of the majority. They row a little, but drift a great deal more, on the tide of the thoughts and ways of men. They know their business and what pays. They are no worse than other men who, in their various callings, look after the main chance; but neither are they better. They put themselves up on too high a moral pedestal.

Mr. Chancellor is quite right in offering the conduct of the Press in the matter of *The Pall Mall Gazette* revelations as a test. On their own showing, their intense bitterness against that paper and its courageous editor was dictated by lofty moral purpose, and yet, forsooth, these very papers find not the slightest reason for avoiding the publication of voluminous reports of the State prosecution of Mr. Stead, and of criminalities of all kinds where no high purpose of rescue of the young, and punishment of hoary misdoers, effectually antidote the mischief. Their languid and incredulous mood of mild disapprobation of deeds of cruel shame contrasts strangely with their blazing enthusiasm against the man who offended their supersensitiveness by revealing these horrors.

But, when we turn from the need of such a journal to the difficulty of its establishment, we approach a complex subject. I do not doubt that the subscription can be raised and the shareholders secured; but the basis will have to be very carefully, laid and the first board of directors chosen with singular care. Let us never forget that no one scheme of religious thought must be allowed to "exploit" the new journal for its own news. If the Establishment man wishes to make it support the Bishops in the House of Lords, or the Disestablishment man utilises it to turn them out; if the Evangelical has to use it in the abatement of sacerdotal pretensions, or the Ritualist lays hands on it to bring the people back through the gate of the English Church to the fold of Rome; if, in short, it is used to exalt the 'isms, one by one; then the secular journals will rub hands in glee over a failure. We want a journal that shall fearlessly and openly recognise, and absolutely bow to Divine authority in worldly affairs; that shall in all temporal things keep touch with the Gospel; not preaching or exhorting and making itself a substitute for the pulpit, but frankly giving the first place to Divine thought in our secular history. Theatrical entertainments and horse-racing will not go without mention, but will shrink to their proper insignificance. The humanising, civilising power of missionary work at home and abroad will be represented not by shy paragraphs in small type, but will change places in "display" with the "opera," and "recent novels," and interesting cases in the Divorce Court, all of which will, in the new journal, not be shut out, but be reduced to their native proportions.

The land question, the housing of the poor, the appropriation of ecclesiastical and other public funds, public education, social purity, multitudes of questions, would be dealt with in a very practical and startling fashion, if the prophet Isaiah—a great political reformer—were editor of such a paper. But where is the supernal genius of an editor (and where are the heroic, self-supporting directors to support him), who on such a journal shall be "neither Jew nor Greek, bond nor free," neither Establishmentarian nor Nonconformist, Evangelical, High or Broad, Methodist or Presbyterian, but occupy the commanding position of a plain, unflinching, loyal New Testament man, not plagued by patristic theology, nor troubled by much scientific theology (a precious thing in its proper place), but an astute, honest, courageous layman, saturated with the four Gospels, and judging all worldly strifes, contentions, diplomacy, competitions, sorrows and misdeeds, from the elevation of the Sermon on the Mount. No doubt there is such a *rara avis* to be found, but "behold, he keepeth the sheep" in the obscurity of his native fields. We don't recognise him among the tall sons of journalistic Jesse, who march in sight at present, unless he be the man who is at present the subject of prosecution.—Yours truly, Edward Butler.

[We have received communications from "A Wesleyan Minister," and others, for which we regret that we have not space.]

MRS. BUTLER'S LETTER.

Dear Sir,—Since writing my last, I have been informed that two English girls have returned from houses of ill-fame in Belgium since Mr. Munro succeeded Mr. Howard Vincent as Director of the Criminal Investigation Department at Scotland-yard, and that these two do not include Eliza Armstrong. I hasten to make this correction.—Yours, &c.,

Josephine E. Butler.

SALISBURY AND NORTHAMPTON.

Dear Sir,—Will you kindly allow me, as a constant reader of The Christian, to correct a statement in to-day's issue, which I fear may cause pain to others beside myself. In the article headed "Salisbury Conference" it is stated of the company of Secularists addressed by Rev. John Wilkinson at Northampton, that such was their temper "that had a minister entered they would have left the room." So far from this being the case, other ministers beside myself were in the room, both during the tea which was given, and after, during the meeting. Beside this, I spoke to many present who live in this parish, and some of whom attend my church. I am sure that Mr. Wilkinson, who has been a guest at my house, and the excellent deaconesses, with whom I am united in Christian work would be the last to wish such an erroneous impression as that conveyed in the sentence to go forth unnoticed. As to the results and blessing of the meeting we can only speak with thankfulness and gratitude.—I am, yours sincerely, F. H. Wood.

St. Paul's Vicarage, Northampton, Oct. 1.

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ENGLISH GIRLS IN PARIS.

To the splendid gift of the Baroness Alphonse de Rothschild, for the erection of a wing to Miss Leigh's Orphanage, a second donation has also been added, bringing up the entire gift to £2000. The year has been, says Miss Leigh, one of sorrow and joy, trusted friends having been removed; but, on the other hand, many unexpected blessings have been received. The injury to the Mission House by the spring gales, joined with other necessary repairs, involved an outlay of about £1500. More than three hundred admissions have, however, been registered during the year, notwithstanding the inconvenience caused by the alterations. The majority of these young women have obtained situations, while others have been helped back to England.

The Y.W.C.A. Branch of the Institution, which has been removed from 88 to 26, Faubourg St. Honoré, has been a blessing to many. Miss Leigh holds that the one protection for lonely English girls in Paris is the personal knowledge of a living Saviour. Bible-classes, meetings for prayer, and Christian converse are, therefore, regularly maintained, as a means of leading them into experimental communion with Christ. In the Orphanage the dear children are being taught to love the Saviour, and more than one has acknowledged having given herself to Him.

Suitable articles, including old china, pictures, needlework, &c., for the approaching bazaar, or any other help, will do much to lighten the burden of this devoted sister in her endeavours to protect the English and American young women in Paris. The London office is 9, Serjeant's Inn, Fleet-street, E.C., where the report may be obtained from Mr. H. W. Hart.

BELGIUM.—At the International Conference against the abuse of alcoholic drinks, held at Antwerp, most of the foreign Temperance Societies were represented; French, English and German doctors gave the results of conscientious labour on this grave subject, and were unanimous in proving that the evil is frightful, and that alcohol is a poison which is killing more than cholera or war. A great reaction has been produced. Medical science, legislation, philanthropy and religion are all at work to fight against this scourge. Total abstinence by common consent is the only remedy for drunkenness.—*Chrétien Belge.*

Notices of Books, &c.

The Truth About the Stage. By Corin. 1s. *Vyman & Sons.* Evidently written by one behind he scenes. The result of a glance over its pages is a increased conviction that the stage, from a moral oint of view, is not worth mending. Avoid it together.

Lines and Links in the New Testament. By aleb C. Brown. 1s. Part I. *Partridge & Co.* n arrangement of Scripture texts on various pics. The author wisely allows the Word to eak for itself. The distinctive feature of each of e four Gospels is also dilated on, and the "lines d links" discoverable in the thoughts of the riters ingeniously shown.

The Rock, The Stone, and the Keys. 4d.—o Priests of God upon Earth. 4d.—The ord's Supper. 4d. By J. G. Gregory, Brighton. *riend, 77, Western-road, Brighton.*

If it were in our power, we would secure as large circulation for these cheap and prettily got-up ooks as Dr. Ryle's tracts have obtained. They e equally timely, and as likely to be useful. They e learned, vigorous, and singularly Scriptural. Vould that they could be sown broad-cast through e land!

Face and Foot Deformities. By Frederick hurchill, C.M. 8vo. 10s. 6d. *Messrs. Churchill, ew Burlington-street, W.* This book is illustrated ith some well-executed chromos, and though in-nded for a professional circulation, there are any interesting subjects discussed which might rove instructive to any readers who are afflicted ith distorted features. Mr. Churchill gives a mplete account of congenital marks in the face, pecially port wine stain, which has hitherto re-sted all attempts to eradicate it successfully, but hich may be destroyed little by little by a stip-ing process. Separate sections are devoted to is disease of the face, harelip, clubfoot, &c. No oubt deformities, as the author reminds us in his reface, seriously interfere with success in life. hank God there are no such barriers to the king-om of heaven. The perfection of symmetry and e perfect harmony of all God's creation will then ow how terribly sin has marred God's design and ippled humanity both in soul and body.

Present Day Tracts:—Ferdinand Christian aur. By Rev. A. B. Bruce. 4d.—The Christ the Gospels. By Henri Meyer. 4d.—Man, hysiologically Considered. By Alexander acalister. 4d. *Religious Tract Society.*

If it has been thought not superfluous to resus-tate the dead theory of the founder of the ibingen school in order to show more completely untenableness, the task could scarcely have been mmitted to more competent hands than those of e author of the "Training of the Twelve." Dr. ruce, with ample fairness, has expounded the eory, and shown at the same time the absurdities involves. The second of the above books is, yond measure, excellent. It is an unspeakably ecious unfolding of the earthly life and ministry the Lord Jesus. The view of our Lord's character condensed, but remarkably complete, reverent, d penetrative. Dr. Meyer has laid all English-eaking people under obligation. As to the ird of the "Present Day Tracts," the difficulty a reviewer is to persuade his readers that ch a large amount of invaluable matter on the atomy and functions of the human body can pressed into one of these cheap treatises. Nor the work of the Cambridge Professor of Anatomy ientific only. It adds an overwhelming argu-ent on behalf of the wisdom and beneficence of an's Creator.

'Our High Priest in Heaven" is the title of a new rk by Rev. T. T. Perowne, which will be published ortly by *Mr. Elliot Stock.*

Recollections of a Paris Evangelist. 2d. *Partridge.* is is the twenty-seventh issue of the deeply-interesting nual story of evangelistic work in France told by M. gnal. We heartily commend it.

We understand that the late Earl of Shaftesbury was gaged during the last year of his life in supervising a story of his lordship's career, which is being prepared for e press by Mr. Edwin Hodder, and will be published by *essrs. Cassell & Co.*

Humanity Cards. A series of cards advocating kindness animals. They are very prettily produced, with illustra-ns of various animals at the top, and may be had in a riety of languages from Mrs. Barrow, 11, Ampton-road, mingham, 1s. 1d. for 20, 4s. 9d. per 100.

The Sentinel. 1d. *Dyer Bros.* This small but earnest nthly, which has done such notable service to the cause public morals, is full of weighty articles and reports. We uld like to draw special attention to the second article, ich strongly emphasises the need of taking questions of ral reform out of the over-heated region of party politics, d of combining in their advancement the best men of all parties.

OCTOBER MAGAZINES.

Partridge & Co.—Family Friend—Band of Hope Review—British Workman—Illustrated Missionary News—Welcome.

Religious Tract Society.—Friendly Greetings—Cottager and Artisan—Tract Magazine—Child's Companion—Girls' Own Paper, Boys' Own Paper—Leisure Hour—Sunday at Home.

Religious Tract Society.—The Sunday at Home (6d.) has a capital story, entitled "The Cross and the Crown," which is a tale of the Revocation of the Edict of Nantes. Robert and Mary Moffat, and the late Rev. E. Paxton Hood also form the subjects of valuable contributions.

Messrs. Hodder & Stoughton.—The Expositor (1s.) contains a long and trenchant criticism on the work of the Palestine Exploration Fund, by Prof. A. Socin, of Tubingen, the well-known Arabic scholar, and author of "Baedeker's Guide to Palestine," beside articles by Lord Moncrieff, Canon Driver, and others.

Messrs. Isbister & Co.—The Sunday Magazine (6d.) has an interesting article upon "Mary Moffat" based upon the new "Life of Robert and Mary Moffat" just issued by Fisher Unwin.—In Good Words (6d.) Rev. H. R. Haweis contributes the fourth of his able papers on "The Religions of the World," which deals with that of the Chinese.

Messrs. Partridge & Co.—In The Welcome (6d.). "Flemish Watering Places," "Noted Lord Mayors," and the practical hints given on "Moral Courage in Daily Life," together with a number of well-executed engravings, and a host of excellent contributions, combine to produce a very readable magazine. Their other monthlies are equally interesting in their several spheres.

Messrs. Cassell & Co. have issued Part I. of a History of India, to be completed in 24 parts. 7d. The type, numerous illustrations, and elegantly-coloured map of India are in their well-known first-rate style. We wish it the success it so well deserves.—Bishop Ellicott's Old Testament Commentary (7d.) has now reached Lev. xi.—The October part of Countries of the World (7d.) contains a splendid plate of Niagara Falls (western side).—The pages of the Household Guide (6d.) are, as usual, filled with most useful hints upon every conceivable domestic requirement. Part XVIII. concludes the third volume.—Great Industries (8½d.) contains an excellent illustration of Bessbrook, the model Temperance village in Co. Armagh, with a very impartial sketch of its history.—The Family Physician (6d.) should have a place in every household. The instruction it contains is invaluable.—The History of Protestantism, Part XXIV. (8½d.), completes Volume 2; Peoples of the World. Part L. (8½d.), Volume 5; and Magazine of Art (1s.), Volume 8; each contains contents sheet and title-page.

Miscellaneous.—Children's Friend—Infants' Magazine—Friendly Visitor—Wesleyan Methodist Sunday School Magazine—All the World—Sabbath School Magazine—Indian Female Evangelist—Jewish Herald—Our Own Magazine—Sunrise—Sentinel—Gospel in all Lands—Young England—Child's Own Magazine—Expositor—Sword and Trowel—Illustrated Home Evangel—Contemporary Review—On and Off Duty—Watchword—London City Mission Magazine—Contemporary Pulpit—Diving and Delving—Friend of Missions—Jewish Intelligencer—Irish Church Mission Juvenile Magazine—Christian Treasury—Voice of Warning—Eastward Ho!—Believers' Pathway—Open Doors—Free Church Monthly—Children's Record—Medical Missions at at Home and Abroad—British Friend—Silver Morn—Evangelical Christendom—Woman's Work—Golden-lane Mission Magazine—Church Missionary Intelligencer—Church Missionary Gleaner—Church Missionary Juvenile Instructor—Jewish Intelligencer—Church of Scotland Mission Record—National Church—House of Rest Monthly—Free Church of England Magazine—Gospel Temperance Monthly—Monthly Letter Protestant Alliance—The Evangelis—Little Ones' Own Coloured Magazine—Band of Hope Chronicle.

We have also received the following books:—

Hodder & Stoughton:

A Rabbinical Commentary on Genesis. 7s. 6d.
Forewarned, Forearmed. 3s. 6d. By Rev. Dr. Thain Davidson.

Oliphant, Anderson & Ferrier, Edinburgh:

Bible Promises. 2s. By Richard Newton, D.D.
Katie. 2s. By Robina F. Hardy.
Archie, and other Stories. 1s. By Robina F. Hardy.

Marlborough & Co:

Daily Strength and Daily Living. 6s. 6d. By Dr. Clifford.

Oxford University Press:

Outskirts of Revelation. 1s. By Henry Harris, B.D.

A DEBT RECOVERED.

A WIDOW tells us the following touching story: "I think I must tell you a little incident in my experience, which you may, perhaps, like to tell, to strengthen the faith of others.

"When much pressed in circumstances a few months back, and wondering from whence help would come, while I was on my knees before the Lord, I thought of some of the old patients of my dear husband who had never paid their debts, and I there and then asked the Lord to remind them of them, and, if they were able to pay, to press it on their consciences to do so. I specially asked for one gentleman, who owed more than the rest. I did not know in which quarter of the globe he was to be found, as the last letter I sent him was returned to me, and I afterwards heard he had gone abroad. About a fortnight from that time I received a letter from that same gentleman from Chicago, saying he owed me £13, and if I would send my present address, he would send me the money. I at once remembered my prayer, and of course sent the address, and in due course the money arrived. The debt had been standing more than five years. Truly, we have to do with the *faithful* God!"

BISHOP RYLE continues, in the face of High Church protests, to fraternise with Presbyterianism. He preached lately to a large audience in the Established Church at Pitlochry.

A STIRRING MEETING AT MILDMAY.

REV. J. G. PATON, missionary to the New Hebrides, with whose work and portrait our readers are familiar, gave farewell addresses last week at the Y.M.C.A. noon prayer-meetings at Aldersgate-street and Exeter Hall, and also at Mildmay Conference Hall.

This venerable and patriarchal-looking man is not so old as he seems, being only sixty-two; but the wondrous perils through which he has passed, and the terrible sufferings he has endured, have prematurely blanched his abundant hair and beard to a silken whiteness.

He came at the bidding of his committee (he has been connected for the past twenty years with a society in Victoria) to England and Scotland, to collect £6000 for a new mission vessel. He was told that times were bad, and he must ask the wealthy men, who thought, if you don't ask you don't want. But he had never asked an individual. He had told his wants to God, and to his people, and he had got £7000. But, besides the money, the Lord had given him three devoted young men as missionaries, and he was going to stay a month longer than he had intended, in order to get £400 more, to meet the additional expense of these new helpers.

The address at Mildmay was the story of a series of stirring adventures among the heathen, wonderful deliverances in answer to prayer, and no less wonderful manifestations of God's providence in sending the money now required.

When he went to the South Seas twenty-eight years ago, the people destroyed their babies and strangled their wives, and murdered the native preachers when converts had been made. They had held loaded muskets to his head and breast, and only the power of God in answer to prayer had saved him. If he had not had Jesus for his Lord, he must have become insane, for reason reeled amidst the horrors he passed through.

One of his experiences in regard to money was that during this visit a Christian woman in a small business brought him what he thought was a £1 note; he put it in his pocket, and she said, "Mind you don't lose it; it has cost me a great deal of labour." He looked at it, and found it was for £100. He remonstrated, but she persisted; and later on brought a second £100, saying she would give it to the Lord now, who had done so much for her, rather than leave it for her relatives to quarrel over after she was dead.

Prayer was made for three ladies (deaconesses), who were to sail the following day from Mildmay for Jaffa, and for ten shortly leaving for other places. Mr. Reginald Radcliffe, who presided, urged, in burning words, that prayer should be made individually, and by twos and threes, and by great gatherings, for missionary power, and referred to the day of Conference and Prayer for the Evangelisation of the World, which is to be held at Manchester on Dec. 8.

Mr. Lakshman Rao, a young Brahmin, converted six years ago, through Miss Anstey, at Colar, urged the claims of the heathen millions of India, China, Africa, and the whole world.

Evidently, amidst all the seething wickedness, God is stirring the hearts of his children, as never before, to fulfil his word; "Go ye into all the world, and preach the Gospel to every creature."

CHIPPENHAM.—Mr. John Harris, of the Evangelisation Society, held a very successful series of meetings here during the past three weeks of September. The tent held 400, but on Sunday evenings more than double that number have been attentive listeners. We have reason to believe souls have been saved, and I have met many Christians who have testified as to how they have been refreshed and strengthened by the services, and there has been a marked decrease in the numbers of those lounging around the public-houses. On Sunday afternoons and week evenings we have had good average attendances, and this in spite of the rough weather we have experienced on some occasions. G. Elliott Brinkworth.

NOTES OF EVANGELISTIC WORK.

[Contributions to these Notes will be welcomed from any quarter; specially of evanglistic work in any of the churches.]

CLAPTON PARK THEATRE.—Mr. Edwards, the coloured preacher, has conducted services in this building, attended by large congregations, followed by a concert by a choir of 200 voices.

OLDHAM, LANCASHIRE.—Mr. John Wilson and his wife have concluded a very successful nine weeks' mission services in a large wooden tent. Over three hundred have professed to find Christ, and many others have signed the Temperance pledge.

BRAEMAR.—Mr. Stevenson Blackwood has held four Sabbath evening services in the Free Church, Braemar, concluding on September 27. These services were characterised by very great power, and have been attended by manifest tokens of Divine blessing. T. L.

PLYMOUTH.—I have been five weeks on tour in the Western District, visiting the various regiments, and holding meetings with the men in barracks—everywhere kindly received, sometimes cordially welcomed, by commanding officers. There is proof of God's blessing upon the work everywhere. Samuel Sims.

BURGH-BY-SANDS.—We have had Richard Weaver for a week. The largest hall was engaged, accommodating nearly 4000 persons, and it has been nearly full every night. On the last night (Sept. 27) it was crammed. I am very sorry to see that his strength is somewhat impared; when I parted with him he was about to return to his home for rest.

P. J. Dixon.

STOCKTON-ON-TEES.—The Y.M.C.A. have published a brief statement of the proceedings of the past year, which shows that "the religious work has been kept steadily to the front, as the first and most important object of the institution." The classes for intellectual improvement have also been well attended and sustained, and the result is deemed by the committee to be alike satisfactory to teachers and students.

BRADFORD.—Mr. Henry Thorne has for ten days been holding Gospel services and Bible readings in the Lecture Hall of the Y.M.C.A. The power of God has been felt at all the meetings; many have been born again, and Christians have been greatly strengthened. Mr. Thorne gave an address on the "Perils of a Young Woman" in the Mechanics' Institute, on September 26, before a very large audience. J. B.

ALEX. DONALDSON, writing from the Salle de Conférence, Annemasse, says:—"I have begun work here with my esteemed friend, Mr. William Pos, who hopes soon to be in Khabylia. Will your readers join in earnest supplication for Savoy, which is lying under the region and shadow of death. Christians travelling in this quarter will find us. It is only an hour's ride from Geneva by tram-car, which passes the door."

MORECAMBE.—Mission services have been held at Emmanuel Free Church from September 13, by Rev. G. H. Jones, who gave very stirring and heart-searching addresses, which were listened to with deep attention. On September 27 the last of the services was held, and the large congregation was greatly moved. Mr. Jones has been for some months laid aside from over work, but we are glad to find he is again able to come forth in the Master's cause. C. R. A.

PORTRUSH.—Mr. Eyres, of London, has just concluded a most successful week of meetings among the children here. There was an after-meeting each evening, which was well attended, and, we trust, much blessed. A short meeting was held each morning from eight to half-past eight for prayer and praise. Mr. Eyres' addresses are earnest, his illustrations are attractive and impressive, and he has great faith in the work in which he is engaged.

GLASGOW.—An eight weeks' mission was opened at St. George's Cross Tent, on the 3rd of August, and up to the date of writing the workers have had abundant reason to keep praising the Lord for what He has wrought "under the canvas." Mr. F. E. Marsh, of the London Evangelisation Society, was the preacher during the first three weeks, and the messages which the Lord sent night after night through his servant were much blessed to the large audiences that came together to hear. Every night since the opening the tent has been well filled, and on Sundays there have been crowds both outside and inside. A goodly number have professed conversion—the majority being men—Mr. Marsh's robust preaching seeming to be specially attractive to the male sex.—*Reaper.*

NEWCASTLE-ON-TYNE.—Mr. John Dodds has just concluded a seven-days' evangelistic service at Morley-street Mission. The numbers have steadily increased, and some have been led to a knowledge of the truth. The meetings are to be continued, and we trust that the work which the Lord has commenced will be carried forward to a successful issue.

CITY TEMPLE.—On the last Sunday of Dr. Parker's holiday the pulpit of the City Temple was occupied by Dr. Rentoul, Barrister-at-law. This is the second time that a barrister has preached in the City Temple, Mr. Waddy, Q.C., M.P., having done so last year; none of Dr. Parker's supplies have been more popular with the audiences than the two barristers.

THE LORD MAYOR preached on Sunday morning, Sept. 27, in the Welsh Chapel in the City-road, and pleaded for contributions in reduction of the debt on the chapel. In the evening he preached at Union Chapel, Islington, in aid of the funds of the mission hall in Station-road, Holloway. The devotional service was conducted by Rev. Dr. Allon. Last Sunday morning he preached in the City Temple, and presided at the Pavilion Theatre service in the evening.

CHISWICK.—We have been favoured with a visit from Mr. Henry Varley, who came to speak at the mid-day service held outside the works of Messrs. Thornycroft & Co. where 1200 men are employed. This effort is in connection with the Mission Hall in this neighbourhood. Mr. Henry Varley has promised to come again on some future occasion and address them in their dinner hour. Others willing to follow his example should communicate with me. Speakers will be welcomed any Tuesday or Thursday. R. T. Smith.

13, *Barrowgate-road, Chiswick.*

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TEMPERANCE NOTES.

The Temperance Hospital.—The new wing of this hospital is to be opened on October 9, by the Bishop of London.

Surrey Chapel.—The Gospel Temperance Mission, conducted by Mr. W. Tharme, of Liverpool, was most successful. A number were converted, and several pledges were taken.

The School-Board Election.—*The Blue Ribbon Chronicle* urges London Temperance ratepayers to try to put Temperance men on the School Board. The election is fixed for November 2.

A liberal brewer once built a church at his *sole* expense, but the stone-engraver cut the stone which was to immortalise the brewer's name with "Built by ———, at his *soul's* expense."

Glasgow.—A conference of the representatives of 160 Scottish Liberal Associations was held on Sept. 15. Several amendments were moved to the Local Option resolution in the programme, but it was carried unaltered.

Chester.—Last week, at this town, a man died who a week previously had received a legacy of £60. In four days, £40 was spent in drink. From the time he received the money till his death he was never sober. Some publican must have broken the law!

Julius Cæsar wrote: "The Suevi on no account permit wine to be imported to them, because they consider that men degenerate in their powers of enduring fatigue, and are rendered effeminate by that commodity." Advanced civilisation has not made men wiser!

The Coming Election.—*The Aliance News* thinks candidates for Parliament should be pledged to something more definite than "support for legislation to refer the question to local authorities." It says we want for England Imperial legislation, such as Scotland, Ireland, and Wales have.

Antwerp.—The Committee of the International Temperance Conference recently held here will continue in office for two years, and form an International Federation to diffuse information on the objects of the Conference. In two years another similar Conference is to be held, the country to be selected by next September.

Birmingham.—At an important meeting of ministers and other gentlemen here, the action of the magistrates at the licensing sessions was strongly condemned. They have renewed seventy-three licences, though the holdiers during the year had been convicted of serious offences, and had shown no disposition to reduce the number of temptations to drink. A committee was appointed to enforce the law, and to appeal against these decisions. They prove the urgent need of a direct popular veto.

Manchester.—Mr. Coad has been conducting a thirteen days' Temperance Mission at Manchester with very great success, upwards of 700 pledges having been taken during the first week. Many souls have been saved, including some very noted characters, any one of whom would amply repay for all the trouble and expense of the mission.

To Electors.—In *The Methodist Times* of las week appears an address to Methodist electors by Rev. Charles Garrett. The leading points ar the Licensing Laws; The Real Cause of Trad Depression; Who makes the Paupers? The Devil' Chief Agency; The Duty of Electors; A Suprem Question; and The Duty of the Church. It is vigorous and eloquent appeal, and ought to be widel distributed.

St. Albans.—A ten days' mission in connectio with the Blue Ribbon Gospel Temperance Societ has been held in this city with blessed results. tent capable of holding 1600 persons was filled t overflowing night after night. Eminent speakers well-known friends of Gospel Temperance, ver powerfully set forth intemperance as the grea stumbling block to the reception of the Gospel, an with such effect did they plead that large number signed the pledge.

South Africa.—My father wrote from Graaf Reinet, in South Africa, saying, "Out of our popula tion of 5000, only about 20 of us are abstainers and I do not think we shall ever make any head way without some energetic workers. Can yo not send us a Lawson or Murphy? There is plent of work for them." Mr. and Mrs. Mountain di visit the place some time ago, and met with a goo deal of opposition, but I believe that this time o depression and trouble has been preparing the wa for the Gospel, and the people are more ready t receive it now. Thinking and hoping some of you readers may respond to the call, I venture to sen this.—Yours faithfully, E. S.

A Wise Nation.—As a result of the stringen legislative measures against alcoholism in Norwa very much less brandy and other spirits are con sumed now than in former years. Manufacture of brandy are forbidden to sell the spirit in town or villages in small quantities. Licences for th retail trade are granted only to men and wome whose character offers an absolute guarantee tha their business will be carried on for the publ good. The sale of brandy, either wholesale retail, is forbidden on Sundays and festivals, als on their eves from 5 o'clock, p.m. The sale mu not begin any day before 8 a.m., and no spirit ma be served to children or apprentices. The batt against drunkenness is not left to the Governme only; the people are helping individually, especial by Temperance Societies, one of which recko 20,000 members in 200 sections.—*Journal Religieu*

Newcastle-on-Tyne.—The Jubilee of t Newcastle-on-Tyne Temperance Society was cel brated recently in great meetings and importa conferences. Several national organisations he meetings in the city as part of the celebratio Mr. W. D. Stephens, J.P., presided at a gre demonstration, under the auspices of the U.K. Amongst others who took part were Rev. Can Lloyd, Canon Franklin, Revs. Dr. Rutherford a Dr. Hoopell, Revs. J. McKenzie, J. F. Barna &c. &c. The meetings fairly represented natio Temperance opinion, and, by a large majority, was resolved that a Temperance party should formed, who should place Temperance reform abo all party considerations, and demand for it prec dence of all other legislation. Numerous Te perance sermons were preached on September and 28, and the celebration closed on September with a lecture by Rev. D. Macrae, on "The W of Emancipation."

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THE WALDENSIAN MISSION TO ITAL

SPOKESMAN of mighty Cromwell's iron will,
That made the coward hearts at Rome to thr
Milton, whose cry in rolling organ tones
Swept through our England in the days of old,
"Avenge, O Lord, thy slaughtered saints, wh
Lie scattered in the Alpine valleys cold!" [bo
Thy prayer hath reached the ear of listening Go
The soldier's tramp is heard upon the sod
As from the Vaudois vales, shut in by snow,
O'er the wild pathways where their fathers fell,
Ambassadors for Christ do boldly go,
The wondrous story of the cross to tell:
To reap in all the free Italian fields
The harvest that the blood of martyrs yields.

James Bowker

(*For Notes on Daily Readings, Forthcoming Meetings, &*
see pp. 25, 26.)

MIDNIGHT MEETING MOVEMENT.

MISSION TO YOUNG WOMEN AND GIRLS

Since August 1, **FIFTEEN MIDNIGHT** and **AFTERNOON MEETINGS** have been held in the Metropolis, attended by about **ONE THOUSAND WOMEN**, collected in from the Streets.

30 YOUNG WOMEN and **GIRLS** afterwards applied for help to forsake the sad life.

Arrangements are matured for MISSIONING THE WHOLE OF THE METROPOLIS, and many County, Seaport, and Garrison towns.

£5 will meet the expenses of a Meeting and Mission a district. **50** such Meetings will (D.V.) be held this winter.

WILL FIFTY READERS of The Christian kindly **GIVE £5 EACH** before Christmas?

Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with J. H. L. Christien, Organising Secretary, at the Office. Donations may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; or to

Office—8a, Red Lion Square, W.C.

C. WILSON McCREE,
Financial Secretary.

PREVENTIVE AND RESCUE WORK.

SECOND AUTUMNAL CONFERENCE,

EXETER (LOWER) HALL,

MONDAY, OCTOBER 19, 1885.

MORNING CONFERENCE (for Ladies only) ....at 11 o'clock } *President—*
AFTERNOON CONFERENCE (for Ladies only)......................at 2.45. .... } **Mrs. FRANCIS A. BEVAN.**
EVENING CONFERENCE (for Ladies and Gentlemen)....................at 6.30. ......**FRANCIS A. BEVAN, Esq.**

Admission by Ticket, which may be obtained on application, personally or by letter, at 200, Euston-road, N.W.; also Programme of subjects for consideration.

The Conference is convened under the direction of the Committee of the London Female Preventive and Reformatory Institution, but workers in connection with kindred Organizations are most cordially invited, that God may be glorified by the accomplishment of greater good in seeking and saving poor Young Women.

200, *Euston-road, London, N.W.* **EDWARD W. THOMAS.**

Stamped and addressed envelope should be forwarded with applications for Tickets. "Sacred Songs and Solos" will be used.

RELIEF OF PERSECUTED JEWS.

Syrian Colonization Fund,

41, Parliament Street (Entrance in Cannon Row),
London, S.W.

In view of the greatly increasing distress among the Jews, and of the earnest appeals addressed to us, we desire to carry out the work of providing employment for Jews in the Land of Promise.

Intolerable oppression is driving Jews out of Roumania, Russia, and other countries. They seek in the Holy Land the shelter denied them elsewhere.

In Jerusalem there are nearly 20,000 Jews, of whom not one-tenth can obtain work. There are several thousands in Galilee and elsewhere in Palestine in great need.

We ask for means to enable us to give employment at Jerusalem—where some are already employed on land near the city—till increase of Funds shall give us the means to enable them to form themselves into Colonies on their own responsibility.

Also to help the Jewish families in Galilee who have asked our aid in forming a settlement there under favourable conditions.

In order to secure the crops, and avoid having to wait till harvest *of the year after next*, we ask for speedy help.

On behalf of the Committee, SHAFTESBURY, President.
E. A. FINN, *Secretary.*

Bankers.

Messrs. Drummond & Co., Charing-cross, S.W. Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, E.C.
The Bank of England. The Royal Bank of Scotland. The Provincial Bank of Ireland.

To any of whom Subscriptions may be paid; or to the Secretary. [785]

THE THEATRICAL MISSION.

URGENT APPEAL.

The Council desire to express their thanks to the many friends who, during the past three months, have helped with Contributions for the **Building Fund.**

As the new Institute is almost complete, the Committee are anxious to enter, in November, without the burden of financial responsibility; and therefore urgently appeal for **£500** *in aid of the* **General Work.**

Contributions should be forwarded to 21, King-street, Covent-garden.

COURTHOPE TODD, *Director.*

EAST LONDON MISSION.

SPECIAL APPEAL FOR HOME OF RESCUE,

390, COMMERCIAL ROAD, E.

(*In connection with Mission Work in Ratcliff, Shadwell, and St. George's-in-the-East*).

CHRISTIAN AND BENEVOLENT FRIENDS,—

We earnestly plead for aid on behalf of the Poor Fallen Girls of East London. During the last six years I have done my best to rescue a few, and these are now doing well; some being in situations, others married, and others sent to hospitals and various refuges. Having recently engaged with Mrs. COTTRILL, a most efficient worker among the Fallen, and so many of these girls coming to the Meetings at our Mission Hall, near Ratcliff, and begging us to help them to lead a better life, we have taken a suitable house (offered to Let) this summer, where the young women can be taught Laundry Work and Dressmaking, also to make Fancy Articles to be sold for their support until situations are obtained. Sir BALDWIN LEIGHTON, M.P., who has carefully watched Mrs. COTTRILL's labours among the poor girls, has given a donation of £25 to start the furnishing and rent of this Rescue Home, promising a yearly subscription of £10 to carry on this branch of our work. We now ask other Friends to follow his example with a few donations, so that the furnishing of this Home with Laundry, &c., may be completed. At present, want of Funds compels us to refuse many applicants every week seeking our help, and willing to be taken in from a life of sin, and trained for honest employment. We confidently trust God will incline the hearts of our Readers to assist this needful undertaking. We are, Your humble Servants in Christ's Service,

MRS. E. COTTRILL, *Lady Superintendent.*
MR. G. HOPKINS, *Hon. Superintendent.*

Contributions will be received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN, 12, Paternoster-buildings; or by Mr. G. HOPKINS, at the Rescue Home, 390, Commercial-road; and at Mission Hall, 263, Cable-street, St. George's, E.; or by the LADY SUPERINTENDENT.

MISSION to DEEP SEA FISHERMEN.

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E. J. MATHER, Secretary.
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lotes on Daily Readings.

hese notes on the chapters of Scripture arranged for the Bible and Prayer Union" are not intended in any way to erfere with the "Monthly Notes." Those who desire to come members of the Union should communicate with v. T. Richardson, St. Benet's Vicarage, Mile End-road, ndon, E.

THURSDAY, OCTOBER 8.—REV. XV.

This chapter is introductory to the third series of ptenary visions—that of "the Vials." As the umpets are so many warning blasts or calls to pentance, so the imagery of the Vials points to the *al* penal inflictions which follow the disregard of ese warnings.

v. 2.—"*Them that had gotten the victory over the ast,*" &c.—Literally, "*Those that come off victo- ous from* (*their conflict with*) *the beast.*" The ords "*and from his mark*" are omitted in the dest MSS., and in all critical editions.

v. 3.—"*The song of Moses the servant of God, d the song of the Lamb.*"—"A song similar to at song of triumph which Moses and the children Israel sang when delivered from the Red Sea, d from the Egyptians."—*Alford.* "The song which Moses celebrated the deliverance from gypt is now renewed, and receives its perfected se when God's people are finally delivered by the mb."—*Sp. Com.*

v. 3.—"*King of saints.*"—There is no authority r this reading. It should be either "*King of es*" (*i.e.*, eternal King) or "*King of nations.*" he latter is preferred by the best critics, and the stinct reference to Jer. x. 7 seems to confirm it.

v. 4.—"*All nations shall come and worship before hee.*"—"Not until the coming of Christ in judg- ent does the conversion of the world take place." *De Burgh.*

v. 7.—"*Seven golden vials.*"—"The '*vial*' was a allow bowl or cup, usually without a stand or ot, in which they drew out of the (larger) blet."—*Alford.* R.V. renders it "*bowl.*"

FRIDAY, OCTOBER 9.—REV. XVI.

v. 2.—"*A noisome and grievous sore.*"—"The reek word for 'sore' is that by which the LXX. nder 'boil' in Exod. ix. 8—12. The imagery, there- re, of this vial seems taken from the sixth gyptian plague. Historical interpreters regard is first vial as fulfilled in 'that tremendous out- eak of social and moral evil, of democratic fury, heism, and vice, which was speedily seen to aracterise the French Revolution.'"—*Elliott.* he second vial is supposed to have been historically lfilled in the naval wars which followed, as to hich Elliott quotes Dr. Keith as saying, "The hole history of the world does not present such a riod of naval war, destruction, and bloodshed." he third vial, in "the French Revolutionary wars ong the rivers Rhine, Danube, and Po." To those ho feel a difficulty in applying the language of is chapter to such events, there remains the view hich Thomas Scott (the Commentator) takes: "It ems probable that the pouring out of the vials has ot yet begun."

v. 12.—"*And the sixth angel poured out his vial on the great river Euphrates,*" &c.—The almost act agreement between the Trumpets and the Vials to the scene and sphere of the judgments is orthy of attentive notice. In both the scene of) is "*earth,*" (2) "*sea,*" (3) "*rivers and fountains waters,*" (4) "*sun,*" (5) "*River Euphrates,*"— *Kings of the east,*" better in R.V. "*the kings at come from the sun-rising.*" "That the de- royer of Babylon was to come from the East is con- antly foretold (Isa. xiii., xiv., xli. 2, 25, xlvi. 11), d hence the imagery of this verse, whereby the struction of the mystical Babylon is fore- adowed."—*Sp. Com.* So the "drying up of the ater" would refer to the well-known means by hich Cyrus took Babylon.

SATURDAY, OCTOBER 10.—REV. XVII.

v. 5.—"*Mystery, Babylon the Great, the mother the harlots, and of the abominations of the earth.*" "'*Mystery*:' standing in apposition to '*name,*' d denoting the enigmatical sense in which the tle that follows is to be taken, as if a pre- minary *nota bene*, it may be compared with the ord 'spiritually' (xi. 8)."—*Sp. Com.* This tells gainst the view, supported by some respected ames, that a future literal city is intended. A teral Babylon would not be a mystical Babylon.

v. 6.—"*And when I saw her, I wondered with a eat wonder*" (R.V.).—"If this woman is the same he before saw, who fled into the wilderness from e face of the dragon, '*The faithful city become an rlot*' (Isa. i. 21), he might well wonder."—*Alford.* Not because heathen Rome persecuted the saints, it because a Christian Church calling herself the Mother of Christendom (*i.e.*, the Church of Rome) should be '*drunken with the blood of the saints.*'" —*Bishop Wordsworth.*

v. 8.—"*Was, and is not; and is about to come up,*" &c. (R.V.).—"The words '*is not*' are generally allowed to signify the reception of the deadly wound by one of the heads (xiii. 3)."—*Sp. Com.* It is, therefore, on the beast in its last phase, or headship, that the woman sits: this is implied in the words "*and go into perdition,*" repeated *v.* 11.

v. 8.—"*They that dwell on the earth shall wonder,*" &c.—This is parallel to xiii. 3, and apparently alludes to the same event.

v. 9.—"*The seven heads are seven mountains, on which the woman sitteth; and they are seven kings*" (R.V.).—The allusion to the well-known seven-hilled city leaves no doubt that Rome is meant. But this is but one application of the symbol; the other is to "*seven kings.*" "Kings represent not individual rulers, but kingdoms (see Dan. ii. 38, vii. 17, 23)."—*Sp. Com.* Or here, apparently, seven successive forms of government: so historical interpreters.

v. 12.—"*Receive power as kings one hour with the beast.*"—Vitringa and Elliott render this "at one hour with," *i.e.*, "*at the same time with.*"

v. 16.—"*And the ten horns thou sawest, and the beast, these shall hate the harlot,*" &c.—A convincing proof that we must not identify the Beast with the Papacy (which is rather the second Beast in ch. xiii.), but with the secular power, which has been fulfilling this prophecy ever since the French Revolution.

SUNDAY, OCTOBER 11.—REV. XVIII.

The last chapter left no doubt that Rome was to be the headquarters of the mystical Babylon. This chapter, in reviewing the fall of this great power, expands our conception of its extent, and seems to identify it with "Christendom." The imagery of ch. xvii. ("the woman") points to a Church unfaithful to her Husband. The imagery of this chapter shows her worldliness, and unfaithfulness to her character as the professed bride of Christ.

v. 2.—"*Fallen, fallen is Babylon the great*" (R.V.). —The imagery used in this chapter "combines the overthrow of Babylon—the city which desolated Israel by its power, and the ruin of Tyre—which led Israel astray by its idolatry and lasciviousness (Ezek xxvi., xxvii.)."—*Sp. Com.*

v. 4.—"*I heard another voice from heaven, saying, Come out of her, my people,*" &c.—It has been urged with considerable force that this refers to the time of the rapture of the Church, for the words which follow, "*reward her even as she rewarded you,*" could not be addressed to Christians on earth, to whom vengeance is not now permitted. But when his people are taken to be with Christ, they return with Him, and then such language becomes appropriate.

v. 13.—"*And slaves, and souls of men.*"—"A spiritual commerce is here described; *a spiritual slave trade.* Such is the commerce of Rome."—*Bishop Wordsworth.*

MONDAY, OCTOBER 12.—REV. XIX.

From ver. 11 of this chapter to xxi. 9 are to be found a series of seven visions of surpassing grandeur, describing the coming and kingdom and eternal glory of the Lord Jesus Christ and of his Church. They are marked by each one beginning with the words "*And I saw*" (omit the *second* occurrence of these words in xx. 4, as not in the Greek). They may be seen clearly marked in the paragraphs of R.V.

v. 1.—"*Hallelujah; salvation, and glory, and power belong unto our God,*" &c.—"At each crisis of the Apocalypse we find a similar hymn of praise, iv. 8, v. 9, vii. 10, xi. 15, xv. 3, xvi. 5."—*Sp. Com.*

v. 8.—"*The fine linen is the righteousness of saints.*"—The word righteousness is in the plural, and means literally, "*justifications.*" "The plural is probably distributive, implying not many to each one, as if they were merely good deeds, but one to each of the saints, enveloping him as in a pure white robe of righteousness."—*Alford.*

v. 11.—"*And behold a white horse; and he that sat thereon.*"—"There is here a reference to ch. vi. 2, where exactly the same words occur. Under the *first* seal the rider on the white horse went forth to his work of conquest; here he comes forth to strike the last blow, and to execute the last acts of judgment."—*Sp. Com.*

v. 12.—"*Upon his head were many diadems.*"— "Not now the '*crown,*' the victor's wreath (as in vi. 2), but the kingly '*diadem,*' the emblem of his own proper regal authority;—nay, more, '*many diadems,*' denoting the concentration of all kingly authority in his person."—*Sp. Com.*

v. 13.—"*A vesture dipped in blood.*"—A reference to Isa. lxiii. 2.

v. 15.—"*Out of his mouth goeth a sharp sword.*"— Comp. "*the breath of his lips*" (Isa. xi. 4), and "*the spirit of his mouth*" (2 Thess. ii. 8) with which He slays "*the wicked.*"

TUESDAY, OCTOBER 13.—REV. XX.

v. 2.—"*Bound him a thousand years.*"—"The importance of this period of duration is indicated by its being repeated *six* times in iv. 6, 7."—*S. C.*

v. 4.—"*And I saw thrones, and they sat upon them, and judgment was given unto them.*"—It is not said here who sat on the thrones, but Dan. vii. 22, 1 Cor. vi. 2, Rev. iii. 21, and other texts, leave no room for doubt that here we have "judgment given to the saints of the Most High." The martyrs are mentioned afterwards as a special class—"*Them that had been beheaded.*" The Greek is, "*Them that had been smitten with an axe.*" The "axe" was the well-known symbol of Roman magisterial authority.

v. 5.—"*The rest of the dead lived not again until the thousand years were finished.*"—"Those who lived next to the Apostles, and the whole Church for 300 years, understood (these words) in the plain literal sense."—*Alford.*

v. 11.—"*I saw a great white throne, and Him that sat on it.*"—"Clearly the person referred to in Matt. xxv. 31, John v. 22, Rom. xiv. 10, namely, 'the Son of Man,' 'Christ.'"—*Sp. Com.*

v. 12.—"*And I saw the dead . . . . standing before the throne*" (R.V.).—This reading is much better supported than "before God" (A.V.).

v. 15.—"*Whosoever was not found written in the book of life was cast into the lake of fire.*"—"In this verse the doom of unbelievers is described; and the 'judgment of condemnation is ended,' in order to introduce for the comfort and encouragement of believers the picture of eternal happiness which now occupies the rest of the book."—*Sp. Com.*

WEDNESDAY, OCTOBER 14.—REV. XXI.

v. 1.—"*A new heaven and a new earth.*"—"It is disputed whether an absolutely 'new' creation is intended here, or a 'renascence'—a reproduction as from a seed (1 Cor. xv. 42, 43)—of a new earth from the old. In support of the latter opinion St. Paul's words (1 Cor. vii. 31) are quoted, where he says that not 'this world' but '*the fashion of this world passeth away.*' See also 2 Pet. iii. 5—12."— *Sp. Com.* "*And there was no more sea.*"—St. Augustine, Hengstenberg, and Wordsworth take this to mean "the sea of the nations, the wicked, restless world, xvii. 15, Isa. lvii. 20," and "Sp. Com." considers that this "best suits the symbolism of this Book." There seems, however, to be no better reason for rejecting the literal meaning than that we cannot understand why it should so be.

v. 7.—"*He that overcometh shall inherit these things*" (R.V.). A much better supported reading than that of A.V.

v. 9.—"*I will shew thee the bride, the Lamb's wife.*"—"A typical vision, corresponding to the vision of Babylon, chap. xvii."—*Sp. Com.* The true Church, and its heavenly character, are here contrasted with the false Church exhibited there, and its worldly character.

v. 10.—*That great city.*"—R.V. omits the word "*great*" as unsupported, and renders it "*the holy city.*"

v. 24.—"*The nations* (*of them which are saved*)." —Omit the latter words, as unsupported by evidence (so R.V.).

v. 27.—"*But they which are written in the Lamb's book of life.*"—The same title confers access to the city, as that which gave deliverance from condemnation at the judgment (xx. 15).

A NEW HALL for railway men will be opened in the Lillie-road, West Brompton, to-day, Thursday, October 8. It is specially built for the District Railway men, and will hold 500 persons. The opening services are at 4 and 7.30 p.m.

LEWES Y.M.C.A.—A week of evangelistic services has been conducted by Mr. W. Spencer Walton. Earnest Gospel addresses were given each evening, partly in the large room adjoining Cliffe parish church (Rev. W. L. Grane, rector), and partly in the Presbyterian Church. The meetings were numerously attended by all classes. The power of God's truth appears to have been deeply felt, and not a few professed to have found peace. Each afternoon well-attended Bible-readings were given in the Presbyterian lecture-hall, the expositions being much appreciated. Mr. Walton, who seems to possess much God-given power, has endeared himself to many during his short stay here.

Jos. G. Hopkins.

A CENTENARIAN CHRISTIAN.

DEAR SIR,—It will interest your readers to know that in connection with the Grosvenor-street Wesleyan Chapel, Manchester, there is a venerable sister in Israel who yesterday (Sunday), attained the patriarchal age of 100 years. Mrs. Drake, of 5, Clowes-court (2), off Jackson-street, Temple-street, London-road, Manchester, was born at Elsick Hall, Shropshire, on Tuesday, September 27, 1785, and in the year 1807 married a soldier of the 12th Light Dragoons. Mrs. Drake acted in the capacity of nurse on the field of Waterloo and passed with her husband through the whole of the Peninsular campaign. Though her husband passed through the most important engagements with Wellington, he was never wounded. He was discharged at the Manchester barracks about fifty years ago, and our sister has been a widow forty-six years on December 21 next.

Mrs. Drake says that in one of the engagements when short of provisions and water for several days she was sustained by the Divine promise, "Thy bread shall be given thee and thy water shall be sure." Our dear sister has been a member of Society for a period of sixty years. A few weeks ago she related to me the story of her conversion, which took place in a barn, under the preaching of one of our local preachers. She can read small type without the aid of spectacles, and is in full possession of all her other faculties. Her memory is most retentive, and only a few days ago she recited to me two beautiful poems, entitled: "I always go to Jesus" and "The Woodman." Though in very humble circumstances, she says she is the daughter of a King, and He supplies all her wants out of his rich storehouse. The last time I saw her she repeated that beautiful verse of the Psalmist, Psalm xxxvii. 25, then afterwards gave utterance to the well-known lines:

> "There is my house and portion fair,
> My treasure and my heart are there,
> And my abiding home."

Wishing her good night, she said:—"It may be good-bye as far as earth is concerned, but will you meet me at the Fountain?"—Yours truly,

WM. WILLCOCK.

271, *Deansgate, Manchester, Sept.* 28.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—A.H.G. G.H. Miss P. W.W. H.C.R. E.D. R.M. K.L. Mrs. J. E.H.G. Miss S. W.T.S. G.C.M.D. A Mother. F.A.B. A.S.P. P.J.D. K R. J.K. R.S. C.W.W. J.D. J.S. J.T. A J.K. J.B. J.P.B. T.L. C.R.A. W.P. J.McC. C.E.T. I J.L. T.R. G.G. R.H. J. and A C. J.McN. G.B.S. E.A.F. H.S. A.C. E.S. R.H.W. S. Van S. F.A.W. F.E. G.W. H.L.H. J.F.M. K.H. H.H.B. K.H. W S. J.R. J.S. H.W.F. H H. H W. A.E.S. H.N. Miss M. J M. W.R.U. B.M. C.C. J.C.O. J R. S.A.R. J.J. E.P.H. J.H.D. J.N. S.R. C.L R. E.T.E.P. J.E.B. L.B. F.A.H. C.T. Reader. D.J.E. E.L.E R B W.R.B. H.T.B. F.H.W. H.W. R D.F. L M. J.W. T.M.W. J.McC. E.E. W.C. W.H.S. C.B. H E.B. S.D.W. H S. J.K. S D.C. S.B. A.M. F.H.W. R.Y. A.K. T.W.C. R.S. W.S. M.P. P.P. W.S.P. J H. R.H. W F.K. J.L. F.A.M. J.E.G. D.S. D.McL.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Y.M.C.A., BRIXTON BRANCH.—The address of this Association is now No. 10, Tunstall-road, near Brixton Station, S.W., instead of No. 2, Wynne-road.

CLASSES AND EXAMINATIONS.—We can now furnish the revised scheme for study and examination in standard works under the direction of the Christian Evidence Society. The subjects are General Evidences of Christianity, Theism, Miracles, Prophecy, and the Inspiration and Canonicity of the Holy Scriptures. Prizes (value 10s. to £3), and certificates are given to proficient students. The freedom of class conversation affords a most fitting opportunity for removing difficulties and forstalling doubts.

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Forthcoming Meetings.

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THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec, Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec, 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

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SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

MESSRS. FULLERTON AND SMITH.—Devonshire-square, Stoke Newington, until October 11; Abney-park Church. October 17 to November 5; Abbey-road, St. John's Wood, November 7 to 26; Norwood, November 29 to December 20.

MR. F. E. MARSH.—Vale of Leven, N.B., to October 25; Sheffield, November 8 to 22; Hove, Brighton, December 6 to 20.

MR. J. M. SCROGGIE.—Kendall, October.

MR. W. SPENCER WALTON.—October, Whitehaven; November, Weston-super-Mare. Southsea, and Wandsworth; December, Wandsworth, Barnet.

MESSRS. E. HURDITCH AND F. C. SPURR.—To October 25, Cardiff; November 1 to 15, Mountain Ash.

MR. HENRY THORNE.—To October 12, Wigton; 17 to 26, Kidderminster; 31 to November 9, Harrogate; 14 to 23, Bridgwater; 28 to December 7, Malvern; 12 to 21, Stratford, London.

MR. GAWIN KIRKHAM.—Twelfth annual address to servants, Mildmay Conference Hall, Sunday, October 11, 3 p.m.

MR. JAMES NEECH.—West Hartlepool, October 11 to November 1.

MR. GEORGE SOLTAU.—Dublin, to October 30; Birkenhead Docks, November 1 to 14.

MR. SHULDHAM HENRY will hold evangelistic services in Devonshire in October.

MR. JAMES LOVELL.—Town Hall, Paisley, to October 23. Sundays 6.30 p.m., and week nights 8 p.m.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

MR. J. C. BLAND.—St George's Hall, W., during October, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

TALBOT TABERNACLE, Notting-hill.—Sunday, October 11, Mr. C. L. Rozas, 11 a.m. and 7 p.m.

CLAPTON HALL, Upper Clapton.—Mr. Herbert W. Taylor during October, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

DR. THAIN DAVIDSON'S MONTHLY SERMON TO YOUNG MEN, Colebrooke-row Presbyterian Church, Islington, N., Sunday, October 11, 6.30 p.m.

NORTH LONDON EVANGELISTIC CHOIR.—Thursday, October 15, at 8, The Grove, Hackney; Saturday, 17, at 8, King's Cross Theatre; Monday, 19, at 8, Arundel-square Chapel, Liverpool-road; Monday, 26, at 7.45, Gospel Tent, Bow Common-lane; Sunday evenings, at 7, Conference Hall, Mildmay.

CHRISTIAN EVIDENCE SOCIETY.—Open Air Work Sunday, October 11, 11 a.m., Battersea Park; 11.15 a.m., Kensal Green, Kilburn (Elgin-road), Kingsland Green, Midland Arches (St. Pancras), Mile-end Waste; 11.30 a.m, Albert Embankment, Clerkenwell-green; 3.30 p.m., Hyde Park, Peckham Rye, Regent's Park, Victoria Park; 6 p.m., Walham Green.

SOUTH LONDON EVANGELISTIC CHOIR.—Thursday, October 8, at 8, Victory-place Institute, Walworth; Monday, 12, at 7.45, Lower Norwood New Town Mission Church; Monday, 19, to Friday, 23, at 8, United Methodist Free Church Mission, Paradise-road, Clapham-road, near the Swan, Stockwell; Wednesday, 28, at 7.30, Conference Hall, Clapham-road, annual meeting.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, Brighton, to October 25; Mr. W. Shrimpton, Stratford, October 12 to 16; Mr. W. F. Seagrove, Belle Isle Mission Chapel, York-road, N., October 12, 13, and 14, at 7; Mr. W. L. Seyler, Centenary Memorial School, Kennington, October 20, 23, 26, and 28, at 7. Praise Meeting, St James's Lecture Hall, Holloway, October 12, at 6.30, Rev. E. A. Stuart, M.A., presiding. Seaside reports meeting, October 21, Exeter Hall, at 6, Rev. E. A. Stuart, M.A., presiding.

UNION HALL MISSION (under the direction of Robert Bilke).—Union Hall, Carlisle-street, Edgware-road, Sunday, October 11, Mr. W. P. Harwood, at 7. Kensal Hall, Kensal-road, W., Sunday, October 11, Mr. John Bateman, at 7. Queen's-park Hall, Kilburn-lane, Sunday, October 11, Mr. S. Stidolph, at 7. Gospel Hall, Green-lanes, Battersea, Sunday, October 11, Mr. John Jackson, at 7; Tuesday, 13, annual meeting of this branch, at 7.30, Mr. W. R. Lane, Mr. J. Jackson, Mr. J. Stidolph, Mr. R. Bilke, and others.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Ransome Wallis, Sunday, 7 p.m.; Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station, Mr. C. V. T. Onslow, Sunday, 7 p.m.; Thursday) at 8 p.m. Hammersmith—Tent, corner of Adie and Oxford roads, Dr. and Mrs. Popham, Sunday, at 7 p.m., and Thursday, at 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall). Mr. W. R. Lane, Sunday, 7 p.m. (October 18, subject, "Six Men, and the One Confession they all Made"), and Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Thursday ("Balaam's Seven Parables"), 8 p.m.

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MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

NATIONAL TEMPERANCE LEAGUE.—Conversazione at the Mansion House, Friday, October 16, 7 p.m.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City—Rev. Newman Hall, every Tuesday in October at 12 noon

POWIS HALL, Powis-square, W.—Thursday, October 8, 7.30 p.m., Mr. Wilkinson (of Mildmay Mission to the Jews) on "Work for Israel."

MRS. BOARDMAN'S weekly Bible-class for ladies, at 11 o'clock, at 3, Highbury-place. Meetings for deepening of spiritual life every Tuesday at 6.30.

BI-CENTENARY OF THE REVOCATION OF THE EDICT OF NANTES.—Public meeting, Mansion House, October 22, 3 p.m., the Lord Mayor in the chair.

ASSEMBLY ROOMS, Kensington.—Rev. W. Frith will give three lectures on "The Eastern Question in the Light of Israel's Restoration and Hebrew Prophecy," at 3.30 p.m. on Sundays, October 11, 18, and 25.

CHRISTIAN WOMEN'S UNION CONFERENCE, Conference Hall, Clapham-road, S.W.—October 14, 15, and 16, at 3 p.m. All Christian women cordially invited. Evening address on 16th by Mrs. Evered Poole. Programmes and particulars from Miss Lloyd, hon. sec.

HORNTON-STREET CHAPEL, Kensington.—Sermons on "The Seven Churches in Asia," by Rev. W. Frith, at 6.45, every Sunday (except October 26, when Mr. Gawin Kirkham will preach for the Open Air Mission).

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—All-day meetings, Friday, October 9, 10.30 to 1, praise and prayer; 3 p.m., address by Rev. H. Sharpe; 7 p.m., prayer for outpouring of the Holy Spirit, brief addresses. Intervals for refreshments. Sunday, 11, at 3.30, Bible reading by Miss Mason.

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Y.M.C. ASSOCIATIONS.

61, **GRACECHURCH-STREET.**—Lambeth Ragged Schools, song service and address, each Friday, 8 p m. Monthly meeting of members, at Sunnyside, Richmond (Mr. A. A. Head), Saturday, 17th inst, tea at 5 30 p.m. Address to members of London Banks' Prayer Union, by Rev. T. Graham, Tuesday, 16th, 5.30 p.m.

EXETER HALL.—Sunday next, special meetings, at 3.30 p.m, for young men, and at 7 p m. open to all, when addresses will be given in memory of the late Earl Shaftesbury. Tuesday next, lecture by Rev. J. Thain Davidson, D.D, on "Light and Colour." Tickets for the course of winter lectures may be obtained at the Hall.

186, **ALDERSGATE-STREET.**—Thursday (this day), 7 p.m., devotional meeting, special address by Mr. F. C. Bland. Monday, 8 p m., medical talk to young men on "The Eye," by Dr. Fry, medical missionary to South Travancore. Tuesday, 8 p.m., workers' training class, subject, "Sin: What is it?" by Mr. Oscar Owers, discussion afterwards.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Thursday, October 8, 8.30 p.m., quarterly meeting of members, Mr. J. Short in the chair. Prayer meetings on Friday, 9, and Saturday, 10, at 8.30 p.m. Sunday, 11, Bible class, conducted by Mr. A. Woods, through the autumn quarter, subject, "The Alphabet of the Heart."

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, October 8, 8 p.m., special addresses to men only, by Rev. Payson Hammond, M.A. from America. Sunday, 11, 3.15 p.m., Bible class, subject, "Christian Living," Matt. v. 13—17. Wednesday, 15, 6 to 10, anxious inquirers and strangers.

17, **CAMDEN-ROAD**, N.W.—Sunday, prayer meeting, 8.30 a.m.; Bible reading, 3.15 p.m., subject, "The Secret of Divine Knowledge" (John vii. 17, xiii. 17); praise and prayer meeting, 5.30 p.m.; Gospel meeting (open to all), 7.30 p.m. Tuesday, prayer meeting, 8.30 p.m.; Wednesday, 8.30 p.m., workers' meeting.

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31, **HIGH-STREET**, Hampstead.—Special meetings for the Deepening of Spiritual Life will be conducted by Mr. E. B. Russell, on Thursdays, October 8 and 15, commencing each evening at 8.30.

CONFERENCE HALL, Stratford.—Sunday, October 11, 3 p.m., Rev. Henderson Burnside (St. Saviour's, Forest Gate); 7 p.m., Mr. E. J. Kennedy (Y.M.C.A., Exeter Hall).

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INSTITUTION FOR YOUNG GENTLEMEN, founded in 1834, 4, rue de Chevreuse, Paris, under the direction of Mr. T. T. Keller, chevalier de la légion d'honneur, officier de l'Université, and his son, Dr. T. E. Keller, officier d'Académie. Special attention is given to Englishmen wishing to learn French, German, and other branches of general instruction. Classical and mathematical studies are pursued in one of the public colleges, with a view to military or civil service in England. References: Rev. R. S. Ashton, B.A., 13, Bloomfield-street, London Wall, E.C.; Rev. T. Baron Hart, 3, Lordship-terrace, Stoke Newington, N.; John Cunliffe, Esq., National Discount Co., 35, Cornhill; William Pethick, Esq., J.P., Woodside, Stoke Bishop, near Bristol; Henry Pethick, Esq., Weston-super-Mare. Sir Macdonald Stephenson, Tunbridge Wells.

PARIS. — Protestant Boarding School for Young Ladies (founded 1866), offering thorough instruction in all branches, music, painting, &c. With a private bed-room, £5 per month. References on application.

Mme. Flamant, 43, rue Trézel, Paris.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—Principal, Rev. J. J. Kendon.—Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors' and the Local Examination of the University of Cambridge, Terms moderate and inclusive.

TO FILL UNEXPECTED vacancy in a High-class Girls' School, a Pupil will be received at 25 guineas per annum. Usual terms, 60 guineas. Christian training. Thorough care and tuition. References to Christian parents. — Institutrice, care of Mr. Saunders, 27, Church-road, Upper Norwood, S.E.

HOME FOR INDIAN CHILDREN. —The Rev. W. H. Simms receives children of parents in India. (No vacations.) Large detached house near the sea. First-class education on the spot. — St Saviour's Parsonage, Littlehampton, Sussex. N.B.—Local Secretary of Religious Tract Society, and Corresponding Member of the Evangelical Alliance.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. Dixon, Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

RYDE.—A Young Lady can be received at once in a good school, on half terms, if willing, after Christmas, to assist with juniors for two hours daily. Every home comfort.

A., Miss LeBer, Cross-street.

THE WIDOW of a Clergyman is desirous of receiving a young lady into her family, to educate with her daughter, aged 13, under a superior Governess. — G. R., Nye's, Grosvenor Library, Tunbridge Wells.

GOVERNESS (resident or daily).—Young but good. Certificated English (Cambridge), thorough French (Paris brevetée), music, drawing, needlework. Conscientious, painstaking, apt at teaching, fond of children. Well recommended.—State particulars, R., Church House, Church-street, Stoke Newington.

A GENTLEMAN has vacancies for one or two young gentlemen as Pupils on his farm in one of the Western States of America. References given and required.

E. P., Lovejoy's Library, Reading.

YOUNG LADY wanted, age about 16, to help with juniors in a school. Reciprocal terms. Refined Christian home

C., Holly Lodge Werter-road, Putney.

GOVERNESS. — Christian young Lady required for three little girls, eldest seven years. Happy home in the country. Small salary.

Hope, Gedling, Nottingham.

CHRISTIAN GOVERNESSES, Companions, and Lady-Housekeepers, of high principles, are frequently supplied to Ladies seeking such, by application to the Lady Secretary of the Governesses' Registry, Soho Bazaar, Soho-square, W. Testimonials never dispensed with. Free of all expense to Parents.

GOVERNESS (20), Scotch, wishes situation. Three years' experience. Thorough English, French, German, elementary Latin, music, theory, drawing, needlework. Good references given and required. Salary £30 to £40 —B., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

Appointments, Situations, &c., Wanted.

SECRETARYSHIP WANTED.—A Christian Gentleman, whose time as Secretary to a charitable Institution is not fully occupied, desires another similar appointment. A country society wishing to be represented in London could share an office in a good central position.—A. B., 17, Bloomsbury-street, New Oxford street, W.C.

CHRISTIAN GENTLEMAN, F.S.A., adept at accounts and correspondence, married, small private means and connection, desires Secretaryship to nobleman, philanthropic, or public Institution. Small salary accepted if influential position. For particulars, address Secretary, Mr. Robins, 11, Bank-street, Lincoln.

EVANGELIST. — A young man seeks a re-engagement as an Evangelist or Missioner. Has had four to five years' experience. Good reference. Very successful, and an abstainer.—E. A. Evans, Lower Duke-street, Kettering, Northamptonshire.

A GENTLEMAN (a Christian)
age 34, married, of business habits, and able t
manage men, seeks responsible employment; o
would give time to acquire knowledge in a bus
ness, where he could ultimately invest a littl
capital. Good references given.—X. Y. Z., care
Housekeeper, 13, Rose-street, Newgate street, E.C

WANTED, by a Christian Gentle
man, of fully twelve years' business experience,
position of responsibility in a mercantile firm
or other congenial employment, where busines
experience would be an advantage.—Alpha, car
of Housekeeper, 13, Rose-street, Newgate-stree
E.C.

AN OFFICER, lately retired fron
Her Majesty's Army, is most desirous of bein
employed in the Master's Vineyard. Having ha
some little experience in Mission work amongs
all classes, he is ready and willing (by the grac
of God) to take up any Secretarial or Evangelist
work. But he would prefer undertaking some
thing of an unsectarian character. He has n
politics beyond earnestly desiring that He shoul
'come whose right it is' to reign.—Major A., Mr
T. Brown, 13, Powis-street, Woolwich.

MANAGEMENT of Coffee Palac
or Dining-rooms. by man, wife, and daughter
Many years' experience in the business. Goo
caterer. Total abstainers. Good testimonials.
Manager, 30, Southgate-road, Islington, N

CHAPERONE, Companion, o
Lady Housekeeper, by Christian Lady, 48. Ver
experienced. Seven and five years' reference
(both good families). Musical. Member o
Church. No objection to travel.
A. G., Loch Leven House, Oswestry, Shropshir

A CHRISTIAN YOUNG MA
wants a situation as Groom; single-handed pre
ferred. Can ride, and drive single well. Goo
character. Age 20; weight 9 stone.
A. Busby, Wilcote, Charlbury, Oxon.

A GENTLEMAN wishes to recom
mend his Coachman. Accustomed to a pair.
careful driver. Experienced. Thoroughly trust
worthy, and a total abstainer. Married
T. T., 10, Moorgate-street, E.C.

MISS HAMOND, Fakenham
Norfolk, wishes to recommend a young man sh
thinks particularly suited to be Manager o
Assistant in a Coffee House. An earnest Chri
tian, total abstainer, unmarried.

MAN AND WIFE require situa
tion as Butler and plain Cook in a quiet family
or would take entire charge of a single Gentle
man. Members of Christian church. Persona
character from present situation.
Butler, 38, Leinster-gardens, Hyde-park, Londo

WANTED, by a young person, th
care of one or two little girls, or invalid chil
In a Christian home preferred. Can be we
recommended by relative of last mistress (no
deceased), with whom Advertiser lived five year
E. Turner, 7, Ecton-road, Addlestone, Surrey

COMPANION. — A young Lad
desires an engagement as Companion or assista
Housekeeper. Good references and testimonial
E. V. F., 3, Lower Hartstonge-street, Limerick.

A YOUNG LADY desires a
engagement as Nursery Governess to young chi
dren, or useful Companion to a Lady. Cheerfu
and thoroughly domesticated.
S., 35, Clapton-square, Lower Clapton.

THE FRIENDS of a highl
respectable young Lady anxiously desire for he
an engagement in Christian family or schoo
where her talents for music and domestic usefu
ness may be appreciated. Can give time.
Miss Mozart, Post-office, Rhyl.

**LADY HOUSEKEEPER O
SECRETARY.** — Miss Fergusson-Abbott
anxious to hear of a temporary situation, as abov
for a friend. Clever in housekeeping, good ama
uensis. Decided Christian (Church of Englan
and abstainer. Amount of salary less obje
than comfortable home, and Christian work i
bracing climate.—Miss Fergusson-Abbott, Arde
vohr, Oldfield-park, Bath.

A LADY very warmly recommend
a young Lady (26) as Companion. She is refine
clever, and conscientious — M. P., Grosven
Library, Chapel-street, Belgrave-square.

A CHRISTIAN LADY desires re
engagement as Clerk or Cashier. Four yea
reference. In or out of house. Or a position
trust.—M., 219, Cold Harbour-lane, London.

LADY'S MAID.—A Lady recom
mends her maid, an earnest Christian, woma
who understands hairdressing and dressmakin
and has much experience in attending an invali
Brighton preferred.
F. K. C., 10, Lewes-crescent, Brighton.

SOUTHSEA or neighbourhood.—
As Cook (good plain) in a quiet and regul
family, where kitchenmaid is kept. Sund
observance. Age 35.
A. B., 7, King's-road, St Leonard's on-Sea.

A GENTLEMAN wishes to recom
mend a Christian woman (trained Nurse) for a
Invalid.
Miss Burt, 94, Lillington-street, Pimlico, S.W.

A LADY, who has resided with a
aged relative as friend and companion, is anxiou
to meet with a similar appointment, where sh
might be a comfort to an elderly or invali
Lady; or Housekeeper to a widower. Chi
consideration, a quiet home Total abstaine
F. C., Mr. New, Bookseller, North-street, Ch
tenham.

Appointments, Situations, &c., Vacant.

PARTNER WANTED (a Christian gentleman) with £7,000 to £10,000, in an old-established wholesale business. A safe and profitable concern.—Apply for particulars to Messrs. Josiah Beddow & Son, Chartered Accountants, 2, Gresham-buildings, Basinghall-street, London.

A GENTLEMAN is required as Canvassing Collector for an old London Benevolent Institution.—State terms expected, and whether any previous experience, to Secretary, care of Advertisers' Association, Limited, 7, Water-lane, Blackfriars, E.C.

MATRON REQUIRED, in Home for young women; also **ASSISTANT-MATRON**. Applicants must be women of experience and undoubted Christian character, who will seek to win the inmates for Christ. Abstainers preferred.—Send full particulars, stating age, experience, salary required, and enclosing testimonials of references, to Mr. C. Stuart Thorpe, Rescue Society, 79, Finsbury-pavement, E.C.

A STRONG, motherly, Christian woman wanted, as Working Matron for Preventive Home. Entire charge of twelve children, except school. Small salary.
Mrs. H., The Homestead, Woodford, Essex.

MATRON AND HOUSEKEEPER wanted. Age from 30 to 40 years. Must be capable of training girls for domestic service, and generally domesticated.—Superintendent, Brixton Orphanage, Barrington-road, Brixton, S W.

MATRON wanted, for school of thirty girls. Firmness, good management, efficient training in household duties, and sound Christian principle essential.—Manager, care of Housekeeper, 13, Rose-street, Newgate-street, E C.

WORK FOR CHRIST.—Wanted, a motherly Christian woman (Church of England), to take charge of six little girls in a Cottage Home for "waifs." School and church adjoin.
Vicar, Kempston, Bedford.

LADY NEEDED in the British Syrian schools, to take charge of mountain schools. Age between 30 and 40. To go in a month. Salary £30 and passage.—Mrs. Auriol Barker, Camano House, Tunbridge.

MANAGER WANTED, for a large Coffee Tavern; with much experience, and some capital; to manage it on his own responsibility.
L. S., 117, Marine Parade, Brighton.

MAN AND WIFE WANTED, in country vicarage. Wife as good plain cook, husband as Butler and thorough indoor Servant. Housemaid, groom, and gardener kept. Two in family. Earnest Christians, loving Christian work. Age 40 to 55. Elderly pair who want quiet Christian home preferred.
Vicar, Sissinghurst, Staplehurst, Kent.

A CHRISTIAN YOUNG LADY wanted, for the Retail Bookselling trade. One with experience indispensable.—D. Z., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

TO PARENTS AND GUARDIANS.—Messrs. W. A. & H Edgar, Veterinary Surgeons, Camden House, Dartford, Kent, have a vacancy for a Resident Pupil. Christian home and influence.—Apply above. References given and required.

APPRENTICE.—A Pharmaceutical Chemist has a vacancy for a well-educated, gentlemanly youth, who has passed the Preliminary Examination or its equivalent. Highest references to previous pupils. Time for study. Comfortable home with Christian influence.
Mr. Vizer, 154, Marine-parade, Brighton.

YOUNG PERSON WANTED.—Knowledge of dressmaking and plain needlework. Abstainer and Christian. For parlourmaid's duties. In family of two. Quiet, comfortable situation.
B. B., 23, Great St. Helen's, City.

A MOTHER AND DAUGHTER wanted, or two sisters, to undertake washing for a gentleman's family in the country. Done in his laundry. A cottage is provided.—For further particulars apply to Mr. Cameron, Estate Agent, Lymm, Warrington.

MRS. JOHNSON needs a young woman of tact to take charge of two boys (five and seven), attend to their wardrobes, and to those of four other boys, and to help in other ways when necessary.
Seafield, Withington, Manchester.

CHILDREN'S MAID and Workwoman wanted. Dressmaker; machinist. Must be capable and trustworthy. Clergyman's family. Comfortable situation. Christian character valued.—Apply, stating wages, Mrs. Monro, 19, Pevensey-road-west, St. Leonard's-on-Sea.

A SEWING-MAID wanted, to assist little in waiting and housework, understanding dressmaking.—Full particulars by post, on receiving application for situation.
M. H. C., Ashfield, Leominster, Herefordshire.

A GOOD HOUSE AND PARLOURMAID wanted. Must be strong and active. Age about 22.—Apply, stating full particulars, and wages, Mrs Downes, Berrydale, Wilmington-terrace, Eastbourne.

HOUSE and PARLOURMAID. Active, experienced, well recommended, good needlewoman, total abstainer. Wages £18.—Apply between 11 and 1 o'clock, 143, Clapham-road.

PARLOURMAID AND LAUNDRESS wanted, respectable persons, to attend daily at a Gentleman's house. Cottage provided. Near London.
B. W. H., May's Advertising Offices, 159, Piccadilly.

CAN SOME CHRISTIAN LADY recommend respectable, well conducted girl of 16, who has been trained for service, to assist chiefly in kitchen, but a little in house, for Worcestershire? Wages £8 to £10.
Mrs. B., 11, Porkington-terrace, Barmouth

WANTED, for 24th October, House and Parlourmaid. Country. Two in family. All found. Good character and appearance indispensable. Abstainer and Church of England preferred.—Apply by letter, stating wages and full particulars,
Mrs. Todd, Hextable Lodge, Swanley, Kent

GOOD PLAIN COOK wanted, in a small Christian family. Also a **HOUSE** and **PARLOURMAID**. Both required to be thoroughly trustworthy and cleanly. Good characters required.
6, Buckland-villas, South Hampstead, N.W.

A TRUSTWORTHY Christian Woman wanted, as good plain Cook, in Bath. Other servants kept. Only two in family. Wages £18.—Address, full particulars, Mrs. L. Myers, Filkins, near Lechlade, Gloucestershire.

GOOD PLAIN COOK wanted. Economical, cleanly, total abstainer. Good references. Small family. Help given in kitchen. Wages £20.—Apply, 143, Clapham-road, between 11 and 1 o'clock.

TRUSTWORTHY GENERAL SERVANT, who can cook well (another kept). Strong, healthy, obliging. Good character. Age about 40. Christian abstainer preferred. Quiet place.—Miss MacLean, Inverscadell, St. John's Wood-road, Bournemouth.

WANTED, 20 miles from London, two good General Servants. One must like cooking, the other must understand house and needlework.—A. B., care of Mr. Tapper, 40, Westbourne-grove, Bayswater.

WANTED IMMEDIATELY, General Servant, 18 to 21. Decided Christian, clean in person and work, abstainer; country girl preferred. Two in family.—Mrs. W., Cleveland Lodge, Bethune-road, Stamford-hill, N.

GENERAL SERVANT.—Wanted, capable and very trustworthy person, age from 30 to 40, for quiet Christian family, in country near London. Abstainer. Good character required. Housemaid kept. Very good home. Wages £18.
G. T., 23, Palace-grove, Bromley, Kent.

REQUIRED, A GENERAL SERVANT and Housemaid, about 20, in a family of two. Total abstainers, and quiet Sabbaths. Not less than six months' good character required.
F. S., 60, West Smithfield, London.

GOOD PARLOURMAID wanted, for quiet family of two, in Worcestershire country town. Active. Not under 27. State wages.
B., 11, Porkington-terrace, Barmouth, Wales.

WANTED, IN HAMPSHIRE, by a Gentleman, two in family, as General Servant, a Christian woman. Clean in person and work. An abstainer. Liberal wages, to be raised.—Address, by letter, Enquirer, care of Mr. Williams, 14, Ascupart-street, Southampton.

GOOD PLAIN COOK wanted, for a small family. Wages £18 to £20. Also **PARLOURMAID**; £16 to £18. Must be Dissenters.—Apply by letter or personally,
Bathurst, The Grove, Highgate-road, N.W.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—Insull's Temperance Hotel 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

MRS. GREATLEY'S PRIVATE BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. Economy, comfort, and easily accessible. References to Rev. Dr. Thain Davidson and Rev. W. Norris. Terms from 2s. 6d. for bed and breakfast.

HOME OF REST for young Men and Christians. Reduced terms from October 1. Apartments with or without board.—For terms, H. Allen, Pembroke House, Folkestone, Kent.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—The Widow of the late Rev. Frederic Wagstaff, and Mrs. Locke, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21. Carisbrooke-road.

BOURNEMOUTH.—Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searle, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

BOURNEMOUTH, CLAIRVILLE, conducted by Mr. and Mrs. Jackson. Visitors will find every home comfort and attention at this favourite **BOARDING ESTABLISHMENT.** Beautifully situated in its own grounds, with charming sea views.

BOURNEMOUTH.—Weston Hall. First-class Boarding Establishment. Highly recommended, and charmingly situated. Every effort made to promote the comfort and pleasure of visitors. Moderate charges.
Mr. E. L. Ratcliffe, Proprietor.

BOURNEMOUTH.—Winter Apartments. Comfortably furnished drawing-room and bed-room on one floor, with every convenience. Terms £1 per week.
East Cliff Pharmacy, Holdenhurst-road.

EASTBOURNE.—To Let, dining-room and bed-room. Terms 15s. per week, for the winter months. Close to the sea and railway station.—Mrs. Littleton, Apsley House, Languey-road, Eastbourne.

BLACKHEATH.—A widow Lady wishes to meet with an elderly Lady to board with her. One who values a quiet Christian home, with kindness and attention. Also a little girl to attend the High School with her daughter, aged thirteen. References exchanged.—S. M., care of Mr. Walter, Stationer, Blackheath Hill.

RHYL.—To be Let, furnished, Westminster House, Church-street, containing dining, drawing, sitting, and six bed-rooms, w.c., &c. Rent £1 1s. per week, plate and linen included, free of rates and taxes.
16, Church-street, Rhyl.

RAMSGATE.—St. Luke's Invalid and Convalescent Home.—Vacancies now in house for Gentlewomen at 15s. or 21s. Invalids desiring some months in cottage department for dressmakers, servants, &c., received on November 14th at 12s. 6d. weekly.—Miss Rosalind Hosking, Finsbury House, Ramsgate.

RAMSGATE.—A pleasantly situated House, facing the sea, to be Let, furnished, for the winter months. Terms moderate to a careful tenant. References exchanged.
Mrs. W., 3, Wellington-crescent, Ramsgate.

EASTBOURNE.—Furnished Apartments, in sheltered position. Near Royal and Marine Parades. Well recommended for cleanliness, comfort, and good cooking. Very moderate terms.—Apply, as above,
Mrs. Clark, 83, Pevensey-road.

BOARD AND RESIDENCE in the Christian family of a professional man. Large house, well situated; 30s. weekly, inclusive.—Medicus, care of Mr. Holdaway, Queen's-road, Hastings.

BOARD AND RESIDENCE.—A comfortable home is offered in a clergyman's family to a Lady. House nicely situated. Terms moderate.—Z., Stevens, Stationer, Leytonstone.

BOARD AND RESIDENCE required, by a Lady, in the neighbourhood of Clapham, in a very quiet Christian home. Terms moderate. References exchanged.
A. Z., Dudley Library, 228, Clapham-road.

BOARD AND RESIDENCE.—An officer's daughter, who receives one Lady to share her quiet home, has a vacancy at present.—Address, by letter only,
Beta, 117, Crawford-street, Baker street, W.

TWO LADIES, having a comfortable home in the suburbs of Devizes, wish to Let Drawing-room, with large Bed-room, furnished. Terms one guinea per week. Could also take a Lady Boarder on moderate terms. References exchanged.
L. L., Eversley, Potterne-road, Devizes.

TO CHRISTIAN PARENTS.—A widow Lady residing at Blackheath offers a most comfortable Home, with partial board, to a young Gentleman engaged in London during the day. Her house is conveniently situated, close to the station.
H. P., care of J. W. Vickers, 5, Nicholas-lane, E C.

THE SECRETARY of the Hackney Young Men's Christian Association can receive two young men into his home on very moderate terms. Close to rail, 'bus, and tram.
33, Glenarm-road, Clapton.

CLAPHAM.—To be Let, neatly furnished, Sitting and two Bed rooms, to two gentlemen, near Clapham-road, with partial board (full Sundays), gas, fire, &c. Strictly inclusive terms, 22s. per week each.—Apply by letter to R. S., Mr. Giles, 146, Fleet street, E.C.

CLAPTON.—Unfurnished Apartments, parlors, folding doors, ground floor, and one or two bed-rooms, gas, bells, &c. With or without attendance. Pleasant situation. Near trams, 'bus, and two stations. Terms moderate.
J. Stuart, 12, Paternoster-buildings, London.

MARGATE.—Shaftesbury House, the Sea-side Home of the Y.M.C.A.—From Oct 1st until March, married ladies and gentlemen can be received as Boarders. Apply to the Manager.

Extract from the Report of the Medical Officer of Health for the Borough:—"Observations show that the current opinion that Margate is cold and windy during the winter months is not founded on fact. The cold winds from the north and east are tempered by the sea, the temperature of which is higher than that of the land. The dryness of the atmosphere, and the even temperature, render Margate a desirable place of residence during this period of the year."

WORTHING HOME OF REST for Christians.—Vacancies shortly for the winter. Every comfort. Terms, one to two guineas.—Lady Superintendent, Rutherford Lodge, Worthing.

SOUTHSEA.—Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table. and every home comfort. Winter terms from 30s, to 2 guineas a week.—Miss Baker.

HEREFORD.—Miss Jeynes, The Laurels, Park-street, has a vacancy for a Lady Boarder, or for two sisters or personal friends, to whom she offers a home replete with every comfort, in a very pleasant and healthy situation, with good board. Conducted on Christian principles. Terms on application. References given.

ROTHESAY, Scotland.—House of Rest and Hydropathic. A resort for the Lord's people. Terms, including board, lodgings, and baths, from 25s. per week.—Prospectus from Colin Campbell, Argyle Lodge.

DESIRABLE WINTER RESIDENCE, Bournemouth.—Southgate. Private Apartments, board if desired. Pleasant central situation, near the sea, Pier, Gardens, and principal churches. Stands in private grounds. Well sheltered. South aspect. Beautiful and extensive views. References given.
D. C. Whyte, Proprietor.

A LADY, having a house pleasantly situated at Cockington, Torquay, offers a comfortable Home for the winter to one or two Ladies.—Terms and references on application to B. C., Pack's Villa, Walnut-road, Chelston, Torquay.

SAN REMO, The Home for Invalid Ladies of limited means, will (D. V.) re-open on Nov. 1st.—Applications for admission to be addressed to Miss Macdonald Lockhart, The Lee, Lanark, N B.

RESIDENCE REQUIRED, during coming winter, in Switzerland (altitude over 3000 feet), for a Christian young man, delicate in the chest, but not an invalid. Moderate terms. Christians knowing suitable residence, please write.—P. X., Collins' Advertising Office, 4, Wine Office-court, City.

SMALL, COMFORTABLE HOUSE in a North Devon village. Ten rooms, furnished. To be Let from October for winter months. Climate mild. Two stations from Ilfracombe.
H., North-street, Braunton, North Devon.

TO BE LET, at once, through death, a genuine country Tailoring Business, established over twenty years. Good dwelling-house and garden.—For particulars,
G. Gale, Long-street, Tetbury, Gloucestershire.

A LADY WISHES to sell her small comfortable House in South Kensington. Three sitting, five bed-rooms, conservatory. Close to Evangelical church (St. Paul's, Onslow-square) Price moderate.
Lady Garvock, 11, Onslow-gardens, S.W.

A LADY, having a house pleasantly situated at Keswick, Cumberland, offers a comfortable home, for the winter, to one or two ladies. Terms on application to
Bailey, Bookseller, Keswick.

A COMFORTABLE, permanent, quiet Home offered to one or two Ladies, in healthy village, Gloucestershire. Terms 16s. Object, society. Piano, pony and car.
A. B., 15, Clarence square, Cheltenham.

HOME FOR GOVERNESSES, or Ladies who would carry on Mission in the neighbourhood. Terms from 12s. Near trams and omnibuses.
Miss D., 47, Chichester-road, Kilburn, N.W.

FELIXSTOWE, Suffolk.—To Let, small House, comfortably furnished. Situated on the cliffs, near the sea. Rent moderate for winter months.
T. Gaze, Princes-road, Felixstowe.

A WIDOW LADY, having a superior home in a pleasant suburb, south of London, would be glad to receive an elderly Lady or Gentleman to board with the family or otherwise. References exchanged.—Address, in the first instance, Delta, Post-office, Coleman-street, City.

Miscellaneous.

ANXIOUS INQUIRERS are earnestly invited to write to
Titus iii. 4-7. Evangelist, Clapham, S.W.

AGENTS WANTED, for Temperance Beverages. Grocers and others sell them largely. Good profits, no risk, small outlay. Best yet introduced. Good testimonials.—Anti-Burton, 178, York-road, King's Cross, London, N.

ASTHMA.—Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.
O., Mr. G. A. Keyworth, Hastings.

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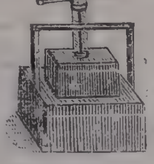

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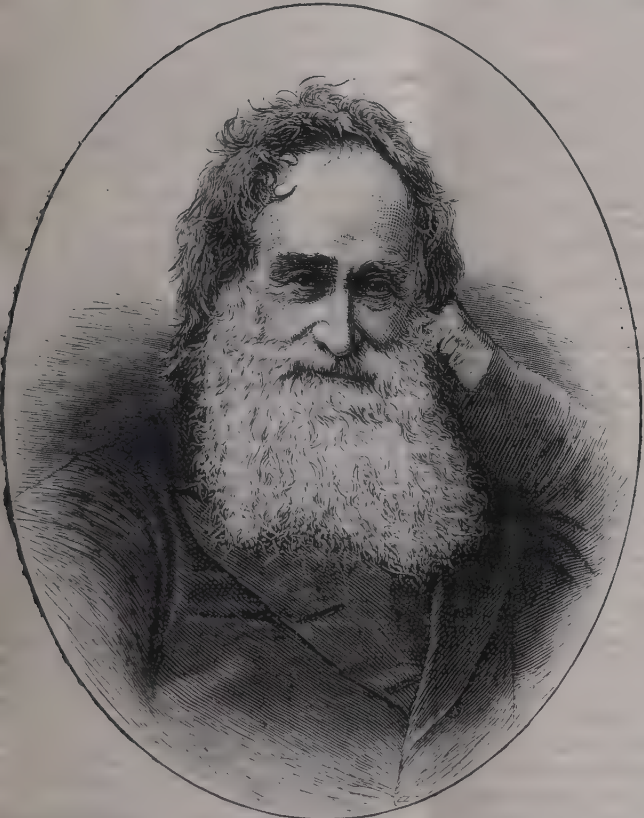
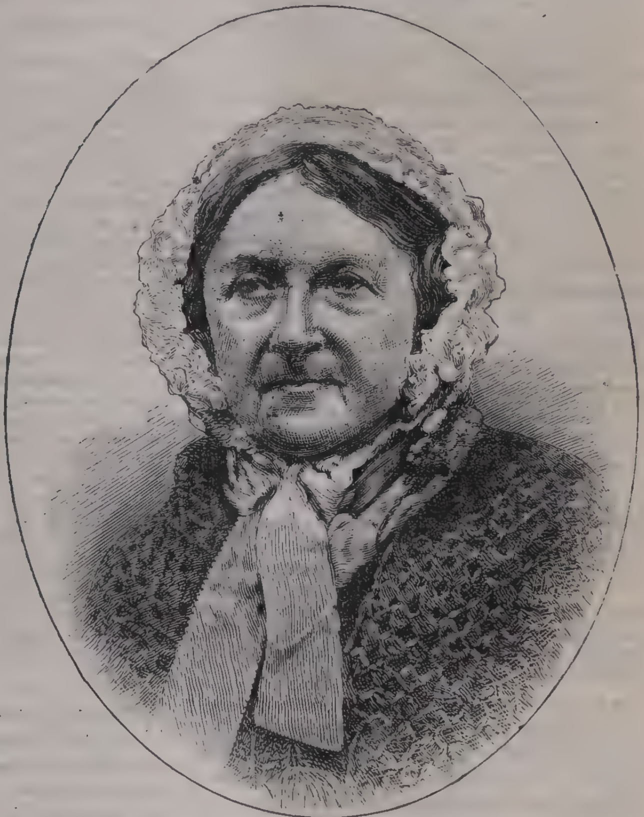
No. 820.] THURSDAY, OCTOBER 15, 1885. [ONE PENNY. POST FREE, 1½d.

ROBERT AND MARY MOFFAT.





T seems but yesterday, though two years have since passed away, that we were lamenting e decease of the missionary patriarch, whose ame will be for ever linked with the history of hristian missions in South Africa. Robert offat died at a ripe old age, after a life of evotion to the service of God and man, such as is given to few men to live. The goodly olume before us is a noble filial tribute to the orth of two heroic lives—lives that were splen- d illustrations of the words of Dr. Culross, uoted on the next page. Many readers will be ankful to the biographer for the fulness of tail with which he narrates the life of his other. Indeed the two lives were one in an nusual degree—one in purpose and one in exe- tion. As a friend well remarks in sending to e compiler some reminiscences of Dr. Moffat: It was evident that in Mrs. Moffat he had been ngularly blessed with a noble and devoted wife, ho was indeed a missionary second only to mself." The public are already familiar ith the main facts of Dr. Moffat's illus- ious career; first, as a successful missionary, r over fifty years in South Africa, and for the last thirteen years of his life as a sort of bishop, confirming the faith and kindling the zeal of the churches. Here the story is fully and ably told, and it is one that surely cannot be read without genuine pleasure and profit. The particulars of the life of Mary Moffat are not, we imagine, so well known, and it may induce many to read for themselves the complete record furnished by her son, if we afford, in this brief notice, some glimpses into its rich stores of self-sacrifice.

In one of her own letters, written many years afterwards, we find the best account that the book contains of the beginnings of missionary ambition in the youthful breast of Mary Smith, which was her maiden name. Writing from South Africa to her aged father, she alludes to a missionary meeting she attended in Chester, the first of the kind held in that part of the country. "It was," she says, "a season I shall never forget; it was a Bethel to my soul."

> Dr. Waugh preached from the text, "In the multitude of my thoughts within me, thy comforts delight my soul." What an odd subject, thought I, for a missionary sermon; but he soon convinced me that a better could not have been found in the whole Bible. The image of the venerable man is still in my mind's eye. He was full of pathos, and as solemn as eternity; he seemed to me on the borders of the heavenly world, while describing the comforts and consolations, the blooming hopes of immortality possessed by every real Christian. But the effect produced was by the contrast he then drew—and such a contrast! How he set before us the condition of the heathen world, which knew not God, sunk in the filth of vice and gross superstition, without hope and without God in the world. My mind was powerfully affected. I was very young, and had not the slightest prospect of joining the missionary band, but felt that the cause was worth a thousand lives.

Mary Smith's father had a nursery garden at Dunkinfield, near Manchester, and hither came the youthful Robert Moffat shortly after his conversion, and with a strong flame of missionary zeal already kindled in his heart. Being kindred spirits they became deeply attached to each other; but her desire to accompany the young and ardent missionary to South Africa as his help meet and fellow-labourer did not at first meet with the approval of her parents, devoted Christians though they were. By-and-by she was able to remove their scruples, and could write to Moffat's parents that "after two years and a half of the most painful anxiety I have, through the tender mercy of God, obtained permission of my dear parents to join your dear son in his arduous work." In a letter written to her own mother about the same date she says, "I cannot

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The Lives of Robert and Mary Moffat. By their o, John S. Moffat. 18s. *T. Fisher Unwin.*

describe to you the secret pleasure it gave me to see you and my father give me up in such a Christian like manner. I always feared that if you did give me up it would be by a sort of compulsion; but when I viewed you with calmness declare that you saw it your duty, and could no longer withhold from the work of the Lord whom He had a right to demand, I could not but exclaim, 'Is not this the finger of God?' . . . And, oh mother, will it not gladden your heart, if the Lord permit me to enter upon his work, that you have at least one child who was so highly honoured as to be an instrument in his hand, however humble, of doing something towards the conversion of the heathen?" Noble words that were destined to receive an ampler fulfilment probably than she ever dreamt of in her most sanguine hours. Miss Smith proved her fitness for the foreign field by labouring very earnestly and successfully for the conversion of some in her own family circle.

In due time, Miss Smith bade a long farewell to her parents and friends, and embarked at Cowes, in the Isle of Wight, on the ship *British Colony*, which, after a three months' voyage, landed her at Cape Town. Here she was fortunately met by Mr. Moffat, and wrote home to her parents that she found him all that her heart could desire, "except his being almost worn out with anxiety, and his very look makes my heart ache. . . . We have received each other from the Lord, and are happy." Writing to a brother a few days after her marriage, she seeks to remove an impression in the minds of her parents that henceforth she would be, in a sense, dead to them:—

> They can hear of me, and I trust that they will hear that I am of some little use in the world. . . . I wish ever to be reasonable in my expectations, and cheerfully to take up the cross. I find missionaries are greatly despised here, but I think I can say—
>
> "All hail reproach, and welcome shame!
> If Thou remember me."
>
> Before I bade adieu to home with all its delights, I calculated upon a life of hardship, toil, shame, and reproach, and now my soul can bid it welcome for the sake of Christ.

Another extract from a letter, written after reaching Lattakoo, or Kuruman, as it was subsequently called, three months after leaving Cape Town, reveals the simple faith and ardent expectation of this young servant of Christ:—

> God has brought me to the place which, of all others in the world, was first fixed upon my heart as a place and a people amongst whom I should love to dwell and lend a helping hand to the work, nearly six years ago when hearing Mr. Campbell in Manchester. It was then I first dared, with tears in my eyes and an overflowing heart, to breathe the petition: Oh, that I might spend my days in Lattakoo! This doubtless was noticed by a heart-searching God, and so here am I. I cannot tell you what I felt on approaching the spot, when I took a retrospect of all that had passed to bring me here. . . . I am happy, remarkably happy, though the present place of my habitation is a single vestry room, with a mud wall and a mud floor. It is true, our sorrows and cares we must have, but is it not our happiness to suffer in this cause? It is one of the trials of missionaries to bear such long silences from their friends. Poor Mrs. H—— has not had a letter for five years!

Possibly the friends of foreign missionaries are not so remiss in these days of cheap and speedy transit, but Mrs. Moffat's words on this point convey a hint which even now may not be unneeded.

A life-work entered upon in such a spirit of consecrated devotion was sure to be rich in its results. So it proved in the case of Robert and Mary Moffat. The latter soon had plenty to try her faith and her endurance. Missionary pioneering among heathen people, such as that which this young couple undertook, always calls for the exercise of much patience and persevering effort. "We have much need of your sympathy and prayers," writes Mrs. Moffat to her parents after three years' residence among the Bechuanas. "Could we but see the smallest fruit, we could rejoice amidst the privations and toil which we bear; but, as it is, our hands often hang down. . . . . In almost every other part of the world to which the Gospel is sent, some of the people receive it gladly, but here the blessing is withheld. Five years have rolled on since the missionaries came and not one soul is converted, nor does anyone seem to lend an ear. All treat with ridicule and contempt the truths which are delivered." After many vicissitudes and much suffering from tribal strifes and deadly conflicts, daylight broke at last, and fruit began to appear. Says the biographer:—

> The darkness was long and gloomy beyond compare, but there was no wavering of faith. There were times, indeed, when the brethren were cast down, but there was one member of the mission, weak in body, but strong in faith, who never faltered. She would fall back on the promises of the unchangeable God, and say: We may not live to see it, but the awakening will come as sure as the sun will rise to-morrow. On one occasion a friend in Sheffield wrote asking if there was anything of use that could be sent. The answer of Mary Moffat was: 'Send us a Communion service, we shall want it some day.' At that time there was no glimmer of the dawn. . . . At length, a marvellous awakening began. . . . In a few months the whole aspect of the station was changed. The meeting-house was crowded before the service had begun. Heathen songs and dancing had ceased, and everywhere were to be heard instead the songs of Zion, and the outpouring of impassioned prayers. The missionaries were beset even in their own homes by those who were seeking fuller instruction in things which had become to them all at once of paramount importance. The moral condition of the community rapidly improved. . . . Few can enter into the feelings which must have animated the hearts of the missionary band when they first sat down with a little company of six at the table of the Lord. On the day preceding this memorable occasion in the history of the Bechuana Mission, a box arrived, which had been long on the road from England. It contained the Communion vessels for which Mary Moffat had asked nearly three years before

When the nucleus of a Christian community had thus been formed, Moffat began to think of translating portions of the Scriptures into the Sechuana tongue. Henceforth, through a long series of years, his life was one of incessant toil in exploring, evangelising, translating the Scriptures, and getting them printed in the vernacular; while the cares and responsibilities of a growing family absorbed much of the time of the missionary and his heroic wife. Rather than take her husband away from his loved occupation, she would make long journeys to the Cape to arrange for the education of her children; or she would take charge of the mission station while he visited some distant tribe with the message of the Gospel. Later on in the history, after a visit had been paid to the old country, we find the name and work of David Livingstone closely interwoven with that of Robert Moffat. The younger worker married Moffat's eldest daughter, Mary, and, as all the world knows, became a still more famous man, in the eyes of the world at large, than his illustrious father-in-law.

As we have already said, this book is a noble and worthy record of two heroic and saintly lives, combined with an interesting narrative of contemporary events bearing on missions at home and abroad. We hope it will be widely read wherever the English language is known, and, indeed, for the matter of that, wherever there are human hearts that need to be stirred to a more adequate conception of the needs of the heathen world, and the glory of being ambassadors for Christ to those who sit in darkness and the shadow of death.

We reproduce the portraits given of Robert and Mary Moffat in their declining years. The book also contains portraits of each at the age of twenty, besides explanatory maps and other interesting illustrations, and a copious index.

◆

MISSIONARY HEROISM.

By Rev. Dr. CULROSS.

From Sermon at the Baptist Union Meeting.

THE heroism shown in connection with the missionary enterprise is in itself an immense contribution to the spiritual forces that are at work in the world for good. We are already compassed about with a great cloud of witnesses. It humbles one, and restrains his speech, to remember how little of the heroic there is in his own life; but, at the same time, if there is anything in him to catch fire, it enkindles holy ambition. Those who know no better taunt us with serving for money. "Doth Job fear God for nought?". The devil said: "Skin for skin; all that a man hath will he give for his life." One has only to glance over the great missionary story from the first till now to find the disproof. Many in the Missionary band I do not hesitate to call "martyrs," ranking them with those who have gone to the scaffold or the stake for the truth, and who by their death have helped to pay the purchase-money of our religious light and freedom. They would not have been found in the sphere of danger but for the name of Jesus Christ; they would have found creditable opportunity to slink away if they had not loved his service better than life. Do you think this quietly heroic example is nothing to this age?

It is no breach of charity to say that there are too many of us who like a comfortable religion—who are for no Hills of Difficulty or Valleys of Humiliation in the way to the Celestial City, and who to the armour of heroes, with its "glorious dints," prefer the soft clothing of them that are in kings' houses. Does not the heroism of the mission field rebuke our selfishness and love of ease? Does it not inspire a sense of shame in our hearts? Does it not arouse all that is truest and noblest in our Christian manhood? Does it not make our heart beat high to think of it?

Beyond its direct value in the foreign field, this missionary heroism is fitted to tell powerfully at home. It rouses from sloth and slumber like a trumpet-blast. The story of it is a new chapter added to the Book of Acts, writing out in clearer characters than ever, "Ye are not your own;" "Yield yourselves unto God;" "Gird up the loins of your mind;" "Endure hardness as good soldiers of Jesus Christ;" "Be thou faithful unto death, and I will give thee a crown of life." We feel as we read the great story that it is a sweeter thing to do good than to enjoy selfish ease and pleasure; a more satisfying thing to win souls than to build up a fortune; a nobler thing to suffer for Christ than to acquire world's renown.

Some of our missionary brethren have been smitten down just as they were beginning their career; and their life, to look back upon, is seemingly incomplete, broken off, defeated in its purposes. Have they fallen in vain? Shall we rear them a broken column for monument? Does their death, so prematurely, mean so much "waste"! Do you not feel that history is for you the richer, and Divine influences the larger, by one golden deed, finer in quality than that of David's three mighty men who broke through the host of the Philistines and drew water out of the well of Bethlehem that was by the gate? The whole missionary enterprise throughout the centuries, so far from being "waste," is a contribution in the many-linked chain that draws earth up to God.

THE MORALITY CRUSADE.

MR. STEAD IN THE NORTH.

THE best-abused man in the country at the present time is utilising the brief space efore his trial comes on, by seeking to rouse ablic opinion in the North of England, where is popularly believed that most reforms iginate. "What Lancashire says to-day, ngland will be saying to-morrow," is a proud oast which may have more or less of truth it. At any rate, all lovers of social and ational purity must wish God-speed to Mr. ead, and his comrades of the Vigilance Comittee, in this new crusade. It was as editor of e Darlington *Northern Echo* that Mr. Stead on his first journalistic spurs, and in that wn he gave his first address. The following tracts from it ought to awaken a long and ud echo in every Christian heart :—

"There is great need for action everywhere. ou have in Darlington a Society for the Prention of Cruelty to Animals, and now we want ou to have a branch, auxiliary, or local comittee of a society for preventing the worst uelty of all—to women and children. You ho have been foremost in every good work for e last half century ; you who have battled for eedom when slavery was regarded as inevitable prostitution is now ; you who in this hall and other halls never failed to raise a loud and aperative voice in favour of all that tends to amanity and virtue—I appeal to you to-night r a cause as sacred as any of those that ever opealed to you in Darlington ; I ask you, men ad women, to-day, still to unite to do what you an for the fallen and suffering, inspired by a arning hatred and indignation against those ho inflict those wrongs. I heard a very eloient clergyman the other day address a meeting men only, and all that he said was, 'I appeal you by the pity of it, my brothers.' I adired that, but it was only half the thing. I opeal to you not only by the pity of it, but I opeal to you by the hate of it, and the horror it, and the shame of it, that burns into your earts—that has burnt into mine in many a long gil and many a tearful night. You do not now—thank God not one of us, not the most xperienced ever can know—all the horror of the agic anguish that results from the ruin of one irl. Oh, it makes me feel sometimes as if I ould turn round and strike those persons who e pressing, full of sympathy and kindness, ound me and saying, 'How you are sufferg !' What am I suffering? Oh, if I spent ery subsequent day of my life in penal servide, I would suffer less than one of those poor irls whom you men—many of you—have oomed to a life of shame. It is an idle thing r you. A woman is a plaything : she is gone -you see her perhaps no more for ever. But ne lives on and on and on, to realise in despair id agony what it is to be an outcast from her x and a pariah in this Christian England. She alises that ; and I ask you men and women ere—you whose daughters may walk the streets London for all you know, and if not them, erhaps their daughters' daughters—are you to and by with folded arms and cold indifference hilst those who are struggling to save, if it ere only some, ask for your help and your ympathy? But many of you will stand by ith folded arms, shrug your shoulders, and ass by on the other side , and then you will call ourselves men, and, worse still, you will call ourselves—some of you—Christians.

"If we all—each one of us here, man and oman—would but try to live up to one per ent. of what we say we believe, what a different orld this would be. One per cent. only ! Oh ! e go canting round—the whole of us—and we lk as if we were very saints. We use words nat imply at least that we are brother men, and e act like devils. When I say we act like evils I do not mean the seducer, I do not mean e man who regularly haunts those places of l-fame of which I have had so sad an exrience ; but I mean those men who act most diabolically, those with high professions in their mouth of sympathy with the fallen and the oppressed, those who call themselves by the name of One who was a man who consorted with harlots and publicans, if by any means He might win and save them with a brother's love —I say those men are the most diabolical of all, and those women, who turn a cold shoulder and say the subject is so unutterably repulsive we can have nothing to do with it. I would stand my chance at the judgment seat with one of the worst of these children of sin, rather than I would with the mail-coated Pharisee who walks through the streets too good to care for those for whom Christ died. . . . .

"I would like to have every man's heart here and every woman's heart harrowed, riven, and torn with the anguish which has preyed upon me ; then you would not be twiddling your thumbs, as many of you are doing now, and talking about this, that, and the other methods, and I know not what. Oh ! I wish you would condemn me utterly, and let me be buried out of sight, so far as that goes, if only you would take up the cause which is close to your hearths. We want a higher tone among our men, and we also want a higher tone among our women. If women but regarded a seducer as every one regards a murderer, do you think that there would be so many seductions? And if we, who call these women our sisters, would but realise what that means, and ask ourselves, if we met our own sister on the streets, what would we do to save her? Your sister ! That word is the key to the whole question. Only realise that — get it burnt on our brain, that they are all somebody's sisters, they are my sisters, they are your sisters—and every man who goes with them, and all who lightly tone down the offence, are helping to heap the great millstone of shame and sin which crushes them down into a hell in this world, whatever comes to them in the next. Can we not inaugurate a higher and a nobler way of looking at things? Can we not learn to reverence all women in the way the knights of old used to reverence their one lady? Can we not feel that in every woman's shame and ruin there is an outrage upon the memory of our mothers? I implore you—you who are fathers and mothers—to remember the awful truth there is in this: how there can no woman fall or no man sin without it reacting, sooner or later, if not upon your children, then upon your children's children. We may take care of our children in every way that a mother's or father's love can dictate, but their children's children, even if they themselves escape, may be found on the streets ; and the temptation to be there, and the risk to be there, are increased by every light word lightly spoken concerning this vice, and lessened by every noble outburst of passion and indignation against the men who use women as mere instruments of their lust."

The Chairman of the meeting, in reply to a vote of thanks, remarked that when Mr. Stead stood in the Old Bailey a fortnight hence, the thoughts and prayers of many of his Darlington friends would be with him.

In an address at Sunderland, Rev. Hugh Price Hughes said :—The most gratifying results had followed the passing of the Criminal Law Amendment Bill already. He had received a letter from Newport (Monmouthshire) telling him that the Superintendent of Police there had said that since the passing of Mr. Stead's Act a most remarkable change had taken place in the town. In this short time even the number of bad women had been reduced nine-tenths ; houses of ill-fame had been closed, many of the poor girls had applied for help, and they had been sent, not merely out of the town, but home to their parents and friends. The Superintendent was delighted with the result. Mr. Stead had put into their hands a mighty weapon with which to smite the evil-doers, and it was their duty to make good use of it. At the elections their duty was clearly to send men to Parliament whose hearts were pure and who had a passionate faith in God and their fellow-man. He wished some democratic constituency would compel Mr. Stead himself to go to the next Parliament. They would never stop till the daughters of the poor of England were sheltered by the majesty of the law and by healthy public opinion from the vilest of mankind.

A well-attended meeting for women was held on Friday last, at Bedminster, when Mrs. Wookey spoke on "The Perils of Young Girls away from Home." She kept the audience in rapt attention by her earnest words and thrilling appeal to the mothers, on whom rested the grave responsibility of warning their daughters of the danger by which they were surrounded, both at home and in service.

The Council of the Working Men's National League for the Repeal of the C. D. Acts urge the 50,000 members of the League, and all other friends of justice and morality, to resolutely refuse to vote for any candidate who will not promise to support the total and unconditional repeal of the C. D. Acts, as one of the first measures of the New Parliament. The Council further begs its members and supporters to bear in mind the inconsistency of expecting moral justice and legal protection for the daughters of toilers, from legislators whose private lives are licentious and corrupt.

Mr. J. B. Wookey addressed two most enthusiastic meetings on Sunday last in the large Temperance Hall, Bolton, under the auspices of the Young Men's Christian Association.

A DISCIPLE OF FELIX NEFF.

ALEXANDRE AUDEOND is a native of the Hautes Alpes ; he was converted at the age of fourteen in a very remarkable manner, and ever since then, that is, for sixty-four years, he has truly walked with God. Up to a few years ago he was employed as a colporteur by the Geneva Society, when he had to abandon it on account of his great age. His success in the conversion of souls has been most remarkable, and even now the fire of the Holy Spirit burns within him perhaps more ardently than ever. I have never met a Christian more consecrated to God ; his visits amongst the afflicted and dying are as incessant as they are eagerly sought after. "C'est un saint homme" is the testimony of Catholics and Protestants alike.

He has one daughter on whom he is dependent, who is a school teacher and a widow. She has lately been unable to find a place because she will not take any school where she could not speak to the children of the Saviour. May the Lord reward her faithfulness! I am preparing a record of his life.—Sincerely yours,

(Dr.) Hastings Burroughs.

35, *Rue St. Louis, St. Etienne, France.*

AN APPEAL TO RICHER WIDOWS.

IT was my privilege, whilst travelling in Canada, to turn aside and visit an aged saint, whose husband had been gathered home since my last visit. How precious was the lesson taught me when witnessing the deep loneliness caused by the empty chair! Now the fingers, almost useless for the ordinary woman's occupations, are dedicated to arrange and tie up little parcels of fresh books and tracts, sending them hither and thither athwart the great American Continent. Every day brings post-cards of acknowledgment ; from a prison one day, a minister in a far backwoods settlement another. Someone, perhaps in like deep sorrow, has received a message of cheer ; a Sunday-school has been gathered by the attraction of books and leaflets. From all the cry was, "Do send us more."

Who will delight, in the old land, to send this widow, on her hill-top, surrounded by winter snows, never leaving her little wooden cottage, embowered in its tall cedars, a new book, a packet of cards, some choice booklets, or pictorial publications? They will soon be in actual circulation by the book post from Halifax to California. The address of this devoted widow is Mrs. John Atkins, Fonthill, Welland County, Ontario, Canada.

Annie Macpherson.

DR. PENTECOST ON ELECTION.

THE SUBSTANCE OF TWO BIBLE READINGS DELIVERED AT ECCLESTON HALL.

"Many are called, but few chosen."—Matt. xx. 16.

THE terms "elect" and "chosen" are the English equivalents of the same Greek word, *eklektos.* This word, when used as an adjective or noun, designates: First, all persons who have come under the saving power of the grace of God; second, a certain class among the saved who are preeminent for their spiritual life, or other qualities which distinguish them in the service of God. In a word, the "chosen," as in this passage, denominates the "choice ones" among the elect, as in distinction from those who are simply the "called;" those who, like Paul, count not themselves to have attained or already to have been made perfect, but who "press toward the mark for the prize of the high calling of God in Christ Jesus." It is this latter signification of the word to which I wish especially to call attention, though before doing so I shall give a brief exposition of the signification of the term "election," as commonly understood in relation to the people of God.

The doctrine of election, as popularly and theologically understood, has practically dropped out of the pulpit as the subject of discourse, and has almost entirely passed out of current theological literature. And yet, within the century just passing, it was the leading doctrine in theological dispute. It was the doctrine which divided most completely the English-speaking Christians. It separated such eminent friends as the Wesleys and Whitefield. It was the rankling cause of bitter and hard words between such saints as Toplady and Wesley. Toplady could sing as never an angel sung—

"Rock of ages, cleft for me,"

and Charles Wesley, like a seraph—

"Jesus, lover of my soul,"

but they could have no outward fellowship, because one believed that God had from all eternity chosen a certain fixed number of souls unto eternal life, and had made provision for their salvation alone in Christ, leaving all the rest of mankind to eternal damnation, both without remedy and without excuse; whilst the others believed that God loved the whole race of man alike, and gave his only begotten Son, our Lord, to die for all, calling them at the same time by his word and Spirit to salvation, which was freely offered to all.

I need scarcely say that our own conviction is that Christ died alike for all men according to a purpose of grace manifested in him *toward all mankind,* and that the Gospel sends forth a *bonâ fide* and universal offer of salvation to all men, based on his all-sufficient sacrifice. That there are deeps in the doctrine of election which I cannot fathom; that there are heights beyond my utmost reach, it is scarcely necessary for me to say; but that we are therefore bound to accept the dogma of some of the older theologians who have *put into* the doctrine of election—or rather invented another doctrine which they call by this name, in order to make it fit into a system of theological logic—we do not admit. We accord to these honoured men of the past, and any of their disciples who remain with us at the present time, a sincere recognition of their grandeur of character and the heroic service for the truth which they have rendered, and which some attribute mainly, if not entirely, to their doctrine of election; we nevertheless sincerely believe them to have been wrong in their interpretation of the truth which underlies the Bible doctrine of election, as the truth is in Jesus.

Let me here remark, that a cordial belief in the great doctrines of grace does not at all depend upon the acceptance of the doctrine of particular election and a limited atonement in Christ. There may be and no doubt are other sides of this sublime truth than the particular ones which we shall discuss in this reading. I am thoroughly convinced, however, that there are no sides of it which are inconsistent with the larger general view and more limited special one which it is my present purpose to bring before my hearers. Moreover, I am sure that the two views which we shall take of the matter are the important and practical ones, and that in them the true key to the entire doctrine may be found.

(*To be continued.*)

A REVIVAL OF DOMESTIC RELIGION.

By Mr. C. H. SPURGEON.

WE deeply want a revival of domestic religion. We have been saddened at the terrible accounts of the impurity of this city; but, doubtless, one cause of this state of things is the neglect of household religion among Christians, and the entire absence of common decency in many of the lodgings of the poor. The Christian family was the bulwark of godliness in the days of the Puritans; but in these evil times hundreds of families of so-called Christians have no family worship, no restraint upon growing sons, and no wholesome instruction or discipline. See how the families of many professors are as dressy, as gay, as godless as the children of the non-religious! How can we hope to see the kingdom of our Lord advance when his own disciples do not teach his Gospel to their own sons and daughters? Have we not need to repeat the lament of Jeremiah? "Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness." How different this from the father of the faithful, of whom the Lord said, "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord"! The surest way to promote godliness abroad is to labour for it at home. The shortest method for the overthrow of priestcraft is for every man to be the priest in his own house, and to warn his sons against deceitful men. May our dear children be so well taught from infancy that they may not only escape the common vices of the age, but grow up to become patterns of holiness!

This is a great difficulty to our poorer friends in this loathsome city, which is becoming as polluted as heathendom. A good sister, who lives close to this house of prayer, came up from a country town with her little boy, and she was horrified before long to hear him use profane language, being evidently unaware of its meaning. He had picked it up in the street close to his mother's door. Where are the children of working folks to run if they are not able to walk the streets? All around us vice has become so daring that a blind man may almost be envied; but even he has ears, and will, therefore, be vexed with the filthy conversation of the wicked. Good people say to me, "What are we to do?" I wish those who live in the breezy country village would stop there, and not come into our close streets, and lanes, and courts, which reek with blasphemy and dirty talk. Why do working-men so often think it necessary, in their ordinary conversation, to use such abominable expressions, which have no useful meaning and are simply disgusting? If ever Christian people should be pure, and should watc over their children with a holy jealousy, now is the time, and this is a worthy subject fo daily prayer.

I would sooner have the doctrines of grac revived, individual piety deepened, an family religion increased, than I would watc a frantic crowd parading the street wit noisy music and harsh clamour. I see n special virtue in drums and tambourines Make what noise you will to attract the careless, if you afterwards give them sound instruction in the truth, and make them t know the meaning of the Word of the Lord but if it be mere stir, and song, and swagger what is the good of it? If Gospel truth i not taught, your work will be a building o wood, hay, and stubble, soon to be consumed Quick building is seldom permanent. Gold silver, and precious stones, are scarce material, not easily found; but then the endure the fire. What is the use of a religion which comes up in a night, an perishes as soon? Ah me, what empt bragging we have heard! The thing wa done, but then it was never worth doing soon things were as if it never had bee done; and, moreover, this sham way o doing it made it all the harder toil for th real worker.

Oh, Christian men and women, be thoroug in what you do, and know, and teach! Hol truth as with an iron grip; let your familie be trained in the fear of God, and be yourselves "holiness unto the Lord;" so sha you stand like rocks amid the surging wave of error and ungodliness which rage aroun you.—*Sword and Trowel.*

A WOLF IN SHEEP'S CLOTHING.

A LADY sends the following to *The Methodis Times*:—In a watering-place much frequente by Christian workers, and where the little "badg of blue" continues to be generally worn, th following incident occurred a few weeks ago:—

A respectable and modest young girl who wor the "blue" was sitting reading near the beac A well-dressed matronly-looking lady came u and introduced the subject of "Temperance. The girl answered her questions without suspicio until the "lady" invited her to join a moonlig boating party in the bay that evening. The gi declined the invitation. Then the visitor presse her to accept a situation in Boulogne, assuring he that the duties would be very light, and a expenses paid. This tempting hook was baite with soft flattery as to her pleasant appearance and her face being sufficient recommendation, &c Fortunately, or we should rather say, "providentially" this opened the girl's eyes, and sh promptly refused the offer of a new situation o any terms, and moved away. The tempter als rose, and persistently walked by the girl along th parade, still pressing her friendship on her youn companion. Presently the girl told the "lady," that she now understood who she was, and wha she meant, and she would call a policeman an give her in charge if she did not leave her at onc On this the baffled "wolf in sheep's clothing walked off to some less wary or more silly shee Is there not a need for active vigilance committe everywhere? And is there not a need for warnin the young of their danger everywhere? Workin men and women, look out for these prowlin wolves in sheep's clothing.

BECKENHAM, KENT.—Nearly all the builder will soon cease working here on account of th overbuilding of houses that has taken place. I the poorest road in Penge, where I am engaged i mission work, there are three public-houses withi 100 yards of each other, and no other place whe refreshment of any kind can be had. I have bee induced to start a coffee-tavern, and for this would ask the kind help of your readers.

H. B. Parker.

4, *Barnmead-road, Beckenham.*

HONESTY IN FACE OF A GUILTY PAST.

"CURSE ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Why this terrible condemnation? What had Meroz done? She had done nothing; there was her sin. In a crisis of extremest peril to her country she had done nothing. Of public spirit, the virtue of citizens, she was entirely deficient. In times of peace her lack of this spirit, her ease-loving, selfish do-nothing-ism, was not much felt. But now, when the awful stress of affairs summoned every true man to the battle, indifference to the public weal, shown by steady perseverance in the common avocations of life, was selfishness so base and cowardly as to call forth both the execration of men and the dire curse of God.

Ours, too, is the day of conflict—conflict so real and momentous that every true man is summoned to the fight. In the providence of God, the veil that hid the horrors of hell, which, all unsuspected by the most of us, have long existed in the midst of our modern civilisation, has been suddenly rent. So fearful was that revelation, though it is commonly reported that not the half has been told, that thousands of strong men have sobbed like children as they looked shudderingly upon these unutterable abominations.

Further, we learn that all this hideous devilry of sin is only the ripened fruit of a fearful overgrowth of evil that ramifies throughout society. The nursery sees the beginning of this evil in many cases. In schools, specially boarding-schools, our boys and girls, untaught and unwarned by their natural guardians, learn dark and corrupting secrets, and frequently contract habits that are tenacious as drunkenness and far more dangerous.

In society, false moral ideas obtain to a fearful extent. Immorality in women is regarded with a cruel and pharisaical harshness; while, when men are the sinners—especially men of polish, wealth, and position—almost every weak and mean excuse is accepted. The law of purity, as commonly interpreted, in reference to women, is harsh and unjust; while towards men, the natural guardians of the weaker sex, it is most debasingly indulgent. Once more, we learn that in warehouses and workshops, counting-houses and factories, in fact, wherever men do congregate, low-thoughted speech, and filthy witticisms are more the rule than the exception. Millions of our young men and women are thus almost compelled to breathe an immoral atmosphere. Little wonder, then, if sin flourishes and hell is let loose upon us.

The simple knowledge that these things are so, lays a tremendous responsibility upon each one of us to do our part, cost what it may. Stern facts demand that guardians of the young shall prayerfully and earnestly face the delicate task of warning their children, and so instructing them that the whisperers of guilty secrets shall be forestalled. We need that our boys and girls shall be taught and encouraged to cultivate an indignant virtue, which shall purify our schools by its courage and vehemence. So, too, in manufactories, warehouses, &c., as well as in society, the outspoken courage of moral indignation is needed. All sinners are cowards, but particularly filthy sinners. At present, the young man who won't laugh at obscene wit is the object of scorn. But let only a few knights of purity speak out in brave and manly fashion the hot anger that is within them, and soon the tables will be turned. The shame will then rest on those whose words are shameful.

Such is the work to be done. Each of us must do our part, under pain of severe condemnation. But, and here is the rub with multitudes, are we *free* to speak out boldly and indignantly against impurity? *Can we do so honestly*, in face of a past that has been stained more or less with this very sin?

The law of God is spiritual, and searches the thoughts and intents of the heart. "Whoso looketh on a woman to lust after her hath committed adultery with her already in his heart." In face of such a law few can look with complacency upon their past. In thought if not in word, in word if not in deed, the soul has been corrupted, and the life-record stained with the evil thing. How can such men speak out boldly for righteousness? How, in honesty, can they, whose own past condemns them, take rank to-day as knights of purity?

The searching nature of the word honesty increases the difficulty of the problem, as well as its solemnity. Honesty looks three ways, *to self, to man, to God.* It requires that we face our own past, and deal with it as truly as we deal with the sins of others around us. Also, that we do all this as in God's sight, and with due regard to his great claims upon us. Were it not for revelation, we should be ready to say: "My former sin has shut my mouth. Honesty forbids me to denounce that sin in others. 'He that is without sin amongst you, let him cast the first stone.'"

But Scripture speaks otherwise, settling this great problem by two *most significant test cases.*

(I.) *The great test case of the Old Testament*—that of King David. The progress of the experience here described is most suggestive. David is photographed in three distinct, yet progressive, experiences. Beginning with the dishonest indignation of impenitence, he passes on into the silence of one whose conscience is awakened, but not pacified. From thence he attains, through confession and forgiveness, to the blessed liberty of heart and tongue which marks the true preacher of righteousness. But let us consider these points more carefully.

(1) First observe, David *indignant but dishonest.* Most of us are prone to believe the lie that time cleanses guilt; that a man may seal up the blotted pages of the past with his own hand, and live as though they were never more to be opened, either by himself or by others. We are apt to act as though the turning over of a new leaf, the living of a different life in the present, dissociated us from our former life with its demerit and shame, as though the sins of those days were absolved merely by the lapse of time and the improvement that has taken place in us. It has often been observed that few are so ready to denounce other men's sins, and so unsparing in their denunciations, as those who commit this mistake.

Is there not great danger to many in the midst of the grand moral upheaval which we are now witnessing, lest they should forget their own sins, still unrepented of, and still unconfessed, and should grow virtuous in their own eyes, but dishonest and pharisaical in the eyes of God, as they declaim against the impurities of their fellows?

This was just what David did. His great sin was now growing old. No judgment had followed it. Things were as usual in palace and in kingdom. He would never do it again. What was done could not now be undone. It was an ugly memory. Then bury it as much as possible—turn over a new leaf, and let the future cover the past.

But Nathan comes, and unfolds to his ready ear the pitiful story of the poor man's oppression by his rich neighbour. "And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die!" His judgment was true; yet he was not the man to give it. He was dishonest in giving it, seeing that hitherto he had refrained from applying the same law of righteousness to his own conduct.

(2) Now we see *David silent in contrition.* Nathan's "Thou art the man," tears the veil of false excusings from his sin, and leaves him face to face with it in all its horror. Now at last he is honest with himself. In the presence of that awful sin, his *own* sin, he has no heart to speak of other men's transgressions. "My sin is ever before me," he cries; "when I kept silence, my bones waxed old through my roaring all the day long."

David honest but silent, is a tremendous advance on David dishonestly indignant. But this state of seclusion with his shame is not to last. It prepares him for something far higher still—for the only moral condition that is truly healthy. This brings us to the third picture in which we see David,

(3) *Honest with himself and his guilty past, and yet an outspoken preacher of righteousness.* We hear him saying (Psl. li. 12 and 13), "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. *Then will I teach transgressors thy ways*, and sinners shall be converted unto Thee." The man with a history so terrible, and so recent—a history, too, whose guilt he realises as few men have ever done—offers to become at once a bold preacher of righteousness, if only God will cleanse and pardon him. He does this, too, at the very time when he is filled with an extraordinary sense of the absolute sincerity of heart required by God. "Behold," he exclaims, "Thou desirest truth in the inward parts."

We here stand in the presence of a most wonderful fact—one of blessed significance to guilty men. We see the man who, only a few hours ago, stood so abashed in the presence of his sin that he felt he could never more hold up his head among men, now volunteering, if only he is fully restored, to go forth as God's minister to others. He who so lately was silent, because honest and conscience-stricken, is set free by the twin angels of Confession and Pardon to speak freely and in utter sincerity the stern truth of God. So real had God's pardon become to David, so real the purging of his conscience, and so healing and liberating the combined righteousness and mercy of God, that he was no longer afraid to condemn, nor was he dishonest in condemning, the sins which in the past he had made his own.

From all which we learn that, if only our guilty past be sincerely repented of, confessed, and forgiven, we may—yea, we must—go forth to denounce sin, no matter how much we are ourselves humbled by our preaching.

The same lesson is taught us by

(II.) *The great test case of the New Testament* — the case of Peter. When Pentecost came, with its sudden rushing sound, its mysterious flames and voices, and its surging multitudes, some one of the Apostles was needed to explain the event, to preach Christ Jesus, and to convict men of their sin towards Him. Had we been asked which of the Twelve was best qualified for this task, we should have agreed with one consent that, whoever spoke on that subject, Peter could not. He at least must be silent, seeing it is but seven weeks ago since he, for the time being, took rank with the Saviour's foes, openly and foully denying any friendship with Christ. Yet, look! Peter of all others is the man who speaks in that supreme hour. What a marvel is that sermon coming from such a man! It is all about the dignity of Jesus, that he is the Messiah, David's Son and Lord, that God has raised Him to the right hand of power and majesty, and that these mighty wonders are the gifts of that same glorified Messiah. Surely, the more he spoke of the glory of Jesus, the more he brought into relief his great sin in denying Christ. But he is bolder still; he charges them to their face with the murder of God's Holy One: "Him being delivered by the determinate counsel and foreknowledge of God *ye have taken*, and by *wicked hands have crucified and slain*. . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, *whom ye have crucified*, both Lord and Christ." These were, indeed, bold words for any man to speak, but the great marvel is that *Peter* should have spoken them, and should have spoken with such freedom, such searching spiritual power, that thousands "were pricked in their heart, and said, Men and brethren, what shall we do?"

A few weeks after this we see Peter again, and are surprised still more at what he does. The newborn Church of Christ is full of faith and love and joy, growing daily in numbers and influence. Suddenly sin is found in her midst. Ananias, and Sapphira his wife, apparently one of the most zealous couples in the whole Church, are betrayed, by the lust of reputation on the one hand and the lust of gold on the other, into the terrible sins of hypocrisy and lying. The infant Church must be purged from such sin. Some stern prophet of God is required to denounce their sin and speak their doom. Again we say that Peter is the Apostle we should least expect to undertake such a task. Bold, blasphemous falsehood was no small part of his own sin. Could *he* condemn these sinners? He does. "Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? . . . Thou hast not lied unto men but unto God." To Sapphira he said: "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."

How shall we explain Peter's boldness on these two occasions? We cannot for a moment allow any supposition of insincerity. He must have been honest both to himself, to his fellows, and to his God, for he spoke inspired by the Spirit of God, the Holy Spirit, who is, above all things, the Spirit of truth and righteousness.

The only explanation possible is found in the renovating power of pardon. Sin makes us either hypocrites or cowards—probably both in the long run. But pardon, following on genuine repentance and confession, makes us men once more. It humbles—for there is nothing like *forgiven sin* to break a man down—yet how it disenthrals and elevates, filling with a disgust of sin, and with a noble love of righteousness!

How could Peter preach righteousness? Because when the cock crew, and when the Lord turned and looked upon Peter, he went out and wept bitterly. Because the Lord sought Peter on the Resurrection morning, and then, as we believe, Peter told Him all the sin, and He told Peter all the love. Because by the shores of Galilee's lake the Lord so spoke to Peter in the presence of the other Apostles as to fully reinstate him in their esteem, as well as in his position as their leader.

In face of these facts let no one refrain from the battle because of sin remembered. The awful question of personal guilt can be settled once and for all in the presence of Christ, the sin-bearer. Let us hasten to that presence, that we may be cleansed and healed and made strong for war.

Streatham. JOHN PEARCE CLARK.

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THE SALVATION ARMY.

A TOUR IN FRANCE AND SWITZERLAND.

DURING these last months I have been visiting with a comrade the towns of France and Switzerland where our banner is unfurled. We have been impressed with the depth and solidity of the work done, the "hunger and thirst after righteousness" manifested among our soldiers, and in hundreds of cases the glad possession and confession of a "full salvation."

Two girl officers took us first to their little home, "Aux Ollières," among the Cevennes mountains. It was only one room, roughly built for the purpose of keeping silkworms, with low beams, &c., but all is a model of neatness, order, and regularity. Sunday morning meeting here brought us a wave of blessing. In the afternoon there was an open-air meeting on the mountain side—about 500 people and glorious testimonies.

At Nîmes the following Sunday, we found a crowded hall all day, souls crying for mercy, among them seven young men. At St. Jean du Gard the mountains ring with salvation songs, and here, as at Calvisson, persecution follows, because those who sing will no longer dance at worldly fêtes, &c. At Mazamet (Tarn), whole families have been saved.

An interesting case is that of an old gipsy fortune-teller, who, on finding the Saviour, threw at once on the fire the cards she had used for her wicked trade.

A lad who had been leader of a Catholic choir, and who had spent his evenings in going from café to café singing comic songs, now sings each evening in the Salvation hall an invitation to sinners to seek the Saviour he has found.

In Switzerland, we are rapidly gaining ground. Two halls are regularly worked in Geneva, one in the lowest part of the town, and some former roughs are now among our redeemed band. Although we have less persecution than in past months the officers often suffer much. Two officers working at Granges have been chased, beaten, and almost killed, two brave girls have often been without necessary food. One of them remarked the other day, "We could not afford breakfast, dinner, and supper, so we put breakfast on the altar, and, although we suffered a little at first, we are quite accustomed now and do not mind at all."

La Sague, where we have recently formed a corps, is the scene of hard fighting. A few weeks since, when leaving a meeting, the soldiers were brutally attacked by roughs, and one poor fellow had his leg broken. He is at present a glorious witness of the power of God to keep in moments of trial. Another old man, who was cruelly beaten in a former attack at Mutrux, is now lying at death's door, and from far and wide visitors are coming to hear his words of faith, and grasp once more his hand before he enters "the river." The saved Anarchist, whose life is constantly in danger from his former companions, is going on well. Bright, devoted warriors are the La Sague converts.

From all the posts named, and from many others, there are candidates for the "Training Homes," young men and women who, hearing the call of God, have answered, "Here am I, send me!" The Paris training homes opened on September 15. We have now much larger premises, and are more than doubling our number of cadets. The call for officers is great. So pressing are the needs of the people, that those who are already on the field of battle are much over-worked.—Yours, K. H. PATRICK.

SELF-SUPPORTING MISSIONARIES.

THE Church of Christ is now becoming thoroughly alive to her great mission: "Go ye into all the world, and preach the Gospel to every creature." But how shall it be accomplished? is the question of missionary societies. A noble army of Christian youths are pressing forward, saying, "Here am I, send me." But the societies have to respond, "Where are the means to send forth these young soldiers to the field?" It is to assist in answering this difficult question that I venture to tell my simple experience in Brazil.

About seven years ago Mr. Bowers left the East London Missionary Training Institute to take charge of a little native church in Pernambuco, Brazil. This little church had been formed some time previously by Dr. Kalley, a gentleman widely known for his missionary labours in Madeira and Rio Janeiro. Mr. Bowers, after a few brief days, was smitten down by yellow fever, and through the guiding hand of God I was led to take up the work in his place. During the first three years of my work in Brazil, I was partly sustained through the instrumentality of Dr. Kalley and a few Christian friends. At the end of three years, changes by death interfering with this arrangement, I was led to cast myself entirely upon God, and to endeavour to sustain myself, at the same time continuing the work of the mission. This I have now done for three years, and, through the goodness of God, I can now say that the work is self-supporting.

My plan is a very simple one. By giving a few lessons in English daily to private persons or in schools I have earned ample means for my support. I have never wanted for pupils, and my teaching has gained for me many friends and much influence. And, by the grace of God, I have preached regularly on Sundays and weekdays, and God has blessed the preaching of his word. We have a church of about fifty baptized members, and a congregation of about a hundred, besides Sunday-school, cottage meetings, &c. During the last four or five months upwards of a dozen have been baptized, all converts from Romanism.

Are there not many young men and women in privileged Britain who might go forth in the same way to preach and teach the Gospel in various parts of the world? Of course, ability and education are needed, as well as Christian heroism of a high class. But are there not many possessing such who stay at home, cramping the use of their talents while millions are perishing who have never heard the Gospel? This scheme is not Utopian. I have proved its success myself, and the Apostle Paul gave the example when he worked to sustain himself rather than leave the heathen without a preacher. In the city where I labour, workers are needed, and I much desire a colleague to labour with me. For a fitting man, having faith in God, there would be no lack of means.

At present our preaching hall is a hired house and we may at any time be ejected through the malice of our enemies, as was once the case. To avoid such a disaster it is our desire to build a hall, that the work may not be hindered. For this end the members, though they are generally very poor, have contributed about £300. The completion of this scheme will rejoice our hearts and aid in preaching the Gospel to thousands of unsaved souls. Any information may be had from Dr. Kalley, or Rev. H. Grattan Guinness.

JAMES FANSTONE (care of Dr. Kalley).
Campo Verde, Tipper Lynn-road, Edinburgh.

ANTI-INFIDEL TRACT ENTERPRISE.—During the past month, Mr. W. R. Bradlaugh has given away, to working men and others, over 300 of his five shilling packets of Anti-Infidel Tracts, but for want of means he is quite unable to give away any more, notwithstanding the fact that he is receiving daily numerous applications. Though there are three infidel papers published every week, the *Anti-Infidel* is the only magazine issued to counteract their baneful influence. This tract enterprise is on a self-supporting basis, and for every 5s. received, 10s. worth of tracts are sent to the donor or to any address given. Samples and catalogue post free of W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

ON DISESTABLISHMENT.

By AN EVANGELICAL CLERGYMAN.

THE air is full of it; and to be, or not to be, is now the question. Determined to defend heir peculiar privileges, are thousands of Church- en, cleric and lay. Determined to demolish the Establishment," as such, are thousands of issenters, on the other side. Far-seeing men nong "Church" leaders have long regarded isestablishment as inevitable, and for years ave been taking precautionary measures against ie approaching "evil day." The dread of hat has been seen with the future has led them thoroughly overhaul every part of "Church" achinery. They have re-organised ruri-decanal hapters, archidiaconal conferences, diocesan, rovincial, and national synods; and, un- oubtedly, behind much of the ecclesiastical tivity which, wrongly baptized and received s "life," is now so prevalent in every part of ir land, is a desire, on the part of ecclesiastics hemselves, to stand well with the governing ass of the future.

But is the Establishment worth defending? rom the point of view occupied by Churchmen enerally, undoubtedly it is. Its ministers have certain "status" which Society does not so illingly accord to those of other denominations; nd, because of the national character of the stitution, it secures to itself, together with the lherence of the greater part of the gentry, a ertain kind of respectability which holds to s bosom very many of the middle and monied lasses. Its income, again, though so great, olls so regularly and readily into its coffers, hat the Churchman knows next to nothing of he perpetual worry to which his Nonconformist eighbour is subjected through the substantial apport demanded by his own particular "cause."

But let the question be considered from a hristian's point of view; and, when I speak of Christian, I use the word in its purest sense. have before me a man who claims to belong to Church, against which the Lord Himself has aid that the gates of hell shall never prevail—a hurch that has for its immovable safeguards ie presence, omniscience, and omnipotence of od. Is there anything so necessarily involved the tie which binds the Church of England to ie State that the disruption of the one from ie other should terrify and trouble such an one? nhesitatingly I answer, "No;" and I fear me iat the conduct of many who, in this sense, aim to be Christians, is causing outsiders to mark, rather freely, that such cannot be be- evers in their own creed.

One good brother professes to be fearing for ie fate of the disestablished in country villages. ake a map of England, dear friend, draw a ne through one of the counties, and then ndeavour to visit, or to get visited, all the illages on, or near that line. In how few arishes will be found more than one in ten of he adults of a village attending the parish hurch? And in how few churches will the ruth as it is in Jesus be heard from the pulpits? ou will find that salvation through, if not by, acraments, is taught by seven out of every ten f the clergy. You will hear these talk much of aptismal vows; but you will find them glorying, s a rule, in promoting what you deem unmiti- ated worldliness. One has but to take up some ocal weekly, at certain seasons of the year, to ind how one reverend gentleman has "brought own the house" by his admirable acting in ome screaming farce, and another has "won olden opinions," by his capital rendering of ome comic song.

In other reports you will have reverends pre- iding at and applauding performances from hich you yourself would shrink with something ke horror. You are thinking of a Protestant hurch of England. The majority of these men epudiate the name of Protestant, and were you visit their parishes they would very soon bid ou to take your "sour Puritanism" elsewhere. ou prize the British Sabbath, but it has become the fashion with the country clergy to support the movement which, but for interference on the part of God Himself, will end in its secularisation, after the fashion of continental countries. You have but to read the report of any clerical conference, where the Sabbath question has been discussed, to find that my words are true. To preserve their power over the people at large, these men are prepared to let them do almost as they like, provided they will render a certain amount of allegiance to themselves. Nay, were you but better acquainted with it, you would never deem the ecclesiastical system, known in country villages as the Church of England, essential to the welfare of the Church of Christ.

It is urged by other good men that "the Church of England" is the nation's strongest bulwark against the rising tide of Roman Catholicism. But whence does Rome derive her perverts, if not from "the Church of England"? The fact of the matter is, that whether we wilfully remain blind to the truth, or whether we boldly face it, "the Establishment" has been so thoroughly leavened by Tractarianism, that, under the guise of Ritualism, Romanism dominates in all its councils. If there is an Evangelical party left, its numbers are ever growing less; and but few young men are coming forward to fill up the gaps that death and defection are constantly making in its ranks. Let anyone consider the rules laid down by the present Bishop of Lichfield, with regard to the deacons of his diocese, rules that doubtless, ere long, will be far more extensively adopted, and this will cause but little surprise. The Evangelical party, at one time, was strong enough to have revised "The Book of Common Prayer." It failed to grasp its opportunity, which went by never to return. Revision of that book will shortly take place under Romanising influence.

"But how strange," will some good people say, "that some of the most pronounced Ritualists are advocates for Disestablishment." But this is by no means strange when considered from their point of view. I think it is written, in connection with the parable of the Unjust Steward, that "the children of this world are, in their generation, wiser than the children of light." These know what is most probably coming to pass, and act accordingly. If I may use one of Mr. Moody's favourite expressions, "I venture to say" they will be disappointed; but, while the Ritualists wish to be disestablished, to be freed from State restraint, they expect, or hope, to retain for themselves the greater part, if not all, of the endowment, and thus endeavour to gain a footing in the good graces of the rising Democracy.

Be this as it may, Disestablishment is seemingly inevitable; but should the dread of it distress or disturb the minds of the children of God? His own Word would certainly say, "*No.*" Their bread and their water is sure; nor can any need that may ever arise remain hidden from their heavenly Father's eye. They may calmly leave the morrow in his hands. Sufficient unto the day shall be the evil thereof, and should any evil arrive, his grace shall prove sufficient for it. Let none, then, be moved in defence of what are well called "the temporalities" of a church, to dishonour, in the eyes of those around them, by the manifestation of party feeling, the name and cause of their Saviour Lord. Brethren, "the time is short." The Master is at hand. All wrongs will be righted when He comes, and till then let us be content to know that the very hairs of our heads are numbered.

BARROW-IN-FURNESS.—The new Y.W.C.A. Institute has been formally opened. The rooms are very bright and attractive. The lower room is fitted up as a reading and recreation room; the other as a class-room, where Bible-classes, and other classes on sick-nursing, cookery, &c., will be held. It is hoped by all these means to double the number of Y.W.C.A. members, which is already over 200, owing to the exertions of the former vicar and his wife, the Rev. J. M. and Mrs. Laycock. The opening of the Institute was celebrated by a grand gathering of 600 young women. After tea, the bright and earnest words of Rev. T. J. Maddon, vicar, were followed by an address from Mrs. Stephen Menzies.

"GEMS OF PRAISE."*

THERE is no populous city in the world where the streets, crowded every day of the week, from early morning till late in the evening, by an eager, busy, throng—are so utterly deserted on Sundays, in the early part of the day—as London. Living at present in a quarter of the Metropolis where traffic is surging through the streets from break of day till midnight, the quiet of the Sunday mornings brings a sense of rest and peacefulness to the soul; and, as one wakes up from sleep, one becomes gradually conscious of the difference, and thinks, with a feeling of gladness, that it is the Sabbath morning.

It was at such a season as this, while everything was still hushed—not a sound to be heard—there came a note, clear and musical, as the carol of a bird. The unexpected sound, such a contrast to the hoarse noises of other mornings, awakened emotions of so much gladness that I held my breath to listen. Through the open window I could hear footsteps on the pathway below, as of some one hastening along, and I knew that the song came from the passer by. A fresh, young, masculine voice, attuned by the harmony of the soul, revealed the aspirations and content that possessed the heart of the singer. Well could one discern that it was not the first time such song had been sung. There was a certainty of enunciation, by which I could distinguish every word; and the melody was sustained as if the soul craved that its voice should be heard within the courts of heaven. How soft, and clear, and ringing these notes vibrated through the air! A matin of praise! And these were the words I heard:—

"I've found a friend in Jesus,
He's ev'rything to me,
He's the fairest of ten thousand
To my soul."

As the singer passed on, the words became less distinguishable, and, though I continued to listen, I believed I should hear no more. Just then, probably a current of wind bore back the sounds, and I could just catch, as it were, the faint whisperings of the refrain—

"The bright and morning star,
He's the fairest of ten thousand
To my soul."

"Singing to the Lord in psalms and hymns, and spiritual songs." Few things are so effective in keeping the heart loyal to God, and to the Lord and Saviour, as beautiful thoughts allied to music. The mind, stored with such songs, carries with it a treasury, from which it can always draw, to keep the mind pure and the heart in tune.

I turn to that compendium of Hymns, "Gems of Praise," and scanning it more scrutinisingly, I find it includes a large number of sacred songs, fitted to awaken and keep alive sentiments of joy, and gladness, and rejoicing. We greatly need the spiritual habit of gladness; it overcomes distrust and half-heartedness, and enables us to realise vividly a true life in a risen, living Saviour.

A. B.

SHELTERING HOMES, LIVERPOOL.

ON Thursday evening a Monthly Meeting for Christian workers was inaugurated at the Sheltering Homes, Liverpool, on a similar basis to the one that has been held for so many years, and with such blessed results, at the Spitalfields Home of Industry. The first hour was devoted to tea and social converse. Fifty children, received into the Sheltering Homes during the last three weeks, were present; with their singing and their bright happy looks, they contributed much to the cheerfulness of the gathering. It seemed almost incredible that but a few days (in some cases only a few hours) before, they had been in a state of wretchedness and squalor beyond description.

A deeply spiritual and encouraging address was given by Mr. Robert Jackson, one of the committee of the Homes, on "Workers together with God," and several testified to its strengthening influence. It is hoped this little monthly gathering may be a means of spiritual refreshment to many earnest and quiet labourers in the Lord's vineyard in this city.

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* Gems of Praise: A choice collection of Hymns and Tunes. Edited and compiled by Rev. E. Payson Hammond. (For prices, see advertisement.)

SERVING THE LORD CHRIST.

FOR the past eighteen years the Servants' Mission and Homes have been (under the supervision of the superintendent, Mr. James Goodchild) unweariedly plodding on, endeavouring to supply advantages to enable all servants who come under its influence, to be servants of Christ in their daily duties. The institution comprises a Men's Home, 14, Sloane-terrace, S.W., and a Women's Home, 162, Warwick-street, S.W., where male and female servants of the nobility are accommodated with board and lodging—or more correctly—"a home from home" in the Metropolis, where they may, during their changes of situation, find a haven safe from the undercurrents of the never-resting sea of London life. The writer could give striking instances of conversion to God amongst the Jameses and Marys during their stay in the Homes. This is the end sought for. A perusal of the Report, which will be gladly sent to any applicant, will be well repaid.

The "Christian Servants' Association" is an outcome of the mission, and numbers some 300 servants of every grade. What are its members? Only such as are truly converted to God, and desire to be useful in leading others to Christ. They are Christians of different denominations, united not by creeds, but by Christ; having no party aim, but ever seeking to direct the unsaved to Christ. They are scattered here and there amidst the spiritual darkness of this and other countries, as God's witnesses and God's lights.

On Thursday evening the 1st inst., was held the quarterly meeting of this Association; and, notwithstanding the lateness of the season, and the fact that most of the servants are like their employers at this season—migratory birds, inhaling the country air in all parts of Great Britain—the mission-hall in Sloane-terrace was quite full.

After prayer and hearty praise, Mr. Goodchild addressed his friends from Ps. xviii. 1, 2. The servant of Christ, he said, must exercise perpetual watchfulness and prayer to overcome his spiritual foes. A timely word was given to the servants as to their responsibilities in regard to social purity, to watch against, condemn, and denounce indelicate speech, unchaste inuendoes, questionable conversations, which may be rife in the servants' hall, stables, or pantry, and to throw around the young and unsuspecting all possible protection. Incidental reference was made to the legal proceedings against Mr. Stead, who evidently has the sympathy of intelligent servants, as, at the close of the meeting, a vote of prayerful sympathy was adopted.

A budget of interesting letters, produced by Mr. Goodchild, contained varied requests, some for praise, others for prayer. A season was spent in prayer while requests were given out, which gave a peep behind the scenes of God's work amongst servants. Praise was offered for many souls brought to Christ during the past quarter in both the Homes, needs supplied and grace given to sick ones. The meeting was thrown open for remarks, and for the space of fully an hour and a half there was an uninterrupted stream of testimony and praise.

Before separating, all united in heartily singing the anthem, "Bless the Lord, O my soul! and forget not all his benefits." The pleasant evening passed all too quickly, for we were in good company. The servants are quite emphatic that "his service is perfect freedom," and they apparently seem to enjoy it, and rejoice in it.

It may not be amiss just now to call attention to a remark at a public meeting, made by the present Earl of Shaftesbury (God grant that he may emulate all the noble qualities of his revered and beloved ancestor who has just left us). The noble Lord said: "For some reason or another, boys and girls who in the old days would have been perfectly content to enter domestic service, now fly much higher. The daughters of small farmers all want to go out as nursery governesses, and the sons as clerks. Now, I cannot see anything more menial in sweeping a doorstep or brushing a pair of boots than in sitting all day long on a three-legged stool in a narrow, musty room, covering sheets of paper with ink, often to no good purpose, and certainly losing a great deal of the cheerful companionship, and other advantages that servants enjoy. Depend upon it, there is no disgrace in what we call 'menial occupations.' 'Honour,' says Pope, 'in no condition lies: act well your part; there all the honour lies.' When I look around me, and see many of my old friends whom I have known as footmen, others whom I have known as housemaids, and even scullery-maids, raising themselves steadily in the social scale, becoming householders, keeping house for lodgers, or improving their condition in other ways, I say, do not let any of those whom I now address be led away by what I am bound to call, stupid theories. I am sure if I had my bread to earn, I would far sooner go and win it as a coachman, a groom, or a gamekeeper, than by sitting, as I said before, from morning till night in a small dark office, required to keep up a respectable appearance in a calling, which, though some people may call it genteel, is not in reality half so desirable as the good pay, and the plentiful living generally provided for domestic servants." H. S.

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LESSONS FROM NEWGATE.

NEWGATE! What scenes have been here enacted! What sufferings have been endured! and what sorrows have been experienced. New Gate, which Stowe classifies as the fifth principal gate in the city wall, was first built about the time of Henry I. or Stephen, and was a prison for felons and trespassers as early as the reign of King John.

This gate of the city in time became old, and, needing repairs very badly, was pulled down and a *new gate* built (hence its name). It was destroyed in the great fire and rebuilt in a stronger and more convenient form. The prison was again burnt in the Gordon riots of 1780; the Fleet Prison, the King's Bench, Clerkenwell, and Bridewell, having been previously broken open.

The slang term for Newgate used to be the "Stone Jug," just as the "Bank" for Millbank, and "The Steel" for the House of Correction.

Accompanied by some friends, my fellow labourer, Mr. Clark, and I, were recently shown all over this old historic place. Entering through a small low door, we were taken into a room containing casts of the heads of the most notorious criminals who had been executed within and outside the prison for the past 100 years.

There are points in the histories of many of these criminals which are very suggestive and illustrative of eternal things. For example, Martha Browning, in 1846, murdered her mistress to obtain a £10 note which she had seen in her possession; but when she got it, it proved to be but a counterfeit. How many risk their soul's salvation for something in the world which, after all, proves but a delusion and a snare. Truly, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Then, again, Bishop and Williams were executed for killing persons for the sake of their bodies, which were sold for anatomical purposes; their last victim was a poor Italian boy, whom they drowned in a well, head downwards, to give the idea that he died a natural death; but water was found in the lungs, and they were brought to justice. "Be sure your sin will find you out" was brought to our minds very forcibly by this incident. A third man was also condemned with these two, and the gallows was made ready for the three, when a reprieve came for him at the last moment. Saved like the dying thief, just in time.

In the same room are exhibited irons of all descriptions, ancient and modern, for the arms, legs, and waists of the prisoners, some of the leg irons weighing nearly 40 lbs. The identical irons made for Jack Sheppard were shown us, and out of which he disentangled himself an escaped twice. A massive axe made to decapitat the Cato-street Conspirators, they being ordere to be "hanged, drawn and quartered," we als saw; and it may surprise many to hear that, a the law of England still stands, a person guilt of high treason may be thus treated.

"I have seen twenty-two men and one woma hanged in that strap," said our courteous guid showing us the belt with which the crimina were pinioned.

Leading the way through the old prison, th walls of which are two feet thick, the warder conducted us into quite a modern prison within th old one. It is only used now while the Centra Criminal Court is sitting as a house of detentio for the persons awaiting trial.

Entering the condemned cell, we were ver much struck with the text which hangs over th bed on which the prisoner under sentence o death sleeps; it reads, "Cast thy burden upo the Lord." Words easily read, but, with murde on the soul, not so easily obeyed. Two othe very suitable texts adorned the walls, viz "Hope thou in God," and "God is love. They were the gift of a lady in Norwich.

Silas Told, a Wesleyan minister, speaking o a visit to some condemned men in Newgate, i 1744, says:—"On being called out to have the irons knocked off, Lancaster looked towar heaven and smiled, saying, 'Glory be to God fo the first moment of my entrance into this plac Before I came hither my heart was as hard as m cell-wall, and my soul was as black as hel But I am now washed from all my sins, and soo shall be with Christ in Paradise.' He the exhorted the multitude to flee from the wrath t come."

Entering the chapel we noticed a slab over th pulpit on which was written the words, "No then we are ambassadors for Christ, as thoug God did beseech you by us: we pray you i Christ's stead, be ye reconciled to God" (2 Co v. 20). A black chair is set apart under th pulpit for the use of the condemned man, wh thus listens on the Sunday previous to his execution to his own funeral sermon. What a incentive for the preacher, to know that one wa listening for the last time! May we ever preac as "a dying man to dying men!"

A few moments more and we were in a structure like a coach-house, which contains th gallows. This consists of two upright post with a stout beam running across. The unhapp criminal stands upon two hinged trap-doo which meet in the centre, and are secured b bolts connected with a lever. He is the pinioned and the noose is adjusted round h neck. When all is ready the executioner move the lever, the bolts are released, the hinged doo part in the centre, falling to their respective side and the soul is launched into eternity. Fro this very gallows, on one occasion, four me were hanged at the same moment.

Very solemn were the thoughts which fille our minds as we saw this place. Judgment wa the prominent thought; oh that, in these days o open sin and flaunting vice, men could be led t see that as judgment overtakes the breaker o his country's laws so inevitably will it also overtake those who transgress against the comman of God! If it is solemn to think of the senten of an earthly tribunal, how much more so is th thought of that Great Assize where God wi "judge the secrets of all men." He has "appointed a day in which He will judge the wor in righteousness by that Man whom He ha ordained."

It is stated in Stowe's Survey of London, th it was formerly the custom of the clerk or th bellman of St. Sepulchre's Church to go Newgate on the night preceding the executio of a criminal, ring his bell, and repeat th following words:—

> "All you that in the condemned cell do lie,
> Prepare you, for to-morrow you shall die;
> Watch all, and pray; the hour is drawing near,
> That you before the Almighty must appear.
>
> Examine well yourselves, in time repent,
> That you may not to eternal flames be sent;
> And when St. Sepulchre's bell to-morrow tolls,
> The Lord above have mercy on your souls!
> Past twelve o'clock."

Chas. Cook.

SONGS AND SOLOS" IN JERUSALEM.

IR,—The collection of "Sacred Songs and Solos" does not, at this time of day, stand need of any recommendation. The work it as been doing will be mentioned in history herever the progress of Christ's kingdom in ese our days is faithfully described.

But, as an encouragement to mission workers out-of-the-way places, allow me to state the ollowing facts:—

Less than three years ago the above collection f hymns was known in Jerusalem by reputation nly. Your friend, Mr. Greene, of Ipswich, rought the first copy of the "penny edition" f "Sacred Songs and Solos" to Jerusalem, in ecember, 1882.

A lady, whose name I am not allowed to give, rocured a copy with notes, played first a few avourite hymns of Mr. Greene's in her own amily, and then encouraged a few Jewish conerts and inquirers to join her family circle very Sunday night in this service of praise.

Most of these young men knew very little nglish, and had the preparatory difficulty of earning to read the hymns and understand the rift of their teaching. None of these young en knew notes. Moreover, they were a shiftng population. The score or so of young men at might be seen on a certain Sunday night ould not be together for more than some onths, after which some who had made some rogress would leave, their places being taken y raw new-comers.

Surely there was little to encourage the hope at this weekly service of praise would produce reat pleasure or spiritual profit, and yet, after ttle more than two years' labour of love, I ejoice to be able to state that the spiritual esult of it has been very great.

(1) The tunes have so taken hold of these oung men that they have completely chased way out of their minds and memories the proane tunes they may have known before, and hey do now literally conform to the Apostle ames's injunction: "Is any of you merry, t him sing psalms."

I once joined an excursion from Jerusalem to he Jordan, where I saw some fifteen young men elonging to this improvised choir. They enoyed the outing thoroughly, and the expression f that enjoyment was the singing of hymns. Whether they waited in the morning for the rest f the party to get ready, or rode together during e hot day, or rested at night, they seemed to now no other pleasure than to sing some of heir hymns.

(2) The *words* have been a great blessing to any. I stated above that most of them knew ttle English; but, on the wings of the tunes, hich are exquisitely sweet to them, the hardest ords are readily brought to their memories, nd, while reading other books, the phrases used the hymns have, to my own knowledge, reeatedly been the means of spiritually furthering eginners in the knowledge of the Gospel, when ey happened to come across them elsewhere, nd were induced to think and speak about hem.

(3) These hymns have been the means of iving young converts practical experience of he community of saints.

Not only have they been drawn towards one nother when, of an evening, one began to lead nd the others joined him in singing the praises f our Redeemer, but it has happened to some, fter they had left Jerusalem, that whilst they ere humming to themselves, on board ship and lsewhere, one of these tunes, Christian persons resent gladly joined them and recognised as rethren in the faith those whom they might therwise have passed by without notice.

Touching are some of the anecdotes connected ith this latter result, but I must not further respass on your space, and trust that many eary workers may be encouraged by this unought for, most cheering result of the hymn-inging in Jerusalem, never to be weary in well-oing.—I am, yours faithfully,

A JERUSALEMITE.

CONVALESCENT HOME, SANDGATE.

BY A CASUAL VISITOR.

IN the centre of that noble bay which sweeps from the South Foreland round to Dungeness Point is situated the pretty little watering-place of Sandgate; and almost in the middle of the long, quaint street of which the town is principally composed, with its windows looking on to the beach, is the London Samaritan Mission's excellent Convalescent Home, known as "Beach Rocks."

Its first great advantage is seen at once—it is quite unlike an "Institution," being a long, low, two-storied house, once a private dwelling, but now with great skill converted into a charming and well-arranged Home for Convalescents. The entrance is through a pretty conservatory of ferns and flowers, which at once gives an air of quiet and refinement. This conservatory leads to a hall, whence open the various rooms for the patients. To the right a passage leads to the women's sitting-room, a large, lofty, and well-proportioned apartment, plainly but comfortably furnished. Three large French windows lead to a terrace and grass plot, across which is the beach where the Channel waters ceaselessly play. There are couches where the invalids may lie and gaze through the windows at the lovely panorama of sea and sky; and books and papers are supplied. There are also a harmonium and telescope. Returning down the passage we pass a private apartment, which is the matron's, and then come to the men's sitting-room, fitted in much the same manner as the preceding, but without the harmonium. This room also has a large window opening on to the terrace aforesaid. Oh! what an inexpressible delight it must be to poor invalids, weary with sickness and just struggling back to health and strength to rest in this lovely and quiet spot, and feast their eyes on this grand picture of the great Creator's own handiwork! The song of praise should go ceaselessly up to the Lord of all for his marvellous goodness to the children of men. "This delightful home," said one person, speaking of it, "is indeed a boon. I feel I am getting better and better every day, though I have only been here four days. My appetite is improving, and I am gaining strength."

If any one were to ask the writer the "specialty" of this spot, he would say the air is so soft and yet bracing. It strengthens without being too keen; and many an invalid—particularly those "weak on the chest"—who would find the air of Margate and Ramsgate too strong and searching, would rejoice in the soft, and yet health-giving breezes of Sandgate.

To return, however, to our review of this delightful Home. Behind the men's sitting-room is the dining-hall, where its patients take their meals in two "parties" daily, and they speak with thankfulness of the plentiful and wholesome food provided; while, on the opposite side, are the kitchens, right away from the sitting-rooms, and yet conveniently situated for serving the meals with promptitude and despatch.

Upstairs the arrangements are equally good. There are two distinct staircases for the men and women, and the suites of rooms are quite separate. The apartments are furnished plainly and comfortably, and everything is most scrupulously clean. Here the poor convalescents can enjoy health-giving and sound sleep, undisturbed by any sound save the soft lullaby of the ocean waves.

We have written this because we are anxious to interest our readers in the noble work carried on at this excellent and well-managed Home. It is intended for those, poor in this world's goods, who, having been broken down in health by reason of hard work or exhausting sickness, are in need of a health-giving resting-place, where they may recuperate their energies for their work and duty. There is many a toil-worn sufferer and wearied convalescent pent up in the great city, and languishing in the enervating air of the densely-populated East-end, who will never return to health and strength under those untoward conditions, and can only waver, like a shadow, along life's pathway, in feebleness and pain; but a fortnight or three weeks here would set them up again, and make, all the difference to them between health and sickness.

Here is a pale-faced little lad, just come from the Consumptive Hospital; there, a poor young woman recovering from a painful and hazardous operation; another is a working man struck down in the midst of his manhood; all are endeavouring to tread the path that leads back to health and strength, and the difference in the faces of those just arrived and those just about to return is striking enough, and the best evidence of the immense value of the Home.

This institution is a branch of the Master's work. In the parable the Good Samaritan bound up the wounds of the man who had fallen among thieves, and in this Home the groundwork of healing is carried on in his name.

The total cost, including railway-fare from London, is but £2 1s. for a three weeks' stay, and the patient can either pay this himself, or persons can send their servants, or any person they know, at this excedingly low charge. Annual subscribers of one guinea can give one letter yearly for the admission of a patient, who then only pays an additional few shillings per week. The late Earl Shaftesbury, after visting the Home, wrote that it was "a moral and physical Paradise."

All communications to be addressed to Mr. John James Jones, 57 and 59, Ludgate-hill, E.C.

F. M. H.

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AGRICULTURAL HALL SERVICES.

THE seventeenth anniversary service was held on Sunday week at the Agricultural Hall, Islington, there being from two to three thousand persons present. Dr. Thain Davidson presided, and was accompanied by a large number of the local clergy and ministers, whose presence was a pleasing evidence of their hearty sympathy with the work.

After devotional exercises, conducted by the local vicar and Mr. Snashall, Dr. Davidson gave a brief address, in which he stated that the attendance, in the judgment of his valuable co-workers, had never been so good as during the past year. He was thankful to say that during seventeen years there had never been a hitch in the arrangements; and though all the services given were purely voluntary, the appointed preacher had never failed to appear. Denominationalism was unknown in that hall. They aimed at having a bright and hearty service and addresses that appealed alike to head and heart. Dr. Davidson referred to the great loss the cause of Christian philanthropy had sustained by the death of Lord Shaftesbury, who took a special interest in such services, and had sometimes presided at their meetings.

Brief addresses were given by two ministers, after which Mr. Elvin, the secretary of Mr. Spurgeon's Evangelistic Association, who takes charge of the Sunday evening congregations, gave a cheering report of his work. The interest he showed to be fully sustained. Taking both services together, it is computed that not less than four thousand persons hear the Gospel every Lord's day at the Agricultural Hall.

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Y.W.C.A. TRAVELLERS' AID DEPARTMENT.

DEAR SIR,—I have to thank many of your readers for their kind response to my letter respecting the protection of our young girls while travelling. The department which we then formed to meet this need is progressing rapidly, and we could already give many touching illustrations of its usefulness. Friends residing on the lines of the South Eastern, the London and South Western, the Great Northern, the London, Brighton, and South Coast, and Midland Railways, who write for cards can have them at once, as full permission has been given for all stations on these lines, but we prefer to forward them to their destination through the railway officials. We again earnestly appeal for the co-operation of all Christian workers throughout the country. Handbills, 1s. per 100, for general distribution drawing attention to this effort, specially suitable for railway porters, waiting-room attendants, &c., and a little book, 1d., containing the list of all societies for the benefit of young women will shortly be ready, and can be had on application to the Travellers' Secretary, 17, Old Cavendish-street.—Yours faithfully,

15, *Harewood-square, N.W.* L. MOORE.

"THE REAPER AND THE HARVEST."*

THIS is the title given to an attractive volume of five hundred and fifty pages of letterpress. The book is edited by Rev. P. C. Headley, author of "Evangelists in the Church," and there is an introductory chapter by Rev. A. H. Burlingham, D.D., both of America.

Two objects take prominent place even in the bare announcement of the book, (1) The Holy Ghost, (2) The Evangelist. The one is presented as the great motor power, the other as the agent of that power. The one is invisible, intangible, yet presented as a power, the other is a mortal man; and, being such by constitution, therefore of like passions with other men, one who can be seen, scrutinised, judged. We may, therefore, look to find in this volume a history, under certain limitations, of these two worlds designated the Invisible and the Visible.

This history goes back to 1860-61, when the work of Mr. Hammond may be said to have begun, that is, it was in Scotland that this son of the Western Hemisphere became known as a labourer in conjunction with organised churches. He was then a student, having spent some time in the Theological College of Edinburgh, and the dew of young manhood was then still upon him. While there were already a few faithful workers outside of ordination, and one or two gentlemen of birth and distinction holding university degrees, who were and had been labouring—carrying words of warning to the multitudes of all grades—it will detract not a jot from the value and distinctiveness of these labourers to say it was Mr. Hammond's WORK—its mode and manner, its pervasiveness and conspicuous results—that bore in upon the general mind, and fixed the heart of the Churches to the recognition and acceptance of the "Evangelist," as having a distinct function in the Christian Church.

As a canon of belief, the office of evangelist has always existed in all the Christian Churches, and it has had its exponents at different periods even with splendour; but a quarter of a century ago, in Scotland and in England, the function had fallen into abeyance, and its worth and necessity had almost entirely lost recognition.

The freedom from the existing manner more or less necessarily characterising all our clergy of whatever denomination—the spontaneity of thought and utterance, the freshness of a fresh mind fashioned under different skies and institutions, to those of the older countries, the simple forms in which he cast the old, old truths, and, one thing more, the influence going forth from the man—these all combining, going forth as rayons from a central source of light and heat, quickened and vitalised the souls of multitudes of all grades, and made them conscious that impulses of a different order animated them in their feelings and actions, and filled them with a great desire to live the ideal life, that is, the Life from Divine influx.

The other feature of importance was made conspicuous during the several months which engrossed Mr. Hammond's labours. In all the great centres of population, such as Edinburgh, Glasgow, Aberdeen, Dumfries, the towns of the north, the towns of the south, wherever he was invited, it was where the clergy had been for a long course of years fulfiling the duties of their responsible office with a faithfulness worthy of Apostolic days—illumined men, laborious in the instruction of their congregations, and acting with much insight into human needs. It was this long previous preparedness, whore the moral ground had been ploughed deep, and the seed spread broadcast, it was the results there that so conspicuously illustrated the work of the Evangelist. He came as a skilled electrician, and fired the mine, and all men saw, ay, the world outside saw, and must needs cease to sneer and cavil, for they were constrained, if they would not belie common sense, to admit that a power was pervading the community that could not be gainsayed, and that its influence was humanising the manners and controlling the life to higher aims, which bespoke it to be of higher agency than the mere wisdom of men.

And these faithful pastors rejoiced and gave glory to God, for they saw the fruit of their loving and prayerful labours. The humility of the younger worker, the utter freedom from jealousy that distinguished the clergy throughout, were testimony, reliable, of their enlightenment, of the diversity of gifts which is needed within the Church, and of their thankfulness that what had been yet awanting to the perfection of their own work had been granted, and the praise and the glory were given to the God who rules and reigns amidst the affairs of men.

But we refer the reader to the volume itself, to learn how much tillage the evangelist accomplished in other wide fields where the virgin soil first was stirred, and how abundantly the seed was cast in, and how tenderly every lovely emotion was strengthened. Twenty-five years has this man done the work of an evangelist, yet his soul renews its life, even as the eagles by soaring near to the sun absorb the potent electricity in the high altitudes, so does the soul by rising to the influences of the Sun of Righteousness vivify its functions and absorb new draughts of fervid life.

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MR. HAMMOND IN LONDON.

I FEEL it a great privilege to add my humble testimony to the reality and power of Mr. Hammond's work among the young. I am thankful that the Lord directed my footsteps to London at this time, so that I might have the joy of attending the services at Mildmay, and witnessing for myself a wonderful outpouring of God's Spirit. Thousands of children have passed through these meetings; it will be quite safe to say, speaking cautiously, that many hundreds have been brought to the Lord, and are now rejoicing. The work has been carried on with great judgment; those who have been present day after day have remarked the absence of excitement, and the manifest presence of the Holy Ghost.

The service in the Conference Hall on the last night was one never to be forgotten. I have never in my life been present in a meeting for old or young where there was such deep solemnity and power. For an hour and ten minutes thousands of eyes were kept riveted, many filled with tears, and the after-meeting testified that the slain of the Lord were many. No words can describe that meeting; the Word of God was brought to bear upon the immense gathering with telling effect; many must have lost sight of the speaker, and felt that they were face to face with the living God.

My growing conviction is that the Lord has sent Mr. Hammond to London to do a very blessed work, that there is "a sound of abundance of rain," and that there will be "multitudes, multitudes in the valley of decision." If the Lord inclines his servant to labour here all the winter, I shall feel it my great privilege to stop in town, and assist in any way, rather than visit the provinces, so must postpone missions in towns where I was expected.

Yours very faithfully, JOSIAH SPIERS.

After the close of such a busy fortnight as Mr. Hammond had at Mildmay it might be thought he would be taking a little rest, but on Monday and Tuesday nights, 5th and 6th inst., he might have been found surrounded by hundreds of children in the schoolroom of All Saints' Church, Muriel-street, Caledonian-road, and on Wednesday and Thursday evenings amongst the young men at the "Priory," Upper-street, Islington. About five hundred men filled the building on both nights, and a supplementary meeting was held on Friday night. We rejoice to know that many a young man saw for the first time his true position in God's sight, and went away rejoicing in the knowledge and faith of Christ.

On Thursday evening Mr. Hammond spoke specially on the curse of drink and evil companionship on the young men of our land. He besought the young men present to give their hearts to the Saviour; under his guidance the snares of whisky drinking and the temptations of "fast" friends would lose their power. H.

HADDON HALL, BERMONDSEY.

Mr. Hammond's visit to Bermondsey New-road was preceded by a week of special prayer, and remarkable blessing amongst the young. Almost every evening last week some fresh cases of conviction or conversion amongst the young people were brought to light. The evangelist commenced his labours here last Saturday evening by a prayer-meeting and address to workers. On Sunday morning he again met Christians fo special prayer, when the room was crowded. I the afternoon he addressed nearly 1000 childre and young people in the hall, and in the evening about 700 adults.

The word bore immediate fruit. In the inquiry meetings both afternoon and evening "th harvest" was almost greater than the "reapers' could gather in. Many were weeping. Som —men, women, and children—long "haltin between two opinions," took the decisive step In instance after instance Christian workers foun their own children amongst the broken-hearted ones. Children who had been found weeping i the afternoon were found rejoicing at night, an able to give a good reason for "the hope i them." To those who are engaged in the servic of God here in Bermondsey, it is abundantl evident that our brother is sent of God to do mighty work. His evening address to adult was singularly powerful. During the inquiry meeting in the evening a brother told how he ha found the Lord through Mr. Hammond's Londo services seventeen years ago. Prayer is earnestl asked for the remaining services here, to clos Friday, 16th instant. W. O.

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LADY MEDICAL MISSIONARIES.

THE Mansion House was placed at the disposal of the friends of the Zenana an Medical Mission School and Home on Tuesda week for their annual meeting. The Lord Mayo having briefly expressed his sense of the grea importance of the work of the Society, Dr G. de G. Griffith, Honorary Secretary, read th report, which stated that its great objects wer to supply the medical attendance so urgentl needed by the women and children of Easter lands for whom no proper provision exists. Th students receive a careful and practical medica training, but it is never forgotten the great en is that they should be missionaries indeed. Car is taken that in every possible way the missionary spirit should be fostered. The lecturer give their services free. Some sixty-one ladies trained in the school, have already gone forth t India and China, and tidings received indicat they are doing good and noble service.

Addresses followed by Dr. Owles, Revs. A. E Baumann (C.M.S.), Dr. Badenoch, Dr. Brown Gordon Calthrop, and Dr. Hitchens, also Si George Hayter Chubb. The work of the Societ and the urgent need for such help existing amon the women and children of the East were insisted upon, while Rev. Gordon Calthrop strongl urged ministers and clergymen to endeavour t interest their congregations in the work. In th course of the proceedings the Lady Mayores presented the diplomas gained by four out-goin students.

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DROUGHT IN MYSORE.

OUR friend, Miss L H. Austey, of the Cola Mission, who sailed from Liverpool for Indi on Saturday last, wrote to us a few days previously :—

Things are very, very dark in Mysore. Th rains keep off : it is April weather, so hot. Th tanks are dry, the wells drying up, the crop perishing ; many cultivators of the soil hav given up their lands in despair, and are doin coolie work. The Prime Minister of Mysore i about to establish relief camps.

The cry of famine is heard once again. Th grain is very expensive, and we shall soon hav famine prices if the rains do not come. Th Lord preserve the hundreds of little ones wh depend on Him alone for their daily bread in th lonely, isolated, heathen town of Colar. Th Lord increase our faith !

MR. SPURGEON ON BIOGRAPHIES.—In a notic of Miss Marsh's brief memorial of Earl Cairns, Mr Spurgeon says :—"The little book which pleasantl reminds us of him is, of course, only a mere outlin of the career of such a man ; but we believe it wi do far more good than will ever be accomplishe by those huge duplicate masses of rubbish whic are so often piled upon good men's graves. Giv us brief memorials of our great men, instead o huge biographies of our little men."

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* THE REAPER AND THE HARVEST; or, Scenes and Incidents in Connection with the Work of the Holy Spirit in the Life and Labours of Rev. Edward Payson Hammond, M.A. *Morgan & Scott.*

THE LATE EARL OF SHAFTESBURY.

FUNERAL SERVICE IN WESTMINSTER ABBEY.

IN spite of the keen wind and the heavy rain, soon after ten o'clock last Thursday morning people were to be seen approaching Westminster Abbey on foot from all directions. At first they came by twos and threes, then by dozens, and then in a steady continuous stream. They were drawn from all classes of society, but it was noticeable that many of them were of the poorest of the poor. It was a motley crowd that surged against the gates and railings of the Abbey. There were working men and working women, ragged urchins and greyheaded old men, roughs of every type, and all the hangers-on of every London mob. But the most careless observer would have noticed that this was no ordinary occasion. Almost every voice was hushed and every face was sad, and it was very touching to see here and there the attempts of those who had little enough clothing of any description to wear some badge of mourning. A bit of crape was tied round the sleeve of many a ragged jacket, and many a bonnet was bound with black ribbon. But it was in the bearing of the people that the most remarkable sign of sorrow was to be seen. On almost every face was the shadow that comes only with the sense of personal loss.

The scene inside the Abbey was even more grand and impressive. The intense gloom and the dead silence which was preserved by so many thousands of mourners gave to the occasion an adventitious solemnity. Seen from the choir, the sight was one which cannot readily be forgotten. On all sides there was a sea of human faces, and on every face the impress of a profound sorrow. Every seat was filled, and every point of vantage occupied, when, at a few minutes before noon, the tolling of the Abbey bell broke the silence. Very beautiful was the organist's rendering of Chopin's "Funeral March." The clock had scarcely struck the hour, when the imposing cavalcade slowly marched into the Abbey, the opening sentences of the Burial Service being sung in procession from the Nave to the Choir, with grand effect. The coffin was literally embowered in flowers. With many of the wreaths there were most touching inscriptions, one of them being a token from "Three Indian Orphans" to their "beloved Sahib;" and another, "A loving tribute from the Flower-girls of London." In the centre were placed wreaths sent by the Crown Prince and Princess of Germany, and the members of Lord Shaftesbury's family; while all around them were very similar tokens of affection from the principal societies with which he was most directly associated.

The following was the order of service:—Funeral March (Chopin); the opening sentences of the Burial Service were sung in procession from the nave to the choir; the 90th Psalm; the Proper Lesson; Anthems, "When the ear heard him" (Handel) and "Blest are the departed" (Spohr); the two concluding prayers of the Burial Service; Hymn (in which the whole congregation were asked to join), "Come, let us join our friends above" (Tune, "Dundee"); the Blessing; the Dead March in "Saul," during which the procession returned from the choir, under the organ, to the north aisle door of the north transept, through which the body of the deceased Earl was carried for his final resting-place in the family tomb at St. Giles, Dorsetshire. The pall-bearers were Messrs. John Macgregor, representing the Bible Society and London Shoeblacks Brigades; H. R Williams, King Edward Industrial Schools; George Williams, Young Men's Christian Association; W. J. Orsman, Costermongers' Mission; Joseph G. Gent, Ragged School Union; William Williams, National Refuges and Training Ships; George Holland, George Yard Ragged School; J. M. Weylland, London City Mission.

The Queen was represented, as was the Prince of Wales, by the Marquis of Hamilton, and the Duke of Edinburgh by the Hon. Colonel Colville. The Marquis of Lorne was present, as were also the Archbishop of Canterbury, Earl Cowper, the Dowager Marchioness of Ormonde and her daughter, Lady Blanchard Edwardes, Countess Von Lützow and her daughter, Lord Northbrook, Earl Beauchamp, the Earl of Harrowby, the Baroness Burdett-Coutts and Mr. Burdett-Coutts, the Lord Mayor and Lady Mayoress, and the Sheriffs of London and Middlesex, Sir R. Cross, M.P., Mr. S. Morley, M.P., Mr. Mundella, M.P., Sir William M'Arthur, M.P., &c.

A long list of religious and philanthropic institutions were represented by deputations, headed by the following representative Committee:—

Mr. George Williams (chairman), Baroness Burdett-Coutts, Mr. Joseph G. Gent, Mr. H. R. Williams, Mr. William Williams, Mr. E. J. Kennedy, Mr. J. P. Gent, General Davidson, Rev. J. Sharp, Mr. W. J. Orsman, Mr. J. M. Weylland, Rev. R. C. Billing, Mr. R. Turner, Mr. R. J. Curtis, and Mr. John Kirk (hon secretary). There were deputations from the British and Foreign Bible Society, Ragged School Union, London City Mission, Religious Tract Society, National Refuges and Training Ships, Church of England Sunday-school Institute, Hoxton Costers' Missions, Factory Workers of Bradford, Manchester City Missions and Ragged Schools, Society for Promoting Christian Knowledge, Young Men's Christian Association, Church Missionary Society, Church Pastoral Aid Society, London Missionary Society, Baptist Missionary Society, Wesleyan Missionary Society, Reformatory and Refuge Union, Field Lane Ragged Schools and Refuges, Dr. Barnardo's Homes, Sunday-school Union, Colonial and Continental Church Society, London Society for Promoting Christianity amongst the Jews, Society for the Propagation of the Gospel in Foreign Parts, Band of Hope Union, Theatre and Special Services, Pure Literature Society, Society for the Prevention of Cruelty to Children, Army Scripture Readers' Society, Ragged Church and Chapel Union, Open-air Mission, Christian Vernacular Society for India, King Edward Ragged School, Indigent Blind Visiting Society, St. Giles's Prison Mission, One Tun Ragged School, Monthly Tract Society, Female Preventive Institution, Gravesend Ragged School, Cab Drivers' Benevolent Association, Tower Hamlets Mission, Church of England Young Men's Society, Mildmay Missions, Cabmen's Shelter Fund, Dove Row Ragged School, Waldensian Missions, George Yard Ragged Schools, Saffron Hill Italian Missions, Gifford Hall Mission, St. James's Home for Female Inebriates, Christian Community, Church of England Scripture Readers' Association, Young Men's Christian Association, Priory, Islington; Christian Evidence Society, Society for the Improvement of the Condition of the Labouring Classes, Working Men's Lord's Day Rest Association, Flower Girls' Mission, United Kingdom Alliance, Hospital Sunday Fund, Hospital Saturday Fund, Columbia Market and other Costers' Clubs, Hospital for Women, Samaritan Hospital for Women, Anti-Slavery Society, Evangelisation Society, Social Science Association, Horseferry-road Ragged School, Orphan Working School, Boys' Home, Wandsworth; London Aged Christians' Society, Webber-row Ragged School, Exeter-buildings Ragged School, Rescue Society, Society for Suppression of the Opium Trade, Royal Hospital for Diseases of the Chest, Surgical Aid Society, Thames Church Mission, Holloway Ragged School, London Anti-Vivisection Society, Shoeblack Societies and Brigades, Miss Rye's Homes, Miss Macpherson's Refuges, Aged Pilgrims' Friend Society, British Orphan Asylum, Young Men's Christian Association, Aldersgate-street; Homes for Working Boys, Mrs. Meredith's Institutions, East London Protestant Defence Association, Homes for Inebriates, Curates' Augmentation Fund, Latymer-road Mission, Stephen the Yeoman Ragged School, Rosemary Hall Mission, Polytechnic Institution, Richmond-street Refuge, Notting-hill; Nichol-street Ragged School, Indian Female Normal School Society, Turkish Missions Aid Society, North London Home for Blind Christian Women, Church Association, Nelson-street Ragged School and Mission, Cripples' Home, Children's Special Service Missions, Destitute Children's Dinner Society, Lambeth Ragged School, China Inland Mission, Richmond-street Mission, Fox-court Ragged School, Home for Little Boys, London Bible Women's Mission, Lamb and Flag Ragged School, Lord's Day Observance Society, Protestant Alliance, Copenhagen-street Industrial School, Infant Orphan Asylum, Royal Hospital for Incurables, Reedham Asylum, Young Men's Christian Association, Burlington Hall, Watford Orphan Asylum, London Female Penitentiary, Normal College for the Blind, Royal National Life-boat Institution, Dreadnought Hospital for Seamen, Missions to Seamen, Soldiers' Daughters' Home, Book Society, Evangelistic Mission, International Peace Association, St. George the Martyr Mission, King Edward Industrial Schools, Mr. Peache's Church Training College, Highbury, Paris City Mission, Tonic Sol fa College, Dean Close's Memorial School, Cheltenham, South London Association for Assisting the Blind, London Presbytery Church of England, Earlswood Asylum, Friend of Clergy Corporation, Corporation of Sons of Clergy, Young Men's Christian Association, Stafford Rooms, Royal Society for the Prevention of Cruelty to Animals, Westminster Flower Show, Gray's Yard Ragged School, Ogle Mews Ragged School, National Temperance League, Irish Church Missions, Irish Scripture Readers' Society, Irish Society, Railway Mission, Blue Ribbon Gospel Temperance Movement, Freedmen's Missions Aid Society, Birmingham Town Mission, Victoria Street Society for the Suppression of Vivisection, Wesleyan Methodist Lord's Day Observance Society, Artizans, Labourers, and General Dwellings Company, Congregational School at Caterham, Stockwell Orphanage, British Asylum for Deaf and Dumb, Royal Association in Aid of Deaf and Dumb, Female Orphan Home, Society for Widows of Medical Men, Discharged Prisoners' Aid Society, Sailors' Welcome Home, Surgical Appliance Society, National Crippled Boys' Home, Boys' Industrial Home, Forest Hill, Home for Consumptive Girls, Ashley Mission, Newport Market Industrial School, Gordon Memorial Fund for the Benefit of Poor Children, The Gordon Boys' Home, Missions to French in London, Metropolitan Drinking Fountain Association, Society for Female Teaching in the East, Female Mission to the Fallen, Young Women's Christian Association, South American Missionary Society, Early Closing Association Saturday Half-Holiday Movement, The Needle-Women's Society, Society for Promoting the Employment of Women, Romsey Corporation Charity, Society for the Relief of Persecuted Jews, Home Teaching Society for the Blind, Railway Officers and Servants' Association, Bruey Association of "Irish Society," Juvenile Sunday Union, and Young Men's Christian Association, Gracechurch-street.

Deputations of children and young persons represented the following institutions:—Chichester and Arethusa Training Ships, Girls' Home, Ealing and Sudbury National Homes, Shoeblacks—Central Reds, King Edward Industrial Schools, Field Lane Industrial Schools, Flower Girls' Mission, Cripples' Home, Home for Little Boys, George Yard Ragged Schools, King Edward Ragged Schools, One Tun Ragged School, and Costermongers' Societies and Clubs.—*Record.*

Thy country ill can spare thee, Shaftesbury!
Proud lawgiver of mercy to the poor,
Reclaiming tracts of lost humanity,
First step of brotherhood at many a door;

Who from thy lofty height of studious ease,
And proud ambition's noblest vantage ground.
Descended to avenge earth's miseries,
And stagnant depths of desolation sound.

No law of mercy but leapt forth from thee,
No galling yoke but thou wert first to hear;
Thy sovereign freedom was to set men free,
Thy noblest landscape was the human tear.

Thy grand heroic form all sorrow knew,
The ragged outcast wrung that knightly hand,
Thy footstep was the coming of the dew
To heal the burden of a fainting band!

Thou hadst a statesman's far prophetic eye,
Thy noble utterances majestic, slow,
Inspired the patriot to live, not die—
Stern warrior, warring with all human woes.

Yea! every inch a warrior, all life long!
God's hero with the lighted marble brow;
The holy thunder of that warning tongue,
The dauntless form! who leads to victory now?

Three sorrowing generations mourn thy loss,
Grand pioneer of a triumphant band
Of dauntless souls that start from Calvary's cross,
To heal the hidden sorrows of the land!

Charles A. Fox.

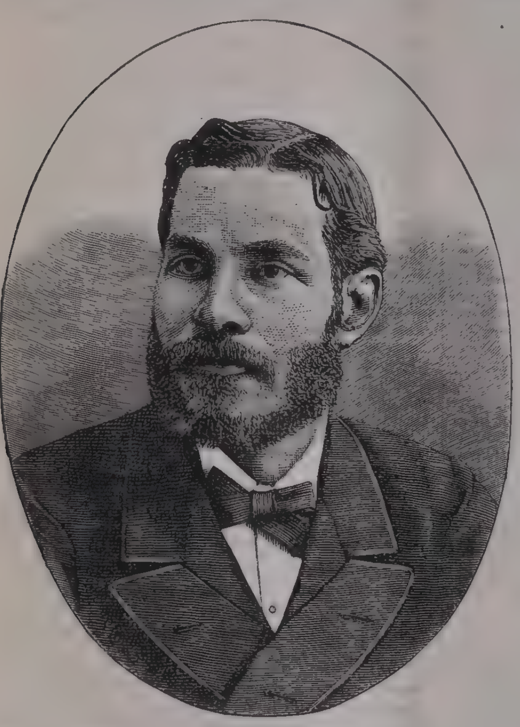
From "Punch."

Is life worth living? Who will dare to ask,
Remembering thy nobly rounded task,
Large-hearted Earl, whose lengthened track of years,
Death-shadowed now amidst a people's tears,
Spread smiles like sunshine on the earth's dark ways?
If Heaven's approval and the people's praise,
Poverty's blessing, and the joy sublime
Of ministry that lifts the curse of crime—
If these avail to dower our days with worth,
How happy was thy life, who wealth and birth
Mad'st not a perch for pleasure, pride, pretence,
But vantage ground for high beneficence!
Friend of the fallen, helper of the poor,
The poor shall see, the fallen hear no more
That kindly presence, that inspiring voice.
As in thy life their thousands did rejoice,
So at thy death they grieve. Those toilers grey,
Who find so little sun on life's hard way,
Those helpless thralls of trade, whose spirits feel
The long relentless grinding of the wheel,
Those all unchildlike children, victims small
Of modern Molochs, all who creep or fall
On poverty's rough road, or crime's steep slope,
Will miss the presence of incarnate hope,
In the Good Earl. Yet has their champion left
Bequests of which they shall not be bereft,
And legacies of help, in softened law,
And guardian edict; so that MAMMON's maw
Crushes them not quite wholly as of old.
There be his monuments! His heart is cold
Who reads unmoved the roll of that long life,
With nought but suffering and wrong at strife,
Or marks without a touch of tearful mist,
The passing of the great Philanthropist.

A LABOURER FOR GOD.*

THE LATE JAMES SCOTT, GLASGOW.

ONE of those sorrowful seasons through which we all have to pass, came to us towards the end of June last year, when we heard that James Scott, of Glasgow, had departed this life and had entered unto his rest. We called to mind the pleasant and profitable times we had spent together, both in work, and in play; and, though we could not mourn for him with whom all was well, we deeply felt the rude severance of a friendship that had been fast, though it had not been long. How much keener was the sorrow of his many intimate fellow-workers in Glasgow, not to speak of the multitudes on whose behalf he spent his strength, we could to some extent imagine. We gratefully hail the publication of this most interesting record from the pen of that veteran servant of God, Dr. Andrew Bonar, of Glasgow. No one is better fitted to write the story of Mr. Scott's busy and useful life, and the good Doctor has admirably discharged his task.



The book is much more than a mere biographical narrative; it is the well-constructed account of a remarkable chapter in the history of modern evangelism, and as such will have a profound interest even for those who did not personally know the subject of the memoir.

Among the many results of Messrs. Moody and Sankey's first visit to Glasgow was the formation of the United Evangelistic Association, which has been an unspeakable blessing not to Glasgow alone, but, we may truly say, to the ends of the earth; for it was in connection with it that Dr. Somerville was thrust forth into the foreign evangelistic field, visiting in turn Australia, the European Continent, South Africa, and recently the region of the Levant. It was as the active Secretary of this Association that Mr. James Scott accomplished the greater part of his life work. Dr. Bonar tells us here how he had been prepared for that important post by earnest and successful mission work in the same city. Through Mr. Moody's powerful advocacy, the well-known "Christian Institute," in Bothwell-street, was erected in 1874 at a cost of £30,000. Since then, besides being the headquarters of the Y.M.C.A., it has been the centre of all kinds of Christian and philanthropic work, and will, doubtless, continue to be so for many years to come. Here we may make a brief extract from the book:—

"When Mr. Moody, in 1874, had become acquainted with and observed his zeal and tact, it struck him that he had found in James Scott one who might do an important service to the revival movement. He suggested the consideration of the matter to the ministers and laymen engaged in the work, and found his suggestion approved of. Very soon, indeed, they were all of one mind as to having found a prudent, prayerful, and single-minded worker, who had special aptness for superintending and guiding the various meetings. It was remarkable how quickly Mr. Scott's capacity for organisation developed itself. Frank and lively, cheerful and happy, he exhibited rare skill and tact for the details of the work to which, from the moment of his appointment he entirely devoted himself."

Dr. Bonar gives in considerable detail the history of the Free Breakfast movement, the work among destitute children, the Mizpah Band, the evangelistic work at James Morison-street Hall, and many other developments of Christian effort, in all of which Mr. Scott was a leading worker. Failing health compelled him to seek relaxation and rest abroad. These journeys are described, and the influence they had on his subsequent work, before the Lord called his servant to Himself.

As one link in the chain of events, Dr. Bonar briefly relates the visit paid by himself and his daughter to Northfield, on the occasion of Mr. Moody's Convention in August, 1881. Our Special Commissioner, who has recently returned from America, bears testimony to the high esteem in which the Doctor is held by Christian workers on the other side. Many were the regrets expressed, by those who attended the late Northfield Convention, at the absence of the Scottish brother whose earnest and experimental talk had afforded them so much pleasure and profit at the previous gathering.

It was not given to James Scott to labour long in the harvest-field of this world, but he gathered many sheaves for the Master in the course of his brief day of toil. Dr. Bonar's narrative will not only serve to embalm the memory of him who has gone, but will, we cannot doubt, prompt to more consecrated and unremitting effort on the part of those who are still spared to engage in the service of God and of mankind.

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*James Scott: A Labourer for God. By Rev. Andrew A. Bonar, D.D. 1s., 1s. 6d. and 2s. 6d. *Morgan & Scott.*

MR. SPURGEON, referring in his "Personal Notes" in the current issue of *Sword and Trowel* to the fact of Mr. Manton Smith having sung at the Tabernacle, "Hallelujah for the Cross!" (*The Christian Choir*, Page 86), says:—"We wish all our friends would learn this noble, soul-stirring hymn, and make it the Christian's National Anthem. In these days of disloyalty to Christ, all who are true to him ought to take special pains to show their attachment and devotion to his cause."

A MEDICAL MISSION FOR SOUTH LONDON.—It is proposed to convert the Surrey Homœopathic Dispensary (72, St. George's-road, Southwark) into a medical mission, in connection with which the sick will be healed in a prayerful spirit, and the Gospel preached freely to the poor. If the necessary means can be raised, the upper part of the house will be fitted up for the reception of in-patients, where their temporal and spiritual necessities will be attended to. An earnest appeal is made for help in this effort.

David McConnell Reed, M.D.,
Physician and Evangelist.
16, Lorrimore-square, London, S.E.

Y.M.C.A. NOTES.

IPSWICH.

THE annual meeting of this association was held on Tuesday week. It was crowded, and a great success. The chairman, Mr. George Williams, of London, kindly gives 100 guineas towards the proposed new building. This Association has had prosperous times during the past year, many young men giving evidence of true conversion. The membership has steadily gone up from ninety in 1882 to 320 at present time.

NOTTINGHAM.

A band of young men in connection with the Y.M.C.A., worked earnestly during the recent goose fair, to disseminate the Gospel amongst the masses. The Open-air Mission, London, sent Mr. E. Bailey to help. The power of the Holy Ghost was felt to be present at each meeting, and many of the crowd were brought under the influence of the truth.

IRELAND.

The opening meeting of the Bray Association, reorganised last year, was held on Monday evening, October 5. Mr. John R. Fowler, President, entertained the members to tea, and addresses were given by Mr. R. McCann (Travelling Secretary), Rev. C. M. Irwin, Dr. Wise, and Captain Lefroy. A branch association has been organised at Midleton, co. Cork. At a meeting of members of the Clonmel Association an address on National Organisation was given by Mr. McCann, showing the benefits arising from such an organisation. The Male Voice Choir of the Dublin Association have been holding a series of meetings in the Y.M.C.A., Lower Abbey-street.

CINCINNATI, OHIO.

Cincinnati is, in American parlance, a "hard" city. The Sunday is known almost solely by the calendar; comparatively few remember it as the "Lord's-day." A great deal of the business, the theatres, "races," and other amusements are in full swing. Amid this surrounding iniquity and godlessness the Y.M.C.A. (under the care of Secretary Howser) stands for God and Christ, testifying with no uncertain sound. It has a well-attended Saturday-night Praise meeting, with sixty to ninety in attendance, and growing interest. An evangelistic Bible-class, an instructive and helpful "Worker's-class," Sunday-school Teachers' Preparation-class, lectures, concerts, &c.; I need hardly add the usual complement of Sunday-meetings, both in and out of doors. Last, but not least, a noon-day prayer-meeting, which stands fourth on the list of such meetings in the United States.

The brethren propose, and look forward to, a series of special Gospel meetings shortly. Brethren, pray for these.

James C. Oakshett, Pastor.
Fergus-street Church, Cin., Ohio, U.S.A.

PUNJAUB, INDIA.—A correspondent states that the zealous Baptist missionaries, labouring in Agra, did good service by preaching and selling books at the "Sitala Mela" or fair held there in July last.

THE MEN'S NIGHT SCHOOL at the Conference Hall, Mildmay, is now re-opened for the winter session. Free classes for reading, writing, arithmetic, mensuration, composition, English history, book-keeping, shorthand, geometry, freehand drawing, French and Scripture, are held every Monday, Wednesday, and Friday, from 7.30 to 9.30.

BIBLE SOCIETY OF SCOTLAND.—At the monthly meeting of the Glasgow Directors on Monday week, a cordial tribute was paid to the memory and eminent services of the late Earl of Shaftesbury, President of the British and Foreign Bible Society, and who had always shown a special interest in the work of the National Bible Society. The Board also adopted a letter of welcome to the Evangelical Alliance then meeting in Glasgow.

THE GOSPEL IN THE VILLAGES.—Mr. W. Catlin writes:—Three years ago I visited Radford, near Leamington, and laboured a few days with Mrs. Robinson, a resident who began a cottage meeting in her back parlour. We prayed God for a mission room, and without any begging the money came in. The Robinson family likewise, her poor neighbours, made such sacrifices as I have seldom seen. They have erected, in their own orchard, a very pretty iron room, holding 200, and last week I had the joy of conducting seven services of Praise. Should any evangelists be going that way they will be welcomed at Radford, where a wonderful work of grace is progressing.

THE DEMAND FOR MORAL MEMBERS OF PARLIAMENT.

A WOMAN'S APPEAL TO THE ELECTORS.

By JOSEPHINE E. BUTLER.

BY whom are we in future to be governed? Women are asking this question on the eve of the approaching elections, even more anxiously, I believe, than men; more anxiously, because they themselves are still denied the right and power of expressing by their votes their opinion of the candidates who are crowding forward, asking to be allowed to represent them in Parliament, and to have a share in making the laws by which they and their children, their households, and even their nurseries, are in future to be influenced for good or for evil. As a woman, I am deeply thankful that at last the question of private and personal character is coming to the front in the selection of our representatives. I hope the day is past in which it could be said or believed that it was possible for a man who was corrupt in his private life and character to be a useful, just, or beneficent ruler. Who can reckon up the miseries, the wrongs, the soul murders, and the destruction of young lives which have been going on for years past, owing in a great measure to the shameful state of our laws on questions bearing on morality, that shameful state being obstinately maintained year by year by men in Parliament whose very presence there is a block to all good and pure measures? The time has come for

PLAIN SPEAKING.

When women, who, like myself, having done what they could to save a few of the lost, have looked at such men in Parliament, and heard them arguing in favour of Contagious Diseases Acts, and against any proposed modicum of protection for little girls, they have felt sick with anger and sorrow, in their knowledge of facts of which they could not speak, because none would have believed or heeded their words. We have listened to cynical arguments in favour of the protection of male vice from men in that House of Commons, whose illegitimate children and cast-off paramours we have sheltered and nursed in their disease and poverty and desertion, and the victims of whose seductions we have laboured hard to restore to hope and a new life. Sometimes, after looking down from the ladies' gallery there, or vainly arguing with some hardened sinner in the lobby, we have returned to our almost hopeless work among their victims, and have been driven in a moment of darkness to ask, "Is there indeed a God in heaven?" I have seen a good mother, wild with grief, kneeling by the dead body of her young daughter in my own house, where my husband and I had received the dying outcast, and heard that mother shriek the name of the man, the gentleman, the "honourable member for ——," who had ruined her child. "If that man could but see her now!" she cried. "O God, keep me from thoughts of revenge and blood." How little do some good people understand our pitiful, desperate demand to be put just on a level with the poor agricultural labourers, and to be granted that little favour, the Parliamentary vote! They prate about women coveting power, and stepping out of their sphere, while what we are craving for, with aching hearts, is but to be able to protect ourselves and our children from male destroyers, not only from their deeds of shame, but from their evil influence in the Legislature. There is a French saying, that it is "women who make the morals of a country." That is not true, it cannot be true, so long as

MEN ALONE MAKE THE LAWS.

For the law is a mighty teacher of morality or immorality, justice or injustice. It is a matter of regret to thousands of women that they are unable, at this critical moment, to bring any direct influence to bear in the creation of the new Parliament; and all the more do they earnestly pray that the men electors—those among them at least who fear God and love justice—will take full advantage of the present wave of public feeling in favour of righteousness, which has been promoted, in God's providence, since the revelations of *The Pall Mall Gazette*. We do hope better things of a new Parliament, a people's Parliament, than we have ever realised in the past. What we have got of good in the past has been due to the efforts of a handful of true and just men, who have watched and battled for a measure of justice; but who could not even have obtained what they did but for the backing up of a strong public opinion outside, aroused at last by a pressing sense of danger and wrong. Whether or not the old party distinctions will be broken up, one thing seems certain—that the M.P.'s of the future must be truer representatives of the public conscience than those of the past have been; that they must comprehend better, and echo more clearly the voice of the people. Only in those men who have the courage to protest against iniquity on every side will the people ultimately trust. The eyes of the people are being opened, partially at least, to the moral corruption in the midst of which they have been living. Hitherto they have been conscious only, perhaps, of some one wrong pressing immediately on themselves or their own section of society, but not of the great mass of criminal vice around them which is now revealed; and there is now a cry arising in the people's heart for *justice;* more or less articulately it expresses the thought, "since God created us brothers, let us put an end to this trading in man by man, this conspiracy of greed and lust which is destroying the daughters of the people: let us have redress and justice." The leaders of the future, whether in or out of Parliament, if they wish to accomplish any real and fruitful work for the multitudes of our land—an enduring work, not a mere ephemeral structure built upon the ruins that strew our path—must rise above the ordinary notions of Parliamentary politics to the regal conception of justice; and those who profess the religion of Jesus must bring into public life and into the Legislature the stern, practical, social, real side of the Gospel. The religion of Christ must become again what it was when He was on earth.

TEST QUESTIONS AT ELECTIONS

are useful things. They give electors some chance of obtaining in a compact and concrete, if not a very exhaustive form, the views generally of the candidate on the great moral questions now before the country, and, it may be said, before the world. It may be left to those who are more skilled than I am in the drawing up of such test questions to choose and formulate them. But I would suggest that each candidate should be asked questions in some such form as the following:—

(1) Will he vote for the total repeal of the C.D. Acts?

(2) Is he prepared to vote for a Parliamentary inquiry into the reason why the prosecution of Mrs. Jeffries was hushed up, and why Inspector Minahan was dismissed from the police force?

(3) Is he prepared to vote for, or to ask a question in Parliament on the subject of a Parliamentary inquiry as to the circumstances which have induced the prosecution by the Treasury of Mr. Stead, Mr. Booth, and their assistants, to whose labours the Criminal Law Amendment Act has been mainly due; while no prosecution has been undertaken by the Treasury against any single one of the real offenders, whose crimes these persons have done so much to expose?

Many others might be suggested. A true answer given to the first question would tend to unmask the false friends of democracy, the secret enemies of liberty, even though they should be professedly Radicals and men of the people. Such men are very ready with fine phrases; but just ask them one or two very plain, very precise questions upon certain *facts*, insignificant in appearance, but which have a special power of unveiling their inmost hearts. Ask them

WHAT DO THEY THINK OF THE CONTAGIOUS DISEASES ACTS?

Then pay attention! Mark them well! Some will do their best to evade the question, or they will tell you they can't understand why you are so eager about a matter of secondary importance, a matter of hygiene, of mere public convenience, of order in the streets, of one of the many methods by which the suppression of vice may be at least partially attained, &c., &c. But be it well understood that at the root of this question, above all others which have come before us in our times, lies the great fundamental question of individual liberty. The partisan of arbitrary power, whether he calls himself a Radical or a Tory, displays by his favourable opinion of those Acts the contempt he entertains for the individual, so long as that individual is insignificant or stands alone. Full of vague ideas and grandiloquent phrases about acting on the "masses," why need he disturb himself about individuals who have no power or influence? These base C. D. Acts take direct effect on women only. Their advocates, by cynically displaying their contempt for women—because woman is a weak creature whose anger is not dangerous and whose cry is easily stifled—confess, without knowing it, their contempt for all individuality, for personal freedom itself. If men like this get the upper hand, it is not difficult to see to what a social condition we shall be slowly but fatally reduced. Police rule and police regulations will, even under a popular Government, be gradually substituted for law. Every form of violence which works its way by trampling on the rights of the individual has been found throughout history to proceed, of necessity, to set aside the law, in order to get rid of the obstacles which the law opposes to its designs and working. This is the reason why the shallow, the rough and ready, and the selfish and tyrannising politicians are alike eager to extend the discretionary

POWERS OF THE POLICE.

The triumph of the police over law brings, sooner or later, also the depravation of the magistracy—the guardians and interpreters of the law. We see the beginning of these tendencies very strongly already. How does the police appear—what has its action been in connection with some recent events? Take a single illustration:—

For many years English girls have been carried off to ruin or death in evil houses on the Continent. Some of us made an outcry, and the police investigated and denied the fact. Then the Committee of the House of Lords endorsed the truth of our assertions, and the fact that multitudes of such girls were so cheated and destroyed. But not in one single instance, during the time of office of Mr. Howard Vincent, had the police brought one of these girls back, nor have they or the Government instituted any proceedings against these abductors. They have now produced Eliza Armstrong, for whose pretended abduction some of the best and bravest friends of justice are now on their trial.

It is a matter for profound gratitude that the new Criminal Law Amendment Act gives no new or extended powers to the police, but that it throws responsibility rather on the citizens. This question of the police, and their unfitness to be entrusted with powers over women or any guardianship of public morality, is one of the vital questions of the present time. When electors ask the question of candidates for election, "Will you vote for the repeal of the Contagious Diseases Acts?" or "What is your opinion concerning the regulation of vice?"—let them remember that this question, insignificant as it may seem to some in appearance, is in reality of the very gravest import. The true meaning of the question is,

"HOW MUCH DO YOU CARE FOR THE RIGHTS OF THE WEAK?"

Christian electors have a right to employ the test employed by their Divine Master, and to declare to those who seek their confidence—"By your attitude towards the lowliest and most despised members of society will we judge of the sincerity of your professions towards ourselves. By your judgment of and action towards the most disinherited of human beings, the fallen woman, we will form our estimate of what is likely to be the character of your influence in Parliament."

THE CRUSADE.

The crusade so heroically undertaken by Mr. Stead and his fellow-workers was difficult enough; but let me press on your readers the consideration of what the difficulty would have been had the system of State regulation of vice existed in London. The doors which he found it so difficult and perilous to enter would have been doubly barred against him. He would have had to attack a fortress not only maintained by the gold and influence of highly-placed individuals (some of them, no doubt, members of the Legislature, and filling public offices), but by the Government itself. He would have had the whole dead weight of the State guardianship and State monopoly of prostitution to contend against. For under this terrible system (as a member of the French Senate, Mons. E. de Pressensé, says), "The State holds the key of this chamber of death—the State is the door-keeper to admit to it whom it will, and to exclude whom it will. In this officially guarded chamber of death the State sacrifices thousands of female victims doomed to perdition, treating them as vile matter which receives the official stamp at the custom-house of human merchandise." Mr. Stead has had to meet the cunning, the craft, the opposition, the hatred, the vengeance (shown in the present prosecution) of individuals, some of them influential, as is proved by their successful provocation of the Government to play the astounding part to which it has committed itself in this prosecution; but under the *régime* of regulation, he would have had from the first to fight the Government itself in every step he took; he would have been guilty of attacking a Government Institution. Few persons in England have any conception of the difficulties we meet with on the Continent in our battle against criminal vice. Such an uprising as that promoted by Mr. Stead's action, and such an onward movement towards reformation, is next to an impossibility in foreign countries where this system exists. It seems as if no real reform in this direction could be achieved on the Continent short of a political revolution. We have, happily, not had the accursed system long enough among us here to see all its abominable fruits in full development. We have seen them all in embryo, and growing apace, until the vote of April, 1883, paralysed its operation. It still remains, however, on the Statute Book, the law of the land for certain districts, and could in a moment be restored in all its activity. It must be got rid of by the new Parliament. A clean sweep must be made of all such abominable Continental importations.

We are on the eve of great events; we are already in the heat of a great moral conflict; and the battle will grow hotter yet—far hotter. We are only at the beginning of the era of prosecution and persecution for righteousness' sake. We may, and do, hope for a purer Parliament, if the electors will wake up to the tremendous issues now before this country, issues immeasurably greater than those depending on the triumph of this or that political party: but when we shall have secured a purer Parliament, the struggle for a purified nation and a saved people will only be at its beginning. Unless God, by the might of his Holy Spirit, works powerfully and widely in the hearts of our people—in our own hearts, each one of us—we shall not be saved as a people in the mighty shaking of the nations which is at hand. The diseases of our own hearts and of our social system, if but slightly healed, will break forth again; moral corruption will set in again like a flood-tide; the noble watchwords of to-day will become the rotten and wretched Shibboleths of to-morrow; we shall have "a name to live while we are dead." For my part, I have not an atom of faith in any reform, moral, social, or political, which has not at its root a real repentance before God, a ruthless banishing from the heart and life, by individuals, of all that is opposed to justice, purity, and holiness, and a quickening of every power of the soul by the breath of the Spirit of God. Christian politicians, lovers of our country, let us, while we work, also pray—unitedly pray—that God will arise and, taking our nation in hand, will chasten, train, and mould it for the carrying out of his own purposes in the future of the world.

[The foregoing, which appeared last week in *The Methodist Times*, has been reprinted in leaflet form, and may be had at the office of that paper, 125, Fleet-street, E.C. 1s. 6d. per 100; 12s. per 1000, carriage paid.]

EVANGELISTIC NOTES.

[Contributions to these Notes will be welcomed from any quarter; specially of evanglistic work in any of the churches.]

EVENWOOD, DURHAM.—Gospel meetings were lately held here, and several professed to decide for Christ.

REV. W. HASLAM is full of work in Canada, and proposes till Christmas to take a series of missions in the Province of Ontaria.

SALFORD.—The "Hephzibah Christian Mission" carried on here reports an increase during the last six weeks of forty souls, old and young.

MR. G. C. NEEDHAM.—*The Daily Bee*, of Lynn, Mass., reports Gospel services by this evangelist, "which for impressiveness have not been equalled" in the city. Professor Towner was in charge of the service of song. Mr. Moody was announced to speak at one of the meetings.

THREE BRIDGES.—A very successful fifteen days' mission has been carried on at the Worth Mission Hall by Mr. G. A. Weller. Many have been awakened, others have come out on the Lord's side, and it has been a time of great blessing and refreshing to all connected with the work.

REV. J. MOUNTAIN and Mrs. Mountain, according to latest reports, were conducting three weeks' Gospel services in Brisbane, Queensland; so far as the meetings had gone, there was no little apparent fruit. The evangelists were afterwards to visit Rockhampton and Maryborough.

OUR RAILWAY MEN.—The sending of monthly packets of Gospel literature amongst our Metropolitan Railway-men, is carried on by Christians interested in this work. Lately a mission-room has been opened on the Company's premises at Edgware-road. Miss Jackson, 21, Stanley-gardens, London, W., will gladly supply the names of men to any willing to help in this simple work for the Master. Each packet costs about 2½d.

NOTTINGHAMSHIRE.—During the summer months one of the Evangelisation Society's tents has been in full work in this district. Several villages have been reached, and the result gives great cause for gratitude to God. When harvest came on, and the people in villages were busy, the tent was moved to Gainsborough, on the opposite side of the Trent. For six weeks the evangelists laboured there with much success.

MARYLAND POINT, E.—Our venerable brother, Mr. John Stabb, writes:—On Sunday week I conducted the Harvest Thanksgiving Service at our mission room here. The attendance was large, and the occasion was most interesting and solemn. By the Gospel Temperance meetings held weekly 450 persons have joined the movement, and many have been converted. The men have formed a prayer-meeting, which is held weekly in that hall.

QUEEN'S-PARK HALL, HARROW-ROAD, W.—This hall was built by the Directors of the Artisans' Dwellings Company, for the use of the people residing on the estate. An earnest Christian residing in the neighbourhood secured the hall for use on the Lords-day, and the Lord has greatly blessed the effort. The Evangelisation Society have principally supplied the speakers for the Sunday evenings. On Sunday week Mr. Henry Varley preached to an immense audience.

SALVATION LIFE GUARDS.—Last week the "Salvation Life Guards" arrived in London, after their seven weeks' campaign in the Northern and Midland counties. They numbered about 170 men. They were joined at Leicester by about 200 "lasses," mostly from the Clapton Training Homes, and a number of men officers in charge of corps in the London division, all of whom accompanied them to London. The campaign appears to have been most successful in its results. A meeting was held in the Clapton Congress Hall to welcome them home. Mr. H. Booth said they had marched over 400 miles on foot, and had had as many as 163,000 people in the meetings. The people in the different places had received them with the utmost generosity, and had taken great interest in providing them with food.

CITY TEMPLE.—At a recent social gatherin Dr. Parker said he should be glad to see a numbe of young men brought together under some suc name as the Evangelistic Band, who should go ou and invite to that church persons in the City wh did not attend any place of worship.

MR. HENRY VARLEY preached at Southgate road Presbyterian Church on Sunday last. At th close of a solemn and thoughtful address, on th subject of the rich man and Lazarus, thirty-tw persons in the after meeting rose in confession o their faith in Christ. Very clearly did this servan of Christ show how the motives of terror in view o the wrath to come, and eternal glory in view of th world to come, are alike parts of the whole counse of God.

PLUMSTEAD.—A good work is carried o at the Cage-lane Mission Hall here, mainly throug the zeal of a Christian lady, who contributes to th cost largely out of her own limited means. A serie of special Gospel services are to be held during th first half of November, and prayer for a rich blessing on the effort is desired. We commend th general work of the mission in a most needy neighbourhood, to the sympathetic consideration of th Christian public.

SCARBOROUGH.—The last open-air servic for the season, conducted by Rev. R. Balgarni was held on Sunday week in the Foreshore-roa This is the thirtieth year of their continuanc During the past summer fourteen services hav been held, which have been largly attended. M Balgarnie has frequently received letters fro different parts of the country, thanking him fo spiritual benefits experienced at these service This year the collection made on behalf of the Se Bathing Infirmary amounted to £10 12s. 5d.

MRS. GUINNESS writes:—We have cheerin and delightful tidings from our son Harry in Australia. He has been labouring in Hobart, Launceston, Adelaide, and is now in Melbourne an Sydney. Everywhere the Lord has granted hi wide acceptance and much Gospel success, hundreds having been gathered in through his labour We hope to see him home in the course of ne year with his brother and sister. They come New Zealand and San Francisco, and, as Harr will be preaching by the way, may not reach till the end of next summer.

THE RIVERSIDE GOSPEL MISSION begu about two years ago, and, conducted by Mr. Tregal is carried on amidst the waterside population of th parish of Rotherhithe. The labourers living o the banks of the Thames form the poorest o London's inhabitants, and are the most difficult reach by the ordinary church service. A goodl number have professed to have found Christ. The now teach in the Sabbath-school connected with th mission, distribute tracts, &c. The Sabbath-scho numbers 200 scholars drawn from the homes of th very poor, and there is a Temperance Society.

GLOUCESTER.—Rev. F. D. Sandford, of Boston, America (whom God has greatly blessed i many cities), has kindly consented (D.V.) to conduct a mission for Scriptural Holiness in the Cor Exchange, from October 20 to November 1. M Sandford is associated with Dr. Charles Cullis, o Boston, America, in the well-known work of Go there, and in the Holiness Conventions of whic Dr. Cullis is President in the United States, an was one of the delegates at the recent internationa conferences in London, Brighton, Liverpool, Newcastle, Aberdeen, &c.

A NEW RAILWAY MISSION HALL.—A ne hall was opened at West Brompton, on the 8t inst., in connection with "The Railway Mission. It is situated in the Lillie-road, and will seat near 500. Dr. Churchill presided at the opening servic and addresses were given by Messrs. D. Spence H. E. Walton, Ned Wright, and W. Tharme. Th first-named, with Miss Eck and Miss Protheroe an a resident missionary, has the care of the work Gospel meetings are being held by Mr. W. Tharme of Liverpool. Ladies and gentlemen willing help are invited to write to Mr. D. Spencer, 18 Aldersgate-street, E.C.

HALIFAX.—Rev. Thomas Waugh has co cluded a fortnight of special mission services her which have resulted in great blessing. The turnin point in the mission was at the men's meeting o the Sunday afternoon. About 800 men gathere together to hear the mission preacher. Earnes faithful words were spoken, and many hearts we bowed before the Lord. The influence of the mi sion now became widespread. On Monday nigh when Mr. Waugh gave an account of his conve sion, scores were turned away from the doors. Th afternoon meetings for holiness were times o special blessing.—*Methodist Times.*

For the Young.

THE SPARROW'S BREAKFAST.

Your heavenly Father feedeth them."—Matt. vi. 26.

A LITTLE sparrow flew past the window, and alighting on the roof of an out-house, it egan pegging away at a small crust of bread hich happened to be there. I had often heard f God feeding the birds. I now watched to see ow He did it.

The little bird ate heartily. It was clear that s appetite was good, but his outward appear- nce betrayed no sign of acquaintance with unger. His face showed no trace of care or nxiety such as I had seen on the faces of men. e seemed to eat till he felt satisfied. Then he ew away to a tree.

I began to think. Now, if that little bird had ken a fancy for a lump of sugar to eat with s bread, possibly he would have to hop, and pend the remainder of the day in looking for , and go to his bed dissatisfied and dis- ppointed.

In the case of man, who is of "more value an many sparrows," he is not so easily satisfied, ence his continual discontentment and anxiety, d the endless toil necessary to satisfy a long ain of wants. Give him bread, and he will ant butter on it; give him butter on it, and e will then want sugar on the butter; give m the bread, with butter and sugar on it, and e will want cream to moisten the sugar. So ith his clothing, his house, his all. His ever- creasing number of wants make him their ave.

If thou art a child of God, have as few wants possible, that thou mayest have more time to evote to God's service on earth. "Better is a indful with quietness, than both the hands full ith travail and vexation of spirit" (Eccl. iv. 6.)

John Saunders.

GATHERING FLOWERS.

e golden glow of harvest-tide was shed
cross the fields at dawn, where reapers sped
out their busy task, nor dreamed of rest,
ll waiting sheaves in shining store were prest:
e wealth of warm, sweet-scented summer air
ngered amidst the tresses of a maiden fair,
ho idly strayed throughout the sunlit hours,
lanes and harvest-field, in search of flowers.

e day wore on; and still, in dreams and play,
e maiden whiled the happy hours away;
e reapers paused to watch the child, and ask,
Wilt thou not gladly share our harvest-task?
ther in golden sheaves, nor stay to rest,
ll yonder blazing sun sleeps in the west?"
Nay," smiled the maiden, "surely sunny hours
e only meant to spend in gathering flowers!"

e hours rolled by; and evening's cooler shade
ept with its silent softness over field and glade;
reaper paused beside the careless child
ith grave, sad face, which never changed, nor smiled;
Suppose the Master came to-night this way,
king account of hours now gone for aye;
oking to see the sheaves *your* hands have bound,
e work *your* fingers in his fields have found;
ow would you answer for the wasted hours
hich you have dreamed away in gathering flowers?"

this rebuke, aroused, dismayed, the child,
lled with a terror half-defined, and wild,
rang to her feet, and quickly made her way
here the great shining sheaves of harvest lay,
aiting some willing hand. She toiled and wept,
d wept and toiled, while weary reapers slept,
der the moonlit skies, nor dared to rest
hile that strange terror filled her wakened breast.

t, oh! when once again the morning smiled
fair sweet beauty on the weary child,
w calm her soul! how full of rest her heart!
owing that in the Master's work she had a part,
owing the recompense of work well-done—
ough late—by her had been most surely won;
owing, that come He when He would, her hours
re better fruit than sheaves of withered flowers.

d would not have our brightest, sweetest hours,
life and love, spent idly gathering flowers—
has some service for each soul to do,
its brief life-day, if it only knew!
d, when God's child, heaven-grown to man's estate,
sses rejoicing through the golden gate,
sweeter memories his life will yield
an those of hours spent in God's harvest-field.

Eva Travers Evered Poole.

HOOKS AND EYES.*

SKY-ROCKET BALLS.

"Who will go to Polesloe-park and see the fireworks?" had been the cry amongst the young ones. At last it was decided that Eleanor and James should chaperone the other three, whilst all five should be escorted under Mr. and Mrs. Grant's wings with their own birdies, whilst our poor caged dove was to coo by the corner of the bedroom window under my cover. From this window we could see all the rockets ascend "miles and miles high," as Robby said afterwards.

"Whether it were miles or feet, we did not care to measure, but *we* gained a lesson out of the pretty balls, didn't we, Dovey?"

"Yes, aunty," said our "guardian angel," as one boy called her, and "tutelary saint," the other.

As I was holding her thin little hand in mine, and supporting her hot head against my shoulder that evening, she said:

"Aunty, aunty, look! there's a bang! now for the balls; look! gold—now red—now blue—now violet; now out, just as they have touched the tree-tops. Ah, aunty, ar'n't they lovely? they seem to grow *out* of each other!"

"Yes, darling, and that is why I like to look at them; they always remind me of the twelve manner of fruits in Rev. xxii., the second verse. The tree that yields fruit every month—one comes out of the other, as the beauteous balls break, and others come out of them. So the fruit of the tree of life; only with this fruit there is no exhaustion, no death, no withering. It remains; it goes on for ever—every month always fresh and beautiful. And is not this tree but the symbol of what spiritual life ought to be? One grace produces another; that first one does not fade, but another grows out of it."

"Aunty, shall I ever be like that?"

"Yes; I am sure you will, Dovey. I always expect to find new graces in my pets. If I find love this year, I expect joy added on next, as St. Paul says in Gal. v. 22; and then peace, &c. Or the 'faith' of St. Peter buds into virtue, and virtue blossoms in the end into charity or love."

"Oh, aunty, I am asking God to make me patient this year. Shall I bud into something else? Patience is white; what shall the rest be—blue?"

"Yes, darling, call it blue if you like; but God says, 'Patience worketh experience, and experience blossoms into hope, and hope blooms into love,' because the love of God is shed abroad in our hearts" (Rom. v. 4, 5).

Additional answers to last acrostic received from A.D. A.M. T.L. C.C. C.H. B.A. W.F.R. E.M.T. A.L P. E.M.H. G.E.H. W.K. E.R.

[Lines Nos. 36 and 37 of this acrostic were stated incorrectly; they should have been "A Judean Governor who sent Paul to *Cæsar*," and "A Sorcerer rebuked by *Peter*."]

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CHILDREN'S MISSION, FOREIGN BRANCH.

DEAR FRIEND,—We are greatly in want of help for the Foreign Branch of our Children's Mission, which is to supply missionaries all the world over with simple Gospel tracts for children. This important work is rapidly developing, but so very little money has come in for it the last few months, that we are becoming seriously perplexed.

Nearly a million and a half more of these tracts are now passing through the press, and they will cost about £1000. We shall soon have these beautifully-illustrated tracts in forty languages. Our Committee will indeed be thankful for help in this our time of need. An edition of 150,000 can be printed for £100, including cost of pictures, &c.

Dr. Bruce of the Bible Society, has written from Ispahan, most kindly offering to translate the tracts into Persian and Armenian; and Dr. Williamson, of the Tract and Book Society for China, who has just started for Shanghai, is about to translate them into Wun-li and Mandarin Chinese, and we should much like to be able to print 250,000 of each of these dialects, but that would cost £300 more.—Faithfully yours,

Josiah Spiers.

48, *Paternoster-row, London.*

THE GOSPEL FOR THE MASSES.

THE Committee of the Special Religious Services in Theatres, Halls, and Mission-rooms have agreed to resume the services at the following buildings:—Pavilion Theatre, Whitechapel-road; Town Hall, Shoreditch; Town Hall, Holborn; Town Hall, Bermondsey; Town Hall, Kensington; St. James's Hall, Regent-street; Temple of Varieties, Hammersmith; Croydon Theatre (supplied only with preachers); Good Duke Humphrey Hall, Greenwich; Alexandra Temperance Hall, Southwark-park-road; Park Hall, Camden Town; The Morley Hall, Hackney; Evangelical Hall, High-street, Homerton (supplied only with preachers); Queen's-park Hall, Harrow-road (grant made in aid of).

Associated as we have been with the late Earl of Shaftesbury in this effort to reach the people from the very commencement, we feel profoundly grateful not only that year by year the necessary resources have generally been provided, but also that at the present time all sections of the Christian Church are now recognising the wisdom of the principles on which the Committee have all along proceeded. The failure of mere church-building schemes to win the people for Christ is now generally confessed, and the various religious bodies acknowledge that the "old lines" of missionary effort must be departed from. Last winter the services in the fourteen buildings engaged by the Committee were attended in the most encouraging manner, and at the Pavilion Theatre, on Sunday evenings, 3000 to 4000 persons were often to be found listening to the words of everlasting life. The Committee regret to commence this new course of services with a deficit of £150.

Truly London belongs to the whole nation. It is a portion of our glory, and, in some respects, of our shame. The interest of all the other cities of the kingdom is purely local, but the welfare—social, commercial, and religious—of this great centre of civilisation, this "aggregate of various nations," as Addison called it, is imperial in character, and belongs to every Englishman. Can you kindly aid us in this effort to preach the Gospel to the *poor*?

R. N. Fowler, Hon. Secretary.
Chas. M. Sawell, Secretary.

3, *Bridewell-place, E.C.*

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MISS MITTENDORFF'S ORPHAN HOME.

DEAR SIR,—Will you kindly inform the readers of The Christian that Miss Mittendorff's Home for Deserted and Destitute Children is just now in great need? About seventy of the children were with us on a recent Sunday morning, when I called upon the congregation to "serve the Lord with gladness; come before his presence with singing." It must have been hard for them to do so with a comparatively empty larder. In a note after service, full of hope in God and confidence for the future, our sister writes: "As poor as we can possibly be, without meat and butter, and thankful for the daily bread only." It occurred to me that if some of the stewards of the Lord's gold and silver knew this the heart of our sister would soon be relieved, and made to triumph in the Lord. The Home is dear to many of us, who, beyond praying for it, and sympathising with its work and workers, are not able much to aid it.—Yours truly,

Epsom. (Rev.) W. Summers.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Oct. 18, Luke xxi. 25—38; Oct. 19, xxii. 1—13; Oct. 20, xxii. 14—23; Oct. 21, xxii. 24—38; Oct. 22, xxii. 39—53; Oct. 23, xxii. 54—71; Oct. 24, xxiii. 1—12.

AGED PILGRIMS' FRIEND SOCIETY.—On Friday last, a crowded meeting in aid of this Society was held in the Mansion House. Mr. J. Maden Holt presided, and addresses were given by Revs. Dr. Lewis Borrett White, J. Vaughan, and G. Plaford, Mr. F. A. Bevan, Mr. S. Gurney Sheppard, and other friends. Mr. J. E Hazelton, secretary, read a statement of the operations of the Society, showing that 1109 pensioners are now on the books, and upwards of £7000 per annum expended in pensions alone; 180 of the pensioners have comfortable abodes in the four Homes of the Society. Fresh help is needed.

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* Hooks and Eyes is the title of a new book which Miss Leakey, Exeter, wishes to publish shortly, if friends will send her orders at once.

Notes and Comments.

THOSE who wish to understand fully the bearings of the now famous "Armstrong case," so far as it has been made public, should read the verbatim report of the proceedings at Bow-street Police-court, published (with numerous illustrations) at the office of *The Pall Mall Gazette*, 2, Northumberland-street, Strand, price 6d. The letter on the same subject, by Mrs. Josephine Butler, which recently appeared in our columns, can be had from this office in neat leaflet form, 1s. 6d. per 100, post free.

We draw special attention to the rousing appeal to the electors, by Mrs. Josephine Butler, which appears in our present issue. The same demand for a purified Legislature was strenuously made by Rev. Hugh Price Hughes in a sermon on Sunday week:—

> "They had thought it possible in the past for an impure man to be quite fit for a public position. Henceforth, so far as in them lay, no man who sinned against the great law of God should either make their laws or administer them. They were not so foolish as to suppose that they could suppress private vice, or make men virtuous by Act of Parliament, but they could at least relegate the impure to private life."

Mr. Price Hughes, instead of taking a season of holiday rest, has been visiting some of the large northern towns with Mr. Stead, endeavouring by his fervid speech to educate these great constituencies on the subjects that are moving the nation.

Friends of missions may be glad to know that Major Tucker, who has for some years superintended the work of the Salvation Army in India, will give an account of his experiences this (Thursday) evening at eight o'clock, at Farnley House, No. 15, Chelsea Embankment, the residence of Mr. W. J. Armitage.

Amongst the coming local reforms none is more imperative than the removal of the power which the magistrates possess to grant licenses. Designed originally to restrain, the magistrates have licensed three times the number of the houses which are legitimately required. These houses stand almost as three to one compared with the grocer, butcher, or baker. This condition arises from the enormous influence which wealthy distillers and brewers bring to bear upon the Bench. No wonder that poverty and degradation abound, or that Lord Salisbury should use the following words at Newport on Wednesday week concerning this very subject. Speaking of Local Government, his Lordship said:—

> "I should be prepared to go a step further, and to place the power of licensing in the hands of local authorities to the extent to which the magistrates have it now. I see no reason for thinking that the local authority would exercise it less wisely and less liberally than the magistrates, and I cannot blind my eyes to the fact that special sectional and not always fair opinions sometimes gain ground on the Bench, and really disqualify the magistrates from exercising a perfectly satisfactory jurisdiction on the subject."

A Roman Catholic priest, who advertises weekly, describes his church, in one of the London suburbs, as the "centre of prayer for the faithful departed," and announces the fact that the Mass is offered there "once a week, and prayer said daily for the suffering souls in purgatory." The advertisement goes on to say, "Names are placed on the yearly list for one shilling, or on the permanent list for ten shillings." The existence of this "permanent list" may give rise to grave doubts as to the efficacy of the Masses, but the matter may be capable of explanation, for, to judge from some Romish publications and utterances, purgatorial time, like geological time, requires many figures for its expression, and does not mean very much after all.

The Pope, at any rate, is very liberal in his dealings with it, and quite recently he has, according to Cardinal Manning's Pastoral, "granted an indulgence of seven years and seven times forty days" for each attendance at the recital of the Rosary, and "each prayer for *the intention* of the Holy Father," and "to all who shall fulfil at least ten times these devotions a plenary indulgence of *all the punishment attached to the sins they have committed.*" The Decree of the Sacred Congregation of Rites, which conveys the Pope's directions, is a singular document. "The Rosary" was, it states, "instituted by the special providence of God for the purpose chiefly of imploring the most powerful and ready aid of the Queen of Heaven," and it is added that the Virgin Mary "has alone destroyed all heresies throughout the world," and that she will, "if we show worthy fruits of penance, at length turn aside the avenging anger of Divine justice."

"Cruel cheapness" has its martyrs in other places than the East-end of London. The women and girls who are engaged in the staple industry of Glenties and other places in the north of Ireland, glove and stocking knitting, earn five farthings by eighteen hours' work! At a recent meeting on the subject of the low rate of remuneration, one of the speakers made a demand which seems modest enough even in these days of fierce competition. "We ask," said he, "that the knitters may be paid at the rate of twopence per pair. At this price an expert knitter will be able to earn the handsome wages of fourpence per day, and for this she can buy four or five pounds of Indian meal."

Surely in such matters ignorance must be bliss, for but few people would be able to wear the gloves with any feeling of comfort if they were aware of the fact that their cheapness was based upon the hungry and unrewarded toil of a starved woman. Such knowledge, one would think, would be almost too much even for some of our leading political economists.

At a quiet little Sussex village, almost under the shadow of the lovely Downs, a chapel was "opened and blessed" the other day in the house of a small brotherhood with the very high-sounding name of "The Exiled Præmonstratensians," a certain Brother Francis taking the vows at the same time.

The Duke of Norfolk, who already has erected seven or eight Roman Catholic churches in Sussex, has, it seems, expressed a wish to provide the few inhabitants of Storrington "with the means of acquiring a knowledge of the true faith," and has given a small property to the five monks who were expelled from France in 1882, and the nine others who have joined them since they came to Sussex. The movement is an interesting one from the fact that the object which the exiles have in view is stated to be "the conversion of England," and that the monks as yet have made slight progress in their study of the English language. It is recorded, however, that as yet, the Duke of Norfolk notwithstanding, "the help received from England has been but small," though in return for benefactions the monks offer "their devotions, works, and merits."

If statesmen just now abstain from any striking references to the Temperance question, electors can make up for the omission by following the keenly practical advice recently given by Rev. Charles Garrett, to "*let party landmarks go, and vote for a sober country.*" A heavy drink bill and heavy taxation are simply cause and effect, and as it is impossible to reduce the drink bill without lessening vice, crime, and poverty, the elector who votes for a sober country, not only helps to bring about economical reform, but labours in the direction of removing barriers now in the way of the spread of Christ's kingdom.

Twenty years ago, one wild night, when the sea was dashing up the beach, and the wind roaring up the one street, we were in the Congregational chapel of a little fishing village in Devon. To our surprise candles were brought in, but it was only to illuminate the unadorned building. At first the place looked gloomy enough, but the preacher's lips had been touched with a coal of fire, and there was a light that was not of earth as he spoke the words of life eternal, words never to be forgotten by some.

Reading, as we did a few days ago, of the lighted candles upon the Communion-table of a gas-lit Congregational chapel in a large town of the Midlands, during a recent Sabbath-day harvest service, the memory of the sweet simplicity of the worship of a quarter of a century back seems like a dream; and we cannot but fear that in losing the simplicity we may have lost something of infinitely greater importance and value.

The following wise and timely words appears in Mr. Spurgeon's recent sermon on Hindrances to Faith, No. 1857:—

> "Some of you, I am afraid, do not give five minutes in the day to meditation. You are in too great a hurry for that. In London life men get up in a hurry, even as they went to bed in a hurry and slept in a hurry. They swallow their breakfast in a hurry—they have no time to digest it; the bell is ringing at the station, and they must hurry to catch the train; they reach business in a hurry, they hurry through it, and they hurry to get back from it. Men cannot think, for they have barely time to wink their eyes. As to an hour's meditation and reading the Scriptures, and communing with God, many professors nowadays would think they committed robbery against the god of this world if they took half an hour out of his service to give it to fellowship with the world to come. If our faith is to grow exceedingly, we must maintain constant intercourse with God. Another way of increasing faith is by much prayer. Pray for faith and pray with faith; thus shall thy soul become firm in its reliance on the promises."

A foreign missionary writes as follows in a recent letter:—

> "Passing cities and towns and villages with their teeming populations all uncared for, one cannot but feel moved to pray the Lord of the harvest to thrust forth more and more of His labourers—those who will not talk, or dream, or sing of self-denial, but who, without fuss or ado, will live self-denying lives. Surely in these last days we may expect an influx of such labourers. If we do not mind, sentimentality will eat the very heart out of our present-day Christianity, and we shall become jelly-fish, instead of men in Christ Jesus. If we saw things more from God's standpoint we should hardly feel so elated that seven men had determined to obey the Saviour in going to China, and four had determined to follow their Lord to Africa. If the numbers were multiplied by thousands, the needs would not be met—the Lord's expectations would yet be unfulfilled, and yet there might be room for a *moderate* amount of thankfulness."

The Spectator well remarked lately that ere is a setting forth of Christianity hich tries to make it inoffensive, but at the ost of making it meaningless. Darwin and yndall formerly, and the minds influenced y them, were no more in sympathy with e Broad School of Maurice than with the vangelicals. There is just now a preachg which is influenced by the notion that e dominant influence of the day is physical ience or literary criticism. When sermons ccommodate truth to this notion, congregaons woefully suffer, and there is not a single ass really benefited.

Nothing could be more useful to those ho adapt Divine revelations to the varying inds of modern opinion than to mingle for time among the leading scientists who are uly Christian believers. No men more love e very marrow of evangelical truth, or have reater dislike to the attempt to make the ospel inoffensive by glossing over its essenal announcements. How little did Christ ame his discourses to suit the temper of his ge; and, as Rutherford says, "They are not orthy of Jesus who will not take a blow for e Master's sake."

The Spectator has another testimony from late passenger respecting gambling on Atntic steamers. There is, he remarks, no ore dangerous place for young men than ese vessels. Professional gamblers cross every boat. Youths from school or college e entrapped, and robbed, to all intents, of rge sums. In the case specially referred , the Captain seemed powerless and the ssengers were annoyed. How long is this tolerable iniquity and scandal to continue?

An important paper has appeared in *The uardian* concerning Ireland. One who has avelled through its wildest parts says that e priests have almost entirely lost power districts where they were supreme thirty ars ago. But the people are throwing off religion to become political, and nothing, ys the writer, is less probable than the conrsion of Ireland to Protestantism. This s been the history of Romanism everyhere. The priests first disgust a people th their travesty of religion, then a tion rushes into wild schemes of political wlessness.

At a time when the country is recalling rd Shaftesbury's efforts for the deliverance women and girls from slavery in mines, it pleasant to read of an electric apparatus ich promises to light coal-pits in a way ich will be an enormous gain to miners, d which is soon to be used for lighting the w Moor Colliery. Science fulfils its true ission when it lessens the perils and suffergs of men.

It is a pleasure to record an act of Chrisn catholicity. The meetings of the Conegational Union were held last week in e Staffordshire Potteries. The rector of e parish of Stoke and other clergymen fered to receive the ministers into their mes. We are astonished to find that other spirit prevails in such a reputedly angelical place as Tunbridge Wells. From paragraph which appeared in *The Nonconrmist and Independent* it appears that at e formation for the town of a Social Purity gilance Committee the Nonconformists re left out. With Disestablishment probly looming in the near future, such tion seems to us not only unchristian but icidal. The former example, of respect for a godly, spiritual independence, serves the interests of religion all round; the latter is a wrong all round.

A Roman Catholic Bishop is reported to have recently said, "The Roman Church does not now persecute, because it has not the power. But when it regains the power to do so, persecution of heretics will be recommenced." At a meeting of the Irish National League a speaker remarked, "Every man who joins the League must have the brand of Parnell stamped on his forehead."

Both these utterances are significant of the state of men's minds. Nothing but the grace of God can change the heart and enlighten the mind. The Church of Christ needs to keep clear of the Apostate Church of Rome, deadly in its emnity and drunk with the blood of the saints. The mystery of lawlessness is busy at work also, undermining, by slow but sure degrees, the foundations of Society. Boycotting is largely on the increase in Ireland, and the suffering caused thereby to the law-abiding section of the community is increasing in proportion. "Can ye not discern the signs of the times?"

Some of our leading novel writers are doing much to spread false ideas of the character of God and the way of salvation. We have lately skimmed the pages of one that has been highly commended for its purity of tone and elevated sentiment.. The central figure in the book is a cultured atheist of the most pronounced type, who is represented as wielding his exceptional power as a writer and an orator in destroying all faith in Christianity amongst the working classes. His daughter is depicted as an ardent follower of her father, until thrown in the way of a clergyman of broad sympathies—a type of the modern, true Christian. Through his influence and teaching she becomes a Christian, and renounces the atheism of her childhood.

This is the type of Christian teaching that is described as being "pure in tone." The Son of God is spoken of as "The Great Social Reformer." God is described as "The All-Father, loving intensely all his creatures, and purposing to bring all into the fulness of light and knowledge sooner or later." When the atheist dies, the Christian daughter is comforted by this clergyman with the suggestion that the "All-Father" has, through death, purified the dead man's soul—has acknowledged the purity of his motives in seeking to free his countrymen from the tyranny of superstitious belief and from oppressive legislation. Though he has been a denier of Christ and of God, yet his advocacy of Reform has been inspired by the same purity of aim as the life of the "Great Social Reformer;" and now light has dawned upon him at the gate of death, and he has passed into the unclouded presence of a holy God! This blasphemy against God and his blessed Son is paraded as "the highest type of Christianity." Novel-reading is playing an important part in sapping the spiritual and moral well-being of the children in Christian homes.

Within the last few days two cases have come before the Courts. In one a young Irishman was charged with persuading a lady under twenty-one years of age, a ward in Chancery, and worth £5000, to elope with him from her father's house, in order to get married. He was remanded, bail being refused. In the other case a young man was sent to prison for six months for procuring marriage with a girl over sixteen years of age, by falsely representing both the girl and himself to be of age.

We have no desire to minimise the gravity of the offences charged against the defendants in these two cases. What we do wish is to point out that while the law very properly visits such offences, when proved, with heavy penalties, it provides no punishment for the man who deliberately deprives a girl of her innocence and her honour, if only she be sixteen years of age, though the results in this case may be far more terrible and lasting than in the others. It is a scandal and a disgrace that the law cares nought for the wrong a girl suffers who is entrapped into the sacrifice of her maiden purity, while it regards as a heinous offence that she should be beguiled into a marriage.

RENEWED DAY BY DAY.

THE brooklet to the river
  Its tribute still supplies,
The river to the ocean,
  The ocean to the skies;
By showers from heaven descending,
  And soft distilling dews,
Its fruitfulness and verdure
  The pining earth renews.

Thus rill, and stream, and river,
  Their wasted strength regain;
Old ocean's floods their fulness,
  The skies their stores of rain.
The mighty heart of Nature
  Sends circling through her frame,
The element that keeps it,
  Though changing still the same.

Even so, in ceaseless current,
  That heavenly water rolls,
Which gladdens and refreshes,
  And quickens faithful souls.
And lest, through human weakness,
  Their graces should decay,
The stream of grace unfailing,
  Renews them day by day.

rain should cease, the ocean
  Would leave an empty bed,
And dreary desolation
  Throughout the earth would spread.
And if his Holy Spirit
  God took from men away,
Their being would be blighted,
  Their ruin sealed for aye.

But He, in tender mercy,
  Still sends that Spirit forth,
To give them, by his washing,
  A new and heavenly birth.
And evermore imparting
  Of life, and light, and love,
To lead them on to glory
  And perfect bliss above.

James G. Small.

ILLUMINATED TEXTS.—A lady who for some years past has interested herself in the gratuitous distribution of illuminated texts tor the visitors' bedrooms at hotels, asks us to mention that she will be much pleased to furnish outlines to any ladies who may be willing to assist her in painting the same. Communications should be addressed to Mrs. J. T., The Elms, Twickenham-park, S.W.

THE MEDITERRANEAN.—Mr. John Ellery comes from England to engage in special mission work in Italian and Sicilian ports among British seamen, in connection with the Sailors' Rest Society. Please ask earnest prayer for this brother's mission, and the work among sailors at Naples, Palermo, and Messina. The effects of cholera at Palermo will be known to your readers, and in the distribution of relief some of the people connected with the evangelical churches may be overlooked. A worthy Englishman, Mr. Ambrose Brown, is indefatigable in aiding the poor smitten ones. Mr. Wm. Folkes, of Messrs. Shilton & Co., Naples, is receiving subscriptions for Palermo, transmitted to his friend there.

Stephen Burrowes,
Harbour Missionary.
Naples.

DUBLIN CHRISTIAN CONVENTION.

WEDNESDAY, SEPTEMBER 30.

DR. DUNCAN presided this morning. After an earnest devotional service,

Rev. Dr. Bevan (London) delivered an address on "The Unceasing Miracles of Spiritual Life." The central thought of the address was that great as were the physical miracles wrought by our Lord, the marvels of Divine grace in the conversion of sinners are quite as wonderful, and may be classed among "the greater works" which our Lord promised in connection with his ascension and the gift of the Holy Spirit. In this sense, the miracles of spiritual life are unceasing. The conversion of Afrikaner, the wild freebooter, on whose head a price was placed, and who was brought by Robert Moffat before the Governor, meek and gentle as a lamb, was given as a telling illustration among several others. To tame the lion, said the speaker, is nothing compared to the task of taming the savage man; but Christ can do it, is doing it continually, and the ceaseless miracle of the Spirit's power is repeated in the ever-succeeding ages of the Church's story.

Rev. E. A. Stuart spoke upon "Unity of Plan in the Word of God." In the Old Testament, he said, we have, so to speak, the roots of the tree, and in the New Testament, the trunk and the branches, and in the last book of all, Revelation, we have the fruit.

Rev. Charles Spurgeon, Jun., gave a powerful address on "Saved to Save," in the course of which he told a touching little story of the days of his boyhood, when he was made useful to a young companion only nine years of age, who was out with him for a holiday.—Some years ago, when busy in commercial life, I got into a very low state, physically. The devil likes to find a man in that condition; he is an awful coward, and when he finds a man down, he likes to trample on him. He sent a number of hideous, awful, blasphemous thoughts into my mind, and I was always in darkness and sorrow. There was the Cross, but it seemed hewn of rock, and when I tried to cling to it, my hands seemed to slip off. For seventeen days I was in a dreadful valley, with Apollyon meeting me with those hobgoblins of which Bunyan speaks, buzzing about me. Thank God, I have had a holy mother, who used to make me learn three or four verses of a hymn, and there was not one I had learnt that did not come into my mind as I walked in gloom across a bleak common. Then temptation seemed too strong for me. I sang my hymns, but I had to fight every inch of the way. I was passing through great trouble, but thanks be to God, He saved me! In the middle of the night I opened my Bible, and asked God to deliver me; unbelief went, darkness vanished, and I slept like a little child, when before this I had not known what it was to have five minutes' continuous slumber.

In the afternoon there was a very earnest meeting indeed on "Consecration." It is scarcely possible to convey an idea of the earnest spirit pervading the meeting, and which only, in part, found expression in the addresses of Colonel Noble, who presided, Canon Wynne, Rev. A. Rentaul, Rev. J. Ervine, and Rev. R. S. Lee. At the close of the afternoon meeting, the following important resolution was passed, on the motion of Rev. Mr. Prenter, seconded by Rev. Dr. Wright: "That this Convention, consisting of members of different sections of the Church of Christ from all parts of Ireland, recognising in the present unsettled state of the country, a loud call to us, acknowledging our past sins and negligences, to unite in instant and earnest prayer that God would graciously preserve to us the inestimable blessings of civil and religious liberty, fill the hearts of the people everywhere with his fear, draw them to Christ and to one another in Him, and extend throughout our entire population the beneficent reign of truth, righteousness, and brotherly love."

The evening meeting was again a very large one, and it became necessary to have an overflow meeting in the Presbyterian Church.

Dr. Fraser spoke upon "Thirst for God," remarking upon the fact that those who have been roused from their apathy and brought to a closer acquaintance with God through his Son, thirst for more knowledge of Him and more connection with Him.

Rev. Marcus Rainsford, Jun., followed with remarks upon "Christ in Relation to Believers and Unbelievers." One of many earnest thoughts which he expressed was: Take away the sun from the material world, and God's order ceases—disorder, derangement, and chaos ensue. Take away Christ from the Church, take away Christ from the ministry, take away Christ from the soul, and then must come disorder, destruction, disunion, and death. Mr. Rainsford also addressed a large after-meeting.

THURSDAY.

Mr. G. Chambers, J.P., presided, remarking that as this was the last day of the Convention, it should also be indeed the great day of the feast. Amidst all the troubles of Ireland we should remember that the kingdom of Christ ruleth over all.

Rev. F. Ellis spoke upon the "I musts" of Christ. He showed, among other things, that while Christ is great in his kingliness, and in the thousand acts of tender ministry to the needy, what made his greatness complete was the "I must" which was heard in his boyhood, in his temptation, in his agony, and on the cross.

Dr. Bevan followed with an address upon "The Church's Victory through the Blood of the Lamb," in which he enforced the truth that just in proportion to the prominence and distinctness of the doctrine of the Atonement by the blood of the Lamb was the victory of the Church.

Rev. Dr. Fraser spoke upon Spiritual Growth. Spiritual childhood with its caprice and changefulness was put away as man advanced, and he no longer followed the various new fads and fashions and extravagances which came forth in crops year after year, and which big babies run after with great avidity. We must grow by the sustenance and stimulus which the Word of Grace and the Spirit of Grace are alone able to afford.

In the afternoon there was a meeting for women only, on the questions of social purity and of our girls abroad. Miss Ellice Hopkins and Miss Leigh, of Paris, were the speakers.

THE CLOSING MEETING

was an overflowing one, and numbers failed to gain admission. After a very earnest devotional meeting, Pastor Spurgeon spoke upon "Be Men." Yesterday, he said, I went through your college, and on my way to the library I passed by the busts of celebrated men. The old fashion of the Romans was to have monuments of their heroes, so that the children of their families might be stirred up to emulate their example. I have lately seen a little child treading on the seashore in footsteps bigger than his own, which had been left by one who had gone before. Now that is what we have to do with Him who has gone before us, leaving us an example that we should tread in his steps. To be men in the sense in which the Apostle speaks is to be Christlike, for until we are like our Master we shall never be real men. How are we to become more and more like Christ? Only by keeping near the Cross, for it is there that transformation takes place.

Rev. Marcus Rainsford, Jun., delivered an evangelistic address, remarking that it had been a great privilege to attend the series of meetings which to-night were brought to a close. A time of privilege, however, is always a time of responsibility, and if the Convention had not been a blessing to our souls, then it had been a curse. If it has not strengthened our souls it has weakened them, for the great truths which have been proclaimed from day to day have either been the savour of life unto life or of death unto death. There are three mysteries about the love of God: the first is why God loves us at all, the second is how much He loves us, and the third is the agents whom God employs for making known his love. He did not write it across the sky, He did not send angels to proclaim it, but left it to men to tell their fellow-men of his love.

The Convention was closed by Rev. J. S. Fletcher offering prayer. There was an after-meeting, at the close of which a large number remained, and these were addressed by Rev. Mr. Grubb.

YOUNG WOMEN IN IRELAND.

INTERESTING CONFERENCE IN DUBLIN.

ON the day following the close of the Dublin Convention a very valuable Conference was held in Sackville Hall, Upper Sackville-street, in connection with the Y.W.C. Association which is rapidly multiplying its branches throughout Ireland. Young women are becoming more and more sensible of the great good to be derived from connection with it.

At the morning gathering Mrs. Noble gave a pleasing account of a tour she had recently made in the north and south of Ireland, by way of encouraging the members in various centres. It was cheering to learn that in the North she had found 150 new members added to that division of the Association. Mrs. Noble made it clear, that while the Association is helpful to young women in situations in a variety of ways, the main object is to lead all to personal faith in Christ.

At the afternoon meeting reports were presented from secretaries and friends connected with branches in various parts of Ireland. Mrs. Walker, from London, also showed what was being done in our own great city. Colonel Noble stated that the work had extended to Barbadoes, Singapore, and other far away places. A touching letter of condolence with the family of the late Earl of Shaftesbury was sent to Lady Evelyn Ashley, expressing the deep sorrow with which the members had received the news of his decease. Among those taking part in the proceedings of the afternoon were Miss Hopkins, Mrs. Abel Smith, Miss Marrable, Miss Chatteris, Mrs. Tottenham. Miss Leigh, of Paris, who was present, spoke earnestly of the necessity of guarding young girls from the evils which surrounded them in houses of business, and in life in cities generally.

The evening meeting was numerously attended, and among the speakers were Mr. Lefroy, Q.C., Miss Reynolds, Mrs. Wallace, Rev. Mr. Bird, and Rev. Marcus Rainsford, Jun. The meeting from first to last was a happy one, and it was evident, from the bright faces of the young women present, that they had heartily enjoyed the evening.

Requests for Prayer.

FOR a rich blessing on the coming Conference on Holiness at Weston-super-Mare.——That much blessing may rest on a mission to be held in Pewsey Barn, conducted by Mr. Oscar Owers.——A minister requests prayer that he may be mightily used of God.——For blessing on a tea-meeting at Edgware-road for engine-drivers and firemen, on 23rd inst.——For Gospel meetings at West Auckland.——That God will pour out his converting grace upon the past and present members of a Bible class.——For special services at the Eccles and Patricroft Railway Mission, near Manchester, by Mr. H. Eliot Walton, also for a weekly midday meeting some railway-men are trying to start at the goods station of the L. and N. W. Railway, Liverpool-road, Manchester.——A Christian worker who has been much blessed in his work in the past, and who is now passing through a time of trouble, anxiety, and depression, asks for prayer that he may be guided aright and strengthened in faith.

PERU.—No Protestant missionary society has as yet attempted to form a station in Peru. But there is a missionary at work there, a Mrs. Peterson, an illiterate washerwoman and a Swede. She reads the Bible to the women with whom she comes in contact. Recently, when a missionary was at Callao, where Mrs. Peterson lives, she went round and invited a number of persons to come to her house, and when the missionary arrived he found fifty assembled, all of whom showed great pleasure in hearing him, and a strong desire was expressed to have such gatherings frequently repeated.

THE EVANGELICAL ALLIANCE.

CONFERENCE IN GLASGOW.

AFTER a long interval the Annual Convention of this Alliance was again held in Glasgow last week. A proof of the prevalence of Christian union and love, and of the desire to manifest this spirit among evangelical brethren, appeared in the numerous gathering which, on Tuesday evening, left little space in the Queen's Rooms, where a conversazione was held in a hall capable of accommodating an audience of 1200 persons. Ministers and laymen, besides a very considerable sprinkling of ladies, assembled for friendly intercourse. They belonged not to one or two Churches only, but were fully representative of all the different Christian communities in the city. The Lord Provost of Glasgow presided at the public meeting which followed, and accentuated the earnestness of the welcome which, on behalf of the local committee, was given by the conveners — Rev. Dr. Marshall Lang, Rev. Principal Douglas, and Rev. Dr. W. Boyd. The greeting, given with so much fulness of heart, was duly acknowledged by Lord Polwarth (the President of the Alliance), the Marquis of Ailsa, and Sir W. McArthur, K.C.M.G., M.P. Then an address on "The Evangelical Alliance—its work in promoting Christian union and the defence of the persecuted" was delivered by the Rev. Dr. Rigg.

Preparatory to the opening of the Conference proper, on Wednesday, there was held, in Claremont Church, a united communion service, conducted by Revs. Dr. Andrew Bonar, Dr. Elder Cumming, and Scott Matheson. A more than usually solemn feeling prevailed on account of the death of the Rev. Dr. Logan Aikman, whose name had appeared in earlier editions of the programme as one of the conductors of this service. At eleven o'clock the Conference proceedings commenced, with Lord Polwarth in the chair. The annual address was given by Rev. Dr. Monro Gibson, who spoke, with his customary ability, upon "Unity by the way of the Cross." The Practical Resolutions of the Evangelical Alliance, which, by a constitutional law, are submitted at each annual assembly of the British branch, were read and enforced by Rev. Dr. John Stoughton.

A short abstract of the annual report was presented by the Secretary (Mr. A. J. Arnold), who stated that about 800 new members had been enrolled during the past year, in addition to those received by the Irish and other local branches. [This is the largest number ever registered in a single year.] The secretaries (General Field and Mr. A. J. Arnold) had paid deputation visits to fifty or sixty places, not counting the nearer suburbs of London: and in Scotland alone nearly 300 new members, including 70 ministers, had been received at drawing-room meetings. The Week of Prayer had been increasingly appreciated both at home and abroad, especially in the foreign mission field. A branch of the Alliance had been formed at Shanghai, and this new bond of union was calculated to lead to more hearty co-operation, in the cause of Christ, among missionaries and others. The activity of the New York branch had been marked by its successful opposition to an Act, introduced into the Senate, professedly to secure to inmates of institutions for the care of the poor freedom of worship, but which was a disguised attempt on the part of Roman Catholics to obtain an unfair advantage for proselytising purposes. In Italy, the Roman Committee were endeavouring to form the various branches into an Italian Evangelical Alliance; and the Milan Association had initiated a movement for a weekly united prayer meeting of the ministers and members of the Waldensian, Wesleyan Methodist, Baptist, and Free Churches. The Council had also been watching with profound interest the proposal for the union of the Waldensian and the Free Churches of Italy. With regard to religious liberty, the report referred to the vexatious restriction and actual persecutions suffered by Christian brethren in Austria and Hungary, and also mentioned, as a gratifying sign of the times, that the question of freedom of conscience had been discussed in the Hungarian Parliament. Fresh cases of intolerance had been reported from Neustadt. As to Turkey, the case was cited of a Moslem professor and fifteen of his pupils, who, having been led to embrace Christianity (and that without the intervention of any missionary), started from Constantinople with the intention of seeking in a Christian land religious liberty, which they could not ensure in their own country. Outside the city they were arrested, imprisoned, and then drafted illegally into the army, all trace of them having since been lost. The Turkish Committee had also brought under the notice of the Council of the Alliance the case of the Nusarieh tribe in Syria. The Governor of Damascus had openly declared that he would not allow any person to profess any other religion than that of their fathers, and he had forcibly registered the whole of the 200,000 Nusariehs as Moslems! The Committee at Constantinople urged the Alliance to take prompt and energetic action in regard to both these cases.

After the reading of the report, a resolution, relating to the action of the Council, in regard to the religious persecution in Turkey, was moved by Mr. Donald Matheson (treasurer of the Alliance) and adopted by the Conference.

Great was the disappointment when it was announced by the chairman, at the Wednesday morning sitting, that Mr. George Müller, of Bristol, who had been expected to deliver an address, was detained by the pressure of his numerous engagements. His place was occupied by Rev. W. Fuller Gooch, of Sunderland, who read a paper which gave much satisfaction to those who listened. The subject dealt with so efficiently was "Present-day Worldliness among Professing Christians."

The "Non-Church-going Problem" invited a solution from the Conference. Rev. James Paton (Glasgow) accepted the challenge. Very many, if not most, of the non-churchgoers, he said (found in all social grades) live and die at our very doors, as if Christ had never lived on earth. Indicating the lines on which he believed the problem might be solved, the writer of the paper recommended that Christian men should be slow to adopt any method of evangelistic work which, from the very nature of the case, created a disrelish for the ordinary services of the Church. The problem, however, never could be solved by the personal efforts of any mere official class alone, such as ministers, missionaries, or Bible-readers, but by the united services, and the organised personal influence, of all warm-hearted Christian men and women on every non-churchgoer they could reach.

No member of the Alliance is entitled to be heard with more respect than Rev. Principal Cairns, of Edinburgh, who has not only for many years watched, with real interest, the advancement of Christian union throughout Europe, but is conversant with the religious history of these nations. He gave an historical survey of the religion of the Scandinavian regions which he has visited from time to time with immense advantage to evangelical Christians in other parts of the world, as indicated by the valuable information he gave. It was very gratifying to hear that Rationalism has little or no place now in the different branches of the Scandinavian Church, thanks in some measure to the writings of Bishop Martensen, and to the more eccentric and impetuous Grundtvig, one of the greatest preachers and hymn-writers Scandinavia had ever produced. As to the presence of earnest Christian life in ministers and people, Dr. Cairns approached this question with great caution, ending the inquiry with a compromise, viz., that the number is all too few in other Churches besides the Scandinavian who are watching for souls as those that must give account, and that, if a choice is to be made, it is better to have the balance of zeal on the part of the young, and of worldliness and officialism on the part of the old who are passing away. Many signs had, however, convinced Dr. Cairns that there must have been a very considerable revival of religion within the Scandinavian Church in recent years.

The Conference ended, as it began, with an overflow meeting, a proof of the sustained interest which has gratified all who sincerely desire the manifestation of Christian union amongst all true believers. If one thing has been more emphasised than another throughout the proceedings, it is the wisdom, in a high degree, of having a society with a basis round which all evangelical Christians may rally who go in for the truth, the whole truth, and nothing but the truth. It was this grand truth, said the Chairman of the closing meeting, on Thursday night, that, by its Basis, the Alliance was a witness to. Sir W. Muir referred to one cure for divisions, as prescribed by the Bishop of St. Andrews, viz., a junction between Episcopacy and Presbyterianism; but the meeting, by its unmistakable applause, pronounced strongly for the Alliance, when the Chairman said: "Join the Evangelical Alliance to show that there is something above and beyond Presbyterianism, and something in which we can show unity of spirit, though we may be called by different names." That very unity of spirit was demonstrated in a marked manner, at every sitting of this Conference.

The concluding meeting was distinguished by another significant feature—viz., by the reiteration of a series of remarkable statements, made at the introductory gathering, and now confirmed without the faintest whisper of an attempt to challenge them at any stage. Not the least noteworthy of these asseverations was that, after coming back to Scotland, the Rev. Dr. Boyd (who spoke at the first, and Sir W. Muir at the last, meeting) found, to their joy, that the bitterness and troubles, formerly so rife, had disappeared; and there was now prevalent the spirit of love and charity, more (said Sir William) than he had seen in any country in the world.

In one particular respect the functions of the Alliance are sometimes misunderstood: it is a union of evangelical Christians, not an evangelistic agency; but it extends its sympathy to Christian ministers and laymen who are employing various means, in many lands, to reach, to awaken the careless, and to bring them to a saving knowledge of the truth as it is in Jesus. It was, therefore, in perfect harmony with the design of the Alliance to give place to earnest workers at this Conference, as at its predecessors, and to listen with lively sympathy to such accounts of evangelistic toil as the Rev. W. Gibson, of Paris, gave on Thursday, at the public breakfast which prefaced that day's deliberations.

Mr. Gibson went to the French capital in 1862, and the interesting story of his mission dated from that year. He made particular reference to the period of the Franco-German war, and in the recital of his own labours he did not forget the honourable service rendered to the cause of Christ by eminent workers like Mr. McAll and Mdlle. de Broen. Since religious liberty in France had been perfected, a wider opening than ever has been presented for Christian effort, and Mr. Gibson's exhortation will probably be heeded, in more than one quarter, that evangelistic agents should press forward, and avail themselves of the grand opportunity.

The devotion to Protestant Christianity was also proved at this Scottish Convention. The Secretary of the Irish Branch mentioned the encouraging fact that out of a population of 5,000,000, at least 1,250,000 were thoroughly loyal to the Protestant religion. The same spirit animates members of the Alliance on the further side of the Atlantic, as indicated by Rev. Dr. Draper, who spoke of the hard fight the Alliance had in New York against Romanism. The interlacing of different countries, in regard to Christian sympathy and enterprise, appears to concern Glasgow more largely than one would at first imagine; for in that city, as well as in other parts of Caledonia, may be found German-speaking people. Pastor Wagner, from the Fatherland pointed out that there are already fifteen German congregations in Scotland, and an endeavour is being made to form another. With these, and other Evangelical Christians in Germany itself, the Alliance has sympathised from time to time; and in their behalf Pastor Wagner thanked the Alliance. The statement of these facts will doubtless tend to intensify the love of Christian brethren in Scotland towards the German residents and congregations, on the one hand, and, on the other, stimulate their prayers for the success of evangelistic labour in every part of the world.

The discussions on Thursday ranged over so wide a field that pressure on our space permits only a very rapid survey of some of the topics. At the morning Conference, over which Mr. Donald Matheson, Treasurer of the Alliance, presided, there was a numerous audience listening to a profitable address from Rev. Canon Taylor, of Liverpool, on "The Authority and Sufficiency of the Holy Scriptures." As to the sufficiency, said the rev. gentleman, with a burst of eloquence, they were a thousand times more than sufficient; and, he added, "A single text of that Book is sufficient for salvation." Then there was a powerful address from the Rev. Talbot Greaves, on "The Power of Christ's Resurrection," who remarked that, "the seal upon the stone and the watch were all over," ruled by the providence of God to the more glorious manifestation of his power.

No Conference of the Evangelical Alliance would be complete without the consideration of Sabbath-day Observance, and, in introducing the topic, the Chairman of the afternoon session (Admiral Sir W. King Hall, K.C.B.) took occasion of the opportunity to congratulate Glasgow on the noble stand the workmen of the city took, at the Trades Congress, in regard to the question. It has been generally understood that in no country is the Sabbath more rigidly observed than in Scotland; and, therefore, what the Rev. A. Campbell said seemed to surprise his English brethren. In no section of Christendom, he asserted, was the keeping of the Sabbath being more rapidly disregarded than in Scotland, notwithstanding shortened hours of labour, and a half-holiday once a week.

Nor are social subjects excluded from the deliberations of the Alliance; and, intimately associated with these questions, is "Temperance," upon which Professor McKendrick gave his views in an exhaustive paper, written from the view of a physiologist and physician, and contending that the total abstainer was in the real position to deal with the problem, and that a reform which would put a stop to alcoholic drinking would be far more reaching and more beneficent than had ever entered the dreams of any statesman.

"The Godly up-bringing of the Young" was the subject of a paper by Rev. Dr. Oswald Dykes, and this we reserve, in full, for our readers next week.

There was a considerable amount of natural curiosity excited by the appearance on the programme of "Faith Healing, or the Power of Prayer," and, as the readers of The Christian may be disposed to make a similar inquiry, we give the points of Rev. Newman Hall's paper on the subject. In the course of his address, he said there were a multitude of people, devout Christians, and in other respects of ordinary common sense, who did believe, and said they were sure that a multitude of cases had occurred recently of persons who had been cured by the power of belief in prayer, whose cure could not be attributed to ordinary means. Of course, a good deal of deduction must be made, as some people's disease was imaginary, and by imagination they could be cured, while some were very much affected, either for good or evil, by sudden emotions. Some people might be influenced by thought, and so they could be cured by thought, a sort of animal magnetism. But making all such deductions, there remained a large number of cases which, at any rate, formed a *primâ facie* case deserving investigation, and he thought science, which had to do with facts, should think it worth while carefully to investigate these facts, instead of unscientifically deriding them.

Having instanced several of the Old and New Testament miraculous cures, Mr. Hall said that if we believed that God may supernaturally cure souls, were we to disbelieve in the possibility that God may supernaturally cure the body? In fact all of us prayed such prayers, for when we were ill, or our friends were ill, we prayed God to restore them and us. There was a natural tendency in the body to heal, and medical aid was only effective in removing any impediment. That tendency to heal was God working in the body, and even the doctor's skill was given by God. We should not expect unwisely from prayer, because we might be discouraged altogether if the expected result did not take place. But if we did not get everything we asked for, we were refused in order that we might get something more for our good.

Congratulations were exchanged as the hour drew near for the Conference to dissolve, and its last act was, perhaps, the best of all its good deeds done during the whole three days—an ascription of praise, as well as a prayer to God—praise to the Great Head of the Church, to whom "the Council humbly and confidently look for a rich and full blessing to follow the earnest addresses given at the meetings"; and prayer that the hearts of all who love the Lord Jesus Christ will have been revived and strengthened in the desire and effort to increase union and brotherly love to the glory of his Name.

NOTES FROM THE AUSTRALIAN BUSH.

By D. M. LOGAN.

SIR,—Before me lies a copy of The Christian, dated June 18. On the cover is an illustrated plea for help for a day in the country for poor little children of "Ragged London in the Centre," on Wednesday, July 8. I only wish a batch of them could, at the present time, be transported to the hills around my run. They would think they had reached heaven, for the air is laden with perfume from acres and acres of lovely flowering bushes, heaths, and wild flowers. Ground berries and five corners, the latter growing on bushes rather larger than gooseberry-bushes, are just ripening, and would be a treat to them; the charming atmosphere of our winter season would bring the bloom to their cheeks and send them home fresh and happy.

It may be interesting to friends who are busy at home in furthering the cause of social purity to know that on the evening of that 8th of July I gave the first address in this district on that subject. It was delivered to a meeting of men only, gathered together by the Presbyterian minister of Forbes, a township about thirty miles from this place. Rev. Mr. Aspinall has lived there for about twelve years, and during that time has done much good work. Taking special interest in the young men of that town, he established a society for them, started Blue Ribbon meetings, and had announced this meeting, when I had the unexpected pleasure of being on the spot and addressing a fine gathering on this important subject. Recollections of notes and addresses read in The Christian were of great service to me, thus suddenly called upon whilst travelling.

Probably, Rev. H. J. Gamble little thought whilst preaching his sermon on "Faith Healing," on June 14, at Upper Clapton, that on August 14, someone in the far away Australian bush would thank God for the definiteness and the undoubted Biblical clearness of his remarks on this difficult subject. I am glad it is so fully reported and so largely spread abroad by The Christian. Well do I remember, on one occasion, my wife (who had long been an invalid, owing to the severity of the English climate after many years' residence abroad) being told by a godly and aged gentleman that sickness came as a chastisement for sin. He evidently hinted also, that no one who was strong in faith would be made ill. Not long after that he was suddenly laid prostrate and suffered excruciating agony from an internal complaint. He was obliged to call in a medical man who despaired of his life. However, he recovered. I fancy that sickness was sent him by God to teach him a good lesson. Mr. Gamble states that, "Everything in life is disciplinary, poverty, anxiety, and so forth." How true this is! Many a time have I been like to rebel against constant trouble and worry and loss from the wild dogs among the sheep; but, thank God, I have learnt this is for my good. I thought my faith was strong when I could still trust God after sudden danger and heavy loss were sent once and again, but I have had to find out that it is the "holding fast the confidence and the rejoicing of the hope *firm unto the end*" that is the true proof of our faith. Many a passage and promise from God's word has sustained me under trial. Some of Spurgeon's sermons are rich with true comfort under such circumstances, and I feel confident that he never could have penned them unless he had known, from personal experience, much of that sorrow and trouble which he so ably and feelingly describes.

In The Christian before me I see a quotation from one of Mr. Spurgeon's recent sermons in which he fearlessly denounces the prevailing wickedness of Great Britain. Were he out here, he would have a large scope for similar rebukes. Infidelity, scepticism and atheism abound. A few mornings ago I started on horseback by moonlight, and, after an hour's ride through the hills, came to a hut where a godly old Wesleyan was just hauling on his togs, while his billy was a-boiling on the open fireplace. We exchanged greetings. He was mourning over the declension of some of the colonial Church leaders. It is a sad fact that several of these have gone off to "anythingarianism," greatly to the injury of the Church of Christ.

About twenty miles from this is a small and scattered hamlet named Trelawarren, which some weeks back was the scene of revival work. The advent of a fresh Wesleyan minister roused the sympathies of some of the "old uns as were conwarted many year ago i' Sumersetsheer an' Cornwall," and they gathered for prayer. They were refreshed, and some of the young people were "brought in" under the evangelistic preaching of the Rev. Joseph Tarn, who continued nightly services for about a week. Bible-classes have been formed as a result of these meetings, and a generally awakened spirit of inquiry is observable in the neighbourhood. So "*our* hidden hamlets" are receiving blessing from God. We long for more of it.

Some little time ago we had a visit from one of the New South Wales bush missionaries. Mr. Duffield seems born for such work. He carries a baby organ in his colportage van, and producing this starts off playing hymns in open air, or in a room. We had a grand sing whilst he was here, and gathered a few neighbours together, when he told the Gospel story in his own simple and effective way. I know of one or two instances in which the books he has sold in this neighbourhood have been the means of great blessing to those who got them. We were much refreshed by his visit. This mission is a great boon to the like of us who live far from church and chapel, and it is doing a noble work throughout the New South Wales colony.

(To be concluded.)

MR. RICHARD WEAVER will preach on Sunday next and three following days at Mr. Hatton' Mission Chapel, Little Wild-street, Drury-lane The meetings will be continued till Oct. 26, and Mr William Harrison will preach on Sunday week.

THE DEPTFORD RAGGED SCHOOL.—No distric throughout the vast extent of the metropolis give a more appropriate field for Ragged School worl than Deptford in the south-east. All who are interested in a work that lay so near the heart of th late lamented Earl of Shaftesbury, should read deeply interesting sketch of the early history struggles, and triumphs of the Deptford Ragge School. Copies may be had (price 3d.) from th Secretary, Mr. T. Arnold, 6, Circus-street, Green wich, S.E.

THE ANTIPATHIES AND PREJUDICES whic separate different sections of the community fron each other—the rich from the poor, the employe from his work-people, Churchman from Dissenter Irishman from Englishman—are a scandal to ou religion, and a source of weakness to the common wealth. The Christian could engage in few noble works than in the endeavour to break down thes walls of separation, and end the bitter feeling which have existed between those who are divide from each other.—*Congregationalist.*

Letters to the Editor.

THE GREAT NORTH-WEST.

SIR,—At a time when much attention is directed o Manitoba and the North-west I should like to ring the needs of the North American Indians efore your readers, especially the Sioux Indians, hose Reserve is near to us on the Assiniboine. uring the late rebellion, although repeatedly reatened, and living in daily fear of attack from bellious powerful tribes, they remained true to the ritish flag, and we attribute it to the influence the Christians amongst them—about forty in umber.

The Sioux are a tribe of Indians some 5000 or 00, who some years ago sought protection in this nd from their enemies in the States. When the overnment entered into treaty with the Aborigines, ey were excluded from certain privileges possessed the others, being foreigners. They were given eserves like the rest: land reserved especially for eir benefit, the smallest being about six miles uare (containing some 150 persons), and this they e supposed to cultivate and turn to good account, ut the change from the freedom of the boundless airie, with the buffalo which supplied his food, othing, and shelter—in fact, every need—to the straint and poverty of his present state, is very eat. The buffalo has gone as the white man and vilisation advanced, and he cannot live! He does t know how to farm; perhaps his children may arn, but he never will be different from the wild ntsman of the forest or prairie. They are in a ost helpless, wretched state, in some cases really arving, unable physically and morally to make e exertion necessary to procure a livelihood in a nd which taxes the energies and endurance of our n persevering, hardy people. Those who have ne in and out amongst them, and know their bits, their carelessness about comfort, their averon to work, and their intense dislike to being tied own to continuous exertion of any kind, can only onder that affairs have continued as peaceable as ey are. When we consider their ignorance and perstition, we must admire the loyalty which, ith few exceptions, has kept them true to the hite man.

Those who look at these things from a Christian oint of view, and knowing how penuriously the overnment have treated the poor Indian, and w much cause he has to complain, feel that a avy responsibility rests upon Christians. The esent generation of Indians may never be very fferent as far as social duties are concerned; but ere is a wide scope for usefulness amongst their ung people. They have many fine qualities. heir kindness to the white prisoners—men and omen—during many weeks and months they ere in their hands during the rebellion, and tirely at their mercy, ought to produce a kindly d grateful feeling towards them, but unfortutely they are looked upon generally as a useless cumbrance, and in many cases represented as oodthirsty savages. But these things ought not be so. We should try to do our duty towards em as Christians, not only in teaching them our nguage, or even in giving them native missionies. They want the civilising influence of Chrisan white women amongst them. Until their omen are different, the Indians will never imove.

It is scarcely possible to imagine a more miserable ene than meets the eye on entering one of their rious log huts. The women, with their long kempt hair, a shawl and a petticoat, huddled together with the children on the ground; not e smallest appearance of comfort or cleanliness. one ever visits them or takes any interest in em. Their native missionary, with his family so tle removed from them in ideas, and their habits d customs similar, has no power to raise them civilisation.

The Christians amongst them are very anxious to ing up their children as white children. They do t wish them to go into domestic service, as in ny cases they have not been kindly treated, but ey would gladly welcome an industrial school, ere the girls would learn to sew and cook, and e boys to use their hands as well as their heads. e Government promised the "Treaty Indians" ools; but, except in a few cases, they have not pt their promise, many large Reserves being thout education. The Sioux Indians have no ht to expect schools from the Government; but some cases teachers are provided by missionary ort, the log hut serving the double purpose of lhouse and church, and often in a very miserle condition.

The Christian Indians near us are trying to get a more comfortable building, and I am sure if the Lord's people at home knew the difficulties they have, and the little sympathy they meet with in their efforts, they would help them. There is no field of labour more needing labourers, or one which would more fully repay any Christian ladies with means, willing to spend and be spent for the Lord. The Indian girls are bright and intelligent, and it is well known that the race is capable of rising, many young Indians taking the highest places in colleges, both in this country (Canada) and the States.

We should heartily welcome any who will help in this work, and, having been here three years, can smooth the way, and prevent many of the difficulties which must be the lot of missionaries in a country like this.

The climate is all that could be desired, with the exception of December, January and February. These three months are very severe, but, with the excellent Canadian stoves, houses are kept warm and comfortable, and the constant sunshine gives a charm to the winter, which makes many prefer it to the summer. The life is a busy, active one, with few of the conventionalities of the "old country." Many Christian friends have joined us, so that we are no longer isolated from Christian fellowship. The journey is a delightful one from England; just a fortnight's travelling brings a person to Ellehorn, the nearest station to us on the Canadian Pacific Railway. We are living four miles from the Indian Reserve, twenty miles from Ellehorn, and 250 miles west of Winnipeg, on the River Assiniboine. The scenery is very pretty, and the district one of the best in Manitoba, and well (even thickly in this part) settled up.

If any reading this care to hear more about Manitoba, either as a sphere of usefulness, or as a future home for their sons and daughters, we shall be glad to communicate with them direct, or information can be received from Captain Orde Browne, Downham, Shooter's-hill, Woolwich.

C. F. ROLSTON.

Mount Holstien, Beulah P.O., Manitoba.

THE REFUGE SYSTEM.

DEAR SIR,—A sense of duty impels me to pen some words in reference to the subject of Mr. Linuell's letter in the last issue of THE CHRISTIAN. In my capacity as a "head of a mission" for many years, I have necessarily had many preventive and other cases of tempted or fallen women to deal with, and gladly record how much readiness I have found in those in charge of Rescue Homes to do all they could to assist every case brought before them.

I have also frequently found it my privilege to visit the "Homes" wherein these have been placed, and can gladly give testimony to the open door and air of perfect liberty that has prevailed in the arrangements. That there are defects at times is sadly true, both as regards the suitability of the matron, the rules, and the details of labour, and hours of rest and recreation.

But I am fully aware that the gravest consequences have arisen from little preventible causes. A friend and fellow-worker took one day, by appointment, a poor fallen girl from a common lodging-house he had visited, but by some mistake the arrangement to receive the poor girl was not properly understood by the matron or superior person in charge. The consequence was the young woman was told to apply again, but did not. When met again in that lodging-house her answer to her would-be benefactor was, "You don't make a fool of me the second time!"

It has been my sorrowful task of late to endeavour to find a "Home" for a respectable servant who had been betrayed, and was soon to become a mother. She had lived with a charwoman till her money was gone, and dreaded the workhouse. However, her "case" was decided upon favourably by the directorate of a London Home, but as a preliminary to further negotiations £5 was to be sent by post. As time and other matters made immediate action indispensable, a date was asked for when she should be received before sending the money. This being refused, the matter fell to the ground to our grief, if not disgust, and the charwoman declares she will see her through.—Yours truly,

A HEAD OF A LONDON MISSION.

[We fully sympathise with the writer in regretting that any chance of rescuing a penitent one should be lost through excessive red tape. At the same time it must be remembered that the work of these Refuges is limited by the amount of means at command. We scarcely think any of the friends who manage them would dream of imposing restrictions as to admission, if the exchequer were in a flourishing condition.—ED.]

THE USE OF THE BOOK OF PROVERBS.

SIR,—The Book of Proverbs was long in general use as a book to be read and studied in Scottish schools, and much of what is good in Scottish character has been attributed to this by shrewd observers. Multitudes of Christians read through the Book of Psalms every month, gaining unspeakably by familiarity with this inspired manual of devotion; they might find it profitable if, every month, they also read the thirty-one chapters of Proverbs as the inspired guide for daily life.

Familiarity with it might settle the question how far we are to keep out of sight the knowledge of certain forms of evil, and might show how to prevent much of this evil by keeping before the eyes of our youth of both sexes God's moral law for all.

In illustration of my meaning let me mention what I read, I suppose, between twenty and thirty years ago, and I shall be very glad if anyone can tell me where I read it. As some ladies were conversing about their families, one or more of them took for granted that all their sons had to pass through a course of vice as they grew up. One lady who indignantly denied this, in the case of her sons at all events, was asked how she had dealt with them. She replied that she thought it right they should know something about the evil which they were about to meet when entering upon life, and that the knowledge was best to come from her own lips; that when she judged it the suitable time, on a Sunday afternoon, she took the son with whom she wished to deal alone to her room, read with him various passages from the Book of Proverbs, spoke with him a little, and prayed with him. So far as she knew, or could form an opinion, her sons had all been preserved.

GEORGE C. M. DOUGLAS.

Free Church College, Glasgow.

RED INDIANS FOR CHRIST.

A FRIEND sends us the following touching extract from the letter of a young missionary to the Indians in Canada:—

Last Sabbath was a sweet day to me. I have received a rich reward for the work of the past year. How sweet to work for Jesus if He rewards us thus. We had our communion,—we met in the lovely forest. The service was in the Cree language. Fifteen sat down to commemorate the love and death of the Lord Jesus, four of these for the first time. These, a few years ago, were savages, their hands red with the blood of their fellows. When I heard them sing these words, "Mă-kā-nă-wa pa oh tam wa-ki" (When I survey the wondrous Cross), I thought I saw a new meaning in the words of Paul (Rom. i. 16).

In the afternoon a messenger was sent to us from the tent of a chief seven miles away, asking us to go and see him. We went, and he said his object was that he wished to be baptized. There were many interesting facts in connection with his conversion.

On the following Monday we were passing a little lake where a number of Indians were gathered receiving Government supplies. Stopping for a little to give our horses drink, we heard human voices a little distance from us in the shrubbery, and, listening, we caught this sentence: "I have seen the conjuring of my people, and the worshipping of the north wind, and the thunder, and the stones, but my heart was never at rest until I received the knowledge of the living and true God." There was a poor Indian, who, on the previous day made public profession of faith in the Lord Jesus, now commending Him to others. So let us tell of his mighty love, let the white man tell of it, and the Hindoo, and the African, and the poor Indian. So "they shall come from the east, and the west, from the north and south, and shall sit down in the kingdom with Abraham, and Isaac, and Jacob."

When you read this letter may I ask that you go to your room, and, on your knees, thank the Lord for the conversion of those I have named?

H. MCKAY.

[If any would like the privilege of assisting this devoted young missionary, I am sure they will get God's blessing. Gifts may be sent to the office of THE CHRISTIAN.]

MESSRS. COILLARD AND JEANMAIRET write long and extremely interesting letters to the Secretary of the French Foreign Missions, concerning the trials and discouragements of their pioneer work on the Zambezi. Their faith fails not.

Notices of Books, &c.

Messrs. Cassell & Co. are publishing in monthly issues a MINIATURE LIFE OF THE POETS. We have received the initial number of the series, Vol. I. of Wordsworth's Poems—a dainty little book, with marbled sides, and capitally suited for pocket use. The series can also be had in a special binding, parchment with uncut edges.

PARABLES OF THE LAKE. By J. R. MACDUFF, D.D. 3s. 6d. *Nisbet & Co.* Under this title Dr. Macduff treats of the Seven Parables which were spoken by the Sea of Galilee. This the author does with all his usual felicity of style and aptness of illustration. The local colouring is so vivid that the reader might well imagine himself on the border of the Lake of Gennesaret. A very attractive, instructive, and pleasant volume.

NORWEGIAN PICTURES. Drawn with pen and pencil. Containing also a glance at Sweden and the Gotha Canal. With map and 127 illustrations and sketches. By RICHARD LOVETT, M.A. 8s. *Religious Tract Society.* The series of illustrated books of travel of which this is the latest is in every way a valuable contribution to recent English literature. For vivid descriptive writing, beauty of pictorial illustration, general elegance of appearance, and lowness of price, as well as for the useful information they contain, these volumes are unequalled. They are specially appropriate for prizes to the young and presents to their elders. This volume on Norway comes at an appropriate time, when that interesting and picturesque country is beginning to receive adequate attention from holiday and health-seeking travellers.

FAITH AND INSPIRATION. By ROBERT WATTS, D.D. 6s. *Hodder & Stoughton.* A powerful and timely defence of "verbal inspiration." In opposition to writers, and theologians, Romish, sceptical, and Rationalistic of all ages and schools. Professor Watts maintains the Westminister doctrine of Inspiration, viz., that not only in the subject matter, but in the language of their messages, the pen-men of the canonical Scriptures were miraculously directed by the Holy Ghost. This view we confess is the only one that warrants us in calling the Bible an infallible guide, but it is not often upheld with such cogency and consistency as by Dr. Watts. The fairness with which he examines opposing theories, the thoroughness and patience with which he clears up misapprehensions, the various lines of argument by which he establishes his position are admirable. It is a book that must promote minute study of the Scriptures, and a profound reverence for God the Holy Ghost.

A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS. By THOMAS C. EDWARDS, M.A. 14s. *Hodder & Stoughton.* This able and scholarly Commentary has in six months reached a second edition, and deservedly so. It combines scholarship with spiritual insight into the meaning of the Epistle, and on foundation points seems clear and sound. We would, however, except some High Church notions, such as that expressed on the words, "the Lord's table," x. 21: "The table is an altar, inasmuch as the communion rests on Christ's atoning sacrifice." Our Reformers, who deliberately struck out the word "altar" from the Prayer-book, in every place where it had previously stood, and substituted for it "the Lord's table," would hardly have agreed with this. There is also some objectionable language used as to the sacramental bread being "the means of communion with Christ's Body," which seems little in accord with the words of Article xxviii.: "The mean whereby the Body of Christ is received and eaten in the Supper is faith."

THE CANDIDATES' AND VOTERS' MANUAL (*T. Fisher Unwin.* 1s.) should be in the hands of all electors who wish to guard against *ex parte* statements, and to understand modern legislation concerning Parliamentary elections. INDIA'S INTERESTS IN THE BRITISH BALLOT BOX, by WM. DIGBY (6d. *Talbot Brothers, Carter-lane, London*) is also a pamphlet for the General Election. It presses into the 112 pages a vast amount of information in relation to India. Mr. Digby, by his long residence in the East, is fully equal to his task.

VERITIES IN VERSES. 1s. *Elliot Stock.* A brochure dealing with many phases of modern religious thought. Occasionally the rhymes make very indifferent poetry; at other times the poetry is undoubted, and is telling in its homeliness.

We have received from *Drummond's Tract Depot, Stirling, N.B.*, a parcel of Sunday-school Reward Cards, of various sizes and styles; some of them are the daintiest and cheapest we have yet seen. In the parcel to hand we have no fewer than 3414 cards, the price of the whole being 4s. 4d.

SOCIALISM AT ST. STEPHEN'S, 1869—1885. 4d. *Liberty and Property Defence League, 4, Westminster-chambers.* This pamphlet is a reprint of a speech of the Earl of Wemyss delivered in the House of Lords, and may be profitably studied even by those who disagree with the views set forth.

Messrs. Fowlger & Co., 14, *Paternoster-row*, have issued as a penny pamphlet of sixteen pages, "The True Story of William Stead, and the Ogres, and the Children, and the Constituted Authorities." This story written by a Soldier's Sister as though told by her to her little nephew and niece over the nursery fire, in the style of "Jack the Giant Killer," has much in it to interest grown-up people. The pamphlet is offered for distribution at 3s. 6d. per 100, carriage paid.

We have also received the following books:—

Elliot Stock:
- Congregational Hymns.

John McQueen, Galashiels:
- Glimpses of the Higher Life: Poems and Hymns. By H. Whamond. 3s. 6d.

T. Woolmer, Castle-street, E.C.:
- Methodism in the Light of the Early Church; the Fernley Lecture, 1885. 1s. 6d.
- Early Days, volume. 1s. 6d.
- The Little World of School. By Annie Rylands. 1s. 6d.

Hodder & Stoughton:
- The Children of Africa, with illustrations. 5s.
- In the Footsteps of Heroes, and other Sermons. By late Rev. Dr. Mellor. 3s. 6d.
- What Saith the Scriptures? By J. Anderson, M.D.

S. W. Partridge & Co.:
- Young Folks' Picture Book. By Jas. Weston. Illustrated. 2s.
- Birds and their Nests. By Mary Howitt. 2s.
- Bible Pictures and Stories. By Jas. Weston. 2s.
- Pretty Pictures for Tiny Pets. 2s.

Religious Tract Society:
- The King's Windows. By late Rev. E. Paxton Hood. 6s.
- In Southern India. By Mrs. Murray Mitchell. 6s.
- The Life of Jesus the Saviour. By Mrs. Watson. 5s.
- St. Chrysostom, his Life and Times. By Rev. R. W. Bush. 5s.
- Jottings from the Pacific. By Rev. W. Wyatt Gill. 5s.
- Assyria: Its Princes, Priests and People. By Prof. A. H. Sayce. 3s.
- The Life of Lives. By Rev. W. S. Lewis. 2s. 6d.
- Short Biographies for the People. Vol. 2. 1s. 6d.

Sunday School Union:
- Young England. 5s.
- Child's Own Magazine. 1s. 6d.
- Josceline; or, The Cousins. By M. M. Pollard. Pictures, Prose, and Rhymes, for Children of all Climes (new edition). 2s 6d. each.
- Bayard the Dauntless, and other Historical Tales. From the French. By Mrs E. Millard and Mary Archer. 2s.
- Bible Pictures. By Uncle Harry. Old Testament. (Second Series). Claude Russell's Sister, and other Stories. By E. C. Kenyon. 1s. 6d. each.
- The Old Mill By Meta 1s.
- The Two Friends. By B. Hitjer. Zita, the Gipsy Girl. By Mary Olney. 6d. each.
- Anecdotes on Bible Texts. By J. L. Nye. Gospel of St. Matthew. Gospel of St. John. 1s. each.
- Christian Evidences. Part iii. The Supernatural in the Bible its own Witness, with especial reference to the Old Testament. By John Kennedy, M.A., D.D. 2s.
- International Daily Text Book for 1886. 4d.
- Sunday School Teachers' Pocket Book and Diary, 1885. 2s.

◆

TEMPERANCE NOTES.

THE quarterly revenue returns show a decrease in Customs of £528,000, and in Excise of £310,000. The leading newspapers ascribe the decrease mainly to the growth of Temperance.

AT a recent Temperance Conference in connection with the Manchester Presbytery, Rev. R. Bell urged that there should be a Temperance organisation in connection with every church.

THE Eighth Council of the National Liberal Federation, held at Bradford, passed a resolution against granting drink licences in any locality against the will of the bulk of the inhabitants.

A VERY successful Gospel Temperance Mission, lasting thirteen days, was lately held in the Grosvenor-street Wesleyan Chapel, Manchester. Mr. Coad was the missioner, and betwen 1300 and 1400 persons took the pledge.

SOUTH LONDON Temperance work has had a severe loss in the death of Mr. Andrew Dunn, for many years an active worker and liberal supporter of the cause. He was sixty-nine years of age, and from early life an abstainer.

THE Bishop of London opened the new wing of the London Temperance Hospital on Friday last, October 9. In the annual report of the Hospital it is stated that during the year in no case has any alcoholic medication been required.

THE Congregational Total Abstinence Society held a public meeting at Hanley, October 5, in connection with the meeting of the Union. Of 353 students only 50 are non-abstainers, and of 94 newly settled ministers last year 84 were total abstainers.

MR. WILLIAM NOBLE appears to be actively engaged on the other side of the Atlantic with his Gospel Temperance work. At a convention held near Worcester, Mass., he gave an earnest address combating the arguments on behalf of moderate drinking and urging personal effort.

THE report of Rev. J. G. Gregson's Temperance work amongst the Soldiers in India is now published, and is a record of arduous but successful toil. In the Indian army drunkenness and crime have much decreased. Mr. Gregson finds the moderation pledge worse than useless.

THE Bromley Board of Guardians are considering the desirability of discontinuing the supply o intoxicants to the out-door poor.

AT Nottingham, every Sunday evening, shor Gospel Temperance services are held in abou thirty lodging-houses. The morality of the distric has greatly improved.

IT is stated that, though in consequence of the general election, the Social Science Congress wil not meet this year, there will be a conference i London during the winter instead, when there wil be full discussion of questions relating to the drin traffic.

◆

CONSECRATION.

BY MRS. PEARCE CLARK.

WE hear and read a good deal now on thi subject, and I fancy that to some of you i is not a pleasant one; you think of it only i connection with *giving up* a great many thing which you like, leaving a somewhat dreary spac in your life.

Just let us look at the real meaning of the word itself. There are two main ideas conveyed by it in the original: (1) filling, (2) separation—the first of these being the more frequent The second is chiefly found in connection with the vow of the Nazarite (Num. vi.), and even then the prominent thought is separation "*unt* the Lord." You see the Bible dwells on the privilege side of consecration, bringing before u what we *receive* rather than what we *yield;* firs comes the *filling*, then the *separating;* we ar separated because filled. Filled with what you will say.

Let us think over this. What must we b filled with that we may be *satisfied*, holding thi world loosely, with a joyful heart and happy face?

People often think, if they only had this thing or that, they would be happy—riches, fame power, &c., and they find when their object i attained, the heart is empty still; it wants love and personal love. So you and I can never b content with anything short of being filled with Jesus Himself. Isn't it a beautiful and wonderful thought that He comes to the hungry heart—hungry for love and purity and power—and will if admitted, so fill that heart that it shall b *satisfied* in the fullest sense, satisfied with th Lord Himself, possessing all things in Him.

"All things that can satisfy,
Having Jesus, those have I."

Consecration, then, is, first of all, a full receiving of Jesus. Open your hearts to Him saying, "Lord, fill *me*, and then let Him hav his own way with you. He wants empty vessels empty hands to be filled with his gifts, and i you really want what He has to give, you wi not hesitate to drop the tinsel toys you hold. child does not fret at putting down sham frui when the real is offered.

Now, separation comes as the result of filling When you are filled with Jesus, you will no care for things that once you loved. A han filled with gold does not drop sovereigns to pic up pennies, and you will not want to do anything which would rob you of your great possession, or to go where you cannot carry it wit you. Does not this test settle many a difficu question? A girl came to me one day asking "Do you think it is right to dance?" I sai "Can you take Christ with you in your dancing that is the point, not what I think." She wa silent for a minute, then said, "No, I won do it."

"Who, then, is willing to consecrate h service this day unto the Lord?" Who willing to come to Jesus to be filled with Himself, and then to go and live for Him in happ friendship and service, gladly laying down a that cannot be held with and in Him? W you not say to-day:—

"In full and glad surrender, I give myself to Thee,
Thine utterly, and only, and evermore to be.
O Son of God, who lovest me, I will be thine alone,
And all I am and all I have shall henceforth be thi
own!"

Streatham, S.W.

(For Notes on Daily Readings, Forthcoming Meetings, &
See pp. 25, 26)

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THURSDAY, OCTOBER 15.—REV. XXII.

v. 2.—"*In the midst of the street of it.*"—The word "street" occurs ch. xxi. 21, and is rendered "*broad way*" by the "Speaker's Commentary," which adds, "The word is used collectively; all the streets compose one ideal street."

v. 3.—"*And there shall be no curse any more*" (R.V.).—A reversal of Gen. iii. 17.

"*His servants shall serve Him.*"—"Shall worship *Him*, not *them*, for Christ has said: 'I and my Father are One.'"—*Sp. Com.*

v. 5.—"*And they shall reign for ever and ever.*"—"With this promise the Revelation proper (ch. iv. 1—xxii. 5) comes to a close."—*Sp. Com.* What follows is an epilogue, in which the angel confirms the truth of the communications already made, and Christ Himself adds his own testimony thereto.

v. 6.—"*The Lord God of the holy prophets.*"—Rather, "*The Lord the God of the spirits of the prophets*" (R.V.).

v. 10.—"*Seal not up the words of the prophecy of this book*" (R.V.).—"As in Dan. viii. 26, xii. 4, God is wont to command his prophets to 'seal up' his prophecies when they refer to remote times; so when they refer to times near at hand He commands that the Revelation should not be sealed."

v. 14.—"*Blessed are they that wash their robes, that they may have the right (to come) to the tree of life,*" &c. (R.V.).—An interesting reading, fully borne out by MS. authority, as well as by that of Versions. . .

v. 17.—"*Whosoever will, let him take the water of life freely.*"—This gracious invitation may be called the last message in the Book of God, as what follows is a denunciation of those who add to or take from "the words of the book of this prophecy," an expression which, while it primarily refers to the Book of Revelation, may well be taken to extend to the whole Bible, at the close of which it stands.

FRIDAY, OCTOBER 16.—GENESIS I.

v. 1.—"*In the beginning God created the heaven and the earth.*"—"'*The beginning*' here spoken of belongs to a period of indefinite antiquity, when God created the worlds out of nothing. The commencement of the first day's work I hold to be the moving of the Spirit of God upon the face of the waters. We can allow Geology the amplest time for its various revelations without infringing even on the literality of the Mosaic Record."—*Dr. Chalmers.*

v. 2.—"*And the earth was without form, and void.*"—This is not to be taken with the former verse, as if it was part of the history of the creation. It is a subsequent state or condition, separated, it may be, by ages from the original creation, and describes a state of confusion, apparently the result of judgment. Twice (Isa. xxxiv. 11, Jer. iv. 23) where these same words "*without form, and void,*" occur together, it is in the description of Divine judgments. Baumgarten (Acts xxvi. 18) connects this judgment with the Apostasy of Satan and his angels, the former inhabitants and rulers of the world. If so, much light is thrown on Satan's subsequent connection with the world's history, and his crafty and malicious plot to ruin man who had succeeded him.

"*And the Spirit of God moved.*"—"Heb. '*fluttered lovingly.*' See Deut. xxxii. 11."—*Dean Payne Smith.*

v. 3.—"*Let there be light.*" *v.* 14.—"*And God said, Let there be lights.*"—The Hebrew word for "lights" differs from that for "light," as "light-giver" or "luminary" differs from "light." Modern scientific discoveries fully confirm this distinction between light itself and that which causes light.

There is an interesting analogy, which can only be hinted at here, between the order of the days of creation as described in this chapter and that of the new creation (2 Cor. v. 17). (1) "*Light*" (see 2 Cor. iv. 6); (2) "*the firmament*" (or expanse called) "*Heaven*" (Eph. ii. 6); (3) Earth "*bringing forth fruit*" (John xv. 16); (4) "*Lights . . . to give light upon the earth*" (Phil. ii. 15, 16); (5) Waters "*bring forth abundantly the . . . creature that hath life*" (John x. 10); (6) "*God created man in his own image*" (Rom. viii. 29, Phil. iii. 21); (7) "*God's Sabbath rest*" (Heb. iv. 9).

SATURDAY, OCTOBER 17.—GENESIS II.

v. 3.—"*And God blessed the seventh day, and sanctified it.*"—"The natural interpretation of these words is that the blessing of the Sabbath was immediately consequent on the first creation of man, for whom the Sabbath was made (Mark ii. 27)."—*Sp. Com.*

v. 4.—"*These are the generations,*" &c.—"It is apparent that the narrative proceeds in direct order from Gen. i. 1 to this verse ii. 4, and that from this verse there is a return to the first formation of plants and vegetables and to the creation of man, a kind of recapitulation, yet with some appearance of diversity. . . . The word '*generations,*' which occurs for the first time in this verse, meets us again continually at the head of every principal section of the Book of Genesis. It is used in general to usher in a history of the race or descendants of the heads of the great patriarchal families."—*Ibid.*

v. 8.—"*Eden.*"—"The word '*Eden*' signifies 'delight,' and the Vulgate renders '*a garden of delight; a pleasure garden;*' but the word is a proper name, and points to a region the extent of which is unknown. The difficulty consists in discovering the four rivers. It is generally agreed that one, '*Phrath*' (*v.* 14) is the Euphrates, and that another, '*Hiddekel,*' is the Tigris."—*Ibid.*

v. 17.—"*In the day that thou eatest thereof thou shalt surely die.*"—This points, in the first instance, to spiritual death, which took place at the very time of Adam's sin.

v. 23.—"*Bone of my bones, and flesh of my flesh.*"—Compare the application of these words (Eph. v. 30) to the Church, as similarly taken out of Christ during his "*deep sleep,*" and hereafter to be brought to Him.

SUNDAY, OCTOBER 18.—GENESIS III.

v. 1.—"*Now the serpent,*" &c.—"Almost throughout the East the serpent was used as an emblem of the evil principle."—*Kalisch.* "The reason why Satan took the form of a beast remarkable for its subtlety may have been that so Eve might be the less upon her guard."—*Sp. Com.* Compare the reference to this event in Rev. xii. 9; Luke x. 19; and John viii. 44.

v. 5.—"*Ye shall be as God*" (R.V.).—"The plural word '*Elohim*' stands at times for false gods, but most commonly for the one true God."—*Sp. Com.*

v. 6.—"*And when the woman saw that the tree was good for food,*" &c.—We have here the three great principles of "the world," as set forth in 1 John ii. 16: "*Good for food*" = "*the lust of the flesh,*" "pleasant to the eyes" = "the lust of the eyes," and "to be desired to make one wise" = "the pride of life." Our Lord's threefold temptation by Satan (Luke iv. 1) corresponds: (1) to make stones bread; (2) to accept from Satan all the kingdoms of the world, and their glory; (3) to display his power by casting Himself down from the pinnacle of the Temple.

v. 7.—"*The eyes of them both were opened,*" &c.—"The hiding of sin from self is gone when God's presence comes in. Adam, who had covered his nakedness, speaks of himself when God is there as as much so as if he had done nothing to cover it."—*J. N. Darby.*

v. 8.—"*Adam and his wife hid themselves from the presence of the Lord.*"—"God finds his creatures hiding from Him. He would let them learn the position into which they have brought themselves by disobedience. Does He do this by reproaches? He simply says, 'Where art thou?' How comes it you are not with Me? Adam has his excuse at hand, and man's excuse is yet the same."—*A. Jukes.*

v. 15.—"*I will put enmity between thee and the woman, and between thy seed and her seed.*"—"There has been but one descendant of Eve who had no earthly father; and 'He was manifested that He might destroy the works of the devil.'"—*Sp. Com.* "As representing the race, Adam had no promises: there is none to the first Adam, all is in the Second, the woman's Seed."—*J. N. Darby.*

v. 20.—"*Because she was the mother of all living.*"—Delitzsch translates this "She *became* the mother." The name of Eve signifies "life," and Adam recognised thereby that the promise just given as to her seed would in time be fulfilled.

MONDAY, OCTOBER 19.—GENESIS IV.

v. 1.—"*I have gotten a man from the Lord.*"—"That she sees in the birth of this son the commencement of the fulfilment of the promise, and thankfully acknowledges the Divine help in this display of mercy, is evident from the name *Jehovah*, the God of salvation."—*Delitzsch.*

v. 3.—"*Cain brought of the fruit of the ground an offering unto the Lord.*"—The ground was under a curse (iii. 17), and its best fruits and flowers could be no more accepted as an offering than can the best deeds of unregenerate human nature, which is itself under a curse too (Gal. iii. 10).

v. 4.—"*The Lord had respect unto Abel and to his offering.*"—"Abel comes as guilty, and unable as he is to draw near to God, setting the death of another between himself and God, recognises the judgment of sin, has faith in expiation."—*J. N. D.* See Heb. xi. 4. How God "*had respect unto*" or "testified of" his offering, we are not told, but probably it was (as the Greek translation by Theodotion suggests) by fire from heaven.

v. 7.—"*Unto thee shall be his desire, and thou shalt rule over him.*"—The word "his" may refer either to Abel or to sin. "Sp. Com." prefers the former as "the more ancient, more natural, and more according with the simple meaning of the original."

v. 15.—"*The Lord set a mark upon Cain.*"—"*Appointed a sign for Cain*" (R.V.).—Most modern commentators agree that God gave some sign to Cain to assure him that he should not be slain."—*Sp. Com.*

v. 23.—*And Lamech said unto his wives,*" &c.—"The apparent meaning of the words is this: Amid the violence of the times, especially among the descendants of Cain, Lamech comforts his wives with the assurance, that with the aid of the bronze and iron instruments now in his hands he could kill anyone who injured him ('I slay, or would slay, a man for wounding me'). The speech is one of confident boasting."—*Sp. Com.*

v. 26.—"*Then began men to call upon the name of the Lord.*"—The posterity of Cain build cities and enjoy life, making themselves at home in the world. The posterity of Seth own their wretchedness (Enos means "*wretched*"), and turn for help and comfort to God.

TUESDAY, OCTOBER 20.—GENESIS V.

v. 3.—"*Adam lived,*" &c.—"The genealogy given is that of the Sethites, probably as the line of the promised seed. The genealogy of the Cainites was given much more imperfectly in the last chapter, and with no dates or chronological marks, because (says Keil) being under the curse of God they had no future."—*Sp. Com.*

v. 27.—"*All the days of Methuselah were nine hundred sixty and nine years.*"—"Bochart interprets Methuselah, 'his death the sending forth,' as indicating that his death was contemporary with the pouring forth of the waters, for Methuselah must have died in the very year of the Flood."—*Sp. Com.* If so, his name was prophetic, and was probably given to him by his father Enoch, who we know was a prophet (Jude 14), to mark the time of the approaching judgment. The names of the Patriarchs from Adam to Noah are, when put together, a very striking unfolding of man's ruin and redemption. Adam, *man;* Seth, *appointed;* Enos, *wretched;* Cainan, *lamentation;* Mahalaleel, *God to be praised;* Jared, *shall descend;* Enoch, *dedicated;* Methuselah, *his death the sending forth;* Lamech, *to the humble;* Noah, *consolation.*

WEDNESDAY, OCTOBER 21.—GENESIS VI.

v. 2.—"*The sons of God saw the daughters of men,*" &c.—"Sp. Com." mentions five different explanations, but prefers this one: "The 'sons of God' were the descendants of Seth, who adhered to the worship and service of the true God: . . . the daughters of men were of the race of the ungodly Cain. This was the belief of the ancient Church Fathers, Chrysostom, Cyril (Alex.), Theodoret, Augustine, and Jerome. It was adopted by Luther, Calvin, and most of the Reformers. The line of the Sethites, traced in ch. v., alone appears to have kept itself pure, the little Church of God, in the midst of gathering darkness of the world around. This little Church may well have been called 'the children of God.' When, therefore, some of these 'sons of God' went out from their own little home circle to make mixed marriages with the general heathenised races round them, the elements of corruption were brought from the world into the Church, the Church itself became corrupted, and the single family of Noah appears to have been kept pure from that corruption."

v. 14.—"*Pitch it within and without with pitch.*"—Literally, "*Cover it within and without with covering.*" The verb and noun here used for the first time, play a very important part in subsequent portions of Scripture. The verb "caphar" is the one used so often, especially in Leviticus, for "make an atonement," the root idea in this word atonement or propitiation being a covering for sin. Hence the safety of those in the Ark depended upon a "covering," which was typical of the propitiation of the Lord Jesus Christ.

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MR. SHULDHAM HENRY will hold evangelistic services in Devonshire in October.

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MR. F. C. BLAND.—St George's Hall, W., during October, Sundays, 11 a m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

TALBOT TABERNACLE, Notting-hill.—Sunday, October 18, Rev. H E Brooke, 11 a.m. and 7 p.m.

CONFERENCE HALL, Mildmay-park, London, N.—October 18, 3.30 p m., Mr. P. S. Badenoch; 7 p.m., Mr. Finlay Gibson.

AGRICULTURAL HALL, Islington, N.—Sunday, October 18, Rev. Justin Evans, 3.30 p.m.; Mr. Spurgeon's evangelists, 7 p.m.

REV. E. P. HAMMOND commences a Mission in Trinity Presbyterian Church Kensington-park-road (Rev. D. Sinclair Paterson's), on Sunday, October 18, at 3.30 and 7 p.m., following days at 11 and 7.

NORTH LONDON EVANGELISTIC CHOIR.—Thursday, October 15. at 8, The Grove, Hackney; Saturday, 17, at 8, King's Cross Theatre; Monday, 19, at 8, Arundel-square Chapel, Liverpool-road; Monday, 26, at 7 45, Gospel Tent, Bow Common-lane; Sunday evenings, at 7, Conference Hall, Mildmay.

SOUTH LONDON EVANGELISTIC CHOIR.—October 19, to Friday, 23, at 8, United Methodist Free Church Mission, Paradise-road, Clapham-road; Wednesday, 28, at 7.30, Conference Hall, Clapham-road, annual meeting.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, Brighton, to October 25; Mr. W. Shrimpton, Stratford, October 12 to 16; Mr. W F. Seagrove, Belle Isle Mission Chapel, York-road, N , October 12, 13, and 14, at 7; Mr. W. L Seyler, Centenary Memorial School, Kennington, October 20, 23, 26, and 28, at 7; Mr. G Banaster, Leicester, November 1 to 8; Mr J. Spiers London, assisting Mr. Hammond Seaside Reports meeting, October 21, Exeter Hall, at 6, Rev. E. A. Stuart, M.A., presiding.

UNION HALL MISSION (under the direction of Mr. Robert Bilke)—Union Hall, Carlisle-street, Edgware-road, Thursday, October 15, praise and thanksgiving, 7 30 p.m.; Sunday, 18, Mr. W. P. Harwood, at 7. Kensal Hall, Kensal-road, W., Sunday, October 18, Mr John Bateman, at 7. Queen's-park Hall, Kilburn-lane, Sunday, October 18, Mr. S. Stidolph, at 7. Gospel Hall, Green-lanes, Battersea, Sunday, October 18, Mr. John Jackson, at 7. Gospel Hall, Market-place, Brentford, opening meeting, Tuesday, October 20, at 7 30.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr Ransome Wallis, Sunday, 7 p.m.; Wednesday, 8 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station, Mr. C. V. T. Onslow, Sunday, 7 p.m.; Thursday) at 8 p.m. Hammersmith—Tent, corner of Adie and Oxford roads, Dr. and Mrs. Popham, Sunday, at 7 p.m., and Thursday, at 8 p m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. W. R Lane, Sunday, 7 p.m (October 18, subject, "An Advocate and his Strange Clients"), and Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Thursday ("Balaam's Seven Parables"), 8 p.m.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

NATIONAL TEMPERANCE LEAGUE.—Conversazione at the Mansion House, Friday, October 16, 7 p.m.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Rev. Newman Hall, every Tuesday in October at 12 noon.

WESTON-SUPER-MARE.—Conference for the deepening of Spiritual Life, Victoria Hall, Weston-super-Mare, November 3 to 6

MRS. BOARDMAN'S weekly Bible-class for ladies, at 11 o'clock, at 3, Highbury place. Meetings for deepening of spiritual life every Tuesday at 6.30.

BI-CENTENARY OF THE REVOCATION OF THE EDICT OF NANTES.—Public meeting, Mansion House, October 22, 3 p.m., the Lord Mayor in the chair.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, October 16, 7 p m, "The Promotion of Spiritual Life;" tea at 6. Sunday, 18, at 3.30, "God's Men in the Old Testament," by Miss Mason.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, October 21. Miss Macpherson will give an account of her recent visit to Canada. Tea at 6; meeting at 7 p m.

OPEN AIR MISSION—Quarterly Meeting Y.M.C.A , 186, Aldersgate-street, E C., Monday, October 26 Tea and coffee at 6, meeting at 7. Address by Rev. Dr. Rigg, on "The Special Difficulties and Special Advantages of Open-air Preaching at the present time."

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET—Lambeth Ragged Schools, song service and address, each Friday, 8 p m. Monthly meeting of members, at Sunnyside, Richmond (Mr A. A. Head), Saturday, 17th inst , tea at 5 30 p.m. Address to members of London Banks' Prayer Union, by Rev. T. Graham, Tuesday, 16th, 5.30 p.m.

EXETER HALL.—Thursday evening Bible lectures, by Rev. Evan Hopkins, October 22, "Spiritual Adjustment;" 29, "Spiritual Enduement."

186, ALDERSGATE-STREET.—Thursday, October 12, 8 p.m., Bible lecture, by Mr. F. C. Bland; Saturday, 17, social meeting of City of London Bible Class Union, tea at 5.30, meeting at 6 30 p.m.; lecture, by Mr R. Brown, on "Personality and History of Satan," 7.30 p m.; Monday, 19, 8 p.m., lecture, "Alaska," illustrated with dissolving views, by Rev. Jas. Henry.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, October 15, 8.30 p.m., address, by Rev. Ossian Davies. Wednesday, 15, 6 to 10, anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Thursday, October 15, 8 30 p.m., social meeting for young people, Mr. G. Williams in the chair. Speakers: Rev. W. Stevenson and Mr. W. T. Paton. Meetings and classes as usual.

FINSBURY PARK HALL—Thursday, October 8. lecture by Dr. Kirton, on "Bible Study," 8 30 p m.; Sunday, 7, Gospel Meeting, Speaker, Major-General Anderson; Tuesday, 8 20 Early Closing Meeting, Mr S. D. Waddy, Q C., M.P., presiding.

CONFERENCE HALL, Stratford.—Sunday, October 18, 3 and 7 p.m., Rev. F. W. Tyler (missionary from Jamaica).

Mission and other Appeals.

SYRIAN COLONISATION FUND—Mrs. Finn asks means to carry on her work amongst the Jews labouring near Jerusalem. Address 41, Parliament-street, S.W.

FALMOUTH TOWN MISSION.—We sadly want a tent for Gospel preaching on our beautiful beaches, which can be moved from place to place. We get thousands of visitors, and it is intended for those who attend nowhere. The total cost is £80, of which we have only £13.—(Miss) JANE MCCOWT, Woodlane, Falmouth.

COW CROSS MISSION.—We have secured premises admirably adapted for a mission-room in a densely-crowded neighbourhood in the very centre of Clerkenwell. We are preparing to enter upon possession, and thus open another branch of our Mission in a fortnight. We need about £20 for deposit and necessary furniture.—WILLIAM CATLIN, 17, Claremont-square, Pentonville.

REV. W. H. SIMMS, Littlehampton, appeals for £500 to build a mission-room to hold 500 persons—ground already provided. He is labouring entirely at his own charges. It will be used every day in the week for missions, children's meetings. Saturday entertainments for the working-classes, and Sunday-schools.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—A H. W.G. M.S. F.G. S.E.J. Miss D. S.K. J.D. E.P.P. J.H.L. M.P. D.B.F. A.S. F.C. W.J.B. H.B. H.D. J.L. T.H.P. H.C. A.S J.B. C.B. S.D.C. J C.S. M.B.G. C M.S. E R. T.M. W.D. R McC S.M. E.N. G.S. M.H S. N.L.B M.G M. E.A M.B.M. J.T.D. O.D. W.B.D. L H. C.F. J.E. M.A M. W L L. A.K J.S. T.A.I. J N. W.C R.J.C. J R.M. K F.H. T.R.T. R.D.F. A.E K. S.E.S. P.W. T.J S.S M. W.R D. S.J.S. W.T.R. T.P. R.D.F. T.G.H. A.M. E.P.L. F.C D. F.W.C. T F. E L. G A.W. T.E L. W.H.R. W.T N J.E.H. F.C. J.S.W. R,H. W.E. S.J.W. M A.W. H.J. W.T. E.T.

APPLICANTS FOR TRACTS—J. Bain, Seamen's Mission, Morrison-street, Glasgow; F. Hutt, 258, Woodborough road, Nottingham; R. Shears, 18, Milton Court-road, New Cross, S.E ; H Collingbourne, 91, East-street, Walworth; J. Long, 88, Borough-road, Birkenhead, Cheshire; J. Hibbert, 12, Walter-street, Regent-road, Salford, Manchester; Harriet Fuller, 1, Follett street, Poplar, E.; J House, 4, Pedmore-road, Brierley-hill; F Hoy, Lechlade, Glos ; W H. Mills, 43, Beckway-street, East-street, Walworth, S.E.; D. Sway, 30, Duke-street, Evelyn street, Deptford, S E ; Mrs Rhodes, 27, Salem gardens, Moscow-road Bayswater; Miss Pottenger, Coat, Martock; E Pertet, 24, Angel-hill, Bury St Edmunds, Suffolk; Sarah Glaze, 48, Jackson-road, Holloway; G. Smith, North-road, Clowne, Derbyshire; E Lander, 7, Milton street, Liverpool-road, Patricroft, Manchester; W. R. Hampson, 1[illegible], Eastbourne-road, Birkenhead; A. Jackson, Campbell-street, Brockmore, near Brierley-hill; W. S. Jefferies, 28, Townshend-terrace, Richmond, Surrey; C. Rawlings, 3, Chesham-villas, Sudbury, Harrow.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

MISSIONARIES FOR CHINA.—Another party of missionaries are about to leave for China, in connection with the Inland Mission. Valedictory meetings will be held this (Thursday) evening at the Y.M.C.A., 17, Camden-road, N.W., 8.30 p.m.; Eccleston Hall, S.W., Tuesday October 20, 7.30 p m.; and Y.M.C A., 186, Aldersgate-street, E.C., Friday, October 23, 8 p.m.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 10, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? And amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Gratuitous Circulation of THE CHRISTIAN—T. N. J. 6d.; Mrs E F. M 2s. 6d; Mrs. B. 5s.	0	8	0
Mildmay Mission to the Jews—L. M. P. 5s.; Mrs. B. 10s.	0	15	0
Midnight Meeting Movement—Mrs. G. P.	2	0	0
Distressed Jews in Jerusalem (Mrs. Finn)—E. T. ..	1	0	0
Dr. Barnardo's Homes—A T. 10s; S. L. R. 10s; J. J. 10s.; S. W. F. £5; J. H M. £2; T. B. W. 5s.; (*Little Girls*) M. 2s.	8	17	0
Destitute Children's Dinner Society—Mabel	0	1	0
Sufferers from Cholera in Spain (Pastor Rodriguez)—M. M., Belfast, 5s.; L. N. S. £1; B. G. 2s. 6d.; M L 5s.; T. N. J 10s.	2	2	6
Bible Stand, Crystal Palace—J. W. and K. A.	5	0	0
Metropolitan Drinking Fountains—J. W. and K A.	4	0	0
Old Beckenham Mission—J. W. and K. A.	3	0	0
Mr. Fegan's Boys' Home—J. W. and K. A. £8; Mrs B. 5s.; J. J. 10s.; J. H. M £2	10	15	0
Home and Colonial Schools—J. W. and K A.	4	0	0
Church Pastoral Aid Society—J. W. and K. A. ..	4	0	0
Soldiers' Institute, Brighton—J. W. and K. A.	3	0	0
Soldiers' Institute, Portsmouth—J. W and K. A. ..	3	0	0
Soldiers' Institute, Sandgate—J. W. and K. A.	3	0	0
Soldiers' Institute, Winchester—J. W. and K. A. ..	3	0	0
Soldiers' Institute, Gibraltar—J. W. and K A. ..	3	0	0
Soldiers' Institute, Woolwich—J. W. and K. A. ..	3	0	0
Malta Sailors' Missionary—J. W and K. A.	4	0	0
Constantinople Sailors' Rest—J W. and K. A.	4	0	0
Smyrna Sailors' Rest—J. W. and K. A.	3	0	0
Genoa Harbour Mission—J W. and K. A.	3	0	0
Naples Harbour Mission—J. W. and K. A.	3	0	0
Port Said, Egypt (Mr. Eoll)—J. W. and K. A.	3	0	0
Homes of Hope, Regent-square—J W. and K. A. ..	3	0	0
Deaf and Dumb Association, Oxford-street—J. W. and K. A.	4	0	0
Bethal Santhal Mission, India—J. W. and K. A. ..	5	0	0
Anglo-Indian Evangelisation Society—J. W. and K. A.	2	0	0
Home for Blind Children, Hackney—J. W. and K. A.	3	0	0
Scripture Reader, Alexandria (Miss S. Robinson)—J. W. and K. A.	4	0	0
Society for the Suppression of Vice—J. W. and K. A.	3	0	0
Miss Leigh's Work, Paris—Mrs. B £1; C. W. £5 ..	6	0	0
Rev. R W. McAll's Work, Paris—Mrs B.	0	10	0
Miss De Broen's Work, Paris—Mrs. B. 10s.; T. N. J. 10s.	1	0	0
Friendless and Fallen—Mrs. B.	0	5	0
George-yard Ragged Schools—Mrs. B.	0	5	0
Homes for Working Girls—Mrs. B.	0	5	0
Mrs. Vicar's Work, Brighton—Mrs B.	0	5	0
Mrs. Wilkes' Rescue Work, Poplar—Mrs B.	0	5	0
Suppression of Traffic in English Girls—Mrs. B. 5s.; (*Foreign Traffic*) M. L. 4s. 6d.	0	9	6
Hop-pickers' Mission (Mr. Chinn)—Miss T.	0	10	0
Drury-lane Mission (Mr. Hambleton)—Miss T.	0	10	0
Gospel Purity Association—M. and E.	0	7	0
Bridge of Hope, Ratcliff—J. J.	0	10	0
Church of England Parochial Missionary Society—S. W. F.	2	0	0
Scripture Readers' Society, Ireland—S. W. F.	3	0	0
Vessel for New Hebrides Mission—B. G.	0	2	6
The McAll Mission in Lyons—T N. J.	0	10	0
Miss Weston's Work in Royal Navy—T. N. J.	0	10	0
China Inland Mission—(Passage and Outfit of new Missionaries) G. J.	10	0	0
Home of Industry—J H. M.	2	0	0
Mrs. Meredith's Prison Mission—J. H. M. £2; (*Nine Elms Mission*) H. Y. £1	3	0	0
London City Mission—J. H. M. £2; H. Y. 10s.; C. W. £5	7	10	0
Dock Labourers' Mission—(*Free Lodgings*) H. and R. 10s.; (*Personal Expenses*) H. and R. 1s.; (*Free Meals*) J. A. 2s. 6d.	1	2	6
Famine in South Africa—E. T.	1	0	0
Gordon Memorial Boys' Home—H. C. T.	0	5	0
East London Mission (Mr. G. Hopkins)—H. Y. 10s.; (*Rescue Home*) A Curate, 5s.	0	15	0
Stead, &c., Defence Fund—H. G. A. £1 1s; R. O. M. £10; R. S £10	21	1	0
Rev. C. H. Spurgeon's Orphanage—Boys of Old Hall School	0	7	0
Bristol Orphan Houses—C. L. M. T.	1	0	0
Religious Tract Society—C. L. M. T.	1	0	0
Repeal of the C.D. Acts—M. S.	5	5	0
	£179	8	0

[ADVERTISEMENTS.]

Tower Hamlets Mission—South Australia, £600.

Mission to Deep Sea Fishermen—Southsea, 18 pairs of cuffs.

Bethnal Green Free Library, E.—G. W. £1 1s.; Miss E. W. £3.

Luther Memorial Home—Constance, 12s.; C. A. 10s.; P. R. O. 10s.

BRIGHTON.—A wave of blessing has come upon the Junior Section of the Brighton Y.M.C.A., many of the boys having decided for Christ.

JAPAN.—Mr. Foukouzawa, one of the most progressive representatives of the Japanese press, has lately exhorted his readers to accept Christianity. After two scientific journeys in Europe and America Mr. Foukouzawa has slowly come to the conviction that Western civilisation is a product of Christianity. If Japan, then, is to resemble Europe, it must be through Christianity. It is only twenty-five years ago that Dr. Hepburn landed at Yokohama as the first evangelical missionary to Japan, and now there are about 80,000 Christians belonging to the different evangelical sects.—*Journal des Missions Evangéliques.*

IDNIGHT MEETING MOVEMENT.

MISSION TO YOUNG WOMEN AND GIRLS

Since August 1, **FIFTEEN MIDNIGHT** and **AFTERNOON MEETINGS** have been held in the Metropolis, attended about **ONE THOUSAND WOMEN,** collected in from the Streets.

30 YOUNG WOMEN and **GIRLS** afterwards applied for help to forsake the sad life.

Arrangements are matured for MISSIONING THE WHOLE OF THE METROPOLIS, and many County, Seaport, and rrison towns.

£5 will meet the expenses of a Meeting and Mission a district. **50** such Meetings will (D.V.) be held this winter.

WILL FIFTY READERS of THE CHRISTIAN kindly **GIVE £5 EACH** before Christmas?

Christian Friends desirous of co-operating **by contributing toward the expenses** of a Meeting (or helping by prayer), are invited to mmunicate with J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Pater-ster-buildings, E.C.; or to

Office—8A, Red Lion Square, W.C.

C. WILSON McCREE,
Financial Secretary.

PREVENTIVE AND RESCUE WORK.

ECOND AUTUMNAL CONFERENCE,

EXETER (LOWER) HALL,

MONDAY, OCTOBER 19, 1885.

MORNING CONFFRENCE (for Ladies only) ....at 11 o'clock } *President*—
AFTERNOON CONFERENCE (for Ladies only)........................at 2.45. .... } **Mrs. FRANCIS A. BEVAN.**
EVENING CONFERENCE (for Ladies and Gentlemen)....................at 6.30. ......**FRANCIS A. BEVAN, Esq.**

Admission by Ticket, which may be obtained on application, personally or by letter, at 200, Euston-road, N.W.; also Programme of subjects for consideration.

The Conference is convened under the direction of the Committee of the London Female Preventive and Reformatory Institution, but workers in connecn with kindred Organizations are most cordially invited, that God may be glorified by the accomplishment of greater good in seeking and saving poor ung Women.

200, *Euston-road, London, N.W.*

EDWARD W. THOMAS.

Stamped and addressed envelope should be forwarded with applications for Tickets. "Sacred Songs and Solos" will be used.

Moon's" Society for Embossing the Scriptures and other Books for the Blind.

Dr. MOON'S simplified type, suitable for all ages and pacities of the blind, is of universal application. It s been adapted by him to 250 languages and dialects. ore than 150,000 volumes of the Word of God, and her books, have been supplied to the blind of merous countries.

Subscriptions and donations are urgently needed to rry on this daily increasing work, and will be gratefully ceived by Dr. W. Moon, 104, Queen's-road, Brighton cting Trustee); also by the Editors of THE CHRISTIAN.

MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North a trawling fleets. 12,000 smacksmen are engaged all year round in providing our tables with fish. These n, who for us toil through furious blast and sleety rm—who hazard their lives and fall victims, ndreds of them, to the pitiless waves, that markets home may be well supplied—may rightly claim some all share in the privileges we so richly enjoy and so ghly prize.

THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS

rrying to the fishermen the message of Divine mercy d pardoning love, bringing the pleasure of books to le away the weary hours, allowing relief in case of kness and injury, and cheering and brightening dull d monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a and work, worthy of the support of a great maritime tion like England; and I believe that the results of ir effort, great as they are in the present, will, if only pported liberally by the public, be of untold value in future."—*Edward Birkbeck, Esq., M.P.*

FUNDS are greatly NEEDED to enable the Society place a Mission Vessel with every fleet.

E. J. MATHER, Secretary.

1, New Bridge-street, E.C.

ALL FOR JESUS.

Motto Cards, with Ribbon for hanging up.
Verses by F. R. HAVERGAL.
1s. the dozen, or 7s. the 100, post free.

RUBY LEAFLETS.

Novelty for Letters. In Three Tints. Choice Verses.
Eight different kinds. In assorted Packets.
Sixpence, post free.
London: JOHN G. WHEELER, 88, Mildmay Park, N.

SHAFTESBURY MEMORIAL FUND

In Aid of JEWS in the HOLY LAND, to enable them to obtain a Livelihood by Agricultural and other Industry.

THE LATE PRESIDENT, LORD SHAFTESBURY, expressly sanctioned the above, and settled the Title when lately presiding for the last time in Committee.

Hon. Treasurer, R. C. L. BEVAN, ESQ.

Donations received by the Bankers, Messrs. DRUMMOND & Co., Charing-cross, S.W.; Messrs. BARCLAY, BEVAN, TRITTON & Co., 54, Lombard-street, E.C.; THE BANK OF ENGLAND; THE ROYAL BANK OF SCOTLAND; THE PROVINCIAL BANK OF IRELAND.

Syrian Colonization Fund.
Office: 41, Parliament-street, Westminster, S.W.

E. A. FINN, Secretary.

ASYLUM FOR FATHERLESS CHILDREN,

Reedham, near Caterham Junction, Surrey.

This Unsectarian Charity has neither endowment nor funded property, but is entirely dependent upon public benevolence.

310 Orphan Children are now receiving its benefits.

Funds are urgently needed to clear a loan of £1,000 which has been advanced by the Bankers, to meet current expenses.

Office—35, Finsbury Circus, E.C.

HENRY SPICER, *Treasurer.*
J. R. EDWARDS, *Secretary.*

THE CHILDREN.

WHY do children grow up so indifferent to GOD, their own FATHER and MOTHER, and true BIBLE Religion? What answer will many *Parents* give to this momentous question?

We all know life begins at home, and the strongest impressions are made between the ages of four and ten. For many years Parents had no proper system of *Bible* Catechisms to enable them to teach their children the great things of *God* and *Religion*, and it is impossible for *Parents* to teach and train them right without.

The Systematic Bible Teacher and Bible Voices for the Young, post free, 2s. 6d., contain a complete system of Standard Catechism and Scripture Lessons, by good Dr. Watts, the Westminster Assembly, and the late R. Mimpriss, graduated to suit all ages from infancy to maturity, and which enables PARENTS to teach one child or a family of twelve children, TEACHERS to teach a class of twenty or a school of five hundred, EDUCATED LADIES to teach all ages, or MINISTERS without study to conduct a quarterly examination so that all can answer, and also carry home the lessons for parents to both train and profit by all the week. Here is the one hope for *Parents* in the training of their dear children. VISITORS TO LONDON should call and learn about the system at the

SYSTEMATIC BIBLE TEACHING MISSION, 67, Paternoster-row, London, E.C.

BIBLE VOICES can be had—Part I., 1d., or 7s. per 100; cloth, 2d. or 12s. Parts I. and II., 3d., or 18s. per 100.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks from E. R. R., 2s. 6d.; S. M. W., a Gold Locket.

The Infant Day Nursery opens at 7.30 a m. The Free Ragged Day Schools commence in the morning at 9, afternoon at 2. Evening Classes for Rough Boys on Sund‹ys, Mondays, and Thursdays. Meetings and Classes for Elder Girls and Young Women, Sundays at 3 p m., Mondays, Wednesdays, and Thursdays at 8.30 p.m., Saturdays, 4 p.m. Men's Bible Class at 8 p.m. on Fridays. Mothers' Meetings on Tuesdays at 3 and 6 p.m. Evangelistic and Lodging House Services at 7 p.m. on Sundays, &c.

Friends are invited to visit the Institution any day but Saturday.

Post office Orders should be made payable at 66, High street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, the Rt. Hon. the Lord Mayor, M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

PRIVATE MEDICAL HOME, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children medical, surgical, and confinement cases).—For terms apply to Lady Superintendent. The Trustees earnestly ask further contributions towards the Free Bed Fund for ladies in reduced circumstances.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

BIBLE AND PRAYER UNION.—The Fourth Consecutive Reading, from Genesis to Revelation, in connection with the above Union, will commence on the 16th October. Card of Membership sent on receipt of name and address with One Penny Stamp. "MONTHLY NOTES," giving Marked and Reference Texts, with remarks and short extracts from various authors, can be had by Members, price One Shilling for the year, post free.—Rev. Thos. Richardson (Office of Bible and Prayer Union), St. Benet's, Mile End-road, London, E.

THE NEW WORKING LADS' INSTITUTE, Whitechapel, E., WILL BE OPENED by H.R.H. THE PRINCESS OF WALES, on Saturday, Oct. 31, at 4 p.m. The Lord Mayor and Sheriffs will attend in State. The ceremony will take place in the Princess's Pavilion (erected in rear of the New Institute). Tickets:—Front Seats, Reserved and Numbered, including refreshments, One Guinea; Central Seats, with refreshments, 10s. 6d.; Raised Seats, 5s. The Committee are anxious, in connection with this important event, to raise the sum of £6,000—still required to complete the scheme. Donors of £5 will have Reserved Seats. Ladies are invited to present purses of Five Guineas to the Princess.—F. H. Bevan, *Treasurer*, 54, Lombard-street, E.C.; Henry Hill, *Hon. Sec.*, 38, Bow-lane, E.C. For Circulars, Tickets, &c., please address the Hon. Secretary.

THE REV. FATHER IGNATIUS will (D.V.) hold another Eight Days' Mission at the Town Hall, Westminster, commencing on Sunday, October 18. Services on the Sundays, 11, 3.30 and 7; on week days, 3.30 and 8. Bills at Town Hall and Westell's, 114, New Oxford street.

LONDON FEMALE PENITENTIARY, 191, High-street, Stoke Newington, N. (Founded at Pentonville, 1807.)—The funds of this deserving Institution being much reduced, the Committee earnestly appeal for help to carry on their successful work of reclaiming fallen women, and restoring them to a virtuous life. Annual subscribers are much needed. Contributions, however small, will be gratefully received by Barclay, Bevan & Co., Bankers, 54, Lombard-street; the Office of The Christian; and at the above Institution.—W. E. Page, Secretary.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.; Mildmay-park (Mission Hall), Wall-street, near Station, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

WILL ANY CHRISTIAN give two or three dozen chairs for Mission Meeting? 80 men attend.—Particulars,

Willowdene, King's-road, Clapham-park.

Educational.

MRS. NORWOOD EARLE is anxious to obtain a few more Boarders and day Scholars. Home comforts. Mother's care. High testimonials. Healthy part of Ealing.

Gowbusk Villa, Richmond-road, South Ealing.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. Kendon, M.C.P. Terms moderate and inclusive.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon. For Resident Pupils only. Miss Bamber offers to parents seeking safe Christian training for their daughters the advantages of a University education, without its attendant dangers. Miss Darling, of Newnham College, Cambridge, L.L.A. of St. Andrew's University, is Resident Head English Teacher at Marlborough College. The highest testimonials from Clergymen, Ministers, and Gentlemen whose daughters have been entrusted to Miss Bamber's care. Pupils are always accompanied from London.

HOLLAND HOUSE, Clarence-parade, Southsea.—School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Evangelical ministry. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

TO CHRISTIAN PARENTS AND GUARDIANS.—First-class Education for the daughters of gentlemen in a school where only a limited number is received. Religious training and the formation of mind and character are the essential objects of attention. Finishing masters. Individual attention, with home comforts. French and German constantly spoken, and where necessary, the summer holidays are spent on the Continent for the benefit of the languages. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—For particulars and prospectus, address Lady Principal, Baines' Printing Office, Fairfax-place South Hampstead.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

BRIGHTON.—EDUCATION.—Mr. Alfred Clarke, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

BOYS' SCHOOL, Cambridge House, Tunbridge Wells. Conducted by Rev. J. Taylor.—Having had three sons educated at the above School, I can most strongly recommend it as a Christian home, conducted on evangelical principles, where every care is taken of the boys, both as to health and education, they being treated as members of the family. Quite young children are also received for parents going abroad. I will gladly give any further information.

T. R. Fothergill, Biarritz, France.

MOUNT RADFORD SCHOOL, Exeter.—During the last ten years pupils have gained upwards of 150 certificates in the Oxford, Cambridge, College of Preceptors, and London University Examinations. Sixteen of these passed in honours, and ten obtained prizes. In June last a pupil passed the London University Matriculation Examination in the First Division. The Word of God is made the sole basis of a prayerful Christian training, and only Christian tutors are engaged. A lady for juniors.

Principal, E. H. Vine.

MARGATE. — Alresford House School.—High-class School for the Sons of Gentlemen. Sound religious training. Careful supervision. Thorough preparation for public schools and the usual examinations. Conducted by Lady Principal, assisted by Resident and Visiting Masters. Prospectus on application.

EASTBOURNE, SEA HOUSE SCHOOL.—Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials, &c., apply to Mr. Esam.

PARIS. — Mdlle. Vienot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

THE OLD HALL SCHOOL, Wellington, Shropshire. Principal, Dr. Cranage, M.A.; Vice-Principal, Robert Weston, Esq., B.A. Dublin.

FRANCE. — HAVRE. — Mdlle. Cournil de Lavergne, 29, Rue d'Epremenil. Protestant Boarding-school for Young Ladies. Comfortable home. First-rate instruction. Highest references (Pasteur Theodore Monod) in France, England, Germany, Holland.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. Dixon. Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

BAYSWATER.—St. John's College, close to Parks. High-class Boys' School. Large, well-ventilated class-rooms, 55 feet long. School chapel. Good playground. Thorough teaching.—Rev. C. Baker, 41-43, Moscow-road, Pembridge square, W.

A LADY WISHES to recommend a Boarding School for young ladies (in Switzerland) where good teaching is combined with sound Christian influence. The villa in which the school is kept is situated near to a railway station in a particularly healthy and strengthening climate. Best references given by Mesdames Rapin and Quidort, Villa Beau Regard, Chexbres, Canton de Vaud, Switzerland.

MONTREUX, Lake of Geneva.—Ladies' College directed by Miss Bonjour (of the Waldensian Valleys) and Miss Frey (from Lausanne). Good instruction in all the principal branches. Comfortable boarding. Christian education. Excellent references. Moderate terms.

CERTIFICATED TEACHER for French, German, music, painting (Paris, North Germany) wishes to obtain remunerative teaching in families and schools in Clifton or Bournemouth. Advertiser has two fatherless children (girls), younger of whom very delicate, ordered to either of above places. Pupils can be introduced.—Clara, Madame de H., 5, Cliff-park-villas, South end on-Sea.

DAILY GOVERNESS (26). A Lady highly recommends one for children from 9 to 13. Christian trainer. Good English, French, and music.

Miss Green, 25, Kensington Palace gardens.

GOVERNESS for a Ladies' School (day) in the north of Ireland. Requirements: good English, with mathematics, pianoforte, singing, and German. Good temper indispensable. Salary moderate, but a comfortable home.—Please address, Governess, care of W. E. Armstrong, Esq., Solicitor, Victoria street, Belfast.

A YOUNG LADY desires re-engagement as Governess. Thorough English, good French, German (five years' residence in Germany), very good music, drawing, needlework. Excellent references.

Miss N., 178, Kensington-park-road, W.

AN EXPERIENCED, well-educated Lady seeks an engagement as Governess, Lady-Housekeeper, or Companion, or any post of trust in a Christian family. Would superintend a home or public institution.—Fides, Allen's, 5, Rosendale-terrace, West Dulwich.

AS GOVERNESS. — Situation is desired in a Christian family or school for a young French Lady, competent to teach her own language and to give instruction in needlework. References to several well-known French pastors. Replies to be addressed to
Mdlle. Dubus, Chatillon au Diois, Drôme, France.

REQUIRED, a year's Home and Instruction in a clergyman's family, for a well-principled Youth, aged 16, of somewhat neglected education. Terms moderate and inclusive.

Mrs. A., 11, Fort-crescent, Margate.

A CHRISTIAN YOUNG LADY, of eleven years' experience in teaching, is open to engagement. Course: English, French, music, drawing, singing, painting, crystoleum.—M., 37, Windsor Avenue, Fairview (Clontarf), Dublin.

NURSERY GOVERNESS wanted, to take entire charge of a little girl of three.

Mrs. Butler, Hill House, Danbury, Chelmsford.

NURSERY GOVERNESS wanted. Entire charge of two little girls under five. Good needlewoman; abstainer. Kindergarten system preferred. Bright young Christian valued. Clergyman's family.

Mrs. Stuart, 116, Grosvenor-road, Highbury, N.

Appointments, Situations, &c., Wanted.

SECRETARYSHIP WANTED.—A Christian Gentleman, whose time as Secretary to a charitable Institution is not fully occupied, desires another similar appointment. A country society wishing to be represented in London could share an office in a good central position.—A. B., 17, Bloomsbury-street, New Oxford-street, W.C.

EVANGELIST. — A young man seeks a re-engagement as an Evangelist or Missioner. Has had four to five years' experience. Good reference. Very successful, and an abstainer.—E. A. Evans, Lower Duke-street, Kettering, Northamptonshire.

NO SALARY.—A Gentleman (28) of Christian family, whose character will bear the strictest investigation, is willing to devote his whole time in assisting philanthropist in the Lord's work. Highest references.—Mostyn, Mrs. Walker, 28, Bedford-street, Plymouth, Devon.

TO CHRISTIAN MEN in building trade. Constant work for joiner, bricklayer, mason, or painter and paper-hanger, if can deliver short Gospel addresses.—Full particulars to
47, Springvale road, Sheffield.

CAN ANY CHRISTIAN FRIEN
help a Christian man to a situation as In
door Servant, or any place of trust, who
willing to make himself useful? Town o
country. Age 48. Not tall. Total abstaine
Good English and foreign references.
Charles Bisschop, 28, Finsbury square, E.C.

YOUNG MAN desires Missio
Work; 12 years' experience, Sunday schools, mis
sion services, &c. Total abstainer. Highe
references. Small salary.—W. H Smith, 1, Vic
toria terrace, New Brighton, Cheshire.

A DIVINITY STUDENT, Presby-
terian, desires a situation as Missionary o
Assistant to a minister, in or about London.
G. Bates, 47, Swinton-street, London, W.C.

A CHRISTIAN GENTLEMAN, o
great experience, desires an appointment of trus
(emolument not the object). Unexceptionabl
references.—R. Burn, Esq., Y.M.C.A., 18
Aldersgate-street, London, E.C.

RETIRED MARRIED OFFICER
well versed in Mission work, seeks re engagement
Secretary, evangelist, charge of club or insti
tute, lecturer. Abstainer.
Alif, 21, St. Ann's villas, Notting-hill.

YOUTH, French Parisian, son o
a Bible Colporteur, under M. Monod, desires
situation as servant in a young Gentleman'
school or family.—Pastor Th. Marzials, Barnave
Luc en-Diois, Drôme, France.

HALL PORTER or Messenger.—
Situation wanted for a bright, intelligent youth
aged 18, who has four years' good characte
Comfortable home wanted.
F. J. B., Woolsthorpe House, Kensington, W.

AS MATRON of Institution o
Home, Housekeeper, or any post of trust
Middle-aged; high testimonials. Salary fro
£25, all found.
Miss Impey, Valonia, West Hill, Putney.

A MIDDLE-AGED Christia
requires re-engagement as Useful Companion t
Lady or Housekeeper to Gentleman. Fourtee
years in present situation. Abstainer. Goo
needlewoman. Unexceptionable references.
Julia, 73, Ivanhoe-road, Camberwell.

A GENTLEMAN WISHES to re-
commend his Coachman, either as such or a
Attendant upon an invalid. He has two year
good character in each capacity, and is a Chris
tian. A total abstainer; and 26 years of age.
T. S. Cave, Brook House, Sunbury-on-Thames.

MRS. H. GRATTAN GUINNES
can recommend a Christian young man, of goo
character and education, as Clerk, or for an
place of trust. He has some knowledge of book
keeping and shorthand. Abstainer.—R. G. W.
10, Fern-villas, Jansen-road, Stratford, London, E

GOVERNESS, Housekeeper, o
Travelling Companion. Experienced Christia
Lady desires engagement. Energetic, cheerful
thoroughly domesticated. Speaks French an
German well. Good musician. Valuable to in
valid wintering abroad.
C. 146, Messrs. Deacon, Leadenhall-street.

TRAVELLING COMPANION.—
Christian Lady, widow, seeks engagement
Accustomed to foreign life, speaks French an
German. Bright companion, skilful nurse; ca
take entire charge of invalids. Highest refer
ences.—Sara, May's, Piccadilly.

A LADY WISHES very earnestl
to recommend her parents' Companion. Woul
be equally suitable as Housekeeper or Wardrob
Keeper. Is painstaking, careful, economical, an
thoroughly conscientious. A good needlewoma
and understands plain cooking.
Beta, Fairholme, Mill-road, Epsom.

A LADY can confidently recom-
mend a middle-aged, high-principled person fo
any post, as thoroughly confidential Servant
She has lived many years in one situation, an
left through a change of plans. Most satisfactor
references.—Please state full particulars, in th
first instance, to A. B., Bailey's Hotel, Sou
Kensington, S.W.

A PERSON, age 26, who has bee
a draper's assistant, wishes a situation as Com
panion to an Invalid Lady, or similar occupatio
—E., Mr. Eckford's, Boreatton Park, Baschurch
Shrewsbury.

AS ATTENDANT upon invali
Gentleman. Considerable experience. N
objection to a job. Can be well recommende
—C. S., 56, Venue-street, St. Leonard's-road
Poplar.

A USEFUL PERSON, as Lady'
or Mother's Help, requires an engagement i
town. Highest testimonials. Salary £12. Goo
knowledge of dressmaking.—Care of Mrs. Franc
Gothic House, Mortimer-street, W.

A LADY DESIRES to find ligh
situation for young man and wife. Believer
Has been cabinet-maker; 14 years' good cha
acter. Left on account of health. Both ca
undertake light work. One child.
P. P., Hellena Cottage, Hampton-on Thames.

A LADY can highly recommend
Housemaid in 18th year. 3½ years' characte
Christian home in London desired.
Mrs. Hawes, Campden Villa, Poole, Dorset.

WANTED, by elderly Christia
Housekeeper, trustworthy, experienced, sup
intendence of household, orphans, or invali
Testimonials. References.—Monica, 31, Glou
cester street, Broomspring-lane, Sheffield.

A LADY WISHES to meet with a quiet situation in the country, for a young woman who is anxious to regain her character. Good plain cook. Age 18; looks older. Is honest, clean, and sober.—Mrs. M., 273, Lewisham High-road, St. John's, London, S.E.

A LADY WISHES to recommend three respectable Girls, aged between 16 and 18, as Under Nurse, Sewing Maid with housework, and Under Laundry Maid, respectively. Total abstainers.

Mrs. F. J. Cockburn, The Crescent, Bedford.

A CHRISTIAN (20), non-smoker, total abstainer, fair scholar, wants situation to drive pony and trap, and make himself useful; or any place of trust.

E. R., 20, St. Andrew's-road, Hanwell, W.

A WIDOW, with two children, desires situation as Working Housekeeper to one or two gentlemen, or in Christian home; little daughter to assist. Total abstainer. Good references.—C., 82, Queen's-road, Norland Market, Shepherd's Bush, W.

WANTED, by two young women, situation together as plain Cook and House-Parlourmaid, in a quiet family. Six years and nine months' good character. Both total abstainers. Near London preferred.

E. S., 16, Terminus-road, Brighton.

HOUSEKEEPER.—A Lady wishes to highly recommend a Lady, who has lived with her for the last three years (especially where there are little children who need care). She is a good manager, energetic, well educated, and of an exceedingly amiable disposition.

A., Gore-hill, Ashford, Kent.

SERVANTS' AGENCY, SOHO BAZAAR.—Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2; on Monday, Wednesday, and Friday the number is very large. Entrances, Soho-square, and 77, Oxford-street.

Appointments, Situations, &c., Vacant.

TO PARENTS AND GUARDIANS.—Messrs. W. A. & H. Edgar, Veterinary Surgeons, Camden House, Dartford, Kent, have a vacancy for a Resident Pupil. Christian home and influence.—Apply above. References given and required.

WANTED, as Colleague to the Pastor of an undenominational East London Mission Church, an earnest young Minister, well taught in the Scriptures, with gifts of popular utterance, and some experience in organisation and management, temperance work, and visiting among the poor. He must be a successful soul-winner, genial in manner, strong in health, and musical if possible. Salary £100 a year, with comfortable home.

P. K., 51, Bow-road, London, E.

MEDICAL MAN (middle-aged) wanted, to see a gentleman daily. South Coast. Opening for practice. Active Christian worker preferred.—Apply by letter to H., 36, Bury-street, St. James', London.

A GENTLEMAN wanted, of earnest Christian character, with good business qualifications, to assist in Office and Association work. —Written application, in the first instance, with full particulars and copies of testimonials, should be made to the Secretary, Young Men's Christian Association, 186, Aldersgate-street, E.C.

MEDICAL MISSION.—Wanted, a qualified Medical Practitioner, who is an Evangelist. One who has served the Lord in Heathen lands preferred.—By letter only,

Mrs. Meredith, 143, Clapham-road.

WANTED, FOR SWEDEN, a Young Man used to making all kinds of wooden doors. Having been an apprentice, and with thorough knowledge. Unmarried. Christian character indispensable.—Apply by letter only, stating age, &c., with copies of testimonials.

J. W., 38, Bow-lane, London, E.C.

COFFEE HOUSE.—Managers wanted to re-open a British Workman by seaside. Married couple. No family. Abstainers. Decided Christians. Good business ability.—W. H., care of Mr. Rogers, 46, Thornhill-road, Barnsbury, N.

SECRETARIAL APPOINTMENTS, Y.M.C.A.—Gentlemen desirous of engaging in Christian work among young men should apply by letter to the Secretarial Appointment Board, Exeter Hall, London, W.C. Candidates should be under thirty years of age, unless previously engaged in the work.

A TRAVELLING SECRETARY wanted, for Y.M.C.A.'s. With other qualifications, experience in the work of great importance. —Apply, by letter only, giving fullest particulars, to Hon. Sec., National Council, Exeter Hall.

A GOOD, RESPECTABLE MAN and wife wanted, as Groom and Laundry-woman.

Mr. G. E. Arnold, Woodville, Welling.

A CHRISTIAN WOMAN wanted, experienced, as Nurse to one little boy. Good references, and a personal interview required.—Mrs. Thos. Greene, 1, Walker-street, Wellington, Salop.

CAN ANY LADY recommend a trustworthy, respectable woman, who would make herself generally useful in a clergyman's family? One other servant. — Mrs. Charles Eyton, The Vicarage, Gt. Missenden Bucks.

CAN ANY LADY recommend a clean, active girl, 16 or 17, for small house, fond of children and early riser? Comfortable home for steady, quiet girl.—Mrs. —, 130, Villiers-road, Willesden-park, London, N.W.

TO YOUNG WOMEN.—A valuable situation is offered to a young, healthy, educated female person (Church of England), of about 20, as Domestic Help to the wife of the Principal of a select high class young gentlemen's boarding school in St. Leonard's-on-Sea, where servants and page is kept. Give age, denomination, health, domestic habits, with two good references. Salary commencing at £12—B. G., Messrs. Porter, London-road, St. Leonard's-on-Sea.

CAN ANY LADY recommend a good Cook for a fortnight, during holiday of own domestic? She must be a steady, sober, respectable person, about 40. Active, willing, and a Churchwoman.—Mrs. J. S. White, Clarence House, East Cowes, I. of W. Travelling expenses paid. Large family.

PLAIN COOK, or very good General Servant wanted, November 1. Abstainer. Good character. Only early risers need apply.—Mrs. Curwen, Herne House, Upton, Essex. By letter.

GOOD PLAIN COOK wanted, aged about 30. Housemaid and nurse kept. Four in family. Wages £18. Good character indispensable.

49, Gauden-road, Clapham-road, L.C. & D. Ry.

CAN ANY LADY recommend a good plain Cook? Age 25 to 35. Assistance part of the day. Five in family. Six servants.

Miss Langham, Westdown, Eastbourne.

A RESPECTABLE young woman of tact wanted, to take charge of two children (ages 5 and 7), attend to their wardrobes, and to those of four other boys. Would be expected to clean the nursery.

Mr. Johnson, Seafield, Withington, Manchester.

RESPECTABLE YOUNG GIRL wanted, as General Servant in a small family. Comfortable home.—Mrs. A. E. Woodroffe, The Manse, Kingston-road, New Malden.

GENERAL SERVANT wanted, aged about 20. Also **NURSE GIRL** in a small Christian family (two children), by November 1. Abstainers. Church preferred.

S., 5, Fawcett-street, South Kensington.

A THOROUGHLY RESPECTABLE middle-aged person wanted, as General Servant to a single lady. One who would be glad of a comfortable home.

Miss Burgess, 4, Hobart-street, Leicester.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—Insull's Temperance Hotel 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

HOME OF REST for young Men and Christians. Reduced terms from October 1. Apartments with or without board.—For terms, H. Allen, Pembroke House, Folkestone, Kent.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—The Widow of the late Rev. Frederic Wagstaff, and Mrs. Locke, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.

Meliora House, 21, Carisbrooke-road.

BOURNEMOUTH.—Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searle, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

BOURNEMOUTH, CLAIRVILLE, conducted by Mr. and Mrs. Jackson. Visitors will find every home comfort and attention at this favourite **BOARDING ESTABLISHMENT.** Beautifully situated in its own grounds, with charming sea views.

CLAPHAM.—To be Let, neatly furnished, Sitting and two Bed-rooms, to two gentlemen, near Clapham-road, with partial board (full Sundays), gas, fire, &c. Strictly inclusive terms, 22s. per week each.—Apply by letter to R. S., Mr. Giles, 146, Fleet-street, E.C.

BOARD AND RESIDENCE in the Christian family of a professional man. Large house, well situated; 30s. weekly, inclusive.—Medicus, care of Mr. Holdaway, Queen's-road, Hastings.

FOLKESTONE.—A Clergyman's Widow can offer a comfortable Home to three or four lady boarders; or could let a drawing-room and bed-room.

Mrs. S., 13, Bouverie-road, W., Folkestone.

CLAPTON.—Unfurnished Apartments, parlors, folding doors, ground floor, and one or two bed-rooms, gas, bells, &c. With or without attendance. Pleasant situation. Near trams, 'bus, and two stations. Terms moderate.

J. Stuart, 12, Paternoster-buildings, London.

MARGATE.—Shaftesbury House, the Sea-side Home of the Y.M.C.A. — From Oct. 1st until March, married ladies and gentlemen can be received as Boarders. Apply to the Manager.

Extract from the Report of the Medical Officer of Health for the Borough:—"Observations show that the current opinion that Margate is cold and windy during the winter months is not founded on fact. The cold winds from the north and east are tempered by the sea, the temperature of which is higher than that of the land. The dryness of the atmosphere, and the even temperature, render Margate a desirable place of residence during this period of the year."

WORTHING HOME OF REST for Christians.—Vacancies for the winter. Every comfort. Terms, one to two guineas.—Lady Superintendent, Rutherford Lodge, Worthing.

SOUTHSEA.—Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table, and every home comfort. Winter terms from 30s. to 2 guineas a week.—Miss Baker.

EASTBOURNE.—Merevale House, Wilmington-gardens. Boarding Establishment. Pleasantly situated near sea and Devonshire-park. A desirable winter residence, on account of its dry atmosphere and excellent sanitary condition. Home comforts. Private sitting-room if desired. Moderate terms.

Misses Beeby.

EASTBOURNE.—Board and Residence, in a small Christian family. Permanent or otherwise. Sheltered position near the sea. Terms moderate.—2, Highclere-terrace, St. John's Mount, Eastbourne.

WESTBOURNE, BOURNEMOUTH. — Comfortable, well furnished Apartments. Pleasant outlook. Bath-room. Every attention. Terms moderate. No other lodgers.—L. V., care of G. D. Shipley, Breachwood-green, Welwyn, Herts.

SCARBOROUGH.—Permanent and comfortable home offered to one Lady, by widow Lady and daughter. References exchanged. Moderate terms.

M. J. L., Bar Library, Scarborough.

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CASE FOR THIS WEEK.

"BOTH LUNGS DISEASED." CASE of Mr. RITSON.

The father of this patient, Mr. J. Ritson, of Stratford Collieries, near Barnsley, writing me in June, about a young woman's case, says:—"My son, who was first your patient two years ago, completely recovered under your treatment"

Referring back to this case I find the following history:—"Chest disease in the family; illness commenced with indigestion, then cough and spitting of blood. Expectoration light green, mixed with blood in the morning; pains in the chest and side. He had lost flesh in the ankles, arms, and face. The doctors report, 'both lungs affected.' Case recommended to me by a patient at Dodworth, near Barnsley."

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In the next letter the patient reported that spitting of blood had ceased, and that he was so much better in every respect that he was about returning to his employment. After this he got well, and continued so (as the father's letter of June last testifies).

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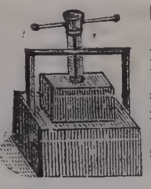

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LETTER BY MRS. JOSEPHINE E. BUTLER,

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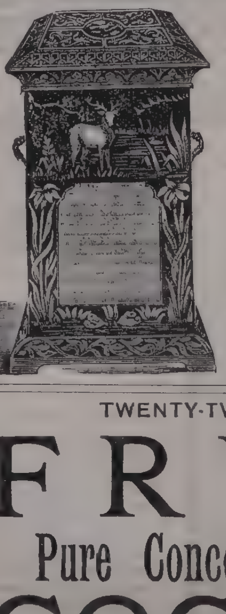

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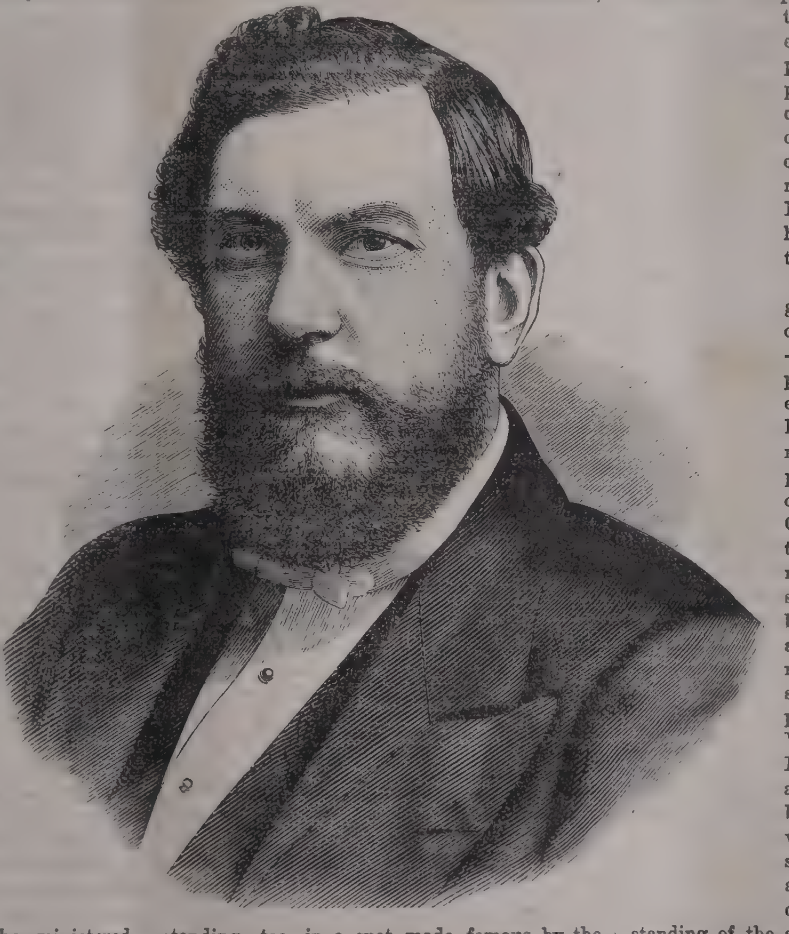
No. 821.] THURSDAY, OCTOBER 22, 1885. [ONE PENNY. POST FREE, 1½d.

DR. OSWALD DYKES.

WITHIN the last two decades the Presbyterian Church has made rapid strides in ondon. During that period there has been uite a tide of immigration to the metropolis from cotland and Ireland of men who, having proved eir pulpit and pastoral capacity in quieter rovincial spheres, have obeyed the leading of ents, and elected to exercise their gifts in the orld's greatest centre of population and of in- uence. Among these is the subject of our ortrait, and of this brief sketch -the popular pastor of the egent - square Presbyterian hurch. It would be invidious a our part to assign to Dr. SWALD DYKES the exact place e holds in the galaxy of able en who fill the London pulpits his denomination; we would ly say that, in our judgment, e is second to none of them in tellectual grasp, in spiritual wer, and in sympathetic affi- ty with all the great and good ovements of the time. If his ysical strength were equal to s mental acumen, and his ristian catholicity and zeal, would wield a still more tent influence on the life of s generation.

A native of Renfrewshire, r. Dykes received his early ucation at the Dumfries cademy, and took his Arts gree at Edinburgh University 1853. His theological curri- lum embraced a visit to Ger- any; but he seems to have erged unscathed from the fire philosophic and rationalistic iticism that forms the con- nial pastime of certain schools religious belief in that land lager beer and loose thinking. ing duly "licensed" to preach 1858, the young Scottish udent became an ordained stor at East Kilbride, where he ministered the Gospel to an admiring flock for the ace of three years. His gifts and graces on gained for him a more important sphere, d he accepted a call to be the colleague of e of Scotland's most famous ecclesiastics, r. Candlish, of Free St. George's Church, dinburgh. Here was a centre of influence that ight satisfy the most ambitious, and, if his ealth had stood the strain, possibly Dr. Dykes ight at this hour be one of the leading evan- elical lights in the religious firmament of the "Modern Athens." A voyage had to be undertaken to the Antipodes, however, in order to recruit. After some measure of restored strength had been granted him, he returned to old England, to find a new and fitting sphere of service at Regent-square, where he still ministers with undiminished acceptance and success.

Not every man who essays to teach his fellow man could have hoped in any degree to fill the shoes of the revered Dr. James Hamilton, standing, too, in a spot made famous by the ministry of that still more brilliant, though less safe and steady pulpit luminary, Edward Irving. One has only to attend the Regent-square Church any Lord's Day, when Dr. Dykes is the preacher, to find that the fame of the place as a centre of religious inspiration and influence has suffered no eclipse. Probably there is no place of worship throughout the whole extent of the vast metropolis, where may be seen, among the regular attenders, so many sedate and serious-looking young men. Dr. Dykes cannot, indeed, be said to be a pulpit orator, in the popular acceptation of the term, and the fact that he is a rigid reader of his discourses, hinders rather than helps the attainment of the highest excellence in that respect. But there are many who would rather listen to a sermon read by Dr. Dykes than to one delivered by other men with all the undoubted aids of declamation that often accompany impromptu speech, so rich are his utterances in helpful, inspiring, and fructifying thought. He aims more at expository than at textual preaching, and the reading public have reaped the benefit of this method, in the volumes of practical sermons on the Life of Abraham, the Ten Commandments, the Sermon on the Mount, &c., which the Doctor has published from time to time.



Dr. Dykes, besides being a great preacher, is an active organiser and Church politician —if we may use the latter phrase. His congregation is eminently a working one, and has been the fruitful mother of many thriving children. Unimpeachably orthodox in his conception and presentation of Gospel truth, he is yet alive to the fact that in many subsidiary matters the new wine cannot safely or wisely be kept in old bottles. So we find him heading a movement for an adequate relaxation of the bonds of subscription, among his brother presbyters, to the tenets of the Westminster Confession of Faith. The able and suggestive address delivered the other day before the Evangelical Alliance, which we report at length in subsequent columns, furnishes another illustration of that quality of prescience and understanding of the signs of the times which is so undoubted a mark of the highest Christian statesmanship.

In temperament and public demeanour, Dr. Dykes has always reminded us of our ideal conception of John the beloved Apostle. "I have never heard him speak an unkind word in a Presbytery meeting." Such is the testimony of one who is well qualified to speak on the subject; it is a testimony which means a good deal to those who have any extended knowledge of Presbyterian Church courts.

GODLY UPBRINGING OF THE YOUNG.

By Rev. J. OSWALD DYKES, D.D.

I FEEL acutely the difficulty of handling, in the closing minutes of the Conference, a subject so vast, upon which we could better spend the whole time of the Conference than a few moments now. I feel also the difficulty of calling your attention away from the distant fields to which the Conference has been turned to-night to consider what lies so near us as our own firesides and homes. At the same time, I remember how very honourable is the place which the Christianity of Scotland has taken in the past with respect to the attention it has paid to the upbringing, in the faith of the Lord Jesus, the children of Scottish parents. I recall what our country has owed to this, and how, from the fireside teaching in the Holy Bible, and in the Shorter Catechism, strong, manly, calm Scottish piety developed itself in generations gone by—how, indeed, as our national poet sings—

> "From scenes like these old Scotia's grandeur springs."

The days I have alluded to were days in which the training of Scottish youth, in the faith of Jesus and in the maxims of his Holy Gospel, was comparatively an easy matter. So long as our population lived a primitive and simple home life and had their homes scattered over the fields and straths of the South and North, and were not yet gathered together in vast hives of industry, it was comparatively easy to supplement the instruction of the Church by the more kindly and loving instruction of the home. But it seems to me we have passed into a state of society where this problem has become indefinitely more complicated and difficult, both as it affects the training of our own Christian boys and girls in our homes for self-preservation, and also the Christianising of the children of the neglectful and irreligious; I would ask you to keep these two points distinct in your thoughts.

The teaching of the young is the most important agent by which the Church preserves the ground it has already won, and trains into a full intelligent membership in her communion those who have been born within her pale. It is also, I think, although that is not quite so extensively recognised, her most effective agent for extending herself and widening her influence upon generations to follow by training those who are not yet her members. To take the first first, will you try to realise in your own thoughts for a moment how very large the percentage of the membership of our churches is, which is gained by the simple process of the education of our own children. Then compare the numbers that are gained in adult life from the world outside—the converts in matured years called out of the world; compare these in number with those who are added from month to month, and quarter to quarter, to the fellowship of the Church by the simple process of growth within, and you will see that out of all proportion the Church draws the great bulk of her membership, in point of numbers, to say nothing of other matters, by the godly upbringing of the boys and girls, who have the happiness to be born and grow up in her Christian families. That is a point to which the attention of the Church ought to be addressed with unrelaxing care; because, if anything should occur to make the training of the Christian home less effective in its results than it ought to be, you see at once that we are in danger of leakage, great in amount, beyond all experience, and in its quality dreadfully to be deplored. Not only are these members who are gained by the education of our own boys and girls the most numerous part of our membership; they are the part that may be expected to exhibit the highest intelligence, and the ripest type of Christian character; because they are the children, in many cases, of a long succession of Christian generations. Though grace is not hereditary, yet there are features of character matured in the individual by the grace which may be communicated from father to son. There may be a gentleness and purity of mind, a power of self-control, which are communicable by the laws of heredity. And when you have the descendants of a long line of Christian ancestors, you have materials laid from the very foundation of being, for a type of Christian manhood and womanhood—a type far better than you have any right to hope or expect from those who by God's grace are snatched out of evil and vicious surroundings.

Am I wrong in saying that the changes which have passed upon society throughout this country within the memory of our fathers of the last generation, if not this one, have all tended to increase the difficulty of home training, so as to produce the result of a well-defined Christian faith and a well-formed Christian character in the young men and women of our families? There are two factors entering into this education of the young—two pivots on which their godly upbringing turns—the home the one, and the Church the other. I am far from thinking that these two have co-operated in the past as much as they ought to have done. I think the Church has not been so careful of her baptized junior members in the past as she should have been. I think she has not made so much provision for them in her public services as she ought to have done. I think she has not provided helps to parents on the discharge of their home duties, and in other ways assisted them as she might have done. I think there is room for a more effective co-operation between the home and the Church in this matter. But there are two things which must be attended to on the part of the home and the Church respectively, if they are to fulfil their work here. The one is, that the Christian home must be not only Christian in the best sense; pervaded, that is, by a bright, assured, and cheerful intelligence—not a morbid, not an ascetic piety; but it should be also homely and homelike. It should be a true home, it should be made a centre of education and a place of nurture in which all the nature of the children not only in childhood, but in ladhood, girlhood, as they grow up into young manhood and maidenhood, shall find full development and scope. But if the home should, from any cause whatever, become less dear to the children as they grow up, if it should become less their home, a place to which they seek and find themselves at home, then be sure that, no matter how godly the parents may be, the children will not grow up imitating their example and imbibing their piety as we would wish them to do.

You and I, who live in the heart of great cities, know how numerous and attractive are those inducements which lead to the dissipation of home life, the spending of the evening hours by a portion, if not the whole, of the family away from home. May we not carry that a great deal too far? May we not be incurring danger because there are so many meetings, some good, some more dissipating and relaxing in their tendency; but some so attractive that, night after night, this member of the household is away—here, there, and everywhere—and the head of the house is away at the claims of fashion or society, or other forms of enjoyment, so that the home is thus less a home than it ought to be? I utter this warning for the consideration of all Christian parents, especially with regard to those children who are no longer children, and who are at an age which should be carefully studied.

But, besides taking care that the Christian home should be truly homelike, we should take care, also, that the Christian Church should be a spiritual mother to her children and furnish them with a spiritual home. This will not be done by the mere formal service of the Lord's Day or the sitting out of the formal prayer-meeting at which a few are gathered together on a week night. There must be a great deal more in the Church to suit the tastes of the young people and to find them occupation; to form in them a deep interest in God's work, and so gather them together in the Church as well as around the fireside. The one is the natural the other is the spiritual home to which their affections ought to cling. I believe it is by the union of these two, intelligently harmonising and gathering together their forces, that we shall best train up within our own Christian families that seed of God which shall give us a stronger and more robust Christian generation to come than that which we have now.

There is another remark I should like to make in this connection. I think that Christian parents, and the Church also, ought to remember, in dealing with the growing youth of our Christian families, that we are passing through an age of change, which, as regards its rapid and revolutionary character, few generations have had to live through since the world was. We live in an age of change, which specially affects religious questions. The word of suggestion I would utter is this—the parents should be careful to remember in their dealing with the youth of their families, that they are dealing with a new generation, and that the new generation, in times like this, cannot possibly be precisely the same as the old, even if it were desirable—I don't say it would be desirable. God is guiding the world forward, and I believe that the generations to follow will be better than those that have gone before. But if it were desirable—and of course those who take a strictly conservative view will think it is—it is not possible. They are the lads and maidens of a new age. They are growing up with its thoughts stirring their hearts and its questions before their minds. Their faith is taking its form in order to be ready to do its work, as we in our form do our work. To attempt to force into the old mould, in all its details, the precise modes of conduct, the precise habits of thought, which have been traditional with us, only ends in alienating the sympathies and driving away the intelligence of our young people from us.

I turn to the other side of the question—the value of Christian training, and modes of it for Church extension purposes; that is to say, for operating upon those who do not belong to Christian families. Here I think the right key-note to strike is this—that our hope lies with the next generation. I presume there are many here who have given much attention to work among the indifferent and Godless classes of this great city (Glasgow), or of other cities similarly circumstanced. I think they will agree with me that the success which attends all our most earnest and laborious mission work among the adults is comparatively slight. That is to say, the men and women of formed character, and habits, and modes of opinion, whom we succeed by the grace of God in drawing out of darkness into light, are units rather than hundreds or thousands. We gather them up one at a time, and God knows we gather too few. Well now, that is a slow process, and if we had nothing but that to look to, to create hope for the future, I should not be very hopeful. But I believe the most hopeful fact is this, that while we find it extremely difficult to get access to the adult population who are away from Church ordinances, —and even when we do get access to them we find it difficult to change their habits of life and induce them to turn to the Church of God—we have in our hands actually, almost to a single individual, the children of these very people. The working classes of this country, to a very large extent—I know it is so in England, especially with the lower classes of working men and women—are so alienated from the Church or from habits of Church attendance, that they are very seldom to be seen there, and it is with the greatest possible difficulty we can induce them to attend the mission service or hear the Gospel in any form. That is a great fact, which staggers and perplexes us. Yet here is a countervailing factor on the other side, viz., that these men and women are not only willing that their children should go into our Sunday-schools, but they send them there and offer them to us; they give them gladly to us, and seem anxious that they should come. They have no misgivings about the Sunday-school teacher, whatever they may have as to the parson.

I venture to think that is a very large and significant fact at the present moment. It lays upon the Christian Church a very peculiar responsibility to be careful as to how she uses this immense engine which God has put in her power, and which we may call her last weapon against the indifference and unbelief of these classes of society. It is not generally known, but I believe it to be a fact, according to the latest statistics which have been gathered together, that the number of children in the Sunday-schools of England is at this moment larger than the whole number of scholars who are forced into your primary schools under the statute law. In other words, the State has not by a compulsory Act driven into the day-schools so many children as the parents whose ungodliness and indifference we all lament are actually pushing into our schools of their own accord. We ought to lay that to heart to this extent, that we make our school accommodation as extensive as we can, that we rise to the occasion, and have as many schools as possible.

But we ought to do more. We ought to try to make the schools as effective as we can for their purpose. There are two reasons why, I think, the style of the education in our Sunday-schools should be improved, so far as it is possible for us with voluntary agents, who, of course, are busy during the week. First, the State by the form which it has given to its Education Act, in England at any rate, and I presume it is something similar here, has so far declined the responsibility of giving distinctive Christian or religious teaching of itself, and has virtually left that in the hands of the Christian community, in the hands of the Churches of Christ throughout the land. So that we are by the whole nation actually invited to take up this work, as we never did before. When education was left so much more than it is now to the day-school, the day-school teachers were supposed to teach religion in its dogmatic form, and the Church was able to say that religious instruction was given in the schools; but we cannot be sure of that now. Therefore the responsibility is laid upon the Christian community to care for the instruction of the young. Then as to the best possible way of doing it. Here is another consideration. You are having your children put into schools for five working days of the week, where they are taught by teachers upon whom every care has been expended to train them for their work in the most recent modes of education. These teachers have been taught the science of education; they have been drilled in the art of education, and the whole machinery of the school is subjected to the most minute and careful investigation in order to make it as perfect as possible. As the children are accustomed to order, they know good teaching when they get it. My contention is that if they go to the Sunday-school and do not get good teaching, although they get teaching which is warm, loving, and full of the Spirit of Christ, still, if it is unlike what they get in the day-school in efficiency of method, the children will not come to care for the school so much, and will cease to respect the teacher. Therefore, it seems to me imperative that the best intelligence of our Christian people and our Christian Churches ought to be turned to this point —how we can raise the standard of educational efficiency in our Sunday-schools.

Another point is this—it is confessed on all hands that there is a great lack of continuity between the average age at which children leave the Sunday-school, and the average age at which they are expected to become communicants. They leave the Sunday-school at about fourteen or fifteen. There are many, no doubt, who remain in the senior classes, but the great bulk drop off at that age, and they are not expected to become communicants until they are seventeen or eighteen. You, therefore, have a gap of four or five years, during which the school has lost them, and the Church has not gained them. The school cannot get them, the Church does not know how to win them. They consequently drop into this great gulf. Is that not the experience of all our Churches and Sunday-schools? That is the point to which attention should be called. I shall not say anything beyond a passing word of earnest commendation of the most energetic effort, probably on the largest scale known anywhere, that has been made in Glasgow to solve that problem—by the Foundry Boys' Society. I am happy to believe that great Society, which has enlisted so large an amount of valuable co-operation, has done very much good, especially over the children who have left the Sunday-school. To what extent it has succeeded in retaining the older scholars, and to what extent it has succeeded in handing them over to the Church, and establishing a living connection between them and the Church, I am not aware. But if I am not misinformed, that is a point upon which dissatisfaction is felt. I conclude that your Foundry Boys' System has as yet somehow a missing element. The word which I would venture to say to the men of Glasgow is, If you still keep hoping on, and seeking for it in a determined way, you will find out where that missing element is. If present plans do not succeed, you must try to amend them. We cannot have too many experiments of this sort. We are trying to make them in London. What I say to-night in Glasgow is, that we must go on until we find this solution. It will never do to let them drop away, and cut off four of the most important and formidable years of the life of our young people, during which they are neither the one thing nor the other. If you are to solve the problem, you must study the peculiarities of these years of their life.

It seems to me the attempt to keep them in Bible-classes, in connection with the Sunday-school, is not likely on a large scale to be successful, because, I think, it does not recognise sufficiently that most prominent feature of ladhood and girlhood—the feeling of the emancipation from childhood, the feeling of independence, the desire not to be confounded any longer with little boys and girls, but to be treated as those who already have their feet upon the first step which leads to manhood and womanhood. You must realise all this, or you will fail. Then there is this strong impulse in lads and girls at that age—the love of comradeship, the feeling that when they get beyond being merely boys and girls, when they come to the ages of fifteen and sixteen, they must get other lads and maidens of their own age to cling to. So they band themselves together, sometimes to the scandal of our streets—great hulking lads going about in gangs of a dozen or twenty, unsettling in them all that they had acquired. This is just because nature has put the love of comradeship into their hearts. You must utilise this element of clubbing, and bind them together for good.

There are other things which you must attend to as well. One is, that they are at an age when they are seeking and groping vaguely around for a means of more complete development and education of themselves as human beings. At that age human nature having grown out of childhood is putting out dim feelers all around, seeking nutriment, and the affections are seeking out for fresh objects. The whole nature is awakening to its full heritage. If you are to prepare them for religious development, you must recognise that they have bodies as well as souls; therefore the Church should not leave the carrying on of the education of the apprentice lads and girls merely in the hands of secular agencies or societies which have no connection with the Church of God. Christian men should feel that the education of these young people, to make them complete men and women, in body, mind, and soul, is the work of the Church. If she addresses them from all sides of their complex nature, the Church will guide them and bring them into her fold, and into the fold of Jesus Christ.

COLAR, MYSORE.—Mr. W. A. Redmond writes to us on Sept. 21, stating that refreshing rains had fallen, and they were relieved of the gloomy prospect of famine. Prices of food were high, but it was hoped they would soon fall, to some extent, at least.

DR. PENTECOST ON ELECTION.—2.

WHAT IT DOES NOT MEAN.

It cannot be taken to mean that from all eternity, before man was created, God divided mankind into two classes according to a sovereign purpose determined simply by his own will—the one class to be the especial objects of his love and grace without any reference to anything in or of themselves, especially, without reference to any voluntary disposition they might have toward Him based on the revelation of Himself which He would make in time and to their sense and understanding, *e.g.*, in the Law and the Gospel; the other class to be the objects of his wrath, if not solely, yet inevitably, because they were not included in the operation of his electing love and purpose of grace.

To say that from all eternity God has called an ever-increasing host of human beings into existence, foreseeing, if not ordaining, their fall and guilt in Adam, and then, if not ordaining, left them to eternal damnation for the sin of Adam, which they were not party to, or for the sinful nature which they inherited and the sins which they subsequently committed (not being able to avoid because of the sinful nature which they inherited and out of which no good thing could come), and for rejecting Christ, who never died for them, and was never offered to them in good faith—is to announce a doctrine that is not only abhorrent to the intuitions of justice which God Himself has implanted in the human soul; which is not in the Scriptures; and which I solemnly believe is a blasphemous misrepresentation not only of the grace of God, but of his entire nature. Such a doctrine cannot be true. It violates the word of God on every page of the Scriptures, being contrary to the entire revelation which He has made of Himself in Jesus Christ, in whom all the fulness of his grace and truth is embodied. It renders the tears and entreaties of Christ over lost souls a solemn mockery, and impeaches the sincerity of his tenderest appeals to the hearts and consciences of sinners. It will not do to cry out: "Nay, but, O man, who art thou that repliest against God?" This is to wrest the Scriptures and take the Word of God out of its proper context. It is to assume without warrant that the dogma of particular election is necessarily true, and then to defend it against all who may call it in question by hurling a text of Scripture with the intent to shut off all further search or inquiry into the meaning of the Word of God from the broadest examination of that Word. We do not hesitate to affirm that such a doctrine is contrary not only to the obvious meaning of the Word of God, but contrary to the entire spirit and intent of revelation as that revelation is seen in its clearest and most beautiful light in the face of Jesus Christ.

The doctrine of particular or individual election to salvation, and particular and individual reprobation to damnation, determined solely upon the sovereign will of God, without reference to any disposition in man toward Him, is based upon a false exegesis of the "election of grace." Then the doctrine of limited redemption was devised to avoid logical difficulties. These two doctrines have become wedded in a system of theology which is logical (starting from a false premise) rather than Scriptural, but has wrought untold mischief. The good and grand results ascribed by some to the doctrine of particular election, are due rather to the doctrine of grace, which, fortunately, has ever been preached in connection with that of particular election, and so has saved that false doctrine from working unmixed mischief—for which let us thank God.

WHAT ELECTION DOES MEAN.

It is not my purpose here and at this point to attempt an exhaustive discussion, but to suggest the line of interpretation which I believe to be the true one. Election, in my judgment, is that act of God which from all eternity He purposed in Himself and out of his free love alone, by which He chose that mankind should reach a final and glorious state of salvation, not on account of any inherent righteousness of their own, nor by means of any works of righteousness or self-training of their own, but solely and only through the acts of God's free grace consummated in Christ Jesus on his part, and through faith and voluntary union with Christ on the part of the sinner, being moved thereto by his Word and the co-operative agency and help of the Spirit of God. In other words, it means only, that God has chosen or elected that mankind should be saved through Jesus Christ on principles of grace, and not by any works of righteousness which they might do.

The following verses from the first chapter of Ephesians offer one of the best single commentaries on the matter, and as to the true meaning of election: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." In this passage Paul teaches us what election is and where it is. It is God's gracious choice of sinners to "every spiritual blessing in heavenly places in Christ," and indicates God's plan of salvation for mankind, and not at all that he has chosen some men to salvation and left others to wrath.

But look for a moment at another Scripture which is most often quoted in support of the false doctrine: "Even so, then at this present time there is a remnant according to the election of grace. And if by grace, then, is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it" (Rom. xi. 5, 6, 7). Now, does this mean that God had from all eternity picked out a few persons from among the people of Israel whom he had ordained to eternal life "according to election," and saved them in Christ, and cast off all the rest of the Israelites, having first hardened their hearts and blinded their eyes according to his purpose of reprobation, so that they could not be saved even though they sought after it? Certainly not. God had not cast off the ancient people whom he had chosen to be the depositary of his law and the vehicle of his revelation until its completion in Christ, as Paul himself was a witness and proof, since he was an Israelite and was also saved in Christ. The rather it goes to show that Israel as a whole had sought for salvation on the ground of their own works of righteousness apart from Christ, hardening their hearts and blinding their eyes to the grace of God in Him, and had missed the election of grace in Him.

But not all Israel had so rejected Christ, even as not all Israel had bowed the knee to Baal in the days of Elijah the prophet. For now there was a remnant who were included in the present salvation "according to the election of grace," that is, according to God's plan of salvation. The bulk of the Jews were seeking it according to works of righteousness and not as it were by grace. These were they who had rejected Christ and so failed of salvation. This was, and still is, true of Israel as a nation, but there then was, and has always been, a remnant of Jews who have been saved according to election, or according to the plan of salvation by grace. Israel had a zeal for God, a great religious fervour in the outward show of worshipping God, but it was not according to knowledge. They had, while very zealous in their worship of God, entirely missed the apprehension of God's way of salvation in Christ. This is clearly and forcefully brought out in the previous chapter, from the first to the twelfth verses, where the mistake of Israel in seeking salvation according to the works of the law is contrasted with the plan of salvation as revealed in Christ, which was by faith, unto all and upon all who call on or believe in Him.

The doctrine of election, then, in accordance with this view of the matter, is simply and only the doctrine of salvation by grace as opposed to the doctrine of salvation by works, and has nothing whatever to do with an arbitrary choice of certain individuals to salvation for whom provision is made in Christ, to the exclusion of others for whom God has made no such provision, and had no thought or purpose of grace (2 Tim. i. 9, 10). None of the supposed difficulties in Rom. ix. and xi. are inconsistent with this view of the case.

(*To be continued.*)

In the September number of Dr. Pentecost's Monthly, *Words and Weapons*, from which serial we are extracting his views on Election, there is the following paragraph:—

> "We have received a brief and caustic letter from a venerable minister of the Gospel saying that he is much displeased with our Bible-reading on Election. He does not point out wherein we are wrong in our exposition of the Word of God, but simply denounces it as 'rank Arminianism,' and bids us send him no more copies of *Words and Weapons*. We are sorry that our aged brother is angry, and would suggest that he does not well to be so. He reminds us of the anger of Jonah because he knew that the Lord was 'a gracious God, and merciful, slow to anger, and of great kindness.' Our brother seems to quarrel with us, because we teach in accordance with God's Word that 'He will have all men to be saved,' and has therefore 'given Jesus Christ to be a ransom for all.' And lest he should hear any more of the good news for *all* sinners, he orders the paper stopped. Apart from the question at issue, what kind of courtesy is that which will not even so much as hear, or rather read, what a brother has to say on any great topic of truth if he is so unfortunate as not to be in accord with him? We did not know that we were 'a rank Arminian' or any other kind of Arminian; but we are not afraid of names, and so, in spite of this, we shall go on to the best of our ability teaching that 'God so loved the *world* that He gave his only begotten Son, that *whosoever* believeth in Him should not perish but have everlasting life.' We do not and cannot believe, with God's blessed Word open before us, that God has by an eternal decree cut off any portion of the human race from salvation, making no provision for them in Christ, and then damning them to all eternity for not believing in a Saviour who never died for them and was only offered to them in mockery; and that He did all this only because He was *a Sovereign and had a right to do what He pleased.* Not only do we not believe it; but, so long as we have breath to speak and pen to write, we shall oppose it as being contrary to the Word of God and a scandal upon the Gospel."

GORDON HALL, GLOBE-ROAD, E.—Dr. Stephenson's latest venture has been safely launched with every prospect of a most successful career. At the opening service he explained a few points as to the purpose of the hall. They wanted it to be a meeting-room in which they should be freer to do whatever might be helpful and beneficial to the neighbourhood than the proprieties of an ordinary place of worship would allow. Then it was Gordon Hall, not to signify that they accepted all that great and good man's opinions, theological or otherwise, nor as expressing any political bias, but in memory of a great unselfish Englishman, who was ready to do, at any cost, his duty to God and his fellow men.—*Methodist Times.*

DR. PARKER ON THE BIBLE.

HE would not be unjust to his age who charged it as a Bible-neglecting age. The Church itself does not always read the Bible aright. The Bible is read in texts. He would not be too bold a man who affirmed that isolated texts have done more to hinder the progress of truth than any assault that was ever made upon Christianity from the outside. Men should humble themselves in crying penitence before God because they have torn the seamless robe and given it away in rags. The Bible is one; the Bible is a stupendous whole. Could we hear its cry it would be, "Read me; read me all; read me through in every page, line, word, and syllable. O earth, earth, earth! hear the Word of the Lord!"

The Christian should insist that the Church at least should follow no leadership but the Ark of the eternal testimony. Every college should rise up in the morning to do one thing—read the Bible. Every congress and conference should meet to do one thing—read the Bible. Every congregation should come together for one purpose—to read the Bible. This would absorb all the little rods of necromancers and wonder-workers, and would end in such practical mediums of expression as would suit the new life; and, though many mistakes of an external and temporary kind might be made, the outcome would be as the flowing of the river of God.

How can the Bible be read alone? This inquiry points to a sophism which is working great mischief in the Christian Church. A man will say, in some unworthy mood of sullenness or resentment, that he will remain at home and read his Bible. He may remain at home, but he cannot read his Bible in that temper. Compelled to remain at home by stress of circumstances, by infirmity, by ill-health in himself or in others, he may read the Bible alone, and God will treat him as if he were the whole assembly of the blessed, withholding nothing from his loving attention and gentle touch.

But there is a public reading of the Book—a common reading. Noble is the term—the Book of Common Prayer. That phrase is full of sacred import. There is common prayer, there is common reading, there is a public emphasis, there is a contagion of sympathy; there is given to the united perusal of the Bible answers which cannot be given to any solitary recluse who shuts himself away from the Church as if the Church were unworthy of his presence. Would we have the world cleansed, disinfected of all evil literature? Let the Bible be read interestingly, lovingly, with sympathy and with delight. Would we have great thoughts, noble purposes, sublime expectations which put out the little trials of the day? We must let the word of Christ dwell in us richly—an answer to every temptation, a light regularly as the night descends, a spring of water in a thirsty land.

Stand up for the Bible! Do not stand up for it without first reading it and becoming imbued with its spirit. Defend the Bible in the spirit of the Bible, which is a spirit of sovereign power and redeeming love. Punctuate your reading with your tears, and then, when you preach even the terror of the law, it will be to persuade men—fire used, not to burn but to enlighten, not to destroy but to cheer. My hope for the future of history is in the continuous, connected, and massive study of the Holy Scriptures.—*Christian Chronicle.*

DENYING SELF.

"MY all is on the altar, I'm waiting for the fire"—thus we often sing, and we have to wait and wait, for yet the fire comes not. Year in, year out, the same strain is heard, but the sacrifice remains unconsumed. May not the reason be that there is too much of the sentimental, and too little of the practical, in our ideas of consecration?—too little recognition of the fact that the very root-idea of consecration is the denial of self—the acknowledgment, practical and real, not sentimental or visionary, of the rights of another to dominate our wills, to regulate and rule in our lives?

Might not the sad history of Ananias and Sapphira be studied and prayed over by most of us with advantage? They have not been the only ones in all Church history who professed to give *all*, while they only gave a part. And while God's judgments against such deceptions may not *seem* so striking, because we have not eyes to see or hearts to understand, yet if we had eyes and hearts taught of God, might we not, in the blighted, wasted lives of many who once seemed to run well, see the recurrence of God's righteous judgments against all sham and deceit—against all want of sincerity. But we have grown accustomed to the tune, and so we go on with our singing, while the Lord often waits in vain for those actions that speak more musically in his ears than even our sweetest hymns can do.

We sing "my *all*" is on the altar, when we know that we have reserved houses, lands, wives, children—the best of our possessions, which we have no serious intention of ever devoting to the service of God. We sing "my *all*," but it only means that whatever can be conveniently spared will be given. Many of us seem to have lost the Scriptural ideal of self-denial altogether. We are sometimes led to think of ourselves as most self-denying—almost as meriting a martyr's crown—because we have not done something that would have been plainly sinful, or because we have done with our might something plainly commanded. Can this be all the Saviour meant by the command to take up the cross daily and follow Him? Surely not! It should be no cross, surely, to a redeemed soul to love to do that which is plainly right, and good, and true, or to avoid and hate that which will inevitably bring sorrow, and shame, and confusion of face. Our Lord surely meant something more than this when He urged on his followers self-denial and cross-bearing.

Here, as elsewhere, our Saviour Himself is our example. He did what He need not have done. He did not claim that which He might have claimed. He sought not his own. It was his own, but He gave up his "rights." This is his ideal of self-denial; this is what He expects from his followers.

Nor need we look far for opportunities of manifesting such denial of self. The world is a field wide enough for the most ambitious, and as needy as it is wide. There are all around us ample opportunities for ministering to its sorrows and to its woes—to go about like our Lord, doing good, seeking and saving the lost. But, to do this effectively, there must be more and more of the Master's spirit, and closer following of his footsteps.

What do we know of giving up our wills, our wishes, our plans, our pleasures, to please the Saviour in the persons of brethren or sisters who may be far from perfect in themselves, but who are nevertheless the dwelling place of Christ's spirit, who waits in them for our service? What do we know of bearing patiently and lovingly with the mistakes and the misunderstandings of those who are nearest to us, and who ought to know us best, but who, through physical or spiritual defect, will see things from a wrong point of view—will misunderstand us? What do we know of refusing to assert ourselves, and, like the Master, not letting our voices be heard—not speaking of rights, where they might be claimed and secured? What do we know, in short, of bearing all things—believing all things—hoping all things—enduring all things? By just so much do we know practically what denial of self means. By all means let us have the song and the sentiment. As we are at present constituted we are helped by both; but, with or without the song, let us have the reality—with or without the sentiment, let us have the thing itself.

Time rolls along, eternity is quickly closing around us, and our opportunites for self-denying service will soon have passed away for ever. Our place in glory will be greatly affected by the way we have shirked, or sought, this Christ-like path while here below. By every consideration, then, present and future, we are reminded of the importance of not merely singing about but of really denying self. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

China. J. McCarthy.

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CAMBRIAN ORPHANAGE AND HOME.

THE Home for Destitute Boys, 9, Moira-terrace, Splotlands, Cardiff, was opened on the 1st of August, 1884. During the last twelve months fifty-five boys and nine girls passed through the Homes. Nine of the elder lads, after a short residence in the Home, were sent to work in the colleries. A thorough home training is inculcated, a special feature being to make it as far as possible a well-regulated Christian home—a home to which the children may return should they be out of employment or ill. The children are taught all the plain work of a home life, their spiritual needs being considered of the first importance.

There are at least fifteen truly deserving lads, besides many others who are eligible, awaiting admission. Some of the children of the Home voluntarily give up on the first Friday of every month their substantial dinner, to assist in obtaining means for the admission of another inmate.

The Crèche has been of incalculable benefit to the wives of the working classes, children being cared for daily at a charge of 2d for a single child, and 1½d. each for more than one of the same family, with food inclusive. There has been since its commencement in February last, over 343 admissions, and the mothers express their gratitude in no measured terms for the care bestowed upon their infants. We purpose also providing a department for a Children's Protection Society, as an antidote for those little ones whose inhuman protectors compel them to patrol the streets seeking alms. Another department will be that of providing a home for young lads; they will be expected to partly support it themselves, and it will form a good nucleus for supplying employers with reliable boys.

W. Lightfoot, Hon. Sec.

10, *Glossop-terrace, Cardiff.*

CHRISTIAN UNION HALL, CAWNPORE, INDIA.

—This hall was originally opened by Rev. Dr. Somerville, as a branch of the Y.M.C A., about ten years ago, and it is still conducted on similar lines. It is now also used as a Soldiers' Prayer-room—the building which had been set apart for that purpose in 1867 by the military authories having been sold by Government in 1883. It is also used as a mission room, and natives and Europeans alike are welcomed there. During the present year the hall was placed in the market, and, to prevent its being sold for commercial purposes, those interested in the Lord's work were compelled to buy it. The owner offered it at half-price to the Association, and so made the purchase practicable. The balance now wanted is £200, about £100 having been raised by the members of the Union. The work carried on in this hall is purely evangelistic, and it is a general centre for Christian work in Cawnpore.

J. H. Condon, M.D.
Radstock.

Notes and Comments.

IN our next issue we shall give a portrait of Mr. George Müller, of Bristol, with outline sketch of his remarkable career, and report of his address at the recent Clifton Conference.

We learn, with the most sincere regret, that the Orphan Homes, Southwark, under the care of our devoted sister, Miss Charlotte Sharman, are in urgent need of monetary help. It is no easy matter to feed and clothe 250 growing girls from week to week, and we trust many of our readers will feel it a privilege to assist Miss Sharman in this time of her need.

In a communication addressed to the Board of Guardians of the Bromley Union, Sir John Lennard, Chairman of the Kent General Sessions, states that in the Kent County Asylum the use of stimulants has been entirely abolished. The inmates were reported to be far more orderly than before, and an improvement all round was noticeable. As we mentioned last week, the Bromley Guardians are considering whether they should not discontinue the distribution of stimulants to the out-door poor. Sir John does not, however, give them much encouragement from an economical standpoint. He says he "does not anticipate that the Guardians would make a great saving, as medical experience went to show that persons required more to eat without stimulants than they did when they took them."

This is a thesis which is open to grave question; but, if it were true, the Guardians might look at the question from a somewhat broader standpoint. There is no factor more potent in the creation of pauperism than is the drink traffic. Sir John Lennard also would do well to bear in mind that the asylums would have far fewer tenants if our national drink bill were lessened. In one county alone in twelve months 102,694 paupers, and 4706 lunatics owed their lunacy and pauperism directly to intoxicating drink, and the poor and police rates were swollen immensely in consequence. Granting that Sir John's contention is correct, it would be found much cheaper in the end to satisfy healthy hunger rather than unhealthy craving for stimulants.

"Cruel cheapness" continues to engulf its victims. Recently, during the hearing of an action at Glasgow, it transpired that pinafore and shirt makers in that city earn from two to three shillings per week for six days' labour at sewing machines, the day's work covering nine hours! Cheapness has its interested advocates, but there are few people who would be so shameless as to defend wages of less than one halfpenny per hour as proper remuneration for girls of from fifteen to eighteen years of age.

An "employer of labour," who was concerned in the case, stated that "crowds of girls would come for three shillings per week." One cannot help asking where they would come from and where they would go to. Assuming that some of them are without parents, or away from home, it is impossible to avoid the terrible conclusion that cheapness and competition force them either to starve upon fourpence, or, at best, sixpence per day, or to supplement the pittance by other earnings, about which a large section of society declines to exercise its conscience.

The occupation of "Devil's Advocate" does not appear to be confined to the functionary who takes part in the proceedings when a Romish saint is canonised. Recently two of the leading novelists have taken upon themselves the somewhat unsavoury task of depreciating the English novel, and of praising the foreign filth of the realistic and "art for art's sake" school. That one of these writers should find the average English novel, silly and weak as it is, too moral for her taste is not to be wondered at, for her own books, clever though they may be, are not unworthy of companionship with the yellow-backed volumes which she praises; but that the other writer should descend from a well-earned position to defend and praise unhealthy fiction is greatly to be deplored.

A writer under such circumstances incurs a terrible responsibility, for there can be only one result from advocacy of the kind. Here and there a person may be found who can face sewer gas with seeming impunity, but to most people the noxious effluvium is highly deleterious, if not fatal, and it is criminal to lead people out of their way into the sphere of its deadly influence.

Dr. Vaughan, in a noble sermon preached in the Temple Church in June, 1875, upon the subject of Vivisection, introduced, in a very forcible manner, one or two points of view which are generally overlooked in the consideration of the question. Most people look at vivisection from the point of view of the animal operated upon, their objection to the operations being based upon the fact that such operations of necessity involve the infliction of much needless suffering. Dr. Vaughan, although by no means ignoring that essential view, ventured to deal with the subject from a somewhat opposite position.

"If the morality is settled as regards the victim, how stands it as to the operator? Is it for his good that this poor abject life be slowly scooped away without, or even with, a benevolent purpose?" the preacher asked very pertinently, and he went on to urge that the aspect of the whole question depends upon other considerations, something of course turning upon the definiteness of the end made for:—

> "Suffering inflicted for the bare chance that something may come of it, suffering inflicted on peradventure and in the dark, on the speculation that nature may reveal this, that, or anything, you know not and care not what, to a blind and unscrupulous explorer—this is impiety. God who gave your life gave that other, and He gave it not to you but to the other."

Most people will admit that discovery alone is not a sufficient justification for such detestable cruelty as that which was referred to in these columns last week. Science does not supersede morality, and, even if it did, there can be no reasonable defence made of acts of cruelty performed not under the guidance of science, but in search of its very rudiments.

Preaching recently upon the text, "There is more joy in Heaven upon one sinner that doeth penance, than upon ninety-nine just who need not penance," Dr. Croke, the Roman Catholic Archbishop of Cashel, said:—"Readily accepting what faith teaches, we believe that God punishes sin everlastingly in the next life." And again, "our holy religion represents a good and a merciful God punishing sin everlastingly in the next life."

Some of the hearers must have gone away somewhat puzzled; for, doubtless, many of them had paid money to get the souls of their deceased relatives out of Purgatory, the place described by Cardinal Newman as "the penal waters," dipped in which, the soul lulled, and nursed, and tended by angels, and "sinking deep, deeper, into the dim distance," shall be aided by "Masses on the earth."

A Wesleyan minister writes to *The Methodist Times* suggesting that, in view of the possible conviction of Mr. Stead and his co-defendants at the Old Bailey, petitions to the Queen and the Home Secretary should be prepared, circulated throughout the country, and extensively signed, requesting the sentence to be remitted. The writer says:—

> "Even if there be no conviction, the labour would not be lost, for it would have shown the Government officials that the Christian portion of the community are on the alert and will not allow persecutions of this kind to be quietly carried on. We in the North are boiling over with indignation at this infamous burlesque of justice."

Mr. William Catlin, 17, Claremont-square, Pentonville, N., writes, strongly urging on heads of missions in large cities to organise cheap or free entertainments for the working classes during the winter, as an antidote to the public-house. He recommends descriptive lectures with dissolving views. Mr. Catlin has had large experience in this matter, and will be glad to give any advice or assistance to those engaged in mission work.

For several weeks past we have been called to witness the agitation going on in the Balkan Peninsula. This means much more than appears. It means the break-up of the Turkish Empire, and the beginning of the end is the break-up of European Turkey. There is reason to expect that Servia and Montenegro will go; then Epirus and Macedonia will break away, and other revolutions will follow. Corrupt Pashas, a discontented army, peoples robbed and spoiled, and a degraded Court, portend violent commotions far and wide. The scheme of prophecy has been held to demand the destruction of Mohammedan authority. This is hastening. The world is ruled in the interests of Christ's kingdom.

The controversy to which we recently referred on the refusal of a ministerial association to admit a young minister at Exmouth to its fellowship has still been carried on in *The Nonconformist and Independent.* The young minister has set forth his theology. He does not believe in the doctrine of substitution, nor in any justification except a personal righteousness, nor in any divinity of Christ, except in his character, nor does he "fasten his faith on the Bible," which he simply regards as more inspired than other books, which means that the difference is merely one of degree. The gravity of the matter to all Christians is in the two facts—that a minister with such a creed is sent forth with a credential from a college which trains young men for the New Testament ministry, and that pastors in important towns in England have covered this young minister with the influence of their names. The Western Congregationalists have taken a very different course.

A "Quiet Day" is a curious term to be applied to a meeting of the clergy lately in St. Asaph Cathedral where there were services from morning till night; but the idea was a good one, for the services were exclusively for the quickening of the spiritual life of the clergy. We quote a passage from an appropriate address on the occasion:—

> "Preaching, to be successful, must (1) spring from a love of Christ; (2) must be scholar-like, dogmatic, doctrinal, and definite. The preacher must not be a philosopher in search of truth, but a steward charged with a supreme revelation to be handed on untouched and unimpaired. He must get rid of self-consciousness, self-advertisement, and self-promotion."

One of the most profound addresses on Bible interpretation at the Church Congress was delivered by Canon Westcott. The Bible was a living voice speaking to men of all times; its essential foundation lies deep in the unity of human life; relating to the Divine education of the world, it is harmonious in all its parts; the letter of Scripture must be determined like that of any other book, but this done, there will be found a meaning of the prophetic message for every generation. The Bible is one temple filled with the presence of God; not "a last tattered letter from a parent absent in a foreign land," but an ever fresh declaration of his present power.

On Gospel work among men Mr. Everard said:—"Aim at nothing short of heart conversion to God; instead of the Confessional let the clergyman's study be open to every man who needs counsel; clear yourselves of clericalism, and be perfectly natural and free with men." Canon Thynne, speaking of rescue-work, said the drawing-room must be cleansed as well as the street. Mr. Billing urged meetings with women in the afternoon, when they were free from drink, rather than at night. Mr. Foster insisted that the first thing about district work was to get the man, and then the mission-room.

The Guardian of the 14th instant pertinently asks (and the questions bear upon all these October assemblies, and on other Conferences) whether the work is not so much cut and dried beforehand as not to allow adequate room for discussion and collision of mind with mind; and also whether more should not be made of valuable suggestions in papers and speeches. Certainly assemblies that cost so much in mind, time, and money, might be expected to be much more fruitful afterwards than they are.

At the Church Congress many hailed with intense satisfaction the denunciation by Mr. Horsley, a Royal Academician, of the study of the nude in modern art. It was to be traced to the present fashion of infidelity, it fostered in unclothed models a debasing immorality, and in lady artists was nothing short of a madness. Not long ago certain journals were professedly alarmed lest the revelations in *The Pall Mall Gazette* should promote vice, while a little time before these same journals had only contempt for the protest of a "British Matron" in *The Times*, against the perpetual intrusion in the Royal Academy of naked figures. Thank God, an eminent artist has at length, in burning words of warning and indignation, denounced what it is strange Christian people have endured.

Mr. Horsley notes: "The curious unanimity with which the various writers, ignoring the use of the good English word 'naked,' adopt expressions of French origin—'nude' and 'undraped,' euphemistic verbiage, evidently intended to partially clothe the naked fact it contains."

This remark is but one more endorsement of old Bengel's wise advice to call a spade a spade. Mr. Horsley adds:—

> "To put the case plainly from a Christian point of view: if pictures or statues of naked women are to be executed, living naked women must be employed as models; but where is the justification in God's sight for those who induce women so to ignore their natural modesty, and quench their sense of true shame as to expose their nakedness before men, and thus destroy all that is pure and lovely in their womanhood? . . . ."

Some of the facts stated in illustration give a very lurid answer to this question.

The following passage has been sneered at by a Society journal; we heartily thank Mr. Horsley for it:—

> "May I not, in all reverence, say that clothedness is a distinct type and feature of our Christian faith: for we worship One who, in the Apocalypt vision, was seen clothed from head to foot, who himself enforced the duty of clothing the naked, and who permitted the record of that touching evidence of returning sanity to the demoniac of the tombs in that he sat at his feet 'clothed and in his right mind'?

It might have been added, that while in Genesis the first man in his best estate was naked, the Son of Man in the Apocalypse appears clothed in a garment down to the foot.

It is not difficult in the light of this discussion to understand the command of God to his people Israel:—

> "When ye are passed over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images" (Num. xxxiii. 51, 52.)

It is very intelligible why the day of the Lord of Hosts shall be upon all "pictures of desire," and "the loftiness of man bowed down in that day, when Jehovah alone shall be exalted" (Isa. ii.).

The Evangelical Alliance have issued their usual invitation for the annual week of united and universal prayer, at the commencement of the year, January 3—10. In their circular the Committee say:—

> "Never was a time, perhaps, when God's people had more need, with prayer and supplication and thanksgiving, to spread forth their hands towards heaven. We live in wonderful days. Men go to and fro, and knowledge increases everywhere. Is it to be said that while the lightning encompasses the earth with its belt of wire, and while men have frequent and almost instantaneous communications with each other in far-off regions of the globe, Christians make but feeble use of that more wonderful power of prayer, by which they communicate with heaven? Hitherto the Divine blessing has rested remarkably upon the universal Week of Prayer. Year after year we receive renewed tokens of increasing interest in these gatherings. The zone of supplication and thanksgiving is ever widening, so that it encompasses more and more the peoples and the countries of the whole earth. God in his mercy grant that our fervent and united prayers may, in the chain of his marvellous providence, prepare the way for the conversion of the nations, for the more speedy manifestation of the kingdom of his dear Son, and for the creation of all things anew in Christ."

Sermons will be preached on January 3 and 10, while the respective topics of prayer and exhortation for the intervening days will be, Praise and Thanksgiving, Humiliation and Confession, the Church and the Family, Home and Foreign Missions, Nations and Governments, the Christian Life.

The meetings of the Baptist Union, at Swansea, have been eminently successful, and it is said, by the special correspondent of a contemporary, that the autumnal Congregational Meetings at Hanley have, in deep feeling and interest, exceeded anything previously witnessed or experienced. We append a few notes on some of the topics discussed at the latter assembly.

Dr. Fairbairn spoke, with powerful effect, on the "New Sacerdotalism" with which Christianity now stands in conflict; which builds faith not in God, but on the Church, and, instead of emphasising truth, emphasises rites and symbols. This must be met by a "New Puritanism" which shall set God against human organisations. But is either "new"? Is it not the old controversy—the traditions of men, instead of unswerving loyalty to the Lord? Well, however, is it that such a subject has had such an expounder.

An important paper drew attention to the very serious lapses going on in Church membership, which were traced among other causes to fashion, drinking customs, and unscriptural marriages. We would add, Should not all churches think more carefully about admitting those who have only received "seed by the wayside?" Another paper discussed wisely the subject of Recreations, and very properly accentuated the importance of selecting these according to the precepts of Scripture. There may, however, be a very grave doubt whether churches should, as was argued, provide recreative pleasures and amusements. It is theirs to cultivate in their members a true spiritual taste.

Dr. Dale made an excellent point when he spoke of preachers too often being earnest when they were not orthodox, and when orthodox not earnest; and Mr. J. G. Rogers struck a true note when he said that, after all discussions, the grand thing wanted was the revival of spiritual godliness in the hearts of the people.

The state of Ireland socially, politically, financially, and religiously, demands the earnest prayers of all Christians. The papers teem with political nostrums for settling or counteracting the disturbances. To many the idea is occurring that an appeal to God rather than to man is the true remedy. The Remembrancer Card of the "Prayer Union for Ireland" is reprinted, and may be obtained at this office (1½d. each, or 4d. per dozen). The members of this Union ought to be numbered by the 100,000, considering the wide-spread suffering, alarm, and loss in Ireland, and the very general interest and sympathy in England.

A correspondent draws attention to the fact that the two men who have gained the highest places in the national esteem during the last half-century—Gordon and Shaftesbury—were eminently distinguished for personal piety and purity of life. This is indeed an encouraging fact, amid many that would tend to discourage the true reformers of the time. In the future, even more than in the past, personal worth, we trust, will count far higher than intellectual capacity where it is not allied to holy living.

THE TWENTY-EIGHTH ANNIVERSARY of the Fulton-street Noon Prayer-Meeting was held on Sept. 23. It was largely attended, business men leaving their offices and stores to spend an hour and a half rejoicing over God's goodness as manifested in the history of the prayer-meeting. Professor Simpson, of Edinburgh, was among the audience, and was invited to speak. He thought that stress should be laid upon the union of praise. True Christians were ever ready to praise God, no matter where the windows of heaven were opened, and the Divine blessing was outpoured. Results of the Fulton-street Prayer-Meeting had been realised in Scotland, and Christians there could praise God for its establishment with Christians in America. Mention was made of the very marked work of grace that directly and indirectly followed Messrs. Moody and Sankey's last visit to the University towns of England.

CONFESSING JESUS AS LORD.

YOU have, in a recent issue, a very interesting note regarding a change in the Revised Version of Rom. x. 9: "If thou shalt confess with thy mouth *Jesus as Lord*." You justly say it "has not been sufficiently noticed." It so happened that that passage fell to be read by me this morning, and not till I saw your note had I observed the change. You go on to say:—

> "From the margin we learn that some ancient authorities give it, 'If thou shalt confess the word with thy mouth that Jesus is Lord.' To confess the Lord Jesus may not to some mean much, but to confess the risen Jesus as Lord in a Divine sense, and to accept with the heart all the new life of loyalty that the belief carries, is a much fuller and more definite statement. And this was 'the word' the Apostles taught."

With reference to the marginal reading, the editor of the Oxford edition of the parallel New Testament, Greek and English, says that "an attempt is made to discriminate the various kinds and degrees of authority which the Revisers ascribe to the readings noticed in the margin." I had the curiosity to turn up the copies of the three oldest manuscripts in existence, the Sinaitic, Vatican, and Alexandrian, and was interested to find that the marginal reading, "confess the word with thy mouth that Jesus is the Lord," is found in the two former and more ancient. The Alexandrian has the reading which the translators of the Authorised Version adopted, and which the Revisers have retained, although changing the *rendering* as you indicate. (Query: perhaps under the influence of their marginal reading?)

Any of your readers who have seen Dean Burgon's furious onslaught on the Revisers will remember how he denounces them for their marked preference of the two older MSS. If I mistake not, it is not often that they reject a reading in which these two agree, unless under a supposed great preponderance of authority against it. How the case stands in the verse in question I am unable to say. But certain it is that, whether or no it was so written by Paul in this passage, the word which he and his fellow Apostles taught was that "Jesus is Lord." Is the same so emphatically and so constantly taught now in all pulpits, even of "orthodox" denominations? Does this teaching pervade the publications of certain eminent authors reputedly evangelical? Even where the deity of Jesus Christ is not denied there is wanting evidence of its being inwrought into the theological system and spiritual consciousness of these writers. This is betrayed by the absence of the very term "Lord."

Apostles sometimes said "Jesus," sometimes "Christ," sometimes "Jesus Christ;" but many a time also "the Lord Jesus," "the Lord Christ," "the Lord Jesus Christ," or simply "the Lord." Prophets in vision, as David in the 110th Psalm, called Him "Lord." Angels called Him "Lord,"—"Come, see the place where the Lord lay." Do those who claim to be "advanced thinkers" as frequently speak of Him under that designation? We believe not. A whole volume has been written about "Christ," having in it much that is valuable, but never once is the subject of it called "the Lord."

You justly say Evangelical Protestantism cannot hold together without the corner-stone of this vital doctrine. There are those who have no idea that they have left that corner-stone out of their theological "thought" (as the cant phrase goes), who are unconsciously, it may be, on the way to it. And that may perhaps be indicated by such a remarkable dropping of the term of supreme dignity. But is there no other and previous indication? There is, and one very noteworthy—the giving up of a vicarious atonement. Not a few imagine they can hold the divinity (they do not like to say deity) of Christ, while they repudiate the vicarious atonement. It is a great mistake. If it were not to offer a vicarious atonement, the Christ needed not to be Divine. When the one is given up, the necessity for the other disappears. The old adage of the Latin poet holds good:—

> "Nec *Deus* intors nisi dignus vindice nodus;" *

and so they cease speaking of Him as "Lord." By and by, their successors or pupils in advanced thought, if not themselves, embrace the correlate of the two distinguishing doctrines of Unitarianism, and renounce the Divinity of Christ.

How striking the warning of a profound and acute theologian not long since in our midst, the late Dr. Candlish:—"Modern teachers in the same line," he says, "think that they may hold the one without the other. But I am mistaken if any incarnation they may thus hold does not slip insensibly, in their handling of it, into some modification, suited to modern turns of thought, of the old vague notion of a certain Divinity being in every man; and in some one man perhaps pre-eminently as the type and model of perfect manhood." Do not present events in the history of our Churches show that this eminent servant of Christ was not mistaken?

MERCATOR.

OUR NATIONAL EDUCATION.

SIR,—The approaching election of the School Board naturally draws general attention to the subject of education, and to the work of the Board in particular.

Much has been said about the enormous cost of these schools; but, if all this money is wisely and rightly applied, if these schools are indeed forming and raising the moral tone and character of the people, then no cost can be too great. For it is only through the medium of their character that the condition of the people can be really improved.

It may, then, be well to glance at the work of the past fifteen years, to ascertain how far the character has been formed and trained in the bulk of those now leaving our schools, and to consider how far we have succeeded, and where and how we have failed, in this all-important task of educating the rising generation.

At the outset we need to remember that knowledge is not of itself education. Though we be "gorged with knowledge" this alone will not make us useful and honourable citizens. The power to solve any number of equations, or to repeat all the successive kings or battles of a nation is useful, and the process of gaining that power has strengthened the memory; but it has done nothing more.

Education, rightly understood, is the fitting the child for the future duties of life, and the one chief point is to instil a high principle, a thorough understanding of "right and wrong;" to teach the value of truth and uprightness, and of real earnestness; that whatever we do we must do with all our might. This part of education is apt to be passed over. It cannot be tested by the examiner in the same way that mere head-knowledge can be, and yet without it no amount of knowledge is of real avail in after life.

In the training of the teachers of these schools, one trembles lest in the rush and strain of grasping all that is necessary for them to obtain their certificates, this all-important part of their future work, the necessity of forming the mind and character of the children, should be entirely forgotten. Are we sufficiently careful to teach them this, and the responsibility that will rest upon them?

In all our business transactions, in our dealings with tradesmen, in our domestic servants, we value and we expect integrity, honesty, and uprightness; we mourn that it is so seldom found, and yet we are content to banish from our schools all teaching of the kind.

Wherever we go, this lack of true honesty is a lamentable feature. The master complains that scarcely one man in ten will do a good day's work unless he is there to watch. It is acknowledged everywhere that a man does twice as much when paid "by the piece" as when engaged by the day. The warehouseman offers a price for which he knows the goods cannot be made, and the poor workman is hence almost compelled to put in "scamped" work. The maid-servant thinks it no crime to be idle the moment her mistress is gone. Almost everywhere we find dishonest work, that is, work carelessly or slowly done, or done without a sense of duty. Employers too often give only the very smallest pay, and in return it is thought no harm to rob them a little.

Then, to look at another feature. Only this last week, a poor man suffering from bronchitis, and thus unable to follow his trade more than half the time, was in difficulties, but his son who lived at home and gave up 5s. out of his weekly 20s. could not see that he was called upon to give more, and allowed his father to apply for charity. A few weeks ago a young servant spent 7s. 6d. in a new hat, when her mother was wanting bread.

Nay, we cannot go amongst the poor at all without realising how very much there is that they need to be taught of the higher kind of knowledge.

So many people fail in life for lack of thoroughness. It would seem that we need to teach all boys and girls some one practical thing *thoroughly*. Let the girls be taught *thoroughly* to sew or to cook, or to make baskets, and the boys be taught either carpentering or tailoring, or mat making, it matters not much what, only let them be taught to do that one thing really well, and the amount of thinking and of application that it will necessitate, as well as the power and usefulness it will create in the hands, will be of inestimable value in whatever they may afterwards be required to learn.

One of our noted physicians has told us that in three hours' daily steady application the mind of a child will grasp all that it is able; that remaining for a second three hours at study is of no real mental gain. Then, let the morning hours be given to study, and let the afternoons be devoted to some practical training, which, be it what it may, must be thorough of its kind. Whatever trade or branch of work may be chosen, it would be no difficult matter to make it self-supporting, and it is well to remember that no handicraft can be taught without a great deal of incidental knowledge being acquired.

Another fact to mourn over in those who leave our schools is the dislike of manual work, and its imaginary degradation. We need in some way to teach the nobility of work. We wish by education to create intelligent housemaids and carpenters, and not to raise a community who think it a disgrace to be a carpenter or a housemaid. Knowledge of itself is worthless. I once knew a poor cattle drover, whose only shelter for years was a stable, who had been Second Wrangler, and who could recite Horace by the hour. Knowledge had done nothing for him—being alone.

One marked result of the Board Schools, we have been told, is the much fewer number of committals for fraud, and for this we cannot be too thankful. This may well give us hope for the future. Yet of what avail is it, were there no crimes of fraud, so long as the vices of drunkenness and dissipation are rife in the land; and the lack of industry and filial affection so common?

Let us spare no pains to ascertain that we are teaching our children the truer, higher knowledge, without which "all the ologies" are of no value whatever. Yours faithfully, Q. Q.

THE WORKING GIRLS form a distinct class: they earn their livelihood by manual labour. Occupied fully in the day, their evenings are usually at their own disposal. The question arises, Where do they spend their evenings? What are their amusements, and are they of a healthy character? for amusements they will have, and that of a questionable kind, if counter-attractions of a better kind are not provided. Are there Christian friends and workers who take a special interest in them, and who, by kindness and sympathy, and wise endeavour, do all they can to make them good daughters whilst remaining under the parents' care, and good wives and mothers when they have homes of their own?—*Cloudesley Institute Report.*

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* Let not a God interpose unless an emergency worthy [his interposition] arise.

VISITS TO OUR CHILDREN IN CANADIAN HOMES.

AFTER having had the privilege for some years of participating in the blessed work n East London, listening to many tales of grief and woe, sympathising with the sorrowing, and rescuing the orphan and the destitute, it is a real joy to witness what has justly been called the "bright side" in Canada. Those who have only heard of the good homes which have opened up during past years for the little ones, can form but a faint idea of the wonderful change in the ives of the children—the peaceful farmhouse home, instead of the lodging-house with its terrible associations, or the miserable room destitute of food or furniture; the pure, life-giving breezes, bright sunshine and green fields around he homestead, instead of the heavy, impure tmosphere of close streets, crowded thickly ogether in our great city; the song of the birds and the cheery chirp of the grasshopper, ntead of the foul language which pollutes our very surroundings.

Some of these homes we have been privileged o visit, and a short account may help to cheer hose who have aided us by their prayers and by heir gifts.

We started at eight a m. on a lovely morning n August, to visit a few of those who had been brought away from the temptations and sorrows of the old country, and who had been transplanted to this new and good land. The first hing which strikes an English person is the different way in which the country is laid out—he roads were all surveyed before the land was cleared and the farms built, so there are order and method in the way it is done. The roads are usually quite straight, and are situated a mile and a quarter apart, while the farms, with heir waving fields of golden grain, lie between.

We travelled for twelve miles on one of these traight roads, which, if we could have followed ts whole course, would have brought us to the Georgian Bay on the north, and Lake Erie on he south. For a few miles our road lay by a swamp with its wealth of black ash, soft maple-trees, &c. We then passed flourishing fields of lax, some of them already reaped, or rather orn up by the roots, and bound in sheaves, and arge tracts of spring wheat, which would soon be ready for the sickle.

Twelve miles' steady driving brought us to he farm where J. B—— is placed. He was the eldest of eight children. There was no opening o be found in London for this manly, noble boy, and very thankfully did his care-worn mother accept Miss Macpherson's offer to give him a tart in Canada.

In this country the farmers, though many of hem are well educated and refined, are not ashamed to work themselves at the head of their men and we found Mr. R—— busy directing the making of bricks and tiles for draining the land, which he carries on in addition to his farm. He led us to the cosy little farmhouse, which was built off the road a quarter of a mile, where we found his young wife and her sister, busily engaged in cooking the dinner. They apologised for being late with what English people would call a very early midday meal. The fact was they had been wiled away from heir cooking, to practise some new songs on he beautiful full-toned little organ, which stood in the best parlour. Mrs. R—— told us he had been a school-teacher before her marriage; and now there was one in the house on whom her powers of instruction could be lavished, for presently a bonny rosy girl, her face beaming with happiness, ran forward, and throwing her arms round us, exclaimed: "Oh! you're from the Home. I'm getting on first rate." F—— had *not* got on first-rate in the old country, and those who know something of the awful snares into which young girls are constantly falling in England will rejoice with us that here was another rescued to become a happy and useful woman in Canada.

Then in came J——, grown tall and strong, and sunburnt with honest healthy labour. He said that his brother A—— was only about half a mile from him on the next farm, and that they often met.

After dinner we drove on to A——'s home, where we found him ploughing with his master, who is the brother of J——'s "boss."

Mrs. J. R—— is a bright sunny-faced young lady, one of the daughters of Mr. and Mrs. C——, who took little F. N——. Both master and mistress spoke in exalted terms of A——, saying that they could not possibly have a better boy. He seemed equally fond of them, and quite at home in the house, and one of the family; was so pleased to talk about the dear Hackney Home and the friends there.

We could not stay long at this place, having several others to visit before the day began to wane; so we entered the buggy again, and drove a couple of miles to another pleasant farm, the home of a boy and girl who came out last year. Arriving at Mrs. R——'s, all was quiet, and we thought no one was at home, but presently the dear old lady appeared with little F. B——, dressed in a pretty pink frock. This was the adopted grandchild, aged seven, a motherless child from East London; her gleeful face, rosy and healthy, formed a wonderful contrast to the sad, white, puny little creature whom we well remembered some eighteen months ago at Spitalfields. Mrs. R—— chatted to us of her numerous grown-up family—some far away in Manitoba, others owning farms near, while her own farm was worked by two sons and our own boy E——. Just now they were pulling peas in the field, but the news soon reached E—— that "Home" friends had arrived, so he hastened to the house and gave us a warm welcome. He was one of three brothers who were taken by Miss Macpherson on their being left complete orphans. The poor boys had come to the Training Home on the very day that their father was buried, and their pale faces and sorrowful looks had won deep sympathy from all. Now here was the second boy, ruddy, and jolly, and strong, proud of being able to do so much work on a farm, and bearing a splendid character.

Promising to return for tea, we drove off again a short distance through a lovely stretch of "Bush," to the farm where little A—— is adopted by a warm-hearted Christian woman. The home looked like one of peace and rest, and, as it seemed to nestle down among the green fields, bathed in the warm glow of a Canadian summer afternoon, while the gentle rustle of the Bush trees kept up a continual soft murmur, we thought, "What a sweet place for a child to grow up in!" A—— was only six years old, but tall for her age, and growing very pretty. She told us about her horses, and their names, "Jessie," "Polly," &c., and how she helped to feed them every day. Our thoughts travelled back to the day when A—— was first brought to Miss Macpherson by her widowed mother, and more than an hour was spent in considering how she could best be helped. Very gratefully she gave up this little one that A—— might follow her elder sister and brother, who had already been in Canada some years, and now we heard that the sister had just been here on a week's visit to little A——, and intended coming again whenever she could get a holiday.

The next farm visited was about a mile off in another direction. We saw at a little distance men engaged in the harvest-field, and on arriving at the house were told that our boy was at work there. We, therefore, wended our way to the field, climbing over two or three fences on our way, and came upon J. J—— as he was busy binding sheaves of barley, while his master drove the reaper. He had been left a lone orphan three years previously, and had been brought out soon after and placed with this farmer, who evidently valued him highly, and to whom he was in every respect a son and a steady helper in all farm work.

After visiting another boy, the youngest of the before-mentioned three orphan brothers, who seemed quite at home and happy with a kind-hearted German family, the shades of evening began to gather around us, so we drove on another mile or two to a pleasant homestead, intending to remain the night, where resides an old Scotchman and his wife with several grown-up sons and daughters. They were just leaving off work as we arrived. The nineteen cows had been milked, and heavy loads of wheat and barley had been stored in the large barn, ready for thrashing as soon as the remaining fields should be reaped. The mother led us into the best parlour, well-carpeted and replenished with every comfort, while she sent for little F——, a fatherless boy from East London, who had two years previously been on the brink of ruin through refusing to go to school, and getting with bad companions. He soon came running in, rosy and sunburnt, thoroughly engrossed with his present surroundings, the calves, horses, and the nice new brick house which was gradually rising a little way off, which was to be their new home. He was the pet of the family, and it seemed almost as if he might be in danger of being spoiled, were it not for the wise, careful training of the mother, a truly godly woman. A pleasant social hour was spent with the gathered family, one of the daughters giving us quite a musical entertainment on the organ, whilst her brother accompanied her on the violin, and the evening closed with reading and prayer by the "visitor," Mr. F. A——.

We left the busy town of Stratford early this morning, and, after about two hours' journey by rail, reached the quiet village of ——. We soon arrived at the pretty little country house situated at the top of the hill, surrounded by green fields and fine patches of woodland. In the front is a smooth lawn and broad carriage drive; at the back a prolific vegetable garden, potatoes, tomatoes, marrows and cucumbers, growing and ripening in great abundance, making us wish we could hand over some to the poor people in East London. This is the happy home of three of our girls. The youngest, a bright, merry, curly-headed little girl of seven, with sparkling blue eyes, full of life and vigour, comes forward to greet us, with two little companions, a boy and girl, the children of a wealthy family near by. E—— has been a year in this peaceful home, and she chats very brightly about "our chickens" and "our flowers." Then she brings her copybook to show how nicely she is beginning to write, though only seven years of age—though this is holiday time, she carries on some of her youthful studies at home, under the kind lady's supervision. Then the bankbook is proudly shown, in which is entered one whole dollar to her account, instead of being spent in candies and foolish trifles. Tired at last with play with the little friends, she comes to sit demurely at our side with her worsted work. She is busy grounding a pair of slippers with crimson wool for Mr. ——, and very neatly and carefully the work is done. Whilst sitting together so happily, we look back to the time when this little one was first brought to Miss Macpherson in London, by her only relative, a young aunt in service. Left an orphan at the tender age of five, she had been placed by her aunt all unwittingly in a Romanist orphanage, and we tremble at the thought of what her after-life might have been, had not the payment been so high that the aunt could not keep it up, and after diligent inquiry heard, to her great joy, of our free East-end Home.

Little E—— was very subdued on first being received. She seemed afraid to run about, or even to laugh; but she soon found she was surrounded by those who loved her, and liked to see her merry and happy, so all the bright, natural ways of childhood gradually came back to her. A month after, her aunt called to inquire how she was getting on; she was lost in wonder at the change, repeatedly saying she would not have known E—— to be the same child.

We remember, when quite young, being told by a friend that we ought to have an *object in life*, and often we puzzled over this exhortation, and wondered as to its meaning. But little E—— and her life here just illustrates our friend's wish for us many years ago. E——, though only seven years old, has an object in life. She is being trained to work for Jesus when she grows up, and she knows it. Her lessons, and the many useful things she is gradually being taught, are all arranged with this end in view, that if God spares her, she shall become a useful "worker."

The next inmate, who still considers the Home of Industry as her first home, is a tall, fine, intelligent girl of twelve. It is only fourteen months since she stood in our business room at the old Home, pleading for admission, her face bathed in tears. Poor little girl! her mother and little baby sister had died four years previously; the wretched father, who had never attempted to support his family, had deserted her, and she was left in the hands of the people with whom they had lodged.

The kind-hearted landlady, who had nursed the mother during her last illness, kept D—— as long as possible, but her husband becoming out of work, and bread being hard to earn, some other home had to be sought for her.

We often hear in Canada of the difficulty in getting good servants, or anyone to help the weary house-mother with her never-ceasing round of work. But in this house there is a refined, ladylike young person, skilled in the art of Canadian cooking, washing, ironing, &c., who was formerly one of our girls. She has been here several years, and, with her savings, has helped to bring out her parents from England, who are now living in a snug little house in a town five miles off, where her father carries on his trade of shoemaking, and rejoices in having all his children well placed out near him. We are glad to say this is not the only case where one of our children has contributed towards the emigration of loved parents. A father, mother, and little brother, accompanied us on the last voyage, to join their son, who came out to Canada with Miss Macpherson twelve years ago, and who is now married and has a comfortable little home. A few days since, he called upon Mr. and Mrs. Merry to consult them about the purchase of a farm, and amused us by telling of his father, who, though getting old and feeble, had insisted on trying his hand at his son's plough.

C. R. Stock.

GOSPEL WORKERS IN BRITTANY.

TO those of your readers who know anything of Brittany—of its being the stronghold of Roman Catholic superstition, ignorance, and, we could almost add, idolatry—we are sure it will not be uninteresting to hear of the evangelistic services lately held at St. Servan, by M. de Mouilpied, of Paris. Fear of the priests, who do not scruple to use their influence with employers of labour, keeps many away from the large and comfortable iron hall which has been built for evangelistic work in this place; therefore, the offer of the mission-boat *Mystery* by Mr. Cook was gladly accepted for the extra services of the last few weeks. We have to thank God for bringing into these meetings on board the boat, large numbers of men, mostly young men, many of whom listened with deep attention to the glad tidings of the great salvation, so truly and attractively set before them by M. de Mouilpied.

To gain the attention and reach the hearts of these gay young Frenchmen was at first no easy task; but M. de Mouilpied resolved, by the grace of God, to win them, and to win them by love. In this, by God's help, he succeeded; his patience, and affectionate winning way of putting the Gospel before them, secured at last their earnest attention, and we are not without hope that there will be lasting fruit from these boat services.

The evangelist (M Eberhard) is now carrying on the work at St. Malo, and many of our young men are following up the services there. Some of them have willingly accepted the offer of visits to their homes and have also promised to attend the Gospel meetings which are held twice a week in the iron hall at St. Servan. The work in connection with this hall consists of day-school for children, Sunday-school, mothers' meetings, visits to the homes of the people, &c., &c., and for this work help is greatly needed.

The departure of two lady workers, who for the past five years have given their time and support to the mission, is a source of anxiety at this moment. Should any of our readers feel drawn to go over and help to fill the gap which they will leave, such would be warmly welcomed by those who are now carrying on the work, and would, besides, reap a rich blessing by helping to spread the light of the Gospel in one of the darkest corners of France.—Address, Rev. C de P. Gliddon; or Mrs. Fraser (Treasurer), St. Servan, Ille et Vilaine, France.

SISTERS.

A HUDDLED heap of filthy rags,
  A laugh that's scarcely human,
A painted face and vacant eyes,
  Just but a "fallen woman."
A string of oaths which seem too vile
  For mortal lips to utter,
The spectre of our city streets,
  An outcast of the gutter!

And yet I cannot coldly look
  Upon those sunken features,
Or shrink in shuddering scorn away
  From "such degraded creatures."
She may have learnt to love full well
  The evil life has taught her,
But still, for all her sin and shame,
  She is "my Father's" daughter—

A sister of the self-same race
  As yonder pure Madonna!
A sister though the guilt of man
  Has left such stain upon her!
Although from woman's high estate
  She has so foully fallen,
Yet such as she, by stainless lips,
  To heaven's high halls were callen.

There was a time, long, long ago,
  When saints looked down from heaven,
And said, "Unto the world below
  A little child is given,
Another soul is born to-day,
  To live out life's short story,
A tiny pair of baby feet
  Start on the way to glory!"

Those baby feet! Ah me! Ah me!
  They had but scanty tending;
No angel stood beside the way
  To teach them heavenward wending.
But fiends in human shape stood round,
  With tempting hell-gifts laden,
To lure from virtue's narrow path
  The unsuspecting maiden.

She fell! Throughout the realms of death
  There echoed gloomy laughter;
But to the utmost verge of space
  A silence reigned thereafter!
Her guardian angel's wailing cry
  Through that dread stillness ringing,
Went up past sun and whirling stars,
  And pierced the angels' singing.

It rose right through the pearly gates,
  And up the highways golden,
Until it reached the tranquil courts
  Where tears are ne'er beholden;
And on the gentle face of Him
  Who rules the holy city,
There came a weary, anxious look
  Of tender love and pity.

He spoke. The angels hushed their song,
  And startled seraphs listened,
For, lo! within those eyes Divine
  A shining teardrop glistened.
"My erring child! I gave my life
  To loose the chains that bind her;
And who, of all my blood-bought ones,
  Will go, for Me, to find her?"

My sisters, when the Master speaks
  Shall Christian women palter?
When his dear hand points out a way,
  Dare we, who love Him, falter?
If He within our grasp has placed
  A sword those links to sever,
Shall we hell's trembling victim leave,
  Unsought, unhelped, forever?

A sister's arm around her thrown,
  May turn from ill behaviour,
And lips that touch the sinner's brow
  May win her for her Saviour.
The bridal robes we prize so high
  Will lose no whit their whiteness,
If those soiled rags, which wrap her form
  Should share their radiant brightness.

It is our work! for we had failed
  To give her youth protection;
Our right! for we alone can plead
  A sister's pure affection;
Our blessed privilege at last,
  Within the courts of heaven,
To lead before "our Father's" throne,
  This daughter, sin-forgiven!

A. F. Thornton.

THE BROOKLYN Y.M.C.A.

DEDICATION OF THE NEW BUILDING.

AMONG the philanthropic enterprises of the late Frederick Marquand which he was not permitted to see completed during his lifetime was the erection of a suitable building for the Brooklyn Y.M.C.A. After Mr. Marquand's death his legatees, knowing his wishes, set apart a fund of 150,000 dols. for the purpose, provided an equal amount was raised as an endowment fund, the income of which should be used to sustain the Association's work. This condition having been fulfilled through the generosity of the citizens of Brooklyn and large individual gifts, the work was in due time brought to completion, and the Brooklyn Association is now in possession of what is in some respects the finest and best-equipped building of its kind in the world.

The dedication services were held on September 28. The exercises were in the Association Hall, a beautiful auditorium fitted up with all the latest improvements, and having a seating capacity of 1400. Mr. D. W. McWilliams, who had given the work his personal supervision from the beginning, presented the building to the trustees with a brief address. Mr. A. S. Barnes, in a few earnest words, responded in behalf of the trustees. After a dedicatory prayer by the Rev. Dr. A. J. F. Behrends, the address of the evening was made by Rev. Dr. Cuyler. He reviewed the struggles of the Association to secure its present home. He had been a member of the Association for over thirty years, and an earnest believer in its power for usefulness among young men. He congratulated the Association, the young men of Brooklyn, the fathers and mothers of the city and all its public-spirited and Christian citizens, on the completion of this magnificent edifice. It was designed to minister to the social, intellectual, physical, and religious needs of young men. But all these things would be in vain, the speaker concluded, if the benefits of the institution were confined to the membership of the Association. It must reach out its influences through all the city and uplift and help and strengthen young men and bring them to Christ. There are, he said, at a fair estimate, 80,000 young men in Brooklyn, of whom multitudes are standing in need of such privileges as this Association affords, and more than all they stand in need of Christ.

After the Benediction was pronounced the audience were invited to inspect the building. The library, the parlours, the class-rooms, the small lecture-rooms, and various other apartments were visited, all of which are complete in their way and admirably adapted to their several purposes. The gymnasium is one of the finest rooms in the building, 24 feet high, 54 feet wide, and 98 feet deep, and fitted up with all things needful for physical development. The library contains 6000 volumes; the reading-room is large, bright and cheerful, and supplied with the leading papers and magazines. In short, nothing seems to be wanting to enable this Association to perform a great and enduring work among the young men of the City of Churches.—*New York Observer*.

REV. E. VANORDEN writes from Rio Grande de Sul, Brazil, Sept. 12:—Two negroes made a public profession of their faith in Jesus, one a free young woman, and the other a young man still a slave. Two Brazilian young men have offered themselves to assist me in the work of evangelisation. Some £70 would be needed to support one for one year. Will our friends remember us, and communicate with Mr. M. H. Hodder, 27, Paternoster-row, London?

MRS. BELL AND HER CUSTOMERS.

A TALK ABOUT OUR GIRLS AND HOW TO PROTECT THEM.

"'TIS all very well to say we want more laws for the protection of young girls! *My* notion is that a girl's father and mother are her best protectors, or ought to be."

So said Mrs. Bell, the shrewd, elderly mistress of the little general shop at the corner of Lamb-street. Two or three women had dropped in to make purchases, and some conversation had arisen on certain matters of deep and terrible import which have been much talked about lately, not only in Lamb-street but all over England. There was a general look of surprise at Mrs. Bell's speech, and one of her customers, a sickly-looking woman with a pale-faced baby in her arms, rejoined, "Surely you'd have laws made to punish the wretches that are wicked enough to lead young creatures into sin and shame!"

"Of course I would, Mrs. Weeks!" was the reply; "the same as there should be laws to punish stealing. Only, if a woman was to send her child to walk down a street known to be full of thieves, with a diamond ring on her finger, and never warned her of the risk she was running, I should say she was playing into their hands. 'Tis opportunity, you know, that makes the thief, and, by what I see around me, parents don't half bestir themselves to protect their children from those who would rob them of a young girl's most precious treasure, her good character."

Mrs. Bell was accustomed to speak her mind very freely to her neighbours, and, as she was a kind-hearted woman, who never pressed for her account when times were bad with them, they were generally ready to listen with patience to her plain speeches. It was Mrs. Plumb, a stout, middle-aged woman, who spoke up in answer to this indictment.

"Law, Mrs. Bell! whatever do you mean, ma'am? I'm sure there isn't a father or mother down our street but would protect their girls from wrong as far as they could. We're not like those dreadful low people you hear of, that would sell their little ones into wickedness—we're all decent, respectable folks here—in a general way."

"And yet I wonder how many girls out of this very street have gone astray only within the last year," said Mrs. Bell.

There was a chorus of "Ah! that's true," from the three women, and several names well known to all present were cited.

"It's dreadful to think of, isn't it?" said Mrs. Green, who was the youngest, neatest, and pleasantest looking of the three. "But how can the parents help it?"

"Why, by looking after them better," was Mrs. Bell's answer. "A girl like your Kate, now, Mrs. Weeks—let's see: she's got another place, hasn't she?"

"Yes, she went to it yesterday; it's up Clevedon-road way somewhere; I don't rightly know the address, but she'll tell me when she comes home next week. It isn't far; the children say they know the street well."

"I suppose you know the mistress's name," said Mrs. Green.

"I declare it's clean gone out of my head! It's a place Mrs. Smith at the fruiterer's shop told her of, and she went and got it for herself."

"There, now! That's just what I mean," said Mrs. Bell. "You let your girl take a place, and you never as much as go there to see whether it's respectable or not! How can you tell what sort of people she may have got amongst?"

Mrs. Weeks looked rather foolish, and answered that since Mrs Smith had recommended the place, she had supposed it would be all right.

Mrs. Bell shook her head. "What does *she* know of the people, except that they're her customers? And what do you know of Mrs. Smith herself? She's only been in that shop a month, and is quite a stranger to the neighbourhood!"

"That's true enough, ma'am," said Mrs. Weeks, changing her ground, "but poor people can't afford to be too particular."

"That's the way you all talk," was Mrs. Bell's rejoinder, "and I've no patience with it. You're particular enough sometimes. If a girl's mistress gives her a scolding, or keeps her in some night when she thinks she ought to go out, oh, then she can't think of staying in her place. No matter how poor her parents are, home she must come to be a burden on them till she hears of something more to her liking; but if she's in a place where she can never attend public worship on the Sabbath, or where she's surrounded by temptations to evil, she can't possibly afford to leave it on *that* account. Never mind the danger to her immortal soul so long as she's earning a bit of money—that's the way of the world!"

"Well, there's no dangers of that sort at my Clara's situation," said Mrs. Plumb with a self-complacent air. "I've known her mistress for years, and a better-living woman doesn't breathe."

"That may be," said Mrs. Bell; "but I wonder you let Clara go to a day-place—a mile off, too. Just think of the temptations a child's exposed to, coming home night after night alone through the streets."

"She always gets away at eight," said the mother. "At least," she added, as she caught Mrs. Bell's eye fixed sharply on her, "now and then when they're extra busy they keep her a little later, and as they've been so kind I don't like to say anything about it. I don't mean her to stay there much longer—only till I can hear of a better place for her, and they're not so easy to be had."

"Aren't they?" asked Mrs. Green, thoughtfully. "Because my husband often reads bits out of the papers to me about servants being so scarce nowadays, and how there are so many more places to be had than girls to fill them."

"So there are," said Mrs. Bell. "No steady, willing girl need be out of a respectable situation, when so many get engaged who are neither."

"Miss Cary, our visiting lady, was inquiring only last week for a young girl to go as under-housemaid in a family she knows," remarked Mrs. Green. "Nice Christian gentlefolks, she said, who would train a young creature well in every way. I only wish one of mine was old enough to try it."

"She proposed it to me for Kate," put in Mrs. Weeks, "but the wages were so small, I didn't think it worth sending her after, and her father was of the same mind."

"Just as if money was everything," exclaimed Mrs. Bell. "Why the education she would get in a servant's duties would be worth pounds to her by-and-by. What does she learn in a little 'general' place such as she is in now? I call that being penny wise and pound foolish."

"Miss Cary mentioned it to the other mothers in the street, and they all thought the same as I did," rejoined Mrs. Weeks.

"More fools they!" was Mrs. Bell's uncomplimentary observation. "If you'd been a wise woman, Mrs. Plumb, you'd have seen after it for your Clara, instead of letting her come home night after night at nine, and sometimes ten o'clock, as I've seen her myself, often and often."

"But, dear me, Mrs. Bell," exclaimed Mrs. Plumb, rather impatiently; "girls in our station of life must be sent out at night sometimes. If they're in service they'll be sent on errands, and if they're in business, or at a laundry, they have to come home alone of an evening."

"That's perfectly true," was Mrs. Bell's rejoinder: "and, since it is so, parents ought to be doubly careful in doing all they can to guard them against temptation."

"How do you mean, Mrs. Bell?" asked two or three voices in concert.

"I mean, for one thing, that young girls ought to be trained so to conduct themselves that the streets will be as safe to them by night as by day, or pretty nearly so. The steadiest girl may get insulted now and then; but I have a young friend—a Christian young woman—whose business takes her out at very late hours in the evening, and she tells me that not only has she never had any improper remarks addressed to her, but her presence has always been a protection to any giddier girls who might happen to be with her. My daughters are married now, and have families of their own; but when they were young I always impressed it upon them: 'Behave well at all times, and no one will expect you to do otherwise at any time.'"

(To be concluded)

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MEDICAL MISSIONS IN ROME.

ON Tuesday afternoon last week, at Mildmay Conference Hall, Dr. David Young gave an address on "Medical Mission Work in the Ghetto at Rome." After calling attention to one or two passages of Scripture bearing on the Jewish apostacy and its consequences, the Doctor reviewed his work from its commencement in November last. Beginning in that part of the city known as the Ghetto, a district containing upwards of 6000 Jews, a shower of stones thrown from the windows as he passed along was his first greeting. A dispensary was soon fitted up, to which the people began slowly to come. Two young ladies (whom we understood to be from Mildmay) became co-workers in the mission, visiting the poor in their homes, and ministering to the sick. Gradually the opposition ceased, and the institution began to be valued. Especially was this the case when it was discovered that no end was sought by the workers but the real good of the patients.

About this time a poor, distracted mother brought her sick child, whom the doctors had given up as incurable. Quickly recovering under Dr. Young's treatment, a marked impression was made upon the people, who from that period abandoned all suspicion, and took favourably to the Mission. The prejudice was further overcome through the untiring devotion of the two lady workers, who quite astonished the people by undertaking the work of nursing the sick, especially the sick children.

Dr. Young proceeded to show how interesting it was to witness the effect of the Gospel on some of the hearers. The whole of the Ghetto is now open to the Gospel, and opposition is no longer offered. In conclusion, the worthy Doctor, who is shortly returning to his work, requested the prayers of God's people.

Dr. Burn Thompson, who presided, commended the Mission to the prayers of the audience. Dr. Dickson and Mr. Mathieson offered prayer.

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MESSRS. FULLERTON AND SMITH.

DURING the past fortnight these brethren have held services at Devonshire Chapel, Stoke Newington, where for twelve months Rev. Edwin Ellis has laboured with great success. The spacious building was crowded to excess when our reporter was present on Saturday week, and he was informed that hundreds probably were unable to gain admission. About two hundred persons have given in their names as having received blessing during the fortnight. In one case a gentleman prayed very earnestly for the conversion of his servant, that she might be saved that evening, and on going into the after-meeting found her there inquiring the way of peace. In another case a girl received a blessing, and then persuaded her governess, a German lady, to come, and she also found the Saviour. The earnest efforts of the evangelists have also been successful in the recovery of backsliders, one or two remarkable cases being cited, in which apt illustrations of the Father's love had been used to quicken and restore.

The next mission is arranged to be held at Abney Congregational Chapel, Church-street.

A CONFERENCE on the Lord's Second Coming was held in the Seamen's Bethel, of the Glasgow Seamen's Evangelistic Mission, 59, Morrison-street, Glasgow, S.S., on Saturday, the 3rd inst. The audience numbered about 300, mostly sailors with their wives and families, and people connected with or interested in the men of the sea. Addresses on the topic of the evening were given by Mr. J. N. Carr, of Carlisle, Mr. John Anderson, of Ardrossan, Revs. A. T. Donald, W. Millar, and J. Johnstone. We are looking up for great blessing as a result of the meeting, which began the usual Saturday evening tea meetings held during the winter months.

W. S.

THE CLIFTON CONFERENCE.

THE meetings in connection with this well-known autumnal gathering, were opened on Tuesday, October 6, in the Victoria Rooms, Clifton. The friends present were welcomed by Rev. James Ormiston, the convener and chairman. We do not propose on this occasion to give a detailed report of the proceedings of the three days, but rather to indicate the spirit and scope of the addresses by giving a few of the leading thoughts.

The topic on Tuesday morning was "The Apocalyptic Vision," recorded in Rev. i. 10—20. Rev. J. Ormiston said: "In the choice of this subject I was struck with the prominence which it gives to the Lord Jesus Christ as the Head of the churches as well as the Covenant Head of the one Church. We live in a time when many are denying the authority of Jesus Christ in the Church, but during this Conference we shall hear of his power in the churches as well as in the Church.

Rev. F. Whitfield: The vision in Dan. x. is almost exactly similar to that in Rev. x. Daniel was commanded to communicate the revelation made to him, but before doing this he had to behold the same glorious Person whom John saw in Patmos. And observe that the same effect was produced on both. The same hand is laid upon the one when prostrate as on the other, and the same subject is communicated to both alike. Before we can enter upon the consideration of any subject or work for God, we must first of all behold Him. The priestly garment down to the foot which John saw comprehends the work of redemption through the blood of Jesus, the perfectness of the one offering for sin, and the putting away by intercession of the daily defilements of the believer. There is more real power in one spiritual look into the face of Jesus than in all the education of the day or in all the learning of the schools.

Rev. W. Elliott: Patmos, in the time of John, was famed for nothing; it was only John who made it famous. There he was, John the Aged, with a heart full of grief, yet firmly convinced that whatever Cæsar might order, it would be the will of Christ. In the Churches to which John was commissioned to write a message; there were many things which the Lord hated, and do not let us fail to bear in mind that hatred is as holy as love, if only the right thing be hated.

Colonel Molesworth: If we would know of things to come we must not ask *politicians*, for the Lord Himself has said, "the secret of the Lord is with them that fear Him." The unveiling of the future is in Christ's own hands. It has been committed unto Him whom the world rejected, to put the world in order.

In the evening the Epistle to the Church in Ephesus (Rev. ii 1—7) and the Epistle to the Church of Smyrna formed the topics of conference.

Rev. Mr. Barnes: Ephesus was the first city from which the Gospel sounded to instruct all the disciples. Bear in mind also how the prophecy of the Lord has been remarkably fulfilled. The candlestick has been removed from Ephesus, and yet it seems as if we had there something like the vision of Ezekiel. You remember how the Holy Spirit seemed to linger over Jerusalem, and over Ephesus too, notwithstanding the grievous errors that entered in.

Captain Key: The Churches both of Ephesus and Smyrna were like little rocks standing up amid the waters around. The messages sent them are strong as regards sanctification or Christian walking. We must be careful, in dealing with all questions concerning holiness, that we are firmly established on the ground of justification through faith in the Lord Jesus Christ. When I read these seven Epistles I feel as if I ought to shut the book. There is holiness, and I so vile; but then there is reached forth to us the strengthening of the Lord Jesus Christ.

An address by Mr. George Müller we shall give at some length in our next issue.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

In the afternoon there was a very interesting meeting on behalf of this Society. Lord Cavan, who presided, said he hoped they would hear sufficient to stir up their best desires for the well-being of Ireland. Captain Kearney White was not able to be present, but both he and the Scripture Readers were with them in spirit, and praying for a blessing upon this gathering. The Society had lost an invaluable friend in the decease of Lord Shaftesbury. Our consolation is that God will not leave any work of his unfinished. In Achill the Roman Catholics know nothing even of the Douay Testament, though it is their own translation, and has the authority of the Pope himself. Hence the necessity of such work as that carried on by the Readers of this Society, who go to the homes of the people and give them line upon line of the Word of God. In consequence of the failure of the Munster Bank the Society was in special need of assistance, so that if friends in Clifton had not been in the habit of subscribing, he hoped they would make up for lost time and contribute liberally.

Captain West gave a stirring account of his experiences with his Bible carriage in Ireland.

Rev. Preston Ball said the people were more readily disposed to listen to a layman than to a clergyman. The readers were simple-minded men, with the grace of God in their hearts, and their work was being largely blessed.

Mr. R. C. Morgan said he was very glad to see, by the size of the annual report, nearly double that of the preceding year, that the work was growing, and that new friends were cropping up to sustain their beloved friend, the secretary, in his labours.

An interesting meeting was also held on behalf of the Society at the Queen's Hotel, on Wednesday morning, when its claims were again urged by Mr. Ormiston, Captain West, Mr. R. C. Morgan, Rev. Mr. Walker, Rev. Mr. Martin, of Portsmouth, Rev. T. Davis, of Hull, and Mr. B. Perry.

WEDNESDAY.

In the morning the Epistles to Pergamos and Thyatira formed the subjects of addresses.

Mr. B. Thomas: The sword with two edges was an emblem of the discipline to which the Church would be subjected. Balaam met the angel with the drawn sword. Let all be very careful of poisonous doctrine and of impure books. The thoughts in them may present themselves when we would be most free from them, and may hinder our appreciation of the precious blood of Christ. The "white stone" referred to evidently suggests purity in the midst of defilement. There is also a reference to the onyx stone on the shoulder of the high priest: "My name." The Lord has a name all to Himself, and each believer has a *new* name, which no one knows but himself.

Rev. Mr. Wallis, on Thyatira, remarked that the meaning of the entire Book of Revelation would be missed unless it was regarded as the Revelation of Jesus Christ; the very Apocalypse of the coming Lord almost come.

DR. BARNARDO'S MEETING.

In the afternoon there was an excellent meeting, under the presidency of Mr. B. Thomas, on behalf of Dr. Barnardo's work. Mr. Thomas having in a few cordial words introduced the speaker,

Dr. Barnardo, without preface, plunged at once into his subject of the rescue and training of destitute children. It was a very difficult thing, he said, for those living in comfortable homes at Clifton to realise the condition of such children in a great city like London, with a population, between the hours of nine in the morning and six in the evening, of not less than six millions. The social problem which met every earnest worker was a very grave one; but one thing was plain, so far as he himself was concerned, that the children, on whose behalf he pleaded, may be saved, and must be saved.

Rev. J. Wilkinson followed with an account of his work among the Jews. With great power and quiet solemnity he described the life of faith in which he had been led, and the answers to prayer which he had received were most encouraging. Mr. Wilkinson's utterances were regarded by some as the gems of the Conference.

In the evening the Epistles to the Churches in Sardis and Philadelphia were the subject of conference. Rev. T. Davis, vicar of Drypool, speaking upon the first, remarked that to all appearances it was a prosperous Church, without, however, doing much on the outside world; and it would generally be found, in the case of Churches and individuals, that they went back when they carried on no controversy with the world around.

Mr. Inskip earnestly directed attention to the words, "these things saith He," and asked whether we were really persuaded that the words are the Lord's, and that John was merely an amanuensis transcribing the words of God Himself.

Mr. James Wright delivered a very solemn address on the Church at Philadelphia, on the words "I come quickly." He said it was a word of good cheer to an almost exhausted Church.

On Thursday morning Rev. James Hawker spoke upon the message to the Church at Laodicea, and in the evening there was a communion service and sermon at the Memorial Church. Rev. J. C. Martin, of the Circus Church, Landport, was the preacher, the text being Isa. xxvi. 19, 20. In the course of it he expressed hearty thanksgiving for the happy days which had been spent in the Conference.

FLOODS IN BENGAL.

DEAR SIR,—All readers of the C.M.S. periodicals will know the name of Krishnagar, for next to Tinnevelly it is the largest Indian Mission in connection with the C.M.S. In a district, about fifty miles long by about fourteen broad and bounded on all sides by rivers, lie forty villages, containing about 6,000 Christians.

By far the larger portion of the district is sown with rice, two crops of which are reaped annually, one in the early part of September, the other in November or December. Both these crops have been entirely destroyed by the floods. The country, for many a mile, is one sheet of water; villages are deserted, people homeless or making their temporary homes in trees. In some places cattle are starving through lack of pasture, and unless timely relief be afforded, there is every prospect of extreme distress. The matter is now being considered by the Government Authorities, and we hope that they will start relief works shortly, but this effort cannot reach the sick, the infirm, and the widow.

Will your readers, in their snug English homes, come forward and help us to aid our suffering fellow-Christians? Could they see, as I now see (for I am travelling in a boat over submerged rice fields), women standing up to their necks in water, plucking half-rotten rice beneath, in the hope of providing a meal for their little ones; could they hear the sorrowful cries of houseless families and witness the desolation around, their hearts would ache, and they would be induced to give help. Aid will be thankfully received by Canon W. Payne, Merton House, Reading; or may be forwarded direct to me. Yours faithfully,

C.M.S. Mission House, J. W. Hall.
Krishnagar, Bengal.

THE CARTER HOME, CLAPHAM.—Many years have passed away since William Carter was called to his rest. The Boys' Home at Clapham is a continuation of part of his work known as "The South London Refuge." It is open for the reception of homeless and destitute lads. Five years ago, when the present premises were secured, only a small number of lads were sheltered under its roof. Since then rapid progress has been made, not only in numbers, but in the methods taken to contribute to their support. The boys themselves have earned the large sum of £600. They are under careful training. The letters received by the master from those who have gone to Canada have greatly rejoiced his heart. The Committee have set apart £200 towards new premises; they intend securing an additional Home, so that the smaller boys may have greater accommodation and advantage. Help towards this deserving object will be received by Dr. Eugene Cronin, Treasurer, Clapham, S.W.

NOTES from the AUSTRALIAN BUSH.—2.

By D. M. LOGAN.

RECENTLY I passed through both Sydney and Melbourne, and had the pleasure of attending a mid-day prayer meeting in Sydney, at which Rev. J. Mountain presided. I also met there Mr. Ardill, of the Blue Ribbon Mission, who seems to be a most energetic Christian worker. Brother Treseder is constantly engaged in the Lord's work, and is in the midst of a loving band. Mr. George Walker, General Secretary of the Y.M.C.A., is as hearty and evangelistic as ever. I called at the Y.M.C.A. rooms in Melbourne, but did not see friend Marsh, who has become a Church of England missioner. I was informed that he is doing good service and having great blessing in his labours.

A GOOD WORK IN THE BUSH.

I spent a Sunday at a station in the Victorian bush, and was much delighted with what I saw. The owner of the station, who lives elsewhere, had engaged a young lady of about 22, as a teacher for the children of the employés. Some time ago she started a Sunday-school for her pupils. This has gradually developed into a religious service for all the people who choose to come. She composed and read addresses to them at first, but soon abandoned the reading, and betook herself to preaching to the people. I had the pleasure of assisting her, and had a good time of it.

EMIGRATION.

I wish I could conscientiously say through your columns to Rev. Styleman Herring that New South Wales is a good field for emigrants. It should be so. The climate is superb, though subject to droughts. The country requires population, but the land laws are not by any means inviting. On paper they appear fairly well, but in reality they are not so good as they may seem; and this seriously retards the progress of the colony. Were liberal land laws enacted and wisely carried out, the colony would be a different country, but little inducement is offered for emigration. Only a few days ago a new Land Act came into operation, and the universal cry of the people is that of dissatisfaction. Its principles are radically wrong, and so constant trouble ensues. One would almost think obstacles were placed in the way of people settling on the land. Strange to say, the minister by whose name (Farnell) this new Act is known, wished to form the Act on a different basis and on more enlightened principles, but was overruled by a majority of votes.

In Sydney on several occasions mass meetings of the unemployed have been held, and that does not look promising for emigration from London.

Mrs. Browne has done a good work in some of our bush townships, and the Blue Ribbon badge is becoming well known. I had the pleasure of presiding at one of her meetings. The hall was crowded, and people trooped up to get the ribbon and take the pledge. Some who had been "terrors" before are living a wonderfully different life.

A LADIES' COLLEGE IN AUSTRALIA.

Your picture of Mr. Moody's Northfield Seminary recalls a visit I paid to the Wesleyan Ladies' College, near Melbourne. Three years ago it was started, and it has been a wonderful success under the presidency of Rev. W. H. Fitchett and his estimable wife. Already a central tower and additional wing are being erected, as the original portion built has been overcrowded. Everything is done on sound Christian principles, and the education is excellent. Girls are to be found there from every Australian colony. Cheerfulness, brightness, and beauty prevail. I took tea with my dear friends at the head of the establishment, along with some fifty or sixty boarders, and several of their teachers. The refectory is a beautiful structure, 53 feet long, 32 broad, and 18 high. The ceiling is a marvel of beauty. The room is well lighted by windows at both ends and panelled mirrors along the sides. Choice oil paintings adorn the walls. To a bushman this was quite overpowering. After tea, the large family seated themselves round the beautiful and well-lighted room, hymn-books were distributed, and we all engaged in the singing of hymns, Bible reading, and prayer. So the Wesleyans are taking care of their girls as well as their boys. However, the scholars are of all denominations, many of them having been settled in the immediate neighbourhood of the college, so as to become day pupils in its classes.

Moura, New South Wales, Aug. 14.

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REV. E. P. HAMMOND IN LONDON.

ISLINGTON.

DEAR SIR,—We have had a time of very great blessing among the children in this neighbourhood. On the evenings of Monday and Tuesday week, Rev. E. Payson Hammond conducted two meetings for children at All Saints' Schools. The room was crowded with children, chiefly of the roughest class. The power of God was wonderfully manifested, and very many of the children gave in their names during the after-meetings, as having decided for Jesus. Mr. Spiers, and other helpers from the Children's Special Service Mission, continued the work during the week, when Mr. Hammond was addressing young men at the Priory.

On Thursday and Friday afternoons, Mr. Hammond was at St. Thomas's Church, where similar results followed. The boys from the Industrial Home in Copenhagen-street (the greater part of which has recently been destroyed by fire), were present at these services, and many of them appear to have decided for Jesus.

"Gems of Praise," Mr. Hammond's hymn-book, is admirably suited to children's mission work.

EDWARD BREWER,
Vicar of St. Thomas's, Islington.

AT MR. SPURGEON'S ORPHANAGE.

On Wednesday last week, Mr. Hammond, accompanied by Deacon William Olney and others, held meetings in the Stockwell Orphanage. There were nearly 500 boys and girls present belonging to the institution. Rev. Vernon Charlesworth, who laboured with Mr. Hammond at Surrey Chapel years ago, welcomed the visitors. A large platform, extending entirely across the end of the hall, had been erected for the meeting. The choir which has been helping Mr. Hammond at Haddon Hall led the song.

At the close of Mr. Hammond's address all remained for conversation and prayer. It was evident that God had brought the simple Gospel truth preached home to many hearts; numbers were melted to tears. There were so few workers that it was impossible to speak personally to all; at times little groups were seen, here and there, engaged in earnest prayer. After awhile the rainbow of hope, upon the countenances of some, was seen through their tears, and before the meeting closed a good number expressed faith in Christ.

After the meeting, along with Mr. Charlesworth, Mr. Hammond visited some of the houses, expressing himself greatly delighted with all he saw. He told the boys that in Leicester he found a young man who was of great assistance to him in many ways, who had been brought up at that orphanage. He prayed that everyone sent out from that institution might live to be an honour to it, as that boy had been. Next day Mr. Hammond again visited the orphanage, when he found many whose faces were sad the day before lightened up with a new-found joy. The meeting in every way was most delightful. One boy handed to Mr. Charlesworth a paper with a long list of names, from which he read the following: "Here are 140 names of those who think they have found Jesus, and I hope there will be 240 soon. I trust all these boys and girls will keep their promises. I am very happy now since I trusted Jesus last night."

This boy then in a few words told how he believed he had given his heart to the Saviour the night before. Mr. Charlesworth's remarks at the close were very interesting.

HADDON HALL, BERMONDSEY.

Since the opening services reported last week, the efforts of Mr. Hammond have been crowned with great blessing. Children from most of the surrounding schools, and children who never attend Sunday-school, have flocked to the meetings. The audiences have been solemnised as by the power of God's Spirit. The workers believe that every service has borne much fruit. Some children who would not yield at the first meetings have decided since.

At the Thursday's meetings perhaps 900 children were present, and very many shut out. At the inquiry-meeting young Christians, who had been converted at the previous meetings, were found in all directions, seeking the salvation of their little friends. A very pleasing feature of the meetings has been the attendance of a choir from Mr. Spurgeon's "Stockwell Orphanage."

W. OLNEY.

We are requested to say that the numbers given by a correspondent last week, as attending Mr. Hammond's meetings at the Priory, were somewhat overstated. Probably about 300, not 500, young men were present on the second evening; on the other evenings the attendance was smaller. We would repeat a request that we have frequently made before, that friends who report Gospel work should be careful not to overstate the facts.

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THE EARLY CLOSING MOVEMENT.

A CROWDED meeting of shop-assistants and others was held on Tuesday evening, October 13, at Y.M.C.A. Finsbury-park Hall. Mr. J. B. Lakeman (one of Her Majesty's Inspectors of Factories), in the unavoidable absence of Mr. Waddy, Q.C., M.P., presided during the first part of the evening, and was supported by several of the clergy and principal tradesmen of the district. He made a stirring address, in which he advocated legal enactments to attain the object of the meeting. This, however, was opposed by subsequent speakers, who thought "moral suasion" more effectual; and that to wait for legislation would be a waste of time, as past experience would testify.

Mr. Larking stated, among other things, that a conference of tradesmen had been held the previous day, when it was resolved that earlier closing in all trades was both desirable and practicable, and could be adopted with great advantage to both employers and employed. A local branch of the Early Closing Association was formed, and Mr. Orchard kindly placed the hall at the disposal of the Committee for the purpose of holding their meetings.

Mr. J. E. Jack gave a very spirited and convincing address in favour of the movement, in support of which many other eloquent speeches were delivered, and well received by the appreciative audience.

Mr. Stacy appealed for funds to carry on the work, saying it was through want of interest and support from the assistants themselves that the work of the Association was limited. He suggested assistants giving a penny a week to the Society, with which income they would be enabled to revolutionise the country.

Mr. Waddy, Q.C., M.P., who came into the meeting before its close, said the longer he thought about it the more convinced he was, that early closing was an important matter. He urged those who were employers to do as they would be done by, and said that when the public had learned to look on late shopping as snobbish, the battle of early closing would be nearly won.

On Thursday a meeting of a provisional committee and tradesmen met at the Hall, when Mr. F. Crisp was elected Chairman, Mr. W. Jones Treasurer, and Mr. Haslop Secretary. It was decided that all the tradesmen in the neighbourhood should be canvassed, each trade to have a uniform time of closing.

CHRISTIAN WOMEN IN CONFERENCE.

THE Sixth Annual Conference of the Christian Women's Union was held at the Clapham-road Conference Hall last week. The proceedings, which occupied three days, comprised the consideration of various religious and social topics, and were commenced each morning by a devotional meeting.

WEDNESDAY.

In the much regretted absence of the President, Mrs. Meredith, through illness, an address of cordial welcome was read by Miss Lloyd. She strongly urged the principle of union among Christians for the better and more effective doing of religious work; also the necessity of absolute surrender to God, as a qualification for his service.

The first of the subjects considered had reference to "The Promotion of Woman's Service in Missionary Effort at Home and Abroad." Mrs. Eccles was present to speak on behalf of Morocco, which she declared to be darker than either India or China. It was most difficult to make the people understand the import of Christ's death. Of late, however, there had been very much more success, and it had become increasingly evident that the people are capable of being vastly influenced by love. The Gospel of John and the Acts of the Apostles have been translated into Morocco-Arabic, the only dialect they clearly understand. Several ladies are ready to go out to the work, and lack of funds only is the hindrance.

Mrs. Weitbrecht followed with an interesting sketch of her past labours in India, with which our readers are mostly familiar. What is wanted for India is that Christian influence should be brought to bear upon the Natives by ladies planting themselves among them.

China was represented by Mrs. Wm. Pruen, who described the modes of gaining the ear and confidence of the Chinese by giving medicines, showing kindness to the children, and visiting their homes, &c. The acquisition of the language was dwelt upon by Mrs. Hudson Taylor, who came only to hear, but was requested to speak. Instead of waiting until they could speak the language fluently, let them commence work among the people at the same time, and this would greatly help them. A princess, residing at Pekin, had just been converted, and had come fully out for Christ.

Bible-work in Syria was shown to have made wonderful progress. Miss Poulter showed how prejudices are breaking down, and how the Mahommedans are inclining toward the Christian training provided by our schools. Years ago not one woman in a hundred could read, now thousands can read. A Bible-woman generally follows the establishment of a school. A fine opening presents itself at this time for well-qualified ladies, such as have a facility for learning the language.

The evening meeting was conducted by Miss Mason, who urged entire devotedness to God on all workers. Several subjects of practical interest were introduced. Miss Hosking, from Ramsgate, dilated on "Homes of Rest for Missionaries," showing their need, character, and Scripturalness. Mrs. Fenn, who has had a large experience of work in Spain, gave a most edifying account of what has been accomplished there through the labours of the Mission which she represented. Educated, refined ladies are now wanted. One had presented herself, and would be accepted if the necessary funds were forthcoming. The China Inland Mission was admirably represented by Mrs. Piggot, who labours in the North; Mrs. Randall, who has spent seven years in the South; and by Mrs. Hudson Taylor. The opium curse was alluded to by each of the speakers as a chief hindrance. Many have been brought into the "Refuge," and cured. One lady was so thankful for being emancipated that she put up a sign-board announcing her cure. Christians, who have no sufficient reason for staying at home, were urged to go to the help of these benighted Chinese. No fear about the climate need be entertained, nor yet about any difficulties connected with the language. A brief and bright address was given by Mrs. Fisher concerning her good work in the City, where the girls are beginning to hold prayer-meetings and Bible-readings during the dinner-hour among themselves.

THURSDAY.

The morning was devoted to the consideration of "Rescue Work in connection with Prisoners, and Women and Children in Dangerous Circumstances. Miss Lloyd said two prominent features of Mrs. Meredith's Institution at Nine Elms were regular Gospel teaching and self-support. It was undesirable to mass together evildoers, so that no accommodation was provided for sleeping them. A discussion ensued on the best means of making the Homes attractive. Mrs. Haycraft said the little innocents would increasingly need their aid, and the work of prevention seemed to be most urgent just now. Miss Taylor thought nothing could be more disastrous than binding down the inmates of Homes to work which they detested. If some outdoor employment in the country could be found for penitents, it would be better for their health and morals too. Miss Cavendish, Miss Mason, Mrs. Walker, and other ladies took part in the discussion.

"Preventive Work in connection with the Y.W.C.A." was introduced by Mrs. Darwin Fox, who showed the progress of the work on all sides—evangelistic, educational, temperance, restaurants, emigration, and correspondence. Miss Brabazon said many letters came to her from parents asking for aid in looking after girls coming to London for the first time. Miss Lloyd referred to the ruin brought upon thousands through the love of dress, and urged that this should be discouraged as much as possible.

In the evening, a paper on "Temperance Work in Hospitals and elsewhere," prepared by Miss Ransom, of Hitchin, was read by Miss Cadbury. It was shown that much insanity is attributable to drink. Children should not be allowed to go to public-houses for their parents' beer. The prohibition of intoxicants in hospitals is increasing. Much would be gained if parents were occasionally gathered together, and shown the loss sustained by their children through the money spent in drink.

Another subject included in the programme was "Hospital Nursing and Help for the Sick Poor," which it was hoped would have been opened by Miss Florence Nightingale. Prevented, however, by sickness from attending the Conference, she sent a letter in which she said, "If the attention of women of sound body and sound mind, devoted to doing God's service, in the Saviour's spirit, could be called to making hospital, infirmary, and district nursing a life work and call, for which they must be trained, the astonishing change which it has pleased God to bring about in hospital and infirmary nursing, and nursing by the bedsides of the sick poor at home during the last thirty years, would be increased tenfold. Associations like that at Bloomsbury-square, by sending trained nurses all over the kingdom, would bring order and cleanliness into the worst homes of the sick poor." A paper was read by Mrs. Dacre Craven, which showed that much might be done in mothers' meetings, and by lectures, which the Bloomsbury Society was prepared to provide, if requested.

FRIDAY.

The last day proved in many respects to be the best. The subject for the morning was "The necessity of Christian Women studying Science and Languages for the Promotion of the Lord's Work." Miss Beck read a paper showing that the study of the former was urged by Paul upon Timothy, in order that he might be "throughly furnished." If God's works are honestly studied side by side with his Word, there need be no fear of scepticism resulting. The advantages of acquiring a knowledge of languages would be found in increased clearness of thought and utterance. Miss Petrie, B.A., said there was too much divorce between theological and scientific thought; also between "sacred" and "profane," natural and spiritual, &c. Let all the departments of thought be Christianised. "Positivism" should be met by showing where it fails, and where Christianity meets all the needs of the race. Miss Mason showed that "chastening" in the New Testament means about the same thing as education. Hence the tripartite being of man may be cultivated for Divine purposes. Our girls should be led to develop their mental powers more, and education viewed as a distinct and definite part of our Christian work.

"Handwork for the People," was the next topic, introduced by Miss Samson, who defined its objects and urged its advantages. Miss Petrie spoke of her own special work in this department—viz., the promotion and teaching by correspondence various industries and arts, including pottery-painting, wood-engraving, lace-work, &c. Every student was pledged to devote half an hour each day to the study of the Bible. Further information on this point may be obtained from the secretary, Miss Dymes, 1, Langham-chambers, Langham-place, W.

At three o'clock Miss Soltau read a paper on Bible study, and Miss Headdon afterwards opened up the system of teaching known as the Kindergarten (Child's Garden). In addition to meetings every afternoon on purity (confined exclusively to women), sectional gatherings were arranged for, to afford opportunity for converse on "Labour among the Heathen," "The promotion of Bible-schools," &c.

Three valuable addresses filled up the last evening meeting. Mrs. Evered Poole spoke on "The Moral Training of the Young." Among the evils deplored were bad books, evils associations, the influence of vicious servants, and the low tone of personal piety in the lives of too many professedly Christian parents. Major Poole, who was also present, followed with further good counsel, and prayer was offered for "our families." The closing address was by Miss Mason, on "The Nature and Object of the Union," who invited Christian women to join it. The Conference was marked by a prayerful spirit throughout.

PERILS IN PERSIA.

MANY of our readers will recall the Nestorian, Pastor Jacob, who, with his devoted wife, Moressa, a convert of Fidelia Fiske, visited this country five or six years ago. He is now labouring quietly among Mohammedans in Oroomiah, and the following facts, contained in his last monthly report, and communicated to us by the Secretary of the Turkish Missions' Aid Society, will be read with interest:—

A faithful Christian, a deacon in the small church over which the Pastor presides, was assailed by his cousin, a fanatical Moslem. Not content with reproaches, he stirred up "certain lewd fellows of the baser sort" to break violently into the house of the Christian by night, alarming the inmates. Acting on the advice of friends, he hid himself for a season, till the excitement should pass away. But the persecutor was on the alert, complaining to the Mollahs of his cousin's apostacy from Islam, and accusing him and others before the Governor. A court was held, and all the Christians made a noble confession. To the question whether they ate Christian food, they replied in the affirmative. "Do you wash your mouth after eating?" (thus preventing defilement), the answer was, "No." Then the Prince, turning to the chief lords and the audience, said: "I like these people, because they seem to be true men," and so dismissed them.

The inquiry went no further; and, to the delighted surprise of the Christians themselves, they have since been left unmolested. Will those interested in the evangelisation of Persia pray for that little band of believers who are in jeopardy every hour?

THE GENERAL ELECTION.—A correspondent writes:—Will not your readers endeavour to get such men as S. A. Blackwood, C B., John Macgregor, George Williams, J. B. Wookey, W. T. Stead, and J. C. Horsley, R A., nominated for their constituences? It could be easily managed by a small committee of gentlemen. Call them God-fearing candidates.

For the Young.

AN AFRICAN GIRL'S LETTER.

DEAR SIR,—The following copy of a letter from Miss Emma B. Corning, an African girl, aged fourteen, will perhaps interest your young readers:—

Monrovia, Africa, August 7.

Dear Mr. Willcock,—I was made glad by your letter and the papers you sent. Very few of all the millions of Africa can read or write, so they never receive any mail. I speak the English language, and do my own writing. I have been with Miss Sharp over three years. When I came I did not know any English. I speak three tribal languages. My own "mouth," as we say, is Kroo. Every tribe have their own dialect, and they can be easily distinguished by their looks. My tribe have a broad blue-black mark from the roots of the hair down their foreheads to their nose and chin. The native children do not wear clothes, but beads and leopard teeth around their necks and brass anklets and armlets.

We have bamboo houses, no glass windows, no chairs; benches or forms made by driving sticks in the ground and tying bamboo poles together, and fastened to the sticks. On these we sleep, wrapping ourselves in a cloth. Our floor is just the ground; our roofs are made of leaves. We never set the table, nor use knives and forks nor dishes, as you do. Everybody worships just what they please. What they worship is called Juju, a goat-horn, sheep-tooth, or cow-horn. Some have a stick stuck up before their house, with a rag tied to it. Many put a dish of rice before their Jujus, and if we eat after dark, we throw out some rice for the dead people. We do not know anything about God, nor of Jesus, the Saviour of the world, nor of the resurrection. To hear of all this was good news to me. We were here we knew, and we knew that we must die, but beyond that all was dark. We thought some passed into the bodies of animals or reptiles, and some were reborn in infants. It is a dark, sad life. No Sabbath, no evening prayer for the children, no hymn of praise, no God of love.

Then all the natives believe that there is an evil power constantly ready to do them bodily injury. If one is sick they think they have been witched; then they accuse someone of witching them, and give the accused person tea made from the bark of sassy wood, which is poison. If they vomit it up they are not the witch, if it kills them they have found the witch.

Our cooking is very simple—cassada or rice with fish soup, made very hot with red pepper. We are not very particular what we make soup out of. Among our mission children are those who have eaten snakes, lizards; we have all eaten rats and a large kind of spider. Some have eaten cats, dogs, monkeys, man and elephant meat.

I am the first Kroo girl that has ever learned to read and write, and have any education. We all go to the Methodist church in Monrovia in the morning; then we go to the native town in the afternoon. Miss Sharp preaches and we do the singing. What we get comes from friends in America. God put it into their hearts to send us things. There is plenty of hunger in the land now, but we have lacked nothing. Miss Sharp says that all the children of America and England do not serve God, that many are Godless and wicked. It seems strange that children who know about God, who have always had God's blessed book, and the dear Sabbath days, and so many good and pleasant things, should go astray from God. Don't they know that people who forget God will be turned into hell? I know that there are many good children who try to do something for the blessed Lord Jesus. If the bad children lived among the heathen, and knew how dreary and lonesome life is, where there are no Sabbaths, no God, no books, no prayer, I think they would say, "Oh let me go back to a Christian land, and I will serve God always." From your Kroo friend,

Emma B. Corning.

Miss Sharp says in her letter to me: "If any of your friends wish to send books, papers, or anything of the kind, I wish some would send to Charles Foster, John Hall, Marcellus Fields, Peachy Wilson, any or all of these in my care. I give names to them, they never have but one name. Emma's native name is 'Beva,' meaning dog. Emma is a very smart girl." If any of your readers wish to send books, &c., will they kindly address Miss Sharp, missionary, Monrovia, Liberia, West Coast of Africa.

Yours truly,

271, Deansgate, Manchester. Wm. Willcock.

A HIDDEN TEXT.

One word taken from each of the following texts discloses a prayer of the royal Psalmist:—

The Lord is good, a strong hold in the day of trouble.

He brought me up also out of an horrible pit.

Where is God my Maker, who giveth songs in the night?

Man's goings are of the Lord.

In the beginning was the Word.

Why beholdest thou the mote that is in thy brother's eye?

Whatsoever passeth through the paths of the seas.

Honour thy father and thy mother: that thy days may be long.

In my Father's house are many mansions.

Thy footsteps are not known.

Thou hast enlarged my steps under me, that my feet did not slip.

They shall run, and not be weary.

In the answer the references of the foregoing texts must be given. S. J. S.

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EMIGRANTS' HOME, BLACKWALL.

THE following extracts are from a letter received from a party of emigrants on their way to Queensland, who were banded together at the Home:—

Malta, September, 1885.

To the Superintendent of the Emigrants' Home, Blackwall.

Dear Sir,—We want to send you word how we are getting on in the Master's cause on board this steamship. Last Wednesday we instituted a prayer meeting to be held every evening on deck; on the evenings of Wednesday and Friday short addresses to be delivered by different brethren. We continue holding our prayer meetings every evening, and who knows what good may result from them? Some three anxious ones at present are the visible results, and we are looking for a great harvest of souls.

We would just take this occasion to return our sincerest thanks to you for the kind, loving advice and hospitality received at the Home. We must say we were pleasingly surprised to see the interest which was paid not only to the temporal wants, but to the spiritual requirements of the emigrants. We shall endeavour to send you word how we get on in Queensland, and some of the results attending our Christian labour on board this ship. We have as many as twenty young men at present, all eager to tell out the story of the Cross. Please pray for us. We will not forget you in your Christian labour at home.

Here follows a long list of signatures.

FIRST THINGS FIRST.—Be first a man of God: after that a banker, or a merchant, or a working-man. I like to see our public men first Christians, then Englishmen, then Conservatives, or Liberals, or Radicals, as their convictions sway them: but in any case let a man be first a man of God. I would to God that our politics, our merchandise, our literature, our art, were all saturated with this idea—"First a Christian." Then the secondary character will rise in excellence and nobility. Science, social laws, trade usages, domestic life, would all be the better for coming under the supremacy of living religion. The fear of God should be the foundation and the topstone of the social edifice. "Christ first," and other things in their due order. Over and above all, let consecration to God shine forth, even as the pillar of fire in the wilderness covered and illuminated the entire camp of Israel.—*C. H. Spurgeon.*

TEMPERANCE NOTES.

A Temperance Society has been formed at Brussels.

The jubilee of the Edinburgh Total Abstinence Society will be celebrated next year.

Rev. A. G. Marment has closed a successful Gospel Temperance Mission at Belton.

Geneva, the city of Calvin, is said to have one drink-shop to each seventy of the population.

After January 1, 1886, alcoholic drinks will not be allowed for sale in the Belgian military barracks.

Sheffield.—A Temperance Mission at Albert Hall has been a great success. Several thousands of pledges have been taken.

The National Temperance Federation is issuing an address to the electors in favour of the immediate enactment of Local Option.

Sunday Closing.—The Baptist Union, at its recent meeting at Swansea, passed a vigorous resolution in favour of Sunday closing.

New Zealand.—Native owners of land on which no liquor license has been granted may now have their lands exempted from such licenses.

The Mayor of Sunderland, Mr. Preston, has astonished his Corporation by the announcement that during his year of office he will be a total abstainer.

The Pope has prohibited the further manufacture of beer in the monasteries of the Franciscan monks in Bavaria. It is said this beer is Prince Bismarck's favourite drink.

It is stated the abolition of the Malt-tax in 1880 has increased the illicit manufacture of whisky in Scotland. Prior to 1880, the manufacture of malt required a licence, and the risk of detection is now much reduced.

In *The Methodist Times* recently it was urged that Wesleyan Temperance work does not receive as much official sympathy and encouragement as it ought. It was said a great Wesleyan Temperance League is greatly needed.

The Scottish Temperance League's New-Year Tract will be written this year, as last, by Mr. James Guthrie, J.P Last year's "Champagne at Night, Real Pain in the Morning," reached a circulation of upwards of a quarter of a million.

Rev. G. S. Reaney recently gave an address to a large number of employés, at one of the leading bookbinder's establishments, Paternoster-row. Other speakers followed, and several pledges were taken. This was the first of a series of such meetings.

An article in *The British Workman* for October shows a great improvement in the habits of the crews of the North Sea fishing fleets. The mission ships have done a great work; drunkenness has been greatly reduced, and many have been led to Christ.

At Street, Somerset, October 11, Mr. Bright opened a large hall for the use of artisans. Referring to the drink traffic, he said everyone had local option now; they all might refuse to drink. He thought the new Parliament would place licensing power in county councils and municipalities.

An Indian contemporary says:—British officers of our time take a gratifying interest in the well-being and even the amusements of the rank and file. There has been a great improvement in the habits of the men. The canteen is much less extensively patronised, and innocent and healthy amusements are pursued.

An interesting meeting of the Manchester Women's Christian Temperance Union was held at the Y.M.C.A. Institute on Wednesday week, presided over by Mrs. Hughes, and addressed by Prebendary Grier, Sir Llewelyn Turner, and Mr. John Hilton, of London. The speakers specially commended the Prison Gate Mission work carried on by the ladies of this union.

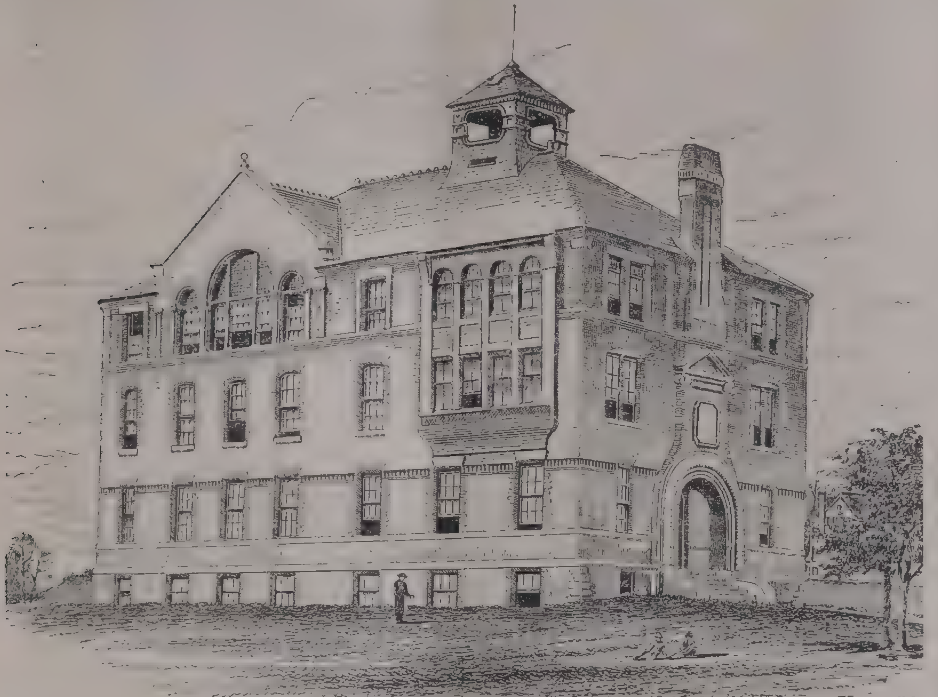
The Temperance Societies in Germany were founded under high auspices. In 1851 the life pledge of the German Catholic fraternity was sanctioned by Papal decree. Frederick William III. ordered information to be obtained respecting the American Temperance Society, and invited Dr. Baird to lecture on the subject in Germany. The first German societies were then formed.

A great social reception was given to Mr. J. B. Gough and Mr. Wm. Noble, in Piedmount Church, Worcester, Mass. on October 1. A local journal describes it as one of the most successful Temperance gatherings ever held in Worcester. Mr. Noble and Mr. Gough delivered earnest addresses on the different aspects of the Temperance question, and various friends present expressed hearty good wishes for the success of Mr. Noble's tour in America and the Australian colonies.

A DAY AT MOUNT HERMON SCHOOL.

By AN ENGLISH VISITOR.

THE labours of Mr. D. L. Moody have been marked by such phenomenal activity, and have touched, at so many points, the spiritual and social life of two hemispheres, that it would be hazardous to prophesy what will be the most enduring monument of his remarkable and unique career. He has himself been heard to say that he considers the founding of the Northfield Seminary for young women, and the Mount Hermon School for young men, to be "the best things he ever did;" and probably he is right. Without making needless comparisons, it is, at any rate, safe to assert that these Christian schools are destined to influence the future of some of the most devoted and consecrated youth of both sexes, not only of America and Great Britain, but of other lands; and through them to swell the currents of religious thought and practical Christianity, the wide world over, to the end of time.



MOUNT HERMON SCHOOL—RECITATION HALL.

Leaving out of view for the present the Seminary for Young Women, which is the older institution of the two, I am anxious to acquaint the Christian public with the brief but promising history of the Mount Hermon School, and, if possible, to secure for it their most earnest and sympathetic consideration. Having successfully established the Girls' Seminary, Mr. Moody purposed in his heart to provide a similar institution for youths and young men. Doubtless he was moved to this by a recollection of the meagre opportunities for self-culture that came to himself in the spring-time of his life; he was determined that other young men whose hearts were fired with a high and earnest resolve, should have a fair chance of making the most of their God-given powers and aspirations. He took steps to interest some Christian friends in the project, and it was not long before one of these, Mr. Hiram Camp, of New Haven, Conn., gifted to the evangelist the sum of $26,000 for the purchase of the necessary land. To quote from a brief statement recently issued in connection with the school:—

"A location was selected with reference to health, to remoteness from crowded neighbourhoods, and to freedom from the adverse influences often found in large villages. It is on the west side of the Connecticut River, opposite Northfield, on high, sloping ground, and commanding an extensive view of river, valley, and mountain. Two good farms lying side by side, and containing more than 400 acres, were purchased, some necessary changes made in the buildings, and in May, 1881, the school was opened. Since then five brick buildings for boarding and lodging have been erected, and a brick schoolhouse three stories high, costing about 30,000 dollars. One hundred and sixty thousand dollars have been expended for land, buildings, and current expenses in the last four years. A building with rooms for two hundred students, and a dining hall and kitchen for the entire school, are now in process of erection."

Such is a brief but succinct outline of the rapid progress that has already been made in carrying out the cherished plans of the evangelist. As I have hinted, the main object of the Mount Hermon School is to educate young men, endowed by God with ample powers of mind and body, and in whose hearts there is a desire to play their part nobly and well in the great arena of human life, but who could not otherwise secure the needful training, whether physical, intellectual, or religious. Amid the many and multifarious agencies in the present day for the instruction of youth, there are few that pretend to educate *the whole man*, so that he may be thoroughly fitted to enter and to hopefully pursue any of the ordinary walks of life. Mr. Moody rightfully believes, with Joseph Cook, that "in the scheme of the universe there are no half hinges." Man is body, soul, and spirit; if the first and second are nurtured, at the expense of the third, the man will be a distorted and incomplete specimen of the race, and will fail to accomplish the great and glorious destiny to which he is called. If the second and third are developed, while the first is neglected, his will be a stunted growth at the best, and the temple of the soul will be a poor dwelling-place for its wondrous inhabitant. At the Mount Hermon School provision is made for the daily nurture and growth of every capacity bestowed on man by the great and all-wise Creator.

That the plan and purpose of the founder are being faithfully carried out I can, to some extent, personally vouch. A beautiful day last mid-September, spent on the breezy heights of Mount Hermon, will not soon fade from my recollection. Everything in the world of nature conspired to charm the senses, to interest the mind, and to move the heart. The sun shone out from a cloudless sky and bathed in beauty the fair panorama that unfolded itself on every side. As I was driven across the Connecticut Valley by Mr. Sankey, from the Northfield side, in the fresh, crisp morning air, our route lay among verdant meadows, fields of ripe and bursting corn, copses of maple, elm and sumac all being rapidly transfigured into autumnal glory, with the peaceful silver river creeping seawards. The scene was one well fitted to make the pulses quicken with indescribable delight, and to raise the thoughts in holy adoration to Him who has made everything in this world so beautiful after its kind.

When we reached the Recitation Hall, we found the 100 boys and young men with Professor Sawyer (the Principal of the school) and his assistant lady teachers, assembled for morning worship. The boys had been astir for some hours before, some of them being detailed for the household duties pertaining to that part of the day. After a jubilant song of praise (in keeping with the eloquent voices of nature all around) the Principal led his large family in prayer and read a portion of Scripture. One of the lady teachers gave the students an exercise in mental calculation that would have speedily and hoplessly floundered anyone not in training, but which seemed child's play to these young and ardent students. This exercise was cut short to enable Mr. Sankey to give an impromptu professorial lecture on the art of sacred song. His valuable hints about good, square, honest, unpretentious work in this department of Christian service, and his personal reminiscences of early attempts in the field in which he has since become so famous, will no doubt be long remembered, and I trust profited by.

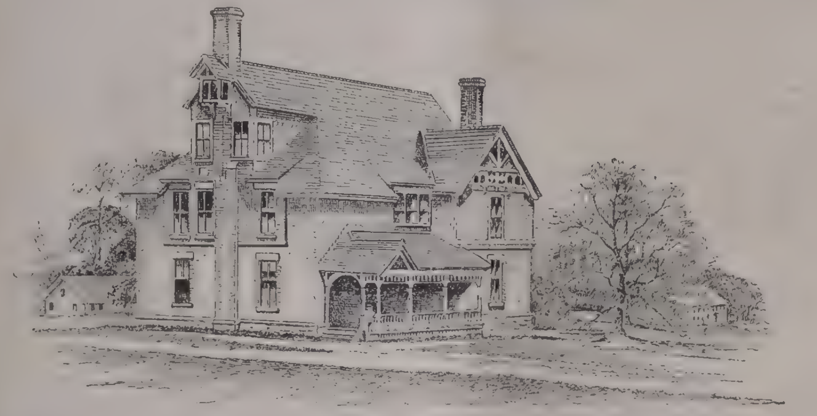
"Recitations," or studies, began immediately after worship, and continued for about four hours. These studies are broken up into "periods" of forty minutes each; they embraced, on this day, Bible Study, Arithmetic, Algebra, English Grammar, Latin, Greek, Physics, Music, Reading, and Astronomy. The first and the last two subjects were taken by Mr. Sawyer, the Principal. I had the privilege of being a pupil *pro tem.*, with no small pleasure and satisfaction to myself. To pass from the consideration of such deep and inscrutable problems as Divine sovereignty and free will (illustrated by the hardening of Pharaoh's heart), to the rules of rhetoric; and then to scale the starry heavens and wander through the mazy labyrinths of astronomical lore, in the half of a single forenoon, was an experience that humdrum mortals might well wish for, but can seldom enjoy. Verily, to the young men at Mount Hermon School the lines have fallen in pleasant places, and they have a goodly heritage. That they are fully sensible of this, it was an easy matter to discover. Those with whom I took occasion to converse throughout the day, needed no prompting to wax eloquent about the enviable circumstances of their lot.

Various classes proceeded during the forenoon simultaneously. A necessarily brief attendance on several showed that the lady members of "the Faculty" possess the art of "teaching the young idea how to shoot" in a very marked degree. Mr. Moody, I may say, has been at much pains to secure qualified and capable teachers; a considerable number of the ladies who direct the studies both at Mount Hermon and the Northfield Seminary are graduates of Wellesley College, one of the foremost halls of emale learning on the American Continent. During the summer months, when he resides under his own roof, Mr. Moody himself makes ne of the Faculty, and his lecture talks to the young men are a source of great attraction and njoyment. Among these hundred scholars on Hermon's Mount, there are no doubt a few dull and stupid ones, but I believe both Mr. Moody and Professor Sawyer are of opinion that, on the whole, they are almost paragons of perfection, not only in deportment and temper, but in aptitude o learn. It may not be amiss to add here hat one large room in the Recitation Hall forms a Library, or rather will do so when the present meagre supply of books is sufficiently enlarged. If some generous friends will take this matter n hand, they will not only beautify the empty bookshelves, but add an important item to the equipment of the school.

Dinner followed the recitations, and thereafter ame the physical exercises of the day. Principal Sawyer kindly drove me over the farm in his buggy, so that I had the opportunity of seeing he varied kinds of manual labour in which the pupils engage. The grain harvesting was over t the time of my visit, but a score or so of he students were busy reaping, binding, and tacking a splendid crop of Indian corn, which is so large and important a factor in the dietary both of man and beast, in these delectable regions. Others were actively employed n the laundry; others were engaged in housework of different kinds; others were cleaning out the school building; and yet others were doing some of the hundred and one odds and ends hat need to be attended to on a large farm. Some of the boys who perform the household duties morning and evening engage in play, if so disposed, during a part of the afternoon. Later on there was the usual evening "milking bee." Some eighty cows are kept on the place, and all f these are milked or otherwise tended by the tudents, who also feed the pigs, attend to the dairy, churn the butter, and so forth. In the winter time, of course, there is comparatively ittle outside work, but I was assured that there s always plenty to do. A very few hired hands are engaged by Mr. Holton, the resident practical farmer; but, otherwise, the entire work of he farm is compassed by these young students. Thus they are prepared, line upon line, and precept upon precept, for the honourable and ancient occupation of tilling the soil, should their leanings subsequently carry them in that direction. Private study comes in the evening. At present all the boys are housed in groups of twenty or less, with two ladies in charge of each handsome dormitory, one of which is represented by the smaller engraving. The new dormitory, which I found to be rapidly approaching completion, will provide accommodation for about two hundred more, under one roof. At a comparatively early hour the students seek the repose that will fit them for the similar engagements of a succeeding day.

I was privileged to spend a portion of the evening at the Professor's house, where he and his estimable wife had gathered the half-score of lady teachers for a season of social intercourse. Mount Hermon appears to me to be exceptionally fortunate in its Principal. Few successful instructors of youth that I have met, have exhibited less of the professional pedagogue than Mr. Sawyer. With a singularly scholarly mind, he evidently combines a range of acquired knowledge that is almost encyclopædic, and a courteous, kindly demeanour, not always found in those who occupy such positions. During those memorable evening hours, surrounded by his lady helpers in this noble work, he led us, in a brilliant, conversational way, into some of the toughest psychological problems of modern times. That we emerged into the clear light of ascertained and undisputed fact, I cannot assert, for the Professor admitted freely that, in considering the marvellous interrelations of spirit and matter, there is a point where human investigation must stop, confess its incapacity and its ignorance, and be content to wonder and adore. As I walked back to Northfield, under the silent stars, the moon shedding her silvery radiance over the lovely and varied landscape, I could not but envy the young men of Mount Hermon, who are receiving, at the comparatively trifling cost of thirty pounds per annum, such a comprehensive and Christian education as will fit them to "play the man and win the fight" in the great battlefields of human thought and work.

Mr. Moody is greatly desirous that, of the two hundred additional young men whom he will soon be ready to receive at the Mount Hermon School, at least one-half should come from Great Britain and the European Continent. It would be matter for congratulation, not only to him, but to the young men themselves, if this should be accomplished. In the overcrowded centres of our British population, at least, there must be many young men, of sixteen years and upwards, who are ambitious to lead a worthy and useful life, and who yet find it very difficult to secure the needful training, or to find scope for their energies in the jostling avenues of industrial life in the Old Country. Let them go forth to these vaster Transatlantic fields, and they will find abundant outlet for all the consecrated talents they possess. The cost is but small, as I have said, and they will soon be able in some part of the great American Continent to carve for themselves an honourable and worthy career. America requires many such men to-day, and she will accord them a hearty welcome. The powers of the world, the flesh, and the devil, are actively at work all over the land, and in the coming struggles between good and evil there will be much need of all who will come to the help of the Lord against the mighty. They are wanted, not merely as evangelists and "Christian workers" so called, but as men of business, men of toil, handicraftsmen —men who will be ready and eager to carry their Christian principles into every department of political, commercial, social, and domestic life. If a phalanx of twice fifty such young men in the Mother Country will cross the ocean, and, after spending three years or so in this "High" School at Mount Hermon, will go out into the States of the Union to live or God and man, Mr. Moody will, indeed, have good reason to believe that the founding of this school was "one of the best things he ever did," by the grace of God.



THAMES CHURCH MISSION.

DEAR SIR,—Through the generous aid of your readers the Committee of this Society were able, for upwards of three months last year, to provide daily breakfasts for 200 destitute men. Numbers professed to find the Saviour at the Gospel services which followed every meal. Many honest and deserving men not only received temporary assistance, but were placed in good situations, in which they have since maintained themselves and their families.

With the advent of cold weather, there is a renewal of the outcry for help, but our hands are tied until the means are forthcoming. Within a few yards of the Society's Mission Halls are lodging-houses from which men are nightly turned adrift to walk the streets for want of fourpence to pay the cost of a bed, and the poor fellows are physically unfit for work on the following day, even if fortunate enough to obtain it. It is true that this Society exists primarily for spiritual effort. The committee, however—sympathising deeply with the distressed and starving crowds, who would gladly work if permitted to do so—feel it incumbent upon them to minister "those things which are requisite and necessary as well for the body as the soul." Who among your readers will enable them to do so?

E. J. MATHER, Secretary.

Thames Church Mission,
31, *New Bridge-street, E.C.*

OBITUARY.

JOHN HAMPDEN FORDHAM.

THE intelligence of the death, on Monday weeks in Scotland, of Mr. John Hampden Fordham, of Phillimore-gardens, W., will be received with profound sorrow by all who knew him. Few laymen with wealth and influence have done more, and with so little ostentation, for the glory of God and the highest welfare of their fellow-men. To many he has been best known for many years as an ardent worker in the cause of the British and Foreign Bible Society, and his removal from a sphere of duty which he really loved, will be much deplored in Queen Victoria-street. He was never weary in promoting the great objects of the Society. He also took a deep and personal interest in the work of the Christian Colportage Society, of which it may be said he was one of the founders. He was an active and liberal member of Messrs. Moody and Sankey's London Committee. A man of sterling evangelical Christian piety, he was ever ready in the service of his Master; to him the advantages of wealth and position were only opportunities for opening his heart and hand in support of the cause of religion and humanity. Mr. Fordham had been in delicate health for some time He married a daughter of the late Sir Wilfrid Lawson, and sister of the present baronet. He leaves a widow and three sons.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Oct. 25, Luke xxiii. 13—26; Oct. 26, xxiii. 27—43; Oct. 27, xxiii. 44—56; Oct. 28, xxiv. 1—12; Oct. 29, xxiv. 13—24; Oct. 30, xxiv. 25—35; Oct. 31, xxiv. 36—53.

THE PURITY CRUSADE.

GREAT MEETING IN EXETER HALL.

THE series of great meetings in the North of England in favour of the Social Purity Crusade was followed by a magnificent gathering in Exeter Hall on Thursday evening last, when a densely packed audience spoke out with hearty enthusiasm and perfect unanimity on this matter. Soon after the doors were opened the hall was filled. At seven o'clock the area was packed, and before the meeting commenced, at half-past seven, so great was the struggle for admission that not even standing-room could be obtained.

Mr. Francis Peek was in the chair, and on the platform were Mrs. Josephine Butler, Prof. Stuart, M.P., Mr. Percy Bunting, Mr. W. T. Stead, Mr. Bramwell Booth, Rev. Hugh Price Hughes, Rev. Newman Hall, &c. These and other prominent gentlemen were cheered when they came on the platform.

The Chairman called upon Rev. Hugh Price Hughes, who had to leave to address a meeting on the same subject in the East of London, to give some account of the progress of the crusade in the North. Mr. Hughes, who was greeted with great cheering, said that during the last twelve days they had visited eleven cities in the North, and Mr. Stead, who had suddenly become a great orator as well as the most brilliant journalist of our time, had spoken every day (except the first Sunday), and sometimes twice. They had travelled 1880 miles, and they had addressed more than thirty-one thousand of the men and women of the North. The most gratifying fact was that no one solitary hand had been held up against the resolutions put to the meetings. He described the immense gatherings that had received them, and said that so crowded were the audiences that many could not gain admittance, and several overflow meetings were held. At Manchester he suddenly got a meeting held at the expense of the United Kingdom Alliance, and he was happy to say that a resolution of sympathy with Mr. Stead and Mr. Booth was unanimously passed. A gigantic meeting was held at Sheffield last night, and how much, he asked, was there said about it in the London papers? If any trumpery twopenny-halfpenny party politician made a foolish speech, there were long reports of it, but here was a most magnificent series of meetings, and, so far as he knew, the morning London journals had not notified that one of them had taken place. He read a few sentences from *The Sheffield Independent*, which contained a long report of the meeting in that town, describing the meeting as one of the largest ever held in the Albert Hall, many having failed to get admission. The London papers had been humbugging their readers. He got a great many letters from all parts of the country, and he could say that the readers of these papers were becoming profoundly dissatisfied with this want of justice and fair play. They came back from the North of England to say that the heart of England was sound on this question. So was the heart of Scotland, and his friend, Mr. Russell, told him that the heart of Ireland was sound also, and he himself could speak for little Wales. The late Lord Shaftesbury once remarked that the South of England was different from the North of England—that it had no backbone; but he believed that on this question the South had a backbone, and that London was right in the matter. It was an interesting and encouraging fact, that the last time Lord Shaftesbury appeared in public was to speak in favour of the Criminal Law Amendment Bill. Should they turn their back on the work? Never. They might put as many of them as they liked into prison. There would be tens of thousands left to carry on the work. Mr. Hughes related an incident which occurred to the Rev. B. Waugh, who, although weak in health, had worked with the energy of a hero and a martyr in this cause. When pushing his way through a crowd of roughs to *The Pall Mall Gazette* office when the revelations were appearing, a pickpocket came up to him and said, "If you're the cove as done it, I would not rob you for the world. Governor, here's your wipe." The London pickpockets had a nobler sense of justice and purity than the so-called aristocracy. Should Mr. Stead go to prison and to the treadmill? ("No.") No; not to prison, but to Parliament. (Cheers) He does not want to go, but we must make him. (Renewed cheers.) Mrs. Josephine Butler had issued a manifesto to electors, asking them to return only men of pure, just, and virtuous principles at the general election. In proof that there was much need of this, Mr. Waugh was asked by one of the present "honourable" members, when asking him to vote for the clause of the Bill allowing children to give their evidence without taking the oath which they did not understand, "What have I got to do with children? Let their mothers look after them." Then, again, a well-known London minister had had the audacity to say that vice was a necessity. But the degraded, filthy, and blasphemous C. D. Acts were at their last gasp. He ventured to prophesy that the enfranchised democracy of England would crush them for ever. On that platform had stood the great champions of the anti-slavery crusade, the great champions of the Temperance crusade, and that night they stood there to announce another great moral crusade that was advancing from victory to victory. Mr. Hughes was heartily cheered as he left the hall.

The Chairman announced that a declaration had been sent to the Government signed by 2116 clergymen and ministers of all denominations, strongly deprecating "the employment of public funds and Government authority to prosecute the persons who had exposed a great national evil and secured great remedial measures." He stated with regret that he had received a telegram from Mrs. Booth saying that she was too ill to be present that evening; read a letter of apology for absence but also of sympathy from Mr. Spurgeon, and a telegram from the secretary of the Oldham Nonconformist Ministers' Association, notifying that they had just passed a unanimous expression of sympathy with Mr. Stead and Mr. Booth. Referring to the case of Messrs. Stead and Booth, the Chairman said the first Crusade was when the inhabitants of Christendom arrayed themselves under the banner of the Cross to rescue the holy shrine of Palestine from being defiled and trampled under foot by the infidel. This new Crusade was to rally all Christians under the banner of the Cross, to rescue the holy shrine of womanhood from being trampled on and defiled. If Mr. Booth had committed a legal offence, it was such an offence as he would himself commit to-morrow. Only *Lloyd's Newspaper* and the Society papers dared to impute anything but purity of motive to Mr. Stead. The object of the meeting, however, was not so much to express sympathy with the defendants in the celebrated trial, as to promote the social purity movement.

Professor Stuart, M.P., moved a resolution, expressing sympathy with Mr. Stead and Mr. Booth in the painful circumstances in which they are placed, thanking them for their heroic exertions in promoting the Criminal Law Amendment Act, and rousing public attention to the wrongs of innocent girls; and protesting against the use of Government authority and public money to crush them while no real criminals have been prosecuted. He affirmed his belief that the heart of London was true in regard to this great question, because it consisted for the most part of the common people. Their enemies were merely endeavouring by a prosecution to divert the determination of the common people to a side issue. In 1881, Lord Shaftesbury, speaking on this very question, declared that it would be necessary to lay bare such great cruelties. They had evidence that there had been a growing increase of vice in great towns in forms that ought to be criminal, but which were not, and by the recent revelations a strong, good Act had been secured dealing with the matter. Taking it as a whole, he said nobody could deny that the Criminal Law Amendment Act was due to the editor of *The Pall Mall Gazette*, and it was a shame that Mr. Stead, who had done so much to protect the daughters of the poor, should be prosecuted and that the real criminals should go free.

Mrs. Josephine Butler, who was greeted with prolonged and enthusiastic cheers, said Mr. Stead went down into the hell of vice, because he was clothed with the armour of manly virtue. All felt sympathy for Mr. Stead and Mr. Booth. She asked sympathy for a poor friend of hers, of whom she told two anecdotes. She had taken into her own room and nursed a girl so bad that she could not have been received into the ordinary wards of a Lock Hospital; had told her of the Saviour's mercy, and the poor sinful woman died in peace. Mrs. Butler added that her friend had gone to a man and wife who kept a brothel, and by the force of love induced them to leave it, and yield themselves to Christ. The name of her friend, who having had much forgiven loved much, was Rebecca Jarrett. Mrs. Butler likened this prosecution to that of John Brown in the United States for helping slaves to escape into a free State. John Brown was hanged, but shortly after that four millions of slaves were emancipated; that was a blessed hanging. They knew the lines of the song—

> "Old John Brown is dead and gone,
> But his soul goes marching on."

And so, if the Government put three or four of them in prison, they need not care, for the soul of this great movement would go marching on.

The resolution was then put and carried with acclamation, not a hand being held up against it.

Mr. Stead, on rising to speak, received a tremendous ovation. The audience rose *en masse*, waved handkerchiefs and cheered vociferously. Mr. Stead commenced by moving the following resolution: "That this meeting pledges itself to support, by all means in its power, the new crusade against criminal vice and public immorality, and hopes to see the work of the National Vigilance Association extended. It also calls upon the Government to detect and punish those who practise criminal vice and destroy the virtue of young women." Referring to the words of the previous resolution, he declared that there were no "painful circumstances" about the matter. He had just returned from a twelve days' experience of one great triumphal progress, and he never felt prouder in his life. It might be "painful" for them; but, as for him and his fellow-workers, they were full of joy, pride, and exultation, and he was inclined to pass a special vote of thanks to Mr. Poland, the Crown Prosecutor. He had not uttered one disrespectful word against his prosecutors. On the contrary, he had spoken of them everywhere with gratitude, for he had been able to stand up in the presence of his countrymen, even if it were in a police-court, and justify, as far as he was allowed, what he did. He felt grateful and wished to express his gratitude there—and they were not very far from Bow-street—to the magistrate who heard the case. He did him and the cause more good than he wot of, by enabling him to print what he had to say as a suppressed defence. For one man that would read a defence that was not suppressed there were six who would read a suppressed defence. But that was only another proof that the work was not of man's doing, for those who had worked against them had been their best friends, and, although they were inclined, in the words of the Salvation Army, to "hang on behind" the old chariot, it had been sent rolling forward, and no one had rolled it along more rapidly than Mr. Cavendish Bentinck and the Crown Prosecutor. The memorial read by the Chairman contained the statement that the prosecution was intended to crush them. He must say, if that was so, it had falsified the intention of its promoters in a most extraordinary way. The emissaries of evil were only the advertising agents of the good cause. Mr. Stead protested against their only including himself and Mr. Booth in their expressions of sympathy. He had done nothing to deserve sympathy compared with Mrs. Jarrett, who, at the urgent entreaty of Mrs. Butler and himself, had revisited her haunts of infamy and risked her own soul. Then there was Mr. Jacques, who was so anxious to serve the cause that during the last week he had gone over to the Continent and traced English girls who had been carried away to houses of ill-fame; and also Mdme. Coombe, who should receive their sympathy. Referring to some remarks addressed to the reporters, he protested against the audience complain-ng of the silence of the Press. When the novement for the abolition of slavery began n America, the Boston papers were against it, nd they could not expect the London papers to e more virtuous than the excellent papers of Boston. It was a great inspiration for them vho were on their way to the Old Bailey to be ped there with good wishes and God-speed from o many men and women. It would be a great onsolation for them when they lay on their lank beds. If that audience were the jury they vould not go, but he thought if he were sent to aol it might do more good to the cause than nything that had yet happened. The prosecuion already had done enormous good. It had oused the great mass of their countrymen into oble indignation; it had filled multitudes, who ever would have known what the subject was, vith profound compassion, and it had done much o purify the moral life of the country. If he vere convicted and sent to prison he was sure hat the flame kindled in England would not be xtinguished, but would burn more brightly and indle fresh hope and inspire with fresh enthuiasm millions throughout the world. Mr. Stead hen, with great earnestness and feeling, detailed he circumstances that led him to take the ction he did. Let them ask Mrs. Butler and Iiss Ellice Hopkins and others who know, vhether he had exaggerated the truth. As Ir. Samuel Morley, a member of the Mansion Iouse Committee, said in the House of Comnons, the half had not been told. Some people aid that these things were too horrid. Would to od they had been made horrid long ago. They ved a smooth, smug, comfortable life, while irls were going to ruin all round. He conemned the apathy of many ministers and proessing Christians, and said they could hold eetings and declare that he should be hanged this life and damned in the next if they liked, ut let them do something to save the girls. Ir. Stead, having pointed out several amendents that should be still obtained to the Act, ncluded as follows: "This is probably the last me I shall stand up publicly in London till I and up in court, and I wish to say to all you eople here, should it go hard with me, and I ould be silenced for a time behind the walls of entonville, remember and pray for me and ine, as I have tried to work for you and urs." (Shouts of "We will, we will!" "God ess you!" and prolonged cheering.)

Loud cries were raised for Mr. Bramwell ooth. That gentleman, who was warmly eered, briefly addressed the meeting, urging e people to continue the work that had been gun. The meeting was also addressed by Mr. ercy Bunting, Rev. Newman Hall, and Mr. cques.

Rev. NEWMAN HALL said he had only come to ten and learn. The conclusions to which he d come were that he would imitate his friend, r. Spurgeon, in subscribing £5 to the Defence und; that magistrates and the Lord Chamberin should control places for drinking and nusement which encouraged the passions that oduced these crimes; that there ought to be, as e Bishop of London demanded, the same law in spect to street solicitation for men as for women; at, as vague charges had been made which posed innocent persons to suspicion, these ould be protected by the exposure of the really ilty; that if the Government were so zealous attacking the gnat of legal error, they ought, course, to assail the camel of moral guilt; at the wedge of gold and Babylonish garment hich might bring the curse of God on the tion should be dragged to light, whether the nt be of canvas or gold-embroidered silk; and at, in the Parliamentary election, political mpathies should be subordinate to the requireent of a "godly, righteous, and sober life."

The Pall Mall Gazette of Friday, from which e substantially take the foregoing report of the xeter Hall gathering, says, in an Editorial Note, to the "conspiracy of silence":—

"The magnificent meeting in Exeter Hall last ght meets this morning with the customary te at the hands of the morning papers. *The mes, Standard, Morning Post*, and *Daily Teleaph* do not mention it at all. A brief and eagre outline of the proceedings is given in *The Daily News* and *Daily Chronicle*. *The Daily News* in its report states that our Chief Director in his speech went over much of the same ground which he traversed in his rejected defence at Bow-street, *which was published at the time in The Daily News*. As *The Daily News* did not publish a syllable of the rejected defence, this excuse is characteristic. But now that the London newspapers have taken to suppressing every reference made even by bishops to the Criminal Law Amendment Act, it is not surprising that they should refuse to report the speeches of less reverend men. We publish to-day, for instance, the remarks of the Bishop of Gloucester at his Diocesan Conference—which he sends to us with a letter full of sympathy and encouragement—but, of course, they will share the fate of similar utterances reported in the last few days from Bishop Claughton and the Bishops of Southwell and Lincoln. Our editors have indeed become so marvellously moral nowadays that they even have to reject as unfit for publication the pastorals of bishops."

The Bishop of Gloucester and Bristol, speaking at Bristol last week, said he had been most strongly requested to speak of the Criminal Law Amendment Act, that now, he thanked God, was a part of the law of the land:—

That this Act was passed in consequence of certain frightful revelations is as plain a matter of fact as that we are now in this chapter-room. No one of common candour can possibly deny this. I do trust that the clergy will now remember more than ever that a terrible responsibility is laid upon us in regard especially of the younger members of our flocks. "Our teaching," as the Bishop of London well says, "should be graver, more earnest, more solemn, than it has ever been before." It is our duty too, to take every possible precaution, when the younger members of our congregations leave their home and their parish, and pass into new and, it may be, perilous surroundings. We in country places know well how the great cities are absorbing not only those of more mature years, but the young and, it may be hoped, in most cases the comparatively innocent; and how those who may have been the subjects of warmest prayers are, year by year, passing from us into the dreadful temptations of the peopled city. This we know, and, knowing it, can we fail to do everything in our power to provide help for them when our eyes can be no longer over them? Surely it is our bounden duty not to let any of our children, wherever it can be possible, pass from our parishes without commending them to the care of the clergyman of the parish where they may be going, and of providing to some extent for their future protection. Further, too, we all may do much in stemming the terrible tide of sensual sin now threatening to sweep away all purity and chastity, by forming vigilance committees to assist the various local authorities in carrying out the salutary Act to which I am alluding. That Act falls, in many respects, far short of what many of us might desire; still it is a great advance upon former legislation, and it is our bounden duty to adopt every means in our power, and to strain every nerve to make it work and be effective. May the God of purity and of love unite us all in this most urgent and most blessed undertaking.

In a leading article last Monday on "The New Chivalry," *The Pall Mall Gazette* describes the remarkable series of gatherings addressed by Mr. Stead, its Editor. With reference to the essentially religious character of the meetings, the writer says:—

"They are in some respects more like revival services than political demonstrations. They are almost invariably opened by prayer, the appeals throughout are addressed to the conscience and higher nature of the hearers, and it was thoroughly appropriate that the last of the series was closed with the benediction by the Bishop of Southwell. No one who has taken part in these meetings, and been even temporarily in touch with the glowing enthusiasm, the fervid faith, and the intense compassion which possess the audiences, can help feeling that they indicate a very genuine and altogether unexpected revival of a practical Christian spirit in the land, much too wide and deep to be confined to any Church or sect. There is the true ring of a practical democratic chivalry about these meetings. They indicate a new advance in the elevation of one sex, and the acceptance of new standards of moral obligation by the other. It is no small boon to England that on the eve of a general election the masses should be so deeply stirred in favour of an appeal to protect the weak and helpless, and to seek and save those which are lost."

At the Wesleyan Chapel, Stamford-street, after the usual service on Sunday evening last, Rev. George A. Guest delivered a pointed address to a congregation of men only. It was listened to with marked attention, and appeared to produce a deep impression. Mr. Guest's example might be profitably imitated.

REVOCATION of the EDICT OF NANTES.

THROUGH more than four-score years,
[O Nantes, thy name
Had told the Huguenots a tale of joy;
And in the arts of peace they found employ,
Unscorched the while by persecution's flame.

Then hell-born bigotry presumed to claim
Authority from Heaven to annoy,
Impoverish, imprison, or destroy
A people far more meet for praise than blame.

A new Nebuchadnezzar's dire decree
Then bade the saints, whose faith on Christ alone
Reposed, their God-taught confidence disown,
And bow to graven images the knee— [round
Deep thoughts of grief e'er since that day sur-
Thy name, O Nantes, which once with joy was
crowned. W. SANDFORD.

PREVENTIVE WORK IN IRELAND.

DEAR SIR,—There is at present a Home in Dublin for receiving and protecting young girls, who, from various causes, are found in positions of peril and temptation, but who have not yet entered the ranks of the criminal or the fallen. A large number are found just between these two classes, and such a link was needed.

During two years and a half about 120 girls from the ages of twelve to twenty have been admitted. Most of these have been taken from bad surroundings, or from positions of danger and temptation. After a few months of training many of them are sent to situations as household servants, but not lost sight of; a few have emigrated.

There is in connection with the Home a casual ward, in which girls are received who come to the door friendless and homeless, directed perhaps by a friendly policeman or a lady in the street, in some cases foot-sore with a weary tramp from some distant part of the country, expecting to find a situation on their arrival in Dublin. On inquiry, they are often found to be trustworthy and honest, and are kept till they get a situation or return to their friends. A free registry is also carried on, and in this way many are helped, who might otherwise be found, if not in the poorhouse, in some of the haunts of sin. FANNY M. SIBTHORPE, Hon. Sec.

64, *Lower Moffat-street, Dublin.*

PROVIDENCE HOUSE, LEICESTER.—As the traveller approaches Leicester from the North the train carries him through a network of streets. On the left stands what not long ago was a dreary-looking, deserted carpenters' shed; now it is a bright and happy home, full of the sounds of industrious toil, and sometimes ringing with religious worship. This change has been wrought by many loving hands, under the direction of Rev. F. B. Meyer. One dismal morning, whilst waiting at Leicester Gaol-gate, he was impressed with the desire to aid the prisoners who were discharged each morning at 9 a.m. From that day to this, each person, stepping from the forbidding portal into the unsympathising world, has been met with a friendly greeting and an invitation to a plentiful and appetising breakfast, during which kind and earnest words are spoken. It would be impossible to tell one-tenth of the thrilling interest of the conversations over those little tables in the Welford Coffee House. Suffice it to say that in hundreds of cases promises have been made of amended lives, family quarrels adjusted, prodigals restored, and pledges of total abstinence taken, which have been justified by the experience of many months.

REFUGES AND THEIR MANAGEMENT.

By ONE WHO KNOWS.

SIR,—The statements respecting "Homes and their Management" in a former number of The Christian, are calculated, I imagine, to excite public curiosity regarding them. As the case stands at present, the public verdict must be adverse, and the questions will be asked by many Christian friends: What can be done? Is it not useless to *preach* the Gospel to the outcast when you cannot *do* the Gospel by pointing out a way of escape? Indeed, these questions have been asked very frequently; and the very fact that such has been the case, has led to "right about face" in a number of places. Committees have seen that the discipline of a convict establishment is totally unfitted for one where evil should be overcome with good. I have put a few facts together, without embellishment, that you may see what a variety of modes exist for the crushing out of the great social evil.

In a provincial Home is a room kept for all applicants. In this, each woman remains a week, unseen and unspoken to except by the person who supplies her meals. It is a week's solitary confinement, previous to mixing with the other women. The effect of this imprisonment may be judged by the fact that two girls managed to escape by climbing the iron gates, sixteen feet high.

Can anyone wonder that applicants for admission are few, managers listless and cold, funds deficient, and the place badly spoken of outside? The cruelty of the whole proceeding excites one's surprise. Here, a young girl wanting to give up her bad life applies to those she believes to be Christians, and is at once condemned to what must be to her a terrible punishment. The iron enters the poor creature's soul, and, as soon as she can, she gets back to her former life.

But there is, in another provincial Home, a perfect contrast to this. Here, when a poor wretched one asks for help, she at once gets it. She is cleansed, fed, and prayed with; she is met by kind and loving words and actions; the grating of a lock is not heard; she was free to come, she is free to go. The matron makes her case her own; she weeps with them that weep, and, although this dear woman has been many years engaged in the rescue of prodigal daughters, her heart is as soft as ever, for all she does is as for the Lord, so "God makes her heart soft."

At another provincial institution, which some friends were looking over, they were shown that by the books of the establishment the inmates had earned, in twelve months, an average of £32 each. "What reward have they received?" inquired one present. "Reward!" cried the matron; "they have reward enough in being allowed to be here, the hussies." Upon being shown over the house, it was remarked that in one room—a large one—there were beds, without carpet, chair, stool, hook for clothes, text, or picture. At one end was a very large window, the glass of which had been whitened, some panes being of wood. A friend remarked upon this. "Yes," said the matron; "yesterday as I came home from church I saw some of the women looking after the fellows. When I got in I ordered them to whiten the windows, and they broke some; so I have had wood put in, and if that will not do I will try iron." "Ah!" said one of the visitors, "had you not better get rid of the brimstone and take to the treacle?" She replied, "I should like to have you here for a month, and see what you would do."

It will perhaps be seen that the value of this matron consisted in her labour-extracting power. The Committee judged her by the £32 per inmate, not, certainly, by her Christ-like demeanour, words, or actions. Will anyone be surprised that there are women who would rather starve and die than enter such a Bastile?

But, not a thousand miles away is another place, where a good many women may be found, where all is sunny, clean, and good. In the workroom they are stitching away, looking very happy, with tame canaries flying from shoulder to shoulder. We happened to be passing when coals were being taken in at the garden gate, which was unwatched. It was the girls' recreation time after dinner. They were walking and playing about, *but none ran away.* No, they knew better; the matron of this home is a wise, young, little body, and lovingly carries out the rules of the Committee, the result being that the poor lost ones, coming to the home very, very wretched, learn to love those who really aid them in their terrible task of getting back to a virtuous life.

When a young woman enters this establishment, she is placed in what is called the third class, where she remains six months, receiving sixpence per week to spend or save as she pleases. At the expiration of that time, she passes to the second class and has a shilling per week, remaining thus six months more. At the end of twelve months, she is placed in the first class and receives eighteenpence per week. Having conducted herself well for the eighteen months, she is then removed and treated as a boarder, waiting for a situation, receiving board wages for the work she does. During the time she remains amongst the probationers she has the choice of three dresses and three bonnets, out of a number of patterns. These dresses are hers, the bonnets also. Locks and keys, high cast-iron gates, stringent convict rules, are not needed. The love of Christ in the managers is stronger than they. The unfortunates find in this institution a Home.

In another real Home is another motherly matron, where the following incident occurred. An interesting young girl with a beautiful head of hair went to the matron and said, "Oh, matron, I want you to cut off my hair." "Why," said the matron, "it will disfigure you so; and why need it be done?" "Oh," said the girl, "I have such a terrible temptation to go out again that I shall never be able to remain, as I want to, unless my hair is taken off, and then I must stop in till it grows again." The hair was removed, preserved by the matron, and the girl stayed contented.

The work of a matron is very arduous, often taxing to the utmost all her Christian graces. She has to carry out rules made by well-intentioned, good, Christian men and women, but who, having no real experience such as hers, make great mistakes, as often being too lenient as too severe. A matron, a very efficient woman, said one day to a friend, "I am going to leave." "Indeed! Why?" "Let me tell you," said she. "The other day I detected a man employed here, in robbing the place. I mentioned what I knew to one of the lady visitors, when she directed me at once to send the man away. I did so. The next day, another lady visitor calling, I told her what had been done. She reproved me for sending the man away, and directed me to send for him back. I was obliged to do so. From that moment I seemed to have lost all command in the house, and I have given notice to leave."

Not only do matrons find their authority and influence undermined, but in many cases they are under paid, and their apartments very meagrely furnished. When receiving their quarter's salary, possibly of five pounds, they look at their doctor's bill to be paid out of it, at their fast-decaying wardrobe, at their increasing years, and the probable workhouse, and at all the wear and tear of their difficult soul-trying occupation, and can anyone wonder that they droop under their Christian-inflicted crosses? "Ah!" says a dear friend, "they should have faith." "Yes," says another, "and so should Committees, and pay and lodge them better, if only that they may be properly respected by those over whom they are placed."

I know a model establishment for the rescue of women, which is a credit to the town in which it is found. In this institution there are three matrons. The first receives sixty pounds per annum, the second fifty, and the third forty; so we have here three women of superior abilities, who value their position, and combine to make the establishment a complete success.

I could say something about the teaching of the inmates of Homes, but for the present forbear. The only desire I have in putting these facts on paper is to benefit existing institutions, by letting managers see what may be done by common sense and the Gospel, and what may not be done by clinging to severe old methods. You can form no idea of the discouragements I, in common with other workers, meet with from the managers of institutions. We start to save; very often they, and they only, block the way. We protest, they treat us as lunatics.

In consequence of the very repressive systems carried out in some Homes many Christian friends are running to the opposite extreme, and are sending young women to service before they are ready. This is a growing and serious evil. I condemn it for several important reasons:—(1) It is unjust to the girl herself. (2) It is unjust to the employer, for there may be young persons in the family open to enticement. (3) It is a false move. In no case can a young woman who has been of corrupt habits and conversation, for a short or long period, be broken from these and acquire new habits all at once. Every woman should remain in a Home until, in the estimation of the matron, she is able to work efficiently as a servant, has shown herself reliable as regards truth, honesty, and cleanliness, and is believed to have renounced for ever all her old companions.

By Mr. GEORGE SOLTAU.

I have been thinking a very great deal lately over the improvements that seem so urgently needed in this kind of work. Our present system is costly, and partakes too much of the treatment of criminals. I believe that the influence of pure and holy men on our fallen sisters might prove an immense help. Scarcely any of them have had much knowledge of a father's love or a brother's protecting care, and if, instead of the matrons usually in charge of these Homes, we could have wives and husbands, devoted to the care of these unhappy ones, who would throw round them a true home influence, I think we might expect to see a deeper work of grace wrought in their hearts, accompanied by a radical change of character. Real Holy Spirit work will sometimes accomplish in three weeks what years of ordinary training in a Refuge will fail to do.

I was immensely struck with Rescue work conducted on these lines in a Home in New York, which is managed by a devoted young couple. One floor of the house is reserved for their own use; the remainder is furnished for the reception of friendless girls at any hour of the day or night. There is no locking in, and a girl is free to leave whenever she chooses. I inquired as to the results of this training, and was told that after three or four days of life in the Home, if a girl does not yield her heart to the influence of the Holy Spirit's work, and become a new creature in Christ Jesus, she is unable to stand the pressure of the Gospel message, and leaves. In the great majority of cases, however, true conversion takes place, accompanied by a thorough change of character. I asked how long such girls were retained in the house, and the reply was, "On the average, not more than three weeks." "And then?" "The Lord opens doors for them in all directions. Some are returned to their friends, some go to service. We never have any difficulty in finding suitable occupations for all." The mighty work of God in connection with this Home was deeply interesting, and the fatherly influence of this Christian man, as head of the house, taking family prayers and directing each individual, seemed to me to be the secret of the great blessing.

In the work after midnight on the streets also, this good man and one or two companions are specially owned of God. Respectful salutations, a murmured "God bless you!" a hearty good-night, greeted them from the most abandoned. Many listened for a few moments at quiet corners to loving messages of the Saviour's power. I cannot but think that wise-hearted men of God might occupy much time profitably by going out late at night, two or three together, *never singly*, to win the lost, and lead them to Christ.

To render such work thoroughly effective, we need small houses, presided over by Godly men and women, to whom those desirous of forsaking their evil life could be handed over.

69, Beresford-road, London, N.

Letters to the Editor.

APPEALS FOR FUNDS.

DEAR SIR,—I wish to record my protest against e views of your readers who are "annoyed beause they find a notification at the end of so many rticles that funds are needed." Most of us reuire to be reminded, even if those very sensitive rethren do not, that the work of the Lord cannot e carried on without funds; and surely there is no me so effective, nor so suitable for this reminder, s just when the story is told of what God hath rought. Seeing these workers are giving their me, their influence, themselves, to the work, they hould have ample opportunity to make known heir wants, so that those wants may be supplied y such of the Lord's stewards as are not able themelves to engage in the hand-to-hand conflict with he powers of darkness.

I trust that you will continue to append each ppeal to the record of work and warfare for the laster.—Yours very truly, D. ROXBURGH.

Edinburgh, October 14.

[Our own view, as we have repeatedly expressed , is that the story of any work with a simple tatement of present need, ought to be sufficient, ithout making dead appeals for help, which ecome painful in their monotony.—ED]

OUR GIPSY AND VAN CHILDREN.

SIR,—At the recent Nottingham Goose Fair I oughly calculated that there were about 120 childen living in over fifty vans and covered carts, and nder old sheets, rags, and street stalls, drawn ither by their parents, donkeys, ponies, fat and an horses, some of which were scarcely fit for the nacker. This heart-aching fact stared me in the ce—that but few of the poor ignorant children ould read or write a line. Connected with one of e highly-gilded shows there were a man—appantly well off, and with plenty of cash in his ocket—wife, and twelve children, not one of whom ould, so I was informed, read the names of the reets.

Previously I attended St. Giles' Fair, Oxford, and scertained, during the dusk and twilight hours, as ell as I was able, that there were over 100 children ving in the eighty vans, carts, and waggons. In e van there were man, woman, and seven sons nd daughters. Nearly all the children were going ithout education except that picked up "on the ad," and among the dregs of society. At the eicester Cheese Fair I found over sixty vans and overed carts used as homes, and in them there ere nearly 100 children growing up without the ducational advantages other working-class children re enjoying. There were, a few nights ago, close my door, in an old ricketty house on wheels, ended with rags, paper, and putty, and ornaented by dirt, two men, one woman, and five sons nd daughters of all ages and sizes, huddling togeer, and only one could read.

Some of the van travellers are respectable, and re anxious to lead good and honest lives, and also do something towards educating their children, ut as yet we have neither helped them—except in few cases—nor has the State taken the poor gipsy nd van children in hand to educate them, as it has one other children.

At the Nottingham Goose Fair, I attended a a-meeting given to 150 showmen and travellers, c., by some ladies and gentlemen, and I explained them the object of the simple, short, easy Bill I m promoting on the lines of the Canal Boats Acts f 1877 and 1884, to bring about an improvement the condition of the adults, and the education of e children, without the aid of policemen; all the avellers, showmen, and so-called gipsies, thooughly and heartily agreed with my plans. It is nough to move a heart of stone to see brightyed, pretty, ragged, dirty, neglected children—y, and men and women too—receiving the beauful picture-books and papers that I have given em, and, with a deep-drawn sigh, they have ften said, "I cannot read, sir; I wish I could." he Government and the country will do well to et in motion, without delay, the influences and gencies that will put 30,000 van, gipsy, and other avelling children and adults, in the way for the lessings of this life and the life to come.—Very ncerely yours, GEO. SMITH, of Coalville.

The Cabin, Crick, Rugby.

P.S.—Daylight must be let in some day upon the eatment the little van slave girls are receiving at e hands of some of the van slave-driving masters nd mistresses.

SUNDAY-SCHOOL WORK.

SIR,—In my opinion the weak point of Sunday-school teaching is that many of the teachers are not themselves converted, and consequently they are unable to point their scholars to the Saviour. The blind cannot lead the blind in the Sunday-school more than in the Church. We need superintendents and teachers consecrated to God, and filled with his Spirit, or we cannot have the results of Sunday-school teaching that we might have.

Liverpool. H. D.

"FIFTY YEARS IN THE CHURCH OF ROME."

DEAR SIR,—I was delighted to see your notice of this book by Pastor Chiniquy. A more thrilling work I have seldom read. It is large, and somewhat costly, but its perusal will amply repay the purchaser. I have known not a little of the Romish system, having lived in Ireland and in America; but to me the revelations made in this publication are both startling and horrible. Were they not made by a man whom I know to be a most holy man, they would be deemed incredible. The book reads like a romance, but it has the advantage of being true, and "truth is stranger than fiction."

Yours truly, W. T. M'CORMICK,
Vicar of St. Matthew's, Brighton.

EVANGELISTIC NOTES.

MRS. HORTON AND MISS PARKER have with much success conducted Purity meetings in various Yorkshire towns.

MR. HENRY VARLEY is in Derby during the present week, addressing the people of that town on subjects relating to personal, social, and national purity.

MISS BREWSTER has concluded a four days' Gospel Temperance Mission at Crediton. The meetings were largely attended, and it is believed that much good has resulted from them.

CLAPHAM.—Young men who can read music are invited to join a Gospel Male Choir, in connection with Miss Spicer-Jay's meetings for men. Intending members should write to Miss Spicer-Jay, Willowdene, Kings-road, Clapham Park, S.W.

CHESTERFIELD.—The quarterly breakfast and conference of the Lodging-house Mission, in connection with the Ragged School, was held on Sunday, October 11. Many of the workers gave interesting and encouraging accounts of work amongst this class of our migratory countrymen.

MILNTHORPE.—Dr. Morris, missioner of the Parochial Mission Society, has held a week's mission services here, which have been well attended, especially by the working classes. Many have been aroused, and consecrated themselves to the Lord. The work has been a deep and heart-searching one.

WIGTON, N B.—A ten days' mission, conducted by Mr. Henry Thorne, has been a time of great blessing. Christians of all denominations have come together and worked in the common cause. We thank God for the few who have decided to follow Jesus, and we feel encouraged to go on. J. B.

MR. D. M. DRYSDALE has recommenced for the season his Sunday evening services in Hengler's Circus, Liverpool. At the opening service it is stated that over 6000 persons were present. With his earnest presentation of Gospel truth, and the help of a large band of workers, great things may be looked for during the winter.

GIPSY SMITH, who has conducted a six weeks' mission at South Wimbledon in a tent, recently brought it to a close. Some fifty people have been brought to a clear knowledge of the truth. A room has been secured opposite the Flock Mills. The Countess of Lindsley gave £5 towards the expenses of the mission.

TO CLERGYMEN AND WORKING MEN—Our Vicar has had in operation, in the most sin-stricken street of Penge, for the past six months, a mission-room which was rented from a poor woman who was glad to get the two shillings a week which we pay her, and it is a fact that nearly all who have come into that room are those who would *not* go to church or chapel because of their clothes and other reasons. The cases (by God's help) brought to a knowledge of the truth as it is in Jesus are very varied, not a few being fallen women. I may say that we prayed, sometimes by ourselves at first, that God would incline the people to come in, and He has now shown us how He answers prayer. The work has all been in the hands of working men with the exception of one. It is the outcome of a small prayer-meeting which the Vicar used to have once a week for men. This is a hint to clergymen, which I trust will be blessed.

Christ Church, Penge. H. B. P.

PORTSKEWET.—A very interesting series of evangelistic services was conducted in Portskewe Presbyterian schoolroom last week by Mr. Thomas Eyres, hon. secretary of the Children's Evangelistic Mission, London. Mr. Eyres has the rare gift of gaining and holding the attention of children. Children and grown-up people have been deeply impressed by the services, and it is hoped that in some instances a saving change has been effected.

THE CHURCH ARMY.—*The Battleaxe*, the official organ of the Church Army, will in future be published every week. Rev. F. S Webster, M.A., who has left his curacy at St. Aldate's, Oxford, in order to take charge of the new London Training Home, will act as editor. We may congratulate the Church Army on this step forward, and heartily hope it may be the means of reviving and deepening the spiritual life in many parts of the land. At the Church Congress and at several Diocesan Conferences the working of the Church Army was very fully and most favourably discussed.

CHRISTIAN COMMUNITY.—On Sunday, Oct. 11, the members of the Christian Community commenced an effort to gather in the outcasts from the streets of London during the night. Several of the workers parade the streets, and give tickets of admission to their hall in Thrawl-street, Spitalfields, to those whom they find to be in want. In the morning they get a good breakfast, after which a religious service is held. It is purposed to carry on these meetings during the coming winter. Any interested in this work may communicate with the Secretary, 10, Enfield-road South, Kingsland, London, N.

THE STORY OF A PICTURE.—Mr. Gawin Kirkham commenced lecturing for the winter season on his Dutch picture "The Broad and Narrow Way" at "The Welcome," Upper Norwood, on Saturday evening the 10th inst. The room was crowded, and a choir of ladies and gentlemen sang very sweetly some appropriate pieces from "The Christian Choir." This is the sixteenth season this allegorical picture has been used in this country, and the 584th time Mr. Kirkham has expounded it. Those who wish to include the lecture in their winter programme, should write Mr. Kirkham, Open-Air Mission, 14, Duke-street, Adelphi, London, W.C. Copies of the picture may be had at the office of THE CHRISTIAN, price 1s. 3d.

MR. OPIE RODWAY, through a sudden attack of illness, has been obliged this month to relinquish engagements at Penarth and Swansea. He is, we are thankful to learn, better, and has been holding meetings at Maindee, near Newport, Mon. (Rev. Mr. Cook's). Good meetings were held on October 11. God's Spirit moved powerfully in the meeting. Twenty-two penitents stood up and then walked into a separate room. One big, strong man, as he went in, was so deeply moved that he fell down on the floor and cried for mercy. Many before they left found peace in believing. The workers have taken the names and addresses of fifty-one persons, besides the little children, many of whom are deeply concerned.

NEW METHOD OF EVANGELISING.—A party of six gentlemen, delegates to the Y.M.C.A. Conference at Inverness, have recently completed a most interesting evangelistic tour. They left Edinburgh in one of Messrs. Sloan and Son's caravans, built specially with the view of taking holiday excursions. The party state that it is the most profitable and enjoyable holiday they have ever spent. They had a small American organ, and, all of them being musical, they succeeded in gathering large crowds wherever they went. Their object was to get at people in out-of-the-way agricultural districts, where the people have few, if any, opportunities of attending evangelistic meetings. Large open-air and indoor meetings were held in Kinross, Milnathort, Dunkeld, Forres, Nairn, &c., with most encouraging results. A question was asked at the Inverness Conference—"What is the best method of reaching young men in agricultural districts?" The answer was given—"By caravan," and there was a general agreement, from the experience of the party, that there could be no better means devised.—*Highland News.*

CITY OF LONDON LAY PREACHERS' ASSOCIATION.—Ministers and others arranging meetings in their halls, or wishing for substitutes during their absence, are invited to write to the Secretary of this Association, who will (providing there are members at liberty) send competent persons to conduct their services. Address Hon. Secretary, City of London Lay Preachers' Association, 186, Aldersgate-street, E.C.

INFLUENCE OF PROTESTANTISM ON SCIENTIFIC CULTURE.

A SCIENTIST who bears an illustrious name, and who himself is eminent among botanists, M. A. de Candolle, published last year a second edition of his curious "*Histoire des sciences et des savants depuis deux siècles.*" This work, whose aim and general tendency is not in favour of religion, contains, nevertheless, many passages which prove the decided influence that the Protestant Church and its ministers have exercised for two centuries on the development of natural and social sciences.

Considering the divers causes which may influence the number, direction and success of those men through whom science has advanced, he says "Non-Christian countries are completely strangers to any scientific movement . . . . All that can be said is that this religion, by a general influence on civilisation, is favourable to science." After quoting some statistics he goes on to say, "Thus there should be on the lists of associates or correspondents of the principal academies about double the number of Catholics to that of Protestants . . . . but on the list of foreign associates of the Paris Academy, from 1666 to our own days, there are eighteen Catholics and eighty Protestants . . . On the list you will not find a single English or Irish Catholic. Austria is not represented there, and, in general, Catholic Germany is almost entirely at fault as compared with Protestant Germany.

In Switzerland, where the two populations are distributed in different cantons, or mixed together in certain of them, and where the Catholics are in the majority, there are fourteen Associates, but not one Catholic. We all, however, in Switzerland breathe the same air, and in all the cantons we have the same Republican Government. . . . Then the difference in the number of learned men must result, in great part, from the effect which religion exercises either in family or school education, or on the morals, ideas and instincts transmitted by heredity." Celibacy of the clergy is therefore not a matter of indifference in looking at the excess of Protestant over Catholic savants. "The simple existence, in Protestant countries, of married ministers, assures the growth year by year of a certain number of educated, respectable persons, who exercise over society a happy influence. . . . Among the many men who during the last two centuries have become illustrious for learning and knowledge, there are a great number who were the sons of Protestant pastors or ministers." The sons of physicians, surgeons and chemists on the same list are only five. And yet the habitual studies and work of these men are much more in the sphere of science than those of pastors, which goes to prove that it is not an affair of heredity *only*. Evidently it must result from the more regular manner of life, often in the country, and the more careful and moral family influence. In seeking the philosophy of the scientific superiority of Protestant over Catholic populations, M. de Candolle says, "The essentially *authoritative* method of the Catholic clergy diminishes curiosity and arguments, timidity of mind, whilst the more experimental method of Protestant pastors acts in a contrary manner."

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Notices.

Saved.—Consult Secretary of Y.M.C.A.

H. L. B.—Thanks for enclosure. We are not aware of any such card as named.

Communications Received with Thanks.—E L. W.T. A.C. L.T. A.H. J.W.H. A.G.W. E A C. J.L.D D. F.M.S. W.D.D. T.L.I. J.S.P. H.B.A. C.S. R.L. G.S. J.B. W.L. S.E A. W.T.E. E P.C. W.S. C.M. M.J M. Beta. T.W.B. C.J.D. D.J.F. H.B.P. S.D.W. D M K. Lover of Truth. W.A. T.E L. E.P H. A.S.C. J H L.C. A M B. M R. W H.T. T.S. J.O. R D F. J.A R. S.O.W. J T. J.P. R.F.S. P.F.P. M J C. G.C N. W E.H. E.N. J P H. F S.W. S.A H. J.R.C. J D R. G.M A. P.P. M R. E.M.F. F.H.W. A.E.L. F K. D.L. W S. M.B. W.R.T. J.W. M.D. K.J.M. M E H. T.L. A B. G.M.D. W.C.E. H.C. J.H. E.E. E.B.P. G.H.R. E.S. J.G.R. W.A.R. A.B. R.H. T.H. H.G. E.H. M.G. G.S. D.R.

Applicants for Tracts.—R. Atkins, Clonbrock Mission Hall, South Hornsey, N.; George Ellis 36, Cavendish-street, New North-road, N.; P. Powell, Almondsbury, Gloucestershire; H. B Parker, 4, Barnmead-road, Beckenham, Kent; J. Flitcroft, 49, Church street, Chester road, Hulme, Manchester; W Robinson, 3 Clough-terrace, Ordsall-lane, Salford; E. Goodwin The Children's Home, Victoria Park, E.; Miss Rose, 61, Hithergreen-lane, Lewisham, S.E.; Miss Rowland, Fern Cottage, Garden-street Groves, York; R. Bilke, 18, Greenhill-park-villas, Harlesden, N.W.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

CONTINENTAL AND FOREIGN NOTES.

SPAIN.—A school of quite a new character was opened at Seville, Oct. 1. The noble art of tormenting and killing bulls will there be taught! A Madrid journal satirically asks if that is one of the fruits of the new law respecting Public Instruction.

THE GERMAN CHRISTIAN LITERATURE SOCIETY has just held its autumn meeting in Berlin. The object is to distribute Christian journals and sermons in factories, hospitals, public-houses, the streets, &c. There were last year 100.000 subscribers to the Sunday sermon, and 100,000 papers had been left in public-houses.

ST. SERVAN, FRANCE.—Mrs. Fraser writes from this place:—"We had a three weeks' visit from M. Elie Vernier this summer, and his prayers and ministrations were greatly blessed in stirring up believers and arousing some to become inquirers. He is one of the most vigorous out-and-out Christians I think I ever met, and his beaming, happy face made a great impression on our poor people, who still talk of him with pleasure."

MRS. PRINSEP, writing from the Hotel du Petit Louvre, Marseilles, France, states that she has been circulating Testaments and Gospel leaflets among the electors during recent elections. She has received the Testaments through Mrs. Robertson's Society for the Free Distribution of the Scriptures, but she asks for help in defraying the cost of the leaflets. Mrs. Prinsep purposes visiting Palestine in order to place copies of the Old Testament in the hands of some of the many Jews there who do not possess it.

ZURICH.—Although, as Mr. Cheyne Brady pointed out the other day, the tendency of much of the preaching in the Swiss Reformed Church is towards Rationalism, yet it is a matter of thankfulness to know that when the Gospel is faithfully preached it attracts in Switzerland as elsewhere. One Sunday, at nine o'clock in the morning, in the pouring rain, nearly 2000 people found their way to the Neumünster Church, about two miles from the city, to listen to the much-beloved Pastor Ritter, who addressed a powerful, earnest, and faithful appeal to his congregation upon "Redeeming the time, because the days are evil." On fine Sundays there is scarcely standing-room for the congregation, so eagerly do the people crowd to listen to the preaching of the Gospel.

INDIAN SLAVERY.—Very few are aware of the fact that a secret system of slavery is going on in our midst, under the cover of popular ignorance and popular apathy. It is a notorious fact, to which attention has been many times called by individual cases, that the present class of native "unfortunates" in Calcutta is partly recruited by the sale of little girls, sometimes by their parents, to women of ill-repute. The number of minors kept in the houses of ill-fame of this city, and being trained up as professional public women, is quite large. The present law provides a remedy for this evil. It has made penal the obtaining of girls under age for criminal purposes, and with a little exertion many may be rescued from their present lot. But where is the Home to receive them? The doors of Society are shut against their back. The question of opening homes of refuge for this class of girls is a vast question, requiring at the very outset the raising of a large fund—for which, alas!—public opinion does not yet seem to be ripe.—*Indian Messenger.* [This is a hopeless and unbelieving way of looking at the horror here described. God might well complain that He is left out of the calculation.—Ed.]

KENDAL Y M.C.A.—During the past year the membership of this association has increased, the religious meetings have been largely attended, and the interest in the Bible-classes has been well maintained.

DESTITUTION IN EAST LONDON.—Rev. W. E. Hurndall, 16, Cottage-grove, Bow, E., pastor of Harley-street Congregational Church, writes:—"The great depression in trade has thrown many out of work, and prevented those already out from obtaining employment. A pinching summer threatens to be followed by a very bitter winter. Our six missionaries and 120 weekly visitors, who call upon 5,000 families, are coming in contact with a rapidly-increasing amount of distress. I am anxious to recommence at once our soup-kitchen work, breakfasts for destitute children, dinners for dock labourers, and other winter agencies, but I cannot do this until more help reaches me. I shall also be exceedingly glad to receive gifts of clothing, new and old, tea, coffee, rice, oatmeal, and other groceries.

Requests for Prayer.

FOR a rich blessing upon evangelistic services to be held simultaneously in several Free Churches in the Presbytery of Dunblane, N.B.——For a blessing on mission work and Coffee Tavern in Arpley-road, Penge.——For a three-weeks' mission at Oldham, conducted by Mr. Telford, beginning Oct. 25.——For blessing on a winter visit by Mr. James Wharton to the Southern States for Gospel work among the coloured freedmen.——For blessing on a five-weeks' mission at Acle, Norfolk, conducted by Mrs. Horton and Miss Parker.——J. B. Wookey asks prayer that the Lord will open a way for a Social Purity campaign in India.

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Y.M.C.A. IN IRELAND.

THE Belfast Association has issued a most attractive programme for the winter session. Foreign missions are receiving much attention. At the opening meeting of the session at Cookstown, reports were submitted which showed that this Association was in a flourishing condition. The energetic branch at Rathmines, which looks after the spiritual wants of the young men in this suburb of Dublin, held its opening meeting on Friday week. During the following week evangelistic meetings were held in the skating rink by Rev. T. L. Johnson, coloured missionary, and Mr. McCann. The meetings were well attended, and numbers professed to find the Saviour.

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SOLDIERS' HOME, WINCHESTER.

DURING the last seven years "The Soldiers' Home," Winchester, has been the birthplace of many souls, both among soldiers and civilians. The evangelistic work has greatly increased, the Lord having opened doors which Miss Perks dared not refuse to enter. The mission has now nine stations, besides The Soldiers' Home. At Eastleigh, and at Netley, there are mission halls, and at the other places there are mission-rooms. Besides the Sunday services, there are on week days classes for men, women, and children at the different stations.

Miss Perks has a most devoted helper in her sister, who spares no pains in training the converts who have musical ability to take part in the work of the Gospel Choir. Having recently spent three weeks with the Misses Perks, I can testify to the importance of their work, and the reality of the blessing which rests upon it. I would appeal for practical sympathy with those devoted, persevering labourers. Katherine F. Haire.

15, *Claremont-crescent, Weston-super-Mare.*

ROBERT MOFFAT.—The portrait of this veteran missionary, given in our last issue, was engraved from a copyright photograph taken by Messrs. Elliott & Fry, Baker-street, W.

UNITED KINGDOM ALLIANCE.—The annual meetings at Manchester last week were largely attended. In the resolutions and speeches it was held that effective Temperance legislation should have a foremost place. Electors were urged to vote only for men who would support Local Option.

Y.W.C.A., HACKNEY AND CLAPTON.—A social evening was recently spent at Seymour House, to inaugurate the winter's work. Upwards of eighty members and friends were present. A week later a public meeting was held in the Hackney Town Hall, when addresses were given by Mr. George Williams, and several neighbouring clergymen and friends.

GERMAN GOVERNESSES.—It is proposed to hold a series of drawing-room meetings in London on behalf of work among this class. The first will be at the Conference Hall, Mildmay-park, next Saturday, October 24, at 3 p.m. Our London readers are asked to draw the attention of any German governesses or maids, as well as of Swiss, speaking German, among their acquaintance, to this meeting.

THE MEDICAL AID SOCIETY (2, East India-avenue, E.C.) endeavours to provide necessitous gentlewomen with surgical and medical attendance in time of sickness, free of charge. The last report says, "Dissipated fortunes, forsaken wives, ruined homes, helpless widows and children, all show that much of the misery which this Society seeks to alleviate is attributable to the gentlemen of England." During the year 1700 medical attendances have been registered.

(*For Forthcoming Meetings, Donation List, &c., see p.* 26.

The New Crusade—Vigilance Work Indeed!

Dear Christian Friends,

The demands for help in rescuing Little Children from the gravest perils have of late been unprecedented in number and in intensity of distress.

From all parts of the Kingdom communications by telegram and letter are received almost daily; and up to this we have not refused aid in one single case of any urgency.

Our winter's work has therefore commenced early, and is already seriously pressing upon us from every quarter, while 1,400 other children in the Homes need daily care and support. Through the goodness of God our Preventive and Rescue organization, perfected by many years' experience, enables me now to hold out helping hands to almost every phase of real child misery or danger.

But I am compelled, although reluctantly, to tell you that, for many weeks past, we have experienced the keenest pressure, and not a little trial of faith, owing to the very serious falling off of funds during the autumn recess.

Economise as we will, we cannot diminish our expenditure below the point of £100 per day. Our receipts for nine weeks have not unfrequently been under £30 per day.

I have no doubt our Heavenly Father has had some wise purpose in thus testing the faith of His servants. Perhaps, also, one reason for this recent experience may have been that such a statement of our needs might thereby come to many hearts as a trumpet-call for generous aid in this most important enterprise.

Very gratefully indeed will the contributions of God's people be received and acknowledged if addressed to the Treasurer, William Fowler, Esq., M.P.; or to

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[837]

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The Edinburgh Courant.

"It directs public attention to a class which has great claims upon our sympathy."—*Manchester Guardian.*

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lotes on Daily Readings.

hese notes on the chapters of Scripture arranged for the ible and Prayer Union" are not intended in any way to erfere with the "Monthly Notes." Those who desire to ome members of the Union should communicate with . T. Richardson, St. Benet's Vicarage, Mile End-road, ndon, E.

HURSDAY, OCTOBER 22.—GENESIS VII.

.—"*Come thou and all thy house into the ark.*" 'The preceding chapter accounts for a period of) years. At the beginning of that period (vi. 3) d had declared his will to destroy mankind by a od, unless they profited by the time still given em for repentance. Noah is ordered to prepare ark, the building of which may have occupied e greater part of this season of respite. He is d at the very first that he and his sons are to go o the ark," &c.—*Sp. Com.* The common notion at Noah tried to persuade those around him to e refuge in the ark, has no support in Scripture. e was "a preacher of righteousness" (2 Pet. ii. and when there was no repentance, though *he long-suffering of God waited,*" judgment fol-ved. From this judgment he and his sons and eir wives were alone excepted. With him, and th them alone (for his sake), God's covenant s made (vi. 18). If the universality of this dgment of "all flesh" be considered a difficulty, must remember the remarkable and unex-apled mercy conferred upon this generation by e Lord Himself, between his death and resurrec-on, alluded to in 1 Peter iii. 19.

2.—"*Of every clean beast thou shalt take,*" &c.—It is not improbable that the distinction even of e names 'clean and unclean' had been fully tablished by custom, long before it was recognised d ratified by the Law."—*Sp. Com.*

23.—"*Noah only remained alive, and they that re with him in the ark.*"—The typical teaching Noah's preservation, as alluded to in 1 Pet. iii. —22, points to the person and work of the Lord sus as typified by Noah and the ark. As Noah d those that were with him were borne up aloft safety above the waters of judgment, so Christ d those that are in Him are, by his death and surrection, carried above the sphere of judgment. ence the saving element in baptism is "*the peal of a good conscience toward God through the surrection of Jesus Christ, who is gone into heaven.*"

FRIDAY, OCTOBER 23.—GENESIS VIII.

4.—"*The mountains of Ararat.*"—"The belief at this is the mountain range now commonly lled Mount Ararat . . . . rests on a very un-rtain foundation. Far more probable is the inion that Ararat was the ancient name of rmenia itself, or rather of the southern portion of rmenia."—*Sp. Com.* "*In the seventh month, on e seventeenth day of the month.*"—On the sup-sition that the year of the Flood began with Tisri, e commencement of the Jewish civil year. "We ve (says the "Speaker's Commentary") the ry remarkable coincidences that on the 17th day Abib (the seventh month), the ark rested on ount Ararat—on the 17th day of Abib the raelites passed over the Red Sea—on the 17th day Abib Christ our Lord rose again from the dead."

7.—"*And he sent forth a raven,*" &c. 8.—*Also he hath sent forth a dove,*" &c.—"The mis-on of these spies, the raven and the dove, express e experience of the saint in the contrary workings the flesh and Spirit which contend in him. The ven never returns. The earth may be still un-urged, but the unclean nature can take up with . The 'present evil world' will do well enough r fallen, degraded man. Noah will not trust her, t sends out a clean creature after her; and fferent indeed are the tidings which she bears. he dove returns instinctively. There was no rest r her in a place still under judgment of God and purged."—J. G. B.

21.—"*And the Lord smelled a sweet savour*" R.V.)—"Literally, 'the savour of satisfaction or electation.'"—*Sp. Com.* "*For the imagination of an's heart is evil from his youth.*"—This was the ason, in ch. vi. 5, why God's anger was moved to stroy man from the face of the earth. Here, der the sweet savour of the accepted sacrifice, it comes the reason for his showing pity and sparing nful man, in spite of the incorrigible evil of his llen nature.

SATURDAY, OCTOBER 24.—GENESIS IX.

1.—"*And God blessed Noah and his sons,*" &c. —"Noah, now become the second head of the uman family, receives a blessing, the former art of which is but a repetition of the blessing first ronounced on Adam (chap. i. 28)."—*Sp. Com.*

4.—"*But flesh with the life thereof, which is the blood thereof, shall ye not eat.*"—A preparation for the significance to be attached to blood in relation to sacrifice, so fully developed afterwards in the Levitical law (see Lev. xvii.).

6.—"*Whoso sheddeth man's blood, by man shall his blood be shed.*"—Before the Flood man was not permitted to avenge the blood of his fellow, hence Cain was not allowed to be slain. But when man's violence and wickedness had so corrupted the earth as to bring down upon it God's vengeance, He now grants man for his own protection the institution of government or magistracy, as to which St. Paul says (Rom. xiii. 4), "*He beareth not the sword in vain, for he is a minister of God, an avenger for wrath to him that doeth evil*" (R.V.).

13.—"*I do set my bow in the cloud.*"—"Lit., '*I have set my bow.*' It would be doing no violence to the text to believe that the rainbow had been already a familiar sight, but that it was newly constituted the sign or token of a covenant."—*Sp. Com.*

21.—"*And he drank of the wine and was drunken.*"—In allusion to the efforts to palliate Noah's sin, by ascribing it to his supposed ignorance of the effects of wine, "The Speaker's Commentary" says, "We may well follow the wisdom of Calvin, and say 'Learning all this in uncertainty, let us learn from Noah's intemperance how foul and detestable a vice drunkenness is.'"

27.—"*God shall enlarge Japheth, and he shall dwell in the tents of Shem.*"—The enlargement of Japheth points to the widespread territory of the descendants of Japheth, "reaching from India and Persia in the East to the remotest boundaries of Europe in the West, and now spreading over America and Australia." As to the latter part, many interpreters, Jewish and Christian, understand "He (*i.e.* God) shall dwell among the descendants of Shem" which has been fulfilled in Jewish history, but chiefly in the Incarnation. Others take it of Gentile admission to Jewish privileges.

SUNDAY, OCTOBER 25.—GENESIS X.

1.—"*Now these are the generations of the sons of Noah.*"—"It is admitted on all hands that there exists no more interesting record, ethnological and geographical, independently of its Scriptural authority." — *Sp. Com.* There are seventy names mentioned as descendants of the sons of Noah, not including their three names. This is the foundation of a Rabbinical notion that the Gentiles consist of seventy nations, and Olshausen and others think that our Lord, in appointing the seventy (Luke x. 1) in addition to the twelve (the number of Israel), hinted by anticipation at the call of the Gentiles.

8.—"*Nimrod.*"—"The name itself, '*we will revolt,*' points to some violent resistance to God. It is so characteristic that it can only have been given him by his contemporaries, and thus have become a proper name. Nimrod the hunter became a tyrant, a powerful hunter of men. This course of life gave occasion to the proverb, '*Like Nimrod, a mighty hunter against the Lord,*' which immortalised not his skill in hunting beasts, but the success of his hunting of men in the establishment of an imperial kingdom by tyranny and power. But if this be the meaning of the proverb, '*before the Lord,*' or '*in the face of Jehovah,*' can only mean '*in defiance of Jehovah,*' as Josephus and the Targums understand it."—*Delitzsch.*

10.—"*The beginning of his kingdom was Babel.*" —"The well-known city of Babylon on the Euphrates, which from the time of Nimrod downwards, has been the symbol of the power of the world in its hostility to God."—*Ibid.*

MONDAY, OCTOBER 26.—GENESIS XI.

1.—"*And the whole earth was of one language,*" &c.—"The general opinion of the Jews and ancient Christians was that this language was Hebrew. The names of the most ancient places and persons mentioned in Scripture being Hebrew seems to countenance this belief."—*Sp. Com.*

4.—"*A tower whose top may reach unto heaven.*" —"That is, 'a very high tower,' just as the cities of the Canaanites were said to be '*great and walled up to heaven*' (Deut. i. 28, ix. 1). Many have identified this tower with the temple of Belus, which the mound called Birs Nimrod is generally supposed to be. Josephus gives as the motive for building the tower of Babel that the builders feared another deluge, and hoped that the tower would be high enough to save them from its waters; Nimrod, the leader in the scheme, boasting that he could so defy the vengeance of God."—*Ibid.*

8.—"*So the Lord scattered them abroad from thence upon the face of all the earth.*"—The original command to Noah and his sons was to "replenish the earth" (ix. 1), which involved spreading abroad. The Babel effort to "*make us a name lest we be scattered abroad upon the face of the whole earth,*" was in direct defiance of this command. It was a concentration of man's efforts and energy in order to withstand God's purpose. Something like this appears in the history of Christendom. God's command is, "*Go ye into all the world and preach the Gospel to every creature.*" But before long, Christian effort is concentrated upon building an ecclesiastical city and making itself a name, but God calls the city "Babylon the Great" Rev. xvii. 5. "Whenever God has a corporate witness on the earth, Satan has a Babylon to mar and corrupt that witness. When God connects his name with a city on the earth, then Babylon takes the form of a city; and when God connects his name with the Church, then Babylon takes the form of a corrupt religious system called the great harlot, the mother of abominations."—*C. H. M.*

TUESDAY, OCTOBER 27.—GENESIS XII.

1.—"*Now the Lord had said,*" &c.—By comparing this narrative with Stephen's speech (Acts vii.) we gather that as God's original call (here given) included Abram's coming out "*from his father's house,*" he did not at first fully obey it, inasmuch as his father accompanied him. Hence the delay at Haran till his father's death.

"*Get thee out of thy country,*" &c.—"Noah left the ark under commission to keep the world in order as judge and ruler. It was not strangership on it, but citizenship in it, and government of it, that was (then) the Divine thought. But a second apostasy was witnessed in the midst of Noah's descendants. In process of time they affected independency in the earth, casting off the fear of God, and seeking to do for themselves without Him. . . . Abraham is called out from this apostate scene."—*J. G. Bellett.*

3.—"*In thee shall all the families of the earth be blessed.*"—"That which was the special blessing to Abram's race, has also, springing from that race, become the universal blessing to mankind. Of him 'as concerning the flesh Christ came.'"—*Sp. Com.*

7.—"*There builded he an altar unto the Lord, who appeared unto him.*"—"In Ur of the Chaldees, God had said, '*a land which I will show thee.*' Now he says, '*a land which I will give thee.*' And let it be observed that here '*the Lord appeared.*' Before this He had 'called' and 'spoken' to Adam, and Cain, and Noah, and Abram; but we never hear of his 'appearing' till now; for it is to the spirit of faith, above all others, that the Lord shows Himself; for faith brings man into trial, and trial needs special revelations, and these are not withheld."—*A. Jukes.*

10.—"*Abram went down into Egypt to sojourn there.*"—"The rest of this chapter is the history of his personal want of faith. Pressed by circumstances, he does not consult God, finds himself in the presence of the world, where he seeks help and refuge, and denies his true relationship with his wife . . . is cherished by the world, which God at last judges, sending Abram again out from it."—*J. N. Darby.*

WEDNESDAY, OCTOBER 28.—GEN. XIII.

1.—"*And Abram went up out of Egypt.*"—"This we may know, that if nature *rule* us, nature will *expose* us. Even the man of the earth, Pharaoh of Egypt, puts Abraham to shame; and his journey, instead of being onward in the witness of his tent and in the joy of his altar, was that of a wearied foot because it was that of a rebuking heart. He has to do his first works, to retrace his steps and regain his standing."—*J. G. B.*

2.—"*And Abram was very rich.*"—"He had grown rich in Egypt. He has now to experience some of the dangers and evils of prosperity."—*Sp. Com.*

8.—"*And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee.*"—"Lot now becomes the occasion of trial to Abraham, as the famine had lately been. But faith in Abraham triumphs, I may say, to admiration. The very style in which he gives this trial its answer seems to say that he will return fourfold to the life of faith, for that which nature had so lately, as it were, taken away from it. Lot may choose, and leave Abraham what portion he please. The well-watered plains may be his; Abraham can trust the Lord of the country, though he lose them."—*J. G. B.*

14.—"*Lift up now thine eyes.*"—"Lot had 'lifted up his eyes,' moved by his own will and lust, and sees the plain of Jordan, well watered—why should he not enjoy it? God makes Abraham lift up his eyes and shows him all the extent of the promise, and with the promise tells him to walk through it all, to realise in this experience and knowledge all the extent of the promise made."—*J. N. D.*

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THE NORWICH VICTORIA HALL MISSION.—On Monday, October 12, we held our usual Harvest Festival, to which we had invited our friends, Mr. and Mrs. Isaac, of the Strangers' Rest, Ratcliff-highway. After a pleasant and well-attended tea-party, Rev. W. A. MacAllan (Presbyterian) presided over an enthusiastic public meeting, when Mr. and Mrs. Isaac gave a most interesting account of the work amongst sailors of all nationalities, who from time to time visit the port of London. At the close thank-offerings for an abundant harvest were collected for the funds of the Strangers' Rest.

Bracondale, Norwich. ROBERT ADCOCK.

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THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

MESSRS. FULLERTON AND SMITH.—Abney-park Church, to November 5; Abbey-road, St. John's Wood, November 7 to 26; Norwood, November 29 to December 20.

MR. F. E. MARSH.—Vale of Leven, N.B., to October 25; Sheffield, November 8 to 22; Hove, Brighton, December 6 to 20.

MR. W. SPENCER WALTON.—November, Weston-super-Mare, Southsea, and Wandsworth; December, Wandsworth, Barnet.

MESSRS. E. HURDITCH AND F. C. SPURR.—To October 25, Cardiff; November 1 to 15, Mountain Ash.

MR. HENRY THORNE.—October 31 to November 9, Harrogate; 14 to 23 Bridgwater; 28 to December 7, Malvern; 12 to 21, Stratford, London.

MR. JAMES NEECH.—West Hartlepool, until October 30; Framlingham, Suffolk, November 1 to 15.

MR. GEORGE SOLTAU.—Birkenhead Docks, November 1 to 14.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

MR. F. C. BLAND.—St. George's Hall, W., during October, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

BOW AND BROMLEY INSTITUTE, Bow-road, E.—Mr. Evans Hurndall, M.A., 8.30 p.m.

HAMMERSMITH BATHS (near Broadway).—Gospel services, in the Board-room on Sundays during the winter, 7 p.m.

CONFERENCE HALL, Mildmay-park, London, N.—October 25, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Finlay Gibson.

SOUTH LONDON EVANGELISTIC CHOIR.—October 26 to 30, Speke-road Hall, Clapham Junction, 8 p.m. Annual meeting postponed.

NORTH LONDON EVANGELISTIC CHOIR.—October 26, at 7.45, Gospel Tent, Bow Common-lane; Sunday evenings, at 7, Conference Hall, Mildmay.

AGRICULTURAL HALL, Islington, N.—Sunday, October 25, 3.30 p.m., Dr. Thain Davidson's anniversary service for the young; Mr. Spurgeon's evangelists, 7 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, Brighton, to October 25; at Cheltenham, November 6 to 29; Mr. W. L. Seyler, Centenary Memorial School, Kennington, October 20, 23, 26, and 28, at 7; Mr. G. Banaster, Leicester, November 1 to 8; Mr. J. Spiers London assisting Mr. Hammond; Mr. H. M. Trickett, Halifax, October 20 to November 2.

UNION HALL MISSION (under the direction of Mr. Robert Bilke).—Union Hall, Carlisle-street, Edgware-road, N.W., Sunday, October 25, Mr. W. P. Harwood, at 7. Kensal Hall, Kensal-road, W., Sunday, October 25, Mr. John Bateman, at 7. Gospel Hall, Market-place, Brentford, W., Sunday, October 25, Mr. Robert Bilke, at 7. Queen's-park Hall, Kilburn-lane, N.W., Sunday, October 25, Mr. S. Stidolph, at 7. Gospel Hall, Green-lanes, Battersea, S.W., Sunday, October 25, Mr. John Jackson, at 7.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Ransome Wallis, Sunday, 7 p.m.; Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station, Mr. C. V. T. Onslow, Sunday, 7 p.m.; Hammersmith—Tent, corner of Adie and Oxford roads, Dr. and Mrs. Popham, Sunday, at 7 p.m.; Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. W. R. Lane, Sunday, 7 p.m. (October 25, subject, "A Judge in a Dilemma"); Malden Hall, Kentish Town, Mr. Geo. Hucklesby, Sunday, 7 p.m., and Thursday ("Balaam's Seven Parables"), 8 p.m.

——— ANNIVERSARY of the Evangelistic Mission, Conference Hall, Eccleston-street, S.W., Tuesday, October 27, 4 and 7.30 p.m.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

TALBOT TABERNACLE, Notting-hill.—Sunday, October 25, Rev. Walter Mayers, of Bristol, 11 a.m. and 7 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Rev. Newman Hall, every Tuesday in October at 12 noon.

WESTON-SUPER-MARE.—Conference for the deepening of Spiritual Life, Victoria Hall, Weston-super-Mare, November 3 to 6.

MRS. BOARDMAN'S weekly Bible-class for ladies, at 11 o'clock, at 3, Highbury place. Meetings for deepening of spiritual life every Tuesday at 6 30

BRIDGE OF HOPE MISSION.—Annual meeting, 26, Prince's-square, St. George's E., Friday, October 30, the Lord Mayor in the chair. Tea at 4 30; meeting at 5 30.

HOLBORN TOWN HALL.—Mr. John E. Jack will address a meeting for men only on the subject of "Personal Responsibility in Regard to Social Purity," on Sunday next, 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—Saturday, October 24, 3 p.m., address by Dr. Zieman in German. Governesses and other German young women, or Swiss speaking German, are cordially invited.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, October 23, 7 p.m., subject, "The Difference between Feeling and Experience," by Miss Mason; tea at 6. Sunday, 25, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

OPEN AIR MISSION.—Quarterly Meeting Y.M.C.A., 186, Aldersgate-street, E.C., Monday, October 26. Tea and coffee at 6, meeting at 7. Address by Rev. Dr. Rigg, on "The Special Difficulties and Special Advantages of Open-air Preaching at the present time."

CHINA INLAND MISSION.—Valedictory service, Y.M.C.A. 186, Aldersgate-street, Friday October 23, 8 p.m. Addresses by Rev. J. W. Stevenson, Mr. C. H. Judd, Dr. Douthwaite, besides Messrs. Webley Hope Gill, D. M. Robertson, James Heal, and Joseph Douglas, who are about to leave for missionary work in China.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily prayer meeting, 1.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Soldiers, Friday, 7 p.m. Lambeth Ragged Schools, song service and address, each Friday, 8 p.m. George-yard, Whitechapel, Mondays and Thursdays, 8 p.m.

EXETER HALL.—Meeting for young men every night at 8. Bible lectures by Rev. Evan Hopkins, on Thursday evenings, at 8; October 22, "Spiritual Adjustment;" 29, "Spiritual Enduement."

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, October 22, 8.30 p.m., address, by Rev. W. M. Statham; Wednesday, 28, 6 to 10, anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Thursday, October 22, 8.30 p.m., address by the Rev. H. W. Webb-Peploe on "Purity;" Sunday, Bible class for young men, October 25, 3.15 p.m., by Mr. A. Woods, subject, "The Natural Heart." Meetings and classes as usual.

17, CAMDEN-ROAD, N.W.—Young men's meeting, Thursday, October 22, 8.30 p.m., address by Rev. Gordon Calthrop.

CONFERENCE HALL, Stratford.—Sunday, October 25, 3 p.m., Rev. J. Elvy; 7 p.m., Mr. J. W. Godfrey.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 17, 1885.

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Vessel for New Hebrides Mission (Rev. J. G. Paton)—A. B. P. £2 2s.; L. E. 10s.	2	12	0
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Spitalfields Gospel Mission—L. E. S.	2	0	0
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Dr. Barnardo's Homes—O'C. £3; A Widow, 1s. 6d.; R. £2; Umhlali and Verulam, Natal, £1 10s.; (*Little Girls*) A Servant, Blackheath 15s.	7	6	6
Mr. Fegan's Boys' Home—O'C. £3; Gratitude, 10s.; A. R. £1 10s.; R. J. £1	6	0	0
Irish Church Missions—W. H. H.	1	0	0
Scripture Readers' Society for Ireland—W. H. H.	1	0	0
Moravian Missions, London Association—W. H. H.	1	0	0
London Missionary Society—W. H. H. £1; T. N. J. 10s.	1	10	0
Baptist Missionary Society—W. H. H.	1	0	0
Jews in Palestine (Mr. Friedlander)—Mrs. W. B.	1	0	0
Cholera in Spain (Pastor Rodriguez)—R. A. D.	2	0	0
Cholera in Spain (Mr. S. Southall)—R. A. D. £3; S. S. 5s.; T. N. J. 10s.	3	15	0
Salvation Army—(Rescue Homes) Umhlali and Verulam, Natal, £1; (*Major Tucker's Work in India*) D. £1 1s.	2	1	0
Cholera in Spain (per Mr. E. R. Palmer)—D.	0	5	0
China Inland Mission—(Outfit Passage of New Missionaries) D.	0	2	6
Rev. R. W. McAll's Mission, France—(Paris) R. J. £2 10s.; (*St. Etienne*) Miss M. B. G. £4	6	10	0
Relief of Cholera Sufferers in Spain—L. E. S. £2; L. E. 10s.; A Servant, 10s.; A. D. £1 10s.; X. 2s. 6d.	4	12	6
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Mission to Deep Sea Fishermen—L. P.	0	10	0
Religious Tract Society—L. P.	0	5	0
Suppression of Traffic in Girls—L. P.	0	10	0
Church of England Zenana Mission—L. P.	0	10	0
George-yard Ragged Schools—L. P.	0	5	0
Robin Dinners—L. P.	0	5	0
East London Mission—(Rescue Home) L. P.	0	10	0
London City Mission—L. P.	0	10	0
Miss E. Hopkins' Work—(White Cross Crusade) Brussels	4	18	9
City of London Abstainers' Union—M. S.	1	1	0
Gratuitous Circulation of THE CHRISTIAN—A. C. W. 7s. 6d.; T. N. J. 6d.	0	8	0
Famine in South Africa—T. N. J.	0	10	0
National Life Boat Institution—C. X.	1	1	0
Christian Union Hall, Cawnpore (Dr. J. H. Condon)—R. £3; T. S. £2; Bible Class, Liverpool Regiment, £1; A. C. £10; W. W. £1; H. T. £3; F. A. B. £5; J. McC. £2; Miss H., Melrose, 10s.; A Friend, per Miss H. 5s.	45	15	0
Homes of Hope, Regent-square—Valley of Achor	0	10	0
Thames Church Mission—A. R.	0	10	0
Soldiers' Institute, Portsmouth—R. J. £5; L. P. 5s.	5	5	0
Miss Weston's Work in Royal Navy—R. J.	2	10	0
Miss Best's Letters to Seamen—R. J.	1	0	0
Free Italian Church—R. J.	5	0	0
Ragged School Union—R. J.	1	0	0
Working Women's Co-operative Association (Mrs. Heckford)—Umhlali and Verulam, Natal	3	10	0
Children's Halfpenny Dinners (Cow-cross Mission)—Umhlali and Verulam, Natal	0	5	9
	£152	0	6

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—B. T. £5.

Luther Memorial Home—Self-denial, £3; Sympathy, £2; F. E. 5s.

Oldham—John Street acknowledges £5 from B. T. with many thanks (Ps. xli. 1).

Bethnal Green Free Library, E.—Miss P. (Hampstead), £2 2s.; Mrs. B. (Bromley), box of books.

Society for Relief of Persecuted Jews (Syrian Colonisation Fund)—Secretary thankfully acknowledges B. T. £5.

-RIENDLESS AND FALLEN. THE REFUGE SYSTEM.

The candid manner in which the Rev. J. E. Linnell expressed his views in THE CHRISTIAN of the 8th inst., on the fuge System, followed as it was by the experiences of others, must be helpful to the good work which so many have at heart. rmerly poor outcast women were left, to a great extent, to perish, even by Christians; but since 1851 there has been a very eering development of earnest effort **TO "SEEK AND SAVE."**

It is not too much to say that many of the reclaimed, **having washed their robes and made them white in e Blood of the Lamb,** are now before the Throne; and in the Church on earth there are also many who have **not only en morally reclaimed, but truly converted by the Grace of God in Christ Jesus.** The definite aim of the ristian should be to follow on the lines of the great Apostolic Evangelist, and preach "Repentance towards God and Faith vards our Lord Jesus Christ."

The admission to Homes is free—**"without money and without price."** But there are special Homes to meet **aternal cases,** where payment is required, and I doubt not but that the Managers of such places can give satisfactory sons for the arrangements they have been led to make.

Now while admission to Homes and Refuges is free, it is only right that Christians should know the exact state of the e so far as this Institution is concerned:

ONE THOUSAND AND TWO applications for admission have been made to me since January last, viz., **OUNTRY GIRLS AND ORPHANS,** and every suitable case has been taken up to the utmost capacity of the **HOMES OPEN-ALL-NIGHT REFUGE.**

At the meeting of the Committee on the 14th inst. it was announced that the Bank account was **overdrawn— 313. BUT STILL NO RESTRICTION IS** placed upon the work. **HE WHO HAS SUSTAINED** the work for many years will still enable, and dispose, the hearts of His servants to contribute what is necessary for **THE MAINTEN-NCE OF THE HOMES** and **OPEN-ALL-NIGHT REFUGE**; and more, I believe that He will help, ere long, the omplishment of accepted plans to increase the Homes for young Friendless girls of Good Character, that they may be protected m moral peril.

Donations, so much needed, may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or

Office, 200, *Euston-road, London, N.W.* **EDWARD W. THOMAS, SEC.**

RIPTURE READERS' SOCIETY FOR IRELAND.

ident, The Rt. Hon. the Earl of SHAFTESBURY, K.G.
ESTABLISHED 1822.

or the purpose of employing humble Christian men versed in the Scriptures to visit and read the Bible n house to house throughout the country. The pture Readers are invariably placed under carefully cted Christian Superintendents, and are also em-ed by the Society in the large towns and cities, such ublin, Belfast, Waterford, &c., as *City Missionaries*, visit all classes and denominations, where permitted o do. Irish-speaking Readers are sent to Irish-king districts when required, but are now seldom ver asked for. *The work is carried on in a spirit of and not of controversy.*

ne Scripture Readers also visit amongst the Sailors eaports and hold Bethel Meeting on board Ships, hours not to interfere with the usual Public Ser-s. The Society is supported by voluntary contribu-s.

OFFICES:
7, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

ull particulars, reports, &c., can be obtained post on application to the Secretary, Capt. JAMES ENEY WHITE, or by the Proprietors of this paper.

OTE.—Subscriptions or Donations may be sent to the ve addresses, or will be received by the Proprietors "THE CHRISTIAN."

riends will please notice the *exact title*, "Scripture ders' Society for Ireland," and *not* "Irish Scripture ders' Society."

REVENTIVE WORK, IRELAND.

GIRLS' TRAINING HOME,

64, LOWER BAGGOT STREET, DUBLIN.

FUNDS URGENTLY NEEDED.

as received and helped since opening in March, , 120 girls between the ages of 12 and 20, and aided ree Registry, 140 extern cases.

rniture, blankets, gifts of clothing, school re-ites, much needed. Winter approaching. Constant sing applications. Bank account overdrawn £70. earnestly ask help.

(MRS) A. M. BURTON, *Hon. Treasurer.*
(MRS.) F. M. SIBTHORPE, *Hon. Sec.*

Tinted Covers, 6d; cloth, 1s.

MIE; or, Heavenly Wisdom. By ELIZA RICHARDSON.

don: MORGAN & SCOTT, 12, Paternoster-buildings;
And may be ordered of any Bookseller.

"Bridge of Hope" Mission & Ratcliff Highway Refuge,

26 & 27, PRINCES SQUARE, ST. GEORGE'S, E.

THE ANNUAL MEETING

Will be held (D.V.) on FRIDAY, OCTOBER 30.

THE CHAIR WILL BE TAKEN AT 5.30 PRECISELY BY

THE LORD MAYOR,

SUPPORTED BY OTHER SPEAKERS.

TEA AND COFFEE AT 4.30.

There will be a Sale of the Girls' Needlework, from 3 o'clock, to which Ladies are specially invited.

MARY H. STEER, *Hon. Superintendent.*

Princes Square is five minutes' walk from Shadwell Station. There are trains every nine minutes from Liverpool Street, or the Metropolitan Line from the City and West End.

ASYLUM FOR FATHERLESS CHILDREN,

Reedham, near Caterham Junction, Surrey.

This Unsectarian Charity has neither endowment nor funded property, but is entirely dependent upon public benevolence.

310 Orphan Children are now receiving its benefits.

Funds are urgently needed to clear a loan of £1,000 which has been advanced by the Bankers, to meet current expenses.

HENRY SPICER, *Treasurer.*
J. R. EDWARDS, *Secretary.*

Office—35, Finsbury Circus, E.C.

NOW READY, at the Libraries and Booksellers'.

THE LIVES OF ROBERT AND MARY MOFFAT.

By their Son, JOHN SMITH MOFFAT.

Portraits, Illustrations and Maps. Demy 8vo., cloth, 520 pages, 18s.

"A noble and worthy record of two heroic and saintly lives, combined with an interesting narrative of contemporary events bearing on missions at home and abroad. We hope it will be widely read wherever the English language is known."—*Christian.*

"The life-story of such a man cannot fail to be rich in matter both of instruction and interest. . . . We doubt whether a better biographer could have been found. It is not generally so in the case of sons, but John Moffat is an exception."—*Evangelical Magazine.*

"It is a noble story, of unflagging interest to the Church at large, and not devoid of the element of romance. The book will be read, and its influence will be lasting."—*Sword and Trowel.*

"They have left a touching, instructive, and stimulating record of faithful and devoted lives. They did a work that was true and good, and have won a celebrity for which they did not seek."—*Presbyterian Messenger.*

London: T. FISHER UNWIN, 26, Paternoster-square, E.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving from E. R. R., 2s. 6d; M. W. B., 5s.; Tracts and Illustrated Papers, &c.

Gertrude.—Any sort of provisions we shall be very thankful to receive, we have so many sad cases

A Mother.—Thursday evening is a good time to see the work for Girls. Young Girls at 6.30. Elder Girls and Young Women at 9.

The Infant Day Nursery. Industrial Classes for Lads. Mothers' Meetings. Mission to Inebriate Women. Evangelistic Services Bible Classes. Room to room Visitation. Rations of Food to Hungry Children. Night and Day Shelter for Young Girls; and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post office Orders should be made payable at 66, High street, Whitechapel, E Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

THE NEW WORKING LADS' INSTITUTE, Whitechapel, E., WILL BE OPENED by

H. R. H. THE PRINCESS OF WALES,

on Saturday, October 31, at 4 p.m. The Lord Mayor and Sheriffs will attend in State. The ceremony will take place in the Princess's Pavilion (erected in rear of the New Institute). Tickets:—Front Seats, Reserved and Numbered, including refreshments, One Guinea; Central Seats, with refreshments, 10s 6d.; Raised Seats, 5s. The Committee are anxious, in connection with this important event, to raise the sum of £6,000—still required to complete the scheme. Donors of £5 will have Reserved Seats. Ladies are invited to present purses of Five Guineas to the Princess.—F. H. Bevan, *Treasurer*, 54, Lombard street E.C.; Henry Hill, *Hon. Sec.*, 38, Bow lane, E.C. For Circulars, Tickets, &c, please address the Hon Secretary.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, the Rt. Hon. the Lord Mayor, M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

PRACTICAL CHRISTIANITY.—As the result of years of open-air services by Christians of various denominations, a large, attractive, and unsectarian Mission Room has been built in the Struet, Brecon, South Wales. It stands right in the centre of a spiritually destitute locality, where incitements to evil abound. The opening services were accompanied by sights and sounds that made the hearts of Christians ache, and a few weeks ago a poor woman was picked up dead at the very doorstep of the Mission-room as the result of a drunken quarrel. The man who awaits his trial on a charge of manslaughter has since signed and kept the pledge; and from the lodging-houses of tramps, and the homes of drunkenness and poverty, we have been cheered by many signs that our work is of God. The room is used by the Y.M.C.A. The Christian friends of the town have given and collected well, but the place is poor, and there still remains a debt of about £50. Once this is off our shoulders there will only be the ground rent of 20s. a year to meet.

Who will help to keep the Royal Flag waving in this little outpost of the King?

Help will be gladly received and thankfully acknowledged by the Treasurer,

D. Devoir Thomas, Castle-street, Brecon.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's road, S.W. Christian ladies trained for Foreign Medical Mission Work, by two years' curriculum. Ladies so desirous may attend midwifery alone. Dr. Griffith, Hon. Sec. Treasurer, G. J. Green Esq., L. and C. Bank, 3, Victoria-street, S.W. *Next session commences Sept. 17.*

LAMB AND FLAG RAGGED SCHOOL AND MISSION,
10, Red Lion-street, Clerkenwell, E.C.

The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. Sherrard, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.; Mildmay-park (Mission Hall), Wall-street, near Station, Thursdays, 7 p.m.

Postal address, Palclutha Lodge, Southgate, N.

LONDON FEMALE PENITENTIARY, 191, High street, Stoke Newington, N. (Founded at Pentonville, 1807.)—This is certainly one of the most successful agencies for the reclamation of fallen women. Present number of inmates, 68. The Committee earnestly plead for help, as there is no endowment, and funds are much needed. Contributions will be thankfully received by Barclay Bevan & Co., 54, Lombard-street; the Office of The Christian; and at the above Institution.—W. E. Page, Secretary.

OBAN CHRISTIAN CONFERENCE will be held on Tuesday and Wednesday, 3rd and 4th November.—Addresses, experimental and practical, will be delivered by Revs. Dr. Cathcart, Edinburgh; Dr. Blair, Dunblane; and Rev. Messrs Grant, Edinburgh; Martin, Stornoway; McIntosh, Fortwilliam; Robson, Inverness; McMichael, Craigneish; and others. Evangelistic Meetings both nights.

YORKSHIRE WOMEN'S CHRISTIAN TEMPERANCE UNION.—Annual Meeting and Conference to be held at Selby on Tuesday and Wednesday, November 3 and 4. For programmes apply

Miss Pumphrey, Priory-street, York.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

THE REV. FATHER IGNATIUS will (D.V.) hold another Eight Days' Mission at the Town Hall, Westminster, commencing on Sunday, October 18. Services on the Sundays, 11, 3.30, and 7; on week days, 3.30 and 8. Bills at Town Hall and Westell's, 114, New Oxford-street.

Educational.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon. For Resident Pupils only. Miss Bamber offers to parents seeking safe Christian training for their daughters the advantages of a University education, without its attendant dangers. Miss Darling, of Newnham College, Cambridge, L.L.A. of St. Andrew's University, is Resident Head English Teacher at Marlborough College. The highest testimonials from Clergymen, Ministers, and Gentlemen whose daughters have been entrusted to Miss Bamber's care. Pupils are always accompanied from London.

TO CHRISTIAN PARENTS AND GUARDIANS.—First-class Education for the daughters of gentlemen in a school where only a limited number is received. Religious training and the formation of mind and character are the essential objects of attention. Finishing masters. Individual attention, with home comforts. French and German constantly spoken, and where necessary, the summer holidays are spent on the Continent for the benefit of the languages. References kindly permitted to the clergy of the neighbourhood, officers in the Army and Navy, and the parents of pupils.—For particulars and prospectus, address Lady Principal, Baines' Printing Office, Fairfax-place South Hampstead.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

TO PARENTS—The Principal of a first class school, where only Daughters of Gentlemen are received, is particularly anxious to meet with one or two finishing Pupils. Would receive a young Lady, of over 16, at half terms for one year, if she were to enter at the approaching half term. Earnest care for religious training. Church of England. Home comforts. Usual inclusive terms, 70 guineas.—Apply by letter only, to G. H., care of Miss Morley, Music Warehouse, Blackheath Village, S.E.

SOUTHSEA.—Holland House, Clarence-parade.—School for the daughters of gentlemen. Christian training. Home comforts and care. Preparation for the Oxford Local, College of Preceptors, and South Kensington Examinations—For prospectus, with references, apply to the Principal.

MARGATE. — Alresford House School.—High-class School for the Sons of Gentlemen. Sound religious training. Careful supervision. Thorough preparation for public schools and the usual examinations. Conducted by Lady Principal, assisted by Resident and Visiting Masters. Prospectus on application.

EASTBOURNE, SEA HOUSE SCHOOL.—Thorough education, Christian training, domestic comfort, and pure air.—For prospectus, with view of house, testimonials, &c., apply to Mr. Esam.

PARIS. — Mdlle. Vienot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

THE OLD HALL SCHOOL, Wellington, Shropshire. Principal, Dr. Cranage, M.A.; Vice-Principal, Robert Weston, Esq., B.A. Dublin.

FRANCE. — HAVRE. — Mdlle. Cournil de Lavergne, 29, Rue d'Epremenil. Protestant Boarding-school for Young Ladies. Comfortable home. First-rate instruction. Highest references (Pasteur Theodore Monod) in France, England, Germany, Holland.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. Dixon, Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

BAYSWATER.—St. John's College, close to Parks. High-class Boys' School. Large, well-ventilated class-rooms, 55 feet long. School chapel. Good playground. Thorough teaching.—Rev. C. Baker, 41-43, Moscow-road, Pembridge-square, W.

SOUND PROTESTANT SCHOOL for young Ladies. Large house and garden. Very healthy situation. Established fifty years. Strongly recommended. Good masters.—The Principal, Maison du Pont, St. Servan, Brittany, France.

MR. CAPILLERY, Pastor of the Reformed Church, à Dieulefit, près Montélimart, Drôme, would receive in his family a young Gentleman. Teaches French, &c. Earnest Christian training. Healthy situation.—References, Mr. Th. Monod, 36, Boulevard Henri Quatre, Paris; Mr. Babut, Pasteur, Nimes, Gard.

A LADY WISHES to recommend a young French Lady (diplomée), who lived with her for two years as Governess. Acquirements, French, English, music, and elementary drawing. Suited for pupils from 10 to 14.

Mrs. Bathurst, Trinity Vicarage, Eastbourne.

AS GOVERNESS. — Situation is desired in a Christian family or school for a young French Lady, competent to teach her own language and to give instruction in needlework. References to several well-known French pastors. Replies to be addressed to

Mdlle. Dubus, Chatillon au Diois, Drôme, France.

GERMAN GOVERNESS wanted, immediately, for English Clergyman's family in Hants. Able to teach all branches. Certificated governess preferred. Give references and terms.—C., Thomson, Stationer, 28, Morningside-road, Edinburgh.

A GOVERNESS-PUPIL wanted (Christian), and two or three Companion-Pupils, age 7, 8, or 10, on reduced terms, 20 guineas. A thorough education and happy home promised. School has received excellent report. Pupils are prepared for the College of Preceptors.

Miss S., Ladies' School, Ewell, Surrey.

TO PARENTS.—A Minister would Board Girl or Boy, to be educated at high-class Middle School. Every comfort. Highest references. Terms very moderate.

Fides, 98, Wherstead-road, Ipswich.

TO FILL UNEXPECTED vacancy in high-class Girls' School, a Pupil will be received at 25 guineas Usual terms 60 per annum. Thorough care and tuition. References to Christian parents—Institutrice, care of Mr. Saunders, 27, Church-road, Upper Norwood, S.W.

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BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—Principal, Rev. J. J. Kendon.—Careful Religious Training, combined with a thoroughly sound Commercial Education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors' and the Local Examination of the University of Cambridge, Terms moderate and inclusive.

Appointments, Situations, &c., Wanted.

COACHMAN (thorough), married, seeks a situation in Christian family. Age 27. Used to single or pair. Five years' excellent character from present employer.—G. Smith, East Donyland Heath, near Colchester, Essex.

MAN, age 21, seeks situation as Porter, or assist in warehouse. Five years' experience in ironmonger's. Total abstainer. Excellent references.—J. P., 16, Seldon-street, Stewarts-road, Battersea, London, S.W.

AS COACHMAN. Single or pair. Married, one child. Total abstainer. Very willing and obliging. With excellent character.—Please state particulars, W. B., 120, St. James'-road, Tunbridge Wells.

WANTED, by elderly Christian Housekeeper, trustworthy, experienced, superintendence of household, orphans, or invalid. Testimonials. References.—Monica, 31, Gloucester street, Broomspring-lane, Sheffield.

PARTNERSHIP. — A Christia
Gentleman, of wide commercial experience, see
an active partnership in a sound, lucrat
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Ralph, care of George Lewis, Accountant,
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CLERK (middle-aged) seeks r
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Six years in last situation. Moderate salary.
A. C., 3, De Beauvoir-road, Kingsland, N

WANTED, a situation as a Reade
Good references.
T. W. F. T., 5, Francis-terrace, Junction-road,

A GENTLEMAN wishes to recon
mend as Groom, single handed, or under a coa
man, a very steady, industrious, smart-looki
young man of 19. Has been under a coachman.
leaving on account of the death of employer.
The Coachman, Upton, Alresford, Hants

A YOUNG GENTLEMAN (2
offers his services as Companion to a Christi
Gentleman desirous of travelling abroad. Ref
ence, Rev Dr. Bonar, Edinburgh.
A., Book-stall, Railway-station, Berwick-on-Twe

A YOUNG GENTLEMAN (2
desires occupation. Good accountant and writ
Understands office work. Or would invest sm
capital in a sound business as partner.
B., 3, Union-road, Clapham, S.W.

WANTED, by a Gentleman, wi
a present connection, a share in Portland Cem
Works, who would undertake the counting-ho
department, or travel.
W. B. Fairbrother, 175, Gresham House, E.

A GENTLEMAN, whose butler
leaving him to marry, is anxious to recomme
him for a place of trust. A thoroughly tru
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HOUSEKEEPER.—The Principa
of a School are, with much regret, parting w
their Matron, who has lived with them ele
years. She seeks less arduous position, a
would be invaluable in family of motherl
children, to take charge of wardrobes and ma
the home comfortable. Salary £20.—For furth
particulars, The Misses Wood, Ventnor Hou
Worthing.

HOUSEKEEPER.—Re-engageme
desired by a superior Christian person as abo
Economical, good manager, and abstain
Understands plain cooking. Highest referenc
G. M., 6, Clarence-road, Windso

RE-ENGAGEMENT wanted,
Under-Matron in a Home. Experience.
K. D., Hyde House, 27, Somerset-street, W

AN APPOINTMENT required
Needlework or Assistant Matron, in girls' in
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well recommended. Age 28 years.
H., The Butts, Brockworth, Gloucester

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WOMAN.**—A Lady recommends a respecta
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week, or make up ladies' own materials at hom
Alpha, 25, Palace-gardens, London

A LADY RECOMMENDS a th
roughly respectable woman as Sub-Matron in
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V., 6, Lancaster-street, Hyde-park, W

SITUATION WANTED, by
respectable woman, member of Christian Chur
as Caretaker, or Visitor in a poor neighbourho
J. Woodward, 19, Neal-street, W.C

NURSE.—A Lady wishes to high
recommend her Nurse. A Christian and abstain
Age 34. Very trustworthy and capable. Suita
for a lady's first baby.
Mrs S., Whitepost House, Redhill

WANTED, by young Lady (2
employment in a happy, refined home (country
ferred), either as Companion or to help in dome
duties. Good needlewoman, thoroughly dome
cated, musical, and cheerful. References
changed.—A. Wendy, Royston, Cambs.

SITUATION wanted as
Improver, with board, under a Christian dr
maker, who would take a motherly interest i
motherless girl of 17, who has been apprenti
18 months. Country town preferred.
Mrs. Ward, Iver Vicarage, Uxbridg

GIRL OF SIXTEEN, stron
capable, and honest, seeks situation under k
Christian care. Has had sixteen months' tr
ing in small preventive Home.
Mrs. H., Homestead, Woodford, Esse

A LADY DESIRES to recomme
a boy of fifteen, as Page under a butler. G
character Been out before.—Mrs. Fox, Birkd
Branksome-park, Bournemouth.

A LADY DESIRES to recomme
a highly respectable young person of 19, capa
of taking charge of children between three
twelve years old She can do plain needlewo
and can teach reading and writing.
M. B., 4, Park-square, Regent's-park, Londo

CHRISTIAN GOVERNESSES, Co
panions, and Lady Housekeepers, of high pri
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CASE FOR THIS WEEK.

CASES of a YOUNG WOMAN and HER FATHER.

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Following my advice fully she gradually improved, and after the five months was able to discontinue. Taking cold about Christmas some of her old symptoms returned in much less degree, but on resuming my medicine she soon got right again.

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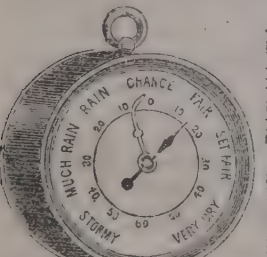

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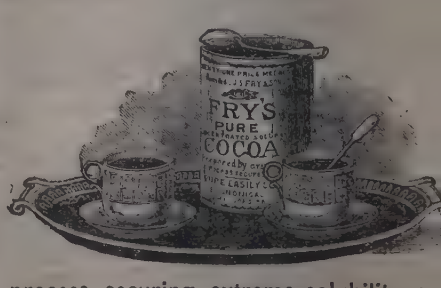

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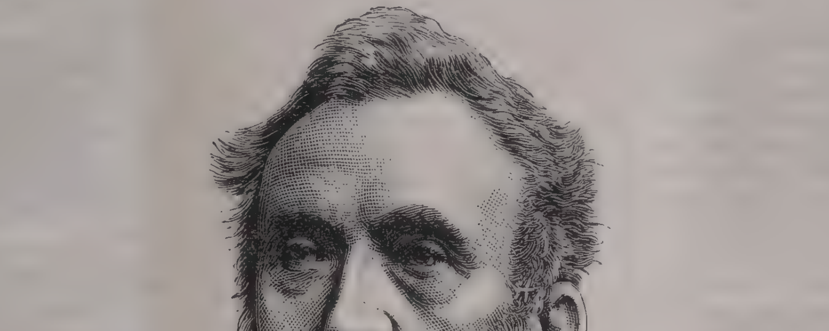
[REGISTERED AT THE G.P.O. AS A NEWSPAPER.

No. 822.] THURSDAY, OCTOBER 29, 1885. [ONE PENNY. POST FREE, 1½d.

MR. GEORGE MÜLLER.

IF there should ever come to be written, by an inspired penman, a list of those who, in New Testament times, have lived and triumphed by faith as did the heroes and heroines of Judaic history recorded in Heb. xi., surely the name of George Müller will occupy no mean place in the wondrous catalogue. His life and work for the last sixty years afford one of the most irrefragable proofs that could be conceived, of the reality of the religion that is inspired by a simple faith in the Word of God, and the revelation of his grace through Jesus Christ—a proof infinitely more convincing than tomes of controversial literature.



Mr. Müller is, by nativity, a German, having been born at Kroppenstadt, Prussia, in September, 1805. He has, therefore, completed his eightieth year. After a somewhat reckless youth, he was soundly converted to God at a prayer-meeting in Halle, at the age of twenty. Says Mrs. Müller,* "He entered the house unconverted, far from God, and miserable; he left it a rejoicing Christian." With the new heart there came speedily a new and active life. He strongly desired to become a missionary — a wish that was not gratified, however, till late in life, when, at the age of seventy, he commenced those preaching tours in different parts of the world which have been the means of spiritual reviving to multitudes. With the view of undertaking Gospel work among the Jews, Mr. Müller came to London in 1829, and pursued his studies; but God had another sphere of work in store for him. Through Christian associations formed in Devonshire, whither he had gone to seek bodily health, he became pastor of a church in Teignmouth. He appears at this time to have formed conscientious objections to the receipt of any stated salary, thinking that the true attitude of the faithful servant was a simple dependence on God alone to supply temporal needs, without any human guarantee. "Since that time, now fifty-six years ago, though possessing no property whatever of his own, he has never received any salary, either as pastor of a large church in Bristol, or as Director of the great Institution which he was permitted afterwards to found; nor does he, under any circumstances that may arise, ever take money from the funds of the institution to supply his own temporal wants, nor even to defray his travelling expenses in the Lord's service, as some suppose; but, whether in England or in other countries, is as wholly dependent upon the Lord now, for everything he needs, as when he first entered on this path of faith."

After two and a half years' work at Teignmouth Mr. Müller was led of God to remove to Bristol, where he began the ministry of the word, in conjunction with a godly Scotchman, Mr. Henry Craik, whose acquaintance he had made at the former place. He and Mr. Craik laboured together in the Gospel happily and successfully, till the latter was called to his rest in 1866. Mr. Müller did not confine his exertions to the field of pastoral service. In 1834 he founded the Scriptural Knowledge Institution for Home and Abroad, which has since then accomplished a marvellous amount of work in the establishment of Christian schools, the circulation of religious literature, and the furthering of missionary operations.

In the following year was begun the work among orphans with which the name of George Müller is, and will in coming generations be, chiefly associated. From very small beginnings this institution has steadily grown to its present gigantic proportions, involving an expenditure for buildings and for the support of the orphans of many hundred thousand pounds. All this money has been contributed to the institution without one solitary direct appeal having been made to any human being. The founder laid it down at the beginning, as an axiomatic principle not to be departed from, that the tale of the needs of his work should be told into the ear of God only, as those needs arose. It is true that Mr. Müller has regularly published annual reports of the Orphan Homes, and the other branches of his many-sided work; but he truly says that these are but simple statements of past experience and accounts of stewardship rendered, and not in any sense appeals for help. Without at all reflecting on other methods, or even seeming to assume that Mr. Müller's plan is the only one that ought to be followed, in connection with the support of Christian institutions, it is very manifest that God has clearly set the seal of his approbation on these methods, and honoured the simple, child-like trust and confidence of his servant. That trust has many a time been tried to the last degree, but it has never ultimately been put to shame. We believe we are stating the truth when we say that the thousands of children under Mr. Müller's care, these many years, have never lacked a meal; though it is equally true that there have been times not a few when, as one meal was being prepared, no one knew where the next was to come from.

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Space would more than fail us to speak of the preaching tours and missionary labours of the veteran servant of God that have chiefly filled up his time during the last ten years. They are, however, recorded with much circumstantiality and simple grace of diction, by Mrs. Müller, and published by Messrs. Nisbet & Co., of Berners-street. In that volume appears the photograph of Mr. Müller, from which our portrait is taken. The same firm have issued, in three volumes, a "Narrative of some of the Lord's dealings with George Müller." From the publishers of this paper can be had an exceedingly interesting detailed account of the history of "The Bristol Orphan Homes," by Mr. W. E. Tayler. We pray that the bow of our much-esteemed and venerated brother may long abide in strength, and that he may be spared to show to the world that the best way of lengthening out a useful life is to believe implicitly in a heavenly Father's love, and trust in his unceasing care.

A MESSAGE TO THE CHURCH.

By Mr. GEORGE MÜLLER.

It is now nearly 1800 years since this short Epistle was sent to the Angel of the Church at Ephesus; yet we are all individually interested in what was written to that Church, for it is written, "He that hath an ear let him hear what the Spirit saith to the Churches." Therefore I am called to hear, because I have ears; and you are called to hear, because you have ears.

In the first place, when we read the Epistle addressed to the Angel of the Church at Ephesus, I consider that by "angel" we have to understand that he was a servant of the Most High, particularly caring for the spiritual well-being of the Church at Ephesus. The word translated "angel," both in Greek and Hebrew, means "messenger," and this individual is called a messenger, because he had to convey God's message to the Church. But while this is the literal meaning, with great comfort it applies also to those who serve *generally* the Lord Jesus Christ. He says, with regard to the Angel of the Church at Ephesus, that he is in the hands of the Lord Jesus Christ, to be watched over, to be upheld, to be cared for, to be in safety; and this we should particularly apply to ourselves, if in any little measure we seek to serve the Lord. He is our helper, he is our keeper, and we are in safety only in his hands. Let us see to it, therefore, we do not practically say: I can do without the Lord Jesus Christ. That is the sign of danger, when we seek to get away from Him.

We have further to notice that the Lord Jesus Christ walked among the candlesticks; and, though churches are no more to be found with the same measure of Gospel light as 1800 years ago, nevertheless we may still say, for our hearts' encouragement, that the Lord Jesus lives. How is it with us? What are our trials, what are our difficulties? for the Lord Jesus is looking on to see how it is with us, and how we behave ourselves. Yes, He is in the midst of his people. We do not deserve it. Our sins have been so many, our departures from the truth have been so great, that the Church deserves no longer that the Lord Jesus should be in her midst to care for her. The Israelites sinned frequently, and provoked the Most High many times; yet the cloudy and fiery pillar was not taken away during the whole forty years. So it is now; the Holy Spirit is still in our midst; the blessed Jesus, in the Person of the Holy Spirit, is ready to do us good. If we find that we need anything, let us come to Him; only let us see that we walk under the eye of the Lord Jesus Christ. He sees everything that goes on, and hears everything that takes place in our midst. How important, then, when we meet for worship, for meditation on the Scriptures, to see to it that there is no formality, and that we do not grieve the heart of the precious Lord Jesus Christ, who has come among us that He may refresh us, and that we may have joy, and not sorrow.

With regard to the message to the Angel, we have to notice this, of deep practical importance. Before a single word of reproof is spoken, all that which is good and right in the man of God is first noticed. And this shows us how the Lord Jesus Christ acts with regard to his saints. He does not despise *all* that they do, because this is wrong or because that is not quite right; but He sees what is right as to the spirit in which they act. He takes notice of all. He commends to the utmost what He can commend; but, at the same time, He does not connive at evil and He does not pass it by. And so it is with you and me. Any little thing that He can approve He delights to approve; but at the same time let us keep this before us that the Lord Jesus is not the minister of sin, cannot call good that which is evil, cannot approve of that which is contrary to his mind. And, therefore, after that He has approved of this thing and that thing and the other thing, He comes out with this—"I have against thee that thou hast left thy first love." It pains his heart to say it, but it must be said, though it grieves his heart to the utmost.

This is the practical point for every one of us individually. How is it with regard to the three years, the seven years, the twenty years, the forty years, the sixty years since we were first brought to the knowledge of the Lord Jesus Christ? How is it with us in comparison with that day when first, by God's grace, our eyes were opened to see our lost and ruined condition, and, for the first time, we were able to rejoice in Christ Jesus, and by faith in Him had obtained forgiveness, and stood before Him as just ones—that is, were justified before God, though vile, guilty, hell-deserving sinners in ourselves? How is it with us in comparison with that day? Is Christ to us what He was then? Is the word of his grace as precious as it was then? Do we love Him as we did then? Do the affections go out towards Him as was the case then? Or are we cold, heartless, formal? Oh! let us ask ourselves these questions. They are practical questions. We are here assembled together to obtain blessing for our souls, and it is well that there should be searching of heart among us with regard to this. And should any of us have to say:—My love is not what it was then; I do not care for the salvation of my fellow-sinners as I did then; I am not so prayerful; I do not delight in the Scriptures and in meditation as was once the case. If so, let us deeply humble ourselves, let us make confession—for here, in the case we are considering, the man of God is called to repent; he has to come back to his first state.

And for our comfort let us remember that there is a possibility of this being done; for, if not, our precious Lord Jesus Christ would not have called upon the Angel to humble himself, and turn from his ways back into the state in which he was before. And, therefore, let us honestly confess before the Lord our sins, and cry to Him for help, and that He will give us strength to turn from our evil ways and to come back to the state in which we were at first. The possibility remains, and Jesus is ready to lend the helping hand. Let us expect great things from Him, remembering his word, "If any man thirst, let him come unto Me, and drink." In our spiritual hunger and thirst let us come to Him, and we shall find how ready that Blessed One is to do us good. If we were all to act in this manner, there would be joy in heaven, as there would be joy if sinners were converted.

And are there any here who know nothing of this first love? Then let me tell you, you know nothing of real joy, real peace. Wherever you may have been seeking them, amid the vanities and pleasures of this evil world, you have not found joy, and never will. All you will meet with, is disappointment, and a guilty conscience. Therefore, come to Jesus. Pass sentence on yourselves, and accept what God so readily gives for Christ's sake.

At the Clifton Conference last year I particularly commended to beloved Christian friends a book, the title of which is "The Secret History of Romanism," by Dawson Massie (*Hamilton & Adams*, 2s. 6d.). I have read the book. All the documents from which the statements are taken, are step by step given, and I would press on those, who wish to be informed on the evil of Romanism, to make themselves acquainted with it. This book was then out of print, but has been republished since.

THE NEED OF VILLAGE WORK.

In The Christian of October 8 we find the following statement: "The villages and hamlets of England number about eleven thousand. Very many of them, I fear, are still without the light of the glorious Gospel." I regret to have to say that my small experience fully bears this out. During the last two months a friend and myself have been seeking to carry the simple "truth as it is in Jesus" into some of England's needy districts. In a village in Surrey we heard the testimony of an old man, who had been a Christian for some time, to the sad fact that for ten years he had been groping about in the dark because there was no one to lead him to Christ. "You know," he added, "the Gospel is not preached here."

So earnest was the longing in one little hamlet for Gospel truth that inquiries were made by the people, before the service closed, as to whether there could not be more meetings. As we were leaving the neighbourhood in two days, and could not come again, a Christian working man, who was present from a distance, undertook to carry on the meetings thus commenced, so we hope God has blessing still in store for this needy place.

A. M. B.

CURRAGH SOLDIERS' HOME. — Many letters from soldiers, who have left the post, are given in a little report of this Home. All are very grateful for the spiritual and social benefits they receive. Some have "established prayer meetings on going to new stations where there was neither institute nor home." The evangelistic services have been much blessed. The Temperance pledge has been taken by 150 soldiers.

MRS. BELL AND HER CUSTOMERS.

TALK ABOUT OUR GIRLS AND HOW TO PROTECT THEM.

(Concluded from our last.)

" 'A GIRL's good character is her best possession,' I used to tell them, 'and if she lets t be seen that she holds it as such herself, it's not likely anyone will try to rob her of it, for hey can see 'twill be but lost labour." The young should be warned, too, and that while hey *are* young, of the perils they are liable to meet; mothers should explain to them in a kind, erious way how easy the first downward steps are, and what terrible consequences come of little hings that *they* think only harmless fun and frolic—larking with boys in the street, or loud aughing and talking out-of-doors, or waiting about at corners. But that's generally the last hing a mother thinks of doing. If she catches ne of her girls up to any such games she drives her in, boxes her ears, and calls her a good-for-nothing young hussy, and thinks she's done all her duty, whereas she has only made the child ancy her harsh and severe, and determine to do he same thing again when her mother's back's urned. Since working-class girls must to a ertain extent run these risks, then working-lass mothers should spare no pains to fore-arm hem, as far as possible, but they surely needn't et them go out after dark more than is abso-utely necessary. It surprises me to see how areless some mothers are, even those who seem o be decent, God-fearing women themselves, in etting their daughters go strolling about in the vening with other girls who are often none of he steadiest. There's your sister, Mrs. Green, only last Thursday night I went over by the rain to see my brother, and was rather late oming home; in fact, it was past eleven when we got into the station here, and who should I ee loitering outside it with two or three more but her Margaret! Her mother, who had eemingly come out to look for her, appeared, nd took her off just as I arrived, but from what heard her say to the child, she seemed more oncerned not to let the other people in the house know how late she came in, than to impress on her what a wrong thing she was doing. After ll the trouble she had about Bessie, too, I should have thought it would have been a warning to her!"

"Our Elizabeth always did spoil her children," aid Mrs. Green.

"And girls are so headstrong nowadays," aid Mrs. Plumb; "they will have their fling, no matter what you say to them. If they take t in their heads to go out, it's no use to try and keep them in."

"But, dear me! it's not for young girls in heir teens to decide what they'll do or not do," aid Mrs. Bell, decisively. "It's for them to act according as their mothers bid them, not as hey take it into their own silly heads."

Mrs. Plumb and Mrs. Weeks both laughed outright. "*Ought to!* I daresay," rejoined the atter; "but who's to make them do what they ought?"

"Who? Why their mothers, of course," was Mrs. Bell's answer. "And if they won't mind heir mothers, then the fathers should exert their authority. But they ought to be trained to obedience from the beginning, and kept to it."

"Easier said than done," was Mrs. Plumb's comment.

"Tell me this, now," said Mrs. Bell, in her energetic way; "do you suppose poor folks' children are born with worse natures than gentle-folks' children?"

"I should think not, indeed," was the answer she received from her three customers simulta-neously.

"Well, then, how is it that while our little monkeys think they're to act independent as soon as they get to be thirteen or fourteen, young ladies are kept under control till they're grown up, and long after that. Why, even Miss Cary often speaks of her mother not allowing her to do this or that. Young ladies have their faults, of course, just the same as poor girls; but their parents do succeed in keeping them within bounds and submissive to rules, and, as a consequence, they're saved from many of the dangers that beset a working-class girl."

"There's truth enough in that," Mrs. Weeks assented. "I know when I was housemaid at Mrs. Herbert's, round in the square, our young ladies never crossed the door without leave, not while they were in their teens, even in the day-time, and as for going out at night Miss Emily, when she was two-and-twenty, was never allowed to be out alone after it was the least bit dusk, unless it might be just across the square to see her cousins. They used to grumble at their mamma sometimes for being so particular, but they had to do as she wished—never dreamed of anything else."

"And you should make your girls do the same," said Mrs. Bell, "instead of treating them as the woman did who said when her children were good she gave them all their own way. They should learn from the first that they're not to do everything they take in their heads to do, even if it's not actually wrong. There's plenty of things not wrong in themselves that yet lead to wrong, and foul wrong too."

"That reminds me," said Mrs. Green, "of what the lady said that came to take our mothers' meeting yesterday. She spoke particularly about the training of children, and she said she had often wondered how it was that so many really nice, well-disposed, respectably brought up girls should fall into bad courses, and she'd come to the conclusion that it was, partly at any rate, because they were never taught *self-restraint* when they were little."

"Whatever did she mean by that?" asked Mrs. Plumb, while Mrs. Bell nodded approval.

"I wondered at first," said Mrs. Green, "but she went on to tell us. She said many mothers seem to think that children may be allowed to do whatever they like, in some instances, such as spending all their pennies—no matter how many they get—on sweets and such rubbish. Now, *a little* of what we like, she told us, is all very well, but if we go in for it always we shall lose all power of self-restraint, and by and by be quite unable to withstand the temptation if we happen to like something wrong. She'd often felt grieved, she said, to hear her Sunday scholars answer when she advised them against any foolish habit, 'Oh! but I like it, teacher,' as if that was quite reason enough, and she thought even children might be got into the habit of asking before they gratify their impulses, not merely, 'Is this wicked?' but 'Is it the best thing for me to do?' The great thing is, she went on, to use them to it from the first, and where that hasn't been done, the mother should exercise control over them till they learn to control themselves. That was what she said, and a good deal of it went home to me, for my Rose gets a penny every day from our landlady for running her errands, and off she goes to the sweet-shop as soon as ever she receives it. But I mean to forbid that in future. She shall have a box and save up most of what she gets, and at Christmas she shall take it out and buy herself a nice book or anything else she chooses that's sensible."

"Well, gentlefolks may be stricter in some matters than we are, but there's other things they're not at all particular about," remarked Mrs. Plumb, with rather a triumphant air. "I was reading in the newspaper, last night, that no matter how gay a young man in the upper classes may be, ladies and gentlemen will invite him to their houses, and encourage him to pay attention to their daughters just the same as if he was the best character living."

"Those who do so ought to be ashamed of themselves," said Mrs. Bell; "but I don't think many of us in Lamb-street have the right to cast a stone at them. You know what a fast-living young fellow Jim Ricketts is. Well, only yesterday I saw two of our neighbours here—creditable men and fathers of families—going along laughing and joking with him as free and easy as you please, and the wife of one of them came out to her door when they reached it and spoke to him quite friendly—indeed, I think she invited him in. And that's no solitary instance. But, dear me! there are the children going home from school; you mothers will want to be off to get their tea."

"We've had plenty of good advice of one sort and another this afternoon," remarked Mrs. Weeks as they left the shop, "but we mayn't find it so easy to follow it."

"Doing right is never over easy," said Mrs. Bell; "but, if you're really in earnest about, it you'll get help from above. If you mothers would only dedicate yourselves and your children to the Lord, then you'd have his Almighty strength to support your poor, weak efforts, and his loving smile to cheer you on amid all the difficulties and hindrances."

"That's just what the lady told us to do," said Mrs. Green, lingering behind the other women, "and," she added in a serious tone, "God helping me, I mean to try it."

L. N. H.

A CONFERENCE ON RESCUE WORK.

THE second autumnal Conference of Christian friends engaged in preventive and rescue work of young women and girls was held on Monday week in Lower Exeter Hall. The Conference was called by Mr. Edward W. Thomas and the committee of the institution with which his name is so widely known. At the morning and afternoon meetings only ladies were present, and Mrs. Francis A. Bevan presided over both these Conferences. Among those who took part in them were: Mrs. Webb-Peploe, Mrs. Wm. Fowler, Mrs. Malan, Mrs. Bishop, Mrs. George Williams, Mrs. Bayly, with representatives from the Mildmay Park Deaconess' Home, the Girls' Friendly Society, and the Metropolitan Association. In the morning, after some time had been spent in prayer, a paper was read, dealing with the perils of young people arising from disregard of parental authority, love of independence, idleness, self-sufficiency, love of company and finery, and neglect of Scriptural preceptive teaching. In the afternoon the topic was the duty of Christians distinctly to recognise that "marriage is honourable in all," the words of the Apostle being applied to young women of the poorer class as well as to those of higher social position.

At the evening meeting, presided over by Mr. F. A. Bevan, there was a good attendance. Mr. Bevan hoped the meeting would prove rich in suggestions from those who had long been engaged in the work of rescuing the perishing, that by the free interchange of opinions on the part of experienced workers they might be able to compare notes as to the best methods to be pursued—they might be greatly strengthened for fresh efforts in the same direction.

The first speaker was Mr. Weylland, of the London City Mission, who depicted the field of work presented by London haunts of sin and sorrow, showing the terrible surroundings amidst which so many young girls and women live. He recommended that all who were rescued and placed in Homes should remain long enough to overcome the terrible craving for intoxicating liquor.

Mr. A. J. S. Maddison, of the Female Mission, addressed himself to the topic of seeking and saving in the streets of our great city. He was cordial in his praise of women's work in certain districts which they had privately and unostentatiously taken up, and every heart in the Conference went with him when he went so far as to demand that there should be help and encouragement given to every fallen woman who wishes to abandon her evil life.

Mr. A. W. Ireton sketched the work of the Midnight Meeting movement from its first gathering in the West-end, when seventeen poor women were rescued, down to the present time. He powerfully showed that it was the bounden duty of Christian people to take the Gospel to those who, in their hardened and lost condition, would not come to the Gospel.

The closing address was given by Mr. W. Batchelor, of the Church of England Temperance Society, who showed that even in such gloomy places as police cells the work of seeking and saving might be successfully carried on. Some time was spent in conference upon the leading topics on which the speakers had given addresses.

MR. JOHN CHAPMAN has been going over pretty nearly the same ground he went last year, visiting Derby, Nottingham, Stockton-on-Tees, and other places. He has had again the joy of seeing many souls led out of darkness into light.

DUST ON THE KNEES.

A CHRISTIAN minister, leaving a house where he had been praying, noticed dust on his knees, which he speedily brushed away; but it was nothing to be ashamed of—it was his commendation, that he had been comforting and helping some sorrowful, sick or dying one.

Men who are thoughtless and indifferent at other times, when they are afflicted and in great pain, will want the help of the man with dust on his knees. One day a minister was hastily sent for to visit a man who was suffering much bodily pain, and still deeper anguish of mind. He had often heard the Gospel preached, had felt deep convictions, and shed many tears. He had often resolved to give himself to God, but as often his vows had been broken, and he had been led away by ungodly companions. Now in sickness he was greatly alarmed; he feared he was lost, and wished for the help of the Christian minister. The minister came and told him of the love of God to poor perishing sinners, and offered prayer for his salvation. He exclaimed, "Oh, what a sinner I have been; my sins helped to crucify Jesus, to drive the nails through his hands and feet, and to plunge the spear into his side." He was told that the way of salvation is by Jesus, and urged to "Behold the Lamb of God, that taketh away the sin of the world." Again prayer was offered for him; hope dawned upon his mind; he said, "I believe I shall not rise from this bed without pardon." Soon after he was led to believe in Jesus, and appropriate to himself the merits of his death; and then with joy he exclaimed, "Oh, what sins I had, bundles of sins, loads of sins, wagon-loads of sin, but they are all gone, Jesus has taken all away." Dust on the knees had helped him to salvation.

"Is there anyone who can pray?" asked a poor man who had fallen from the train on to the rails, and was fearfully crushed. As his companions gathered around him he gasped again, "Is there anyone who can pray? Oh, pray for me!" All faces turned away from the ghastly scene. A Christian engineer, a man who had often prayed in dusty places, and who had many times appeared with dust on his knees, came forward and offered a most touching prayer. All the men doffed their hats and bowed their knees, while many a tear fell down their faces. A minister was sent for, but before he came the spirit of the man had passed away. How beautiful must that pious engineer, and the men who gathered around him with dust on their knees, have appeared in the eyes of God and angels.

A man seeking work in a place of business was summarily refused, as he could produce no credentials nor recommendations. As he sadly left the place, one of the proprietors, noticing dust on his knees, inquired the cause. The young man confessed that before he started out in search of work he had gone to God upon his knees, asking that his guiding and directing hand might be upon him. The proprietor was not a religious man, but he remembered that he once had an employer who was accustomed to have dust on his knees. He decided to engage the man without further credentials, and found him through many years a faithful servant.

When a man comes from his chamber in the morning with dust on his knees; when a man leaves his vestry for the pulpit with the same mark; when he comes from the suffering and the dying with this token, it is a sign of high privilege—the privilege of going to the throne of grace. It is a mark of faithful service; it is a token that he who bears it is higher than the highest, mightier than the mightiest, one of the lights of the world, and a blessing among men. Such men are wanted in greater numbers, as a breakwater against the tide of sin which is ever breaking in upon us, and to stand in the gap before the sun that the plague may be stayed.

Tunbridge Wells. E. BALLEY.

THE SIXTH VIAL.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

THE drying up of a river is a gradual process. The river may be passable before all the water is quite gone. So, if the drying up of the River Euphrates refers to the waning of the Crescent, and the continued decrease of Turkish power and territory, so the obstacles that stand in the way of the fulfilment of God's promises may be gone while Turkey has nominal hold of the land of the Jews.

The downfall of ancient Babylon was accomplished by the drying up of the bed of the River Euphrates. The besieging army constructed a new channel, for the waters of the Euphrates, turned the stream off from the city, and so dried up its old bed. The conquering army got possession by marching along the old bed of the river that they had drained. The incident is laid hold of by the prophet in the Book of Revelation to show that "the drying up of the river" is clearing the way for that hour when "Great Babylon" shall come in "remembrance before God." It is during the time of the Sixth Vial that it is said, "Behold, I come as a thief." We see the reiterated proofs of God's hand in the demolition of Turkish power. One province after another, one territory after another, is wrenched from the Sultan's grasp in spite of every alliance and every treaty. The Great Powers combine to secure the integrity of that Empire, only to show how utterly unable they are to hinder the fulfilment of God's Word.

Surely no age has been so often warned as this age has! Every fresh movement in the East makes the purpose more distinct, and the impending crisis more inevitable. The world is suddenly startled by each step in the incessant decline of Turkish power; men are struck for a moment by the inexplicable repetition of the same drying up of the river, then they fall back, and think it has come to nothing. No doubt there may be a little calm between the very last warning and the final act, so that there may be more danger in the moment when it seems calm than when the warning is ringing in our ears.

The world's day of probation is timed to the fraction of a second. One time ran out (14 generations) from the time of Abraham to David; another, from David to the Captivity; another time, from the Captivity to the birth of Christ. Our time is the last of this dispensation; and how far gone it, indeed, must be! We are near the time of the first resurrection; there is expectation in the air, and sudden surprises are looked for now, and felt to be the characteristic of the age we live in. "The time of the dead is at hand that they should be judged." Their long, silent sleep is fast drawing to its close. We are nearing the break of eternal day: "The kingdoms of this world will become the kingdoms of God and of his Christ." There will no longer be Bismarcks, and German Emperors, and Czars of Russia, but the Lord will reign from pole to pole.

In this stirring age the active interference of God is becoming most solemnly apparent. Statesmen are but his servants, whether they intend to be so or not. The evidence of a secret guiding hand grows stronger with every event. The power that is so actively working works with a hidden hand. The approaching footstep of the Judge grows louder and more unmistakable. The path by which Turkey goes down (and so clears the road for the restoration of the Jews to their own land) and the power that shall give the finishing blow, are all predetermined. Just because Turkey holds Palestine, and the time is at hand for the restoration of the Jews, is Turkey suffering these Divine judgments. Palestine is situated (with a view to the position it is to hold in the Millennium) just at the corner of three continents, and the Mediterranean Sea was formed to make a way for Western nations to reach its shores.

Soon the mystery of God shall be finished, and "He will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations." What is that veil? We are surrounded by much that is unrevealed to sense. We have no capacity by which to recognise the presence of much that exists around us. Part is visible and part is unseen. The things that are seen are temporal, the things that are unseen are eternal. Not absent because they are unseen, but present. Is the glory of God a long way off? Is there not an impenetrable vail hiding the glory that shines all around us? Is the glory of God confined to some locality? Is it not shining in all its brightness all around us? We go out into the dark night and look at the sky, and we think how dull and dark the universe is. What a dingy scene, the little stars just sufficient to make the darkness visible.

But for the vail surely we should see it in another fashion, and the glory of God must be flashing and shining all through the vast spaces of the universe. The moon shall be confounded and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously. "The Lord shall be thine everlasting light, and thy God thy glory."

E. B.

MR. J. M. SCROGGIE AT KENDAL.

A GOSPEL mission has been held under the auspices of the Young Men's Christian Association, aided by Christians of all denominations. Mr. J. M. Scroggie's labours commenced on Oct. 4, and, during the fortnight of his stay, St. George's Hall, seating some 1200 persons, has been filled almost nightly. The great attention of the audiences and the solemn stillness pervading the assemblies were tokens of the Holy Spirit's presence. We do not speak of numbers but we believe many have come to the Saviour, while Christians have been quickened to work and backsliders have been reclaimed. The after-meetings have been greatly blessed, and many instances have come to light showing that the Gospel message has been simply received during the preaching of the word. We are sure that many remain still under deep conviction and we ask prayer that the work may go on. F. W.

SCRIPTURE READERS FOR IRELAND.—In a recent sermon in Dublin on behalf of the Scripture Readers' Society for Ireland, Rev. Dr. Neligan said there were now only fifty odd Readers employed, whereas there ought to be at least five hundred of them scattered throughout the island. Rev. G. H. Garrett, referring to the same excellent institution, said that while staying in the mountains of Donegal he found that the Reader was welcomed in ever house in the parish.

THE CHRISTIAN WORKMAN.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth"—2 TIM. ii. 15.

THE word here translated, workman, means a *Day Labourer*. Three qualifications are necessary: (1) Approved unto God; (2) Not ashamed; (3) Skilful in work. The command is, "Son, go work to-day in my vineyard." The labourer must first be a son — and this is the approval required. Knowing his position as a son, he can leave the results of his labours to the Father, and at the same time realise a personal interest in the vineyard as having a proprietorship in prospect. No idea of bargain comes in between the Father and son, the service is a service of love proceeding from sonship. Very different was the service rendered by the hired labourers—they *agreed* for a penny a day—and at the close of the day found fault with their own bargain. Those hired later in the day made no bargain, but trusted to the good faith of him who employed them, they were satisfied with the gifts of his grace. Then again, a labourer must work all day till evening. The Great Labourer said: "I must work the works of Him that sent Me while it is day" (John ix. 4). The life-day is all too short to accomplish the work before us. How faithfully and wonderfully the Lord Jesus fulfilled his work. He was approved unto God; for, at the beginning and close of his ministry, there came the voice, "This is my beloved Son, in whom I am well pleased." Then the night-time closed in on Him—the night of death—the dark shadows of human malice, Divine wrath, the curse of the law, and the power of the enemy closed around, and He said, "It is finished."

Our day for labour is drawing to a close. Presently will be heard the voice of the Lord of the vineyard: "Call the labourers, and give them their hire." The work must be examined, and then the question for each will arise, "Have I cause to be ashamed?" The work to which we have been called is the "work of faith and labour of love." Work, to be approved, must proceed from faith, and from nothing else, and the demand made on the world by the Church of God is a just one: "Show me thy faith by thy works." How much of so-called Church work in the present day is faith work, proceeding from simple trust in his words, and from the firm belief that He will shortly come again? It was this simple but stupendous faith that ever nerved the Apostle Paul for his life-work. No toil was too great for him, no suffering too heavy, for he knew that the purposes of God would be accomplished in spite of all the opposition and difficulty thrown in the way. So at the end of his work he could say: "I am not ashamed, for I know whom I have believed."

The examination that God will make of our work is a matter little thought of by the great majority of Christians, and yet how plainly is it taught. "Every man's work shall be made manifest, for the day shall disclose it, because it shall be revealed by fire," &c. (1 Cor. iii. 13—15); see also Rev. xxii. 12, Col. ii. 18. Not only the work, but the motives that prompted the work (1 Cor. iv. 5), and, further, every man's character will be made manifest at that time. "We must all be made manifest before the judgment-seat of Christ" (2 Cor. v. 10). How will work, heart, character, look in the pure holiness of Christ's judgment-seat? Insignificant service will shine out then, whilst so much that has been applauded and approved here will be consumed in the fire then. The cup of cold water, the alabaster box of ointment, the two mites will be richly rewarded.

If, then, we would not be ashamed, let us take heed to the injunctions of Rom. xiii. 12, "Cast off the works of darkness"; (Eph. v. 11)—"Have no fellowship with them"; (Heb. ix. 14)—"Purge your conscience from dead works"—remembering, "If we would judge ourselves, we should not be judged" (1 Cor. xi. 31). Bearing these principles in mind, we can better understand the results of the Lord's examination into the condition of his people, as revealed in the seven letters to the seven churches in Asia, recorded in Rev. ii. and iii. "His eyes are as a flame of fire." No mere surface work will pass his scrutiny. To the Church at Ephesus, He points out that all the outward activity and energy had been unsustained by the true heart of love, and therefore the work was worthless. Mechanical Christian work will bring no reward. His exhortation was, "Do the first works."

To the Church at Smyrna, the Lord points out that trial had been the accompaniment of work. He strengthens their faith, and teaches us the lesson that if faithfulness in service entails persecution, we are to persevere, for He Himself endured the cross despising its shame.

To the Church in Pergamos, He alludes to the home life, and discovers a measure of impurity lurking in the midst of much faithful work. Unless the Lord can approve our private life, He cannot bless our public ministry and service.

To the Church in Thyatira, He points out that Church work was a marked feature, but that intermingled with it was the activity of sin. There had been failure to deal with those who had been notoriously sinful in practice. The service needed purging from the unfruitful works of darkness, and in his closing exhortation He urges them to hold fast that which they have already.

To the Church in Sardis, He shows that profession of faith and correct statement of truth had been unaccompanied by the power of the Spirit in activity, "I have found no works of thine fulfilled before God." Correctness of creed satisfies too many; no mere lip-service will please the Master; the life and character must be formed by the word of God. How startling will be the appearing of our Lord, presently, to the professing Church, secure in her own estimation, and therefore sound asleep.

To the Church in Philadelphia, He commands faithful, active service, in spite of weaknesses through the opposition and persecution of the world. The Lord highly prized such work, it was the fruit of patience and faith in his promises, so He renews the blessed promise: "Behold I come quickly . . . I will keep thee from the hour of temptation." The weak state of the Church, and the overpowering presence of the enemy, is never to make us deny his name.

To the Church of Laodicea, He shows that nothing has been done for the Head of the Church, nothing suffered, nothing endured, no testimony raised, no sin dealt with. Self-satisfaction, ease, wealth, and unconsciousness of the true state of things both within and without, characterised them. "I have need of nothing," is the too common expression around us to-day. It seems hopeless to try and arouse the Church as a body, and so the Lord says, "If *any man* hear my voice I will open the door and will come in to *him*, and sup with *him*." A heart full of the Lord Jesus is the only power for active work, for living work, and in these days we cannot fail to observe how God is raising up *individuals* who are made centres of light and blessing. In all these churches the Lord has shown us the meaning of his words, *I know thy works.*

Skilful in work is the third feature of the approved labourer, "rightly dividing the word of truth." We have no power to *think* right (2 Cor. iii. 5). The Spirit must indite the thoughts. We have no power to *speak* right (1 Cor. ii. 13). The Spirit must give the words of the message—when thoughts and words are Spirit-taught, we shall minister the Spirit Himself (Gal. iii. 5). Orthodox statement unaccompanied by the Holy Spirit will produce no result—such work will be dead work. G. SOLTAU.

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"OUR STORY OF PROGRESS."

SUCH is the title of a little book before us, which tells the interesting story of Miss Robinson's work among soldiers and sailors during recent years. A brief preface says: "This little book is written as a sequel to the story of Ten Years' Work." The surprise of the soldiers when the good work began was expressed by a Royal Artilleryman, who said, "You are the first respectable woman who has spoken to me for eight years." Those days, however, have long since passed. One thing noticeable is that while the men formerly preferred classes and meetings among themselves, they now freely mix with civilians.

A full account is given of the various branches of the Institution, and how they have one by one sprung into existence. Readers will also learn how much is done on behalf of the soldiers' wives and families. "Orphans are maintained, girls fitted out for service, constant employment in needlework provided for soldiers' and sailors' wives, and thousands of garments given or sold at very low prices to needy families. The people are visited, the sick relieved, and food, lodging or other help afforded when required." An accompanying report, having special reference to the past year, says: "Never were we more happy as a household than now. An important and growing branch of our work is 'The Soldiers' and Sailors' Wives' Aid,' which for some years has been affiliated to the London Society for the Promotion of Female Welfare. The beautiful needlework of the women we employ is sold at their depôt, 47, Weymouth-street, Portland-place, W., and at their yearly sale of work in the Albert Hall." The donations and subscriptions for the year amounted to over £3,000.

The Sailors' Welcome, at Portsea, continues to be very successful. "More than 44,000 beds were let to single men last year. It is delightful to see how they can enjoy themselves without drink. The performances of men just back from sea are somewhat amazing. Here a man with plenty of money orders six eggs at once, just for a beginning; then six more. Another eats a good meal of hot meat, vegetables and pastry, and then orders it all over again." The demon drink, alas! does its work, and the poor victims find their way to the Welcome. Not long ago a man under the influence of drink tried to hang himself in his cabin; he was cut down just in time to save his life. About £1200 is needed to clear off the building debt, after which there will be no further anxiety as to finance, the house being self-supporting.

The Alexandria (Egypt) Branch of the Institution also has its report. The story of its progress is, indeed, an interesting one. Those who have sons in the army or navy must appreciate the great value of these Institutions.

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.—The annual report states that the colporteurs' sales have exceeded those of the past year, and of any year, by several hundred pounds, though accomplished by 18 fewer colporteurs, reaching, with sales to book agents, the sum of nearly £9000. Eleven new districts have been started, 78 men have been employed, 90 districts have been supplied with books, and more than 40,000 Bibles and Testaments sold. Upwards of 1500 towns and villages are regularly visited by the colporteurs, and nearly 25,000 magazines are sold every month. Several communications are inserted, speaking of the great good achieved in rural districts by the men through visitation, &c. Rev. Cordon Jones is the Secretary; address, Metropolitan Tabernacle.

DR. PENTECOST ON ELECTION.—3.

WHAT SAITH THE SCRIPTURE?

WE have before said that the doctrine that certain persons were from all eternity elected to salvation by the sovereign decree of God, for whom only provision in Christ is made and efficient grace given, while others are left without mercy solely because God did not choose to save them, is contradicted by all the plainest and most obvious meaning of the Scriptures which bear upon God's purpose of grace towards sinners. We cite a few of the more marked ones. We hold that obscure Scriptures must always be interpreted in the light of transparent ones. The larger declarations always include and determine the meaning of the smaller ones, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). How hard it is to cut this glorious declaration of Christ down to proportions which will enable it to fit that Procrustean bed of doctrine known among theologians and men generally as "election."

I cannot forbear to introduce an anecdote to illustrate the absurdity of this attempt. A certain distinguished and honoured teacher of theology, an advocate of the doctrine of limited redemption and particular election, was once upon a time examining a graduating class in which there was a particularly brilliant student; one in whom the good doctor took great pride. The examination took place in presence of a large number of eminent ministers and laymen. At the close of the examination the doctor, rubbing his hands with satisfaction, turned to his favourite student and said to him, "Now, Mr. A., will you be kind enough to give briefly and succinctly as you can a statement of the Princeton Theology?" In answer, the young theologian made a statement of the doctrine of grace as interpreted in the light of limited redemption and particular election, giving concisely the good doctor's line of argument and proof texts. The doctor was delighted, and rubbing his hands yet more briskly and looking at his guests with the light of triumph in his eyes, further addressed his favourite student: "And now, Mr. A., will you kindly tell us what Dr. T. teaches his students?" Dr. T. was the head of a rival school of theology who rejected the doctrine of limited redemption and particular election. "Oh, yes," replied the young man, "Dr. T. teaches that 'God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.'" Whereupon our good doctor excused the young man from further catechism and abruptly dismissed the class. It is reported that not a few of the visitors saw the point. I think that my hearers see it also, and will find it difficult to interpret the meaning of John iii. 16 in the light ot "particular election."

Again, "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come unto the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 8—6). To interpret this declaration so as to make it mean that God's elect are to be found among all *classes* of men, especially among kings and those in authority, is to torture the Scriptures and read into them that which is contrary to all truth. It was designed rather to teach that God's grace was a matter of universal application, and that, therefore, *even* kings and those in authority were to be prayed for, though they were or might be found conspiring against the truth and persecuting the Church of God. "For he (Jesus) by the grace of God, tasted death for every man" (Heb. ii. 9). Who will dare say that this declaration does not mean just what it says in all its grand and beautiful simplicity? "For the grace of God that bringeth salvation to all men hath appeared, teaching us," &c. (Titus ii. 11). What shifts are they driven to who are compelled to torture this passage into meaning that the grace of God that bringeth salvation to some men (the elect) hath appeared to all men. That is, that while *all* men are made to witness the salvation which is in Christ, He only brought it to *some* men. This also is to wrest the Scriptures.

If God's election is simply and only the synonym of his purpose of grace in Christ, then we can understand and rejoice in this magnificent declaration in connection with the ministry of reconciliation which was committed to Paul: "God was in Christ, reconciling the *world* to Himself, not imputing their trespasses unto them. . . . For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 19—21). Here is a preacher who himself belonged to the elect nation, preaching the Gospel to the "outcast" sinners of the Gentiles, who, in times past, were not God's people, and were hated and despised by every Jew as the "non-elect," speaking of himself and them under the common pronoun "we," because he saw clearly that they both stood related to God in his common purpose of salvation according to the "election of grace." Paul understood the difference between the election of the Hebrew race for a special purpose and the "election of grace," which included all men who believed or should hereafter believe on Christ through the preaching of the Gospel. I cannot but feel sorry for the man who must go preaching the Gospel with these texts in his mouth, and at the same time a conviction in his mind (I cannot think such a conviction ever lodged itself in the heart of any Christian) that they are the sheerest mockery to many if not to the most of his hearers, for the reason that God never intended the Gospel for them, and only commanded it to be preached that He might have a justification (?) for their damnation. This is no less a mockery because the particular souls who are to be saved or damned "according to the election of grace" (?) are unknown to the preacher.

WHO THEN ARE THE ELECT?

We have seen that election, so far as it refers to God's act or choice, relates not to certain individuals at all, but to his gracious purpose of salvation toward all men through and in Christ. It is proper at this point that we should make inquiry as to who the elect are according to this purpose of grace.

(*a*) *Not all men*, for the reason that all men are not saved. They only are the elect who are saved, and they are elect only when they are saved, *not before.* God had chosen that men shall be saved in Christ, "through sanctification of the Spirit and belief of the truth." It is his gracious will that "all men be saved and come to the knowledge of the truth," but his purpose of grace, or plan of salvation, is confined to salvation through Christ, and so includes only those who fall in with this purpose by faith in Him.

(*b*) *Not those who from all eternity have been ordained to salvation by a sovereign irrevocable decree of God*, but who have not yet been efficiently called by an irresistible action of the Spirit of God. *Because it is clear that no man is ever spoken of as elect until he has taken his place and standing in Christ*, in whom only the election stands and that by his own free act, moved thereto by the Word and Spirit of God, given alike to all men to whom the Gospel is preached. Therefore the Jews, or the great mass of them, though they personally belonged to the *elect nation*, missed the election of God to *salvation* because they sought it not by grace, but as it were, by their own righteousness, through a fancied obedience to the law, both moral and ceremonial, as we have before seen (Rom. x. 1—3; xi. 5—7).

(*c*) "*The elect,*" then, in the general New Testament sense of the word, are synonymous with *the saved* (Matt. xxiv. 22, 24, 31; Mark xiii. 20, 22; Luke xviii. Rom. viii. 33, &c.). No man is elect until he has chosen God's choice for him; as it has been well said: "Those who choose the Divine choice are Divinely chosen. Those who reject the Divine choice for them are Divinely rejected." God's election of the sinner falls to the ground so far as all unbelievers are concerned, wanting their choice of Christ to make their election good. As if one who had been elected to Congress or Parliament should decline the election, such an election would be of no avail. They then are elect *whose attitude toward God corresponds to God's attitude toward them.* This is most solemn truth, and it behoves all men well to consider it, who are careless of their salvation, dreaming that God's election means practically that no man has any responsibility in the matter until he has been irresistibly called to a knowledge of his election by the Spirit of God. God's election is made from before the foundation of the world in Christ, and it includes all men everywhere, whereof they are informed by the Gospel. Man's election is secure in time, and only in that moment in time when he abandons all righteousness of his own and chooses life and salvation in Christ.

(*To be continued.*)

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SCANDINAVIAN SAILORS IN LONDON.

THE work among these men has grown so rapidly that almost every day, to my great sorrow, I have to send some away for want of room. At times we have had to lodge as many as fifteen or twenty in neighbouring coffee-houses, while they came here for food. The experience of past years has taught me much about matters connected with this work; and, having secured valuable assistance, I feel confident that the business part of the new Home we are anxious to build will be managed in such a way as to make it self-supporting. It has been impossible for me to find premises large enough, and otherwise suitable, within easy reach of the docks. I have, therefore, made up my mind to try, by the Lord's help, to raise sufficient means for the erection of a new building, built and fitted up for the purpose.

The Lord has sent me a dear friend in Lord Blantyre, who has not only promised £1000 towards the new building, but is giving me valuable advice as to designs. A suitable site can be obtained at a fair ground rent, but the buildings, &c., will cost about £7000; until the money is subscribed the lease cannot be taken up, and the work commenced. The new Home is intended to accommodate from 130 to 150 men, and to have proper accommodation for mission work, and some garden ground for games. It is of the greatest importance to have such a place, where the sailors, during their holidays ashore, can enjoy themselves with healthy innocent recreations within the walls of the Home away from the perils and temptations of the streets and the allurements of the gin-palaces. My greatest trouble now is to keep many of the men indoors when they have just arrived, and are thirsting for recreation. What is offered them outside too often poisons both soul and body.

Will any dear friends help me by receiving and distributing collecting cards? These, and the last little book about the work, will be sent to any friends writing for the same.

Yours truly, Agnes Hedenström.

88, *Leman-street, E.*

ON SANCTIFICATION.

By Prof. ARCHER BUTLER.

1 John i. 8.

WHATEVER may be the measure of sanctification which God bestows upon his children in this world, we can scarcely conceive its highest state unaccompanied by a longing for a state yet higher, clearly conceived, and sought with a personal consciousness (so far) of imperfection, and an ardent desire to still escape that remainder of earthliness that embarrasses the ascent. In fact, the belief of Christian perfectibility seems inapplicable to individual practice from the very nature of Christian holiness. Were a perfect man to exist, he himself would be the last to know it, for the highest stage of advancement is the lowest descent in humility. As long as this humility is necessary to the fulness of the Christian character, it would seem that it is of the essence of the constant growth in grace, however encouraged by holy joy and inward testimony, to see itself lowlier as God exalts it higher. It is as one who stands by the margin of a lake and gazes on his own image close beneath him; conceive this contemplation of himself borne gradually aloft towards the heavens, and the image which he still beholds as he soars will deepen in proportion as he rises.

Besides this operation of humility, it must be remembered that the spiritual life, if it be a progressive life, involves a progressively increasing knowledge of God. Now, though the spirit of man assuredly must brighten in purity as thus in faith and love it approaches the great source of all holiness, it must also appreciate far more accurately the force of the contrast between itself and its mighty model; nay, its very adoration, apprehending, as all affection does, more profoundly the excellencies of its object, must impress upon it its own comparative nothingness, and thus, as it becomes relatively more perfect, it may be said to feel itself absolutely less so. In truth, it is only piety, and piety fervent and exalted, that can really feel how immeasurably far it is from perfect holiness. There are distances so great, that all calculation of distance is neglected or impossible. We cannot tell how far is the nearest fixed star, and we know that the mass of mankind would conjecture it a few miles at most; could we approach nearer, we should, for the first time, learn how far we were. Surely it is so with our religious estimates of approximation to the light and glory of God. The earth-born crowd afar, if they think at all of the matter, never dream themselves so darkly, so remotely exiled; it is only he who struggles nearer, and much nearer, who begins at length to perceive the true amount of the distance.

I doubt not but it is the very genius of that Divine love which is the bond of perfectness, to be lovingly dissatisfied with its own inadequacy, and such a worshipper, in his best hours, will feel that, though love be the fulfilling of the law, his love is itself imperfect, deficient in degree, and deficient in constancy, and that in this life, it can at best be only the germ of that charity which, "never failing" is to form the moving principle of the life of eternity.

SOUTH LONDON MISSION.—A meeting of Christian workers connected with this Mission was held at the Victoria Hall, Lancaster-street, Borough-road, on Tuesday evening, October 20. Messrs. Rowland E. Ashton, Pluck, Cornell, Groves, Arnold, Sewell, and others addressed the meeting, speaking encouragingly of the different branches of the work.

"TREASURES OF DARKNESS."

Isaiah xlv. 3.

WHAT strength and comfort do these three precious words convey to the tried and perplexed child of God, revealing that hidden riches underlie God's secret and mysterious dealings. We shut up many of our plants, away from sun and light, in dark places, that they may strike deeper and take firmer root, and hereafter yield us far more abundant and enduring blossoms and fruit. "Light is sown" (Psalm xcvii. 11). A Christian lady said, "That implies a present burial and a sure resurrection in God's good time."

What a strong, opposing current the electric light has to pass through ere it can produce its effulgent brilliancy: in like manner many of God's children have to pass through times of sore temptation and darkness ere latent virtues can be brought into active exercise. See, for instance, John the Baptist in prison. What trials of faith he must have there endured, shut up in a loathsome dungeon, he who had served God from his birth, now cut off from all the joys and sweets of life, under sore and painful discipline and with no release till death. In all such seasons, when Satan tosses us recklessly about, let us look up and take courage; for all his opposition will only serve to remove from us the chaff that clings to the precious grain ere it is safely gathered into the garner of God.

I visited a mother after the death of her sweet little girl. She said, "My heart well nigh bursts when I consider, if I had only used other means, possibly my darling child might have lived." When shall we learn to look beyond the "ifs," to Him who overrules all to work out his own wise decrees? How much self-torture we should be spared, if we only trusted that our steps are directed by God, and called to mind that good saying, "If you trust, you do not worry; if you worry, you do not trust."

Many fancy themselves forsaken because "they walk in darkness" (Isa. l. 10). I knew one who wrote hard things and bitter against herself because she had no light; but it was her time of discipline and wrought out for her indeed "treasures of darkness." Never have I in any other life witnessed such abundant fruit of meekness, gentleness, and humility, till she issued from the furnace as "silver refined;" yea, more, even as "fine gold," to the glory of his workmanship who led her through paths of darkness into his own marvellous light. "Now we see through a glass darkly; but then face to face: now we know in part; but then shall we know even as also we are known." I. M.

SONNET.

"His servants shall serve Him."

HIS servants serve Him. Happy, happy they!
The perfect service of a perfect Lord,
With duty and desire in full accord,
Is Heaven indeed; 'tis rapture to obey
When love constrains, unwearedly, alway.
Alas! in seeming service, often now,
To some veiled form of self we basely bow;
Some worldly motive dims the heavenly ray,
And thus the prize of service true we miss:
'Tis perfect sunshine that makes perfect day.
In heaven, the radiant, all-inclusive bliss,
The brightest glory of their crown is this—
They from their Lord's loved precepts never
Him with exulting joy his servants serve. [swerve;

Newman Hall.

FEMALE MISSION TO THE FALLEN.—The twenty-seventh report says: "New and better premises have been secured at North Kensington for the Home, and the work has been marvellously blessed of God. Many rescued ones are testifying to the change wrought in them. A week's mission was held in one of the worst parts of the neighbourhood, by which some of the most degraded were reached." Little girls, too, who were found in danger, have been placed in schools, under the new Act. Altogether about three hundred have been placed in various Homes during the past year. Those not fit for hard work are sent to the Home for dressmakers. Communications should be made to Mr. Maddison, the Secretary, 32, Charing-cross, S.W.

CHRISTIANS AND POLITICS.

WE have great pleasure in publishing the following letter, which has been addressed to Mrs. Josephine Butler:—

Dear Mrs. Butler,—There is one point which I have not yet heard touched upon in such of the meetings for the promotion of social purity as I have attended or read about. To me it seems a most vital question.

Stirring appeals have been made to the electors both for the Municipal and Parliamentary elections, not without effect. The people are, I believe, really alive to their duty, and are desirous, honestly desirous, to elect pure and good men. Many of them are seeking to obtain pledges from the candidates as to their intentions on questions of social purity.

But all their desire to do right, and all the labour you and your fellow-workers have bestowed, in rousing their consciences; all that Messrs. Stead and Booth, and Rebecca Jarrett, have endured and done, will be utterly thrown away, unless pure and honest men will come forward as candidates. Candidates who will act fearlessly, independently of party trammels—that is the pressing need of the hour.

To illustrate my meaning, I, as a householder, would gladly vote in the municipal elections on the right side. For a considerable time I was not aware how and when the elections were to take place. After many inquiries I found that there are practically no elections in my parish or ward, because there is no contest. Unless some one comes forward to contest a seat the actual members of the Board of Guardians or Vestry proceed to re-elect themselves. No one else apparently comes forward. I have lived here three years and a quarter and have not once been called upon to vote for anyone, either on Vestry, School Board, or Board of Guardians.

A friend of mine, a householder in the North of London, connected with rescue work, is most anxious to use his vote aright in the coming Parliamentary elections. He has asked definitely the intentions of both the Conservative and the Liberal candidates. One gave him an evasive answer, the other a denial. He does not feel that either is the fitting man, but unless some one else comes forward what is he to do? It is of no use interrogating candidates unless you can bring up some one to supply their place.

I do long that the Christian men of this country, the spiritual men, who can see God above all distinctions of party, and are not afraid to do right, should rise to the occasion, and come forward offering themselves to stand in the gap. I do not believe that in the present state of affairs the electors would allow pecuniary burdens to fall on those whom they knew to be loyal men, but poor in this world's goods. We have too long divorced things temporal from things spiritual. It is time that our Christian men should sacrifice themselves on the altar of their country. Of course it is a sacrifice. It is much pleasanter to sit on a Church Committee than a Parliamentary Committee. It is much more delightful to address an open-air meeting, and know souls are being saved, than to sit night after night in debates about bits of national business. But if our Christian men will be willing for this sacrifice, and offer themselves to God to be used in the government of the nation, as freely, as unreservedly, as they have offered themselves to Him to be used in the organisation of evangelistic movements, then God's name shall again be honoured in our land, ay, and in other lands, and England will be saved from what else must surely come to pass—revolution or anarchy.—Yours in the Lord,

Charlotte C. Murray.

10, *Drayton Park, Highbury, N., Oct.* 20.

Y.W.C.A., SIDCUP.—It has been the privilege of this branch to have another time of refreshing. Special meetings have been addressed by Miss Ellis, of Chelsea, and other friends. This branch was started three years ago, and sixty-three members have been associated with it. Mrs. Billett, Westwood, Sidcup, will heartily welcome any to the Bible-readings, on Lord's-day, at 3 p.m., and the Tuesday evening meetings at 8.

A THRILLING MORAVIAN STORY.

LAST Thursday afternoon a meeting on behalf of these missions was held in the rooms of the Y.W.C.A., 17, Old Cavendish-street, Major Fawkes presiding. Addresses were given by Rev. A. G. Hettasch, Moravian missionary from Genadendal, South Africa, Colonel Wardell, R.A., Captain Fawkes, R.A., and Rev. J Henry.

The three officers related what they had seen of the work of the Moravian missionaries in South Africa and the West Indies, during service with their respective regiments. They had excellent opportunities of witnessing the character of the work done at the mission stations. They knew some of the missionaries personally, attended and took part in their services, and, indeed, Colonel Wardell stated that almost the last work he did in Barbadoes was to preside at the annual missionary meeting of the brethren. The testimony which these Christian officers bore to the zealous and self-denying labours of the Moravian brethren was intensely interesting.

THE BEGINNING OF THE GOSPEL.

Mr. Hettasch, a venerable missionary, who has laboured unremittingly for twenty-seven years amongst the Hottentots in Cape Colony, drew forth the sympathy of all present by his wonderful account of the Lord's dealings through his servants. A century ago, George Schmidt, the first missionary (Moravian) to the Hottentots, was called to his rest. Part of his preparation for the pioneering work in South Africa was a six years' imprisonment in Bohemia, for the truth's sake. He landed at the Cape in July, 1737. About eighty miles from Cape Town he entered a valley called Bavian's Kloof (Baboon's Glen), where he preached the Gospel by word and example. On the spot where he preached his first sermon he planted a pear-tree. After several years of much hardship, he saw a small flock of fifty souls gathered around him, and among them were seven baptized adults. Soon open enmity and persecution broke out, and George Schmidt was compelled to leave the country. Before doing so, he gathered his little flock together, and addressed them from Acts xx., Paul's farewell words to the Ephesian elders. He gave his New Testament and pear-tree to one of the baptized; he saw his beloved Hottentots no more on earth. The Dutch Government prohibited the continuation of the mission among the natives.

FRUIT AFTER MANY DAYS.

Some fifty years passed away, and, in 1792, on Christmas Eve, three men were walking from the river Zondereind up to the Baboon's Kloof, to the spot where George Schmidt's hut stood. They rejoiced to find Schmidt's pear-tree. Soon the Hottentots were seen coming from the neighbouring kraals to salute the new teachers. Among them was an old woman, who brought out a book which had been carefully wrapped up in a sheepskin, and began to read to the missionaries, to their great surprise. This old woman, named Lena, was one of the Hottentots baptized by George Schmidt, and the book was the New Testament he had left behind him. (Here Mr. Hettasch removed the lid of a box made from Schmidt's pear-tree, and exhibited the New Testament to those present). This blessed book had been a silent missionary for fifty years. Much fruit of its ministrations was manifest. The year after the missionaries arrived they baptized seven adults, after five years they commenced to build a church, which could seat 1000 people, and after ten years' labours 1200 Hottentots were dwelling around them.

In 1806 the name of the place was changed from Bavian's Kloof to Genadendal (Vale of Grace). Nearly 100 years have passed away since the three missionaries renewed the work at this the first station in South Africa, and what is there to be seen to-day? A model village with 600 houses and 3000 inhabitants. The carpenters, tailors, shoemakers, blacksmiths, and other workmen have been taught in the Moravian schools, and have been instructed in their various pursuits by the missionaries. No intoxicants are allowed to be sold in the village.

It may be asked what have the Christian natives done towards the support of their own mission station? For about sixty years the station has been entirely self-supporting. A new school has been erected at the cost of £800, and four-fifths of this sum was paid by the Genadendal people. This school takes the highest place in the colony in the Government examinations.

A revival took place in the school in August last. Many of the scholars, especially in the three first classes, became anxious about their souls and began to weep while in school. The teachers were obliged to suspend the teaching, and the dear little ones were pointed to the Saviour. Many, indeed, professed to receive Him into their hearts. It was cheering to notice batches of children, from 30 to 40, meeting together in the open air for singing and prayer. This good work continues.

THE CORDS MUST BE LENGTHENED.

The church, nearly 100 years old, is much too small for the congregation. Although only seated for 1000 sometimes 1200 are crowded in, and on Easter Sunday last 400 had to be turned away as there was no accommodation for them. A new church to seat 2000 people is much wanted. The sum of £450 has been raised for the new building, but a large amount is still required. Not only have the natives been able to support their own station, but occasionally they have rendered substantial help to other missions. When there was great distress in St. Kitts, the Genadendal Christians sent their brethren a contribution of £53.

A GREAT CALAMITY.

A calamity has approached which threatens to destroy the people bodily and spiritually. They can no longer find employment in the surrounding country. The colony itself is in a wretched state. It has a population of 800,000 whites and 600,000 coloured people. The colony has a debt of £23,000,000, and there is scarcely any money. The consequence is, the coloured people, especially men and young girls, have to wander over the whole colony in search of work. The greater part of them are away from their homes and families; they are separated from the house of God and their pastor's care. Countless miseries have arisen. Vice is increasing, and it threatens to demoralise—yea, and to ruin—the whole village, to spoil the work of more than one hundred years. Family life is broken up. The influence of the fathers over the education of their children is lost, women and children are thrown into poverty and want. Husbands and fathers break their holy vows and forget their duty to support their wives and children. The condition of the poor women, children, and old people, is desperate.

The hearts of the missionaries are bleeding when they view this awful state of things. They tried to work against the evil. A Hottentot brother, a faithful child of God, is travelling three or four times a year along the line from Genadendal to Kimberley, where many are working. He visits the people, reading the word of God to them and admonishing them and praying with them. He brings back with him money and letters to the families at home. There are about 600 of the people at present in Cape Town, and their state also is deplorable. A missionary and his wife and six faithful native helpers from Genadendal are seeking out the lost and ministering to them. A church and school are greatly needed in Cape Town.

A NEW INDUSTRY.

The great question is, How are the workers to provide for the wants of the starving people? A new industry is proposed whereby the people may obtain sustenance at home and at their stations. After a cautious and thorough inquiry, it has been resolved to start the cultivation and pressing of the castor oil plant. The oil is greatly used in the colony for machinery, especially for the railways. The Government are anxious that this work should be introduced, and have promised to purchase the oil at a good price The missionaries are also going to start silkworm rearing, and for this purpose a wind-motor or water-pump for irrigation purposes, to aid in the cultivation of the mulberry tree, is needful Many things are necessary in connectio with the new work, for which Mr. Hettasch estimates from £400 to £500 will be required He sails on the 28th inst., encouraged by the hope that he will be supported in his arduous undertaking. Help will be most gratefully received by Rev. James Henry, Secretary of the London Association in aid of the Moravian Missions, 29 Ely-place, London, E.C.

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THESE MANY YEARS.

> "And thou sha't remember all the way which the Lord thy God led thee these forty years in the wilder-ness, to humble thee, and to prove thee, to know wha was in thine heart, whether thou wouldest keep his commandments, or no."—Deut. viii. 2.

THESE many years! What lessons they unfold
Of grace and guidance through the wilder
From the same God that Israel of old [ness
In the Shekinah glory did possess;
How faithful He, through all my griefs, and fears
And constant murmurings, these many years!

God of the Covenant! From first to last,
From when I stood within the sprinkled door,
And o'er my guilt the avenging angel passed,
Thy better angel has gone on before;
And nought but goodness all the way appears,
Unmerited and free, these many years!

Thy presence wrought a pathway through the
sea;
Thy presence made the bitter waters sweet:
And daily have thy hands prepared for me
Sweet precious morsels—lying at my feet:
'Twas but to stoop and taste the grace tha
cheers, [years
And start refreshed through all, these many

What time I thirsted, and earth's streams wer
dry; [gone
What time I wandered, and my hope wa
Thy hand has brought a pure and full supply,
And, by a loving pressure, lured me on:
How oft that hand hath wiped away my tears,
And written "Pardoned!" all these many years

And what of discipline thy love ordained
Fell ever gently on this heart of mine;
Around its briers was my spirit trained
To bring forth fruits of righteousness divine;
Wisdom in every check, and love appears
In every stroke throughout these many years!

Lord, what I might have been, my spirit knows
Rebellious, petulant, and apt to stray:
Lord, what I am, in spite of flesh and foes,
I owe to grace that kept me in the way:
Thine be the glory! Merit disappears,
As back I look upon these many years.

Thine be the glory! Thou shalt have the praise
For all thy dealings, to my latest breath;
A daily Ebenezer will I raise,
And sing Salvation through the vale of death—
To where the palm, the golden harp appear,
There to rehearse thy love through endless years

Thomas Edmund Reynolds.

CHILDREN'S SCRIPTURE UNION.—Portions fo the ensuing week:—Nov. 1, Exod. i. 1—14; Nov 2, i. 22, ii. 1—10; Nov. 3, ii. 11—25; Nov. 4, iii 1—12; Nov. 5, iii. 13—22; Nov. 6, iv. 1—17 Nov. 7, v. 1—12.

DUBLIN WORKING BOYS' HOME.—In thei eighth annual report the Committee state that th past year has, in many respects, been the mos prosperous which the Home has had. The suppor received has been more than usually generous, s that all their needs have been amply supplied Great improvements have been effected, the numbe of boys has increased, and so have their payments The following incident is given:—Just as th accounts were closing, a poor man who lay on hi death-bed sent £5, in grateful recognition of th benefits derived from the institution by his grandson. The address is, Denzille-street, Dublin.

EV. WM. ARTHUR ON PRESENT TOPICS.

THE PURITY CRUSADE.

HE following important letter from the venerable Wm. Arthur to Rev. H. Price ughes was read at the great meeting in Exeter all, on October 15 :—

Glenelg, Clapham-common, S.W.

My dear Hughes,—Frequently as I have to gret my inability to join in public assemblies, ldom is my regret so strong as in respect of the eeting of to-morrow evening. In common with ultitudes of quiet people, accustomed to defer authority and trust our public men, I have tiently waited for some sign of redeeming the omises given that steps should be taken to ing to justice criminals against the family, hose crimes had been partly exposed. No ch sign has appeared, and long delay tempts tience to turn to indignation.

Till judge and jury have spoken on the Armong case, it is not for me to say anything on merits; but if it was supposed that the osecution of Mr. Stead and Mr. Booth would vert expectation of public justice being moved ainst men who will never print their own oceedings, the reverse will be its result. It is aded that the prosecution of those gentlemen s necessary, because, in the language of *The ectator*, even mock crimes must be put down. then, public authority is bound to put down n mock crimes, in what position is that State ose public authority prosecutes mock criminals d screens real ones? Let the offenders who orm against themselves and against nobody e suffer whatever penalty the law appoints for f-accusing mock criminals. But if the authoes who cannot allow Mr. Stead and Mr. Booth escape let it appear that they can allow real minals to pass unchallenged, they will cause men who are watching by their hearths to , "The people's money and the Queen's hority are being employed to protect crime d put down exposure." The impression that s so is already well nigh driven home, and if y clinch it, they will have a reckoning with outraged family-feeling of the country such they seem not to anticipate.

Yours affectionately, Wm. Arthur.

THE HOUSEHOLDER'S PARLIAMENT.

t would be a grand thing if every elector in three kingdoms were to get and carefully d Mr. Arthur's new pamphlet on this subject, t published by *Messrs. Bemrose & Sons*. 1d. We nestly counsel our readers to further its cirtion in every possible way. We make some racts :—

"Every householder in the country has now ore him the question: Whom shall I choose nake laws for me and my house?

"Among the results of our new legislation it bvious that one of the most operative will be increased momentum acquired by the House Commons as an educating force in the nation. proportion to the number added to the electors be the additional readers of debates. If, n, you send up a noble man, animated by e and just Christian principles, you will aim ighteousness and peace, when you and your dren follow his speeches or votes your spirit be improved. If you, on the contrary, send one who will appeal to low motives, to red, animosity, evil surmising, your spirit be embittered. If you send up one who out office will oppose anything in order to get in, in office will advance what he condemned in er to keep in, your own manhood will be ered. If you send up one who will please licans, play-actors, and editors of easy ality, your family will so far breathe in ted air.

". . . . Let your candidates know that no rake ll make laws for the households of England. them know that men of the Baker Pasha np are never to sit in the seat of the lawgiver. them know that we are not going to have Benches of Justice one day boards for the ing of public-houses, and another day boards for the sheltering of the procuress. Let them know that we are not going to have our police employed in protecting traders in crime against society, and in crushing those who expose the crimes. Let them know that a Householder's Parliament must be one that will elevate and purify the family life of the land, from that of families now so ill-housed that decency is a physical impossibility, to families exalted, and yet so debased as to carry fresh corruption from satin saloons to the slums.

"The commission you are about to confer is a grand one. Of human powers the highest is the power of making a law. Of all law-makers he holds power in the noblest form whose Aye or No may pass or stop a law directly affecting the tens of millions of this United Kingdom, and indirectly the hundreds of millions of our dependencies. He whose Aye or No can influence for weal or woe, for better or worse, for peace or war, such a multitude of the creatures of God, can henceforth be no less than the chosen of many fathers: then let him be himself a choice man.

"In what spirit should we go to the choice of men to make laws for us and our children? First of all, in a spirit of thankfulness and love to God. By his good hand this nation has been wonderfully led. During the reign of Queen Victoria, population, territory, and wealth, churches, schools, and good works have notably increased, while crime, pauperism, and disloyalty have diminished. All our faults confessed, no nation enjoys such a heritage as that left by our fathers, and augmented beyond parallel in our own day by their sons. Let us go to the poll also with loyalty to the Queen. Let us go also in love and charity with our neighbours. Let neither party names frighten you, nor party cries excite your animosity. To make this great liberty inviolable, the Constitution now surrounds the act of voting with silence and seclusion. The elector acts alone with no eye over him but that of the King of kings. He puts his hand to paper, and that paper will never be traced back to him till the day of the opening of all records.

"The moment is a real crisis in the family life of the country, and it depends on the action of the householders in this juncture whether our general character shall rise or sink. Differing on measures, let us be one in aim :—Glory to God and peace among men. On the members returned it will depend whether efforts to give to every family a decent home and a fair opportunity shall be sped forward or thwarted; whether food and clothing shall or shall not be as cheap as the free markets of the world can afford; whether the sailor shall go to sea in a safe ship, and the private soldier and working officer have a fair apportionment of the military expenditure for their benefit; whether the bright brain lately born in a cot of scanty loaves shall have the chance of rendering all the service to the community of which it is capable, or shall be clogged with repugnant ignorance, and perhaps fret the nation with discontent.

"It will depend on the men returned whether publicans shall be able to boast that they bid one ministry go and another come, or whether the people shall have power to say to the public-house: "So far and no farther!" to say if they please, "Not here at all." It will depend on them whether the Blessed Day of Rest shall be held sacred, and shall continue to shed around it the benefits of reasonable hours, and half-holidays, and other days of respite; or whether, by opening museums, theatres, and all that follows, sixteen hours a day and no Sunday, which is now the lot of tramway servants, shall become the lot of many, and Sunday work become the lot of all except those who can afford Sunday play. It will depend on them whether we shall have bench, bar, and police, conspiring to screen certain criminals and encourage the trade in crime; or, shall have them doing their duty. It will depend on them whether newspapers will tell the news when it tends to divert improper men, and not tell the news when it tends to expose crime against the family committed by men of high life. It will depend on them whether England shall treat other nations as we would be treated, or shall rail at and excite them to war. It will depend on them whether leaders shall feel that in shaping either measures or policy they must count on a sharp check from their own supporters if they forget high moral principle. It will depend on them, in one word, whether the Householder's Parliament shall bring in brighter days or darker ones for our family life, and, by consequence, for the future of the nation.

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EVENTS IN SPAIN.

PROTESTANTS AND THE CHOLERA.

IN the October number of his *Quarterly*, Pastor Fliedner, of Madrid, says :—

It is a pleasure to see how these our brethren showed themselves so composed and courageous at the time of the earthquake, as well as during the far more severe trial of the cholera. We were able to send special help to Granada, Almeria, Saragossa, and other places. In Saragossa, the wife and faithful helpmeet of Pastor Sabio died of the disease. The general panic throughout the country, which was provoked by the Government through its frantic policy of last year, when it set up a sanitary cordon round the whole of Spain, passes all description. Persons coming from infected districts were prevented with fire-arms from entering the villages, as though they were wild beasts. Thousands fled like cowards; friends and neighbours of many years standing were abandoned faithlessly. So we esteem it our duty to proclaim publicly how our Protestant Christians showed themselves composed and ready to help, confident as children who know that they are safely kept in the hand of their heavenly Father, whilst thousands thronged to buy the oil of the lamp of the miracle-working virgin of Ping, till the sacristan who sold it fell himself a victim to the plague.

THE DECREE OF PIDAL.

Since the return of the Bourbons, no more violent attack has been made on the freedom of instruction than by the decree of the Ultramontane minister, Pidal, which was signed by the king on August 18, and designedly published on the 25th, in the midst of the popular excitement caused by the cholera and the conflict with Germany. It puts innumerable hindrances in the way of all private institutions, while at the same time, all the convents and ecclesiastical institutions are declared free from all these burdens. The design is to do away with all lay institutions, even the Catholic ones, and to bring all instruction into subjection to the clergy.

In reference to the Protestants, the 17th article says :—"If the founder or director of the free school declares that he will not submit to ecclesiastical inspection, the civil and university authorities will take care that the parents be made acquainted with this declaration; and besides this, the same authorities have the right of inspection, in order that the limits of constitutional tolerance in religious matters may not be transgressed." That means in plain English, that the Mayor is to cite the parents, tell them to what a terrible school their children go, and frighten them from sending them by all means in their power. Besides this, the religious instruction is to be watched in order that no word may be spoken against the Roman Catholic religion and its abuses. It is really the formal reintroduction of the Inquisition.

A TALK ON JERUSALEM.—Miss von Finkelstein addressed the children at the Gifford Mission Hall last Sunday afternoon, on "Life in Jerusalem." The felicity with which this lady presents modern life in the Holy Land, illuminates with fresh light many passages of the New and Old Testaments.

REV. SAM. JONES has been conducting a camp-meeting at Cartersville, Ga., where he lives. He preached against the men who are evading the Prohibition Law in Cartersville, and one Sunday morning his stable was blown up by dynamite. If he is the kind of man we take him to be, his zeal will be intensified. But everywhere, east, west, north, south, the supporters of the rum-traffic will stop at nothing in its defence. Rioting, barn-burning, and mobs are the ordinary weapons, and they will not shrink from assassination in obstinate cases. Such a traffic should have no friends.—*N. W. Christian Advocate.*

CHILDREN'S SEASIDE SERVICES.

THERE was a crowded meeting in Exeter Lower Hall on Wednesday evening last week to hear reports of seaside services held in various watering-places during the past summer.

Mr. T. B. Bishop made a statement showing that services were held at between fifty and sixty places, and all were attended with great blessing. The picture-leaflets, translated into thirty or forty languages, had been circulated by lady workers, and carried by the children into remote regions. Many places had been neglected for want of labourers, and prayer was asked that God would raise up more.

Rev. A. Stuart, of Holloway, who presided, gave an address, which recognised the increased interest in the conversion of children which now exists, and which he believed was largely due to the Children's Special Service Mission. He also thoroughly believed in the Scripture Union, as providing means for their spiritual growth. Among the indirect blessings flowing from the work is the furnishing of a scope for the energies of our young Christians. Many adults are reached as well as children.

Brief and lively reports followed from gentlemen who had conducted services during the summer. Mr. Douglas Hamilton spoke for the good done on the sands at Rhyl, where the unbroken unity manifested among the ministers formed a happy and notable feature.

Mr. E. T. M. Dennes told of the mission at Saltburn and Redcar. Lamplight services were held at night, to which many persons came who would not come by day. A special meeting was held for boys, several of whom were brought to Christ, and have become bright and earnest Christians. At this place the work was continued for a time by Mr. Green, who recited several instances in which children and adults were brought to God.

Mr. Josiah Spiers rapidly traced the history and progress of the mission, dating from Mr. Hammond's visit to this county in 1867. Let them resolve that a hundred watering-places shall be occupied next summer. Meanwhile, let their teaching be Scriptural, and free from "goodyism."

Mr. Arrowsmith hoped something would be done among boys during the Christmas holidays, through drawing-room meetings, wherever offered by ladies. At Llandudno, and the surrounding places, twenty-three friends from Oxford and Cambridge had worked with him in the summer. A most interesting work was done among adults. A long letter was read, written by one whom curiosity had led to attend one of the services where he was awakened and saved.

We have received a detailed account of the services held at Bridlington Quay, from which we make some extracts:—

This year has been a very bright and happy one, and fraught with much blessing. "I am hearing of hardly anything else than blessing amongst the girls," was a remark lately made. The same could, no doubt, be said of the boys. And some, no longer children, were brought to Christ to receive from Him forgiveness, peace, and joy. It was delightful to see hundreds of children with beaming countenances listening to short addresses in which the love of Christ was so tellingly set forth.

Two evenings in the week the boys had a meeting to themselves, conducted by one of the gentlemen, and twice a week the girls—these being held by ladies in the afternoon. In the evening, meetings were held in the Sailors' Institute for older children and adults, when the Gospel was most earnestly and lovingly proclaimed. There were meetings for young men, and an open-air service on Sunday evenings after church. The "Lantern Service" was one of special interest to the children. The mission began, August 10, and was concluded on the 28th. The services were conducted by Mr. George King, assisted by Messrs. Oswald Bird, Gordon Young, E. H. Stacey, C. J. Kennedy, and W. Bothamly.

A GOOD WORK IN BILLINGSGATE.

ON Tuesday, October 20, an invitation was given through the medium of large posters placed in the market, to the salesmen, porters, and others, to attend a meeting at noon in the rooms of the London Fish Trade Association, kindly lent for the occasion, to listen to addresses by Revs. H. W. Webb-Peploe and Archibald G. Brown. About 100 responded, and listened with much attention to the "old, old story." The chair was taken by Mr. Alfred Walters, who convened the meeting, and who is Secretary of the Billingsgate District Association, and himself a salesman in the market.

Rev. H. W. Webb-Peploe delivered an earnest address, interspersed with telling anecdotes. He remarked that one pretty general idea of a Christian was that he must be a muff. Never was there a greater mistake. Frequently the idea of a youth was that when he became a man he would go in for enjoying himself, drinking and gaming and cursing and sitting up all night, and so on, and that when he had sowed his wild oats he could look back and say what a glorious time he had had of it when he was a young man. Such a man as that was no man. Every one of us, when we got to thirty years of age, said, "Poor fool! he was just spoiling his manhood; he never knew what he was doing." It was not true manliness to drink as much as he could, and it was not true manliness to curse and to swear. True manliness seemed to him always to be something that was able to bear and forbear; when a man could bear any trial or suffering for the cause that was dear to him, then he was a true man. A man was no man because he played the fool with his body, with his time, with his tongue, and with his talents; but a man was a man when he was able to bear and forbear. The very noblest specimen of a man, that everybody would acknowledge to be a man, was the one that carried out the Christian doctrine in every single point of his life. For real fighting, for bearing, for rescuing the needy, whatever they would, the self-denying, suffering, patient Christian would carry out the idea of a real noble, honourable man. The real man was Jesus Christ, the carpenter of Nazareth; and if they wanted to be real men, they must come and join the Lord Jesus. If a man went in for drink, he would end by being a shaky, palsied fool; and so, if he went in for any other vice, there was nothing but a miserable and sad ending. And so with fame and riches, and any other earthly prize—it would have an end one day, and there was only one thing which could go further, and the value of which would continue beyond the grave. After referring to St. Paul's figures of the Christian as the soldier, the athlete, and the husbandman, he concluded an address which had been listened to with intense interest, by an earnest entreaty not to delay deciding for Christ.

Mr. Archibald Brown said that Mr. Webb-Peploe had been telling them what sort of soldiers they ought to be. He himself would like to act as a recruiting sergeant, because it was of no use for any of them to try to be soldiers unless they had entered into the army. Some people had an idea that they were going to play the soldier, but that was impossible unless they were in the army. A soldier entered into the army not by payment but by acceptance, and if they were to be saved they must accept the salvation which was freely offered to them, and enter into Christ's army by a simple faith in Himself and an absolute trust in his finished work. No man could make a good soldier unless he was really loyal at heart, and if a man was to be a good soldier of Jesus Christ he must have Him within his heart.

We may add, that a report recently received of the Association's work for the past year shows that much good is being done. The hungry are fed through the medium of free breakfasts. The Gospel is preached by the City missionary, Mr. T. Vicary, and other willing and consecrated helpers. A large library is provided for the use of the men, &c. Every effort is put forward to secure the spiritual and temporal welfare of those who frequent the market and neighbourhood. Help is needed to enable the Association to maintain, and if possible extend, the work, and this may be sent to the Treasurer, Mr. J. Newman, 9, Crooked-lane, E.C.; or to the Hon. Sec., Mr. A. Walters, 10, Billingsgate-market.

A WELCOME TO MISS MACPHERSON.

A LARGE number of friends gathered at the Home of Industry last week to give a welcome to Miss Macpherson on her return from Canada. She founded her remarks on Deut. xxxi. 6—8, showing how the promises contained in these verses had been fulfilled in her experience with regard to the work the Lord had placed in her hand; especially during the last few months, in crossing and re-crossing the ocean, in giving many precious opportunities of service on board, and in going before, step by step, in Canada, by preparing suitable and happy homes for the children.

Miss Granger, who went out with a party of children five months ago, told her experiences of life on board ship and in Canada. Miss Stock also said a few words about her visit to Canada, she having accompanied Miss Macpherson. An account of her visits to the children placed out in Canadian homes appeared in our last issue. Several branches of the home work were mentioned by Miss Macpherson, fuller particulars of which will be given in an "Occasional Paper," which will soon be issued. The present special need of the Institution is £500 for a Working Girls' Home, which is much required, on account of the over-crowded dwellings of the poor in the East-end.

Dr. Eccles spoke a few encouraging words about missionary efforts amongst the Berber races of North Africa, and introduced Dr. Churcher, a medical missionary, and two ladies leaving shortly for that mission field.

A GREETING FROM GERMANY.

MY DEAR SIR,—The good Lord has brought me back here quite suddenly, and almost unexpected by myself, as far as early winter is concerned, but I find everything so ready for a thorough work of evangelisation among the lowly of the East of Berlin; I find so many prayerful hearts here, filled with this one thought, "consecrated to the Lord," and really in earnest, that my soul is full of rejoicing and filled with a living hope of sure success for the honour and glory of my Master. Will you pray for me, and also ask for prayers from those earnest co-labourers in the work, the readers of The Christian, for this winter work in this great city?

I cannot tell you how happy I was when, on arrival here, I found that our friend, Count Andreas von Bernstorff, had organised at his Christian home, in Belwen-str., 29, a noonday prayer meeting. Even if but few attend as yet, what a power will come forth from this half-hour of prayer in the busy hours of the day, of the faithful ones of the city who gather here. Pray for us in the Aldersgate-street noonday prayer meeting also.

May the Lord strengthen your hands in this terrible fight you and we all have on hand. Give greetings to Brother Stead; I pray to God daily to strengthen his hands and heart. Thanks for that article by Brother Clark in No. 820—"Honesty in face of a Guilty Past." Greetings to the brethren.—Fraternally yours,

F. von Schluembach, German Evangelist.
Hohenzollen-str. 1, *Berlin, W., Oct.* 22.

SPEZIA.—The eleventh anniversary of the Spezia Mission Locale was celebrated on October 18. After a most edifying address from Mr. Edward Clarke, the superintendent, some fifty believers joined in observing the Lord's supper. One of the most impressive events of the day was the baptism of two young Italians, one of whom had served the Romish priest in the Mass; the other had professed himself a "free-thinker." The Spezia Mission itself, in a few months, will celebrate its twentieth year of service for Christ in this anti-Christian country.

MR. HAMMOND IN LONDON.

DRAWING-ROOM MEETINGS.

ON Wednesday and Thursday, last week, Mr. Hammond and Mr. Jos. Spiers conducted drawing-room meetings at Mrs. Gurney's, Ladbroke-terrace. The spacious drawing-room was crowded to overflowing. Many were found in he second meeting deeply moved, and a large number expressed faith in Christ. At the second day's meeting it was found that numbers who were anxious the day before were rejoicing in Christ. Mr. Spiers related a touching story concerning the conversion of three children fifteen years ago in his meetings, who are now each of them occupying positions of usefulness.

At the meeting on Friday in Dr. Sinclair Paterson's Presbyterian Church, a father related, n a very touching manner, the story of his little daughter's conversion at the drawing-room meeting. Mr. Hammond had been talking with a ittle girl who was evidently trusting in Christ; he then led her to this gentleman who was delighted to find it was his own daughter, whose heart was filled with new-found peace and joy. He was able to say she had already gained great power over a very strong self-will, which showed tself in a solicitous obedience to her mamma's wishes.

Each night the meetings have deepened in nterest, and the church has been constantly illed. Hundreds have remained to the inquiry-meeting. The touching incidents that have been related from time to time at the morning meetings would fill columns. A clergyman from the county of Norfolk, who had come up to town for the purpose of being in the midst of his work among the children, said he had recorded ninety girls of different ages who had given themselves to the Saviour and determined o live to Him. So obvious to him was the work of the Holy Spirit in these services that he would return to his own flock suffused with the energising influences and thereby communicate o them the vitalising power of the Divine life.

At the meeting on Thursday morning, Mr. J. E. Mathieson said the work had gone on at Mildmay since Mr. Hammond left. On Friday morning, though it rained incessantly, though he numbers were not so great as on other mornngs, the service was a most impressive one. Probably fifteen different persons offered a short prayer of thanksgiving. One gentleman thanked he Lord for the change in public opinion regarding the conversion of children, as also for the greater notice the churches were giving to the place that children should hold in the Church.

LETTER FROM REV. D. B. HANKIN.

Dear Sir,—May I express my thankfulness to ur loving Lord for sending Mr. Payson Hammond to us at Mildmay. Although the mission was held at the Conference Hall, I threw myself nto the work heartily, and am now reaping a most blessed harvest. Numbers of young people, boys especially, are rejoicing in their Saviour; hey have their prayer meetings two or three imes a week, and their happy faces testify to heir joy. I am much struck with the healthiness and spiritual vigour of these babes in Christ; hey are out and out for the Lord, and keep on bringing in new boys to sit down with them at he Gospel feast.

The conversion of children is no strange work o me, but I believe that the Lord is now workng amongst the young in a very definite way, nd if only co-workers with Him are on the ook-out for a blessing, and take care to welcome Jesus of Nazareth as He passes by, they will ee "far greater things" than any they have een as yet permitted to see. We are just now holding a series of evangelistic services, conucted by Mr. Legg, of Harrow, and evening fter evening we witness the conversion of young people. To Mr. Hammond I owe fraternal hanks, and I cordially commend him to the rayerful sympathy of the Church of Christ.—ours faithfully in Christ,

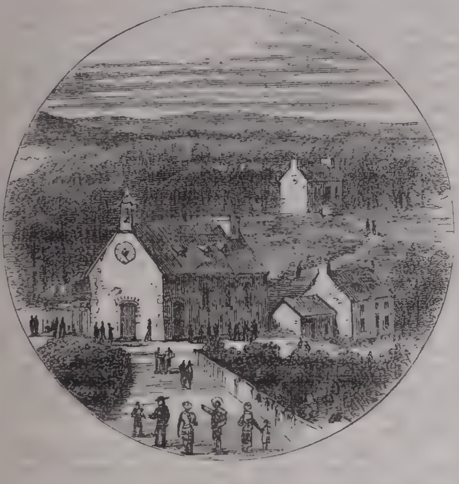
Daniel Bell Hankin.

t. Jude's Vicarage, Mildmay-grove, Oct. 23.

THE BRETON EVANGELICAL MISSION.

THE Bretons are cousins of our Welsh and Gaelic fellow-countrymen, and if Tre, Pol, and Pen, are distinguishing first syllables of the names of Cornish men and places, there seems to be even a nearer relationship between the inhabitants of the two peninsulas which guide the waters of the Channel in their inflow from the Atlantic Ocean, for such names are the rule in Brittany. The name of the chief station of this mission is itself an instance—Tre-mel. We have two towns named St. Ives in England, but the Bretons boast of having the body of that saint in their soil.

The land is spiritually very dark. Satan has most truly blinded the eyes of the people, and the Romish priests and shoals of nuns have been used as instruments to effect this. There are about two millions of Breton-speaking people in this north-western peninsula of France, over whom the Papal Church has obtained an almost universal sway. To succeed in this, they have pandered to the peculiar religious ideas of the people upon whom druidical forms of worship have left an indelible impression. The Romish priests found no difficulty in engrafting the venerated customs upon the Catholic ritual, and in elevating the old local heroes into papal saints, so that to-day, within twelve hours of our own shores, we may find a people more sunken in superstition and more priest-ridden than perhaps any other people in the world.



BEED

Christianity, doubtless, once had considerable hold in this district, but the Revocation of the Edict of Nantes here did an infamously perfect work, in extinguishing absolutely every Protestant community among these Breton-speaking people. They are, consequently, sunken in poverty and drunkenness, and such is their moral condition that their word is not to be taken in anything they say.

Among this people, a few friends in Wales, half a century ago, started a mission, which, after much uphill work, did not do more than make a slight breach in this compact mass of sin and wickedness. Not being able to bear the full strain of the work, the original founders appealed to the committee of the English Baptist Missionary Society, who generously took up the cause. The great increase of this society's work in Africa and Asia not permitting the necessary attention to be given to this small mission, they have decided to relinquish it, and an evangelical committee has been formed to take it up.

It is just now in a more interesting condition than it ever has been. The Trinitarian Bible Society has given the people a New Testament in their own tongue, and the whole Scriptures are already translated by M. Lecoat, the native missionary, who will in future conduct the mission. There are two day-schools for boys, with between forty and fifty scholars in each. The Bible is taught and explained to them daily. On this account the French Government will not give any support, nevertheless they insist upon an inspection of them to ascertain if the required standard is maintained. The girls are visited and taught at home by female Bible readers, a most useful institution. A little hospital, with four beds, gives shelter to the aged or sick who may need such watchful care and medical aid as Madame Lecoat can give. Preaching is carried on in the two main or larger buildings, and in twelve out-stations. The Government authorities favour M. Lecoat's efforts to evangelise. Several colporteurs, not supported by the mission, are under M. Lecoat's direction.

The whole of this good work is carried on for about £350 per annum, but the people are beseeching M. Lecoat to open preaching places and schools in their villages. Seventy pounds per annum would provide a preacher, colporteur, and house for meeting in any new district. French Protestants are too few and poor to help, and, not knowing the language, know even less than Englishmen do about this interesting people. The Baptist Missionary Society kindly allow the use of their buildings at a nominal rent.

One branch of this mission offers a very large field for influence. At the French arsenal town of Brest there are more than 30,000 Breton-speaking people, who know but little French, and who crowd out the straitened meeting-place. They cannot often be visited for want of further assistance. Workers, converts of the mission, are ready, but help is needed. Will friends come to our help. Any further information given by

W. L. Lang, a Member of the Committee.
1, *Oxford Villas, Balham-road, London, S.W.*

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Y.M.C.A. WORK IN SYDNEY, N.S.W.

ERE the good ship which took me out had anchored off the circular quay at Sydney, I noticed amongst the mixed crowd gathered to await our arrival several young men distributing cards, and throwing them on board to the passengers. My curiosity was aroused, so I picked one up, and discovered it was an invitation to the rooms of the Y.M C.A. I went, and was hospitably received by the general secretary, Mr. David Walker. During my stay in Sydney I cultivated this gentleman's acquaintance, and found he had an intense sympathy for young men, and the vigour and earnestness with which he met the many difficult tasks before him aroused my esteem and respect.

One of the best works connected with this institution is the opera-house services for non-churchgoers, held every Sunday evening in one of the theatres, where real, straightforward Gospel truths are plainly spoken, and where many have been brought to their knees before God. In the Secretary's little room many a wanderer has been reclaimed. Through this Christian agency many good situations have been found for strangers on the look-out for work. Many prodigals have been hunted up, and sent to the home in the "old country" so long neglected by them; and many a young fellow has been saved from ruin by its timely aid.

My advice to all who intend leaving English shores for Australasia is, to go to the Y.M.C.A. Christianity does not always mean "talk;" it teaches us to help those in distress, to feed the hungry, to clothe the naked, and take one's fellowman by the hand to help him out of the mire and clay; and this is my experience of the work done by these societies.

T. F. S.

THE PRUSSIAN BIBLE SOCIETY celebrated Oct. 14, in Berlin, its 71st year. During the past year over 72,000 Bibles and about 18,000 New Testaments were distributed. In addition to these nearly 47,000 school Bibles were disposed of.

SHAFTESBURY HOUSE, MARGATE.—The report for the past year of this young men's Seaside Home shows that the great objects of the institution have been kept steadily in view, and abundant evidence has been received of the spiritual good obtained by those who have sojourned there. To this fact many extracts from letters bear witness. As an outcome of the work, a prayer union has recently been established at the Gracechurch-street Y M C.A. by some young men on their return to London, to pray for blessing on all young men who have been there, and also on its managers. In some instances prayer has already been answered. All information as to terms, &c., can be obtained from Mr. Owens Mell, the resident Manager.

ONE DAY'S WORK AMONG LOST MEN.

FEW think of the weary, despairing men who morning by morning emerge from the Metropolitan prisons, Clerkenwell, Holloway, and Wandsworth. These men have sinned, but are they, therefore, to sink deeper and deeper into crime and lawlessness, or are they to be saved? The question is a very practical one, and must be faced in a practical way. As the man who has done wrong steps forth from the gloomy portal, he finds awaiting him old and hardened companions in sin. They know, too well, his day of discharge, and they are there to see he does not escape them. Left to these, left to himself, the poor fellow has no resource but to follow the old pursuits. Here and there one, with bitter repenting, may endeavour to break the chain; he soon finds no one will employ a convicted thief, while all the time tempters are at his side whispering how easy it is "to prig." In such case, isolated and unhelped, he is indeed lost.

But, even as he steps forth, friends are near; close by the gate of each of these prisons may be found an earnest company—the prison-gate workers. Inside the gate one of their number is engaged passing down the line, as the men about to be liberated stand mute in Indian file. giving to each an invitation to breakfast and a few words of warning and comfort. Then, as the men pass slowly out, the workers outside urge them to come to the mission-room, and thus escape temptation. To a new-comer, an inexperienced worker, it is a painful and saddening sight as one after another the men and boys pass out to freedom.

"All out!" is at length announced; and, crossing the street, we find in the mission-room some twenty or thirty assembled. Breakfast is served, and enjoyed heartily, by men long inured to hard prison fare. After breakfast, the Secretary of the St. Giles' Christian Mission, or some of his helpers, addresses the men in plain, direct, straightforward words of Gospel entreaty. Temperance is insisted upon—for drink is the great snare of such, and the folly and stupidity, in the long run, of wrong-doing are forcibly pointed out. There the unhappy men listen to plain words that nowhere else, and in no other circumstances, would they bear.

But this is only preliminary. A day's work among lost men means much more. Many of these accept cards for the Home in Brooke-street; many of them plead for "a chance." Well, let us go down to the Brooke-street rendezvous and see what is doing. Entering the new Home, passing through the waiting-room (crowded with applicants hoping against hope), and class-rooms and hall, we reach, on the second floor, the audience-chamber. Here Mr. Wheatley interviews the men. His first endeavours are to make sure the applicant is really desirous of well-doing; for, unless it be so, it is useless to waste time and money, when so many others are pressing forward. Long experience and considerable natural shrewdness have made him very expert in getting at the true state of the case. When, however, sincere repentance is manifested, sharpness vanishes, and he is tender and loving in seeking to lead the man to the one and only way of escape, in the pardoning love of Christ.

Meanwhile the convicts have arrived; for day by day a number of "long term men," those who have committed some crime of sufficient gravity to demand penal servitude, are discharged in the Home. These men are committed to the care of the mission, their allowance is paid over to the mission, by it to be disbursed on their behalf.

Here we have the "regular" burglar, one who has been five times in prison, has spent the most of his life within the prison walls, and appears to have come to the conclusion that "the way of transgressors is hard."

"Give me a chance, sir; I've never had one; I was trained for a thief. Try me. God helping me, I mean to drop it."

He is pointed clearly and directly to the only source of strength, and advised to unite himself with the praying company (of reformed men) who meet every Tuesday in the Home to wait on God.

The next comer was far differently brought up; but, alas! has fallen equally low. He seems sincerely penitent, and for him also a chance is provided.

So on through a long list—even in the course of this one morning what sad revelations of the folly and bitterness of sin! Blasted lives, homes broken up, wives broken hearted, children starving, fair fame and name gone through yielding to temptation. Criminals all of them. But are they to remain so? That is the simple question to be answered here. A helping hand, a loving word, a little real practical aid just at the right moment, and these, as many before have done, may become steady, honest, God-fearing, godly men. Round the mission are gathered many such even now in good positions in London, and before me, as I write, are letters from others in distant lands, who are seeking to serve and honour God, and, moreover, are doing all they can to save those fallen as they once were. They know, as do few others, the peculiar difficulties besetting a man who has been convicted of crime.

Three or four busy hours are spent in this interview work, most essential and necessary, and, moreover, requiring special tact and wisdom. This over, work must be found for these men. Humanly speaking, there is little hope of them unless employment be found, for hunger is a wonderfully potent ally of temptation. Hundreds of letters must be written, and many personal calls made, to secure the employment desiderated.

Then the Recorder wants to see Mr. Wheatley about some lads, fallen victims to the coiner's nefarious intrigues; or the magistrate at one or other of the police courts desires his presence in connection with some case; or the police commissioner requests him to call about some ticket-of-leave man. Away goes Mr. Wheatley, hither and thither, ever with the one intent, that of rescuing the slaves of crime.

Late in the day, when such official calls have been complied with, he recalls some sick convict, some dying man, out on special licence, and off he goes to carry the message of salvation to one who knows, and, it may be, cares little for its gladness.

Yet, again and again has he been led to speak just the word which, like a sharp arrow, has reached the heart. By the bedside of some sore-sick one, disgraced in the eyes of man, forsaken by all but his mother, I heard him the other day speak and plead until tears welled from the sufferer's eyes, as he exclaimed—

"Why, it seems you think there's mercy for me."

"Yes, that's exactly why I am here."

"But I'm too bad."

"Are you? Why, He came to seek and save the lost."

"But I'm a great sinner."

"This Man receiveth sinners."

"A sinner like me?"

"He saved the chief of sinners. You can't be more than that."

"Well, I s'pose I can't. The fact is you beat me all round."

"Let us pray about it;" and down he goes on his knees by the poor man's bed (while the mother is sobbing as if her heart would break), and cries to God that the blind eyes may be opened to see Jesus. And opened they appeared to be; so far as man may judge, that despised ticket-of-leave man accepts as a guilty sinner the King's mercy, and passes from death to life. This is real hand-to-hand grappling with souls, for which, in spite of the incessant demands of this great and growing work, Mr. Wheatley somehow contrives to snatch time.

It is late now—he has had a long day, the body is weary, but there is Mrs. So-and-so, that convict's wife. He knows she is badly off, he cannot go home without seeing what can be done for her. So down he goes to that back street in Whitechapel, finds her out, has a brief (and, by the way, rather painful) interview, gives a little present help, and promises to devise some permanent means of obtaining a livelihood for herself and starving children.

Yet awaiting him at the Brooke-street Home are countless letters from all parts of the world, claiming reply. Men in prison write, asking if, on their release, there will be a chance for them; masters and friends write from all sorts of places, giving accounts of the conduct of men (formerly criminals); men themselves write, overflowing with gratitude, and asking advice on some point from the only human friend they know; rescued boys write in similar strain, and somehow or other these must be answered.

Day by day employment must be found for twenty or thirty men and boys; clothing must be provided, tools in many cases found (to be repaid by instalments); and all this must be contrived and planned and effected to-day, for to-morrow will bring its fresh contingent of erring but professedly repenting ones, equally anxious to turn over a new leaf.

The results of this one day's work among lost men are registered in heaven, for souls have been born again, lost ones have been found, runaway husbands restored, wandering boys brought back, and the ranks of crime distinctly and manifestly thinned by the operations of the day.

If all this work costs money—and money it does cost—who shall say it is not money spent to the best and most remunerative purposes? A Christian gentleman, of considerable experience in police and prison matters, remarked the other day, "I don't know any way in which a hundred pounds a day could be more profitably spent than in such rescue work. With the actual results such as we know them really to be, I wonder the St. Giles' Christian Mission has not an income tenfold the present amount. The work it is doing is an untold benefit to the nation, as well as to the men themselves."

A visit to the Home, 29, Brooke-street, Holborn, would reveal more of the work than any description I could give; it would amply repay time and trouble. Failing this, a note to the Hon. Superintendent, Mr. George Hatton, 4, Ampton-street, Regent-square, W.C., would secure much interesting information. P.

OBITUARY.

THE BISHOP OF MANCHESTER.

WE regret to announce the death of the Bishop of Manchester, which took place last week at Bishop's-court, Higher Broughton. The event was sudden in the extreme, but it was not altogether a surprise to his medical attendants, who had had reason to regard it as a possibility. For nearly two months the Bishop had been unwell, and for some time he gave up all work, but latterly he was not entirely incapacitated from his official duties, though he was relieved of all unnecessary work. The cause of death was that which the doctors feared—a clot of blood flying to the heart and stopping the artery. The news of the Bishop's death created a profound sensation in the district. The warmest sympathy has been shown for Mrs. Fraser in her sad bereavement. At all public buildings the flags were placed at half-mast, and at many public meetings the deepest regret was expressed.

Dr. Fraser was born at Prestbury, near Cheltenham, in 1818. In January, 1870, he was selected by Mr. Gladstone to succeed Dr. Prince Lee in the bishopric of Manchester. He had no sooner established himself in Manchester than he began to impress himself upon the diocese as a man of boundless self-devotion, activity, and width of sympathy. He at once took the lead in all philanthropic movements, in all movements for elevating the social condition of the working classes, and in all movements for promoting union amongst different Christian bodies. He was honourably nicknamed "the Bishop of all denominations."

The deaths are also announced of Dr. Woodford, Bishop of Ely, and Rev. R. H. Marten, Congregational minister, Lee.

WESTCOTT-GREEN.—The open-air services held on Westcott-green during the summer were well attended, and accompanied with much blessing Mr. W. Umell, of Dorking, with other friends, faithfully testified of the Gospel of the grace of God.

REVOCATION of the EDICT of NANTES.

THE Egyptian Hall of the Mansion House was filled on Thursday afternoon at the eeting in connection with this commemoration. rayer having been offered by Rev. Dr. White, he Lord Mayor gave a rapid survey of the work f the Reformation in the various countries of urope, and contrasted Protestant England and rotestant Germany with Papal Italy and Spain nd Infidel France. He reviewed the history of he promulgation of the Edict of Nantes and nd its Revocation, affirming that the evils from hich France now suffered were largely due to he expulsion of the Huguenots and the substitu- ion of the infidelity of Voltaire and Rousseau; the suppression of the principles of Protes- antism in favour of Roman Catholicism. After welling upon the loss to France, he pointed out he gain to England and other countries from the ct of Louis Quatorze in driving his most indus- rious subjects out of France.

Rev. G. G. Daugars, in an impassioned and loquent speech, dwelt upon the history of the evocation. It was, he said, Cæsar contending gainst the Spirit of God. Dwelling upon the istory of the Huguenots between 1598 and 685, he showed how they had been deprived of heir rights, how king after king had sought to vade the Edict, and how the despotism of Rome nally conquered in the struggle, when through he Jesuits Louis XIV. signed the Revocation.

Dr. Stoughton's address was very scholarly, ut was only imperfectly heard. He said the evocation was really designed to crush religious berty, although it was professed to leave the uguenots liberty of conscience. The Huguenots ed the country at a fearful risk, and he drew a raphic picture of the flight of the refugees. dverting to the consequences, he showed how rench commerce was affected, and, although ot immediately, how French literature suffered. he lesson to be learnt from the sufferings of the uguenots was the need for a life of self-sacrifice. r. Stoughton concluded by moving a resolution at a medal be struck to commemorate the vents of that memorable day, October 22, 1685. aptain Phipps and Rev. Gossett Tanner also oke to the resolution. Much indignation was icited by Mr. Tanner's declaration that the ucifix was soon to be set up in St. Paul's as a centre of worship."

The speech of the day was that of Rev. Grat- n Guinness, in moving the second resolution, at a fund be raised to establish two scholar- ips at the Theological Faculty of Montauban rance), of the value of £25 each, to be held for ree years by two pious young men, born of oor Huguenot parents, to prepare them for the inistry in France, and also to help the dissemi- ation of evangelical truth in that country. mid some excitement he produced an old uguenot Bible, upon the flyleaf of which was entry dated 1745, recording a Huguenot ptism. This was a witness to the duration of the uguenot persecutions. He also produced another teresting relic in a Commentary upon the Apo- lypse, written by an anonymous Huguenot pastor 1685, just before the Edict was revoked, and rinted in London in 1688. In this remarkable olume, he said, the writer identified the Church Rome with the Babylon of Revelation, and nticipated the sufferings of the "two witnesses." fter touching upon the share of the Huguenots the English revolution of 1688, Mr. Guinness oduced a copy of the medal struck by Pope regory XIII. to commemorate the massacre of t. Bartholomew. He then gave some very teresting reminiscences of his visit to Spain in 70. Whilst at Madrid he found that in making new road the workmen had cut through the iles of ashes of the Protestant martyrs which emained as a witness of the *auto-da-fé* of the quisition, and he produced a packet of these red relics. Mr. Guinness concluded by ex- essing his wish to present the Bible as an fering to the cause of the evangelisation of rance.

Among the other speakers were Dr. Donald raser and Dr. Sinclair Paterson, who moved a vote of thanks to the Lord Mayor and Dr. White, who had taken the chair during the latter part of the afternoon. The meeting, which was very enthusiastic, and which showed strong Protestant leanings, lasted about two hours and three-quarters.—*Record.*

Special services, in connection with the Bicentenary Commemoration, were held at Canterbury Cathedral, the French Church in St. Martin's-le-Grand, the French Church, Bayswater, &c.

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MISSIONS ON THE CONGO.

DEAR SIR,—In the early spring of this year I left the land of the Stars and the Stripes, having lived for some time in the far West. After spending a happy time in England, the land of my birth, I sailed from Liverpool on June 17 in the ss. *Kinsembo*, bound for Mossamedes. I went on shore at Madeira, Accra, Fernando Po, Bonny, St. Thomas, Old Calabar, and Gaboon. Space will not permit me to refer to the many strange scenes I beheld at these places. On July 28 I went on shore at Kabenda, where our dear brother Mr. Henry Craven was called to his rest. There, on a short visit, he was stricken with the deadly fever, and passed from this withering land to that region where the sun shall not light on him nor any heat.

Here, too, and at other places along the coast, are buried many who came out to make money by trading with that destroying element, drink. In the midst of their ill-gotten gains they were cut down and called to their eternal reward. The trade in intoxicants on the African coast is almost fatal to missionary enterprise, at least, where the drink is sold. O England! O Europe! O America! your skirts are red with the blood of your victims, whom you have destroyed with whisky and rum!

After a few days' stay at Banana, I arranged to go up the river on the A. I. A. boat *Heron.* I awoke on the morning of my departure with a fearful headache, a furred tongue, and a feverish pulse. However, I recovered by the time we reached Boma, where we spent the night at the Dutch house. Palabala is about 130 miles from Banana, and ten miles from the south bank. It is a hilly region, and the A. I. A. will find it difficult to survey the much-needed railway to Stanley Pool.

The brethren whom I have met out here, connected with our Mission, and also the missionaries of the Baptist Missionary Society, are evidently men of the right stamp and suited to the work. The experiences of some of these brethren are simply marvellous, and show the true spirit of these heroes of the Cross. Notwithstanding the efforts that have been made on the lower river, the darkness is still very great. As I write, there are a large number of the natives of the various towns dancing within 150 yards of this station. The noise they make is indescribable, and this will be kept up through the whole night. They are a very superstitious people, and are firm believers in their "inkisi" (idols). It is believed that an inkisi placed at the entrance to a town will keep out the "ndoki" (devil). In wandering about, I frequently notice a small branch of a tree or bush tied to their doorways. It is believed that this will keep away the "yevie" (thieves), and, indeed, it is in most cases sufficient protection from that class of people.

There are, however, in a few instances, signs of a spiritual awakening, and a desire to know something about the true God and Jesus Christ, whom He has sent. God grant that this may be the first droppings of a shower in this thirsty land!

"Light of this world's gross darkness,
  On Ethiopia shine;
Till Ham's sin-stricken children
  Receive the beams Divine."

I do not remain at this station. Before you receive this, I hope to be eighty miles further up the river, at our Mukimbungu station. After a stay there of some months, I shall probably proceed to Stanley Pool, where assistance is sorely needed. It is very difficult getting up country, as all our provisions, tools and other things, have to be carried by the natives, or Loango men. The country, too, is hilly, and the roads are very trying to the feet.

We have just heard of the wreck of the *Corisco*, on the Liberian or Kroo coast, with the loss of all her cargo. Some provisions for this Mission have gone down with her. It is somewhat singular that I was urged to sail with the *Corisco*, instead of the *Kinsembo*, in order to have the companionship of a dear brother going to Old Calabar. A kind Providence, however, ordered it otherwise, as I had a large quantity of goods with me, only a small portion of which was insured.

Since my arrival there has been considerable sickness in these Missions. It is a great trial of our faith; yet we are firmly persuaded that He doeth all things well. By and by the darkness will flee away, and the glorious morning will dawn, shedding light upon things that are now hidden and obscure. I ask the prayers of all who may read this that we may be greatly blessed in our work, that God Himself may be ever with us—in the daytime, his lovingkindness; in the night, his song. I am praying that the Lord may put it into the heart of some Christian friend to send me your paper, which I like so very much.—Yours in the service of the Lord,

Herbert Probert
(Late of Cardiff, Wales).
American Baptist Mission, Palabala Station,
Congo Free State, Sept. 3.

MEDICAL ACCESSORIES NEEDED.

Dear Sir,—After spending nearly four years in the Lord's work on the Congo, I am now at home with my wife, in search of health, and we hope to return to our work out there next month. We should feel greatly obliged to Christian friends if they would supply us with lint and old linen for bandages for dressing ulcers, scrap and picture books, small dresses and toys for our school children, and old jackets and coats as presents to native chiefs. These all help to win our way to the hearts of the people.

We feel that although the management of our mission has passed out of English hands, yet there are many who feel a deep interest in the work out there, and only require to be asked to bestow their gifts and thereby show their sympathy with the work and in our efforts for the end—"Congo for Christ."

We would also ask that in their prayers the readers of your paper would remember us and our Mission that we may see spiritual results.—Yours in the work, Stephen J. White,

Livingstone Island Mission, Congo.
79, *Queen Victoria-street, E.C.*

BETHEL SANTHAL MISSION.—Mr. Haegert states that 175 persons have professed faith in Christ through baptism, in connection with the mission, since his return from England.

WORKING GIRLS' CLUBS.—A little less than a year ago the first "Working Girls' Club" was organised in New York. Now there are twelve clubs with twelve hundred members. They aim to supply to working girls in the city a partial substitute for home life, to afford them facilities for improving their industrial and general education, and to secure to the members the practical benefits of co-operation. The girls gather each evening except Saturday to receive instruction in the "common English branches, in millinery, dressmaking, cooking, home elocution, singing, shorthand, typewriting, book-keeping, English literature, German, &c., at a cost of from three to ten cents per lesson." One room serves as a library and sitting-room and those who choose pass the time in reading, games, and social enjoyment. Another room is a suitably furnished kitchen. In fact, the feeling of actual home life is sought in every way possible. The managers believe that these clubs, by affording innocent recreation and good company, will take away the temptation to questionable amusements; that they will prepare the young women to become more efficient, and therefore better paid, workers; that they will, in many cases, introduce them to the refinement of good society, and, perhaps, to homes of their own; and that, in general, they will open to them a higher view of life and its aims. Ought not such clubs to be organised in every city?

For the Young.

ANSWER TO HIDDEN TEXT.

"Hold up my goings in thy paths, that my footsteps slip not."—Psalm xvii. 5.

Hold	Nahum i. 7.
Up	Ps. xl. 2.
My	Job xxxv. 10.
Goings	Prov. xx. 24.
In	John i. 1.
Thy	Matt. vii. 3.
Paths	Ps. viii. 8.
That	Exod. xx. 12.
My	John xiv. 2.
Footsteps	Ps. lxxvii. 19.
Slip	Ps. xviii. 36.
Not	Isa. xl. 31.

Answers received from E.M.T. A.W.A. A.B. J.W.N. J.L.O. P.M.N. C.H. E.C. M.B.P. A.L.P. E.S. G.E.K. A.L.J. W.D.

MRS. HILTON'S FOSTER CHILDREN.

Our young readers who enjoy the privilege of happy homes, and receive the kind care of Christian parents or friends, have shown an interest in past years in the children who are less fortunate, and for whom Mrs. Hilton seeks to provide in the Crèche and Orphan Home, at Stepney Causeway, E. We are sure they will like to read the following particulars taken from Mrs. Hilton's last Report:—

"Several dear children have left our Home during the year, and, though we miss the little faces, we are glad to think that their parents are able to receive them home again. One hard-working mother has made a second marriage, and fetched her boys home with great rejoicing. Little Lilian was fetched home by her father, who has served his five years in prison. Dear little Ethel's father made a second marriage, so she was taken home by her new mother. Alice has left us, for her father has returned, and her mother hoped he would behave better to her, and was willing to believe in his promises of amendment.

"Little Paul has been taken by the Good Shepherd; he suffered from a complication of diseases, and we sent him to Shadwell Hospital. They kindly received him at once, but neither skill nor careful nursing could save him. It is impossible to describe the grief of his poor mother at his death, for all her hopes had been centred in her child, and her delight that he was fair, instead of coloured, like herself, was most pathetic. She is in a situation, where she is treated with great kindness. 'You see, ma'am,' she once said, 'the ladies are too good to mind my colour.'

"We advanced some of the money to bury the dear child, and on the day of the funeral Alice, Paul's mother, came to see us. We asked if he was still at the hospital, but she replied, 'Oh, no; he is in my friend's room; she thought it would be so lonesome for little Paul and me for him to be buried from the hospital as if he had no home, so she had him in her room, and she has lent me some of her things that she didn't want, to pawn, that I might buy my blacks. She is very poor, but has a kind heart.' This friend was a woman Alice has once lodged with, and was no relation whatever. We were much touched by the sympathy of this poor woman, which showed itself in such self-sacrificing, though such injudicious kindness. We gave Alice the money to repay her at once. A week or two since Alice came to show us a basket of most exquisite flowers, which her mistress had given her to place on little Paul's grave; she also paid part of her debt.

"The two girls, Florrie and Gerty, whose father is in penal servitude for life, were taken a month or two since by their grandfather to see him, at his earnest request. The poor children were so overcome at the sight of him and his surroundings that for several days they were too ill to return to us. The poor fellow sent most grateful messages to us for our care of his dear children.

"All our schoolroom children are making satisfactory progress in their lessons and needlework. At a recent Industrial Exhibition, held at St. James' Schoolroom, Ratcliff, they sent specimens of needlework, knitting, and two dolls dressed entirely by two of the elder girls, all of which elicited praise."

FOR THE LITTLE FOLKS.

One evening this summer the birds were singing me so many songs that I thought I ought to do something for them, so I got some hempseed, and strewed the window-sill with it; but the birds took no notice of it whatever.

Next morning bread-crumbs were added to the seed, but still the birds refused to come. The following day, however, I saw a little sparrow hopping very near. He hung his head on one side, then quickly changed it to the other, and gave a little chirp, and went hop, hop, hop (now he is coming!). But, no; a door banged, and off he flew.

Another chirp, hop, hop, hop (oh, you wise little bird! are you coming?), a soft flutter of wings, another hop, and chirp, and away the sparrow goes with a large crumb. Of course, having fared so well, the little fellow came again, and, better still, brought some of his friends with him, which was exactly what I wanted. One of these friends was a chaffinch, a pretty bird who seemed to be troubled with very little shyness. He dropped on the window-sill very gently, and went off with five seeds tucked safely down his long bill.

I stayed to watch him, for he came again and again, and grew very tame, so I put all the hempseed on the table and drew it close to the window, and wondered if he would trust me, and come straight in. And he did, just walked right in and carried off what he wanted, and then I heard him singing away on the roof. I thought I would test him further, so I put the hempseed in all sorts of places in my room, and wherever I put it he found it. Do you think I was sorry? No; it was just what I liked. I wanted the birds to trust me, and come and take what they needed.

One morning early, I was awakened by a great chorus of bird-singing outside the window, and I found that my guests had come to breakfast and found nothing ready. I was determined that they should not be disappointed again, and that same night when it was quite dark I opened the window and laid a good meal for them, and like wise birds they came and took it.

And then, shall I tell you what I thought That the Lord Jesus had been doing for me what I had been doing for the little birds, only far, far more. He had come into this dark, cold world, and died. He gave up his own life that we might be saved. He came to prepare salvation (Luke ii. 30, 31), and He had to give up *everything* to do it (2 Cor. viii. 9; Phil. ii. 7, 8); and, having finished (John xix. 30) our salvation, He just waits now for us to come and take it. Whosoever will, let him come and *take* (Rev. xxii. 17). How foolish it would be if a little hungry bird saw some food and did not gladly take it. And then, are we not foolish too? We need salvation, and the Lord Jesus has provided it for us. Shall we not go to Him and say, "Lord Jesus, I will trust Thee; *I will take* what Thou dost offer to me?"

"Lord, I have invited all,
And I shall
Still invite, still call to Thee:
For it seems but just and right
In my sight
Where is all, there all should be."

S. E. S.

CHILDREN'S EVANGELISTIC SERVICES.—During the past week Mr. Thomas Eyres, who has been labouring in Derry and Antrim, held a series of services in connection with Aghadowey Presbyterian Church. The attendance was good. The young people seemed to value the services, many since Mr. Eyres' departure having testified to the benefit they have derived.

DYING LEAVES.

Is their glory departing and dying,
The beautiful trees?
Is their requiem mournfully sighing
In winterly breeze?
The glow and the greenness of summer have passed away,
The fluttering leaves underneath our feet to-day
Withered are lying;
The sunshine is over and past;
Fast, very fast,
They are dying, dying!

Yet still, though it sorely may grieve us
To see them expire,
Like the prophet Elijah they leave us
In chariot of fire;
Amber, and crimson, and purple, and radiant gold,
Did Spring in her tenderest beauty ever unfold,
When swallows were flying,
Such flaming and regal array
As shineth to-day—
Now the leaves are all dying!

When fruit caught its beautiful tinting
From midsummer heat,
And his glory the sun was imprinting
On ripening wheat,
Crimson, and purple, and russet, and gold were there;
Scattered in lavish abundance, enough and to spare,
Our tables supplying;
But were apples and harvest sheaves
So bright as these leaves?
Now they're dying, dying!

So may I, in my spring-time, be growing
A beautiful tree,
Much fruit may my summer be showing
To glorify Thee.
Service, and love, and obedience, faith and prayer,
But the ripest and richest glory may autumn share,
When I stand
On the border-land
Of the home where so many dear ones have entered in,
Where the blood-bought robe is never defiled by sin,
Where sorrow, and crying,
And pain shall have passed away
In eternal day,
Where there's no more dying.

Lucy Taylor.

"IN THE TIME OF JESUS."—Messrs. Kingsley & Co., 49, Bedford-street, W.C., offer to preachers and teachers, at the expense of the translator, these very useful historical studies by Dr. Siedel, of Berlin University, post free for 1s. 6d. The published price is 3s. 6d. We advise our readers to take advantage of this offer.

THE NEW CUT.—Tuesday, October 20, was a red-letter day at the Working Men's Mission, Collingwood-street, New Cut. About twenty years ago, a young man was converted to God, and through his instrumentality his father and brothers were led to Christ. In 1876 the brothers Young, their aged father, and two other brethren, commenced the above mission. Through God's abundant blessing the numbers increased beyond the capacity of their premises, and they were obliged to enlarge. In the providence of God, and in answer to prayer, the lease was secured, and on Tuesday of last week a happy and enthusiastic gathering celebrated the opening of a new and larger mission hall. Mr. F. A. Bevan, whose cordial help and encouragement had largely contributed to the desired end, was called to the chair, and several gentlemen gave gratulatory addresses. The cost of the improvements has been £1000, of which £600 has been obtained, £200 having been contibuted by the people themselves—a most creditable fact; £50 each from Mr. Bevan and Mr. T. A. Denny reduces the deficiency to £300. Certainly they should be helped who thus help themselves. Mr. Spurgeon is the president, and, in the words of the Report, there is every prospect of "an abundant harvest from among the lost and godless masses who toil, and live, and die, in this dark neighbourhood of the New Cut."

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At least one good and sensible resolution has recently been passed in Ireland :—

> "At a meeting of the Workmen's Club, in York-street, Dublin, on Sunday, the resolution was passed unanimously calling upon all truepatriotic Irishmen to boycott public-houses, and to put into practical effect the suggestion of Michael Davitt at a late meeting at Limerick, to keep the five-and-half millions of taxes on drink sent over to the English Exchequer, at home, and turn it into some useful industry that will not degrade and demoralise its supporters."

The best way, as it seems to us, to commemorate events that convulsed Protestantism in Europe, especially France, 200 years ago, is to give a hearty and generous support to all the evangelical and evangelistic agencies now at work in that country. Among these the Paris (Belleville) Mission, conducted by Miss de Broen, holds a most honourable place. We learn with regret that it is at present in great need of funds to sustain its invaluable operations in Gospel and medical effort among the poor. Perhaps some of those who have not yet taken any part in commemorating the Revocation of the Edict of Nantes, will do so in a very practical way by coming to the help of Miss de Broen and her fellow labourers, in their uphill but glorious fight.

The following extract from the letter of the London correspondent of the *The Scottish Typographical Circular* has been sent us by one of our readers :—

> "I have often heard the opinion expressed that no respectable printer would undertake such work [as the printing of indecent literature]. Judge of my surprise when I tell you that I am credibly informed that a firm, whose chief support is derived from religious bodies, and who do a large trade in sermons and pious tracts, have been considerable sinners in this respect. The house in question has over fifty apprentices, many of whom were recommended and articled by its pious patrons, and, in order to keep these boys going during a period of slackness, they supplemented their religious work by printing 'The Singed Moth,' 'The Scorched Wren,' and other literature of a similar character, which was duly retailed to little boys and girls at a penny a copy. Not long since the same firm had a work of a very coarse nature in the house, and the proprietor, with great delicacy of feeling, requested the overseer not to give it to the boys, but to the men, to compose. But here an insuperable difficulty arose, for there were no men to give it to, this being one of the houses alluded to in my last letter as employing men only as 'clickers.' Of course the virtuous proprietor could not be expected to know anything of the details of his own office, and was, I suppose, much shocked. He eventually, however, soothed his conscience by telling his factotum to give it to the elder lads, and have it done in a separate room. (Religious papers, please copy.)"

The publication in English of a translation of the life of the German ecstatica, Sister Emmerich, forcibly illustrates the steadiness with which Roman Catholic writers persist in treating from a theological standpoint subjects belonging to the province of physiology and medicine. Any person familiar with the visions of Marie Alacoque and her circle will have little difficulty in assigning the so-called miraculous element in Sister Emmerich's life to the proper sphere; but a nineteenth century reviewer who, in the pages of a leading Roman Catholic magazine, briefly notices the singular volume, alludes to the new saint as "one of the chosen few who have had the unspeakable privilege of bearing on their body the wounds of their Lord and Master." Not satisfied with this plain-spoken assertion, he goes on to say :—

> "She shared with her Lord not only his sacred wounds, *but his task of expiation*, and endured voluntarily and with joy the most agonising bodily and mental sufferings in expiation of the sins committed in various parts of the world, and to obtain graces for sinners and avert from them the punishment they had merited."

It is but fair to the reviewer to say that the italics are ours, that writer apparently having seen nothing extraordinary in the astounding claim. The remarkable assertion has one merit, and perhaps only one—it is clear and unmistakable, unlike many utterances of the kind, well calculated to mystify and to leave a loop-hole of escape for the casuist, if objected to. How refreshing it is to turn from so shameless an attempt to discount the finished work of Christ, to the simple and equally unmistakable words of an inspired writer :—"Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Saviour."

At a Convocation in the North of Ireland a few days ago, a clergyman said :—

> "Whisky would be drunk as long as men lived in Ireland, and he thought the greatest boon they could confer on them was to see that, if they did drink whisky, it should be good stuff. . . . One of the greatest blessings they could confer upon the public would be to see that they got the genuine article."

Those who know Ireland best will be disposed to believe that it would be a still greater blessing if the people would leave whisky alone. Quite recently one of the most popular Irish agitators gave public expression to the unpopular opinion that in abstinence from intoxicating drinks and tobacco the remedy would be found for much of the poverty in the sister island.

It is a matter for thankfulness that Great Britain no longer holds the unenviable position of being ahead of all other nations in the consumption of intoxicating liquors. Denmark, it would appear, is the country in which the comparative consumption of spirits is largest; the drink bill representing 1876 glasses per annum, or nearly five glasses per day for every person over 20 years of age in the kingdom. Of course, the usual and inevitable results follow this state of things: thirty per cent. of the pauperism, three-fourths of the crime, and a fifth of the lunacy, are directly traceable to indulgence in drink. In other European countries a similar startling condition of things obtains; crime, vice, and insanity follow closely upon the heels of drink, yet there are people who persist in refusing to recognise the close relationship between the cause and the effect.

The "Theosophical Society," if they find it difficult, as doubtless they do, to define their singularly vaporous creed, ought gladly to avail themselves of the concise definition of Neo-Buddhism recently made use of by a clear-headed opponent, "despair organised and reduced to a system." Colonel Olcott's followers certainly are in a somewhat cheerless position, for they substitute a blind necessity for an Intelligent and Divine Will, and they are in a hopeless muddle with regard to good and evil. As if this were not sufficient, they have very little idea where they come from, and still less as to whither they are going, for nobody among them seems able to define their "true Nirvana." Yet, hopeless as their prospect is, if indeed they have any prospect, it is all they can offer in place of "the peace which passeth all understanding," the light burden and easy yoke of the Divine Master.

To prefer a misty theosophy to the simple Gospel is to choose the region of fog and malaria in preference to the life-giving breezes of the mountain-top. Clever as the theosophists may be, it would be better for them if they had less learning and more of that simplicity which they deem to be childish, rather than childlike, and without which no one can see the kingdom of heaven.

The preface to a modern work of fiction contains these remarkable words written and published before recent events had cast so lurid a light upon the question to which they refer. If all our novelists took such lofty ground, this class of literature would be much less objectionable than, unfortunately, many recent examples of it are :—

> "What the creed of peace is to the State, the creed of purity is to the social community. So long as carnal indulgence is recognised as a masculine prerogative, so long as personal chastity is a supreme factor in the lives of women, but a mere accident in the lives of men, so long as the diabolic ingenuity of a strong sex is tortured to devise legal means for sacrificing a weaker sex, so long, in a word, as our homes and our streets remain what they are, the creed of purity must remain as forlorn a dream as that other creed of peace."

Thank God, the cloud has lifted a little during the past few months, and the legal means have been lessened somewhat.

The National Society for Women's Suffrage has issued an appeal to the electors, in which it is truly said that "The exclusion of women is at the present moment more anomalous than it has ever been before. Through the operation of the service franchise, there will be many instances in which the servant will have a vote in respect of a house of which the rent and rates are paid by his employer, whilst this employer, if a woman, will be excluded. A felon, as soon as he comes out of prison, will have a vote, while a woman whose whole life has been spent in doing good will be excluded. One more instance: A great deal has been heard lately of the traffic in young girls for immoral purposes. The monsters who are guilty of worse than murder will have votes, while the devoted women who truly deserve to be reckoned among 'the noble army of martyrs,' on account of their ceaseless conflict with vice and its consequences, will be excluded. In those social questions, which are now coming to the front, such as Temperance, the housing of the poor, and the protection of girls, women have for years been doing work which ought to give them some claim to consideration, when they ask that they, too, should be admitted to the ranks of citizenship."

"We appeal, therefore, to the electors to put an end to the unjust exclusion of women from representation. Let each man who loves justice and fair play resolve not to let a day pass between this and the general election without helping us. Let him question his candidates and make them feel that the constituencies earnestly desire justice in this matter. This is no party question, but a question of simple justice. But merely passive sympathy will not suffice to secure justice. Such an active expression of sympathy is needed as will rouse the attention of candidates and convince them that votes depend on justice being done."

A lady of position and property, anxious about her neighbours, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of their conversation asked, "But what part do you take in the work?" "Oh," she replied, "*I smile them in, and I smile them out!*" Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad-shouldered, hard-fisted men, who entered the place of worship, as delighted to get a smile from her as she used to stand in the doorway to receive them. Why do not the working classes attend the house of God? They would, in greater numbers, if self-denying, Christ-loving Christians would smile them in, and smile them out.

Although we utterly differ from the conclusion that "Confession and Absolution" are taught in the Bible, we are not sorry to see a book, with attempted proof thereof, sent out by Rev. Warwick Elwin (Hayes, Publisher). It will be good for all men when ecclesiastical controversies are brought to the touchstone of Scripture. This was never so desirable as at the present hour. Such a dogma as that of priestly absolution has long been defended from usage and tradition. When sacerdotalists go to the Bible for proof, people will be in a far better position to form a judgment as to the *authority* of these priestly assumptions.

On the division and tabulating of sins as "mortal" and "venial," for which Mr. Elwin pleads (1 John v. 16), even a High-church reviewer intimates in *The Guardian* that what St. John speaks of is a sin tending unto death, or a special course of conduct which, if persisted in, will issue in separation from the source of life. And in the comment of Mr. Elwin on the remission of sins (John xx. 19—23) the reviewer reminds him that theologians, from the early times to the present, have referred our Lord's language to the twelve to whom he was speaking, that it merely announces a pardon conferred by God, and refers to the blessed results of that preaching of the Gospel to which Apostles were commissioned by the risen Christ.

Disestablishment and Disendowment have been the subjects of daily letters, during the last week or more, from distinguished writers in *The Times*. *The Guardian* thus vigorously sums up the arguments for Disendowment :—

"The Church will be more free; it will no longer be mixed up with sordid money matters and unpopular payments; it will no longer have the discredit of State control; the rights of the laity will come up, and a blow will be struck at clericalism. With all our machinery shattered and ruined, we shall be thrown more on individual energy and spontaneous originality of effort. Our new poverty will spur us into zeal. Above all, the Church will be delivered from the temptation, incident to wealth, of sticking to abuses for the sake of gold, of shrinking from principle, and justice, and enthusiasm, out of fear of worldly loss. It will no longer be a place for drones and hirelings."

Complaint has been made that at the late Church Congress some readers of papers were not heard, and that many of the clergy do not speak intelligibly, or even audibly. The same defect is observable in others than Episcopalians. An eminent Nonconformist was lately complained of as speaking in such long and involved sentences that, in trying to make out what they meant, all profit was hindered. Some time ago we heard, or rather saw, Dean Burgon reading the lessons in Chichester Cathedral. No one near us understood a sentence, or even knew where the lesson was, and our place was not far from the reading-desk. When Ezra and the Levites read the Scriptures, it is recorded that it was done "distinctly," and the "people were attentive" because "they understood." The profit of multitudes is concerned in this matter.

The subject of "Free Education" is likely to play an important part in the election which is at hand. Without taking a side on the question, Mr. Mundella's words, last week at Sheffield, must be held to be valuable, coming as they do from one who all his life has had experience on the matter, and is an ex-Minister of Education. School fees, he said, were one of the greatest causes of irregular attendance; one-fourth of the children who should be taught were absent every day; the honest man out of work was the greatest sufferer; and the most needy children were turned away because they came empty-handed. It is to be hoped that this great question may be severed from party politics, and there are happy auguries of this. Whatever increases attendance, and simplifies a great national undertaking, deserves candid consideration.

Dear Sir,—I am obliged to you for the copy of The Christian with which you have favoured me this morning. I am glad also that you have honoured me by quoting part of my discourse upon the Bible. I am more and more persuaded that what the Church wants and what the world needs is a deeper interest in the Word of God. The reading of the Bible is, as a rule, perfunctory and superficial, and not until it is read continuously, so as to secure the sense which pervades the whole literary structure, will the deepest Christian life be consolidated and perfected in any country. Amid all the outcry for systematic theology and the study of science and the reply to modern thought, I am perfectly certain that we occupy the right ground in earnestly desiring that the Bible should be allowed to speak for itself in its own tongue and in its own way. To my mind, preaching is only worthy of its institution in proportion to the degree in which it magnifies the Sacred Scriptures.

Thanking you for assisting me to make this doctrine still more widely known,

I am, truly yours, Joseph Parker.

City Temple, Holborn Viaduct, E.C., Oct. 22.

"A True Patriot," eighty-seven years of age, writes :—"'Prayer moves the hand that moves the world' (see 1 Tim. ii. 1—3; Zeph. ii. 3). No true patriot will at the present crisis refuse to lift up heart and voice to Him who has all power in heaven and on earth, that He would influence the hearts of truly wise and good men to undertake the solemn responsibility of representing our country in Parliament; and the minds of the electors to choose men who fear God and desire to do his will.

"Those who, from the Scriptures, compared with the signs of the times, see much trial approaching, should meet together by twos and threes, or more, according to circumstances, to offer their united supplications. I have set apart the hour from twelve to one o'clock, inviting the few well known to me as praying people who see the necessity, to meet in my small room one morning in the week, earnestly desiring that the example may be followed, certain that the blessing desired of the Lord will descend on the country through faithful and earnest prayer."

A meeting will be held in the Lower Exeter Hall, on Thursday, November 12, from 10 a.m. to 5 p.m., for prayer and supplication,

"That God will so overrule events at this critical time in the history of our nation, that only such men as base their public life upon the sanctity and purity of the home may be sent to Parliament; also that a higher tone of morality may prevail amongst all classes."

The meetings will be open to the general public, but Christian women are specially called upon to manifest by their presence their conviction that the sacredness of family life must have the first consideration from all who aspire to be honoured with public confidence. Several well-known ladies connected with Christian work will take part in the meetings. Communications and suggestions on the subject of the meeting to be addressed to Miss Mason, House of Rest, Kilburn, N.W.

We are hearing of bad results from Registry Offices. Some of them knowingly cater for evil purposes. But, where this is not the case, sufficient care is seldom taken to secure young women who apply for situations from being engaged by immoral people. All Christian missions might well add to their other agencies a registry office, in which the character of those who require governesses, assistants, or servants, should be known, as well as the character of those who apply for situations.

We shall be delighted to receive from any of the churches intelligence of the work of God. The blessing attending the ministry of Mr. Jones at Maindee, Mon., noted in the brief article on "A Thriving Church," must be encouraging to all who desire the evangelisation of our own land, as a means to the evangelisation of the world.

Mr. Lee Warner, a high-minded Churchman, writes from Rugby to a contemporary, embodying an opinion that wins favour with a small, but not uninfluential body, of literary persons. They would have, instead of Disestablishment, what they term a comprehensive Church. Into Westminster Abbey, or St. Paul's Cathedral, they would gather the crowds, to be addressed alternately by such men as the Bishop of London and Dr. Dale, the Congregationalist. In the parish churches the preachers might be Mr. Arch, the Primitive Methodist, or Mr. Stubbs, the Broad Churchman, or Canon Liddon, the High Churchman. The determining thing must be whom "the villagers will listen to," which is wide enough. How sensible men can think that such a latitudinarian Church could advance true Christianity in the land is incomprehensible.

POPE LEO has taken up his favourite autumn amusement, lark-catching in the Vatican gardens. But, according to a description given by the correspondent of *The Indépendance Belge*, this sport seems a strangely cruel pastime for the infallible head of a Christian Church, and might well rouse the ire of the Society for the Prevention of Cruelty to Animals. Numbers of fine singing larks are blinded with a red-hot needle, and concealed in cages in a fine laurel grove, where flocks of larks fly across from seaward during their autumn migrations. The blind songsters decoy their fellows by their loud strains, and nets are then deftly dropped over the unlucky birds attracted. His Holiness gets very angry with any awkward attendant who fails to drop the net at the critical moment, and himself often extricates the birds, and kills them in the approved fashion, by crushing their heads between thumb and finger.—*Graphic.*

We have lately been congratulating ourselves on the great advances made in ameliorating the condition of the toiling masses, since the days when Lord Ashley began to advocate their claims before a reluctant and unsympathetic House of Commons. There is good reason for rejoicing at what has been accomplished, but the work is not done. Mr. Ellis Lever, of Bowdon, has been drawing attention in the public journals to the abuses that still exist in connection with the employment of female labour at colleries. He quotes as follows from *The Mining Journal*:—

> "Those who have visited the mines in the County Palatine must have been greatly surprised at the appearance of the females on the banks of the pits, for they cannot easily be distinguished from the males who work along with them. There is little or no distinction in the attire of the two sexes, and when they return from work with their blackened faces and male attire they are certainly no credit to their employers, the sex, or even the class they belong to. It is true that a similar state of things prevails in the mines of Belgium, in some of which young women even work underground. There are some things which may be worthy of copying from our Continental neighbours, but we certainly believe that we should do well to allow Belgium the monopoly of female labour at and in the mines."

Mr. Lever's own testimony is still more specific and conclusive :—

> "In colliery districts where females are not allowed to work at the pits the men themselves are of a superior type. Their homes are made attractive, and their children well trained. But wherever women and girls are permitted or compelled to engage in this laborious, dirty, and unwomanly work, there you will find the greatest amount of brutality, obscenity, squalor, wretchedness, and vice. As in the early years of the reign of Her Majesty the employment of females underground was prohibited, so let us hope that the jubilee year of this benificent reign may be signalised by the liberation of these custom-enslaved women from their hideous yoke."

The Christian and humane sentiment of the nation will uphold Mr. Lever in his earnest and much-needed crusade.

ELISHA AT DOTHAN.

TRUTH OR CASUISTRY ?

DEAR SIR, — In the course of the International Series of Sunday-school Lessons, on a recent occasion, a somewhat difficult question arose in connection with Elisha at Dothan (2 Kings vi. 8—22). When the Syrians compassed Dothan, Elisha tells them, after they had been temporarily struck blind, "This is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek." The Authorised Version adds, "But he led them to Samaria;" the Revised Version "And he led them to Samaria." The general impression is that Elisha practised a threefold deception, telling the Syrians that they were wrong about the way, the city, and the man; and many commentators lend the weight of their opinion to justify this view, explaining that the "stratagem" was excusable in war to save his life!

It would be interesting to know how Sunday-school teachers met this difficulty, or if in many cases it was discreetly avoided. If, next week, you will devote a little space to concise explanations of the passage by teachers, I will ask leave to give the reconciliation of the difficulties that was suggested in the Teachers' Preparation Class, which is held here every Wednesday, at 8 p.m., for ladies and gentlemen.—Yours truly, ROBERT BURN.

Y.M.C.A., 186, *Aldersgate-street*, *E.C.*, *Oct.* 22.

THE AMERICAN MISSIONS IN SYRIA, begun in 1821, have established native churches at Beirut, Sidon, Hurus, and other places, with a membership of about 1200. The whole Protestant community numbers about 4000, and much school work has been done. Connected with the missions are 151 schools, with 6000 pupils. Great use has been made of the Press, more than 19,000,000 pages being issued last year; the Arabic Bible, translated by the missionaries, must take a foremost place in Arabic literature.

SAVED FROM SUICIDE.

ONE dark night this summer a woman, with a loaded revolver in her hand, was pacing up and down the lakeside, close to a town in Switzerland. The midnight darkness around was not more deep and drear than the despair which filled her soul. Again and again she tried to summon courage to fire the fatal shot; but again and again an invisible hand seemed to stay the hand of the would-be suicide.

God was answering prayer. In an upper room in the neighbouring town, all through that night another woman was upon her knees pleading for the salvation of that poor sin-crushed soul who was thus trembling upon the border of the abyss. She had come forward in the meeting that evening under the deepest conviction, and this officer had spoken to her, but she had failed to find peace. There was evidently something awful upon her mind, which she felt she ought to confess, but she resisted, and at the close left with a look of despair. But our sister's heart felt drawn out in agonising prayer for her in such a remarkable manner that she could not think of sleep, but pleaded, hour after hour, until she received the witness of the Spirit that her prayer was answered.

Little did she realise why the spirit of prayer had thus come upon her, and that out in the dark night yonder, the devil, seeing his prey about to escape him, was urging her to suicide.

But the Prince of Darkness was defeated by the power of prayer, and, as the watcher rose from her knees, the poor lost creature stole back into the town, resolved to confess all and commit her sin-stained soul to the Saviour whose wondrous love she had heard in that meeting.

Having found the officer's lodgings, she told her all with tears of deepest contrition. "I am a murderer," said she. Then she went on to tell how that in her native town in another country, years ago, she had committed the awful crime. A young man had asked her to marry him; but, her mother having for a long time opposed and prevented their union, he suggested to her one day that she should put poison in her mother's food. She consented, and he procured her the poison. The sight of her mother's dying agonies and the thought of her guilt, were so dreadful that she fainted away. After the funeral she left home, the mental torture became so great that she attempted to commit suicide by discharging a revolver in her mouth. The wound was not fatal, though one of her eyes was destroyed, and she lay long in the hospital in the greatest agony of body and soul.

She had refused to marry the young man, thinking (being a Catholic) that this might in some way atone for her crime; but its awful memory haunted her, day and night, from place to place, for years, until, passing through the town of ——, she was attracted by curiosity into our hall. There, in the light of the Spirit, she realised that there were pardon and peace, even for her; but, in that light, the awfulness of her deed came also before her as never before, and she saw that she must confess it. But death seemed preferable. Then followed that awful night in which she went again to destroy herself; but the invisible hand had brought her back from the shadow of death, and now, as she cried to God, acknowledging her sin, the Salvation Sister of Mercy pointed her to the Lamb of God who taketh away the sins of the world, and her soul found peace in believing.

When her father received her letter of confession, he came a long journey by rail to see her. He refused to believe the story of her crime, saying she had been "*hallucinée*" by the Salvation Army. He took her to ——, hoping that the change would drive away the "mania." In the train her heart became so filled with gratitude to God for his pardoning love and for having allowed her to see her father again, that she fell upon her knees in the carriage and prayed, and praised God aloud. Her father tried angrily to make her rise, saying that this was all "hallucination," but she continued to praise God out of a full heart, and to pray for her father.

Three months have passed during which she has been a bright rejoicing Christian. She is in a good situation, and I have heard to-day from the officer of the corps that she has been remarkably used of God in a rescue case within the past few days. A. S. CLIBBORN.

187, *Quai de Valmy, Paris.*

DEACON ABRAHAM.

THIS Nestorian brother, who has been sojourning in our midst for some time, purposes returning to Persia, and to his loved work, at the end of November. During his stay in this country God has opened a way for him to the hearts and sympathies of many Christian friends, for which he desires to express his grateful thanks.

The Deacon would be glad, we doubt not, if some well-wishers were to arrange farewell gatherings, at which he and his son could be commended to God, in view of his important work among his own people. We understand that a friend is presenting the Deacon with a magic lantern; if any others interested in his mission could furnish him with Scriptural and other good slides, it would be a great help in enabling him to gain an entrance among the Mohammedans.

Deacon Abraham will be accompanied on his homeward journey by Joseph Jacob, who has for some time been pursuing his studies in England, and who is now returning to labour in Persia. Some help is needed to make up the needful expenses of his journey, and would be thankfully received by Mr. R. Williams, 23, Alfred-place, Bedford-square, W.C.

A THRIVING CHURCH.

REV. ALFRED JONES, of Maindee, near Newport, Mon., was some years ago, when a youth in his teens, led to Christ through the instrumentality of Mr. Opie Rodway. He soon began to speak of the salvation he had found, and other souls were saved. He was subsequently invited for the opening services at a new Baptist chapel, at Maindee, with such good results that he was asked to become their minister. He objected that he had never been educated or trained for the ministry; the people, however, were content and anxious that he should remain with them, and for the seven years since then he has never passed a month without conversions, and has baptized in every month, except eight, since 1878.

The writer has had gratifying proof of Mr. Jones's gift as an evangelist, and of the power accompanying his preaching, in some young people led to Christ and continuing stedfast until now, who were the fruits of a very brief visit to Wood-green many months ago.

Mr. Jones's chapel is now too small for the increasing congregation, and is in process of enlargement at a cost of £1000. It will give me great pleasure if this brief notice should lead any to contribute to this necessary extension, which I am sure will be carried out as inexpensively as possible.
R. C. M.

Requests for Praise and Prayer.

PRAISE.—For blessing received during the past seven years in the Friends' Meeting-house, Brailes.

PRAYER.—For a large outpouring of the Holy Spirit in connection with services in the New Wesleyan Chapel, Brailes.——For mission work amongst the poor, and for special services amongst the children at Fort William.——For blessing on Gospel services at Linden-grove Congregational Church, Peckham Rye, conducted by C. R. Hurditch and H. Miller.——For blessing on evangelistic meetings in Hawick, during November, conducted by Mr. J. M. Scroggie.——For blessing on Gospel services conducted by Mr. A. Harmer, in Herefordshire and Herts.——Mr. E. T. Baldwin, missionary to the Kabyles and other Berber races of North Africa, entreats earnest prayer on behalf of himself and fellow-workers.——For a mission by Mr. Oscar Owers and Mr. Herbert Francis, in connection with the Ealing Branch Y.W.C.A., Nov. 1 to 15.——Miss Hastings asks that much prayer should be made for the forthcoming election for the London School Board, on Monday, Nov. 2, that Christians may be returned to serve on the new Board.——That much blessing may attend special services to be held at Larkhall, near Glasgow, in November.

YOUNG WOMEN IN LONDON.

THE Y.W.C.A. is evidently determined to do its utmost in caring for the thousands of maidens in this great city, of whose perils and trials we have lately heard so much. They have impressed into the service Lord Mayor Fowler and his daughter, at whose invitation a social gathering took place within the lordly precincts of the Mansion House last week. Besides a large muster of ladies and gentlemen interested in the work, quite a number of young people, the clients of the Association, were present, and appeared to appreciate the solicitude shown on their account.

The meeting was convened specially in connection with the institute at Finsbury, where larger premises are sorely needed. A general expansion of the work throughout London, however, was warmly advocated by the speakers. The Lord Mayor thought the Association claimed the heartiest support of the Christian public because it is training young women for varied branches of work in poor neighbourhoods, such as Sunday-school teaching, visitation, and so forth. Canon Leigh mourned the decease of Lord Shaftesbury, who had ever showed such a deep personal interest in the welfare of young women. He expatiated on the pitiable and dangerous position of young women who are "alone in London," and said, that if those ladies reared in the lap of luxury could but change places with their lowly sisters for a time, they would understand their difficulties. Mr. D. Marshall Lang said he could not understand how so much work had been done in the past for so little money; the whole of the subscriptions last year did not amount to £2500. We hear of immense sums being given for work among young men at such places as Exeter Hall, the Polytechnic, &c., surely work for young women is equally needed and ought to be as generously supported.

This thought was further expanded in a genial, telling speech by Dr. Donald Fraser, who was severely sarcastic on the way in which young men had been provided with institutes, and preached at, and lectured, and soireed, and harangued, and generally coddled, as if they were all creation, and as if there were not as many girls in the world as boys, and as many young women as young men, if not more. It was high time the balance was redressed and the young women got a share in the Christian love and sympathy and help so lavishly bestowed on the other sex. As to the thousands of young women employed in the City, of course the rich merchants would see to it that they were helped as far as possible to do right and keep right, amid the dangers and temptations that beset their path. At the same time young women must be taught that these outward helps, invaluable as they are, will not avail to preserve them safe and pure, unless the citadel of the heart is in the keeping of Jesus Christ. Mention was made during the evening of the good work that is being done through the visitation of young women at restaurants and public refreshment bars. In a brief but earnest address, Mrs. Hind Smith gave some details of the latest branch of effort engrafted on its operations by the Association, the meeting at railway termini, of young women arriving in London, and providing temporary accommodation to those who are in need of it. Mrs. Smith said that many cases had already been met with where the need of this was manifested, and she strongly urged that all young women coming up to London from the provinces should previously be placed in communication with the secretary, at the Central Institute, 17, Old Cavendish-street, W. Mr. George Williams, Hon. A. F. Kinnaird, and Mr. W. T. Paton, also spoke.

It was stated that some £20,000 are urgently needed for the vigorous support during the coming winter of the work in its varied departments, and for the planting of new branches in districts where they are much wanted. We are certain the money could not be more profitably spent, and we sincerely hope it will be forthcoming.

EVANGELISTIC NOTES.

[Contributions to these Notes will be welcomed from any quarter; specially of evanglistic work in any of the churches.]

MR. AND MRS. WIGGAN have just closed their fourth summer of successful tent services near Queen's-park, London, W.

MR. DENHAM SMITH returns to London this month. During November he will preach at Clapton, and December and following winter months at St. George's Hall.

ILKLEY, YORKS.—A Convention for the deepening of Spiritual life will be held at Craigland's Hydropathic Establishment, December 1 to 3. The conveners are Mr. H. F. Bowker and Rev. A. C. Downer, Vicarage, Ilkley.

IRELAND.—The social purity movement has lately received a considerable impetus in Dublin and Belfast, where vigilance committees have been formed. An earnest spirit of prayer is shown every Monday at the noon meeting in the Christian Union Buildings, Dublin.

ROTHESAY, N.B.—A successful four weeks' mission has been held in the High-street Free Church. The Town Missionary, and Mr. S. Steven, evangelist, with others, addressed the meetings. There is reason to believe that saint and sinner have alike profited.

NEW BECKTON.—The Gospel mission, commenced here as a Sunday-school by a resident, is "a light in a dark place." Believing prayer, earnest service, and personal dealing with souls have been so blessed that all interested in the work are compelled to cry, "What hath God wrought?"

WALSALL.—A sixteen days' mission, conducted by Mr. George Hefford, has been concluded here, and has proved a time of great blessing. A band of workers, by their singing and invitations in the surrounding streets, gathered in many of the class most difficult to reach. These, having heard for themselves, became missionaries, and brought in others.

BRECON, SOUTH WALES.—Constant evangelistic work is carried on in connection with the Y.M.C.A. here. Open-air meetings are held in a district where many reside, who do not attend any place of worship. The lodging-houses of the tramps are visited, and the inmates eagerly read the religious periodicals and papers left. Many thousands of tracts have been distributed. Already good results have appeared.

UNION HALL MISSION.—A further new effort has just been made by the workers of this mission, by the opening of a Gospel Hall in the town of Brentford. Mr. Bilke (the director of the mission), Mr. F. C. Bland, Mr. Charles S. Thorpe (of the Rescue Society, and Major Michael, from Hounslow, gave addresses. Prayer is desired for this new effort; also that the needs of the winter work may be supplied. Mr. Bilke's address is 18, Greenhill-park Villas, Harlesden, N.W.

ELGIN, N.B.—A very successful fortnight's meetings have lately been held here by Mr. Richard Hill, of Melrose. The meetings were arranged for by the Evangelistic Association, who have had such meetings once or twice a year for some years back. The committee made rather a happy hit in taking the New Town Hall, which was opened on the Friday previous, for the Sabbath evening meeting. During the mission a good number professed to trust in Christ for "pardon, peace and power."

MISS HAMOND AND HON. LADY SEBRIGHT purpose starting on a driving evangelistic tour on November 6, from Windsor to Bath. They will be very glad to hear of any openings by the way for Gospel services, or of any Christian friends who would offer hospitality to them and their horses on the road. They will be for three or four weeks at Bath, and would be glad to do any work for the Master in that town that would be suitable for them either in Gospel or Gospel Temperance Meetings. Address, Hon. Lady Sebright, Weybourne, Holt, Norfolk.

SOUTH LONDON.—On Tuesday, October 20, a very interesting meeting was held at Hawkstone Hall, Westminster Bridge-road, in connection with the open-air preaching that for twenty-nine years has been carried on continuously at Surrey Chapel and Christ Church. Mr. Benson, the evangelist, reported that since April 198 outdoor meetings have been held, with an estimated attendance of over 30,000. Rev. Newman Hall and Rev. H. Grainger frequently take part, but working men chiefly occupy the stand as preacher. The results have been very cheering; not only have many Temperance pledges been taken, but many won for Christ. In the crowded room last week, numbers rose up and testified to having been led to decision by these meetings.

THE CHURCH ARMY IN LONDON.—Sir,—May I request the earnest prayers of your readers for God's blessing on a ten days' mission which Rev. F. S. Webster, of the Church Army, and myself, are hoping to conduct from November 1 to 9, to reach the multitudes in this neighbourhood who attend no place of worship? There will be a preliminary prayer meeting for workers at Brunswick Chapel, on Saturday October 31, at 8 p.m., and daily services: Sundays, 8 30, 11, 3.30, and 7; week-days 11.30 and 8, from November 1 to 9 inclusive. There will be open-air processions before the evening services.—Yours faithfully,

15, *Harewood-square*, Edward W. Moore,
N.W. Incumbent, Brunswick Chapel.

THE GOSPEL SHIPS.—The *Annie* having completed a two months' mission work at Calais, sailed some weeks ago for Ramsgate, to help the brethren labouring in that port for a week or two. She was caught in a terrible gale, but the Lord delivered ship and crew, so that it received only a few pounds damage, whilst other vessels lay around dismasted and much injured, and some with the loss of some of the sailors. The *Annie* has at length arrived home for her usual winter's work. The *Mystery* has been for the last month at St. Malo, and not without blessing. Thankful letters have been received by me from two Christian brethren for the use of the vessel. Warm cuffs, comforters, old clothing, Bibles, Testaments, Gospel books, little bags 8 by 7, are much needed for the next four months of the winter. Henry Cook.

Belle Vue Place, Stoke-road, Gosport.

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TEMPERANCE NOTES.

It is said the various coffee-tavern companies pay dividends ranging from 4 to 15 per cent.

A great Temperance reception was to be given to Canon Farrar, on October 29, in New York.

In *The Fortnightly Review* Miss Mary A. Lewis strikingly illustrates the descent of the drink taint.

In a considerable portion of the United States the liquor traders rule the elections, and the results are disastrous.

Mr. S. Morley has laid the foundation-stone of a new Blue Ribbon Hall, in Forster-road, Tottenham.

New Zealand.—In a mission at Otago goldfields Mr. M. Burnett has induced 800 to sign the pledge and 900 to don the blue ribbon.

On October 16, about 500 members and friends of the National Temperance League were entertained at the Mansion House, London.

In connection with their Temperance Sunday, December 13, Wesleyans at various centres are arranging for important public meetings.

When the City of London Militia left Aldershot recently, 500 out of 1000, including many serjeants, were drunk. Their conduct was disgraceful.

American Schools.—The Women's Christian Temperance Union has procured compulsory temperance teaching in fourteen States of the Union.

The closing gathering of the recent American Centennial at Philadelphia was the most remarkable Temperance assemblage ever held in North America.

Rev. J. W. Horsley has no faith in short imprisonments for drunkards. The victims often shrink from leaving prison, fearing the power of the drink.

The students of Regent's Park College, London, N.W., are prepared to address Temperance meetings during the winter. Application to be made to the Secretary.

The New York *Independent* says pithily and pointedly:—"It is high time that government of the saloon, by the saloon, and for the saloon, should perish from the earth."

Prohibition is making sure and very rapid progress in Western Pennsylvania, and New York, and Northern Ohio. The increase is chiefly in the rural districts and hamlets.

The City Council of Ogden, Utah, have passed an ordinance fining any boy or girl, under the age of sixteen years, found on the streets after nine o'clock, p.m., without a written permit.

Georgia, U.S., rigidly enforces its law against selling liquor to inebriates. Half a dozen firms paid 50 dols. each, the other day, to a woman whose husband had purchased liquor on their premises.

Mr. Wm. Noble had a very enthusiastic reception at Dr. A. J. Gordon's church, in Boston, U.S., on October 5. Rev. Joseph Cook was present, and warmly welcomed Mr. Noble in the name of the Boston Temperance Workers.

Letters to the Editor.

ON DISESTABLISHMENT.

ir,—I am sure that "An Evangelical Clergy- n" will forgive me if I say that his remarks)n Disestablishment" are, unfortunately, too ch the result of his own distinctively private w of things. Thus the reorganisation of ruri- anal chapters, conferences, synods, and the rest he tells us, "a desire on the part of ecclesiastics mselves to stand well with the governing class the future." In the absence of any such avowal the part of those ecclesiastics, surely this is purely tuitous and highly speculative.

gain, he gives a few statistics which refer to attendance and to sacramental teaching in age churches. Clearly it is his own opinion that records. In a matter so important we should e the testimony, not of a limited experience, of indisputable figures gathered from all rters.

hen, too, the value which is attached to Estab- ment by some is made to depend on a privileged atus," "a certain kind of respectability," the ronage of the gentry, the middle and monied sses, and an assured "income" (although this is the result of Endowment and not of Estab- ment). Would not the generality of Churchmen udiate such an estimation? Disestablishment lf would alter none of this in the way of lessen- it. The status, the patronage, would remain ltered, for the associations and instincts of turies are not easily broken.

ut, even if all this were to be abolished, is it not ing too one-sided a view? Must not the nation large be considered? If, as Rev. W. Mann tham says, "it would be a gain to the Church Rome," "it would strike a blow at the Protes- t succession," and "be welcomed by all infidels, Secularists, and all sorts of men who wish to troy the Church because they hate religion." en Disestablishment becomes an extended ques- ı, and concerns not only Churchmen but Dis- ters and the whole nation.

t is no answer whatever to say that Christ's rch is founded on a rock, and that "the gates hell shall not prevail against it," true as the mise is. No one supposes that the security the Christian Church is affected either by ablishment or Disestablishment, but that does make the latter desirable. These are the s of religious toleration, but would any- wish them to give way to days of perse- ion? Or should we offer no protest or oppo- on, if immorality or infidelity threatened to uge the land? And yet, in any case, would the mise of Christ lose any of its truth or power? uld not rather the opposition be the evidence of h? What if some evil-disposed person sought derously to take away the character, or unlaw- y to appropriate the "temporalities" of "An angelical Clergyman," would he consider them rth defending, though he knows it is written, ear not, little flock, it is your Father's good asure to give you the kingdom"? I think he uld. And he cannot possibly be blinding him- to the fact that Disestablishment means Dis- owment as well. The Church might (even as does) fully believe Christ's promise, and if Dis- blishment is accomplished it will be her conso- on; but, in the meantime, she may naturally ect to be the occasion of a very obvious violation common morality. For it is not on principles of spel honesty that Disendowment can be justified.

here are other considerations, too. To establish Church is one thing, and to disestablish it is other. Many, unwilling to do the former, might just as unwilling to do the latter. The estab- ment of the Church of England has come rather the course of history than by any distinctly nan instrumentality. Some may see the Divine d in this; but, be that as it may, is it reversion advance when a nation publicly lays aside the ional acknowledgment of its religion, and a gion, too, that is inseparably interwoven with all history?

s not "An Evangelical Clergyman" a little im- ient and slightly disaffected with the prevalence distasteful doctrines? But Reformation surely he remedy for this, and, failing that, Disestab- ment and Disendowment are altogether wide of mark. "The best friends of religion are those o see that the Church needs reform, and not sestablishment, and who realise that in her ser- es there might be a glorious sphere for the per- nent preservation of the Christian faith" (W. an Statham).

We all would cordially re-echo his closing exhortation, "Let none, then, be moved in defence of what are well called 'the temporalities' of a Church; to dishonour, in the eyes of those around them, by the manifestation of party feeling, the name and cause of their Saviour Lord." But it is sadly strange to me, at least, that, while he thus exhorts the defenders, he has neither counsel nor caution for those "Christians" who are seeking to separate a Church from its lawful possessions, and divert money given to God and religion into purposes more or less secular. Yes, thank God, the Master is at hand, and not one jot or tittle of these things is unobserved. And, when He comes, all wrongs will be righted, and they shall bear the responsibility who set them wrong. In the meantime, may God give us all "a right judgment in all things." Another Evangelical Clergyman.

Dear Sir,—I read with pleasurable surprise an outspoken article on Disestablishment in last week's Christian by "An Evangelical Clergyman." I am sure that he must feel very much alone in this position, because the Evangelical body as a whole cling so tenaciously to the Establishment, as if it were the very essence of the being of the Church. I, too, am a clergyman, and one of those who still glory in the names Evangelical and Protestant; and I would like the writer of that article to feel that he has at least one brother who sees with him on the subject, and believes most fully that God can take care of his own Church without the help of the State.

That the majority of the English clergy should fear for the future in the face of Disestablishment, I do not wonder, when the sacred office is to so many merely a profession. And, were it not for the emoluments and the position in society which it affords them, many would never dream of entering it. I can understand such as these dreading the result. But I am perplexed that the few who yet believe and glory in the old-fashioned Gospel, and set it before the Sacramental system of the present day, should have a like fear. Without wishing to cast any blame on the Bishop of Liverpool, who is always so full of Gospel teaching in his writings, I have been somewhat amazed at his series of pamphlets which he has lately put forth in defence of a State Church; and asking in one "Will it please God, if the people disestablish the English Church?" I felt rather inclined to say in reply, Yes, it will please God, for I believe that if all the religion of England was only to be found in the pale of the "Church of England," this country would be in a very poor condition indeed.

I read in Matt. xvi. 18, these words, which our Lord addressed to Peter after his noble confession that He was the Christ, "I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." Whatever may be the true meaning of "this rock" upon which the Lord says he will build his Church, against which the gates of hell shall never prevail, this fact is true—that that promise can never be frustrated by any scheme of Government to sever the connection between the Church and the State. One might think that those who are so fearful of the result, and talk about Disestablishment taking away all religious life out of our many villages, if not out of the great towns, had either forgotten, or did not believe, that promise of the great Head of the Church. But what does Christ mean by his Church? For I think that many are deluded and deceived on that point. I do not for a moment believe that it is the Church of England, though many will tell us that only can be a Church which can boast of a duly ordained ministry, taking their orders in direct line of succession from the Apostles, and administering the Sacraments by episcopally ordained priests. Still less do I believe it to be the Church of Rome, with all its boasted arrogance of the name of Catholic. Nor, again, do I think that Christ's Church means the Church of Scotland, or of Luther, Wesley, or any other sect who have banded themselves together under the bond of any humanly-devised system of doctrine, be it ever so Scriptural. The Church, which St. Paul calls the bride of Christ, I understood that collective body of all those who have come out on the Lord's side; who are born again, and have passed from death unto life: who are now adopted into God's family, and have rested their souls on the finished work of Christ as their only hope of salvation; and who can now say, with the blind man of the Gospels, "Once I was blind, now I see." It is these I look upon, as composing the true Church of Christ which He owns as his bride—be their names what they may, or worship wheresoever they may.

This puts Disestablishment into a very different position to what many place it. It shows us that Christ's Church can exist whether established or disestablished. In fact, it almost makes us feel that the less of worldly power the Church has the more religious life it will have in it. I mean real, religious life, holiness of heart and life, and an earnest longing for the salvation of souls, not mere activity which so many thousands to-day are mistaking for that. If Disestablishment comes, whether sooner or later, sure I am that Christ's Church will never suffer by it. The Church of England may, for I fear that her light is fast going out, and that God is about to remove her candlestick; but he will take care of his own bride, the sheep of his flock. Therefore, I do not see why any of us whose life has been given up to preaching the unsearchable riches of Christ, and a full Gospel, should ever have any fear.

Stapenhill, Burton-on-Trent. J. P. W.

[We must dissent from the view of our correspondent that the light of the Church of England is fast ebbing out. We question if its members were ever doing more aggressive evangelistic work, were ever giving a more consistent and outspoken testimony to Christian holiness, or if it ever contained a larger proportion of saintly men and women. Since the foregoing letters were in type, we have received others on both sides of the question, for which we regret we have not space.—Ed.]

"FATHER IGNATIUS."

Dear Sir,—My attention has been drawn to an advertisement in The Christian, announcing services by "Rev. Father Ignatius," in Westminster Town Hall. May I raise a note of warning to my fellow country-women, and especially sisters in Christ, to beware of Jesuits who preach Christ with one hand and seek to restore Popery with the other? I have heard "Father Ignatius" lately at Southsea and bought his own paper at the door, and I find it contradicts his preaching. "Jesus only" is preached, but in practice it is mixed with holy water, altars, crosses, scapulars worn for protection, &c., &c. Our Lord says, "In the world but not of it." This rev. monk says, "Shut thyself in convents, and bow to altars and burn incense." May God open his blind eyes, and preserve our young men and women from falling into his popish error.—Yours in the Truth, D. Bax.

1, *Marine-terrace, Southsea.*

POLITICS AND MORALITY.

Dear Sir,—I should like to tell you how pleased I was with Mrs. Butler's noble appeal in The Christian, for a purification of Parliamentary representation. The reading of it has suggested the following plan: Could not a small committee of well-known and experienced men—say the Central Vigilance Committee—issue a similar appeal to the ministers of every denomination in the three kingdoms, urging them by the stress and solemnity of the crisis to take their stand at the coming election, boldly and resolutely, as champions of public morality? It is high time that the great political parties of our land were made to feel that they can get little support from earnest Christian men, unless they are prepared to deal honestly with intemperance and immorality.

I have my own decided political convictions, but now I feel that the allegiance I owe to God and to righteousness compels me to take a somewhat independent stand. I should play a paltry part if I allowed myself to forget that both the late Government and the present one have each covered themselves with shame in this matter. They, the one, in the atrocious Jeffries case, and the other, in the prosecution of Messrs. Stead, Booth, &c., have dealt terrible blows at public morality. Am I not guilty if I vote as before, taking no pledge for the future? Now, if ever, it should be known that we Christian men are guardians of morality first, and politicians second.

It is clear to me that, at least during this tremendous crisis, we should reserve ourselves for questions of Temperance and morality, leaving party politics for the most part untouched. The Government that will not rouse itself to contend strenuously for the protection of our daughters, or for the deliverance of our land from the illimitable horrors of the drink traffic, cannot be worthy of the enthusiastic support of enlightened Christian men. Believing this, I am bound to refuse my vote to any man who is not a thorough-going moral reformer. Moreover, as a Christian minister, I shall urge others to do the same.

Why should not the ministers of the land combine and declare the same thing? The effect of such action would be tremendous.—Yours, very sincerely, John Pearce Clark.

11, *Ashlake-road, Streatham, S W.*

The Book World.

BOOKS FOR THE YOUNG.

Mr. T. Woolmer sends The Little World of School. By Anne Rylands. 1s. 6d. A good tale, showing that in the school world, as in the world of grown-up life, the reaping will be as the sowing.

Bible Promises. By Richard Newton, D.D. *Oliphant, Anderson & Ferrier.* 2s. In these sermons to children, Dr. Newton follows somewhat on the lines of Todd's celebrated "Lectures to Children." They are faithful, pointed, and present the truth in very simple dress.

Messrs. S. W. Partridge & Co. have issued four singularly attractive books for the nursery—"Pretty Pictures of Tiny Pets," "The Young Folks' Picture Book," "Birds and their Nests," "Bible Pictures and Stories." The titles indicate the delightful contents, which include a great array of pictures that are real works of art, and letter-press to match.

The following publications of *The Sunday-School Union* will be welcomed by young readers. Zita the Gipsy Girl. 6d. A pretty tale, telling how a little gipsy was won for Christ by the efforts of a ragged school teacher. The Two Friends (6d.) is a healthy toned and interesting story, and very well translated from the German. Bayard the Dauntless, and other Historical Tales (2s.), translated from the French of Madame de Witt, begins with a capital sketch of the famous Chevalier, who was *sans peur et sans reproche*, and goes on with other short accounts of interesting personages and events, milk for babes, which will strengthen as well as refresh. In The Old Mill (1s.), the milk is a little more mixed with water, but the story is fairly attractive, and the moral good. Josceline, or the Cousins. By M. M. Pollard. 2s. 6d. If Josceline was some time wining her way into her cousins' hearts, she will find ready favour with those who read her story. The details of home life carry many a useful lesson. Anecdotes on Bible Texts. The Gospels according to Matthew and John. By J. L. Nye. 1s. 6d. each. These two little volumes, which must have cost the writer much labour, will prove a great boon to Bible students and teachers. The anecdotes are so telling that they must not only illustrate the texts, but help to impress them on the memory. Claude Russell's Sister, and other stories. By Edith C. Kenyon. 1s. 6d. A suitable book for a prize or present, with nice binding, clear print, and good engravings. Bible Pictures for Little People. By Uncle Harry, Each of these 184 pages contains a picture and descriptive letter-press, inculcating valuable lessons within the easy comprehension of a child.

GEOGRAPHICAL AND HISTORICAL.

In Southern India, by Mrs. Murray Mitchell (*Religious Tract Society*), is a freshly-written narrative. In recording a visit to some of the chief mission stations in the Madras Presidency, the authoress proves that she has many new things to tell. She writes most encouragingly of mission work, entering into everything with keen appreciation and sympathy. Assyria: its Princes, Priests, and People, by Professor Sayce (*Religious Tract Society*). In this eminently helpful little work the Bible student and general reader will find all that he can possibly wish to retain of a history of one of the most wonderful empires of ancient times. Jottings from the Pacific. By W. Wyatt Gill (*Religious Tract Society*). Most delightful pages are these, telling of the strange denizens of southern sea and wood, with the adventures of chief and child in their quest. His botanical notes are invaluable to the student of nature. The Children of Africa (*Hodder & Stoughton.* 5s.), though written expressly for young people, will meet with a hearty welcome from old and young alike. The authoress, in a simple conversational way, tells of the various efforts that have been made to carry the Gospel and the blessings of civilisation to the heathen tribes of the Dark Continent. While we read with horror of the cruelties of the slave trade, we rejoice to know of the efforts made to suppress it. The volume is much beautified by many attractive pictures. Abyssinia (*Nisbet & Co.*) is an interesting addition to the series of juvenile books issued by these well-known publishers. It contains, besides an outline of the history of this ancient kingdom, a full account of the imprisonment of the missionaries, and of the consequent war with England, which ended so disastrously for King Theodore. The Spirit, Principles, Faith, and Worship of the Huguenots. By Rev. J. A. Martin, D.D. *Nisbet & Co.* 2s. A book of historical and spiritual interest at any time, and specially at the present time, when we have just been celebrating the Bicentenary of the Revocation of the Edict of Nantes.

ANNUAL VOLUMES.

Child's Own Magazine (*Sunday-School Union*) is full of interesting tales and verses, beautifully illustrated. The coloured frontispiece is charming. Young England (*same publisher*). It would be difficult to find a volume more full of wholesome entertainment and varied instruction than this magazine for young people. An excellent gift-book either for boys or girls. Early Days. *T. Woolmer.* The "early days" of our little ones are wonderfully blest by the child lore provided for them. This volume will delight the heart of any boy or girl who is happy enough to possess it.

BIRTHDAY AND TEXT BOOKS.

A handsome addition to natal literature comes from *The Religious Tract Society*, entitled Our Anniversaries. A text, and some choice stanzas, illustrative of the passage, are furnished for each day, and the whole is artistically got up. Another exceedingly neat and chaste contribution, handy in shape, is My Friends' Birthdays. *Hawkins.* 2s. The same publisher sends two pretty little text books—Living Waters (1s.), and Grains of Gold (6d.). A Diary of Golden Thoughts for the Year (*Fisher Unwin.* 2s. 6d.) is excellent. The thoughts are culled from many sources, and all are truly golden.

STORY BOOKS.

An Original Belle. By Rev. E. P. Roe. 1s. *Ward, Lock & Co.* The scene of this graphic story is laid at the time of the American War, and the description of the New York Riots is intensely vivid and interesting. The influence exerted by the heroine upon a number of her male friends developed all that was noble and manly in their natures, a complete change in their lives being the result. Mrs. Lester's Girls and their Service. By the Author of "Miss Marston's Girls." *Nisbet.* 2s. 6d. The varied characters in a girls' Bible-class are cleverly individualised, and the book, while specially suitable for servants, will interest other readers.

CHRISTMAS AND BIRTHDAY CARDS.

First in the field, as usual, with these heralds of the Church's greatest anniversary, is *Mr. James Hawkins*, of Paternoster-row. The specimens he has sent to us this year fully maintain his reputation for excellence. For richness of colouring, beauty of design, and general artistic merit, it would be hard to excel them; while the illuminated Scripture mottoes make them specially welcome to those who would give due significance to the approaching season. *The Religious Tract Society* has issued an attractive selection of Christmas, New-Year, and Birthday Cards, Bible Acrostics, &c. A packet of these popular mementos also reaches us from *Messrs. Castell Brothers, Warwick-lane, E.C.*

MISCELLANEOUS.

We have received a splendidly bound edition of *Cassell & Co.'s* illustrated serial issue of Bunyan's Pilgrim's Progress. The immortal allegory could scarcely have a better and more attractive setting; may it have legions of purchasers and perusers.

The Religious Tract Society have issued a tract written by Dr. S. G. Green, in which he tells the story of the Edict of Nantes, and its infamous Revocation, exactly 200 years ago this day. Dr. Green's brochure gives a terse and vivid account of this epoch-making event—one of the many deeds of shame and cruelty perpetrated in the name of religion.

A Lady of Property, and other Stories, by Frederick Sherlock, is a charming little story-book from the office of *Home Words.* We have here an illustration of that true heroism which is a redeeming feature in the darkness in which so many are almost lost in this vast Metropolis. From the same office, we have also "Is it Utopian" (a plea for the evangelisation of the masses by voluntary lay help), and Faith's Rock of Rest, by Rev. Chas. Bullock; besides several reprints from *Home Words* which will be exceedingly useful in Temperance work.

The perusal of The Sentinel (*Dyer Bros.* 1d.) is almost a necessity to any who would keep abreast of the growing movements on behalf of Social Purity, and matters generally relating to morality and righteousness, whether in the family or in public life. The November issue contains, among other matter of the deepest interest, an account of Mr. Henry Varley's campaign at Derby, where he has been enlightening the ex-Home Secretary's constituency on the past career of that "Right Honourable" gentleman, with regard to the burning question of the time.

A Friendly Letter to Women Employed in Factories, Mills, and Warehouses has been prepared by Miss V. M. Skinner, of Bath, as one of her interesting series. (*Jarrold.* 6d. per doz.)

An address on Consecration: What it is, by W. Spencer Walton, is published by *D. B. Friend, Western-road, Brighton* (1d.). The teaching is clear, forcible, scriptural, and instructive.

The Overcomers. 1d. *S. W. Partridge & Co.* A little book of exhortation to the professing disciples of Christ to overcome all evil. It is a reprint from The Christian of August 20 and 27.

Words to Workers. *Hamilton, Adams & Co.* Sketches of ten brief and thoroughly evangelical addresses given at Wycliffe Hall, Oxford, at a three days' conference of Old Wycliffites held in June.

The Person and Work of the Holy Spirit, by George Soltau (*Shaw & Co.*), directs the reader to the true source of power, and will be very useful in a day when too little attention is directed to the work of the Spirit.

In the Time of Jesus.—Messrs. Kingsley & Co., 49, Bedford-street, W.C., offer to preachers and teachers, at the expense of the translator, these very useful historical studies by Dr. Siedel, of Berlin University, post free for 1s. 6d. The published price is 3s. 6d.

Unpolished Gems of Scripture. By Rev. J. Hawker. *Elliot Stock.* The earnest student of Scripture would do well to possess himself of this work (published quarterly), which will shed a new light on many passages. Many beautiful thoughts are given, which are not even suggested by the English translation.

The International Daily Text Book for 1886 (*Sunday School Union*) is a text for every day chosen from the International Lesson, with "golden texts" for Sundays. Many hearts in many lands will be linked together by this little book, which is of a convenient size for carrying in the purse or in the waistcoat pocket.

All whose annual incomes do not exceed £400, part of it being made up of rents, dividends, &c., should consult a little brochure written by Alfred Chapman, and published by *Mr. Effingham Wilson, Royal Exchange, E.C.* Full instructions are given as to how income tax paid on these items of income can be refunded.

CONTINENTAL AND FOREIGN NOTES.

SAN FRANCISCO.—*The Pacific* states that Mr. J. E. K. Studd addressed a meeting at the Y.M.C.A. of this city, on Sunday October 4, on Christian work among University men in Great Britain.

CHICAGO has become excited over the doings of the Salvation Army, and has sent a number of the members to prison, but it has been quaintly and truly said, she gives herself little anxiety about the awful proceedings of the *damnation* army of saloon-keepers.—*Zion's Herald.*

YALAHA, FLORIDA.—Rev. D. Leith, of Memphis, Tennessee, writes from this place:—The coloured people here have made astonishing progress, socially, morally, spiritually, within 20 years. As I write this, I can look out on the beautiful orange and lemon groves. The fruit is just taking its golden tinge. This is like an earthly paradise.

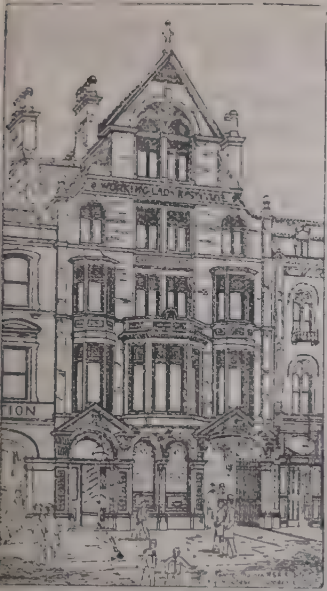
FOREIGN Y.M.C.A.—The German and Swiss Conference of the Episcopal Methodist Church rejoices in the growth of Y.M.C. Associations. Last year eleven new Associations were formed, so that now there are thirty in Germany and fourteen in Switzerland. Most of these, while providing for the educational and recreative needs of young men, lay the greatest stress upon Bible study.

REV. W. WELFORD, one of the Primitive Methodist missionaries at Fernando Po, Wes Africa, has been arrested by the Spanish authorities. They seem to have imposed a number o restrictions as to the ringing of the church bells, singing in the church, and so on, all of which were complied with as far as possible. A fine of twenty dollars was imposed on the missionary, which h refused to pay. Soon afterwards he was arrested and taken on board the hulk which was moored i the river.

RAILWAY-MEN'S BIBLE UNION.—The Hon. Secretary, Mrs. John W. Probyn, requests that fo the ensuing year all correspondence and applications for cards may be addressed to the Hon. Assistant-Secretary, Miss Kingstone, care of Miss Campbell, 131, Mildmay-road, London, who has undertaken the burden of the work.

CITY POLICE.—An interesting meeting of the City Police took place on October 12, in the Lecture Hall of the City Temple, to celebrate the third anniversary of Mr. T. Russell's appointment a City missionary to the Force. Mr. F. A. Bevan presided, in the absence of the Lord Mayor. Mr. Russell's report was of a very cheering character. Addresses were given by Rev. B. Cassin, Rev. Thos. Grear, and Mr. G. Dashwood.

[*For Forthcoming Meetings, Donation List, &c., see p. 26.*]



The NEW WORKING LADS' INSTITUTE,

WHITECHAPEL, E.,

WILL BE OPENED BY

H.R.H. THE PRINCESS OF WALES,

On SATURDAY, OCTOBER 31, at 4 p.m.

THE LORD MAYOR AND SHERIFFS WILL ATTEND IN STATE.

The Ceremony will take place in the Princess's Pavilion (erected in rear of the New Institute).

TICKETS:—Front Seats Reserved and Numbered, including Refreshments, ONE GUINEA. Central Seats, with Refreshments, 10s. 6d. Raised Seats, 5s.

Doors opened at Three; when the Guildhall School of Music will give Selections of Vocal and Instrumental Music.

The Committee are anxious, in connection with this important event, to raise the sum of £6000—still required to complete the scheme. Donors of £5 will have Reserved Seats. Ladies are invited to present Purses of Five Guineas to the Princess.

F. A. BEVAN, *Treasurer*, 54, Lombard-street, E.C.
HENRY HILL, *Hon. Sec.*, 38, Bow-lane, E.C.

For Circulars, Tickets, &c., please address the Hon. Secretary.

NINE ELMS PRISON MISSION.

No women are so degraded as those who have been in prison, nor any children so miserable as theirs.

They press on us daily for help.

More than **100** *women discharged from prison depend on us for self-supporting employment; and we have over* **200** *of their children in our Village Homes. Our funds are exhausted: we earnestly appeal for money to maintain this Institution, which has been much blessed so graciously for many years, in the Salvation of many victims of crime and vice.*

Cheques and P. Orders payable to Susanna Meredith, *crossed Messrs. Barclay, Bevan & Co., 54, Lombard Street, E.C., addressed to* Mrs. Meredith, *Conference Hall, Clapham Road, or Nine Elms House, Wandsworth Road, S.W.*

MIDNIGHT MEETING MOVEMENT.

MISSION TO YOUNG WOMEN AND GIRLS.

Since August 1, **EIGHTEEN MIDNIGHT** and **AFTERNOON MEETINGS** have been held in the Metropolis, attended by upwards of **ONE THOUSAND WOMEN,** gathered in from the Streets.

Several Voluntary Lady Workers are now missioning the Streets of London at Night.

Arrangements are matured for MISSIONING THE WHOLE OF THE METROPOLIS, and many County, Seaport, and Garrison towns: and at the present time **Meetings are being held at ALDERSHOT and CANTERBURY.**

£5 will meet the expenses of a Meeting and Mission a district. **50** such Meetings will (D.V.) be held this winter.

WILL FIFTY READERS of The Christian kindly **GIVE £5 EACH** before Christmas?

Christian Friends desirous of **co-operating by contributing toward the expenses** of a Meeting (or helping by prayer), are invited to communicate with J. H. L. Christien, Organising Secretary, at the Office. Donations may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, Red Lion Square, W.C.

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MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE
THROUGH THE PRESENCE OF THE
MISSION VESSELS

Carrying to the fisher men the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Edward Birkbeck, Esq., M.P.*

FUNDS are greatly NEEDED to enable the Society to place a Mission Vessel with every fleet.

E. J. MATHER, Secretary.

31, New Bridge-street, E.C.

LECTURES ON ELOCUTION, PUBLIC SPEAKING, &c.

The Committee of the Open-Air Mission have arranged with the

Rev. ALEX. J. D. D'ORSEY, B.D., F.R.S.L.,
Professor of Public Reading in King's College,
to deliver a course of Lectures in
EXETER (LOWER) HALL, STRAND,
ON THE
ART OF READING AND SPEAKING,
On Wednesdays, the 4th, 11th, 18th, and 25th of November.

The Chair will be taken each evening at 7.30.

Tickets for the Course, Two Shillings. May be had at the office of the Mission, 14, Duke-street, Adelphi; and at the Young Men's Christian Association, Exeter Hall.

PREVENTIVE WORK, IRELAND.

GIRLS' TRAINING HOME,

64, LOWER BAGGOT STREET, DUBLIN.

FUNDS URGENTLY NEEDED.

Has received and helped since opening in March, 1883, 120 girls between the ages of 12 and 20, and aided by Free Registry, 140 extern cases.

Furniture, blankets, gifts of clothing, school requisites, much needed. Winter approaching. Constant pressing applications. Bank account overdrawn £70. We earnestly ask help.

(Mrs.) A. M. BURTON, *Hon. Treasurer.*
(Mrs.) F. M. SIBTHORPE, *Hon. Sec.*

THE SALVATION ARMY.

"HOW TO SAVE SOULS."

In connection with the Training Home Anniversary,
A CONFERENCE
Under the above Subject will be held in
EXETER HALL,
On TUESDAY, NOV. 3, 1885 (*ALL DAY*).
THE GENERAL will Preside, and nearly 700 Officers from all parts of the country will attend.

Morning at 10.30 a.m.

Subject ... ... "SOUL SAVERS."

Opening Address ... ... *THE GENERAL.*

(A) "Personal Godliness" Major Corbridge; (B) "Holy Ghost Enthusiasm," Colonel Dowdle; (C) "Consecrated Intellect," Commissioner Railton; (D) "Quenchless Love," Miss E. M. Booth; (E) "Desperate Diligence," Major McKie.

Concluding Address ... ... *MRS. BOOTH.*

Afternoon at 2.30 p.m.

Subject ... ... "SOUL SAVING."

"*What it is to be Saved*" ... *THE GENERAL.*

(A) "Attracting the Indifferent," Colonel Cadman; (B) "Alarming the Careless," Major Lawley; (C) "Convicting the Guilty," Colonel Nicol; (D) Instructing the Seeking," Major Oliphant; (E) "Saving the Penitent," Miss Charlesworth; (F) "Restoring the Backslider," Mr. Bramwell Booth.

Evening at 6.30 p.m.

"SOULS SAVED."

At this Meeting some of the Officers will give their experience in Soul Saving Work. Among others, Colonels Fawcett, Davey, Day, and Edmonis, Majors Kilbey and Storehill, will Speak.

At Nine o'clock.

"A CALL TO ARMS!"

By MRS. BOOTH.

Reserved Seats 1s. for each Meeting, or All Day tickets, 2s. Apply at 101, Queen Victoria-st., London, E.C.

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GRAY'S YARD RAGGED CHURCH AND SCHOOL,

James Street, Oxford Street, London, W.

President—F. A. BEVAN, ESQ. | *Treasurer*—GEORGE HANBURY, ESQ.

Gospel Services, attended by about 500 of the Homeless Poor, are held on Sundays, at 11 a.m. and 3 p.m., after which each person present is supplied with Bread and Coffee. About £2 each Sunday are required for the Food alone, and there are other heavy expenses connected with the Work of the Church and Schools. Funds are Urgently Needed, and will be thankfully received by the Treasurer, 21, Portman-square, W.; Mr. Philip Gough, 33, Cambridge-street, Hyde-park, W.; or by Mr. A. G. Fraser, 4, Inverness-terrace, W.

"Bridge of Hope" Mission & Ratcliff Highway Refuge,

26 & 27, PRINCES SQUARE, ST. GEORGE'S, E.

THE ANNUAL MEETING

Will be held (D.V.) on FRIDAY, OCTOBER 30.
THE CHAIR WILL BE TAKEN AT 5.30 PRECISELY BY
THE LORD MAYOR,
SUPPORTED BY OTHER SPEAKERS.
TEA AND COFFEE AT 4.30.

There will be a Sale of the Girls' Needlework, from 3 o'clock, to which Ladies are specially invited.

MARY H. STEER, *Hon. Superintendent.*

Princes Square is five minutes' walk from Shadwell Station. There are trains every nine minutes from Liverpool Street, or the Metropolitan Line from the City and West End.

ASYLUM FOR FATHERLESS CHILDREN,

Reedham, near Caterham Junction, Surrey.

This Unsectarian Charity has neither endowment nor funded property, but is entirely dependent upon public benevolence.

310 Orphan Children are now receiving its benefits.

Funds are urgently needed to clear a loan of £1,000 which has been advanced by the Bankers, to meet current expenses.

Office—35, *Finsbury Circus, E.C.*

HENRY SPICER, *Treasurer.*
J. R. EDWARDS, *Secretary.*

THE CHILDREN.

WHY do children grow up so indifferent to God, their own Father and Mother, and true Bible Religion? What answer will many *Parents* give to this momentous question?

We all know life begins at home, and the strongest impressions are made between the ages of four and ten. For many years Parents had no proper system of *Bible* Catechisms to enable them to teach their children the great things of *God* and *Religion*, and it is impossible for *Parents* to teach and train them right without.

The Systematic Bible Teacher and Bible Voices for the Young, post free, 2s. 6d., contain a complete system of Standard Catechism and Scripture Lessons, by good Dr. Watts, the Westminster Assembly, and the late R. Mimpriss, graduated to suit all ages from infancy to maturity, and which enables Parents to teach one child or a family of twelve children, Teachers to teach a class of twenty or a school of five hundred, Educated Ladies to teach all ages, or Ministers without study to conduct a quarterly examination so that all can answer, and also carry home the lessons for parents to both train and profit by all the week. Here is the one hope for *Parents* in the training of their dear children. VISITORS TO LONDON should call and learn about the system at the

SYSTEMATIC BIBLE TEACHING MISSION, 67, Paternoster-row, London, E.C.

BIBLE VOICES can be had—Part I., 1d., or 7s. per 100; cloth, 2d. or 12s. Parts I. and II., 3d., or 18s. per 100.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.
Established 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:
27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

The Anchorage.

Hebrews vi. 19.

To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, *and for trained servants*, apply (by letter only) to Mrs. H. Stuart-Wortley (President of the Ladies' Committee), Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent, or to Messrs. Morgan & Scott.

THE BRISTOL ORPHAN HOUSES.

The Rise and Progress of the Orphan Homes, Ashley Down, Bristol, under the direction of Mr. George Müller. With Five Illustrations of the Homes. By W. Elfe Tayler. Paper covers, 2s.; cloth boards, 2s. 6d.; cloth boards, gilt edges, 3s. 6d.

"A most full and complete narrative is given of the great work, which has been in itself, and in its results, the reward of Mr. Müller's faith, and the answer to his prayers."—*The Record.*

London: Morgan & Scott, 12, Paternoster-buildings;
And may be ordered of any Bookseller.

½d. each, or 4d. per dozen.

PRAYER UNION FOR IRELAND.

REMEMBRANCE CARDS.

London: Morgan & Scott, 12, Paternoster-buildings, E.C.

Notes on Daily Readings.

THURSDAY, OCTOBER 29.—GENESIS XIV.

Lot's enjoyment of the land of his choice, in the well-watered plain of Jordan, is now rudely disturbed; and the battle of four kings against the five ends in his capture and captivity. The result of the fight was told to Abram by "*one that had escaped*," and "*when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.*" The numbers seem to be given to us to show that Abram's defeat of the armies of the four kings was nothing short of a miracle, and wrought, as were the victories of Israel in after time in the same land, by the direct interposition of God, whose help he had no doubt invoked.

16.—"*And brought again his brother Lot.*"—The spiritual teaching of this incident is worthy of note; it points to going after "brethren" (see the twice-repeated expression "his brother"), and delivering them from any captivity into which they may have been, by their own folly or inconsistency, betrayed. Abram might have left Lot to suffer for the folly of his choice, but seldom, alas! is to be seen such brotherly conduct as that of Abram—the reverse of Cain's, "Am I my brother's keeper?"—risking his own life and his possessions in order to bring back his brother. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. vi. 1).

18.—"*Melchizedek, king of Salem, brought forth bread and wine.*"—"Melchizedek was in himself nothing. He was a mere man; but he was a *typical* man, appointed to foreshadow the eternal Son of God. Melchizedek, therefore, as a typically eternal Person, foreshadowed Him who, being a *truly* eternal Person, brings the eternity and all the excellency of that which He personally is into the offices which He assumes."—*B. W. Newton.*

If any typical significance is to be attached to the "bread and wine" which Melchizedek "brought forth," it must be as being typical not of the Lord's Supper, but of that of which the Sacrament is itself typical, the person and work of the Lord Jesus Christ.

FRIDAY, OCTOBER 30.—GENESIS XV.

1.—"*The word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*"—This is the first occurrence in the Bible of the expression "*the word of the Lord*," which occurs so frequently afterwards. "*Fear not*" is constantly used to introduce the Lord's revelation of Himself, both in the Old and New Testament. It seems impossible to doubt that Abram had the first promise in his mind (iii. 15), along with the promise of its fulfilment through him (xii. 3), when he responded to the Lord's revelation of Himself by saying, "*Lord God, what wilt Thou give me, seeing I go childless?*"

6.—"*And he believed in the Lord; and He counted it to him for righteousness.*"—"The root of the word rendered '*believed*' has the sense of supporting, sustaining, strengthening. Hence in the Hiphil conjugation (as here) it signifies to hold as firm, hence to believe and rely upon as true and stable."—*Sp. Com.* It is important to note that the object of Abram's faith was nothing less than the Lord Himself. He did not merely believe the truth of God's word, but he believed in the power of God to make good his word. "*Being fully persuaded that, what He had promised, He was able also to perform; and therefore it was imputed to him for righteousness*" (Rom. iv. 21, 22). God's word to us, no less than to Abram, has been made good in the death and resurrection of Christ, which is, therefore, the ground on which righteousness is imputed to those who believe now, as it was to those "who had before hoped in Christ" (Eph. i. 12, R.V.).

8. "*Whereby shall I know that I shall inherit it?*"—Delitzsch renders this: "Whereby shall I know that I shall take possession of it? (the land)." The covenant which was made in answer to this request had reference (as the additional words spoken by the Lord show) to the possession of Canaan by his posterity. It was here "*made*" (Heb. "*cut*"), and in xvii. 7 "*made to stand.*" The word "make," xvii. 2, is not the one here used, but is lit. "*give*," which Delitzsch interprets "*set in operation.*"

SATURDAY, OCTOBER 31.—GENESIS XVI.

"Here we find unbelief casting its dark shadow across the spirit of Abraham, and again turning him aside, for a season, from the path of simple, happy confidence in God. . . . It is evident that Hagar was not God's instrument for the accomplishment of his promise to Abraham. Both Abraham and Sarah 'multiplied their sorrows' by having recourse to Hagar, for 'when she saw that she had conceived, her mistress was despised in her eyes.' Abraham and Sarah had to endure the presence of the bond-woman and her son for a number of years, and then get rid of them in God's way. . . . We are authorised to look at Hagar and her son as figures of the covenant of works, and all who are thereby brought into bondage (Gal. iv. 22–25)."—*C. H. M.*

"Chap. xvi. is the fleshly attempt on Sarah's part to have the seed which was assured by the word of the Lord to Abraham in the beginning of chap. xv. Here all is failure; but the purposes of God will be accomplished according to promise, and not of the flesh and man's will."—*J. N. D.*

12.—"*He shall be as a wild ass among men*," &c. (R V.).—"This animal is frequently mentioned in Scripture, and often as a type of lawless, restless, unbridled, dispositions in human beings. The violent character and lawless life of the Bedouin descendants of Ishmael from the first till this day is exactly described in the words, 'his hand will be against every man, and every man's hand against him.'"—*Sp. Com.*

SUNDAY, NOVEMBER 1.—GENESIS XVII.

"The covenant had been made with Abram for at least fourteen years (ch. xv.), and yet Abram remained without any visible sign of its accomplishment, and was merely pointed in faith to the inviolable character of the promise of God. Jehovah now appeared to him again, when he was ninety-nine years old, ... to give effect to the covenant and prepare for its execution. At the establishment of the covenant (xv. 7), God had manifested Himself to him as Jehovah; here Jehovah describes himself as '*El Shaddai*,' God the mighty One. The name which Jehovah thus gave to Himself was to be a pledge that in spite of '*his own body now dead*' and '*the deadness of Sarah's womb*' (Rom. iv. 19), God could and would give him the promised innumerable posterity."—*Delitzsch.*

13.—"*My covenant shall be in your flesh for an everlasting covenant.*"—The common notion that baptism has taken the place of circumcision has no countenance from Scripture. Circumcision has never ceased to be the sign of the covenant with the seed of Abraham according to the flesh. It was only Gentiles who (Acts xv. 23) were excused circumcision.

17.—"*Abraham fell upon his face and laughed.*"—Bishop Harold Browne says that "The Jewish commentators, and many of the Christian fathers, understood this laughter to be the laughter of joy, not of unbelief; so, also, many moderns. It is thought also that our blessed Lord may have alluded to this joy of Abraham (John viii. 56), 'Your father Abraham rejoiced to see my day, and he saw it and was glad,' for it was at the most distinct promise of a son who was to be the direct ancestor of the Messiah that the laughter is recorded." Isaac—*laughter*—would suitably commemorate his joy, not his unbelief.

MONDAY, NOVEMBER 2.—GEN. XVIII.

"This chapter affords a beautiful exemplification of the results of an obedient separated walk (Rev. iii. 20; John xiv. 23). From these passages, taken in connection with our chapter, we learn that an obedient soul enjoys a character of communion entirely unknown to one who moves in a worldly atmosphere."—*C. H. M.*

1.—"*And the Lord appeared unto him . . . . and, lo, three men stood by him.*—The generally accepted view of these three mysterious visitors is that one of them was the Lord Himself, the second Person of the Trinity, while the others were angels, representing, it may be, the other Persons of the Godhead. One of the three is repeatedly called Jehovah but the other two are not.

10.—"*I will certainly return unto thee according to the time of life.*"—Delitzsch renders this "at this time when it lives again, *i.e.*, at this time next year." So R.V., "*when the season cometh round.*"

12.—"*And Sarah laughed within herself.*"—Augustine thus discriminates between the laughter of Abraham (xvii. 17) and that of Sarah: "The father laughed, when a son was promised to him, from wonder and joy; the mother laughed, when the three men renewed the promise, from doubtfulness and joy." The angel's reproof, however, and her own untrue denial, give a darker picture of her conduct, and give point to the meaning of "*by faith even Sarah herself*" (Heb. xi. 11, R.V.).

32.—"*I will not destroy it for ten's sake.*"—Abraham ceased to intercede, probably thinking that ten righteous would be found, and that Sodom was safe. The Lord's justice was, however, magnified in its destruction, and his mercy in "sending Lot out of the midst of the overthrow."

TUESDAY, NOVEMBER 3.—GEN. XIX.

In reading the terrible story of the wickedness and consequent judgment of Sodom by fire from heaven, we must not forget that the doomed city is set forth by our Lord Himself as a type of "this present evil world," with a like judgment impending. "*As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed.*" When Lot warned his sons-in-law, "*he seemed as one that mocked.*" The very uniformity of social life seemed to harden them against the threat of its sudden interruption, just as "all things continue as they were from the beginning of the creation" (2 Pet. iii. 4), is the excuse now of those who question "the promise of his coming." The warning from Lot's example, as to the danger of believers settling down in this world, as if it were a fitting sphere for efforts at reform, is very solemn. Lot "sat in the gate" of Sodom, which implies a judicial position, in which, no doubt, he did his best to reform the ways of the wicked city; but "the path of faith as such is not to cleanse the world, but to lift men out of it to dwell in heavenly things. Can the Lots reform the world? Rather they themselves are only '*saved so as by fire.*'"

WEDNESDAY, NOVEMBER 4.—GEN. XX.

Abraham does not appear to advantage in this chapter. It is a melancholy record of the working of human nature, even in a saint of God. "He sojourns in Gerar, and fears the men of that place. Judging that God was not there, he forgets that He is always with him. He seems to be more occupied with the men of Gerar than with the One who was stronger than they. Forgetting God's ability to protect his wife, he has recourse to the same stratagem which years before he had adopted in Egypt. The father of the faithful was carried away by taking his eye off God. How true it is that we are only strong as we cling to God in the sense of our perfect weakness."—*C. H. M.*

"The old compact between Abraham and Sarah is acted on again, after so long a time—acted on now at Gerar, as before it had been in Egypt. It had been made between them, ere they left their native country. It was brought out with them from the very place of their birth. It is false and yet specious, and savours strongly of the serpent, of him that is a liar and the father of lies. Abraham is forced to betray it, vile as it was, to the king of Gerar: '*It came to pass, when God called me to wander from my father's house, that I said unto Sarah, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother.*' There was not a principle in the life of faith that was not gainsayed by so vile a compact as this. And such is the flesh, the inbred corruption. Its way, whenever taken, is shame and deep dishonour. It degrades a saint even before men. It is that which will confound and expose an Abraham before an Abimelech."—*J. G. Bellett.*

16.—"*He is to thee a covering of the eyes.*"—R.V. renders this "*it is to thee*," &c. So Delitzsch, who adds, "the covering of the eyes" is a figurative expression for an atoning gift.

SPAIN.—Mr. Armstrong regards the condition of things in Spain as very serious. The terrible plague with which they have been visited has not brought forth the least sign of humiliation or repentance among the people. In consequence of the oppression, misery, and despair of the people, many expect a social revolution. Nevertheless, individual cases of turning to the Lord are recorded with praise and thankfulness.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec , Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New road, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

MESSRS. FULLERTON AND SMITH.—Abbey-road, St. John's Wood, November 7 to 26; Norwood, November 29 to December 20; January 3, and onwards, New Great Assembly Hall, Mile-end-road.

MR. F. E. MARSH.—Sheffield, November 8 to 22; Hove, Brighton, December 6 to 20.

MR. W. SPENCER WALTON.—November, Weston-super-Mare, Southsea, and Wandsworth; December, Wandsworth, Barnet.

MESSRS. E. HURDITCH AND F. C. SPURR.—November 1 to 15, Mountain Ash.

MR. HENRY THORNE.—October 31 to November 9, Harrogate; 14 to 23, Bridgwater; 28 to December 7, Malvern; 12 to 21, Stratford, London.

MR. JAMES NEECH.—Framlingham, Suffolk, November 1 to 15.

MR. GEORGE SOLTAU.—Birkenhead Docks, November 1 to 14.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

MR. T. SHULDHAM HENRY.—St. George's Hall, Langham-place, W., during November, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

MR. J. M. SCROGGIE.—November, Hawick, N.B.; December and January, N.E. Coast, Banff, Macduff, Portsoy, Buckie, and Fraserburgh; February, Dunfermline; March, Doncaster; April, Bristol.

BOW AND BROMLEY INSTITUTE, Bow-road, E.—Mr. Evans Hurndall, M.A., Sundays, 8.30 p.m.

HAMMERSMITH BATHS (near Broadway).—Gospel services, in the Board-room on Sundays during the winter, 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—November 1, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. D. B. Hankin.

AGRICULTURAL HALL, Islington, N.—Sunday, November 1, 3.30 p.m., Rev. H. J. Berguer; Mr. Spurgeon's evangelists, 7 p.m.

WESTMINSTER CHAPEL, Buckingham Palace-road, S.W.—Mr. Russell Hurditch throughout November; Sundays at 7, Wednesdays at 8.

CHURCH ARMY.—Ten days' Mission, November 1—9, at Brunswick Chapel, W. Revs. E. W. Moore and F. S. Webster. Meeting for Workers, October 31, at 8. Sundays—8, 11, 3.30, and 7. Other days—11.30 and 8. Open-air processions before evening service.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, at Cheltenham, November 6 to 29; Mr. G. Banaster, Leicester, November 1 to 8; Mr. J. Spiers, London, assisting Mr Hammond; Mr. H. M. Trickett, Halifax, October 20 to November 2; Mr. W. F. Seagrove, Highbury-hill Chapel, November 2 to 6, at 7.30.

UNION HALL MISSION (under the direction of Mr. Robert Bilke).—Services on Sunday next, November 1: Union Hall, Carlisle-street, Mr. W. P. Harwood, at 7; Kensal Hall, Kensal-road, Mr. W. R. Lane, 7; Gospel Hall, High-street, Battersea, Mr. Edwin Cook, 7; Queen's-park Hall, Kilburn-lane, Mr. E. Angel, 7; Gospel Hall, Brentford, Mr. S. Stidolph, 7.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Abraham Wallis, Sunday, 7 p.m.; Wednesday, 8 p.m.; Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station, Mr. C. V. T. Onslow, Sunday, 7 p.m.; Thursday at 8. Hammersmith—Tent, corner of Adie and Oxford roads, Dr. Popham, Sunday, at 7 p.m.; Thursday at 8. Kilburn Hall, Kilburn Gate (*not* Town Hall), special eight days' mission, November 1 to 8, Dr. McKilliam, Sundays, at 7; Mr. W. R. Lane, Monday to Friday, inclusive, at 8. Malden Hall, Kentish Town, Rev. Alexander Carson, M.A., Sunday, at 7, on "The Birth that Fits for Heaven;" Mr. John Churchill, Thursday, at 8, on "The Book of Esther." West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Dr. Popham, Sunday, at 3 and 7 p.m.

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MISCELLANEOUS.

ILKLEY, Yorkshire.—Convention for the deepening of spiritual life, December 3.

PRAYER MEETING FOR JEWS, Conference Hall, Mildmay-park, Friday, October 30, 7.30 p.m.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

TALBOT TABERNACLE, Powis-square, W.—Sunday, November 1, Rev. J. Wilkinson, 11 a.m. and 7 p.m.

WESTON-SUPER-MARE.—Conference for the deepening of Spiritual Life, Victoria Hall, Weston-super-Mare, November 3 to 6.

MRS. BOARDMAN'S weekly Bible-class for ladies, at 11 o'clock, at 3, Highbury-place. Meetings for deepening of spiritual life every Tuesday at 6.30.

BRIDGE OF HOPE MISSION.—Annual meeting, 26, Prince's-square, St George's E., Friday, October 30, the Lord Mayor in the chair. Tea at 4.30; meeting at 5 30.

OPEN AIR MISSION (West London Auxiliary).—Quarterly meeting, Monday, November 2, 7.30 p m., Hornton-street Chapel, Kensington, address by Rev. Colmer B. Symes.

SALVATION ARMY.—All-day conference, Exeter Hall, Tuesday, November 3, on "How to Save Souls": 10.30 a.m., "Soul-savers;" 2.30 p.m., "Soul-saving;" 6 30 p.m., "Souls Saved."

Y.W.C.A., Mall Hall, Notting-hill-gate, W.—Tuesday, November 10 and 17, 9.30 to 10 15 p.m., Miss Fanny Boyd (China Inland Mission); Tuesday, 24, Rev. Nevile Sherbrooke.

A DRAWING-ROOM MEETING for German governesses and other German young women, or Swiss speaking German, at Mrs Herbert Tritton's, 36, Queen's-gate-gardens, October 24, 3.30 p.m.; address in German by Dr. Ziemann.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, October 30, 7 p m., subject, "Claiming our Rights," by Miss Mason; tea at 6. Sunday, November 1, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

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Y.M.C. ASSOCIATIONS.

61, **GRACECHURCH-STREET.**—Daily prayer meeting, 1.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Soldiers, Friday, 7 p.m. Lambeth Ragged Schools, song service and address, each Friday, 8 p m. George-yard, Whitechapel, Mondays and Thursdays, 8 p.m.

EXETER HALL.—Meeting for young men every night at 8. Bible lecture by Rev. Evan Hopkins, Thursday evening, October 29, at 8, subject, "Spiritual Enduement." Tuesday, November 3, medical lecture, "Food and Appetite," by Sir J. Risdon Bennett, M D, 8 p.m. Musical exercises in Large Hall 8 15, Wednesday, ten minutes' address by the General Secretary.

186, **ALDERSGATE-STREET.**—Saturday, October 31, 7.30 p.m., Bible lecture, by Mr. Robert Brown, "The Personality and History of Satan."

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, October 29, 8.30 p.m., address, by Rev. R. P. Downes; Sunday, November 1, 3.15 p m., special address, Rev. C. B. Sawday. Wednesday, Nov. 4, 6 to 10, anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Sunday, November 1, 3.15 p.m., evangelistic address by Hon. and Rev. Talbot Rice. Mission services for young men and others, by Rev. T. Lewis Johnson, twenty-eight years a slave, Monday, 2, to Friday, 6, each evening at 8.30.

17, **CAMDEN-ROAD**, N.W.—Young men's meeting, Thursday, October 29, 8.30 p.m., address by Mr. F. Twinch; Sunday, November 1, address, 3.15 p.m., by Mr. H. F. Bowker; Thursday, Nov. 5, social meeting, 8 30 p.m., Mr. Hugh Matheson in the chair. Speakers: Rev. G. Wilson and Rev. W. E. Peters.

FINSBURY PARK HALL.—Thursday, October 29, 8 p.m., lecture, Mr. T. C. Hepworth. Sunday, November 1, 3.15 p.m., Rev. Gordon Calthrop, open to all; 7 p.m., Mr. J. B. Wookey.

CONFERENCE HALL, Stratford.—Sunday, November 1, 3 and 7 p.m., Mr. Dudgeon.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—E L. H.D.M. W.W. M.B.M. A.J.B. A.C.D. L.E.M D. F.B. P.S. J.W.B. O.S. B.B.R Faithful Friend. J.P.W. A.C. J.H.S. J.M. W.F.R. A.W.Y. W.R. A R R. C.D. W.R.J. E.P.H. E.V.I. J.M. H.R.F. J.E.N. A.M. H.W. A.B. M A.G. E.B.C. V.M.S W.B. J.B. Grandmother. J K.W. H.G.C. C.J.M. W.H.N. W.J. H.G.R. M E.B. H.P. G.H. W.H.P. E.J. W.T. E.B. P.T. A H. J.S. A C.T. F.W. R.R. A.H. F.P. J.S.A. W.H.W. C.C F.A. A.W.J. M.C. A.L. W.G. C.S. E M.A.C. W.A. Presbyter Senex. H.B.P. F.H. T L. G C. E.G. G.W.L G.P. F.H.W. F.T L. J. de B. F. von S. W.T. M.L F. T.R. L.M G. H.R. Reader. E.W.T. R.B. J.E.M H.J.B. R B. A.K. J L. R D.F. C H. R.McC. M.A.D. H.A.H. M.J.H. M.R. J E.L. C B. H.V. J.W. E McD. B.S. C.G. W.H.P. A.S O. J.M.S. A.S.W. A.B. L.R.H. R. H.D. R.L. J.R. E.K. E.J.R. F.W.D. A J. A.J.B. T.H.

APPLICANTS FOR TRACTS.—A. C. Jones, 61, New-street, Birmingham; J. E. Dodd, 10, High Vill-place, Newcastle-on-Tyne; Mr. Eccleston, 4, Edward-street, Lower Broughton, Manchester; Mr. Andrews, 13, St. Oswald-street, Rochdale, road, Manchester; G. Brown, Sheep-street, Stow-on-the-Wold, Gloucestershire; W. Stubbs, Mow Cop, near Tunstall, Staffs; B. S. Norton, British Home for Incurables, 380, Clapham-road, S.W.; C. Taylor, Trebarwith, Tintagee, Camelford; Rev. A. Balfour, 106, Ditchling-rise, Brighton; Sarah Jackson, 12, North Bridge street, Sunderland; Mrs. Shipley, 33, Whitburn-street, Monkwearmouth, Sunderland; T. Havis, tract distributor, 83, Wassand-street, Hesole-road, Hull; J. Clark, 18, Upper Lewis-street, Newport (Mon.); W. McClenning, 58, Oak-street, New Benwell, Newcastle-on-Tyne; J. Harrogate, 43, Cromwell-street, Newcastle-on-Tyne; H. Stanley, 85, High-street, New Brompton, Kent.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

PERSECUTING CHRISTIANS IN CHINA.—The American Consul at Canton reports a fresh campaign of persecution against the Christians in China; and this, according to the Philadelphia Correspondent of *The Times*, is confirmed by advices from missionaries there. It causes a general movement among American Missionary Boards and other religious bodies, urging the Secretary of State to make an immediate vigorous remonstrance.

MISSIONARIES AT LAKE NYASSA.—The work which brave Livingstone began, in the interests of Christianity and civilisation, in this portion of the Dark Continent, is being actively carried on. Bishop Smythies, with a party of eight clergymen and artisans, is now at Lake Nyassa, near which place a Church steamer, sent out in pieces from England, at a cost of nearly £5,000, is being put together for work along the coasts. In view of Livingstone's opinion that the presence of Englishmen in that region would have an adverse influence on the slave trade, which still keeps the lake-side people in misery, and drives them to the marshes as the only safe habitations, the Bishop proposes to settle on an island close to a great slave ferry, and to establish sub-stations on the mainland, using the island as a place of refuge when necessary.—*Echo.*

Mission and other Appeals.

VILLAGE LIBRARY.—Being anxious to open a library fo the benefit of young people in a small town where there is n other attraction, save the public-house, we appeal for hel either in the gift of books or the offer of chairs at a chea rate.—A. E. LARNER, Secretary, Cross Hill, Methwold Brandon.

DESTITUTE CHILDREN'S FRIEND MISSION.—During las winter upwards of 50,000 free meals were given, and man were clothed through the help of friends. The distress i now very prevalent through long depression in trade. An gifts of clothing or articles of food would be most thankfull received by GEORGE FULLER, Superintendent, 1, Follett street, Poplar, E.

NORWICH.—The Rector of a very poor parish in Norwich is about to open a club and reading-room for men who hav no resort but the public-house. Will any kind friends sen some magazines (bound or unbound) and other interestin books to form a library for this reading room. Pictoria papers and suitable games, such as chess, draughts, an dominoes, &c., will also be thankfully received by Rev. G. M DAVIES, 40, Prince of Wales-road, Norwich.

Subscriptions received by Messrs. Morgan & Scot to Saturday Morning, October 24, 1885.

⁂ **Donations should be sent by Cheque or P.O. Orders not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable t Morgan and Scott, at G.P.O.**

⁂ **Will donors oblige us by giving explicitly and fully th titles of the Missions to which they wish their donations t be applied? Mistakes which sometimes arise will thus b obviated. Will they also bear in mind that our Donatio List is made up for the Printer on Saturday morning? An amounts received afterwards will be acknowledged in th subsequent week's number.**

	£	s.	d
Stead, &c., Defence Fund—D. F. S. £1; Misses C. £1; M. A. C. R. £2 2s.; J. C. P. 10s.; H. B. P. 6d.; A. S. 2s. 7d.; M. L E. £1; M. A. G. 1s.; H. W. M. £1 5s.; A. W. 5s.; E. L. 3s.; N. Y. M. 10s; E. P. £1; E. E. H., Brighton, £1; Anon. 5s.; R. D. T. 3s.; J. J. £5; H. F. 5s.; G. B. 10s.	16	2	
Miss Mittendorff's Orphans' Home—J. C. P. 5s.; Miss B. 5s.; J. L. L £2; Misses C. £1	3	10	
St. Giles' Christian Mission—J. C. P.	0	5	
Friendless and Fallen—S. J. K.	0	5	
Dock Labourers' Mission—(*Free Lodgings*) G. W. 5s.; Miss W. 2s. 6d.; (*Free Meals*) T. C. 5s.; Two Young Ladies, 3s.	0	15	
Union Hall Mission—Mrs. M. £1; (*Mr. R. Bilke*); Mrs. M. £1	2	0	
London City Mission—Y. R.	1	0	
Christian Union Hall, Cawnpore (*Dr. J. H. Condon*) Mrs. C. £5; Dr. and Mrs. B. £2; Miss W., Southport, 5s.	7	5	
Mission to Indians in Canada (*Mr. H. McKay*)—N. L. 3s.; T. N. J. 10s.	0	13	
Dr. Barnardo's Homes—S. W. 10s.; E. E. H. £2; F. A. N. £1	3	10	
Mr. Fegan's Boys' Home—S. W.	0	10	
Midnight Meeting Movement—Mrs. D. A. £2; D. F. S. £1	3	0	
Mrs. Parsons' Home for Girls—J. B.	0	10	
Two Indian Apostles—J. B.	0	10	
Miss Weston's Sailors' Rest, Devonport and Portsmouth—V.	5	0	
East London Training Institute (*Rev. H. G. Guinness*)—V.	5	0	
Religious Tract Society—V.	5	0	
Mrs. Ginever's Orphan Homes—M.	2	2	
Miss Sharman's Orphan Homes—C. M. £5; F. A. N. £1; C. G. 10s.	6	10	
Joseph Jacob Returning to Oroomiah—M.	2	0	
Mildmay Mission to the Jews—M.	0	10	
Warning to Young Women, Posting Placards—T. B.	0	5	
Cripples' Home, Marylebone—G. K.	0	10	
George-yard Ragged Schools—G. K.	0	10	
London Bible Women's Mission—Miss U.	0	10	
Miss E. Hopkins' Work—(*White Cross Crusade*) C. S.	0	10	
London Missionary Society—A. S. W.	5	0	
Salvation Army—I. H. I. £1; (*Paris Training Home*) Misses C. £1	2	0	
Mission to Deep Sea Fishermen—F. A. N. £1; D. F. S. £1	2	0	
Rev. R. W. McAll's Mission, Paris—(*France*) F. A. N. £1; Misses C. £1	2	0	
Special Religious Services in Theatres—F. A. N. 10s.; T. N. J. 10s.	1	0	
China Inland Mission—F. A. N.	0	10	
Pastor Rodriguez Work—(*Destitute Orphans*) S. and E. S. 10s.	0	10	
Rescue of Girls—S. and E S.	0	5	
Mr. Geo. Smith, of Coalville, Fund—Miss B.	0	10	
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	
Thames Church Mission—Misses C.	1	0	
Homes for Aged Poor, Notting-hill—Misses C.	1	0	
Home of Industry—G. K. £2; (*Girls*) Misses C, £1; (*Jewesses*) I. R. C. 10s.	3	10	
Woman's Mission to Women—E. H. C.	0	10	
Maloga Aboriginal Mission—E. H. C.	0	10	
St. Malo and St. Servian Sailors' Rest—Boys at Old Hall School	0	7	
Syrian Colonisation Fund—(*Shaftesbury Memorial*) D. F. S.	1	0	
Theatrical Mission—D. F. S.	0	10	
East London Mission—D. F. S.	0	10	
Tower Hamlets Mission—(*New Hall*) X. P.	25	0	
	£115	15	

[ADVERTISEMENTS.]

Mrs. Josephine Butler begs to acknowledge gifts from the following persons for the Defence Fund—trial of Messrs Stead, Booth, &c.:—Mrs. R. Carpenter; Anonymous, Eastbourne; Mrs. Straker, London; Mrs. Richardson, Newcastle-on-Tyne; Mrs. Stephenson, Huntingdon; Miss M Brett, Winchester; Mrs Evans, Thrupp; Mrs. J. G. Evans Oxford; Mrs. Lee, Home for Little Girls, Eastbourne Misses Prideaux, Brighton; Miss Husband; Mrs. Jessie Williams, Aberystwyth; Mrs. Phillips, Shifnal; Miss Parsons, Shifnal; Mrs. Emma Parsons, Shifnal; Anonymous, Plumstead; Mrs. Howarth, Bury, Lancashire; Mrs Spencer, Wharf Dairy, Winchester; Mrs. Dean, Winchester; Mrs. Moss, Winchester; Mrs. Gertrude Wilson Leeds; Mrs. Barker, Sydenham; Mrs. Mary Halden Stafford; Miss L. March Phillips, Cheltenham; Mrs Sinclair; Mrs. Walton, Frosterley, Darlington.

The New Crusade—Vigilance Work Indeed!

Dear Christian Friends,

The demands for help in rescuing Little Children from the gravest perils have of late been unprecedented in number and in intensity of distress.

From all parts of the Kingdom communications by telegram and letter are received almost daily; and up to this we have not refused aid in one single case of any urgency.

Our winter's work has therefore commenced early, and is already seriously pressing upon us from every quarter, while 1,400 other children in the Homes need daily care and support. Through the goodness of God our Preventive and Rescue organization, perfected by many years' experience, enables me now to hold out helping hands to almost every phase of real child misery or danger.

But I am compelled, although reluctantly, to tell you that, for many weeks past, we have experienced the keenest pressure, and not a little trial of faith, owing to the very serious falling off of funds during the autumn recess.

Economise as we will, we cannot diminish our expenditure below the point of £100 per day. Our receipts for nine weeks have not unfrequently been under £30 per day.

I have no doubt our Heavenly Father has had some wise purpose in thus esting the faith of His servants. Perhaps, also, one reason for this recent xperience may have been that such a statement of our needs might thereby come to many hearts as a trumpet-call for generous aid in this most important nterprise.

Very gratefully indeed will the contributions of God's people be received and acknowledged if addressed to the Treasurer, William Fowler, Esq., M.P.; r to

Your Fellow-servant among homeless and perishing Children,

T. J. BARNARDO.

18, Stepney-causeway, London, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness from a Friend, £100 towards the expenses of building additional rooms and the enlargement of others, for the use of three hundred of the poorest class of children and people.

Ragged Schools are conducted daily, and on Sunday, Monday, Tuesday, and Thursday evenings. The Infant Day Nursery opens 7.30 a.m. Mutual Industrial Classes for big boys. Meetings and Classes for Elder Girls and Young Women. Bible Classes. Temperance Meetings. Evangelistic Services, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LONDON FEMALE PENITENTIARY, 191, High street, Stoke Newington, N. (Founded at Pentonville, 1807.)—This is certainly one of the most successful agencies for the reclamation of fallen women. Present number of inmates, 68. The Committee earnestly plead for help, as there is no endowment, and funds are much needed. Contributions will be thankfully received by Barclay Bevan & Co., 54, Lombard-street; the Office of The Christian; and at the above Institution.—W. E. Page, Secretary.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, the Rt. Hon. the Lord Mayor, M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 280 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

NEW WORKING LADS' INSTITUTE, Whitechapel. (Opposite London Hospital.) The new building being now completed, on Friday next, October 30, a Special Service for THANKSGIVING AND PRAYER will be held in the Reading-room, at 7 o'clock.

R. C. Morgan, Esq., has kindly promised to preside. Admission without ticket. All friends welcome.

Henry Hill, Hon. Sec., 38, Bow-lane, E.C.

HOMES FOR GENTLEWOMEN, Warwick House, Upper Tulse-hill, S.W.—A Sale of Work will be held in the above Home, on November 3, 4, and 5, 1885. To commence at 12 o'clock each day. Admission 1s.; or 2s. for the three days. Children half-price. The Committee heartily thank those who have sent work and money.

EAST LONDON TABERNACLE SUNDAY SCHOOL.—Former Scholars and Teachers' Gathering, Wednesday, November 4, 1885. A cordial Invitation to the above meeting is given to Former Scholars and Teachers. The Pastor, A. G. Brown, will preside. Tea and Coffee at 6.30 p.m. An early application for tickets is requested.

L. Richards, Hon. Sec., 188, High-street, Poplar.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

THE DEEPENING of Spiritual Life.—The Devotional Meetings will be resumed at Stafford Rooms, Titchborne-street, Edgware road (the Lord willing), on Friday, November 13, at 3.30 p.m. The opening address by Rev. E. W. Moore.

A HUNDRED GUINEAS has been given by W. C. G., for a Church of England Lady to be trained at the Zenana and Medical Mission, School and Home, 58, St. George's road, S.W. Treasurer, G. J. Green, Esq., L. and C. Bank, Victoria-street, S.W. Dr. Griffith, Hon. Sec.

THE MANCHESTER BETHSHAN, 106, Bloomsbury, Rusholme-road, was opened for the Lord's work on the 24th inst. Meetings for Holiness and Divine Healing are held every Tuesday, at 6.30 p.m.

YOUNG WOMEN'S INSTITUTE, Britannia-terrace, 65, Kensal-road.—Acknowledge the following Donations with thanks:—Miss Llewellyn, £5; S. Willson, £1 1s.; W. Gray, 10s.; E. M. Dundas, 10s.; E. G. Langton, 10s.; One who loves her Saviour, 15s.; A Gift from a Reader of The Christian, 10s.; From a Servant Girl, 2s.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.; Mildmay-park (Mission Hall), Wall-street, near Station, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

LECTURES AT STAFFORD ROOMS.—Mr. B. W. Newton proposes (D.V.) to resume his lectures on Prophetic and Other Parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware-road, on successive Tuesday mornings, commencing on Tuesday, November 3, at a Quarter-past Eleven o'Clock.

OBAN CHRISTIAN CONFERENCE will be held on Tuesday and Wednesday, 3rd and 4th November.—Addresses, experimental and practical, will be delivered by Revs. Dr. Cathcart, Edinburgh; Dr. Blair, Dunblane; and Rev. Messrs. Grant, Edinburgh; Martin, Stornoway; McIntosh, Fortwilliam; Robson, Inverness; McMichael, Craigneish; and others. Evangelistic Meetings both nights.

Educational.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon. For Resident Pupils only. Miss Bamber offers to parents seeking safe Christian training for their daughters the advantages of a University education, without its attendant dangers. Miss Darling, of Newnham College, Cambridge, L.L.A. of St. Andrew's University, is Resident Head English Teacher at Marlborough College. The highest testimonials from Clergymen, Ministers, and Gentlemen whose daughters have been entrusted to Miss Bamber's care. Pupils are always accompanied from London.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

TO PARENTS.—The Principal of a first-class school, where only Daughters of Gentlemen are received, is particularly anxious to meet with one or two finishing Pupils. Would receive a young Lady, of over 16, at half terms for one year, if she were to enter at the approaching half term. Earnest care for religious training. Church of England. Home comforts. Usual inclusive terms, 70 guineas.—Apply by letter only, to G. H., care of Miss Morley, Music Warehouse, Blackheath Village, S.E.

SOUTHSEA.—Holland House, Clarence-parade.—School for the daughters of gentlemen. Christian training. Home comforts and care. Preparation for the Oxford Local, College of Preceptors, and South Kensington Examinations.—For prospectus, with references, apply to the Principal.

MARGATE. — Alresford House School.—High-class School for the Sons of Gentlemen. Sound religious training. Careful supervision. Thorough preparation for public schools and the usual examinations. Conducted by Lady Principal, assisted by Resident and Visiting Masters. Prospectus on application.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

THE OLD HALL SCHOOL, Wellington, Shropshire. Principal, Dr. Cranage, M.A.; Vice-Principal, Robert Weston, Esq., B.A. Dublin.

FRANCE. — HAVRE. — Mdlle. Cournil de Lavergne, 29, Rue d'Epremenil. Protestant Boarding-school for Young Ladies. Comfortable home. First-rate instruction. Highest references (Pasteur Theodore Monod) in France, England, Germany, Holland.

PARIS. — Mdlle. Vienot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

BRIGHTON.—EDUCATION.—Mr. Alfred Clarke, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

BAYSWATER.—St. John's College, close to Parks. High-class Boys' School. Large, well-ventilated class-rooms, 55 feet long. School chapel. Good playground. Thorough teaching.—Rev. C. Baker, 41-43, Moscow-road, Pembridge-square, W.

MR. CAPILLERY, Pastor of the Reformed Church, à Dieulefit, près Montélimart, Drôme, would receive in his family a young Gentleman. Teaches French, &c. Earnest Christian training. Healthy situation.—References, Mr. Th. Monod, 36, Boulevard Henri Quatre, Paris; Mr. Babut, Pasteur, Nîmes, Gard.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett.—A Boarding School for Girls. Modern methods. A very superior Education and careful Christian training. During past year pupils have passed the Cambridge Local Examination, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six passes in last two years. Eighteen distinctions. Vacancy for Governess-Pupil at Christmas; premium.

HANOVER.—Pleasant and comfortable home offered to Ladies. Every advantage for easily acquiring the German language, and for pursuing any other study. Family life. Terms moderate. Good references.—Y. Z., 16, Wyndham-place, Bryanston-square, London, W.

MRS. NORWOOD EARLE is anxious to obtain a few more Boarders and day Scholars. Home comforts. Mother's care. High testimonials. Healthy part of Ealing.

Gowbusk Villa, Richmond-road, South Ealing.

BOYS receive thorough Christian Training and sound Education with Mr. and Mrs. Dixon, Middle-class School, Kingston-on-Thames. Number limited. Very happy home. Beautiful locality. 20 to 25 guineas.

LADIES' SCHOOL, in a healthy suburb of Birmingham, to be disposed of. Goodwill, with school furniture, £35.—Miss B., Y.M.C.A., Needless-alley, Birmingham.

MISS WATTS (Evangelist) has vacancies in her quiet country home for two young ladies, who will be educated by her sister. Assisted by a competent governess and masters.

Wetherden, Stowmarket.

A LADY, with select Morning School, solicits Boarders. Christian training. English instruction, languages, music, drawing, painting. Eight guineas per term (inclusive).—Carlyle House, Warkworth-street, Cambridge. Half term, November 3.

A LADY, of good position, wishes to receive two or three little Girls to educate with her own. Healthy country neighbourhood. Loving care. Highest references.—Eldon Lodge, Walmley, Erdington, Warwickshire.

GOVERNESS.—A Lady, Evangelical, experienced, fond of teaching, seeks a re-engagement. Advanced English, French (Paris), German (Hanover), advanced music, object drawing.—Myra, at Pressler's, Stationers, 4, Union-terrace, Notting-hill.

RESIDENT GOVERNESS. — Re-engagement in family desired. Pupils ages 8 to 14 preferred. Certificated English, French, German (Continental), good music, elementary Latin, drawing, &c. Protestant. Good testimonials.—M., Wheeler, 88, Mildmay-park, N.

A NORTH GERMAN LADY desires engagement. Teaches French, music, singing, drawing, and her own language thoroughly. Will be in England in November.

Fräulein, 70, Clifton hill, St. John's Wood.

YOUNG LADY (20), not been out before, seeks engagement as Governess to young children. English, music, and French. Experienced in teaching.—Lechmere School, 44, Lechmere-road, Willesden-green.

WANTED IMMEDIATELY, a young Lady as Nursery Governess for three young children. Must be a decided Christian. Musical preferred.—Apply, stating salary, which must be moderate, Mrs. Holborow, Ashley, Tetbury, Gloucestershire.

SMALL SCHOOL wanted, where there is not much Sunday duty. Clerical reference. N. and W. counties objected to.—M. S. H., Y.W.C.A., 17, Old Cavendish street, London, W.

A LADY, for many years accustomed to the care and tuition of young children, is anxious to meet with one or two little girls to be educated at home with the younger children, or to join the two elder ones in being educated at Notting Hill High School. A private family. Good references given and required.—Miss Allison, 2, Wimpole-terrace, Wharton-road, West Kensington-park, W.

THE LADY PRINCIPAL of a high-class school desires to make arrangements with similar Protestant schools on the Continent who would take some of her pupils during the vacations when required.—Address, stating terms, Lady Principal, 2, Church-street, Millbank, Westminster, London.

Appointments, Situations, &c., Wanted.

AS GARDENER, VERGER, or any place of trust. Understands poultry. Middle-aged; married; no incumbrance. Good references given.

T. Martin, Lakenheath, Brandon, Suffolk.

A CHRISTIAN LADY, who has been Companion for some years to one recently deceased, wishes a re-engagement where Christian sympathy and help is needed. Can take the superintendence of household if required, and will be glad of any work for Christ. Highest testimonials.—L. M. N., 9, Allerton-terrace, Coatham, near Redcar.

INDOOR SERVANT (38), now at Bath, honest, good servant, but out of place over two years through unfortunate circumstances, desires country situation to start again. Unmarried. Been butler.—Particulars from Miss M., 1, Cranley-place, S.W.

THE PROPRIETRESS of a Temperance Home is anxious to meet with a situation of any kind (not menial) in the family of total abstainers, for a well-educated Lady, of kind and obliging disposition, who has filled most satisfactorily a useful capacity in her establishment. Small salary.—O. P., care of Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

THE Rev. SHOLTO D. C. DOUGLAS recommends a Lady of much experience in Christian and Temperance Mission work either as Mission Helper in a parish, Superintendent of a Home for Girls, or Companion to a clergyman's wife, assisting in parish and domestic duties. A total abstainer. Salary moderate. London preferred.—G. H., 74, Great Portland-street, W.

A LADY WISHES to recommen
a young friend as Mother's Help, or to assist a
invalid Lady with housekeeping. She is th
roughly capable, active, and willing. Exper
enced in household details, and can superinte
good cooking. Age 20.—Mrs. H. Green, Th
Cherry Orchard, Old Charlton.

A MIDDLE-AGED CHRISTIA
PERSON seeks situation either as Attenda
upon an elderly Lady, or in family where h
ability as a thorough needlewoman, or dre
maker or wardrobe-keeper, could be utilised.
H. S., care of Mr. Mills, 1, Regent-street, Chelte
ham.

RE-ENGAGEMENT DESIRED a
Assistant Matron in an Institution, by you
person of some experience in the work. Reco
mended by Rev. Carr J. Glyn.
A. S., Dorset Home and Industrial School, Pool

A CHRISTIAN WIDOW, wit
much experience, seeks situation as Housekeep
or Assistant Matron in boys' or girls' home. A
40. Dissenter, abstainer. Good references.
M., 2, Chignell-place, Ealing Dean.

COACHMAN (thorough). Married
family. Age 38. Long character. Town
country. Total abstainer. Christian man.
G. G., 16, Tynley-road, Widmore, Bickley, Ken

GARDENER (head), by a decide
Christian. Has a thorough knowledge of h
business, having lived at some of the leadi
places, from which he is highly recommende
Age 33.—D. N., 13, Francis-street, Chester.

T. DENT and G. Walker (work
ing-men) will gladly serve the Master in Eva
gelistic work, any week end, by having the
travelling expenses paid. Unsectarian.
G. Walker, 146, Strickland-gate, Kendal.

MRS. K. YEOLAND kindly re
quests friends requiring her services to addre
her at Mornington House, Clapham-road, Londo
S.W. She is holding special services in Bromle
Leeds, to November 2.

A GERMAN YOUNG LADY, wh
is anxious to improve herself in English, offe
her services as Companion for a few months to
Lady, in return for a comfortable home. Musi
singing, and drawing. London preferred.
Fräulein S., Mickleover Manor, Derby.

A LADY WISHES to recommen
a superior English person as Attendant on a
invalid; or as Housekeeper or Wardro
Matron.
Miss White, Prospect, Waterford, Ireland.

DR. ZIEMANN is anxious to fin
a situation for a young German Lady to assist
housekeeping, or to take charge of children.
well educated, musical, and has been in Englis
families.—Dr. Ziemann, 28, Finsbury-square, E.

A YOUNG LADY wishes for Hom
in Christian family, in return for helping wi
children, needlework, &c. Musical and domes
cated.—E., care of Stevens, Leytonstone, E.

AS MAID OR USEFUL MAID.
Good plain dressmaker and needlewoman. Goo
reference and personal character.
E. G., Gastrell's Library, Sussex place, S.W.

NURSERY GOVERNESS, o
Mother's Help to little children from seven to tw
years. Domesticated, fond of children; Churc
of England. London or near preferred.—L. M
Stationer, 3, De Beauvoir-road, Kingsland, N.

A LADY recommends a trust
Christian Kitchen-maid, who wishes to be und
a superior cook, that she may improve herse
Total abstainer. Age 19. Wages £10.—Mrs. W
Messrs. Pawsey & Hayes, The Ancient Hous
Ipswich.

A LADY WISHES to meet with
comfortable situation for a girl of fifteen, of ve
respectable family, as Under Nurse, Under Hous
maid, or Kitchenmaid.
Mrs. J. E. Howard, jun., North Side, Tottenha

CAN ANY CHRISTIAN assist po
Lady getting some plain needlework to do? Havi
internal disease, cannot take a situation. Go
references.
62, Fullerton-road, East-hill, Wandsworth.

A LADY recommends her Mai
for a quiet family. Good dressmaker and mill
ner. Age 27.
B. S., Rose Cottages, Fore-street, Tiverton.

A LADY WISHES to recommen
several strong, honest girls for service.
H. H., 73, Drury-lane, W.C.

A LADY WISHES to recommen
a young Girl of 16 years old as Under Housema
Mrs. Archibald, 3, Amersham-road, Putney.

GENERAL SERVANT.—A Lad
wishes to place a young woman where she w
have kind supervision and training, amon
decided Christians and abstainers. Strong a
willing.—Miss Greene, Midgham, Reading.

SERVANTS' AGENCY, SOH
BAZAAR.—Unexceptionable references r
quired. Testimonials of religious character ful
appreciated. Male and female servants are
daily attendance from 11 to 2; on Monday, We
nesday, and Friday the number is very larg
Entrances, Soho-square, and 77, Oxford-street.

A LADY most earnestly wishes t
recommend a thoroughly useful, energetic Lad
understanding good cooking. She would be
treasure to an elderly couple, or where there w
an afflicted child. A Christian, cheerful home
desired. Salary £20 per annum.
Faith, care of Mr. Whiteman, Stationer, Hasting

pointments, Situations, &c., Vacant.

MANAGER WANTED, for a large
fee Tavern; with much experience, and some
ital; to manage it on his own responsibility.
L. S., 117, Marine Parade, Brighton.

BIBLE NURSE WANTED, for a
ourb of London. It is essential that she be a
mber of a Congregational Church. A total
tainer; also trained for, and experienced in,
work.—Address, with references, qualifica-
ns, and stipend required, to X. Y. Z., Messrs.
wther & Goodman, 133, Fenchurch-street, E.C.

CAN ANY LADY kindly recom-
nd a really godly young woman (one whom she
known as such for some years) as Maid to two
ldren, 10 and 6, and to wait on their mother, and
the holidays on two elder children. One who
s been trained under a good nurse. Good
dlewoman indispensable. She need not belong,
t must not object to the Salvation Army.
nted about the middle of November. Not a
d, but very comfortable situation.
Irs. W., 10, Ovington-gardens, London, S.W.

USEFUL COMPANION.—Domesti-
ed young Lady required. Musical. One with
ght experience in illness preferred. Comfort-
e Christian home. Small family. State
ary, age, by letter only.
C., 8, Clapton-common, E.

A GOOD HOME offered to a Chris-
n Lady in return for light and useful service.
pply, by letter, to A. B., care of Housekeeper,
Rose-street, Newgate-street, E.C.

IMPROVER WANTED at once, by
Blacksmith, to live in the house. Must know
w to strike. Age 16 or 17 years.
GARRETT, Blacksmith, Sutton-at-Hone, Kent.

WANTED, in a small Christian
nily, a Sewing-maid. Must understand sewing
chine and little dressmaking.
rs. JOHN PARKINSON, Neville-street, Southport.

AN EXPERIENCED Christian
rse wanted, for one very delicate baby. Age
m about 25 to 35.—Apply, stating wages and
rticulars, to
rs. FREEMAN, Murston Rectory, Sittingbourne.

WANTED, November 6, in
rgyman's family, trustworthy, capable Par-
rmaid, understanding plate, lamps, &c. Chris-
n character valued.—Apply, stating wages,
s. MUNRO, 19, Pevensey-road West, St. Leon-
l's-on-Sea.

WANTED, 14 miles from London,
ood Housemaid. Not under 24 years of age.
ust understand stoves thoroughly, and all
usemaid's work generally. Also be able to wait
table when extra help is required. Good cha-
cter indispensable. Man-servant kept.—M. H.
re of Miss Clements, High-street, Orpington,
nt.

A LADY WISHES for a tho-
ghly efficient Parlourmaid, about 30. A
ristian and abstainer, and one who can be well
commended.—Mrs. H., Bonchurch Isle of Wight.

COOK wanted at Christmas (kit-
enmaid kept) and **FOOTMAN** (single-handed)
urch of England. Abstainer preferred. State
, wages, &c.
Mrs. HUISH, Smalley Hall, Derby.

A GOOD PLAIN COOK wanted;
o a **HOUSE-PARLOURMAID.** Total
stainers. In a quiet family in Bournemouth.—
s. ROGERS, Thorneycroft, Christchurch-road,
urnemouth.

GOOD PLAIN COOK wanted.—
ages £18 to £20. Also **HOUSE-PARLOUR-
AID,** £16 to £18, and **UNDER HOUSE-
AID,** £14.—Apply, enclosing addresses for
ference, Mrs. GEO. EDWARDS, Beauclere, Riding
ll on Tyne.

A RESPECTABLE young woman
nted, as Housemaid in a first-class Boarding
use.—C. W., Ben Wyvis, West Cliff-gardens,
urnemouth.

WANTED in a Christian Home, a
ung Lady (not under 20) as Nursery Governess,
d to make herself generally useful. Must be a
cided Christian.
Irs. ARROWSMITH, 17, Hamilton-road, Ealing.

WANTED AT ONCE, for Notting-
m Gordon Memorial Home for Destitute Boys,
able, experienced married couple as Manager
d Matron. Salary £60, with board and lodging.
Address, stating full particulars, F. J. Cox, 3,
strytt-chambers, John-street, Nottingham.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

), Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recom-
nded by readers of THE CHRISTIAN from all
ts of the world. The Bishop of Algoma
ites: "The comfort, perfect order, and attend-
e at PERCY'S Hotel, render it all that can be
ired as a central place of sojourn in this great
t." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on
plication.

W. TAVERNER, Temperance
tel, 35 and 36, Hunter-street, Judd street,
-ton-road. Five minutes from G.N., Mid., and
W. Railways. Beds from 1s. 6d. Plain break-
st or tea, 1s. Tariff and testimonials on
plication. Patronised by ministers of all
ominations.

HOME OF REST for young Men and Christians. Reduced terms from October 1. Apartments with or without board.—For terms, H. ALLEN, Pembroke House, Folkestone, Kent.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table with every home comfort.—Mr. & Mrs. BOX, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—The Widow of the late Rev. FREDERIC WAGSTAFF, and Mrs. LOCKE, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21, Carisbrooke-road.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARLE, or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

BOURNEMOUTH, CLAIRVILLE, conducted by Mr. and Mrs. JACKSON. Visitors will find every home comfort and attention at this favourite **BOARDING ESTABLISHMENT.** Beautifully situated in its own grounds, with charming sea views.

WORTHING HOME OF REST for Christians.—Vacancies for the winter. Every comfort. Terms, one to two guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

SOUTHSEA. — Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table. and every home comfort. Winter terms from 30s, to 3 guineas a week.—Miss BAKER.

EASTBOURNE.— Merevale House, Wilmington-gardens. Boarding Establishment. Pleasantly situated near sea and Devonshire-park. A desirable winter residence, on account of its dry atmosphere and excellent sanitary condition. Home comforts. Private sitting-room if desired. Moderate terms.
Misses BEEBY.

WESTBOURNE, BOURNEMOUTH. — Comfortable, well furnished Apartments. Pleasant outlook. Bath-room. Every attention. Terms moderate. No other lodgers.—L. V., care of G. D. SHIPLEY, Breachwood-green, Welwyn, Herts.

SAN REMO, The Home for Invalid Ladies of limited means, will (D. V.) re-open on Nov. 1st.—Applications for admission to be addressed to Miss MACDONALD LOCKHART, The Lee, Lanark, N.B.

BOARD AND RESIDENCE.— Refined, comfortable, reliable in every way. Two minutes from the Park Gardens and all conveyances. Private sitting-room, or bed-room combined.—PROPRIETRESS, 13, Westbourne-crescent, Hyde-park.

EASTBOURNE. — A Christian Widow would be glad to Let Drawing-room, two or three Bed-rooms, for winter months. South aspect. Sea view. No children or other lodgers.
Mrs. BUTTERWICK, 5, Colonnade-gardens.

ST. LEONARD'S-ON-SEA.—First-class, quiet, comfortable Boarding Establishment on sea front. Close to post-office, baths, reading-room, and gardens. Liberal table.
PROPRIETRESS, Hertford House, 53, Marina.

HASTINGS.—A sheltered Home, with every comfort, near the sea, offered to a single Lady, or a married couple. Board and residence on moderate terms.
ALPHA, 4, Exmouth-place, Hastings.

DRESDEN.—Wanted for young English girl now in Germany, temporary board and residence with a Christian family. Healthy, cheerful home desired. Please state terms.
Miss GROSER, 17, Bahnhof Strasse, Cassel.

BOURNEMOUTH. — Mancetter, West Cliff.—Superior Boarding House. Very comfortable winter residence. Best position, close to sea and pines. Liberal table.—For terms, &c., address PROPRIETRESS.

WORTHING.—A Lady strongly recommends a Furnished House (or part) facing the sea. Suitable for a family during the winter months. Terms moderate.
Mrs. CLAY, 91, Marine-parade, Worthing.

WESTGATE-ON-SEA.—Apartments for the winter months. Two bed and one sitting room. Warm aspect. Good cooking and attendance. Terms moderate.
Sunny Side, Roxburgh-road, Westgate-on Sea.

BRIGHTON. — The wife of a medical man can offer a quiet, comfortable home to an invalid Lady, or otherwise. Daily drives. Permanency desired. — Mrs. PRITCHARD, 4, Beaconsfield-villas, Preston-park.

LONDON. — **Insull's Temperance Hotel,** 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

MENTAL.—A Vacancy occurs in a Home, where a small number of Ladies, mentally afflicted, are received. The skilful services of the resident physician are supplemented by Christian kindness and care. One hour from London.—Dr CRAIG Bishopstone, Bedford.

INTEMPERANCE.

COLEMAN HILL HOUSE RETREAT, Halesowen, Worcestershire. For Ladies only.—For terms and all particulars apply to the Proprietors, Townsend House, Halesowen, Worcestershire.

BLACKHEATH. — A Widow Lady wishes to meet with an elderly Lady to Board with her. One who values a quiet, Christian home, with kindness and attention. Also a little girl to attend the High School with her daughter, aged thirteen. References exchanged.—S. M., care of Mr. Walter, Stationer, Blackheath-hill.

CLAPHAM. — A Lady and son offer comfortable Board and Residence to either Ladies or Gentleman; or private rooms. References exchanged.—M. G., Mr. Clarke, Newsagent, 16, Bromell's-road, Clapham.

BOARD AND RESIDENCE. — Clairvue, Undercliff-road, Felixstowe, near Ipswich.—A Lady offers a comfortable Christian home to another lady, or two ladies, through winter. Pretty villa residence; south aspect, near sea. Books, piano, society. Terms 25s. to 30s. a week.
E. F. B., 55, Woodbridge-road, Ipswich.

SWANAGE, DORSET.—A small house to Let, furnished, or in apartments, for the winter. Sheltered position. Good cooking, and attendance Terms moderate.—For particulars, apply M. B., Victoria House, St. John's Wood-road, Bournemouth.

PARIS.—Board and Residence in French Protestant family. Highly recommended by English doctor who resided there some months. Terms, &c.,
M. D., 14, Maitland-park-villas, N.W.

A PRIVATE FAMILY offer a comfortable Home to a young Lady or Gentleman, student or otherwise, in a convenient neighbourhood for rail to all parts.
J., 76, Shaftesbury-road, Hammersmith.

PARTIAL BOARD wanted, by one or two Ladies, engaged during the day, in Christian home Neighbourhood Kennington. Use of piano. Very moderate.—Miss ADAMS, Postal Order Branch, Fore street, E.C.

PART OF FURNISHED HOUSE to Let, on very low terms; no attendance. References exchanged. Truly Christian people much preferred. Pleasantly situated — Mrs. AMOS, Cliff Cottage, Warwick-road, New Barnet.

CHRISTIAN HOME and Boarding Establishment. Liberal table. Late dinner. Moderate terms. Bed and sitting-room combined. Vacant.—PROPRIETRESS, 12, Manchester-street, Manchester-square, W.

A LADY, residing at Weston-super-Mare, offers a pleasant Home to one Lady or two Sisters. Moderate terms. Pretty, semi-detached villa, with sea-view. References exchanged.
L. M., Robbins' Library, Weston-super-Mare.

LADY SEEKING refined temporary Home. Private family. Total abstainers. South Coast. Terms moderate.
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From Mrs. GRANT, St. Nicholas, Margate, October 4, 1885.

"It is above ten years since I first wrote you for advice and treatment. I had then been suffering from a very severe attack of *Sciatica*, which had confined me to my bed for several weeks, and was unable to walk without crutches. Sympathising friends told me that I should be subject to returns of the painful trouble, but I am thankful to say I have had no symptoms of it up to the present. I believe that the blessing of God on Magnetism has saved me. I recommended some friends (Mr. and Mrs. Hadaway) to try your system, from which they also derived much benefit, and more recently a Miss Grant, of Ramsgate. This last July my son returned from the West Indies quite broken down through some years' residence in that hot climate. He, as you know, applied to you for suitable Magnetic Appliances, and is now feeling much better, and able to attend to his duties with more satisfaction and comfort than for a long time before he came home. Doubtless, change of climate has a little to do with his restoration, but I and he also believe that Magnetism has more.

"You will please excuse this long letter, but I feel sure you will be pleased to know these facts. You are quite at liberty to make them known if they may be the means of inducing other sufferers to try the same remedy."

We can point to people who were once incapacitated, and seemingly so for life, but who are now healthy, and actively taking their part in the world's hard work. In numerous instances, affections which had been pronounced incurable, leading the patient, perhaps, to give way to melancholy forebodings because of the dark prospect before them, have yielded to Odo-Magnetic treatment. No more inconvenience is involved than by the wearing of an ordinary garment, and it is often as effectual as the most radical change of climate or favourable condition of health which could be devised for an invalid. This is no extravagant statement, but it is what is continually attested by our patients. Although we do not assure any applicant that cure is certain, we are permitted to refer such inquirers to a goodly number of those who know from experience what Magnetic Treatment has done for them. A list, containing the names of 1000 such persons willing to answer inquirers, can be had free, together with all information on the treatment, from B. COPSON GARRATT, 16, Finsbury-square, London, E.C.

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CASE FOR THIS WEEK.

CONSUMPTION.—CASE of a YOUNG GIRL at ALFRETON.

In August last year, Mr. Sam. Dunkley, of Newton Green, near Alfreton, Derby, wrote to me relative to his daughter. Her illness had commenced about the Christmas before, with low restless nights, followed by slow fever.

A very troublesome hacking cough had followed, which continued sometimes night and day; expectoration difficult, sometimes mixed with blood. There was constantly oppressed breathing, pain with coughing, perspiration towards morning. The strength had gradually declined, and she was wasting away.

In this serious condition my treatment was commenced. In one month the father reported, "Cough better, appetite improved, looking better."

In another month, "Breathing much better, resting well at night, gathering strength, no pain."

Before Christmas last she was getting all right, but having caught a slight cold in the damp weather resumed her former treatment. It was found advisable to continue on until the Spring.

In June the father says, "Our daughter has seemed to have nothing amiss with her since taking her last medicine."

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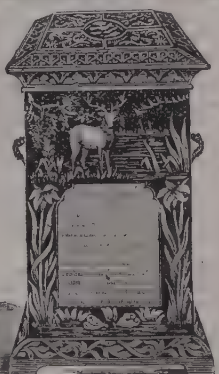

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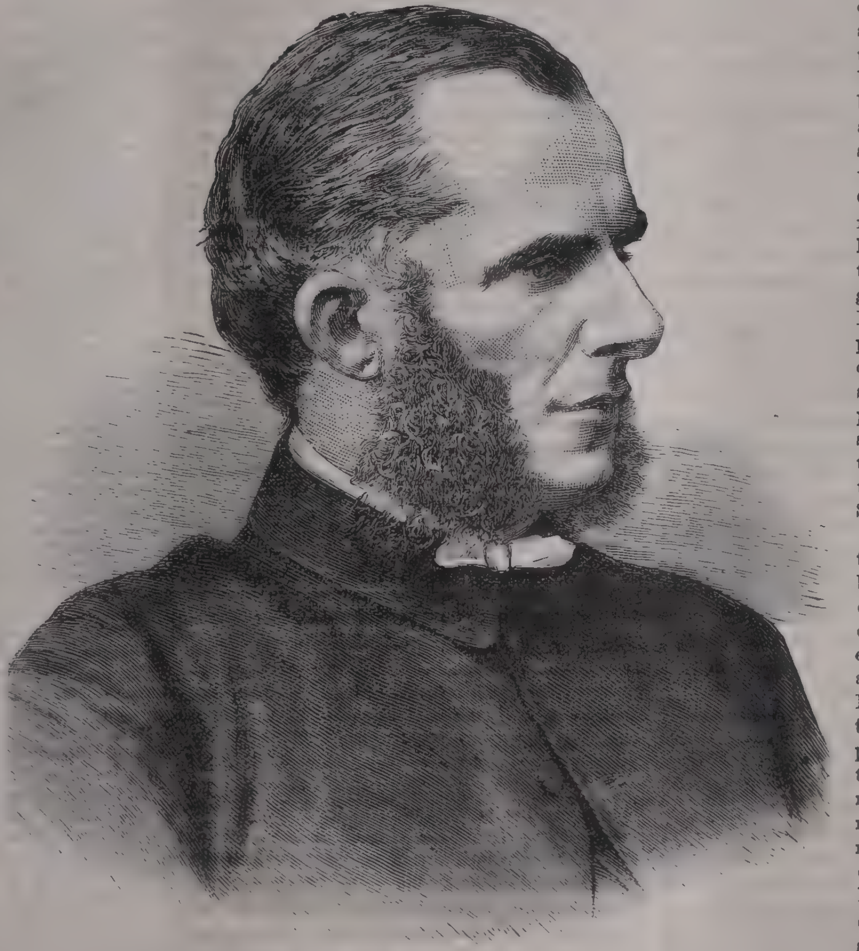
No. 823.] THURSDAY, NOVEMBER 5, 1885. [ONE PENNY. POST FREE, 1½d.

☞ THE EIGHT PAGES OF ADVERTISEMENTS IN THE CENTRE OF THIS NUMBER MAY BE PUT OUTSIDE TO FORM A WRAPPER.

REV. H. W. WEBB-PEPLOE.



WE have pleasure in presenting our readers this week with a portrait of the well-nown and justly popular Vicar of St. Paul's hurch, Onslow-square, in the South-western istrict of London. For the last nine or ten ears few ministers of the Gospel of Jesus hrist in this great city have been more welcome n evangelical platforms, or have more deeply npressed the Christian ablic with the sense of vigorous and strongly arked personality, than r. Webb-Peploe. As a ublic speaker his gifts are extraordinary as to be most unique. For rapidity utterance, perhaps the nly Englishman of this eneration who has excelled im was one of his own redecessors at St. Paul's hurch—the late Rev. Capel olyneux. This extreme uency is often a drawback the hearer whose mental rocesses are somewhat uggish; all the more Mr. Webb-Peploe's ad-resses are characterised by ose and sometimes intricate ains of reasoning, and his araseology is by no means a hackneyed or common-ace order. To the average enographer, who essays to on paper his lightning eech, he is a perpetual rror, as the writer of ese lines can very feelingly stify. It frequently hap-ns that Mr. Peploe's pub-hed addresses require to ve a footnote appended, to e effect that they have t had the advantage of e author's revision, which a way of intimating that e strict accuracy of the port cannot be vouched r.

As Vicar of the church in Onslow-square, of urse Mr. Webb-Peploe's primary duty is to s large and influential congregation. That ty he discharges right faithfully, with the lp of the band of earnest workers whom he s gathered around him. Thus we find that, in dition to the usual parochial agencies set on ot by every conscientious holder of the clerical fice, there are such useful adjuncts as night-hools, Temperance work, coffee taverns, and other efforts, to reach the men-servants and maid-servants who are so numerous in the locality. We understand that "The Coachmen's and Men-servants' Club" in connection with St. Paul's Church is a very flourishing and successful endeavour to reach and benefit a class of the community that is too often left outside the pale of church work. The congregation at St. Paul's are noted for their generous money contributions to good causes; one illustrious instance, several years since, was the raising of £1000 on behalf of the Church Missionary Society, through an appeal from the pastor, who is greatly beloved by his flock.

A man of Mr. Webb-Peploe's active temperament and untiring energy cannot be confined within the narrow bounds of a London parish. Intensely evangelical in his theological views, and a powerful preacher of the good old-fashioned Gospel of the three R's—ruin, redemption, regeneration—he is in much demand as a special missioner. He is best known, however, to the general public as a speaker at meetings held "for the deepening of spiritual life." The annual Conferences on this subject at Keswick would, to many, lose more than half their charm and influence if the clear-cut, thoughtful features, and the profound and penetrating utterances of Mr. Webb-Peploe were not to be seen and heard. The address which we report in succeeding columns, delivered by him at a recent Conference in Glasgow, is a fair instance of the lofty height to which he raises the consideration of the great themes that relate to Divine purpose and human privilege. No Christian can listen to one of these serious and searching expositions without an added sense both of the glory and the awfulness of living in this dispensation of the Spirit.

As if it were not enough to be a faithful pastor, a busy labourer in the fields of evangelism, and an honoured instrument in quickening the spiritual life of all the churches, Mr. Webb-Peploe somehow finds time to take an active part in promoting the great philanthropic and social movements of the day. We know not how many societies number him on their working committee list, or impress him into their service for deputation work. He has shown special zeal in dealing with the difficult question of social purity. To him, probably more than any other man, was due the inception of the Central Vigilance Committee, which anticipated and paved the way for the National Vigilance Committee that is now forming branches in all parts of the kingdom. The wonder to us is that one man, even if he possesses the most vigorous frame, and a heart on fire with love to God and man, can sustain from month to month so much exhausting labour. We hope

Mr. Webb-Peploe will not forget that there are limits to the endurance of the strongest and the most zealous. One thing is tolerably certain, that he will die in harness. May the day be far distant when he will be translated from the service of this lower sphere to the more exalted service of the heavenly courts on high.

DIGNITY AND GLORY OF MANHOOD.

By Rev. H. W. WEBB-PEPLOE.

ADDRESS AT GLASGOW CONFERENCE.

"So God created man in his own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—GEN. i. 27, 28.

IT is totally impossible for any speaker to over-estimate the dignity and glory of man. So long as man is in subjection to God, the Father of spirits, it is utterly impossible to overstate the glory and honour that man may enjoy; for man, as he enhances his own true glory, is actually enhancing the glory of God, and he is the nearest creature to God that can be found in the Universe. He represents God to the creation around, and he manifests in the visible what God is in the invisible sphere. Man displays before all the earth, the glory, the greatness, and the beauty of the Lord God, if so be that he fulfils the purpose with which God originally called him into existence.

It is manifest that David refers to this when he speaks in Psalm viii., and makes that solemn inquiry repeated by the Apostle in Heb. ii.: "What is man, that Thou art mindful of him? Thou madest him a little lower than the angels: Thou crownedst him with glory and honour, and didst set him over the works of thy hands." Though the one, the prophet, is apparently speaking of man in the abstract, yet he is, evidently, speaking by the Holy Ghost with a certain reference to the coming Man, Christ Jesus; the other, the Apostle, is distinctly speaking concerning the Christ who had come; while there is a certain reference to us who are one with Christ Jesus, our Lord, and to all who are made partakers of life in Him. "For this cause He is not ashamed to call them brethren," seeing that they are actually united to Him when they have faith in Him, and are made partakers of his very resurrection life—so joined to the Lord Jesus Christ that they are absolutely one with Him in the glories of his present existence. Therefore whatever is spoken by the prophets of old concerning the coming Man Christ Jesus the Lord—whatever by the apostles and prophets of the New Testament dispensation concerning the Christ of God who has appeared among us—is to have a more distinct and wondrous fulfilment in the Church of God, as it now exists upon earth, and as it shall exist in the coming and millennial glory, than was seen in the person of Jesus in his humiliation; for then it pleased Him, for our sakes, to divest Himself of visible glory and honour. You and I are partakers of the very glories that Jesus has inherited through his death and resurrection; so that we become, in a certain sense, greater as man than the Lord Jesus when He walked this earth of ours in his humiliation. As He Himself says to the Father, "The glory which Thou gavest Me, I have given them," so He also, referring to his feeble disciples, and speaking of the days that were to succeed his departure, asks that "They may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one." And to them He says, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John xiv. 12). The Apostle Paul, speaking of Jesus as Man, says, "We see not yet all things put under Him, but we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." Then we hear a little lower down in that chapter of his having overcome death, and having destroyed him that had the power of death, that is, the devil, that He might preach unto us through the apostles and prophets of the New Testament dispensation, all the glory of the resurrection manhood. That is the man as God would have him to be. If then we turn from what is too selfishly thought of by many, viz., our own personal salvation, to the abstract principle or idea of what God intended man to be, it may for a moment appear to a feeble-minded Christian as if we were entering on the sphere of metaphysics rather than that actual and dogmatic truth which concerns our own personal need in the world of trial and suffering. But the more that the Church of God in its individuality, that is, in each individual soul, rises to the realisation of God's purpose for the whole, the more that purpose will be carried out in the individual; and, instead of considering ourselves as a mere package of units, shaken up together as atoms of earth have been shaken up, each man holding his own against his neighbour, if we remember that we are welded together in one great body, and all partakers of the very life that springs from the head and heart of Christ, we are far more likely to secure our own true advancement in spiritual life and power; more certainly shall we enhance the glory of God, and more assuredly hasten the second coming of our Lord.

Our subject, then, is the dignity and glory of Christian manhood; and though it may appear at first sight to be abstract, it is of infinite value to the souls of all here. Just in proportion as we merge our own individuality in the glory of the great God above, who has sent forth his Son to be the Second Man, the Lord from heaven, we shall ourselves secure best that very end—for which we are in a certain sense too eager, I believe—our own personal advancement in spiritual life. I pray that all of us may be enabled to forget even the thought of our own salvation for a while, even the thought of our advancement; yea! even for a short while forget that we have a personality, except as far as we realise the truth that we are united to the Man Christ Jesus, and one with Him; then shall we be better prepared to receive what God Himself in his mercy would reveal to us, and be far more certain in the days to come to bring glory to God in our own personal sphere of action. Alas, we have far too long as Christians been devoted to the unit principle, and the unit habit of life, instead of realising the Divine idea of unity; we have lost sight of what Paul speaks of (1 Cor. xii.) as the magnificence of the body of Christ, the fact that we are one body, and that Christ and the Church are one Christ, and that all men united to Him make but the one Man, for that in God's sight there never has been but one Man. Just as God created the first man a male and female to make up the one man, so, with regard to the Second Man, the Lord God Almighty has decreed that there shall be one Man, and that the male and female in Christ Jesus are only to be one; that He being the bridegroom and we his bride, his Church, taken forth from his side, even as Eve was taken from Adam's side, the two in one constitute that perfect manhood that God desires
to see completed. As members of the Church
if we have any rightful ambition for ourselves
it should be only that the glory of God ma
be seen in the completeness of the Church as
whole; so that the Lord Jesus may speedil
have his bride and delight Himself therein, a
one that He can present unto Himself withou
spot or wrinkle, or any such thing. Let us forge
our own personality, our own individual interes
in the salvation of Christ Jesus, except to remember that we are members of the body.

Thus forewarned, then, let us ask, from th
Word of God, what was the original purpose o
God in calling man into existence upon earth
It is perfectly clear that it was with some grea
purpose that God constituted this world as
habitation so exactly fitted to meet the need
of man. He could not have prepared th
world as He did, in the most elaborate manne
unless that creature appointed to the governmen
of it was a very marvellous being, with som
special dignity and honour as the head and top
stone of creation. Hence, if God has announce
a distinct purpose in his Word, it behoves us, a
his creatures, to study carefully the announce
ments. Now, we find that the saints are t
inherit the glories of the kingdom *prepared f*
them by the Father from the foundation of th
world (Matt. xxv. 34). Here, then, is a distinc
declaration of God's purpose for man. Agai
we find, in Eph. i., that God has predestinate
men to the adoption of children by Jesus Chris
according to his purpose, who worketh all thing
after the counsel of his own will." In Ron
viii. 28, 29, we read of God's marvellous pur
pose; that He fulfils all things according to tha
purpose; and that He predestinated men to b
conformed to the image of his Son, and wi
carry out this purpose even to the final glorifica
tion of the creature.

Now, seeing that God has such distinct purpo
for man, and that He announces it in every pa
of his revelation as being the great subject whic
man should study, it will be a sad reproach upo
the Church of Christ if she fails to fulfil th
high purpose of her existence. To be ignoran
of that purpose may be our infirmity; to reje
that purpose must be our eternal condemnation
to discover that purpose should be the highest ai
and object of the creature; to discover and to kno
that purpose, and to have it carried out, is th
highest glory to which the creature can possibl
attain. The purpose that God has announce
concerning man is set forth in all parts of revela
tion. Shall we not, each one, humbly and deter
minedly say, by the grace of God, "If tha
purpose is discoverable, I will discover and kno
it"? And if, by the mighty power of God, tha
purpose can be carried out in the Church, shoul
not we, as members of the Church gathere
together here to-day, solemnly determine hence
forth and for ever to yield ourselves up to tha
wondrous purpose, whatever it may be? "S
help me, God," let each member say, "ther
shall be no let or hindrance on my part to th
absolute completion of God's glorious purpos
but I will hasten on that day of God for whic
the Church longs and sighs."

What a solemn truth, and how distressing
the Church, if she rightly understands her dignit
and position, that the "whole creation groanet
and travaileth in pain together, waiting for th
fulfilment of the purpose of God." What a solem
truth, and how it should bring condemnatio
upon the saints to think that the Lord Jesu
Himself is ever sitting at the right hand of Go
expecting until his enemies be made his footstoo
Solemn truths? Yes! And how they shoul
make us quiver with eager, longing excitemen
to know what God could do with his membe
upon earth, when we learn that the saints unde
the altar are crying out, "How long, O Lord?
and He tells them that they must wait till the
brethren on earth are complete, and the heathe
given as his inheritance; when we see the whol
creation groaning and travailing, and saint
crying under the altar of God; and can you an
I look coolly on such matters as these? An

et the utmost ambition of many a Christian is
secure his own salvation: "May the Lord
ke care that I am not damned." Is this really
l we care to know? I charge it upon every
ue believer to forget this miserable, wretched,
nit life, and seek to know the unity of the Church
God, and to see how his purpose throughout
l creation is one.

The subject we have to-day is "Indwelling
-Enabling." Well, God's commands are en-
blings. God has laid a charge upon us, and
e has bestowed the power to carry it out in
etail. If the charge fail to be carried out by
e creature, it is not with God but with man
at the responsibility and therefore the sin will
. We read that Adam was called into exist-
ce with the partner of his life, in order to have
ominion—glorious position of the creature as
od's representative Man was intended to
ve absolute dominion over everything God
iginally created, which we call by the title of
nature" or "earth." But no sooner was man
lled into existence than we find him losing
at dominion; unable to hold it any time;
ssing into a condition in which he becomes an
solute slave to sin, and the power that pro-
ked sin—viz., Satan. Man is in terror of
e beasts of the earth, which were intended to
placed in subjection to him. Man is a slave
his bodily needs, and, having to labour with
e sweat of his brow to gain a precarious exist-
ce in the flesh, he is, in every point, without
e dominion which was originally intended for
m to enjoy.

It is only when we turn to the person of the
ord Jesus Christ as the Second Adam, the Second
an, the Lord from heaven, that we begin to see
any way how the purpose of God is to be
rried out. Man lost his dominion because he
oked from God and forgot the absolute subjec-
on of the creature to ends that are Divine. He
intended to regain it in the person of the Man
rist Jesus. In the Word of God we are taught
w this dominion came to be lost by the fall of
e creature, and *how* it is to be regained in the
rson of Jesus Christ. When God called man
to existence, the words went forth, "Let us
ake man in our image; in the image of God
eated He him." But God is a spirit, without
rts or passions, and we are taught in Acts xvii.
t to think of the Godhead as if He could be
presented by any figure or elaborate device of
n—*i.e.*, not as a visible, material Being.
erefore, when we say that man was created
the image of God, we must apprehend that, so
as bodily existence is concerned, he was
rmed anticipatorily as the type, or shadow, or
ure of the One that was to come (Rom. v. 14).
course this does not contradict the truth that
spirit man exactly corresponds to the spirit-
ture of God. It has often been thought that
sus Christ was formed in the image of man in
der to be our Saviour from sin, and men speak of
e Incarnation as if it were an after-thought,
consequence of the fall of man, whereas
ought to look back and remember that
en God originally created man, He created
n by type or figure or shadow in the form
d in the fashion in which the Lord Jesus
rist as Second Man would appear. That is to
, Jesus Christ is not made in the image of
n, as Adam was; but man, that is Adam, was
de in the image or form or fashion of what
Lord Jesus Christ as the Second Man would
It has been thought that Jesus Christ's In-
nation was simply and only a result of the Fall.
e true doctrine is, that Jesus Christ was the
n, and Adam the figure; and we should think
Him and all that concerns Him as the true
nifestation or type of man.

When Adam was called into existence as the
e or figure of that which was to come, a rib
s taken out from his side, nearest to his heart,
l as woman made to be a help-meet to him in all
ngs concerning his enjoyment, life, dominion,
l glory. We read in the words of the text, God
l unto them—not simply unto the male, but
le and female, that make up the man—"Be
fruitful," &c. Having thus granted unto
n, male and female, Adam and Eve, as repre-
tative types or shadows of the true man that
uld hereafter be revealed, all the glory and
nour of having dominion over the earth, he
es them together, male and female, as his
vicegerent here below. But man fails, and the dominion is lost and altogether gone from the creature.

Yet in the process of time—*i.e.*, when the fulness of time was come—God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law; not simply to secure salvation for us from the effects of sin, not merely to give deliverance from wrath and to secure us a place in everlasting glory hereafter, but to enable all that trust in Him to manifest the manhood in its essential realities, and set forth before all the universe, in presence of the principalities and powers in heavenly places, the dignity and greatness, the honour and glory of true manhood. Thus we must turn to the person of the Lord Jesus Christ as the Second Man to see what the first had failed to be; and we find that He came to represent what the first had failed to represent, to reveal Himself in his perfected manhood, through death, as God's own power, God's wisdom and glory, against the wicked folly and assertion of Satan. In the Lord Jesus Christ we find exhibited all the glory and greatness and dignity of manhood.

But now mark the responsibility that attaches to my subject when we discover in the Lord Jesus Christ the grandeur, the greatness, the dignity, the glory of manhood, and apprehend the fact that it is not only for our sins, but to carry out in us this wonderful greatness and dignity, that the Lord Jesus was revealed. Then there comes, crushingly for the moment, and exaltingly henceforth, into the mind of every individual member of the Church this emotion or feeling of triumph:—"Thanks be unto God who giveth us the victory through our Lord Jesus Christ"—thanks be unto God that taketh us as individual members of Christ's body, if we are really united to Him, raising us up together, making us sit together in the heavenly places in Christ Jesus, far above all principalities and powers; ay! and giving unto us, in the person of his Son, all that He originally gave to man—which is now to be understood in a far wider sense—even in the vast spiritual sense and truth of the glorious Gospel—that dominion which was originally given to Adam.

The question arises: Can we have aught of it now? Can it be known on earth? Can it be realised and apprehended in such worms of the dust, subject as we are to bodily decay; liable to fall through the temptation of the world, the flesh, and the devil; conscious of inherited and indwelling corruption? Can it be fulfilled in us on earth, that there shall be exhibited in any sense this glorious truth: "Be fruitful, therefore, replenish the earth, and have dominion over everything that is upon the face of the earth"? Now, let us realise, or endeavour to realise what is the purpose of God, by contemplating the person of the Lord Jesus Christ for a moment. I speak not now of the fact that He came as God's representative here upon earth to overcome the powers of evil, by delivering us from wrath; I speak not now of his wondrous death; I speak not now of his glorious resurrection. All these things we admire in the Lord Jesus Christ as the great sinbearer of the world, and we look at Him and apprehend the truth of the Atonement and of our reconciliation with God. All this is manifest; but I speak now of what we may term the characteristics that were revealed in the Lord Jesus as Man and as representative Man. Regarding the person of Christ, we are to hold the glorious doctrine of inclusion as well as substitution—by that I mean, man's identity, absolute unity in Christ; so that all that was in Him should be in us; all that is in Him ought to have been found in the first Adam—all that is in Him may surely be realised, exhibited henceforth more or less according to our faith—experienced in the persons of those who make up the Second Adam.

What do we see, then, when we look at the person of Christ? We see the threefold character of Prophet, Priest, and King. And I thoroughly believe that it is in the realisation of these titles of our Lord that He was enabled to manifest dominion as the Man Christ Jesus, and that it is in the apprehension of these three titles as applicable to ourselves, as intended to be carried out hereafter in their fulness of glory, that we are to take up our position as the true man, and thereby bring glory to God even now upon earth. You shall realise your own true glory as a man, just in proportion as you apprehend that in Christ Jesus, *the Man*, you are made prophets, priests, and kings unto God. It is quite clear from Scripture that these characters belong to Christ. These titles may, without any question, be accorded to Him. But they are equally to be regarded as having belonged to Adam, the first man, though in embryo, in slighter manifestation than in Christ Jesus their source. A *prophet* knows the mind of God; so Adam was enabled to declare the mind of God in relation to every living creature which he named (Gen. ii. 19, 20). He bestowed titles on all the known creation, titles expressing their nature and position on earth. That he had the function of a *priest* is also clear, though not according to our idea in offering sacrifice for sin, but because he was the medium between the creature and Creator, who brings the particular needs of the creature to God, and from God brings back the assurance of God's favour to the creature. It is also clear that he was *king* over all God's creation; perfectly certain, from the words of the text. And all these functions he possessed as belonging to his manhood.

Now, all these having been lost to man when he had sinned against God, are restored in the person of the Second Man, the Lord from heaven. We are told that the purpose of God which seemed lost in the first, is more than restored in the person of the Second Adam. According to the revelation of the Gospel of God's love, you and I are intended this day to understand that purpose of God and to enjoy its fulfilment, before the universe, by taking our true position in the Man. What was lost in Adam is regained in Christ. But, so far from being *prophets* by nature, are not men everywhere declared in Scripture (Eph. iv. 18; Ps. xiv. 53; Rom. iii.) to have no knowledge of God, and to have the understanding darkened being alienated from the life of God through the ignorance that is in them? We see how the natural man is described in Rom. i. It is also clear that we are not *priests* by nature, having nothing that we can offer to God, or pretend to offer to God. which is not absolutely and entirely corrupted by sin. That we are not *kings* also is clear from the things I have mentioned, that we are slaves to sin, slaves to terror, slaves to disease; slaves to circumstances, slaves to death; in fact, we are occupying by nature *in everything* the position of slaves rather than the glorious position of kings.

But mark the wondrous change introduced by the Gospel of Jesus, who is the Second Man, the Lord from heaven. Do we not read that when the Lord Jesus, as man, had accomplished the mighty purpose of God and returned to the Father's throne in heaven this blessed truth is to be realised by all his people—"This is life eternal, that they might know Thee and Jesus Christ whom Thou hast sent"? But this is to be a *Prophet*—to know God—to have fellowship with God and his Son Jesus Christ. We are to seek the gift of prophecy (1 Cor. xiv. 1)—*i.e.* not simply to foretell, but to be able to declare the mind of God to all creation with which we are brought into contact. That we may all be *Priests* is perfectly clear from Romans vi. 13, xii. 1; Phil. iv. 18; 1 Peter ii. 5, 9. That we are to be *Kings* is perfectly clear from Rev. i. 6. The peculiar dignity and glory of prophet, priest, and king have all been granted to us in the Lord Jesus Christ. It is perfectly clear that this it is that God has purposed for man, and this it is to be a man. We have no right to rest as the Church until the Man Christ Jesus shall be complete, and his body, male and female, shall be one, and then true manhood shall stand out in all its dignity before the astonished universe. God keeps his own inherent dignity in the invisible heaven of heavens, but He grants to the Man Christ Jesus ability, authority, as his representative over the universe, and "Ye are all one in Christ Jesus" (Gal. iii. 28), "members of his body, of his flesh, and of his bones" (Eph. v. 30). This, O man, O woman, is your peculiar glory in Christ, as one with Christ, where there is no male or female, but where we are all one in Christ Jesus, and glorify God in your body and in your spirit, which are God's!

IDOL-WORSHIP AND IDEA-WORSHIP.

GOD said, "Let us make man in our image after our likeness." The Fall of Adam through the temptation of Satan marred the image, and prevented any possibility of growth in the likeness of God. One result of the Fall was the tendency to make an image of God, hence God said to the nation of Israel, "Thou shalt not make any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath." The history of that nation is a history of image-making and image-worship of every kind, as they departed from the truth of God.

The effect of image-worship is degradation. So writes the Psalmist concerning all idolators, "They that make them (the idols) are like unto them, so is everyone that trusteth in them." No man can rise above his idea of the character of the god he worships. The lower the idea connected with the idol, the baser will be the moral and spiritual tone of the worshipper. The Apostle Paul traces the downward history of idol-worship in Rom. i. 23: "They changed the glory of the uncorruptible God into an image made like unto (1) corruptible man, (2) and to birds, (3) and four-footed beasts, (4) and creeping things." Parallel with this (ver. 25): "They changed the truth of God into a lie."

Civilisation has, in Christendom, demolished idol-worship long ago, but in its place has set up *Idea-worship*. Every man amongst us has some idea of God, he worships something outside of himself, and his character is affected by the character of his ideal god. Thus a man who looks upon money as the all-powerful agent, and lives to accumulate and use it, becomes in character as hard and unfeeling as his gold, and as morally flimsy and unstable as the paper of his bank notes.

The Agnostic says God is untraceable—his idea is ignorance of God; his character is ignorance of himself, of his real spiritual wants, and of the needs of those around him.

Another class worship culture and education, and recognise these things as the great potencies of the present day. They acquire knowledge of material things, but nothing more, so that their lives are confined to the material as distinct from the spiritual. Then again, a man whose idea of God is that of a Being, distant, unapproachable, awful, and wrathful, becomes such to those around him. He also thinks that God will not punish sin as the Bible describes, and deals lightly with sin in himself and his family.

A breast filled with the love of God, as revealed in Christ, will flow out in loving ways and acts towards those around. It is important, then, to have the right *idea* of God in the mind. To meet this want of an image of Himself, God sent forth his Son, "the express image of his person," that He might live, act, speak, suffer, redeem the world, and be on earth the Second Adam made in his image, to have dominion over the hearts and lives of those who had lost the image of God, and to deliver from the power of sin.

Over the pages of the four Gospels we must write: "Image of the Invisible God." They that make Jesus Christ, as revealed in the Scriptures, their image of God, will become like Him, and so will be every one who trusts in Him. God's thoughts about sin and its penalty, concerning the way of deliverance from its power through the death of a Sinless One, have been revealed by Jesus. Every act of mercy and power was the act of God. Every word of Gospel blessing and solemn warning was the word of God. The suffering for sin on the cross was the Divine estimate of the guilt of sin, and the Divine manifestation of love for the helpless sinner.

We live in an age of faulty ideas of God. We are commanded to bear the image of Christ by looking unto Him, and being transformed into the same image. A sorrowing, moaning world needs living images of an invisible Christ, self-sacrificing, self-denying, self-emptying, fearless in opposition to sin, tender and exquisitely gentle towards the fallen sinner. This is the purpose of God in our salvation, "predestined to be conformed to the image of his Son," not hereafter merely, but here and now. If Christians expect to bear the image of the glorified Christ by and by, let them bear the image of the crucified and rejected Christ now. This will do more to meet and overthrow the *ideas* that are current and the ideal worship than any number of treatises and sermons.

GEORGE SOLTAU.

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PARTY OR PATRIOTISM.

WE have reached a very grave crisis in national affairs. For a long time past the course of events has been watched with no little anxiety, by men who have hitherto held their peace, or only ventured a word of remonstrance or entreaty under the pressure of important interests. But silence may not always be justifiable. It can scarcely be right now.

Much has been said in defence of party politics. It is thought that thereby, subjects receive due consideration all round, and wise results are all the more likely to be secured. No doubt there is much truth in this, the highest principles of action being honourably observed on both sides. But herein lies the question before us. It is to be feared the parties have both run off the rails of true patriotism, and are chiefly intent upon triumphing over one another.

During the whole period of the tenure of office by one party, the other does not cease from harassing opposition; nothing is right; every step is a mistake. It matters not what the topic of the day may be, the "Government" does not say a right word, or do a right thing, according to the ideas of the "Opposition;" and *vice versâ*. Sometimes criticisms are so unsparingly severe, and "odious epithets" so freely used, that the country cannot but suffer in the eyes of other nations, who do not understand the necessity of discounting the denunciations expressed, and who think the state of the nation—army, navy, foreign affairs, and home interests—as hopelessly bad as party politicians describe it to be.

Perhaps one of the most serious aspects of the business is this: parties are sometimes so evenly balanced, that a few votes can turn the scale in favour of either side. This contingency is duly appraised by both. What follows? Just what might be expected. A small knot of men find themselves in possession of the "key" to the position; and, conscious of their power, proceed to use their votes in a way favourable to their own demands. Is it not simply monstrous that, through the exigencies of party strife, great national questions, vitally affecting the highest interests of the people, should be disposed of according to the will of a faction?

But a Nemesis follows the acceptance of support under conditions not sanctioned by an enlightened patriotism. For example, when a certain administration went to the country some years ago, and, under the influence of an unsuitable alliance, turned their back upon the great Temperance cause, they lost the day in overwhelming defeat. Surely God's hand was in this, for the Temperance cause is essentially his own.

Party strife has reached such a pitch that the inquiry is not "What will best promote the highest welfare of the people?" but the miserably unpatriotic, "How can we secure the defeat of our opponents, and our own triumph?" Men are ready to make the most unworthy concessions in return for support. Never mind how many thousands are every year the slain of the Drink Fiend; never mind how many homes are desolated, and hearts broken, and lives blighted; the drink trade must not be restricted, and even the Lord's day itself must not interfere with the publican's gains! How is this? Can anyone fail to trace it to the too potent influence of the makers and the sellers of the drink? So with other great questions. "Party" must be regarded before every other consideration; and support must be secured, cost what it may.

Oh, for patriots! Oh, for Christian men, who will go down to the House, straight from the place where the prayer has gone up from their very hearts, "Lord, what wilt Thou have me to do?" The country is getting thoroughly weary of the incubus of its political parties. The one will do the work of the other, if only it may be in office. Each will bow down before any faction commanding votes, and try hard to secure its support. Oh, for patriots! Oh, for men who will set their faces as a flint against any considerations other than those of the will of God, and the public good. Let party names be sunk in the depths of the sea, party strife cease, and party spirit be banished!

The present condition of the country imperatively demands the resolute efforts of Christian patriotism. Surely the time has come for energetic action in arrest of the awful prevalency of intemperance. Surely the recent revelations of frightful immorality demand something more than feeble legislation for the protection of young girls. Here are two questions of transcendent, yea, vital importance. Let the country support the men who will deal with them as in the sight of God, and according to his will. What are other questions—never mind *what* other—*all* others—compared with these? They vitally concern the welfare of the people. They *must* be dealt with, or our country will suffer; yea, she is already suffering—"the plague has (more than) begun."

Fellow countrymen! Let us have done with party politics. Men whose sole political creed is "Party," are unworthy of a single vote. Let us have Christians! Let us have patriots! Let us have men who will promote true godliness throughout the length and breadth of the land! Let us have legislators who will close the public-house on the Lord's day, and do their best to keep it closed all the rest of the week as well; men who will have nothing to do with the "State regulation of vice," and who will apply themselves to the provision of adequate measures for the restraining of immorality. The country has been aroused of late, and is in no mood to be trifled with. The daughters of the poor have as much right to be carefully and effectually protected against the wiles of the sensualist as those of the wealthy. With reluctant hand, something has been done. More must follow—oh, *much* more!

Where are our patriot candidates for Parliamentary honours? Let them come forward and declare themselves. The motto to be held aloft is, "*For God and my country.*" Thousands of earnest voters, sick of "party," with its unholy alliances and unworthy compromises, are ready to further their candidature to the uttermost. Let them come forward. A warm welcome awaits them and heartiest support. The cry of the country, wounded and sick and sore, is for men who will deal with the affairs of the nation in a spirit of true patriotism and in the fear of God. Party men have had their day: now for *Patriots*—Christians! J. T. W.

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ON DISESTABLISHMENT.

THE main purpose of the paper on Disestablishment, by "An Evangelical Clergyman," which appeared a fortnight since, we believe to have been expressed in the last sentence:—

> "Let none, then, be moved in defence of what are well called 'the temporalities' of a church, to dishonour, in the eyes of those around them, by the manifestation of party feeling, the name and cause of their Saviour Lord. Brethren, 'the time is short.' The Master is at hand. All wrongs will be righted when He comes, and till then let us be content to know that the very hairs of our heads are numbered."

To give emphasis to this was certainly the reason why we published it.

We have received so many letters in which correspondents at home and abroad appeal to our fairness to allow them a few words (not always few) in reply, that to comply with their appeal would occupy a considerable part of our issue.

More than one urges that we are going out of our province in touching this question, that we shall offend many of our readers, and that our circulation will suffer in consequence. It is not the first time by many that we have been thus instructed. Those who wished us to be silent about social purity have said the same again and again, during the past five and twenty years. We are now proving by the results that God was with us when many seemed against us. If our paper is worthy of its name, it must not only record events, but discuss principles; and one of the best and most prominent signs of the times is the growing determination to inquire into everything, down to its very roots. We have never had any liking for partisanship in politics or in religion, but no journalist—and especially no Christian journalist—would be worthy of his calling if he repressed inquiry, conducted in a kindly spirit, into great social, religious, and political principles.

Others, again, among our correspondents are indignant at the question parenthetically raised by the Evangelical Clergyman—"if there be an Evangelical party." Assuredly, there is no Evangelical party in the sense that there is a Ritualising and Romanising party. Or, if there be, it is not worthy to be compared with its antagonist in strategic tact, dogged perseverance, and uncompromising devotion to its cause. But far better, and nobler, and mightier, than any Evangelical party, there is an Evangelical and Evangelistic Power, evangelical in doctrine, and evangelistic in action, within the Church of England, on account of which every member of the Church of Christ must thank God and take courage.

It is this "Godly remnant" of whom it may be truly said, in the words of one of our correspondents, that it has "in our own time enrolled among its members men like Shaftesbury, Cairns, Henry Venn, Henry Wright, Edward Auriol; . . . which has been blessed with such an offspring as the Church Missionary Society, the South American Missionary Society, the Church Pastoral Aid Society; . . . which supplies half the funds of the British and Foreign Bible Society, and to which the London City Mission, and a vast number of other agencies, spiritual, moral, and philanthropic, owe a great part of their vitality."

In the paragraph quoted in our last from *The Guardian*, that leading representative of Church opinion condenses all that was said by our "Evangelical Clergyman." Those who claim to be more evangelical than *The Guardian* certainly will not shrink from so evangelical an avowal. It must be noted, however, that *The Guardian* is not in favour of Disestablishment. The article from which we quoted was very strongly against it.

There is one reason for which we should regret Disestablishment. Portions of the Holy Scripture are read in the National Churches every year, which probably have not been read from any Nonconformist pulpit during the present generation. Our sturdier forefathers "commanded" them to be read; but when the command ceases to have authority, we fear that these words of the Holy Spirit will be dropped out of public use as too unrefined for the polite ears of modern mock modesty.

Whether the Church of England will become more spiritual if it should be disestablished remains to be seen. We express the views of many when we say that some of the saintliest men and women in the land are found within its pale; and that the real Christians who are found in its ranks will well bear comparison for devoted lives with any others in the world. Nevertheless, believing, as we do, that all denominationalism, except the Christian denomination, is contrary to the mind of Christ, we wait hopefully for the time when all sectarian distinctions shall be disestablished, and the disciples be called Christians, as in the early days.

What we desire to see is the disestablishment of Denominationalism, which is but another name for the Dividedness of Christ. Denominationalism was one of the evils in the gifted but carnal Church of Corinth, which most troubled the great and generous heart of Paul, who wrote to them, "Ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal and walk after the manner of men? For when one saith, 'I am of Paul' [or of Calvin], and another, 'I am of Apollos' [or of Wesley], are ye not men?' Now this I mean, that each one of you saith, I am of Paul! And I of Apollos! And I of Cephas! And I of Christ! [The last the most pretentious and sectarian of all.] Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul?"

Vested interests are the very life of Denominationalism. And, thank God, vested interests are on their trial in every sphere. It was vested interest in individuals that called forth from the Apostle, whose heart was that of a father and a nurse among his children, the scathing rebuke to the Church of God which was at Corinth: "I hear that divisions exist among you. . . . For there must also be heresies [sects, factions] among you, that they which are approved may be made manifest among you." Each party wanted to set up his man, his opinion, his system; therefore there must be divisions. May God disestablish Denominationalism, and re-establish the one primitive Church, whose name of reproach was "Nazarenes," whose royal name was "Christians."

MR. AND MRS. CHEYNE BRADY'S address for the winter is Villa Asquasciati, 2, San Remo. Christians visiting the neighbourhood are invited to call.

THE NEW POLITICAL ECONOMY.

OUR shrewd American cousins are waking up to see that "Political Economy" has been a very misleading term, covering an immense amount of false philosophy and inhuman practice. Dr. Washington Gladden writes in *The New York Independent* an article entitled "The New Political Economy," showing that a new school is arising, and an American Economic Association has been formed, whose method is historical rather than deductive, and whose aim it is to include within the scope of the science *other motives and forces than those which are purely mercenary.* Dr. Gladden says:—

> "Economic research was to men like Ricardo a superfluous work. What use had they for facts? The one central fact of *human selfishness* was enough; out of that they could deduce all the principles of their science."

This is what we have always insisted upon, and we rejoice that an association has been formed to overturn old fallacies and to declare the truth, and that such able men are engaged in it.

In order to make clear to our readers the difference between the old method and the new, which is indeed the older, we quote from Dr. Gladden's paper:—

> "It is a little strange that this *à priori* method should have held its own so long, in the midst of an intellectual movement in the opposite direction, which has revolutionised all the sciences, from geology up to theology. Its dominion was not, indeed, unquestioned, even in its palmiest days; for, as Professor Ingram shows in his masterly, historical sketch in the last volume of the 'Encyclopædia Britannica,' a somewhat obscure professor at Haileybury, named Richard Jones, defended the inductive method fifty years ago. He said:—
>
> "'If we wish to make ourselves acquainted with the economy and arrangements by which the different nations of the world produce and distribute their revenues, I know but of one way to attain our object, and that is to look and see. We must get comprehensive views of facts, that we may arrive at principles that are truly comprehensive. If we take a different method, if we snatch at general principles, and content ourselves with confined observations, two things will happen to us. First, what we call general principles will often be found to have no generality; we shall set out with declaring propositions to be universally true which, at every step of our further progress, we shall be obliged to confess are frequently false; and, secondly, we shall miss a great mass of useful knowledge which those who advance to principles by a comprehensive examination of facts necessarily meet with on their road.'"

Of these truly scientific principles, Dr. Gladden says:—

> "This is a clear voice, assuredly; but fifty years ago it was a voice crying in the wilderness; nobody heeded it; and neither Professor Jones, nor his book, nor his college, appears to be known to the cyclopædias. In later days he has been followed by the historical school led by Roscher in Germany, and the works of Newmarch, Thorold Rogers, Jevons, and Cliff Leslie in England, and Francis A. Walker in America, have abundantly justified the position of Professor Jones, though giving him scanty credit for his discoveries."

We specially ask attention to this, that, while the so-called laws of political economy hitherto current have been arrived at by the unscientific *à priori* method, it is shown that the principles of the new, that is the really older, and the true political economy, must be derived from the scientific historical *à posteriori* method—that of getting comprehensive views of facts, that we may arrive at principles which are true and comprehensive.

GARFIELD HOUSE, RYDE.—A sale of work was held lately on behalf of the current expenses of this Institution, which is a seaside Home in connection with the Y.M.C.A. At the opening meeting, addresses setting forth the benefits of the Home and its claims on the Christian public were delivered by Mr. Dashwood, J.P. and Dr. Johnson.

For the Young.

A BALLAD FOR ENGLISH BOYS.

[On January 31 three Christian lads in Uganda. Central Africa, were tortured and put to death. One of the murderers was so impressed with their behaviour that he came later on to the missionaries, and said that he must learn to pray too. Up to May, twenty more converts had been baptized.]—*See* THE CHRISTIAN *for October* 1.

It has been written long ago, in characters of gold,
That strange and stirring story of the wondrous times of old,
The story of the faithful three who braved the monarch's ire,
And yielded, for their dear Lord's sake, their bodies to the fire;

That story strange and beautiful, and brimming o'er with love,
Of how the Son of God came down, all glorious, from above,
And how, within the monarch's sight, He with his faithful three
Amid the glowing furnace walked, triumphant, calm, and free.

That glorious One is still the same, as tender and as true
As when, to help his needy ones on Dura's plains, He flew;
Nay, nearer, closer to his own, by cross and death allied,
The Conqu'ror now, the Risen One, and still the Crucified.

'Twas but the other day, when we, perchance beside the hearth,
Beguiled the hours of twilight with our homely talk and mirth,
Or, haply, on some errand bound, with free, untiring feet,
Sped, in the health and strength of youth, along the wintry street:

It happened that upon the shores of Afric's upland lake,
Whence the famed waters of the Nile their journey northward take,
Where Nature spreads her bounteous gifts beneath a tropic sky,
Three bright young lads were seized and bound, and led away to die!

Born where the night of heathendom broods o'er the sighing land,
Brought up where scenes of sin and strife abound on ev'ry hand,
It was not long since they had learned the truth that maketh free,
And out of Satan's bondage passed to glorious liberty;

Not long since they had pledged themselves to serve their heavenly Friend,
And manfully to fight beneath his banner to the end;
That fight how fierce they little knew! nor guessed the rich reward
That waits the faithful soldiers of a world-rejected Lord.

First crippled by the cruel sword, the helpless ones were laid
High on a platform while beneath, the fatal fire was made;
Then rose the adversary's voice, and many a taunt and sneer
Were poured with cruel mockery into the captives' ear.

"Up! call on Jesus Christ your Lord, and see what He can do.
You say that He has power to save; now let Him prove it true!"
Yet from the youthful martyrs' lips there came no pleading cry,
No murmur as the flames leaped up, no moan of agony.

No! 'twas a song of joy and praise that rose amid the fire,
A wondrous and triumphant note from that funereal pyre,
For, though unseen to mortal eye, JESUS, their Lord and King,
Was present with his faithful ones; how could they choose but sing?

That singing sank, like holy dew, into the stubborn heart
Of one among the crowd who helped to do the murd'rous part;
Within his soul the longing stirred to learn the heav'nward way,
Until the meek request came forth: "O teach me how to pray."

And many more are crowding round to hear the Gospel word,
And many more have pledged themselves to follow Christ the Lord.
The path of suff'ring and of scorn those youthful feet have trod
Is turned into a fertile field, and beareth fruit to God!

The faithful three of old came forth out of the fiery glow
To witness for their heav'nly Friend and serve Him here below;
To these upon Nyanza's shore another lot was given—
Christ took them from the burning flame to be with Him in heaven!

O English boys! Will you not learn to sing his praises too?
His agony, his cross, his death, his grave, were all for you!
The Crucified will be your life, the Risen one your might,
And in his name you may go forth victorious to the fight.

Oh! glorious is the lot of those who follow Christ the Lord!
For He Himself will be their shield, and He their rich reward,
Will make their life a noble thing fair, fruitful, grand, and free,
And crown it with triumphant joy for all eternity!

SARAH GERALDINA STOCK.

A BURIED TEXT.

One word from each text will give a promise in one of the closing chapters of the Revelation.

I love the Lord, because He hath heard my voice.
Ye shall ask what ye will, and it shall be done.
Be ye followers of God, as dear children.
The Lord knoweth them that are his.
If God be for us, who can be against us?
Trust in the Lord, and do good.
Where is He that is born King of the Jews?
The righteous shall inherit the land.
Be not overcome of evil.
The Lord is my Shepherd, I shall not want.
I live by the faith of the Son of God.

[In the answers the references to these texts must be given.]

Additional answers to Hidden Text, Ps. xvii. 5, have been received from A.B.V. D.V. E.G. G.C.T. D.W.H. I.M.N. H.M.G. C.A. C.M. E.B.F. A.V. M.K.H. A.M.G. A.M. D.M. A.C.V. E.M.

PATCHWORK.

For the most part, what a despised, superannuated, out-of-date employment, all very well for our grandmothers and charity-school children, but thoroughly old-fashioned now. Who cares to sit down and make patchwork in these enlightened days? And yet I think, perhaps, there is many a hidden lesson to be learned from such homely work as this, if we care to look for it.

There rises before my mind a vision of a patchwork quilt—a real old-fashioned one—with tiny squares of bright colour intermixed with patches of soberer tint, fitting and blending one into the other, and forming a not inharmonious whole.

Yards of sewing, hours of patient planning and contriving, have gone to the making of that quilt; and altogether the result seems satisfactory. It speaks of well-spent time, of steady labour, and fragments of hours that have been gathered up and not lost.

Can we not fancy a patchwork quilt to be a picture of our own lives? We are all working at our own particular quilt, and each fresh day as it comes is another piece added to it. We must go on. Whether we will or no, there is no turning back from putting on our patches as they form beneath our hands. We may be impatient or slothful, and then they will stand imperfect or soiled; but there they will be, and the only power we have over them is to choose their colour.

Looking back over that which we have completed, and which is made up of those spaces we call days, what do we see? Some bright and glowing pieces—just lived in the light of our Father's smile, and reflecting unconsciously the glory of his presence: when we kept close by the Master, and had almost found the secret of turning all we touched to heaven's own gold. Such pieces are bright and pleasant to look back upon, and we wish we had more of them. We know it is our own fault that we have not, but oh! those grey and sombre hues—how they outnumber the glowing, golden ones. Some are so spotted and stained with sin, and so many are dull and uniform, that we feel inclined to give up in despair at the utter confusion and want of harmony which seems to characterise our best efforts.

But we need not do that. It is true we cannot design our own pattern, although we try sometimes, and find complete failure as the result. We want just to yield up ourselves and our work into that Master-hand that is waiting to fashion our lives for us; and then, out of confusion, He will bring beauty and order, and we shall find a grand mosaic growing under his touch—such a blending and harmonising of the colours that we should never have dreamed of ourselves. And by and by He will show us the pattern that He has designed for us. When we stand at last, "Looking o'er life's finished story,' He will unfold, one by one, to our wondering eyes those days that we thought so useless and so dull, glorified into beauty. We shall see the meaning of our toilsome drudgery, then—the why and the wherefore of life will be clearly spread out before us, if—and, ah, that "*if*" is one which we had better speedily make into a certainty, if we have not yet already done so—if round our quilt runs a border of red, if a scarlet thread binds the bundle of our life together—in plain words, if the blood of Jesus Christ has cleansed us from our sin.

Let us see to it, too, that our quilt has a white lining—that the righteousness of saints is ours, and that our hearts are white and clean. And if we have the white and the red, the gold will surely follow, for "they shall walk with me in white; for they are worthy."

EMILY M. FOX.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Nov. 8, Exod. v. 13—23; Nov. 9, vi. 1—13; Nov. 10, vii. 1—13; Nov. 11, vii. 14—25; Nov. 12, viii. 1—19; Nov. 13, viii. 20—32; Nov. 14, ix. 1—12.

MESSRS. MOODY AND SANKEY.

THESE brethren continue to be busy about the Master's business. A brief visit of three days has been paid to the city of New York, for the purpose of inaugurating Gospel work at a new tabernacle in Broome-street, a low part of the city, just built in connection with the City Mission.

In reporting the opening service on Sunday morning, October 18, *The New York Tribune* says: "After prayer by William E. Dodge, Mr. Moody said: 'This enterprise has cost 175,000 dollars, and not one cent has been paid by the people of the neighbourhood. The church ought to be made self-supporting. I want a collection taken up right away. If you have not boxes enough here is my hat. I would like to have it filled with money.' While the collection was being taken he said, 'I am glad to see those two little girls in front of me dropping in their pennies.'"

Crowded meetings were also held afternoon and evening, and on all occasions there were a number anxious to be conversed with about their personal salvation. Mr. Sankey sang "The Ninety and Nine," "Oor ain Countree," and other favourites. The dedication service for the tabernacle was held on the previous Saturday evening, and was attended by many of the pastors of the city.

After leaving New York, the evangelists were to go for a couple of days to Bridgeport, Conn., the home of the famous T. P. Barnum. Ten days were afterwards to be devoted to Gospel work on the Hudson; then meetings are to be held in the State of Pennsylvania till December 8, after which a ten days' mission is fixed in connection with the Brooklyn Y.M.C.A. in its new and spacious building.

In a private note from Mr. Sankey he informs us that he and his family are now located, for the winter season, in his Brooklyn residence, 297, Cumberland-street.

The *Sunday School Times* has the following:—A suburban revival-wave has been set to rolling about Boston, beginning with union services at Lynn. Mr. Moody conducted meetings for four days, and, excepting the last day, in the Coliseum, speaking to grand audiences, whose numbers went as high as six thousand, and closing his work in Lynn, September 30. The meetings were continued under Evangelist Needham. At Newton, Mr. Moody conducted services, October 1 and 2, in the Eliot Congregational Church; and its great audience-rooms though jammed at times, refused to hold the crowds that would come. Mr. Moody's blows were direct and telling; and at the above series of meetings he used for hammers such subjects as "The Holy Ghost," "Assurance," "Thou art not far from the kingdom of God," "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap." Mr. Moody had skilled help in song and sermon.

Mr. J. E. K. Studd has been very much pressed by Mr. Moody to spend some of the winter months in the United States, holding mission services in some of the American universities and colleges where his cricketing fame has preceded him, and will secure him good audiences. Mr. Studd, although somewhat unwilling to leave his work at the Polytechnic, has agreed to Mr. Moody's proposal.

UXBRIDGE.—Miss Howard, Bible-woman, 2, Colne Villas, Lawn-road, Uxbridge, writes:—"We are most anxious about our girls here. Within the past few months several girls under fourteen have been ruined—one aged only eleven, and another only six. We have succeeded in getting several into Homes, but we find that the girls of the lower classes generally are quite corrupt in their minds before they reach fourteen, owing to the overcrowding in their homes, and from the general looseness and immodesty in the conduct of their parents. We have formed a Female Branch of the Purity Association especially with the view of forming a Home to take two or four at a time of these unfallen girls who are in the midst of corrupt and dangerous circumstances, and train them for service. The Secretary is Mrs. A. Grimsdale, The Elmes, Montague-road, Uxbridge."

HE TRIUMPH OF FOREIGN MISSIONS.

THE heart of the American Church is in the cause of Foreign Missions. The secular pers of Boston testified that never had such ultitudes come together to attend any political nventions as thronged the streets and overowed the largest public halls of Boston, drawn gether to attend the seventy-fifth anniversary the American Board. The annual meetings this Board are always large, but this was eyond all precedent. Tremont Temple and the usic hall were filled to the upper gallery at ery session, and it was necessary to have overow meetings, which more than filled Parkreet and Shawmut-avenue churches at the me time. Not less than twelve thousand eople would be in attendance at once, and it as impossible for one who came late to find an trance.

If the immensity of the audiences and their thusiasm were overwhelming, the occasion as a very simple one. There were no exciting eeches, nothing but reading of reports, the ory of the progress of Christ's cause in the orld, as told by officers or missionaries of the oard. The unmarshalled tens of thousands me together simply because they loved Christ's ngdom; and so the three ample Churches uld not hold those who wished to sit down on hursday afternoon at the Lord's table.

Let the reader whose heart is in that coming ngdom consider the contrast with the beginng of this work of American missions, as ported in the historical papers, and in the ldress of President Hopkins, whose life began ght years before that of the American Board. n the platform, a gift from President Porter d his sisters, stood the little mahogany table out which the five men sat who organised this oard. For half a dozen years their annual eeting was in a minister's parlour, whose ambers were sufficient accommodation for the isitors. It was nearly twenty years before it ecame necessary to open a church. To-day oston can hardly hold the crowds which gather.

And this meeting now represents but one of e bands of Christ's people who are working for e redemption of the world. The Presbyterians, e Baptists, the Methodists, and others, have llowed with their large congregations, and the ithdrawal of two denominations has not weakned the parent society. One of the pleasantest ccurrences was the address of Rev. Phillips rooks, bringing the fraternal recognition of the piscopal Board of Foreign Missions, offered ratefully to the mother society.

One does not need to go back seventy-five ears to see the progress made by Christian issions. During the last twenty-five years the umber of stations, of schools, and of preachers d teachers employed by the American Board s increased about five-fold. In India we see e Christian population doubling in each deade. Christian missions have made a selfoverned Bulgaria possible. The islands of the a are mostly converted. Japan has been ened to Christian civilisation, and is expectg, within a very few years, to accept Christanity as a nation, as did the Roman Empire nder Constantine. Some fifty years ago, Dr. ay Palmer preached and published a missionary rmon, in which he pictured how his soul, rerned five hundred years later to visit the earth, ight see closed Japan opened to the Gospel, nd its people instructed in Christianity. It ill not take seventy-five years to accomplish at for which his faith required five hundred.

Who can tell what great things we may not xpect? The Church has a greater work than e State. It is the Church, not the State, that giving the world all its hope and progress. he men and women who attend these missionary nferences are wiser than those who attend litical conventions or who legislate in Conress. Wisely do they gather to consult and to ank God. Blessed above ordinary men is he whom God gives the opportunity to help this ork. The hundreds of consecrated lives and e twenty millions of dollars expended by this ard have not been wasted. The morning ometh!—*New York Independent.*

EARLY CLOSING ASSOCIATION.

A LARGE and most enthusiastic meeting of employers and employed has lately been held under the auspices of the Y.M.C.A., in Finsbury-park Hall. The principal employers in the neighbourhood were present, and unanimous resolutions were passed to close their places of business in the neighbourhood at eight o'clock all the year round. An hour quite late enough surely, but a decided boon to those assistants who have been kept behind their counters to nine, ten, and eleven o'clock every night. Numbers of young men and women are thus kept from any share of intellectual or spiritual improvement, and who can wonder that many of them take it out in bed the greater part of the Lord's day?

We are happy to learn that over 400 young men have joined the different educational classes now thrown open for them in the Finsbury-park Hall, Y.M.C.A. We are glad to see the notices of the Early Closing Association in most of the business houses of the neighbourhood, and trust that the closing time announced will become general, and that soon the more reasonable hour of 7 o'clock all the year round will be reached. We are not much in love with Boycotting, but we acknowledge to a strong and almost irrepressible feeling that we should like to see every shop effectually boycotted that persisted in keeping open after eight o'clock.

Mr. John Orchard, the energetic secretary of the Y.M.C.A., Finsbury-park, is aiding the movement in favour of the young men all he can, and the principal employers in the neighbourhood are warmly seconding his efforts. A general feeling was expressed in the meeting that if Christian ladies would heartily take up the work, and insist upon all shopping for their families being done before 6, or, at latest, 7 o'clock, the main object would easily be accomplished.

◆

FINSBURY PARK HALL Y.M.C.A.

A MEETING of a remarkable character in connection with the evangelistic services held here, met under the presidency of Mr. R. C. Morgan, on a recent Friday evening. It was a gathering of the workers and converts. About 250 met. A large proportion of these were recent conversions. Numbers of young men from all classes of society have been brought to Christ, not only in the after-meetings held after every Sunday evening service, but during the week-day services, Bible-classes, and prayer meetings; scarcely one seems to pass without decided cases of conversion. To God be all the praise.

The number of young women converted at the Sunday evangelical services were so numerous that it became necessary to draft them off into a Bible-class, which has resulted in the formation of a young women's branch of the work, held in the old premises of the Y.M.C.A., 1, Coleridge-road, now taken entirely for them. Conducted by an earnest Christian lady, Mrs. French, this work amongst the young women progresses marvellously.

Letters were received by the workers from numbers of both sexes who could not attend the meeting, testifying to the glorious blessing of salvation received. Many and touching were the testimonies given in the meeting by young and old. The most striking facts came out again and again, touching personal dealing with anxious souls, the workers often following convicted ones out into the streets, and bringing them back to the hall, or classroom, and being blest in leading them to Christ.

Would to God that every evangelical minister and congregation in the land were alive to the value of after-meetings, and would take the trouble to learn how to draw in the net, which they would often find—much to their astonishment—full of great fishes, immortal souls struggling to be free. Would a fisherman be wise, when he had enclosed a multitude of fishes, to leave them with the net in the sea? Is the fisher of men much wiser, who sees a deep impression produced under the Gospel, and then leaves those convicted souls to struggle alone?

MR. W. FORBES has been conducting missions at Leamington, Kenilworth, Carnarvon, Kirby Stephen, and Workington.

LIMITED ELECTION.

SIR,—With deep awe and self-distrust I would touch this great mystery of God. But I am sure that the only safe mode of dealing with it is, not the assumption that we can decide what was becoming in God to do, but the humble and devout consideration of what He has declared He has done.

May I remind Dr. Pentecost that Rom. ix. and xi. are not the only Scriptures on which the doctrine of Unconditional Election rests? And may I, very respectfully, ask him to expound the following weighty words from our Lord Jesus's own lips.

"*All* that the Father *giveth* Me shall come to Me; and him that cometh to Me I will in no wise cast out: for I came down from heaven not to do my own will, but the will of Him that sent Me. And this is the Father's will, who sent Me, that, *of all* which He had *given* Me, I should lose nothing, but should raise it up again at the last day. And *this* is the will of Him that sent Me, that every one who seeth the Son, and believeth on Him, may have everlasting life; and I will raise *him* up at the last day."

[Do not these last two verses give the Divine and the Human aspects of the Gospel?]

"No one can (*is able* to, δύναται) come to Me, except the Father, who sent Me, draw him (cf. Acts xiii. 48, τεταγμένοι); and I will raise him up at the last day" (John vi. 37—40, 44).

"Ye believe not, because ye are not of my sheep: as I said unto you, 'My sheep hear my voice, and I know them, and they follow Me; and I give *unto them* eternal life; and they shall never perish, neither shall any one pluck them out of my hand. My Father, who *gave them* to Me, is greater than all; and none is able to pluck out of my Father's hand'" (x. 26—29).

"I know whom I have *chosen*" (xiii. 18). "Ye have *not* chosen Me, but *I have chosen* you." (xv. 16).

Then, in our Lord's grand anticipation of his heavenly Priesthood:—

"As Thou hast given Him *authority* (ἐξουσίαν) over *all flesh*, in order that (ἵνα) He should *give* eternal *life* to *as many as* Thou hast given Him. . . . I have manifested thy name to the men *whom Thou gavest Me* out of the world. Thine they were, and Thou gavest them to Me. . . . I pray for *them:* I pray *not for the world*, but for them whom Thou hast *given* Me. Holy Father, keep in thy name those whom Thou hast *given* to Me. Those that *Thou gavest* Me I have kept, and none of them is lost, but the son of perdition (that the Scripture might be fulfilled)" —(xvii. 2, 6, 9—12).

". . written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii. 8).

I make no comment on these solemn words. They are the words of the Amen, the Faithful and True Witness. They are the true sayings of God.

Let us beware of the presumption of judging the Word of God by what we think worthy of Him—by what we conclude *à priori* He ought to say. "No one knoweth the Son but the Father: neither knoweth any one the Father, save the Son, and he to whomsoever the Son will reveal Him."

P. H. Gosse.

Torquay, October 25.

MR. SPURGEON has finally decided not to take his flight this year along with the swallows to a summer clime. Thanks to a vegetarian diet, his health has sufficiently improved to tempt him to brave an English winter, with its fogs, rain, and east wind. Mr. Spurgeon's people will be only too delighted to retain him in their midst. Mr. Spurgeon himself will be very glad to remain, and it is to be hoped that time will prove the wisdom of his resolve. But Mentone will lose the presence of the man who has done so much to familiarise English people with her sunny skies, shady groves, balmy air, and croaking frogs.—*Christian Chronicle.*

THE BIBLE IN FRANCE.

THROUGH the kindness and liberality of Mrs. Robertson's Association for the Free Distribution of the Scriptures, we have been able, during the French elections, to give away at Marseilles about five thousand copies of the New Testament to electors. On the first day Mr. Touru, with his colporteur, and some of the Christian young men, went to the different voting offices where the crowds were waiting. At one place the young brother had scarcely begun before there was such a rush for the books that the officials came out, seized all the large parcels out of his arms, and distributed them all themselves.

One night Messrs. Touru and Genre went to a crowded meeting in a large hall, into which they were admitted, books and all. A gentleman, wearing a decoration, took one, and began reading it. As it happened, he fell on Acts xvii., and Paul's address; whereupon he shouted out aloud, "The unknown God!" "Voilà, messieurs, here's what we want—the unknown God!" Immediately there was one rush for the books, and 1000 were swept away in a minute, while Mr. Touru had to drive off with all speed for 500 more copies. The God they do not know is indeed just what these Frenchmen want. May He reveal Himself to them by his Holy Spirit in the reading of his precious Word which we have given them! Five hundred copies were sent to an important meeting. to be distributed by a Roman Catholic lady. Well-bound copies were sent by post to more than twenty deputies, and the rest were given on the 18th at the different offices. We rejoice to think of the large number of young men who received them.

I take this opportunity to express my great indebtedness to this little Association, from which, during five years of constant Bible work, I have received as much as £400, the whole of which has been expended on Scriptures, freely distributed in France, Italy, Egypt, Palestine, Cyprus, and a large portion on board mail steamers, chiefly French, but also of many other nations at Port Saïd and elsewhere. In a recent number you kindly mentioned my want of help for "leaflets." May I explain that what I desire is help to purchase and distribute 18,000 copies of, not leaflets, but the large illustrated paper, the *Ouvrier Français*, which have been lying in the Depôt here for two years, and are exactly suited for giving away here. The price is £1 per 1000. The "Day of the Dead," when so many mourners visit the cemetery, is on November 1, and we have nothing whatever to give them.

One word about my wish to give to the Jews copies of the "Old" Testament. Is it not a little unreasonable to offer them the "New" before we offer them their own? and would it not be a wiser and more sympathetic way of winning their acceptance of the New, if we were first to make sure that they possess their own? I can never forget how one Jew wept for joy at getting a present of a fine large copy of the Old Testament. He seemed never to have dreamt of having one for himself. Jews not seldom visit Mr. Touru's depôt here, and when they purchase the Old Testament, it is an opportunity for giving the New into the bargain. What multitudes in France "ignorantly worship" an "unknown God." Be it ours with more earnestness to declare to them the God we know.—Yours faithfully in Christ, M. E. Prinsep.

Hôtel du Petit Louvre, Marseilles, France.

MANSION HOUSE MISSION, CAMBERWELL.—The fifth anniversary of this Mission was celebrated on Sunday, October 25, when the pastor, Mr. G. W. Linnecar, delivered three powerful sermons to large congregations. On Tuesday, after an excellent tea, a public meeting was held in the chapel, under the presidency of Dr. Ray, of Forest-hill, he being most ably supported by Dr. Wickson, Rev. Akehurst (Arthur-street), and Rev. Reed Howitt (Presbyterian). Mr. Linnecar's report was received with much interest.

MR. AITKEN IN AMERICA.

DEAR SIR,—You will be glad to learn of the safe arrival of Rev. William Hay Aitken in this country, where he intends to engage in work similar to what he has carried on so successfully in England. On Sabbath morning, October 11, he preached a mission sermon, to a large congregation at St. George's Church, Stuyvesant-square, from the text, "Is there not a cause?" (1 Sam. xvii. 29). He very clearly showed the great necessity of doing something to stem the torrent of national and social vice and ungodliness, to rouse Christians from the state of indifferentism into which so many had fallen, and also that the work of a mission, in a great measure, through the blessing of God, accomplished this end. In the evening he again preached with great earnestness and power from the text, "For I am not ashamed of the Gospel of Christ," &c. (Rom. i. 16), proving, from reason and experience, the superiority of the Gospel of Christ over every other scheme or teaching that had been devised for the help and elevation of poor humanity. The service was followed by a short prayer meeting, which was a very solemn and heart-searching time.

Mr. Aitken begins a fourteen days' mission at Newburgh, a town about sixty miles from New York, on Tuesday, October 20. Will your readers remember Mr. Aitken at a throne of grace, while engaged in this work here.

James Smith.

46, *Exchange-place, New York, October* 16.

MR. SPURGEON ON CHURCH WORK.

WHAT are the objects for which, as Christian brethren, we are associated together? One special object is the conversion of souls. If we have not souls converted every week, and we do not sigh or sob about it, we do not understand our work. I shall not forget my friend Mr. Higgs meeting me on one occasion when there had been sixteen added to the Church. "I say, guv'ner," said Mr. Higgs (that is the profane name by which they call me), "I say, guv'ner, that won't pay." I began to think it would not pay either. When we had been accustomed to have forty, fifty, or sixty added to the Church in a month, it seemed a wretched business to have only sixteen. We wanted to have many more brought in, and felt that we should, if we tried in the right way. I look for twenty a week, and if I do not see that number added, I feel as if I was not getting on.

We want to see that we are right with God, and then possibly our very plainest, simplest sermon will bring the people in. But when the pastor is cold, the deacons careless, and the members indifferent, you might call down the Apostle Paul, and get him to hold a mission—it would be no good.

A VALEDICTORY.

DEAR SIR,—During my visit to England it was my happy privilege to have had Christian fellowship with many Christians, many of whom are the readers of The Christian. As I am now on my way back to India, to continue, in my feeble measure, in the service of the Lord at Colar, where the work commenced by Miss Anstey is so well known, may I ask the prayers of those friends whom I have had the pleasure of being with in England, Scotland, and Ireland, on behalf of myself and the Lord's work at Colar.

I should like to say that I had the happy privilege of speaking at Mr. McAll's Rivoli Mission-room at Paris, through an interpreter, to a very crowded and attentive audience. Hearing from Mr. McAll of nearly thirty-five mission-rooms under his direction in France, and the successful work carried on therein, made one's heart rejoice, and created a prayerful sympathy for the work.

F. J. E. Lakshman Rao.

Vevey, Switzerland, Oct. 26.

HOTEL SERVANTS.—Would any of our readers help in supplying monthly Gospel papers to hotel servants, who from the pressure of their duties are in a great measure shut out from Christian teaching? Mrs. Chancellor, 70, Princes-square, London, W., would be glad to give to any Christians who would communicate with her the names of hotels willing to receive good reading.

AUTUMN THOUGHTS.

THE springtide flowers have faded,
  And summer fruits are o'er;
For hoary-headed winter
  Approaches us once more.

The rain is swiftly falling
  O'er meadow, field, and lane,
Bright transient rays of sunshine
  Come forth, but quickly wane.

We love to think of springtide,
  And summer's pleasant hours,
The noonday golden glory,
  The birds, the streams, and flowers;

But autumn brings rich blessings,
  The precious fruits and corn;
Provision for the winter,
  On wings of love are borne.

And, though through lane and meadow,
  We may no longer roam,
We learn the more to value
  The dear delights of home.

And, if we help the needy,
  The careworn, and the sad,
'Twill make our homes yet brighter,
  Our hearts more truly glad;

For, though the glorious sunshine
  Be hidden from our sight,
The smile of our Creator
  Is our Eternal Light.

Prittlewell, Essex. Harriet J. Evans.

TEMPERANCE WORK IN THE CITY.

THE City of London Total Abstainers' Union has entered upon its eighth year of work. At the inaugural meeting of the winter's session, held at the Aldersgate Y.M.C.A., on Tuesday, 27th ult., the President, Mr. Samuel Morley, warmly welcomed the members of the Union. They had come together, he said, to pledge each other to do all in their power to stem the flowing torrent of evil represented by drink. He was not satisfied by any means with what had been done; the number of members ought at least to be doubled, forming a constituency of not less than a thousand strong. He never felt more deeply on the subject than now, and he had solemnly vowed never to let an opportunity pass of offering an earnest word against the evil in all its forms. As to the legislative remedy, Mr. Morley suggested Local Option. Already there were in London twice as many drink shops as were needed on any reasonable calculation. He thought there should be fair compensation to those that might be closed, and this should come largely from those that are left open.

Brief addresses followed. Mr. Symington, who spoke "from an agent's point of view," strongly deprecated the practice of giving drink to buyers. Mr. Beddall said that most of the failures he had known were attributable to drink. A gentleman having had an income of £700 a year recently died penniless through drink. The need of personal effort, the desirability of enlisting the sympathies of employers, the sad effects of intemperance, and the necessity for concrete action, were well spoken to by Messrs. Warner, Constable, Martin, and Kirby. Mr. John Taylor, chairman of the National Temperance League, observed that decision and firmness in the matter of total abstinence would be found to be a valuable element in the formation of one's character all through life.

GLASGOW Y.W.C.A. CONFERENCE.—An All-day Convention of Y.W.C.A. workers was held in the Christian Institute, Glasgow, on October 9. Delegates came from thirty different places, several travelling from London and other parts of England. The large hall of the institute was crowded all day. The papers read by the different ladies were clear and practical, and every one felt that the Conference had been helpful. Almost every speaker touched on the great danger young women were exposed to, and urged the ladies present to exercise great vigilance over young girls, and the necessity of warning all, especially those that come up to our cities. The public meeting, presided over by Mr. Campbell White, was large and enthusiastic.—*Young Men's Magazine.*

REV. J. G. PATON'S FAREWELL.

AT the meeting held at the Conference Hall on Monday evening last, to take farewell of Rev. J. G. Paton, of the New Hebrides, who ailed for his home amidst the islands of the South Sea on the following morning, a most hrilling account was given of missionary work nd sufferings.

Mr. J. E. **Mathieson** read the sad story of ersecution to which the missionaries have been xposed at Uganda, culminating in the murder f three native youths, as related in our issue f October 1. The hearts of the friends at Mildmay, continued Mr. Mathieson, had been reatly saddened by tidings received that morning concerning Samuel Burr and William Taylor, who a short time since went out to join he East African Mission. During the long march from the coast to Lake Nyanza, both hese lads were seized with fever. The former ied on November 19, and the latter was so hattered in health that now he was on his way ome. How poor and little and mean a thing ur English Christianity seems, as compared with that which their beloved missionaries to the eathen and their converts have to pass through, ven in these days.

Mr. **Paton** gave a most pathetic account of is work in the New Hebrides, of the way in hich he had been upheld, of consecration and evotion on the part of those amongst whom he ad so long laboured. His faith had been more han rewarded by a prayer-answering God, who as sending him back with more money than he xpected to obtain (nearly £9000), and who had graciously opened doors for him by which he ad been able to make his work known amongst hose who were able to help. Referring to the acts mentioned by Mr. Mathieson, Mr. Paton imself had been grieved by news recently to and of the death of one of his own elders and is son, who some time ago, with two others, heir wives and families, consecrated themselves o missionary work on one of the still heathen lands of the New Hebrides group. Both the ather and son had fallen victims to fever, but thers eager for the work had already occupied heir places.

He hoped what they had heard that evening ould lead many others to volunteer for the ork of preaching the Gospel to the heathen broad. Oh, that young men and others would wake to the folly of spending their time at ncerts and in foolish entertainments, rather han in studying God's Word and preparing for is work. There was no life so blessed, so full happiness, as that spent in his service.

Then the veteran missionary spoke of wonderful work that had been done amongst those lands where a few years ago the name of Christ ad been scarcely heard. He spoke of Williams nd the two Gordons, and the six other European issionaries who had fallen by his side, of what e himself had suffered by persecution and by ever. Now churches have been established on xteen islands, and there are 8000 professed hristians. But there are still 70,000 heathen, ho are waiting for the missionary. He spoke how the Lord had answered the prayers of imself and his people by sending the needed oney, £20 had come from Mr. Studd, away in e centre of China. Two young helpers would llow him in April next, and two others would me as soon as the funds were provided.

Mr. Paton's concluding words were deeply uching, and must have stirred every heart. o go forth and tell of Jesus and his love was the randest work that men could be engaged in. ow that some in high positions in society were oing to labour in the mission field, it looked, deed, as if the clouds had begun to break, and e bright sun of the Gospel would soon shine rth and fill the earth with its glory. Oh! that ore would consecrate themselves and their eans to this glorious work, thus giving evidence of his love and grace in their hearts. He rayed that every blessing might attend the work at Mildmay, and, warmly thanking all for the encouragement he had there received, he took his leave of them, to die, as he had lived, amongst his people in the New Hebrides.

After a few words from Rev. J. Wilkinson and Mr. Robert Paton, this memorable meeting was closed, though a large number remained to join in fervent prayer to God for a blessing on Mr. Paton in his future work.

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A MISSION IN ST. GILES'S.

A UNITED Gospel Mission, lasting ten days, has been held in connection with the congregations presided over by Mr. George Hatton and Mr. William Harrison. The public preaching services were held in the Mission Chapel, Little Wild-street, Drury-lane, and the Bloomsbury Mission Hall, Moor-street, Seven Dials. Mr. Richard Weaver conducted services in each alternately. The hearts of the people were ready for the truth, and soon yielded to the earnest power manifest on each occasion. On the first Sunday evening at Wild-street Chapel, many seemed deeply affected. The results were good. At Moor-street Hall, where Mr. Harrison preached, there was also much to encourage.

On Monday, Tuesday, and Wednesday evenings, Mr. Weaver preached to large congregations in Little Wild-street Chapel. In response to his stirring appeals the inquiry-room was soon occupied by as many anxious souls as could be dealt with. On Thursday Mr. Harrison preached at Wild-street, and interesting cases of conversion followed. On Friday more than twenty former converts gave testimony to the power of grace, in Moor-street Hall. Some of their testimonies were most wonderful, and nearly all of those who testified were well known in the district, as much for the evil of the past as for the good of the present.

The work went happily on through Saturday and Sunday, and on Monday evening, the 26th, the mission closed with a communion service in Wild-street Chapel. About three hundred workers and friends assembled. Mr. Harrison and Mr. Hatton gave suitable addresses. It will be a long time before these Christian hearts will forget the ten days' united mission in St. Giles's.

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A GOOD WORK AT CHISWICK.

TWO years ago a young man attempted to bring the residents of the lowest street in the locality under the influence of the Gospel, by trying to reach the hearts of the parents through their children. During the first year a room was hired for an hour on Sunday afternoon, then the school became affiliated to the Ragged School Union. Mr. Curtis paid a visit, and it resulted in the committee paying the rent of a cottage for one year.

The work grew, and the loan of a wash-house has been a great boon. Now that is required by the lender, and every effort has been put forth during the present year to raise £200, so as to purchase two cottages and erect a suitable building in their place. Half this amount has been raised, the Ragged School Union having made a special grant of £20. A lawyer is transferring the lease free of cost; an architect is giving his services gratis, and a friend has given sufficient second-hand materials. All that is now required is the money to pay the contractor for putting up the building which will be of the plainest description. For this purpose £100 will be needed. Help will be most thankfully received by the evangelist, Mr. R. T. Smith, 13, Barrowgate-road, Chiswick.

ONE OF THE MOST SIGNIFICANT AND HOPEFUL SIGNS of the present times is the growing desire on the part of Christian men and women to enter the foreign mission work. In England especially there is much inquiry on this subject, and more persons are devoting themselves to this work than ever before. The Church of Christ is evidently awaking to a sense of her duty, and before another generation passes she will have grappled with her gigantic task in all parts of the world. What we see now is but a small token of what we may expect to see a few years hence. Where ten missionaries are going abroad now, a hundred will be going before not many years go by. Money, too, will be given more freely than in former years. In addition to ordinary missionary contributions, we are glad to notice a growing tendency to give large sums to special objects in mission fields. This is hopeful, and may be expected to become still more common as the years go by.—*Indian Witness.*

OPEN-AIR MISSION.

ON the 26th ult., at the quarterly meeting of the Open-air Mission, held in the rooms of the Y.M.C.A., Aldersgate-street, Dr. **James H. Rigg** gave an address on "The Special Difficulties and Advantages of Open-air Preaching at the present time."

The difficulties he enumerated were: (1) the familiarity of the people with religious truth; (2) their pre-occupation with other things; (3) the challenge of the infidel. The best way to meet these difficulties was: (1) by earnestness; (2) there must be style, manner, and tact; (3) the matter must be well lightened up by illustration; (4) there must be dealing with the conscience rather than the embroidery of religion; (5) infidelity must be met, not so much by argument, as by statement, positive evidence, history, and experience; (6) by bringing to the work the best gifts, self-control, self-possession, and ready wit. The advantages pointed out included ready access to the worst places, the willingness of the people to hear, the good impression left on the people by the disinterestedness of the preacher, and the fine school it afforded the workers for self-forgetfulness, and a cure for self-conceit. "I know nothing," said Dr. Rigg, in closing an address full of practical suggestions, "more calculated to do good both to preacher and people than open-air preaching."

The secretary (Mr. Kirkham) having referred to his recent visit to Switzerland, and Mr. Charles Cook to his recent experiences in visiting prisons on the Continent, a vote of condolence with the family of the late Earl of Shaftesbury, who rendered many valuable services to the mission, was unanimously agreed to. Mr. M. H. Hodder presided, and prayer was offered at the opening by Rev. E. G. Parr, and at the close by Mr. John Hayward.

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CHILDREN'S MEDICAL MISSIONS.

A PERUSAL of the Tenth Report of this Society, makes us very thankful for the work that is being done by the children, who are casting rays of light on dark places of the earth, and showing how much may be done even by the little ones. This society, only ten years old, after providing for current expenditure, £209, has had £835 to give away—in London, £146 10s.; Scotland, £108 10s.; France, £60; Italy, £40; America, £5; Egypt, £73; Holy Land, £120; India, £152; China, £120; and New Zealand, £5. Think of this, ye little ones with deft fingers and tender, loving hearts.

Very touching are some of the letters received from these little ones. One says: "I send more than usual this year because you wanted more." In another case a guinea is sent by a class of Sunday-school children. It is most interesting to read of the working parties that periodically assemble, of the various descriptions of work done, as well as the different methods of management. Through the instrumentality of this society, and of the interest excited by its literature, and by the efforts of the members themselves, one missionary is now labouring in Africa, and another on the Congo River. In many other ways has this work of faith and labour of love been blessed. "What the little ones can do" thus shines forth brightly and conspicuously as a lesson to others to press forward in this grand work of making known the Gospel of Christ Jesus far and wide. The leading spirit in this Society is Miss Annie R. Butler, 104, Petherton-road, Highbury, N.

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CHARLES INGLIS IN NEWCASTLE.

DURING the past month Mr. Charles Inglis has been holding special meetings, twice every day, in this city. The circus where some of the meetings have been held has been filled. Last Sunday night it was a scene not soon to be forgotten, to see 3500 people crowded into that place. One pleasing feature in the meetings has been, that more than two-thirds of the audience have been men.

The after-meetings have been very largely attended by all classes for personal conversation, and very many have professed conversion. The Bible lectures, given every afternoon by Mr. Inglis, will long be remembered as times of great refreshment and of deep, spiritual instruction, and the many who have attended from all denominations in the city, and have taken notes, show how much appreciated they have been.

Mr. Inglis leaves for Dublin with the earnest prayers and good wishes of all.

MR. HAMMOND AND THE CHILDREN.

INCIDENTS BY A WORKER.

JOHNNIE AND HIS MOTHER.

THE mother and her little boy were standing outside the church. "Come along, Johnnie!" The mother's tone was harsh; but the child lingered, and the sad face turned wistfully towards the door, whence the sweet sounds of holy song were issuing. "Johnnie," I asked, "have you come to the Lord Jesus?" "No," sobbed the boy, "but I want to." "Come back into the church and let us pray about it." "Come along, child," repeated the mother, "it's time you were home. I can't have you staying out like this," and she was drawing the child away. I laid my hand on his shoulder, "Johnnie, the Lord Jesus is here, you can give your heart to Him out here as well as in the church." He fell on his knees on the cold pavement, and cried to the Lord to save him. The mother's heart was melted, "We'll go in, Johnnie. I'll go, too;" and together they sought and found the Lord.

MAKING JESUS CRY.

"So glad to see you at the meeting, dear—what made you come?" "Why, Hetty came and asked me. I laughed and said I didn't want to be good. Then she cried, and said I was making the Lord Jesus cry, because, when He was down here, He always cried over people that wouldn't do what He wanted. I couldn't bear that, so I came, and I am so glad, because I've given my heart to Him, and I never mean to make Him cry any more."

HAPPY, IN SPITE OF THE TOOTHACHE.

"I've given my heart to the Lord Jesus," said a bright girl of thirteen, "and I'm so happy, I must tell someone." So she told her school-fellows, and she looked so bright that some of them thought they would like a little of Nellie's happiness. They came, and found out for themselves the joy of trusting Jesus.

But poor Nellie had the toothache. Her face was burning, and she was starting with pain. "Poor child," I said, "it is bad." "Yes, it is," she replied, "and I do not like it; but," and a smile lit up the flushed face, "but I'm very happy." Nellie had learnt the blessed truth, that bodily pain cannot rob us of our joy in Christ.

THE NOTTING-HILL MEETINGS.

On Wednesday afternoon, last week, Mr. Hammond conducted a meeting in the drawing-room of Col. and Mrs. P. A. Elphinstone, 27, Arundel-gardens, Kensington Park-road. The numbers were so great that a second service, in the dining-room below, was conducted by Mr. Jos. Spiers. Much good work was done in bringing souls to decision for Christ at both meetings.

The work goes on at Dr. Sinclair Paterson's Presbyterian Church. The meetings in the morning, at 11 a.m., are chiefly for prayer. After a short address by Mr. Hammond, a praise meeting takes places, many telling out something for which they have specially to thank the Lord.

Troops of children come to the services every night. One evening a little band of small boys had come all the way from Fulham. Their dirty hands, their smeared faces and unkempt hair, their ragged clothes and hungry looks, bespoke them to be waifs of the street. They seemed greatly in earnest that their names should be written in the "Lamb's Book of Life." How readily they listened to the simple words spoken to them by the lady who made them her special care; how completely they trusted the affection bestowed upon them! how docile was their obedience to do what was told them!

There is an obvious change among the boys who frequent those meetings. One may go to group after group and see their faces gladsome and bright with a freshness of look as if their faces had been newly washed. If you talk to them of God, of the Saviour, and holy living, you find they are all enrolled as young soldiers of the Cross. Two thoughtful-looking young lads stood quietly, as if desiring that some one would speak with them. The elder held a Bible in his hand. Both had given their hearts to God, but they wanted to talk more about Him, "for there must be such a great deal to know about God and Jesus Christ." The lady who spoke with them counselled them to learn Scripture by heart, and then if it happened they were where they could not have a book to read they would have a Bible in their hearts. The younger boy said that when his mother was dying she told him never to return evil for evil, but to overcome evil with good. This saintly mother's heritage to her boy was enshrined in his young heart.

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THE EVANGELISTIC MISSION.

WORKERS' MEETINGS.

IT was intended to hold the annual meeting of the Evangelistic Mission on Tuesday, Oct. 27, at the Conference Hall, Eccleston-street, S.W., but as it was found necessary to postpone this till early next year, meetings for Christian workers were held instead, which proved most important and interesting gatherings.

At the afternoon meeting Mr. E. H. Glenny gave interesting testimony to the progress of the work of the Lord in Spain, pointing out the great need there was for labourers in that field, in which the doors were wide open.

In opening the evening meeting Mr. Russell Hurditch and others asked prayers on behalf of a large number of special Gospel efforts throughout the country, and for a blessing on the labours of many well-known servants of Christ working among the poor.

Dr. Popham read Psalm xxiii., specially dwelling on the value of God's restoring and separating grace. Mr. E. J. Hawkins founded words of encouragement upon Haggai ii. Our corner of the earth seems very small as we hear of needs abroad, but our hearts are enlarged to pray for others as for ourselves. Mr. Hurditch said the consciousness of the Lord with us gives confidence. If we be doing the Master's work in his way, let us look out for a real blessing this winter; and any who have no definite work themselves should help the man next to them who has such work, taking up the other end of his load. Many requests of a personal nature, for temporal and spiritual blessing, were made in the course of the day; and the spirit of prayer and praise was a very encouraging feature of these profitable meetings.

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MR. H. THORNE AT KIDDERMINSTER.

THIS evangelist has closed a successful mission here in connection with the Y.M.C.A. The Town Hall, which accommodates about 1200 people, was full almost every evening from Oct. 17 to 26. The audience was composed chiefly of the working classes. Much blessing has been experienced; over 200, chiefly young persons, gave in their names at the conclusion of the services as having been led to trust in Christ. Mrs. Sterling assisted Mr. Thorne in addressing meetings for women and in the enquiry-room. The benefits of the meetings seem to have been chiefly experienced by the young women employed in the factories of the town. At the concluding meeting it was unanimously resolved to form a Y.W.C.A.; several hundred stood up as desiring to become members.

Mr. Thorne held a Bible-reading each afternoon; these were happy seasons of Christian intercourse.

A series of services has been arranged on Thursday evenings, to be conducted by various ministers and other friends. These, it is hoped, may be the means of confirming and strengthening the young converts.

The mission has been the means of bringing together many Christians of various denominations, and has helped them to show fellowship one with another in working for their common Lord.

CHRISTMAS CARDS.—Mrs. W. H. Wrigley, New Wandsworth, S.W., would be glad to receive Christmas cards, coloured pictures, &c. for screens and scrap books for workhouse infirmary wards. She would be especially grateful for small pattern cases, used by tailors, clothiers, which, when the patterns are removed, and cards pasted in, amuse many a sufferer!

WILLIAM TAYLOR IN AFRICA.

WRITING from Dondo, on July 18, to a friend in America, Bishop Taylor says:—"I wrote from Nhangepepo, June 21, requesting all our people still in Loanda, who were booked for the interior, to come on to Dondo by first steamer. It is now a month, lacking three days. We have not heard a word from them in reply. On our arrival here yesterday, we searched diligently for information in regard to our people, but found none. The Coanzo river is so low, owing to interior drought for two years past, that the steamer can scarcely do anything at all. We are getting used to delays, so common in this country, and don't feel the slightest discouragement, nor serious anxiety about the transit of our people; but we are doing everything in our power to complete it in this deliciously cool weather. We are not here on our own business. We are servants of the King, and wait his orders daily, and run to do his bidding. We have commenced school-work at Nhangepepo, and at Pungo Andongo, thirty-six miles further in.

There is no difficulty at all about the immediate support of those who can render direct service to the people. Such labourers get a direct return for their labours. Men with large families must go in at first under the Pauline pioneer tent-making principle. Look up for us good men and women, in reserve for our call, when we get these settled, for South Central Africa.

Mr. R. Grant writes from New York as follows, on October 2, to *The Christian Witness*:—To-morrow, Brother Henry E. Benoit, of Canada, will sail on the steamer *City of Chicago*, Inman Line, to Liverpool, thence on the African line to Mayumba, and from there he will go to Mamby to join Brother Northam. This is a French colony, and he goes to preach and teach in the French language. He will be one more added to the Bishop Taylor band, to give to Africa the light of the knowledge of the glory of God in the face of Jesus Christ.

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MESSRS. FULLERTON AND SMITH.

THESE evangelists have completed a fortnight's mission at Abney Congregational Church, Stoke Newington. Crowded congregations have gathered each evening. On one occasion a great crowd was waiting outside an hour before the hour for commencing.

About two hundred enquirers have been spoken with, among whom are found many intensely interesting cases. Three in one family, and four in another, were among the proofs of the Spirit's working. Singing the Gospel has again been made a blessing. Mr. Smith sang "Almost Persuaded," one evening, and one soul at least was won for Jesus.

The requests for prayer have been unusually numerous. The testimony of our brethren is, God has granted them a very wonderful blessing during the fortnight. Such is evidently the feeling at Devonshire Chapel, about a mile nearer Kingsland, from which congregation a requisition has been forwarded requesting another visit. The evangelists are now conducting a mission at St. John's Wood.

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MR. SPENCER-WALTON AT WHITEHAVEN.

THE Spirit of God has been working in our midst in connection with the Y.M.C.A. Mr. Walton held a fortnight's mission with blessed results. Besides the large numbers who have come out clearly on the Lord's side, the Christians have received much spiritual stimulus.

In the inquiry-room Christian fathers and mothers saw their one, two, and three children decide for Jesus. Three girls already saved had the joy of seeing their mother and father, and two brothers brought to the Lord; now they are a whole family for God. Husbands have rejoiced over wives, and wives over long prayed-for husbands. In one case husband and wife, both over eighty years of age, found rest and peace in Jesus. Many of the members of a large Girls' Bible-class have professed decision, whilst out of a class of twenty-two young men, eleven last Sunday afternoon owned that the services had been the means of bringing them to the Saviour.

No such time of blessing has been experienc in Whitehaven for many years. G. A.

A CHRISTIAN JOURNAL FOR FINLAND.

DEAR SIR,—I am making preparations for publishing an evangelical fortnightly or monthly periodical, in Swedish, and am anxious to secure a suitable person to act as correspondent for England, with special regard to matters in Palestine and the Jewish question generally. I should like to utilise the paper in awakening Christian sympathy and sentiments for our Jewish brethren. To do this, however, requires an intimate acquaintance with Jewish affairs, both at home and abroad. From the nature of the paper in which these articles would be published, they require a cultured style of writing.

As Jewish matters could not always form the exclusive subject of the papers, I should be thankful for information upon purely English matters, such as the condition, work, and influence of different churches; the moral and religious state of present-day Britain generally, and its bearing and influence upon national affairs; a review of modern art, science, and literature, and their attitude towards revealed religion; comments on the press, &c., &c., that can be of profit and interest to a cultured Christian public.

The aim and object of my paper is to defend revealed religion against the baneful influence of modern attacks, and to show that the excellent knowledge of Christ Jesus my Lord, and Him crucified, is the only safe remedy for all the ills, mental, spiritual, moral, &c., of diseased mankind. —Yours, in the fellowship of a risen Saviour,

F. WALD LONNBECK.

Kristinegatan, 3, *Abo*, *Finland*, *Oct*. 21.

[Probably some of our readers may be able to help our Finnish friend in his proposed work.]

EVANGELISING IN MEXICO.

IN his last *Record*, Mr. James Pascoe gives some interesting details of Gospel work:—

"Our brethren in England will rejoice at the great work the Lord has done in the hot country by means of our *Heralds*. Our two earnest seed sowers started on another journey into those parts. They went heavily laden with Testaments, tracts, Gospels, and other seed: these they carry on their backs. Both are fervent and praying converts: one of them, the Indian, is an excellent preacher; and in addition to this they are lion-hearted men. All they carry will be given away, nothing whatever will be sold. After their last journey I gave one of them, who has a large family, a shilling a day for the time he was away from his home, but the other, who has no children, although married, refused to receive a single penny beyond his food.

"One of them returned in ten days; but the other, accompanied by brethren from Hurtamo, went still further, to a place called Huayameo, on the slopes of the Sierra Madre. He returned here after an absence of twenty-nine days. The tidings this Christ-hearted apostle brought back are glad indeed. He brought me letters from various brethren. One living at Huayameo sends a long list of the converts anxious to form a congregation in that place; they are 74 heads of families, who, with their wives and children, make up a total of 350 souls. In Huetamo the brethren there were added to the list: 25 heads of families, with wives and children, making 56 souls. Thus, in two places alone, in the hot country, the Lord has blessed our freely-given publications, to the conversion of over 40 souls, who now beseech me to send them some one to expound unto them the way of God more perfectly."

We learn from Mr. J. Mercer, 29, Queen's-road, Southport, that Mr. Pascoe needs help to sustain his admirable work, prosecuted under great difficulties.

GERMAN GOVERNESSES.—On Saturday afternoon, Oct. 24, Dr. Ziemann addressed a large number of German governesses at the Conference Hall, Mildmay-park. His audience listened with deep attention to his fervent words of counsel and entreaty. The result of this first public attempt to reach our countrywomen has been most encouraging. It is proposed to continue these meetings in different parts of London. There are as yet but very few workers, and those conducting the meetings would be thankful for help with Bible-readings, which it is hoped to organise. Any earnest Christian ladies, with a knowledge of German—though this is not indispensable—are invited to communicate with me by letter.

1, *Harewood-square*, *W*. (Miss) M. ROMMELE.

MR. HENRY VARLEY IN DERBY.

THE CONSTITUENCY OF THE LATE HOME SECRETARY ON THE JEFFRIES CASE, AND PERSONAL CHARACTER AS A QUALIFICATION FOR PUBLIC OFFICE.

THOSE who are not altogether at one with Mr. Henry Varley on some points, cannot but admire his absolute fearlessness of character. This has received a striking illustration in his Social Purity lectures at Derby, from the 19th to the 22nd of October.

When Sir W. Harcourt was unseated at Oxford for bribery, his position as a Cabinet Minister secured his election for Derby, the people of that borough knowing very little about him. Mr. Varley has been enlightening them.

Mr. Varley engaged the large Drill Hall for his four lectures, and paid for it, but he was subsequently refused its use. This added to the excitement in the town, which the announcement of his subjects had created.

On Monday evening, October 19, he delivered his inaugural lecture therefore in the Temperance Hall. The hall was packed. A correspondent writes that hundreds were turned away for want of accommodation.

The subject for the evening was, "The notorious Jeffries case stated to the men and women of Derby." Mr. Bellchambers (Mrs. Jeffries' ex-coachman) and Ex-Inspector Minahan accompanied Mr. Varley to the platform. Amid expressions of indignation on the part of the audience, he referred to the threats of the Editor of *The Derby Daily Telegraph*, if he should dare to attack Sir W. Harcourt. Mr. Varley then gave a history of the prolonged attempt by philanthropists to secure a measure for the better protection of girls, and for stopping the foreign traffic therein, during the term of office of the late Home Secretary. He then stated the Jeffries case, and interrogated Mr. Bellchambers amid the immense sensation of the crowded listeners. Cries of indignation against Sir W. Harcourt arose from different parts of the hall, and a resolution thanking Mr. Varley for his course of action in Derby, and condemning Sir W. Harcourt, was carried amid great enthusiasm with only three dissentients.

On the next evening, Mr. Varley's second lecture was delivered in the Theatre Gospel Hall. Long before the hour announced for the meeting, the hall was packed to its utmost capacity. Hundreds were again turned away. The subject was, "The C. D. Acts, and the connection between political fitness and personal purity." At an interval on this occasion, Ex-Inspector Minahan made a statement of some length, eliciting the hearty sympathy of the audience for him, and their abhorrence of the action of their senior member. Mr. Varley then dealt with Sir W. Harcourt's conduct in regard to the C. D. Acts, mentioning the case of the orphan girl who was hunted into the sea at Dover by the C. D. Acts' spy police because she would not be made into a Government harlot, and Sir W. Harcourt's subsequent cowardly attack upon the moral character of the girl from his privileged place in the House of Commons. A correspondent, in describing the scene at the close of Mr. Varley's powerful address, says, "The meeting was perfectly unanimous in declaring that Sir William Harcourt was not a fit and proper person to represent Derby, or any constituency."

On the two following evenings, Mr. Varley addressed two further great meetings of a similar spirit, the last one being for men only. At the close the men pressed forward to shake hands with a heartiness that showed how warmly they appreciated Mr. Varley's brave championship of purity and righteousness.

During his visit Mr. Varley also addressed two large gatherings of the workmen at the Midland Railway Works. He has also issued an able paper containing information on Sir W. Harcourt's public career.—*Sentinel.*

In response to a challenge published in *The Derby Daily Telegraph*, Mr. Varley appeared upon the platform of a meeting subsequently convened for Sir W. Harcourt; but, in order to prevent his asking the grave questions which it was his intention to do, either personally or through an elector of Derby, Mr. Varley was attacked, ill used, and violently put out from the meeting. He has since published a paper showing "Why Henry Varley was violently ejected from the Drill Hall, Derby," the tenour of which may be gathered from its concluding paragraph:—

"In conclusion, I may add that I am prepared to meet Sir W. Harcourt on any platform in Derby in order to discuss these questions. That gentleman accuses me of bearing false witness against my neighbour. I challenge him either to prove it, or to meet me in order to sift these questions before a Derby audience. That you may clearly understand that I have acted in perfect fairness, I send you the enclosed letter and paper of reasons, which has been, and shall be, widely distributed in Derby. What more could I do? Some of your townspeople tell me I have no business to interfere. That is exactly what the burglar said to the policeman. It is what the slave-dealers said to Wilberforce, Mrs. Stowe, and President Lincoln. There is no iniquity under heaven but this statement has been used against the men who exposed it. Do not forget that Sir W. Harcourt was more than M.P. for Derby, he was Home Secretary for the nation. He is, therefore, amenable to the nation. Again, it is said, why attack Sir W. Harcourt now? For this reason, the General Election is the proper and fitting time for Members of Parliament to give account of their stewardship."

The forbearance of the much-suffering British public has lasted long enough; now, "Men of thought and men of action," and, most of all, men of God, are called upon to "clear the way" of the Augean demoralisation under which we have lain too long.

THE RATCLIFF "BRIDGE OF HOPE."

ONE of the most pleasing changes we have noted for some time is the transformation of one of the vilest dancing-saloons in Ratcliff Highway into the bright, cheerful mission-hall to which Miss Steer invited her friends last Friday for prayer and for counsel, and to tell them something about the work at the Bridge of Hope during the past year. A goodly number assembled. It was a great delight to go over the Refuge and the little Hospital, both houses redeemed from the service of the devil, and given over to the service of God; and to mark the cheerful aspect, and absolute cleanliness of the rooms, and the happy, contented faces of the inmates.

The proceedings of the afternoon began with a sale of the girls' needlework, the quantity of which proved that idleness was not the order of the house, and that odds and ends of all kinds had been turned to admirable account.

At the meeting, Miss Steer, in giving a short account of the year's work, spoke with much thankfulness of the wonderful impetus which has recently been given to the large and general movement. During the year there had been much spiritual blessing in the Homes, while the influence on the young girls in the neighbourhood had deepened and increased.

Mr. R. C. Morgan spoke strongly on the influence of love, which works greater wonders than any other power. Rev. Edward White, Rev. C. H. Turner, and Dr. Barnardo, each gave addresses expressing sympathy and encouragement. Miss Ellice Hopkins spoke very solemnly and earnestly of the neglect and indifference, on the part of women especially, which had brought upon our beloved country such degradation, and the need of such terrible revelations as had lately convulsed the whole nation. Sir Baldwyn Leighton, M.P., spoke on the paramount importance of personal influence with rough girls, and urged educated women to spare one or two evenings a week to go to the Highway and other places to help gather them in, and come into actual contact with them.

Besides the Preventive Home, we understand a Night Shelter has recently been added to the work at the Bridge of Hope. For a further account we would recommend our readers to write to Miss Steer, Ratcliff Highway Refuge, St. George's, E., for the interesting little report which was given to those who attended the meeting.

Notes and Comments.

OUR next issue will contain a portrait of the late Miss Frances Ridley Havergal, with sketch of her life, and extracts from a new volume of her letters.

In less than a month the entire kingdom will be in the full strain and absorption of a Parliamentary election. Whichever political party has the victory the consequences must be eventful in the future history of the nation. At such a time a great promise may fittingly be quoted, "Unto the upright there ariseth light in the darkness." Many of our readers realising that their inheritance in England is owing, under God, to the labours of Christian patriots, cannot shirk their duty to their country, or repudiate their calling as citizens. God has given them a responsibility, and they will use their vote wisely as they seek light to do so.

There are, no doubt, many who sympathise with Professor Freeman, the historian, in wishing that the Disestablishment question could be speedily solved, since the controversy is sure to get more bitter as it proceeds. *The Spectator*, which favours the Establishment, has properly drawn attention to the imputations and violent language of certain bishops on the subject, and urges, on both sides, the Apostolic precept "given under circumstances of greater trial than ours," to let "moderation," or "forbearance," or "gentleness," as the Revised Version re-translates St. Paul's word, be known to all men.

A significant conference of clergymen was held last Friday to originate a movement for Church Reform. The topics of consideration were local self-government for parishes, reform of patronage, more equitable remuneration of the clergy, interchange of pulpit ministrations with Nonconformists, admission of laymen to pulpits, modifying of subscription, reform of Convocation, and adaptation of the Church system to present needs. If present controversy should provoke to such good works, we may, after all, not regret it.

The Archbishop of Canterbury said, in his late charge to the clergy, that every church in England should have an open door all day, and should be made to have the look of a home: on which *The Pall Mall Gazette* remarks:—

> "It would be an excellent thing if his Grace could procure a return to see what proportion of the parish churches throughout England come up to this ideal. We fear it would be very small. In London, at any rate, there is no more painful contrast than the way in which every temple of temptation and vice has, day and night, an open door, while the temples of God alone are locked and barred."

The Ninety-first Report of the London Missionary Society is a book of great interest, and has this prominent feature—it lets the missionaries tell their own story. It is distressing to learn, however, that the directors, through an adverse balance, are driven upon retrenchment in foreign fields. The Report says, "the kingdoms of the world are in rebellion against their Lord." We would rather say the great kingdom of darkness that rules these nations is in rebellion, and the words of the Report are true in this light—

> "It is but the strain, the cost, the wounds of a campaign which is to result in the triumph of Him who is Lord of all, and whose kingdom is 'righteousness, and peace, and joy in the Holy Ghost.'"

The Report speaks of the urgent and repeated requests that come from the East for female missionaries, and how the directors are anxious to give response to the cry: it asks, pleadingly, for consecrated men, and gives the information that at several of the theological colleges students are considering the appeal. We are sorry to find that in China, the work is hindered by the scenes of war, but in Madagascar these have consolidated the kingdom, and have deepened spiritual life among the people. The Report strongly deplores the circulation of infidel literature in India, and the Western influences that are threatening the Polynesian missions; while in Africa and New Guinea it gives proofs of progress in the face of great difficulties.

A medical correspondent (E. F. K.) asks the attention of the Society for the Prevention of Cruelty to Children to "Baby Langtry," who sings, at a place of popular amusement in London, two songs twice a day, and dances a sailor's hornpipe. Of the first song, he says it is enough to make one weep to hear that mite of a child sing such words. Can nothing be done to prevent children of such tender age being injured and corrupted for life, in order to give a jaded public the sight of an infant novelty for a few short minutes?

Let woman reverence her womanhood: prize those intrinsic qualities which constitute her chief charm, and which no lesser attractions can ever supersede. Is there not some danger of the essential characteristics of true womanhood being jostled on one side by the intellectual momentum of the day, in other words, the paid *savante* be exalted above the wise woman, "whose price is far above rubies?" Equally gifted with man, with every right for mental culture, and a wide field for its highest use, yet no amount of abstruse learning or intellectual brilliance can compare with woman's divine endowment of those heavenly graces which constitute her real power and strength for blessing in the world.

Our social life yearns for the cleansing fire of woman's burning purity, the unselfishness of her love, the tenderness of her sympathy, the heroism of her devotion, and the holy faith of her soul. Let woman cherish pre-eminently her blessed prerogative, value superlatively that which approximates her nearest to our Lord, and seek earnestly to fulfil her holy ministry of truth, purity, and love.

"For ever working,
Hour after hour, upon a needy world."

We would call the attention of young preachers to the course of lectures by Rev. Professor D'Orsey on "The Art of Reading and Speaking," arranged for by the Open-Air Mission, to be delivered in Exeter Hall on the Wednesday evenings in November. They comprise "Elocution: Distinct, Intelligent, and Expressive Reading;" "Common Faults in Reading and Speaking;" "Composition and Delivery of Sermons;" and "Common Grammatical Errors in Speech and Writing." All our rising public speakers should avail themselves of these helps to acceptable and useful speaking.

A lady, who takes an active part in rescue work, sends to us an account of a recent experience of her own which is very significant. While distributing invitations to attend a late meeting, the idea seemed to have seized one of the young women to whom she spoke that she was acting as a decoy under the garb of a rescue worker. An angry mob speedily gathered, and it was with the utmost difficulty that the worker escaped to a place of safety. We have lately heard that young women have been decoyed by those wearing the dress of a sister of mercy, and, as this lady had a deaconess' dress, the conclusion was drawn that she too was an impostor.

Our correspondent wishes us to warn any such workers who wear a distinctive dress against going into low neighbourhoods in case they are subjected to similar treatment. We should hope her experience will be a solitary one, but it indicates that those wolves in sheep's clothing, who have been seeking to lead their sisters astray, will find such attempts far more difficult in the future than they appear to have been in the past.

The Baptist Union of Scotland, at its recent annual meeting in Edinburgh, passed a unanimous resolution deeply deploring the widespread immorality and vice which the recent terrible revelations have made known, expressing sympathy with those who seek to aid in suppressing this evil, and recommending the churches in the Union to take a deeper interest in the question, and to encourage a higher and nobler life and character among the young people throughout the country.

In his inaugural address, the President of the Union (Mr. R. Lockhart) alluded, in strong terms, to the prevalence of social vice, as lately revealed. He said:—

> "If Christians of every name will agree to exclude from their houses men, whatever their qualities, who are known to be living in open sin, and will agree also to abolish the vile social code which deals out one standard of morals for a man, and another for a woman, then we may expect our country to prosper. We have not spoken out as we should have done; we have been too often dumb dogs. A delicate question, no doubt, but, while we are afraid to speak out what the Bible commands, the devil and his satellites are busy ensnaring our young men, leading off and alluring to vice our young women, and enslaving and selling into hellish bondage our tender children. It behoves us to cry aloud, and spare not. We want more courage to fight the devil, more devotion to the Master's cause, more wrestling in prayer, and more of Elijah's perfect faith in God's promises."

It is not to be supposed that London is the only place where abominations are committed such as those we have heard so much about. If there were, in other large centres of population on the European Continent and otherwise, men as courageous and as outspoken as Mr. W. T. Stead, the world would be far more horrified even than it has been. We have recently had communications from Naples and Vienna which reveal a condition of moral rottenness that is appalling. A correspondent in Australia states that Melbourne is "reeking with iniquity," and it is high time some trumpet-blast exposed the awful traffic in flesh and blood that goes on. Truly our God is a long-suffering God, and it is of his mercy that the dwellers on this earth are not consumed. All Christian workers in great cities have need of the deepest sympathy and most cordial support.

Various friends have made the excellent suggestion that Thursday next, Nov. 12, when the meetings are to be held in Exeter Hall, should be generally observed throughout the land as a day of earnest prayer to God on behalf of the nation, that

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PRESIDENTS.
The Archbishops of Canterbury & York.

A MEETING

In Aid of the above Society will (D.V.) be held at the

MANSION HOUSE,

Under the Presidency of

The Rt. Hon. the LORD MAYOR, M.P.,

On WEDNESDAY, November 4, 1885, at 3 o'clock.

Speakers—

The Right Rev. the BISHOP OF BEDFORD.
The Right Hon. J. G. HUBBARD, M.P.
WILLIAM FOWLER, Esq., M.P.
The Rev. CANON ELLISON,
Chaplain to the Queen and Chairman of the Society.
CHARLES ERNEST TRITTON, Esq.
(Hon. Treasurer).

The following gentlemen will, if possible, support the LORD MAYOR on the platform:—

Sir CHARLES HENRY MILLS, Bart, M.P.
eneral Sir R. J. DACRES, G.C.B. (Constable of the Tower).
Sir PHILIP CUNLIFFE-OWEN, K.C.M.G.
Sir THOMAS GABRIEL, Bart.
Sir R. W. CARDEN, M.P.
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Collection will be made at the Door.

WANTED £5000.

FOR twenty-three years the Society has endeavoured to promote Temperance, Thrift, nd Religion, among all classes, and through God's lessing with no small success, but the work is at resent greatly hindered for want of funds.

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The following amounts towards the £5000 have een either promised or received. Other Contribuons received or promised before November 4 will e announced at the Meeting.

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The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

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DESTITUTE CHILDREN'S DINNERS SOCIETY.—Notice is hereby given that in consequence of the death of the late Secretary, Colonel Alston, all communications are to be addressed to the new Secretary, H. MORTON CARR, Esq., 89, St. George's-square, S.W.

THE WORKING CLASSES AND THE SUNDAY QUESTION.

Electors are earnestly asked to press Parliamentary Candidates for a reply as to whether they will support the following resolution, passed by the Trades Union Congress, representing 600,000 working men, on the 11th September, 1885, at Southport, and to vote for Candidates who will preserve the day of rest:—

"That in the opinion of the Congress it is undesirable to augment Sunday Labour by opening the National Museums and Galleries, but (the Congress) approves of their being opened on three or more days during the week, between the hours of 6 and 10 p.m., to give the working classes facilities for visiting them."

CHARLES HILL, *Secretary.*
Working Man's Lord's Day Rest Association,
13, Bedford-row, W.C.

WESTBOURNE GROVE CHAPEL.—Old Scholars' Meeting, Thursday, November 12, 1885.—Superintendents, Miss GREGSON, Mr. E. M. JONES.

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CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sardgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

THE DEEPENING of Spiritual Life.—The Devotional Meetings will be resumed at Stafford Rooms, Titchborne-street, Edgware road (the Lord willing), on Friday, November 13, at 3.30 p.m. The opening address by Rev. E. W. MOORE.

LECTURES AT STAFFORD ROOMS.—Mr. B. W. NEWTON proposes (D.V.) to resume his lectures on Prophetic and Other Parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware-road, on successive Tuesday mornings, commencing on Tuesday, November 3, at a Quarter-past Eleven o'Clock.

Educational.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon. For Resident Pupils only. Miss BAMBER offers to parents seeking safe Christian training for their daughters the advantages of a University education, without its attendant dangers. Miss DARLING, of Newnham College, Cambridge, L.L.A. of St. Andrew's University, is Resident Head English Teacher at Marlborough College. The highest testimonials from Clergymen, Ministers, and Gentlemen whose daughters have been entrusted to Miss Bamber's care. Pupils are always accompanied from London.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, MRS. FLEMING can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

SOUTHSEA.—Holland House, Clarence-parade.—School for the daughters of gentlemen. Christian training. Home comforts and care. Preparation for the Oxford Local, College of Preceptors, and South Kensington Examinations.—For prospectus, with references, apply to the PRINCIPAL.

MARGATE. — Alresford House School.—High-class School for the Sons of Gentlemen. Sound religious training. Careful supervision. Thorough preparation for public schools and the usual examinations. Conducted by Lady Principal, assisted by Resident and Visiting Masters. Prospectus on application.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

BAYSWATER.—St. John's College, close to Parks. High-class Boys' School. Large, well-ventilated class-rooms, 55 feet long. School chapel. Good playground. Thorough teaching.—Rev. C. BAKER, 41-43, Moscow-road, Pembridge-square, W.

THE OLD HALL SCHOOL, Wellington, Shropshire. Principal, Dr. CRANAGE, M.A.; Vice-Principal, ROBERT WESTON, Esq., B.A. Dublin.

FRANCE. — HAVRE. — Mdlle. Cournil de Lavergne, 29, Rue d'Epremenil. Protestant Boarding-school for Young Ladies. Comfortable home. First-rate instruction. Highest references (Pasteur Theodore Monod) in France, England, Germany, Holland.

PARIS. — Mdlle. VIENOT, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

MADAME BARBIER wishes to recommend a young French Swiss, age 17, as Nursery Governess. Rudiments of music. Good needlewoman. Thoroughly recommended.
L. L., 10, Charlotte-street, Portland-place.

MRS. E. NICHOLSON wishes to recommend a Lady, accustomed to the management of children, as Governess, in a Christian family. Experience in teaching certified. Advanced music, French acquired in Paris, elementary German, drawing, and singing.—M. E. N., care of Mrs Nicholson, Hillside Cottage, Allerton, Liverpool.

THREE LITTLE BOYS require a young Lady, accustomed to teach, to help them with their lessons one hour five evenings a week.
MRS. DAWBARN, 28, Bow-road, E.

WANTED, by a Lady recently from India, the care of a few Indian Children. Highest references in India and England.
A. B., The Gore, Eastbourne, Sussex

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

MONTREUX, Lake of Geneva.—Ladies' College directed by Miss BONJOUR (of the Waldensian Valleys) and Miss FREY (from Lausanne). Good instruction in all the principal branches. Comfortable boarding. Christian education. Excellent references. Moderate terms.

EDUCATION FOR YOUNG LADIES, in an old-established School, with careful Christian training. The Misses MABBS will be glad to meet with two or three Young Ladies as boarders, on moderate terms. Pupils prepared for the College of Preceptors' examinations. Congregationalists and abstainers.
Richmond Villa, Brentwood, Essex.

TO FILL VACANCIES, a few Resident Pupils can be received on very advantageous terms, in a high-class Ladies' School, in the South of England. Highest references.—ALPHA, 24, St. Lawrence-road, N. Kensington, London, W.

TUITION in exchange for Board. Divinity Student, M.A. of Edinburgh, requiring bracing country air, will give services as above in suitable locality. Doctor's family preferred.
WILSON, Glenluce, Scotland.

WANTED, the transfer of a high-class Ladies' Boarding School, or the nucleus of one. Bracing climate, and North of England preferred.
MRS. BLAIKIE, 35, Raglan-street, Glasgow.

A YOUNG LADY, holding Senior Cambridge and Trinity College certificates, desires an engagement as Governess after Christmas. Good English, mathematics, and music, also French and German.—A., Warburton, Selby.

YOUNG LADY SEEKS re-engagement as morning or daily Governess in Forest Hill, Sydenham, or neighbourhood. English, French, music, and elementary German.
M., 2, Ryde-villas, Stanstead-road, Catford, S.E.

MISS WATTS (Evangelist) has vacancies in her quiet country home for two young ladies, who will be educated by her sister. Assisted by a competent governess and masters.
Wetherden, Stowmarket.

A LADY, with select Morning School, solicits Boarders. Christian training. English instruction, languages, music, drawing, painting. Eight guineas per term (inclusive).—Carlyle House, Warkworth-street, Cambridge. Half term, November 3.

BOYS receive thorough Christian Training and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Number limited. Very happy home. Beautiful locality. 20 to 25 guineas.

Appointments, Situations, &c., Wanted.

AS GARDENER, VERGER, or any place of trust. Understands poultry. Middle-aged; married; no incumbrance. Good references given.
T. MARTIN, Lakenheath, Brandon, Suffolk.

ADVERTISER requires a situation of trust, as Manager of a soldiers' institute, or other institution; or an Agency for first-class assurance company. Is married, and has family. Has served twenty-two years in Royal Artillery. Has first-class testimonials and references.—MASTER GUNNER, Post-office, Queenstown, Ireland.

MISSION OR BIBLEWOMAN, who can be highly recommended, desires an engagement in the neighbourhood of King's-cross. She has had five years' experience in Mission work.—Mrs. P., 158, King's-cross-road.

SECRETARY or Correspondent.—A Lady desires re-engagement (daily) with Lady or Gentleman; or could act as Secretary to a Society. Good shorthand writer. Thoroughly acquainted with secretarial work. Highest references.—Miss A. TAPP, 18, Queen Margaret's-grove, Mildmay-park, N.

A CHRISTIAN WIDOW, having her own furniture and only one child, a girl in her 14th year, desires a situation of responsibility and useful service, in which her daughter could assist her, either in the care of elderly people or chamber. Good references from her late husband's master.
MRS. JEFFEREY, Cape Villa, East-road, Kingston.

HOUSEKEEPER.—A Clergyman can recommend a Lady, who has had management of a widower's family (and from whom the highest reference will be given), to widower or bachelor.—Rev R. FOSTER, Burpham, Arundel.

NO SALARY.—A young Lady offers her services in a Christian family or school to teach junior pupils, assist at housekeeping, needlework, district visiting, &c., in return for a comfortable home; with laundress.
X. Y. Z., 74, St. Mary-street, Weymouth.

CHRISTIAN GOVERNESSES, Companions, and Lady-Housekeepers, of high principles, are frequently supplied to Ladies seeking such, by application to the LADY SECRETARY of the Governesses' Registry, Soho Bazaar, Soho-square, W. Testimonials never dispensed with. Free of all expense to Parents.

CHRISTIAN YOUNG MAN, abstainer, seeks engagement in any place of trust. Understands horses and stock.
A. E., Hundon, Clare, Suffolk.

THE ORGANISING SECRETARY of one of the leading religious associations desires another engagement. First-rate references as to character and ability.—For particulars address SECRETARY, Box 2055, Sell's Advertising Offices, 167, Fleet street, London, E.C.

LADY EVANGELIST, who can play, sing, give Gospel Temperance addresses, is open to engagements. References. All expenses must be paid.—M. A., Gospel Tract Depôt, 9, Commercial-road, Southampton.

A GENTLEMAN strongly recommends a Coachman (a little deaf for town work) for a quiet place in the country, to drive one or a pair. Would not object to make himself generally useful. Married, three children.—Apply, stating wages, &c., to
L. C. PROBYN, 23, Thurloe-square, S.W.

ADVERTISER (30) seeks situation as Caretaker, Watchman, or place of trust. Can write shorthand, 70 words per minute. Good references.
J. M., 62, Tabard-street, Borough, S.E.

WANTED by a Widow, about 40, some place of trust; to look after offices, or Housekeeper in a quiet place. Would prefer near London. Has one girl, nine years.—E. L., Roberts's Library, 2, Lower Grosvenor-place, Pimlico, S.W.

IMMEDIATE EMPLOYMENT wanted, in Mission work, or as Scripture Reader, by young man (married), who has been engaged as Home Missionary for three years. References.
OLIVER, Crosshill, Driffield, Yorkshire.

RE-ENGAGEMENT wanted, as Matron or Assistant Matron in a Training Home for Girls. Good reference from last employer.
E. M., 10, Garden-street, Tunbridge Wells, Kent.

YOUNG LADY (24) wishes situation as Useful Companion to elderly Lady, or in small family. Fond of children. Good dressmaker. Cheerful. Excellent references.
BERTHA, 15, Benhill-road, Camberwell, London.

REQUIRED, by a Lady, re-engagement as Companion to a nervous invalid Lady (mental). Excellent references to several medical men.—M. S., Thuringia, Manor-road, Stamford-hill, N.

AS PAGE, or could manage a pony and trap, by black boy (18) from the West Indies. Strong and healthy.—JAMES, care of Miss Henderson, 1, Russell villas, Richmond-road-park, Kingston-on-Thames.

WANTED, FOR A YOUTH, 17, situation as Second Footman, or single-handed. Two years' excellent character as page-boy, under a butler. Height 5ft. 4in.—W. H. G., 11, Hawthorne-terrace, Chase Side, Southgate, Middlesex, N.

TO WAIT on an Invalid Lady, or place of trust wanted, by respectable person. Age 33. Three years' good character. Christian home valued.
M., 69, Spencer-road, South Hornsey, London, N.

SITUATION WANTED, with the Lord's people, either as Matron, or Housekeeper where the Lady is an invalid; or would take charge of motherless children, has loving tact with such. Highest references. Age 35. Wages £30 to £35.
Miss N., 101, Cromwell-road, S. Kensington.

AS NURSE, in a Christian family. Three years' experience. Wages £17, all found. Age 25; good reference.—M. A. W., The Cottage, Byfleet Corner, Weybridge, Surrey.

LADY RECOMMENDS valued servant. Character 2½ years. Middle-aged. Abstainer. Church of England. Excellent housemaid and accountant. Some sewing and plain cooking. Would like to wait on lady and assist general servant. London or South suburbs. Wages, £14 to £16.
S. S., 1, Assaye-street, South Lambeth-road, S.W.

A LADY HIGHLY recommends a Maid, who desires position as Under Lady's Maid, or as Young Ladies' Maid. Understands dressmaking.—Mrs. EYRE WALKER, Harlow, Essex.

A LADY DESIRES to recommend a highly respectable person as Maid, in a quiet situation, to an elderly Lady.
E. CLARKE, 28, West street, Pimlico, S.W.

A LADY can recommend a tall, strong girl in her 17th year, as Under-Housemaid, or under a House and Parlourmaid. Country preferred.—Miss ONSLOW, Alresford, Hants.

AS GOOD PLAIN COOK, in a Christian family, in or near London. Open Brethren preferred. Four years' reference.
A. B., 53, King's-road, Chelsea, S.W.

UNDER-HOUSEMAID or Nursemaid.—A Lady wishes to hear of a situation, not far distant, for a respectable girl, 17, who has been out before.
Miss SUSETTE ASHBY, Colne House, Staines.

GOOD PLAIN COOK, 26 years of
: £18. Over 12 months' good character.
Mrs. W., 2. Page-green, South Tottenham, N.

A LADY IS ANXIOUS to help a
ung woman, 29, regain character As General
rvant where only one is kept, or as Laundry-
id.
Miss D. BUTLER, Hambledon, Cosham, Hants.

ppointments, Situations, &c., Vacant.

A MANAGER wanted for Work-
g Man's Club, at which the rules allowed a
mited supply of beer to the members. A pen-
ner who has served in the Army. With decision
character, and, better still, who is total ab-
ainer, would suit the post. Comfortable house
ovided, with salary. No one with large family
ed apply, or without satisfactory testimonials.
Hon. Canon FORESTER, Gedling Rectory, Not-
gham.

DEVONSHIRE.—A Lady, residing
ne in a pretty, rural, and populous part of
rth Devon, requires a Companion-Housekeeper,
t under 30, who would not object to a little
usework. One with an obliging disposition.
e servant kept. No company. Open on the
March, 1886. A Christian preferred.—Miss F.,
re of Miss Kerr, Glenferns, Orchard-hill, Bide-
d, N. Devon.

SECRETARIAL APPOINTMENTS,
.M.C.A.—Gentlemen desirous of engaging in
ristian work among young men should apply
letter to the Secretarial Appointment Board,
eter Hall, London, W.C. Candidates should
under thirty years of age, unless previously
gaged in the work.

A TRAVELLING SECRETARY
nted, for Y.M.C.A.'s. With other qualifica-
ons, experience in the work of great importance.
Apply, by letter only, giving fullest particulars,
Hon. Sec., National Council, Exeter Hall.

WILL ANY LADY recommend a
eful, superior Maid to a delicate lady? Must
able to look after servants, understand econo-
ical housekeeping. Good needlewoman. Church
England. Good character, and abstainer
dispensable.
B., care of Mrs. WAGG, Stanpit, Christchurch.

FEMALE EVANGELIST WANTED,
r a Wesleyan Mission in York, age about 20, to
rk with another Evangelist. Thorough
ristian, and good singer necessary.—Full
rticulars, SECRETARY, 19, Claremont-terrace,
rk

ELECTRO - HOMŒOPATHY.—
anted, a qualified Medical Gentleman, a
cided Christian, of amiable disposition and
od abilities, who would be willing to work on
e above system. On salary with a view to
rtnership.—Apply by letter, O. M., care of
ousekeeper, 13, Rose-street, Newgate-st., E.C.

ATTENDANT WANTED. — An
perienced, well-informed Christian man, for a
ntleman whose mind is affected and partially
ralysed. Teetotaler, willing to assist with table
rk, gardening, &c., during spare time. Good
aracter.
DELTA, 60, St Thomas-street, Weymouth.

A CHRISTIAN WOMAN wanted,
etotaler, as town district Nurse for the South-
rt poor. Must be a trained Nurse, or have
od medical testimonials.—Miss GILLETT, Ley-
d-road, Southport, Lancashire

WANTED, by English family
siding in Dublin, a good Nurserymaid, age
neteen, for four children, youngest eighteen
onths (nursery governess kept). Wages £12.
Mrs. FAY, Wilton, Merrion, Dublin.

GOOD HOUSE-PARLOURMAID
nted. Assistance given. Good character re-
ired. State wages, &c.
Irs. SAVAGE, Vicarage, Spring-grove, Is'eworth.

HOUSE-PARLOURMAID wanted,
a small, quiet family. Housemaid kept.
ust be a good needlewoman. Age 20 to 35.—
ply, on or after Saturday, to W., 6, Warwick-
ad, Upper Clapton, London, E., by letter, or
rsonally between 5 and 8 o'clock.

AN ACTIVE LADY, experienced in
ousekeeping, wanted, for Scotch Coffee House.
man under her to do the rough work. State
particulars, church, age, &c.
E. A., Culzean, Maybole, N.B.

A RESPECTABLE, TRUST-
ORTHY GIRL wanted, 15 or 16, to assist
th children and housework. Good home.
untry preferred.
1, Ongar-villas, Clova-road, Forest-gate, E

A YOUNG WOMAN wanted, as
k, in a Gentleman's small, quiet family.
od character, of not less than one year, indis-
nsable.—Mrs LANGMORE, Wadhurst, Sussex.

WANTED, in a Clergyman's family
all), a thorough Cook. A communicant and
stainer. Good wages. Assistance in kitchen.
Mrs. H., Holbrook Rectory, Ipswich.

GENERAL SERVANT WANTED,
a Clergyman's family of three. A Church-
man, honest, clean, and tidy. Active and
eerful worker.—Address, with references,
s. MUZZELL, St. Mark's, Ancoats, Manchester.

To Let, Apartments, &c.

W. TAVERNER, Temperance
tel, 35 and 36, Hunter-street, Judd-street,
ston-road. Five minutes from G.N., Mid., and
W. Railways. Beds from 1s. 6d. Plain break-
st or tea, 1s. Tariff and testimonials on
plication. Patronised by ministers of all
nominations.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

MRS. GREATLEY'S PRIVATE BOARDING HOUSE, 17, Tyndale-place, Upper-street, Islington, London. Economy, comfort, and easily accessible. References to Rev. Dr. Thain Davidson and Rev. W. Norris. Terms rom 2s. 6d. for bed and breakfast.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—The Widow of the late Rev. FREDERIC WAGSTAFF, and Mrs. LOCKE, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21, Carisbrooke-road.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARLE, or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

GREAT MALVERN.—To be Let, fully furnished, the detached residence known as "Bungalo e," standing in its own half-acre of lawns and garden, containing four sitting and five bed-rooms, besides dressing and servants' rooms. Well situated; fine views.—For terms, &c., apply to OWNER, now resident, personally, or by letter.

SOUTH DEVON.—Winter home in private family. House stands in its own grounds. Fine view. Near church and post-office. One mile from sea and railway station. Every home comfort for a lady or two sisters.—Full particulars, apply P. V., care of Eland, Strand, Exmouth, Devon.

WESTBOURNE. — Part of Furnished House wanted, by quiet couple, with maid. Without attendance. Moderate yearly rent. Pleasant look out.—Mr. CAMERON, Mr. Battersby's, Bookseller, Westbourne.

NEW SOUTHGATE.—In a highly respectable neighbourhood and quiet family, a Bed-room, comfortably furnished, with partial board; bath. Three minutes from station.—Mrs. JOYCE, Post-office, New Southgate, Middlesex.

BROADSTAIRS.—Let or Sold, one to ten cottages. Six rooms. Suitable for convalescent home or like purpose. Centre of town. Close to sea front. Easily converted.
R. CRAMPTON, Harbour-street, Ramsgate.

BOURNEMOUTH.—Weston Hall. First-class Boarding Establishment. HIGHLY RECOMMENDED. Charmingly situated. Every effort made to promote the comfort and pleasure of visitors. Moderate charges.
Mr. E. L. RATCLIFFE, Proprietor.

HAMPSTEAD.—67, South Hill-park, to Let, furnished. Close to Hampstead Heath railway station, and not far from the Rev. G. F. Head's and the Rev. Gilbert Karney's churches. Rent two guineas a week.
14, South Hill-park.

SOUTHEND.—A Lady wishes to receive one or two Ladies to board. Only three received. No children. Near church and station. Terms moderate.
Mrs. K., 5, Carlton-terrace, Queen's-road.

UPPER NORWOOD.—A Gentleman and his wife offer comfortable Board and Residence to two Ladies or Gentlemen in their Christian home. Detached house, near Evangelical church.—MAJOR, Oakdene, Vermont-road.

TWO GOOD ROOMS to Let, Unfurnished. Good landing. Venetian blinds. Would suit, for a permanency, a quiet, retired couple. House very conveniently situated. Gospel ministry close by. A quiet neighbourhood. Rent moderate.—Situate, 17, McKerrell-road, Hanover-park Peckham.

APARTMENTS (near the City) for a Youth or Gentleman. Partial board. Christian home. Terms very moderate.—ALPHA, 15, Thornhill-crescent, Barnsbury, London, N.

UNFURNISHED APARTMENTS.—Parlours (large), communicating, and kitchen. Extra room if required. Gas and venetians. No children. Close to tram or rail. Terms moderate.—30, Mildmay-road, N.

A CLERGYMAN'S WIFE, whose husband is much from home, would be glad for a young Lady to live with her. Terms moderate.
G., Redlands-rise, Reading.

SAN REMO, The Home for Invalid Ladies of limited means, re-opened on Nov. 1st. — Applications for admission to be addressed to the SECRETARY, San Remo, Italy.

A TRULY HAPPY HOME. — Apartments can be had, sea-side or cottage.—Mrs. E. HODGES, care of Mr. Marshall, West-street, Bognor.

WORTHING HOME OF REST for Christians.—Vacancies for the winter. Every comfort. Terms, one to two guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

SOUTHSEA. — Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table, and every home comfort. Winter terms from 30s. to 3 guineas a week.—Miss BAKER.

EASTBOURNE.—Merevale House, Wilmington-gardens. Boarding Establishment. Pleasantly situated near sea and Devonshire-park. A desirable winter residence, on account of its dry atmosphere and excellent sanitary condition. Home comforts. Private sitting-room if desired. Moderate terms.
Misses BEEBY.

WESTBOURNE, BOURNEMOUTH. — Comfortable, well furnished Apartments. Pleasant outlook. Bath-room. Every attention. Terms moderate. No other lodgers.—L. V., care of G. D. SHIPLEY, Breachwood-green, Welwyn, Herts.

MARGATE.—Shaftesbury House, the Seaside Home of the Y.M.C.A.—From Oct. 1st until March, married ladies and gentlemen can be received as Boarders. Apply to the Manager.

MENTAL.—A Vacancy occurs in a Home, where a small number of Ladies, mentally afflicted, are received. The skilful services of the resident physician are supplemented by Christian kindness and care. One hour from London.—Dr CRAIG, Bishopstone, Bedford.

PARIS.—Board and Residence in French Protestant family. Highly recommended by English doctor who resided there some months. Terms, &c.,
M. D., 14, Maitland-park-villas, N.W.

BOURNEMOUTH. — Mancetter, West Cliff.—Superior Boarding House. Very comfortable winter residence. Best position, close to sea and pines. Liberal table.—For terms, &c., address PROPRIETRESS.

A VACANCY for one Young Lady, requiring care and supervision, in Advertiser's private house.—Apply personally to Mrs DALBY, 21, Norfolk-road, St. John's Wood, near Marlbro'-road Station.

TUNBRIDGE WELLS. — Apartments or House.—A Lady can thoroughly recommend some most comfortable furnished apartments, suitable for the winter season. South aspect, and excellent attendance.
A. J., 1, Lansdowne-road, Tunbridge Wells.

THE WIDOW of the Rev. S. BORTON BROWN is anxious to make a home for herself and two sons in the neighbourhood either of Stoke Newington or of Streatham, and wishes to meet with one or two Christian gentlewomen, or a mother and son, who will give liberal remuneration for sharing with her a comfortable and refined home.—Apply, by letter only, to Mrs. BORTON BROWN, 9A, Lordship-road, Stoke Newington.

WANTED, in a Christian home, a bed-room, with partial Board, where advertiser can have quiet. Not more than half-hour from Ludgate-circus. Terms must be low.—REST, Thames Church Mission, 31, New Bridge street, E.C.

Miscellaneous.

PARTNER WANTED (a Christian gentleman), with £7,000 to £10,000, in an old-established wholesale business. A safe and profitable concern.—Apply for particulars to Messrs. JOSIAH BEDDOW & SON, Chartered Accountants, 2, Gresham-buildings, Basinghall-street, London.

AMERICAN ORGAN wanted, for a Mission Hall weekly Gospel service in a poor neighbourhood in Dublin. Good and increasing attendance. Will any friend having a suitable instrument to dispose of, or willing to contribute in this way to the work of preaching the Gospel to the poor, kindly communicate with Miss SMYLY, 35, Upper Fitzwilliam-street, Dublin.

ASTHMA. — Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.
C., Mr. G. A. Keyworth, Hastings.

LADIES are invited to inspect the work in process at the Magfield Sanitary Laundry, Gillespie-road, Finsbury-park. Built solely for first-class family work. Woollen and fancy articles. Price lists on application. Afternoon tea, Wednesday and Thursday

WASHING WANTED, by an experienced Laundress, with every convenience. Terms moderate. Good drying grounds, and plentiful supply of water.—Mrs. HUNT, 2, Vine cottages, Lower St. James's road, Notting-hill, W.

WASHING WANTED, by experienced Laundress. Care and punctuality. Terms moderate. Unexceptionable references. Open drying grounds.—Mrs. F. MUNN, Melrose Laundry, Hazel-road, Kensal-green.

WASHING.—A Lady wishes to recommend a competent and respectable Laundress for good washing and cleaning.—Mrs. CREW, Truro House Laundry, Palmerston-road, South Acton, W.

AGENTS WANTED, for Temperance Beverages. Grocers and others sell them largely. Good profits, no risk, small outlay. Best yet introduced. Good testimonials.—ANTI-BURTON, 178, York-road, King's Cross, London, N.

A PROVED REMEDY for Diabetes, Bright, Liver, Dropsy, Bladder, and Kidney diseases, by GLENN and BETHESDA Natural Mineral Waters. Valuable table drinks. Allen's Euphorbia for Bronchitis and Asthma.—Testimonials by physicians, ministers, and others from Rev. T. PENROSE, Reading.

SPECIAL OFFER.—Musical Boxes playing Mr. Sankey's and other sacred airs Messrs. WALES & McCULLOCH have a limited number of these choice Instruments, by the original Nicole and other eminent makers, which they are offering at greatly reduced prices. Particulars will be sent on application, addressed to
22, Ludgate-hill, London.

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1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye, therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
"The Lord is nigh unto all them that call upon Him to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lanb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

The eight following are in Extra Large Type.

25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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- he Tares and the Wheat.
- he Talents.
- he Rich Man and the Beggar.
- The Prodigal Son.
- The Rich Fool.
- The Unmerciful Servant.
- The Strong Man Armed.
- The Barren Fig-tree.
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On the 14th ult. I had to report to the Committee that not only were the FUNDS EXHAUSTED, but that the BANK ACCOUNT WAS £313 overdrawn; but no restriction was placed on the work. "GO FORWARD" IS THE MOTTO.

CHRISTIAN READER, KINDLY HELP, for the winter is at hand, and at least £1000 will be needed before December 31.

Donations, large or small, will be very thankfully accepted.

COLLECTING CARDS will be sent to any address. Friends may help by gathering small sums in aid of present needs.

Contributions will be received by Messrs. Morgan & Scott, Paternoster-buildings, City, or

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Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New road, S.E.

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Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Mr. Gawin Kirkham.—Pinner, November 5: Highbury, 6; Newcastle-on-Tyne, 7 and 8; Durham, 9; Darlington, 10; Kingston-on-Thames, 13; High Wycombe, 15 and 16; Southend, 17; Old Cavendish-street, 20; St. James's Hall, 22 and 29; Nettlestead, 23; Bermondsey, 24; Spitalfields, 30; Exeter Hall, 4, 11, 18, and 25.

Messrs. Fullerton and Smith.—Abbey-road, St. John's Wood, November 7 to 26; Norwood, November 29 to December 20; January 3, and onwards, New Great Assembly Hall, Mile-end-road.

Mr. F. E. Marsh.—Sheffield, November 8 to 22; Hove, Brighton, December 6 to 20; Peterhead, N.B., January 1 to 24.

Mr. W. Spencer Walton.—November, Weston-super-Mare, Southsea, and Wandsworth; December, Wandsworth, Barnet.

Messrs. E. Hurditch and F. C. Spurr.—To November 15, Mountain Ash.

Mr. Henry Thorne.—October 31 to November 9, Harrogate; 14 to 23, Bridgwater; 28 to December 7, Malvern; 12 to 21, Stratford, London.

Mr. James Neech.—Framlingham, Suffolk, to November 15.

Mr. George Soltau.—Birkenhead Docks, to November 14.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mr. T. Shuldham Henry.—St. George's Hall, Langham-place, W., during November, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Mr. J. M. Scroggie.—November, Hawick. N.B.; December and January, N.E. Coast, Banff, Macduff, Portsoy, Buckie, and Fraserburgh; February, Dunfermline; March, Doncaster; April, Bristol.

Mr. E. P. Telford.—Oldham, to November 12; Dewsbury, November 15 to December 10; Southend, December 13 to 23.

Miss Brewster.—Finsbury Park Hall Y.M.C.A., evangelistic services each evening at 7 o'clock, Sundays, November 15, 22, and 29.

Edinburgh Castle.—Mr. Henry Varley, Sunday next, 11 a.m. and 7 p.m.

Bow and Bromley Institute, Bow-road, E.—Mr. Evans. Hurndall, M.A., Sundays, 8.30 p.m.

Talbot Tabernacle, Powis-square, W.—Sunday, November 8, Mr. Müller, of Bristol, 11 a.m. and 7 p.m.

Hammersmith Baths (near Broadway).—Gospel services, in the Board-room on Sundays during the winter, 7 p.m.

Conference Hall, Mildmay-park, N.—November 8, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Edward Brewer.

Clapton Hall, Upper Clapton.—Mr. J. Denham Smith during November, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Agricultural Hall, Islington, N.—Sunday, November 8, 3.30 p.m., Rev. Ossian Davies; Mr. Spurgeon's evangelists 7 p.m.

Westminster Chapel, Buckingham Palace-road, S.W.—Mr. Russell Hurditch throughout November; Sundays at 7, Wednesdays at 8.

Dr. Thain Davidson's Monthly Sermon to Young Men, Colebrooke-row Presbyterian Church, Islington, N., Sunday, November 8, 6.30 p.m.

A Drawing-room Meeting for German and Swiss governesses, Saturday, November 7, 3 p.m., Mrs Chancellor's, 70, Prince's-square, Bayswater, address in German by Dr. Ziemann.

Church Army.—Ten days' Mission, November 1—9, at Brunswick Chapel, W. Revs. E. W. Moore and F. S. Webster. Meeting for Workers, October 31, at 8. Sundays—8, 11, 3.30, and 7. Other days—11.30 and 8. Open-air processions before evening service.

Children's Special Service Mission.—Mr. E. Arrowsmith, at Cheltenham, November 7 to 29; Mr. G. Banaster, Leicester, November 1 to 8; Mr J. Spiers, London, assisting Mr. Hammond; Mr. H. M. Trickett, St. Mary's, Halifax, November 3 to 9; Mr. W. F. Seagrove, Highbury-hill Chapel, November 2 to 6, at 7.30.

North London Evangelistic Choir. — November 4, Morning-lane, Hackney, 7.45 p.m.; 10, Canal-road, King's-cross, 8.15 p.m.; 19, Gospel Hall, Wood-green, 8 p.m.; 21, Conference Hall, Mildmay, 6 p.m.; 27, School-room, Conduit-street, Upper Clapton, 8 p.m.; every Sunday evening, at 7, Conference Hall, Mildmay.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, November 8: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Edward Dobson, at 7 p.m.; Kensal Hall, Kensal-road, W., Mr. W. R. Lane, 7 p.m.; Gospel Hall, High-street, Battersea, S.W., Mr. Edwin Cook, 7 p.m.; Queen's-park Hall, Kilburn-lane, Mr. Samuel Stidolph, 7 p.m.; Gospel Hall, Market-place, Brentford, Mr. E. Angel, 7 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station road, Forest Gate, Mr. Abraham Wallis, Sunday, 7 p.m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station, Mr. H. Osborn, Sunday, 7 p.m.: Dalston-lane, 103A—Mr. H. W. Davidson, and others, Sunday at 7 p.m., Thursday at 8 p.m.; Hammersmith—Upper Mission Room, 133, King-street, various speakers, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m.; Kilburn Hall, Kilburn Gate (*not* Town Hall), special eight days' mission, November 1 to 8, Dr. McKilliam, Sundays, at 7; Mr. W. R. Lane, Monday to Friday, inclusive, at 3. Malden Hall, Kentish Town, Rev. Alexander Carson, M.A., Sunday, at 7, on "Jesus at the Well of Samaria." Mr. John Churchill, Thursday, at 8, on "The Book of Esther." Mortlake, Rest Mission Hall, Mr. Jackman, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington, Mr. C. V. T. Onslow and Dr. Popham, Sunday, at 3 and 7 p.m.

MISCELLANEOUS.

Ilkley, Yorkshire.—Convention for the deepening of spiritual life, December 3.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

Y.W.C.A., Mall Hall, Notting-hill-gate, W. — Tuesdays, November 10 and 17, 9.30 to 10 15 p.m., Miss Fanny Boyd (China Inland Mission); Tuesday, 24, Rev. Nevile Sherbrooke.

3, Highbury-place, N.—Each Tuesday, 6.30 p.m , at Rev. W. E. Boardman's, a meeting held for advancement in spiritual life. On Thursday, at 11 a.m., Mrs. Boardman's Bible-class for ladies at same place.

Prayer for the Nation.—Meeting on Thursday, November 12, from 10 a.m. to 5 p.m , in Lower Exeter Hall, Strand, Mrs. Josephine Butler, Mrs Evered Poole, Mrs. Booth, Miss Macpherson, Miss Mason, and others will take part.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, November 6, all-day meetings, 10.30 a.m. to 1 p.m., prayer and testimony; 3 p.m., address by Rev. J. Pearce Clark; 7 p.m., "The Condition of Christendom and the Remedy," by Miss Mason. Intervals for refreshments at 1 and 5. Sunday, November 8, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Meeting of workers for prayer, conference, and election of committee, Friday, November 6, tea at 5.30, meeting at 6.15. Eighth annual meeting, Friday, November 20, 6.30 p.m., Mr. Robert Paton in the chair, supported by Messrs. J. E. Mathieson, Gurney S. Sheppard, R. C. Morgan, Geo. Holland, Geo. Lewis, Rev. F. A. C. Lillingston, Dr. Barnardo, Dr. Ziemann, and others. Lord's supper at 8.30; tea and coffee at 5.30.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers' meeting, Monday, November 9, 7 p.m. Soldiers, Friday, 7 p.m. Y.M.C.A. Mission-hall, Melior-street, S.E., Sunday, 11 a.m. and 3 p.m., children, and 6.30 p.m. adults; Thursday, 8 p.m.

Exeter Hall.—Thursday, November 5, 8 p.m., Y.M.C.A. White Cross Union, meeting, address by Mr. E. J. Kennedy. Tuesday, November 13, 8 p.m., medical lecture, "Rest and Sleep," by Sir Henry A. Pitman. Gymnasium open every evening. Musical exercises in Large Hall, 8.15. Gospel address to gymnasts every Wednesday evening by the General Secretary.

17, Camden-road, N.W.—Thursday, November 12, 8.30 p.m., young men's meeting, address by Rev. G. Karney.

Finsbury Park Hall.—Thursday, November 5, 8 p.m., lecture on "John Wycliffe," by Rev. J. Jackson Wray; Friday, Nov. 6, 7.45 p.m., social tea, Mr. F. A. Bevan presiding; 8.30 p.m., address by Mr. H. W. Maynard; Sunday, Nov. 8, 7 p.m., Gospel meeting, speaker, Mr. J. Samme.

Conference Hall, Stratford.—Sunday, November 8, 3 and 7 p.m., Mr. Dudgeon, from Ireland.

Mission and other Appeals.

Y.M.C.A., Leyton.—This branch is in need of help to clear off £120 arrears, and to prosecute the winter's work. The treasurer is Mr. Wm. McCall, Woodlands, Walthamstow, E.

Orphans at Walthamstow.—Mrs. Parsons, Cumberland House, Walthamstow. E., says, in a recent note, "Our funds are much below our actual needs, and we are therefore greatly straitened day by day."

The Y.M.C.A., Burnham, Somerset, is endeavouring to collect a library, and as the members are mostly poor, they ask contributions from other friends. Mr. A. C. Trew, 17, Alfred-street, Burnham, Somerset, is hon. secretary.

Convalescent Home, Clevedon.—Rev. Edward Forbes, writing from this Home, earnestly asks for help in freeing it from the burden of a heavy yearly rent which presses heavily on its resources. £800 would secure the purchase of "Belmont," the women's portion of the institution.

Shacklewell Gospel Mission.—Mr. C. Gull, 4, Stafford-place, Grove-road, Stamford-hill, N., hon. superintendent of this Mission, writes that he begins the winter's work with an empty exchequer, and appeals to Christian sympathisers for practical help. The mission-hall needs cleaning and renovating.

Railway Servants.—Miss F. Grove, 22, Stockwell Park-crescent, S.W., who is deeply interested in the welfare of some of the railway-men in her neighbourhood, would be glad if friends would help her by penny subscriptions to place large-print Bibles in the goods guards' rooms at various stations on the South-Western line.

MISS VON FINKELSTEIN, a native of Jerusalem, will give two of her illustrated lectures on the Holy Land at the Conference Hall, Mildmay-park, on Nov. 10 and 12, at 7.30 p.m.

FEEDING THE HUNGRY.—The Echo gives a long and most interesting account of the work of the Invalids and Sick Children's Dinner Table, an excellent effort sustained by Miss Mayo at 47, Earl-street, Lisson-grove, W. Tickets are given to poor invalids and sick children, and they receive a substantial meal. A city missionary attends the dinners, and gives a little Gospel talk to the guests. Some 3000 to 4000 invalid tickets, and 2000 to 3000 sick children tickets are given away annually, besides orders given on tradesmen for meat, milk, &c., Miss Mayo has provided all the machinery of the work, but needs help in providing the meals; she deserves it.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 31, 1885.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? And amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Stead, &c., Defence Fund—F. E. K. 5s.; Anon. 2s. 6d.; E. B. C. £1; C. C. 5s; C. B. £1; C. S. B. (Judges v. 23), 2s.; J. W. and K. A. £4; C. K. 5s.; R. B. Penn, 2s. 6d.; Rev. W. W. 10s.; R. A. D. £2; A. T. O. 10s.; E. S. 5s.; M. G. G. 10s.; M. M. J. E., a thankoffering, £1; R. J. H. £1; R. W., Tunbridge Wells, £1; J. S. B. and R. H. B. £1; J. E. P. 5s.; S. D. 3s; A. E. C. 10s.; A. T. M. 2s. 6d.; Two Sisters, 4s.; Psalm xxxvii. 6, 10s.	16	11	6
Miss Mittendorff's Orphans' Home—J. B. D. £6; Little Violet and Harry, 5s.; C. H. 2s.; C. K. 5s.	6	12	0
Dr. Barnardo's Homes—J. B. D. £5; Cley, 10s; Y. 5s; D. A. 2s. 6d.; O. £5; M. C. £10; S. D. 10s.; (*Rescue Little Girls*) Anon. 6d.	21	8	0
Watercress and Flower-sellers' Mission—J. B. D.	5	0	0
New-cut Mission Hall, Collingwood-street—M.	10	0	0
Miss Sharman's Orphans' Home—Miss T. £2; O. £3; Poor Widow, 5s.; J. O. P. 5s.; W. S., Bournemouth, £1; L. W. £1	7	10	0
Scripture Readers' Society, Ireland—Miss T.	2	0	0
Christian Union Hall, Cawnpore (*Dr. J. H. Condon*) Miss T.	1	0	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J. 6d.; Miss T. £1	1	0	6
Medical Mission, Rome—J. W. and K. A.	4	0	0
Medical Mission, Damascus—J. W. and K. A.	4	0	0
Medical Mission, Nazareth—J. W. and K. A.	4	0	0
Dr. Cranage's Mission, Wellington—J. W. and K. A.	3	0	0
Wandsworth Royal Homes for Poor Ladies—J. W. and K. A.	5	0	0
Seamen's Christian Friend Society—J. W. and K. A.	4	0	0
Bristol Orphan Houses—J. W. and K. A.	10	0	0
Special Religious Services in Theatres—J. W. and K. A. £10; T. N. J. 10s.	10	10	0
Midnight Meeting Movement—J. W. and K. A. £10; S. H. 1s.	10	1	0
City Young Women (*Miss Kate Reynolds*)—J. W. and K. A.	4	0	0
French Pastoral Relief Fund—J. W. and K. A.	4	0	0
Penarth-street Mission Hall—J. W. and K. A.	3	0	0
Mr. Fegan's Boys' Home—H. D. R.	0	10	0
Colar Mission (*Miss Anstey*)—S. R. V. and F. A. V.	1	0	0
Thames Church Mission—R. A. D. £1; M. C. £10; (*Free Meals*) A. M. J. P. 10s.; Y. R. 10s.; M. A. J. 2s 6d.	12	2	6
Free Distribution of Scriptures—O.	2	0	0
Floods in Bengal—R. A. D.	2	0	0
Mission to Deep Sea Fishermen—Miriam, £5; Y. R. 10s.	5	10	0
George-yard Ragged Schools—Miriam	5	0	0
Homes of Hope, Regent-square—Valley of Achor	1	0	0
Mrs. Hilton's Crèche and Orphan Home—J. C. P.	0	5	0
Home of Industry—(*Canada Emigration Fund*) W. S., Bournemouth	1	0	0
Mission to Indians in Canada (*Mr. H. McKay*)—Anon.	0	0	6
Mildmay Mission to the Jews—Anon.	0	0	6
Strangers' Friend Society—M. S.	3	3	0
China Inland Mission—B. M. W. £1; K. M. 1s.	1	1	0
Friendless and Fallen—T. R. L. 5s.; M. C. £10; J. P. T. £5; Gloucester, £1	16	5	0
Dock Labourers' Mission—T. R. L.	0	5	0
Relief of Cholera Sufferers in Spain—S. W. B. H.	1	0	0
East London Training Institute (*Rev. H. G. Guinness*)—K. M.	0	2	0
London City Mission—B. M. W.	1	0	0
Stockwell Orphanage (*Rev. C. H. Spurgeon*)—B. T.	5	0	0
Syrian Colonisation Fund—S. W. B. H.	2	0	0
St. Giles' Christian Mission—K. M.	0	2	0
City Outcasts, Dublin—K. M.	0	2	0
Church of England Zenana Mission—K. M.	0	1	0
Anchorage Mission—K. M.	0	1	0
Mission to Navvies—K. M.	0	1	0
Struet, Mission-room, Brecon—M. S.	0	10	6
Society for Protection of Young Girls—Mrs. K. P.	0	2	0
	£197	17	0

[Advertisements.]

Dr. Barnardo's Homes—Miriam, 5s.

Pastor Rodriguez' Cholera in Spain Relief Fund—A. P. R. £2

Bethnal Green Free Library, E.—J. B. J. £3 3s. (new annual subscription).

Evangelistic Mission (*per C. R. H.*)—Anon. (Plymouth) £1 5s.; Anon. (stamps), 5s.

PRAYER FOR IRELAND.—Mr. R. Cotter, Secretary of the Christian Union Buildings, Dublin, writes:—"Would it not be possible to establish a meeting every Monday, with the definite object of prayer for Ireland, in such centres as Belfast, Cork, Limerick, and Waterford? Doubtless many of the smaller towns could arrange for similar gatherings. In fact, wherever there are two or three praying souls, there a meeting could be started."

NELSON-STREET RAGGED SCHOOL AND MISSION, CAMBERWELL.—A meeting of the workers of this old-established mission took place on Oct. 26. Mr. John Kirk, the hon. sec., stated that the building was in a dilapidated condition. Some repairs would be done at once to make it secure for the winter, but the Committee hoped to be able to raise a new building next year. The various departments of efforts were reported to be well sustained, and some of the elder scholars had lately decided for Christ. The Sunday morning breakfasts for destitute adults, and the weekday children's dinners would be resumed shortly.

MIDNIGHT MEETING MOVEMENT. *MISSION TO YOUNG WOMEN AND GIRLS.*

Since August 1, **EIGHTEEN MIDNIGHT** and **AFTERNOON MEETINGS** have been held in the Metropolis, attended by upwards of **ONE THOUSAND WOMEN**, gathered in from the Streets.

Several Voluntary Lady Workers are now missioning the Streets of London at Night.

Arrangements are matured for MISSIONING THE WHOLE OF THE METROPOLIS, and many County, Seaport, and Garrison towns: and at the **present time Meetings are being held at ALDERSHOT and OXFORD.**

£5 will meet the expenses of a Meeting and Mission a district. **50** such Meetings will (D.V.) be held this winter.

WILL FIFTY READERS of The Christian kindly **GIVE £5 EACH** before Christmas?

Christian Friends desirous of **co-operating by contributing toward the expenses** of a Meeting (or helping by prayer), are invited to communicate with J. H. L. Christien, Organising Secretary, at the Office. Donations may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, Red Lion Square, W.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, **The Rt. Hon. the Earl of Shaftesbury, K.G.**
Established 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS

Carrying tothe fisher men the message of Divine mercy and pardonin g love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Edward Birkbeck, Esq., M.P.*

FUNDS are greatly NEEDED to enable the Society to place a Mission Vessel with every fleet.

E. J. MATHER, Secretary.

31, New Bridge-street, E.C.

LECTURES ON ELOCUTION, PUBLIC SPEAKING, &c.

The Committee of the Open-Air Mission have arranged with the

Rev. ALEX. J. D. D'ORSEY, B.D., F.R.S.L.,
Professor of Public Reading in King's College,
to deliver a course of Lectures in
EXETER (LOWER) HALL, STRAND,
ON THE
ART OF READING AND SPEAKING,
On Wednesdays, the 4th, 11th, 18th, and 25th of November.

The Chair will be taken each evening at 7.30.

Tickets for the Course, Two Shillings. May be had at the office of the Mission, 14, Duke-street, Adelphi; and at the Young Men's Christian Association, Exeter Hall.

LITTLE INNOCENT GIRLS IN ACTUAL DANGER,

Even if NOT Absolutely Destitute, may be brought at any hour by Day or Night, to

"Dr. Barnardo's Homes,"

Where immediate shelter will be afforded.

Application should be made between the hours of 9 a.m. and 7 p.m., to the SECRETARY, at No. 18, Stepney Causeway; at all other times to the MATRON, at No. 10, Stepney Causeway, London, E.

Letters and telegrams addressed to VIGILANCE SECRETARY, care of DR. BARNARDO, 18, Stepney Causeway, London, E., will at all hours receive prompt attention.

For Poor Children who have already been injured, a special COUNTRY BRANCH HOME is being formed, and *prompt aid* of every sort, including Legal Advice, will be afforded.

GRAY'S YARD RAGGED CHURCH AND SCHOOL,

James Street, Oxford Street, London, W.

President—F. A. BEVAN, ESQ. | *Treasurer*—GEORGE HANBURY, ESQ.

Gospel Services, attended by about 500 of the Homeless Poor, are held on Sundays, at 11 a.m. and 3 p.m., after which each person present is supplied with Bread and Coffee. About £2 each Sunday are required for the Food alone, and there are other heavy expenses connected with the Work of the Church and Schools. **Funds are Urgently Needed**, and will be thankfully received by the Treasurer, 21, Portman-square, W.; Mr. Philip Gough, 33, Cambridge-street, Hyde-park, W.; or by Mr. A. G. Fraser, 4, Inverness-terrace, W.

½d. each, or 4d. per dozen.

PRAYER UNION FOR IRELAND.

REMEMBRANCE CARDS.

London: Morgan & Scott, 12, Paternoster-buildings, E.C.

Your kind assistance is earnestly requested at

A SALE OF USEFUL, FANCY, AND ORNAMENTAL WORK,

To be held (D.V.) at the
PUBLIC HALL, CLEVEDON,
On THURSDAY and FRIDAY, Nov. 26 and 27,
On behalf of
The Clevedon Convalescent Home.
Hours of Sale—11 a.m. to 9 p.m.

Gifts of money or work will be gratefully received by the Lady Superintendent, Belmont, Highdale-road; or, by the Rev. E. Forbes, Elmhurst, Clevedon; and should reach them not later than Monday, November 23, 1885.

The Saviour's Watchword.

"His triple reply to Satan."

"It is Written" (Matthew iv. 6, 7 10).

Is our defence the same at the close of the XIXth century?

Question from a woman in Cambria to the women of the United Kingdom.

> "Not she with traitorous lip her SAVIOUR stung,
> Not she denied Him with unholy tongue;
> She while Apostles shrunk, could dangers brave,
> First at His cross and latest at His grave."
>
> *From Burratt's Woman.*

For private circulation, per *Cambrian Branch* of "Prayer Union for Women," week before the General Election, November 8 to 17, 1885.

Communications to be addressed to Mrs. Goode, Holme Lea, Abbey-road, Llandudno.

Early orders for copies of pamphlet are requested. Price Twopence, post free, or 1s. 3d. per dozen for distribution.

men of probity and high moral character should be returned to the House of Commons at the approaching election.

Sir,—I shall be obliged to you to draw attention to the advertisement in this issue, with respect to the week arranged for "united prayer for women," in view of the General Election. I am glad to find, from my friend Miss Lloyd, the subjects "awoke a response" at the Christian Women's Conference. May "the increase" from above descend, and unite us more and more upon "the one foundation."—Yours faithfully,

K. Isabella Goode.

Holme Lea, Abbey-road. Llandudno.

The Howard Association have addressed a memorial to the Home Secretary, inviting attention to the need for some amelioration of the treatment of "prisoners undergoing short terms of confinement, whose offences against the law consist rather in the infringement of mere regulations of civic order than in any moral or criminal delinquency, and many of whom are, in fact, more virtuous and respectable than the average mass of the community." Particular allusion is made to members of the Salvation Army, open-air preachers, and others, who, for alleged obstruction of thoroughfares, or for preaching or speaking under circumstances of technically legal impropriety, are from time to time committed to gaol. It is asserted that a number of members of the Salvation Army have had pulmonary and other serious diseases produced by their treatment in gaols, and that in several instances even death has ensued, after liberation, as the result of the prison inflictions.

In a recent letter Mrs. Bayly, of Streatham Common, writes to us: "It is our dreadful Saturday night drinking which, more than any other cause, sends our mothers out to work." A very telling letter on this subject, addressed to the Home Secretary, was written and issued by Mrs. Bayly some time ago, as some of our readers may recollect. Those who have the opportunity of helping to create a strong public opinion on this important phase of the drink evil should write to Mrs. Bayly, 5, Kempshott-road, Streatham Common, for copies of this letter, in order to its wide distribution.

The following, as coming from *Truth*, is very valuable testimony concerning the demoralisation of the turf:—

> "Let us hear no more cant about 'the noble sport,' for it is evident that the English turf is now a vile welter of knaves and fools, and the Prince of Wales has been very ill-advised in plunging into such a pandemonium. He is pretty sure either to lose money, like the Duke of York, or character, like George IV., and in these times Royal personages cannot afford to place themselves in equivocal positions."

Truth further recommends the Prince of Wales to read, mark, learn, and inwardly digest the following passage in a very interesting article on "Horse Racing" in the new number of the *Quarterly Review* :—

> "If we visit the racecourse and take our place on the stand while the horses are going to the post, what a scene is exhibited below! The roaring mob of ringmen, making the face of the summer day hideous, screaming like vultures flocking to the prey—what a truly noble institution is this! The less custom the bookmaker has, the more francticQally he screams the odds; the respectable men, with whom our *magnanimi juvenes* gamble away their patrimony, these are comparatively silent; so are vultures when their beaks are in their prey. These are the high-spirited men who cheered the Marquis of Hastings when he had stripped himself of an ancestral estate to pay the hundred thousand pounds which he had lost on Hermit's Derby; the men who hooted the broken-hearted young nobleman into his grave when he could pay no longer. The ring is no doubt an English institution, but we have lost many English institutions of late years, and we could spare the betting-ring better than any of those we have lost. . . . It may be possible to pay too high a price even for perfection in the horse. And if the demoralisation of half the nation; if broken hearts, desolated homes, thefts, embezzlements, and worse crimes, are part of the price, that price is too high; would be too high though its equivalent were the placing on English soil of the fabled breed of Pegasus himself."

Is it too much to hope that the daily press will consider that by the prominence given to gambling, under the name of "Sporting Intelligence," it is seriously helping to demoralise the nation?

Mr. Spurgeon's publishers are about to issue the closing volume of his Commentary on the Psalms, "The Treasury of David." In *The Sword and Trowel* for November, Mr. Spurgeon says: "It is, indeed, a joy to have completed the happy task."

In our brief notice, last week, of the work of Mr. George Müller, of Bristol, we stated that he had reached the close of his eightieth year. The members of "Bethesda" Church and other friends in Bristol have signalised the event by presenting Mr. Müller with a sum of £400, as a token of affectionate regard and appreciation of his devoted labours in the cause of Christ. A writing-table and chair were also presented each to Mr. and Mrs. Müller.

In the last three issues of *The Christian Commonwealth*, Canon Wilberforce has attacked three great social evils of the day—impurity, intemperance, and infidelity. His utterances, as may be expected, are very trenchant and outspoken. His treatment of the third topic—infidelity—is, we think, eminently wise. We agree with the Canon that "the method of counteracting unbelief by public debate between selected champions is eminently unsatisfactory." While treatises and speeches on Christian evidences have an important place, it is yet true, as Mr. Spurgeon has well remarked, that "where men resolve to be unbelievers, no reasoning will win them, no evidence convince them." The most powerful and convincing proof of the truth of Christianity is a godly, consistent, and beneficent life.

Few things have of late been more satisfactory than the appearance of Mr. Gladstone's article on the "Dawn of Creation and Worship" in this month's *Nineteenth Century*. In a reply to Dr. Réville, the Hibbert Lecturer in 1884, the paper exposes the false learning that has been beguiling so many in this age. What is said in it of the Professor of the College of France is true of the whole anti-supernatural school; theories are ruthlessly applied in mockery of reasoning, in stifling facts, and in the teeth of evidence; leading authorities are not confuted, but ignored; a great superstructure is raised on a slight foundation; errors are taught against testimony, and fancies which become impalpable in the clutch of argument.

Mr. Gladstone says of the record of creation in Genesis i., that as history it is vivid, forceful, and effective; or, if viewed as a poem, sublime: that the chapter conveys knowledge to meet everywhere the special need of our race: it is a cosmongony in accordance with the results of modern inquiry: it exhibits stages of a majestic process which is affirmed by present natural science, and which show that the knowledge of the author was Divine: and at the same time the records so closely accord with early Grecian literature as to prove that there was not merely resemblance, but a common origin.

The close of the article refers to the rejection of the conception of a ruling Deity, and in eloquent tones expresses astonishment at the manner in which this is done. Writers go to the gulf of this negation, not with a sense of irreparable loss, but with "a joy and exultation that might almost recall the frantic orgies of the Commune." Even women profess to find in this Atheism a "breezy common," and a fashion of disbelief is among us, under which there must lie some "deep judicial darkness, a darkness that may be felt." Never was an article more timely, and rarely one more valuable.

The papers on Election by Rev. Dr. Pentecost, which have appeared in our recent issues, are the amplification of an address delivered in London, notes of which were given to us by one of the Deaconesses at Mildmay after Dr. Pentecost had left, and were forwarded to him for his revision. His view does not appear to us a satisfactory exposition of the subject, and we propose alluding to it further in our next.

Undue prominence has been given to the bare fact that General Gordon once possessed a copy of Cardinal Newman's "Dream of Gerontius," and that the little volume was underscored when the General gave it to Frank Power, *The Times* correspondent. In a letter from Cardinal Newman to Miss Power, who upon her brother's death, sent the little volume to its author, the "Dream of Gerontius" is referred to as a "description of a soul preparing for death;" but it is something more than that, for in four-fifths of the book, the after-life of the soul in purgatory is dealt with.

It would, therefore, have been more interesting, and perhaps fairer to Gordon, if it had been stated what lines or portions Gordon had underscored, and it may fairly be assumed that, had the passages which received the General's approval been of a Roman Catholic tendency, the fact would have been proclaimed long before now.

There are in the little volume some noble passages which are dear to Protestant and to Roman Catholic alike; but there are numbers of others which, putting poetry aside, can only be taken as statements of Roman Catholic doctrine put into verse. "Joseph, pray for me. Mary, pray for me," cries the dying soul, and the angel, addressing the soul in purgatory, says:—

"Angels, to whom the willing task is given,
Shall tend, and nurse, and lull thee as thou liest;
And masses on the earth, and prayers in heaven,
Shall aid thee at the throne of the Most Highest."

It certainly would be surprising to learn that Gordon sympathised with the sentiment of lines like these.

The close connection between drink and crime has been strikingly illustrated by Lord Napier of Magdala, who has stated that he caused a return to be prepared of the offences of about 18,000 soldiers, the result showing that the total abstainers in the number had no crime, the partial abstainers practically none, the whole body of crime being amongst those who drank freely.

THE WORKING LADS' INSTITUTE.

OPENING BY THE PRINCESS OF WALES.

ON Saturday afternoon the Whitechapel-road was gay with flags and banners—as gay as it could be, that is, in a blustering wind and a drizzling rain—and the bells of the parish church rang out merrily to welcome Her Royal Highness the Princess of Wales, who had kindly undertaken to perform the ceremony of opening the new premises of the Working Lads' Institute, just opposite the London Hospital. The Princess was accompanied by the Prince of Wales, Prince Albert Victor, and the Princess Louise. Many thousands of people were out in the wind and rain to witness the arrival of the illustrious visitors, who were very cordially greeted outside, and were received at the entrance by the Lord Mayor and Lady Mayoress, the Sheriffs, by the founder and honorary secretary of the Institute, Mr. Henry Hill, and the treasurer, Mr. F. A. Bevan.

A very interesting and in many respects a very remarkable place is this Working Lads' Institute, and the opening of it on Saturday marks another stage in a work of the most hopeful and encouraging character now going on in various parts of London. It is, in fact, a new clubhouse for an established club that has outgrown its accommodation. The new building stands adjacent to the Whitechapel Station of the East London line and partly over the railway. Mr. George Baines, M.S.A., is the architect, and he has good reason to be proud of a building as bright, comfortable, and well-arranged within as without; it is handsome and substantial without being unsuitably elaborate and showy. It is built of red brick, with stone dressings, and the front consists of a ground floor and four stories above. Without going minutely into particulars, we may say that the interior comprises an admirable reading-room and library, designed to accommodate 150 members; five class-rooms, with accommodation for 150 students; two mechanical work-rooms, to be used also for lectures and entertainments; a refreshment room in which 100 members may be accommodated together; and a gymnasium, in which 60 lads can exercise at a time. There are other minor features, such as a committee-room, lavatories, and so forth; and there are two large dormitories, well lighted and ventilated, and comfortably furnished for sixty inmates. It is intended to take in here working lads who from various causes are in need of such accommodation. For the privileges of the institution generally they will, like all other members, pay an entrance fee of sixpence, and a subscription of sixpence a month, and they will pay two shillings a week for their beds. Their meals they may get in the refreshment-room at a cheap rate; so that for lads who find themselves in this part of London without friends, whose parents have died, or whose homes are not what they should be, this institute will be a home. There will of course be a manager resident on the premises, and the institution is under the direction of a committee; while it has also the benefit of the supervision of Mr. Hill, honorary secretary, to whose large-hearted philanthropy and indefatigable exertions the existence of the place is due. The place altogether is to cost £12,000, of which £6000 has been raised, and another £6000 will be required to complete the scheme of the institution, which comprises the building of a large swimming-bath in the rear of the existing structure. The Working Lads' Institute will accommodate in one way and another about one thousand boys.

This, then, is the establishment which, with that kindly interest in the welfare of the people which so happily distinguishes the Royal Family, the Prince and Princess of Wales and their eldest son and daughter went down on Saturday to open. The act of opening which had been arranged for was the unveiling of a brass tablet let into the wall of the reading-room recording the fact of the visit of the Princess, but the real ceremony took place in a large marquee in the rear of the building, to which the distinguished guests were conducted from the entrance, the Lord Mayor giving his arm to the Princess of Wales, and the Prince of Wales escorting the Lady Mayoress to a crimson-covered daïs at one end of the marquee, which was prettily adorned with groups of flags, palms, and chrysanthemums, and lighted by three large crystal chandeliers. This pavilion was designed to hold seven hundred guests, and was well filled. At three o'clock in the afternoon a company of students from the Guildhall School of Music opened the proceedings by a vocal and instrumental concert, which very pleasantly beguiled the time until the cheering without announced the arrival of the principal guests. At this time a number of distinguished persons occupied seats to the right and left of the central daïs, among them being Lord Dorchester, Sir Robert Carden, M.P., Sir James M'Garel-Hogg, M.P., Mr. Ritchie, M.P., Alderman Cotton, M.P., Alderman Cowan, Rev. Dr. Tyler, Rev. C. J. Robinson, rector of Whitechapel, and others. The drum and fife band of the institution greeted the Royal party on their entrance into the pavilion with an outburst of "God save the Queen," after which was sung a dedicatory hymn, followed by a prayer offered by the Rector of Whitechapel, and then the honorary secretary read a short statement as to the objects of the work and the state of the building fund. He had, he said, received a great many sympathetic letters from persons unable to attend, but he would read only two, one from Lord Salisbury, briefly expressing his regret that he could not be there owing to the pressure of official engagements, and the other from Mr. Gladstone, who wrote as follows: "Hawarden Castle, October 29. Dear Sir,—I regret to say that receiving your note as I was about to undertake a journey, and not having a moment to acquaint myself with the papers inclosed, I can only thank you for the kind expressions you have sent, and assure you of my cordial interest in every undertaking by which the members, and not less when they are the younger members, of the great working class which constitutes the bulk of the nation, endeavour courageously to fit themselves for the duties of life, including in their view those public duties which the Legislature has imposed upon them, for these duties are indeed of a character which calls upon them not only for intelligence and love of liberty and loyalty, but for much prudence and self-restraint." After Mr. Hill's address, in the course of which he explained that an anonymous benefactor had secured, at a cost of over £2000, a piece of land in the rear of their premises, and had presented it as a free gift for a public recreation ground, which the Metropolitan Playgrounds' Association had undertaken to lay out and maintain, Her Royal Highness the Princess of Wales pronounced the institution open. The Prince of Wales, who was suffering from hoarseness, made a short speech, in which he declared that he could not conceive of any institution more useful than the one just declared upon. As Mr. Hill had said, the lads of that institute would in ten years' time become working men, and it was our duty to do all that could be done to render them useful members of society. Most sincerely did he hope that that institution would flourish and be imitated throughout the length and breadth of the land. A large number of purses were then handed to the Princess by ladies and children, each of whom was introduced and graciously received. The National Anthem was then sung, and the illustrious visitors proceeded to inspect the building, the company in the pavilion remaining for further speeches, in which the Lord Mayor, Sir Robert Carden, Mr. Alderman and Sheriff Evans, the Treasurer, Mr. Bevan, and Mr. Tyler took part. The presentation of swimming prizes was to have been an item in the proceedings, but the prize-winners had by some mischance got stowed away in some odd corner of the premises and only one of them could be found at the proper time. It may be explained that this admirable institution has been provided entirely by public contributions, but it is hoped that it will be nearly self-supporting. The work was prompted by benevolent and religious motives, and will be carried on upon religious principles, but the teaching is entirely unsectarian, and all who wish well to working lads may, therefore, freely support this most excellent work.—*Daily News.*

At a preliminary prayer meeting, on Friday night, Mr. Hill traced the origin of the institute to a letter which he wrote to The Christian te years ago last Sunday. Last Sunday afternoo Rev. Dr. Bevan held a religious service in the Princess's Pavilion, and Mr. William Forbes ir the evening.

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BRITAIN, ARISE!

By Rev. THORNLEY SMITH.

BRITAIN, arise! and of the foe beware—
The secret, cruel, and insidious foe
That lurks within thy streets, and taints the air
That spreads disease, and misery, and woe.

The invader's foot stands not upon thy shores;
Of foreign arms thou hast not much to dread
Nor does gaunt famine rob thee of thy stores,
Or pestilence sweep down its victims—dead.

But lust, more dreadful far, with fœtid breath,
To victimise our youth, now stalks abroad;
Her ways, the ways that lead to certain death,
Her feet, the feet that tread the downward road

Our maidens fair, our little ones, her prey,
Are bought by rich men's paltry gold, and le
From innocence and virtue far astray,
To sin, and poverty, and want of bread.

Is it not time, ye parents of the land,
Ye preachers of God's truth and righteousness
That you should take a bold and noble stand,
And seek those crying evils to suppress?

Friends of our hearths and homes, arise, arise!
And plead with Heaven to vindicate you cause;
Workmen of God, take heart, and lift your eyes
To Him who gives us just and holy laws.

Join the white cross of love and purity,
Enroll your children's names in this crusade,
And onward press to certain victory,
Till in the dust the mighty foe is laid.

THE PRINCE OF WALES has consented to becom patron of the Bethnal-green Free Library, in plac of the late Lord Shaftesbury.

A STARTLING STATEMENT.—At a large an enthusiastic meeting in Barnsley last week, M Wookey gave a powerful address on questions relating to social purity. Rev. J. Micklethwaite chaplain to the Horbury House of Mercy, cause much sensation by stating that he knew of a limite liability company, whose members are making fortunes through the traffic in English girls. Thi company's headquarters, he asserted, are in Manchester, and they have branch houses in Liverpool Leeds, Wakefield, Edinburgh, York, and Londor It is a thoroughly organised system. The girls ar shifted from town to town to avoid the notice c the police, and they only knew the principals of th various houses by fictitious names. Girls fro these places had been brought to the Horbur House of Mercy, and Mr. Micklethwaite said tha they were more hardened and hopeless of reformation than any he had met with.

MISSION SERVICES FOR THE PEOPLE.—On th invitation of the Lord Mayor and the Lad Mayoress a large company of the promoter supporters, and conductors of the Special Religiou Services for the people in threatres, halls, an mission-rooms met last week at a conversazione an concert given in the Mansion House. About fou hundred ladies and gentlemen were received in th saloon, and afterwards formed a meeting in th Egyptian Hall. The Lord Mayor, spoke of th fifty years' labours of the City Mission and th quarter of a century's work of the present societ It was incumbent on all to exert themselves in orde to maintain this institution, and provide for i funds. The Lord Mayor gave as the result of h own observation through the part he had taken i the services at the Pavilion Theatre, Bermondse Town Hall, and other places, that people woul attend worship in those buildings who would n go to church. Mr. J. E. Jack and Mr. R. C. Bevan, the treasurer, also addressed the meeting.

TO CANDIDATES FOR PARLIAMENT.*

SIR,—Will you patiently read these few lines, and the accompanying enclosure [The ppeal to Electors]? Though I write to you in y own name, I express the thought of tens of ousands of women in this country. From all des I have been entreated to suggest some eans of speaking directly to the conscience of ndidates for the new Parliament on a subject hich is near to our hearts. That subject is the *rsonal character* of the men who are to represent r country in future. It is not a subject about hich women alone are deeply concerned. You ust be aware that a great movement has isen, and is daily gathering force among the eople, in favour of having a Moral Government d a Moral Parliament; and that this move- ent was awakened by recent revelations of the rrible criminal vice which has prevailed for a mber of years in the midst of us, unrebuked law, until Parliament was forced by the pres- re of public opinion to pass the Criminal Law mendment Act. You are not ignorant of what cently occurred—of the shocking travesty of stice in the hushing up of the trial of the oman Jeffries, whose houses of ill-fame were equented by men of wealth and high position; the prosecution by the Government of those rsons to whom we owe the creation of this eat wave of moral indignation; and in the eedom from such prosecution of a number of iminals known to the Police, who have stematically ruined young girls and little ildren, and who nevertheless are still at large.

You may also be aware of the fact that ectors are at this moment far more awake than retofore to the necessity of having men of ght moral principles and decent lives as their presentatives in Parliament.

It is not our part to inquire into the secrets of y man's life, nor do we judge with harshness n who may be forced to look back with regret on their past, as not having been free from fences against the law of purity. We who ow how to pity and defend the outcast woman, e ready to speak a word of encouragement to ery honest man who is influenced by the sire now to do well, to look truth in the face, d to speak and to act, in his public character, favour of *justice* and *purity*.

In our numerous public meetings on this estion, we encounter men of the working sses whose consciences upbraid them when ought face to face with the law of purity, and ne who have been plunged in vice. But ely, very rarely, indeed, do we find such men deavouring to form theories of life and to ke suggestions for law in accordance with ir own low morality: on the contrary, they nestly and openly condemn themselves, and for severe measures against the criminal shness of men, and in favour of unprotected ls and children. The same can scarcely be d of our ruling classes, among whom there e been too many who have persistently endea- red, unhappily with success, to lower the s which touch on moral questions to the level their own cynical theories and impure lives.

We are not speaking vaguely. We have in hands proofs of the complicity of certain mbers of the legislature in the criminal vice which some of us have long been cognisant, which has lately been more full revealed. have experienced many a painful shock in ountering these proofs in the course of our crusade against vice. There are others in Parliament who, though not criminal in this sense, are fatally poisoned by the debased moral tone fostered there by the persons above mentioned. And through this state of things the whole nation has suffered; the families of the poor have been desolated, and the cry of the murdered innocents has ascended to Heaven, till now almost unheard and unheeded on earth. But the people of England are waking up to a realisation of the need of a great national purifying, beginning with a purer Parliament.

Some of those who will read this appeal are men who heartily agree with what I have here written, men who have helped, or mean to help the cause of justice, of purity, and of equal laws. There are others who are not so disposed, and who have no desire for a thorough purification, either of their hearts and lives, or of society. To the latter I would say—as in the presence of God:—Think a little of the responsibilities you are about to incur, of the judgment of the future which is awaiting you—I do not mean only at the bar of heaven—but here on earth by the public of England, and by your own constituents. We dare not judge your private life, but we dare to judge and we *will* judge you by your public utterances and acts; and aided by the great wave of awakened opinion upon the crest of which we now are, we will use the utmost force of our influence to prevent your election, if we are driven to infer from your attitude in public that you will prove to be one of those who are a hindrance to measures for the *equalising of the moral law and its penalties for men and women*, and whose presence in Parliament will contribute to the delay or hindering of justice.

Josephine E. Butler,
Hon. Sec. Ladies' National Association.
The Close, Winchester, October, 1885.

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* A copy of this letter is being sent to every candi- for election to the House of Commons.

Requests for Praise and Prayer.

PRAISE.—For blessing given during the past season in the meetings on the sands and in the hall at Shaftesbury House, Margate.

PRAYER.—For blessing on meetings by G. Brealy, at Brighton, Tunbridge Wells, Hastings, and St. Leonard's.——For blessing on Gospel meetings at Beckenham, Kent.——A magisterial dictum at Sedgley, prohibiting open-air services in certain public spaces in the town, has been appealed against. Prayer is asked that the decision of the higher court may restore this right and conduce to the spread of the Gospel.——For blessing on the weekly Gospel services at Shaftesbury House during the winter.——Mr. Baron, of the Mildmay Mission to the Jews, is about to visit Jews in Dublin, Belfast, and Cork. Prayer is asked that abundant blessing may accompany and follow his testimony in these places.——For special services by Mr. Opie Rodway at Chelsea Baptist Chapel, on Saturday, Nov. 7, and following days.

"ELISHA AT DOTHAN."—Correspondence on this subject is reserved till next week.

STUDENTS AT OXFORD.—We have received an interesting account of addresses that have been delivered to undergraduates at Oxford, by Professor Henry Drummond; we regret that owing to a great pressure of matter we have not space in this issue for details.

MR. SPURGEON AND MR. GOUGH.—In noticing Mr. J. B. Gough's new book, Mr. Spurgeon says:—Our honoured friend is a cyclopædia of illustrations, and possesses a fund of anecdote as big as the National Debt. He is in downright earnest, and yet he is full of fun. He would by weeping or laughing get men from their cups. Moderate drinking he treats as politely as the executioner handles a criminal: he begs pardon, exchanges compliments, begs his victim to recline upon the block, with the utmost pleasure affords one satisfactory stroke, and the business is over.

FOLDING THE LAMBS.

THE great religious movement that is so conspicuously going forward among children in connection with Mr. Hammond's meetings, will be productive of as great a good for grown-up people as it will be for the children themselves. No word need be said as to the reality of the work—that is incontrovertible. The churches are beginning to recognise that the child-life is a strand of the great vital force of the living Church, and that no church can be complete without a recognition of the Christian child-life and provision being made for its protection and sustenance.

The tidal wave of spiritual life is gathering power every week, and is sweeping in the waifs and strays—weary-hearted children, famishing for affection, and stupefied by neglect. They are found side by side with the children of the wealthy who have been delicately nurtured and carefully instructed, differing in almost everything but that common humanity that is dear to the heart of God.

It is in dealing with the very young that grown-up people will derive most advantage to themselves in spiritual insight. The person who would "win souls" must first be winsome, vivid in apprehension, tender in sensibility. With babelings, and newborn babes in Christ, spiritual anatomy of feelings, spiritual surgery in thoughts, bring confusion and even death. What is the movement of the Spirit? Oftenest a breath—the breath of the Eternal Spirit. And that breath passes over the famished heart, the numbed soul, and they are quickened! It is the life of the Spirit. Shall that be denied? Shall that be stifled, because it has not attained to formal speech? It is not the less the life of the Spirit begun, and it should be fostered with joy. Oftenest the sole utterance is a desire—"I want to go to Jesus," says the child. It is not a thing of understanding; it is a desire, it comes from the heart; but it is a new desire. Another child will say, "Take me, too," and a flicker of gladness will ripple over the soft but haggard child-face.

Children are sympathetic, and they are gregarious; they like to be where other children are. When they have got something that makes them happy they always want to share it, so that really the poorest, tiniest child becomes immediately a messenger and missionary, to make known that good thing which has made itself feel happy. Children will be coming in flocks of their own accord, gladsome from the life that has been breathed into them. Who shall fold the lambs? Who are skilled enough to fulfil the parting behest, "Feed my lambs?"

E. V. I.

RICHARD WEAVER, though not in good health, began a mission in Glasgow on Sunday week. The meetings have been crowded, and very many have professed to receive Christ as their Saviour.

SOUTHPORT Y.M.C.A.—This Association has entered on new and spacious premises. On the 12th ult. Mr. George Williams, of St. Paul's Churchyard, formally declared the building open for the use of the Southport young men. A large and enthusiastic public meeting was held in the evening, when various speakers congratulated the Association on its prosperous and hopeful condition.

RESCUE HOME, POPLAR.—Mrs. Green writes to say that Mrs. Wilkes' Rescue Home, Kirby-street, Poplar, is much in need of present help. "A ready admittance is given to all penitent ones at Manor Cottage, as far as rooms and means will permit. Sometimes, even when the Home is quite full, Mrs. Wilkes can place one or even two women with a humble helper of hers, a woman who, seven years ago, was one of the most degraded, violent characters in Poplar, but whose heart, after long and patient pleading, the Lord opened to receive his love and forgiveness during the mission last November, and who since then is always ready to hold out a helping hand to the erring ones. As weekly visitor at Manor Cottage I can testify to much real good done among the women, and their soul's salvation is the one thing sought. Any help, then, given to this cause will greatly cheer the heart of our dear friend the originator and mother of the Home."

TEMPERANCE NOTES.

The imports of coffee are at present, more than one third less than in 1861.

The Mongols are fond of whiskey, and drunkenness is common amongst all classes.

In *The British Workman* for November there is a thrilling story by Rev. Mark Guy Pearse.

Dram-shops are rapidly increasing in Paris, and in the hospitals drink-patients are conspicuously common.

Through the exertions of the Manchester Police-court Mission, 282 discharged prisoners have taken the pledge.

The National Temperance Federation has issued an address to the electors, urging them to vote for a popular veto.

At Nottingham the C E.T.S. has opened a Home for factory and warehouse girls, to counteract the gin palaces and dancing saloons.

It is stated that in the North of Ireland ether is largely used as a substitute for whiskey; through its use a number of persons are in asylums.

The Bishop of London presided, Oct. 26, at a meeting at the Edinburgh Castle, to celebrate the Jubilee of the Independent Order of Rechabites.

Sir Charles Warren says prohibition of the liquor-traffic in Bechuanaland is absolutely essential to commerce, and is begged for by the natives.

Mrs. Leavitt has concluded a Temperance mission in Brisbane, and, as a result of her labours, has succeeded in establishing a Women's Christian Temperance Union.

At a recent meeting in Surrey, Dr. Carpenter said the national system of education was deficient, in that there was no systematic instruction in the principles of Temperance.

At Miss Weston's Five Sailors' Rests last year the receipts were £12,599, the bulk of which might otherwise have gone to the public-house. The evil thus prevented is incalculable.

Temperance friends in New Zealand have induced Mr. T. W. Glover, the Temperance advocate, to decide to make New Zealand his home. He sails with his family early in December.

In Scotland recently several chemists and others have been heavily fined for selling methylated spirits for drinking purposes. It is purchased chiefly on Sundays when the public-houses are closed.

The Lancashire and Cheshire Band of Hope Union has issued a report covering a period of seventeen months. There are now in connection 866 Societies, 139,588 members, a large increase on the previous year.

In the South of France a liquor distilled from raisins and currants is largely used in the manufacture of wine. *The Spectator* suggests the trade might be carried on in England, as to convey water so far must be costly.

Dr. Richards, an American missionary, has lately taken an inland tour from the East Coast of Africa. He relates that the Amakwakwa tribe are almost constantly drunk from palm wine which is to be had almost without limit.

The great majority of the Scotch candidates for Parliament are believed to be in favour of a popular control of the liquor traffic. At the Scotch licensing sessions just held there was evident a growing disposition to restrict the traffic.

The recently appointed Commission of the City of Boston, U.S., has been making vigorous attacks on liquor sellers who contravene the law, and the keepers of gambling dens. A Boston paper states that more has been done to bring transgressors to book during their three months of office than during any previous twelve months.

Switzerland —Writing from Geneva, a correspondent of *The Times* says: "The Swiss people adopted the law on alcoholism, which had been submitted to them by the Federal Chambers. The cantons—and this is the object the friends of Temperance were aiming at—will henceforth be authorised by the revised Constitution to take such special measures as they will think proper, in order to check the evils caused by poisonous liquors.

Russia.—The Russian Minister of Finance has issued a circular to the Inspectors of Excise in the different provinces for the purpose of showing that the New Liquor Law will not, as has been asserted, favour the sale of spirits in retail. The main object of the new law is to place the sale of spirituous liquors upon a fresh basis. This will lead to the closing of 80,000 drinking-places on the 1st of January, the only exception being in favour of the itinerant vendors who attend the large fairs and festivals.

A Moravian missionary writes that a small vessel, in which he and his wife were the only passengers, lately landed on the African Coast 100,000 gallons of rum.

Our countrymen have, by millions of signatures to their petitions to Parliament, and by votes of crowded public meetings, earnestly sought the stoppage of the Sunday liquor traffic. 1,000,116 householders (being one-sixth of the householders of England), have expressed their opinions on the question in writing, and 817,185 were in favour of stopping the sale the whole of Sunday, while only 110,920 were against it, and 72,011 were neutral. This question especially affects working men, a larger proportion of whom are in favour of closing public-houses on Sunday than of any class of society. The Act of 1878, which gave seven-eighths of the people of Ireland the benefits of Sunday closing, has been followed by the most gratifying results, drunkenness having been reduced on that day more than one-half.

EVANGELISTIC NOTES.

MR. CATLIN opens this evening (Thursday) a new mission room in a densely crowded neighbourhood, behind the Clerkenwell House of Detention.

FARNCOMBE, GODALMING.—A mission in Francombe, conducted by Mr. G. A. Wellerd, of the Evangelisation Society, has come to a close. The meetings were well attended, and much blessing has rested on the preaching of the Word.

MISS EMMA PARKER is holding a mission at Staincliffe, near Dewsbury, Yorkshire. During the past few months she has visited, and held successful missions in Brighton, Poplar, Allerton (near Bradford), Kensington, Hastings, Danbury in Essex, and Mirfield in Yorkshire.

PEWSEY.—The mission held in Pewsey Barn by Mr. Oscar Owens, has been very successful as regards numbers. There is nothing to relate of a striking character in the way of conversions, but there were many happy incidents continually cropping up during the mission, proving the power of the Gospel faithfully preached.

HACKNEY.—On Friday evening Mr. and Mrs. C. King concluded a very earnest and helpful Gospel mission at the mission hall in Morning-lane. The meetings throughout have been largely attended, and much blessing has been experienced. In addition to the regular services, a meeting was held for women only, and services for the young. A special feature of the mission was a meeting for young men and lads.

DR. PENTECOST.—His English friends (writes a correspondent of *The Freeman*) will be glad to know that Rev. George F. Pentecost, of Brooklyn, has opened the Academy of Music in that city for Sunday afternoon services. In previous years these services have been of great use. Young men in large numbers attend them. Dr. Pentecost is a famous bicyclist, but he is a still better preacher. He carries, in either case, the two essentials—weight and motion.

WANDSWORTH.—At a recent meeting of workers at the Howard-street Gospel Mission Hall, Wandsworth-road, a report of the past season's work in the open air was given by the Hon. Superintendent. During five months upwards of sixty meetings have been held to audiences ranging from 50 to 250 people. Many cases of blessing have resulted from the meetings. The Howard-street Hall is too small to accommodate the people who attend the services, and a larger building is needed.

MR. GEORGE CLARKE, Secretary to the Railway Mission, commenced a week's meetings for the railway men of Glasgow, on Saturday, October 10. The meetings were held in Argyll Halls, Duke-street, and were largely attended. Mr. Clarke's addresses were very practical, and as a result many gave clear evidence of a saving change. In Glasgow there are two meetings for railway men held every week—one in the north end of the city, and the other in Rutherglen-road, S.S.—*The Young Men's Christian Magazine.*

PRESTON.—Rev. T. Cook's mission here, which came to a close lately, has been remarkably successful. Immense congregations have been gathered, and on two or three evenings nearly 200 adults have entered the inquiry-rooms, the entire number of inquiries being very large. Preston, with it's 100,000 inhabitants, is one of those large towns in the North which we are anxious to see thoroughly evangelised, and we trust that the impetus Methodism has now received in Preston will result in a permanent extension of the work of God in the town.—*Methodist Times.*

CHURCH ARMY EVANGELISTS have commenced Missions at Portsea and Gainsborough. Other missions are about to be commenced at Canterbury, Hornsey, Acton, and other places.

BEXLEY HEATH.—Three Mothers' Meetings are held weekly in this place—Church of England, Congregational, and General Baptist. An invitation was recently given by the Vicar of the parish, Rev. G. Graham, to all the women attending these meetings, to a united tea-meeting at the National school. It was a very happy gathering. Addresses were given by the Vicar, Rev. J. Geddes (Minister of the Congregational Church), Mr. H. D. Wood (representing the General Baptist Church), and Mr. J. Knight, who had recently made a journey to New Zealand.

RATHMINES, DUBLIN.—One of Africa's dusky sons, Rev. Thomas L. Johnson, missionary from the West Coast, has lately visited Dublin, and preached in various churches and other places, exciting great interest wherever he went. Among other places, he held special evangelistic services at Rathmines, under the auspices of the Young Men's Services. Mr. Johnson also delivered several lectures of great interest in reference to slavery, and to "Africa, the Land of his Fathers," representing scenes in his own life, or within his own knowledge, most graphically and completely riveting the attention of his audiences.

NORTHUMBERLAND.—The disclosures in *The Pall Mall Gazette* have thoroughly awakened a feeling of horror and indignation in the minds of the working-men and their wives at Broomhill Colliery, Northumberland. On Saturday and Sunday, Oct. 24 and 25, Mr. James B. Wookey spoke to the men most powerfully on the subject of the "Foreign Traffic" and "England's Shame," which made a strong impression for good on the minds of the people. Mr. Wookey also preached twice on Sunday to crowded congregations in the Wesleyan Chapel, when some found rest in Christ, and one has decided since, while working in the coal mine.

A BIBLE READING is held every Tuesday, at eleven o'clock, at Mr. Cheyne Brady's Villa, Asquasciati, 2, San Remo.

REV. J. P. CHOWN.—The illness of Rev. J. P. Chown, of Bloomsbury Chapel, has taken a favourable turn, though he is by no means out of immediate danger. He is now suffering from weak action of the heart and a slight attack of erysipelas in the head and face. He is allowed to see no one except his immediate attendants.

DISTRESS IN BRITISH KAFFRARIA.—Rev. John Harper, of King William's Town, South Africa, makes an appeal for temporal relief for the multitude who are suffering from famine in Kaffirland. Help may be sent to Dr. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society, Bloomfield-street, E.C.

A NIGHT SHELTER for Homeless Men is in contemplation. For £300, 200 men could be sheltered nightly for six months, and for £200 more a very plain breakfast could be given. Further particulars next week. Meanwhile, communications or contributions are requested. J. Jackson, Hon. Secretary (*pro tem.*), 58, Bousfield-road, Hatcham-park, S.E.

METROPOLITAN TABERNACLE.—On Monday week the annual meeting of the Tabernacle Loan Tract Society was held conjointly with the prayer-meeting. Mr. C. H. Spurgeon presided. The object is the distribution of Mr. Spurgeon's sermons in the form of loan tracts. From the report it appeared that some 4000 houses had been visited weekly, and Mr. Spurgeon's sermons delivered.

DRESS, DRINK, AND DANCING.—Mrs. Jebb (Derby) says that dress, drink, and dancing are the three things which help to ruin girls; and that at present young servants and shop-girls mostly spend Sunday afternoons and evenings walking about with all sorts of questionable acquaintances. To such an extent has this evil practice grown in some towns, that the Sunday may almost be called the devil's day.

A NEW DAILY PRAYER MEETING.—Dear Sir,—We purpose to commence "A Daily Prayer Meeting at 172, Queen's-road, Bayswater (the new premises of the Westbourne-grove Y.M.C.A.), on Monday, Nov. 9. The meeting will commence at twelve and close at or before one. The meeting will be open to both sexes to lead in prayer. We trust this may be a rallying point for Christians of all denominations in this neighbourhood, and those from a distance will be heartily welcomed.—Yours sincerely, W. Mitchell-Carruthers,
Inverness-terrace, W Hon. Sec.

Letters to the Editor.

LORD SHAFTESBURY AND RAGGED SCHOOLS.

Sir,—Will you allow me to call he attention of the admirers of the late Lord Shaftesbury, to e desirability of honouring his memory by being pporters, in however small a degree, of that ble institution, "The Ragged School Union," e office of which is No. 13, Exeter Hall, Strand? is Society has many smaller Ragged Schools, in rious parts of the country, more or less dependent on it, and may be called their mother, it is quite adequate to the exhausting demands constantly ing made upon it.

I feel certain no memorial would be more acceptble to the noble worker and friend of the poor d outcast, who has so recently passed away from r midst, than a hearty support of Ragged School ork. Melville Churchill.

CONFESSING JESUS AS LORD.

Dear Sir,—Surely there are some of your aders who would like to protest against the gmatic utterance of "Mercator" in a recent sue. He seems to be unaware that there are any who hold that only God Himself *could* have one what our Lord Jesus Christ did. These friends, olding that the "emergency" of a lost world as worthy of the interposition of a Deity, believe the superlative meaning of that little word *so* in ohn iii. 16; therefore, while failing to see in this ct the provision of "a vicarious atonement," they re necessarily as wide asunder as the poles from nitarianism. Their Christ, to be a Saviour to hem, *must* be Divine. Is it possible that such a resentation of this grand truth, too much lost ight of, is likely to increase infidelity?—Yours ruly, Another Merchant.

Dear Sir,—I thank "Mercator" for his letter your columns recently concerning "Jesus s Lord." It leads me to say a word which much upon my heart about the slovenly way which so many prayers are closed, in hurried and hardly audible syllables, in forgetlness of the truth that these form, or ought to rm, the most important part of the prayer. Such formula as "for Jesus' sake" is now wholly admissible, such an expression as "dear Jesus" painfully irreverent. "Jesus Christ is Lord, to he glory of God the Father;" and the mention f his blessed name ought never to be dissociated rom his Lordship or Messiahship, now that He sits resurrection glory.

Is it too much to say, or at least to suggest, that erhaps much unanswered prayer may be accounted or by the neglect to recognise the true position and laims of our Advocate, when we mention his ame as our only plea? He is not only Saviour, e is Prince. Imagine a subject venturing to peak to an earthly king or queen in this familiar, ip-shod way!

The weariness engendered by the attempt to ollow closely long prayers and vain repetitions, too ften, I fear, hinders real concentration of heart pon the great concluding words—"for Jesus hrist's sake, Amen."—Believe me, yours truly,
A Suppliant.

An error crept into the quotation made by "Mercator" in is article from a note by the Editor of the Oxford edition f the parallel New Testament; it should run: "*No* attempt made to discriminate," &c.]

THE DEATH OF BELIEVERS.

Dear Sir,—In your issue of Sept. 24, Mr. A. R. unt refers to the report of some remarks I made t the Northfield Conference on this subject. I id not say that there is no case when a believer's eparture is described as "death." I did say that seems as though *after* our Lord's resurrection a *ew* set of terms was employed. I said that where "death" was used it seemed to be designedly to all attention to the human aspect of the case—the uffering of martyrs, &c.; and that when looked t from the Divine side, this and similar words eem to be avoided, or qualified by some clause, as *"die in the Lord,"* &c. The case of Stephen is in oint. The Divine side is, "he fell asleep;" the uman side is, "Saul consenting to his death." abitha dying is in contrast to Tabitha raised. utychus was not necessarily a believer. But if r. Hunt will compare, as I have done, every case in which a believer's departure is referred to after Christ rose, he will find, as I did, a wonderful inspiration in the study.

I add a hastily-compiled list of references, which will show the principle. Let them be carefully compared.—Very truly yours,
Arthur T. Pierson.
Philadelphia, Pa, Oct. 17.

References: 2 Tim. i. 10; John xi. 26; Matt. xxvii. 52; Acts ix. 37; Rom. xiv. 8; Rev. xiv. 13; Acts vii. 60; ix. 37; xx. 27; xxi. 23; 1 Cor. xv. 18, 20, 51; 2 Cor. v. 1; Phil. i. 23; 1 Thess. iv. 13, 14, 16; v. 10; 2 Tim. iv. 6, 7; Heb. ii. 14, 15; 2 Pet. i. 14; Rev. xiv. 13.

ON DISESTABLISHMENT.

Dear Sir,—The question of the Disestablishment of the Church of England seems likely to lead the minds of many of God's children to the human rather than the Divine view of the resources of the Church of Christ. That Church, composed of all who love the Lord Jesus Christ in sincerity, is built by our Lord, and the gates of Hades cannot prevail against it: its resources are—"All things are yours, whether the world, or life, or death, or things present, or things to come, all are yours," and as to influence —our Head with whom we are united has all power in heaven or earth. Therefore, his brethren, who are called Church of England need not for one moment be disturbed by the thought that Disestablishment, if it takes place, will weaken the cause of Christ. On the contrary, it may be the means of teaching many the infinite resources of God, and his nearness to his people, and his care for them, and thus be a means of preparing them for a blessing, which should multiply these numbers tenfold.

But there is a still greater danger for some Nonconformist children of God who are rather in the spirit of one who said, "Lord, speak to my brother, that he divide the inheritance with me," and the Lord says to such, "Take heed and beware of covetousness." There is a danger lest some should secretly love the wealth or the earthly position of the Church of England and seek to get some of it. This would be a distinct breach of the Ninth Commandment, and if, in the pursuit of this aim, they are led to appeal to the political passions of men, and seek by their aid to attain their end, it is a proof they have gone far from our Lord's teaching, "My kingdom is not of this world, else would my servants fight." Let them also place themselves in the position of thousands of clergy, and let them ask themselves, would they like an organised attack made on the sources from which their own wants are supplied, and by which much good for others was being done? If they remember the command, "Thou shalt love thy neighbour as thyself," they will certainly not take one step which would be a source of annoyance, and still less would they employ their energies to diminish the pecuniary help their brethren may receive.

But some Nonconformist brethren may say they think it is wrong in principle for a Church to be allied with the State. That may be true; but that does not prove that they are sent of God, or qualified to set their neighbour's house in order; and still less does it warrant them in being unequally yoked with unbelievers for carrying out their purpose.

Others may say there is much evil doctrine often allowed in the Church of England, and therefore would desire to see its influence weakened. I think, on reflection, they will see that the Apostolic method of stopping false doctrine and wrong practice was very different. It was, by proclaiming in the power of the Holy Ghost, and in the spirit of love, the marvellous privileges of the Church, as united to a risen Christ, and thus strengthening them to put away evil. Now the course adopted by many seems daily to stir up more and more enmity and so to unfit people for the apprehension of spiritual truth, or for any exercise of the powers of the spiritual life. So long as the spirit of opposition between God's children in the Church of England and God's children among Nonconformists exists, both are weakened and hindered in their spiritual life, and, grieving their Lord, lose fellowship with Him, and become like withered branches which men gather and burn.

If men drank more into the spirit of Christ, the Church of England man would say, I am willing to lose all earthly position and pecuniary help, if by doing so I can remove a stumbling-block to my brother. And the Nonconformist would say, I will give no help to any who would in any way do that which would weaken or distress the many thousands of God's children. This would be bringing "the tithes into the storehouse," and would be followed by such a "blessing as there would not be room to receive" it.

It was after Abraham had given up the well-watered plain to Lot, and left himself possibly only a portion of the poorer country, that the Lord said, "Lift up thine eyes; all the land that thou seest, to thee will I give it, to thee and thy seed forever." And when he was so jealous for the honour of God that he would not take a shoe-latchet from the king of Sodom, then he got that promise, "Fear not, I am thy shield and thy exceeding great reward."

"Beloved, let us love one another, for love is of God, and he that dwelleth in love dwelleth in God, and God in him."—Yours for Christ's sake,
Paris, October 24. Radstock.

In the November *Sword and Trowel,* Mr. Spurgeon says:—"To us the union of Church and State seems to be unscriptural, contrary to the very nature of a spiritual kingdom, and fraught with countless evils. Moreover, it is a manifest injustice towards those who are not members of the favoured Church, and therefore it ought not to be continued. The better a Church is, the stronger is the reason for its being free from the State, from its own side; and the worse it is, the stronger is the reason for the separation, from the State's side. We are not disposed to handle the question with bitterness, and if any harsh words have escaped us in the heat of controversy, it must be remembered that the memories of long years of intolerance, and then of humiliating '*toleration,*' are not calculated to promote mildness of expression. Now that our Church friends are feeling the pressure of a coming trial, we cannot say that we regret the impending change, or would delay its coming; but we do wish to have the battle waged with sound argument only, and with due consideration for all the circumstances of difficulty in which many true brethren will unavoidably be placed."

CHRISTIAN WOMEN IN CONFERENCE.

Sir,—For a merely personal explanation I should not venture to ask space in your pages; but may I refer to two things in your report of what I said at the Annual Conference of the Christian Women's Union, which may mislead others?

(*a*) The system of instruction by correspondence, of which I was there asked to give some account, is not in any way connected with the valuable work Miss Samson described. It is the "Students' Branch," which, four years ago, I had the pleasure of organising in connection with the "Christian Women's Education Union," and which has since been the means of helping nearly a thousand girls, whose schoolroom days are over, to carry on, under definite guidance, the study of languages, literature, history, and, above all, Holy Scripture. Neither pottery-painting, wood engraving, nor lace work, is among the subjects taught in my classes.

(*b*) The few sentences of my other speech as given in your columns have been interpreted, by some not present, as implying views which are certainly not mine. I was pleading for a more potent Christian influence on higher education, and a wider intellectual range in education avowedly religious. I was pointing out that scientific and historical truth can never be at variance with revealed truth, and should, therefore, be boldly and earnestly sought after by those who hold the faith, and not left to furnish weapons to the adversary.—Yours faithfully, Mary L. G. Petrie, B.A.
Hanover Lodge, Kensington Park, W.

THROAT AND CHEST DISEASES.—There is a Home for the treatment of these complaints in Lower Maize-hill, St. Leonards-on-Sea, under the kind and experienced supervision of Dr. Gambier. The object of the Institution is to supply a Home hospital for the treatment of cases which would be specially benefited by sea air, and is more particularly intended for that large class, the poor clerk, the tradesman's assistant, and the respectable artizan. It is conducted upon total abstinence principles, and is only partly self-supporting, as the average cost of each patient is much more than he contributes. It is in contemplation to extend the usefulness of the Institution by erecting a new and more commodious building on the West-hill, St. Leonards, having a southern aspect and facing the sea. An appeal is made to those who have at heart the welfare of the sick poor to give the help needed to embark upon the more extended enterprise. The secretary is Mr. Herbert Beaumont, 65, Cambridge-road, Hastings.

The Book World.

Forewarned, Forearmed. 3s. 6d. *Hodder & Stoughton.* Under this title Dr. Thain Davidson has issued a volume of his monthly addresses to young men. They are full of power, and the truth is presented in an attractive and interesting form.

Divine and Moral Songs. By Isaac Watts, D.D. *Religious Tract Society.* Old Jewels reset. Illustrated suitably and beautifully, the stray etchings are alone worth the price of the volume, not to speak of the full-paged pictures, coloured and otherwise.

Bible Flowers. 1s. 6d. *Hodder & Stoughton.* A very useful and instructive little book, which will be doubly valuable to lovers of flowers who love their Bibles too. It contains more information than many more pretentious volumes, and is written in a lucid and interesting style.

Your Sundays. By Rev. G. Everard. 2s. 6d. *Nisbet & Co.* A capital book, containing fifty-two short readings, especially intended for schoolboys. The selection of subjects from Scripture is wise and extensive, and suitable for the family, school, or more public service.

Blessings for the Little Ones. By the Author of "Walking with Jesus." *Religious Tract Society.* Some very practical and helpful stories on the beatitudes, for the younger children. Illustrations, paper, type, and finish, make the little book a perfect luxury. It is sure to be popular.

Kate, a Daughter of the People, and other Stories. *Mr. Elliot Stock.* A rather unique series of character sketches from lowly lives, and of noble sacrifice for the good of others. There is a quaint and vivid weirdness about them which reminds the reader of Charlotte Brontë's style of writing.

Heavenly Relationships. By Mary E. Beck. *Nisbet & Co.* 1s. 6d. These pages have evidently been written out of a full heart. They breathe certainty, charity, rest. They do not contain an argumentative or a dogmatic line; but present Jesus so really to us, that we know the author enjoys the "Heavenly Relationship" of his peace in very full measure.

When I was a Child. 3s. 6d. *T. Fisher Unwin.* As a faithful record of the childhood of a little girl forty years ago, left behind with unsympathising relatives while her parents spend some years in China, it has many points of interest. But Christian parents, we judge, would scarcely choose the detailed scrapes, frights, and fancies of a spoilt child, as suitable reading for their own young folks.

Ministers' Wives. By Mrs. James Martin. 3s. 6d. *Hodder & Stoughton.* A very clever and entertaining book, introducing various types of ministerial helpmeets, which are characterised by such adjectives as "the active," "the quiet," "the financing," "the aggrieved," "the cultured minister's wife." It contains sound advice and warning to which ministers and their partners may well take heed.

Eugene Bersier's Sermons (Second Series). *R. D. Dickinson.* This volume of twenty-seven select sermons, by a valued minister of the French Evangelical Church, should be welcomed by all in England who love the pure Gospel. The discourses have been well translated, and, making due allowance for the peculiar circumstances of Evangelical truth in France, contain much to profit general readers. M. Bersier's style is hortatory rather than dogmatic.

Bible Heathens; or, Church and World in Scripture Times. By C. M. Grant. *Nisbet & Co.* 2s. 6d. Some very instructive and original thoughts appear in these fifteen discourses upon some Scripture celebrities. Multitudes of lessons hover around events and characters, and they are more easily remembered, as a rule, than when drawn from isolated texts. This volume dispenses some very precious crumbs to those who are anxious to feed upon the Word.

The Boys' Own Annual, and The Girl' Own Annual. 8s. each. *Religious Tract Society.* These are two volumes which thousands of young eyes are eagerly on the lookout for, and never yet have we known either of them to fail in providing a very feast of good things. The first-named issue for the past year, is as usual teeming with articles of history, travel, adventure, and amusement, with a liberal supply of illustrations. "Great Shipwrecks of the World," is possessed of a mournful interest. We are glad to find in the second volume much that is useful and instructive for young women as well as entertaining stories for their juniors. In style and variety this is in no way behind its companion.

Michael's Treasures; or, Choice Silver. By Emma Marshall. *Nisbet & Co.* 3s. 6d. Michael's "Treasures" are a little child washed to his feet by the waves, a brave heart, and trust in God. How he loses one but retains the others, how he manfully fights the battle of life, and how he at last wins, and is made happy, we must leave our readers to find out for themselves. The story is very well written.

That Aggravating Schoolgirl. *Nisbet & Co.* 3s. 6d. This story gives a very clever sketch of schoolgirl life, and shows the marvellous effect of patient kindness upon an impetuous and rebelliously inclined young maiden. The way in which two diametrically opposite spirits become united is very ingeniously brought about, while the ready wit and genuine humour of the narrative help to make a very acceptable volume.

Glimpses of the Higher Life: Poems and Hymns, illustrative of Christian Truth and Life. By Henry Whamond. *John McQueen, Galashiels.* A volume of verse which, while it can in no way be called poetry, is full of the spirit of piety and peace. Mr. Whamond's industry in writing this large book of verse, in addition to carrying on his missionary labours, is almost formidable; yet such "glimpses" are rest in the midst of work.

Methodism in the Light of the Early Church: Fernley Lecture for 1885. By Rev. W. F. Slater, M.A. *Wesleyan Methodist Book Room.* 1s. 6d. Here we get a faithful picture of the position of the Methodist Church in the Christian world, and the author carefully endeavours to show its exact relation to the primitive Church, as well as to the universal Church of Christ. The chapter on "Order and Progress" has the true Methodist ring about it, and clearly shows what Methodism was and is.

Katie, an Edinburgh Lassie. By Robina F. Hardy. *Messrs. Oliphant & Co.* A delightful Scotch story of a rough little gutter girl, taken into the service of two maiden ladies, where she developed into a good and useful woman. There are no puppets in this story, every character is a real individual, and the lessons taught are good. Archie, and other Stories, is another book from the same author and publisher. It is of an exceptionally high tone, and will be read and enjoyed with equal delight by young and old.

A spirited election ballad, entitled "Boycotting the Blackguards," has been published by *Mr. John Kensit*, 10, *Paternoster-row.* 1d. It breathes forth in every stanza a holy indignation against every member of the "Minatour" tribe who plan and effect the ruin of the innocent. In the same pamphlet there are equally vigorous verses embodying Mr. A. S. Dyer's descriptions of the "European Slave Trade," and the verdict of the late Mansion House Committee with respect to Mr. Stead's revelations. These rough and ready, but well-directed rhymes, will do good service if scattered among the constituencies.

The Life of Lives; or, The Story of Jesus of Nazareth in its earliest form. By Rev. W. S. Lewis. *Religious Tract Society.* 2s. 6d. Under this rather quaint title, Mr. Lewis gives us a thoughtful monograph on the Gospel according to St. Matthew, carefully preserving the plan, order, and style of the Evangelist; he sets before us in dignified language the majestic king of the Jews, so human yet so Divine. Without dwelling much on the outward circumstances of our Lord's life, the mind of Christ is exhibited and the motives of his words and deeds reverently unfolded. The writer's style is not unlike that of Dr. Culross. This, we think, will be enough to recommend it to many readers.

Congregational Church Polity. By Rev. R. W. Dale. 2s.—Tracts on Church Principles. Nos. 1—6.—By Eustace Conder. 1d. each. *Hodder & Stoughton.*

Dr. Dale's manual is written with his usual force and perspicacity, and with a most valuable and logical analysis of Scriptural principles of Church government. These will be useful to others besides Congregationalists, even though they differ from the author in some of the applications of them. The Tracts by Dr. Conder are on "Schism," "Church Membership," "Baptism," "The Church," "Authority to Preach," and the "Lord's Supper." They are not written in a spirit of controversy but of exposition, and will be found instructive for all those who desire to study both sides of the matters on which they treat. The graceful and courteous tone of the writing adds much to their interest. In the one on the Lord's Supper we are surprised that Dr. Conder quotes the words, "Ye do shew the Lord's death," and leaves out "until He come." Neither does he at all include this among the purposes of the Lord's Supper. That on Baptism seems to us far from satisfactory.

We have not a few gifted living poets, but it is well for us not to forget the sweet singers of a bygone time whose choice thoughts charmed and instructed our forefathers. We are glad that the simple homely lays of Wordsworth, and the quaint but deeply spiritual stanzas of George Herbert, are, by publishing enterprise, being kept before the public view. *Messrs. Cassell & Co.* have sent us the second volume of Wordsworth's Poems (1s.), which forms one of the excellent "Miniature Library of the Poets." *Mr. Walter Scott* has published an edition of George Herbert's poems as one of the series of "Canterbury Poets."

Saint Chrysostom: His Life and Times, by Rev. R. Wheler Bush (*Religious Tract Society.* 5s.), is no ordinary book. Within the compass of 344 pages the author sets before us not only the life of a distinguished Christian, but the condition of Eastern Christianity during that critical period, the fourth century. Though this history naturally centres round Chrysostom, his friends and foes are by no means meagrely sketched, and we are given lifelike pictures of the two centres of his activity, Antioch and Constantinople. To preachers and Christian writers we specially commend the chapter on Chrysostom's Theology.

The King's Windows. By the late Rev. Paxton Hood. 6s. *Religious Tract Society.* "The universe is full of windows, through which a thoughtful mind may look out and see its Author, the Great King, pass by." This sentence may be taken as the keynote of the beautiful volume before us, whose revision for the press was the last work of its gifted author, only completed a few days before he was called higher to see "the King in his beauty." The windows dealt with comprise wind and cloud, mountain, forest, flowers, and others of the wonderful works of God in nature. The book is handsomely bound and profusely illustrated, forming an admirable souvenir of this brother beloved of many.

"Heart Cries and Heavenly Answers." Floral sprays and double texts (12 cards, 6d.). "Palms of Victory." Bible landscapes and palm-trees, with texts on Triumph (12 in packet, 6d.). "Views and Verses for my Sunday Scholars." Tinted cards, pale blue, with gold borders (48 in packet, 6d.). "Solomon's Gold." Texts from the Book of Proverbs, on golden cards, with flowers (36 full-size cards, 6d.). *Misch & Stock*, 55, *Jewin-street, E.C.* All these are original, or selected by our friend and contributor, Mr. William Luff. We heartily commend them for their poetic fervour, their Scripture truth, their artistic beauty, and their general suitability for the purposes for which they are designed.

The Life of our Saviour Jesus Christ. By Mrs. S. Watson. 5s. *Religious Tract Society.* To add one more Life of Jesus Christ to the scores in circulation is a bold venture, but we think Mrs. Watson will not lack a circle of readers. Her object is to give Sunday-school teachers and elder scholars a connected account of our Saviour's life and ministry. "Faithful narration, not theological exposition" is her aim, and to this she strictly adheres. Still it is easy to see that she has studied learned works, and hallowed her labours with prayer. The illustrations, though designedly "subordinate to the text," are a valuable feature of the work. Some of the views are to us quite new, while the closing scenes of our Lord's life are selected from George Tinworth's justly-admired bas-reliefs. A clear map of Palestine, by Lieut. Conder, is annexed.

What saith the Scripture? An Exposition and Analysis of the Pentateuch and earlier Historical Books of the Old Testament. By J. Anderson, M.D. *Hodder & Stoughton.* "The design of this book is to supply the Bible student with a guide and help to the consecutive study of the Word of God as a whole." That this would be done in spirit of reverence for the Word of God, none who know Dr. Anderson's writings could doubt. It is refreshing, in this age of rationalism, to meet with so distinct a recognition of the inspiration of Holy Scripture as the following: "The words themselves, which record the facts, describe the narratives, and enunciate the truths, are all and equally inspired. That is, that the words of inspired Scripture (the original manuscripts, not translations or versions) are the words of the Lord God Himself; that the men who were inspired by the Spirit of God to write the Scriptures were not left to choose their own words promiscuously, but that whilst the individuality of each writer was preserved, the words themselves, with their various inflections, as well as the subject-matter, were given to them by direct inspiration from God. In confirmation whereof consult the following passages of Scripture: 2 Pet. i. 21 (R.V.); Rom. xv. 4; 1 Cor. ii. 13; Luke i. 07; 2 Sam. xxiii. 2; Exod. iv. 12; Jer. vii. 1." We feel confident that this work of Dr. Anderson's will be helpful and profitable to many.

A Rabbinical Commentary on Genesis. By . I. Hershon. *Hodder & Stoughton.* If anyone esires to know how sadly Rabbinical Commentaries n Scripture pervert the plain and simple meaning the Word of God, and how truly they may be escribed in the pointed language of the Apostle aul as "profane and old wives' fables," let him ead this Commentary on Genesis. It is almost nusing, if it be right to be amused with what is diculous in Scripture exposition. But here is a pecimen: "A woman in anger can be pacified less asily than a man, because she is of bone (Gen. ii. 2); you may all day long pour water on a bone and will not melt; but pour water on earth, and in a ttle while it softens." Yet with much that is bsurd we find at times what is interesting in its earing on Christian truth; for example, on Gen. i. 3, Let there be light," we read: "This shows us at after the Captivity (the Jews consider the abylonish captivity still to exist) God will en- ghten us and send us the Messiah, respecting hom it is said, 'Arise, shine, for thy *light* is ome.'"

ANNUAL VOLUMES.

As usual, a most attractive parcel comes from essrs. Partridge & Co., who cater so success- lly for all classes of the community in the matter home literature. *The British Workman* (1s. 6d.), ith its striking full-page pictures and telling nar- tives, is a fit visitor to the middle-class homes of ngland. *The Band of Hope Review* (1s.) has a e portrait of Bishop Temple as its frontispiece; continues to do splendid service in promoting the emperance cause among the young. *The Family riend* (2s. 6d.), *Friendly Visitor* (2s. 6d.), *Child- n's Friend* (2s. 6d.), and *Infants' Magazine* s. 6d.), are all gorgeously bound, while the con- nts are so good and so well known as to need no mmendation.

Our Darlings (3s., Shaw & Co.), edited by our usy friend Dr. Barnardo, forms a rich storehouse pretty pictures, short stories, prize puzzles, and ts of other things fitted to charm and improve the uthful mind.

The volumes of the minor serials of The Reli- ous Tract Society denote maintained reputa- on and increasing interest. Of these the *Tract agazine* (2s. cloth) deserves an extra notice. The ew series is a great improvement in shape. and ofusely illustrated, while its literary contents are a superior order. These consist of suggestive ible-readings, Travels in Norway, Good Ballads, ories from Real Life, with much else that is good d useful. *The Child's Companion*, with its gor- eous cover, handsome frontispiece, and gilt edges, akes a splendid halfcrown's worth. *The Cottager d Artisan* is a worthy compeer of the "British orkman," and can hardly be surpassed, we should ink, in the excellence and variety of its illustra- ons.

MUSIC.

Messrs. Stanley, Lucas, Weber & Co., 84, *New ond-street, W.*, send us the following selections om their new publications:—Sunday Songs for hildren. By E. F. Reinhault. 2s. and 4s. hese pieces are most suitably selected and prettily ranged, being within the capacity of children to ay and to sing. Both music and words are very eet. Holy Thoughts in Song. By Mrs. Moun- y Bartholomew. 4s. This is a very welcome llection of twelve short sacred songs. The music selected from eminent composers, and the words e equal in merit. To Christian singers and players is quarto volume will be a great boon, the accom- niments, in many cases, making excellent volun- ries. By the Rivers of Babylon. 3s. A sacred nthem, by S. W. Waley, from Psalm xxxvii., d The Lord is My Shepherd (3s.), by same mposer, both set to good classical music, which ll be appreciated by advanced students. Golden rain. 3s. Words by Mrs. Gordon, music by C. A. acirone. A charming song, recognising the odness of Him whose "love Divine fills our orehouses;" and reminding us of the "hundred- ld more" in the life to come, which is the reward faithful service here. God Bless the Little hildren. 3s. Words by J. P. Hopps, music by Trousselle. Sunday-school anniversaries are ways coming round. Here is a splendid feature r a programme. The music is easy and flowing, d strikingly beautiful. "Save Me, O God!" . Solo, with pianoforte and orchestral accom- niment by A. Randegger. A vigorous and mpathetic arrangement of the words of the almist. The grandeur and solemnity of the ayer are in no degree lost in the musical rendering.

A sketch of the late Earl of Shaftesbury as a philanthropist and statesman. with an account of his last days and funeral, and a splendid photographic portrait, is issued by *Robt. Banks, Racquet-court, Fleet-street.* 1s.

The Sunday School Teachers' Pocket Book, with Diary, Register, &c, for 1886 (*Sunday School Union*) is full of useful information which all teachers should possess. A comprehensive table forms the forty-sixth annual series of lessons. The constitution and working of the Sunday School Union are also described.

The Sunday School Teachers' Scrap Book, and Library Index (*Sunday School Union*) is designed for the convenience of teachers, ministers, and students, for the preservation of notes and cuttings, and the notification of books relating to subjects of study. To the methodical teacher and student it will be found a useful help.

When the Storm Rages Loud. By John Robertson. 6d. *Morgan & Scott.* This very effective evangelistic anthem is dedicated to the Carrubber's Close Mission, Edinburgh. The music. which is of no mean order, is grandly appropriate to the words, the roar of the tempest, the roll of the billows, followed by the quiet rest secured in Christ, being each vividly described. It should rank well amongst glees and sacred songs.

We have also received the following books:—

Messrs. Cassell & Co., Limited.
Moses and Geology. By Dr. Kinns. New Edition. 6s

Mr. Thomas C. Jack, 45, *Ludgate-hill.*
Matthew Henry's Exposition of the New Testament. Vol. 1.

Messrs. S. W. Partridge & Co.
By a Hair's Breadth, and other stories. 2s.
Her Saddest Blessing. By Jennie Chappell. 3s. 6d.

Messrs. Jarrold & Sons.
The Mother's Crown Jewels. 2s. 6s.
The Art of Thriving. 2s. 6d.
The Squire's Hat, and other stories. 1s. 6d.

Messrs. Nisbet & Co.
Daisy of Old Meadow. By Agnes Giberne. 2s.
Songs of Perseverance. 1s.
Commentary on the Book of Judges; Studies in the CL. Psalms. By Rev. A. R. Fausset.

Messrs. J. F. Shaw & Co.
A Tangled Web. By Emily S. Holt. 5s.
Her Husband's Home. By E. Everett-Green. 5s.
Five Minutes too Late. By Emily Brodie. 3s. 6d.
Afloat. By Mrs. Stanley Leathes. 3s. 6d.
The River Waif. By Constance Cross. 3s 6d.
Sent to Coventry. By M. L. Ridley. 3s. 6d.
On the Cliff. By Catherine Shaw. 3s. 6d.
Worth the Winning. By Emma E. Hornibrook. 3s. 6d.
Us Three. By E. A. B. D. 2s. 6d.
Margaret Casson's Resolve. By E. C. Kenyon. 2s. 6d.
David Elliot. By E. C. Irvine. 2s. 6d
That Boy Tom; East and West; The Secret of the Forest. 1s 6d each
Lost Maggie: Oughts and Crosses. 1s. each.
Our Darlings' Annual Volume. 3s.
Something for Sunday; Mother's and Mine. 1s. each.

Messrs. Funk & Wagnalls.
Pastor's Hand Book. 3s.

Messrs. W. B. Horner & Son.
Conversations on "Bethesda" Family Matters. By Edward K. Groves.

Notices.

Katie and Mabel.—Mrs. Ginever's Orphanage, in your own neighbourhood.

Communications Received with Thanks.—L L.R W.H R. W.E. F.J. S.G.P. R.C. C.A. H.J.A. S.G.S. R.M. J.T.W. P.H.G. J.M. J.A.S. C.M. A.B.V. E A.C. E.J B. H.W.G. D.W. L.B. S.W. C.B. J.B. C.I. M.E.P. W.J.C. E.E. J.M.S. E.C.D. W.H.W. E.C. M.L.G.P. L.F. D.H.L. J.S.W. C.H. W.W. E.S.S. E.F. G.K. H.W. W.G. H O.A. V.L.T. A.C.McL. E S.E. N A.S. W.H. J.N. P.G. R.T.S. J.K. M.C.F. W.T. M.S. I M. T P.R. W.P.P. E.M.M. W.F. Old Magistrate. J.F. J.E.C. A.T.P. R.D.F. E.M.F. G.H. H.H.B. J.F.G. R.B. Du P. de la H. W.C.D. J.W. A.E.H. W.T. M R. E.H. C.H. F.A.H. J.K. J.E.T. J.T. L.B.B. E.V.I S G L. E.P.T. R P. E.D. A.R. E.G. E.W. J.J. T.G. R L T M L. J.T A. W.J. W.O.M. I O H.G.G. J A. J.O. W.McG. W.C. A L. G.A. E.B. H.H. K.G.

Applicants for Tracts.—W. S. Michell, care of Rev. E. E. Gill, Mullion Vicarage, Cury Cross-lane, R.S.O., Cornwall; B. Bryant, 27, Windsor-place, Cardiff; Mrs. Wood, 83, Edgware-road, W.; A. Ashford, Badingham, Wickham Market; Miss Elliott, Blennerville, Tralee, co Kerry, Ireland; R. Chambers, 52, Linton-street, Edgware-road, N.W.; J Turner, 87, Raymouth-road, Rotherhithe, S E.; T. P. Roseveare, Camelford; Miss E Nanjulian, tract distributor and district visitor, Camelford; H Wilson, 29, Naburn-street, Glasgow; J. P. Squire, 2, Adelaide terrace, New Benwell, Newcastle-on-Tyne; Mrs. F. Radcliffe, Andreas Village, Isle of Man; Miss Smith, 54, Cumberland-market, N.W.; J. Bosworth, Great Eastern, near Caldecot, Leicestershire; Miss Hadley, 60, Gifford-street, Kingsland-road; F. Girling, care of Mrs. Vesey, 22, Wellington-street, Newington-causeway, S.E.; A. Tatchell, Kingston, Wareham, Dorset; Rev. G. Harris, 17, Upper Alma-street, Newport (Mon); T. Guest, Woodsetton, near Dudley, Staffordshire.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

PARIS CITY MISSION.—A meeting in French, organised by the Committee of the Comité auxiliaire d'Evangélisation de Paris, in honour of the memory of the late Lord Shaftesbury (who was president of the society), was held on Monday, Oct. 26, at the Chapelle Malesherbes, 4, Rue Roquepine. Pastor Dhombre, Mons. E. Reveillaud, L. Soutter, and others spoke, dwelling on the devotion and Christian catholicity of the deceased Earl.

CONTINENTAL AND FOREIGN NOTES.

BUILDING FOR THE FUTURE.—Last year nearly 1000 school-houses were erected in Dakota.

THE FISK JUBILEE SINGERS are about setting out on their fifteenth annual tour in the United States.

BOSTON, U S.—A service was held by our Y.M.C.A., in memory of the late Earl of Shaftesbury. Rev. Frank White and Mr. J. H. Lydall, both of London, were among the speakers.

AMERICAN MINISTER TO LIBERIA.—President Cleveland has appointed as Minister to Liberia Rev. Moses A. Hopkins, born a Virginia slave, a graduate of Lincoln University and Auburn Theological Seminary.

PURSUED BY CONSCIENCE.—A man who, eight years ago, forged notes amounting to 7000 dollars on New York merchants and fled to Canada, and has not since been heard of, lately gave himself up to the Chicago police, unable longer to bear the reproach of conscience.

INDIA.—Rev. P. M. Rudra, of North India, says, as the result of a tour in South India: "From what I have both seen and heard, the prospects of Christianity in South India are so encouraging as to lead me to hope that in no very distant time the whole country will be brought to the feet of Christ."

"WHERE THERE'S A WILL THERE'S A WAY."—The chief of police of Newburyport, Mass., told the mayor of that city that it was impossible to get evidence to convict for violation of the Sunday law. Thereupon his honour went himself with two policemen; in about three minutes he obtained the necessary evidence, and then raided two saloons.

MODEL LEGISLATION.—South Carolina prohibits divorce absolutely. It prohibits the sale of liquor in the rural districts, allows it in incorporated towns with the privilege of local option, of which about half the towns avail themselves. It forbids the running of all freight trains and of all passenger trains except such as carry the United States mail on Sunday. It classes duelling with murder, and disfranchises the lottery-ticket dealer.

THE EDICT OF NANTES.—Services in commemoration of the bi-centenary of the Revocation of the Edict of Nantes have been very generally held throughout France. Useless recrimination against the persecutors of the Church have been avoided, but meditations on the Word of God, and declarations of their faith have been given, as well as exhortations of praise to God, the King of kings, to whom alone belong the kingdom and the power. Where the persecutors were referred to, the real guilt was considered to rest upon the Catholic clergy, insatiable in their hatred, more than upon Louis XIV., Madame de Maintenon, or Père Lachaise.

THE OPIUM TRADE.—We do not share the enthusiasm of the Anti-opium party over the settlement of the long pending controversy with China. The utmost that can be said is that the Chinese have been allowed to levy a higher duty on opium than heretofore, and that for the first time their right to impose this duty has been conceded. On the other hand the settlement is a virtual surrender on the part of China to the inevitable. The cultivation of the poppy has spread so widely throughout the empire, and the use of opium has become so universal, that no further effort will be made to stay the plague. The awful work has been but too well done. The blight has lighted upon the teeming empire to stay. England and India will reap the awful harvest which they have been sowing, and for the thousandth time the nations will be made to see that God is not mocked.—*Indian Witness.*

CHILD MARRIAGE IN INDIA.—Mr. Justice Pinhey, of the Bombay High Court, has rendered a decision in the case of a husband claiming the possession of a wife whom he had married when a mere child, which is of the utmost importance. The child wife did not like the man to whom she had been married, and persistently refused to own him as her husband. She is now twenty-one, and having had the courage to go into court to defend her rights, has been declared, not free exactly, but at the same time not bound. Had she been a Christian we fear she would not have fared so well, but the decision which she has secured in her favour will prove a shelter to thousands of Christian maidens in all parts of the empire. It is a great point gained when the law of the land protects a young woman from a man whom she never really married; the next step to take is to declare the so-called marriage null and void, and thus not only protect the maiden, but make her free.—*Indian Witness.*

Notes on Daily Readings.

THURSDAY, NOVEMBER 5.—GEN. XXI.

IN striking contrast to Abraham's untruthful equivocation, related in the last chapter, we have here presented to us God's faithfulness to his word—"And the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken."

3.—"*And Abraham called the name of his son, . . . Isaac.*"—The name for the promised son had been selected by God in connection with Abraham's laughing (xvii. 17—19), to indicate the nature of his birth and existence. For, as his laughing sprang from the contrast between the idea and the reality, so, through a miracle of grace, the birth of Isaac gave effect to this contrast between the promise of God on the one hand, and the incapacity of Abraham on the other; and through this name, Isaac was designated as the fruit of omnipotent grace, working against and above the forces of nature."—*Keil.*

9.—"*And Sarah saw the son of Hagar the Egyptian. . . . mocking.*"—"The enmity which we here see on the part of Ishmael is much what we should be led to expect from chap. iii. 15. It is the enmity between the two seeds: each had its laugh, but how different are they!—the one the laugh of happiness, the laugh that is from God, the other the laugh of the flesh, the sneer and mockery that has nothing to do with happiness but with misery. It is the aversion of nature to grace, unwilling to be stript of what it thinks is right, the emnity of the flesh to that which is of the Spirit." —*C. Hargrove.*

32.—"*Thus they made a covenant at Beersheba.*"—This covenant between Abraham and Abimelech, coming as it does immediately after the expulsion of the bondwoman and her son from Abraham's house owing to the birth of Isaac, points mystically to the Gentile dispensation. The covenant too was made at, and had relation to, a well. But Hagar and her son were all but dying of thirst while close to a well, which they only saw when "God opened her eyes." So "when Israel shall turn to the Lord the vail shall be taken away."

FRIDAY, NOVEMBER 6.—GEN. XXII.

The key to understand this chapter aright is contained in the words, "We are become partakers of Christ if we hold fast the beginning of our confidence firm unto the end" (Heb. iii. 14, R.V.). The beginning of Abraham's confidence was shown in his trusting God, who "quickeneth the dead," to make good his promise, in spite of "his own body, own dead," and "the deadness of Sarah's womb." In thus relying upon God to bring life out of death he was not disappointed, as the last chapter shows; but now arises the question, will he "hold fast the beginning of this confidence steadfast to the end"? and to test this God tries him by requiring that his son, "of whom it was said, In Isaac shall thy seed be called," should be put to death, and Abraham's faith, so tested, triumphed under the trial, "accounting that God was able to raise him up even from the dead: from whence also he received him in a figure."

14.—"*Abraham called the name of that place Jehovah-jireh.*"—There is considerable difference of opinion as to the exact meaning of the saying connected with this name; but, on the whole, the most satisfactory rendering seems to be that of the LXX.: "In the mount the Lord shall be seen." The Vulgate, Syriac, and Samaritan render it, "In the mount the Lord will see or provide," which is much the same in meaning.

17.—"*As the stars of the heaven, and as the sand which is upon the sea shore.*"—The two spheres of heaven and earth, from which are taken these two illustrations of the countless seed of Abraham, seem to point to the two seeds—the spiritual or heavenly, and the carnal or earthly; both of which are "in the dispensation of the fulness of times" to be gathered under the one Head, Christ, "both things which are in heaven and which are on earth, even in Him" (Eph. i. 10).

SATURDAY, NOVEMBER 7.—GEN. XXIII.

1.—"*Sarah was a hundred and seven and twenty years old.*"—Sarah is the only woman whose age is mentioned in the Scriptures, because as the mother of the promised seed, she became the mother of all believers (1 Pet. iii. 6)."—*Keil.*

2.—"*And Sarah died.*"—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13). These words are peculiarly applicable to the death of Sarah, seeing that "Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place."

16.—"*Four hundred shekels of silver.*"—The price Abraham gave for the land of Machpelah is stated, both in Keil's and the "Speaker's Commentary," to have been about fifty guineas, which Keil says was "a very considerable amount for that time."

"The same overcoming faith, when Isaac was demanded, we trace in the very next scene, the burial of Sarah. This was the same faith, the faith of a dead and risen man: the faith which had already received Isaac, and offered Isaac, now buries Sarah. Abraham believed in resurrection, and in God as the God of resurrection. The cave of Machpelah tells us this. 'Earth to earth, ashes to ashes, dust to dust, in sure and certain hope,' was the language of Abraham's heart there. His purchase of that place, with all his care to make it his own, to have it as his possession, while beyond it he cared not for a single acre of the whole land, tells us of his faith in resurrection. The handful of sacred dust, as he knew, was to be gathered again. Death itself was eyed in like victory of faith, as had already been eyed the fire, the wood, and the beloved victim on the altar."—*J. G. B.*

SUNDAY, NOVEMBER 8.—GEN. XXIV.

1.—"*Abraham was old.*"—"He was 137 at the death of Sarah. Isaac was then thirty-seven; and when he married Rebekah he was forty (xxv. 20). Abraham, therefore, must have been in his 140th year at this time, and he lived thirty-five years after it (xxv. 7)."—*Speaker's Commentary.* "What first attracts our attention here is the twofold anxiety of Abraham that Isaac should not marry a Canaanite, and that he should not be led back to Mesopotamia, the abode of his family, by marriage with a countrywoman. Both rest upon the same foundation, Abraham's faith in the promise. Seeing the invisible as though it were already visible, he endeavours to prevent every mixture of the chosen and rejected races, from which at a future time unnatural relations would inevitably result. In the same way we may explain his prohibition to take Isaac back to Mesopotamia. He will not leave the post which God had assigned to him, and to his race. Again we recognise Abraham's faith in his words to his servant: '*The God which spake unto me, and sware unto me, saying, Unto thy seed will I give this land; He shall send his angel before thee.*' He is firmly convinced that he and his race are chosen; and to this consciousness we may attribute his unshaken faith in God's special providence in a matter so closely connected with this election."—*Hengstenberg.* The mystical teaching of this chapter has often been pointed out. Isaac, the promised seed, represents the Lord Jesus; Rebecca his bride, who is allured to leave her father's house and cross the desert under the guidance of Abraham's servant, is a type of the Church of Christ; and the servant who tells her about Isaac and guides her in safety across the desert is a type of the Holy Spirit, who takes of the things of Christ and shows them to his people.

MONDAY, NOVEMBER 9.—GEN. XXV.

1.—"*Then again Abraham took a wife.*"—"In the opening of this chapter, Abraham's second marriage is set before us, an event not without its interest to the spiritual mind, when viewed in connection with what we have been considering in the previous chapter. With the light furnished by the prophetic Scriptures of the New Testament, we understand that after the completion and taking up of the elect bride of Christ, the seed of Abraham will again come into notice. Thus, after the marriage of Isaac, the Holy Ghost takes up the history of Abraham's seed by a new marriage, together with other points in his history, and that of his seed according to the flesh."—*C. H. M.*

5.—"*And Abraham gave all that he had unto Isaac.*"—Compare with this, John iii. 35, "The Father loveth the Son, and hath given all things into his hand." Compare, also, 1 Cor. iii. 21, "all things are yours . . . . and ye are Christ's, and Christ is God's."

21.—"*And Isaac entreated the Lord for his wife, because she was barren.*"—"This barrenness lasted twenty years (ver. 26). Another instance of the delay in the fulfilment of God's promises, and of the trial of the faith of those for whom the greatest blessings are reserved."

27.—"*Jacob was a plain man.*"—R.V. in margin, "a quiet or harmless man." "The Speaker's Commentary" renders it "an upright man," and explains it to mean "a man of steady, domestic, moral habits."

34.—"*Thus Esau despised his birthright.*"—Esau is called in Heb. xii. 16, "a profane person," which Delitzsch explains, "low-minded, utterly lost to a sense of higher things," and of the birthright he says it involved "a double portion of the inheritance of his father, and, what to the mind of faith was the most precious privilege of all, the continuation of that patriarchal line in which were enshrined the promises."

TUESDAY, NOVEMBER 10.—GEN. XXVI.

"In this chapter Isaac replaces Abraham as heir upon the earth. It is a new revelation, when Isaac is himself in a strange land, like the one made to Abraham at the first; only that Isaac was already in connection with the calling of God. It was a fresh calling under different circumstances; the Lord appearing to him anew not to journey to a land, but to dwell where He should show him, and not to seek natural resources (Egypt). . . . . He fails, like Abraham, and yet more as to energy. He denies his wife as Abraham had done, and he leaves in the hand of the enemy the wells which Abraham had dug; he had failed in faith in God before Abimelech, and though God had said to him "Dwell in this land," he has to recede before the will of Abimelech, then driven from well to well, and has room only where the Philistine has room. In Beersheba he meets with God where he had pitched his tent where Abraham had set his bounds with Abimelech when Isaac was born. There the Lord appeared and blessed Isaac."—*J. N. D.*

"The chapter closes with the account of Esau's wilful marriage with two of the daughters of the land, Hittites of the cursed race (x. 15). It brought grief of mind to his parents, but it was only what was to be expected of him: a profane one and a wilful one are nearly related."—*C. Hargrove.*

WEDNESDAY, NOVEMBER 11.—GEN. XXVII.

This chapter reveals a sad picture of deceit and falsehood on the part of Rebekah and Jacob; a scheming on their part to obtain old Isaac's dying blessing, in which they succeed. But Jacob suffers afterwards for his part of the deception. Looking, however, above the human actors and their imperfections, we see Divine mysteries foreshadowed. Jacob clothed in the garments of his elder brother receives the blessing intended for that brother. Wonderful type of the believer's acceptance before God, clothed in the righteousness of Him who is not ashamed to call his people brethren. The very language of Jacob, which in his lips seems far from justifiable, becomes, when mystically viewed, profoundly significant. "How is it that thou has found it so quickly, my son? Because the Lord thy God brought it to me."

Whilst we deplore the deceit practised on old Isaac, it should not be forgotten that God was permitting evil in his wife and son to thwart what was even more evil in him—an opposition to God's purpose that "the elder should serve the younger." His purpose to bless Esau is the cause of his being deceived, but "Isaac, foiled in his purpose, at once and without hesitation confirms the blessing upon the head of Jacob—'I have blessed him, and he shall be blessed;' nor do Esau's cries for a moment change this deep conviction. He 'trembles,' indeed, for the struggle of his own with God's will moves him exceedingly, but the blessing is fixed." —*A. Jukes.*

The typical teaching conveyed by the history of Jacob and Esau is very instructive. Just as Isaac, the promised seed, typifies Christ and his Church (Gal. iv. 28), as distinguished from Ishmael, the carnal seed of Abraham or Israel after the flesh, so Jacob typifies the elect people of God (Rom. ix. 11)—those taught and led by the Spirit of God—as distinguished from Esau the type of the professing Church. Hence, in Heb. xii. 16, Esau selling his birthright for a mess of pottage is used as a warning to the Christian professor. It is interesting, moreover, to know that Edom, the land of Esau, is regarded by the Jews as typifying Rome, which, it cannot be denied, is the headquarters of the professing, as opposed to the real, Church of Christ.

THE AUSTRALIAN ABORIGINES.—There are few more interesting missions than that to the Aborigines of Australia. The reports from the Maloga Aboriginal Mission Station, Murray River, N. S. W., conducted by Mr. D. Matthews, are such as to fill the heart with thankfulness to God. The annual statement recently received tells us of the difficulties as well as the triumphs of the work. Often there is want of food, and trial of faith through shortness of money; but the true light is shining in the midst of the people, and even their trials are sanctified to them. The lives of many, and the triumphant death-beds of others, tell of the reality of the work that has been done.

[*For Forthcoming Meetings, Donation List, &c., see p.* vii.]

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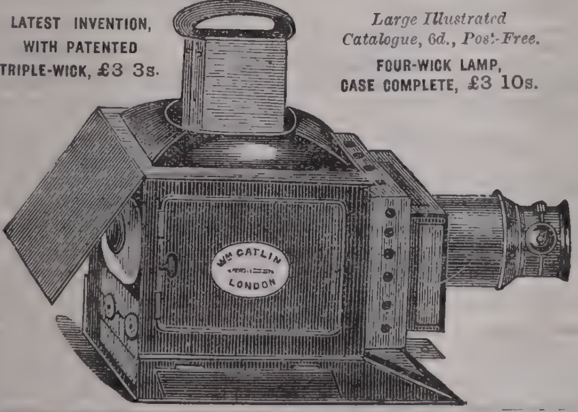

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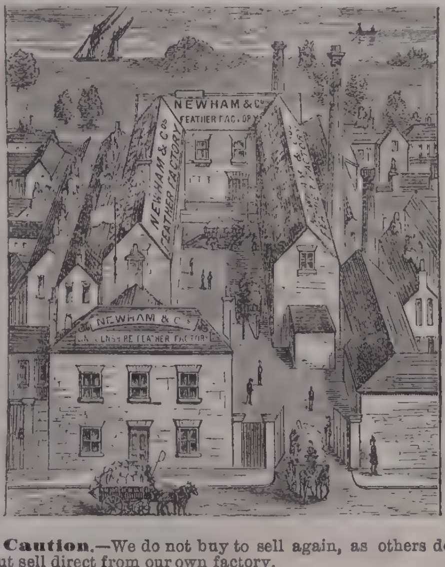

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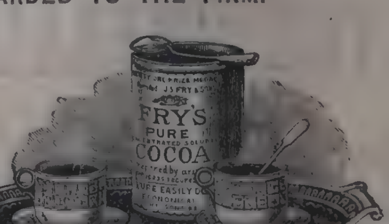

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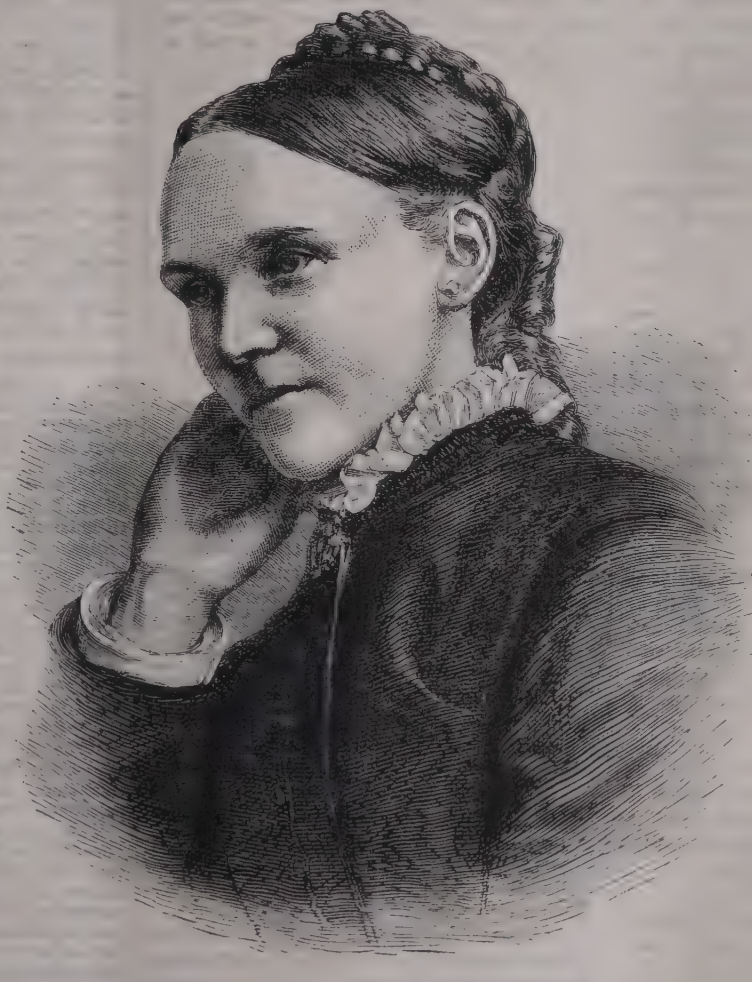
[REGISTERED AT THE G.P.O. AS A NEWSPAPER.

No. 824.] THURSDAY, NOVEMBER 12, 1885. [ONE PENNY. POST FREE, 1½d.

☞ THE EIGHT PAGES OF ADVERTISEMENTS IN THE CENTRE OF THIS NUMBER MAY BE PUT OUTSIDE TO FORM A WRAPPER.

FRANCES RIDLEY HAVERGAL.

THE name of Frances Ridley Havergal has become to thousands of Christians, in all parts of the world, a household word. She has spoken to us in her writings so personally as to be a real friend of all. Little children go to sleep on one of the "Little Pillows," and wake to the chime of a "Morning Bell." The older folk are helped, stimulated, and cheered by wise and loving words, unfolding some of the promises and commands of the King whom she loved and served, or the privilege and blessing of being wholly his, "kept for the Master's use;" whilst many voices, the wide world over, take up the echo of her songs of praise. The Memorials of her life have brought us yet nearer to her, and explained the power of her words by showing her lowly walk with God.



Born December 14, 1836, she was the youngest daughter of Rev. W. H. Havergal, then Rector of Astley, Worcestershire, afterwards of St. Nicholas, Worcester.

She was a singularly bright, clever child, early giving promise of the gifts so fully developed in later years. The little book in which she wrote her childish hymns and rhymes begins with verses written at the age of seven; from nine years old upwards she wrote long and amusingly descriptive letters in perfect rhyme and rhythm. She seems to have had deep religious impressions during childhood, both at home and at school, but could not fix any actual time as the date of conversion.

From 1851, she knew what it was consciously to trust in Jesus, and to find the sweetness of the Word of God.

All her life henceforth was filled with blessed work for the Master, in Sunday-school, Bible-classes, cottage visiting, Y.W.C.A. meetings, and many other things. More than once she was laid aside for a time through severe illness, and "under his shadow" learning more and more of the love of Him who laid her low; and made to feel the pressure of his hand, she was further trained in that wonderful sympathy with, and tenderness for others which was such a marked feature in her character. Truly she comforted others with the comfort wherewith she herself was comforted of God.

In 1870, Rev. W. H. Havergal entered into rest, and those who have read "The Memorials" or the poem "Yet Speaketh," can form some idea of how much poorer was earth henceforth to his daughter, and how much richer heaven.

She had an intense love for music, and would play from memory through Handel, and much of Beethoven and Mendelssohn. Her singing was beautifully expressive and sweet, and she loved to sing God's own words, praying that they might be his message to the listeners. In this way many opportunities were afforded of speaking of Him of whom she sang, and she had the joy of seeing fruit found to his glory.

Her sister writes: "Almost the last time we walked to church together she turned round to me and said, 'Marie, I've come to the conclusion that it will be very nice to go to heaven. The perfect harmony, the perfect praise, no jarring tunes. You don't know the intense enjoyment it is to me to sing in part music. I don't think I could hear the Hallelujah Chorus and not sing it but *there*——!'"

Miss Havergal made several tours in Switzerland, entering with intense enjoyment into the beauties of nature, recognising the touch of the Father's hand in all, and finding in them spiritual help and teaching. Abroad, as well as at home, she was constantly doing the "King's business," and was privileged to lead many—tourists, peasants, invalids—to rejoice in her Saviour. The volume "Swiss Letters" is a lasting memorial of these happy journeys.

In 1873 a little book, entitled "All for Jesus," by Rev. J. T. Wrenford, Newport, Mon., came under Miss Havergal's notice, telling of a fulness of blessing beyond anything she had yet attained. It met a felt need, and soon she herself could say, "I have the blessing," the Spirit powerfully applying this word to her soul: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

From this time her life was full of sunshine; some expression of it is found in the beautiful hymns, "Without Carefulness," and "From Glory unto Glory":—

"And now I find thy promise true,
Of perfect peace and rest;
I cannot sigh; I can but sing,
While leaning on thy breast,
And leaving everything to Thee,
Whose ways are always best."

"From glory unto glory! without a shade of care,
Because the Lord who loves us will every burden bear;

> Because we trust Him fully, and know that He will guide,
> And know that He will keep us at his belovèd side.
> Abiding in his presence, and walking in the light,
> And seeking to 'do always what is pleasing in his sight,'
> We look to Him to keep us 'all glorious within,
> Because 'the blood of Jesus Christ *is cleansing* from all sin.'"

In 1878 Miss Havergal went to live with her sister near Swansea. Here for a few months she was fully occupied in writing, helping others, and working in the neighbourhood of her new home. On May 21st, 1879, she took cold from being out in the damp on one of the Master's errands; a feverish attack ensued, then inflammation and peritonitis.

Through intense suffering and constant sickness her patient endurance and gladness in God's will witnessed to his power. Through the last hours again and again were heard the words, "Splendid, to be so near the gates of heaven!" and "So beautiful to go!" At dawn on June 3, the change came, and with the King's name on her lips—trying to sing, but just uttering HE—she passed into his presence to behold Him in his beauty.

MISS HAVERGAL'S LETTERS.

The new and interesting volume of Letters,* just published by *Nisbet & Co.*, is a beautiful and valuable addition to those already published. These letters seem to show us her very heart; they breathe throughout the fragrance of the Name which "is as ointment poured forth," and are characterised by a wonderful sympathy, a peculiar skill in giving the Master's messages, which alone would tell of her habitual waiting to hear his voice before speaking for Him. The second division, "Letters to a young Correspondent," are most helpful, and will be much appreciated by young Christians. In reading this book one cannot help feeling how letter-writing may be and should be work for Jesus, and what splendid opportunities it gives. May every reader henceforth write every letter "unto Him." It is difficult to make selections from such wealth of material, but a few are given below:—

"'He knoweth the way that I take; and when He hath tried me I shall come forth as gold.' And He has known all along by what road you would be taken. . . . Oh, there is great comfort in the mere thought of this wonderful knowledge of our God. Then add to it that He who knoweth careth too, and He who careth loveth with a love that passeth knowledge. He has, indeed, tried you, and the trial time is still present with you; but '*when*' (then it is not meant to last always—there is something beyond), 'when He hath tried me,' when all is over, and the storms are quieted, and the wounded heart is healing under his touch, then you 'shall come forth as gold,' very precious in his sight, impressed with his own refining mark, purified and prepared for his work here and his own safe treasury above when that work is done" (pp. 24, 25).

"Are you not conscious of the *detaching* power of sorrow? Ah, but it is *attaching*, too, only the attaching to things not seen" (p. 67).

"(*To a young Correspondent.*)—You tell me about your stones. What would a little child do who had to go along a rough place over hard stones? Do you not think she would call out to her mother or father and ask them to lift her over them, or at least hold their hand very tight while she stepped over them? So when you come to a great stone, you must look up to Jesus and seek his help in getting over it, and then you will find the way smoother and pleasanter. . . . . I have written in printing so that you may be able to read it quite by yourself" (p. 71).

"(*To the same.*)—You do not yet know from experience how much harder it is to do right and *keep* right when one has left school, and has no outward rules to keep, but only one's conscience and God's Word to follow. Do not fancy that school life is the hardest in this way. . . . . Look up; you are very weak, no doubt, but Christ is very strong; and is not his strength yours, if you will but draw upon it? Your love may be cold, but has his love changed?" (p. 74).

"(*To the same.*)—I can most fully enter into your somewhat complicated trials. I will hand on to you what comforted me exceedingly a night or two ago, though not a text. It is the refrain of an old slave hymn, 'Nobody knows but Jesus.' Does it not draw one very near, to feel that? Say that to yourself next time you feel troubled, and have no relief of telling it to a human ear. It *is* so sweet. Just a secret between one's own sore heart and the dear Lord's loving heart!" (p. 92).

"With the disciples who feared as they entered into the cloud, it was 'Jesus only' when the cloud was past. But don't you think that for us it is 'Jesus only,' *in* the cloud as well as after it?" (p. 128).

"I feel much for you in your sad story of trials, but may I send you Prov. iv. 11, 'I have led you in right paths'? Does not that cover all the life-sorrows, and solve all the life-mysteries? Do not look at your trials as only sent for your own sake: see Phil. i. 29. Who knows for what blessed service our Master is meetening and polishing you in your sad and lonely hours!" (p. 188).

"I do not know that I can do more than send you what cost me the greatest struggle I ever had to allow anything to be printed. ["Such a blessing."] The way in which my Master came and astonished me by giving me, even me, a blessing, which I had hardly heard of, much less understood, was more than I could have imagined" (p. 206).

"The one thing strongly on my mind to say to you is, Do not let your mind dwell at all on any attentions you may receive. If it is to come to anything, your thinking about it will not make any difference; but if it is not, then every thought you have spent on it will have to be, as it were, unthought; you will be preparing pain and disappointment for yourself just in proportion to how much you have allowed yourself to dwell on this. . . . . I want you, first thing, to go and lay the matter very simply before the Lord. Tell Him all that is in your heart, every bit of it. And then ask Him to undertake for you. Ask your King just to order everything if it is his will, and to keep you very calm till his will is clearly shown, and very willing that He should take his own way with you and with your future life. But ask the Lord, if it is not his will you should marry, to make you perfectly content, and then to *take away* all the wish out of your heart, so that you may be 'free to serve' with your whole mind undistracted by it. And then ask Him, in his great kindness, that He would interpose in some way to make this easy to you, He has such wonderful ways! . . . . I should so like you to have the happiness of human love and care for you; it would make me extremely happy if it does turn out to be a real and right step. But you are in the hands of your own dear Master, and He will do the *best* thing for you, I have no doubt of that!" (pp. 323, 324).

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* LETTERS BY THE LATE F. R. HAVERGAL. Edited by her Sister, M. V. G. H.

PROHIBITION IN AMERICA.

IT is a poor time to decry prohibition when it is working so successfully in Maine and Canada and the West and South. Maine has given it a full trial, and is so well satisfied with it that it puts the principle in its constitution by the handsome majority of nearly 50,000; and as the years pass and the law gets firmer grip of the traffic in the cities and larger towns, this majority will grow. Every day proves prohibition to be the great conservator of peace and prosperity.

Similar testimony is coming already from Iowa. When the State adopted prohibition, a year or two ago, some of the wiseacres predicted that business would decline and prosperity take wings. The saloon, they contended, helps business, and makes trade move. There would be vacant shops and houses, silent mills and deserted villages, as the result of driving out the enterprising saloons. How is it in the capital city? Let *The Iowa State Register* answer:—

"Let any man who scoffs at prohibition and its material good, go about Des Moines to-day, even this early, and locate the former sites of saloons—sites then occupied by old shanties, and rented by saloon keepers who employ no clerks and no help, and who robbed labouring men and their families daily of their earnings—and then compare the same properties, their value to the city and to society, with the large brick blocks erected on them in the last two seasons, or since the prohibitory law went into effect, and inspect the business now being carried on on the same sites, the character of the business, the amount of capital invested to carry it on, adding so largely to the taxable wealth of the city, and the value of better-paid employment, and then let him answer the question himself, which is best for the city, these brick blocks and the new stores, and the large employment given by the new stores, or the old, rotten shanties and the saloons in them that used to be?"

This material improvement is the least of the benefits Des Moines is receiving from the closing up of the saloons. More than half of the temptations to crime and immorality have been removed with the rum-shop, and nobody can tell how much domestic happiness has been increased in hundreds of families. Prohibition is coming, and it is coming to stay. Let distillers, brewers, and dealers take notice, and betake themselves to honourable employments.—*New York Independent.*

RESCUE WORK.—Mrs. Wilkes, Manor Cottage, Kerby-street, Poplar, will feel deeply grateful if some kind Christian readers of THE CHRISTIAN would send her some calico and flannel to be made into garments for the poor creatures who come in almost without clothes.

WHAT DEACON BAXTER SAID.

By ROSE TERRY COOKE.

IT was a calm, sweet sunset. I had been to church with the Deacon in the morning, and, lying in the hammock, had read *The Congregationalist*, while he and "Mis' Baxter" went to Sunday-school; for I was only a summer boarder at the farm, and, like most summer boarders, I had left my work behind me for a week of absolute rest. I thought I had done my full share when I went to hear old Parson Simpson preach that morning. Just now the Deacon, having had his supper and done his chores, sat down on the front doorstep to enjoy the utter quiet, and I lay stretched on the grass just below, thinking of an article I had been reading. Before us spread a vast amphitheatre of folding hills, with silent, darkling forests clothing every crest, their verdant foothills meeting in a narrow intervale, and their blue distances keeping well the secret of the hidden water-courses that in the stillness sent up the plash and fall of their downward leap and made the air musical.

The Deacon's benign face, wrinkled with many a year of toil and trouble, seemed touched with that solemn peace of the mountains; his kind old eyes were pathetic in their expression of patient exceptance; I thought, glancing up at him, of the Psalmist's words: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth." But my mind was filled with a sort of uncertain pleasure that yet I half doubted. I wanted the Deacon's opinion, so I interrupted his quiet.

"Deacon," said I, "did you read that letter in *The Congregationalist*, signed 'Veza'?" [The subject of the letter is implied in what follows.]

"Well, I did," said he. "Poor feller! poor feller!" he added, in a tone of the tenderest pity.

"Why!" I resumed, "I liked it so much! It's just the way I feel myself."

"Do ye? Well! well! Say, cap'en, you went to the war, didn't ye?"

"Yes, I'm glad and proud to say I did. I was all through it from the first volunteering to Lee's surrender. That's where I got the bullet in my hip that's given me a limp, and had those two fingers shot off, besides two months of typhoid in camp at Tallahassee."

"What made you go?"

"Why, Deacon! what else could a man do who loved his country?"

"Still, the' was some who stayed to home."

"That is so, I'm sorry to say."

"Well, now I'd like to ask a few questions about it all. I couldn't go myself. I was lame from a boy; put out my hip by a fall, and 'twasn't set right, so they wouldn't take me. I did what I could to home, but I always felt real *interested* in the whole thing, and, when I heared you say the other day somethin' about your old ridgiment, I thought I'd like to have a dish of talk with ye about it, and perhaps now's a good time."

I did not think how the Deacon had suddenly changed the subject from "Veza's" letter and my sympathy with it; for the war with its glorious results was the theme of all others that interested me; and all was just now freshly recalled, as I searched eagerly every day for the bulletins of my grand old General's condition, dying by inches where he lay on the heights of Mount MacGregor, spared by shot and shell to be tortured for months with deadly and terrible disease. "What shall I tell you about?" I asked.

"How came you first to think of j'inin' the army?"

"Why, I wanted to help fight the rebels, and then I hoped to help do away with slavery—that was a second thought, perhaps."

"You didn't have any doubts nor hankerings about which side you'd fight on?"

"No! I meant to be on the right side, whether we beat or were whipped. But I didn't expect to be beaten. I remember, one line of a verse I saw somewhere once kept ringing and singing in my ears,

> 'Forward, and God defend the right!'

and I meant to help defend it."

"I suppose you liked the folks in your company, too, and that made it pleasant for you?"

"No, I didn't, not all of them. There were some of the worst fellows I ever saw in our regiment; low rascals who cursed like pirates, and stole even our rations if they could get at them. I gave one fellow a good sound kicking for swearing about Grant when we got down to Shiloh. I don't believe he used his vile tongue against the General for one while again. Then there were a parcel of gamblers—drunken bullies—who were good food for powder, nothing else; a perfect disgrace to the army."

"I suppose they fit pretty well, though, don't they?"

"No, sir; the best men were the best fighters. These fellows shirked and malingered and ran when they got a chance; lots of 'em deserted while we were near home; they couldn't very well when we were in the enemy's country."

"What made 'em join the army, do you suppose?"

"Oh, some of them did it for the sound of it; they got excited; they liked the interest everybody felt then in volunteers; they had one eye on the pay and bounty, too. I think some of them expected 'twould be a good thing for them afterwards. It has proved good capital for beggars ever since. Lots of people will help an old soldier who wouldn't give one cent to a common tramp."

"I shouldn't think you'd have liked to fight alongside such folks."

"I didn't, but then my business was to fight, whether or no. I'd enlisted for the war. The General was all right; I'd got to obey orders myself, and I couldn't fall out of ranks because my right-hand man in file was half drunk, or the one on the left singing a vile song. I did blow at them a good deal, but I couldn't desert in the face of the enemy."

"P'rhaps you wouldn't have 'listed if you'd known what sort of fellers was to be in your ridgiment?"

"Why, yes, I should. I tell you I wanted to fight those confounded rebels. I didn't care who went along, if I only went myself. I was going to fight my country's battles whether the men along with me were good or bad. I didn't trouble my head about them."

"You wa'n't afraid folks would think you was one of 'em?"

"I didn't think about it any way. I'd got to march, to forage, to camp, to fight, to retreat; in short, to obey orders. I didn't stop to consider what the stay-at-homes thought about me or my comrades."

"You had a pretty hard time?"

"Yes, but that we expected after we got used to the business. It wasn't play, it *was* business."

"Ain't you a little queer?" said he, looking at me with sad, serious eyes. "You did all this, and you won't enlist under the Lord of Hosts because there's just such a lot of folks takes the name of his soldiers upon themselves as there was in the Fed'ral Army."

I sat dumb; the Deacon went on. "Can't you obey his orders, and fight under Him same as you did under Grant, because there is hypocrites and backsliders in his Church? What if you'd said, 'I'll fight on my own hook rather than beside these scalliwags and rascals; I won't enlist, but I'll take my gun and go raiding around and do my level best without wearin' a uniform or gettin' into line and under orders'? If that is the right way to fight, why don't people do it? Why don't the generals say, 'Go along, do your best; whatever's right in your own eyes, foller that'? Why, there would be no race nor people left on the face of the airth if they done so. Here's this poor 'Veza', he's too good to eat with publicans and sinners at his Master's table. Is the disciple above his Lord? Just look back and see how Jesus Christ fixed the first Christian Church, and who was in it. There was Thomas, who wouldn't believe the Lord was risen onless he could put his finger right into the nail-holes in his hands. That wasn't a great deal like faith, was it? Then there was Peter went and denied Him three times, and the Lord knew he was goin' to do it; and well He knew that Judas would betray Him into the hands of them that would crucify Him on the cross, but He sat down with them all at the table and gave to them his last commands, and shared with them the sacramental bread and wine. Why, I think He did it a-purpose, so's that we should not set ourselves up above anybody.

"I suppose it's natural that you and this 'Veza,' and a good many other folks, should feel the way you do, for I've been there myself before now. There's been times when I have knowed evil about our church members, and such evil that it seemed as though I couldn't pass the bread and wine to 'em or take it myself in their comp'ny; but somehow I fell back on the Lord—how He set there and ate the supper with them He knowed well was false, and murderous, and deceitful,—and I thought if He could do it who was I to set up that I couldn't?

"'Veza' says he knows there is better Christians in the Church than he is. Well, if that's so, why can't he train with them? And how does he know but what some of these folks he despises are sayin' in their own hearts, 'God be merciful to me a sinner!' whilst that he is thankin' God that he isn't as they are?

"I tell you, folks don't seem to understand that a man has got to *grow* in grace in the Church. It is a strait gate and a narrow way, and people will stray and stumble therein; but after all Christ says, 'Enter *in* at the strait gate,' and 'Whosoever, therefore, shall confess Me before men, him will I confess also before My Father which is in heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.' There's your orders, Cap'en." And the old man looked at me with such a grand, sweet look that I turned my own face away. I was not ready to speak.

Presently, however, words came to me. "But, Deacon Baxter, you must own that the sins and shortcomings of so-called Christians are a great stumbling-block to many."

"Yes, to them that want to stumble; but I never yet heared anybody that was really new-hearted and in dead airnest to serve the Lord, who was kept out of the Church by the poor professors in it, any more than you was kept out of the Fed'ral Army by the rascals and dead-beats you knowed was in your ridgiment when you 'listed. I am willin', and more than willin', to allow that the average Church member doesn't live as he'd ought to live, and them that do ought to stir up them that don't.

"The Lord said to Peter, 'When thou art converted, strengthen thy brethren,' as much as to say Peter wasn't converted; yet he was one of the twelve—one of the visible Church. So I b'lieve there is some in every church who ain't converted, and when they are, why, their duty is to strengthen the rest from their own experience. And there's some that are backsliders; they've died down to the roots as you may say, same as young trees will in a cold winter, or a long dry spell. But if the livin' root is in them, they'll sprout up agin an' grow. If it isn't, then they'll have to be cast into the fire for what I see. But neither for you nor for this 'Veza,' Cap'en is there any gettin' away from the Word of God. 'He that is not for Me is against Me.' And I can't add nothing to the Word of the Lord, for it is his, not mine."—*The Boston Congregationalist.*

LECTURES ON ELOCUTION.—The first of four lectures on the art of reading and speaking, arranged by the Open-air Mission, was delivered in the Exeter Hall on the 4th inst., by Rev. Alex. J. D. D'Orsey, Professor of Elocution in Kings' College. Mr. George Williams presided. There was a very good attendance, including some ladies, and as the physical side of elocution—the attitude, the voice, the breath, articulation, and pronunciation—was dwelt upon, it was manifest that the lecturer was closely and sympathetically followed by his interested audience.

THE CHRISTIAN VESSEL.

"In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, prepared unto every good work."—2 Tim. ii. 20, 21.

THE Master's house is a "great house," he needs many vessels of different materials, and for various purposes. Whatever the material of which the vessel is made, there are four requisites that it may be "unto honour:" (1) purged; (2) sanctified; (3) meet for the Master's use; (4) prepared unto every good work.

Vessels of Gold and of Silver.—We are reminded here of the vessels used in tabernacle and temple service, golden basins for the blood, golden dishes for the bread, golden flagons for the wine, golden snuffers, snuff dishes, and oil vessels, for the lamps. Then there were the silver sockets for the foundations of the tabernacle, silver fillets and hooks, silver vessels, attached to the brazen altar. To prepare these, the gold and silver needed refining that the dross might be purged away by the fire. In figure we see the refining process through which God passes his people that they may be fit for his use. "He is like a refiner's fire, and He shall sit as a refiner and purifier of silver" (Mal. iii. 2, 3). He sits and watches until the reflection of Himself is visible in the hearts and lives of those whom He is refining. Abraham was a man of mighty faith, and God put him through various trials of faith. At length he heated the furnace seven times, and tried this heart of faith by the command, "Take thy son Isaac, and offer him for a burnt offering." When Abraham had obeyed the command, had bound Isaac, and taken the knife to slay his son, the voice from heaven was heard, "Lay not thy hand upon the child." God had seen in Abraham the reflection of his purpose not to spare his only begotten Son, the true Isaac, and the trial of Abraham's faith was ended. He came forth "a vessel for the finer." If we would be honoured in special service in the sanctuary, and be found prepared unto every good work, we must cheerfully and willingly submit to the refiner, and the refiner's fire. Self must be consumed, all impurity of motive must be purged away, all the faith that God esteems so precious must be tried to its utmost power of endurance.

Vessels of Wood and of Earth.—These are the vessels for everyday and ordinary use—for the Master's constant use in his house. A wooden vessel is formed out of the rough timber, and must undergo the sharp cutting of saw, plane, and chisel. The Lord finds many knots and gnarls in the rough material, from which He fashions these vessels, and He knows how to use the sharp tools of discipline and trial. He will shape our lives according to his own design, and the pattern after which we are made will be a heavenly one.

An earthen vessel is made out of the clay under the hands of the potter. "We are the clay" (Is. lxiv. 8). Some are inclined to boast of superiority of ancestry, but after all it is only *clay*. To be made into vessels the clay must needs be soft to receive the impression of the hand of the potter. It must be free from grit and other hard substances, otherwise it will not yield to the hand. God would have us as the clay, able to take the impression, and yield to the pressure of his will. He must remove all the grit of self and pride, and the many hard substances that find their way in, otherwise "the vessel will be marred in the hands of the potter" (Jer. xviii. 5). Adam came forth from under the hand of God with all the splendid impress on him of his Maker, but how soon that mark was defaced by the hand of the enemy who marked him with sin.

The wheel was a horizontal disk on which the clay was placed, and made to rotate rapidly. Day by day, the wheel of our life spins round, and God would fashion us by our daily circumstances and surroundings. When the wheel stops how will He finds us? Finished or unfinished? Unto honour or dishonour? Complete or marred? Has He not frequently *almost* stopped the wheel, and, finding the vessel marred, has "made it again another vessel, as it hath pleased Him"? Many can thank God for the change in their lives, produced through sickness sanctified to their souls.

The hand that should be on us is a pierced hand—the hand of Jesus—otherwise it must be the hand of the evil one. What impressions can be traced? A seared conscience, a scarred visage, an unfeeling heart, are the well-known marks of the dark hand of the prince of evil. A submissive will, a chastened mind, an unselfish heart, a tender sympathy, are the marks of the pierced hand. Wherever that hand is laid there must be left the marks of the cross.

And yet, almighty power and almighty love are combined in the utmost tenderness of touch, and for effectual working. All the famous porcelain works have their private marks burned into the vessels they produce, so that they can be easily identified at any time. So the Great Potter has placed his private mark on all who are his handiwork, and the mark has been burned in by the fire of his love, thus becoming indelible, and easy of identification.

The vessel made and marked, and prepared in the furnace, is now fit for use, and is to be in *constant* use, by being filled with treasure. A glance at some of the earthen vessels mentioned in the Bible and their uses may serve to illustrate this matter. Rebekah's pitcher (Gen. xxiv.) was full of the treasure of cold water, for a weary traveller and his thirsty camels; and, though she knew it not, that water was an answer to a special prayer. The bason held in the hand of the father of the family on the Passover night contained the treasure of the blood that would secure life and salvation. The cruse of oil, all that was left to the poor widow, was an earthen vessel full of treasure, for from it she filled a houseful of borrowed vessels. The pitcher in Gideon's hand contained another earthen vessel within—a lamp to shine in the darkness, and startle the sleeping enemy. The bason of water in the hands of the blessed Master on the evening of his betrayal was an earthen vessel full of treasure. So the vessel may contain water of life, blood of atonement, oil of the Holy Spirit, light to shine, or water for cleansing, and the Master would have us all ready to be used in conveying these various treasures of grace for Him, as He shall appoint.

Look for a moment into yonder house. It is breakfast-time, and the little white earthenware mug stands full of milk on the table for little Mary. Afterwards it is washed and put away ready for use, and in the course of the morning her little brother asks for a drink of water. Mary fills her mug and gives it to him. Again the vessel is put aside ready for use. A friend calls and leaves a nosegay of flowers. Down runs the child to fill her mug with water to revive the flowers, and the house is filled with their perfume. At the door later on a poor creature falls fainting and exhausted, and the mug, ready again, is quickly brought containing some wine or other restorative, that is poured down the sufferer's throat; and yet again, in the evening, a lamp upstairs is burning dim for lack of oil, then Mary will carry a fresh supply in her mug. It is only an earthen vessel, but it is prepared for every good work by being kept clean. What shall we be? Only vessels, to do *one* thing, only a Sunday-school teacher, only a tract distributor, only a Church member. Let us ask the Master to use us in every way He chooses. Let us be for Him the bason wherewith He may wash some soiled ones, or a vessel wherewith He may give of the milk of the Word to his babes, or the bearer of the message of atoning blood, or all these, as He may have need. Let us purge ourselves from all filthiness of flesh and spirit; be sanctified by the truth, and reserved absolutely for *his* use, and *for no other.*

If not a "vessel of mercy," then a "vessel of wrath." If not full of treasure, then full of vinegar. If not in his hand for his use in his household, then to be dashed in pieces, and to be but a potsherd cast away amongst the rubbish.

G. Soltau.

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THE DESTRUCTION OF HELL GATE.

"Hell Gate" was the name given to some dangerous reefs and rocks in the channel to New York harbour. Excavations many acres in extent, and galleries many miles in length, were made, and the whole mass blown up.

WAS it a vision, a dream of the night?
Nay, a reality, mighty and true!
Lo, in the distance, Heaven's harbour in sight!
But the black rocks—could my bark venture through?

Darkly they rose, reefs of terror and sin,
Dangers and judgments—oh! how could I pass?
Reach the calm waters of mercy within?
How could I enter those hell-gates of brass?

Strangely the vision was changed, and I saw
Still, tranquil wavelets of beauty and love;
While the bright sun seemed divinely to draw
O'er the hushed sea, where soft winds made me move.

Where were the reefs and the flood rocks of death?
Where was the hell-gate so near to my rest?
"Angels," I cried with a full thankful breath,
"Tell me this mystery, wondrous and blest."

Near to my side stood a messenger fair:
"Brother," he said, "'tis thy Saviour's great deed:
Sapping the rocks of eternal despair,
Long years He laboured in hardships and need."

"Dark was the region, and deep were His woes:
Hidden, unseen, was the toil of His life;
Mining a blackness that He only knows;
Waves rolling over Him—waters of strife.

"Then came the moment of triumph and joy.
'Finished!' He cried, and the rending earth quailed,
Shattering all He had worked to destroy:
Perfect the deed—not a tittle had failed.

"Brother, behold Him! the Mighty, the Wise,
Taking away the vast sin of the race!
Now, not a reef, not a barrier, lies
Across the deep track to the Haven of Grace."

Thanks, mighty Worker, alone in thy work!
Thanks for removing the danger, the death.
Open the sea-way! no terrors now lurk
Near the fair capital bright to our faith.

Was it a vision, a dream of the night?
Nay, it was blessedly, perfectly true.
Lo, in the distance Heaven's harbour in sight—
Safely God's Spirit now pilots me through.

William Luff.

A PERSONAL WORD will often change a vote in politics, and few citizens hesitate to do this much for party. A personal word will often induce the sinful to forsake his sins and be saved. Why is it that there are so few of the followers of Christ to work in this way for the Master?—*New York Independent.*

EARTH-TIED.

"Lay not up for yourselves treasures upon earth."
Matt. vi. 19.

BY the very position of a man's face, it is clear that earthly scenes are not the only ones meant for his eyes. His face is placed so that he is able, just at will, to look either earthward or heavenward. He who sees nothing but earth all around him loses one-half of the good scenery that is meant for him.

Man should not become earth-tied. God's word bristles with pointers pointing away from earth. Even on earth itself God has placed countless little pointers—all pointing away from it. Under man's very feet, the grass of the fields points myriads of little blades towards the sky. The flowers of earth open their petals towards the sun, and cast their fragrance heavenward. The forests of earth wave innumerable branches towards heaven. The little hills lift their heads towards the sky, and the mountains pierce the very clouds—all pointing away from earth.

A child of God laying up for himself "treasures upon earth" is a great contradiction; but, alas, it is not an unknown thing. You can know yourself readily if you are an earth-tied child of God. These are among the symptoms:—

A Neglected Bible. The old Book has lost some of its usual charm. There is but little about mere earthly treasures in that Book, and for that reason it does not interest you so much as the novel, or the daily newspaper that gives news of elections, markets, stocks, shares, securities, and dividends; news of fashions, dress-fabrics, balls, parties, marriages; news of dark deeds—the offspring of drink and passion.

Another symptom is *Lack of Interest in God's Service.* You have no real pleasure in communing with God, and seeking out ways, and ideas, and words, by means of which you can, with God's help, interest others in the matter of salvation. You feel hard and cold. You shrink from speaking to any one about his spiritual welfare. You think it is out of place. But you can talk to any one about current events, which are comparatively of no moment to either of you.

A Habitual Neglect of the Prayer Meeting. You are there on some great or special occasion, perhaps, but from the regular social prayer meeting you are almost invariably absent. When you happen to come, you feel uneasy lest you should be asked to pray. If called upon you feel you had rather be let alone. It is an irksome task. A brother Christian puts his hand kindly on your arm, and says as you leave, "I am glad to see you here; we shall be glad to see you again amongst us." You have the ready excuse: "Can't leave business." Whenever I hear that, or a similar phrase, used, I know that I am in the neighbourhood of a soul that is sticking fast in this earth's mud.

True, you put your shilling, your half-crown, your guinea, perhaps your five or fifty pound note on the plate, or on the subscription list. You feel in your heart that you have done a good thing, and so you have, for it is the very dust that clogs the healthy action of your heart. Clear more of it out.

Child of God, be not deceived. The best of earthly treasure is only for a season. You know this well, but you have never realised it. Let earth pour its treasures into your house, and bless the Lord for it; but let it not pour any into your heart. Your soul can cling to earthly treasures only for a few years at most, "and what good is there to the owners thereof, saving the beholding of them with their eyes?"—Ec. v. 11.

Bath. John Saunders.

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DR. PENTECOST ON ELECTION.

NO subject has in past days been discussed by the Church of Christ with more earnestness and intensity of feeling, indeed with more heat of temper, acrimony, and bitterness, than that of Election. This generation has, however, to a great extent, allowed the controversy to cease. So far as this is consequent upon enlarged conceptions of the love and righteousness of God, and of the freeness of the Gospel, it is matter for rejoicing; but so far as it arises from the more superficial character of the age, and a declining habit of searching the Scriptures, it is not a good sign of the times.

Dr. Pentecost, however, has raised the question, and a little attention to it, conducted in a brotherly and courteous spirit, will do good and not harm.

Mr. Gosse has called attention to the fact that in other passages, and, as he has shown, specially in the words of the Lord Jesus, election is affirmed; and the reverent spirit which Mr. Gosse desiderates is essential in those who seek to understand it. But in the Epistle to the Romans the doctrine is more systematically and formally argued out than elsewhere, and a sound exegesis of chapters viii.—xi. would explain the doctrine wherever it occurs; and the doctrine permeates all Scripture.

We have received several communications, chiefly on the affirmative side. One friend, who doubtless thinks he is speaking moderately, and holding fast the form of sound words, thus expresses his view:—

> I deem it unnecessary to prove the doctrine of original sin, as I presume all who are readers of your paper are quite convinced of its truth, but I mention it, as it is of the utmost importance in dealing with the subject. What is the extent of this sin, and what its punishment? See Rom. v. 12, from which text you will see that Adam's sin brought sin into the world, and, as the consequence of that sin, the sentence of death is passed upon every one born into the world; so that if it were possible for a man to live a hundred years without having a single evil thought, he would be guilty of the sin of Adam, and sentenced to eternal damnation for that sin; such we believe is the state of man on entering into the world—born in sin.

We can only say that if Scriptures can be produced affirming this view, we accept the teaching, because we believe that all Scripture is given by inspiration of God. But unless such Scripture exists, and it does not, we are bound to regard such a conception as inconsistent with the revealed Word of God. And here let us remark that the bitterness of controversy is likely to ensue when we cite suppositious and confessedly impossible cases, and apply a process of *à priori* argument to the revelation of God, adding to the words which He has spoken our own conclusions, and treating them as if they were part of his revelation. Our friend signs himself "One who believes in Rev. xxii. 17." We beg his prayerful attention to the two following verses, 18, 19.

We are blamed by some of our best friends for publishing Dr. Pentecost's papers. They had already been printed in America, and had, at least in outline, been delivered in this country. Our readers had, therefore, an interest in reading his statement of doctrine. We are conscious that Dr. Pentecost's papers are too controversially expressed. This we regret. Had we foreseen how much feeling they would have evoked we should not have reproduced certain passages. But we do not think that this generation should be debarred from an inquiry, which our readers, we are firmly assured, are able to conduct in a calm, courteous, and Christian spirit. We want to know the truth; and the time is come when every subject, in theology, as well as in morals and in politics, will be inquired into with the advantage of the accumulated wisdom and experience of the past.

The main idea of Dr. Pentecost appears to be that Election has not to do with individual persons, but with the plan according to which men are saved.

We confess that this does not appear to us a satisfactory exposition. Again and again, in the New Testament, persons are spoken of as being chosen. One great difficulty of the doctrine of Election has been imported into it by the false view which some theologians have entertained of God's sovereignty. They have represented God's decrees as arbitrary edicts of his own will for which there was no foundation *beyond* his will: whereas God's will is based upon his holiness and righteousness, and all the other attributes composing his character, which is love; just as the seven colours form the white and colourless light.

Theologians have dealt with Election, or Predestination, as though that were the ultimate element, whereas beyond predestination is foreknowledge: "Whom He did foreknow, He also did predestinate." Certainly this is a mystery of God; but we need not add to its mysteriousness by treating a part as if it were the whole. It is unfair towards God and man to profess to explain predestination apart from foreknowledge. There is no difficulty about foreknowledge, and foreknowledge relieves predestination of the difficulty which has attached to it when it has been treated as if it were an arbitrary act of God, in choosing one and rejecting another of two persons or two classes of persons, who were equally eligible or equally ineligible, apart from such election.

That is a misrepresentation of the facts. "Whom He did foreknow, He also did predestinate." Why did He predestinate? Because He foreknew. What did He foreknow? He foreknew the individual and his character. He foreknew Abel as one who would repent, and believe, and worship, whereas Cain, who was of that wicked one, would not; and He predestinated Abel.

He foreknew Abram as the fittest slip of the vine of the earth, to be taken out of the forest of humanity, and planted in a very fruitful hill, in order to test the whole vine; and He predestinated Abram. He foreknew the Son of his love as the only possible Saviour of mankind, and He became his elect Servant in whom his soul delighted. He foreknew all who, like Abel and Abram, would yield their will in obedience to his will, and He chose them in Christ before the foundation of the world.

We do not pretend that this covers the whole ground, but we ask that attention be paid to the revealed beginning of the subject, and we contribute this reference to foreknowledge as an element not to be overlooked. There is a mystery of God; but predestination based upon foreknowledge is not outside the range of the intelligible portion of that mystery.

THE DUKE OF WESTMINSTER has consented to become President of the Hospital for Women, Soho-square, in place of the late Earl of Shaftesbury.

THE STEAD PROSECUTION.

FOR some months the world has been astonished, if not edified, by the spectacle of the foremost country "in the foremost files of time" laboriously straining out a gnat and swallowing wild beasts. The Government of this enlightened nation has prosecuted, with an energy worthy of a better cause, a number of persons who have wrought a comparatively infinitesimal wrong with a good intent and with a beneficent result, while they have taken no action against a woman who, during more than a dozen years, has carried on the infamous traffic in flesh and blood which it was the design of those who have been prosecuted to suppress. Nay, more: the Government not only left it to a Society to prosecute Mrs. Jeffries, but wantonly refused, after a verdict had been obtained, to give the Society, as is usual in such cases, even a portion of the fine towards the expenses of the prosecution. And while Mrs. Jeffries is still engaged, unmolested and with impunity, in pursuing her atrocious and criminal business, against William Stead, Rebecca Jarrett, Bramwell Booth, and Thomas Jacques, all the ingenuity of the Detective Police and all the weight of a Government prosecution, conducted by the Attorney-General, a chief legal member of the Government, has been brought to bear.

And this last fact leads to the observation that the Government as a whole, and the Attorney-General in particular, as the law adviser of the Crown, have been also on their trial. Having undertaken this prosecution (at whose dictation will be an interesting question at a later stage), it has been a necessity for the Government to justify its action in having done so. But, as in a well-known ancient examination the judge and not the prisoner trembled, so has it been in this case. During the three hours in which the Court was waiting for the verdict, it was remarked to Mrs. Josephine Butler that never had there been seen such a cheerful company of prisoners and their friends. She replied, "The reason is because we have a good conscience."

And not only have the Government and the Attorney-General been on their trial, but also a large portion of the Press. No wonder, therefore, that with a unanimity and harmony that would be beautiful if the cause were just, the daily papers have laid down their arms for a moment, and shaken hands over the issue of this case.

We find no fault with the verdict. The twelve honest men in the jury-box (and we believe no case could be more fairly and anxiously considered) gave a verdict according to the evidence, and while we write the country waits to see what the Judge will do with the convicted persons.

We do not defend or apologise for the line of action taken by Mr. Stead. From our point of view the detective system which he pursued is morally wrong, and, therefore, essentially and entirely wrong. But no one has a right to denounce his method who does not denounce our whole detective system. What Mr. Stead did to collect information, by visiting bad places, and deceiving the people with false representations, is exactly what every man of the detective force is engaged and paid to do. But while we do not justify Mr. Stead in this, we can with all fairness say much in excuse of a man set on fire by the recital of inhuman atrocities, and shut up to a few weeks wherein to carry the Criminal Law Amendment Act, under which, since it has become law, more than two hundred men have been convicted and punished, few of whom would otherwise have been interfered with for their infamies.

With singular audacity, or ignorance, or untruthfulness, *The Times* declares that "Mr. Stead and Jarrett have been convicted, and their conviction is in effect an acquittal of the English people of a foul slander which has gone abroad." In the first place, the English people were not charged with the foul atrocities which have been exposed; one of the grandest popular demonstrations ever made proved at once that the people believed the charge concerning those against whom it was made, and that the English people, as such, were not guilty of it. If the statements were not true, why was the Criminal Law Amendment Act passed? Were both Houses of Parliament and the English people who urged them on, hoodwinked and befooled by a "fanatical editor," as *The Standard* calls Mr. Stead, and an "abandoned woman," as the Attorney-General and Judge Lopes describes Rebecca Jarrett? If the charges are untrue, is Mr. Howard Vincent an inventor of lies? for the "Secret Commission" asserted nothing worse than he had stated. Is the Blue Book containing the report of the Lords' Committee a fabrication? for nothing has been charged which is not abundantly substantiated there. If the statements are false, is the whole world mad? for from every Continental nation, from America, and from the Antipodes, have come the ashamed confession that the crimes asserted here are perpetrated there.

The address of the Attorney-General, and the summing-up of the Judge, have shown more than a tendency to ease off the pressure of the charge against Mr. Stead, and to make Rebecca Jarrett the sin-bearing scapegoat. Jarrett was forced into the matter by Mr. Stead, and no one would lament it more than he if the evident drift of the Judge's summing-up should be carried out in the sentence.

The Attorney-General is said to be a Christian, and to have taken an active part in the last West-end mission. We can only say the way in which, in spite of her pathetic protest against inquiry into her past life, which had nothing to do with this case, he wantonly, needlessly, raked it up, appears to us the reverse of Christian. And the way in which the Judge dwelt upon the contradictions in her evidence, and passed over those in the evidence of Mrs. Armstrong and Mrs. Broughton, appears to us a very lame example of judicial fairness.

We are authorised to say that Mrs. Butler is preparing a narrative of which Rebecca Jarrett will be the chief subject, and the public will see the other side of the picture drawn by the prosecution and the Judge.

FOREIGN SEAMEN IN MARSEILLES.—The Local Committee of Management of the Strangers' Rest here appeal for the aid of Christian friends in meeting a deficiency of over £150 caused by the visitation of cholera for two succeeding summers. The importance of such a work in a port like Marseilles, and the undoubted blessing graciously vouchsafed to it by God hitherto are sufficient reasons for maintaining so useful an effort on behalf of seamen of all nationalities. It is earnestly hoped the above sum will be promptly subscribed, and thus remove the burden from Mr. C. E. Faithfull, who commenced the work, and, though living at Nice, still continues to direct it. Mr. Faithfull's address is, Villa & Avenue, Carabacel, Nice.

SPAIN.—Mr. Wm. Jelly, Calle Colon B., Valencia, writes us of the great wealth of the country everywhere, and of the gross waste, filth, and ignorance of the people. The bull ring, which holds 18,000 to 20,000 people, is packed every Sunday; theatres and cafés all filled, and most luxurious and pompous processions, all out of the people's pocket; while wine and tobacco do their work from six years old and upwards. The very rich harvest of corn, wine, oil, fruits, and vegetables of all kinds have been in greatest abundance, and there is no crying for bread in this land, nor has been since the heavy snows and floods of last year.

THE McALL MISSION IN FRANCE.

DEAR SIR,—It will interest readers of THE CHRISTIAN, and will, we trust, call forth their prayerful sympathy, to know that Lord Radstock and Colonel Paschhoff have arranged to hold a series of special meetings, from the 13th to 22nd, inclusive, of this month, in our hall, 404, Rue S. Honoré. Lord Radstock is now in Trouville, where M. Réveillaud joins him for two days' service, on the 8th and 9th inst.

The work here has gone on with much success during the summer and autumn. The large and attentive audiences have greatly encouraged the workers, and we hope for a good time of ingathering this winter. Those who have known the Paris work in years gone by will be glad to learn that we are beginning work again, in January, in the Rue Royale. A spacious hall has been put up in No. 23, and Mr. McAll has taken it for our nightly meetings, while M. Armand Delille reopens his afternoon meetings as in the old days, and the English Congregational Church will again meet on Sunday mornings and evenings. Thus we shall have seized both extremities of the great boulevards. With our large hall, 9, Boulevard Bonne Nouvelle—open and well filled night by night, and 23, Rue Royale also occupied, may we not hope for great things to be accomplished by the good hand of our God upon us?

We have now one hundred halls open in France in connection with the Mission, thirty-five being in Paris and the environs.

From Marseilles, Lyons, S. Etienne, Toulouse, Le Rochelle, Rochefort, Bordeaux, Nimes, Cannes, Algiers, &c., good tidings reach us week by week. We desire the prayers of all interested in the evangelisation of this great country, that the winter may be one of special blessing and power.

Yours faithfully, W. SOLTAU.

32, *Rue Pierre-Guérins, Auteuil, Paris, Nov.* 6.

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YOUNG WOMEN'S BUSINESS AGENCY.

THE Y.W.C.A., in consequence of the proved usefulness and general appreciation of the work of its employment agency department, has recently opened a branch agency for the special benefit of those engaged in business. The advantages of this agency to employées are that, in addition to the services of the registrar, applicants out of employment may use the office as a resting-place during the day, or, by paying one penny, have a comfortable reading-room, well supplied with books and newspapers, while, in the restaurant below, they may obtain hot dinners and teas at most moderate prices. To employers it offers the means of saving time and of securing a good class of workers. The office is open daily, 10 a.m. to 4 p.m.; Saturdays, 2 p.m. to 6 p.m.

All applications to be addressed to Miss Hall, 101, Mortimer-street, Regent-street, W., from whom urther particulars may be obtained.

WORKING LADS' INSTITUTE, WHITECHAPEL.—The contributions received in connection with the opening ceremony amount to about £1000, out of £3000 required before the swimming-baths and lecture-hall can be commenced. As these buildings are urgently required, one friend has offered £100, if nineteen others will contribute a similar sum before the end of November. This would enable the committee to commence the buildings forthwith.

"JESUS WILL SEND US SOMETHING."—A missionary in Brooklyn, related at the Fulton-street prayer-meeting the following incident that occurred very recently in his city: In a house where there was even less one morning than the handful of meal and the little oil in a cruse of Zarephath's widow, a little girl went to work to set the breakfast table. "It's no use putting the plates on the table," said her mother, "for we have not a mouthful in the house to eat." "But Jesus will send us something," said the little girl, "for I have just been praying to Him for it." And already help was at the door. A friend had been impressed thus early in the day—before breakfast-time—to send a silver dollar, and the individual who conveyed the help had reason to know, from something unintentionally overheard, that the help was thus timely and acceptable.

ELISHA AT DOTHAN.

We will give the explanations we have received in what appears to us an advancing order, from darkness to light. The least intelligent in our view is that given in "The Speaker's Commentary," and endorsed in "The Biblical Museum":—

Untruth has been held by all moralists to be justifiable towards a public enemy. Where we have a right to kill, much more have we a right to deceive by stratagem.

This is bad in morals and religion, and unsound and unsatisfactory in exposition. It approves of doing evil that good may come. In this view Elisha not only deceived by stratagem, but told a downright lie.

Where is the "difficulty"? Surely no one supposes that Elisha did what he considered to be wrong. Even if he had done so, he would only have shown that Bible saints were not perfect in holiness. We read that Abraham blamefully deceived Pharaoh. Why should we not frankly admit that Elisha's conception of what was right may have been an imperfect one? Supposing in this particular case we can explain away the apparent deception, we cannot explain away David's approval of the deception practised on Absalom by Hushai. We need some wide principle to cover these moral "difficulties" of the Old Testament generally, and then, if single "difficulties" can be solved apart from the principle, well and good. It is thus that we treat miracles. We grant the occurrence of the miraculous, yet on evidence would accept a non-miraculous interpretation of any single supposed miracle, as, for instance, the staying of the sun by Joshua.

The principle to go upon is laid down by the Apostle in the words, "*the times of ignorance.*" Just as young children cannot judge of what is right and wrong so well as older people can, so in pre-Christian times, as now in heathen lands, even the best men had but very imperfect moral enlightenment. We need feel no "difficulty" in admitting this, for, as the late Frederic Myers pointed out in his "Catholic Thoughts on the Bible and Theology," "our safety does not lie in the present perfection of our knowledge of the will of God, but in our sincerity in obeying the light we have, and in seeking for more." In matters of conduct our standard is not Elisha, but Christ, "the image of the invisible God."

Falmouth. Edward Worsdell.

Dear Sir,—Allow me to send you an explanation of the apparent falsehood of Elisha alluded to by Mr. R. Burn. I was led to consider the subject, as the newly started Bible-class at the Y.M.C.A. here on Sunday is using at present the International Lessons.

The whole point turns on the question as to what Elisha meant when he said, "This is not the way, neither is this the city." What way? What city? The Syrians knew for certain that they were at Dothan, because they were already there, and had compassed the city round about (ver. 14). Elisha could not have hoped to deceive them on that point. What follows makes it plain what he meant: "Follow me, and I will bring you to the man whom ye seek."

The Syrians did not care about Dothan itself; their object was to find Elisha. So when God had "opened" the eyes of the servant, and "shut" the eyes of the Syrians, Elisha goes outside the city to them, and says as it were: This is not the way (to find Elisha), and this is not the city (where you will find him, because he had left it, and was going to Samaria). Come with me, and I will bring you to him.

If he had told them that Dothan was the city where he was to be found, that would have been a lie; but when he took them to Samaria, and the Lord opened their eyes, then they found that he had led them by the right way, and they were in the right city, and the man whom they sought was truly found by them, according to Elisha's promise.—Yours in the Lord, W. P. Partridge.

Beckenham.

Alex. Robertson, Oban, writes to much the same effect, which is also in accordance with Scott's "Commentary."

Dear Sir,—I questioned the boys of my class as to their opinion of the prophet's conduct on this occasion, and, whilst some thought that he had done right, several held that a deceit for any purpose must be wrong in God's sight. I unhesitatingly gave my support to the latter view, reminded them how faithfully the Scriptures record the failings of God's saints, and impressed upon them the necessity of taking as their example the Lord Jesus, and Him alone. Are not these the lessons which we are intended to gather from this very interesting passage?—Very faithfully yours,

G. Herbert Carpenter.

7, *Bushey Hill-road, Camberwell, S.E.*

Dear Sir,—In reference to my letter in a recent issue, the solution of the apparent difficulties respecting Elisha's statement to the Syrians (2 Kings vi. 19) is, that, although God revealed to Elisha all the King of Syria's plans against the King of Israel, we are not told that God revealed to Elisha that the Syrian king's attack was now directed against himself. When the prophet saw the Syrian host he concluded that they were still seeking the King of Israel. He used the power of prayer for his own immediate protection, and then informed his stricken foes that they had come wrong, but he would guide them to the man whom they sought; and he led them to Samaria, where they received back their sight, and found themselves in the power of the King (ver. 21).—Yours truly,

186, *Aldersgate-street, E.C.* Robert Burn.

Dear Sir,—The inquiry of Mr. Burn respecting Elisha's conduct admits of a definite explanation. The desire of the King of Syria was to capture the King of Israel; having for this object previously sent out detachments of his army. These efforts had been defeated by the warnings given by Elisha. On this being known in Syria, the king sends to arrest the prophet, so to prevent any further warning being given; Elisha, well instructed in the design, offers to conduct them to the man whom they sought; and this he does. But his calmness and confidence in his God are truly admirable. In nowise disturbed about his own safety, he leads these soldiers a long march from Dothan to Samaria; during which, had any one of them recovered his sight, surely his life would have been taken on the outburst of their indignation.

The mercy of God towards the Gentile was signally displayed both in forbearing to destroy these enemies of his people, and in their subsequent refreshment and release without injury; carrying back with them undeniable evidence of the futility of all efforts against the God of Israel, and also of his generosity towards themselves.

Waveridge Lawn, Malvern. Robert Nelson.

It will be seen that the two last replies regard the man sought not to be Elisha but the King of Israel. The prophet was only the means to an end. He was only wanted because he enabled the king to escape the ambuscades of the King of Syria. We prefer Mr. Nelson's reply because he attributes neither deception, nor ignorance, nor dimness of perception, to the prophet. Elisha was acting as a servant of God, in full and intelligent communion, and with a conscience void of offence toward God and man.

Mr. Burn notes the reading of "And" instead of "But he led them to Samaria." The A.V. takes for granted that Elisha did not, the R.V. shows that he did, fulfil his promise.

It is quite true that David and other saints in the Old and New Testament failed and sinned when they were not walking in the light; but here Elisha is fully in the Spirit, and his special ministry is to show to the King of Syria, through his army, the power and wisdom and grace of the God of Israel.

CABMEN IN FINSBURY PARK.—Our Cabmen, writes Mr. Orchard, of the Finsbury Y.M.C.A., are now receiving our earnest attention. Anyone passing the cab-stand at the bottom of Stroud Green-road, Finsbury Park, must be struck with the fact that many hours of the day are spent by these men without the slightest possible shelter, in one of the coldest spots in the north of London. No wonder that the public-house is resorted to, where warmth and light are to be had for nothing. Our President has promised £10 10s. towards the expense of erecting a cab shelter, and we shall be grateful to know that our efforts are supported, so that ere the winter fairly sets in we may have the privilege of knowing something has been done for the comfort of these men. The estimated cost for a suitable shelter is from £100 to £150.

POPERY IN SARDINIA.

Dear Sir,—How different is the way of salvation, as set forth in the Scriptures, to that imposed upon the people by Romish teaching, and yet how strange it is to see so many even in England with their faces Romewards! A Sassari Correspondent writes to a Continental paper the following lines in regard to "Redemption for Money":—

"In this town (Sassari) the authorities tolerate strange things. It is surprising how people invent redemptions for money nowadays," and the writer goes on and says, "Now we hear that a widow makes the sister of her confessor the sole heiress of her property. Another widow leaves all her substance to the parish church, constituting as executor the priest, who sells the property and pockets the money. Again, we hear that a widow is not allowed by the priest to die in peace until she promises a sum of money for the performances of masses. Just now, a priest, having got the loan of money, does not return it, and, at the death of his creditor, declares the debt condoned. . . . . The dying man is threatened with the eternal flames of hell, he is frightened, he is tormented. . . . . and at last he gives way and pays. Could the magistrates not occupy themselves a little with these matters? If they cannot, might not the legislators study to form some remedial law?"

Seeing sacred things abused to such a degree, I am glad to find that many of the young in this land abandon Popery. Last year five students left a seminary near Sassari, with a strong determination not to return. When the Bishop asked them, "Why do you thus leave religion, and make it appear contemptible to the people?" their answer was, "We do not leave religion, but cleave to it more firmly than ever; it is you, by your unworthy conduct, your tyranny and avarice, that make the country irreligious. You give black for white and white for black." J. E. Thomas.

Sassari, Oct. 26.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

A very interesting meeting of the workers and friends of this Mission was held at the Seamen's Chapel, London Docks, on Tuesday, Nov. 3, under the presidency of Captain W. Dalrymple. Rev. G. J. Hill gave an encouraging account of the work of the Society's sea-coast stations, and several missionaries and workers gave brief statements of the various branches of the London work. Over one hundred meetings had been held, and about five hundred visits had been made to ships, boarding-houses, &c., every week during the past quarter.

The workers were addressed by Mr. William Green, of Highgate, who, after giving a cheering account of his summer's work among the children at Saltburn-on-Sea, proceeded to speak in a most helpful way of Gideon as a model for workers. Messrs. Wade, Young, and Blow (of the "Welcome Home") took part in the conference, and before the meeting closed several sailors bore personal testimony to benefit received from the Society's labours. Through enlargement of the work, together with losses occasioned through the decease of many generous supporters, this Mission is now in debt, and in much need of help.

GENESIS AND GEOLOGY.—On Friday week, Dr. Samuel Kinns, author of "Moses and Geology," delivered a lecture, in the Saloon, upon "The Remarkable Scientific Accuracy of the First Chapter of Genesis," illustrated with numerous diagrams and geological specimens. The Lord Mayor presided, and a large number of friends were present. Dr. Kinns' lecture was listened to with the greatest interest by the large audience. The Lord Chancellor, on the conclusion of the lecture, said it was a matter of congratulation that such a man as Dr. Kinns should be able to show that the Bible and the words of science had in them the same inspiration. It was a most interesting fact that the more such studies were pursued the more the words of the Bible were brought into harmony with the facts acquired by scientific research.

For the Young.

A BRIGHT SUNSET.

DID you ever watch the sun set? It is a lovely sight to see the King of Day going to rest in all the beauty of purple and golden clouds, making the western sky like a gate into heaven. I sat, on a lovely Sabbath evening, on the Mount of Olives, "over against Jerusalem." I watched the sun sink behind the "beloved city." It got lower and lower, until the domes and minarets seemed to lie against a back-ground of burning gold. I never saw the city looking so lovely as then.

It seems to me that the close of some lives is just such a sunset—more lovely in the end even than in the beginning, and we can only feel delight in looking at them. Such a sunset took place lately in Dunos Platery, Switzerland. You may remember seeing a notice of it in this paper. A beautiful life "set" there, to rise in the land where suns go no more down. A true friend of the children's, Miss Annie K. Fraser, went to see Jesus from among the hills of earth, and to walk with Him upon the hill of God.

All her life was a shining one. She felt that Jesus had told her to shine, and she obeyed; and every one saw the light. God's own people rejoiced to see it. Many of us feel sad to think we will see it here no more.

When only five years old, Miss Frazer began to work for Jesus. Think of that, little ones. You see she gave all her years to the Lord. That is the reason she always looked so happy.

As she grew older she got more work to do, until at last she had her hands quite full.

What were some of the things she did? you may ask. I will try and tell you. Along with a dear friend of her's, she conducted a Sabbath-school and Band of Hope in the Drummond district. And the pretty little meeting-house there now is just a result of this work. I am glad to hear that a tablet to her memory is to be erected in it by her scholars. But the memorial most pleasing to her would be to see the young people growing up to be polished stones in the Lord's temple. I hope all her pupils will remember this.

Then she had another Band of Hope in the Y.M.C.A. rooms, for town children—a most interesting meeting with a large attendance. Many a time she spoke to me about it, and of different young people in it, and her hopes and fears with regard to them. The Boys' Prayer-meeting especially she took a great delight in, and often spoke of how cheered she felt by the prayers offered there.

When we were together for a while in Germany, wherever we went, Annie's whole thought was to get interesting things to tell to her dear classes. She was like a person looking for treasure in all directions, not for herself only, but to share with those she loved. How well I remember her delight when she got anything she thought the children would like to hear—"I have got such a splendid story; I think I have now what will do me all the winter."

From this you can see how unselfish she was. She took that little trip just to fit her to do her work better. Yet after all, God did not allow her to use the stories so lovingly gathered. She wrote her dear class but a few times after her return. So mysterious are his ways.

We cannot tell you here of her work among cabmen, her visitation from house to house, her visit to Paris, where she helped Miss de Broen for a time. She was always fully occupied, and her working power taxed to the uttermost. The time came when this active service must cease, and our dear friend was called to serve her Master in the retirement of her sick room.

She did this part of her work in the same way she had done the rest, brightly, cheerfully, without a murmur or complaint. Many pleasant meetings I have had in that room, and have always come away the better for the visit. Indeed, so very bright and cheery was Annie, it was hard to realise she was ill.

After a time Miss Fraser was sent to Dunos Platery. We hoped the change there would restore her, and send her back to us well. Yet in all her letters you could see she had no will of her own in the matter. She was ready either to go or stay as the Lord willed. What cheerful letters she wrote! Sparkling with fun, so that in reading them you could sometimes fancy you heard her clear ringing laugh. I take one or two short extracts from a few of these letters.

All through her letters there was the same childlike spirit, so that it makes one glad, and never sad to read them. One day the kind doctor told her she could only live a little while. "How did she feel when she heard the tidings?" you may ask. The following little note, written with her own hand some hours before she died, will tell you:—

"Dear ——,—I am going to see Jesus. Glorious! Let me go. You will come soon. Cheer them up. Tell the boys and girls to come. Very nice minister, and everything done for me. Myself more comfortable. Cough nearly gone. Dear —— be willing. Love to all friends.—Yours till glory,

"Annie K. Fraser."

Is that not a sweet letter dear children? There was no fear—only great joy at going to see Jesus whom she loved. And she did see Him in a very little while after writing this.

Do you not agree with me, that this was a bright sun-set among the beautiful Swiss mountains?—"*M.B.*," in *Highland News*.

THE WONDERFUL.*

"His name shall be called Wonderful."—Isa. ix. 6.

And certainly it may well be called so; and that for many reasons. Of these I will mention only four.

(1) It *means so much*. Even the few talks we have had about it have helped to show what a wealth of meaning there is in the name of Jesus. There are unsearchable riches in his name. It is more full of significance than all other names together that the world has known. Richard Newton wisely puts "the wonderful name" first among the wonders of the Bible; and, after giving at least 150 of the titles that belong to Jesus, he says that he has not given them all, and cannot tell which is most beautiful.

(2) It *has lasted so long*. There are very few names that outlast their generation. Of the multitudes of men who lived upon the earth in the days of Jesus we know now only a very few names; and of those we do know, some are mere names and nothing more. Even famous names fade in lustre as the ages pass. But the name of Jesus shines forth with undying splendour. His memory will never fade. It will grow more and more vivid, if possible, as time goes on. For God has said, "I will make thy name to be remembered in all generations."

(3) It *has travelled so far*. Some men are counted great in one place, who are not so much as heard of in another. The head man in the village is not known in the nearest town; and the Town Provost's fame has not reached the neighbouring great city; and even the Prime Minister of England's name may not be familiar in some other countries. But where will you find me the land in which the name of Jesus has not been often said and sung? Its glad sound has gone forth unto all the earth. It has travelled to the remotest corners of the world.

(4) It *has so much influence*. While He lived on earth, the name of Jesus brought a spell over the hearts of multitudes who thronged to hear Him. After He departed, many miracles were wrought by his apostles in the name of God's holy Child, Jesus; and by faith in his name dead souls were made alive, as well as enfeebled bodies healed. Then, during the dark succeeding ages, the name of Jesus still lived on, a name of power, amid the overthrow of dynasties and the wreck of thrones. And in the world at this moment it has a more commanding influence than ever before. There are more Lives of Christ written than of any other hero, and they never want for readers. His is a name which men cannot put aside. They feel its influence in spite of themselves. Some rage against Him. Multitudes adore Him. As Napoleon said, "Alexander, Cæsar, and I were men; but I tell you Jesus Christ was more than man. We founded our empires upon force. He founded his on love; and to this day millions would die for Him."

There is no name like that of Jesus! It brings gladness to the heart in life; it gives comfort to the saint in death; it opens for the believer heaven's own gate. It is the name of greatest influence with men; it is the one name of influence with God. Is not Jesus, then, "the Wonderful"?

A BIBLE PYRAMID.

I am.
I am He.
I am the Door.
I am the true Vine.
I am the Bread of Life.
I am Alpha and Omega.
I am the Good Shepherd.
I am the Light of the World.
I am the Resurrection and the Life.
I am the Way, the Truth, and the Life.
I am He that liveth and was dead, and behold.
I am alive for evermore, and have the keys of hell and death.

[Will our young readers discover the references to these texts, without Concordance?]

ANSWER TO BURIED TEXT.

"I will be his God, and he shall be my Son."—Rev. xxi. 7.

I	Ps. cxvi. 1.
Will	John xv. 7.
Be	Eph. v. 1.
His	2 Tim. ii. 19.
God	Rom. viii. 31.
And	Ps. xxxvii. 3.
He	Matt. ii. 2.
Shall	Ps. xxxvii. 29.
Be	Rom. xii. 21.
My	Ps. xxiii. 1.
Son	Gal. ii. 20.

Answers received from K.S.W. H.Z. R.S. E.J.M.S. J.M.G. A.P. A.F.B. F.S. D.W.H. J.W.S. E.M.T. S.S. J.W.C. J.P.B. E.McB. G.E.K. T.F.T. C.T. E.N.B.

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A SUNDAY-SCHOOL CENTENARY.

IN October, 1785, Rev. Rowland Hill commenced the first Sunday-school in London, in connection with Surrey Chapel, Blackfriars-road, Southwark. The centenary was recently celebrated in Hawkestone Hall, adjoining Christ Church, the perpetuation of Surrey Chapel. The school is so named from the birthplace of the founder. A handsome clock was presented in the name of the teachers, by the President, Rev. Newman Hall, to Mr. Earl, the superintendent, whose jubilee was also celebrated, he having served the same school during fifty years. It was stated that during half this time he had never been absent from either morning or afternoon school; when away from home on vacation he would always return on Saturday for his Sunday work.

Mr. Watkins, another teacher in the same school during fifty years, narrated many interesting facts. At first each teacher was paid one shilling per Sunday, but with cessation of payment, the numbers and regularity of teachers had increased. In the list of successive superintendents were the names of Benjamin Neale (whose widow became the wife of John Angell James), and William Jones, of the Tract Society. During the hundred years 25,000 children had passed through the school, in which there are now 700 scholars and seventy teachers.

Rev. Burman Cassin, spoke in hearty sympathy on the motives of teachers; and Rev. F. Hastings with much enthusiasm on "bright Sunday-schools." In connexion with this school there are adult Bible-classes, an infant school, a Temperance society, and two special evangelistic services every week, with a children's band, from which many admissions are made to the church.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Nov. 15, Exod. ix. 13—26 Nov. 16, ix. 27—35; Nov. 17, x. 1—15; Nov. 18 x. 16—29; Nov. 19, xi. 1—10; Nov. 20, xii. 1—13 Nov. 21, xii. 14—27.

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* From a delightful little book for the children, just written by Rev. C. A. Salmond, Glasgow: Thy Saviour; or, Words to the Young about some of the Names of Christ. *Charles Glass & Co., Glasgow.* 1d.

THE PRESENT MORAL CRISIS.

AN APPEAL TO WOMEN.

By ELLICE HOPKINS.

AT the beginning of another winter's work, and at what we all realise to be a great moral crisis in the history of England, the deepest longing of my heart is to say a strengthening and a guiding word to the many earnest hearts who are fighting with me against the deadliest of all our world's evils, the enemy which is threatening to undermine the rock on which the life of the great English people has ever been based, the sanctity of the family, and the purity of the home—the very fountains of the national life.

Let me first express my deep thankfulness to God, who is so manifestly with us in this battle of the few against the many, of the one here and the one there who has moral backbone enough to stand up and say across all the evil of the world "I believe in God;" to give the lie to all history,

> "and cry supreme in right,
> This wrong is dead and damned to-night,
> Though through all ages it had held its sway."

For the last three weeks I have been moving from town to town, chiefly in the sleepy West of England, and I must honestly say that I am struck by the depth and magnitude of the work that has been done during the summer. I seemed to move about in a new world.

Everywhere, stirred hearts and quickened consciences and deepened sense of responsibility; everywhere, educated women willing to hear and suffer and pray and work in silence; everywhere, men ready to form Vigilance Associations for working the new Act; everywhere, the conviction, which till now we seemed to be bleeding out our lives alone in the dark to obtain, that young girls should not be suffered to be in our dens of infamy, nor be considered capable of disposing of themselves in a life of vice when they are legally incapable of disposing of the smallest bit of property. It is a new world.

Two great lessons I seem to learn from it all. First the irresistibility of the moral sense, which is God's voice within us, the word to which all things do bow and obey. Let men deride, hiss, ignore, trample you under their feet and beat you small; the world "will crystal out a kosmos" about the right thought, the world will in the end acknowledge the righteousness of those who

> "Dare to be
> In the right, with two or three."

The second great truth one learns is that in this work at least God seems pre-eminently to bless sacrifice. The man who has thought no sacrifice too great to make in fighting the battle of English womanhood, the man who has thought no risk too great to his own life and reputation, nay, to his young wife and little children, in fighting the battle of our English children, however little we may approve of all that he has said and done in his difficult and hazardous task, is the man who has roused England. Across much unwise action and wrong method, across any amount of honest mistakes and blunders, God stretches out his hand to bless sacrifice. The only expression of bitter contempt that is ever recorded of our Lord is not to the blundering, the mistaken, or the erring, but to the indifferent—men and women, who, in a world where thousands of women and children are ground down in an oppression and degradation that has literally no name, don't care; whose ears are too nice to hear the cry of outraged children, whose delicacy is too fine to endure to know what weak women have to bear. "Because thou art neither hot nor cold, *I will spue thee out of my mouth*."

If God is teaching us anything, He is teaching us that we are not going to quench this pit of hell in our midst by emptying out our scent bottles upon it, giving a few sentimental good wishes to the work, that cost us nothing, and attending a few meetings to come away and merely say "How very dreadful!" There is but one thing in heaven or earth that will quench it—life-blood, and wherever that is given, God blesses. If you would save England, nay save your own boys, make sacrifices. Give money that really costs you something that you would like to have. Give time that you really want for something else. Care for three or four young girls and take real trouble over them. Give real thought to your young servants, to their safety and recreation, such as you would give to your own girls. Surrender some worldly advantage to keep your son pure. Incur some real unpopularity in excluding tainted men from your society. Make sacrifices.

And the humblest cup of cold water, given at some cost to ourselves, will glow and tremble and flush into the cup of blessing and grow eucharistic with his presence who gave Himself for us.

But, now, will my beloved fellow-workers allow me to give some warnings and directions as to how to help on this mighty movement and strengthen that which is good in it and minimise that which is evil; for both the warning and the directing post is needed on the difficult bit of the road that we have got to travel.

In the first place refuse to be drawn off by side issues. The irresistible tendency of human nature to go off on side issues makes me think that we must be descended through some long line of ancestry from crabs or some other sidling crustacean. Mrs. Fawcett, addressing her late lamented husband's constituents at a public meeting at Hackney, said some very wise words, which I venture to quote:—

"The enemies of our movement are making a great to-do about the question whether in his successful efforts to awaken the national conscience as to criminal vice Mr. Stead did or did not overstep the letter of the law. It is an important and interesting question to lawyers and those immediately concerned, but it has no general or national importance. Do not allow yourself to be diverted from the real centre and rallying point of this movement, which is, How and by what various means each one of us can resist the flesh and the devil, and finally beat down Satan under our feet. This trick of the enemy is a very old one. I remember well, at the time of the agitation on the Eastern question, that for a few weeks and months one would have thought that the right and wrong of the whole situation depended upon whether Mr. Malcolm McColl did or did not see the impaled body of a man on the Turkish bank of the Save. Mr. McColl said he did see it; the Philo-Turks said his heated imagination caused him to suffer from an optical delusion. Newspapers, Blue Books, and speeches discussed the matter at great length. At this distance of time we see quite clearly that the matter in dispute was of no importance at all. The right or wrong of Turkish rule over Bulgaria and Roumelia did not depend on the accuracy of Mr. McColl's eyesight. And so it is in this matter—the question how wisely to amend the law for the protection of girls, how to achieve the good administration of the law, and how by our life and conduct each individual can do something to lift up the whole nation to a purer and higher ideal of right and wrong as between men and women—that is the real question; and that does not in the least depend on the legality or illegality of the course of conduct which Mr. Stead felt it his duty to pursue four months ago. If Mr. Stead has unwittingly overstepped the limits of legality in his war against vice, he is not the man I take him to be, if he is not willing and ready to pay any penalty the law demands. A prison cell, I imagine, has very few terrors to a man who has done and suffered for his fellow-men and fellow-women what Mr. Stead has done."

These are wise words. To each one of us our Lord is saying, "Let the dead past bury its dead, but go *thou* in the living present and help build up the kingdom of God." Let us give over disputing about the methods employed by the secret scouts to get accurate information as to the enemy's exact position so as to give definiteness to the attack, and let us at once fall into solid square and fight a foe that is threatening our own honour, threatening those who are dearer to us than our own life, threatening all that makes life worth living.

One only question we have a right to ask, "Has the evil been exaggerated?" To that there is, alas! but too satisfactory an answer. Precisely the same facts in substance were embodied four years ago in the Blue Book of the Protection Committee of the House of Lords, as the result of many months' patient investigation—so terrible a report that I have over and over again besought women not to read it. And Mr. Merrick, the well-known Chaplain of Middlesex Goal, the man in all England who perhaps knows best what is really going on beneath the surface of our life, stated in the Minors' Protection Committee in my own hearing, that "the evil has been understated by nine-tenths"

My second point is one of direction rather than of warning. I would beseech you by the experience of nine years to direct your chief efforts not to societies and institutions, not to Girls' Friendly Societies or Y.W.C.A.s, not to Training Homes or Rescue agencies, or Vigilance Associations, however valuable all these may be, but to seeing that educated women are sound on their own question. I ask you, what hope is there in this holy warfare till we have secured our very base of operations, till our own camp is united? Whilst we have women—they abound chiefly in our watering-places, and I fear I must add in high places as well—who do not believe in the possibility of purity for every man; women who are guilty of the moral turpitude of accepting an outcast class made up of other women's daughters and other women's sisters, as long as it isn't their own; women who placidly accept the Egyptian Sphinx as their ideal of their own womanhood, half pure woman and half unclean beast, on condition that they and their girls are treated as the upper half—what hope can there be?

We poor "platform women," as we are called, not that we like that unshady spot, but because we are humbly and earnestly trying to stick at nothing in pleading for the slain of the daughters of our people, get many hard blows and many hard words. But I wish that the devout and excellent men who sorrowfully allude to us as "females that talk and do not help the cause of purity as much as their quieter sisters," or who mourn over us as their "unsexed sisters," or who mildly repudiate us in public prints as "amiable enthusiasts"—an epithet suggestive of much mental reservation—would bestow a little of their thought and care on these women, not of the platform, but of the hearth. Excellent domestic women, admirable wives and mothers, abhorring all publicity, who fulfil the most cherished ideals of "woman's sphere," and whom these good men bless with both hands earnestly, but who all the time are infecting the men that belong to them with their own secret conviction that men cannot be pure, that consequently the degradation of some women is a necessity, and who are deliberately laying the beams of their chambers on the ruined bodies and lost souls of their own sisters—always with the strict proviso that they are not related to them, but are poor and defenceless. Verily, this strikes me as more unwomanly than daring to tell three thousand men that they can be pure, and pleading with them to reverence all women for their own mother's sake, and treat them even as they would have all other men treat their own sisters or their own daughters.

Now I ask, whilst we have so little respect for the dignity and sanctity of our own womanhood, can we honestly expect men to respect it? Never was a truer word uttered than that by Mr. Stead at our National Conference in the summer:—"There are two great steps which must be taken ere we can achieve the end at which we aim: I want to get men made as moral as women, and in order to attain this I want women to expect men to be as moral as themselves. Oh, it is too cruel to talk to a good lady of the walfare of her sex and to hear her expressions of sympathy, and then to know that if she were asked to sit down and eat with a fallen girl she would be mortally offended; but that, nevertheless, she would invite to her table the very man who had ruined that girl." Men will rise to any level to which we expect them to rise, but they certainly will not rise higher. The result of my three years' work among men has been the inmost conviction that the heart of our Englishmen is splendidly sound on this question; they are only waiting for women to say to them, "Come up higher.' But their great stumbling-block is that women do not say it. At almost all my meetings where there is any discussion this difficulty comes up. They point to men whose character is perfectly well known, but who, because they have a handle to their name, or are men of means, are courted and received by women, and looked upon as eligible husbands for their pure girls, and they exclaim, with the utmost bitterness, "Women don't care. They teach us it does not matter whether we keep ourselves pure or not, as long as it isn't their girls we insult." "A man is what a woman makes him," and the miserably low standard that women have adopted for men on the matter of purity, and our base carelessness as to the consequence of that low standard to other women, has been largely responsible for the present state of things.

Let us, therefore, clearly recognise that the most vital work of all is this quiet work of education among ourselves. See that every woman you know holds to the law of God that purity is equally binding and equally possible to men and women alike. If you have any reason to doubt her soundness on this crucial point, pray first, and then lend her, or even send anonymously—though I always look on this as rather a sneaking way of doing our Lord's work—the three White Cross papers on the outcast class: "The Black Anchor," "The Ride of Death," and "The British Zu-lu."* If it is a very desperate case, get into her hands "Is it Natural?" another White Cross paper, which strikes me as simply unanswerable.

You won't find it after all a very difficult task, if you will have the courage to come out on the subject among your own equals. This low standard among women is generally the result of want of thought rather than want of heart, and that deference for the male bird which characterises the female parrot. It is a curious mock Satan, made up of dust and patches, and all sorts of odds and ends picked up chiefly from husbands and doctors and male friends in general, which one wholesome breath of God's Spirit will disperse. But on its being dispersed, on women having faith in the affirmations of the moral sense, of God's voice within them, on their respecting the dignity and the sanctity of their own womanhood, depends the whole success of our cause.

My third point might almost come under my second, so closely cognate is it. I have simply stood aghast at the letters from parents that have appeared in some of our religious organs during the summer, publicly repudiating the possibility of their performing their natural function of being the moral teachers of their own children, and stating with a modest touch of pride at their own superior purity that they cannot possibly mention the subject to their own boy. Now, here again I ask, is not the whole thing absolutely hopeless whilst parents are in the grasp of this paralysing tradition of the elders, which emphatically makes of none effect the law of God that appoints them and them only the moral teachers of their own children. Is not our first step of all to get rid of the tradition of the elders and return to the law of God? And till we do so, are not all our efforts to remedy the evil like a system of mechanics based on the violation of Newton's first law of motion, and productive of the same inevitable wrong results? Do we really think that the moral law is less certain in its action than the laws of phenomena?

And at the very time that parents are thus publicly repudiating their most sacred responsibilities, Dr. Duke, Member of the Royal College of Physicians, and Physician to Rugby School, is stating in his prize essay, "The Preservation of Health," that 90 or 95 per cent. of all boys at boarding schools are tainted with habits that make purity an impossibility." God grant that it may be an exaggerated statement, but I quote it as the statement of the head physician of a great public school. Yet in the face of this gigantic evil, the same physician states that "a large experience makes me certain that not one per cent. of parents ever help their children to guard against this evil when they first part with them for school. Not a word of warning is given to them to put them on their guard."

"What can the boy think?" Dr. Duke goes on to say. "He will say to himself, 'My father knows of all this vice at schools, and yet he has not said one word to me about it. He has warned me about most things. He told me to be truthful, to keep my temper, to be upright and manly, to say my prayers. He pressed me never to get into debt, never to drink, and never to use bad language; and he told me I ought to change my boots and clothes when wet, so as not to get ill; and yet he has not said one syllable about this. My father is a good man and loves me; and if he wanted me not to do this he would surely have told me. It can't be so very wrong, else I am sure he would have protected me and told me all about it.'"

Now surely our first efforts must be directed to rousing parents, and till we do so, we are only building and endowing hospitals to accommodate the results of neglected drains and open sewers. And yet, that we are not concentrating our efforts on this stronghold of the enemy is shown by a little paper "Schoolboy Morality" (1d. *Hatchards, Piccadilly*) recommended by the Dean of Gloucester, at the great Lambeth Palace meeting for the formation of the C.E.P.S. as the best thing he had met with on the subject, being only in its tenth thousand, instead of in the hands of every mother of public or private schoolboys.

Now here is an easy thing you can do; you can see that it is in the hands of every mother of schoolboys you know. Keep some by you and steadily circulate it. Get, too, a White Cross leaflet called "The Temple of the Eternal," with Quetelet's Diagram of the male and female lines of life, which shows the terrible physical dangers.

But when you have roused up a parent to a sense of forgotten responsibilities, do not leave her there distressed but utterly perplexed how to fulfil them. Get into her hands "True Manliness," a White Cross paper. Ask her to read it over with her husband, and see whether there is anything in its pure, high teaching that there would be the smallest difficulty in giving to their boys on the Sunday afternoon. Suggest "A Strange Companion" (White Cross series), and "A Letter to a Boy of Fifteen" (C.E.P.S., 111, Palace-chambers, Westminster), as well as "Purity the Guard of Manhood," a White Cross Confirmation paper that might give some valuable suggestions how to deal with the subject. Why, I ask, should not we women, at a great moral crisis like the present, be quietly passing from hand to hand, and from heart to heart, the papers that will strengthen and guide us in dealing with an evil that must be pressing so heavily on all our hearts?

(*To be concluded.*)

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MERSEY MISSION TO SEAMEN.

THE work of this Society is a deeply important one, having for its object the religious instruction of sailors, and it should commend itself to every individual of a community whose wealth is dependent in so great a degree on their toil and exertion. In anticipation of the tea-parties held for seamen in December, at which gifts are given to them from the Christmas trees, an urgent appeal is again made that lady friends will kindly assist in providing presents. The following articles have been found especially appropriate:—Knitted jerseys or waistcoats, gloves and mittens, socks, comforters, mufflers, and pocket handkerchiefs; also bags containing needles, thread, tape and buttons; and bags containing Bibles, Testaments, and interesting books.

It is proposed to hold the Christmas trees in the New Seamen's Institute, Hanover-street, and any articles would be gratefully accepted by Rev. T. Patrick, at 8, Price-street.

CHARLES T. BUSHELL, Chairman.
ALEXANDER BALFOUR, Secretary.

Liverpool.

OUR SOLDIERS, AT HOME AND ABROAD.

AT the end of February last the Brigade of Guards sailed for Suakim. It is not so generally known that in each battalion, besides the excellent Scripture-readers who accompanied them, there were some Christian soldiers, who were truly missionaries to their comrades. A sergeant, on arrival at Suakim, wrote to a friend at home, "On board ship a few would gather round me, all anxious for me to speak to them about their souls. The Lord helped me to speak to them, and good has been done. To Him that 'doeth all things well' be all the honour and the glory."

Besides this, a little band of Christian soldiers at home (linked with those who had gone abroad in the strongest bonds of Christian and brotherly love) met every evening, after February 18, to pray for those on active service, in fulfilment of a promise made before their comrades left. In most earnest prayer and faith, these men, some of whom knew from experience the dangers of war, poured out their hearts to God for their comrades abroad. God has wonderfully answered our prayers, in preserving the lives of the men in the hour of battle, and in saving them from disease from the climate. All agree that the loss of life is comparatively small to what might have been expected.

We ask the earnest prayers of all your readers for these men whom God has brought back from scenes of danger and of death, that they may be brought to Christ, that they may be saved from the temptations and evils of the world, and follow Christ as the "Captain of their salvation."

M. S.

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NIGHT SHELTER FOR HOMELESS MEN.

THE need of a place of refuge for the many men who are absolutely homeless and penniless, which has long been felt, is pressing itself very deeply, as winter arrives, upon the minds of many workers amongst the poor. The necessity for such a shelter is well known to all who come into contact with "outcast London," and is strikingly shown by two facts of recent date. In one case thirty destitute men were found at one time huddled up, in the middle of the night, in the recesses of London Bridge. In another instance a houseless wanderer sought in vain for a place on one of the seats of the Thames Embankment. They were all filled by the waifs and strays of the wealthiest city in the world. An intelligent police constable said to the writer, "My heart bleeds for them, sir. We are obliged to move them on; and what becomes of them in winter I cannot bear to think." At the same time he expressed his opinion that the coming winter was likely to find more men than ever without the means to pay for even a fourpenny "doss" in a common lodging-house.

To meet the need of this large class, it is desired to secure a roomy warehouse, in the neighbourhood of the docks, and to fit it up with wooden beds (or sloping rests), the place to be warmed, by fires or otherwise, so that clean, warm shelter would be open for all who desired to escape the exposure of a winter's night in the street. It clearly must not be made too comfortable, or it would be speedily filled by those who could pay for their own lodging. The question of giving food raises the same difficulty, and will have to be dealt with as experience may direct, and funds enable, but the primary object is simply a shelter.

The extent to which this can be done must depend entirely upon the means forthcoming, but it is estimated that for a sum of about £300 something like 200 men could be sheltered nightly for six months, whilst for £200 more a breakfast could be given to each of them daily before setting out to seek work. A responsible committee is in course of formation. In the meantime communications will be gladly received by the honorary secretary *pro tem.* Arrangements would be made for preaching the Gospel to the inmates. J. JACKSON.

58, *Bousfield-road, Hatcham Park, S.E.*

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* WHITE CROSS SERIES. 400th Thousand. Price 1d., or 50 at half price. (*Hatchards, Piccadilly.*)

PROFESSOR DRUMMOND IN OXFORD.

THIS young but famous professor and evangelist, as mentioned last week, has recently been giving addresses to University men in Oxford. He was the guest of Sir William Anson, the Warden of All Souls' College. On Sunday evening, October 25, he addressed a crowded audience of University men in the hall of Trinity College. "His address," says *The Oxford Review*, "was a most impressive representation of the scientific view of Christianity, of which he is the apostle."

On Monday, Oct. 26, he addressed a large body of undergraduates at Wycliffe Hall, gathered by Canon Girdlestone. He dwelt at the close on the Christian work carried on of late by students of Edinburgh University, who were willing to go anywhere and do anything for Christ. On the Tuesday Professor Drummond addressed a body of undergraduates in the rooms of Mr. H. F. Wright, of Christ Church, the second son of the late lamented Henry Wright, hon. secretary of the C.M.S. On Thursday he addressed a meeting of undergraduates in the common room of New College.

On Saturday the Professor gave a spiritual and valuable address to more than a hundred undergraduates in St. Aldate's Rectory-room, to which they had come by the invitation of Rev. A. M. W. Christopher. We can only give a very brief, condensed report of the address.

Addressing himself to Christian workers, he began with three general remarks: (1) He who would seek to do good to others must look to himself. It is the man himself that preaches, and not his words. (2) The great object of doing anyone good is to lead him to be conformed to the image of Christ—that, and only that, is true sanctification. (3) The worker must not think that work—even the work of saving souls—is the end of life. The true end of life is to do the will of God, whatever it may be. To realise this is the way to be calm in difficulty, and to meet apparent failure with a high heart. Paul and Luther did God's will; the servant girl in the kitchen can do it equally. To do it s to achieve success; it is the maximum of human achievement.

Mr. Drummond then proceeded to discuss the spiritual needs of men which the Christian worker is to seek to supply. Find the need, diagnose the disease, then apply the remedy. Giving to all souls the same medicine is a fruitful source of failure. What is the most common need of men now? Theology might say, Deliverance from the guilt of sin; experience will say, Deliverance from its power. Young men, especially, do not realise guilt and do not long for pardon; but they do realise that they are in bondage, and they do long to be free. This is the Spirit's work as much as what is called conviction of sin. He is convincing now "of ighteousness" (John xvi.); there is a yearning, a hunger, for a better life, a pure life, a life like Christ's life. What is the remedy for this form f spiritual disease? The presentation of a iving Saviour who now "saves his people from heir sins." And in presenting the living Lord we are presenting Him who was once crucified. But do not go on saying to those who have ooked on the brazen serpent and been cured, Look at the serpent; rather give them their daily manna, the bread of life, as their strength f sustenance.

Professor Drummond concluded with a fervent ppeal to any present who were uncertain if hey were Christians yet, but wished to become o. They must be converts, not merely to Christianity, but to Christ; they must have eligion, not mere religiousness. The five oolish virgins were refused admittance, not ecause they were too late, but because the Bridegroom, opening the door and looking at hem, *did not know them*: "I never knew you." To know Him, that is real religion. The heart must be not only given to Him, but left with Him, not taken back again; and He is able to eep it, not for a few days only, but "until that ay."

The last and most wonderful meeting was in the great hall of Christ Church on the evening of Sunday week at 9.15, when the Professor addressed a crowded gathering of University men. Several hundred gownsmen (probably six or seven hundred) came together, and listened for nearly an hour with the deepest attention. Dr. Ince, the Regius Professor of Divinity, presided, in the unavoidable absence of the Dean of Christ Church. Professor Drummond announced as his subject, "Natural Selection, and the Survival of the Fittest." By a series of vivid pictures he expounded this "scientific" doctrine, and then applied it to the spiritual world. It was a wonderful opportunity, and Mr. Drummond used it not unworthily. If the address was not at every point all that could be desired, it, at all events, was very plain and very solemn; and the texts of Scripture introduced, such as "If any man love the world, the love of the Father is not in him," and, "Without holiness no man shall see the Lord," seemed to come in with great power. There can be no doubt that a deep impression was produced upon many of the youthful auditors.

DR. BARNARDO'S HOMES.

THE EMIGRATION WORK.

THE following is from a very appreciative leading article in *The Toronto Globe* of October 10:—

A member of the staff of this paper on a recent visit to the Old Country took special trouble to inspect the Barnardo Homes for Destitute Children, and to go into the whole subject thoroughly. He visited not only the industrial institutions in the East of London, but also the Village Home for Girls at Ilford, in the county of Essex. He went prejudiced against rather than friendly to them. He found that the boys in the industrial institutions received a thorough training for two, three, or more years, as the case might be. They are subjected to disciplinary training. They are trained in industry, trained in handiness of hand and quickness of eye. They are given the rudiments of secular education, and are constantly kept under religious and moral influences. These children are by no means only the vicious poor. The east of London has vast juvenile populations belonging to the industrial poor, quite as free from vicious taint as are their more wealthy neighbours. It was a very interesting sight to see these boys industriously engaged, some in making brushes, some in making boots, some making and some mending harness, and others at kindred occupations calculated to make the pupils of great value in any farmer's home. In fact, in many instances in Canada, boys from the Homes have been found able to do the shoemaking and harness-mending required in the households in which they live. The boys are given promotion from the position of private to that of corporal and sergeant, with stripes on their arms as marks of good conduct, and in every way the influence of the industrial training schools seems to be of the highest kind, both from an industrial and moral point of view. Of these boys the pick only are sent out to Canada, and they are not sent until they have received the training of which we speak.

Then as to the Village Home for Girls, situated in a beautiful section of country, the idea is to reproduce somewhat as to plainness, yet comfort, the conditions which these young girls will encounter when they come to the rural districts of Canada or Australia as the case may be. Throughout, the surroundings and conditions are of the highest character as to healthfulness, both physical and moral, and, among other advantages, these little girls have the close and loving supervision of many ladies, who devote themselves to this work of love and self-denial purely from the highest considerations. There the little girls are imbued with moral and religious ideas and trained in habits of neatness, self-help, cleanliness, and of usefulness in the way of washing, ironing, mending, &c. Of these, too, after they have received several years preliminary training and watchful care, the select are transplanted to the colonies, and particularly to Canada. Arriving here they proceed at once to the Receiving Home in Canada, which is situated in the neighbourhood of Peterborough, Ont.

A recent visit there shows that the watchfulness and care exercised on the other side of the Atlantic are equally extended on this side. The institution at Peterborough is charmingly situated in the midst of salubrious air and pleasant surroundings. The home is a pattern of cleanliness and neatness. The children divide their time between working, playing, singing, and the school-room, but are constantly under kindly supervision until they obtain homes elsewhere. They do not ordinarily stay long in the home at Peterborough, because the demand for these children in Canada is very great—the demand, indeed, being far ahead of the supply. These children, whether adopted, or merely allowed to be hired, chiefly in the families of farmers, are never lost sight of. They are visited at their places of abode twice a year, and no matter to what part of the world these young immigrants may go, through inspection, by letter and otherwise, their welfare is kept constantly in view for years and years after they have left the parental institution.

The children have turned out exceedingly well, on the average; it is believed, as well as those children who have had far greater advantages in the way of early surroundings. Indeed, in these days of neglect of parental authority it would be a matter very much to be desired that every child in Canada had two or three years of the steady disciplinary training which is received by all the youthful immigrants that come from the Barnardo Homes. Nor should this fact be lost sight of, that these institutions, valuable and far-reaching in their beneficent results as they are, do not use one penny of the public money. All expenses are met by purely voluntary subscriptions; and as far as the Canada home is concerned, Canadian destitute children are not excluded.

The sending of these children from Dr. Barnardo's Homes is not only a blessing for themselves and an advantage to Great Britain, but also a great advantage to Canada; for undoubtedly what we need in Canada is more labour applied directly and indirectly to purposes of production from the soil. Not only is a wise system of child immigration useful to Canada, but the heart cannot but be enkindled at the thought of the improved opportunity that many of these destitute children, whose only crime is that of being born of poverty-stricken parents, have of growing up to be useful and possibly honoured citizens of the country of their adoption.

A HOME MISSION IN MIDDLESBOROUGH.

IN sending an account of "Cottage Meetings" in the courts and yards of St. Hilda's Parish, Middlesborough, Mr. William McGowan, the missionary, writes:—

"The people have been gradually drawn to these meetings. The service being short, simple and hearty, they continue to attend regularly, and many proofs of a better life are evident in the changed conduct of not a few. Many are now regular attenders at Church, and many others have joined the Sunday classes. One school is now fully occupied by young men, and married men, who form ten large classes for Bible study on Sunday afternoons. Another result is a large meeting now held on Wednesday evenings, when 150 to 200 may be found joining heartily in singing Mr. Sankey's hymns. This meeting is conducted largely by the men themselves. Three hundred children also attend our Band of Hope meeting. Many of the young men help in this part of the work.

"There are many other good results, direct or indirect. The other day our Member of Parliament and the mayor of the town, bore witness to the great change effected, and ascribed it to the religious work. The masses can be reached if sensible and practical ways of doing so are adopted."

Mr. McGowan will be thankful for gifts of tracts, religious periodicals, illustrated papers, and useful interesting books, for distribution in the homes of the people. His address is 40, Feversham-street, Middlesborough.

Notes and Comments.

WITH our next issue will be supplied The Christian Almanack for 1886. Besides daily texts, and the usual information, it contains an excellent portrait of the late Earl of Shaftesbury, produced in eleven colours. The price of the Almanack is 6d., but the issue containing it will be sent out to our readers as a Double Number, price 2d.

The new edition of the "Life of George Eliot" contains some further information with regard to that portion of Miss Evans's life during which the celebrated novelist was drifting on the shoreless sea of doubt. Mrs. Cash, who gives the additional particulars, concludes that Miss Evans's "repulsion from Christianity" was due, in a great measure, to discrepancies which she observed between religious professions and practical conduct.

The same unsatisfactory reason has frequently been urged by people less famous than George Eliot; but it is difficult to understand how anyone of Miss Evans's mental calibre could rest satisfied behind so flimsy an explanation. The translator of Strauss could not fail to see how unlike Jesus many professors unfortunately are, but faith in Christ was the one thing needful, not faith in his feeble and far-off imitators. Looking unto Jesus would have removed the difficulties created by a too critical observation of the failings of his followers.

The great mistake of George Eliot's life would not have been made had she possessed that simple faith which has saved so many others, gifted and unlettered alike, from moral shipwreck. It is by no means difficult to trace, by the aid of even the somewhat scanty information which has been afforded us with reference to her mental condition during the later years of her career, that there was in her life that sad element of dissatisfaction which has been present in so many similar lives.

George Eliot's life is only another illustration, and a very striking one, of the fact that the gift of genius does not include immunity from the rules and responsibilities which govern the conduct of ordinary people, and it would have been unfortunate if her biographer had withheld the evidence, slight as it is. All culture which is Christless brings with it its own disturbing influence, and it must necessarily be a failure if it is set up as a substitute for that peace which the world cannot give.

"Nothing is so much needed by the Churches for the rectification of religious thought as a great spiritual revival and baptism of fire from on high, which may heaven hasten!"—*Joseph Cook.*

Will anyone who possesses a copy of the earliest edition of Wesley's Hymns inform us how the fourth verse of that noble hymn by Charles Wesley, "Jesus, lover of my soul," reads? The versions given in "The Book of Praise," published in the Golden Treasury Series, are, as a rule, so accurately in accordance with the original text, that one is hardly disposed to question them; but in this particular instance, from the use of the first person in the commencing and concluding lines of the verse, it would seem that the word "the" in the third and fourth lines is a substitution for "me." The slight change converts the verse from a general into a personal prayer.

Charles Kingsley apparently held this view, for in a solemn prayer before Holy Communion he used the verse thus—

> "I am come to cast away my own life, my life of self and selfishness, which is corrupt according to the deceitful lusts, that I may live it no more, and to receive thy life. . . . Then shall I hunger no more, and thirst no more, for
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> "'Thou, O Christ, art all I want:
> More than all in Thee I find.
> Raise me, fallen; cheer me, faint;
> Heal me, sick; and lead me, blind.'"

A Roman Catholic hymn-book has Toplady's celebrated hymn, "Rock of Ages, cleft for me," as a translation from the Latin, the compiler of the volume and the translator also having, apparently, been ignorant of the original, and of the fact that the noble Latin version, commencing "Jesu, pro me perforatus," is from the pen of Mr. Gladstone. Two years ago, the late Premier translated into the Italian Cowper's hymn, "Hark, my soul, it is the Lord," and students of the language in which Dante wrote cannot fail to find in the rendering—

"Senti, senti, anima mia
(Fu il Signore che sentia);
Gesu parla, e parla a te:
'Di,' Figliuolo, ami Me?"

and the following five verses, much of the beauty and force of the original. Now that the want of good hymns in the mother tongue of Italy is beginning to result from the Protestant movement, the wide circulation of this translation doubtless would be appreciated, and even printed as a leaflet for travellers to distribute here and there, it might prove to be as bread cast upon the waters.

"Nothing but failure can come, or has ever come, of the attempt to fathom the depths of God with the finger of man—the attempt to fly up into the secrets of the Deity on the waxen wings of the understanding."—*Archdeacon Farrar.*

In the November *Fortnightly Review* there is a very practical paper on "Rescue Work," by Hon. Mrs. Jeune, who has had long experience in the matter. She urges, instead of a sedentary life, regular work in "Homes," as beneficial for health and recovery; insists strongly on the importance of assuring a rescued woman who goes into domestic service that she has a permanent friend to whom she can look for help, advice, and encouragement. This gives a new colour to her life, and helps her to pass safely through the severest tests. She speaks of 136 women saved from vice out of 148 who entered two Homes.

In the same Review there is a remarkable paper on "Human Personality," by F. W. H. Myers, and which details some experiments carefully performed by committees of the Society of Psychical Research, and in which Mr. Myers took part. These experiments and others showed that thought and sensation can be transferred from one mind to another, and that one person may act on another, and may subject will and memory to his influence after the action is withdrawn. These "Hypnotic Experiments" are only referred to here. Maybe the subject, if conducted as it should be, will throw light on the mystery of malign influences. At present we suspend all judgment.

The present week is being devoted by the Y.M.C. Associations throughout the world to prayer for the salvation of young men; and with prayer we trust there will be renewed effort.

In reply to various correspondents, we beg to say that we can supply a few copies of Dr. Pentecost's monthly magazine, *Words and Weapons*, price 4½d. each, post free.

A correspondent thinks we were somewha unfair in our recent note on indistinct reading of the Scriptures in public religious service, when Dean Burgon's name was incidentally used. Our correspondent says:—

> I do not sit particularly near the Dean, in a church where he both reads and preaches some weeks every year, but I have had no difficulty in hearing him. The poor here have remarked to me on the Dean's reading. One old woman, when dying, told me how she delighted in listening to him, and said "he reads about heaven as if he had been there." His pathetic reading of the sufferings of our Lord has certainly brought those realities very forcibly before my mind, and with a fresh power.

Perhaps the experience mentioned in our note was unusual, but it was that of others who sat by the side of the writer of it.

We are happy to announce that our friends at Mildmay Conference Hall propose to set apart Thursday afternoon, November 26 (the same date as in former years), for a season of prayer and humiliation respecting our land and our people. Whilst politics of every shade will doubtless be avoided at the meeting, it may be made an occasion to supplicate God to rule and govern the hearts of the electors, to choose men who fear Him and love righteousness. The meeting will be from four to six o'clock, followed in the evening by a meeting for *men only*, to be addressed by Mr. Blackwood, C.B., Rev. H. Webb-Peploe, and Mr. J. B. Wookey; and by another meeting for *mothers only*, to be addressed by Mrs. Hind Smith and Miss Mason.

We gladly give a place to the following important announcement:—

> Sir,—Will you kindly allow me to say that it has been arranged to hold at the City Temple, Holborn-viaduct, an open conference upon the subject of "the loss and gain of Disestablishment," on Thursday morning, the 19th inst., at one o'clock. My hope is that not a few Churchmen will be present to say something upon their side of this great question.
>
> Rev. J. Guinness Rogers will preside. Every opportunity will be given, under the direction of the chairman, to such speakers as may wish to address the conference. I wish it to be clearly understood that there will be no partiality, and that we are just as anxious to hear the one side as the other. My distinct opinion is that counsel upon such a subject, conducted in a Christian spirit, cannot but result satisfactorily.
>
> I am confident that we do not clearly perceive each other's standpoint in this anxious controversy, and if anything can be done to make that more wisely apprehended, I think much will be done towards bringing the controversy to a happy issue. At all events, I shall be most thankful if both Churchmen and Dissenters can, upon the day referred to, meet one another and listen carefully to each other's statements.—I am, faithfully yours,
>
> Joseph Parker.
>
> *The City Temple, Nov. 5.*

We learn that Messrs. Penn and Cairns, evangelists from Texas, are about to engage in Gospel work in this country. From a statement by Rev. Dr. F. M. Law, of Texas, it appears that the labours of these two brethren have been greatly blessed in that country. Rev. W. E. Penn is described as a very powerful preacher, while his companion, Mr. G. R. Cairns, sings the Gospel with much effect, and also helps in addressing young people. Rev. A. Thompson, Baptist minister, Galashiels (where the evangelists are to commence their meetings), states that they purpose remaining in the country for some time, and will be open to invitations to other places.

A correspondent writes, in "Helps to the Study of the Bible," published by *The Oxford University Press*, "I was much surprised to read, under the head of 'Goat' (p. 65), the following":—

> The goat was the sin-offering for accidental manslaughter (Numbers xv. 27), and for sins of the congregation on the Day of Atonement, when one ram was sacrificed, and another (azazel), dyed with its fellow's blood, was let escape into the wilderness till his scarlet wool was bleached, as a symbol of pardoned sin.

"This statement, if true, seems to throw a flood of light on that famous Scripture in Isaiah, 'Though your sins be as scarlet, they shall be as white as snow.' But is the statement true? I can find no warrant for it in the Biblical account of the Day of Atonement (Lev. xvi.), and Dr. Smith's 'Bible Dictionary' is silent upon it. Yet I can hardly think that the compiler of the valuable 'Helps' would have advanced such a statement without good authority."

We have also searched in vain for any Scriptural authority whatever for the assertion: (1) that the scape-goat was dyed with the blood of his fellow—the goat for the sin-offering, and (2) that the bleaching of the blood-stain symbolised the pardon of sin. There may be Jewish traditions to support these statements; but of what value are they in such a matter! But, further, these statements are most unscriptural in their tendencies. They take the blood of the sin-offering as the symbol of sin, whereas Scripture alludes to it as the atonement for sin. "It is the blood that maketh atonement for the soul" (Lev. xvii. 11). Even more objectionable is the idea that the bleaching of the scape-goat is a symbol of pardon. Such bleaching would be a very gradual, as well as an uncertain, process. This will fit in exactly with certain doctrines of forgiveness, according to which guilt is slowly removed by repentance and good works. In direct opposition to all this, the Bible speaks of a cleansing from sin which is instant and complete through contact with the blood of the sacrifice.

The Evangelical Alliance has done good service by its appeal made last week to the authorities at the Foreign Office to interpose on behalf of oppressed Christians in Turkey. The memorial presented to Lord Salisbury, after relating the conversion to the Christian faith, in 1884, of a Moslem Professor, and fifteen of his students, and their proposed removal from their home to Constantinople, goes on to state:—

> On their way, at Samsoun, it became known to the Turkish authorities at that place that they were converts to the Christian faith. The Pasha of Samsoun telegraphed the circumstances to the Turkish authorities at Constantinople. On the arrival of the vessel in which the Professor and his companions had embarked in the harbour of Constantinople, a Turkish guard surrounded the vessel and arrested the Moslem Professor, his wife and two children, and the fifteen students. The prisoners were taken to the barracks at Scutari, stripped of their clothes, dressed in the Turkish uniform as private soldiers, separated, and drafted to different regiments. The Professor's wife and children were carried off to some place unknown.

Another case of intolerance in Syria is thus described:—

> A tribe named Nusarieh inhabits the mountains near Latakieh, consisting of about 200,000 persons. A large number of this people have become converts to the Christian faith through the labours of American missionaries. Mission churches have been built and Christian communities established. The Governor of Damascus has given positive orders that no change of religion shall be recognised, and that all the Christians shall be registered and treated as Moslems, and at a late census this has been done.

Mr. Bourke, on behalf of the Foreign office, said he was sure the British Ambassador at Constantinople would do all he could to secure the redress of these grievances. Our readers, we trust, will offer earnest prayer to God that He may sustain these tried ones in their affliction, and send speedy relief. As for the Moslem "Sick Man," he seems as incapable as the Pope of Rome of learning wisdom by the warnings of the past, or the promptings of true self-interest in the present. But his day is coming rapidly. Yet a little while and the waters of the Euphrates will be dried up.

We have said elsewhere that this inquisitive age is discussing every subject down to its very roots, and testing traditionary views in politics, morals, and religion, by the increased knowledge of these latter days. Sir Wilfred Scawen Blunt, in a letter to *The Times*, about the coming Burmese war, asks—

> Will there be any public inquiry held when the war is over? Will anybody be placed upon his trial? Will the author of the blunder or the intrigue, if such there should chance to be, ever find his way to the gallows?

He shows that all engaged in the blunders of the late Egyptian war have been rewarded, and not one of them has been called to account. Then he inquires—

> Seriously, Sir, ought we not in every case of war to have its authors formally put upon their trial—say before a Parliamentary Commission, with power to examine on their oath all concerned? A naval captain when he loses his ship is *ipso facto* triable by court-martial. Why should those responsible for the ship of the State, Viceroys and Ambassadors and Cabinet Ministers, alone be exempt from inquiry, where blood has been shed and the peace of the world wrecked through their mismanagement? I am sure there must be many of your readers who will echo my thought when I say that nine out of ten wars are preventible, and that even the tenth is a great national calamity not to be lightly condoned.

Cowper, like every true poet, was ahead of his time, and anticipated this letter of Mr. Blunt when he wrote—

War's a game which, were their subjects wise,
    Kings would not play at.

Now and then a subscriber intimates to us a desire to cease taking in this paper for one reason or another, sometimes a sufficient reason, and at other times not so, as it seems to us. But the most extraordinary reason ever assigned for taking the step to which we refer is that given by a reader in New York. After stating, rather strangely under the circumstances, that he does not value the paper any more because there are no further accounts of the two buildings constructed for Messrs. Moody and Sankey's London Mission, or of work done in them, he adds:—

> There is another cause—namely, prejudice. When I was a boy, forty-two years ago, Ireland numbered 8,250,000 of inhabitants, and it should now number 12,000,000. My mind often recurs, with a shuddering horror, to the wholesale extermination of my countrymen, which is not in any degree abated. I may say that anything English is viewed through this medium.

We honour the candour of our irate Irish friend, but what school of logic he has graduated in we may not conjecture. In our simplicity it appears to us rather singular, to say the least of it, that he should visit the sins of bygone or present rulers of Ireland upon the heads of those who have strenuously and invariably pleaded for just, nay generous, treatment of Irishmen, in dealing with any possible grievance they might have. Our astonishment is increased when our subscriber, with true Irish consistency, having shuddered with horror at the expatriation of his countrymen, thus winds up his remarkable epistle:—

> Why don't the Irish emigrate to the United States? There is plenty of room.

Here argument entirely fails us, and we resign ourselves with the best grace we may to the loss caused by the withdrawal of our friend's subscription. It will be some compensation, however, to preserve his letter in our editorial archives, as one of the literary curiosities of the century.

"Fashionable and luxurious churches are pretty things to look at; but, estimated by their efficiency in the deadly combat with ignorance, vice, and crime, their usefulness may not rank so high as their social pretensions."—*Zion's Herald.*

Archdeacon Farrar has no cause to complain of the reception that has been accorded him across the Atlantic. Everywhere he has been welcomed and fêted in that hearty generous fashion which seems indigenous to American soil. At a breakfast given to the Archdeacon, by Mr. Cyrus Field, at the Fifth Avenue Hotel, New York, when a large number of the city ministers were present, the eloquent Dr. Storrs, of Brooklyn, spoke an address of welcome, of which we quote the closing sentences:—

> No other desire is so near our hearts as that the holy kingdom of God, which is righteousness, peace, and joy in the Holy Ghost, may be so established in beauty and power on both sides of the sea, through the labours of those who work with you and the labours of those who work with us, that the only rivalry between the two peoples shall afterward be in great thoughts and noble action; that the two nations divided by a war a century ago, but speaking the common English tongue and sharing the inheritance of illustrious memories, with the fruitful blessing of illustrious struggles, shall bear together the banner of the Lord, whom both worship, to the ends of the earth!

To these noble words every true Christian heart on either side of the sea will respond with a deep and hearty Amen.

In the *Chronicle* of the London Missionary Society there is an extract from a native paper in India, which records with approval an act of the Rev. T. E. Slater. To a crowded audience in Bangalore, comprising near 2000 influential Hindoos, the courageous missionary has denounced the curse of Hindoo social life—the marriage of little children to each other, and of infant girls to adult and old men. There was, instead of disapprobation, applause, and a cordial vote of thanks to the lecturer. Such facts are very significant, even though the end is not yet.

In an article in this month's *Nineteenth Century* by the Countess Cowper, on "Some Experiences of Work in an East-end District," there are strong utterances respecting early marriages in London. Boys and girls of fifteen and sixteen marry, and from this cause the writer of the article traces physical degeneration, premature old age of the wives, desertion of husbands, and the recourse for a living to the streets. The subject is an important one, but it ought to be approached carefully. A conference of leading workers in London might throw much light on these grave social questions.

In our next issue will appear a portrait of Mr. Alfred S. Dyer, with sketch of some of the leading incidents in his life. It will be remembered that Mr. Dyer was the first to expose the "Foreign Traffic in English Girls."

MR. HAMMOND AT NOTTING-HILL.

IT was determined to prolong the services in Dr. Sinclair Paterson's Presbyterian Church for a week further. Monday week being the School Board Election day, the children of the schools all had a holiday. They came in great force in the afternoon, and completely filled the church. In every pew there were one, two, and sometimes three teachers, or some grown up person, who took the oversight. A large detachment from Lady Kinnaird's schools was again present, but the number was quadrupled; healthy, orderly, well-trained girls. A thoughtful Christian matron was along with them. Mr. Josiah Spiers, that skilful worker among children, gave the address, and kept up the interest of the whole congregation unflaggingly throughout.

There is a large number of willing workers, male and female, connected with the congregation, and their number has been increased by others who have come from considerable distances to help in the work going on now under Mr. Hammond. But all were needed, and more would have found occupation amongst the large number that remained to the inquiry-meeting.

The number of conversions increases as service succeeds service. The children wait and look wistfully for some one who will come and talk with them of God and Jesus, and of themselves. Learning their own relation to Jesus and to God often brings out looks of delighted astonishment. What refreshment there is in these flashes of the child soul! The absence of distrust, and the whole-hearted gladness at being told that God their Father loves them as God only can love. They believe it, and listen with wonderment often, and look for more, as if they could not get enough of the beautiful talk.

The work throughout has been conducted in a very methodical and orderly way, so that there has been little of that waste of power which often deprives the labourers of their fair harvest. A large number of those children who have been constant in their attendance have become members of "The Scripture Union." This, verily, is worthy of the name of a "Noble Army." The numbers enrolled amount to something like 250,000 strong. The conditions of membership are that a certain period of every day, say one half hour, shall be devoted to Scripture-reading, first asking God that He will grant his Holy Spirit to "understand aright," and that that time shall be regarded as "Consecrated unto the Lord."

We have pleasure in publishing the following list of ministers and other Christian gentlemen in London, who have agreed to form Rev. Edward Payson Hammond's Committee :—

Rev. Prebendary Wilson, M.A.
Rev. D. B. Hankin.
Rev. H. Nevile Sherbrooke.
Rev. George F. Head, M.A.
Rev. Marmaduke Washington, M.A.
Rev. Gilbert S. Karney, M.A.
*Rev. H. Sinclair Paterson, M.D.
Rev. J. Thain Davidson, D.D.
*J. E. Mathieson, Esq.
George Williams, Esq.
*Lieut.-Colonel Elphinstone.
Henry Campbell, Esq.
*R. C. Morgan, Esq.
Robert Scott, Esq.
Dr. Barnardo.
H. Grattan Guinness, Esq.
Henry Varley, Esq.
*Henry S. Lidstone, Esq.
*Frederic Pitts, Esq.
*Robert Westall, Esq.
*T. J. Hughes, Esq.
*Gibbard Hughes, Esq.

Hon. Secretaries—Captain Dale, Mr. Josiah Spiers, Conference Hall, Mildmay-park, N.

CLEATOR MOOR.—Mr. Spencer Walton has been holding a ten days' mission in the Mission Church here, with large audiences and very blessed results. His afternoon Bible-readings have also been much valued. Since Mr. Walton's departure several persons under deep conviction have called at the vicarage, seeking the way of salvation.

SIERRA LEONE MISSION.

THE native church of Sierra Leone, as represented by the pastors of its several parishes, have addressed a most interesting letter to the Episcopal Church in England, requesting that two English clergymen might be sent to conduct special missions in the Colony. The subject had also been much upon the heart of the Bishop, who, in conversation with Rev. F. W. Dodd and Rev. S. Darwin Fox, Secretary of the Church Parochial Mission, at the end of last year, had expressed his conviction that such a mission, if the native church were itself to see the need of it, would largely tend to raise the tone of Christian life among the people. When, therefore, a special call came to these two clergymen, through those to whom the selection had been entrusted, the Committee gladly allowed them to accept it. They left England on the 7th inst.; Mrs. Darwin Fox accompanies them with a view to work among the women. The missionaries will accompany the bishop to Lagos, and there take a mission of some three weeks' duration.

Returning to Sierra Leone a series of missions of ten days each will be held in several churches. The two clergymen who are going on this most important and interesting mission earnestly desire the prayers of friends at home that through a deep work of the Holy Ghost a revival of true and practical religion may result from this effort. The weekly prayer meeting at the Church Missionary House, Salisbury-square, was on Thursday, November 5, devoted to this West African Mission.

During the absence of the Secretary his place will be filled by Mr. Swann Hurrell.

SPEZIA MISSION.

THE following is extracted from the tenth report of Mr. E. Clark's mission to Italians :—

Some time since a well-tried friend of the mission expressed an earnest desire that, as soon as possible, some Italian Christian labourers should find their way to South America, in some way connected with the Spezia Mission. Who could have imagined that his desires would have received so speedy and remarkable an answer! I can now report that I have assisted four of the members of our little church in La Spezia to emigrate to an Italian colony in Buenos Ayres, bearing with them the bread of life. They have been welcomed by a young man, who some years ago received a copy of God's Word from his uncle, then resident in Casa Alberto. The Bible was blessed to the young man's salvation, and he is now diligently engaged in house to house evangelisation in Buenos Ayres.

He says, in a recent letter, "In this land Spanish is chiefly spoken, yet it would be well if there were some preachers in Italian, as our colony is the largest. Here there is an immense field: the harvest is white, but the labourers are wanting. Some time ago a country labourer bought the Gospel by Matthew. Not caring much for it, he lost it in a field, and soon after returned to Italy, where he stayed about three years. Having returned to Buenos Ayres, he was sent to labour in the same field, where, when digging, he turned up the book he had lost. The book was almost as perfect as ever. He sent it to be bound. He meditated and prayed, and from a notable drunkard, whose family never had peace, he, by the grace of God, has passed from death to life, as also his family." Recently a very considerable number of the sacred Scriptures have been sent out to South America from the depôt in Casa Alberto, to the Spanish and the Italian population.

A GOOD WORK AT LEWISHAM.—A few months ago a Home for the children of girls who have been led astray, but who are trying hard to redeem their characters, was opened in the parish of St. Mary's, Lewisham, in connection with a Crèche for the children of working mothers. As the sums obtained from the mothers do not pay all the expenses, about £50 is required to be raised by annual subscriptions. I would ask any who are interested in this department of Christian work to come forward and help us. We are also hampered in our work by a debt of £50, incurred in connection with the furnishing and opening of the Home. We are most anxious to get clear of it by Christmas, and so begin the New Year unencumbered. Clothing of every description, both new and old, either for the use of the children in the Home, or to be sold to the poor at moderate charges for the benefit of the Home, is very acceptable. (Miss) AGNES BECKER.
1, *Ladywell Park, Lewisham, S.E.*

CHRISTIAN WORK IN NEW YORK.

THE praying ones among us are encouraged by the evidences we see of blessing in our midst.. The presence of Mr. Moody in different sections of our State last year has left marked proofs of fruit, which is now being seen in increased activity in many places; while the three conventions to be held in our State this month, at Newburgh, Poughkeepsie, and Kingston, are preceded by special services of real interest. He has closed three days of services at the new Broome-street Tabernacle,'N.Y. City, which have been seasons of great blessing.

Mr. Aitken has commenced his mission at Newburgh, and it is very clear to all who have been privileged to be present that the Master is with him. We are looking forward to a rich feast in the services of the mission at St. George's Church, N.Y. City.

The presence of Mrs. Baxter, with the large number of others at the Christian Convention led by Mr. Simpson, at the 23rd-street Tabernacle, was hailed with joy by a great many of those who "look for the appearing of our Lord." Each session was full of interest. While all present might not receive everything said, so much of the Word of the Lord was expounded that souls were fed, believers were edified, and good was done. Following this convention, two special gatherings were held in Brooklyn, at both of which Mrs. Baxter was particularly helpful to those who had believed.

The work among the young men of our Association was never so aggressive as to-day. Young Men's Gospel meetings and Bible-classes, both evangelistic and for training Christian workers, are more largely used this autumn than ever. We are specially hopeful over this last form of effort; Christian young men are being organised into classes for the special purpose of studying the Word, for the purpose of using it with others. These classes are limited to about twenty, and, after a portion of the hour is spent *about* the *books* of the Bible, locating passages and giving synopses of the teaching on given topics, then actual difficulties met in dealing with inquirers are considered, and Scriptural answers are found which may be used by the workers. Thus each one, having carefully prepared himself beforehand, aids the other, and the hour becomes mutually very helpful. Already we are beginning to develop men skilful in the use of the Word.

The dedication of the new Brooklyn building for the Y.M.C.A., has attracted a great deal of attention. Truly it may be said of Francis Marquand, the generous donor, that "he being dead, yet speaketh." One man giving evidence of his interest in young men, by devoting £60,000 (300,000 dollars) for this building, is an example well worthy of imitation. Before the building had been open two weeks, 500 new members enrolled themselves. During the early part of December, Mr. Moody will hold a week of special services for young men in their new Hall. May it be a Bethesda to many precious souls.

GEO. A. HALL, State Secretary Y.M.C.A.

HOUSE OF REST, KILBURN.—At the "All-day Meeting" here, on the 6th inst., the morning hours were spent in seeking the face of the Lord on behalf of the numerous wants and hopes and joys of those assembled. Several gave thanks for marked answers to prayer offered at previous meetings. The need of funds for the current expenses of the Houses of Rest at Kilburn and Eastbourne was brought before the Lord in very earnest prayer by many, not only of Chirstian workers who had received the benefits of the Houses, but also by others who testified to great blessings received through attending the meetings. The House of Rest is continually ministering to the Lord's labourers, who sorely need the encouragement it affords them in their fierce conflicts with sin and degradation In the afternoon an excellent address was given by Rev. J. Pearce Clark, of Streatham, on "Sanctification by Faith, and Sanctification by the Word of God." In the evening Miss Mason gave an address on "The present State of Christendom, and the Remedy," illustrated by several passages from the Book of Jeremiah.

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* These gentlemen form the Consultative Committee.

A BITTER CRY IN INDIA.

I AM in the mood to send you greetings this morning from Bombay. Never a week passes without a visit from THE CHRISTIAN to our parsonage. All the world seems to be interested in the great struggle on behalf of woman in London to-day. We have heard the loud and bitter wail from your great city, and we have thanked God for the noble men and women of England who have been aroused by the discovery of this armada of vice so near the heart of Albion. For a brief moment the attention of Christians has been withdrawn from India's enslaved womanhood, to the contemplation of a crueler bondage in a land as far to the west of Egypt as this is to the east. Shall not the daughters of Israel again "Sound the loud cymbal o'er Egypt's dark sea," because "Jehovah has conquered, his people are free"?

In Bombay we have been listening to the cry for help of a poor "Hindu Lady," which has been ringing through our daily papers. A daughter of the people has appeared, a veritable Deborah with the pen. She writes out of the fulness of her heart, and seems to get her inspiration from the fulness of a Marah of experience. She writes with a polish and power which surprise one. Her language is in the purest and noblest English. She evidently is familiar with our literature; her appeals to men of India and the Government of Britons, her invective hurled against Manu, the heartless law-maker and chain-forger of Hindustan, her arguments in favour of prompt action for the deliverance of her enslaved sisters, betoken a strong mind, a broad familiarity with our manner of expressing thought, and still more, a very deep experience of heart-bitterness. Her first letter was upon infant marriage. In this she unfolded a story of sadness that only one who knew whereof she wrote could tell.

The Pharisaical brutality of the men of India is monstrous to conceive, but what must it be to experience by a high-minded woman of delicate sensibilities? The infamous libels circulated concerning the girls of England—that their degradation is not a crime because they choose and enjoy a life of sin, is as offensively upheld in India by many, concerning the happy (?) lot of the wives and widows of Hindustan. They feel not what others picture. They do not drink the cup of gall that others analyse for the benefit of a horror-loving public. In a letter written by one subscribing herself "English Lady," which appeared a few days after the bitter cry of the Hindu lady, who had been betrothed as an infant to one too foul for any woman to associate with, this writer said that the condition of Hindu ladies betrothed in infancy was in a sense preferable to that of English girls who had to wait for husbands, often vainly, and, failing to see the coming laggard, had no future but enforced maidenhood and dependence on reluctant relations. Could you imagine anything more disgusting?

The second letter of the "Hindu Lady," was on the subject of "Enforced Widowhood." *The Times of India* says, "In taking up the question of Enforced Widowhood, the 'Hindu Lady' stands forward as the champion of so great a multitude of miserable girls and women, that no mere figures can convey an adequate idea of their numbers." The Education Commission gives in their report twenty-one millions.

The "Hindu Lady" writes, "Our throes are mental as well as physical, and they end only with our wretched lives. Our Shastras have invented a mode of torture for the benefit of Hindu widows, by the side of which the tortures practised by the followers of Ignatius Loyola pale. This is no exaggeration, for the tortures inflicted by the Inquisition, horrible as they were, could last only for a few hours, but our throes end only with our wretched lives." She describes to us the venerable head of a Hindu family sending out his creatures to hunt down a girl of ten or twelve to bless the remaining years of his life, and then turning to comfort his grand-daughter of fifteen, just entering the critical period of life, when girlhood ends and womanhood begins. "My darling," says the affectionate grandfather, "fate has ordained this widowhood for you, and what human effort can upset the decrees of fate? This is a punishment for the sins of your previous birth, and you can only expiate your sins by a life of austere devotion. Give up, dear, the vanities of this world, and live a life of purity." The editor of *The Times* very aptly remarks: "This is turning the tables with a vengeance, and is a capital exposition of the custom which enforces perpetual widowhood on a girl of fifteen, and encourages an old dotard to marry, 'even when the very shadow of death seems to stretch upon him,' so as to leave behind him yet another blighted life."

A decision has just been given by one of our Bombay Judges which is full of interest to the women of India. Near a score of years ago, a baby girl was betrothed to a young Hindu lad. The first marriage ceremonies were duly performed. Years came and went. The girl became the maiden, and now has blossomed out into a lovely and high-minded woman of the most refined tastes. She has received a very thorough education. The lad, too, has undergone a metamorphosis. He soon learned that his betrothed was an heiress; therefore he reasoned: "Why should I study or work, when my wife has plenty of money, I won't do any such thing. I'll live in anticipation, and enjoy myself, finally, on the realisation, &c., &c." Thus he has grown into a dissolute rake and spendthrift. At the proper time he asked for the second marriage ceremony, which, of course, she objected to. He carried his suit into the High Court with the result that I have intimated, a triumph for the woman. This is a victory for Indian women worth celebrating. This lady is a visitor often in our home. We hope soon to see her numbered among the devout women who minister unto Him whose ministers we are. A MISSIONARY.

Bombay.

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PALESTINE EXPLORATION FUND.

THE deeply interesting subject of the explorations that been lately going on in and about Jerusalem, and in various parts of Palestine, is again brought before us in the Quarterly Statement of the Palestine Exploration Fund. It is very important that public interest in this work should be stimulated from time to time, by the publication of facts so valuable as those that are being continually brought to light. The work that has been already done comprises a geological survey, besides thousands of ruins sketched and excavated.

In the present number we have an account of the discovery of some very interesting tombs on the western slope of the hill, above Jeremiah's Grotto, or near to the ruins of a church that have long been hidden in the dust of ages, and which probably are the remains of the magnificent church of the Empress Eudocia, in 460 A.D., erected in memory of the martyr Stephen, on the supposed place of his martydom. These tombs are cut in the solid rock, and one curious feature is the holes in the walls of the rooms in which the tombs are grouped, these holes being so cut, as the Arabs say, that the dead might speak to each other. By these and other discoveries brought to light, we are reminded of the interest taken in the Holy Land in the early centuries of the Christian era, and by the Crusaders, who committed a similar mistake to that made by the Jews of old, and thought that by deeds of violence they might prepare the day for the coming of the Messiah.

A large portion of this statement is taken up with the description of "A Naturalist's Journey to Sinai, Petra, and South Palestine," in which there is much botanical, entomological, and geographical information, of considerable value. There is a continuation of the paper on "The Day of Atonement," which students of Scripture will read with great interest. The office of the Society is at 1, Adam-street, Adelphi, W.C.

REQUESTS FOR PRAYER.—For a mission to be conduted by Rev. C. Melville Pym, at the Mission Hall, Aldershot, from Nov. 28 to Dec. 7.——For God's blessing on the conversion of souls at Gospel meetings being held during this month on Thursdays and Sundays at Dulverton, Somerset.——For blessing on evangelistic services in Campsie Free Church Hall, from Nov. 9 to 13 inclusive.

"THOU ART THE MAN."

FROM THE GERMAN OF KARL GEROK.

2 SAMUEL xii. 7.

"THOU art the man—thy mouth the doom hath spoken!"
The prophet sternly cries
To blood-stained David. Sin's dark spell is broken,
And in the dust he lies.
Thou art the man, whose righteous indignation
Unwitting, hath pronounced thy condemnation:
"He surely dies whoe'er this deed hath done."
Thou art the man.

Thou art the man, whose greedy lust desired
Thy neighbour's only lamb;
Who, merciless, against his life conspired,
And revelled in his shame.
Thou! saved by God from angry Saul's displeasure,
Enthroned and blessed from heaven's bounteous treasure,
Whose harp was tuned to many a holy strain,
Thou art the man.

Thou art the man. Hear, O my soul, with terror,
Lest thou, to judgment prone,
Shouldst be so watchful of thy brother's error
As to forget thine own.
Within thy breast are germs and evil seeds
Of fruit accurs'd, and all unholy deeds.
Behold in others' guiltiness thine own—
Thou art the man.

Thou art the man, whose soul to-day enraptured,
Is tuned with holy fire,
And yet, by fleshly lust to-morrow captured,
Thou'rt grovelling in the mire!
To David's treach'ry, Peter's false denial,
Cain's murderous hate, or Judas' base betrayal,
To every sin, wherever done or when,
Thou art the man.

Thou art the man, for in the heart deep hidden,
Sleeps every evil lust,
And when the lust awakes to fruit forbidden,
Then rise from out the breast
Vile wanton thoughts and covetous desires,
Fanning, with poisoned breath, unhallowed fires,
Consuming soul and body in their flame—
Thou art the man.

Thou art the man, and wert thou high in favour
As head of Israel's host,
Say not, "The Evil One can touch me never!"
A crown may soon be lost!
The higher that thy Master's love doth place thee,
The more thy foe will glory to disgrace thee.
Oft ends in flesh, in spirit who began.
Thou art the man.

Thou art the man. Yes, Lord, I own with sadness
My guilt is dark and deep;
'Tis Thou alone canst cure me of sin's madness,
And Thou alone canst keep.
Who but Thyself can break sin's galling chain?
And who deliver from its curse and pain?
Who save my guilty soul from death's dark ban?
THOU art the Man!

Thou art the Man didst plunge in death's dark water
To rescue me from hell;
God's Lamb, led, unresisting, to the slaughter,
That I in life might dwell.
From power and doom of sin, Lord, make me whole,
And strengthen, by thy Spirit's might, my soul.
Thou! who upon the cross my victory won,
THOU ART THE MAN!

A. S. WARDLAW.

BARBICAN MISSION TO THE JEWS.—A large company of Jews of various nationalities with their wives and children and other friends came together recently to the annual social tea given at Albion Hall, London-wall, by Mr. and Mrs. Warschawski, in connection with this movement. Appropriate hymns were sung, and portions of Scripture read in Hebrew, German, and English. Addresses followed by Rev. J. W. Pratt, vicar of St. Stephen's, Mr. Warschawski, and others. The speakers sought to point the sons and daughters of Abraham to Him whose day that Patriarch "saw and was glad." Nor were the children forgotten, Captain Porter having admirably adapted himself to the capacity of the little ones present, who were seemingly impressed by the earnest words of that gentleman.

NORWICH BIBLE FLOWER MISSION.—The eighth annual report of this mission contains the information that during the year 6590 articles with texts attached have been distributed to sick, aged, and infirm inmates of hospitals, workhouses, infirmaries, barracks, and cottage homes. These articles included (besides flowers and ornamental cards), lavender bags, scrapbooks, needle-cases, pin-cushions, Japanese fans, bags of sweets, and balls for children, and a very extensive assortment of woollen shawls, cuffs, handkerchiefs, crossovers, comforters, caps, mittens, night-socks, &c. &c. The report concludes with an appeal for a continuance of gifts, especially for woollen articles of the kind enumerated, which are much in request during the winter months. The Hon. Secretary is Mrs. Robert Adcock, Bracondale, Norwich.

THE RESCUE SOCIETY.

DARK, indeed, have been the shadows that during the past few months have been chasing each other across the face of society. Depths of iniquity have been revealed that could not have been imagined. The revelations are such as to cause shame and sorrow to all right-thinking persons, and the Christian to cry out, in anguish and bitterness of heart, "Lamentation, Mourning, and Woe."

In the Report now before us, the Thirty-second Annual Report of the Society for the Rescue of Young Women and Children, these shadows lie deep indeed; but there is also much to cause great thankfulness. We see that iniquities abound, that out of 8755 fallen young women and girls admitted to the society's Homes since 1853, no less than 1801 were ruined before they were fifteen years old. We see that in some cases, even parents and relatives have caused or connived at the girl's ruin. But we see also how the grace of God has been manifested in the reclamation of many of the worst cases admitted to these Homes, how persistently both reformatory and preventive work has been carried on, and how God's blessing has been given to the labours of those who have thus laboured beside the darkest waters of human sin and degradation. For instance, we read of several who, having passed through the Homes, have given great satisfaction in the situations to which they were sent; of another who had murdered her children and attempted suicide in France, who, after two years' imprisonment, was received in one of the Homes, and eventually restored to her friends. Of another, once thought an incorrigible, who showed her gratitude by bringing to the secretary a sovereign out of her three months' wages. Amongst the legacies is one of £31 17s. 5d., from a former inmate. Most encouraging is it, too, to note in how many cases there is evidence of a change of heart as well as of life. Masters and mistresses bear witness concerning those who once were outcasts, that they are now adorning the doctrine of God their Saviour.

An analysis of the statistics brings to light two facts that may well cause much reflection to those who have the care of the young. In the first place, how important it is that from earliest years our young people should be surrounded with the restraints of that morality which has its base in the law of God, seeing that temptation meets so many when they are still so young. A large majority fall a prey to the wiles of the seducer before they are eighteen years of age; no less than 52 out of 255 fell from the paths of virtue before they were fifteen. Then it must be remembered education alone will not save them. Of the year's total of 502, no less than 355 could read and write tolerably well, while, sad to say, 469 had attended Sunday-schools. Sunday-school teachers may well learn a lesson from this latter fact, as to the necessity of praying and striving for a change of heart in those committed to their care.

In the Report also there is a much-needed word to young men, who, as is well said, are really causing the evil that this society is endeavouring to cope with. This word receives emphasis from the fact that 199 of the 255 fallen had been domestic servants. Besides these, who had actually lapsed from a virtuous life, 247 had been dealt with in time to rescue them from an immoral career. Of the total of 502 thus reached, 179 had been placed in situations, and 67 restored to their friends. The society has nine Homes in different parts of London. We are sorry to see the statement of accounts shows a balance on the wrong side of £308 18s. 9d., so that friends interested in this grand work of the rescue of young girls from a life of infamy and vice, would do well to come to its help in their arduous work. The Secretary is Mr. Stuart Thorpe, 79, Finsbury-pavement, E.C.

THE THEATRICAL MISSION.

THE account of the work of this Mission—of the extent and difficulties of the work also—given by Mr. Courthope Todd, at the meeting held at Mildmay on Tuesday evening last was painfully interesting, and calculated to evoke great sympathy, both on behalf of those engaged in this work, as well as with those amongst whom they labour. The chair was occupied by Rev. Burman Cassin, whose earnest words were full of encouragement.

Mr. Todd, at the outset of his remarks, said few people knew the immense proportions of the theatrical world. There are no less than 28,000 women and children engaged in theatres, and at Christmas-time the largest theatre employs no less than 1500 hands, and the smallest sixty; while altogether there are 60,000 persons engaged in the various theatres and music-halls; between 3000 and 4000 young people are being systematically trained up as theatre artists. He went on to describe how the work had grown—how, finding that in order to do much they must begin with the children, they hired a large hall, where some 200 children of two years old and upwards were addressed by Mr. Spiers; and how, from a desire then expressed for some book "where the heroine did not die," a library was formed, the first book being "A Peep behind the Scenes," which was soon worn to rags.

Mr. Todd gave most thrilling details of the dangers to which theatrical employés were exposed. Mr. Burnand had said that in a week the moral susceptibilities of a young woman not brought up to the stage must be thoroughly bluuted, if she herself were not thoroughly disgusted. Mrs. Kendal had expressed her utter abhorrence of the enormities perpetrated behind the scenes; and Mr. Todd caused some sensation by saying that out of 6000 of these young women no less than 4000 had fallen, and that he could tell of most fearful things that were perpetrated in connection with the stage—far more dreadful than any of the disclosures made by Mr. Stead. He referred in scathing terms to the Church and Stage Guild, and to a lecture recently delivered by Canon Shuttleworth, in which the stage was spoken of as the daughter of the Church. He was glad that the Archbishop of Canterbury had written such firm words in denunciation of that Guild. Many most interesting illustrations of the work, especially amongst children, were then given, and, in conclusion, Mr. Todd asked for help that they might commence work free of debt in the new hall shortly to be opened.

Mr. Mathieson said he should give a practical proof of the increased interest he felt in this work from Mr. Todd's statement, by giving £5, instead of £1, as he had intended, and he hoped others would do the same.

CANON WILBERFORCE has returned to the Deanery, Southampton. The hoped-for improvement in his health has not taken place, and his medical advisers recommend further surgical treatment.

PREACHING FROM CONVICTION.—Rev. Colmer B. Symes, the minister of Allen-street Chapel, Kensington, delivered an earnest and deeply instructive address in Hornton-street Chapel, Kensington, on the occasion of the quarterly meeting of West London Auxiliary of the Open-air Mission on the 2nd inst. Starting from the text, "We believe, and therefore speak," he emphasised the fact that all successful preaching had in it this element of personal conviction on the preacher, whose strength and usefulness depended upon preaching the old doctrines of grace under the power of the Holy Ghost. These expressions were cordially endorsed by the chairman, Sir William J. Charley, Q.C., Common Serjeant of London.

THE PURITY MOVEMENT IN CHELSEA.—The district of Chelsea has attained an evil repute in connection with the recent disclosures as to London vice, mainly as the residence of the notorious Mrs. Jeffries. It is satisfactory, therefore, to find that Chelsea is awaking to a sense of its unenviable position. A large and enthusiastic meeting was held in the schoolroom of Markham-square Church last week, when strong and stirring speeches were delivered by Mr. Wookey, Mrs. Butler, Rev. B. Waugh, Mrs. Bradley, and others. Rev. J. L. Foster, pastor of the church, who presided, made the remarkable statement that Mrs. Jeffries is still pursuing her horrible trade in no less than ten houses in that district. If this be true, why do not the police show the same alacrity in bringing her to justice that they have shown in placing in the criminal dock those who may have unwittingly over-stepped the law in seeking to reform it?

WORK AMONG GLASGOW SAILORS.

"IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." This was the key-note of the very interesting social thanksgiving meeting, held at the new Seamen's Bethel, Eaglesham-street, Glasgow, on the evening of Saturday week. Seamen, wives, and friends to the number of 600, gathered together to thank God for the great blessing which had attended this part of the Glasgow Seamen's Friend Society's work during the past year. The chair was occupied by Mr. Richard H. Hunter, and several of the large shipowners and city ministers took part in the meeting.

The Chairman stated that it was just ten years that night since the first little Bethel on the South Side of the river, was opened with eight persons present. The work, then begun in deep dependence upon God, had steadily grown, until this large new Bethel was built, and was now being very much blessed to the men of the sea. The Lord had provided all the money, not only to meet current expenses, but to erect the building which cost over £6300; and the past year had been a time of much blessing to all connected with the work.

Mr. Morrison, the missionary in charge of the place, gave a brief summary of the work done during the year. Over 67,000 visits had been made to the reading and recreation rooms by sailors. Six hundred and thirty-five had taken the pledge, and some 650 persons—a large number of whom were sailors—had professed to give themselves to Christ at the meetings. He had good reason to believe that a large proportion were genuine cases of conversion.

Rev. A. Andrew, in the course of a very interesting address, stated that a large number of those who had been converted at the Bethel meetings, had joined the new Church he had formed in the neighbourhood, and were working zealously for the Master. Rev. F. H. Robarts, of Hillhead Baptist Church, addressed an earnest word to young Christians.

The Chairman referred to the case of two sailors, who were brought under the influence of the mission two years ago. They had been discharged from their ship, and had £25 to £30 each in their pockets. They had got a little drink, and were fast spending all they had, when Mr. Morrison got hold of them, and, after earnest talk and prayer, both of them surrendered to Christ. They sent their money home, and went off on their next voyage happy Christians. Nothing more was heard of them, till this week one of them turned up full of joy for all that the Lord had done for him, and saying his companion was also living a Christian life.

Rev. T. Lawson, who has frequently taken part in the Bethel services, referred to the very thorough way in which Mr. Morrison conducted the work, and the influence such meetings had over sailors. He was followed by Mr. George Andrews, of the London Evangelisation Society, who had just concluded a very successful fortnight's meetings in that place, and who had much to praise God for in the manifest blessing which had attended these special services.

Some little time being allowed for testimony from those who had found the Lord during the past year, about a dozen testified to the power of the Lord to save from sin and from the power of drink. The meeting was of the heartiest character throughout. After a few words from Mr. Alexander Allan, of the "Allan" Line, the Benediction was pronounced, and this happy thanksgiving meeting was brought to a close. Earnest prayer is asked for this work during the coming year, that it may be more blessed than in the past.

DOMESTIC SERVANTS FOR CANADA.—I have a long list of very suitable girls who wish to go out to Canada in the spring, but who are unable to meet all the expenses of outfit and ocean passage. I have a still longer list of mistresses in Canada who are anxiously awaiting the arrival of the young girls. We have sent out more than one hundred this season, and with scarcely an exception they are doing well.—Yours faithfully, ADELAIDE ROSS.

Snelston Rectory, Ashburne, Derbyshire.

THE GOSPEL FOR NORTH AFRICA.

DEAR SIR,—At the beginning of the present year our missionary brethren and their wives engaged in connection with the Kabyle Mission numbered eight souls. During the ten months that have passed six more have joined them, three started on November 7, and several others are ready to follow as God shall guide and provide. Beside local work at the various mission stations in Algeria and Morocco, several journeys have been taken into the surrounding country; portions of Scripture and tracts have been distributed, and the Word of God explained. Everywhere our brethren found open doors; and though we cannot say that the people are intelligently thirsting for the Gospel, they are quite willing to hear it. Some, of course, raise objections, but, considering that our work is amongst Mohammedans, the readiness with which the message is heard is very remarkable.

Mrs. Baldwin has been carrying on medical mission work in Tangier, where more than 1800 patients have been treated. The fame of "Hope House" has spread far away into the villages and cities of Morocco. Dr. Churcher has now gone to take up this work, and we trust he will be able to organise a thoroughly useful medical mission in this diplomatic capital of North Morocco.

An attempt has been made to translate portions of the Scriptures into Moorish Arabic, and a number of leaflets have been printed on the Typograph. The natives read them with much pleasure, and seem to be able to understand them better than what is printed in the ordinary Arabic.

Mr. Bureau, who has been for about two years in the province of Oran, in Algeria, started for Tunis last month, and it is proposed that he shall itinerate in that country. Thus we hope to open up another country to the light of the Gospel. It is interesting to remember that this is the very land in which the early Church especially flourished, for it is close to the city of Tunis that Carthage stood, where so many earnest Christians lived, laboured, and died.

Brethren and sisters are offering to go forth, and though we tell them that we cannot guarantee them salary, and that there are difficulties lying in their path, they beg of us to send them forth. We thank God that the hearts of his people are being stirred up to give themselves to carry the Gospel to the Mohammedans of North Africa; we thank God also that He has inclined some of his servants who are unable to go themselves, to give their time, and their means, to help those who do go. Still we cannot be blind to the fact that with a large increase in the number of workers in the field, very much larger supplies will be needed to sustain the work.—Yours faithfully,

EDWARD H. GLENNY, Hon. Sec.

21, *Linton-road, Barking.*

SHELTERING HOMES, LIVERPOOL.

ON Thursday last was held the second workers' monthly meeting, and a most refreshing time of blessing it proved to be. Mr. Kirlew, from Manchester, led the meeting, and the presence of the Holy Spirit was felt throughout the whole gathering.

The children, about seventy in number, who have just recently been rescued, were all there, and were not the least attentive of the audience by any means. It was utterly impossible for any stranger to realise that only a few hours before some of them had been in rags and wretchedness, neglected and perishing. The Homes are filling fast. We hope our friends will bear us up, and our needs for them, in earnest prayer before the God of the widow and the fatherless. LOUISA BIRT.

1, *Sugnall-street, Liverpool.*

MORE MISSIONARIES FOR CHINA.

THE China Inland Mission continues to send reinforcements to the front. A contingent of nine gentlemen (including Mr. Stevenson, who returns to his post after a period of rest) left London on Wednesday last week. Another band of nine—all ladies—are to leave on Wednesday next, 19th inst. A number of valedictory meetings have been held by the first band in England and Scotland. The closing meeting of the series took place at Exeter Hall on Monday evening, 2nd inst. Many friends assembled for a social hour, and partook of tea at the invitation of Mr. and Mrs. Robert Scott; subsequently the lower hall was well filled by a deeply interested audience, composed mainly of young people of both sexes. After songs of praise, and earnest prayer by Mr. Morgan for those already in the field and for those about to go forth, Mr. R. SCOTT, who presided, read the missionary chapter, Matt. x.

In a brief address, Dr. MCKILLIAM bespoke earnest prayer for those about to leave for China, and trusted that from the young people present at the meeting many would rise up and follow the example of those who have gone to heathen lands as ambassadors for God. There is at present a great waking-up in the Church to a deeper Christian life and to more devoted labour for others. What a grand commission Christ has given to all who go at his command to face danger and difficulty in his service. No need for anxious thought, surely, when we have the assurance that the very hairs of our head are numbered, and we have the promise of his perpetual presence.

Mr. BROOMHALL, the secretary of the mission, said he had just returned from Edinburgh, where a series of remarkable meetings had been held. At least 5000 persons must have been present, and the presence of God was felt in great power. On the previous evening about 1000 students were present at a meeting specially for them. It must have been the turning-point in the lives of many, as a number stood up desiring prayer. Similar meetings had been held at Oxford, Cambridge, and Glasgow. When the second band has gone out, thirty-seven will have left this year; forty-six went last year, making eighty-three since the beginning of last year in connection with this mission. There are nearly 200 workers in the field. In a short time if the present rate of progress is maintained, those belonging to this mission will number about half the entire strength of the missionary force in China—about 500. These figures surely indicated either that this mission was going too fast, or others were moving too slowly. During the last few months they had had others offering to go at the rate of one a day. Mr. Broomhall asked prayer that the right men and women should be chosen, and also that those at work in China, and those about to go, might be mightily energised of God for their great work.

Short addresses followed from those on the platform who were about to leave. The first to speak were Revs. T. G. Vanstone and S. T. Thorne, who go out in connection with the Bible Christians, in which community they have each held the office of minister. They are going at first under the tutelage of the Inland Mission; but, as soon as the way is opened, they purpose taking up the work more directly on behalf of the Bible Christians. They briefly related their previous experiences as workers at home, and how they had ventured to leave their present spheres of labour, expressing great satisfaction at going forth as ambassadors of God to the Chinese. They were followed by Messrs. J. H. Heal, J. R. Douglas, D. M. Robertson, R. Grierson, M. Harrison, and W. H. Gill. All spoke with great propriety and earnestness in detailing their personal experiences and God's leading, in view of foreign mission work, and their words produced a deep impression on the meeting. Several expressed their indebtedness to the Y.M.C.A. It is a blessed thing to find that these institutions are proving nurseries for the evangelisation of the world.

Dr. DOUTHWAITE said it was about the meanest thing he could imagine, to talk about it being a "sacrifice" to go to labour for Christ in China; it was a glorious privilege. It was no easy task fighting heathenism, but in the power of God they could prevail. He and his wife hoped soon to return to China, to resume their loved work.

Four ladies were present of the band to sail next week. Miss REUTER, a Norwegian young lady, described, with much simple pathos, the Lord's dealings with her, and how, through some old copies of *China's Millions*, carried to her country by a sailor who had visited the Sailors' Rest, in Ratcliff-highway, her mind was attracted to China and its great needs. She heard the call, "The Lord hath need of thee," and He had given her strength to break every earthly and family tie that bound her to her own land and enabled her to go forth joyfully. Miss JAKOBSON, also from Norway, followed her Scandinavian sister, and evoked much deep and heartfelt sympathy by her artless account of how she had been moved to enter on this path of service. Miss JONES, a Welsh young lady, told how her heart had been turned to the heathen field, but there was no society in Wales that believed much in sending young missionaries to foreign lands. She asked the Lord for guidance, and she was directed to the China Inland Mission, who were now sending her forth. Miss CLARK, from Devonshire, though it was the first time, as she said, that she had spoken in public, described with much composure and clearness God's wonderful leading in preparing her for the path on which she was happily about to enter.

A few very earnest words came from Mr. T. W. Piggott (who has been for six years in China), as to the unspeakable need of the vast stretches of country without a single preacher of the Gospel. Then Rev. J. W. STEVENSON, who has laboured in China already for twenty years, and who is now returning to that land, made a fervent appeal that all present should definitely consecrate themselves to the Lord to be led by Him whither He will, and used of Him in the furtherance of his kingdom in the world. We talk of "giving up," he said; but it is only giving back what we have received. Mr. Stevenson said he believed there were soon to be great times of revival at home, and that would surely affect the work of Christian missions abroad. The deeply interesting and inspiring proceedings concluded with a solemn act of consecration and prayer.

SHEFFIELD Y.M.C.A.

THE annual members' meeting of this Association, which was resuscitated about a year ago, was held at St. Paul's-chambers, Norfolk-street, on Thursday, October 22, Mr. Emerson Bainbridge in the chair. The financial statement showed an expenditure (including furnishing, adaptation of rooms, &c.) of £478 17s. 8d., the total receipts being £483 17s. 7d. An abstract of the report of work done was read by the secretary, Mr. Rosevear, which showed that 270 young men had enrolled themselves as members and associates.

The Chairman said he felt sure the employers of labour in Sheffield would contribute to make the Association a financial success as the result of the report of work shown. Mr. Hind Smith reviewed the work of the year, congratulating the Committee on the successful operations of the Association.

MESSRS. WHITTLE AND McGRANAHAN have entered on a Gospel campaign in Kansas. Major Whittle's daughter May, who is a student at the Northfield Seminary, has been seriously ill of typhoid fever; but we are glad to learn that she is recovering.

GOSPEL WORK IN CEYLON.—Will Christian friends in England help me with a set or two of coloured magic lantern slides, on such subjects as "The Martyrs," "John Wesley and his Times," and also with some Temperance subjects, that I may be enabled to have exhibitions at our native circuits to raise funds on behalf of extension work of sending the Gospel to the heathen villages. Messrs. Morgan & Scott will receive contributions. Perhaps the lowest amount necessary will be £15.

J. A. SPAAR, Wesleyan Minister.

Kalutara, Ceylon.

Letters to the Editor.

REFUGES AND THEIR MANAGEMENT.

SIR,—I was concerned to read the article in your paper signed "One who Knows," speaking of the "Homes" in England for the rescue of fallen women and girls. The writer brings forward one or two cases where the matrons seemed hard, and the rules strict, and he speaks of two girls who got out of a window and climbed a gate. Surely the writer ought to know that in no Home in England can a girl be retained an hour against her will. Had they told the matron that they wished to leave, the door would have been opened, and they could go. Surely, where this is the case, it is folly to talk of "penal servitude" in reference to these Homes.

Again, the writer says the women should be paid because they are industrious, and earn so much per annum, &c. This is not net, and they would earn very little indeed were it not for careful teaching, constant supervision, and costly machinery. The women have great encouragement to do well. A comfortable home, with every allowable indulgence, and, when they leave for service, a box of good clothes (worth from £3 to £5 each), according to conduct and character. To pay the women so much a week would mar the work and take away all call for gratitude.

Most gladly would we give our matrons higher salaries if we had the means, but I am not at all sure that devotion and self-denial can be purchased. Our excellent matrons do not work for the payment they receive. Those I have had the privilege of knowing—(not a few)—work from far higher motives; the love of Christ constrains them to seek to save the lost. I have worked amongst these poor girls for more than thirty years, and have had large experience in the management of Homes. I have conversed with thousands of girls, and rejoice to know that very many, through the instrumentality of these Homes, are now treading the paths of purity and usefulness who were once sunk in degradation and misery!

The foregoing remarks must not be taken as approval of the strict rules of the old Penitentiary system, which are fast becoming a thing of the past—the omnipotence of loving-kindness is, I believe, now the rule, and severe treatment quite the exception. I know very many Homes in their internal workings, but I do not know one where women are placed alone for a week before admission, or where vexatious rules as to silence, &c., are enforced.

Yours respectfully, (Miss) E. GILPIN.
31, *South Hill-road, Liverpool.*

THE GENERAL ELECTION.

SIR,—It is impossible to over-estimate the gravity of the issues involved in the approaching General Election. Now, if ever, in the history of our country, it has become essential that Christian men should speak out, and let candidates for Parliament know that, so far as they are concerned, elections shall depend, not on the question whether the man seeking their support is Liberal, Radical, or Conservative, a follower of Mr. Gladstone, Mr. Chamberlain, or Lord Salisbury, but whether he will advocate and vote for measures affecting the purity of our homes, the spread of Temperance, the maintenance of the sanctity of the Lord's Day, and of the professedly Christian character of our Legislature.

The responsibility of Christian men invested with the franchise is tremendous, and is one which, as the Archbishops of Canterbury and York rightly tell us, should be discharged in the sight of God.

The hearts and consciences of multitudes throughout the land have been moved "as the trees of the wood are moved with the wind;" and that movement, which we can only attribute to the gracious Spirit of God, acting in mercy to us as a nation, will be largely in vain, if it be not used to guide our action in the highest duty of citizenship—the election of a new legislature. "When thou hearest the sound of a going in the tops of the mulberry trees, then shalt thou bestir thyself."

If God-fearing men all over the country will now respond to the call which is sounded in their ears by the circumstances of the time and will "be of good courage (to) play the men for our people, and for the cities of our God," they will surely be given "understanding of the times," like the men of Issachar, to "know what Israel ought to do."

I enclose, for what it is worth, the copy of a letter I have felt it my duty to address to the Parliamentary candidate for my division. I have not alluded to the Disestablishment of the Church of England, though I believe it would be a grave national sin, because, on that question, he has indicated his attitude in his address.

Whatever each man may think it his duty to do, let us unite in pleading with God, day and night, that men of high moral principle may be elected to govern us, that so our national sins may be "broken off by righteousness, that there may be a lengthening of our tranquillity."—Yours faithfully,

STEVENSON A. BLACKWOOD.
Shortlands House, Shortlands, Kent.

COPY OF LETTER.

SIR,—As a Conservative elector for West Kent, but attaching greater importance to the assertion of moral principles than to the predominance of one or another political party, I take the liberty of asking you (as the several subjects are not alluded to in your address to the electors) whether, if returned to Parliament, you will support measures having for their object:—

(1) The total repeal of the Contagious Diseases Acts.

(2) The Sunday closing of public-houses.

(3) The establishment of some form or other of local option.

Also, whether you will oppose:—

(1) The admission of avowed Atheists to Parliament.

(2) The opening of museums, &c., on Sunday.

There are many who, like myself, would sooner abstain from recording their votes altogether than incur the responsibility of aiding in the election of a Parliamentary representative whose views would not be in accordance with their own on questions affecting most vitally, as they believe, the highest interests of the nation.—Yours faithfully,

Nov. 2. STEVENSON A. BLACKWOOD.

CHRISTIANS AND POLITICS.

The letter by Miss Murray, in your issue of October 29, calls attention to a very serious characteristic of our modern English Evangelical Christianity. I wish to direct attention to what I conceive to be the root of the mischief, in the hope that a remedy may be forthcoming.

From the time of Wilberforce and Thornton till within the last thirty or forty years, my impression is that it was generally accepted as an axiom, by all sections of the Church, that amongst the primary duties of a Christian Englishman was the duty of accepting and discharging in a Christian spirit the functions of English citizenship. But then some earnest and spiritually-minded men began to set forth a new doctrine, viz.: that our citizenship is in heaven (Phil. iii. 20, R.V.) and, therefore, we are not only exempted from the duties of English citizenship, but are actually doing wrong to encumber ourselves with them; especially where they involve any risk of our finding ourselves unequally yoked in their discharge with persons who may not be "believers" in the full sense of the word.

This doctrine harmonises exactly with the natural feelings of men whose citizenship is in heaven. Ordinary motives (including patriotic ambition) will not prompt the spiritually-minded Christian to embark on the troubled sea of politics; and so, when (as Miss Murray observes) it is much more delightful to address an open-air meeting, &c. &c., than to engage in Parliamentary or other so-called secular work, it is not matter of surprise that the seed diligently sown has produced an abundant crop, until now there are hundreds, perhaps thousands, of truly Christian men of ability and leisure, who think they are doing God service by ignoring their duties as English citizens.

My object in writing this is not to combat the doctrine to which I have called attention, though I will just observe, by the way, that I have never found its advocates maintaining that, because we are dead and our life hidden with Christ in God (Col. iii. 3), therefore we ought to refrain from eating and drinking; but my object is to induce some competent expositor of Scripture amongst your readers to take up the subject and write a tractate fully setting forth the true doctrine of Scripture. I have only attempted just to indicate the basis on which I have usually found the error resting; but, if it is to be effectually grappled with, the arguments put forth by its most capable advocates would have to be stated fully and fairly, and then answered from Scripture. Mere rhetoric, or appeals to the feelings, or our common sense, or the necessity of the case will not suffice. Nothing but close and cogent *à priori* reasoning from Scripture, and Scripture alone, will have any effect with the class of persons to be dealt with, and in this they are worthy of all respect.

T.

MR. J. M. SCROGGIE has conducted Gospel services in Hawick during the past week, with much success. The mission is being continued.

NEW HEBRIDES MISSION.

DEAR SIR,—Being now on board the ss. *Potosi*, on my return journey to Australia, and, God willing, also to my dear islanders, let me, through you, thank all kind Christian friends who have helped me in raising £8700 for the new vessel, and for additional missionaries. If it rises to £9000, as appears every day likely, that will enable us to secure a ship at £6000, and also three new missionaries, of whom two are engaged already to follow us in April, providing a house and a boat for each and taking possession of three new islands for Jesus.

I have not privately asked anyone for a contribution, but have told the needs and the claims of the work publicly to God's people, and the Lord has sent me all that was required. This I hope is a proof that He smiles on our efforts and that He will bring many through us to love and serve Jesus. My brother, Rev. James Paton, B.A., 2, Park-quadrant, Glasgow, will receive and forward to me any contributions, now or hereafter, to the New Hebrides Mission Fund. With sincere thanks, and entreating the prayers of all God's faithful people.

I am, yours faithfully,
JOHN G. PATON, Missionary, Aniwa.
Off Gravesend, Oct. 29.

WIDOWS AT HOME OF INDUSTRY.

WE need scarcely bespeak the kind and sympathetic attention of our readers to the following brief note from Miss Annie Macpherson, Home of Industry, Commercial-street, E.:—

It is again our happy privilege to be busy cheering and comforting many an aged widowed and dying saint. How they eke out their existence we cannot tell, but this we do know: they never murmur, and are tenderly grateful for the least help either temporal or spiritual.

On Monday a lady friend sent her servants to spend an hour with our widows. Their joy was great to hand them the meat sandwich and pour out their tea. Next day the lady wrote: "Our servants have come home delighted with all they saw and heard. Their hearts went out to all the wretchedness and poverty, and they cannot get out of their minds the poor old widow who was so ill and had to be helped down the stairs for the last time." (She had made a great effort to come, as her room was cold and she had no coals.) "They realised for the first time in their lives the real abject poverty of some of our fellow-creatures. It has stirred their hearts and done them much good."

We feel assured that not only the servants but the lady will be a gainer in thus sparing them for an afternoon, giving them the joy of not only bringing the sovereign for the feast to those who much needed it, but allowing them to see the Lord's aged saints brightened while they sewed a few hours for their sixpence.

£5 is spent as follows:—

	£	s.	d.
100 sixpences	2	10	0
Tea for 100	1	0	0
Sick ones	0	10	0
Material for work	1	0	0
	£5	0	0

The widow spends her sixpence thus:—Bread, ½d.; sugar, ½d.; tea, ¾d.; wood, ¼d.; milk, ½d.; 7lb. of coals, 1d.; butter, ½d.—4d.; and the 2d. for end of the week.

SOLDIERS IN DOVER.—At the present time the garrison of Dover is a very large one. The Soldiers' Home there provides a safe resort for the men during the time they spend out of barracks, and its benefits are much valued by those who use it. The number attending the Bible-classes is very encouraging, while, from time to time, one and another coming out boldly on the Lord's side testifies to the reality of the work. The mother's meeting held weekly for the wives married without leave has been the means of real blessing. Help is much needed to meet existing expenses. Miss Wright, the lady superintendent, will thankfully receive contributions addressed to her.

Soldiers' Home, Dover.

EVANGELISTIC NOTES.

PORT GLASGOW.—Mr. W. D. Dunn has con- uded a most successful series of Gospel meetings ere. Not a night passed without seeing marked onversions. Christians were also greatly blessed.

MESSRS. WILLIAM CATLIN AND J. PHILLIPS ave held a series of Gospel services at Gamblingay nd Everton, in Cambridgeshire, visiting the bourers in their cottages, and the navvies at the prolite diggings in the day time.

MR. AND MRS. E. P. TELFORD IN OLDHAM.—he three weeks' mission which these esteemed vangelists are conducting in Oldham is success- lly progressing. Much blessing is being expe- enced. God's people are being quickened, and early two hundred persons have presented them- lves in the inquiry-room for direction.

FETTER-LANE CHAPEL, HOLBORN, E.C.—uring last week Mr. C. King has held very suc- essful Gospel services here. He has particularly tracted the youths employed by printers and anufacturers in the neighbourhood. On Friday vening when Mr. King gave his lecture "How to e a Man," the chapel was half-full of these lads, hose attention was riveted for an hour.

LEISTON.—A very successful three weeks' ission has been held here by John Harris, of the vangelisation Society. The effort has been a nited one. Congregationalists, Free Methodists, esleyans, and Friends have worked together, and uch good has been done, not only in the conver- on of sinners, but in the quickening of the Lord's eople. J. N.

SIDMOUTH.—Mr. George Heath, of Hilden- orough, Kent, recently concluded a most encoura- ng mission here, extending over six weeks. He as sent by the Open-air Mission at the request of cal Christians. The mission was an open-air one a considerable extent, but embraced many in- oor meetings also. The neighbouring villages ere also visited, and meetings held in them. More an 160 addresses were given during the six eeks, though how one voice could hold out under ch a strain is to us a mystery.

THE COW-CROSS MISSION.—Clerkenwell is hard-working operative district. I know much of e people, and I know that even in the darkest bodes may be seen hundreds of bright, open, onest faces, under the battered hats and bonnets of r costermongers. The landlord of some property Bowling Green-lane, having made us a tempting fer, at a low rent, we felt constrained to accept e offer, and on November 5 we started another anch of our Mission. Quite a sensation was used when Mr. Thomas Campbell, the well- own former Secretary of Cardinal Manning, ounted the platform and professed conversion to od. We want a larger building in this district, d hope to have it shortly, when they pull down e House of Detention. William Catlin.

VICTORIA.—We are glad to see that good ork is being done in Victoria, through the instru- entality of the Evangelisation Society established ere two years since. Fifty missions have been ncluded, eighty-four places have been visited by e evangelists; and at 1839 meetings held the timated aggregate attendance has been 106,400. he reports of the various evangelists engaged are ry encouraging, and prove that in the far-off uth, as elsewhere, the Word of God is, by the wer of the Spirit, made quick and powerful to e pulling down of the strongholds of sin and tan.

DAY NURSERY FOR CHILDREN.—The "Gor- on Day Nursery for Little Children and the eople's Church Mission," 8, High-street, Shad- ell, London, E., has been established in order to ccour the very poorest of the dock and wharf bouring classes, among whom the mothers are mpelled to go out washing, charing, &c., to ovide for their family wants. The institution is en daily from 8 a.m. to 7 p.m., for the reception children from the age of three months up to four ars. It is also in contemplation to open a soup tchen, to provide dinners for the poor, during the inter, at a very small charge. Several other encies are in operation. To sustain the mission proper working order, the committee need at ast £400 a year. Any articles of left-off clothing, mnants, or toys, would greatly help us in provi- ng for, and amusing the little ones. Communi- tions of all kinds to be addressed to A. C. A. cLaglen, superintendent and secretary, 8, High- reet, Shadwell, London, E. The institution is en to visitors every day in the week, Saturdays cepted. The late Lord Shaftesbury was presi- nt of the mission.

CONTINENTAL AND FOREIGN NOTES.

ASIA MINOR.—Dr. J. R. S. Sterrett has returned to Smyrna from a five months' trip in Asia Minor after Greek inscriptions. He brings back 611 Greek and Latin inscriptions, and reports the important discovery of the site of the Biblical Lystra at Kha tün Serai.

WOMEN'S WAGES. — *The Frauen-Bund*, in taking up the cause of working-women in Berlin, states that cap-makers, laundresses, &c , gain from 4s. to 6s. per week only, and skilled, experienced shirt-makers, working fifteen hours daily, can earn only about 12s. 6d. per week.

THE CONGO.—Mr. H. M. Stanley will not leave for the Congo until early in the new year. The delay in his return is said to be consequent upon the financial and other arrangements which have to be made in connection with the projected development of railway enterprise in the new State.

NEW YORK.—The Gospel meetings in the Broome-street Tabernacle, opened by Messrs. Moody and Sankey, still continue with encouraging interest. There is a large attendance upon all the meetings, and many are inquiring. It is proposed to invite the several City pastors in turn to occupy the pulpit on Sabbath evenings.

CINCINNATI.—The Christian people of this place, so far as represented by the members of the Noon-day Prayer-meeting Committee of the city, send forth to the Christian world a request for prayers for Cincinnati, its ministers and people. Several evangelists will, it is expected, supplement the work of the pastors during the coming fall and winter.

MONACO.—"How much longer," says a New York contemporary, "will that plague spot of Europe, Monaco, be permitted to extend its career of crime? It is a very pit of hell. The latest case of ruin and suicide is that of a French woman who lost 75,000 francs at the gambling table, and, in remorse, took her life. It were better that this Sodom were razed and sown with salt."

FATHER HYACINTHE held a service in his church, in Paris, in commemoration of the Revocation of the Edict of Nantes. The church was draped in black, and was filled by a crowd of people, amongst whom were many Protestants and some pastors. He spoke in withering tones of the Revocation, and of all those who brought it about, the most guilty party being public opinion.—*Evangéliste.*

MORMONS IN EXTREMIS.—The over-married saints in Utah and surrounding regions have been so extensively and effectually "persecuted" and peeled, harried and sealed, of late, that now no less than fifty polygamous elders languish in prison, all the way from Detroit to Yuma, Arizona, Boise, Idaho, and Salt Lake; while, in one prison, hard by the latter city, an even thirty wear the striped suit, with a dozen more sure to follow as soon as jury can convict and judge can sentence, and not to mention the army of others not yet numerable, after whom three able-bodied and plucky grand juries are in red-hot chase.—*New York Independent.*

A TRAINING SCHOOL FOR CHRISTIAN WOMEN is being established in Chicago under the auspices of the Methodist Church. In this school it is designed to give all ladies who desire it the best possible course of lessons and lectures on the Bible. All will be trained in the practical work of carrying forward all suitable kinds of Christian enterprise in the fields which Chicago furnishes in such sad abundance. It is intended to make the expenses of the school so light that no enterprising girl "from Maine to California" shall be debarred for lack of means, and it is confidently believed that a great increase in missionary activity among ladies must be the outcome of the school.

THE WINTER'S EVANGELISTIC WORK of the Presbytery of New York began with a prayer-meeting of pastors and elders. This was followed by a general prayer-meeting of all the churches. These introductory meetings will be followed by special services during the next six months. For each of these services from four to five pastors have been appointed, and organised efforts will be made, by advertising and by personal visitation and invitation, as well as by a careful arrangement and conduct of the meetings, to insure a large attendance and an increasing interest in personal holiness and practical religion. Missions have also been begun in several of the Episcopal churches. There is no reason why every denomination of Christians should not participate in a great and glorious revival this winter.—*New York Observer.*

A Y.M.C.A. is just being started in Oporto, Portugal.

A MONUMENT, raised at the junction of Broadway and Sixth Avenue, New York, by the business men of that city, to commemorate the excellences of William E. Dodge, the Christian merchant and philanthropist, was unveiled October 22.

PERSIA.—Notwithstanding much opposition from Jews and Mahomedans, it appears that an English colporteur has met with much success in distributing the Bible in the Persian language. Crowds of men gather round the colporteur's door to hear and ask questions concerning Christianity. The Governor of a village of 800 families came to him with the question, "What shall I do to be saved?" An hour's conversation ended with the sale of a Bible. In the town of Barahamabud the Mahomedans were not a little pleased that Bibles were offered to them in their own tongue. Though they did not venture to buy them openly, yet thirty were sold, which was a good beginning.—*Anzeiger.*

TEMPERANCE NOTES.

Burton Brewery is said to clear £400,000 a year. There are eight partners.

Mr. R. T. Booth has announced his intention to settle in New South Wales.

Strathaven has voted on Local Option. 1289 for, 52 against, and 54 neutral.

Canton has a "Spirituous-Liquor-street," and Toronto a "Temperance-street."

Seventy-one of the seventy-five students of Mogee College, Belfast, are total abstainers.

A Coffee-stall has been started at Osnabruck on market days, and one is to be begun at Gotha.

In Norway legislation on the drink trade combines both local power of restriction and local control.

The Salvation Army has 687 congregations and 2500 officers who are understood to be total abstainers.

Dr. John Burn, of Edinburgh, has just died, aged eighty-four. He was a staunch Temperance reformer.

A new Temperance restaurant at Gateshead has appliances for supplying dinners to a thousand people a day.

The ex-Solicitor-General, Sir Farrar Herschel, thinks "the idea of compensating" publicans in case of Prohibition, is "monstrous."

Canon Wilberforce recently said that in the United Kingdom were 600,000 families who through drink alone "never knew the meaning of that word of sweetest cadence, Home."

The Watchword, November 2, had a vigorous article, by Rev. Forbes E. Winslow, urging electors to be uncompromising on the drink traffic.

The Paris correspondent of the *Daily News* hopes the Swiss movement against intemperance will be copied in Paris. He says drink shops are increasing with fearful rapidity.

In reply to the Royal Commission on the Depression in Trade, the Batley Chamber of Commerce suggest, as a means of improvement, "Further restrictions on the Drink Traffic."

Mr. G. Blaiklock, of London, has just concluded a Temperance Mission at the Congregational Church, Greenheys, Manchester, and Mr. Coad a similar one at Norwich. Both were successful.

The Good Templars of Kimberley and Dutvilspan, Cape Colony, have forwarded an address to Khama, Chief of the Bamangwato, thanking him for firmness in resisting the importation of intoxicating drinks.

The Rev. Charles Garrett is to preside at a great Wesleyan Temperance Demonstration on Tuesday, Dec. 8, in the Free Trade Hall, Manchester. Revs. H. W. Holland, Dr. Stephenson, J. Colwell, and Silas K. Hocking are to speak.

A Conference of the German Foreign Missionary Society at Bremen was opened Oct. 30. All agreed that the introduction of brandy into the German colonies was fraught with much danger, and a resolution was passed that the attention of the German Government and people should be called to this question.

Snakes and High License.—Breeding rattlesnakes to bite people is a nefarious business; to license men to carry on this business would be wrong; therefore we will not license them to do so unless they pay us 1000 dollars for the privilege. Wherein does this differ from the logic of the advocates of high license?—*New York Evangelist.*

Notes on Daily Readings.

THURSDAY, NOVEMBER 12.—GEN. XXVIII.

IN Isaac's directions to Jacob as to the choice of a wife, we find regard paid to one of the two principles laid down by Abraham in reference to Isaac's own case, namely, that she should not be of the daughters of the Canaanites; but the other, that Isaac should not himself go back to the land out of which Abraham had been called, is disregarded. This may be traced to Rebekah's anxiety that he should go to Haran "and tarry a few days, until thy brother's fury turn away" (xxvii. 44). Hence the mother who induced her son to deceive his father is herself the means of his being sent off on a journey from which he does not return for twenty years (or as some think, forty), and those years of much trial to him. We do not read of Rebekah again till the record of her burial (xlix. 31).

12.—"*Behold a ladder set up on the earth, and the top of it reached to heaven.*"—The Lord Jesus (John i. 51) teaches that this ladder typified Him. "Set up on the earth" in his mediatorial work, He forms the sole channel of communication betwixt earth and heaven. By means of Him blessings descend, and believers ascend, and "the Lord stood above it" assures the acceptance of all "who come unto God by Him." Here Jacob received a renewal of the promise of the Christ whom that ladder typified, in the words, "In thy seed shall all the families of the earth be blessed."

20.—"*And Jacob vowed a vow.*"—This is the first mention of a vow in Scripture, and the doubting, bargaining spirit in which Jacob makes it is but a poor return for the free bounty of the promise so lately uttered by the Lord. "It was, doubtless, the expression of the gratitude of his heart under the sense of the wondrous blessing, but, as it reads to us, it was not worthy of the occasion; it seems to say, if God will make good his word to me then I will avouch the Lord to be my God. . . . If so, how it fails of the full confidence that one would look for under the circumstances! It seems to savour of Jacob's character."—*C. Hargrove.*

FRIDAY, NOVEMBER 13.—GEN. XXIX.

"As we have just seen in chap. xxviii., Jacob utterly fails in the apprehension of God's real character, and meets all the rich grace of Bethel with an "if," and a miserable bargain about food and raiment. We now follow him into a scene of thorough bargain-making. "Whatsoever a man soweth, that shall he also reap." There is no possibility of escaping from this. Jacob had not yet found his true level in the presence of God; and therefore God uses circumstances to chasten and break him down. It is remarkable to see how he gets back into an atmosphere so entirely suited to his moral constitution. The bargain-making Jacob meets with the bargain-making Laban, and they are both seen, as it were, straining every nerve to outwit the other. Nor can we wonder at Laban, for he had never been at Bethel, . . . but to find Jacob, after all he had seen and heard at Bethel, struggling with a man of the world, and endeavouring by such means to accumulate property, is peculiarly humbling."—*C. H. M.*

25.—"*Wherefore then hast thou beguiled me?*"—"It has been observed that the fraud practised by Laban on Jacob was a fit penalty for the fraud practised by Jacob on Isaac and Esau."—*Sp. Com.* Nevertheless, here as there, Divine mysteries are strikingly foreshadowed. Rachel represents "Israel, first loved on earth, but not possessed; Leah, the fruitful mother of children" (the Gentile Church), and these six sons of Leah all reflect Gospel truth in their names: Reuben, "see a son;" Simeon, "hearing;" Levi, "joined;" Judah, "praise;" Issachar, "there is a reward;" Zebulun, "dwelling."

SATURDAY, NOVEMBER 14.—GEN. XXX.

8.—"*With great wrestlings.*"—Literally, "with wrestlings of God." The LXX. renders, "God has helped me," and so the Syriac. "Wrestling being a type of prayer, it is most probable that in this passage the allusion is to Rachel's earnest striving in prayer with God for the blessing of offspring (so Hengstenberg, Delitzsch, Keil). Above, ver. 1, Rachel had manifested impatience and neglect of prayer, seeking from Jacob what could only be given of God: Jacob's remonstrance with her, ver. 2, may have directed her to wiser and better thoughts."—*Sp. Com.* "Jacob cannot allow God to settle the question as to his wives and his wages, but seeks to settle all by his own cunning and management. In short, it is 'the Supplanter' throughout. Turn, for example, to xxx. 37—42, and say where can be found a more masterly piece of cunning. It is verily a perfect picture of Jacob. Now it is in tracing out Jacob's real character from stage to stage of his extraordinary history that one gets a wondrous view of Divine grace. None but God could have borne with such an one, as none but God could have taken such an one up. Grace begins at the very lowest point. It takes up man as he is, and deals with him in the full intelligence of what he is."—*C. H. M.*

"He may have felt himself wronged by Laban, and thought this a true way to right himself, possibly somewhat of Laban's own way (xxxi. 7); but it would hardly be Abraham's way; but natural character will remain and manifest itself even in those in whom grace has wrought, and God will bear with his people, notwithstanding all their infirmity."—*C. Hargrove.*

SUNDAY, NOVÈMBER 15.—GEN. XXXI.

Jacob now perceiving Laban's incipient hostility towards him, and warned of God in a dream to return to his home, speaks to his wives about it. Commentators are much perplexed by the difficulty of reconciling Jacob's action towards Laban, as narrated in the last chapter, with his words in this chapter, especially in ver. 11, where he seems to claim the Lord's sanction to his artifice towards Laban. Hengstenberg's is, perhaps, the best solution of the difficulty: "His conduct cannot be justified, and therefore must not be regarded as the result of God's counsel, as many have assumed, misunderstanding xxxi. 11, which is not a command to Jacob, but only foretells what will happen, and what would have happened, even without the human means applied, and for which he alone is responsible." The "Speaker's Commentary" also gives a very similar explanation: "Jacob is here relating to his wives two dreams, that concerning the sheep and the goats having occurred at the beginning of his agreement with Laban, and that in which he was commanded to depart from Padan-Aram just before his actual departure. If so, we may infer that Jacob believed the promise that the sheep which were to be his should multiply rapidly, but yet, consistently with his mixed character, partly believing and partly impatient of the fulfilment, he adopted natural means for bringing about this event which he desired (so Kurtz and Keil)."

19.—"*Rachel had stolen the images that were her father's.*"—Some of the Jewish writers think that Rachel stole the images to wean her father from his idolatry, but from xxxv. 2 it is much more likely that she was herself not free from superstition, especially as "Jacob knew not that Rachel had stolen them." Rashi (a celebrated Jewish writer) says, "On account of Jacob's curse, 'with whomsoever thou findest thy gods, let him not live,' Rachel died on the road." See xxxv. 19.

MONDAY, NOVEMBER 16.—GEN. XXII.

1.—"*The angels of God met him.*"—"The fear of Laban having passed away, there succeeded to it the fear of Esau; therefore the merciful Lord, willing that he should be encouraged and his fear dispelled, ordained that he should see this vision of angels."—*Chrysostom.*

20.—"*I will appease him with the present that goeth before me.*"—The Hebrew literally is, "I will cover his face with the offering that goeth before me." "The covering of the face of the offended person, so that he could no longer see the offence, became the usual legal word for making an atonement" (Lev. ix. 7, &c.).—*Dean Payne Smith.*

24.—"*There wrestled a man with him.*"—"He is called 'the angel' (Hos. xii. 4), and Jacob says of him (ver. 30), 'I have seen God face to face.' Most of the fathers thought this to have been one of the manifestations of the Word, of the Eternal Son, anticipatory of His Incarnation."—*Sp. Com.* "Jacob's great fear of Esau's wrath and vengeance, which he could not suppress notwithstanding the Divine revelations at Bethel and Mahanaim, had its foundation in an evil conscience, in the consciousness of the sin connected with his wilful and treacherous appropriation of the blessing of the firstborn. To save him from the hand of his brother, it was necessary that God should first meet him as an enemy and show him that his real opponent was God Himself, and that he must first of all overcome Him before he could hope to overcome his brother. And Jacob overcame God, not with the power of the flesh however (God convinced him of that by touching his hip, so that it was put out of joint), but by the power of faith and prayer, reaching by firm hold of God, even to the point of being blessed, by which he proved himself to be a true wrestler of God, who fought with God and with men, *i.e.*, who by his wrestling with God overcame men as well."—*Keil.*

TUESDAY, NOVEMBER 17.—GEN. XXXIII.

1.—"*Behold, Esau came, and with him four hundred men.*"—"The whole meaning of Jacob's wrestling is changed, if we assume that Esau had previously had peaceable intentions. If the danger had been merely imaginary, how could God say that Jacob had striven with God and with men, and had prevailed? But Esau's hatred is obliged to yield to a power stronger than his own, which stifles the flame of revenge, and fans to a flame the few sparks of brotherly love existing along with it. It is plainly set forth that this decisive struggle forms a turning-point in Jacob's life. We see nothing more of his cunning and self-reliance. His trust is now firmly placed in God. But his old nature is perpetuated in his sons."—*Hengstenberg.*

17.—"*And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle.*"—"After all this manifestation of God's goodness, we find Jacob settling down at Succoth, and, contrary to the spirit and principles of a pilgrim life, building a house, as if it were his home. . . . Jacob then moves on to Shechem and purchases ground, still falling short of the Divine mark. We see in chap. xxxiv. the bitter fruits of his sojourn at Shechem."—*C. H. M.*

WEDNESDAY, NOVEMBER 18.—GEN. XXXIV.

"Jacob now has settled down in Shechem on his own purchased possessions, and there he has abode several years, as the course of our history leads us to conclude, for we find that his children, who were too tender for any hurried journeying (xxxiii. 13), are now grown to man's estate, and Dinah, who was Leah's youngest child, and probably but little older than Joseph, has now arrived at womanhood. She "went out to see the daughters of the land." Jacob may have in a measure exposed her to this by too hastily settling down among the uncircumcised. If he will have his portion among them, what can he expect but that his children will learn their ways?"—*C. Hargrove.*

7.—"*And the sons of Jacob . . . were very wroth, because he had wrought folly in Israel.*" "This is their first application of the new name, and it is in unhappy association, into what defilement is not his holy name brought down! Folly in the Scriptural sense is impious and shameful conduct, and not, as with us, something indicating intellectual weakness. The conduct of Shechem was evil, very evil, but in all the evil of the sad story that of the sons of Jacob is the worst. They 'answered Shechem and Hamor his father deceitfully,' and then excuse themselves by the sin of Shechem, as if his sin was to give them a liberty to sin also, and was to be a justification of their sin. How vile is their hypocrisy, covering over their purpose of evil by a profession of zeal for their ordinance, and taking occasion of Shechem's attachment to their sister to urge subjection to a religious rite by which they might more easily accomplish their wicked end."—*Ibid.*

v. 25.—"*Simeon and Levi, Dinah's brethren, took each man his sword.*"—On them was pronounced by their dying father a solemn curse for their cruelty: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob and scatter them in Israel." But in the case of Levi, owing to their zeal for the Lord at Sinai (Exod. xxxii. 26), shown also by their use of the sword, this curse was turned into a blessing. For though they were "scattered" in Israel, thereby was fulfilled the blessing of Moses: "They shall teach Jacob thy judgments, and Israel thy law" (Deut. xxxiii. 10); and though they had no inheritance given them, "the Lord God of Israel was their inheritance" (Josh. xiii. 33).

NATIONAL BIBLE SOCIETY OF SCOTLAND.—The Directors and some other friends of the Society have presented Mr. W. J. Slowan, one of the secretaries, with a cheque for £600, on the completion of his semi-jubilee of office, in token of their high appreciation of the ability, earnestness, and Christian courtesy with which he has discharged its duties, and of the value of the services which he has rendered in furtherance of the circulation of the Scriptures in many lands.

EUROPEAN PRISONS.—We have received from Mr. Charles Cook an account of the visits recently paid by him to various prisons in Austria and Italy for the purpose of distributing copies of the Scriptures. We hope, in an early issue, to give details. Mr. Cook is prepared, from the experiences he has gained during these and other visits to foreign prisons, to give a lecture on the subject, illustrated with Oriental costumes, or with dissolving views. He will be glad to hear from any friends in the country who may wish to arrange for a lecture. His address is Hyde-park Hall, London, W.

(*For Forthcoming Meetings, Donation List, &c., see p. vii.*)

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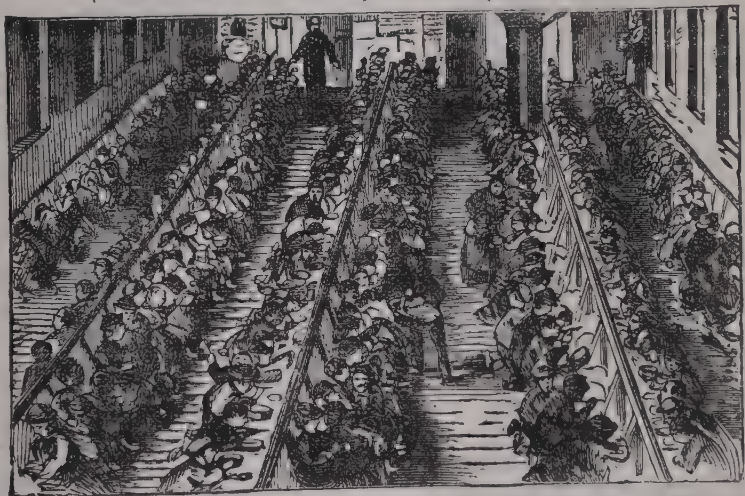

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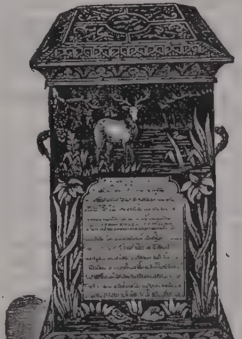

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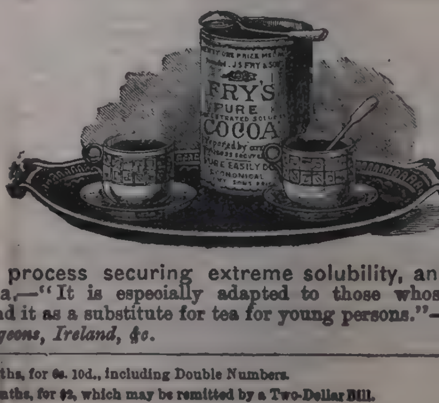

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BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett.—A Boarding School for Girls. Modern methods. A very superior Education and careful Christian training. During past year pupils have passed the Cambridge Local Examination, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six passes in last two years. Eighteen distinctions. Vacancy for Governess-Pupil at Christmas; premium.

A CHRISTIAN GENTLEWOMAN (clergyman's sister, officer's niece) desires an engagement as experienced Resident Governess (after the Christmas holidays), in a home where firm religious principles, good temper, patience, and excellent teaching will be valued. Church of England. Acquirements: English, French, German, music, singing, drawing, and water-colours. English and Continental experience in families of rank and position. Unexceptionable testimonials and references. Liberal salary required.—Address, with full particulars,

Fides, Norton Court, Gloucester.

FINISHING GOVERNESS, Daily or Resident, London.—Protestant Parisian Lady, diplomée, experienced. French, English, Italian, music, drawing, oil painting. Moderate salary. Last engagement in a clergyman's family.

Mademoiselle, 70, Wimpole-street, London.

A LADY HAS PLEASURE in recommending a Governess (daily or otherwise) for children under twelve. English, music, elementary French, drawing; certificate Kindergarten.—Y.W.C.A., 463, Holloway-road, N.

LADY (Scotch) desires re-engagement as Governess or Companion. English, Continental French and German, music, painting, chrystoleum. Salary £35.

Dot, Field's Library, Clifton, Bristol.

IMPORTANT to Parents and Guardians.—A few delicate or backward Children can be received in the home of a professional man. Seaside. Every care and attention. Terms on application; very moderate.

A. C. B., Windsor House, Sandgate, Kent.

A LADY, well educated, desires an engagement as Lady-Housekeeper or Companion, or any position of trust in a Christian family.—K., care of Rev. W. S. S., 23, Devonshire-road, Hackney, London.

ONE OR MORE (if brothers) orphan Boys can be received permanently in a good school, to be educated and entered in any desired profession or calling, for one inclusive and very moderate payment.

L. G., May's Advertising Offices, 159, Piccadilly.

NO SALARY.—A young Lady offers her services in a Christian family or school to teach junior pupils, assist at housekeeping, needlework, district visiting, &c., in return for a comfortable home; with laundress.

X. Y. Z., 74, St. Mary-street, Weymouth.

Appointments, Situations, &c., Wanted.

LAW. — A Christian solicitor, admitted 1883, now engaged in a first-class office, wishes to hear of a partnership or appointment in country or town. No objection to preliminary clerkship.—C., 117, Chancery-lane, London.

TO MERCHANTS and Manufacturers.—A mother wishing to secure a suitable position for her only son, a tall, intelligent, conscientious youth of 16, active, observant, obliging; is sure any employer would find in him a capable assistant, anxious to please and to advance by merit and perseverance. Has had introductory experience.

H. B., 6, Thayer-street, Manchester-square, W.

AS CLERK of Works and Accountant (thorough practical joiner). Preference given where opening for Evangelistic work offered.—O. H., 23, Caroline-street, Eaton-square, London, S.W.

COACHMAN, one or pair, good character. Age 35. Christian, also abstainer. Married; three children. Christian privileges valued. Disengaged.—Thomas Pateman, South Cottage, Copthorn-common, Crawley, Sussex.

MAN AND WIFE, as Valet and Plain Cook to one or two gentlemen; offices or chambers. Christians and total abstainers.

J. B. D., 36, Newland-street, Eaton-square.

HOUSEKEEPER.—A Lady wishes to highly recommend a Lady who has lived with her for the last three years (especially where there are little children who need care). She is a good manager, well educated, and of an exceedingly amiable disposition.—Mrs. Akhurst, Gore-hill, Ashford, Kent.

A YOUNG LADY, cheerful, domesticated, and of Christian principles, desires an engagement as Nursery Governess to young children, or as Companion to a Lady.

S., 35, Clapton-square, Clapton.

RE-ENGAGEMENT REQUIRED, as Nursery Governess, Useful Companion, or Mother's Help (22). Fond of children, domesticated, and good needlewoman. Church of England. Also an abstainer.

B. Taylor, Greyfriars Vicarage, Reading.

RE-ENGAGEMENT WANTED, as Superintendent or Matron, in a Home or Institution. Experienced. Age 33. Salary from £30.—G. W., 54, Thornhill-sq., Barnsbury, Islington, N.

SUPERINTENDENT, or Matron.—Lady seeks immediate re-engagement. Considerable experience; excellent testimonials. Salary secondary consideration to an active life.

D. R. E., 27a, St. John's-square, Wolverhampton.

SITUATION required, by young person, as Assistant Housekeeper, Under-Matron, Working Housekeeper; or would engage in Christian work in any useful sphere.

M. B., 88, Rendlesham-road, Clapton.

MATRONSHIP wanted, by a person of considerable experience and lengthy references, for House of Rest or Convalescent Home.

S. P., 8, St. Catherine's-terrace, Guildford, Surrey.

AS USEFUL COMPANION to an elderly or delicate lady, age 28. Good needlewoman and plain dressmaker. Total abstainer. London or south of England preferred.

J., 12, Aubrey-terrace, Sunderland.

WILL ANY EARNEST Christian Lady take a Servant, who is leaving Mrs. Vicars' Home? Qualifications, household and needlework, washing. Country preferred. Aged 24.

Hope, Mrs. Charlwood, West-street, Reigate.

SITUATION wanted, to attend on a Lady or young Lady. Understands dressmaking, and would like to help in the Lord's work. Personal character if required.

S. J., 45, Piccadilly, W.

AS MAID or Attendant to a delicate Lady. Kind and attentive in illness. Good dressmaker, packer, traveller. Speaks German. (Rubbing.) Good references. Age 30.

I. P., 77a, Bower-street, Maidstone.

A CHRISTIAN WOMAN, aged 50, seeks situation as Housekeeper to a Gentleman, where girl is kept; or care of offices. Nonconformist. Plain cook. Disengaged early in December.—Mrs. Dewdney, Rusper, Horsham

HOUSEKEEPER, Companion, or Lady Help, by Orphan Lady, who is well recommended. Age 36. Presbyterian. Domesticated, amiable, useful. Having small income, salary is secondary consideration.—Marie, 57, Spurnstowe-road, Hackney Downs, London.

REQUIRED, by a Lady, re-engagement as Companion to a nervous invalid Lady (mental). Excellent references to several medical men.—M. S., Thuringia, Manor-road, Stamford-hill, N.

MISS STEER has several girls in the Ratcliff Highway Refuge for whom she wishes to obtain situations. It is better for no mistress to apply who is not willing to give Christian and motherly help to a girl who is trying to regain her character.—26, Princes-square, St. George's-in-the-East, London, E.

A LADY WISHES to hear of a situation as Kitchenmaid or Under-Housemaid, in a Christian household (Church of England preferred), for a girl of sixteen.
Mrs. C. Plumptre, Claypole Rectory, Newark.

SERVANTS' AGENCY, SOHO BAZAAR.—Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2; on Monday, Wednesday, and Friday the number is very large. Entrances, Soho-square, and 77, Oxford-street.

AS UNDER-KITCHENMAID or **UNDER-NURSE.**—A Christian woman is anxious to find a place for her daughter in a Christian family.
Mrs. H., 6, Portland-pl. North, Lower Clapton, E.

Appointments, Situations, &c., Vacant.

MAN AND WIFE without family wanted, husband as Night Watchman on large works, wife to assist another servant in manager's household. Permanent situation.—For particulars address, stating ages and references, Abstainer, *Mercury* Office, Cinderford, Glo'stershire.

BUTLER wanted; married man. Must be thorough indoor servant, and understand cleaning plate, &c. Earnest Christian and abstainer, with good character from last place. Wages £3 10s. per month, and board, with cottage and garden free.—Address, stating age, references, and when disengaged, &c., to Mr. C., Vaindre Hall, St. Mellon's, near Cardiff.

A CHRISTIAN YOUNG LADY wanted, for the Retail Bookselling. Must have good experience of the trade. Out of the house.
J. E. Hawkins, 17, Paternoster-row, E C.

A LADY wanted to assist in a Training Home for Girls, under a lady-superintendent. One willing to give her services gratuitously preferred. — Applications, accompanied with full particulars, to be addressed to
Miss A. Bayly, Seven Trees, Plymouth.

MISSION WORK.—Any German, between 24 and 40 years of age, and holding evangelical views, who is anxious for employment in missionary work, is requested to communicate with the Secretaries of the London City Mission, 3, Bridewell-place, E.C.

WANTED, Nov. 27th, House-Parlourmaid. Country. Two in family. All found but beer. Needlewoman. Tall, neat appearance. Good character indispensable. Church of England and abstainer preferred.—Apply at once, by letter, stating wages and full particulars, to Mrs. Todd, Hextable Lodge, Swanley, Kent.

AN ACTIVE, CLEAN GIRL wanted, as second Housemaid, in a private family in Hampstead. Wages £10, all found.—Write full particulars to K. A., at C. H. May & Co's., 78, Gracechurch-street, E.C.

WANTED, in a small Christian family, a Sewing-maid. Must understand sewing machine and little dressmaking.
Mrs. John Parkinson, Neville-street, Southport.

YOUNG LADY wanted, of decided Christian principles, not under 24, to train as Nurse in a hospital. No salary first year, but uniform given.—Matron, The Hospital, Guisborough, Yorkshire.

SWISS GIRL wanted, speaking German; good accent. Protestant, Christian, neat needlewoman. To help in nursery and housework. Comfortable place. Send photograph and particulars.
Mrs. Morris, Ramsey, Isle of Man.

MOTHER'S HELP, or Nurse.—Can any Lady recommend a thoroughly patient, Christian young woman, to take charge of two little children? Eldest three years.
Mrs. Millidge, 14, Mercer's-road, Holloway.

MOTHER'S HELP wanted, between 20 and 30; experienced with and fond of children. Servants kept. Five little children. A true Christian valued.
E. Dixon, 5, Wood-lane, Highgate, N.

A GOOD HOME offered to a Christian Lady in return for light and useful service.—Apply, by letter, to A. B., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

EXPERIENCED LAUNDRYMAID wanted.—Christian principles, abstainer. Two girls helping and being trained.—Miss Winscombe, Brownshill court, Stroud, Gloucestershire.

EXPERIENCED GENERAL SERVANT wanted. Godly woman, abstainer, in private family of two at Ealing. Active and cheerful. Comfortable Christian home. Moderate wages. Write only.
Mrs. Hukins, 14, Mattock-lane, Ealing.

AN ENERGETIC, Christian young woman wanted, to assist in Temperance coffee bar, and be generally useful.
Manager, 10, Calverley-road, Tunbridge Wells

SECRETARIAL APPOINTMENTS, Y.M.C.A.—Gentlemen desirous of engaging in Christian work among young men should apply by letter to the Secretarial Appointment Board, Exeter Hall, London, W.C. Candidates should be under thirty years of age, unless previously engaged in the work.

A TRAVELLING SECRETARY wanted, for Y.M.C.A.'s. With other qualifications, experience in the work of great importance.—Apply, by letter only, giving fullest particulars, to Hon. Sec., National Council, Exeter Hall.

THOROUGHLY RESPECTABLE middle-aged person wanted, as General Servant to single Lady. One who would be glad of comfortable home. State age and wages.
Miss Burgess, 4, Hobart-street, Leicester.

GOOD PLAIN COOK wanted, private family, N.W. of London. Must be an early riser. Some housework, washing put out. All found. Personal character. Three servants kept. Good wages to competent person.—State full particulars to J. Z., at C. H. May & Co's. General Advertising Offices, 78, Gracechurch-street, E.C.

LAUNDRYMAID wanted, for private family, willing to assist in housework to fill up her time.
Mrs. Lawe, Fosbury Vicarage, Hungerford.

GENERAL SERVANT wanted, who understands dairy work. Pious Churchwoman, and abstainer. Housemaid kept.—Rev. G. F. Smith, Park Farm, Hadleigh, Rochford, Essex.

GOOD GENERAL SERVANT wanted. Thoroughly respectable; well recommended. Able to do plain cooking. Not under 20. Nurse-girl kept. Three in family. Quiet, Christian home. Wages £12 to £14; no beer.
Mrs. C. Barker, Sunbury, Sidcup, Kent.

GENERAL SERVANT. — Miss Ellice Hopkins wishes to recommend a woman, aged 35. A Christian and abstainer.
Miss Hopkins, Percy House, Brighton.

GENERAL SERVANT wanted.—Strong, active, and a Christian. One who is fond of children. Good character indispensable. State wages.—T., Manor House, Dagmar-road, South Norwood, S.E.

GENERAL SERVANT wanted, who can cook. Small family. No children.—Mrs. H. S. Robertson, 116, Finchley-road, Swiss Cottage Station.

WANTED, A SERVANT who can do plain cooking and undertake part of housework. Three only in family. No washing. Charwoman to do rough work. Good character indispensable.—Mrs. Hadley, 1, Spring-villas, High-road, North Finchley.

WANTED, 12 miles from London, a good Housemaid; an early riser, and willing. Cook kept. Wages £14; all found but beer.—Write or apply
Mrs. Bourne, Farmside, Brighton-road, Sutton.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of The Christian from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at Percy's Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of The Christian.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

ST. LEONARD'S-ON-SEA.—The Widow of the late Rev. Frederic Wagstaff, and Mrs. Locke, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21, Carisbrooke-road.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss Searle, or Miss Hutteman, Loughtonhurst, West Cliff-gardens.

PARIS.—Board and Residence in French Protestant family. Highly recommended by English doctor who resided there some months. Terms, &c.,
M. D., 14, Maitland-park-villas, N.W.

WESTBOURNE, BOURNEMOUTH. — Comfortable, well furnished Apartments. Pleasant outlook. Bath-room. Every attention. Terms moderate. No other lodgers.—L. V., care of G. D. Shipley, Breachwood-green, Welwyn, Herts.

MARGATE.—Shaftesbury House, the Seaside Home of the Y.M.C.A.—From Oct. 1st until March, married ladies and gentlemen can be received as Boarders. Apply to the Manager.

MENTAL.—A Vacancy occurs in a Home, where a small number of Ladies, mentally afflicted, are received. The skilful services of the resident physician are supplemented by Christian kindness and care. One hour from London.—Dr Craig, Bishopstone, Bedford.

BOURNEMOUTH. — Mancetter, West Cliff.—Superior Boarding House. Very comfortable winter residence. Best position, close to sea and pines. Liberal table.—For terms, &c., address Proprietress.

WORTHING HOME OF REST for Christians.—Vacancies for the winter. Every comfort. Terms, one to two guineas.—Lady Superintendent, Rutherford Lodge, Worthing.

SOUTHSEA. — Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table, and every home comfort. Winter terms from 30s. to 3 guineas a week.—Miss Baker.

BOURNEMOUTH, West.—A young Lady can be received as Boarder in a Christian Home, for the winter months. Every comfort. Motherly care given. Terms very moderate.
Vernon, Princess-road.

BOURNEMOUTH.—A Lady receives a few boarders. Home comforts. Scenery; sheltered position; late dinner. Moderate terms. References exchanged.
B., Leigh Wood, Cambridge-road, Bournemouth.

FOLKESTONE. — Y.W.C.A. Seaside Home. Comfortable home for ladies during the winter months. Very moderate terms. Reduced fare from London.
Lady Superintendent, 6, Alexandra-gardens.

BOARD AND RESIDENCE. — Facing the sea. South aspect, with good South bed-rooms. A warm and genial climate for winter. Gentleman's room. Terms very moderate.
Principal, Poonah House, Worthing.

SAN REMO, The Home for Invalid Ladies of limited means, re-opened on Nov. 1st. — Applications for admission to be addressed to the Secretary, San Remo, Italy.

BOARD AND RESIDENCE.—An Officer's Daughter, who receives one lady to share her quiet home, has a vacancy at present. Could take charge of a young lady.—Address, by letter only, Beta, 117, Crawford-street, Baker-street, W.

BOARD AND LODGING wanted, for an old man, in a respectable family. Terms 10s. a week.—J. W., care of J. Young, 100, Gipsy-hill, London, S.E.

A CLERGYMAN desires to recommend a home in a private family for a young Gentleman employed in London. Reference to several well-known business men. Highest references required.—X., 52, Highbury-hill, N.

AN EXPERIENCED MEDICAL MAN, in a quiet part of London, has good accommodation for a patient, either a chronic case requiring a home, or one needing treatment. First-class references. Terms moderate.—W. H., Temperance Hotel, Featherstone-buildings, Holborn.

MENTAL.—Wanted a Home and attendance for a Gentleman in a quiet country cottage.—Address, stating terms, Mr. B., care of Mr. Carter, 6, Moore-park-road, Fulham, S.W.

NERVOUS AFFECTION.—A Home is wanted in a private family in the south of London, for a Lady, where her health and comfort would be considered.—Address, with terms, to
J. 969, Messrs. Deacon's, Leadenhall-street.

MARRIED MEDICAL MAN offers Home, with every comfort, to Lady or Gentleman, mental case or otherwise. Would take charge of one or two children. Healthy sea-side village.—Send particulars and terms offered to
M. W., Marsh House, Lower Tottenham.

HOUSE FURNISHING Business (with House Agency, &c.) for sale. Suburban; well established. Capable of great expansion. Double-fronted shop, plate glass; roomy premises. Suit man with £1,000. Or, partnership entertained. Principals only.
X. B., Mr. Bateman, 26, Paternoster-square, E C

A REFINED CHRISTIAN HOME for a few Ladies. Near to sea, town, or rail. Mild, healthy, climate. Terms moderate for winter months.—R. B., Sea View, Littlehampton.

WIDOW LADY can offer comfortable, refined Home, on moderate terms, to Lady or Gentleman. Would suit mother and daughter, or two sisters. Very large garden. Tennis lawn, &c.—Woodlands, Clissold-road, Mildmay park, London, N.

INTEMPERANCE.

COLEMAN HILL HOUSE RETREAT, Halesowen, Worcestershire. For Ladies only.—For terms and all particulars apply to the Proprietors, Townsend House, Halesowen, Worcestershire.

UNFURNISHED APARTMENTS.—Parlours (large), communicating, and kitchen. Extra room if required. Gas and venetians. No children. Close to tram or rail. Terms moderate.—30, Mildmay-road, N.

A HOME IN ITALY.—A Christian family having a large house in a very beautiful and healthy locality, near Naples, would be pleased to receive in their circle a married couple or a widow Lady wishing for a comfortable but quiet home, in a warm climate, with a charming position. Terms 25 guineas per month for two people, or 30 guineas with private sitting-room; 15 guineas per month for a single person. References exchanged.—For further particulars, Mon. Eugene Vagner, St. Michele, Ana Capri, Isola di Capri.

CROWN BATHS, Kennington Oval, and Victoria Baths, High-street, Peckham.—The large gentlemen's Swimming Bath at each of these establishment, both of which form an Assembly Room capable of holding 2,000 persons, are available, during the winter months, for political, temperance, and other public meetings, for concerts and evangelistic services, &c. For terms, address Manager of either Bath.

WANTED, BY ADVERTISER, a Coffee House, shut up or to let. Or house and shop eligible for that trade.—Apply, stating terms, L. W., 26, Church-street, Croydon, Surrey.

AN ELDERLY LADY wishes to find a Home in a private family, or in a Boarding House, where only two or three ladies are received. The neighbourhood of Kensington-gardens preferred.
W. W., Hancock's Library, 7, Bishop's-road, W.

A LADY residing in her own well-furnished House desires to meet with a Lady, or two Sisters, to share it. Terms moderate. References exchanged.
F. Day, Post office, Denmark-hill, S.E.

A LADY WISHES to hear of a Home, where two children could be placed. Father has deserted them. Mother quite unable to support them.
Mrs. B., 1, Southbourne-terrace, Bournemouth.

SUPERIOR FURNISHED APARTMENTS.—Large bed-room and sitting-room. Comfortable home, with attendance, suitable for either lady or gentleman. Beautiful position, near Stamford-hill. Terms moderate.
E. R., 49, Drayton-park, Highbury, N.

NORTH LONDON.—Four rooms, 9s. 6d.; or three, 8s. Remarkably cheap.—Write, Mr. Watt, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

Miscellaneous.

ANXIOUS INQUIRERS are again earnestly invited to write to
Titus iii. 4–7. Evangelist, Clapham, S.W.

AMERICAN ORGAN, £8 15s., carriage paid. Five stops; knee swell. Sweet tone. Solid walnutwood case. Early English design; beautifully polished, and richly panelled—Approval.
J. Hayes, 23, Anatola-road, London, N.

AMERICAN ORGAN.—Magnificent genuine 35-guinea instrument, scarcely been used, thirteen stops, including sub-bass octave coupler, full organ and grand organ knee swells. Guaranteed perfect condition. Maker's six years' warranty transferred, £17. Approval.
Fairey, 96, Wynford-road, Islington, London.

HARMONIUM. — Beautifully polished walnut case. Condition new. Seven stops, grand organ tone. Perfect. Price only £6 18s., as cash is wanted. Packed, on trial free.
Beta, 58, Bickerton-road, London, N

PIANO, by the noted maker, Erard. Full-compass, Italian walnut, cottage, good as new. Cost £75; price, to an immediate purchaser, 35 guineas.
Mr. Sanderson, High-street, Wood-green, N.

AMERICAN ORGANS, Harmoniums, Pianos, of any make, for Church, School, or private purposes, supplied at great reduction through Ede & Co., 177, Upper Thames-street, E.C. Price lists and discounts on application.

IRON MISSION ROOMS, &c., erected on the most reasonable terms, by R. Saunders, 216, Brecknock-road, London, N. Estimates and designs free. 25 years' practical experience. Also Churches and Schools, &c.

WAGGONETTE, in first-rate order. Price to immediate purchaser, only 13 guineas. A bargain.—Mr. Sanderson, The Pantechnicon, High-street, Wood-green, N.

CHOICE ORNAMENTAL Shrubs, 4s.; garden Azaleas, 3s. 6d.; choicest Tea Roses, 7s. 6d.; Brompton Stocks, Wallflowers (double, 1s.); Forget-me-not (dissitiflora) 6d. dozen. Deutzias, extra strong, double white, rose, gracilis, 1s. 3d. Selling off Bulbs cheap.
C. Simcox, 158, Severn-road, Cardiff.

NEEDLEWORK FOR LADIES, for Pleasure and Profit. All the New Art Work. Directions for lovely things in knitting and crochet. Useful articles and wearable things, saleable bazaar articles. How to Dispose of Work, and List of Work Societies. Price 1s. 7½d., post free.—Practical Artistic Patchwork. Six lovely patterns, artistically coloured, with full-sized diagrams for cutting out papers, 14 stamps.
Ringrose, Malvern Link.

ASTHMA. — Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.
C., Mr. G. A. Keyworth, Hastings.

WASHING WANTED, by an experienced Laundress, with every convenience. Terms moderate. Good drying grounds, and plentiful supply of water.—Mrs. Hunt, 2, Vine cottages, Lower St. James's-road, Notting-hill, W.

WASHING WANTED by an experienced Laundress. Horse and van in town daily. Large open drying-ground. All sent home Fridays.—Mrs. Bosher, 3, Albert-place, Starch-green.

MATTHEW VI. 4.—Will some dear Christian brothers or sisters help two Ladies to keep their Home of Industry, which, through rascality, they must otherwise lose?
Gratitude, Whiteman, Stationer, Hastings.

AGENTS WANTED, for Temperance Beverages. Grocers and others sell them largely. Good profits, no risk, small outlay. Best yet introduced. Good testimonials.—Anti-Burton, 178, York-road, King's Cross, London, N.

SPECIAL OFFER.—Musical Boxes playing Mr. Sankey's and other sacred airs Messrs. Wales & McCulloch have a limited number of these choice Instruments, by the original Nicole and other eminent makers, which they are offering at greatly reduced prices. Particulars will be sent on application, addressed to
22, Ludgate-hill, London.

ELEGANT COUNTERPANE, Turkey twill and white calico. Coloured illustration, model, and instructions, nine stamps. Twelve fashionable Dinner Napkin Patterns, including three charming German for dishes, 1s. 1d.—Clifford, Newport, Mon.

SPARE TIME WORK, which will pay, may be obtained by Secretaries of Temperance Societies, Bands of Hope, Good Templar Lodges, visitors, and others, by applying to The Blue Ribbon Life, Accident, Mutual, and Industrial Insurance Company, Limited, Colmore Chambers, Newhall-street, Birmingham.

THE AUTUMN MEDICINE.—Old Dr. Jacob Townsend's Sarsaparilla is the most effective remedy for Skin and Blood Diseases, dropsy, gout, indigestion, pimples, blotches, boils, &c.; and is highly recommended for ladies and children. In bottles of all chemists 2s. 6d., 4s. 6d., 7s. 6d., 11s.—Depot, 131, Fleet-street, E.C.

FURNISH on **Norman & Stacy's** Hire-Purchase System. No registration. Deposit not necessary. Economical. Strictly private. 1, 2, or 3 years. Sixty genuine wholesale firms to select from.—Offices, 79, Queen Victoria-street, E.C., & 121, Pall Mall, S.W. Carriage paid.

MAGIC LANTERNS, or Dissolving Views. Buy of the manufacturer, William Catlin, 17, Claremont-square, Pentonville, London. Exhibitions (Gospel), town or country. Slides on hire, 1½d. each. Second-hand catalogue gratis.

A PATIENT SUFFERING from Epilepsy, Hysteria, Paralysis, or otherwise requiring experienced treatment with care and supervision, is offered a loving Christian home at the seaside, where the above has for many years been very successfully treated. Highest references.—Medicus, care of Messrs. C. Tayler & Co., Advertising Agents, Fleet-street, London.

INTEMPERANCE. — A Lady, thoroughly experienced in the care of ladies suffering from alcoholic and narcotic indulgence, can receive a few ladies. Terms moderate.—Miss Pudney, Buxton House, Earl's Colne, Essex.

INTEMPERANCE.—A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or **Nervous Debility.** Christian care and influence. Judicious supervision and home comforts.
Medicus, 9, Stokes Croft, Bristol.

SUPERFINE STUBBLE BUTTER.—J. A. Boyd can now supply his numerous private customers and others with excellent keeping quality, in original packages of about 70 lbs. net each. Carriage paid to any railway station in England, Ireland, or Scotland, at 1s. 3d. per lb.—James A. Boyd, Westfield, Limerick

BUNTER'S

Cures Toothache, prevents Decay, saves Extraction, 1s. 1½d.

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The lady who writes under the signature of A. L. O. E. has been long and favourably known by her works.

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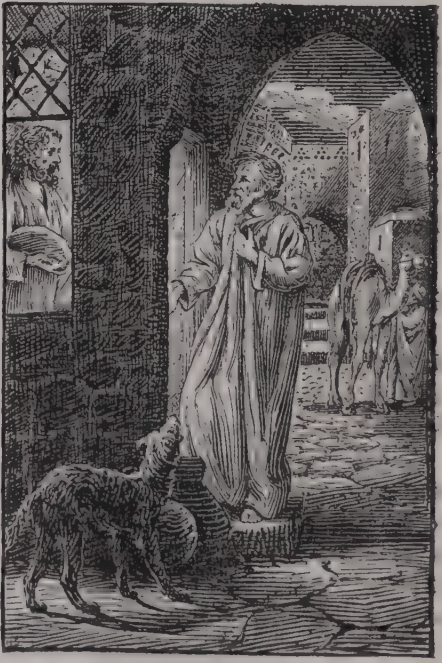

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Dear Friends,—I am under the necessity of making a special appeal fo funds, and trust that, as in former times, you will kindly respond. I am in immediate need of **£150** *to meet current expenses, and, unless help is forth-coming, I shall not only have to refuse many distressing cases, but shall b reduced to the painful necessity of contracting some portion of the work. need not further urge the claims of the little ones, as at this time the shelterin of young children is one of the most important missions before the Christia public.*

Trusting that the Lord will incline your hearts to aid me in this time o anxiety,

I am, Yours in the Master's Service,

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All communications to be addressed to Mrs. HILTON, Founder and Hon. Superintendent, Langveld House, Burdett-road, London, E.

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Wants.—We need £500 before winter, if possible, for purchase of cattle, erection of sheds, &c., an £6 a week for maintenance.

The Second Annual Report, with Balance Sheet and full information up to June, 1885, has lately bee published, and the Secretary will be glad to send it to any desiring further information.

Rev. H. A. BIRKS, 94, Newgate-street, E.C., Hon. Sec.
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R. GAWIN KIRKHAM.—November 13, Kingston-on-Thames High Wycombe, 15 and 16; Southend, 17; Old Cavendish street, 20; St. James's Hall, 22 and 29; Nettlestead, 23 Bermondsey, 24; Spitalfields, 30; Exeter Hall, 18 and 25.

ESSRS. FULLERTON AND SMITH.—Abbey-road, St. John's Wood, to November 26; Norwood, 29 to December 20; January 3, and onwards, New Great Assembly Hall, Mile-end-road.

R. F. B. MARSH.—Sheffield, to November 22; Hove Brighton, December 6 to 20; Peterhead, N.B., January 1 to 24.

R. W. SPENCER WALTON.—November, Weston-super-Mare, Southsea, and Wandsworth; December, Wandsworth, Barnet.

R. HENRY THORNE.—November 14 to 23, Bridgwater 28 to December 7, Malvern; 12 to 21, Stratford, London.

R. JAMES NEECH.—Harby, Lincoln, November 22 to December 3; Swinderby, December 6 to 18.

RS. REANEY every Sunday afternoon at Stepney Meeting House.

R. T. SHULDHAM HENRY.—St. George's Hall, Langham-place, W., during November, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

R. J. M. SCROGGIE.—November, Hawick. N.B.; December and January, N.E. Coast, Banff, Macduff, Portsoy, Buckie, and Fraserburgh; February, Dunfermline; March, Doncaster; April, Bristol.

R. E. P. TELFORD.—Dewsbury, November 15 to December 10; Southend, December 13 to 23.

ISS BREWSTER.—Finsbury Park Hall Y.M.C.A., evangelistic services each evening at 7 o'clock, Sundays, November 15, 22, and 29.

DINBURGH CASTLE.—Mr. Henry Varley, Sunday next, 11 a.m. and 7 p.m.

OW AND BROMLEY INSTITUTE, Bow-road, E.—Mr. Evans-Hurndall, M.A , Sundays, 8.30 p.m.

ONFERENCE HALL, Mildmay-park, N.—November 15, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. D. B. Hankin.

AMMERSMITH BATHS (near Broadway).—Gospel services, in the Board-room on Sundays during the winter, 7 p.m.

LAPTON HALL, Upper Clapton.—Mr. J. Denham Smith during November, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

GRICULTURAL HALL, Islington, N.—Sunday, November 15, 3.30 p.m., Rev. Frederick A. Jones; Mr. Elvin and a soloist, 7 p.m.

ALBOT TABERNACLE, Powis-square, W.—Thursday, November 12, at 7.30, and Sunday, 15, at 11 a.m. and 7 p.m., Mr. Müller, of Bristol.

ESTMINSTER CHAPEL, Buckingham Palace-road, S.W.—Mr. Russell Hurditch throughout November; Sundays at 7, Wednesdays at 8.

ORTH LONDON EVANGELISTIC CHOIR.—November 19, Gospel Hall, Wood-green, 8 p.m.; 21, Conference Hall, Mildmay, 6 p.m.; 27, School-room, Conduit-street, Upper Clapton, 8 p.m.; every Sunday evening, at 7, Conference Hall, Mildmay.

VANGELISATION OF THE WORLD.—Annual conference of Christian workers, in connection with the Manchester and Salford Boys and Girls' Refuges, December 8 and 9. Messrs. Leonard K. Shaw, J. Wakefield MacGill, and Gilbert R. Kirlew are the hon. secs, Conference Hall, Strangeways, Manchester, to whom all communications may be addressed.

NION HALL MISSION (under the direction of Mr. Robert Bilke).—Services on Sunday next, November 15: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. W. P. Harwood, at 7 p.m.; Kensal Hall, Kensal-road, W., Mr. W. R. Lane, 7 p.m.; Queen's-park Hall, Kilburn-lane, Mr. S. Stidolph, 7 p.m.; Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. Edwin Cook, 7 p.m.; Gospel Hall, Market-place, Brentford, Mr. S. E. Angel, 7 p.m. 18, Greenhill-park-villas, Harlesden, workers' prayer meeting, Monday, 10.30 to 12 noon.

ELIGIOUS SERVICES FOR THE PEOPLE.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m ; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3 30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7.

VANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Abraham Wallis, Sunday, 7 p.m.; Wednesday, 8 p m. Dalston—Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station, Mr. H. Osborn, Sunday, 7 p.m. Dalston-lane, 103A—Mr. H. W. Davidson, and others, Sunday at 7 p m.; Thursday at 8 p.m. Hammersmith—Upper Mission Room, 130, King-street, various speakers, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m.: Kilburn Hall, Kilburn Gate (not Town Hall), Dr. McKilliam, Sunday, at 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kentish Town, Rev. Alexander Carson, M.A., Sunday, at 7, on "Gospel Light from Ancient Egypt;" Mr. John Churchill, Thursday, at 8 p.m., on "The Book of Esther." Mortlake, Rest Mission Hall, Mr. Jackman, Sunday, 7 p.m. St. John's Wood, N.W., 164 Alexandra-road—Meeting for workers, Wednesday, 10.30 a.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington—Mr. C. V. T. Onslow and Dr. Popham, Sunday, at 3 and 7 p.m.

MISCELLANEOUS.

ILKLEY, Yorkshire.—Convention for the deepening of spiritual life, December 3.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday at 3 and 8 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City. —Rev. Edward White, Tuesday, November 17, 12 noon.

MISS MITTENDORFF'S ANNUAL MEETING, Tuesday, December 15, at the Y.W.C.A., 17, Old Cavendish-street, Cavendish-square, W., 7.30 p.m.

Y.W.C.A., Mall Hall, Notting-hill-gate, W.—Tuesday, November 17, 9.30 to 10.15 p.m., Miss Fanny Boyd (China Inland Mission); Tuesday, 24, Rev. Nevile Sherbrooke.

CHURCH ARMY.—Holiness meeting, every Friday, at 8 p.m., at Brunswick Chapel, Upper Berkeley-street, W. (close to Marble Arch). Revs. F. S. Webster, E. W. Moore, and others.

DEEPENING OF SPIRITUAL LIFE—Meetings at Stafford Rooms, Titchborne-street, Edgware-road, Friday, November 13, 3 30 p.m., address by Rev. C. A. Fox; 20, Rev. E. H. Hopkins.

A DRAWING-ROOM MEETING for German and Swiss governesses, Saturday, November 14, 3.30 p.m., at Mrs. Gonner's, 57, Finchley New-road, N.W., address in German by Dr. Ziemann.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, November 18, tea at 6, meeting at 7. Rev. Charles A. Fox will give the address.

3, HIGHBURY-PLACE, N.—Each Tuesday, 6.30 p.m , at Rev. W. E Boardman's, a meeting held for advancement in spiritual life. On Thursday, at 11 a.m., Mrs. Boardman's Bible-class for ladies at same place.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, November 13, at 7 p m., subject, "Oneness with Christ," by Miss Mason; tea at 6. Sunday, 15, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

PRAYER FOR THE NATION.—Meeting on Thursday, November 12, from 10 a.m. to 5 p.m., in Lower Exeter Hall, Strand, Mrs. Josephine Butler, Mrs. Evered Poole, Mrs. Booth, Miss Macpherson, Miss Mason, and others will take part.

HUMILIATION AND PRAYER.—Thursday, November 26, meeting in Room No. 4, Conference Hall, Mildmay-park, N., from 4 to 6 p m., for humiliation and prayer concerning our country and our people. Mr. R. C. Morgan will preside. Christians from all parts of London are invited to attend. At 7 p.m., in Room No. 4, a meeting for mothers; addresses by Mrs. Hind Smith, Miss Mason, and others.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily prayer meeting, 1.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers' meeting, Monday, 7 p m. Soldiers, Friday, 7 p.m. Y.M.C.A. Mission-hall, Melior-street, S.E., Sunday 11 a.m. and 3 p.m , children, and 6.30 p.m. adults; Thursday, 8 p.m. (See also advertisement.)

EXETER HALL.—Thursday, November 12, 8 p.m., Bible lecture, by Mr. H. F. Bowker, on "A Christian: What is he in Character?" Tuesday, November 17, 8 p.m., medical lecture, by Mr. F. le Gros Clark, F.R.S., F.R.C.P., on "How and Why the Blood is Circulated." Gymnasium open every evening. Musical exercises in Large Hall, 8.15. Gospel address to gymnasts every Wednesday evening by the General Secretary.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, November 12, 8.30 p.m., address, by Rev. Marmaduke Washington; Wednesday, 6 to 10, anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—Week of prayer. A meeting for prayer each night at 8.45. Wednesday, November 11, a meeting at 9.30, intended for those detained by late hours; Thursday, 12, a social meeting, special addresses by Revs. T. Eynon Davies and Joseph Rhodes, Mr. W. H. Seagrove in the chair.

17, CAMDEN-ROAD, N.W.—Thursday, November 19, 8 30 p.m., young men's meeting, special address by Mr. J. L. Whelen.

CONFERENCE HALL, Stratford.—Sunday, November 15, 3 and 7 p.m., Mr. Dudgeon, from Ireland.

Notices.

MISS SKINNER, 5, St. James's-square, Bath, would be glad to receive addresses of factories, mills, and warehouses, &c., where she might send copies of her "Friendly Letter" to women employed in them.

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HEBREWS vi. 19.

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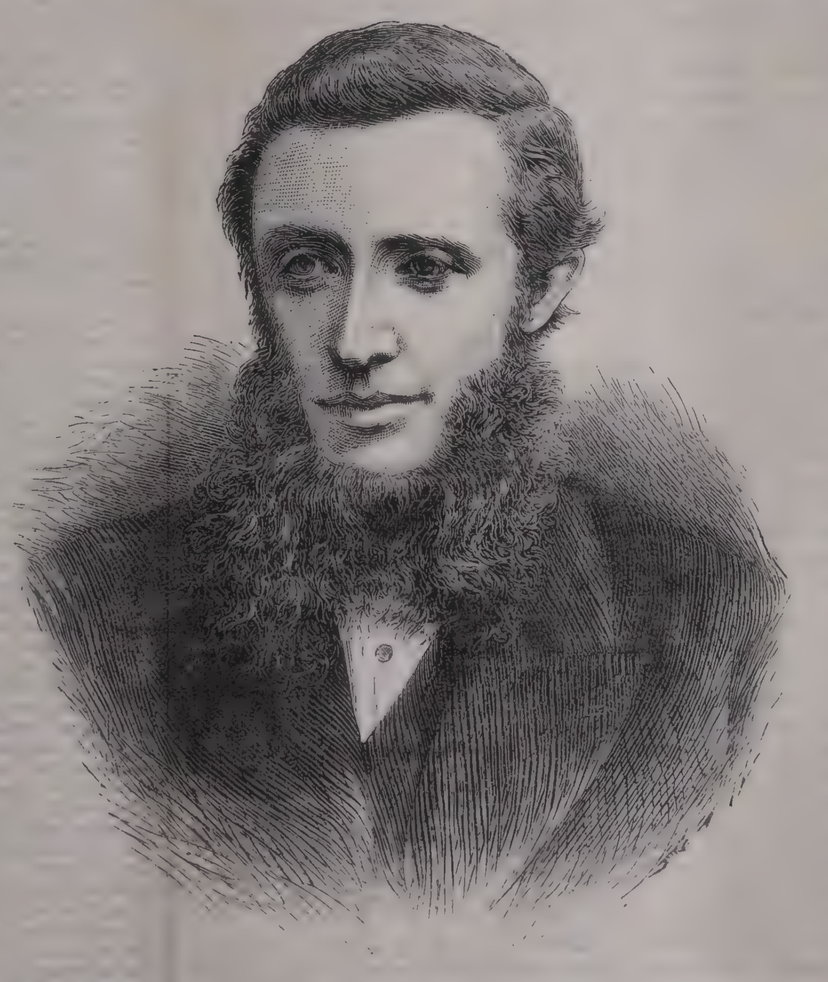
No. 825.] THURSDAY, NOVEMBER 19, 1885. DOUBLE NUMBER. [TWOPENCE. POST FREE, 2½d.

☞ THE EIGHT PAGES OF ADVERTISEMENTS IN THE CENTRE OF THIS NUMBER MAY BE PUT OUTSIDE TO FORM A WRAPPER.

MR. ALFRED S. DYER.



SOME men, as the saying goes, are born to greatness; some achieve it; others have it thrust upon them. Mr. Alfred S. Dyer, with whose portrait we furnish our readers to-day, may be cited as a striking illustration of both the second and third clauses of the proverb. Sprung from lowly parentage, and by temperament and natural choice one of the most retiring of men, he has yet, within a very few years, achieved a name that will give him an honourable place among the social reformers of the time. This, in brief, may be attributed to his possession of a keen sense of the claims of justice, purity, and righteousness, an unflinching courage in the advocacy of his convictions, and an all-pervasive sympathy with the victims of human craft and wrongdoing.

Mr. Dyer was born in a small Northamptonshire village, and was yet young when his father died, so that he has had entirely to carve his own way in the world. His godly mother, now over fourscore, still lives to rejoice in the growing usefulness of her son's career. Having himself had to struggle with poverty in early life, he has learned to understand and to sympathise with the special sorrows and trials of the poor.

In the year 1870, Mrs. Josephine Butler undertook to visit the districts subjected to the operation of State-regulated vice, and to enlighten the inhabitants as to the true nature of the Acts then recently passed. She was accompanied by Mr. Daniel Cooper, the late Secretary of the Rescue Society, and Mr. Frederic Wheeler, of Rochester. At the meetings held by these early advocates of social and national purity, Mr. Dyer first heard of the licensed iniquity; his heart was fired with an ambition to labour in the cause of repeal, and in that cause he has been a most ardent worker ever since. A Working Men's League for the repeal of these infamous statutes was formed in Liverpool early in 1875. At the instigation of Mr. Dyer the headquarters of the League were removed to London, where he furnished it with an office, for some time, at his own expense.

It was in 1879 that Mr. Dyer came before the public, in a prominent way, in connection with the "Foreign Traffic in English Girls." His personal efforts to unearth and expose that nefarious and unspeakable commerce in flesh and blood, and human souls, forms, as *The Pall Mall Gazette* well remarked one day last week, "one of the brightest chapters in the history of the New Chivalry." Having heard that a young English girl was forcibly confined in a licensed den of infamy in Brussels, and was contemplating suicide as the only means of deliverance from her awful lot, Mr. Dyer took immediate steps to secure her release from this worse than African slavery. With the help of Pastor Anet, of Brussels, this was at length accomplished, and the girl was returned to London, where she related to Mr. Dyer in person the story of the cruel deceit and violence by which she had been entrapped.

Other cases of a similar kind having come to his knowledge, Mr. Dyer determined, in company with Mr. George Gillet, of London, to visit Brussels, and learn for himself, as far as circumstances would allow, the truth as to this international disgrace. An account of that visit, with its startling discoveries, made at no small personal risk, was published in our columns at the time, and may be found in still greater detail in Mr. Dyer's pamphlet on "The European Slave Trade," of which a ninth edition has just been issued, and which has been translated into several European languages. In his Belgian experiences Mr. Dyer was thwarted on every hand, not only by the police officials of the country, but, we regret to say, by the British Consular authorities, who ought to have rendered him every assistance in his humane endeavours on behalf of his enslaved countrywomen. There is some satisfaction in knowing that all the chief Brussels officials, whose guilty complicity in these evils became patent to every impartial observer, have either been demitted from office or have found it convenient to retire into private life. It would be a happy omen for the cause in this country if the same guilty complicity in official circles were to meet with a like result. The history of the Jeffries' case does not afford us much ground for hope on this point, but Nemesis, though it may tarry long, sometimes arrives at an unexpected moment and in unlooked-for ways.

One outcome of this visit to Brussels was the formation of the London Committee for the Suppression of the Continental Traffic in British Girls. Of this committee Mr. Dyer has been one of the most active working members, and its operations may be said to embrace the whole history of the social purity reform during the last five eventful years. It was at its earnest solicitation that the House of Lords Committee of Inquiry was formed, from whose recommendation sprang, though all too tardily, the Criminal Law Amendment Act, which is now part of the effective law of the land. To Mr. W. T. Stead belongs the high honour of having given the final impetus to public opinion which floated that Act safely through the breakers of official, and even national, indifference, and the overt or concealed opposition of vicious men. To Mr. Alfred S. Dyer and his coadjutors must be accorded the equally high honour of setting in motion and giving increased volume to the wave of opinion on whose crest the Act reached the harbour of complete legal enactment. The chequered story of these "Six Years' Labour and Sorrow" has just been published as the fourth report of the London Committee, and ought to be carefully read by all who wish well to their country in these times of fierce struggle for the right and the true, when we are sometimes inclined to be discouraged by the seeming triumph of the evil and eclipse of the good. Copies can be had at the office of this paper, price 6d. Mr. Dyer's share in the agitation, and in the struggle, has been no sentimental one. Besides the expenditure of much personal exertion and strength in the cause of those who had come, or were in danger of coming, within the ruthless grasp of an abominable law, he has, when occasion required, opened his own house to these unhappy sisters, giving them a temporary shelter till they could be placed beyond the reach of peril.

The Jeffries' case, in which Mr. Dyer was a prime mover, is of too recent occurrence to need any detailed reference. But it may be appropriate here to say that the public agitation which has grown out of that case has been greatly helped by the brave and outspoken little monthly, *The Sentinel*, of which Mr. Dyer is the editor. Through that channel alone he has rendered invaluable service to the cause of virtue and righteousness, for which he is entitled to the earnest thanks of his fellow Christians in every land. He has also addressed many public gatherings of his countrymen on a subject which he has made peculiarly his own, and has, in every case, roused a strong feeling as to the supreme justice and necessity of the great Purity Crusade. We must not omit to add that, like many other men in humble stations of life who have become benefactors to their kind, Mr. Dyer is blessed with an excellent helpmeet, whose literary capacity and perfect sympathy with all his endeavours has aided him in numberless ways.

Much against the natural bent of his inclination, but in obedience to the stern call of what he believes to be his duty in this crisis of the nation's history, Mr. Dyer has embarked on the troubled sea of politics, and is a candidate for the representation in Parliament of the borough of Derby. He has taken this step mainly as a protest against the public and official action of the late Home Secretary in connection with the administration of the Contagious Diseases Acts and the passing of the Criminal Law Amendment Act through the popular branch of the Legislature. It is no part of our present duty to arraign Sir W. Harcourt at the bar of public opinion in respect of these matters, but we are assured that Mr. Dyer has ample grounds for endeavouring to prevent that gentleman from again misrepresenting in the House of Commons the best and soundest feelings of an English constituency. We will content ourselves with quoting a few words from a daily contemporary when referring to Mr. Dyer's candidature:—

"Mr. Dyer bases his appeal to the electors of Derby on his persistent efforts on behalf of English women and children. Sir W. Harcourt, as everybody knows, has lately been proclaiming his own efforts in that direction too; but then the late Home Secretary has to answer this awkward question of Mr. Dyer's: Did Sir W. Harcourt feel a tithe of the interest in the protection and rescue of English girls that his predecessor at Derby, Mr. Plimsoll, felt in the salvation of our seamen? If he did not, what becomes of his word? If he did, what are we to say, considering that he nevertheless accomplished nothing, of the power of his deeds?"

We wish our brave Quaker friend all success in his gallant fight against heavy odds. If the electors of Derby are true to themselves and to the right, one more will be added to the phalanx of pure-living and purity-loving men, who we are convinced will not permit, in the coming Parliament, the important questions relating to social reform to be relegated to the limbo of obscurity and neglect, as they have been in the past.

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MAJOR AND MRS. POOLE AT DURSLEY.

THESE friends have been at work in this Gloucestershire village, and by the help of God, greatly stirred it in the cause of Temperance and holy living. Says a local chronicler: "Success beyond the most sanguine expectation of its promoters has attended the eight days' Blue Ribbon Gospel Mission held by Major Evered Poole and Mrs. Poole from Wednesday, October 28, to Wednesday last, November 4. The opening meetings were marked by crowded audiences and increasing enthusiasm, and the number of pledges taken at the close of each gathering gradually increased. We may safely say that amongst the 580 who during the mission put their names to Major Pooles's pledge cards and donned the little bit of blue ribbon can be included persons in nearly all the ranks and conditions of life which can be found in the town and neighbourhood of Dursley."

Meetings were held for children and two addresses were specially devoted by Major Poole to the subject of social purity; they made a deep impression. Various friends from Gloucester and elsewhere helped in the work, and Mrs. Poole added much to the influence of the mission both by speech and song. Mr. and Mrs. Poole have postponed several missions in consequence of the excitement due to the approaching election; in the early spring they hope to visit Manchester, Liverpool, Chester, and other places.

Letters to the Editor.

ELECTION.

SIR,—When I am able to record, with gratitude to God, that it was through Dr. Pentecost's Bible-readings in London that one of my own flock was brought to the Good Shepherd, and when I add that, when recently reading Dr. Pentecost's work on Exodus, that had been warmly recommended to me, I found myself so at one with him in the views therein set forth that I wrote to him to express my gratification, neither he nor you will suspect me of any unkind feeling if I venture to express the grief and disappointment which I now experience on seeing his attack upon the doctrine of Election which has appeared in The Christian.

The deep things of God cannot be dealt with in the summary manner with which they are handled in these articles. There is scarcely a mystery in all the Gospel scheme which might not, if subjected to a process of rash human logic, be represented in an unfavourable light. The doctrines of the Trinity of God, of the union of the Divine and human nature of Christ, the doctrine of the eternal retribution of the wicked, and many other doctrines most surely believed among us, only need a gross method of statement and a slight removal from the exact position and proportion in which they stand in Scripture, and they cease to be Scriptural; and it is so with the precious doctrine of God's eternal choice of, love towards, provision for, distinguishing grace to, and preservation of, them that are saved.

Dr. Pentecost sums up the view which he advocates in the text: "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God forbid that this or any other text of Scripture should be hushed up, or that it should be narrowed down to fit any theological scheme; but will Dr. Pentecost undertake to affirm that the designation "whosoever believeth" includes those who do *not* believe?

Surely no candid reader, unless bound by the requirements of a particular school, would suppose that all that the Holy Ghost designed to express in Eph. i. 4, 5 was that such and such persons, if eventually saved, were predestined to be saved through Christ alone. In a word, that the predestination referred to the method, and not to the men. But this is only one Scripture out of many. Our blessed Lord's declarations, John vi. 39; xvii. 2, 6, 9, must be subjected to like violence. And the ninth chapter of the Epistle to the Romans must be explained to be only applicable to nations, or must be limited to the particular persons mentioned, namely, Isaac, Esau, Jacob, Pharaoh.

But, argues Dr. Pentecost, if we admit that vessels of mercy and vessels of destruction are the subjects of Divine prescience and predestination, and, unless we make God's election of individuals to stand or fall with their election of God, and unless we ignore or explain away all those passages which fix the date of election as before the foundation of the world, we are involved in a series of blasphemous inferences which are flatly contradictory to all our notions of God's justice and his love.

It is precisely here that we are at issue with Dr. Pentecost. We could draw as shocking conclusions from his own premises, as he does from ours, if we ventured upon a logical treatment of the subject from a purely human point of view, but we contend that this is a matter in which human reason is forbidden to argue and reply against God (Rom. ix. 19, 20). Would it not be a humbler, wiser, safer course, meekly and without reasoning or trying to reconcile everything, to receive all that God says in his Inspired Word upon this solemn subject. There are some Scriptures that present the matter of salvation from its Divine side, as a matter of eternal and absolute prescience; and others again that present it in its human relation; and God speaks to us after the manner of men with reference to our responsibility. If we do not perceive how the wheels that turn in opposite directions cog in together, and cannot explain their harmonious working, shall we attempt to remove this or that part of the complex system? Nay, the Divine machinery will go on as smoothly as through ages past, but we ourselves shall suffer humiliation as the reward of our temerity.

For instance, if I find one class of texts in Scripture that declare that "God willeth not the death of a sinner, but that all should come to repentance," and another that declare that "God hath created the wicked for the day of evil," and that they were "before of old ordained unto this condemnation;" dare I assert that these two apparently opposite views are manifestly incompatible? and shall I proceed to study how I can explain away either the one or the other side of the truth? Rather let me be assured that though I may be unable to reconcile both; yet that both, being God's Word are to be received, and are true according to their different spheres of operation. Any representation that detracts from God's sovereignty, or that tampers with the plain meaning of his Word in reference to this subject, is as earnestly to be avoided as any like attempt to diminish from the declarations of his love in the Gospel, or of the responsibility of those that hear it.

I cannot but hope that, even before we meet in that happy home, where we shall all see eye to eye, Dr. Pentecost may be led to modify the views expressed in the recent articles. May we all be taught of God, and be enabled rightly to divide the word of truth.—Yours faithfully,

G. W. B.

SIR,—It was my providential lot to do my first thinking on theological questions under very strong Arminian influences; but some years later I was blessed with the warm friendship of an extreme Calvinist of the old school. Our mutual affection rendered possible a frank discussion, that not only did much to reduce the distance between our extreme positions, but also brought a large enrichment of heart and mind. In every way the spirit of the inquirer is a large factor in determining the success of his search for truth. Whether or not a man shall see clearly, depends as much upon the condition of his organ of vision as upon the abundant shining of God's clear light. These days of more love ought to be days of clearer seeing of the things of God.

Coming to the subject of Dr. Pentecost's paper, I would ask, what are the facts, revealed in the Scriptures, that the Calvinistic docrines of election, &c., have presented to us with a colouring of entirely human origin? I take them to be three:—

(1) That God foresees the final issue in every case of his present dealings in grace with the sinful children of men.

(2) That He allows to be born into the world, and to grow up into full moral responsibility, men and women who, He knows, will, in the exercise of the power of choice with which He has endowed them, persistently choose sin and darkness, and reject light and life.

(3) That, whilst God has fully and publicly committed Himself to do the utmost possible for the salvation of every single human soul, there are nevertheless limits to what He can righteously and wisely do. These limits we can at present but dimly discern and understand. But it is clearly revealed that could God have passed them, and brought to bear additional persuasive influences, many who remain unwilling and disobedient would have yielded and repented. Take Christ's words, "Woe unto you, Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Here are three stern facts: that Tyre and Sidon, with all their privileges, remained unrepentant; that there were limits to what God could consistently do for their salvation; and that could those limits have been passed, and the same privileges have been granted to them as to Bethsaida, they would have repented. Surely here are mystery and Divine sovereignty sufficient for even Calvin himself. To look such facts in the face we need a mighty hold of the Divine assurances of truest love to every individual soul. "He *will* have *all* men to be saved;" and that God's *will* is committed to it is pledge enough for any believer that so far as in Him lies, in accordance with the laws of his own working, He will seek the salvation of all.

Now, whilst the above statements in no wise violate the Scripture teachings concerning Divine sovereignty and salvation by grace, they do not at other points present that antagonism to the plain statements of the Word of God, that we cannot persuade ourselves is absent from high Calvinism. Note the following: (1) We leave the responsibility for the impenitent sinner's doom where the Scriptures always and consistently place it. In the case of those who heard Christ it was: "Ye will not come to Me that ye might have life." "I would . . . ye would not." In the case of those who had not the light of revelation it was: "They did not like to retain God in their knowledge." Not God's decree, but man's wilful rejection of light and mercy in the presence of all that God can do for his salvation, is the revealed cause of eternal death.

(2) We avoid charging God with *insincerity*. It is a revealed element in Divine perfection, that, whilst possessing a full knowledge of all the issues of his dealings with men, God yet acts as sincerely in the present as though the future were entirely unknown. Had a mere man gone to the grave of Lazarus with the intention and authority to raise the dead, could he have lingered in the present sorrow as Jesus did, and wept as though He knew nothing of the fast-coming joy and resurrection? So God, in representing Himself to us as intensely concerned for the salvation of many who, nevertheless, perish, is not playing a part. No human mind, as at present constituted, can possibly harmonise an eternal decree not to save with sincerity in a multitude of the words and deeds that are in the Scriptures attributed to the God of all grace. Many of the so-called mysterious contradictions of Scripture are entirely the creation of our own false interpretations.

(3) We strictly adhere to the Scripture statement as to the *province of grace*. "As by the offence of one, judgment came upon *all* men to condemnation; even so by the righteousness of one the free gift came upon *all* men unto justification of life." We have no more authority for declaring that all men are under condemnation, than we have for maintaining that the free gift has come within reach of all. Both stand or fall together. The fact that a gift is rejected does not in any wise impeach the reality of the provision and offer of that gift.

Then, again: "Where sin abounded, grace did much more abound." If Calvinism has in all things spoken the truth, there are vast tracts of moral being where sin has abounded, but where not only grace has not abounded, but where God never intended that it should. But some may here appeal to facts, and maintain that in many cases there is manifestly no superabounding grace. To such we say, You have no reliable vision for these things. "God is good to *all*; and his *tender mercies* are over *all* his works." Who of us could have seen in Rahab's conduct a warrant for a high place in faith's list of heroes? How good, how kind, how longsuffering, God shows himself continually to those whose lives are cased in sin, we can but faintly realise yet. Meanwhile, let God be true.

I close for the present with two remarks; —FIRST: There is no impeachment of the reality of the Spirit's workings in the soul of man in the fact that man can resist his gracious influences; nor of the truth that salvation is of God alone in the fact that man must heartily consent to be saved; nor of the truth that eternal life is in every case a gift of grace in the fact that when offered it can be refused or accepted.

Christ's plain and beautiful words perfectly harmonise all Scripture statements on this question: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me." Here is grace indeed, boundless grace: and in every case where there is realised the blessed presence and fellowship of Jesus, it is all of grace. Nevertheless, in seeking this holy consummation, the Saviour acknowledges the existence of man's right to control the entrance to the banqueting chamber, and requires that it shall be exercised in his favour ere He enters. We have here neither the one extreme nor the other. Man is not, on the one hand, represented as of his own movement, and when and as he chooses, going forth to seek the Saviour: the Saviour comes, and stands in pleading presence at his door. Nor, on the other, is Christ represented as forcing his way within, regardless of any consent, co-operation, or welcome on the part of the inmate. "IF any man hear my voice, and *open the door*" is the plain condition of his entrance.

SECOND: A word to those who are burdened with the mysteries of God's dealings with other souls. There is only *one* case in which, as yet, we possess anything like sufficient material upon which to base a judgment as to God's conduct towards a human soul, and that is our own. I know that God has dealt with *my soul* in boundless mercy; that in *my* case He has been slow to anger; that there have been times in my life when, had He left me to my sin, I could only have said it was what I deserved; that if I should ever find myself among the lost, it would be in spite of infinite mercy and longsuffering on God's part. If, then, I am to think of God according to dealings with *my* case, I not only have not a vestige of a warrant for a hard thought about Him, but am bound to call upon everything that is within me to praise Him as "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth." And thoroughly believing that "He is the Lord, and changeth not," and is "no respecter of persons," we may confidently expect that, with his unchangeable character, He will one day manifestly harmonise his dealings with every soul. Meanwhile, with his goodness so manifest in the one case where we have any right to express an opinion, can we not trust Him with regard to all others where the full facts of men's conduct towards God and his towards them will never be known until the day when "all secrets shall be revealed"?

C. G. M.

THE THEATRICAL MISSION.

DEAR SIR,—The report in your last issue of the meeting at Mildmay for the "Theatrical Mission" is, unfortunately, in many points misleading. In the first place, the reference to Mrs. Kendal is erroneous; in the paper she read, and to which I referred, she deals with certain recognised evils of the theatre as it is, not to "enormities perpetrated behind the scenes"—words which neither she nor I should think of using. It is the temptations to which playgoers expose players, the late hours when the theatre is quitted, and the evils at the stage-door, far more than the green-room which need reform, and much that we deplore could be easily remedied.

The reporter has depicted ours as almost a hopeless work. He has unwittingly left out of my address the many bright rays of spiritual blessing alluded to: true conversions, instances of self-denial, and whole-hearted consecration; and I therefore appeal to you, in justice to myself and to the much-slandered class of people amongst whom we are working, to correct in your readers' minds so gloomy a picture.

Statistics of "Stage Immorality" could not be obtained, so it is impossible I could have mentioned such figures as quoted. Moreover, thank God, this mission is far more a protective and preventive than a rescue work, and in these phases it has received the most blessing.

Lastly, it was the Bishop of London, and not the Primate who expressed his views of the "Church and Stage Guild," and Canon Shuttleworth was mentioned by me as one of its lecturers only—the stage being alluded to as the "Daughter of the Church," not by him, but in one of the Guild publications, although, of course, his sympathies are known to be with its promoters!

Yours faithfully, COURTHOPE TODD.

[We very much regret the inaccuracy of the report we received.—ED.]

THE ELECTION AND THE SUNDAY QUESTION.—Mr. C. Hill, Secretary of the Working Men's Lord's Day Rest Association writes, asking our readers not to forget those candidates who will maintain intact the day of holy rest. There are very few questions which are pushed to the front of more vital importance to the highest good of the people than the conservation of the day of rest.

PROSECUTION BY GOVERNMENT.

IT is necessary that offenders against the public weal should be brought to justice, and the country has given the Government power to prosecute. But every power may be abused or misapplied, and it is necessary that the exercise of this power should be jealously watched if it is necessary that it should exist.

There is an important difference between the trial of a cause between two contending parties before a judge who has no interest in either, and a Government prosecution; for in this case the judge is the minister of the Government which prosecutes.

In a private case the counsel on either side may be justified in presenting the case of his client in the best, and that of the other side in the worst, possible light. He is engaged with the object of getting a verdict for his own side. But in a Government prosecution the aim of the prosecuting counsel should not be to obtain a verdict at any price, but to arrive at the truth. The defendant, equally with the accuser, is a subject of the realm, and entitled to the protection of the Crown, and the prosecuting counsel is not engaged or paid by the plaintiff, but by the country, and therefore proportionately by the defendant himself. He consequently has a right to as much consideration as the plaintiff.

It is quite possible that the Government might be justified in proceeding against an accused or suspected person, who yet might be innocent, and we have placed in the hands of Government a very dangerous weapon in the person of the Public Prosecutor, if he should suppose that his duty is, not to arrive at the truth but to obtain a verdict. If the Government should undertake a prosecution and find the accused innocent, it should be a cause of satisfaction and not of regret; for it is not the interest of a country or a Government to multiply its criminals. If a prosecution were undertaken in good faith and with sufficient apparent cause, the Government would not be discredited, but the reverse, by an impartial trial resulting in acquittal.

It is of immense importance to the people that it be borne in mind that when the acutest legal acumen in the country is the diamond point worked by the powerful engine of the State, his duty to the State is that he shall bore straight through the hard rocks of contending evidence, and not swerve to the right or left. In the recent trial, the counsel for the prosecution did not take this view of the case. They could not have acted in more decided opposition to it had they been engaged by Mr. and Mrs. Armstrong to obtain a verdict for them, instead of being engaged by the country to sift the case and to see strict justice done towards every defendant as much as to the adverse witnesses.

We have heard a good deal lately about the country being disgraced in the eyes of other nations by the recent revelations. But the saddle has been put upon the wrong horse. The real disgrace has been that for four years the revelations of the Lords Committee, which were to the full as terrible as those of Mr. Stead, have been allowed to lie as a dead letter, while the cry of our murdered girlhood has gone up to God. The country was disgraced by the refusal of the Government to prosecute the infamous Mrs. Jeffries, and is still disgraced by her being permitted to pursue her infernal trade. The country was and is disgraced by the selfish and criminal silence, and, when it speaks, by the misrepresentation of the Metropolitan Daily Press.

Had the Public Prosecutor done his duty, Mrs. Jeffries would have been prosecuted by the Government, and the case would have been heard in open court instead of being hushed up by a plea of guilty agreed upon in secret conclave. Then the *Pall Mall* investigations would have been unnecessary, and Rebecca Jarrett would not have been thrust into as difficult a position as could have befallen a sinner whom the goodness of God had led to repentance. A comparison of the evidence, even as reported by themselves, with their leading articles, sufficiently demonstrates this.

But the Government, being already in a false position in consequence of its refusal to prosecute Mrs. Jeffries, and its neglect to prosecute a hundred others as vile or viler, was goaded into the other false position of prosecuting a number of persons comparatively innocent. The evident and offensive animus of the prosecuting counsel and the magistrate at Bow-street sufficiently showed the spirit in which the prosecution was undertaken.

The conscience of the nation was never with this action of the Government. It was and is a puzzle and an anomaly, that those who, at the peril of character and life, produced the evidence which compelled the Government, at the point of the bayonet of public opinion, to pass the Criminal Law Amendment Act, should immediately after be prosecuted and imprisoned. It puzzles all right-minded people that the British Government, which passed the infamous Contagious Diseases Acts, and compelled the examination of many thousands of victims, to ensure their fitness for the shambles, should take such action on account of an offence which was infinitesimal in comparison.

Mr. Stead was confessedly and professedly the chief offender, but public opinion would not endure that he should severely suffer. But his agent in one particular case was a reformed woman, and there was a grim poetic tit-for-tat in her becoming the scapegoat to bear the penalty of the crime of seeking better laws for the protection of women and children.

We cannot speak too highly of the transparent candour of Mr. Stead throughout, nor of his noble confession of his share of the blame of the discrepancy of evidence between himself and Jarrett, and we believe he would rather have borne the heavier sentence than that it should have fallen on her. The untruth she told about the number of the house was forced out of her by the cross-examination, which had no other apparent object in going over her past life except to catch her tripping, to discredit her testimony, and then to denounce her as a perjured witness.

Mrs. Butler's pamphlet, which will be ready in a few days (at this office, 6d.), will prove to most minds that the theory set up by the prosecution about her is impossible, and the view of the case based upon it untenable.

The Judge had minimized the indictment down to the smallest possible issue, and there was no doubt, from the evidence, of the child having been taken without the consent of the father. But there was no contention that Jarrett had ever told Mr. Stead that the father had sold the child. And Mr. Stead, as he has not only admitted, but again and again asserted, was more responsible than Jarrett, inasmuch as what she did was done under pressure of a peculiarly powerful and painful kind.

Of the exceedingly one-sided and injudicial summing-up of the Judge we have before spoken, and will only now say that the more we examine it in the light of all the evidence, the more strongly we are convinced of its great partiality. Mr. Justice Lopes went out of his way to declare that the *Pall Mall* "revelations" were and ever would be a disgrace to journalism. We think that the decision of the learned Judge in this trial, like that of the flagrant Poole perjury case, has been in some particulars, and ever will be, a disgrace to jurisprudence.

We are thankful that the Queen has graciously ordered Mr. Stead to be treated as a first-class misdemeanant, instead of as a felon, lying on a plank bed and clothed in a felon's dress. But Rebecca Jarrett's sentence remains unchanged, and the time will not be long before those who are open to conviction are convinced that she has been grossly misrepresented, and that a Public Prosecutor may be a very dangerous tool.

NOTES FROM ADELAIDE.

THE Y.M.C. Association have a new building in Gawler-place. It is a pity it is a little off the main thoroughfare, as it is found not so easy to get young men to come in to the various services as it was in the old place in Rundle-street. It is lamentable to see the crowds of young men who throng the principal streets every evening, Sunday included. They lounge about in the most listless manner, a power for evil, yet each one might be a power for good!

It was pleasant on Sunday evening to meet a band of workers, ten or a dozen strong, singing *Songs and Solos* in the streets. They were all young men. They confined themselves entirely to singing and giving out notices of the meetings. This seems a good plan, as some of the hymns contain excellent Gospel, and, well sung, it is attractively presented, and more attention is probably paid to the song than would be accorded to speaking.

An excellent mission is being conducted in the Congregational Church at North Adelaide, by two Irish friends, Mr. Thomas Houston, "the blind evangelist," assisted by Mr. H. T. Fry. They have travelled through several of the up-country towns, where they have accomplished an excellent work, and are looking forward to holding missions in different parts of Adelaide amongst various denominations who have invited them. The services are exceptionally bright, cheerful, and thorough.

Undoubtedly, one of the religious features of the place is the local branch of the Salvation Army. An old gentleman, who is intimately acquainted with the colonies, told me he had been an atheist until about three years ago, and now he is a spiritist, so he had no sympathy with Christian doctrines. Though he thought the Salvation Army a great nuisance to many people, yet there were not half the drunken men about that there were four years ago. There were also hundreds of families about the colony now happy and comfortable which a few years ago were miserable, and he says this is entirely due to the efforts of the Salvation Army. This I hear confirmed from various sources.

The Methodists are preparing to celebrate their Jubilee next year. God has abundantly blessed them during the half-century shortly about to close. It is proposed to raise the sum of £60,000 as a thankoffering during the year 1886 and two following years, to be principally applied in reducing the indebtedness of many of the stations.

The Social Purity question, as well as the rescue of girls and protection for them from local minotaurs, are happily being kept well to the front in South Australia. It is to be hoped that some strenuous action may be taken and the vice stamped out with stern and unrelenting vigour.

H. W. Fry.

WORKING GIRLS IN LONDON.—The Skinners' Company have given a donation of twenty guineas to the Homes for Working Girls in London.

THE EASTERN CRISIS.

By H. GRATTAN GUINNESS.

THE PRESENT CRISIS IN THE EASTERN QUESTION IN RELATION TO SCRIPTURE PROPHECY.

THE present sudden re-opening of the Eastern Question, supposed by many to have been settled for a generation at least at the Berlin Conference seven years ago, may be a surprise to those who think that sovereigns and statesmen are the makers of history, but not to those who recognise that the Most High ruleth in the kingdoms of men.

Twenty-five centuries ago God made known to Daniel the period during which Moslem power was to endure, and that period, reckoned from the Mohammedan capture of Jerusalem, closes in four years from the present date. Western Europe may band itself together *to uphold the independence of the Ottoman Porte* as much as it will; it may conclude treaty after treaty with that end in view, but all its attempts are and will be in vain; for the purpose of God must stand, and inspired prophecy assures us that his purpose is that the Ottoman power in Palestine shall cease, and that, if our interpretation be correct, before the close of this decade.

Is this a rash, presumptuous statement? For three centuries before the end of the temporal power of the Papacy, students of prophecy had understood from Scripture, and stated in their expository works, that it *would* terminate between A.D. 1866 and 1870, as it actually *did*. The same system of interpretation that led them to the anticipation thus verified by history, leads now to the conclusion above stated, that the end of Mohammedan power in Syria is close at hand. The present re-opening of the Eastern question may be, and probably is, the beginning of the end—the commencement of the last stage of the long struggle. A further brief postponement of the inevitable may possibly happen, but if it does, the reprieve will be even shorter than that secured by the Berlin Treaty, for there is little room to doubt that A.D. 1889 will witness the complete collapse of Mohammedan power, at any rate in Syria. A statement of the grounds on which this conclusion is based will doubtless prove interesting to your readers at this crisis. I will endeavour to give as brief a one as I can, divested of extraneous matter, however strongly corroborative.

And first I must be allowed to recall a few unquestioned Biblical, historic, and astronomic facts.

(1) The final restoration of God's ancient people, the Jews, is as largely predicted as is their present dispersion, in countless passages of Scripture, such as "He that scattered Israel will gather him" (see also Isaiah xi. 11, 12).

(2) Connected with the restoration of the people of Israel is a promise of deliverance of their land from Gentile oppression, and of Jerusalem itself and the Temple site from subjection to aliens.

(3) Since the time of its destruction by Titus, Jerusalem has been desolated and Palestine oppressed by two great Gentile powers, and by two only, the *Roman* and the *Mohammedan*. The latter has trodden down Jerusalem in its two successive forms, Saracenic and Ottoman, or Turkish. Jerusalem was destroyed by the Romans in A.D. 70, conquered by the Saracens in A.D. 637, and is trodden down by the Turks to this day.

(4) In Dan. xii. 7—11, chronological limits are assigned to the desolations of Jerusalem. Their duration is fixed by the expression "1290 days."

(5) Nature measures years of different lengths, and the proportion of the solar year to the lunar year is such, that 1260 lunar are 1222½ solar; while 1290 lunar years are 1251·2 solar.

(6) The original destruction of Solomon's Temple, and the overthrow of Jerusalem in the reign of Zedekiah, took place in the nineteenth year of Nebuchadnezzar, B.C. 587, after a series of victorious attacks on the city, and deportations of Jews to Babylon extending over the twenty previous years, during the first of which Daniel himself was carried captive.

(7) The Saracenic conquest of Jerusalem, in A.D. 637, was the closing incident of a series of most remarkable campaigns, extending over *four years*, in the course of which the whole of Northern Syria and Palestine Proper fell before the fanatical Moslem hordes, under the leadership of Caled, who was called "The Sword of God." Damascus fell first, and a great victory was gained over the Imperial army of the Eastern Empire at the battle of Aiz-Nadin, July, A.D. 633. From the conquest of Damascus the Saracens advanced on that of Baalbec and Emesa. The subjugation of the plain and vale of Syria occupied two years, A.D. 634-5; the battle of Yermuk, near the Springs of Hermon, in which the Saracens overthrew the great army sent to defend his Syrian Province by Heraclius, the Eastern Roman Emperor, took place in A.D. 636; and then, in the following year, the Siege of Jerusalem commenced, and lasted four months. It yielded at length to the besiegers, and the Caliph Omar, who founded the mosque which bears his name, and still occupies the site of Solomon's Temple, entered the city after having signed the capitulation. The Patriarch Sophronius, while bowing before his new master, secretly muttered the words, "The abomination of desolation stands in the holy place."

The four years of Mohammedan conquest in Syria, 633 to 637, correspond in duration and character with the four years of the Roman war which ended with the Titus capture of Jerusalem, A.D. 66 to 70. By the Romans the daily sacrifice was taken away; by the Mohammedans the desolation of Jerusalem was completed. The years 633 to 637 witnessed the full establishment in Palestine and in Jerusalem of the final desolating power, the power which still treads down the city of the Great King.

(8) The year A.D. 1860 was a remarkable year in the history of the Jews and of their country. It was the year of the horrible Druze massacre of the Christians in the Lebanon and at Damascus. That massacre was connived at, if not planned by the Turkish Government. The remonstrances of the European Consuls in the country were treated with neglect and contempt. The Christians were disarmed by the authorities, and left like defenceless sheep to be butchered by their bloodthirsty enemies, the Druzes. Thousands of innocent lives and millions of property were sacrificed, and the total apathy and the incompetence of the Turkish Government to maintain order was such, that the Great Powers of Europe intervened. Syria was occupied by French troops and an English fleet anchored at Beyrout. The result was the conclusion of the treaty by which Northern Syria was placed under a Christian governor, and the welfare of its inhabitants secured by a restriction of the Turkish power insisted upon by European compulsion. The year, in short, witnessed a marked, though partial deliverance of the Holy Land from Mohammedan oppression; it witnessed the turn of the tide. The condition of Palestine and Syria have ever since been improving, and the contrast of what they are to-day and what they were twenty-five years ago is remarkable.

The year 1860 also witnessed the foundation of "The Universal Israelite Alliance," an organisation which has now reached its twenty-fifth anniversary, and has reconstituted the Jews, scattered throughout the world, into an organised body, for the first time since their dispersion in the days of Titus. It is a patriotic association for the help and protection of the Jewish people, its aim being to secure in every country Jewish emancipation and liberty, and the intellectual and moral regeneration of the people. It is an alliance which now has branches not only in every nation, but almost in every city and town in which Jews are resident; and t has given to the scattered people a sense of unity and mutual help, to which for long centuries they had been strangers.

It has connected with it numerous schools and educational establishments, especially an agricultural school in Palestine itself, founded under a conviction that only by inducing them to turn their attention to agriculture could the Jews in Palestine be benefited. In 1870 it obtained an Imperial firman by which the Porte leased to it, for an indefinite period, a splendid piece of land in the neighbourhood of Jaffa, where an agricultural establishment was founded. 25,000 vine trees were planted, and gardens, farm buildings, orange, lemon, and pomegranate plantations have sprung up around this school of practical agriculture, which trains Jewish youth for productive industry in the land of their fathers.

The importance of the Universal Israelite Alliance to the fortunes of the Jewish people cannot well be over-estimated. Its headquarters are in Paris, but its influence is felt and its beneficial action on behalf of the Jews exerted everywhere, from Persia to Morocco. The twenty-five years of its existence have been especially a period of rènaissance to the seed of Abraham, who are once more possessed, by its means, of what the French call "solidarité."

To the above statements, each of which is absolutely unquestionable, I add two more, universally and unhesitatingly admitted by the greater number of those who have studied the predictions of Scripture *in the light of history*, including Sir Isaac Newton and a host of other eminent men.

(1) That the days in Daniel's prophecy are symbols for years, "time times and a half," or three and a half years, or 1260 days, meaning 1260 *years*, and 1290 days similarly meaning 1290 *years*.

(2) That twice 1260 years, or 2520 years, are the appointed length of "the times of the Gentiles;" or the interval between the commencement of the Babylonish captivity in the days of Jehoakim and the still future deliverance of Israel. This period is the great "seven times" of prophecy, the lifetime, if I may so say, of the fourfold image of Gentile monarchy, shewn to Nebuchadnezzar. It is the period spoken of by our Lord in the passage, "Jerusalem shall be trodden down by the Gentiles, until *the times of the Gentiles*" be fulfilled.

To adduce proof of these two last statements would, of course, be impossible here. It will be found in abundance in my work on "The approaching End of the Age" (*Hodder & Stoughton*) and elsewhere. For the present

I take these positions for granted, as they are endorsed by the wisest and most learned prophetic interpreters.

The 1260 years of the Prophecy we are considering is the *latter* half of this great week of years. It measures in Scripture prophecy and in actual history various great episodes of Jewish and Church history, extending from several different starting points to several corresponding termini, as I may perhaps show in another article. In the prophecy we are now considering (Daniel xii.) it leads up to the conclusion of the scattering of the power of the holy people; while with the addition of thirty years, making it 1290, it brings the deliverance of Jerusalem from "the abomination that maketh desolate" (Daniel xii. 7, 11).

We have seen that the year 1860 witnessed the first stage of the removal of Mohammedan power from *Syria*, and the formation of the "Universal Israelite Alliance." It may consequently be regarded as the first commencement of the re-constitution of the Jewish nation. It marks the first close of "the scattering of the power of the holy people," and the first loosening of the grasp of the Mohammedan conqueror on the Holy Land. It may be regarded consequently as in a sense the era of *incipient Jewish restoration.*

Now the question arises, how is this year, 1860, related chronologically, *first*, to Nebuchadnezzar's capture of Jerusalem in the days of Zedekiah, and, *secondly*, to the Mohammedan capture of Jerusalem in the time of the Kaliph Omar. The answer is solemn, and profoundly interesting.

It is separated from A.D. 637, the date of the Omar capture, by exactly 1260 lunar years, and it is separated from B.C. 587, the date of the Zedekiah capture, by precisely double that interval, 2520 lunar years, or "seven times" on the lunar scale. In other words, the Saracenic conquest of Jerusalem, A.D. 637, exactly *bisects* the 2520 years of the great week of "the times of the Gentiles," reckoned on the lunar scale. Any one can prove this by making the requisite calculations for himself, remembering that 1260 lunar years are only 1222 and a half solar, and that in adding A.D. to B C. periods, one year must always be substracted.

Add the Omar date, A.D. 637, to the Zedekiah date, B.C. 587 (fifth month), substracting one, and the result is 1222½; add a second 1222½ to the central Omar date, and it brings you to the incipient restoration date, A.D. 1860. This year, 1860, is therefore removed by "seven times" lunar from the completion of Jewish desolation, in the eleventh year of Zedekiah; and it is "time, times and a half" from Omar's capture of Jerusalem.

It is owing to the fact that it is the *lunar* year which has been divinely employed in the chronological prediction, that its fulfilment is not more commonly recognised. The Mohammedans, however, *use* the lunar year. Their calendar is exclusively lunar, as is well known. Hence it was appropriate that *the lunar year should be used in chronological statement as to their history.* Its employment is, moreover, one means by which a veil of intentional mystery has been thrown over the subject. This prophecy itself distinctly asserts that its own chronological statements were not *intended* to be clearly understood, at the time it was given, nor for long afterwards: "The words are closed up and sealed until *the time of the end,*" and only Godly students were ever to understand it. "None of the wicked shall understand, but the wise shall understand"—*i.e.*, in "the time of the end."

But, though not so obvious as to force themselves on the attention of men, these chronological facts are, when once observed, uncontrovertible. 1260 lunar years *are* 1222½ solar, and this *is* precisely the interval which separates from each other the three dates, B.C. 587 (fifth month), A.D. 637, and A.D. 1860. The final stage of the Babylonian overthrow of Jerusalem, accompanied by the burning of Solomon's Temple; the Saracenic capture of the city, accompanied by the erection of the Mosque of Omar on the Temple site; and the year which witnessed the beginning of Jewish reorganisation on the one hand, and of the fall of Mohammedan power in the Holy Land on the other, bear this remarkable and predicted chronological relation to each other.

But to proceed, an addition of thirty years, or a prophetic month, to the main period of 1260, is, according to this prophecy, to *end* the reign of the final desolator of Jerusalem, to bring to a *close* Mohammedan rule in Syria. Now 1860, plus 30 lunar years, is 1889, *four years from the present time.* In that year, 1888-9, consequently, we may expect to see Jerusalem liberated from Turkish power, though it is impossible to say at present by what means or with what direct and immediate result.

The prophecy does not state that the full restoration of Israel will take place at that date, nor is it likely so to do; the renaissance of a nation does not take place in a year, nor in a decade. Like the fall of a nation, it has many stages, and it may stretch over a considerable time. The renaissance of Israel has already been going on for 100 years or more. The removal of civil disabilities by emancipation bills passed by all the Governments of Europe since the French Revolution; the consequent advance of the Jews in power, wealth, and learning, in numbers, influence, and social status, are proofs of the fact.

As to the elevation of their *country*, Palestine, its present condition is an amazing advance on that of a century, or even half a century ago. Jewish colonisation in that country is already considerable, and has recently begun to promise most hopefully for the future, prosperous agricultural colonies being already in existence, as at Zimmarin. Already a larger number of Jews have returned to Palestine than did so after the Babylonish captivity; and the introduction of a better Government than that under which the country has so long groaned would no doubt wonderfully stimulate and expedite its colonisation by the seed of Abraham, especially as the homes of their exile in Russia and in Germany have been made so painful to them of late years.

Much, however, remains to be done before a revived Jewish nation will be seen in Palestine; but events move quickly in these days, and great changes come about in short periods. We say nothing here, be it observed, as to the date of the restoration of Israel. That great event will not probably have any date; it will mark an *era*, not a *year*, and that *era* is undoubtedly the 19th century. *Jewish restoration has begun*, and will go on with ever-increasing velocity. But the fact to which I call attention in connection with the present crisis is that an event which must have a material *influence* on Jewish restoration—the liberation of the Holy Land and Jerusalem from Moslem tryanny—seems, according to prophecy, due to take place in 1888-9.

In a prophetic conference, held last May in London, I pointed solemnly to this fact, and indicated 1889 as a probable year of crisis in the overthrow of Turkish power in Syria, in order to the restoration of the Jews. I pointed out that Lord Beaconsfield's "Anglo-Turkish Convention" treaty could not stand, because it was in opposition to the counsels of God. In it he pledged England to uphold the Turkish power in Asia, including, of course, Syria and Palestine. The omnipotent God, on the other hand, had determined that Palestine and Jerusalem should be freed, and freed speedily from Moslem domination, and what are statesmen, that they should withstand God? It is vain to kick against the pricks. The treaty is already broken, and no effort to maintain Turkey will be of any use.

Jerusalem fell before Omar, after a four years' war; have we not already entered on another four years' struggle, which will close with the liberation of Syria and Palestine from Moslem power? Who shall say? It will be intensely interesting to Bible students to watch the development of the next few years. That we are living in the rapids of the last days, no intelligent Christian can doubt. The final prophecies of Scripture are year by year fulfilling before our eyes; the sceptical generation which boldly denied the occurrence or possibility of miracles, in the world of matter, is thus confronted with what is even more wonderful, miracle in the world of *mind*—miracle in the realm of *history.* It is witnessing the fulfilment of predictions, made 25 centuries ago, by holy men of God, who spake as they were moved by the Holy Ghost.

Of the relation of the overthrow of Turkey, and the restoration of Israel to the great hope of the Church, the Second Advent of our Lord and Saviour Jesus Christ, I say nothing here; but I may close by quoting his own words: "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."
—*Record.*

MISSION WORK IN SWITZERLAND.

AT Brighton, to a large and appreciative assembly, in the Emmanuel Church Lecture Hall, Dr. J. Anderson recently gave an account of a tour in Switzerland, with notes of Gospel mission work. Bible-readings were held in Lausanne, Vevey, Zermatt, Thun, Interlaken, Villars, &c., the attendance at which in some cases was large. At Chesières, a mountain resort near Aigle, very interesting meetings were held, in which friends from Paris and Geneva assisted in Gospel addresses to the villagers. A Sunday afternoon service was held at Villars for the servants of the hotels. There is a great want in the hotels of suitable books for reading, and the landlords would gladly receive and take charge of any that might be sent to them.

The opportunities for Christian work on the Continent, especially as regards teaching from God's Word, are absolutely boundless; and, taking the whole of the societies and agencies together, there is a great evangelistic work in progress. The need for earnest, well-taught labourers is very urgent, for the truths of the Bible are to a great extent repudiated, and the inspiration of the Scriptures is more or less denied both in France and Switzerland. For some time yet the help must come from English-speaking people, who are well instructed in the Word of God, and able to some extent to speak French and German. A well-conducted Bible Training Institution, specially, but not exclusively, for Continental mission work, would be an immense help to many.

RED HOUSE HOME FOR DESTITUTE BOYS.

Musselburgh.—The annual sale of work on behalf of this Home took place on Friday and Saturday, 6th and 7th inst., in the Masonic Hall, Edinburgh. It was opened on Friday by Rev. John Smith, of Broughton-place U.P. Church, and on Saturday by Rev. Alexander Wright, of Musselburgh, both of whom warmly commended the Home. The amount received during the two days was £358. The boys of the Home and the children from the Misses Logan's Home were present, and helped to enliven the proceedings. Many old friends came to testify in a practical way their interest in the work.

MR. HAMMOND IN LONDON.

THE NOTTING-HILL MEETINGS.

THE series of meetings for children in Trinity Presbyterian Church, Kensington Park-road, (Dr. Sinclair Paterson's), has now been concluded. They have been much blessed and owned of God. Those who were in frequent attendance could not but feel that the work deepened, and that the Spirit of God was present in much power. Many children and young people have been brought to a saving knowledge of Jesus as their Saviour, and are now living lives which testify to their true conversion. Boys, who had come in scoffing, have been impressed at the after-meeting, when they were directly spoken to, with kindness and earnestness, by some Christian worker. Next night they would come in a very different spirit, and, instead of trying to disturb the meeting, they would ask their mates if they would not also give their hearts to the Saviour.

These meetings have also been of much blessing to some who, though Christians, had not before known the joy of working for Jesus, or of leading anxious souls to Him. One girl, speaking to some others who also loved the Lord Jesus, said: "Won't you go and try to lead some to Jesus? I only began the other day, and you don't know how good it is!" And that is the testimony of so many. Among the workers, three converted Mahommedan girls created great interest. It was most touching to see them going in and out among the children, and speaking to one and another of Jesus, their faces beaming with joy and graciousness.

Many incidents of special interest might be mentioned. Some children in a family were brought to the Lord at the first meeting, and have been testifying of the change by their lives since, amidst much opposition at home. A little girl, who gave her heart to Christ at one of the meetings, when asked afterwards, how she knew she had done so, answered: "Because when mother tells me to do anything, I don't wait till she tells me twice, but do as I am bid at once." A boy of fourteen, going home from one of the meetings, went up to his grandmother, and said: "I think I have given my heart to Jesus, granny." Since then, on his way out to one of the Colonies, he has written back: "The people on the ship wanted me to take grog with them, and tried me very hard, but I prayed to the Lord, and He helped me, and I was able to resist, and not take it. This is my first victory for God."

As a testimony of the reality of the work going forward in London, as results of Mr. Hammond's ministry, we may give the following letter, which dates from Walworth:—

"Dear Mr. Hammond,—It is with great joy that I write this letter, for it is my duty to enclose letters which several of the little ones have wished might be sent on to you. God has put it into the heart of a Christian brother to lend me his room one night a week, when I meet with nine young converts who are some of the fruit of your Haddon Hall Mission. We hold a prayer-meeting, when each one of them prays and testifies for Jesus. It does one good to be with them. Besides these, many are holding on their way. Mr. W. Olney and several of us workers are forming a 'Young Christians' Band,' in which they will be encouraged to go on in the Christian life."

Another extract from a letter received will be read with special interest:—

"Our Aziz Padrí Sahib Salàmat,—Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. . . . We have been enjoying these meetings so very much, and I am sure when we will all meet in heaven we will often speak about them, and the happy times we have all had together with you and the kind Mem Sahibás and Lady Sahibás, and gentlemen who, because they love the Lord Jesus too, have been near you every day telling about Him. Our darling Miss Sahibás have been taking us to your services as often as they could, because they felt that God was opening the windows of heaven, and we must be all there to get his sweet blessings on our hearts, to tell our dear country-people about Jesus when we go back, and that this was more, even more important, than to have as many lessons as usual; and when you are gone we could study all the harder, with fresh love for the Lord Jesus, singing sweeter music in our hearts."

There was much more, characteristic of the ardent feelings of the writers. But it needs no word to reveal that the letter comes conjointly from the three young girls—daughters of the East, the children of a Mahommedan family, of whom mention has already been made.

Monday, last week, was looked upon as the last time there would be a service conducted by Mr. Hammond at Notting-hill, but there is an expectation that he may be persuaded to return for a short term to Trinity Presbyterian Church. There were so many "last words" to be spoken, so many crowding around the evangelist, as if the last time they might see his face, and wistfully gathering up every crumb that could feed the new life that had been awakened in them, that it was late before the final partings were spoken. The prevailing feeling was joyousness, with some regretfulness that their might be no more such seasons of blessing.

LIGHT IN LONDON DARKNESS.

SINCE last writing a few words on the rescue work carried on near the "Elephant and Castle," we would add our continued testimony to help from God in this most difficult work. We are thankful now to devote all our time to that portion of South London where so many lost sisters congregate. Forty-five passed under our influence during the month of October. With the help of a rescued girl we have made our way into their rooms by day, and sought them in the street by night. This has led us more than once to the prison to meet a discharged one.

In A.'s case we knew her family had not received tidings of her for five years. The stage of the theatre had completed her ruin. As the gates of the prison closed upon us last week, the sister of a respectable tradesman exclaimed, "Oh, this would break my mother's heart if she knew it!" We believe the petitions of many an enduring mother will be heard "after many days." Friendless M. applied for help one wet morning; she had narrowly escaped the dark road of shame. A situation was found for her in a Christian family, where she is giving great satisfaction. She writes: "I constantly think of the way I was led to you, and the great kindness that took me in."

The last two girls it was our joy to bring to the Brixton Home were orphans, age seventeen and eighteen, exposed from early childhood to sights and sounds that would seem to make it impossible for any girl to remain virtuous.

We have one evening in the week set apart at the mission room, Trinity-street, to receive those wishing to begin a new life. We have many proofs that a quiet, loving influence exerted over the indifferent, the half-resolved, and the broken ones alike is not in vain.

To encourage any questioner longing to engage in this work, we would say the Lord as a Shield has become a great reality to us; very sweet it is to prove the truth of his precious Word!

Our great need is some temporary sleeping accommodation for many cases, which for various reasons we could not at once send to the Home. To save them from exposure to sin, or an "all night out," we have procured lodgings, but always under great difficulty. Rooms suitable for our purpose are now vacant, under the same roof as the mission room, and we are anxious to secure these at once, at a yearly tenancy. The rent asked is £55, and one friend has kindly promised an annual subscription of £25. We ask the help of others to enable us to meet this special expenditure. Any contributions may be sent to the Lady Superintendent, Deaconess House, Brixton, S.W.

A Mildmay Deaconess.

CHILDREN FOR JESUS.

WORKERS with God in his great cause,
  Go forth, though by the world reviled;
Work not to gain from man applause,
  But pray all night to gain a child!

Prove how you love your gracious Lord,
  Be trusting, pure, be firm and mild;
Go forth with love, and with the WORD
  Bring home to glory many a child.

The opening day and early spring,
  The buds and blossoms thickly piled,
And every other growing thing
  Proclaim the value of a child.

Yet children quickly learn deceit
  When by indulgence early spoiled,
And aping manhood's cool conceit,
  Show blighted beauty in the child.

"Now do the thing just like a man,"
  Such talk is surely vain and wild;
Let men, as men, do what they can,
  Nor seek for man's work from a child.

It is a pleasant sight to see
  In this wide world, by sin defiled,
Obedient truth with childish glee—
  God's Spirit working in a child.

Rescue the prey, the spoiler spoil,
  Go seize the captives so beguiled,
And drag them from the Serpent's coil;
  God is your strength, hold fast each child!

Blessing is hidden in your work,
  Upon it God has always smiled;
No longer urgent duty shirk,
  Go lead to Jesus many a child!

T. J. Hughes.

A LETTER TO LADS.

THE friend of the young, Mr. John Shrimpton, has written another "Letter to Lads," from which we make one or two extracts, to show the practical nature of the little brochure. It can be had of the Church of England Book Society, 11, Adam-street, Strand, price 2d., or 1s. 6d. per dozen.

"Let me now ask, 'How are you circumstanced relative to your evenings?' Do you make good use of them—not simply waste them, or perhaps do worse even than that? Are you applying yourself to study, or to the reading of some good book? A young fellow must be miserable and dark if he never reads his Bible, which really is the only book that can be 'a lamp unto his feet and a light unto his path;' its truth cheers, stimulates, and instructs; it is the oldest book in the world, and is indeed a precious gift. . . . .

"The lives of youths and young men depend much on the kind of friendships they make; and yet there are, I find, many who have companions of whom they know comparatively nothing; and many, too, become entangled with bad companions without counting the cost. Surely it is well to choose some friends older than one's self, and who are superior in *something* at least. It is impossible to form a long friendship with anyone who is your inferior in *everything*. . . . .

"Make Sunday the happiest day of the week; spend it wisely and well; on no account 'keep your bed' in the morning, at the cost of forsaking the house of God; count it a privilege to be a Christian and to render the best possible return in your power to the God who made, preserves, and has redeemed you. . . . .

"Until some time back I never knew the intense comfort of 'talking' to God. Now I am able to take every doubt, as well as every care, to Him. I could tell you of mighty answers to prayer, even in my own life; and to be accustomed to send 'telegrams' to God—in seasons of temptation, fear, and care—is such a tower of strength to daily life that I counsel you to cultivate the habit. It is the 'walking with God' that can alone keep you straight amid the increasing temptations of daily life."

THE DIMINUTION OF CRIME.—An interesting little pamphlet on this subject, dealing especially with the important part played by the St. Giles' Mission to Discharged Prisoners as a factor in the problem, has been issued by Mr. George Hatton, and may be had on application to him at 4, Ampton-street, Regent-square, W.C.

For the Young.

TWO CHINESE BOYS.

I AM sure there must be many of the young folks who regularly look out for their special piece in The Christian, to whom the missionary story is always interesting, and I fancy that not a few of those who read the page "For the Young" have a finger in the missionary pie themselves. I know many boys and girls who do a good deal in the way of helping missionary work by their ready earnestness in calling the attention of their seniors to their missionary box. One little girl, from whom I had a letter a few days ago, was just going to send in the contents of her collecting-box to the mission, and when she emptied it she found that it contained over three pounds.

I have no doubt that there are many who succeed in getting much more than this, but when the little collectors' circle of friends are among the poor in this world's goods, and the year's collection only comes to a few shillings, they should not be discouraged. If the little box is attended to, and the little offering of personal self-denial is given, for Jesu's sake, it will be as much thought of by Him as though the amount were far larger, and a great deal more thought of than those collections which are made for the sake of self-gratification in the obtaining of a larger amount than others.

In this far-away part of China it takes a long, long time for letters and newspapers to reach. I do not get them very regularly either. Sometimes I get letters once a month—and some of you would think that a long time to wait—but generally it is six weeks or more between the receipt of packages. It is now May 20, and The Christian of January 15 reached me on May 15—just four months after date.

Sometimes when I have been reading the young people's page, I have thought that I would like to tell you two simple little stories about two Chinese boys; and to-night I will try to do so. When you read about these boys, will you try to call to mind that they are real living boys, not story-book boys, and that they are as full of fun and frolic as most English boys? Whilst I write this I can hear one of them downstairs reading the story of the blind man in the 9th chapter of John's Gospel. The first boy I am to tell you about is called Lin Reu-seng. Lin is the name of his father, and Reu-seng is his given name. This boy is now about seventeen years old, and he has been for nearly four years at the "Jesus Hall," as the mission station is called. For the greater part of the time he has been in the school, but about a year and a half ago he began to act as a servant to Mr. C——. There was nothing in this boy naturally to make the missionary specially hopeful about him; indeed, he seemed to be particularly dull. When the simple story of how Jesus went about among men doing good was told to the children of the school, hardly a single idea appeared to remain in this boy's memory.

Very many prayers were offered for him and the other children by the missionaries, and, in the goodness of God, prayer was answered in his case. Reu-seng began to take more interest in what he heard, and to remember much of the Bible story. The truth did not seem to lay hold on his heart, however, and when I arrived here he seemed quite indifferent to the Gospel. In the summer of last year, about ten months ago, I started upon a missionary journey, taking Reu-seng with me to act as a servant. On this journey he performed his duties very well, but without my knowledge he managed to pilfer from me seven or eight shillings—a considerable sum in Chinese money. Now, however, the prayers and seed-sowing of dear Mr. and Mrs. C—— and Mrs. A—— were to bring forth fruit. The stolen money and the lies which he had to tell to cover his thefts began to weigh like lead upon his conscience. One evening, in a Chinese inn, when I had been through a very trying day, and was feeling downcast, the dear lad told me that he felt unwell. I gave him some medicine, and was preparing for bed, when he startled me by saying, "If I were to die to-night, I should go to hell."

I began to see that the Spirit of God was at work in his heart, and I replied, "Such a state of things need not continue another hour." I told him again the old, old story of Jesus and his love, and how he might be saved at once if he would. He then asked me to pray with him, and when I had done this he prayed for himself, and cried to God to forgive him all his sins. After we had risen from our knees, he begged me to forgive him for all his disobedience in the past, and to my astonishment told me about his theft, and brought me all the cash he had, to make restitution so far as possible, and asked me to keep back the remainder out of his wages. From that day onward Lin Reu-seng was a changed lad. He became humble and teachable, and earnest in prayer; and on March 12 last Mr. C—— baptized him in the waters of Lake Urh. This dear lad has faults, as all of us have, but I believe he strives and prays for grace, and is overcoming in the name of Jesus.

The other little boy is called Chou T'sung T'ien. He came to us about a year ago at his father's request, as his mother was dead, and his father was suffering from dropsy, and could not support the lad. He was a poor, half-starved, frightened looking little fellow when we first received him to have his food in the house. At this time he went home to sleep. For a long time the child was too timid to say much, and could hardly answer a question. By degrees, however, loving care and kindness broke down the barriers of shyness and reserve, and he became willing to tell us all his little heart. It was strange to notice the difference between this clear headed, earnest, and loving eight-year-old boy and his cruel, selfish, opium sodden father. He seemed to feel very much the ruin into which his father was sinking by his sin. The Gospel story began gradually to fasten itself in little T'sung T'ien's mind, and after a time I and Mr. S——, who was with me at that time, began to see, by his quiet attention and obedience, and his observance of private reading of the Bible and prayer, that they were no empty words when he said that he trusted and loved the Lord Jesus, and prayed for grace always to serve God.

I have often had long talks and prayer with him alone. I am sure that it would have warmed the hearts of the dear young folks in Old England if they could have heard his prayers a few nights ago. His father has been trying to *sell* him to a man about ten miles away, and we were praying that God would prevent this. The little fellow prayed very earnestly: "O Lord, Thou canst do everything. Please don't let my father sell me, but make him repent of his sins, and believe in Jesus, and be saved. Oh, Heavenly Father, we are all great sinners, and have no power to do good. Help me to trust Jesus, and to serve Him. Make me to be completely warm-hearted and true, and not in any way sin against Thee. Make the people of this city to come to Jesus, for Jesu's sake. Amen."

The dear lad is far more original and seemingly genuine in his prayers than many older men. When he has seen his father he has often pleaded with him to give up smoking opium and worshipping idols. The father says, "You too must worship the idols." "No," says the brave little confessor; "I worship the true God. These idols are only wood and earth, and can never save anybody. Jesus loves men, and can forgive their sins and save their souls." God grant that his words may influence his father and many others, and that in after years he may be a brave soldier of Jesus Christ, and an evangelist among his countrymen! Will you, dear children, pray for Reu-seng and T'sung T'ien, and for all of God's work in China, and pray that very many more missionaries may come out to preach the Gospel to them? F. A. S.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Nov. 22, Exod. xii. 28—39; Nov. 23, xii. 40—51; Nov. 24, xiii. 17—22, xiv. 1—14; Nov. 25, xiv. 15—31; Nov. 26, xv. 1—19; Nov. 27, 20—27; Nov. 28, 1—10.

DIAMOND SCRIPTURE PUZZLE.

1. My first, a letter, found in seer;
   In prophet it does not appear.
2. One of the four of great renown
   Upon whose head was placed a crown.
3. This prophet disobeyed God's laws,
   And for this sin he punished was.
4. A city of the Philistines
   Near to which were planted vines.
5. Here lived a man of noble zeal,
   Who in his day made bold appeal.
6. The Centrals give a wicked king
   Who sorrow to his land did bring.
7. These Sabbath-breakers were afraid
   That hands on them might soon be laid.
8. At this Italian town, when prayed,
   Apostles for a full week stayed?
9. A king commanded long ago
   That men do this at Jericho.
10. The Psalmist said, in ages past,
    "Like men" this shall we do at last.
11. My last in Babel you may trace;
    But in confusion has no place?

[The central lines of the diamond, both horizontally and perpendicularly, form the same word.]
Liverpool. P. M. Nairn.

Additional answers to "The Buried Text," Rev. xxi. 7, have been received from A.L.V. E.A.B. P.M.N. M.L. M.A.M. S.T. E.M. A.B. E.A.F. A.L.J. J.N.L. E.L.H. B.M.J. G.E.B. O.S.F. M.A.S. E.B.H. J.M.G. J.B.D. A.L.D. E.H. L.C.S. A.K.P. I.M.N. M.M.C. E.C. L.W.

References to "The Bible Pyramid" given in our last are furnished to us by G.E.B. E.M.B. F.S. A.F.B. M.C. I.R. R.L B. A.L.P. E.S. F.P. E.McB. M.L. M.C. I.T.

MR. THORNE AT HARROGATE.

A TEN Days' Mission here has been completed by Mr. Henry Thorne, on the invitation of the Y.M.C.A. and a General Committee. The attendance from the first was encouraging, and continued to increase; an overflow meeting had to be held on the last Sunday afternoon. Two youths decided for Christ at the preliminary or workers' meeting, and there were inquirers after every evangelistic meeting, nearly all of whom were maidens and youths. In several instances two of a family, and in one instance three of a family, are rejoicing in their newly-found Saviour, while in many other cases a work of conviction has been evident, which we pray may ripen into conversion.

Christians too, have found much profit in the Bible-reading meetings as was evinced by the increasing attendance day by day. The meetings have given an impetus to Christian work in the town, as a consequence of believers being roused from the torpor into which many have confessed they were falling. The Y.M.C.A. and the Y.W.C.A. have both received additions to their numbers. Altogether the committee have confidence in recommending others to engage in similar services, especially when they can get the assistance of such an earnest and experienced servant of God as Mr. Thorne. W. D. D.

BRISTOL GOSPEL MISSION.—A friend of ours recently visited this excellent work, which, though not pretentious in name nor obtrusive in operation, is nevertheless being much used of God amongst the low and degraded in that city. An important feature is the lodging-house visitation on Sunday evenings, when a number of gentlemen in couples visit several large lodging-houses with the twofold object of inviting all who are willing to the Gospel service in the hall at Pennywell-road, and of preaching Christ to those who prefer a short meeting on the spot. This reaches a lower stratum than any touched by mission-hall services, and there are many hopeful cases of reclaimation. Open-air work, Temperance meetings, and Sunday-school also form a part of the weekly programme. Probably many Christians in Bristol would be glad to aid in such a devoted work if once acquainted with it. The secretary is Mr. C. J. Duck, 49, Stanley-street, Stapleton-road.

PRAYER FOR THE NATION.

THOSE who were led to call a meeting in Exeter Hall, on Thursday last, for prayer on behalf of the nation, must have been much encouraged by the large and hearty gathering of friends. The proceedings were almost entirely occupied with the consideration of the recent revelations, and the prosecution and punishment of Mr. Stead, &c. Miss Mason, Kilburn, presided during the day. At 10 a.m. the meeting opened with praise and prayer; after which Mrs. Haycraft earnestly spoke on the importance of securing, so far as possible, the return of moral men at the coming Parliamentary election.

Mrs. Josephine Butler said: It will not be thought foreign to the purpose of this meeting if I speak briefly of the events of the last fortnight. That fortnight has seemed to me in some sense the culminating climax of my life-work. For years I have been striving on behalf of the foully oppressed victims of lust. I see two mighty principles warring together in our nation. At present we may well say, "This is the hour and power of darkness." Outwardly we have had a great check: the enemy has gained a great victory. For seventeen years past I have been conscious to a great degree of the existence of the very crimes recently revealed, but I and my fellow-workers have found that the greatest obstacle to action regarding this immorality was general incredulity. The utter incredulity of good Christian people has been a greater hindrance than the wickedness of wicked people. Even now, what is our great obstacle? Incredulity. In all these years I have been asking God that this great barrier might be thrown down. At last the blow was struck. Our friend Mr. Stead, whom I have known for nine years, and know to be a good and true man, was trained by God for this great work; in agony of spirit, and in all the fury of a righteous man, indignant at the vile crimes committed against the weak and innocent, he rose and drew aside, with a rude hand if you like, the curtain from these odious crimes.

You may believe it or not, as you please, but I think we are living on the top of an inferno, walking about on a volcano which may burst at any moment and destroy us. And it seems to me impossible that God, looking on that hell raging beneath us, can bless us. Mr. Stead tore aside the curtain and revealed the abyss of crime and misery. In doing so he has overstepped the law; our zeal—I say "our," for I do not hesitate to admit I have been with him all through—our zeal for law was so great, our pity for the innocents ruined, wronged, betrayed, was greater than we could bear, and, like Jehu, we drove furiously. In so doing we may have done those things we ought not to have done, and left undone those things we ought to have done. But we did not ask your advice, and we do not ask your pardon. I believe it is true that in all times of great reform there have been zealous reformers who have overstepped the bounds of law and prudence. But this very fact has been overruled to bring the whole question into public knowledge.

There has been a great outcry in the papers. Of course there was a good deal of journalistic jealousy, but the great motive, I believe, has been the determination to silence, to check, to frighten the persons who had dared to draw aside such a curtain and reveal such crimes. It is, of course, extremely inconvenient for many persons to have the light of public knowledge and public opinion thrown upon their deeds. It does not suit them that anything should be known of these transactions; hence the conspiracy which exists among them to compel silence and to discredit the revelations already made. They waited to take breath, then searched out one little fault, one slip, and down they came with the whole resources of the Treasury behind them. And all this that we may be checked, frightened, silenced, and these things shut up and hidden. Then you know very well what would follow. The vile deeds, now somewhat checked, would go on again, and I say the issue would be a revolution, discontent, murmuring, class-hatred, and the judgment of God upon our nation.

In view of these things I say now is our time. It is my firm belief we stand, as it were, at the parting of the stream, and the question for each one to-day is, "Choose you this day whom you will serve." You have seen, no doubt, the leaders in the daily journals; in every one there is a current of rejoicing: "No one will venture to do the same thing again." I read as I came along in the train from Winchester the account of our dear friend in prison, of his room, too dark to read the Bible he loves. I read, too, the leading article in *The Standard* deprecating any expression of public sympathy for this criminal whose odious crimes against society have merited punishment. "Against society!" What society? The society of the clubs and brothels, not the society of God-fearing, moral people; not the society of humble and poor people. I tell you our sons and daughters have experienced a deliverance on account of the shock given to this criminal vice. But now seems the hour and power of darkness; our dear friend is in prison, and we are calling upon God for him. And, moreover, we are fully resolved, God helping us, that curtain shall not be drawn again (shouts of "Never!") Let us pray God this day that however painful it may be to a certain section of society, the great electric searching light shall fall upon every corner of this inferno. The one whose hand drew aside that curtain is in a prison cell. We have heard the verdict of the jury, but the verdict of the nation has yet to be given. Let us pray that the verdict given in a few weeks' time may be one of stern justice and purity, in accordance with God's will.

May I add a few words about my friend, Rebecca Jarrett? I would only say, suspend your judgment until you know the facts. You do not know, and I trust you never may know, what it is to be cross-examined by a keen, merciless lawyer, dragging up the sin and shame of the past, and doing so perfectly needlessly. Confused, bewildered, her brain ringing, she did utter a lie. She knows it, and confesses it. For two hours after her examination she was on her knees in her room, weeping before God: "I have lied; I have perjured myself; I have ruined this cause. But Thou knowest why I did it." Why? Because she was standing between two sacred vows. She had vowed to her own wicked people she would not reveal the past. In an evil moment, and to shield them, she gave a wrong address; and you remember how she wailed, "You drove me to tell that lie." Had she pity shown her? No! Every possible vocabulary of contempt was poured on her. What was she? "Nothing but a fallen woman." So they rounded on her like a pack of hounds. When I saw all this I was content; I saw God had a great purpose in it all. I was content she should bear the scorn and contempt, for high above that Court of Justice I saw the figure of my Saviour and hers, and I recalled how He sat at the table of Simon, a gentleman, a man of the world, and how a poor woman of the city crept to his feet and was not repulsed. Said the man of the world: "If this man were a prophet, if He were even a discerning man, He would know this woman, for she is a sinner." When I thought of his loving answer, I was well content. When they sneered at my credulity and blindness, I was well content, for they said the same of my Lord and hers.

Pray, then, for these two in their prison house, because a prison is not a happy place; it would be a trial to the best of us. We had a meeting at Winchester, before Rebecca went to prison, and men and women were there she had reclaimed from vice and sin. Canon Butler spoke on Paul and Silas rejoicing and singing praises in prison. Said Rebecca: "Don't bother for me, I feel I'll be all the better for it; I'll be alone with God, anyhow."

But I ask you to pray not so much for these as for the nation. The nation, especially in the north, is judging the matter on the broad lines of right and wrong. I want to say that I know that "Minotaur" described in *The Pall Mall Gazette*—and there are others like him. I do not know if the time may not come when their names will be known; it is not yet, and I will not mention any names. I could give the names of such men who systematically destroy and ravish the children of the poor. I have some in my own Home ruined by this man, turned into a mass of disease, some of them possessed as by fiends. The Government has turned its machinery of police and law against us who exposed these things, not against those who commit them. The new law is being put in force, not by the Government, but by private people. The police know these men as well as we do, but they prosecute those who go forth in the name of God to draw aside the veil and unmask this terrible evil. Let us go to God that He may overrule all things for good.

After prayer by various friends, a letter was read from Birmingham expressing sympathy, and allusion was made to meetings being held all over the country.

Mr. R. C. Morgan read and briefly expounded, as bearing on the question of the day, the first eight visions of Zechariah, all growing out of one another, and all given in one night.

Miss Mason remarked on the indecency of the articles appearing in many of the daily papers on Monday, before the second verdict, and before sentence was pronounced. She had also been struck by the curious similarity of tone in the leaders of certain well-known journals, which seemed as if they had emanated from some common source.

After prayer and the singing of a hymn, an interval of an hour was allowed for refreshment.

In the afternooon the friends re-assembled in augmented numbers. After praise and prayer,

Mr. Henry Varley referred with indignation to the treatment of Mr. Stead as a common criminal, and contrasted it with the consideration shown to Colonel Valentine Baker. He read an extract from a letter written by Mr. Stead, and proceeded to read Deborah's words in Judges v. 23—31. He commented somewhat severely on some of Mr. Justice Lopes' statements. Rev. B. Waugh, Secretary of the Society for the Protection of Young Girls, has, he said, issued a paper which begins in the middle of August and ends with the close of September, and which gives a list of ninety-eight girls and women outraged in these six weeks. A criminally-silent Press hunts us down because we dare not keep silence. Some tell me I almost exceed the delicacy which becomes a public speaker when I refer to such things; but when I remind you that of these ninety-eight in that list forty-seven were little girls under the age of ten years, you will feel I dare not keep silence. I say, by the children God has given us, by the mothers whose memories we reverence, we will not keep silence until this damnable "Diana of the Ephesians" is broken up and destroyed, though it cost a revolution. Said one statesman to whom I was talking the other day: "I don't know where you are going to end; it may cause a revolution." Then let a revolution come. The Church has been too long shorn of her strength in the matter. Is not the old curse over her to-day? "Curse ye, Meroz, said the angel of the Lord: curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty."

Mr. Varley proceeded to refer to Derby, and the agitation there, in which he has taken a prominent part. He said he had addressed four large meetings. The audiences, of men, unanimously passed a resolution that they would never vote for Sir William Harcourt again. After describing the treatment to which he had been subjected, he said that out of it all good had come, for the intense feeling begotten of his maltreatment caused a revulsion in his favour. Since then Mr. A. S. Dyer had been prevailed on to stand for Derby, and he trusted to see Mr. Dyer triumphantly carried into the House of Commons.

You will be amazed, continued Mr. Varley, when I tell you that a friend of mine took a paper on the subject of the Pavilion Theatre to *The Daily Telegraph*, to be paid for as an advertisement, and it was refused. But we mean to have the right men. For ten years we have been played with, pledges have been broken and promises forgotten. Everything has gone to the bad because of this wretched strife between parties.

Telegrams were read from Plymouth and Wales, and from various individuals, expressive of sympathy.

Mrs. Butler said: Many have requested me to make a proposition, that we should all rise in a body and march to the Home Office, to present a memorial for the release of Mr. Stead, Mrs. Jarrett, and Mr. Jacques. Mr. H. Varley having seconded the proposition, Miss Mason put it to the meeting. It was agreed, promptly acted upon, and the large majority of those present marched in procession to the Home Office. The appearance of this large body of well-dressed persons created some little stir in the streets, and was undoubtedly a public manifestation of the sympathy felt for Mr. Stead and his helpers. At the door of the Home Office the assembly waited while some sixteen delegates, including Messrs. H. Varley, R. C. Morgan, E. Boys, B. Waugh, C. F. Dowsett, Mrs. Butler, Mrs. Haycraft, and Miss Mason, entered the office as a deputation.

After an interval of some fifteen minutes the deputation were shown out. Mr. H. Varley, on the steps, and in spite of the efforts of some officials to stop him, gave a short address, stating that the deputation had been treated with the greatest discourtesy by the Under-Secretary. It is fair to add, however, that he apologised for his conduct.

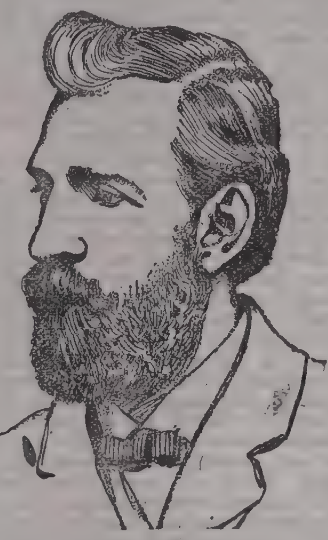
After the return to Exeter Hall, Miss Mason said: We gathered here to-day to wait upon God, and I am more than ever convinced, after this, my first visit to the Home Office, that our only hope is in God. Why are those in high quarters so irate? Because iniquity has been brought to light. Jeremiah had the same experiences when he spoke against iniquity, and he waited on the Lord even as we do.

Mrs. Butler said: I believe the purpose of this meeting is beginning to be fulfilled. Letters have been sent round to candidates with respect to personal character and social purity, and many of the replies have been most encouraging. Of course those who do not come out well in this matter do not write. We must remember when one tries to do good Satan is sure to try to spoil it. So he has done here, and in the bitterness of the contest this question has in some places become a strife between parties, the opposing sides making personal charges against each other. Then, again, we have come across candidates whose past has certainly not been what they can feel proud of, but who now, in response to the public awakening, are looking at the question honestly, and with self-reproach seeking to lead better lives. I am often asked what should be done in such cases. I incline to show mercy, and to give these men credit for the repentance they profess. Then there is a yet more troublesome class of candidates, of whom we know nothing bad, but who are cynics—caring for none of these things.

We have just been to the Home Office. Some are asking what reception we had. We had no reception at all. I felt sorry for Mr. Lushington, Permanent Under-Secretary. I have known him since he was a boy. He came in in a terrible state of excitement, and really ordered us out. But, remember, we must not slacken our efforts for a moment. We must go forward in the spirit of self-sacrifice, of which we have had an example lately. I must tell you, one of our poor girls heard, in a general way, of what had been done by Mr. Stead for the deliverance of girls, of his imprisonment, and of the cruel leaders in the London Press. What did she say? "I don't believe God cares a bit for girls. He lets these rich, bad men off so easily, and just when you good men and women try to help us you are silenced immediately. No, God don't care for us girls." I told her to wait a bit. "Oh, no," she said; "we have waited so long." I tell you these things lead to a terrible scepticism of God and of good.

Mr. Varley, at the request of the meeting, gave a further account of what transpired at the Home Office. About sixteen of us, he said, were permitted to enter a room, which would have held 200. After waiting a few minutes a gentleman came in who treated us with the greatest courtesy. Whilst we were presenting a memorial for the release of Mr. Stead and his associates, after Mrs. Butler had made a few remarks, the door was suddenly flung open, and in came a gentleman, who is the Permanent Under-Secretary of the Department. He appeared to be in a white heat of passion, and said, "This meeting is very irregular, and cannot be permitted." He tried to get away, but some of us button-holed him, and Mrs. Butler essayed to speak, but her very name was like the proverbial red rag to a bull. I thank and bless God for the power He has given her very name in connection with this dreadful subject. We frankly told the official that I had never known a greater want of respect than he had shown. It was simply monstrous he should dare so to treat a deputation. He said: "There is a proper way to go to work. This is not the place to come to." "What," I asked, "does the Home Office exist for? You have shown the strongest animosity against us, and we shall not forget it."

My belief is that the time is coming when we shall have a Christian morning Daily taking such a platform as that noble man, the proprietor of *The Leeds Mercury*, who will have nothing to do with giving accounts of horse-racing, nor with advertisements of theatres. After some further remarks, Mr. Varley concluded with prayer, and the proceedings terminated.



In a letter received from Miss Mason, after the meeting, she says:—

I enclose you a copy of the telegrams sent to us yesterday during the meeting. I think a report of the meeting would hardly be complete without them. They show the intense interest which is being taken in Mr. Stead and his fellow-sufferers throughout England. When business men, ladies, and others, spend time and money in sending long telegrams, and otherwise exerting themselves in the cause, the Government may rest assured that they will have to pay some attention to their demand.

I look upon the meeting yesterday as a very ominous sign of the feeling abroad. When we remember that it has been got up simply by notices sent out by myself, without advertisements, except one in *The Pall Mall Gazette* on Wednesday evening, and a letter from me which *The Christian*, *Word and Work*, and *The Methodist Times*, were good enough to insert, I think we may fairly conclude that the tow was ready; it only wanted the spark to ignite it.

Do you not think that some notice should be taken of Mr. Lushington's extraordinary behaviour? We had not forced our way into the office; we had been invited in by the subordinates, and we were clearly within our rights, as far as we knew. For a man holding a public position, and paid by public money, to conduct himself in the presence of ladies as Mr. Lushington did, is little short of a national scandal. If we were in the wrong, we should have been informed of it in a respectful manner; it is no part of an official's prerogative to act the bully, especially in the presence of ladies who wish to present a petition to their Queen, for whom they feel nothing but the highest respect and devotion.

COPIES OF TELEGRAMS.

From Mrs. E. Walker, Leeds: "Deepest sympathy with your meeting; with you in spirit all day while working hard at memorial on behalf of Stead."

From Masonic Hall, Llandudno: "Greeting from women in Cambria. We pray that conviction of sin may be impressed, and Pentecostal showers of blessing bestowed."

From James Sellock and Alfred Balkwell, Plymouth: "Many here are feeling deeply the sentence passed upon Messrs. Stead and Jacques, and R. Jarrett. Many prayers of faith unite that those wrongfully and shamefully imprisoned will be sustained, and that good may come out of all this suffering. We have tried to do our part, and now the weight of injustice must be upon those who bear the responsibility. It is better, if the will of God be so, to suffer for well doing than for evil doing, and we do remember those that are in bonds as bound with them."

WILLIAM T. STEAD.

We are sure that most of our readers, especially those in distant places, who have little chance of seeing Mr. Stead "in the flesh," would like to see his portrait. A very delightful little sketch of his life and work has just been given to the public by his friend and fellow-worker on behalf of the suffering and the oppressed, Rev. Benjamin Waugh.* This pamphlet contains the best portrait of Mr. Stead that we have yet seen. Through the kindness of the proprietors of *The Pall Mall Gazette*, we give a portrait which is a fair representation of Mr. Stead. We think, if those friends who have written to us expressing disapproval of the course we have deemed it our duty to take in connection with the recent "revelations," and the still more recent prosecution and trial, would but read Mr. Waugh's charming and graphic sketch of "that good man Stead" (as Thomas Carlyle once called him), they would cherish more kindly feelings towards him and towards those who have stood by him in the time of his reproach and rejection. We cannot refrain from making one quotation from the prefatory pages of Mr. Waugh's timely and beautiful tribute:—

"By letting the public eye fall upon this private letter, I fear that, could he know, I should grieve my imprisoned friend. But all other considerations just now are overborne by my one desire that my readers should know him; and this letter, written whilst he was waiting for sentence, will help to this better than any poor words of mine.

"*The Dock, Old Bailey, Nov.* 10, 1885.

"Dear Benjamin,—Good-bye, my dear friend. I am going to gaol with joy unspeakable, and a peace which is very rare with me. My peace is usually due to excessive action. Now I am inactive, and still am at peace. It is a new experience—possibly only a transient one—but very pleasant and heavenly while it lasts. I have a kind of dread of the relapse when this trial is over, and I am left alone in a cell. But God will be there. Perhaps He wants a quiet talk with me, and has not had time hitherto, and so we are to be alone.

"God bless you, dear Mr. Waugh. You have fed me and kept me in good humour with myself when I have been inclined to be in doleful dumps. You have loved me with a love passing the love of woman, and I am deeply grateful to you for it all. But now that we must part for a season, take one parting word from me. Pray do moderate your wrath against those who have been prosecuting me. Remember that we must be as charitable to a judge as to a harlot, and that we must be just even to those we judge to be unjust. Pardon this liberty, and believe me to be none the less thankful to you for your sympathy and helpful, inspiring love, which I feel you have heaped upon me far more than I deserve.—Yours in brotherly love,

"W. T. Stead."

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* William T. Stead: A Life for the People. 6d. *H. Vickers*, 317, *Strand.*

THE LATE EARL OF SHAFTESBURY.

WITH our present issue we supply a portrait, in colours, of the deceased Earl whose loss we so deeply deplore, and whose labours on behalf of the poor and oppressed will be remembered with gratitude while the world stands. The opinion expressed by some of those who intimately knew Lord Shaftesbury confirms us in the belief that the artist has been most happy in securing a faithful and pleasing likeness of our departed friend. One who knew his lordship well, and was closely associated with him in his labours of love, writes: "The likeness is strikingly good, and brings vividly to mind his expression of two years ago, before pain and weakness had made their impress on his manly and intelligent countenance." We trust many of our readers may deem the portrait worthy of a more enduring setting than it was possible for us to give to it in the form in which it is issued.

Since the death of the noble earl many very interesting incidents of his life have come to light, and there have been many public expressions of the high esteem in which he was held by Christians of all shades of thought. Among the latter we may fittingly quote the following paragraph by Mr. C. H. Spurgeon, as it appears in this month's *Sword and Trowel* :—

"We mourn, in common with the whole Church, the decease of the good Earl of Shaftesbury; but we have our own personal loss to deplore. We never had a truer friend, nor one with whom we have had more real heart-to-heart fellowship. He had great fears for the future. His forecasts of the result of the loose theology of the times were of the darkest order, and he had a similar foreboding as to the democracy which is gaining so much power. It has frequently been our lot to cheer him, though we must confess we sympathised to a considerable degree in the fears which we sought to allay. Yet his faith in God, and in the unchanging Word, was as firm as a rock. Take him for all in all, we shall not look upon his like again."

In a recent letter to *The New York Observer*, Rev. Dr. Blaikie, of Edinburgh, says:—

"The Earl was a remarkable instance of what can be done by steady uniformity of aim, single-eyed devotion to work, and lofty consistency of character. One seems to see in him a living exemplification of the parable of the talents. I hardly think that anything but vital Christianity can give a man the kind of impulse which keeps him steadily and unweariedly at his task, day after day, and year after year, and enables him to bring to bear on it powers that are continually increasing in skill, in vigour, and in weight. His life is a great argument for Christianity. Where, in all the ranks of secularism, can one be found associated with one-tenth such service to humanity as his?"

Perhaps one of the most interesting contributions to the obituary literature of the Earl is that from the pen of Mr. Weylland, of the City Mission, which chiefly makes up the current issue of *The City Mission Magazine;* vivid glimpses are given both of the public and private life of his lordship:—

"There have been not a few proposals as to the best way in which the memory of Lord Shaftesbury should be kept alive through succeeding generations. His sympathies with philanthropic and Christian efforts were so universal that it is no easy task to decide what should be the most appropriate expression of the nation's esteem, and probably it will ultimately take various forms. An increased interest in and continued support of the many good works in which he took a personal share would, it seems to us, be a truer and better memorial than any monument of stone, or brass, or bronze, or even of gold. If his example should prove a perennial source of stimulus to more earnest war with oppression and wrong in its myriad shapes, and more faithful endeavour for the evangelisation and elevation of the masses, the memory of his work will be perpetuated in the way that would, we feel sure, be most in accord with his own feelings and desires, were it possible for him to send back a message from the spirit land whither he has gone."

The last portrait of the Earl, taken in his drawing-room, at Grosvenor-square, on his eighty-fourth birthday, is published by the artists, Messrs. Martin and Sallnow, 416, Strand, W.C. A Service of Song in both notations, compiled and written by Mr. A. J. Foxwell, is issued by Messrs. Curwen & Sons, Warwick-lane, price 4d.

In order to perpetuate the memory of the late Earl, who was forty years President of the Young Men's Christian Association, a Scholarship has been established in connection with the Exeter Hall University classes. It is of the annual value of twelve guineas, secured by open competition, and is intended to encourage and assist young men (under 21) to graduate at the London University. Regulations and other information can be had free on application to the Secretary, Y.M.C.A., Exeter Hall, London.

RICHARD WEAVER IN GLASGOW.

GLASGOW has again been privileged to hear the voice of this servant of God, who was so largely used in our city in years past—although, perhaps, never more so than during his present visit. Mr. Weaver came to Glasgow on October 24, and has been labouring every night for the past three weeks in connection with the Orphan Home Mission. The services have been held on Sundays in St. Andrew's and the National Halls, and on week nights in the City Home and Garscube Halls. The audiences, drawn from all quarters of the city, have been very large, on many occasions crowds being unable to gain admittance.

Although not in good health, Mr. Weaver has been in splendid voice, and while on the platform his "physical force seems quite unabated." We never remember hearing him preach so manifestly in the power of God. His awful earnestness has night by night held the crowds of working men and women as it were spellbound. It has been found difficult to efficiently deal with the anxious ones in the packed state of the halls, and yet every night there have been numbers who have literally forced their way through to the enquiry-rooms, so real have been the impressions made on their hearts. We believe there has been much cause of heavenly joy over not a few who have passed from death unto life, and also over many backsliders who have been reclaimed.

The evangelist's heart has been much cheered by the number who have come forward to grasp his hand, and say: "Twenty-nine years ago, Richard;" "Twenty years ago;" "Eighteen years ago;" and so forth, indicating the date at which they had been brought to God through his instrumentality. With full hearts we would ask your readers to unite with us in praising God for what He has wrought. We would commend our brother to their prayers as he leaves us to enter on another mission at Hull.

D. J. F.

SOLDIERS' HOME, WOOLWICH.—The annual sale of work in aid of the above will be held on Thursday and Friday, November 26 and 27. Contributions of work, painted china, plants, or any useful articles will be gladly received by Mrs. Digby Dent, at the Soldiers' Home, Hill-street, Woolwich. If friends cannot contribute, it is hoped they will come and buy.

GIRLS' MISSION, STRATFORD.—This work seeks to benefit spiritually, morally, and intellectually some of the many young girls who find employment in the various factories of one of the poorest and most populous parts of East London Every year increases its usefulness, as new factories are opened, and the demand for young girls is constantly on the increase. The girls who attend are from fourteen to eighteen years of age; they work eleven to twelve hours a day for a mere pittance, many earning but from four to six shillings a week. This in most cases goes into a common fund at home, and often a drunken father or mother is supported out of it. The work goes on all the year round, and having God's blessing is enabled to accomplish much good. It was hoped that ere this means would have been provided to erect a substantial building in place of the temporary iron one in use, a special fund having been subscribed by several kind friends for the purpose. The hon. superintendent is Mr. J. Dowding-Sansom, Oak Villa, 47, Hamfrith-road, Stratford, E.

LIFE IN PALESTINE.

ON Tuesday and Thursday evenings last week Miss Von Finkelstein lectured in the Conference Hall, Mildmay-park, on "Life in the Holy Land." The first lecture was illustrative of the manners, habits, and existing customs of the rural population. As a background to the subject the platform was arranged to represent the interior of the dwelling of a peasant. Circumscribed as the space, and scanty as the appointments were, it was a picturesque suggestion of the home of a well-to-do peasant. Many a hut of the fellaheen is far more poorly furnished. In correspondence with such realistic effects, the lady was attired in the garb of a peasant woman—the long linen gown and head-gear—the dress as worn by the woman who daily grinds the corn and draws the water at the common fountain of the village, bearing her earthen water cruise upon her head.

Miss Finkelstein was assisted by a gentleman who wore the dress of the man of the soil—the farmer, the shepherd—being just such a garb as would have been worn by David, the son of Jesse, when he was a keeper of sheep. Later on he donned the "coat of many colours," illustrating a practice still existing in the East, and known of wherever the Scriptures are read, by the conspicuous place it holds in the biography of Joseph, the son of Jacob, and offering a vivid contrast to the dull linen garb, the ordinary dress, that would be worn by all his brethren, as also usually by himself.

It was from this great section of the people that the Great Teacher, while on earth, drew so many of his illustrations, in which He clothed the Divine wisdom He would leave as an everlasting heritage to men. It was a woman of this class who, having ten pieces of silver, lost one.

The subject of the second lecture was "City Life." The manners and customs of the wealthy living in the cities—that is, cities having walls, such as Damascus or Jerusalem. For this there was a different interior; the appointments were more numerous, and even sumptuous. The costume of the lady was noble, was superb; gold sequins plaited into the strands of her long hair falling to her waist as an adornment, the jewels flashing in her head-dress, the brilliant colours and rich texture of her attire, all indicative of rank.

But though all these adjuncts greatly heighten the interest of subjects familiar to the audience through Scripture narrative, yet their representative and historical worth is immensely heightened by the skill of the accomplished lecturer. Her own mind, deeply imbued with spiritual truth, gives her a power by which she vitalises those mute things, and shows how they entered into the web which was woven in the bygone as the shuttle of daily life passed to and fro, and how unmistakably they damascened the pattern that remains unchanged to the present day, supplying imagery and colour for all minds that turn to the Old Book, or that listen to its story.

The gentleman on this occasion had a dress very similar to what might have been worn by that young nobleman who came putting the momentous question, "Good Lord, what shall I do to be saved?" but, when told, went away sorrowful. The elucidation of those more obscure passages, such as that said of the Bridegroom, "The government on his shoulder," exemplified by a bridal custom, observed whenever a marriage takes place, and many more, created deep interest in the large audience. With untiring attention they listened to one exposition after the other, comprising a lecture, or rather a delightful conversation long drawn out; it must have tried the strength of the speaker who seemed so willing to impart so much.

ALNWICK.—Mr. W. Forbes is holding evangelistic services and Gospel Temperance meetings in this town.

Notes and Comments.

OUR next issue will contain a portrait of Rev. E. A. Stuart, of Holloway, with biographical sketch and report of an address to young men last Monday evening on "Manliness."

In a recent issue we quoted an account of the large gatherings in Boston at the meetings of the American Board of Foreign Missions. At one of the sittings Rev. Joseph Cook strongly combated the view which it seems has been widely advocated among the subscribers to the Mission by *The Andover Review*, to the effect that the Gospel will be preached in the next life to such as have not had it fairly presented in this.

On this semi Universalism we would say, Why cannot men bow in reverent acquiescence before the silence of Scripture? Why should one obscure passage relating to an unknown period set aside the reiterated enforcement of the tremendous urgencies of the Gospel? We can leave the untaught heathen with Him who spake of the "few stripes" for those who knew not the Lord's will, and yet did things worthy of death. But these attempts to formulate theories where there is no light to guide us are the setting up of mere human imaginings against the plain teaching of Revelation. They are bewildering the people, and robbing preachers of pleading earnestness. They are not the methods whereby the missions of the American Board have gathered everywhere their numerous converts, and increased in three quarters of a century from four to 2,500 missionaries and native teachers and pastors.

The Pall Mall Gazette describes a mode of helping the people that may be imitated wisely in poor districts. At Rousden, not far from Lyme Regis, Sir Henry Peek about nine years ago made an experiment of a system of penny dinners. The tuition is free, but the dinners the children pay for, an allowance being benevolently made where there is more than one child in a family at school. "A brighter, healthier-looking set of children," we are told, "it would be hard to find." A hundred per cent. pass the examination in the three Rs, and the Vice-President of the Council of Education says, "It would be impossible to find a better school." This happy state of things suggests much.

From mid-China a missionary of the Church Missionary Society writes to *The Record* that, in a part where there had been no Church missionary, a chapel was built by liberal-minded laymen, for those who used the English language, with a clause in the trust-deed that once a month the service should be according to the forms of the Church of England. The Nonconformists gladly acceded, and for some years members of different Churches met in common around the Lord's Table. An extreme agent of the Society for the Propagation of the Gospel arrived: a notice was issued which shut off all but Episcopalians. This has been followed by entire separation from the church where other Christians worshipped, and now, in a place with no more than 120 foreign laymen, there appear two rival churches for them at different ends of the beach. We feel constrained to hang our heads in shame as we think of the effects of this upon the Chinese.

A correspondent in *The Nonconformist and Independent* calls attention to the growing hindrance of preachers whose proclamation of the tidings of great joy is smothered by the hair which is allowed to grow so thickly over their mouth. The adornment also hides all that expression of the lip which nature gives to a speaker. He quotes to this effect a writer "distinguished in the school of art," and the Rev. Dr. Stoughton. He might have quoted to the same effect the late Metropolitan pastor—Thomas Binney, who once spoke on the loss to preachers from this cause.

The clear utterance of words from the pulpit is a necessity, if, as it was with the Lord, the "common people" are to hear gladly. They are often slow to catch words. We once carefully studied the beards of the old Romans as their busts are preserved in the Capitol. In no case of emperor or orator were the lips hidden, as is so deplorably common nowadays.

It is very significant that while the London dailies approve the sentences in the Armstrong case, many of the provincial dailies condemn them. *The Newcastle Leader* says the country will regard them with shame and indignation; *The Bradford Observer* has strong words on the miscarriage of justice in the lenient manner in which others are dealt with; *The Leicester Post* pleads for an effort in mitigation of the sentence; *The Leeds Mercury* speaks of the "impolicy" of it; *The Sheffield Independent* argues that a nominal judgment would have met the case; *The Bristol Mercury* would encourage Mr. Stead amid "the interested howls of the London editors"; and *The Western Morning News* writes of "the jealousy of the London press" and the "strong feeling against the defendants on the part of the judge throughout the trial."

A correspondent desires to know what efforts are being made to spread the Gospel message in the island of Cyprus. Perhaps some of our readers may be able to supply the information.

The Lancet of Nov. 7 puts in a plea for cattle drovers whose calling requires them to be on duty all night at the Metropolitan Cattle Market. Our medical contemporary says:—

> We have known a man so employed, with a reluctance to go into a public-house, in winter, to be without food from midnight on Sunday to mid-day on Monday, and then, chilled and starved, affected with temporary paralysis, which passed off on his being warmed and fed. It is astonishing that even a coffee-stall is not allowed in the market-place. The Corporation of London has lately done much for the men necessarily detained long in the market. It has built a comfortable place of shelter for them; but, strange to say, it does not facilitate their being able to obtain warm and simple food. This is a great defect, and we cannot doubt that before the severity of the winter sets in the defect will be supplied.

We learn with much regret that Mrs. Reaney, of Stepney, has been ordered by her physicians to abstain for a time, as far as possible, from public work. She will continue, however, to hold the Sunday-afternoon Service at Stepney Meeting House. We sincerely trust that a period of comparative rest may prove beneficial, and that our gifted friend may be able again to take her usual active part in all the Christian movements of the time.

When will the periodical press regard it as immoral to advertise the immoral works of immoral writers? Even *The Spectator*, which claims to be a religious journal, and has lately been reading *The Pall Mall Gazette* a lofty lecture for spreading corruption, continues to advertise the "realistic novels" of Zola, productions incomparably more unjustifiable than anything *The Pall Mall Gazette* has done. We are justified in singling out *The Spectator* for comment in reference to this matter, both because of the general high tone of its articles, and because it disregards private remonstrances which have been addressed to it.

We invite the attention of the heads of all Christian households to the following extract from the letter of a correspondent:—

> Could you not devote some space to denounce what, I am sure, you will admit to be a great and increasing danger for the young—viz., private theatricals? I was terribly shocked last winter on reading a play which was acted by some dear friends of mine. I did what I could to prevent it, but in vain. Can we wonder at the prevailing low tone of morals if our children are to be polluted in this way? This being just the season for such entertainments is my excuse for bringing the point under your notice.

At the present time, when the feelings of the Christian public are so much exercised on the subject of "gambling," it may interest many to know that a lecture on this topic will be delivered at the Young Men's Christian Association, Exeter Hall, Strand, by Rev. Frederick Hastings, on Monday next, Nov. 23, at 8 p.m.

Much prosperity is attending the various branches of the work at the recently opened Institute, in Whitechapel-road, for Working Lads. Mr. Henry Hill, the hon. sec., informs us, however, that there is a lack of helpers; he wants at least twenty friends who could devote some time on one evening a week to the work of the Institute. We hope some of our readers who have the requisite leisure will communicate with Mr. Hill, at 38, Bow-lane, Cheapside, E.C. Visitors are welcomed at the Institute (which is opposite the London Hospital) any Tuesday afternoon or evening.

The great army of Christian singers who use the tonic sol-fa notation, will learn with pleasure that a new and cheaper edition of the Combined *Sacred Songs and Solos* has been prepared for their special benefit. It is of a size convenient for the pocket, and can be had at various prices according to binding. (*See Advt.*)

Mr. Roberts, of the well-known catering firm of Bertram & Roberts, has rendered a distinct service to the cause of philanthropy by his recent circular, describing the waste of nourishing food ingredients that goes on at all our large hotels, clubs, restaurants, houses of business, and private establishments. He proposes that a responsible committee of ladies and gentlemen should be formed to arrange for the collection of this wasted material, and make from it soups and other nutritious preparations which could be sold to the poor at a cheap rate. We hope the plan will be carried into execution before severe winter weather sets in. If any reader is disposed to help in this important economic movement, they should communicate with Mr. Roberts, Linkwood, Central-hill, Upper Norwood, S.E.

Several correspondents draw our attention to an error in the article which we recently quoted from *The Sentinel*, respecting Sir William Harcourt and the representation of Derby. It was stated in the article that the ex-Home Secretary was unseated at Oxford for bribery; the facts of the case are that, on his attempted re-election on the acceptance of office, he was defeated by Mr. Hall, an Oxford brewer, whose seat was subsequently declared vacant because of the bribery that marked his share in the contest.

We trust the serious and immediate attention of the proper authorities will be drawn to the facts disclosed in the following extracts from a soldier at Gibraltar, written to our friend Mrs. Evered Poole. She informs us that it is not the only one she has received on the subject. It reveals a state of things that are a burning disgrace to the British nation:—

> It grieves me to see here between 500 and 600 soldiers going on the downward course to destruction. Here we are locked in every night at sunset, which is about 5.30, and have nothing but the canteen staring us in the face. It has been something horrible of late. Yesterday there were thirty-two prisoners through drink; to-day there are fifteen. Some of them stop absent all night. I am sorry to say there is not a place of worship for us to attend. Should the men go into the library they are led on to gambling. On Sunday night the place was in an uproar through the accursed drink. That God may yet work with his people, and enable them to open a way of salvation to the troops, is my constant prayer.

Dr. Barnardo has been seriously ill—threatened with a brain attack. He is now better, and is ordered to leave town for a short time. Will those correspondents who have been expecting a personal reply from him accept this notice as an explanation of his silence. The "Homes" are in urgent need of funds just now, and any gifts sent to Dr. Barnardo, 18, Stepney-causeway, E., will be gratefully acknowledged by his helpers.

Trinity College, Dublin, on Saturday last witnessed a scene bordering on apostolic times. Two clergymen from Cambridge, both young men, addressed a large meeting of students on missionary effort. They were assisted by well-known brethren in Dublin. Such was the effect of their addresses that fifty young men rose in a body, offering themselves as missionaries, to go to any part of the world. If there were no openings now, they agreed to labour in Dublin until the way was opened for foreign service. This incident has had a most powerful voice to others who have been standing for years idle in the market-place.

The Ritualistic journal which a few days ago took occasion to sneer at Dissenters because in moving into a new district he "want nothing to begin with but a preacher and a tub," might with advantage turn its attention to Wychling, near Sittingbourne, Kent. The church at this place fell into ruins, and, with the consent of the Archbishop of Canterbury, was closed about three years ago. It is stated that, since the closing of the church, the rector has written over 6000 letters, and been untiring in other directions, in the endeavour to raise sufficient money for the restoration of the building. The outlay of £25 in postage stamps has, however, brought in only £700, and the wearied rector says: "We have no building to worship in, and we are at the mercy of the wind and the rain. We have tried every known source and failed." He adds, in perhaps ardonable despondency, that the unfinished building is "a disgrace to those who profess themselves so keen for Church and State." Perhaps, if a few more of those who are keen for the preaching of the Gospel were to come forward, the rector's difficulty might be overcome.

The two letters on "Election" in our present issue are by Christian brethren from opposite quarters. They are noteworthy not only for the kindly spirit in which they are written, but also as showing how nearly Calvinists and Arminians may approach each other.

Commenting upon the recent Church Congress at Portsmouth, one of the leading High Church journals prophesies that "the future of the Church of England will be on the lines of the *via media*," and that "the great body of Churchmen will be moderate men." It would appear from the somewhat remarkable article, that "moderate men," though they may teach Church doctrine "up to a certain point," will teach "a vague doctrine of the Real Presence;" they "will not teach that our Lord is to be worshipped on his altars," and also "will repudiate the Catholic use of the Sacrament of penance." If in this their moderation is to consist, we can only hope that their moderation may be known of all men, and shunned accordingly.

A recent writer has defined scepticism as "not so much a creed as an attitude of mind," and with considerable force has urged that it is possible to create a moral atmosphere where faith can hardly breathe. Few factors in the creation of such an unhealthy atmosphere are more potent than Sacerdotalism with its bold and unblushing claims. Like Ritualism—and the two frequently go hand in hand—it may aid in producing superstition; it cannot but prove injurious to budding faith, and it gives rise to unrest where there ought to be abiding peace.

> Under a purely natural dispensation philosophy would have been the guide of life. But, in the present order of Providence, not philosophy but the faith of Christ is appointed to lead man to his goal. . . . As things stand, there is no way to eternal joys except by faith in Christ. Christian "Godliness is profitable to all things, having the promise of the life that now is, and of that which is to come." . . . Mankind cannot prosper as a race, unless they live for heaven, and living for heaven in the actual order of things means Christianity. There is no other name under heaven given to men but the name of Jesus whereby we must be saved eternally or rescued from present social miseries.

These are noble words, and it is a hopeful sign to find a man like Father Rickaby proclaiming such doctrine. Day by day public speakers are putting forward all sorts of quack remedies for our social disorders and wrongs; remedies, many of them, worse than the disease, whereas it is only by the spread of Christ's kingdom that the other kingdom of cruelty and lust can be conquered. The name of Christ has already been powerful over most social and national evils; it will ultimately triumph over these.

The Church of Rome never forgives or forgets. A century and a half ago John Wesley, who frequently was accused of being a Papist, prepared an address to King George II., after the attempted French invasion of 1744. In it, speaking for the Methodist body, he said, "We detest and abhor the fundamental doctrines of the Church of Rome." Last week a Roman Catholic newspaper had the following incidental reference to the great evangelist:—

> Protestantism buries Darwin, who did not believe in God, with Wesley, who blasphemed against the Church of God; it is the religion of private judgment, and cares for no profanation, no scandal except that of not paying the burial fees. Its whole history is entangled with sacrilege of one sort or the other, either against God directly, or against his anointed ministers or his consecrated sanctuaries, so that at this date the English heresy takes to it quite naturally and would be incomplete without it.

Such an allusion is, indeed, a high tribute to the power and permanence of Wesley's words and teaching, for the names of many men who, at the period in question, truckled to, and fraternised with Rome, are now buried in oblivion.

The article by Mr. Grattan Guinness (pages 5, 6) derives additional interest from the wanton declaration of war by Servia against Bulgaria, of which Rev. Malcolm Maccoll says in a letter to *The Times*:—

> I was in Servia at the crisis of her fortunes in 1876, and on my return to England I served her to the best of my ability by every means within my reach, and at the cost of much personal obloquy. No Servian, therefore, can suspect me of unfriendliness to his country when I express my conviction that the Servian declaration of war against Bulgaria is one of the most infamous and impudent exhibitions of hyyocrisy on record.

The Times, after dwelling on the danger of other minor States taking action, goes on to say:—

> Yet, obvious as these dangers are, they sink into insignificance compared with the probability—now fully recognised, as it seems, at Vienna—that this border-fighting between Servians and Bulgarians, a trivial and even a burlesque business in itself, will unmask the radical and permanent antagonism of Austrian and Russian policy in Eastern Europe. By precipitating a struggle for predominance in the Balkans the Servian declaration of war may not only call up new and perilous questions for solution, but may dissolve that League of the Three Empires on which the structure of Prince Bismarck's policy has heretofore been founded."

It is possible, therefore, that we may be on the eve of a discussion of the Eastern Question by the Great European Powers on the battle-field. May God avert so terrible a calamity!

In considering the question of voting for men of good character at the coming Election, this difficulty arises: The man of character, or the man who will vote for moral as against immoral legislation, may not be of my party; and he would vote on other questions in opposition to my views. *Reply.*—This would right itself in a little time. If a body of new men with the fear of God before their eyes should be elected—numerous enough to decide the party in power, it is more than probable that party spirit would be greatly checked, and that attention would be paid to home affairs, which, under the present system, are grossly neglected.

Nothing would give this or any other country so mighty an influence with foreign Powers as a well-governed, prosperous, and contented people. Therefore, from every point of view, righteous home government is the first concern.

"The faith that God is going to heal sickness may be very good; but it is infinitely lower than that other faith which trusts in the love and wisdom of God in sickness or health, sinking our will in his will."—*New York Independent*.

A MESSAGE TO YOUNG MEN.

Sermon preached last Sabbath,

By Dr. J. ELDER CUMMING, Glasgow.

"And the thorns sprang up and choked them."—Matt. xiii. 7.

MANY of you must be aware that this is the conclusion of the Week of Prayer for Young Men, and in common with others, I have promised to devote our time this morning to delivering a message from the pulpit to the young men around me.

Without further preface, then, observe what the meaning of the text is: "The thorns sprang up and choked them." The thing that is choked is the beginning of spiritual life in the soul, germinating from the seed of the word. It is the state of a soul which has come under solemn impressions, which is moving, which is (so to speak) about to live. But in the same ground into which the seed has been cast there are thorns, and they begin to grow. Now, it is not the sharp pricking character of the thorn that is alluded to here, but the fact that the strong, rough, vigorous weed outgrows the more delicate and more valuable grain; pushes it aside, occupies its room, drinks up the juices of the soil, on which it should feed, and allows it nothing to live upon. Sometimes the grain never grows beyond a feeble blade, but is killed down in infancy. Sometimes it grows to its full height, but either has no ear, or the ear never ripens; the thorns get the mastery, and the good seed dies.

In all this we may find a parable of what is very common among young men. Not among the worst young men by any means. Not those who drink and swear, who frequent the tavern, the theatre, the bar, the billiard saloon, and worse places still. Not those who gamble, and bet, and speculate, and fall into disreputable ways. There are too many of them in a great city like this, and especially where money is plentiful, sometimes too plentiful for their good. But young men who, whether at home or in lodgings, have not given up coming to church, who remember the prayers and teachings of a godly mother, who still read their Bibles, who are convinced that religion is a real thing, only that there are not many in whom it is real; these young men are living amid temptation; and some of them will listen to me as I speak.

PRESENT-DAY "THORNS."

Let me show you then to-day some of the thorns which are apt to grow up and choke the good seed in the hearts of young men; that is, some of the evil influences which abound in a city like ours, and the effects which they produce in destroying the first shoots of spiritual life. I suppose young men occasionally speak among themselves about such things and their dangers. Sometimes when one of their own companions goes astray, and they see him disappearing from their side into by-paths of shame, they feel sorrow and pity; sometimes they speak a word to him, which is only disregarded; oftener, perhaps, they refuse invitations from him and leave him in silence to go on alone. Then, among themselves, they drop the passing word, that it is not safe for a man to walk among pitfals in the dark, or to take up serpents in his arms which may sting. It is such talk, if they will listen, which I would like to have with them to-day, talk which I will make a good deal stronger than they would make it, but of the truth of which I shall leave them to judge.

1. Business itself becomes an evil influence—can hardly be otherwise in the present day.

Simply as an occupation—which wholly engrosses the mind and the time of a young man—it has great dangers. The hurry and the pressure of responsibility, continued for so many hours a day, not only are bad for bodily health, but are injurious to the soul. The habits which are engendered even by sound business in the midst of much competition—the looking after one's own interest, the standing one's ground, the endeavour to defeat and come before a rival. The temptation to misrepresent or to conceal, the desire to be rich, and to avoid loss. Do you not see the multitude of difficult spiritual problems that have to be wisely dealt with every hour? But I wish business life had no other tendency to evil than that which naturally comes from this occupation, or over-occupation. Are there not *kinds* of business; and are there not *habits* in most kinds of business, that are in themselves evil and full of temptation? What about the habit of speculation, where a man risks what he possibly cannot pay if he loses, where it is ruin to many if he does not succeed, and great gain to himself if he does? What about the facilities offered for this sort of business, and offered to men without means of their own almost as freely as to those who have? And, where a young man is employed in an office where such things are done, sees such things going on, has a hand in helping them, carrying messages and writing letters on the subject, what influence can that have on his soul and conscience? And for one such case that comes to exposure and punishment how many are there which escape, but escape by "the skin of their teeth"?

Then, again, as to the petty frauds of business life. "The scant measure" sometimes asked and ordered of the manufacturer for purposes of deceit—the mixture of goods to be passed off as pure, the imitation of trade signs, the concealment where detection is difficult and can only be suspected, and the young men who, seeing so far behind the scenes, know all these things—can they keep their hands clean? Can they keep their minds pure? I do not say that they cannot. But surely the danger is not small; and in such business nothing but the great grace of God in those who are living very close to Him, can keep men from falling into carelessness or into sin!

AMUSEMENTS.

2. We may point in the next place to *amusements* as being, in the sense of the text, thorns which tend to choke the word. There are certain amusements which suggest themselves readily as those which Christian men ought not in any case to enter. Others which are very doubtful and misleading, and then it is surely wise to give the benefit of the doubt to the side of safety rather than of risk. A Christian can hardly venture to keep near the side of the pit, and see how close he can go to it without falling in.

But it is of more consequence, probably, to speak of other amusements, in themselves innocent and harmless, which may yet become the means of great temptation. Any man who lives for pleasure chiefly is living an ignoble life—a butterfly existence which brings no fruit, little enjoyment, and less satisfaction. The object of recreation is to keep a true balance as to bodily health; and the object of pleasure ought to be to keep a true balance as to mental health, under the pressure of occupation.

Every pleasure into which we enter should be narrowly watched, for nowhere does temptation so abound or come so close to us. There are very few pleasures of life into which evil has not been introduced, often to the extent of destroying their innocence. Sometimes it is betting, as if by itself pleasure had not stimulus sufficient without the risk of money. If that be so, it is not worth following. You should take to that which can be enjoyed without such stimulus. Surely business life in the present day has risk enough without carrying the element into one's pleasure. And if you say the stake is so small as to be nothing if it is lost, then, I answer, if that be so, there is no object in adding it to the game, save to keep up the evil desire of gain. Sometimes the evil added is that of *drinking*, not positively to excess, but something taken hour by hour, early in the day, always tending to become more and more frequent. How many a man has traced his ruin to drinking so begun.

Surely, then, it is well to warn against all pleasures which cannot be separated from such things, and to help young Christians to form no such habits or connections, which may become a snare. Even music itself, one of the purest sources of pleasure, and one of the most elevating, has become so much associated with evil, with concerts, and saloons, and theatres, and engagements at night, and dissipation, and frivolity, that a young man cannot be too careful, lest he be led astray. The thorns which choke the word sometimes blossom into beauty; but they are thorns, and they choke it all the same.

POLITICS.

3. Shall I be excused if I speak to you, at the present time especially, as to the temptations to be found *in Politics?* We do not often find a fitting opportunity in which to speak from the pulpit of this subject, though it occupies a very large space in the lives and minds of many. Of course it is in itself a fair and legitimate field for the energies of men; the higher posts in it especially yield noble employment for some of the fines intellects of our day. Those who occupy seats in Parliament have a sphere of the greatest influence which they may use for the good of many and for the glory of God. And how much it is to be desired that there were more in those high places not ashamed of God or of his service, and able to make their voices heard while the cause of God, or of morality, or of truth is at stake. But both they, and those who take sides and engage in battle on a lower platform, are exposed to peculiar and pressing temptations. The spirit of controversy is always dangerous, and even when men are fighting for great and holy principles it needs to be most closely watched lest it lead astray. How men like the reformers were able to spend their lives in fighting others, and yet preserve an unbroken sense of the presence of God, is a great problem. No doubt if God laid such a burden on hearts which did not seek it, the grace would come and would be sufficient.

But men may well be careful and watch unto prayer who take part in public strife. To preserve in their hearts the peace of God, to keep love of the brethren unblemished and undimmed in the midst of opposition, to have that charity which thinketh no evil and imputeth no bad motives, to guard the door of the lips against falsehood, or error, or wrath, or folly; in a word, to come out of an election contest no worse a Christian than he entered it; this, this is a marvel of grace. Many of us are too thankful not to be called to such duties, to take refuge from them in higher, holier, and sacred work. But some there are who cannot escape, some Christian men must be so busied for a time—young as well as old. For them let us pray, for them we *do* pray, that the thorns may not spring up and choke the seed of the word.

THE DAILY PRESS.

4. Another evil influence acting on young men in the present day is to be found, one regrets to say, in most of the newspapers that are so abundantly scattered on every side. I do not see that there need be anything in a newspaper that ought to make it a deleterious thing in a family. The events of the day, the words of the day, the history of the day (both at home and abroad), the making of the history of the next generation, the unfolding as it is of the providence of God before us—well, it may be confusing, full of detail, too near us to be judged aright, but surely not of necessity something to injure or deteriorate the reader. But that in practice it too often becomes so, I think no one who pauses to think can well deny. Just consider, for a little, what are the things that a newspaper regards as important, as affording matter for the information and instruction of the public, and which are the things that it passes by with the shortest notice, or perhaps none at all. On the one hand, all religious meetings, all spiritual addresses, are either not reported or put off with a very few lines; and where, from some special cause, they do appear, it is the general allusions in them that are selected, the whole spiritual teaching is ignored; *that* is not matter fit for a newspaper!

Take, for example, what has happened within the last two years at our very door. Last winter there was a series of lectures, under the auspices of what is called the Sunday Society—the object of it was to secularise the Day of Rest, to deliver secular addresses—some of them *comic* addresses—on the Lord's Day. Every Monday morning there was a full account in the pages of all the Glasgow newspapers, with the marks of "cheers" and "laughter" interspersed throughout! This winter, in the same hall, on the same evenings, there have been a series of addresses, delivered by men just as well known, to audiences just as large; and there is not a word of them reported. What a tale that tells of newspaper influence upon the young! So much for what is omitted! And then you must have remarked the subjects which are deemed worthy of largest space. Do you ever find a newspaper (one in a thousand it must be!) which does not give long accounts of the whole proceedings of the racing world; generally with the report of a special correspondent, with full accounts of the betting of yesterday, and with direction and advice for the readers how to bet successfully for to-day and to-morrow? Are there many parents, are there many thoughtful and respectable men, who will approve of such influences being daily brought to bear on the young?

Then, have you not often remarked what an interest the newspaper takes in all proceedings of the theatre? In the most prominent part of the leading page, in large letters (that the old, I presume, may read), every new actor, and, still more, every new actress, is criticised at length—their appearance, their dress, their manner, their voice. It is no uncommon thing to find the theatre reported more fully than Parliament. I know it may be said that newspapers must print what readers will read, and that the fault is not with them, but with the public. But this is really not so. It is not the desire of the public to read; it is much more the advertisements which the theatres pay for, which put so many columns at their disposal, and which thus presents, day after day, such temptations to deceive and mislead the young.

These are objections to a certain part of the newspaper. But I am bound to add that there is often a most injurious tone of scepticism, and even scoffing in those articles for which editors themselves are directly responsible. It is rare to find a leading article in which there is not a joke taken from the pages of God's Word. It is no uncommon thing to see doctrines of the Church written of in a spirit of ridicule. If a sacred subject is discussed, it is too often done in an irreverent manner. I care not who the writers may be. Were these known, it might only make the matter worse; it is against the thing, and its evil influence on the community, and especially on the young, that I think men ought to protest.

Now, about some of these things as to which I have been speaking, there will no doubt be difference of opinion. I do not claim to be the only man who has a right to judge for himself; but when you come to the question, what influence these things will have on a young Christian, or on a young man in whose heart a solemn impression has just been made, in whom the good seed has been sown, I do not think any will grudge me the admission that in them the things specified will be as thorns, which are likely to spring up and choke them.

GENERAL LITERATURE.

5. These remarks suggest the more general subject of *Reading* as one which requires much care—I mean, of course, on the part of the man himself—for I take for granted that young men will select their own books and magazines. In the end they always will—it cannot be helped, and it need not be feared, if they themselves are only what they should be. Now I think it is high time that something should be said, openly and plainly, about much of the literature that is current at the present time. There is a department of excellent spiritual books, probably as good and as many as at any previous period of our history. No want of the best food for those who seek it; the pity is it should be so difficult to procure, and so many places at which you ask for it in vain.

There is also a department of poetry, history, and travels, which is thoroughly sound and pure, instructing, informing, and strengthening all who read them. But then there begins the list of those of doubtful character and deleterious tendency. First of all, there are many magazines, the spirit of which is utterly sceptical and opposed to the truth of God. It is not long since one of these was edited by a man well known to glory in the absolute denial of the existence of God. I can imagine the poisonous nature of the material provided by such a man and under his direction for reading to the general public. Then there is the host of books either upon sacred subjects, or incidentally dealing with them, which advocate what is called Broad Church Theology, that is, a theology which takes leave to deny the sole inspiration and to dispute the authority of Holy Scripture, which makes the doctrine of the Atonement the special subject of attack, and gravely questions the individual immortality of the soul. What wonder if, along with such things, you have the nameless iniquities which, after making all allowance for mistake or exaggeration, are to be found in London and all our great cities.

Then you have books of general literature which insist that it is a profanation to say one word of condemnation against men like Byron, Shelley, and Burns, because whatever the evil of their lives and characters, they were men of great genius. And you have biographies of men and of women too, repudiating the sanction of marriage as a worn-out superstition, and living for years in adultery, against whom you dare not speak a syllable without being deemed a bigot and a fanatic. While, beside these, you have, year after year, a class of novels by one or two well-known writers, some translated from the French, some of native manufacture, written by women, and I fear read by women also, which, if I am to believe what I am told, are too shameless to be described.

Now these are things open to every reader who chooses to defile his mind and pollute his heart by reading them. Can you conceive of any greater temptation to the young? Take any class of books that I have been speaking of—not the worst. Suppose that from inattention, or from circumstances not under his control, a young man's reading should be to a large extent composed of these; suppose that even occasionally some of them should fall across a young man's path—a young man who has begun to think solemnly, to turn his thoughts towards Christ and salvation, to yearn after peace and purity—what, think you, is likely to be the result? Is it not that which the text puts so graphically and so shortly, "The thorns sprang up and choked them"?

EVIL COMPANIONS.

6. I should like to say a word or two on the evil influence that is sometimes exercised by the companions of the young. You must have observed that the men who go wrong among us are chiefly those of great social talent, affable, easy, and witty, whose company is coveted, and who, therefore, go much out into society. These men soon get into a life of strain and effort, which unfits them for solid occupation, and calls for some unusual stimulus. And that is generally the secret of their fall. Often they are among the brightest, happiest, handsomest, and dearest of our sons. The result is fatal to themselves and also to many more who so prize their company as to be led away by them. Proud to be noticed by those who are so courted, enjoying the mirth and freedom of their talk, introduced by them to evil company and doubtful scenes, the influence goes, like the contagion of a fever, into many a house. This has a double lesson. For the young man, himself, who has such talents for amusement, that he should be wary from the beginning, and seek to live not in his own strength but only by the grace and blessing of God. It has a lesson for others, not to be dazzled and drawn away by the pleasures of such company, not to be uplifted and proud of the notice of such friends, and not to be ready to purchase such notice and such friendship at the price of conscience. Things like these are not of small moment; on the contrary, they are full of important issues. At the beginning they can be easily resisted; but after a time they are too strong for the soul that has trifled with them.

LUKEWARMNESS.

7. But after all, brethren, the explanation why there are so many thorns growing up in the hearts of the young is that so often they are at the best but half-and-half Christians, for observe, that it is just after the seed has been sown, when it was only beginning to appear, that the thorns sprang up and got the advantage. The cares of this world, the deceitfulness of riches, and (as St. Mark gives it) "the lusts of other things entering in," choke the word. When the heart is only half given to Christ; when certain things are not given up at once, but are dallied with, and spared, as not very bad, then there is a hopeful ground for the thorns. For all men, but especially for the young, it is true that no religion is worth the having, but one which is thorough-going, brave, and real.

My young friends, you will find that a life of gaiety and amusement cannot consist with the life of Christ. You will have to choose between them. You may have just enough religion to make you miserable from the smitings of conscience. That may be kept with your dances and concerts and pleasure seeking. But true peace with God, and true rest of soul mean that you give yourselves up to the Lord, to be his servants, and to confess Him. You think me hard and unsympathetic to say these things. You would rather be left to your own enjoyments. You think my Gospel is a gloomy one. Ah! how much you are mistaken! There is a sting in every pleasure that you seek; a thorn in every careless hour; a deterioration and a darkening process that goes on in the soul day by day in your life. But the way of God is a way of joy unutterable; joy in the soul, joy always, joy that cannot be shaken, joy that cannot perish! Come out for God boldly, unmistakably! Neither be ashamed nor afraid to say that He is your God, and that you are going to live for Him! That is the safe life, where the good seed grows to maturity and brings forth its fruit, where the thorns perish or never appear, where there is no troubled conscience, where there is no remorse laid up for old age; for "godliness hath the promise of the life that now is, as well as of that which is to come."

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YOUNG MEN AT EALING.

ON Wednesday evening last week, the Ealing branch of the Y.M.C.A. held, in the Lyric Hall, its third annual meeting. Mr. Geo. Williams presided, and he was supported on the platform by local ministers and friends. Mr. W. C. Gray, hon. secretary, although able to report much attempted, and something done, yet expressed himself as dissatisfied with the record of the past, when compared with that of the former year. Mr. Hedges, hon. treasurer, unfortunately had to report a deficit, but said he looked to the future with confidence and cheerfulness. We trust that his appeal for financial sympathy may be heartily responded to in the neighbourhood.

The Chairman, in an excellent address, maintained that Christianity was "best for commerce and for professional life; best for activity and for leisure; best for life, and infinitely best for death;" and that the Y.M.C. Associations ought to be, and were, the pioneers of the Church in mission work. Several very earnest speeches followed from various gentlemen interested in the work.

WOOD GREEN.—At a meeting in the Gospel Hall last Thursday evening, it was resolved to send an expression of sympathy to Mr. and Mrs. Stead, Mrs. Jarrett, and Mr. Jacques; a petition to the Queen for their pardon and release; and a protest against the action of the Government in passing by real and gross offenders, to punish those who were innocent of any ill intention. It was a small meeting, but several cases were spontaneously mentioned showing how constantly and persistently girls are insulted. Evidently those most in danger are the dressy and forward, and the innocent, whose parents or guardians think that ignorance is bliss. Those who know the peril and go right on their way, not trying to attract notice, are comparatively safe. But only comparatively. On the banks of the Thames, as well as on the banks of the Ganges, it is a misfortune to be born a woman.

MISS GOUGH AND HER FRIENDS.

It is wonderful how much, and in how many ways, we can help one another, if we have the mind to do it. Even at this advanced stage of the world's history we are finding out new methods of fulfilling the royal law of love, in bearing one another's burdens. At various times it has been our privilege to record something of the good work begun not so long ago, and carried on with growing success by Miss C. M. Gough among young women engaged at London railway refreshment bars and restaurants. Some months since Miss Gough was enabled through the generous sympathy of Mr. Samuel Morley to open suitable and well-appointed rooms at 14, John-street, Bedford-row, as a central place of resort for the young women whom she visits. They were most fittingly named Morley Rooms, and the formal opening of them on Wednesday evening last week was an occasion of very deep interest to all concerned in the work. The way in which the young ladies mustered in strong force for the meeting was the best possible proof that they appreciate the boon thus provided for them.

In presiding over the happy gathering, Mr. Morley, of course, was in his right place. If Miss Gough's protegés were glad to see the face and hear the voice of their benefactor, he seemed no less glad to be there. We have heard Mr. Morley speak at religious and philanthropic assemblies many a time and oft, but we certainly never heard him speak with more depth of feeling—a feeling that seemed at times too strong for utterance. As "a partner in the concern," he said he was deeply moved with a desire to strengthen the hands of those who were endeavouring to guard young women from the many perils to which they are exposed in this great city. With true tact and delicacy he touched somewhat lightly on those dangers, though he pressed home the fact of their existence. Probably, however, they were better known to his auditors than to himself. He said he was delighted to know that these rooms had already proved a comfort and a help to many young friends who felt that they were in need of such a harbour of refuge to which they could go at any time. He sincerely trusted the future of the institution would be a very blessed one. Already there were signs that an enlargement of the premises would be desirable. If Miss Gough would only speak a confident word as to the need and the advantage of that, he was sure the matter could soon be arranged.

Canon Leigh, having expressed a hearty interest in the work, which he said was indeed a grand one, Mr. J. H. Tritton gave fitting expression to the feelings of the company when he said he had been greatly touched by Mr. Morley's simple but heartfelt words. It was, indeed, consecrated wealth that had enabled the place to be opened. The young women who came to the Morley rooms might be sure that they would always find there an atmosphere of Christian love and sympathy, and excellent advice. There were many open doors on every side, beckoning these young people to enter—the theatre, the music hall, and so forth. Here was an open door which they could safely enter, and know that they would receive not harm but present and lasting benefit.

After Miss Wilkins had sweetly sung a solo, Rev. M. Washington gave an admirable talk, the two leading thoughts of which were "Christ for me," the source of peace, and "Christ in me," the source of power. Mr. Marshall Lang expatiated in a pleasing and homely way on the duties that young women owe to themselves, to one another, and to God. He pressed home the thought that on the young women themselves it would largely depend whether the benefits to be found in the rooms were taken advantage of by others. We understand that this fact has already been amply verified in the history of the work, as it is a very common thing for those who have visited Morley House to return with some of their friends and companions.

Before the meeting closed, Mr. Morley gave his young "partners in the concern" some excellent advice as to the sort of books they ought to read, and generously offered to add to the library a parcel of suitable volumes. The meeting, at the instance of Miss Gough, expressed in the heartiest way their grateful thanks to Mr. Morley, and everybody went away highly delighted, as well they might. It must have been encouraging to Miss Gough to have the presence and sympathy of a number of friends of the work, besides those whom we have mentioned; among those present were Hon. Arthur F. Kinnaird, and Hon. Emily Kinnaird, Mrs. Washington, Miss Hope, Mrs. Tritton, Mr. Benjamin Clarke, Mr. and Mrs. Fletcher, Miss Erskine, Miss Weitbrecht, and others.

Morley Rooms, we may say, are open to members and friends on Sunday, Monday, Wednesday, and Friday, for conversation, reading, writing, music, and rest. Classes for various branches of study are also arranged, and altogether the place is a bright and busy centre of happy and refreshing influence. Miss Gough has the enviable knack of making her sisters feel perfectly at home, and making them understand that she will do all that can possibly be done to brighten and beautify their lives. Herein lies the secret of her success.

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MESSRS. MOODY AND SANKEY.

"The interest manifested in the meetings held by these evangelists at Kingston, New York," says a correspondent of the New York *Tribune*, "is unprecedented and far beyond the anticipations of the local managers, who find it impossible to give all who come a chance to see and hear them. There is no building in the city large enough to hold the assemblies. Thousands were turned away yesterday, and although an overflow meeting was held in the Fair-street Reformed Church, conducted by Mr. Sankey, still many could not get in. A man last evening, who had driven forty miles, he said, to hear Mr. Moody, failed to get into the building. This afternoon Mr. Moody gave an address on the power of the Holy Spirit for service. At the close he asked all who were hungry and thirsty for the Holy Spirit to rise while he prayed. Nearly the whole audience arose while Mr. Moody offered a most fervent prayer. To-night he addressed men especially."

The evangelists have also conducted, with many tokens of public interest, a short convention, with evangelistic services, at Poughkeepsie.

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OBITUARY.

REV. W. NICOLE.

"We regret," says *The Nonconformist*, "to record the sudden death of Rev. W. E. Nicole, of Dalston, in his 68th year. The deceased was formerly pastor of the Congregational Churches at Enfield Highway and Edmonton, and only lately preached at Maberly Chapel. Though Mr. Nicole had not for some years had a settled pastorate, he frequently filled many of the London Congregational pulpits as an occasional supply. He was also one of the preachers at the Morley Hall, Homerton Evangelical Hall, and Holborn Town Hall in connection with the Special Services Committee; and he was an active member of the Open-Air Mission."

RESCUE SOCIETY.—Dear Sir,—Your valuable summary of our report which appeared in your last issue has already produced good fruit. One kind friend who had before contributed £10 to our funds this year, most generously offers £25, providing twelve other friends will each give a similar amount before the middle of January, in order to clear off the deficiency of over £300 which appears in our last balance-sheet. I sincerely trust your readers will help me to claim this welcome offer. Through the summer our hands have been very full of work, a larger number have been received into our Homes than in recent years, and the winter is now upon us when we may expect a still larger number of applicants. We have much cause for thankfulness to God for the blessing that is manifestly resting on our efforts.

Yours faithfully, C. Stuart Thorpe.

79, *Finsbury-pavement, E.C.*

EVANGELISTIC NOTES.

METROPOLITAN TABERNACLE.—On November 10 the annual tea and public meeting of the Station-road Mission of the Metropolitan Tabernacle Evangelists' Association was held in the Pastor's College, Newington. Mr. G. E. Elvin, Secretary of the Association, gave a brief outline of the year's work. He stated that altogether over 400 meetings had been held.

BERKSHIRE.—Mr. J. B. Wookey addressed a large meeting of men in the Town Hall, Abingdon, on November 9, Rev. W. H. Cam (Master of the Grammar School) presiding. The address was received with great enthusiasm. On the Tuesday evening following, Mr. Wookey gave an address to a large number of working-men in the Congregational Chapel at the village of Sutton Courtney.

A NINE DAYS' MISSION has been held, conducted in the Faversham Circuit, by Mr. W. H. Thompson, Wesleyan Home Missionary. Some have professed conversion, and the Church has been stirred up. Addresses were delivered by Messrs. Gregory, Harrington, Farman, Maples, Possee, Tysoe, and Marshall. Funds for the association are much needed. The hon. secretary's address is 121, Camberwell New-road, S.E.

HITCHIN, HERTS.—Mr. James Rennie, the colporteur who has been labouring in this district for the last fourteen years, attending markets, fairs, and visiting the villages, has, during that period, been successful in selling and distributing £8000 worth of Bibles and other good books. The sales have consisted of over 120,180 volumes, 251,700 periodicals, and 2,000,000 tracts. Through the agency of this association a large amount of instructive literature finds its way to the homes of the industrial classes.

SHETLAND.—There has been, in connection with the Free Church congregation at Nyasonnd, Unst, Shetland, a series of evangelistic services, conducted by Mr. Pittendrigh, of the Evangelisation Society. The people have attended in large numbers. Several have been brought to a saving knowledge of the truth. As one token of the good done a Young Men's Christian Association has been formed for the study of God's Word, prayer, and song. Over twenty have been enrolled. Prayer is asked for continuance of blessing.

SOUTH SHIELDS.—A most remarkable tidal wave of blessing has passed over this town. The various Established churches in the borough have all (with one exception) held a ten days' Mission, when evangelistic services of the most simple kind have been held nightly, and as many as seven meetings a day, for instruction to Christians, for women, and for working-men. Nearly every church has held open-air meetings, and the Gospel has been faithfully preached, and many have been undoubtedly born again by faith in Christ Jesus, and in these churches where the seed has been sown for very many years without such a direct effort as the present.

OLDHAM.—Mr. E. P. Telford's mission progressed with increased force and blessing to the close. The Gospel has been preached with great power and freshness to crowded and deeply impressed congregations. A large number have professed faith in Christ. Among the converts are some very interesting cases, notably that of a young woman, the daughter of a publican, who, after giving her heart to God, went home and announced to the company in the tap-room that she had found the Saviour. In other instances, the prayers of years for partners, parents, and children, have been graciously answered. The churches of all Evangelical denominations in this town have profited by this movement.

SAILORS' REST, MADEIRA.—An eye-witness of the good work done here writes:—Formerly, the sailor on landing at Madeira for a few hours knew not where to go. He was eagerly watched for, and decoyed into wine-shops and other dens of iniquity, where he was drugged, robbed, stripped, and finally kicked out into the street. Now, in one of the most conspicuous places, and within sight of the beach, Jack and his companions can enjoy themselves in reading the news, writing to their friends at home, or playing a few simple games. They can have refreshments—tea, coffee, lemonade, &c.—but no intoxicating liquors. They can also have beds, if they wish to sleep on shore. Often the earnest sailors' missionary and his wife have a free tea for the crew, and after tea a meeting is held for prayer, singing, Bible-reading, and preaching the Gospel. The secretary and missionary is Mr. W. G. Smart, 183, Rua dos Ferreiros, Funchal, Madeira.

FRENCH COLONISTS AND BERBERS

In obeying the command of our Lord to "Preach the Gospel to every creature," the pressure on the spirit would naturally be with Paul to go "where Christ was not named." So we have had the Kabyles and still have them on our hearts; but in approaching them we pass numberless villages of French colonists in as deplorable a condition spiritually, and most of them perhaps lower morally, than the natives around them. Exceptions there may be, like one aged man we met with lately, who said, "I did know these things once, but we forget them out here." Their death-like indifference is only an additional reason for caring for them, for awakening, for enlightening them.

Under a deep sense of this sad state of things, we turn naturally to those who speak their tongue, to French and Swiss Christians. We have been to Geneva with the view of interesting the "Société Evangélique de Genève" in these 300 villages of French colonists, and they were not indifferent to the appeal. We proposed to them to adopt an instrumentality similar to that employed by the Crystal Palace Bible Stand, whose Bible carriage, under the enterprising and devoted Mons. Pointet, has for sixteen years traversed France throughout. One difficulty, however, lies in their way—their want of means, and, in order to obviate this, I have applied to several friends in England who have responded most liberally to my application for pecuniary help. Thus far have we got in the undertaking, and what is wanting is the suited labourer for so responsible a work; for this need we ask our friends to unite with us and our Geneva friends, and pray that the Lord may be pleased to raise such a one up.

And now to turn to our beloved Kabyles, there are many tribes besides those who are enclosed within the mountain range of the Jur-Jura; amongst others,

THE BENI MENASSER

towards the north-eastern extremity of the province of Algiers. We have lately been pioneering amongst them. On leaving the railway at El Affroun we proceed along an excellent road, having for many a mile, as a very prominent object challenging our attention, on the summit of a hill forming part of the Sahel range, the great sepulchre of the Numidian kings. It is an imposing structure, 137 feet high, its base surrounded by sixty Ionic columns. After passing some of the villages of French colons, we arrived at Cherchel the Jol of the Phœnicians and the Julia Cæsarea of the Romans, the capital of Mauritania under Juba II. Here we are in the midst of ruins, amphitheatre, statues, aqueducts, oil-presses, mosaics, showing very vividly the importance of this city of past ages. But it was the living souls, not the dead ruins, which brought us here. The people are the same, their language still spoken in this place, which, under this said Juba, was the centre of the Numidio-Mauritanian kingdom. This language is the Zenatia, and most of the forms of verbs used in the Kabyle of the Jur-Jura are found in it, but in many respects differing from the various dialects found in North Africa. The knowledge of the Zaouia would doubtless be of great service, but a missionary would have to study the peculiarities of the Zenatia.

There are two groups of the Beni Menasser, one not far from Cherchel, the other nearer to Miliana. This Cherchel is a town of 5000 inhabitants on the coast, a small steamer plying weekly between it and Algiers. Miliana is situated on a plateau at an elevation of 2400 feet, on the Zakkar mountain, the highest summit of which is 5000 feet in height. The town has what the French call an "aspect riant;" it seems almost, as it were, suspended in the air.

To see these Berber villagers, speaking their own tongue (for they are surrounded by Arabs, and both Berbers and Arabs speak Arabic) one has to proceed to Gouraya, to the east, on the sea-coast by diligence, from thence by mules through the centre of their mountainous country towards Orleansville, Arbal Zatyma (a large village in this tribe), Tazrout (with 600 inhabitants), two villages, Bou Hammou and Taourirt, Elkern and Alallah (together 500 or 600 inhabitants), Ouled Aissan Brahim (300 or 400), Iril Y'r (150).

In the Beni bou Melek is a solitary European house in the centre of this district where one can find a night's lodging. Zongara, Tachta, Beni ma Oussin, Beni Friah, two fractions, one near Cherchel, the other on the river Cheliff, not forgetting the mountain of Chenoua, and those at that interesting old Roman port, Tipasa. I specify these as they are all Berber-speaking villages, but the knowledge of Arabic would be essential to any one evangelising this district. They are by no means fanatical, and possess the same characteristics as the Kabyles of the Jur-Jura; perhaps, if anything, there is a more haughty sense of independence. A European would be perfectly safe amongst them. There are no French schools, but several Zaouia or Arab colleges: at the Zaouia of Sidi Moussa is found the distinguished family of Sidi Edriss, the same as in Morocco, another Zaouia in the Doua Boumad, and one in the Zakkar of the Beni Menasser.

Are Christians, whether French or others, called on by the parting commission of our Lord to seek to evangelise these tribes? This is a question which is discussed in a letter by Pastor Lassere of Tizi-Ouzou in a letter to the *Eglise Libre* of Sept. 25. He thinks, in present circumstances, there is nothing like the case of the vision of the man of Macedonia, no invitation from villages to come and evangelise them. He denies the correctness of the statement of the *Evangile et Liberté*, a Swiss paper, about the "flourishing state of the missions in Kabylia." This may be, for the work is only in its initiatory stage; but we can vouch, from personal acquaintance with individuals in many tribes, that there are aspirations of soul towards a better knowledge of God than their poor Mohamedism can give them. Are we to satisfy these aspirations or shall we leave them in their darkness?

The great want is missionary evangelists. It may not be practicable to hold meetings at first, to sing, preach, and pray, in regular order; but it is never difficult to get groups around you in any village, as we have found in our recent journey. We will take Marengo as a specimen of what may be done. This is a pretty little town of about 800 inhabitants, with its cottages standing in their gardens. We visited its numerous streets, built at right angles with each other, distributing tracts and portions, my wife, with her ready tact, addressing nearly all she met. Their inquiry, "What is it all about?" give the opportunity to set forth the Gospel. We were well received and listened to, one or two old men scoffers being the exception.

Then from house to house in the central streets, French, Spaniards, Maltese, Jews, gave us even a warm welcome. In the large market frequented by Hadjoutes, the Beni Menasser, the Beni Menad, and the Chenoua, Arabs from Bledah, Mzabs, Riffs, Maltese, Spaniards, French, we had many groups to listen to us, and found many who could read our Arab tracts and Gospel portions. Some lordly-looking Kaids took Arab Gospels from the hands of my wife, bowing gracefully whenever they saw us. When our errand amongst them got wind, we were pursued by Arabs running after us for an Arab tract. How we were refreshed in seeing a Spaniard reading to a friend his Spanish Gospel by St. Luke. The man's face literally beamed with joy in hearing its sweet words. How well the Jews received their Hebrew portion, and listened to the Gospel. A Turco entreated for an Arab Gospel, to read it to his comrades in the barracks. At Cherchel, too, we had a good distribution all over the town, to people of various nationalities, and some very promising cases, which led to sending New Testaments by post.—Yours in Christ, Geo. Pearse.

L'agha, Algiers.

DERBY. — Mrs. Ormiston Chant and Mrs. Bradley have addressed largely attended and enthusiastic meetings in Derby on questions relating to purity of life.

TO CHRIST BE GLORY!

To Christ be glory—the glory of *Redemption;*
He gave his life, his blood, his all for me,
Redeemed me—yes, and gave me full exemption
From all my sins, and tells me I am free!

To Christ be glory—the glory of *Salvation:* [God,
Saved!—what a word!—*from* judgment *unto*
Made heir with Christ, God owning the relation,
Begun in grace, and sealed with precious blood.

To Christ be glory—the glory *of the ages;*
The harvest of eternity is his! [gages,
His praise, high praise, each soul in heaven en-
His name the centre of all heavenly bliss.

To Christ be glory—rolling on *for ever;*
A mighty current, swelling, gathering still!
Where nought the host redeemed by blood shall
sever,
Praise, praise, eternal praise, all heaven shall fill!

Albert Midlane.

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FINSBURY PARK HALL Y.M.C.A.

At the last monthly conference of workers, various interesting reports were submitted. Mr. Bird gave a graphic description of the open-air services held every Sunday morning close by the Manor-house, Finsbury-park, through the summer months. Crowds of working men who have qualified themselves as "*bonâ fide* travellers" by walking long distances from home, meet there to obtain drink during otherwise prohibited hours. God's blessing has rested on the efforts put forth, and many have been brought to Christ.

Mr. Leigh Holme gave an encouraging account of work amongst the children. Mrs. French followed with a striking account of the work amongst young women. She told of one remarkable case, that of a young girl who had come up to London from the country, friendless and almost penniless. She wandered the streets all night not knowing whither she went until providentially her eyes caught sight of the board at 1, Coleridge-road, "Young Women's Christian Institute." Almost fainting with want and weariness, she knocked at the door, Mrs. French listened to her story, took her in, and cared for her; and had the great joy of leading her to the feet of Jesus. Her friends were communicated with and restoration and forgiveness are likely to result. Mrs. French has now some 150 young women around her, chiefly converts from her own Bible-class and the hall services.

The Young Men's Reception Committee was touched upon by its hon. sec., Mr. Hammond, whilst Mr. Orchard told of the increasing numbers of young men joining the association, and especially of the remarkable number that were being impressed and converted. Mr. Holme gave some gratifying details of the evangelistic services, and especially of the after meetings which have resulted in much blessing to many.

A series of meetings for young men only, conducted by Mr. Farie, are held every Friday night in the hall. A free tea is provided for different sections of young men by any gentleman whom Mr. Farie can induce to become the host of the evening. Much spiritual blessing is crowning the effort.

A number of the Christian ladies of the neighbourhood have formed themselves into a Ladies Council to see if they cannot brighten up and beautify the hall, classrooms, and parlour, by introducing taste and cosy homelike comforts in the shape of pictures, works of art, sofas, musical instruments, &c. God bless them in their work and labour of love.

THE MEETINGS FOR YOUNG MEN last week at Centenary Hall, Bishopsgate-street, arranged for by the Gracechurch-street Y.M.C.A., were most encouraging. The brief addresses by Revs. Dr. Sinclair Paterson, E. P. Hammond, and T. B. Robertson, and Messrs. H. Varley and J. H. Tritton, were to the point and greatly appreciated.

MIDNIGHT MEETING MOVEMENT.—During the past week an effort has been made by a number of Christian friends of various denominations to reach the fallen of Hull, and to rescue all who were inclined to forsake their mode of life. Meetings have been held in various places. Those assembled seemed much impressed by the earnest addresses of Mr. Christien, the London secretary of the Midnight Meeting Movement; Rev. Mr. Hetherington, St. Peter's, Drypool; Mr. T. Haller, Mrs. Harman, and others, including some reformed women of many years' standing.

DESTITUTION IN THE FAR NORTH.

SIR,—There is a lonely island in the Shetland group called Foula, the population of which, numbering 270 souls, are likely to be in great want for bare necessaries during the winter. Their ordinary resources—fishing, and the produce of their patches of land—have both entirely failed this year. There is not enough "grain" left to re-sow the crofts in the spring.

A gentleman, long and intimately connected with the island, says, "the like condition has not been known in this century." I can testify personally that unless help is obtained there will be much suffering during the winter. A committee (of which I am treasurer) has been formed to solicit help, and we earnestly hope to receive a prompt and generous response to our appeal. In the winter season stormy weather sometimes shuts us off for months from communication with the mainland.

Subscriptions may be sent to me or to Messrs. Morgan & Scott.—I am, &c.,

Geo. Morrison, Congregational Minister.

Foula Isle, Shetland, N.B.

GOSPEL WORK IN CUBA.

RELIGIOUS toleration in this island is complete. The American Bible Society have three agents at work. The American Foreign School Association aids Sunday-schools, of which they have already four at work, with over eight hundred children and teachers. A resident American physician (Mr. James Shimmin) says:—"There has been a good opening made in Havana and other places for Church and Sunday-school work; meetings are well attended and full of promise. There is great opposition from the priests. The country is now open for Sunday-school work. A great work ought to be done also among the freed negroes on the sugar estates, teaching them to read, and giving them Sunday-schools, and religious instruction."

The work was commenced in 1882 by Mr. Alberto I. Dïaz, Prado, 115, Havana, a civil engineer, who, aided by his wife, brother, and sister, have organised four undenominational missions with some eight hundred children and the same number of adults, including visitors, at the services. An encouraging and healthy sign is that during four years the expenses have been met by themselves and some friends belonging to their Havana congregation. There seems to be more religious liberty, more desire to hear the Gospel, and a more open door in Cuba than in the mother country.

A BIBLE-SEARCHING UNION.—There is, in connection with the Y.M.C.A. at Derby, what is known as a "Bible-searching Union." The members belong to Mr. Richardson's Bible and Prayer Union. Each member in his private reading selects some one verse, or sentence, or word, in the chapter for the day; thinks over it, prays over it, and diligently searches the Scriptures with a view to its elucidation or illustration. Once a week the members meet in class to compare notes, and to confer and pray together over their searchings. By those who are already members of Bible and Prayer Unions, similar unions can be formed quite readily. A very short trial will show how conducive they are to increased interest and profit in Bible study.

MEDICAL MISSIONARY STUDENTSHIPS.—The Society for Promoting Christian Knowledge has made provision for offering studentships for the training of medical missionaries. The studentships will be tenable for periods not exceeding four years. The amount of them, which will not in any case exceed £150 a year, will be fixed by the standing committee of the Society. The standing committee will nominate to the studentships, and the following classes will be eligible for appointment to them—viz.: (1) medical men who, having completed their professional education, are willing to go through the training needful for ordination, and, after being ordained, to go out to exercise their medical skill and experience as missionaries among the heathen; (2) clergymen who are willing to go through the needful training for the medical profession, and, after obtaining their diploma, to go out as missionaries as those described under class No. 1; (3) medical men who, having completed their medical training, desire to undertake lay mission work among the heathen, and are willing to undergo at least one year's training with that object.—*Lancet.*

TEMPERANCE NOTES.

The women of Victoria have presented to Parliament a petition one-third of a mile long in favour of Local Option.

Dr. W. B. Carpenter, author of a famous Temperance Prize Essay, died on November 10, at Regent's Park-road.

A "Temperance Drink" called "American Cider" has been proved to contain about 7½ per cent. of proof spirit.

The Queensland Parliament has adopted the Licensing Bill, including complete local option without compensation.

On the London School Board there are five prominent Temperance advocates—viz, Rev. G. M. Murphy, Mr. Lucraft, Rev. A. W. Jephson, M.A., Rev. W. Barker, and Rev. J. R. Diggle.

The London Temperance Hotels Company (Limited) is the title of a new company for carrying on the business of Temperance Hotels in London and elsewhere.

Chief Justice Taney, of the United States Supreme Court, says there is nothing in the Constitution to prevent any State taking its own measures with the drink traffic.

A new coffee-tavern has been opened in Liverpool. It has cost £10,000. The site was formerly occupied by one of the worst of the public-houses near the Sailors' Home.

The Adams Express Company (U.S.) allows no liquor to be used by their employés, and the Chicago, Burlington, and Quincy Railroad forbids its agents to board where liquor is sold.

A Conference of German evangelical Missionary Societies has called the attention of the Imperial Government to the dangers to the German Colonies arising out of the liquor trade.

The Bishop of Ripon preached in Ripon Cathedral, in connection with the eleventh anniversary of the Durham Diocesan Branch of the Church of England Temperance Society.

At Capetown, persons twice convicted of drunkenness are photographed, and copies sent to each publican in their district, with orders that they are not to be supplied with drink.

M. Girard, Chief of the Paris Municipal Laboratory, says genuine brandy is now almost unknown. Vile adulterations are largely sold as brandy, and are a fruitful source of lunacy.

In reply to an inquiry by the Sunday Closing Association a leading resident says the condition of Wrexham is very much better since the Sunday Closing Act came into operation.

Ex-Baillie Selkirk, Glasgow, calls attention to the very vague way in which not a few candidates express themselves on the drink question. This is a real danger to early legislation.

"Temperance and Longevity" is the title of a suggestive article in *The Temperance Record*, Nov. 12. Numerous facts and testimonies are quoted to show that alcohol shortens life.

At Blandford Workhouse new officials are not to be supplied with beer, or money instead. Present officers are to have money in lieu of beer, and the supply of intoxicants to paupers is to be reduced.

At a recent meeting of the Governors of Newcastle-on-Tyne Infirmary, Mr. W. D. Stephens protested against the expenditure on stimulants, and cited the London Temperance Hospital on his side.

Baron Rothschild, M.P., recently took part at a Wesleyan Temperance meeting at Waddesden. At the close the Baron insisted that some of those in the room should sign the pledge, and all who had not done so did.

The Temperance Committee of the Irish Presbyterian Church have issued a vigorous electoral address. They urge the electors to vote only for men who will go for early and effective Temperance reform.

The twenty-fourth session of the Lambeth Baths winter entertainments was inaugurated on November 7. Services will be held every night, Sunday all day, and on Friday nights religious services.

The Yorkshire Women's Christian Temperance Union held its annual meetings at Selby, Nov. 3 and 4. Fifty-five meetings had been held during the year, including fifteen drawing-room meetings. Much good work has been done.

The annual Conference of the Yorkshire Women's Christian Temperance Union was held last week at Selby. Stirring and powerful addresses were given by various friends, and all the meetings were calculated to renew the energy of the many Temperance workers.

On Thursday last the Seamen's Chapel, St. George-street, E., was well filled with seamen to hear an address from Miss Messer, of Leytonstone, on "Gospel Temperance." At the close of the meeting nineteen sailors signed the pledge, and some, it is believed, made a start for heaven.

The Bishop of London has expressed a wish that the clergy throughout the diocese will support the Church of England Temperance Society by sermons, and, if possible, offertories on Sunday, May 9, 1886. "That Society," says the Bishop, "is doing a much-needed work in a most excellent way." The Church of England Temperance Society's income is £5000 a year. It now appeals to its friends for an income of £10,000 a year for the support and extension of its work.

CONTINENTAL AND FOREIGN NOTES.

BERLIN.—Leading preachers were announced to preside and speak every evening during the Y.M.C.A. week of prayer.

ABSINTHE.—A Neuchâtel lady, possessing some fields of Absinthe that yield her a revenue of about £150 per annum, has had her conscience touched by the evils caused by the extract of absinthe, and has renounced its cultivation.

THE LAUREATE'S NEW POEM.—With true American enterprise the New York *Independent* had Lord Tennyson's new poem "Vastness" specially cabled on its appearance in *Macmillan's Magazine*, so that it appears in the issue of *The Independent* for November 5.

SABBATH OBSERVANCE.—*The Bulletin Dominical* continues to report progress in Continental nations on this question. In Denmark "The Society for the good use of Sunday" seeks to abolish all forced labour in factories, shops, &c. Though the progress is slow it is sure.

A MISSING LINK.—In Berlin, in connection with one or two churches, Homes have been opened for children whose parents are out at work all day. Here, under the care of a matron, they are protected while at play, helped in the preparation of their school lessons, and initiated in such housework as their age and time permit.

Requests for Prayer.

FOR a mission to be held at Topclyffe Grange, Farnborough, from Nov. 14 to 28.——For rich blessing on a mission to be held at the Gosport Y.W.C.A., by Mrs. W. E. Legg, Nov. 22–29.——For much blessing in connection with a mission at Ramsgate, conducted by Mr. Rayner, of Ipswich.

"EDINBURGH CASTLE," LIMEHOUSE.—Rev. E. P. Hammond will commence a three weeks' mission for children and others here on Sunday next. As Dr. Barnardo will be absent, owing to his recent illness, it is hoped there will be a good muster of Christian workers from various parts to help in the work.

CHRISTMAS CARDS.—Dear Sir,—May I again ask your readers for Christmas cards for the inmates of the workhouse and hospitals of our neighbourhood? Last year we had the pleasure of distributing some thousands of these tokens of goodwill to those who were deprived of all the festivity and much of the gladness of Christmastide. Packets should be sent, before December 14, to Miss Dorey, 6, The Paragon, Blackheath, S.E.—Yours truly,

G. W. B.

BRIXTON Y.W.C.A.—The fifth anniversary of this Association was held on Tuesday, November 10, when a large number of friends came together to hear an account of the work. Rev. N. A. Garland, Vicar of St. Matthews, presided. The report was read, telling of a large increase of members within the last few months, and showing how thoroughly the Institute is appreciated now that it is in a better position. Dr. Concanon, Vicar of St. Paul's, West Brixton, Rev. Cumming Brown, Pastor of Wynne-road, Chapel, Rev. J. Douglas, Pastor of Kenyon Chapel, and Rev. A. E. Foster, Curate of Holy Trinity, Tulse-hill, spoke of the need of such a Society, and the bond of union it was amongst the workers. The members met in large numbers for tea on Wednesday. After games and singing, a short Gospel address closed the evening. On Thursday the members of the Junior Branch had tea. The resident superintendent is Miss New; the hon. sec. (Mrs.) M. E. Garrett.

The Book World.

By a Hair's Breadth, and Other Stories. *S. W. Partridge.* Not a pleasant book on the whole. Books for the young should elevate to a noble reality. Life is not all dreams, adventures, and marriage.

Mrs. Grimke, Prestwich, Manchester, has issued several new and attractive packets of coloured and illustrated text cards. Friends who distribute these pretty little Gospel missives should send to her for a catalogue.

Songs of Perseverance. By Esther Wiglesworth. *Nisbet & Co.* This is intended as a manual of devotional verse, and for those who can take the rhymed thoughts of others as infusing a spirit of devotion they may be useful.

In the Depths of the Sea. By "Old Boomerang." *Hodder & Stoughton.* A stirring tale of the sea, which will fascinate boy readers. It contains graphic and instructive descriptions of foreign cities, and is throughout pervaded by a sound and healthy tone.

The National Temperance Mirror for 1885 is full of telling anecdotes, verses, and pictures; an attractive volume. The National Temperance Reader gives a selection of readings, bright and yet serious. Both are issued from *The Temperance Depôt*, 337, *Strand.*

Sunshine for 1885. 1s. 6d. *George Stoneman & Co.* Another yearly volume of Dr. Whittemore's popular annual for children. It contains nearly two hundred pages of reading suitable for juveniles, and nearly fifty capital illustrations. It will certainly make a very acceptable present to the young folks.

Daisy of "Old Meadow." By Agnes Giberne. *Nisbet & Co.* 2s. A thoroughly wholesome story, in Miss Giberne's inimitable style. It records the influence of a beautiful young life on one whose god is gold, until at last he finds "the unsearchable riches." Admirable as a Sunday-school reward-book.

Our Own Magazine (Volume for 1885) is one of the very best annuals for children, and cannot but be widely useful. It is full of interesting articles and narratives, beautifully illustrated, and, as we have before remarked, it has the unique distinction of giving its readers facts instead of fiction. It is published at the office of *The Children's Special Service Mission*, 48, *Paternoster-row.*

The Expositor. 1s. *Hodder & Stoughton.* The number for November is a splendid one, a very full shillingsworth to any thoughtful Bible student. Dr. Maclaren's article is an almost perfect specimen of exposition; there are also a very suggestive and well-written article on the Messianic Psalms of the New Testament, and an exceedingly valuable paper by Professor Godet on the Second Epistle to the Corinthians. Other contributions of a high character fill up the number.

Sketches of Scripture Characters. By Rev. Andrew Thomson, D.D. 3s. 6d. *Hodder & Stoughton.* One of the most valuable aids to exposition is the study of the persons by whom history is made. In the thirteen sketches before us we have men and women, good and bad, from the Old Testament and the New, whose character and actions are analysed with scientific method and spiritual insight, throwing light upon the whole surrounding circumstances. An able book, affording valuable help to personal study of the sacred narrative.

It is well in these days of religious freedom and privilege to be reminded of the epochs of the past, when it cost something to be a faithful follower of the despised Nazarene and when his witnesses had often to seal their testimony with their life-blood. *Messrs. Cassell & Co.* have published three historical tales, illustrating these persecuting times. No. XIII., or the Story of the Lost Vestal, by Emma Marshall, gives a vivid glimpse into the history of the early Christian Church, under the Romish persecutions, when the spirits of the martyr confessors went up from the amphitheatre, where their bodies were given as a prey to the wild beasts. Adam Hepburn's Vow, by Miss Annie Swan, is a stirring story of the Covenanting days in Scotland, when the faithful had to hide in caves and dens to escape the cruel malice of the Claverhouse tribe, and when many were put to the sword simply because they dared to worship God according to the dictates of conscience. By Fire and Sword, by Thomas Archer, is a tale of the Huguenot persecutions which we have lately been commemorating. The perusal of these narratives may well awaken gratitude that we live in happier times, as well as brace the spirit to more zeal and faithfulness in God's service.

The Owners of Broadlands. By Mrs. H. B. Paull. 5s. *Hodder & Stoughton.* The writer of this story has displayed considerable skill in the delineation of her characters, and has interwoven their mutual relationships in an able and readable manner. The praiseworthy action of a conscience-stricken youth in one portion is very feelingly described, whilst the temptations afforded by uncontrolled residence in our great cities are shown with great effect.

The Island Queen. By R. M. Ballantyne. 3s. 6d. *Nisbet & Co.* This talented author is always a favourite with schoolboys, nor will this excellent story diminish his well-earned reputation. The characters are sustained with great clearness throughout, and the stirring incidents and scenes are pourtrayed with vividness and power. Nor is any opportunity lost to impress upon young readers the necessity of remembering their Creator in the days of their youth, and this is done in a timely, agreeable, and unostentatious manner.

Her Saddest Blessing. By Jennie Chappell. *S. W. Partridge.* A very natural and well-written story. The characters are life-like, though their surroundings are not always so. A good deal of the "fairy-prince" element is infused into the narrative, and many susceptible young readers will find the lover and the legacy which fall to Olive's share the pleasantest part of the book. But there is a better record of God's saving love for the heroine, and if any desire to know what "Her Saddest Blessing" was they will find it in this record.

In the Footsteps of Heroes. 3s. 6d. *Hodder & Stoughton.* This volume contains sixteen sermons, by the late Enoch Mellor, and will be greatly valued by all who had the privilege of being instructed in the Word by this eminent spiritual teacher. Those who were denied the opportunity of hearing the living voice will find it a welcome and edifying addition to their literary means of grace. The selection of subjects embraces many that but seldom form the subject of a preacher's discourse, and they are dealt with in a very striking and impressive manner.

Pictures and Emblems. By Dr. Alex. Maclaren. 5s. *Christian Commonwealth Office.* This admirable selection from Dr. Maclaren's discourses, of the "life thoughts" and illustrations of which they are so full, will be welcomed by his many admirers. Every paragraph is a nugget of pure gold. Beautiful in their literary framework, these miniature pictures of speech are rich in inspiring thoughts and comforting suggestions. A frequent dip into this spiritual treasure-trove will help to nourish the heavenly life and keep the soul's affections fresh. A copious index greatly adds to the convenience of the reader.

How to be Happy; Jesus and the Little Ones. By Rev. E. P. Hammond. *Drummond's Tract Depôt, Stirling.* These two books for children, by Mr. Hammond, are filled with Bible truth, illustrations, and pictures. They exhibit vividly the atoning work of Christ. The last three chapters of "How to be Happy" are addressed specially to young Christians. In simple language the nature of the Lord's Supper is explained; it is made clear that it is the privilege and duty of all who love the Lord to commemorate his dying love. It is well known that many children, all over the world, who sincerely love the Saviour, are yet prevented from confessing Him in this way. We are glad, therefore, that Mr. Hammond has given prominence to this matter. From Mr. Hammond's pen the same publishers have issued a prettily got up series of tracts with coloured illustrations of flowers and birds. Ministers and teachers will find them helpful in seeking to lead the young to Christ.

John Gordon, of Pitlurg and Parkhill. By his Widow. 5s. *Nisbet & Co.* The subject of this memoir was a familiar figure at the Perth Christian Conference for many years, and an active helper in all good movements in the North of Scotland. At the age of twenty-seven Mr. Gordon was converted to a new life and new views of life, through the instrumentality of his relative Mr. Gordon Forlong; from that time it could be truly said of him that to him to live was Christ. His whole-hearted service of God and man entered into all the relations of life; as one of the "landed gentry" of Aberdeenshire, he was as faithful in life and testimony as in his much-loved evangelistic work among the humbler classes. There is a touch of pathetic interest about this volume, seeing that it has been compiled by his widow in the midst of bodily weakness and suffering. The numerous friends of her late husband will thank her for such a true and simple record of a devoted and eminently useful life. Would that many more in Mr. Gordon's station in life were equally desirous of adorning it by a godly walk and a self-sacrificing service.

Yoked Together. By E. L. Davis. 5s. *Nisbet & Co.* This is a really excellent book, be it viewed from the standpoint of the Christian, the moralist, or the ardent lover of an interesting tale. Solemn and valuable lessons regarding the Christian life lay quiet but forcible hold on the reader, who is at the same time delighted with the brightness and occasional humour with which the story is told. The main points cluster around 2 Cor. vi. 14, and form an eloquent plea for consistent Christian marriage; but there is graceful ease of style which clothes them in pleasant and attractive garb. It should make a mark amongst the new books of this season.

Almanacks. In point of originality and general freshness of its contents, we must once more give the palm to Mr. Spurgeon's *John Ploughman's Almanack* (*Passmore & Alabaster*. 1d.). His supply of sharp, and quaint, and wise, and witty proverbial sayings seems inexhaustible, while the other matter is up to the usual high-water mark. Of course he has his usual plea for orphan girls and boys, which we hope will meet with a wide response. *Spurgeon's Illustrated Almanack* (1d.) contains articles by the editor and other writers, daily texts, Metropolitan Tabernacle Directory, &c., with a number of striking illustrations.

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This firm have again issued a number of attractive books, which deserve a cordial welcome into every family. *On the Cliff*, by Catherine Shaw (3s. 6d.), is a narrative which the reader will not find it easy to lay aside till it is finished. The same writer gives us another series of *Something for Sunday*, and a new picture book called *Mother's and Mine*; (1s. each); both are very charming and useful, and Mr. Pym's pictures in the latter are delightful. *The Secret of the Forest*, by E. Chapman (1s. 6d.), is a sweet, simple country story full of good teaching. *East and West* (1s. 6d.) will not only interest the children, but we hope it will stir many hearts to help the sufferers in the East-end of our great city. *That Boy Tom* (1s. 6d.) is sure to receive favour from the young folks; few could help being the better for it. *David Elliott*, by E. C. Irving (2s. 6d.), is as good a book as "The Sefton Boys," by the same author, which is saying a great deal. *Margaret Casson's Resolve* (2s. 6d.) is a tale of earnest effort and hard struggle, and ought to brace the energies of its readers. *Us Three* (2s. 6d) is a very touching story, showing the sure care of God for the widow and the fatherless. *Oughts and Crosses* (1s.) is a capital book for boys, showing how "Oughts" faithfully performed and "Crosses" patiently borne, bring strength and peace. *Lost Maggie* (1s.) is as good for girls as the former is for boys; the two would be capital presents for a brother and sister. *Worth the Winning*, by Emma E. Hornibrook (3s. 6d.), is a lively tale with several heroines, any of whom might have suggested the title. As we proceed, however, we discover that the one who was "worth the winning" is a rough man, who calls himself "a terrible old fellow," and who yields to the power of the Gospel when tenderly presented to him. Under the experienced guidance of Miss Emily Holt, we are privileged to make another excursion into the region of the bygone in the records of our nation's life; and we return from the mental trip laden with all manner of literary and historical delights. The scene of her latest book, *A Tangled Web*, is laid in the troublous period that succeeded the Wars of the Roses, when various unsuccessful attempts were made to overturn the Lancastrian dynasty by adherents of the rival house of York. The great and never-failing charms of Miss Holt's historical tales are their substratum of fact, and the vivid light they throw on the social and religious life of the time. It is enough to say that, in these respects, *A Tangled Web* comes not a whit behind any of its popular predecessors. (5s.)

Heart's Ease, by Mrs. Cronyn (Partridge, 1d.) is a New year wish of blessing sent home to the heart by touching anecdotes of encouragement and warning. To be had from Mrs Higinbotham, Moorside, Bournemouth, at 1s. per doz.

The Children's Scripture Union (48, Paternoster-row, E.C.) have issued some very pretty floral motto cards, giving different passages of Scripture relating to the study of the Word. They may be had in eight varieties, price 10d. per dozen, or 60 for 3s.

Mr. Murray will publish, on the 4th of next month, the Life of Rev. William Carey, D.D., the great Anglo-Indian missionary, who, beginning life as a shoemaker, attained eminence as a professor of Sanskrit and Mahratti, and as one of the most successful propagators of Christianity among the Hindoos. Dr. George Smith, the writer of the Lives of Duff and Wilson, has been long engaged upon this biography.

Three Bridges, Sussex.—A good work is being done at the Worth Mission Hall here. A recent and needed enlargement has cost £200, and as the people are all of the poore class, help will be thankfully received from outside friends b Mr. J. Mowl, Hedley Villa, Three Bridges.

Notes on Daily Readings.

THURSDAY, NOVEMBER 19.—GEN. XXXV.

1.—"*Arise, go up to Bethel.*"—Jacob seems to have forgotten all about his vow at Bethel, though the Lord reminded him of it when directing him to return to the land of his kindred (xxxi. 13). He is now, after about ten years' delay, commanded to "go up to Bethel and dwell there," which it would have been well for him to have done at first. He recognises the call as one to nearer communion with God, and consequently feels the idolatry which he had weakly tolerated in his family as a hindrance to be put away. "Put away the strange gods that are among you (referring, perhaps, to the 'teraphim' which Rachel stole from her father), and be clean, and change your garments."

4.—"*Ear-rings.*"—"Perhaps talismans or idolatrous symbols worn in the ear."—*Sp. Com.*

5.—"*The terror of God was upon the cities and round about them.*"—"This decided turning to the Lord was immediately followed by the blessing of God. When they left Shechem, a supernatural terror came 'upon the cities round about,' so that they did not venture to pursue the sons of Jacob on account of the cruelty of Simeon and Levi."—*Keil.*

11.—"*I am God Almighty.*"—This is the same name, "El Shaddai," as that by which the Lord revealed himself to Abraham (xvii. 1) when He gave him the covenant of circumcision—the rite which Jacob's sons had so lately shockingly profaned; yet the Lord graciously confirms the promises then and afterwards given to Jacob, and blesses him not merely personally, but in his sons, for to them the words "be fruitful and multiply" must be applied.

18.—"*She called his name Benoni* (son of my sorrow): *but his father called him Benjamin*" (son of my right hand).—"An interesting example of the difference between the judgment of faith and the judgment of nature. Nature looks at things through the hazy mist with which it is surrounded; faith looks at them in the light of the presence and counsels of God."—*C. H. M.*

FRIDAY, NOVEMBER 19.—GEN. XXXVI.

6.—"*And Esau . . . . went into the country from the face of his brother Jacob.*"—This is the counterpart of Jacob's earlier experience, when he fled from the face of his brother Esau (xxxv. 1). But now was being fulfilled the prophecy in at least an initial stage, "the elder shall serve the younger," so as Ishmael the son of the bond servant was cast out from before Isaac, Esau goes out from before Jacob. The language in which this separation is recorded (ver. 7) recalls Lot's separation from Abraham, "for their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle," and no less than in the case of Lot, did Esau choose his portion, and that in "Mount Seir;" nor could he find fault with the decree which "the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth," had said, "the elder shall serve the younger," for he had himself said, "What profit shall this birthright do to me?" and had sold it for a mess of pottage: "thus Esau despised his birthright." He had, however, an earthly portion assigned him (xxvii. 39), which this chapter is careful to record, remarking "these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel" (31). Thus Esau typifies those professing Christians who are but "men of the world which have their portion in this life" (Ps. xvii. 14), those of whom the Apostle Paul could speak "even weeping, . . . enemies of the cross of Christ, . . . who mind earthly things" (Phil. iii. 18.) Such have an earthly blessing (for the lot of professing Christians is far beyond that of the heathen), and they reign here (1 Cor. iv. 8; Rev. xviii. 7), long before the reign of Christ and his saints commences; but if they have despised the birthright, or the connection with the Messiah offered to them in the Gospel, afterwards, when they would inherit the blessing, they will be rejected, and be as Esau, who "found no place of repentance, though he sought it carefully with tears."

SATURDAY, NOVEMBER 20.—GEN. XXXVII.

v. 2.—"*These are the generations of Jacob.*"—"This, according to the undeviating rule of this expression, is the history of Jacob's descendants, and especially of Joseph. The above heading, therefore, extends to the end of Genesis, and is the history of the removal, through Joseph's instrumentality, of the family of Jacob from Canaan into Egypt, as a step preparatory to its growth into a nation."—*Dean Payne Smith.*

v. 3.—"*A coat of many colours.*"—R. V. in margin renders this "a long garment with sleeves," and Keil explains it similarly, "a long coat with sleeves such as noblemen wore;" but a drawing from an Egyptian tomb in which appear "robes of rich colouring, apparently formed of separate small pieces or patches sewn together," makes the "Speaker's Commentary" prefer the rendering "coat of many colours," which is that of the LXX. and Vulgate.

24.—"*They took him and cast him into a pit.*"—We learn from xlii. 21 that this was not done without earnest entreaties for mercy on the part of Joseph. "We saw the anguish of his soul, when he besought us, and we would not hear."

26.—"*Judah said unto his brethren, What profit is it if we slay our brother? . . . come, let us sell him.*"—The first appearance of that characteristic trait of love of money which has distinguished the Jewish race to this day. The whole history of Joseph is so typical of Christ that this sale of him by his brethren for twenty pieces of silver is plainly a prophetic anticipation of the sale of Jesus by Judas for thirty pieces of silver. "There is not in Scripture a more perfect and beautiful type of Christ than Joseph. Whether we view Christ as the object of the Father's love—the object of the envy of 'his own'—in his humiliation, sufferings, death, exaltation, and glory—in all, we have Him strikingly typified by Joseph."

SUNDAY, NOVEMBER 21.—GEN. XXXVIII.

"The following sketch from the life of Judah is intended to point out the origin of the three leading families of the future princely tribe in Israel, and at the same time to show in what danger the sons of Jacob would have been of forgetting the sacred vocation of their race, through marriages with Canaanitish women, and of perishing in the sin of Canaan, if the mercy of God had not interposed, and, by leading Joseph into Egypt, prepared the way for the removal of the whole house of Jacob into that land, and thus protected the family, just as it was expanding into a nation, from the corrupting influences of the manners and customs of Canaan."—*Keil.*

"This chapter is a sad interruption to the affecting and beautiful history of Joseph, but it still deals with 'the generations of Jacob.' The events in it teach us, by the contrast in which the Scripture so delights, the purity and continence of Joseph beside the sin and laxity of Judah."—*C. Hargrove.*

This chapter "presents one of those remarkable circumstances in which Divine grace is seen gloriously triumphing over man's sin. 'It is evident that our Lord sprang out of Judah' (Heb. vii. 14). But how? 'Judas begat Phares and Zara of Tamar' (Matt. i. 3): this is peculiarly striking. God in his great grace rising above the sin and folly of man, in order to bring about his own purposes of love and mercy."—*C. H. M.*

The birth of Phares and Zarah, viewed mystically, is deeply significant. The two sons of Judah represent the two dispensations or covenants, which are also represented by Abraham's two wives (Gal. iv. 24). Their names too are significant. "Pharez" means "breaking forth," and the verb occurs Isaiah liv. 3, "Thou shalt break forth on the right and on the left;" while "Zarah" means "rising," and the very word occurs Isaiah lx. 3 ("the brightness of thy rising") in describing the future glory of Israel. Zarah, though the elder, "drew back," and so lost the closer connection with the coming Messiah which Pharez obtained. So "Israel after the flesh," by drawing back (Heb. x. 39), lost that closer connection with Christ which the Church or "Jerusalem which is above" obtains. Nevertheless, Israel is marked for future blessing, and the self-imposed curse, "His blood be on us and on our children," will hereafter be turned by grace into a blessing when "the time to favour Zion, yea, the set time, is come." The somewhat remarkable introduction of the name of Zarah into our Lord's genealogy (Matt. i. 3), to which it does not properly belong, becomes when thus viewed profoundly significant, especially in that Gospel which is Jewish in character.

MONDAY, NOVEMBER 23.—GEN. XXXIX.

"The sufferings of Christ, and the glory that should follow" (1 Pet. i. 11), are strikingly foreshadowed in this part of Joseph's history. Already we have seen Christ's sufferings at the hands of the Jews typified by what Joseph suffered from his brethren. Now we trace his sufferings from the rulers of the Gentile world in what Joseph endured in the house of Potiphar. Temptation successfully resisted, and innocence triumphant, reminds us of how the Lord Jesus resisted the temptations of the prince of this world (Matt. iv.), and afterwards, when before Pilate, the representative of the world power, though innocent of the charges brought against him, was cast into the prison-house of death, from which He was raised to the right hand of the Majesty on high.

"Joseph is brought low among the Gentiles; through false accusations put in prison, and 'his feet made fast in the stocks,' 'the iron enters into his soul; till the time came that his cause was known, the word of the Lord tried him.' Rising out of his humiliation, he is elevated, unknown now of his brethren, to the right hand of the throne, and the administration of all power over the Gentiles committed to him. In his humiliation, interpreter of the thoughts and counsels of God; in his elevation, he administers with power according to this same wisdom, and reduces all under the immediate authority of him who was seated on the throne."—*J. N. Darby.*

21.—"*But the Lord was with Joseph.*"—"The fact that Joseph was not put to death, and by degrees treated kindly in prison, has given rise to the conjecture that Potiphar did not wholly believe his wife's story, though he to a certain extent acted on it."

TUESDAY, NOVEMBER 24.—GENESIS XL.

"At the close of the last chapter we left Joseph in prison 'numbered with the transgressors,' but with that sweet word of assurance, 'the Lord was with Joseph, and showed him mercy,' the great truth which the life of Joseph manifests, and which made him so to differ from his brethren. As with our blessed Lord, the deepest humiliation of Joseph is just before his greatest exaltation, and may it be that here also we have that mysterious preaching to the spirits in prison typified of which Peter writes in his First Epistle. . . . . Whether moreover there may not be a dim foreshadowing here of the last scene of the life of our blessed Lord on earth, on the first of his three dark prison days and before his exaltation as He was placed between the two malefactors of such different destiny—these are questions which the writer will not undertake to determine."—*C. Hargrove.*

15.—"*I was stolen away out of the land of the Hebrews.*"—"His faith in the promise seems expressed in his adoption of the language 'the land of the Hebrews.' It was yet, and for long after, the land of the Canaanites, but his faith had respect to the promise to Abraham, Isaac, and Jacob, and so it was with him the land of the Hebrews."—*Ibid.*

"As to these dreams, they show the fate and end of those two classes into which the slaves of this world may be divided. Thus one class of worldlings in their hour of trouble have the eye opened to behold Christ as the Vine. . . . What can they render to the Lord for all his mercies? They will take the cup of salvation and confess they owe their all to Him. He that sees the Vine, on 'the third day' shall go forth free. Soon shall his bondage cease and in the power of resurrection life he shall live to serve others. How different the scene before the other's eyes. He sees himself, carrying on his head baked meats, the work of his own hands. . . . Work, not for God, but for the world. Ere long evil spirits (Matt. xiii. 4, 19) deprive such of the fruit of all their labour. 'The end of those things is death'" (Rom. vi. 21).—*Jukes.*

WEDNESDAY NOVEMBER 25.—GEN. XLI.

The contents of this chapter are briefly summed up in the words of Ps. cv. 20—22: "The King sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom."

"In chap. xxxix. Satan uses Potiphar's wife, and in chap. xl. he uses Pharaoh's chief butler, the one to put Joseph into the dungeon, the other to keep him there through his ungrateful negligence; but all in vain. God was behind the scenes. His finger was guiding all the springs of the vast machine of circumstances, and when the due time was come, He brought forth the man of his purpose, and set his feet in a large room."—*C. H. M.*

40.—"*Thou shalt be over my house, &c.*"—How remarkably does this sudden exaltation of Joseph from the dungeon to the throne, typify the exaltation of the Lord Jesus to His father's right hand, "far above all principality and power and might and dominion, ... and gave him to be Head over all things to the Church."

45.—"*And Pharaoh called Joseph's name Zaphnath-paaneah.*"—"The word is Egyptian. Canon Cook shows that it means 'food of life,' or 'food of the living.' The LXX. have a word which Jerome, on the authority of the Jews in Egypt, translates, 'Saviour of the world.' By 'the world' would be meant 'the living,' as in the other explanation, which in the sense of 'he who feeds the world,' or 'the living,' is the best exposition yet given. There is no authority for the supposition that the name means 'revealer of secrets.'"—*Dean Payne Smith.*

(*For Forthcoming Meetings, Donation List, &c., see p.* vii.)

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(I may here remark that it is not necessary that any patient should have an interview with myself or Dr. Brown; and whenever the trouble, and fatigue, and expense of long journeys are an object, they may be spared—especially when a patient is in a weak state. Advice can be given in almost all cases by letter (see the book, page 20). *It is more a matter of consolation to the invalid to come than a matter of necessity.)*

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I may add that the young lady was married in August.

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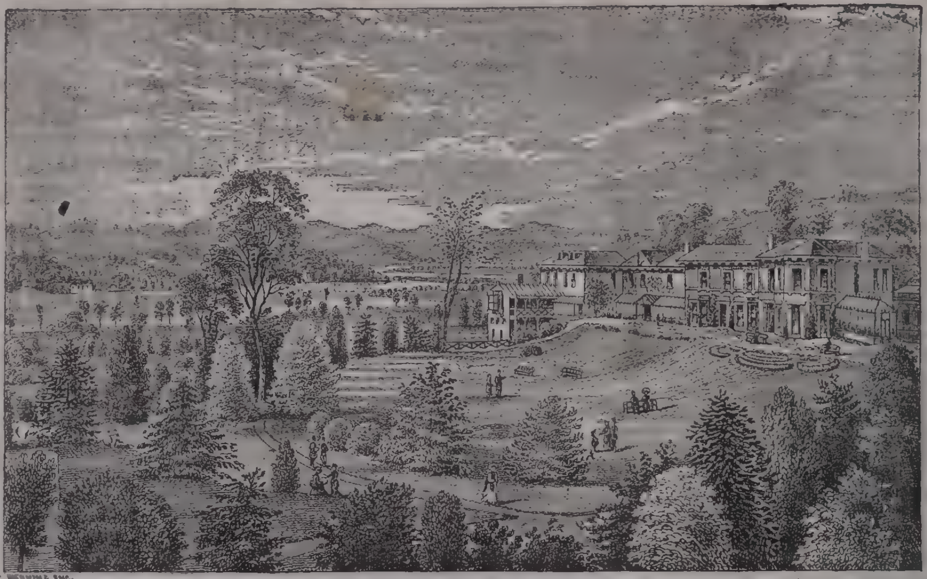

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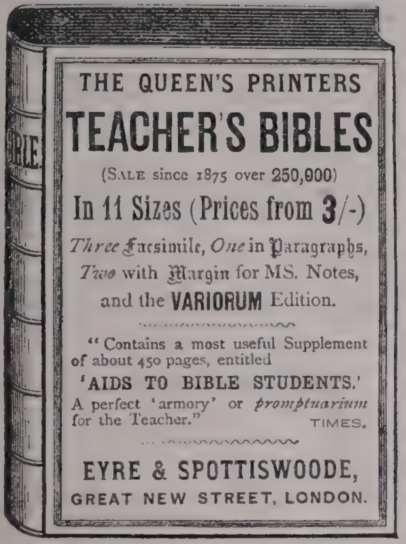

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CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.; Mildmay-park (Mission Hall), Wall-street, near Station, Thursdays, 7 p.m.

Postal address, Bal-luthra Lodge, Southgate, N.

PRIVATE MEDICAL HOME, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and confinement cases).—For terms apply to Lady Superintendent. The Trustees earnestly ask further contributions towards the Free Bed Fund for ladies in reduced circumstances.

APPEAL.—A beneficed Clergyman, with two parishes, small income, and no house, population poor, earnestly appeals for help to carry on the Lord's work. The smallest subscriptions thankfully received. Prov. xix. 17.—L. T. H., Vicar, care of Terry, Stoneman & Co., 6, Hatton-garden, E.C.

Educational.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon. For Resident Pupils only. Miss Bamber offers to parents seeking safe Christian training for their daughters the advantages of a University education, without its attendant dangers. Miss Darling, of Newnham College, Cambridge, L.L.A. of St. Andrew's University, is Resident Head English Teacher at Marlborough College. The highest testimonials from Clergymen, Ministers, and Gentlemen whose daughters have been entrusted to Miss Bamber's care. Pupils are always accompanied from London.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

SOUTHSEA.—Holland House, Clarence-parade.—School for the daughters of gentlemen. Christian training. Home comforts and care. Preparation for the Oxford Local, College of Preceptors, and South Kensington Examinations.—For prospectus, with references, apply to the Principal.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

BAYSWATER.—St. John's College, close to Parks. High-class Boys' School. Large, well-ventilated class-rooms, 55 feet long. School chapel. Good playground. Thorough teaching. Inspection invited.—Rev. C. Baker, 41-43, Moscow-road, Pembridge-square, W.

FRANCE. — HAVRE. — Mdlle. Cournil de Lavergne, 29, Rue d'Epremenil. Protestant Boarding-school for Young Ladies. Comfortable home. First-rate instruction. Highest references (Pasteur Theodore Monod) in France, England, Germany, Holland.

PARIS. — Mdlle. Vienot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application

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MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends any parents requiring the comforts and privileges of a good Christian home, combined with an excellent education, for their Daughters, to apply to D. C. L., Farley's Library, FitzJohn's-parade, Hampstead. One vacancy in January. Terms 100 to 120 guineas per annum.

MISS WATTS (Evangelist) has vacancies in her quiet country home for two young ladies, who will be educated by her sister. Assisted by a competent governess and masters.

Wetherden, Stowmarket.

A LADY, with select Morning School, solicits Boarders. Christian training. English instruction, languages, music, drawing, painting. Eight guineas per term (inclusive).—Carlyle House, Warkworth-street, Cambridge. Half term, November 3.

CHRISTIAN PARENTS, desiring for their daughters religious influence with an advanced order of mental culture, will find their requirements fully met in this school. Dancing not taught; but daily physical exercises given. References and prospectuses forwarded on application to the Principal, Mrs. Anderson, Duffield House, West Norwood, London, S.E.

TO FILL VACANCIES, a few Resident Pupils can be received on very advantageous terms, in a high-class Ladies' School, in the South of England. Highest references.—Alpha, 24, St. Lawrence-road, N. Kensington, London, W.

PARIS EN FAMILLE.—Madame de Pradel (sister of Lieut. Bellot, who perished in the search for Sir John Franklin) receives a few Boarders wishing to acquire conversational French, or studying at the Sorbonne Collége de France, where free lectures are given by the most eminent professors.—86, Boulevard de Port Royal, Paris. Highest references from late English boarders.

KEMPLEY HOUSE, Coronation road, Bristol.—Principal, Mrs. Prescott. An excellent education for Girls. Ten guineas a term, payable in advance. Accomplishments and all expenses included, except for books. See Prospectus.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

SEAFORD COLLEGE, SUSSEX.—Finest and healthiest site in England, facing the Channel. Preparation for all Examinations, the professions, public schools, and commerce. The widest intellectual and physical training are added to the greatest possible care and comfort. All learn French and shorthand. University masters. Athletics and good sea bathing. Refined Christian home. All the advantages of the highest class schools, at inclusive and moderate fees.—Address, The Principal.

WANDSWORTH HIGH SCHOOL FOR GIRLS,

EAST HILL HOUSE, S.W.
Lady Principal—Mrs. WINTER
(Widow of the late Rev. C. Winter).

Conducted on modern principles. Preparation for Public Examinations. Professors attend for music, drawing, French, German, singing, dancing, and calisthenics. A large playground, with lawns, swings, &c., is at the service of the pupils, and the extensive commons of Wandsworth and Clapham are within a few minutes' walk. Boarders receive home comforts and careful supervision. References to Rev. Andrew Mearns, Memorial Hall, E.C.; Mr. Robert Rae, National Temperance League, 337, Strand; and to parents of pupils.

THE FERNS, South Hayling, Hants.—Ladies' Collegiate School. Boarders received on moderate terms. Comfortable home. Most healthy locality; recommended by medical profession.—Principal, H. Lewis.

REFINED, CHRISTIAN, COUNTRY HOME is offered to any well-educated Lady or Gentleman interested in Unsectarian Mission Work, who would devote four hours a day (Saturday excepted) to teaching a boy and girl, aged 11 and 9. No cards or advertisements.

Bailiff, West Town, Maidenhead.

A LADY, engaged in teaching, seeks a home in a Christian family. Offers good conversational French, with assistance in housekeeping, in return for partial board. Neighbourhood, Campden-hill or Notting hill, London, W.—Miss Parker, 19, Pevensey-road West, St. Leonards, Sussex.

A CHRISTIAN LADY, aged 32, the daughter of a medical man, desires re-engagement as Governess, Housekeeper, or any position of trust. In last engagement she had the entire management of a gentleman's household, and the education of his daughters. Highest references.

Miss Green, 47, Queen's street, Exeter.

A CHRISTIAN LADY, of great experience in teaching, wishes to meet with a morning or daily engagement in Wimbledon or the neighbourhood. Acquirements: English, French, German, and music. Good references—E., 13, Courthope-villas, Worple-road, Wimbledon.

GOVERNESS. — Re-engagement required, by a Young Lady, aged 26, before or after Christmas. English, French, music, singing, elementary German, needlework. Dissenter. Abstainer. Good salary.

Helen Eales, Enfield, Middlesex.

GOVERNESS.—Lady taking deep interest in her pupils, desires re-engagement in a Christian family. English, French, German (Paris, Hanover), classical music, object drawing, water colours.—Delta, Benham's, Notting-hill-gate, London.

RE-ENGAGEMENT required as Governess in a Christian family to children under twelve. Acquirements: English, music, French, singing, and elementary drawing. Good reference.—L. A., 12, Holland-grove, Brixton.

A HOLIDAY ENGAGEMENT required at Christmas by an experienced Governess, for six weeks or a month. No salary. Locality immaterial.—Miss W., care Rev. R. E. Taylor, Cresswell Vicarage, Morpeth.

EDUCATION, Gratuitous, offered by Principal of a select school, to a gentleman's daughter. Small remuneration for board and laundress required. Strictly confidential.

L. E., May's Advertising Offices, 159, Piccadilly.

TUTORS.—Several French Protestant Gentlemen wish to enter families or schools. Highly recommended.

French Church, Bayswater.

TO PARENTS.—South of France.—An English Lady receives young Ladies. Comfortable home. Terms moderate. Good references.—X. Y. Z., Ancienne Maison, Dantah, Près la Gare, Hyères, Var.

A YOUNG LADY seeks an engagement as Resident Teacher of Music in a good school, after Christmas. Age 18. Good testimonials.—J. P., care of Miss Moffat, 14, Blythe-villas, West Kensington-park, N.W.

Appointments, Situations, &c., Wanted.

EVANGELIST, experienced, abstainer, desires soul-winning work. References to Rev. Arch. G. Brown and others. Excellent testimonials.—Care of Y.M.C.A., Bury, Lancashire

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MISSION OR BIBLEWOMAN.—A devoted Christian is led to take up Gospel work. Would be glad to hear of a vacancy.

M. H., 8, Rose-view, Stockport-road, Manchester.

AS BIBLEWOMAN, or charge of small Coffee House.—A Lady highly recommends a Widow (38). Decided Christian. Abstainer. Can deal with inquirers. Of business experience.—Miss Greene, Midgham, Reading.

RE-ENGAGEMENT wanted as Missionary or Biblewoman. Church of England, evangelical. Many years' experience in Mission work. For reference, Rev. H. Pelham Stokes, Mr. Gawin Kirkham.

E. S., The Wicker, Walton, Ipswich, Suffolk.

AS COACHMAN, or Groom and Coachman, one or pair, by trustworthy married man, aged 35. Thoroughly understands his duties. Good personal character.

J. C., 140, West-street, Fareham, Hants.

A LADY WISHES to get her son, aged 15, well placed in some suitable business where he will be thoroughly instructed, have a good home, and be under Christian influence.—Apply for particulars to A. R., care of Housekeeper, 2, Gresham-buildings, Basinghall-street, E.C.

INDOOR SERVANT.—Will some Lady take into her service a young man, 27, single, of unblemished character, good ability, and strong? Has been a grocer. Would quickly learn all his work, and would be found to be trustworthy and grateful.—Matron, Lady Pembroke's School, South Newton, Salisbury.

COMPANION or Sewing Maid.—A Lady recommends valued servant. Several years' character. Elderly. Excellent needlewoman, plain dressmaker. Can read and write well. High wages no object; but comfortable Christian home. Country preferred.

Miss B., Broadwaterbury, Tunbridge Wells.

COMPANION. — A Clergyman's Daughter is anxious for engagement to a Lady, or any light post in Christian home. Fond of housekeeping. Could help in studies, or any kind of Christian work. Highest references.

Delta, 50, St. Giles's, Oxford.

AS USEFUL COMPANION, Housekeeper, Under Matron, place of trust. Would engage in any useful work for the Lord. Age 30. Dissenter. London preferred.

A. B., 60, Carlton-road, Kentish Town.

A YOUNG SCOTCHMAN (Christian), who through bodily accident lost last situation, wishes engagement as Light Porter in wholesale warehouse. Age 23. Highly recommended. Good education, &c.

James Nairn, Larbert, Stirlingshire, Scotland.

A LADY would give light services, in return for a comfortable home, in Mission work, as Maid or Companion to a lady.—Miss, Claremont House, Cann Hall-road, Leytonstone, Essex.

MATRON or Superintendent for Girls' training or preventive Home. Can be highly recommended. Varied experience.

A. B., 22, Cloudesley-square, London, N.

CHRISTIAN YOUNG LADY requires a situation as Cook-Housekeeper (good plain), in small family. Four years' character. Wages £20 to £25.

J. E. H., 153, Mayall road, Herne-hill.

RE-ENGAGEMENT, Needlewoman in Boys' School, or Mother's Help where nurse is kept. Children's dressmaker. Domesticated, willing to be useful. Abstainer. Salary £20 to £25.

J., Conway House, Alderbrook-road, Balham.

NATAL. — Educated, healthy Young Lady, wishing to join friends, would make herself useful to lady or children going to Cape or Durban.—Miss Smith, Mr. Cooke, Lewisham-road, Lewisham.

UPPER NURSE and Nursery Governess.—Two Sisters (Lady Helps), accustomed to, and fond of young children. Competent to take absolute charge of nursery. Baby from month. Christian abstainers. Disengaged December 1.—Delta, 12, Shrewsbury-road, Westbourne-park, London.

A LADY WISHES to recommend her Monthly Nurse, who will be open to an engagement after February.

Mrs. G., Mill-street, Nayland, near Colchester.

A LADY RECOMMENDS a Christian servant to attend an Invalid or Elderly Lady. Can do light housework and plain needlework.—Mrs. L. S., Woodcote, Fairlight, Hastings.

YOUNG LADY seeks re-engagement as Nursery Governess and Mother's Help to young children. Domesticated, and very fond of children. Could take entire charge.

M. S., 136, Church-road, Islington, N.

A LADY DESIRES an engagement as Housekeeper, now or Christmas. Educated, domesticated, and will conscientiously manage and value a Christian home.—Rev. [illegible] Featherstonehaugh, Grove-road, Woodford, Essex.

REQUIRED, by a young Lady an engagement as good second-hand or assistant Milliner. Three years' West-end experience. First-class references. Comfortable Christian home.—Miss REYNOLDS, Farningham, near Dartford, Kent.

A VICAR'S DAUGHTER (24) seeks engagement as Companion to elderly or Invalid Lady. Bright disposition, musical, domesticated. Or Governess to children under 12 (entire charge). Comfortable home more object than high salary. Highest references.
L. I., 42, Camberwell-road, S.E.

GARDENER (Head), or good single-handed, aged 25. Total abstainer. Thoroughly understands grapes, cucumbers, melons, and tomatoes. Flower and kitchen gardening. Good references.—S. NORGATE, Lands - End Vineries, St. Levan, near Penzance.

ENGAGEMENT wanted in Mission or Colporteur work in country town or village. Has been engaged for past two years as Colporteur, and conducting Special Services for Adults and Children, and work among navvies in Gravesend district. Can come immediately. Testimonials can be obtained. —W. WHITE, Evangelist, 28, Shrubbery-road, Gravesend.

WANTED BY A YOUNG PERSON who has had a school for young children, a situation in an Orphanage or Institution where she could have her young sister. Church of England preferred. Can be well recommended by Mr. William Cash Scarcroft, Chichester-road, Croydon, to whom application may be made.

A LADY RECOMMENDS as Sewing Maid, a young woman who has not been out before. Has good references
E. D. 23, York-terrace, N.W.

A LADY WISHES to recommend her Under Nurse of 16 years as Under Housemaid.
Mrs. ARCHIBALD, 3, Amersham-road, Putney.

MRS. WALKER wishes to find a situation as House and Parlourmaid for a girl who knows her work, but needs careful supervision in a Christian home, with steady fellow-servant.—Mrs WALKER, Bath Preventive Home, 4, Spencer's Belle Vue, Bath.

AS HOUSEMAID in a truly Christian family (where other servants are kept), by a respectable girl, aged 16. Can be well recommended.—L. K., Christ Church Vicarage, Hoxton, London, N.

GENERAL SERVANT or Under-Housemaid.—Situations wanted for Girls who, for over a twelvemonth, have steadily been trying to regain their character. Ages 20 to 22.
The MATRON, The Home, Chatham-hill, Chatham.

CHRISTIAN GOVERNESSES, Companions, and Lady-Housekeepers, of high principles, are frequently supplied to Ladies seeking such, by application to the LADY SECRETARY of the Governesses' Registry, Soho Bazaar, Soho-square, W. Testimonials never dispensed with. Free of all expense to Parents.

Appointments, Situations, &c., Vacant.

SECRETARIAL APPOINTMENTS, Y.M.C.A.—Gentlemen desirous of engaging in Christian work among young men should apply by letter to the Secretarial Appointment Board, Exeter Hall, London, W.C. Candidates should be under thirty years of age, unless previously engaged in the work.

A TRAVELLING SECRETARY wanted, for Y.M.C.A.'s. With other qualifications, experience in the work of great importance. —Apply, by letter only, giving fullest particulars, to HON. SEC., National Council, Exeter Hall.

WIDOW, OR SINGLE WOMAN, not under 25 years of age, wanted, to assist in training boys to kitchen and other household work, in an orphan home and industrial school, 30 miles from London. Salary £25 per annum, with comfortable board, lodging, and washing. Must be fairly well educated, and understand domestic duties, including cooking.—Apply by letter, stating age, qualifications, previous employment, whether widow or otherwise, and enclosing copies of testimonials, addressed, A. H. C., care of Messrs. Street & Co., 30, Cornhill, E.C.

WANTED, a cheerful Christian Lady, about 30 or 35 years of age, as useful Companion to a married Lady during absence of children at school. Must be musical, and able to take a mothers' meeting occasionally. One preferred who values a comfortable home more than salary.—Apply by letter, stating full particulars, to Miss H., 53, Chesterton-road, North Kensington, W.

WANTED, IMMEDIATELY, a Christian Lady, to superintend a Y.W.C.A. Home. Good servant kept. Experience in similar work preferred. Age 30 to 40 Capable of conducting Bible Class, and other classes occasionally. Moderate musical ability desirable. Must be a total abstainer. Salary £25 to £30, all found.—Apply by letter, with full particulars and testimonials, to SECRETARY, Y.W.C.A., 25, Friar-lane, Leicester.

ACTIVE EDUCATED LADY wanted, to solicit subscriptions on behalf of a well-known charitable society in London. She would have to gather a new list of subscribers. Must possess private means, as only a small salary in addition to commission is paid.—Apply by letter, B. W., Advertisers' Association, 7, Water-lane, Blackfriars, E.C.

RESPECTABLE WIDOW or Woman wanted, about 25, who can cook. Four in family. Housemaid kept. No beer. Economical, clean. Wages £14.
Mrs. A., 2, Woodlands-road, Barnes-common S.W.

CHRISTIAN YOUNG LADY wanted, as Help. Comfortable home. Would be treated as one of family. Must be thoroughly domesticated. One that could teach music and speak French preferred.—Write, stating salary, &c., X., 5, Royal-parade, Catford-bridge, Kent.

EXPERIENCED GROOM wanted, single-handed. Work in garden, and wait table occasionally. Sleep in house; clean boots and knives. Wages £16 and livery.
RECTOR, Mobberley, Cheshire.

SUPERIOR HOME for a Lady in return for a few hours' help with needlework, music to two little girls, and 8s. per week.
Mrs. B., Lyndhurst, Hainault-road, Leytonstone.

A CHRISTIAN PERSON wanted immediately, as good Plain Cook. Strong, active, early riser. Total abstainer. Six in family; no children. Three servants kept.
Mrs. WILKINS, Alstone Lodge, Cheltenham.

GOOD PLAIN COOK wanted, to do part housework with housemaid. Good character indispensable.—Mrs. G. E. ARNOLD, Woodville, Welling, Kent. Widow not objected to.

PLAIN COOK.—Wanted, in a small, quiet family, a trustworthy person as Plain Cook. Must be clean and active, an abstainer. Good character indispensable. A housemaid kept. Good wages given.
A. B., Banksia, St. Albans.

GOOD PLAIN COOK wanted, also House - Parlourmaid, in quiet family. Early risers, and good personal characters. Abstainers. —Apply to L. B., 6, Vanbrugh-park-road, Blackheath.

A GOOD PLAIN COOK wanted, not under 28, for a small, quiet family in the country. Dairy, one cow. No washing. Good character indispensable.
Miss MOORE, Maulden Cottage, Ampthill, Beds.

COOK wanted, for small family in London. Must be steady, and who has thoroughly learnt her business. Age about 25.—D. R., care of May's Advertising Offices, 159, Piccadilly.

A LADY would be glad to know of an efficient, kind, Christian monthly Nurse for February, living in or near London. Terms must be moderate. Also of a good Under Nurse.
Mrs H., 10, Bolton-road, Grove park, Chiswick.

NURSE wanted (single-handed), for three children. Youngest nearly two years old. Must be healthy, good-tempered, and willing. Age from 20 to 28. Wages £14 to £16. A true Christian would be much valued. Can any lady recommend?
Mrs. N., Vermont House, Cliftonville, Margate.

WANTED, IMMEDIATELY, a Nurse or Mother's Help, for five children. Young baby.—PENWITH, Sidcup, Kent.

AN EXPERIENCED, TRUSTWORTHY NURSE wanted (Christian preferred), for one baby, 16 months old. Must have good references. No under nurse kept.
Mrs. S., 24, Wellington-square, Hastings.

TWO GENERAL SERVANTS wanted, who can plain cook, for a family in Kensington. One year's character necessary. Wages £14 to £16. Age 20. Written application.
B., 70, Wimpole-street, Cavendish-square.

THOROUGH GENERAL SERVANT required. Not under 18. Must be able to cook well. Abstainer. Good home for a conscientious Christian girl. No children.
Mrs. WALTERS, 64, Tredegar-square, Bow.

WANTED, FOR THE SUBURBS, General Servant, for a small family. Age about 30. Must be thoroughly trustworthy, active, and cleanly. Some knowledge of needlework necessary. Wages £20, all found but beer. Another servant kept.—Apply, in first instance, Mrs. R., 41, Elgin-crescent, Notting-hill, London.

GENERAL SERVANT wanted (Churchwoman). Age 20 to 24. Early riser. Work regular. Four in family (adults). No washing. Wages £15.—Miss PERRY, 15, Sussex-street, Warwick-square, Pimlico, S.W.

CAN ANY LADY recommend Swiss, French, or German, speaking French, accent good, Christian, Protestant, to take charge of two little girls, 6 and 8? Good sewer, plain dressmaker, and educated. Send photograph and particulars.
Mrs. BARROW, Dalton-square, Lancaster.

A PARLOURMAID wanted in a Christian gentleman's family. Must be a total abstainer, and thoroughly understand her duties. Good character indispensable. Wages £18 and all found.
Mrs. INGRAM, 24, Lewes-crescent, Brighton.

WANTED, in a Christian Gentleman's family, a good Cook, who understands soups, entrees, jellies, &c. Must be a total abstainer. No kitchenmaid kept. Good character indispensable. Wages £25, and all found.
Mrs. INGRAM, 24, Lewes-crescent, Brighton.

To Let, Apartments, &c.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

TYNDALE HOUSE BOARDING ESTABLISHMENT, 17, Tyndale - place, Upper-street, Islington, N. Convenient to all parts. Tram and 'bus pass the door. Bed and breakfast from 2s. 6d.—N. J. NORRIS, Manageress.

ST. LEONARD'S-ON-SEA.—The Widow of the late Rev. FREDERIC WAGSTAFF, and Mrs. LOCKE, offer superior Board and Residence. Replete with every comfort. Close to sea, gardens, &c. Terms moderate.
Meliora House, 21, Carisbrooke-road.

BOURNEMOUTH. — Board and Residence, with home comforts and every attention. House pleasantly situated in one of the healthiest parts.—Terms on application to Miss SEARLE, or Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

PARIS.—Board and Residence in French Protestant family. Highly recommended by English doctor who resided there some months. Terms, &c.,
M. D., 14, Maitland-park-villas, N.W.

BOURNEMOUTH.—Weston Hall. First-class Boarding Establishment. HIGHLY RECOMMENDED. Charmingly situated. Every effort made to promote the comfort and pleasure of visitors. Moderate charges.
Mr. E. L. RATCLIFFE, Proprietor.

A HOME IN ITALY.—A Christian family having a large house in a very beautiful and healthy locality, near Naples, would be pleased to receive in their circle a married couple or a widow Lady wishing for a comfortable but quiet home, in a warm climate, with a charming position. Terms 25 guineas per month for two people or 30 guineas with private sitting-room; 15 guineas per month for a single person. References exchanged.—For further particulars, Mon. EUGENE VAGNER, St. Michele, Ana Capri, Isola di Capri.

BOURNEMOUTH. — Mancetter, West Cliff. — Superior Boarding House. Very comfortable winter residence. Best position, close to sea and pines. Liberal table.—For terms, &c., address PROPRIETRESS.

WORTHING HOME OF REST for Christians. — Vacancies for the winter. Every comfort. Terms, one to two guineas.— LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

SOUTHSEA. — Solent House Boarding Establishment, 16 and 17, South Parade. Sunny and cheerful position, directly facing sea and the Isle of Wight. Liberal table, and every home comfort. Winter terms from 30s. to 3 guineas a week.—Miss BAKER.

WESTBOURNE, BOURNEMOUTH. — Comfortable, well furnished Apartments. Pleasant outlook. Bath-room. Every attention. Terms moderate. No other lodgers.—L. V., care of G. D. SHIPLEY, Breachwood-green, Welwyn, Herts.

MARGATE.—Shaftesbury House, the Seaside Home of the Y.M.C.A. — From Oct. 1st until March, married ladies and gentlemen can be received as Boarders. Apply to the Manager.

BAYSWATER.—Lady living alone in pleasant part, near Churches of various denominations, omnibuses, and rail, offers comfortable Board and Lodging on very moderate terms, to Christian lady (not an invalid).—Apply, by letter only, Miss ALLAM, 26, Westmoreland-rd

BOURNEMOUTH. — To Clergymen. Comfortable, cheerful Apartments for the winter, close to church and town. Two sitting-rooms, six or eight bed-rooms. South aspect. Terms moderate. Medical reference
M. A., Ivors, Old Christchurch-road.

CHRISTIAN COMPANIONSHIP desired by a Lady living in her own house. Home comforts. Permanency desired. References exchanged. Trams pass door. Terms £1 per week.—S. B., 46, Queen's-road, Peckham.

SAN REMO, The Home for Invalid Ladies of limited means, re-opened on Nov. 1st. — Applications for admission to be addressed to the SECRETARY, San Remo, Italy.

THE WIDOW of the Rev. S. BORTON BROWN is anxious to make a home for herself and two sons in the neighbourhood either of Stoke Newington or of Streatham, and wishes to meet with one or two Christian gentlewomen, or a mother and son, who will give liberal remuneration for sharing with her a comfortable and refined home.—Apply, by letter only, to Mrs. BORTON BROWN, 9A, Lordship-road, Stoke Newington.

UNFURNISHED APARTMENTS. —Parlours (large), communicating, and kitchen. Extra room if required. Gas and venetians. No children. Close to tram or rail. Terms moderate.—30, Mildmay-road, N.

HASTINGS.—Board and Residence with cheerful family. Liberal table. Large, well-furnished house. 25s. weekly; no extras.—Mr. & Mrs. C., at Mr. Streeter's, Castle-road, Hastings.

TUNBRIDGE WELLS.—House or Apartments, facing the common. A Lady can thoroughly recommend most comfortable Apartments, suitable for the winter. Excellent cooking and attendance.
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Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

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Full information will be furnished upon application to Mrs. Botting, Children's Home, 23, Ridley-road, Dalston, London; and Donations will be thankfully received at the Home as above, or by Messrs. Morgan & Scott, Office of The Christian, to the credit of "Mrs. Botting's Children's Home."

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"To get out of the way of a busy wife, or out of the misery of a wretched home, and to while away the long and tedious hours, men take themselves off to the public-house. It is true that the occupation they find there is usually of the lowest and poorest description; but, to their minds, it is better than none. The beer is, in the great majority of cases, quite a secondary consideration, and is drunk 'for the good of the house.' At the public-house a man is in constant temptation. He is led to drink when he really has no inclination to do so, and by degrees falls into the habit of taking too much; becoming finally a confirmed drunkard, to the ruin of his own and his family's happiness. We must provide counter attractions, better occupation, if we would keep men from the tap-room.

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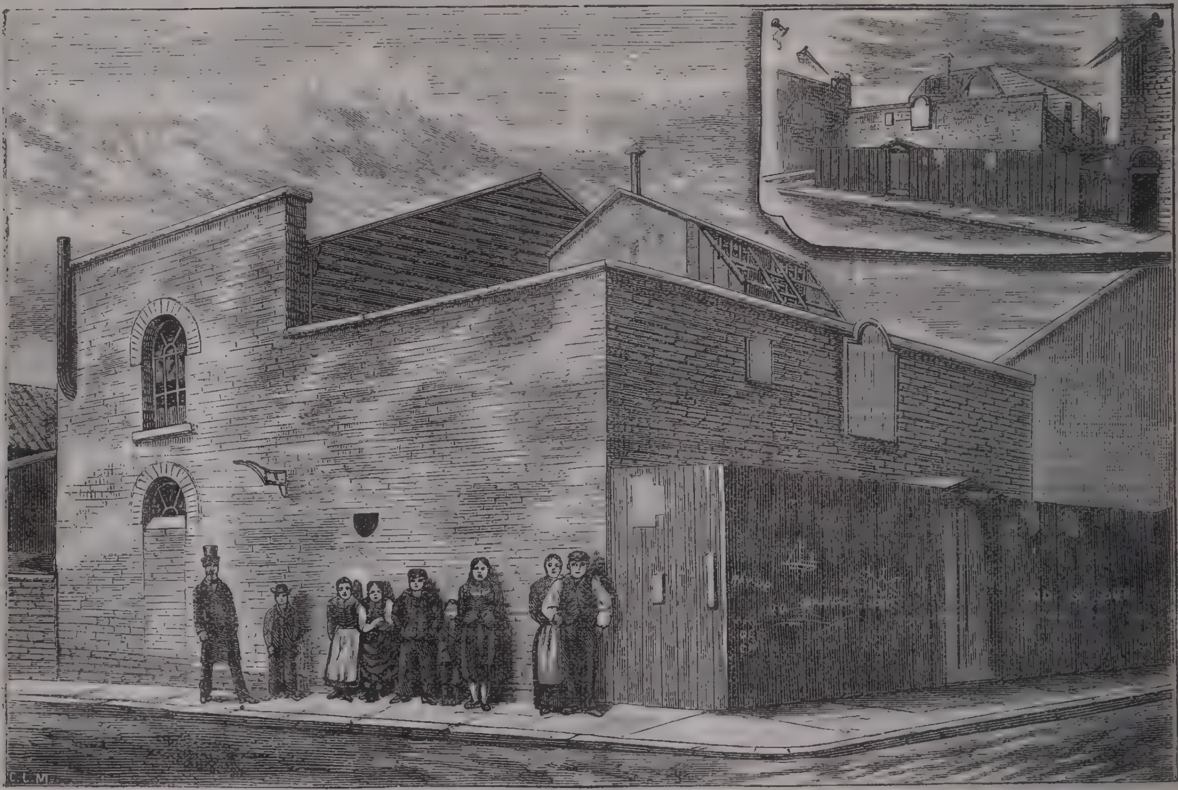

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he Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

he Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec , Dundalk, Ireland.

he Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon. Sec., 121, Camberwell New road, S.E.

he Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

he Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

ocial Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

r. Gawin Kirkham.—November 20, Old Cavendish-street; St. James's Hall, 22 and 29; Nettlestead, 23; Bermondsey, 24; Spitalfields, 30; Exeter Hall, 18 and 25.

essrs. Fullerton and Smith.—Abbey-road, St. John's Wood, to November 26; Norwood, 29 to December 20; January 3, and onwards, New Great Assembly Hall, Mile-end-road.

r. F. E. Marsh.—Sheffield, to November 22; Hove; Brighton, December 6 to 20; Peterhead, N.B., January 1 to 24.

r. W. Spencer Walton.—November, Weston-super-Mare, Southsea, and Wandsworth; December, Wandsworth, Barnet.

r. Henry Thorne.—To November 23, Bridgwater; 28 to December 7, Malvern; 12 to 21, Stratford, London.

r. James Neech.—Harby, Lincoln, November 22 to December 3; Swinderby, December 6 to 18.

rs. Reaney every Sunday afternoon at Stepney Meeting House.

r. T. Shuldham Henry.—St. George's Hall, Langham-place, W., during November, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

r. J. M. Scroggie.—November, Hawick, N B.; December and January, N.E. Coast, Banff, Macduff, Portsoy, Buckie, and Fraserburgh

r. E. P. Telford.—Dewsbury, to December 10; Southend, December 13 to 23.

iss Brewster.—Finsbury Park Hall Y.M.C.A., Sundays, 7 p.m., November 22 and 29.

ow and Bromley Institute, Bow-road, E.—Mr. Evans-Hurndall, M.A., Sundays, 8.30 p.m.

ammersmith Baths (near Broadway).—Gospel services, in the Board-room on Sundays during the winter, 7 p.m.

lapton Hall, Upper Clapton.—Mr. J. Denham Smith during November, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

estminster Chapel, Buckingham Palace-road, S.W.—Mr. Russell Hurditch throughout November; Sundays at 7, Wednesdays at 8.

orth London Evangelistic Choir.—November 21, Conference Hall, Mildmay, 6 p.m.; 27, School-room, Conduit-street, Upper Clapton, 8 p.m.; every Sunday evening, at 7, Conference Hall, Mildmay.

hildren's Special Service Mission.—Mr. E. Pitts, Tooting, to November 20; Mr. W. E. Seagrove, Hemingford-road, Barnsbury, to November 20; Mr. E. Arrowsmith, Cheltenham, to November 29; Mr. J. Spiers, London, assisting Mr. Hammond.

vangelisation of the World.—Annual conference of Christian workers, in connection with the Manchester and Salford Boys and Girls' Refuges, December 8 and 9. Messrs. Leonard K. Shaw, J. Wakefield MacGill, and Gilbert R. Kirlew are the hon. secs, Conference Hall, Strangeways, Manchester, to whom all communications may be addressed.

nion Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, November 22: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. W. P. Harwood, at 7 p.m.; Kensal Hall, Kensal-road, W., Mr. W. R. Lane, 7 p.m.; Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. Edwin Cook, 7 p.m.; Queen's-park Hall, Kilburn-lane, Mr. S. E. Angel, 7 p.m.; Gospel Hall, Market-place, Brentford, Mr. S. Stidolph, 7 p.m. 18, Greenhill-park-villas, Harlesden, workers' prayer meeting, Monday, 10.30 to 12 noon.

eligious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7 Evangelical Hall, High-street, Homerton, 7.

vangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Abraham Wallis, Sunday, 7 p.m. Dalston-lane, 103A—Mr. H. W. Davidson, and others, Sunday at 7 p.m.; Tent, on ground behind the (late) Hall of Commerce, near Dalston Junction Railway Station, Mr. H. Osborn, Sunday, 7 p.m. Hammersmith—Upper Mission Room, 180, King-street, various speakers, Sunday, 7 p.m.; Dr. Popham, Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Dr. McKilliam, Sunday, at 7 p.m. Malden Hall, Kentish Town, Alexander Carson, M.A., Sunday, at 7, on "Living Water: How to get it;" Mr. John Churchill, Thursday, at 8 p.m. Mortlake, Rest Mission Hall, Mr. R. B Calder, Sunday, 7 p.m. St. John's Wood, N.W., 190, Alexandra-road—Meeting for workers, Wednesday, 10 a.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington—Mr. C. V. T. Onslow and Dr. Popham, Sunday, at 3 and 7 p.m.

MISCELLANEOUS.

lkley, Yorkshire.—Convention for the deepening of spiritual life, December 3.

ity of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

.W.C.A., Mall Hall, Notting-hill-gate, W.—Tuesday, November 24, Rev. Nevile Sherbrooke, 3.30 p.m.

pper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Rev. Edward White, Tuesday, November 24, 12 noon.

Conference Hall, Clapham-road, S.W.—November 26, humiliation and prayer for our nation and government, 5 and 8 p.m.

Miss Mittendorff's Annual Meeting, Tuesday, December 15, at the Y.W.C.A., 17, Old Cavendish-street, Cavendish-square, W., 7.30 p.m.

Drawing-room Meeting and address in German to governesses, by Dr Ziemann, on Saturday, November 21, 3.30 p.m., at Mrs. Fry's, 55, Chepstow-place, W.

Church Army.—Consecration service, every Friday, at 8 p.m., at Brunswick Chapel, Upper Berkeley-street, W. (close to Marble Arch). Revs. F. S. Webster, E. W Moore, and others.

Deepening of Spiritual Life—Meetings at Stafford Rooms, Titchborne-street, Edgware-road, Friday, November 20, 3.30 p.m., address by Rev. E. H. Hopkins; 27, Rev. H. Webb-Peploe.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, November 18, tea at 6, meeting at 7. Rev. Charles A. Fox will give the address.

3, **Highbury-place**, N.—Each Tuesday, 6.30 p.m., at Rev. W. E Boardman's, a meeting held for advancement in spiritual life. On Thursday, at 11 a.m., Mrs. Boardman's Bible-class for ladies at same place.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, November 20, at 7 p.m., subject, "Christ and Family Life," by Miss Mason; tea at 6. Sunday, 22, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

Humiliation and Prayer.—Thursday, November 26, meeting in Room No. 4, Conference Hall, Mildmay-park, N., from 4 to 6 p.m., for humiliation and prayer concerning our country and our people. Mr. R. C. Morgan will preside. Christians from all parts of London are invited to attend. At 7 p.m., in Room No 4, a meeting for mothers; addresses by Mrs. Hind Smith, Miss Mason, and others.

Y.M.C. ASSOCIATIONS.

61, **Gracechurch-street.**—Daily prayer meeting, 1.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers' meeting, Monday, 7 p.m. Soldiers, Friday, 7 p.m. Y.M.C.A. Mission-hall, Melior-street, S.E., Sunday 11 a.m. and 3 p.m., children and 6.30 p.m. adults; Thursday, 8 p.m. Lambeth Schools, Friday, 8 p.m.

186, **Aldersgate-street.**—Thursday, November 19, Bible lecture, by Dr. Anderson, "Foundation Truths, Illustrated by Old Testament Types." 8 p.m.; Friday, 20, 8 p.m., Gospel meeting, address by Mr. Shuldham Henry; Saturday, 21, 7.30 p.m., Bible lecture, by Mr. Robert Brown; Monday, 23, 8 p.m., lecture by Rev. A. F. Muir, M.A., on "A Tricycle Tour up the Rhine and through the Black Forest," illustrated by dissolving views; Tuesday, 24, at 8 p.m., Rev. Alfred Bax, subject, "Hints to Preachers."

31, **High-street**, Hampstead.—Thursday, November 19, address to young men, by Mr. C. Russell Hurditch, at 8.30 p.m.

172, **Queen's-road**, Bayswater.—Mr. Henry Varley will give an address on "Social Purity," Saturday, November 28, at 8.30 p.m., to young men only.

The Priory, 188, Upper-street, Islington, N.—Thursday, November 19, 8.30 p.m., address, by Rev. Bevill Allen. Wednesday, 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday, November 19, at 8.30, lecture, by Rev. Dr. Oliver, on "Christian Thought in the Second and Third Centuries," Mr. T. Simpson Jay in the chair. Bible class, Sundays, 3.15; prayer meetings and classes as usual.

17, **Camden-road**, N.W.—Thursday, November 19, 8.30 p.m., young men's meeting, special address by Mr. J. L. Whelen.

Conference Hall, Stratford.—Sunday, November 22, 3 and 7 p.m., Mr. Dudgeon.

◆

WORKING LADS IN THE CITY.—Sir,—May I be allowed to draw the attention of employers to the work carried on by this Institute amongst the working lads of the City of London, in the hope that they will, as opportunity offers, bring it before the notice of those for whose benefit the Institute is established. It provides an excellent reading, dining, and refreshment rooms, a library, a well-appointed gymnasium, a savings bank, Bible and literary classes, weekly lectures on various interesting subjects, and also sleeping accommodation for eighteen lads. The subscription is only sixpence a month to members. A debt of about £100 is resting upon the Institute, which the committee are most anxious to liquidate.—Yours truly,

Henry W. Hart, Secretary.

St. Bride's Youths' Institute, 11, *Shoe-lane, E.C.*

SUNDAY NEWSPAPERS.—Few modern inventions have had such a disastrous influence upon personal and family religion as these printed Sunday sheets, which, like the Egyptian frogs, "go up and come into thy house, and into thy bed-chamber, and upon thy bed." They are supplanting the reading of the Bible in many a family; they are perverting the taste of those who once enjoyed a religious book; they are unfitting the attendant upon the church for engaging in its solemn services, or for relishing the wine and milk of the Gospel. There can be no spiritual appetite for the meat of God's house when the only appetiser that has been sought is the reading of the worldly gossip and of the evil details served in the Sunday paper. If the sanctuary is visited after a Sunday morning's debauch in the newspaper, how can the preacher hope to interest, when his only theme must be the verities of the message God has given him? These Sunday papers in Christian households are the bane of their religion. They should be ostracized, or they will become the winding-sheets of piety where it once flourished, and where it would still diffuse its beauty, peace, and bliss upon every member.—(*New York*) *Pulpit Treasury.*

Notices.

Communications Received with Thanks.—P M N. W.D. J.B. W.H.T. J.E.S. M.A.M. H.M.A. J.W.K. G.W.H. W.C. E.T.L. F.W.K. M.E.D. E.M. E.T. A.R.H. H.W.H. W.T. M.T. C.G.M. E.J.M. A.R. R.R. F.A.S. J.S. H.A. J.M. M.T. C.A. J.E. S.C. H.M. L.B. W.C.O. J.M.S. R.N. C.A.F. T.D. J.F.M. J.W.S. H.E.B. C.S. J.A.A. S.G.W. E.A. A.C.I. J.M. F.E.K. J.F.G. M.L.O. O.R. C.P. G.B. S.F. R.S. H.F. C.H. H.A.S. H.T.B. F.H.H. M.E.G. J.E.C. E.W. W.B.H. J.C.H. E.J.J. W.L. W.P. E.B. W.D.D. S.P.H. W.Q. C.S.T. P.D. M.R. W.W. R.D.F. J.B.A. W.G. A.C.R. H.E.B. R.W. E.B.B. S.J.S. E.H. S.A.F. J.H.L.C. R.W. E.W.M. J.E.B. J.T.W. S.R.G. G.P. G.H. T.J.B. D.W.H. A.L. English Mother. N.R.H. J.W. A.B. H.A.B. D.S. J.E.C. S.C.C.

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◆

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Miss Mayo thankfully acknowledges £1 from a friend at Ilfracombe for the "Invalids' Dinner Table."

MIDNIGHT MEETING MOVEMENT.

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Mr. Christien, aided by many Voluntary Workers, is **HOLDING MIDNIGHT MEETINGS** at Hull and other Towns in the North.

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Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with J. H. L. Christien, Organising Secretary, at the Office. Donations may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; or to

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FRIENDLESS AND FALLEN.

CONTRIBUTIONS NOW MUCH NEEDED.

Since my last appeal in The Christian, *several kind friends have sent donations,* **WITH CHEERING WORDS.** *One says, "hoping your blessed work will* **GO FORWARD,"** *encloses* **£1**, *and draws attention to* **JEREMIAH XXX. 12 to 17.**

The objects are—1st, to **WIN SOULS** *to* **CHRIST.** *2nd, to* **FEED, HOUSE,** *and* **CLOTHE** *those who are reclaimed from* **SIN** *and* **SORROW.**

More than **ELEVEN HUNDRED YOUNG WOMEN** *and* **GIRLS** *have been brought this year, and all suitable applicants have been received.*

With regard to the Need of Funds, at the last Committee Meeting it was reported that the Bank Account was overdrawn **£375**; *this deficit, and needs by* **CHRISTMAS**, *will require at least* **£1000**, *absolutely necessary to meet all claims.*

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200, Euston Road, N.W. **EDWARD W. THOMAS,** *Sec.*

MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

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E. J. MATHER, Director.
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THE RESCUE SOCIETY.

A gentleman generously offers to give **£25** on behalf of our work providing Twelve other Friends will each give a similar amount by the middle of January. He has already given £10 this year, but has been moved to assist us in this way by the concise statement of the Report which appeared in The Christian of November 12.

Will not some readers of The Christian **help us to claim this** kind offer, or send some smaller contribution?

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Messrs. Morgan & Scott will kindly receive contributions, or they may be sent to

C. STUART THORPE,
79, Finsbury Pavement, E.C. *Secretary.*

STRANGERS' REST,

163, ST. GEORGE'S STREET, RATCLIFF HIGHWAY, E.

THE EIGHTH ANNUAL MEETING

WILL BE HELD (D.V.)

On FRIDAY, NOV. 20, 1885.

The Chair to be taken at 6.30 p.m. by **ROBERT PATON, ESQ.,**

Supported by J. E. Mathieson, Esq.; Gurney S. Sheppard, Esq.; Reginald Radcliffe, Esq.; R. C. Morga Esq.; Rev. F. A. C. Lillingston; Geo. Holland, Esq.; Dr. Barnardo; Dr. Ziemann; Geo. Lewis, Esq Rev. C. B. Sawday; and other Friends.

THE LORD'S SUPPER AT 8.30.

THE "REST" IS TEN MINUTES' WALK FROM ALDGATE AND SHADWELL STATIONS.

Tea and Coffee from 5.30 to 6.30.

The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

LONDON: MORGAN & SCOTT, 12, Paternoster Buildings, E.C.] [REGISTERED AT THE G.P.O. AS A NEWSPAPER.

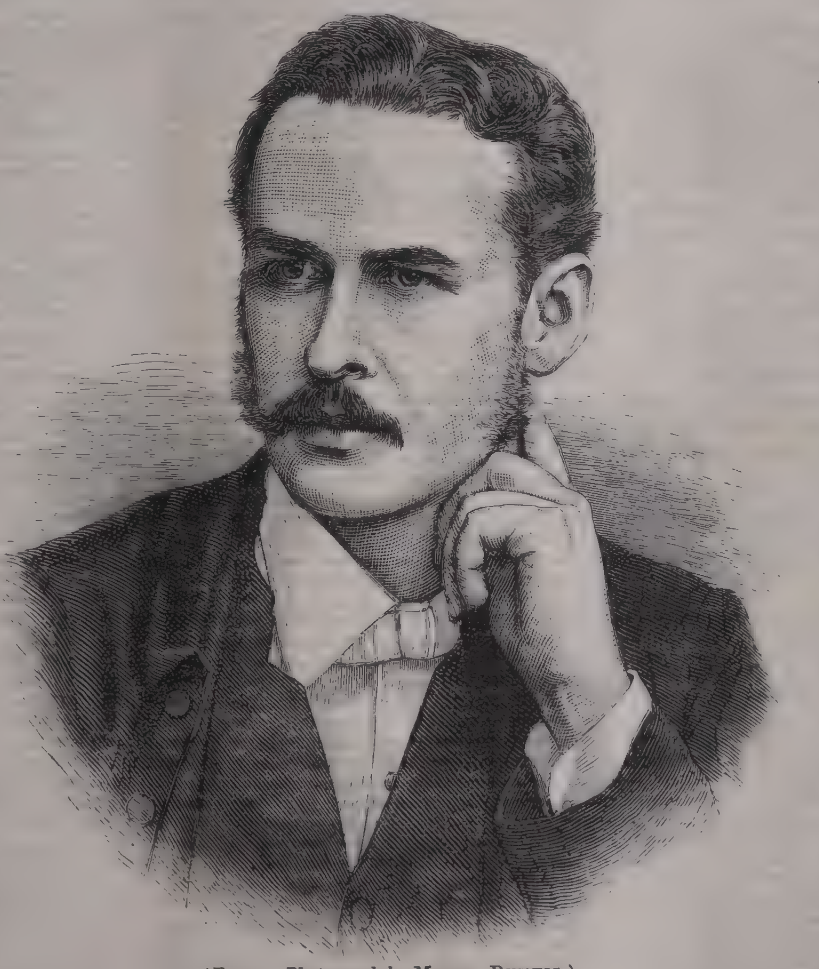
No. 826.] THURSDAY, NOVEMBER 26, 1885. [ONE PENNY. POST FREE, 1½d.

THE EIGHT PAGES OF ADVERTISEMENTS IN THE CENTRE OF THIS NUMBER MAY BE PUT OUTSIDE TO FORM A WRAPPER.

REV. E. A. STUART.

THE portrait which accompanies this sketch is that of one of the most earnest and popular of our metropolitan clergy. Though it is less than six years since Mr. Stuart came to London, there are few men who are better known or whose influence is more widely felt. This is especially true in regard to young people, and many are the houses of business in the City, at the West-end, and in the suburbs where he is a constant visitor. Indeed, his work amongst the young, not only in his own parish of St. James's, Holloway, but in various parts of the metropolis, is one of the marked and happy features of his ministry. Besides an exceedingly pleasant presence and manner, he is gifted with a fine powerful voice, and those who attend his ministry say it is truly soul-refreshing to hear him read the Lessons, to follow him in the prayers of the Church Service, or to listen to him as he gives out some stirring hymn.

The secret of his pulpit power lies, we think, in his intimate knowledge of the Scriptures, and his unfaltering acceptance of the truths therein set forth. It is the Word of God—not man's speculations about it; it is the sufficiency of the plain old Gospel of Christ Jesus—this it is which Mr. Stuart ever proclaims with increasing vigour and beauty of language. On Sunday evenings especially, St. James's, with its two deep galleries running all round the church, with the aisles filled, with persons standing around the communion railings and crowding up the pulpit stairs, is an inspiration, and a sight for which one must earnestly thank God. Yet there are none of those things in the service that are supposed to be so attractive to young people. "I suppose, you have a very fine choir," said a friend to Mr. Stuart recently. "Oh, yes; a very good choir—of 2000 voices." And, indeed, it is as if all the congregation joined in singing the hymns and simple chants, and in the Psalms (which are read) and the responses.



(*From a Photograph by* MESSRS. RUSSELL.)

Mr. Stuart was born in Calcutta in April, 1853, and was brought to England when he was five years old. He went to Harrow in 1866, and was captain of the cricket eleven in 1872; in which year he entered at St. John's College, Cambridge. Here he gained a foundation scholarship in 1874. It was in 1875, during his first vacation, that the turning-point in his life was reached; in God's providence, a tract, or rather, the refusal of a tract, was made, as he has often declared, the means of his conversion. He very soon engaged in Christian work of various kinds—was secretary of the Church Missionary Union and of the Victoria Asylum. With others, he started a prayer meeting at St. John's College on Saturday evenings, which has been continued ever since, and which, as stated in the College magazine, *The Eagle*, has been very greatly blessed. Prayer meetings were also held in the private rooms on Sunday evenings, to which the more careless men were invited, and these also were very greatly blessed.

Mr. Stuart was ordained at Trinity College in 1876. His first spheres of labour as a curate were St. Andrew's Church, Thorpe, near Norwich, and St. Giles's Church, Norwich. At the latter place he underwent a training for the larger work that was subsequently given him in London, having to conduct the service and preach to very large congregations on Sunday evenings, and having also a good deal to do with young men. He left Norwich early in January, 1880, and commenced work at St. James's, Holloway, on the 25th of the same month, having been married in the interval.

With regard to his London work, Mr. Stuart has stated that he can trace a very great deal of the blessing God has given, to the expository preaching of His Word, and to getting people to search their Bibles for themselves. We were much interested with a statement he made a few Sundays since, that for three years he made the Epistle to the Hebrews his chief study, and in this way got a complete knowledge, as far as possible, of that most important book. There can be no better way of showing the extent to which the Bible is used as a text-book at St. James's than by giving a list of the Bible-classes. On Sunday afternoon there is a working-men's Bible-class (average attendance 100) conducted by Mr. Walkerdine, and a class for young women conducted by Mrs. Stuart, with an average attendance of 220, 400 being the number on the books. There is also a young men's Bible-class conducted by Rev. F. H. Waller (curate) with an attendance of about fifty. On Tuesday again there is a young men's Bible-class conducted by the vicar and curate alternately, with an attendance of from eighty to ninety. Mr. Stuart also holds a Bible-class for ladies (attendance between 250 and 300) every alternate Tuesday morning; a class for young women in houses of business (120 attendance) on Friday evening; and a class for the children of householders (attendance 150) every Friday evening. But perhaps the most significant of all is the Saturday night prayer meeting, and the way in which it has grown from eight, on the first evening, to 300 and more almost every Saturday evening.

The motto-text, "I love my Master," which Mr. Stuart gave some time since to the members of the Communicant's Union, numbering 800 or 900, well expresses the spirit which animates him, and with which he ever seeks to inspire his congregation, that they, as "a people near unto God," may serve Him with all humility and faithfulness.

The sermon which is given in succeeding columns was preached at his own church some two months ago.

◆

"IT IS I."

By Rev. E. A. STUART.

"He said unto them, It is I, be not afraid. Then they willingly received Him into the ship."—John vi. 21.

THE long, sad, tiring day was over, that on which the mournful news was brought to the Saviour of the murder of his great forerunner by Herod the tetrarch. With that desire for solitude with which we can all sympathise, our Lord Jesus Christ departed to the other side of the Lake of Galilee. But the multitude would not leave Him alone. They had followed Him to the other side of the Lake whither He had come with his disciples, and our Lord—as if to teach us how to deal with interruptions, and to give up our own will for the good of others—though He was thus desiring to be alone with his Father, came down from the mount and fed that great multitude with five barley loaves and two small fishes. But now the shades of evening had begun to gather on these western hills, and, sending away the multitude and his disciples, He ascends to the top of the mountain to spend the night alone in prayer to God.

We cannot fathom the thoughts that filled the Redeemer's soul. Once before He had spent the night in prayer; but then all the circumstances were different. He was about to choose twelve disciples, who should be continually with Him, and whom He should send forth as heralds to proclaim his mission and the lovingkindness of the Father. Then everything was brightening, the multitudes hung on his words, and said, "He hath done great things." Now all this was passing away; the shadow of the cross was beginning to fall upon Him; He could see through the shallow enthusiasm of the multitude, and knew that it would be very short-lived. Already darkness and gloom had begun to gather around Him; the death of his great forerunner foreshadowed the doom in store for Him at the hands of a fanatical multitude. Meanwhile a storm has arisen on the lake among the hills; the waves are lashed into fury by the winds, and the little bark is tossed to and fro; everything is emblematical of the time when men would be lashed into fury against Him. Here, then, it was that in silent communion with God Christ received strength for the conflict that was gathering fast about Him. Let us learn, when dangers thicken, to go to the same source whence Jesus drew his strength, and throw ourselves in perfect confidence on the omnipotent arm of God.

Now let us think of the disciples, tossed about in their little ship on the tempestuous sea. Hour after hour had passed, and still Christ came not. The disciples had been striving might and main to reach the harbour on the other side, but though they had toiled all the night, and the grey streaks of early dawn were beginning to be seen, they had only rowed about five-and-twenty or thirty furlongs. Then, while the tempestuous storm is still at its height, they see what appears to be a phantom walking on the water, and they are afraid, till they hear coming across the troubled waters the reassuring voice of One whom they know so well, "It is I, be not afraid." "Then they willingly received Him into the ship, and immediately the ship was at the land whither they went."

The first question that suggests itself as we read this story is, Why have we this miracle recorded for us in the life of our Lord Jesus Christ? It cannot be merely to show that He is Lord over the powers of nature, because once before He had calmed the storm when He was lying asleep on the deck of the half-wrecked vessel. Then He was with the disciples. Now He is away on the mount. And so by the repetition of this miracle, under different circumstances, He would give his disciples an illustration of how, though absent from them, He could hush the storm—how, at his word, "Peace, be still," the wind and the waves should at once obey. Surely there ought to be a special interest in this for those of us about to gather around the table of our Lord. By each one of the Evangelists this miracle is very closely associated with the feeding of the five thousand with five loaves and five fishes. And miraculous as was that feast, the feast of which we are about to partake to-day is far more so, for we feed on Christ in our hearts by faith, with thanksgiving. Have we not often been wonderfully strengthened as we have taken the bread and drank the wine as from the pierced hand of Christ Himself?—gaining such strength, it may be, that we have been enabled to go in the strength of that meat through some forty days of trial.

But to-day my thoughts have gone forth more especially to those who know nothing about Christ. How many are tossing to and fro; "the wicked are like the troubled sea, that cannot rest." As I read the 21st verse, I could not help breathing the prayer, "O God, make them willing to receive Christ."

Let us think of what made the disciples willing to receive Christ. There was a twofold reason. First, beause of their distress. They were in deep distress, and note that their distress was in the evening time, and there were four reasons for it. First, "The sea arose by reason of a great wind that blew." The wind seems throughout Scripture to be emblematical of the spiritual powers. True, it is sometimes used as a figure of the power of God the Holy Spirit; sometimes it denotes good powers; we have, for instance, He "maketh his angels spirits, and his ministers a flame of fire." But sometimes also the wind brings before us the spiritual agencies of evil, the devil himself being called "the prince of the power of the air." Is there not here one reason for many of our sorrows and trials? Some of us who have long been trying to get to Capernaum well know how real is this opposition of Satan. The name of Capernaum is very suggestive—it means a village of rest. Some of us know there is a village of rest on the other side of the sea, and have been toiling long to get there, but have not got there yet because of the tremendous spiritual powers against us, and which have completely baffled us. Then again the wind represents that strange mysterious power by which we are surrounded. Think of the strange mysteriousness of the power of the wind—we know not whence it cometh or whither it goeth. You cannot make any laws by which to determine whence to expect it; it is so variable, coming from this quarter and from that. Again it comes soft and gentle like a whisper; then again how irresistible its power. And is there not a power in evil spirits? Some people say there are no such things as evil spirits, but I cannot but think that many of the evils of which we have been hearing lately are hell-born, and not man-born. I have not a very good opinion of human nature, but I believe these evils are born in some other sphere—that they spring from hell itself. In Isaiah xxxii. 1, 2, we learn there is only one hiding-place from the wind; there is a promise given, "a Man shall be a hiding-place from the wind, and a covert from the tempest." There is only one hiding-place from this spiritual power—even the Rock of Ages, on which we are safe for ever, kept by the power of the Lord Jesus Christ.

The second reason for their distress was that the sea arose. What a picture is the sea of the fickle world. As we pursue our voyage, how the surges of sorrow come gathering around us as we pass on through the heaving, sobbing ocean. And how strong the currents we meet with—how they bear us on, unconsciously to ourselves. While at the seaside, having gone out for a swim, I was thus caught in a current and swept right away from the place where I had gone in, so that it was with great difficulty I could get back—I could scarcely make my way, and had to get close in shore before I could get back to the place I had left. So there are strong currents of public opinion against which it is very difficult to make headway. In a house of business how difficult to stand against this current. Many come up to London quite resolved that they will follow that which in their country home they have learnt to be the right way, and before they realise it they are carried far out of their proper course.

The third reason was, it was now dark. Do you know what it is to sail along life's voyage, to find some strong tempestuous current sweeping you away? The heavens are black, no stars, no appearance of the sunshine of God's presence. It is as if you were marked for a prey by the wind and the waves.

The fourth reason was their weakness. They had toiled right on through the night till the fourth watch; yet, though they had toiled so hard and so long, they had only gone some twenty or thirty furlongs. Do you know what it is to toil in vain? You have woke up, perhaps, on some New Year's morning, and, kneeling down by the side of your bed, you have determined that the new year shall be so different to the last; you really meant to steer for glory, to persevere in the straight course for heaven. You have toiled hard to resist temptation, but, as you look back, conscience tells you you have gone far from the course you pointed out for yourself; in spite of all your toils and labour you feel as if you had been swept right away. If there should be any here so situated, let him breathe a simple prayer to heaven. No storm can stop that prayer. I have heard of storms that stopped the communication between continents, and of captains shouting themselves hoarse through their speaking trumpets in the effort to make themselves heard, but I never yet heard of the storm which could stop the cry of a little child from ascending to heaven. God will hear the cry of his people; as to Paul, in Acts xxvii., when an angel stood beside him, He will send promises of comfort.

Another reason why they were willing to receive Jesus was that they found out their mistake about the Lord Jesus Christ—that He was no phantom, but a reality. When they first saw Him they thought it was a spirit, and cried out with fear—they were not willing to receive Him then; but when they knew He was no phantom, they were willing to receive Him into the ship.

> "O Jesus, make Thyself to me
>   A living, bright reality;
> More present to faith's vision keen
>   Than any outward object seen;
> More dear, more intimately nigh
>   Than even the sweetest earthly tie."

Is the Lord Jesus Christ such a reality to you? It is in the darkness He makes Himself most visible. But is it not strange that though He is so real as some of us know Him to be, so many think of Him only as a phantom? An unconverted man said he agreed with Christianity in some things, yet he could not realise the Lord Jesus Christ; he could realise the fact of sin, but he could not realise how it could be forgiven. And when we talk of Christ coming again in the clouds of heaven, such objectors will answer, "All things continue as they have been from the foundation of the world; we cannot realise that which you speak of." But there is nothing more true than this, that Jesus died, that He rose from the grave, and that He will come again. These are the great facts on which the Christian rests his faith. Oh, that our ears were open, so that in the midst of the storm, when the winds of doubt and the waves of perplexity arise, when the heavens above are black, even then we might hear these words, "It is I, be not afraid."

It is borne in on my heart to-night to speak to those more advanced in years than myself. The whole of this story brings before me the period of old age. Look at the sixth verse, "When even was now come." The evening has come to you, my brother, my sister. The disciples went down to the sea and entered into a ship, to go towards Capernaum, but Jesus was not yet come. You, too, have been crossing over the sea of life, you have nearly reached the other side, and Jesus is not yet come. Ah, how much better to let Him be at the helm from the commencement of our earthly voyage! Some time since, after a sermon on Christ stilling the waves when He was in the boat, an old man came to me and said, "Sir, I have been praying to God that the young men may take the word home to themselves to-night; but it is too late for me. I have started, and have got nearly to the end of the voyage, but have not yet taken Christ. That thought has been my condemnation—I have started, and have not taken Christ." Quick as thought the Holy Ghost put this passage into my mind, and I said, "Do you remember another occasion when the disciples did start without Christ, and they toiled all through the night without Christ, and in the fourth watch, the very last, Jesus Christ came walking across the waters to them?" My aged brethren, you cannot say this is a word of condemnation—it is a word of promise to you. Will you take it? You have started without Christ? True. But even now, in the fourth watch, He comes to you saying, "It is I, be not afraid."

There is one other occasion mentioned in Scripture, in which we read that God came in the fourth watch, in Exod. xiv., where we read that God came in the pillar of the cloud between the Egyptians and the Israelites, and the Egyptians dashed themselves against that pillar of cloud and they were overwhelmed in the Red Sea. It may be that many have come to the fourth watch, and have not yet taken Christ on board. If you still go on without receiving Him, you will presently dash yourself against that rock, and the result must be that you will be overwhelmed in the waters of condemnation.

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LOSS OF LIFE BY SHIPWRECK.

OVER twenty-three thousand persons have been drowned on the coasts of these islands. A Royal Commission has recommended refuge harbours for their protection, but nothing has yet been done, so that we are in danger of adding as many more to the death roll. They are mostly poor fishermen and sailors whose lives have thus been sacrificed, and they are perfectly helpless unless others will come forward and help them. Both parties in the State have hitherto been culpably negligent. Working men now have gained great influence; surely they will come forward to help their fellow-creatures. At the present moment, when candidates for Parliament are calling upon voters, they may impress this subject earnestly upon their attention, as they cannot so well do at other times.

The National Refuge Harbours Society, which undertakes this great work of humanity, has arranged to bring this subject influentially before the House of Lords as soon as it re-assembles. What may be done by the House of Commons depends upon who is elected, and what those who send them to Parliament desire them to do. Our readers may be glad to help the Society in its good and philanthropic work. The office is at 17, Parliament-street, S.W.

HER MAJESTY THE QUEEN has given a donation of £25 to the "Christian" Blind Relief Society.

EDWARD DENISON.*

SOME men, under the influence of high and noble motives, have crowded into short lives, if life has to be measured by years rather than by deeds, so much usefulness to their suffering fellows that it is difficult to think of them as having died young. Edward Denison was one of these, and if he passed away, according to human thought, almost in the middle of his work, his life was a ripened one, powerful in its wide-reaching influence for good, and its lesson will continue to comfort and strengthen those who, in circumstances well calculated to depress and discourage, are labouring to elevate the masses beaten down in that terrible struggle for daily bread which is one of the dark shadows cast by our nineteenth century civilisation. Long ere the bitter cry of outcast London had reached the ears of spasmodic workers, Edward Denison, the son of a bishop, put aside the temptation offered him in the shape of a possibly brilliant political career, and devoted himself to the service of the poor, and became the pioneer of the present University Men's work in the East-end, taking up his abode in a bye-street off the Commercial-road, teaching by day and by night, visiting the fever stricken, worrying incapable, and almost criminal local authorities, into some semblance of activity in sanitary matters, and carrying into the entire district the benefits which necessarily result from the presence of such a volunteer in such a locality.

With very little, if any, leaning towards Socialistic or Democratic opinions, he yet hit upon theories, which, in the twenty-five years since his death, have taken hold of the public mind, and not a few of the remedies which, during the past twelve months, have been suggested for the overcrowding, the poverty and starvation, and for what perhaps may fairly be termed society's daily murder of its helpless units, may be found hinted at in the letters which Edward Denison wrote during the period of his missionary labour in the East-end. And it was just because there was missing from his character that element of sentimentalism which in its full development weakens so greatly the philanthropic efforts of many workers in the same field, that most of his suggested remedies are of the keenly practical kind which seem to have become almost the peculiar property of the Socialist, for whose drastic proposals it is next to impossible not to have some sympathy, if we remember the depth and intensity of the degradation and suffering to which they relate. No one with a human heart could live with unclosed eyes in the slums of London or Dublin or any other of our large cities and fail to perceive that the widening gulf between the rich and the poor, between the Dives and Lazarus of to-day, is as broad and deep, and lurid, as that which the Master pictured, or fail to see that all rose-water and silken-thread efforts to bridge it must necessarily be futile. But there are many who do recognise these things, and yet, unfortunately for themselves and others, have not the honesty and manliness to proclaim the painful facts.

If, however, Edward Denison was free from sentimentality, he had a deep fund of that womanly pity, the possession of which is one of the essential qualifications of the successful worker among the poor: a compassion which softens blame, and tempers reproof, and which enables its possessor to look upon the fallen and sinful, and therefore suffering, in the spirit in which John Bradford gazed upon the unhappy criminal on the way to the scaffold, and said: "There goes John Bradford, but for the grace of God."

The passages quoted by Miss Bayly, in which Denison attacks bitterly "reckless alms-giving," of themselves go far to show how keen was his sympathy with the sorrow around him, for his opposition to the "so-called charity" was based upon a painful experience of the evil result of that substitution of a few coppers for the friendly advice and the personal help which might permanently save; and if to those who have been made familiar with the misery of the slums, not by actual contact with it, but through the pen and pencil of others, some of Edward Denison's opinions seem to resemble too closely those of the Gradgrind school of economists, it must not be overlooked that, if he theorised about the poor, he also laboured day and night in their service, forsaking pleasant surroundings, under which multitudes of men would have become selfish and enervated, and taking up the heavy load of sorrows and trials not his own.

In these days when many eyes, fresh from the perusal of the pathetic literature of the East-end with its burden of hopelessness and premature death, still are wet with unaccustomed tears, it is not altogether pleasing to come upon a passage from one of his letters:—"The people create their destitution and their disease. . . . . Probably there are hardly any of the most needy who, if they had been only moderately frugal and provident, could not have placed themselves in a position to tide over the occasional months of want of work, or of sickness, which there must always be." Such an opinion, in its naked want of limitation, irresistibly calls to mind that portion of the exquisite satire upon Nostrums, which illustrated the views of Professor Fawcett, "women working sixteen hours a day for six shillings a week can help themselves if they try."

But we forget the opinions when we recall what the life was, the "love and tenderness of his personal charity," and the faces of the sick and dying "brightening as he drew near." As Miss Bayly finely says, Denison was "at a disadvantage for want of a fuller experience of human life and love," and doubtless, if his life had been spared, years would have brought to him a deeper knowledge, softening and humanising those of his views which, looked at in the light of recent revelations with regard to the condition of the poor, certainly do seem somewhat harsh and uncharitable. The drawback, however, was but a slight one, and in no serious way did it affect his action or lessen the intensity of his belief that in all work for the amelioration of the condition of the poor the Bible must be given an important position. Real Christianity with Denison meant a Christian life; to teach it meant to live it, believing, as he did, with John Ruskin, that though we must have the poor with us alway, "we may make their poverty such as shall inherit the earth, and their sorrow such as shall be hallowed by the hand of the Comforter with everlasting comfort."

Upon such a foundation Edward Denison's short life could not fail to be a noble one, and to those who wish to know more of it, and to all those, and thank God their number is increasing day by day, who are interested in the solution of the pressing problem of poverty, Miss Bayly's little book may be commended as the work of one who has brought to her task a keen sympathy and close knowledge, and who has written evidently in the assurance that, though for nearly a quarter of a century the daisies have been peeping through the grass on Denison's grave, "he being dead yet speaketh," simply because his life was one of those "not lived unto themselves, but unto Him who died for them and rose again."

JAMES BOWKER.

THE GOSPEL BOOK MISSION to the Army and Navy have received a valuable testimonial from Lord Wolseley, who, in a letter to Mr. Charles Brider, the manager, says: "It is a real pleasure to find an old soldier like yourself devoting his time to the service and benefit of our soldiers." The new Report contains a brief retrospect of work done in the circulation of magazines, sermons, tracts, volumes, &c., a large number of which were sent to the soldiers in Egypt and the Soudan last year. In some cases the literature has been greatly blessed to the readers, especially among the coastguards. Mr. Brider's address is Old Goal Chapel, Salisbury.

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* EDWARD DENISON: A VOICE FROM THE PAST FOR THE PRESENT NEED. By E. R. BAYLY. *London: Kegan, Paul & Co.* 6d.

CHRISTIANS AND PUBLIC AFFAIRS.

IN these days, when such conflicting interests are at stake, when momentous issues hang on seemingly trivial events, and we stand on the threshold of mighty upheavals and dissolutions of ancient things, it becomes us to ask, What is our position as Christians towards the world? Have we any active part to take in the conduct of public affairs, or are we, as citizens of a heavenly kingdom, excluded from all earthly citizenship? I am sure hundreds of earnest men and women are honestly desirous of knowing and following the will of the Lord in this matter.

In the Jewish dispensation, God's people were so familiar with the thought of God's government and dealings with nations as such, that it was difficult for them to realise the responsibility of the individual. To be of Abraham's seed was, in their eyes, to be marked for salvation, whatever wrong-doing existed in their life. So we find the Baptist exhorting, "Think not to say within yourselves, We have Abraham to our father," &c. (Matt. iii. 8). While our Lord (John viii.) and Paul (Rom. ii. 25—29) alike sought to turn their hearers from the thought of national to individual dealing with God.

In the Christian dispensation it is the reverse. We have so thoroughly recognised the fact that God deals with us as individuals, and that no man is saved because of his nationality, his church, or his family, that we are in danger of altogether forgetting that God is the "King of nations" as well as of individuals, and still deals with nations as such, just as in the days of old. Most of the men of God spoken of in the Old Testament were statesmen and rulers, and this not only under the Theocracy, but also in heathen kingdoms. A considerable portion of Genesis is occupied with the history of Joseph, and God has not deemed it out of place to give us details of the way in which He prepared and trained a chosen instrument to govern (as unto Him) a mighty heathen nation. As UNTO HIM—here lies the root of the matter. Alas! few statesmen in this day govern as unto God. Few members sit in Parliament as unto God. Party reigns supreme, except in rare instances, and even in those it is more "as unto humanity" than "as unto God."

We have four books of statesmanship written after the fall of Jerusalem, and the carrying into captivity—Daniel, Esther, Ezra, and Nehemiah. Ezra, Zerubbabel, and Nehemiah—especially the latter—while in the court of the Persian king, identified themselves with their lapsed and downtrodden people, and offered themselves to God, to be used as his instruments, in raising them up from their low estate, and turning them back again to the Lord. They met with much opposition from adverse factions within and without their jurisdiction, and the prophecies of Haggai and Zechariah throw a glorious light on the source of Zerubbabel's strength, and the close walk he maintained with the Lord. Both he and Nehemiah sought and obtained very close guidance from God, even in the details of the government, and Nehemiah leaves us a beautiful picture of a spiritual patriot, generous, large-hearted, and yet evenly balanced in mind, firm in putting down abuses, regardless of personal consequences, yet not wanting in caution, where needful. The second chapter gives the keynote of his life—"God first." When the longed-for opportunity was given him, and the king asked, "For what dost thou make request?" Nehemiah "prayed unto the God of heaven," and *then* he answered the king.

Nor were these godly Jews careful for their own people alone. God's word by Jeremiah, "Seek ye the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace," received no narrow interpretation at the hands of Daniel and his friends. They saw that to "seek its peace and pray for it," implied a throwing of themselves with all their might on God's side, into the questions of the day, and serving the Lord God of their fathers, by helping to govern, to the best of their ability, a nation which knew Him not, amongst whom they dwelt by his providence. Would God that those precious Christian brethren, who so clearly recognise their citizenship as being in heaven, would give as large an interpretation to Paul's exhortation, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 1, 2).

Many fear to enter into the political arena, and serve their country in Parliament, or on the various municipal boards, lest their Christian life should be endangered thereby, and they lose in spirituality. This, is indeed, a grave danger. Nor are there wanting examples which sadly serve as beacon-lights pointing out a fatal rock. It is a danger so great that there is but one way of avoiding it, yet it *can* be avoided. We see that Daniel lost nothing of spirituality by the weight of business which fell upon him as ruler of the whole province of Babylon, nor by the vitiated atmosphere of the Eastern court which he was compelled to breathe. On the contrary, deeper, clearer views of God, not only in his governmental purposes, but in his redeeming love, were vouchsafed to him, and that right in the midst of all his political work (Dan. viii. 27), whether as a subordinate under Belshazzar, or as prime minister under Darius (vi. 2; ix. 1). What was the secret? He stood in his post *for God;* no pressure of business was suffered to encroach on his time for communion with his Lord, from whom, *first*, he took his daily orders, and from the king afterwards. Place and party alike were nothing to him, he was not there to serve himself, but God. Neither honours, nor persecutions, nor dangers, could "lure [his] quiet soul from [God]," so that a long life spent in the country's service only deepened his life in God. He saw Him always before him, on his right hand, therefore he was not moved.

There is as much room to "deny self," and to trust God to work, in the life of the Christian worker in the House of Commons, as in the life of the Christian worker in the Gospel mission-hall. This is evinced by the following incident in Sir Fowell Buxton's Parliamentary career. Writing about a certain division on the Anti-Slavery Question, he says: "What led to that division? If ever there was a subject which occupied our prayers it was this. Do you remember how we desired that God would give me his Spirit in that emergency? How we quoted the promise: 'He that lacketh wisdom, let him ask of God, and it *shall* be given him;' and how I kept open that passage in the Old Testament in which it is said, 'We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee,' the Spirit of the Lord replying, 'Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's?' . . . I sincerely believe that prayer was the cause of that division; and I am confirmed in this, by knowing that we by no means calculated on the effect. The course we took appeared to be right, and we followed it blindly."

It is by the habitual turning over to God of each complication as it arises; waiting on Him for light, instead of acting, in the energy of the flesh, out of human resources; resting in Him to overcome all opposition, overrule all untoward circumstances, and make good all mistakes of our own or others, that the spiritual life in God is deepened, and the soul safeguarded in *any* and *every* form of service for our King—evangelistic, social, or political.

This hidden life is beautifully typified and illustrated in the Book of Esther. The Queen was apparently cut off from her national sympathies, and at the same time secured from her nation's doom by her position of nearness to the King. Was she thereby severed in very deed from all responsibility as regarded her people? The word came to her "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" Was this Scripture written for Esther alone? Is it of "private interpretation"? or is it the voice of the Spirit of God sounding down through the ages to the Bride of Christ, those brought into special relations of nearness to Him, and now tempted, in order that they may preserve those relations intact, to ignore the fate, and refuse participation in the interest, of their "brethren according to the flesh."

Surely all that has been revealed to them of the Father's love, all that they have seen of his heart, all the certainty they have of his care for all his creatures, all the confidence they have in Him that whatsoever they ask in accordance with his will *they receive*, is not for themselves alone, nor yet for the brethren in Christ alone, but for their encouragement in drawing near to the King, that their people may be given them at their request. "Who knoweth whether *ye* are come to the kingdom for such a time as this!" Who knows what national revivals, what purifying of our land from all that is unclean, what blessings of all kinds, on basket and store, in the field and in the city, are in the King's heart for England, waiting till his beloved shall enter into the wider circle of his interests and receive them at his hand for her people?

Nor let any heart be discouraged at the thought of the magnitude of the evils to be dealt with and the powerlessness of one or two feeble voices raised against them, as compared with the array of wealth and influence that is interested in their maintenance. The history of John Woolman's work in the cause of the Abolition of Slavery is a striking proof of how God can use any instrument, fully yielded to Him, to the breaking down of strongholds. "At the outset, all about him, in every department of life and human activity, in the State and the Church, he saw evidences of its strength, and of the depth and extent to which its roots had wormed their way among the foundations of society. Yet he seems never to have doubted for a moment the power of simple truth to eradicate it, nor to have hesitated as to his own duty in regard to it. There was no groping like Samson in the gloom; no feeling in blind wrath and impatience for the pillars of the temple of Dagon. 'The candle of the Lord shone about him,' and his path lay clear and unmistakable before him. He believed in the goodness of God that leadeth to repentance;

and that love could reach the witness for itself in the hearts of all men, through all entanglements of custom and every barrier of pride and selfishness. No one could have a more humble estimate of himself; but as he went forth on his errand of mercy, he felt the Infinite Power behind him, and the consciousness that he had known a preparation from that Power 'to stand as a trumpet through whom the Lord speaks.' The event justified his confidence."*

Not only did he more than all contribute to the stand taken by the Northern States of America against slavery, but his influence came to be felt in France and Russia, and more or less indirectly, through his friends Grellet, Allen, and Mifflin, the blacks of Hayti and the serfs of Russia owe their emancipation to him. What God worked by one man in America, God can work by another man in England, if only He can find a heart that will trust Him throughout, and rest in Him fully to do whatsoever pleaseth Him. Charlotte C. Murray.

DR. TALMAGE, BROOKLYN.

A PORTRAIT of Dr. Talmage is furnished with the November issue of *The Pulpit Treasury*. His living face, says the editor of that serial, has been seen by a larger number of persons perhaps than that of any other man of the present age, while his words have thrilled the greatest multitude ever gathered around a speaker. His audiences in his immense Tabernacle correspond every Sabbath with its capacity (5000 seats and standing-room for 1000 more), while thousands are sometimes outside for whom there is not even standing-room within. The great themes of the Gospel applied to the phases of every-day life form the staple of his preaching. These themes are always treated with freshness, beauty and power, with wonderful versatility of talent, and with illustrative resources none but a defamer would caricature. He never ceases to cultivate the awakening and revival spirit, and hence the additions to the membership of his church are large and frequent. The original "nineteen" who signed his call have become over three thousand two hundred—an increase which certainly demonstrates his power under God's Spirit to win the popular heart.

His command of words to illumine his ideas is wonderful, while his imagination weaves a beauty into his sentences that makes each sermon read like a prose-poem. To say that Dr. Talmage is an attractive and effective speaker is only to utter a platitude; and to deny that he has earnestness and simplicity of purpose is to seek to falsify the testimony that is stamped upon his whole demeanour as he delivers one of his whole-souled Gospel sermons, replete with illustrations and thrusts, that show his keen insight into human nature, and his overwhelming desire to break down every barrier raised against the entrance of Christ. Millions who cannot hear him read his sermons, of which ten million copies are printed every week in one hundred and thirty secular papers in several countries, till they encircle the earth. The responsibility of such popularity is immeasurable. To his pulpit labours he adds those of the platform and editorial desk. He is now on the pinnacle of popularity, having just passed the noontide of his years, when congratulations were showered upon him from every quarter, and men of all ranks hastened to bid him "God speed;" and if many years are yet before him and great grace be still accorded him, he has the gifts to do a work for Christ that an archangel might ardently covet.

THE RESPONSIBILITY OF FATHERS.

IN summing up on the Armstrong case, knowing that he spoke then not only to the jury but to all the English-speaking world, Mr. Justice Lopes said, "I tell you most distinctly that if the father is alive, and the child is in his possession, it is the will of the father which must prevail, and his will only."

I think it is Sir Arthur Helps who says that one ounce of responsibility will make more difference to a man's character than cartloads of sermons and tons of good advice. Shall we let slip this opportunity of calling to the great voice of public opinion to own the weight of a responsibility proclaimed by the law of God and man, but hitherto ignored by the daily press, the platform—too often by the pulpit also—and in consequence by millions of fathers almost totally unfelt?

More than twenty years ago, at a time when the condition of the working classes was being much discussed, and working men were eagerly reading what was said about them, Mrs. Bayly, author of "Ragged Homes, and How to Mend Them," wrote: "Except in a few newspapers, and those mostly provincial ones, I scarcely observed any speeches, leading articles, reports of meetings, &c., which could tend to impress upon the minds of working men the thought of their parental responsibility; that the charge of the children committed to them constituted the most sacred duty of their lives, and one for which they must render at last the most solemn account. On the contrary, nearly all that they gathered from public opinion would tend to confirm them in a course dictated by the selfishness of human nature, and to make them more easy than ever in living, as they term it, 'to enjoy themselves.'"

Twelve years later, when the coffee-palace movement was attracting general attention, the same experienced worker lamented that philanthropists, as well as men of the world, were still bending their influence to the wrong side in this matter. Working men were continually advised to frequent coffee-houses because their homes were so wretched, no one suggesting that the head of the household had, at least, his share of responsibility for this wretchedness, and that it was a coward's part for a man habitually to go off and amuse himself in his leisure time, leaving his wife and children, all the twenty-four hours round, in a place too miserable for him to remain there himself for a couple of hours when awake. The friends of the poor concentrated their efforts on rescuing the working man's money for his family, forgetting that, as Mrs. Bayly writes, "The loss of the man—the husband, the father—from his place in the home is a far heavier calamity."

"Though with the best intentions," she continues, "some of us have, perhaps, for years past, been laying ourselves open to the charge of working for one-sided reform only, by often speaking of family life as if everything depended on the mother. It is true that the perpetual presence of the mother in the home gives her the greater influence with the children, and everything which can help to deepen in her mind a sense of responsibility is most important; but it forms no part of the intention of Providence that that great work, the greatest given us to do in this world, of training a family of young children, should be accomplished by the mother, unaided, and alone; or, still worse, in the face of every possible hindrance."

"Not as the chaplain, not as the successful warrior, was Abraham chosen as worthy to be taken into the confidence of his Maker; but as Abraham the father, who would so command his children and his household after him that they should keep the way of the Lord, to do justice and judgment. As if, in the counsels of heaven, it had been decided that a man faithful in this relationship might be entrusted with the secrets of the Almighty."

"In a sense I believe it may be said of many men, 'They know not what they do.' Long years of habitual self-indulgence have so deadened their moral perceptions, that probably few have any distinct idea of the connection between their present deplorable domestic condition and the fact that the chair of household control has by them been left vacant, with the result of inevitable disorder. If our speakers, our leaders of thought, would more frequently remark that England expects not only her soldiers and sailors, but her fathers and mothers to do their duty, they might materially assist in forming a fresh public opinion on this subject."

There are innumerable families where, unblamed by society, the father, except as a wage-earning being, is a cipher, save when he interferes to trouble and oppress; yet of each one of these it may be said, "On the side of their oppressor there is power." Oh! that this nation, which within the last few months has "found its soul" on one great question, may open fresh recesses in that soul, and going deeper into the heart of things, demand that this acknowledged power shall be no longer a danger and a waste. Let the roused soul speak, and with a loud voice repeat the claim: "England this day expects her Fathers to do their Duty." E.

[We learn that a little book by Mrs. Bayly, called "Home Rule: An Old Mother's Letter to Parents," is about to be issued by *Messrs. Shaw & Co.*, price 3d., in ornamental wrapper, suitable for a Christmas gift to working men or women.]

OUR VILLAGES.

THERE are in this so-called Christian country numbers as ignorant of God's plan of salvation as the heathen in foreign and distant lands. When telling a man in Worcestershire that Jesus Christ died for him, he said, with tears in his eyes, "They be the best words I ever heard in my life; nobody never told me that." These poor people are not wilfully ignorant, but they have no one to tell them in words they can easily understand, for many cannot read a letter. In the villages of Wilts, Somerset, Dorset, and Sussex, the people seem longing to hear the Gospel. Where tents have been erected crowds of people have met together, and now when special services have been held in schoolrooms, halls, and barns, it is just the same, the various buildings have been crowded, and the cottagers have gladly brought their own chairs, so that every nook and corner might be occupied. An hour before time the people have met together to get a good seat, the most depraved and outcast have attended regularly as well as the more respectable ones.

It seems to me a great mystery how God's servants can stick to the towns. In a meeting of a hundred people you will often see five or six men who can preach; how much better if they were to go out to some out-of-the-way village where, perhaps, the people have never heard but one man's voice for the last twenty or thirty years. A cottage, shed, or barn could be got in most villages, 100 hymn sheets can be had for 9d., the people would bring their own chairs in many cases, and a bright happy service might be held during the long winter evenings, when the country people hardly know how to pass the time away. Let any who doubt these statements go and try it. John Elliott.

Y.M.C.A, HAMPSTEAD.—A deputation of the Young Men's Foreign Missionary Society visited this branch on Thursday, November 12. It is believed a deep interest in the need of the heathen was aroused, as evidenced by the ready response of the members present to a request to hold a missionary prayer meeting once a month.

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* The Journal of John Woolman, with Introduction by John G. Whittier, p. xxiv. *Glasgow: R. Smeal.*

A VIGOROUS PROTEST.

THE great gathering that overflowed both Exeter Halls on Wednesday evening last week, in connection with the imprisonment of Mr. Stead, is likely to have some issues that cannot be particularly agreeable to the powers that be. The proceedings were far more than an impeachment of the action of the authorities in Mr. Stead's case; they were an impeachment of past and present Governments alike, for their gross dereliction of duty regarding the moral evils that have so long flourished in our midst undisturbed, so far at least as official action is concerned. Anything more damaging than the opening statement of the Chairman, Mr. Benjamin Scott, it would be difficult to conceive. As the public already knows, it was Mr. Scott who virtually set in motion *The Pall Mall Gazette* secret inquiry, the report of which convulsed the world. Having briefly described the circumstances of his visit to Mr. Stead, when this suggestion was pressed upon him, Mr. Scott went on to assert with great emphasis, not only that the half of the black and shameful truth had not been told in *The Pall Mall* revelations; but, said he, "*there has been, on the part of the authorities, a determination, not only to take no part in suppressing the evils of which we complain, but a determination to keep the public in ignorance of what is and has been going on.*" This is, indeed, a strong and startling accusation, but Mr. Scott amply justified it by his statement of simple facts. One fact alone, admitted by the Government and, indeed, publicly stated by one of themselves, is sufficient to condemn them. In moving for the House of Lords' Committee, after strong and continued pressure from without, Lord Dalhousie said that *the authorities had known of at least twenty procurers plying their trade in London since* 1865. Yet no semblance of an attempt has been made all those twenty long years to bring to justice, or frame a law that would reach, one of these vile traffickers in human flesh and blood. Mr. Scott made another charge which is as discreditable to officialdom. When the Lords' Committee at length sat to inquire into the matter, a remarkable thing took place. Here are Mr. Scott's own words:—

> "The Lords' Committee sat in 1881, and took evidence, of which I and others of the London Committee for suppressing the traffic were unaware. The Committee was about to rise, and had indeed reached its last meeting, without those who had originated the inquiry, and who knew most about it, being called to give evidence. But for the information privately conveyed to us by one of the members, and but for a letter which I wrote to the chairman, Lord Cairns, we should have been excluded from the inquiry altogether. At the last meeting we were called, and when I was in the witness' chair the reporter was ordered to close his book, so that a great deal of what the public ought to have known, and which would have been beneficial to them had they known it, has been suppressed to this day. But not only so. When the Report was printed and supplied to the Legislature, it was instantly suppressed, so far as the public were concerned. I applied at the Queen's printers for a copy within a week of its publication, and was told that it was out of print; and it was with the utmost difficulty, although I had first suggested the inquiry, that I obtained a copy through Mr. C. Hopwood, M.P., after Parliament had risen. Had this Report been made public, and had the Press of London done its duty, there would have been no need for Mr. Stead's revelations four years afterwards in 1885, for Parliament would have passed 'Stead's Bill' in 1881 or 1882 at the latest."

That, we repeat, is a serious statement, which for the moment overshadows even the outrageous prosecution and punishment of Mr. Stead and his helpers. Is it any wonder that many of the citizens of this realm, who are Christians as well as Englishmen, are beginning to cry, "A plague on all your Governments," or that the demand has gone forth that men shall be sent to St. Stephen's who will not allow the nation to be hoodwinked in the future as it has been in the past; but will move heaven and earth in order that the rulers of the day should discharge one of the most elementary functions of their office—pass laws, and secure their operation, by which notorious offenders shall be rigorously punished, and the innocent and unsuspecting but weak members of the Commonwealth shall be protected? Why, it would almost seem as if the legitimate and primary object of Governments nowadays—Whig and Tory alike—were to secure snug offices and emoluments for the Cabinet and their friends, and to ensure immunity, in the indulgence in vice, to high-placed and aristocratic personages, at whatever cost to the humbler classes or to the moral reputation of the people. As Mrs. Butler well remarked in her powerful address, our rulers used to be called "Ministers" (servants); it is only in recent times that they have been turned into "Governments." The nation, no doubt, owes a debt of gratitude to any body of men who will take up the reins of office and administer justice, even if well paid for it; but that gratitude will be turned into a very different sentiment if rulers and judges and magistrates use their position to screen the lawless and to punish the law-abiding.

There were many strong things said at the Exeter Hall meeting, but none of them too strong, all things considered. In a letter regretting his inability to be present, Mr. Spurgeon said, "We must demand that if the authorities have been hard upon well-intentioned offenders of the letter of the law, they must now be harder still upon the violators both of the letter and its spirit. Wealthy sinners must not be screened. Alas! I fear that we have to deal with a gigantic hypocrisy." Mrs. Butler said the two greatest enemies of morality had been "Scotland Yard" and the conspiracy of silence among the London Press. The meeting showed strong animus at any mention of the Daily Press of the metropolis, and the poor reporters in the box had vicariously, but unfairly, to receive the maledictions of the angry throng. It is certainly a deplorable sign of the times that, with one consent, well nigh, the great London dailies should have arrayed their powerful influence on the side of a wicked reticence; for there is no surer way of abolishing evil deeds than by letting in upon them unstintedly the searching light of day. Rev. Dr. T. B. Stephenson vindicated the right of free-born Britons to criticise the authorities, even the judges on the bench, when they exceed their proper functions.

Rev. Eynon Davies said that there was no need to make a hero and a martyr of Mr. Stead; his own good works had made him the one, and the Government prosecution had made him the other. The legal victory might belong to the Public Prosecutor, but the moral victory belonged to *The Pall Mall Gazette.* Mrs. H. Fawcett, in a noble, dignified, and telling address, said that, despite her old enthusiasm for Garibaldi, Mazzini, and Abraham Lincoln, she did not remember any public man whose character shone forth with such crystal purity, and such perfect self-forgetfulness, generosity, and chivalrous devotion to the cause of the poor and helpless, as the man who now lies in prison in Holloway Gaol. She felt thankful that her country had the stuff in it to breed such a man. Dr. Clifford described Mr. Stead as having become "the incarnation of the nineteenth century crusade against national impurity." It was not the first time by any means that a prison had been the fruitful soil out of which grew the great moral movements of the world. Our message to the prisoner at Holloway should be that which Thomas Carlyle sent to him years ago: "Let that good man Stead get on with his work." No Government can padlock a soul. Rev. Hugh Price Hughes had a kind word to say for Rebecca Jarrett, but some very stinging words for those who had spoken harshly of her. "Much observation," said he, "has led me to the conclusion that when any man speaks bitterly and savagely of a reclaimed harlot, he either is or has been a fornicator." With a lofty scorn he alluded to the remark made by the Attorney-General during the recent trial, that the Government "must protect the daughters of the poor!" Why, the Government during the last twenty years, instead of *protecting*, has been grossly *neglecting* the daughters of the poor. This same Attorney-General last Session successfully opposed in Parliament some of the provisions of the Criminal Law Amendment Act, by which Mr. Stead desired the better to protect poor children; yet he had the audacity to stand up in Court, and make the observation quoted.

Among the other speakers were Mr. Branch, foreman of the jury that convicted Mr. Stead (in obedience to the ruling of the Judge), Rev. W. Talbot, of Wimbledon (Mr. Stead's pastor), and Mr. Henry Varley, who said that the notorious "Minotaur" of London had fled to Spain, with which country we have no extradition treaty. Altogether the feelings of the crowded assemblage were kept throughout the evening at white heat. We do not think any impartial person present could say that they did not well to be angry. The great thing now is to sustain the fervour which has been created. In this, as in so many other matters, we shall only secure righteous action from the authorities at the cost of eternal vigilance.

The numerous letters we receive on this subject, almost exclusively approving of Mr. Stead's general action, and expressing sympathy with him—show the widespread feeling that the trial and sentence have created throughout the country. We append one brief letter, advocating a national movement for his release. The acting editor of *The Pall Mall Gazette*, we observe, has stated that in agitating for this Mr. Stead's friends are on the wrong tack; that he is comfortable and happy in Holloway Prison, and that efforts should now be directed to the development of the work he has inaugurated. We cannot too earnestly press home that suggestion, but at the same time we think there is great force in the words of our correspondent. It is no doubt true that Mr. Stead's confinement may be overruled for the furtherance of the good cause, but that assurance must not blind us to the injustice of his sentence, or form any excuse for the past action, and present inaction, of the Government.

Sir,—I have been looking in vain for any national movement to procure justice for Mr. Stead. We ought to appeal to the Crown to direct his discharge from prison, on the ground that the verdict of the jury was virtually an acquittal.

His very prosecutor acquitted him of any evil intention, and, therefore, to assume that his punishment is needful to vindicate the sanctity of our hearths and homes is a technicality little honouring to the majesty of English law.

There may be collateral circumstances that demand inquiry, but our appeal should be on this ground, pure and simple, that punishment is inconsistent with the verdict.—Your obedient servant, C. H. Binsteed.

THE CHRISTIAN SERVANT.

THE Lord's bondservant must not strive. A bondservant is "one whose will and capacity are wholly at the service of another." The servant of the Lord, then, must be wholly at the disposal of his Master. The Lord claims this right solely on the ground of Redemption (Rom. v. 21, vi. 17; Tit. ii. 14; 1 Pet. i. 18). The old reign of sin was absolute: the new reign of Christ is to be equally absolute, for "no man can serve two masters." The characteristics of the new service will be the direct opposites of those of the old. No strife, no self-assertion, no defence of one's own rights. "Dearly beloved, avenge not yourselves." It is the Master's duty to protect and avenge the character of his bondservant.

The only way to follow out the directions given for bondservice is to look at the Great Example in the person of the Lord Jesus, as depicted by the prophet Isaiah in chap. xlii. 1—3. Jesus came to do God's will, and left the vindication of his character, and the results of his service, with the Father. Neither applause nor opposition hindered Him. When the people would make Him a king, He dismissed them. When they stoned Him, He quietly withdrew, and pursued his work elsewhere. *God upheld Him*—hence his quiet indifference to the actions of the people. Then, as a servant, he was blind to all the attractions around Him, his eye being filled with God the Father. He was deaf to all the sounds around, his ear being filled with the Word of God (Isa. xlii. 19, 20). "He wakeneth mine ear morning by morning" (Isa. l. 4). Flattery and scorn never affected his mind, He had heard the voice of God in the morning and He was strong to do his will, whilst He was gentle to all men.

A further light is thrown on this relationship of Christ to God by reference to the Mosaic institution given us in Exod. xxi. 5, 6. A slave, who desired to remain one always, offered himself to his master, and in the presence of the judges had his ear bored with an awl to the doorpost, being thus marked for life as a slave. The motive for this was to be love. Jesus has, as it were, said to God, "I love my master, I love my wife, I love my children, I will not go out free." To prove this, his hands and feet were pierced by the iron spikes, and He was fastened to the cross in the presence of the judges in Jerusalem, Pharisees, high-priests, Roman officers. His side was rent, and his face marred by the crown of thorns. Indelible marks that will be eternally so. He loved the Father, and, as an obedient servant, He said, "I do always those things that are pleasing in his sight." He loved his bride, the Church, and "gave Himself for it." He will say presently, "Behold I and the children whom God hath given Me."

"I have put my Spirit upon Him." When the Lord was about to commence his public ministry, the Holy Spirit descended on Him, and abode upon Him, and in that power He first endured temptation from Satan, and then preached in the synagogue of Nazareth.

"He shall not strive nor cry." Moses was a faithful servant in all his house, but he began by striving with the Egyptian and killing him. At the end of his service, when commanded to speak to the rock, he cried aloud to Israel, "Hear now, ye rebels," and struck the rock. Christ, as a Son over God's house, is a more faithful servant than Moses. When they brought to Him the bruised reed of a downtrodden guilty sinner, He did not break it, but said, "Neither do I condemn thee." When another came and stood behind Him to wash his feet, with a spark of faith that was only like smoking flax, He did not quench it, but said, "Thy faith hath saved thee."

"He shall not fail nor be discouraged." Not like the grand servant Elijah whose courage failed, and he fled to the juniper tree, praying to die. Though He knew Judas Iscariot would betray Him, He stooped to wash that man's feet. No trace of discouragement was ever seen in Him. "He had set his face like a flint." After performing that act of perfect service in washing the disciples' feet, He said to them, "Know ye what I have done to you? . . . I have given you an example. . . . If ye know these things, happy are ye if ye do them." Throughout this scene, in the Lord's conversation with Peter, and in his words to the other disciples, we see the perfect illustration of the directions given to the servant of the Lord in 2 Tim. ii. Such gentleness, such meekness, in instructing Peter who was opposing his best and eternal interests in wishing to decline this service. When He who was the perfect Servant shall appear as the Master to reward his servants, how many will He find possessed of this spirit? Will they appear with shamefacedness and empty hands, or with arms full of sheaves and hands full of talents to lay at his feet?

If any fellow-servants are realising their lack of power for this service, and should ask how can it be obtained, the answer will be found in Ps. cxxiii. 2: "Behold, as the eyes of servants look unto the hand of their masters . . . so our eyes wait upon the Lord our God until that He have mercy upon us."

Mark the perfect Man, the Servant of God, and let the eyes be so filled with His image that they shall be blind to all else; then lips and hands will be so consecrated to Him that He will be able to guide and use them, and by-and-by to say, "Well done, good and faithful servant."

Geo. Soltau.

MR. OPIE RODWAY, writing to us with respect to Gospel meetings he has been conducting in Chelsea, gives the very gratifying information that his health, which was feeble, is very largely restored. This he attributes, through the goodness of God, to the judicious treatment he has undergone at Mr. R. Metcalfe's Hydropathic Establishment, 11, Paddington-green, W. Mr. Metcalfe's long experience in this work enables him, says Mr. Rodway, to adapt the curative properties of the hydropathic system to the varied conditions of sufferers.

Y.M.C.A., BRIGHTON.—The present month has been a very busy and fruitful one, embracing a week's services, in connection with special prayer for young men, from the 8th to the 15th inst. Lectures by Dr. Hamilton (Christian Evidence), Dr. J. Anderson (What is Man?), Dr. Morgan (The Medical Aspect of Social Purity), Rev. James Ferguson (Nebuchadnezzar's Vision), and Mr. Charles Cook (Prisons of Eastern Europe, &c.). Arrangements for the close of the year embrace addresses from Dr. Hawkesley, Dr. J. Anderson, Rev. W. T. Moore, and Rev. Canon Butler. Branches of the Y.M.C.A. are being formed in several of the villages and small towns of Sussex.

A. W.

A TRAINING SCHOOL FOR CHRISTIAN WOMEN has been opened at Addlestone, Surrey, where girls from ten years of age are received and trained in Bible knowledge, practical work, and intellectual study. It already numbers several daughters of ministers among its inmates whose parents desire that they should be trained for mission work. It is established on the family system, and the object is to train up useful Christian women for any sphere of life and work to which they may be called either at home or abroad. Miss Cavendish, who directs the school, visited the American Colleges a few years since and is thus qualified to adopt such portions of their admirable system as can be assimilated with advantage in an English institution. She will be glad to correspond with any friends desiring further information about the school, from The Poplars, Addlestone, Weybridge.

CITY LIFE IN JERUSALEM.

FEW could have anticipated the treat which awaited them at the City Temple on Tuesday evening last week, when, by the kind permission of Dr. Parker, Miss Von Finkelstein undertook to give an English audience an insight into the city life of what is in many respects the most interesting city in the world. Her fair, majestic form, her grace of manner, her simple and natural eloquence, her subtle and playful wit, the light which she shed upon many dark and misunderstood passages of Scripture, and even a slight foreign accent, all combined to produce an indescribable charm which never once lost its hold on the great company, mostly Sunday-school teachers, which crowded the City Temple.

A large platform had been erected in front of the pulpit, which was arranged after the manner of a parlour in one of the houses of Jerusalem. The whole had a truly Oriental appearance. Miss Finkelstein was attired in the garment of a lady at home. Her dress, brilliant in colour, was made of the native silk of the country, woven in the city of Damascus, and the abundance of jewels on her head denoted that she was a married lady, unmarried ladies not being allowed to wear jewellery or flowers. She was accompanied by a native Arab of Jerusalem, whom she had known as a child, and whom, by a curious chance, she had just met in London.

In our last issue we briefly referred to the same lecture as given at Mildmay. One or two further extracts from the excellent report in *The Sunday School Chronicle* will be interesting:—She said an infidel in America had quoted, in her hearing, the words, "Salute no one by the way," as an argument against Christianity. Jesus, it was urged, did not teach his disciples to be courteous. With something like contempt in her tone, the lady said it only convinced her that the infidel did not know what he was talking about, otherwise he would never have made such an ignorant remark. The Saviour gave that command to his disciples because it took a considerable time to get through the ordinary forms of salutation, and if they stopped to salute everybody by the way-side it would take all their time. By not saluting it implied that they were messengers with a message to deliver.

Towards the close of her lecture, which occupied nearly two hours in delivery, Miss Finkelstein went through the ceremony of washing the Arab's feet, and remarked that to wipe the feet was an act held in the highest estimation. The breaking of bread at supper was also illustrated. It was common, she said, for two to dip in the same dish, as was the case with Jesus and Judas. She also showed how easy and natural it was for John to have reclined on the bosom of Jesus as they sat at table. The lecturer described at some length the degrading position occupied by women in the East, and went through the form of a marriage ceremony, singing a song in Arabic, and chanting the dirge-like music of the women at a marriage festival. The closing of the "oil-rooms" illustrated the parable of the foolish virgins. Why the woman was so anxious to find the piece of silver, as represented by Jesus, was fully explained. It was part of her wedding necklace, without which a married woman in the East would lose caste. Therefore all the neighbours would rejoice at the discovery of the missing link. The lecturer was very heartily cheered from beginning to end by the very large audience.

Miss Von Finkelstein has also lectured at the Sunday School Union, Old Bailey, at Bermondsey, and at New Malden. She lectures next Monday evening at Westminster Chapel, when we advise all who wish to spend a delightful and profitable evening to be present.

HELP FOR THE HELPLESS.—Mrs. Haslam, 403, Mile End-road, E., writes to us to say that she is very anxious to secure a bath chair for several Christian invalids who are unable, by themselves, to take any outdoor exercise; she will be thankful if any kind friend will supply this lack.

RAMBLING ROB'S JOURNAL.—I.

I WAS born with a love for rambling, which, when a boy at home, made me love the woods and meadows far better than the school-room, and which took me from my home, at last, before I had reached my nineteenth year, to set me wandering, as a working-man, about the wide, wide world. Conversion did not altogether remove the restlessness from my spirit, and it was this, I suppose, that led me, last week, though under the blessed control of the guiding Spirit of God, to take a little travelling-bag, and trot away to town to learn how the work of God was going on in the world's big metropolis.

Well, here I am in Chelsea, where I hear singing in the streets. "Salvation Army?" No; for the accordion player bears on his military-looking cap the words, "St. Jude's Mission." Some "Brother Richards" has charge of the gathering. A rough customer, Brother Richards, but for the grace of God, say my own pugilistic instincts; but the grace of God is in both the man's heart and face, and I breathe a hearty "God bless him," as in honest, homely Saxon, he pours forth the old, old story in the ears of those who have stopped to listen. But this cornet-player wears a white tie, and a clerical-looking coat! Has the vicar of the parish taken to this kind of thing? No; he heartily helps it forward, and sympathises with every effort to advance the kingdom of Christ; but this is some friend of his up from the country.

Now, a procession is formed; some modest-looking young lassie bears aloft a red flag, and, together with Brother Richards, the accordion player, the harmoniumist, and the cornet-playing parson, I enter a neat, little mission-hall, at the back of what has been "The Duke of York" public-house, but which, under the good vicar's influence, has been quietly transformed into a capital coffee-palace. The cornet-player gives out, as his text, some rather striking words, "After she had done all these things, I said unto her, return thou unto Me." Very few besides the workers are present, but among the few are two prostitutes, who at first begin to giggle, but at last grow very grave. She, of the blood-red flag, or one of her companions, drops down by the side of one of them, and another of her friends quietly seats herself by the side of the other. Now begins a struggle with Satan for their souls; God's almighty aid is invoked; the four are on their knees, the two Magdalens ask the Lord to save them; and the result of the struggle is that, under the care of one of the workers, both poor lassies start off to a "Refuge."

Shout on, Brother Richards. Wave your blood-red flag, my young sister. Fetch all the music you can out of cornet, harmonium, and accordion, ye bandsmen, with instruments consecrated to the service of the Great King. I have heard the grey-headed vicar, who has lived and laboured in his parish for more than forty years, confess that he has been unable to discover any result from this toil of well nigh a life-time. God has given you to see most blessed results from your humble labours to-night.

I get interested in this mission-hall, and here I am a second night. Much the same as last night! Ah, and in results too; for among the few brought in from the road is a big, *bonâ fide* working man, who goes down on his knees, and thanks God that his soul has been saved to-night.

But I must now away eastward, to Charrington's. Who is that on the platform? It is some military-looking gentleman. And what a tremendous hubbub!! "I like the Gospel better than this," says some woman at my side; nor do I wonder at her. But the secret soon comes out. Captain Hamilton, whose wide sympathies with the poor have brought him down to "the East" to unfold a plan for the emigration of those who are willing to seek, in other lands, the plenty denied them at home, has been assailed by a band of "Social Democrats." Oh, those faces, and voices! I seem to see and hear them now, and, with an eye to the future, begin to pray more earnestly that those who are near and dear to me may be accounted worthy to escape all those things that are coming upon the earth, and to stand before the Son of Man. Captain Hamilton, however, remains master of the situation; silence is obtained; a short gospel address follows the lecture; prayer follows the address, and all depart—well, I may say, in peace.

"How is the money coming in for the new hall?" I ask one of the workers connected with the institution. "Slowly, very slowly, sir," says he in a somewhat sorrowful voice; "and between you and me," continues he, "I believe Mr. Charrington has had to advance a considerable amount of his own money." Perhaps some who may read these lines will be led to take the hint.

But I must away again; another night has come, and I find myself in Drury-lane. This dear woman, who is so earnestly endeavouring to get people inside what she calls "the Mission-hall," reminds me that many of God's children may, even here, be maintaining a fierce fight with the powers of darkness. Uphill work it must be, though! I have been to Chelsea, and to Charrington's; I have seen Grattan Guinness's work down at Bromley-by-Bow; I have rambled about Bethnal-green, and seen a little of Shadwell and its missions; but to my own mind, I have never wandered into a more unpromising field for labour than Drury-lane and its neighbourhood.

What place is this, my good woman? "The Mission-hall connected with the Whitfield Church, Sir." Who have you got at the Whitfield Church? "Rev. W. Burton-Alexander." Well, let us go in and see what is to be seen and heard. A neat little place, light, clear, and cheery withal! I gather that it is Mr. Burton-Alexander who presides at the meeting, though another minister rises to give the address. It is the old, old story again—"I have redeemed thee." I feel it good to be here, and as, on a week night, I find some sixty people present besides myself, I begin to contrast big town churches I have entered, to find no more than twenty or thirty persons in the congregation, and scarcely a single representative of the poor among these.

After the address comes the prayer-meeting. A stiff young fellow, half as broad as he is long, asks God to save his parents; another person, the voice quavering with emotion, seeks the salvation of a father; a rather tall youth asks strength to walk uprightly himself, and remembers the various branches of Christian work connected with the church; a working-man, of the rough diamond type, who has evidently been converted recently, thanks God for saving his soul. All seem to be dead against the drink traffic; and no wonder, when one has seen its baneful influence on the neighbourhood generally. We finish with hearty singing, and as I go away I make an inward resolve that if ever I have a spare night in London I shall come to this mission-hall again.

But my wife and chickabiddies weary of my absence, and so I hie to the country once more. I want, after all my wanderings, to have a word of prayer in the train, as when I am travelling alone; but there are two more men in the carriage. I am a bigger coward than I like to acknowledge to myself; but I think that by and by I shall want to be among those whom Christ shall confess as having confessed Him before men. Shall I apologise for what I must do? No; this will be harder than to sink on my knees, so on my knees I fall. One of the two ejaculates—I will not say what, and the sense of shame is gone. I rise refreshed; the train stops. Another hour, and my loved ones have welcomed to his home again their husband and father in RAMBLING ROB.

THE READING Y.M.C.A., in their Report for the past year, give the particulars of several cases of blessing, showing the good done through the Bible-classes, Gospel services, and prayer meetings. "Never before," says the Secretary, "was there so much interest taken in the study of the Scriptures." During the year 50,000 Gospel books and tracts have been circulated, and the evangelistic meetings—cottage and open air—have been a blessing to many. Mr. J. L. Forfeit is the secretary.

HOME OF MY HEART.

By Rev. ROBERT GILCHRIST.

HOME of my heart, O Heart of Love,
In glory now enthroned above,
Upon the cross once pierced for me,
When hard beset to Thee I flee.

Home of my heart, a safe retreat,
In crowded mart and busy street,
To which my spirit can repair,
And hold with Thee communion there.

Home of my heart, to Thee I turn,
When round me torrid fervours burn,
And find in Thee a cooling shade,
Like evening in the dewy glade.

Home of my heart, when storms arise,
And mingle ocean with the skies,
In Thee I find a soothing balm,
And on thy bosom blissful calm.

Home of my heart, secure on high,
Where'er I wander Thou art nigh,
With living water, daily bread,
And pillows for my weary head.

Home of my heart, to Thee I cling,
When stripped of every living thing;
And when the stroke of death is near,
Yet will I trust, and will not fear.

Home of my heart, by cloud concealed,
In glory soon to be revealed,
I now embrace Thee, heart to heart,
And long to see Thee as Thou art!

Shotts, N.B.

YOUNG EMIGRANTS IN CANADA.

DEAR SIR,—Your readers may be glad to know something about the labours of Mr. Brace, who represents Mr. Fegan in looking after his boys from the Southwark Boys' Home, London. They number about two hundred, and are scattered through Ontario and Manitoba. They are doing remarkably well, and have good homes, with a fair prospect of having homes and farms of their own, as soon as they are old enough. Many of the boys are really consecrated to God, and are doing a good work in many a home where Gospel privileges are scarce. Mr. Brace had a letter from three of them in Winnipeg, giving an account of the open-air meetings they are holding, several hundreds being present. From the same boys I have a letter asking for a small loan to enable them to open up a coffee tavern in connection with Gospel rooms, in which they hold regular services for those who do not attend the churches. These lads have earned most of the money required, and only want fifty dollars for a few months, which I intend to let them have.

At the suggestion of Mr. Fegan, when he was in Toronto, we engaged a small hall in one of the worst parts of our city, and Mr. Brace conducted special services for a week with very satisfactory results; between thirty and forty took the blue, and from fifteen to twenty professed to have been saved. Mr. Brace fills up his time after looking after the boys, by visiting from house to house, and in the evening, when at liberty, he preaches at the mission-room or takes some other religious service. I have the best reasons to know that the work of rescuing boys from the large cities in the old land, leading them to Jesus, and then sending them out to a new country, like Canada, is a most blessed one. I receive many letters from the boys from the Far West and nearer home, and it delights my soul to hear of their welfare, especially of their spiritual welfare. I think Mr. Brace is well adapted to superintend this work in Canada, and he certainly is most efficient in Christian mission work, and is very acceptable, and God is blessing and owning his labour.

Toronto. Wm. Gooderham.

REBECCA JARRETT.*

THE name of Rebecca Jarrett has been so much before the public of late, in connection with the Armstrong *cause célèbre*, and such conflicting views are expressed as to her share in the matter, that all fair-minded persons ought to welcome the account of her life just prepared by Mrs. Josephine Butler, and published from the office of this paper. We venture to think that the perusal of this pathetic sketch will modify those bitter and hard feelings towards this woman which some good and sincere people think themselves justified in cherishing. On the other hand, the many who have not lost faith in her general veracity, or the genuineness of her new life, will be amply strengthened in their belief by this plain and unvarnished statement of facts.

Mrs. Butler, at an early stage of her narrative, records her "profound and unshaken conviction" that throughout the recent investigations Rebecca Jarrett's heart was true—"true to the cause which she had learned to love as we do—true to me, and true to Mr. Stead, whom she had heartily desired to help in the work which she had learned to see to be necessary." A sad life she admittedly had led in years past, but that life had not extinguished in her a sense of fidelity towards those who had been her companions in sin, and to whom she had pledged her word that she would divulge nothing of their past. It was when this pledge and her oath in court "to tell the whole truth" came into collision that, under the sudden stress of hostile cross-examination, she gave a false address. On this point Mrs. Butler says :—

"If you ever were between two solemn promises, both of which you desired to keep, but which were opposed the one to the other, you can feel for this weak young convert to truth, and you can pity her weakness. Yes, she told a lie. She looked across the court at me with an expression on her pale face which I shall never forget. That night, on returning to her lodgings, she spent several hours on her knees, weeping as if her heart would break; no word of consolation availed for her. It was in vain to try to comfort her. She cried, and screamed to God, 'O God, I have told a lie; I have perjured myself in the witness-box; I have lied before the world; I have ruined this cause, and I have got all my kind friends into trouble! And yet, O God, Thou knowest *why* I did it—oh, Thou knowest *why* I did it. Look into my heart; Thou knowest why I did it!'

"What she ought to have done was, on the first day of cross-examination, to refuse, as she did on the second day, to give any evidence at all concerning years long passed, which had nothing whatever to do with the case of Eliza Armstrong. In the witness-box, on the second day, poor Rebecca, seeing the snare into which she had fallen, in a voice full of pain, said to the Attorney-General, 'You forced that lie out of me; you make people tell lies.' Then she took up the attitude which she ought to have assumed at first, of a distinct refusal to say one other word concerning her past life. 'If you want to know about that,' she said, 'you have got to find it out for yourself.' During the whole of that day she was cross-examined; she suffering in health, her head aching, and her brain reeling. Anyone who has ever been, for only a quarter of an hour, under the ruthless cross-examination of a Government Prosecutor, knows something of what it is. With all the desire in the world to speak the exact truth, one feels one may be any moment tripped up, especially by the repeated demand to answer 'Yes or No;' a demand which sometimes cannot possibly be obeyed consistently with truth."

No part of this little book is more touching than the description of the way in which Jarrett behaved towards some of those partners in her guilt who were persecuting her during her stay at Mrs. Butler's Home in Winchester, and the steps she took to assure them of her changed character and life. We cannot imagine any stronger and clearer proof of her real conversion than is afforded by this episode, which was so strangely distorted in the course of the legal proceedings.

The story of Rebecca's early life, entitled "The History of a Rescued Woman," is given as written by herself before she was ever asked to help in Mr. Stead's investigations. That story, which need not be told here, ought to speak in a loud voice to all heads of households, as the following passage in it will show :—

"Rebecca was brought up in ignorance of her Redeemer and Saviour. At the age of fifteen she entered into service, but only stopped one month in her first place, remaining at home again for seven weeks. Then she was taken into a good family as housemaid, being tall of stature; after living there for five months (she was then a little over fifteen) she came in contact with one of the gentlemen visitors, who by flattery and presents led her to meet him in the evening unknown to her mistress. On a Good Friday she went for a day's holiday to her home. After having tea with her mother and brothers, she left that home, not to enter it again for some years; for that evening, as she was returning home to her master's house, she was met by this deceiver and led away from the path of virtue. By making some excuses for her absence she was taken back to her place, but still carrying on this sin till she could hide her state no longer. She was bound to leave her place."

Once on the downward path (into which she was tempted by the villany of one who is probably at this day holding his head high in respectable society), the further descent was only too easy, and truly the depth to which she fell was awful. But, by and by, light began to spring out of this dense moral darkness, and the latter part of Rebecca's account tells of the marvellous grace and goodness of God, through the instrumentality of Christian women, in restoring this Magdalen to a life of true repentance and faith, and devoted service. Truly it could be said of her that "having been forgiven much, she loved much." To give the reader some idea of what her service was, we may quote the following from Mrs. Butler's own pen :—

"It was from my observation of her, and her influence amongst the most degraded of men and women, that I conceived the idea of a little mission school of reclaimed women, who might be trained to go forth to seek and save the lost of their own sex. So far as we were able to carry out this idea, we found it wonderfully fruitful, and I do not mean to lose sight of it on account of a temporary check. Rebecca's influence here was something extraordinary. Her love and pity for the worst sinners were genuine and unbounded. She shrank from nothing that might have been repulsive or difficult to a more refined or less loving nature. She went straight into the worst and lowest dens of infamy, choosing frequently for her most arduous work the Saturday night, when drunkenness most prevails. She would stand in the midst of a den full of men and women of the lowest type, get them down on their knees, pray with them and for them, and teach them to pray; and when other persuasions failed, she related to them what she herself had been, and what God had done for her.

"The reality of what she thus recorded struck home; many faces turned to her in wonder, and the fact that she had been one of themselves, and now ardently desired their salvation, seemed to have a power to win their hearts and to overcome their incredulity, beyond any power which the words of a more blameless person might have had. Her influence was great with those low drunken men who abound in towns where the Contagious Diseases Acts have been in force; lazy scoundrels who disdain work, and live upon the prostitution of those poor creatures (formerly Government prostitutes), whom they tyrannise over, and often treat most cruelly. One of these, who afterwards attended our meetings like a man 'clothed, and in his right mind,' came lately, on hearing of her visit to Winchester, to express his gratitude to her for what she had done for him.

"A man and his wife, who had kept a notorious house of ill-fame for a great number of years in Winchester, were persuaded by her to give up their house, and induced even to co-operate with her in helping some of the inmates to a better life; and they themselves, yielding to her persuasion, took rooms near her, not far from the Cottage. Their evil house was closed, and remains closed to this day. This place had withstood the repeated efforts of the police and of philanthropists, and at last succumbed to the simple persuasions and strong love of this poor woman, the same who during the last few weeks has been made the object of the fullest vocabulary of scorn, hatred, and contempt. The man and his wife above referred to, hearing that Rebecca was with us for a few days in the interval between the hearing at Bow-street and the trial at the Old Bailey, came to us begging that they might 'just see her here for one moment to say, "God bless you,"' and added, 'for what should we have been but for her?' . . .

"When these things passed before my mind in the Law Court, during the five long hours of summing up, in the course of which the most dishonourable epithets were applied to this 'disgusting and abominable woman,' I again recalled that scene in the Temple, where a sinful woman stood in the midst of a crowd of accusers, and I thought if the Lord Jesus Christ had entered that Court of Law, and standing in the midst, had said to all present, from the highest to the lowest, 'Let him that is without sin among you cast the first stone at her,' would any have moved? How many would have left the Court? How many would have remained? Rebecca Jarrett's vindication has yet to come. *But it will come.* I wondered if such an act of self-sacrificing love could ever come even within the range of the imagination of many in that Court, and I remembered that there is a God in heaven, who, while man's condemnation was falling so crushingly on her, was not, and will not be unmindful of 'her labour of love.'"

Space fails us, or we should like to quote further from this intensely interesting record, but we have given enough to show its scope and the value it ought to have in reinstating this much misunderstood and much maligned sister in her proper place in the eye of the great public, whose judgment is ever just when the whole evidence is before them. One other extract, however, we must make to clear up a difficulty which may have arisen in the minds of some who followed the evidence as submitted to the jury in the Old Bailey :—

"Much was said in the Court about the letter written by Rebecca to Broughton on the 10th of June. It seems to have perplexed many people; to me it was quite clear. My own friends at least will accept, as worthy of credit, what I have to say concerning this; though I expect nothing but derision from the cynics who posed during the trial in pretended astonishment over the hypocrisy of the woman who professed a desire for the real good of a person who had sold her child. I had followed Rebecca's inmost thoughts and mind during all this period. She felt that in acting the part imposed upon her, she had, perhaps, done an unkind thing. Day after day her yearning after little Eliza became more intense. I said to her on one occasion, 'You seem to have an extraordinary love for that child; how is it?' She replied, 'The child and I have gone through so much together—through such strange scenes—and I do long to have her with me, to act straight towards her and her poor mother, and to show them what I really am, and what I feel towards them.'

"I can attest that, beyond all doubt, poor Rebecca dwelt night and day upon the thought of making the whole story 'end well.' She built a sort of castle in the air, in which she continually dwelt. Her plan—her dream—was as follows: To get the child from Paris; to have her with us here to train and teach her; then a little later to take her herself to Charles-street, London, to present her to her mother and father, and to Mrs. Broughton, and to make use of her own position towards her—as well as the child's well-being—to convince these poor people that she (Rebecca) was indeed a changed character.

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* REBECCA JARRETT. By Josephine E. Butler. Morgan & Scott. 6d.

We spoke together of a plan of inviting Mrs. Armstrong to come and stay a few days at the Cottage. We would, Rebecca hoped, induce her to give up the drink, and we would show her the happy life of those who had really turned from their sins, and were serving God. Yes, in spite of all that the Judge, the Attorney-General, the London Press, and ten thousand cynics may say, this was the real and true feeling and purpose of Rebecca's heart. There are others beside myself who can testify to it."

Let anyone compare this unvarnished story with the plausible but imaginary and false theory set up by the Prosecution, adopted by the Bench, and accepted by the Jury, and they will perceive that, as in the Poole case, the wrong person is in prison. It augurs badly for England that endeavours to put down vice and crime should in these two instances have resulted in the imposition of penalties upon those who were engaged in letting in the light.

YOUNG MEN IN BAYSWATER.

CHRISTIAN men living in this western district have for some time felt that a branch of the Y.M.C.A. ought to be founded somewhere within its borders. As far back as 1884 a committee was formed for this purpose, but various obstacles combined to prevent definite action. Later on, Mr. Evans, a gentleman forming one of Mr. Moody's committee, conferred with Mr. George Williams who suggested making a start at once. This was done, and the first meetings were held in the French Protestant Church. Soon, however, it became evident that other and more adequate premises were needed. Friends of the movement, including Mr. Allcroft, met in conference, and £650 was there and then promised to meet the expenses of another place. Capital premises were selected at 172, Queen's-road, immediately opposite Mr. Whiteley's. These have been altered to meet the requirements of the work, at a cost which comes within the amount already named, with lecture-room, reading-room, class-room, lavatory, &c., they constitute a branch of the Association which is creditable to all concerned.

On Wednesday, last week, a social gathering was convened, at which about 150 young men were present. Mr. Evans, who presided, said that already the building had been consecrated to its object by the meetings held during the recent week of prayer for young men. The origin and growth of the Association was briefly described, and much thankfulness to God expressed. The brief addresses that followed were exceedingly good. Mr. C. C. M. Baker, one of the Hon. Secretaries, believed that the prayerful element pervading the Y.M.C.A. was the secret of its growing success. Mr. Campbell urged the members to seek spiritual power, through close fellowship with Christ, and urged the cultivation of a loving spirit which would win the unsaved. Dr. Thorne and Mr. W. M. Carruthers also added words of counsel and encouragement. The excellent secretary, Mr. Walter Wild, gave a fervent address, urging decision for Christ, diligence in his service, and dependence on his grace.

A hearty welcome was given to the young men in the form of a capital tea and cordial greeting; and, if the inaugural meeting is a fair specimen of the spiritual and practical tone which the new Secretary and Committee purpose to foster, there is certainly a prosperous future in store for the Bayswater Branch of the Y.M.C.A.

CHRISTIAN WORK IN MADRID.—Mrs. Fenn records in a little book, just issued, the history of the work done in Spain by herself and her husband, and "How we were led to it." Copies may be obtained from Mr. T. Hallett, 2, Cambridge-place, Bath. 1d. Those who read the narrative will be gratified to learn how remarkably God has opened up the way as well as provided the means for these devoted workers. Four growing schools, an orphanage, a Bible-woman, and a hospital are included in the mission, beside Gospel services, through which 170 persons have been received into communion as converts during the past eleven years.

CHRISTMAS LETTER MISSION.

BEGUN at Brighton in the year 1871, this work has developed from year to year, to so wide an extent that, during the Christmas and New-Year season of 1884-5, above 500,000 of these brightly illustrated Gospel letters, in nine or ten languages, found their way to different parts of the world.

Referring our readers to the report for fuller particulars, we here give one or two extracts:—

"In former notices such full accounts have been given of the distributions in hospitals and infirmaries, that it will here suffice to say that the letters have met with as warm a welcome as in preceding years. A sample testimony furnished to the Irish Secretary by a Dublin worker may, however, be inserted:—

"'You will be pleased to hear that the Christmas letters were received with great joy at the Royal Infirmary, the Arbour Hill and Female Hospitals. Many of the men had read them several times, and some asked me for an envelope and stamp, so that they might send them home. Some asked for others, if I had them, for Roman Catholic comrades. Some of these last asked for them themselves. I am sure they were the means of much blessing. One man—an artilleryman—who was dying, said it seemed as if his mother was speaking to him. The orderly on duty in each ward puts the letters on the men's pillows at about four o'clock in the morning, and they told me there was great joy when they were found, some being moved to tears. Each orderly received also one of those for General Use.'

"Mrs. May, in sending her report of the Indian C.L.M. work, writes as follows:—

"'I cannot tell you how eagerly the letters in the different languages are received, and they are welcomed all the year round. I say when giving them, "You were not with us at Christmas, but we have kept your letter for you." In all the hospitals the letters are thus received—sometimes with tears caused by the thoughtful love that gives them such tangible proof of their remembrance; others showing their appreciation by smiles. It is an interesting and touching sight to see every patient eagerly open the letter; and on leaving everyone (no matter how ill) may be seen poring over the contents. I am sure that many are led to Christ by these "silent messengers" of whom we shall not know till we meet them in heaven. I could use as many of the G.U. Letters in Calcutta as you can send; all the year round they are gladly received.'

"By far the largest distribution is of these, known as the 'G.U.' Letters—for general use. Among soldiers, sailors, tram-car, omnibus, and cabmen, navvies, &c., &c., they have been scattered, as well as in parishes and districts.

"It remains to tender warm thanks to those readers of The Christian through whose valued co-operation, whether as contributors or distributors, it has been carried out. Help in every form is gratefully received. In the words of a former report we may add, if those desiring to utilise the Christmas and New-Year season for spreading the Christmas Message, with the added pleasure of a personal greeting, would in and around their homes scatter some of the letters ready to their hands, they would find it in their power to touch many a case of loneliness and ignorance, and to kindle the responsive 'some one cares for me!' which has in so many cases preceded the deeper gratitude to One 'who gave Himself for me,' of whom each missive speaks in simplest language. These servants, these tradesmen with their Christmas boxes, those cabmen on the stand, the workmen whom we have sought to reach, the women toiling in the adjacent laundry, these lodging-house servants who have little of the sunshine of kindness in their lives, the railway porters at the station, the tenantry on the home estate, the 'hands' in the large business house for whose souls we have longed, the people in that lonely hamlet, the sick, not only in hospitals, but in their own chambers—these, and many more, would welcome the kindly greeting of 'A Christmas letter for you,' each letter being sent forth as a 'King's messenger.'"

Full particulars of the Christmas Letter Mission Work, and a paper of "Hints to Workers," may be obtained by application (with addressed postal wrapper), to Miss Bewes, Central Secretary, 67, Ladbroke-grove, London, W.; a "specimen packet," price 3d.; a "letter and card packet," price 1s. 6d., or a "complete sample packet," price 4s., may be obtained, post free, by application to the publishers of the mission, Messrs. Hazel, Watson & Viney, 6, Kirby-street, Hatton-garden, London, E.C. Hon. Treasurer, Miss E. Steele Elliott, 66, Mildmay Park, N.

[We have received from Messrs. Hazel & Co. an assortment of specimen cards, letters, &c.; they are most attractively got up, and each convey some message suitable to the Christmas season.—Ed.]

THE THEATRICAL MISSION.

THE New Institute of the Theatrical Mission, in Henrietta-street, Covent Garden, which has been called "Macready House," was opened on Wednesday, last week. A goodly company assembled. **Mr. Courthope Todd** called attention to the various departments of the Mission, with its one object and aim, the spiritual good of all who came under its influence; he earnestly appealed for help toward the cost of building.

Dr. Monro Gibson, in a five minutes' address, expressed his unfeigned astonishment at the progress made by the Mission. He thought that the efforts of Mr. and Mrs. Todd to foster personal friendship among its members one great secret of its success. Miss Brodie, a liberal donor, declared the room opened, and the friends were invited to adjourn to another room, where a similar ceremony was performed by Mrs. Hans Hamilton. Another five minutes was occupied by Rev. E. Stuart, who gave as good an address to the juveniles as could well be framed, on the different kinds of children mentioned in the Scriptures. He also spoke an encouraging word to visitors and workers.

The remaining act consisted of the opening of the boys' room by Mrs. Shaw Kennedy, after which the company separated, with a request from Mr. Todd, the director, that they would look in occasionally. The premises appear to be well adapted for the Mission.

ITALIAN SOLDIERS.

THE friend of the Italian soldiers, Cavaliere Luigi Capellini, writes that his work in Rome for the winter has commenced well, there being usually about sixty soldiers present every evening at the meetings. The night school and Y.M.C.A. are again at work. At G—— there is a great movement and awakening through a converted soldier and the religious books sent there by Signor Capellini, and he is also keeping up an influence for good over the young converts who are with the military expedition in Africa, by sending them letters and books from time to time.

A non-commissioned officer in the Artillery, who up to the time of his being obliged by the Conscription to enter the army, was studying for the Roman Catholic priesthood, having now been converted for several years, is about to refuse to become an officer, and thus make the army his profession, in order to carry out his long-cherished desire of studying so as to become an efficient worker for Christ in Italy.

In August and September Sig. Capellini spent a month in very arduous labour with his colporteur among the large bodies of troops in Piedmont and Lombardy who were assembled for the grand military manœuvres. The expenses of this campaign were so heavy that he is now entirely without means for the current expenses of the mission work in Rome. It is hoped that the friends of the work will remember its need at this time, and also that visitors to Rome will go and see the work for themselves. There is a meeting every evening about 6 p.m., in Via Coppille, 28. The address of the treasurer in England is, Miss M. C. Bryce, Gordonston, York-road, Bournemouth.

PASTEUR THEODORE MONOD wishes to introduce to his friends in England, M. Amédée de Resnes, who would give elementary lessons in French and Italian, and would be particularly useful to persons seeking to exercise themselves in conversational French. His address is 10, Alexander-street, Westbourne-park, W.

AMERICAN EXPERIENCES.

WITH MR. MOODY.

OUR lines have fallen to us in pleasant places since we landed in America. Our first fortnight was spent at the pleasant home of Mr. Moody, amid some of the loveliest scenery in New England. But to our eyes, beyond the charm of its situation was the sight of the three splendid and substantial buildings which adorn this now well-known spot, and which comprise the Young Ladies' Seminary. It was our privilege to address these young people again and again during our stay at Northfield, as also the young men in the equally well-ordered school at Mount Hermon, on the opposite side of the Connecticut River. A happier lot of young faces could not be seen all the world over. Many of the students are already won for Christ, and are only waiting a fuller furnishing before they go forth into his great harvest-field as missionaries of the Cross.

We were permitted to spend two Sundays with Mr. Moody; one in Orange, New Jersey, and the other in Lynn, near Boston. Vast and eager crowds gathered at every meeting, while our brother preached with all his wonted power, and many souls seemed to be gathered in. Nowhere are Mr. Moody and Mr. Sankey more honoured than in their own country. Mr. George Needham has done splendid work in Lynn by following up Mr. Moody's services, seeking to lead the converts on to a fuller knowledge of the truth.

BOSTON.

From Northfield, refreshed by the loving hospitality shown us by Mrs. Moody and her friends, we went into Boston, a beautiful city in many respects—clean, and well ordered. It is blessed with some earnest and faithful ministers of Christ, but Unitarianism and Universalism largely prevail. Spiritualism, too, has its chief seat here. We noted no less than twelve different "seances" advertised for one Sunday evening. A magnificent temple devoted to the spiritualistic cult has recently been erected, and stands ready to be opened.

While in the city we were the favoured guests of Dr. and Mrs. Gordon. Dr. Gordon is a rare man, a faithful, single-hearted minister of Christ, sound in the faith, and sweet in spirit. His preaching is quiet but fervent, full both of majesty and tenderness. He presides over a church numbering eight hundred members; is a Baptist and Pre-millenniarian, and withal, a successful soul winner. During Mr. Moody's three months' campaign in Boston his church was used for after-meetings. He, and his gifted and devoted wife, laboured night and day with enquirers, and received their reward; upwards of three hundred were taken into the fellowship of the church as the fruit of their efforts.

Many and many a blessed tale had they to tell of remarkable conversions to God, especially among chief drunkards, some of whom remain with them to this day, blessed trophies of redeeming grace. We were greatly refreshed both by the public ministry and the private conversation of this dear brother, and shall long remember with delight our pleasant sojourn with him. Other ministers in the city showed us no little kindness, especially Mr. Giffard, of the Second Baptist Church, and Mr. Braislin, of Newton Centre. We preached in some of the churches, and at Tremont Temple, a beautiful and capacious hall in the heart of the city, where Joseph Cook's Monday lectures are given. Some 2000 people gathered on the Sunday afternoon, and listened to the word of life from the lips of a stranger.

WELLESLEY COLLEGE.

We also visited Wellesley College, about fifteen miles west of Boston, and were privileged to address 500 students with the professors (also ladies). Its founder, Mr. Durant, was an earnest Christian and an intimate friend of Mr. Moody. The college is undenominational, but distinctly and positively Christian in its influence, discipline, and instruction. The systematic study of the Bible is pursued through all its courses. Worship in the chapel is attended daily by teachers and students. The Sunday services are conducted by ministers of different denominations.

NEW YORK AND BROOKLYN.

Leaving Boston we came to New York by what is called the "Fall River route," in the steamship *Pilgrim*, a vast floating mansion, elegantly fitted with commodious cabins, so different to the narrow pens into which we had to crawl on board the *City of Chester* when crossing the Atlantic. Still, a ship is a ship, and though we had to encounter no stormy wind nor swelling wave, we were very glad to get on shore once more.

At New York, or rather at Brooklyn, we met with a hearty welcome from our good friend Dr. Pentecost. He is now so widely known in England that I am tempted to believe a few notes of a well-spent Sunday with him would be acceptable to your readers. The church in which he ministers is a compact and convenient building, seating from ten to eleven hundred people, with a spacious school hall, or rather "parlour" as they prefer to call it here, with other rooms attached, a pastor's study, &c. The morning service commenced at 10.30. The singing, led by Mr. Stebbins, was fairly congregational, very much so compared with many churches where a professional choir does most of the singing while the people sit and listen.

The subject of discourse was

A REVIVAL: WHAT IT IS, AND WHY IT IS NEEDED.

The text was Heb. iii. 2. I will transcribe a few sentences, though I need not say they lose much by passing through pen and ink.

I. *What is a Revival?*—A revival means a bringing to life that which is dead or seems to be dead, a quickening of the life of the Church, and a bringing into spiritual life those who are not saved. What showers are to the earth so a revival is to the Church and to a thirsty and parched world. It is a mighty coming into the hearts of Christian men of the Spirit of God, making unseen things, which are usually so vague and difficult of apprehension, solid and substantial realities. The work of the Holy Spirit cannot be brought about by anything else but the Holy Spirit. The Spirit of God is the power—the life of God operating on the spiritual nature of men. Three months of drought in summer is enough to destroy a whole harvest, and yet it is nearly thirty years since we have seen in this country a general revival of religion. There have been local revivals, just as we have local showers, but since the years 1857 to 1860 the conscience of the great mass of the people of this country has not been aroused. From observation and present experience, we are, I believe, farther off from a revival than ever, and this, not from the point of God's readiness, but from the condition of the Church. Revivals of religion are God's witnesses. Heaven-sent revivals, energised by the Spirit of God, do more to convince the Atheist than any amount of debate and discussion. Men who have long and successfully resisted every appeal and argument in the direction of Christian evidence, have, through the influence of some mighty work of grace, been brought in an instant to their knees. Fine churches, costly edifices, able, logical, polished, and cultured ministers, with the intensest activity—we may have all this, and yet there may be no conversions to God. We may have churches in which are men representing the greatest wealth and the highest social position, yet no conversions; innumerable religious organisations, magnificent machinery, yet few or no conversions.

II. *Why is a revival needed?* (1) That we may see our children brought to Christ, and saved from sin, death, and hell. What are a fair education, a good character, and a good position in business, if our sons be not converted to God? What if our daughters be highly educated, accomplished, and well settled in life, if they be not converted to God? (2) To save to God and the Church crowds of backsliders. (3) To vitalise the dormant energies of true Christians. (4) To turn back the awful tide of worldliness and indifference which has set in upon the Church. (5) To strengthen hands and lengthen arms to lay hold of the masses of the unconverted around us.

With many other and like words did the preacher testify and exhort us, to cry with the prophet, "O Lord, revive thy work."

In the afternoon we accompanied our friend to the Academy of Music, a splendid auditorium, where we found between 2000 and 3000 people gathered, a large proportion non-church goers. It was a grand sight to see so many, who but for this special effort would have been unreached. All seats were free, and "no collection," a very rare exception in America. These services cost £20 per Sunday for the rent of the hall alone, Dr. Pentecost and one of his elders taking the entire responsibility. Several remained behind at the close as enquirers. In the evening the large church was filled in every part, and a prayer and testimony meeting followed an earnest and heart-searching discourse on the text, "Except ye repent, ye shall all likewise perish." A young Scotchman gave a striking account of his conversion to God after years of dissipation, drawn in by the special services at the Academy of Music.

I trust these notes will serve to stir up some of your readers to pray for the brethren to whom I have referred, and also to give thanks for all the mercy we ourselves have shared since we left home. Journeying from place to place we have seen very much to make us glad as well as much to sadden. Many godly ones whom we have met are sighing and crying for a deep, pure, and widespread revival, but as yet the tokens are faint. In Philadelphia, where we are now staying, special services are going on for young men. Mr. Moody is preaching to great crowds of people in Reading, about 100 miles distant. Earnestly asking your prayers,

I remain, very faithfully yours,

Philadelphia, Nov. 9. FRANK H. WHITE.

REV. W. HASLAM AT TORONTO.

THE mission held in the large and handsome Church of the Ascension has met with much success. The numerous testimonies sent in to the rector, Rev. H. G. Baldwin, of blessings received, prove beyond doubt the fact that the work has been of God. Not only have sinners been convinced of sin, and brought to trust in Jesus, but many believers have been stirred up to greater diligence in service. Those who heard Mr. Haslam will be able to feed upon the word which he so ably divided. The addresses on the "Lord's Coming" were very numerously attended, and evidently had a stirring effect. To various aspects of Christian life and growth, Mr. Haslam has directed the minds and hearts of his hearers, and there is abundant reason to believe that his words were carried home.

Mrs. Haslam's meetings for women were well attended from the beginning. After the first day or two, hundreds of women, of all classes, assembled to listen to the simple message of salvation. Many busy Marthas were wisely directed, and loving Marys taught, while together they sat and heard the "words of life" spoken by this handmaid of the Lord. The visit to Toronto of these two workers will long be remembered, and their return will be hailed with great pleasure. The friends in Toronto follow them with prayer to Whitby, Port Hope, and Coburg, where they are to hold successive missions.

ALDENHAM INSTITUTE.—The last Report says:—"In every department there has been rapid growth; the membership has greatly increased, the attendance at the Bible-class has much improved, and valuable additions have been made to the library." For the winter session there is issued a syllabus of classes. These include a programme similar to those of the Y.M.C.A.s, with many scientific and technical classes in addition. Bible-classes are held on Sundays and Wednesdays, also religious services. The address of the institute is Goldington-crescent, Somers Town.

Notes and Comments.

WE again remind our readers of the meeting for prayer and humiliation at Mildmay from four to six o'clock on Thursday (this day), and of the two evening meetings at the same place. For particulars, see list of Forthcoming Meetings.

Our next portrait and sketch will be those of Mr. W. J. Orsman, superintendent of the Golden-lane and Hoxton Christian Costermongers' Mission.

We much regret having inadvertently omitted to state that the portraits of Rev. H. Webb-Peploe and Miss F. R. Havergal, given in recent issues, were engraved from copyright photographs by Messrs. Elliot and Fry, of Baker-street, Portman-square, W.

One of the worst features of the present political conflict is the too ready use of the weapon of misrepresentation, not merely by the partisans of candidates for electoral favours, but in too many instances by the candidates themselves. Men who, we are willing to believe, would in affairs of business or everyday life scorn to be anything but truthful, seem nevertheless, for the sake of gaining a passing advantage over an opponent, to readily stoop to the despicable meanness of wresting his words to a meaning which no one of ordinary intelligence would put upon them, and putting into his mouth expressions and sentiments which were never uttered.

The worst feature, perhaps, in the matter is that these distortions and misrepresentations are apparently not made in ignorance. Were this the case, while we should deplore the lack of proper inquiry exhibited, we could acquit the utterers of intentional lying; but the reiteration of charges and misstatements, after their falsity has been shown, deserves the reprobation of every honest man, and cannot be too strongly condemned. We are not referring to one party only; our remarks equally apply to all political parties, for all have, more or less, been guilty of the crime.

The noble band of women in the United States who are fighting Intemperance "for God and home and native land," are waking up to the fact that there is a close relation between the drink habit and the other social crimes that disgrace our modern civilisation. At the recent annual Convention of the National Women's Christian Temperance Union, its gifted and eloquent president, Miss Frances Willard, said:—

> Our department for the suppression of the social evil is as yet inoperative, but I trust we are now ready for an advance. Crimes against women seem to be on the increase everywhere. When we remember the unavenged murder of Jennie Cramer, of New Haven; the acquittal of the ravishers of a cultivated Illinois school teacher; when we reflect that *The Pall Mall Gazette* says the law is framed to allow men to outrage girls with impunity; that in Massachusetts and Vermont it is a greater crime to steal a cow than to ruin a girl; that in Illinois seduction is not recognised as a crime, it is a marvel not to be explained that we go on the even tenor of our way too delicate, too refined, too prudish to make any allusion to these awful facts. We have been the victims of conventional cowardice too long.

At this interesting Convention an address was given by Mr. William Noble, who appears to be kept busy in his advocacy of Total Abstinence among our American cousins.

In the course of her admirable inaugural address to the Convention, Miss Willard called for a new pledge which we commend to the adoption of Temperance and other Christian workers everywhere:—

> I promise, by God's grace, to say nothing discouraging about the work, and nothing disparaging about the workers.

If this pledge were universally taken and faithfully kept, we should expect the millennium to be near at hand.

We have already announced the issue of the seventh and closing volume of Mr. C. H. Spurgeon's noble and invaluable expository work on the Psalms, THE TREASURY OF DAVID (8s. *Passmore & Alabaster*). To those who are happily familiar with the previous volumes, no words of commendation are needed; it is a veritable mine of spiritual wealth, into which the generations to come may dig and be enriched. In an early issue we hope to give a portrait of Mr. Spurgeon, when we shall make specimen extracts from his notes on the closing Psalms.

It is stated that "considerable excitement" has been caused in America by Rev. Henry Ward Beecher's sermons on "Evolution and Religion." After perusing portions of them we are not surprised at their effect upon the public mind. Full of dogmatic statement, or mis-statement, without any scientific or logical basis, the utterances lack that backbone which distinguishes all sound argument from mere flabby speculation. In these days when our leading scientists admit the accuracy of the order of creation as recorded in the Bible, it would be amusing if it were not painful to find Mr. Ward Beecher speaking of the first chapter of Genesis as "a poem, not a history."

To the man who could make this grave mistake—a mistake possible only to one unfamiliar with recent discovery—any vagary would be possible, and, therefore, it is not surprising to find the preacher alluding to men, in the "primary stages of existence," as developing in themselves "moral elements," and making themselves capable of comprehending and understanding the moral character of God. Therefore, too, Mr. Beecher finds it possible to refer to the Bible as "this Divine book," and yet to speak of it in another as having "defects" and as containing legends and poetic parables, and to allude to the sun as every morning rolling over fields, forests, flowers, and fruits, "which itself has created."

A recent able writer has characterised that once celebrated volume "The Vestiges of Creation" as "Lamarck and water," but it would puzzle that author to discover with what fluid Mr. Beecher's scientific reading has been diluted. If Chambers's theory of creation is, as it has been defined to be, Lamarck's "theologised, and spoilt in the process," Beecher's theory, to use the words which Herbert Spencer made use of with regard to far nobler opinions, is "one of those illegitimate symbolic conceptions which cannot by any mental process be elaborated into a real conception."

To pass from these boneless and sinewless sermons to Mr. Gladstone's article in *The Nineteenth Century* on "The Dawn of Creation and Worship," is like turning from the feeble and purposeless utterances of an infant to the refined and moving speech of an educated and cultured man in the plenitude of his powers. In that paper there is at any rate something solid to stand upon, and sensible men will not hesitate in their choice between such a foundation, and that of the shifting mists.

Several correspondents have sent communications with reference to the correct rendering of a stanza in Charles Wesley's hymn, "Jesu, Lover of my soul." It appears that in "The Book of Praise," and other collections, the fourth stanza of the original is accurately given:—

"Thou, O Christ, art all I want
More than all in Thee I find.
Raise me, fallen; cheer me, faint;
Heal me, sick; and lead me, blind."

In the first edition of the collected poetical works of Charles Wesley, the hymn in question contains, however, a verse, the third, which does not find a place in more recent renderings. It is possible that Charles Kingsley may have been familiar with it, and that it may have suggested the little but important change to which we alluded, as the verse runs thus:—

"Wilt Thou not regard my call?
Wilt Thou not accept my prayer?
Lo! I sink, I faint, I fall;
Lo! on Thee I cast my care.
Reach me out thy gracious hand,
While I of thy strength receive;
Hoping against hope I stand,
Dying, and behold I live."

Can anyone tell us if the hymn appears without this verse in the volume of "Hymns and Spiritual Songs" to which John Wesley referred in 1779 as being "far too small"? for we should like to know if its excision had the sanction of the author or of his brother. Neither of them had any hesitation in altering the hymns of Watts and others, often, it must be admitted, for the better; but they strongly objected to any interference with their own compositions. In the preface to the collection published in 1779, John Wesley requested borrowers of his and his brother's compositions to "print them just as they are . . . and not to attempt to mend them, for really they are not able." He went on to say that, if alterations were made, the correct reading should be given in the margin, "that we may no longer be accountable, either for the nonsense or the doggerel of other men." This appeal has been only too frequently disregarded; but, in days when a book like Bunyan's "Pilgrim's Progress" is tampered with to make it suit certain creeds, it is, perhaps, too much to expect that our noble hymns will be left unaltered.

At the same time, the Wesleys were not infallible any more than Dr. Watts. And it would be an unreasonable rule which would oblige us to perpetuate a blemish or else to give up an otherwise beautiful hymn. Hymns, and alterations of them, must be judged upon their merits. If altered for the better, they are the better altered; but alteration without sufficient reason is by all means to be condemned.

The figures published by the Swiss Federal Statistical Bureau reveal grave facts respecting the use of alcohol. A population of whom half are women, and which numbers 2,900,000, consume annually twenty-seven million quarts of brandy, 100 million quarts of beer, and 200 million quarts of wine; and during the last thirty years, while the population has only increased one-sixth, the consumption of brandy has increased from seven million to twenty-seven million quarts.

Can nothing be done to stay the wickedess of the African Drink Traffic? The Basutos are among the noblest and bravest f native races, but they are rapidly perishing hrough this iniquity. Says an African aper :—

> The terrible passion for drink which has seized he Basuto nation is almost unparalleled. If othing is done to stop the unrestricted supply of randy, in a few short years there need be little ear of a Basuto invasion of the Free State. Fire vater will have done its work on the only nation in outh Africa which ever beat the whites in fair fight. t would be more merciful to exterminate them at nce than to let them become extinct, like the merican Indians, through the prolonged torture f physical and moral deterioration.

The Archbishop of Canterbury, in his rimary charge recently given at Tunbridge, poke of Evening Communions as tending to familiarity along with diminishing responibility," and said that both Evening Communions and the habit of attending at the ucharist without receiving it "belonged in heir origin to the weak ages of the Church." he utterance gave great pleasure to the itualists, though their journals took excepion to non-communicating attendance being laced "on almost as low a level as evening elebrations."

The Bishop of Rochester has, however, eld a Visitation more recently, and in his harge, Bishop Thorold defended Evening ommunions, and, after advising anyone inuenced by the faintest suspicion that an Evening Communion necessarily implies rreverence to visit the Church of St. Giles' n the evening of the last Sunday of the month, he added: "I am mistaken if they will not be impressed with the pathetic easonableness and the blessed solemnity of hat quiet holy service, as they have seldom een impressed before."

Commenting upon these simple words, the eading Ritualist journal says :—

> It seems it was his Lordship, when at St. Giles, who invented this miserable innovation, and he ustifies it on the plea that otherwise wives of working men, domestics, and many medical men, would be virtually excommunicated.

It is painful to read these words, for we now other churches than that of St. Giles' where the Lord's Supper after evening service s largely attended, not only by the poorer eople but also by large numbers of those who love to finish their day's work for the Master in gathering around the memorials f his death.

A correspondent sends a communication on Religious Luxury," in which he calls attenion to the deadly results of mere pleasureseeking and self-pleasing in things religious. He asks if the multiplication of conferences may not foster this spirit, which leads people o prefer the pleasures of spiritual excitement to the toil of true service. The writer urther suggests that the very first duty of many, who now pass as very spiritual people, s to deny themselves much of the luxury of eligious meetings, that they may go out to oil, to fight, and to endure, in the world's reat battlefield.

We think this warning is not unneeded. We have met with some painful examples of he pernicious effects of religious dissipation. Many become feverish and unsatisfied, restless nd excitable, full of the profession of selfenial, but too weak and selfish to practise it. We would prescribe for such sickly souls a trictly practical regimen, say one pound of uty to every ounce of doctrine. The very spirit of religion is love, and love involves habitual denial of self. The spirit of self-pleasing and luxury is not less selfish because exercised in reference to spiritual things; it is only more subtle and dangerous.

But though we say this, we believe there is danger on the other side. Ours is pre-eminently a bustling age, one in which Christian workers fail more through lack of quiet thought, and reading, and prayer, than through the opposite. For one who is unhealthy through spiritual indigestion, there are two whose complaint is famine fever. We think, therefore, that those conferences, to which people gather, often in their holiday season, and with the set purpose of waiting upon God, are true aids to the life of the Church. We can personally testify to very large and practical results coming from such gatherings. At the last we attended, the spirit of practical consecration to Christ's cause was unmistakable. In proof, more than a dozen of those present, and the conference was not a large one, publicly declared themselves ready to go to the ends of the earth to preach the Gospel. It would be well if more of the Lord's people would hear his voice:—"Come ye yourselves apart, and rest awhile."

Mr. Grant Allen, whose recent book on "Darwin" out-Darwins Darwin, has contributed an article to *The Pall Mall Gazette* on the late Dr. W. B. Carpenter. Dr. Carpenter, it is said, was unable to follow younger men in their evolutionary doctrines, and the fact is attributed to his Unitarianism. It will astonish Unitarians to be told that their creed fosters an orthodox fixity, and they will probably find another reason why the veterans of science have refused to follow the wandering lights of their scientific juniors.

Entirely contradictory theories between two eminent geologists suggest much. Professor Geikie says the mountains of Scotland are due to denuding and other agencies from above. The Duke of Argyll attributes their formation to earth movements from beneath. Such a remarkable divergence does not say much for the modern dogma respecting the certainties of science.

The Spectator has a passage on "The Strength of a Church," which is very timely and deserves to be pondered :—

> The strength of a Church consists, first and before all, in the higher motives with which she can touch the heart of man, in the faith which she can inspire, in the peace which she can bestow, in the love which she can shed abroad, in her power to unite those within her, in her power to attract those who are outside, in her victories over natural pride, in her successful diffusion of a true humility, in the ease with which she kindles a self-distrustful zeal, in the meekness with which her children bear misfortune and the gladness with which they welcome arduous duties, in the fortitude with which she imbues us towards external catastrophes, and the genius which she fosters for turning seeming calamities into spiritual blessings.

Dr. Moxon's article on "Faith Healing" in the current *Contemporary Review* is very inadequate as a fair treatment of the subject. He asks, "How can we have faith contrary to what we know?" This question, he contends, is the vital one of Faith Healing. He founds "faith" on reality. "It is realisation on a world of truths." This idea runs through the article, and, according to it, Noah could not have had faith in a flood of waters, nor Abraham that he would receive safe guidance on a way he knew not, and to a country unknown. We have by no means an objection to a lay opinion on these matters, but let Scripture statements be regarded.

The argument of Dr. Moxon and of many others is an old one, and goes in the direction of the impossibility of miraculous interposition, and this shuts us up to the natural. Many of us in our sufferings pray for what we have not realised. We leave methods with God. At the same time, if the Lord's teachings in this age are that Christianity now possesses proofs and evidences which ought to suffice, and ought to convince and impress without miraculous signs, it becomes us to accept this teaching, and to pray in submission to it. We must, however, distinguish between miracles as credentials of the truth of the Gospel, and gifts of healing, or healing in answer to prayer.

A TERRIBLE STORY.

MAY I write a word of caution to parents and guardians of the young, in connection with the season of the year, and the increase there will be in travelling next month?

Young girls and young servants should not be allowed to travel alone, unless it is absolutely imperative, and in any case should be carefully warned not to speak to any strangers, male or female.

Not long since, two little girls, aged nine and twelve years, were invited by an uncle in London to pay him a visit. Arrangements were made for him to meet them by a certain train at the Paddington Station. Their parents accompanied them to the train when they left, and they arrived safely at the London terminus.

Unfortunately the uncle was delayed at the last moment, and did not reach the station until all the passengers had dispersed. The children were nowhere to be found. On making inquiry, it was ascertained that a woman dressed as a lady in black had been overheard speaking to them and inquiring for whom they were waiting. She represented that the uncle had been unable to come himself, and had sent her to meet them. The unsuspecting children were conveyed away, and have not been heard of from that time to this, though every effort has been put forth to trace them.

May I ask the prayers of your readers for the heart-broken parents, distracted with grief? Well may we shudder and weep when we think to what those tender children may have been subjected, and what they are now suffering.

Now that telegrams can be sent for sixpence, let each child or servant sent away on a journey be provided with a telegram written out and stamped, to be handed to one of the porters if the expected friends are not forthcoming, and let the children be instructed to wait until someone comes in reply to the telegram.—Yours,

HENRY SOLTAU.

24, *Wellington-square, Hastings.*

[Children ought not to travel alone. The recent revelations have added to the difficulty of kidnapping children, and therefore to the boldness and cunning of the kidnappers. Constant watchfulness and care are indispensable, for every child is in incessant danger. Will friends in the provinces secure, as far as possible, the publication of the foregoing incident in local papers, so as to put other parents on their guard?—ED.]

GOSPEL WORK IN DUBLIN.—DEAR SIR,—There is a district in the suburbs of this city, inhabited by a colony of mechanics and such like. It having been reported that many of these were being brought over to Romanism, I, with an assistant, visited the place. This resulted in our opening a mission-house, to reach all creeds and classes. The Lord has so far blessed the effort that the room in which the meetings are held is quite inadequate to hold the numbers who wish to attend. We desire to obtain an iron room to hold about 200, and for this we ask the help of your readers.—Yours very faithfully,

(REV.) HENRY FISHE.

WORKERS at the HOME OF INDUSTRY.

THE monthly meeting, held on Wednesday last week, was a time of much spiritual refreshment to the workers gathered. A small party of bright, happy children were present. Miss Macpherson occupied a short time in giving some interesting facts concerning them. She also read the following portions of a letter from Mrs. Merry, of Stratford, Ontario:—

"We are just parting with Fred Auvache, who is accepted as missionary for a station in India, by the Canadian Baptist Missionary Society. He feels that he is called as a forerunner, and that many more of our young men, now at high schools diligently pursuing their studies, will follow him. May it be so, to the praise of our God, and in answer to our years of prayer and faithful toil. As they have been rescued, who so well fitted to become rescuers of sin-stricken souls? Graham Saunders and others are pressing on.

"The convention of ladies who met at London, Ontario, this autumn, was a season of much refreshment. The whole tone of Christian women's work is being raised in Canada. May the Holy Spirit's infilling for service be more sought for; leaving the brethren the more open fighting and public work, whilst as women we see to the establishing and carrying on of the Bands of Hope, and arousing Christians to their personal duty. Each sister resolved to be more helpful to the others, and as the Lord led them forth, to go farther afield to the rescue of others.

"During the past month, nine of the elder girls have been spending their yearly holiday with us, and each one has returned to her place with a deeper longing in her heart to follow Jesus more closely. We bear you all up daily in prayer. Remember us in visiting the towns around Stratford."

Miss Perks, of the Soldiers' Home, Winchester, gave a few details of the work there. She told how, at one time, she had the privilege of speaking to three hundred soldiers, not one of whom had two arms and two legs. A soldiers' class is held to teach the Christian soldiers how to teach the way of salvation. There is also a weekly meeting for the soldiers' children called "The Pilgrim Band." Much blessing has attended this last effort, and some who have been brought to the Lord through this Band are now working in connection with it.

Rev. Chas. A. Fox gave a most helpful word on the "fulness of blessing" founded on John i. 16. "Of his fulness," &c. He took three points: (1) How to prepare for the fulness of God. (2) How to get it. (3) How to keep it. God gives in detachments—"*of* his fulness." Every believer has some of the fulness of God. No believer has all. God gives in combination ("all *we*"). There must be brotherhood, sympathy, union. So many are frost-bitten; do not know how to shake hands. Gethsemane is *alone*, crucifixion is *alone*, death and everything about death must be alone; but at Pentecost brethren are in sympathy with one another.

1. How to prepare for the fulness. (*a*) By being emptied. How can this be done? By prayer and confession. By the exercise of faith. Take a promise and claim it. (*b*) The way of preparation. The capacity must be enlarged. All that is not of the Lord must be turned out to make room for Him. The little frictions of every-day life are the twisted scourge that He uses. Another thing is necessary. Nearness to the Lord. There may be a full, overflowing fountain of living, bright water, and there may be an empty vessel; but unless that empty vessel be put near to the fountain, it cannot be filled.

2. How to get the fulness. Definite waiting upon God and hanging upon Him in the spirit of Jacob of old: "I will not let Thee go except Thou bless me." Then venture out into the great deep of God's love. Surrender all. Do you know what surrender is? It is leaning over a little too far, so that you cannot get back, and you fall "safe into the arms of Jesus."

3. How to keep the fulness of blessing. By death and faith. Just as we keep in the place of death, we keep the blessing. A dead man does not challenge the will of God. Then, faith. What is it? I do not wonder that men puzzle over it. It is a great empty void for you to fill. Let every concern of our being be opened to the wondrous inflowing of God. Shall we be submerged in the great, deep waves of the Holy Ghost, carrying us whither He would have us go, far out to sea? Then we shall have to answer as the Apostles did of old, "When I sent you forth, lacked ye anything? and they said nothing." That is my Jesus.

The meeting closed with a solemn season of prayer.

MR. AITKEN IN AMERICA.

SIR,—We are having much interesting work here, and feel that we have reason to thank God for the blessing that has already rested upon our efforts. My object in accepting the invitation to America was to further in the Episcopal Church in the States that mission work which has been so useful in the Church of England, and I do think we have reason to hope that this result will be attained.

We commenced our work by holding "a Retreat" for the clergy at a lovely spot on the Hudson, which bears the name of Garrisons. It was attended by about eighty clergymen of all schools of thought, and extended from the Tuesday afternoon to the Friday morning. I delivered four addresses a day, and there was much earnest prayer and heart-searching. A very solemn, earnest tone pervaded the gathering, and the hearty expressions of thankfulness to God at the end of this season of spiritual exercises was such as to leave no shadow of doubt on my mind that God had been indeed giving us a very real blessing. I may say I was kept up till long after midnight on the Thursday night, in private conference with brethren in the ministry who were anxious to get all the spiritual help they could out of the occasion, and from one whose public utterances they had received in such an excellent spirit. It was most profoundly refreshing, and, indeed, I may say quite affecting. I was deeply touched and impressed, both by the earnestness and the candour and humility exhibited by many of these my reverend brethren.

Filled with gratitude to God, we proceeded to commence our work upon the following Saturday, at the little city of Newburgh (population 20,000). Here, at first, strong prejudices had to be encountered, and difficulties had to be faced. We found ourselves swimming against wind and tide the first week, but with the second Sunday all seemed to begin to change. As the second week advanced; we began to find that the little place was stirred to its centre, and that, without much outward demonstration, a deep and extensive work was going forward. Towards the close, testimony came pouring in from all sides of spiritual blessing received. We greatly rejoiced at seeing "reinforcements advancing," as our second week drew to its close, in the persons of our beloved friends, Messrs. Moody and Sankey, as we felt persuaded that they would be able to gather up much fruit that had not fallen to our sickle, but that was by that time ripe for harvesting. We had the joy of attending the first meeting of their campaign, and dear brother Moody, after a very characteristic address from himself upon Bible-reading, sent me to the front with an exhortation to take "a clear hour!"

Here also (at Brooklyn) we began with a day of small things. The Episcopal Church here, as you know, occupies a very different position from that which belongs to it in England, and has not the same means of commanding popular attention. Many Episcopalians are very shy of the movement, and regard it as a most perilous and undignified innovation, while the outside public neither know nor care much about what goes on in any single religious community. However, though the response to the mission was not very prompt and general, a steady quiet work has been going on from the first, and now things are looking very cheering and hopeful Many are receiving a blessing, and my dea brother, the rector, as the sower, and we, a reapers, are rejoicing together. It was encouraging to see Drs. Pentecost, Talmage, Fulton and several other prominent men of differen denominations showing their sympathy by thei presence to-night.

I am much distressed at the turn events hav taken in the Armstrong trial. While I regret that Mr. Stead should have acted indiscreetly I am full of admiration of his courage an determination, and feel we owe him a deep deb of gratitude. As a token of my strong feeling may I ask you to add the enclosed trifle to hi Defence Fund. I have not the honour of Mr Stead's acquaintance, but I should like him t know how much I sympathise with him in hi gallant effort to grapple with a horrible evil.— Yours very faithfully,

Brooklyn, Nov 9. W. Hay M. H. Aitken.

CONTINENTAL AND FOREIGN NOTES.

THE FISKE JUBILEE SINGERS are about t visit Australia.

A RESCUE MISSION to the streets and lane of Melbourne has been started by the Episcopa Church there, with Bishop Moorhouse as a prim mover.

REV. DR. BEARD, of the American Church Rue de Berry, is about to leave Paris, having bee appointed secretary to the Missionary Society i America. His departure will be universally re gretted.

MR. JOHN PAMMENT has removed fro Dawson, Co. Montana, to Washongal, Clark's Co. Washington Territory, U.S.A. This field of labou he writes to us, is more thickly populated, and th work will be harder; he desires fellowship i prayer from old friends in London.

PARIS.—Lord Radstock and Colonel Pashko have inaugurated in one of the McAll Mission Hall a series of meetings, more especially intended fo the *employés* and tradesmen of the neighbourhoo Those gentlemen go into shops and houses an invite the people to attend the meetings; if possib they enter into a religious conversation with them The meetings are very hopeful.

COREA.—A large part of the New Testamen has been translated into the Corean vernacula while for the educated and learned of the land th Chinese version supplies the want. A nativ Christian acts as colporteur, and during his tw years of service he has brought to the missionar more than seventy men who desired baptism. I the interior of the land the Gospel is spreading i a gratifying manner.

THE SCRIPTURES.—About thirty years ag the translation of the Bible into Arabic was begu by the American Mission in Beyrout; now th work is completed, and by those who know it i pronounced to be a very good and careful transla tion. The Catholic Church, which has considerabl influence in Syria, finding it impossible to withhol the Bible from the people, has obtained forma permission to allow of its use. This is a step unexpected progress.—*Anzeiger.*

CHILDREN'S SCRIPTURE UNION.—Portions f the ensuing week:—Nov. 29, Exod. xvi. 11—26 Nov. 30, xvi. 27—36; Dec. 1, xvii. 1—16; De 2, xviii. 1—12; Dec. 3, xviii. 13—27; Dec. 4, xi 1—13; Dec. 5, xix. 16—25.

EARLY CLOSING.—Considerable activity ha been displayed by the Early Closing Associatio during the past two months in promoting the move ment in the North of London. We recently calle the attention of our readers to the formation of th Holloway and Finsbury-park branch of the Asso ciation. The committee, consisting of the leadin employers of the district, have worked most ener getically to secure a general 8 o'clock closing, an their efforts have been rewarded with marke success. Branches of the Association have bee formed at Islington, and at Stamford-hill, with view of joining the Holloway and Finsbury-pa tradesmen in the 8 o'clock movement. The youn people are most anxious to make good use of t leisure time afforded them, and it is anticipate that large numbers of them will avail themselves the many advantages for their improvement offere them by the Y.M.C.A.

THE PRESENT MORAL CRISIS.—2.

By ELLICE HOPKINS.

BEFORE we pass out beyond the circle of our own home, one word about our care of ur own servants. Mr. Merrick, the chaplain f Middlesex prison, made a computation, that ut of 3076 outcast and criminal women and irls who came before him, 1539 had been omestic servants—in other words, had passed rom under our hands into the lowest degradaion. Mr. Horsley, the chaplain of Clerkenwell, oes not hesitate to put down the British mistress s one of the chief causes of immorality among irls. There is verily some great fault in us nistresses that it is the servant class that most argely feeds the outcast class in England. Does ot the root of the evil lie in our want of human elations with our servants, that though we are ound up in one household, and ought to be one amily in Christ, we have often no common life? ertainly those who, like myself, have succeeded n establishing thoroughly human relations with heir servants, will agree with me that the most ouching devotion they have ever met with in fe has been from this often decried class.

Now I am not going to indulge in any vague iatribes against either mistresses or servants; have no panacea to offer, but only a great rinciple to urge; and that is, "mother" the oung servant girls under your care as you ould do your own. Do not look on them as a istinct breed to your own girls, but remember hat "one touch of nature makes them kin." If e would bestow one half of the individual hought on them that we bestow on our own irls, the same thought for instance on providing afe and innocent recreation for them and making hem happy, the same thought that they should ot be entirely without the society of young en any more than we should expect our own irls to be content to be, and yet the same loving atchfulness over them, subject of course to the rear conditions of their rank of life; if we llowed no late hours at night in the streets, if e interested them in our Christian work and ade them our beloved fellow-workers in our ork for women and girls, and in return took an terest in their concerns and in their home folk, he little sister who is coming on for service and o whom we could give a little training in our ouse and see that she has a good start in life, he married brother's or sister's little sickly child hat would be the better for our more airy rooms nd better food, the dear mother and father at ome for whom a little gift could be provided on he Christmas tree or among the New Year resents;—would not these deeper and more uman relations with our servants in great easure solve the problem?

Yet I know some calling themselves Christian omen, who, when they go off on their summer oliday with their family, think nothing of eaving their young servant girls, even when here are men servants in the house, with no older erson to look after them. I know families here the young men regularly return to town or part of the week, and are alone in the house ith only young servants, with no mistress to are for them or any older woman to observe the ost ordinary rules of propriety. I know ladies f very mature charms, who will have out the oung servant-girl at night to fetch them from he evening party, though heaven knows the misress is more fit to protect the girl than *vice versâ*. know houses in Scotland where all the servants, en and women, sleep on the basement floor, ith an empty story between them and their aster and mistress, and where orgies are held hile the heads of this Christian household are eacefully asleep with their brains stuffed full of he foolishest dreams; nor have I ever heard of master and mistress thinking it sufficient cause or changing their house that it is so constructed s to render it impossible to fulfil their responsiilities as the heads of a household. And having hown ourselves thus cruelly careless about the ouls and bodies of the young girls entrusted to our care, then, like that uncomfortable woman in Proverbs, "we wipe our mouth, and say we have done no harm." It is really not our fault, servants are such a hopeless lot now-a-days—there's no doing anything with them.

But beyond our own home—"the place of peace," where we are all-powerful—how can we guide this great current of awakened feeling into fruitful channels? How can we women exercise the divine motherhood within us in saving the children of our land?

I come, therefore, to my fourth practical point. Let us see that the new law for the protection of the young does not remain a dead letter in the place where we live. We have paid a great price for it; let us see that that price is not paid in vain.

I believe myself that these offences against children can be stamped out. They are thoroughly un-English; and now that we have a strong law to deal with them from without, if we can only get a stronger love to grapple with them from within, we can wipe off England's saddest and sorest blot. I am simply amazed at the strength and thoroughness of the Act. Ten years would not have enabled us to get such a law under ordinary circumstances. But a hundred years may never bring us again such a tide of popular feeling for getting the law worked as we have now.

Now here we can each of us take three practical steps.

First, you can get it known. Once known it will act largely as a deterrent. Send for "Summary of the New Law," which I have worded very carefully from an abstract Mr. Stead drew up, and have had published as a leaflet (*Hatchards, Piccadilly*). Possibly you are not able to do much work outside the house. Then make it your work to get down a lot of these leaflets and send it to the clergy for their district visitors to circulate in their districts; or give them to Scripture readers and mission women. Order from the same firm, some copies of "A Homely Talk about the New Law, addressed to Fathers and Mothers," which I have just published, and read it at your mothers' meetings, and circulate it in your districts. Get the Act for the protection of the young known, and enlist the hearts of the working folk on its side by showing them how it upholds their parental rights and protects their defenceless girls.

Secondly, set to work and get a Vigilance Association formed in the town where you live, if there is not one already. Begin by getting down some of the National Vigilance Association papers (Office, 36, The Strand), in addition to the two papers I have mentioned; if possible get some well-ascertained facts, such as young girls under sixteen harboured in a den of infamy, &c, that come under the new Act. A town missionary or the head of the police, if he is a good man, or sometimes the agent of the Charity Organisation Society, will probably give you useful information. Then, after earnest prayer, go to your clergyman or to any influential layman you think would be likely to stir in it. Do not mind its not being a pleasant subject. Say to yourself, "It is to save the children, and in Christ's name I must stick at nothing." Let us be too absorbed in the thought of saving our young girls to give so much as a thought to ourselves. In forming the Vigilance Association, it may be better that a few older women be appointed to serve on it. I am not particularly fond of mixed committees or mixed meetings on this subject; but, as in this case it concerns the protection of young girls, it is a question whether a topsy-turvy world of fathers and no mothers will work; whether "Flyman Joe," our great Brighton speaker, was not right when he said to me, "Miss, you will do nothing without our female brethren. One female is worth ten men."

But if the feeling is too strong against a mixed Vigilance Committee, then, at least, see that a Ladies' Association for the Care of Young Girls is formed, and that a branch of it works in connection with the Men's Vigilance Association to do the part of the work that only women can do. Above all, see that a paid officer is appointed to the Vigilance Association, a man with some knowledge of detective work, who will ascertain the number of young girls under the protected age harboured in disorderly houses, as well as get evidence in all cases of offences against the young. If the town where you work is a small one, several small neighbouring towns can club together to employ an officer for working the new Act between them, and so very materially lessen the expense. But on an officer being appointed depends all the efficiency of a Vigilance Association.

Thirdly and lastly, we must supplement the law by a dead-lift effort to raise the standard of our dear working mothers on the whole subject, and get them to bestow more care on their girls, and their boys, too, for that matter. We must make the new Law a great educator. We must try and get our people to lead a more human life, and educate from within to a longing for better things, while we hope that legislation will improve the dwellings from without. Once for all, we must get rid of this sky-high Christianity of ours, with its head in the clouds and its feet in the intolerable mud, and come down to them and stand by their side, and enter into their difficulties. For God's sake, don't let us us preach at them. That white-chokered Satan seems to have got into our very bones, and pretty nearly to destroy all sweet human relations between us and the poor. Feel for them in their endless difficulties. Let us remember that we have not succeeded so well with our own sons that we can afford to be hard on them for their failure with their girls. The terrible statements I have quoted from Dr. Duke surely prove that. And I make bold to say that a House of Commons composed of the sons of working women would contrast favourably in moral tone with the House of Commons composed of the sons of upper-class mothers. I question whether a coarse jocular nickname for the men who degrade children would have been bandied about in the lobby of the House of Commons whilst the Criminal Law Amendment Bill was passing, if working-men representatives had been in the majority. I only know that where there is a body of working men in one of my mass meetings I am sure of the subject being received with deep solemnity and earnestness; it is with the upper class that the risk always lies. Let us ask our dear working women to pray for us, that we may bring up our sons to be the natural protectors of the defenceless girls of the poor, and to fight this base and cowardly evil—this wholesale sacrifice of the unprotected daughters of the people, and then, in return, let us try and help them in the care of their girls.

(*To be concluded.*)

REV. HENRY DENING is taking charge of Christ Church, West Kensington-park, for the next six months. Mr. Denning is kindly occupying the place of Rev. C. B. Foy, the senior curate of St. Matthew's with Christ Church, who through illness is taking a sea voyage. The parishioners, on Monday evening last week, in Christ Church vestry, presented Mr. Foy with a purse of £120 towards his expenses, and the vicar, Rev. William Handcock, commended him in prayer to God.

SEASIDE HOMES AT RAMSGATE AND BROADWATER, in connection with Latymer-road Mission, were established in 1882—4. A short statement has been published setting forth their objects and aims. About 360 children have visited the Homes, "and, under God's blessing, most of them have taken a new lease of life in consequence." The yearly cost of the Homes is £1000, to cover which a number of regular subscribers is desired. The Report, or collecting cards, will be forwarded on application to Mr. Macaulay, hon. sec., Latymer-road Mission, Notting-hill, W.

WEST BRIGHTON.—On Sunday, November 15, at the afternoon Bible-reading in the Lecture hall of the Young Women's Christian Institute, Holland-road, the members of the Young Women's Bible-classes, which number now 220, presented to Mr. G. T. Congreve and Mrs. Congreve, president and secretary, two portraits on porcelain, with an affectionate address, which was read by Miss M. E. Wolfe. One hundred and sixty-seven members were present. Bible-readings are conducted by Mr. Congreve at the Institute on Thursday evenings and on Sunday afternoons, preceded by a prayer meeting of the young women in the library.

Letters to the Editor.

CHRISTIANS AND POLITICS.

DEAR SIR,—Your correspondent "T." can obtain from Fletcher & Son, Norwich, a tract, "The Christian and Politics," "fully setting forth the true doctrine of Scripture" on this very important subject.
S. R.

DEAR SIR,—In the midst of the excitement of political questions there seems to be a danger that Christians should, like Jehoshaphat, "go down to Ahab," and by contact with the world for common objects should lose their communion with God, and consequently be as "salt that has lost its savour, and is trodden under foot of man."

The Apostle said the "weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

If the people of God in Judah had heeded the warning voice of God by Jeremiah, "Cursed is the man that maketh flesh his arm and [as a consequence] whose heart departeth from the Lord," they might have been able to "abide under the shadow of the Almighty," instead of being taken captive to Babylon, where they hung up their harps and wept.—Yours for Christ's sake,

Paris, Nov. 20. RADSTOCK.

ELECTION.

DEAR SIR,—You say truly that "a little attention to the subject of Election, conducted in a brotherly and courteous spirit, will do good and not harm."

As one who was once opposed to the doctrine in question, I should like to state how this opposition was removed, as others may possibly feel the same difficulties that I did.

I used to think that election was a doctrine of exclusion, a hindrance rather than a help to souls coming to Christ; a barrier which stood in the way of those who otherwise might of their own freewill "fly for refuge to lay hold upon the hope set before them."

But a different view of the case was presented in a sermon I heard from an aged minister of Christ, who, in reference to the words, "compel them to come in" (Luke xiv. 23), said something to this effect: "Election does not prevent the Gospel being free to all. What it does prevent is the Gospel being rejected by all. The invitation goes forth to all: 'Come, for all things are now ready,' *but none will come;* 'Ye will not (do not wish to) come to Me, that ye might have life' (John v. 40). Election is God's provision that his table shall not be empty; that some at least shall come, and have cause hereafter to praise not only the bounty which spread the feast, but also the kindness which drew them in, unwilling as they were to come."

From that time I have been led to see that what lies at the root of the whole question is the truth so well stated in the 10th Article of the Church of England: "The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God." If man be, indeed, "dead in trespasses and sins," then nothing less than the power of "God who quickeneth the dead" can raise him. If man be blind, "God who commanded the light to shine out of darkness," can alone enable him to see. God's children are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." If so, God's foreknowledge of who will turn to Him can hardly be separated from his disposal of their hearts, enabling them so to turn. When the Lord said to Jeremiah (i. 5), "Before I formed thee . . . . I knew thee," it surely means more than that before his birth God foresaw that he would become a prophet. Does not the parallel expression, "I sanctified thee," imply God's consecration of him before his birth to be a prophet, which purpose was in due time effectually carried out?[*]

The encouragement which this doctrine, when rightly understood, affords to all who preach the Gospel, is immense. Happily, all spiritually-minded Christians acknowledge this, practically, by praying, before preaching, that God would Himself convert souls. I am sure Dr. Pentecost would attach as much importance to this as I would, however opposed he may be to it when put in the shape of the doctrine of Election. But I own that I would as soon think of going to a cemetery and wasting precious time in the hopeless task of calling upon the dead to rise, as I would in preaching the Gospel to those who are "dead in trespasses and sins," if I did not believe in God's power put forth with his word to raise the dead; a power I need not fear to invoke, as if my doing so interfered with his purpose, for my prayer may be one of the links in the chain of his purpose; a power which opened the heart of Lydia to attend to the things spoken by the Apostle Paul; a power which the Lord Jesus Himself describes thus: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John v. 25).

Earnestly commending to your readers this view of election as an *including* not an *excluding* doctrine,

I am, dear Sir, very truly yours,
Dovercourt. HENRY E. BROOKE.

DEAR SIR,—Surely it is looking for arguments in isolated texts, instead of taking the whole Divinely-inspired argument which sometimes runs through whole chapters, which leads to one-sided views.

Romans ix., for instance, was not intended to stand alone; still less can parenthetical verses in it have been designed as weapons for Christians to hurl at one another. The Apostle, in three consecutive chapters, indicates the impartiality of God's mercy towards Jew and Gentile alike, whom He has chosen to save alike by faith, and he uses God's sovereignty as an argument for this. These three thoughts—Divine sovereignty, mercy, and faithfulness—run through the chapters until we reach the magnificent climax—God hath shut them all up together in unbelief. Why? That He might select from them whom He will to save? Nay, "*that He might have mercy upon all.*" No wonder that Paul bursts forth here into one of his irrepressible ascriptions of praise, and uses the "mercies of God" as his plea for surrendered hearts and lives (xii. 1, 2).

Again: there are race election, national election, election to promise and birthright, but no individual election to salvation mentioned in Scripture. Christians are told that they were chosen "to be holy," "predestined to be conformed to the image of his Son;" "elect unto obedience," &c. The fact is, and this I would lay the greatest stress upon, there is only one absolute individual election in Holy Scripture, "The man Christ Jesus, the first-born among many brethren." "Behold mine elect, in whom my soul delighteth," says God the Father, and He says it of no other. When we contemplate our election as no longer an arbitrary selection, but as the natural consequence of union with the only begotten Son, we are able to enjoy the thought without danger of disproportion. The seamless robe of Christ's perfect righteousness is so wide that any soul who creeps under its shelter is safe; that God knew, or (for with the great "I Am" is no division of time) that God knows eternally, every soul sheltered by Christ, is only to say that He is the Omniscient God; to say less than this is to blaspheme His Majesty, as flagrantly as to limit his mercy in Christ is to blaspheme the Sovereignty whose name is Love.
R. E. F.

THE CHURCH ARMY.—MY DEAR SIR,—The opening of our Church Army Training Home in London, and the great increase of the general work oblige me to appeal for help. The success of the movement has been very large, and I believe you will lend us your aid in further reaching the thousands of our countrymen. Testimonials from the Bishops of Durham and Newcastle, and very many others have been given to the value of the work. Our need is great, and we can only extend the work in proportion to the means sent. Our poor working people gave over £4000 during the year, mostly in coppers.—Yours faithfully,

(REV.) W. CARLILE, Hon. Sec.
36, *Southampton-street, Strand, W.C.*

EDINBURGH MEDICAL MISSIONARY SOCIETY.—This Society sends us their Quarterly Paper, showing that they now enter upon the forty-fifth year of their work. The past year has been "one of real progress and blessing, both at home and abroad." Several students have completed their training, and are going into the foreign field. The mission at Damascus is fairly inaugurated, though there the Jesuits have built and opened a small hospital and dispensary, carrying on their work, says Dr. Mackinnon, upon a scale and in a manner that throws Protestant missions into the shade. Miss Whateley, Miss De Broen, and others contribute to this Quarterly, papers of much interest concerning medical work in their respective missions. Dr. Neve's report of his work at Kashmir, may be obtained on application to the Secretary, Rev. John Lowe, 56, George-square, Edinburgh.

MR. HAMMOND IN LONDON.

DURING the interval between Mr. Hammond's missions at Nottinghill, and at the "Edinboro' Castle," he has been holding meetings with Rev. J. Gossett Tanner, of Emanuel Church, Maida Vale, and with Rev. John Hollway, of the Maynard Congregational Church, Rotherhithe. At the former place crowds of young people and adults assembled every night. Very many professed conversion. Though most of the meetings were more especially for the young, numbers of the adults present were brought under the power of the truth. Mr. Tanner told of a lady of high social position, who, as she sat among the young people, was led to feel her need of a Saviour, and to put her trust in Him humbly and rejoicingly.

On Wednesday afternoon, last week, Mr. Hammond conducted a meeting composed of the pupils and teachers of three young ladies' schools and of seventy-two of the inmates of the Orphanage for Clergymen's Children, connected with Mr. Tanner's church. Much prayer had been offered for the meeting; in a marvellous manner it was to all appearances answered in the case of most of those who were present. Mr. Spiers remarked that it was the "best meeting that had as yet been held."

On Monday week a party of seventy, composed of young converts and grown up people, all of whom had professed the Christian life, connected with the mission at Haddon Hall, Bermondsey, went with Mr. Hammond to Maynard-street Chapel, Rotherhithe. The party was an imposing sight as it passed down the streets to the chapel, and many were induced to enter and remain who had taken no notice of the printed intimations of the services. There were some present who entirely discredited the conversion of young children, and were greatly "exercised," as they termed it, at what they saw before the close of the meeting. They had never seen a service conducted in the same way, or been present at an inquiry-meeting. At the close of the address it was very impressive, to those unacquainted with such procedure, to notice the earnestness with which the Christian people and young converts who came with Mr. William Olney, from Haddon Hall, entered into conversation throughout the inquiry-meeting.

On the following Wednesday evening another meeting was held in connection with Rev. J. Gosset Tanner's congregation. The building was full. Though the service had been announced for adults, as usual the children came in large numbers. So that evening, the boys on one side and the girls on the other, occupied the seats at the sides, while the centre places were filled with grown-up people. There was much good singing by the congregation, for all seem to have become conversant with the hymns in "Gems of Praise." After addresses from Mr. Hammond and Mr. J. Spiers, the inquiry-meeting began, and very many professed to "come to Jesus." That is a formula which is easily apprehended. The simple but momentous language, conveying to the young mind a change of heart, a change of mind—conversion. So far as these children could testify, they gave satisfactory proof of a change of feeling.

Some interesting notes of the work at Maida Vale, from the pen of Mr. Gosset Tanner, reach us too late for insertion.

MR. OPIE RODWAY.—Night after night, at the meetings held in Lower Sloane-street Baptist Chapel, by this evangelist, very many souls have been savingly converted to God. One night as many as twenty-six stood up in response to the question, "Who will start for the kingdom to-night?" Amongst the number brought in are many from our school. Several most interesting cases have come under our notice. One night a man half drunk walked up to the platform and gave two letters to read; one was to the effect he had been brought up under Christian influence, but now was starving and in the devil's clutches, and that he intended to make away with himself that night; the other letter we were asked to send to his wife after his death. He was without coat or waistcoat, having sold them for drink. He has signed the pledge, and appears a changed character.
E. C. COLLINSON.

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[*] Assuredly it does. We have no desire to minimise the force and significance of foreknowledge. The more enlarged, extended, and deepened are our conceptions of "the depth of the riches both of the wisdom and knowledge of God," the more impossible will it be to make foreknowledge and predestination synonymous terms. The unfathomable and immeasurable knowledge and foreknowledge of God is the infinitely deep and broad foundation of the predestination of those whom He chose in Christ before the foundation of the world.—ED.]

For the Young.

COOPOOSWAMEY.

A CURIOUS but very well written, finely illustrated, and prettily got-up book has just been published by the *Religious Tract Society*, entitled Every-day Life in South India; or, the Autobiography of Coopooswamey, a converted Hindu. Our young readers will be interested in reading some extracts from it; they will feel thankful that they live in a land where the light of the Gospel shines and chases away the dark superstitions believed in by these Hindus:—

"My earliest recollections are talks that I had with my mother. One that I remember well was about my curious name of Coopooswamey, the meaning of which is 'manure god.' 'Your brother,' my mother told me, 'died in infancy, five years before you were born. The astrologer said that some god or demon was jealous, and when you were born he told us that the only way to save your life would be to avert the envy of the god by giving you an ugly name. You were taken outside the house and laid on the dungheap. Your nose was pierced, and the little silver ring that you now wear was inserted. The astrologer who drew your horoscope told us that you would be exposed to a great danger in your youth, and if you escaped that your life afterwards would be prosperous.

"'Did his words come true?' I asked. 'Yes. Once, when you were about two years old, you gave me a terrible fright. I left you playing by the side of the hedge in front of the house, and when I went to call you, I saw to my horror a large cobra snake winding itself round your body and under your legs. You were laughing, and crowing, and touching its glistening skin with your chubby hands. The serpent seemed pleased with your warmth, and with your gentle childish way of touching it. By a terrible effort I kept from screaming. I knew that if I made a noise or any sudden movement the snake would probably fix its fangs in you, and you would be dead in a few hours. I kept quite still and at length, the cobra observing me, quickly glided into the hedge. Then my screams broke forth as I rushed and caught you in my arms, and pressed you to my bosom. The people came running to know what was the matter. When I told them they raised their hands in wonder.'

"'Did anyone kill the snake?' I asked. 'Kill the snake! We could not do that. It was a god that had come to bless you. Even the shadow of a cobra falling on anyone is a good omen. How lucky then did we consider you, that the god had even embraced and fondled you.'

"'Is that why you so often go to the snake-hole near the house with offerings of eggs, camphor, and other things?' 'Yes, I have not missed a day in visiting the place where I saw the serpent disappear. Sometimes I break some cocoa-nuts there, and sacrifice a fowl in honour of that god that was so gracious to you.' . . . .

"Everywhere in India there are idols; on every high hill and under every green tree. In the temples a light is constantly kept burning in front of the god. By the roadsides, also on the banks of rivers and tanks, there are little earthenware shrines and niches for these saucer lamps. Women nightly replenish, trim and light them, and on festival nights the shrines are ablaze with the twinkling lights.

"'What is the use of lighting the lamps every night? Does the god need the light to see with?' I asked my mother once. 'Little boys should not ask questions,' she replied. 'It is the custom; is not that enough? Our pious ancestors used to do this, and we must do it, too.'

"This reply did not quite satisfy me, so, after thinking the matter over for a long time, I ventured to ask my father. I was a great favourite with him. 'Sir,' said I, 'why do the women light the little lamps in front of the gods every night?' 'In order to get merit,' he replied. 'Do the gods need the lights to see with?' I asked. 'I don't know; it is a custom handed down by our forefathers.' 'That is what my mother told me.' 'Have you been speaking to her about it?' 'Yes, but I was not satisfied with what she said, and I thought you could tell me something more.'

"He took two or three puffs of his green leaf cigar, and then said, 'You must not inquire too much about these things; you will only trouble your mind. But, since you have asked me, I can tell you a little more. There is a verse in one of the Puranas which says: "If anyone goes to the temple of Siva—the bestower of benefits—and, walking round the right side thereof, lights even one lamp, made of clarified cow's butter, and a thread from the stalk of the lotus plant, he will escape the curse of transmigration and obtain heavenly bliss. The god knows those who light the holy lamp, and their sins perish."'

"'Only a few of the women light the holy lamps. Why do they not all do it?' I inquired. 'Many are careless about these things,' said he.

"'Perhaps they do something else to obtain the god's favour. Do you think that if I were to light one of the lamps in the front of the god, He would do me some good?' 'Oh! yes, we ought not to doubt it. I can tell you a story to show you that. In one of the sacred books it is said that, once upon a time, in the middle of the night, the lamp in one of Siva's temples was about to go out, the wick having burnt down to the oil. Just then, a rat that came to drink the oil pulled the wick, so that the lamp burned brightly. Siva, seeing this, was so glad that he appeared to the rat, and transformed it into a mighty emperor, to rule over the three worlds—heaven, earth, and the abyss. In this way the rat was born on the earth as a great king, and ruled the three worlds.'

"'How wonderful,' said I; 'but many people light the lamps, and they never see the god.' 'Now, now, that will do; I cannot talk to you any more on these matters. It is late; go and lie down.' So saying, my father dismissed me, and I went and lay down on my mat in a corner of the hall."

SOLUTION TO DIAMOND PUZZLE.

S	1 Sam. ix. 9.
HEN	Zec. vi. 14.
JONAH	Jon. i. 2—14.
TIMNATH	Judges xiv. 5.
ARIMATHEA	Luke xxiii. 51, 52.
SENNACHERIB	2 Kings xix. 35, 36.
MERCHANTS	Neh. xiii. 20, 21.
PUTEOLI	Acts xxviii. 13, 14.
TARRY	1 Chr. xix. 5.
DIE	Ps. lxxxii. 7.
B	Gen. xi. 9.

P. M. Nairn.

Answers received from A.F.B. E.M.T. T.D. D.W.H.

Additional lists of references to "Bible Pyramid" received from G.M.J. N.K. M.F.L. N.E.L. E.G. C.P. T.H.P. G.H.C. M.L.W. H.Z. I.M.N. C.C.T. E.F.K. A.M.P. E.A.M. M.M.C. R.M'N. M.A.M. A.V. R.W. E.H. H.S.W. D.W.H. J.W.G.P. A.M.W. J.W.S. E.J.M'K. H.W.B.

BELLEVILLE MISSION, PARIS.—Miss de Broen requests us to state that Dr. M. Brockelhurst is in no way connected with the Belleville Mission. He is not authorised to collect money, or to arrange meetings in behalf of the Mission.

FOREIGN GOVERNESSES.—Will you kindly inform your readers that we are ready to receive applications from families requiring foreign governesses for the holidays. I also beg to call their attention to our change of address.

C. F. Ryffel, Directress.
Bienvenue, 3, *Colville Houses*, *Talbot-road*, *W.*

MR. J. W. GODFREY having been appointed to the post of Governor of Dr. Barnardo's Village Home for Girls, at Ilford, has been obliged to relinquish the leadership of the North London Evangelistic Choir, which post he has held from the formation of the choir. At an interesting farewell gathering of friends, held at Mildmay Conference Hall, on Saturday last, Mr. Godfrey was presented with a handsome timepiece, as a token of the esteem in which he is held.

THE CASUALS AT GRAY'S YARD.

By J. DENHAM SMITH.

WILL you allow me a word in the interest of the poor casuals at Gray's Yard? For the matter affecting them just now is most urgent. Does anyone ask what is a casual? A casual is one who is homeless and houseless. If unable to pay fourpence for a lodging, he tramps the streets, sleeps on the bridges or under archways, till forced by the police to move on, or spend the night in the casual ward of the workhouse, which he can do only for one night.

A special meeting for these is held at Gray's Yard. They come from all parts of London, for, as the work has been carried on for years, it is widely known among them. They often walk for miles in order to be present. Sometimes a thousand and more meet. They form a spectacle which once moved the heart of the late Dr. Guthrie, and which has often moved my own. There are always several hundreds, Sunday after Sunday, listening to the word of life spoken by godly men and women, who themselves know the power it has to save. And scarcely ever does a week pass without that power being there manifested. The meeting at Gray's Yard once seen can never be forgotten. It is only to look at the men to know that many have held a far different position—educated in some cases in the Universities.

It is an important feature in the work that each one gets a cup of coffee and some bread. This is received with an avidity which shows their sore need. But now what do we find? And this it is which has impelled me to write these lines. The continuance of this has become difficult, nay, all but impracticable for want of the simple cost! Think of the sufficiency, to say nothing of the opulence, of many Christians in London, and this great work bearing on the interests of these poor men for time and for eternity. The cost is two pounds each week. How easy for fifty-two contributors to supply this need. What a help to the work of God; what a comfort (scant though it be) to the hungry poor, what a satisfaction to their own minds.

Some say these poor sad ones come for the coffee and the bread. And so should we, if we had their hunger. Supposing they did come for the bread, in many instances they find the bread which is everlasting. Let us learn from the Lord. Let us imitate his compassions. He knew what was in man, yet he gave the loaves and fishes, notwithstanding. He would have the hungry sit down at ease. "He commanded them to sit down on the ground, saying, 'I will not send them away fasting.'" The consternation of these poor ones at Gray's Yard, when told of the partial and probably entire cessation of bread, can scarcely be described. If the value of the work were only known, this could not be. I cannot but believe that fifty-two persons may be found who, amidst their own abounding comforts, would have the satisfaction of at least once a year feeding these poor with bread, and so affording them an opportunity of hearing words whereby they may be saved. The bread must be given up unless paid for, and the giving up of the bread would be, to a large extent, the giving up of the work.

On the first Sunday of the year an annual and more substantial breakfast is given; when, as last year, 1500 to 2000 assembled. Such a spectacle, for the most part no money, no home, no bread! Special donations have been given for this breakfast, which causes Gray's Yard to be far more widely known than otherwise it would be, and is found to be an important adjunct to the work. Besides this there are the main expenses of a large Sunday-school, evening ragged-schools, week-night classes, and services of various kinds, together with the rent of the buildings. There are many instances of the Divine blessing on the work.

WORK AMONG YOUNG WOMEN.

YOUNG WOMEN IN BRISTOL.

FOR several years the many branches of the Y.W.C.A. in this city have held a united meeting in the autumn. This year the committee felt it would be well to follow this meeting with a week's mission in which all might join and to which all young women might be invited. Mrs. Dunn, the secretary of the Y.W.C.A. at Kinsale, co. Cork, gave a ready and kind response to their invitation and has been holding a series of meetings.

It has pleased God to own this effort by making it a time of blessing to very many. The attendance was good, and the numbers and interest increased as the days went on. At each meeting many have expressed their deep gratitude to God for sending his servant here, and for the messages she has brought. To some life has become a new thing, now that it is brightened by the consciousness of a Saviour's love and of his abiding presence. We felt that our friend had especial qualifications for the work to which she was called. Her warm, quick sympathies at once drew hearts to her and prepared the way for the message of redeeming love. She seemed intuitively to know the peculiar difficulties and temptations of the young, and, drawing from her own living experience, was able to tell the way in which deliverance surely comes to those who trust in Jesus.

Besides the large evening gatherings, Mrs. Dunn held brief meetings in the dinner hour in several of the factories, when she was begged by the groups of eager listeners who gathered round her, to "come again." On one Saturday afternoon she addressed a large meeting of young ladies in a drawing-room, at which the marked attention was a pledge that the words sank into prepared hearts. We ask your readers to join us in our song of thanksgiving for the goodness of the Lord to us, and in prayer that the results may be abiding.

EDITH SAVILL,
Secretary of No. 1 Bristol Branch.
Cotham, Bristol, Nov. 19.

THE Y.W.C.A. IN DUBLIN.

DEAR SIR,—We heartily thank the very many kind friends who have contributed to the sum needed to start the Central Young Women's Christian Institute in Dublin. We have received the amount required to commence our work. We shall want £400 or £500 more for the furniture and other expenses, and I shall be very happy to receive any contributions which friends may be disposed to give.

Let me give two instances of blessing from the work of the Y.W.C.A. as an encouragement to sisters working for Christ in England.

In the North one of our ladies has a large Bible-class of from 40 to 50 members, with scarcely the same girls for more than a fortnight, such is the coming and going. A short time ago there was a ring at the door-bell, and the lady answered it herself. "What do you want?" "I want to speak to you." "Well, what about?" A long pause. "Come in and tell me all about it." They went in, and this girl was under deep conviction of sin. "Where do you come from?" "From ——" "What distance is that?" "Twenty-six miles."

"How have you come?" "I walked the whole way." "Walked twenty-six miles to see me?" "Yes, I want to know how to get peace and forgiveness." Before that afternoon passed that girl was a saved sinner rejoicing in her Saviour, and she is now preparing to go out as a Zenana medical missionary.

One of our ladies went on a missionary tour in Ulster. After one of her meetings she was told that a member of the Y.W.C.A., who was dying, wished to see her. On standing by her bedside, the girl said, "I am so glad to see you before I go home, I wanted to tell you that two years ago, when you and Mrs. —— opened the branch here I gave my heart to Jesus that night, and I am dying so happy."

Our lady members have this year made evangelistic tours in the northern, western, and southern counties, the result of which eternity alone will show.—Yours faithfully,

GRACE HATT NOBLE.
Ardmore, Bray, Co. Dublin.

THEATRE MISSION, CAMBRIDGE.

A REAL and effective work of God has been going on in Barnwell ever since the old Theatre Royal was taken from the enemy eight years ago. At the annual meeting last week Mr. Vawser, the energetic honorary secretary, presented a most encouraging report. A variety of meetings are held during the week, and two large evangelistic services on Sundays, conducted in term time chiefly by ministers and University men. The help of the Evangelisation Society is also greatly valued, especially during the vacations, and a cheque of £25 from the funds was accordingly remitted to that worthy institution. Every Christian denomination was represented either in the person of its minister or in a warm letter of sympathy regretting his unavoidable absence, on the evening in question.

After the opening prayer by Rev. WALTER BRADBURY, who has been conducting a mission at Trinity Church, the Chairman, Rev. T. G. TARN, said that he thought the work of the year might be characterised as "Patient continuance in well-doing." There had been men of every section of the Christian Church on that platform; Churchmen and Dissenters had stood side by side during the year, and members of the University had been delighted to declare the Story of the Cross within those walls. Our motto should be "None of self, and all of Thee," in Christian service, in daily work, in politics, and, indeed, in every department of life.

Mr. A. IBBERSON, a staunch friend of the mission from its commencement, gave a very solemn and searching address from the word of God to Adam, "Where art thou?" applying the question to the spiritual condition of those present. There is no standing still in Christian life; it is either advance or retreat. They were either nearer heaven or more closely bound to earth, than when they celebrated the last anniversary.

Mr. G. E. MORGAN urged the importance of establishing spiritual relationship in every branch of home life, without which it was devoid of the only element which could produce real happiness.

After a few practical hints from Rev. H. F. GRIFFIN, as to the privilege of giving to support this useful work, Rev. W. R. MOWLL, of All Souls', Langham-place, followed with a powerful address, in which he related some interesting reminiscences of his personal acquaintance with three great and good men who had passed away since he had last appeared upon that platform—General Gordon, Earl Cairns, and Lord Shaftesbury.

Mr. Mowll was studying at Cambridge when the theatre work began, and his open heart and genial manner have won the hearts of hundreds to whom he dispensed the bread of life. As each anniversary recurs he receives an enthusiastic welcome, and his weighty and pointed remarks are always a leading feature at these happy gatherings.

During the evening solos were very effectively rendered by Mrs. Brownlow and Mrs. Payne. Mr. Vawser, Petty Cury, Cambridge, will be happy to communicate with any friends willing to co-operate in this good work.

THE LAW'S DEFECTS.—Mr. Justice Hawkins, in dealing with a case of depravity at York on Saturday, expressed his deep regret that the law did not give him power to punish adequately offences against women and girls. As the law stood it looked as if property was considered very much more than the person.

THE RATCLIFF STRANGERS' REST.

LAST Friday the eighth anniversary meeting in connection with this work was held at the Rest. Mr. Robert Paton was chairman. The largest room was filled to its utmost capacity by workers and friends.

Mr. ISAACS, hon. sec., said it was impossible to calculate the extent or the influence of the work. Sailors leaving the Port of London take with them books and tracts, and above all a personal testimony of their own conversion, to every habitable part of the globe. Of this he gave several striking instances. Mr. Isaacs stated they were in need of bags to hold the tracts and books with which the men were furnished upon leaving the Rest; a pattern can be sent by post, upon application. The children in the Highway are being taken in hand vigorously, having now eight classes on Thursday evenings. Cuffs, socks, and mufflers, would be welcome as gifts to some of the needy men at Christmas. The children will also come in for a share of the good things on Boxing Day.

Mr. Paton knew of nothing that commended itself more than the simple telling of the way of salvation that was the fashion in the Rest. Mr. J. E. Mathieson was glad to see so much done at the Rest by ladies. Referring to the wonderful work medical missions were doing, he would like to see one-third of the churches turned into medical missions. Dr. Ziemann spoke warmly of the work among Germans at the Rest.

Mr. R. Radcliffe, who had come purposely from Liverpool to be present, spoke burning, earnest words to those present, stating that even the blessed work of the "Strangers' Rest," must not be an excuse for staying at home while the heathen are perishing. Christ shed his blood not for Ratcliff Highway only, but for Africa, China, Asia, and we are only hindering the work by disobedience to the direct call—"Go out." Rev. F. A. C. Lillingston was delighted to hear that open-air work was a strong feature of the work. What is wanted is a heart burning for souls. Mr. Gurney Sheppard spoke some words of cheer to the workers. Then followed several testimonies from as many sailors converted at the Rest, whose plain and direct evidence of the change of heart was most warmly appreciated by the visitors, and from many a friend came the ejaculation "God bless his testimony." Miss Hendenström told, in her own simple manner, the need there was for the bodies as well as the souls of the sailors to be looked after, and mentioned how useful had been the Scandinavian Home in Leman-street, where her countrymen could board and lodge and hear the Gospel, too. Before the close, the Chairman said the Rest wanted help; the workers are all voluntary, but money is required to carry on the work. As usual, the workers afterwards sat down together at the Lord's Supper.

STOCKWELL ORPHANAGE.—A new steam laundry was recently opened here by Mr. Spurgeon in the presence of a number of visitors. He said that owing to the commercial depression the income of the Orphanage was just now below the outgoings.

THE RAILWAY MISSION.—Mr. D. Spencer has been appointed Secretary of the Railway Mission, in place of Mr. G. Clarke, resigned. The work of the mission has grown so extensively that Mr. Clarke feels called to devote himself to direct evangelistic work. He has lately had very successful meetings in Scotland, and is due at Plymouth for three weeks in December. Mr. H. E. Walton continues also to evangelise among railway men.

ILKLEY, YORKSHIRE.—As recently announced, a Convention for the Deepening of Spiritual Life is to be held in the hall of Craigland's Hydrophatic Establishment, Ilkey, on December 1 to 3 inclusive. A preliminary prayer meeting will be held on Monday, November 30, at 7.30 p.m. Any friends who purpose attending the meeting may communicate with Mr. G. Brumfitt, 3, Wells-road, Ilkley, as to accommodation. The conveners of the Conference are Mr. H. F. Bowker and Rev. A. C. Downer, Vicarage, Ilkley, the latter of whom will gladly furnish any further particulars desired.

EVANGELISTIC NOTES.

MR. W. FORBES has during the past week given addresses at Tynemouth, Newcastle-on-Tyne, and Kirby Stephen. He is now at Leicester.

MESSRS. MOODY AND SANKEY have been doing a blessed work in Reading, one of the leading towns in the interior of the State of Pennsylvania.

MRS. HORTON AND MISS PARKER are now conducting an eight weeks' mission in the Acle Circuit, Norfolk. Much blessing has attended their labours.

MR. AND MRS. HENRY WIGGAN have closed a two days' mission at Talbot-street Chapel, Batley, Yorkshire. The services increased in power, and a goodly number professed to have found the Saviour.

GUILDFORD. — Mr. George King recently conducted Gospel services here, at which not a few professed to receive spiritual blessing. Rev. A. E. Green, of Stoke-next-Guildford, speaks in high terms of Mr. King's work.

MR. AND MRS. MOUNTAIN have been labouring with much acceptance in Gospel Temperance work at Maryborough, New South Wales. One evening the rain was so heavy that only two persons turned out to a popular entertainment in the place, yet there were 150 present at Mr. Mountain's meeting.

SPILSBY, LINCOLNSHIRE.—Mr. W. Sampson has concluded a very successful twelve days' mission here. Many were led to seek Christ. Besides this there was a great work amongst Christians. Pray that such a work may be done at Boston, where Mr. Sampson begins a mission on Sunday, November 22.

HANWELL.—Mr. J. Burnham has concluded a week of special services here. Notwithstanding the unpropitious weather the attendance was very good. There has been, we trust, a real blessing, for several souls have expressed great spiritual anxiety. It has been a time of intense reality. Our brother knew nothing among us save "Jesus Christ, and Him crucified." L,

MR. AND MRS. KING have conducted a two days' evangelistic mission in the Bethnal Green-road Baptist Chapel, with great acceptance. The audiences were very large. Mr. and Mrs. King have also been holding a mission at the villages of Flackwell Heath and Loudwater during the last week. The fire and earnestness of Mr. King, and the quiet, unassuming, but effectual pleading of his wife, have produced a marked effect upon the villagers.

MR. GEORGE CLIFFORD has concluded a sixteen days' mission at Debenham, Suffolk The meetings, which were held in the Congregational lecture-room, were well attended, and the interest was maintained to the close. The special effort was brought to a close by a tea-meeting, at which Mr. Clifford and the Pastor (Rev. J. G. Murray) delivered earnest addresses. The Church has been quickened, and many have professed faith in Christ. A weekly meeting for young Christians has been formed, which is conducted by the Pastor.

MR. C. H. SPURGEON announced to his congregation last Sunday that the state of his health was such as to necessitate his leaving London for some time.

LORD'S DAY OBSERVANCE. — A motion in the Salford Town Council from the opening of the Local Museum and Library on the Lord's Day has been rejected by two to one.

REQUESTS FOR PRAYER.—For special services at Independent Chapel, Nailsea, by Mr. Opie Rodway, 25th to end of Nov.——For blessing on a young women's Bible-class, that the one conducting it may be "filled with the Spirit," and the unsaved converted.

AN EVENING WITH MISS HAVERGAL was a recent attraction at the Stratford Y.M.C.A. in connection with the Mizpah Band. Mr. Boardman writes that the selections from the songs and writings of our revered sister made a delightful evening. The idea is a good one, and might be profitably imitated during the winter months.

A Village Coffee-room.—Sir,—We want £60 before we can begin to build the reading-room and coffee-house I pleaded for in your columns in the summer. May I beg your readers to help with their contributions in providing this most-needed boon for the village of Combe.—Miss Adela Brooke, Combe, Woodstock, Oxfordshire.

The Book World.

Bernard, the Little Guide. 9d. *T. Woolmer.* Whoever has written these three beautiful little stories has no common gift. They are sweetly and wisely told. We want more of the same good kind.

Thoughts on Union with Christ. By Rev. H. C. G. Moule. *Seeley & Co.* An unpretentious, but eminently spiritual little work on the relationship of the believer with the Saviour. It is to be commended for its practical, thoughtful teaching on the subject.

A Course of Teaching for a Country Sunday-School. By J. C. Whistle. 1s. 6d. 67, *Paternoster-row.* It must, indeed, be a sorry place that could do with this outline, "compiled and adapted to the Prayer-Book Seasons." What true teacher could use it?

Songs of the Soul. By Isabella Nicholson. 2s. *Nisbet & Co.* These are really "Songs," with some of the true poet's music in them. As Mrs. Grimké says in her preface, they are outpourings of soul, and we echo her prayer that this volume "may go forth as a messenger of light and comfort to many."

The Martyrs of Kent, and the Principles for which they Suffered. Compiled by J. H. Wood. *Marlborough & Co.* Surely, "The Noble Army of Martyrs," whose names are here given, should stimulate all Protestant Christians in their efforts to proclaim the truth. The author's intention is a praiseworthy one.

Life in a Parsonage; or, Lights and Shadows of the Itinerancy. By W. H. Withrow, D.D. *T. Woolmer.* A racy, charming account of the lives and doings of some very interesting people on the other side of the Atlantic. The pictures of life are so cheery and real, and the Christianity of so happy an order, that we recommend the book to all who want some rousing reading.

The Pride of the Family. By Annie E. Keeling. *T. Woolmer.* A thoroughly wholesome story from beginning to end. The beautiful character of Ruth, her trials and triumphs, stands out in sweet contrast with the baleful influence of the one bad piece of humanity in the book. She is the real heroine—the authoress has made a mistake in apportioning Di that honour.

Ellen Manners; or, The Recollections of a Governess. By E. W. 3s. 6d. *Hodder & Stoughton.* Sensible, refreshing pages, containing the history of a life beautifully spent for others. The "Governess" leaves her mark wherever she goes. It will do girls good to read of her difficulties, her joys, her cares, her hopes, and how they all found an end in the Saviour, and many bright, happy, useful years of life.

Sunday Readings for a Year, on two hundred and eighty Scripture Titles and Symbols of Christ. By James Large. 5s. *Hodder & Stoughton.* New edition. The possessor of this book owns a storehouse of Gospel divinity. There is no pretence to deep learning, but there is evidence of careful thought; the Sundays that are enriched, and the hearts that are fed by such teaching, must be productive of true blessing.

The River Waif, by Constance Cross (3s. 6d. *Shaw & Co.*), is a tragical story of Old Gravesend, where the fisher-folk are depicted as living in as dense heathenism as if in the wilds of Africa, till the rays of the Sun of Righteousness arise and penetrate this darkness. The heroine of the story, found in the river as a babe, meets her death in the same spot in trying to save her enemy and would-be murderer from a watery grave.

A Christian Mother, Mrs. Thornley Smith. By Her Husband. 3s. 6d. *Hodder & Stoughton.* The records of obscure lives are getting to be nearly as common as books of verse. The subject of the present memoir affords an encouraging example of the faithful steward, the good wife, the devoted mother; but beyond this we see no reason why these details of a very ordinary life should have been published out of the immediate circle of her friends.

The True Woman. By William Thayer. 5s. *Hodder & Stoughton.* The popular author of "Log Cabin to White House," and other biographies for boys, caters for girls in this book with equal success. Founding his very practical and comprehensive chapters on the life of Mary Lyon and other devoted Christian ladies, he has produced one of the best books for young women that has lately been issued from the English press. Every phase of character and of life seems to be dealt with and all are handled well. No thoughtful young woman could read the work without being prompted to pursue the noblest and worthiest aims in life.

My Little Bird. By the Author of "The White Feather." 1s. 6d. *Elliot Stock.* A simple record of loss and gain, suited to quite a young child. But why such a price for thirty-two pages of such matter?

The Christmas number of *The Christian Million* is full of attractive features, artistic, literary, and otherwise.

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TEMPERANCE NOTES.

The Times says the death rate amongst public-house servants is about double that of the medical profession.

A public meeting of the inhabitants of Govan has protested against the recent increase of licences in the district.

The lowest hospital expenditure on stimulants is, Leeds, 7½d. per head; the highest, St. George's, London, 56s. 6d.

Seventeen members of the Church of England Temperance Society have been elected on the London School Board.

The South Hants District Good Templars' Lodge has petitioned against the granting of local post-offices to persons licensed to sell drink.

Mr. J. B. Gough has had a severe attack of neuralgia, and been prevented from appearing at several places where he had been announced.

Mr. Henry Broadhurst thinks hard-working artisans should not be compelled to compensate an interest so injurious to the public good as the drink-traffic.

M. Saint-Hilaire, famous both as scholar and politician, is one of the few distinguished French total abstainers. He is seventy-eight, and in vigorous health.

In *The Lancet* complaint is made of the cost of intoxicants at Epsom Benevolent College. The amount per annum is £221 4s. 3d., and for healthy boys is held to be unwarrantable.

Dr. Ridge has found by experiment that half an ounce of pure alcohol in water will reduce the power of sight, even where the visual organs are sound, by a distance of at least three feet.

Sir Charles Warren recently said: "Fortunately, in Bechuanaland, the Bible had been presented before the brandy bottle, and the natives had learnt that brandy meant their destruction."

The Social Science Congress has arranged to hold a Conference on Temperance legislation, in January. It is to last two days, and both friends and foes of Temperance reform are to be heard.

The Countess Cowper has been working amongst the poor in the East-end for the past fifteen years. She spends fixed days every week amongst the girls, and has done much to further Temperance.

At Glasgow objection was recently taken to the election of a publican as one of the city magistrates. It was held his trade unfitted him for dealing fairly with many of the cases he would have to decide.

In Paris persons are occasionally employed to take drunken persons home, and are called "guardian angels." One of them recently charged with being drunk replied "All guardian angels are water-drinkers."

The King of the Maoris in New Zealand has kept the promise he made while in England to work for the Temperance reform among his people, more than 11,000 of whom have become teetotalers and wear the blue ribbon.

Dr. Danford Thomas, Dr. Kerr, Dr. Morton, Dr. Richardson, and others have arrived at the conclusion that 50,000 deaths occur in England and Wales annually through drink, and, including cases of accelerated death, 120,000.

At South Wales Assizes Mr. Justice Manisty described the state of society at Cardiff as "shocking." He believed the heavy calendar before him was mainly due to those "terrible dens," the drinking clubs.

A licence was lately granted at Armagh, much against the will of the residents. One of the magistrates said, "But for that —— circular, sent to tell them what to do, the license would not have been granted." Another scouted the idea of mechanics settling such questions. These magistrates sorely need to be educated on the point.

Speaking at his great reception meeting in Chickering Hall, New York, Archdeacon Farrar said that the field of history, from the disgraceful scene of the patriarch in his tent down to the newspaper annals of to-day, proves alcohol to be a curse interminable in its malignity. Addresses were delivered by Dr. Cuyler, Judge Noah Davis, John B. Gough, and others.

Notes on Daily Readings.

THURSDAY, NOVEMBER 26.—GEN. XLII.

THE purpose of God, as revealed in Joseph's dreams, is now about to be fulfilled. Famine forces the sons of Jacob to go down into Egypt to buy food, and as "Joseph was the governor over the land," so it came to pass that "Joseph's brethren came, and bowed down themselves before him with their faces to the earth."

9.—"*To see the nakedness of the land are ye come.*"—The expression denotes the exposure to attack from without of the weak and defenceless points of the country.

17.—"*And he put them all together into ward three days.*"—These three days "in ward," followed as they are by their confession (v. 21), "we are verily guilty concerning our brother," resemble "the three days" during which Saul of Tarsus was "without sight, and neither did eat nor drink," and during which conviction of sin (probably that referred to in Rom. vii. 9) was wrought within him. Both, doubtless, point onward typically to Israel's repentance in the future, when possibly may be literally fulfilled in the nation what has already been fulfilled in their Messiah. "After two days will He revive us: in the third day He will raise us up, and we shall live in his sight" (Hosea vi. 2). These words follow a passage descriptive of Israel's future repentance and turning to the Lord.

21.—"*We are verily guilty concerning our brother.*"—The word here used for "guilty" implies guilt calling for reparation or restitution, and is the word used in connection with the trespass offering. Their language, therefore, implies that they regarded their present distress as sent to them in retribution of their cruelty to their brother: "therefore is this distress come upon us."

25.—"*Then Joseph commanded to* (1) *fill their sacks with corn,* (2) *and to restore every man's money into his sack,* (3) *and to give them provision for the way.*"—These three favours bestowed by Joseph on his brethren foreshadow three leading characteristics of the salvation bestowed by the Lord Jesus Christ on all who come unto Him: 1. *Full* salvation; 2. *Free* salvation; 3. *Everlasting* salvation.

FRIDAY, NOVEMBER 27.—GEN. XLIII.

9.—"*I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.*"—Judah conveys in these words a striking lesson as to the responsibility involved in the discharge of the office of a surety; and this is the more interesting as our Lord, who "sprang out of Judah," was "made a surety of a better covenant" (Heb. vii. 22).

"He did 'bear the blame,' not, indeed, because of failure to bring again his loved ones, but in their ransom from their lost estate. He bare the blame, He 'was made sin for us who knew no sin,' and one after another as the ransomed of the Lord are called, of his hand are they required, as anything is laid to their charge. He is the Surety for them, and He it is that brings them and sets them before the Father in the glory, evermore beyond the reach of hurt or harm—all, all is his own blessed work. How like are those sweet words of Paul to Philemon, and how inviting of a similar application. 'If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with my own hand, I will repay it' (Philemon 18). Blessed Jesus! our debt was indeed put to thine account, and Thou didst pay to the uttermost farthing for the poor slaves of sin."—*C. Hargrove.*

14.—"*God Almighty give you mercy before the man.*"—"El Shaddai: Jacob here uses that name of the Most High by which He made Himself known to Abraham, and afterwards renewed his covenant with Jacob himself (xvii. 1, xxxv. 11). Hereby he calls to mind the promise of protection to himself and his house, as well as the power of Him who had promised."—*Sp. Com.*

SATURDAY, NOVEMBER 28.—GEN. XLIV.

5.—"*Is not this it in which my lord drinketh, and whereby indeed he divineth?*"—Many commentators apologise for Joseph's using divination, on the ground that he was not wholly free from the superstitions of the age, but it is quite unnecessary to do so, as there is no reason to suppose that Joseph was doing more than act a part in his dealing with his brethren. Bishop Harold Browne remarks: "Joseph here adapts himself and his language to his character as it would naturally appear in the eyes of his brethren. We are not to assume that he actually used magical arts. This would be quite inconsistent with what he said to Pharaoh (xli. 16), disclaiming all knowledge of the future, save as revealed by God."

18.—"*Then Judah came near unto him, and said.*"—"The power of Judah's speech lies in the facts themselves, which gain in pathos from being simply told; but the ending is grand, because of the speaker's magnanimity. He offers to give up all that a man holds dearest in order that his father may be spared a grief too heavy to bear. There is, however, very considerable skill in the manner in which Judah shows that it was at Joseph's repeated urgency that they had brought Benjamin with them, while omitting all mention of the fact that they had been falsely charged by him with being spies."—*Dean Payne Smith.*

33.—"*Now, therefore, I pray thee let thy servant abide instead of the lad, a bondman to my lord.*"—Judah thus nobly discharged the obligation of surety which he had undertaken; and this, combined with his touching appeal that the grey hairs of their common father should not be brought down with sorrow to the grave, so touched the heart of Joseph that "he could not contain himself," but at once "made himself known unto his brethren." Both Judah and Joseph are here types of Christ, who, when He comes again, will both manifest his faithfulness as "Surety of the better covenant," by bringing all his saints with Him (Zech. xiv. 5), and at the same time will make Himself known unto his brethren, amidst the scene of mourning described in Zech. xii. 11.

SUNDAY, NOVEMBER 29.—GEN. XLV.

1.—"*And there stood no man with him, while Joseph made himself known unto his brethren.*"—"No stranger was allowed to witness this sacred scene. What stranger could understand or appreciate it? We are here called to witness, as it were, definitely wrought conviction in the presence of divine grace; and, we may say, when these two come together there is an easy settlement of every question."—*C. H. M.*

5.—"*God did send me before you to preserve life*" . . . . "*So now it was not you sent me hither, but God.*"—"This is grace, indeed, setting the convicted conscience perfectly at rest. The brethren had, already, most thoroughly condemned themselves, and hence Joseph had only to pour in balm into their broken hearts. This is all typical of God's dealings with Israel in the latter day, when 'they shall look upon Him whom they have pierced, and mourn.'"—*Ibid.*

Very parallel to this address of Joseph to his brethren is that of the Apostle Peter to the Jews, in Acts iii. He first charges them with their guilt in killing "the Prince of life," but then adds, "and now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, He hath so fulfilled." Had Israel repented then, they would have anticipated the reconciliation which awaits repentant Israel at the latter day, of which this reconciliation of Joseph to his brethren is so striking a type.

MONDAY, NOVEMBER 30.—GEN. XLVI.

3.—"*I am God, the God of thy father.*"—"This is the last revelation given to Jacob, nor is any other supernatural event recorded until the vision of the burning bush (Exod. iii. 4); . . . and no place could be more suitable than Beersheba, as both Abraham and Isaac had built altars there for Jehovah's worship."—*Dean Payne Smith.*

4.—"*I will go down with thee into Egypt; and I will also bring thee up again.*"—These words spoken at Beersheba, whither Abraham and Isaac returned, and where they dwelt after the memorable resurrection scene of Moriah (Gen. xxii.), must have have recalled to Jacob the recollection of God's power to "raise up even from the dead," and thus he could entrust to Him himself, his sons, and their descendants about to go down into Egypt, with the certainty that God would bring them up again, and could charge them that he should be buried, not in Egypt, but with his fathers in the cave of Machpelah.

34.—"*Every shepherd is an abomination unto the Egyptians.*"—"This last remark forms part of Joseph's words, and contains the reason why his brethren should describe themselves to Pharoah as shepherds from of old, namely, that they might receive Goshen as their dwelling-place, and that their national and religious independence might not be endangered by too close an intercourse with the Egyptians."—*Keil.*

TUESDAY, DECEMBER 1.—GEN. XLVII.

7.—"*Jacob blessed Pharaoh.*"—"Without all contradiction the less is blessed of the better" (Heb. vii. 7). It is a strange sight to see the proud monarch of the greatest kingdom (at that time) of the world receiving blessing from a shepherd—an abomination unto the Egyptians—one of whom he had but lately said (ver. 6), "Make thy father and brethren to dwell in the land of Goschen; and if thou knowest any men of activity among them, then make them rulers over my cattle." There must have been given to Pharaoh, and no doubt through his intercourse with Joseph, a sense of the Divine blessing which rested on Jacob, and was connected with him. That this blessing was heavenly, not earthly, appeared from Jacob's confession before him, "few and evil have the days of the years of my life been."

9.—"*Few and evil,*" &c.—"Evil, certainly; for from the time when he deceived his father, Jacob's life had been one of great anxiety and care, in addition to his many sorrows." From Laban, from Esau, and most of all from his own sons, he had been a constant sufferer.

20.—"*So the land became Pharaoh's.*"—"Joseph has been accused of reducing a free people to slavery by his policy. Undoubtedly he did vastly increase the royal power; but from what we read of the vassalage under which the Egyptians lived to a multitude of petty sovereigns, and also to their wives, their priests, and their embalmers, an increase in the power of the king, so as to make it predominant, would be to their advantage. The people were more than satisfied with Joseph's regulations. 'They said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.'"—*Dean Payne Smith.*

31.—"*Israel bowed himself upon the bed's head.*"—The word in the original, without vowels, may either mean "bed" or "staff." The Syriac and LXX. (followed by the Epistle to the Hebrews) read "on the top of his staff." This recalls the staff—though the Hebrew word is not the same—with which he left his father's house: "With my staff I passed over this Jordan:" and so would recall his expression of gratitude to God for his preservation, "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto thy servant." It is a touching picture, to see the aged pilgrim bowing in worship upon the top of that staff with which he had begun his pilgrimage.

WEDNESDAY, DECEMBER 2.—GEN. XLVIII.

The subject of this chapter is the blessing bestowed by Jacob upon the two sons of Joseph, thereby, as it were, recognising the fact which we find asserted in 1 Chron. v. 2, that "the birthright was Joseph's." "The legal right of the firstborn was a double share of the father's goods. This was bestowed upon Joseph in giving him two tribes, and to the other sons but one." As to why Joseph, who was but Jacob's eleventh son, should possess the birthright, we must remember that he was the eldest son of Rachel, the beloved wife. "As Joseph was the son of the chief and best-beloved wife he had a sort of claim to the birthright; but in agreement with the law afterwards specially enacted (Deut. xxi. 15—17), Jacob acknowledges that the right had belonged to Reuben, but excludes him from the possession of it as the penalty of his great and terrible sin." — *Dean Payne Smith.* Judah, though not possessing the birthright, "prevailed above his brethren, and of him came the chief ruler" (1 Chron. v. 2).

16.—"*The Angel which redeemed me from all evil.*"—The words "which redeemed me" are represented in Hebrew by the word "goel," which is used here for the first time. "It subsequently became the term for the nearest blood relative, whose duty it was to avenge a murder; but it is here used in its wider sense of a saviour or deliverer." The word "Angel" points to that mysterious "messenger of the covenant" (Mal. iii. 1), or, in other words, the Son of God in his pre-incarnate manifestation of Himself. Our Lord explains this title "Angel" in relation to Himself when He says (John viii. 42), "Neither came I of myself, but He sent me;" and the same thought appears in the title "Apostle" given to Him (Heb. iii. 1), "the Apostle and High Priest of our profession."

ROYAL SYMPATHY WITH EAST-END BABIES.—On the receipt of the fourteenth annual report of Mrs. Hilton's institutions, Stepney Causeway, Princess Christian desired Lieut.-Colonel Geo. Grant Gordon to assure Mrs. Hilton of the great interes her Royal Highness continues to take in her Crèche Her Royal Highness also expressed special interest in a child placed in the Home by her request. Mrs Hilton is issuing a new series of neat "Crèche Leaflets," descriptive of her work. The first gives some quotations from utterances of the late Earl of Shaftesbury respecting the institution.

(*For Forthcoming Meetings, Donation List, &c., see p. vii.*)

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The Anchorage.

HEBREWS vi. 19.

To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, *and for trained servants*, apply (by letter only) to Mrs. H. STUART-WORTLEY (President of the Ladies' Committee), Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent, or to Messrs. Morgan & Scott.

THE RESCUE SOCIETY.

A gentleman generously offers to give **£25** on behalf of our work providing Twelve other Friends will each give a similar amount by the middle of January. He has already given £10 this year, but has been moved to assist us in this way by the concise statement of the Report which appeared in THE CHRISTIAN of November 12.

Will not some readers of THE CHRISTIAN **help us to claim this** kind offer, or send some smaller contribution?

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Copy of letter from Mr. W. J. Orsman, the Hon. Superintendent of the Golden Lane and Hoxton Costermongers' Christian Mission (of which the late Right Hon. the Earl of Shaftesbury was the President) :—

Milton House, Shacklewell Green, Hackney, E.,
October 30, 1885.

My Dear Sirs,

Many thanks for the advance copy of The Christian Almanack for 1886. *It is a beautiful and useful work of art; and the likeness of the late Earl of Shaftesbury is* exceedingly good. *The coloured pictures surrounding the portrait, and the twelve cartoons of the season, add greatly to the value of the Almanack, which, I consider, is worthy of a place in every house and every workshop. I venture to hope that you will be able to supply 500 copies for our Mission.*

I am, yours faithfully,

W. J. ORSMAN.

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I heard again from this patient on 11th August:—"It is my duty to let you know how thankful I am to you for the great good done me. I am glad now to leave off medicine; if in the winter I have any return of symptoms I will write you again."

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Our position is this: through the kindness of a friend, who has offered to lend us the necessary amount, we are preparing to build, for occupation as soon as possible, our

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Hitherto their efforts to lead the boys to Christ have been richly blessed, and we have had cause to rejoice that a large majority of the boys who have left our Homes during the last few years, have professedly been the children of God through faith in our Lord Jesus Christ.

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OUR SALE

is fixed for Tuesday and Wednesday, December 15 and 16, in the large Schoolroom here, each day from 12 till 7. We have scarcely anything in hand yet to sell, but hope that our friends will help us with kind contributions of work, produce, &c., by Saturday, December 12, and that many will take advantage of this Sale to visit our Home here and see its inner life—the boys at work, school, play, &c.

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SOCIAL PURITY.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

MESSRS. FULLERTON AND SMITH.—November 29 to December 20, Norwood; January 3, and onwards, New Great Assembly Hall, Mile-end-road.

MR. F. E. MARSH.—Metropolitan Music Hall, November 29; Brighton, December 6 to 20; Peterhead, N.B., January 1 to 24; Darvel, N.B., February 14 to March 7.

MR. W. SPENCER WALTON.—December: Wandsworth, Barnet.

MR. HENRY THORNE.—November 28 to December 7, Malvern; 12 to 21, Stratford, London.

MR. JAMES NEECH.—To December 3, Harby, Lincoln; 6 to 18, Swinderby.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

MR. J. M. SCROGGIE.—December and January, N.E. Coast, Banff, Macduff, Portsoy, Buckie, and Fraserburgh.

MR. E. P. TELFORD.—Dewsbury, to December 10; Southend, December 13 to 23.

MISS BREWSTER.—Finsbury Park Hall Y.M.C.A., Sunday, November 29, 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—November 29, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Thomas Graham.

BOW AND BROMLEY INSTITUTE, Bow-road, E.—Mr. Evans Hurndall, M.A., Sundays, 8.30 p.m.

HAMMERSMITH BATHS (near Broadway).—Gospel services, in the Board-room on Sundays during the winter, 7 p.m.

TALBOT TABERNACLE, Powis-square, W.—Sunday, November 29, at 11 a.m. and 7 p.m., and December 3, at 7.30 p.m., Mr. G. Soltau.

AGRICULTURAL HALL, Islington, N.—Sunday, November 29, 3.30 p.m., Rev. Nigel McNiell; Mr. G. E. Elvin and a soloist, 7 p.m.

DRAWING-ROOM MEETING and address in German for German and Swiss ladies, at Mrs. Gurney's, 11, Ladbroke-terrace, Notting-hill, on Saturday, November 28, 3.30 p.m.

GERMAN MISSION.—Evangelistic meetings, November 30, December 1, 2, and 4, at 28, Finsbury-square; Thursday, December 3, at Mildmay Conference Hall, at 7.30 p.m. Addresses in German by Dr. F. W. Baedeker, Dr. Laseron, and Dr. H. P. Ziemann. Friends are desired to make these meetings known to Germans in London.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, Cheltenham, to November 29; Mr. J. Spiers, London, assisting Mr. Hammond: Mr. H. M. Trickett, Godalming, November 26; Mr. Seyler, Walthamstow, December 1; Walker-street, Bermondsey, December 7 to 11; Mr. W. F. Seagrove and Mr. F. Pitts, Toulon-street, Camberwell, November 30 to December 4.

EVANGELISATION OF THE WORLD.—Annual conference of Christian workers, in connection with the Manchester and Salford Boys and Girls' Refuges, December 8 and 9. Messrs. Leonard K. Shaw, J. Wakefield MacGill, and Gilbert R. Kirlew are the hon. secs., Conference Hall, Strangeways, Manchester, to whom all communications may be addressed.

UNION HALL MISSION (under the direction of Mr. Robert Bilke).—Services on Sunday next, November 29: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. W. P. Harwood, at 7 p.m.; Sunday-school anniversary, special address, at 3 p.m. Kensal Hall, Kensal-road, W., Mr. Wm. R. Lane, 7 p.m.; Queen's-park Hall, Kilburn-lane, N.W., Mr. S. E. Angel, 7 p.m.; Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. Edwin Cook, 7 p.m.; Gospel Hall, Market-place, Brentford, Mr. Fredk. Land, 7 p.m. 18, Greenhill-park-villas, Harlesden, workers' prayer meeting, Monday, 10.30 to 12 noon.

RELIGIOUS SERVICES FOR THE PEOPLE.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7 Evangelical Hall, High-street, Homerton, 7.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Abraham Wallis, Sunday, 7 p.m.; Mr. Geo. Hucklesby, Wednesday, 8 p.m. Dalston-lane, 163A—Mr. H. W. Davidson, and others, Sunday at 7 p.m.; Mr. Geo. Hucklesby, Thursday, 8 p.m. Hammersmith—Upper Mission Room, 180, King-street, Dr. Popham, Thursday, 8 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Dr McKilliam, Sunday, at 7 p.m.: Mr. W. R. Lane, Wednesday, 7.30 p.m. Malden Hall, Kentish Town. Alex. Carson, M.A., Sunday, at 7 p.m., on "The Three Crosses on Calvary: Under which of them do you stand?" Mr. Abraham Wallis, Thursday, at 8 p.m. Mortlake, Rest Mission Hall, Mr. R. Jackman, Sunday, 7 p.m. St. John's Wood, N.W., 150, Alexandra-road—Meeting for workers, Wednesday, 10 a.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington—Mr. C. V. T. Ollsow and Dr. Popham, Sunday, at 3 and 7 p.m.

MISCELLANEOUS.

ILKLEY, Yorkshire.—Convention for the deepening of spiritual life, December 1—3. See paragraph on p. 18.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Rev. Edward White, Tuesday, December 1, 12 noon.

MONTHLY JEWS' PRAYER MEETING, in Ladies' Waiting-room, Conference Hall, Mildmay-park, Friday, 27th inst., 7 p.m.

SOUTH LONDON EVANGELISTIC CHOIR.—Annual meeting, Conference Hall, Clapham-road, S.W., 7.30 p.m., Mr. Reader Harris in the chair.

CONFERENCE HALL, Clapham-road, S.W.—November 26, humiliation and prayer for our nation and government, 5 and 8 p.m. December 19, mothers' sale, 6 to 8 p.m., admission by ticket only.

MISS MITTENDORFF'S ANNUAL MEETING, Tuesday, December 15, at the Y.W.C.A., 17, Old Cavendish-street, Cavendish-square, W., 7.30 p.m.

DEEPENING OF SPIRITUAL LIFE—Meetings at Stafford Rooms, Titchborne-street, Edgware-road, Friday, November 27, 3.30 p.m., address by Rev. H. Webb-Peploe; December 4, Rev. E. W. Moore.

3, HIGHBURY-PLACE, N.—Each Tuesday, 6.30 p.m., at Rev. W. E. Boardman's, a meeting held for advancement in spiritual life. On Thursday, at 11 a.m., Mrs. Boardman's Bible-class for ladies at same place.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, November 27, at 7 p.m., subject, "What is a Clean Heart," by Miss Mason; tea at 6. Sunday, 29, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

HUMILIATION AND PRAYER.—Thursday, November 26, meeting in Room No. 4, Conference Hall, Mildmay-park, N., from 4 to 6 p.m., for humiliation and prayer concerning our country and our people. Mr. R. C. Morgan will preside. Christians from all parts of London are invited to attend. At 7 p.m., in Room No. 4, a meeting for mothers; addresses by Mrs. Hind Smith, Miss Mason, and others; and at 8 p.m., in the Large Hall, a meeting for men only, Mr. S. A. Blackwood, C.B., in the chair, addresses by Rev. H. W. Webb-Peploe and Mr. J. B. Wookey.

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Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Mission services at Melior-street Mission-hall, commencing November 30, at 7 p.m., with workers' meeting, with Gospel addresses each evening by converted policemen. Prayer meeting, 1.30 to 2.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6.30 p.m.

186, ALDERSGATE-STREET.—Thursday, November 26, Bible lecture, by Dr. Robert Anderson, "The Aspect of the Death of Christ, Illustrated by the Passover," 8 p.m.; Friday, 27, 8 p.m., Gospel meeting, address by Mr. T. Shuldham Henry; Saturday, 28, 7.30 p.m., Bible lecture, by Mr. Robert Brown, subject, "The History of Satan; Monday, 30, 8 p.m., address on "Medical Emergencies," by Dr Alder Smith; Tuesday, December 1, 8 p.m., workers' training class, subject, "The Hope of Salvation," by Rev. J. R. Wood.

EXETER HALL.—This day (Thursday, November 26), a conversazione will be held of members, associates, and friends by the invitation of Mr. and Mrs. Geo. B. Bruce and Mr. and Mrs. Wm. B. Galbraith; tea and coffee from 6.45; chair to be taken at 7.30; addresses by the Revs. J. Monro Gibson, D.D., and A. C. Murphy, D.D. The Chairman will be supported by Hon. A. F. Kinnaird, Hon. Granville Waldegrave, Lieut.-Colonel Macgregor, Dr. J. H. Gladstone, F.R.S., Mr. Geo. Williams, Mr. J. H. Tritton, and others. On December 1, at 8 p.m., popular lecture, "A Trip to the Remotest Stars," by Rev. J. Thain Davidson, D.D. Gymnasium open every evening. Musical exercises in Large Hall, 8.15. Gospel address to gymnasts every Wednesday evening by the General Secretary.

172, QUEEN'S-ROAD, Bayswater.—Mr. Henry Varley will give an address on "Social Purity," Saturday, November 28, at 8.30 p.m., to young men only.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, November 26, 8.30 p.m., address, by Rev. E. A. Stuart, M.A.; 3.15 p.m., Bible class. Wednesday, 6 to 10, anxious inquirers and strangers.

CONFERENCE HALL, Stratford.—Sunday, November 29, 3 and 7 p.m., Mr. Dudgeon.

17, CAMDEN-ROAD, N.W.—Thursday, November 26, 8.30 p.m., address to young men.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—J.C.A. Y.R. J.L.F. T.C. E.J.W. A.J.B. A.H. L.M. T.J C.H. S.R. E.L. J.G.P. D.C.R. F.J.D. J.H.S. T.D. H.W. J.B. G.B.W. E.J. D.C. W.S.V. J.L.D. A.N. E.A. J.J. A.N.M. A.M. K.E. S.A.P. T.P. G.H.M. J.H. R.P.G. E.M. H.J.P. J.O. R.W.W. M.H. H.W. R.G. J.S.M. D.W. J.H.G. E.C.C. A.M. W.H. G.F. A.W. M.L. E.B. J.K.W. G.W.B. G.H.S. F.J.S. E.L.R. S.C.C. E.S. S.F. S.B. G.C. J.S. M.C W.E.L. W.McG. R.D.F. E.L.D. M.B. J.B.F. J.McC. C.T. W.T. C.J.C. E.V.I. E.R. P. R.A.E. G.A.J. J.G.M. English Citizen. R. A.C. M.S.W. G.R. F.A.W. M.S. C.N. C.C.M. A.B. T.R. E.C.R. S.A.H. J.F.G. H.E.W. J.P.W. W.H.R. R.E.F. T.E.L. M.G. J.W.F. J.G.T. J.W. G.C.B. A.M.F. R.W.C.

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Children's Medical Mission—M.	0	5	0
Seamen's Christians' Friend Society—C. P., Clifton	0	2	0
Cabmen's Shelter, Finsbury Park—C. P., Clifton ..	0	2	0
Magic Lantern, Ceylon (*Rev. J. A. Spaar*)—C. P., Clifton	0	2	0
Soldiers' Home, Dover—C. P., Clifton	0	2	6
Gray's-yard Ragged Church and Schools—C. W. ..	0	5	0
Destitute Children's Dinner Society—A. L. and E. L.	0	5	0
London Society for Promoting Christianity among the Jews—Thine, 10s.; M. J. 10s...	1	0	0
Gordon Day Nursery, Shadwell—J. B...	0	10	0
China Inland Mission—Thine, 10s.; Thine, 7s.; Mrs. T. £10	10	17	0
Mr. Rosenzweigh, Disabled Evangelist—Thine, 18s. 10d.; C. and H. 13s.; Friends, 13s.	2	4	10
East London Training Institute—Mrs. T. £5; (*Congo Mission*) Mrs. T £5	10	0	0
Rev. R. W. McAll's Work, Paris—Mrs. T. £5; (*France*) W. K. £5	10	0	0
Pastor Rodriguez' Mission—(*Destitute Orphans*) Mrs. T.	5	0	0
London Missionary Society—(Madagascar) Mrs. T..	5	0	0
Mrs. Ludwig, Old Calabar Mission—Mrs. T.	5	0	0
City Young Women (*Miss Kate Reynolds*)—Mrs. T..	1	0	0
Sailors' Welcome Home (*Miss Child*)—Mrs. T... ..	1	0	0
Rebuilding Deptford Ragged Schools—S. S. S. £2; T. B. W. 4s. 6d.	2	4	6
Mrs. Hilton's Crèche and Orphan Home—S. S. S. £1; Isa. liv. 17, £5..	6	0	0
Christian Workers' Mission (*Mr. E. Wright*)—S. S. S.	1	0	0
Night Shelter for Homeless Men (*Mr. J. Jackson*)—G. W. P. £1; E. P. 5s.; M. 5s.; Isa. liv. 17, £3 ..	4	10	0
Mr. Arch. Brown's Work—A. T. O.	0	10	0
Salvation Army—A. T. O.	0	10	0
Working Men's Mission, Collingwood-street—A. T. O.	0	10	0
Gospel Purity Association—Isa. liv. 17..	30	0	0
London Committee for Suppression of Traffic in Girls—Isa. liv. 17..	10	0	0
Working Men's League for Suppression of C.D. Acts—Isa. liv. 17	10	0	0
Society for the Prevention of Cruelty to Children—Isa. liv. 17..	10	0	0
Bridge of Hope, Ratcliff—Isa. liv. 17	5	0	0
Mrs. Fisher's Work among Shopwomen—Isa. liv. 17	5	0	0
	£351	7	5

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[ADVERTISEMENTS.]

Bethnal Green Free Library, E.—A. B. £1 1s.

Mission to Deep Sea Fishermen—M. R. H. nine pairs of muffetees; A. J. K. 5s.; Hexham-on-Tyne, seven comforters and twenty-three pairs of cuffs.

FRIENDLESS AND FALLEN.

CONTRIBUTIONS NOW MUCH NEEDED.

Since my last appeal in THE CHRISTIAN, *several kind friends have sent donations,* WITH CHEERING WORDS. *One says, "hoping your blessed work will* GO FORWARD," *encloses* £1, *and draws attention to* JEREMIAH XXX. 12 to 17.

The objects are—1st, to WIN SOULS *to* CHRIST. *2nd, to* FEED, HOUSE, *and* CLOTHE *those who are reclaimed from* SIN *and* SORROW.

More than ELEVEN HUNDRED YOUNG WOMEN *and* GIRLS *have been brought this year, and all suitable applicants have been received.*

With regard to the Need of Funds, at the last Committee Meeting it was reported that the Bank Account was overdrawn £375; *this deficit, and needs by* CHRISTMAS, *will require at least* £1000, *absolutely necessary to meet all claims.*

Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C., will receive Donations, or

200, EUSTON ROAD, N.W. **EDWARD W. THOMAS**, *Sec.*

MIDNIGHT MEETING MOVEMENT.

MISSION TO YOUNG WOMEN AND GIRLS.

This **RESCUE MISSION** for **GIRLS** and **YOUNG WOMEN** is, by God's blessing, advancing, both in London and the Provinces.

Mr. Christien, aided by many Voluntary Workers, is **HOLDING A SERIES OF MIDNIGHT MEETINGS** at Ashton-under-Lyne and other Towns in the North.

REPENTANCE TOWARDS GOD and **FAITH** in **OUR LORD JESUS CHRIST** is the theme of every exhortation. Penitents are immediately placed in Homes, or otherwise assisted.

£5 will meet the expenses of a Meeting and Mission a district. **50** such Meetings will (D.V.) be held this winter.

WILL FIFTY READERS of THE CHRISTIAN kindly **GIVE £5 EACH** before Christmas? **9** Donations received.

Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, Red Lion Square, W.C.

Marylebone Medical Mission and Dispensary,

43, CARLISLE STREET, EDGWARE ROAD, N.W.

Preaching the Gospel and Healing the Sick Poor. Bible Classes, Gospel Addresses, Mothers' Meetings, Clothing Clubs, &c. Funds to carry on the work will be thankfully received by Dr. R. CHAMBERS, 43, Carlisle-street, Edgware-road; or by the Treasurer, E. PARKER YOUNG, Esq., 30, Westbourne-square, W.; also by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN.

Blankets for the Poor are much needed.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of SHAFTESBURY, K.G.
ESTABLISHED 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE, or by the Proprietors of this paper.

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

GRAY'S YARD RAGGED CHURCH AND SCHOOL,

James Street, Oxford Street, London, W.

President—F. A. BEVAN, ESQ. | *Treasurer*—GEORGE HANBURY, ESQ.

Gospel Services, attended by about 500 of the Homeless Poor, are held on Sundays, at 11 a.m. and 3 p.m., after which each person present is supplied with Bread and Coffee. About £2 each Sunday are required for the Food alone, and there are other heavy expenses connected with the Work of the Church and Schools. **Funds are Urgently Needed**, and will be thankfully received by the TREASURER, 21, Portman-square, W.; Mr. PHILIP GOUGH, 33, Cambridge-street, Hyde-park, W.; or by Mr. A. G. FRASER, 4, Inverness-terrace, W.

Court Envelope Size, 32 pages. In Coloured Wrapper. Price One Penny. Roan, gilt edges, interleaved, One Shilling.

The Ruby Illustrated Almanack

AND TEXT BOOK FOR 1886.

THE RUBY ALMANACK for 1886 contains the following special features:—A Portrait of the late Rev. W. Pennefather; a special Selection of Texts on the subject of the last Mildmay Conference; Two new Poems by the author of "The Watered Lilies," &c., &c.

London: JOHN G. WHEELER, 88, Mildmay-park, N.

MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE
THROUGH THE PRESENCE OF THE
MISSION VESSELS

Carrying tothe fisher men the message of Divine mercy and pardonin g love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Edward Birkbeck, Esq., M.P.*

FUNDS are greatly NEEDED to enable the Society to place a Mission Vessel with every fleet.

E. J. MATHER, Director.

31, New Bridge-street, E.C.

HOMES OF HOPE,

(Established 1860),

For the Restoration of Fallen and the Protection of Friendless Young Women. Special efforts are made on behalf of young mothers, before and after confinement.

Nos. 4, 5 & 6, Regent-square, Gray's-inn-road, London, W.C.

The applications every day are most distressing, and the Committee anxiously appeal for funds to enable them to utilise to the utmost the room in the Homes.

IMMEDIATE HELP IS NEEDED.

HENRY THOMPSON, *Treasurer.*
WILLIAM HORNIBROOK, *Secretary.*

CHRISTIAN COMMUNITY.

INSTITUTED 1772.
President: G. WILLIAMS, ESQ.
Vice-Presidents: A. PEASE, ESQ., M.P., S. D. WADDY, ESQ., M.P., Q.C., and J. H. GLADSTONE, ESQ., Ph.D., F.R.S., &c.
Treasurer: F. A. BEVAN, ESQ.
Honorary Secretary: THE REV. W. TYLER.

This, the oldest of all the Evangelistic Societies in London, is largely engaged in taking the Gospel to two classes, viz., those who cannot, and those who will not, attend ordinary places of worship. The former are met with in workhouses, infirmaries, and suchlike places; the latter in the open air, common lodging-houses, &c., besides in rooms and mission halls, where every sort of religious, social, and benevolent efforts are in daily operation, by 150 volunteer workers and a large contingent of lady helpers, who visit 12 workhouses and infirmaries, with 12,000 or more inmates.

During the winter, an earnest and most successful effort has been made to reach the "Outcast" from whom the "Bitter Cry" has come. Thousands of them have been sheltered all night and fed in the Mission Hall, Thrawl-street, Spitalfields. Many have been secured work, and assisted in other ways. To sustain this and the general work, Funds are urgently needed.

Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of THE CHRISTIAN.

JAMES ATKINSON, Secretary

The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

LONDON: MORGAN & SCOTT, 12, Paternoster Buildings, E.C.]

[REGISTERED AT THE G.P.O. AS A NEWSPAPER.

No. 827.] THURSDAY, DECEMBER 3, 1885. [ONE PENNY. POST FREE, 1½d.

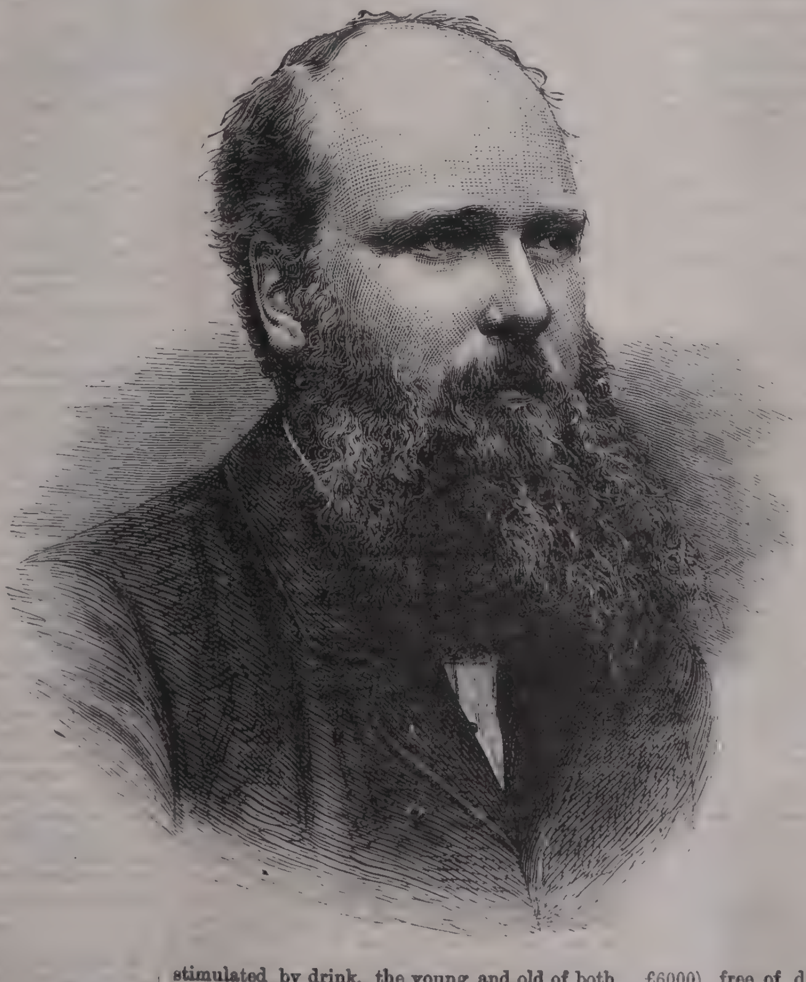
THE EIGHT PAGES OF ADVERTISEMENTS IN THE CENTRE OF THIS NUMBER MAY BE PUT OUTSIDE TO FORM A WRAPPER.

MR. W. J. ORSMAN.

THE subject of our portrait and sketch, Mr. William J. Orsman, was born at Cambridge 1838, and enjoyed the advantages of a re- gious training under Bishop Perry, D.D. oon after he left school, the Crimean War roke out. Although but a youth, Mr. Orsman roceeded to Constantinople and Scutari, where e served in the Army Commissariat Depart- ent, and was frequently rought into contact with iss Florence Nightingale. t the conclusion of the ampaign in 1856, he ob- ined an appointment, hich he still holds, in the eneral Post-office, London. the same year he was d to attend the ministry C. H. Spurgeon, at the urrey Music Hall, and the oung Post-office official as one of the popular eacher's earliest converts. Having experienced the wer of Divine grace in s own soul, Mr. Orsman once became desirous of mmunicating the good ws to others; for some ne he engaged in volun- ry Christian work in South ndon, particularly in the en air and the common lging - houses. By his ergy a large Bible-class d Evangelists' Associa- n were established at the tropolitan Tabernacle. honorary secretary of t earnest band of workers, rendered important ser- e; a goodly number of nisters and evangelists look back to those early s as among the most asant and helpful in their s, when Mr. Orsman ouraged them to exercise r new-found gifts for lic speaking.

s one of this band of workers, he was led to a visit to Golden-lane in 1861. Various rts had been made to evangelise this dark ghbourhood, and a city philanthropist had e some good by erecting model lodging- ses. In one of these places a room on the und floor was devoted to Ragged-school work the ministry of the Gospel, and it was here Mr. Orsman began his well-known Costers' Mission. The ignorance and moral degradation of the people were simply awful, but Mr. Orsman and his friends invaded the notorious citadel with no other weapons than the Word of God and a bundle of Christian literature. There were the "Great Hell" and "Little Hell" common lodging-houses, "Hot-water" houses, and "Twopenny hopping-cribs," in which, stimulated by drink, the young and old of both sexes joined. Gross immoralities, drunken fights, and robberies with violence, were of constant occurrence. The insanitary condition of the district was beyond description. In a few years a great change came over the people, chiefly through the influence of the Golden-lane Mission.

The late Earl of Shaftesbury was a frequent visitor in the district, and manifested a hearty interest in Mr. Orsman and the Costers.



The Costers—or street traders—are a very difficult set of people to manage, but they soon discovered their true friends, and by means of sick and burial clubs, loan clubs, donkey shows, &c., their position has been raised in the social scale. Reference has frequently been made to the Costers' presentation of a donkey to the Earl. At Mr. Spurgeon's jubilee last year, Lord Shaftesbury said:—"Talking of the men who were raised up by our friend Spurgeon, I should be sorry to omit the founder of the Golden-lane Costermongers' Mission, my friend, Mr. Orsman. This institution civilises and Christianises. I derive benefit from it, for I am a Costermonger. I am proud to add that to my address. People sometimes write to me, 'The Earl of Shaftesbury, K.G.' When I write my name in full, I add, 'and C.' That means, 'and Costermonger.'"

The Earl was delighted with the donkey given to him, and, writing from his country home shortly before his death, he said, "Coster Jack is a very useful animal; he draws me about in a chair every day to visit my people."

In 1879 the Metropolitan Board of Works cleared away many of the courts and alleys, and Mr. Orsman continued his numerous operations in five different places, until a suitable building could be erected in Hoxton - street, whither most of his people had removed. He has now capital mission premises (erected at a cost of £6000), free of debt, and herein are carried on no less than thirty-four distinct branches of work very successfully. In the past year, 1452 meetings were held, of which number 1140 were decidedly Christian efforts; the other meetings were for benevolent, social, and educational purposes. 100,000 dinners to destitute children have been given from 1865.

As Mr. Orsman divides his whole time between his important duties at Her Majesty's Post-office and his not less important service for the King of kings, he has little leisure for other pursuits. We know that he rejoices in his voluntary service for nearly twenty-five years, and that the spiritual prosperity of the mission was never greater than at this moment. We were present in June last when 300 members of the mission church presented him with a valuable illuminated testimonial on vellum, full of the expressions of thanksgiving and affection. The Earl of Shaftesbury signed the memorial, but at the last moment was prevented by illness from presenting it. Mr. Orsman, in common with many others, mourns the loss of his beloved chief; and it was a touching sight to witness hundreds of costers reverently following the body of the late Earl to Westminster Abbey, Mr. Orsman himself acting as one of the pall-bearers.

Reference having been made to Mr. Spurgeon, we cannot do better than close with his opinion of Mr. Orsman and his work:—"We know of no evangelistic work in London more wisely conducted and permanently useful than that which was inaugurated by Mr. Orsman, and has been carried on by him for so many years. Our beloved friend has always rejoiced in being connected with the Tabernacle, though he has not been dependent in any degree upon us for funds. Our heart rejoices at every remembrance of him. He is one of that honourable body of men who are not chargeable unto the churches, but abide in their callings and preach the Gospel freely. Only by labourers of this class can our back slums be reached. Hard by the very centre of infidelity our brother exhibits a practical Christianity, and he ought to have the sympathy of all believers in so doing—a sympathy not of words only, but shown in pecuniary help." To which we most heartily say, Amen!

Mr. Orsman's address is, Milton House, Shacklewell-green, Hackney, E.

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WINTER'S CRY IN EAST LONDON.

THE winter is now upon us once more, and we are realising the terrible need of the poor around us. Last winter we were enabled, through the gifts of the readers of this paper, to help numbers of hungry ones by means of soup suppers, and the Lord blessed those efforts both spiritually and temporally. We are most anxious to commence again if the Lord's stewards will supply us with the means. Many precious lives may be saved through a little timely aid.

About three months ago a young sailor crawled into the house in a terrible state; he had been four weeks suffering, often in the streets all night, and half starved; his face was swollen with erysipelas, and he was in a most exhausted state. We gave him food and lodging, and the next morning got him into an hospital; the doctor said that if he had remained one more night exposed and neglected his life must have been forfeited. He passed through a long and critical illness and he has just come out full of gratitude for the help afforded him. The Lord has blessed the time of sickness to him spiritually, and we believe he is trusting in Christ as his Saviour. He has come from the hospital quite destitute, without money or clothes, and requires a helping hand until he can get a ship and start once more as he hopes now speedily to do.

This is but a typical case; we have, night after night, men coming who require sympathy and care. There is also great need of pamphlets and tracts for distribution. R. Child.

Welcome Home, Ratcliff-highway, E.

PROTESTANTISM IN SYRIA.—In an article published in the *Nouvelle Revue*, a French traveller declares that there is scarcely a village in Syria without a Protestant Church; more than one may be found even in the gorges of Mount Hermon. At Beyrout there is a German Hospital, and an American University, where the most practical sciences are taught, especially that of medicine.

BURMAH.—I.

By Mr. HENRY SOLTAU.

THE rapidity with which new countries are being opened up for the Gospel is extraordinary, and should be a great stimulus to all Christians at home as rapidly to enter in and take advantage of these open doors on behalf of the Master. For many years Christians in England, America, and Asia have been praying to the Lord that He would open Upper Burmah to the Gospel. Our prayers are now being answered, and, before we are ready for it, a province containing an area of about 67,000 square miles, provided with excellent water communication, and shortly to be supplied with railways, is placed in our hands, prepared for good works.

In six weeks from leaving London, missionaries can be placed in Upper Burmah, and in another fortnight can be transported on luxurious steamers to the frontier of China. Burmah will soon be one State under British rule. Wherever the Union Jack flies, there is liberty for servants of the Cross of all denominations to labour, and also liberty of conscience for natives of all tribes and languages to worship in whatsoever way they please.

In Lower Burmah there are now two railways—both starting from Rangoon, the port of arrival for the majority of vessels from England and India. One line leads to Prome, a large city on the Irawaddy, half a day's journey by steamer from the frontier of Upper Burmah. The other to Toungoo, along the valley of the Sittang River close to the south-eastern frontier of Upper Burmah. Up the Irawaddy river steamers ply between Rangoon and Mandalay, and between Mandalay and Bhamo, and towns of large and small population can be thus reached with ease and comfort. Towns and villages situated on the tributaries of this river can be reached by boat. The Burmese are good boatmen, and almost as much at home in the water as out of it.

The effects of English annexation of Upper Burmah will be manifold and highly beneficial. In the first place, the inhabitants of the country itself will be released from a tyrannical and repressive government, for it must be remembered that "like king like rulers." The smallest official is a miniature of his sovereign in that land. The people will now be able to till their lands in peace, to keep the money they have earned, to live at home, without being impressed for war, and to worship as they wish. The country will in time become quiet internally. The hordes of dacoits will be exterminated, the majority of them, doubtless, returning again to their peaceable modes of life. The surrounding independent tribes will cease making raids on defenceless towns and villages, and will, therefore, themselves be compelled to lead peaceable and industrious lives.

Immense numbers of immigrants will pour into the country. Chinese from Western and Southern China, natives of India from Madras and Bengâl, Shans from the Independent States, and from Western China, and probably not a few merchants and manufacturers and engineers from England and other Western lands. New lines of communication will be made. Already we find railways are being talked of. Calcutta is to be connected with Mandalay, and Mandalay with Ta-li-foo in China. A highway will now be permanently opened, by which missionaries and travellers will be able to reach China from the West, and the immense distance that has had to be traversed by those wanting to evangelise Western China and Eastern Tibet, hitherto, will be reduced by nearly one half, while the fatigue and danger will be lessened far more.

The mission field will be enormously enlarged; for, in addition to the Burmese and Burmese Shans of Upper Burmah itself, the neighbouring tribes will be accessible as never before—Shans, Paloungs, Khyins, Ka-Khyens, Chinese, and all the various tribes of each of these races will now be easily reached; and many of these will be wanting instruction. You will at once have a demand for knowledge of English, and of Burmese, and hence an opening for mission-schools. As another result, trade will revive and flourish.

Merchants in China have only been waiting for a strong government in Burmah to send their goods in much larger quantities into that country, and to receive in return Western goods from our own country. There is not the least doubt that when the border tribes of North-east Burmah, who have been the great hinderers of trade, see that the English Government are in power beside them, they will cease their raiding, and let the trade flow through their hills and villages. And there is no doubt that it will flow through; for, in spite of the enormous obstacles in their way, the persevering Chinese have annually endeavoured to push their caravans, of one to four thousand animals, through to Bhamo every dry season. We shall all be thankful for any little prospect of increased trade with Burmah and China, and the lessening, in however small a degree, of the distress that prevails at the present time in our own land, and the depression that has for so long existed in Lower Burmah.

The population of Upper Burmah cannot be correctly ascertained, as no census has ever been taken. The land is fruitful, but the population comparatively small. A poor person is a very rare sight in Upper Burmah, in ordinary times, and the country is capable of sustaining a very heavy population. An estimate has been made of twenty-five persons to the square mile, which would give a population of about one and three-quarter millions. This does not include the independent, or semi-dependent, Shan States.

The religion of the country is Buddhism of a remarkably pure character. There is no doubt that the deposing of the king and advent of the English will produce a decided effect upon this religion. The visible head of the religion disappears, and the halo of sanctity that surrounded the palace, in the eyes especially of the inhabitants of Lower Burmah, will be dispelled. Moreover, their priests will no longer be able to oppress the people as heretofore, and as they could still continue to do were Burmah merely a protected State. We have known them flog people for not offering food and other things to them; and they always take the place of officials and use the power of the civil officials for their own ends. All officials in Upper Burmah are under the eye of the priests who communicate through the superior abbot or bishop direct with the court at Mandalay. This makes all the civil officials anxious to keep on good terms with the priests, and therefore places great power in the hands of the priesthood.

TEMPERANCE HALL, HONGKONG.—Dear Sir,—Will you kindly allow me to appeal to your readers for books, illustrated papers, tracts, or magazines, from time to time, for the use of our soldiers and sailors in the far East? Public-houses stand open to catch the blue-jacket as he comes on leave. Much blessing has followed the Lord's workers in Hongkong. The regiment now leaving for home has many whole-hearted Christians. The same may be said of the fleet; I do not know of one ship on this station on which the Lord has not someone as a light to testify for Him.—Yours in the truth, T. Carpenter, Manager.

EXETER HALL.

THE gentlemen who a few years ago purchased Exeter Hall in order to make it the London headquarters of the Y.M.C.A., could scarcely have anticipated so rapid a development of its organisation or so complete a success in its beneficial workings as that which is manifest at the present time. The object of the Association, as all the world knows, is to promote the welfare of young men spiritually, intellectually, socially, and physically, by its varied agencies. The extent to which these benevolent aims are appreciated is discoverable in some measure by the fact that the classes and lectures at Exeter Hall, conducted by competent masters, are regularly attended by upward of 3000 students.

The original cost of the building, including the expenses entailed in adaptation, &c., amounted to the gigantic sum of £60,000, the greater part of which has been raised. The Committee are naturally anxious to see the remaining debt of £8750 cleared off, so as to be freed from a burden which they feel greatly hinders the work. In spite, however, of this drawback, the Divine blessing is attending the efforts made to reach young men, and there is abundant cause for thankfulness in relation to each department. The spiritual part of the work is kept well to the front, and the salvation of those who are brought into contact with the Association is held to be the first and foremost object for which it exists. A Gospel service is held every evening at eight, conducted by the young men themselves. They go forth in bands to invite others in from the Strand. After two or three brief addresses, they have personal dealing with the anxious.

EVANGELISTIC AND OTHER RELIGIOUS WORK.

The daily prayer meeting from one to two is well sustained, and is acknowledged by many to be a source of constant blessing. At the Strangers' Meeting every Monday evening, young men fresh from country homes are warmly welcomed and kindly counselled. Tuesday and Wednesday evenings are devoted to evangelistic meetings, to which all are invited. On Thursdays there is held a Bible lecture at eight. This is conducted, as a rule, by some well-known minister, and is specially helpful to Christian workers. A training class for converts and workers meets each Friday at eight, conducted by Mr. Kennedy, General Secretary, and is followed by a prayer meeting. The Saturday evening meeting is a Bible-reading, conducted by Colonel Paget.

The afternoon of Sunday is devoted to prayer and conversational Bible-reading for men only, and is conducted by Mr. A. Burson, the Evangelistic Secretary. Meanwhile four Christian bands go forth to visit the lodging-houses in the neighbourhood, in some of which as many as a hundred persons are found. At eight a Gospel service is held, and when the weather is fine, there is also out-door preaching. At Stanhope-street, Clare-market, a regular evangelistic mission is carried on by the young men, who hold meetings every Sunday, and on four evenings in the week. This is supplemented by a Sunday-school, and week-day services on two afternoons in the week, followed up by house to house visitation. It is a very interesting fact that many of the most zealous of these workers have been brought to God through the Association.

THE LITERARY AND EDUCATIONAL

advantages provided are seen to be of a high order. Young men are prepared for the Civil Service and other professions; many of the students attending the lectures were successful at the last examinations. The programme of educational classes is a long one, but can be obtained at the headquarters. Most of the modern sciences and languages are included. Lectures on a great variety of topics are arranged for during the winter session and are now in full swing. One of these was delivered on Monday evening, November 23, on "Gambling," by Rev. F. Hastings. The audience was treated to a rapid survey of the general subject, showing that the recent increase of this vice is something fearful. Not only men but women of high rank have been known to gamble away a fortune in one evening. The lottery element in bazaars was greatly deprecated. The lecturer proceeded to describe thimble-rigging, card-sharping, &c., and created some amusement by his description of them. In New York gambling exists to a terrible degree and is a perfect organisation. Advertisements offering immense advantages for a trifle are often a species of gambling: neither was the Art Union quite free from the taint. Among the evils of the gambling habit are waste of time, the sapping of the strength of industry, the undermining of health through prolonged and injurious strain, the fostering of a miserable suspiciousness and heartlessness destroying all feeling for others. The lecturer said he had seen its dire results even in his own family, and several of his acquaintances had been ruined by it. Why should there not be an Anti-gambling Society?

The lecturing arrangements for the winter session include courses on the "Science of Construction and Applied Mechanics," on "Elocution and Public Speaking," in connection with the Open-air Missions, on "First Aid to the Injured," and on "Hygiene and Animal Physiology." For ladies there is a lecture on "Practical Cookery," by Mrs. C. J. Lambe Evans, every Saturday evening at 6.30; and another at 7.30, on "First Aid to the Injured," by Mr. James Cantlie, M.B. This department of the work is under the efficient management of Mr. C. Hooper, Clerical Secretary.

The evening classes, which comprise such subjects as the sciences, languages, music, shorthand, &c., number nearly fifty weekly. London University matriculation and first B.A. classes, are conducted by Dr. Theo. Hellen, assisted by graduates in honours. Other classes include preparation for examinations to be held next year by the Law Society, the College of Preceptors, and the Society of Apothecaries. The ladies are furthermore instructed in matters relating to the Civil Service, by Mr. Henry White, B.A., of London University, and trained for clerkships in the Post-office, telegraph learnerships, and sorterships.

THE DEBATING SOCIETY,

holding its meetings every Thursday evening at eight o'clock in the Council-room, is eagerly anticipated by its members, and generally witnesses a lively and well-sustained discussion. The Gymnasium, under the directorship of Mr. E. Sulley, is fitted with superior apparatus. Classes (day and evening) are organised for gentlemen, ladies, and juveniles, while special arrangements are made for schools, families, and institutions. None are admitted as members, however, without undergoing a medical examination. The members find an excellent supply of current literature in the central reading-room, where no less than one hundred and sixty daily and weekly papers and periodicals are subscribed for. Below is the library, containing several hundred volumes, with every convenience for letter-writing, &c. Foreign missions are not forgotten: A monthly meeting, preceded by a friendly tea, is held with a view to bring the claims of missions before the young men, and addresses are given by various ministers. We must also note, as an instance of the extent to which the Christian element permeates all departments of the institution, that in a perfectly informal way a ten minutes' Gospel address is given to the members of the weekly gymnasium practice; thus the athletes are reminded of the need of "keeping under the body," while seeking its development by healthy exercise.

THE FAR-REACHING BENEFITS

of this institution, with its ever-multiplying ramifications, cannot be estimated. In addition to good done within its walls, there is a vast deal accomplished beside. Young men are not lost sight of when leaving the metropolis, but are furnished with letters of introduction and recommendation to Christian ministers and kindred societies in whatever part of the country or the world they may be bound for. Those for whom situations have been obtained, after being "out" for some time, can tell of its value in such times of need. Parents, too, including widowed mothers far away, bear grateful testimony to the relief they feel in knowing that their sons are connected with the Y.M.C.A., where they have the loving sympathy and counsel of secretaries who labour early and late for their spiritual and temporal welfare. Should the young men find their way in time of sickness to the hospital, even there they are not forgotten, but are sought out by kindly visitors who are able to speak a word in season. The sea-side homes for rest and recreation, at Margate, Hazelwood (Isle of Wight), and other places, where young men can spend a healthful summer holiday at a reduced tariff, are of course available for all the London branches of the Association.

In order to the development and cementing of a friendly and Christian feeling, arrangements are made for frequent meetings of a social character. One of these was held last Thursday evening. At the invitation of Mr. and Mrs. G. B. Bruce and Mr. and Mrs. W. R. Galbraith, the members of the Association gathered for a conversazione; a most happy and profitable evening was spent. The young men, numbering about five hundred, were instructed and stimulated by stirring addresses. Mr. Bruce, the chairman, said he was glad to get an insight into the work done at Exeter Hall. Mr. Kennedy, the active and much-esteemed General Secretary, referred to a few facts which showed how truly the Association fosters and maintains the most practical sympathy with evangelical churches of all denominations; it urges all members and associates to attach themselves to some church, while giving what spare time they can to the special work of the Association. Mr. Kennedy read a letter received from Mr. Stanley Smith, now labouring in the north of China, speaking of the great and blessed work being done there, and urging the members to close communion with Christ. Two excellent addresses were given by Drs. A. C. Murphy and J. Monro Gibson. Most hearty and helpful were the words spoken. By the former the young men were reminded that although the fires of martyrdom are not now kindled, yet the good soldiers of Jesus Christ must endure hardness. The need of confessing Christ, of exercising self-control, and of active service in the cause, was ably enforced. Dr. Gibson's address was a friendly talk on "How do you do?" and "How are you getting on?" Nothing could have been better. If we follow Christ we shall do well, shall get on in the highest sense, and shall know "where we are going." Mr. George Williams, Mr. Herbert Tritton, and Mr. W. H. Seagram, each offered some remarks that went to make up a delightful evening.

It should be noted, in addition, that twice a week there are meetings for Frenchmen, conducted by Frenchmen, who find one another out and render mutual help and counsel. All that we have said in this notice refers to the more public efforts of the Association. There is much done at Exeter Hall, however, as at all other Young Men's Christian Associations, in the way of affording personal and private counsel and direction to young men who seek for them. That part of the work cannot be reported in a newspaper, but its value is not to be over-estimated.

FRANCE.—A new journal, *Le Jour du Repos*, whose object is to advocate among French-speaking people of the Continent the perpetual observance of the fourth commandment, is published at Vevey.

SOLDIERS' HOME, WINCHESTER.—Dear Sir,—I praise God that he has permitted me not only to see with my eyes, but to ascertain the breadth and solidity of the glorious work carried on by his servants, the Misses Perks, at the Soldiers' Home, in the ancient city of Winchester. The mighty leverage from this centre and fulcrum of their mission, has reached over an immense area, and ten stations are blessed with Gospel ministry, from the lips of God's honoured servants and evangelists. The Soldiers' Home, with its multiform ramifications commends itself to every one who desires to promote the only true and perfect way of life, and health, and vigour, among our soldiers, our railway men and artizans.—Faithfully yours,

The Priory, Abergavenny. E. H. Fielder.

THE BLESSED LIFE.*

By Rev. MARK GUY PEARSE.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Ps. xci. 1.

OUR gracious God has many visitors, and has a kindly welcome for all who come to Him. Some come as his poor dependents, knocking at the back door and seeking to get their baskets filled with the scraps they need. Well, these shall not be sent empty away. But, alas, how much they lose! They have his gifts, but they never see his face, they never hear his voice, they never know his heart.

Some are his servants—they dwell with Him. They seek to know his will, and set themselves to do it earnestly. They commune with Him, and yet they do not dwell in the innermost circle. Having done his work, they turn to their own. There are limits and divisions of interest.

Some are his children. They are always with Him. They live in his presence: they are ever at home with Him. They know his heart. Unto them He saith, "Son, thou art ever with Me, and all that I have is thine."

Pauper, servant, son—which are we? This psalm is the song of one who *dwells* with God. The psalm of *the* Son, from which the Tempter fetched the quotation with which he feathered his arrow: "If Thou be the Son of God; . . . for it is written . . ." He whose heart can sing this song has found in God a rest, a satisfaction, a delight, a home.

It is supposed by many that this psalm was written by Moses. Certainly there are in it allusions that would come most naturally from one in his circumstances. This first verse gathers a fulness of new meaning as we think of it coming from his lips. We think of Him in the wilderness, wearied with a people who seemed incapable of entering into any worthy thought of their high calling; vexed at the delays and wanderings; wearied, too, by the unchanging dreariness of the desert. He, a whole heaven above the people in the nobility of his spirit, turns from all this to find comfort in God, and prays, "I beseech Thee, show me Thy glory." There is given the gracious answer, "Behold, there is a place by Me, and thou shalt stand upon a rock. . . . I will put thee in a cleft of the rock. I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee." We think of him going up into the secret place of the Most High—away from the multitude into the unbroken calm and stillness, up from the dreary monotony of the desert into the Mount of the Lord, with new beauties opening before him at every step; up from the languid heat into the fresh wind of the early morning; on to where God Himself waits with all-gracious welcome, and then into the cave. And there the Lord, the Lord God, passed by and proclaimed Himself. And there Moses finds God as his own —"my God"—and puts Israel into his keeping, and prays Him to come and make his abode amongst them.

That mountain height, that secret place, is within our reach. It is Calvary. There are the clefts of the rock wherein we hide while God comes down to make his goodness pass before us. Then may we draw near to say of Him, "My God," and to find in Him our dwelling-place and home.

Our home in God. Let the thought sink down into the heart and become a desire, a purpose, a possession. It is for us, for each one of us, to know it if we will; to go up out of the way of the wilderness, and to find our rest and dwelling-place in Him. Outside are biting winds and bitter rains; outside are stony ways and stony faces too; outside are the fleeting hopes that find no place to light upon, wishes that are swiftly swept away by fear; outside all that suggests hurry, and toil, and want, and uncertainty; a hungry world, not knowing what it seeks, but believing that its satisfaction lies ever a little further on. To step out of this into the secret place of the Most High—what is it? To find oneself no more a bubble flung on lawless seas; no more a fallen leaf, the sport of wintry winds; but round and about us are the everlasting arms, and we rest against the very heart of our Father God. To be known through and through us—all the weakness and the want, the wasted past, the dreadful possibilities of evil within us—and yet to be loved infinitely. To be known in all our dull thought of things, our clumsy failure, our quick forgetfulness, our shallowness and cowardice, and yet to hold as our own such exceeding precious promises of blessedness. To pass out of the din and grinding wheels of earth, with its mystery of want and pain and sorrow, and to rest in a great assurance of pity and help for every one; that behind all things and running through and through all things is the love of the Father; and that all things are set to this one end—to help men up to a higher life. No more the uncertain but a very *terra firma;* lying down in the shadow of the Eternal, feeling that waves may toss far down below us, and tides may come and go, but this sure Rock of our resting-place abideth for ever and ever. To have the hallowing hush of God's own presence, the soothing, strengthening touch of his own hand, the heaven of his smile and favour—this is to dwell in the secret place of the Most High. To let ourselves and ours go with a glad abandonment right into the keeping of his love; to live with a child-like freedom from care, or fear, or want, knowing that He careth for us; to be loosed from ambition, to have no fierce and jealous eagerness, and yet to be stirred with a great desire and a fixed endeavour to know his will and to please Him perfectly—this is to dwell in his secret place. And there, hidden in the clefts of the Rock, it is ours to look out on all things, finding everywhere the revelation of his goodness, and hearing evermore that voice proclaiming the Lord, the Lord God, merciful and gracious.

He that dwelleth shall abide. These words denote the settled and unchanging. This is no occasional privilege, as when the high priests once a year went into the Holiest of all. It is no exceptional thing—the festival of some rare day. No vision is it, shortlived. Not a rift in the clouds, a passing glimpse of a glory that is to be hereafter. *We dwell*—and *He abides.* God is to us what we will let Him be. He changeth not. Where we are bold to come, there may we be bold to stay. He will not go away; nor need we. If we will dwell there, there will He abide.

A secret place. He only that seeketh shall find it. A blessedness of which any man may say, "It shall be mine, and I will search diligently until I find it." But they shall never know it who think they can drift to heaven with languid desires and lofty longings that come to nothing. Nor is it for those who can put heart and soul into everything else, sticking at it until they do succeed, but in religion are content with theories and notions, with mere creeds and services. Yet every one that *seeketh* findeth. It is an open secret to the searcher. These further heights of blessedness are not a kind of Alpine climbing, requiring great endurance, and much skill, and resolute courage. Seek—never mind how clumsily, if only the heart be in it. Seek—God sends forth his light and truth; they wait for us at the foot of the holy hill. Seek and ye shall find. Men lose these things not because they do not understand them, and not because they do not desire them, but because they do not seek them.

And then, seeking and finding the secret place, its full blessedness is for those only who will make themselves at home in it. Custom and blessed familiarity are needful to home. "Is this our home?" said my little one to me, as we drove up to the door of a new abode. "No," said I, "*not yet.* It is our house—it will be our home, I hope, when we get used to it."

Soul, the secret of finding thy home in God is to be much at home with Him.

GOSPEL WORK IN KENTUCKY.

DEAR SIR,—At this place, situated in the western part of Kentucky, a town of about 3000 inhabitants, a remarkable work is in progress just at present. Evangelistic meetings are being conducted by Rev. R. G. Pearson, an evangelist, who has within the past two years become quite prominent in that special line of Gospel work in the South. As a regular minister (Cumberland Presbyterian) and for several years a pastor, he had great success in soul-winning; but, longing for a larger field, and feeling especially called to evangelistic work, he has for the past three years devoted himself to that work entirely.

Three years ago Dr. Brookes, of St. Louis, whom so many of your English readers have learned to love, with three other pastors of the city, secured Mr. Pearson's services for a series of union meetings in his (Dr. Brookes's) church. Whilst there, and enjoying the hospitality of Dr. Brookes's home, an attachment sprang up between these servants of the Master, akin to that of Paul and Timothy, the young preacher having been greatly profited, as have Moody, Needham, and other evangelists now in the field, by contact with this highly honoured pastor. Having had his attention called to the prominence in the Word concerning the blessed hope of our Lord's coming, and eagerly grasping it, Mr. Pearson has since given that glorious truth its due prominence in his preaching.

God has owned his preaching in a marked degree; hundreds in many cities and towns in the South have been made to rejoice not only in a free and full pardon through faith in the Crucified One, but many looking for that blessed hope and longing for his coming. For nearly four weeks, now, the interest in the meetings has been increasing daily. The surrounding country for a distance of eight and ten miles furnishes attendants upon the meetings, many of whom return rejoicing in the knowledge of sins forgiven through faith in Jesus Christ. There was quite a number of additions to the various churches on last Lord's day, and at each proclamation of the Gospel message many are born into the kingdom of God's dear Son.

Princeton, Kentucky. Robt. U. Garrett.

THE NATIONAL HOSPITAL FOR CONSUMPTION, Ventnor.—On Monday, November 16, a party of friends of this institution, under the presidency of Mr. Herbert C. Saunders, Q.C., Chairman of the Board of Management, visited Ventnor for the purpose of inaugurating a new block for eighteen more patients, which has been built to meet the great pressure of applicants. The cost of this new block has been partly met by special gifts, but the general funds of the institution have borne the principal charges, and voluntary gifts are now much needed. It is anticipated that the results of treatment in this new block will be even more encouraging than in the older buildings.

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* From Some Aspects of the Blessed Life. By Mark Guy Pearse. 2s. 6d. *T. Woolmer.*

HUMILIATION AND PRAYER.

LAST Thursday was observed at the Conference Hall, Mildmay, and other places, as a time of confession of national sins and shortcomings, and prayer for God's blessing at this crisis of the nation's history. In the afternoon the proceedings commenced with the singing of the prayer-hymn—

> "Great King of nations, hear our prayer,
> While at thy feet we fall,
> And, humbly, with united cry,
> To Thee for mercy call."

Mr. R. C. Morgan, who presided, read Joel ii., and said: Many hearts have been sorely exercised during the past months. There are things in the land which appal us, and make us feel God's hand is upon us, and that Satan is going to and fro in the earth. The Lord calls us to humiliation and confession of sin. He has not forsaken us; his Spirit abides with us; let us so come, and He will of a truth cause his face to shine upon us, upon the Church, and upon the nation. We feel very much the Church of God needs to be prayed for. It is indeed dishonouring to God, and saddening to those who know, how much coldness and deadness and worldliness there is amongst us. Neither can we forget the horrible and fearful things of which we have lately heard. May God deliver our land and our people from them!

Amongst those who led in the prayer that followed were Mr. James E. Mathieson, who specially confessed the sins of the Church in indifference and practical unbelief, tending towards scepticism. Another was chiefly burdened by reason of the gross and flagrant immorality existing in the nation—hidden, yet all known of God.

Rev. J. Gosset Tanner, in the course of a brief address, said: There is one thing we must pray and strive after—that fathers and mothers should be more loving and more wise than ever in dealing plainly with their children on the question of purity. I believe it is the duty of every Christian man and woman to be very diligent in this matter. Those of us who are in the habit of visiting in the homes of the poor, should seek to press upon them the importance of watching over their children in this respect, and seeking for them places in which God is honoured. I rejoice greatly in the tokens that God's Spirit has been poured out on many young men in the Universities of Oxford and Cambridge, and also at Edinburgh. Many of these are consecrating themselves to the service of God, and one of their desires is they should be blessed to the boys in the public schools. I am sure that many will pray for these boys; also that fathers and mothers should receive wisdom in speaking to their children and warning them of the dangers around them. Mr. Tanner closed with prayer, particularly for parents and children and young servants; also that godly senators might be raised up to guide the affairs of the State.

Rev. D. B. Hankin said, that in looking around there was much to *humble* us. How far short have we come of what the Lord intends us to be! How feebly we reflect the glory of the blessed Lord, whose name we bear! How very feebly we have grasped the purpose for which we have been created new creatures in Christ Jesus! There is something to *awe* us. He referred to the revelations which have caused us to weep tears of agony before the Lord. It has seemed as if Society were nothing better than a cesspool, that it has been emptied out, that the pavement has been splashed, and some delicate senses offended by the odour. The law must repress crime, the Church of God must attack sin with the spiritual weapons the Lord has placed at our disposal. There is a tremendous responsibility upon our legislators in meeting the hydra-headed monster of vice; therefore will we pray that men of God, men of holy courage like Daniel, who will bear the obloquy and scorn heaped upon those who do God's work in the world, may be raised to power. There is much to *perplex* us. We see unrest of nations, we see the fratricidal and unnecessary struggle between two little nations, which may be but the commencement of a greater struggle. We are perplexed by events occurring, yet we look with joyful hope to the nearing future. We must not forget there never was a time when the Lord was so manifestly working in all parts of the earth. The spiritual energy of the Church is being developed. We should pray earnestly for our public schools, that on the rising generation may be brought to bear lessons of righteousness, and purity, and the Gospel of the grace of God.

Short addresses were also given by Earl Cavan and Rev. J. Wilkinson. Amongst those who led in prayer, one was burdened greatly with regard to the present election, that God would overrule all the devices of men for his glory; another for the boys in the public schools, that they might in early life be led to Christ; yet another for Mr. Hammond's missions, that many in their childhood might find the Lord Jesus Christ as Saviour and Keeper. Another cried to God very specially on account of the floodtide of immoral and vile literature, debauching and destroying youth. The Chairman closed with prayer for righteous rulers and legislators.

EVENING MEETINGS.

Two meetings were held in the evening for women and men respectively. The very unfavourable weather, no doubt, restricted the attendances to a large extent. The women met in one of the basement rooms, and were addressed by Miss Mason and others.

The men's meeting in the large hall was presided over by Mr. S. A. Blackwood, who said, in the course of an excellent address: We are met in the midst of a political crisis, when the air is full of the strife of parties, and the sounds of party war are very high. But we do not come here to advance the interests of either political party; we are met solemnly and quietly to confess our sins—our national sins—and to protest with all the earnestness of which we are capable, and with the sincerity of a deep-rooted conviction, that purity of heart and of conduct in the individual, in family, social, and political life is paramount to all party interests whatsoever. We are met to stir up one another to do all that lies in our power and that God shows us to be right, to deepen and extend on every side that righteousness which alone exalteth a nation. What is the cause of our thus meeting together? There has been what some have called an apocalypse or revelation of evil; the term I think is a very happy and correct one. It is right that evil should be exposed and made manifest; for we know that whether it be moral or physical evil, the first step towards its cure and its remedy is that we should know all about it. It is far better that the evil seeds and germs of disease in the human body should be recognised and discerned in their real character than that the disease should continue latent, and at length prove fatal. So with the body politic; evils in the nation should be exposed and made known rather than that they should remain unobserved and be all the while eating out the heart and life of the nation. The first step, I repeat, towards the cure is a knowledge of the disease, and I can conceive of no means so likely to have revealed the evils which we are met to consider to-night, and the declaration of which has so stirred the hearts of the people throughout the country, as the means which, as I believe, God in his wise and overruling providence permitted to be used in this matter. These evils were existent, but to a very great extent unknown. Whether it be owing to the omissions, and, therefore, to the shame of those who preach the Gospel, or whether it be due to the conspiracy of silence that has obtained, with a few noble exceptions, throughout the Press; these evils, though known to and deplored by many, were comparatively unchecked. The efforts which had been made on the right hand and on the left for years had utterly failed to touch the hearts of the people generally, or to rouse them into anything like collective and national action. It was, therefore, in my belief, an interposition of Providence that permitted the columns of a secular newspaper to reveal, in all their startling horror, the crimes that were being (and are still being) perpetrated in our midst; that were bringing misery and ruin into thousands of homes, and sending vast numbers of souls to destruction in this life and that which is to come. We know what was the probable fate of the only measure before the legislature that in any feeble way attempted to cope with the evils to which I allude. Everything had failed, when, as with the blast of a trumpet, England was startled from one end to the other by the revelations contained in, and written by the hand of the editor of, *The Pall Mall Gazette*. I suppose none of us would be prepared—I certainly am not—to justify every step that was taken and every word used, and every statement made; but I am glad here to record my honest belief that the motive which prompted the writer of these articles was the grandest motive that could move the heart of man. [At this, as at many other points in Mr. Blackwood's address, there was a hearty expression of assent and applause from the audience.] That motive was the desire to rescue the oppressed, the defenceless and the downtrodden. If he has made mistakes—and who is free from them?—he has been the instrument, in the hand of God of arousing the national conscience in a way it has never been aroused, so far as I know, since the horrors of the slave trade—the black slave trade, not so bad as the white—moved the heart of England, some eighty or a hundred years ago.

Mr. Blackwood proceeded to describe how the movement thus inaugurated was endorsed by ministers of the Gospel and Christians of every denomination, and how the improved Criminal Law Amendment Act was passed by an apathetic and reluctant legislature in deference to the strong public opinion that had been created. That Act, he said, does not accomplish all that we desire, but it marks a great advance in the standard of legislation on the subject, and we ought to avail ourselves of its provisions in every way that we can. There is a great deal more to be done. Those who have carefully studied the question know that only the verge of the evils has been touched. Mr. Blackwood referred to a recent deliverance by Mr. Justice Hawkins at the York Assizes, which he himself had heard, in which that Judge commented strongly on the great disparity in the punitive provisions of the law that affect crimes against the male and the female sex respectively. His lordship said that the law did not give him anything like adequate power of punishment in the latter case. For an indecent assault upon a boy he might inflict a sentence of ten years' penal servitude; for the most filthy indecency towards a girl, he had no power to inflict anything beyond a sentence of imprisonment—a very inadequate sentence, in his judgment, in many cases. For knocking down a person and stealing a shilling he could order a man to be whipped; for cruelty in an outrage upon a woman he had no power to inflict such a punishment at all. It looked as if property was considered very much more than persons. We therefore need, continued Mr. Blackwood, not only that the age of protection should be raised, but that the law generally relating to this matter should be strengthened. We must put our shoulders to the wheel. When we see the prevalence of these evils, it is right that those of us who feel that the honour of God is at stake, that the interests of the rising generation are in danger, and the very life of the Church is in peril, should thus meet together and speak our minds. If the demand for a higher tone of legislation is to be strongly uttered and firmly enforced it can only be done by the standard of purity in our own hearts being raised as high as it can be. We must feel more deeply on these subjects. We must not be afraid to look them in the face, as parents, as Christian men, and as citizens of a nation which God has so greatly blessed.

Stirring addresses followed from Rev. H. W. Webb-Peploe and Mr. J. B. Wookey. The former referred in the strongest terms to the widespread ramifications of the evil, to the baleful influence of the degrading literature of the day, of many of the stage representations, of the indecorous modes of dress in vogue in the higher circles of society, and of the facilities with which divorces are obtained, often through the collusion of the parties. Mr. Peploe earnestly appealed to his brethren that if they would help in this cause they must cultivate personal purity, and cherish a strong sense of tender reverence for the other sex. The law must be altered so as to make it bear with equal weight upon men and women in the matter of solicitation to vice, and those who can in any way further or put in operation the provisions of the recent Act, must not shrink from any odium or unpleasantness that would result from their doing so. Mr. Wookey cited many startling facts that had come under his observation, and made a strenuous plea that those who are older should do all they possibly can to protect our lads from the contaminations to which they are exposed in workshops and other places where large numbers are gathered for daily occupation.

Several brethren offered earnest prayer during the evening, and altogether a deep impression was created by the addresses—an impression which we trust may long abide on all who were present.

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PASTORAL WORK IN CHINA.

THE following extracts from a letter of a China Inland Missionary to a friend gives an interesting account of Church work in China:—

Mr. Taylor asked myself and wife to come to Ganking, owing to the severe illness of Mr. Tomalin, the pastor. After we had come, he asked me to take the pastorate for six months. Next year we intend, God willing, to return to our work in the far North-West; meanwhile it is well that we can be of service here.

Work is here the order of the day, and I am kept going. I was fully so when I had seven out-stations to look after, in addition to Ganking; and now that the superintendence of these has been transferred to Mr. Macarthy, Ganking, and the one out-station of Ku-Cheng, which has some fifty church members, bid fair to be quite sufficient to keep me fully occupied. A good deal of the church work here I can delegate to the elders, four of whom were ordained some time ago. I let them do as much as they can, as it is well for them to feel their own legs, and be presently prepared to stand alone.

During the last three months we have had thirty-eight baptisms, twenty-two in July, nine in August, and seven in September. Of these, seventeen are men, six are women, and fifteen are girls from the boarding-school. The smallest of the school-children have all asked for baptism, their ages varying from eight to eleven, but it is not at all easy to decide about a number of girls brought up in so unnatural surroundings as a girls' boarding-school. Of course they believe that Christianity is true, probably do really believe in God and in his Son; but how far their affections go with their belief there is not much test. I myself never baptize, but leave it all to the elders, simply seeing that all is done decently and in order.

We hold Sunday-school for an hour or an hour and a half previous to morning service. We have about fifteen teachers, and quite enough work for them to do. Many of the Christians come—we would like them all to—and large numbers of strangers, perhaps about eighty. It is but the "day of small things," compared with the crowds at an evangelistic service at home, but we are very thankful for the "small things," if small, indeed, they be. I hold a Sunday-school teachers' preparation class on Friday evenings, giving them written abstracts of the lesson. They often teach vigorously. After, perhaps, forty-five minutes' teaching, I go over the lesson briefly, recapitulating the chief points of interest, and endeavouring to fix home the central truth.

After a short interval all gather for morning service. I make out the day before an order of service for each Sunday, and each of the elders takes what part he prefers, leaving the expositions and sermon to me.

On Sunday afternoons many of the members go out evangelising. Some help in the chapel. On Sunday, Monday, and Tuesday evenings evangelistic meetings are held for perhaps nearly three hours in the chapel. One of the elders has charge of these meetings, and often numbers have come in and listened most respectfully. Wednesday evening is our singing class; I teach them from a Chinese modulator, and they bid fair to get on. Thursday evening there is the weekly Chinese prayer meeting, at which I give an address. Friday evening, Sunday-school teachers' class; Saturday evening, English prayer meeting. The chapel is regularly opened every afternoon for evangelistic preaching by our preacher.

Each Communion Sunday every member is expected to be present, and to hand in his or her Communion envelope, with the subscription he or she promised. It is not at all so much the amount gained as the establishment of the principle of regular and methodical giving that I aim at. The collections, however, do help towards the running expenses, and the fact of the congregation bearing the latter helps them to feel their united existence. September we had about fifty communicants, besides the missionaries. The collection came to about 7s. 9d., nearly six shillings of which were from members themselves. It may seem but a small sum; but it enhances its value when we remember that about three-halfpence to twopence is sufficient for a man for food daily. Besides this, they give to those in need: they raised some shillings towards helping an evangelist whose wife had died, and a good sum to help an old Christian couple, formerly employed, on returning to their home.

My wife has large classes of women on Thursdays—nearly twenty women. She is teaching the Christian women to read. We had about eighty women and girls at the morning service on Sept. 5. Last Sunday we had some fifty men strangers, among them two Mohammedans. The Mohammedans stayed to see the Communion Service, and afterwards for a talk, and one of them came again to-day to talk with our elder Ts'ü Sien Sing.—Yours, &c.,

Ganking. GEORGE KING.

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MEDICAL PRAYER UNION.

THE twelfth annual meeting of this Union was held on Tuesday, November 17, in the Freemasons' Hall, Great Queen-street. The chair was taken by Mr. John Langton, F.R.C.S., and there were present about 150 medical students.

The annual report, read by the hon. sec., gave brief accounts of the Christian Associations in the various Metropolitan hospitals affiliated with the Union, and showed very satisfactory results of the work done during the past year. The report stated that a Christian association had been commenced at the Bristol Hospital School of Medicine, and referred to the existence of a flourishing branch at the Newcastle-on-Tyne College of Medicine. The names of three prominent members of the Union were mentioned as having determined on giving their lives to foreign medical mission work.

An address was given by Rev. E. A. Stuart (Vicar of St. James's, Holloway), on the words, "Talking with Jesus" (Mark ix. 4). After showing very clearly that the human soul, to be satisfied, needs that which is infinite and permanent, Mr. Stuart drew some practical lessons from the life of Joseph, and dwelt on the necessity of constantly "talking with Jesus" if we would lead Christ-like lives. Mr. Pearce Gould spoke on the Word of God being a Book of the Infinite Being, and the necessity of living for that which is eternal and not temporal. Dr. Thorne Thorne, also spoke briefly, and, before the meeting closed, a gentleman in the body of the hall who had come up from the country, testified to the blessing he had received at a similar meeting held several years ago in the same room.

CITY POLICE.—An interesting meeting of the City Police, their wives and families, in connection with the London City Mission, took place on November 17, in the Lecture Hall of the Y.M.C.A., 186, Aldersgate-street. Among the speakers was Dr. Gordon Brown, the recently appointed Surgeon of the Force; he has the spiritual and temporal needs of the men at heart, and expressed his determination to assist Mr. Russell, the missionary, as far as possible, in his work at the City Police Hospital. An abundant supply of fruit of various descriptions was provided by Mr. John Deacon and other friends.

SPIRITUAL FAMINE IN INDIA.

DEAR SIR,—During the past three years THE CHRISTIAN has been a very welcome visitor. I wish all its readers could take the 250 millions of that portion of the British Empire comprised in India as a real burden on their hearts to be prayed for. There are large portions of country in India, nearly or quite as large as the whole of Scotland, and as utterly destitute of the Gospel as any portion of Western China or Central Africa.

I have no statement of the population and area of the counties of Great Britain by me, and so I refer to the United States. The Upper Godavery District of the Central Provinces is about twice as large as the State of Massachusetts. In this district there is no missionary—no Christian labourer of any description. The Sumbulpore District of the Central Provinces is more than half as large as the State of Maine, and has a population greater than both Maine and New Hampshire; and in this district there is not one missionary, not one native catechist, not one mission-labourer for Christ of any description. The other districts of the Central Provinces and Berar, in which there is residing no missionary, nor any Christian labourer of any description, have a population of more than 3,000,000 souls. The native states of the Central India Agency contain about 8,000,000 souls; and in the territory of these native princes mission work is being carried on at only five stations, as far as known.

In many other provinces and parts of India, there is not one native catechist nor missionary to every 500,000 souls. The missionary force of this country is unevenly distributed.

To the north of India lie Beloochistan, Afghanistan, Turkestan and Tibet. India is the key to these countries. Beloochistan is larger than New York, Pennsylvania, Virginia, and Maryland. These other countries are much larger, having an area greater than half of the whole of the United States. They have a population of tens of millions. There is a mission on the border of Afghanistan, and two mission stations on the border of Tibet, and another to be established at Quetta. Aside from the workers of these missions, there are no Protestant missionaries in these central Asian countries.

Who will count the cost and come to labour for life in these fields so white for the harvest? Labourers are needed, who will come trusting God for the supply of their bread and all their needs, without any promise from man. There is no romance about this business. It is a hard fight with all the powers of hell. Satan will not give an inch of ground here to any servant of Christ, unless it is fought for. Let no one come expecting an easy time, nor thinking that temptations will be less here than at home, because on mission ground. Let all those on whose hearts God lays a burden for these millions, plead with God that the Holy Spirit may choose the right labourers for these fields, as of old He chose Paul and Barnabas to go forth to the Gentiles.

Above all, pray much for us missionaries, who are already in the field, that we may be mightily endued with the Holy Spirit, and scattered abroad among India's millions, as were the early disciples, going everywhere preaching the Word (Acts viii. 1, 4). There is too great a tendency among us to settle down comfortably at pretty civil and military stations, and spend time hob-nobbing with officers of Government, that ought to be spent on our knees and in the bazaars, crying forth to the masses the word of life.

ALBERT NORTON.

Bhaisdehi, Central Provinces, India, Oct. 26.

LECTURES ON ELOCUTION.—The series of four lectures on "Public Reading and Speaking," arranged for by the Open-air Mission, and delivered by Rev. Alex. J. D. D'Orsey, in Exeter Hall, was brought to a close on Wednesday week. The subjects included "Composition and Delivery of Sermons," "Common Faults in Reading and Speaking," and kindred topics.

For the Young.

TO ENGLISH BOYS AND GIRLS.

MY DEAR YOUNG FRIENDS,—

WE have been glad to see in THE CHRISTIAN that so many have been thinking about the Revocation of the Edict of Nantes. It was a sad day for France; for in one way it was only the beginning of sorrows, in another it was only one of a long series of terrible oppressions of which France still suffers the effects.

And now I want to tell you how the anniversary of the Revocation was celebrated here, some months before it really occurred. How I wish some of you could have been with us in the "Clossond" when the celebration took place. The Clossond is a vast deep hollow in a wooded plateau just below the cliffs of Gigors, near Beaufort. It is so large it might hold 10,000 people, so hidden that you might pass within ten yards of it, and not notice it. How lovely it was on the day of which I am writing. It was the middle of August; the harvest was gathered in, and the peasant proprietors spared one day from their threshing-floors to come and hear the story of the sufferings and heroism of their ancestors.

For the great thought with all was not the beauty of the Clossond, its steep, oak-shaded sides, and grey-looking rocks, but the remembrance of a meeting held in the same place 140 years ago. At that time every Protestant pastor lived and laboured under sentence of death; every one who attended one of his meetings was liable to forfeit all he had, and to be sent for life to the galleys; every woman taken at these "Assemblées du Désert," as they were called, might have her head shaved by the executioner, and be sent for life to a prison or a convent. And yet, knowing all this, October 18, 1745, the Clossond was filled by a solemn and deeply-interested crowd of 12,000 French Protestants. Their synod had met to consecrate to the perilous and glorious office of Pasteur du Désert, three young "proposants." The president of the synod, was the noble veteran, Jacques Roger, who was hung at Grenoble a few months later. Of the young pastors I am only going to speak of one, whose name is indeeda household word in these mountain hamlets. Louis Ranc was only sixteen when he devoted himself to the Lord's service. He studied as he was to preach, "au désert." Jacques Roger was his professor, and together the two faced many a peril; hunted, with a price on their heads, hiding in hollow trees, caves, ruined granges, studying! (can you boys imagine such a college?) with the all but certain gibbet in prospect.

At the time of his consecration Louis Ranc was twenty-five. Of good family, with bright prospects, he, like Moses, "esteemed the reproach of Christ greater riches" than the treasures of this world. Two months after his consecration he was seized near Livron, hurried to Valence, sentenced to death, and conducted to Die, where he was hanged. His head was carried back to Livron, and set up on a lance at the door of the house where he was taken. The old "complainte," still sung in the country, tells the story so simply that, I have roughly translated it for you, if the Editor can find space for it.*

Well, I think nearly every one who came to the Clossond came for the sake of Louis Ranc, and under the glorious sky of August, we thought of the dark October day, when, in spite of heavy rain, ten thousand had met to wish God speed to the brave young soldiers of Christ. There were nearly twenty pastors present; a table with a huge and very old Bible on it, was placed under a young oak tree, and around were grouped the speakers; three of whom were to speak on the verses which had been the texts of the three "proposants," 140 years ago. But before the sermons Pasteur Arnaud told, and told well, the story of the old persecutions, thrilling us as we heard the name of each village near, given as the birthplace of some martyr. The story of Beaufort is almost too sad for you. But I have stood at the door where a young mother, Catherine Monhir, was led out to die. Standing under the gallows, erected at her own door, she saw her baby in the arms of a relative, and asked leave to let it suck once more. The favour was granted; she held her darling to her breast, and then gave it calmly back to its grandmother, and gave herself up to the executioner. I am sure you would have listened eagerly to Pasteur Arnaud, every one listened and heard, for the Clossond is a wonderful place for speaking in. One of the pasteurs said he could hear every word where he was, a hundred yards behind the speaker. The boys, perched overhead in the oak trees, seemed to listen as eagerly as their fathers and mothers.

You would have liked, too, to see the groups gathered round the "cabas," or provision basket, after the first meeting—such greetings, such visitations, and such astonishments to find so many there; for, as some one said, if we were not 10,000, we were nearly 2000, and that was a large number for the year 1885. The afternoon gathering looked less numerous, but was not really so, the sun shining right into the hollow drove the audience back among the trees, and some, finding they could hear as well under the great oaks above the Clossond, preferred staying there to descending the steep slippery pathway to the bottom of the hollow. Only too early Pasteur Arnaud gave the signal to conclude the meeting. Great black cloud masses were gathering over the heights of Gigors, and threatening a tempest. Hurried parting words, and in a few minutes the Clossond was again a lonely hollow among the hills, and the throng was scattered in all directions over the plateau, returning to their homes. The threatening clouds soon disappeared, and we who had hurriedly climbed the steep ascent to the little village of Gigors, were glad, indeed, for the sake of others, that not even a shower had interfered with the success of the meeting.

Another year it is intended to have a similar gathering in the Clossond, and if any of you are within reach, you certainly would find it a great privilege to be present at it, especially if you read the true and marvellous history of the Church in the desert. English and Scotch persecutions seem nothing beside the long-continued persecutions under which the French Reformed Church groaned for centuries. There were Protestants in the galleys at the close of the last century. An old, very old lady, who was present at the Clossond meeting, had been baptized "au désert," that is when all Protestant worship was unlawful. I fear this letter is too long, but I want you to love your fellow-Protestants, and to do something for them when you can I do not say "*if*," but *when*.—Your sincere friend,

SARAH R. GELDARD.

Maison Jossand, Montclar, P ar Aouste, Drôme.

MY CHRISTMAS GIFT.

CHILD.

"Mother, I do love Christmas Day,"
Said a bright happy child one day;
"And 'tis my Saviour's birthday, too:
Oh, what can I for Jesus do?

"'Tis Jesus' birthday, let us bring
Some humble offering to our King;
You give us presents, mother dear,
Oh, is there none for Jesus here?"

MOTHER.

"My little boy* a gift shall bring,
To keep the birthday of her King:
'Give Me thy heart,' you hear Him say;
Make Him this present, child, to-day!

"In all you do, and think, and say,
Oh, live for Jesus every day:
No better offering can you give:
Then try each day like Christ to live!"

A. C. B.

[To be had in leaflet form at 6d. per doz., or 3s. per 100; also on cards—tinted and gold—at 2d. each. Published by *Jarrold & Sons, Norwich.*]

SCRIPTURAL DIAMOND PUZZLE.

1. The first and simplest sound
In speech, the world around.

2. The first words of an angry cry
Of one who made a good man die.

3. See how the villain expiates his crime!
Uplifted lesson to the end of time!

4. Chosen and called to duty high,
Its laws they followed cheerfully.

5. A covenant here 'twixt twain was sealed;
Thus growing strife and feud were healed.

6. His son the captain of a valiant band,
Marching with joy to win the promised land.

7. He strove to work a good man's ill,
But God was with his servant still.

8. While famine wasted all the land,
Many were fed by this man's hand.

9. Their laws august no change might know,
Thus poisoned streams of justice flow.

10. Galling sign of servitude,
To Jews whom Romans had subdued.

11. First standing on the sacred page,
In record of the world's first age.

D. M.

Additional solutions of "Scriptural Diamond Puzzle," SENNACHERIB, received from E K. A.M.W. A.D.M. N.K.T. S.T.T. T.W.S. L.B. L E.H.

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THE SEA AND ITS SAILORS.

UNDER the above title Miss Agnes E. Weston has forwarded to us an account of her work for the past year, reporting increase on every hand. At the five Sailors' Rests no less than £12,599 has been taken over the counter from seamen and the public, while the number of sleepers has been nearly 65,000. This does not include the thousands "who have found shelter for the night under our roof, lying down anywhere—on couches, on the floor, on tables, or on bagatelle boards." One great event of the year was the opening of the new hall at Portsmouth, seating 1000 persons, and which has been crowded ever since it was opened. The Thursday evening Gospel Temperance Meetings have been packed, and the Saturday Temperance Entertainments largely attended, while over a thousand pledges have been taken as a fruit of these meetings.

The following extract is of deep interest: "Our Gospel meetings are so crowded that an hour before the time the hall begins to fill, and it is difficult, often impossible, to get a seat, long before the meeting commences. Meanwhile an earnest band of Christian seamen are praying for God's presence and blessing. And when one gives out a hymn, and another prays, and another reads, and another gives a glowing and forcible Gospel address, I feel that in such a naval brigade we may well rejoice." The Purity Society does well, the numbers having greatly increased; powerful addresses have been given by Mr. Varley, and many men are giving up evil lives. The Flower Mission has done great service; in many cases the text-cards have been blest by God's Spirit to the salvation of a soul. The "Blue Backs" are more widely circulated than ever. Of these, says Miss Weston, "I can only thank God reverently, as I hear the testimony from all sides of souls led to Christ." The donations and subscriptions for the year have amounted to £5,560. Any who are interested in reading of the work are requested to forward a donation, or write for a collecting card, to Miss Weston, Sailors' Rest, Portsmouth.

"FREE FROM THE LAW."—This record of the Prison-gate Mission, Cambridge-street, Manchester, is made up of extracts taken from daily notes of work at the Mission House. Says the writer:—"Never so much have we felt the need of an open door as during the past year, so many and various have been the applications for help. One case is recorded where a mother says, 'Drink has a greater hold on me than love for my child.' Two of the women have been married, and several have been sent home to their friends. The work has greatly increased among the female discharged prisoners. Further accommodation has been secured through which, when furnished, the work can be more than doubled." Miss Watson and Miss Macgregor are the hon superintendents.

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* This ballad will be given in a future issue.

* Can also be had, "My little girl."

AN AMERICAN EVANGELIST.

THE well-known evangelist, Ferdinand Schiverea, was born in New York. His father was a Roman Catholic, and his mother a Protestant. Ferdinand, though christened by Bishop McCloskey, saw the fallacy of the Romish faith at a very early age. He was sent to a Protestant Sunday-school until he was about nine years old; and at that age he was taken from the public school and obliged to work on account of his father falling into drinking habits, and reducing the family to poverty.

Withdrawn from the religious influences which might have been brought to bear upon him by his mother, he grew up reckless and with little desire for spiritual things. Taking a liking for the stage, he made up his mind to prepare for it in the Negro minstrel line. Naturally gifted as a dancer and mimic, he bade fair to attain popularity as a performer; but soon he drifted into a tramp life. After a brief experience in that direction, he resumed his steps toward the stage, working at whatever he could get to do, and embracing every opportunity for better preparation. Spiritually he continued to decline until at the time of his conversion, when twenty-two years of age, he had no hope in God, and no care for salvation. It was just one week before his conversion that he appeared before the footlights, with every evidence of coming success.

One evening, he, with others, was handed a ticket to Mr. Moody's meetings, then being held in the Brooklyn Rink. Out of curiosity, he entered the Rink; it was then and there that God met him and told him He had something better in store for him than the career of a buffoon. He attended the meetings a few nights, and after a great struggle he was converted. From the very moment of his conversion he commenced to tell others what God had done for him. His brother George was converted about the same time. The two engaged a small house, and fitted it up for prayer meetings, and they would stand at the alley entrance, hailing all persons who passed by, and inviting them to the meetings in the upper room in the rear.

This was the commencement in earnest of Ferdinand Schiverea's preaching. He worked at anything to make a living, and at night held meetings in his little upper room or elsewhere. In this way he went on until four years ago, when, after five years of struggle to leave all and go and preach the Gospel to the non-church-going masses, he gave up all secular employment. Without a dollar promised, with hardly a friend to stand by him, and in the middle of one of the severest winters, he commenced telling the masses of neglected people about the great love of God.

While he was holding these meetings, Dr. Geo. F. Pentecost heard of him. He took him at once into one of the worst parts of the city of Brooklyn, and set him preaching upon the streets. Dr. Pentecost then engaged premises which had been built for a bar-room dance-house. Into this place Mr. Schiverea's street congregations were invited, but very soon it was found to be too small to hold the multitudes of people hungering for the good news they had heard in the streets. Dr. Pentecost stood with Mr. Schiverea night after night, and with him proclaimed the glad tidings of redemption in Christ. Their message was accepted by so large a number that Dr. Pentecost felt the need of a building, and at once made arrangements to meet this want. In a few months a chapel was erected for the masses, large enough to hold a great number of them; and the place that was marked on the missionary map as one of the dark spots of Brooklyn, was changed almost beyond recognition.

After holding meetings with Dr. Pentecost fourteen months—labouring for at least a year every night upon the streets and indoors—Mr. Schiverea went into new fields. He has been in Philadelphia, Cincinnati, Chicago, New York, and Canada. In all those places God has signally blessed his efforts, especially among the neglected classes. Lately the authorities in some cities have prevented him from preaching upon the streets; and, not willing to abandon his street work, he is now arranging to be licensed as a Bible peddler. He intends to have a Bible carriage, properly equipped and stocked, going from place to place, working in the North in summer, and in the South in winter—offering his Bibles for sale, and preaching the Gospel to the masses as an inducement to buy.—*Sabbath Reading.*

MR. HAMMOND IN LONDON.

MAIDA VALE.

IN the letter by Rev. J. Gosset Tanner, of Emanuel Church, received too late for insertion last week, he says:—

"We have been much encouraged and refreshed by the visit of our American friend. He is so bright and genial that he wins his way into the hearts of old and young. By alternate singing and anecdote, by rapid questioning or earnest appeal, he keeps up the attention of those who would be restless or unruly. Groups of children remained behind every night to talk to their teachers or other Christian friends about salvation. The names of quite 400, professing conversion, have been sent in. We trust that many of these have been led to accept Christ as their Saviour. Two devoted teachers think that every member of their class has been converted.

"Mr. Spiers, who gave valuable aid all through the mission, conducted the meeting entirely one evening. He is a great favourite with many of the children. Mr. Murch, on very short notice, addressed the closing gathering of children. His method of making the children spell sustained the attention of the young.

"We praise God for the spirit of believing prayer granted to His servants, and for the persevering energy with which they carried out the work to which God called them."

EDINBURGH CASTLE, LIMEHOUSE.

The fears of the doubting few have been disappointed, and the faith of the believing many greatly confirmed by the results which have followed from the labours of Mr. Hammond and of his co-workers among the boys and girls of the East-end. The audiences at the Edinburgh Castle have been numbered by thousands; indeed, admission has had to be limited time and again, so as to allow of personal dealing. Captain Dale, and Mr. Josiah Spiers, are, as usual, co-operating under Mr. Hammond's directions, with a large band of workers who have been organised at the Castle itself, including the ladies of the Deaconness House in connection with Dr. Barnardo's Homes. Night after night the work has grown in effectiveness and spiritual power; the rough boys and girls who nightly throng the meetings have not, after the first evening, prompted the slightest attempt at disturbance. There is a hush of awakened interest and subdued feeling which, even to an outsider, tells its tale of hearts touched and new possibilities grasped.

As usual, the service is designedly informal. There is plenty of singing, in which Mrs. Captain Dale and Mrs. Hammond render much assistance, and the instrumental part is supplied by a cornet and a harmonium. A brief and simply worded prayer is usually repeated, sentence for sentence, after Mr. Hammond, by the children, whose reverent demeanour is beyond all praise. Then follows a brief address, based upon a single short Gospel text, illustrated by numerous anecdotes and object lessons, and repeating and re-repeating a leading thought till the children have completely mastered it. Then comes in the task of Mr. Hammond's co-workers. Each boy and girl is quietly singled out, and affectionately questioned with a view to deepen or create a spiritual impression that may result in lasting blessing.

The results that come under the cognisance of the workers in this personal dealing with the children are often remarkable, and show to demonstration the spiritual power which is really at work. One deaconess tells of having spoken with sixteen boys and one girl who have intelligently and sincerely, she believes, testified to having given their hearts to Christ. Some of these have knelt down during the meeting, and in earnest and artless words have thanked the Lord Jesus for all his love to them, and have prayed to be kept from falling under the power of temptation. Case after case has come to light in which parents and guardians have testified to the wonderfully altered demeanour of their children after attendance at the mission. It is no mere transitory emotion that has stirred the hearts of many of these little ones, but a deep and powerful spiritual impulse.

In the course of one of his addresses, Mr. Hammond read a letter, received that day from a girl in London, who had attended his meetings. "After the first meeting," she wrote, "I longed for the second. A lady came and spoke to me, and helped me to trust in Jesus. I had never been able to grasp hold of salvation before, though I have had many a wish to be a true follower of our Lord. I had tried again and again, but it was very hard at first, because I tried in my own strength. I have four reasons for thinking I am a Christian. (1) Because I feel much happier. (2) Things have gone easier. (3) I have been kinder to my companions. (4) I have been trying to bring others to Christ. If I did not love my Saviour, I should not have spoken to anyone about Him. I feel as if my heart was changed, and I have wholly given my heart to Jesus."

During the week the boys from Dr. Barnardo's Homes have more than once been in attendance at the Castle. Mr. Hammond will visit, during his stay in the East-end, the principal institutions in connection with Dr. Barnardo's Homes.

Dear Sir,—The mission is to last three weeks. Eight days of blessing have now passed away, and, indeed, they have been days of rich blessing to young and old. Those who had the privilege of attending the Saturday evening prayer-meeting, where some thirty prayers were offered in quick succession, will not easily forget the many testimonies given by parents and workers as to the souls that had been brought to Christ during the previous six days. Last Sunday there were grand meetings afternoon and evening, with between 2000 and 3000 present at each. The evening meeting was one of special power, and the Holy Spirit's presence was very manifest.

We shall be most thankful for more workers during the remainder of the mission, and especially need ladies to assist in the choir at seven o'clock each evening. A train leaves Fenchurch-street every few minutes for Burdett-road, which is close to the Edinburgh Castle.—Faithfully yours, Josiah Spiers.

UNITED CHRISTIAN SOCIETY (343, Edgware-road, W).—The mission work of this Society was removed from Providence Hall, Church-street, to the present address, in 1882. Gospel services have been carried on under the direction of the Committee on Sunday mornings and evenings, and on four evenings of the week. To these services numbers of men and women of the working classes have been brought in by workers in their own position in life, and from these a great many have been brought to repentance and to faith in the Lord Jesus Christ. Children have been gathered into a school; class-meetings have been held; Temperance meetings also; and upon each of these agencies the Divine blessing has rested, so that the workers have been greatly encouraged; men have been saved and God glorified. It has become necessary to seek larger premises for carrying on the work. The garden in the rear of a house in the Edgware-road (No. 349) can be obtained on a long lease for a rental of £35 per annum. It is ascertained that a hall, capable of holding 200 persons can be erected with an outlay of £300. The workers are, without exception, men and women who work hard for their daily bread, and out of their scanty earnings contribute sufficient to meet the working expenses. They appeal to other Christians to help them in this special effort. Dr. Gladstone, of 17, Pembridge-square, W., knows the work and cordially recommends it. Mr. W. H. Mills, Secretary Y.M.C.A., Stafford-rooms, Tichbourne-street, Edgware-road, W., has consented to receive donations towards the building.

☞ *Pages 9, 10, 15, 16, form one sheet, mainly occupied with "Social Purity;" it can be removed, if desired, for distribution or otherwise.*

PHILANTHROPIC ABDUCTION:

IS IT EVER JUSTIFIABLE?

By Dr. T. J. BARNARDO.

> Mr. Waddy: Did he tell you that his only object was to rescue the child from a life of infamy?
>
> Witness: Yes.
>
> Judge Lopes: I shall tell the jury very firmly that nothing of that kind (*i.e.*, philantnropic motive) would be a justification for taking the child away from its parents.

SO said Judge Lopes during the progress of a case which on several grounds has recently attracted much attention. Is the learned Judge strictly in the right? We may say at once that Judge Lopes does not stand alone in laying down this principle. Many eminent lawyers have from time to time supported the same reading of the law (?) and there is, perhaps, therefore, little doubt but that the dictum expresses the authoritative outcome of our statute-book, despite the apparent exceptions which might be gathered from its codeless wilderness of precedent. It may be true, then, that "nothing of that kind" *could* be a legal justification for taking a child away from its parents.

But there is law and law. Are we, as Christian men, always, under all circumstances, to be governed by English law? Is *judicial* law always co-extensive with *moral* law? Does a period never arise when a higher law may compel a man to take a step which the law of the land would possibly condemn? History is full of incidents, in other spheres of action, in which the universal conscience has emphatically declared that there are periods when "we ought to obey God rather than men."

Again we ask, therefore, does the dictum of Judge Lopes invariably and universally apply? or are there not conceivably cases in which a lower law is abrogated in the presence of a higher one? For us, and indeed for all "who love their fellow-men," these questions are of supreme importance. They touch the domain of large and deep-rooted principles; but principles are always best illustrated by particular instances; so I prefer to put the suggestive problem in the form of the question which heads this column. Is PHILANTHROPIC ABDUCTION EVER JUSTIFIABLE?

For my own part, I have no manner of doubt as to what that answer must be. I emphatically answer YES; and I am not afraid to make the avowal here, even though thereby I should be placed in a position similar to that of the defendants in the recent trial in question. During the whole history of the Homes for Destitute and Homeless Children under my care this problem has been ever and anon occurring, not as a matter of moral theory only, but with an insistent demand for practical action. I have examined my registers of children admitted to the Homes, and I find that *in no fewer than forty-seven well-marked cases I have myself done that which the law of the land would neither do for me, nor knowingly permit me to do—i.e*, ABDUCTED CHILDREN IN ORDER TO SAVE THEM. I have in all these cases invaded the legal domain of parental control, and, in direct opposition to the principle of Judge Lopes' dictum, rescued (or abducted, if you will) little girls and boys from the custody of parents and guardians who were to my knowledge leading infamous or immoral lives, or were, by their conduct, about to inflict upon unfortunate children in their care grievous wrong. In some of these instances my agency was hardly suspected; in others, active resistance at the time, and strenuous efforts subsequently, were made for the retention or recovery of the children. I have myself frequently *bought* little children, and that, too, for a mere trifle. I have also smuggled children quietly away, or I have abducted them almost by force in the face of angry opposition.

Such statements as these will naturally awaken questioning in many hearts, and not a few *à priori* objections may well be taken. It will be asked, Is not the English law ready at all times to aid in the protection of children by the operation of certain clauses in the Industrial Act, the Vagrant Act, the Amendment Act to the Industrial Schools Act, and more recently the Criminal Law Amendment Act? So it would naturally seem to the average Englishman, who is presumed to know so much of the law, but who in reality knows so little. But how is the law interpreted by its officials? This at once introduces the personal element into the matter, and may prepare us for varying or antagonistic deliverance as to what the law really is. And so it is found to be. *Some* judges and stipendiary magistrates entertain such strong convictions on the province of law, that their decisions involve a curious anomaly—viz., that children may not even be removed from the custody of parents who are admittedly evil, to institutions which are provided just for such cases *by the law itself!* So that there is a lamentable *lacuna* between the letter of the law and the outcome of its administration. Indeed, the *laissez faire* which pervades all the legal machinery concerning the persons of helpless and innocent little children is so marked, that I never dare, unless in the clearest possible cases, to seek the assistance of a court of law.

Let me give but two instances:—

Some few years ago, there came under my guardianship, in the usual course, and after the customary formalities, a sweet little girl, nine years of age, named Ellen. She obtained admission through the efforts of a woman who represented herself as the child's only living guardian, and as too poor to continue to maintain her. Her story stood the test of our investigation, and the little girl passed into our Village Home. To my astonishment, however, in a few months a writ of *habeas corpus* was issued to produce the child before the Court of Queen's Bench—and only then did the whole of her past history come out. It appears she was the daughter of a woman living in splendour on the proceeds of immorality in one of those notorious private houses which are screened from public criticism and are the scandal of our metropolis, and actually not far from the house where the notorious Mrs. Jeffries lived. The woman from whose custody the girl had passed into mine was a relative of the mother, and she had obtained possession of her little charge under some pretence or other, and then refused to restore her. The father, a man of good position, not married to the mother, missed the little girl, and set inquiries on foot, traced out the child, and forthwith assisted the mother, while concealing his own personality, to institute legal proceedings. I had had no direct relations with the mother at all, but I soon found what her character was, and was prepared to offer evidence in regard to her infamous manner of life. But the presiding judge ruled all such evidence as absolutely inadmissible, and laid down the legal *dictum* that no such fact connected with the mother was competent to alienate her interest in her own child, and he more than hinted his suspicion of the philanthropic busybodies who had interfered with the maternal bond. I did not formally appear in the case at all; the child having been produced in court by the woman who brought her to me, she was given over to the mother, and seen by my agents to frequent a house of ill-fame for twenty months after; when, the Jeffries case occurring, the house was closed in a panic, and mother and child disappeared!

Another striking illustration of the state of the law has been afforded by a recent case, which came before the courts *since* the passing of the Criminal Law Amendment Act. Under that Act, the agents of a certain society went before the stipendiary magistrate of one of our large London suburbs, with evidence that four or five little girls were living in houses of ill-fame in the vicinity. They were fortified in proper form with the evidence of householders. What happened? One or two of the mothers of the girls mentioned in the depositions attended at the court, and indignantly declared that they were *not* living immoral lives, but were perfectly respectable in their conduct. On the other hand, overwhelming evidence was ready to prove that they were notorious evil-doers, and that these houses were a scandal to the neighbourhood. But the magistrate absolutely refused to accept, or even to hear, such evidence, or to appear to sanction such "inquisitorial proceedings" as that the agents of a society should enter the "houses of poor women and deprive them of their children!" The assumption in this judicial *dictum* was entirely negatived by the absolutely known fact that these very women were not poor respectable folk, but were living on the proceeds of their profligacy, in houses actually known as places of evil resort!

Thus the cuckoo cry of "Liberty of the subject!" has been raised over and over again in defence of immorality, cruelty, and turpitude of every kind, and the child ogre, half sheltered by the ægis of the law, snaps his fingers in the face of the would-be rescuer. Hence, in nearly all my saddest cases—which, in bare recital, are enough to make Pity weep tears of blood—I have had to proceed, not under the shelter of the law, but, hiding myself from the daylight, to steal to the rescue of the little ones by means of what may be called *philanthropic abduction pursued as a fine art*—an art painfully acquired by years of laborious effort.

Let my readers remember that I do not speak of isolated instances, nor of circumstances peculiar, or almost unique, in their character. I say, as the Founder and Director of Homes in East London and elsewhere for Destitute Children, and with the experience of nearly twenty years to look back upon, that the rescue of hundreds of children, at the present day, and in the streets of London, can *only* be accomplished *in defiance of* the law of the land, and by modes which, legally, are indefensible. At the present moment, for instance, I have children under my charge whom I have rescued from circumstances the most dangerous, morally, that it is possible to conceive; and yet my method of securing these little waifs has been as distinctly illegal as if I had kidnapped them to sell as slaves. As I write, *I have four children in hiding from their unnatural guardians, and efforts are constantly being made by these people to trace their whereabouts.* I am watched, and followed sometimes, on leaving the offices of these institutions, in order that some clue may be gained to their hiding-place. I am doubtful if in one of these cases the law of the land would sustain my action. And yet I am as convinced that the *moral* law is on my side in thus interfering on behalf of these poor children, as I am that the law of the land is below the level of what should be its ideal. It is a large responsibility that I have taken upon my shoulders thus to step in between parent and child; but I assert that there is no other way of saving these, our future fathers and mothers, from becoming moral wrecks; and both on purely moral and on national grounds I say that it is a *necessary* interference. If a parent looks solely to what the law regards as his rights or vested interests in his children, and forgets the responsibilities and duties which attach to him—if he not only abdicates, but perverts his functions, and makes his child the minister of his passions—he, by the very fact, nullifies his right to the disposal of his offspring; and, in the interests of society and of morality, the loving heart is constrained to interpose and arrest the cruelly wronged family from sliding down the slope to ruin and perdition. The whole question is too much encumbered by the discussion about *rights* to the exclusion of that other and vastly more important question about *duties*. The law recognises that rights have their limits in all spheres of action; what about the forfeiture of rights when duties are neglected?

It is difficult to reason calmly in the face of the obvious wrongs of childhood, for the circumstances usually demand prompt practical action rather than laboured arguments. It is easy to condemn the man who, in his short cut to moral ends, breaks through the conventional hedges of the statute-book. But to the man who has the love of God warm in his heart the higher dictates of duty will always overleap the human, and therefore arbitrary, line drawn by legislators, when the cry of perishing children enters his ears.

I may be asked, How have you thus far avoided being brought within the grasp of the law which you have thus admittedly violated? The answer mainly must be, Because of the cumbrousness of the legal machinery itself. Hitherto, the only mode by which a parent could proceed against an abductor of his or her children was by an appearance before a judge in chambers—a costly process which such people as I dealt with were not likely to initiate. Moreover, as most of these people were themselves concerned in some actions that were illegal or unjustifiable, they were naturally unwilling to place themselves in the full glare of that publicity which legal proceedings would involve, and thus to expose themselves to obloquy and probably to criminal charges. Further, none of them had at their back the motive influence which obviously actuated the prosecution in the case which forms the text of this article.

For these reasons only am I now at large, instead of expiating my offences in a felon's cell, or standing to answer for them at the bar of justice. Of course I am perfectly willing to accept to the full the consequences of any such acts of mine as I have embodied in this "confession." They were deliberately performed, and from the responsibilities attaching to them I would not recede. But it remains a lamentable fact that only by a distinctly *illegal* process have I, during the whole history of the Homes under my care, been able to bring my influence to bear upon certain unhappy children whom I found under the care of persons utterly disqualified to hold such a position. I hope, however, that at no distant date the law of the land will be brought up to the level which the conscience of every moral and Christian man in this nation must recognise as its ideal, and when the happy day will arrive when parents who are habitual drunkards, who are known to pursue immorality for a livelihood, who are vicious or criminal, or who subject their children to influences which must certainly result in these children becoming criminal or immoral —when such shall be no longer regarded by the law as legal guardians, but shall be deprived forthwith, upon proper representations made before a stipendiary magistrate, of their hitherto inalienable right in their children, body and soul.

A broad and well considered act of legislation which would deal with the flagrant abuses of the present system would go further even than the Education Act in cutting off the entail of crime; it would *disendow* much immorality, by *disestablishing* those parents' rights which are their children's cruellest wrongs. These children are the children of the State, and surely not even Lord Brabourne would deny that it is the duty of the State to protect as well as to punish; or, at least, if it will *only* punish, and if the policeman is still to be the sole symbol of law with which the juvenile population of the streets is acquainted, then let the bolt fall on the real offenders—those guardians who are no guardians, and who, even where they do not deliberately corrupt their children, give them every opportunity, unchecked, of becoming criminal, vicious, or immoral. Were such a principle to find its rightful place in the statute-book, it is not too much to say that a sigh of relief would go up throughout the length and breadth of the land. It would bring such unwilling offenders as myself at once upon the side of the law, and convert not a few who are *law-breakers for the sake of the children* into orderly and staid workers in the great social field. At present it is my profession to break the law almost systematically, and to do so in the interest of morality and of duty.

The only remedy is to be found in a wholesale change of front on the part of the constituted order. The fact that I speak in the name of my own sense of morality introduces the old question of private judgment and of individual motive into the discussion. Such an alteration in the law of the land as I contend is necessary means the reopening of several thorny questions as to the limitations of State interference, and it will certainly require stringent safe-guarding. But shall we see the children perish before our eyes while we argue as to our right to save them? It is, after all, not around the principle but around the limits of interference that the dust of controversy will thicken, and if law is to be what a late eminent lawyer defined it, "the perfection of common sense," broad definitions can at least be settled, and particular cases can be left to look after themselves.—*Night and Day.*

THE RATCLIFF "BRIDGE OF HOPE."

IT has become an urgent necessity to make more widely known the pressing need which the largely increased interest in rescue work has brought upon us. We think few can have any clear idea of what our daily endeavour to help and raise the women and children in Ratcliff-highway involves, or the burden of gathering in means to carry on the work, which takes up so much time and strength, would be shared by many others. We go out to seek to alleviate the sorrow, and we come home, with hearts aching, only to begin again the greater fight with evil within our own doors. To live day by day in the midst of miserable poverty, to see hungry men, starving women, and the pitiful faces of shivering little children, whenever we cross the threshold, is only what we have in common with all East-end workers.

But, beyond this sad and all too common experience, there lies for us a sadder experience still. From out of this vortex of misery there come to us despairing cries for help from the very wrecks of womanhood in whose souls and bodies sin has made its worst havoc; piteous appeals to our love and motherhood, from young girls, and even children, of whom, sometimes, we can only say they seem possessed of the devil. It appears as if we were set to gather the very ripest fruit of sin; but it helps us wonderfully to love and be patient with the individual, when we remember the pressure of society, which has crushed down the poor fallen woman, and made her the "miserable sinner" who, to-day, craves our pity.

A great deal has been said lately about rescue work, and how very much better it ought to be done. I think that I, too, shall soon have something to say; but just now the pressure of work is so great, there is scarcely time to propound or to criticise any new theories. I know, meanwhile, we are doing our utmost, if by any means we can save some; making mistakes, no doubt, but trying to learn as we go along that we may do better by and by.

We are inclined at the present time to look at the dark side; but the clouds *will* pass, a brighter time *will* come—brighter for the past darkness. We pray only that we may be found faithful. But even now our Father gives us at times such wondrous encouragement that we feel to rescue even *one* of the many who *are* saved out of these depths of evil is worth a whole lifetime of work among them.

I am asked for "histories" with painful frequency. It is more than distressing to me to drag out cases of poor, shrinking, outraged girls who have come to me for refuge and for healing. Have we not lately had enough of this sort of thing brought to light? I can most truly say with Mr. Merrick, the Chaplain of Westminster, and Mr. Waugh, the hon. sec. of the Society for the Prevention of Cruelty to Children, "A tithe has not been told."

I hope the true and strong letter which Mr. Horsley sent to *The Church Times* will be widely circulated; I can endorse every word of it. Surely Christians will not go on believing that the concurrent testimony of earnest and experienced workers is exaggerated. We cannot need the reiteration of the most painful revelations to keep us up to our duty towards young girls. It will, indeed, be a triumph of the evil one should he succeed in throwing dust in the eyes of good people by side issues, and thus divert their energies from fighting the very real enemy in our midst.

We are a band of twelve women, working in Ratcliff-highway, striving with all the strength God gives us to stem the tide of evil, with the standard of God and of Purity. All the recent agitation has added greatly to the numbers who are brought to us by other workers, and who come of their own accord for shelter and a fresh start. We bless God for this fact, but meanwhile supplies have been for a time directed into fresh channels, and the struggle to keep up in any way, with the demands made upon us, is very great. I am, therefore, impelled to ask those who have been for so long faithful friends to make known among large circles that we are in sore need, at the present time, of sympathy and help. MARY H. STEER.

Ratcliff-highway Refuge,
26, Prince's-square, St. George's, E.

REV. J. W. HORSLEY'S LETTER.

Sir,—I have been asked by some, whose request I cannot ignore—I will mention Rev. F. H. Murray, of Chislehurst, and Canon Scott Holland—to say a word or two about the danger there is if men adopt the miserable leading of nearly the whole of the London Press that one effect of the condemnation of Mr. Stead may be to discredit the whole of the revelations, and thus to lead people to imagine that there is no special need of watchfulness and determination in the application of Mr. Stead's Act, and the general discouragement of immorality.

Nine years of such work as I have had among the abandoned of all classes makes me able to speak with a knowledge of the subject that few can claim, and I would point out that—

1. I am certain, of personal knowledge, that whatever may be said as to Mr. Stead's methods of action or manner of writing (which I have never approved), his motives were entirely righteous, and the legislative effect of his action absolutely needed and beneficial.

2. That the trial has elicited from judge and jury alike a testimony as to his rightness of purpose, which should shame, had they any moral sense, the utterers of innuendoes and sneers in the leaders of the London papers.

3. That the partial failure of proof in the Armstrong case cannot, with any fairness, or even honesty, be taken to prove the untruth of the rest of his revelations.

4. That the revelations caused no surprise or doubt in the mind of any worker experienced in prison or penitentiary work. They simply said, "This is what we have had to know; this is what we have tried in vain to get people to realise; this is largely due to the miserable state of the law which a Parliament that cares only for mere politics, in spite of our evidence and indignant protests, has repeatedly omitted and even refused to amend."

5. That the revelations by no means covered the whole phenomena of vice in London. Mr. Stead consulted me before I knew who he was, and repeatedly put aside lines of evidence as not bearing on the sole point he attacked—*i.e.*, that vice which was also crime. If he had wanted simply to make a sensation, he could have said more, and described worse things.

6. That though it would be absurd to assert that the richer classes are responsible for most of the evil, yet few have any idea of the extent of evil among the men, young and old, of our upper classes, and that it is commonly forgotten that recruits for the sisterhood of shame are largely brought in by the knowledge of the number of prizes of the profession that the dirty rich afford.

7. That little sympathy or co-operation in putting down these shames and crimes has ever come, or will come, from the Press, or the Police, or Parliament, until forced into a semblance of rightness by the enlightened action of the People, arising from the establishment and energetic action of Purity Societies and Vigilance Committees in all districts and towns.

8. That to the absence of clear teaching on points of morals on the part of parents, schoolmasters, and clergy, in the home, in day and Sunday-schools, in Bible and Confirmation classes, and from the pulpit, is due much of the evil and of the ignorance of the way to prevent, avoid, cure, or repress it.

You know, sir, how I feel and speak strongly about the need of Temperance. Many thousands can bear witness how I have declared for years that drunkenness was as Saul, impurity as David, in the matter of the numbers that each slew. Prudery and vice have always combined to create and foster the ignorance of the real state of affairs by which alone the evil as undetected can escape the condemnation and punishment it deserves.

Let me add a word of warning to some. The recent *exposé* has been *in rem.* If the London Press continues its policy and its tone, there must be another—and it will be *in personam*; and then a storm will be aroused compared with which the recent wrath will seem but a passing frown. J. W. HORSLEY.

Her Majesty's Prison, Clerkenwell, London, W.C.

CLIFTON.—The recent anniversary here of the Local Branch of the National Ladies' Association for Abolishing State-regulated Vice, was largely attended, and earnest addresses were delivered in support of the Society.

CANADA.—Mary Ann Atkins wishes to acknowledge her gratitude to the friends who have so kindly responded, through the post, to Miss Annie Macpherson's appeal for little books, tracts, illustrated papers, &c. for her work. She is afresh encouraged to persevere, the need being great, and the time short for service.

Fonthill, Ontario.

ANSWERED PRAYER.

OFTEN has our little praying band sent up the petition, "Lord, send into our meetings those who are sorely tempted by Satan, that they may obtain help and deliverance." Many have been the answers to that prayer; the following account is one of them.

Just about dusk, a young girl of fifteen years knocked at our door asking if I could give her advice or help.

"Tell me about yourself, and I will try to do so."

"I ran away from my situation yesterday."

"And what have you been doing since then?"

"Walking about the streets; during the night I sat on the doorstep of an empty house."

Her agitation was intense, and she refused to give me any address until I promised not to return her to her situation. The first thing to do was to get her fed and warmed; and then by degrees her story was told. She stated she had become very angry, and left her situation intending to go to her mother, but—why she could not tell—instead of doing so, she went to the railway station, a London train was waiting, she took a ticket and came away. In her letter to her mother she says: "It seems so foolish of me to come away as I did, I think I was not in my right mind. I scarcely knew what I was doing until I was in the train, and then I could not tell you how and what I felt when I found myself alone in London. But I asked the dear Father, who was watching over me, even though I was sinning against Him, to let some one take care of me, and He sent me to dear Mrs. ———, who has taken such care of me. I often spoke angrily, but I have found now, no one can do anything well without the help of the Lord Jesus."

During the afternoon of the day she came here, she had sat in Finsbury-park and taken out a little Testament, and written on the blank leaf, "If ye shall ask anything in my name, I will do it." "Ask and ye shall receive, that your joy may be full." When she reached Charing-cross Station (she had come from the South coast) twopence was all she possessed, and this she gave to two poor little fellows sitting crying on a doorstep. Now, indeed, was the time to plead the promises, which she did; and then continued her weary walk till her eye lighted on the board placed outside our house. Half an hour later it would have been too dark for her to have seen it.

The next evening the praying ones met together again. I asked prayer for one who had been sorely tempted by Satan, and had yielded to his temptation. Prayers rose to the mercy-seat that the tempted one might be brought into the fold. Little did those kneeling think the very one was amongst them. In tones of deep emotion, the strange voice of the girl was heard thanking God that the wanderer was brought into the fold, and pleading that her poor mother might be comforted and saved. When the mercy of the Lord to her was told, tears of gratitude spoke the feelings of those present, more than words could have done. Great has been our joy to be able (after nearly a fortnight's stay with us) to return her to her sorrowing mother. A lady, writing since her return, on behalf of her mother says, "If you have no other reward, you have the satisfaction of knowing God has used you to rescue one almost perishing."

Y.W.C. Institute, S. A. F.
1A, *Coleridge-road, Seven Sisters'-road, N.*

NEWRY SAILORS' HOME.—A missionary visiting a hospital, noticing one of the inmates, said: "How is it that you, who seem so ill, can look so happy?" "Because I know God loves me," said the man. "How do you know that?" asked the missionary. "I learned to know it in the Sailors' Home in Newry." A crew lately come from San Francisco said: "We heard of this little Home very far from here, and it is even better than we heard." Will some kind Christians help to keep this shelter open for our poor tempted lads?

Newry, Ireland. N. Thomson, Secretary.

A TESTIMONY.

By the late MADAME VALÉS.

A correspondent, in sending the following, writes: The late Madame Valés, of Cannes has left behind her a work in which the power of the Holy Ghost in her and her husband were manifested in the conversion and sanctification of a large number of poor rough, working people, many of whom are now engaged in bearing witness for Christ under circumstances of great trial and difficulty. I have just met with a testimony written by Madame Valés several years before her death, and think it may be helpful to many sorrowing ones:—

WHAT a long life spent to please self and the world! What a loss! I had a little child for four short, bright, happy years. Everything down here smiled upon me, but my soul was getting farther from God. Suddenly my child was taken to heaven. For three years my grief knew no assuaging. Every prayer was chiefly full of entreaties to God to give me another child. And now, the sorrow it is to me that such precious time was lost!

God gave me no child, made no change in outward things, but one day, two years ago, He sent me a message and said, "Let Me lead my life in you." No one had ever spoken to me clearly in a comprehensible way of the "Higher Life;" and I did not know what this message meant. But the Holy Spirit fixed it fast in my heart and thoughts. For four days it rung in my ears, when at last I knelt down and asked the Lord whatever it was that this message meant, I was willing, I would let Him live his life in me, if only He would. From that minute all was changed. He did begin to live his life in me. Old things had passed away, all things were made new. A peace passing all understanding came over me; such a joy filled me. The Lord Jesus became intensely dear and precious to me, I seemed to be bound up with Him and to hear only his voice. I could hardly believe it. It was no longer myself that lived, but Jesus. A wonderful calm filled my spirit. It was no more difficult to be good, because Jesus lived in me. Things that formerly would have troubled me now had no effect on me.

I remember that first morning after the blessing came to me; my servant broke a valuable lamp, and when he showed it me I said, "Well, never mind, it doesn't matter; put it aside in that closet." He looked at me stupefied and could not understand what had happened. But I knew, and was so touched that I went away alone and wept, and adored my Jesus for such grace, such blessed life.

I felt in a new world, hardly touching this earth, and, of course, so satisfied in my whole being with Jesus I have never thought again of a child. My only yearning is to be more like Him, to make Him happier, and to make Him more understood and loved.

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MISSIONARIES IN NEW GUINEA.

IN *The Pall Mall Gazette* of Wednesday last week there was an interesting paper on New Guinea, by "A Member of the High Commissioner's Staff," in which the following striking testimony to the meritorious labours of the missionaries of the London Society is borne:—"Mr Lawes and Mr. Chalmers, known respectively among the natives as 'Misi Lao' and 'Tamate,' are the pioneers of civilisation in New Guinea. Their influence extends over several hundred miles of coast, and has brought peace amongst a people formerly waging continuous war. Mr. Lawes generally remains at Port Moresby, and has occupied himself by translating the Gospels into the Motu language and writing a dictionary and a grammar. His house has been a centre of hospitality to all visitors, and the respect shown to him by the natives is a token of the kindly nature of his relations with them. Mr. Chalmers, on the contrary, journeys everywhere, and is always on the move, visiting teachers and entering new fields of work. From the moment of his landing he has never carried arms, but boldly faced the most savage tribes, of whom many had sworn to kill every white man they met, with nothing but a walking-stick. His knowledge of the country is unsurpassed by any man."

SAILORS' RESTS.—A list of Sailors' Rests in different parts of the world has been prepared, and copies may be had for free distribution from the Strangers' Rest, 163, St. George's-street, E.

A NEW YEAR'S WISH.

WHAT shall I wish for thee? Friend of my journey
Standing with me on this land-mark of time,
Watching the ebb of a wave that returns not,
Past beyond ken, with the voice of yon chime.

What shall I wish for thee? Life has been dreary,
Hands have waxed feeble, and hearts have grown sore
White sails are fading afar in the distance,
Freighted with vain hopes, they come back no more.

Once, from my heart, happy wishes were springing—
Riches, and gladness, and health, and long life,
Friends to be near thee, and dear ones to cheer thee,
Sleep without sadness and home without strife.

Ah! life some lessons has taught me since then,
Turning light wishes and hopes into prayer;
How can I choose for thee? How can I wish for thee
Best of my wishes may bring thee a snare.

Now, as the ocean of time heaves around us,
Think I. How perished such treasures as these?
Too rich the bark to want Christ at the helm,
Therefore it sank in the depths of the seas.

Better, the fishing-boat tossed on the billow!
Better, the storm that the Lord bids it brave!
Safe shall the harbour be gained ere the nightfall
Safe shall He pilot it over each wave.

Therefore I wish—not for calm, or for sunshine—
God choose our lot in this year and in all
Only that Christ be in sorrow or gladness—
Only to trust Him, whatever befall.

Christ for the wintry days, Christ for the summer,
Christ for the bright hours, Christ for the dark;
Brave be our hearts as we launch on the New Year
Never to perish, with Christ in the bark M. G.

[This poem, with others by the same author, can be had in leaflets from Charles Caswell, 2[illegible]0, Broad-street, Birmingham, 25 copies, post-free, 4d.]

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AMERICAN NOTES.

Messrs. Mateer and Parker have been evangelising at Kingston, N.Y., with much acceptance.

We regret to see an announcement of the illness of Dr. A. J. Gordon, of Boston; we trust it is not serious.

Rev. G. H. Hepworth, Congregational minister at Newark, N.J., having been appointed one of the principal editors of *The New York Herald*, has resigned his charge.

Dr. Meredith's famous class for Sunday-school teachers draws more than 2000 Bostonians to Tremont Temple on Saturday afternoons, at one of the busiest hours of the week.

Mr. George C. Needham held a week's Gospel services last month at the Reformed Catholic Church in New York, of which Mr. J. A. O'Connor is pastor. Bible-readings were conducted by Mrs. Needham at the New York Medical Missionary Institute in East 45th street.

Messrs. Moody and Sankey have conducted a Convention in York, Pa., which was marked by the large attendances and deep spiritual interest usual at such gatherings. They are expected to visit Harvard University this month, in response to an invitation signed by 500 students.

Mr. J. E K. Studd is visiting the leading colleges in the States, with the view of awaking a deeper spiritual interest among the students. At Princeton College he spent three days. Dr. McCosh, the Principal, gave Mr. Studd a warm introduction, and he was able to create a strong impression both among Christians and non-Christians.

The Christian Giving Society is the name of a new organisation started in New York city. The purposes of the Society are "to call the attention of individual believers and of churches to the Divine system of beneficence as set forth in God's Word, and to press upon individuals the practical adoption of proportionate giving as enjoined in the Scriptures."

We are told, says the (New York) *Independent*, that in New York, Brooklyn, Philadelphia, and Boston, there are four magnificent buildings, erected at great expense for the Young Men's Christian Associations of these cities, having each a splendid hall, but all closed tightly on the Sabbath Day, because the pastors do not wish any preaching in such a public hall, for fear it will draw people away from their church services. It looks as if there were something wrong there.

WORK AMONG CABMEN.—If any of our readers have any periodicals suitable for giving to cabmen and others on Sunday, such will be very thankfully received and distributed by Mrs. L. Maxwell, Manor House, Clapham, S.W.

Notes and Comments.

NEXT week we shall give a portrait of Mr. George Hatton, of the St. Giles's Christian Mission, with a sketch of his work and report of his supper to thieves on Tuesday evening last.

The other day at the Synod of the Church of Ireland a clergyman moved a remarkable amendment to the effect "that Purity Guilds are in reality detrimental to morality and religion." It is perhaps unnecessary to record that the original motion proposed by Canon Wynne and supported by the Dean of the Chapel Royal, and others, was carried by a large majority.

An "Anti-Teetotal Magazine" has been started, apparently upon the basis that Total Abstinence is not the best means of fighting drunkenness. Some men are fond of a paradox, and surely it is somewhat paradoxical to urge that to increase purity is not to lessen vice, and that to increase sobriety is not to reduce intemperance. If, as has been stated to be the case, the new and retrograde paper "vigorously expresses the thoughts of many Christian people," we can only regret that so much vigour should be wasted in an attempt to prove that two and two make one; and that so many Christian people should be living so far below the blessed privilege of self-denial for the Master's sake and for the sake of the weaker brethren.

It has been said that the very simplicity of the Gospel of Jesus Christ is a stumbling-block in the way of those who are not willing to enter into the kingdom as little children. Such a difficulty, however, must be almost microscopic, compared with the mountains before those who are wandering in the gloomy valleys of invertebrate speculation. In the list of subjects dealt with in a recent number of the monthly magazine published for the benefit of the sect of "Theosophists," we find "Nadigranthams," "Zoroastrianism," and "Cromopathy." To these, as if these were not sufficient for one month, even for a Theosophist, the editor has, perhaps in unconscious irony, added another paper headed "Hunting Shadows," and, if it is not the biography or autobiography of one of the sect, it certainly ought to be, for that is a mathematically exact definition of the result of their pursuits.

A Roman Catholic newspaper, which from time to time expounds theology, and is very severe upon "heretics," announces the fact that a certain "thoroughly go-ahead society made another step in the right direction when it commenced its first series of Cinderella dances on last Sunday evening," in the hall of a London suburb. It adds that "the committee of management deserve great credit for the admirable manner in which they worked up the matter," &c. The "thoroughly go-ahead society" apparently desires to treat the fourth commandment as its exemplars treated the second; but, in any case, we cannot believe that Cardinal Manning would give his sanction to such utter disregard of a commandment which has not yet been expunged from the Roman Catholic version of the Decalogue.

It has recently been authoritatively stated that, during the last thirty years, war has caused in Christian nations the loss of two million men, and has cost three thousand millions in money, the yearly expenditure of these nations upon standing armies being five hundred millions sterling. It is not difficult to imagine what would have been the blessed results had this wealth and these lives been expended in fruitful strifes and rivalries of peace, in saving life instead of destroying it. Well might Mr. Cooke, from whose noble address before the Trinity College Historical Society, Dublin, we have taken these figures, ask in impassioned tones, "Shall the sword devour for ever?" And well may every Christian pray earnestly for the speedy coming of the blessed time when nations shall "beat their swords into ploughshares, and their spears into pruning hooks," and shall not "learn war any more."

The Bishop of Gloucester and Bristol, in his recent Visitation Address, expresses a fear that the drift of modern thought is towards what is called "the larger hope." It is Scripture, however, that must be taken by Christian men into the argument. Neither must interpretations be unwatched. Rev. Samuel Cox, in his last volume of "Expository Treatises" says that "Children of wrath," in Eph. ii. 3, "simply means wrathful men; men who give way to wrath." The reviewer in *The Guardian* properly calls this an evasion of the plain teaching of Scripture; that Dr. Cox might as well argue that "children of grace" and "children of light" meant lightsome and graceful children; and that the wrath spoken of is as surely the wrath of God unto condemnation, as the grace of God is the exemption from condemnation of those who believe.

Bishop Ellicott has some weighty words in the Address on "The Teaching of Modern Science as to the Future of Men." Scientific ethics, he argues, present sterner aspects in some respects than do even the ethics of Christianity of the unflinching maintenance of the inexorable law of consequences. Science yields no countenance to the conception of tares ever becoming wheat, or of a progress whereby evil becomes good. It steadily points to stern and final separations, to those issues which are disclosed to us by Revelation, and yields no support whatever to the perilous theories of modern Universalism.

An interesting contrast was brought out at the late General Assembly of the Free Evangelical Church of France. One of the deputies to the meetings shared the proffered hospitality of a Roman Catholic family. Thirty years before, around the church where the Synod met, Roman Catholics gathered with threats and yells and burnt a Bible. Is this striking contrast due to greater candour on the part of Romanists, or to the manner in which an atheistic hostility is driving them into a closer union with Protestants? Probably both. Meanwhile, let all our readers lift up prayer for Lord Radstock and Colonel Pashkoff in their meetings in Paris for *employés* and tradesmen. If there are French people who dread another reign of atheism, let us help them to find the religion of the Bible.

In a recent number of *The Bibliotheca Sacra* there is an article on social morality. It maintains that while "drunkenness" is diminishing in Britain and America, those who do drink are getting worse. Self-murder is growing in Continental cities, and comes out of despair. In Saxony, at a former census suicide per million was 338, in the last census it rose to 408. In relation to the sacredness of marriage the educated classes stand the lowest. Artists and literary men in Massachusetts form 2 per cent. of the marriages, and 3 per cent. of the divorces. In France, where the marriages of men in the liberal professions make 2·4 per cent., their divorces exceed 23 per cent.

In our recent article on "Prosecution by Government" we ought to have stated that the authorities had *refrained* from bringing Mrs. Jeffries to justice; our remark that they had *refused* to do so was not strictly accurate, as we are reminded that no formal application was made to that effect by the London Committee which initiated the prosecution.

With reference to the desire of some that we should be silent about the terrible things which have lately been pressed upon the public attention, a lady refers us to Nehemiah iv. 14, and vi. 9: "Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. . . For they all would have made us afraid, saying, Their hands shall be weakened from the work, that it be not done. But now, O God, strengthen Thou my hands."

Another friend finds a passage no less apposite to the case of Mr. Stead and Dr. Heywood Smith in Isa. xxix. 21, and lix. 14, 15 . . . "that make a man an offender for a word; and lay a snare for him that reproveth in the gate; and turn aside the just for a thing of nought." "And judgment is turned away backwards; and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey." It looks as if there were in Israel cases of the same kind as the Poole, Jeffries, and Armstrong cases.

Perhaps the hardest and most unjust proceeding of all is that of a portion of the medical profession towards Dr. Heywood Smith. With all the circumstances before us, we feel it very difficult to come to the conclusion that he ought to have acted differently. Dr. Heywood Smith understood that Mr. Stead was *de facto* Eliza Armstrong's guardian, and only did what he deemed desirable for the child's good, to enable her to be rescued, and to vindicate Mr. Stead's character; and this in such a way that the child was wholly ignorant of it, and so suffered no harm, actual or moral.

From any point of view, what he did was done with the kindest intentions towards all parties concerned, and that any body of Englishmen, not to say English gentlemen, should have demeaned themselves as is described in the following notes taken from *The Methodist Times*, is to us humiliating in the extreme:—

> Perhaps the most repulsive result of the recent miscarriage of justice is the ferocious attack which is now being made upon Dr. Heywood Smith. The British Lying-in Hospital has expelled him after many years of valuable service, without giving him any notice of the meeting, nor any opportunity either of resigning, or of saying a word in defence. Great efforts are being made to secure Dr. Smith's expulsion from all the medical societies and institutions with which he is connected. Now, Dr. Heywood Smith is one of the most pure-minded and sincere Christians in the medical profession. Through many years of public service his blameless character and his great ability have secured him the high regard and confidence of all who know him. Once in the course of his life he has

reluctantly consented to make a momentary examination of a child, in order to shield a friend from the fearful possibility of being some day charged with the ruin of that child; and at once the medical journals and too many of his medical *confrères* turn upon him like so many tigers. They deliberately scheme to ruin him, to blast his reputation, to take the very bread out of his mouth.

Let us hear no more of Irish outrages. The worst cases of boycotting in Ireland are mild in comparison with this merciless and dastardly attack upon Dr. Heywood Smith. To complete the repulsive picture, the element of hypocrisy forms the background. For the last seventeen years the medical journals and the medical men who are now so shocked and so hysterical that they are dead to both justice and mercy, have been the vehement and chief advocates of the Contagious Diseases Acts, which exist for the purpose of compelling women to submit to a dreadful medical examination, an examination forced upon terrified and screaming women by police violence, under threat of long terms of imprisonment, and undertaken, not for any good or pure motive, but for the purpose of providing vicious men with healthy victims. Many poor women have spent months in prison rather than submit to this medical outrage. But the threats of policemen and magistrates have so far prevailed over their terrified victims that no less than 504,607 such enforced and indescribable examinations of women have taken place between 1864 and 1880. These outrages have been justified with passionate enthusiasm, but the one harmless act of Dr. Heywood Smith is treated as an unpardonable sin.

It is to be feared that nothing can be done to protect Dr. Heywood Smith from his destroyers. The Medical Trades Union is more powerful, despotic, and irresistible even than the engine of terror invented by Mr. Parnell. Dr. Heywood Smith is celebrated for his skill in dealing with all the diseases and maladies to which women are subject. If the Christian public were disposed to open a small Woman's Hospital, Dr. Heywood Smith's special gifts might still be utilised for the relief and healing of those who suffer.

It is no doubt a trial of faith to the friends of Social Purity throughout the country to find so many of the ardent supporters of the movement ousted at the polls. The defeat of such men as Mr. Wm. Fowler, Mr. G. W. Russell, Mr. J. P. Thomasson, Mr. Alfred S. Dyer, and others, is a serious loss to the cause. That cause, however, is the cause of God and the right, and if Christians are unweariedly faithful in the education and enlightenment of public opinion during the next year or two, more complete success may be expected at the next election, which may not be so very far distant. Mr. Dyer's gallant effort at Derby was, under the circumstances, somewhat of a forlorn hope, but we trust it may yet be crowned with success. He has addressed the following letter to the electors of Derby:—

"GENTLEMEN,—To the twelve hundred and fifty-one electors who, after I had been before the constituency but twelve days, recorded their votes in my favour, I tender my warmest thanks. If I had been permitted a fair hearing, I believe the result would have been different, notwithstanding the shortness of my candidature. My opponents can congratulate themselves on having won the election by a policy of violence. I have been pressed by my Election Committee to come forward again at the next vacancy. That request I shall take into earnest consideration. Meanwhile I regard myself as repulsed, but not defeated. I have initiated an electoral revolt against criminal trifling with great moral questions. Whatever may be my personal experience, that revolt, although unsuccessful at the outset, cannot be otherwise than victorious in the ending.—Your faithful servant,

ALFRED S DYER.

Office of "The Sentinel," Paternoster-square, E.C.

A census of attendance at all the churches, chapels, and mission-rooms in the Registrar's district of Shoreditch, taken on three Sundays in October, gives no less than 115,116 persons out of 126,591 who were not present at any service of God during the day. According to *The Nonconformist and Independent*, supposing two-thirds of them attended two services, there would be nearly 89 per cent. absent. Familiarity with such a state of things ought not to hide the gravity of it.

Many of our readers will be glad to know that Mr. George Soltau is open to engagements to conduct evangelistic or children's missions in any part of the country. Address, 69, Beresford-road, Highbury Newpark, N.

Father C. Chiniquy writes to us from St. Anne, Kankakee, co. Illinois, U.S.A., that a great calamity has befallen him through the incendiary burning of his stock of copies of his recently published book, "Fifty years in the Church of Rome." He says it is the work of his Romish adversaries, and earnestly appeals to British Christians for help to make good the serious loss.

We are asked to correct a misapprehension about the Jewish settlement at Artouf, between Jerusalem and Jaffa, a report being prevalent that the work has come to an end. This is far from being the case. There are now nine families settled on the land, and a new and vigorous manager is overlooking and pushing forward the enterprise. Money is much needed for the general expenses, but enough is in hand on the building fund to erect ten or twelve houses, so soon as permission is granted by the Turkish authorities.

A new sect called Jezreelites has sprung up in Kent. We learn from a statement of the Assistant-Chaplain of H.M. Prison at Chatham, that their founder was a James White, who gave himself out to be a messenger of God, and took the name of Jezreel. He died last March; his followers style themselves, "The New and Latter House of Israel," and teach that for them a higher state of bliss is reserved than for other Christians. Their creed is a strange combination of the Law and Gospel, and they have bought at Gillingham twenty acres of ground on which they have begun the erection of an Assembly hall and other buildings which will cost £100,000.

The CHRISTIAN ALMANACK, containing the portrait of the Earl of Shaftesbury, has been quite sold out for some days. Our publishers will, however, be in receipt of the last 20,000 immediately. For these we should recommend early application to be made, as it will be quite impossible to reproduce any further copies.

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MR. W. NOBLE IN AMERICA.

OUR good friend, Mr. Noble, is actively pursuing his Gospel-Temperance campaign in the United States. At Chelsea, Mass., he conducted a mission which seems from the report in a local paper to have been most successful in advancing the cause. He had a packed audience in the First Baptist Church at the farewell meeting when he exhorted the Chelsea friends to foster the Temperance sentiment in every possible way.

His next sphere of labour was Watertown, New York, where he held meetings for eight days, in the middle of November. The ministers of the city gave their hearty support, and the Christians were roused to take a deeper interest in those around them who are slaves to the drink. After leaving Watertown, Mr. Noble addressed several meetings in New York city, one of them being in Dr. Cuyler's church, where a hearty public reception was accorded to him at a large and enthusiastic gathering. We learn from the American papers received, that he was to enter on a considerable mission at Louisville, Kentucky, and would spend several months in the Western States.

EVANGELISTIC NOTES.

BOURNEMOUTH.—Capt. Dawson has recommenced his evangelistic meetings on Sunday afternoons. They are vigorously conducted, crowded, and the results are most encouraging.

OAKENSHAW, CO. DURHAM.—A fortnight's Gospel services have been held at the Methodist New Connexion Chapel, by Miss Coates, of London. There has been a large ingathering to the Church.

TACKLEY, OXON.—Mr. John Harris, of the Evangelisation Society, has concluded a fortnight's services here. They were well attended throughout, and there is good hope that much blessing will result.

MRS LUCAS PORTER, of Sheffield, concluded a fortnight's mission at the Salem Methodist New Connexion Church, Etruria, Stoke-on-Trent, on Friday, November 27. The Church has been quickened, and many have been saved of the Lord.

OLD FORD, E.—Rev. W. Adamson, vicar of Old Ford, writes to us that he has arranged for the holding of a Special Advent Mission from December 4 to 22 at his church. He asks for help in meeting the needful expenses, for prayer, and for the personal assistance of workers in visitation, &c.

PONTYMOILE, PONTYPOOL.—In a recent letter to a friend, Mr. T. M. Wintle, hon. superintendent of the Undenominational Mission here, states that the Lord is greatly blessing the efforts put forth. On a recent Sunday evening the hall was so crowded that a partition had to be removed to give more accommodation.

MANOR CHAPEL, BERMONDSEY, has been favoured with a visit from Mrs. Stirling, of Scotland. The services have been most cheering, congregations large, fervour great, and enquirers numerous. At the last service the chapel was crowded in every part, and many sought the Saviour. The services for women only have been much appreciated, and the mission made a blessing to many.

ST. DUNSTAN'S, CANTERBURY.—A most successful three weeks' mission has been held by Mr. Healey, of the Church Army. God has set his seal on the work. There have been many professed conversions, and the blessing has extended over the whole parish. Mr. Frame is stationed here for the winter months to carry on the work, dividing his time between this parish and St. Mary Bredin's.

MAJOR WHITTLE writes to us dated, Lawrence, Kansas, November 5: "Our work in Kansas commenced here last Sunday most auspiciously. Large audiences gather to hear, and God is blessing his Word. We expect to spend the winter in Kansas. Mr. and Mrs. McGranahan are with me. Ask friends in Great Britain to pray for Kansas. We meet many here who have come from England."

REV. H. WEBB-PEPLOE spent Sunday week in Cambridge, and spoke or preached four times. Quite 300 men were at his last meeting, and "the word was with power." A large part of Monday morning was spent by Mr. Webb-Peploe in receiving a steady stream of University men at his lodging for spiritual council, as the sequel of the evening's address. The eager welcome with which the men greet and apprehend such teaching is a very bright and blessed sign of the time.—*Record.*

RAMSGATE AND ST. LAWRENCE Y.M.C.A.—A week's Evangelistic Mission, conducted by Mr. F. J. Rayner, has been concluded here. Each evening earnest and stirring addresses were given, resulting in great blessing to many young people, who remained to the after-meetings for consultation and prayer. On Wednesday a meeting was held for men only, which was attended by about 400. As one of the results of this mission the Y.M.C.A. has been quickened to new life and vigour, and received a considerable accession of members.

SOUTH LONDON EVANGELISTIC CHOIR.—The tenth annual meeting of this choir was held at the Conference Hall, Clapham-road, on Friday evening last, Mr. Reader Harris chairman. The secretary read an interesting and lengthy report, which stated that 153 meetings had been held during the year. The total number of members on the roll is 65. It is hoped they will be augmented during the present season. Mr. Harris gave a very encouraging address to the members, and Mr. Rowe, the leader of the choir, a general review of the work. All communications as to membership and choir assistance should be made to the hon. sec., Mr. S. Burrow, 17, Linnell-road, Camberwell, E.

TWICKENHAM.—The annual social meeting of the members of the Y.M.C.A. was held on Thursday week, in the Baptist schoolroom. The branch numbers 121 members and associates.

THE BIBLE IN FOREIGN PRISONS.

BAVARIA.

After visiting Stuttgart, the capital of Würtemberg, and distributing some New Testaments both to prisoners and officials, we passed on to one of the cities of Bavaria, where we visited three prisons. In one the discipline seemed so lax, and the gaol so little like a prison, that some of our London cracksmen would have laughed at the idea of keeping them confined in such a place. The convict establishment here is an awful place; the prisoners rise at 4.30 A.M., and work on till 6.30 P.M. They are not allowed (as in some prisons) to smoke, and some of them prefer to spend all their time in solitary confinement rather than associate with other prisoners in work.

AUSTRIA.

Here there is little real religious liberty. The wife of the chaplain to an ambassador told me that her husband cannot have a public prayer meeting even in their own house. You are hindered on every hand in your endeavours to do good. We have managed, however, to give away 450 Testaments and portions in four days. In country carts as they were journeying empty home, in the baskets hanging on the backs of the women returning from the markets, and in all sorts of places have we dropped and left them. Among the labourers on the river-side; in the fruit and other markets, we have given them to the people, who were all delighted with them; and as we had so often to ask our way, we always felt ourselves obliged to offer the friend who had directed us a New Testament for his trouble. I made bold on one occasion to even offer one to a fine tall police sergeant who had kindly directed me the way I wished to go. He accepted the gift, bowed most graciously, and with the usual "Danke schön" (thank you beautiful) raised his hat, and I mine, and we parted.

HUNGARY.

Here we felt we were breathing another air. The country and its history speak of liberty and chivalry. Though still under the rule of Austria, the Hungarians are a liberty-loving people. To-day in one large city we went over a prison, and had the extreme pleasure of being permitted to give every prisoner a copy of the New Testament. Servians, Hungarians, Croatians, and Germans all received the Word in their own language. Very nearly all could read, and the few who could not were attending school. Not a single prisoner had any portion of the Bible in his possession. We took care that 100 of the copies should be in large type for those who were aged.

Crossing the Danube we visited Ofer, where we found two large houses of detention. Here we gave 200 Testaments to the inmates, and 100 to the soldiers. The ventilation of the cells was very bad, the stench was dreadful. Whilst here we were pleased to make the acquaintance of Rev. Andrew Moody, of the Scotch Church, whose labours are abundant in this city.

Having succeeded beyond our expectations, we "thanked God and took courage," and started again for Austria. Yesterday was the best day's work we ever had, we had left 690 Testaments in one city. The journey from Hungary to Austria is through a picturesque country, dotted here and there with clean and pretty villages, the vines burdened with grapes, and the trees laden with fruit. All along the journey we distributed Hungarian Testaments and German portions.

By the aid of our credentials we were soon in possession of the needful authority for visiting the prisons of Austria. It would not be wise to speak in detail, lest our purpose may be frustrated; it is enough to say that Catholics, Protestants, and Jews alike share in the blessing of having the Word in their own language, we having received a written acknowledgment, signed and stamped by the prison authorities, to the effect that they had been received for the use of the prisoners.

We next visited Gräz, the capital of

STYRIA.

Here there were many sick by reason of the poor food supplied. The stamped receipt mentioned above was a great help to us here, and again we met with success. We were sorry to find an Englishman here under a sentence of eighteen years, of which he had completed nine. We were thankful to be able to supply him with an English Testament. This is the only fellow-countryman we have come across in the prisons. From Gräz we next came to Trieste, scattering portions all along the route, among the villagers and the employés on the railway; the greatest astonishment was shown when they found they were only asked to accept the books.

As my companion's health was failing, and time and means were limited, we were shut up to return by way of

ITALY.

From Trieste to Venice is a long journey by rail, but when reached we were soon busy among the prisons, some of which we found to be very dirty. When leaving Venice, we gave away 100 portions to the gondoliers, and supplied nearly every one in the station. Milan was next reached, and here we left not only Testaments but Bibles in both of the large prisons. Mr. Clark was too unwell to accompany me, and his place was taken by Captain Watson, an Irish gentleman, whom we had met in Venice. We were much encouraged in our work, and left praising God for his mercies to us. Resting at Baveno on Lago Maggiore, we enjoyed a day's fellowship with our brother, Mr. Cheyne Brady and his family. Then homeward bound through the St. Gothard to Lucerne in Switzerland. In Strasburg we had many opportunities of distributing portions as we came along.

We have been through ten countries, and have given away some thousands of portions of God's truth. Many countries yet remain to be visited, and, if health be given, and our Lord tarry, many are the prisoners I hope yet to reach.

Hyde-park Hall, W. Charles Cook.

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THE WAR IN BULGARIA.

On the strength of the long-continued service which the Turkish Missions' Aid Society has rendered to the American missionaries in European Turkey, one of their number, Rev. J. F. Clarke, of Samokool, writes to the secretary as follows:—

"The sudden war finds the Bulgarians unprepared in many ways. Thousands of families are in great need. There must be much starvation and suffering, even if peace were now declared. If the war continues, the need will be overwhelming. The sufferings of the wounded are very great, amd the help yet furnished wholly inadequate. Please get help for us. We shall do what we can. Dr. Kingsbury will take care of fifty wounded. Do what you can for suffering humanity, and God will bless the givers."

Miss Ellen Stone, also a devoted missionary, telegraphs from Sophia:—"Have opened hospital for wounded. Will your society, or other sympathisers with Bulgaria, help immediately?"

Our readers are earnestly invited to assist the efforts of the American missionaries. Contributions may be sent to the Hon. A. F. Kinnaird, 1, Pall-Mall East, S.W., treasurer of the society, or to the secretary, Rev. T. W. Brown, at 7, Adam-street, Strand.

A NOTE OF THANKS.—Dear Sir,—For ten years I have been engaged in frontier mission work in Manitoba and Northern Dakota, U S, and for ten years I have enjoyed the weekly visits of The Christian, kindly sent to me by some friend unknown to me, but well known to the Lord. I now return my sincere thanks for the great favour conferred upon me. In all my missionary wanderings I have been followed by The Christian, sent from the land of my birth. Through it I have been interested greatly in the Lord's work in all parts of the world. I heartily return thanks for the continued favour.

John Scott, Presbyterian Missionary.
Walhalla, Dakota Territory, U.S.

TEMPERANCE NOTES.

The liquor traffic in Maine is not more than 1-20th of the amount before Prohibition.

In Madagascar lately seventeen men were each fined seven oxen and 28s. for drunkenness.

A number of the Connaught Rangers stationed at Tipperary have joined the local Blue Ribbon brigade.

The Pictorial World hints that clubs may ere long have to pay for drink licences in the same way as hotels.

At Toronto, "Blue Ribbon Beer," a "Temperance drink," has been found to contain 2 to 3 per cent. of alcohol.

The Philadelphia County Women's Christian Temperance Union have agreed not to deal with any grocer who sells intoxicants.

Recent elections in New York State were unfavourable to Temperance. The Comptroller elect is president of an immense brewery concern.

More than 200 Temperance sermons were preached in churches in Manchester and neighbourhood on Nov. 15, the Diocesan Temperance Sunday.

At Gibraltar, 246 of the Royal Artillerymen are members of the Temperance Society. During the late threat of cholera many broke their pledges, but have joined again.

In one straight line of thoroughfare in Edinburgh, Castlehill to Holyrood, one and a half miles, there are 77 houses licensed to sell drink, viz., 45 public-houses and 32 grocers.

The soldiers at Hounslow have lost a true friend in the late Miss Wesley. Many in the army, both at home and abroad, remember her godly counsels and sympathy, and will hear with sorrow of her death.

The Christmas number of *The Naval Brigade News* is intended to reach the war-ships by Dec. 25, in all parts of the world. It will doubtless help many to a sober Christmas. It contains a portrait of Miss Weston.

A medical writer in *The Temperance Record* deprecates alcoholic drinks as Christmas presents to the poor. It tends to neutralise the Temperance teaching of the year, and may lead many back into evil habits.

Rev. J. G. Gregson, of India, is now on a visit to this country, in the interests of his Temperance work among the soldiers of our Indian Empire. We understand that he will deliver some lectures in London on the subject.

The King of Sweden has been presented with a finely illuminated address of thanks for the use of Parliament House for the late International Session of Good Templars. His Majesty warmly commended total abstinence.

The Christmas story published by the Scottish Temperance League this year is by Mr. Lacy, author of the hundred pounds' prize tale, "Through Storm to Sunshine." The title is, "A Boy's Victory, and How he Won it."

The Senate Restaurant, Washington, has been placed under new management, and will now be conducted on Temperance principles. Previously, the law prohibiting the sale of intoxicants at the Capitol had been systematically ignored.

Speaking at an election meeting at Newcastle-on-Tyne, Mr. W. D. Stephens, J P., the noted Temperance worker in the North, said if "compensation" would enable them to sweep away the evils of drink, he was willing to put his hand in his pocket.

At Bergen, Norway, the liquor trade is in the hands of a legally-recognised public company. The profits over 5 per cent. are applied to various beneficent public objects. There are only twelve public-houses to 40,000 inhabitants, and the town is remarkably temperate.

Mr. Seldon, Board of Customs, and Mr. A West, C.B., Board of Inland Revenue, were witnesses before the Royal Commission on Trade Depression. Both believed, apart from bad trade, the Temperance movement had largely affected the consumption of exciseable liquors.

SIGNOR GAVAZZI is giving a series of discourses at his church in Rome, to confute the Pope's Encyclical. At the close of this his first lecture, he told his hearers that it was the thirty-eighth anniversary of his imprisonment at Bologna, where he was arrested for having saved Garibaldi, then hotly pursued and hunted down in Tuscany. By order of Pius IX. Signor Gavazzi was sent to Corneto, but, recognised at Viterbo, the population rose up and obtained his liberty.—*Record.*

THE PRESENT MORAL CRISIS.—3.

By ELLICE HOPKINS.

(*Concluded.*)

WHAT I would suggest is that we should together form a Mothers' Union in connection with all our mothers' meetings, even though only a few might join it at first. It would form a sort of inner band to the mothers' meeting. I think I have at last got out the right obligations, at once simple and practical.* They are the following :—

(1) To pray for the children once every day.
(2) Never to allow coarse jests, bad words, or low talk before the children.
(3) Never to send the girls to public-houses or to work at houses of bad character.
(4) To keep the boys and girls apart at night.
(5) To try and get the children early to bed, and not to allow our girls to keep late hours in the streets.
(6) Never to speak of sin as a misfortune.
(7) To try and train the children to be truthful, honest, obedient, and pure.

Name of member——————

Date—————188 .

The card has for its motto the inspiring words from Ezra: "Arise, for this matter belongeth unto thee: we also will be with thee; be of good courage and do it." It is made to hang up in their bedrooms, and will prove a useful remembrancer. The card should never be given till simple talks have been held on each of the obligations, and I should say one meeting at least held, at which the fathers should be asked to be present as well. The little paper I have already mentioned, "A Homely Talk," can be used in substance, or read out. The members of the Union should be set to work to circulate the leaflet Summary, and such papers as "Early Training," and "A Word to Mothers," "How to Manage a Baby," &c.

By refusing to burke this subject any longer, by making them realise the extent of the anguish and the misery and the curse brought on their own class by this evil, how it all falls on *their* girls, how it is *their* girls who are dying in torture in what are called the foul wards of our workhouses, *their* girls who are bought, and sold, and exported, and drugged, and trapped, I feel certain that our working women may be roused to set themselves earnestly against the first beginnings of the evil, and look on all impurity with a wonderfully deepened feeling, which will make itself felt in an altogether higher standard of action. Already there is a quickened feeling to work on, and I believe by that "patience and perseverance by which the mulberry leaf becomes satin," we may work wonders in raising the moral tone of our people.

I have said so much elsewhere about forming Associations for the Care of young Girls in all our towns, and by means of the free registry office, the clothing club to advance the outfit, careful visitation, and the training home for failures, to see that our girls have a good start in life, that I need say nothing more on this practical point. The details of the work of such an association can be found in a little pamphlet, "How to start Preventive Work" (8th thousand, *Hatchards*). I would, however, urge the extreme importance of getting hold of our young girls as soon as they have passed their standards and left school, as I am more and more sure that the chief evil happens in that unlucky gap between the discipline of school and the discipline of settled employment, when the child has too often the run of the streets. This is easily accomplished by sending round to the mistresses of the elementary schools in poor neighbourhoods, and asking them for a list of the children who are leaving, generally at the end of the summer quarter. The parents can be then visited, and the children formed into classes for cutting out and making their own clothes, as well as cooking classes.† Some adventurous children, who are either orphans or who have step-parents or parents that are no good to them, may perhaps be induced to emigrate, should they be girls of good character.

But in connection with all these Associations—and where there is no Association, my words equally apply to any other existing agency—let us see that there is a Refuge, a house or room where a young girl can at once find a place of safety, and a loving helping hand. The more vigorously the new Act is put in force the more likely that it will soon be considered dangerous to harbour or have anything to do with young girls under sixteen. In London the police compute them at several thousands. My own conviction is that a large number of these young girls live at home with their wretched parents, who make a gain out of their own child's shame, and connive at it if they do not actually encourage it. But there are a certain number who have strayed far away from home, and these, unless we are prepared for the emergency, may be reduced to the greatest distress. Many will doubtless go to the workhouse rather than die of hunger in our streets; but for these mere children to be mixed with the vicious adults of our casual wards is a solution of the problem which I trust will satisfy no one, even if it were not a mere temporary one. See, therefore, that there is some kind of Refuge, even if it be only a room at some respectable person's house, to which the police or any Christian soul can take a girl; and see that the address of it is stuck up at the police-station, or at least known to the force.

As soon as we can get all the young girls under sixteen cleared out, and can prove that the law has worked so far, we mean to get the age of protection against the trade of vice raised to eighteen, and then set to work to clear out all girls under eighteen, till we hope to work our way up to the continental age of protection, the full age of legal responsibility, one-and-twenty.

One word more, a word of touched and grateful thanks to the readers of The Christian for the generous help they have given me in raising the fund for the White Cross secretary. About £1000 of the sum has been collected, and we only want £200 more. My generous subscribers will be glad to know that we have got what is far harder to find than the money, the right man, I believe—a young Oxonian, a leading speaker in the Oxford Union, to whom the work is an enthusiasm. He is to have the guidance of the Dean of Gloucester, late Head Master of Harrow, in the fulfilment of his responsible post. At present he is a layman and unmarried, and his power of influencing young men is very great, so that we may hope great things from his work among them when he is fairly launched, which will be at the end of the Oxford term.

Before long I hope we shall feel our way to a National League of women to move on by the side of the White Cross movement, and embody some of the deeper and wider aspects of this great national question that I have touched on.

Only let women realise that the fate of England is given into their hands; the purity of the home, the sanctity of the family, the salvation of your sons, the innocence of our English children, the life-springs of the nation depend, under God, on your action, and on the part you elect to take. If you are untrue to these great trusts of your womanhood, if the old martyr spirt has indeed died out of us, if you shrink back from the shame and the offence of the Cross in all its naked reality, seeing no Divine Presence in the midst, hearing no Divine voice crying to you out of the depths of human pain in the awful thirst of redeeming Love for what only you can give, then England's doom is sure. Her history will be that of the nations who have sunk into slow but sure moral decay, and in becoming impure in heart have become incapable of seeing God, incapable of all divine vision, all high seeing of duty and self-sacrifice and lofty endeavour.

But if, as I believe, women are true to themselves and their God, if at any cost to ourselves we take our stand by the Cross of Jesus, then indeed shall we be accounted worthy to be, like the faithful women of old, the bearers of a higher, risen life to the world, a purer manhood, and a more self-reverencing womanhood.

The whole of this great movement, which is making men band themselves together in all parts of the world to reverence womanhood and to keep themselves pure for our sake as well as for the sake of their God, had its roots in the hearts of a few women who suffered and loved and prayed. Behold your own power.

For to you, as to a woman of old, it is given to save your own nation; and to each one of us, as unto her, the words are said: "If thou altogether hold thy peace at this time, then shall relief and deliverance come from another quarter; but thou and thy father's house shall be destroyed. And who knoweth whether thou art not come to the kingdom for such time as this?"

Note.—I have received a very thoughtful letter from a schoolmaster on Dr. Duke's statements with regard to boarding schools. As I am anxious not to seem to commit Dr. Duke to a hard and fast statement, which from the nature of the case would be absurd, I had better quote his own words :—"I believe why it is so widespread an evil—amounting, I gather, although from the nature of the case no complete evidence can ever be accurately obtained, to somewhere about 90 to 95 per cent. of all boys at boarding schools —is because the boy leaves his home in the first instance without one word of warning from his parents that he will meet bad boys, ... and thus he falls into evil ways from his innocence and ignorance alone." The lowest medical estimate that Dr. Duke gives is 80 per cent. Again I say that I am in no way responsible for these statements. They are the statements of medical men of great experience, and must go for what they are worth.

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* *Hatchards, Piccadilly.* Price, 1s. per dozen.

† See Three Courses for Three Pence (*Hatchards*, price 6d.) Mrs. Richmond, Floriston, Torquay, will supply information how a cooking class can be made self-supporting. The Honourable Mrs. Joyce, St. John's Croft, Winchester, will give information about emigration.

RESCUE WORK.

DEAR SIR,—Many thanks for your kind help. It will enable me to send another poor girl to her friends in the country. Oh that we could get men and women, yes, and ministers (although, thank God, my dear vicar, Rev. M. Washington, is heart and purse in the work) to understand the crying need there is for more effort, and how that men must learn to be more unselfish, if they bear the name of Christ. The class of girls so neglected are the better class of the fallen—daughters of clergy, doctors, farmers, shop-keepers, dressmakers, &c.

The means which I adopt are these :—

(1) To find them: with care and discretion this is very easily done. An inspector remarked to me the other day, "It is not hard to find them, Mr. Rainsford, there has been a regular flush of them lately." If this is true in the North of London, what must it be in the West?

(2) Having found them, to bring them to a private house, such a house we have now, where a Christian lady has consecrated two rooms to this work; I hope soon to find others who will follow her example. How many a Christian without a family might glorify God in this way.

(3) Since the above house (or houses) is only a temporary shelter, I communicate at once with parents or friends and get the girl back to her own home. If this cannot be arranged, we try to get her into service. This is generally a test of the reality of a case, for if a young woman truly wishes to abandon a bad life, she will be only too willing to begin low, and regard service as a stepping-stone to higher things.

There are three things necessary for this much, neglected work:—(1) Those who are willing, able and fitted to find these girls (2) Money. (3) A list of persons who would be willing to give a hopeful girl a chance, by taking her into service. I find much difficulty here; the world makes it so hard for those who have fallen to rise again. Thank God it is otherwise with Him. When we are fallen, He lifts us up; but when we are exalted He has often to bring us down, before He can raise us.—Yours sincerely,

Marcus Rainsford, Jun.

9, *Fairmead-road, Holloway, N.*

Correspondence.

THE MORAL CRISIS.

Dear Sir,—As your readers may be interested to know the feeling which exists in different parts of the country with reference to the Stead prosecution, I write to inform you that a protest against the policy of the Government in prosecuting Mr. Stead, signed by about fifty residents here, has been forwarded to London. The list of signatures contains representatives from all classes of society, and includes the ministers of three denominations, two medical men, a barrister, a solicitor, a writer to the Signet, one or two landed proprietors, and numerous tradesmen.

I find a general consensus of opinion in this neighbourhood in favour of Mr. Stead. Indeed, with two exceptions, every man asked to sign did so with the utmost readiness. From what I have heard in the course of my canvass, I am convinced that the feelings of the people are aroused, and that the opportunity is only wanted to give them expression.—Yours faithfully,

Arthur M. Fraser, Barrister-at-law.
Larchwood, Pitlochry, N.B.

Dear Sir,—As a constant reader, I perused with great interest Miss Ellice Hopkins's article on the present Moral Crisis. I have further observed with pleasure and indeed with admiration the firm and continued support your journal has given to the movement for social purity, which is so much required. Widespread as the circulation of The Christian is, I wish it were increased fourfold, and would here take the opportunity of begging your readers to extend it as much as can be done among their friends.

However, in regard to Miss Hopkins's article, allow me to point out one or two ideas conveyed in the paper which I think are calculated to mislead. I have heard that excellent Christian lady address meetings and have wished that more of our sex were gifted with her devoted spirit; but is it possible she thinks of doing work without the Gospel of Jesus Christ? She says in one of her paragraphs that just now to promote the cause of social purity our leading efforts should not be on behalf of Y.W.C.A.'s, &c. &c., but for educating women in general society as to the need of virtue in man. Very good. But just now nothing should be more encouraged than Y.W.C.A.'s. Prevention is better than cure. And, by gathering young girls together and educating them on the subject of their own virtue, only the best results can follow.

Further on in the article Miss Hopkins speaks of fashionable ladies who give their daughters in marriage to fashionable rakes. Should not these ladies have the truths of the Gospel set before them. "Without Me," said Christ, "ye can do nothing." Women who do not believe that men can be pure, or do not care, perhaps never will till the eyes of their understanding are opened by the grace of God, whom only the pure in heart can see.

Every other word in her article, however, is helpful and full of truth. The idea of giving little books and tracts on this subject, as a means of the education of really well-meaning Christian men and women who cannot see clearly just now things as they stand, is good. A week or two ago I was terribly perplexed by some elderly Christian mothers, who were falling foul of Mr. Stead, and seeing nothing but the utmost indiscretion in all he had done; yet these women had sons of their own, who might fall into the very sin he was exposing as a beacon light to them. These mothers were utterly in the dark as to the good that might accrue.

As to schoolboy immorality, may I say one word? Four years ago I stayed for a few weeks with a wealthy family in the West-end of our own city. There were six children in that house, and I was a great part of my time with them. What a revelation it was! Two boys, one ten and one eight, were perfect little débauchés in word and act. Almost in my presence they offered to commit an outrage upon one of the maid-servants, who wished at once to leave her place. I asked where and when they learned to do such things, and they said at school, going on to add that other boys were worse. What that worse meant, I did not care to ask.

Lastly, I noticed in your last week's issue that Mrs. Jeffries still pursues her horrible trade. Could that woman not be closely watched and brought to justice? Four years ago I lived in Brompton, and to reach a little mission-hall, whose services I sometimes attended, I had to cross through the west end of Chelsea. I was surprised at the number of hansom cabs met, containing young and pretty girls, showily dressed. "Where are they going?" I asked a lady friend who was one day with me. "Are they actresses on their way to rehearsal?" "No," said my friend. "These young girls are ruined creatures, off to secure their prey."

Glasgow. Elizabeth May.

Dear Sir,—I am the mother of little daughters, carefully brought up and sheltered from the bare thought of evil. I want to ask this one question of the mothers of England who have been utterly shocked at Mr. Stead's conduct in publishing, through the length and breadth of the land, the hideous facts—but too true, as those engaged in Rescue work can testify—which have made the ears of this people to tingle.

I want to ask them whether, if my little girls had been taken from me, dragged into brothels, desecrated, smuggled into foreign lands, lost to me, body and soul, and, as far as I could see, to God also, would they condemn me if I did not stop to think of the delicate ears of the refined ladies of England, or of the possible, probable, or even certain injury to the thoughts of the boys and girls of England while I raised a hue and cry, if I could get the papers to publish (no doubt most of them would be too "pure" to do it!) the story of the actual injury which had been done, and was being done, to the innocent bodies and souls of my children, if so be I could force the authorities to save them?

The alternative, a fearful one I grant, lay between the injury possible, or probable to the imaginations of some of the children of England and the actual, present and unprevented destruction of the bodies and souls of other of the children of England, of equal value in the sight of God, whether they are so or not in ours. Mr. Stead's heart is a father's heart; he has suffered for these lost children; he has given up all a man could give up—worldly reputation, wealth, even liberty to deliver them. The hearts of many of their own parents had become cruel to them. His heart was tender enough and large enough to take them in, and I for one say, thank God for the man who has dared to put forth a father's love and a father's strength to snatch the children of the poor from the monsters who devoured them.—Yours faithfully,

An English Mother.

HEAR THE OTHER SIDE.

Sir,—In common with many readers of The Christian, I had fondly hoped that when the "Armstrong case" had been disposed of by a British Judge and Jury, and the trial had been commented on by the Press, your readers would have been spared the infliction of hearing any more about it.

I must, therefore, express my disappointment on finding many columns of last week's number taken up with various matters bearing on the same subject, and, saddest of all, very severe remarks on the conduct of the Judge, the Attorney-General, the late Home Secretary, and the whole of the London Press.

I forbear adding fuel to the fire by any comments on these criticisms, but must express my fear that the line you have taken may damage The Christian, just as Mr. Stead's mistaken, but (no doubt) well-intended course of action has seriously damaged the cause which he and all Christians must have at heart, viz., the prevention of vice and the reclamation of the offenders.

I ask you now most earnestly so to conduct your valuable journal that fathers of families and heads of households may not be obliged as at present to prevent their young children and servants from reading it. Some whom I know have felt so strongly as even to discontinue taking it in.

I hope you will publish this letter, as the sentiments of one of your constant readers, and as showing that all Christians do not take your view of the case.—Yours faithfully, F. A. Bevan.

59, *Princes-gate, S.W., Nov.* 23.

WORK AMONG THE KORKOOS.—This work, among an Aboriginal tribe inhabiting the Central Provinces and Berar, is described in a little report by Mr. Albert Norton, who has for several years laboured among the Korkoos. The pamphlet is in diary form, and shows how wonderfully God has supplied the needs of the mission. Says the writer: "One Korkoo woman, whose face beamed with interest while I told her of Christ and his salvation, received the good news with great joy, and at once exclaimed, 'I am going home to tell the people in my village what you have been telling me.'" The address of Mr. Norton is Bhaisdehi, Betul District, C. P., India.

MRS. JEFFRIES and the HOME OFFICE.

THIS notorious woman was sentenced in May last to pay a fine, and to find a surety or sureties in £400 for her good behaviour. A few weeks afterwards her surety died, and some five months afterwards she had not found fresh bail. It is believed that at this date she is still at liberty without bail. She has, however, continued her trade, and, in consequence of the annoyance caused thereby, the clergyman of the parish, who resides in the immediate neighbourhood of some of her numerous houses, has given his landlord notice to quit. This fact has been brought by the landlord before the notice of the Home Secretary. The Committee for Suppressing the Traffic in Girls have also brought before the same authority the fact of Jeffries being at large without bail, and carrying on her trade in defiance of her sentence. It will be interesting to notice the effect of these representations as to the career of this purveyor of high-class immorality, on the authorities who were so active in prosecuting those who exposed criminal vice.

LIFE IN PALESTINE.

THE most interesting and instructive descriptions of life in the Holy Land, being given by Miss Von Finkelstein, are meeting with great acceptance wherever she goes. On Saturday evening at New Malden she lectured on "The Bedouins of Arabia," describing the nomad life of those desert tribes, whose descendants have lately been so prominent in the Soudan. The fair lecturer was attired in the garb of a nomad woman, and the male friend who assisted her was dressed as a Sheik or Arab chieftain. The large audience were greatly delighted, and Miss Finkelstein returns to Malden soon to give her lecture on City life.

On Sunday evening at the Congregational Church Bermondsey, Miss Finkelstein spoke to an overflowing congregation, on "The Homes and Haunts of Jesus," creating a deep impression by her vivid and picturesque recital, which helps so much to illuminate the pages of the Gospel story. In our list of forthcoming engagements, we notify the engagements of this able expositor of Oriental life and customs, and advise all who wish to spend a happy evening to be present at one or more of the lectures.

OBITUARY.

MRS. GOODERHAM, TORONTO.

A CABLEGRAM from Toronto has been received intimating the departure to be with the Lord of Margaret, the beloved wife of Wm. Gooderham, of that city. Mrs. Gooderham, although a complete invalid and intense sufferer for nearly ten years, heartily sympathised with Mr. Gooderham in the abounding Christian philanthropy which has made his name a household word in the Dominion. In all her wearying pains her gracious spirit constantly thought for the comfort and happiness of others. She was always carried from her room to greet Mr. Fegan's emigrant boys, and share her husband's joy in welcoming the young voyagers from "the Old Country," and wishing them God speed in the land of their adoption. Many Christian workers on this side of the Atlantic, and in the United States, will, in his bereavement, sympathise deeply with Mr. Gooderham from whom many of them have received never-to-be-forgotten kindness when sojourning in Canada.

J. W. C. Fegan.

Requests for Praise and Prayer.

PRAISE.—For great blessing received during the mission at Beckenham.

PRAYER.—For much blessing on the Gospel meetings held weekly at Shaftesbury House, Margate.——For an Advent mission in St. Matthew's and St. James's churches, Cambridge, by Rev. Walter Bradbury, assisted by the Church Army.——For meetings being held in Oxford by Mr. George Hefford.

THE GOLDSMITHS' COMPANY have just given a donation of £100 to the missionary work of the Religious Tract Society.

General Letters to the Editor.

CYPRUS.

SIR,—I observe that a correspondent desires to know if anything is being done to spread the Gospel message in Cyprus. I passed a few weeks in the island this summer, and heard that very little is being done among the natives in this direction, owing to the opposition from the Greek Church. I also heard that there was a great desire among the people for instruction, and it would seem a grand opening field for Christian work. Some slight knowledge of modern Greek would be necessary. I enclose my address in case anyone should wish for further information on the subject, and I could give an introduction to an English officer stationed there who takes a deep interest in such work.—Yours faithfully,

G. C. B.

SOLDIERS AT GIBRALTAR.

DEAR SIR,—As the extract from a letter of a soldier stationed at Gibraltar, which appeared in your paper of Nov. 18, is, I think, misleading, it might be well to let your readers know that great efforts have been made of late years, both by the Government and by the Christian public, to counteract the evils referred to. For instance, the "Gibraltar Soldiers' Institute" has now been established for nine years, and was started with a view to supply soldiers and sailors with a "home," a place of recreation and resort when out of barracks, away from the wine-shops and other temptations in the town, and to bring them within reach of Christian influence and instruction.

A similar Institute was started in another part of the Rock by a Christian lady about three years ago. A large Temperance Recreation building has recently been opened by the governor (Sir John Adye) in a central part of the town. The above Institutions are open daily, and well frequented by the men.—Faithfully yours,

H. S. CLARKE, Colonel,
Hon. Sec. Gibraltar Soldiers' Institute.
Wimbledon, S.W.

PROFESSOR DRUMMOND AT OXFORD.

DEAR SIR,—A faithful friend has written to me concerning the very brief, condensed report in THE CHRISTIAN of the substance of Professor Drummond's address to more than an hundred undergraduates in my Rectory room. The following note from my excellent brother, the Rector of St. Clement's, Oxford, will prevent the Professor being misunderstood on one point:—

"MY DEAR MR. CHRISTOPHER,—I was present at the address which Professor Drummond gave in your Rectory room. I am persuaded that the sentence in THE CHRISTIAN, which runs thus: 'What is the most common need of men now,' &c., should have read thus: 'What is the most common *felt* need of men now? Theology might say deliverance from the guilt of sin, experience will say deliverance from its power.' I am persuaded, both from this address, and another which I had the pleasure of hearing, that Professor Drummond holds, with regard to these two needs of the human soul, that both are universal needs, though some men *at first feel* only one of them, some men at first feel only the other.—Believe me, very sincerely, yours, FRANCIS PILCHER."

"*St. Clement's Rectory, Oxford.*"

Let me add, with respect to another sentence in the report, that I have often observed that speakers who desire to urge a truth which they think to be too much neglected, sometimes give occasion for misunderstanding by their use of negatives. They say, "not *this*, but *that*," when they should have said "not *only* this, but *also* that." Prof. Drummond, who worked so long and diligently with Mr. Moody in his after-meetings, would, I am sure, entirely acknowledge that the believer has need to be looking every hour to Christ as his Sin-bearer, bearing the iniquity even of his holy things. We have Scriptural authority for approaching sinners on different sides according as they seem to be more accessible on this side or on that. To the Corinthians St. Paul wrote, "I determined not to know anything among you, save Jesus Christ and Him crucified." Yet he did not begin his address in the midst of Mars Hill by preaching the Atonement, but he approached the Athenians on the side of their felt need. "As I passed by and beheld your devotions, I found an altar with this inscription—To the Unknown God. Whom, therefore, ye ignorantly worship, Him declare I unto you."

In the brief report of Professor Drummond's address to exactly six hundred and fifty undergraduates in the great hall of Christ Church it is not mentioned that, besides pressing on the men the texts "Without holiness no man shall see the Lord," and "If any man love the world, the love of the Father is not in him," Professor Drummond also pressed the truth, "Except a man be born again, he cannot see the kingdom of God."

To omit to press this most solemn saying of our Lord on a mixed congregation of baptized persons is, perhaps, one of the most cruel omissions of which a preacher can be habitually guilty. But Professor Drummond was not guilty of this omission in the hall of Christ Church. He evidently kept in mind the words of the Holy Ghost, by St. Peter, "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." In almost his last sentences addressed to that great and attentive audience of University men, he implored them to seek on their knees, in their own rooms, with their Bibles open before them, the teaching of the Holy Ghost.

Christians who can by no means agree with all Professor Drummond has written or said may well be thankful that 650 young Oxford men should be attracted to hear an address in which much truth, which many urgently need, was eloquently pressed upon their consciences.—Faithfully yours,

ALFRED M. W. CHRISTOPHER.
St. Aldate's Rectory, Oxford.

[We submitted Mr. Christopher's letter to Professor Drummond, who says that it expresses his real views; the necessary condensation of the report is no doubt responsible for the imperfect statement of his utterances on the occasion.—ED.]

CHRISTIANS AND POLITICS.

DEAR SIR,—In response to a remark in your issue of November 12, I send a statement of a few Scriptures on which I rest as the authority why, as a disciple of the Lord Jesus Christ, I abstain from all political action.

Two points I shall take for granted. (1) That the New Testament is the statute-book for a Christian, and its teachings sufficient for guidance. (2) That the social evils, and misgovernment, of New Testament times were as bad as now.

"And one of the multitude said unto Jesus, Master, bid my brother divide the inheritance with me. But He said unto him, Man, who made Me a judge or divider over you?" (Luke xii. 13, 14). "Jesus therefore perceiving that they were about to come by force to make Him a king, He departed again into a mountain Himself alone" (John vi. 15). "And John's disciples took up his body and buried it, and they went and told Jesus. Now when Jesus heard it He withdrew from thence in a boat to a desert place apart, and when the multitudes heard thereof they followed Him on foot from the cities, and He came forth and saw a great multitude, and He had compassion on them and healed their sick" (Matt. xiv. 12—14).

These Scriptures represent our Lord as declining to exercise governmental authority, and remaining silent when his attention was called to one of the grossest acts of crime ever committed, and by one of the worst of men.

Was our Lord in these things showing his disciples how they should act in like circumstances? He and his Apostles shall answer:—Jesus says (see John xii. 26; and viii. 12): "If any man serve Me let him follow Me." "Again, therefore, Jesus spake unto them, saying, I am the Light of the world, he that followeth Me shall not walk in the darkness, but shall have the light of life." Paul says (1 Cor. xi. 1): "Be ye imitators of me, even as I also am of Christ." John says (1 John ii. 6): "He that saith he abideth in Christ ought himself also so to walk, even as He walked." Peter says (1 Peter ii. 20—23): "But if, when you do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously."

I leave these words to speak for themselves, adding only a few words of caution. Some will say, Yes, you make out a very fair case; but, then, it cannot be the right thing, because we can see such terrible evil consequences will result if Christians should withdraw from this world's politics. My answer to this is, Are these our marching orders? If so, it is ours to obey; the General is responsible for the consequences; and our General can be depended upon to meet them as they arise.

Others will say, the thing is impracticable, such principles cannot be carried out in our day. To such my reply is a question: Brother, have you honestly endeavoured to carry them out? If not, let me beg of such never to make that statement until they have put these things to a practical test themselves. I do not write as a novice. For upwards of thirty-five years, during all which time I have been actively engaged in commercial business life, I have (with many a slip) endeavoured, by the help of God, to act on the lines indicated by the Scriptures before quoted, and to-day am more firmly convinced than ever of their soundness.

In common with others taking the same course, I have been charged with folly, cowardice, and indolence, by Christian brethren. I am very sorry to lose their good opinion; but Paul has supplied me with a reply, with which I close: "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and make manifest the counsels of the hearts: and then shall each man have his praise from God" (1 Cor. iv. 5.)

S. C. C.

DEAR SIR,—The letter signed "T," in THE CHRISTIAN of the 12th inst., has interested me much, as I am personally acquainted with many excellent persons who maintain that believers, as such, ought wholly to abstain from politics, and that it is inconsistent with their "high calling" to take any share in the government of the world in any capacity. I am sorry to differ from them, but feel bound to express, however imperfectly, my deep and long-considered contrary convictions.

The principal arguments I have seen adduced (in print) for their views on this subject are:—

(1) The heavenly calling and heavenly citizenship of all believers.

(2) The silence of Scripture upon the duties of rulers and governors as children of God, while those of parents and children, masters and servants, are clearly defined.

To the first objection I would reply that believers, though called with a heavenly calling, are still on earth, and are not less men; and, as such, all the natural ability of mind and body are called into exercise in the fulfilment of whatever position, or in the exercise of whatever calling (earthly and natural) they are called to—whether as parents or children, masters or servants, rulers or ruled.

Grace supplies, from the one living Head, all spiritual needs to every member of the one spiritual body. This grace of God, and the love of Christ in our hearts, with the word written thereon by the Holy Spirit, enables the child of God to act in each and all such positions from purer and higher motives, and with nobler ends, than those which influence the merely natural man, and this is the great and only difference.

But what saith the Scripture to help us in coming to any definite conclusion? We should all agree that the facts recorded are equally intended for our instruction with the doctrines and precepts. Hence, then, we find, leaving the Gospel narrative aside (though in full harmony with the Acts of the Apostles) that the first Gentile convert was a Roman soldier; and that when Paul and Barnabas were separated by the Holy Ghost for special service, the first convert was a Roman Proconsul. Subsequently many of Cæsar's household (the Prætorian Guard) were brought to Christ through Paul's ministry, not to speak of the gaoler of Philippi; yet there is not the faintest hint given that either Peter or Paul instructed these early converts that the positions they occupied were inconsistent with their "heavenly calling."

Further, Paul himself asserted strongly his Roman citizenship though by birth a Hebrew of the Hebrews, and was everywhere treated with marked respect and courtesy by his Roman judges and their officers, partly, no doubt, on account of his own stainless character, but also, we may believe, on account of his Roman citizenship.

The second argument used by those who deny the duty of Christians in regard to the affairs of the world appear to me already answered in the above-mentioned recorded facts of Scripture, where there is silence in the very instances which would seem to have been the most appropriate for directing the child of God to give up all earthly plans and callings which were in any way inconsistent for him to hold.

The times in which we live are so entirely different to those of the Apostolic age in regard to the government of the world, that I do not think it anything to be wondered at, that, in giving special instructions as to family duties, nothing beyond subjection to the powers that be is said in respect to our relation to the State. The Apostles and their friends lived under an iron despotism, we in a time of democratic government. But the same natural abilities of mind and body which are called into action in all our earthly callings are those which may be exercised in State affairs, and the same all-sufficient grace can alone really fit us rightly, for the glory of God, to fulfil any calling.

But I cannot close this letter without asking those who differ from me if they have ever considered the consequences, if *all* Christians were to act upon their principles. It must involve the handing over of all authority to the ungodly, and the renunciation of such authority by each and every one, from the highest to the lowest, who became the subject of the grace of God, and embraced the truth as it is in Jesus—a more terrible social revolution than any proposed by the wildest political schemer.

On the other hand, what have we seen in ages past, down to our own times, but the *brightest* examples of *real spiritual* life and walk, given by many who have conscientiously fulfilled the duties of the ruler, the judge, the soldier, and many other more humble occupiers of subordinate positions in the government of the world.—Yours truly,

31, *Market-place, Devizes.* E. B. Anstie.

ELECTION.

Dear Sir,—Your correspondent "R. E. F." would have done well to consult a concordance before saying that "there is no individual election to salvation mentioned in Scripture." See 2 Thess. ii. 13. But besides this, it may be asked how men can be elected to holiness—as your correspondent admits—without being also elected to salvation, seeing that every holy man is also a saved man.

It is wrong, certainly, to isolate a text from its context when seeking to ascertain its meaning; but, supposing the meaning to be clearly ascertained, a single text of God's Word is quite sufficient basis for a doctrine: and thus we find our Lord and the Apostles making use of solitary sentences of Scripture as proof sufficient of what they say.—Truly yours, Horace Noel.

Woking, Nov. 26.

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The Book World.

Crowned. By Miss E. S. Elliott. 1s. 6d. *Partridge.* An elegant little book in velvet and gold. Sets forth in chaste language the beauty and blessing of the coronal of pardon and peace.

Stories of Wild Beasts. By Ascot R. Hope. 3s. 6d. *Gall & Inglis.* From this collection of anecdotes and hunting adventures much knowledge may be gained of the habits of wild animals. The volume is handsomely bound, and contains eighteen excellent illustrations.

Seven True Stories. By Frances Bevan. 2s. 6d. *Holness.* The authoress is well known for her *true* stories, and in these seven delightfully told tales, with their high spiritual tone, and their real interest, she writes even better than usual. There is no shallow sentiment; it is a book with a backbone. The get-up, too, is luxurious, so that it will make a charming gift-book.

Christ our Life. By Rev. F. Whitfield. *Nisbet & Co.* Another precious book from a full heart and a sanctified pen. Mr. Whitfield sits very near the fountain of living waters, and, as he drinks, he loves to pass on the life-giving draught. The present volume contains short but full meditations on Scripture, either for devotional use or reading at the sick-bed. At the close of each meditation is an appropriate hymn, or piece of sacred verse, often original. We hope this Christian treasury will enrich many a home.

Our High Priest in Heaven. By Rev. T. T. Perowne, D.D., Archdeacon of Norwich. 1s. *Elliot Stock.* This little book is worthy of its title. Its design is to expose and refute erroneous views of our Lord's present office in heaven and the office of his ministers on earth. The opinion expressed that our Lord's glorified body no longer bears any marks of his passion is not, we think, in agreement with John xx 27, and Rev. v. 6; but Dr. Perowne does not dwell upon it. We welcome the book as an able and exhaustive refutation of many sacerdotal errors.

The Mother's Crown Jewels. By Mrs. C. Bickersteth Wheeler. 2s. *Jarrold & Son.* We have read many books on the training of children, but none that have more to commend them than this. Commencing with some wise words upon the subject of marriage, sound advice from the rich depths of experience is given on all that appertains to the little lives given to be trained for time and eternity. Although written for mothers who are able to keep a nursery, mothers of the poorer sort will find much helpful to their own needs; in fact, it would be a useful book for mothers' meetings.

Five Years in Ludhiana; or, Work amongst our Indian Sisters. By M. Rose Greenfield. *Partridge & Co.* Concisely, kindly, and interestingly, we are told of the work done for Christ in the town of Ludhiana, with its native population of over 40,000 souls, and a large trade in wheat and grain. India, with her crying needs, stretches out her hands to the women of England, thousands of whom, we fear, do not realise what openings exist there for their Christian labours.

Sonnets addressed to Christ, and other Poems. By Frederick Linstead Dormham. *Nisbet & Co.* Certainly original, both as to theme and treatment. "A Hangman or a Judge," "Penal Servitude for Life," and kindred subjects, are unique in our experiences of sonnet-writing. There seems no possible excuse for addressing them, in their present form, to the Lord Jesus Christ; but perhaps the author despairs of any good to be achieved by addressing them to his fellow-men. The book is clumsily got up.

An Edelweiss Perpetual Calendar is a novelty which we are sure will be much admired. The days of the week and the months are printed on white satin attached to a card which can be adjusted according to date. On one side is a bunch of pressed Edelweiss and dried flowers. A text in gold, and full postal information combine to produce a useful and highly ornamental calendar. 3s. *M. S. S., Rozel, Torquay.* From the same source emanates a very choice gothic-shaped card, with Matt. i. 21 lithographed and a prettily arranged bunch of dried flowers and ferns. 9d.

Mr. J. E. Hawkins has issued a very charming souvenir of the late Frances Ridley Havergal, entitled, Songs of the Master's Love (6s.). Selected portions of Miss Havergal's poems are given, while on every page are floral designs, splendidly lithographed in colours, with initials and appropriate passages of Scripture printed in gold. The volume has a handsome floral frontispiece and cover, and makes one of the prettiest Christmas book presents that we have seen.

The Quiver, for December (*Cassell & Co.*, 6d.), has an admirable portrait of Dr. Cuyler, of Brooklyn, with sketch of his work by Rev. Newman Hall. A feature of the new volume of this most excellent magazine for the household is the profuse illustration of the "Short Arrows" at the close of each number. Last month portraits were given of Baroness Burdett-Coutts, Mr. George Hatton, and Mr. Samuel Morley; this month of Bishop Temple and Lord Aberdeen.

ANNUAL VOLUMES.

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"Little Folks" Annual for 1886 (3s. 6d., *Cassell & Co*) is one of those dainty volumes for which Messrs. Cassell & Co. are so deservedly famous. It is brimful of the kind of reading in which the young folks delight, and contains above a hundred first-class pictures.

The Herald of Mercy (*Morgan & Scott*) contains articles and incidents suited to old and young, rich and poor, saint and sinner. Theologically, there is no uncertain sound, but the ring of Scripture doctrine and Gospel truth is heralded on almost every page. The choice and plentiful illustrations continue to be a very attractive feature of this useful monthly. Teachers and evangelists may find in it many good anecdotes with which to illustrate their addresses, and to Christian workers generally who distribute Gospel literature it will be of great service.

CHRISTMAS CARDS.

Mr. J. G. Wheeler (*of Mildmay*) has brought out several novel and very attractive packets of Christmas and New-Year's cards. Foremost amongst them we must place Christmas Sunshine, a 2s. packet of six double cards, illustrated by choice views of Italian scenery, with texts and original verses. They are very chaste and will be much appreciated. The Rock of my Refuge (1s.) contains twelve highly-finished cards with texts indicative of the loving protection and strength of the Lord to his people. The colouring of the little scenes is very natural and tasteful. Wild Flowers is a very pretty little sixpenny packet of twelve cards with a spray of a favourite flower on each. They are bright and pleasing to the eye, while the texts are wisely selected. Our Little Ones (same price and number of cards) show parties of children at play in the meadow, by the sea-side, &c., with suitable texts. Waters of Quietness are two well-executed chromos, the one of water-lilies with quotations from Is. xxx. 15, and Heb. iv. 3; the other of convolvuli, with the words of Ps. xxiii. 2 and lxxviii. 53. They will make very handsome framed wall texts. 1s. Joy Bells is a series of daintily-illuminated wall texts on coloured card, selected from Is. xii. 2, Ps. ix. 14, Neh. viii. 10, Is. lxvi. 5, Ps. xl. 3, Rom. vi. 23. They are well worth their very moderate price of 1d. each.

Some very choice specimens of these popular souvenirs come from *Marcus Ward & Co.*, combining landscapes, floral designs, figure and animal groups, &c., produced in the finest colourings, and with appropriate mottos, poetical and otherwise. The latest novelty of this firm are "Christmas Greeting Cards" in book form, covered with "white repp padded silkeen." The cards are in the highest style of art, and each of these dainty books is enclosed in a separate box. The prices range from 3s to 5s, the latter being the figure for "Kate Greenaway's Little Folk," a most exquisite production, and not likely to share the fate of the more ephemeral cards. Yet another attraction from the same enterprising house, is a series of sketches prepared in neat portfolio covers—three coloured views of Thames scenery, two sets of humorous "hunting sketches," by Miss G. Bowers, and a set of four "Yachting sketches." in colours, by Barlow Moore, which are beautiful beyond description.

Messrs. Philipp Bros. have some pretty designs in their Christmas and New Year Cards. A varied selection comes to us from *Mr. Bernhard Ollendorff*, comprising some very choice specimens, representing animals and landscape views.

CHRISTMAS ANNUALS.

Of these popular issues we have received the following:—*Good Cheer* (6d.), "Christmas number of Good Words," a story of life in Shetland; *Little Snow Flakes* (6d.), a collection of seasonable tales for the young; *Where two ways meet* (6d), an interesting narrative by Sarah Doudney—the Sunday Magazine Christmas story; *Snow Drops*, the extra number of the "Girls' Own" paper, a very attractive production; *Yule Tide*, the marvellous shillingsworth, published by Letts & Co., and comprising six finely executed plates, a large coloured picture, and the usual collection of stories; the *Graphic Christmas Number*, a still more wonderful shillingsworth, which includes two coloured pictures, "Down" and "Up," representing a child as invalid and convalescent, besides the usual plentiful supply of pictures and letterpress; *Christmas Company* (3d.), the extra number of Mr. Jackson Wray's magazine, "Good Company;" *Beware*, being "Home Words" for Christmas, and containing a collecting form for the famous Robin Dinners, instituted by Mr. Bullock; *Red Berries*, the Christmas supplement of "Sunshine."

Cassells Illustrated Almanack (6d.) provides a perfect picture-gallery, in addition to much useful and interesting information respecting the events of the past year, and a calendar for the year to come.

We have received the following Sheet Almanacks for 1886—"Fireside" Almanack—"Friend of Missions" Almanack—Church Missionary Almanack. The price of each is 1d., and all are strong in telling illustrations.

A new illustrated magazine for Sunday-school teachers is to be issued shortly by Mr. Elliot Stock, at 1d.

The Pilgrim's Progress. By John Bunyan. 1d. *Marlborough & Co.* A new edition, with 100 illustrations. Post free for 1½d. A perfect marvel.

Naval Brigade News: Christmas Number, 1885. 2d. *Partridge.* Just the right thing for the sailor; full of wise counsel, and with it a strong vein of innocent and harmless humour.

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A Letter to the Parents of our Sunday Scholars. By a Teacher. 2d. *S. W. Partridge.* An earnest word of counsel to parents, designed to stir up in them a greater sense of their responsibilities and privileges in relation to the Sabbath School.

Mr. S. J Saunders, 45, St. Mary-axe, E.C., has issued and will supply copies free, of a pamphlet on the Stead prosecution. Mr Stead's memorable speech to the jury at the trial in the Old Bailey is republished in pamphlet form by the Moral Reform Union, price 1d.

The Children's Service Handbook By Thos Davies, M.A, P.H.D 6d. *Elliot Stock.* The order of service, with hymns, Scripture lesson, and prayer are all arranged, as well as responses, and outlines of address. A short synopsis of Gospel truths is appended.

The Sabbath Question: From an American Point of View. By Rev Wilbur F. Crafts, A.M. *Macniven.* This pamphlet is made up of extracts from a well-known work, entitled "The Sabbath for Man," forming an admirable protest against the growing desecration and secularisation of the Sabbath.

Messrs. Riddle & Couchman, of Southwark-bridge-road, are publishing a series of splendidly-engraved portraits of public personages, 2 ft. by 1½, and well worthy of framing. We have received those of Mr. Gladstone, the late Earl Beaconsfield Lord Wolseley, and General Gordon, all excellent likenesses.

Messrs. Marcus Ward & Co. are becoming admirable caterers for the budding intellects of the nursery. They have lately published three coloured picture books, on which have been expended all the resources of artistic and typographical skill. The never-failing story of *Punch and Judy* is retold by F. E Weatherley with much graphic wit and Patty Townsend's pictures will be a feast indeed for young eyes. *Three Fairy Princesses*, illustrated by Caroline Paterson, and *Slate Pencilvania* deciphered with infinite humour by Walter Crane, will beguile many an hour during the winter evenings.

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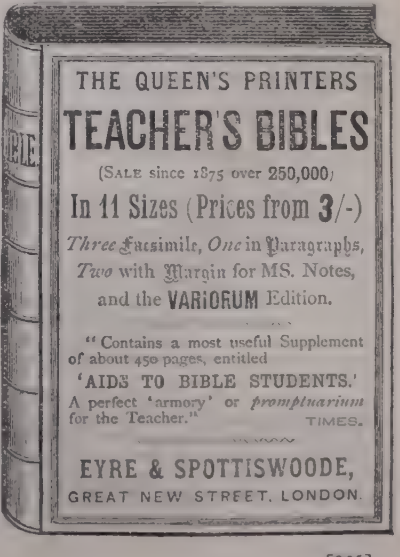

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Notes on Daily Readings.

THURSDAY, DECEMBER 3.—GEN. XLIX.

THIS chapter contains the announcement by Jacob of what should befall his sons "in the last days." It is distinctly prophetic, and, as the expression "the last days" would seem to denote, points onwards to the days of the Messiah. This is the case undoubtedly with regard to Judah, and it may be so with some of the others also.

9.—"*Judah is a lion's whelp: from the prey, my son, thou art gone up.*"—"The image is from the lion returning to the mountains after having devoured his prey. The standard of Judah was a lion, very probably derived from these words of Jacob." —*Sp. Com.* The spiritual meaning is best conveyed in the words of two texts: "That through death He might destroy him that had the power of death, that is, the devil" (Heb. ii. 14); "Thou art gone up on high: Thou hast led captivity captive" (Ps. lxviii. 18, P.B.V.)

10.—"*Until Shiloh come; and unto him shall the gathering of the peoples be.*"—"All Jewish antiquity referred the prophecy to the Messiah. With the Jewish interpreters agree the whole body of Christian Fathers." The "Speaker's Commentary," which states this, discusses very fully the meaning of the word Shiloh, and condemning as utterly impossible one of the views in the margin of the R.V., that Shiloh stands for the name of a place, "till he come to Shiloh," regards as "far more probable" the rendering which regards Shiloh as a proper name, "signifying 'peace,' or 'the peacemaker;'" but between this and the view that it means "He to whom it belongs," or "He whose right it is," "in favour of which the authority of the Ancient Versions is all but overwhelming," it will not decide. Either sense would make "Shiloh" a most appropriate designation of the Messiah. In the concluding words of the verse, "Unto Him shall the gathering of the peoples be," "obedience" is now generally read instead of "gathering." The root of the word, according to Gesenius, denotes "veneration."

11.—"*He washed his garments in wine, and his clothes in the blood of grapes.*"—Justin Martyr, in the second century, gives the following mystical meaning to these words. It "signified that He would wash those that believe in Him with his own blood. For the Holy Spirit called those who receive remission of sins through Him his garments; amongst whom He is always present in power, but will be manifestly present at his second coming."

FRIDAY, DECEMBER 4.—GEN. L.

2.—"*The physicians embalmed Israel.*"—"It is interesting to notice the way in which the titles 'Jacob' and 'Israel' are introduced in the close of the Book of Genesis; as for example, 'One told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed' (xlviii. 2)."—*C. H. M.* The above instance of the introduction of the name "Israel" is, therefore, worthy of note. The physicans embalmed what to them was nothing more or less than a dead body, but it was the body of one who "as a prince had had power with God," and whose dying command, "bury me with my fathers," implied a sure and certain hope of resurrection.

4.—"*Speak, I pray you, in the ears of Pharaoh, saying.*"—"It may seem at first sight strange that Joseph should make his request through mediators, but probably no one in the attire of mourning might enter the royal presence. (Comp. Esther iv. 2.) The dress of a mourner was squalid, his beard unshorn, his hair in disorder; and while these outward signs of grief were maintained, he was also expected to confine himself to his own house." —*Dean Payne Smith.*

15.—"*Joseph will peradventure hate us.*"—"Their seventeen years in Egypt, and so long experience of Joseph's kindly conduct, have not been able to quiet their guilty conscience, and now it wakens up afresh on the occasion of their father's death; they knew what their cruel and unfeeling conduct to him had been, and they knew what it deserved, and they judge of Joseph by themselves. A harsh judgment! How hard for a selfish man to give another credit for generosity!" —*C. Hargrove.*

19.—"*Fear not: for am I in the place of God?*"—Commentators generally explain this as meaning, "Am I to act as judge and punish?" as judges are in Scripture called by the name of God as exercising his authority. It may, however, mean no more than a rebuke to their "falling down before his face," and if so is parallel to Rev. xix. 10, xxii. 8, or Acts x. 25, 26.

SATURDAY, DECEMBER 5.—EXODUS I.

"In the Book of Exodus we have as the general and characteristic subject, the deliverance and redemption of the people of God and their establishment as a people before Him, whether under the law, or under the government of God, in long-suffering, of a God who provided for his unfaithful people a way of access to Himself, although they had failed."—*J. N. Darby.*

5.—"*And all the souls that came out of the loins of Jacob were seventy souls.*"—"This number included Joseph, his two sons, and, by a mode of reckoning not uncommon, Jacob himself. See Gen. xlv. 11, xlvi. 27; Deut. x. 22. The object of the writer in this introductory statement is to give a complete list of the heads of separate families at the time of their settlement in Egypt."—*Canon Cook.*

12.—"*The more they afflicted them, the more they multiplied and grew.*"—This principle, illustrated thus in the history of "Israel after the flesh," finds its highest fulfilment in the history of the Israel of God, as the New Testament, and, indeed, Church history, abundantly testify.

21.—"*He made them houses.*"—"*i.e.*, they married Hebrews, and became mothers in Israel. The expression is proverbial. See 2 Sam. vii. 11, 27." —*Canon Cook.*

22.—"*Every son that is born ye shall cast into the river.*"—"The extreme cruelty of the measure does not involve improbability. Hatred of strangers was always a characteristic of the Egyptians (see Gen. xliii. 32), and was likely to be stronger than ever after the expulsion of an alien race. . . . The Spartans were even more guilty; they systematically murdered their Helots when their increased numbers excited alarm. On one occasion they slew 2000 who had offered themselves as volunteers at the invitation of the State."—*Canon Cook.*

SUNDAY, DECEMBER 6.—EXODUS II.

2.—"*When she saw him that he was a goodly child, she hid him three months.*"—The motive which sustained her in this dangerous defiance of the king's commandment is stated in Heb. xi. 23: "By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment."

3.—"*An ark of bulrushes.*"—"The ark was made of the papyrus which was commonly used by the Egyptians for light and swift boats. It is a strong rush, like the bamboo, about the thickness of a finger."—*Canon Cook.*

10.—"*He became her son.*"—"This expression leaves no doubt as to the formal adoption of Moses. He became a member of the royal household, where the training and education which he received would be such as described Acts vii. 22: he became 'learned in all the wisdom of the Egyptians.' There may be substantial grounds for the tradition in Josephus that he was engaged in a campaign against the Ethiopians, thus showing himself 'mighty in word and deed.'"—*Ibid.*

11.—"*When Moses was grown, he went out unto his brethren, and looked upon their burdens.*"—The narrative here gives us the human side of Moses' conduct, and that not unmixed with evil. "The slaying of the Egyptians is not to be justified, or attributed to a Divine inspiration, which Moses would not have omitted to mention."—*Sp. Com.* Nevertheless there is another aspect of his conduct at this time presented to us in Heb. xi. 24, which shows what he gave up in thus identifying himself with "the people of God." "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

MONDAY, DECEMBER 7.—EXODUS III.

1.—"*The mountain of God, even Horeb.*"—"Moses may naturally have given this name by anticipation, with reference to the manifestation of God (after the Exodus)."

2.—"*The bush burned with fire, and the bush was not consumed.*"—The bush may represent Israel considered in itself, a sinful people, a prey to the consuming fire of Divine justice. The "flame of fire out of the midst of the bush" denotes God dwelling in their midst, as He was now about to do. The whole history of Israel is the fulfilment of the type thus set forth, and the voice of the last prophet records "the goodwill of Him that dwelt in the bush" (Deut. xxxiii. 16): "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii. 6). The key to this "great sight, why the bush is not burnt," is to be found in Heb. xii. 28, 29: "Let us have (margin, hold fast) grace whereby &c. . . . for our God is a consuming fire." Grace (or undeserved favour), secured in Christ Jesus, is the means whereby a holy God and sinful worms of the dust can be brought into close contact without destruction to the sinner. Others think the burning bush is a type of the incarnation—the Divine nature in the likeness of sinful flesh, and the flesh not consumed. The same command is given to Moses as was given to Joshua in the presence of the Captain of the Lord's host—"Take off thy shoes from off thy feet; for the place whereon thou standest is holy."

10.—"*That thou mayest bring forth my people the children of Israel out of Egypt.*"—Moses is frightened by the "thou," and forgets the "my" which ensures success. This is the first time that the Lord uses these words "my people," which afterwards occur so frequently. Such an expression should have set all Moses' doubts and fears at rest.

14.—"*I am that I am.*"—"That is, 'I am what I am.' The words express absolute and therefore unchanging and eternal Being. So they are understood by ancient and modern interpreters. To Moses and the Israelites this was an explanation of the name Jehovah which had been known from the beginning, but of which probably the meaning, certainly the full import, was not comprehended. The word 'I am' in Hebrew is equivalent in meaning to Jehovah, and differs from it very slightly in form."—*Canon Cook.*

22.—"*Shall borrow.*"—The word is simply "shall ask," as in R.V., and does not imply any promise to restore.

TUESDAY, DECEMBER 8.—EXODUS IV.

3.—"*It became a serpent.*"—"This miracle had a meaning which Moses could not mistake. This was the symbol of royal and Divine power on the diadem of every Pharaoh (the basilisk or cobra). The conversion of the rod was not merely a portent; it was a "sign," at once a pledge and representation of victory over the king and gods of Egypt."—*Sp. Com.*

6.—"*His hand was leprous as snow.*"—A tacit rebuke was conveyed by this sign to Moses' want of faith. The rod in his hand had already been shown to be God's power engaged against the power of Egypt. Now, the hand of Moses, which wields this rod, is shown to be in itself (when put into the bosom and identified with himself) a poor leprous thing, incapable of any independent action. Thus the Lord both rebukes his servant's fear, and at the same time strengthens his faith, by taking him wholly out of self, and showing him that he is but an instrument in God's hands to accomplish his purposes.

14.—"*And the anger of the Lord was kindled against Moses.*"—We may learn hereby how doubts and fears in face of the clear revelation of God's grace and power justly provoke his anger. It is not under such circumstances humility, but rather self-conceit which dwells on what self is: "O my Lord, I am not eloquent." Faith leaves self out of the reckoning altogether, and rests on "I will be with thy mouth."

20.—"*The rod of God.*"—"The staff of Moses was consecrated by the miracle, and became the rod of God."—*Sp. Com.*

23.—"*I will slay thy son, even thy firstborn.*"—The last and decisive stroke in God's controversy with Egypt is thus revealed at the very first.

WEDNESDAY, DECEMBER 9.—EXODUS V.

This chapter brings the history of Israel's misery in Egypt to the lowest possible depth, but it is only the extreme darkness of night before the coming dawn. The mission of Moses and Aaron asking for Israel's release but stirs up the pride and independence of Pharaoh's heart to assert itself in such fearful blasphemy as (ver. 2), "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go."

10.—"*I will not give you straw, ... yet not aught of your work shall be diminished.*"—The soul which is taught of God to know its own misery, has an experience akin to this when it sees the law demanding an obedience which it cannot yield, and yet affording not the slightest help or assistance "to fulfil the daily task." At such a time there is much temptation to use such language as Moses did in the very depth of despair. "Lord, wherefore hast thou so evil entreated this people? . . . . neither hast thou delivered thy people at all." This misery was, however, but a prelude to the glorious deliverance about to be effected, as it is in the case of every soul brought to know itself. "Weeping may endure for a night, but joy cometh in the morning." Of this the rich cluster of promises with which the next chapter opens gives a sure foretaste.

[*For Forthcoming Meetings, Donation Lists, &c., see p. vii.*]

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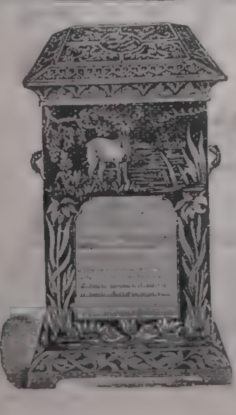

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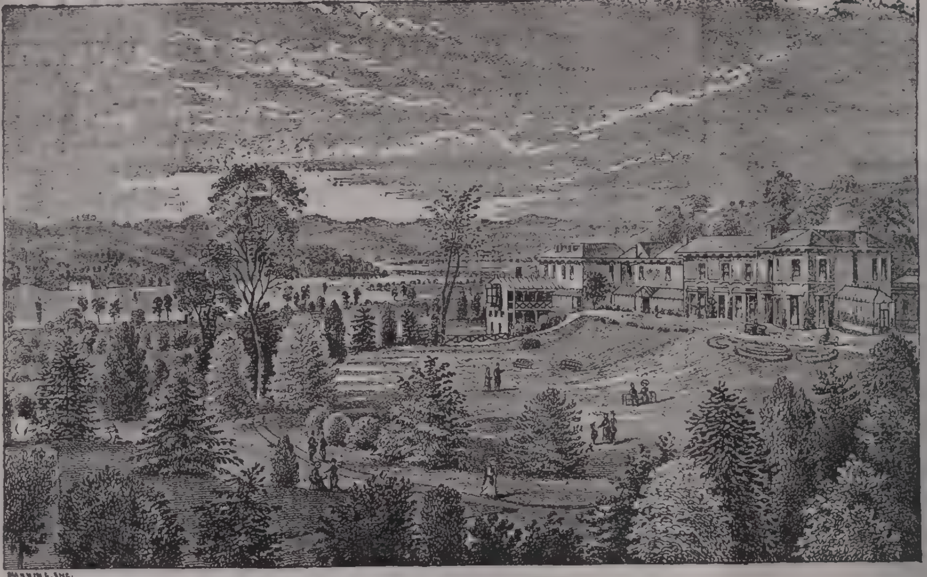

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The Christian.

December 3, 1885.

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Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen's-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and [illegible] much needed.

LATIMER ROAD MISSION.—Infant Day Nursery. Boys' and Girls' Evening Shelters.—An earnest cry for help from the West.—The funds of this Mission are so low that the Committee are compelled to ask for Help. Sunday Schools, Night Schools, Gospel Preaching, Youths' Institute, Bands of Hope, Mothers' Meetings, are a few of the various agencies.—Aulay Macaulay, Hon. Sec., Blechynden-street, Notting-hill, W. Gifts in kind are always welcome.

THE GENERAL ELECTION AND THE LORD'S DAY.—The Committee of the Lord's Day Society appeal for Funds. The crisis is great. The work is great. Help the Committee to enlighten public opinion, and to influence the Elections in favour of the holy Rest Day. Help may be sent to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or to the undersigned at 20, Bedford street, Strand, W.C. John Gritton, D.D., Secretary.

PRIVATE MEDICAL HOME, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and confinement cases).—For terms apply to Lady Superintendent. The Trustees earnestly ask further contributions towards the Free Bed Fund for ladies in reduced circumstances.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

ASSOCIATION OF GERMAN GOVERNESSES for mutual help, without the medium of Agents. Under patronage of Their Royal Highnesses the Duchess of Connaught, the Grand Duchess of Mecklenburg-Strelitz, the Princess Mary Adelaide, Duchess of Teck, &c., &c. Ladies wishing to engage Governesses resident or daily, are invited to communicate with the Lady Principal, 16, Wyndham place, Bryanston-square, W. Private lessons arranged. Good schools and private pensions in Germany recommended. Office hours and interviews every day from 11 to 1, and from 3 to 5 o'clock.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.; Mildmay-park (Mission Hall), Wall-street, near Station, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

KÖNIGSHEIM, Weston-super-Mare.—This Home, which affords a temporary change and rest to Governesses and Lady Christian Workers, is re-opened. For particulars, address the Lady Superintendent.

ORPHANAGE, WALTHAMSTOW.—We still have some pretty and useful things on sale. Will friends help the orphans by ordering parcels, either large or small, which we will do our best to make satisfactory.—Mrs. Parsons, Cumberland House, Walthamstow, Essex.

GEE STREET Christian Mission, Goswell road, St. Luke's.—Funds urgently needed to carry on the Lord's work in this neighbourhood. Clothing or food for poor also thankfully received by Honorary Superintendent, H. Rudgley, 82, Wood-street, Cheapside; Treasurer, Robt. Baxter, Esq., Victoria-street, Westminster; Bankers, Barclay, Lombard-street.

Educational.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon. For Resident Pupils only. Miss Bamber offers to parents seeking safe Christian training for their daughters the advantages of a University education, without its attendant dangers. Miss Darling, of Newnham College, Cambridge, L.L.A. of St. Andrew's University, is Resident Head English Teacher at Marlborough College. The highest testimonials from Clergymen, Ministers, and Gentlemen whose daughters have been entrusted to Miss Bamber's care. Pupils are always accompanied from London.

ERDSLEIGH HOUSE, Jeffreys-road, Clapham, London.—High School for Young Ladies, in association with, and under the same supervision as Marlborough College, Larkbeare, Exeter. Residents only received.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

SOUTHSEA.—Holland House, Clarence-parade.—School for the daughters of gentlemen. Christian training. Home comforts and care. Preparation for the Oxford Local, College of Preceptors, and South Kensington Examinations.—For prospectus, with references, apply to the Principal.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, Cazenove-road, Stamford-hill, N.—Miss Brown and Miss Good receive a few Resident Pupils. First class education, with careful Christian training and home comforts. Children from India received and lovingly cared for. Terms moderate. References kindly permitted to Mrs. Pennefather; J. E. Mathieson, Esq., Mildmay; and parents.

MISS WATTS (Evangelist) has vacancies in her quiet country home for two young ladies, who will be educated by her sister. Assisted by a competent governess and masters.
Wetherden, Stowmarket.

A LADY, with select Morning School, solicits Boarders. Christian training. English instruction, languages, music, drawing, painting. Eight guineas per term (inclusive).—Carlyle House, Warkworth-street, Cambridge. Half term, November 3.

TO FILL VACANCIES, a few Resident Pupils can be received on very advantageous terms, in a high-class Ladies' School, in the South of England. Highest references.—Alpha, 24, St. Lawrence-road, N. Kensington, London, W.

PARIS EN FAMILLE.—Madame de Pradel (sister of Lieut. Bellot, who perished in the search for Sir John Franklin) receives a few Boarders wishing to acquire conversational French, or studying at the Sorbonne Collége de France, where free lectures are given by the most eminent professors.—86, Boulevard de Port Royal, Paris. Highest references from late English boarders.

KEMPLEY HOUSE, Coronation-road, Bristol.—Principal, Mrs. Prescott. An excellent education for Girls. Ten guineas a term, payable in advance. Accomplishments and all expenses included, except for books. See Prospectus.

LONGTON COLLEGE, Longton Grove, Sydenham, S.E.—High-class School for Girls, based on Scripture principles. Pupils very successful in public examinations. Moderate terms. Principal, Mrs. Kent, assisted by her daughters, certificated Oxford and London Universities, College of Preceptors, South Kensington, &c. References to parents.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends any parents requiring the comforts and privileges of a good Christian home, combined with an excellent education, for their Daughters, to apply to D. C. L., Farley's Library, FitzJohn's-parade, Hampstead. One vacancy in January. Terms 100 to 120 guineas per annum inclusive.

BEDFORD.—Melrose House.—Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.

Balham, May 29, 1880.

I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years. C. H. SPURGEON.

WANDSWORTH HIGH SCHOOL FOR GIRLS,

EAST HILL HOUSE, S.W.
Lady Principal—Mrs. WINTER
(Widow of the late Rev. O. Winter).

Conducted on modern principles. Preparation for Public Examinations. Professors attend for music, drawing, French, German, singing, dancing, and calisthenics. A large playground, with lawns, swings, &c., is at the service of the pupils, and the extensive commons of Wandsworth and Clapham are within a few minutes' walk. Boarders receive home comforts and careful supervision. References to Rev. Andrew Mearns, Memorial Hall, E.C.; Mr. Robert Rae, National Temperance League, 337, Strand; and to parents of pupils.

FRANCE.—HAVRE.—Mdlle. Cournil de Lavergne, 29, Rue d'Epremenil. Protestant Boarding-school for Young Ladies. Comfortable home. First-rate instruction. Highest references (Pasteur Theodore Monod) in France, England, Germany, Holland.

PARIS.—Mdlle. Vienot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

MONTREUX, Lake of Geneva.—Ladies' College directed by Miss Bonjour (of the Waldensian Valleys) and Miss Frey (from Lausanne). Good instruction in all the principal branches. Comfortable boarding. Christian education. Excellent references. Moderate terms.

PARIS.—Protestant Boarding School for Young Ladies (founded 1866), offering thorough instruction in all branches. Masters for music, painting, &c. With a private bedroom, £5 per month. References: Rev. Baron Hart, 3, Lordship-terrace, Stoke Newington, London; W. F. Lockie, Secretary Paris City Mission, 71, rue des Batignolles, Paris.

Mme. Flamant, 43, rue Trézel.

THE FERNS, South Hayling, Hants.—Ladies' Collegiate School. Boarders received on moderate terms. Comfortable home. Most healthy locality; recommended by medical profession.—Principal, H. Lewis.

THE POPLARS' SCHOOL, Addlestone, Weybridge (in connection with the Christian Women's Education Union). Director: Miss Cavendish. Pupils prepared for the Cambridge Local and College of Preceptors' examinations. Terms from twenty to thirty guineas per annum.—For particulars apply to Miss Scott, Principal, The Poplars, Addlestone, Weybridge.

FRIENDS' SCHOOL, Mountmellish, Queen's County, Ireland.—Wanted, after the Christmas vacation, a competent Teacher of Music and Harmony, and who could assist with painting and drawing if required.—Applications to be made to E. Brown, Superintendent.

TUTOR.—Mr. H. Grattan Guinness requires for Christmas, a bright, energetic young man, as Tutor in his College. Must be a godly earnest Christian worker, with good teaching power, and some experience. Comfortable home. Many advantages, and a moderate salary.—Apply immediately, personally, or by letter, Harley House, Bow, London, E.

WANTED TO PLACE a young Lady, aged 13, as Pupil-teacher in a Ladies' School, where she can continue her own studies, especially music, giving some help with junior pupils in return. References given and required.—Apply, stating particulars, to A. F. T., care of Mr. Barrett, The Cross, Chichester.

AS MORNING GOVERNESS.—A Lady wanted, with good teaching ability, to instruct foreigners in English.—Apply by letter,
W. P. K., 51, Bow-road, E.

TWO YOUNG LADIES can be received into a High class School (where only a few are taken) on half terms. Seven accomplishments from eminent professors. Board and laundress. 25 guineas per annum. For prospectus, &c.,
Principal, 2, Church street, Westminster.

RESIDENT GOVERNESS.—Christian Lady (25) seeks re-engagement in December. Holiday or permanent. English, music, French, German, drawing. Good references.—Miss B., 10, Claremont crescent, Weston-super-Mare.

A YOUNG LADY desires a re-engagement as Governess. Thorough English, conversational French, good music, drawing, and the rudiments of German.
Miss Evans, Sarratt, near Rickmansworth, Herts.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

SEAFORD COLLEGE, SUSSEX.—Finest and healthiest site in England, facing the Channel. Preparation for all Examinations, the professions, public schools, and commerce. The widest intellectual and physical training are added to the greatest possible care and comfort. All learn French and shorthand. University masters. Athletics and good sea bathing. Refined Christian home. All the advantages of the highest class schools, at inclusive and moderate fees.—Address, The Principal.

BAYSWATER.—St. John's College, close to Parks. High-class Boys' School. Large, well-ventilated class-rooms, 55 feet long. School chapel. Good playground. Thorough teaching. Inspection invited.—Rev. C. Baker, 41-43, Moscow-road, Pembridge-square, W.

BOYS receive thorough Christian Training and sound Education with Mr. and Mrs. Dixon, Middle-class School, Kingston-on-Thames. Number limited. Very happy home. Beautiful locality. 20 to 25 guineas.

EDUCATION FOR THE DAUGHTERS of Gentlemen, Glen Lyon, West Hill, Sydenham.—Principal, Miss Sykes.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

GOVERNESS.—Re-engagement, in Christian family, required, by young Lady (27). English, French, music. Eight years in present situation. Abstainer. Moderate salary. Highest references.
M., 138, Crofton-road, Camberwell, London, S.E.

WANTED, AFTER CHRISTMAS, a Christian Young Lady as Nursery Governess. Total abstainer. English, French, music.—Mrs. Charles Courtenay, Upper Armley Vicarage, Leeds.

LADY WISHES to receive little boy or girl to board and educate. Superior home. Refined training. Low terms.—1, Leswin-road, West Hackney Church, Stoke Newington, London.

A LADY IS ANXIOUS to hear of a decided Christian Nursery Governess for three children. Good English and music only required. Moderate salary.
H., 11, Hartfield-road, Eastbourne.

NURSERY GOVERNESS.—A superior, helpful, Christian person wanted, for three children, ages from five to eight. Must be able to teach music, and play hymns well. Also good at needlework and knitting. Abstainer.
Mrs. Walkey, Fort Rowner, Gosport.

GOVERNESSES' HOME, 6, Lower Fitzwilliam-street, Dublin.—This Institution provides a comfortable Christian home for ladies seeking engagements, and for daily governesses.—Applications for admission, enclosing copies of last two testimonials or references, should be addressed to Ladies' Committee.

A LADY (27), of German birth and education, desires re-engagement for January. English, German, French (Paris), music, and some drawing. Good references. £60.—Miss Pfund, 48, Prince's-gardens, South Kensington.

NURSERY GOVERNESS.—A young Lady desires re-engagement to young children. English, French, drawing, music, and needlework. Fond of children. Good recommendations. Disengaged in December.—Violet, M. Bushell, Cornfield-road, Eastbourne.

NURSERY GOVERNESS.—Well-educated young lady wanted, about 25. Must be a decided Christian (Church of England). Total abstainer; good needlewoman. Able to teach English, French, music, drawing, and painting. Experienced, and fond of children. No menial duties.—Mrs. McComas, The Grange, Monkstown, co. Dublin.

ORPHANS' HOME, Austral-street, West-square.—An Assistant-Governess wanted. Must know something of institution work. Salary £20, all found.—Apply by letter, with testimonials, to Miss Sharman, 20, West-square, Southwark.

AN ENGLISH LADY can recommend a comfortable German home, in Dresden, where Lady Boarders can be received. Lessons given in German, painting, and French if desired. Terms moderate and inclusive.—A., care of Housekeeper, 13, Rose-street, Newgate street, E.C.

REQUIRED, AFTER CHRISTMAS, re-engagement as Governess. Acquirements, good English and arithmetic, music, harmony, drawing, French, elementary Euclid. Firm disciplinarian. Oral teaching if preferred.
Beta, 1, Wellington-road, Uxbridge.

A YOUNG LADY requires position as Governess Student in a thorough good boarding school, on reciprocal terms.—E. S., care of Mrs. Edward Smith, Clarendon-road, Edgbaston.

WANTED, AFTER CHRISTMAS, two Pupil Teachers, in a Ladies' Boarding School by the seaside. Accomplishments and some English classes. Small premium.
B. S. B., 1, Queen's-road, Harrogate.

SCHOOLMASTER, EVANGELIST.—Certificated Master (married), 2nd class parchment. Experienced in conducting Gospel services, &c. Requires Boys' or mixed School. Good testimonials, both as master and Christian worker (Calvinist).—W. ELLIOT, Withiel, Bodmin.

Appointments, Situations, &c., Wanted.

LAW. — Situation required by Christian conveyancing and general clerk (24). Over 11 years' country experience Competent to advise clients, and manage under direction of Principal. Good reference. Abstainer. — F. FEATHERSTONE, Chandos-road, Tunbridge Wells.

AS BUTLER, country or suburbs, single-handed, in quiet family. A respectable, steady man. Married, no children. Age 38 years. Height 5 ft 7 in. Good references —J. B., care of Mr. Dixon, Phipps bridge, Merton, Surrey.

COACHMAN. — A Lady recommends a man aged forty, who has lived with her 20 years, and is only leaving because his services are no longer required Sober, honest, steady, industrious. Clean in work and person. Thoroughly understands his business. Country preferred.—F. P., 7, Bruce-grove, Tottenham.

MISSION WOMAN, or care of small Coffee-house. (38.) A Lady highly recommends a Christian Widow. Decided Christian. Abstainer. Can deal with inquirers Of business habits.—Miss GREENE, Midgham, Reading.

EMPLOYMENT WANTED, by a Christian Man. Total abstainer. Was for seventeen years in a brewery. Good references.
E. C., 113, Keeton's-road, Bermondsey.

RE-ENGAGEMENT as Sub-Matron of large Working Girls' Home. Superintendent of smaller one. Matron or Housekeeper in high class school Disengaged Now, or after Christmas.—K. D., care of Miss Gough, 17, Old Cavendish-street, London, W.

EMPLOYMENT wanted by Christian young Lady in London, capable of teaching French and music; good writer Would not object to office work. Strongly recommended by Mr. CHARLES COOK. of Hyde park-hall, W, to whom application can be made.

AS SUPERIOR USEFUL HELP, or in any light capacity (not menial). Good knowledge of dressmaking. London preferred.
G. H., 74, Great Portland-street, W.

AS LINEN - KEEPER, Needlewoman, or Wardrobe-keeper. Excellent needlewoman, five years' experience.—E. S., care of Miss Gough, 17, Old Cavendish-street, W.

A LADY DESIRES to recommend her late Wardrobe-keeper, in a boys' school, for a similar position; or as Governess to children under ten years. Age 23. Salary £24.—Mrs. ALFRED CLARK, Taunton House School, 85, Buckingham-road, Brighton.

WORK IN THE EAST END wanted, by a Lady (aged 34) Hospital trained. Twelve years' experience in charge of Hospital. Capable dispenser. Salary essential.
B., 8, Cambridge-gardens, Kilburn.

MIDDLE-AGED person seeks a comfortable home, with small salary, as Nurse to an invalid. Excellent reference from a doctor's wife. Good needlewoman. Quiet and kind.
M., 19, Bolton street, Mayfair.

A LADY WISHES to find places in or near Kent for village Girls, ages 13 to 16. Decided Christian influence earnestly desired.—Full particulars requested.
Miss BANNISTER, Wrotham Heath, Kent.

REQUIRED, by a Lady, re-engagement as Companion to a nervous invalid Lady (mental). Excellent references to several medical men.
M. S., Thuringia, Manor-road, Stamford hill, N.

LADY WISHES to find situation for a Girl who is a good servant, but inclined to be unsteady. Country preferred. Wages not an object.
Mrs. M., 8, Durham-place, Campden-hill, W.

A LADY WISHES to recommend a thorough good plain Cook, where Kitchenmaid is kept), age 38. Has good personal character.—S. D, 57, Marlee-terrace, Landor-road, Stockwell, S.W.

AS THOROUGHLY GOOD PLAIN COOK in a small, quiet Christian family Age 30. Country preferred; no housework undertaken.—E. F., 293, Seaside-road, Eastbourne.

GENERAL SERVANT, small family. Can cook and wash. **ERRAND BOY** (15), to board in the house Can drive a cart. **UNDER-HOUSEMAIDS** (16), first place; and 20. Abstainers.
Miss GREENE, Midgham, Reading.

ATTENDANT, or Useful Maid, to elderly or invalid lady. Good needlewoman; can do dressmaking; no objection to light housework. Well recommended. Middle-age.—E. E. C., Chestnut Cottage, Hanworth-road, Hounslow.

WIDOW LADY, 50, seeks situation as Housekeeper to Christian gentleman., is an excellent correspondent, and good systematic manager. Life abstainer.
C, C, Bartlett's, 25, High-road, Kilburn, N.W.

CHRISTIAN GOVERNESSES, Companions, and Lady-Housekeepers, of high principles, are frequently supplied to Ladies seeking such, by application to the LADY SECRETARY of the Governesses' Registry, Soho Bazaar, Soho-square. W. Testimonials never dispensed with. Free of all expense to Parents.

Appointments, Situations, &c., Vacant.

EARNEST EVANGELICAL CURATE wanted, for Christ Church, Burton-on Trent. One whose only object is the salvation of the people. Stipend £150.
Rev. CHARLES GUEST, Christ Church Vicarage.

AN EDUCATED LAY EVANGELIST, thoroughly qualified, is required by a leading Presbyterian Church in London.—Apply, by letter only, to
J. WHITFIELD JACKSON, 129, Brecknock-road, N.

CHRISTIAN MAN wanted, to attend upon a Gentleman, partially paralysed. Must be experienced, gentle, and kind, but firm. Able to read aloud, and do gardening during leisure hours.
Mrs. D., 12, Argyll-terrace, Weymouth.

HENSHAW'S BLIND ASYLUM.—Assistant Matron wanted, to superintend and instruct the female inmates in needle, wool, and fancy work, and generally to assist in the efficient management of the Institution. For further particulars address as below. Salary £30 per annum, with board and residence in the Asylum. —Applications, with testimonials or references, stating age and experience, to be addressed on or before Monday, December 14, to the Secretary, at his offices, Bloom-street, Salford.—By order,
JAMES W. RATTRAY, Secretary.
Manchester, November 25, 1885.

LAUNDRY MATRON.—Wanted, about Jan 13, a Christian person, abstainer, as Laundry Matron in a small Rescue Home near Manchester. Salary £25.
Mrs H. KNOTT, Gillmoor, Stalybridge.

BIBLEWOMAN-NURSE wanted, for district work in Guildford. An earnest Christian. Total abstainer. Active. Must have received hospital training. Age not under 30.
Mrs. FILMER, Stoke House, Guildford.

SICK-NURSE wanted, widow or single woman, between 24 and 40 years of age, in an Orphan Home and Industrial School for Boys, close to a good town 30 miles from London. 150 Boys, and 12 Resident Officers. Duties will be to take charge of sick boys when there are any; when not so engaged will assist the Housekeeper or Matrons in training boys to household work. Must be fairly well educated. — Apply in own handwriting, stating salary required, in addition to comfortable board, lodging, and washing, age, whether trained, and where, previous employment, whether widow or otherwise, and enclosing copies of testimonials, addressed A. H. C, care of Messrs. Street & Co., 30, Cornhill, E.C.

HEAD NURSE WANTED, for country vicarage. Must be thoroughly experienced. Under nurse kept. Wages up to £25. One in superior position would be greatly valued. —F. L. B., care of Mr. Simpson, Market place, Hertford.

LADY WANTED, to act as Nurse and Companion to invalid Lady. Good salary.—Apply, between 2 and 3 on Saturday, December 5, C., 47, Albion-road, Stoke Newington, London, W.

AN EXPERIENCED NURSE wanted, age from 25 to 30. Capable of taking charge of an infant. Good needlewoman. Five children in nursery. Under-nurse kept. No beer. Quiet Christian family.—Mrs. AUSTIN, 7, Aubert-park, Highbury, London, N.

CHRISTIAN YOUNG LADY wanted, as Mother's Help, to teach young children, and superintend nursery with help of nursemaid. Good needlewoman. Church of England. Abstainer.—Mrs. NOEL, Trinity Vicarage, Trowbridge, Wilts.

MOTHER'S HELP and Nursery Governess wanted, for quiet, Christian home. A North German Young Lady preferred. Particulars on application.—Mrs. GROSER, North Hill Villa, Plymouth

NEEDLEWOMAN to help with children. One fond of them, and willing to be really useful. Comfortable home. Christian privileges. Nursery to be kept. State salary.
Mrs. PLUMMER, Highclere, Hastings.

A COOK and a **HOUSE-PARLOUR-MAID** wanted; both under the housekeeper. Small house. Boy cleans shoes and knives; fills coal-scuttles. Wages according to age and experience.—Miss NOEL, Woking.

GOOD PLAIN COOK wanted, not under 30, for a small family in the country. Must be a total abstainer. Widow not objected to. Wages £20.—M. W., Pembroke Lodge, New Hampton, Middlesex.

WANTED, GOOD PLAIN COOK. Active and clean. Early riser. Clean basement and hall. Thoroughly good character and trustworthy. One Lady, three maids. Wages £18. No beer.—12, Connaught-square, before 12 o'clock.

HOUSEMAID WANTED, in Clergyman's family. Churchwoman and abstainer. Must not object to children. Three servants kept.—K., 9, Cromartie-road, Hornsey-rise.

A COMFORTABLE HOME offered to a thoroughly domesticated Lady, who would undertake the supervision of two young servants in a small household. Must be a good needlewoman. Small remuneration offered.—Apply by letter to M. W., 24, Homefield-road, Wimbledon.

WANTED, IN HAMPSHIRE, by a Gentleman, two in family, a truly Christian Woman as General Servant. Healthy, clean in person and work. Little cooking. Wages £18, and raised if deserved.—Address, by letter, S. N., Mr Williams, 14, Ascupart street, Southampton.

COOK AND HOUSEMAID-WAITRESS. two sisters preferred, for small family. Must be total abstainers.—Apply, by letter only, to Miss FROST, Hamerlaund, Broughton-park, Manchester.

HEAD HOUSEMAID wanted for a large country house. A Christian (Church of England preferred. Very efficient. Tall, and a good needlewoman. Age from 35. Good wages.—Miss FREEMAN, 162, Warwick-street, Pimlico, London.

GENERAL SERVANT wanted, as good Plain Cook in a Christian family (abstainers). Age about 23. Housemaid kept Wages £16.
Mrs. B., Stambourne, Sutton, Surrey.

GOOD GENERAL SERVANT, also young girl as **NURSEMAID** to one child, wanted immediately by a Christian Lady. Two in family.—Mrs. M., 20, Kildare-terrace, Bayswater.

CAN ANY LADY recommend respectable person, aged 35 or older, as General Servant, in a family consisting of a lady, her married daughter, infant, and nurse (house small). A knowledge of good plain cooking required, and an abstainer.—Mrs. WAPSHARE, Villa Remo, Eny's-road, Eastbourne.

A GOOD PLAIN COOK wanted, as early as possible, for the country. A good character indispensable. Wages £18 to £20, all found.—Mrs. GEO EDWARDS, Beauclerc, Riding Mill, Northumberland.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street. Russell-square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

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Letter received by the Aylesbury Dairy Company, Limited, from the late President of the Society of Public Analysts

Laboratory, Plough court,
37, Lombard-street, London, E.C.
January 25, 1884.

To the Directors of

The Aylesbury Dairy Company, Limited.

GENTLEMEN,—

Referring to my Paper read before the Society of Public Analysts on the 25th November last, on Milk Adulteration in London, and to my subsequent communication to *The Times* and *Pall Mall Gazette* on the same subject, I state, in answer to your inquiry, that as the result of 300 Analyses of Milk purchased in one month, in London, I found:—

(1) That, averaging the 300 samples, 13 per cent. of the Cream had been taken off, and that, in addition, nearly 13 per cent. of water had been added.

(2) That, estimating this in money on the calculated Milk supply of London, it shows that Londoners are mulcted £356,000 per year, or considerably more than one-third of a million, and about one-fifth of the water rates, by fraudulent milk dealers.

You ask me specifically as to your Milk. I think it is my duty to answer your questions.

(1) I purchased a number (large) of samples from The Aylesbury Dairy Company's carts, in course of their ordinary rounds, and they were all genuine, not skimmed or watered.

(2) On averaging the results of the analyses of these samples, I find that they stand at the top of my list for richness or high quality.

Such a result as this ought to be satisfactory to you.
Yours very truly,
(Signed) G. W. WIGNER, F.I.C., F.C.S.
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Dear Friends, *November* 24, 1885.

With very deep thankfulness I am *at last* able to present to you fuller particulars of the extended sphere of work to which I have on several occasions referred in the columns of The Christian, and on which I intimated that I hoped shortly to enter.

Since the last notice to this effect appeared, very many obstacles have arisen, but I neither gave up effort nor let go of hope, and now the way has been made plain, and my motto must be "Go forward!"

Dear Friends, I am earnestly endeavouring to raise a sufficient sum of money to erect an Institution that will accommodate fifty inmates, twenty-five aged and destitute governesses, needlewomen, and servants, and twenty-five aged and destitute tutors, clerks, and menservants. It would be impossible in this brief "appeal" to fully explain the plans and arrangements necessary for such an undertaking, but every particular, which will, I am sure, inspire confidence, will be forwarded on application.

In addition to the *free* Home, already established, I have long felt (judging from the many letters constantly being received) that a *Home* for aged governesses, needlewomen, and servants, of *small means*, or for others of the same class, for whom families, either separately or unitedly, would be glad to pay in recognition of valued services in the past, would be a great boon. And it is my privilege now to announce that through the kindness of S. Morley, Esq., M.P., a *second Home* (for persons of this description) has been established, and will be ready to receive inmates (D.V.) in January, 1886. The charge will be, 5s. board, 3s. for lodging, coals, and gas, and 6d. laundress, total 8s. 6d. per week. Confirmed invalids cannot be received, and no intoxicants will be allowed. Application in the first instance by letter, and soon after the receipt of an application (if suitable) an interview will be arranged for.

And now, beloved Friends, my whole work and service is briefly laid before you, and *I ask your aid*, not for unthankful and unworthy ones, but for those who have been *true to trust*, and who are the Lord's own children, brought into positions of trial through circumstances over which they had no control, and who are now too old to earn the bread that perisheth.

Dear Friends, kindly enable such to rest awhile until the Master calls them to their Eternal Home.

Believe me, in His name, Yours, very faithfully,
Elizabeth Coales.
Ps. lxiii. 7.

Messrs. Morgan & Scott have kindly consented to receive contributions. Will dear friends kindly state whether their gifts are for the Building Fund or for the General Expenses of the Homes?

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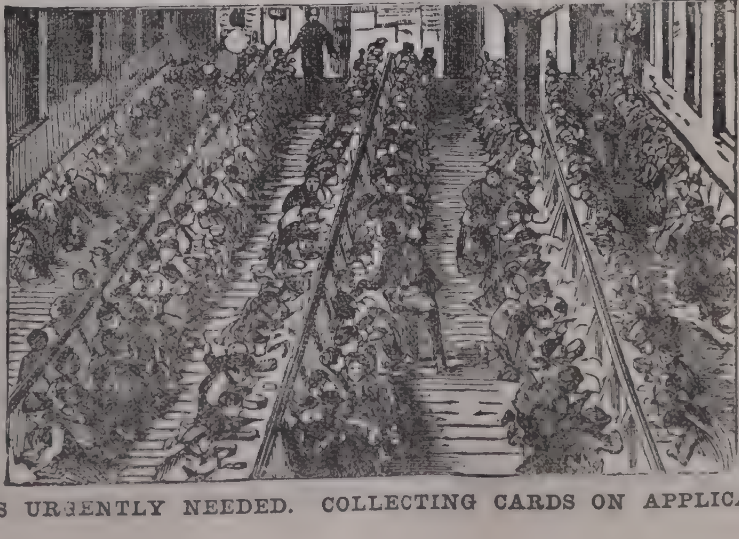

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Will all who are preparing gifts for the Annual Sale on behalf of the Homes

KINDLY SEND THEM IN AT ONCE,

for as yet but very little has been received? Will those whose busy fingers are at work for the Sale, remember that **shirts** *for boys and men,* **suits** *for little boys,* **aprons** *and* **pinafores** *for girls, and sets of* **baby-clothing,** *are particularly valuable additions, being much asked for and readily sold? Well-made* **woollen shawls** *are frequently asked for, and, indeed, women's garments of all kinds would be especially useful. Of course, besides these, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of* **vertu,** *books, drawings,* **bric-a-brac,** *and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged.*

The **SALE** *will this year be of the* **SAME CHARACTER** *as* **LAST YEAR,** *that is to say,*

Instead of holding a Public Bazaar at the West End during the month of December, as formerly, all the Goods received will be made up into

£5 *and* **£10** *Boxes. These Boxes will each contain a very excellent selection of at least the value of* **£6** *and* **£12** *respectively, and will be sent on receipt of P.O. Order or Cheque to any part of the country.*

Ladies ordering these Boxes confer a great benefit on the "Homes;" for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End of London.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and promised to purchase boxes with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the present season.

If there be many articles left over unsold, they can be disposed of in the last week of January (D.V.), in the New Hall of the "Edinboro' Castle."

Dr. Barnardo earnestly invites all who love poor children, to co-operate with him in this new plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.

The Boxes, carefully lined and packed, will be ready for transmission on the 10th of December, and can be despatched on receipt of order to any railway station in the Kingdom. Applications (PREPAID), *with full instructions as to conveyance, &c., should be sent in as soon as possible, addressed to*

The TRADE MANAGER,
18, Stepney Causeway, London, E.

To all who have already in any degree helped by Contributions of Useful or Fancy Articles, Dr. Barnardo desires to offer the expression of his very grateful acknowledgments.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. , Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon Sec., 121. Camberwell New road, S.E.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street. Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square. London, E.C.

Messrs. Fullerton and Smith.—To December 20, Norwood; January 3, and onwards, New Great Assembly Hall, Mile-end-road.

Mr. F. E. Marsh.—Brighton, December 6 to 20; Peterhead, N.B., January 1 to 24; Darvel, N.B, February 14 to March 7.

Mr. Gawin Kirkham.—December 2, Kilburn; 3, Lower Chorlton; 6, Ball's Pond; 7, Vauxhall; 8, Bermondsey; 9, Hoxton; 10, Somers Town; 11, Chelsea; 12 and 13, Margate; 14, Barking; 15, Willesden; 16, Edgware-road; 17, Great Marlow; 26, Norwood; 28, Exeter Hall; 30 and 31, Mildmay-park.

Rev. E. P. Hammond.—Edinburgh Castle, Rhodeswell-road, Limehouse, E., until December 11; Upper Norwood, December 25 to January 1; Camden-road Presbyterian Church, 2 to 8; Kingston-on-Thames, 9 to 22; Mrs. Meredith's Conference Hall, Clapham, 23 to February 5; Finsbury Park Y.M.C.A., 6 to 19, Presbyterian Church, Hampstead, 20 to March 5; Richmond, 6 to 19 In each place commencing with united meeting for prayer and conference with ministers, parents, Sunday-school teachers, and other Christian workers, on the Saturday evenings, at 7.30.

Mr. W. Spencer Walton.—December: Wandsworth, Barnet.

Mr. Henry Thorne.—To December 7, Malvern; 12 to 21, Stratford, London.

Mr. James Neech.—December 6 to 18, Swinderby; Carlton-le-Moorland, Lincolnshire, January 3 to 17.

Mr. G. Clarke (The Railway Mission).—Kelvinside Free Church, Glasgow, to December 7; St. Andrew's Hall, Plymouth, 9 to 23.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mr. J. M. Scroggie.—December and January, N.E. Coast, Banff, Macduff, Portsoy, Buckie, and Fraserburgh.

Mr. Denham Smith.—St George's Hall, Langham-place, W., during December, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Mr. E. P. Telford.—Dewsbury, to December 10; Southend, December 13 to 23.

Gospel Hall, Paragon-road, Hackney.—Mr. G. E. Morgan, on Sunday, December 6, 7 p m.

Bow and Bromley Institute. Bow-road, E.—Mr. Evans Hurndall, M.A., Sundays, 8.30 p m.

Hammersmith Baths (near Broadway).—Gospel services, in the Board-room on Sundays during the winter. 7 p.m.

Metropolitan Music Hall, Edgware-road.—Every Sunday in December, Mr. Chas. Cook and Male and United Choirs.

Westminster Chapel, Buckingham Palace-road, S.W.—Mr. Russell Hurditch throughout December, Sundays, at 7 p.m.

Conference Hall, Mildmay-park, N.—December 6, 3.30 p m., Mr. P. S. Badenoch; 7 p.m., Rev. James Stephens (of Highgate).

Drawing-room Meeting and address in German, by Dr. Baedeker, at Mrs Dashwood's, 39, Bryanston-square, Saturday, December 5, 3.30 p.m.

South London Evangelistic Choir.—Friday, December 4, 8 p.m, Lambeth Ragged School, Lambeth-walk; Tuesday, 8, Buckingham Hall, Palace-street, Westminster, 8 p.m.

Gospel Purity Association.—Mr. Wookey will preach in Foresters' Music Hall, Cambridge-road, E., on Sundays, December 6, 13, and 27. On Sunday morning next Mr. Wookey will preach in the large tent, Chatsworth-road, Lower Clapton.

Evangelisation of the World.—Annual conference of Christian workers, in connection with the Manchester and Salford Boys and Girls' Refuges, December 8 and 9. Messrs. Leonard K. Shaw, J. Wakefield MacGill, and Gilbert R. Kirlew are the hon. secs, Conference Hall, Strangeways, Manchester, to whom all communications may be addressed.

North London Evangelistic Choir.—Friday, December 4, Mission Hall, Bingfield-street, King's cross, 8 p m.; 7, School-room, Arundel-square Chapel, Liverpool-road; 9, School-room, Morton road, New North-road 10, Mission Hall, Lennox-road, Finsbury Park: 15. Cambridge-heath Congregational Church, 8 p m; 19, Conference Hall, Mildmay, 7 p.m.; 31, Conference Hall Mildmay, Watch Night Service, 10.30. Christian workers with good voices glady welcomed.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, December 6: Union Hall, Carlisle-street, Edgware-road, N.W., Mr Jas. E. Hawkins (editor of "The Gospel Waterbearer," &c), at 7 p.m. Kensal Hall, Kensal-road W, Major Michael, at 7 p.m. Queen's-park Hall, Kilburn-lane N W., Mr. S. Stidolph, at 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr S. E. Angel, at 7 p m Gospel Hall, Market place, Brentford, Mr. Walter B. Strutt, at 7 p.m. 18, Greenhill-park-villas, Harlesden, N.W., workers' prayer meeting, Monday, 10.30 to 12 noon

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p m; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3 30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6 30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7 Evangelical Hall, High-street, Homerton, 7.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr Geo Hucklesby, Sunday, 7 p.m.; Dalston-lane, 103A—Mr H W. Davidson, and others, Sunday at 7 p m.; Mr Geo. Hucklesby, Thursday 8 p.m, on "Balaam's Seven Parables.' Hammersmith—Upper Mission Room, 18, King-street, Dr Popham, Thursday, 8 p m. Kilburn Hall, Kilburn Gate (not Town Hall), Mr. W. R. Lane, Sunday, at 7 p m. Malden Hall, Kentish Town—Mr. Abraham Wallis Sunday, at 7 p.m. Mortlake, Rest Mission Hall—Mr R Calder, Sunday 7 p.m. St. John's Wood, N.W., 190 Alexandra-road—Meeting for workers, Wednesday, 10.30 a.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington—Mr. C. V. T. Onslow and Dr. Popham, Sunday, at 3 and 7 p.m.

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MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Holiness Meeting, at 29, Park-lane-terrace, Albion-road, Mildmay-park station, every Monday, 7.30 p m.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Dr. Allon, Tuesday, December 8, 12 noon.

Conference Hall, Clapham-road, S.W.—December 19, mothers' sale, 6 to 8 p m., admission by ticket only.

Rev. J. Wilkinson's Bible-readings in Ezekiel every Wednesday evening, at 7 30, in the Ladies' Waiting-room, Conference Hall, Mildmay, N.

Miss Mittendorff's Annual Meeting, Tuesday, December 15, at the Y.W.C.A., 17, Old Cavendish-street, Cavendish-square, W., 7.30 p.m.

Church Army.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

Deepening of Spiritual Life—Meetings at Stafford Rooms, Titchborne-street, Edgware-road, Friday, December 4, 3 30 p.m., address by Rev. E. W. Moore; 11, Rev. E. H. Hopkins.

Christmas Letter Mission.—Central annual prayer meeting, Wednesday, December 9, at 3 p m, in Ladies' Waiting-room, Mildmay Conference Hall. All interested in the work are invited.

3, Highbury-place, N.—Each Tuesday, 6.30 p.m., at Rev. W. E. Boardman's, a meeting held for advancement in spiritual life. On Thursday, at 11 a.m., Mrs. Boardman's Bible-class for ladies at same place.

Commercial Travellers' Christian Association.—Thirteenth annual meeting, Cannon-street Hotel, December 29, 6.30 p m., Mr. George Williams (president) in the chair. Devotional meeting, 4 p.m., speaker, Rev. H. Webb-Peploe.

Conference Hall, Mildmay park, N.—Tuesday, December 8. lecture, "The Prisons of the World," with Oriental costumes and Eastern dresses, illustrative of the different nations, by Mr. Chas. Cook, at 8 p.m. Mr. Stevenson A. Blackwood will preside.

Hornton-street Chapel, Kensington.—Mr. Warrand Houghton (author of "Expected Rapture of the Church") will give a lecture on Thursday, December 3, at 8 p.m, on "Gog and Magog, and Modern Russia" Captain Hon. C. E. Hobart-Hampden, R.N., in the chair.

Y.M.C.A., 186, Aldersgate-street.—Friday, December 4, meeting of Young Men's Foreign Missionary Society, in Lecture Hall. Addresses by Rev. Edmund Rigg, missionary from Ceylon; Rev. Westmore S. Smith, missionary from the West Indies; and Mr. J. P. Donovan, Chinese Customs Service. Sir William McArthur will preside, at 8 p m.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, December 4, all-day meetings, at 10.30 a.m., 2 and 6 p m, intervals at 1 and 5 for refreshments Rev. Frank G. Webster, of the Church Army, will give an address at 3 p m on "God's Way of Holiness;" he and his cadets will take part in the morning also. Sunday, 6, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

Life in the Holy Land.—Miss L. M. von Finkelstein, who is a native of Jerusalem, and has resided there eighteen years, will deliver, in costume, her popular lectures as below: December 2. Regent's-square Presbyterian Church, "Homes and Haunts of Jesus;" 3, Lewisham (Rev. J Morlais Jones), "City Life in Jerusalem;" 4 and 5, Leicester; 7, Stratford Congregational Chapel, "Homes and Haunts of Jesus;" 8, Commercial-street Baptist Chapel, "City Life in Jerusalem;" 9, Wandsworth, East hill Congregational Chapel, "Homes and Haunts of Jesus;" 10, New Malden; 16, Anerley Congregational Chapel.

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Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.30 to 2.15 p.m (Sat excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6 30 p.m. Youths, Wednesdays, 7 p m. Soldiers Fridays, 7 p.m. Mission work in poor districts each evening, 8 p.m.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday, December 3, at 8.30 p.m., Mr. C. C Underwood on "The Living Power." Mr T. A. Bevan will address the meeting and preside. Sunday, 6, 3.15 p.m. Classes and prayer meetings as usual.

The Priory, 198, Upper-street, Islington, N.—Thursday, December 3, members social meeting, refreshments at 7.30 p.m.; Sunday, 6, 3.15 p.m., special address, by Rev. P. Carmichael; Wednesday, 6 to 10, anxious inquirers and strangers.

17, Camden-road, N W.—Thursday, December 3, 8 30 p.m., social meeting, Mr. W. Castle Smith presiding. Speakers: Rev. M. Washington, M A, and Rev J. Ossian Davies. Sunday, December 6, special address, Mr. H. F. Bowker.

Shaftesbury House, Margate.—Noon-day prayer meeting, daily, to which all friends visiting the town are invited.

Applicants for Tracts.—A. Poole, 7, Pitfield-street, Kate's-hill, Dudley; A. Mace, 100, Stockbrook-lane. Derby; M. Coates, Gloucester, Westbourne, near Bournemouth: B. Middleton 42, Kimberley-street, Muthanks-road, Norwich; Lucy Shrive, 6, Vestry-road, Camberwell; Jessie Clack, 21, Roupell-street, Blackfriars-road, S E; Miss E. G Webster, Grimston Lodge, Mount-park-road, Ealing, W.: R Dingle, 29, Blackfriars-road. Oxford: J Johnson, 12. Merton-bank-road, St. Helen's, Lancashire; J. Martindale, 11 Broad-street, Bloomsbury: T. Rees, Register Office, Norton, East Canock, Staffordshire; J. Smith, Bible Depôt, Aylesbury, Bucks.

Mission and other Appeals.

Miss M. B. Gerds, Chertsey House, Redhill, Surrey, would be glad if our readers could send her any books suitable for a Y.W.C.A. they may be weeding from their libraries. She would gladly pay carriage.

The Irish Society, which seeks to carry the Gospel to Roman Catholics in Ireland, is at present in great need of funds owing to the failure of the Munster Bank, which formerly advanced them temporary assistance Full particulars will be furnished, and help received, by Mrs. Bleasdale, Mount-villas, York.

Christian Mission and Ragged School, Pontymoile.—The work carried on here is being greatly blessed in a spiritual sense, but there is great need of pecuniary help. Trade is in a depressed condition, and many of the people are out of work. The Mission is undenominational, and worthy of hearty support. The hon. secretary is Mr. T. M. Wintle, Pontymoile, near Pontypool.

Old Ford Mission, E.—A special appeal is being made to those who can give of their abundance to help the poor and needy of this district. It is proposed to feed the hungry, clothe the naked, help the sick, and in other ways to relieve their bodily wants Cast-off clothing, hospital letters, flowers for the sick, &c., would be most acceptable, as would also the necessary funds, without which, though the institution is to some extent self-supporting, these beneficent projects cannot be carried out. Subscriptions will be thankfully received by the hon. superintendent, Mr. A. Farnan, the Old Ford Mission Hall, E.

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Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, November 28, 1885.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? And amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dock Labourers' Mission—(Christmas Dinners to Poor)—A. W. £1; *(Free Meals)* H. H. 2s. 6d.; J. H. 8s.; W. W. 10s.; Lay Ess, 10s.; Sympathy, £3	5	10	6
St. Giles' Christian Mission—A. B. P. £2; H. H. S. £1	3	0	0
Irish Church Missions—A. W. D. 10s.; Mrs. H. S. £2	2	10	0
Church Pastoral Aid Society—A. W. D.	0	10	0
Friendless and Fallen—E. G. 5s.; Miss M. B. G. £4; A. D. R. 5s.; Miriam, 2s. 6d.; R. G. 5s.	4	17	6
Destitution in Foula Isle—Reader of, in the New Hebrides, 10s.; E R. 5s.	0	15	0
Deptford Ragged Schools—W. G. C. 2s. 6d.; S. G. £1 15s.	1	17	6
Thames Church Mission—Miss M. B. G. £4; *(Free Meals)* Lay Ess, 5s.	4	5	0
Stead, &c., Defence Fund—Mrs. C. 2s.; J. E. 5s. 3d.; R. F. 10s. 6d.; A Family, Kilcraggan, 6s; I. B. G. 2s. 6d.; Miss L. £1; A. T. 2s.; E. M. C. 5s.; Miss E T., Devonshire, £20; M. W. 5s; Miss A. G. £1 15s 4d; Friends per W. A. B. 3s.; R. N. O. £1; S. P. 5s.; Sympathiser, £1	27	1	7
Dr. Barnardo's Homes—R. F £1 1s.; M. W. 5s. ..	1	6	0
Old Couple, v. Christian, *July 23, p.* 18—Sympathy	1	0	0
Children's Free Meals—Sympathy	2	0	0
Distressed Jews in Jerusalem (Mrs. Finn)—Mrs. and Miss P.	1	2	0
Floods in Bengal (Mr J. W Hall)—Mrs. and Miss P.	1	2	0
Famine in South Africa—Mrs and Miss P..	1	0	0
Scripture Readers' Society for Ireland—Mrs. and Miss P.	0	12	0
Sufferers from Cholera in Spain (Mr. Palmer)—Mrs. and Miss P.	0	10	0
Golden-lane Mission (Mr. Orsman)—W. £7; V. £10	17	0	0
Mildmay Mission—W.	4	0	0
Mildmay Mission to the Jews—W.	2	0	0
London City Mission—W. £5; H. H. S £1	6	0	0
Lovedale Mission (Free Church of Scotland)—W. ..	7	0	0
Home of Industry—(Widows) V.	2	0	0
Zenana Medical Mission—V.	2	0	0
Destitute Children's Dinner Society—V.	1	0	0
Evangelistic Village Mission (Mr. G. D. Shipley)—Miss E T., Devonshire	20	0	0
Rev. R. W. McAll's Work, Paris—M. W.	0	5	0
Miss E. Hopkins' Work—M. W. 5s.; *(White Cross Crusade)* R. H. B S. £1	1	5	0
Mrs. Wilkes' Rescue Work, Poplar—C. M. K., Gosport	0	5	0
Rescue Society—T. N. J..	0	10	0
Theatrical Mission—T. N. J.	0	10	0
Work among Sailors in Glasgow—T. N. J.	0	10	0
China Inland Mission—T. N. J.	0	10	0
Gratuitous Circulation of The Christian—T. N. J.	0	0	6
Midnight Meeting Movement—R. G..	0	5	0
Evangelisation Society—H. H S.	1	0	0
East London Training Institute (Rev. H. G. Guinness)—H. H. S.	1	0	0
Tower Hamlets Mission—H. H S.	1	0	0
Miss Whately's Work, Cairo—H. H. S..	1	0	0
Bristol Orphan Houses—H. H. S.	1	0	0
London Samaritan Society and Homerton Mission—M. S. W. and M. H. W.	1	0	0
	£129	19	7

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[Advertisements.]

Home of Industry—(for Widows) T. O. 5s.

Mission to Deep Sea Fishermen—E B. B. 5s.

Bethnal Green Free Library, E.—In memory of Samuel Hanson, £1.

Communications Received with Thanks.—W H.W. M J.L H.P. D.C. J.W.J. N McG. S S. F.J.L. C B. C.R. M.E.B A.M.H. H.S. L.T. D R J H. H.A. A J.B. E.S. W A H C. E C R. S.G. H S C. T G. W.S.S. A F. A B C. McW. F. E.B. W.D.A. A.C.B. H B. D.M. R C. J L.T. J.W.C.F R.J.S. E.C. H.B Constant Reader. J.D S. E M. L.T. F. T. J.J. R U. D C. W.K. E J. S.O. F J. N.T. A.R.B. R.D.F. E W M. R.U.G. G.C. I.S.A G.H. W.L. I M J.W. A S D C J L E S.G. P.P. S.B L.M. M.F. L.T. S G S. J.B. S C J C.B F H.P. Mrs. W. W.S. T.W.B. E.A. M.L. A.H. M.A.S. F.E.M. J.S. E.S. W.D.P.

FRIENDLESS AND FALLEN.

CONTRIBUTIONS BY THE END OF THE YEAR.

Every year since 1851 the Lord has **GRACIOUSLY SUSTAINED** *in labours for the* **PROTECTION OF YOUNG GIRLS** *and the* **RESCUE OF THE FALLEN**; *and supplied means to maintain the Homes and Open-All-Night Refuge. Now I am anticipating that He will both enable and dispose the hearts of his stewards to supply all that is needful before the 31st inst. At least* **£1000** *will be required.*

The Committee, on the occasion of their first meeting in January last, unanimously adopted the following Resolution :—

> *"That all suitable cases be admitted to the Homes and Open-All-Night Refuge during the year 1885, irrespective of any fluctuations of income which may arise ; believing such a course to be in perfect harmony with the mercy of God in Christ Jesus, and also in exact unison with the benevolent desires of all who co-operate with this Mission of Mercy."*

Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C., will receive Donations, or

200, Euston Road, N.W. **EDWARD W. THOMAS,** *Sec.*

MIDNIGHT MEETING MOVEMENT.

MISSION TO YOUNG WOMEN AND GIRLS.

This **MISSION**, by God's blessing, is **RESCUING YOUNG WOMEN** and **GIRLS** both in London and the Provinces. **PENITENTS** are immediately **PLACED** in **HOMES**, or otherwise assisted.

The earnestness that is manifested at this time in the rescue of **JUVENILE OUTCASTS** has **LONG OCCUPIED** the attention of the Committee. **MERE CHILDREN** have been gathered in to **MIDNIGHT MEETINGS.** To **ACHIEVE MORE** in this direction greater co-operation is necessary.

Christians who have **NEVER SUBSCRIBED** to this Mission of Mercy are **URGENTLY APPEALED** to, to help by donations and prayerful sympathy.

£5 will meet the expenses of a Meeting and Mission a district. **50** such Meetings will (D.V.) be held this winter. **WILL FIFTY READERS** of The Christian kindly **GIVE £5 EACH** before Christmas? **12** Donations received.

Christian Friends desirous of **co-operating by contributing toward the expenses** of a Meeting (or helping by prayer), are invited to communicate with J. H. L. Christien, Organising Secretary, at the Office. Donations may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C. ; or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, Red Lion Square, W.C.

Marylebone Medical Mission and Dispensary,

43 CARLISLE STREET, EDGWARE ROAD, N.W.

Preaching the Gospel and Healing the Sick Poor. Bible Classes, Gospel Addresses, Mothers' Meetings, Clothing Clubs, &c. Funds to carry on the work will be thankfully received by Dr. R. Chambers, 43, Carlisle-street, Edgware-road ; or by the Treasurer, E. Parker Young, Esq., 30, Westbourne-square, W. ; also by Messrs. Morgan & Scott, Office of The Christian.

Blankets for the Poor are much needed.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.
Established 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES :

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers Society."

IRISH SOCIETY.

For Promoting the Scriptural Education and Religious Instruction of the Irish-speaking population, chiefly through the medium of their own language.

IMPORTANT AND URGENT.

In consequence of the suspension of the Munster Bank, in which the Society has hitherto kept all current accounts, there will be an immediate demand on the Society to pay to the Bank the amount overdrawn, namely, £1,800. In view of efforts and arrangements recently made, it is confidently hoped, that if this debt be wiped out, the work of the Society will be sustained in future by current receipts. Meantime the distress is urgent, as it is the season when bank accommodation is needed—receipts falling below expenditure. Will not Christian friends come promptly to the help of a Society which, for sixty-seven years, has been doing the work of God in Ireland in a way that has drawn forth the formal sanction of the Irish Church, and must commend itself to all denominations of Protestant Christians? The Society has now under its charge the Old Achill Mission, for which the Founder, the Rev. Edward Mangle, appropriately called "The Apostle of Achill," wrote the following touching appeal shortly before his death, in 1883: "The Lord has enabled his poor old servant to leave 'footprints on the sands of time' in Achill. Who will take up the work, and follow the well-worn Gospel plough when this poor ploughman has sunk to his rest? The work *will* and *must* go on. I am depending on, and praying to, a Covenant God."

Contributions may be forwarded to Miss Bleasdale, Mount Villas, York, Hon. Secretary of the Irish Society.

THE RESCUE SOCIETY.

A gentleman generously offers to give **£25** on behalf of our work providing Twelve other Friends will each give a similar amount by the middle of January. He has already given £10 this year, but has been moved to assist us in this way by the concise statement of the Report which appeared in The Christian of November 12.

Will not some readers of The Christian **help us to claim this** kind offer, or send some smaller contribution?

The Winter is upon us, when more seek our aid than at other times, and we have now to provide **daily food for 174 inmates** of our **Nine Homes.**

Messrs. Morgan & Scott will kindly receive contributions, or they may be sent to

C. STUART THORPE,
Secretary.

79, Finsbury Pavement, E.C.

The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

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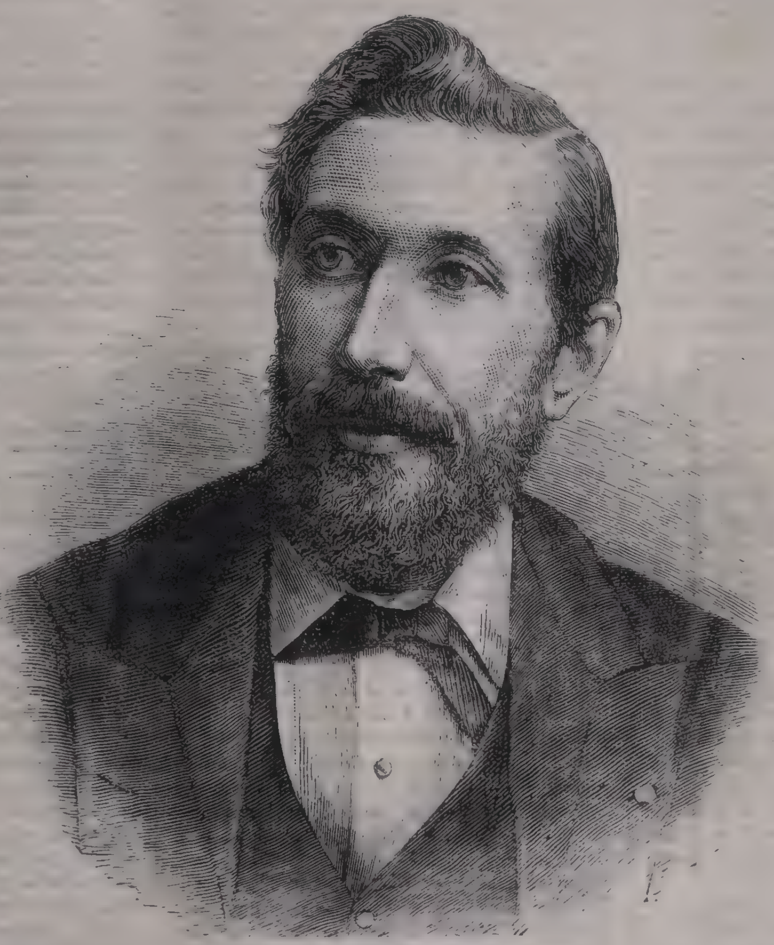
MR. GEORGE HATTON.

SOME eight years since we gave in these columns a brief sketch of the blessed work Gospel preaching and Christian philanthropy ustained by Mr. George Hatton and his fellow-bourers in the unsavoury region of St. Giles's, tuated in the very centre of London. The ketch was accompanied by ur engravings, representg different phases of the ork; to-day we give a ortrait of Mr. Hatton himlf. Our readers are pretty miliar with the general ope of the operations of e St. Giles's Mission, but few particulars relating to e most useful career of s devoted founder will be cceptable and appropriate.



(*From Photograph by Reed, Tottenham Court-road.*)

The Christian worker who ad to choose his own sphere f special service and wanted have an easy, comfortable me of it, would scarcely rn his eyes in the direction f St. Giles's, the very ame of which has been eemed "synonymous with rime of the worst type and ice of the deepest dye." It as within a gunshot of is locality that Mr. George Hatton first saw the light, aving been born in Chanery-lane, where his father onducted the business of a w stationer. In this callng he himself has remained, hilst devoting all the time nd energy that are not bsolutely necessary for the onduct of his business, to e Christian work with hich his name has been so losely connected. Blessed ith Christian parents, he arned in early life to know nd love the Lord. It appears to have been e faithful ministry of the late Dr. Brock, of Bloomsbury Chapel, that first incited the young Christian to work of an active and aggressive ind.

The field was ready to his hand, and at his oor, and our friend did not shirk the responsiility he felt, in order to find a more agreeable fe-work farther off. Accordingly, we find that, n the year 1860, when he was just twenty years f age, he and several other zealous young men met at his father's residence in Chancery-lane nd laid the foundation of the St. Giles's Christian Mission. They began in a very humble and unpretentious way, and for three years were permited to see little fruit of their unwearied labours.

By and by, however, the reaping time began to appear, and four years after the work commenced, it was found necessary to move the place of meeting from the room which, up to that time, had done duty as the mission headquarters, to larger premises in King-street. The work continued to develop, and in 1867 the mission, which hitherto had been under the fostering care and support of Bloomsbury Chapel, became an irresponsible effort, Mr. Hatton being appointed pastor of the congregation that had been gathered as the result of the seven years' evangelising. After the lapse of another seven years, the mission, which had far outgrown the limits of the King-street hall, moved to the more spacious building in Little Wild-street, where it has remained since, and which we trust will be a centre of successful Christian work for many a year to come.

In the interval, a fresh departure had been made, by the acquisition of a well and unfavourably known public-house in Great Earl-street, and its conversion into a branch of the mission. It was here that the "Home for Destitute Girls" was founded by Miss Lee, an active helper in the work. She afterwards removed to Plaistow, and later still to Eastbourne, where she continued to labour for the good of these waifs and strays on the great seething ocean of London life. The Earl-street premises are still devoted to mission work among the poor of the neighbourhood, and doubtless there is ample room for it and many more. The activities of Mr. Hatton and his helpers found vent in other directions, and before the removal to Little Wild-street, there were in operation all the varied agencies that are usually to be found in connection with a working church in a poor neighbourhood — Sunday-school, Band of Hope, visitation of homes and lodging-houses, soup-kitchen, clothing and other clubs, &c. Since 1867, when Mr. Hatton assumed the pastorate of the church, over a thousand persons have been received into Christian fellowship, most, if not all of them, presumably being the direct results of the Gospel ministry; while the Christian public have endorsed the good work to the extent of more than £30,000 during the same period. As the members of the church are, as a rule, of the poorest class, they are not in a position to pay for the aggressive and philanthropic effort so greatly needed in the district, so that outside friends of the Lord's work have nobly seconded Mr. Hatton's endeavours by their freewill offerings.

Though taking the chief spiritual charge and oversight of the congregation, Mr. Hatton fully understands the advantage of having a fresh voice heard within the walls of the church. It has been his frequent custom to have special Gospel services, conducted by some experienced and accredited evangelist. Among those who have thus visited St. Giles's, special mention may be made of Joshua Poole and Richard Weaver. These flaming heralds of salvation have often, and to good purpose, lifted up the banner of the cross at Little Wild-street. All the golden sheaves which they and others have gathered in that dark corner of the great harvest field, no man may know till the great day of manifestation and reward; but they have amply proved, over and over again, that even sinners of St. Giles's can be saved—ay, more easily, perhaps, than sinners of St. James's or Mayfair. As in the days of old, the thieves and the harlots press into the kingdom more readily than the supercilious and the self-righteous.

Among its other doubtful distinctions St. Giles's has long been known as the resort of thieves, of the lowest strata of that gruesome profession. In 1877, when Joshua Poole was conducting a Gospel mission at the Little Wild-street Chapel, several of these light-fingered gentry attended the meetings. Whether they went to scoff or to pick pockets, we know not; but at any rate they remained to pray. More than any other class of the unregenerate community, unless it be those unhappy women who have lapsed from the paths of virtue, repentant thieves find it difficult to reinstate themselves with an exacting and uncharitable public. Knowing and feeling this, the practical sympathy of Mr. Hatton and his helpers was drawn out towards the converts, who greatly desired, but found it exceedingly difficult, to open a fresh page in their sin-stained lives. An effort was made to give them honest employment at wood-chopping and other occupations of a humble order. The effort proved successful beyond anticipation. This most Christlike endeavour to "raise the fallen, cheer the faint," inaugurated in such a casual and accidental fashion, as some might say, has grown within the last eight years to be a work of national interest and importance. Its progress is noted year by year, at the "Thieves' Suppers" that are annually held in Little Wild-street; a report of the festival held last week is given in succeeding columns. In that report the name of Mr. William Wheatley appears, and any notice of this latest and most remarkable outcome of the St. Giles's Christian Mission, would be very incomplete without a more or less detailed reference to Mr. Wheatley's share in it, as the able lieutenant of Mr. Hatton and the practical organiser of the reclamatory methods employed. But that will demand a separate notice, which we hope to furnish in a future issue, with a portrait of Mr. Wheatley. Meantime we take the opportunity of commending the work among discharged prisoners to the warmest and most sympathetic regard of the British Christian public. It is, as we have said, a movement of national importance, as tending materially to thin the ranks of the criminal class, and therefore it has a special claim on the support of all true patriots and lovers of their kind.

Mr. Hatton's physical health, of recent years, has not, unfortunately, been on a par with his zeal in the good cause. It has often been a marvel to us that he did not utterly break down under the constant wear and tear of mind and body. This result has at last come to pass, we grieve to say, and, though he was present at the meeting last week, we think it very likely that he ought rather to have been on a sick-bed. We trust he may be enabled to have such a season of rest as shall bring speedy convalescence; St. Giles's cannot well spare him. Some of the facts embodied in this notice we have culled from Mr. Holden Pike's interesting book, SAVING TO THE UTTERMOST (2s. 6d. *Hodder & Stoughton*), in which the story of twenty-five years' labour in St. Giles's is amply and ably set forth. In this book is given a photograph of Mr. Hatton from which our portrait is engraved.

SUPPING WITH THIEVES.

In considering the sad condition of the criminal classes, it is well sometimes to imagine what their thoughts must be towards the society upon which they prey. Through circumstances which in some degree they cannot regulate, they find themselves in the antipodes to nearly all our conditions of life. With the guardian of the peace, the policeman, we are seldom brought into contact, but we look upon him as our friend and protector. To these unfortunates, what is he but a continual terror? We regard the legislative authority as a beneficent power existing only for the public weal, while to them it appears a standing menace against their freedom of action. The executive we are accustomed to regard as the administrator of even-handed justice, while they can see nothing in it but the far-reaching and retributive sword of judgment. If it were possible to bring before the Christian Church as a fresh fact that in London alone there exists an army of 40,000 men and youths living in these conditions of thought and existence, an army all out of step and time with social order, without the means of honest livelihood, or that much-to-be-prized essential towards its attainment—an honest name—would it be anything very wonderful if another army of relief and rescue should speedily go forth in God's name to the unfortunate, the perishing host? Would there not be a sudden laying down of sectarian barriers, and a loud call to united action? We would have committees to aid in every congregation, that the soldiers of hope should lack for nothing. The army of despair we have, but the soldiers of hope are few and far between. Here and there they struggle on in the field of action, each filled with the faith, and doing the work, of many. They send news from the front of continuous success, but their requests for needed supplies often fall upon dull ears. There are even those who dwell by the stuff that say they depend upon the prison discipline to produce the needed reform, unmindful that the officials who administer the same lay no such pretensions to its efficacy.

One of the leading regiments in the campaign is that called the St. Giles's Christian Mission. It would be difficult to say what branch of rescue work is not carried on at their head-quarters, appropriately situated in Little Wild-street, Drury-lane, under the superintendence of Mr. Hatton; but we would specially refer at present to the criminal classes and discharged prisoners department, so effectively carried on by Mr. William Wheatley. In such a work as this statistics entirely fail to show either the quality or the quantity of the work, but they must serve for those who have not the opportunity of spending a day in Mr. Wheatley's company. And here we would gladly testify to the kindly co-operation of the prison authorities. They appear to consider Mr. Wheatley as their most valuable coadjutor. The Common Serjeant, Sir W. T. Charley, always communicates with him regarding lads who are brought before him for first offences, and, if possible, they are put in the way of an honest career instead of being sent to prison. The authorities at Scotland Yard testify in the most liberal manner to the efficacy and value of the Mission, and to it they apportion a large share of the credit for the decrease of serious crime shown by the yearly returns. The number of male prisoners discharged from Coldbath Fields, Holloway, and Wandsworth prisons for the last twelve months was 18,385, and 14,552 of this number accepted the invitation to breakfast, which was given to them all. More than a fourth of these signed the Temperance pledge, and an equal number were assisted with clothes, tools, employment, &c., while over one hundred were sent to the Colonies to make a new start in life.

On Tuesday evening, last week, we gladly took the opportunity of being present at a great annual event, the supper for the criminal classes, given at the Mission Chapel, Little Wild-street, Drury-lane. On approaching the place, it was reassuring to note how numerous were the policemen on duty, for the quality of the surging crowd around the door did not make one anxious to meet them under less favourable circumstances. But regarding those we found gathered together for the special occasion, we cannot write a single word of criticism. They had not come thither to court it. But there was more than sufficient to fill the heart with sorrow and sympathy towards them, and to energise the brave workers who have chosen to give themselves for their material and spiritual advancement.

It was pleasing to note how many had come to show their hearty sympathy with the work. It was the Lord Chief Justice of England, Lord Coleridge, who presided at the meeting held in the chapel after supper. He was supported by Captains Colville and Helby, the governors of Coldbath Fields and Wandsworth gaols, no fewer than five London magistrates, also Sir Wm. McArthur; Mr. Howard Vincent, M.P., the late, and Mr. Munro, the present, Director of Criminal Investigation; Dr. Donald Fraser, Rev. Andrew Mearns, &c., &c. The report submitted by Mr. HATTON sparkled with promise; case after case he described where the helping hand at the needed moment had turned the whole course of the after life. The great feature of the past year was the opening of the new home in Brooke-street, Holborn, where men may be sheltered till employment is found for them, and where a large number are engaged in various departments of work.

The welcome Mr. WHEATLEY received showed how he is regarded by the men. He wished to convey his thanks to employers of labour, and shipping-agents, for the great help he had received from them during a time of great depression in trade.

The sympathy of Lord COLERIDGE was abundantly shown in his address. He said if a large familiarity with criminals made one know something of the extent and variety of crime, it also made one acquainted with the deadly strength, the unbending pertinacity, the infinite variety, of the temptations which produce it. They had too often had to punish men for being what society had made them, and had to act as engines of a system which sometimes crushed with pitiless severity the creatures it had produced. There were few sadder things in a judge's life than the conviction that was slowly formed in his mind—he spoke, of course, for himself only—of the very little good he could do by any punishment he inflicted. In his judgment, there should be a very much greater leniency introduced into the scale of our punishments. Next, it was most important that there should be some such system as he saw there, and he was thankful to see it flourishing, to help prisoners when they came out of prison. Punishment there must be when the law is transgressed, but that society is wise that will strain every nerve to prevent crime being repeated, to prevent relapse into crime, or, what is better, to prevent persons growing into criminals. In concluding, he assured the company of his heartiest sympathy. As a fitting pendant to his lordship's speech, Mr. Hatton announced that he had made a donation to the society of twenty guineas.

Then followed short addresses from many speakers, filled with kindly counsel and hopeful encouragement. After the meeting had been formally dismissed, the men remained to receive 1s. each. Mr. B. Perry, of Bristol, who was present, gave a very interesting account of a convict who had been in his employ, and who had passed through the hands of Mr. Hatton's mission. He also dwelt strongly upon the religious aspect of reform. We rejoice that so many came to encourage Mr. Hatton in carrying hope to the forlorn, and we gladly advise the Christian public, that though the funds expended last year amounted to £7875, the sum of £1200 is needed during the current month to meet pressing demands. The annual report, entitled "One Year's Rescue Work," Mr. Hatton will forward to all who wish for further particulars; his address is 4, Ampton-street, Regent-square, W.C.

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IS THERE NOT A CAUSE?

THE WRONGS OF THE POOR.

FEW prettier villages than Swanstow do I remember ever to have seen. Embowered in woods, plantations, and orchards, with vines, fruit trees, and rose-bushes growing in front of its old-fashioned cottages, it was not altogether unnatural on my part that, when I first saw it, I allowed the idea of rude plenty to connect itself with this appearance of rural comfort, and believed that I must have found in the rustic inhabitants of this picturesque little hamlet a happy and contented people.

But too soon, alas! was I disturbed in my day-dream, by being brought into collision with such stern facts that I almost wished I had never seen the village, nor, indeed, was I sorry when I could leave it again. I had to wait some hours before continuing my journey, and, to utilise the time on hand, I determined to visit some few of the cottagers. The humble home of Seth Lillingstone—it is as if I could see it now, with its little garden gate, and its narrow, but well-trodden footpath, leading up to its tree-shaded door. Often, I should suppose, had the eye of the passing tourist rested on this abode of poverty and pain, he, like myself, never dreaming of their connection with the pretty little cottage. But true it is, as people often tell us, that one half of the world knows nothing of the way in which the other half lives.

My knock at the door was answered by a woman advanced in years, whose wan and sorrow-stricken face partly prepared me for the sorrowful tale that remained to be told.

"I suppose you have come to see my husband, sir?"

"Yes, if you will allow me," said I; and following her up some ancient stairs, the steps of which had been worn and strained by the feet of successive generations of cottagers, I found myself in a sick man's room.

"This is very hard, sir," he said, as he raised himself up in the bed. "Would you like to look at my poor legs?" he continued, and, before I could persuade him that I lacked the inclination to do so, he had thrown off the bed-clothes, and revealed a sight that made me almost shudder to see it. Wounds, bruises, and putrefying sores!!! But I had yet to learn the worst. No longer able to work, nor, consequently, to pay a doctor, he had been compelled to seek, through the relieving officer, a refuge in the Union Workhouse, and was then awaiting the vehicle that was to take him thither. It would have required but little exhortation to have made me obedient to the Scriptural precept, "Weep with those that weep," when I saw him raise his horny hand, after telling me his story, and wipe away the tears that were trickling down his cheeks. And I afterwards learnt from his neighbours that his story was perfectly true. He had been a hard-working man, who had reared a family respectably; but exposure and poor living had brought him to his present sad condition, and at last he had been compelled to cease from work. He had then made an application to the parish for relief, but this had been refused, and the only response he received from a renewed appeal was an offer of "The House."

I thought of "Socialism," and other revolutionary agencies that had begun to threaten society, and I asked myself the question—"Is there not a cause?" After I had prayed with him, and striven in some degree to comfort him, I slipped a florin into his hand, and was about to turn to another cottage, when "a four-wheeler" was pulled up at the garden gate, and inquiry was made by the driver as to where Seth Lillingstone was to be found. The news was communicated to the old woman, and in a little while the poor man had dressed himself, and was staggering down the garden path to the cab that was awaiting him in the road. "I shall never come back alive," he sobbed, and in another minute he had gone. I tried to imagine his thoughts as he felt himself driven away from wife, neighbours, and native village, to end his days among strangers in a place from which his soul had ever shrunk; and then I wished again, as I have said before, that I had never seen Swanstow, and, despite its natural prettiness, I was impatient to be gone from it.

Yet the same kind of thing would be found connected with the history of every English village. Three shillings weekly, and no more, to the honest, worn-out labourer favoured by the guardians; three shillings to pay rent, buy coal, and find food, to make no mention of clothes; and to the poor, not favoured by the guardians, "The House," or absolute starvation.

A sturdy waggoner was standing by when Seth came down the garden path, waiting to tender assistance. In his neighbour's case he saw what was awaiting him, when years should have stolen away his strength. Before him, and before others who were looking on, was the workhouse as life's goal. Who can wonder if the poor, as they are said to be, are ripe for revolution? What would have been my own feelings at leaving my wife, and going from the freedom of home to don the badge of helpless bondage in the well-known garb of the workhouse? And what, again, would have been yours, dear friend?

I have no sympathy with those political agitators who only stir up strife to further their own ambitious ends, nor can I regard, with other feeling than contempt, those from among the educated classes who make the wrongs of the poor a means to obtain popularity; but both cruel and crying are these wrongs, and terrible will be the reckoning when the Lord shall enter into judgment with those who have either wrought them, or perpetuated them when wrought by others. It is the second great commandment, "Thou shalt love thy neighbour as thyself," and if, by means of its rulers, the nation refuses to legislate on behalf of its poor, individuals must still obey the great law of God, and believers must lead others in works of charity. These must study James as well as Paul, though Paul again is fully as practical as James. A desire to accumulate wealth has become quite a passion with many, even among the children of God, though God Himself has said, "He that hasteth to be rich shall not be innocent."

It is as true now as in the days of the Apostles that "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," and greater need than ever is there for the Scriptural exhortation, "Charge them that are rich in this world, ... that they be rich in good works, ready to distribute, and willing to communicate."

Every kind of property is seriously threatened, and many will soon be the eyes turned heavenward with the prayer for God to defend it; but He will never charge Himself with the defence of hoards that have been wrung out of, and kept from, the poor. It was advice once given to a pagan monarch that might be usefully regiven to many a possessor of property in the present day, "Let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity." That this true story of poor old Seth Lillingstone may have its due effect on the minds of all my readers is the earnest prayer of their humble servant in the service of Christ Jesus,

JOHN E. LINNELL.

Pavenham Vicarage, Bedford.

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A SONG OF DEGREES.

I HAVE mounted on eagle's wings
In the blaze of the noonday light,
Till fleeting and earthly things
Seemed lost in the upward flight;
I have risen o'er mist and cloud,
And bidden them all depart,
Nor gather again to shroud
The sun from my joyous heart.

I have fought in the Christian fight,
Determined to win the day,
Keeping my armour bright,
Ready the foe to slay;
Pressing where hotly raged
The battle with deadly sin;
In conflict ever engaged,
The warrior's crown to win.

I have run in the Christian race,
With the Christian's goal in view;
The might of the Master's grace
Would ever my strength renew.
Forgetting the things behind,
And reaching for those before,
I pressed to the mark assigned—
The prize on the distant shore.

I have toiled in my harvest-field,
And gathered the choicest sheaves,
While many could only yield
Nothing but withered leaves;
And the harvest song was sweet
That welcomed the garnered grain,
And the seed of the finest wheat
Bore a hundredfold again.

. . . . .

But these triumph-notes of song
Must melt in a minor key,
We cannot the praise prolong,
Or always the glory see:
From the summit of Tabor's hill
We descend to the level plain,
And the soaring soul must still
Return through the cloud again.

Not always the warrior bold
In the foremost rank is found,
He must watch in the midnight cold,
He must wake to the bugle sound;
Though faint, he must still pursue,
Though weak, must possess the land;
Must fight with the faithful few,
And, "having done all, must *stand*."

And the steps of the runner tire
As he strains with faltering feet
T'ward the goal of his heart's desire,
Mid the glare of the noonday heat;
But never the racer turns
From the contest once begun,
Though weary and faint, he learns
With patience the race to run.

The reaper has other toil
Than gathering golden grain,
For oft, in unfruitful soil,
The seed is bestowed in vain:
But nought must his heart dismay,
Though in sowing he oft may weep,
For all who will watch and pray,
At last shall rejoice and reap.

The Lord of the mountain height
Is found in the valley dim;
The Captain who leads the fight
Will strengthen the weary limb.
And the runner shall persevere,
Finding the path made straight;
And the Lord of the harvest cheer
The sower to watch and wait.

LUCY TAYLOR.

THE IRON LAW OF WAGES.

SOME weeks ago an article appeared in *Justice*, the organ of the Social Democratic Federation, in which the following statements were made :—

> I had the good fortune lately to get the following facts at first hand from a girl who has worked four years at one of the best-known Bible binding houses in London. All the work is paid by results, and my informant declared that she was one of the quickest hands in the place, and that none could earn more money. She had been paid during the previous week seven shillings. During the time that the Revised Bible was being bound she had been working from 8 a.m. to 9 p.m. (including one hour and a half for meals); yet, notwithstanding the extra hours worked, the highest wage she gained in one week was thirteen shillings. During the whole of the last twelve months, the average wage of a quick hand would be under ten shillings. Those who were slower, and would consequently not make so much money, and also be the first to be dismissed when work was slack, could not have averaged more than five shillings a week the year through. She thought that a single woman, with no parents or relatives to support her, might get a decent room for three shillings a week.
>
> These figures it must be remembered are not those paid at some low sweating den, but are probably the highest paid in the trade by the most respectable firms engaged.

Sending this to a Christian friend, we have received the following reply :—"The above statements, although too near the truth, are not quite correct. I have been at some pains to investigate the matter, not from an isolated instance, and a girl's own word as to her ability for speedy work, but from a reference to the wages books of several firms, and I find that, while the Revised Bible was in hand, many earned nearly, and some over, 20s., and that not working so long as from 8 a.m. to 9 p.m. In another house the figures stood at an average of 15s., and in another at 13s. During the busy time, the wages book of one firm showed earnings from 15s. to 20s., some over 20s., and one as high as 24s. 7d.

"I have taken out from one house twelve women of ordinary ability, and find that, for the year ending November 7, they average £28 16s. 4d., or 11s. 1d. per week, some of them making an average of 13s., while one earned only 8s. 8d. In this, as in all other departments of labour, there are many who are naturally slow, one forewoman telling us that you could not get them to hurry; and these, of course, had to suffer for it.

"It must, however, be borne in mind that this year has been one of exceeding dullness in the bookbinding line; many say it is the dullest they have ever known, and not nearly brought up to the average by the additional work of the Revised Bible.

"While the above earnings might be sufficient to keep a girl living at home with her parents, it must be remembered that many are not so situated, and have not only to keep themselves entirely but have even others dependent on them, and with these it must be hard indeed. With the twelve above mentioned, taken out quite at random, the domestic circumstances are as follows: seven live with their parents at home, two have to keep their mothers entirely, and one partially; one is married, and one is a widow with two children to support."

The writer in *Justice* goes on to say :—

> Behind the dry statement of facts we can see the rest of the horrible story—how, when there is plenty of work, it is just possible for a girl to make enough to keep body and soul together by standing at a board to fold for twelve hours a day—how "good times" such as these are succeeded by "bad times," and, instead of overwork for a bare living, she is permitted to work half-time and to suffer privation until the slackening wheels of the mighty machine of capitalism come to a standstill, when no work is to be had on any terms and the alternative of sheer starvation or the streets stares the poor child in the face.

Upon which our friend remarks :—"There are a large number out of work, even during this the busiest part of the year, and the sewing machines which are coming into use now are displacing many more, and, even if these obtain work now for a month or two, it is certainly a marvel what they do during the remainder of the year. But the regular hands employed by respectable binders are a very respectable class of girls, many of them attendants at some place of worship, and a large number total abstainers. That among the irregular or occasional hands there are some bad characters is pretty certain, but one forewoman told us that in twenty years' experience in one house she had only discharged three or four from that cause, and no respectable house would knowingly keep them.

"On the whole, the question seems to be this: Upon what sum can a single young woman keep herself, one who is entirely dependent on her own hands, and is there any way, in these days of fearful competition, of affording that sum, not to the slowest and most careless, but to hands of ordinary ability?"

Justice quotes the following statement made by Rev. Nehemiah Curnock :—

> It has been declared by Social-Democrats that the starvation wages paid to girls and women are a shame and a curse to our civilisation. I endorse that statement, and thank God that the Social-Democrats have been moved to make it. But this is only half the truth. The other half is this; that young men by thousands are being starved out of all possibility of marrying and caring for those whom God has made to be their companions and helpmeets.

On which *Justice* remarks :—

> This gentleman is a leading light among the Methodists, and we should like to hear further what he and his friends propose to do to alter the evils they professedly deplore.

Now that is a very pertinent question, and among the burning questions of the day there is none which burns more deeply into the very heart of our national and social life, and none on which the fullest information, the most searching inquiry, and the best-considered proposals of the ablest men, are more urgently needed.

MR. HENRY COOK'S GOSPEL SHIPS.

DEAR SIR,—The Gospel ship *Mystery* has been here about five weeks, and will, we hope, remain another six or eight weeks. Large congregations, composed of labourers, seamen, mechanics, and others have met on board every evening, and three times on the Sabbath, to hear the blessed word of truth. The *Mystery* is fitted up in a very convenient manner, and in both cabins can accommodate about 190 persons. The cabins have often been crammed. During the time the vessel has been in this port about thirty persons, old and young, have professed conversion. Some who were low down in sin are now glad with the knowledge of sins forgiven.

Mr. Cook has been expected to visit the island, and his visit will be most acceptable. Mr. John Laurence, himself a miracle of grace, is in command of the boat, and humbly works for his Master's glory. WM. WARREN BIRD, JUN.

St. Sampson's, Guernsey.

Mr. Cook (Sailors' Resort, Gosport) writes :—On board the *Annie*, now at Portsmouth, weekly teas and Gospel meetings are being held for our merchant seamen and fishermen. The testimonies of many are indeed most cheering This little act of kindness shown to these poor men, pent up in their little forecastle, proves to be on the winning side for the Lord's work. For the work in general we are wanting supplies. Bibles, Testaments, Gospel books, bags, comforters, &c., all will be most welcome for our winter's need.

THE REVIVAL WE WANT.

THE religious revival we ought to pray for is a revival that shall affect the morals of the Church as well as its worship and religious sentiment, and ennoble the whole life of those who bear the Christian name. The power of the Church depends quite as much on the steadfast justice, the courageous truthfulness, the tender mercy of Christian people, as on the soundness of their creed and the fervour of their religious zeal.

I long to see the day when the faith of the Church shall be so strong that the promises of God will be the adequate consolation of all Christian people in their earthly sorrows, and when the great hope of immortal glory will fill their hearts with perpetual gladness and their lips with perpetual song; when the Church will be inspired with a more fervent love and thankfulness in presence of the Cross of Christ, and with a more passionate loyalty to his throne; when worship will cease to be a weariness, and when in prayer all Christian men will approach God with perfect confidence in his power and willingness to answer them. But I also long to see the time when the Church will discover in the teaching and example of Christ the outlines of a far diviner morality; when the noblest natural ethics will look poor and dim compared with the idea of perfection for which the Church will strive, and which, in the strength of the Spirit of God, it will largely fulfil; when the equity, truthfulness, frankness, courage, industry, patience, temperance, self-sacrifice, public spirit, gentleness, charity, of all those who bear the Christian name will be a perpetual demonstration of the power of the Holy Ghost.—*Dr. R. W. Dale.*

MR. THORNE AT BRIDGWATER.

A SUCCESSFUL series of united mission services, conducted by Mr. Henry Thorne, has been held under the auspices of the Bridgwater Y.M.C.A. Deep impressions have evidently been produced by Mr. Thorne's earnest addresses, and the effective singing of the United Mission Choir, of about seventy voices, conducted by Mr. W. J. Coles. Throughout the week noon prayer-meetings and afternoon Bible-readings were continued daily, the attendances being very satisfactory. The Bible-readings, especially, were so much appreciated that a larger room had to be obtained, and the Wesleyan school-room, kindly lent for the occasion, was well-filled each day. The evening meetings in the Town Hall were attended by large and increasing numbers, the working-classes especially being well represented, and there is reason to believe that souls were won for Christ at every meeting. One evening a large number of young women were present to hear an address from Mr. Thorne on "The Perils of a Young Woman." The newly-formed Y.W.C.A. of Bridgwater co-operated throughout in the arrangements for the mission. A special address to young men on "Temptation" was given on another occasion.

The meetings were brought to a conclusion by a praise meeting on Monday, November 23, in the Congregational Chapel, in which Mr. and Mrs. Hind Smith both took part. Previous to this meeting the inquirers and new converts met Mr. Thorne at tea in the adjoining school-room. These number over seventy, and a considerable proportion of them have given in their names as being desirous of connecting themselves with the various religious bodies of the town, and with the Young Men's and Young Women's Christian Associations. A series of special weekly meetings has been arranged for the strengthening of the converts, to be addressed by the various ministers of the town.

ALFRED J. WHITBY, } Secretaries.
J. NASH REES, }

MR. SPURGEON ON THE TIMES.

FROM DECEMBER "SWORD AND TROWEL."

EVERYTHING is heaving, and tossing, and yeasting. The world is like the troubled sea, which cannot rest; its waters cast up mire and dirt. Nothing seems stable unless it be the throne of iniquity: all else appears to swing to and fro in the hurricane. That "sea of glass," of which we have so often read, is a thing of another age. We may say of the present moment, "the sea wrought, and was tempestuous." That a great calm will come of it all, because the Lord liveth and reigneth, is our unmoved conviction; but as yet we see not the signs thereof. Looking out of our narrow porthole, for we dare not leave our cabin in such a storm, we spy a few things which strike us as noteworthy, and we jot them down with trembling hand.

We see justice summoning her juries, and setting her judges aloft, in order to punish an attempt to aid her in her own true object. With blindfolded eyes she allows the foulest culprits to pass her by unseen; but she tears away the bandage at the approach of one who has dared to violate the letter of her commands in order to preserve their substance. Law must take its course; no right-minded man would wish to contravene its majesty; but it is a great sorrow to every true heart that zealous philanthropy should be branded as a criminal for its well-meaning mistake, while infamous lust riots with impunity. Is it an inevitable consequence of human frailty that, at times, to prevent the deadliest wrong, a brave man must cross the track of law, and be crushed beneath its iron wheels? If so, let the victim be sustained by the prayers and sympathies of all who approve his designs; and let no good man, clad in the garments of prudence, stand by, and coolly cry, "I told you so." Just now we do hear that provoking voice, like the harsh screams of sea-birds on the storm-waves.

As for the evil itself which has horrified us all, it is not abated nor disproved by the legal censure of the man who bravely exposed it; say rather that it is proved by the ferocious persecution of the reformer who dragged it to light. We have lately seen the most appalling evidence that a "White Slave Trade" is carried on *from* our shores, and to our shores, of a sort which cannot be described in these pages. This information does not come from Mr. Stead and his commission, but from quite another quarter. Whatever the pages of the *Pall Mall* may have been, they are whiteness itself to the actual truth. The Commission for Investigating the Traffic in British Girls discloses facts which are enough to drive good men mad. Indignation burns, like coals of juniper, as we cry, "O Lord, how long?" We cannot say more, but our readers may rely upon it that the half has not been told them, never ought to be told them, never can be told them. Those who contend against the foul torrent of vice, which carries away not only men and women, but little children, deserve our admiring sympathy; and if they should ever make a blunder, we need not marvel, and ought not to condemn.

If ever there was an age when the people of God should cultivate a Puritanic purity, it is now. We have need to return to the preciseness of holiness; for it is evident that the laxity of a worldly religion has produced impurity not only among the lowest of the people, but among those from whom we look for better things. Places of authority have become coverts for impurity. The Gospel of the grace of God needs to be turned, like a river, into this Augean stable; and yet there are preachers who reckon that this is no longer mighty to bless the world! What hope remains?

At this hour all men are astir as to politics, and to us it is saddening to observe how much of the furore is for party, and how little of it is for principle. The question is not, "Which is right, and which is wrong?" but, "What will get our party into power?" Hence great questions must wait on the convenience of great men. Shall we never have a party which does not care for party, but only wages war for truth and righteousness? Christian men must not abjure politics when matters are at stake which concern truth, justice, peace, and virtue; but when these are bidden to wait till a more convenient season, godly men are put out of court. As to mere party tactics and policies, righteous men abhor them. Who can have to do with the tricks of party politics, and remain clean in heart and hand? What have the spiritual to do with these grovelling matters? What have we to do to find offices for this set of men or that? Our only care should be to advance the cause of liberty and goodness—the cause of God; and, in the best sense, the cause of men.

[After some strong and caustic references to the Disestablishment agitation, Mr. Spurgeon proceeds]:—

All this hurly-burly is apt to take Christian people off from their chief concern in the world. We shall be glad when the noise is over; that we may give ourselves wholly to the Word of God, and prayer, and the winning of souls, and the feeding of the flock of Christ. It is hard to contend for the holiest principles without allowing some unholy passion to creep in. In many cases, those whom we have to withstand to the face are true brethren in Christ; and this makes the warfare all the more difficult. If we must contend, we may well desire that it may be with the enemies of the cross, but it is painful in the last degree to Paul to be opposed to Peter. Truth is first, and peace afterwards; but oh that the time were come when the peace will never need to be broken, because we shall all be walking in Him who is the Way, the Truth, and the Life!

When we turn our eyes from the world without to the Lord our God, who is the dwelling-place of his people in all generations, we see that all things are in his hand, and ordered for the best results. The things which can be shaken will fall, that only those which cannot be shaken may remain. In the long run truth will prevail. And yet it strikes the thoughtful observer that the coming of the Lord Jesus is far more the hope of the Church than any remedial processes, or evolutions, or progresses among mankind. Under some aspects the world grows better, but in the deepest and most solemn sense, evil men and seducers wax worse and worse. Growingly do we see the weakness of the flesh, and the need of a Divine interposition. It is ours to plod on as if all depended upon us; but it is still more ours to look up and believe that our redemption draweth nigh, and that not from our endeavours, but from the appearing of the Son of God. His day will blaze with his own glory; He alone shall be glorified in his saints, and admired in all them that believe. "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." Oh, that it would soon dawu! In hopeful expectation we look no more upon the flying scud, and the boiling waters; but we fix our eye upon the Pole Star, which abideth and shineth on for ever. "Until the day break, and the shadows flee away," we will with our readers watch, and thus conclude the year.

"Oh, watch and pray! for thou hast foes to fight,
  Foes which alone thou canst not overcome;
Watching and prayer will keep thine armour bright,
  Soon will thy toils be o'er, thy victory won.

Oh, watch and pray! the Judge is at the door,
  Before his flaming bar thou soon must stand;
Oh, watch! and keep thy garments spotless pure,
  And thou shall then be found at his right hand.'

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NOTES FROM ACROSS THE ATLANTIC.

IN a recent letter Dr. G. F. Pentecost, of Brooklyn, writes to us:—

You will be glad to know that our friend Mr. Aitken is doing grand service on this side the water. He has closed a two weeks' mission in Brooklyn, and I am sure that our Church friends on this side have rarely heard the Gospel preached so incisively, so lovingly, and so thoroughly. He has not spared to declare the whole counsel of God, and his word has been a fire, a hammer, and a sword. I believe that great good will follow his mission. It seems a pity that his work is narrowed within the limits of the Episcopal Churches, for I am sure he would have thousands to hear him if he could make a catholic mission of it instead of an Episcopal one.

Our Academy services this year are attended with larger blessing than ever before. The great auditorium is crowded to the roof every Sunday. The congregation is about 3000; fully one half of them are young men, for whom we reserve the whole lower part of the house. Already there have been many conversions, and the interest in this work for young men is increasing with every week. Mr. Moody begins a ten days' meeting for young men only, in the beautiful new hall of the Y.M.C.A. in this city, on December 8. We are looking for great results from these meetings.

Our friend J. E. K. Stndd is spending the winter visiting the various colleges of the country, and especially pressing the claims of Christ upon young men for personal service both at home and abroad. This is a new feature of Gospel work amongst the colleges. We are glad to have him, and all others of our fellow-workmen from the other side, to help us in this.

Pastor Frank White is also on this side, as you know, combining recreation with service. His lantern-pictures of the Tabernacle and the Parables have been given with good effect in Boston, in Brooklyn, and in Philadelphia and other cities, which he has visited. We are made glad on this side the water by every bit of good news we hear from your side, and long to have fellowship with you in the work there when it shall please God to free us for a little while from the home work.

A New York correspondent also writes:—Mr. Aitken has gone to Newark, N.J., to hold fourteen days' mission, prior to commencing the United Mission in New York City on Nov. 28. Rev. Francis Pigou, D.D, of Halifax, who is to take a leading part in the coming missions, is expected in a few days We bespeak the prayers of all the readers of THE CHRISTIAN while these workers are with us, that they may be helped to declare the truth in demonstration of the Spirit.

THE FLORENCE MEDICAL MISSION.—During the past year, the patients have been somewhat fewer. The seaside branch of the mission is of the greatest importance, and the applications have been very numerous. A Bible-nurse is about to be attached to the mission; the attendance at the Sunday-school has been very satisfactory, but the teachers are few. Help in clothing and money will be thankfully received by Rev. J. R. MacDougall, 11, Lung Argo, Guicciardino, Florence.

AGED PILGRIMS AT HORNSEY-RISE.

IT is a distinguishing glory of Christianity that it prompts its disciples to seek the good of others, especially of those who cannot provide for themselves. And so, it is only in lands where the religion of Jesus Christ exercises sway that we find orphanages, homes, asylums, and other institutions devoted to the care of the poor and needy, the very young and the very old. Have we not here one of the best possible proofs of the Divine origin and character of our faith?

Many of these societies pursue their noble work in such a quiet and unobtrusive way that they are not so well known to the general public as they ought to be. There is, for instance, the Aged Pilgrims' Friend Society, which for the last eighty years or so, has been doing its best to gild with the sunshine of material comfort and spiritual consolation, the declining days of aged and infirm believers of both sexes and all Protestant denominations. It was an outcome of the revival of religion that came upon the churches in this land in the closing years of the past century, and to this day it is a standing memorial, in the presence of a sceptical generation, of the reality of that pure and undefiled religion which consists as much in helping the specially helpless, as in keeping oneself unspotted from an evil world. The chief method adopted by the Society is to grant life pensions to poor and aged members of the household of faith, so that they may be able, as far as possible, to retain the comforts of a home, and not be compelled to seek the cold and mechanical charity of the workhouse.

At the present time there are nearly 1200 pensioners on the books of the institution, these aged pilgrims on life's highway being scattered up and down the land. A selected number of them, whose circumstances specially demand it, are provided with quiet and comfortable homes in the asylums of the Society, where they can be free from all apprehensions as to the landlord, and under their own roof-tree can spend the twilight of their days in comfort and peace. These asylums are situated at Camberwell, Hornsey-rise, Brighton, Stamford-hill, and Gerrard's Cross. The last named is the gift of Sir J. W. Alexander, who retains control of it during his life, but after his decease it will revert to the society.

The largest of the Homes is that in Hazelville-road, Hornsey-rise, which furnishes house-room for 120 pilgrims. One of our representatives recently paid a visit to this asylum, and was deeply interested with all he saw of the beneficent working of the Society. The buildings, which are the gifts of two generous friends now departed, are on a rising ground in one of the healthiest spots in North London. They form a large square, with ample and well-kept grounds inside, and constitute a place of residence which any dweller in the town might well envy. In company with Mr. Hazelton, the general secretary, Mr. Jackson, the secretary of the asylums, and the genial warden, Mr. John Bowden, our reporter inspected many of the homes of this little Christian community. Everything appeared to be arranged so as to secure the maximum of comfort and convenience, with the minimum of bodily exertion. Many of the occupants are elderly spinsters whose failing strength is one of their greatest claims on the consideration of the Society; while they enjoy almost all the privacy of independence, they are helped in times of sickness or of special infirmity by the nurses whose services are freely provided. It was gratifying to see the general neatness and attractive appearance of the apartments, looking out for the most part on the shrubbery and green sward of the grounds, while over all there was an air of content and restfulness that accorded well with the peculiar character of the institution. Everyone is, of course, free to attend a place of worship in the neighbourhood most in accordance with their individual preferences, but a good many are too infirm to go any distance. A large and comfortable chapel forms part of the square; here Gospel services, prayer-meetings, &c., are regularly conducted and are much appreciated. On the opposite side of the grounds there is a lecture-hall where occasional lectures and entertainments are given, as well as social teas, when all the inmates meet, as far as their bodily health will allow. During the winter season "a meat fund" is in operation, by which a substantial mid-day meal is distributed throughout the rooms as often as the resources of the fund will permit. This effort is under the management of the lady visitors, of whom there are about twelve, resident in different parts of the metropolis; these Christian ladies devote much time to friendly calls on the inmates, and in other ways seek to minister to their well-being. In the summer there is a large demand for such of the inmates as are physically competent to act as caretakers of private houses in London, during the temporary holiday absence of the residents. In this way they are able to eke out their too often scanty incomes. Mr. Bowden, the experienced warden, and his wife are ever ready to aid and counsel the aged pilgrims when occasion requires, and altogether it may be truly said that their lot is cast in pleasant places.

It will be readily understood that such a large institution annually absorbs a considerable sum of money for its due maintenance. Repairs, medical attendance and comforts, nursing, the supply of coals, and the general expenditure, total every year to about £500, which is over and above the sums paid in pensions. The Committee of the Society find it somewhat difficult to collect the amount needed for this current and continuous outlay, probably because it does not appeal so readily to the public sympathy as the other needs of the institution. Nevertheless, it has to be borne, and if this brief notice of one of the most admirable Christian efforts of the time should serve to prompt any to render the help required, we shall feel sincerely thankful at being the medium. Visitors are heartily welcomed at the Asylum any day except Saturday, and those who wish to see in operation one important phase of philanthropic benevolence, would do well to make a pilgrimage to Hornsey-rise. The office of the Society, we may add, is at 83, Finsbury-pavement, E.C.

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REV. J. G. PATON.

WRITING to a London friend on Nov. 9, on board the ss. *Potosi*, off Port Said, this venerable missionary says:—

We had rough, unpleasant weather when we started; it has since been variable, but on the whole good. We have 700 souls on board. I had a pleasant day—I should say a grand day—among them yesterday, and for the first time in my life, I believe, delivered three sermons in succession without a word on heathen missions. But the spirit of missions was present. Jesus, his Person, Character, and Salvation, as related to us all, was the theme I dwelt upon all day, and I think God helped me, for my audiences were much moved. Oh, that God may grant his blessing with much fruit in the salvation of many souls!

We began at 10.30 a.m., when, after the Captain's reading English Church prayers, &c., I preached for twenty minutes in the saloon: about 300 present; 2 p.m. we had a service for children and adults on deck; 3.30, a service among the steerage passengers on deck; 6.30 p m. I had a sermon in second saloon; about 300 present. I have had most attentive audiences. and I think we had the Spirit's blessing and presence. It was one of the happiest Sabbaths I ever spent at sea. May God grant much blessing, and that they may all be like it on this voyage!

"WHERE IS YOUR FAITH?"[*]

"For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—HEB. iv. 15.

OH, say not that the Saviour's smile
  Is hid from thine uplifted eye;
Say not that his unerring hand
  Shall ever pierce thee willingly.

Oh can it be, when every thorn
  That He has asked his child to share,
Was bound upon his bleeding brow,
  And buried half its sharpness there?

Oh, can it be, when every tear
  That starts to thine imploring eye,
Can find within his sinless soul
  The full response of sympathy?

It may be that thy wound lies deep,
  And thou would'st fain weep all alone;
It may be that thy bosom shrinks
  From any hand except his own.

Yes! and when friendship's gentlest voice
  Speaks all too rudely to thine ear,
His has a tenderness of tone
  That e'en a breaking heart may bear.

Ah! well He knows each pilgrim-path—
  There was but one too rough for thee;
He gazed upon that path of blood,
  And onward pressed, to set thee free!

And wilt thou, canst thou, ever deem
  That there is harshness in the blow,
When once thy trembling faith hath seen
  The wounded hand that lays thee low?

O fainting sufferer, trust that hand,
  Trust it with all thy weight of care;
Then lean upon the outstretched arm,
  And rest thy weary spirit there.

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A YOUNG WOMEN'S TEA-PARTY.

SURELY there can be no greater pleasure experienced by those who have an abundance of this world's "gear" than that afforded by ministering to the happiness of those not so favourably circumstanced. So, at least, thinks Miss Dudin Brown, who last week gave a tea-party to the young women who reside in the various Homes for Working Girls in London. The festive gathering took place in the Burlington Hall of the Regent-street Y.M C.A., which was crowded with an array of young people, all of whom seemed to enjoy themselves to the utmost extent.

After the hour which scarcely sufficed for "tea and talk," some music, vocal and instrumental, classical as well as of a more homely order, was delightfully rendered, and much appreciated. One youthful performer, Master A. Matthews, of the Chapel Royal Choir, who both sang and played the violin, was a special favourite with the audience, and had to comply with an *encore*. In a short and sympathetic homily on the properties of a good wife given in the closing verses of the Book of Proverbs, Rev. Canon Fleming added what he called "the solids" to the musical sweets of the evening. Miss Brown, Mr. Shrimpton, and the other friends in charge of the proceedings, must have felt highly rewarded by the large attendance and the close attention of their fair clients, who, we venture to think, will speak of the evening for many a week to come. and will look forward with anticipation to the next similar event.

HENRY DANIEL BRIDGER, of London, went to New South Wales last year; by the last accounts received he intended sailing for England again last April. Since then nothing has been heard of him. Mr. Gawin Kukham will thank any one who may have information of Mr. Bridger, to send it to him at the Open Air Mission office, 14, Duke-street, Adelphi, London, W.C.

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[*] From SONGS OF THE PILGRIM LAND. By MRS. PENNEFATHER. (5s.) *J. F. Shaw & Co.*

MODERN POPERY.

A ROMAN Catholic newspaper published at Liverpool has, week by week, a column of ppeals, and some of the applications for help vhich it contains are of a very remarkable kind. One priest, who heads his appeal, "A voice from he hills of Durham," says, "Forget not your ear dead who sleep in the dust of the earth. Every Friday and Saturday throughout the year he Holy Sacrifice will be offered up here for the eparted friends, relations, and benefactors of hose who in their charity send even a trifle to essen the crushing debt under which I am abouring."

Another informs his readers that there is "A vant in the Lake District," and adds, "It seems espairing to have both chapels closed, and given p for want of the paltry sum of £152 a year." A third, whose advertisement is headed, "All Souls," simply announces that "An alms is sked in behalf of the poor suffering souls for heir new church," and another improves upon his, and says familiarly, "Dear reader, kindly end me some assistance for Our Blessed Lady's ew church here."

All these, however, are outdone by one which omes from the very centre of the busiest district n Yorkshire, and its compiler seems to have tudied with advantage the methods followed by keen advertisers, his appeal being headed: "Generous return for 12 pennies," the "return" or the twelve pence annually consisting of blessngs of special Mass on Wednesdays at eight, 'at which hour signify your intentions to St. Joseph and for the week," Mementos daily, the prayers of two congregations, monthly Novenas, Rosary daily, and children's prayers thrice daily. nd, as if all this were not enough, the advertiser ontinues: "Names kept in St. Joseph's 'roll all,' under the altar and by his statue." In his case a stamped envelope is required for cknowledgment and for the two little books vhich are sent along with it, and readers are requested to "enrol others (1s. each) living or dead."

The same newspaper, in a column headed "Domestic Reading," has a long paper, "How o Help the Holy Souls," which begins with a tatement that "the most efficacious means to help the souls in Purgatory is undoubtedly the Holy Sacrifice of the Mass;" and then is added ome noteworthy teaching, as follows, the italics being ours. "All other *works* besides this, penence, alms, prayer, indulgences, Holy Communion, require special dispositions on the part f those that *perform* them. But it is not the ame in regard to the Mass which is infallibly fficacious. Whatever be the dispositions of hose that *assist* at it, whatever be the dispositions even of the priest who offers it up, the Holy Sacrifice *infallibly relieves the holy souls.* The reason of this is that all the efficacy of the acrifice is derived from the fact that it is offered n the person of Jesus Christ and in his name." After this there are some passages which we should hudder to quote, and then comes the following: "The easiest way to extinguish the flames of urgatory is, therefore, the most holy and most ugust Sacrifice of the Altar. It may be long, dear readers, that souls dear to you are sighing n those devouring fires. What do they ask of ou? They ask, through the bowels of the nercy of Christ crucified for you and for them, he offering of a Mass. Make this offering for hem. The adorable blood of Jesus will draw hem forth from their torments and will admit hem into Heaven. What Christian will be so ruel as to refuse to deliver a soul at such a rice? . . . Now behold those souls destined for Heaven, behold those children of God, those pouses of Christ, condemned to fearful sufferngs and imploring your assistance; and with a rifling sum of money you can have a Mass ffered up for them, can relieve them, can ender them eternally happy! Dear Christian eader, remember the souls towards whom you ave special obligations: parents, relations, riends, benefactors; remember the friendless—ll the prisoners of the King. The most deserving objects of charity are those who are in suffering without being able to help themselves. This is precisely the condition of the souls in purgatory. From their abode of misery they call to us for the help which it is in our power to give so abundantly. We are rich, but they are poor indeed. One day we shall be situated as they are, and self-interest should quicken our charity. 'Blessed are the merciful, for they shall obtain mercy.'"

This is not a Protestant misrepresentation of Roman Catholic doctrine; it is the teaching given through the pages of an influential and widely-circulated Roman Catholic journal. We have no desire to comment upon it, it is so inexpressibly saddening; and we therefore turn away to the New Testament, and read "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 11, 12), and also, "Whosoever will, let him take of the water of life freely."

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BURMAH.—2.

By MR. HENRY SOLTAU.

SINCE the first half of this article was written Mandalay, the capital, and therefore al Upper Burmah, has fallen into the hands of the English. The King and his family are prisoners on English territory, and at length Burmah is united and is governed by one Power.

The people, as we anticipated, have welcomed the English to their country, have shown their confidence in us by not only not running away from us, but even by flocking in large numbers to see our troops land, and it only remains now for the English to put down the Dacoits that swarm in the country, and to administer the laws with justice.

We sincerely hope that the English will retain the country, and not hand it over to any Burmese prince—principally because the people do not wish it, and because the freedom will not be as real as it will be under purely English rule; and also because in the course of time the population will be less Burmese than Chinese, Shan, and Indian.

We note that arrangements have already been made for the future government of the country. A Commissioner, with Deputy and Assistant Commissioners, are said to have been already appointed, and plans are being considered for the promotion of roads and railways for purposes of trade.

But what preparations have been made by the Church of Christ for claiming the country for our Lord? The Government took none of the troops on garrison duty in British Burmah for the pioneer work in Upper Burmah. They sent fresh troops from India, leaving the others to continue at their posts their work, now rendered doubly important by the onward movement into the new country. Where are the "fresh troops" for Christ's work in Upper Burmah? The land is almost unoccupied.

The well-known and highly honoured servants of God, Dr. and Mrs. Judson, were the first to toil and suffer in the capital, and missionaries of the cross laboured in Upper and Lower Burmah before even a shot was fired by the English in that land, so that happily it cannot be said that the sword has gone before the Gospel.

When the English took a portion of Lower Burmah, the American missionaries concentrated their efforts, and with much success, on that part, and, as the country ruled over by England increased in size, they spread themselves out, and have now all the chief towns of British Burmah well occupied.

The Society for the Propagation of the Gospel in Foreign Parts, at length followed, and, besides working in Lower Burmah, opened a station in Mandalay, which had to be relinquished when the English Resident was withdrawn.

The China Inland Mission opened the first mission station in Bhamo, on the frontiers of China, in 1875, and were followed in 1877 by the American Baptist missionaries, who, with the aid of Christian Karens, commenced definite work among the hill tribes bordering on China, and with good success. They also commenced work among the Chinese Shans, but that has not been so successful.

The American Baptists will most probably occupy Mandalay, and re-inforce Bhamo; but, as they have lately taken up an important responsibility on the Congo, in Africa, and have a rather serious debt weighing them down, we fear they will not be able to do anything like as much for Upper Burmah as they would wish.

I have mentioned all that is being done for this country. The population will soon be greatly augmented, and yet there will be no one to meet this increase with the Gospel. Numbers of tracts, text cards, and portions of Scripture have been circulated by missionaries travelling up and down the Irawaddy, and by those who have gone overland. A hopeful commencement has been made, and now is the time to follow it up. The Roman Catholics, French priests, are there in force. We know how they have been lately making themselves felt at the capital.

For any who want to work in lands where no others have yet been, there is a vast tract of populated country extending north and west from Bhamo, entirely untouched by a missionary, while on the hills surrounding Burmah are hill tribes whose languages have never yet been investigated or reduced to writing, and where the face of a missionary has never been seen.

Nearly every missionary society seems to be heavily burdened with debt, so that it is hardly to be expected they can undertake any great extension of their responsibilities, but are there no young men with means who would volunteer to go out at their own expense? £200 a year would cover all expenses, and in many places £100 a year would suffice, as servants of Christ abroad are content with few comforts and no luxuries. The climate cannot be said to be healthy, as there is much malaria in many parts, but in some places healthy stations can be found, and with proper care good health may be, under God's blessing, enjoyed for many years. The people are friendly and good tempered.

The numbers of our fellow-countrymen already employed in Upper Burmah will be greatly increased as the country comes under our rule, and will themselves afford a very large sphere of usefulness for any warm-hearted and wise-headed evangelist.

The voyage from Glasgow or London to Rangoon, takes about thirty-five or forty days. Thence steamers every week go to Bhamo, 900 miles up the Irawaddy, and twice a week at least to Mandalay, about 600 miles distance. Once at Bhamo, four days' journey over hills brings the traveller into the Shan districts of Western China, and three weeks more will find him at the most westerly station of the China Inland Mission in China.

The common people of Upper Burmah have been longing for some time for a change of rulers, and many have been so favourably impressed with the liberty and good rule in British Burmah, that they continually express a wish that the whole country could be under English control. There are many faithful followers of Christ among the Burmese and Karens of British Burmah, and we are expecting to see great results through the preaching of the Gospel, and through steady toil in Upper Burmah. May we therefore ask the earnest prayers of the Lord's people for this country, that blessing may be poured out upon it, and that many may go forth to labour there for their Master.

DR. PARKER, acting upon medical advice, will not preach in the City Temple (Holborn-viaduct) during December.

NORTH LONDON EVANGELISTIC CHOIR.—The post of leader having been vacated by Mr. J. W. Godfrey, it is desired that some Christian gentleman with musical talent should offer his services. It would involve one practice and about six engagements per month. Particulars may be obtained from Mr. T. G. Howe, 5, Baronsmere-road, East Finchley, N.

For the Young.

MARTYRDOM OF LOUIS RANC.

COME, English children, will you hear,
A tale to many a Frenchman dear;
The tale of Louis Ranc?
Still flows the Drôme, still Claissac stands,
Where he was seized by wicked hands,
And led to Valence strong.
Shame on the man who led him there,
False Governor Latulière!

Oh, haughtily they questioned him;
Smiling, his name he told:
"I am the pastor, Louis Ranc:
The sheep that to my Lord belong,
Where'er unshepherded they stray,
In Provence and in Dauphiné,
I lead them to his fold."

Condemned for this, his only crime
(It was enough in that dark time),
Poor Pasteur Ranc must die!
With heavy chains on hands and feet,
They led him through each busy street,
Men wept as he passed by:
But gallantly he bore him still,
Ready to do his Master's will.
"Why weep for me?" he asked the throng,
At Pontaix, as he passed along;
"Tears for a funeral are meet;
Gladly I go my Lord to greet:
It is my wedding day!"

And thus along the banks of Drôme
They led him from his village home,
And all along the way
Men thronged to see the gallant youth,
So strong to suffer for the truth,
So patient and so calm;
Through mountain pass and rude defile
He kept undimmed his radiant smile,
While rock and cavern rung the while
To his triumphant psalm.

And when the Jesuits tried each wile
To tempt that noble heart,
He answered calm, with courteous smile,
"Mine is the better part."
And so they brought brave Monsieur Ranc
To the old town of Die,
And hung him 'mid a mocking throng,
Upon their gallows-tree.

Nine drummers all around him beat
Their war-note of alarm,
But high above them, clear and sweet,
Pealed forth his dying psalm.
What psalm? The psalm his Master sang
The night before his death,
The martyr chanted clear and strong,
E'en with his dying breath.
And then—upon the golden street,
'Mid harp and angel song,
He heard his Master's welcome sweet,
"Well done, my Louis Ranc!"

On earth—they bore the head away,
Back to his village home.
Oh, there was weeping sore that day
Along the banks of Drôme.
They dragged the headless corpse along
The stony streets of Die,
(Alas! to think such cruel wrong
In human hearts could be!)
Then when their malice all was wrought,
Thank God! one woman brave,
A pitying Catholic, took thought
To give the corpse a grave.

Upon that grave there is no stone,
But every springtide bloom
Rare flowers, no human hand hath sown,
Upon the martyr's tomb.
But if you stand where I have stood,
In that old town of Die,
Where once was shed the martyr's blood,
Look up, and you will see
Strange marks, as if a bleeding hand
Had left its impress there.
Long as those stately walls shall stand
These walls that stain shall bear.
In vain the dash of autumn rains,
In vain the snowflakes fall,
For nothing can efface the stains
From that cathedral wall.

Ay! view admiring, ye who will,
Its lofty arches strong,
The stain of blood is on it still,
The blood of Louis Ranc.
Long shall the martyr's name be dear,
Pray that men brave as he
May preach the Gospel full and clear,
In the dark town of Die.

SUNBEAM LOVE.

A darling little infant
Was playing on the floor,
When suddenly a sunbeam
Came through the open door;

And falling on the carpet,
It made a golden dot;
The darling baby saw it,
And crept up to the spot.

His little face was beaming
With a smile of perfect joy,
As if an angel's presence
Had filled the little boy.

Then, with his tiny finger,
As in a fairy dream,
He touched the dot of sunshine,
And followed up the beam.

He looked up to his mother,
To share his infant bliss,
Then stopped, and gave the sunbeam
A pure sweet baby kiss.

O Lord, our Heavenly Father,
In the fulness of my joy
I pray that child-like feeling
May never leave the boy!

But in the days of trial,
When sin allures the youth,
Send out thy light to guide him—
The sunbeams of thy truth!

And may his heart be ever
To Thee an open door,
Through which thy truth as sunbeams
Make play upon life's floor!

SOLUTION OF DIAMOND PUZZLE.

A	
AMI	Gen. iv. 9.
HAMAN	Esther vii. 10.
LEVITES	Num. iv.
BEERSHEBA	Gen. xxi. 31.
AMMISHADDAI	Num. ii. 25.
ALEXANDER	2 Tim iv. 14.
OBADIAH	1 Kings xviii. 4.
MEDES	Dan. vi. 8.
TAX	Mark ii. 14.
I	Gen. i. 1.

Answers received from M.A.G. A F.B. R.L.B. C.M.C.

MRS. JULIA GUNTHERT, of Calio, Wurtemberg, has just died. For many years she was a most ardent missionary worker, chiefly among children in India.

MILLWALL JUVENILE MISSION.—The fifth anniversary was held on November 23, Mr. G. E. Morgan presiding, supported by Messrs. Temple, T. Howe, H. Fail, J. Kirk (of the Ragged School Union), and other friends. The report showed that although the work had originally commenced amongst children, it had for some time past reached the hearts of the parents. Ragged and night schools, Temperance work, and other efforts, are put forth. The formation of a Y.W.C.A. in adjoining premises (to be secured for that purpose) is under consideration. Some very earnest and practical addresses were delivered during the evening by the above-mentioned gentlemen, and the interest was increased by the testimonies of some of the mission converts, and musical selections by other friends. A very active superintendent and secretary are found respectively in Mr. J. Warner and Mr. H. White. The address of the mission is 1, Tobago-street, Millwall.

"THIS ONE THING I DO."

WE were dining one day at "Helen's Lee," a stately mansion in Scotland, the beautiful home of Mr. Peter Denny, one of the great steel shipbuilders of the Clyde. During the stroll we were having after dinner, we asked our host the origin of the name of his place "Helen's Lee," and he told us how he came to build this beautiful home on the banks of the river and name it "Helen's Lee." "When I was a young man," said Mr. Denny, "working for my father, who was a struggling shipbuilder, I went one evening down to yonder spot," pointing to a place in front of his house and near the water's edge, "to have a swim. I jumped into the Clyde and swam half way over, and as I turned about my eye fell upon this spot, then a wild bit of land overgrown with trees and underbrush. The place struck me as being singularly beautiful and just the site for a splendid house. I had never dreamed or thought of building a home for myself, but in an instant while swimming the river yonder this purpose came to me, and I resolved then and there to myself: 'If I live I will buy yonder bank and will build as fair a house upon it as is in all Scotland, and I will call it Helen's Lee, after my sweetheart,'" and he gave a loving look over toward his wife. "That resolution, or inspiration," he said, "was the turning point in my life. I came out of that water determined to succeed in business and accomplish my purpose. You may think it strange, but I believe the thought of purchasing this spot, building upon it, and calling it Helen's Lee, was the one thing that stimulated my earliest endeavours."

This occurs to us as an illustration of that overmastering purpose which lay at the root of all the great Apostle's doings. "This one thing I do." Paul saw the prize of the high calling of God in Christ Jesus; by the grace of God he meant to win that prize, and henceforth his life was swayed by that one purpose; everything else was subordinated to it. This was spiritual earnestness, striving and pressing toward the high calling of God. This singleness of purpose, this giving oneself up to the attainment of a desired end is not uncommon in this life, indeed it is the principle upon which all men win success. It is said of Henry Clay, that so great and absorbing was his ambition to be President, that all his speeches in the Senate, all his intercourse with men, his courtesy and personal bearing in public and in private life were inspired by this one ambition. Why should not the Christian be fired with a like ambition?—*Dr. G. F. Pentecost.*

HOME FOR CONSUMPTIVES AT TORQUAY.

A MILDMAY associate at Torquay is anxious to supply a long-felt need in Torquay (where so many victims of consumption come seeking health) of a Home where patients might be received at *any* stage of their lingering suffering.

This Mildmay Home is designed to be a resting-place for the weary sick ones who linger for weeks and months, hopeless of recovery, while they await their summons to the "presence of the King." Yet it is not to be considered exclusively a Home for the dying, but it is rather hoped that, as at similar institutions elsewhere, many may derive benefit and improve in health for a time, if not permanently, from the care and good nursing. But it is intended as a Home from which the advanced stage of their complaint shall not exclude any sufferers, and from which they shall not be dismissed except at the wish of relatives or friends able to supply their need. Amongst those to whom God has given the means, it is hoped that friends of this projected work may be found, who, either as a thankoffering for health restored in that climate, or in memory of loved ones resting there till the resurrection, would like to help it forward in some practical form.

Fifty pounds per annum would endow a free bed. Annual subscribers of £2 2s. have a nomination yearly, which reduces the patient's weekly payment from 10s. 6d. to 7s. Obviously the claim is not a local one, and this appeal is sent forth to enlist widespread interest and sympathy. Further particulars will be given, and promises of help gratefully received by Miss F. Gumbleton, Connemara, Torquay. No debt is to be incurred, and the promoters wait for promise of funds to start the Home.

NEWS FROM MADAGASCAR.

IN a letter dated Ambohimanga, August 10, Rev. J. Peile, missionary of the London Society, sends some interesting notes of progress on the island. There were rumours of peace negotiations with the French invaders, but nothing appeared to be settled, and additional French troops were being landed. Mr. Peill's sphere of labour, however, is so far inland and removed from the scene of hostilities that the mission work under his care proceeds pretty much as if the Malagasy were at peace. He goes on to say:—

We have lately received a consignment of Bibles and Testaments sent by the Bible Society, consisting of 1000 of each. I believe they are already all sold, or nearly so. They were divided out among the missionaries of the various Protestant Societies, our share being 18 Bibles and 18 Testaments for sale among our people! We hear that another 1000 are on the way. Unfortunately the first batch sent were brought over from Mauritius in the ill-fated coaster, the *Hettie*, which was wrecked in Vatomandy harbour, and so the Bibles were lost to us. We have now for the first time a small fourpenny Testament. Hitherto there has been nothing under 6d. for sale. This is a great boon, and will sell very largely, I doubt not, among the children, when sufficient numbers shall arrive. We have had quite a famine of the Word of God ately, through no fault of the Bible Society, I believe, but on account of the uncertainty of communications during this time of war.

We have just been holding our annual school examinations in this district. So far as the school at this place is concerned, the result has been eminently satisfactory. As regards the district in general, so much can hardly be said, but the schools are carried on regularly. The great desideratum is good qualified teachers. Out of 990 children present at the examinations 566 passed in reading, 244 in writing, and 300 n arithmetic. The Scripture examinations were much more satisfactory throughout the district han last year. If you could have been present t the Scripture examination of the schools here t Ambohimanga, I am sure your heart would have been rejoiced by them, as ours were. Surely, ll this direct Scripture teaching intelligently received by the children cannot be ultimately fruitless; it must tell on the character and ives of those young people for good.

The Children's Scripture Union is established mong us here, thanks to the exertions of Rev. T. T. Matthews, the secretary in Madagascar. With us the cards are widely distributed, and great pleasure is shown by the children at the receipt of the beautifully-illustrated leaflets presented to them quarterly. I make a point of enquiring of the children frequently whether they are delighted in reading the daily portions, and always find some of them able to tell me the book, chapter, verse, or substance of the parts read, showing that they do really take an interest n the thing.

Our work progresses apace. Congregations keep up well. My preachers' and other classes were well attended. The seed-sowing goes igorously forward. May the Lord of the harvest send forth more labourers into his harvest, and cause the seed sown to bring forth a hundredfold!

THE SHIPWRECKED MARINER for October contains several articles on great gales, awful wrecks, fog signals, and other nautical matters. The storms of the past quarter, with wrecks and casualties, are recorded. The forty-sixth annual report of the Society is included in this issue, and is as full of absorbing interest as ever. The shipping disasters have been considerably less than the previous year; still there have been 1580 wrecks, with a loss of three thousand lives. The income of the Society was upwards of £25,000. The number of fishermen and mariners who regularly contribute to its funds is no less than fifty-three thousand. Mr. W. R. Buck, the Secretary of the Society, and editor of this magazine, calls attention to the new address—viz., The Sailor's Home, Well-street, E.

IN A DANCING-HOUSE.

[The following incident, says *The Christian Witness*, is taken from the new book, Six Years with William Taylor in South America, and describes a scene in Valparaiso, in the experience of the author, Rev. O. von B. Krauser]

A RUM-SELLER was brought to God that night; and another promised to give up his dancing-house. However, a week after that, I found him still engaged in the same business, and I waited for the usual dancing evening, on Thursday, when I expected to have an opportunity to speak to such people. The dancing-room was crowded. Natives and foreigners were present—mechanics and seamen.

When I came in the rum-seller tried to avoid me, but I walked right up to him, and asked his permission to read, sing, and pray with the crowd. He looked desperate, and said: "Oh, please let us alone here! this is no place for meeting now, and if you attempt to disturb the dance you'll get killed here to-night." The crowd looked to be a rather wild sort. There were many intoxicated seamen, behaving themselves more like brutes than human beings. The rum-seller himself thought he had a rough set there that night, and he called my attention to the fact. "Now, you know very well I don't mind that, and if you just consent, it will be all right. Don't you pity these poor fellows?"

I went on to say, "And haven't you done harm enough in this place? How can you dare turn me away like that? I've got more right here than you, and more right than the devil who damns these souls to hell. God wants to save these harlots, gamblers, blasphemers, and drunkards; yes, God wants to save you, too. Are you not ashamed to send me away? Now come, my good friend, let me shake your strong hand; just see these hard hands! Ah, yes, you used to work once with these strong hands, and in the sweat of your brow, and bread tasted sweet, then; but oh, to-day it is so very different, and so much different now from the days when you were quite a little boy, and your dear mother used to take you up on her lap, and folded your little hands. They were clean then, and innocent, and she taught you to pray 'Our Father, which art in heaven.'" I looked at him, and tried to catch his eye. The poor fellow was quite broken up now, and he gently said: "Go on, Mr. Krauser, I know you are right; I can't refuse you."

Thankful to my Redeemer, and my soul filled with wondrous love, I turned toward the assembly, and began singing a hymn. They instantly stopped the music and the dancing, and the deafening noise ceased to be. For a few moments they were awe-struck, and stood staring at me; but then a drunken sailor broke the silence, and breaking out in curses, advanced toward me and caught my arm, and like a rag he began whirling me round in the middle of the room, and then, with an oath, he let me go suddenly, and I shot across the hall into the next corner, and landed squarely on a chair. Everybody was in an uproar of laughter, and they thought it was great fun, and now they watched me to see what I would do next. But I did not stir. I felt as sweet as ever, and remaining right where I was, comfortably seated on a chair, and finishing the hymn, I opened the Bible, which had not fallen from my grasp in the rather unsought-for exercise, and was about to commence to read.

Again there was a few seconds of silence; but now my friend got fairly mad, and, coming toward me to get hold of me once more, he was confronted by another seaman, who placed himself at that instant between me and the assailant. Clenching his big fist, he shouted: "Who dares touch this man, has to come this way first! Don't you know he is a minister? Now dare if you will! I don't think it will do us any harm to listen to what he will say." I arose now and said to the two men before me: "I am glad to see you are both so courageous, and I'm sure you won't be afraid if I now tell you what God says about poor sinners in this book, and how He loves them. Just sit down, all of you, and then I'll go on." Everybody obeyed, and a pin might be heard to fall on the floor.

"Now, let's have a good hymn. I know sailor-boys like to sing. Let's have a sailor's hymn—Sankey's old hymn—'Pull for the shore, sailor, pull for the shore!' The whole crowd joined in, and the voices were strong and clear. Then I told them of Jesus and his love, and I told them of a young man who used to visit here, and who some of them knew, and said: "Now, you don't know what has become of poor Wickliff. I'll tell you. I met him at the hospital the other day, and now he's dead. I watched him pass over the river: but he didn't talk any more as he used to. You know he often attended our meetings down in the room, and he wouldn't give up his sins; he didn't want to give you up, and he kept on sticking to you, and got drunk with you nearly every night, until you saw him walk about like a shadow, dirty and sick, and you deserted him, and tried to forget him.

"But Wickliff told me his story before he died. He raised himself up in his bed, and told me to come up closer. He said: 'Mr. Krauser, I am going to die, and I am only twenty-two years old.' He hid his face in his hands, and then wept bitterly. What do you suppose the poor boy remembered? I think his lost young life rose up before him. He then bent over to me and whispered, 'My mother!' Ah, that was it. 'My mother!' he repeated, and then tears choked his voice. My boys, do you remember a mother to-night? I wonder whether Wickliff's mother ever prayed with him. That was just what was the matter. He went on then, and said: 'My mother used to pray for me. I could not stand it, and I ran away. But I wrote her I would send her money, for I knew she depended on me for a living. I never sent her any, I spent it all in drink, and now I'm here dying. I have killed myself.' He hid his face again and cried.

"I told Wickliff about Jesus, and I saw how he stretched out his feeble hands, and cried: 'O Jesus, save me, a poor sinner; don't let me die and be lost!' God answered his prayer before he passed away, and he said, when he could scarcely whisper, 'Jesus, blessed Jesus! Yes, Jesus saves me now!' Only one bitter thought rose up once more. He said: 'Only twenty-two years—all lost!' Then he passed over. God has taken him; you will never see him more unless you prepare for heaven. God save you all; let us pray, and get down on our knees, and you cry out to God to have mercy on you, miserable sinners. You will die in your sins if you don't."

There were no dry eyes in that strange assembly and while I prayed, many sighs and groans were heard, and then many came down to the meeting-room with me when I quitted the place, and some there found the Saviour. Two days after this meeting the dancing-house was no more; and visiting the boiler-works soon after, and while among the workmen distributing tracts, whom should I find but my tall American, who kept that dancing-house.

THE POWER OF THE GOSPEL.—In Gwambia, Africa, is a small village, where Josepha, a native evangelist labours. He is helped by a native Christian, Eliab, whose family consists of himself, wife, and four daughters. A Pagan presented himself as a suitor for Fazana, the second daughter, desiring to purchase her for so many head of cattle, according to rule. The father consented, and the lover soon brought three beasts on account. Josepha felt this was not quite in accordance with Christianity, yet he did not know how to meet the case. In his embarrassment he determined to wait until his brother Yakobo, who was M. Jaques' helper arrived. It should be stated that the missionaries forbid Christians to sell their daughters. When Yakobo arrived, Josepha brought Eliab, and stated the facts. Yakobo explained the practice among Christians, but did not feel himself competent to pronounce upon the present case. "However," he added, "when Christ made us free, He made our children free also." This convinced Eliab, and he declared he would not sell his daughter, and would return the cattle. But just as he came to this resolution the three beasts died. He, however, replaced them from his own stock, and though this was a severe loss, he was faithful.

EVANGELISTIC WORK IN LYONS.

WRITING from Lyons on November 26, Pastor Vernier says:—

I have spent four weeks here, labouring in the Gospel with Major Colquhoun, of the McAll Mission. We have not passed a single day without seeing poor sinners coming to Christ. Cases have occurred of whole families of six, five, four, and three members, surrendering to our Saviour and King. In one instance the work of the Spirit commenced in the heart of a little girl of eleven, whom we had observed in the meeting in the attitude of devout prayer. She began to pray aloud most fervently for herself, her father and mother, and two brothers. Each night following we saw a member of that family receiving Christ as Saviour. Now they all rejoice in Him.

We could fill many columns with facts of the same kind. We ask our British friends in Christ to pray for Lyons and these who are coming to Him every day, and very especially upon the workers in this extensive field. Already, out of the four Salles in which the meetings are held, we might fill one with persons newly brought to Jesus. Almost all the new converts are Roman Catholics.

BIBLE CARRIAGE IN AUSTRALIA.

YOU will be glad to hear of the great success the Lord has given in this Bible carriage work. We finished the first year's campaign on August 31, having been a round of two hundred miles from township to city. The circulation of Bibles, Testaments, and Gospel books, has been almost equal to a year's work in England. The crowds who stood for hours to hear the word were attentive, and although infidelity and Popery raged in many places, souls were brought to Christ and thousands of this reading community delighted with the precious seeds of eternal life contained in the books we bring them.

Harry Hind has arrived at Melbourne. Another Bible carriage and stock follow him to New South Wales. He stays with brother Brewster, at Melbourne, until he hears of the arrival of his carriage at Sydney, then the two go to Sydney to look at New South Wales. I believe it is the Lord's mind that they will work together at Sydney. During the exceedingly wet winter we have not been able to be out in the open air, but have had great blessing from the Lord in town halls, and, with a young man from Ballarat, and No. 2 carriage, which I had built smaller and more suitable for the travelling up country, we go, for the first time, this week to a township called Talbot, where the governer of the colony and thousands of pleasure-seekers, as well as farmers from the interior, come to the national gatherings. We go and meet them with Scriptures and Gospel books, paying for our stand. It gives a blessed opportunity of reaching those who are hundreds of miles in the interior, and seldom hear the word of life, or see the Scriptures from one year's end to the other.

Through cities and towns in Australia, in less than fifteen months from the time of leaving England, we shall have three Bible carriages in full harness with platforms at their sides, where thousands of Scripture and thousands of Gospel books and tracts have been scattered, while thousands of souls have heard with interest and attention the words of eternal life. The time is short and there is great need of going out quickly to pull souls out of the fire of coming judgment.—Yours in the Lord,

Irwell Cottage, JOHN HAMBLETON.
Bradshaw-street, East Ballaratt, Australia.

THE RUSSIAN PEOPLE have for some time shown a tendency towards the observance of Sunday rest. The movement does not emanate from the clergy, but from those employed in shops and industrial establishments.

A CRYING SHAME.

I CANNOT help thinking that if the many trials and dangers which surround young women in some of the smaller houses of business in London were only more widely known, many would ask themselves, What can I do to help my toiling sister? And more interest would be taken in them.

Many hundreds of them are expected and, in many cases, compelled, to be out the whole of Sunday till ten o'clock at night, and often later, breakfast being the only meal provided for them; as many are fresh from the country and have no friends in London to whom they might go, who can wonder at them going astray, if no kind, friendly hand is held out to save them?

Feeling the great need of something being done in this district, I have opened a room, on my own responsibility, where these young women can come at all hours in the day on Sunday. A Bible-class is held in the afternoon, when tea is provided, and after spending a little social time together, we take them with us to some place of worship.

Only last week one young girl, coming for the first time, on being asked to stay to tea after the class seemed so thankful, and with tears in her eyes, said, "Oh, Miss, I would not mind having to stay out late at night so much, if only I might have my meals provided on Sunday on the premises, as on other days. I feel as if I have no one to care for me. To-day, after coming out of church, I did not know what to do with myself, so I went into Hyde Park and ate a sandwich I had in my pocket, and then walked round and round till it was time to come to the Bible-class."

Many cases similar to the above are constantly coming under my notice. From thirty to forty attend the Bible-class, many of them staying to tea, when we try in every way to make them feel at home. This work, of course, involves extra expense, and if any friends feel it laid on their hearts to help, I shall be enabled to extend it.

CHARLOTTE F. VIRGO,
Hon. Sec., Y.W.C.A.
3, *Allen-terrace, Kensington, W.*

[We have at various times heard rumours as to this diabolical arrangement of ejecting young women from their places of residence on Sunday, and now the rumours are confirmed. We have ventured to call it "A Crying Shame," and sincerely wish some plan could be devised to effectually stop the practice. Meantime we hope Miss Virgo will be strongly encouraged in her brave effort to meet a sore need.—ED.]

INDIGENT BLIND.

THE annual social meeting of Indigent Blind in London was held on Wednesday, December 2, at the Archway Wesleyan Chapel. Including the guides, about four hundred assembled to tea, which they heartily enjoyed, manifesting a cheerfulness that was pleasant to witness. At the meeting that followed, Rev. H. Bright, referring to the North London Home for Aged Christian Blind Women, said he hoped they would soon be able to get a home for men as well. At present, however, there was a debt of £700 on the Women's Home; Rev. J. Dickson, Rev. T. G. Young, Mr. Beauchamp, and Mr. Carr also spoke.

VEVEY.—"The Lord hath done great things for us: whereof we are glad," Ps. xxvi. 3. The news of souls saved, in any clime, tends much to cheer other souls, and for this I ask a corner in your paper, that I may let its readers know of the wave of blessing that has recently been passing over Vevey and other adjacent places. The effect of the revival in this town is manifested, not only in the conversion of souls, but in the increased spiritual life infused into the existing means of grace. The movement is, I believe, an answer to the persevering prayers of Christians, who having heard what God had done at Orbe in the Jura, and other places in the Canton de Vaud, determined to meet for prayer night after night at l'Eglise Sibre, to beseech God for a like blessing upon Vevey. Hence the answer came; and in a marked manner upon many of the members of the Y.M.C.A.

Pension Comte, Vevey, Suisse. A. M.

THE SPIRITUAL NEEDS OF INDIA.

DEAR SIR,—Will you allow me to say, with reference to the letter in your last week's issue from Mr. A. Norton, on the subject of the spiritual destitution of the Central Provinces of India, that his description of the condition of the Upper Godavery District is substantially correct, though there is a small mission in the south-eastern corner of the district, where the Church Missionary Society have a single missionary, Rev. J. Cain, and where a little native church has been gathered in. North of this mission lies a vast tract of country—about the size of Ireland—without a single Christian teacher of any kind, wholly unevangelised. The population is sparse, and the climate unhealthy, owing to the great prevalence of fever. A medical missionary would find there a most important sphere of labour.

If any of your readers should feel drawn towards these poor neglected races, I could supply them with a good deal of interesting information on the subject. F. T. HAIG, Major-General.
6, *Kemplay-road, Hampstead, N.W.*

MISS WHATELY IN CAIRO.

DEAR SIR,—I have again been permitted to rejoin my sister in Egypt. I found the Central Schools progressing well, with an average attendance of between 600 and 700 daily. The Medical Mission is a feature of peculiar interest, being the only one of its kind in Cairo. For five days in the week, from 9 to 11 a.m., the dispensary is thronged with the sick poor, generally of the very poorest class, all awaiting their turn with the doctor. None of these could even pay the few piastres needed for the most simple medicine. Year by year many, unless they can find their way here, lose their sight for want of timely care.

The men and women sit in separate rooms. Sometimes the missionary, Mr. Klein, or his evangelist, reads to the men, and my sister takes the women alone; at other times she sits at the open doorway between the rooms and reads to all. Often the numbers are so great that she and Mr. Shakoor must divide them and read to different groups. Those who are interested in the reading are often glad to send their children to the schools. It is very hard to make them understand their sinfulness and need of a Saviour, but the patient repetition of "line upon line" has had its effect on many, while the kindly ministrations and sympathy for their bodily needs and sufferings have done much to soften the Moslem mind, and show them that, as they themselves are often heard to say: "These Christians love us."

Help is urgently required both for the Medical Mission and schools. The funds are very low, and my sister's slender private resources are taxed to the very uttermost. The kind help of those who have contributed to replenish the store of medicines for the poor has been a most invaluable assistance; but the actual means of meeting the daily outlay—the payment of teachers, &c., who cannot be kept waiting—all this can only be met by a perpetual strain, which must be witnessed to be adequately conceived. Miss Jourdan, 21, Westbourne-park-villas, W., is the English hon. sec.

Yours faithfully, E. JANE WHATELY.
Cairo.

LIVERPOOL.—A week's special services, in connection with the teaching of holiness and healing, have been held at Bethshan, 161, Islington, Liverpool, and have resulted, says a correspondent, in much blessing to many.

SOMERS TOWN.—The Presbyterian Church in Ossulston-street, N.W., under the ministry of Rev. Z. Woffendale, is well known in the North-west of London for its many-earnest and active evangelistic agencies in the open air—at the band-stand, Regent's-park; the Cobden Statue, Ampthill-square; and the Midland arches; and also for its mission work at the King's-cross Theatre. It has again been passing through a season of much spiritual blessing. Recently, some three hundred souls have professed decision for Christ, and out of that number, after careful examination and preparation, no less than one hundred and four were admitted on Sunday evening, November 29, to the fellowship and membership of the church. It is a significant and gratifying fact that with few exceptions, these converts have been won not from the folds of other churches, but directly from the ranks of the indifferent, the non-Sabbath keeping, and the worldly. Praise be to Him who hath given the increase!

The Book World.

BIBLE LIGHT: for Truth Seekers and Christian Workers. 1s. 6d. *Shaw & Co.* A monthly paper that has been blessed to many. This forms the fifth annual volume.

LAYS FOR LABOUR AND LEISURE. By CLARA THWAITE. *Nisbet & Co.* Many of the poems in this little book will bring out sweet thoughts and help to cheer weary hours. They are much above the average in originality.

WAIT TILL IT BLOOMS. By JENNIE CHAPPELL. 1s. *Partridge & Co.* A most delightful tale of every-day life in which everybody tries to do everybody else good, and the seeds of kindness blossom into beautiful flowers.

THE PASTOR'S DIARY AND CLERICAL RECORD FOR 1886. *James Gemmell, Edinburgh.* Most ingeniously arranged for the convenience of ministers of all denominations, this pocket companion must prove quite a luxury to those for whom it is prepared.

MASTER LIONEL: "That Tiresome Child." By E. M. WATERWORTH. 1s. *Partridge & Co.* A story to open the hearts of all who read it this Christmas time. The "Tiresome Child" becomes, by God's grace, one of his "chosen vessels," and we are strikingly shown the sweet child-influence that thus so beautifully affected his life.

SHORT RECORDS OF THE MISSIONARY LABOURS OF REV. EDWARD PORTER. 1s. 6d. *Morgan & Scott.* "Such a book as this just thrills me," was the verdict of an earnest young Christian worker to whom it was lent It is the record of a devoted missionary who spent himself in the spirit of full consecration in the Master's service in India. It is written for his friends at home, and for his native church at Cuddapah, who mourn for him as for a father.

SEA LIFE SIXTY YEARS AGO. By Capt GEORGE BAYLY. *Kegan Paul, Trench & Co.* This is a tale of thrilling interest, as recounting a series of stirring adventures and hair-breadth escapes in connection with the discovery of the relics of the long-missing expedition commanded by the Comte de la Perouse. The interest is maintained throughout by Capt. Bayly, who forms a living link, as it were, between this age of steam and stokers, and those days of wooden ships and real old shellbacks which now seem to be so far away in the past. The author's style of writing and quaint sense of humour are extremely pleasing. His book will, we are sure, be eagerly read by thousands.

THE LITTLE CAPTAIN. By Mrs. GEORGE CUPPLES. This is the story of a midshipman—his bravery, his truth, his love for God and the Bible, are graphically told by one who understands boy-nature, and knows how to "spin a yarn." The same pen gives us the story of THE OLD "DOLPHIN," another tale of sea and ship, and containing just the adventures and stirring events which will make it dear to the hearts of many boys. IN THE SERVICE. By ISABEL HORNIBROOK. Very touching, very real; a book to make one all the better for reading it. Mervyn is a splendidly natural character, and the lessons he learns are so practical and true, that we want all boys to read this book. ONE LINK OF A CHAIN. By the same author. Another book for boys, quite as good as the preceding, showing that the law of love and kindness can soften the hardest hearts, and win the blackest sheep to the fold of Christ. Gordon's story will charm the boys. These four volumes form a uniform series, published by *Messrs. Gall & Inglis.* 1s. 6d. each.

THE SUNDAY LIBRARY FOR YOUNG PEOPLE. *Hodder & Stoughton.* The latest issues are the following: "Quiet Talks with my Young Friends." By M. H. Bible thoughts for each day in the month—brief, truthful, practical. "The Cottagers of Glencarran." By Letitia M'Clintock. A sweet, homely, simple story of a life spent in the highest service. "Lindsay Lee and His Friends." By P. E. S. A thoroughly good story, well abreast of the times, and containing much useful counsel. All the foregoing are 1s 6d. each. "Richard Blake and His Little Green Bible." By M. H. A bright little story on the value and preciousness of the Word of God. "Diary of the Sun" (same author). A pleasant and instructively written story of what the sun saw. He discourses of bright scenes, and all his experiences are happy ones. Full of sound Biblical teaching. "The Golden Chain;" a Story for Children. A simple little story of everyday life among the children strong on the teaching of the Lord's Prayer. "Nothing to Do;" or, the Influence of a Life" (same author). A very beautiful influence it is, teaching, in touching ministry, "the responsibility of using aright God's great gift of life." These four last are 1s. each.

"ISSY;" a Story of Trust and Triumph. By L. L. McL. BACKLER. 1s. 6d. *Partridge & Co.* A beautiful, tender story of rescue and love, so differently told to many such stories that it is quite refreshing.

THE EARLHAM TEMPERANCE SERIES. 337, *Strand.* Six little gems of books, got up in the most attractive style, and by their appropriate and well-written contents made singularly useful as Christmas gifts. A luxury in Temperance literature.

FIVE MINUTES TOO LATE. By EMILY BRODIE. 3s. 6d. *Shaw & Co.* A capital story of school-boy life written in an animated style, teaching the danger of indolent habits and the invaluable influence of some youthful friends.

THE SUNDAY AT HOME. Volume for 1885. 7s. *Religious Tract Society.* In everything that constitutes a magazine suitable for the Lord's Day this takes the lead. The inevitable serial stories are attractive and unexceptionable; the intelligence about missions abroad and Christian work at home is most useful. The illustrations are excellent.

THE LEISURE HOUR FOR 1885. 7s. *Religious Tract Society.* What "The Sunday at Home" is for Sunday this is for every-day. Current events, facts about distant lands, religious, moral, social, and scientific subjects, are treated by able and experienced writers, and the cream of a library is condensed in a volume. The illustrations improve with every year.

CHRIST AND THE BIBLE. By STANLEY LEATHES, D.D. 1s. 6d. *Partridge & Co.* In these four lectures, written in a popular style, Dr. Leathes boldly meets the hostilities of the present day to the Bible and the Christ of the Bible. The Saviour stands out in majestic proportions from these pages, and we trust they may establish, in the truth, many who are blown about by adverse winds of doctrine.

OUR OWN GAZETTE, bound volume for 1886. 2s. 6d. and 1s. 6d *Partridge.* Truly a wonderful book for the price; but, leaving that out of the question, it is so full of good things, so cheery, helpful, wise and suggestive, that we are constrained to repeat the opinion that it is the best publication of the kind to be found within the realm. Pre-eminently the Christian young woman's paper.

DOT. By ANNIE LUCAS. With illustrations by T. PYM. 3s. 6d. *Hodder & Stoughton.* One of those touching stories of life among the poor which cannot be read without tears. In this case the scene is laid in Manchester; but Manchester or London, Dublin or Glasgow, the sad facts are all alike, though the local colouring be different. The illustrations are a feature of additional interest.

THE FIRESIDE ANNUAL. Conducted by Rev CHARLES BULLOCK, B.D. 7s. 6d. *Home Words Publishing Office.* This is the yearly volume for 1885. The type is larger than in most serials. Its matter is unique. We open upon an article from *The Fireside News*, "The Perils of Society" which admits "the painful necessity of stern and faithful testimony against the crying evils of the age." There is a large amount of valuable information interspersed with lighter, but always useful and elevating, articles.

THE PROPHET OF GLORY; or, Zechariah's Visions. By J. DENHAM SMITH. 5s. *Hawkins.* Those who have read and valued the chapters on Hosea by the same writer will all the more welcome this series of expositions of the visions of Zechariah. We are not able to follow our old and valued friend in all his interpretations, but none can read them without having his heart stirred with the blessed hope of the glorious appearing of our great God and Saviour Jesus Christ. We shall give our readers an early opportunity of reading for themselves one of the most striking chapters, "The World's Last Battle." The book is beautifully printed and bound, and will doubtless be a favourite for a present with many givers.

SONGS OF THE PILGRIM LAND. By C. PENNEFATHER. 5s. *J. F. Shaw & Co.* Few Christmas issues will be so welcome to a large number of pilgrims on the King's highway, and labourers in his vineyard, as these poems by their revered comrade and fellow-worker, Mrs. Pennefather. We are told that "at the request of many friends, and with the permission of the writer (though very reluctantly given)," the editor, E. St. B H., sends forth this volume. It may truly be said by her out of whose large and long experience these poems have been written, that the author is one of those who "learn in suffering what they teach in song." We have given (page 6) "Where is your Faith?" one of the poems written in early life, but which succeeding years proved to have been meat given for a journey which would otherwise have been too great for her.

AFLOAT. By the Author of "The Caged Linnet." 3s. 6d. *Shaw & Co.* There is a degree of originality in the structure of this tale which sharpens the edge of the reader's interest more and more as he proceeds with its perusal.

SUGGESTIVE PRAYERS FOR THE YOUNG, and Helps for Mothers. 6d. *Drummond's Tract Depôt, Stirling.* An admirable little book. The compiler not only loves the young, but understands their modes of thought. Pure doctrines are inculcated in the simplest words.

Four little stories by Mrs. GORGES, entitled GUY'S FISHING ROD; THE BOG MYRTLE; THE SCARLET POPPY; and NELLY'S STORY (1d. each), teach some precious truths of God for the little ones. They are very suitable for giving away at Christmas to missions, &c. (*Caswell, Birmingham*).

HER HUSBAND'S HOME. By EVELYN EVERETT GREEN. 4s. 6d. *Shaw & Co.* This tale has some very uncommon and interesting characteristics which should win for it a good place amongst the season's books issued by these publishers. The satisfactory conclusion of some years' misunderstanding between a young wife and her mother-in-law is led up to by a series of vividly-narrated circumstances. The visit to a misanthrope is exceedingly good.

THE PATHWAYS OF PROMISE. Words of comfort to the Christian Pilgrim. 138th thousand. By Author of "Able to Save." 3s. 6d. *Isbister.* A choice little treasury of Scriptural meditations. A few well-chosen texts are the ground-work of each picture, a few sacred verses are a graceful frame, while on each canvas he paints with sweetness and skill such pilgrim comforts as the Bow in the Cloud, Guardianship, Daily Strength, Assurance, God's Presence, and Rest.

NEW YEAR'S ADDRESSES.

"A BORDERLAND OF TIME" (by Mrs. GORGES), though written in the minor key, has its message, which we trust will be blessed to many readers. 1d. *Partridge & Co.*

THE PATH TO PENTECOST; or, Faithful unto Death. By Rev. E. W. MOORE. 1d. *Partridge.* These are earnest thoughts and burning words—a blessed desire with which to begin the year, "Let a double portion of thy Spirit be upon me." Full of encouragement to the timid disciple to follow the Lord fully, it is sure to be owned of God in the blessing of souls.

In WANTED A REST (2d. *Whitefield Book Depôt*, 37, *Grafton-street, W.*), Rev. JACKSON WRAY is in his best mood. Though highly poetical in style, as his manner is, Mr. Wray is here intensely practical in thought and teaching. In these days of unrest, such a soothing message ought to come home to many a weary heart, at the opening of another year. A fine original poem is appended to the address.

"AGAIN," by SOPHIA M. NUGENT (1d. *Partridge & Co*), is an inspiring call to faith and holy expectation of oft-renewed manifestations of the Divine presence and power in the soul. The argument of the homily is built on the solid rock of facts in our Lord's life and teaching, and it is enforced in the choice and comforting language which this spiritually-minded writer knows so well how to use.

EVEN NOW! or, Hindrances to Pentecostal Lives removed. By Rev. C. A. FOX. (2d. *Partridge & Co.*) Few present day teachers are so well qualified as Mr. Fox to lead his fellow-believers into the profound depths of spiritual truth, and up to the lofty heights of spiritual experience. This address sparkles with clear-cut gems of thought—genuine jewels of heavenly lustre for the daily adornment of the Christian walk. We are tempted to quote, but we should not know where to stop. Instead of giving specimens, we earnestly advise experimental Christians to get the whole and digest it well, and then distribute it widely. These forty pages are certainly worth their weight in gold.

A new series of a well-known American periodical, *The Princeton Review*, will be commenced in January under the title of *The New Princeton Review* It will be edited by Professor W. M Sloane, of Princeton College, and will be published bi-monthly, in New York by *Messrs. A. C. Armstrong & Son*, and in London by *Messrs. Hodder & Stoughton.*

The interesting recollections of the late Lord Shaftesbury that appeared in *The City Mission Magazine*, from the pen of Mr Weylland have been reprinted in pamphlet form with additions and illustrations and an excellent portrait of his Lordship on the cover Mr Weylland is well able to deal with the aspects of the late Earl's life here presented, and the purchaser, in addition to the pleasure of perusal, will be helping on a good work. The tractate is entitled THE SEVENTH EARL OF SHAFTESBURY AND OUR MISSION, and may be had from the City Mission House, 3, Bridewell place, E.C., 2d each, 1s 3d. per dozen, 10s. per 100.

Notes and Comments.

OUR next issue will be a Double Number (price Twopence); it will contain a full and special report of the two days' Conference held last week at Manchester on "The Evangelisation of the World;" Christmas stories by Mr. James Bowker and Mrs. Evered Poole; a piece of Christmas music; portrait and sketch of Rev. E. P. Hammond, with other illustrations and seasonable reading matter. We hope our friends will aid us in its circulation.

Once more we are on the eve of Christmas, season of blessed memory to every Christian heart. Those who toil among our city masses are laying their plans for celebrating the great festival of the Church universal, by the usual gifts to the poor and needy. In past years our readers have generously assisted many of these friends in their work of faith and labour of love. We doubt not that this reminder will prompt to a like liberality again, so that we may respond to the many applications for help we are receiving.

With reference to the incident headed "A Terrible Story," which appeared in our issue of November 26, we would direct the attention of our readers to the note from Mr. Soltau on p. 15. We deeply regret that his correspondent has apparently misled him as to the date, though, as will be seen, he still says that the facts are as asserted by those who gave him the information.

A gentleman holding a responsible official position in connection with the Great Western Railway has called on us with regard to the matter. He states that during his term of office at Paddington Station, extending over twenty years, no facts such as those given in the incident have ever come to the notice of the officials there. A strict watch, he tells us, is kept on the arrival of all trains, and any suspicious-looking persons seen to frequent the platforms are called to account, and if necessary removed. He admits that parents and friends throughout the country not infrequently send their children by rail without having made proper arrangements for their care on arrival, but in all such cases the company's agents take the greatest pains to ensure that they get into right hands, sometimes taking them to their own homes till this can be effected.

We have never had the least doubt that our railway companies do all that lies in their power in such cases, but the moral hawks of our great city are keen-eyed and sharp-witted, and it is only too possible for them to circumvent the most perfect railway arrangements. Parents and guardians ought to obviate this danger by providing a responsible chaperone in every case.

An advocate of a wider theology, who objects to an article of Dr. Eustace Conder in *The Congregationalist*, and who has been expounding his opinions in *The General Baptist Magazine*, thus writes concerning the doctrines of Regeneration, Atonement, and the Divine Sonship of Christ:—

> My contention is that the Apostles did not teach these doctrines in the sense we have been accustomed to understand them—that of theological tenets—but that they taught something very much wider; taught it not because of their historical position, but as the sum and essence of Christianity—viz., the Christian facts and their moral relations, including in the term "facts," not only historical events, but essential truths.

Such is a specimen of the haze of words in which these new theologians confuse themselves. It is sad that men who think after this obscure manner should attempt to be teachers, but sadder still that unstable souls should be led astray by such writing.

In relation to the French celebration of the Revocation of the Edict of Nantes, a Protestant lecturer overheard the following while travelling: "If the Protestants were clever and bold they might easily regain what they lost; but they will preach about this, and then say, 'Good-night for a hundred years.'" This expectation that speech and courage should be the mark of Protestants is by no means a solitary one among Frenchmen. What was the daring confidence in God of the old Huguenots is told in a thrilling narrative in the current number of *Good Words*.

The Pope has written to the Mikado of Japan, and the document contains the following remarkable passage:—

> All they who bear the name of Christians are above all enjoined—not through fear of punishments, but by the voice of religion—to reverence the kingly sway, to obey the laws, and not to seek aught in public affairs save that which is peaceful and upright. We therefore most earnestly beseech you to give the utmost freedom in your power to all Christians, and to deign, as heretofore, to protect their institutions with your patronage and favour.

This is very proper, but it is scarcely in accord with the practice of the Church of Rome. Whenever she has had the power she has applied the rack and the thumbscrew, and lighted the martyr-fires in the attempt to suppress the truth, and we need only call to mind the condition of the Papal States when the civil power, too, rested in the Pope's hands, if proof is needed that in all her relations she has ever been opposed to all real liberty and freedom.

To those who are labouring under the burden of mental doubt with regard to prayer, a little pamphlet by the late Professor Birks may be helpful. The Professor sets forward most ably the folly of attempting to sever the physical from the spiritual, seeing that the existence of both is admitted, and urges that the "iron rule" of law is exceeded by the "indeterminedness" arising from conditions which cannot be separated from that law, the course of nature even being greatly modified by "spontaneous action" in various ways.

A great writer who looks at the question from even a higher standpoint than that which Professor Birks took, has said:—

> If one should say "The laws of God ought to admit of no change," I answer, The same working of unalterable laws might, under new circumstances, look a breach of those laws. . . . Shall God create that which shall fetter and limit and enslave Himself? What should his laws, as known to us, be but the active mode in which he embodies certain truths, that mode, also the outcome of his own nature? If so they must be always capable of falling in with any, if not of effecting every, expression of will.

It is an illustration of what has finely been termed "the imbecility of unbelief," that there should be an idea that God has bound Himself by a chain of his own making.

M. Renan has turned aside from his depreciatory studies of Christ and the Apostles to write a philosophical play, and a very poor contribution it is to the literature of the day. In the preface to it (and if the preface is not as instructive as the writer doubtless intended it to be, it is at any rate amusing, whereas the drama is neither the one nor the other) M. Renan says that his play teaches that "we should not be too much moved by whatever of the unstable there may be in the equilibrium of humanity." It is satisfactory to find that M. Renan apparently does not lay much stress upon the value of his own attempts to upset that equilibrium, and that he is ready to avow his belief in "the final triumph of religious and moral progress."

That he has done much to hasten that triumph may reasonably be doubted, but it is certain that he has not been able to do anything to retard it. Other and greater men than Renan have attacked Christianity and professed to find defects in the character of Jesus, and their volumes have long ago been consigned to the oblivion whither in due time M. Renan's contributions will follow them. The "equilibrium of humanity" has to be preserved, and is preserved, by something more potent than that which the French savant has to offer, if anyone can find out what he has to offer; and that power is the old-fashioned faith in Christ.

M. Renan has been trying to improve the Apostle Paul's great utterance respecting "faith, hope, and love." The Frenchman would say, on the other hand, that the "three great things were goodness, beauty, and truth, and that the greatest of these was truth." The man deeply taught in the Scripture would teach the savant that love in Paul's idea included, necessarily, both truth and goodness, and that if there were no faith to trace creation's beauty to a Divine hand, and no hope that it would be "a joy forever," beauty would lose its attraction. The philosopher of this world has reason to say, "I said I will be wise; but it was far from me."

"Marshal" Ballington Booth, of the Salvation Army, has been interviewed by the reporter of *The Auckland Star*, to whom he has made some startling revelations as to the social enormities he finds at the antipodes. He has visited many houses of ill repute, where he has found the daughters of clergymen, of leading merchants, of magistrates, and of judges. Gentlemen of influence had assured him that in Sydney little girls of twelve, thirteen, and fifteen, are used in this loathsome and terrible trade. He is intending, therefore, to inaugurate Rescue Brigades and Homes. The condition of the Colonies is as bad as England.

Rev. Dr. Howard Crosby, of New York, has written a pastoral letter, warmly protesting against the growing habit in the States, even among professing Christians, of patronising the Sunday newspaper. He calls on all true Christians to resist the incoming tide, and vindicate the sacredness of the day. On this side of the Atlantic, happily, the Sunday newspaper is not so universal an institution as in the United States, but a word of exhortation to keep the first day of the week intact from worldly intrusion may not be unneeded in these latitudinarian times.

There is a temporary lull in the strife waged in the Balkan Peninsula, but probably not for long. "The beginning of strife is as when one letteth out water." The flood-gates of human passion and human ambition have been opened, and the pressure behind is too strong to admit of their being shut. The future of the Turkish empire is a subject of the deepest interest to those who are watching the course of events in the light of prophecy, and the following utterances of a Continental statesman, which appeared in a recent issue of *The Times*, are most significant. They harmonise in a wonderful way with the observations contained in the recent paper by Rev. H. Grattan Guinness. The statements were made in conversation with a *Times* correspondent :—

> The Mussulmans have no longer any function in Europe. They never had any other function than that of a military and conquering oligarchy, even when at the climax of their power. They have never done anything for art, literature, science, industry, commerce, navigation, or agriculture, nothing for human liberty, or, in short, for anything conducive to civilization. They have never been anything but a fanatical caste, fancying themselves the sole possessors of the true faith, and commissioned to propagate and enforce it. This religious doctrine is now demonstrated to be a thorough fallacy, contrary to the development of civilization.
>
> The Turks have now ceased to be a military nation, for their armies are powerless. So far from being conquerors, they are conquered. To-day an inert member, to-morrow they will be a gangrened member, and the day after the mortification will extend to the entire European body, unless the member be amputated. The Sultan, moreover, does not require temporal sovereignty in order to remain the spiritual head of the Mussulmans, any more than the Pope requires it to influence Roman Catholics. Europe will not violate the consciences of believers by settling the political destinies of the Mussulman nation and its head. Their creed will remain free, as long as the Caliph, with or without temporal power, enjoys freedom. Hence the recent events in the Balkans ought to have opened the eyes of Europe.
>
> Circumstances are exceptionally favourable for settling, once for all, this threatening Eastern question. The Turks are reduced to immobility; no convulsion even is to be feared from them. Their fanaticism has no other object than their creed, which remains free. The policy of Europe is now directed by a man of unquestionable power, who, by the greatest good luck, is only indirectly interested in this Eastern question, and having nothing to covet may settle everything.

If Scripture predictions fail to open the eyes of Christians as to the things that are coming upon the earth, is it any wonder that recent events do not have the effect of opening the eyes of Europe? In the midst of the "Fool's Paradise" of speculation and ignorance will be heard ere long the voice of the Lord God calling to each individual, "Where art thou?" Startled nations bearing the name of Christian will be summoned to meet Jesus Christ, and have to confess the fact of the beguilement of the Prince of Darkness, notwithstanding the clear light of God's written word.

The drying up of the Euphrates goes on apace. *The Times* of Friday says :—"It is truly astonishing that the Sultan should not see the dangers of the course he is adopting (with regard to the Servo-Bulgarian complication). Pushed on by his deadliest enemy (Russia), he is embarking on an adventure which may very well be the ruin of Turkey. We know, from the revelations as to Russian intrigue in Philippopolis last spring and summer, what are the real wishes of Russia with regard to the Balkan provinces—namely, that a 'big Bulgaria' should exist, but that it should be wholly under Russian domination. This, too, is only a step towards something more; towards the acquisition, at no distant date, of Constantinople."

The Daily News of Saturday says :—"The peace of Europe is gravely endangered. . . At present it seems likely enough that diplomacy will result either in a war between Austria and Russia, in which the Turkish Empire will assuredly perish, dragging down with it, it may be, the external independence and internal freedom of the Christian races of the Balkan Peninsula, or in a treaty of partition which will bring Austria to Salonica, and Russia within measurable distance of Constantinople. . . . The war, once begun, all the States, great and small, which deem that they have a reversionary interest in the European territory of the Sultan will join in the scramble. Whoever gains by it, Turkey is sure to lose. Her end will have come."

Meanwhile, the Sultan, who is very fond of confectionery, does not spare expense in indulging it. A short time ago (writes a correspondent of *The Pall Mall Gazette*), a German confectioner travelled from Moscow to Constantinople, in hope of securing a situation. His pastry found its way to the Sultan's table, and His Highness was so pleased with it that he at once made the stranger from Germany his confectioner, with 1000 piastres a month for making tarts!

A very different estimate of the character of the Sultan, and of the future possibilities of the Ottoman Empire is given by Hobart Pasha in this month's *Nineteenth Century*. He, nevertheless, lays great stress on the gravity of the present crisis. Those who are interested in the Eastern question (and who is not?) should by all means read Hobart Pasha's paper, "A Strategical View of Turkey."

With reference to a note concerning the word, "Goat," quoted by a correspondent from the "Helps to the Study of the Bible," published by the Oxford University Press, in our issue of Nov. 12, the Queen's Printers write as follows :—

> Dear Sir,—Having noticed your comment upon the "Oxford University Helps to Bible Students," in your paper of November 12, we draw your attention to the enclosed letter from Canon Tristram, which appeared in *The Record* of March 19, 1879. Under the circumstances there set forth, you will readily understand our strong desire that the public should not confound the "Aids to Bible Students" with the "Oxford Helps."
>
> The printer at Oxford undertook the compilation of the "Helps," and, as the University there conferred distinction upon him, and waived the usual examination, we understood in consequence of his literary work, it would be ungracious on our part to express an opinion.
>
> We hand a copy of our "Bible with Aids," and will thank you, if you submit it to examination.
>
> Yours respectfully, Eyre & Spottiswoode.
>
> *Great New-street, London, E.C., Nov. 26.*

The letter of Canon Tristram is a severe stricture on the Oxford "Helps," the gist of which is that each Oxford edition has come out shortly after the publication of the Queen's Printers' book, of the plan and contents of which it is an imitation. The following sentences will indicate the complaint made on behalf of the Queen's Printers :—

> Not only have the plan and contents of the work of a rival been copied by the authorities of the Oxford Press. They have also attempted to rival its articles, written by competent authorities, whose names were given by compilations from the works of those authorities, written, I presume, either by hacks or by 'professors," who have added nothing of their own to their compilations, and have not given their names. . . .
>
> For these mistakes [misprints and errors as to animals and birds] certainly copyright may be claimed; but it is indeed startling to authors whose works have been pillaged, with scant acknowledgment, to find the whole claimed as copyright. How far it is fair to the firm which has spared neither labour nor cost in making their book as perfect as they can, for the University Press to duplicate their work, and to reproduce it with colourable alterations, I leave to others to decide. My object is simply to draw attention to the claim of priority in this work.

The Bible student cannot afford to be indifferent to the advantage of having the aids to which he commits himself written by scholars eminent in their various departments, rather than compiled by an unknown writer. The "Aids to the Student," published by Messrs. Eyre & Spottiswoode, Her Majesty's Printers, are beyond comparison more trustworthy and more complete than any other similar book.

We quote the following from "John Gordon, of Pitburg and Parkhill," by his Widow (*Nisbet*), a memoir which we have already commended, and now again press upon the attention of our readers :—

> "With regard to Infidelity, he had during that year a long correspondence with one professing Infidel views. Unremitting were his efforts to win that soul from the errors of its way, and for this purpose, as he would not speak in ignorance, he read many of the Infidel works which are misleading so many. It was while he was engaged in this painful duty and study, that he first became aware of the extent of the dissemination of error throught the land. Specimens of short telling Infidel tracts, with attractive titles, fell into his hands, which were being circulated by thousands at the doors of Mr. Moody's meetings in Edinburgh alone, and of a style singularly well adapted for the capacities of the masses. He sent these to Rev. Professor Blaikie, of the Free Church College, Edinburgh, with the earnest suggestion that they should be met by a series of equally cheap printed and popular tracts, to form an antidote to all this poison. This excellent suggestion still remains, however, to be carried out. The Religious Tract Society are at present issuing, it is true, a series of tracts on the subject, but they aim at a higher class, and are not within the grasp of the multitude. Three of these excellent tracts are by Professor Blaikie."

Mr. Gordon was in the van of those whose chivalrous sympathies were stirred into practical action concerning "the burning horrors revealed as the consequences of the want of legal protection of the girls and children of Great Britain. He felt it needed but to be studied in the most superficial way to stir every thinking, feeling man and woman into at least some sensation of pity and some desire to help." *The Sentinel* of May, 1881, bore witness that "the enlightenment of the churches of Scotland on the matter of this infamous traffic was largely due to the noble efforts, extending over many months, of Mr. Gordon, of Parkhill."

Mr. A. R. Fenn, Cardenal Cisneros 55, Madrid, in acknowledging some help sent from our readers, says :—

> I am glad of this help. There is much misery on all hands. As much is being done in many ways to relieve the distress, we confine our help chiefly to cases we come in contact with personally. Let me ask your prayers, and those of Christians you meet, that a great work of the Holy Ghost may be done this winter in Madrid and throughout the country, of which we see some signs here.

Mr. George Müller, who has recently completed his eightieth year, has again arrived in America, where he will doubtless be as warmly welcomed and as divinely blessed in the ministry of the Gospel as in his former visit, and as in other quarters of the globe. He is a wonderful example of bringing forth fruit in old age.

One of those whose eyes are open observes that man's lost condition is not dwelt upon in present-day preaching; the outward habit of sin may be spoken of, while the inward evil of the heart is not exposed and judged in the presence of the holy God. It is when men do thus see themselves lost and guilty in God's sight that they value Him who saves not only from the habit of sin, but from the guilt and power of sin, as well as the hell to which it leads.

The same friend says:—"What a mockery of justice when those who unmask guilt and sin are punished, while those who commit it escape." This has become a trite saying now; it is repeated in newspapers and letters from all parts of the earth. But it needs repeating. Governments learn, like the Scribes and Pharisees of old, by "line upon line, line upon line."

It is true, and we need to remember it, that now the dreadful iniquities of our great cities, nor of them alone, are brought to light, we may be in danger of looking more at this awful habit of sin and these vicious lives, than at the guilt of sin before God; and that there is a danger of depending on human remedies for the habit of sin more than of seeking God's salvation through the precious blood of Christ from the guilt and power of sin.

Mr. Henry N. Custance, the Secretary of the Hospital Sunday Fund, having been invited to attend the general meeting of the Governors of the British Lying-in Hospital, and after hearing the evidence with relation to Dr. Heywood Smith, said, according to his own showing, that "in matters of this kind, which devolved upon the internal management of the Hospital, unless the Governors of the Hospital took action, our Council might have *something very material to say to them* next spring." This is a singular way for the Secretary of a Council, whose function it is to distribute money subscribed by the public, to address a body of gentlemen responsible for the management of a charity for which, amongst others, the money was given.

Well may *The Methodist Times* ask, "Who gave him authority to intimidate the Governors in this way? Many of the warmest supporters of the Hospital Sunday Fund believe that Dr. Heywood Smith is being iniquitously persecuted, and the Secretary of that Fund has no right to encourage the persecutors." If the Council whom Mr. Custance represents do their duty, they have already something very material to say to Mr. Custance; and if not, the supporters of the Hospital Fund who appreciate Dr. Heywood Smith, and object to an honourable and able Christian physician being ruined without cause, will have "something very material" to say and do next spring.

Mr. Samuel Smith, who, to the loss of Liverpool and of the poor and oppressed everywhere, is no longer, for the present, M.P., thus writes to the same paper:—

> It is with feelings of deep gratitude that I now write to thank you for the noble part you have taken in connection with those who have been persecuted and oppressed by "the powers that be," under the guise and in the name of justice. But now to complete and crown these extraordinary proceedings, it appears that another victim has to be sacrificed upon the altar of "envy, hatred, and malice" of the medical profession and the hospital authorities in the person of Dr. Heywood Smith, who has rendered such valuable service to Mr. Stead and his co-workers. It seems almost incredible that that great profession, containing in its ranks as it does not a few who are the very salt of the earth, should be so utterly blind to all sense of justice and mercy as to act in this vindictive way towards one whom they themselves admit to be a man of high standing in the medical world. But, should they do their worst, I for one at least would be most happy to fall in with your suggestion, and I believe there are hundreds who would do the same, and gladly give five guineas to start a fund for the purpose of opening *a private Hospital for Women*, for the relief and healing of those who suffer, and would also become an annual subscriber to the same. Having (in the case of my own wife and family) reaped such untold benefit from Dr. Heywood Smith's eminent medical skill and uniform Christian kindness, I should only be too thankful to do all in my power to help in carrying out your suggestion.—Yours very truly,
>
> 13, *Colville-mansions, W.* Samuel Smith.

We shall be only too thankful to contribute to such a hospital, and we believe that many of our readers would do the same.

Mr. Spurgeon, we regret to say, is for the present prevented from going to Mentone, by an attack of illness which confines him to his room. We learn with equal regret, that in consequence of feeble health, Rev. J. P. Chown has resigned his pastorate at Bloomsbury Chapel.

Still another active worker has been obliged to succumb to the high pressure of the times. Mr. H. Hankinson, well known for his work in connection with the Children's Special Service Mission, left London on Saturday last for a three months' sea voyage to Sydney, in the sailing ship *Carisbrook Castle*. This has been imperatively ordered by his physician as the only hope, humanly speaking, of restoring him to bodily vigour. At a meeting of sympathising friends at Mildmay, last week, he was commended to God.

In these days we are hearing much of the duty of parents to rule their households well, so that our young people may enter on active life properly equipped to fight its battles and meet its dangers. Mrs. Bayley, of Streatham, has just written an excellent and timely pamphlet on the subject, entitled "Home Rule" (*Messrs. J. F. Shaw & Co.*), which ought to be very extensively circulated among the more thoughtful class of working people. The best results are sure to follow from a study of this "old mother's letter to parents," and those who are accustomed to distribute useful literature at Christmas time should certainly make free use of this valuable *brochure*. We understand that the publishers will give specially favourable terms where a quantity is ordered.

We doubt not many friends throughout the country have been securing signatures to the petition for the release of Mr. Stead. It is desirable that all the petitions should be completed and sent in by Saturday next. They may be forwarded either to this office, or to Mr. Henry Varley, 48, Elgin-crescent, Notting-hill, London, W.

The venerable Dr. Somerville, of Glasgow, has been designated by the Committee of Selection as the "Moderator," or the Chairman, of the next General Assembly of the Free Church of Scotland. In responding to some remarks on the subject by Dr. Adam, at the Free Presbytery of Glasgow, last week, Dr. Somerville said he trusted that his connection with foreign evangelistic work might warrant the hope that the great subject of "The Evangelisation of the World" would receive consideration at the Assembly's meeting in May.

TEMPERANCE NOTES.

Sunday, December 13, is Temperance Sunday for all the Methodist Churches.

A National Temperance Hospital and Medical College is to be established at Chicago.

The Cambridge University and Town Coffee Palace Company has declared a dividend of 15 per cent.

The Church Temperance Sunday in the United States was observed in twelve dioceses, and about 1000 temperance sermons were delivered.

The Bishop of Bloemfontein (Rev. G. W. H. Knight-Bruce) is a member and warm friend of the Church of England Temperance Society.

According to *The Christian Commonwealth*, the disestablishment of whisky is more vital for Scotland than the disestablishment of the Church.

A great temperance demonstration is to be held in Wellington, New Zealand, January 25th, on the occasion of the inauguration of the New Zealand Alliance.

Under the Scott Act, Canada, any person may prosecute for a violation of the Act. Many more licences would be endorsed were such a provision in force in England.

Dr. Richardson has proved, with Professor Hughes' electric balance, that all the senses fail to a certain extent under the influence of even small quantities of alcohol.

The Indians at the Indian Village, Albert Palace, Battersea, soon found their way to the public-houses, and with very evil effects. They have now to be strictly watched.

In the "offence record" for September of the Grand Trunk Railway, on which more than 50,000 are employed, out of eighty-four cases there was only one of "intemperance."

Sir Donald Stewart, Commander-in-Chief, Bombay, has accepted the Soldiers' Temperance Association Medal. For five years past he has been a practical abstainer, and is in full sympathy with the Association.

Amongst several searching questions on temperance *The Crusader* asks if it is right for a Sunday-school teacher to condemn drinking while his own breath smells of alcohol, and for a minister to preach against intemperance while he uses that which leads to it.

A contemporary warns the public against public-house raffles, &c., at Christmas-time. The law is, "Any person who promotes a lottery or raffle shall forfeit £500, and be deemed a rogue and vagabond." Accessories are treated as principals. Information of such lotteries, &c., should instantly be given to the police.

THE SWISS TEMPERANCE SOCIETY held its seventh anniversary at Bâle last month. This society now numbers over 4000 members, of whom 1350 are reformed drunkards. In many places the police have testified to the great improvement in the people as a result of the work of this society.

THE HEBREW ALMANACK.—This almanack has been found very useful for distribution amongst Jews in past years. Many of them will not read a Christian tract, but will have no objection to adorn the walls of their houses with an almanack containing texts of Scripture from the Old Testament only, most of them printed in the Hebrew language. The texts are chosen with an endeavour to point the Jews to the Messiah. It is believed that this humble effort has done much good under God's blessing, and it is earnestly hoped that many may be inclined to help in circulating the issue for the coming year. It is published by Mr. Joseph, 394, Hackney-road, London, E.

THE ACTIVITIES OF CONSTRAINING LOVE is the title of the twentieth report of the North-east London Gospel Mission, and Country Holiday Home for Children. Mr. William Chorley, the superintendent (2, Marquess-grove, Canonbury, N.), says:—"From one of our missions comes the welcome news that from sixty to seventy professions of conversion have been given during the past year, and that in one of the poorest and vilest neighbourhoods in London." At some of the preaching stations many cannot get in, and have to be turned away. The Kingsland Night School is now used for a Sunday afternoon service. Early in the year 1885 free dinners were given to unemployed labourers. The little pamphlet is well worth sending for. Mr. Chorley asks praise for the abiding stedfastness of the converts and the general tone of spirituality that prevails at each of the several mission-halls under his care.

MR. HAMMOND AT THE EAST END.

THE attendances at Mr. Hammond's meetings in the Edinburgh Castle were very large last week, notwithstanding the adverse nature of the weather. Nightly, crowds of boys and girls assembled at the Castle gates before the hour of meeting; after the address it taxed all the energies of the band of workers to cope with the numerous cases waiting to be personally dealt with. The order and decorum now prevailing throughout the meetings are admirable, and except when the children pour into the hall the services of the stewards are not much called into requisition. Large distributions of Gospel tracts and leaflets have been judiciously made in the neighbourhood of the Castle, and a general and sympathetic interest has been excited throughout the vicinity.

It the close of the first week was worthy of being commemorated by a special thanksgiving, the second will have yet greater things to tell. Perhaps the most striking feature of the mission during the week has been the deep and real spirit of interest and conviction which has been at work amongst the boys of Dr. Barnardo's Homes. The boys resident at Stepney Causeway have been conspicuous at the Castle not less by their smart uniform than by their reverent demeanour on several occasions since the opening of the mission. Several cases of decided impression had come under the observation of Mr. Hammond's co-workers at the after-meetings; but on Tuesday and Wednesday last week Mr. Hammond conducted special meetings for the boys in their own schoolroom at the Home, and the result has been a marked outpouring of Divine blessing. Forty or fifty at the close of the meetings professed to have found a Saviour, and the spiritual tone of the Homes has been greatly deepened by the experience. Boy after boy, broken down by deep feeling, told at the after-meetings the story of their change of heart. Mr. Hammond's searching but kindly cross-examination in most cases only established the intelligent earnestness of the little fellows who confessed Jesus as their Saviour. "What makes you think that you love God now?" was asked of a little boy walking with difficulty on crutches. "Oh," said he, "because I love to pray now!" The thoughts of the boys were centred round the text: "Him that cometh to Me, I will in no wise cast out," and a clear and full apprehension of the great truth of this passage was manifested by most of those whose hearts were touched. At their own request, a prayer meeting for the boys of the Home was established on Thursday last by Mr. Cannan, the governor, and it was inaugurated by a very impressive service, of which the boys themselves took a fall share. A simple but powerful address on prayer was given by Mr. Cannan, and then the boys themselves were invited to pray. Very many responded, and in boyish but real and earnest language, they asked for help in the Christian life upon which they had entered, and thanked their Father in heaven for the blessing which they had already received. A similar meeting was conducted by Mr. Hammond at the Youths' Labour House, one of Dr. Barnardo's Institutions for elder lads. Several of these lads have also professed Christ.

The special blessing that marked the Castle meetings on Tuesday and Wednesday, and the testimonies given, were eloquent in many cases to the real change of heart which had resulted through the instrumentality of the mission.

At one of Mr. Hammond's meetings at the Edinburgh Castle, he read the following letter, just received from Captain J. Armstrong, well known as an earnest evangelist in Scotland:—

Dear Brother,—I have been reading in The Christian the accounts of your meetings, and how the Lord has been with you. I believe that work amongst the young is the most important work for God, and the most profitable. If men want to know how to reach the lapsed masses, let them work for God amongst children, and in a few years the masses will be reached; but it must be *all day and every day*. How diligent teachers are to cram the young mind with secular knowledge! If the same zeal were exercised for God, there would be less work for evangelists amongst the hardened hearts of the old. Ministers would have the lapsed masses as their hearers and helpers; the Government would have to build fewer prisons, and more churches; the police would have rest from their labours, the public-houses would become private, and the pawnshop would be closed. I continually praise the Lord for the work now going on amongst the young everywhere, but with all the efforts put forth there remains a lapsed mass still. Until Christian men and women come to the help of the Lord against the mighty, and realise their individual responsibility in this matter, the lapsed masses, as they are called, will continue to exist.

I am sure you are encouraged by seeing so many children pressing into the kingdom at this time. It seems to me that there is an outpouring of the Holy Spirit upon the young in this land, and wherever the Gospel is preached in faith children are converted to God. But there is unbelief in parents, in teachers, and in preachers which is hindering God's work. God is no respecter of persons, and He is no respecter of age either. There are many who would shut up the kingdom of heaven against little children. They neither go in themselves, and the children that are entering in they hinder. I believe a child ought to be given to God before birth, and brought to Christ as soon as it can lisp his name. I have known children of two-and-a-half and three years exercising faith in the Son of God.

J. Armstrong.

The Home, Girvan, N.B.

Letters to the Editor.

"A TERRIBLE STORY."

SIR,—The letter of mine that you recently published under the above heading has led to an overwhelming amount of correspondence, and, though I have been unable to answer many of the letters, I beg to thank the numerous friends who from all parts have sent offers of help towards finding the two girls.

The information, which was given me in writing, I have since found was not correct as to time, though it is substantiated as to the facts. The abduction took place many years, not months, ago, and at the time every effort was made, though in vain, to trace the children, who have never since been found.

The public will, I trust, remember the warning which the relation of the circumstances was intended to give.

Would you kindly give this explanation the same publicity as my letter.

Hastings, Dec. 3. Henry Soltau.

THE MORAL CRISIS.

Dear Sir,—With reference to the letter by Mr. F. A. Bevan in your issue of last week, I write to thank you most heartily for the noble stand you are making in the cause of public morality. I hope, and believe, that the circulation of The Christian will not only not suffer, but be largely extended thereby. Mr. Bevan's remarks would apply with equal and more force to the Bible itself, and he will, perhaps, be surprised to hear that I have myself heard the same objections urged against allowing young people to read it. It is foolish to urge that children (boys, at any rate) can be kept ignorant of the vice which exists. The true remedy is to show them the wickedness of it in God's sight.

I wish Mr. F. A. Bevan, and those who have discontinued taking in The Christian would let us have their views as to the way in which the Bible deals with the matter.—I am, yours faithfully,

W. B. Habershon.

Shirley, Southampton.

Sir,—In contradistinction to what your correspondent "Mr. Bevan" says, respecting the discontinuance of The Christian by some of his friends, I beg to say that four of mine have taken it in solely on account of the noble manner in which you have taken up the great moral question. For my part I have not seen anything that could offend any healthy and sober-minded Christian. Will your correspondent refer to Joel iii.

Mr. Horsley has truly said in his able letter, "that little sympathy or co-operation in putting down these shames and crimes has ever come, or will come, from the Press, or police, or Parliament, until forced into a semblance of rightness by the enlightened action of the people, arising from the establishment and energetic action of purity societies and vigilance committees in all districts and towns." Therefore, "cry aloud, spare not, and lift up thy voice as a trumpet" through the length and breadth of the land, till the people are roused in righteous indignation and needful action against these monstrous iniquities. M. Cross.

122, *Camden-street, Camden-road.*

Dear Sir,—I am very sorry to see that pressure is being brought to bear to induce you to desist from the open and straightforward line you have taken in the moral questions of the day. If Christian men and women could be induced to lay aside their prejudices, and look the matter fairly in the face, how different would be their conclusions.

With reference to the Armstrong case, no one would be more ready to concede that the whole thing was a blunder from beginning to end than Mr. Stead himself. We all know now that it has thrown very little light on the subject of the revelations, and, moreover, that there were other sources of information really open, so that there was no actual necessity for the adoption of such a course. But this is being wise after the event. Doubtless many of Mr. Stead's accusers could have enlightened him on many points, of which he, as a nonfrequenter of clubs and brothels, was ignorant. And had Mr. Stead obtained the information which high officials had it in their power to give, and the protection of the police which he had a right to demand, there would have been no "Armstrong case" at all. Let this case, then, be left out of the question all round; but let the fact be kept before the public mind, that the moral corruption of this country as revealed by Mr. Stead is being proved every day, and has been well known for years by the Government, by dignitaries and ministers of the churches, and by thousands of Christian people. And if the question be asked, How could it be possible that this seething mass of iniquity should be going on unchecked for years? the answer plainly is, because of the SILENCE of those who were cognisant of the fact.

And now that light has come, for "whatsoever maketh manifest is light," what is the action of those whose guilty silence has more than anything else contributed to the fester? Officialdom, the press, the clubs, the traffickers in strong drink, the corruptors of youth, and the despisers and destroyers of the purity and chastity of women and little girls all combine in a cry against "unwholesome revelations!" Surely hypocrisy has reached its limits! And alas, it seems as if the churches, as such, were participating in this guilty alliance. But, thank God, there are hundreds, yea, we trust thousands of individuals in the churches—high dignitaries, ministers and people, who are rejoiced to obey God rather than man, and to "lift up their voice like a trumpet," against sin and wickedness in any form, and who, seeing the sword which must inevitably come upon this nation, of which they form an integral part, because of its abominations, are determined that the blood of the slain shall not be required at their hands.

To you, Mr. Editor, the thanks of a whole army of Christian workers are due. Through long weary years they have struggled on, handicapped and gagged, witnessing scenes that have sometimes caused even reason to totter, because they were compelled to bury the atrocities in their own bosom, or to speak of them only in a whisper, because dainty Christians "could not bear to hear of such things."

And now, after having drawn a long breath of relief, and offered up many a "thank God that the silence is broken at last," is it not only to be renewed, but enforced on those who, like Elihu, must speak that they may breathe. God forbid. Surely everyone knows that no public abuse can be remedied without publicity. And where in the whole Bible can a passage be found which enjoins God's witnesses to be silent about the sins and iniquities of the people, when the object is cleansing and purification? "The pure in heart see God," and in his light they can look upon things as they are with the view of bringing in his remedy.

Let Christian parents learn for themselves, and teach their children to distinguish between purity and false modesty, and they will cease to "smite with the tongue" and pen those who are fighting the battles of the Lord.

My intimate acquaintance with Christian workers, and strong sympathies with their difficulties and trials must be my excuse for troubling you with this long letter. Charlotte Mason.

Cambridge Gardens, Kilburn, N.W.

[We thank the writers, but we have not space for other letters to the same effect, of which we have received a number; with three exceptions they are similar to the foregoing —Ed]

SOLDIERS AT GIBRALTAR.

Dear Sir,—Colonel Clarke knows me and my interest in the Gibraltar Soldiers' Institute too well to imagine its work was meant to be disparaged by me in forwarding you the letters I had received.

He hits the right nail on the head by stating the institutes and homes are established as "places of recreation and resort for the soldier *when out of barracks.*"

The state of things referred to by my correspondents is that existing when in barracks, and refers not to Gibraltar itself but to a camp outside, where the gates are locked at 5 30, and the keys brought into the garrison to the main guard. There is no provision made in this outside camp for evening services or meetings, and an afternoon meeting which used to be held has been discontinued, though the men are marched on Sunday mornings into the garrison to attend service. It is the state of the outside camp which the Christian soldiers, shut up in it, so bitterly deplore in their letters to me, and was never meant for a minute to be a representation of the state of things in Gibraltar itself, where many efforts are being made for our soldiers' spiritual welfare.—Yours faithfully,

Eva Travers Evered Poole.

Enfield House, Southampton, Dec. 3.

ELECTION.

Dear Sir,—I do not wish to enter into any controversy with Mr. Horace Noel, but I must reply to his remark that it would be better if I used a Concordance. It is just that too frequent modern plan of stringing texts from a Concordance that I deprecate. I should be, indeed, ashamed to write on a subject of which I knew so little the scriptural references as he implies.

May I point out to your correspondent that I used the word "individual" election. I did not touch on the election of the Church, save as included in that of Christ, since all who come to Him are elected in Him. There is no individual specified in the election of the Church at Thessalonica, to which he refers, but there *is* distinct individuality in such phrases as, "If *any man* thirst, let him come unto Me, and drink." "*Whosoever* will," &c., &c.

As to the argument that if people are chosen to be holy, they must have been chosen to be saved, it is simply illogical. If I find two men in my garden, and ask one of them into my house, it does not follow that I had invited both or either into the garden! I give this merely as an example, not an illustration, of the subject. Is not the old illustration the true one, that whereas, on the outside of the portico is the free invitation, "Whosoever will," inside the saved soul finds and rejoices in the blessed truth that he has been chosen to fill the highest destiny as joint heir with his Saviour? R. E. F.

A QUERY.

Sir,—Can any of your readers say whether the last two lines in the first stanza of the well-known hymn, "Come, Thou Fount of every blessing," are correctly given as follows :—

> "Praise the mount—I'm fixed upon it!
> Mount of Thy redeeming love."

These two lines always seem to me to be a compound of doggerel and nonsense, and I can hardly believe that they form part of the original composition. A version I have met with combining sense and poetry, is the following :—

> "Teach me some melodious measure
> Sung by flaming hosts above,
> While I sing the countless treasure
> Of my God's unchanging love."

—Your obedient servant, Inquirer.

CHRISTIANS AND POLITICS.

Dear Sir,—I hope "S. C. C." is a better Christian in deeds than he is in his letter. Let us see how his ideas will work.

Two brothers unexpectedly fall heir to a fortune, but the one has been unsuccessful in business and so is poor; the other, being well to do, takes advantage of his position, and secures the fortune to himself. The poor man cannot afford legal expenses, and is unwilling to make public the unbrotherly conduct of his brother, so he applies to "S. C. C." for assistance to bring his brother to a right frame of mind. "S. C. C." (according to his letter) distinctly refuses, goes off to his counting-house, and so has done the Christ-like act. Has he?

A public meeting is held in the town to protest against flagrant injustice done to females by one-sided legislation, and to petition Parliament in favour of a Criminal Law Amendment Bill. "S. C. C.," however, is engaged consulting with a friend as to extension of business connections, and in so doing exhibits (according to his letter) the true Christ-like spirit. Does he?

Should the Pope regain his old power and take to burning Italian Christians, and should public meetings be thereupon held to urge our Government to protest and remonstrate, "S. C. C." would keep his clerks in the counting-house and discuss with his book-keeper the best means of reaching the Japanese market. In all this he is (according to his letter) attending to his business as Christ did to his, and so is doing the Christ-like act. Is he?

"S. C. C." holds that Lord Shaftesbury, when he took part in the Factory Acts, and such like movements for the alleviation of human misery and the elevation of his fellows, was disobeying the precepts and deserting the example of his Lord. Was he?

"S. C. C." has been in business for thirty-five years; but, during all that time, none of the great movements for the elevation of his fellow-men, for the removal of wrongs, for the protection of the poor, oppressed, or feeble, has had his energetic public aid or vote; and this is Christ-like? Neither has he aided in any agitation for the liberation of slaves, for the unfettering of commerce, or the removal of unjust restrictions on honourable trade, or for better protecting the lives of those engaged in dangerous avocations. Being, however, in business, I have no doubt he has availed himself of all the advantages British legislation has conferred, though secured for him by others at the cost of disloyalty to their and his King. All this is a correct exemplification of the neighbourliness Christ enjoins?

The denunciations by O. T. prophets are now obsolete; oppression and righteousness must forever be unreproved; iniquity and injustice may be rampant in high places; but the Christian (according to "S, C. C.") must keep silence and attend to his business. The advice of Jeremiah (of God through him) to the pilgrims and strangers in an alien land (Jer. xxix. 7) was misinterpreted by such as Ezra, Esther, and Nehemiah. Mordecai misread Providence, and so led Esther into sin. Daniel, the greatly beloved and holy man of prayer (Ezek. xiv. 14), was un-Christ-like, worldly minded and *sinning*, when administering the political affairs of a *heathen* empire. I use "sinning" advisedly, for the principles of a God-approved life on earth must be unvarying as the moral character of life's King.

Yea, according to "S. C. C.," Paul himself was disobedient to his own instructions when he "stood on his dignity" with the magistrates of Philippi (Acts xvi. 35—40), and, though he was unaware of the sin, so far as can be made out, he was far astray, indeed, when he took his stand on his political rights and claimed the intervention of the Imperial tribunal! When he "appealed unto Cæsar" "S. C. C." means to say, Paul transgressed all the teaching of the Apostles and despised the precepts and practice of the Master. Perhaps Paul may have had more of the mind of Christ than even "S. C. C.," with his thirty-five years of engrossing business life, and self-contained attention thereto. He "confounds things that differ," and must search his Scriptures again.

Tyro.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week :—Dec. 13, **Exod. xxx.** 1—15; Dec 14, xxxii. 1—14; Dec. 15, xxxii. 15—24; Dec. xxxii. 25—35; Dec. 17, xxxiii. 1—11; Dec. 18, xxxiii. 12—23; Dec. 19, xxxiv. 1—14.

REQUESTS FOR PRAYER.—For blessing on the Evangelical Mission to the Bretons, under the charge of Pastor Lecoat.——For blessing on a mission at St. Chad's, Liverpool, conducted by Rev. Dr. Morris, Dec. 6—22.——For guidance in difficult circumstances, and that peace may be restored to a household.

EVANGELISTIC NOTES.

REV. SAM JONES.—*The Christian Million* of last week gave a biographical sketch, with portrait, of this remarkable preacher; also the first of a series of his eloquent, soul-stirring sermons. Sam Jones is attracting much attention in the United States, and will probably visit this country shortly.

GOSPORT Y.W.C.A.—Mrs. W. E. Legg has had a ten days' mission in this town, holding Bible readings every afternoon, and evangelistic meetings every evening, in St. Matthew's schoolroom. At the praise-meeting many audibly thanked God for blessing received during the mission. Rev. Charles Tanner threw himself heartily into the work. A number of lads came out thoroughly on the Lord's side.

SHAFTESBURY MISSION HALL.—On Monday, November 23, a mission hall was opened at 179, Tabard-street, Borough, in memory of the late Lord Shaftesbury. Special services were continued during the week, and were well attended by the working classes. Christian workers who can assist, especially among the children, will be welcomed. The secretary is Mr. G. H. Breton, 84, Great Dover-street, S.E.

CHEPSTOW, MON.—Evangelistic services were held in the Baptist Chapel for eight days, conducted by Mr. F. C. Spurr. Great interest was manifested in the meetings. The solos rendered by Mr. Spurr were very telling. There has been an awakening among Christians, and we believe many conversions to God We are profoundly thankful to the Lord for our brother's visit. He is full of holy enthusiasm, and is a true evangelist.

A. J. Davies, Baptist Minister.

SHEFFIELD.—Mrs. Joshua Kaye (*née* Miss Marianne Pooke, of Devonshire), after two years' severe illness, is again labouring most successfully for the Lord; many are flocking around her to hear the sweet story of the cross, which is so simply yet powerfully spoken by her. Mrs. Kaye has now a comfortable (Unsectarian) Hall, accommodating about 1500 persons. It has been presented to her by her husband, and God has already blessed it in the salvation of many. A Sunday-school has been opened, which is growing rapidly. A. Parker.

TURKISH MISSIONS' AID SOCIETY.—It gives us pleasure to announce that the Earl of Aberdeen has consented to assume the office of President of this Society in room of the late Earl of Shaftesbury.

CAMBRIDGE—The week of Intercession for Foreign Missions was observed here by a united service in Great St. Mary's Church on Monday evening. The large church was well filled, and on a very inclement evening; and the tone of the occasion was one of spiritual attention and expectation. There were two addresses, one by Dr. Westcott, and one by Rev. A M. Christopher, who is spending a few days in Cambridge. Both were characteristic, and both full of truth and usefulness, Dr. Westcott began with a noble assertion of the magnificence of the actual results of missions. Mr. Christopher spoke from his own old Indian experiences, and, amongst other things, brought in a very timely reference, of course in a spirit of warm Christian love towards all true workers for Christ, to the work of both the great Church Societies and to that done by Nonconformist missionaries.—*Record.*

THE INTERNATIONAL BIBLE READING ASSOCIATION, worked by a Committee of the Sunday-School Union, held a conference of branch secretaries, at 56, Old Bailey, London, on November 27. Rev. J. T. Briscoe delivered an address on the "Bible in the Home," which was received with great interest. Mr. C. Waters made a statement showing the great success which had attended the work; he reported that during 1885, 80,000 cards of membership had been issued not in Great Britain alone, but in Australia, New Zealand, Canada, South Africa, West Indies, Russia, France, and other countries. He described the object as being the daily reading of the Bible, the selected portions for each week having reference to the international lesson for the following Sunday. Branches are formed in Sunday-schools, &c., the members subscribe one penny annually, and receive a four-page circular letter free each month. Reference was made to the testimony from all parts of the good results of the Association, and the anticipations for 1886 were stated to be very sanguine.

Harrow.—The Wheatsheaf Gospel and Temperance Hall was opened a short time ago Is situated in a very poor and isolated part of Harrow, where Gospel testimony was much needed. The work is being carried on single-handed; all the expenses have been met by a working-man who appeals for help. Address F. J. Snelling, 3, Bertha-terrace, Headstone-drive, Wealdstone, Harrow.

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1.—"*Now shalt thou see what I will do to Pharaoh.*"—Now that Israel has been brought into the lowest depths of misery is the time for Jehovah to manifest Himself as the Deliverer of his people. But there must be no partnership in this deliverance. It must be effected wholly and entirely by the Lord Himself. His must be the work, and to Him must be the glory. Hence these first eight opening verses of the chapter contain a magnificent assertion of the Lord's revelation of Himself in his self-existent personality—the meaning of Jehovah—to fulfil to the full his promises, and to effect Himself not only the deliverance from Egypt, but also the bringing in of Israel unto the land which He had sworn to give them.

The remarkable reiteration of the pronoun "I" (expressed in Hebrew by the first person of the verb) in the first eight verses is worthy of attention. Mark also in the specific message from Jehovah to Israel in verses 6—8 seven distinct promises, beginning thus: (1) "I will bring you out;" (2) "I will rid you;" (3) "I will redeem you;" (4) "I will take you to me;" (5) "I will be to you;" (6) "I will bring you in;" (7) "I will give it you for an heritage."

9.—"*They hearkened not unto Moses for anguish of spirit, and for cruel bondage.*"—The contrast between their present misery and the promised deliverance seemed too great. The news was too good to be true. So unbelief now rejects the "glad tidings of great joy" presented in the Gospel concerning the "Saviour who is Christ the Lord," and hearkens not. "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. liii. 1).

14.—*These be the heads of their fathers' houses.*"—"When they were about to execute a duty of the highest importance which had been imposed upon them; just then it was right and natural for them to state, for the satisfaction of Hebrew readers, the descent and position of the designated leaders of the nation."—*Sp. Com.*

FRIDAY, DECEMBER 11.—EXODUS VII.

The division of chapters should have occurred at the twenty-eighth verse of the last chapter, for here commences the narration of the miracles wrought in Egypt. It begins, "according to the general rule in the Pentateuch, with a brief recapitulation." Moses acknowledges his own weakness and unworthiness—"I am of uncircumcised lips." Compare the similar confession of Isaiah (vi. 5) before receiving his prophetic commission.

1.—"*I have made thee a god to Pharaoh.*"—"That is, he was promised Divine authority and power over Pharaoh, so that henceforth there was no more necessity for him to be afraid of the king of Egypt; but the latter, notwithstanding all resistance, would eventually bow before him. Moses was a god to Aaron as the revealer of the Divine will, and to Pharaoh as the executor of that will."—*Keil.*

11.—"*They also did in like manner with their enchantments.*"—"The derivation of the original expression is ambiguous. It may come from a word meaning 'flame,' or from another meaning 'conceal'; in either case it implies a deceptive appearance, an illusion, a juggler's trick, not an actual putting forth of magic power. Moses describes the act of the sorcerers as it appeared to Pharaoh and the spectators; living serpents may have been thrown down by the jugglers—a feat not transcending the well-known skill of their modern representatives, with whom it is a common trick to handle venomous serpents, and benumb them so that they are motionless and stiff as rods."—*Canon Cook.* But Keil, after referring to this explanation of the magicians' miracles, adds: "With our very limited acquaintance with the dark domain of heathen conjuring, the possibility of their working 'lying wonders after the working of Satan,' *i.e.*, supernatural things (2 Thess. ii. 9), cannot be absolutely denied."

13.—"*He hardened Pharaoh's heart.*" "Pharaoh's heart was hardened" (R.V.). Margin, "was strong."—"The word is here used intransitively, as in many passages; thus all the ancient versions"—*Canon Cook.*

SATURDAY, DECEMBER 12.—EXODUS VIII.

This chapter contains the record of the plagues of frogs, lice, and flies—the second, third, and fourth of the penal inflictions on Egypt. "If we carefully examine the account of these nine penal miracles, we shall find that they are arranged in three groups of three plagues each. For the first and second, the fourth and fifth, and the seventh and eighth, were announced beforehand by Moses to the king (vii. 15, viii. 1, 20, ix. 1, 13, x. 1), whilst the third, sixth, and ninth were sent without any such announcement (viii. 16, ix. 8, x. 21). Again, the first, fourth, and seventh, were announced to Pharaoh in the morning. . . . This grouping is not a mere external arrangement, adopted by the writer for the sake of greater distinctness, but is founded in the facts themselves, and the effect which God intended the plagues to produce, as we may gather from these circumstances—that the Egyptian magicians who had imitated the first plagues were put to shame with their arts by the third, and were compelled to see in it the finger of God (viii. 19); that they were smitten themselves by the sixth, and were unable to stand before Moses (ix. 11); and that after the ninth Pharaoh broke off all further negotiation with Moses and Aaron (x. 28, 29). The last plague, commonly known as the tenth, . . . differed from the nine former ones both in purpose and form. It was the first beginning of the judgment that was coming upon the hardened king, and was inflicted directly by God Himself."—*Keil.*

9.—"*And Moses said unto Pharaoh, Glory over me.*"—R.V. renders this, "Have thou this glory over me." It seems to be a courteous and deferential expression prefacing a request to know when Pharaoh would wish him to entreat the Lord to remove the plague of frogs.

16.—"*Lice.*"—"The word occurs only in connection with this plague. These insects are generally identified with mosquitos, a plague nowhere greater than in Egypt. Thus the LXX., Philo, and Origen, whose testimony as residents in Egypt is of great weight."—*Sp. Com.*

21.—"*Swarms of flies.*"—"It is now generally supposed that a particular species—the dog-fly—is described."—*Keil.*

SUNDAY, DECEMBER 13.—EXODUS IX.

4.—"*And the Lord shall sever between the cattle of Israel and the cattle of Egypt.*"—This severance between Israel and Egypt began in the last plague (viii. 22), and is found in the next (ver. 11) one as well as in the following one (ver. 26), that of hail, where, likewise, "He that feared the word of the Lord among the servants of Pharaoh" was allowed to put his cattle and servants in safety. In the eighth—that of locusts—the severance is not mentioned, but may be taken for granted. In the ninth it is expressly mentioned (x. 23), and in the tenth the blood of the lamb on the lintel and doorposts effected the severance.

9.—"*A boil breaking forth with blains upon man, and upon beast.*"—"The Sixth Plague. This marks a distinct advance and change in the character of the visitations. Hitherto the Egyptians had not been attacked directly in their own persons."—*Sp Com.*

11.—"*And the magicians could not stand before Moses.*"—"This verse seems to imply that the magicians now formally gave way, and confessed their defeat."—*Ibid.*

18.—"*A very grievous hail.*"—"With this (the seventh) begins the last series of plagues, which differ from the former both in their severity and their effects. Each produced a temporary but real change in Pharaoh's feelings."

34.—"*He sinned yet more, and hardened his heart.*"—The special aggravation of the "sinning" here referred to seems to be its following a profession of repentance and promise of amendment (vv. 27, 28), owing to which the Lord had removed the plague of hail.

MONDAY, DECEMBER 14.—EXODUS X.

1.—"*I have hardened his heart.*"—"The word I is emphatic, equivalent to 'as for me, I have,' &c."—*Sp. Com.* On the other hand, Godet's remarks on Rom. ix. 18 should not be forgotten: "Five times it is said of Pharaoh that he himself hardened or made heavy his heart (vii. 13, 14, 22, viii. 15, 32, ix. 7) before the time when it is at last said that God hardened him (ix. 12). We do not speak of iv. 21 and vii. 23, which are a prophecy. Then at length, as if by way of a terrible retribution, God hardened him five times (x. 1 20, 27, xi. 10, xiv. 8). Thus he at first closed his heart obstinately against the influence exercised on him by the summonses of Moses, and the first chastisements which overtook him: that was his sin And thereafter, but still within limits, God rendered him deaf not merely to the voice of justice, but to that of sound sense and simple prudence: that was his punishment."

21.—"*Darkness which may be felt.*"—"The cause of this darkness is not given in the text; but the analogy of the other plagues, which had all of them a natural basis, warrants us in assuming, as most commentators have done, that there was the same here—that, it was, in fact, the 'Chamsin' (or wind from the desert). This wind, which generally blows in Egypt before and after the vernal equinox . . . fills the air with such a quantity of fine dust and coarse sand that the sky is covered with a dense veil, when it becomes so dark that the obscurity caused by the thickest fog is nothing in comparison."—*Keil.*

"The express sign, 'darkness which may be felt,' has a special application to darkness produced by such a cause. The consternation of Pharaoh proves that . . . no previous occurrence had prepared him for its intensity and duration, and that he recognised it as a supernatural visitation."—*Sp. Com.*

TUESDAY, DECEMBER 15.—EXODUS XI.

1.—"*And the Lord said unto Moses.*"—"The announcement made by Jehovah to Moses, which is recorded here, occurred before the last interview between Moses and Pharaoh (x. 24—29); but it is introduced in this place, as serving to explain the confidence with which Moses answered Pharaoh (x. 29). The verb, therefore, in ver. 1, is to be taken in a pluperfect sense, 'had said.'"—*Keil.*

"*Moreover the man Moses was very great,*" &c.—This seems introduced as an additional reason for the Egyptians being ready to give their jewels, so great was the influence that he had acquired in Egypt by reason of the miracles he had wrought. One is reminded of a greater influence than that of Moses producing a similar result: "If any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them" (Matt. xxi. 3).

5.—"*All the firstborn in the land of Egypt shall die.*"—Severe as was this judgment, it was less than Egypt deserved for the wholesale murder perpetrated in the land by the cruel command of Pharaoh to slay all the male children of the Israelites. This was a judgment upon one child in each family only.

8.—"*He went out from Pharaoh in a great anger.*"—If this "great anger" was that of Moses, as the words seem to indicate, it was but the reflection of the great anger of Pharaoh himself expressed in chap. x. 28: "Get thee from me, take heed of thyself, see my face no more; for in that day thou seest my face thou shalt die." There seems much reason to think that this is the "wrath of the king" referred to in Heb. xi. 27 (where the word "wrath" in the Greek is the same as that used by the LXX. here for "anger"): "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible."

WEDNESDAY, DECEMBER 16.—EXOD. XII.

2.—"*This month shall be unto you the beginning of months.*"—"The name of the month, Abib, is given xiii. 4. It was called by the later Hebrews Nisan. It corresponds nearly to our April. The year previously began with the month Tisri (or September). The injunction touching Abib or Nisan referred only to religious rites; in other affairs they retained the old arrangement."—*Canon Cook.* Comp. John iii. 7, "Ye must be born again."

6.—"*In the evening*" (margin, "between the two evenings.")—"The meaning of the expression is disputed. The most probable explanation is that it includes the time from afternoon, or early eventide, until sunset. . . . . It is to be observed that it coincides exactly with the death of our Saviour at the ninth hour of the day."—*Ibid.*

7.—"*They shall take of the blood, and strike it,*" &c.—"This direction was understood by the Hebrews to apply only to the first Passover; it was certainly not adopted in Palestine." The Passover is so distinct a type of Christ and his salvation (as we learn from 1 Cor. v. 7) that it is deeply interesting to trace in the institution of the Passover as here recorded, the great principles of the salvation of the Gospel. These may be classified thus: (1) The lamb "without blemish," taken or set apart on the tenth day and killed on the fourteenth day, represents the Christ of promise slain four thousand years afterwards—("one day is with the Lord as a thousand years.") (2) The blood first shed, then sprinkled on the houses, typifies the precious blood of Christ sprinkled, *i.e.*, applied by faith to the soul, thereby procuring its safety, for the word is, "When I see the blood, I will pass over you" (ver. 13). (3) The lamb itself eaten "roast with fire," presents to us Christ tested by the fire of trial so as to become food for the soul which is sheltered by his blood. (4) The unleavened bread is (as 1 Cor. v. teaches) a type of the Christian's "unleavenedness" of sincerity and truth," and the pilgrim attitude, "shoes on feet, staff in hand," proclaims the Christian attitude "strangers and pilgrims upon earth" (1 Pet. ii. 11).

(*For Forthcoming Meetings, Donation List, &c., see p. vii.*)

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CASE FOR THIS WEEK.

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From the commencement she rapidly improved, which was manifest to all; so much so, that her mother writes me, July 14:—"I am thankful to say that, with the blessing of the Almighty, your medicine has completely cured my daughter. She has had no relapse, and is in *perfect health*. I am recommending your treatment to a great many."

* *Page 2, "On Consumption."*

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Those who have not suffered from this malady cannot form any idea of its excruciating effects, which are the more tormenting, in many instances, because of the seeming inability of anything to *relieve*, let alone *remove*, it. There are multitudes trying first one remedy, then another, in the endeavour to obtain rest, but in numberless instances failing, and becoming prematurely old through intensity of suffering.

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The Christian.

December 10, 1885.

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> *"That all suitable cases be admitted to the Homes and Open-All-Night Refuge during the year 1885, irrespective of any fluctuations of income which may arise; believing such a course to be in perfect harmony with the mercy of God in Christ Jesus, and also in exact unison with the benevolent desires of all who co-operate with this Mission of Mercy."*

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IRISH CHURCH MISSIONS.

DUBLIN VISITING MISSION.

"Many anxious to get in have to be turned away from the door for want of room, after hall and stairs had been packed. Many more would come if we had a larger room." Such is the testimony of the workers in a Mission centre recently opened near Dublin. Will those who love the Gospel, and are anxious to spread it among all creeds and classes, help on this work for the Lord? We want a room capable of holding 200 or 250. The work should commence at once. About £250 needed. Smallest donations will be gratefully received and acknowledged by Rev. H. Fiske, 12, D'Olier-street, Dublin; or Mrs. Smyly, 35, Upper Fitzwilliam-street, Dublin.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks "Annie's Present." Two parcels of Clothing from unknown friends.

The Infant Day Nursery. The Free Ragged Day Schools. Toy Classes. Work amongst little Girls. Rations of Food to Hungry Children. Shelter for Houseless Girls and Boys. Bible and Industrial Classes for Big Boys. Classes and Meetings for Elder Girls and Young Women. Bible Classes for Men. Mothers' Meetings. Mission to Inebriate Women. Sewing Class for Poor Women. Room to room visitation. Lodging House Gospel Services. Evangelistic Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

For Visiting and Relieving the Sick Poor by an unpaid agency of over 280 Christian visitors.

Ald. Sir R. N. Fowler, Bart., M.P., Treasurer.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The 100th ANNUAL MEETING will be held at the MANSION HOUSE on Friday, December 18, at 3 o'clock p.m.

The Right Hon. the Lord Mayor will preside. Speakers: Alderman and Sheriff Evans, Mr. Sheriff Clarke, Rev. Canon McConnell Hussey, D.D., Mr Alderman Cotton, Henry Swafield, Esq., Watson Surr, Esq., Horace B. Marshall, Esq., C.C., and others.

Free admission by tickets, to be obtained at the office, 52, Finsbury-pavement, E.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen's-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

LATYMER ROAD MISSION.—Infant Day Nursery. Boys' and Girls' Evening Shelters.—An earnest cry for help from the West.—The funds of this Mission are so low that the Committee are compelled to ask for Help. Sunday Schools, Night Schools, Gospel Preaching, Youths' Institute, Bands of Hope, Mothers' Meetings, are a few of the various agencies.—Aulay Macaulay, Hon. Sec., Blechynden-street, Notting-hill, W. Gifts in kind are always welcome.

THE GENERAL ELECTION AND THE LORD'S DAY.—The Committee of the Lord's Day Society appeal for Funds. The crisis is great. The work is great. Help the Committee to enlighten public opinion, and to influence the Elections in favour of the holy Rest Day. Help may be sent to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or to the undersigned at 20, Bedford street, Strand, W.C. John Gritton, D.D., Secretary.

FRENCH PROTESTANT MISSION in London.—This extensive and important Mission, which includes a church in Bayswater, schools near Fitzroy-square, medical mission close to Oxford-circus, Governesses' Home in North Kensington, and altogether some twenty agencies by means of which thousands of French men and women are yearly reached and benefited, is dependent upon voluntary contributions alone for support. To carry on the work effectively an annual sum of £1,500 is required. Contributions are earnestly solicited, and will be gratefully received by the Superintendent of the Mission, Pastor Du Pontet de la Harpe, D.D., French Parsonage, Bayswater, W.; by the Treasurer, Colonel Elphinstone, 27, Arundel-gardens, Kensington, W.; by Messrs. Ransom, Bouverie & Co., 1, Pall Mall East; and by Messrs. Coutts & Co., 59, Strand, W.C.

UNIVERSAL WEEK OF PRAYER, JANUARY, 1886.—The Evangelical Alliance by its representatives throughout the world, has issued the invitation and programme for the Week of Prayer, commencing January 3rd. Papers containing the suggested subjects may be obtained of the Secretaries of the Alliance, 7, Adam street, Strand, London. The co-operation of Ministers and others friendly to the object, in all lands, is earnestly invited.

GEE STREET Christian Mission, Goswell road, St. Luke's.—Funds urgently needed to carry on the Lord's work in this neighbourhood. Clothing or food for poor also thankfully received by Honorary Superintendent, H. Rudgley, 82, Wood-street, Cheapside; Treasurer, Robt. Baxter, Esq., Victoria-street, Westminster; Bankers, Barclay, Lombard-street.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev John Allen or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

A HUNDRED GUINEAS has been given by W. C. G. for training a Lady at the Zenana and Medical Mission School, 58, St. George's-road, S.W. Application to be made to Hon. Sec. Next term commences Jan. 7, 1886. Lady Peto, £1

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon. For Resident Pupils only. Miss Bamber offers to parents seeking safe Christian training for their daughters the advantages of a University education, without its attendant dangers. Miss Darling, of Newnham College, Cambridge, L.L.A. of St. Andrew's University, is Resident Head English Teacher at Marlborough College. The highest testimonials from Clergymen, Ministers, and Gentlemen whose daughters have been entrusted to Miss Bamber's care. Pupils are always accompanied from London.

ERDSLEIGH HOUSE, Jeffreys-road, Clapham, London.—High School for Young Ladies, in association with, and under the same supervision as Marlborough College, Larkbeare, Exeter. Residents only received.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, Cazenove-road, Stamford-hill, N.—Miss Brown and Miss Good receive a few Resident Pupils. First-class education, with careful Christian training and home comforts. Children from India received and lovingly cared for. Terms moderate. References kindly permitted to Mrs. Pennefather; J. E. Mathieson, Esq., Mildmay; and parents.

MISS WATTS (Evangelist) has vacancies in her quiet country home for two young ladies, who will be educated by her sister. Assisted by a competent governess and masters.
Wetherden, Stowmarket.

A LADY, with select Morning School, solicits Boarders. Christian training. English instruction, languages, music, drawing, painting. Eight guineas per term (inclusive).—Carlyle House, Warkworth-street, Cambridge. Half term, November 3.

TO FILL VACANCIES, a few Resident Pupils can be received on very advantageous terms, in a high-class Ladies' School, in the South of England. Highest references.—Alpha, 24, St. Lawrence-road, N. Kensington, London, W.

KEMPLEY HOUSE, Coronation-road, Bristol.—Principal, Mrs. Prescott. An excellent education for Girls. Ten guineas a term, payable in advance. Accomplishments and all expenses included, except for books. See Prospectus.

LONGTON COLLEGE, Longton Grove, Sydenham, S.E.—High-class School for Girls, based on Scripture principles. Pupils very successful in public examinations. Moderate terms. Principal, Mrs. Kent, assisted by her daughters, certificated Oxford and London Universities, College of Preceptors, South Kensington, &c. References to parents.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends any parents requiring the comforts and privileges of a good Christian home, combined with an excellent education, for their Daughters, to apply to D. C. L., Farley's Library, FitzJohn's-parade, Hampstead. One vacancy in January. Terms 100 to 120 guineas per annum inclusive.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett.—A Boarding School for Girls. Modern methods. A very superior Education and careful Christian training. During past year pupils have passed the Cambridge Local Examination, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six passes in last two years. Eighteen distinctions. Vacancy for Governess-Pupil at Christmas; premium.

A LADY, residing at Clifton for her sons' education, offers a comfortable home and supervision of evening lessons to two or three boys, whose parents, going abroad or otherwise, desire the advantages of Bristol schools. Special care of delicate children. Unexceptionable references.
Mrs. Wood, Oldford, Frome.

ASSOCIATION OF GERMAN GOVERNESSES for mutual help, without the medium of Agents. Under patronage of Their Royal Highnesses the Duchess of Connaught, the Grand Duchess of Mecklenburg Strelitz, the Princess Mary Adelaide, Duchess of Teck, &c., &c. Ladies wishing to engage Governesses resident or daily, are invited to communicate with the Lady Principal, 16, Wyndham-place, Bryanston-square, W. Private lessons arranged. Good schools and private pensions in Germany recommended. Office hours and interviews every day from 11 to 1, and from 3 to 5 o'clock.

WANDSWORTH HIGH SCHOOL FOR GIRLS,
EAST HILL HOUSE, S.W.
Lady Principal—Mrs. WINTER
(Widow of the late Rev. C. Winter).

Conducted on modern principles. Preparation for Public Examinations. Professors attend for music, drawing, French, German, singing, dancing, and calisthenics. A large play ground, with lawns, swings, &c., is at the service of the pupils, and the extensive commons of Wandsworth and Clapham are within a few minutes' walk. Boarders receive home comforts and careful supervision. References to Rev. Andrew Mearns, Memorial Hall, E.C.; Mr. Robert Rae, National Temperance League, 337, Strand; and to parents of pupils.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.

Balham, May 29, 1880.

I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years. C. H. SPURGEON.

BEDFORD.—Melrose House.—Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

THE FERNS, South Hayling, Hants.—Ladies' Collegiate School. Boarders received on moderate terms. Comfortable home. Most healthy locality; recommended by medical profession.—Principal, H. Lewis.

THE POPLARS' SCHOOL, Addlestone, Weybridge (in connection with the Christian Women's Education Union). Director: Miss Cavendish. Pupils prepared for the Cambridge Local and College of Preceptors' examinations. Terms from twenty to thirty guineas per annum.—For particulars apply to Miss Scott, Principal, The Poplars, Addlestone, Weybridge.

EDUCATION for the DAUGHTERS of Gentlemen. Glen Lyon, West Hill, Sydenham.—Principal, Miss Sykes.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

MARGATE.—Addiscombe House.—Young Ladies' School, conducted by the Misses Cowley, assisted by a resident French governess and visiting masters. A thorough education is combined with Christian training, and home and personal comforts. Pupils prepared for Local Examinations when desired.

A HAPPY HOME for young people with a Christian who educates her own children. Can be well recommended by one who knows her as a mother and an instructress.—Particulars from M. F., 3, Holland-road, Loughboro'-road, London, S.W.

A CHRISTIAN LADY is prepared to receive, after the Christmas vacation, six clergymen's daughters as finishing Pupils, on very easy terms. Highest references.—For particulars, address 20, Pencester-road, Dover.

KIND HOME OFFERED for Christmas holidays to Christian Governess. No salary; only laundry. Three children, 7 to 13. Music and painting desirable.
Mrs B., 65, Harpur-street, Bedford.

PASTEUR DU PONTET DE LA HARPE wishes to recommend to schools and families an efficient and experienced foreign Tutor, who can teach French, German, and classics. Terms very moderate.
M. G., French Church, Bayswater.

WANTED, by a Gentleman resident in an Eastern quarter of the Metropolis, a Holiday Tutor to take entire charge of two little boys (11½ and 8), from the 16th December. He would reside in the house, and, in addition to three hours' instruction daily, would have to give his young charges all his attention from rising till their bedtime, taking long walks, &c., when fine. A converted abstainer preferred. Evangelical Churchman or Nonconformist.—Address, stating terms and experience, and giving references, Holiday Tutor, care of J. G. King & Co., 10, Bolt-court, Fleet street, E.C.

HOLIDAY ENGAGEMENT wanted, in a Christian family, for a nice Protestant Lady (18), diplomée. Has only been in England a few months.—Miss Du Pré, Beaconsfield, Quex-road, West Hampstead.

GOVERNESSES' HOME, 6, Lower Fitzwilliam-street, Dublin. — This Institution provides a comfortable Christian home for ladies seeking engagements, and for daily governesses.—Applications for admission, enclosing copies of last two testimonials or references, should be addressed to Ladies' Committee.

AN ENGLISH LADY can recommend a comfortable German home, in Dresden, where Lady Boarders can be received. Lessons given in German, painting, and French if desired. Terms moderate and inclusive.—A., care of Housekeeper, 13, Rose-street, Newgate street, E.C.

MRS. NORWOOD EARLE is anxious to obtain a few more Boarders and day Scholars. Home comforts. Mother's care. High testimonials. Healthy part of Ealing.
Gowbusk Villa, Richmond-road, South Ealing.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal—J. Edward Cranage, M.A., Ph.D., Author of "Mental Education," of three Lectures on the "Tabernacle in the Wilderness," &c., &c. *Vice-Principal*—Robert Weston, Esq., B.A., T.C.D. And other Masters. *Secretary*—H. Whittaker, Esq., F.S.Sc.

Terms for Board and Lodging (exclusive of School Fees, as under):—*Boarders under 10 years of age, 15 guineas; Ditto, 10 years of age and over, 20 guineas; Ditto, under 18, separate bed-room and share of private sitting-room, 33 guineas; Private Pupils above 18 years of age, with separate bed room, separate private sitting-room, and other privileges, 60 guineas. Entire charge taken of Boys from India, the Colonies, &c.

* For Boys who enter the School under 10 years of age the charge remains 15 guineas.

School Fees (for education only), per term of twelve weeks: English Education, with Latin, Greek, and Mathematics, £4 4s.; French and German (each), £1 11s. 6d.; Italian and Spanish (each), £3; Drawing in lead, £1 11s. 6d.; Ditto, water colour, oils (each), £3 3s.; piano, singing (each), £1 11s. 6d.; organ, £4 4s.; shorthand, £1 11s. 6d.; drilling (during summer months) per annum, £1 1s.

Dr. Cranage's undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. Attention is given not only to the studies which the boys pursue, but to their recreation, games and amusements—upon the principle, that almost every incident affords material for improvement, and opportunity for the formation of good habits. All education is on Christian basis.

The School-house is delightfully and most healthfully situated within a mile of the railway-station of Wellington; it is well adapted for its purpose, and constructed with the necessary appliances. The school-room, reading-room, dining-hall, lavatories, and dormitories are spacious, airy, and convenient; the dormitories are fitted generally with "cubicles." The play-grounds are very extensive, and well suited for healthy recreation. There is a gymnasium, fives-court, and cricket pitch, with a comfortable hut.

The next term will begin (D.V.) on Thursday, January 21.

HOME FOR ENGLISH BOYS in Stuttgart.—Mrs. Vernier, 17, Archiv-strasse, has a few vacancies. Special facilities for acquiring languages, and music. Home life. References: N. Learoyd, Esq., Albion Chambers, Moorgate-street; the Hon. Lady Beauchamp, 2, Cromwell-road, S.W.; Madame La Marquise de la Valli di Casanova, Pallanza, Italy.

SEAFORD COLLEGE, SUSSEX.—Finest and healthiest site in England, facing the Channel. Preparation for all Examinations, the professions, public schools, and commerce. The widest intellectual and physical training are added to the greatest possible care and comfort. All learn French and shorthand. University masters. Athletics and good sea bathing. Refined Christian home. All the advantages of the highest class schools, at inclusive and moderate fees.—Address, The Principal.

BAYSWATER.—St. John's College, close to Parks. High-class Boys' School. Large, well-ventilated class-rooms, 55 feet long. School chapel. Good playground. Thorough teaching. Inspection invited.—Rev. C. Baker, 41-42, Moscow-road, Pembridge-square, W.

BOYS receive thorough Christian Training and sound Education with Mr. and Mrs. Dixon, Middle-class School, Kingston-on-Thames. Number limited. Very happy home. Beautiful locality. 20 to 25 guineas.

A LADY HIGHLY recommends a decided Christian Governess. Great experience in training and educating the young. Thorough English, with accomplishments. Good salary required.—Hope, 105, Newington-green-road, Islington, London.

RESIDENT JUNIOR GOVERNESS.

An experienced young Lady requires re-engagement as above, in school or family. Drawing, music, French. Good references.
N. D., 87, Sandling-road, Maidstone.

PARIS.—Protestant Boarding School for Young Ladies (founded 1866), offering thorough instruction in all branches. Masters for music, painting, &c. With a private bed-room, £5 per month. References: Rev. Baron Hart, 3, Lordship-terrace, Stoke Newington, London; W. F. Lockie, Secretary Paris City Mission, 71, rue des Batignolles, Paris.
Mme Flamant, 43, rue Trézel.

FRANCE.—**HAVRE.**—Mdlle. Cournil de Lavergne, 28, Rue d'Epremesnil. Protestant Boarding-school for Young Ladies. Comfortable home. First-rate instruction. Highest references (Pasteur Theodore Monod) in France, England, Germany, Holland.

PARIS.—Mdlle. Vienot, 36, Avenue des Princes, Gare d'Auteuil, Paris. Protestant Boarding school for Young Ladies. Careful instruction. Pleasant, comfortable house, with large garden. References and prospectus on application.

SURREY HILLS.—Select Preparatory School, La Brède, Caterham Valley. Home comforts, with maternal care. Highly recommended.—Principal, MISS PRICE.

GOOD ARTICLED PUPIL required, in a Ladies' Boarding School. Must be fairly educated, cheerful, and teacherlike. Would receive lessons in art of teaching; also English or accomplishments. Small premium.
MISS OLIVER, Prospect House, St. Neots.

RESIDENT GOVERNESS. — An experienced Lady requires, after Christmas, a re-engagement as above, in school or family. Thorough knowledge of music. Good references.
K. M. S., 37, Sandling road, Maidstone.

WANTED. IMMEDIATELY (with a view to permanency), a Lady to take entire charge of five little children, during the holidays. No menial duties. Good music, singing, and needlework. Dissenter preferred. A willing Christian helper would be thoroughly appreciated, and ensure a comfortable country home.
MISS OLIVER, Prospect House, St. Neots.

A CHRISTIAN wants a situation as Governess, where she will have some evenings for Christian work. School or family. Salvation Army family preferred.—ADA. Mrs. Newson's, Cumberland-street, Woodbridge, Suffolk.

HOLIDAY AND PERMANENT ENGAGEMENT required, by Protestant German Gentlewoman (diplomée). Fluent French, English, music, drawing, &c. Long experience, great success, and high references.—MADAME, Aberfeldie, Finchley New-road, Hampstead, London.

A FRENCH YOUNG MAN, son of Pastor, having just taken his University degrees, desires situation as Tutor in a family or institution.
M. J. WOOD, Pasteur, 4, Rue Roquepine, Paris.

SUPERIOR NURSERY GOVERNESS required. Churchwoman. Good English, French, music, and needlework, junior Latin. Entire charge. £30, and laundress.
AMICUS, Church Club, Chester.

GOVERNESS in Christian family, by a successful teacher, with high qualifications. Christian worker. (Res. or Vis.)
Mr. R. C. P., *Gazette* Office, Harrow.

A LADY SEEKS a holiday engagement for her foreign Governess, whom she can highly recommend. Very good German, fluent French, good music. Conscientious, ladylike. Pupils not under 13.—MINNA, care of Mr. Bachhoffner, Bookseller, High-street, Clapham, S.W.

Appointments, Situations, &c., Wanted.

LAY READERSHIP.—A Gentleman of education, 28, unmarried, fond of Church work, desires above. First-class references.—F. R. BARTLETT, care of Rev. J. Fowler, Grammar School, Colyton, Devon.

MATRON, or Superintendent for Convalescent Home, or Orphanage. Boys' preferred. Can be well recommended. Varied experience. Reference is permitted to Hon. Secretary, St. Luke's Home, Ramsgate.
N. H., 165A, Clapham-park-road, Clapham, S.W.

A COACHMAN (thorough), married, seeks a situation in Christian family. Age 27. Used to single or pair. Five years' excellent character from present employer. Willing to be generally useful.—G. SMITH, East Donyland Heath, near Colchester, Essex.

AN ENGAGEMENT wanted, by a young Lady, as Companion to an elderly lady. Musical. Or as musical teacher in a school. Senior Trinity Certificate.
EDNA, Aston-on-Clun, Salop.

A LADY (35) desires situation as Lady Housekeeper or Companion, or care of Motherless Children. Domesticated, musical. Where loving Christian care will be valued.
BETA, 26, Cambridge-street, Hyde-park, W.

A WIDOW, with two daughters, giving up front lodging house, desires entire charge of one, Temperance Hotel, or any place of trust. 14 years' experience. Highest references.
B., 93, High-street, Ramsgate.

A CLERGYMAN'S WIFE is anxious to meet with a home, with salary, for six months, for a Christian lady who has lived with her six years. She is invaluable for Bible Classes and visiting the poor.
Y. Z., care of Mr. Joyes, Post-office, Midhurst.

A CHRISTIAN WORKER desires an engagement as Biblewoman. As to fitness, Rev. F. S. Clark, St. Peter's Vicarage, The Circus, Greenwich, will answer inquiries.

CHRISTIAN YOUNG PERSON seeks daily employment. Thoroughly domesticated, and used to children. Situation lost through principle.—L. A. H., 26, Keppel-mews N., Torrington-square, W.C.

A LADY WISHES to recommend a Swiss Protestant children's Maid for the holidays. Will make herself useful. Laundress and travelling expenses must be paid.
MRS. CAVE, Spring-grove, Isleworth.

A CHRISTIAN WIDOW is most anxious for lessons in Cooking, under a lady's experienced Cook for a few weeks. Will any of the Lord's people kindly assist Advertiser?
E. E., Y.W.C.A., Bedford-place, Bournemouth.

SUPERINTENDENT of Working Boys' Home requires an appointment. Age 41. 17 years' experience. Eight years in present position. Baptist. Total abstainer. Non-smoker. Accustomed to emigration work.
J. H. STEPHENSON, 322, Gray's-inn-road, London.

URGENT.—As Collector, Clerk, &c. Ten years' experience. Excellent references and security. A Christian and abstainer.
A. S. K., 4, Ludgate Circus-buildings, E.C.

AS HOUSEKEEPER to a Gentleman or Tradesman wanted, by a respectable Person, aged 28. Can keep accounts, is a good correspondent, musical, good cook and manager, is fond of children. Three years' reference.
S. D., 37, Broad street, Leominster, Herefordshire.

SEVERAL PLACES wanted in Christian families for girls who have gone astray, but have since been two years in Homes, doing well.—Miss MARRIOTT, Oldbury House, St. Michael's hill, Bristol.

COMPANION. — A Clergyman's Daughter is anxious for engagement to a Lady, or any light post in Christian home. Fond of housekeeping. Could help in studies, or any kind of Christian work. Highest references.
DELTA, 50, St. Giles's, Oxford.

WANTED, in same house, two sisters (French), one aged 26, first-class maid, perfect dressmaker, hair-dresser; three languages. Second, aged 15, as Companion to children, or light work. Good sewer; good characters.
Miss MARTIN, rue Lauriston 9, Paris.

WIDOW LADY desires engagement as Housekeeper to a gentleman, or Companion Housekeeper to lady. Domesticated, active, good needlewoman and pianist. Fond of children. Good references.
ALBERTA, 29, Legard-road, Highbury-park.

HOUSEKEEPER. — Re-engagement required by a thoroughly domesticated Lady, experienced in every branch of housekeeping, and the management of children and servants. Good needlewoman. Highest references. Age 40.
C. F., 5, East-terrace, Walton-on Naze, Essex.

SITUATION WANTED as good Plain Cook in a quiet Christian family. Age 23. London preferred.
M., 1, Chase-terrace, Southgate, N.

PLAIN NEEDLEWORK.—Wanted, by the Caretaker of an empty house, plain sewing, mending, or knitting.—CARETAKER, 126, Queen's-gate, South Kensington, S.W.

AS VERY GOOD PLAIN COOK, by an elderly person of good health, in a small Christian family near town. Light housework.—P. S., 5, Russell-place West, Old Dover-road, Blackheath.

GENERAL SERVANT under kind working mistress or fellow-servant; a girl requiring supervision. Strong and good-tempered. Also **UNDER-HOUSEMAIDS** (16 and 20). With decided Christians and abstainers.
Miss GREENE, Midgham, Reading.

SERVANTS' AGENCY, SOHO BAZAAR. — Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2; on Monday, Wednesday, and Friday the number is very large. Entrances, Soho-square, and 77, Oxford-street.

Appointments, Situations, &c., Vacant.

HENSHAW'S BLIND ASYLUM.—Assistant Matron wanted, to superintend and instruct the female inmates in needle, wool, and fancy work, and generally to assist in the efficient management of the Institution. For further particulars address as below. Salary £30 per annum, with board and residence in the Asylum.—Applications, with testimonials or references, stating age and experience, to be addressed on or before Monday, December 14, to the Secretary, at his offices, Bloom-street, Salford.—By order,
JAMES W. RATTRAY, Secretary.
Manchester, November 25, 1885.

MATRON, for Rescue Work, required, to take charge immediately of Girls' Shelter. Age over 30. Replies to likely applications only.
S. L. B., 29, St. Michael's-place, Brighton.

A MATRON wanted, for a Home for fallen women. Must be a Christian.—Mrs. STORY, Winchester-terrace, Newcastle-on-Tyne.

HOME FOR CHRISTMAS VACATION offered to a young German Lady in a Missionary's family, in return for useful services rendered. Two children.
MATER, 41, Brighton-road, Stoke Newington, N.

SINGLE-HANDED MAN-SERVANT wanted; active, steady Christian; total abstainer. Single.—Mrs. DUNNE, Bircher Hall, Leominster, Herefordshire.

SUPERIOR NURSE wanted in a Christian family. Must be clean, active, conscientious, and a good needlewoman. Under-nurse kept to assist. Nonconformist preferred.
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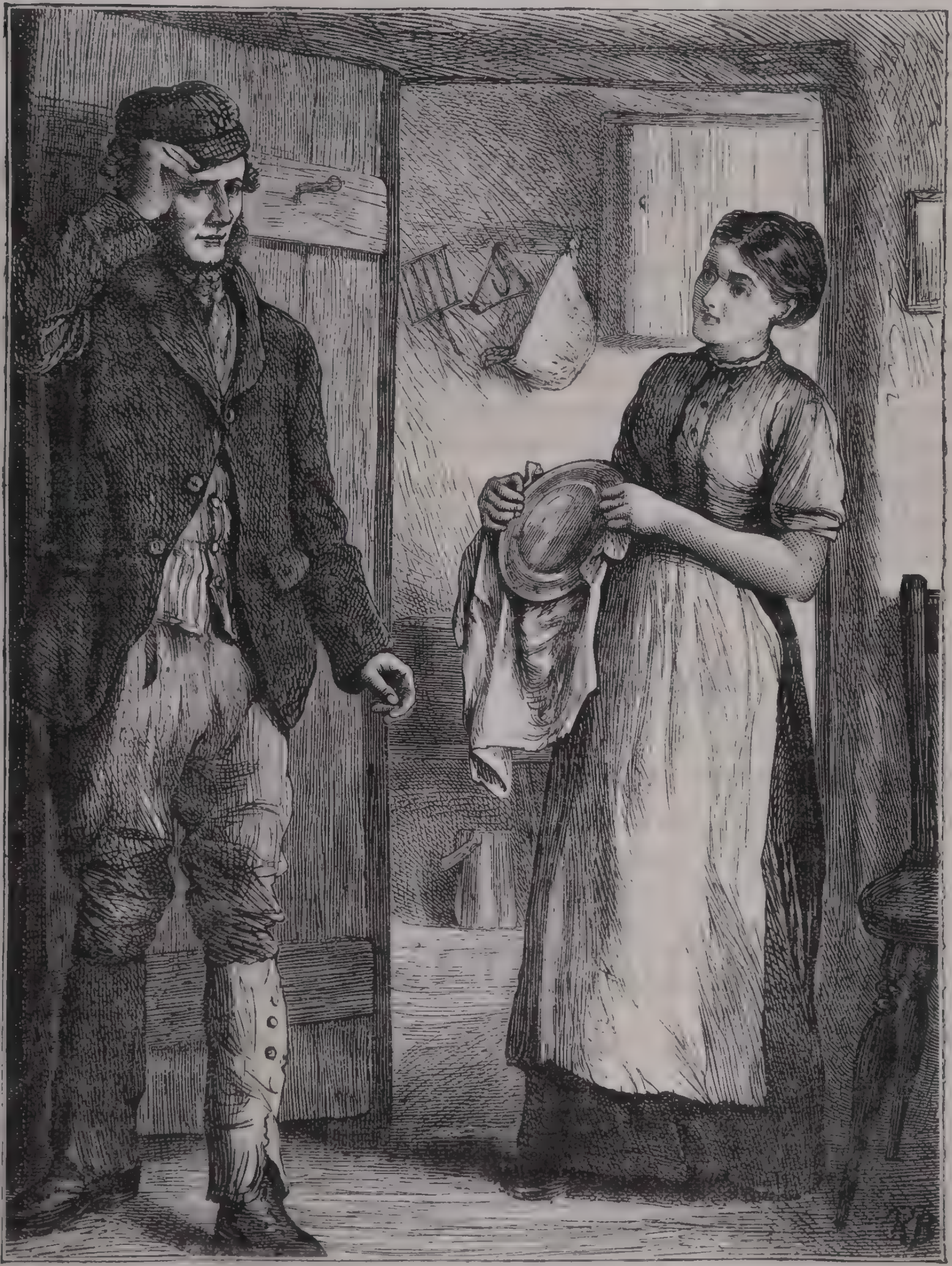

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I do not wish to appear unduly urgent, as I have learnt, by nearly fifteen years' experience of work for Christ amongst the poor, that our gracious Lord can be counted upon to supply in His own way, and at His own time, all that is needed for His work; but I feel I ought to let those who sympathise with home missionary work like ours, know that we are

IN ACTUAL STRAITS

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SHALL OUR DOORS BE CLOSED

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The smallest contribution will help us to feed some poor boy. If only 2s. 6d. were sent by all who read this appeal, our hearts would be lightened, and our hands strengthened, and the winter of 1885-6 would see (God willing) scores of rescued boys added to the hundreds already saved through our Homes from sin, misery, and crime in this great city.

I am, dear Friends,

Yours faithfully,

J. W. C. Fegan

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Mr. Gawin Kirkham—December 10, Somers Town; 11, Chelsea; 12 and 13, Margate; 14, Barking; 15, Willesden; 16, Edgware-road; 17, Great Marlow; 26, Norwood; 28, Exeter Hall; 30 and 31, Mildmay-park.

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Mr. J. M. Scroggie.—December and January, N.E. Coast, Banff, Macduff, Portsoy, Buckie, and Fraserburgh.

Mr. Denham Smith.—St George's Hall, Langham-place, W., during December, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Mr. E. P. Telford.—December 13 to 23, Southend.

Mr. Stevenson A. Blackwood will preach at St. Andrew's Church, Upper Norwood, December 11, 7.30 p.m.

Bow and Bromley Institute, Bow-road, E.—Mr. Evans Hurndall, M.A., Sundays, 8.30 p.m.

Clapton Hall, Upper Clapton.—Mr. J. G. McVicker during December, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Hammersmith Baths (near Broadway).—Gospel services, in the Board-room on Sundays during the winter, 7 p.m.

Metropolitan Music Hall, Edgware-road.—Every Sunday in December, Mr. Chas. Cook and Male and United Choirs.

Westminster Chapel, Buckingham Palace-road, S.W.—Mr. Russell Hurditch throughout December, Sundays, at 7 p.m.

Agricultural Hall, Islington, N.—Sunday, December 13, 3.30 p.m., Rev. E. A. Stuart; Mr. G. E. Elvin and a soloist, 7 p.m.

Gospel Purity Association.—Mr. Wookey will preach in Foresters' Music Hall, Cambridge-road, E., on Sundays, December 13 and 27.

Meeting for Germans, Conference Hall, Eccleston-street, Victoria Station, Saturday, December 12, 3.30 p.m., address in German by Dr Ziemann.

Dr. Thain Davidson's Monthly Sermon to Young Men, Islington Presbyterian Church, Colebrooke-row, N., Sunday, December 13, 6.30 p.m.

Children's Special Service Mission.—Mr. Seyler, Walker-street, Bermondsey, December 7 to 11, 7 p.m.; Mr. H. M. Trickett, Stoke-on Trent, December 12 to 15; Mr. Spiers, London, assisting Mr Hammond.

North London Evangelistic Choir.—December 10, Mission Hall, Lennox-road, Finsbury Park; 15 Cambridge-heath Congregational Church, 8 p m; 19, Conference Hall, Mildmay, 7 p.m.; 31, Conference Hall Mildmay, Watch Night Service, 10.30. Christian workers with good voices glady welcomed.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, December 13: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Jas. E. Hawkins (editor of "The Gospel Watchman"), at 7 p.m. Kensal Hall, Kensal-road W, Major Michael, at 7 p.m. Queen's-park Hall, Kilburn-lane, N W., Mr. S. Stidolph, at 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr W. Lindale, at 7 p m Gospel Hall, Market-place, Brentford, Mr. Walter B. Strutt, at 7 p.m.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall Bignold-road, Station-road, Forest Gate, Mr Geo. Hucklesby, Sunday, 7 p.m.; Wednesday, 8 p.m, on "Balaam's Seven Parables Dalston-lane 163A—Mr S E. Angel, Sunday at 7 p m.; Mr Geo. Hucklesby, Thursday 8 p.m, on "Balaam's Seven Parables." Hammersmith—Upper Mission Room, 181, King-street Dr. Popham, Thursday, 8 p m; on Sundays, at 7 p m, special services for the young, Messrs. Russell and Brothers, 7 p m. Kilburn Hall, Kilburn Gate (near Town Hall), Mr. W. R. Lane, Sunday, at 7 p.m.; Wednesday, 7 30 p.m. Malden Hall, Kentish Town—Mr. Abraham Wallis Sunday, at 7 p m.: Thursday, 1 p.m. Mortlake, Rest Mission Hall—Mr R Calder, Sunday 7 p.m St. John's Wood N.W., 190, Alexandra-road—Weekly workers' meeting, Wednesday, 10.30 a.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington—Mr. C. V. T. Onslow and Dr. Popham, Sunday, at 3 and 7 p.m.

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m; Town Hall, Shoreditch, 3.30; Town Hall, Holborn 3 30 and 7; Town Hall, Bermondsey, 3 30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7 Evangelical Hall, High-street, Homerton, 7.

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MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Holiness Meeting, at 39, Park-lane-terrace, Albion-road, Mildmay-park Station, every Monday, 7.30 p m.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Dr. Allon, Tuesday, December 15, 12 noon.

Conference Hall, Clapham-road, S.W.—December 19, mothers' sale, 6 to 8 p m., admission by ticket only.

Rev. J. Wilkinson's Bible-readings in Ezekiel every Wednesday evening, at 7 30, in the Ladies' Waiting-room, Conference Hall, Mildmay, N.

Miss Mittendorff's Annual Meeting, Tuesday, December 15, at the Y.W.C.A, 17, Old Cavendish-street, Cavendish-square, W., 7.30 p m.

Church Army.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p m, Rev. F. S. Webster and Rev. E. W. Moore.

Deepening of Spiritual Life—Meetings at Stafford Rooms, Titchborne-street, Edgware-road, Friday, December 11, 3 30 p.m., address by Rev. E. H. Hopkins; 18, Rev. C. A. Fox.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, December 11, at 7 p.m., "Holiness," by Miss Mason; tea at 6. Sunday, 13, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason.

Colonel Puget will commence, on Wednesday, December 9, at 8 p m., "Expositions on the Gospel of St. John," at Board Schools, Walton-street, Cadogan-square, S.W., to be continued every Wednesday.

3, Highbury-place, N.—Each Tuesday, 6.30 p.m, at Rev. W. E. Boardman's, a meeting held for advancement in spiritual life. On Thursday, at 11 a.m., Mrs. Boardman's Bible-class for ladies at same place.

Commercial Travellers' Christian Association.—Thirteenth annual meeting, Cannon-street Hotel, December 29, 6.30 p m., Mr George Williams (president) in the chair Devotional meeting, 4 p.m., speaker, Rev. H. Webb-Peploe.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, December 16, tea at 6, meeting at 7. Dr. McKilliam will give the address, "The Cherubim of Glory, expressive of our Future State" Mr F Auvache (visitor to our children in Canada), who is shortly sailing for India as a missionary, will be present to say farewell.

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Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.30 to 2.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6 30 p.m. Youths, Wednesdays, 7 p m. Soldiers Fridays, 7 p.m. Mission work in poor districts each evening, 8 p.m.

Exeter Hall.—Bible lecture on "Fruits of Divine Indwelling," by Rev. Evan Hopkins, Thursday, December 17, 8 p.m. Special mission to young men, conducted by Rev. Dr. Morris, the first week in the New Year, beginning January 3.

186, Aldersgate-street.—Thursday, at 8 p m, lecture by Dr. Anderson on "Foundation Truths, illustrated by Old Testament Types"; Monday, 8 p m., "A Month's Cruise with the North Sea Fishing Fleet," by Mr. C. Stansfeld-Hicks (open to all); Tuesday, 8 p.m., "Hindrances to Power," by Rev. J. L. Topping (men only).

The Priory, 186, Upper-street, Islington, N.—Thursday, December 10, 8.30 p.m., address, by Rev. John Evans; Sunday, 13, 3 15 p.m., Bible class, Luke v. 18—26; Wednesday, 6 to 10, anxious inquirers and strangers.

Shaftesbury House, Margate.—Noon-day prayer meeting, daily, to which all friends visiting the town are invited.

17, Camden-road, N W.—Thursday, December 10, 8.30 p.m., address to young men by Rev. Marcus Rainsford.

Conference Hall, Stratford.—Sunday December 13 to 20, mission by Mr H Thorne, of Exeter Hall. Sunday, 3 and 7 p.m.; week-day meetings: 12 noon, prayer meeting; 3 p m., Bible-reading; 7.30 p.m., Gospel service.

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Notices.

Communications Received with Thanks.—W H.W. T.H W. J C.H H. W.D. A.A.G. S.W. A.J.W. J.T. F.H.H. A.W.W. A.C.J. F.R J.B. W.H.B. A.J.B H.R J.T. A.H. S.R G.D.C. W.W.B. T.C. J.E E.B.H. J.N.G. E.J.K. W.H A.R. E.H. D.R M.B J.B A.J.D. F.A.R. J.S.M. E.P. W.G C.H.B E.D.A. G.H.B A.G.W. F.J.S. T.S. M.G. C.F.V. W.O. S.M.E Gray. M.M.S. C.L. J.R.M E.L.R. G.W. R.U. M.J.H Q.S. F.M. H.A R.D.F. K.Y.W. S.M. R.H.W. M.J.M. J.S.T. J.E.W J. A.M. W.Y.F. A.F.P. H.S. R.D.T. E.F. S.J. J.A.G C.M M.S M.G. M.A.S. W.W. J.S. F.T.H. C.P. G.S. W.H.J. J.M. W.G. H.H.E. C.W. A.M.C. F.J.S. English Mother. G.H.J. C.B. M.L. M.R. C.R. A Friend. Mrs. L M.McC G.F. E.P A.L.O. H.S. J.J. W.F. F.P. D.C. J.O. J.A.O'C. E.C.T. M.F. W.N. M.C. E.J. C.E.C. E.M.R. N.P. J.A. E.J.F. J.C. G.H.F. H.W. M.C.

Applicants for Tracts.—Theo. Schreiner, Kimberley, South Africa; H. Bartlett, 53, Smith-street, Stepney, E.; Miss Strout, Sea View Cottage, Port Isaac; J P. Baker, Temperance Hotel, Camelford; A Powell, 97, High-street, Deptford, S.E.; J W Coleman, Clarence House, Tewkesbury; Miss Martha Hanson, 153, Great Homes-street, Liverpool; Mrs Oliver 25, William Moult-street, Kirkdale, Liverpool; Miss Anne Weston, Westley, near Tetbury, Gloucestershire; F. Ruddle, 28, Crozier-street, Lambeth; Mrs. S. E. Whitburn, Waterside, Devoran Cornwall; J Jackson, Willoughby, near Alford, Lincolnshire; Rev. W. L. Brimmeth, Herbert-street, Hemel Hempstead, Herts; W. Young, 25, Albert street, Grantham, Lincolnshire.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, December 5, 1885.

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*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

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Sick Children's Dinners—E. C...	1	0	0
St. Bride's Youths' Institute, Shoe-lane—E. C.	2	0	0
Homes for Working Girls—E. C.	1	0	0
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Miss Weston's Work in Royal Navy—M. H.	0	10	0
Strangers' Rest, 165, St. George's-street—M. H. 5s.; M. S. R., Edin. £1	1	5	0
Mrs. Hilton's Crèche and Orphan Home—Corporal W. A. 2s. 6d; S. S. 10s.	0	12	6
Miss E. Hopkins' Work—T. A. F. L.	1	0	0
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British Society for the Propagation of the Gospel among the Jews—S. L	0	10	0
Rev J C Whitmore's Work, Kentish Town—J. R. C.	1	0	0
Miss Mason's House of Rest—J. R. C.	1	0	0
Working Lads' Institute (Mr. H. Hill)—J. W. and K. A.	3	0	0
Poor Clergymen's Society—J. W. and K. A.	6	0	0
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"Chichester" and "Arethusa" Training Ships—J. W. and K. A	5	0	0
Army Scripture Readers' Society—J. W and K. A.	3	0	0
Bridge of Hope, Ratcliff—J. W. and K. A. £4; Leam, £1	5	0	0
Sailors' Welcome Home, Cardiff—J. W. and K. A.	3	0	0
Christmas Letter Mission—J. W. and K. A.	3	0	0
Missionary Training College, Puerto St. Maria—J. W. and K. A.	4	0	0
Destitution in Foula Isle—J. W. and K. A.	2	0	0
Work at Chiswick (Mr. R. T. Smith)—J. W. and K. A.	2	0	0
Theatrical Mission—Mrs B.	0	5	0
Miss De Broen's Work—Mrs. J. £2; (*Belleville Mission*) Mrs. H. 10s.	2	10	0
Dock Labourers' Mission—Two Young Ladies, 5s.; (*Christmas Dinners for the Poor*) G. W. B. 10s.	0	15	0
North-East London Gospel Mission—G. W. P.	1	0	0
Gospel Work in Dublin (Rev. H. Fiske)—C. P., Clifton	0	2	6
Rev. R. W. McAll's Work, Paris—H. G M.	2	0	0
Church Missionary Society—Mrs. A. W. £2 10s.; C. L. M T £1..	3	10	0
Cholera Patients in Spain Fund—Bristoliensis	0	2	6
China Inland Mission—Bristoliensis, 2s. 6d.; V. W. £1 10s.; Tenots £2	3	12	6
Miss Sharman's Orphans' Home—M. G G...	0	5	0
Home of Industry—(*Poor Widows*) M V.	1	0	0
Cow Cross Mission—(*Dinners to Poor Children*) M. V. £1; M. B. 5s.	1	5	0
Night Shelter for Homeless Men—M. V.	1	0	0
Gordon Memorial Boys' Camp—S. A.	2	0	0
Working Men's Mission, Collingwood-street—S. A.	2	0	0
Methodist Free Church Mission, John-street, Edgware-road—M S...	5	5	0
Gray's-yard Ragged Church and Schools—M. S. R., Edin.	4	0	0
CHRISTIAN *Tract Fund*—Miss D.	0	1	7
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Midnight Meeting Movement—S. B...	0	5	0
Rescue Society—S B	0	5	0
Mission to Deep Sea Fishermen—F. A. V. 10s.; Miss B M P. eight pairs of cuffs	0	10	0
Bristol Orphan Houses—C. L. M. T.	1	0	0
Pastor Chiniquy's Loss by Fire—Two Sincere Sympathisers	0	4	6
Mrs. Meredith's Washing Mission—Keturah	0	15	0
Moravian Missions, London Association—Keturah	1	1	0
London Medical Mission—Keturah	1	1	0
Miss Mittendorff's Home—Keturah	1	1	0
Homes of Hope, Regent's-square—Keturah	1	1	0
Dublin Prison-gate Mission—Keturah	2	2	0
Miss Whately's Schools, Cairo—Keturah	1	1	0
Hospital for Paralysed and Epileptic—Keturah	0	10	6
Ladies' Samaritan Society for Paralysed and Epileptic—Keturah	0	10	6
Bloomsbury Refuges—Keturah	1	1	0
Miss Leigh's Work, Paris—Mrs. J...	2	0	0
	£204	3	9

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[Advertisements.]

Bridge of Hope—L. W. Phillips, Esq. 10s.

Sailors' Welcome Home—Mrs. A. B. P. 10s.

Bethnal Green Free Library, E.—Miss E. P. N., Chislehurst, 5s.

Home for Girls, Uxbridge (*Mrs. A. R. Grimsdale*)—Anonymous, Gloucester, £1.

The "Casuals," Gray's-yard—Rev. Denham Smith begs to acknowledge the following sums received in response to the appeal in THE CHRISTIAN: The Misses Lovell, £3; Mr. G. Smith, £2 2s.; Mrs Boldero, £5; Miss Florentine Read, 5s; Mr. G. W. Pitters, £1; Mrs. Moore and circle, £3 10s.

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ON BEHALF OF

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Will all who are preparing gifts for the Annual Sale on behalf of the Homes

KINDLY SEND THEM IN AT ONCE,

for as yet but very little has been received? Will those whose busy fingers are at work for the Sale, remember that **shirts** *for boys and men,* **suits** *for little boys,* **aprons** *and* **pinafores** *for girls, and sets of* **baby-clothing,** *are particularly valuable additions, being much asked for and readily sold? Well-made* **woollen shawls** *are frequently asked for, and, indeed, women's garments of all kinds would be especially useful. Of course, besides these, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of* **vertu,** *books, drawings,* **bric-a-brac,** *and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged.*

The **SALE** *will this year be of the* **SAME CHARACTER** *as* **LAST YEAR,** *that is to say,*

Instead of holding a Public Bazaar at the West End during the month of December, as formerly, all the Goods received will be made up into

£5 *and* **£10** *Boxes. These Boxes will each contain a very excellent selection of at least the value of* **£6** *and* **£12** *respectively, and will be sent on receipt of P.O. Order or Cheque to any part of the country.*

Ladies ordering these Boxes confer a great benefit on the "Homes;" for by this easy method all the articles receive may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaa at the West End of London.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and promised to purchase boxe with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the present season.

If there be many articles left over unsold, they can be disposed of in the last week of January (D.V.), in th New Hall of the "Edinboro' Castle."

Dr. Barnardo earnestly invites all who love poor children, to co-operate with him in this new plan to increase th funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a publi Bazaar may be avoided.

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To all who have already in any degree helped by Contributions of Useful or Fancy Articles, Dr. Barnardo desires to offe the expression of his very grateful acknowledgments.

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AMONG the most potent Influences exerted at the present time in the Mission Fields of the World must be counted that of the CHRISTIAN PRESS.

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has borne a large share of the work. That which has been done is, however, very little compared with the necessities of the work. As converts increase and Missions extend, books, Christian in tone, and tracts full of GOSPEL TRUTH must be provided.

The Rev. W. R. Blackett (C.M.S.), of Calcutta, recently said at one of the Society's Meetings:—

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> "My belief is, that these leaflets are like the white ants that gradually but completely destroy a gigantic rotten tree in this country. Silently, and unnoticed by us, heathenism, in its diversified forms of observance, is being eaten up and demolished by the precious and powerful influence of the true bread of life."

The late Rt. Hon. the Earl of Shaftesbury's opinion:—

> "I never hear of the Society's operations, and see what it is doing, without giving humble and hearty thanks to Almighty God that it was ever called into existence, and that it has so nobly discharged its duty. . . . . I am astonished at its operations, and at the way in which the Society seems TO LOOK OUT FOR EVERY POINT at which aggressive work can be carried on."

⁂ The Committee specially invite the young to become Collectors for the Society, asking them to remember how great their advantages are as regards literature, and how few are the advantages in other lands.

The Religious Tract Society.

56, PATERNOSTER ROW, AND 164, PICCADILLY, LONDON.

THE SOCIETY'S MISSIONARY WORK

Is carried on in ONE HUNDRED AND SEVENTY-FOUR different Languages.

HELP is given to the Church Missionary Society; London Missionary Society; Society for the Propagation of the Gospel in Foreign Parts; Baptist Missionary Society; Wesleyan Missionary Society; China Inland Mission; the Presbyterian Missionary Societies; Paris Evangelical Missions; Gossner Missionary Society; Basle Missionary Society; American Board of Commissioners for Foreign Missions; Rhenish Missionary Society; and numerous others.

In Roman Catholic countries it is still necessary to expend considerable sums, until the time arrives, when the revived zeal of the Protestant Churches in these countries shall prepare them to take their full share in the spread of the pure Gospel by the press.

M. le Pasteur DARDIER, of the Geneva Evangelical Society, says:—"Brethren of the Religious Tract Society,—We have worked together for many a long year in sowing good seed in the soil of France. To-day the Lord permits us to rejoice, showing us in many places a ripening harvest. We must now, more than ever, remain closely united. We reckon on your help, and we look to the Lord."

Pasteur F. GALLAND, Anduze:—"Your Society does an immense work for the advancement of the Kingdom of God on the earth."

The Society a "Unique one."

Through the Method adopted a small sum of money often goes a long way. *None of the amounts given to the Parent Society are deducted for Working expenses, which are met* ENTIRELY *out of the Trade Funds.*

FRANCIS PEEK, Esq., Chairman at the last Meeting, in giving his view of what the Society really is, and of the claims it has to the support both of the nation and of the Church said:

"You have heard that its funds have fallen off; and it has certainly been a matter of wonder to me to see other societies, which I believe are not doing half the work that this one is doing, receiving large legacies and large subscriptions, while this Society, a unique one in its way, one which has no rival in the work it undertakes, is passed by. . . . It *is* a unique Society; there is nothing else that could take its place; and if it were done away with it would leave a frightful gap. I don't know how we should be able to go on without it."

So far from the Committee being able to meet the growing needs of the work, they are constantly compelled to refuse grants in aid of much needed extension.

They have confidence in making an EARNEST NEW YEAR'S APPEAL for a large number of new subscribers, which is the most permanent form of help.

Subscriptions, Donations, and other Contributions may be sent to the

Secretaries, Rev. LEWIS BORRETT WHITE, D.D.
Rev. SAMUEL G. GREEN, D.D.

The Religious Tract Society.

56, PATERNOSTER ROW, AND 164, PICCADILLY, LONDON.

LIST OF 174 LANGUAGES AND DIALECTS

In which the Society has carried on its Operations. Arranged in the order in which the Countries are mentioned in the Report.

English
Welsh
Gaelic
Irish, Native
Irish, Roman
Manx
French
Breton
French-Basque
Flemish
Upper Enghadine
Romanz
Italian
Latin
Maltese
Spanish
Spanish-Basque
Judæo-Spanish
Portuguese

◆

German
Ditto, Low
Dutch
Icelandic
Swedish
Danish
Norwegian
Lapponese
Kvæner
Hungarian or Magyar
Slavonian
Upper Wendish
Lower Wendish
Bohemian or Czech
Russian
Ditto, Wendish
Dorpat-Esthonian
Reval-Esthonian
Lettish, or Livonian
Ostjak
Finnish
Ruthenian
Polish
Lithuanian
Samogitian
Greek, Modern
Ditto, Ancient
Servian
Croatian
Romanian
Wallo-Gipsy
Bulgarian
Tosk-Albanian
Gheg-Albanian

◆

Turkish-Tartar, or Karass
Turkish
Greco-Turkish
Armeno-Turkish
Georgian
Turkish, Azerbijan dialect
Samojede
Hebrew
Arabic
Syriac, or Aramaic
Sanskrit
Kashmiri
Punjabi, or Sikh
Leptcha
Urdú, or Hindustani
Urdú, Roman characters
Ditto, Persian
Bengali
Ditto, Roman characters
Mussulmani-Bengali
Hindui, or Hindi
Ditto, Nagri
Ditto, Kaithi
Assamese
Shyan
Nagas
Khassi
Oriya, or Orissa
Tirhutiya, or Mithili
Mandari
Manwari
Santali
Sindhi
Marathi-Balbodh
Marathi-Modhi
Gujarati
Parsi-Gujarati
Tamil
Canarese
Telugu, or Telinga
Malayalim
Tulu
Pali, Burmese characters
Singhalese
Indo-Portuguese
Persian
Pushto, or Afghan
Malay, Roman characters
Ditto, Arabic ditto
Sœrabayan, or Low Malay
Javanese
Dajak, Maanjan
Ditto, Ngadju
Batta, Toba dialect
Ditto, Mandailing
Bugis
Madurese
Burmese
Sgau-Karen
Pwo-Karen
Peguese
Taleing
Cambojan
Siamese
Laos
Anam, or Cochin Chinese
Loo-Chuan
Chinese, classical
Mandarin Chinese
Shanghae Colloquial
Ningpo Colloquial (Romanised)
Foochow Colloquial (Native characters)
Amoy Colloquial (Romanised)
Hoklo Colloquial (Native characters)
Swatow Colloquial (Native characters)
Hakka Colloquial (Romanised)
Punti, or Canton Colloquial (Native characters)
Corean
Mongolian
Buriat, or Northern Mongolian
Calmuc, or Western Mongolian
Japanese

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Amharac
Ethiopic
Coptic
Dualla
Galla
Ga, or Akra
Tschi, Otji, or Tui
Fanti
Nupé
Igbiru, or Ibo
Otyihereró
Kongo
Yoruba
Grebo
Isubu
Efik
Sechuana
Sesuto
Kinyka
Kafir
Zulu
Malagasy

◆

Greenlandish
Esquimaux
Cree
Ojibbeway, or Chippeway
Micmac
Mohawk
Takudh
Fijian
Hawaian
Tahitian
Rarotongan
Tongan
Samoan
Nieuan
Maori
Mosquito
Karif, or Carib

SUMMARY OF OPERATIONS.

The Year's Circulation from the London Depository	70,966,650
Total Annual Circulation, including the Issues of Foreign Societies, about	85,966,650
Total Circulation in 86 years, about	2,368,277,880
Languages and Dialects in which the Society has published ...	174
New Publications during the Year	737
Number of Publications issued in 86 years, about	18,401
Publications at present on Society's Catalogue, about	10,000

LIBRARIES.

Nearly 40,000 Libraries have been granted since 1832, at reduced prices, exclusive of those sent to foreign lands, the reduced prices gratuitously voted being £166,119, namely:

For Sunday and Day Schools	20,707
For Districts and Parochial Objects	12,379
Ministers, Students, National, British, and other Teachers	2,331
For Union Poor-houses	650
Lunatic Asylums, Hospitals, and Prisons	836
Miscellaneous...	2,445

Subscriptions, Donations, and other Contributions may be sent to the

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ST. GILES' CHRISTIAN MISSION.

CHRISTMAS SERVICE AMONGST LOST MEN AND LADS

BY PEARL FISHER.

THROUGH all the Christmas season when most of us are intent only on pleasant re-unions and social pleasures, the St. Giles' Christian Mission to Discharged Prisoners is busy at its chosen service seeking to win fallen men from ways of sin and folly to paths of honesty and wisdom. Few, it may be, think of the weary despairing ones who, morning by morning, are released from the various Metropolitan Prisons, Coldbath Fields, Pentonville, Holloway, and Wandsworth; yet with many of these men a whole future for weal or woe hangs upon the decision of the first few hours of freedom. They have sinned, but they have paid law's penalty. Are they now to be left to sink deeper and deeper in crime and ill-doing? Or, are they to be rescued, as they may be if some friendly hand be outstretched to guide them in better paths?

THE PRACTICAL QUESTION.

HERE then lies a very practical question; a question for the servants of Him who came to seek to save the lost; and a question, too, for every lover of his country; a question which must be met and answered after a practical fashion. As the man who has broken the law steps forth from his prison, he finds awaiting him, old comrades in crime. These have no intention he should escape their toils, they are prompt to endeavour to snare him afresh. Probably in his enforced retirement he has learned to look at things in a different light. Said one such the other day: "Till I wur in quod, I ne'er "took no heed; I ne'er thought of right or "wrong of it, I ne'er had a Bible in my hand since "I wur born till then." In such case the man may be eager to turn over a new leaf; but where shall he find strength in the hour of temptation? How shall he endure the long weary waiting till work be found? And who will employ a convicted thief?

But as he passes forth a friendly hand is laid upon his shoulder, a friendly voice urges him to step across the way to the Mission Room. There he hears good and sound words of counsel, there also he receives the offer of help in obtaining employment. Best of all he hears there is mercy even for him, and he learns that One stands ready to pardon and to save. Coming at such a juncture, reaching him just when he is inclined to attend, touching him in a practical and tangible way, what marvel if he be led to listen to his own eternal profit as well as social reformation?

A LIVING WITNESS.

THE case is no hypothetical one; it is a simple and true story, repeated over and over again in the records of the St. Giles' Christian Mission to Discharged Prisoners. But the other day I met in a little Mission Hall, a man now acting as caretaker thereof, throwing himself heartily and earnestly into the work, helping in every way he finds opportunity, having great influence with the children, as well as with the rough men of the district; and indeed a true and useful helper. Yet that man has been five times convicted, receiving on the last occasion seven years' penal servitude. On his discharge he was got hold of by Mr. Wheatley; so far as man may judge (and his subsequent life has confirmed the judgment) he truly and really accepted the Saviour and thus became a new creature in Christ Jesus. Now he is seeking to serve and honour Him he so long depised and dishonoured. The annals of the Mission teem with such stories of grace, trophies of redeeming love, brands plucked from the burning.

SAVING THE LADS.

HERE, however, I am anxious to call special attention to a very beautiful and touching phase of the Mission's work; a preventive service which has already proved wonderfully fruitful in the best results. I refer to *the lads;* and it is pitiable to find how many mere boys get into prison from various causes. Left to himself, a lad who has been once in prison is apt to sink into the common rut of crime; laid hold of at the right moment by those who know how to go about it, he may be saved just in time. Saved from a life of shame and sin, saved from breaking a mother's heart, saved from adding one more to the company of those who live by their wits.

One very common form of boyish crime is "smashing," *i.e.* passing bad coin. Very generally the first or second offence is innocently committed. A bright, honest-looking boy is entrapped by the hardened rascals who thrive by the nefarious trade—and it is a regular trade. They know well enough the value of a fair honest face in the trickery. Getting hold of such they ask him to change a florin or a half-crown, or to purchase some trifling article therewith. The coiner keeps well out of sight, and if the dupe is caught the tempter vanishes. If the boy is successful he is rewarded with a copper, and asked to try again. By-and-by it dawns upon him what he is doing, but his protests are met by the cool rejoinder that he has committed himself and may as well go through with it.

Instances of this kind come frequently before the Common Serjeant, Sir W. T. Charley, Q.C., who knowing well the true state of the case, sends for Mr. Wheatley and arranges the boy should be lightly punished and handed over to the care of the Mission to be sent away out of reach of his tempters—who are ever on the alert to secure those they have found useful. Thus the young victim is rescued from the clutches of his would-be destroyers, and placed in a position to recover himself by steady and honest labour.

RESCUED IN TIME.

FROM many such cases I select one by way of illustration. G. L. was the son of a very respectable tradesman. He was seduced, in the way I have described, by a gang of coiners, and set to pass counterfeit coin. The gang were captured, his associates and tempters were convicted; but on clear evidence of his betrayal and previous good character, he was handed over to the Mission. At his own request he was sent abroad, where he has done well. He has since been home on a visit, and returned to his adopted country. His parents are deeply thankful for the assistance given in saving their boy.

THE COINER'S VICTIM.

THE following conversation noted in the Interviewing Room at the Brooke Street Home will illustrate better than words of mine this feature of the work:—

"Can you send me to sea?"

"Why do you want to go to sea?"

"I've no chance here. I've had a narrow squeak this morning. I've been discharged at Guildhall, on a technical plea, but I was guilty, sir; I am ashamed to say, I was."

I believe this is one of the first guilty prisoners I have met with in my wanderings. One and all with unanimous voice declare that though they have done wrong on other occasions, on this particular occasion they are innocent. However, we have here at length a guilty and seemingly repentant one. He had been charged with uttering counterfeit coin.

"Who gave you the coin?"

"Old——on the Dials."

"I know him, he means the ruin of you."

"That he does, sir, and he's been the ruination of dozens of lads. Two boys were up at the last Sessions through him."

"You want to go to sea, then?"

"Yes: it's no use trying here. I meant to do right last time, but they got hold of me again."

Commending his decision, the Secretary said, "When will you go?"

"To-morrow morning, if you please, sir."

"Very well, come here in the morning and we will be ready for you."

RESCUED LADS.

LET me now give two or three other cases dealt with, to illustrate the various ways in which boys fall into crime, and in which they have been rescued by the Mission; saving them, undoubtedly, from a life-long course of crime.

F. C. a boy who joined others in breaking and entering unlawfully. His father was a painter, a decent working man, who had been many years in one situation. The lad, it appeared, was silly enough to be led away by older companions, and this after he had worked honestly for eighteen months. No one was more surprised than his employer when he heard of the charge. The judge when the facts were put before him was very reluctant to send the boy to prison, knowing well the inevitable result; the employer was persuaded to take the boy back again and give him another trial. Thus the Mission was successful in pleading with judge and master. His parents, of course, gladly received him home again. It is satisfactory to know he is now doing well.

BAD COMPANIONS.

ONE more case from the lad's branch is that of F. M. K., age 17, whose mother, a most respectable woman, came to Mr. Wheatley in great trouble about her son, who stayed out at night with bad companions. Shortly afterwards she returned to say he had been arrested and sent to Coldbath Fields for six weeks, having stolen a small sum of money from his employer. On his discharge an outfit was provided, and he was sent to sea. Recently, after a voyage, he called at the office, nicely dressed and looking well, declaring he would not leave the sea on any account. He has signed the temperance pledge, but best of all, he has found the Saviour. He, with his mother, was deeply grateful for the help afforded in saving him from a life of crime. A letter just to hand also expresses his warm gratitude for his rescue.

WRITES TO MR. SPURGEON.

IN another case, a most respectable lad, whose parents are well-to-do, had been sent to prison for two years for passing bad coin. On his discharge he wrote to Mr. C. H. Spurgeon, asking help and guidance in trying to do right. Mr. Spurgeon passed on the letter to the St. Giles' Mission, which took up the case. The lad was helped, a situation found him, to learn a good trade, the premium being advanced by the Mission, and the lad provided for until he earned sufficient to support himself. His letter, now lying before me, gives every evidence that he is really seeking better things

DIMINISHING THE CRIMINAL ARMY.

SUCH is one beautiful phase of the Rescue and Preventive work carried on by the St. Giles' Christian Mission to Discharged Prisoners. On the one hand, hundreds who had plunged in the whirlpool of crime and wrong, beyond, to all seeming, the reach of man, have been rescued, set on their feet, and are now leading, at home or abroad, God-fearing and industrious lives. And on the other hand, hundreds shivering just on the brink, tempted, hurried, impelled towards a life of law breaking, have been saved in the nick of time, and are now steadily and honestly earning their bread by the sweat of their brows. All these, humanly speaking, would, but for the Mission, have gone to swell the ranks of the Criminal army. To them it has been practical and personal salvation; to society and the nation a clear and positive gain.

DAWN OF HOPE.

IN the wide and ever extending sweep of this Mission, criminals of all grades, and of all ages, are being reached and rescued. Scarce a prison in the land where the news has not been whispered that "for them who've been in trouble there's still a chance." Convicts, after long terms of penal servitude, take their discharge to the Brooke Street Home; men and boys doing shorter terms also look to the same helpers, and few look in vain. Let a released prisoner show genuine evidence of repentance, evidence satisfactory to the shrewd and observant secretary, and whatever his crime may have been, he is sure of help in the most practical and tangible way. Somehow or other, a situation will be found him at home or abroad; he will be clothed and set to work, while in his early career of honesty he will be watched over lovingly, cheered and guided in the path that leads to better things, and to eternal life.

THE SINEWS OF WAR.

SUCH in briefest outline is the work of this truly Christ-like Mission in seeking and saving the lost. The work grows apace; poor, perishing ones, who breaking the law have felt its power, are eagerly raising their eyes longing for deliverance. The truest interests of the nation, the well-being of the individual, alike demand no means be neglected promising to aid in rescuing and raising such fallen ones, whose very existence is a menace to Society. Here then is an agency which has proved its singular fitness for the task. But while it does the work, and find the workers, *others must supply the means.* The work is being nobly done, but those who are doing it must be backed by prayer and liberally aided by funds. This matter of funds presses sorely on the work and the workers, hampering efforts and crippling wide-reaching endeavours. It is from the very nature of it an expensive work, but it is one of the most remunerative of works. By our own best interests, by the love we bear to Him whose birth we commemorate at this season, by the

Christmas Service amongst Lost Men and Lads.

love and pity He has shown us, which we should show to those fallen ones, we are surely constrained to large, prompt and liberal aid. Gladly for such a service may we lay our silver and gold at His feet.

"A MERRY CHRISTMAS."

IN wishing one and all "A Merry Christmas, and a Happy New Year," I would add the season will be all the merrier and the New Year all the happier if you help in extending the hand of Christian love to those who have erred from the way. And *you*, dear reader, must do it; you cannot go to these and save them, but you *can support those who do.* You can give and give liberally, so that those who have learned the secret of such rescue work may vigorously and energetically press forward "Rescuing the perishing and lifting up the fallen."

There is an old time carol, I have quoted once before in this connection; I trust its repetition may stir many hearts to a practical response :—

Old Christmas brings the greatest joys
Of all the joys that come ;
He gladdens the poor man's ingle-side,
And feasts in the richest home.
Full many a bright and happy face,
Looks out upon the morn ;
Arise, good people, one and all,
For a great, great day is born.
The rich man opens his festive door,
And opens his heart also ;
And a churl is he that hath the power,
And doth not alms bestow.

Donations for the St. Giles' Christian Mission should be sent to the Superintendent, Mr. GEO. HATTON, 4, Ampton Street, Regent Square, W.C.

Fill up with loving Christmas Gifts the form below. Hand it round on Christmas morning. Pass it round the Christmas Dinner Table.

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WORK AMONG
DISCHARGED PRISONERS.

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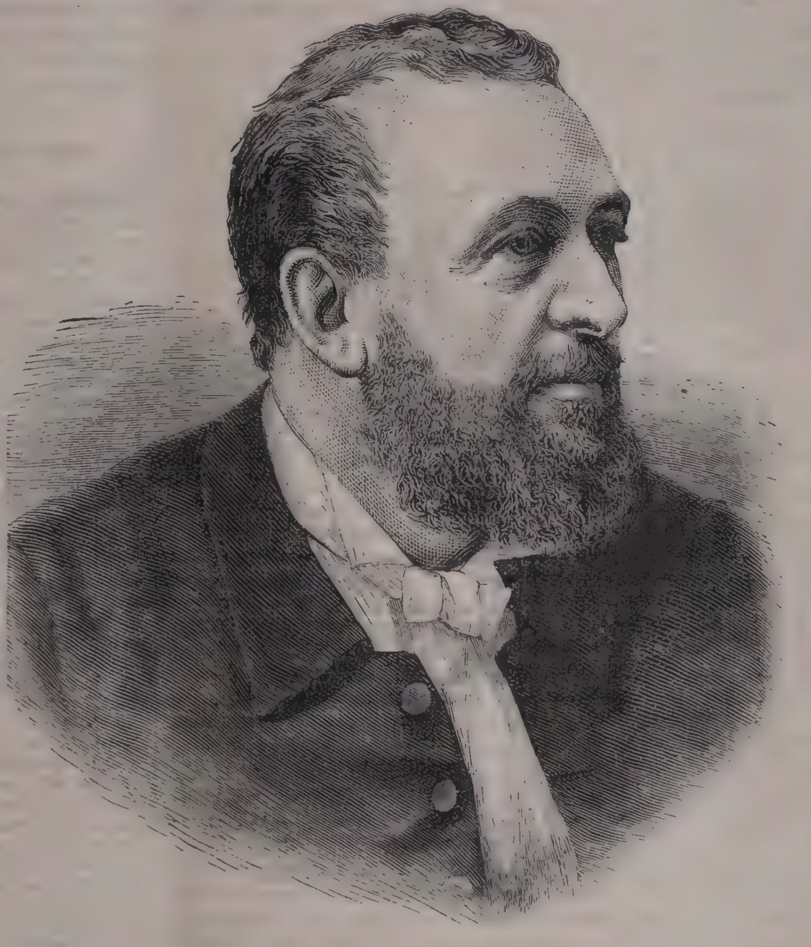
The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

DOUBLE NUMBER. WITH WHICH IS INCORPORATED "THE REVIVAL." **DOUBLE NUMBER.**

No. 829.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. THURSDAY, DECEMBER 17, 1885. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [TWOPENCE. POST FREE, 2½d.

REV. E. PAYSON HAMMOND.



WE do not attempt here to give a sketch of the life and work of Mr. Hammond, whose portrait is to-day presented to our readers. To furnish even an outline of his busy and much-honoured career, as an evangelist on both sides of the Atlantic main, would claim far more space than we have at disposal. Those who would like to read such a detailed account, may find it in Mr. Headley's profoundly interesting volume, THE REAPER AND THE HARVEST, published at the office of this paper.

Though Mr. Hammond would probably object to be styled "The Children's Evangelist," we do not know that he could have any better or more truthful designation. Not that he is less successful among adults than most other labourers in the Gospel field, but that he is more successful among those of tender years. Very special gifts seem to be needed to be a constant winner of souls among the young; whatever these gifts may be, Mr. Hammond certainly possesses them, as the records of his work for the last twenty-five years will amply testify. Many preachers are not able to stoop—or shall we say rise?—to that combination of simplicity and tenderness which carries conviction to the unsophisticated mind, and storms the citadel of the fresh young heart. Nobody need go twice to the meetings conducted by Mr. Hammond to see that he has discovered the priceless secret of this simplicity. In his methods he is unquestionably "a law unto himself," and these methods have not escaped criticism. All that we would say on that score is simply to quote a couple of sentences from an utterance of one of the professors of Williams' College, at which Mr. Hammond graduated: "His success is wonderful, because God gives it to him. And before I dare to criticise, I must wait till I find a style of labour that God more signally blesses." That, in our opinion, is an argument that is unanswerable.

It was in the year 1860, and at the little northern seaport town of Musselburgh, near Edinburgh, where Mr. Hammond experienced the turning-point in his career. He had been pursuing his theological studies in the Scottish capital, but his active nature and warm heart prompted him to engage in Gospel work. Meanwhile Dr. W. L. Alexander sent him to Musselburgh, which was then deemed a specially needy spot in a spiritual sense. A remarkable revival resulted. Here we must quote from an address delivered by Dr. Alexander before his ministerial brethren of the Scottish Congregational Union. The extract is rather a long one, but it is too good to be curtailed. Describing what he had seen at Musselburgh, the Doctor said:—

"Allow me to mention what struck me very much—the work among the children. I confess I had something of the unbelieving state of mind upon that subject to which reference has been made. Having never come in contact myself with anything of the kind, I frankly confess I had not just the same cordial belief in the conversion of very young children as I have now. I happened, when I was out there one evening, to leave my great-coat in one of the small vestries, and feeling the night air a little chilly I thought I would put it on. When I went to the vestry door I found it bolted. I was going to retire, when the door opened, and a very little girl appeared. I asked if there was anybody in. She said, 'Yes, sir.' Whispering, I said, 'I was going in for my great-coat, but I will not disturb you; but who is it?' She said, 'A wheen o' us lassies.' I said, 'I will not go in then; could you get me my coat?' She said, 'It's here, sir, but I canna get up to't.' I was going away, when she said, 'You might come in.' So I went in, and there I found some six or eight—I forget exactly how many—little girls like herself upon their knees, and one of them was engaged in prayer when I stepped in. Whether she had overheard us talking at the door, or supposed that some person had come in, I don't know, but her voice faltered, and she concluded very quickly. I had hardly heard her; but immediately she had concluded, another girl began to pray without their rising from their knees, and a very simple, very child-like, but very beautiful prayer it was. I stood listening to that child's prayer, and the tears rushed down my cheeks as I listened; I could not help it, because I felt that I was reproved, that I had doubted the work of God in that particular, and now He had brought me face to face with the work itself. After she had concluded her little, short prayer, they rose up, and very abashed the poor little things looked when they saw I was standing in the midst of them.

"I began to talk to this little girl who had been engaged in prayer, and I said to her after I had reassured her a little, 'Well, now, I heard you thanking God for pardoning your sins, and for the peace of mind you have; I suppose you feel that you have been converted?' And she said, 'Yes, sir,' with great quietness and great assurance of mind. I said, 'Now, how did that come to pass? you didn't always think of these things.' 'Oh, no!' she said, 'I never cared about these things at all.' 'Well,' I said, 'just tell me how it came to pass that you did come to care about them.' She said, 'I came to the meetings, and attended them for a while, but I did not care much about what was going on. One night I went with some others into a room. There were a good many women there, and some of them were greetin' about their sins; and a lady was present who spoke to them and told them about their sins, and told them how they were to get pardon of their sins; and,' she added, in her simple sort of way, 'the thought just came into my mind that I was a sinner, too.' I said, 'And did you go away with that thought?' 'Yes,' she replied. I said, 'Did that grieve you?' Looking up into my face with a most earnest and striking expression, she said, 'Eh, sir, I was in an awfu' way!' In this state she continued, she said, for a good while. I asked, 'How did you find peace of mind?' 'Oh, sir,' she said, 'it was something that Mr. Hammond said when he was preaching.' I asked, 'What gave you peace of mind?' Turning on me again the same intense and earnest look, she exclaimed, 'Oh, there is nothing *can* give peace of mind to the sinner but the blood that was shed on Calvary.' Now, I just put it to any experienced minister whether a statement like that does not show that this child knows the way of salvation, and affords evidence of having experienced the grace of God in truth. For my own part all my doubts and unbelieving suspicions were gone.

"I may just mention that, as this talk was going on, there was a little boy in the corner of the room—so little a fellow that he had just emerged from the condition of petticoats, and had not reached the dignity of a jacket; his whole costume being in one piece from his neck to his heels. He was standing in the corner of the room, and sobbing very hard. The only idea that came to my mind was that the little fellow was sleepy, and that he wanted to go home as it was now about ten o'clock. I said to one of the girls that he was wearied, and that someone had better take him home. She said, 'Oh no, sir, he is not wearied; he is crying for his sins.' I went to the little fellow and I spoke to him; however, he was really past speaking to. He was in a state of great distress, whatever was the cause. I said to one of the girls, 'Perhaps you could speak to him better than I could;' and she said to me, 'Well, yes, sir, I will speak to him, but he does not belong to this place.' I said, 'Indeed.' 'No,' she said, 'puir fellow, he has walked all the way frae Prestonpans tonight.' Now this was a dark wintry night, and yet this little creature had walked by himself about four miles to get to the meeting. I asked about him the last time I was out. This little girl told me that she believed he was going on in the right way, but that he did not come to Musselburgh now, as there was a revival in Cockenzie in his own neighbourhood. This was a very striking instance to me, and I was struck also with the manifestation of a kindly interest in him on the part of his juvenile companions. I said, 'This poor little fellow cannot go home at this time of night.' 'Oh,' said one little girl, 'I'll no lat him gang hame; I'll tak' him hame wi' me.' This struck me as like the time of the beginning of the Gospel at Jerusalem, when they had all things in common, and every man received into his house those from a distance who were converted to the truth.

"Mr. Hammond has referred to some who went down to Musselburgh from Edinburgh. One servant girl went down, and she got into conversation with one of those little girls, or the little girl got into conversation with her, I don't know which, and the little girl began to preach Christ to her as the Saviour of sinners, to the utter amazement and astonishment of this grown-up woman. She said to her, 'Lassie, where did you learn this?' After a little while the little girl, to her still further astonishment, said, 'If you will kneel down, I will pray with you.' And to use the woman's own words 'she just drappit doun on her knees and I couldna but gang doun too.' And the little girl prayed; and the woman, strongly moved, when they rose up, exclaimed, 'Lassie, wha ever learned you to pray?' The child's answer was, 'Naebody learned me; I think the Lord just pits't into me.' That was the means of that woman's conversion; she is now one who gives evidence of being really converted."

This graphic and affecting narrative will be recognised as a typical one by those who have had any considerable experience of Mr. Hammond's subsequent work. With the alteration of names, dates, and places it might stand as a representation of the wonderful awakenings that have accompanied the evangelist's labours throughout Scotland, England, Ireland, and many parts of the United States and the Canadian Dominion. There are few modern preachers whose work stands the test of time more satisfactorily. Again and again on revisiting a place he is cheered by the confession from active workers that they gave their young hearts to the Lord at his meetings so many years ago, and have been working for Him ever since.

No better estimate of the elements that go to make up Mr. Hammond's success as an evangelist could be given than that written some years ago by Dr. Thompson, editor of the Chicago *Interior*, which has been transferred to the pages of "The Reaper and the Harvest." After recording some of the many Gospel triumphs connected with the evangelist's American missions, Dr. Thompson says, "His preaching, whether to children or adults, consists in a clear, well-defined, and well-illustrated statement of the central doctrine of the cross. His system of truth is cast in Biblical rather than technical or theological forms. The personality of Jesus as a heavenly friend; the fatherhood of God, calling for our confidence and filial love; the joyfulness of Christ's service, and the certainty of its rewards in a real heaven of endless progress and endless work—these truths come from his lips with the freshness and force which only a deep conviction of them can give. His manner of preaching is in harmony with the matter of it. He brings a dash of Christian sunlight, and a breath of free Christian courage and hope with every sermon. Another element of his success is in his generalship; he has singular tact in setting people to work. He was one of the first men to grasp firmly the truth that a public revival service unfollowed by the close quarters of heart to heart has failed at the point of its highest success. . . . Mr. Hammond was a pioneer in the work among children. The essential idea that supports the work among children, both in Sunday-schools and revival meetings, that little ones can be soundly converted; that the law of spiritual growth, from very feeble beginnings, may be emphasised in religious life, and children trained up for the Church, rather than recovered to it after prolonged wandering, is one that will throw heavenly radiance on all the future life of the Church."

One of the results of Mr. Hammond's labours in London in 1867 was the founding of "the Children's Special Service Mission," which has since been the channel of untold good in the salvation and sanctification of the young. Its influence has extended far beyond the limits of these islands; within recent years, indeed, by means of its illustrated Gospel leaflets, in different languages, it may be said to have encircled the globe, and planted a witness for Jesus Christ among the rising generation of every people, kindred, and tongue. What may be the total outcome of the evangelist's present Gospel campaign, recorded in our columns week by week, we must leave to the future to reveal. If parents and others who can influence the young people in our midst are true to the opportunities afforded them, one outcome, at least, will be a great accession to the ranks of the active Christian workers of the next generation.

Mr. Hammond has written over eighty tracts and books for children and adults, that have been published in this country, besides a hundred or more that have been published in the United States; numbers of these have been translated into foreign languages. His "Better Life, and how to find it," has been much blessed in leading young men and women to accept the Saviour.

MRS. ALLISON'S BIBLE-CLASS.

THE eighth anniversary of the Bible-class conducted by Mrs. Allison, wife of Mr. Allison, one of Mr. Spurgeon's deacons, was held in the Lecture Hall of the Metropolitan Tabernacle on Friday week. Mr. Spurgeon was unhappily unable to be present, owing to illness. In his absence Canon Fleming presided. The hall was filled to overflowing.

The annual and encouraging report having been read, Mrs. Allison expressed her gratitude to Canon Fleming for acceding to her request to be present. Addressing herself to the Christians in her Bible-class she said her heart's desire ever was to impart unto them such spiritual gifts as might establish and comfort them in the faith.

Miss von Finkelstein gave one of her interesting talks on the manners and customs of the Jews in Palestine.

The CHAIRMAN, in a hearty address, said he was very sorry not to have had the pleasure of meeting their pastor, Mr. Spurgeon, on this occasion. He had enjoyed Mr. Spurgeon's friendship, both in Bath and London, for more than twenty years past. They had been hearing that evening of Bible-readings, Bible-lands, and Bible-women. How thankful they should be for the written Word of God, and that the Lord had imparted to his servants the ability to write it. He was glad to have been reminded by Miss von Finkelstein of the beauty of the revised version of Ps. lxviii. 11—the Lord gave the word, and mighty was the host of the *women* as well as the men that published it. The Bible record is full of good women, while it also contains a history of bad women, given as beacon lights to warn us that we make not shipwreck of our faith. We are all books ourselves, and we not only read others, but they read us; especially do the little children read us through and through. We should all of us, therefore, strive to be living epistles of Christ, known and read of all men. In conclusion, he appealed most affectionately to the "weary and heavy laden" to give their hearts to Christ. He also earnestly entreated Christians to strive more to win souls for their Saviour.

Requests for Praise and Prayer.

PRAISE.—For marvellous help in a season of deep difficulty.

PRAYER.—That a way may be opened out for some young men who desire to preach Christ to the heathen.——For blessing on meetings at Topclyffe Grange, Farnborough.

MIDNIGHT TO MORN.

COLLIER'S RENTS, as a picture-gallery, may not be so extensively known as the Royal Academy, the National Gallery, or the various *salons* of Bond-street and Piccadilly, but its Sunday morning exhibitions present more truly realistic pictures than have ever left an artist's studio. From midnight to dawn, too, is a somewhat inconvenient time for ordinary patrons of art, and possibly this is an additional reason why these pictures are not more widely known.

There is, however, this marked distinction between the ordinary Exhibition pictures and those at Collier's Rents. The latter are *living pictures*—pictures of sin and sorrow, of want and wretchedness, of privation and poverty, of bodies without homes and souls without hope—pictures mostly of faint-hearted soldiers, who have fought life's battle against tremendous odds, and, being unsuccessful, have almost, if not quite, given themselves over to despair.

We join Mr. and Mrs. Mearns and other explorers as they meet at the Hall after the fatigues of the night. In the contemplation of the “Studies from Nature,” and of nature, which have been brought together, the wind and rain, the mud and slush, that we have encountered during the night are all forgotten.

Here are two boys whom we found soon after midnight near Charing-cross Station. The youngest, nine years old, is fast asleep. What a picture! A shock-headed boy, with a prematurely old kind of face, and very scantily clothed. Through a double rent in his very much tattered trousers we see his cold-pinched legs, and his soddened boots account for the cough which troubles him even in his sleep.

We look round again, and recognise some seventy men and women whom we found, or by whom we were found, at Covent Garden. Where they came from was a mystery, for we had only seen a few stragglers, when suddenly from some mysterious quarter they flocked to one spot, as if there had been a general resurrection. Evidently some one who had received a ticket, and who was in the secret of their resting-places, had given a friendly intimation that breakfast was looming in the future, and as this is not an everyday luxury with the nomads of the night, they eagerly gathered round their visitors.

Ah, here comes our happy-faced cripple, hobbling into the Hall, evidently tired out with her long walk. We found her near Trafalgar-square, walking with difficulty, even with the aid of a crutch and a stick. She had been trying to sell “lights.” We had put the question—

“Why, how is it you are out so late; isn't it time you were home?”

“I'm afraid I can't go home yet; I had to borrow three-ha'pence, and I haven't made enough to pay for my lodging.”

A few kindly words unlocked the old lady's heart and unloosed her tongue. With brightened face, she furnished a brief account of her experiences, in such a cheery way as to impart to her listeners an abiding lesson on contentment.

“How much do you make by selling lights?”

“Sometimes I am out twelve or fourteen hours, and don't take more than three-halfpence or twopence, but”—looking at the sunny side immediately—“then sometimes it is better. Why, this night week I was lucky enough to take fifteen pence!”

“How came you to lose your leg?”

The look of surprise on the lady's face was a picture.

“Lose my leg! I haven't lost my leg. It's here all right. I had a compound fracture of the thigh, and broke my collar-bone and shoulder—had a sort of general smash-up, you know—through falling from a window.”

This “general smash-up” seemed to be rather a sunny memory with the old lady, for while telling the story her face shone like a new sixpence. We arranged for cheering her heart a little, and now here she is at Collier's Rents. “You are looking tired, come into the other room and have a cup of tea.” After partaking of the tea, the sunny side of life is again presented. Troubles are all forgotten, and only bright experiences remembered.

“Why, sir, five weeks last Friday a gentleman asked me about my accident, and gave me two shillings. He was a nice little man.”

“Do you often meet with kindness like that?”

“Oh, yes, I find very good hearts at times; sometimes a working-man will give me twopence for a box. I always pray to God that I may take enough to enable me to stay in on Sundays. If I am obliged to go out, I wait till after church-time. If I haven't any money at all, my landlady lets me leave my bonnet as security. You know I have another bonnet beside this one.”

“Don't you do business on Sundays?”

“Well, once I went out on a Sunday, and opened my bag so that people could see the ‘lights,’ but it nearly broke my heart when a little boy and his sister came along. He looked at me, as he passed and came back, and gave me a ha'penny. I thought my heart would break, for it made me think of my own little one. I closed my bag and went off to Gray's Yard, where a lady sang so nicely and spoke to me very kindly.

So the old lady ran on, telling bright stories about the time when she could sing, adding parenthetically, “You know I can sing a little now;” and about last Christmas's experiences, dissolving view entertainments, Band of Hope meetings, and numerous other sunny memories, but not a word of complaint came from her lips.

“Don't you feel anxious sometimes, when you can't sell your lights, or you haven't any money?”

“Yes, sir, a few minutes before you met me I was feeling a little bit troubled, but when I feel like that I just say, ‘O Lord, guide my steps,’ *and He always does*.” Another lesson on trust and contentment.

“You are fond of singing; what are your favourite hymns?”

“One of my particular favourites is ‘Do not pass me by;’ and ‘Saviour, gentle Saviour,’ is a great favourite, too.”

We quietly arrange for the singing of these, and subsequently share the old lady's joy, as she joins in the prayer, “Do not pass me by.”

“How much would enable you to live comfortably?”

“Well, I am content on threepence or fourpence a day for food. I manage it this way. Suppose I take eightpence or ninepence. Then I don't owe anybody. I get in an ounce of tea and half a pound of sugar, and I get a half-quartern loaf for twopence-farthing. An ounce of tea lasts me three times; a half-quartern loaf lasts me three days. I get a pound of potatoes for a ha'penny. I don't eat a pound of bread a day. Well, at another time I may get a little of something else in. I very seldom have any butter. There is a place I go to—a good fishmonger's—and he gives me four nice bloaters for a penny. I think I'm a favourite there. One of these lasts me three or four times. Sometimes I get a penn'orth of bacon. I had a ha'porth of sprats the other day. I couldn't eat them all at once. I picked out the large ones, and put them on the gridiron. The Lord Mayor eats sprats, why shouldn't I? Yes, I can manage very well on two shillings a week.”

It is wonderful how the poor live. This little revelation has to some extent solved the mystery. It has, moreover, given us an insight into the truly religious life of one of the very poor, and as we have listened to the practical sermon of this old lady, we have had our own hearts drawn out in devout gratitude, and have been led to a more entire trust in “our Father.”

We turn to another case, a Welshman, a prodigal son, who has not written home during the last two years. Fortunately, we have a warm-hearted Welshman among our exploring party (Rev. T. Eynon Davis), and as he talks to the prodigal in that mother tongue which Welshmen assure us was the language spoken in Paradise, the old home memories are stirred, and in the emotion which follows, we think we hear the silent resolve, “I will arise and go to my Father.”

So, one after another, the guests respond to kind words. Life histories are told in few words. At six o'clock breakfast is quickly served, for there are many willing helpers. During the breakfast song-sermons cheer the hearts of the guests. After breakfast Mr. Mearns presides at a service which lasts just half an hour. Mr. Benjamin Clarke gives a ten minutes' address on “Trust.” Bright singing occupies a large portion of the time. How heartily the people sing! The boys cannot remember all the words, but the choruses are quickly caught and sung with tolerable exactness. So a cheery time is spent together, and when the hour arrives for separating, a hearty exchange of “good morning” tells of acquired friendships and mutual benefits.

We look at the morning's statistics: 198 present, 48 only of whom have attended any previous meeting in the Hall; 39 have been in London less than a month; 87 slept out three nights or more during last week; 129 had no work at all last week; 68 have earned less than five shillings during the last month.

This mission to the homeless is only one of the many “loving ministries” of the London Congregational Union. During the year upwards of 10,000 persons have been benefited by this agency alone. Very many who have been gathered in from the streets are now occupying good positions in society. Work has been found for willing workers, and a large number have been forwarded to their homes, or helped to emigrate. Ministers, district visitors, and others labouring in poor districts have been largely helped in their work by means which have enabled them to relieve cases of distress, in the way of food and clothing. Upwards of 40,000 garments have been distributed during the year. Further monetary help will be gladly welcomed by Rev. Andrew Mearns, at the Memorial Hall, Farringdon-street, E.C. Clothing of any description, new or old, will be equally welcomed and promptly acknowledged if sent to Mrs. Mearns, No. 25, Oakley-street, Chelsea.

SEPTIMUS SCRIVENER.

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RAILWAY MEN IN THE NORTH.

DURING the past twelve months Mr. John Waite has been most successful in organising mid-day Gospel meetings at fourteen railway stations in Liverpool, which have been well attended by all classes of railway employés, from inspectors and superintendents down to the boys. Hundreds of men and boys have been brought under the sound of the Gospel at these meetings, many of whom never attended any place of worship on the Lord's Day. The results, up to the present, have been most blessed; many have professed faith in Christ and signed the pledge. Thank God, their lives and homes are now bright and happy. The testimony of the officials is, that as workmen they are most reliable.

Never has there been such blessed work among the railway men of Liverpool. Mr. Waite now leaves the Liverpool work in the hands of a good committee, of which Mr. George Ellis, of the Midland Railway Company, is hon. secretary, and at the invitation of the Christian railway men, has commenced organising a movement in Manchester, which we trust will prove an eternal blessing to the railway men, carters, and boys of that city. We wish him great success, and our prayer is that God may use him in Manchester even more than in Liverpool. Already he has started meetings at the Liverpool-road Station, and Cheshire Lines Goods Station, which have been attended by all grades of railway employés. These meetings have been addressed by Revs. Canon Kelly, J. Harker, J. Mackie, W. D. Fairburne, Mr. A. Gibson, and others. All communications for Mr. Waite to be addressed care of Y.M.C.A., Manchester. Help for this work should be sent to the Treasurer, Mr. Charles Sacre, Sunny Side, Victoria-park, Manchester; or to the president of the mission, Rev. Canon Tonge, Diocesan Chambers, South King-street, Manchester.

LEARNING BY HEART UNION.—Will any members of this Union, whose addresses have changed, notify the same? Others who may wish to join will receive the card for 1886 if they write, enclosing three stamps, to the Secretary, Miss May, care of Mr. E. Benthall, 30, Tregunter-road, South Kensington, S.W.

Notes and Comments.

SO much of our space this week is taken up by the report of the important Conference at Manchester on "The Evangelisation of the World," that we are compelled to hold over many articles, letters, and reports.

Our portrait and sketch for next week will be those of Rev. J. B. Figgis, of Brighton.

As our circulation extends, and our correspondents multiply, it becomes imperative upon us to beg that all communications may be made as brief as possible. Many an important article and letter, &c., are omitted because of its length, which might be inserted if within the possibilities of our space.

The London Missionary Society's recent news from the foreign field is full of interest. A member of a Government staff bears witness to the zeal and powerful influence of two of the Society's agents in New Guinea. The Foreign Secretary writes of the relief to long-felt anxieties in relation to the Central African Mission; that the secret of avoiding heavy losses through sickness has, it is hoped, been learnt; and that the work has been at length consolidated. From South Africa, on the station founded by Moffat, we learn that there is a Church of 638 members, and thirteen out stations. Concerning Madagascar the news is confirmed that while the Queen refuses to accept the subjection of a protectorate, she is prepared to make every effort on behalf of friendly relations with the French; while from India come the tidings of schools flourishing beyond all precedent.

The unusual Benediction of the Dean of Manchester, after a sermon for the late Bishop, when peace was asked to "be with *him* and with you," has brought forth a protest from the Manchester Clerical Society. Dean Oakley justifies prayer for the dead in a somewhat flippant manner, and tells the evangelicals that the keys of the Church have gone out of their hands, and will not pass into them again. About this confident utterance we now say nothing, but in regard to prayers for the dead we say that than this teaching there has not been a greater curse to Christendom. Priests, through long centuries, have encouraged men, after godless lives, to leave to the Church the patrimony that ought to go to their children, and they encourage, at this hour, throughout Europe, millions of the poor to pay for masses for the dead the money needed to buy necessaries for their families. *Principiis obsta* justifies the protest of the Manchester clergy.

The latest of the books called "The International Scientific Series" (*Kegan Paul & Co.*) is on Anthropoid Apes, by Professor Hartmann, of the University of Berlin. As it is the last, it is the most complete and exhaustive treatise on the subject, and by a highly distinguished naturalist. The work shows that the differences between these apes and man are greater than the resemblances. Their intelligence is peculiar, but not greater than that of other animals. They are interesting subjects of study, but can never become useful. They cannot adapt stones to their personal use; they grow less like man as they become older, especially in the head; and any close connection with man cannot be proved.

Professor Hartmann thus sums up the argument: Man cannot have descended from any of the fossil species which have hitherto come to the notice of scientific inquirers, nor yet from any species of apes now extant. A supposed progenitor of our race is necessarily completely hypothetical, and all attempts hitherto made to construct even a doubtful representation of its characteristics are based upon the trifling play of fancy. Even if the assumed ancestral type should really be discovered in some geological stratum, yet research will have to overcome immense difficulties, if it is to explain the development of the understanding and speech, and the growth of independent local intelligence.

This latest outcome of natural science has great significance. Darwin maintained that "the great principle of evolution stands up clear and firm," and made light of the intelligence which believed that "man is a separate act of creation." But here is an investigator of European fame who affirms that so far as science has pursued inquiries among living species, or in fossiliferous rocks, no progenitor of man has been found. Evolution, then, is not "clear and firm" in relation to man: he is exceptional in creation, and believers in Genesis may maintain that he is, as stated, "a son of God."

The conclusion of Professor Hartmann touches a statement of Professor Huxley in his reply in this month's *Nineteenth Century* to the recent article of Mr. Gladstone in the same review. "The horse," says Mr. Huxley, "is the last term of the evolution series to which he belongs, just as *Homo sapiens* is the last term of the series of which he is a member." Although this cannot have been intended as a sophism, is it correct? There is no break in the series to which the horse belongs, but that is not the same with man. *Homo sapiens* is not "a last term" of a known series, for "a supposed progenitor of our race is a play of fancy."

It is proper to say that Professor Huxley's article is not at all marked by that contemptuous tone which formerly obtained among a certain school of scientists when referring to the first chapter of Genesis. He differs from Mr. Gladstone's geology, and lays stress on the fact that water, land, and air populations went on contemporaneously, but there is not the old dogmatic scorn. Nor need any suppose that inspiration will, to a candid interpreter, be invalidated even by the criticism of such a scientific authority. As a picture of the way the earth was prepared for man, the opening chapter of the Bible still stands in its beautiful and unique sublimity, and while adapted to three thousand non-scientific years, is increasingly destined, we believe, to awaken the wonder of a scientific future.

In his article Professor Huxley deals with "The Interpreters of Genesis and the Interpreters of Nature." He states that in his opinion the antagonism between science and religion is

> Purely factitious, fabricated on the one hand by short-sighted religious people who confound a certain branch of science, theology, with religion; and on the other, by qually short-sighted scientific people who forget that science takes for its province only that which is susceptible of clear intellectual comprehension, and that outside the boundaries of that province they must be content with imagination, with hope, and with ignorance.

A little further on in the same paper Mr. Huxley expresses a hope that the "true science will continue to fulfil one of her mos beneficent functions, that of relieving mer from the burden of false science which i imposed upon them in the name of religion."

This is a knife which cuts both ways, fo many of Professor Huxley's followers are o those "short-sighted scientific people" wh find it convenient to forget that true scienc is susceptible of clear intellectual comprehension. How far imagination can be pu forward as knowledge, is perhaps best illustrated by Mr. Nicholson, who writes over th name "Grant Allen," and who allows hi gifts of fancy and hope full play wheneve he endeavours to bring science down to th level of the ordinary reader of the monthl magazines. The really scientific reader i not deceived by contributions which have not inaptly, been termed "the *reductio a absurdum* of crude evolutionism;" but unthinking people are apt to accept assertio for argument, and to fail to notice the absenc of that accuracy which is essential in science In the hands of Grant Allen the simple wayside flowers become endowed with wonderfu consciousness, creating at will their colour and peculiarities of form, for certain cleverl conceived purposes, and the only wonder i that they do not also evolve the power o speech.

This kind of writing may be pleasant reading for those who do not rise above "ligh literature," but it certainly is not science though by many who deplore the antagonisn to which Professor Huxley alludes it i accepted as such. With all true science th Bible is in accord; for, as regards the mos vital subject of dispute, that of the physica evolution of man, it can safely be affirme that not the slightest direct evidence "capable of clear intellectual comprehension has as yet been produced in support of th new theory, and that the argument is base entirely upon analogy, and is in no wis capable of proof.

At the half-yearly meeting of the Londo Congregational Union held last week, th recent Old Bailey prosecution was the subject of a sharp debate, on the proposal t pass a resolution of sympathy with M Stead in his main object, while declining t approve of all his methods. Very divergen views were expressed in the course of th discussion. Mr. Pye Smith went so far a to say that he believed Mr. Stead's actio had put back the progress of social purity on the other hand, Mr. Fleming William thought that the same action would do mor for the purification of London life than ha been done by all of them through all thei Christian agencies for many years. Eventually the resolution was passed with twelv dissentients.

We would counsel abstinence from extrem statements on either side. Apart, altogethe from the merits of the recent trial and i results, surely no one can doubt the realit or the extent of the evil. Mr. Stead, w are certain, would be the first to forgive an even to commend his critics, if they w only adopt and set in motion some mo excellent way of preventing and counteracti that evil. When so much has been urged some quarters as to the baneful results of t "revelations" on the young, we are glad have the testimony of Rev. F. Hastin (Tolmer-square Church), who is reported have said at the meeting last week, th though he mingled freely with the childr of his large Sunday-school he had not learn of any evil outcome of the disclosures.

We observe with much satisfaction that Mr. Poland's appeal on behalf of the Armstrong family has been so liberally responded to, that the girl Eliza has been placed in a well-known institution for education and training. That is a result of the trial in which everybody must rejoice; though in the minds of many it will seem stranger than ever that those who wished to accomplish a similarly good result in a somewhat different way should have been deemed worthy subjects of a Government prosecution, and the fit occupants of a felon's cell.

"He sung that 'ere hymn till he died." Such was the testimony of the sentry of a barrack in Ireland with reference to a young soldier who was buried a short time ago. The hymn was Cowper's justly-celebrated one, "There is a fountain filled with blood." The poor lad, for he was little more, was taken with a sudden illness, and was in deep gloom and anxiety until the visitor repeated the first verse of the noble hymn, which it appeared the soldier had been in the habit of singing after his conversion some years before. As he repeated—

The dying thief rejoiced to see
That fountain in his day,
And there have I, as vile as he,
Washed all my sins away,

peace and rest in the Saviour he had wandered from came back to him; and resting upon the finished work of Christ, he was able to sing at the entrance into the valley of the shadow.

In the introduction to a Selection from Cowper's Poems, published by one of our leading publishers, no less gifted a writer than Mrs. Oliphant makes the following reference to the hymn in question; the italics, it is only fair to say, are ours:—

> He [Cowper] and his fellow-believers were in the position of being very sure of every tenet they held. Doubt to them was sin, to be sternly crushed upon the threshold of the mind, not gently encouraged and applauded almost as a virtue. The fires of hell blazed, to them, upon the very confines of this world, only to be escaped by a flight which, if not accomplished to-day, it might be too late to make to-morrow. The "fountain filled with blood drawn from Emmanuel's veins," *which horrifies us now with an image at once disgusting and profane,* was to them a reverent and loving description of the chief object of faith.

The volume, unfortunately, will doubtless be purchased as a gift book, and the insidious teaching we have quoted unconsciously placed in the hands of young people, who will attach value to it by reason of the writer's name and position in the world of letters. It is due from authors who circulate such opinions as the one we have quoted, that they should at any rate state what they have to offer in place of the old faith they wish to destroy. Cowper's hymn, however, will be sung as long as there is a Church Militant, and Mrs. Oliphant's attack upon it will be as powerless to dethrone it from its position as a loving description of the chief object of faith as every other back-handed blow at the doctrine of the Atoning Sacrifice of Christ has been.

William Taylor, the Methodist Bishop of South Central Africa, who headed a missionary expedition to the Dark Continent last March, is now on a visit to Europe, in connection with the furtherance of his work. In a very interesting statement published by Messrs. Hazell, Watson, & Viney, of Long-acre, the Bishop describes what has been already accomplished, and the principles on which he purposes to proceed in his pioneering efforts to pierce the spiritual darkness of the African Continent. Out of the forty-four who comprised his band when it started last March, one has died, and eleven have returned owing to ill-health. Thirty-one remain, "all well, happy, and hopeful," when he left them in October.

Six stations have been opened and manned —"the commencement of a line of stations, to be extended year by year to the centre of the Continent, and onward as fresh recruits shall arrive." All these are intended to be on the self-supporting principle; that is to say, the workers will labour for their daily bread, either at teaching, or at some useful trade, till the nucleus is formed in each place of a Christian church, which will contribute to the support of its spiritual overseers. This point is explained in a most interesting way by Bishop Taylor in his statement, which we commend to the study of every friend of missions, home or foreign.

The help of the Christian Church is needed only for the transit expenses and the cost of planting the stations. Anyone wishing to found a station, says the Bishop, or assist in the transit of the missionaries, may address Mr. A. Fowler, 2, Queen-street, Liverpool, or Mr. R. Grant, 181, Hudson-street, New York. Mr. Taylor himself purposes, by the will of God, during next year to send further recruits to the fields he has opened, and to lead a missionary expedition up the Congo and Kasai into the Tushelange country.

Our readers will be glad to learn that Dr. Barnardo has returned to London greatly benefited in health by his brief respite from active work. We are asked to say, however, that he feels compelled to decline all engagements this winter outside of his own immediate work. His numerous friends throughout the country could not show their gratitude to God for his restoration better than by generous help at this time when the demands of his institutions must be so many and so pressing.

The severe weather of last week brought into abnormally sharp relief the pitiable condition of the great masses of the poor in our great city. At the best they live from hand to mouth, and in such seasons many are dependent on charity for the barest sustenance. We commend to the sympathy of our readers the various appeals put forth by those who are seeking to minister relief to their destitute brethren and sisters. It is well to give some "Christmas cheer," but it is even better to spread one's bounty over a longer period, so that there may not be fulness one day and famine the next, but enough to carry them through the inclement winter time.

We regret that, in error—an error into which we observe other contemporaries have fallen—we attributed to Mr. Samuel Smith, late M.P. for Liverpool, the letter in *The Methodist Times*, with reference to Dr. Heywood Smith, by a gentleman bearing the same name.

We notice with pleasure that some considerable sums are already offered for the founding of the proposed hospital for women, to be under the charge of Dr. Heywood Smith. We trust the project will be warmly taken up, and a practical protest thus made against the high-handed and unjust treatment to which this Christian physician has been subjected.

We expect that a favourite gift book for the present season will be the unique and sumptuously illustrated volume, "The Sermon on the Mount," with its valuable expository introduction by the Bishop of Ripon (*Hodder & Stoughton.* 25s.). Every page is profusely pictorial, and many of the pictures are artistic and beautiful. Nevertheless, we cannot say that we altogether welcome this use of those eternal statutes, the foundation precepts of his kingdom, which the Lord Jesus uttered on the Mount. We fear lest the wonderful words themselves should be less thought of than the gorgeous setting in which they are produced.

CONTINENTAL AND FOREIGN NOTES.

BELGIUM.—Rev. Henry Merle d'Aubigné, eldest son of the late Dr. Merle d'Aubigné, has been ordained as suffragan pastor to Rev. Kennedy Anet. The latter, having succeeded his late father in the secretaryship of the Belgian Evangelical Society, is no longer able to supply alone the spiritual wants of the large and increasing Protestant community at Jumet—all converts from Romanism, spread over a number of neighbouring communes, in a populous manufacturing and mining district.

THE ZAMBESI MISSION.—A long and very interesting letter from M. Coillard, dated Leshoma, Zambesi, appears in the *Journal des Missions*. He and his party are much inconvenienced and distressed by the repeated loss of oxen. They were also in doubt whether, through native battles, they would receive some boats that had been sent out to them. The Jesuits, after being settled there six years, are going away, leaving these evangelical missionaries a clear field. The cool weather having set in, the party were more free from fever. M. Vernia, of Tahiti, had just succeeded in teaching some young natives to sing "Sowing the Seed," which has been translated into Tahitian. The difficulties, he says, were enormous, but the hymn gave the greatest pleasure when sung in the church at Papiti.

HUNGARY.—Among the Jews in the countries lying near to the Carpathian Mountains, there rarely occurs any movement. In many towns of Hungary of from 5000 to 10,000 inhabitants the Jews outnumber the people of the land. The New Testament translation into Hebrew has been completed by Professor Delitsch, of Leipzig, and 40,000 copies have been distributed among the Jews of these regions. This has created a stir—a decided spirit of inquiry as to Christianity. Well-to-do Jews send their children to Leipzig for education. In some towns circles of cultivated Jews with Christian leanings are formed, and groups of 30 or 40 meet together to speak about Christ and to sing Christian hymns which have been translated into Hebrew. Many have been cast out of the Synagogue, but, notwithstanding, the numbers increase, and a union has been formed to strengthen and build up a Christ-believing Jewish nationality.

MOROCCO.—The first anti-slavery meeting ever held in the dominions of the Sultan Mouley el Hassan took place in October, at the house of a well-known English resident in Tangier. The object of the meeting was to welcome Mr. John V. Crawford, late Her Majesty's Acting Consul-General in Cuba, a member of the Committee of the British and Foreign Anti-Slavery Society, and Mr. Charles H. Allen, the secretary, who are visiting Morocco as a deputation of the society. The meeting was a large and representative one, comprising well-known names of nearly every European nationality resident in Morocco, and also one wealthy Moor. Resolutions were passed warmly welcoming the gentlemen above-named to Morocco, where it was stated Mr. Allen's former visit had produced good results, which would now most certainly be increased, and the meeting resolved itself into a committee pledged to assist the Anti-Slavery Society by every means in its power, more especially by the transmission of reliable information. It was also resolved to encourage the society in its endeavour to arouse the public opinion of Europe, so that "the Governments of all civilised Powers may renew their efforts unitedly to put down this traffic in human beings by all peaceful means in their power." The proceedings, which were of a very interesting and animated character, were conducted in Spanish and English, and the meeting lasted about three hours.

A CHRISTMAS QUESTION.

By Dr. CHARLES STANFORD.

[An attractive volume of "Familiar Talks with Young Christians," by this eminent preacher, on "The Wit and Humour of Life," has just been published by *Mr. Elliot Stock*. One would scarcely expect to find in such a book the chapter from which the following extracts are taken. Dr. Stanford explains it thus, and we feel that the explanation is perfectly sufficient:—

"Every truth is in keeping with every other truth, and every Christian principle with every other Christian principle. The new life that animates Christian wit and humour should be thought of in connection with the faith in which that new life begins; therefore, not a soul should feel the slightest abruptness in the question: 'Are you a Christian?'"

The civilised world is about to celebrate the festival which speaks to us of the birth of the Christian faith; it is, therefore, not unfitting that we should repeat Dr. Stanford's question, and the various answers which he describes and comments upon. After all, the great lesson that each recurring Christmas time should teach us is the necessity of making sure that we truly belong to "the household of faith," whose hopes and affections centre round Him who was born a babe in a manger at Bethlehem.]

MINE is a happy religion; but a shadow comes over the sunshine, and a discord into the music, at the fear that some of you do not share it. Heaven is in prospect, and we are not far from "the city that shines like the sun;" but I cannot enjoy the thought of being in it, in connection with the thought of you being out of it. This is my apology for the bold, plain question. In asking it I assume nothing; I have no accredited phrases at command. I only take your hand, look into your eyes, speak straight out of my soul into your soul, and ask, "Are you a Christian?"; Sometimes this question leads to a conversation, in which one after another will speak, and which may be outlined thus:—

"Am I a Christian? Well, yes, I suppose so. I never heard to the contrary. All my friends take it for granted. I think it would not be 'good form' for anyone to deny it; indeed, if I had to make a return as to my religion in a census paper, for instance, and in one word, I think 'Christian' would be the word." You wrong yourself, for you are evasive when your most vital interests demand that you should be decisive. Are you a Christian?—yes or no?

"Am I a Christian? What is it to you? I dislike your evangelistic pertinacity. You are personal. I receive my orders from headquarters only. The question is not one that is between me and you, but one between my conscience and my God." Then, speaking to you with reverence, as a spirit speaking to a spirit, let me ask you to forget me, and answer your conscience and your God.

"Am I a Christian? You mean, have I faith in Christ? Why do you lay so much stress on faith? Why should more be made of it in religion than in anything else?" More is not made of faith in religion than in anything else. The rule of faith is the rule of common sense, and its necessity is owned in every department of human life. Every builder has faith in the law of gravitation, whether he has heard its name or not; every miller has faith in the downward way of the water; every sailor has faith in the time of the tide. There would be no business, there would be no learning, there would be no love, there would be no life, without faith. I only mean this: as food will not strengthen you unless you take it, as the most sovereign specific will not cure you when you are ill unless you take it, as the softest pillow will not rest your head unless you lay your head upon it, as the guide will not lead you unless you trust yourself to his guidance, so the Saviour will not save you unless you come in contact with Him as your Saviour.

"Am I a Christian? Yes, but not, perhaps, in your sense of the term. I draw no long face, and say no catechism, but worse Christians are to be found than I am; I am not 'goody,' but am fairly good; if I am not white as snow, I am not black as ebony." While you say this you mean something else. You know that you are not satisfied with yourself; you know that somehow you have lost your way; you know that in your heart something has certainly gone wrong; you know that you have not found opening in your soul that love to God, and that life of grace, which is to heaven what the bud is to the flower, what the dawn is to the day. Look to Jesus. Find out by experiment what is meant by faith in Him, let Him lift off that weight from your mind, and take out that stone from your heart; make a Friend of Him who has, in a thousand melting ways, declared Himself to be the Friend of sinners.

"Am I a Christian? Well, I subscribe to most of the Thirty-nine Articles, I have made notes all through 'Lightfoot on the Colossians,' I have written examination papers on religious questions, and I know all about the controversies." It is not enough to know what other people know of Christ; what do *you* know? The question is not about their faith, but about your own.

"Am I a Christian? Not absolutely. In fact I am waiting for further evidence." That requirement is like that once made by the Jews. Though you have had already a thousand signs, as though you had not one, the spirit of your cry is, "Show us a sign!" . . . Signs the most impressive and convincing were given to seal the claim of Christ; such as the sign of the star, the sign of the song, the sign of the voice at his baptism, the sign of the dove, the signs given in the works that He did, such as no other man could do, the signs at the crucifixion, and the sign which of all others is most intelligible, most irresistible, and most at hand to everybody, the sign that we have in Christ Himself. . . . The sea itself is the sign that proves the sea. The sun itself is the sign of the sun, and it would be a symptom of insanity for anyone to say, "Really now, is that the sun?" So, for my part, I want no sign of that more convincing than Christ Himself. . . . I say that too much is made of Christian evidence after the judgment is already convinced. In the name of simple common sense, run to Christ on the strength of the evidence you have, and for the present leave all the rest. Look to Jesus, and while you look for life, you will have evidence that you are looking to the right Jesus. Jesus Himself proves Himself.

I appeal to young Christians, as well as to all who are at the point of consciously becoming such, and say to each, How old are you? What have you done? Have you really taken your working life for Christ, and found your working axioms in his Gospel only? Is the Church any better for you? Is the world? The only way to be witty and wise, Godward and manward, is to abide in Christ, so as in growing measure to think as He thinks, to love as He loves, to will as He wills, and to judge by his estimates. Then all your natural impulses and power will work in his service, and be musical to his praise.

MR. DENHAM SMITH has had a good month again at Clapton; overcrowded meetings and much blessing in souls awakened. The lectures for Christians on the Friday evenings were largely attended. He has now entered on his winter's work in West London, at St. George's Hall.

BELLS OF THE NATIVITY.

SOUNDING faintly through the stillness
Come the voices of the night;
Floating softly through the gleaming
Of the distant dim starlight
Come the voices of the bells.

Soaring with the soaring breezes
Loud and full the tidings peal;
Falling with the falling starlight,
Low and clear the tidings steal—
Tidings of the birth of Christ.

"Peace on earth, goodwill and gladness!"
(Saith the chiming of the bells)
"Sing, rejoice, and banish sadness!"
(Rings the rhyming of the bells)
"Christ is born in Bethlehem!"

Far across the span of ages
List the pealing of the bells!
By the breath of Time re-echoed,
Still the same sweet message swells
"God with us, Emmanuel!"

So each year which bears us onward
Still the grand old message hears,
And with voice of thrilling deepness
Rolls it on to other years—
News of the Nativity!

Till the strange and mystic music,
Echoed from the angels' song
By the bells of vanished ages,
Shall have swept its course along,
Shall have chimed its latest peal.

And in heaven, among the angels,
Where eternal music dwells,
Shall the voices of the harpers
Ring the echo of the bells,
Ring the solemn advent song.

J. E. W. J.

DINNERS FOR DESTITUTE CHILDREN.

SIR,—We hope you will kindly give us space to make a most urgent appeal to our friends and the public for funds on behalf of the Destitute Children's Dinner Society. Our late president, the late lamented Earl of Shaftesbury, recognising as he did the great need that existed and still exists for the work of providing improved sustenance for the half-starved children thronging the courts and crowded streets of our poor neighbourhoods, personally presided over, and took the warmest interest in our operations, and urged us to extend them as widely as possible. Last year we gave in all 238,397 meat dinners in fifty-four dining-rooms, towards the payment for which the children themselves contributed £532 16s. 2d. in halfpence.

This year instead of extension we are seriously considering the necessity of curtailing our operations owing to the want of the subscriptions and donations which have usually flowed in so liberally; and we now make this appeal trusting to the generosity of the public, and especially of those whose little ones never know the need of a good meal, or what it is to be sent to school without food. Subscriptions and donations will be gratefully received by ourselves, or may be paid into our account with Messrs. Ransom, Bouverie & Co., 1, Pall Mall East, S.W., or to our secretary, Mr. H. Morton Carr, 89, St. George's-square, S.W., who will be happy to receive the names of any gentlemen willing to assist in visiting the dining-rooms, and to give every information about the society.

Your obedient servants,
Arthur F. Kinnaird,
William Fuller,
Treasurers of the Destitute Children's Dinner Society.

MEDICAL MISSION, NEW YORK.—On Novembe 4, a new Home and Training Institute was opened in connection with this mission. Many friends were present to express their deep interest in the growing movement for combining, both at home and abroad, the healing of the sick with the preaching of the Gospel. Besides this new branch, the mission has four dispensaries, and ten students preparing for work as medical missionaries.

MISTLETOE CHRISTIANS.

IN his new book, "Jottings from the Pacific," Rev. Wyatt Gill gives, among he native illustrations of Bible truths, a ery striking metaphor used by a native reacher: "Let not your faith in Christ be ike the mistletoe, which may easily be torn ff; but as a tree firmly rooted in the parent oil, which the severest storms cannot destroy. e rooted and grounded in the faith. The hrase 'mistletoe Christians' may often be eard in their prayers."

"Mistletoe Christians!" Parasites, really, rawing all the nourishment they get, not rom Christ, but from some other Christian; ot depending on Him alone; not "rooted nd grounded" in Him by whom we live, ut getting a second-hand sort of nutriment rom others! Well may they fall away, drop ff entirely when the storm comes!

Are there any such Christians nearer ome than these islands of the Pacific? et us see.

"Well, Mrs. Smith, how are you getting n in your new home? You do not look ery cheerful."

"Cheerful! No; I am like a fish out of ater. Here have I been for ten years proting by Rev. So-and-so, depending on him or all my spiritual help, and now to be in a lace where the minister is a stranger to me like being in a heathen country. It is a ery sore temptation to me."

"But surely you did not depend on your ate minister for everything? You have our Saviour here as well as there. In heathen ountries the missionaries depend on Him lone, and upon whom does the Rev. So-ando depend? Go to the Fountain Head, Mrs. mith; 'the Holy Ghost, which is the Comorter' will be your teacher, and remember he Lord Jesus says, 'Come unto Me.'"

Or: "Dear me, what a remarkable passage! Mr. A. always said quite the oppoite; but they say Dr. B. is a very learned an, and he must be right. It is a comfortng thought!"

"Have your ever looked at the passage for ourself, in the light of the Holy Spirit? r. B. may be wrong."

"Oh, I hope not, it is a much pleasanter heory than that of Mr. A. I hope to hear confirmed."

"But 'let every man be persuaded in his wn mind'—there is the danger of being blown about by every wind of doctrine,' nd of falling a victim to 'cunningly-devised ables'—'God is his own interpreter, and He ill make it plain.'"

Or: "Are you going to this entertainment, rs. C.?"

"Well, I hardly know. If Mr. D., our eacon, goes; I do not see why I should not o the same. He is such an excellent Chrisian, that his actions always settle my little oints of conscience. It is very safe."

"Indeed! Is not conscience beyond the nfluence of man and his actions? It is the oice of God within us."

"But, surely, something must guide our hristian course?"

"Certainly; let conscience decide. The oment it protests, be it ever so slightly, he 'point' is settled *per contra.*"

Or: "You engaged in this kind of thing, r. E.! I thought you were so opposed o everything of the sort till you came down ere. How is it?"

"Well, you see, it's just this. I was opposed to it, but my wife's relations are mmensely rich, they lead the Church here, nd I was somehow led into it before I new."

"Then you are still opposed to it, though you'are supporting it?"

"Well, I hardly know, I'm in a fog; but here's my train. Good-bye."

Oh, yes, there are "Mistletoe Christians" everywhere. Christ knew this when He said, "Yet hath he not root in bimself" (Matt. xiii. 21). Paul knew it when he wrote of some who "concerning the faith have made shipwreck" (1 Tim. i. 19). Peter knew it when he warns of the "many," "by reason of whom the way of truth shall be evil spoken of" (2 Peter ii. 2). Bunyan knew it when he created his Pliable. Yea, we all know of these "Mistletoe Christians"; and, knowing, shall not we seek to be the more firmly "rooted and grounded," "built up in Him" who gives us such strength and consolation in Himself, when He says, "I am the vine, ye are the branches," that we have no fear about our living and fruit-bearing. He will see to that. Abiding in Christ we are part of Himself—no mere parasites—branches that, without the aid of man, shall, He says, bring "forth much fruit."

M. B. Gerds.

THE GOSPEL IN ST. GILES'S.

ON Sunday, November 29, we commenced at the London Medical Mission a week of Gospel services, conducted by Mr. Turner, of the Metropolitan Tabernacle Evangelistic Association. It was joyful work to see the people flocking in tohear the Gospel. The power of the Spirit was in our midst, and many went away deeply impressed. One poor fellow, sitting next to me, sang the hymns in a fine, rich voice. His voice and expression plainly told that he had not always lived in a lodging-house, nor worn a coat that hardly held together, and shoes little better than none at all. As I sought to speak to him at the close of the meeting, he said in an accent full of meaning, "Ah! it was not always so!" Another poor drunkard who had wandered in the wilderness of sin "forty years," went away seeking, and came again the next night to find, the drunkard's Saviour.

The meetings all through the week were well attended, and were concluded on Saturday evening with an address to Christians and converts by Rev. F. A. Griffiths, Rector of Christ Church, Endell-street. The weekly addresses to children on Thursday evenings were overcrowded. We therefore arranged to have services for children this week, to be conducted by Rev. W. R. Mowll and Mr. H. M. Barnett.

F. A. Pring, M.R.C.S.,
London Medical Mission.

SHELTERING HOMES, LIVERPOOL.

OUR city has a surging mass of poverty and distress in it, and our poor children are drawn in crowds from their unhealthy cellars to beg what will keep life within them. The public very generously responded last year, and enabled us to feed and comfort in some degree every miserable child that found its way to our doors.

We have a hundred children in preparation for Canada, some of them splendid boys. Two godly male teachers are doing all that is possible to train them. Many of our dear lads in Canada have already developed into ministers, doctors, and merchants, and well-to-do farmers.

Our three hundred widows meet every Wednesday to sew, and get their sixpence, their meat-tea, and a short Gospel address. On Dec. 26, we hope to give a good dinner, in our beautiful St. George's Hall, to 3000 of the very poorest street children we can find. It is a wonderfully gracious thing on the part of the Financial Committee to lend us this lovely hall for this purpose, and our good Mayor is coming to preside over "The Street Arabs' Dinner." Our treasurer, Mr. Joseph Thorburn, of 13, Rumford-street, Liverpool, will be glad to receive any money help on behalf of the Sheltering Homes.

1, *Sugnall-street, Liverpool.* Louisa Birt.

MRS. K. YEOLAND has been conducting a series of Christian mission services during the month of November, at Brighton, Sheffield, under the auspices of the Primitive Methodist Church there, assisted by contingents of Christians from the Wesleyan Methodist and United Methodist Free Churches. The work done, to all human appearance, has, by the blessing of God, resulted in the salvation of precious souls, and in the edification and spiritual growth of many believers.

THE SERVO-BULGARIAN WAR.

IN a letter from Philippopolis, Bulgaria, dated November 27, Pastor J. A. Tonjoroff writes to a friend in London:—

"This war with our brethren the Servians has put us under greatest distress. It was not expected; it was begun without any cause whatever, and it is with our own brethren. To be conquered would be woeful; to be the conquerors we cannot rejoice.

"All our Protestant communities have been praying and fasting, that the Lord may be gracious to us and to our country, and spare us the abominations of this terrible war. But after it began the Lord has strengthened our soldiers, and they have succeeded in expelling the enemy from our country. Several hundred Servian soldiers have been captured, and some of them brought here. Hundreds are killed and thousands wounded. As the Servian army in every battle is compelled to retreat, most of the wounded fall into our hands, to care and to provide for them. I am happy to say that the Bulgarians, so far, have behaved with the wounded and captured very humanely and kindly.

"Our Women's Benevolent Society have done, and are doing, all they can to buy materials, and to work and prepare some clothing for the wounded. Some have gone to the seat of war to help the wounded. Some are going by and by with more supplies. My wife intends going, but the children have not been very strong. If they are better she will soon start. All help in clothing, bedding, or money, will be thankfully received. Let all our friends pray for us in this our great affliction."

[We shall be happy to receive and remit any sums in response to this appeal.]

MR. ARROWSMITH AT CHELTENHAM.

A MOST successful mission has been held here for nearly a month, for the children of the upper classes, by Mr. Arrowsmith, with addresses at various times to parents and guardians, teachers, young ladies, college and school-boys. During the first week the services were in the parish room, the first meeting being presided over by Canon Bell. Afterwards the Rotunda was engaged for a fortnight, with the most encouraging results.

For three Sundays the meetings there were as follows: 2.30 p.m., for boys only; many school and college boys attended, whose interest deepened, and numbers increased. 4 p.m., for children; at which so many attended, with their parents and friends, that the meetings were quite crowded out. 5 p.m., for parents and guardians; also well attended. The Sunday's work ended with an address at the Y.M.C.A., to a lare audience. The addresses were most earnest and stirring, and some very real work has been done, especially amongst the children, college boys, and young ladies, who attest the reality of their conversion by their desire to give up "all for Jesus." There was a large meeting for Sunday-school teachers, whose hearts were deeply searched as the speaker put before them their solemn responsibilities, and asked why they had undertaken their work.

By the kind permission of Dr. Kynaston, the Head-master of Cheltenham College, Mr. Arrowsmith addressed all the prefects with regard to the introduction of the Public Schools Scripture Union into the college. The matter was warmly taken up, and some 200 boys have already joined.

HOME FOR LITTLE GIRLS, CROYDON.—Sir,—We are trying to establish a little orphanage in Croydon. We wish to receive little girls who have lost either or both parents, upon a small weekly payment, without canvassing or election, but we find that the majority of those brought under our notice have no friends in a position to contribute even the small sum we ask towards their maintenance; we are therefore obliged to appeal to the public for help. The children will be clothed and educated, and trained in domestic duties. Our present Home will accommodate twelve children; we have now eight, and can fill up by Christmas, if funds permit. I shall be pleased to send any further information to any one desiring it.—Yours faithfully,

(Mrs.) M. A. Smith.

Dalkeith Cottage, Wellesley-road, Croydon.

JACK'S SISTER.

A STORY OF A CHRISTMAS EVE.

ALL the day long the snow had been falling softly and silently, covering the frozen earth under its spotless flakes, and clothing the bare branches of the weird-looking trees in a garment white as angel wings. In the early twilight the wind rose, and as it moaned, like a hunted living thing, round the lowly cottages, and whistled at the windows, it drove the sleet before it into every cranny and corner, and dashed it against the diamond panes. The children who were gathered round the cosy fires crept nearer to their mothers, the wildness of the winter night outside only deepening the comfort within. Here and there a ruddy light flashed from a casement, and that was the only sign of life; for not a creature was astir in the village street. It was not yet time for the sturdy bell-ringers to fight their way through the storm to the belfry of the old weather-beaten church standing sentinel-like over the quiet God's-acre, where the weary were at rest.

Quiet as it was, it was Christmas Eve, however, and if the children were glad, scarce knowing why, the hearts of some of the elders were heavy with memory's burdens. Loving faces, long lost, passed before them, like the phantoms of a feverish dream, and the snow that rested but lightly upon the graves in the churchyard, or in bleak and uncared for burial-grounds in the far-away cities, pressed heavily upon the living and sorrowing as they remembered their dead. Sadder still were those who had not even the comfort of mourning for loved ones who had been laid to sleep beneath the daisies, for they knew not what had become of the wanderers who, lured by the lights of the great city, had strayed out into the paths of sin and suffering, where only the infinite love of the Heavenly Father could find them.

"Dead, or alive, this night?" such bereaved ones whispered in the silence of their own hearts, as they saw in the fading embers the fair face of the son or the daughter, perhaps never more to be seen upon earth, if even in heaven. The only happiness that Christmas Eve brought to them was when the clang of the midnight bells sounded out the story of the birth of Him who came to seek and to save the lost; and they remembered One who scorned not to touch the outcast, and to lift the burden from the weary and heavy-laden.

One of the cottages, from the diamond-paned window of which a ruddy light was gleaming, was almost at the end of the straggling row, and in its little kitchen three people were seated by the fire. Upon the faces of two of them there was a deep shadow, as of a wearing care. Now and again, as the wind battered the sleet against the glass, they looked uneasily towards the window, and then turned again without speaking. The lad sitting between them broke the silence, however, when a louder gust shook the door, and moaning among the leafless trees in the orchard, sighed itself away.

"It must be a terrible night on the moor yonder," he said, "and it's to be hoped nobody's crossing it to-night. It was just such a night as this, last winter, when that woman and her child were frozen to death by the mere."

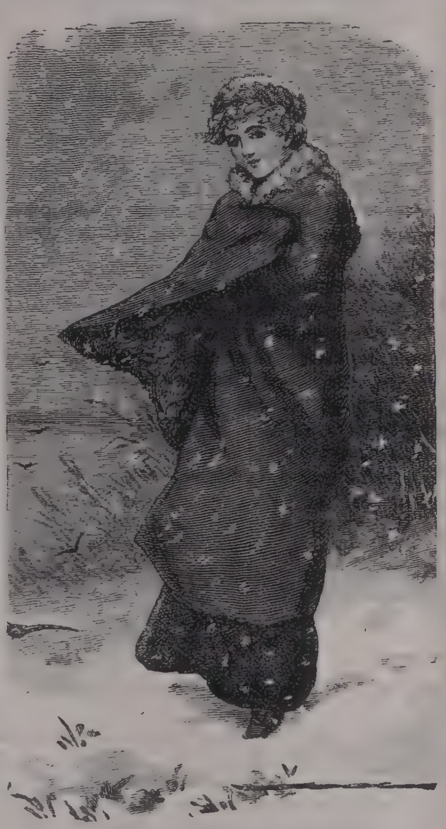
The lad's father said nothing, but a look of sharp pain passed over his features, as he glanced suddenly and tenderly at his wife, in whose eyes the tears were brimming over.

"I saw them afterwards," the lad continued, with the thoughtless garrulousness of youth, "and I shall never forget them. The child was just like marble, and as white as snow, and the woman's arms were clasped tight round it—so tight that they could hardly unclasp them. The mother was very bonnie," he added, "and such a young thing, too. I don't think she was any older than our Nan was when she went away."

The poor woman's face suddenly went pallid, and putting up her hands to her face, she cried, "Oh, my child, where art thou this night? Dead or alive, who knows?"

The lad sat still and stared in mute astonishment, half terrified at the result of his innocent words; but his father went over, and placing his arm around his wife, he said, softly, "Don't give way like that, lass; wherever she is, she can't get away from God. She has forsaken us, but the Lord hasn't forsaken her, or lost his hold of her; if she has forgotten our love and no longer loves us, He still is loving, and may be He will bring her back when we least expect it. Why shouldn't He? She's a lost sheep wandering we don't know where, but God knows; and some day He will bring her to the still waters. Even if she has gone wrong, and I don't believe she has, she cannot be more of an outcast than that other woman, 'who was a sinner,' and if He could save one, He can save another."

In a little while the mother's grief was stilled, and at a word from his father the lad, with a new burden of some unknown shame upon his childish heart, brought the Bible from the shelf. The voice of the rough-looking man trembled as he read the words of Divine comfort, "In all their affliction He was afflicted, and the angel of his presence saved them: in his love and pity He redeemed them; and He bare them and carried them all the days of old."


"Our Nan. . . . when she went away."

Then they knelt down, and from the lowly little dwelling straight up to the great white throne of a loving and pitiful God went the cry:—"Lord Jesus, Thou whose lost sheep are wandering on dark and barren wastes where no water is, do Thou find them and take them up in thy Shepherd arms, and bear them in thy broad bosom, and bring them back into the sunlight, and to the green pastures. Amen." A deep silence followed, and through it sounded the plaintive plea of the lad: "Our Father, who art in heaven, bring back our Nan to-morrow."

Then with a sudden clang out burst the Christmas message of peace on earth and good-will to men, but to the weary hearts in the little cottage the wild music brought nothing more joyful than a little more patience in their hope; and even that hope withered away as the Christmas Day passed, and its night fell without the wanderer having come home.

It was Christmas Eve, too, in the huge cit in the frosty night the moon was shining brightl and the stars, the "forget-me-nots" of t angels, were twinkling in the clear sky. Strea of people were hurrying homewards, most them laden with gifts for the little folks. Son of them were hard-faced men to whom t coming day meant nothing more than a day respite from wearying toil. There were othe with eyes lighted up with loving expectatio and a peace that probably was not of this worl All were more or less regardless of those who they passed or met. The going home was each one a part of the daily routine, and ev the tender-hearted among them rarely gave thought to the wanderers who had no home go to. Yet there were many such about t streets that night, outcast of men, reckless a despairing, with nothing to live for, yet clingi instinctively to life with all its misery and privation; most of them prayed for in distant hom where the memory of them was both sad a sweet, each one pitied of God, whose infinite lo flows round his creatures like the pulsations a mighty tide. They had "lodgings," a "rooms," shelters in dismal garrets up dism courts; but they were homeless notwithstandin They hated the approach of Christmastide; f to them the season brought nothing but bitt and painful memories of bygone days in count homes, and of faces they dared not dream of, a yet could not forget. The crowded shops h nothing for them, but the publichouses had, a they forced their way to the bars and spent the last coppers in the vain hope of finding son surcease from their misery.

Women some of them were, and their pall faces still had a nameless something which to of girlish comeliness and purity, but their ey were not womanly, and the light that shone them told that they were at once man's victi and his shame. The history of more than one these might have been recorded in tears; some d it will be written in fire. Their laughter, with i sharp discordant notes, was their own requien even drink was powerless to drown in them t shadow of the coming death, and the darkne beyond the nettle-covered grave.

One of these outcasts was more miserable th all the rest, and therefore her laughter was t loudest. A girl in years, she seemed sadly o of place in the gin-shop crowd; every now a again between the jests and the hollow mirth look of pain passed over her face, and her ey were dimmed. She was "keeping up Chris mas," like the people about her, and she w trying to drown care just as the others wer but in the midst of the noise and glitter s could not restrain herself from thinking of t Christmas Eve at the distant home. She sa again the face of her mother, and heard t strong soft voice of her father as he read fr the old Bible. The tears welled up in her ey and putting down her glass suddenly she hurri out into the street, but the vision of her mothe haunting eyes went with her. She walk along like one in a dream, the noises around h all stilled, and only the long hushed music her father's voice sounding solemnly in h heart. With the picture before her eyes of t village street, and the little cottage with wealth of apple bloom, where she had been peaceful and so happy, the streets seem hateful to her as she passed through the gi shop glare; but whither could she go? S had no home, and there was no one who had kind word or a kind look for her. A roug looking man accosted her and awakened her o of her dream; with a shudder she fled from h and turned down a side street, not knowing caring where it led to. A little further on lighted doorway attracted her, and scarc conscious of what she was doing she entered t place. Suddenly she found herself in a la warm room where a number of girls and wom were seated. A sweet-faced lady was singing a harmonium, and as Nan sat down upon one the chairs near the door, upon her ears fell t words—

> "Just as I am, without one plea,
> But that thy blood was shed for me,
> And that Thou bidst me come to Thee,
> O Lamb of God, I come.

Often and often she had heard the words at home, and in the little village church, but they had never sounded so strangely sweet before. "Can cleanse each spot," she whispered to herself. "Can it cleanse me of my sin?" Then her tears burst over the barrier of her bitterness, and she covered her face with her hands.

Just then in the cottage far away her little brother was crying to God, "Our Father, who art in heaven, bring back our Nan to-morrow." God had the outcast by the hand; leading her to a better and brighter home even than the loved one upon earth.

When she looked up again the lady was reading from the New Testament, the story of the woman who was a sinner, and speaking of the infinite tenderness of the loving Saviour. "He will be as loving and as pitiful with you to-day," she heard the lady say softly, and in a solemn hushed voice. "He knows all that you have gone through, all you have had to bear. Man may have been cruel to you; He will be gentle. If you are lost, He can find you, and save you. He will take you out of the weariness and sorrow of your life of sin and wretchedness into that peace which the world can neither give nor take away. To some of you the door of the earthly home is still open, and the mother is praying for you to be brought back; to others that door is closed, for the mother has died broken-hearted with shame: but the heavenly door is always open, though the door of your hearts is closed. Jesus stands knocking at it; will you not open it to Him, with his message of divine forgiving love, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest"?

There was a little silence, but in the courts of heaven there was joy in the presence of the angels over one repentant sinner. The lady who had been speaking had observed the girl crying, and made her way down the room; but before she reached the end Nan rose up hastily, and rapidly left the place, as though afraid of being spoken to.

When she got into the street she looked about for a moment in uncertainty; and then she turned in the direction of the river, and walked hurriedly, talking to herself. The moon had been obscured by clouds, and the houses she passed looked gloomy enough in the dim light. Few people were out in that unfrequented locality, for it was after midnight; but several gazed after her as she hastened along like one with a set purpose. She soon reached a narrow way down to the water, and hurrying down it she stood for a moment or two at the low wall which barred the passage; then with a cry she was throwing herself over into the flowing stream, when she was caught suddenly and held firmly by the arm.

She turned round wildly as a gentle voice said, "Don't try that, dear girl; it is no remedy for your sorrow or sin." The lady who spoke was the one whom she had heard sing in the mission-room, and beside her there stood a kind-faced, elderly man.

"Let me go," Nan cried; "there's nothing for me but the river. I'm not fit to live. I must get rid of this wretched life some way or other: let me go;" and she made another attempt to fling herself into the water. The man held her with a strong hand, however, and as he did so he spoke softly to her, as one does to a fretful child. "Tell us your trouble," he said gently, "this lady will befriend you. We saw you in the hall, and followed you through the streets, hoping that we might be of use to you if you wanted help and comfort."

Nan looked at him with surprise, it was so long since she had heard any words of kindness, and as the lady came and took her hand, she broke into passionate weeping. "I've deserted my home," she said, "and I'm not fit to go back again, and this Christmas time makes me wretched; I wish I were in the grave."

"Come with me," the lady answered, "come and spend Christmas with me, then we shall have time to talk about your trouble, and what we can do to take you out of it." Without adding more she put her arm through Nan's, and led her away. When they reached a more frequented part of the city, the gentleman called a cab, and gave the driver an address which was unknown to Nan; but she had an unaccustomed feeling of confidence and trust in her rescuers, who from time to time addressed her in words of comfort and encouragement. The cab stopped in front of a lofty house in a better-class street, and stepping into the hall, the lady said, "This is my home, my child, and it is yours too as long as you may need it." The old gentleman, wishing them good-night, went away.

Before the fire in a comfortable little room Nan told her kind friend her simple and sad history. The lady comforted her as a loving sister might have done, and after a few words from a well-worn little Testament, and a low hushed prayer, took her to a room and left her there alone.

It was a strange and new experience for Nan, and the quiet and peace fell like balm upon her troubled spirit. Like one in a dream she sat for a while, and went over in her mind the events which had led to her being brought into so unexpected and so happy a place. Once more she saw before her the village home and the loving eyes of her mother; this time, however, the vision did not make her heart bitter, for in it there was a new-born feeling of hope, as in tears she whispered to herself, "Shall I ever see my poor mother again?"

When she looked up, her glance fell upon a framed text over the mantelpiece, one of those voiceless messengers so often eloquent for God, when those whom He has gifted with speech are silent in his cause. It was only a small card with a border of red and white anemones, but it bore the wondrous words of Him who spake as never man spake:—

> "I came not to call the righteous but
> sinners to repentance."

She remained still with her eyes fixed upon the gracious and comforting statement; gradually, as the divine fulness of the blessed utterance dawned upon her, she felt that there was a Saviour even for her, One who would have no words of scorn or reproof for the repentant and loving, or for those who could bring to Him only their wasted lives. With a suppressed sob she sank upon her knees by the side of the little white bed; as she knelt there in earnest prayer, the great loving arms of Jesus closed round another saved soul.

In the distant country home the Christmas Day died away into the darkness of the solemn past, and the hope born of faith became enfeebled with it as little Jack saw the night come without bringing back Sister Nan. He did not know that God was answering his prayer in his own way and in his own good time. After his father had read the Bible and prayed, the lad's petition was repeated, "Our Father, who art in heaven, bring back our Nan to-morrow," and again through the mighty harmonies of heaven the lad's weak cry went straight up to God. Night after night for some weeks Jack's most intense prayer followed his father's, and then one morning a letter was brought to the door.

The poor frightened mother scarcely dared venture to open it, and when she did so it was a terrible shock to learn of her child's fall. The lady who had rescued her told the story very tenderly, and finished the letter by saying that Nan was longing to come home, that she was far from well, and that the anxiety seemed to be more than she could bear. Day by day the poor woman put on one side the task of telling her husband the sad intelligence, for he had so resolutely refused to entertain any idea that the girl might possibly have wandered away from rectitude, she was afraid to try and break the news. At length, without having revealed her sad secret, she wrote to the lady, asking her to send her child home. In fear and trepidation she looked for the girl's coming, and after receiving another letter announcing the departure from the lady's house, she made up her mind to tell her husband. The man's usual tender look vanished; his face went like marble, and he simply said, "This is no place for her; let her stay with those she deserted us for." All appeals and protestations were in vain, and that night the poor mother went to her rest with a breaking heart.

Next morning her husband went out to his work, as usual, but he left the house without the usual few loving words, and she feared to speak to him, he seemed so hard and cold. In the evening, as the night fell, and before he returned home, the carrier's cart stopped opposite the cottage, and there came a gentle knock at the door.

Only two words were spoken when the door was opened—

"Nan!"

"Mother!"

Then the mother took the girl in her arms and led her in, and took her upstairs to the little room, with its diamond-paned window looking out upon the old orchard, where the trees were just bursting into leaf. Soon afterwards the father came from his toil, and he peered somewhat closely into his wife's face, upon which there seemed to be a happier light, but the poor woman kept her precious secret within her own breast.

Next morning at breakfast, however, the man said suddenly, "Who is that in the back room?" and the mother answered, softly and nervously, in one word only, "Nan."

"Did I not say this was no place for her?" he asked sternly.

"She is my child," the mother answered, looking straight into his eyes.

"She is no longer mine," said her husband solemnly, and then rising from the table he went out without another word.

Weeks passed thus, the girl coming down about the house when her father had gone to work, and as regularly going back to the little upstairs room before he returned. She seemed to be getting weaker and weaker, though, and at length one day she was too feeble to rise. That evening the mother ventured again to speak of her, but the husband responded briefly, "If she is here it is not with my consent. Don't mention her name to me."

The following day the village doctor was sent for, and when he came downstairs from the little room, he shook his head sadly. "You must take every care of her," he said quietly, "she is very weak." And then he added inquiringly, "I am afraid she has some mental trouble of which, perhaps, you are not aware?"

"She has had a great sorrow," the mother answered, "and I know all about it, but we don't speak of it.

"I see," said the doctor kindly; "it is weighing heavily upon her, though, whatever it is, and it makes her illness all the more serious."

"Is she, then, seriously ill?" the mother asked.

"She is," the doctor answered, "and it is right you should know it. I don't wish to pry into anything you like to keep from me, but the girl's constitution is quite undermined, and I am afraid it will be a difficult matter to bring her round."

Thus it was broken to the poor woman that she might not have Nan with her for very long, and during the day she resolved to make one more attempt to break down her husband's pride and coldness. When he came home and was seated at his tea, she therefore said quietly, but with a heavy heart, and with tears welling up in her eyes, "Nan is very ill, the doctor says."

"The doctor?" he answered, with a look of astonishment.

"Yes," the wife replied. "I sent for the doctor, for I was nervous about her, and it seemed to me he was doubtful if she would be with us much longer."

There was a short silence, and then the woman added, "Won't you forgive her, William? She is only a girl yet, and she was but a child when she went to earn her bread in service in the great city. If Christ had met her He would have forgiven her; nay, she *has* met Jesus, and He *has* pardoned her. Forgive her, William, for Christ's sake."

The father still did not speak, and the mother began to fear that her appeal would be as fruitless as the preceding ones; but after a moment or two he rose and went up the stairs to the little room, and the thankful woman heard him close the door as he entered where his child lay. When he stepped forward the girl was dozing, and she looked at him in some little alarm, but her fears were soon dispersed, for he walked softly across the room and took her wasted fingers in his and bent down and kissed her tenderly.

"Father," she whispered softly, and then the tears, not entirely of sorrow, streamed down her pale cheeks.

"Nan," he said in a husky voice, "this is a great blow to me and to your poor mother, but the Lord has pardoned you, and what am I that I should withhold my forgiveness?"

"God bless you, father," the girl answered, and lifting herself slightly, she threw her arms round his neck and buried her face in his broad breast. There was a deep silence, for it needed no words to express the love with which each heart overflowed, but intensely still as it was, angelic wings waved in the room; for once more "the angel of his presence saved them."

After this the little household seemed to have recovered some of its wonted happiness and peace, and poor little Jack, not comprehending it all, and only knowing that the Lord had answered his prayer, went about with a light heart. Day by day he took a bunch of primroses to his sister's room, and sat with her by the hour together. A burden, too, appeared to have been lifted from Nan's mind, and she recovered sufficiently to go about a little, enjoying the brightness and beauty of the summer days.

With the coming of autumn, however, as the leaves began to wither and drop into the miry lanes, and the mists crept up over the damp meadows, and shrouded the churchyard in white clinging folds beneath the moonlight, Nan became worse, and the hearts of her father and mother grew heavy again with the old dread. The girl herself, however, seemed to become happier and happier as the days darkened, and the winter approached, and her face in its pallor was lit up with gladness and peace.

At the ivy-covered vicarage there had been some little talk of Nan; the vicar's wife, naturally enough, had expressed some little curiosity with regard to her, and the mystery with which her return home seemed to be surrounded. "A bruised reed shall He not break, and the smoking flax shall He not quench," said the vicar, softly; and then he added, "I should like you to be particularly kind to her, and to her people in their trouble. Whatever it is, God knows it, and we may be privileged as his servants to do someting to alleviate it."

So day by day the vicar's wife went to the little room from which Nan no longer came down, and the promise was richly fulfilled that wherever two or three gather together in his name there will He be in the midst. It was only a little human love that was shown towards her, but it helped her to forget the shame and bitterness of her past. As the one who bestowed it did so for Christ's sake, it was blessed to both, the girl being "one of the least of these."

One winter eve she died, her fingers clasped in her father's rough hand. "I know in whom I have believed," she said triumphantly, and then whispering, "Even so, Lord Jesus, come quickly," she passed away into the rest that remaineth for the people of God.

Nan was rescued, but day by day lost ones are dying neglected in cheerless garrets and workhouse wards, outcast of man, pariahs of that society which has too often made them what they are. Many of them might be saved from a life of degradation and from a dishonoured death, by a little practical help and love. Who of us will dare to go forth in the name and strength of Jesus, and seek to save the bodies and souls of these our sisters—sisters, whether shivering in rags or flaunting in the finery of shame—these our sisters for whom Christ has died?

JAMES BOWKER.

FLORIDA.—Mr. Philip Hannington writes that he is ready to give information about Florida to any who may wish to go there and settle. He is hoping very shortly to receive a fresh and revised catalogue of orange groves for sale, and land suitable for such. For the next month his address will be Darling's Hotel, Edinburgh.

SIX YEARS' LABOUR AND SORROW.[*]

THIS is the latest report of the Committee formed to suppress a shocking evil; at a time when the public and even many Christians are "halting between two opinions" in the matter of dealing with the purity question, it were well that this little volume of *facts* should be made universally known. Here we have an account of the commencement of the work in 1879, in the first case of rescue from a Belgian brothel of a young English girl who had been ruined there. It is shown that the police were the agents for introducing English girls "into tolerated houses of prostitution." A little band of ladies and gentlemen associated themselves "to investigate the allegations as to an organised traffic in British girls," and speedily found out the reality of what filled their souls with horror. A visit of inquiry to Brussels was made, and the real state of things was found to be far beyond the worst fears. The aid of the British Government was sought in 1880, and prosecutions took place in Brussels, resulting in the dismissal and resignation of some of the officials of the Brussels police. A Lords' Committee was appointed; the report made before it is here given, and the extent of the traffic is most fully confirmed. Yet those who directed attention to it were called "enthusiasts, more zealous than accurate."

Then follow the accounts of years of labour and sorrow in the stupendous effort to right the wrong and to defend the utterly helpless, with accounts of the import and export trade in white slaves, the shipment of "parcels" and the fate of some of the victims.

Truly, this "peep behind the scenes" is heartrending. To read that the profession of "flesh broker" is a recognised calling in the Port of London, is to grow sick at heart, remembering that the subsidiary questions of good or bad taste are raised as to the form in which we shall expose these evils! In a recent letter to *The Morning Post*, a female writer of note, who boasts of having written more newspaper articles than perhaps any living woman, says of these revelations:—"No possible good can come from them. They will familiarise women with bestialities best left alone." No matter that innocent girls are practically familiarised with "bestialities" more gross than the saturnalia of old, so awful that the poor murdered Rosina Marks said on her death-bed, "I have seen worse things than hell," so terrible that even "the blatant and indecent publicity" spoken of by the before-named writer has failed utterly in revealing one-tenth of the evils which this noble society of philanthropists has set itself the task of at least lessening. To read that there are at present hundreds of British women and girls detained unlawfully in prison-houses of debauchery on the Continent of Europe is to ask, Why shall we stop at *anything* that tends to the rescue of these sisters and daughters from a wretched living-death? Are there no encouragements? Yes, for these emancipators have given themselves to the work, and it must prosper, by the blessing of God—that God whose retributive justice and holiness both declare that it were better for the offender of these helpless ones that that he were cast into the sea, than commit such offences.

DEAR SIR,—There have been of late collections of large sums in connection with the Social Purity movement, all which I rejoice to notice. But the Committee over which I preside is left in debt, in consequence of the action of the Home Office in withholding, in the Jeffries' case, the contribution which is customary in reference to prosecutions in which individuals intervene on behalf of the Crown. The result is that the Committee is indebted in the sum of about £150, the balance of the costs in that case.

Will you permit me to appeal to your readers for a share of their Christmas liberality to aid in clearing off this indebtedness? We have no president, vice-presidents, or wealthy patrons to fall back upon, nor any regular subscribers (outside the Committee). We have never made any public appeal during the six years of our existence. We pay no rent for offices, and excepting a clerk at £5 a year, we have no paid officers, the work being done by the members. If information is needed as to the work accomplished, it will be found in "Six Years' Labour and Sorrow," published by your firm, price 6d. BENJAMIN SCOTT, Chairman.

16, *Basinghall-street, E.C.*

[The liability mentioned by Mr. Scott was incurred in a most righteous and necessary cause, and it will be little to the credit of the community, which has been so deeply stirred by the revelations that were the direct outcome of the Committee's action, if this liability is not met. It would not be a great test of sincerity if many of us were to forego some small Christmas luxury, and hand the equivalent amount over to the Committee.—ED.]

LONDON CITY MISSION.—At the Mission Hall, 69, Webber-street, Blackfriars, the fifth annual meeting of the work carried on was held on Thursday, Nov. 26, Captain Charleton presiding. Addresses were given by Rev. R. Dawson, secretary of the parent society, the Rev. F. C. W. Wood of Malden, Mr. T. Clarkson, Messrs. J. Pascall and H. Perry. An account of the general work of the district was given by the missionary, N. S. Licence. The services in the hall, which was opened just a year ago, have been attended with the Divine blessing. Several had been led to profess Christ, and a good number of Temperance pledges have been taken. The children's services are well attended, and very much improved in order and behaviour. There is very urgent need of one or two ladies who would undertake a mother's meeting. The district being altogether inhabited by the very poor and working classes, good service might be done for the Master, and the homes of the people benefited.

WEST CHINA.—I have regularly received for some time copies of THE CHRISTIAN, but do not know who sends them. They are very interesting and profitable, and I should much like to thank the sender. The Lord's work here is moving. We have now about twenty Christians, who some years ago were in the darkness of heathenism, some enslaved by the deadly opium. A girls' school has been carried on for several years, and several of the scholars are Christians; they know the Scriptures well. If they are asked a question about the New Testament they can generally give chapter and verse in their answer. There are several inquirers who we trust will be received into the church by and by. This year we opened a boys' school, and hope to see much fruit. There has been a good deal of trouble in this province lately, owing to the war with France, but now peace is declared. We have not been molested in this city, but the people have sometimes been rather excited. We ask the prayers of your readers.—Sincerely yours,

JESSIE ANDREW (*née* Findlay).

Kuei Yang Fu, West China.

KENSAL TOWN is a district inhabited entirely by the working class, many of whom are, through want of work, in great distress. Our Mission House is situated in the most wretched part of this neighbourhood, and is the centre of various branches of work amongst the poor. We have established a soup kitchen to supply children with halfpenny dinners, and soup is sold at twopence per quart, and we have found it difficult to meet the demand. Many respectable families are living in a state of semi-starvation, and thankful if they have even one meal a day. There is a day nursery, which has proved a great comfort to many mothers. Efforts are made to reach the women in the laundries, by visiting them while at work, and singing and speaking to them; in this way some have been led to the Saviour. We have also occasionally asked them to a coffee supper, followed by an address, after their work is over. We have an evening-room for girls (a junior branch of the Y.W.C.A.), which is much used and appreciated. There are Gospel or Gospel Temperance meetings or Bible-readings every night in the week, open-air preaching, and afternoon meetings for mothers or children. Christian ladies desirous of taking part in this work would be heartily welcome. Gifts of old or new clothing, lentils, beans, rice, tea, and sugar, would be very acceptable.

EMILY C. THOMPSON.

1, *Adair-road, Kensal Town, W.*

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[*] SIX YEARS' LABOUR AND SORROW: In reference to the Traffic in the Souls and Bodies of British Girls. 1885. *Dyer Brothers*, and *Morgan & Scott*. 6d.

For the Young.

KATTIE'S CHRISTMAS ANGELS.

"KATTIE! Kattie! you foolish child, what are you doing at the window this cold night, and with bare feet too?"

The child addressed was curled up on a deep window-sill one cold Christmas Eve, looking out into the clear, bright night, and up into the cloudless, frosty sky, where countless golden stars were shining out of their dark sapphire setting with unwonted brilliancy.

The child, in her little white night-gown and scarlet dressing jacket, with bare marble-cold feet, made a pretty picture in the clear starlight, as she bent forward listening to the silvery joyful music of the bells, floating out upon the still night air; their mellow notes reminding the listener of the angel-voices that long since sang their wondrous hymn of praise to human hearts.

She looked round at the call, and jumped off the window-sill, saying, "Oh, Miss Evans, it *does* seem such a pity."

"What seems a pity, Kattie?" asked her governess, kissing the eager face upturned to hers, as she tucked the small shivering figure into bed.

"Why, that there are no more Christmas angels, Miss Evans, no more beautiful, bright messengers to bring gladness to poor creatures at Christmas-time, and to tell them the story of Jesus and his love. Oh! I wish I had been alive when they came to the earth long, long ago."

"I don't think you need wish that," replied Miss Evans thoughtfully; "you have seen some of God's Christmas angels, Kattie."

"I," cried the astonished child; "no, Miss Evans, I have never seen an angel. I have often dreamt of one with great golden wings and a sweet, shining face all lit up with heaven-light, but I know I have never really and truly seen one."

"Don't be too sure about that," said Miss Evans, with a curious smile on her face; "the mission of the Christmas angels is not yet ended, Kattie; we can still see them, ay, and hear their voices, too, at Christmas-tide, if God only gives us the right kind of ears and eyes."

"I don't understand," said the child, "but I know you can explain it to me, and I will be ever so good, Miss Evans, if you will just sit on the edge of my bed for a little while and tell me about the Christmas angels, and when and where I can see them. You won't feel one bit cold if you wrap my eider-down quilt round you, and I will make you a little soft place on my pillow to rest your head on if you are tired."

Miss Evans did not resist the little pleader, but in her sweet, clear voice, she began:—

"One Christmas Eve, when the hills were snow-clad, and the fields looked cold and dreary, and the great busy cities were wrapped in fog and gloom, a poor ill-clad woman made her way home from work, down a crowded London street. She shivered in the keen blast, but stopped now and then to look in at the well-lighted and attractive shop-windows, and to wish she could buy Christmas gifts and comforts for the little lonely girl she had left lying on a hard couch in the tiny attic they called 'home.' She never thought of herself, although her ill-clad, ill-fed body ached with cold. It was all 'Molly,' 'Molly.' Her heart had no room for any other thought.

"At last she went into a sweet-shop, and laid out a penny in a wonderful pink and white sugar mouse. She sighed as she laid the hardly-earned coin on the counter, for she could ill afford to spend it so, when bread was so scarce and dear. But home she went, and up the dark stairs, nearly falling over something that lay just at her door. What was it? She stooped over it, and felt the handle of a basket, then called to Molly to strike a match, and light the little bit of candle in its tin holder—the candle which, however dark it grew, Molly never lighted till mother came home to share the brightness—and then to gaze wonderingly, half doubtingly, at what she held; while little lame Molly hobbled to her mother's side, and asked, with wide-open eyes, 'What is it, mother?'

"What was it? Why, a moderately large basket covered with a snowy cloth, which, when lifted, revealed some delicious-looking sausages, tea, sugar, butter, buns, and two real mince-pies, enough to furnish such a feast of a Christmas dinner for hungry Mrs. White and pale-faced Molly.

"'Mother,' cried Molly, in an awe-struck voice, 'do you think the Christmas angels left it for us?'

"'I think they must have,' said the poor widow, between laughing and crying. 'Anyway, one of his good angels passed this way and thought of us.'

"But had you seen her, Kattie, you wouldn't have thought her an angel. She was only a poor little dressmaker, whose heart had grown very tender since believing in the good news of God's love. This Christmas she had been thinking over the sweet praise given by the Saviour to those who saw Him 'hungry, and fed Him,' or 'naked, and ministered unto' Him in this world, and she put aside the thought of the new, warm winter dress she had meant to buy with her hardly-earned savings, and looked round for some poorer and needier ones than herself to cheer and comfort at the blessed season of his birth. She had no silver wings or star-crowned brow as she mounted the dark rickety stairs to the attic, and laid down the basket softly just inside Mrs. White's half-open door. You would never have guessed she was a Christmas angel, Kattie, would you?"

"No," said the child, with eyes tremulous with tears, "but she was one, wasn't she, Miss Evans?"

"Yes, Kattie; there are hundreds of these blessed angels moving in and out of the crowded alleys of our great cities, full of loving, Christ-like pity for the misery and shame of men and women. Only yesterday evening I stood with your father in a large mission hall in the far East of London. It was almost filled with rough and sinful men, many of them fresh from prison, and with faces marked and scarred by sin. A lady was singing to them. It was a very simple melody, and the refrain—

> 'Nothing to pay! Ah! nothing to pay,
> Jesus has borne all your sins away'—"

rose and fell amidst a wonderful silence. I looked at the lady; she was neither young nor pretty, but slightly deformed, and her hair streaked with silvery threads, yet, as she sang the old sweet story, I could almost feel the despairing hearts round me look up; I could almost see the souls, so sunk in sin, stirred into life, and longing, and love, for the Lord who came to earth for them.

"Yes, Kattie, that lady, whose loving lips faithfully strove to tell out her Lord's glad tidings, was as truly an angel breathing out heaven's music on earth as ever were those white-robed choir of Bethlehem." And Miss Evans paused.

Kattie whispered, "I see now: I can understand, too. I can think of lots of Christmas angels now, Miss Evans. I'm going to ask Jesus to let me be one, too, while I'm a little girl. I can wait for my golden wings and star-crown till by and by, but I'll try to sing the heavenly music—the beautiful angel-song—everywhere now. Do you think He'll let me join the angels in telling people how He came, and lived, and died, Miss Evans?"

"I am sure He will, darling; He will love to help you tell out the Christmas story."

"I'll begin right away to-morrow, then, and tell every one I know that Jesus was born for them, and that now there is 'Peace on earth, and goodwill to men.'"

And Kattie kept her word, and from that very night she joined the glad choir of Christmas angels.

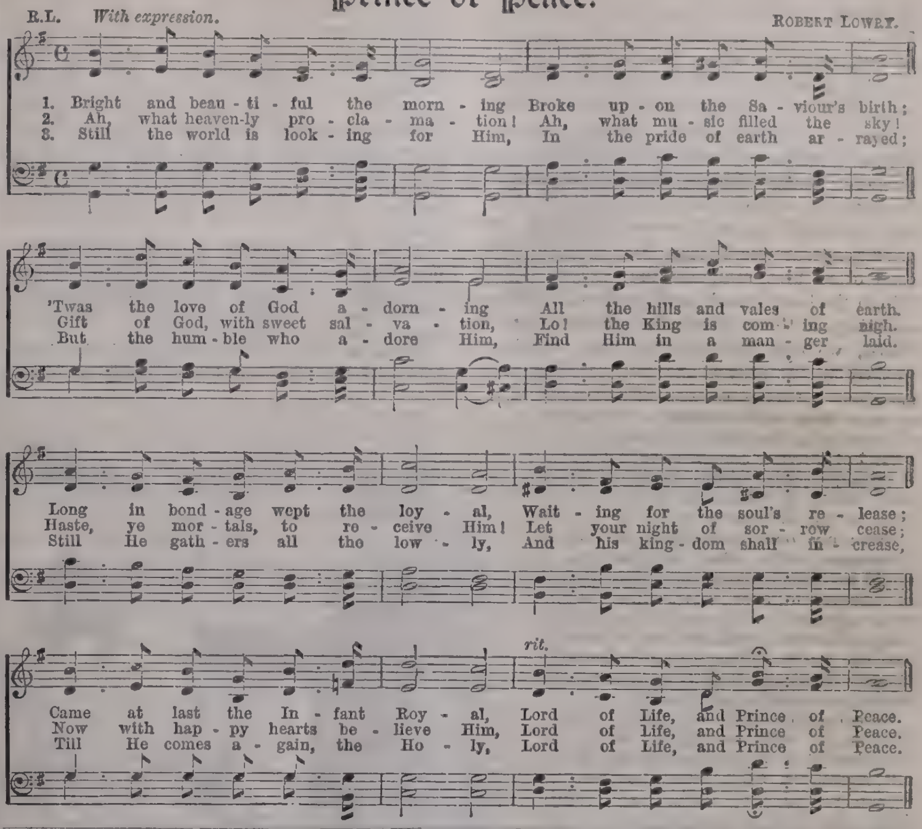
EVA TRAVERS EVERED-POOLE.

Additional answers to Scriptural Diamond Puzzle AMMISHADDAI received from M.K.H. C.E.J. D.W.H. M.H.G.

A CHRISTMAS SONG.

Prince of Peace.

R.L. *With expression.* ROBERT LOWRY.


1. Bright and beau - ti - ful the morn - ing Broke up - on the Sa - viour's birth;
2. Ah, what heaven-ly pro - cla - ma - tion! Ah, what mu - sic filled the sky!
3. Still the world is look - ing for Him, In the pride of earth ar - rayed;
'Twas the love of God a - dorn - ing All the hills and vales of earth.
Gift of God, with sweet sal - va - tion, Lo! the King is com - ing nigh.
But the hum - ble who a - dore Him, Find Him in a man - ger laid.
Long in bond - age wept the loy - al, Wait - ing for the soul's re - lease;
Haste, ye mor - tals, to re - ceive Him! Let your night of sor - row cease;
Still He gath - ers all the low - ly, And his king - dom shall in - crease,
rit.
Came at last the In - fant Roy - al, Lord of Life, and Prince of Peace.
Now with hap - py hearts be - lieve Him, Lord of Life, and Prince of Peace.
Till He comes a - gain, the Ho - ly, Lord of Life, and Prince of Peace.

WOMEN IN CHINA.

TO THE MEMBERS OF THE WOMEN'S PRAYER UNION FOR THE WOMEN OF CHINA.

DEAR FRIENDS,—I am glad to be able to send you a few words of Christian greeting from the land for whose blessing you are continually pleading. I do so the more readily, because of the encouragement which the Lord is giving to workers among women, which He has permitted me to see and hear about since my arrival in China. I have often felt regret that many of those who so regularly pray for blessing, are unable to see how very distinctly the Lord has been answering their prayers. We have often been reminded that prayer is *real* help in the Lord's work, and, perhaps, when we see things in the light of the judgment-seat of Christ, we may find that far more has been effected by the prayer and faith of those who never saw a foreign mission field than we are now disposed to estimate. Certainly the knowledge that the Lord has raised up a band of praying ones is always a source of strength and comfort to the workers here, many of whom are in lonely and often trying circumstances.

From my own observation and from intercourse with other missionaries, I would say that the work now is peculiarly encouraging all over China. There seems to be a general willingness to hear, and in many places a seemingly real desire to hear the truth. Many are pleading for a special work of the Spirit, and are expecting an ingathering of souls.

In connection with the China Inland Mission the work among the women at several points is most encouraging. Many will remember that great numbers of women visited Mrs. Nicholl at Chung-King—the first lady missionary in the large province of Si-chuan—when she reached that important city. Of course, these great numbers have not continued to visit our sister, and there are now other workers in the city—but there is still a good work going on among the women there, and special prayer should be made that God would bless the much seed that has been sown. At Chen-tu, the capital of the province, Mrs. Riley and Mrs. S. Clarke, and Miss Stroud and Miss Butland, are much encouraged by the numbers of women to whom they have access. Several are interested in the truth. Mrs. Eason, at Yunan Fu, also finds the women far more accessible than they were some time ago. She has recently been joined by Miss Malpas and Miss Todd, and we may soon hope to hear that their united prayers and efforts will be blest to the salvation of many of the women of that city.

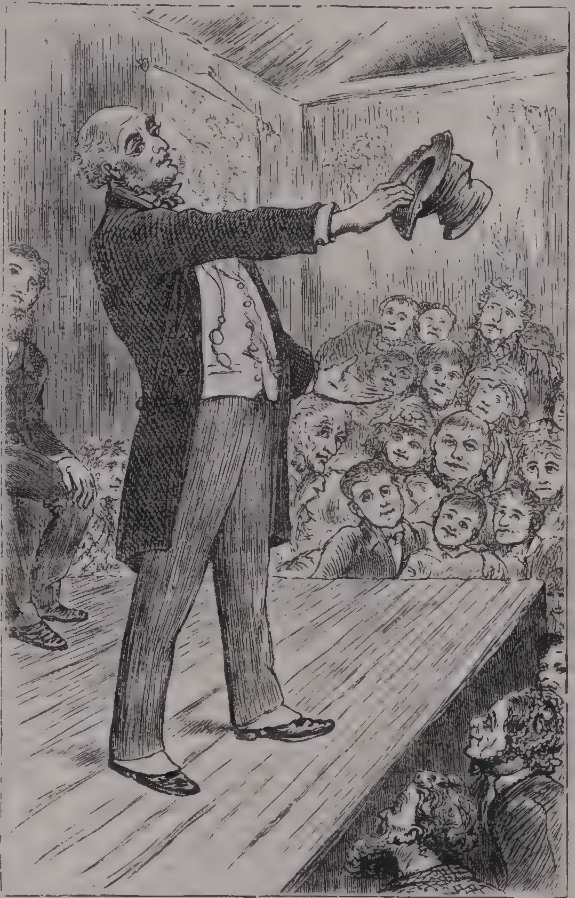
At Gan-King, in the Gan-hung province, too, the ladies have found that efforts among the women have not been in vain. At Yang-chow, in the Kiang-su province, a city for which much prayer has been offered in the past, several sisters, recently arrived, have been living, learning the language. Though still only able to communicate very imperfectly, they have been much encouraged by the friendliness of the women, who come in great numbers to see them, and there are more openings for visiting the women at their homes than our sisters at present can overtake.

God has been specially blessing the work at Weng-chow, too, and Mrs. Stott has been cheered of late by a great many additions to the Church from among the women who attend her classes. The long illness and recent removal by death of our dear sister, Miss Littlejohn, from this sphere of work has been a great blow to us all. She was working away steadily at the language, and promised to be as useful a worker here as she had been at home, when the Lord saw fit to remove her to higher service. The other older stations in the Chin-Kiung province are not without their quota of encouragement. At Kin-Chun, where three of the sisters, who had been for some time at Yang-Chow, have gone, to join Mr. and Mrs. Thompson in the work, they have between thirty and fifty generally on the Sunday afternoon for a woman's class or service. And they are finding a great many openings for visiting the women in their homes. Did I not fear extending my letter to my friends too much, I might be tempted to give you a few facts from the north too. I can only refer to one sister, Mrs. Rendell, who, with her two little ones, is now mourning the loss of her husband, taken away so suddenly. She will command your special prayers and sympathy. She is intending to remain, and visit among the poor women of Tai-yuen Fu.

These few facts will encourage you still to persevere, and to seek to get others to join you in the blessed service of daily remembering your sisters who are labouring here, as well as the women among whom they labour.

While at home, I often suggested that ladies who had the time could do a good service by writing occasional news-letters to the workers. I am thankful that some have adopted the suggestion, and if they could see the pleasure that these unexpected letters give, they would be amply repaid for their trouble. Might not others help in this way? A letter addressed to any lady of our mission, China Inland Mission, Shanghai, China, will be forwarded.—Yours in Gospel bonds, J. McCarthy.

Shanghai, China.



THE SQUIRE AND HIS HAT.

MILDMAY DEACONESSES.—A gloom has been cast over our Mildmay circle by the news we have received of the death of one of our most devoted workers—Miss Mangan, the head of the Mildmay Medical Mission at Jaffa. Three of our deaconesses are on the point of taking up work in Northumberland, in one of the colliery districts; two others leave England on the 2nd inst., one for Jaffa, the other to aid in the work of garrison visiting in Malta.—*Service for the King.*

THE SQUIRE'S HAT.

A VOLUME of capital Gospel Temperance narratives,* by Rev. J. M. Russell, has been published by Messrs. Jarrold & Sons, which ought to have a wide circulation among those who are in danger of becoming a prey to the drink demon. Each story has a vigorously drawn illustration: one of these, by the kindness of the publishers, we are able to reproduce. It represents the Squire addressing a Temperance meeting, and telling the story of his recovery from the snare of drink. We will not anticipate the pleasure that will be afforded to the reader of the book, by re-telling the story here, but we commend all alike as excellent readings for Band of Hope and other Temperance gatherings.

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REV. W. HASLAM IN ONTARIO.

THE congregation of St. John's Church, Whitby, Ontario, and the residents of the parish, have been greatly blessed by the recent visit of Mr. and Mrs. Haslam. The clear utterance of the Gospel, as delivered by these evangelists, was heard in mighty power, almost as if it were a new thing. To many, at least, a very special interest was added to the meetings also, through the Rector, Rev. J. Westney, standing up at the close of one of them, and telling the people that he himself had only known the blessedness of forgiveness of sin a few months himself, and that he had been brought from darkness to light, and from spiritual death to life, by reading the wonderful life and work of the mission preacher, as recorded in his book, "From Death into Life." At the earnest solicitations of the people of the town, services were continued the second week, until these servants of the Lord had to leave for Brooklyn.

Each afternoon Mrs. Haslam addressed ladies' meetings, and the surprising numbers that attended caused quite a stir in the town. There are many testimonies to the real value of these meetings, and much good has resulted from them. One afternoon her address was chiefly directed to the subject of Temperance; her earnest words touched many hearts, and were not spoken in vain, as the result has proved. Notwithstanding the most unfavourable state of the weather during the whole week the congregations were very large, and each day added to the interest taken in the services.

It is a great cause for thankfulness that God has put it into the hearts of these earnest and gifted labourers to visit this continent, and hold services throughout our Dominion. After finishing at Brooklyn, Mr. and Mrs. Haslam go to Port Hope, to commence a mission there. The prayers and blessings of a large number of people in Whitby will accompany them.

Y.W.C.A., CLAPHAM.—A tea and missionary meeting was held at the above institute on the 3rd inst. to bid farewell to Miss M. L. Legg, who has been accepted for the China Inland Mission. Miss Legg told how she had been led to give herself to God for missionary work in China, and how much she praised Him for all the spiritual help and blessing she had received since becoming a member of the Y.W.C.A. Five other members are willing to go to China, should the Lord make the way clear. In the meantime, they are being trained for the work. A handsome Bible was presented to Miss Legg by the members of the association, with many prayers for God's blessing on her new work.

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* The Squire's Hat, and other Stories. *Jarrold & Sons.*

Conference at Manchester.

TUESDAY and WEDNESDAY, December 8 and 9.

ORIGINATED by Mr. Leonard K. Shaw, a Manchester man of business, who is also the founder and manager of the Refuges for Boys and Girls at Strangeways, Manchester, this Conference has naturally been conducted in business-like fashion, and has occupied itself with evangelistic and philanthropic work, and with considering methods of increasing its quality and quantity. It has hitherto confined itself to Home Mission work, but this year Mr. Shaw and his partner in business and in work, Mr. Kirlew, and each of their helpers, seem to have individually been led by the Spirit to desire a Conference chiefly on Foreign Missions, so when one mentioned it to the other, they found the minds of their brethren all prepared beforehand.

Mr. Wakefield MacGill, the very efficient secretary of the Manchester City Mission (which has multiplied its efficiency under his wise and capable direction), and Mr. Reginald Radcliffe, whose name it is enough to mention in connection with evangelistic work, were in hearty co-operation. In spiritual tone and in business-like arrangement, this was a model of what a Christian Conference should be. For not only were various forms of work, in distant lands and at home, described from the point of view of many different minds, but it was manifestly understood that the workers are more than the work; that only through spiritual men and women can the Spirit move; and therefore the consideration of the fitness of the messengers took precedence of the ways and means for proclaiming the message.

The key-note was struck at the preliminary meeting for prayer on Monday night, when a few were gathered in the secretary's room. The opening prayer of Mr. MacGill gave tone to this meeting, and this meeting gave tone to the whole subsequent proceedings.

The Conference meetings were happy in their chairmen. While Christian men, they were also leading men in the commercial world. Mr. James Barlow, J.P., of Bolton, who presided when the subject of Africa was considered, is a leading Temperance reformer, and one of the largest employers of labour in the district. Mr. John Thomson, who presided when Indian missions were dwelt on, is a member of a large Indian shipping house. He is himself an earnest Christian worker, preaching the Gospel every Sabbath, and his wife as useful as himself; both labour among the poor several evenings every week. Mr. Thomson is also a useful member of the Board of the City Mission. On the subject of China, Mr. Isaac Hoyle (an M.P. just elected), an earnest Christian, who, with his wife, is in "labours more abundant." He has joined Mr. Shaw and his band in their midnight work, and is a very large employer of labour, having with his brother, Edward Hoyle, also a zealous Christian, several large mills. Mr. Henry Lee, late M.P. for Southampton, chairman for the next subject, is also another large employer of labour, owning a number of mills; he is an authority both on the Manchester Exchange and Chamber of Commerce. He, with his family, are nearly all engaged in Christian work in various directions. Thus it will be seen that this important Conference was influentially supported.

TUESDAY, DECEMBER 8.

The Conference was opened on Tuesday morning by a well attended meeting for prayer and Bible-reading. Prebendary Macdonald, who presided, gave a brief address on the last four verses of Matt. ix, dwelling mainly on the compassion of Jesus towards the multitude. He urged the need of our having a like compassion for the perishing heathen of our own day, and fulfilling his injunction, "Pray the Lord of the harvest to send forth labourers into his harvest." Several brethren and sisters afterwards led in earnest prayer.

"THE JEW FIRST."

Mr. J. W. MacGill, in introducing the first speaker, said that some years ago he was showing a friend round the Necropolis at Glasgow, and amongst the tombs he pointed out the Jews' burial-place cut out of the rock. His friend stood for a long time in deep thought, looking through the bars at the familiar Jewish names, Abraham, Isaac, and Jacob, and then he took out his Testament and began reading, "To the Jew first." Then he said, "Mr. MacGill, did you ever notice those words? I hope they will be burned into your very soul. How we have neglected those poor Jews! We have only buried them; I pray God that we may think more of them." Then he lifted up his hands and prayed for the conversion of the Jews. That was the turning point in my life, and I have taken a very much deeper interest in the Jews from that hour. We have began the Conference with the Jews simply because there was pressed upon our souls these words: "To the Jews first." Is it not very interesting to think that we are surrounded by Jews? This is the Jews' quarter of Manchester, but we do not know how to reach them. That is one of the problems we have to solve. We said, "Let us get Mr. Wilkinson down." He, more than any man I ever met, talks with burning zeal about the Jews. Some people speak about the Jews in the minor key; but our dear brother speaks of them in the major key. He lifts up his heart and makes you feel the grand possibilities that are before us. His heart and head are full of this subject, and we have put him in front of this Conference because we believe the Lord would have it so.

The Rev. John Wilkinson (of the Mildmay Mission to the Jews) having referred to the passages: "To them that by patience in well doing . . . eternal life." "For there is no respect of persons with God," "To the Jew first, and also to the Greek," said: Beloved friends, I am more thankful than words can express for the privilege of addressing this Conference on a subject which has been so dear to my heart for nearly forty years. When I was a young fellow, fresh from college, thirty years ago, I was sent down to Manchester, and spent eight weeks here, holding some fifty-two services on forty-nine nights, amongst different denominations, and also speaking to the Jews in their synagogue. But I seem to need a fresh introduction to Manchester, for a generation has passed away since then. I am thankful for several reasons that the subject is not of my choosing; and one principal reason is that it is God's order. "First to the Jew." God's order is the right order, the order for blessing. Another reason is, because it is the first subject in the Conference. If I had my choice I would be the last speaker; but when it means "To the Jew first," then I am thankful to be put in the front, because I believe that a greater blessing will attend this Conference in consequence of the Jew being put in the position in which God places him.

I have been asked for thirty years, what is my opinion upon this Jewish question. I have said that I have no opinion on that subject that is worth anything; but if you mean, What do you think God's Word teaches? then I am ready with chapter and verse. We must learn from the Word of God the line of success, and we can only know it from God's Word. Religion to be sound and practical must be based upon the Bible. I can only know from the Bible the difference between the peace of circumstances and the peace of God. I have no right to interfere with any man's religious practice apart from the authority given by this Book. People are becoming a sort of religion to themselves, and they say, "It is an impertinence to interfere with my religion, which is between me and my God. Leave me alone; I leave you alone." We have no warrant to speak to any man about his religious convictions or practices apart from the authority of this Book.

There is no difference between the Jew and the Greek. "There is no respect of persons with God." If so, why is the Jew put first? It is a matter of order and not of pre-eminence. The words do not interfere with the perfect equality between Jew and Gentile under the New Covenant. In what sense is it to be the Jew first? The Jew was the first-born in the family of nations, and all the Gentile nations are younger brethren and sisters. The eldest son in the family of nations has responsibilities given to no other child in the family of nations. God elected Abraham and said, "In thee and thy seed shall all the families of the earth be blessed." The first promise to Abraham reaches over to the last blessing. We shall never get that promise exhausted until the universe is filled with the glory of God. God says, "This people have I formed for myself; they shall shew forth my praise." "Thou art my servant: O Israel, thou shalt not be forgotten of me." "Israel shall be saved in the Lord with an everlasting salvation." "Let Israel hope in the Lord; He shall redeem Israel from all his troubles." That should be our cry. First to the Jew as a matter of order, not of pre-eminence. First in order, because he has greater privileges and higher responsibilities. Responsibility is always commensurate with privilege. The Jews have been punished first, because they have had more light, more privileges, and more blessing than other nations. And God has been just in punishing them more, because He has punished them in proportion to their abused light and privilege. Tribulation and anguish are necessary for the glory of God. The Church of Christ has been willing to let the Jew have tribulation; but the Church of Christ has not manifested the same willingness to let the Jew have blessing. The Church of Christ has spiritualised all the blessings promised to Israel, and literalised all the curses on the Jew. This has influenced commentators, and misled Christian people.

The placing of the Jew first in order is God's arrangement, and it is infinitely wise. Satan's work is largely to frustrate the purpose of God by taking the world out of his grasp. We must study Satan's devices as well as God's plan. The devil has succeeded for ages in damaging the faith of the Church in the conversion of the Jew and the conversion of children. Children are the hope of the Church, and the Jew is the hope of the world. Satan is the deepest student of the Word of God. In our Lord's temptation the devil knew chapter and verse, and the authority of the sacred writings, and his tactics are to thwart the Church of Christ by making her indifferent if not hostile to the instrumentalities which are to take the world out of his grasp. This dispensation was opened by the conversion of three thousand under one sermon preached by a converted Jew. We never had better times than when the Jews took the lead of sinners in this dispensation. But the Christian Church thought that because the Jews were turned out of Palestine their spiritual interests were associated with their national fall, and so persecuted them, and the Jews have hardened their hearts against the Gospel because of the cruelties of a spurious Christianity; and then we turn round and say the Jew is hard-hearted and stubborn and blind, when we have done nothing to soften his heart with the Divine Spirit of Christ.

"First to the Jew, and also to the Gentile." No man is a real and intelligent friend to the Jews who does not take this view of the Jewish question—that it is the key to the world. This belief should arise from intense desire to see the heathen become Christ's inheritance. What is the context of that passage? "Ask of me, and I will give thee the heathen for thine inheritance." The preceding verse is, "I have set my King upon my holy hill of Zion." When the Jews are brought to Christ they will be the channel and instrumentality for blessing to the world. God has punished the Jew because He says, "You only have I known, therefore will I chastise you." Does the punishment of a child show that his father has ceased to love him? No. "I will give the dearly beloved of my soul into the hands of his enemies." What wondrous love is that! He has love like that to his children now, for they are the type of the Church. First in order, first in chastisement, first in blessing.

Paul was pre-eminently the Apostle to the Gentiles. What course did he pursue? He never entered a town or city but he sought out the synagogue and preached the Gospel first to the Jews. That is a fact, not an opinion. Many people admit that it is true up to a certain point, but they say that some of the Jews blasphemed, and then the Apostles turned from the Jews to the Gentiles. That when some blasphemed, Paul and Barnabas waxed bold and said to the blasphemers, "It was necessary the Word of God should first be spoken to you, blasphemers as you are." Now, why was it necessary? On two grounds. You must preach to one first; but while the same Saviour and the same salvation and the same promises will do for both, the same sermon will not do for both. Paul took the parchment Scriptures with him and showed from them that Jesus the Crucified One was the Messiah, and he confounded the Jews. There is no difference between the Jew and the Greek; they are one in Christ Jesus. "Lo, we turn to the Gentiles." Paul preached two sermons, one to the Jews and one to the Gentiles. He had no difficulty in proving the Divinity of Christ, the Trinity of the Godhead, and everything necessary to Christianity from the Old Testament Scriptures. When Peter preached to three thousand "Jerusalem sinners," as Bunyan calls them, he had no New Testament from which to take his text. So don't disparage or neglect the Old Testament. "The New is in the Old contained, the Old is by the New explained;" or, as Martin Luther says: "The New Testament is enfolded in the Old, and the Old Testament is unfolded in the New." Numbers of people read only a chapter of the Bible at a time, and sometimes the close of a chapter breaks the meaning. I believe in reading a whole book, gospel, or epistle at a sitting. I have read, and without hurry, the whole of the Bible in twenty-eight days, forty-three chapters a day, and attended to a great deal of work besides. We get flashes of light by reading the Bible straight through, and then going deep down into every line. The Bible is a mine of wealth that not one Christian in ten thousand has ever explored. There is no book in all literature so interesting as this revelation of our Father from heaven. Oh, let us dig into it, dear friends, a thousand times more than we have ever done yet!

When the Apostles went to Iconium it came to pass that they went both into the synagogue. What to do? "And so spake that a great multitude, both Jews and Greeks, believed." That shows that the Apostles turned only from the blaspheming Jews to the waiting Gentiles. They did not turn from all the Jews then alive, much less from the millions unborn (see Acts xiii. 46; xiv. 1).

If Paul, a missionary to the Gentiles under the present dispensation, never failed to preach the Gospel first to the Jews, do you know any reason why the Christian Church should not observe the same order in evangelising the world? I know none, either in the Word of God or in the position of the Jews. Supposing the Church, without lessening her interest in China, India, Japan, &c., were to modify her arrangements so as to put the Jew in the prominent position he has in the Word of God. Have we anything to invite us in that direction? The Jews are in all lands; they have access to all peoples; they are familiar with the manners, customs, and languages of all nations; their physical constitution adapts them to all climates; they believe three-fourths of our Bible, which form the foundation of the New Testament Scriptures; and they are a God-fearing people, a Bible and a Messiah-believing people; you cannot make atheists of them or idolaters; they have great facility for learning languages; they are a practical people, living much out of doors, and God has elected them for blessing the world.

Mr. Wilkinson proceeded to give a narrative of missionary efforts to show how the Jews could be reached. For thirty-five years he had been a missionary to the Jews, and he preached Christ to a roomful of Jews every Saturday in London. Ten years ago a mission was established to preach the Gospel to the Jews in Great Britain and Ireland. There were nearly 100,000 Jews in this country, and 50,000 in London alone. They had just sent two missionaries to Ireland to visit the Jews in Dublin, Cork, and Belfast. They sent circulars to the richer Jews in London. Nearly one hundred poor Jewesses were gathered into a sewing-class, and their favourite hymn was, "Pass me not, O gentle Saviour." There was a night school of 150 Jewish children, who were taught hymns about salvation in Christ and Gospel stories. There were three preaching stations in London, and medical men to attend the poor sick ones. There was a convalescent home for destitute Jewish children, and evangelistic efforts all over the land to bring the Gospel to rich and poor, young and old, male and female. He had baptized more Jews in the last nine years than in twenty years before. There were Jews in Asia, Africa, and Australia whom he had baptized in the name of Christ. They started ten years ago with the resolve never to ask any individual for a penny, and God had acknowledged and provided for the work because it was his work. The way in which the money came in just when wanted was most wonderful and providential. Mr. Wilkinson concluded by saying, "God is carrying on this work. It is a work dear to his heart, and should be dear to the hearts of his children."

EVANGELISATION IN EUROPE.

Dr. Baedeker thought too much nationality had crept into our Christianity. We are apt to forget that the Gospel has the same marvellous and glorious message to all nations. It had pleased God for many years to pour out blessings upon England beyond any other nation. He often wished that maps of the world were hung up in churches and meeting-rooms to remind us that we owe to others the blessing which we have received. Paul said he was a debtor to the Greek and the barbarian. What was he a debtor for? Just for every bit of Gospel he had received himself; and he did not withhold a single part of it, but poured it out just as he received it, to the Jew first, and also to the Gentile. "Freely ye have received, freely give." Give the Gospel not only in England, but jump over the walls, and go into other countries with the precious Gospel, and then a richer and fuller blessing will surely come to this nation.

Dr. Baedeker described his Gospel labours amongst the Jews in Germany. A great number of Jews attended the meetings. Most of the Jews spoke German. He also spoke of Jewish meetings in South Russia, which were filled with Jews who came without any special invitation. He was struck with the inquiring mind there was amongst the Jews, shown by their staying after the meeting and asking questions. If the Jews formed such an important element amongst all nations, surely we were not justified in withholding what belonged to them.

He next spoke of his mission work in Austria, Roumania, and Hungary. None of these countries had been evangelised; the people had never heard the Gospel as it is preached to us every day. The people in those countries were eager to hear the joyful news of salvation. There was an immense field for missionary work in Russia. It was an enormous country, with only just a little of the Gospel seed here and there. Some of the converted Russians had suffered exile and imprisonment in the service of God, and it was wonderful how God had used these earnest men to spread the Gospel. They had put us to shame. A convert in Russia had laboured with great success in the Gospel. He was watched everywhere by the police. At last he went off to St. Petersburg and presented himself to a man high in office there. He warned him that he was in danger of being sent to Siberia. He said, "If the Lord wants me in Siberia I shall go; but if the Lord does not want me, you won't send me there." This touched the heart of the Minister, and ever since that day this man had been free to preach the Gospel right and left.

It would refresh many of God's dear servants who are toiling for Him in this country if they would leave the home field for a time and take the Gospel to the people who are hungering for it. There was a marvellous field for missionary work in Hungary, which was a free land, where the Gospel could be freely preached without let or hindrance.

Some might say, "O that I understood the language." But it was not necessary to speak the native language. Speaking through an interpreter seemed to give a greater charm to the Gospel, and also gave the people time to consider what was said. There are fields ripe unto the harvest, and what was needed was just men and women filled with the Holy Ghost, not in ones and twos only, but in dozens, to flood the land with Gospel truth. South Germany and Bavaria also had hardly been touched by the Gospel. He had been to Bavaria, and men of intellect flocked to hear the Gospel.

Dr. Baedeker had been to Russia several times and had never had a refusal when he desired to hold meetings. There was an opening to convert the Russians through the Germans who resided there. Russia was a land of many nations and peoples, and had hardly been touched with pure Gospel truth. He pleaded for prayers that the Lord would be pleased to open out these lands for the marvellous influence of the Gospel. His closing words were, May God bless his Word and this Conference, so that there may be a great out-going, and that these nations may be filled with his Spirit.

Dr. **Ziemann** said he would come back to the Jewish question. It was his privilege and sacred pleasure to be present at the baptism of the Jewish Rabbi Rabinovitch, who was now a mighty instrument in the hands of God amongst the Jews in Russia. The baptism was most solemn. It took place in a little chapel in Berlin, and was done in secret, for fear of the Jews. It was feared that if the Jews knew that he was going to confess Jesus, he could not have left Berlin alive. Some professing Christians in England laughed at the idea of converting the Jews, and calculated that each converted Jew cost a thousand pounds. Let us learn from this Conference the solemn lesson that God does not need us for the conversion of souls. God can convert by means of a little child, and with the old stones of Jerusalem. Dr. Ziemann reminded us of the exquisite unselfishness of the Lord Jesus, who wanted to give the greatest of pleasures, that of feeling that it was more blessed to give than to receive. Having made us heavenly citizens, He calls upon us to give and give again, so that we may experience the heavenly joy of giving.

What Germany needed was just what the whole world needed—namely, the Gospel of the living Christ. What had ruined Germany was her cleverness. Germany had the Bible and clever clergymen who could preach exquisite sermons and write clever books, but, everywhere, the churches were empty; you hardly saw a man in them, and no great loss, considering what sort of doctrine was preached. It is only Christ who can heal souls and give peace. Let us feel that there is a living God, and then we shall know what life is.

What Germany wants is true preachers. He could have preached himself to death, so eager were the people to hear the good news of the Gospel. He had not to seek the people, the people sought him. They came in thousands day after day for a fortnight, a great number of them rising at four o'clock in the morning to do their work and then attend the meeting. The large halls in Berlin were crowded with people of all classes. Oh, the joy of preaching to them! He could not preach from a manuscript, for the people wanted speaking to from the eyes and the heart of the preacher. When first he went to Germany he thought he must follow the learned books, but he soon threw the books aside, because he was not learned enough for the learned who did not want second-hand learning, and the common people did not care for it. Then he took his Bible and told the people how God loved them, and it was like an electric shock. For three hours after a meeting he had to deal with anxious souls. Dr. Ziemann mentioned an affecting story of the conversion and death of a young German lady, who returned to speak to him after the others had all left, and received the truth. She was greatly blessed through the translation of Mr. Blackwood's little book, "Eternal Life;" and after she knew she had it, her life was such a bright and powerful testimony that her husband, parents, and family were converted. He begged his auditors to pray for Germany, and spend their holidays there—not on the beautiful Rhine, but amongst the gold diggings of God. Dig in those German hearts, he said, and you will find bright jewels which will adorn your crown, and satisfy the heart of the Lord Jesus Christ. In Germany the clever men always say, "Oh, Christianity has failed!" and I always ask, "Which Christianity? What kind of Christianity?" The modern Christianity, that muddle-puddled Christianity of men of the world, has failed, but not spiritual Holy Ghost Christianity. Mr. Reginald Radcliffe spoke with tears in his eyes in Berlin, and the Socialists who came to disturb him were touched into solemn silence, and souls were saved. Men and brethren, go to Germany. If you cannot speak, weep; and if you cannot weep, pray. Let us lay ourselves out, and give to the world the knowledge which has been given to us of God's love and grace.

Mr. **Reginald Radcliffe** said: I am requested to speak to you about

INTERPRETATION.

I have spoken by interpretation in many countries in Europe. I have gone there when exhausted, and unable to preach in England; and the Lord used it, I think, to restore my health. The services were short, and I could only preach "half-time," because my interpreter took up the other half. After I had done that—especially in France and in French Switzerland—I came back very much restored in health. That was many years ago; and lately, I have again been preaching in different countries and through different languages, in Germany, with the admirable interpretation of our brother, Dr. Baedeker, who knows English as well as he knows German. The moment the words were spoken in English they were translated into German and later into Russian.

Now I would like to endorse what Dr. Baedeker said about the immense size of Russia; and I believe that an Englishman or an American, if he went there, would have more liberty than a Russian, and have no difficulty with the language at all. When I went to St. Petersburg with my wife and daughters, I at once began to preach. So I did in Germany. And that souls are saved we knew when passing the same way, perhaps, twelve months or two years or so afterwards. The pastors tell us, when we inquire of them, that not only are souls awakened, and not only converted, but, what is a very difficult thing for a German to do, they have come right out and been baptized. The Baptists in Germany, I may say, are very few.

Now there is one sorrowful feature about the visits of Englishmen on the Continent who are preachers in their own country, and it is enough to make one weep. I mean when, instead of preaching, they merely give away a tract, or a thousand tracts, or even ten thousand tracts or cards. I have in my mind now a most blessed man in the North of England. He went with two or three friends to Norway, and came back after distributing thousands of tracts. I asked him, "Have you been preaching to those people?" "No," said he, "I didn't know the language." "Why didn't you preach through interpretation?" "Oh," he replied, "we never thought of it!" Now, dear friends, do let us think of it; let us take Dr. Baedeker's advice. You cannot all speak in these different tongues, but there is not one man here who cannot speak through an interpreter, not one lady who could not go to these countries on the Continent and speak, through an interpreter, to the people in her own language.

On one occasion my interpreter met the priest of the State Church, who told him that the building would be at my disposal. I sent word that I was unwell, and not able to go, but would look to the Lord, and see if I could come next Sunday. So the church was put at my disposal. This was the Established or State Church, and is higher than the Church of England. There are scarcely any dissenting churches in all that province. Well, we found that the building was not big enough, and when the other priests were spoken to they offered me the parish church—a huge building that had to suffice, not only for the town, but for ten miles on each side of it. But some took the objection that I was a layman, and ought not to preach the Gospel. I then said to the people, "The Saviour was very much accustomed to preach in the open air—more, perhaps, than in any other way—and for many years I have been exceedingly fond of preaching in the open air. I think next Sunday we ought to be in the open air." I asked the priest to come with me to the Mayor, and it was arranged that the meeting should be in the public park or gardens. We expected a large number, so we had a very large, high stage erected, but the crowd increased in such numbers, and continued to do so, that before we had gone on ten minutes we were obliged to interrupt the service and raise the pulpit, so that the voice of the interpreter might be heard.

These people flock out in numbers to hear the Gospel. They have not heard it before, and Paul says, you know, "How shall they hear without a preacher?" And in Germany, when a man's converted, what does he say? "I never heard this before;" although perhaps he may have gone to church for years. Is it not a shame that we should allow this to continue, so near, too, to our shores?

Now, with a view to encourage our sisters to go right off to the Continent, let me tell them this. On the occasion just referred to, when I was ill, I said there was a lady—an English lady—with me, and that she would speak. They said they had no objection to her speaking in a church filled with *women*, and so it was arranged for the men to keep away. There were, however, exceptions that ought not to have happened, five young priests being present besides the canon. But the meeting was held, and there they were. Many of the women were most earnest, but groping in the dark—taking the Lord's Supper and going to church every Sunday morning, but not knowing the wonderful truth as it is in Christ Jesus.

I have dwelt at some length on this question of Interpretation because requested to do so. Now, do not, when going on the Continent, be content with giving away thousands of tracts or cards, although they are very nice for gathering your congregation when commencing to preach. Do not wait till you are taking your holiday. This thing cannot be played with. Be in deep earnestness. Let us take up the cross, and carry to these Continental nations the words of the Lord Jesus. And Christ will be pleased with you. A dear friend of mine, a merchant in Glasgow, has just thrown up his lucrative position in order to go out to the heathen in China. And what has been his experience since he threw up all this money and his partnership? What has been his experience? He has just been filled with "joy unspeakable and full of glory." I parted with him a few weeks ago, at the corner of a street in Edinburgh, after speaking to the students in the U.P. Hall, not knowing when we should meet again, and as he left he shouted "Hallelujah!" And if some of you would get a change, leave all behind you, and follow the Lord fully, you and I would be able to shout, "Hallelujah, praise the Lord!"

AFRICA.

The hymn, "From Greenland's icy mountains," was sung, and Canon Stowell engaged in prayer.

The Chairman (Mr. James Barlow, Bolton) expressed the pleasure and honour he felt it to preside over a Conference having such a grand object as the evangelisation of the world. When he was young, Africa was looked upon as a "dark continent." People had no conception of its extent nor of its population. In the good providence of God, Africa had been opened up by the labours of Moffat, Livingstone, Stanley, and others, and we are thankful to know that many missionary societies are represented there, and labouring to repay the debt we owe as a Christian country to that benighted land. A generation or two ago Africa was robbed of her sons and daughters, who were sent to America to grow cotton for the people of England. Thank God, those days are past! Slavery has been abolished in Christian countries, and he hoped the day was not distant when slavery would cease throughout the world. We could not but feel thankful that God had put it into the hearts of men to undertake this glorious missionary work, and that when one fell another was ready to take his place. He had watched with deep interest the mission on the Congo. He was present years ago when a band of good men were consecrated for mission work, and he should never forget the devotion of that godly young man, MacCall, who gave his life to the cause. In other parts of Africa Christian men had done the same. There were two hundred million people in Africa who were craving for the Gospel. We ought to feel our own personal responsibility in helping on this work that Christ left us to do. Those who were not prepared to give their lives should support those who were willing to make that sacrifice, if needful—men who reminded us of apostolic days, for they went out, as in the interesting Kabyle Mission, without purse or scrip, to tell the wonders of redeeming grace.

Mr. Eugene Stock (Editorial Secretary of the Church Missionary Society) had for his subject "The Gospel in the Dark Continent." He said that Africa had 438 languages and 163 dialects. How was one to talk of such a continent in thirty minutes? He would crowd as many facts into the time as possible. Though closely associated with the Church Missionary Society, he wished to speak of the work of all. To go back to the beginning of the mission work would take them back to apostolic times. Amongst the hearers of Peter's sermons were some who belonged to Egypt and the parts of Lybia about Cyrene. They, no doubt, took back the message they heard, and that was the first preaching of the Gospel in the Dark Continent. And it was not fruitless preaching, because Egypt and North Africa were for three or four centuries in the forefront of Christendom, and some of the greatest Christian names belonged to North Africa. In Egypt they were taken back to Apollos himself, Marcus, Alexander, Clement, and Athanasius. In North Africa there was Augustine, one of the greatest names in all Christian history. Though they were all gone, Christianity could hardly be said to be absolutely gone. There was a sort of Christian Church still; they did profess to worship Christ, and that was all that could be said. In North Africa there was nothing. Why? There was a solemn thought in the answer to that question. Bishop Wilberforce said, in the Free Trade Hall at Manchester, that the Church of Egypt did send out missionaries and it survived, although degraded and corrupted, but the North African Church never was a mission church, and therefore the candlestick was removed out of its place. Let us take that lesson home.

Then came Mahomedanism, the scourge of God, to sweep away those fallen churches. Through long centuries there had been no gleam of light in the darkness, excepting one name, which ought to be better known. Raymond Lulle, the Franciscan friar, though a monk, was united to the Lord Jesus Christ by a living faith. He gave up everything in Italy to preach a Gospel in Africa, which he did for fifty years. He was again and again expelled by the Mahomedans, and when nearly eighty years old he went back to tell them about the Lord Jesus, and he was stoned to death. He wrote:—"Once I was rich and led a worldly life. I resigned all to diffuse the holy faith. Now I am old and poor; but I shall persevere until death." "I have sought Thee in the crucifix, and my bodily eyes could find Thee there. I sought Thee with the eyes of my soul, and as soon as I found Thee, my heart grew warm with the glow of Thy love." That was written in the dark ages, and was something to be thankful for.

Mahomedanism had Africa to itself. What was the result? It was the fashion in literary and scientific circles to exalt Mahomedanism. One writer of repute spoke of it as "redeeming Africa." In point of fact, it had enslaved the people. Another famous man described the Mahomedan priests as "single-minded missionaries." Dr. Schweinfurth termed them "incarnations of human depravity."

Then came the time of the Jesuits, who sent many noble men to Africa, but there was hardly a vestige left of all they did. The chief city in the country, San Salvada, was named after the Saviour, but he feared there was neither holiness nor belief in the Saviour. Who were the first Protestant Christians after the Reformation to take reformed Christianity to Africa? Need we ask? Are not the Moravians always first? They were followed by that noble organisation, the London Missionary Society, which sent Vanderkemp, Robert Moffat, and Livingstone, and they were followed by many others. The Wesleyans had been devoted to the work. Our German brethren had done noble work there. There was the remarkable mission of French Protestants to the Basutos, and Lovedale, an institution something like the Boys' Refuge, was the centre of their work. The Church of England was represented in South Africa by the Society for the Propagation of the Gospel, which had extensive missions. The Church Missionary Society went to Zululand forty or fifty years ago.

Leaving South Africa, let us go to the West Coast. The Moravians were the first to go to the Gold Coast; but their mission failed. The history of mission work in West Africa was practically the same as the story of the slave trade. England was the greatest slave-trading nation, though England did not begin it. England repented, and took the lead in putting it down, but it took a long time. Although West African slavery was abolished under the efforts of Wilberforce, it was still carried on by ships down to our own day. Three years after Queen Victoria came to the throne no less than 138,000 slaves were exported from West Africa for Brazil and Cuba; and the city of Manchester sent out £250,000 worth of cotton goods to buy slaves.

The most successful missions were those amongst rescued slaves in the colony of Sierra Leone, which was taken under the protection of our Government. But things went worse and worse until 1816, when the Government got the Church and Wesleyan Missionary Societies to take up the work of education and conversion. It was a work of great trial and disappointment. The Church Missionary Society in twenty-two years sent seventy-nine missionaries to Sierra Leone, and almost all of them laid their bones on the West Coast of Africa. Three devoted bishops laid their bones there within five years of one another. But there has never been wanted a succession of devoted men to take up the work. The population was only professedly Christian. Two devoted men, Mr. Darwin Fox and Mr. Dodd, have now gone forth to preach the Gospel to the dead and sleepy Christians of Western Africa. May God bless them and prosper their mission!

Missions had branched out from Sierra Leone a thousand miles, to Liberia and along the Gold Coast and up the Niger: everywhere there were native negro missionaries. Lagos was a slave-exporting port as late as 1861; then the slave trade was stopped by British power. From that day Lagos had become the most flourishing commercial port on the Western Coast of Africa. There was a large cotton trade. How did that cotton trade begin? The cotton came to Manchester. Who brought it there? He was astonished and delighted when he came into that room to see that it was called the "Thomas Clegg Memorial Hall." Thomas Clegg was a Manchester merchant who, under the inspiration of Henry Venn, began and developed the legitimate and lucrative trade which was to supplant the illegitimate slave trade. The first two cotton gins sent out were a present sent through the society he (Mr. Stock) represented, to Samuel Crowther, by the Baroness Burdett Coutts. The Wesleyans had also done a noble work on the Gold Coast, and so had the Baptists at the Cameroons. Saker was a sacred name. We ought to remember the old names. No man had done a nobler work. Then our dear brethren of the Basle Missionary Society had established themselves in Ashantee and the Gold Coast.

A word about the Niger. Twenty years ago it was almost impossible to get up the Niger. There were no means of communication. Now we had a great company with a million of capital doing an export trade of two millions a year. This showed the extraordinary development of the country. A British protectorate had been proclaimed over the whole of that great region. He was sorry to say that one of the great articles of trade was gin. We sent them more gin than Bibles. But the African National Company was limiting the export of gin as far as possible. He wished the trade in gin could be stopped altogether. Thousands of people on the Niger had thrown away their idols, and a good proportion of the worshippers were true living Christians. The whole of the missionaries were black men. Three men submitted to death rather than deny their Saviour.

Liberality! We don't know what liberality is compared with those poor African Christians. The other day an iron church was shipped from Liverpool capable of holding 1200 people, at a cost of £1000, every penny of which had been given by the black Christians. The natives at another station said they must have an iron church also. They collected much money, but were short of £240; while they prayed a chief named Sambo heard about it, and one night shortly afterwards he brought a bag containing 240 sovereigns.

Though we have done so little, God has done a great deal. The University of Cambridge had for the first time honoured itself by conferring an honorary arts degree on Mr. Henry Johnson, a black missionary. As Egypt was the first to receive the Gospel at the beginning, so it was the first to receive it in modern days. In 1826 we sent a missionary to Egypt and then to Abyssinia. Old Dr. Kraft went down the coast and began the first mission on the West Coast of Africa in 1844. From that time to this, two great names had been the starting point of missionary work, both geographical and linguistic, Kraft and Livingstone.

Kraft was first, and both did remarkable work, though not so much directly evangelistic work, or they were travellers, and explorers, and pioneers. It was owing to Kraft's researches that all the travellers went out and discovered rivers, lakes, and mountains, and Livingstone's name and influence had produced marvellous results since his death. Both these men were found dead in the same way, on their knees.

Livingstone's death woke up England to missionary work, and the first to come to the front were Scotchmen, who started the noble Free Church Mission on Lakes Zambesi and Nyassa. Stanley was the first man to find out all about the Congo. This was what started four great missions—the Church, London, and Baptist Societies, and the Livingstone Congo Mission of Mr. Grattan Guinness, now carried on by an American Baptist Society. Those missions had had heavy and sore trials. The Lord had ruled that the Gospel should go to Africa with much sorrow, tears, and sacrifice of life. The London Missionary Society had solemnly debated whether they should abandon Tanganyika; but, thank God! they had resolved that nothing should make them give it up. There had been great trials and a capricious king to deal with. On January 30 three boys were slowly roasted to death for their faith, and died singing hymns to the Lord Jesus Christ. But had the missionaries retired? On the contrary, one of the executioners was so struck with the fortitude of those boys, that he came and said, "Teach me to pray." The latest news was that on a Sunday in July a congregation of 170 worshipped in the church at Uganda, and thirty-seven sat down to the Lord's table.

One other name must be mentioned—that of Gordon, who said, "Pray for the poor people I am sent to;" and we had prayed for them as well as for that Christian hero. For this Dark Continent we could only say—

"Spirit of Truth and Love,
Life-giving, Holy Dove,
Speed forth Thy flight!
Move o'er the water's face,
Burning the lamp of grace,
And in earth's darkest place,
Let there be light!"

Rev. Dr. Kennedy asked how he was to give any intelligent idea of the work of the London Missionary Society in Africa in fifteen minutes. He was not a missionary, but he had been for many years a director of the London Missionary Society, and had had a good deal to do with the men who had gone out, and with the direction of the work at home. That society had sent out from first to last 145 missionaries, of whom 82 had gone to the Cape Colony, 39 to the regions immediately beyond, and 22 to the Central African Mission on Lake Tanganyika. The first two missionaries to Africa were Dutchmen. The first of them, Vanderkemp, was a man of great learning and high position at Leyden. His heart yearned over the people who were the slaves of his countrymen in Africa. He was not a believer; he was a positive unbeliever; but the providence of God deprived him of his wife and daughter, who were drowned by the upsetting of a boat. He could find no comfort in his unbelief or philosophy, but he found comfort at last in Christ. Such was his spirit of devotion to his work that, though he was fifty years old when he came to London, he went into the brick fields, working with his own hands, that he might know how to make bricks in Africa. He lived for eleven or twelve years in Africa.

The natives of the colony were slaves—Hottentots—a synonym for all that was low and ignorant, and were regarded, even by Christian people, as not worth caring for. Dr. Phillips, a missionary, had the honour of bringing Hottentot slavery to an end, after much conflict with English mis-government and despotism. It was a remarkable story, as told in Dr. Phillips's book. One of the most hopeful things connected with our missions in that colony was that most of the native churches were self-supporting. The policy of the London Missionary Society had been to throw them upon their own resources. He feared that this had been done too early. The colony offered an illustration of the true Evangelical Alliance principle. The Free Church of Scotland, the United Presbyterian Church, and the South African Congregational Union had united in forming a college, each of these bodies appointing a professor, and working conjointly; thus doing by union what they could not have done separately. The object of the college was to train both Europeans and natives for the work of evangelisation. He had great hopes that by and by, through the grace of God, the Dutch Reformed Church, which was as orthodox as the Westminster Confession of Faith, would awake to a sense of its responsibility, and be found a far more efficient worker in those parts than any of our societies.

The second division of their mission was to Bechuanaland, a great region lying west and north. It was associated with the name of Dr. Moffat. It was from Manchester that Dr. Moffat, a young Scotch gardener, went out to Africa, after a few months' training under that good man Mr. Roby. It was not, as a rule, wise to send out untrained young men to those regions. It was a miracle of God's providence that that young gardener turned out so well; but for every untrained man who had succeeded and done anything notable, many had utterly failed.

Moffat's labours were most extraordinary, as shown in his book, which was published forty years ago. He had lately been reading it again, and also "Moffat's Life," and was bold enough to imagine that Moffat was better fitted for that particular work than even the Apostle Paul would have been. Paul never had to preach amongst savages, or face a real lion, as Moffat had. Robert Moffat had the gifts and graces needed for missionary work among those savage tribes. In conclusion, Dr. Kennedy said: Mr. Stock has told you that we have seriously considered whether we should abandon the mission on Lake Tanganyika; not that there was one director who had any doubt, but to satisfy friends outside. We felt that we *dare not* give it up. God has given it to us, and God has given us heroic men to preach the Gospel around that great Lake, 300 miles long, and 14 to 40 broad, and, having given us that work to do, God helping us, we shall do it.

CONGO MISSION.

Rev. H. E. Crudgington, who represented the Baptist Congo Mission, gave an account of the work which is being done on that river. The Baptist Missionary Society began the work in 1879, and he had the honour to be one of the first to go out. San Salvador was at one time a fine flourishing city, but nothing remained of Christian truth when they went there. The people had a few crucifixes, but no intelligent idea of God, or of Christ as a Saviour. They were thwarted by the natives, and one of his colleagues was shot at, but he (the speaker) extracted the bullet and saved his life. Then they went to the other side of the river, to Stanley Pool. The River Congo was navigable for small steamers for 115 miles from the sea; then there were cataracts and rapids for 250 miles; above which there was a clear navigable course of more than

1000 miles. After a short obstruction, there was another thousand of navigable water, with large rivers branching off in all directions, giving more than 5000 miles of navigable streams, with 40,000,000 of people, none of whom had any idea of God, or of Christ as a Saviour. They tried to put a steamer on the upper portions of the river, to carry the Gospel into the interior. There were many difficulties. Though slaves were not now sent wholesale to America, he could tell of things which might well make them cry to God for vengeance upon the slave traders. At first he constantly heard the screams of the poor women slaves who were thrashed for trifling offences. He had known slaves to be chained in gangs, or floated down the river in barrels as targets to be shot at. A man crucified a slave for a trivial offence. On expostulating with the man, he said, "Why did you missionaries come? We did not send for you; we did not want you. These people are only fit to be slaves." They are our brothers and sisters, and God calls upon us to do all we can to improve their position.

That was the dark side of the picture. He was happy to say that as the result of their labours he had seen the horrible traffic in human life stopped to a large extent. Their work on the Congo was amongst the boys. They believed in removing the boys from vice and superstition, and so mould their characters that they might grow up to be useful men, serving God, and ready to tell their people what God had done for them. He had arranged for some noble women to go out and devote themselves to this work. Though his life had been in danger, God had preserved him, and now the people welcomed them, saying, "Get out of the road! The white man is coming! Bring him a mat and some water." The people had an idea of God, but it conveyed no conception of a loving Father. Their notion of heaven was having plenty to eat, and of a day of rest as a time for dancing. They thought that death was the end of them. Incidents were mentioned to show their trustfulness and gratitude. It was a great thing to have gained their confidence in so short a time. They only went six years ago, and the people were then dreadfully afraid of the white man—the slave traders.

The speaker appealed to the Manchester merchants to assist in Christianising these people, by establishing a chain of stations into the interior, and putting a stop to the horrible traffic in slaves, rum, and gunpowder. He thanked God that the Portuguese had no control over the Congo, for their power would have meant the resuscitation of the slavery abomination, the stagnation of commerce, and the prevention of all missionary enterprise. Something had been done, but a great deal more ought to be done. Did the Christian people of England think they were doing enough for these dark Africans? The speaker referred to the medical branch of their work. Some of them had studied medicine, so that through their medical knowledge they might reach the hearts of the people, whose spontaneous love and gratitude repaid for disappointment, trouble, and anxious care.

KABYLE MISSION.

Mr. E. H. Glenny, who was attired in Eastern fashion, spoke of the Kabyle Mission, North Africa, and its people. He was there to plead the cause of those who could not plead for themselves. Referring to a large map suspended above the platform, he said it was made by a young lady in his house, a governess, and similar ones could be made by any young lady who had some knowledge of painting. If the young ladies could not go abroad, they could make maps at home. From the Senegal River, north, to the Soudan, was a district bigger than British India and eighteen provinces of China; more than sixty times as big as England. It was inhabited principally by two races, the Berbers and the Arabs. The Berber race had inhabited that part of North Africa for more than three thousand years. The country had been conquered by the Romans, Vandals, and Arabs. The name of Arabs was frequently misapplied. The people with whom we had been fighting in Dongola and Berber were not Arabs, and they did not speak Arabic. In Algeria, out of a people of about three millions of natives, there were not more than half a million Arabs. In Morocco and Tripoli it was the same, for though the people spoke Arabic, they were not Arabs. The Berbers were totally distinct from the Negro in race and language. Their language was as old as the Hebrew, and older than Arabic. It was an unwritten language, but the Bible Society hoped shortly to issue the Gospel of John in English characters in the Berber language. The whole of the Gospels was in manuscript.

Four years ago he landed, with Mr. George Pearse, in Algiers. At that time there was not a single Protestant missionary to the natives. There were two missionaries to the Jews, twenty French priests for the French population, and two or three English chaplains; but to the native Berbers and Arabs there were no missionaries whatever, notwithstanding that Algiers could be reached from London in three days. He had travelled from Africa to London in seventy-two hours. It was a near field for missionary work, not like Central Africa. The Bible Society had at that time no agency in North Africa. There was a small depôt in Algiers, under the charge of the Jewish Mission, in a private house. Four years ago saw the beginning of this mission to the Kabyles, who were fine, noble-looking men, the Highlanders of North Africa, a mountain race, bold and brave, and a comparatively moral people—for Africans. They were noble both in appearance and character. Mr. Pearse spoke to Mr. Guinness about them, and Mr. Guinness went over and saw them. At his request Mr. Pearse collected facts which were published. Unknown to either Mr. Pearse or Mr. Guinness, he had it on his mind to found an industrial mission for North Africa. He went to Mr. Guinness about it, and this led to his going out with Mr. Pearse. Since then other missionaries had gone forth. They could not tell of many conversions but of brothers and sisters sent forth, and of open doors and open ears to listen to the Word of God. Wherever they went they got a hearing, even in dark Morocco. Two years ago he went out for the third time, and now there were seventeen brothers and sisters in North Africa working for God. The Bible Society had two able agents and colporteurs. Several other branches of the Christian Church had been stirred up. Though the colony had belonged to the French for fifty years, they had done nothing; now they were being stirred up, and so were others. There was plenty of room for all, and he bid them all God-speed.

There was a vast region untouched. They hoped to send a brother and sister in a few weeks to begin the work in the south part of the province of Constantine, where there were about 700,000 souls, without a single person to tell them of Christ. The brother who was going there was a Dutchman, a most earnest fellow. The variety of brethren at work was remarkable. There were a brother and two sisters from America; two French brethren; a Swiss brothe and two sisters; a Scotch brother with his wife and Scotch sister; an Irish sister; and now they were going to have a Dutchman. There was a greater deficiency of English than any other nation. These Kabyle and Berber races, if brought to a knowledge of Christ, would be useful in carrying the Gospel to the people beyond. There were large cultivated places in the Sahara, fishing tribes on the coast, and a Manchester house had a trading station. About £10,000 had been spent altogether in sending the Gospel to a district bigger than India and eighteen provinces of China—not so much to evangelise this dark country as would be spent in building one good-sized church, or even a steeple. More labourers were wanted. The Lord had sustained them in the past, and He would in the future.

Mr. MacGill spoke a few encouraging words, and expressed the hope that Manchester would send out some missionaries. He mentioned that this part of Africa had a most charming climate. No place in the world was better suited for delicate people, who might make a Christian colony there instead of going to Torquay.

Major-General Haig said that missionaries had told him of the kind manner in which they had been received there. The climate was healthy, though the heat was trying in some parts. The door seemed to be wide open in Morocco. Wherever Christian missionaries went in that country they would receive a hearty and kindly welcome.

Major Tucker, of the Salvation Army, spoke of their work in the extreme South of Africa. They began amongst the English and Dutch people, and had been greatly blessed. They hoped to get an opening with the natives. In India, Africa, and other countries they found that a great deal could be done through interpreters. There were great possibilities in Africa, and he believed God was going to do great things for that country.

Rev. J. Wilkinson, in supplementing a former address, said he held in his hand a copy of the Hebrew New Testament. They had two other Hebrew translations. They were the work of a fellow-student of his, and he died as soon as he had accomplished it. The first edition was sold out in a month. Thousands were ordered for America. Another edition of 10,000 was going through the press in Vienna. The translation was in the purest Hebrew idiom of any age. The Jews were ready to receive the New Testament by thousands. He asked their prayers for God's blessing on the wide distribution of this Hebrew Testament all over the world. It was in his heart to extend the mission to the Jews on the lines he had been following for ten years. He proposed to send an itinerant mission to France, Germany, Roumania, and Russia, spending a few weeks in a place, and, as God opened the way, flood the Jewish world with this beautiful Hebrew Testament. He asked for their prayers that God would open a plain way for this work next year. He hoped it might be early in the spring. He had twenty-six men and women in London ready for the work.

SOUTH AMERICA.

Rev. Dr. McCall took the chair, opened with prayer, and delivered a short address, preparatory to the introduction of the next branch of the Conference business—namely, South America. The chairman praised God for the good work done, and prayed for an abundant blessing on the efforts that were to follow all the world over.

Rev. Prebendary Macdonald, M.A., said he wondered that for so long a time South America had been of little interest to the Christian people of England. Until 1851, scarcely anything had been done. In that year occurred the martyr deaths of seven devoted missionaries upon one of the islands of Torra del Fuego, as told in the story of Captain Allen Gardiner. The blood of the martyrs is the seed of the Church. So it was in this case. A cry was raised in England, "Shall the work of these devoted men be stopped?" One noble man, Gaspard, of Bristol, said, "No." A noble work had gone forward, first in the education of boys in the Settlement off the coast of Patagonia. By degrees they got a hold of the people, and now there was a noble mission established there, with an orphanage and schools. The Scriptures had been translated, that was a wonderful fact. These people were naked savages when Mr. Stirling went out. He brought five of the savages to this country. They were then clothed, and in their right mind, sitting at the feet of Jesus. He heard them repeat the Lord's Prayer, and sing, "There is a fountain filled with blood." Mr. Stirling was his curate. His life was often in danger, but in God's mercy he was preserved. After seven months' labour he returned to this country, and in 1869 was consecrated bishop, and had since been superintending the work over nearly all South America. The work was going on. There were twenty millions of people. The Society was small, with an income of about £16,000 a-year. What was that for South America? What were thirty men and two or three devoted women for such a work? Was not this a matter for prayer to God? An endowment fund had been set on foot, and one lady had given it generous support. He hoped his appeal on behalf of this fund would not be in vain.

The hymn, "Jesus, where'er Thy people meet," was sung, and Mr. J. E. Mathieson offered up prayer.

TUESDAY EVENING.

The subject of Conference this evening was "The World for Christ." A fervid address on this topic, so congenial to him, was given by Mr. Reginald Radcliffe.

Mr. C. Russell Hurditch: It is the practical character of this Conference that induced me to respond to the invitation to take part therein; for it is the lack of this that forms so serious a defect in many of the Conferences which have been held in multiplied number of late years. They have been too doctrinal, and not practical enough—a defect which I sincerely hope may be remedied in future assemblies of the kind.

There are two expressions I find used on the programme for to-day—"The Evangelisation of the World," and "The World for Christ." Now, beyond all doubt the world will yet be for Christ; created and redeemed by Him, it shall in due time universally acknowledge his beneficent sway, though the time is not yet. "Ask of Me, and I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and, again, "Righteousness shall cover the earth as the waters cover the channel of the great deep." But, ere the kingdoms of this world become the kingdoms of our Lord, we know, from the "sure word of prophecy," that He Himself must appear. Meanwhile, He is in patience waiting for the ingathering of his Church—waiting for his servants to fulfil his commission to evangelise the world, "for the Gospel must first be preached in all nations for a witness." The commission given by our glorious Lord after his resurrection was, "Go ye into all the world, and preach the Gospel to every creature." But how has the Church carried out the commission? Alas! eighteen centuries have passed, and to-day the greater part of the world is still sunk in the gross darkness of heathenism, and hundreds of millions have never heard the glorious Gospel of the grace of God. Surely this proves that a very pressing need—I had almost said the most pressing need—to-day is to evangelise the Church; for what is the meaning of evangelising? Is it not to gospelise? And who will venture to say that the Church is really evangelised with the "Gospel of God?" Do we not see large numbers of her professing ministers and teachers giving up—if they ever held—the very first principles of the Gospel—those great foundation truths of our most holy faith, without which all preaching is utterly ineffectual to convert a sinner or energise a saint? Many of the pulpits of our land are riddled with infidelity; Christ is dethroned, and his cross ignored or explained away; and an emasculated, lifeless Gospel has taken its place. The Evangel of a full, free, and present salvation, through a crucified and risen Jesus, is not preached in thousands of pulpits where we may have hoped to have found his glorious, saving Name exalted. Yet we pretend to wonder why the churches and chapels of our land are not full, while, indeed, in many cases, they are almost empty, and the world is not evangelised.

Not a few of our colleges, too, need to be evangelised; for, instead of sending out men full of faith and the Holy Ghost to the foreign field, are they not turning out bands of young men deeply imbued with Rationalism and Socinianism?—men whose minds are full of "modern thought," and sharpened by so-called "higher criticism," so that they have no room for "the Gospel which is the power of God unto salvation" for a perishing world. Are these the sort of men to evangelise the lands buried in the darkness of heathenism?

Coming nearer home, what as to ourselves? Are we really evangelised in the full sense of that blessed word? and have we so understood and believed the Gospel of the love and grace of God as to receive it, with all its sanctifying power, into our hearts, calling forth the dedication of our lives, in the consecrated energies of our whole being to Him and his service? We have read the title-deed of our inheritance; but are we living upon and spending the wealth made over to us in our risen Head? The Gospel tells us of how we have been "delivered from the power of darkness, and translated into the kingdom of his dear Son;" that we have been "saved from the wrath to come," and "called to God's eternal glory;" that we are, even now, made millionaires in all the spiritual wealth of Christ Himself, as sons and joint-heirs with Him. But how are we manifesting this? and what return are we making to the Lord who bought us with his precious blood? Alas! the coldness of our hearts, the silence of our lips, the worldliness of our lives, the unemployed talents, the unconsecrated gold of vast numbers, testify against us. Oh! that the living God may speak by his Spirit, as from the cross of Christ, once more to our hearts, and constrain us to yield ourselves afresh to Him, evangelised indeed, sanctified and meet for his use, ready to go wherever He may send us.

Rev. James Gall, after referring to the extraordinary success that attended both the Home and Foreign Missions of the Apostolic Church, and the importance of studying their methods, said he would confine himself that evening to their first systematic foreign mission from Antioch, as in the case of Paul especially we have an example of all the three methods of support. First, from the private fortune of the missionary himself; second, from the proceeds of his own manual labour; and third, from the liberality of others.

The first two missionaries who were selected by the Holy Ghost were men of independent means, probably the wealthiest men in the Church at the time. Many have supposed that Barnabas sold all his possessions and became dependent on the common fund for his support. That was not the case. In the revised New Testament we are told that Barnabas, "having *a field*, sold it," but it does not follow that Barnabas had nothing but this one field to depend on. The community of goods mentioned in Acts iv. was not communion (Acts v. 4), and there are various indications in Scripture that Barnabas was a man of property, and on that account was able to render important service to the Church in consequence of his being free (Acts xi. 22—30, xii. 25). His sister appears to have been in easy circumstances in Jerusalem, and her son, John Mark, was free to go with his uncle or remain at home if he chose (Acts xv. 37).

In regard to Paul, although he belonged to Tarsus, he had been educated in Jerusalem (Acts xxii. 3), and must have been independent of business when we find that he gave his whole time to the prosecution of the Nazarenes. Instead of his being employed by the high priest, it was the high priest that was employed by him (Acts ix. 2). The persecution was carried on by himself (Acts xxii. 4), and at his own expense; and, considering what he did and what he proposed to do (Acts ix. 2), the expense must have been very great. If Paul had been only a poor working man he could never have wielded the influence he did in that persecution.

Such were the two men chosen by the Holy Ghost for the first great foreign mission—men who were peculiar in this, that neither of them received any support from the churches (1 Cor. ix. 6). The command therefore that was given to the Church at Antioch to separate them for the work to which He had called them, did not imply that any provision was to be made for their support, for, although it is said that "when they laid their hands on them they *sent* them away," in the original it is "they loosed them." They did not send them, they were sent by the Holy Ghost (Acts xix. 4). It does not appear that the Church of Antioch ever gave them anything but their blessing.

During the whole of the time that Paul and Barnabas were together, they neither laboured for their own support, nor received any pecuniary help from the churches. They travelled through Cyprus (where, probably, Barnabas' estates lay) simply as Jewish gentlemen, paying their own expenses, and receiving nothing from the Gentiles (3 John 7).

When they separated, Barnabas took with him John Mark, his nephew, without consulting anyone, and John Mark must either have paid his own expenses, or have been supported by his uncle. Paul took with him Silas, but whether Paul paid for him or not (Acts xx. 34), it was not the Church at Antioch that supported him.

We may also learn a lesson from the choice of places to which Paul was sent. Having received the baptism of the Holy Ghost, he was guided not only in regard to what he was to say (Matt. x. 20), but where he was to go, and we find that he was so directed that he planted churches in the great centres of human power; and when he was lingering too long in the little world of Asia

Minor, and proposing to go to Bithynia, away from the great highway of the world, he was prevented (Acts xvi. 7) and sent off to Europe. The first place in which he planted a church was Philippi, the chief city of Macedonia, then Thessalonica, then Athens, then Corinth, then Ephesus, and at last it was laid upon his heart to go to Rome, which was the metropolis of the world.

But a change came over Paul's circumstances when he entered Europe. Up to this point he had never had occasion either to labour with his hands or to be dependent on others for his support; but after this he had to do both, evidently to show how poor men may also be foreign missionaries.

There are several indications that lead us to suppose that it was Philippi where he was when he received the intelligence that he had lost his all, and it is a remarkable circumstance that his misfortune appears to have produced an impression upon the Philippian Church that was never effaced. To them alone he ever alluded to the circumstance, because they well knew it, that for his Master's sake "he suffered the loss of all" (Phil. iii. 8, R.V.); and although he did not labour with his hands in Philippi, either because they would not allow him to do so, or because his money was not all spent, the Philippians formed an attachment to him that bore very remarkable fruit.

When he left Philippi he went down to Thessalonica, and there the first thing that he did was to seek employment, so that he might not be chargeable to any one, and having found it (1 Thes. ii. 9) he began to preach the Gospel, supporting himself and Silas, who seems to have had no money of his own (Acts xx. 34). The brethren at Philippi, hearing of this, immediately sent him supplies (Phil. iv. 15), and this was probably the first time in his life that he was dependent on the liberality of others. The circumstance seems to have made a deep impression on his mind, and he calls the occasion "the beginning of the Gospel," as if it were the first time that he realised the hardships of his mission.

The supplies that he received from Philippi enabled him not only to give more time to his mission work in Thessalonica, but to go to Athens, and from thence to Corinth; but on arriving at Corinth, the first thing he did was to seek for employment so as to be independent, and he was so fortunate as to find Aquila, a tent-maker, who took him not only into his workshop but into his family, and formed an attachment which lasted for life. But again the Philippians heard of his need and again sent him supplies (2 Cor. xi. 9). From that time he led a life of toil and hardship, either depending on the generosity of others or labouring with his own hands (2 Tim. iv. 13). "To the present hour," he says to the Corinthians, "we both hunger and thirst, and are naked," "and we toil, working with our hands," a very different state of things from the time when he rode with his attendants to Damascus, or when he travelled through Cyprus, with Barnabas and John, as a gentleman.

Mr. Gall then made an appeal to those who were dependent on business, and had received the baptism of the Holy Ghost, to go out as foreign missionaries.

WEDNESDAY, DECEMBER 9.

The preliminary prayer-meeting was opened by the singing of a hymn, after which an hour and a half was devoted to prayer and Bible reading, and to brief addresses on the best method of saving souls. The devotional service was conducted by Mr. Reginald Radcliffe, and many earnest prayers were offered up from all parts of the Hall, for the speedy shining of the light of the Gospel in the dark places of the earth. The supplications ended, another hymn was sung, and then

Dr. Ziemann delivered a short address, the burden of which was that too much prominence could not be given to prayer as a means to the conversion of all men to God, also the need of individual effort for the salvation of single souls. He pointed out what a large amount of care and preparation was given to the work of preaching the unsearchable riches of Christ, and claimed that the subject of prayer was not one whit less important. Proceeding, he said how foolish it was for us to think lightly of prayer, or to neglect it. Oh, what a prayer meeting this ought to be, if we all realised that the very longings of our hearts and the words of our lips are carried by the Lord Jesus Christ, in his own dear hands, to the presence of the living God. He touched upon the disposition of Christians to consider the evangelisation of the world as something to be accomplished as a whole, and not as the result of the rescue of individual souls. People always talked about saving the world, he said, and he did not remember ever attending a religious Conference where the question of how to save one soul was brought up. As a practical outcome of that meeting, he should like everyone who had attended it to go away feeling none the less strongly that the whole world should be saved, but at the same time more alive to the nearness of themselves to the world, and the great help which they might lend to the consummation of such a noble desire by saving single souls. It was no romantic man who said, "There is joy in heaven over one sinner that repenteth," and if every Christian would not only experience the joy of saving souls, but would also fully understand that, in each lost one brought to repentance, the yearning heart of Christ also rejoiced, they would find in that one of the most effective stimulants to Christian work. In conclusion, he expressed the earnest hope that God would so work in the hearts of all present that they would each seek and save individual souls, and so satisfy the heart of the Lord Jesus.

Mr. Russell Hurditch followed, remarking that many were apt to overlook the value of individual souls in talking about the need of saving the world; what was really wanted was more "button-hole theology." We have forgotten the universal commission given by God to each and all to save his fellows, and so the work of our salvation was largely delegated to pastors, or teachers, or evangelists. We failed to exercise faith in the power of Him in whom all power both in heaven and earth was vested, to endue us with his Spirit, and so make us the savers of souls, and it was because of this that we looked in vain for the results we hoped to see, and which God had promised. What men needed was a real grip upon the name of Jesus, and if they bore that name in a living faith to a dying world, all the demons of drink and lust and worldliness would fly before it. But alas! alas! thousands of God's people lived as if there were no souls to win; as if they were not to be reservoirs of blessing for others; as if they were not to dispense abroad the life which God had given them. A student once complained to Mr. Spurgeon at the discouragement he felt at not being able to convert more souls to God. "Why," said Mr. Spurgeon, "you surely do not expect converts every time you preach?" "No," replied the student, "I don't expect that, of course." "Then," said Mr. Spurgeon, "that is why you don't get them." How many sermons were preached without the slightest expectation of saving souls, whilst there were numbers of deacons who would pull a very long face if they were asked to meet with those who might be "almost persuaded" at a meeting after the regular service. Do not let Christians in future beat about the bush so much, but ask straight out of each individual, "Are you a Christian? Do you know the Lord Jesus Christ? Are yon living in the enjoyment of God's favour? Have you assurance of salvation?" Not whether they like the preaching or the service. If each one did but travail in birth until Christ should be formed in individual souls, then there would be a blessed flocking to Him of many who had been prayed over and laboured for, until they had been won to Christ.

Mr. MacGill here incidentally remarked that the student to whom the previous speaker had referred had preached side by side with him (Mr. MacGill) in Glasgow; so remarkable had been the effect upon him of Mr. Spurgeon's words, that they had changed his whole life, and he could now point to numberless conversions wrought through him.

Mr. Wilkinson spoke of his work among the Jews, and said that one of the difficulties of bringing them to realise that they were sinners was that they were such Pharisees. Good results, however, had been very plentiful, and were such as to encourage those labouring in the midst of this ancient race to persevere.

Major Tucker, of the Salvation Army, who was attired in the garb worn by natives in India, from which country he has lately returned, said there were two classes into which religious people might be divided: one that expected themselves to do the whole work of soul-saving, and the other that left it altogether to God; but what was really necessary was that all should not only be mighty in prayer, but should also be mighty in action.

Rev. Dr. Robson said that we must not confine ourselves to Mark's version of the great commission to "preach the Gospel to every creature," we must include that of Matthew—to "*disciple* all nations." If each Christian would centre his attention upon the individual soul that needed the saving power of the Gospel, then a long step would be taken towards fulfilling that sacred command to disciple all the earth.

Mr. Henry Lakin, in a very characteristic speech, said he could endorse what Mr. Hurditch had said about the need for button-hole theology, for the Lord had taught him a lesson which brought home to him the truth of the remark. When he went out on the farm to shoot a rabbit, he endeavoured to be very direct and very personal. One morning before breakfast he shot eighteen wood pigeons, one after another, as they came down from a neighbouring tree to eat the corn. They made a good bundle to carry, but they were shot one by one. That incident reminded him that if souls were to be won they could not be gained over to the Lord altogether at once, but they must be button-holed, they must be dealt with one at a time, and those who sought to win them must go straight to the point, must aim right at the mark, must ask the man or the woman, "Beloved friend, are you saved?" and in a few brief words explain to them God's blessed, simple, glorious plan of salvation. Thus would they win souls for the Master one at a time.

Rev. Mr. Stewart (a returned missionary from China) said that one by one, in the land in which he had laboured, as one by one at home, God was drawing men up from darkness into light. The work of rescue which He had given to the more favoured of the children of men to do had only to proceed in proportion to the facilities now open for its prosecution in China, to make that country one of the brightest examples of the triumph that could be achieved by the Gospel of Christ over the powers of darkness.

Mr. R. C. Morgan: There is no condition of Christian life which has not its parallel in the Bible. Coming, as it were, out of a long captivity, we are called to build the temple of the Lord. We are here to present ourselves before Him, that He may use us in evangelising the world; that through us the nations of the earth may be blessed. Zechariah prophesied to the remnant returned to Jerusalem, and God gave him a series of visions in a single night, which were specially designed to strengthen their hearts, and to fit them for their work. From these we may gather counsel, warning, and encouragement.

(1) He saw a Man, who was the Angel of the Lord, and the Lord of Hosts Himself (Zec. i. 5, 10, 11, 13), riding upon a red horse, and who stood among the myrtle-trees which were in the bottom. In other words, Jehovah-Jesus among the meek and lowly, who are, like myrtle-trees, a sweet savour to God. For "the meek will He guide in judgment, and the meek will He teach his way." This is our first lesson. "Take my yoke upon you, and learn of Me, for I am meek and lowly in heart."

(2) We have the world-powers against us—four horns. But God has four carpenters who can fray them away. Think of a Nebuchadnezzar frayed away by a carpenter; Xerxes by another; Alexander by another; Cæsar by another! Above all, Satan frayed away by the Carpenter who died upon the cross!

(3) There is a man with a measuring line to measure Jerusalem, and to mark it out into sections. But "Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein. For I, Jehovah, will be a wall of fire round about her, and the glory in the midst of her." Don't measure our Jerusalem, the Church, and mark it out into sects. Let the glory of God be the power in the midst of her, and let Him be the only boundary-wall round about her.

(4) But when the light of God's glory comes into the midst of us it makes us conscious of our sin, and our need of the blood of Jesus Christ his Son, which cleanses us from all sin (1 John i. 7). Therefore, a vision is vouchsafed to Israel through Zechariah in which he sees Joshua the high priest clothed in filthy garments, and Satan accusing him. But it is God that justifieth, for it is Christ that died. Clothe him in change of raiment, for by the blood of Calvary "I will remove the iniquity of that land in one day."

(5) But we may be pardoned and justified, and yet lack power. This Gospel prophet must shadow forth the Holy Spirit as the needed power of God's people. A candlestick and a golden bowl of oil, and seven lamps and seven pipes to each of the seven lamps, and two olive-trees on the right and left sides of the bowl, who are the two sons of oil that stand by the Lord of the whole earth. And this the lesson of it all: "Not by an army, nor by power, but by my Spirit, saith the Lord of hosts." In the language of the New Covenant, "I will endow my two witnesses and they shall prophesy. These are the two olive trees and the two candlesticks standing before the Lord of the earth." "Ye are my witnesses" (Rev. xi. 3, 4; Acts i. 8).

(5) The nearer a nation or a man is brought to God, the stricter the judgment of evil. Nadab and Abihu, Ananias and Sapphira, are proofs of this. The prophet, therefore, sees a flying roll, and the thief on the one hand, and the perjurer on the other, is cut off according to it. The thief sins against his neighbour, the perjurer against God. These two men represent all breakers of the two tables of the law. "The curse of the Lord is in the house of the wicked." We have every one possibilities of every sin within us. "Unite my heart to fear thy name."

(6) Jacob was a bargainer, a trafficker; and one of the crying sins of Israel was "making the ephah small and the shekel great, and falsifying the balances by deceit." The prophet sees an ephah, and a woman sitting in it, as at the receipt of custom (compare, walking, standing, *sitting*, Ps. i.). This is Wickedness. It must be carried away out of the Lord's land, the Holy Land, and set on her own base in the land of Shinar—*i.e.* Babylon. Rev. xviii. tells the doom of commercial Babylon, "Come out of her, my people: that ye be not partakers of her sins, and that ye receive not of her plagues."

(7) A second vision of chariots, God's messengers of judgment, who quiet his spirit in the north country (Assyria) by executing vengeance on Israel's foes. For "the Lord will avenge his people." He will judge us himself, but he will not let the enemy wantonly help forward the affliction.

(8) Joshua, the high priest, now is crowned, a priest upon his throne. Jesus has made his people kings and priests, and, inasmuch as it is with gold and silver brought from Babylon that the crowns are made with which Joshua is crowned, it is foreshown that in the coming time the nations shall own Jesus Lord. He shall be crowned with many crowns. "I will bring forth my Servant the Branch . . . . . And they that are far off shall come and build in the temple of the Lord."

Truly, the encouragements to his witnesses are great and manifold. Now, if need be, we are in heaviness through manifold temptations. We are brethren and companions in the tribulation and Kingdom and patience in Jesus: but

"The crowning day is coming
By and by."

Rev. W. Mozelle observed that it had been said, "If any man will follow Me, let him deny himself and take up his cross daily." If men wished to show their love for poor perishing souls, they could not do it more effectually than by putting self in the background, that God might be glorified.

Mr. Langley, having briefly expressed his conviction that many were lost to the fold of Christ by not having been spoken to individually as to whether all was well with their souls, was followed by

Dr. Baedeker, who said, that whilst he would not say one word in disparagement of the efficacy of preaching to numbers, yet the preacher ought so to order his speech as to make his remarks apply to each individual in his audience. After all, it was God who gave the word of saving grace at the right time, and no one, he thought, would for one moment discourage such men as Mr. Moody from speaking to large multitudes. Though a vast number were much benefited by being individually met with, a great many more were comforted by the indirect action upon them of the Word and Spirit of God. However, if all sought to fill that post in the Lord's service for which they felt themselves fitted, the efforts of the whole body of Christians would work harmoniously together for good, and produce a result worthy of Him under whose banner they marched.

Mr. Radcliffe then referred to a passage in John, and several in the Acts, tracing in a short, interesting, and instructive way, the preparation for and progress of the Gospel, in the days of our Lord and of his Apostles.

Mr. John Thomson then took the chair, and introduced to the Conference the subject of

OUR FELLOW-SUBJECTS IN INDIA,

which formed the foundation of several addresses. Previous to entering upon this question, prayer and praise were again offered, and then

Rev. Dr. Robson rose to speak of his experience of the wants of India, first asking to be allowed to offer a personal reminiscence. He said: It is now twenty-six years since I entered the ministry, and then I felt the responsibility of the step I was taking. I put to myself the question, What is the field of work before me? and I heard very distinctly the Master's answer, "The field is the world." I then realised that I could not hope to stay at home, but that I must go wherever the Master called me; and after hours of agony and prayer I at last made up my mind to say, "I will go forward; the field is the world." When I had done that I was possessed by the "peace that passeth understanding;" my eye was single, and I saw my way before me. I did not offer for the foreign field; I was asked to go there, and I accepted the invitation at once, much to the astonishment of those who did not know the struggle I had been going through, and nothing that was afterwards said for or against my determination influenced me at all. When once I believed I was called to go, I resolved to do so. I say this to encourage any one who may be struggling in the same way just now; and if you feel the stirring of the Spirit, settle the matter with God before you say a word to any man, and when you have done that, leave all else to his providence, and you will find the work easy.

After being in India twelve or thirteen years, my health broke down so completely that I was told I should never be able to labour in the tropics again. Then I remembered that the field was the world, and so I came home. My labour in the foreign field has shown me that the religion of Christ is for all the world, and looking back upon my work now, I may, perhaps, present some views of it different to those which I might have been able to give to you had I just returned hot from the fray. The subject is, "Our Fellow-subjects in India, and their Needs." This is a touching subject, for the people of India are our fellow-subjects, though not in the same way as we are subjects of the Queen. Latterly some of the representatives of that country have come to this land, to plead their cause before the constituencies of England, and a great deal has been said, *pro* and *con*, with regard to their claims. I am not going to enter upon that now, but I will say this, with great intensity of conviction, that if we wish that they should be our fellow-subjects, in the sense of working harmoniously in one kingdom, even of this world, we must supply their great need—need of the Gospel. But although they are our fellow-subjects, yet they require not home missions but foreign missions. There is a distinct difference between these two branches of Christian work, and unless we recognise that difference we do not really comprehend what we have to face.

What is the difference? It lies in the difference of the enemy we have to meet. In this country we have to reckon with irreligion, but in heathen lands our foe is religion. At home, when you have brought a man to face fairly the question, "What must I do to be saved?" you have won half the battle; but when you have got a Hindoo to do so, you have roused the full strength of the enemy. My friend, Mr. Radcliffe, told me last night that the people amongst whom I now work in the North of Scotland are the most strongly intrenched in religious observance and self-righteousness of any he had met with in Great Britain; but I can recall many cases in which those people have humbly acknowledged their need of forgiveness, whereas I have now in my memory the picture of a man in India, who, when I brought him to put the question, "What shall I do to be saved?" replied, "Oh, Krishna will save me," and when I spoke of Christ he grew furious, saying, "Of course Christ is able to save you, but Krishna is able to save me." There was a man as earnest in religion as I was, but he looked to another, and it was years before he came to find that Krishna could not deliver him from sin.

Here we have to struggle against unbelief, but in other lands we have to contend with beliefs which place usurpers upon God's throne. The Hindoos must not be judged simply by their idol worship, for they are the most theological people in the world, and are grounded in a subtle, strong philosophy that permeates the whole of their religion. The first item in a Hindoo's faith is that there is no being but God, and they look upon everything else as simply a delusion. There is no word in their language for the material universe except that delusion. They believe that all the world that is about them and us is but a dream, and that one day we shall wake up and find that the universe is but the baseless fabric of a vision. But what about the soul of man? They hold that the soul of man is God, but owing to its connection with their delusion of anything existing apart from God, it does not know itself to be God, and fancies itself to be something separate; and the great object of the Hindoo religion is to enable its adherents to get quit of this delusion, and realise that they are again God. And so the Hindoo word "salvation" means properly deliverance from fancying ourselves to be separate from God and getting ourselves absorbed in God again.

Now, I dare say you will think this end is arrived at when death comes and the soul is united with God. But the Hindoos say, men both commit sins and perform virtuous actions; that the sinner is not always punished, and the virtuous man not always rewarded; therefore, before the soul can get rid of its bondage and be united to God, it must be born in another existence. If a man is very bad in this life, his soul will, they think, inhabit the form of a serpent, or a dog, or a demon; but if he should have been virtuous, it will live again in a Brahmin, or better still, in a cow. And not only that, they believe that the happiness or otherwise of their present existence is the consequence of what they have done in a previous birth. If a man is born a Brahmin—the highest of all the castes among the Hindoos—it is, in their opinion, because in an antecedent life to that which he now lives, he has been very righteous, and is now reaping the reward; while, on the other hand, a low-caste man is but getting his deserts of some great sin that he has committed. That theory is no mere speculation of philosophers, but is believed in by the people of India as absolute facts, and quite as firmly as we believe that after death there is the judgment.

Before they can get rid of the necessity of being born again, they must pass through an infinite series of new births, and the good and evil actions of their lives must be balanced. In order to do this, two things must be done: they must never fail to observe their caste, and they must be faithful in the worship of their gods. Those are the two great laws for their guidance, the former really constituting the moral law. You have heard a great deal about caste, but unless you have been in the country you cannot realise how great is the distinction between caste and caste. If a man is born a Brahmin, he must do the work of a Brahmin; and if he enters upon anything that is done by an inferior caste, he is leaving a very great amount of virtue unrewarded, and he must be born again in order to receive that reward, though meanwhile he must be punished for breaking his caste. The law of caste forbids those of different castes from eating or drinking with one another, from intermarrying, and, in fact, puts an end to all real social intercourse among the people. A Hindoo may be guilty of murder, or theft, or uncleanness, and he is not considered any worse; but let a Brahmin eat with a man of a lower caste or with a European, and he is looked upon as having committed a sin so heinous that his soul will be sent to hell, or, in other words, to take up its abode in a demon. This shows how it is that there is so little intercourse between the natives of India and Europeans, and that such should be the case is not the fault of the latter, but of the natives themselves. Whilst this barrier remains standing it is impossible that there can be that friendliness and association between the English and the people of India that ought to exist between fellow-subjects, and the only thing that can break it down and weld the two nations in one great commonwealth of citizenship is the Gospel.

Then there is also the worship of the gods. I dare say you will think it strange on the part of the Hindoos, who think that they themselves are God, that they should have to worship other gods; and the philosophy by which they reconcile this seeming incompatibility is somewhat curious. Let me give to you an image, which is often used to explain this in India. The soul of man, they say, is like a drop of water. First of all, the drop of water is in the ocean; it is exhaled, and goes into the clouds; there it is changed into a drop of rain, falls to the ground, is absorbed into some plant, and forms the juice of the plant, thus always containing water. The plant is eaten by an animal, which may be eaten by another animal, or by man, and the drop of water is again exhaled by the breath and goes up to the clouds. Thus, though it takes various different forms, it still remains water, until at last it finds its way back to the ocean. Applying this process to the soul, the Hindoo argues that it goes through similar transformations, but still remains God; the use of the gods being that they, by being worshipped, may be compelled to absorb into them the persons and the merit or dismerit of their adorers (who do not expect to become all at once like Krishna), and so give them emancipation from their connection with this delusion or universe.

A great difficulty in the way of the spread of the Gospel in India is the almost impossibility of making Hindoos feel the necessity of holiness. I never had any difficulty whatever in getting them to acknowledge that Jesus Christ was perfectly pure and holy, and that their own gods were vile and abominable; but when I had done that I was no nearer the end in view, for they would just say, "That is true; but the pure one may do for you and the impure for us. A drop of water will find its way into the ocean in a muddy stream as well as in a clear one." This feeling is, of course, the logical result of Pantheistic teaching, which tends to make people look upon evil as just as great a means of salvation as good. There is a sect in India that actually does teach that drunkenness is one way of worshipping the gods. Although the Hindoos are, as a rule, very temperate, I have read in Indian books the statement that those who get drunk are pleasing to certain gods, who themselves are drunk. It is an awful thing to think of, and to see how the conception of God, which ought to lift us up to holiness, has been seized upon by the devil in the shape of Pantheism to draw us down.

Of course I do not deny that there are natives in India who seek the good as well as the evil. I have known Hindoos whose lives have been pure and truthful, as well as those whose lives have been very wicked. A distinguished scholar in this country has written an essay on the question, "Are the Hindoos Truthful?" and the answer is that if you can tell to what caste they belong you may form some idea of what to expect from them. The sad thing is that those Hindoos who believe in the obligatory nature of truth on themselves, do not consider it obligatory on the part of those of another caste. Some castes of Brahmins always speak the truth, and talking once to one of them, I asked why he did not try to persuade those of a certain other caste not to tell lies. The reply was, "It is their caste; they could not get on unless they told lies."

Now, the only way to remedy this state of things is to preach the Gospel to those people. I believe in the Holy Ghost, and with that belief strong in me, I am convinced that there is nothing in Hindooism that is beyond the power of God to conquer. Filled with the power of the Holy Spirit we can do anything in India, and experience has shown that we can do anything. I would like to emphasise very strongly that we need to go to India not merely to preach the Gospel, but to make the people Christ's disciples; and when they are brought to Jesus Christ they will indeed be a noble race. As a matter of fact there has been greater progress made in India during the last twenty years than in any other country. A great deal is thought of the progress made in Madagascar, but there has actually been a greater increase in the strength of the Christian Church in India than in that island, which shows that we simply need to go on with our work of missions in faith, and to increase our agencies, and results will not be wanting. I think we have been playing at missions for a long time now, but God has given us twice the reward we deserve. Over the grave of Dr. Caddy in an island in the South Seas there is written, "When he came to this island there was not a single Christian in it; when he left it there was not a single heathen." There is a definite result; and what was done there may be achieved in every country in the world. I was much struck some time ago by a remark made by Mr. MacGill, who, in speaking of evangelisation, said that an engineer had told him that nothing was impossible in engineering, it was merely a matter of detail; if one detail after another could be got through, then everything could be done in engineering. If that is so of a mere science, much less is it impossible when done for Christ. It is just a matter of detail; and if each one seeks faithfully to carry out the detail the Master has given, we may look for the speedy coming of the time when the record that is written over that grave in the island of the South Seas shall be written over India and China, and in every land where the power of God has been and still is.

Major-General **Haig**: We have in India more than 250 millions of people whom we may call our fellow-subjects, for they are really and truly subjects of the Queen. The remaining forty or fifty millions are the subjects of the feudatory States, in each of which we have a Resident, without whose permission nothing whatever can be done; but if any one of these feudatory princes misgoverns his State he can be deposed, as was actually the case during the Viceroyalty of Lord Northbrook. For all these millions, who are practically our fellow-subjects, we are doubly responsible before God. In the first place, they are all either heathen or Mohamedans. About 200 millions of them are Hindoos, and the remaining 50 millions are Mohamedans. There are only about one million of Christians, which is an insignificant fraction compared with the figures I have just mentioned. We have subdued the country in the most perfect manner, and we are responsible before God for the welfare of its people. We cannot put this thought aside. We may ignore the remainder of the heathen world if we will, but these 250 millions of India we cannot set aside; we must feel that we are responsible before God for them and for their salvation.

What is the spiritual provision that we as a Christian people are now making for the people of India? Let us just for one moment remember the provision that we make for our own spiritual life at home. In England we have 20,000 clergymen of the Church of England, and at least as many more ministers of the different Nonconformist denominations. Then for each one of these clergymen and ministers you must allow at least seven additional classes of Christian workers, like city missionaries, Sunday-school teachers, visitors, Biblewomen, and every conceivable form of paid and unpaid Christian labourers. Taking simply the clergymen and ministers who are specially ordained for this work, we have at least 40,000 in this little island ministering to the religious wants of 26 millions of people. Now, let us look to British India. What have we got there? Six hundred and forty ministers. Please note these facts. The very first thing to do in every case in which we wish to get right impressions is to lay hold of facts. The facts with regard to the heathen world at large are very few and very simple, but of enormous power. We send to India, where we have been these 200 years, 640 ministers. Is there not something monstrously wrong? "Well," you may say, "surely there are some native ministers." Yes, there are about as many more native ministers now as those we have sent, but then the greater part of them are pastors; very few of them are actually doing missionary work, and you cannot therefore count them as part of your missionary force. All our ideas on this matter are wrong; our ideas of numbers and magnitude are all wrong. We must completely rid ourselves of our present notions regarding India, and on this subject our best position would be right down in the dust before God. If our experience in the past has had no other effect but to humble us before God, let us heartily thank Him even for that.

What is the spiritual condition of these millions? I am not going to enlarge on the differences between Hindooism and Mohamedanism, nor am I going to ask what has been the effect on the temporal condition of these people of the carrying of Christianity to them. No, when we come to look at this question we want to look at it as Christ sees it; we want to look at it from the point of view of eternity, and the question for us, with regard to those 250 millions, is this, What is to be their eternity? In other words, we have to ask ourselves the question, which I have put to myself over and over again in India, when I have had to lay some poor fellow in his grave, "Where will they go? These 250 millions, where are they going? What is to be their future, what is to be their condition in the world beyond the grave?" Oh, tremendous question! Did you ever try to answer it? Did you ever dare to face it? My dear friends, we need in this matter to ask God to strengthen us by his Spirit in the inner man, lest reason and everything else should reel and go down. And yet we must look at this question, we must get alone with it and our Bible, and we must answer it. I will tell you my answer to it. My feeling is, that where the Word of God is not absolutely and perfectly explicit, it is not for man to dogmatise; but this, at least, is clear to me—that the future of all this wide region is very, very dark. I see no ray of hope. I read Paul's Epistle, and I see him preaching to the heathen that they must be saved. Saved from what? He speaks of the last crying sin of the Jews forbidding the word to be spoken to the Gentiles that they might be saved. Saved from what? Ah, my dear friends, look at it if you dare, if you can—but there it is. It is an awful thing to contemplate, but they perish. That is what God says. However you and I may feel about this matter, in our poor, narrow, miserable, selfish hearts, the question of questions is, How does the great God feel about it? As He looks down from his throne, how does He feel about these lost ones? Does He look down at all upon this little mite of a planet of ours? Does it attract his notice at all in the vast universe? Surely if He regards it at all, it will only be when empires are crashing, and those vast movements are taking place which alter the whole world's history. What does He say? "From heaven did the Lord behold the earth; to hear the groaning of the prisoners; to loose those that are appointed to death." "Are not five sparrows sold for two farthings, and not one is forgotten of God?" I ask, how does God feel about it? The answer is, God loves them all. There is not one of them forgotten before God. While you and I cannot look beyond what our newspapers put before us, and while we are taken up with what goes on round about here in Manchester, or at the furthest what is going on in England, the eye of the great God is going to and fro amid all those countless millions, not one of whom is forgotten, each soul of them an object of the tenderest solicitude and of the utmost interest to the great God that made it. And, as they pass over and go down into the darkness, the heart of the great God is wrung for them; there is not one of them that God has not loved, there is not one of them for whom Christ did not die. There was not one of them but God would have saved—whom the infinite heart of the infinite God is not yearning over with unutterable compassion. There is not one of them that goes down into the darkness but the very tears of Christ are, as it were, falling upon his head. Shame upon us, when we look at the wonderful, inconceivable love of God towards these lost ones, and look then at our own hearts. God has shown that there is nothing that He will not do, or give, or suffer that men may be saved; and yet, in spite of the pouring out of all that infinite wealth of love, men are going down to death because you and I will not tell them of the Gospel. That is our position before God in this matter.

Yet, while we have done so little, we are nevertheless doing much in India; or rather man is doing deplorably, absurdly, ridiculously little, though God has been doing much. Oh, how gloriously, how tenderly He encourages us to take a step forward in his service! What are the actual results? I think the few figures I shall mention will surprise a good many here. For the last thirty years we have been able to collect the actual results of Christian missions in India. Every ten years a census is taken by the missionaries of the churches in India, and so the exact numbers of Christian communicants, men, women, and children, is known. Taking the last three decades the annual increase was 10,000 in the first, 10,000 in the second, and in the tenth year ending 1881 the annual increase in members of Christian Churches was 20,000. Those are undoubted truths, the actual results of mission work in India. Though we have so much reason to humble ourselves before God, yet we have abundant cause to praise Him for what He is doing. It seems very encouraging to see the Church increasing at that rate, but the outlook is not so encouraging when the actual increase of the population is considered. For many centuries before we took India under our charge the population was very nearly stationary, but now that they are being governed peacefully and quietly the Indians have become a prolific race, and the increase of the population is very rapid. The actual increase of the population is now at the rate of two or two and a half millions a year; yet, supposing we only say one million, allowing for the epidemics that sweep away such large numbers, we have still these two facts confronting us—of the Christian Church increasing at the rate of 10,000 and the heathen population increasing at the rate of 1,000,000 a year.

Then let us look at what we are doing in the way of education. At the present moment the Government is expending something slightly less than two millions a year on education in India, and the number of pupils in the Government schools is nearly three millions, including those in the Christian schools, who number about 160,000—a very small fraction of the whole. There is quite a thirst for education throughout India. A few months ago I saw a letter from the Secretary of the Church Missionary Society, in which he said, "Education is spreading like wild fire. The Hindoos are already beginning to tax themselves for education, and that will be the most favourite tax in the country." But observe what is being done. The Government are in earnest in this matter of education. They are going in for the education of these 250 millions, but it will be a Godless education. There is not even the Bible in the Indian school; it is utterly put aside, and the education given is absolutely secular. What is to be the result? Would you here in Manchester like all the schools of the country to be places in which the name of God is never mentioned? Suppose that to go on for twenty years, what sort of a population would you have? How would our rulers like to look at the problem which they would then have to face? Supposing all England was determined to have nothing but secular teaching in the schools, and there is not a single man who would not shrink from the prospect which fifty years of such dealing with the children of the country would reveal—the prospect of anarchy, and everything else that is evil. Now, that is just what we are doing for India; we are educating 250 millions there in an utterly Godless manner. What will be the result when those people begin to feel their strength, when their intellect is aroused by education, when they begin to chafe under the paternal despotism under which they have been so long and happily ruled? What will be the vast social and political movements that will take place among 250 millions of people, whose faith in their own ancestral religion has been destroyed by their education, and to whom we have given nothing else? A statesman, however worldly, would be appalled at the prospect of having to deal with such a people, and yet that is what we have got before us.

Just a word about the needs of India. You say we want to send out missionaries by hundreds and hundreds. Quite true; but I won't put that first. Just let me say that all I have been saying to you about missionary work, and all the interest I take in it, is derived from actual experience in India. I am not a missionary, though thank God I have been permitted to do some missionary work. I have not derived my ideas about that work from missionary reports or from missionary meetings. I know what the work is. I know native Christians; some of them I carry in my heart day by day as dear brethren in Christ. Therefore I think I may say I speak to you with a perfectly unprejudiced mind of what I have seen and what I know. The first great need of India, at the present moment, is a great outpouring of the Spirit of God upon the native churches. What do these Christian churches amount to? There are one million Christians in India, half Roman Catholics and half Protestants. We speak about the small number of European missionaries going out there, but you have in India half a million of Protestant native Christians, of whom one hundred and forty-five thousand are communicants. Now just notice what an army of workers you have in India if the power of God came down upon them, if the mighty love of God for the poor heathen were shed abroad in their hearts. The natives of the country must understand their fellow-subjects as you and I cannot understand them. Put the truth before them and they will work wonders, for they are on the spot. But the first great need is the outpouring of the Spirit of God upon these native brethren and sisters. Do let us lay that before God. Do let us go away with this resolution in our hearts, to cry to Him to pour out his Spirit on the native churches. If we did that we might then see a great turning of the people of India to God.

There are noble men among those native Christians. Some three or four years ago I was at a little mission with which I was connected, about a thousand miles distant from Tinnevelly, and I was very anxious that a new station should be formed. I was aware that it was of no use writing home for men, and I thought to myself, "Why should not the Tinnevelly Church send us men?" I wrote to Bishop Sargent, and he laid it before the native Church Council, for the churches there are self-governed, and have their councils and committees. The Council replied, "We will send you two men, and, what is more, we will pay them." One man died almost as soon as he arrived; the other wanted a companion, for was in the midst of lonely jungles, eighty miles from the nearest mission station. He wrote to have someone sent to him, but the country in his neighbourhood is very unhealthy, and no one would go. At last an old man of sixty years of age said, "If nobody else will go, I will go." And though this old man had never been outside his own little village, he at once prepared to set out on a journey of nearly a month. He reached the head-quarters on the river, and there it was found that he had been in such a hurry to leave, that he had not brought the necessary clothes with him. They tried to persuade him to wait until his box came, but he said, "Let me go; give me a guide, I must go." Some months afterwards, when a missionary went up that way, the people of the district said, "Who is that strange old man, who whenever he comes has only two words to speak to us in our language?" The old man was a perfect stranger to the place, and being a Tamil man he did not know their language; but he had learnt the words, "Believe in Jesus," and he said them on every possible occasion. He spent about a year there, but at last got very ill, and he had to be sent back to his native place, which he had hardly reached ere he died. I say that old man laid down his life for Christ. I often wish I could put up a tombstone, or some memorial to him in that wild country, and just write upon it, for the people to read, these words, "He laid down his life."

In conclusion, let me speak to the young men here. It astonishes me—I do not know how to account for it—not that you do not go out to the heathen world, but that you do not take an interest in the different societies and churches to which you belong. The fact is, societies cannot get men. But, oh, what a glorious life is a missionary's! I recollect that great meeting in Exeter Hall, when there was a University man speaking on the platform, and behind him some 50 more University men. He himself had been out in Africa, and knew something of the work, and he said to his fellows, "It seems to me that after you have gone through all your training at Cambridge, it would be very slow work for you to settle down in a little English parish on £300 a year. Ah, friends, there are millions dying with the love of God yearning over them. Won't you go to their help? Are there not some here to-day who will say, 'Lord, here am I; send me.'"

Mr. Wakefield MacGill said that as one result of the Conference there was a lady present who asked for prayer on her behalf, as she was willing to leave a very important work of Christ in this country to serve God among the heathen, if a sphere of distinct usefulness could be opened to her. Mr. MacGill suggested the desirability of establishing a centre for mission intelligence in this country, belonging to no particular organisation, but being the focus of all knowledge relating to the missions of the whole world. He was certain that such a centre would be of manifest use to the cause of Christ.

Rev. W. J. Wilkins: Of course I endorse every word that has been said respecting the needs of India and the claims of the people of India upon our sympathy. But I think, perhaps, a wrong impression will be gained by those who are here, if they imagine that the only good we can point to as the result of all the work of the past in India, is that which may be tabulated in the reports presented from time to time by the various missionary societies. I thank God that when the census was taken in 1881 we could see what mighty results had been achieved; but I can bear testimony to this fact, that whilst we may have 500,000 Protestant Christians throughout India, this is not at all the whole truth. We have had many, if one can judge of the sincerity of heart and faith of other people, whose names are not found on Church registers, who may not even regularly attend places of worship, but who love the Lord Jesus Christ, and trust Him as the only means of their salvation. General Haig has referred to the Government institutions where no religious instruction is given—that is, no direct religious instruction. But in the text-books approved by the Government, the students in those schools and colleges read Milton and other writers, which necessitates their reading the Bible, that they may understand the teaching of those great authors. Then in the towns and villages there are the mission schools. It is my firm conviction that we have more Christians whose names are not found in our Christian registers than we have Christians whose names are there; that amongst the Hindoos there are multitudes who, though they have not been baptized, are yet truly trying to serve the living God. A few years ago, in Calcutta, there was a gentleman who had a number of Hindoos staying at his house. He was himself a Hindoo, and regularly, from Sunday to Sunday, they met for the reading of the Word of God, and every month they used to partake of what they termed the Lord's Supper. I spoke to that gentleman again and again, urging on him the necessity of openly identifying himself with the Christian Church, because of the great influence he would exert from his high social position in the Hindoo community. He said to me, "Have you not in England Christians called 'Friends?'" I said, "We have." He said, "Do they baptize their children? Do they observe the Lord's Supper?" I said, "Not, of course, in the way in which we do." "But still," he said, "you recognise them as Christian brethren, do you not?" replied, Of " course we do." Then he said, Why cannot you recognise me as a Christian brother?" There were eighteen or twenty other Hindoo gentlemen in the same position, not one of whom had been baptized, but as far as one could judge they were Christians, weak it may be and far off, but still following Christ. And what was true of them is true of a very great number scattered throughout the country. It has been my work amongst other things to itinerate, to go out into the country villages and districts of Bengal, there to preach the Gospel, and I scarcely ever went into a village, much less a large town, without finding some who had been trained in our schools, and those who had been trained in Government institutions, who would boldly say in the presence of their fellow-countrymen, "We have no more faith in Hindooism than you have; we read the Bible, we pray to God, we love Jesus, we try to be what He was."

It is most blessed to see how the life of Jesus Christ affects the Hindoo mind. They are familiar with beautiful moral lessons in some of their books. If you study their works you will find here and there lessons as beautiful as many of the lessons recorded in the New Testament. But side by side with these lessons which come from the mouth of some one or other of the deities, as a rule they have the lives and biographies of these gods and goddesses; so that it has come to be proverbial amongst the Hindoos that whilst the teaching of the gods is good and worthy of being listened to, the example that the gods have set is bad and unworthy of being copied. When they read the life of Jesus Christ, and become acquainted with his teaching, they say, "Here is something utterly distinct from anything that we find in our own books; we have beautiful lessons in them, but the lives of the gods are directly opposed to those lessons. In the New Testament the life of Jesus Christ is in perfect accord with the lessons that He taught." And this it is, I believe—the story of Jesus Christ's life and suffering and death, and the manifestation of God's love in Him—that is touching the hearts of these educated Indians. Many of them have had a good Christian training in our schools many others have read the Bible for themselves, and it seems to me that what is wanted is not only prayer—and I sympathise heartily with the prayer—for the outpouring of the Christian spirit on the Church of India, but that we should pray also for those multitudes who have come to see that is their duty to be Christians, but, owing to what they would have to suffer if they were openly to decide for Christ by being baptized, are disciples secretly for fear of their brethren. The example of such men tells marvellously upon the more ignorant and the lower classes, when, in the presence of their neighbours and acquaintances, they boldly declare themselves as believers in Jesus Christ, when they state openly that they read the Bible and find it infinitely superior to any of their own books. As soon as they take that course, the common people come to see that there is far more in Christianity than they had imagined, and my conviction is this, and it is one held by those who best know the natives of India, that the ground has been thus prepared for far greater accessions to the Christian Church than ever has been seen in the past. Surely that is an encouragement for us to go on. I do hope that one great result of this Conference will be that we shall see throughout this and other Christian countries as we have never done before, that the world is for Christ. I confess that I came here, after a long residence in India, with somewhat restricted notions. I thought India was the world, but I have found that there is a larger world than even India.

Let me say one word in reference to the work amongst the women in India. Jesus Christ says, "Preach the Gospel to every creature." If the women of India are to be reached, they can only be reached, according to the present state of society, by Christian women. I have preached the Gospel hundreds upon hundreds of times to men in Calcutta, but I could almost count on my fingers the occasions when I have spoken the Gospel to the women. A woman would not consider it modest to be seen in a congregation of men, and in the villages they are so timid that they run away immediately at the approach of a white man. That is the state of things among the masses of the people. But I should like to speak now more with respect to Calcutta. Six years ago, at a Missionary Conference held there, one lady said that she had permission to enter into two Hindoo homes, for the simple purpose of carrying the Gospel there—that is, without giving secular instruction as a sort of reward, to go simply to read the Bible and speak about Christ. We thought that was a marvellous sign of progress, and one for which we should thank God. In the report of one lady in connection with our Society last year, she tells us that there were 300 Hindoo homes to which she could carry throughout the year the message of the Gospel. In six years progress such as this is seen in India. We have far more Hindoo houses now open, waiting to receive Christian ladies, who bring the knowledge of Christ, and of his love, than we have ladies to send there. Here is a work which it seems to me calls for the sympathy of all Christian women, and one which is a most important branch of our work in India.

Major Tucker then described the work being carried on by the Salvation Army in India. He said that he believed not only in proclaiming the Gospel to the heathen, but in making them Christians. Though he had only been a missionary three years he could tell much from what he had seen with his own eyes of the power of God working upon the hearts of the unconverted, and could thank God for the success which had attended the efforts of the Army. In point of numbers there was every reason for gratitude. He should never forget the night when 130 natives clustered round him all weeping on account of their sins, and seeking salvation through the precious blood of the Lamb. In one glorious week thousands, he believed, were brought to a knowledge of their need of forgiveness, and ere the services, which extended over a few months, were closed, thousands more had found peace. So great was the eagerness of the heathen to turn from their old ways that they almost overwhelmed the little band of missionaries. As he had always looked upon it as his business, not only to get a man saved, but to keep him saved, he had reluctantly to stem the torrent, for he could not hope to take care of and himself make real soldiers of the Cross of so many.

In enforcing the need for all missionaries in India to place themselves in full sympathy with the natives, the speaker remarked that the greatest compliment the General had ever paid him was when he said, "Tucker, you are really a white native." I am really a white native, continued Mr. Tucker, and the success which God has given me has resulted not so much from my assuming the guise of a native, for I do not place any reliance upon this costume that I wear, as it is only an outward and visible sign of an inward spiritual grace, but from my having a native heart within me that yearns after the people. When it begins to beat within me a responsive beat arises in the heart of the native; the two attract each other as a magnet, and when they meet the power of God comes down and souls are saved. Mr. Tucker went on to chronicle many other encouraging successes he had met with. Turning from the number of conversions to the lasting or fleeting nature of them, he said: It is not my desire to get hundreds of people to pretend to be converted. What I want is to get Christ into their hearts, and unless I do that my work shall be burnt up like stubble in the day of judgment. With regard to whether people really understood what they said when they claimed to have found salvation, Major Tucker quoted several of the descriptions given by natives of their condition after conversion, proving that they had grasped to the full the whole plan of redemption. He further expressed what feelings of delight and astonishment he had experienced at the eagerness of the people to listen to the Gospel, and said that on his last missionary journey in the north of India he had to travel night and day in order to comply with the entreaties that reached him to go and preach in various districts. Recounting some of the wonderful opportunities that had been vouchsafed to him of making known the Gospel in places that had always been considered impossible of access to Christians, he mentioned that on one occasion when he was walking into Umritza without a farthing in his pocket, and expecting to sleep, as he had often done before, under a tree, he was accosted by a Sikh soldier who knew him, and took him to the Golden Temple of Umritza, and prevailed upon one of the priests, who was his friend, to shelter him within the sacred building. Thus did he penetrate to a place where probably no Christian had ever been allowed before, and in the morning he had gathered round him a group of persons who, instead of engaging in their usual heathen rites, listened to him whilst he unfolded the message of salvation. He had also managed to find his way to rich Mohamedan ladies, and talk to them as to the welfare of their souls.

He then described his method of intercourse with the natives, which was to be as much like them in habits of living as possible, and to show that though the colour of his skin was different, yet at heart he was one with them. What was wanted to carry on the work of God amongst them was not money so much as good, faithful men who had been baptized with the Holy Ghost. For himself he felt beautifully independent of money. He followed the custom of the Fakirs, and begged his way from door to door; and though the people had little or no gold or silver, both Hindoos and Mohamedans gave him food willingly enough, which was all he required. The advantage of this plan was that it afforded him an opportunity of entering the native houses, and studying the character of the inmates, thereby enabling him to understand their spiritual needs more fully and to administer to them more effectually than if he lived apart, and mixed among them only at intervals. It also enabled him to speak the words of life to the native women, who would assemble in groups with their offerings of food, and then he found his opportunity of giving in exchange that food for the soul of which they seemed so anxious to partake. All that was needed for successful mission work among the heathen was a heart and soul baptized with the Holy Ghost, and then, no matter how ignorant a man might be of worldly accomplishments, he would succeed in saving sinners by the power of God within him. It was not the clever men who were needed for missions, so much as good men, with hearts burning with love for their brethren still in darkness, with the Holy Ghost strong within them; and though they might never learn a single syllable of the language of those amongst whom they laboured, yet they would save and keep saved the natives of India or Africa or China simply because they were natives themselves at heart, and endued with power from on high to the salvation of souls.

WEDNESDAY AFTERNOON.

CHINA.

Rev. W. S. Swanson, a Scotchman keen and shrewd, powerful physically and intellectually, gave a most stirring address, to which we cannot do justice. We shall endeavour to supply this lack at another time. He ridiculed the notion that the Chinese were just a queer set of people with long pigtails and squint eyes. No question can compare with this Chinese question. The longer I live among the Chinese, said he, the more I feel how little I know about them. The only way to get at their hearts is to get behind their language, which is no small matter, I can assure you. Some races are dying out, but the Chinese cannot be wiped out. They are a standing quantity in the world. This Chinese factor is pressing for attention in America. It is not going to be wiped out, do what you like. Go through the world, and you will not find any heathen empire and heathen people that have the backbone that the Chinese possess. The missionary question in China is the missionary question of to-day. Fourteen months ago a great statesman in France remarked that the Chinese were a quantity not to be reckoned on. I wonder what he thinks about them to-day. What have they done for him? They have made him the most despised man in France. Events tremble in the balance to-day which will make China a mighty factor in British history. There is talk of Chinese rivers being opened up for foreign trade. China is to become conterminous with a new possession of this country.

China is bound to be a most important political factor in the events of the world.

But China is a heathen country. What is heathenism? I dare not lift the veil. You cannot have it in any country where there is any amount of living Christianity. It is rotten; it goes to the root of all that is fair and beautiful; it is sketched by Paul in Rom. i. That is Chinese heathenism. China is going through the world in the stream of its emigration, and that stream is carrying on its bosom this diabolic heathenism, polluting everything it touches.

America has said by her actions that if we cannot rise to the privilege God will confer upon us in connection with this mission in China, they will. The people are not intellectually equal to us, but are by no means the poor, mean lot of creatures some people would have us think all heathens are. Such people will not have such an idea if they go to China and see for themselves. As I have said, to work in China you must get behind the language of the people. We are not working on a Christian plane with centuries of Christian teaching behind. The natives have no Christian idea to work upon. You must think in the way the Chinese think. I am more a Chinese than a Scotchman. This work can only be carried out under the reviving power of God's blessed Spirit. Missionaries must adapt themselves to the thinking habits of the Chinese. The longer I lived in China the more I respected the people, and the more I knew of their heathenism the more I deplored it.

I went out to China in 1859, and saw the mission in its early difficulties. The man who trained me was Rev. Wm. Burns. His advice was, "Use all your common-sense; bring it to bear on all the details of your work." When I knew a little Chinese I wanted to go and speak, but he told me to stop where I was and learn the language thoroughly. "Spare no labour, spare no pains." I thank God that he ever gave me such advice.

When I got to China I could have gathered all the visible Christianity in my district in a room much less than this. Now there are over 100 churches and stations planted there, representing various English societies. There have been gathered into Church membership the largest number of natives that has been obtained in any part of China. My hope is to see the work carried on by China itself. The Chinese when they lay hold of an idea never let it go, so that if we can only get them to take this work to heart it will prosper. I have never been so hopeful as I am to-day when I look back on the past. I expect and pray for success, and am sure of it. But I have not come here to tell you all is sunshine. We need the best men we can get to go out. The Chinaman has brains and knows how to use them, and we must make use of the best means to get at him through men and women fired with the Holy Ghost. I am not come here to tell you of your *duty*; a foreign mission offers you a *privilege*. What have foreign missions done for the world? What do commercial men owe to them? May God make this question a greater burden than ever on you. Our success so far is due to prayer. Pray for us, brethren. Take this question home with you, and do pray for us; if you do, I am certain that we shall know about it in China.

Rev. Sylvester Whitehead said: I have laboured ten years amongst the Chinese in the province of Canton. I was acquainted with a dialect that gave me access to 30,000,000 of people, which number forms but part of a land that is a home for one-third of the human race. They had laws, &c., &c., 2000 years before there was an Anglo-Saxon. In other lands we have gone to the untutored savage, in China we have to deal with those whose knowledge makes them doubly blind. The language is exceedingly difficult. One divine is said to have stated that the devil made the Chinese language for the purpose of keeping the Gospel out. But when we come to examine it, it proves to be the most magnificent missionary instrument on the earth. Although people from various parts of China cannot understand each others' dialect, yet every Chinaman can read his own language. Chinamen, all over the world, can read one kind of print. The English language reaches more than one hundred millions; the Chinese can reach eighty million homes, and four hundred millions of hearts in the mother-country and the provinces.

Another difficulty is the tenacity with which they cling to their ancient systems, &c. This is an immense difficulty, but this same tenacity is one of the excellencies that will give firmness to the Church when it is formed. When wood is chosen for carving on, it is not the softest that is picked, but hard oak, that will carry the marks for ever. So it is with a Chinaman. When you have converted a Chinaman—a most difficult task—he is a convert when it is done. I need only refer to the martyr who, last autumn, rather than burn incense before idols preferred to die for Christ. Another difficulty is, the people live together in clans or tribes. Some villages are inhabited by people all of one surname. Some are willing but cannot join because of the whole family or clan, and it is only safe to be converted when the head of the clan is favourable. But once the truth is spread whole clans will come over together. The elder of a village has been converted, and the whole village has come over with him. If the work goes on in this fashion, we shall see a nation born in a day.

Another difficulty is the great systems of religion that prevail. Two of them were instituted centuries before the birth of Jesus Christ; they are three of the mightiest systems of religion that the world has ever known; but even these have kept the people from barbarity and savagery, and seem to yield to us some advantage. The old Chinese classics embody something that points to God and helps the Christian missionary very much. Of course, we must work a long time, and patience must be severely tried. How rapid will be the onspread of Christian truth when once the people are moved. At present Romans i. is but too true a type of the real life in Canton to-day. It is vile in the extreme; learned, yet ignorant. China does not ask the Gospel, it is too far gone for that; but her dumb appeals and her dying lips cry out. Now the nation is stirring up. Now is the time. To my thinking, they will be the last field that will decide the destinies of the world.

Rev. Robert Stewart, of Foo Chow, remarked that twenty-five years ago the result of ten years' work was five lives lost, and only three converts. But was all this waste? Was the ointment that the woman poured on the feet of her Saviour wasted? No. Nor were these lives. What has God done in the last twenty-five years? He has multiplied these three converts into 6000. Last year there were on an average fifty adult baptisms every week in our own districts, seven baptisms every day. Men are brought home bleeding and dying because they are Christians. I have seen a man hanging outside the town because he had been preaching the blessed Gospel of Christ, and for saying he must preach as long as he had life. The choice before him was life if he denied Christ, or death if he refused. If we Christians but knew what God is doing in China, we should be shamed into doing more. Any foreigner can now travel to any part of China—man or woman—without fear. The women are doing even more than the men. The country is wide open, but who is going in? That is the question you and I have to settle.

Mr. T. W. Pigott, of the China Inland Mission: It has been my joy and privilege to work and travel for six years in North China. I only wish that I could transport you there and show you those Chinese, whom I can truly say I love, and to whom it is my hope and desire before long to return, and again to give the precious Gospel message. I do not know much of South China, but have travelled over a good part of the north, from Manchuria to the borders of Kansuh. I could take you to one friendly city or hospitable household after another, where you would have a kindly welcome, and you would find scarce so much hindrance in preaching as you might meet with any day on the streets of Manchester or some other English town. As we journeyed backwards and forwards over the country, from one town to another, this was our experience: every here and there we found one who had received a Gospel or other book, who would eagerly seek to learn from us more about the great message which it contained; or perhaps, a solitary Christian, who would plead with us to stay and preach the Gospel to their friends.

China needs all the talent that we can send there, for they are—as preceding speakers have already told you—a clever and shrewd people; but what we want more than all is the love of Christ in loving hearts—men and women of all kinds of Christian gifts, who will go and love them, and live with them. Let a Chinaman really feel that you love him, and he will love you. I have found it so; and when some time ago lying dangerously ill, I was tended as tenderly by a Chinese Christian as could be. He brought his bed in by night, and lay beside me on the floor, and would be up and at my side in a minute if I wanted anything.

About four years of my time was spent in Tai-yuan Fu, the capital of the Shansi province, and there we had many modes of work, amongst others an opium refuge. As we find the opium traffic, and the forcing of the drug on China by the English, one of our greatest hindrances, so we have found the curing of opium smokers one of our most successful modes of work. Amongst others there was a Mr. Fan, who lived near Ping-yang Fu, in the south of the province. He was interested and saved while being cured of opium-smoking, and the missionary, Mr Drake, used to ride over twenty miles and back every week to teach him to read. After some time he invited Mr. Drake to his house, and brought in about fourteen of his friends. The whole party stayed with him while being cured of opium-smoking or drinking. Mr. Drake slept on a brick stove bed with these men, and often at night, as the craving came on, they would get up and sing or pray, seeking help from God; for while helping them with medicine we seek to lead them to look to Him for deliverance, and so hope to lead them on to a true faith in Him. The result of a month of such work was that several were saved, and Mr. Fan's faith greatly strengthened, so that he became an earnest voluntary worker, spending energy and means in the Gospel cause and working in the neighbouring villages.

God saw fit to try his faith much shortly afte this, for when on a visit to the missionary a wol carried off one of his little boys. There ar many children there who bear scars on their faces from the attacks of these ferocious beasts. His neighbours said the gods were angry because he was following "the foreign devils," as they call us. This was a severe test, as you may the better understand if I tell you of the great superstition of one man, who with his shop-comrades was studying Christian books, when one day as he was reading he got a toothache. As he went on he got worse; he thought that there must be something unlucky in the books, and for many years would not read them. Poor Fan had a far severer test than this, and although it was repeated a second time his faith still stood the test. A second time he went to join the Christian meeting, and the second son was taken in the same way. God allowed him to be tried, but blessed him too, and his zeal and love quite refreshed me when I met him a year ago last May at a gathering of 100 men and women who met under an awning in a courtyard near Ping-yang for a day of meetings.

This was one of the most refreshing sights that I have seen in China; they were fine, stalwart fellows, and earnest and hearty in their zeal. Perhaps thirty of them were baptized, but the others had put away their idols and expressed a desire to be Christians. I asked one in how many villages there were such, and he counted up twenty-seven; and although we could by no means say these were all converted, yet there is great reason to hope and to praise God who has done such great things. I want you to pray for these people and for poor Mr. Fan, for I have just heard that he has been taken before the Yamen, or magistrate, on a false charge, and received 200 blows on one leg, for no other reason than his zeal for Christ. Pray for them, friends, and for the other native Christians, that they may stand firm and true to Christ.

Let me add a few words about the vast regions to the north and north-west of China proper. Mongolia is only slightly touched by missionary effort, and with no missionary resident there. Chinese Tartary, the large provinces of Ili, Koko Nor, Songaria, Kashgar, and Chinese Thibet, all without one messenger of the Gospel, though some are working a little on their borders. When shall these regions have the Gospel? In our dispensary, one day, an Ili man came in. He spoke Mandarin, as all in the north and west do, and asked for some of our books; his friends, said he, had never heard of this doctrine, and he would like to take it back to them. Pray for him. It takes three months' travelling to reach his home from Tai-yuan Fu, or Pekin, and more from the coast. Another from the western borders had been riding for five months from Kashgar; this may give an idea of these vast regions still untouched.

Mr. Broomhall said that, at Mr. Moody's Convention at Northfield, it was resolved to address a circular letter to Christians generally, on the evangelisation of the world. In this letter it was stated that 800,000,000 of the human race were yet without the Gospel. The letter further said, "And yet there is an abundance of men and women in the Church to give the Gospel to every living creature before this century closes." If that was to be done there was no time to lose. On the wall at the end of the room there were these words, "It is not the will of your Father which is in heaven that one of these little ones should perish." Concerning those 800,000,000 these words were true; and, even if no command to preach the Gospel had been given, nothing could be more clear than that it was the will of God that every man and woman on the face of the earth should know of his love in the gift of his Son.

He greatly wished that he and all who urged the claims of work abroad should avoid the use of a single word which even appeared to disparage work at home. The work was really one, and they could not neglect one part without injury to the other. He did not think that there were too many workers at home, and work at home had a most intimate connection with work abroad. From Manchester, Liverpool, Glasgow, London, and from this country generally, there were continually going out those whose ungodly lives were a most powerful hindrance to the work of the missionary in every land. For the sake of missionary work abroad, let them do their utmost to save men in their own country. But he was convinced that in no way could they so greatly help their home work as by sending out missionaries to the foreign field. This would call out fresh workers, and give them all fresh life and power; and, if these millions yet unevangelised were to be reached in this century, parents must be willing, as Mr. Hurditch had said, to give their children to the work. Mr. Broomhall referred to two of his own children who had gone to China—his eldest son and eldest daughter—and he assured parents present that they could not give up their loved ones to this work without receiving blessing themselves.

He was desired to say something about the China Inland Mission, and if he limited his remarks to this one mission, it was not from lack of warm sympathy with the work of other missions in China. He would not say a word which appeared to savour of boasting, but the China Inland Mission furnished an example of God's willingness to bless earnest and faithful effort put forth for the salvation of men. He then briefly told of Mr. Hudson Taylor going out in 1853, and returning to England in 1860, of his special purpose to get missionaries into the interior provinces then without any Protestant missionaries, and of his return to China in 1865.

When the China Inland Mission was formed, the distinguishing features of the work were:—(1) That suitable helpers in the work would be welcome whatever might be the section of the Church with which they were connected. (2) That there was no guarantee of income, and (3) no personal solicitation of funds. These were the lines upon which the work was still conducted. The effort had been blessed. There were now about 170 missionaries, including 34 wives of missionaries, many of whom were missionaries themselves before marriage. The money sent in from the commencement up to the present time amounted to £163,000.

The present year had been one of much blessing. When those going out this month had left, it would make forty who had gone this year. Last year forty-six went out. He wished that all the missionary societies were sending as many. The need was great, for in China there was yet a number greater than the population of Manchester to every missionary there.

His sister-in-law, Mrs. Hudson Taylor, came down with him to that Conference, but had been called away by a telegram telling of the dangerous illness of her father. He had received a note which she had written while returning to London, which he would read:—

"Please tell the Conference for me my solemn conviction that to carry the message of salvation to those who have never had the chance of hearing it, is the most crying need of the day, is the happiest work on earth, is the greatest honour that God can give to a man or woman. Tell them that in China the doors are open; that when I went inland to Tai-yuan in 1878, I found on my first Sunday there a company of women so interested in our message that they stayed till dark without food, hearing and asking questions about the truth. Since then, woman's work has been carried on in Shan-si, and has been begun without let or hindrance in Shen-si, Kan-suh, Si-chuen, Kwei-chau, and Yun-nan. Ask them to think of over one thousand one hundred walled cities to-day left without a worker for Christ, and tell them that the Master wants 1100 men at once, for that 'much will be lost, should the harvest wait;' nay, that much is being lost; for that in every ten and a quarter days as many souls are passing beyond our reach into eternity as at present inhabit Canterbury, Crewe, Eastbourne, Gravesend, Kidderminster, Luton, Leamington, Peterborough, Torquay, and Tunbridge Wells. Ask them in the Master's presence: Christian brother, Christian sister, what *can* you do, what *will* you do to meet this awful need? How far are you prepared to have fellowship with the Lord Jesus in his sacrifice for the lost? The Lord make the needs of the world real to his people!"

A FRUITFUL MEETING.

BY MISS FANNIE TURNER.

"The last meeting but one," was remarked, as we took our places on Wednesday afternoon. "Yes; near the end of the Conference; but we believe only at the beginning of the blessing that God is giving and going to give on it," was the answer.

And God honoured his children's faith! Few present will ever forget the solemnity of that December afternoon in the Clegg Memorial Hall of the Strangeways Refuge. The distant sound of the carpentering and wood-chopping of once homeless, but now well-cared-for, boys of the Refuge, and the busy hum of Manchester streets, but served to make the quiet of that large upper room the more marked. Our hearts had been deeply stirred, as in burning words one speaker after another urged the pressing claims of the heathen in all parts of the world—"Our Father's world, the world that He so loved" (see John iii. 16), as one speaker put it. Our thoughts had been turned to the inhabitants of Europe, Africa, and South America, and now Asia's needs were before us. God was speaking to many hearts, first opening out the claims of his great harvest field, and his Spirit inclined many to cry, "Lord, send out many more labourers into this vast field."

It was glorious to hear Rev. Robert Stewart, of Foo Chow, tell how he had just been to Dublin University with another missionary and two Cambridge Undergraduates, at the urgent request of the Dublin "men" themselves. How they had had two days of earnest well-attended meetings for consecration and prayer, and how on the third day God's call for workers in the foreign mission field was brought forward. And at the close it was suggested that any who had dedicated themselves, *body, soul, and spirit*, to God, and would like publicly to offer themselves for his work abroad, should come to the platform. "We expected," continued Mr. Stewart, "to see some, perhaps three or four, come forward. But I cannot describe my feelings, as first one, then another, rose and came up. We left the platform to give place to the young men who one by one advanced. Then the College authorities who were present gave up their places. Still another and another came forward, and the faces of some told that it was not without effort that they made this confession of a life's purpose before their fellow-men, and also told God they were willing for his sake to leave home and friends. Forty-two young fellows, in the hey-day of health and strength, stood before that audience, pledged to missionary work, should God so will it."

God came nearer still to many hearts and said, "You see I am sending forth labourers, and my work is blessed work." And his children answered, "Lord, what wilt Thou have me to do?"

Mr. Broomhall told how God had asked him if he were willing to give Him his eldest son and daughter for work in China, and how, "though" (the father's heart added) "it was the costliest gift He could have asked, I gave it to Him, and He has richly blessed the sacrifice."

Miss Fenton told how God had specially laid the needs of China on her heart, and that she had offered herself to Him for work there. That gradually, though not at first, the way was opened for her to go, and that she hoped to start next week, in connection with the work of the China Inland Mission.

The Spirit of God was indeed in our midst, asking, Who will go for us? And waiting hearts answered silently, "Here am I; send me."

God's work in Madagascar and the South Sea Islands was the next thing on the programme, but He put it into the hearts of two gentlemen in different parts of the hall to suggest to one of the Conference secretaries that then and there an opportunity should be given for any present to offer themselves for foreign mission work. The suggestion was announced. All was perfectly quiet. "God is here," we were told. "We wish for no excitement, no pressure; but, if any wish to come forward, we give this opportunity."

It is interesting to know that the first to rise was the grandson of the late Canon Stowell (whose name is so familiar in Manchester and elsewhere). Then two youths went up, followed by a young lady, who was quickly followed by another. Earnest prayer was offered that "God Himself would guide and direct aright all present." Two more youths came forward, also two other ladies, and quietly took their seats on the platform. The words, "Let us pray for these dear young people who have offered themselves for God's work," seemed scarcely needed, for surely most present were commending to our Heavenly Father those, his children. Many in the room knew that two of the ladies were earnest "home workers," whose service God was blessing, and that the young men were seeking to serve Him in daily life and business, and that they understood the step they were taking. And their friends could praise God for the way He had gradually been preparing and leading them up to it. And most loving and earnest, indeed, were the petitions offered up for them.

Then Mr. Phillipp (Canon Stowell's grandson) told, in simple words, that he was a Cambridge undergraduate, and had thought of "entering the Church." That about a year ago he had attended one of Mr. Stanley Smith's meetings, and was very much struck with his question, "Christ says, 'Go ye into all the world, and preach the Gospel,' so it is not a question of 'Why should you go?' but 'Why should you not go?'" That over and over again he had pondered it, and now he gladly resolved to go abroad, just where God should send him.

Mr. Russell Hurditch said he felt sure many parents present must be sharing his feeling, that, though unable to go to the mission field themselves, as parents, they longed that God should honour their children by calling them to this glorious work. And he invited any parents present who would like to offer their precious children to God, should He so will it, for foreign service, to stand up. The response to this appeal showed that Mr. Hurditch had touched a sympathetic chord, and the act was immediately followed by simple trusting words of prayer, that God would bless the parents' desire, in his own way, and according to his own will.

Almost the opening prayer of the Conference had been, "Heavenly Father, bless our gathering, take every detail into thine own hands. Let the blessings on it be wide, world-wide spread; and oh, by thy Spirit's power, let it have practical results." As we left the Refuge that Wednesday evening, where over 100 homeless boys were sleeping in comfort, and thought over the events of that day, we could, indeed, thank God for answered prayer, and say, "The Lord hath done great things for us, whereof we are glad;" and once more commit into his hands those young lives publicly dedicated to his service—also others whom we knew who were seeking to know his will concerning them in the matter of missionary labour. We earnestly ask for prayer that God will open up the way for each of them, and very plainly show them, and those interested in them, "the next step."

After the evening meeting another lady offered herself for foreign work.

CLOSING MEETING.

The Conference met again in the evening, when the chair was taken by Mr. L. K. Shaw. The proceedings were opened with the singing of a hymn, and prayer having been offered by Mr. J. Garnett, the question,

"HOW THE CHURCH IS TO REACH THE HOME HEATHEN,"

was discussed. On this subject, Rev. **James Gall** read a lengthy paper, in which he contrasted the rapid advance of the Christian faith in Apostolic days with its slow progress now. He urged a systematic method of evangelisation, and a more earnest seeking, on the part of workers, of the baptism of the Holy Ghost.

Dr. **Ziemann** followed, and said: I asked this afternoon, Is not God tired of our consecration? I ask you now, Are you not tired of your own consecration? of saying, "I give; I consecrate myself; take my life, take my life?" Is God unfaithful? Does God deceive us? Does He say some things that He does not mean?

Last year I was preaching in Vienna; after the meeting, a sceptical doctor visited me, and said, "I want a little talk with you on the Christian life you have been preaching about. What does it mean?" I told him, and he said, "Sir, it is supernatural." He looked solemn; but, ah! friends, he made me feel solemn; and when he left me alone, I am not ashamed to tell you that I went on my knees to ask God to teach me what I ought to have known from the day that I was converted, sixteen or seventeen years ago—that Christian life is supernatural life. That life is not made up of mere talking, preaching, singing, thinking, or visiting the poor. The Lord Jesus Christ did not die to make talking machines. No; He gave us life. He said, "Lo, I am your Life," and Christ is your Life. The next day I had to preach again in Vienna, and I never felt so unfit for the duty. As the hour approached nearer and nearer, I felt that I could not go and preach until I had gone on my knees and cried, "O my Father in heaven! If I have never given myself to Thee till now, now do I come, just as I am. I want Christ as my Life and Light. I want Christ! Christ! Christ!" Is God unfaithful? Does God play with us? Does He send us into the world to be actors, and to play with religion? O God, make us real! It does not matter if a man has not a single notion about the Holy Ghost, as long as God gives him something better than the notion—the power of the Holy Ghost; for then he can say with truth, "I know what it is to have the living Christ." God make us real, and we shall know the power and mystery of the Holy Ghost.

Rev. **Marcus Rainsford**, Jun.: By "reaching the home heathen" I understand going forth to unbelieving men and women, whose eyes are darkened, whose understandings are dead, and proclaiming to them the Divine facts that Christ has put away sin by the sacrifice of Himself, that He has died for the ungodly, that He has been buried, that He has been raised again from the dead, that He has been seen after his resurrection by above five hundred brethren at once, that He has been raised to God's right hand, that He is now preaching through his servants unto men the forgiveness of sins, and that by Him all who believe are justified from all things from which they could not be justified by the law of Moses. When we start for the heathen abroad we have to take ship and go to distant lands—Europe, Asia, Africa, America, Madagascar, the islands of the sea; when we seek the heathen at home we have to go down into the slums and alleys, into the streets, the houses, the chapels, and the churches. For this latter purpose we look around and find that there are numberless organisations, associations, societies, agencies. The quantity of them is enormous, and yet are the home heathen reached? Not, I think, as they ought to be.

The question presents itself to our minds, With all this quantity of organisation, how is it that this is the case? In other words, do not you think that we are too liable to take into consideration the quantity of work done rather than the quality? I read an advertisement in the paper this morning, which, speaking of certain machines, said, "Any quantity may be ordered; quality guaranteed;" and I thought to myself, Would to God that that were true of all those who try to work for the Master. We want the quantity, but we also require that the quality shall be good. No man can work for God until he loves God. I suppose the baptism of the Holy Ghost means a great deal more love for God; I suppose it means that we get such a burning love for Him that we can then go forth rightly qualified for the work of saving souls. Before the Lord told Peter to feed his sheep, He three times asked the question, "Lovest thou me?" "Lord, thou knowest that I love Thee." It may be a weak love, but yet it is a genuine love. Then comes the command, since that quality is there, "Go forth and feed my sheep." It is not enough that we should have a quantity of machinery, but we must have the quality guaranteed, and according to the quality that God requires. There is a great deal of playing at religious work in our days. I have often played at it myself—played at preaching, played at working for God. There is no power in that. I went the other day to pay a visit to a lady. When I walked into the drawing-room I noticed in front of the fire what I thought to be a dog. Its paws were stretched out in front of it, its eyes seemed to have a gleam of light in them, and its coat was curled and glossy. I went to pat it, but I instantly drew back my hand, because the dog was stuffed. Now, a great deal of our Christianity in the present day is just stuffed. Oh, that the Church of God, that you and I to-night, could lay hold upon this truth, that we want, in order to work for God and to reach the heathen at home, not so much to be able to write "D.D.," and so on, after one's name, as the quality of being empty enough to be able to draw on his fulness, and weak enough to lean on his strength—the quality of being able to look up in child-like love to Him and say, "Father, speak to me through thy Spirit." Had we but this, then work which has often been fruitless will become fruitful; where we have had discouragements, encouragements will arise, and where we have had no blessings at all, we shall receive a joyful and surprising blessing.

I believe most sincerely that if we are to reach the heathen abroad, or anywhere else, we must first see to it that we are right at home. If you are cold in the extremities the doctor will very likely tell you that there is some weakness about the heart; and if the extremities of the earth are to be reached we must see to it that England, which, thank God, may be considered the heart of the world, is beating with true love to Christ, who loved us, and who has now implanted in so many of us a burning love for Him, You may ask me, Ought we to send men to preach the Gospel abroad? and I would say, emphatically, "Yes;" but if we are to do so we must have more Gospel at home. Is it right that the nations should draw water from the wells of salvation sunk here? Emphatically, "Yes," but if it is to be so we must see that the wells are made deeper, else there is a danger of their running dry. Let us each look into these hearts of ours and say, "O God, grant to me to-night that I may know what it is to have a well of living water springing up within me; not a shallow reservoir filled only by showers, but an eternal well bubbling up with the waters of everlasting life. Grant that I may realise that others may come and drink from me, and that by God's grace I may be able to quench their thirst." It is important that the well at home should be deep if the heathen are to be satisfied from it. I think each of us can be doing something for God. He does not ask you to do my work, and He does not ask me to do your work; but God has given us each a work to do; let us rise up and do it.

Another hymn having been sung and prayer offered,

Mr. C. Russell Hurditch addressed the Conference, urging that if the heathen either at home or abroad were to be reached there must be downright Christianity. There is no borderland between downright infidelity and downright Christianity. We must take in the great mysteries of our most holy faith, and lay hold on them with the grip of our whole being, and be believers in the great facts that God has revealed concerning his Son and his saved ones, or else we must throw the Bible away as mere fiction and live as we list, like the fool who says, "Let us eat and drink, for to-morrow we die."

"So near, so very near to God,
Nearer we cannot be,
For in the person of his Son,
We are as near as He."

Have we said, "That is true: I am brought to Thee by the death of thy Son, by the great price at which Thou hast redeemed me"? And are not we loved on this night with the same burning love with which God loved us when he gave his Son for us? Is not his love as constant, as deep, as full as ever it was when He had to choose between deliverance and the awful curse of Golgotha, the hiding of the face which was worse than hell to Him, the awful smiting for our transgressions; the desertion, that we might be welcomed; the stripping, that we might be clothed; the hell, that we might have heaven; the cross, that we might have the crown; the awful curse of Calvary, that we might have all the wealth and blessing of eternal glory? If this be the case, what should be the outcome of a world lying in the arms of the wicked one? Should it not be that we should go forth to its rescue with the love of God welling up in our hearts? That is what we want—not that men should be forced, but that they should be constrained by the mighty power of God's love to go to the drawing-room, to the parlour, to the back slum, to the poor harlot of the city, and with hearts filled with the love of Christ dispense it freely to others? We want to have, as our friend Duncan Matheson said, eternity upon our eyeballs, to take as our motto, "God and Eternity," or, to be like my dear friend Mr. Hull, who died in London twenty years ago, whose motto was, "Watch for souls."

We live in a day when two forces are being rapidly headed up, the forces of evil and the forces of good. The followers of the devil are marching with swifter course than ever; the forces of evil are combining, strengthening, deepening. Infidelity has cursed our country to an enormous extent, and that is the real secret why the churches are empty. There is doubt in the pulpit, and a doubting pulpit will make a sceptical congregation; and when men do not hear of the message of peace and salvation which gives hope for the future and a solid rock for the feet at present, they will care nothing for the church unless it be turned into a concert-room. They will then be thankful for the nice music, perhaps, and for the engaging entertainments; but there will be no real Gospel preached to them: what will be given to them will be a Christless, pithless, marrowless Gospel, a Godless Gospel.

Oh, that God would give us such a revival of holy zeal as to lead us to confess that we have wrongly served Him and ill-requited his love. The theology of to-day has lost all power of bringing deliverance to the heathen around us. There is the doctrine of man's regeneration, or rather man's utter ruin necessitating regeneration, but it has been kept out of the pulpits. The great doctrine of atonement by blood has been shut out by some as fit only for the shambles, whilst, alas! the cross has been hidden in many cases by the trappings of ceremonialism. Then there has been wiping out of future wrath for the impenitent. Well do I remember a young man, who went to hear a celebrated preacher, who had changed his views and who said that in future he would use the word hell only as a figure of speech. That young man, as the result, threw the reins upon the neck of his lusts, and to-day he is wallowing in sin.

But I rejoice that God has been so manifestly in the midst of his people here for the last two days, and that there have been some hearts deeply touched and brought to his feet in sincere dedication to Him. And just think of the possibilities for good that may result from this Conference, if two or three hundred Christians leave it filled with the Holy Ghost and longing to proclaim to all men the blessed truths of the Bible. Our redeemed lives will then be lives of fortune-making, the outcome of which should put to shame the greatest fortunes that were ever amassed in Manchester or New York; we should gain something worth the having, something which we should not have to leave this side of Jordan; for our reward shall be the glorious invitation of Christ, "Come, ye blessed of my Father," for "he that winneth souls is wise, and they that turn many to righteousness shall shine as the stars for ever and ever." Go back to your churches and chapels and mission-rooms and homes, but I charge you not to miss the chance that you now have to wrest the heathen from heathendom and win them to God.

Mr. G. R. Kirlew reminded the Conference that the home heathen were not only to be found in the slums, but in the large houses of the wealthy, among the poor-rich, who lived up avenues and drives. No one, he said, thought of giving them a tract, or paying them a missionary visit, but Christian ladies and gentlemen would find glorious opportunities of doing work for God, if, when they met their wealthy friends in the drawing-room or elsewhere, they would speak to them a few words of the saving grace of the Lord Jesus Christ.

Major Tucker said that he gloried in belonging to the very poorest mission on the whole face of the earth. If he had to depend upon this country for support he should be starved. But he did not complain, because the true outfit of a missionary could not be provided by silver or gold, inasmuch as it consisted simply of the baptism of the Holy Ghost. The way to get this baptism was the complete sacrifice of self, and that once achieved the power of God would descend and enable the baptized one to conquer all hearts. When the heathen saw missionaries so baptized come to them, they discerned the power of God in them, and said, "Yes, here is God, give us this religion." Major Tucker then invited all to kneel and resolve that night to enthrone the dethroned Holy Ghost in their hearts; and, after praying with much fervour for the descent of the power of God upon them, he asked those who felt that the Lord had answered them according to their desire to stand up. A number of those so appealed to responded by rising to their feet. Major Tucker poured out thanksgiving to God.

A hymn was then sung, after which,

Mr. Shaw explained how it was that a Conference on Foreign Missions should have been called by those so intimately connected with home work. He said that for four years they had gathered together with hearts taken up with the needs of the home-heathen, especially of the young, upon whom the future hope or danger of the country rested; but it was because they had hitherto been so wrapped up with these home matters that they had now sought to throw wide open the arms of their sympathies and to extend their prayers and their efforts to the ends of the earth.

Mr. MacGill having offered prayer, this most inspiring Conference was brought to a close with the singing of the Doxology.

Dear Sir,—When many hearts are being moved to offer themselves for the Lord's service in the work of foreign missions, surely it is a time for his stewards, to whom He has entrusted the silver and the gold, who are themselves kept back from service abroad, to have the privilege of sending forth those who are unable to go "at their own charges."

We make no personal application for funds; but we do lay the want before the Lord, and upon the hearts of his people, from a practical knowledge of the present need.—I am yours,

Leonard N. Shaw.

Conference Hall, Strangeways, Manchester.

CANON WILBERFORCE, who is ordered by his medical advisers complete and prolonged rest, has arrived at Penzance for the benefit of his health.

OXFORD "HELPS" TO THE BIBLE.

DEAR SIR,—I have noticed with very great surprise the gratuitous and unjustifiable attack of Messrs. Eyre and Spottiswoode upon the well-known "Helps to the Study of the Bible." Your original correspondent, in calling attention to the expiatory sacrifice of the scapegoat, raised, very usefully, a most important question, upon which we should be pleased to communicate with him further. But the motive of Messrs. Eyre and Spottiswoode in snatching at such an opportunity merely to rush in and revive an old grievance which was effectually silenced in *The Record* of June 4, 1879, six years ago, is open to a very adverse criticism. When they called your attention to Canon Tristram's letter of March 19 in that year, it would have relieved them from any charge of misleading you had they laid before you also the answer of his brother Canon, the editor of the Oxford "Helps," which followed in the same newspaper, and which I now enclose.

Under the circumstances, your readers will fail to see any good object in Messrs. Eyre and Spottiswoode's onslaught upon a work which has in their eyes the unpardonable demerit that students appear to prefer it to the similar book published by them. No question was raised by your correspondent as to the scapegoat which can be solved by Messrs. Eyre and Spottiswoode's dragging the merits of their own publication into discussion. No question was raised which justified their involved allusions to a mythical "Oxford Printer." Nevertheless, I seize the opportunity to assure them that their view as to the honorary degree of M.A. conferred upon Mr. Pickard Hall is in every point erroneous. He did NOT compile the "Helps to the Study of the Bible."

I have trespassed upon your space further than this baseless onslaught of the Queen's printer's justified. In conclusion, may I correct a misconception to which your own note may give currency? Let me state once more that the "Helps" emphatically meets your own just demand, that "the Bible student should have the aids to which he commits himself written by scholars eminent in their various departments." It was compiled by a Biblical student and traveller of repute in the Holy Land. It has been carefully overlooked by the Bishop of Chester, the Archdeacon of Oxford, Dr. Angus, and the Rev. Henry Deane, B.D., Fellow of St. John's College, whilst the scientific information was revised by Professors Rolleston, Westwood, and Lawson, scholars of the highest authority in their several departments. One testimony to the work remains beyond the reach of these invidious attacks, and in a land in which the Bible is so closely studied it is, perhaps, the strongest. After nine years of issue, the demand for the book increases more and more. Upwards of 837,000 have been sold, and though our readers constantly communicate to us very valuable suggestions, they never fail to bear most encouraging testimony to the assistance they have received from this book.

Under these circumstances do not your readers decide that Messrs. Eyre and Spottiswoode owe us a very straightforward apology?—Yours faithfully, Henry Frowde.

Oxford University Press Warehouse,
Amen-corner, London, E.C., December 14.

The following is copied from *The Record* of June 4, 1879:—

"*To the Editor of 'The Record.'*

"Sir,—My attention has only to-day been called to a letter of your correspondent, 'H. B. T.' in which he notices a similarity between the 'Notes in a Teacher's Bible,' published by the Queen's Printers, and the 'Helps to the Study of the Bible,' published by the Clarendon Press. Being the sole compiler of the latter (except the indices and concordance) I can assure you that the only copy of the 'Teacher's Bible' I ever saw before publishing the 'Helps' was one whose main portion was the reprint of a summary of the Bible taken from an old folio. I never read a page of it nor got a single idea from it. The summary of the various books of the Bible given in the 'Helps' was drawn entirely by myself from the Bible, in which I was only aided by certain standard commentaries.

"The topographical, ethnological, and historical summaries, and the chapter on Jewish sects, were drawn entirely from my own notes of lectures delivered after a visit of some months to Palestine. The tables of parables, miracles, &c., I have known by heart ever since I was a schoolboy, and the original of the 'Harmony of the Gospels' has been in daily use by me for a period of twenty-five years, and the column of the 'localities' was supplied from my own knowledge.

"After this book of mine had been published for a year and a half, a copy of a new edition of the Queen's Printer's 'Teacher's Bible' was shown to me for the first time, and it seemed to me to closely resemble my 'Helps,' which I was then asked to revise and enlarge for a new edition. The only changes I made in my first edition were those due to friendly criticisms, and of no importance, but I added to it sixty pages of new matter. The tables of fauna, flora, musical instruments, geology, &c., &c., were an original idea of my own, suggested by no one. The Hebrew names were drawn by myself from the original text, and in every instance collated by me with the corresponding word in the Greek LXX. For their identification with modern names I consulted every work on the subject to which I had access, and I am chiefly indebted for my information to papers I heard read before the Society of Biblical Archæology, to the Quarterly Statements of the Palestine Exploration Fund, to the 'Biblical Educator,' and the works of Buckhardt, Van Lennep, Tristram, and Wood, and the Lexicon of Gesenius.

"The proofs of the tables of animals, birds, insects and plants, were carefully revised by Professors Rolleston, Westwood, and Lawson, in their respective departments, and I am obliged to 'H. B. T.' for giving me this opportunity of recording my thanks to them for their valuable assistance.

"I have not, up to this moment, seen the new edition of Messrs. Eyre and Spottiswoode's 'Teacher's Bible,' and I have not the slightest idea how far it bears any resemblance to the last edition of my work, which was printed a year ago. I have still in my possession the MS. of the whole of the 'Helps,' in my own handwriting, every word of which was written without my ever seeing 'The Perfect Compilation,' which your correspondent charges me with 'pillaging.'

"Although the Clarendon Press preferred that the compiler's name should not be published, it is due to the public to know that he is not a mere 'hack' of the press, but an M.A. of Oxford, and a theological lecturer, who, for a quarter of a century, has been both a student and a teacher of the Bible, and has visited almost every Biblical site in the Mediterranean, Egypt, and Palestine; he is an F.S.A., a member of the Society of Biblical Archæology as well as of several other learned associations, and is also privileged to prefix to his name the same ecclesiastical title by which, if we mistake not, 'H. B. T.' is distinguished; but in this instance he defers to the wishes of the delegates of the Clarendon Press, and, preserving his incognito, begs to subscribe himself,

"Your humble servant,
"The Compiler of 'Helps to the Study of the Bible.'

"*Oxford, May* 29, 1879."

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WORKING MEN IN BATTERSEA.

WE have noticed lately in our columns the very vigorous work carried on in Battersea by Mr. D. M. Cameron and those associated with him. On Saturday last the friends assembled in large numbers on the new freehold site they have obtained close to the Wandsworth-road, Railway Station, on the occasion of the laying of the foundation stone of "Union Tabernacle," a plain, substantial building, which will, when finished, be the centre of future operations. Mr. George Williams, of St. Paul's Churchyard, in laying the stone, heartily congratulated Mr. Cameron and his people. The Hon. A. F. Kinnaird, Mr. J. Fletcher Moulton, Q.C., M.P. (the newly-elected member for the district), Rev. J. Guinness Rogers, Mr. J. E. Mathieson, Rev. Dr. Megarry, Rev. E. Henderson, and many others took part in this interesting working-man's movement to reach their fellow working-men with the Gospel, and it is hoped they may be able, with the help of friends, to open their new tabernacle free of debt. Dr. Dunbar, 2, The Cedars, Clapham Common, S.W., is the treasurer.

EDINBURGH.—An esteemed correspondent here wrote last week:—"The spiritual movement goes on most encouragingly amongst the students. The meetings are not always so large, but the after-meetings give good fruits. Next Sunday will doubtless see a crowded meeting, when Prof. Drummond comes from Glasgow to address it. We send a deputation to his Glasgow platform; others go to Kilmarnock, Newcastle, and other places."

Letters to the Editor.

PANTOMIME CHILDREN.

Dear Sir,—The question, "What do you intend to do this winter to prevent the ruin of the pantomime children?" was put to me by a police officer, in a north-country town, where the police have worked well in the protection of girls, both before and since the passing of the new Act. It seems to me that in every town where there is to be a pantomime this winter, the workers in the cause of purity ought to combine promptly in some scheme for protecting these children. The local Vigilance Association propose to write to the manager of the theatre to draw his attention to the subject of the frequent ruin of pantomime children; we intend also to invite the little pantomime girls to tea on the opening day, when a few simple words of warning and advice will be spoken.

Yours faithfully, An Englishwoman.

CHRISTMAS HOLIDAYS.

Dear Sir,—As many Christian parents will doubtless be inviting young friends to their houses during the Christmas holidays, will you permit me to say that the Children's Special Service Mission, while always glad to arrange for drawing-room services for young people, are now enabled to make a further proposal for the coming Christmas. Where a drawing-room is offered for the purpose, not more than twenty-five miles from London, one of the members of our committee will be prepared to give a magic-lantern lecture on the "Pilgrim's Progress," on condition that from fifty to one hundred children are invited.

This lecture is intended to be in the nature of a direct evangelistic effort, and an attempt to reach the hearts of young people by "eye-gate" as well as by "ear-gate," and real blessing should, therefore, be sought and expected.

Will friends wishing to arrange for one of these lectures kindly write to me at once? as we expect to have many applications. No expense will be incurred, except for carriage of lantern and railway fare, which we request may be defrayed.—Yours faithfully, T. B. Bishop.

48, *Paternoster-row, E.C.*

REBECCA JARRETT.

Dear Sir,—I am collecting a modest little fund for Rebecca Jarrett, who, as it is well known, has no resources of her own. She will be deeply grateful, I know, when released from prison, to find there is something, however small, in the way of material resources to start life with again. Rebecca does not want much; but she has expressed the wish several times that the blessed rescue work, to which God called her while here, might be renewed when she is free to take it up again, and that some way might open for it to be renewed on self-supporting principles.

She had an idea of opening a little laundry, here or somewhere in a country town, and of making this a means towards carrying out the work of rescue, by gathering in poor, fallen girls to work under her, not only on the old lines of "Homes," but on the more flexible lines which we practised here, and which we had reason to believe gave opportunity for much blessing. She is a good laundress, and an economical housekeeper. I mention her (our) plan, to give friends more confidence if they are disposed to help us a little. A few gifts have already come to our hands unasked. A "Pitman" of the North sends me ten shillings out of his wages for poor Rebecca, whom he never saw. God bless him! He did not give me his name. A "poor servant" in Kensington, who has no money, has worked a beautiful piece of patchwork, which I have sold; she asks me to give the worth of it to Rebecca, of whom she has heard and read.

When so many claims are rising up as at this time, I am most unwilling to beg, and have refrained from asking help for our hospital for poor women in Winchester, which is a centre for wider work. But as the "Rebecca Fund" is a very modest one, I am emboldened to ask a trifle from any who may read this, and be moved on our poor friend's behalf.—Yours faithfully,

Josephine Butler.

9, *The Close, Winchester.*

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Dec. 20, Exod. xxxiv. 21—35; Dec. 21, xxxv. 21—35; Dec. 22, xl. 17—27; Dec. 23, xl. 28—38; Dec. 24, Psalm lxxxv. 1—13; Dec. 25, Matt. i. 18—25; Dec. 26, Psalm lxvi. 1—17.

TEMPERANCE NOTES.

San Francisco is said to have 4000 drinking saloons.

One-ninth of the whole army in the United Kingdom are believed to be total abstainers.

In the South African Parliament the wine interest threatens to be supreme.

Mr. Coad has been conducting an undenominational Temperance mission at Levenshulme.

Mr. J. C. Stevenson, who has had charge of the English Sunday Closing Bill, is a member of the new Parliament.

In *The Nineteenth Century* there is an article, which *The Alliance News* calls pernicious, on "Stimulants and Narcotics."

The Temperance Society of the Blue Cross at Geneva was commenced in 1877, with twenty-seven members. It now numbers 4200.

About 5000 persons were present at a late Temperance demonstration in New Zealand. It was the largest ever held in the colony.

The *Coffee House News* urges Temperance people to regularly patronise the coffee-houses. It urges this, as the best way to secure their improvement.

A correspondent complains that in London, at some restaurants, sixpence per cup is charged for "coffee," composed of "extract and hot water."

The Rock regrets that Temperance meetings are, as a rule, almost entirely composed of Temperance men, and urges abstainers to try to bring non-abstainers.

Mr. Valentine, Sir Wilfrid Lawson's successful opponent at Cockermouth, is a pronounced Temperance man, and in favour of vigorous Temperance legislation.

The present Mayor of Grimsby, on his election, boldly declared the liquor traffic the curse of the country, and that he would do his utmost for its suppression.

The Church of England Temperance Society has a standing recommendation to non-abstainers to be abstainers during holiday times, if only for the sake of example.

The Central Temperance Association, London, has appealed for a million pennies for the removal of debt, and for aggressive work. Over 100,000 have been received.

Rev. J. M. Hewson, Travelling Temperance Secretary to the Baptist Total Abstinence Association, recently conducted services, &c., at various centres in Yorkshire.

The Election has cost the Temperance party not a few of its best men. It is held, however, that numerically, and even as regards leaders, the gains are greater than the losses.

At Carubbers Close, Edinburgh, a Temperance meeting is held every Saturday night; 1000 to 1500 of the lowest residents in the old town and near attend, and many souls have been saved.

Both Mr. Burt and Mr. Saunders are named as Sir Wilfrid Lawson's successor as Parliamentary Temperance leader. We believe both sides would welcome Sir Wilfrid's appearance at the House.

The Wesleyan Temperance Demonstration, Dec. 8, Free Trade Hall, Manchester, was a great success. Rev. Chas. Garrett, chairman, received an ovation. The speakers were Revs. Dr. Stephenson, S. K. Hocking, and J. Colwell, and Mr. J. Barnsley, Birmingham.

THE EARL OF ABERDEEN has heartily accepted the presidency of the Golden-lane and Hoxton Costers' Mission, in place of the late Earl of Shaftesbury.

SHELTER FOR HOMELESS MEN.—Dear Sir,—A few weeks ago you kindly inserted a note from me on this subject, and I thank the friends who responded to my appeal. I regret, however, that I am unable at present to go on with the effort. This is partly owing to insufficient support, but more to the state of my health. I thankfully acknowledge the following sums from friends with whom I have no other means of communicating. Unless they write to the contrary, I shall devote their offerings to kindred work in connection with the "Strangers' Rest." Should any of your readers be led to take up this much-needed work, I should be glad to give them any information in my power.—Yours faithfully,

John Jackson.

58, *Bousfield-road, Hatcham Park, S.E.*

F. P. (Feltham), 3s.; E. B. B. (Penzance), 5s.; W. F. (Mutley), 2s. 6d.; A Reader of The Christian (Nottingham), 5s.

EVANGELISTIC NOTES.

MR. W. BAILEY (of the Open-air Mission) has concluded seven days' Gospel services at the Gospel-hall, Peckham. Several have confessed faith in the Lord Jesus Christ, while backsliders have been restored, and Christians have received great blessing.

MARLBOROUGH.—The Y.M.C.A. of this town have been conducting an evangelistic mission in the Town Hall, through the services of the Evangelisation Society, who sent down two very able evangelists, Mr. William Taylor and Mr. John Elliott. The mission has continued five weeks, though an eight days' mission only was arranged for in the first place

SOUTHSEA.—Mr. W. Spencer Walton has lately been conducting mission services in the parish of St. Simon's, Southsea. Many found his Bible-readings for the promotion of Scriptural holiness most helpful. It is also believed that several received lasting blessing to their souls through the evangelistic and children's services. We thank God for the visit of his servant, to be repeated, we hope, for two or three days, early in January.

PLYMOUTH.—Mission services conducted by Mr. and Mrs. King, at the Notte-street Hall, Plymouth, have attracted large audiences during the past fortnight. The realistic manner in which Mr. King presents Scripture incidents rivets the attention of the most careless, and Mrs. King sings and speaks with a gentle power that reaches the hearts of all her hearers. By invitation they will continue the services at Plymouth for some time longer, and then spend a fortnight at Devonport.

MR GEORGE NEEDHAM held a week's services with Father O'Connor's Reformed Catholic congregation in new York City. Mr. Sankey sang at the opening service in Masonic Temple, and Mr. E. C. Avis, who is now regularly associated with Mr. Needham, directed the singing the other days of the week. So great an interest was created, that Mr. Needham will return to New York to continue the services the latter part of December. This is the first effort the evangelists have made to reach the Roman Catholics specifically, and it is gratifying to learn that the work has been a success from the start.

NORMANDY.—Dear Sir,—I have spent most of the summer and autumn in Lisieux, Normandy, and think that a good work is begun. In a small town where there is a large Roman Catholic element, and the power of the priests is so strong, there is necessarily much to contend with. During the last few months printed invitations to "les réunion populaires" have been distributed, and are bringing in many of the peasantry who, for the most part, are quite ignorant of the Gospel. For three days M. Meyer, with the aid of Pasteur M. Audibert, held special meetings, which were attended beyond our expectation. We pray that a blessing may attend the work this winter.

Alice L. Oakeshott.

23, *Avenue du Bois de Boulogne, Paris.*

GREAT MALVERN—An interesting and happy ten days' mission has been concluded here, under the auspices of the Y.M.C.A., the preacher being Mr. Henry Thorne. The Lord granted an abundant blessing on the Word preached so earnestly. With frequent reference to interesting cases in his own experience, of individuals brought to Christ, and by abundant illustration, the hearers were brought face to face with the truth. Throughout the mission many souls were blessed. The meetings were also a time of spiritual refreshment to those of the Lord's people of all denominations who took part in them; many came from the various Malverns, clustering round the hills, and from other parts to hear the joyful tidings.

MANCHESTER.—A fortnight's mission was held at St. Mark's, Holland-street, last month. The rector, Rev. Wm. Muzzell, for the previous six weeks held meetings for special prayer. Mr. Lakin preached, and Rev. Alex. Atkinson, of London, sang. Mrs. and Miss Wilson, and Mrs. and Miss Watson, of Carlisle, held mothers' meetings daily at 3.30. The mission band was ably supplemented by several members of the City Mission, through the kindness of Mr. Wakefield MacGill. The results surpassed all expectation; there was a general breaking down among the people, the news spread beyond the parish, girls brought their companions from the mill and the loom, mothers, their sons, wives, their husbands, and daughters, their mothers. Nearly 300 professed to have found Christ, many had their spiritual life deepened, their zeal intensified, and the happy faces and streaming eyes of the hundreds who testified at our meetings told its own tale.

MR. GEORGE SOLTAU held meetings in Hastings for four days, from December 7 to December 10. Each afternoon he gave a Bible-reading in the Y.W.C.A. rooms, Mildmay House, and on Monday and Wednesday evenings a Gospel address to women only. These meetings were well attended, the afternoon meetings being specially crowded. Much of the power of the Holy Spirit was realised in all the services, and souls were saved, and the Lord's people much refreshed. On Thursday evening the President and Committee of the Young Men's Christian Association invited about 200 young men to tea to meet Mr. Soltau, and to hear an address from him on "Jesus only, the Power for Social Purity." This meeting was held for the purpose of inaugurating a Branch of the White Cross Purity Society for Hastings.

PURITY WORK FOR INDIA.—A gentleman engaged in mission work in India, has for some years circulated tracts on purity extensively there. He considers the present awakening a specially favourable time for extending this work, but needs assistance. It is to be hoped that the deep interest aroused in England may cause many to look towards the millions in Asia who are doubly bound. Special efforts should be made to instruct our fellow-men in the East. Correspondence is invited by this worker, whose address will be furnished by the Editor of this paper.

POOR IN STRATFORD.—Dear Sir,—The need of help among the extreme poor, many of whom are aged, infirm, and some with large families and out of work, has induced the Committee of the Maryland Point Mission, Stratford, to relieve them during the winter months. Dinners and soup are supplied weekly, and coals as well. In sickness they are attended to. We have already begun this good and greatly needed work. To sustain this effort the help of Christian friends is earnestly requested.—Yours faithfully,

John Stabb, Treasurer.

6, *Norcott-road, Stoke Newington, N.*

TO PARENTS AND GUARDIANS.—We have received the following from the Young Women's Christian Association, 3, Great Charles-street, Birmingham:—Our proximity to the Central Railway Stations makes us willing to arrange for meeting any young woman who may be coming to Birmingham as a stranger, if desired, whether belonging to the Y.W.C.A. or not. It would be necessary to give notice at least a day beforehand, and to mention clearly the train and station. The guarantee on our part would be, a red recognition card, and a transfer paper signed by the hon. sec., Mrs. E. Watson, 103, Harborne-road, Birmingham, to whom all letters should be addressed.

TO BIBLE READERS.—The late Rev. Josiah Miller, M.A., left on his decease some copies of his work, "Christianum Organum; or, The Inductive Method in Scripture and Science." Dr. Stoughton, in a letter dated Nov. 24, 1885, says:—"It is based on a capital idea—the application of inductive study to the reading of the Bible, as well as to the examination of nature. The Bible is to the theologian what nature in all its comprehensiveness is to the philosopher. I take that to be the principle maintained in the book. There is much in it that is truly valuable, and may be read by young students with great advantage. I do not know of any other compressed treatise that treats the important subject as well as this does." A few copies remain at this office for sale, at 3s. 6d. Early application is desirable to prevent disappointment.

TOTAL ABSTINENCE IN INDIA.—A number of ladies and gentlemen assembled last week in the Lower Exeter Hall, Strand, in order to meet Mr. J. Gelson Gregson, secretary of the Soldiers' Total Abstinence Association of India. The chair was taken by Rev. Canon Leigh. Mr. Gregson in addressing the meeting urged the necessity of the foundation of some agency to look after the temperance soldiers when they returned to this country with their savings, amounting in some cases to £150 per man; for there were plenty of sharpers in this enlightened country who could swallow the soldiers and their savings wholesale without being troubled with moral indigestion. It had been said that is was impossible for a man to be a total abstainer in India on the score of health, but, according to their returns, twice the number of non-abstainers went into hospital during the year. Rather more than 11,000 men belonged to their association, all of whom had kept the pledge, and if he included the members of other societies who were not pledged members of the association, there were 15,000 total abstainers serving in the British army in India.

The Book World.

THE WONDROUS LOVE Series of wall-texts, forwarded by *Mr. J. S. Wheeler*, 88, *Mildmay-park*, are especially good. They are well printed on a blue ground, with handsome border. The "Watchword" and "Pearl Motto" series are also very good. "The Ruby Illustrated Almanack" and "Ruby Leaflets" are well known and much prized.

PEARLS OF WISDOM FROM THE PARABLES OF CHRIST. By A. L. O. E. 3s. 6d. *Morgan & Scott.* They are, indeed, "Pearls!" In her own inimitable style the authoress lays before us the parable, and briefly and most pointedly enunciates the teaching of our Lord; then in true Oriental language she illustrates the story with another—one of those Eastern fables for which she has become so famous. The illustrations of the parables are in a happy style of monochrome, while the general get-up is excellent.

SENT TO COVENTRY. By M. L. RIDLEY. 3s. 6d. *Shaw & Co.* This is an excellent sketch of schoolboy days, the characters, manners, and phraseology being true to the life. The entrance of a tradesman's son into a school for "gentlemen" was greeted with disdain and contempt, while every opportunity was seized to heap indignities upon him. But by his moral principles and noble bearing he conquered all but a few, who proved themselves highly unworthy of the title which they claimed for themselves. We have not read a better boys' book this season.

BURR'S LIBRARY INDEX. *Sampson Low & Co.* This is a most ingenious and valuable expedient for keeping within easy reference the variety of subjects, facts, and events which come to the notice of professional and public men. The plan upon which it is compiled is simple but effective. Words and names are indexed by the first two letters, with thumb holes cut in the edges of the leaves, in addition to the projecting "tabs" containing the capital letters. It is, we should think, the most complete and exhaustive system extant, and when adopted, is certain to save an immense amount of time and labour.

HISTORICAL RELIGION AND BIBLICAL REVELATION. By H. HARRIS, B.D. Second and revised edition. *Henry Frowde.* A closely reasoned defence of Inspiration, designed to meet the two well-worn objections that the historical basis of revealed religion is defective, and that if it were more perfect it would still be insufficient to claim belief. The writer shows conclusively that historical facts are the safest and most natural medium of a Divine communication, while God has added an internal witness of his truth which supplies all that external evidence may fail to give. He justly states that while confessions of faith must not be wantonly multiplied, it is dangerous to discard or alter primitive creeds.

RELIGIOUS PROGRESS. The Practical Christianity of Christ. 2s. 6d. *Trübner & Co.* This is a melancholy book. The writer formulates a scheme to which he believes men of all religions, Hindoo, Buddhist, Jewish, Mahommedan, and Christians may consistently give assent, thereby promoting religious unity and progress. This scheme he has, in spite of bodily infirmities, been elaborating since 1841. Christian duty, in his opinion, may be summed up in the maxim: "Strive to obtain the favour of God, and to merit the esteem of man." For the unity he desires, we have no centre, for the progress he advocates no motive power, as the Comforter and the Cross are equally ignored. The builder has laboured hard, the temple is very spacious, but God's foundation-stone, though nominally retained is virtually rejected.

PICTURES OF ST. PAUL. Drawn in an English home. By A. L. O. E. *Gall & Inglis.* In a style peculiar to herself the author interweaves the history of the great Apostle with incidents of English home life, thus elevating the latter and giving to the former a practical value not always discernible in more pretentious works. The illustrations are not only numerous, but well selected and well executed. Those who appreciate A. L. O. E.'s "Captives of Babylon" will find this volume very useful as a Sunday or week-day instructor. When we add that the object of the book is to promote zeal in the cause of missions and to aid those "Indian Sisters," to whose spiritual welfare A. L. O. E. has given up English comforts and joys, we hope that lovers of the heathen will promote its circulation.

STUDIES IN WORSHIP MUSIC (second series). By JOHN SPENCER CURWEN. 3s. *Curwen & Sons.* This is a volume of the most interesting facts and useful information. But it is even more than this: it is an authority on the much-discussed and oft-abused subject of congregational singing. Ably and interestingly Mr. Curwen treats both sides of the question. As a devoted musician, entering into the *spirit*, rather than the letter, of true music, he leaves no stone unturned in his desire for practical results, and we heartily agree with him in his remarks on the training of congregations in worship music, and on the management of choirs. While a few readers may not be in perfect sympathy with all Mr. Curwen says, his Catholicity and experience make his book the choir-master's veritable *vade mecum.*

THE BOYS' AND GIRLS' COMPANION volume for 1885 (1s. 6d. *Church of England Sunday-school Institute*) is one of the best of the kind we have seen. The stories are good, natural, and full of a noble spirit, just such as we should desire our boys and girls to be animated by. LESSONS ON THE CHILDREN OF THE BIBLE (by Rev. T. H. BARNETT. 1s. Same publishers) is admirable for the use of Sunday-school teachers. From the same office we have received also a series of New-Year's Addresses—to teachers, "How shall I work for Christ?" to parents, "The Child, the Father of the Man;" to elder boys, "A growing body, and how to keep it;" for elder girls, "A Word to the Wise;" to Sunday scholars, "Pleasant Paths for Little Feet." All are published at 1d., and are well calculated to give a stimulus to those interested in Sunday-school work.

Recent additions to the "Sunday Library," for Young People, published by *Messrs. Hodder & Stoughton* at 2s. 6d. per vol., are ALICE THORNE; or, a Sister's Work. A thoroughly healthy, happy story of a simple, beautiful life; may safely be given as a Christmas gift, prize, or Sunday-school award. THE MELVILLE FAMILY and their Bible-readings, by HARRIET WARNER ELLIS. Truly delightful and instructive chats on the Bible. But is not it better to avoid argument in religious things when we are writing for quite young people. LIZZIE SYDENHAM, and the Wrong Turning, by Mrs. J. M. SANDY, presents, in quite the old-fashioned style, the good and the evil in two kinds of lives, one of which had the "advantage of sound religious education," and benefited by them; the other had them, but threw them away, and many "evil consequences" followed. The moral of the book is very good, and the characters life-like.

HINDUISM PAST AND PRESENT. By J. MURRAY MITCHELL. M.A., L.L.D. 4s. *Religious Tract Society.* Only a ripe Oriental scholar and observant traveller could compress into 280 pages so much matter in so interesting a form. Hindoo religious writings, before and after the influx of Buddhism, are clearly analysed; the older portion is contrasted with Old Testament teachings, the later portion with the doctrines of Christ and his Apostles. The writer shows conclusively that whatever their form, polytheism, with a taint of pantheism, but with no vestige of monotheism, underlies Hindoo systems from first to last. He considers modern Hindooism more corrupt than classic Paganism, and the efforts of Hindoo reformers, however earnest, quite unable to purify it. But, spite of these obstacles, fortified by the pernicious flood of infidel treatises from England and America, he predicts the speedy and glorious triumph of the Cross. This valuable book should stand by Muir's "Islam" on every Christian student's bookshelf.

A new SHORTHAND BIBLE. Nearly twenty years ago Mr. Isaac Pitman lithographed and published the complete Bible in the phonographic character. It has long been "out of print," and since its issue a new generation of phonographers has arisen. Mr. H. Ford, of *The Reporter's Journal*, has undertaken to write the transfers of a new edition of the Scriptures, and we have received the first part from the publisher, *Mr. McCaskie*, 10, *High-street, Marylebone, W.* The writing is very neat and correct, and the lithography is on the whole well executed. The book, which is to be issued in sixpenny monthly parts, will be welcomed and prized by many phonographers. *Mr. McCaskie* also supplies a singularly handy and useful phonographic *multum in parvo*, in the shape of a nickel silver pocket ink bottle, with penholder and imitation gold pen (price 1s. 6d.). The pen is sold separately at sixpence and eightpence, and is really excellent value at the price. A tourist's penholder with similar pen costs ninepence.

MUSIC.

"NOEL"-CHRISTMAS CARDS. *Patey & Willis, Great Marlborough-street.* Twelve well-arranged four-part carols by such composers as Sullivan, Gauntlett, Bridge. A marvel of worth and cheapness, the price being 1s. CHRISTMAS CARDS, Ancient and Modern, edited by W. F. Trimnell (1s.), from the same firm, is a collection of nineteen carols, simply arranged and suitable for family or choir. "THE LUTE"—containing anthems for Christmas—numbers 23, and 35, each 2d. These well-printed and cheap musical sheets will greatly help to popularise good music.

Messrs. Charles Lee & Co., 78, Milton-street, E.C., send some specimens of Christmas and New Year cards, with groups of dried flowers gummed on them.

Two new hymns, by the Rev. W. H. M. H. Aitken, with music, and decorated with texts and flowers, 6d each; also Christmas cards, price 1s. 6d a packet of 12, with Norwegian flowers. To be sold for a fund for the emigration of some young men to Canada.—**Apply to Miss Armitage, Farnley** House, Chelsea, S W.

MR. SHRIMPTON'S "LETTER TO YOUNG WOMEN."—The Author is now prepared to circulate this letter gratis to any Christian worker among young women. He will be pleased to forward as many as can be judiciously distributed.—Applications to be addressed to Mr. John Shrimpton, 38, Lincoln's-inn-fields, London.

Mission and other Appeals.

RESCUE WORK IN SOUTH LONDON.—Help is much needed by the friends at the Deaconess' Home, Effra road, Brixton, for requisite alterations in the temporary shelter they have opened for the reception of young women rescued from an evil life. Contributions may be sent to the Lady Superintendent.

PORTUGUESE MISSION SCHOOL, Madeira.—A sale of work in aid of the Food Fund connected with this school will take place in January next Friends in England are invited to send parcels of useful fancy articles to arrive in Madeira not later than January 8 Parcels should be addressed to Mrs. W. Smart, 183, Rua dos Ferreiros, Funchal, Madeira.

HOLLOWAY EVANGELISTIC MISSION.—Sir,—During the past three winters free breakfasts on Sunday mornings have been given to the poor at the Mission Hall 3 1, Holloway-road We are anxious to continue this work Donations will be thankfully received by Mr. H. Putterill, 94, Frederick-street, Caledonian-road.

RESCUE WORK. Among those who have given themselves to this branch of Christian effort is Mr. Bodker, 30 Holland-road, Brixton, S W. He is desirous of opening some place in South London which would form a temporary shelter for any who are willing to quit the paths of vice and be restored to an honest and virtuous life. Mr. Bodker is well recommended by those who know his work.

DESTITUTE CHILDREN'S FRIEND MISSION.—We are anxious to start our free meals amongst the destitute children of the East end, and should feel pleased to receive any articles of left-off clothing, coals or food, such as rice, peas, biscuits, potatoes, or any vegetables. Through the help of friends upwards of 5 ,000 free meals were given last year.—Mr. GEO. FULLER, Superintendent, 1, Follett-street, Poplar, E.

CLAPTON.—The poverty and distress around us are very appalling and is on the increase. We are therefore very anxious to aid as many as possible through the winter. If your kind readers would send us gifts of rice, coals, tea, sugar, old garments, blankets, or funds we should do our utmost to distribute them wisely. All gifts will be acknowledged by return of post—Yours in the Master's service, (Pastor) JOHN BAIN, Chatsworth-road Tabernacle, Lower Clapton, E.

COSTERMONGERS' CHRISTIAN MISSION.—Mr. W. J. Orsman, Milton House, Shacklewell-green, Hackney, E., writes: The Irish Stew Soup Kitchen is immensely popular, but it involves a loss of nearly £5 a week as a quart of substantial soup of meat and vegetables with a thick slice of bread, is sold for a penny Last Friday 378 poor women and children were supplied and at least 2 0 others were unsuccessful We hope to help as usual many of the Lord's poor, sick, and aged at Christmas, besides a dinner to 300 poor children in Costers' Hall on Christmas Day.

KINGSLAND.—An appeal is made on behalf of the poor people attending the Hope Mission, Shap-street, Laburnam-street, Kingsland-road (connected with the Shoreditch Tabernacle) Many of them are extremely poor and almost destitute owing to scarcity of work and other burdens. It is our aim to provide food, firing and clothes for those who would otherwise have none Gifts of left-off clothing, coals, food, &c., will be gratefully acknowledged if sent to Miss Mills, 43, Wilton-road, Dalston, or to Mr. Thomas Edward Howe, 102, Broke-road, Dalston, E.—I am, on behalf of the Committee, yours sincerely, THOMAS E HOWE, Conductor.

GIFFORD HALL MISSION.—For many years past well-cooked, substantial dinners, with materials for a comfortable tea, have been distributed at Gifford Hall on Christmas morning, to be afterwards consumed by the poor at their own homes. The neighbourhood is densely populated, and very poor, and the Mission is putting forth a number of beneficent operations. During the year upwards of 6 ,000 penny dinners and free bread-and-milk breakfasts have been supplied to the poorest Board school children, many of whom, but for this agency, would go breakfastless or dinnerless to school. Help is earnestly asked for the Christmas and penny dinners, and the other benevolent work of the mission, and will be gratefully acknowledged by Benjamin Clarke, Superintendent, Hampden House, Crouch End, N.

DISTRESS AMONG SEAMEN.—Dear Sir,—There is great distress among the seafaring population in the East-end. Owing to the depression in shipping many men are unable to obtain employment, and are turned adrift to the tender mercies of the world The Seamen's Christian Friend Society has for many years been accustomed to give two meals a day and lodgings at night to deserving destitute seamen of all nations. This year, however, we have been unable to meet the expenses of the general mission work and consequently are not able to give relief as usual to those who have no home or lodging On Wednesday week seventy destitute seamen were supplied with food at the Society's reading-rooms, and many had to be turned away though they had no lodging for the night It was pitiable to see the despair depicted on the faces of those whom we were unable to help. Contributions may be sent to Rev G J Hill, 237, Commercial-road, E.—Yours faithfully, W. GILCHRIST.

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Notes on Daily Readings.

THURSDAY, DEC. 17.—EXODUS XIII.

2.—*Sanctify unto Me all the firstborn.*—It was fitting that those who had been sheltered by the blood, and thereby saved from the judgment that was executed that night throughout the land of Egypt upon all the firstborn, should in virtue of their deliverance belong to the Lord, the firstborn of men as his servants, the firstborn of cattle as victims. The Levites were afterwards consecrated to the service of the tabernacle in lieu of the firstborn (Numb. iii. 12); but in making this exchange the Lord distinctly explained his claim to the firstborn: "On the day that I smote all the firstborn in the land of Egypt I hallowed unto Me all the firstborn of Israel." Believers constitute "the Church of the firstborn, which are written in heaven," and they, too, are not their own, but have been bought with a price, and should glorify God in their bodies and spirits, which are his. They, too, were hallowed unto God in the day that He smote "the first born among many brethren."

9.—*It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes.*—"Modern Israelites generally allege this precept as a justification for the use of phylacteries. Moses states distinctly the object of the precept, which was (see ver. 9) 'that the Lord's law may be in thy mouth.' The expressions may have been proverbial in the time of Moses, as they certainly were at a later period. See Prov. vi. 20—22, vii. 3, where the metaphorical sense is not questioned."—*Sp. Com.*

21.—*The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light.*—"In this cloud Jehovah, or the angel of the Lord, the visible representative of the invisible God, under the Old Testament, was really present with the people of Israel, so that He spoke to Moses, and gave him commandments out of the cloud. In this, too, appeared the glory of the Lord (chap. xvi. 10, xl. 34; Numb. xvii. 7), the Shechinah of later Jewish theology. The fire in the pillar of the cloud was the same as that in which the Lord revealed Himself to Moses out of the bush, and afterwards descended upon Sinai, amidst thunder and lightning, in a thick cloud (xix. 16—18)."—*Keil.*

FRIDAY, DEC. 18.—EXODUS XIV.

3.—*They are entangled in the land, the wilderness hath shut them in.*—"The original intention of Moses was to go towards Palestine by the wilderness: when that purpose was changed by God's direction, and they moved southwards, Pharaoh, on receiving information, was of course aware that they were completely shut in, since the waters of the Red Sea then extended to the little lakes. It is known that the Red Sea, at some remote period, extended considerably further towards the north than it does at present."—*Canon Cook.*

15.—*Wherefore criest thou unto Me?*—Whilst Moses could comfort the Israelites by his cheering words, "Fear not, stand still, and see the salvation of the Lord," it would seem that he himself did not enjoy the comfort which he ministered to others, for these words imply that he himself was in fear, and therefore cried unto the Lord.

22.—*And the children of Israel went into the midst of the sea upon the dry ground.*—We are taught in Heb. xi. 29, that "by faith they passed through the Red Sea as by dry land, which the Egyptians assaying to do were drowned," which shows that it was relying on God's promise (ver. 16), "the children of Israel shall go on dry ground through the midst of the sea," that they trusted themselves to the opened waters, and gained the other side in safety. The Egyptians had no such promise, and therefore their crossing over was presumption, not faith. The passage of the Red Sea is compared with baptism (1 Cor. x. 2), and there is the same difference between those who by faith make a Christian profession, relying upon the promise of the Gospel, and find the blessing symbolised in baptism—death and resurrection with Christ—and those who, like the Egyptians, use the waters to their own destruction, without faith, without repentance, without Christ.

SATURDAY, DEC. 19.—EXODUS XV.

1.—*He hath triumphed gloriously.*—"This gives the true meaning, but not the force and grandeur of the Hebrew: literally, He is gloriously glorious."—*Sp. Com.*

2.—*I will prepare Him a habitation.*—"I will praise Him" (R.V.).—"'I will glorify Him.' Scholars agree that the Hebrew word means to celebrate with grateful, loving adoration. In fact, this sense is given by most of the ancient versions."—*Canon Cook.* Our translators have here followed the Rabbinical authorities, who render it, "I will build Him a sanctuary."

11.—*Who is like unto Thee, O Lord, among the gods?*—"A Hebrew just leaving the land in which Polytheism attained its highest development, with gigantic statues and temples of incomparable grandeur, might well on such an occasion dwell upon this consummation of the long series of triumphs by which the 'greatness beyond compare' of Jehovah was once for all established."—*Canon Cook.*

13.—*Thou hast guided them in thy strength unto thy holy habitation*—The Rationalists stupidly object that these words could not have been used at the Red Sea, as they speak of the entrance into Canaan in the past tense; but of this they are "willingly ignorant," that the language of prophecy concerning the future is often in Scripture expressed in the past tense, of which one instance may suffice, "Whom He justified, them He also glorified" (Rom. viii. 30). The spiritual meaning is well expressed in a hymn of Hart's:—

"Led forth by God's right hand,
  And guided by his power;
We reach the promised land,
  And triumph evermore.
'Twas this land Moses had in view,
  Of this he sang, and we sing too."

25.—*A tree which when he had cast into the waters, the waters were made sweet.*—The bitter waters of curse are turned into the sweet waters of blessing by the cross of Christ. "Cursed is every one that hangeth on a tree: that the blessing of Abraham might come . . . . through Jesus Christ" (Gal. iii. 13).

SUNDAY, DEC. 20.—EXODUS XVI.

2.—*The whole congregation of Israel murmured against Moses and Aaron.*—The murmurings at Marah (xv. 24) were quickly silenced by the tree being pointed out as a remedy for the bitter waters; but the spirit of murmuring soon broke out again, this time caused by hunger, or the apprehension of it. While this outbreak of discontent brings out the rebellious spirit of the people, it also serves to bring out the forbearance and grace of the Lord, who sends them at once that evening quails to satisfy their hunger, and in the morning the first supply of manna—that food which was to constitute their staple support during their desert wanderings. This "bread from heaven" was a type of the Lord Jesus, as He Himself teaches (John vi.), and ministered as it was to them in connection with the morning dew (ver. 14), the type of the Holy Spirit (Hosea xiv. 5), it beautifully sets forth Christ as the Bread of life ministered to the soul by the Holy Spirit, whose office it is to take of the things of Christ and show them to us. It was to be gathered early, as to which it has been well remarked: "Each one had to rise early and seek his daily portion. So it is with the people of God now. The heavenly manna must be gathered fresh every morning. Yesterday's manna will not do for to-day, nor to-day's for to-morrow. We must feed upon Christ every day, with fresh energy of the Spirit, else we shall cease to grow. Moreover, we must make Christ our primary object. We must seek Him "early," before other things have had time to take possession of our poor susceptible hearts. The new life in the believer can only be nourished and sustained by Christ. "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me (John vi. 57)."

18.—*He that gathered much had nothing over, and he that gathered little had no lack.*—"The result is undoubtedly represented as miraculous. The Jewish interpreters understand by this statement that whatever quantity each person had gathered, when he measured it in his tent, he found that he had just as many omers as he needed for the consumption of his family; and this is probably the true meaning."—*Sp. Com.*

MONDAY, DEC. 21.—EXODUS XVII.

6.—*Behold, I will stand before thee there upon the rock of Horeb.*—"The doctrine of the Trinity is here most strikingly shadowed forth. Jehovah said to Moses, 'I will stand before thee there,' &c. Now, when we read that 'that rock was Christ,' and farther, when under the emblem of living, refreshing, and satisfying waters is shadowed forth the Holy Ghost, I think we are warranted in saying that we have here a most precious type that the salvation of God's people is the covenant work of one covenant Jehovah—Father, Son, and Holy Ghost."—*W. H. Krause.*

Thou shalt smite the rock, and there shall come water out of it, that the people may drink.—The rod of Moses, with which he smote the rock, may well represent the avenging stroke of Divine justice with which He was smitten who was made "under the law." "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd" (Zech. xiii. 7). The waters which gushed forth represent that water of life—salvation ministered by the Holy Spirit—which we are invited to "take freely."

11.—*When Moses held up his hand Israel prevailed, and when he let down his hand Amalek prevailed.*—"Amalek stands before us the type of the flesh. He was the grandson of Esau. He was the first who opposed Israel after their baptism in the cloud and in the sea. The believer carries about with him that which answers to Amalek, 'the flesh,' 'the old man,' 'the carnal mind' (Rom. vi. 6, viii. 7; Gal. v. 17)."—*C. H. M.* The intercession of Christ is typified by Moses' hands held up by Aaron and Hur. This intercession is constant and never-wearying, but we enjoy its results when we in prayer draw nigh to God through Him (see Heb. iv. 14—16).

TUESDAY, DEC. 22.—EXODUS XVIII.

9.—*And Jethro rejoiced for all the goodness which the Lord had done to Israel.*—"A millennial scene! The Jew stands forth as the great earthly witness of Jehovah's faithfulness, his mercy and his power. This is what the Jew has been in bygone ages, it is what he is now, and what he will be world without end. The Gentile reads in the book of God's dealings with the Jew his deepest lessons. He traces the marvellous history of that peculiar and elect people, 'a people terrible from their beginning hitherto.' He sees thrones and empires overturned, nations shaken to their centre, everyone and everything compelled to give way, in order to establish the supremacy of that people on whom Jehovah has set his love. 'Now I know,' he says, 'that the Lord is greater than all gods: for in the thing wherein they dwelt proudly He was above them' (ver. 11). Such is the confession of the Gentile when the wondrous page of Jewish history lies open before him."—*C. H. M.*

24.—*So Moses hearkened to the voice of his father-in-law, and did all that he had said.*—This mode of procedure is a striking contrast to all that follows from chap. xx. onwards. There the Lord directs all and leaves nothing to Moses to originate, much less to a Gentile relative of his. "See that thou make all things according to the pattern showed to thee in the Mount." It would therefore almost seem as if Jethro's advice, however wise from a human point of view, was not that which Moses should have followed without at least clear direction from God, but it must be admitted that Jethro contemplated its receiving his approval in the words (v. 23), "If thou shalt do this thing, and God command thee so." At all events, legislation for Israel was premature with Sinai before them.

WEDNESDAY, DEC. 23.—EXODUS XIX.

5.—*If ye shall obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me,* &c.—It is most important to mark the strictly conditional character of this offer on the part of Jehovah to Israel. The condition was never fulfilled in "Israel after the flesh," nor was it ever fulfilled till "the seed came to whom the promise was made." His obedience and keeping of God's covenant brought in that "everlasting righteousness," which is the ground of believers being addressed in 1 Peter ii. 9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," &c. Here there is neither "if" nor condition, for those addressed are in Christ, in whom the condition has been fulfilled. When the priesthood of all believers, as asserted in this and other passages, is urged against the pretensions of sacerdotalism, it is sometimes replied, Israel was a "kingdom of priests," or a "royal priesthood," and yet they had also the special priesthood of Aaron's family. But this is a mistake. Israel was offered the privilege of royal priesthood on condition of obedience to God's law. This condition they never fulfilled, and therefore never obtained the privilege. Christians are priests by virtue of their standing in Christ, and need no other priesthood betwixt them and God than his.

22.—*And let the priests also.*—"The Levitical priesthood was not yet instituted, but sacrifices had hitherto been offered by persons who were recognised as having the right or authority; according to the very probable account of the Rabbinical writers, these were the first-born or the heads of families, until they were superseded by the Aaronic priesthood."—*Sp. Com.*

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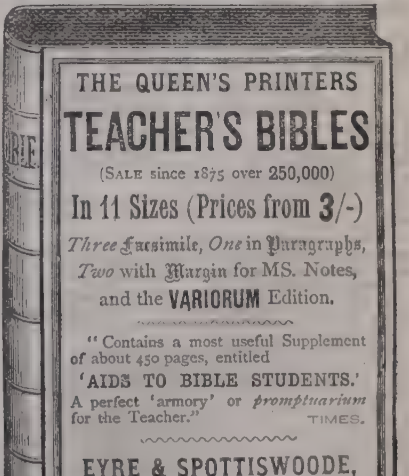

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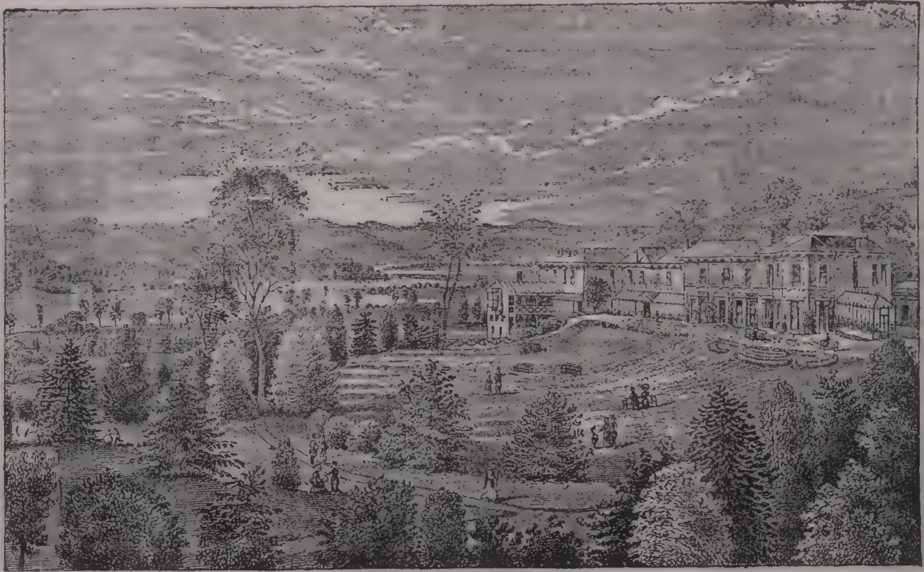
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FIFTEENTH SERIES

OF WEEKLY CASES.

NOTICE TO THE READERS OF "The Christian," WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

BRONCHO-PHTHISIS.

CASE of Mr. A. CHAPPLE.

This patient, living at 2, Carlton-villas, Grace's-road, CAMBERWELL, came to Coombe Lodge on the 20th of Nov. last. Examined by Dr. Brown. "Case of broncho phthisis; right lung affected."

The patient had been laid up from the preceding March, when he had congestion of both lungs, followed by bronchitis in June.

Present symptoms: "Cough severe; expectoration green, and streaked with blood; pains in the side, and short breathing; had lost both flesh and strength."

It was two months before there was any visible improvement. At the end of January symptoms began to abate, and on examination the right lung was found to be "decidedly better."

After about eight visits of this patient to Coombe Lodge, and regular continuance of medicine until May of this year, he had gained two stones in weight, and every symptom of disease had nearly vanished.

On the 24th of August he writes: "I am happy to say I still keep well. I have been in the country in the neighbourhood of Dorking, and walked up Leith-hill, about 900 feet high, and some ten miles there and back. I shall only be too happy if any reference to my case should encourage any like sufferers to apply to you."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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A PRACTICAL TREATISE explaining the Causes, Treatment and Cure of these Diseases; with directions for Diet and Baths. These Essays describe fully all the various forms of skin diseases. By Dr. S. BERRY NIBLETT. Published by Mr. Williams, 10, Oxford Terrace, Hyde Park, London.

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Tinted Covers, 1s. *Limp Cloth*, 1s. 6d.

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ALL PERSONS SUFFERING FROM EPILEPSY should SEND Name and Address to JAMES OSBORNE, MEDICAL PHARMACY, ASHBOURNE, who will forward, free of charge, full particulars (with Testimonials) of the most successful remedy ever discovered for this distressing malady. Reference permitted to the Rev. J. BAKER, M.A., 254, Plymouth-grove, Manchester.

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s one our 'Sweet Princess' so ably graces,
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'Lost Gordon,' Beaconsfield,' you'll treasure them,
For you will find that every one's a gem."

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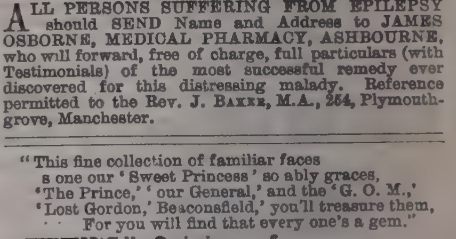

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The Christian.

DECEMBER 17, 1885.

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FRIENDLESS AND FALLEN.

DEC. 14th,
£500 IN DONATIONS WILL SUFFICE
TO CLEAR THE EXPENSES
OF THIS YEAR'S WORK.

TO look back and mark the way along which it has pleased the Lord to lead is to awaken *feelings of anksgiving.* It was in the year 1851 I was led to make my first efforts to RESCUE POOR PRODIGALS out a **TERRIBLE COLONY OF CRIME**: the reception was hostile to a degree, but the Lord aciously overruled all for good, and every year since that time He has been pleased to **INCREASE PPORTUNITIES** for rescuing Young Women and Girls and year by year **SUPPLYING** requisite **UNDS** to carry on the Work, often in a very **MARVELLOUS MANNER!**

HE WORK OF THIS YEAR WILL SOON BE COMPLETED.

Nearly One Thousand Three Hundred Young Women and Girls have been brought by various misonary agencies this year, many very young and simply in moral peril, others to be reclaimed; and every itable case has been welcomed into the Homes or Open-all-Night Refuge, to the utmost capacity of the stitution.

A large proportion were Country Girls: others were orphans.

To summarize admissions since 1857, when this Institution was formed:—

OMES have been established in **VARIOUS PARTS** of **LONDON**, into which

There have been admitted	10,357
To the Open-all-Night Refuge	11,666

Many of these have been saved even in the **silent hours** of **night.**

The inmates are **FED, LODGED** and **CLOTHED**; and, above all, instructed to seek the **alvation** of their **Never-dying Souls through** the merits of the **Lord Jesus Christ.** After ey have been reclaimed, they are usually **provided with Situations** as **Domestic Servants** d watched over.

£12 10s. is required daily throughout the year to maintain **the Homes** and **Open-all-ight Refuge,** but during many months the income **FALLS FAR SHORT** of the expenses; wever, the Committee never restrict their **WORK OF MERCY.**

READER, KINDLY CONTRIBUTE *towards the amount required.*

Collecting Cards (for Collecting £1); will 50 Readers of "The Christian" ke one each?

Contributions will be thankfully received by Messrs. MORGAN & SCOTT, "The Christian," , Paternoster Buildings, E.C., and FRANCIS NICOLLS, Esq., of the Committee, 14, Old wry Chambers, E.C.; or

EDWARD W. THOMAS, *Secretary.*

200, EUSTON ROAD, LONDON, N.W.

The SECOND EDITION of "Twenty-five Years' Work amongst the FRIENDLESS and FALLEN" will be published shortly, price 2s. 6d., post-free.

IDNIGHT MEETING MOVEMENT.

MISSION TO
YOUNG WOMEN
AND GIRLS.

This **MISSION**, by God's blessing, is **RESCUING YOUNG WOMEN** and **GIRLS** both in London and the Provinces. **PENITENTS** are immediately **PLACED** in **HOMES,** or otherwise assisted.

The earnestness that is manifested at this time in the rescue of **JUVENILE OUTCASTS** has **LONG OCCUPIED** e attention of the Committee. **MERE CHILDREN** have been gathered in to **MIDNIGHT MEETINGS.** To **ACHIEVE ORE** in this direction greater co-operation is necessary.

Christians who have **NEVER SUBSCRIBED** to this Mission of Mercy are **URGENTLY APPEALED** to, to help by nations and prayerful sympathy.

£5 will meet the expenses of a Meeting and Mission a district. **50** such Meetings will (D.V.) be held this winter.

WILL FIFTY READERS of THE CHRISTIAN kindly **GIVE £5 EACH** before Christmas? **18** Donations received.

Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to nmunicate with J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Pater-ter-buildings, E.C.; or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, Red Lion Square, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks from E. A. W., 10s; L. E. W., £1; A Well Wisher, Clothing; from Southsea, 1s.

RACHEL.—Yes. Large numbers of Adults are reached, not less than 1,000 every Sunday evening attend the Services.

The Infant Day Nursery. Ragged Schools. Special Classes for Boys on Mondays, Tuesdays, and Thursdays, at 7 p.m. Toy Classes. Meetings and Classes for Elder Girls and Young Women. Rations of Food for Hungry Children. Shelter for Houseless Girls. Mothers' Meetings. Mission to Inebriate Women, Bible Classes, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and parcels should be addressed to GEORGE HOLLANT, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LAMB AND FLAG RAGGED SCHOOL AND MISSION,

10, Red Lion-street, Clerkenwell, E.C.

The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. SHERRARD, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

For Visiting and Relieving the Sick Poor by an unpaid agency of over 280 Christian visitors.

Ald. Sir R. N. Fowler, Bart., M.P., Treasurer.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The 100th ANNUAL MEETING will be held at the MANSION HOUSE on Friday, December 18, at 3 o'clock p.m.

The Right Hon. the LORD MAYOR will preside. Speakers: Alderman and Sheriff Evans, Mr. Sheriff Clarke, Rev. Canon McConnell Hussey, D.D., Mr. Alderman Cotton, Henry Swaffield, Esq., Watson Surr, Esq., Horace B. Marshall, Esq., C.C. and others.

Free admission by tickets, to be obtained at the office, 52, Finsbury-pavement, E.C.

HACKNEY ROAD MISSION, Union-crescent, Union-street, Shoreditch, E. (Instituted 1869.)—The aid of the generous towards giving a weekly supply of Bread and Coals to the widowed and out-of work poor of this locality, is urgently solicited; also, to provide a Christmas meal and "joy-time" to 100 aged and needy, and 250 indigent children. Donations will be thankfully acknowledged by the Hon Pastor of the Mission, John Girling, 107, Winston-road, Stoke Newington green, N.; Mr. W. E. Addis, 86, Hackney-road, E.; or Mrs. J. Allvey, 14, Union-street, Kingsland-road, E. by whom, also, gifts of left-off clothing, &c., will be received, and disbursed to the sparsely clad.

SERMON LANE MISSION.—Funds urgently needed for Free Sunday morning Breakfast to the Destitute, which has been established 19 years. Thousands of starving creatures have been fed and blessed by the Gospel teaching. Help is also greatly needed for the general work of the Mission, especially Soup Dinners, Christmas Dinners, Mothers' Meeting, Gospel Temperance Work, and Relief of Sick.—GEORGE FULLER, Superintendent, 54, Liverpool-road, Islington.

UNIVERSAL WEEK OF PRAYER, JANUARY, 1886.—The Evangelical Alliance by its representatives throughout the world, has issued the invitation and programme for the Week of Prayer, commencing January 3rd. Papers containing the suggested subjects may be obtained of the Secretaries of the Alliance, 7, Adam-street, Strand, London. The co-operation of Ministers and others friendly to the object, in all lands, is earnestly invited.

GEE STREET Christian Mission, Goswell-road, St. Luke's.—Funds urgently needed to carry on the Lord's work in this neighbourhood. Clothing or food for poor also thankfully received by Honorary Superintendent, H. RUDGLEY, 82, Wood-street, Cheapside; Treasurer, ROBT. BAXTER, Esq., Victoria-street, Westminster; Bankers, BARCLAY, Lombard-street.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to HENRY H. BOARD, London Samaritan Society, 57 and 58, Ludgate-hill, London, E.C.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.

Post Address, Balclutha Lodge, Southgate, N.

PRIVATE MEDICAL HOME, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and confinement cases).—For terms apply to LADY SUPERINTENDENT. The Trustees earnestly ask further contributions towards the Free Bed Fund for ladies in reduced circumstances.

THE COMMITTEE OF Mrs. BOTTING'S Home earnestly plead for contributions, or clothing. The Home receives children at any age, who may be deprived of a mother's care, to be fed, clothed, educated, and trained for service.—23, Ridley-road, Dalston, London.

CHRISTMAS GIFTS.—Special contributions are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, to enable them to send Christmas Gifts to the more afflicted of the out-patients and their families. The smallest donations will be thankfully acknowledged.

NORTH-WEST LONDON HOSPITAL, Kentish Town-road. Patron, H.R.H. Princess CHRISTIAN. The only institution of the kind in the district. Has 45 beds, 18 of which are set apart for sick children. Last year there were 482 in-patients, and nearly 28,000 cases treated as out-patients. The Committee earnestly ask for help. The debts are heavy, and unless these can be paid, and the weekly expenses provided for, the wards must be closed. The Treasurer, GEORGE HERRING, Esq., has promised to add one-third, i.e., one guinea for every three guineas sent in answer to this urgent appeal.

ALFRED CRASKE, Secretary.

DEAR CHRISTIAN FRIENDS,—I do ask you with all humility, but earnestly, to help me at this time in helping others. My parish is, I truly believe, the poorest in South Wales, and my doors are every day sought by needy, starving suppliants whom I know personally and desire to relieve with coal, food, or clothing; but my own scanty means do not enable me. I shall be grateful for any help, and will undertake to bestow what I receive carefully and wisely, with God's help and blessing.—ARTHUR GRIFFITHS, Rector of Llanelly, Maesgwartha, near Abergavenny (post town).

CIRCUS-STREET MISSION, Marylebone. Late of Sheuldham street.—Funds urgently required to carry on the work, and to provide a Free Dinner for poor people at Christmas.—W. T. RUSSELL, 27, Cambridge-street, Edgware-road, W.

HOME FOR BLIND CHILDREN, College-avenue, Hackney, E.—Funds are low, and we are wishing to make our children very happy this Christmas-time. Will kind friends send a Christmas gift?—Contributions received by Messrs. MORGAN & SCOTT.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon. For Resident Pupils only. Miss BAMBER offers to parents seeking safe Christian training for their daughters the advantages of a University education, without its attendant dangers. Miss DARLING, of Newnham College, Cambridge, L.L.A. of St. Andrew's University, is Resident Head English Teacher at Marlborough College. The highest testimonials from Clergymen, Ministers, and Gentlemen whose daughters have been entrusted to Miss Bamber's care. Pupils are always accompanied from London.

ERDSLEIGH HOUSE, Jeffreys-road, Clapham, London.—High School for Young Ladies, in association with, and under the same supervision as Marlborough College, Larkbeare, Exeter. Residents only received.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. FLEMING can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, Cazenove-road, Stamford-hill, N.—Miss BROWN and Miss GOOD receive a few Resident Pupils. First-class education, with careful Christian training and home comforts. Children from India received and lovingly cared for. Terms moderate. References kindly permitted to Mrs. Pennefather; J. E. Mathieson, Esq., Mildmay; and parents.

MISS WATTS (Evangelist) has vacancies in her quiet country home for two young ladies, who will be educated by her sister. Assisted by a competent governess and masters.

Wetherden, Stowmarket.

A LADY, with select Morning School, solicits Boarders. Christian training. English instruction, languages, music, drawing, painting. Eight guineas per term (inclusive).—Carlyle House, Warkworth-street, Cambridge. Half term, November 3.

TO FILL VACANCIES, a few Resident Pupils can be received on very advantageous terms, in a high-class Ladies' School, in the South of England. Highest references.—ALPHA, 24, St. Lawrence-road, N. Kensington, London, W.

WANDSWORTH HIGH SCHOOL FOR GIRLS,

EAST HILL HOUSE, S.W.
Lady Principal—Mrs. WINTER
(Widow of the late Rev. C. Winter).

Conducted on modern principles. Preparation for Public Examinations. Professors attend for music, drawing, French, German, singing, dancing, and calisthenics. A large playground, with lawns, swings, &c., is at the service of the pupils, and the extensive commons of Wandsworth and Clapham are within a few minutes' walk. Boarders receive home comforts and careful supervision. References to Rev. Andrew Mearns, Memorial Hall, E.C.; Mr. Robert Rae, National Temperance League, 337, Strand; and to parents of pupils.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.

Balham, May 29, 1880.

I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years. C. H. SPURGEON.

BEDFORD.—Melrose House.—Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

THE FERNS, South Hayling, Hants.—Ladies' Collegiate School. Boarders received on moderate terms. Comfortable home. Most healthy locality; recommended by medical profession.—Principal, H. LEWIS.

KEMPLEY HOUSE, Coronation-road, Bristol.—Principal, Mrs. PRESCOTT. An excellent education for Girls. Ten guineas a term, payable in advance. Accomplishments and all expenses included, except for books. See Prospectus.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends any parents requiring the comforts and privileges of a good Christian home, combined with an excellent education, for their Daughters, to apply to D. C. L., Farley's Library, FitzJohn's-parade, Hampstead. One vacancy in January. Terms 100 to 120 guineas per annum inclusive.

EDUCATION for the DAUGHTERS of Gentlemen, Glen Lyon, West Hill, Sydenham.—Principal, Miss SYKES.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

MARGATE.—Addiscombe House.—Young Ladies' School, conducted by the Misses COWLEY, assisted by a resident French governess and visiting masters. A thorough education is combined with Christian training, and home and personal comforts. Pupils prepared for Local Examinations when desired.

SOUTHSEA.—Holland House, Clarence-parade.—School for the daughters of gentlemen. Christian training. Home comforts and care. Preparation for the Oxford Local, College of Preceptors, and South Kensington Examinations.—For prospectus, with references, apply to the PRINCIPAL.

LONGTON COLLEGE, Longton Grove, Sydenham.—High-class School for Girls. Thorough education, based on Scripture principles. Pupils very successful in public examinations. Terms moderate. References to parents.—Principal, Mrs. KENT, assisted by her daughters, Certificated Oxford and London Universities, College of Preceptors, and South Kensington.

CECIL HOUSE COLLEGE, Upper Norwood, S.E.—Careful and thorough education for Young Ladies, on High School system. Preparation for public examinations, if required. House well suited for school purposes. Most healthy situation. Vacancies for boarders after Christmas. References given and required.—For prospectus, apply Principals, The Misses HARE.

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LADY BRABAZON wishes to recommend her late Governess (a French Protestant) to board and educate little boys. Comfortable and healthy home offered.—Mrs. NAYLOR, Eglantine, Duncombe-hill, Forest hill.

GOVERNESSES' HOME, 6, Lower Fitzwilliam-street, Dublin.—This Institution provides a comfortable Christian home for ladies seeking engagements, and for daily governesses.—Applications for admission, enclosing copies of last two testimonials or references, should be addressed to LADIES' COMMITTEE.

ASSOCIATION OF GERMAN GOVERNESSES for mutual help, without the medium of Agents. Under patronage of Their Royal Highnesses the Duchess of Connaught, the Grand Duchess of Mecklenburg-Strelitz, the Princess Mary Adelaide, Duchess of Teck, &c., &c. Ladies wishing to engage Governesses, resident or daily, are invited to communicate with the LADY PRINCIPAL, 16, Wyndham-place, Bryanston-square, W. Private lessons arranged. Good schools and private pensions in Germany recommended. Office hours and interviews every day from 11 to 1, and from 3 to 5 o'clock.

TO GODLY PARENTS.—The unde mentioned (who is in no way connected with school) is desirous of recommending an old-est lished YOUNG GENTLEMEN'S BOARDI SCHOOL, DELIGHTFULLY SITUATED HIGH GROUND, WITH VIEWS OF T SEA on the South Coast, a short run fr London, in which a thorough and a first-cl Education is given, based upon the teaching the Holy Scriptures.

It is one of the few remaining schools in wh the power of the Gospel of our Lord Jesus Chr influences the hearts and conduct of the pupil

The success, happiness, and training of Boys have been so remarkable in this school t a BOOK OF TESTIMONIALS GIVEN BY T PARENTS, together with the papers of Exa nations passed and Honours gained, should read to appreciate results so unusual. Two Vi Chancellors have placed their wards as pupils the school. Reference kindly permitted DR. THORN, Paddington, London.

BIBLE-CHRISTIAN COLLEG Shebbear, North Devon.—Governor, Rev. J MARTIN; Head Master, Mr. THOMAS RUDD B.A., with three resident English maste resident German and music masters, and visiti drawing master. Terms from £20 to £30 annum, according to age and acquiremen Besides ordinary English subjects, the curricul includes Greek, Latin, German, Fren mathematics (pure and mixed), physical scien and Holy Scripture. There is a laboratory teaching practical chemistry. Pupils are pared for the Oxford and Cambridge Lo Exams. (senior and junior), for matriculation either of the Universities, and for the C Service Exams. In most of these Examinati pupils from the school have greatly distinguish themselves. Conveyances from the College m the pupils at Dunsland Cross and Torring Stations, on the L. & S.W.R.—Full particulars application to the Governor or Head Master, T College, Shebbear, Highampton, Devon.

HOME FOR ENGLISH BOYS Stuttgart.—Mrs. VERNIER, 17, Archiv-strasse, a few vacancies. Special facilities for acquir languages, and music. Home life. Referenc N. Learoyd, Esq., Albion Chambers, Moorga street; the Hon. Lady Beauchamp, 3, Cromw road, S.W.; Madame La Marquise de la Valli Casanova, Pallanza, Italy.

SEAFORD COLLEGE, SUSSEX. Finest and healthiest site in England, facing Channel. Preparation for all Examinations, professions, public schools, and commerce. T widest intellectual and physical training added to the greatest possible care and comfo All learn French and shorthand. Univers masters. Athletics and good sea bathing. Refin Christian home. All the advantages of highest class schools, at inclusive and moder fees.—Address, The PRINCIPAL.

BAYSWATER.—St. John's Co lege, close to Parks. High-class Boys' Scho Large, well-ventilated class-rooms, 55 feet lon School chapel. Good playground. Thorou teaching. Inspection invited.—Rev. C. BAR 41-43, Moscow-road, Pembridge-square, W.

BOYS receive thorough Christi Training and sound Education with Mr. and M DIXON, Middle-class School, Kingston-on-Tham Number limited. Very happy home. Beauti locality. 20 to 25 guineas.

WESTON-SUPER-MARE.—Pr paratory School for Sons of Gentlemen, co ducted by a widow and daughter, assisted competent teachers, in a most charming, healt situation, where every effort is made to co bine good teaching with the comforts and wat ful care of home life.—Highfield, Queen's-road.

SURREY HILLS.—Select Prepa atory School, La Brède, Caterham Valley. Ho comforts, with maternal care. Highly reco mended.—Principal, Miss PRICE.

A LADY, the wife of a retir officer, living on the borders of Epping Forest a most healthy neighbourhood, is anxious meet with a little girl of 9 or 10 years of age educate with her own little girl. She has h experience with children, having had the care children from India and others. Good Engli French by a French lady, if desired. Go drilling, music, and dancing lessons. Ref ences given and required.

GOVERNESS wanted, after Chris mas, for children, eldest 15. Good Englis arithmetic, French, drawing, singing, mus needlework. A decided Christian as well efficient teacher desired.—State qualificatio references, and salary, to Mrs. SCOTT, St. Mar Rectory, Weymouth.

AN ACADEMICAL-EDUCATE middle-aged Swede wishes to obtain a Priva Secretary situation. Speaks several language Has travelling experience throughout Euro Orient, and America.—HON. MANAGER of Sca dinavian Temperance Home, 90, Leman-stree London, E.

AN EXPERIENCED GOVERNES desires re engagement in a family. Five a three years respectively in last situations. Pup under twelve preferred. Teaches English, Fren drawing, music, theory, and first principles harmony. Excellent testimonials. Chur woman.—A., 12, Belmont-road, Uxbridge.

A CERTIFICATED YOUN LADY (19) seeks a re engagement as Gover in a Christian family. English, music, drawi and elementary French. Domesticated; D senter. Good references.

H., Raleigh House, Ross, Herefordshire

CHRISTIAN GOVERNESSES, Com panions, and Lady-Housekeepers, of high prin ples, are frequently supplied to Ladies seeki such, by application to the LADY SECRETARY the Governesses' Registry, ~~Soho~~ Bazaar, Sch square, W. Testimonials never dispensed wi Free of all expense to Parents.

ENDOWED GRAMMAR SCHOOL r Girls, Ilminster, Somerset. Terms for oarders, £35, excluding tuition fees, which vary rom £3 to £5 5s. The course of instruction ncludes thorough English, French, Latin, draw- g, and class singing. Pupils prepared for the oyal Academy, Trinity, and Oxford Local xaminations. Home comforts. Careful train- g.—For further particulars apply to the HEAD ISTRESS.

PARIS. — Mdlle. VIENOT, 36, venue des Princes, Gare d'Auteuil, Paris. Pro- estant Boarding school for Young Ladies. Care- l instruction. Pleasant, comfortable house, with rge garden. References and prospectus on pplication.

A LADY HIGHLY recommends decided Christian Governess. Great experi- nce in training and educating the young. horough English, with accomplishments. Good alary required.—HOPE, 105, Newington-green- oad, Islington, London.

PARIS. — Protestant Boarding chool for Young Ladies (founded 1866), offering horough instruction in all branches. Masters r music, painting, &c With a private bed- om, £5 per month. References: Rev. Baron art, 3, Lordship-terrace, Stoke Newington, ondon; W. F. Lockie, Secretary Paris City ission, 71, rue des Batignolles, Paris.

Mme. FLAMANT, 43, rue Trézel.

HOLIDAY GOVERNESS wanted, mutual terms, to take entire charge of seven ildren. No teaching.—Mrs. BUTCHER, Sa- oner, Thomas-street, Weymouth.

A GOVERNESS (North German ucation) desires re-engagement for January. nglish, French, German (fluent), rudiments of tin for beginners, music and needlework. lary £25 —FRÄULEIN L., Harlow House, London- ad, High Wycombe.

DAILY OR RESIDENT Governess. Parisian Protestant Lady, diplômée, experi- ced. French, English, Italian, music, drawing, painting. Moderate salary. Excellent refer- ces —H. H, Holmes' Library, Chapel-street, vendish-square, London.

RE-ENGAGEMENT REQUIRED a Christian Lady, taking a deep interest in her pils. Fond of children English, French, rman, classical music, object drawing, painting. LVA, Boddington's Library, Notting-hill-gate.

CHRISTIAN GENTLEMAN with 30 or £200 may have Partnership or investment terest in large Schools near London, and be en- ged as Teacher or Secretary. Comfortable me.—Mr. BARNES, Macfarlane-road, London, W.

MUSIC.—A young French Pro- ssor of Music, certificated, wishes for a situation a family or private Institute, in which he uld teach violin, pianoforte, organ, theory of usic, &c. References to Rev. Grattan Guinness, arley House, Bow, E.

MAURICE G., Harley House, Bow, E.

REQUIRED in a Ladies' School, Governess to teach good music, singing, and awing, also to assist with English —Apply with ll particulars, PRINCIPAL, Sea-view House, nster.

A COLOUR-SERGEANT'S IDOW would be glad to take charge of one two little boys, about eight. Highly respec- ble. Excellent references. Terms moderate.

E. F. L., Penn, Stationer, Maidenhead.

ppointments, Situations, &c., Wanted.

AN ENGAGEMENT wanted, by a ung Lady, as Companion to an elderly lady. usical. Or as musical teacher in a school. nior Trinity Certificate.

EDNA, Aston-on-Clun, Salop.

COMPANION. — A Clergyman's ughter is anxious for engagement to a Lady, any light post in Christian home. Fond of usekeeping. Could help in studies, or any kind Christian work. Highest references

DELTA, 50, St. Giles's, Oxford.

A LADY (under 30), having no me, seeks a situation as Companion to a Lady quiring help in light household duties, reading oud, &c. A happy Christian Home more desired an a large salary. First-class references from lergyman and doctor.—NINO, Mr. G. Gresty, Salisbury-street, Moss Bank, Cheetham Hill, anchester.

LADY ORGANIST.—Wanted, engagement after Christmas. Plain service. udent at Guildhall School of Music. Highest ferences as to efficiency, &c.

ORGANIST, 65, Camplin-street, New Cross, S.E.

A LADY will be glad to give r time, and live in a poor London parish, here the clergyman needs help. Lodging and ing alone required.—A.E., Rochester Institute, , Walworth-road, S.E.

RE-ENGAGEMENT wanted as y Reader or Evangelist Large experience in ission services, visiting, and other paroch al rk. Or wife and self to take charge of a chari- ble institution.—W. W. C., Mission House, East- eet, New Charlton.

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HOUSEKEEPER.— Situation nted by superior middle-aged person, where irl is kept, or Useful Help. Good plain cook d needlewoman. Good reference.

S., 32, Alexandra-villas, Bradford, Yorks

CONFIDENTIAL CLERK or Secretary.—Advertiser (28) requires an appointment in January as above. Is an experienced accountant, shorthand writer, mathematician. Can edit and revise MSS. for press. Would prefer a position in connection with some Christian work. Good testimonials.

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A LADY WISHES to recommend a trustworthy Christian woman as Matron, or Assistant Matron, in a home or institution. Further particulars on application, and references to a clergyman.

Miss A., Manston Grove, near Ramsgate.

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MATRON AND ASSISTANT to Secretary required, for a Medical Mission Home. —Apply by letter, enclosing testimonials, to HON. SEC., 8, Worcester-street, Pimlico, S.W.

BIBLEWOMAN NURSE wanted, for Guildford. An earnest Christian, one who has received hospital training. Active. Total abstainer. Age not under 30 — Mrs. SELFE LEONARD, 2, Adelphi-terrace, Strand, W.C.

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"And 'THOU' art with me. Well for the soul that through this word gets the eye firmly fixed on Jesus. Let it never be recalled; and if ever drawn away, let it return to Him again. How necessary to one's peace to be looking unto Him! 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee.' The *peace of salvation* can only be enjoyed while the eye is resting on Jesus."—*Extract.*

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What shall we say to these things?—Special.

THE night was dark, and the dimly lighted streets of small houses were breathing an atmosphere of quietness.

We are in the neighbourhood of Millwall and the Docks. The flaming "Publics" at various corners were opened by Act of Parliament at six p.m. this evening, after a brief interval of closing, for it is Sunday night. And now the clock stands to the hour of seven.

Grinding poverty is hiding its head at this hour, save what may be seen behind the bar doors. The usual groups of pitiful bare-footed children are just now off the streets, and one could almost imagine even here in East London it *may* be the Sabbath evening but for the many open shops without the least urban respect of two shutters up and four down, and the never-ceasing cries of the street hawkers.

Soon we reach the object of our search. It is called the People's Hall, and situated in Mellish Street. This is one of the Mission Halls attached to the N.E. London Gospel Mission, of which there are six altogether.

But let us pause to remark here how seven years ago there sat on a seat in a Mission room, where now in the after-meeting one of the Evangelists of the aforesaid Mission was following up his preaching by verbal instruction and personal advice, a young man who had had a terrible past. This fallen one had now been made to tremble at the prospect of a more terrible future, were his evil courses still pursued.

The poor prodigal listened to the words of hope that were being pressed upon the attention of his fellow-listener near him, and the notes of mercy and grace fell upon his self-condemned heart with power, and brought with them rest and peace as he laid hold by faith upon the promise, "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid upon Him (the Lord Jesus) the iniquity of us all."

Henceforth he became a new man, and after serving in the Mission ranks for some years as a reliable voluntary Christian worker, he was put in charge about three years ago with the conduct and care of the "People's Mission Hall" here.

But we come now to the door, and find a well-lighted room or "Hall," well filled with poor men and women, and more outside, for whom to-night there is no room, and they must be turned away from the doors.

But our wonder is great at seeing so many, as the close and already stifling atmosphere makes us think minutes rather than hours preferable in such a place. The white-washed joists and timbers are only a few feet from our head, and here, with this intolerable low ceiling in a building some sixty feet by sixteen, are crowded about 250 human beings every Sunday night, and large numbers several times during the week. We were not surprised to hear that faints are frequent, and that the place should earn the euphemism "The Turkish Bath," while, to add to the discomfort, the sanitary defects are such that after every storm the floor is flooded with water.

Week by week these poor people, and their earnest friend the evangelist, are pleading with the directors of the Mission to do something.

But their hands are tied with an already large adverse balance, so that it is an actual fact that while the friends at Millwall are appealing for a plain and simple new building to worship in, the directors are thinking it not impossible that the question of keeping open the present "shed" will soon be before them.

Surely in these days of vice, profligacy, blasphemy, and irreligion, this would be none other than a calamity.

Will those who would help sustain the present work, and render it soon possible to replace the same with the sorely needed new premises, kindly send their contributions to the Editor of The Christian, or to the Superintendent, N.E. London Gospel Mission,

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P.S.—We gladly mention that about £20 was received last winter from Readers of The Christian, and spent in providing free meals for the hungry unemployed dock labourers at Millwall. The cry of these and thousands more met with in our visitation are again in our ears.

The Yearly Report is now ready, and will be gladly sent upon application. Auditors: Messrs. Jones, Hill & Vellacott, Chartered Accountants, 1, Finsbury Circus, E.C.

EVANGELISTIC MISSION.

The late Right Hon. **THE EARL OF SHAFTESBURY, K.G.**, one of its warmest supporters from its commencement, lately testified of the work of this Mission:—

"Of all the Associations in London, I do not know of one more deserving of commendation and support."—*Vide Speech at Kensington Town Hall.*

SAMUEL MORLEY, Esq., M.P., says:—"I am satisfied that the people (using the word in its broadest sense) are tired of being used for the purpose of swelling denominations. I believe they were never more ready earnestly to listen to the preaching of the Gospel, not even in the Master's time, than they are now, when it is presented on its own intrinsic merits. This Evangelistic Mission endeavours so to preach the Gospel, and has been successful in so doing; **thus I am quite prepared to avow myself a hearty partner in the concern, and to** *press for an amount of support the Mission has never yet received.* **I believe that we are bound to secure the freedom of the workers from financial anxieties. We are bound to rise to the necessities of the case with which we are** dealing; if so, the question of funds will be very secondary indeed. *For what are the few thousand pounds for which we are asked when compared with the religious needs of the people amongst whom the Mission is labouring, and whose case it is endeavouring to meet?*"

FUNDS ARE MUCH NEEDED AT THE PRESENT TIME.

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During the winter, an earnest and most successful effort has been made to reach the "Outcast" from whom the "Bitter Cry" has come. Thousands of them have been sheltered all night and fed in the Mission Hall, Thrawl-street, Spitalfields. Many have been secured work, and assisted in other ways. To sustain this and the general work, Funds are urgently needed.

Subscriptions and Donations will be most gratefully received by the Treasurer, F. A. Bevan, Esq., at the Bank; by the Secretary, Mr. James Atkinson, 10, Enfield-road South, Kingsland, N.; by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.; or the Editors of The Christian.

JAMES ATKINSON, Secretary

British Society for the Propagation of the Gospel among the Jews.

This Society undertakes a work beyond the aim and capability of ordinary Missionary Societies. It is founded on an unsectarian basis, and receives its support from Christians of all denominations. Its Committee and Agents belong to several Christian bodies, and its Honorary Secretaries are A. Saphir, D.D., and J. H. Rigg, D.D.

It has upwards of 100 who carry the Gospel to the Jews in England, Italy, Germany, Switzerland, Austria, Russia, and Turkey. Tracts and copies of the Scriptures are circulated. Many Jews have by this Society been led to believe that "Jesus is the Christ." Much good has been done among the thousands of Jews in London by the Missionaries, by the House of Call, and by the new Mission House, with its important Medical Missions.

Increased Funds are urgently needed, and will be thankfully received by the Secretary, Rev. J. Dunlop, at the Office, 96, Great Russell street, Bloomsbury, London.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

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For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

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Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

SPECIAL APPEAL.

THROUGH the kindness of the readers of The Christian we were enabled last year to give 100 poor boys, gathered from the lowest streets of Deptford, a good Dinner on Christmas Day, and several Teas during the winter. It is proposed this year to increase the number to 250.—Contributions will be thankfully received by H. Purnett, care of Mr. Fegan, Boys' Home, 95, Southwark-street, S.E.

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The Home, now in the 29th year of its existence, is almost wholly dependent on voluntary aid. It accommodates 100 boys, either unmanageable or destitute. Their industrial training fits them for situations on leaving. The annual income is far short of expenditure; and the severe loss, owing to the recent destructive fire at the Home, has seriously increased the deficiency. To meet this, the Committee earnestly appeal for help.

M. J. J. MIGNON Col.,
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The London Aged Christian Society,

ESTABLISHED 1826.

For the permanent relief of the decidedly Christian poor of both sexes—sixty-five years of age and upwards. The Society has 160 pensioners between sixty-five and ninety-one years of age. The pension is 10s. per month. The cases are admitted in rotation as funds permit. Subscribers of two guineas can recommend a case. Contributions are earnestly solicited to maintain the present number, and place other aged ones on the list, who are now waiting. Subscriptions will be thankfully received by the Hon. Secretaries, the Rev. H. W. Webb-Peploe, M.A., and E. S. Eardley, Esq., or by the Secretary, Mr. Robert Johnston, at the Office, 32, Sackville-street, W.

HOME FOR AGED CHRISTIAN BLIND WOMEN,

Mansion House, Hanley Road, Hornsey Rise, London, N.

Funds are very urgently needed for the maintenance of thirty-two inmates; their ages range from 50 to 91 years. Several have outlived all their relatives. In the midst of so much noble work of rescue, will friends also kindly remember the Lord's aged poor and afflicted children, especially at this season of the year, when age and its infirmaties, added to blindness, need so much extra care and warmth? It would cheer the Committee if funds would enable them to give some Christmas comforts extra. Contributions thankfully received by Henry and Ann Bright, Hon. Superintendents; Rev. J. F. Osborne, Hon. Secretary, Office at the Home; or by the Editor of The Christian.

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Gospel Services, attended by about 500 of the Homeless Poor, are held on Sundays, at 11 a.m. and 3 p.m., after which each person present is supplied with Bread and Coffee. About £2 each Sunday are required for the Food alone, and there are other heavy expenses connected with the Work of the Church and Schools. Funds are Urgently Needed, and will be thankfully received by the Treasurer, 21, Portman-square, W.; Mr. Philip Gough, 33, Cambridge-street, Hyde-park, W.; or by Mr. A. G. Fraser, 4, Inverness-terrace, W.

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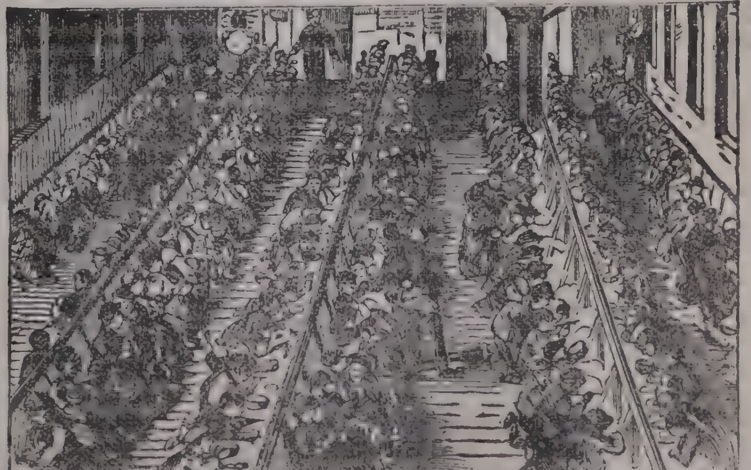

WILLIAM CATLIN, *Gen. Supt.*

FUNDS URGENTLY NEEDED. COLLECTING CARDS ON APPLICATION

A REVIEW.

Dear Friends,

It is now 15 years since I began these labours of love amongst the street-arabs of our vast Metropolis, but I feel just now, I think more than ever, how responsible we are to make full use of the opportunities God graciously gives us of being "workers together with Him" in the salvation of these precious souls for whom Christ died. When I gathered a few uncared-for boys around me night by night in a little cottage, or later on when we housed our one boy the night our Home was opened, it never dawned upon me that I should ever find 250 boys depending upon me, under God, day by day, for shelter, food, clothes, and all they need in life.

A very large proportion of the help sent to us for Christian work amongst our juvenile home-heathen is received in the latter part of December and the early part of January. I know that, as far as one can foresee, our usefulness right away till next winter will to a great extent be determined by the measure of sympathy and support Christian friends may be moved to give to the work in our Homes during the next few weeks. My heart's anxiety that the important work of the winter months should not be crippled by absolute poverty constrains me to lay before you our present position.

We have at present about 250 boys in our three Homes (here, Greenwich, and at Ramsgate), but we could accommodate (by filling up vacancies at Ramsgate), 50 more little street wanderers. We have undertaken to build, and hope to have it finished in the spring, a Distributing Home in Toronto, to receive 100 boys at a time. This will enable us to transplant from the Mother Country to the Queen Colony about 120 or 150 boys every year.

Suffer me to put before you the following suggestive items:

£50	will provide complete beds and bedding for 50 boys.
£15	,, maintain a boy for one year.
£10	,, cover the entire cost of one boy's emigration.
£5	,, feed 250 boys for one day.
£1	,, pay for bed and bedding complete for one little street-arab.
10/-	,, enable us to gather 20 homeless boys for a supper and perhaps rescue some of them from the streets in this way.
5/-	,, give 40 boys in our Homes a good breakfast.
2/6	,, provide a nice Christmas dinner for 6 waifs in our "Little Wanderers' Home."

Will you, dear Friends, help us in our winter campaign, that when the spring comes round we may have a fine band of well-trained lads to send off to the happy homes waiting for them in Canada? Nice Collecting Cards can be had by applying to me. Every little helps.

Yours faithfully,

J. W. C. Fegan

The Boys' Home,
95, Southwark-street,
London, S.E.

P.S.—Cheques should be crossed "London and County Bank, Southwark;" and Post Office Orders made payable at G.P.O.

Forthcoming Meetings.

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EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon Sec., 121, Camberwell New road, S.E.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Messrs. Fullerton and Smith.—To December 20, Upper Norwood; 31, at 7 and 10 30 p m., Metropolitan Tabernacle; January 9 to 31, Broadmead. Bristol; February 6 to 28, the New Great Assembly Hall. Mile end-road, E. Mr. Fullerton will preach at the Metropolitan Tabernacle on December 27 morning and evening.

Mr. F. E. Marsh.—Brighton, to December 20; 27, Exeter Hall; Peterhead. N.B., January 1 to 24; Darvel, N.B., February 14 to March 7.

Mr. Gawin Kirkham.—December 17, Great Marlow; 26, Norwood; 28, Exeter Hall; 30 and 31, Mildmay-park.

Rev. E. P. Hammond.—Upper Norwood, December 25 to January 1; Camden-road Presbyterian Church, 2 to 8; Kingston-on-Thames, 9 to 22; Mrs. Meredith's Conference Hall, Clapham, 23 to February 5; Finsbury Park Y.M.C.A, 6 to 19; Presbyterian Church, Hampstead, 20 to March 5; Richmond, 6 to 19. In each place commencing with united meeting for prayer and conference with ministers, parents, Sunday-school teachers, and other Christian workers, on the Saturday evenings, at 7.30.

Mr. W. Spencer Walton.—January 7, Walmer, Southsea; 15 to February 1, Montrose, N B.; 2 to 15, Hamilton, N.B.; 16 to 18, Winterhaven (re-visit); 19 to March 2, Didsbury, near Manchester; 6 to 8, preparatory visit to Bournemouth; 9 to 24, Cheltenham; 25 to April 6, Weston-super-Mare; 10 to 19, Earl Cairns' Memorial Hall, Bournemouth.

Mr. Henry Thorne.—To December 21, Stratford, London.

Mr. James Neech.—To December 18, Swinderby; Carlton-le-Moorland, Lincolnshire, January 3 to 17.

Mr. G. Clarke (The Railway Mission).—To December 23, St. Andrew's Hall, Plymouth.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mr. J. M. Scroggie.—December and January, N.E. Coast, Banff, Macduff, Portsoy, Buckie, and Fraserburgh.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during December, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Mr. E. P. Telford.—To December 23, Southend.

Mr. F. C. Spurr.—January 3 to 10, Keynsham; 17 to 31, Cardiff; February, Frome and Taunton.

Bow and Bromley Institute, Bow-road, E.—Mr. Evans Hurndall, M.A., Sundays, 8.30 p.m.

Conference Hall, Mildmay-park, N.—December 20, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Alfred Bax.

Clapton Hall, Upper Clapton.—Mr. J. G. McVicker during December, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Hammersmith Baths (near Broadway).—Gospel services, in the Board-room on Sundays during the winter, 7 p.m.

Metropolitan Music Hall, Edgware-road.—Every Sunday in December, Mr. Chas. Cook and Male and United Choirs.

Westminster Chapel, Buckingham Palace-road, S.W.—Mr. Russell Hurditch throughout December, Sundays, at 7 p.m.

Agricultural Hall, Islington, N.—Sunday, December 20, 3.30 p.m., Rev. C. B. Sawday; Mr. G. E. Elvin and a soloist, 7 p.m.

Gospel Purity Association.—Mr. Wookey will preach in Foresters' Music Hall, Cambridge-road, E., on Sunday, December 27.

Children's Special Service Mission.—Mr. H. M. Trickett, Eaton Chapel, December 20, at 3 p.m.; Mr. Spiers, London, assisting Mr. Hammond.

North London Evangelistic Choir.—December 19, Conference Hall, Mildmay, 7 p.m.; 31, Conference Hall, Mildmay, Watch Night Service, 10.30. Christian workers with good voices glady welcomed.

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3 30 and 7; Town Hall, Bermondsey, 3 30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. Geo. Hucklesby, Sunday, 7 p.m.; Dalston-lane, 103A—Mr S. E. Angel, Sunday at 7 p.m.; Mr. Geo. Hucklesby, Thursday, 8 p.m. Hammersmith—Upper Mission Room, 183, King-street. Messrs. Russell and Brothers (services for the young), Sunday, 7 p m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. W. R. Lane, Sunday, at 7 p.m. Malden Hall, Kentish Town—Mr. Abraham Wallis. Sunday, at 7 p.m. Mortlake, Rest Mission Hall—Mr. R. Jackman, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington—Mr. C. V. T. Onslow and Dr. Popham, Sunday, at 3 and 7 p.m.

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MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Dr. Allon, Tuesday, December 22, 12 noon.

Holiness Meeting, at 39, Park-lane-terrace, Albion-road, Mildmay-park Station, every Monday, 7.30 p.m.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Conference Hall, Clapham-road, S.W.—December 19, mothers' sale, 6 to 8 p m., admission by ticket only.

Colonel Puget.—"Expositions on the Gospel of St. John," at Board Schools, Walton-street, Cadogan-square, S.W., every Wednesday, at 8 p m.

Rev. J. Wilkinson's Bible-readings in Ezekiel every Wednesday evening, at 7 30, in the Ladies' Waiting-room, Conference Hall, Mildmay, N.

Church Army.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p m., Rev. F. S. Webster and Rev. E. W. Moore.

Rev. Jackson Wray expounds International Sunday-school Lessons every Wednesday, at 7.30 p m., at the Whitfield Tabernacle, Tottenham-court-road.

Deepening of Spiritual Life—Meetings at Stafford Rooms, Titchborne-street, Edgware-road, Friday, December 18, 3.30 p.m., address by Rev. C. A. Fox; 25, Rev. E. W. Moore.

3, Highbury-place, N.—Each Tuesday, 6.30 p.m, at Rev. W. E. Boardman's, a meeting held for advancement in spiritual life. On Thursday, at 11 a.m., Mrs. Boardman's Bible-class for ladies at same place.

Metropolitan Tabernacle, Newington-butts.—Mrs. Allison will give a series of Bible-readings every Sunday afternoon, at 3 o'clock. Miss L. von Finkelstein will give the address on December 20. All are heartily invited.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, December 18, at 7 p.m., subject, "To Sanctify;" tea at 6. Sunday, 20, at 3.30 p.m., "God's Men in the Old Testament." All meetings open to both gentlemen and ladies.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, January 8, tea at 6, meeting at 7. Special praise and prayer, Mr. Henry A. Mandeville (late Lieut. R N.) will give a New Year's address.

Orphan Home, Lewisham-road, Lewisham.—Meeting for praise and thanksgiving to commemorate the sixteenth anniversary, Monday, December 21, tea provided at 5.30, public meeting at 7, when Mr. Toye will give some account of the work.

Commercial Travellers' Christian Association.—Thirteenth annual meeting, Cannon-street Hotel, December 29, 6.30 p.m., Mr. George Williams (president) in the chair. Devotional meeting, 4 p.m., speaker, Rev. H. Webb-Peploe.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway.—Tuesday, December 29, at 7 p m., Miss Child will be glad to see contributors at the Boat, and any other friends interested in sailors. Tea and coffee at 5; meetings before and after the unloading of the boat.

Benevolent or Strangers' Friend Society.—The Centenary Meeting of this Society will be held on Friday next, at three o'clock in, the Egyptian Hall of the Mansion House, when the Lord Mayor will preside and the Sheriffs of London, Rev. Canon McConnel Hussey, and others will speak.

Commercial Travellers' Christian Association.—Annual meeting, Pillar Hall, Cannon-street, Tuesday, December 29. Devotional meeting, 4 p m., address by Rev. H. Webb-Peploe (St. Paul's, Onslow-square); conversazione, 5 p.m.; annual meeting, 6.30 p m., Mr. Geo. Williams in the chair. Admission by ticket only, to be obtained from the Secretary, J. Wells Thatcher, 186, Aldersgate-street, E.C.

Life in the Holy Land.—Miss L. M. von Finkelstein, who is a native of Jerusalem, and has resided there eighteen years, has accepted the following engagements: December 18, Metropolitan Tabernacle, 7.30 p m., and 20, at 3 p.m.; 21, Portsmouth; 23, Pimlico Rooms, Warwick-street, 7.30 p.m.; 30, Bedford; January 4, Woodford, Essex; 5, Morley Hall Hackney; 6, Crouch Hill; 8, Metropolitan Tabernacle, 7.30 p.m.; 9, 10, 11, and 12, Leicester; 14, Westminster Chapel; 15, drawing-room meeting; 19, Camden-road Chapel; 21 and 22, Carlisle; February 8 and 9, Halifax.

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Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Daily prayer meeting, 1.30 to 2.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6.30 p.m. Youths, Wednesdays, 7 p m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, 8 p.m.

Exeter Hall.—Thursday, December 17, Bible lecture by Rev. Evan Hopkins; Sunday, January 3, a New Year's address will be given to young men by Rev. Dr. Morris.

186, Aldersgate-street.—Thursday, at 8 p.m, lecture by Dr. Anderson on "Foundation Truths, illustrated by Old Testament Types"; Friday, 8 p.m., Gospel meeting, address by Mr. C. Stansfeld-Hicks.

Burlington Hall, 23, Savile-row, Regent-street, W.—Thursday, December 17, at 8.30 p.m., young men's meeting, conducted by Mr. Walter Wild; Bible class, Sunday, 20, 3.15 p.m., by Mr. Alfred Wovar. Prayer meetings and classes as usual.

The Priory, 198, Upper-street, Islington, N.—Thursday, December 17, 8.30 p.m., foreign missionary prayer meeting; Sunday, 20, 3.15 p.m., Bible-class, Luke vii. 1—10; Wednesday, 6 to 10, anxious inquirers and strangers.

Shaftesbury House, Margate.—Noon-day prayer meeting, daily, to which all friends visiting the town are invited.

17, Camden-road, N.W.—Thursday, December 17, 8.30 p.m., special address, by Rev. J. M. Gibbon.

STRANGERS' RESTS.—In a recent issue we stated that a revised list of Rests and Homes for Sailors had been prepared by the friends at the Rest at 163, St. George's-street, Ratcliff-highway, E.; we ought to have said that they *are preparing* this list, and will be glad to receive particulars of such institutions, so as to include them in the list.

"A VOICE FROM ITALY."—The November issue of this periodical, published three times a year, contains notices of evangelical work done in that country. The chief interest in the current number centres round the report of the Waldensian Synod, with the proposals for union with the Free Churches. Letters from Luserna, Ivrea, Valence, and Pisa tell of the progress of mission work in these places. The pamphlet may be obtained of the Secretary, Office of the Waldensian Church Missions in Italy, 118, Pall Mall, S.W.

Notices.

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Mrs. Booth to S. S. B. G.—The purport of your letter most distressing; but, after prayerful consideration, I see no alternative for you but to come out of your present position. Not only the interests of your own soul, but those of others concerned, demand this course at your hands. God will take care of consequences. None ever trusted in Him and were confounded.

Communications Received with Thanks.—C.I. E.L. T.L. A Mother. H.M. J B. J.S. A J.B. W.H.K. G.N.T. C.McD. C K. W.M. A S. M.O. A.H. P.D. W.C. R J.H. B.J. C.H.P. Senex. R.B.P. W.B.L. J.M. C.E.J. W.G. A.O. W K. D.C. G.J.F. R.G.S. L.A. Mrs H. G.W.L. C.E.N. W.B D. J.D. D.S. M E.H. E.C.R. H.R.W. G.H. F.B. S.S. C.R.H. M L. J.C P. I.S. T.C. W.T.McC. J.T.I. M.C. G.B.P. G.G. E A. H.H. K B.S. R.M B. T.F. C.K. L.B. R.A. L.C. J.E.T. W.H.D. H E.S. L.W. P.B.P. W.K. G S. J.P. F.C. E.E.B. H.N. W.R B. M.S.O. T.J L. R.D.R. W.J.O. D.M.C. C.M.H. G.J. G.A. T.L. J.P.H. E.A.G. R.C. J.W.S. H.A.S.P. J.T.B. W.W. E.E.E. E.W. P.H. M.E.G. H.S.C.

Applicants for Tracts.—W. H. Franks, Kirkburton, Huddersfield; Isabella Michell, The Fort, Newquay, Cornwall; T. De La Marc, Post-office, Guernsey; J. Jackson, evangelist, Willoughby, near Alford, Lincolnshire; E. C. Roper, 11, Rosaline-road, Walham-green, S W.; S. Faulkner, Snaresbrook House, Wanstead, Essex; A. E. Saunders, 134, Culford-road, Ball's Pond, N.; Mr. Bennet, 6, Octavius-street, Douglas-street, Deptford, S.E.; J. Derby, 8, Canova-street, Edge-hill, Liverpool, E.; W. Eccleston, 16, Scarborough-terrace, Normanton, Yorkshire; W. Russell, 67, Bury-street, Walton-road, Liverpool; T. H. Franklin, 15, Milton-road, The Hyde, Middlesex, N.W.; F. A. Dixon, 12, High-street, Salisbury; Emma Clark, 31, Pott-street, Bethnal-green-road; Mrs. E. Randell, 84, High-street, Whitechapel, E.; T. Deen, 3, Fowler-street, Lettsom-street, The Grove, Camberwell; Mrs. W. S. Sitcombe, 88, Droop-street, Queen's-park Estate, Kensal-green, W.; A. Richards, 45, Grove-buildings, Dorchester, Dorset.

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Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, December 12, 1885.

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	£	s.	d.
Dock Labourers' Mission—Z. Y. X. £10; (*Christmas Dinners for Poor*) C. H. J. £1	11	0	0
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East-end Training Institute (Rev. H. G. Guinness)—F. M. W.	1	0	0
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Rev. J. H. H. acknowledges, with thanks, a contribution from F. A. S. for evangelistic work.

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WATERCRESS AND FLOWER GIRL MISSION,

11 & 12, CLERKENWELL-CLOSE, E.C.

Extract from "Southampton Times," December 5, 1885.

FLOWER GIRL MISSION

WE in London know well the army of flower sellers who in the season of "blithesome buds" beset us at every corner, offering their "posies of lilies or roses," and now that all nature is sleeping, and the fields and gardens are alike desolate and bare, there is little for these poor girls to do. The Watercress and Flower Girls' Mission and Flower Brigade is just now doing some of its best work. The flower girls who belong to it are well cared for when their season of prosperity is on; but now that the bitter trials of winter are coming upon them, they are taught the trade of artificial flower-making, and every endeavour is made to save them from the evil influences of their street life. Many of them, after a period of such experience, are trained for service, and taught domestic work of various kinds. I had a little boxful of the artificial flower work sent to me the other day by Lady Henderson, whose husband is the well-known head of the police, and who is in dee sympathy with the objects of this Flower Girls' Brigade.

Over three hundred little flower sellers have been taken from the streets since 1880, and about forty are now in training. Visitors are welcomed at the Home in Clerkenwell-close every day but Saturday, where they will see the girls busily at work—the elder ones make sprays of flowers, and I have as a specimen a full-blown chrysanthemum before me, besides many single snowdrops, violets, and buttercups, the pleasing work of very tiny fingers. Mr. Groom, the hon. sec. of the Society, is anxious to interest everyone in this branch of distinctly rescue work. The late good Lord Shaftesbury was President of the Society, and he classed it with the best and most useful Societies, and expected to see good results from it for our girls. Mr. Groom's address is 8, Sekforde-street, Clerkenwell.

The work of the Mission embraces early visiting at the markets and streets; theatres, music halls, &c., at night. Home, Sick, and Poor Visiting, Open-air Services, and Tract Distribution, Sabbath and Week Evening Services, Sunday-school, Free Evening School, Hot Meat Dinners for Poor Children, Clothing Club, Penny Bank, Emily Loan Fund, Sewing Classes, Bands of Hope, Free Breakfasts to Poor Women in the Markets, Lodgings for the Homeless, Mothers' Meetings, &c., &c.

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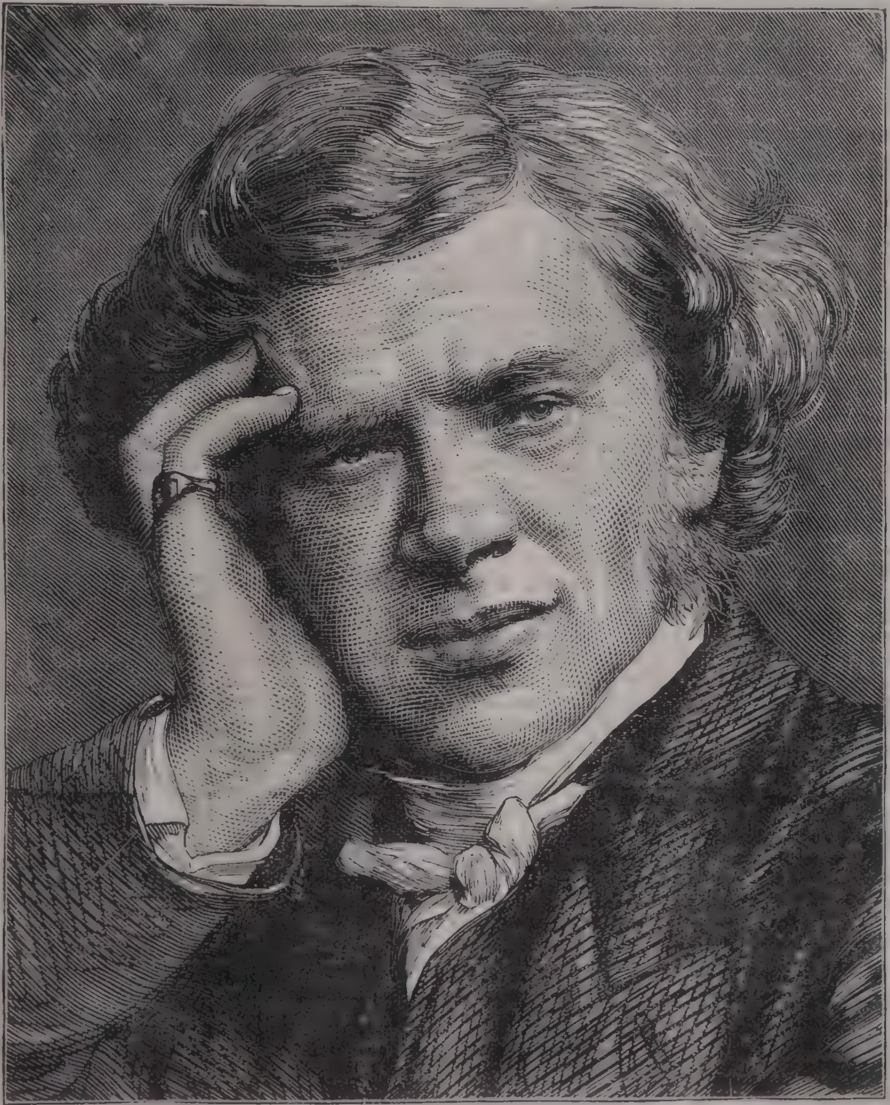
THE LATE DEAN HOWSON.



ON the evening of Monday week, Dr. J. S. Howson, Dean of Chester, breathed his last, at Bournemouth, at the age of sixty-nine years. After a very successful University course at Cambridge, he acted for some time as tutor, and in this capacity had under his charge a few young men who have since become eminent.

Skilled as a teacher, Mr. Howson, who had become M.A., took the part of assistant-classical master in the Upper School of Liverpool College, and shortly afterwards succeeded to the head mastership, which, however, he only held for a brief period. Rev. W. J. Conybeare had been for some time Principal of the College, and on his retirement, Rev. J. S. Howson succeeded him in the post. His connection with Mr. Conybeare in the College had one important result: this was, the association of the two scholarly clergymen in the production of the important work on the "Life and Epistles of St. Paul," by which the names of both will be principally remembered. With the exception, perhaps, of the work of Mr. T. Lewin, the publication of which preceded Conybeare and Howson's by about two years, the conjoint work of the latter was the most important contribution to the history and work of the Apostle of the Gentiles since the issue of Paley's "Horæ Paulinæ," nearly a century ago. Archdeacon Farrar's well-known volumes on the same subject are, of course, of recent date.

Rev. J. S. Howson took the degree of D.D. in 1861. Dr. Howson, whose health had suffered somewhat from the fag of academic life, resigned his Principalship in the winter of 1865, and was soon afterwards appointed to the vicarage of St. Peter and St. Paul, Wisbeach, and in a few months subsequently became also examining chaplain to the Bishop of Ely.

In 1867 Dr. Howson was created Dean of Chester, an appointment which met with general approval, and which his subsequent career very amply justified. Urbane, scholarly, and liberal, Dr. Howson won general confidence and regard. Less pronounced than the excellent Dean Goode, his scholarship was nevertheless like that of the umquile Dean of Ripon, called into service in defence of the principles of the Protestant Reformation and against the Romeward tendencies of one party in the English Church.

In the January number of *The Quiver* there is a paper by the late Dean, entitled "The Opening of the Year," a comprehensive exposition of the saying of our Lord: "No man having drunk old wine, straightway desireth new." We quote some of the closing sentences:—

"This saying has a special force *in all times of change*. It was a time of change when the parable was spoken; and ours, too, are emphatically times of change. Now there is a natural reluctance to alter, even when we are altering for the better. We cast lingering looks behind even when we are aware it is better to go on. And this feeling is not altogether to be blamed. Our times are times of risk; and, beyond doubt, great wisdom is required of those who are responsible for guiding the minds of their contemporaries. Such thoughts are present to us with fresh force at such a moment as this, when we are sensibly passing from one year to another. The old year has had its troubles and sorrows. Yet we linger over it with a certain fondness. It is full of touching memories; and we are tempted to have sad forebodings of mind regarding the year that is coming; and we say, 'the old is better.' At all events, we say, 'the old is good.' And surely a thankful heart justifies us in saying this. If we cannot yet feel sure that the new will be 'better,' we are confident that the new will be 'good,' because the old was 'good.'

"Let us look genially and reasonably in both directions. We are at this moment crossing the Jordan of human life again. Moses is to be laid to rest on the mountain, but Joshua is appointed to succeed him. This day 'ye shall eat new food,' it was said at that time; 'bring forth the old because of the new.'"

GIDEON'S TRIUMPH.—I.

Judges vii.

By Rev. JOHN URQUHART, Weston-super-Mare.

HISTORY is at once the most pleasing and the most valuable of all our teachers. While the story awakens our interest and sympathy, it makes us grasp the problem of human existence with a new sense of mastery.' The multitude of trivialities which baffle our insight as we look out on human life disappear, and the great outstanding facts alone remain. We now connect sacrifices with their frequently far-off results, as well as mistake and sin with their bitter fruits. We mark how the false glory fades and the true shines out with abiding brightness. In a word, it is to the student of human life what the map of a country is to the traveller. We see at a glance whither the road on which our feet may stand will lead, and how our wished-for destination may be reached.

But it is only when we have closed the page which man has penned and open that which the Father has caused to be written for our learning that we fully know how history can serve us. Not only is it that in this map of human life the lines are bolder and clearer, nor that the limner's hand sweeps here beyond the limits at which man's halted, as at the boundaries of an unknown territory. We see deeper as well as farther. The veil is lifted from the soul's secrets. Not only do we now trace the steps of heroes; these Samsons tell us the secret of their strength, and, when that is told, we know it is a strength we too may share.

And such a tale is this of Gideon's triumph. The mode of warfare adopted by the Midianites, from whose oppression Israel now suffered, was peculiar. They did not seek to make a conquest of the country, nor to impose a tribute upon the people. Theirs was a more subtle and more galling tyranny. The Israelites were virtually made their ploughmen and their vine-dressers. While the necessary labours of the field and the vineyard were being carried on the land was left in quietness. The Israelites were allowed to plough and sow, to plant and prune in peace. But so soon as the land was clad in the rich beauty of spring, and the toiler began to rejoice in the hope of an abundant harvest, the countless hordes of men and cattle poured over the fords of the Jordan. The Israelites fled to the mountains and hid themselves in dens and caves of the earth, and, while they pined with hunger, the Midianites luxuriated in the abundance of the fruitful plains below.

This had been a frequent experience, and it was now repeated with aggravations. Not only were the Midianites there as before, but there were now banded with them the Amalekites and the "children of the East"—the Arabs of the desert. If Israel's case had been deemed hopeless when Midian alone oppressed, it was surely madness to think of resistance now. And yet this was the moment which God had chosen for his people's deliverance. For the first time the Midianites find their pathway barred. They may have laughed at Gideon and his poor 32,000 men. But ere deliverance could arise Israel's cause must seem more hopeless yet, and so Gideon had to proclaim that whosoever was fearful and afraid should return, with the result that 22,000 departed. Even the 10,000 who remained were still too many, and the people had to be further tested. The 300 who lapped were chosen, and the 9,700 who bowed down to drink were rejected. How the watchers of Midian must have laughed as they saw the Israelitish army melt away under their eyes! But that night the laughter was changed into a cry, their ordered host into a mass of struggling fugitives smiting each other in the madness of their terror.

Let us briefly trace the parallel between

ISRAELS STRUGGLE AND OUR OWN,

and then ask what this story has to tell us regarding the secret of victory.

We look out first of all, then, as Israel did, upon our foes. They knew that that land was meant to be the abode of God's people, that his was the name which should be honoured there, and his the law which should be obeyed. Our convictions are both deeper and of wider range. We claim for God not one land, but all. The kingdoms of the world ought to be and must be made the kingdoms of the Lord and of his Christ. The knowledge of the Lord must flood the earth as the waters flood the seas. And though this may well be called the missionary age of the Church, it is no new discovery that the world in its entirety must be claimed, and will yet be held for God. More than eighteen centuries ago it was the conviction and the hope of those who went everywhere preaching the Word. They went not only where Roman armies had first trod a pathway; they went where Roman armies had never gone. And they did not labour in vain. The fields grew green in which they toiled, and then they were covered and trampled under foot by a bloody and relentless persecution! But they still wrought on. They sowed in tears, and it seemed as if the time had at last come when they were to reap in joy. A Christian sat on the throne of the Cæsars. The doom of idolatry was pronounced. But, alas! the long-looked-for harvest became again a prey. The plains of Israel were covered not only with Midian, but also with Amalek and the children of the East. Into the churches themselves, worldliness and lust, and superstition and darkness, poured with resistless force. The light which the Lord had set in the world's midst became dark, and how great was the darkness!

From then till now the battle has continued, and

THE EARTH IS NOT YET WON FOR GOD.

There have been times when Israel appeared about to possess the land. There was the Reformation, when nations seemed to be born again; there have been movements of as mighty promise in our own land; but, just as Israel thought to reap and to rejoice, Midian again appeared. Coldness and death descended where life and ardour had been. And now, what of to-day? We have toiled long in foreign fields, and the Lord has wonderfully helped and blessed us, but the cry of the nations is not stilled, for their need is not yet met. A well-known and able missionary once said, "Twenty years and India will be won for Christ!" The twenty years have long since gone, and India is not yet won. It may be said, indeed, that eclecticism and atheism spread faster there than Christianity. In other lands the way has been marvellously opened for the messengers of peace, but as yet we have done little more than enter in. If we turn from Asia and Africa to Europe we mark the same wondrous preparation, we hear the same call. There, too, we have laboured, but we have again to own that Midian and her vast confederacy of evil cover the soil.

We look upon our own country. Are our churches all that the Lord means them to be? And what of those outside their pale? There are giant evils in the land with which we have wrestled, but which we have not overcome. We have striven to sweep away the curse of drunkenness, and to-day we are confronted by a confederacy of vested interests, of degraded appetite, of indifference and misconception, which, if we are to have regard to man only, is simply appalling. Sometimes a general commands an attack to be made in a certain quarter, not to overthrow the enemy, but to make him deploy his forces and reveal his strength. We have achieved this end, indeed, we have made the foe declare himself; but we have done little more. In regard to the great question of social purity, we have to repeat the same tale. Many were rejoicing a few weeks ago that at last their sighing and their groaning rose up in one united, clear, articulate cry which all the land must hear. It seemed as if it needed only such a cry to make the walls of this Jericho fall down; and now, in the presence of the spirit displayed by our law courts and our press, we realise perhaps for the first time the gigantic task to which we have committed ourselves.

"THE RICHEST MAN ON EARTH."

A FEW days since William Vanderbilt was the richest man on earth. In the prime of life, full of vigour, full also of the pride of power, and of far-reaching ambition, a mighty future seemed to lie before him. He either owned or controlled 10,000 miles of railway. According to his pleasure "the farmers of the Central and North Western States found their occupation profitable or not." A vast area of the trade and traffic of America flourished or declined according as he willed. Inheriting from his father not only £16,000,000 but also large business capacity, he used all his vast power only to get more. "When it became a question of which should prevail, his personal interest or that of the people at large, he fought for his own hand."

Now William Vanderbilt is dead. Suddenly the Messenger came, and suddenly he was stript bare of all that wealth and power. Could there be a more impressive illustration of our Lord's words:—"What shall it profit a man if he gain the whole world?" Surely this event calls on men who are yielding to lust of gold and of the power it gives, to consider their ways. Suppose their success as great as Vanderbilt's, what of it? Was not much of his wealth tainted with the robbery that seems to be almost inseparable from great monopolies? Did he not cause myriads to toil in hardship that he might win? Taken as a whole, is not his life a gigantic failure—a most significant warning against the essential ignobleness of the most successful of mammon worshippers?

The sudden closing of such a life reveals, as by a lightning flash, the utter impotence of the great god, Get-on—the fashionable deity of our generation. It reminds us afresh that "we are not sent into this world to get on, but to get up—nearer and liker God."

THE ARTILLERY LANE MISSION has entered upon its winter's work. One great difficulty to its progress just now is the abounding poverty. The mission will be able to distribute free breakfasts on Sunday mornings throughout the trying winter season, through the kindness of the London Samaritan Society. It would gladly be the means of supplying the needy with a substantial meal during the week if the funds allowed. For about fifteen shillings, upwards of 100 cold and hungry men, women, and children may have a good supper. For about twelve years this mission has existed under the care of the present superintendent, and has proved a blessing to large numbers of the most needy and distressed ones. Mr. Finn, 14, St. Ann's-road, Stamford-hill, N., will gladly receive help.

An Old Worker.

THE UNEQUAL YOKE.

LET us hear the word of the Lord through his servant: "Be ye not unequally yoked together with unbelievers" (2 Cor. vi. 14). This solemn command is too often set aside in these days, as if it applied only to the young believers at Corinth in the year A.D. 60. The Church and the world, alas! are better friends now than then; as in public life it seems possible for the two to "walk together," and "be agreed," so in individual cases "righteousness and unrighteousness," "light and darkness," have fellowship in a manner never dreamt of in those early times, when the stocks were as much the insignia of the Christian religion as the "silken slippers" are to-day.

Confining our attention to matrimonial alliances, which for weal or woe, for eternity as well as time, are fraught with the most momentous issues, we desire to sound a note of warning to those whom it may concern. God's commands are explicit and frequent. "Come out, and be separate" is the plain injunction He imposes on his blood-bought family. Having brought his people out, He enforces separation: "Neither shalt thou make marriages with them [the surrounding nations]; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" (Deut. vii. 3). With urgency the exhortation is repeated: "Depart ye, depart ye, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." The same entreaty is echoed in the text which sounds our keynote; and is applied to the marriage relation by the words,—"She is at liberty to be married to whom she will; only in the Lord" (1 Cor. vii. 39).

The Word of God not only commands, but warns: "They [the idolatrous wives] will turn away thy son from following Me, that they may serve other gods" (Deut. vii. 4). "Be not deceived, evil communications corrupt good manners" (1 Cor. xv. 33). Again, "for they [the ungodly] allure . . . those that were clean escaped; for if, after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour, Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning" (2 Peter ii. 18—20). Mr. Spurgeon, when warning Christian young women against marriage with the ungodly, characteristically said: "Suppose you mount a table, and stretch out your arms to one below with intent to pull him up beside you, would your efforts be likely to succeed, if he, with a far stronger grasp, exerted all his power to drag you down?" How, we would add, can the believer "dwell on high," if he is linked to a dead weight of worldliness?

Many of these Scriptural warnings point to special chastisement as an invariable result of unequal unions. Such as, "If ye shall make marriages with them [the heathen nations], they shall be snares and traps unto you, scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you" (Josh. xxiii. 12, 13). The Lord Jesus Christ tells us that "a house divided against itself cannot stand." There is an end to its domestic happiness, its dignity, and its unity. The enmity which God Himself put between the Seed of the woman and the seed of Satan is indestructible. The blood of righteous Abel was its first certificate of power. The Blood that speaketh better things than that of Abel speaks also of its bitterness. The rack, the sword, and the flame, testify to its reality. And no less do the sneer, the coldness, and the wily attempt to seduce into sin, betray the still marked personality of "Mr. Hate-Good." How true that "all who will live godly in Christ Jesus shall suffer persecution." It is sad when the sword that the Lord Jesus sent on earth is whetted on the family hearthstone, and a "man's foes are those of his own household." This sword was wielded by Job's wife when she cried, "Curse God and die!" and was sheathed in Delilah's charms for the after wounding of Samson.

In addition to these "bosom trials," which are incidental to and inseparable from the after life of those who are "unequally yoked together," there are special calamities sent from God, as if to vindicate the slighted authority of his word. In mighty love He forces himself to smite with many corrective stripes the "servant who knew his will, and did it not." There is that in David's history which bears out the truth of this assertion. The Lord was "silent" to him after the outstanding sin of his life; save when He spoke out in sore retributive chastisement. It is not difficult to discern, through the glamour of society, the broken hearts and scattered homes, the desolated lives and embittered histories, which are the fruit of this "sowing to the flesh." A veteran in the Lord's service, who testified against the projected marriage of a young Christian girl with an unbeliever, said, "I fear you will have some trouble with your father-in-law!" The truth was brought home with power, and the union never took place.

To the hesitating believer, whose affections are bestowed on one who has no spiritual affinity with him or her, Satan comes as an angel of light, and presents the encouragement mentioned in 1 Cor. vii. 13—16. These tempted ones trust that, after being united to the object of their (not God's) choice, "they, by their chaste conversation," may win those "who obey not the word" (1 Peter iii. 1, 2). We assert, unhesitatingly, that this encouragement was alone meant for those who had been brought to the Lord *after* marriage with unbelievers. Many inquiries and much prayerful thought force the conviction upon us that the Lord is slow to answer prayer for the conversion of those to whom his sons and daughters ally themselves in direct violation of his command.

More than one of the Lord's people, in "talking one to another" on this subject, have expressed a desire to ascertain what success attends the pleadings of his own children who cry to Him for the salvation of those with whom they have cast in their lot, in defiance of the adverse dual testimony of the Word and the indwelling Spirit. The result of such inquiry might be much blessed in deterring other members of the redeemed family who contemplate entering into these disastrous and God-dishonouring unions.

In case of an engagement between two unconverted persons, one of whom is converted before marriage takes place, how should the believer act? God has come in between them, and his word must be obeyed. But the believer must not form another engagement, nor even break this one, unless the other voluntarily dissolves the contract. It would be far more probable that by this course, obedient to God and honourable to the unconverted one, the believer should save the unbeliever, and thus the hindrance to marriage be removed, than that such a result should be looked for after a marriage in disobedience to the Will and Word of God.

RELIGIOUS SERVICES for the PEOPLE.

A DRAWING-ROOM meeting on behalf of Religious Services in Theatres, Halls, and Mission-rooms, was held last week at the residence of Mr. and Mrs. George Hanbury, 21, Portman-square. Mr. **Hanbury**, who presided, said he remembered something of the opposition at the beginning of the work. Many Christian people had the idea that theatres were the last places in the world where the Gospel should be preached, but those objections had been overcome, and the movement was now backed up by clergymen and ministers. In this work it was difficult to speak of great results, because the people who attended the services were migratory, but looking at the attendance he was sure that a great work had been done. He was sure that these services were the only means of reaching the poorer classes and the uneducated, and the work was one which should commend itself to every Christian.

Rev. T. C. **Udall** said it was one of the saddest sights to witness in the East-end of London, on a Sunday morning, the utter ignoring of religion by the great mass of the people. As an instance of the work carried on by the society, he would mention the services at the Pavilion Theatre, where sometimes on a Sunday evening there were 3000 people assembled, who came from low lodging-houses, thieves' kitchens, and the back streets of Whitechapel, who came to hear the Gospel, and who would not be welcome at church or chapel. They had in London fourteen large buildings, which were occupied at present by the Committee, most of them being in the poorest neighbourhoods. To carry on this work they wanted an income of £3000 a year. The services of those who preached were rendered without fee or reward.

Mr. J. E. **Jack** said he could bear his willing and honest testimony to the fact that this society was doing a good work. Referring to an objection which had been urged that people might be induced to go to a theatre on week-days through going there on a Sunday, Mr. Jack said that in his experiences he had never yet found any man who had known any person who was induced to go to a theatre to see the performances through going there to hear the Gospel, but he had known instances where people after going to hear the Gospel, had felt they could not go to the week-day performances at a theatre. He had never felt that he was standing on more hallowed ground than on the stage of the Britannia Theatre, and in the green-room he had seen people weeping for their sins. They ought to do all they could to counteract the teaching of secular halls. He appealed for £50 to re-open the Britannia Theatre on Sunday evenings.

Mr. **Frank Bevan** said that one of the most important parts of the work was in mission rooms, and it was their desire to plant mission rooms all over London, especially in connection with the work of the London City Mission. He appealed for support for the opening of a mission room in the Borough, at the same time trusting that Mr. Jack would get the £50 for re-opening the Britannia Theatre, towards which he would contribute £10.

Rev. **Donald Fraser**, D.D., and Rev. **Neville Sherbrooke** having spoken in support of the work of the society, Mr. H. **Ehrlich**, manager of the services at the Pavilion Theatre, said that almost all the churches and chapels in the neighbourhood had received workers into their congregations who had been first impressed with the truth at the Pavilion Theatre.

Mr. C. M. **Sawell**, in moving a vote of thanks to Mr. and Mrs. Hanbury, said that the necessity of this work had been fully admitted by the Evangelisation Committee of the London Diocesan Conference. He asked for aid to erect the proposed memorial city mission halls in honour of Lord Shaftesbury, and said the first was to be built in Gibraltar-walk, Bethnal-green, the second in Union-street, Borough.

THE WORLD'S LAST BATTLE.*

By J. DENHAM SMITH.

"But an image of a deeper woe,
Where are breasts no joy can balm:
Anguish, peace can never calm."

"I will gather all nations against Jerusalem to battle."—Zech. xiv. 2.

THIS is the last battle the world will ever see. I say the last battle; for a thousand years later "a storm more dark and terrible than ever swept it before will clear the atmosphere for ever, as we see in Rev. xx. Then, God, without a war, with the awful flash of his ire, will mete out wrath upon Gog and Magog as they encompass the camp of the saints." This will be after the millennium, when "whatever latent sin or sinners there may be external to Israel and the saved nations will be swept away with a summary vengeance." Instigated by Satan, for a moment let loose from his provisional prison, they will attempt once more the subjugation of Jerusalem, but all in vain; for, instead of Jerusalem, there remains the awful Gehenna, that lake of fire prepared for the devil and his angels.

It is sweet to think of wars ceasing to the ends of the earth. When has this ever been? Who can tell what millions have been their victims?

Who can tell the miseries of the slain? and those not slain, left on the field in pain and woe, among the dead and dying, thinking of the dear ones at home, what they will feel when they read the list of the dead and missing! And then beyond death! Can we imagine with what feelings the slain in war look upon it the moment after death? Some think that the things of time must appear very diminutive when looked back upon from eternity. But no; not those that so closely bear upon eternity. It is melancholy to think for what petty causes wars have been waged, and how long the antipathy of race for race has lasted. The animosity of nations seems never to die. Men die, and their animosities die with them; but nations have long lives, and history never dies. Our Lord shows (Matt. xxiv.) how wars will go on to the end. They have gone on for four thousand years, and are going on now. Long is the catalogue of the so-called "grim glories" of this world. But there will come this last war. As to who the actors are, we are not left to conjecture.

"For," remarks another (going back to the first settlement of nations), "the descendants of Noah will in the end be ranged either under the beast or under Gog, the two principal powers." If we consult Genesis, we shall find, "By these were the isles of the Gentiles divided in their lands; in the generations of the sons of Japheth Gomer is named." The ancient divisions of Russia make "Gog, Magog, and Meshech." Gen. x., Ezek. xxxviii., xxxix., may be read as history. Singular how the names answer to history. Japheth, which signifies enlargement, was their father and ours. As with the father, so with the sons; for the name of Gog signifies extension. The chief prince of Meshech and Tubal, which signifies flowing forth, is in Hebrew Rosh. When has this empire not been extending, growing, flowing forth? We are left to no conjecture as to its future any more than as to the past. God says, concerning Rosh, or the chief prince of Meshech, "I am against thee . . . and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour (answering to all sorts of people that form the vast extended power), even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee . . . Thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword [the land of Israel, with Israel restored] . . . gathered out of many people, against the mountains of Israel, which have been always waste. It shall be in the latter days, and I will bring thee against my land . . . And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face" (chap xxxviii.). "Behold, I am against thee . . . and I will turn thee back, and leave but the sixth part of thee" (chap. xxxix. 1, 2); *i.e.* a mere remnant, as with all the other nations whom the Lord will destroy.

And what of the Western powers? Our prophet speaks of "all nations" being gathered against Jerusalem. "The avaricious hosts of these Western lands," says the same writer, "ever bent on war, will combine together with the nations of the East, indicated by 'the mule, the camel, and the ass, and all the beasts that shall be in tents'" (Zech. xiv. 15).

In what we now see in the East—the Western and Eastern armies in battle, with the camel as well as the horse—how forcibly are we reminded of what this collected multitude from the Eastern and Western nations will be. These nations will send the pride of their strength to Jerusalem, the carcase for which the eagles will gather, or, to change the figure, the target against which the dreadful arrows of the world will be directed. These are the armed hosts the Lord will gather against Jerusalem. They think only of their own lust, He of his own design. Significantly, therefore, He lays the whole plot. It will be for Israel's final cleansing, and full and final salvation, and for the long-predicted and plenary judgment of the nations who have for ages despoiled, uprooted, or oppressed Israel. It is all plain as if it were history.

In Micah iv. 12, we read, the Lord shall "gather them as sheaves into the floor," or, as our prophet shows, against Jerusalem, only to be destroyed. Dreadful are the details of this war; for first as to the city, it shall be taken and the houses rifled. Overcome by the terrible onslaught, half the city shall go into captivity. The residue of the people shall not be cut off from the city. At the first no result could be more disastrous; but then comes a glorious reversal of the fight. "The Lord shall go forth and fight against those nations." He who had gathered them for this end now deals with them single-handed, a solitary Man of War, the One concerning whom the prophet had asked, "Who is this that cometh from Edom, with dyed garments from Bozrah?" and who responds; I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengence is in mine heart, and the year of my redeemed is come." Note, the blood sprinkled is not his own, as many wrongly imagine, but the blood of his enemies. Isaiah l. 3, tells of his own blood offered for reconciliation. This is blood of destruction. Parallel passages descriptive of this are Rev. xix. 11—13; see also Ps. xiv. 3—5.

With no material weapon of war will be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. 'Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." Conceive an army thus! Never was war like this. No counting the dead after the fight; horses, mules, and all beasts, with the nations, all reduced to this sudden, inglorious issue. Think of the pride of the world — the vast Eastern and Western powers, the great ones of the earth—"the wealth of all the nations round about gathered together; gold and silver, and apparel in great abundance"—all in a moment a prey to this sudden, unexpected doom.

He must be ill-acquainted, indeed, with history who would make this to mean the war of Titus. Then it was the utter triumph of Rome and the destruction of Jerusalem but here the destruction of the nations and the salvation of Jerusalem. Truly under Titus the streets were made to run down with the blood of the Jewish slain; but here the enemy is destroyed—annihilated. The war under Titus was followed by the Jews dispersion; but this is followed by the Lord's reign, and Israel and Judah made to dwell together again. No, the event, like most in the prophecy, is yet future; and this word regarding it, if men would but read, is a light penetrating the awful times into which Israel and the nations of the world are yet to enter. Again, I say, little do men think of this. They dream only of progress and peace; the settlement of boundaries and the arrangements suited to commerce, and the well-being of man as he is. But their thinking or not makes no difference. The words are closed and sealed up till the time of the end. "The wicked shall do wickedly but the wise shall understand."

One feature more we must not fail to see The Lord is standing on the Mount of Olives as if to survey the scene, when, lo! at his presence, the mountain parts in twain, the long-extending valley which is formed thereby opening to Israel as they flee from the enemy, providing for them a safe asylum answering to what the opening of the Red Sea was when Pharaoh and his legions were pursuing them of old. Sheltered and secure themselves, the enemy is seen to lie multitudinous around in ghastly heaps. A marvellous episode in the world's history is this—

"A wondrous Conqueror there I see,
He bears a banner, sign of victory;
His hand no weapon wields, yet 'neath His hand
Of conquered dead ones lies a countless band."

How still the scene now where Christ is He has dashed the nations as a potter his vessel. "The heathen are given to Him for his inheritance, and the uttermost parts of the earth for his possession." "The stone which the builders rejected is become the head of the corner" (Mark xii. 10). Alas, for the builders! What can we say but, alas for those who have rejected Him, or who have rejected the Gospel!

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[*] From The Prophet of Glory; or, Zechariah's Vision. 5s. *J. E. Hawkins.*

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MANCHESTER.—In connection with the half-yearly meeting of the National Council of the Y.M.C.A., a public meeting was held last week chairman Mr. Herbert Philips. Addresses were delivered on "The relation of the Y.M.C.A. to the Church of Christ," by Mr. Geo. Williams; on "Commercial Life," by Mr. Herbert Tritton; on "Evangelistic Work," by Mr. J. F. Fawckner Newport; on "Extension Work," by Mr. W. Hind Smith; and on "Athletics," by Mr. E. J. Kennedy.

GOSPEL TROPHIES AT GRAY'S YARD.

SINCE I penned the brief notice respecting Gray's Yard that appeared in your columns, the following has been put into my hands as showing the Divine blessing on the work:—"We can tell of many cases of blessing where those who were sunk in the very depths have come to the feet of Jesus. The result is not always seen at the time. Often after the meeting a man comes up and tells how he found the Lord in that room months ago. A sailor, who had heard the Gospel many times at Gray's Yard, but who was utterly careless, was struck by lightning in the Mediterranean, and for a time entirely lost the use of one arm. The words he had heard came to his mind then, and were blessed to him. Two years ago, on returning from this voyage, and while still disabled, he came to tell us at Gray's Yard the good news of his conversion. Afterwards he regained the use of his arm, and went to sea once more. On his return, a week or two ago, he came to the meeting to give a bright testimony, and tell the others something of what Christ had been to him.

"On another occasion a respectably-dressed man, whom we had taken for a visitor, told us that six months before he had come to the 'New Year's Breakfast' almost in rags, and had been awakened by the hymn, 'Weary wanderer, stop and listen,' sung by a lady. He was converted soon afterwards, and at once returned to his home, from which he had run away eight years before, when quite young. He relatives did not know him, but were overjoyed at his return. On coming back to London he obtained a good and responsible situation in a large house of business at the West-end of London. This is only one case out of many in which the word spoken at Gray's Yard has reached the heart of a prodigal son, and led him to return to his home and friends.

"One of these in a letter soon after he had accepted Christ, says, 'I wrote to my dear parents in ——. My poor mother received my letter on Tuesday forenoon, at twelve o'clock, and so great was her rejoicing that she could not wait till two o'clock for my father to come to his dinner, but put her bonnet and shawl on, and went to his work. What a night of prayer and thankegiving there was for the saving of their prodigal son. My hourly prayer is "to keep me steadfast and faithful to the end." . . . I bought a Bible on Wednesday.'

"As the congregation was dispersing after one of the meetings, a man was asked if he were a Christian? 'No, I'm not, worse luck,' was the gruff reply; 'it's no use your talking to me, God has left me long ago and won't have anything more to do with me.' He would not for some time give his reason for this idea, which he repeated persistently; but at last he said, 'There's a verse in the Bible that proves it. "He that hateth his brother is a murderer, and no murderer hath eternal life abiding in him"' (1 John iii. 15). He added, 'That's what I am, lady, I'm a murderer.' This we found was really the case. Some wretch having gone off with his wife, he vowed vengeance, and buying a pistol carried it about with him continually till they met. In the scuffle that followed, he shot the wrong man, and so had been convicted of manslaughter. On his release from prison he still was determined to take the life of his enemy, till at Gray's Yard his heart was touched, and he saw his sin. We tried to show him by many passages that the blood of Jesus Christ cleanseth us from all sin, but he could not believe the promises were for him.

"The following Sunday he was again at the meeting, and his face was so changed we scarcely knew him. He told us that he had found pardon and peace, and on our asking if any particular text had helped him, he said, 'Oh yes, it was Isaiah i. 18: "Come now and let us reason together saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool," and I've been thinking all the week, it's so wonderful God should want to reason with me.'

"It is now two years since this took place, and still this is his wonder, not only that God was willing to pardon him, but, as he said only a few days ago when referring to it, 'as though He wanted to talk me over to it.' Though he has, during this time, been in great want over and over again, we have never heard him murmur. 'Anything is good enough for me,' is often his response; 'the Lord never lets me be too short, and if it doesn't come one day He makes up for it the next.' He has supported himself in an honest manner ever since, though often he has found it very difficult to earn sufficient.

"Another striking case was that of a man who came in during the Gospel service in the evening, to get shelter from the rain. He was hurrying out immediately at the close, but we detained him, and, after some conversation, found out that he had only been out of prison a few days on ticket of leave. He had been unable to obtain work, and, in desperation, said he intended to put an end to that sort of thing that night. He had planned to meet some friends in half an hour's time and with them to commit a burglary. He said he didn't care if he got twenty years for it. It was with great difficulty that we persuaded him to give it up. At last he seemed touched, and returning to his seat with tears rolling down his cheeks, he said, 'It's awfully good of you to care; I won't go.' It was easy then to speak to him of Christ, and we had good reason to believe, by what we saw of him afterwards, that he really had taken Christ as his Saviour. By subsequent inquiries we were able to prove the genuineness of his story, and he soon obtained permanent work."

The numbers attending the afternoon meetings are continually increasing, and the rooms, which are much overcrowded, often become almost unbearable. A fund has, therefore, been started for procuring new premises, or for enlarging those at present in use, and this fund, with promises received, amounts to over £1000, but, of course, much more would be needed. All London is debtor to a work of this kind, and it cannot be carried on without a large annual expenditure, for besides the food there are several hundred pounds needed for the other branches of the work—the Sunday-school, the Ragged-school (one of the oldest in London), and the New Year's Breakfast for the casuals. In writing to one of the workers on the subject last year, the late Lord Shaftesbury said, "There cannot be a better object than that which you have in view, and had I any means I would help it to the utmost of my power."

J. Denham Smith.

SEAMEN'S REST, BOMBAY.

WE have inaugurated a "Seamen's Rest" in this great city on the Arabian Sea. Ever since coming here we have longed to see a special mission opened amongst seamen, thousands of whom visit the port every year. Man-traps abound on all sides. We have secured a room between two of these man-traps. It has been formally dedicated to the Lord, and the work of rescue has begun. The room was crowded at the opening meeting, principally with seamen. Addresses were given by Rev. George Bowen, editor of *The Bombay Guardian*; Rev. Mr. Bell, of the Baptist Church; and others. That meeting was the beginning of a series which we hope to keep going for years. So far the attendance has been very encouraging.

Last Sunday night one of our workers went into the "Rising Sun," public-house in search of men. He found five sitting around a rum bottle. Among his bottles on a raised platform squatted, like a great spider, the Parsee proprietor. The men were induced to leave the place and go into the meeting. Thus we expect to work. We solicit your sympathy and prayers in this venture for Jesus.

J. S. Stone.

Pastor, M. E. Church, Bombay.

GOSPEL WORK IN BERLIN.

THE evangelist, Rev. F. von Schluembach, has taken up his work again in Berlin. A few years ago, for a short time in the Northern districts (the head-quarters of the social democrats), the results were simply marvellous, and are still felt. One of the worst dancing-saloons was bought and converted into a mission hall. Those who had been blessed through Mr. von Schluembach's efforts here found a place of meeting, and it is a joy to see the work flourishing in all its different branches. There are now in attendance eight hundred Sunday-school children; two hundred mothers gather together for mutual Bible study one afternoon in the week; well attended meetings for men, young men, and young women are also held. A Sunday morning breakfast provided for the homeless has already proved a blessing to many. The general tone of the neighbourhood has greatly improved.

May we not expect the same, and even greater results, among the labouring classes in the East-end where Mr. von Schluembach is now hard at work. The prospects are already very promising, the meetings being crowded to overflowing evening after evening. Evangelistic labour is all the more required here, there being only one church to meet the needs of over a hundred thousand souls. This is unfortunately no solitary exception in Berlin.

Whilst Mr. von Schluembach's evenings are thus devoted to the poor, other classes are not overlooked. In the daytime Bible-meetings are held in the homes of the wealthy, and public Bible-readings in the business part of the city. His presence at the recently established noonday prayer meeting adds greatly to its growth. He also lends a helping hand wherever required to the Y.M.C.A., which he was the means of organising three years ago. Mr. von Schleumbach intends continuing his work in Berlin until the middle of April. Will English Christians unite in praying that his labours may be richly owned by God?

WOMAN'S WORK FOR PURITY.

THE cordial welcome everywhere given to the Women's Union of the Gospel Purity Association is a practical proof of the need that existed for its operation. The committee of the Association had scarcely begun their work when the necessity of securing the widespread co-operation of women was recognised, and promptly acted upon. Last March Mrs. Bradley was appointed organising Secretary of the Women's Union, and since then the work has been spreading from many centres.

A revised pledge which has been adopted is as follows:—

> I promise by the help of God (1) to uphold the law of purity as equally binding upon men and women; (2) to be modest in language, behaviour, and dress; (3) to avoid all conversation, reading, art, and amusements, which may put impure thoughts in my mind; (4) to guard the purity of others, especially of the young; (5) to strive after the special blessing promised to the pure in heart.

A considerable number of ladies are quietly inculcating these principles, in conjunction with such useful literature as Miss Hopkins's "Early Training," &c., Mrs. Dyer's "Perils of Girls" (with its invaluable appendix), Mrs. Bayly's "Old Mother's Letter," and other publications. Many London districts and provincial towns have been visited, and meetings held to explain and enforce the objects of the Union. England's greatest need just now is a pure and resolute womanhood, to cleanse the homes, protect the children, and purify society. All who can lend a hand in this great cause should place themselves in communication with the Secretary, Mrs. Bradley, 43, Grange-park, Ealing, London, W.

RADSTOCK.—Soon after the election riots here, Mr. John Elliott, of the Evangelisation Society, commenced Gospel services in the Ebenezer Chapel. They were continued till the third Sunday with increasing interest, power, and blessing. A threefold blessing has been given—sinners have been saved, backsliders restored, and believers blessed.

EVANGELISATION OF THE WORLD.

SINCE the close of the Conference reported in your issue of last week, we have been receiving most interesting letters from prominent Christian workers in various parts of the country, telling us of the great spiritual blessing which they received in Manchester, and thanking God for the happy and refreshing time they spent with us. More than one foreign missionary has said that he will return to his distant sphere of labours with new hope and enthusiasm, cherishing the feeling that there are warm and sympathetic hearts beyond the circle of his own denomination who have a loving interest in him, and that prayer is going up to God for him from those the reality of whose faith he has learned to trust in.

This is a direct answer to prayer, and one which makes us truly happy. For weeks before the Conference prayer had been made for those devoted men whom we had invited, that they might instruct us from their experience and fire us with their zeal. We specially asked the Lord that every one of them might carry away even a larger blessing than he left with us. To attain this object we endeavoured to make the Conference as spiritual in its tone as we could by inviting men and women whom we believed to be endued with the power of the Holy Ghost. We set apart the evening previous to the Conference for special prayer, and the influence of those hours was felt all through the following days, for all who were walking in the Spirit felt whenever they entered the meetings that they were on holy ground. The speakers also felt the influence, and their words seemed to flow with that ease and power which only come when the speaker and his audience are in the fullest spiritual sympathy. The most perfect harmony reigned from the first to the last hour, because courtesy and graceful unselfishness distinguished both the audiences and speakers. We who had the management had literally no trouble, and not the slightest anxiety; to us it was an unalloyed pleasure and a true feast.

We think you will not grudge us a little space, that we may bring these matters before your readers, for we are extremely anxious that other cities should hold similar Conferences. The blessing which Manchester has received is but the droppings of the great shower that the Lord will send down upon our land, if Britain will remember the Lord's heathen. We are certain that no place in this land need miss a glorious blessing, if they will do as the Lord has led us to do. We are certain, moreover, that our home heathen will never be effectively reached until we reverse the proportion of interest; at present we give nine parts to the home and one part to the foreign heathen. When Britain gives nine to the foreign and one to the home, that one will be so blessed by the Holy Ghost that its influence will be increased a hundredfold, and the results will be glorious.—Yours in the Gospel,

Reginald Radcliffe,
Leonard K. Shaw,
Gilbert Kirlew,
J. Wakefield MacGill.

Conference Hall, Strangeways,
Manchester, Friday, December 18.

WOMAN'S MISSION TO WOMEN.—Sir,—The Female Mission to the Fallen is carried on entirely by Christian women labouring in the streets, hospitals, and other places in this vast Metropolis. We are at the present moment being urged to extend our work, and we are anxious to respond to the appeals that are made to us. At the same time we dare not incur further responsibility in the present state of our funds. Upwards of one thousand young women come under the care of our missionaries annually, and even children often have to be taken into our mission-houses. Few efforts can have stronger claim upon Christian people at this time of the year than this we are making on behalf of our fallen sisters and helpless children, who are being educated to a life of infamy.—Yours faithfully, George Hanbury.

32, *Charing-cross, London, S.W.*

SAVED FROM THE WRECK.

IN the Christmas issue of *Night and Day*, Dr. Barnardo gives several striking instances of child-rescue recently effected by his Homes. From his Personal Notes, which are this month of great interest, we cull the following extracts, somewhat condensed for want of space:—

"'I give tithes of all that I possess to the devil, and I get drunk twice a week.' Nearly the whole of poor Nelly's relatives might have adopted this sentence as their own. Their ill-flavoured, useless lives were for ever hovering on the verge of criminality and starvation. Nelly's grown-up sister had 'gone wrong.' Her three brothers and herself, as well as this sister, lived with their grandmother in one small room, of course in the utmost squalor, and with neither thought, nor, indeed, possibility, of decency. Unkempt little Nelly came to me when a sudden illness of the grandmother threw the whole family into the workhouse. Despite her upbringing, there was that in Nelly's face which predisposed everybody in her favour; this was a straightforward look of simplicity and modesty that seemed in itself a certificate of character. 'Willing and good,' is the description of her at the Village Home; but there is no doubt that she was just caught at the turn of the tide. Without relatives—or with those who were worse than none—what could be predicted for her when, in a year or two, she would be left by the cold mercy of the workhouse to make her way in the world? Is it not, humanly speaking, probable that her career would have ended in disaster and shame? Now, surrounded by the sweet and gentle influences of home, she will, I pray and believe, grow up into a life worth living.

"Two brothers were admitted to the Home last September, ordinary enough looking lads except for the fact that the younger of the two was the thinnest and meagerest little fellow that had ever come before me. Three years ago their mother had died, and their father, a labourer 'of no regular occupation, unluckily fell into the hands of the Board School officer for not sending the children to school. 'Five shillings or five days' was the result, and, of course, the latter alternative was a foregone conclusion. On coming out of prison he found his home gone, and finally he went to a travelling showman, arranging that he should keep the two boys in his caravan, and do his best with them. Both boys now went on their travels, at first selling hearthstones and small ware, but finally being promoted to part of the 'show' itself. The youngest boy was exhibited as 'the living skeleton,' a part for which cruel usage and semi-starvation eminently qualified him. His elder brother at last ran away on account of the showman's ill-usage; and my little 'skeleton,' encouraged by his brother's example, took advantage of a recent visit of the caravan to London, and also made his escape. Independent communications were made to me by benevolent people on behalf of each of the brothers, and they were ultimately reunited under our roof, I have had traces of the father at intervals within the past month or two, but he has not yet been found.

"'No home in the wide world,' was the succinct story of a woman who, obviously in an advanced stage of consumption, brought her two children to my door this autumn. John, a little fellow of eleven, with pinched face, and clad in the merest shreds of clothing, would be, said his mother, 'a nice boy if he had enough to eat and drink.' But, alas! these prime necessities of their existence had been doled out to him in but scanty measure. The poor woman's tale was a sorrowful, but a not uncommon, one. For three years she had had no home, living in casual wards, low lodging-houses, and those grim mockeries of a home—'furnished' rooms. The weary weight of her precarious struggle for bread had deadened her life to the very narrowest scope. 'I don't know,' she said, 'how the years go;' and I found that she could not even tell, though she could at least read and write, what year of grace she was living in. Her husband, a labourer, had died in St. Thomas's Hospital from chest disease, but six months before his death, his wife had had to leave him on account of his cruelty, the effect of which, alas! her poor battered face still bore sad tokens. Of course drink was at the bottom of it all. These little mites of children were aged respectively eight and four when they were, with their mother, thus cast adrift on the stormy streets of London. Need I say that our doors at once opened wide for the bairns? Little Mary is now at Ilford, and her cheeks are beginning to assume a faint tinge of colour. John, with the blessed elasticity of boyhood, is in our Stepney Home, quickly regaining his lost youth, and now looks at least a couple of years nearer his real age than he did when admitted.

"Just as I go to press a pathetic appeal comes from one of the London prisons. The chaplain writes:—'Have you a home for babies? and if so, can you admit an infant a week old? Its mother was imprisoned here for theft, and while undergoing her sentence died in giving birth to this unfortunate little one.' There were no friends or relatives who could undertake the care of this poor waif floating haplessly upon the sea of life; and I was glad to be able to offer it a *home* in our Babies' Castle, Hawkhurst, and a *mother* in the person of the kind matron who presides over it."

These illustrations of Dr. Barnardo's work should come to us all this Christmastide as reminders of the blessedness of caring for the poor waifs and strays of our streets who are so dear to the Saviour of men. Dr. Barnardo's postal address is 18, Stepney-causeway, London, E.

TRACTS FOR THE PEOPLE.

Sir,—In a recent number of The Christian I observe an extract from Mrs. Gordon's memoir of her late husband, in which it is stated that a suggestion made by Mr. Gordon as to the provision of cheap popular tracts, to form an antidote to the infidel ones that are so freely distributed among certain classes, *remains still to be carried out.* The extract goes on to say: "The Religious Tract Society are at present issuing, it is true, a series of tracts on the subject, but they aim at a higher class, and are not within the grasp of the multitude."

You will be glad to learn that we have not overlooked the multitudes in our efforts to counteract the infidel propaganda which is being so actively carried forward. I send you a number of cheap tracts intended for circulation among the working classes, more especially the Secularists. The "Aleck Martin" ones have been largely used by the Christian Evidence Society, especially the one on the Resurrection. The tract, "Some Testimonies to Jesus Christ," has been widely used, and found most effective "The Man of Marble" records an actual discussion, in which Mr. Arthur (author of "The Tongue of Fire") took part.

It may, perhaps, be thought that a tract on Hume's argument against miracles is hardly needed by the classes for whom the cheap tracts are issued, that they are not likely to read Hume. When, however, I tell you that I have a copy of "Hume on Miracles," issued by the Freethought Press, for which I paid threepence, and that I have seen a penny edition advertised, you will see that there is need for it. We have other tracts of a similar kind in preparation which will appear from time to time.

It would be a mistake to suppose that the "Present Day Tracts" are not read by any of the working classes. These are, to a certain extent, all the Secularist papers. *The National Reformer*, *The Secular Review*, and *The Freethinker*, have had several articles upon them; in some instances, several articles on a single tract. Trusting that, in justice to the efforts which the Religious Tract Society has been making for some years past to meet both the higher and lower forms of unbelief, and for the purpose of giving information to your readers which may prove useful to them, you will give a place in your columns to this letter, I remain, faithfully yours,

John Kelly,
Editor of the Present Day Series, Christian Evidence Tracts, &c. &c.

CHISWICK.—On Saturday week the memorial stone of the new Ragged School at Chiswick, in connection with the work of Mr. R. T. Smith, was laid by Mrs. Watts.

THE CHURCH ARMY TRAINING HOME.

FOLLOWING in the wake of its predecessor, the Salvation Army, the friends who conduct the Church Army have instituted a Home for the practical training of working-men evangelists. Its premises are at 174, Edgeware-road, where a hearty dedication service was held on the afternoon of Monday week. Among those who took part in the proceedings and commended the work of the army were Canon Barker (chairman), Rev. W. Carlile, Rev. F. S. Webster (Principal of the Home), Rev. A. M. W. Christopher, Oxford, Rev. E. W. Moore, Mr. Clifford, and others. Over £100 was either given or promised towards the expenses of the Home.

The speech that excited the greatest interest, says *The Record*, was that by Mr. W. S. Heathcote, who has just finished his Oxford course; he is to be ordained next week, and will begin work under Rev. Evan Hopkins at Richmond. He declared that there were numbers of young been both at Oxford and Cambridge who were longing to do something to reach the vast masses of people who were perishing for want of knowledge of the Gospel. Till the Church Army sprung up there was no opening for their zeal, and many had contemplated joining the Salvation Army for that purpose. "Go down amongst the people," Mr. Heathcote said; "never mind your respectability; show them that you love them as the Master did, and then you must win them." This "earnest manly speech," as Canon Barker termed it, made a great impression on the meeting. "It must have touched all our hearts," the chairman said. Every information concerning the work of the Church Army can be obtained at the headquarters, 36, Southampton-street, Strand.

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DINNERS TO BOARD SCHOOL CHILDREN

SIR,—This movement has been in steady and increasing operation during the past three years, having for its object to provide one good meal, either daily or two or three times a week, for the poorest children in some of the London Board Schools. These dinners are restricted to the children of widows, and of parents ill or out of work. During the past year 37,900 dinners have been given at seven halls in poor districts. Opportunity now offers to open two additional halls at the East-end. No one visiting a large Board School, in a poor neighbourhood, can fail to notice many a pale, patient, wan little face lifted from the school benches. The teachers tell many sad stories of poverty and suffering.

These dinner tables are so many witnesses, in neighbourhoods where poverty and wretchedness abound, that the relatively wealthy are not callous and indifferent to the sufferings of the destitute. The children become the concern of the helpers, all of whom are voluntary. No child who has been received at our tables, leaves school without their knowledge, and often the little help needed for entering service is given. To quote from the report of our third year's work, a young girl is saved from idleness, "just at that most dangerous time of a young girl's life—the time when she breaks with all school restraints, and is thrown back upon a squalid, comfortless home in a low, depraved neighbourhood."

Should any of your readers be interested in hearing further of this work, reports will be gladly forwarded on application. Subscriptions will be thankfully received by the treasurer, Mr. H. E. Allen, 44, Marlborough-hill, St. John's-wood, N.W.—Yours obediently,

ANNA PENNINGTON, Hon. Sec.
5, Alexandra-road, South Hampstead, N.W.

CAMBRIDGE.—The Advent Mission in St. Matthew's parish is prospering. About 400 attend the after-meeting in the school from the church. Rev. Walter Bradbury is the missioner, assisted by several clergy, and the Church Army, which is very efficient and fruitful. About seventy undergraduates take a special interest in this large and poor parish.

REVIVAL IN NOVA SCOTIA.

THROUGHOUT the district of Miramichi (New Brunswick) there has been during the past months a remarkable spiritual awakening. The tent meetings of the evangelists, Messrs. Meikle and Gerrior, at Newcastle, Chatham, and Douglastown, have been attended with great results, though in several quarters a growing interest and special activity prevailed before, and, indeed, led the way to their coming. Some deeply-interesting accounts of a work of spiritual revival in this North-American province have appeared in *The Presbyterian Witness*, from the pen of a trustworthy observer, Rev. John McCarter, of Redbank, Nova Scotia. We extract the following: "Mr. Gerrior seems happily to combine the gifts of Mr. Moody and Mr. Sankey. We believe to many this visit will prove an eternal benefit."

As a result of the meetings, nearly 60 persons have made public profession of faith in Christ. However this might appear in a city congregation, it will be allowed to be uncommon in a country charge scattered up and down the two banks of a river for a length of sixteen miles. The ages of the new communicants vary from 15 to 63. Simultaneously there has also been an arousing of the older members. For several weeks there has been, nearly every night of the week, a meeting at some spot along the river, in church, school-house, or hall, the people taking part in increasing numbers. Members of all the evangelical churches have joined with great harmony. Some, too, of the Roman Catholics quietly come in to hear, which they would not do at the ordinary Church services.

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REVIVAL IN SOUTH INDIA.

DEAR SIR,—We have been much in prayer for the past six months that a manifestation of power from on high might come upon the natives here and upon us, and that souls might be saved; it really seems as if the Lord was about to work mightily. We have lately started classes for young men, English and Tamil. We have an average of from ten to fifteen in each class every Sunday morning. It is deeply interesting and encouraging to see how eager they seem for the Word, quite drinking it in, each member bringing a number of texts most carefully learnt. Some have begged to be taught in the afternoons. So now every Sunday afternoon a lady has some half-dozen to her house. The eager, solemn way in which they listen to every word, gives us great cause for praise and thankfulness. One who had been given a Tamil Bible thanked me very much, and said, since reading it, the word had begun to work in his heart. He is a writer on a coffee plantation, and now daily reads a few verses to the coolies as they assemble for roll-call.

On Sunday afternoons, from 12 to 2, quite a number of us go out to preach in a large market held for the natives. Tamil lyrics are sung and short addresses given. We also exhibit some coloured pictures on Scripture subjects, on which we speak to the crowds that collect around us. Last Sunday we had an especially solemn time; the natives listened in rapt attention, as we spoke upon the follies of idolatry, and the happiness and joy of having Christ as their Saviour. One who spoke was an old grey-haired, high caste man, converted at the age of thirty-three. He had been through it all, and so was able to give a most powerful testimony. Conviction seemed written on many faces, and eternity only will reveal the results. On Sunday evenings we have a sort of praise and experience meeting. I close with an earnest request for prayer that God would abundantly bless his work in this far-off land.—Yours in Christ Jesus, W. H. S.

Yercand, Shevaroy Hills, South India.

FRANCE.—Pastor H. Mouron, 76, Rue d'Assas, Paris, Secretary of the Evangelical Society of France, reports considerable progress in the Gospel work of the society, carried on in various departments. There are calls for more extended effort, but the resources of the society do not permit their being responded to.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

THE *Dublin Mail* contains a long and interesting report of the recent effort of the Belfast Auxiliary to strengthen the hands of the Secretary, Captain White. The Archbishop of Dublin and Rev. Dr. Neligan addressed large congregations, and presented the claims of the Society. The Archbishop preached in St. Anne's Church. In appealing on behalf of the Society, he said: It is sending forth true and godly men with the Word of God in their hands. Their one object is to make known to the people of this land the living Gospel by means of his living Word.

The public meeting of the Society was held on the following day. The Bishop of Down presided, and spoke heartily of the assistance given by the Society in a town like Belfast, in which the Scripture Reader was often the pioneer. The Archbishop of Dublin and Dr. Neligan urged that the Society should be cordially supported, as it was one of the most powerful agencies they had for spreading the Gospel over Ireland.

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REV. W. ARTHUR on AGNOSTICISM.*

AFTER treating of "Positivism and Mr. Frederic Harrison," Mr. Arthur in a second instalment, which is much more extended, deals with "Agnosticism and Mr. Herbert Spencer." The series will be completed by a volume on "Deism and Sir Fitzjames Stephen," and will form a most important contribution to philosophical literature. Mr. Spencer's system has been attractive to a large class of minds. It is presented in a style of great beauty, is marked by vast scientific learning, and meets the sceptical aptitudes of the age. Professing to deliver completely from the necessity of believing or being ruled by ideas beyond man's apprehension, it has undoubtedly attained considerable popularity. It would, if successful, land men in the terrible negations of a universe without an intelligent ruler, and society without moral obligations. It was, therefore, in every way fitting that a Christian man should devote the maturity of his powers to the setting forth of the baselessness of this Godless philosophy. Candid persons will, after reading Mr. Arthur's work, acknowledge that Mr. Spencer is in the hands of a master.

The book is at once unimpassioned and intensely forceful; it is in style learned, and in wealth of illustration popular; it is fair to the system which is reviewed, but relentlessly logical, and abounds in arguments and passages which the students of this new philosophy would do well to lay to heart. Admirable is the conclusion to which the reader is led, that man's knowledge may be real although not omniscient, and that Mr. Spencer's criterion of knowledge cannot be sustained, nor meet the universal sense of mankind.

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* RELIGION WITHOUT GOD AND GOD WITHOUT RELIGION. By WILLIAM ARTHUR. *Bemrose & Sons.*

McAULEY MISSION, NEW YORK.—In the report of this mission in Water-street, New York, superintended by Mr. J. F. Shorey, we are glad to read that the work of the mission during the past year has been blessed of God in the salvation of many souls. All classes and conditions of men find their way into this and other missions of the city. Some of them have occupied good positions of wealth and education whom poverty and degradation (brought on by that common enemy of mankind, strong drink) has forced into the street, the station-house, or some cheap lodging-house, their only refuge. Many of these accept Christ as a Saviour, and go out witnessing by their lives to the power of the Gospel. The past year has been more embarrassing to missions than usual, from the great scarcity of work for the redeemed men. The attendance at the mission for the past year has been 28,295. The average number of requests for prayers has been twelve per meeting; many of the senders are earnest seekers for salvation, while others come for help of all kinds, and yet some of the most indifferent get caught in the Gospel net.

A LETTER FROM MR. STANLEY SMITH.

WRITING on September 18, from Ping-Yang-Pi, Shan-si, North China, to one of his fellow-workers in England, Mr. Stanley Smith says :—

Here I am all alone (and yet not alone) for two weeks or so. Mr. Beauchamp and Mr. Cassels have gone to a new station opened at Sih-chau, about seventy miles north; Mr. Hoste has been at a place forty miles south, with Mr. Key, for the last six weeks or more. I have been with him three weeks on a visit, and am now back here again, surrounded by the dear Chinese. You would love this people. They have backbone and a heart. Of course it is capital for learning the language. Mr. Studd and the two Polhill Turners are *en route* here. I should not wonder if we settle down in this province, as there are great openings. But some of us have eyes on Ho-nan, that poor province without a settled station (one, I believe, has just been opened) and 15,000,000 souls. Oh, these perishing millions!

I do so rejoice that God gave Mr. Radcliffe to reiterate the message that America, and England, and Scotland are asleep about the heathen. How dreadful if, as with the Apostles in Gethsemane, who might have had the privilege of watching with Jesus one hour, the Master, who has so often asked the Church "Why sleep ye?" should mournfully have to say, "Sleep on now; behold, I am betrayed." Praise God, the natives are being raised up. We have a well-to-do farmer and two scholars giving all their time and energies to the spreading of the Gospel—Messrs. Fau, Hsi, and Chü. In Shan-tung, the Baptists have around one city fifty-five churches, all self-supporting, last year baptizing 360 converts.

I hear the Gospel is getting into the Palace. Princess Kung has thrown away her idols, and, in company with fifteen others, worships God through Jesus. One outcome of the Peking meeting we held is that the missionaries there, to the number of twenty to thirty, including their wives, have signed a circular, which they are sending to all the missionaries in China, asking them to unite daily in praying for an outpouring of the Spirit on themselves and China.

While I was at Chin-wa, there was a great gathering in honour of the "T'sai-Shen," the "Wealth-God." Every shop in China pretty well has an altar to him. All the main street was done up with bunting, &c. We managed to sell 600 to 700 Gospels and books in the two days. Just before I left two men determined to come to (li-pai) worship. Mr. Hoste and Mr. Key have only been there about six weeks, so the work is beginning. "Who shall let it?" This is a place for fierce conflicts—a good school for getting to know Him.

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THE GOSPEL IN SPAIN.

ON Sunday, December 13, in the Scotch Church, San Remo, Italy, Mr. C. Faithful, Director of the Mission to Foreign Seamen at Marseilles, gave an interesting account of Gospel work in Spain, in which he has been engaged for eleven years. In 1868 only one per cent. of the population could read, now schools existed everywhere; in that year there was no liberty for the circulation of the Bible or for preaching, now there is complete freedom; then only in two towns (Malaga and Seville) were Protestant services held, and that secretly, now in every large town they are conducted with the utmost publicity.

Mr. Faithful mentioned, as interesting features of the work in Madrid, the number of children who sought and found Christ, and also the liberality shown by the poor in supporting services. Rev. Alex. Robertson, who presided, seeing the interest manifested, proposed that a collection should be made on behalf of the work, and the proposal met a hearty response.

MR. CHARLES INGLIS, who has been holding special meetings during the past month in Dublin, with much blessing to saved and unsaved, is now preaching nightly in Glasgow.

LATYMER-ROAD MISSION.

IN an outlying, poor, West-end district there has stood for nearly a quarter of a century an unpretentious building known as the Latymer-road Mission Rooms. In 1883 the premises were extended by the addition of a good-sized hall and three classrooms; this extension was found absolutely necessary for the requirements of the work, which has year by year steadily increased until it has assumed very considerable proportions. There are large Sunday-schools, Bible-classes, children's services, and adult meetings, the latter being conducted by a London City missionary.

A very important branch of the work is the Infant Day Nursery, where, every day of the week (excepting Sunday), a number of babies are cared for during the occupation of the mother at the wash-tub; for in the Latymer-road district there are a great number of laundries, and a large section of the female population find employment in this industry.

The evening shelters for boys and girls are popular resorts for the urchins of the neighbourhood—ragged and otherwise—who find in them not only a refuge from the streets, but various attractions in the shape of games, books, &c. There is also a Youths' Institute, which provides for the elder lads and young men, a reading-room, drum and fife band, and gymnasium; the last named is opened five times a week, and used by the small boys as well.

Another invaluable agency is the Gospel Temperance Society. Encouraging results not infrequently attend the efforts put forth, many having been led to give up the drink and to pursue not only a sober but a Christian life.

Besides the operations described above, we may mention the Band of Hope, night-schools, workmen's club, farthing bank, Wednesday evening lectures and entertainments, and cocoa concerts on alternate Saturdays. Visitors are always welcome. Communications should be addressed to Mr. Aulay Macaulay, Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting-hill.

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HOMES FOR THE AGED POOR.

WE have many mercies to record during the year 1885; all pressing needs have been supplied, and our inmates numbering 117 have had wonderfully good health. Though a few have passed from our care to the other side of the river, they had all attained a great age. Of some we can truly say, they have gone home like shocks of corn fully ripe; of all that their last hours have been soothed by kindly care, and that they have heard the message of the loving Saviour bidding them come to Him and rest.

Last year, by the generosity of many friends, coals were liberally supplied to all our inmates, and never diamonds sparkled more brightly than did the eyes of the recipients when these treasures of the earth were apportioned to them. Winter has come again, and unless the store is replenished and other needed comforts given to supplement the scanty means of our old friends, increased suffering must be their portion. Visitors are welcomed at any of the Homes, which are at 7, 9, 11, 15 and 17, Minford-gardens, West Kensington; 65, Walterton-road, St. Peter's-park; and 25 and 27, St. George's-road, Notting-hill. A report, with detailed account of this interesting charity may be had on application.

(Miss) S. A. Harrison, Hon Sec.
5, *Grand Acre-terrace, Anerley, S.E.*

Y.W.C.A., GLOUCESTER.—A branch of the Association has been opened in this city. We started with eighty members in October; since then other sixty have joined us. God has greatly blessed our Bible-classes and weekly prayer meetings. Our expenses have been very heavy for furnishing, &c. We have two quarters' rent owing, besides a debt of £30. As fresh members continue to join us we long to go forward and increase the work. We also want a few good books for our library. The "rooms" are in St. Nicholas parish, where Rev. J. J. Luce ministers, who is also our kind friend and helper. Any help sent to him or the lady superintendent, Victoria-chambers, Westgate-street, Gloucester, will be gratefully acknowledged.

HOME FOR BLIND CHILDREN.

THE greater number of blind children are found among the very poor. The following cases, lately received into the Home at Hackney, represent the kind of applications we are constantly receiving:—Little Georgie, four years old, was born in the Union at ——. He is the eldest of three children, and his father, mother, and children, all in the workhouse. Minnie G—— is the child of a poor widow, a tailoress, earning only 8s. per week. She has another daughter lame. Minnie has only recently become blind from small-pox. Mary A—— has parents who spend all their money at the public-house, and when at home often fight and use bad language. These people promised to pay 2s. 6d. a week for their child, but have not done so. They tell us to send the child home, but how can we send her to such a home?

Destitute children are admitted free; a small charge is made for those whose friends can pay for them. Any Christian lady or gentleman wishing to support a blind child in the "Home" can do so for 5s. per week. Children are received from two years of age, and educated by books in raised letters. The elder boys re-seat chairs and make rugs; the girls knit stockings and all kinds of useful articles, they are also learning to sew. Music and singing are a great source of pleasure to them; some are gifted in that way. Visitors are cordially welcomed any afternoon except Saturdays. The sympathy of the readers of The Christian is earnestly desired.

College Avenue, Hackney, E. S. Rye.

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MR. QUARRIER'S ORPHAN HOMES.

A REPORT of last year's work in connection with the Orphan Homes of Scotland is published by Mr. William Quarrier, and may be obtained from him at 318, St. Vincent-street, Glasgow. During the year the sum of £12,826 was contributed, besides large quantities of clothing and provision. During the same period 646 children were admitted to the Homes, which, with the 483 under care at the beginning of the year, gives a total of over eleven hundred dealt with by the institution.

The report is chiefly in diary form, telling how the daily needs are met. The largest band of children ever sent to Canada by Mr. Quarrier was sent during the past year, bringing up the number who have emigrated in connection with the work during fourteen years to two thousand. The varied branches of the work—the Working Boys' Home, Young Women's Temporary Home and the Children's Night Refuge—are all well sustained and greatly valued. Many friendless and homeless wanderers have been provided with a night's shelter in the lodging-houses, while sick ones have been placed in infirmaries.

It is pleasing to learn that the past year has been more productive of spiritual good than any former year. During the special Gospel services many professed faith in Christ; these in turn have been blessed to the saving of their companions and friends. Many also among the children have been converted. For building new stores and superintendent's house at Bridge o Weir, about £3000 is needed at once.

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THE FRENCH COAST.

IN a recent letter Mons. T. P. Sinel writes:— There is a good work going on at Cherbour under the direction of Mons. Le Rendu, who need the sympathy of the Lord's servants; his addres is 11, Rue Thomas-Henry.

Our brother Darling is also working there, chiefl among Swedes, Norwegians, and English sailor also helping in the French work. His address i Rue Val-de Saire, Cherbourg.

I came to Deauville about two months ago at th desire of Colonel Paschkoff, for a week's specia services, but, seeing that the people came to th meetings and that there was blessing, I have continued here, and feel constrained to carry on th work in the name of the Lord. We have severa converts who hold on well, notwithstanding persecution and trial.

WORKERS at the HOME OF INDUSTRY.

THE meeting on Wednesday evening last week showed once more what a wonderful focus of missionary interest is this upper room in noisy, busy Spitalfields. Those who were not present during the tea hour missed one of the best parts of the programme. The rapidly-growing family of "rescues" was there, looking mostly as fair and as neat as if they had been born and reared in West-end drawing-rooms, instead of East-end slums. The boys marched round the room, displaying trophies of the Canadian soil, proving to ocular demonstration that it is a land of plenty. The wee mites of maidens, without waiting for permission, concluded, with one consent, that they, too, must needs swell the interesting procession, and display their bran new dolls. Anon, they sang their sweetest to the baton of Miss Granger, and even sat through Dr. McKilliam's long address with the most exemplary attention and patience. We hope there are many warm hearts and cosy nests throughout Ontario preparing to receive these winsome lads and lasses in the coming spring.

The chief speaker of the evening, as we have said, was Dr. McKilliam, of Blackheath, who gave a stimulating and refreshing exposition of the "four living beings," mentioned in Rev. iv. 6, whom he regarded as types of what the glorified Church is by and by to be. The address was comprehensive, we might say discursive, and it would be impossible within our limits to give the many points embraced in it. Identifying the "living beings" with the cherubim of the ancient temple that were beaten out of the same pure gold as composed the mercy seat, and connecting that with their being described in Revelation as "in the midst and round about the throne," Dr. McKilliam dwelt on the nearness of the redeemed to Jesus Christ the Redeemer. Their fourfold aspect is intended to teach that while there will be perfection and completeness—the courage of the lion, the patient endurance of the ox, the soaring contemplation of the eagle, and the intelligence of the man—there will yet be in the service of the glorified Church as great diversity as we find in the redeemed Church on the earth. The "eyes before and behind" denote the capacity to search into the deep things of God. "They rest not day nor night"—they shall know what it is to enjoy rest in the midst of unceasing service. The holiness, omnipotence, and the self-existent nature of God will be the endless theme of their praise. In these last days the Church is being aroused to a greater desire for holiness of life here, because by and by she is going to be the very expression of the holiness of God.

Miss Macpherson introduced Mr. F. Auvache, who has for some time acted as visitor among the children placed out in Canadian homes. He has been accepted by the Canadian Baptist Missionary Society as a missionary on their behalf in India; he goes forth in a week or two to enter on that distant field of service, with his wife—a worker with Mrs. Birt in Liverpool, to whom he has recently been united in marriage.

Mr. Auvache told very feelingly and in some detail, how he had gone out with one of Miss Macpherson's parties some fifteen years ago, to engage in farming work; how he had given his heart to God at the Hampton Home; how in Canada the claims of missions were pressed on him, and he was enabled by and by to return to England and spend two years in Mr. Spurgeon's college; how since then he had taken part in Miss Macpherson's work both in London and Canada, and now the desire of his heart had been granted by his acceptance as a foreign missionary. He asked for prayer that he might be filled with all the fulness of God for the work that was before him.

The few remaining minutes of the meeting were taken up by some words from Mr. Andrew M. Milne, who has for the past twenty years been labouring in South America, chiefly in the Argentine Republic, as an agent of the American Bible Society. A singularly devoted and successful worker he has been. Besides carrying on the work of Scripture distribution and evangelisation in that Republic, he has several times crossed the entire Continent, and traversed the Republic of Bolivia, scattering the Word of God everywhere; meeting with many difficulties, but by the goodness of God and his own indomitable courage, surmounting them all. He is now, with a devoted fellow-worker—a Spanish speaking Italian—*en route* for the North-western republics of the South American Continent—Venezuela, Colombia, Ecuador, and Peru, where he hopes to engage in a pioneer work of Bible distribution in these almost unknown and hitherto unevangelised regions. The mission, which is expected to occupy nine months, may probably be a hazardous one; but these two friends, having had much experience in the past of the preserving care and the overruling guidance of God in connection with their work, go forth with the assured confidence that He will again make the way plain before them, and give them good success. We earnestly commend them, as well as Mr. and Mrs. Auvache, to the continued supplications of our readers.

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MR. HAMMOND IN THE EAST END.

THE term of three weeks which it was originally designed Mr. Hammond's mission at the "Edinburgh Castle," Limehouse, should occupy, came to an end on Friday week; but arrangements were made for continuing these services for another week, specially among the boys and girls of Dr. Barnardo's various Homes. The results of the third week were more striking perhaps than any seen before. A great work was done outside the Castle services at Dr. Barnardo's London and Ilford Institutions.

The testimonies given at the workers' meetings, have been eloquent as to the reality and depth of the impressions produced. Many interesting cases came to light at the after meetings. Five members of the Union Jack Brigade professed to be converted one evening. At the same meeting a youth who "had never heard about Jesus, and didn't care whether he went to heaven or hell," was brought under conviction, and finally gave his heart to Christ. Since then he has worked succesfully amongst the younger boys at the services. Another lad who could not read, and had never been to a Sunday-school in his life, was broken down under the power of the word, and gave a bright testimony to the reality of the change experienced in his heart. He has now left for the training ship *Goliath.*

Numerous letters from children influenced during the mission, continue to reach Mr. Hammond's hands, and most of them speak with all the fervour and enthusiasm of genuine converts.

On Thursday and Friday, Dec. 10 and 11, Mr. Hammond visited the Village Home for Girls at Ilford, where some 600 inmates are in residence. An afternoon meeting took place on each occasion in the schoolroom, which was filled with the girls. Their healthy and happy appearance was in striking contrast to the scenes of destitution from which most of them had come. A number of deaconesses and other workers accompanied Mr. Hammond. At the first meeting many cases of conviction and apparent conversion resulted. Next day, a still more striking result was produced by the service. "I never saw so impressive a spectacle," said one of the workers. Over 200 of the girls professed to have given their hearts to Jesus, and many of these exhibit in every way the marks of a genuine change of heart.

At one of the after meetings at the Edinburgh Castle, the superintendent of the Youths' Labour House stated that, as a result of the services among the lads of the institution, he believed 20 had definitely decided for Christ. Much good has been likewise accomplished among the boys at Stepney Causeway, and Leopold House.

At one of the meetings, last week, much interest was created by a gentleman relating the account of his conversion through Mr. Hammond's services at the Metropolitan Tabernacle 17 years ago. The services at the "Edinburgh Castle" were concluded on Sunday last.

CONTINENTAL AND FOREIGN NOTES.

THE GAMBLING HELL AT MONTE CARLO, the existence of which has long been a blot upon the civilisation of Europe, is about to be made the subject of diplomatic action on the part of an International Commission. The report of the Commission states that between the years 1877 and 1885 one thousand eight hundred and twenty people—more than the whole population of the "kingdom" of Monaco—have committed suicide consequent upon losses at the gambling tables of Monte Carlo.

DISTRESS IN PARIS.—In one of the largest of the McAll mission rooms, the young men of the Paris Y.M.C.A. arranged for a social gathering of cabmen. For some reason very few responded to the invitation. The young men therefore went out into the highways and byeways, and invited the destitute and homeless poor, of whom there are thousands in the city. The great chamber was soon filled at short notice; the unexpected guests were first fed, and then had the Gospel preached to them. It is desired to continue this movement, and help towards it will be received by the Secretary Y.M.C.A., 160, Rue Montmartre, Paris.

ST. ETIENNE.—DEAR SIR,—Our Medical Mission, added to the mission of Mr. McAll, in this town, has prospered during the last year. The total number of patients for the twelve months is 8030, a considerable figure when the size of St. Etienne is taken into account. From the villages round about the people come, and each new patient, thanks to the generosity of Mrs. Robertson, of Hampstead, receives a copy of the Scriptures, so that by this time nearly 1000 families are provided. The Lord is working amongst us wonderfully, our meetings are well attended, and at our weekly prayer meeting we have each time nearly one hundred assembled—all Roman Catholics formerly.

HASTINGS BURROUGHS, Medical Missionary.

THE CROWN PRINCESS OF DENMARK, who was present at several meetings of the International Conference of the Evangelical Alliance, held in Copenhagen last year, has been pleased to receive a copy of the English volume reporting the proceedings. In the letter of acknowledgment, the Comptroller of the Royal Household says: "Her Royal Highness thanks you for your kindness in sending the volume, and also for the copies in Swedish and Norwegian, of the address of the Rev. Wm. Arthur on 'The Divinity and Atonement of Christ.' Her Royal Highness is still in hearty sympathy with Christian work, and she will surely take great interest in the perusal of these books."

PROGRESS IN SARDINIA.—DEAR SIR,—I lately paid a visit to Alghero, an ancient seaport on the western coast of this island. The people took willingly a great number of Scripture portions, and several asked for the whole Bible. By request I drew up a petition, which forty men signed, praying the committee of one of the Evangelical Churches of Italy to send them an evangelist. Amongst the signatures were those of two intelligent young men, who offer themselves to us as students for the Christian ministry. Not a very long time ago, when the population numbered only 5000, Alghero contained seven monasteries, all occupied by friars; now, with a population of 12,000, those dwellings of the idle and dissolute are altogether abandoned; many of them, as I have seen, roofless and in utter ruin.

Sassari. J. E. THOMAS.

BASUTOLAND.—The efforts of the missionaries and chiefs in Basutoland to put down drunkenness seem to be followed by good results. M. Dieterlen, one of the French missionaries, writing on Sept. 29, says, "Lessouto is at the present time in a promising condition, seeing that drunkenness is blamed and fought against by the majority of the chiefs. Mopeli, a younger brother of Moshesh, has been going through the country preaching a thorough crusade against intoxicating drinks. The people are delighted to find it is impossible to procure *eau-de-vie.* Last Sunday we had large meetings, and the heathen seemed most grateful for the efforts made to save them from the enemy that threatened their destruction. Weak ones will always succumb, but to all appearance the Gospel has one obstacle the less to overcome."—*Journal des Missions Evangéliques.*

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Dec. 27, Ps. lxxxviii. 1—18; Dec. 28, lxxxix. 1—18; Dec. 29, lxxxix. 19—37; Dec. 30, lxxxix. 38—52; Dec. 31, xc. 1—17; Jan. 1, John i. 1—14; Jan. 2, i. 15—28.

Letters to the Editor.

"IS THERE NOT A CAUSE?"

DEAR SIR,—I have read with much regret in a recent issue a letter from my friend Mr. Linnell which, had I not known something of the working of the Poor Law, and of the habits of the poor themselves, must have left a wrong impression upon my mind. I can join with Mr. Linnell in deep sympathy for such a case as he describes, but am convinced that, if Seth Lillingstone was a hard-working and *thrifty* man, his case was a very exceptional one. In reading the letter the following thoughts suggested themselves:—

1. What had become of the large family he had brought up respectably, and why did they not keep him out of "the House"? 2. What had become of the friendly society which, as a thrifty man, he must certainly have belonged to? 3. What was his medical club, that very cheap and desirable institution, doing for him? 4. Had he been an abstainer from his youth up? Not long ago a body of relieving officers bore witness to the fact that out of some thousands of applicants for relief only two or three were abstainers.

I believe that never before in their history have the labouring population been so well off as they are at the present time, nor have there been so many opportunities afforded them which are well within the means of the vast majority of them to prepare for a rainy day, and make themselves quite independent of the Poor Law, and therefore the workhouse is not the goal of most of the thrifty poor, as Mr. Linnell's letter would lead us to suppose, nor, indeed, of one in a thousand, but it should be a righteous terror to the improvident. If men will not be thrifty by nature, it is well that there should be some fear to constrain them, as well as opportunities of enabling them, to be so. There are ample charities and open-handed people enough to provide for all who have really come to want by misfortune, and it is well known that where charities abound pauperism is fostered.

The very expectation of "Out Relief" has been partly the cause of careless spending and has hindered the usefulness of the "Dread of the House." Let social reformers and Christian people but help and persuade the poor to lay out their earnings aright, and they will confer a boon upon them which no almsgiving can possibly do, albeit I do not under-estimate the value of alms well given to, or the responsibility we all have towards, the poor, but I would not have them be taught to depend upon charity, when they are able to provide for themselves.

L. SLEMAN GIBBARD.

Sharnbrook House, Bedford.

A "Country Pastor" writes:—Your correspondent speaks of the workhouse as the goal of life for all labourers, but I can, with some confidence, reply that this need not be the case now, however it may have been twenty years ago. There are substantial clubs in all parts of the country, and for about 2s. a month a young man can secure 10s. a week in case of illness, and 5s. a week in old age.

In the village in which I reside, which is not exceptionally prosperous, there are many labourers old and infirm, and most of them live upon their own resources, on their savings, or on club allowances or pensions; the rest, less than one-third of the whole, receive help from the guardians in their own homes, except two "ne'er-do-weels" who are provided for in the House.

The labourer with a large family, being always on the verge of want, is entitled to our sympathy and respect, if, like a brave man, he try to bear his daily burden, and do his duty toward his household; but labourers, like other people, have lessons to learn which their friends should not fail to set before them.

Let me relate a story something like that told by Mr. Linnell. I will leave you to form your own conclusions. There is an old man who has lived and laboured blamelessly for seventy-seven years; he is suffering from cancer; his wife died a few years ago; he has never been in a club, and now has no home. The guardians, until recently, gave him a weekly allowance, but now they offer him only "the House," intending to compel his sons to maintain him. One of these is a small tenant farmer: he would receive his father if the allowance were continued; another is a groom and gardener (a position superior to that of a labourer), but he will give nothing; the third is a labourer, the aggregate wages of whose household (of seven persons) cannot be less than 30s. a week even in winter, and he was surprised that I expected him to do anything for his father, and utterly refused even 6d. a week. The old man is for the present supported by other means.

DEAR SIR,—Mr. Linnell desires the nation to legislate on behalf of its poor. Would he wish the already heavy Poor Rate to be doubled, in order that the lowest class of society may be able to count upon being supported in sickness and old age at their own houses, in comparative ease, by money wrung from the pockets of the hard-working artisan and small shopkeeper who possibly started in the race of life under no higher auspices than the man who receives his "parish pay" out of their hard-earned savings.

Of course this would give a premium on pauperism to a palpable extent. The present system does so too much already, even though Mr. Linnell thinks the present limit of out-relief derisively small.

Had there been no Poor Law and no workhouse as "life's goal" for his poor friend to look forward to, would he have been better off, or worse off? Would he not have made greater efforts to save up his money when he was young and strong, if he had known there was no State aid to fall back upon in his old age? We want to *de*-pauperise the people, and to raise in them a deeper feeling of independence and self-respect.

As to the cruelty of the guardians in giving this man an order for "the House," instead of giving him out-relief, they probably found his disease was such as required proper nursing as well as medical aid—more, in fact, than his aged partner could possibly give him—and therefore the course they took was merciful, and not cruel.

If the wife had chosen to go with him, they would have been allowed a small room all to themselves if they wished it, and she would have been able to watch and tend him. The guardians had the power, also, to store for them their little bits of furniture, so that if, through the best possible nursing and medical attendance, the poor man recovered, this aged couple would have had reason to thank our Poor Law.

A. S.

THE MANCHESTER CONFERENCE.

DEAR SIR,—Permit me to make one or two slight corrections in your report of some remarks of mine at the Conference in Manchester. Referring to the Hebrew New Testament I held in my hand, the reporter says, "They had two other Hebrew translations. They were the work of a fellow-student of his." The two referred to were the work of others, not of Mr. Salkinson, my old fellow-student, who was the translator of the one I held in my hand. I did not intend to say "thousands were ordered for America," but that many copies were ordered for America. I was privileged to induce the Trinitarian Bible Society to print this translation, unequalled for fidelity and beauty. The Society secured the services of Dr. Ginsburg to superintend its putting through the press.

In the last clause of the paragraph it is said: "He had twenty-six men and women in London ready for the work." It ought to have read: "Amongst our twenty-six workers in London we had men and women ready for the work," and who are only waiting till the Lord makes the way clear.—Very faithfully yours,

79, *Mildmay-road, N.* JOHN WILKINSON.

DEAR SIR,—In the report of my address at the Manchester Conference there are some mistakes which I shall be glad if you will allow me to correct.

I did not say that thousands were converted in one week. The figures that I gave were as follows:—During the first year of our work in India, when it was chiefly among English and Eurasians, we had at one time 700 persons come forward in the course of two months for salvation. At another place we had 500 natives (nominal Christians) in one week, and over 3000 Hindoos in the course of three or four months. This was in Gujarat. In Ceylon we had in one place over 300 natives in about one month; in another, about 350 in the space of a few weeks; and in Moritna, during the four and a half months of my stay, over 450 names were recorded of persons who came forward as anxious seekers.

The account of my visit to the Golden Temple at Amritsar is not quite correct. It is frequently visited by Christians, but I believe that I am quite safe in saying that none have ever been entertained there, fed and hospitably lodged for the night; much less would any be permitted to hold a regular salvation meeting in their sacred garden.

The Mahommedan zenana, which I was allowed to visit, was of course an exceptional, and in fact altogether extraordinary incident, which I quoted as an indirect evidence of the extent to which we had succeeded in reaching the natives.—Yours truly,

F. TUCKER, Salvation Army.

LADIES FOR THE EAST OF LONDON.

DEAR SIR.—Our Deaconess' House, in the East-end of London, is closed for a brief recess, but will re-open on January 2. There are yet vacancies for a few ladies, and I will be glad to hear from, and to communicate with, any who have time and energy to devote to the Lord's service among his poor. To prevent disappointment, I wish to add that candidates should be ladies who have had a liberal education, are strong and robust in health, and between twenty-four and thirty-five years of age. A comfortable residence is provided in the Bow-road, and every possible care is taken to supply the temporal and spiritual necessities of those who, after a period of three months' probation, remain in the work. Candidates must be communicants of some evangelical body, and should, of course, be total abstainers both in principle and practice.

Fuller details will be sent to any lady willing to communicate with me. Letters, marked in the corner of the envelope with the word "Deaconess," should be addressed to, yours faithfully in the Gospel,

THOMAS J. BARNARDO.

18 *to* 26, *Stepney-causeway, London, E.*

A DESIRABLE SCHOOL IN PARIS.

DEAR SIR,—My wife and myself are much interested in Mdlle. Viénot, a Christian lady, whose school has been advertised in THE CHRISTIAN for a long time. My daughter was for a few months under Mdlle Viénot's care, where she made rapid progress, especially in the acquisition of the French language. But it is to the truly evangelical teaching, borne out in her life and walk, that I particularly desire to ask your attention on behalf of God-fearing parents. I have confidence in asserting that Mdlle. Viénot is a truly spiritually minded Christian. She has a true mother's heart, and rules by love. All her pupils are deeply attached to her, and we consider our daughter privileged to possess such a friend. She is not like a French woman in dress, nor does she encourage any display or extravagance. She keeps a very generous table—abundance of really good and dainty food. We are hoping to place our second girl, now in Germany, with her shortly.

Mdlle. Viénot's English governess has been with her eleven years.—Yours faithfully,

WILLIAM BRANSCOMBE.

Lynne, Osborne-road, Clifton, near Bristol.

"A CRYING SHAME."

SIR,—Yes, it is "a crying shame" that any business men should be so heartless and indifferent to the moral well-being and comfort of the young women they employ, as to turn them adrift every Sunday morning, for the whole day, from their establishments, in which their assistants ought, in all conscience, to find a home as well as a place of business. What wonder that many of these young women are induced to resort to scenes of questionable propriety, or, as is frequently the case, to misspend the Lord's Day, by going on Sunday excursions in which associations are formed that result, in many cases, in their ruin for time and eternity. Instances have repeatedly come under my own notice, in connection with evangelistic work among the fallen, in which the first steps on this downward road were taken in the way described.

For the benefit of all such young women, *bonâ fide* engaged in houses of business in the West, South-west, or North-west of London, I shall be glad if you will intimate that God having blessed us with a happy Christian home, my wife and family will gladly welcome, in the name of the Lord, any young women thus situated, with the hospitality of our house, on any or every Lord's Day, either to dinner or tea, or to both, while they will be free to accompany the family to services for worship and Christian work, or to attend whatever other places they may desire. The only introduction necessary will be a letter from themselves, which may be written, if allowed, on the business paper of the establishment in which they are engaged, enclosing, when able, a reference to some known Christian friend or worker.

164, *Alexandra-road,* C. RUSSELL HURDITCH.
St. John's Wood, N.W.

CHRISTIANS AND POLITICS.

Sir,—I am tempted to say a word or two in reply to the letters and articles that lately appeared about Christians mingling in the fray of political strife. I might dispose of the matter in one word, upon which I observe Mr. Soltau has a paper in a recent number of The Christian, "The servant of the Lord must not strive" (2 Tim. ii. 24). But I may be pardoned for giving one or two reasons why I have not for many years used my votes, including one for my University.

A preliminary difficulty is the almost insuperable one that I cannot find a man who will represent my opinions. Not that I am particularly crotchety, nor that an ideal representative may not exist who might meet my views as a believer; but the probability of a truly Christian candidate turning up in the constituencies in which I possess votes is remote indeed.

St. Paul, speaking of the wisdom of God in 2 Cor. ii. 8, says: "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." I am persuaded that the spirit of human governments to-day—government by princes, or government by parliaments—is essentially the same as at the time when St. Paul wrote these words. Will any man claim for the enlightened (?) nineteenth century Parliament of England to-day that it possesses, or comprehends, or can appreciate, the "wisdom of God"? It does not, and it cannot. The second part of the above quoted verse continues true of present-day rulers, be they absolute, or constitutional, or republican. In spirit "they crucify afresh the Son of God, and put Him to an open shame" (Heb. vi. 6). Can I then become a partner in earthly rule which so dishonours my Lord and blessed Master? The moment I record a vote I become morally responsible to God for the acts of my representative in the House of Commons; for, be it observed, there are numberless things upon which both sides are agreed. Take, for instance, the granting of supply for the officers and men of the Queen's services on sea and land; there may be here and there an attempt to reduce the amounts of particular votes, but there is substantial unanimity in voting for an army and a navy.

Putting on one side for a moment the question of a standing army and the murderous work it is sent forth to do, are electors aware of this fact, which I heard proclaimed in public meeting this very month—that no movement of a British fleet, and no march of a detachment of a British army abroad, is arranged until the commanders are satisfied that an adequate supply of prostitutes will be found at the destination of the Queen's ships or troops? If that statement can be denied, let proof be given that it is false. But, if it be even partially true, no casuistry, no ingenuity of argument, no wilful blindness of man, will relieve a single elector from complicity before God in such a truly hideous state of things. I cannot escape the payment of taxes which go in part to support and perpetuate these and other iniquities; I "render unto Cæsar the things that are Cæsar's" (Matt. xxii. 21); but were I to record a vote for a Member who does not go pledged to oppose the naval and military expenditure of the country, I become a partaker in the bloodshed and in the impurity to which I have alluded. "Be not deceived; evil communications corrupt good manners. Awake to righteousness and sin not" (1 Cor. xv. 33, 34).

Miss Murray in her recent article most unwarrantably drags John Woolman into her service. That remarkable and holy man—one who had "power with God and with men, and prevailed" (Gen. xxxii. 28)—won his way to the consciences of men living in the sin of man-stealing and slave-holding, and brought about a sort of silent revolution among members of the Society of Friends in America and in England, by private and individual dealing with them. The last place in the world John Woolman would have even dreamed of being found was a polling-booth. By all means let Christians read his memoir—it will do them good.

But a word as to the practical aspect of this question. The clergymen and Nonconformist ministers of this country are presumably her best and holiest men, whose example among Christian people may well be expected to exert an important influence, and lead many to follow that example. Suppose for a moment this magnificent spectacle, that all the ministers of religion in the land were resolutely to refuse to take any part in a general election, and make it manifest that these earthly contentions for the mastery were foreign to their calling and to the purpose of their ministry, what a powerful testimony to the coming King and his pure and peaceful reign would not such abstinence afford to the people, who on the one hand often see the Church (so-called) in alliance with what appears to the people to be oppressive and unjust, and on the other, behold God's ministers fretting themselves and others into antagonism or discontent with the powers that be. If any man or woman does not see enormous gain to true Christianity in an abandonment of party conflict by the classes I have referred to, I do not think any argument will prevail with minds so terribly twisted and confused; and if such a course as I have suggested be good for the recognised leaders of Christian thought, it surely must also be good for every believer whose "citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20). Less than the Least.

Sir,—"Should Christians vote? What saith the Scriptures?" This point is being eagerly discussed by many. Some say, "Absurd! We have no time to waste on such quibbles." I submit, however, that the habit—a growing one, I trust—of bringing everything to the test of Scripture is too precious a thing to be lightly treated. Whichever side we take, we must be ready to give a Scriptural reason for our opinion, both to ourselves and to others. Our inquiry, therefore, should be patient, kindly, and respectful. Above all, it should be reverent.

I will first examine the proofs advanced against our supposed freedom of political action. They are as follows:—

(1) In the apostolic age there were social and moral evils as great as any that now exist. Yet the Apostles took no political action respecting them.

(2) So, too, our Lord, when told of the murder of John the Baptist, said nothing, but departed into a desert place apart.

(3) Paul teaches that believers are dead to the world by the body of Christ, the Cross having cut the tie between them and it. Risen with Christ, their citizenship in heaven, they belong to another kingdom. Here they are pilgrims only, passing through an alien world, in which they have no portion. "They are not of the world, even as I am not of the world. . . . The world hateth them." It is our duty, seeing that we have died to the Christless citizenship of earth, to take no active part whatever in the government of our country, either to establish or to guide it by using the political power entrusted to us. We must, of course, submit to the powers that be. We must also pray for them. There our duty ends. The rest we must leave to the world's own citizens.

(4) Lastly, it is said that the New Testament contains no instructions for voters, M.P.'s., or magistrates. Therefore, to act in either of these capacities is to proceed without the Divine sanction, or guidance, or blessing.

Let us see if this position is practical and according to Scripture. We must hold it consistently if we hold it at all. Few do such terrible damage to Christ's cause as those who adopt extreme opinions, which they are too feeble to apply to the whole round of life.

Now the principle involved in this teaching has a tremendous range of application. To be consistent, we must do far more than not vote. We cannot take active part in the Government. Therefore, as Christians, we cannot be Government servants. The Christian policeman, as well as every Christian man engaged in the Civil Service, whether here or in India, must vacate his post. He cannot even receive his pension. Every godly judge and magistrate must retire; yea, even, our beloved Queen must abdicate the throne. If politics are really forbidden, these consequences naturally follow—for these whom I have mentioned are all component parts of the Government; they are all servants of the country.

But even this is not all. What of our great educational establishments (school boards, &c.), our museums, our schools of art, and science, and music? Are they not as much a part of the world as our political institutions? Are not these, then, forbidden to the Christian?

This being so, we shall need very clear and certain Scriptural authority before we commit ourselves to a position so difficult and extreme. I do not think that a careful and candid examination of the passages of Scripture above quoted will pronounce them either sufficient or satisfactory.

First, as to our Lord's example in refraining to protest against Herod's crime. Is it safe to rest a great doctrine on the narrow foundation of a single incident? Remember that no reason is stated for the course He took. We have supplied one of our own, which may be a mistaken one. Our argument professes to rest on the rock of a Scripture fact: in reality it rests on the sand of our explanation of that fact. It does not follow that because our Lord was silent then, that, if He stood in our place, facing the crimes of our day, He would be silent now.

The same holds good in the case of the Apostles. Popular liberty, with its right of public meeting and its franchise, was but little known in the Apostles' world. This fact alone may account for much. Then, too, while Christ and his Apostles gave us a perfect revelation, they did not give us a revelation perfectly developed. They gave us Christ crucified and risen, the centre of truth's great circle. They gave us, too, in their various Christian doctrines the great radii that branch forth from that centre. But they did not fully extend those radii by showing *all* the duties to which those truths are applicable. For instance, in their times both slavery and gambling were universal. Yet they condemned neither, so far as we know. They contented themselves with teaching truths which the more developed Christian intelligence of later times would recognise as condemnatory of both those practices. I state this to show that the silence of the Apostles in respect of political duties, or their refraining to undertake such, does not prove much any way. While to say, as some do, that we cannot vote with Christ's sanction and blessing, simply because the New Testament says nothing about voters, or M P.'s, or magistrates, is to treat the matter with puerile literalness.

We have seen that if voting is wrong to a Christian, so is Government service of any kind. Policemen, gaolers, magistrates, judges, statesmen, and kings—all must retire into private life if they would be consistent citizens of the heavenly kingdom. Now if this be so, what of the men belonging to this class who were converted by Christ and his followers? We shall surely see that some of them are told to vacate their posts. There was Nicodemus, a magistrate; the Eunuch, a statesman; and courtier; Sergius Paulus, the Proconsul; and the gaoler of Philippi. Yet, not one of these, so far as we know, is told to leave his situation. This could scarcely have happened if the Apostles had banned all politics.

Then there is the extremely significant fact that Nehemiah, Daniel, and others were statesmen of the highest rank in heathen courts. And yet in that most difficult station they pleased God.

It may be asked, what, then, did Paul mean by our being dead to the world, &c.? Here we touch the heart of the question. Actions speak louder than words. How did Paul regard his Roman citizenship? If he was indifferent to its privileges, then we may grant that he meant to teach indifference to the rights and privileges of worldly citizenship when he said, "I am crucified unto the world." But if by his actions he showed that he still valued his political rights, if he availed himself of them, then I am driven to find some other meaning to his words, and so the entire argument, based upon the strict and literal interpretation of his words, topples into confusion. Need I point out how greatly Paul valued his civil rights? He showed this most plainly when (Acts xvi. 35—39) he forced the magistrates of Philippi to come and take him out of prison, and when he appealed unto Cæsar. Plainly Paul was not dead to the world in the sense that he systematically, and on principle, disregarded its politics. His was death of a nobler and truer sort.

Both sides will admit that no Government in existence is spiritual or Christian. Of none can we say that it is a godly Government, having the glory of God as its great good. We admit that, without exception, the powers that be are worldly. "Therefore," says my opponent, "it is a worldly thing to take part in such a Government." "Nay," I reply, "just as the godly servant of a Godless master may so serve as to please God, so I may serve Christ as a servant of the public, though the Government I obey be utterly bad. Daniel and others gave a glorious answer to that question long ago." But what of the command, "Render to Cæsar the things which are Cæsar's"? Does that mean mere submission only, the paying of taxes, and the offering of prayers? In a free country like ours the Government is founded upon the intelligent interest and co-operation of the citizens quite as much as upon its taxation. As a citizen I owe thought and influence to my country, as well as money; so that if I render to Cæsar nothing but payments and prayer, I do not give him all that is his. Many centuries ago, almost this very question was raised in Corinth. The converts from heathendom asked if their new faith did not snap every natural and social tie with the ungodly world. Paul answered their difficulty, as I think he answers ours, in one far-reaching sentence, "Brethren, let every man, wherein he is called, therein abide with God" (1 Cor. vii. 24).

Streatham. John Pearce Clark.

*** A letter from the Queen's Printers in reply to Mr. Frowde's in our last, has reached us too late for insertion this week.

Notes and Comments.

THINKING that many of our readers would be glad to see a portrait of Dean Howson, of Chester, who has just been removed from our midst, we have postponed that of Mr. Figgis to our next issue.

The New York *Independent*, of December 10, devotes no less than twenty-five columns to a report of the Episcopal Mission then proceeding in New York, and in which Mr. Aitken took a leading part. We hope in our next issue to furnish some of the most interesting details.

A few days ago a sweet savour of violets came up from our packet of letters. The one containing them was addressed to Rebecca Jarrett. We forwarded them to Mrs. Butler, who writes that there are no means of sending them to her, but the letter will be kept with many others addressed to her. Our readers will be glad to be assured that she is well and happy, and kindly treated.

The following, sent us by a friend, has a close bearing on recent discussions:—Let Evangelical Churchmen put their hearts into their own beautiful Collect, and pray it, not only with their lips, but with their lives:—

> Almighty God, by whose providence Thy servant, John Baptist, was wonderfully born, and sent to prepare the way of Thy Son, our Saviour, by preaching of repentence; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and, after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord.

In an exceedingly weighty and much-needed article, published in this month's *Expositor*, Rev. H. C. G. Moule speaks of "that of which Scripture is full to overflowing—not the recognition merely, but the jealous vindication of the sanctity and awful authority of the Holy Law, the Law viewed as no mere sequence of spiritual phenomena, but as the 'categorical imperative' of the eternal King and Judge. Too often, and in many fields of theological thought, this discrepancy with the tone and proportion of Scripture has to be deplored; a tendency to 'dwell upon the beauty of virtue, but less upon its duty'; a large recognition of sin as disease and discord, but a far fainter recognition of it as GUILT, as the thing which the Law inexorably and eternally condemns and sentences to final death." These are weighty words. We earnestly commend them to all.

We cannot forbear making another quotation from the same article:—

> In Christ resides, in its absoluteness, that RIGHTEOUSNESS which means complete satisfactoriness to the Holy LAW of God. It is his as the head of a body; it is his for the limbs of the living organism whose life is in Him. Faith, faith in Him, faith in its simplest idea, unites the man, for all spiritual purposes and relations to Christ. And so faith is the entrance on the possession in Him, of a sublimely legal justification at the same moment as that in which it is the act of entrance into actual "life through his name."

One lesson of Christmas is the regard of heaven for men of toil. It was to shepherds keeping watch over their flocks that the angels bore the tidings of great joy. There are signs from public letters that there are godly clergymen who regard the recent vote of the agricultural labourers as enforcing that lesson. They complain that in public worship the Church has thrust these labourers into obscure corners. But all Churches, Nonconformist as well as Conformist, have done the same thing. There is no evil much greater than that which this social exclusiveness has brought upon the land, and few radical reforms are more needed than one in this direction.

The Secretary of the Royal Hospital for Incurables at Putney has issued another of his beautifully illustrated and graphically written pamphlets, descriptive of the work of the institution. This latest issue is entitled "My Cottage Clients," and gives an account of visits paid to some of the out-patients of the Hospital who are scattered up and down the country. No class of our fellow-mortals deserve more sympathy than "incurables." Any who will procure a copy of this little book from the office, 106, Queen Victoria-street, E.C., and peruse it, cannot fail to have their sympathy greatly quickened.

To the last two numbers of the *United Presbyterian Magazine* (Elliot, Princes-street, Edinburgh) Rev. A. Sutherland, of Perth, contributes two interesting papers on "Evangelistic Agencies outside the Churches." Having attempted an enumeration of these almost numberless agencies, the writer seeks to explain the fact of so much Christian effort existing apart from the organised Church bodies. The reason he finds in the want of flexibility and adaptation in the churches for urgent yet special work; in the failure to utilise her vast spiritual resources; in the deficiency of the aggressive spirit, and in the lack of unity. On the last point Mr. Sutherland truthfully says:—

> No doubt the great barrier in the way of such benevolent and evangelistic work is the divided state of the Church. Perhaps there is nothing that shows more clearly the great need of union among the churches. There are so many denominations, and so many different congregations of one denomination, every one having its own interests and its own burdens to care for, that outside work is almost impossible. There is far too little feeling of common interest, and far too much rivalry, although all are working towards the same great end. Were there some approach to a kind of true Christian socialism, how great would be the gain!

It is more than forty years since Charles Dickens published "The Chimes: a Goblin Story of some Bells that rang an Old Year out and a New Year in." Dickens was not considered a Revolutionist; yet he wrote quite as strongly and decidedly as Mr. Linnell in his paper entitled "Is there not a Cause?" But lest our readers should not have a copy of "The Chimes" at hand, we will quote for them a few passages to think upon as the bells ring another old year out and another new year in:—

> "You see, my friends," said Alderman Cute, "there's a great deal of nonsense talked about Want—'hard up,' you know; that's the phrase, isn't it? ha! ha! ha!—and I intend to Put it Down. There's a certain amount of cant in vogue about Starvation, and I mean to Put it Down. That's all. Bless you," said the Alderman, turning to his friends, "you may Put Down anything among this sort of people, if you only know the way to set about it!"

> "Ah!" cried Filer, with a groan. "Put *that* down indeed, Alderman, and you'll do something. Married! Married!! The ignorance of the first principles of Political Economy on the part of these people; their improvidence; their wickedness; is enough to——Now look at that couple, will you?"
>
> Well, they were worth looking at. And marriage seemed as reasonable and fair a deed as they need have in contemplation.
>
> "A man may live to be as old as Methuselah," said Mr. Filer, "and may labour all his life for the benefit of such people as these; and may heap up facts on figures, facts on figures, facts on figures, mountains high and dry; and he can no more hope to persuade 'em that they have no right or business to be married, than he can hope to persuade 'em that they have no earthly right or business to be born. And *that* we know they haven't. We reduced it to a mathematical certainty long ago." . . .

> "My lady," returned Sir Joseph, with solemnity, "none the less am I the Poor Man's Friend and Father. Not the less shall he receive encouragement at my hands. Every New-Year's-Day, myself and friends will drink his health. Once every year, myself and friends will address him with the deepest feeling. Once in his life, he may even perhaps receive; in public; in the presence of the gentry; a Trifle from a Friend. And when, upheld no more by these stimulants, and the Dignity of Labour, he sinks into his comfortable grave, then, my lady, I will be a Friend and Father—on the same terms—to his children."
>
> Toby was greatly moved.
>
> "Oh, you have a thankful family, Sir Joseph!" cried his wife.
>
> "My lady," said Sir Joseph, quite majestically, "Ingratitude is known to be the sin of that class. I expect no other return."
>
> "Ah! Born bad!" thought Toby. "Nothing melts us!"
>
> Still the Bells, pealing forth their changes, made the very air spin. "Put 'em Down! Put 'em Down! Good Old Times! Good Old Times! Facts and Figures! Facts and Figures! Put 'em Down! Put 'em Down!" He dreaded to hear them tagging, "Friends & Fathers! Friends & Fathers!" to the burden they had rung out last.

Thank God, the Bitter Cry of Outcast London and other cities has been heard, and things are better, as well as worse, than they were forty years ago. But Alderman Cute, and Mr. Filer, and Sir Joseph Bowley, and others of their kith and kin, are not all dead. Neither is the condition of Will Fern, or Toby, or Margaret, or Lilian, a matter of ancient history. They are among us still; and Jesus says, "Inasmuch as ye have shown kindness to one of these, ye have done it unto Me."

Steps are being taken at Rome to canonise two hundred and seventy-seven servants of God (so-called) who "lived holy lives, or died heroically in England in the sixteenth and seventeenth centuries. Among their number are 149 secular priests, 18 Jesuits, 7 Benedictines, 12 Franciscans, and the rest laymen." These men were either alien priests or traitorous Englishmen, who strove to bring England under the yoke of foreign powers, whose names, whether they are canonised or not, will be handed down to the detestation of future generations, wherever the English language is spoken. It would have been kinder to allow the grass to grow quietly on their graves, than to reveal their names to the scorn of the great Anglo-Saxon races in England, North America, and the Colonies, who had permitted the waters of oblivion to wash out their memories.

The Emperor of Germany has declined to allow the French Roman Catholic missionaries to settle in the newly-annexed district in West Africa known as the Cameroons. This order gives rise to serious reflection. No English Government would under any conceivable circumstance pass such an order. The Jesuits are not welcome guests in England, but ungrudging hospitality is offered to every nation and tribe in the world that abides by the law. The German government give two reasons: (1st) that the Jesuits to which order the applicants belong, are not allowed in Germany, and, by parity of reason, cannot be allowed in the Colonies. (2nd) that wherever the French missionary is allowed to enter, he is an intriguer, a disguised agent of the French Government, one who has always France and not Christ on his brain, and would not scruple to do his best to weaken any government for the advance of French interests. We fear that such is the case; the whole history of French Roman Catholic Missions reveals the same features. Whether in Tonquin, or Madagascar, or Polynesia, or Africa, the same black feet are seen peeping out from under the skirts of the French priest's *soutaine.*

We continue to receive letters on the merits of the Stead prosecution, *pro* and *con.* The matter, so far as it relates to the past, has been sufficiently discussed in our columns, and we cannot give further space to it.

In order to meet the convenience of those readers who do not get their copies of the paper till some days after publication, we are arranging that the "Notes on Daily Readings" shall run from Sunday to Sunday, instead of Thursday to Thursday. Next week we shall give Notes for ten days.

The following request will find an echo in every Christian heart :—

> Dear Sir,—May I ask the prayers of your readers for a young man who has just been apprehended, and is to be tried for the *crime* of having spoken of the Lord Jesus as the only Saviour of sinners, in his father's village in the island of St. Maria. Much of the toleration we have hitherto been allowed here may depend on the issue. "Oh if we have to suffer, blessed Lord, may it only be for faithfulness to Thee!" cried one of the converts in prayer last night; and I am sure every heart in the little band said, "Amen." Not long ago that man's Sunday pastime was gambling, and worse! We can only cry to God for the wonders of Acts iv. 30, the "great power" and "great grace" of Acts iv. 33.—Yours in the Lord,
>
> H. Maxwell Wright.
>
> *Saõ Miguel, Azores, viâ Portugal, Dec. 5.*

A correspondent writes :—"May I say how thankful I am for the banner you are fearlessly displaying because of the truth, in everything? Should the hospital you suggest be founded for Dr. Heywood Smith, it shall have a subscription most gladly, from a most grateful though not rich patient, who honours him as a true Christian as well as a most kind and gifted physician."

Mr. Spurgeon (says a correspondent) arrived at Mentone on Wednesday evening last week much improved by the journey. The weather has taken a marked change for the better.

Dr. F. J. Campbell and a party of students from the well-known Royal Normal College and Academy of Music for the Blind at Norwood, have sailed for the United States, where they will practically illustrate what can be done in the way of educating the blind. We heartily commend them to the hospitable sympathy of American Christians, and trust their mission may be an eminently successful one.

The City of London may well be congratulated that her chief magistrates for many years have been, almost without exception, men of high personal character, of large and generous sympathy, and of earnest purpose. The hospitality of the Mansion House within recent years, towards religious and charitable efforts of all kinds, has become proverbial. It was specially conspicuous during the double mayoralty of Sir R. N. Fowler, and the public testimonial just presented to that Alderman is only a fitting expression of a widespread feeling of gratitude and respect.

"Give a dog a bad name and then hang him." "When you have a bad case, browbeat the opposing witnesses." The aiders and abettors of vice have always adopted these tactics. Every now and then we meet with the epithet "The Shrieking Sisterhood." The other day a letter appeared in *The Morning Post*, entitled, "The Shrieking Sisterhood again." Does the point lie in their being a sisterhood, or in their shrieking? If God has made women sisters, and if He gave them the faculty of shrieking, when should they exercise that faculty if not when any of their number perish by violence or fraud?

"It is worth while," says an American exchange, "to take notice, in connection with the demand for more holidays for the labouring classes, that these are the very days of greatest temptation and moral peril for them." The Hon. Mrs. F. Jeune, one of those admirable English ladies who do so much for fallen women, writes in a late *Review* article: "Almost every lying-in hospital or workhouse will bear me out in saying that the number of women who date their fall from the different holidays of the year are a very large proportion of the women who come to these institutions to be confined, and I am compelled from my own observation to say that the holidays in this country are in some aspects a great evil, so far as a certain class of young women is concerned." This is painfully and sadly true. The remedy, however, cannot lie in denying the holidays, but in providing safe places and methods of recreation, and in forewarning the unwary of the perils which beset them on every hand. In raising the standard, also, of honour and virtue among men. A Pulpit silent and a Press dumb on this vital subject have much to answer for. But let every parent, every guardian, every employer do their duty, and a great deal will have been effected.

There is no schoolmaster like experience. It is a very excellent theory that all the dwellers in a city, high and low, should attend one or other of the churches or chapels in the district where they reside. But the theory inevitably breaks down, especially in the poorer neighbourhoods; the people do not, and will not, go to church or chapel. They imagine that should they go either they will not be welcome, or they will not feel comfortable. Having no "Sunday best" in which to array themselves, they do not care to be ostracised or looked down upon by the well-dressed crowd. The objection may be foolish, but it is not unnatural; anyhow, the masses of the people do not go to church.

It was a recognition of this simple fact that induced the London City Mission to appoint a Committee for arranging that Gospel services should be held on Sunday evenings in theatres, halls, and mission rooms. The success of the project, after an experience of a century, has convinced the most unwilling or the most sceptical that something must be done in the direction of this Committee's work. Weak and unworthy prejudice against preaching the Gospel in "unconsecrated" buildings has given way before the stress of a great necessity. Such a conservative institution even as the Established Church has, through a specially-appointed Evangelisation Committee, made this deliverance :—

> The multiplication of Mission-rooms in poor and populous parishes is a matter of primary importance, and the judicious planting of such Mission-rooms is often more useful than the erection of new churches and the subdivision of ecclesiastical districts.

The Special Services Committee may, therefore, feel encouraged in their desire to multiply Mission halls in needy districts. As will be seen from the report in another column of a drawing-room meeting, they are endeavouring to perpetuate the blessed memory of their late president, Lord Shaftesbury, by the erection of Memorial City Mission Halls. Two are already planned, and if public support is forthcoming no doubt others will follow. We believe also that some of the existing Mission-rooms need to be improved so as to make them reasonably comfortable and inviting. The City Mission is engaged in a great work, and ought to be munificently supported.

We would direct special attention to the letter on another page from the conveners of the late Conference at Manchester on "The Evangelisation of the World." Their experience as to the rich blessing that has followed the meetings should be a strong encouragement to Christian friends in other cities to hold similar gatherings on a larger or smaller scale. We are glad to learn that it is in contemplation to hold a like Conference at Sunderland; why should there not be one at Aberdeen, Glasgow (or Edinburgh), Newcastle, Leicester (or Derby), Brighton, Bristol, and other convenient centres?

We would venture to take a single exception to the remarks in the letter from our Manchester friends. Instead of reversing the ratio of interest in home and foreign missions, would it not be better to multiply the interest in both cases tenfold? The reserve of unused power in our Churches is so great that this might easily be done without loss to any existing effort.

We are very glad to observe that on the Wednesday of the coming Week of Prayer, one prominent subject of united petition will be, "The Young Women of our Land, and Work among them." Recent events have given a special importance and interest to this topic, and we trust that much fervent and prevailing prayer will go up in all the assemblies of the Lord's remembrancers.

☞ We have numerous pressing requests from a multitude of missions amongst the poor for help at Christmas-time. We hope our readers will help us to respond liberally.

YOUNG MEN IN CLAPHAM.—The twelfth annual meeting of the South Branch of the Y.M.C.A. was held on Friday, December 4, at the Conference Hall, Clapham-road. Notwithstanding the uninviting condition of the weather, numbers flocked into the spacious building to hear what has been done by the young men of Clapham. It was stated that their rooms, situated in the Fentiman-road, have been the place of much spiritual good to everyone who has been in the habit of attending the meetings. The situation however hinders their progress to a very large extent, and it is considered that if new premises could be obtained in the main road, far more useful work could be done. The chair was taken by Mr. Reader Harris. The report, read by the secretary, showed a good programme of work done and blessing received. Very earnest speeches were delivered during the evening by the chairman, Dr. R. Anderson, Rev. Burman Cassin, and Rev. W. Smith.

For the Young.

"AN ANSWER IS WAITED."

A KNOCK at your DOOR! What is wanted? There is a message for you. "For *me?*" Yes, for *you;* and *an answer is waited.* You get the message. "Very well, I shall give an answer directly." You take up again the book you were reading, or turn to your play or amusement. You forget all about the message. An hour after, you remember. You inquire. You are told that "After waiting a long time, the messenger thought you did not wish to give any answer, and went away."

Now, A KNOCK at your HEART! Last January, by this our little messenger, a message came to you, warning you of your danger, and calling you to come to Jesus. An anwer was waited. Did you give it at once, or did you put it off, and turn to your play? And another message came, and another, in February, March, April, May, June, July, August, September, October, November. And they were all to the same purpose. They pleaded with you to give your heart to the Lord Jesus Christ. An answer was waited all the while. Has an answer been given? If you forgot all about it, taken up with your book or your play, then what if *this* message should prove the last?

A lad, the son of a widowed mother, went to Australia. He promised to write, but no letter came. Regularly, time after time, for eight long years, the mother, who knew his address, went on writing, writing—but never one word in return from her ungrateful, heartless boy. Patient love conquered at last; a penitent letter came. How long, dear reader, has Jesus been sending you his messages of grace? for six, or eight, or ten, or twelve years? Has patient love yet conquered *you?*—or are you worse than the heartless boy, while Jesus is still pleading, "How often would I have gathered you"?

The last month of 1885 has come. The "clock of the year" will soon strike twelve. As a poor dying boy in Glasgow said to a companion, "Life's just like apples floating down the Clyde." Hasten! hasten! Young though you be, death may still be nearer to you than the end of the year.

Surely there are some among our readers who, since last New Year, have at least *begun* to think about their souls. Perhaps a word in the Bible, or from a sermon or book, darted through you, like a flash from the wrath to come. And the memory of that alarm haunts you still—like an awful flash of lightning which we saw in our boyhood, and which we have not forgotten to this day. That glimpse of wrath, that load of unpardoned sin, lies heavy on your heart. Do you intend thus to go on, heavy-laden and sad, carrying that burden, which grows heavier and heavier, all through life? The word is as true *now* as it will be were you to wait for twenty years—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Oh, will you not *begin in the morning*, that you may have a long happy day with Jesus?

Many years ago, there were two young girls who were bosom friends—Jane and Mary we shall call them. Mary, as well as Jane, was the child of a godly family. Jane, who was already a new creature, noticed the deepening sadness of her friend. She guessed the cause, but for a while feared to speak to her. At last, moved by her affection, she tenderly asked, "Mary, dear, *is your soul at rest?*" Bursting into tears, Mary answered, "Oh, Jane, you are the first who ever asked me that question." The end was that Mary, too, found rest in Jesus. Mary still lives: Jane, there is good cause to hope, has long been in heaven. But had it not been for that loving question, Mary might have been going on, unforgiven and in darkness, to this hour. Dear young reader, have *you* a load at your heart about which no one has ever spoken to you, and of which no one knows? Suffer *us*, in tender kindness, to say how much we feel for you; and to tell you Christ's message once more,—"COME UNTO ME, AND I WILL GIVE YOU REST" (Matt. xi. 28). An answer is waited. *Will you come, or not?—The Children's Record.*

MISS MITTENDORFF'S ORPHAN HOME.

THERE was a large attendance of sympathising friends at Miss Mittendorff's annual meeting last week, at 17, Old Cavendish-street, showing that the interest in the Home at Epsom has by no means abated. Mr. Weatherley presided.

Our devoted sister had much to tell of the Lord's goodness in providing for her large family of little ones; with deep thankfulness she mentioned that, beyond the death of one little girl, the Home had been kept unusually free from sickness. Bare cupboards and an empty purse often kept them waiting upon the Lord, but she could say that during the times of greatest difficulty and straits the children never lacked a meal nor went hungry to bed. At the request of Mr. Denham Smith, Miss Mittendorff gave a very interesting sketch of her work from its commencement, when she took care of two little babies under two months old; how, ignorant as she was as to the management of such little mites, she pleaded for wisdom and guidance, and in that, as in every other detail, that which was asked had been abundantly given. "If I were to give you an account of all the Lord has done for me, I should never cease." The Annual Report which has just been published will be found intensely interesting.

Dr. Gilbart Smith, from personal observation, told of the very excellent arrangements of the Home, of the economy and small outlay compared with the enormous benefits conferred upon the children. Dr. Partridge spoke of the deep interest he had taken in the work for many years, and of the happy little services held with the children when, from time to time, he has been in England and visited them. Dr. Picard said a few happy words in a similar strain, as an old friend and helper, and one who has seen much of the Home, he bore testimony to the great blessing such a work is to those who are fortunate enough to find a home with Miss Mittendorff.

Mr. Denham Smith impressed those present with the spiritual importance of the work: the infinite value of the soul of each child. It was a blessed thing to know that here they were not only rescued from want, but were led to the Saviour; abundant were the proofs that the teaching in the Home had not been in vain. Many interesting letters have been received by Miss Mittendorff, from girls now in service, showing that they had really given their hearts to God.

Deacon Abraham, who has an orphanage in Persia, closed the meeting with prayer, and it must have been felt by all present, as one of the speakers remarked, that these happy little meetings, year by year, bring us for one evening into a peculiarly holy and happy atmosphere. We would like to remind any who may be able to send a little help either in money, or otherwise, the smallest gift will be most acceptable at this time of year, and will be most gratefully received by Miss Mittendorff, at Clayton House, Epsom. She would also welcome any who would like to pay her a visit; she is at home specially to receive visitors every Thursday afternoon.

THE BIBLE IN THE FAR EAST.—At the last monthly meeting of the Western Board of the National Bible Society of Scotland, held in Glasgow, Mr. Burnet, of Ching Kiang, reported a journey of 900 miles through the province of Ngan Whuy. He had sold the entire stock of Scriptures he had taken out. Mr. Murray, of Peking, reported a journey into Mongolia, during which he visited two of the great annual festivals, and disposed of 5000 Mongol and Chinese Scriptures. The demand for the Bible in Japan was reported to be increasing. In view of such opportunities in China, Japan, Corea, and India, as well as with the hope of in due time pressing into Burmah, the directors remitted to the finance committee to consider what steps should be taken to raise a special fund to enable the society to maintain and extend its work in those countries in some more adequate measure.

THE STRANGERS' FRIEND SOCIETY.

AS the Lord Mayor said in his admirable speech at the centenary meeting of this Society on Friday last, the survival of a charitable organisation so unfamiliar with the ordinary modes of proclaiming its existence, through all the changing fortunes of one hundred years, is some indication of its inherent vitality. Its founder was a Christian doctor, no doubt a member of some section of the one "Church of God" in England, but of which we do not know and do not care to inquire. Its earliest members were six like-minded persons, for the most part in humble circumstances. One of its first subscribers was John Wesley, who, with characteristic good sense, not only gave an impetus to its work, but helped, once for all, to fix its leading feature as a Christian society which knew no distinction of creed or party.

Its title, as the Lord Mayor so well said, is not to be understood as referring to foreigners, but rather to "the stranger" in the Scriptural sense—"I was a stranger, and ye took Me in." Throughout its long and honourable career it has set an example to all similar societies of simplicity, economy, discrimination in the administration of charity, and generous impartiality, loving sympathy, earnest concern for the spiritual welfare of all whom its friendly hand touches; a gift, not given by an "officer" over a barrier, but taken by a voluntary, unpaid Christian visitor to the home, and given along with kindly words of Gospel teaching and believing prayer; these have ever been the springs and governing principles of the Society. All the year round, and all over the metropolis, in silent, unostentatious, methodical fashion, at a cost so small that men of business cannot but express their astonishment, the two hundred and seventy visitors seek out all, without distinction, for whom help is solicited. The sum of £1251, divided in varying amounts among thirty districts, represents but a small part of the help actually reaching the poor.

To those who have an ear for the music of figures and are able to read between the lines, the tabular statement will, perhaps, be the most eloquent part of the report. To take one district only: In Southwark, twelve visitors relieved 240 cases, distributing £64 of the Society's money, and how much else they and their Lord only know. But the doing of this work involved 1289 visits, each one with its word for the Master, its incense of prayer, and its oil and wine of loving sympathy. Let us hope that Canon Hussey's heart-stirring appeal for larger means will result in the doubling and trebling of the £430 sent to the Mansion House meeting.

A NEW AMERICAN MISSION.

THE American Faith Mission is a new missionary organisation, with head-quarters at Oberlin, Ohio. The special aim is to provide the necessary home basis of operations for those "who desire to enter destitute fields, and live with and labour for the salvation of the people, and, like the early disciples, trust Him who called them to his work to feed and clothe them." The Board of Trustees will legally hold property that may be secured for the work, and receive and transmit, free of cost, such funds to the missioners as may be entrusted to its care. No stated salary will be pledged to any officer or missionary; donations designated by the donors for any particular missionary will be sent to that missionary, other monies will be distributed quarterly. Mrs. Mumford, of Philippopolis, has come into association with the board. She has at this time special need of sympathy and help.

The American Faith Mission, whilst adopting some principles that have been tried and proved, is in certain respects a new departure for that country. Its progress will be watched with much interest. Inquiries may be addressed to Rev. George Clark, Oberlin, Ohio, or in England to Rev. Dr. Asa Mahan, 27, Ceylon-place, Eastbourne.

TEMPERANCE NOTES.

The Postmaster General appeals to the public not to give drink to postmen during the Christmas season.

The Times recently described the riot and drinking of former election times; in these respects we have greatly improved.

The Lancet hopes Lord Stanhope's attention will be called to the little respect shown for the law prohibiting payment of wages in a public-house.

At George-street Congregational Church, Croydon, it has been decided to use unfermented wine for sacramental purposes.

The Allan Line Total Abstinence Society now numbers 140 members, Mr. Allan says " its influence pervades the entire employés."

Recently a Good Templars' Conference of juvenile Temperance workers was held in Middlesex. Thirty-six lodges were represented, and there was a large attendance.

At one of Mr. Coad's recent meetings the chairman, a member of the Manchester Royal Exchange, said the drinking carried on there was a disgrace to the city.

The Voice states that the liquor trade in America employs 118 million dollars and 38,899 workpeople; while the woollen trade employs 96 million dollars and 86,504 workpeople.

Amongst the prominent Temperance men defeated was Mr. Hugh Mason. *The Manchester Guardian* states his party at Ashton-under-Lyne have decided to demand a scrutiny.

Mr. Glover has sailed for New Zealand under a three years' engagement as Temperance lecturer. A guarantee fund has been raised in the colony covering the three years' expenses.

Rev. G. S. Reaney, of Stepney, has been conducting a very successful Gospel Temperance mission at Dr. Macfadyen's church, Manchester. Ministers and laymen of other churches assisted.

At the Free Presbytery, Aberdeen, recently there was strong opposition to the formation of a Total Abstinence Society, but, with some modifications as to government, the proposal was carried.

Mr. Claflin, a recently deceased merchant-prince, of New York, when he became head of the business founded by his father, ordered the entire stock of liquor owned by the firm, to be poured into the street.

The National League are arranging for a National and Colonial Temperance Congress next July, in connection with the Indian and Colonial Exhibition, next summer, at Kensington. Many visitors are expected from abroad.

The League Journal sums up the result of the Scottish Parliamentary elections: 34 are for, and 4 against, Mr. M'Lagan's Local Option Bill; 10 are in favour of County Representative Boards; and 12 in favour of some form of local control.

A new halfpenny illustrated Temperance monthly, entitled, *Joyful News Banner of Hope*, is to be issued in January, by Messrs. S. W. Partridge & Co. It will be in connection with Rev. Thos. Champness' *Joyful News*, whch last week gave a portrait of Miss Agnes Weston, and a sketch of her work.

ROWLAND'S CASTLE. — Miss D. Bax and Miss Smith have just concluded a mission at Rowland's Castle among the Congregationalists. It has been owned by God, many professing to have found Jesus.

CHRISTIAN WORK IN CAPE TOWN.—Dear Sir,—Permit me to thank your readers for their kind interest in the work in my hands at the Cape. The papers, &c., sent for the soldiers, sailors, railway-men, and policemen, were most acceptable, as there is a constant demand in making up the monthly packets. I have returned to England and would gladly give accounts of our work in South Africa, if drawing-room or other meetings could be arranged for the purpose.

(Mrs.) M. S. Osborn.

12, *Camden Hill-road, Upper Norwood, S.E.*

MRS. MUMFORD IN BULGARIA.—Mrs. Mumford has been called to Sophia to render service in caring for the sick and wounded at that place, the place to which a large portion of the sick and wounded in the army are brought. She found the expenses in getting to the place unexpectedly great. What she most needs now is funds to provide for, not only her own, but more especially the necessities of the sufferers to whom she and others are administering. Will not friends of suffering humanity promptly send aid in this crisis?

27, *Ceylon Place, Eastbourne.* Asa Mahan.

WHAT THE PEOPLE CAN DO.

The writer of the following communication to *The New York Evangelist* is nearly seventy-seven years of age. To such experience, says the editor of that journal, we may all listen with deference:—

Centralia, Nov. 17, 1885.

I see in your paper of the 5th inst., the question asked, " What can the people do?" Will you allow me to suggest a few things. The question is asked in view of the movement in your city to see what can be done to save sinners. In the first place, let me state a few things that took place in a country church in Central New York in 1825. I was requested to spend a week in said church while a student. I arrived there on Saturday evening. On the Sabbath the pastor introduced me to one of his elders, and wished me to go home with him, and assist in the meeting in the evening, and then visit with him from house to house during the week. After talking the matter over with the elder, and having a season of silent prayer, asking God what He would have us do, I asked the elder what he thought of our proposing to the church that they should ask Jesus Christ to come among them on the business of redemption, and to remain there until the work of redemption in that place should be accomplished. He remained silent for a while, then said, "I do not see any reason why that would not be proper." We then spent the time till the hour of public worship, in prayer.

At the proper time I made the proposition to Christians; I told them what a Saviour he was, that He would save whole families; in short, all the families in the place. I explained as well as I could His promise, "Behold, I stand at the door and knock," &c. The night was mostly spent in prayer. Early in the morning we commenced to visit. In the first family we found every unconverted sinner there under deep conviction. Soon the elder declined to take any part. After we had made several calls, as we left a family he threw his arms around my neck, saying, "My dear sir, if God comes any nearer, I shall die." He spoke what I had felt for some time. In the next house we found them still praying. There we had a prayer-meeting, and asked God to stay his hand, and to strengthen us to know and do his will. During the day, every impenitent sinner we met we found to be under deep conviction. At evening it seemed that the whole village came together, and it was ascertained that thirty-two men and women had found the Saviour. The rest of the week was spent in a similar manner, and at its close, it was found that almost every adult person in the place had embraced Jesus Christ as their Saviour. I learned afterwards that more than one hundred united with the church at one time. Of those who entered the ministry, six went at one time as missionaries to the heathen. This was the result of having the right kind of help. There was no preaching; sinners were ready to inquire, "What must I do to be saved."

"Now, I think it a correct principle that what God has done for his people under certain circumstances, He will do again under similar circumstances. When I saw the good people of New York city making a move to save lost men, my heart was glad. But they want help; it is no small thing to cure all the love of sinning in New York city and Brooklyn, and save their souls. Christians can have all the help they need to accomplish this object, and it will be so safe and so efficient and abiding. Jesus Christ stands knocking at the heart of every Christian. Now suppose that every Christian in those cities should spend even one night in united prayer, that Jesus Christ would come among them and there abide, until the love of sinning was destroyed, and every fountain of iniquity dried up, and every soul become loyal to God. Why, I tell you, God would bow the heavens and come down, and would breathe the spirit of life upon all that moral desolation, and would make it as the garden of the Lord. I mean something very different from the ordinary influences of the Holy Spirit in revivals. In performing the labours in more than one hundred revivals, I cannot say that the Saviour was thus present in more than ten of them—I mean all that the Saviour meant when He said to his disciples, " I will manifest Myself to you," in other words, that He should be properly enthroned in the hearts of his people. Now let all those who visit be clothed with salvation, and they will have great power with God and man. All those who thus put on Christ Jesus, to them He gives the benefit of his name at the mercy seat, and they see and feel that it is proper for them to ask for as many and as great things as it would be for Jesus Christ to ask, and like Jacob, they will not take a denial. By thus taking hold on God, you will soon know that Jesus Christ is mighty to save. Elijah Buck.

PRAY.

Oh, in this time of deepest need,
  When Satan's hosts advance in might,
And faithful soldiers of the cross
  Go forth to battle for the right;
All ye who may not take the field
  Of active service on this day,
A mighty weapon ye can wield—
    Lift up your hands and *pray!*

This is no time to sit at ease!
  More fierce, more deadly grows the strife;
The powers of death and darkness rage
  Against the Lord of Light and Life!
Then dare we sit with folded hands,
  Or turn with careless glance away,
Seek false peace in forgetfulness?
    Nay, rather rise and pray!

They need, whose hands would open burst
  The prison doors of sin and wrong,
While beat on their faith-shielded breast
  The poisoned arrows of the strong;
Who bear the noontide glare and heat,
  Faint with long toil, and worn with care,
For strength to work till day is done,
    The aid of ceaseless prayer.

The need of our divided land,
  Rent sore by passions fierce within;
And theirs, the helpless victims borne
  Down on the foul, black flood of sin;
And theirs, who, in sin-darkened homes,
  Remember not God's light and air,
Who know not for themselves to pray:
    All ask one fervent prayer.

As, while on Horeb's sacred mount
  Were Moses' hands extended wide,
On Amalek's opposing host
  Back rolled the battle's fearful tide,
So shall the prayer of faith from heaven,
  Where our great Intercessor pleads,
Bring glorious victory, sin's defeat,
    And help for all our needs. M. H.

PANTOMIME CHILDREN.—With reference to the letter on this subject in our last issue, Mr. C. Todd, of the Theatrical Mission, Covent Garden, W.C., writes that he will be glad to co-operate with any friends in the country in providing for the spiritual interests of these young performers.

THE LATE EARL OF SHAFTESBURY. — Last Thursday the Earl of Shaftesbury presided at the annual meeting of the friends and subscribers of the ragged school in King Edward-street, Whitechapel, and unveiled a monument and bust of his late father, executed by Mr. R. C. Belt. Mr. Montagu, the honorary superintendent, spoke favourably of the operations carried on by the institution during the past year. Mr. R. H. Williams, the treasurer of the Ragged School Union, said the memorial and bust had been subscribed for by the teachers and scholars, the individual contributions of the scholars varying from a farthing, of which there were many, to one shilling. The Earl of Shaftesbury gave an address, in the course of which he remarked that if there was one thing that had given him hope and gratitude, and a feeling that the sun of Old England had not yet set, it was to see the unanimity, the heartiness, and the grand way in which the artisans of England had come forward as one man to do honour to the memory of his father. He hoped that the monument and bust they had asked him to unveil would serve as an example and a lesson to every one present.

EVANGELISTIC NOTES.

MESSRS. MATEER AND PARKER have had a very encouraging Gospel mission at Oneonta, in the State of New York.

MISS ELLICE HOPKINS has addressed a series of meetings, during the past fortnight, at the Y.M.C.A.'s in the Manchester district. All the meetings have been largely attended, and of a most interesting character.

MR. AND MRS. CARTER have conducted a two weeks' mission at the Baptist Chapel, Thrupp, Oxfordshire. Very much blessing has attended their work. They are now conducting a two weeks' mission at Kidlington, a large village near Oxford.

WILLESDEN JUNCTION, N.W.—A ten days' mission in connection with the Presbyterian Church has been conducted by Mr. W. R. Lane. There were evident tokens of the presence and the power of God's Spirit convincing of sin and applying the truth to the hearts of the people. Many testimonies were given. The mission of Mr. Lane will be long remembered, and his return will be hailed with pleasure.

PERTHSHIRE.—A most successful series of evangelistic services are at present being held in Comrie, Perthshire, by Colonel Oldham, Crieff, and Mr. Anderson, Perth. The meetings during the week were largely attended, and a deep impression made. On the evening of Sabbath, the 13th inst., Mr. John R. Macgregor, student, of the New College, Edinburgh, delivered a powerful address. Many remained to be spoken with, and not a few professed to find peace.

CLAPTON.—Two very earnest and remarkable addresses were lately given by Rev. T. Vincent Tymms, one in the Down's Chapel, Clapton, to fathers, and the other in the Morley-hall, Hackney, to young men. Both were distinguished for their plain speaking, and for the unflinching courage with which they dealt with the special temptations and sins of youths and young men. Are there not hundreds of other preachers who could speak out to young men as a class. It is a work needing judgment, discretion, and love; but it is a work which God will greatly bless.

RICHARD WEAVER has been conducting meetings in Pleasance U.P. Church, Edinburgh. Arthur-street, where the church is situated, contains a large number of non-church-goers, and it was with the view of rousing them from their sinful stupor that Mr. Duncan Napier, and a few others, secured Mr. Weaver's services. The audiences, says *The Christian Leader*, have not been so large as was expected, but there was a unanimity which compensated for smallness of numbers. Mr. Laird, the pastor, has lent his co-operation, as well as the workers in connection with Carrubbers-close Mission.

WANDSWORTH.—A very interesting and successful ten days' Mission, conducted by Mr. W. Spencer Walton, in Down Lodge Hall, has been brought to a close. The daily afternoon Bible-readings were a source of great spiritual profit to Christian workers and others, some of whom came considerable distances in order to be present. The evening evangelistic services were deeply impressive and searching, and were followed by unusually large after-meetings of the most hopeful character; many anxious ones being brought to deep conviction and tears. It is confidently expected that the abundant fruits of the mission will ripen, and be abiding. The work wrought is being supplemented by Mr. Swann Hurrell, who is delivering a series of evangelistic addresses. Christians everywhere are asked to pray for the mission labours carried on in Down Lodge Hall.

SOUTH DEVON.—My husband has returned from the North of England, and has since been preaching in this village of Milton, near Honabridge, South Devon, and some souls have already been led out of darkness into light. Among them, an old woman, eighty years of age, who had been groping in the dark (waiting to feel salvation in some way) is now able to trust fully in the finished work of Christ, and it is marvellous to see the change in her appearance and manner. When I came out here, about two months since, the people seemed dead or in a state of lethargy. I found a few Christians desiring a better state of things. We met (mustering four) to ask the Lord to work in their hearts by his Spirit, and now we are looking forward to see many more gathered in. I hope Christians will remember us and our work in prayer. My husband purposes for the next two or three months labouring here and in other parts of North and South Devon as called or led.

E. M. A. CHAPMAN.

MR. PASCOE'S WORK IN MEXICO.

IN former letters I mentioned the great opening for the Gospel in the hot country. On October 14 we were surprised by an unexpected visit from several of the new brethren from that region—three married men, two ladies, and a manservant; all mounted on handsome mules; people, animals, and trappings all betokening them to be influential folks. They had been thirteen days on the road. They remained with us twelve days. The day they arrived we had not a dollar in the house, nor did I know from whence to get a loaf of bread for them. The Lord sent them evidently, eager to know the way of God more perfectly, and He also provided so that we were privileged to maintain our visitors and their mules without the lack of a single thing. One of the ladies was a staunch Catholic when she reached here, and came only to accompany her brother, newly-married to the other lady, and they came on purpose to solemnise their marriage. But she became a fervent believer before she quitted us. They took away a great supply of tracts and Testaments. I lent them a pack horse, and they had in addition a pack mule they had brought. Six of our Indians volunteered to carry bundles of tracts, and went with the hot country brethren as far as Huetamo.

They left us on Oct. 26; on the 29th two other brethren from another part of the hot country arrived. These had been ten days on the road, had never seen even our colporteurs, were converted solely by our tracts, and came anxious to learn more. These left us on Nov. 2. On the 5th our six Indians returned, bringing the horse we had lent. A glorious field is open to us in the hot country. The intense heat, the abundance of venomous animals and insects, and the fiery nature of the people, render the hot country a sealed land to missionaries in general, so that we have there a great field for us to labour in. The people are terribly fierce, I find; all go armed, and use their weapons at a word, but they seem very open to receive the Gospel. I almost wish I could stop all our work in Toluca, concentrating all our efforts on this place and the hot country between us and the Pacific. Perhaps our present poverty is God's way of driving us into this important field. At any rate, I feel constrained to carry the Gospel myself down among the blazing heat and the alligators, and am planning, God willing, to make a journey there as soon as possible.

I expect my brother Frank, now in Bahia, Brazil, to come here before this year ends. If so I can, with an easier heart, leave this place and my family in his care whilst I spend a few weeks in the hot country, and sow the precious seed right down to the Pacific coast. As the heat there is something terrible, I should be glad to have one or two of those Indian pith helmets used by travellers in India and Africa. However, the way will be opened in due time.

JAMES PASCOE.

[Help towards Mr. Pascoe's noble pioneering work is received by Mr. J. Mercer, 29, Queen's-road, Southport.]

MISS VON FINKELSTEIN continues her addresses on "Life in the Holy Land" with the greatest acceptance and success. Last Friday she lectured to a large company at the Metropolitan Tabernacle on "The Homes and Haunts of Jews," much to the enjoyment of the assembly, which was given expression to in some remarks by Rev. C. Spurgeon, Jun. Miss Finkelstein lectures again at the City Temple at 11 a.m. on Christmas Day, the appropriate subject being "Bethlehem."

RESCUE WORK AT BRIXTON.—Mrs. Harrier (late of Islington) has opened a small Home for the reception of young unmarried mothers and babes. The mothers are placed in service and foster-mothers found for the children. Several young servants have been placed in service, and are now doing well. This effort is preventive as well as reclamatory, and is worthy of all encouragement. Help is needed for the care of the children. Mrs. Harrier's address is 6, Pope's-road, Brixton, S.W.

"THE DAY IS AT HAND."

ROMANS xiii. 12.

THE day of Christ speeds on! that wondrous day
Whose morn shall see the vanquish'd serpent bound,
The gather'd brotherhood of martyrs crown'd,
And all the wicked chased like chaff away.
Then shall the Jew to Jesus learn to pray,
The Gentile's feet in wisdom's path be found,
Salvation's song o'er sea and land resound,
And earth the beauty of the Lord display.
O Thou, to whom earth's many crowns belong,
Thy people for thine advent hourly cry.
For they would fain around thy presence throng,
Thy "Welcome" hear, and see Thee eye to eye!
Oh, quickly come, that we may raise the song
Whose far-resounding notes shall never die.

W. SANDFORD.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—C.E. M.K. M.B.J. S.S. A.D. M.A. E.B. M.J.H. R.R. M.L. A.F. E.R. J.W.H. L.F. W.G. T.E.D. Mrs. S. T.R. A.S. M.D.H. S.H. L.S.G. J.H. E.F. G.T. D.B. H.W.D. C.C. A.J.W. A.E.P. G.K. J.G.W. I.C. P.P. H.B. R. G.H.K. J.W. R.M. M.C. E.B.S. J.E.P. W.C. A.M. W.E.B. E.C. S.P.B. H.M.W. L.A.B. Reader. C.L.H.H. E.G.S. J.F. W.H.T. J.S. T.P.S. D.S. E.K. J.P. W.F.K. J.M. I.M.F. E.H. R.B. A.McL. J.C.H. C.H. G.H.R. W.B.G. J.W. A.M. C.T. G.A. M.M. N.C. A.J.A. J.C.I. A.R. M.A. J.T.P. C.B. R.T.S. W.M.S. H.H. R.R. W.E. N.H. M.L.W. M.A. J.M. J.E. C.F.E. S.M. F.J. L.T. F.H.P. J.S.C. C.N.B. E.F.K. A.T. C.F.D. V.B.H. W.W. R.C. J.Y. F.H.W.

APPLICANTS FOR TRACTS.—Theo. Schreiner, Kimberley South Africa; Rev. A. Bain, F. C. Manse, Blair Athol, N.B.; H. J. Lightbourn, Pryme-street, Chester-road, Hulme, Manchester; Mrs. Brenton, Whitehall, Southpetherton, Somerset; C. Barras, Chapel-row, Philadelphia, Fence Houses, Durham; T. Harker, 19, Newgate-street, Bishop Auckland, Durham; H. Barefield, 27, Chandos-road, Tunbridge Wells; Annie Phillips, 23, Swinley-road, Wigan; T. Guest, Woodsetton, near Dudley, Staffordshire; E. Ford, Daisy Cottage, Eastleigh, near Southampton; W. S. Tomlinson, care of Harper Twelvetrees, 8, City-road, E.C.; C. Davies, 6, Higher Temple-street, Manchester; W. Willcock, 271, Deansgate, Manchester.

WEEK OF UNIVERSAL PRAYER.

JANUARY 3–10, 1886.

STEINWAY HALL, Lower Seymour-street, Portman-square, 11.30 a.m. each day.

Monday, Jan. 4.—Praise and thanksgiving. Chairman, Sir W. McArthur. Address by Ven. Archdeacon Richardson, M.A.

Tuesday, Jan. 5.—Humiliation and confession. Chairman, Major-General Graydon. Address by Rev. Henry Allon, D.D.

Wednesday, Jan. 6.—The Church and the Family. Chairman, Mr. George Williams. Address by Rev. Colmer B. Symes.

Thursday, Jan. 7.—Home and Foreign Missions. Chairman, Sir R. N. Fowler, Bart., M.P. Address by Rev. E. E. Jenkins.

Friday, Jan. 8.—Nations and Governments. Chairman, Mr. Edward Bailey. Address by Rev. R. Taylor.

Saturday, Jan. 9.—The Christian Life. Chairman, Mr. Donald Matheson. Address by Rev. Chas. Spurgeon, jun.

CENTENARY HALL, 17, Bishopsgate-street Within.
Monday, Jan. 4.—12 to 1, Mr. J. Herbert Tritton; 1 to 2, Rev. H. E. Brooke and Mr. Hugh M. Matheson.
Tuesday, Jan. 5.—12 to 1, Rev. Newman Hall, LL.B.; 1 to 2, Rev. Evan H. Hopkins and Mr. H. W. Maynard.

Wednesday, Jan. 6.—12 to 1, Rev. J. R. Wood and Mr. Joseph Fry; 1 to 2, Prayer for Young Women, Mrs. Ormiston Chant and Hon. Arthur F. Kinnaird.

Thursday, Jan. 7.—12 to 1, The Christian Life, Rev. H. W. Webb-Peploe; 1 to 2, Mr. Frank A. Bevan.

Friday, Jan. 8.—12 to 1, Gospel Temperance Effort, Bishop of Bedford, Mr. J. Gelson Gregson, and Mr. John Taylor; 1 to 2, Foreign Missions, Rev. E. E. Jenkins and Rev. J. Smith, of Delhi.

Saturday, Jan. 9.—12 to 1, Home Missions, Com. Railton and Rev. S. G. Green; 1 to 2, Colonel John Puget and Mr. G. Kirkham.

DOWN LODGE HALL, High-street, Wandsworth.—Every day (except Saturday), at 4 p.m. Monday, Rev. C. Spurgeon; Tuesday, Rev. E. A. Stuart; Wednesday, Rev. C. A. Fox; Thursday, Rev. Evan H. Hopkins; Friday, Rev. Hugh Price Hughes.

THE SOUTH LONDON BRANCH OF THE ALLIANCE have arranged for meetings daily during the week:—

Monday, at 7, Metropolitan Tabernacle, Rev. J. A. Spurgeon.

Tuesday, at 7.30, Wesleyan Chapel, Brixton-hill, Rev. Hugh Price Hughes, M.A.

Wednesday, at 7.30, Conference Hall, Clapham-road, Rev. D. McEwan, D.D.

Thursday, at 7.30, Lecture Hall, Congregational Church, Camberwell Green, Rev. Clement Clemance, D.D.

Friday, 7.30, the School-room, St. Matthew's, Church-road, Brixton, Rev. N. A. Garland, M.A.

Saturday, at 7.30, the School-room, Wesleyan Chapel, Lambeth road, Rev. W. Waters.

CONFERENCE HALL, Mildmay-park.—Daily. Mornings at 11; evenings at 7.

ST. PAUL'S, Onslow-square (church room).—Daily, 5, but on Saturday at 7.30.

CONFERENCE HALL, Eccleston-square.—Daily (Saturday excepted), at 11.30 and 8.

EXETER HALL.—Addresses by Rev. Dr. Morris, Rev. Chas. Molnet, Rev. Chas. Graham, Mr. A. J. Arnold, and Rev. H. W. Webb-Peploe.

IRISH EVANGELIZATION SOCIETY.

GENERAL COMMITTEE.

Earl of Cavan, The Lodge, Weston-super-Mare.
Sir E. S. Hutchinson, Bart., Stratford, Rathgar.
Col. the Hon. Hercules Rowley, Marley Grange, Rathfarnham, Dublin.
*Major H. E. Warren, Leeson-st., Dublin.
*Col. W. Hatt Noble, R.E., Ardmore, Bray.
*R. Wade Thompson, Clonskeagh Castle, Co. Dublin.
Rev. G. A. P. Arbuthnot, 5, Gordon-square, London.
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Rev. F. Hewson, Dunganstown, Wicklow.
Rev. Charles L. Morell, Dungannon.
Rev. James Stevenson, Leith.
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Major-Gen. Dobbs, Greystones.
General B. Stoney, 72, Waterloo-road, Dublin.
John Boyd, Esq., Ballymacool, Letterkenny.
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*Samuel Law, Esq., Kilbarrack, Raheny, Co. Dublin.
*John R. Fowler, Esq., Duncairn-terrace, Bray.
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*J. H. Swanton, Esq., 6, Orwell park, Rathgar, Dublin.
*Nugent T. Everard, Esq., Randalstown; Navan.
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Hugh D. Brown, Esq., Oak'and, Rathgar.
*T. P. Law, Esq., Q.C., 48, Stephen's-green, Dublin (Treasurer).
*James Barton, Esq., Farndreg, Dundalk (Hon. Sec.).

EXECUTIVE COMMITTEE (Marked thus*).

The Irish Evangelization Society has now been at work over ten years and has had very great blessing. It has pleased God to use their Evangelists in the proclamation of the Gospel to bring a very large number into the fold of Christ. The Society's work is extending and the Committee feel it to be right that the Church of God should more widely know of, and be invited to aid more largely in this work.

EVANGELISTS.

The Evangelists of this Society may belong, as individuals, to many denominations, but as its Evangelists they represent none. They go out for this Society, not as members of any particular body of Christians, and without in any way taking part, publicly or privately, in questions relating to denominational differences, but only as Evangelists, to preach the glorious Gospel of Christ to perishing sinners, in its fulness and freeness, and to seek, under the constraining power of the love of Christ, to win souls to Him.

The Evangelists sent out by the Society are always anxious to co-operate heartily with the godly ministers of any locality in which they are called to labour.

MEETINGS.

The Society is prepared to receive applications for Evangelistic meetings, in any locality from clergymen or laymen.

MEANS.

The work of the Society is maintained by voluntary contributions, and Christians are invited to share the privilege of this work for Christ. Those who are disposed to help are requested to do so at once. Contributions will be received by this paper, by the Hon. Sec., or by the Treasurer.

PAST WORK.

The Report of the year 1884 can be had upon application to the Hon. Sec., and will repay perusal.

Dundalk, 10*th Dec.*, 1885. **JAMES BARTON, Hon. Sec.**

MIDNIGHT MEETING MOVEMENT.

"BEHOLD, I BRING YOU GLAD TIDINGS!"

The CHRISTMAS JOYS *of many* FAMILIES *will be increased by the* RESTORATION *of their* PRODIGAL DAUGHTERS, *many of whom have been restored this year (as in bygone periods) through* MIDNIGHT MEETINGS *and Street Missions.*

During this year there have been FORTY-NINE *Meetings held, attended by* 2,499.

ARRANGEMENTS *are now being made for* HOLDING MEETINGS *and* MISSIONING *in the* METROPOLIS; *also a series of Meetings in the West of England, extending to Plymouth.*

CHRISTMAS DONATIONS as suggested, or other sums, may be sent to Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.; or to

C. WILSON McCREE,
Financial Secretary.

Office: 8a, *Red Lion Square.*

THE COW CROSS MISSION

Under the General Superintendence of

Mr. WILLIAM CATLIN.

22nd ANNUAL APPEAL.

This Mission has for its *primary* object the preaching of the Gospel in the Mission Hall, and in adjacent Factories, Hospitals, Workhouses, Prisons, Public Houses, in Open Air, by the Sale of Bibles, and reading aloud the Word of God in great thoroughfares; by Cottage meetings and House-to-House Visitation; also Bible Readings, Mothers' Meetings, Temperance Lectures, Sunday and Week Evening Instruction to the Inhabitants of the parish of Clerkenwell, which has a population of 70,000 souls.

The efforts of the Mission are conducted under the general supervision of well-known Christian Friends, on purely undenominational principles.

The prayerful sympathy and pecuniary help of the people of God are greatly needed *at this moment*, and are earnestly appealed to, on behalf of this thoroughly Evangelistic work, that it may continue, as in past years, to be a means of spiritual blessing to perishing sinners, and that help in temporal things may not be lacking for the sick poor during the inclement season of Winter. It is sincerely to be hoped that through such help we may be enabled to continue our Halfpenny Dinners to the thousands of poor little children who will doubtless crowd in upon us from the second week in November till the second week in March.

A SPECIAL APPEAL.

"Retiring poverty still hides its head," and must be sought out to be relieved. We are particularly anxious to provide a plain but substantial dinner for a certain number of poor families, well known to us, especially those of the "household of faith," on Christmas Day at their own homes; also during the first week of the New Year, to give our Sunday School and Band of Hope Children an extra dinner of Roast Beef and Plum Pudding, and some articles of Warm Winter Clothing, &c.

Contributions will be thankfully received at the Office of The Christian, 12, Paternoster-buildings, E.C.; at the office of Word and Work, 48, Paternoster-row, E.C.; by Mr. G. Kirkham, 15, Beresford-road, Highbury, N.; Mr. F. Newth, 44, Percival-street, Clerkenwell, E.C.; also by

Yours obediently in the Lord Jesus,
WILLIAM CATLIN,
Gen. Sup.,
17, Claremont-square, Pentonville, London, N., to whom all parcels should be addressed.

Collecting Cards on application.

Post Office Orders to be made payable at Amwell-street Post Office, Pentonville
Cheques to be crossed "The London Joint Stock" Bank.

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UNDER THE PATRONAGE OF H.R.H. THE PRINCESS CHRISTIAN.

Mrs. Hilton's Crèche, Infant Infirmary & Orphan's Home,

12, 14 & 16, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

And Training and Convalescent Home, The Limes, Feltham.

Dear Friends,—*As the needed help is not forthcoming, I am under the necessity of again appealing for funds, and trust you will kindly respond. I am in immediate need of* £150 *to meet current expenses, and, unless help is forthcoming, I shall not only have to refuse many distressing cases, but shall be reduced to the painful necessity of contracting some portion of the work. I need not further urge the claims of the little ones, as at this time the sheltering of young children is one of the most important missions before the Christian public.*

Trusting that the Lord will incline your hearts to aid me in this time of anxiety,

I am, Yours in the Master's Service,
MARIE HILTON.

Gifts of Clothing and Toys for Christmas are most earnestly solicited.

All communications to be addressed to Mrs. HILTON, Founder and Hon. Superintendent, Langveld House, Burdett-road, London, E.

MISSION to DEEP SEA FISHERMEN.

Five Mission Vessels are cruising amongst the North Sea trawling fleets. 12,000 smacksmen are engaged all the year round in providing our tables with fish. These men, who for us toil through furious blast and sleety storm—who hazard their lives and fall victims, hundreds of them, to the pitiless waves, that markets at home may be well supplied—may rightly claim some small share in the privileges we so richly enjoy and so highly prize.

THIS THEY CAN ONLY HAVE
THROUGH THE PRESENCE OF THE
MISSION VESSELS

Carrying to the fishermen the message of Divine mercy and pardoning love, bringing the pleasure of books to while away the weary hours, affording relief in case of sickness and injury, and cheering and brightening dull and monotonous lives by their presence and ministry.

"The Mission smacks are doing in the North Sea a grand work, worthy of the support of a great maritime nation like England; and I believe that the results of their effort, great as they are in the present, will, if only supported liberally by the public, be of untold value in the future."—*Edward Birkbeck, Esq., M.P.*

FUNDS are greatly NEEDED to enable the Society to place a Mission Vessel with every fleet.

E. J. MATHER, Director.
31, New Bridge-street, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.
Established 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meeting on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
and 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. James Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

HOMES OF HOPE,

(Established 1860),

For the Restoration of Fallen and the Protection of Friendless Young Women. Special efforts are made on behalf of young mothers, before and after confinement.

Nos. 4, 5 & 6, Regent-square, Gray's-inn-road,
London, W.C.

The applications every day are most distressing, and the Committee anxiously appeal for funds to enable them to utilise to the utmost the room in the Homes.

IMMEDIATE HELP IS NEEDED.

Henry Thompson, *Treasurer.*
William Hornibrook, *Secretary.*

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SHOREDITCH IRON ROOM.

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For upwards of Twenty-one years I have laboured in the Gospel among the masses bordering on the poor and populous Parishes of Shoreditch, Bethnal Green, Spitalfields, and Whitechapel, a work upon which the Lord has vouchsafed very many tokens of his favour. By the preaching of the word—both in the open air and in the Hall—not a few have been awakened, and have been turned from the power of Satan unto God.

Owing to the fact that many Christian friends who were accustomed to support the Mission have departed to be with Christ, "which is far better," I am left with but little assistance towards the expense of maintaining this Gospel effort in the midst of a district where the population is dense, the ignorance is great, sin is abounding, and the need is deep.

I am therefore led to ask, through the columns of The Christian, my brethren and sisters in Christ to render me help in carrying on this work. And I venture to hope that from many a Christian home and many a happy dwelling-place, some encouragement and assistance will be sent to those who, in literal obedience to the Master's word, are going out into the streets and lanes of the city, and compelling men to come in.

I shall be glad to send a copy of my last Report to anyone who will kindly send me their address.

21, Benthal Road, Stoke Newington, N. JOSEPH KNOWLES,
Superintendent of the Mission.

Donations will be thankfully received by Henry Thompson, Esq., 38, Mincing-lane, E.C. (Treasurer of the Mission); or by the Superintendent, Mr. J. Knowles, 21, Benthal-road, Stoke Newington, N.; or at the Office of The Christian.

The London Aged Christian Society,

ESTABLISHED 1826.

For the permanent relief of the decidedly Christian poor of both sexes—sixty-five years of age and upwards. The Society has 160 pensioners between sixty-five and ninety-one years of age. The pension is 10s. per month. The cases are admitted in rotation as funds permit. Subscribers of two guineas can recommend a case. Contributions are earnestly solicited to maintain the present number, and place other aged ones on the list, who are now waiting. Subscriptions will be thankfully received by the Hon. Secretaries, the Rev. H. W. Webb-Peploe, M.A., and E. S. Eardley, Esq., or by the Secretary, Mr. Robert Johnston, at the Office, 32, Sackville-street, W.

The Anchorage.

Hebrews vi. 19.

To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, ***and for trained servants,*** **apply (by letter only) to Mrs. H. Stuart-Wortley (President of the Ladies' Committee), Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent, or to Messrs. Morgan & Scott.**

WINTER WORK AMONGST THE DESTITUTE.

Field Lane Refuges & Ragged Schools

VINE STREET, CLERKENWELL ROAD, E.C.

This Institution (Established 1843) *comprises:—*

A CRECHE, OR BABIES' DAY NURSERY. HOMES for POOR GIRLS and BOYS.
A SERVANTS' TRAINING HOME for FRIENDLESS GIRLS and YOUNG WOMEN.
REFUGES FOR DESTITUTE MEN and WOMEN of CHARACTER:
ALL THE ADJUNCTS OF A LARGE MISSION.

150 CHILDREN AND POOR PERSONS RECEIVE BROKEN FOOD DAILY.

UPWARDS OF 3000 PERSONS ARE BENEFITED WEEKLY.

The Committee are most anxious to provide as usual, a DINNER on CHRISTMAS DAY, for 1000 of the Outcast and Destitute (including some 500 poor deserving families).
An earnest appeal is made for Funds. The Work is crippled for want of Money.

Bankers ... Messrs. RANSOME & Co., 1, Pall Mall East, W.
Messrs. BARCLAY & Co., 54, Lombard Street.
Treasurer... WILFRID A. BEVAN, Esq., 54, Lombard Street, E.C.
Secretary... Mr. PEREGRINE PLATT, Vine Street, Clerkenwell Road, E.C.
By either of whom Contributions will be thankfully received.

The Book World.

The Lord's Prayer. Nine Sermons by W. T. Carter. *Hatchards.* These brief meditations on the clauses of the Lord's Prayer suggest to believers many precious thoughts. The discourses on temptation and forgiveness of sin are specially good. The personality of Satan is insisted on, and the two extremes of baptismal forgiveness and sinless perfection are shown to be equally unscriptural.

Expositor (December). 1s. *Hodder & Stoughton.* Very helpful, as it always is. Prof. Salmond's biographical sketch of Frederic Godet is extremely well done, and full of interest to the many who know what light and sweetness stream from Godet's expositions. "A Study in the Connection of Doctrines," by Rev. H. C. G. Moule, of Ridley Hall, Cambridge, gives a special value to the number.

Family Record. 2s. 6d. *Houlston & Sons.* A book greatly to our mind. Keeping accounts goes far towards paying one's debts. With this book to help, no housekeeper who can read or write should find it hard to strike a clear balance every month. Besides the money column, the book provides for the systematic register of every event of interest either in the family or the social circle. We should like to see it in use everywhere.

Upton Chapel Sermons. A centenary memorial. By W. Williams. 6s. *Passmore & Alabaster.* Three excellent photographs of the first pastor, the present pastor, and the interior of the chapel, together with a preface by Mr. Spurgeon, and a brief history of the Church, will make this volume peculiarly interesting to all connected with it. But Mr. Williams' faithful and often glowing words will reach a larger circle. His texts are well selected and well worked out.

Daily Strength for Daily Living. By Dr. J. Clifford. 6s. 6d. *Marlborough & Co.* To discriminating readers these sermons will be of service. Taking grave exception to their teaching, as we do, in more points than one, we cannot recommend them to general readers. But those who know how to distinguish things that differ and to "prove all things" will find here many fine thoughts nobly put. It is a book instinct with the personality of an earnest, large-hearted man of high attainments and immense force of character. In an early issue we hope to give some of the many brilliant gems of thought that are scattered through the volume.

The Primitive Methodist Quarterly Review. *Book Depôt*, 6, *Sutton-street.* 2s. Mr. Toulson, as the energetic publisher of this review and other publications, is not only serving the body of Christians to which he belongs, but the whole Church of God. The review is able, varied in contents, well adapted to the times, and remarkably cheap. The same may, in measure, be said of all the seven magazines published at the same house. The sixpenny magazine is a marvel of beauty in illustration, and contains useful matter; it is equalled by that for young men and maidens; than this, nothing more admirable is announced for the New Year. The Primitive Methodist families and schools will be wise if they give to these serials a wide support.

The Mystery of God. These sermons, by Rev. T. V. Tymms, make up a very remarkable book, dealing with many well-recognised difficulties that lie on the threshold of the Christian life. It gives the ripe result of extensive reading and of clear and cogent thinking. We do not hesitate to say that Mr. Tymms has rendered a signal service to the whole Christian church. The earlier chapters embody a masterly historic account of Materialism, Pantheism, and Theism, given in a manner keen, close, and perfectly fair, combining therewith a searching exposure of their errors and their utter insufficiency to meet the moral needs of sinful men. But the strength and value of the volume lie in the succeeding chapters. Let any young man, perplexed with modern doubt, "read, mark, learn, and inwardly digest" chapters v. to x.; especially let him master the Essays on the Miracle of Revelation, the Oracles of God, the Person and the Resurrection of Christ, and the Life of Faith. He will find in these pages a store of arguments to strengthen his hold on the Christian verities, and an arsenal of weapons provided for his use to repel the subtle attacks of modern infidelity. The author's style is clear, lucid and strong, while his spirit towards antagonists is characterised by a fairness and candour which must conciliate respect, even if they should fail to win over to conviction. (*Elliot Stock.* 7s. 6d.)

Author of Protestant Missions. By Rev. John Robson, D.D. 6d. *Edinburgh: T. & T. Clark.* This is one of the series of cheap Bible Class Primers, edited by Professor Salmond, of Aberdeen. In the present revival and extension of interest in Missions its condensed information is a most timely and valuable contribution, which we heartily commend.

The Secret of the Mere. By Rev. J. Jackson Wray (2s. 6d. *Nisbet & Co.*), is a story of life and chequered experience on two continents, told in the author's peculiarly striking and graphic fashion. The two heroes of the tale wander far away, literally and otherwise, but, like the prodigal of old, they return, and all ends well. The book has a lesson for fathers as well as for sons.

All those who believe in a whole Gospel of healing both for the body and the soul, ought to subscribe to the new series of Medical Missions at Home and Abroad, published monthly, by *Mr. Standing*, 14, *Paternoster-square* (1d.) It gives a concise and comprehensive review of evangelistic effort of the dual and apostolic kind in different parts of the home and foreign fields. We believe this two-fold evangel, too long neglected, is to be proclaimed with growing diffusion and increased effect in the near future; this interesting record ought to help it on.

The Dwellers on the Nile. Chapters on the Life, Literature, History, and Customs, of the Ancient Egyptians. By E. A. Wallis Budge, M A. *Religious Tract Society.* The sub-title provides a complete summary of this little book, which gives in popular language the best-established discoveries on this subject. To Bible students chap. iv., Illustrations of the Pentateuch from Egyptian Monuments, is specially valuable. As customs and antiquities are so profusely illustrated, it seems a pity that a map of the Nile and the surrounding country is not introduced.

To commend a volume that has gone through about fifty editions and has long been recognised as a Christian classic would be a work of literary supererogation. It is only needful to say that an "author's uniform edition" of Rev. Wm. Arthur's Successful Merchant has been issued by *Messrs. Bemrose & Sons*, to induce those who are not already possessors of the book to secure it in its latest form. In Mr. Arthur's hands the story of Samuel Budgett's honoured career has gained an interest and value that attach to the lives of few men in the commercial world. (6s.)

The Friends' Quarterly Examiner (1s. 6d. *Barrett, Sons & Co.*), is a review not without interest to others besides the members of the society for which it specially caters. The last number commences with a thoughtful paper by the Editor on the present controversy as to the part that Christians should take in politics. It also contains a charming analysis of the character and opinions of Thomas Bewick, a sturdy old North countryman, who had opinions, and did not fail to make them known. There are many other articles more or less relating to Quaker interests.

How to be Happy though Married. 6s. *T. Fisher Unwin.* A cleverly got up *repertoire* of maxims and anecdotes, new and old, concerning matrimonial differences and their causes. Those who are *not* happy though married, may here find some useful hints for daily life. We trust it may make many such alliances run more smoothly, but it is also to be hoped that the satirical character of the title will not do anything to strengthen the feeling of dissatisfaction with God's Ordinance of Marriage, which, in some quarters, is one of the most threatening evils of the present day. The book is got up in a unique and handsome style, in every way suitable for a wedding present.

Messrs. Cassell & Co. have issued a "Proverbs Series" of story-books by popular authors, each tale illustrating some well-known proverbial saying. They are admirably written, well illustrated, artistically bound, and would form very cheap and useful presents for the season, or school prizes. The price is 1s. 6d. each. The numbers we have received are: Fritters; or, "Its a Long Lane that has no Turning." By Sarah Pitt. Trixy; or, "Those who Live in Glass Houses should not Throw Stones." By Maggie Symington. The Two Hardcastles; or, "A Friend in Need is a Friend Indeed." By M. B. Hunt. Major Monk's Motto; or, "Look before You Leap." By Rev. F. Langbridge. Tim Thomson's Trial; or, "All is not Gold that Glitters." By G. Weatherley. Ursula's Stumbling Block; or, "Pride comes before a Fall." By Julia Goddard. Ruth's Lifework; or, "No Pains, no Gains." By Rev. J. Johnson.

Departed Saints: Where are they? By C. F. Dowsett. 1d. *Nisbet.* An intelligent and scriptural word of comfort, showing that when saints depart they are with the Lord.

A History of the Jewish People in the time of Jesus Christ. By Emil Schüver, D.D., M.A., Professor of Theology at the University of Giessen. Translated by Sophia Taylor and Rev. Peter Christie. 2 vols. *T. & T. Clark, Edinburgh.* This is a reconstruction of the author's former work, entitled "Manual of the History of New Testament Times," and the second division is published before the first. It is a very learned production, and will invite only the scholar and the student—amongst those such only as care for the history, language, literature, and institutions of the land and people of Israel. It treats elaborately the question of the widespread influence of Greek and Roman culture as illustrated in the names of towns and cities in Palestine; the institution of the Sanhedrim; the order, emoluments, and functions of the priesthood; together with a chapter of about 300 pages, with learned notes and copious references, on "Scribism," dating from Nehemiah, in which we have the development of "The Halachah" and "The Hagadah" and the names and character of leading Scribes on the authority of the Mishna.

The second volume treats of the origin and history of the Pharisees and Sadducees, regarding the former as proceeding from the ranks of the Scribes, and the latter as from the ranks of the priests. There is a short chapter on the origin and various opinions respecting Essenism, and a more lengthy chapter on Judaism in the Dispersion. This scholarly work is chiefly drawn from the Jewish sources of the Mishna, the Talmud, and Josephus. It is heavily weighted with learned notes and references, and with a variety of opinions of the learned on speculative points. The chief interest in the book to many minds will be found in the chapters on the Messianic hope, though, as might reasonably be expected, there is much that is incomplete and vague as to the Person of the Messiah, and the purpose of his advent. All lovers of the Jews may well congratulate the author on his interest in Israel, to which his work testifies; and also the publishers on the beauty of the Hebrew and Greek type, as well as the English. As an account of the Jewish people, their institutions, laws, customs, and hopes, as derived from Jewish sources, these volumes will have a special value amongst the ever-increasing number of Christians interested in Israel's history and destiny.

A small volume by the late Dr. W. P. Mackay, of Hull, will shortly be published by *Hodder & Stoughton*, under the title of "The Seeking Saviour, and other Bible Themes."

The Graphic of December 26 will contain a large and elaborately prepared map of the United Kingdom, printed in colours, and showing at a glance the results of the General Election which has just taken place.

Rev. Frederick Langbridge has undertaken to write a series of Sunday Chats for *Little Folks' Magazine*, which are commenced in the January number under the general title of "The Happiest Half-hour: Our Little Folks' Sunday Talks."

The speeches by Mr. Benjamin Scott and Mrs. H. Fawcett at the recent meeting in Exeter Hall, in connection with the imprisonment of Mr. Stead, have been published as a threepenny pamphlet by *Dyer Bros.* A penny life of Mr. Stead is now to be had from *Mr. J. Kensit*, 18, *Paternoster-row.*

We have received the following New Year's addresses in addition to those already noticed: "The Covered Face" (1d.) and "The Four Lettered Word" (2d.), by Rev. P. B. Power (*Hamilton*); ' Conquering Captives," by Rev. J. T. Wrenford (6d. per dozen. *Partridge*); "Waiting and Watching," by M. R. Z. (3s. per 100. *Religious Book Society*).

Two excellent Services of Song have lately been published by *Messrs. Bailey & Ferguson*, 54, *Queen-street, Glasgow*, which may be commended to the notice of classes and choral associations Biddy, compiled by James Tipton, is a touching story of lowly life. Little Tiz is a Temperance story by Rev. David Macrae. The music in each case appears to be well selected. Price 4d. each, in either notation. We understand that the Service of Song, founded on Dr. Macleod's pathetic tale, "Wee Davie," and published by the same firm, has been greatly appreciated and may still be had

REQUESTS.—Prayer for a family in great trouble through the mental affliction of the father. Praise for rich blessings received at the Mission at St. Chad's, Liverpool.

BRIGHTON.—On Wednesday, the 9th inst., Dr. Anderson gave an interesting and instructive lecture to a large audience of men only, on "Evolution, Creation, and Progressive Development," as revealed in the works and Word of God. It was shown that the modern theory of evolution as held by many of the scientists of the present day was antagonistic to a belief in the inspiration of the Bible. The creation of man and his tripartite nature were then dwelt upon, and the teaching of Genesis i. and ii. in reference thereto set forth. The lecture was listened to throughout with the deepest attention.

Notes on Daily Readings.

THURSDAY, DEC. 24.—EXODUS XX.

1.—*And God spake all these words, saying.*—The ordinary division of the ten commandments into two groups of four and six "was brought forward by Augustine, and no one is known to have supported it previous to him. The division into two groups of five each we find in Josephus and Philo; it is unanimously supported by the fathers of the first four centuries, and has been retained to the present day by the Eastern and (German) Reformed Churches."—*Keil.* The Jews, too, divide in this manner, as may be seen over the door of some of their synagogues. It is probable, moreover, that Eph. vi. 2 is a distinct reference to the fifth commandment as forming part of the first or great commandment (the words "with promise" being connected with what follows). "The real distinction between the tables appears to be that the first relates to the duties which arise from our filial relations, the second to those which arise from our fraternal relations."—*Sp. Com.*

20.—*That his fear may be before your faces that ye sin not.*—Not only was the law a revelation of what sin is, so that "by the law is the knowledge of sin" (Rom. iii. 20), but the accompaniments of the law—"thunderings, lightnings, sound of trumpet," &c.—were intended to strike terror into the hearts of Israel, so as to act as a deterrent from sin. But the result showed how little fear can effect in bringing the soul to God. Better for this purpose than "the ten words" in which God announced the law, is "the Word" in which He has announced the Gospel. "God . . . hath spoken unto us in his Son" (Heb. i. 2).

FRIDAY, DEC. 25.—EXODUS XXI.

From xx. 22 to the end of chap. xxiii. we have "a series of laws, some of them addressed simply to the conscience, like the ten commandments, and others having the sanction of a penalty attached. The context seems to make it clear that we may identify this series with what was written by Moses in the work called 'The Book of the Covenant,' and read by him in the audience of the people (xxiv. 4—7). Some (Hengstenberg, Kurtz, &c.) would add the ten commandments."—*Sp. Com.*

5.—*I love my master, my wife, and my children; I will not go out free.*—"We have in the Hebrew servant a type of Christ in his pure devotedness to the Father. But there is more than this. 'Christ loved the Church, and gave Himself for it' (Eph. v. 25). The apprehension of this love of the heart of Jesus cannot fail to produce a spirit of fervent devotedness to the One who could exhibit such pure, such perfect, such disinterested love. How could the wife and children of the Hebrew servant fail to love one who had voluntarily surrendered his liberty, in order that he and they might be together?"—*C.H.M.*

SATURDAY, DEC. 26.—EXODUS XXII.

5.—*And shall put in his beast*, &c.—"And shall let his beast loose and it feed" (R.V.). So the LXX. Vulg. Syr. "He who had allowed his beast to stray and consume the pasture or the grapes of his neighbour, had to restore out of the best of his possessions a like quantity of produce."—*Sp. Com.*

18.—*Thou shalt not suffer a witch to live.*—"This is the earliest denunciation of witchcraft in the Law. In every form of witchcraft there is an appeal to a power not acting in subordination to the Divine Law. From all such notions and tendencies true worship is designed to deliver us. The practice of witchcraft was, therefore, an act of rebellion against Jehovah, and as such was a capital crime. The passages bearing on the subject in the Prophets, as well as those in the Law, carry a lesson for all ages: Isa. viii. 19, xix. 3, xliv. 25, xlvii. 12, 13, Micah v. 12," &c.—*Ibid.*

28.—*Thou shalt not revile the gods.*—Benisch's "Jewish School and Family Bible" renders this, "Thou shalt not execrate God," the word for God being plural in form. Many eminent scholars take it so; but others regard the word here, as elsewhere, as standing for "judges" who represent God—so the Targums, Syriac, &c.

SUNDAY, DEC. 27.—EXODUS XXIII.

1.—*Thou shalt not raise a false report.*—The reading of R.V. is condemnatory of a more common evil,—"Thou shalt not take up a false report." Many who may not be guilty of raising or originating a false report have no objection to take it up and pass it on.

2.—*Thou shalt not follow a multitude to do evil.*—This precept and the one that follows are directed against the very common snare of attaching importance, and in some cases authority, to numbers. Thus catholicity, or the weight of numbers, is supposed by many to be a mark of the true Church, whereas it is truth, not numbers, which is the only safe criterion. Following a multitude in a course that is evil is here expressly forbidden.

4, 5.—"So far was the spirit of the law from encouraging personal revenge that it would not allow a man to neglect an opportunity of saving his enemy from loss."—*Sp. Com.*

19.—*Thou shalt not seethe a kid in his mother's milk.*—Some regard this as a prohibition of a superstitious custom, connected with magical incantations, others "as a protest against cruelty and outraging the order of nature, and as such, parallel to the prohibitions to slaughter a cow and a calf, or a ewe and her lamb, on the same day (Lev. xxii. 28), and to take a bird along with her young in the nest (Deut. xxii. 6)."

28.—*I will send hornets before thee.*—"The Hebrew word is in the singular number used for the species 'the hornet.' There seems to be no reasonable doubt that the word is used figuratively for a cause of terror and discouragement."—*S. C.*

MONDAY, DEC. 28.—EXODUS XXIV.

1.—*And He said unto Moses.*—The direction to Moses contained in vers. 1 and 2 was given on the Mount (see xx. 21), but is recorded here when about to be fulfilled (v. 9).

3.—*All the words which the Lord hath said will we do.*—This engagement on the part of Israel, which was immediately confirmed by covenant, relates not only to the ten commandments spoken in their hearing by God Himself, but to the words of God spoken to Moses (xx. 22, xxiii. 33), for it must be remembered that it was at their earnest entreaty (xx. 19) that the Lord, having spoken the ten "words," "added no more" (Deut. v. 22). What was afterwards spoken to Moses and written in the book of the covenant, and now formally accepted by them, contains no additional principle, for the ten commandments are "the quintessence of the whole legislation," but they specify details of application sufficient to show that obedience to the law must be far more than an abstract sentiment, and must find its practical expression in little details of every-day life, such as the treatment of servants, compensation to neighbours for injuries by cattle, fire, &c. The ten commandments may be called the principles of obedience, and the "judgments" which follow certain applications, by no means exhaustive, of these principles to practice. It is, however, well to remember that the covenant at Sinai is generally limited to the ten commandments (see Deut. iv. 13), "He declared unto you his covenant, which He commanded you to perform, even ten commandments, and He wrote them upon two tables of stone." Comp. also Deut. ix. 9, 11, 15, where the tables are called "the tables of the covenant."

TUESDAY, DEC. 29.—EXODUS XXV.

We now come to the ceremonial law, which is introduced immediately on the ratification of the covenant, whereby Israel had promised obedience to God's law. As this ratification of the covenant by blood meant that the penalty of death attached to the breach of the covenant, Jehovah must either inflict that penalty on all who transgressed the covenant—and who then could escape?—or He must provide a substitute in whom the law might be magnified and made honourable by his obedience, and yet from whom the penalty of death might be exacted and he be made answerable. All this was to be found in the promised seed of the woman, who should bruise the serpent's head, in the Son of God who should in due time be "made of a woman, made under the law, to redeem them that were under the law." Hence all the ceremonial law points to Him; the ark of shittim wood, overlaid with gold, points to the union of human and Divine natures in his person. The testimony (*i.e.*, the tables of the law) within points to what his own words declare (Ps. xl. 8) "thy law is within my heart." God communing "from above the mercy seat" points to his being the only ground of communion with God. Whilst the shewbread and the candlestick set forth what his people, accepted in Christ, are to God on account of their union with Christ—"bread of presence" on which his eye ever rests with complacency, and his light to the world when supplied with the oil of his Holy Spirit.

21.—*In the tabernacle of the congregation.*—This is the first occurrence of this designation of the tabernacle, which, it is now generally admitted, should be rendered "tabernacle (or tent) of meeting" (so R.V.), it being the place set apart for Jehovah to meet with his people Israel, and commune with them.

WEDNESDAY DEC. 30.—EXODUS XXVI.

This chapter "contains the instructive description of the curtains and covering of the tabernacle, wherein the spiritual eye discerns the shadows of the various features and phases of Christ's manifested character. The 'fine twined linen' prefigures the spotless purity of his walk and character; while 'the blue, the purple, and the scarlet' present Him to us as 'the Lord from heaven,' who is to reign according to the Divine counsels, but whose royalty is to be the result of his sufferings. Thus we have a spotless man, a heavenly man, a royal man, a suffering man. These materials were not confined to the 'curtains' of the tabernacle, but were also used in making 'the vail' (ver. 31), 'the hanging for the door of the tent' (ver. 36), 'the hanging for the gate of the court' (xxvii. 16), and 'the cloths of service and the holy garments of Aaron' (xxxix. 1). In a word, it was Christ everywhere, Christ in all, Christ alone."—*C. H. M.*

Mission and other Appeals.

MILE END-ROAD — Rev. C. Caine, 38, Grove-road, E., minister of Lycett Memorial Chapel, Mile End-road, appeals for help in supplying the many necessities of the poor at this season.

ORPHAN WORKING SCHOOL.—Mr. J. Finch, secretary of this institution, states in a recent circular letter that there is a deficiency of £4000, and he urgently pleads for help from the public. The office of the school is at 73, Cheapside, E.C.

WEST HAM, E.—Rev. Geo. Towner, 29, Park-grove, West Ham, E., pastor of the Carpenter's-road Chapel, Stratford, asks for aid in providing blankets, coals, and bread for the poor of the neighbourhood, and also a few mangles for poor widows.

WE are sorry to learn that Mr. Henry Cook, of the Gosport Seamen's Mission, is in great straits for want of funds in connection with his Gospel ships. We commend his work to the sympathy of our readers. His address is Sailors' Resort, Gosport.

HOVE, BRIGHTON.—A mission-hall is being erected here, and it was hoped to open it early in 1886. A fire has, however, unhappily taken place, which has destroyed the roof and a large part of the woodwork. £500 will be required to open the building free of debt. Mr. G. B. PASLEY, 35, Vernon-terrace, Brighton, one of the trustees, will gladly receive subscriptions.

MRS. MEREDITH'S MISSIONS.—About 100 women of the most miserable class are employed daily; over 3000 are substantially helped during the year; 850 are maintained at steady work; 200 children in Princess Mary Village Homes, taken from the worst perils, older girls trained in a separate school. The institutions are urgently in want of funds. Happy mothers and daughters who have plenty of this world's goods will surely send liberal help.—MRS. MEREDITH, 143, Clapham-road, S.W.

THE GORDON DAY NURSERY.—This mission, besides holding services, classes, ragged school, &c., for the people, furnishes a refuge for destitute men and boys, for whom it strives to provide employment. It is now desired to establish a soup-kitchen for the winter. The meals will not be free, but charged for at a very low cost. Help will be thankfully received by the superintendent, Mr. A. C. A. MCLAGLEN, at the Gordon Nursery, 8, High-street, Shadwell. Gifts of old clothes, toys, &c., will be also welcome.

FIELD-LANE REFUGES AND RAGGED SCHOOLS.—During the past year 620 men and women were sheltered in the Refuges, 187 boys and girls were maintained in the Industrial Homes, 24 friendless girls were trained in the Servants' Home, and 301 persons were placed in or assisted to obtain employment. Special help was given at Christmas to upwards of 1200 destitute persons, and distressed, deserving families. The funds are exhausted. To enable the committee to repeat these benefactions some £2000 is required before March 31.—PEREGRINE PLATT, Secretary, Vine-street, Clerkenwell-road, E.C.

NEW WORKING LADS' INSTITUTE, Whitechapel.—Already 880 lads have become members, and the reading-room, evening classes, lectures, entertainments, and gymnasium are crowded every night. The place is so crowded that already we need more accommodation, but, unfortunately, four of the rooms cannot be occupied for want of furniture. We are £2000 in debt, and need funds to meet the heavy current expenses. Any help in the way of subscriptions, books, pictures, or furniture will be most acceptable, and will be gratefully acknowledged.—F. A. BEVAN, Treasurer, 54, Lombard-street, E.C.; HENRY HILL, Hon. Secretary, 38, Bow-lane, E.C.

YOUNG WOMEN IN THE EAST-END.—Sir,—I am making a great effort to do something for the young women working in the neighbouring factories, and have succeeded in gathering some to a club held on stated evenings in the mission-house. The counter attractions, however, are so great that something more is needed to draw them away from the various influences which are ruining numbers. I am desirous of obtaining a piano, pictures, curtains, texts, and games to make the club-room more attractive. If some of your readers can help me I shall feel deeply grateful, for the work is most important.—HENRY A. S. PITT, London Diocesan Home Missionary, in charge of Christ Church, 618, Old Ford-road, E.

A CALAMITY AT SEA.—DEAR SIR,—Off Benzore Head, Giant's Causeway, on Wednesday, 9th instant, in a fearful gale, four men were drowned while at their nets by their boats capsising. Three of them were brothers; one leaves a widow and five children wholly unprotected for; the other two were the support of an aged father and mother; the fourth leaves a widow with six children—all the children are under twelve years of age. I am anxious to raise a fund for the relief of the two large families.—Yours very truly,

EDWARD MAYNE WADSWORTH,
Rector of Dunseverick, Bushmills, co. Antrim.

FRIENDLESS AND FALLEN.

Dec. 21,
Only £300 required by
the 31st.

NEARLY 1,300 YOUNG WOMEN AND GIRLS have been brought for admission to the Homes and Open-All-Night Refuge SINCE LAST JANUARY.

EVERY SUITABLE CASE has been admitted.

620 WERE LODGED at the OPEN-ALL-NIGHT REFUGE, which has been visited by me every morning, in order to advise and encourage all new comers, who were either placed in Homes, restored to relatives, or helped while seeking employment.

THE GOSPEL OF THE GRACE OF GOD has not been proclaimed in vain in the Homes, and many of the inmates have given evidence of a change of heart.

Financially the year has been a TRYING ONE, but now, at the close, Psalm lxv. 11 is being manifested; and although the Committee have no funded property, Government grants, or payments with cases, *except in very rare instances*, sufficient funds have been contributed with the exception of about £300, and I HAVE NO DOUBT that the LORD will dispose the hearts of HIS STEWARDS, and enable them to supply this comparatively small sum this Christmastide.

EDWARD W. THOMAS, *Secretary.*

Office: **200, EUSTON ROAD, N.W.**

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⁂ The SECOND EDITION of "Twenty-five Years' Work amongst the FRIENDLESS and FALLEN" will be published shortly, price 2s. 6d.

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During the year this Institution was open

for Children, about	900 times
The Infant Nursery	310 times
For Young People	450 times
For Adults	650 times
Total about ...	2,300
Number of attendances for the year about ...	374,000

During the last two years more than 1 000 Men, Women, and Children have been sent into the Country for a fortnight's change of air, of scene, and food; and much sickness has been prevented.

Soup Dinners during the Winter	8,000
Rations of Bread only	1,000
Breakfasts	500
Substantial Dinners to the weak and ailing ...	2,190
Teas	1,000

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Friends are invited to visit this Institution any day but Saturday.

Post Office Orders should be made payable at 66, High Street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, the Ragged Schools, George Yard, High St., Whitechapel, London, E.

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Office: 32, Charing Cross, S.W. *Secretary.*

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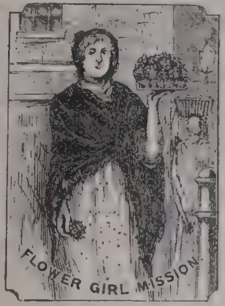
WATERCRESS AND FLOWER GIRL MISSION,

11 & 12, CLERKENWELL-CLOSE, E.C.

Extract from "Southampton Times," December 5, 1885.



We in London know well the army of flower sellers who in the season of "blithesome buds" beset us at every corner, offering their "posies of lilies or roses," and now that all nature is sleeping, and the fields and gardens are alike desolate and bare, there is little for these poor girls to do. The Watercress and Flower Girls' Mission and Flower Brigade is just now doing some of its best work. The flower girls who belong to it are well cared for when their season of prosperity is on; but now that the bitter trials of winter are coming upon them, they are taught the trade of artificial flower-making, and every endeavour is made to save them from the evil influences of their street life. Many of them, after a period of such experience, are trained for service, and taught domestic work of various kinds. I had a little boxful of the artificial flower work sent to me the other day by Lady Henderson, whose husband is the well-known head of the police, and who is in deep sympathy with the objects of this Flower Girls' Brigade.

Over three hundred little flower sellers have been taken from the streets since 1880, and about forty are now in training. Visitors are welcomed at the Home in Clerkenwell-close every day but Saturday, where they will see the girls busily at work—the elder ones make sprays of flowers, and I have as a specimen a full-blown chrysanthemum before me, besides many single snowdrops, violets, and buttercups, the pleasing work of very tiny fingers. Mr. Groom, the hon. sec. of the Society, is anxious to interest everyone in this branch of distinctly rescue work. The late good Lord Shaftesbury was President of the Society, and he classed it with the best and most useful Societies, and expected to see good results from it for our girls. Mr. Groom's address is 8, Sekforde-street, Clerkenwell.

The work of the Mission embraces early visiting at the markets and streets; theatres, music halls, &c., at night. Home, Sick, and Poor Visiting, Open-air Services, and Tract Distribution, Sabbath and Week Evening Services, Sunday-school, Free Evening School, Hot Meat Dinners for Poor Children, Clothing Club, Penny Bank, Emily Loan Fund, Sewing Classes, Bands of Hope, Free Breakfasts to Poor Women in the Markets, Lodgings for the Homeless, Mothers' Meetings, &c., &c.

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CASE FOR THIS WEEK.
CASE of Miss M. McCORQUODALE, of GLASGOW.

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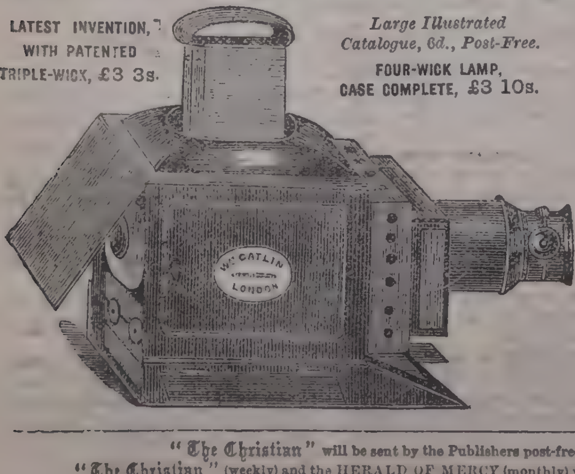

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The Committee of the Indigent Blind Visiting Society plead most earnestly for Aid to give about 1,000 blind persons the means of obtaining for themselves and families a Christmas Dinner and Coals during the winter. The distress this season amongst the Blind Poor is unusually great.—Contributions, however small, will be gratefully received by W. C. Lester, Secretary, office, 17, Red Lion-square, W.C.

CHRISTMAS AND NEW YEAR'S GIFTS FOR THE LORD. — Providence Sunday School, Snodland, near Rochester, Kent, needs help. New premises were erected in 1884. Upwards of 200 children attend every Lord's Day. A debt of £65 presses heavily. Will Christian friends kindly contribute? The teachers have given money and assisted with their hands in building a nursery for the lambs of the flock. We pray for a generous response to this appeal.—John Johnson, Superintendent; Thomas Moore, jun., Secretary; or the Editor of *The Christian*, will welcome donations. N.B.—The pastor's stipend is less than £40 per annum.

GOSPEL TEMPERANCE MISSION.—Will any kind friend give a Piano to the Sloane-place Gospel Temperance Mission, worked and carried on entirely by working-men. A Piano is much needed to enable them to give that attraction so much needed to draw men from the public-house. Subscription to buy one, offered at £10, would be gratefully received by Charles Roberts, Postmaster, 110, Brompton-road, S.W.

Aged Pilgrims' Friend Society.

Instituted 1807.

For giving LIFE PENSIONS of Five, Seven, and Ten Guineas per Annum to the AGED CHRISTIAN POOR of both Sexes, and of every Protestant Evangelical Denomination.

1,114 Pensioners, living in all parts of the country, are now upon the books.

Upwards of £7,000 per Annum are expended in Pensions alone.

180 of the Pensioners have peaceful abodes in the four Homes of the Society.

Fresh Contributions are earnestly solicited.

Annual Reports will be gladly supplied on application. J. E. Hazelton, *Secretary*.

Office: 83, Finsbury-pavement, E.C.

NATIONAL INDUSTRIAL HOME FOR CRIPPLED BOYS, Kensington, W.—Eighty Crippled Boys are being taught a trade. There is accommodation for twenty more. Funds are wanted to add to present numbers. Three hundred crippled boys, after passing through the Home, now gaining their own livelihood.

H. R. Knipe, Hon. Secretary.

CIRCUS-STREET MISSION, Marylebone. Late of Shouldham-street.—Funds urgently required to carry on the work, and to provide a Free Dinner for poor people at Christmas.—W. T. Russell, 27, Cambridge-street, Edgware-road, W.

HOME FOR BLIND CHILDREN, College-avenue, Hackney, E.—Funds are low, and we are wishing to make our children very happy this Christmas-time. Will kind friends send a Christmas gift? — Contributions received by Messrs. Morgan & Scott.

NORTH-WEST LONDON HOSPITAL, Kentish Town-road. Patron, H.R.H. Princess Christian. The only institution of the kind in the district. Has 45 beds, 18 of which are set apart for sick children. Last year there were 482 in patients, and nearly 23,000 cases treated as out-patients. The Committee earnestly ask for help. The debts are heavy, and unless these can be paid, and the weekly expenses provided for, the wards must be closed. The Treasurer, George Herring, Esq., has promised to add one-third, *i.e.*, one guinea for every three guineas sent in answer to this urgent appeal.

Alfred Craske, Secretary.

GEE STREET Christian Mission, Goswell road, St. Luke's.—Funds urgently needed to carry on the Lord's work in this neighbourhood. Clothing or food for poor also thankfully received by Honorary Superintendent, H. Rudgley, 82, Wood-street, Cheapside; Treasurer, Robt. Baxter, Esq., Victoria-street, Westminster; Bankers, Barclay, Lombard-street.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 59, Ludgate-hill, London, E.C.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev John Allen or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.; Ilford Workmen's Hall, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

An undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. Funds greatly needed.—Rev. H. M. Williamson, Belfast, and Rev. John Elliott, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

A HUNDRED GUINEAS has been given by W. C. G. for training a Lady at the Zenana and Medical Mission School, 58, St. George's-road, S.W. Application to be made to Hon. Sec. Next term commences Jan. 7, 1886.

CHRISTMAS GIFTS.—Special contributions are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, to enable them to send Christmas Gifts to the more afflicted of the out-patients and their families. The smallest donations will be thankfully acknowledged.

THE BOYS' FARM HOME, Church Farm, East Barnet, provides healthy work and moral and religious training for destitute boys. The funds are entirely exhausted, and the Treasurer earnestly requests contributions of any amount.—Treasurer, Colonel W. J. Gillum.

Educational.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon. For Resident Pupils only. Miss Bamber offers to parents seeking safe Christian training for their daughters the advantages of a University education, without its attendant dangers. Miss Darling, of Newnham College, Cambridge, L.L.A. of St. Andrew's University, is Resident Head English Teacher at Marlborough College. The highest testimonials from Clergymen, Ministers, and Gentlemen whose daughters have been entrusted to Miss Bamber's care. Pupils are always accompanied from London.

ERDSLEIGH HOUSE, Jeffreys-road, Clapham, London.—High School for Young Ladies, in association with, and under the same supervision as Marlborough College, Larkbeare, Exeter. Residents only received.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

MISS WATTS (Evangelist) has vacancies in her quiet country home for two young ladies, who will be educated by her sister. Assisted by a competent governess and masters.

Wetherden, Stowmarket.

A LADY, with select Morning School, solicits Boarders. Christian training. English instruction, languages, music, drawing, painting. Eight guineas per term (inclusive).—Carlyle House, Warkworth-street, Cambridge. Half term, November 8.

TO FILL VACANCIES, a few Resident Pupils can be received on very advantageous terms, in a high-class Ladies' School, in the South of England. Highest references.—Alpha, 24, St. Lawrence-road, N. Kensington, London, W.

BEDFORD.—Howard College.—Principal, Mrs. J. Compton Burnett.—A Boarding School for Girls. Modern methods. A very superior Education and careful Christian training. During past year pupils have passed the Cambridge Local Examination, College of Preceptors, Royal Academy Local, and Trinity College. Sixty-six passes in last two years. Eighteen distinctions. Vacancy for Governess-Pupil at Christmas; premium.

SURREY HILLS.—Select Preparatory School, La Brède, Caterham Valley. Home comforts, with maternal care. Highly recommended.—Principal, Miss Price.

GOVERNESSES' HOME, 6, Lower Fitzwilliam-street, Dublin. — This Institution provides a comfortable Christian home for ladies seeking engagements, and for daily governesses. —Applications for admission, enclosing copies of last two testimonials or references, should be addressed to Ladies' Committee.

ASSOCIATION OF GERMAN GOVERNESSES for mutual help, without the medium of Agents. Under patronage of Their Royal Highnesses the Duchess of Connaught, the Grand Duchess of Mecklenburg-Strelitz, the Princess Mary Adelaide, Duchess of Teck, &c., &c. Ladies wishing to engage Governesses, resident or daily, are invited to communicate with the Lady Principal, 16, Wyndham-place, Bryanston-square, W. Private lessons arranged. Good schools and private pensions in Germany recommended. Office hours and interviews every day from 11 to 1, and from 3 to 5 o'clock.

WANDSWORTH HIGH SCHOOL FOR GIRLS,

EAST HILL HOUSE, S.W.
Lady Principal—Mrs. WINTER
(Widow of the late Rev. C. Winter).

Conducted on modern principles. Preparation for Public Examinations. Professors attend for music, drawing, French, German, singing, dancing, and calisthenics. A large playground, with lawns, swings, &c., is at the service of the pupils, and the extensive commons of Wandsworth and Clapham are within a few minutes' walk. Boarders receive home comforts and careful supervision. References to Rev. Andrew Mearns, Memorial Hall, E.C.; Mr. Robert Rae, National Temperance League, 337, Strand; and to parents of pupils.

EDUCATION.—High-class School for Young Ladies.—Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.

Balham, May 29, 1880.

I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years. C. H. SPURGEON.

BEDFORD.—Melrose House.—Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

THE FERNS, South Hayling, Hants.—Ladies' Collegiate School. Boarders received on moderate terms. Comfortable home. Most healthy locality; recommended by medical profession.—Principal, H. Lewis.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, recommends any parents requiring the comforts and privileges of a good Christian home, combined with an excellent education, for their Daughters, to apply to D. C. L., Farley's Library, FitzJohn's-parade, Hampstead. One vacancy in January. Terms 100 to 120 guineas per annum inclusive.

EDUCATION for the DAUGHTERS of Gentlemen, Glen Lyon, West Hill, Sydenham. —Principal, Miss Sykes.—English and foreign resident governesses. Pupils prepared for the Cambridge Local Examinations.

MARGATE.—Addiscombe House. —Young Ladies' School, conducted by the Misses Cowley, assisted by a resident French governess and visiting masters. A thorough education is combined with Christian training, and home and personal comforts. Pupils prepared for Local Examinations when desired.

SOUTHSEA.—Holland House, Clarence-parade. — School for the daughters of gentlemen. Christian training. Home comforts and care. Preparation for the Oxford Local, College of Preceptors, and South Kensington Examinations.—For prospectus, with references, apply to the Principal.

LONGTON COLLEGE, Longton Grove, Sydenham.—High-class School for Girls. Thorough education, based on Scripture principles. Pupils very successful in public examinations. Terms moderate. References to parents. —Principal, Mrs. Kent, assisted by her daughters, Certificated Oxford and London Universities, College of Preceptors, and South Kensington.

CECIL HOUSE COLLEGE, Upper-Norwood, S.E.—Careful and thorough education for Young Ladies, on High School system. Preparation for public examinations, if required. House well suited for school purposes. Most healthy situation. Vacancies for boarders after Christmas. References given and required.—For prospectus, apply Principals, The Misses Hare.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.—B., The Ferns, Duffield, Derby.

ENDOWED GRAMMAR SCHOOL for Girls, Ilminster, Somerset. Terms for Boarders, £35, excluding tuition fees, which vary from £3 to £5 5s. The course of instruction includes thorough English, French, Latin, drawing, and class singing. Pupils prepared for the Royal Academy, Trinity, and Oxford Local Examinations. Home comforts. Careful training.—For further particulars apply to the Head Mistress.

MRS. NORWOOD EARLE is anxious to obtain a few more Boarders and day Scholars. Home comforts. Mother's care. High testimonials. Healthy part of Ealing.

Gowbusk Villa, Richmond-road, South Ealing.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

BIBLE-CHRISTIAN COLLEGE, Shebbear, North Devon.—Governor, Rev. Jehu Martin; Head Master, Mr. Thomas Ruddle, B.A., with three resident English masters, resident German and music masters, and visiting drawing master. Terms from £20 to £30 per annum, according to age and acquirements. Besides ordinary English subjects, the curriculum includes Greek, Latin, German, French, mathematics (pure and mixed), physical science, and Holy Scripture. There is a laboratory for teaching practical chemistry. Pupils are prepared for the Oxford and Cambridge Local Exams. (senior and junior), for matriculation at either of the Universities, and for the Civil Service Exams. In most of these Examinations pupils from the school have greatly distinguished themselves. Conveyances from the College meet the pupils at Dunsland Cross and Torrington Stations, on the L. & S.W.R.—Full particulars on application to the Governor or Head Master, The College, Shebbear, Highampton, Devon. Our next term will begin (D.V.) on Thursday, January 14.

HOME FOR ENGLISH BOYS in Stuttgart.—Mrs. Vernier, 17, Archiv-strasse, has a few vacancies. Special facilities for acquiring languages, and music. Home life. References: N. Learoyd, Esq., Albion Chambers, Moorgate-street; the Hon. Lady Beauchamp, 3, Cromwell-road, S.W.; Madame La Marquise de la Valli di Casanova Pallanza, Italy.

SEAFORD COLLEGE, SUSSEX.—Finest and healthiest site in England, facing the Channel. Preparation for all Examinations, the professions, public schools, and commerce. The widest intellectual and physical training are added to the greatest possible care and comfort. All learn French and shorthand. University masters. Athletics and good sea bathing. Refined Christian home. All the advantages of the highest class schools, at inclusive and moderate fees.—Address, The Principal.

BAYSWATER.—St. John's College, close to Parks. High-class Boys' School. Large, well-ventilated class-rooms, 55 feet long. School chapel. Good playground. Thorough teaching. Inspection invited.—Rev. C. Baker, 41-43, Moscow-road, Pembridge-square, W.

WESTON-SUPER-MARE. — Preparatory School for Sons of Gentlemen, conducted by a widow and daughter, assisted by competent teachers, in a most charming, healthy situation, where every effort is made to combine good teaching with the comforts and watchful care of home life.—Highfield, Queen's-road.

WIESBADEN.—High-class Education for Young Ladies. Principals — the Misses Beyerhaus. Happy Christian home life. References: Rev. N. Hurry, Woodside, Crouch-end, N.; General Martyr, Mowbray-road, Upper Norwood, S.E.

BRIGHTON.—EDUCATION.—Mr. Alfred Clarke, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. —Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan-Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

YOUR BOYS will receive sound commercial Education and thorough Christian training with Mr. and Mrs. Dixon, Middle class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 25 guineas.

OAK HOUSE SCHOOL, Bexley-heath, Kent (12 miles from London). Principal—George E. Oxley, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application.

TO CHRISTIAN PARENTS. — Godly, experienced Tutor, with good school in beautiful locality near London, wants two more Boarders. Christian training. Happy home. Sound education. Low terms. Kindly write for particulars. Excellent testimonials.

Mr. Barnes, Macfarlane-road, London, W.

GOVERNESS in Ladies' School. Requirements. French, drawing, and preparation for Local Examinations. Dissenter preferred. Happy Christian home. Age about 24.—Address, stating salary required, Principal, Ashby House, Wickham road, S.E.

A LADY SEEKS a re-engagement as Governess in a Christian family. She has had great experience in educating children, and has prepared boys for school. She is a willing helper in any Christian work. Good references. —Miss Odlum, South Allington, near Kingsbridge, Devon.

COMBE DOWN SCHOOL.—Principal: Mr. W. Franklin (for nearly eight years a master at Monkton Combe School). Duly qualified masters assist. Christian teaching and training are combined with an education to fit boys for business and professional pursuits. Pupils are prepared for the various University and competitive examinations. The Principal gives his personal attention to the grounding of younger boys Combe Down, at an elevation of some 700 feet above Bath, is noted for its fine, bracing air. The school-residence and premises have been certified by the Bath House Sanitation Association. References: Dr. Baedeker, Weston-super-Mare; H. Dyer, Esq., Malvern; Dr. Maclean, Bath; J. Churchill, Esq., Wimbledon; H. Groves, Esq., Kendal; G. F. Trench, Esq., Ardfert, co. Kerry. Prospectus with full particulars sent on application.

HIGH-CLASS SCHOOL, in Highgate, London.—Rev. G. D. Bartlet, M.A., receives twelve Boarded Pupils (from ten years). Individual attention, thorough grounding, careful Christian training, and a superior home. Amongst 2,385 candidates, in Latin (at Local Cambridge Examination in 1884), a pupil of this school stood fourth in order of merit. Highgate is strongly recommended by the Medical Profession. Reference (permitted to Rev. W. Boardman, 3, Highbury-place, London; and Rev. Charles Graham, Shepherd's-bush.

MANOR HOUSE SCHOOL, Frodsham, Cheshire.
Rev. R. P. Borwick, Principal.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. Kendon, M.C.P. Terms moderate and inclusive.

NURSERY GOVERNESS.—Well-educated Young Lady wanted, about 25. English and music. Experienced in teaching. Fond of children. Three children, 8, 6, and 4½ years of age.—Apply, with all particulars, to Mrs. Sampson Marriage, Broomfield, near Chelmsford.

LADY DESIRES to place her daughter (18) in good school for thorough practice in class teaching. No salary. Church of England.—Mater, care of Taylor, Church-road, Essex-road, N.

LADY, CERTIFICATED, desires re-engagement (visiting) in ladies' school or family. Advanced English, music, French, drawing, German. Good salary. Last reference five years. Friday engaged.—K., Farmer's Library, Edwardes-terrace, Kensington.

OXFORD HONOUR MAN wanted, as Classical Master in boys' school. A godly, earnest Christian greatly desired.
Dr. Cranage, Wellington, Salop.

Appointments, Situations, &c., Wanted.

A GENTLEMAN, of ten years' business experience, is desirous of obtaining a Junior Partnership in a sound business, which can be increased by energy and push. Highest references given.—H. G., Bishopwood House, Bishopwood-road, Highgate, N.

CURACY, OR SOLE CHARGE wanted, by a Clergyman anxious to win souls for Christ. Was eleven years an Incumbent in Ireland, and Chaplain to the Earl of Roden. Aged 40, and married. Strongly recommended—Rev. C. P. Baxter, 7, Notley-road, Streatham, S.W.

SECRETARY (private or general) or Manager. Appointment required by Christian Gentleman of large experience and influential connection in commercial, political, and philanthropic affairs. Highest references.
Q. E. D., Deacon's, Leadenhall-street, E.C.

CLERGYMAN'S WIDOWED SISTER as Lady Housekeeper (experienced), or Companion to Gentleman or Lady, or Chaperone. Good reader. Amanuensis. Used to parish work. Comfortable, refined home chief consideration.
E., Sellyoak House, Sellyoak, Birmingham.

AS MATRON of a Home for Fallen Women. Experienced. Likes the work. Or Housekeeper in an Industrial School. Christian and abstainer. Well recommended.—C. W., Burr's Library, High-street, Stoke Newington.

LADY HOUSEKEEPER or Governess in a family. Experience in both capacities. Music, singing, elementary French, drawing (certificate). Dissenter.
S., Deepdene, Torrington-park, North Finchley.

A YOUNG HEBREW Christian seeks employment in any capacity among Christians of any evangelical denomination.—Delta, Rev. J. H. Brühl, 12, Palestine-place, Cambridge-heath, London.

AS COACHMAN. Christian and abstainer. Thoroughly understands the management of horses; can drive four-in-hand. Age 33, married, no family. Five years' character.—W. I., Whitefield Coffee Tavern, Newton-street, Holborn, W.C.

CHRISTIAN YOUNG LADY, thoroughly domesticated, desires engagement as useful Companion, or as Governess to young children. Can teach French, German, English and music. Certificated.
H. N., Greenock road, Kilmalcolm Renfrewshire

A CERTIFICATED Hospital Nurse is now disengaged, and desires engagement as Sick or Ladies' Nurse. She has had considerable experience, and is highly recommended.
R., 3, Beech-holme-terrace, Upper Clapton.

CLERGYMAN RECOMMENDS a highly respectable young Girl as School-room Maid, or to assist house-waitress. Tall. Nice-looking. Can wait at table. Good needlewoman.
Rector, Coddington, Ledbury.

AS GENERAL SERVANT, for Girl of 17. Strong, and able to work, but requiring strict supervision and care, as she has several times lost places through minor faults, and bad temper.
Miss E. A. Gladstone, 17, Pembridge-square.

Appointments, Situations, &c., Vacant.

☞ *We emphatically warn our readers against a woman who, under various names, calls on ladies in reply to advertisements, and after telling them some untruthful story, in which she perhaps mentions some well-known name as a reference, pretends that she has no money to pay her fare home. Telegraph to the referee while she waits, and if the reply be unsatisfactory act accordingly. The Apostle says the law is made for such.*

SECRETARY wanted, for Young Men's Christian Association. Present prospective salary, £80.
Arthur C. Sadd, Lowestoft.

A GENTLEMAN required to act as Organising Secretary (under a Superintendent) of a Mission in the East end. Must have good education and address, and be ready of speech. Experience in holding evangelistic meetings, conducting Bible-classes, &c, and ability to carry on a stirring Gospel Temperance Crusade among the labouring poor, essential. A married man possessing these qualifications, and whose wife could assist in Women's Meetings, would find a happy sphere of service with fair emoluments.—Evangelist, care of King & Co., 10, Bolt-court, Fleet-street, E.C.

WANTED, IMMEDIATELY, a Footman, who thoroughly understands his duties, age about 28; tall. Also a thorough Upper Housemaid, age about 30, will be required to take care of and mend house linen; and a strong girl as Kitchenmaid, age about 18. Also in about a month's time a Good Cook, thoroughly clean and punctual, age about 40. They must all be decided Christians, Nonconformists and total abstainers. Unexceptionable references required.—Lady Ogle, Roedeane Hall, Withdeane, near Brighton.

DENTAL PUPIL Required.—Facilities for attending required curriculum of lectures and hospitals, obtainable in Birmingham. Premium, 100 guineas. Youth can be boarded in cheerful Christian family, two miles on tram route.—C. J. Fowler, L.D.S. R.C.S.L., 22, Newhall-street, Birmingham.

NURSERY GOVERNESS.—Well-educated Young Lady wanted, about 25. Must be a decided Christian (Church of England). Total abstainer. Good needlewoman. Able to teach English, French, music, drawing, and painting. Experienced, and fond of children. No menial duties.—Mrs. McComas, The Grange, Monkstown, Co. Dublin.

SECOND MATRON wanted, for Midland Orphanage (Girls). Certified teacher, and one having experience, preferred.—Apply, with full recommendations and salary expected, to Henry Taylor, junior, Alcester House, Nottingham.

A LADY wanted, understanding Y.W.C.A. work, who would be willing to give her services for a short time in consideration of board and lodging. An earnest Christian abstainer desired.
Miss Howorth, Park View, Burnley.

WANTED TO PRESIDE over a household of lady workers of various denominations, and to direct and train them in Missions in the metropolis, a Lady of ripe experience, devoted Christian character, and a total abstainer; not younger than 38 or older than 45 years, and able to manage a large household. An Evangelical member of the Church of England preferred, but any really godly gentlewoman would be eligible.—Apply by letter only, stating past experience, church attachment, terms required, and giving referees, to Lady Superintendent, care of Mrs. S., 69, Beresford-road, Highbury New-park, N.

WANTED, for an orphanage of fifty girls, a trustworthy person for Laundry and Kitchen work, by January 4.—Apply Matron, Orphan Asylum, Park-road, Southampton.

WANTED, early in the New Year, for a country house in Devonshire, a thoroughly experienced single-handed Laundry-maid. The laundry has every modern convenience. A steady, well conducted, dependable person absolutely necessary.—Mrs. Simcoe, Wolford, near Honiton

LADY HELP wanted. Domesticated. Good needlewoman.—State particulars to Mrs. Vellacott, Little Thurrock, Grays, Essex.

PORTER.—Wanted, a strong and active Christian man to occupy a position of trust, and live in the house. Must have good character, and unexceptionable references.—Apply by letter to P. R., 93, Messrs. Deacon, 154, Leadenhall-street, E.C.

WANTED IMMEDIATELY, an Attendant. Lady afflicted with creeping paralysis. Must be well recommended, strong, clean, reliable. Comfortable home. A little housework.—Send full particulars as to age, capabilities, wages, which must be moderate,
Miss B., 15, Guildford-road, Brighton.

CAN ANY LADY recommend a capable young woman as head Kitchenmaid, where some knowledge of cooking is required?
Mrs. Fowell Buxton, Easneye, Ware.

WANTED IN JANUARY, a House and Parlour-maid in a gentleman's family. Good plain needlewoman. £16, all found but beer.—Mrs. Brasher, Feldholm, Queen's road, Barnes-common, S.W.

REQUIRED, by a Lady and Gentleman, a General Servant. Christian and abstainer. Comfortable situation and happy home. Country girl preferred. Good character.
H., 14, Mattock-lane, Ealing, London.

NURSERY GOVERNESS.—Can any Lady thoroughly recommend an earnest Christian, really fond of children, as above? Age not under thirty-five. Three boys to wash and dress, and entire charge of wardrobe: two eldest have Tutor. Must be good teacher of music, and teach youngest boy entirely, aged seven, and teach music to all three boys.
Mrs. Gregory, Belmont, Hurstpierpoint, Sussex.

A LADY NEEDED to work in a district in Ipswich. One hundred cottages, small Mission-room, under Evangelical clergyman. Lodgings provided.—J. W., Bramford, Ipswich.

GENERAL SERVANT wanted, in Clergyman's family. Plain cooking. Another servant kept. Family small.—Miss Bellewes, St. Mark's Vicarage, 255, Marylebone-road, W.

HOUSEMAID.—Wanted, a respectable girl of 16 to 18, with Christian character and good manners, for a gentleman's small family.
Mrs. S., 7, Fountayne road, Cazenove-road, N.

NURSE WANTED, to take charge of a Lady's first baby. The Advertiser would be obliged to any lady recommending a thoroughly trustworthy, pleasant person.—D., Howard's Printing Office, High-street, Sydenham, S.E.

COOK.—A thoroughly competent Man or Woman required to manage the kitchen and superintend cooking of an institution for boys. Must be decided Christian, total abstainer, intelligent, methodical, and painstaking.—Address, enclosing copies of testimonials and photo, if possible, to F. H. D., 76, Murray-street, New North-road, N.

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A CRY FOR HELP FROM THE WEST!

MOST URGENT.

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The Committee of The Latymer Road Mission make a most earnest appeal to each reader of this week's Christian to assist them in their work amongst the Poor of this part of London. The Mission is situated in the midst of a large population, composed of Laundresses, Day Labourers, Brickfield Workmen, Artisans, and Small Shopkeepers.

Amongst the many branches of the Mission may be mentioned the following:—Gospel Services, Temperance Meetings, Sunday Schools, Boys' Evening Shelters, Girls' Evening Shelter, Night Schools, Bands of Hope and Mercy, Youths' Institute, Gymnasium, Infant Day Nursery, Mothers' Meetings, Convalescent Homes, Female Sick Benefit Club, Children's Services, Soup Kitchen, Invalid Children's Dinner Table, Relief to Sick and Needy.

The Readers will readily see that Large Funds are required.

OUR PRESENT NEED IS £600.

The Funds of the Committee are so low that they are compelled to advertise for immediate assistance.

The Committee wish to help some of the Poor who may go without a Christmas Dinner, and they also appeal for Funds for the Poor Children's Christmas Treat, and for Blankets and Coals.

If possible, they wish to invite some of the Lodging House People to a Tea Meeting, and afterwards to preach the Gospel.

Friends are asked to work for a "Sale" that it is proposed to hold in February.

Will each reader kindly fill up the annexed Form on Christmas Morning at the breakfast table, and forward same with Cheque to the Hon. Sec., AULAY MACAULAY.

Name.	Address.	Amount.		
		£	*s.*	*d.*

"Light and Shade" and the Report will be sent on application.

Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., have very kindly promised to receive Subscriptions, which may also be sent to Dr. J. H. Gladstone, F.R.S., 17, Pembridge-square; or to Aulay Macaulay, Esq., Latymer-road Mission, Blechynden-street, Notting Hill.

Parcels of all kinds of Children's and Adults' Clothing, Boots, Groceries, Toys, Flowers and Evergreens may be sent to the Mission, as well as the articles for the February Sale.

Visitors are always Welcome.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, December 19, 1885.

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*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? And amounts received afterwards will be acknowledged in the subsequent week's number.

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	£	s.	d.
Dock Labourers' Mission—Friend, 10s.: H. N. D. £1; (*Christmas Dinners for Poor*) W. M. C. £3; M. W. 10s.; (*Free Meals*) Mark ix. 41, 10s.; Mrs. M. £2; (*Free Lodgings*) B. B. 5s.	7	15	0
Gray's-yard Casuals—A. B. P. £3; M. E. B. 10s.; Miriam, 2s. 6d.; T. P. £1; Mrs. H. S. £5; F. P. £2; M. T. W. 10s.; Mrs. A. B. 10s.	12	12	6
Night Shelter for Homeless Men—M. E. B. 10s.; O'C. £2; W. M. C. £3; Mrs S. 5s.; S. W. F. £2	7	15	0
Mr. Fegan's Boys' Home—A. Z. 3s.; Scotch Friend, £1; O'C. £3; J. S. £1; S. K. 1s.; T. P. £1; M. A. H. 5s.; O. P. T. 5s.; J. W. S. £5; E. S., Paris, £1	12	14	0
Stead, &c., Defence Fund—H. M. 10s.; Scotch Friend, £1; S. D. £1 1s.; M. R. 1s.; S. E. M. £5; S. G. 2s.	7	14	0
Miss Whately's Work in Cairo—M. J. M. 2s. 6d.; V. W. 10s...	0	12	6
Miss Virgo's Work amongst Young Women, Kensington—M. J. M. 2s. 6d.; Anon. £1 10s.; Mrs. H. S. £1; A. Z. £1; A. E. 10s.	4	2	[illegible]
Friendless and Fallen—M. J. M. 2s. 6d.; W. D. £1; Miss C. 10s.; Miss D. 1s.; O. P. T. 5s.	1	18	6
Rescue Society—M. J. M. 2s. 6d.; A. Z. 10s.	0	12	6
Cow-cross Mission—C. G. 2s.; T. P. 10s.; C. E. M. 5s.; (*Free Meals*) C. E. M. 4s.	1	1	0
Spanish and Portuguese Church Aid Society—H. M. A. S.	0	10	0
Army Scripture Readers' Society—H. M. A. S. 5s.; C. E. M. 10s.	0	15	0
Bloomsbury Refuges (Mr. W. Williams)—H. M. A. S.	0	5	0
Sick Children's Dinners—W. M. C. £3; H. N. D. £1; W. 2s. 6d..	4	2	6
Stockwell Orphanage—J. S...	1	0	0
Cular Mission (Miss Anstey)—J. S.	1	0	0
Miss E. Hopkins' Work—Scotch Friend, £1; (*Social Purity*) W. M. C. £5; (*White Cross Crusade*) M. R. 1s...	6	1	0
Bridge of Hope, Ratcliff—W. M. C. £5; C. P., Clifton, 5s.; V. W. 10s.; R. V. £5	10	15	0
St. Giles' Christian Mission—Scotch Friend, £1; R. V. £5; collected by few friends, 7s. 6d.; S. K. 1s.; Mrs. D. 13s. 2d.; J. W. S. £5; S. L. R. 10s.; F. P. £1; (*Prison Mission*) Mrs. A. B. 10s.; C. P., Clifton, 5s.; E. E. £1 0s. 2d.; Mrs. M. £3; J. A. H. 5s.; (*Breakfasts*) Miss W. 5s.	18	16	10
Dr. Barnardo's Homes—Scotch Friend, £1; C. D. 5s.; O'C. £3; R. V. £5; J. S. £1; S. W. F. £5; T. P. £1; Juvenile Working Class, Dartmouth, 5s.; (*Girls* Misses C. £1; B. T. £5; E. S., Paris £1..	23	10	0
Iron Room, Shoreditch (Mr. J. Knowles)—L. M. C. £1; C. P., Clifton, 2s. 6d...	1	2	6
Ragged School Union—C. P., Clifton, 10s.; R. V. £5	5	10	0
Golden-lane Mission (Mr. Orsman)—C. P., Clifton ..	0	5	0
Wheatsheaf Temperance Hall, Harrow—C. P., Clifton	0	2	0
Salvation Army—C. P., Clifton, £1: (*Mrs. B. Booth's Rescue Work*) Widow's mite, £1; (*Training Home, Upper Clapton*) Misses C. £1..	3	0	0
Miss Arnott's Work, Jaffa—Misses C.	1	0	0
British Syrian Schools—Misses C	1	0	0
East London Training Institute (Rev. H. G. Guinness)—Misses C £1; R. V. £5; J. S. £2; T. P. £1 ..	9	0	0
Home of Industry—R. V. £5; E. S., Paris, £1; (*Widows*) Misses C. £1	7	0	0
London Samaritan Society and Homerton Mission—T. P. 10s.; Mrs M. £3: (*Breakfasts*) Misses C. £1	4	10	0
Evangelistic Mission—(*Teas*) Misses C.	1	0	0
Grays-yard Ragged Church and Schools—Misses C. £1; S. W. F. £1; Miss C. 10s.; Mrs. M. £2	4	10	0
Mrs. Wilkes' Rescue Work, Poplar—Misses C. £1; H. N. D. £1	2	0	0
Negro Friend Society (Miss Sturge)—Misses C... ..	0	10	0
Mildmay Mission to the Jews—Misses C. 10s.; C. C. M. 10s.	1	0	0
Mildmay Conference Hall—J. S. £1; (*Mrs. Codner*) Misses C. £1	2	0	0
British Society for the Propagation of the Gospel among the Jews—Miss W. 5s.; H. N. D. £1	1	5	0
Mission to Kabyles—V. W...	1	10	0
Destitute Children's Dinner Society—E. F. S. W. 4s.; O'C. £2; R. V. £5; W. M. C. £3; T. P. £1	11	4	0
Society for the Suppression of the Opium Trade—Anon...	3	0	0
Christmas Dinners, &c., for the Poor—R. V. £5; Mrs. R. G. £5; M. W. 6s.; S. L. R. £1; F. P. 10s.; A. C 1s.	11	17	0
Field-lane Refuge—R. V. £5; H. N. D. £1; (*and Schools*) E. S., Paris, £1; (*Christmas Dinners*) H. N. D. £1	8	0	0
Freedman's Missions Aid Society—J. S.	1	0	0
Mission to Deep Sea Fishermen—R. V. £5; Friend, 10s.	5	10	0
China Inland Mission—J. S.	1	0	0
Christian Colportage Association—J. S..	1	0	0
Mr. Pascoe's Work in Mexico—J. S.	1	0	0
National Life Boat Institution—J. S. £1 1s.; W. 2s. 6d.	1	3	6
British and Foreign Bible Society—J. S.	1	0	0
Evangelisation Society—J. S.	1	0	0
Gratuitous Circulation of The Christian—Mrs. T.	0	2	0
London Committee for Suppression of Traffic in Girls—M. R. 1s.; S. W. F. £2; Mrs. B. 5s.; E. F. and T. P. £1; H. N. £1; A. C. 1s.	4	7	0
Robin Dinners—M. R.	0	1	0
Scripture Readers' Society for Ireland—S. W. F. ..	2	0	0
London Society for Promoting Christianity among the Jews—S. W. F..	1	0	0
Sailors' Welcome Home (Miss Child)—(*Suppers, &c.* C. E. Y.	0	5	0
Miss Weston's Sailors' Rest, Portsmouth—C. E. Y...	0	5	0
Irish Church Missions—T. P.	1	0	0
George-yard Ragged Schools—Mrs. M. £2; H. N. D. £1..	3	0	0
Mission to Seamen (Com. Dawson)—C. E. M.	0	7	6
Indian Female Normal School Society—C. E. M. 5s.; (*Zenana Work*) W. 2s. 6d..	0	7	6
Mrs. Ginever's Orphan Home—C. E. M.	0	5	0
Rev. R. W. McAll's Work, Paris—C. E. M.	0	3	6
Pastor Chiniquy's Loss by Fire—Mrs. W. G. £1; E. T. £1; Mr. H. 10s.; Mr. B. 10s.	3	0	0
Bristol Orphan Houses—Juvenile Working Class, Dartmouth, 5s.; B. T. £5..	5	5	0
London Medical Mission—Juvenile Working Class, Dartmouth	0	5	0
Penny Dinners for Poor Children—Juvenile Working Class, Dartmouth..	0	5	0
East London Mission—H. N. D.	2	0	0
Midnight Meeting Movement—H. N. D. £1; A. Z. 10s.	1	10	0
Miss Mittendorff's Orphan Home—Keturah	1	1	0
Miss De Broen's Work, Belleville—Keturah	1	1	0
Destitution in Foula Isle—Two Travellers	0	14	6
London City Mission—J. W. S...	10	0	0
Mrs. Hilton's Crèche and Orphan Home—S. L. R. 10s.; H. G. Ridgwell, 3s.	0	13	0
Rev. C. J. Whitmore's Work, Kentish Town—E. S., Paris	1	0	0
Rebecca Jarrett Fund—A Servant, 2s.; A. C. 1s. ..	0	3	0
Mission to the Homeless (Rev. A. Mearns)—A. C. 1s.; (*Colliers'-rents*) F. P. £1	1	1	0
Relief of London Unemployed Poor—F. P...	0	10	0
Proposed Hospital for Women (Dr. H. Smith)—A. C.	0	1	0
London Fire Brigade—W.	0	2	6
Free Breakfasts for Destitute Poor—W..	0	2	6
Children's Hospital—W.	0	2	6
	£258	12	4

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[Advertisements.]

Deptford Ragged School—Salem, 3s. 2d.

Destitute Children's Dinner Society—W. M. H. Q. 5s.

Seamen's Mission, Gosport—Hy. Cook acknowledges the receipt of 30 bags and 30 New Testaments from B.

Evangelistic Mission, Special Christmas Appeal (per C. R. H.)—Mrs. R. 1s.; "Known," 1s.; W., Kensington-park, 1s.; Misses H. 1s.; Ryde, 6d.

Dr. Barnardo's Homes—Dr. Barnardo gratefully acknowledges the receipt of brooch, ring, pendant, needle-case, &c., from M. B. P.; J. P. (Great Yarmouth), 2s. 6d.; Mrs Sutton, 5s.

"*Light in London Darkness*" (*Deaconess House, 15, Effra-road, Brixton, S.W.*)—Mrs. G. £5; E. M. B. £2 F. W. £1; A Friend in Ireland, 10s.; Anon. 10s.; Anon. 5s.; Anon. 5s.; Anon. 2s. 6d.

London Samaritan Society—Donations received for the Convalescent Homes at Sandgate and Bournemouth, and for the Free Breakfasts for the Destitute: Mrs. B. £5; G. H. P. £1; M. A. T. 10s.; W. W. P. 5s.; P. S. £2 2s.; Anon., London, E.C., 2s; Anon., Dorking, 5s.

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Forthcoming Meetings.

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EVANGELISTIC.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply Hon Sec., 121, Camberwell New-road, S.E.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for children and young people. Apply early. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

Social Purity.—The Gospel Purity Association is prepared to send competent lecturers to address meetings of men or women on the above subject. Apply J. B. Wookey, General Secretary, 31, Paternoster-square, London, E.C.

Messrs. Fullerton and Smith.—December 31, at 7 and 10.30 p.m., Metropolitan Tabernacle; January 9 to 31, Broadmead, Bristol; February, 6 to 28, the New Great Assembly Hall, Mile-end-road, E. Mr. Fullerton will preach at the Metropolitan Tabernacle on December 27 morning and evening.

Mr. F. E. Marsh.—Peterhead, N.B., January 1 to 24; Darvel, N.B., February 14 to March 7.

Mr. Gawin Kirkham.—January 1, Berger Hall, East London; 3 and 7, Woodford; 4 and 5, Brighton; 9, Mildmay-park; 12, Sydenham; 16—18, Winchester; 19, Eastleigh; 20, Netley; 21, Basingstoke; 22, Westminster; 25, Aldersgate-street; 26, Southend; 27, King's Cross; 28, Exeter Hall.

Rev. E. P. Hammond.—Upper Norwood, December 25 to January 1; Camden-road Presbyterian Church, 2 to 8; Kingston-on-Thames, 9 to 22; Mrs. Meredith's Conference Hall, Clapham, 23 to February 5; Finsbury Park Y.M.C.A., 6 to 19; Presbyterian Church, Hampstead, 20 to March 5; Richmond, 6 to 19. In each place commencing with united meeting for prayer and conference with ministers, parents, Sunday-school teachers, and other Christian workers, on the Saturday evenings, at 7.30.

Mr. W. Spencer Walton.—January 7, Walmer, Southsea; 15 to February 1, Montrose, N.B.; 2 to 15, Hamilton, N.B.; 16 to 18, Winterhaven (re-visit); 19 to March 2, Didsbury, near Manchester; 6 to 8, preparatory visit to Bournemouth; 9 to 24, Cheltenham; 25 to April 6, Weston-super-Mare; 10 to 19, Earl Cairns' Memorial Hall, Bournemouth.

Mr. James Neech.—Carlton-le-Moorland, Lincolnshire, January 3 to 17.

Mrs. Reaney every Sunday afternoon at Stepney Meeting House.

Mr. J. M. Scroggie.—January, N.E. Coast, Scotland.

Mr. E. P. Telford.—January, Macclesfield; February, South Shields; March, York.

Mr. F. C. Spurr.—January 3 to 15, Keynsham; 17 to 31, Cardiff; February, Frome and Taunton.

Mr. Denham Smith will preach on Christmas Day at St. George's Hall at 11 a.m.

Islington, Colebrook-row.—Rev. Dr. Thain Davidson, Sunday, December 27, 11 a.m. and 6.30 p.m.

Conference Hall, Mildmay-park, N.—December 27, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. J. Wilkinson.

Park Chapel.—Midnight service, conducted by Rev. J. Bennet, December 31, beginning at 11 o'clock. All are welcome.

Agricultural Hall, Islington, N.—Sunday, December 27, 3.30 p.m., Rev. Dr. Thain Davidson; Mr. G. E. Elvin and a soloist, 7 p.m.

Town Hall, Uxbridge.—Mr. J. B. Wookey, Mrs. Wookey, and Messrs. James and Cookson, Saturday and Sunday, January 2 and 3.

North London Evangelistic Choir.—December 31, Conference Hall, Mildmay, Watch Night Service, 10.30. Christian workers with good voices glady welcomed.

Children's Special Service Mission.—Mr. W. F. Seagrove and Mr. Seyler, Upton Chapel Sunday-school, Lambeth-road, S.E., January 11 to 15, at 7.30 p.m.; Mr. H. M. Trickett, Trinity Presbyterian Church, Notting-hill, December 27, at 3 p.m.; Mr. Spiers, in London, assisting Mr. Hammond.

Union Hall Mission (under the direction of Mr. Robert Bilke).—Services on Sunday next, December 27: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Jas. E. Hawkins (editor of "The Gospel Watchman"), at 7 p.m. Kensal Hall, Kensal-road, W., special address, at 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. S. Stidolph, at 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. W. Tindale, at 7 p.m. Gospel Hall, Market-place, Brentford, Mr. Fred. Lane, at 7 p.m.

Religious Services for the People.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7.

Evangelistic Mission (under the direction of Mr. C. Russell Hurditch).—Dalston-lane, 103a—Mr. S. E. Angel, Sunday at 7 p.m.; Mr. Geo. Hucklesby, Thursday, 8 p.m. Forest Gate—Bignold Hall, Bignold-road, Station-road, Mr. Geo. Hucklesby, Sunday, 7 p.m.; Hammersmith—Upper Mission Room, 180, King-street, Messrs. Russell and Brothers (services for the young), Sunday, 7 p.m. Kilburn Hall, Kilburn Gate (*not* Town Hall), Mr. W. R. Lane, Sunday, at 7 p.m. Kentish-town—Malden Hall, Malden-road, Mr. Abraham Wallis, Sunday, at 7 p.m. Mortlake, Rest Mission Hall—Mr. R. Jackman, Sunday, 7 p.m. West Kensington Hall (known as Cadby Hall), Hammersmith-road, West Kensington—Mr. C. V. T. Onslow and Dr. Popham, Sunday, at 3 and 7 p.m.

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MISCELLANEOUS.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street.—Daily, 12 to 1.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Dr. Allon, Tuesday, December 29, 12 noon.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

Colonel Puget.—"Expositions on the Gospel of St. John," at Board Schools, Walton-street, Cadogan-square, S.W., every Wednesday, at 8 p.m.

Rev. J. Wilkinson's Bible-readings in Ezekiel every Wednesday evening, at 7.30, in the Ladies' Waiting-room, Conference Hall, Mildmay, N.

Church Army.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

Deepening of Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Friday, December 25, 3.30 p.m., address by Rev. E. W. Moore.

Rev. Jackson Wray expounds International Sunday-school Lessons every Wednesday, at 7.30 p.m., at the Whitfield Tabernacle, Tottenham-court-road.

3, **Highbury-place**, N.—Each Tuesday, 6.30 p.m., at Rev. W. E. Boardman's, a meeting held for advancement in spiritual life. On Thursday, at 11 a.m., Mrs. Boardman's Bible-class for ladies at same place.

Metropolitan Tabernacle, Newington-butts.—Mrs. Allison will give a series of Bible-readings every Sunday afternoon, at 3 o'clock. All are heartily invited.

Open Air Mission.—Annual prayer meeting, Exeter Hall, December 28. Chairman, Admiral Fishbourne. Address on "Members' Motto for 1886" (1 Cor. xvi. 13) by Rev. A. C. Thisleton. Tea at 6; meeting at 7.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, January 8, tea at 6, meeting at 7. Special praise and prayer, Mr. Henry A. Mandeville (late Lieut. R.N.) will give a New Year's address.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway.—Tuesday, December 29, at 7 p.m., Miss Child will be glad to see contributors at the Boat, and any other friends interested in sailors. Tea and coffee at 5; meetings before and after the unloading of the boat.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Sunday, December 27, at 3.30 p.m., "God's Men in the Old Testament," by Miss Mason; Friday, January 1, prayer and promise meeting, at 11 a.m. and 7 p.m.; tea at 5.30; no afternoon meeting. All meetings open to the public. No meeting on Chrstmas Day.

Life in the Holy Land.—Miss L. M. von Finkelstein has accepted the following engagements: December 30, Bedford; January 4, Woodford, Essex; 5, Morley Hall, Hackney; 6, Crouch Hill; 8, Metropolitan Tabernacle, 7.30 p.m.; 9, 10, 11, and 12, Leicester; 14, Westminster Chapel; 15, drawing-room meeting; 19, Camden-road Chapel; 21 and 22, Carlisle; February 8 and 9, Halifax.

Commercial Travellers' Christian Association.—Annual meeting, Pillar Hall, Cannon-street, Tuesday, December 29. Devotional meeting, 4 p.m., address by Rev. H. Webb-Peploe (St. Paul's, Onslow-square); conversazione, 5 p.m.; annual meeting, 6.30 p.m., Mr. Geo. Williams in the chair. Admission by ticket only, to be obtained from the Secretary, J. Wells Thatcher, 186, Aldersgate-street, E.C.

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Y.M.C. ASSOCIATIONS.

61, **Gracechurch-street.**—Daily prayer meeting, 1.30 2.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6.30 p.m. Youths, Wednesdays, 7 p.m. Soldiers Fridays, 7 p.m. Mission work in poor districts each evening, 8 p.m.

Exeter Hall.—Sunday, December 27, 3.30 p.m., address (to men only) by Mr. Joseph Weatherly. New Year's address, by Rev. Dr. Morris, Sunday, January 3, at 3.30 p.m., for men only. Special mission for young men, conducted by Rev. Dr. Morris, from January 3 to 8, every night at 8.

186, **Aldersgate-street.**—Christmas morning, breakfa 8 o'clock, Mr. Geo. Williams in the chair.

Conference Hall, Stratford.—Sunday, December 27, M George Soltau; Sunday, January 3, 3 p.m., prayer and praise; 7 p.m., Mr. C. V. T. Onslow.

Shaftesbury House, Margate.—Noon-day prayer meeting, daily, to which all friends visiting the town are invited.

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THE **AMERICAN SUNDAY SCHOOL TIMES** SAYS OF THE **OXFORD BIBLE FOR TEACHERS**, CONTAINING THE

Oxford Helps to the Study of the Bible

"It is only fair to say that, in the light of later examination, we have seen no reason to change our expressed opinion that the 'Oxford Teachers' Bible' is the most serviceable for the use of the ordinary Sunday-school teacher."

LONDON: HENRY FROWDE, OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

[*Supplement to* The Christian, *Thursday, 24th December*, 1885.]

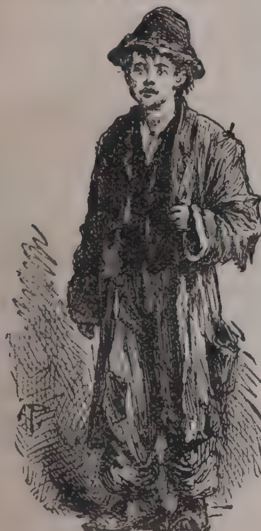
TWO CHRISTMAS STORIES.

WHICH DO YOU LIKE BEST?

My Dear Young Friends Everywhere,

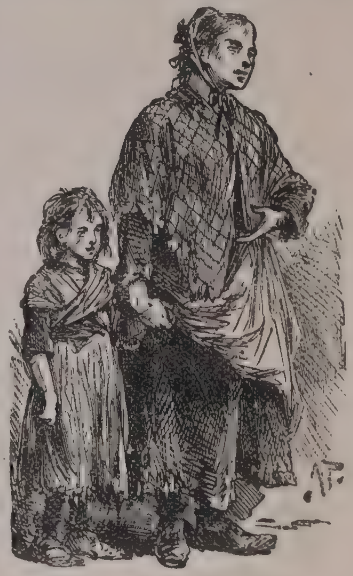
Two years ago, in response to my usual Christmas Letter to My Young Friends Everywhere, a certain Schoolboy named Jeremiah B——— made on Christmas Day a collection at the breakfast, dinner, and tea table of his own comfortable home, and sent me £16, the result of his kindly thoughtfulness and generous effort—enough, as he said, "*to keep one poor street boy a whole year in your Homes.*"

Drawn From Life .



It so happened that just then I had among the many candidates for admission to our Boys' Home a wretched-looking waif whose name, curiously enough, was also Jeremiah, and I judged it a good idea that the gift of the well-to-do and happy Jeremiah should go to make his starving and half-clad namesake happy also for a year. The following was the poorer lad's plaintive account of his previous life. I will call it Story No. One:—

> "I haven't got a home, and never had none. Father begged about, and so did "mother and little Kate—that's my sister—the littlest one. Sometimes we'd a good "song, and that always brought a lot o' coppers, 'cos our Kate had such a stunnin' woice. "I've seed a heap o' people stand ever so long to 'ear 'er on a Saturday night, and the "wimmin would say, 'Bless the poor dear!' and they'd always give 'er somethin'. But "when father died in the 'orspital at Portsmouth, mother and us went on for a bit 'till she "fell ill with the staggers—that's wot they called 'em. They "was orful bad; and she took to the work'us, and little "Kate with her; and I've knocked about ever since—a "matter of four years or so. I'm regular starvin' now, and "I'd be ever thankful, sir, if you'd pity me and take me in. "I don't know nothin'—leastways, nothin' of any good to "me; but I'd learn fast enough if anybody'd learn me."



Mother and Little Kate.

So poor Jeremiah was at once admitted to the Home in Stepney, while the money sent by his rich namesake went to pay for his maintenance, training and education during the first year.

Last Christmas my young Collector went to work again, but, to his great disappointment, only gathered £9 5s. However, an uncle of his made up the amount to £16. Thus the poor Jeremiah was for a second year maintained in the Home by the generous efforts of the rich Jeremiah. Now I will allow the rescued boy to tell, at my request, the rest of his history, which, although very brief and not very well expressed, for he is a poor writer, I will call Story No. Two:—

> "Honnerd Sir,—I can't write much, but I do what you telld me. I like "cairpent^{g} very much and I like scool a little and I am getting on at my work and "I am happy enuf and I don't want to go away xcept to Canyda. This place is "lots better than the streets, and I've been in nigh two year.—Yr affecshunt,
>
> Jerry."

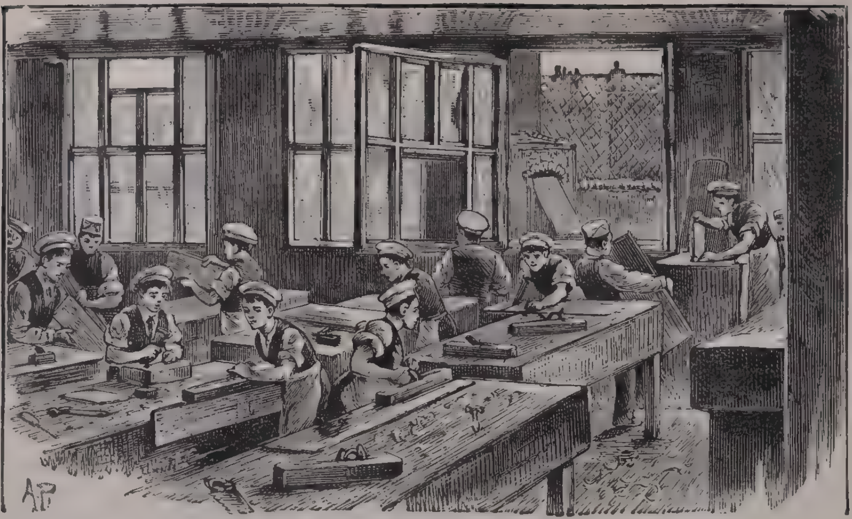
As his letter indicates, at the end of his first year the lad was received into our carpenter's shop, where he now is working away very diligently, waiting for the happy moment to come when he will start for his new home in the Canadian Dominion.

[*Please turn over.*

[*PLEASE TEAR OFF AT THIS LINE.*]

This **COLLECTING FORM** may be filled up on **CHRISTMAS DAY, 1885**, or on **NEW YEAR'S DAY, 1886**, at the **Breakfast** or **Dinner Table**, and then returned with the amount, either in cheque crossed "London and South-Western Bank," or in Post-office Order made payable at the General Post-office, and also crossed, to "T. J. BARNARDO, 18 to 26, Stepney Causeway, London, E." Note.—As the transmission of Stamps is attended with risk and loss, it is earnestly requested that, wherever practicable, Post-office Orders should be used.

	Name.	£	s.	d.		Name.	£	s.	d.
1					6				
2					7				
3					8				
4					9				
5					10				



Busy as Bees in the Carpenter's Shop at Stepney Causeway.

I would like to ask every reader of these pages which of those two stories is the brighter? Which do you *like* best? Examine the pictures carefully. Is the idle, starving Street Boy, or the busy contented, young Carpenter the more pleasing object? I shall *know* what your answer is if you, too, make an effort this Happy CHRISTMAS SEASON to help some other poor child, some homeless Tom or Joe or Jack, or, perhaps, some little orphan Susan or Mary or Kate. Even if you can only collect a few shillings, *that* will be some help to someone—only do your very best. Do it heartily and lovingly, and do it as to the Lord. Do it for HIS dear sake who was once Himself a poor little child on earth; and then not only will your own Christmas thoughts be bright and fair, but when the festive season is past and gone, the memory of some suffering child having been helped by your kind deed will abide with you to bless you.

Altogether upwards of Seven Thousand Destitute Boys and Girls have been thus rescued and cared for with earnest Christian solicitude, and *more than* 1,500 *are to-day in our Homes.* I need hardly tell you that this blessed work cannot be carried on without money, and if you will read carefully the list at foot, you will see how much good may be accomplished by even little gifts.

How nice it would be if the COLLECTING FORM at the bottom of the first page of this letter were filled up by EVERYBODY at the breakfast or at the dinner table on Christmas Day, and sent off at once to

Your affectionate Friend and Fellow-worker among Poor Little Lost Children,

18 to 26, Stepney Causeway, London, E.
CHRISTMAS, 1885

Thos. J. Barnardo.

AS many children and families into whose hands this CHRISTMAS LETTER will come may desire to assist the HOMES in the continuance of their good work among DESTITUTE CHILDREN, a few practical suggestions are here added as to *how* help may best be offered, and *what* it will accomplish :—

16s. 8d. will spread a Free Breakfast Table for 400 Children of our Day Schools for One Morning; or £5 for One Week.
£1 6s. 8d. will give a Destitute child all the benefits of the "Homes" for A MONTH, or 6s. for a week.
£8 will do the same for SIX MONTHS.
£1 10s. will provide means by which 100 homeless children can be gathered from the lodging-houses and the streets to a SUPPER, at which the most needy may be selected for the permanent benefits of the Institutions.
£5 will APPRENTICE a child (disqualified, perhaps, by physical infirmity for ordinary pursuits) to some useful trade.
£8 10s. will pay for the complete outfit and passage money of any little one EMIGRATED, for prudential reasons, to our BRANCH HOMES in the Colonies.
£12 will maintain a child for a whole year in our LITTLE BOYS' HOME, Jersey.
£15 will keep a *sick boy or girl* in our Children's Infirmary or at a seaside CONVALESCENT HOME for six months.
£16 will support a *healthy* but destitute child for a whole year in any of our LONDON HOMES.
£400 will complete the purchase of the Freehold of our JERSEY HOME, already partly paid for.
£650 will build one of the 11 New Cottages, urgently required, at the GIRLS' VILLAGE HOME.

All communications should be addressed to The *Treasurer*, WM. FOWLER, ESQ.; or to The *Director*,

DR. T. J. BARNARDO,
18 to 26, Stepney Causeway, London, E.

PLEASE NOTICE :—

Post-office Orders should be made payable *only* at the G.P.O., and *should always be crossed, as cheques are*, London and South-Western Bank, Bow Branch, E.

Supplement to "The Christian," December 24th, 1885.

A MIDNIGHT CRUISE

(Printed at The Home by rescued waifs.)

by J. W. C. FEGAN.

CHRISTMAS EVE—in the shires all without may be mantled in virgin snow while the yule-log blazes brightly on the hearth within—the "waits" outside may be vainly striving to reconcile into harmony the contrary strains of violin, flute, cornet, &c., or the village children may be singing their wonted carols, while inside, face to face once more, eyes sparkling and hearts glowing, a loving circle is re-united round the old fire-side—but Christmas Eve in congested London's busy haunts!—the snow churned into mire, the flaming gas-jets instead of the soft starlight, the street-vendors' hoarse shouts instead of the clear treble of the child-choir, the rattling of carts, the rumbling of vans, and the thunder of passing trains instead of the rustic musicians' uncertain quavers—the throng still in seething confusion when the hush of midnight has fallen on the distant village—depend upon it in all the wide world there is not such a variegated scene of mirth and misery, plenty and poverty, multitude and loneliness as a Christmas Eve in the New Cut, Seven Dials, Shoreditch, or any of the many such teeming purlieus of our Great City.

It is nine o'clock, and we launch out for an all-night cruise in quest of shelterless, famishing street-lads, upon whom, unless we gather them in, Christmas will dawn lying asleep in the chill air of the frosty night on some straw in a van, or in some empty barrel by the riverside, or huddled up in a stone alcove of one of the bridges, or shuffling vainly along the streets far into the midnight, chattering and numb with cold, to diffuse some vitality through a frail, starving frame. We thread our way through the eddying crowds, scanning every loitering lad we pass, for some of the indications which bespeak to a practised eye the woe-begone "sleeper out" in his threadbare tatters, or the resourceless "run-away," comfortably clad, but far away from the home he foolishly deserted a few days ago—a penniless, shelterless, prodigal boy, for whom tender hearts ache, and many a sigh is heaved, and many a prayer breathed this Christmas Eve. Piteously pressing for sale his scanty stock of cigar lights, keenly watching for the chance to earn some halfpence by carrying a parcel, patiently running after one vehicle or another in the hope that when the driver stops he may perchance need some one to hold the horse's head, furtively loitering in the gutter outside theatres, &c., to catch the eye of some pleasure-seeker, and get his order to fetch a cab before the authorised link-man can secure the commission, despairingly plying a worn-out besom in desperate efforts to keep the semblance of a crossing, and glancing up now and again for a dole from the passers by—oh! the pity of it—precious young life wasting the golden days of youth in hand-to-mouth mendicancy, night by night defiled by what young eyes should never see and young ears should never hear.

"Big Ben," with a deliberate, decisive note, booms out one o'clock, and we follow to the tramps' kitchens the more fortunate young street-traffickers. The motley crew huddling together, the drunkards' songs, the blasphemers' oaths, the gamblers' quarrels, "Flash Charlie's" cavalier swagger, "Manchester Moll's" shameless blandishments, the boastful recitals of fraud and crime, the ridicule of all that is pure and holy—dear reader, judge me not to be unfeeling when I say that rather than they should have warmth and shelter at the price of such unspeakable moral contamination I would to God the thousands of street-lads in this mighty city were exposed night by night to all the terrible physical hardships of "sleeping out."

We go from one such den to another, till the sounds of revelry and strife die out as some of the lodgers stagger off to their beds, and others sink helplessly incapable, to sleep on the table or the floor.

About 2 a.m. we launch out again into the cold night air, and visit market-places, where under tarpaulins and behind piles of baskets "Nobody's boys," faint and footsore, have crept to snatch a little sleep; dilapidated courts, where several of the cottages are without any front door (each tenant-family being locked in its own room), and the passages and staircases afford a place of refuge for homeless wanderers of all ages and both sexes; "ruins," temporarily created by Metropolitan improvements, where the remnants of party walls or underground cellars provide a modicum of shelter from the cutting wind or the drizzling rain; inclosed yards in which, by scaling high walls or fences, we explore packing cases, barrels, &c., massed together in great piles—the nightly hiding-place of many a lonely waif.

Then, scanning *en route* the little knots gathered round the street coffee-stalls to see if some shivering, shelterless manikin has crept up to the fire for a few minutes, we make our way to some large market where many poor homeless boys are waiting, at four or five o'clock in the morning, to pick up chance half-pence by minding horses, carrying baskets, sacks, &c., before we wearily make our way back to the Home just as our boys are rising for the day. Thus nine hours, spent in traversing many miles, diving into haunts of misery and crime, climbing walls, scrambling over heaps of lumber, &c., bring our midnight cruise on London Streets to a conclusion.

What are the results of this errand of mercy? What kind of boys are saved thus? How have they been cast upon the world, and sunk into such depths of woe and sin? Let the following brief notes of recent instances of rescue through the agency of our Homes serve as illustrations of many hundreds who have been sheltered under our roofs during the last fifteen years:

G.C., 14—No father or mother. Deserted by his parents in a tramps' kitchen when he was about six years of age. The crossing sweepers, hawkers, &c., who lodged there used to pay for his lodging, and used to give him broken food and old clothes. When he was about ten years old he began to pick up his own living on the streets, paying 3d. for his bed (when he could now and then scrape the half-pence together), and buying old clothes at a rag-shop—4d. for a coat, 2d. for a shirt, &c., paying an old woman 1d. in the lodging-house to mend them. Has been known by policemen, cab-drivers, and coffee-stall keepers as a waif for some years. Remembers a gentleman very late at night calling to him "Come here, my boy," but was frightened and ran off as hard as he could. Had been sleeping out five consecutive nights before he was received into the Home here.

D.M., 17—Mother dead about five years. Father in New Zealand. Was brought up in Dublin by an aunt since his mother's death. Was sent by her to Montreal, where he worked in a livery stable; but when the small pox broke out last July he came across to Glasgow in a cattle boat. Walked from there to South Shields, and then got a passage in a collier to London. For three weeks before admission to the Home was wandering about, sleeping out at night, and quite weak through exposure and want of food.

A.M., 12—Father and mother both living. Father a tradesman with three shops in a large provincial town. Christian people with a family of five. Boy ran away from home with a sum of money because he had been playing the truant from school for some time, and was fearing detection and punishment. Was soon reduced to a penniless state, and had been starving for some days before he was received into the Home. Was immediately restored to his anxious parents.

C. S., 12—Father dead, a captain in the 94th Regt. Mother missing since his father's death in 1880. Until June, 1885, she lived a loose life, moved from place to place, and was then lost sight of altogether. The boy left her just before and made acquaintance with a street-boy. They wandered about together, living on scraps of food given to them, and sleeping out at night till he was sheltered in the Home.

D.A., 13—No father or mother. Father a French polisher, died while he was an infant. Mother died about six years ago. Was brought up by his brother, who was then only sixteen years old, married at nineteen, and three years later was too poor to care for his young brother any longer. The boy then tried to earn his living by "doing odd jobs" on the streets, living in a common lodging-house when he could afford to pay for his bed. Had been sleeping out some months prior to being rescued by us.

J.S., 14—Mother dead. Knew nothing of his father. Was brought up in Ashford Workhouse School, but his father, when in St. George's Union, expressed a wish to see his son, who he knew was in Ashford School. The boy was brought to him, and he was sent to prison for having deserted him. While the father was in prison the boy earned his living as a shoeblack. Had a situation, but fell out of work through the business being given up. Was quite homeless and friendless when he came under our care.

Such is the work for which, dear friends, I again entreat your sympathy and help this Christmastide. Your response to this appeal will in a great measure determine the extent of our operations for the next twelvemonths. We can make room for 50 more boys, and if our means justify the step, we will (D.V.) spend the last night of this year in such a midnight cruise as we have just described, and New Year's morning will dawn on many rescued waifs, no longer drifting to lifelong and eternal ruin on the cruel streets, but sheltered, fed, clothed, and trained in a happy Christian home.

For all your kindness to the 250 dear boys now cared for in our three Homes, and your sympathising and encouraging letters to me during the past year, I am deeply thankful. Attached is a form for collecting Christmas or New Year's offerings for the rescue of "Nobody's Boys." Please pass it round at the breakfast or dinner-table, and gather from your friends some tokens of their loving interest in our friendless waifs and strays.

Believe me, dear Friends,

Yours very gratefully,

J. W. C. Fegan

THE BOYS' HOME,
95, SOUTHWARK STREET,
LONDON, S.E.

Supplement to "The Christian," December 24th, 1885.

FORM FOR COLLECTION

At Breakfast or Dinner Table, Christmas, 1885.

IN BEHALF OF

250 RESCUED WAIFS AND STRAYS,

SHELTERED IN

"MR. FEGAN'S HOMES."

NO.	NAME.	£	s.	d.
1				
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12				

Remittances may be made by Post Office Order, payable at the General Post Office, or by Cheque crossed "London and County Bank."

Please address all letters to **J. W. C. FEGAN**, The Boys' Home, 95, Southwark Street, S.E.

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Dear Sir,

Enclosed please find

value £ being the amount of collection as on other side in aid of the Institutions under your care.

Yours faithfully,

Please put
Full Postal style of Address
Col., Esq., Mr., Mrs., Miss,
&c., &c.

Supplement to "The Christian," Thursday, Dec. 24, 1885.

THE SALVATION ARMY.

INTERNATIONAL HEADQUARTERS: 101, Queen Victoria Street, London, E.C.

TRAINING HOMES: Congress Hall, Lower Clapton, London E.

TRADE HEADQUARTERS: 96, Southwark Street, London, S.E. **BOOK STORES: 8 and 9, Paternoster Buildings, London, E.C.**

HEADQUARTERS ABROAD.

France.—Paris: 187, Quai Valmy.
Switzerland.—Geneva: 23, Grand Rue.
Sweden.—Stockholm: Ostermalmsgaten, Esplanaden.
United States.—New York: 25, State Street.
Pacific Slope.—San Francisco: 142½, Fourth Street.
Canada.—Toronto: 15, Esther Street.
Australasia.—Melbourne: 75, Exhibition Street.
South Australia.—Adelaide: Light Square.
New South Wales.—Sydney: 260, Castlereagh Street.
Queensland.—Petries Bight, Brisbane.
New Zealand.—Christchurch: Manchester Street.
Tasmania.—Launceston.
India.—Bombay: Esplanade.
Cape of Good Hope.—Port Elibeth.

SOME PARTICULARS OF THE

ADVANCE FOR THE YEAR

1885,

BY THE GENERAL.

I. What has been the Progress of the Year?

Last Christmas we had	...	910 Corps	2,164 Officers
This Christmas we have	...	1,322 Corps	*3,076 Officers
Increase for the year ...	...	412 Corps	912 Officers

These figures show an Increase in both Corps and Officers of about Thirty-five per cent.

II. In what new Countries and Towns has this advance been made during the Year?

ENGLAND.

Cambridge, Gosport, Portsea, Exmouth, Romford, Banbury, Aylesbury, Weymouth, Nafferton, Chard, North Somercotes, Horncastle, Wells (Nor.), Wooton Bassett, Brixham, Kilburn, Saltburn, Laisterdyke, Hucknall Haithwaite, Bexley Heath, Kimberley, Stanningley, Kirkburton, Easingwold, Enfield Wash, Newport (Salop), Sutton, Coalville, Wakefield, Queensbury, Portland, Abergavenny, Staleybridge, Redbourne, Goree, Bishopstoke, Whitstable, St. Day, Andover, Rothwell and Desboro', Langport, East Cowes, Hemingfield, Dudley Hill, Harpenden, Skewen, Hurst, West Malling, Spilsby, Ninfield, Stapleford, Mevagissey, Ottery St. Mary, Saul, Waltham Abbey, North Walsham, Romilly, East Peckham, Halstead, Retford, Lower Ince, Cornforth, Market Harborough, St. Agnes, Oswestry, Middleton Junction, Redditch, Wrangle, Rainham, South Cave, Cinderford, Dunstable, Hoo, Crawbro', Blackwood, Sheffield V., Sheffield VI., Barrow II., Manchester IX., Manchester X.,* Rochdale II., Bristol VIII., Prince of Wales Theatre, London.

SCOTLAND.

Glasgow VII., Forres, Airdrie, Wick, Hamilton, Saltcotes, Frazerburgh, Thurso, Lerwick, Kirkwall, Dalry.

WALES.

IV., Pontypridd, Carmarthen, Abercarne, Caerphilly, Fishguard, Haverfordwest, Cardigan, Pembroke, Rhyl.

CHANNEL ISLES.

Guernsey III., St. Marie

FRANCE.

Vouvert (three outposts), Beaucourt (three outposts), La Mastre (one outpost), Le Vigan (two outposts), St. Andre, Mazamet (three outposts).

SWITZERLAND.

La Beroche, (seven outposts), La Sagne (four outposts), Houts Geneveys (three outposts), Zurich, Aussershiel (one outpost).

CANADA.

Montreal, Ottawa, Bronte, Lambton, Milton, Newcastle, Oshawa, Oakville, Stouffville, Port Perry, Pickering, Acton, Council House, Dumville, Humberstone, Norwich, Paris, Preston, Port Dalhousie, Simcoe, Waterdown, Essex Centre, Exeter, Glencoe, Newbury, Blythe, Clinton, Chesby, Drayton, Goderich, arrison, Kincardine, Mitchell, Mount Forres, Palmerston, Port Elgin, Teewater, Brookville, Coaticoke, Perth, Prescott, Richmond, Sherbrooke, Stanstead, Carleton, Dartmouth, Fredricton, New Glasgow, St. Stephen, Sussex, Truro, Creemore, Gravenshurst, Midland, Orangeville, Thornbury, Bath, Cambellford, Cannington, Fenelon Falls, Millbrook, Omemo, Peterborough, Picton, Stirling, Indian Reserves, St. John's (N.B.), Moncton (N.B.), Halifax (N.S.), New Glasgow (N.S.).

UNITED STATES.

Washington (D.C.), New York City II., San Francisco II. (Cal), Cincinnatti (O.), Chicago (Ill.), Springfield (Mass.) Cleveland II., (O.), C lumbus (O.), Annapolis (Va.), Augusta (Me) Beloit, (Wis.), Allegheny (Pa.), Elgin (Ill.), Scranton (Pa.), Joliet (Ill.), North Lansing (Mich.), Kingston (Pa.), Albany (N. Y.), Wilkesbarre (Pa.), Providence (R. I.), Troy (N.Y.), Elizabeth (N. J), Utica (N. Y.), Danbury (Conn.), New Brunswick (N. J.), Newark (N. J.), Central Falls (R. I.), Richmond (Me.), Napa (Cal.), Yarmouth (Me.), Jackson (Mich.), Clinton (Ill.), Maquoketa (Ia.), Mason (Mich.), Marshalltown (Ill.), Janesville (Wis.), Alexandria (Va.), Woodberry (Md.), Dover (N. H.), Marshall (Mich.), Kankaree (Ill.), Frederick (Va.), Mt. Clemens (Mich.), Aurora (Ill.), Great Falls (N. H.), Charlotte (Mich.), Freeport (Ill.), Eaton Rapids (Mich.), Portsmouth (N. H.), Gettsburg (Pa.), Corunna (Mich.), Norwich (N. Y.), Winstead (Conn.), Newburyport (Mass.), Northampton, Fishkill (N. Y.), New Bedford, Lansingburg (N. Y.), Quincey (Ill), Johnstown (N. Y.), Westfield, Xena (O.), Beave Falls (Pa.), Gorham (Me.), Coal Valley (Pa.), Sacarappa (Me), Braddocks (Pa.), Massillon (O.), Pittsfield, Wooster, Bowdownham (Me.), New York Mills (N.Y.), Crenton (N. J.), Bath (Me.), Millville (N. J.), Parsons (Pa.), Salem (Pa.), Ashley (Pa.), Lewiston (Me.), Booth Bay (Me.), Dayton (Me.), Circleville (O.), Brunswick (Me.), Greenville (O.), Nanticoke (Pa.), Taunton (Mass.), Southington (Conn.), Catskill (N.Y.) Staten Island (N.Y.), Bristol (Conn.) Washington (C. H.), Stirling (Ill.).

SOUTH AFRICA.

CAPE COLONY. King Williams Town, Queenstown, Beaufort (West), Cradock. NATAL. Pietermaritzburg, Durban.

INDIA.

CEYLON. Moritua I., Moritua II.

SWEDEN.

Malmo, Wisby, Sundsvall.

AUSTRALASIA.

VICTORIA. Hawthorn, Preston, Brighton, Richmond, Sale, Bacchus Marsh, Waddington Chilton, Daylesford, Eagchawk, Inglewood, Trentham, Wedderburg, Portland, Dunolly, Creswick, Egerton, Horsham, Beaufort, Nima, Alburg, Lithgow, Woolloommooloo, Prymont, Forest Lodge, Morpeth, Singleton, Liechbardt, Windsor, Queanbegan, Braidwood. SOUTH AUSTRALIA. Truro, Kooringa, Redruth, Saddleworth, Hope Valley, Unley, Payneham, Victor Harbour. Nailsworth, Woodside, Gooliva, Orroroo, Petersburg, Two Wells, Milang, Ashton, Glenelg. NEW ZEALAND. Oxford, Fielding, Parnell. QUEENSLAND. Brisbane, Ipswich, Maryborough. And twenty-two towns abroad, the names of which have not reached us.

* The figure after the name of a town signifies an additional Corps. Manchester X. means that a tenth Corps has been opened there in the year.

III. Has the ground occupied at the commencement of the year been maintained?

From only eight places (in Great Britain) have we been compelled to withdraw, and to these we expect to return, as we have done to other places, from which we have retired in former years.

Many of our oldest corps are among our most successful ones; the great majority of the Stations already established throughout the world being not only self-supporting, but assisting, with men and money to spread Salvation elsewhere.

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* This number is exclusive of the employés at the different business departments who were included under the heading of Officers and employés last Christmas, but are not counted this.

IV. Has anything more been done for the Villages than in former years?

1. Officers, whom we term Adjutants, are being appointed to take charge of the village population of a given District. The first experiment has been made in Suffolk and Norfolk, where in twelve months **Eighty-six Villages** have been occupied. **Twenty-seven** Corps have been established, producing amongst them a united income of **£65** per week, employing **Forty-five** Officers, whom they support themselves, and in addition pay all, or nearly all, their own working expenses.

2. A new class of Officers is being raised and trained for Village work, many volunteering for it at very small salaries.

3. Travelling Vans are being sent out for this work. They have from nine to twelve Cadets and an Officer in command attached to each. These go from village to village with music and other methods of attracting attention; the cottagers are visited, the sick are prayed with, meetings are held in the open-air or in such buildings as can be borrowed, Bibles, "War Crys," and other Salvation publications are sold, and souls are saved. Where possible, a Corps is formed of the converts obtained, to be afterwards worked in the ordinary way. At present four Vans are at work:—

The "VICTORY" is in Suffolk; The "RESCUE" in Northamptonshire; The "FAITHFUL" in Wales; The "DELIVERER" in Lancashire.

The cost of a Van £123; the Fittings and Harness, £107; and the Horses, £70; Total, £300.

Our experience so far goes to show that these Vans will be very nearly self-supporting. The Cadets live and sleep in the Van, and, while spreading Salvation, are themselves being trained for Officers.

V. Have the International Training Homes been in full operation during the year?

There have been received into the Homes,	287 men and 414 women.	Total, 701.
There have been sent into the Field,	146 men and 271 women.	Total, 417.

During the year seventy Officers, either of this or of former years' training, have gone abroad. There are 165 Cadets in the Homes at the present time, and 35 in training in the Field with the travelling Forts.

During the year a number of Cadets have been trained in Paris after the model of the British Homes, for France and Switzerland. In other countries they have been trained by being stationed as second Lieutenants under special Officers in the Field.

VI. Has there been any increase on the amount of work done during the year?

Last Christmas we held 17,470 Services per week, or at the rate of 877,500 per annum.

This Christmas we hold 25,496 Services per week, or at the rate of 1,362.792 per annum.

That is to say, we are holding 8,026 more Services per week now than we were twelve months ago, which is an increase of Four hundred and seventeen thousand three hundred and fifty-two meetings per annum.

VII. Is anything being done for the purely "Heathen" Peoples?

SALVATION IS BEING PREACHED

To Chinese in Australia, California, and New York.
To Maoris in New Zealand.
To Red Indians in Canada.
To Singhalese in Ceylon.
To Gujaratis, Tamils, and other natives of India.

Natives of each of these nations have been converted and are being trained to deal with their own countrymen. In one part of the Canadian territory reserved for the residence of the Red Indians, there are 150 Salvation Soldiers, belonging to the following tribes—Delawares, Mohawks, Tuscaroras, Senecas, Cayugas, and Onondagas.

VIII. What Languages are now used in The Army to proclaim Salvation?

1. *English in Great Britain, the United States, Canada, and the Colonies.*
2. *Welsh in Wales.*
3. *Gaelic in Scotland.*
4. *French in France, Switzerland, and Lower Canada.*
5. *German in North Switzerland and London.*
6. *Italian to the Italians in London.*
7. *Swedish in Sweden.*
8. *Dutch in South Africa.*
9. *Gujarati and Hindostani in Gujarat.* } *India.*
10. *Telugu and Tamil in Madras.* }
11. *Singhalese in Ceylon.*
12. *Maori in New Zealand.*
13. *Indian Languages to Red Indians in Canada.*

We have Chinese converts training in London and Australia for an expedition to China, together with Officers and Soldiers speaking Spanish, Danish, Greek, and other languages, willing and waiting to be sent to their own countries with the message of mercy.

IX. What has been done through the Press during the past year?

We have during the twelve months sent out **21,100,000** "War Crys" and "Little Soldiers"; **300,000** of the monthly penny periodicals known as "All the World" and "Full Salvation;" **1,543,000** Salvation Song-books: **122,000** Tracts; **350,000** Pamphlets; together with **42,860** bound books.

That is to say, **Twenty-three Millions, Four Hundred and Seventy Thousand, Eight Hundred and Sixty Publications** full of Salvation truth have been sent into the world during the past year from our different centres. The weight of the above being about **24 Tons** per week; making **100 Tons** or the year.

These publications are issued in thirteen different languages.

X. Have the measures adopted for grappling more directly with the vicious classes been pushed forward?

1. *New Rescue Homes* for the reclamation of fallen women have been already opened in London, Glasgow, Plymouth, and Reading in this country, and in the Australian Colonies and other places.

In Australia, our success in this department has been most remarkable. In the Colony of Victoria a grant of £1,000 has been given by the Government towards furnishing a new home.

In London alone, seventy-seven girls have been hopefully reclaimed since the beginning of the year, and are now doing well.

2 *Prison Gate Brigade.*—Here again our success has been most marked in Australia. In Victoria alone it is calculated that 426 jail-birds have been reclaimed, the most of whom are now not only earning an honest living, but are actually saved men. So evident has been the public benefit of this mode of operation that the Government has arranged for the visitation of the prisons by our Officers, so enabling them to deal with the prisoners before their discharge.

In this country we have only made a start. Nevertheless, we have already a trained staff of rescued ex-convicts working in connection with our Prisoners' Home, beside many others who have been led to Christ, and are now earning an honest living.

3. Brigades for dealing with drunkards and visiting lodging-houses together with cellars, garrets, and other habitations of the poorest and most wretched classes of the populations of our large towns and cities, are being organised throughout The Army.

XI. Has any Barracks or other property been acquired by The Army during the year?

Twenty-four new buildings have been purchased or acquired for Barracks in Great Britian only, costing £24,000. Accommodating 25,465 persons, besides a large number of other buildings.

XII. Can anything be said as to the beneficial results of all this work?

1. *The Indirect Results.*—Many with good opportunity of judging say that the benefits conferred upon the world by The Army, through its influence on the Churches, are greater than those achieved by it within its own borders.

2. *The Direct Results.*—In Great Britain 187,408 anxious enquirers have been to the penitent-form. As nearly as can be ascertained, 83,300 have sought Salvation in other countries, making a total of 270,708.

If we could produce in procession the converts of the last year alone, what a wonderful spectacle it would be! There would be the Harlots, Publicans, Thieves, Infidels, Blasphemers, Outcasts, and thousands of other ordinary sinners belonging to the Anglo-Saxon race. There would be Freethinkers from Paris, Anarchists from Germany and Switzerland, Brandy-drinkers from Sweden, the Coloured Natives of South Africa, and Dutch Farmers from Natal. There would also be, among others, dark Tamils from Madras, mystical Buddhsts from Ceylon, low-caste Hindoos from the jungles of Gujarat, Maoris from New Zealand, Chinese from Australia and California, Red Indians from Canada, and wild desperadoes from the Southern and Western States of the great American Union.

Who can estimate the physical, mental and spiritual, results of such a War?

XIII. Has The Army taken part in any political agitation during the year?

The agitation which resulted in the passing of the Criminal Law Amendment Act was originated and very largely carried on to a successful issue by The Army. During its progress a petition was presented by us to the House of Commons nearly three miles in length, containing nearly 400,000 signatures. This is said to have been (with one or two exceptions) the largest petition ever presented to any legislature in the world. The preparation and presentation of this petition only occupied some seventeen days, and only cost a little over £70. All the costs of the trial which ensued were defrayed out of a fund specially collected for that purpose.

XIV. Have there been extraordinary difficulties during the past year which make these successes appear the more remarkable?

1. *In the United Kingdom*— The share taken by The Army in forcing the passage of the Criminal Law Amendment Act brought upon us the Armstrong prosecution, which not only absorbed much time and energy, but by taking up attention, interfered with the great soul-saving business of our enterprise. The illness of my son and daughter, in charge of The Training Homes, compelled the absence from London of the latter for over three months, and of the former for a considerable time. The continuance of Commissioner Railton's illness took him abroad for nine months, and I regret to say he is still an invalid, unable to take any public work.

2. *In France.*—The illness of my daughter left The Army without its leader for months together.

3. *In Switzerland and Sweden.*—The persecuting action of the authorities of both countries, and the extreme brutality of mobs in the former one, have made any forward advance possible only to heroes of the very highest order.

4. *In the United States.*—Every step onward has not only been taken, in spite of the ridicule and condemnation of the Press, of prosecutions and persecutions, but of a desperate effort made by the former Commissioner to destroy the connection of The Army between the two countries by appropriating our "War Cry" and deceiving our Officers. All this has made the fight in the States doubly severe.

5. *In Canada.*—Our Commissioner and several of his Staff have suffered severely from illness. The Editor of the "War Cry," a promising young Officer, was cut off by brain fever almost as soon as he got well hold of his work. And, latterly, the small-pox raging in Lower Canada has made meetings almost impossible in that district.

6. *In India.*—Misrepresentations of the most flagrant kind have no doubt destroyed the sympathy of many friends; in addition to which, Major Tucker has been prostrated with jungle fever, and been absent from his command for four months.

XV. What special plans are contemplated for 1886?

1. To continue the increase and development of our Staff throughout this country, so providing for the most complete and practical oversight of all our operations.

2. By this means, and specially by multiplying our village operations, to provide for the extension of the War much more rapidly than ever in Great Britain, so as to enable us at no very distant date to reach every nook and corner of the land. This will necessarily demand a great increase of the means for altering, fitting up, and erecting buildings for use as Barracks.

3. By sending the Cadets in vans, columns, omnibuses, and otherwise through the country, and by fixing them up for temporary settlement in the midst of the most dense and vicious populations, to give them a more practical training, and, at the same time, lighten very materially the cost of it.

4. To render greater assistance to our Forces abroad, both in Officers and money.

5. To take advantage of the cheap rates and passages in connection with the Colonial and American Exhibitions to be held next year in London, to bring together, in an International Congress, our principal Officers and friends from every land.

6. To add to The Salvation Navy, which has made so good a beginning under extraordinary difficulties, some strong sea-going craft; organizing, at the same time, all our sea-going Soldiers throughout into Naval Brigades.

7. To develope the great national scheme for the rescue of girls, fallen or in danger, as fully as means and opportunity will permit.

8. To connect our Prison Gate Brigade with Auxiliaries in every prison town; so that an effort should be made to convert every discharged prisoner, and enable all so converted to support themselves, without entailing any very heavy expenditure, beyond the first cost of fitting up workshops.

9. To follow out such plans as the Lord shall show us to be likely to effectually assist in spreading Salvation throughout the whole world.

XVI. Has the financial position been maintained during the year?

Notwithstanding the serious depression in trade, not only in this country, but throughout the world, which has involved many of our Soldiers in great poverty, and has caused the emigration of numbers more, the Corps generally have been enabled to keep themselves from getting involved into debt to any serious extent. This, however, has not been done without an large amount of self-sacrifice on the part of many Officers, numbers of whom have been content with the barest necessities of life.

The funds of Headquarters, as the Balance-sheet printed in the "Salvation War" shows, have been fully maintained; but a glance at this paper will show that this has been in no degree equivalent to meeting the requirements of so large and rapid an extension of the work.

WHY CHRISTIANS SHOULD HELP THE ARMY MORE GENEROUSLY.

1.—Because it is the only agency that on *so large a scale* goes down to the poorest and most vicious classes with the only remedy that can permanently benefit mankind; that is, the salvation of the soul.

2.—Because it is a direct and practical antidote to the growing Socialism and Communism of the times, the principles of which are destructive of the very foundations of all authority, human and Divine.

3.—Because from the self-sustaining character of The Army money given to it produces the largest return, both socially and religiously.

4.—Because The Army is not antagonistic to any other good work, but has proved itself to be, in thousands of cases, an encouragement and a stimulus.

5.—Because it benefits a man all round—body, soul, circumstances, and family for this life as well as the next. In tens of thousands of homes where formerly misery, drunkenness and devilry reigned, there is now food, clothing, education and happiness. They have been transformed from little hells to little heavens. The Salvation Army has carried with it to multitudes the enjoyment of the life that now is as well as the promise of that which is to come.

6. Because a little generous help will remove the present great financial burden. For the last three years our regular income has been beneath our expenditure, and the anxiety upon the hearts of those who have had the responsibility and direction of it has been a wearing strain. An increase of £5,000 per annum at Headquarters would set us free to fight with cheerful hearts. One thousand subscribers at £5 each would accomplish this. Could not the readers of this paper supply this number?

7. Because it will enable us to maintain this work in its present dimensions, and to respond to the beseeching entreaties for help which come to us from every part of the world which will be impossible unless we have increased support.

Contributions may be sent to Messrs. Morgan and Scott, "The Christian," 12, Paternoster Buildings, E.C.; or to William Booth, 101, Queen Victoria Street, London, E.C.

101, Queen Victoria Street, London, E.C.
Christmas, 1885.

The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

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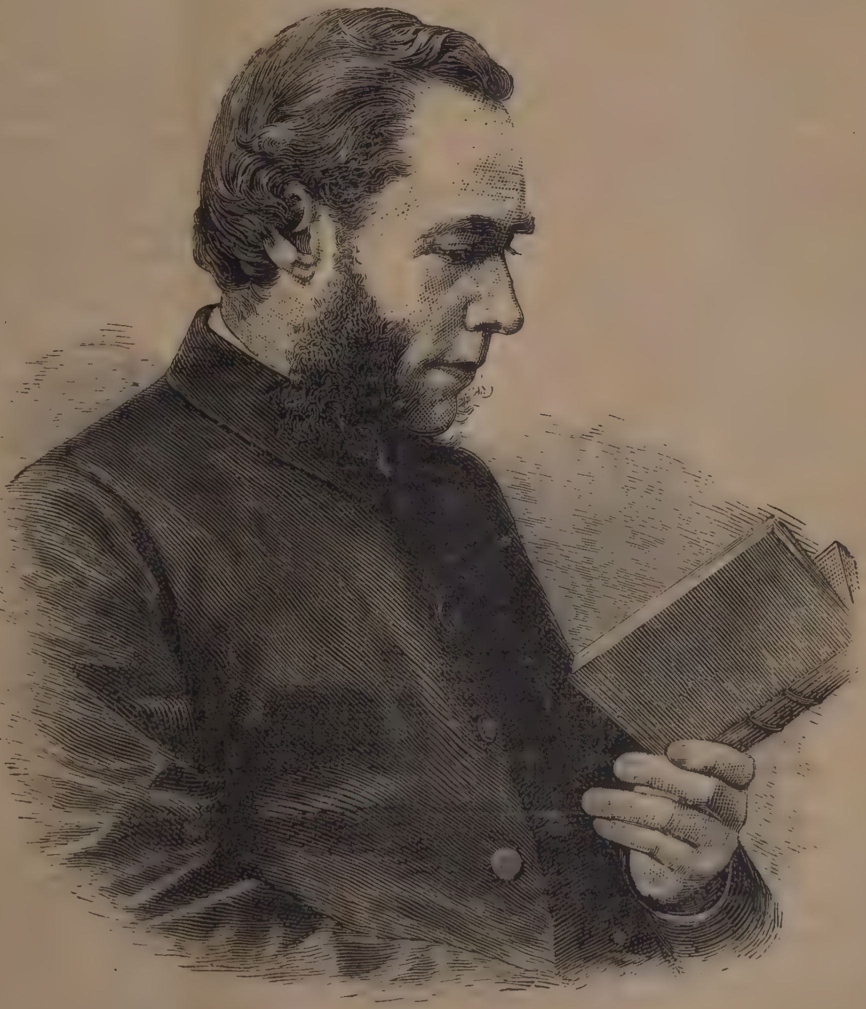
REV. J. B. FIGGIS, OF BRIGHTON.

A "BRITISH QUARTERLY" reviewer says of the subject of our portrait and sketch this week: "Mr. Figgis's sermons are the fruit of a fervent, spiritual life, and of an evangelical creed. They are devotional and practical, rather than theological. They will be read by devout persons with edification and enjoyment." In this appreciative and impartial critique, we have a clear hint of the tone and texture of the life and ministry of the much esteemed pastor of Lady Huntingdon's Church, Brighton. An Irishman by nationality, he has the warmth, but not the customary effervescence, of the Celtic temperament. That his qualities are of the steady and solid order may be gathered from the fact that he was yet a student at college when he was called to the pastorate of the church where he still abides, after an acceptable ministry of a quarter of a century.

Born in Dublin, Mr. Figgis received his early education in that city, where, by the way, he had for a schoolfellow the now famous soldier-peer, Lord Wolseley. The fight that Mr. Figgis has waged has been of a very different order, and has not brought him such world-wide éclat; but no one will suppose that he would change places even with the hero of the Red River and the Nile. After leaving Dublin, Mr. Figgis pursued his studies at the Independent College, Taunton, and afterwards took his degree of M.A. at the Dublin University. He held a scholarship at New College, London, during the principalship of Dr. Halley. It was when there that he was asked to preach in the church in North-street, Brighton, Rev. Joseph Soltau, the pastor, having died six months before. At his ordination he was privileged with the presence of Dr. Warwick, of Dublin, and Rev. Samuel Martin, of Westminster, each of whom had previously been his pastor.



Lady Huntingdon's Church, in Brighton, has had a prosperous history of 125 years; during that period it has formed a sort of link between the Church of England and the various bodies of Nonconformists. From Mr. Figgis's congregation four or five young men have gone forth as missionaries to China under different auspices, and about the same number of ladies have devoted themselves to deaconess work. Besides sustaining the usual agencies, the members of the church supply the teaching power for an undenominational Sunday-school in a needy part of the town.

Mr. Figgis has for a good many years past been closely identified with the movement for the promotion of a deeper spiritual life, and is a welcome speaker at holiness conventions. With Rev. Filmer Sulivan (now of London), and the late Rev. Wade Robinson, he took an active part in the arrangements for the now historical Brighton Convention, which has been the parent of many others of the same kind. While the cast of Mr. Figgis's thought is spiritual and devotional, it is at the same time intensely practical, as may be judged from the address on "Manliness," which we give in succeeding columns. He has ventured, though not extensively, into the realms of authorship. Besides small books, he has published two considerable works—one a very interesting volume entitled, "Lessons learnt in Italy and the Riviera," and the other, "Emanuel: leaves from the life and notes on the work of Jesus Christ." The latter Mr. Spurgeon has described as "a delightful volume." Another reviewer says: "This most interesting work does not lay claim to be a 'Life of Christ' in any such sense as those large volumes which have of late years been so numerous. It occupies a somewhat unique position; and to those already acquainted with Mr. Figgis's writings, will afford a fresh, but more effective example of that graceful blending of mental culture with tender, spiritual fervour, which has always marked his productions. . . . The plan of the whole is original and striking, and such as to throw into bold relief many points in the life and character of Christ which a mere historical survey might leave untouched."

The address given on the two following pages forms one of three on "Manliness, Womanliness, and Godliness," which are published together in neat book form (6d.); the short paper on "Womanliness" is just now of special value and timeliness.

Our portrait of Mr. Figgis is from an excellent photograph by Messrs. Mayall, of Brighton.

MANLINESS.*

By Rev. J. B. FIGGIS.

"Quit you like men."—1 Cor. xvi. 13.

MOST young men know that the Latin word for "man"—at least for a right manly man—is the word from which our English word virtue comes. Its derivative, as Dr. Trench has noticed, meant, on the lips of a Roman, physical strength and courage. It has sunk with the modern Italians, and with us when we speak of articles of "vertu," to be applied to external art. And it has risen in the English word virtue, to the act and habit of duty. We may feel a modest national pride in this, and may gratefully conclude that in the thought of Englishmen virtue is the highest quality of a man; and so that manliness is most fully realised when the virtues are most fully developed—the virtues, shall we say, of Bravery, Honesty, Activity, and Piety.

By *Bravery* we mean courage, physical and moral, to do, and dare, and suffer all that may become the man; by *Honesty*, we mean a due regard to the rights and to the feelings of every fellow man; by *Activity*, a full and orderly exercise of all the powers that unite to make a man; and by *Piety*, a becoming reverence for the Maker, and Saviour, and Sanctifier of man. Let us notice the precept under each of these aspects.

True Bravery *consists of fear of God and fearlessness of man.* There is, perhaps, hardly any instance of courage shown under varying circumstances so striking as that of Socrates the Athenian. He with equal courage endured the burning heat and biting frost that fell upon the armies of his country in different seasons and different lands. He fought with courage in battle, and saved the lives of Alcibiades and of Xenophon. And by and by he came home and suffered from his country's persecution as bravely as he had served for her preservation. He bore unflinchingly the contempt of the high and the low, and went upon his course of constant reformation of the manners and minds of the people. He was tried, and before his judges he was as brave as even at the siege of Potidæa or battle of Delium. When condemned, he bore his sentence without regret, and in his prison cheerfully spent his last days in the society of his friends, to whom he continued to impart his practical wisdom, and to prepare for following him to the world of purity to which he believed he was going. And so he died, brave alike in every position. His courage never forsook him, in the field, amidst the mob, before the court, and in the condemned cell; nay, not when the gaoler, with tears even in *his* eyes, brought in the cup of poison and handed it to him amidst his weeping friends. Did then Socrates fear no one? Yes, he feared God. "It would be strange if I kept my post in battle at your command," he said to his judges, "and if I did not keep the post assigned me here by God's command;" and then he added, in words strangely approaching to those of the Christian confessors, "Oh! Athenians, I honour and love you: but I shall obey God rather than you; and as long as I breathe and am able I shall not cease studying philosophy, and exhorting you, and warning any of you I may happen to meet, saying, as I have been accustomed to do, 'Are you not ashamed being careful for riches and for glory and honour, but care not nor take any thought for wisdom and truth, and for your soul how it may be made most perfect.'" Physical and moral bravery, then, which can do as well as dare, and suffer evil as well as serve the cause of good—which unites fear of God to fearlessness of man—such bravery is a requisite for manliness.

"Quit you like men"—*i.e.*, be honest, for manliness is Honesty. It can hardly be needful for me to put you on your guard against theft. I daresay such a crime has never entered your thoughts. But remember there are other ways of being dishonest, even in money matters, than the very vulgar way of putting your hand into another man's purse or coffers. He is dishonest who does not scruple to defraud or overreach his brother in aught, to drive close bargains, to palm off inferior articles as the best, to try all artful ways possible to push his trade. It is hard for some of you, I know, to be honest, but if you would "quit you like men," be strong against all temptations to compliance with, or connivance at the wicked ways of the world. Men all around you may be falling down to worship the great golden image which commerce, our national king, has set up; but like the Hebrew martyrs—though as young, though as feeble, though as few in number amongst a vast multitude of idolaters—be honest enough to refuse such base homage, and God will bless you more at the end. "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you."

You may be dishonest also by *reckless expenditure.* The extravagant man is in my poor judgment a dishonest man. Surely those who systematically pursue this course are as guilty before God as those who plunder the possessions of their neighbours. Where is the difference between stealing money from your tradesman's purse, or allowing that tradesman to expend for you money which you are unable to refund, and time and labour which you are unable to remunerate? I put it on the high ground of duty, and I say all such conduct is dishonest. I might add it is unhappy. Few things will tend more to weigh you down than the sense of pecuniary obligation. But you may be dishonest in other than pecuniary matters. You may be fond of robbing people's characters. To the young of one sex, and the old of the other, the love of scandal is especially ascribed. It is to young men I speak now, and I would say to them: never give way to the love of saying cutting things, because you believe them to be witty, and because they may be well received by your companions.

But if we call it dishonest and unmanly to steal away character, what shall we say about stealing *human hearts?* Is he honest who will put forth his efforts and his energies to win a friend that he may use him as the tool of his own infamy, that he may employ his money or his services for his selfish ends? Is he honourable who will weep, and smile, and languish in all gentleness and fascination to win a youthful heart, and when he has found it, will fling it from him as worthless? Is he worthy of the name of man, who, having by his fascination won some trusting loving soul, will make his love the plea for sin, will break that heart, and leave the maiden who gave him the precious pearl of her being to a black and blighted existence, perhaps to be marked by ever-darkening blots of sin? Whatever the world may say, God says, "Whosoever causeth one of these little ones to offend, it were better that a millstone were hanged about his neck, and that he were cast into the depths of the sea." Look at such an one, as far as you dare to look at him. After such an act, or, perhaps, a series of such heartless, coward acts, he wins some other soul whom *he*, stained as he is with sin, thinks good enough to enjoy the honour of being his bride. He takes her to the altar, and swears, "forsaking all other, to keep only to her as long as they both shall live; to love and to cherish till death do them part, according to God's holy ordinance." But his oath is little better than his promise: how can it be better? As to love, he has hardly power left for that pure feeling to find a home in his polluted breast; as to cherishing—it is well if a year's time does not bring harsh words and hard blows against her to whom he is all the world; as to forsaking all for her, God knows how soon many a husband leaves home,

> "Leaves love, leaves truth, his wife, his child,
> for what?
> The wanton's smile, the villain and the sot."

Yet he dares to lift his head amongst his fellows, and to call himself a man. Out upon it! We will not allow such a reproach upon our name; we will tear from him his claim to humanity, and brand upon his brow, if he has it not, as it is likely he may in his look, *traitor, liar, coward*, and, unless he repent—for such is Heaven's mercy that even such an one may repent and believe the Gospel—God will brand such names upon him for ever. How must such an one seek to hide him from Him that sitteth upon the Throne, and with scarcely less terror will he shrink from the faces of those whose lips once felt his guilty kiss. My brothers, you would not like to become that abject wretch; you are not that yet. But beware if your ideal of manliness be the man of the world, who sings a good song, and swears a round oath, and drinks deeply. If you too have begun to swear, and drink, and frequent the billiard-room and the casino, already you have lost true manliness; who or what shall save you from going down to the grave degraded and disgraced, in the fullest sense a dishonest man?

Is he a man who blights the society which he ought to bless; who goes through life making promises and breaking them, cheating tradesmen, and dying in debt, grieving parents, and dying in disobedience, breaking the hearts, and destroying the hopes, and covering with shame the lives of those who love and trust him most—and thus living and dying in heartless crime? His course is tracked with tears, under his feet are withering the fair flowers of love, and he has not the heart to break from the sin that has entailed such sorrow. Assuredly he is no *man* who acts thus.

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[*] To be had in neat form, suitable for enclosing in envelopes, from *Messrs. S. W. Partridge & Co., Paternoster-row*, and *Mr. D. B. Friend, 77, Western-road, Brighton.* 2d.

[1042]

My sisters, *you* would not like to have anything to do in forming such a character. God forbid that you should; but do you with sufficient sternness reject and frown upon the friendship of all who are turning ever so little from the path of virtue? I once heard a young lady of but fourteen summers say to a still younger girl: "I do like rather fast young men." I thought it then, and I think it now, one of the saddest sentences to which I ever listened. The mature man will be the matured likeness of the young man, and young men will be in a measure what you, their sisters and companions, make them. If you would not have a broken heart before middle life, give up the least connivance at their youthful sins. Instead of this, look, both of you, upon the pleasant countenance of the possessor of true manliness and honesty; one who would not touch that which is not his own; who is careful to cut off all unnecessary expenses; who walks through the world with a good conscience, feeling that he owes no man anything but "greater love," and even this he does all he can to bestow. He is kind and tender hearted; he robs no man of his character, but rather by his charity hides a multitude of sins. A man of high honour, and therefore delicately respectful to every woman, be she humble or high born. I care not what rank he is in, he adorns that rank, and wins the respect of those above as well as below him; and dying, he leaves that good name which is as "ointment poured forth," and his spirit returning to God who gave it, in heaven he rests from his labours, but on earth his works do follow him. Surely,

> "An honest man's the noblest work of God,"

and looking upon him we love him, and say, "We will go and do likewise."

"Quit you like men," *i.e.*, be active, for manliness is ACTIVITY. We admire one whose physical frame tells of this activity; of his power and practice in every healthy exercise. He is effeminate who yawns away his time on the sofa when health allows him, and the weather invites him to be out gaining fresh strength. An enervated race was that of the Persians, who would never walk when they could possibly ride. Far manlier their ancestors who descended from the mountains in the full possession of physical energy. But if we look on the physically indolent and inactive as unmanly, should we not feel just the same towards the mentally inert? If we were merely animals, to exercise the animal powers would be claim enough to the title of manly; but as God has given us reason, and this as our distinguishing characteristic, he is no man who does not exercise it. Here, too, we must speak with limitation; just as we do not expect to see the same physical development in all men, so neither can we look for the same development of reason. There are giants in mind as well as giants in stature; but the artisan as well as the student may exercise his powers of imagination, memory, reasoning, and the rest. Nay, in the knowledge of men and things, in all that tends to quicken the practical energies of the mind, the man who mingles with the busy world has greatly the advantage over the book-worm or recluse of the library.

But it must be admitted, on the other hand, that for acquiring knowledge, for using the researches of the past, for studying literature and science, there is a great disparity between the opportunities of different men, and we cannot expect that in this our attainments should be at all equal. Yet even here much, very much may be done, as experience has abundantly shown, by the energy which devotes all spare moments wisely and well; so that many a mechanic may defeat the student on his own ground. But what I want you to observe is this: that whether much information from books be attainable by you or not, true wisdom is attainable, and to this end your faculties should be used; you should employ them actively, and direct them wisely; so will the intellectual powers, which are your honour as a man, be put in full activity. He is not manly, then, whose bodily powers are exercised, but whose brain is dull and inert.

But neither is he a man who has the intellect exerted while the moral and emotional powers are dormant. As well call a Greek statue, or a beautiful corpse, a man. Mere intellect is a cold thing:—

> "We start, for soul is wanting there."

There are powers of the heart, these should be exerted; there are powers of conscience, these should be at work. He is only half a man who can think, but cannot feel; who can laugh, but cannot weep; who can delight in books, but cannot rejoice in friends. Neither is he manly who has the physical, and mental, and emotional powers all in perfect activity, if the moral be lying dormant. When God gave man a body to labour strongly, and a mind to think sublimely, and a heart to feel intensely, He was not so careless or so cruel as to leave all these noble powers undirected and unmastered. He placed conscience there, and gave him the reins of the desires and appetites of the flesh. He placed in His hand a compass wherewith to direct the various and busy powers of thought. God set him upon the throne of the heart, and again and again has commanded every one who would attain to the true development of his nature, who would have the full and fair play of all his powers, to submit instantly and always to the dictates of conscience. Not merely then in the exercise of our powers, but in the right exercise of them does true manliness consist.

If you would set before you an example of one in whom this was well worked out; a man whose body was braced for toil and nerved for danger; a man whose mind was ever on the stretch to soar to subjects of sublimest purport; a man whose affections were deep and true, who was not ashamed at times even of manly tears; and who worked with the sweat of his brow, and of his brain, and of his heart, for the noble and glorious cause to which God and duty called him—if you would see such a man, we say, look at the man who penned our text. *Look at St. Paul*—patient under stoning and scourging; the bravest of the brave in shipwreck, yea, the life of the ship's crew, who but for him would have been in despair; sitting down as often in prison as elsewhere to pen those epistles, the thoughts of which were inspired indeed from on high, but the form of which shows all the energy of a mighty intellect; writing, with tears in his eyes, of the sins of those he loved, and rising to his highest eloquence when he tells "the breadth, and length, and depth, and height of the love of Christ." Look at Paul the aged, and the prisoner of Jesus Christ, as he is left in the unfinished memoirs of Scripture, or follow him in the history of the Fathers to the scaffold in Rome, where, under the effeminate Nero, the crown of martyrdom awaited him. Paul had a noble object in life. He loved it; he laboured for it; he thought for it; he suffered for it; he died for it. There, my brothers, there is the history of a man, be ye imitators of him; brace every faculty of mind and body, or in his own words, "Quit you like men."

This address would be incomplete if I did not speak for a moment about Piety as essential to manliness, for it is its glory and its crown. You have listened to what I said (may I say that you have assented to what I have said?) on the other points; listen now, also I beseech you, to what I have to say on this. Some of you may think piety an unmanly thing, very good for your sisters, but quite beneath *your* notice. Now what ground have you for this? Is it that there are few young men who are pious? But in other respects, few are manly in every sense of the word. Is it that pious men are in other respects unmanly? Suppose they were so, that is no proof that piety has made them so! You may be wrong in your ideal of manliness, or they in their ideal of piety; but sure I am that there is nothing to prevent a union of the two. Is there anything in piety incompatible with manliness? The pious man prays; is he the more manly then who refuses to ask favours of his best Friend? The pious man reads his Bible; is he more manly who neglects to study the wisest of books? The pious man trusts in an unseen Saviour; is he more manly who is the slave of sense? The pious man loves God; is he more manly who refuses love and gratitude to a Benefactor? You would not think it unmanly to do homage to the Queen; is it so to bare the head and bow the knee before the King of kings? You would not disdain to reverence the wisest of living sages; is it so to worship "the only wise God"? You would not refuse to be grateful to a preserver; is it so to give one's self to Him who loved us and gave Himself for us? When it is unmanly to love one's father, to be loyal to one's sovereign, to respect the wise, to esteem the good, to be grateful to the beneficent—then, and only then, will it be unmanly to love God, to trust in Christ, and to seek the indwelling of the Holy Ghost.

Manliness is bravery; ay, what will make so brave as confidence that all is right with God? Did piety make Hedley Vicars and Henry Havelock cowards? Manliness is honesty; what will help us to eschew all cheating, to avoid all evil speaking, to turn from the paths of the destroyer, half so well as the fear and love of God, and trust in our Lord Jesus Christ. Manliness is activity; on what can we so well engage our thoughts, as on the wonderful works of God our Father? To whom so deservedly give our affections as to the Lord Jesus Christ, our Saviour, and who shall help our conscience to carry out her decrees but the Holy Spirit?

Therefore seek bravery, honesty, activity; but, for their sake and its own, be sure to give a chief place to piety.

RELIGIOUS TRACT SOCIETY AND THE FIJI ISLANDS.—By way of commemorating the introduction of the Gospel into these islands, an attractive volume has been prepared for the Society by the Rev. J. Calvert, for nearly forty years a missionary among the Fijis. The book, which is entitled, "Bible Pictures for Our Pets," has now been sent out, and an edition of 3000 will soon be distributed among the people. Miss Gordon Cumming, who recently visited these islands, and has published a description of the work of the missionaries, on receipt of a copy of the Society's book, wrote, "It is pleasant to think with what delight the book will be hailed throughout the isles, and how many a group will be on the mats whiling away the hot hours with this attractive companion. Truly a change since this day fifty years ago!"

THE OLD YEAR: ITS PORTENTS AND HARBINGERS.

By Rev. WILLIAM GUEST.

THROUGH the invincible loving-kindness of our God, we who, as sinners, have ought to be "in Christ" have been brought to the end of another year. With what benignity and tenderness has the Infinite Father borne with our waywardness! What forgiveness and acceptance have we found in the boundless sea of his immeasurable grace! His Father-embrace has held us in its ever-encircling care, and through the Saviour's perpetual intercession the blessed Spirit has kept us, pleaded in us, and comforted us.

And the "depths of his infinite patience" have still respected man's moral freedom, and endured the manifold workings of the self-life of our race. Another revolution of the globe on its orbit sends up to heaven the old and fearful story of human sins, and bears fresh witness to the riches of Divine goodness and long-suffering.

But it is for Christian brethren I write: for those to whom the cause of the Lord Jesus Christ is the supreme object in life. The times are ominous. Throughout Europe a momentous epoch is approaching. With us the year now ending has been one of violent politics, agricultural sufferings, heavy stagnations in trade, and embittered ecclesiastical strifes. It has been increasingly showing also how a neological Christian doctrine, which by great theologians would have been pronounced defective unto falseness, has been endured, then acquiesced in, and then openly preached in hallowed places which once heard Paul's inspired Gospel, and where "the arrows were sharp in the hearts of the King's enemies." Out of this false dealing with inspired Scripture, doubts have become rife; and, although infidelity has been beaten all along the line, floods of scepticism and of irreligion everywhere threaten the land. What then shall be said

IN RELATION TO PROGRESS?

This we must hold. The extremes in opposite directions indulged in by the sanguine and the morbid-minded cannot determine this question. Neither can it be answered by the *material* changes that are going on. If a man, to borrow an appropriate figure, has disease of the heart, his progress to health cannot be determined by the coats he wears. A bishop, speaking recently of improvements during late years in church-building, church psalmody, and ceremonial, warned against these things being taken as evidence of spiritual life, and added that there never was a grander place of worship than the Temple and its ceremonial in the days of Him whom the nation crucified, and at that time Temple, ceremonial and people were on the brink of destruction. New material conditions may offer new incentives to ungodliness. Nor can numerical increase of churches be taken as sure signs of progress. Multitudes, alas! of men and women are there who on the Sunday go to the table of the Lord, and are so little in sympathy with Him, that on a following day of the week the worldly see them in associations, where they inquire, "Are ye also become like unto us?" Rooms and halls are built for Christian work, and are often used for semi-theatres. Members of churches there are who are never seen where Christians meet to pray, and never express interest in Christ's work of human salvation, and yet are eager to intensity, both with brain and hand, to provide entertainments to which the unsaved can go without fear of a converting word being spoken to them.

No estimate of an age can be made if we forget or deny that which, while a great mystery, is, undoubtedly, the subject of the clearest revelation. There can be no honest acceptance of inspired Scripture if we refuse to believe that there is

A DEMONIACAL KINGDOM,

which has ever sought activity for itself through the race of man. And truly we may exaggerate this mystery. We *know* that mind can act on mind, and spirit on spirit. No sane man is there who does not, whatever his theory, take account of evil among men. To deny superhuman evil is superficial; and the denial of this fact plunges us in greater difficulties than the acceptance of it. What a fearful world we live in. What confirmations are there of that which Scripture speaks of when it tells us of him "*that is called the Devil and Satan, the deceiver of the whole world.*" What unutterable vices and crimes are in these countries of Europe. What wars have there been, with their hatreds, and horrors, and bloody slaughters. As to the heathen world, half the human race is, to all intents, within the spell of a paralysing fatalism. There is, over these myriads, the death-grasp of a Buddhist atheism, the social severance and uncleanness of Hinduism, and a proud Mohammedanism with its implacable hatred to the Divine nature of Christ. The inspired Apostle writes of "spiritual hosts of wickedness and the world-rulers of this darkness," and a professed Christian who should speak sneeringly of this demoniacal kingdom, and of him who is its central head, has renounced cordial belief in Revelation, and has no longer reverence for the unambiguous teaching of the Lord Jesus.

But let us not forget that Old Testament seers foresaw

THE BEGINNING OF A NEW REIGN.

It was in relation to this new reign that the theocratic Psalms open with the exultation, "The Lord is King," which is the true rendering. Floods of devastation threatened the times when these Psalms were written; national gods claimed power; fearful judgments were impending; but over arch-enemies of might they saw a DIVINE PERSON who was inaugurating a new reign of righteousness, and would "not fail nor be discouraged until He had set judgment in the earth."

The progress of an age is, therefore, to be determined by the signs it bears of a coming kingdom of God. I know how difficult it is to do this, and what a posture of diffidence and of prayer it demands. Neither would I forget the mistakes of men who have misinterpreted contemporaneous events, and regarded them as the immediate forerunners of the end. How much has been done thereby to hinder the adequate effect of prophetic teaching, it is not easy to say. If, however, signs are latent, they are to be discerned. The faithful are warned against overlooking them. Underlying all Satanic counterminings, and all present aspects of humanity, there may at least be said to be

THE HARBINGERS OF A NEW ERA.

Among the generation about to be the leaders, two opposite currents have set in. Literary and other young men, having vainly concluded that Christianity was effete, have resolved to cast off Christian customs, and to sweep away the old religious obligations of social and family life. There is an informal but real conspiracy in this direction, out of which there have come desperate hatreds and workings of iniquity. But, on the other hand, a crusade for Christ, for purity, and for the emancipation of the earth, has remarkably drawn to it the most promising young men of the period. Not only so, Christian witnesses have thrown off a cloistral, self-considerate, and emasculating piety. They have recalled the figure of the Master, confronting alone the false opinions of his time, and rebuking corrupters in the metropolis of his nation. They have refused longer to be swayed by a sentiment that would regale itself with Christian hopes and fellowship, and which has shrunk from a contest that would save the prey from the mighty. At all costs, such witnesses have determined, in God's might, to maintain at once the truth of our holy religion, and at the same time its protests on behalf of humanity against all the powers of the enemy. A John the Baptist's work have they to do; but their testimony, like his, is a forerunner of a new era, and they can speak also of his works, through them, who is "Mighty to save." During no period have these distinct currents been so marked as in the year now closing.

And amid violent ecclesiastical agitations, unwarranted assumptions of sceptics, impostures of modern philosophy, and attempted changes of Christian belief, the Providence of the Spirit has made the closing year memorable for

UNUSUAL MOVEMENTS OF LEARNING.

Never, assuredly, it may be affirmed, has Christian scholarship offered richer fruits on the altar of the Lord than during this year. A.D. 1885 has witnessed the sending forth of the complete Revised Bible, and this will be its mark in the coming generations. If a scrupulous conservatism has marked the labours of the Old Testament Company, as a scrupulous conscientiousness did that of the New, the two-fold result has been wondrously timely. The intelligent and consecutive study of Holy Scripture has been powerfully furthered; the sole authority of God's Word accentuated; hundreds of millions who speak the English tongue have had their confidence strengthened that they now have access to the uncorrupted fountain of inspiration, and the devout will find patience and guidance in the bewilderments to come.*

Nor has this great gift to the age stood alone. The year has remarkably furnished solid and irrefutable proofs—both of the authenticity and the genuineness of the New Testament. Those who have followed this modern scholarship have ceased to speak of the cumulative probabilities in favour of Christianity, and have been almost prepared to take a firm stand on the assertion that Christianity *cannot be untrue*. No language can adequately depict the confusion that has fallen on a hostile Biblical criticism. Assumptions that lately were misleading even the educated as to the origin of New Testament books are now shown to be without proof; assertions that were thought the fruit of learning, now are manifested to have been inventions manufactured to suit a theory; before the touch of a wider learning, and the application of common sense, German notions that passed as truths are now proved to have been dreams; and to account for the origin of New Testament books by rival parties among the first Christians is fast becoming a forlorn absurdity.

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* The criticisms which, after the manner of these times, have been passed on the New Testament Revision, have brought an untold loss upon many Christian persons; and so, in like manner, many are ignorant of countless improvements in the Old Testament, because on being told that it follows the phraseology of the Old Version they do not read it. I will give two specimens of minute but invaluable corrections in a single chapter, and which I have not seen noticed: In the Authorised Version we read, "I will come up into the midst of thee and consume thee;" the Revised puts "If" at the beginning of the sentence, and remarkably improves the sense. So, in a few verses afterwards, the Authorised Version sets forth as a *fact* that God's presence would be the separation of the Israelites from other peoples, whereas in the Revised Version it is the *intention* of that presence that is emphasised (Ex. xxxiii. 5, 16).

It may be replied, that the mere word of official teachers of religion carries less weight in our days than in any previous one. It is surely so. Christ made nothing of officialism, and an age is coming nearer to Christ's thought when simple officialism, however high its prestige, is discredited. It is at such a time that the supreme authority of the Word of God is rising to ascendancy. And with this everywhere

MAN IS INTERPRETED TO HIMSELF.

If there is any one testimony on which there is general agreement it is that Christ's plans are rapidly developing throughout the Eastern world. The peoples may cling to their corrupt idolatries, but it is as birds trying to live and build their nests in dead trees. In cities where Satan's seat is, there is coming up a new generation, with the cry: "Surely our fathers have inherited nought but lies, even vanity and things wherein there is no profit" (R.V.)

Yea, we see around us the evidence that the captives to evil are compelled to listen to the voice of their own original nature, and are not content with the devil's lies. If men and women have gone into a land of estrangement from God they have found "a mighty famine" in that land. If they have joined themselves to a citizen of that country, he has sent them into his fields to a hunger which would fill its emptiness with husks. How unhappy men are. How they complain of their dull pleasures! Out of what an unrest goes forth the cry, "Who will show us any good?" Sensationalism has all but got to the end of its resources. Animalism cannot stifle the spirit-want for something better than swine's food. Pleasure has of late years spread its endless attractions; civilisation has multiplied its facilities; appetite has gone after its new piquancies; art and literature have offered their ministry; infidelity and atheism have promised immunities; innate scruples have been overcome, and ancient barriers broken down. But a nature originally made in the image of God has found that the experiment has been a starving one. Poor, infatuated captives of the Evil One have come to find that they have been spending their money for that which is not bread. Their desiderated things mock them by their inanity, and they are hungry in the midst of their enjoyments.

Since these things are so, what is the duty of

THOSE WHO ARE JESUS CHRIST'S?

This we must see that, while our Lord has taught us that order and organisation in his Church are jealously to be observed, He, nevertheless, whose fan is in his hand, comes to purge his floor, and is bringing into judgment all those human ecclesiastical arrangements which have had their origin in the pride of worldly men. The true Church can never be in danger. "The gates of hell shall not prevail against it." But we have come to a time when the different churches are little thought of by men. Their testimony for a kingdom not of this world is little heeded. The form of godliness carries no weight, and irreligious ritualism is but an empty parody. Before us, therefore, are times of breaking up and of perplexity. Let not the faithful be afraid. About many things which appeal to them let them hear the voice of the Lord that says: "What is that to thee? Follow thou Me." Neither let them be too curious as to the future. The good servant does not want to know his lord's plans beyond what his service requires. What that service is, must be indicated in a paper for the new year. Meanwhile we may close the present one with the words of a peer and poet who has died during its progress:—

> "'Tis well with deeds of good, though small, to strive;
> 'Tis well, some part of ill, though small, to cure;
> 'Tis well with onward, upward hopes to strive,
> 'Tis better and diviner to endure."

Tunbridge Wells.

GIDEON'S TRIUMPH.—2.

Judges vii.

By Rev. JOHN URQUHART, Weston-super-Mare.

SUCH is the struggle to which we are called. We may be disappointed, but we are not dismayed. Though cast down, we are not in despair. We must prevail. When God can be defeated, we may be; when the eternal strength shall fail, our hope may die. The question of success or failure in the struggle against darkness and wrong is one which we do not, and which we shall not, entertain. Our victory is sure. Like soldiers in the battle, we may fall long ere the opposing ranks are broken and the enemies of the Lord are scattered, but our great Captain will raise us again, and we, too, shall drink the joy of endless triumph. There is but one question which is of moment for us. It is how the Lord will have us conduct this warfare, and how, pleasing Him who hath chosen us to be soldiers, we shall pass on with Him to victory. Then

WHAT IS THE SECRET OF SUCCESS?

Looking back upon Gideon's story we find there must first of all be self-surrender. It was because of idolatry that this affliction had fallen upon Israel. Gideon had therefore, before any other service of his could be accepted, to purge himself from Israel's iniquity. He was commanded to break down the altar of Baal, and to build up the Lord's altar and lay his sacrifice thereon. And he obeyed at all risks. The promise of his faith's after greatness was given in his faith's beginning. He knew that it meant breaking with his father's house, and exciting the deadly enmity of his fellow-townsmen, and yet there was nothing of all the Lord commanded which was left undone. The world's suffering, its oppression and its wrongs have all, like Israel's, but one explanation. They exist because of the world's sin. If we are to help the world we must first break with its transgression. The altars raised to its false gods must be torn down; we must repudiate the sins with which we have too long consorted. And the altar of the true God must be built with stones of contrition and prayer and trust, and the offering must be laid thereon which God has asked for, when He said: "My son, give me thine heart." Till this is done there is no help for us. If we are to smite the world's sin it must first perish within ourselves. Like Gideon, we must win a new name if we are to be used of God in doing this new thing. Have we done this? Have we stepped forth from the midst of the world's abounding transgression and given ourselves to God?

We notice next the necessity of unwavering faith. Gideon had to learn, like every other who has toiled for God, that the battle of righteousness and truth is ever

FOUGHT BY THE FEW,

but that those few are the men who are filled with unfaltering trust in God. God's servant had first to be forsaken that his work might be done, his confidence in man to be broken that his expectation might rest wholly upon God. His small army was diminished to less than a third. Gideon had to proclaim: "Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand, and there remained ten thousand." There are no cowards in God's army. There are trials which sweep the fearful and trembling out of God's host as the chaff is swept before the wind. If our ardour is to burn on when that of others is quenched, and if our resolve is to abide in strength while that of others melts away, it can only be from the conviction that the battle is the Lord's, and that, if He be with us, none may prevail against us.

And then, with self-surrender and the courage which springs from unfaltering trust, there must be deepening consecration. I do not think that we strain the words when we read, in the second test, that the men who lapped, putting one hand to the mouth while the other probably held the sword or spear, were men who even in their thirst could not forget the foe. Even in ministering to their necessities they could not forget the purpose for which God had called them. The sense of it filled and mastered them. It held the others less. They could cast everything away, and bow down and drink. And so again there was separation. The nine thousand seven hundred who bowed down to drink were rejected, the three hundred that lapped were chosen. While trust sustains, God's call and man's need must hold us. They who share Christ's triumph must share his spirit. It must be their meat and their drink to do the will of the Father.

And, last of all, the battle must be

FOUGHT IN GOD'S OWN WAY.

Not by scheming or political artifices. The weapons of our warfare are not carnal. Those who sat in darkness were startled by the suddenly uncovered lamps, their hearts were shaken by the trumpet blasts, and smitten by the cry, "The sword of the Lord and of Gideon." Our confidence is not in our wisdom nor in man's, but in the brightness of that truth which we free from its earthen pitcher in the trumpet call to awake to righteousness; in that confidence we proclaim that the sword of the Lord and his Christ shall smite our foes and his. There must be no wavering in our testimony. We must lift up our voices with strength, and the Lord shall fight for us. We shall see greater things than these. A mightier and more enduring triumph than Gideon's awaits us. Man's heart shall be won for God, and all nations shall know and serve Him.

One word more. This page may come under the eye of some one who has heard the cry, "My son, give Me thine heart," but who has scornfully rejected the call. You did not know it meant this! You did not understand that it was an invitation to take your place in the ranks of this great army; to give your strength to righting this world's wrong, and chasing away its darkness and shame! You did not know the call meant this; but, knowing it now, can you any longer refuse? Will you not surrender to God the heart He seeks, and break with sin, and be the Lord's?

PLYMOUTH BRANCH OF THE Y.M.C.A.—A Report of this Association is published, showing its origin in a weekly Bible class carried on for twelve years. Rooms were taken, and formally opened a year ago. During the year eighty members have joined; valuable service has been rendered by the ministers of the town, the various classes have been sustained, and the special object of the Association kept prominently in view.

SOCIALISM AND CHRISTIANITY.

THE spread of Socialism is very marked on the other side of the Atlantic. Quietly, but surely, the forces are being organised for an attack on the existing state of things. The attention of some of the thoughtful ministers of the Gospel has been called to the matter, and they are asking, What ought the Churches to do to check the rising tide? The answer given back to them by the Socialists themselves is, "Let the Churches acquaint themselves with the facts." To a minister, personally known to me, the following statements were made by one of the leading Socialists in New York:—"Do you know how the people are compelled to live? Do you know that it is impossible to keep children from the sight of crime, and girls from a life of shame? And all because capital must have its dividend, whether labour gets a fair day's pay for a fair day's work or not? Do you know that still there are thirteen thousand children under thirteen years of age in the factories of New York State, who ought to be at school?"

The increase of education amongst the masses has led to an increase of investigation by themselves into the conditions of life around them. There, as here, the labouring classes are realising the awful pressure put upon them to extract the largest amount of work for the smallest amount of pay. Why do not the Churches take up these things, and ascertain facts, as the Socialist suggests? Is it because many of the prominent Church members are of the men who own the businesses in which the "hands" employed are ground down to the lowest possible wages? Is it because too many facts will throw too strong a light on the business transactions of many of the principal supporters of so-called religious work? No wonder the poor become estranged from the churches. They get so little help and defence from the only quarter that might be expected to help them in the struggle against wrong.

The following inquiry was made by my New York friend of the Socialist above mentioned. "Is Socialism spreading?" "Yes," was the answer. "Will it be a peaceable or a forcible revolution?" "Forcible," was the reply. "I have laboured for three years to prevent the shedding of blood, but it cannot be helped. It is sure to come." "Will the attack be on individuals or institutions?" "On individuals." These are significant utterances, and may not be altogether ignored. This man further stated that the average attendance of men at the Socialist meetings in New York held on Sundays was fifty thousand; and that one hundred thousand men in that city are learning the principles of Socialism, and getting ready for the coming struggle.

Another important fact. The head-quarters of Socialism is "The International Society," located now in New York, having been transferred there from London in 1872. "It is this society that fires at Emperors and dynamites Czars." It is a veritable "mystery of iniquity," working underground, and laying the trains of revolution to be fired in due time.

The additional political power given to the people will aid this movement. Democracy will be leavened by Socialism, and the further overthrow of governments may be the result.

How can the rising tide be stemmed? What can the Churches do? Let the preaching from the pulpits be the doctrines taught by the Lord Jesus Christ on matters affecting social relationships. When the Churches throughout our land shall recognise the headship of Christ, and Christians grasp the fact that the Head of the Church is a person, invested with authority to rule and govern his people *here*, and enable them to carry out the principles of his kingdom in daily life, then the maxims of the world will be discarded by Christian men of business, and the rules laid down in the Sermon on the Mount will come into force. Tens of thousands call Jesus their *Lord*, but they do not the things that He says. Many will come saying, by and by, "Open to us, O Lord;" but He will say, "Depart from Me, I never knew you!"

Where the principles laid down in the Word of God are practised, Socialism has no hold. At the great cocoa factory of Messrs. Cadbury, family prayers are held every morning at 9 o'clock. The chapel is always full: all go. The time is *not* deducted from the men. Said one of the principals to a visitor, "We commenced it because we believed in it; we shall continue it, if for no other reason, because it pays."

The firm of Messrs. Tangye Bros. hold a Conference three times a week during the dinner hour, when some distinguished literary man instructs the artisans. Political, social, or economic questions are discussed by him with them. In these firms strikes never occur, and men travel across England to be employed in their establishments.

Christian men of wealth must renounce luxury, ease, and the enormous expenditure of money on themselves and their households, and learn to invest it for Christ's sake, in improving the welfare of those whom they employ. To "preach glad tidings to the poor" is good, but to accompany the preaching by the manifestation of the grace of self-denial, and by giving liberally, is better. The Gospel of the grace of God must be *lived out*, not merely talked out. It has still its wondrous healing power, and will go far to remove the lacerations in men's hearts caused by the greed for wealth at the cost of the bodies and souls of men and women.

GEORGE SOLTAU.

ANOTHER RECRUIT FOR AFRICA.

ONE of the Associates of the Women's Missionary Institute, in connection with Mrs. Meredith's work—Sister Helen Bisset—is leaving on a few days' notice, for Sierra Leone, to work in the schools of the Church Missionary Society. A meeting of fellow labourers and friends was held at the Institute on Wednesday, Dec. 16, to commend her in prayer to the gracious God, who is sending her to gather the little ones for Him in a new sphere of labour.

For three years Miss Bisset has worked in the schools of the Village Homes at Addlestone, and among children of other classes, to qualify herself for the life of a teacher, that she may have access to the young to win them early for Christ. Especially it has been her object to be ready to labour among African children whenever an opportunity offered to go to them. Ever since her own conversion, when almost a child, have the children of Africa been laid on her heart. With joy she responded to the request of the Church Missionary Society, for a lady to join their mission in the "Dark Continent." The station to which she is appointed is one to which peculiar risk is attached; but no consideration of health, climate, home, or any earthly tie, affects her earnest purpose.

Mrs. Meredith has vacancies for several ladies to train for work in Africa, Turkey, the Corea, and other parts of the earth still in darkness. Their are several in the Institute qualifying themselves for Medical Mission work; and, as all must go as soon as they have completed their course to their distant stations, it is important to be ready to fill their places, that there may be always found some waiting for the calls to go forth on the Lord's business.

SAVING THE CHILDREN.

SIR,—May I venture to plead for help on behalf of the Children's Aid and Refuge Fund, by means of which grants are made towards the maintenance of 5000 children in various Homes? Three officers are constantly employed in putting in force the laws relative to the rescue of destitute and neglected children; they also assist such cases as can only be reached by purely voluntary effort. Neglected children under six, or over fourteen years of age, can, as a rule, only be rescued from physical and moral danger, and prevented from entering upon a criminal career, by an agency of this kind.

Some interesting particulars of how children have been saved are given in a small pamphlet, which has been printed for private circulation, entitled, "Save the Children." It will be forwarded upon application to the Secretary of the Fund. On behalf of the Council, I earnestly ask for liberal help to enable us to continue this good work. We are in immediate want of £2000 for the purpose. Contributions will be gratefully acknowledged by Mr. Arthur J. S. Maddison, the Secretary of the Children's Aid and Refuge Fund, 32, Charing-cross, or by yours faithfully,

W. E. HUBBARD, Hon. Secretary.

Leonardslee, Horsham.

OUR NEGLECTED CHILDREN.

A SOCIETY, entitled "The George Smith, of Coalville, Society," has been set in motion for the purpose of giving assistance, by the collection and distribution of money, children's picture and other books, papers, toys, cuffs, comforters, scrap albums, &c. &c., to Mr. George Smith, of Coalville's work among the brickyard, canal, gipsy, van, travelling, and other poor, neglected children, to whom he has devoted by far the best part of his life and substance. Mr. Smith has laboured hard and long to create a bond of sympathy between all classes of children, irrespective of either position, sects, or parties, and all classes of children will be eligible to become members of "The George Smith, of Coalville, Society." One of Mr. Smith's chief objects has been, and is, to get the children of the rich to help the children of the poor, and the children of the poor to respect the children of the rich; deeds of love, pleasure, and charity are the means Mr. Smith uses, and would like to see further developed, as a connecting link, to bind the children of all classes more closely together in love and good works.

Ladies and gentlemen willing to help either the ladies or gentlemen's committee, or in the development of the Society in other ways, either in London or the provinces, are kindly requested to communicate with the honorary secretary, *pro tem.*, Mr. C. M. Schomberg, Parliament Mansions, Victoria-street, Westminster, who will be pleased to give all information relating to the Society. It is contemplated to form branches of "The George Smith, of Coalville, Society," in all the principal towns in the country, and the honorary secretary will be glad to hear of any friends of Mr. Smith, ladies or gentlemen, willing to act as local honorary secretaries to the branches, as early as is convenient.

THE LAMB AND FLAG RAGGED SCHOOL AND MISSION, 10, Red Lion-street, Clerkenwell-green, present their thirty-ninth annual report. All the meetings have been well attended, the Band of Hope has increased, services in the open air have been conducted in the very midst of secularists and agitators, and thousands have been brought under the sound of the Gospel. Mr. J. C. Sherrard, of Oxford-terrace, Hyde-park, treasurer, adds:—"The effect of all these various efforts has been to work a change not merely in the habits and tastes of the scholars, but of a large section of the inhabitants of the neighbourhood."

INDUSTRIAL HOME, FLORENCE.—I have been for some years collecting for my friend Dr. Comandi's Home at Florence ("Asilo Evangelico," 6, Via Aretena), where mostly poor orphan lads are fed, clothed, taught a trade, and brought up as Protestants, mostly joining the Waldensian Church. It is an excellent institution, carried on on Mr. Müller's principles. He not only has this Industrial Home, but also a chapel attached, where many Roman Catholics hear the Gospel; also a Sunday-school and missionary work at Sienna, his native place. He is a most earnest and devoted Christian. EDWIN MAUDE.

Riversdale, West Bournemouth.

DR. PARKER ON LEVITICUS.[*]

THE earlier chapters of Leviticus, which contain the Offerings, the Consecration of the Priests, the Cleansing of the Leper, and the Great Day of Atonement, with their prefatory chapter, the twelfth of Exodus, which prescribes the slaying, the sprinkling of the blood, and the eating of the Paschal Lamb, are a treasury of revelation concerning Jesus Christ and Him crucified. This is a touchstone by which all teaching and preaching must be tested, for it is the very foundation of the doctrine of the Cross. There is nothing more contemptible than the ignorance of these ordinances, or more reprehensible than the rejection of them, by those to whom, in our halls of learning, is committed the education and training of men who claim to be called by the Holy Ghost to become ministers of Jesus Christ.

Not only would the Epistle to the Hebrews be unintelligible without this key to its meaning, but the Gospels would be equally obscure. Jesus had authority to heal diseases because He had authority to forgive sins, but the exposition of the ground and reason of that forgiveness is more distinctly set forth in Leviticus than in any other part of Scripture. The healing of the lepers and sending them to the priests, is only understood by a reference to the same book. John the Baptist's cry, "Behold the Lamb of God!" and Peter's appeal concerning Him, "who his own self bare our sins in his own body on the tree," and John's Apocalyptic vision of the Lamb in the midst of the throne, are alike explained by Leviticus and other parts of Scripture, antecedent or subsequent, of which Leviticus supplies the exposition. Peter's vision on the housetop is elucidated by Lev. xi. Paul removes the veil from Exodus xii. when he writes to the Corinthians that Christ our Passover is sacrificed for us. Light is thrown upon our acceptance in the Beloved by almost the first words relating to the burnt-offerings, "he shall offer it for his acceptance, at the door of the tent of meeting, before the Lord" (Lev. i. 3).

We have, therefore, looked with great interest for the volume of "The People's Bible" which deals with these transcendently important truths. At the outset Dr. Parker says that from one point of view Leviticus "may claim to be the most remarkable book in the Old Testament," though the occasion given for this does not seem to us the most important one. Further on he speaks of it as "focalising into one month the whole discipline of life." And, again, he says, "Without the Pentateuch, Christ, as revealed in the Gospels, would have been impossible, and without Christ the Pentateuch would have been impossible." "Leviticus is the Gospel of the Pentateuch." "Christianity is the consummation of Leviticus." Those are noble sentences, for which we are specially thankful, in a book which claims to be "The People's Bible," and from a preacher who has the ear of a crowd of City men at his mid-day Thursday lecture, and who has lately filled the chair of the Congregational Union.

Passing from the Introduction to the "Discourses," the question is asked, "What was the object of the offerings?" and the pregnant reply is given, "Atonement." "What is the meaning of the word 'atone'? To cover. How then does the word *atone* refer to sin? By covering it, hiding it, concealing it, and so destroying it. The object of the offerings was to atone, to cover, to hide. 'Blessed is the man whose sin is covered.'" "The worship of the ancient Church was . . . . a confession and an expiation—in a word, an atonement. This fact explains all. Take the word 'atonement' out of Christian theology, and Christian theology has no centre, no circumference, no life, no meaning, no virtue."

We commend these substantial verities, so emphatically spoken, to all evangelists and teachers, specially noting that with Wesley and Whitfield Dr. Parker understands atonement = expiation.

"He died to *atone*
For sins not his own."

It does not appear to form part of Dr. Parker's plan to enter minutely into the ordinances relating to the offerings. Each of his Discourses is the amplification of some general principle which he finds in the verse or passage which he makes the subject of it. But while this is ably done, we could wish that there had been a closer dealing with the five different offerings themselves, and with the variations in each. This, to some extent, is done in treating of the sin-offering for (1) the priest, (2) the whole congregation, (3) a ruler, (4) one of the common people. But if the subject had been more thoroughly studied in this way, we think the result would have been different—some inaccuracies of interpretation would have been avoided, and the Godward aspect of the offerings would have been made more prominent.

Dr. Parker, however, seems to disapprove of the more minute study of the Atonement or the Offerings. He says, "Distrust those who have theories of the Atonement." If God had only revealed the fact, and not the manner or method, of the Atonement, we should say "Amen" to this. But if we find that from Adam to Moses sacrifice had been offered, and that then, having typically redeemed his people by the blood of the paschal lamb, Jehovah instructs them by a five-fold offering, developing five distinct aspects of the Atoning Sacrifice, then we think we do well to seek, under the Spirit's guidance, to apprehend those distinctions, that we may apply them to the varied needs and experiences of our own souls and the souls of others.

We think the following paragraph (from which we have already quoted the concluding sentence) is not only partial and imperfect, but inaccurate :—

> "The blood was the life; to offer the blood was typically to die: in emblem the sinner slew himself. Now look at the development—the burnt-offering, consecration; the peace-offering, the humanity of religion; the sin-offering, atonement, sacrifice, propitiation—words not to be caught within a theory, and to be seen only once in a lifetime. Distrust those who have theories of the Atonement."

Only in a very secondary sense can it be said that "in emblem the sinner slew himself." On another page Dr. Parker gives the true teaching when he quotes Dr. Watts :—

"By faith I lay my hand
On that dear head of Thine."

It was the vicarious death of Christ, not the sinner's own death, that was principally shown in the slaying of the victim. The burnt-offering, no less than the sin-offering, was an atoning sacrifice (i. 4). The peace-offering did not represent "the humanity of religion," but peace with God through the blood of the Cross.

We believe that the love of God is infinitely deeper, and his grace infinitely more free, than our narrow conceptions of them, but the passage on page 30 appears to us unguarded and unsafe, even with the proviso that "we would speak these words cautiously, and with distinct reservation." The passage is based upon the fallacy that the patriarchal burnt-offering represented the indestructible God-seeking element in human nature . . . "if they are offering the fire of an earnest and fervent wish, that fire will be accepted in its fullest meaning." This is a mistake. The fire does not represent the human aspiration, but the requirement of the Divine righteousness. The fire was neither offered by man nor accepted by God as a human offering. It came down from heaven, and was ever burning on the altar, as Dr. Parker himself shows elsewhere.

Only half this volume is occupied with Leviticus, the other half treats of the first twenty-six chapters of Numbers, of which we have not space to speak.

The discourses abound with sententious and pregnant passages—grand and homely, tender and severe, eloquent in expression, and reverent in tone. No two persons see the same rainbow, no two minds gather precisely the same impressions from the Bible. No other man will see exactly what Dr. Parker sees—a few will see more, the many will see less; but whether less or more, none will read without profit if he seeks to discern the truth rather than to find out the faults.

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[*] THE PEOPLE'S BIBLE: Discourses upon Holy Scripture: Part III. Leviticus to Numbers xxvi. By Dr. JOSEPH PARKER. *Hodder & Stoughton.* 8s.

For the Young.

THE STORY OF AN OLD MAN.

I DARESAY you have read many stories about children, so I am going to tell you a true story about an old man. Do you remember that hard winter we had some years ago, when you were quite little, when the snow was on the ground for a long time, and such numbers of birds died of cold and starvation? In that winter the old man about whom I'm going to tell you, slipped on the ice and fell, hurting himself so much that he had to spend many weeks in bed.

It was then that my sister and I went to see him. The first time I saw him he looked so funny! He wore a long nightcap, and he would scarcely speak to me, he was so cross at being laid up. However, after a while, we became friends, and then I ventured to ask him if he knew the Lord Jesus as his Saviour. But, though he had lived eighty-eight years in the world, he had never spent one of them for the Lord, and when we began to speak about his soul he began to speak about the weather. What do you think we did? Do you think we gave him up? No! We prayed for him. God hears prayer, and one day that old man told us that he had found out that he was a great sinner, and it had frightened him dreadfully. We were so glad to hear that, and we said: "Yes! You are a great sinner, but Jesus is a great Saviour. He died for sinners, and He died for you."

For a long time the poor old man could not understand what we meant. One day he said: "Satan tells me I am too bad. I have served him for eighty years, and I don't believe Jesus will have me!" We repeated to him that text, "Him that cometh unto Me I will in no wise cast out," until he knew it by heart, and then we left him to think it over.

The next time we saw him, how happy he looked. "It is all right!" he said, his old, wrinkled face smiling all over. "Jesus said: 'Him that comes I'll on no account turn off;' and I came to Jesus, and He won't turn me off, I am sure!"

"You will be the first He has ever cast out, if He does!" we said.

"Now," said the old man, "I've a favour to ask you; I want you to write them words out very big and plain, and nail them to the bottom of my bed, where I can see them, and then, when Satan comes and makes me afraid, I can just point to them and say: 'There, Satan! My Lord says that, and I believe it!' I think that Satan will go away then."

So the next week we brought a big text and fastened it to the old man's bed, and I cannot tell you how pleased he was!

That dear old man is dead now, and proving the truth of his favourite text. He died the next year, in the autumn, when the swallows were flying away to warmer countries, and the ground was strewn with dead leaves. I saw him on the last conscious day he spent on earth. He put his poor, cold hand on mine, and whispered with oh! such a glad smile: "'Him that comes I'll on no account turn off.' My blessed Lord said it. I am going to Him, to one of the many mansions He prepares for them as loves Him!" When I came to the house again, the old man was "gone home."

Children, how many of you could write truthfully under this story: "I came to Jesus, as this old man did, and He did not turn me out"?

F. E. T.

A CALL TO PRAYER FOR IRELAND.

IN many respects the present condition of things in Ireland appears to demand the earnest and united prayers of all Christian people. In the first place, there is that wide-spread spiritual darkness and ignorance of Christ's Gospel which is at the root of every evil, and, in the removal of which, by the penetrating beams of the Light of the World, consists our only hope of lasting good.

Then we have the terrible fact of long-continued agricultural and commercial depression, with its far-reaching effects brought home so painfully to all classes of the community, and involving sharp pecuniary trial and strain to many even of the Lord's people. Along with depression, there is the prevalent agrarian crime and disorder, with lawless combinations infringing the rights and liberties, if not endangering the lives and properties, of large numbers of peace-loving subjects, with which successive Governments seem powerless to grapple.

And now, in addition to these sources of anxiety, there comes the political crisis in the kingdom, with a result which causes to all thoughtful persons grave apprehension, certainly of difficulties, and possibly of danger to Ireland in the coming year.

These are public matters patent to all, but when we turn to the state of the Church of Christ, and to our individual walk, how much there is to mourn and to confess! What want of harmony and love among Christians! What well-kept barriers, what neglected openings to unity! What slackness in the work of rescuing souls from sin here, and hell hereafter! What zeal for worldly gain, what pride and selfishness! What sins of word, of act, of thought! All this and much more of self-condemnation must be on the consciences of thousands with a loud, prophetic summons to repentance and humiliation, even to the dust before our God.—(See Nehemiah i. 4—11.)

It may be that God has a purpose of mercy ready to fulfil in the spiritual enfranchisement of this land; or perhaps He would use means for the better dispersion of his Gospel throughout the world (Acts viii. 4), or possibly the coming of the Lord is nigh at hand. In any case we may surely take the present shaking of "things that are made" as our Father's discipline to separate our hearts from earthly things, so that we, receiving a kingdom that cannot be moved, may have grace to serve Him acceptably (Heb. xii. 26—29) with a ready acquiescence in his will, whatever it may be.

Shall we not, then agree together, whether as individuals, in families, or in meetings specially gathered for the purpose, to make our confession before the Throne of Grace, and pray for the restoration of prosperity in this land, for the spread of the knowledge of Christ among its people, and for the sustaining help and deliverance of all who are in circumstances of trial.

It is suggested that, in addition to the usual times of prayer, a special occasion should be found each day for thus presenting these, our petitions, before God. And He, who has bidden us to cast all our anxiety on Him, and in everything, by prayer and supplication, with thanksgiving, to make our requests known unto Him, has promised that the peace of God shall guard our hearts in Christ Jesus.

MR. TOYE'S ORPHAN HOME.

WE thankfully record that the illness which caused Mr. Toye's Thanksgiving meeting to be postponed has quite disappeared; his annual meeting took place the other evening at the Home in Lewisham-road. His family at present consists of 138 boys and girls, and he was thankful to report a fact which may make him envied by many whose families are very much smaller—he has not had one on the sick list for the last twenty months, though he has been very ill himself. At one time he almost despaired of life, and he was very much troubled about the future of the Home. He said he asked the Lord to let him know if the sickness was to be unto death. "Thou shalt not die but live" came to him as the reply; and with it came such quietness, and peace, and freedom from anxiety that he soon recovered.

Mr. Toye has not yet broken his rule never to ask any human being for anything for his children or himself, and a faithful God has never allowed them to go without a meal. But sometimes the enemy tried very hard to disturb his faith. This was the case, for instance, on December 15, for there was no oatmeal in the bin, and the fund was low—rather, there was none at all. But the breakfast came in. The question then was, What about the dinner? Well, in the forenoon a large basket of fish arrived, which dined them well. Still the trouble remained about the tea-table; but before tea came a letter from Islington, containing four guineas, and later on a friend called and asked him to accept ten pounds. "It is a grand thing," said Mr. Toye, with a radiant face, "to have to do with a living God."

There were many friends present who led the meeting in praise and prayer. There was one who said that if Christians would endeavour to get rid of their sense of proprietorship in their children, and think of them all as God's children, what an amount of trouble would be saved in the world. He had known Christian parents who, for some slight, real or imagined, offered to their children, had broken up life-long friendships. But their complaisance would not have been disturbed had they seen the slight offered to the children of another. That is what happens when "my children" are always first considered. It is the feeling natural to a bear robbed of her young, but surely not to men and women with the grace of God in their hearts. When he saw in the paper that 7000 dogs had been taken up in one week by the police, without being hard-hearted he said he was glad, for it seemed as if a chance had opened for 7000 orphan children finding a home. It was a terrible thing to see Christians lavish their love on four-footed creatures, when they could have instead dear little babes, made after the image of God, and destined to immortality. This was a truth which had to be proclaimed tenderly but faithfully to the Christian Church.

The visitors before separating had an opportunity of inspecting the Home, and we should not be surprised if the look in at "the stores" caused considerable additions during Christmas week.

DOWN LODGE HALL, WANDSWORTH.—In a report of the first year's work in this hall, which stands on the site of Messrs. Moody and Sankey's Wandsworth Hall, the Committee say, during the year, mission services have been held in the hall on Sundays, afternoon and evening, also meetings and Bible-classes in the evenings of other days; many of the services being largely attended, chiefly by the working classes and their families. Special evangelistic addresses have, from time to time, been given in the hall with encouraging results. Other distinctive meetings have also been held, at all of which earnest Gospel addresses were delivered. As the influence of the mission develops, and the area of the work extends, there will be an increased need of funds, which will be thankfully received by Mr. W. M. Seaman, Tower House, Putney; Mr. Clement F. Davis, Earlsfield, Wandsworth-Common, S W., members of the Committee.

MRS. MUMFORD IN BULGARIA.

THE following extracts from a letter received from this heroic woman, dated December 16, will be read with the deepest interest:—

"I find myself unexpectedly here (at Sophia), in cold weather, in hospital among wounded soldiers. It seems to be my lot to get into such places. And, although I would not cut off a chicken's head for a great deal, I can assist a surgeon to cut off legs or take out eyes without wincing. Indeed, I myself took out a bullet from a woman's back in the other war. She was in my hospital.

"The Government has a very sensible as well as economical way of dealing with its wounded; the slightly wounded are sent home to recover, after receiving first attention and advice as to how to proceed with their wounds. Sophia is consequently almost emptied of wounded. Dr. Matencheff (one of my boys who was educated in America) says there is not a thousand left in the city.

"I wish to tell you how my soldier, who telegraphed for me, was given back to life when all the doctors had given him up. A very skilful surgeon from Berlin came to see him and passed the same opinion: 'Peritonitis from gunshot wound in the bowels is fatal.' I had not felt so deeply since I went to my wounded husband, and my soldier boy had all the symptoms of approaching death. That day was one of anguish for us; no medicine helped, the doctors powerless, my brave boy, strong and vigorous, desired to live. He gave up all hope from earthly sources, and begged me to pray to God to save him. He at first prayed for forgiveness for all his sins and promised to be the Lord's, from this time on to serve Him faithfully. The disease had attacked the lungs, and the pain was so great and so constant that he could hardly keep quiet enough to listen to my prayer in his behalf, which was very brief, but to the point—that if the Lord saw that he would live for Him, and other souls, then let the disease be removed and his sufferings cease? The answer was as if the Lord had taken him by the hand, as He did Peter's mother-in-law. It was not five minutes before he became quiet and went to sleep. The swelling subsided, and, by the time the doctor made his morning round, my brave soldier boy was on the road to life and health. I give him now no medicine, and he continues to improve without any drawback.

"The Bulgarians need money to buy wood for the hospitals, for here it is dreadfully cold. I wish to take our soldier home with me, if I can get the money to do so. The brave private soldiers, who so willingly jeopardise their lives for love of country, and religious and political freedom, receive only one shilling per month pay. Officers, of course, receive more."

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EVANGELISTIC NOTES.

MR. E. P. TELFORD has lately concluded a five weeks' mission in Dewsbury which has been attended with much blessing.

MR. JOHN HARRIS has closed a three weeks' mission at the Wesleyan Chapel, Hockley. The meetings have been well attended and much good has been done.

THE CHURCH ARMY is about to be introduced into Australia, and two officers will leave England in February. Prolonged army missions have been begun at Wallingford and Cambridge, and others will shortly commence at Keighley and Newcastle.

CANTERBURY.—A five days' evangelistic mission has been held at the Baptist Chapel, St. George's-place; Rev. C. B. Sawday, of Vernon Chapel, King's-cross, preached every evening, and Rev. W. Pattman, of Herne-bay, sang sacred solos. The meeting was well attended and "the word was with power." Many were deeply impressed, and several professed to find the Saviour. The friends are hoping to gather in a goodly number as the result of the services.

A SERIOUS DANGER.

By HENRY VARLEY.

A GREAT danger threatens. A large number of persons are quietly assuming that because the abduction case of Eliza Armstrong broke down, therefore there is no truth in the fearful statements which appeared from the pen of Mr. Stead in the columns of *The Pall Mall Gazette.*

Let it be distinctly remembered that the Lords' Committee, which sat for ten months to investigate this whole question in 1881-2, declared that the mass of evidence which was brought before them proved the existence of a widespread and fearful system of slavery, which "surpassed in arrant villainy and rascality any other trade in human beings in any part of the world in ancient or modern times." This was the language used by Lord Dalhousie. Lord Shaftesbury also, who was another member of that committee, wrote of this traffic in the bodies and souls of British girls, that "anything more horrible or anything approaching the wickedness and cruelty perpetrated in these dens of infamy in Brussels, it was impossible to imagine."

These statements were made three years, at least, before Mr. Stead's revelations appeared, and certainly it will stand as a lasting disgrace to the late Government that, knowing this dreadful traffic was in full blast in 1881-2, no energetic or effectual steps were taken to save these thousands of Her Majesty's most defenceless subjects.

This traffic has been known by the police to have existed for more than twenty years. One mode of operation adopted by these villainous procurers has been to advertise in our London and provincial papers, in such terms as the following: "Wanted three young ladies for a house of business in Brussels." "As book-keeper in a large and first-class Continental hotel." "An accomplished English governess wanted in a French family." "Two superior upper-class servants wanted in a French (or Belgian) city." "Two young ladies required in a first-class house of business in Brussels," "Comfortable homes," "first-class situations," and "liberal remuneration" being promised.

In such deceitful, ensnaring traps, and by such methods of shameful misrepresentation, numbers of our English sisters are still exported into foreign dens of infamy from which they never have a chance of escape. The doors of these houses are fitted on purpose to allow of easy ingress, but they are fastened on the inside. The truth is, the victims were actually bought and paid for, and became abject slaves in a far more horrible bondage than ever existed in the Southern States of America. Now, until the Criminal Law Amendment Act passed in July of this year, no protection for our British girls and women existed.

What the facts disclosed in evidence before the Lords' Committee were may be gathered from the first of a series of ten recommendations which the Committee presented to the Home Secretary as the basis of the C.L.A. Act: "That it be made a serious misdemeanour for any person to solicit or endeavour to procure any woman to leave the United Kingdom, or to leave her usual place of abode in the United Kingdom, for the purpose of entering a brothel or prostituting herself in parts beyond the seas, whether he shall or shall not inform the woman of such purpose."

The drastic character of these words, aimed against these atrocious procurers, conclusively proves that more than three years before Mr. Stead wrote the articles which some so loudly condemn, the Lords' Committee had spoken in the strongest terms. To me the astonishment is not that Mr. Stead wrote as he did, but that the Legislature by its criminal indifference became guilty of tacit complicity with the fearful wrongs committed against thousands of their countrywomen.

Well might Mr. Stead implore those whose hands are still free, not to allow his errors, his failures, or his imprisonment, to turn the workers aside from their holy battle for the freedom of these English slaves. Prudery, that ill-favoured matron, is busy seeking to silence the men and women who believe that "whatsoever maketh manifest is light," and that "the hidden workers of darkness" dread nothing so much as the light of truth and of the day. "The workers of iniquity hide themselves," and alas! alas! many Christian people aid them in their criminal and vicious hiding.

Let those who have believed the non-existence of these crimes carefully study the appalling facts which follow:—The London Society for the Prevention of Cruelty to Children has lately issued a report (October) which contains a list of ninety-three cases of attack upon maidens and children, *forty-seven* of which were actually committed upon little girls under ten years of age. This list represents crimes committed during a part of the months of August and September, 1885. The Secretary says they have no means of getting at the actual number, but thinks the reported cases are probably not a tithe of the crimes which have been committed. Let us, however, suppose the reported cases to represent one-fourth of the total. It will thus be seen that the list represents less than *two months' crime*, committed, be it remembered, in August and September of this year. A little calculation will show that, if the same rate obtained, more than two thousand five hundred horrible crimes have been committed, and the same number of girls have been outraged, dishonoured, and brought to shame, in the United Kingdom, during the past twelve months.

I have actually heard the statement made that these crimes have been produced by the writings in *The Pall Mall Gazette.* Let those who say so carefully note this: The same society issued a similar list which comprehended eight weeks, commencing June 1 and ending July 25. This list contained nearly fifty cases of outrage, many of which were committed before the revelations appeared or the Criminal Law Amendment Act was passed.

I know something of the strong pressure which has been and is being brought to bear upon the Christian press and upon Christian men and women to be silent concerning these things. Let me ask your readers to remember the searching words of our Lord, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it?" (Proverbs xxiv. 11, 12). Nay, was it not for the refusal to aid in the deliverance of the Israelitish maidens from the rapine of Sisera and his hosts, that the tremendous words were uttered, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges v. 23, 24, 30)?

THE DAY AFTER ARMAGEDDON.

By Dr. HORATIUS BONAR.

"They have blown the trumpet . . . but none goeth to the battle."—Ezek. vii. 14.

'TIS the summons to battle,
But the cry is unheard;
The trumpet has spoken,
Not a warrior has stirred.

Hark! the summons to battle!
It has sounded again!
Still louder and keener!
It has sounded in vain.

Yet a third time, and shriller,
That war note has blown;
But the answer that cometh
Is the echo alone.

'Tis the silence of silence;
Tower, tent, vale, and hill,
Field, forest, and highway,
Are all noiseless and still.

No challenge is lifted,
No signal unfurled:
'Tis man's dark hour of terror—
The awe of the world.

For the arm of Jehovah
Has been bared in its might,
And the sword of his vengeance
Has been burnished to smite.

Through the ridges of battle
His ploughshare has sped,
And the tents of the living
Are the tombs of the dead.

The rude roar of millions
Has been hushed in an hour,
The array of the mighty
Is crushed in its power.

'Twas man's proudest muster
Of sinew and steel;
His army of armies,
Mail-clad to the heel.

No sun had e'er dawned
On so fearful a day;
No trumpet had marshalled
So dread an array.

As if earth in her frenzy,
From each region afar,
Had poured forth her nations
For the shock of that war.

In the flush of their manhood,
In the bud of their prime,
In veteran ripeness,
The men of each clime

Come thronging and rushing,
Like rivers in flood,
Defying the terrors
And vengeance of God.

For the ruler of darkness,
The god of this world,
Had summoned his armies,
His banner unfurled.

As the stormcloud it gathered,
As the lightning it sped;
As the mist it has vanished;
All is still as the dead.

Like the desert at midnight:
Not a breath nor a beam:
'Tis the silence of silence:
The dream of a dream!

Now, chains for the spoiler!
Dark and swift be his doom!
Thou hast trodden the nations;
Thy treading is come!

Earth, cease now thy wailing!
Thy wounds bleed no more.
Lo, the curse is departing!
Thy sorrows are o'er.

Rise, daughter of Judah!
Awake now and sing!
It has come—the glad kingdom!
He has come—the great King!

Thy long night is ending
Of sorrow and wrong:
For shame there is glory;
For weeping a song.

The new morn is dawning!
Bursts forth the new sun!
The new verdure is smiling!
The new age is begun!

CHILDREN'S SCRIPTURE UNION.—**Portions for the ensuing week:**—Jan. 3, John i. 29—39; Jan. 4, i. 40—51; Jan 5, ii. 1—12; Jan. 6, ii. 13—25; Jan. 7, iii. 1—13; Jan. 8, iii. 14—24; Jan. 9, iii. 25—36.

MARSEILLES STRANGERS' RESTS.—The two Rests at 71, Rue de la Darse, and 64, Quai du Port, under the direction of Mr. C. E. Faithful, continue to afford shelter to sailors of all nationalities, and as far as possible to passing foreigners also. A deficiency in the funds has caused much anxiety. Nearly a thousand persons have lodged in the Rests during the year, the "bags" with Bibles and tracts, &c., have done good service, the men have been protected from perils, and spiritual benefits have been conferred on many.

BLIND PENSION SOCIETY.—During the past year pensions have been given to 460 persons. Only those of good character are helped. The income of the society has been well maintained, over £6000 being received; fifty-seven pensioners have been added, several churches have contributed for the first time, and success has been achieved altogether beyond former years. Nearly 200 candidates, however, are still waiting for help, and fresh applications come in every week, which can only be entertained when more funds are provided. The office is 235, Southwark-bridge-road, S.E., and the Hon. Sec. is Mr. Thomas Pocock.

A PLEA FOR OUR BOYS.

By JAMES B. WOOKEY.

A FEW years ago it was my painful privilege to go over a large convict prison. I am never likely to forget the sad sights I saw, or the terrible tales I was told; but just before I came out, I said to one of the officials, "I would willingly sacrifice my liberty, and live on prison food, and wear a convict's dress, if I could be permitted to spend my evenings with them, to talk to them about their souls, and tell them of a dear Saviour's love. His answer was, "No; this, Mr. Wookey, is impossible; but I can tell you what you may do—go out and try and stop any more from coming in."

Since then I have knelt by the bedside of some young men who have never been to prison, but have been dying as the direct result of a licentious life, and as I have heard their bitter cry of anguish when going down to the chambers of death (Prov. vii. 27), "Oh that somebody had told me before!" and when the poor body has been lying in its coffin, I have cried to our loving God that He would open the way for us to sound an alarm in the ears of parents, employers, ministers, &c., about the damning sins that surround us on every hand.

I can but thank Him that in answer to this prayer we have been enabled to do a little during the past twelve months. My object in writing now is to make an appeal to parents and employers through your columns for the better protection of boys and youths. The following cases will speak for themselves:—

Shop in London; 16 employés, 9 of whom are apprentices. Master, prominent member of a chapel, drives there in his brougham every Sunday. Lives away from the business. Youth goes there as an indoor apprentice, comparatively innocent. Before he leaves has contracted a disease, through sin, which will last him through life. Is converted now. At this place card-playing, drinking, and filthy conversation go on half the night. Parents suppose it to be a respectable place. Not one pure man living in it; foreman worst of them all.

Large firm in London; owner an Alderman; between twenty and thirty young men in the house. Young fellow, who only remained there six weeks, described it as a perfect hell.

A youth, not converted, but of unimpeachable character, son of God-fearing parents (Friends), came to a large wholesale warehouse in London, and it took but two short years to ruin him for life. It is to be feared his parents will see him no more. Another lad, but fifteen years of age, went from a pure home and godly parents to be an apprentice to a gentleman known to be a thoroughly God-fearing man. The Bible was read every morning; but the assistants had a private sitting-room to themselves. The first thing they did when they found this innocent youth in their midst, was to speak such things as cannot be repeated here, until he buried his head in his hands and burst into tears, begging them to desist. Soon after the eldest apprentice came and told him it was no use his holding out any longer, for when he himself came first, and was the youngest apprentice, he was just the same as he, but he soon got like the rest. Our young friend, however, was enabled by the grace of God to hold out, and the consequence is that the tone of the place is much improved. You may ask why this lad did not tell his master. One reason was the foolish feeling that is engendered in public schools against "splitting" under any circumstances. Another was the probability of the master not believing him.

Now we have reason to believe that there are thousands of youths who have been piously brought up, and have been handed over to employers by their parents to learn an honest trade, who, instead of learning it, are being taught the way to hell. Oh, surely God will not hold the employer guiltless who makes no adequate effort to shield the young under his roof from becoming the victims of those who hold the doctrine of devils, that vice is a necessity. Where possible it would be an incalculable blessing for a master to get any young hands he may employ alone sometimes, and ask them if they are happy, and give them a few words of solemn advice. Surely God expects more of a Christian employer than that he should just read a few verses of Scripture to his apprentices.

Of parents I would ask, is it not criminal on your part to send a youth to a strange town, to perhaps his first situation, without any knowledge of the character of the five or six young men who may occupy the same room as himself. You are most anxious about the reputation of the head of the firm, who will have the *least* to do with your son. Then, again, instead of impressing on your boy the necessity of sticking to his situation—although it might be strange at first, he will soon get used to it—would it not be much wiser to acquaint him with the awful fact that there are men in the devil's service, moving about in all positions in life, who do their best to make others like themselves; and tell your son plainly, if, in his situation, he finds himself thrown amongst such men to write or come to you at once.

I would strongly urge parents to let their sons know from their own lips the consequences of sin. Let them know that there is only one infallible safeguard from sin, and that is neither reading nor praying nor making up the mind to be better than most people, but real change of heart brought about by accepting Christ as their personal Saviour; then if they are called to go through a lion's den or fiery furnace they will not be alone, for has He not promised to keep the feet of his saints?

In conclusion, I would only add that in my judgment the best way to protect the girl is to save the boy, for is not the great black army of fallen women due to the terrible fact that there is a far greater and blacker army of fallen men, whose hellish demand has created the supply? Then, in God's name, do something to protect the lads, and that quickly.

31, *Paternoster-square.*

A PURITY CRUSADE IN NAPLES.

IF ever a movement needed the prayerful sympathy of Christians, the crusade just entered on in this city does. We are but a little band among so many agents of the devil, who swarm on the decks of our ships and are constantly prowling about the streets like evil beasts, seeking the moral ruin of our young men.

We are corresponding with the magistrates of Naples, in the name of the Christian Purity League, to suppress the sale of evil pictures and other social crimes too gross to put in writing. The special tracts have done great good in causing officers of ships, and seamen, too, to join the league and watch the traffic in their ships. We have sufficient information to say that Naples is a chief centre of this evil, and anything done towards suppressing it here will benefit the world.

Although we have much opposition, yet the Lord is with us, and steady progress is being made. At Messina a new Sailors' Rest is secured with comfortable rooms, and one for Mr. Ellery, the missionary colporteur. This brother had a good training in Mr. Spurgeon's Colportage Society, and Mr. Guinness's Training College. The Sailors' Rests ashore are very necessary, and also suitable persons to guide the young men to them. There are many ports where there are neither Sailors' Rests nor kind Christian hearts to care for our seamen and young men. Pray that every port may be supplied with safe refuges.

93, *Via Piedigrotta, Naples.* S. Burrowes.

TABEETHA MISSION, JAFFA.—This report by Miss Walker-Arnot contains a simple narrative of the condition and working of her excellent mission for the past year. The details relating to the general management and training adopted in the schools will be of interest to many. Equally interesting is it to trace the intense desire of the workers for the spiritual good of the pupils. There are now fifty girls resident in the Home, and about a hundred attend the out-schools. The committee suggest that many of the churches might raise £10 yearly to maintain a child in the home. The loss sustained through the death of Miss Mangan, Superintendent of the Medical Mission, is regretfully announced.

MIDNIGHT, 1885.

O FATHER of our spirits,
 The year is dying fast,
We worship and we bless Thee
 For all thy mercies past.
Thou God of our salvation—
 Our Maker and our Friend—
We would in adoration
 The fleeting moments spend.

On every waiting spirit
 Thy sacred unction pour,
And teach some heart to praise Thee
 Which never praised before.
Regard our sad confession,
 Though breathed to Thee alone;
And pardon our transgression,
 And seal us as thine own.

If any weary-hearted
 Are groping for the light,
We pray Thee, gracious Saviour,
 Reveal Thyself to-night;
Thy matchless grace receiving,
 May we its *fulness* know,
And to the promise cleaving,
 Find Heaven begun below.

O infinite Redeemer,
 Our all in all art Thou;
Here in the solemn midnight
 At thy dear feet we bow.
In thy great Name confiding,
 We will not yield to fear;
And, in thy love abiding,
 We hail the glad New Year.

Lucy A. Bennett.

A GRAVE CHARGE.

SIR,—Your correspondent "Less than the Least," in his letter published to-day in The Christian, brings a charge of gross and systematic immorality against the "commanders" of the British army and navy abroad. I will not repeat the terms of the charge, lest further publicity might be given to a grievous libel. Denial, however, is challenged, and this I beg leave to offer most emphatically. I write with the experience of nearly twenty-eight years' service, at home and abroad, in peace and in war.

Your correspondent requires proof if his allegation should be denied. Surely, it is rather for him to give proof of the assertion made; else I might as lightly lay a charge of some specific act of immorality against himself, and allow his character, meanwhile, to suffer until he brought forward proof of innocence. It is almost inconceivable that any person of ordinary sense and observation could honestly believe that such a charge as has been made is really true. But the ignorance of many persons on these subjects is so widespread, and the injustice of this particular allegation so gross, that I trust you will be good enough to publish this letter, so that at least the many Christian soldiers and sailors who read your paper may see that one of themselves, at all events, would strive to undo the evil already done.—Yours faithfully,

London, December 23. H. G. M.

ROYAL HOMES.—We have received the tenth report of these Homes for ladies with limited income. Since the commencement, fifty-five ladies have participated in their benefits. They consist of four houses situated in the vicinity of Wandsworth-common, and require about £900 yearly. Last year another branch Home was opened through the generosity of some friends, who have taken the entire responsibility of it for five years; thus seven other poor ladies were provided for, raising the total number of inmates to thirty-five. Copies of the report may be obtained from the Hon. Sec., Mrs. E. L. Jacob, 8, Altenburg-gardens, Clapham Common, S.W.

PEACE PRINCIPLES IN NORTH EUROPE.—One of the foreign colleagues of the English Peace Society, M. Frederick Bajer, informs that body that, as a Member of the Danish Parliament, he intends to bring forward a motion for appointing a Legislative Commission to consider the desirability of a treaty between the three Scandinavian kingdoms of Sweden, Norway, and Denmark, to establish the principle of arbitration as the permanent future basis for the settlement of any disputes which may hereafter arise between their respective Governments.

THE LATE JOSEPH LIVESEY.

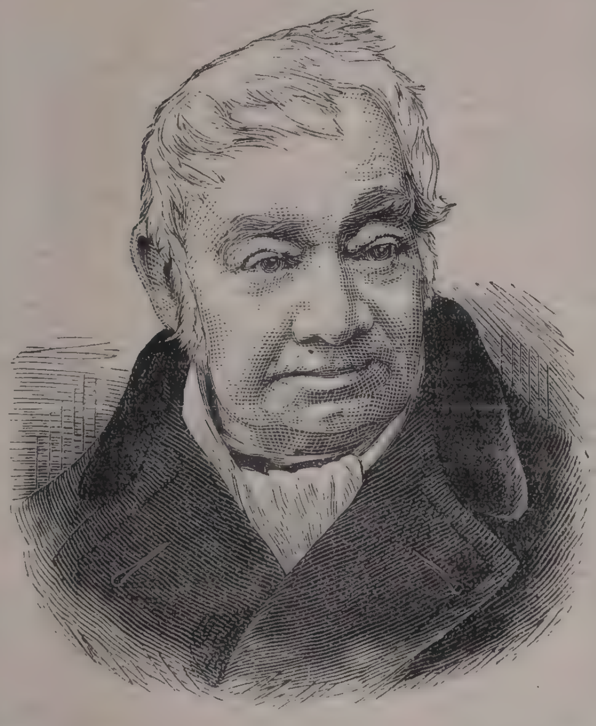
MUCH of the abuse that attends the Christmas and New Year festivals is associated with and arises from indulgence in strong drink. It is, therefore, fitting that at this season we should call attention to the recently published life of Joseph Livesey,* the renowned Temperance pioneer and reformer, who died about a year ago at the advanced age of ninety. The work is more of a compilation than a biography of the ordinary type, but we are not sure that its value is any the less on that score. It may not be altogether as easy reading, but the facts it contains, relating to Mr. Livesey's life and work, and also to the history of the Temperance movement, deserve to be well studied by every labourer in the cause.

The most fascinating part of the volume is the "Autobiography," a plain and modest statement withal, but full of the most impressive interest and encouragement for all reformers, and specially for young men in the humbler walks of life. One short extract will show its quality:—

"I never regretted that poverty was my early lot, and that I was left to make my own way in the world. It was here, I believe, I learned to feel for the poor, to acquire the first lessons of humanity, and to cultivate my own energies as the best means (in my case the only means) of self-advancement. Up to this time I had had little schooling, only about sufficient to read the Testament, and write, and count a little. This cellar was my college, the 'breast-beam' was my desk, and I was my own tutor. Many a day and night have I laboured to understand Lindley Murray, and at last, by indomitable perseverance, what long appeared a hopeless task was accomplished without aid from any human being. Anxious for information, and having no companions from whom I could learn anything, I longed for books, but had no means with which to procure them. There was no public library, and publications of all kinds were expensive; and, if I could succeed in borrowing one, I would devour it like a hungry man would his first meal. Indeed, few of our young men can have any idea of the contrast betwixt the present and the past, as to the advantages of gaining knowledge. At the period I refer to there were no national schools, no Sunday-schools, no mechanics' institutions, no penny publications, no cheap newspapers, no free libraries, no penny postage, no Temperance societies, no tea parties, no Y.M.C.A.'s, no people's parks, no railways, no gas, no anything in fact that distinguishes the present time, in favour of the improvement and enjoyment of the masses. Most of the articles of necessity for a poor man's home, during the war with France, were nearly double their present price, and all felt the pressure of the times. My only pocket money, when a lad, was 'the Sunday penny;' and I have a distinct recollection how proud I felt when I went among my companions on the Sunday afternoon with threepence in my pocket, which was my increased weekly allowance.

"In a few years after I was tasked to do so much, and all that I could earn over I was allowed for myself. It was then I got my grammar, exercises, and key, Cann's Bible with references, and a few other books, as my means would allow. I seldom got a meal without a book open before me at the same time, and I managed to do what I have never seen any other weaver attempt—to read and weave at the same time. For hours together I have done this, and without making bad work. The book was laid on the breast-beam, with a cord slipped on to keep the leaves from rising. Head, hands, and feet, all busy at the same time! I had a restless mind, panting for knowledge, and incapable of inaction; and I remember that sometimes—there being nothing else that I could see out of my window—I counted the number of people that passed in an hour, distinguishing males from females. The parts of the loom and the wall nearest my seat were covered with marks, which I had made to assist me to remember certain facts, and these hieroglyphics were there when I left. This cellar is only a short walk from where I am now writing, and I feel a pleasure in making a call at this hallowed spot. The privations connected with poverty, in my case, admitted of no exceptions. The day seemed too short for my love of reading, and as often as I could, I remained to read after uncle and grandfather had retired to bed; but I was allowed no candle, and for hours I have read by the glare of a few embers left in the fire-grate, with my head close to the bars. It was a fault I had then, and which has continued with me through life, to skim over a book. If I took one up I seldom felt content to lay it down till I had reached the last page. Looking back sixty years, I cannot help constantly exclaiming, 'What a contrast there is betwixt the present advantages of poor people and their children compared to that period!' And, I may add, 'How little do the wealthy really know of the suffering and adversities of those who all their lives have to toil for their daily bread!'"

Mr. Pearce's introduction is excellent, as giving a clear conception of the remarkable activity and catholic spirit of Mr. Livesey. He was evidently a man far in advance of his generation in many matters. The following extracts indicate the character of his views, which must have seemed very radical, if not revolutionary, half a century ago:—



"Livesey would be asked, 'What do you propose as a substitute for the methods you dissent from as being anti-Christian?' He fully answers such an inquiry, and unfolds a legitimate plan of action, which will well repay the attentive study of all persons desirous of spiritually enlightening the masses. He says:—

"'What plan would you then suggest,' it will be asked, 'in order to conform to the primitive standard?' I answer, let the simple plan mentioned in the New Testament be adopted. It is not necessary, and far from being proper, in my opinion, that buildings should be shut up all the week which might be used for a variety of useful purposes. The foolish and superstitious notion of one place being holier than another should long since have been exploded. There is no more holiness in a church or a chapel than there is in a garret or a barn, and every room in which Christians meet on the Lord's day might be turned to some useful purpose as a school, a lecture-room, or a workshop. Secondly, it is not too much to expect, when persons are freed from ecclesiastical exactions, that individuals would frequently be found able and willing to provide a place and *give* the use of it for Sundays; but should this not be the case, let a place be *rented*. And instead of having *one* fine building in a respectable neighbourhood, it would be better to have several places in poor neighbourhoods, which would correspond with the 'upper rooms' named in Scripture, and which ought to be used for schools or other useful purposes. And if the meetings were conducted with more simplicity and less affectation, without any pew rents or collections, there would be a great increase of that class which constantly followed Jesus—I mean *the poor*. Such places should invariably be *rented;* and, supposing that in some cases no place could be met with, there would not be much difficulty in occasionally inducing persons of property to build, upon an assurance that rent would be paid. Any plan, in fact, is to be preferred to the 'Church property' plan. To show that all anticipated difficulties could be met, I may mention, that though the Temperance societies, with about two exceptions in the kingdom, have no property of their own, I believe there is scarcely a town or a village where the friends do not manage to hold their meetings. Happily they have not as yet much 'property' to contend about, and I have no hesitation in giving it as my opinion, taking *a full view of the matter*, that their usefulness is likely to diminish as they become anxious to possess it. And why should not this plan be acted upon in reference to religion? There would then not only be nothing for the members of a congregation to contend for, but their resources would be available for better purposes, and piety and goodness would then visit the houses of our populous towns, instead of being almost confined, as at present, to consecrated buildings. As to *endowments*, the bare mention of them cannot fail to arouse, in the minds of those who have observed their tendency, a thorough conviction of their decidedly pernicious influence upon the interests of religion. The benevolent work of instructing the ignorant should, in all cases, be done *gratuitously*. 'Freely ye have received, *freely* GIVE;' and should any Christian teacher be required to labour, in the primitive import of the term, by travelling about, if he be *deserving*, he will get his 'hire' from the spontaneous feelings of his Christian brethren, without either pew rents, endowments, or any kind of tax whatsoever.'"

THEORY AND PRACTICE.

"The following striking illustration of Mr. Livesey's method of reducing these theories to practice was published at the time of his death by *The Preston Chronicle:*

"In connection with Mr. Livesey's early preaching we give an incident, because it is illustrative of one of the special features of his character:—Long ago, the land upon which St. James's Church is erected, with the streets on east and west side of it, was a grass-grown field, and on the west side were a number of small gardens, which were cultivated by tradesmen of the town, for in those days they did not live on the high pressure plans of the present day, and they found time to enjoy the beauties of nature, and luxuriate amidst her choicest floral gifts. Amongst others who had one of the numerous garden allotments was the deceased. One Sunday evening, nearly sixty years ago, Mr. Livesey was walking in his garden, with some of his children, when a messenger came running across the field; he came from Vauxhall-road Chapel, and rushing into the garden, out of breath, exclaimed, 'Oh, Mr. Livesey, they are waiting for you.' '*Who?*' replied he. And the rejoinder to this was, 'The people assembled in the chapel. You promised the minister to preach when he went away.' 'Yes, I did,' said he, 'but he was to tell me when I was required, and I have had no intimation whatever that he had gone away; but if the people are waiting, I must go.' He hastened across the field, with the messenger, and, on entering the chapel, the latter was conducting him to the foot of the stairs leading to the pulpit, but Mr. Livesey stopped short, and went into a large square singing pew, under and immediately in front of the pulpit. The messenger fetched down the Bible, and cushion on which it rested, with the couple of tassels which it was the fashion in those days to attach to it, so that they hung down in front of the pulpit. The messenger adjusted the cushion and the Bible on the desk, in the singing pew, when Mr. Livesey, taking a look at the tasselled cushion, removed it, and, placing it on the seat he was about to occupy, sat down upon it, then commenced the service, and preached a sermon fully the usual length."

The book is adorned with three portraits of Mr. Livesey, one of which we reproduce.

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* LIFE AND TEACHINGS OF JOSEPH LIVESEY. Comprising his Autobiography, with Introductory Review of his labours, &c. 3s. 6d. 337, *Strand.*

Notes and Comments.

In our next issue we will give a portrait of Mr. C. H. Spurgeon, and some extracts from his last volume of "The Treasury of David."

The Christmas season was observed as usual in many parts of the Metropolis and also in the provincial towns by the distribution of "good cheer," coupled with the preaching of "good tidings of great joy" to the poor. We regret we have not space for reports of these numerous gatherings.

Our readers will rejoice with us at the revived spiritual interest awakened in the great city of New York in connection with the special evangelistic mission in the Episcopal churches, referred to at length on a succeeding page. The ten days' mission to young men in Brooklyn being held almost simultaneously by Messrs. Moody and Sankey will, we trust, fan the flame and make this month of December memorable in the religious annals of the American commercial capital.

It is told of Dannecker, a great German sculptor, whose work ranks with the noblest triumphs of art, that after he had executed a pathetic figure of Jesus of Nazareth he invariably declined the commissions of Napoleon and others for statues of the pagan deities. He felt that such work would be a sacrilege on the part of a man who had seen Christ. "My art is henceforth a consecrated thing," he said, simply and nobly.

This illustrates what consecration really ought to be: the employment in God's service of the talents and attainments previously devoted to less honourable work. There is no sphere of human labour or of human knowledge which may not be so ennobled. The man who has "seen Christ" will not be content with a bounded and limited vision of mortal things; and with consecration will come wider usefulness and freedom from that unrest which haunts the pursuit of all but the highest objects.

In these days of persevering and continuous Christian effort, it is helpful to remember that the highest life is that in which prayer, meditation, and work, each have their own proportionate place. The old monks missed their way by giving undue prominence to one; the modern worker is in danger of unduly exercising another. God has given us the privilege of labour, and it may be abused if it is permitted to take us, and keep us, from that other privilege of thoughtful communion with Him; just as the blessing of restful meditation may be made injurious to our spiritual life if we become so enervated in its indulgence as to fail to hear the Master's command, "Son, go work to-day in my vineyard." No one need be hurried either in his prayer, meditation, or work, for it may be taken as an axiom of the healthy spiritual life that God requires nothing from his children which they have not ample time to do.

> What, then, is the meaning of life—of life absolutely and inevitably bounded by death? To me it only seems intelligible as the avenue and vestibule to another life. . . . Shall we say that what passes from *our* sight passes into oblivion? No, not into oblivion. Far, far beyond our ken the eternal laws must hold their sway.

This passage is remarkable as forming part of the last chapter of Mr. Henry George's singular contribution to the study of Political Economy, "Progress and Poverty," a volume noteworthy, amongst other things, as being, perhaps, the first in which "the dismal science" has been treated in the light of immortality. It is by no means improbable that fewer of our toilers would have been alienated from the recognised forms of religion had the economic questions which bear upon the toils and privaotins of the labouring classes been more frequently discussed from such a point of view as that taken in the concluding pages of the much-debated book in question.

The doctrine of *laissez faire* is responsible for the existence of much of that unbelief in religion which seems to be spreading in our midst, for its propounders and supporters are bound to attribute to the action of inscrutable Divine laws the suffering and sorrow which follow inevitably from the application of economic principles, based only upon human selfishness and greed. Every attempt to deal with the science of Political Economy from a nobler stand-point than that usually taken by its professors and teachers is, therefore, to be hailed with pleasure; but a more potent result will follow if each Christian employer of labour will for himself look closely at his relations with those whom he employs, and decide solemnly how far they would bear being brought to the test under the standard of brotherhood in Christ.

It has been urged with striking force that, important as the antiquity of the canonical Gospels may be, the antiquity of their facts is of greater value. Questions as to the date of their composition come simply within the province of criticism, and if the opponents of Christianity were to succeed in shifting the date either forward or backward, they still would leave us the historical Christ, "who Himself is the Word." The Saviour, received by believing Christendom for over eighteen centuries, cannot be accounted for upon any clever mythical theory, He is the revelation of God the Father, and when we accept Him in his Divine fulness we may relegate literary questions concerning the written records respecting Him to their proper subordinate position.

C. F. D., writing recently to *The Times* on one aspect of Church reform, says:—

> Some few years ago a bishop's letter appeared in *The Times*, asking for lay help in the metropolitan part of his diocese. I wrote to him and offered my services as a lay preacher. Some letters passed between us, and the only reservation I made was that I should not be restricted in preaching in any part of the country where an opportunity offered without previously obtaining the consent of the vicar of the parish. To this the bishop objected, and my services were declined. Since that time I have delivered many hundreds of public addresses in agreement with the 6th, 9th, 11th, 12th, 13th, 15th, and 18th Articles of the Church of England, but, as the bishop declined my services, I offered them to, and they were accepted by, a well-known society which sends out evangelists. Many of the evangelists of this society are Church of England men; and several of my own addresses have been given in parish buildings in the Metropolis and the counties by the desire of the vicars of the parishes, and often with their presence on the platforms; but many of these clergymen were compelled to go to this society for the lay help they needed, and it was in several cases through this society that I assisted these vicars . . . It was the doctrine maintained by the above Articles which made such men as Whitfield, Wesley, Grimshaw, Romaine, Berridge, Venn, Fletcher, Hervey, Toplady, and others, such a power for good in the country during the revival of spiritual religion in the last century.

As a rider to his facts the writer appositely cites a passage from Lord Macaulay's Essay on Ranke's "History of the Popes," a perusal of which, he suggests, would be useful to many bishops and rectors. Macaulay says:—

> The Church of Rome thoroughly understands what no other Church has ever understood, how to deal with enthusiasts. In some sects, particularly in infant sects, enthusiaasm is suffered to be rampant. In other sects, particularly in sects long established and richly endowed, it is regarded with aversion. The Roman Catholic Church neither submits to enthusiasm nor proscribes it, but uses it. She considers it as a great moving force, which is neither good nor evil, but which may be so directed as to produce great good or great evil, and she assumes the direction to herself. She knows that a person in this state is no object of contempt. He may be vulgar, ignorant, visionary, extravagant, but he will do and suffer things which it is for her interest that somebody should do and suffer, yet from which calm and sober-minded men would shrink. She accordingly enlists him in her service, assigns to him some forlorn hope, in which intrepidity and impetuosity are more wanted than judgment and self-command, and sends him forth with her benediction and her applause.
>
> For a man thus minded, there is within the pale of the Establishment no place. He has been at no college, he cannot construe a Greek author or write a Latin theme, and is told that, if he remains in the communion of the Church he must do so as a hearer, and that if he is resolved to be a teacher, he must begin by being a schismatic. His choice is soon made. He harangues on Tower-hill or in Smithfield, a congregation is formed, a licence is obtained, a plain brick building, with a desk and benches, is run up and named Ebenezer or Bethel. In a few weeks the Church has lost for ever a hundred families, not one of which entertained the least scruple about her Articles, her religion, her liturgy, her government, or her ceremonies.
>
> Far different is the policy of Rome. The ignorant enthusiast whom the Anglican Church makes an enemy—and, whatever the polite and learned may think, a most dangerous enemy—the Catholic Church makes a champion. In this way the Church of Rome unites in herself all the strength of Establishment, and all the strength of Dissent. Even for female agency there is a place in her system. At Rome the Countess of Huntingdon would have a place in the calendar as St. Selina, and Mrs. Fry would be foundress and first Superior of the Blessed Order of Sisters of the Gaols. Place Ignatius Loyola at Oxford, he is certain to become the head of a formidable secession. Place John Wesley at Rome, he is certain to be the first general of a new society devoted to the interests and honour of the Church.

After all, to our thinking, it is better for the interest of the kingdom of God that the enthusiast should go his way, as Wesley did, than that he should be "used," after the Romish method, by any organisation. Perhaps it has been better for England and for the Church of Christ in England, and even for the Established Church of England, that Whitfield and Wesley and the Countess of Huntingdon were forced out of it, than that they should have been astutely manipulated within it. Enthusiasm so "used" is soon used up. Better one Wesley, or Whitfield, or Countess of Huntingdon, than a hundred of Francis Xavier or Ignatius Loyola.

We learn that parents, anxious about the salvation of their children, have in some cases taken lodgings near the place where Rev. E. P. Hammond is holding meetings. As this evangelist's engagements are now fixed for some months to come, any parents not living near the localities to be visited might adopt this plan; the Lord would surely honour their faith and their earnest desire to have their children brought into conscious, vital relationship with the Saviour. Many may be glad to know that Dr. Barnardo's *Night and Day* for December contains excellent portraits of Mr. and Mrs. Hammond, and a sketch of the services at the "Edinburgh Castle."

Give me (said Dr. Guthrie) these links: first, sense of need; second, desire to get; third, belief that, though He withhold for awhile, He loves to be asked; and fourth, belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing all heaven down to me, or bearing me up into heaven.

From some of the best of our benevolent institutions, the end of the year brings appeals which deplore the falling off of subscriptions by reason of general depression in trade and agriculture. At present there is little prospect of change. The matter should be on the hearts of God's people. We learn from Nehemiah and Daniel how faithful men identified themselves with their nation in times of special distress and visitation. And the God who is unchangeable showed Himself all through Old Testament history and prophecy as a correcting God; who condemned the irresolute dealing with vice, the "stumbling in judgment;" and who took away the delusive gilding that hid the intrinsic vanity of worldly things.

The Lord Jesus Christ, whose first coming we have been celebrating, confessed the world's sins. He stood before God as the incarnate conscience of the race, and said from his cross, "Thou art righteous in judging sin." The oneness of judgment with our Lord is a primary duty in public and private prayer, and especially as the New Year opens. Such united confession may not bring a sunshine of earthly prosperity, but it may open a way for what is better: our country may come to realise its dependence on God, purity and heavenly hope may come back to many when the eagerness for the fruition of this world no more agitates and engrosses.

One of the most important subjects for supplication is that which forms the substance of an able article in this month's *Fortnightly Review*. The writer declares himself to be a Hindoo. He admits that Hindooism is dissolving under the influence of Western ideas, but complains that the benefits the English Government is conferring upon India are material only, and that the tendency of things is to universal secularism. This question, which is one of the utmost gravity, can only be solved by the Church of Christ. Shall this age witness the fulfilment, on the widest scale, of "the house swept and garnished" and then taking to itself seven other spirits worse than the first?

This most serious subject of the future of our fellow-subjects in India may well form a theme for united prayer next week. India cannot "live by bread alone." Let prayer be made for Anglo-Indian society, which seems to many Hindoos to have *no* religious belief, and also that the stumbling-block of Protestant divisions in missionary work may be taken out of the way. A devoted servant of Christ lately deplored to us that in Southern India four parties existed. There were those who tried to walk in Christian love; the S P.G. agents; then some bigoted Lutherans; then some American Baptists. The three latter would have no fellowship with the former. What must the heathen think of this?

Many people say, or assume falsely, that we and other Christians have adopted in regard to the recent "revelations," the principle of doing evil that good may come. We have not known any Christian who has done so any more than ourselves. The following extract from *The Friend* may be accepted as expressing the views of Christians generally:—

> It has been said that outwardly we have had a great check, the enemy has gained a great victory. We fear this is true, and the sting of the temporary defeat of those who have been fighting long and earnestly in a most righteous struggle, consists in this: we are conscious that it was caused, not alone by imprudence, or by the infringements of any mere human laws, but by the infringement of Divine laws, by yielding to the temptation to "do evil that good might come" We cannot speak hardly of those who have thus erred. Many good and great men have done the same, and some are now honoured as the champions of our liberties. But none the less it is a fatal mistake, whatever may be the circumstances in which it is made, and mischief in one way or another always ensues. "The weapons of our warfare are not carnal," and if, through our mismanagement, or impatience, or any other cause, they seem for the time ineffective, and we cast them aside to use those of the enemy, we may always expect such want of faith to bring us into danger, if not disaster.
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> But it is not for us, who are little more than lookers on to read homilies to our friends who are in the thick of the fight, and who have suffered and risked so much in the conflict. Would that we all knew, without the shadow of a misgiving, that in working for God, the only sure road to victory, and the only safe one for the cause we have at heart, is to follow his steps who "did no sin, neither was guile found in his mouth." Would that we could always put from us with "Get thee behind me, Satan," the insinuation that "the end justifies the means."

A lady correspondent makes an excellent suggestion—if it can be carried out. Speaking of the desirability of bringing young women of the upper strata of social life into closer contact with the children of the poor, she says:—

> Numbers of young ladies might find a most useful sphere in visiting our Board Schools, and taking a little of the teaching out of the hands of the mistresses who are now so severely taxed. Many girls have a natural aptitude for teaching, and almost all could impart some of their own acquirements to those who stand so much in need of education. It is my belief that such voluntary visiting and teaching would be welcomed by the teachers as an encouragement to themselves, and it need in no way interfere with the desired result of their labours. If the truth were known, many a girl is longing for something nobler and better than tennis, and crewel-work, and graceful surroundings can supply.

We do not know how far such a plan would be admissible under School Board regulations; but, if it can be carried out, the benefits would be mutually felt, we doubt not, by visitors, teachers and scholars. It seems to us, however, that young ladies who are earnestly desiring to be of service to their less fortunate neighbours could without difficulty find an outlet for their consecrated energies in the many evening and ragged schools throughout our large cities. If there is no such school near at hand, let them go out and gather a few of the waifs of the street into some comfortable room, and teach them, not only the elementary, "three R's," but the "three R's" of the Gospel.

Mr. G. N. Tyrell, Line-Superintendent of the Great Western Railway, at Paddington, sends to us a copy of some correspondence he has had with Mr. Henry Soltau with respect to "The terrible story" which appeared in our columns some weeks since. In his letter, Mr. Soltau having related how the story came to his knowledge, proceeds:—

> "Being desirous of tracing the girls, if possible, I caused inquiries to be made, when, to my annoyance, I found that the story had been handed down from one to another so that I was unable to obtain any further corroboration of it. I have since learnt that the persons with whom it originated are dead, and I cannot obtain the names or dates of the parties or events referred to.
>
> "I find that I have been most unwittingly made the vehicle of supplying information to the public that has proved to be of a thoroughly misleading nature. I cannot too much express my regret for the sensation that has been caused needlessly throughout the country and for the trouble that has arisen in consequence."

It is, of course, a matter of very great regret to Mr. Soltau and to ourselves that a statement should have been made which cannot be substantiated. But to pretend, as some have done, that therefore no such crime occurs as that which has been so painfully revealed of late, is much more mischievous and infinitely farther from the truth. If they are neither kidnapped, inveigled, nor enticed, whence come the thousands of fallen girls who may be seen on the streets of our cities every night?

During the past week petitions have been presented at the Home Office for the release of Mr. Stead. The first was from the Salvation Army, and contained 200,000 signatures. The second batch of petitions was presented by Mr. McLatchie and Mr. Henry Varley, and numbered 90,000 signatures. The third, represented by the Minors' Protection Society, numbered 45,000. Mr. Varley informs us that his letter to Sir Richard Cross, Home Secretary, asking that a deputation should be received, was not favourably answered. The Secretary of State said "it was contrary to the rule of the Home Department to receive a deputation in a criminal case." Surely this is red tape *in excelsis!* In the first place it is an abuse of language to speak of Mr. Stead as "a criminal." Further, the history of our Courts proves that, whether it is "a rule of the Home Department" or not to receive such a deputation, no circumstances could be conceived in which the visit of a deputation to Whitehall would be more necessary or beneficial than in certain criminal cases. Assuming that our machinery of State exists for the convenience and well-being of the people, rather than for the ease and comfort of officials, it is to be hoped that the Home Department will revise its rules with the new year.

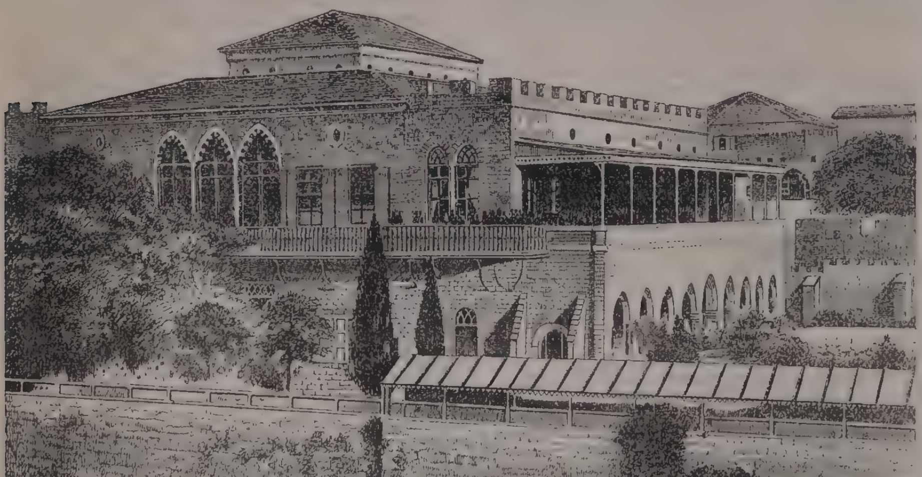
Everybody admits that the Irish imbroglio, in its political bearings and aspects, has not for many years been so complicated and so perplexing as at the present moment. Its settlement on any lasting basis will call not only for the highest statesmanship, but for the exercise of much patience and Christian forbearance on the part of the "loyal" and Protestant part of the community. These things give special emphasis to the call for prayer on behalf of Ireland, issued by Christian friends in Dublin, which we print on a preceding page. We commend it to the earnest and sympathetic consideration of all who come together next week to present their requests before the God of the whole earth.

THE CHILDREN'S HOME (44, Marylands-road, Paddington, W.).—The Superintendent, Miss Hall, says the past is the most satisfactory year the institution has had. One hundred cases have been treated. A little cottage has been taken in the country for those children who need a change. Almost all the cases received have previously been dismissed from other hospitals as hopelessly crippled. In addition to more funds, greatly needed, request is made for books, flowers, furniture, &c., all of which will be thankfully received. Adults are also received and treated, one case recorded being that of a woman who had been invalided for thirty-three years.

BRITISH SYRIAN SCHOOLS.

THE motto of this mission, "Jehovah-Jireh," has been truly verified in its history. After the harrowing events of the massacre in 1860, Syria, sunk in darkness and the shadow of death, suddenly had the lamp of life kindled in her midst by the hand of a stricken widow lady. She commenced her work by the reading in Arabic of those comforting words of the Lord Jesus: "Let not your heart be troubled, ye believe in God, believe also in Me." The widows and the fatherless were fed and clothed; schools for the women, girls, boys, and little ones, sprang up in every quarter. Not one woman in a thousand could read; high and low, rich and poor, all were alike ignorant. But the Gospel was the basis of all the instruction given, and, upon this sure foundation, thousands upon thousands have learnt to know by personal experience, "How sweet the name of Jesus sounds."

Twenty-five years have passed away, and the light once kindled has spread over mountain and plain. The mission now numbers thirty schools in Beyrout, Damascus, Baalbec, Tyre, Mount Lebanon, and Antilibanus; three thousand pupils, thirty Bible women and Scripture readers. Some of the Bible women instruct the Mahomedan ladies in their latticed harems, others visit from house to house with the open Bible.



The Lebanon soldiers have a special Scripture-reader, who meets with them for prayer and gives them religious instruction. Schools for the blind have been established in several localities. They are taught to read on Moon's system, and in some measure to earn their livelihood by their handiwork. Some of the blind men have become Scripture-readers, and have a powerful influence from the very fact of being blind.

There are special schools for Mohammedan and Jewish girls, which are fully attended. The Old and New Testaments are taught with the same freedom as in the Christian schools. The Sunday classes for Mohammedans, Druses, and Oriental Christians are attended by several hundred women. In Damascus, a former pupil of the Training Institution in Beyrout, and who received her medical education and her diploma at Philadelphia, is practising successfully among the Mohammedan and other ladies, as well as among the poor, in that large city.

"The Blue Ribbon" movement has been introduced into Syria by the mission, and counts many members among the young men in various localities, in connection with the mission schools.

The Training Institution in Beyrout (an engraving of which accompanies this notice) is the centre whence all the work originates. It numbers about 100 girls, under training for the mission schools and Bible work. They are thoroughly instructed in the Holy Scriptures and in secular knowledge, in feminine employments, and in household duties. Busy hands and feet and thoughtful hearts are in activity from morning till evening in preparing the young people for their future sphere in life and their eternal destiny. Above ninety of the pupils are now engaged in teaching in the various schools.

The past year has been one of special trial and special blessing. The call of the Master to the devoted president, Mrs. Henry Smith, "to enter into the joy of her Lord," followed in a few days by the almost equally sudden call of the earnest friend of the mission, Mr. Johnson, was succeeded by great spiritual blessing. Little groups of anxious pleaders constantly met in prayer, and ere long, many were able "to rejoice in God their Saviour." The work of prayer and praise still flows on.

By the death of old subscribers the funds of this Evangelical Mission have so greatly fallen off, that the Council have been compelled to recommend the closing of some of the schools. May the Lord incline the hearts of his faithful stewards to avert so great a calamity. Help will be received at this office.

A MISSION SHIP FOR NORTH IRELAND.—The Bishop of Down has received £500 from Mr. Conway Dobbs, of Castle Dobbs, for the purchase of a steam mission vessel for the service of the Missions to Seamen chaplain in boarding the ships sheltering in the outer roadsteads of Belfast Lough.

DR. CUYLER ON DOCTRINAL PREACHING.

IN these days I fear that good, sound, old-fashioned, stout, doctrinal preaching is going out of vogue. I beg of you do not yield to this unhappy drift—no, not for an hour! Sound doctrine is the backbone of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the cross of Christ, have been vitalised by some stupendous *doctrina,* or revealed teaching of Almighty God. My brilliant neighbour, Beecher, has unwisely said that "doctrine is only the skin of truth set up and stuffed!" Just imagine St. Paul writing to Timothy, "Give attendance to—*the stuffed skin of truth!*"

If you are ever dry, never be dry in your doctrinal sermons. Always preach doctrine with intense emotion. Heat your argument red hot, introduce all the lively and picturesque illustrations you can into your doctrinal discourses; it will make them interesting, and the truth will become pictorial to the mind's eye and to the memory. This was our Saviour's method. What a matchless discourse on the doctrine of God's mercy to the sinner is the parable of the Prodigal Son! A good minister is nourished in the words of faith and good doctrine.

EVANGELISATION.

A FEW days ago the indefatigable Dr. Baedeker was taking part in the Conference, at Manchester, on the Evangelisation of the World. Now he writes, "I have once more to cross the Channel, in January, for an evangelistic tour through Baden, Bavaria, Bohemia, Hungary into Russia. Time is shortening, the needs of the nations are crying to heaven. God put us each in our right places to do his will."

It is twenty years since Dr. Baedeker was converted. He had then lost one lung. Yet how has the Lord enabled him with the remaining lung to preach over Europe! He asks earnestly for prayer. But are there not many who can do more than pray for him, many strong and well able, who should follow him? If not, are there not many weak and feeble ones who will follow him, for "The lame take the prey." Just now, I know of people in the north of Europe hungering for the Gospel. This is their very best season for hearing. They have now long nights and much leisure, and will gladly flock out over the frozen snow to hear the Gospel.

HAMBURG.

About four years ago two Strangers' Rest workers went from England, and, in view of the many English and other sailors frequenting this port, succeeded in opening a Strangers' Rest there, and in inducing a number of Hamburg Christians to volunteer to work amongst the seamen in it. A beloved pastor, Mr. J. C. Aston, 7, Waterloo-str., Altona, Hamburg, was induced to become treasurer, notwithstanding his many other engagements. Mr. Aston now writes:—"I have got in nearly all the contributions that I can expect this year, and I have the prospect of closing the year with a deficit of about £25, but otherwise the Rest is flourishing. A number of young men who have been converted there have formed themselves into an association. They invite strangers and on Sunday evenings give them tea. The number of callers at the Rest has been greater last month than ever."

BREMERHAVEN.

About the same time some of the German Christians of Bremerhaven, also at the earnest solicitation of Strangers' Rest workers from England, agreed that, if a hall, &c., were engaged for them, they could supply gratuitous workers. This they have done, but their treasurer, Mr. Arnold Brunnschweiler, 8, Charlotte-street, Manchester, is now in urgent want of upwards of £70 to carry it on till the end of its financial year in April next. Pecuniarily this Rest depends as yet almost solely on England, but pays no salary except a woman about £15 a year. It might be a great help if friends from England would go and work amongst them for a week or two. Contributions for these Rests should be sent to either of the two treasurers, or to the office of The Christian.

THE HEATHEN.

A brother, writing from Yorkshire, says: "I write to offer myself and wife to work for Christ in the foreign mission fields *anywhere*, and will be ready for you as soon as we can dispose of business; so we leave ourselves in the Lord's hands." This brother is, I believe, prosperous in his business, and happy and useful as a lay preacher, but says: "When I read John iv. 35, 36, I dare not do other than offer myself to work abroad." Is he wrong, or now in his right mind, sitting at the feet of Jesus?

May beloved Dr. Baedeker's prayer be answered: "God put us in our right places to do his will."

Reginald Radcliffe.

SOLDIERS AT GIBRALTAR.

DEAR SIR,—I noticed in a recent number of your paper a letter from a soldier to Mrs. Evered Poole. It may interest your readers to know that we are trying to do something for the soldiers at the Europa end of the Rock, while our fellow-workers are trying to help those who are stationed in the town of Gibraltar.

In 1881 some of the 79th Highlanders wrote, telling me of the need there, and pressing me to go out and hold some meetings among them. In February, 1882, I went, and found that the Rock was a place of great temptation. Nearly 6000 soldiers were there, and with the exception of the Soldiers' Institute in the centre of the town, there was no place where a man could spend a leisure hour. In their own words "They had seen all over the Rock in a week after they arrived there, and then there was nowhere to go to." So they went to the canteen! Drink is cheap and bad, water scarce in summer, often brackish. Singing women are brought out from England by the publicans, to lure our men into their houses. The men crowd to these, and fall lower and lower through drink and sin.

I cannot describe what the Rock is like during the stay of the Channel Fleet in the Bay. The guard-rooms are filled with both soldiers and sailors, and there is much crime. Two sailors got five and eleven years for insubordination, during my first visit. A soldier struck his wife when drunk, and killed her. She also drank. Another soldier fell dead while drinking a quart of rum for a wager, and one lay down to sleep and died, while drunk. There was much besides. We held meetings among the soldiers for eleven weeks during our first visit. The men came in large numbers, and many professed faith in Christ. On the breaking out of the first Egyptian war, the regiments we laboured among were ordered to the front, and many died at that time and during the cholera epidemic.

On leaving the Rock the soldiers asked for lady workers who would visit the sick in the hospital and hold meetings among them; while those who were stationed at the south pleaded for a Home. We made known our request to God, and in the early part of 1883 I took out two ladies who were willing to go and live on the Rock. A furnished house was taken. God greatly blessed the labours of our workers. In seven regiments souls were brought to Christ, who are now living and labouring for Him. Two of these were ordered to India, five to Cairo and the Soudan. Last year the cottage had to be given up. We were fortunate in securing a house on the Europa main road, which we call the "Soldiers' Mission Home." We have a teaching-room, where the men come to study the Word of God, and to read the periodicals and papers we are able to send out to them. We have a class-room, which is crowded out on Sunday nights; it holds about fifty. Sometimes our overflow meeting is held in our own sitting-room. The landlord is a publican. The home is on the top flat of the public-house, and opens on to the upper road. He has offered to let to us a large hall, which he has used as a beer store. In the event of our not taking it, it is to be made into a singing saloon.

Our friends visit the soldiers stationed in Bueno Vista, Windmill-hill, Europa, and Rosia, and South Barracks; also the women's quarters, and hold a meeting for children weekly. Every night there is a meeting for the soldiers in the Home. The guard-rooms have their special care on Sunday mornings. They leave packets of papers for Sunday reading for officers and men. They go on board all troop-ships which pass to and from India, China, and Egypt, leaving testaments, tracts, and books, which are gladly received. The sick in hospital are not forgotten. Twice a week our friends carry flowers and little books to the sick, lonely, and dying. There are usually 350 sick.

Last year we had to go into debt to furnish our Home. There is still about £70 owing. Of this burden I would be glad to be relieved. The cost of the work is about £350 a year. Papers, books, and periodicals, for the reading-room; tracts, books, and Testaments for the guard-rooms, sick troop-ship and barracks, will be thankfully received by Miss Archibald, Soldiers' Mission Home, Europa Main-road, Gibraltar. And should it be laid upon any to help, I would be glad to receive what God puts it into their hearts to give.—Faithfully yours,

ALICE OSBORNE *née* TODD.

Rysland House, Newton Mearns, by Glasgow.

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"RETROSPECT."

THE other evening, returning from the quarterly meeting of our Bible-class at Mr. Treverton's with a lady-worker at the Home of Industry, we asked her, when passing the "Bedford Institute," if she would like to see the little corner-room where we began to work for the Master in the East of London. To our delight the large hall through which we had to pass, was occupied by two ladies, teaching a group of young women the mysteries of converting flannel and calico into their own wearing apparel.

We are more and more convinced that since the introduction of sewing-machines the blessings of rest of body, and refreshment to mind, have been lost to our young womanhood in the disuse of the tiny instrument called the needle. Thirty years ago, every girl had to learn more or less how to make and mend her own clothing, thereby the better fitted for the duties of wife and mother. Now there is the continual craving for cheap ready-made garments: our main thoroughfares are filled with thousands of tired-out young women who have no desire for a quiet hour to be spent in making garments for themselves or some loved one, but who prefer the excitement of public amusements, then a hot supper or a draught at the flaring gin-palace, an unrestful sleep, and a weary awaking to resume the factory or workroom duty of another day.

During the past week one of our calls led us to be a watcher for the Master at a neighbouring police court. Would that every Christian lady in this land, who has not yet felt it her duty to become a total abstainer, could have accompanied us. "Horrors of darkness" were in that brief space of time revealed to us, in connection with our own sex, and we do not wonder at the late unveiling of hell; for drink is the ever-increasing cause and curse of our womanhood's degradation. To-day, "all women's cases," said one of the attendant police constables. The first called, was a young woman, living in our street, whom we knew well. She appeared like a maniac, hair matted and disheveled, clotted with blood. Her whole appearance caused our eyes to grow dim, our ears to close. The only words of the magistrate we can recall are "ten shillings costs." The poor creature had been often there. She turned away, and with a gruff voice said, "All right, sir." Oh! it was all wrong with her, and all wrong with the laws that permit the publicans to fatten on the young lives in our land.

The next was our case—a married woman and a mother about forty years of age, well dressed, found by a Christian constable in a den of thieves in our neighbourhood. Arriving from the country at a London railway station, a man offered to carry her box, and show her where she could get a cheap lodging. The next morning she woke up from the influences of an infernal dose to find her golden guineas gone, and her clothes being distributed at the pawnshops around by women of the lowest character. The man had disappeared, thus escaping the punishment due to him for the felony. We saved this mother from these immediate snares, and placed her in Miss Steer's "Bridge of Hope," Princes-square, E. None but the God of love "whose compassions fail not" can break the insidious habit which has caused her to leave home, husband, and children. Efforts are being made to save her from swift destruction in this terrible city.

In the outer waiting hall stood shattered, tattered, feathered, fringed, half-imbecile young (apparently servants) girls, some with friends, but more without a friend, others with children, and some with infants. We took deep interest in one sweet, young face, holding close to her a babe of three weeks old. She was there to obtain a summons to claim from the father support for her babe. We found she was applying at the wrong court; a Bridge of Hope worker befriended and shielded her in this her time of shame and sorrow.

With such a state of things some readers will say, *there is no hope;* but, looking back over what our own eyes have seen in the past weeks, whilst watching with eager yearning to save the orphan and the destitute children, we say there is hope for our dear East-enders. Payson Hammond's efforts among thousands of the young. Henry Hill's noble efforts for our youths in Whitechapel, 870 enrolled as members already, Treverton's factory, half of the hundred employés converted, George Holland's mission busily changing Angel-alley from a den of thieves to a palace beautiful for the young, Mr. Charrington's magnificent efforts, Miss Child's three houses filled with happy sailors of all nationalities. Miss Hedenström's Scandinavian Temperance Boarding-house about to build enlarged premises. These are only a few special missions.

In our recent roamings we came across a worker's meeting of an extraordinary character and size in Burdett-road—Pastor Archibald Brown, bright and full of Jesus, surrounded by deacons, Sunday-school teachers, and visitors of the poor for a mile around his Tabernacle. We also met an earnest clergyman and his devoted wife in the Master's service about to enter a match-box factory, in which more than 1000 young women are employed.

Knowing that twenty years ago there were no efforts like these in existence, and although evil is rampant, God's own dear children are being more drawn together in loving unity and service for the Master, we rejoice. There is less time wasted in long addresses and more time devoted to individual dealing; less proselytising, and more bearing each other's burdens; every one helping his neighbour; each class crying to the Lord for power amongst those with whom they work.

Who, but the Godly policemen in the midnight hour, could have found the slain among the young of these terrible streets; many of them are the men who "sigh and cry" at the evils they see issuing nightly from the haunts of sin.

Let Christian women at this season of the year invite those who cannot invite in return, and let the songs of Zion be sung, and the glorious Gospel of the grace of God proclaimed, and the result will be, if the motive be pure—more souls born into the kingdom.

Seventeen millions spent in war, and not one to aid our people to better homes. With millions of acres in our colonies, how short-sighted our rulers are to the interests of the people's welfare; and the population of London increasing at the rate of one thousand weekly.

Thank God the loaf is cheap, or the heavy forces, with all their drilling, would not be able to keep the many out of work quiet at this time of commercial depression. Let all who can at this season make the poor and needy happy, if only for one evening; thereby may many be saved. ANNIE MACPHERSON.

Home of Industry, Spitalfields, E.

NEW BRIGHTON Y.M.C.A.—The programme just issued announces prayer-meetings, conversational Bible-classes, evangelistic services, children's meetings, &c. During the past year God has abundantly blessed the efforts made, much good seed has been sown, the aggressive and unsectarian character of the institution has been maintained, and a centre of miscellaneous mission work has increasingly developed. Temperance effort has been represented by six practical lectures by Temperance advocates. Mr. T. A. Leigh is the Hon. Secretary.

GOD'S SHADOWS.

If we preachers and teachers took lessons oftener from the Bible, not only as regards doctrine and truth, but as regards ways and means, we would all learn truth sooner and teach it more rapidly. To give truth is one thing, to give it clearly is another. To teach a wise man is one thing, to teach an ignorant wayfaring man is another. To impress truth again and again is one thing, to charm with truth another. Depend upon it, many a very young person stood and listened to our Lord's parables, carried the parable away home and told it at home, although the child knew not where the key to the parable lay.

Oh, the depth of the wisdom of God in giving the mode of teaching as well as the matter. Our long dry sermons, with their four or five heads, bear no resemblance to the preaching of Christ. They were born and nurtured in a time of ice and death; they charm no saint, they send sinners to sleep.

Jeremiah's preaching illustrations are manifold: A potter's house (xviii. 3); baskets of figs (xxiv. 2); preacher puts on bonds, and attracts by them (xxvii. 2); the Rechabites furnish illustrations (xxxv. 5).

Ezekiel: Draws tiles and preaches (iv. 1); weighs his beard and burns it (v. 1); gesticulates violently (vi. 11); removes his goods before them and explains (xii. 3); eats and drinks with trembling (xii. 18); sighs, and makes them ask why (xxi. 6); smites hands together and preaches (xxi. 14); boils a pot before them and preaches (xxiv.); and so on.

The prophets are awfully in earnest; they see the storm coming; they see the poor sailors careless, drunken, gambling, and every effort is used to rouse them.

FORMALITY AND ORATORY

go to the wall when we are in terrible anxiety. The man who stands before my house at midnight and shouts out anger, and thunders at my door, is an orator; but he does not know it—his oratory is reality, he knows no formality. If removing the roof of my house would arouse me, and he could do it, he would, and he would only act as some acted who wished to set a palsied man before the Lord immediately. Were they rebuked for their impatience? No. Were they rebuked for their audacity? No. Their faith and impatience were commended and rewarded.

Many preach to the young in the way they ought to preach to the old—they speak simply, boldly, figuratively, and the young grasp it. The preacher turns to the old and preaches, how? He often buries the truth under a whole dictionary of useless words, he clothes Christ's ideas in such a mass of verbiage as to defy an ordinary hearer to roll it out again. He takes long roads so as to avoid short cuts. He carries the weary hearer round and round the house for an hour before he opens the door and lets him in, and when he does let him into the Gospel door, he fences it with such a barricade of "ifs" and "buts" as to defy immediate entrance.

GOD'S SHADOWS

are glorious helps. See that son Isaac removed from the altar; see him standing as the ram caught in the thicket is cast on the altar; hear Abraham saying in the "stead" of Isaac—in Isaac's place. God thus gives a whole sermon book in substitution, as clear to the boy of ten as to Sir Isaac Newton. Yea, as clear to the child of six years old as to the veteran of sixty. Impossible to misunderstand the sermon, impossible to misunderstand the object, impossible to misunderstand the liberty thus preached to Isaac. Isaac for three days was a condemned man; one who must die for sin. But on the third day Isaac was a free man; another had died in his stead. "In the stead of Isaac" is the Bible word, and if in his stead, then every trusting Jew knew the object of all the rams and all the goats being slain, and the trusting ones were as safe as if they had been punished, and were raised again clear of all penalty.

When Manoah saw Christ, as the Messenger, step into the flame and ascend with the sacrifice, which sacrifice was a figure of Himself—Manoah knew He was God, and called Him "God"; for no angelic spirit would have dared to appropriate the offering that belonged to God only. What a shadow to Manoah! what a glorious figure! Manoah had a wife better taught even than himself, and she answered that thus God had "received" the offering, and thus, also, God had shown to them his way and his character. What a short sermon; what deep teaching; what doctrine, and yet simplicity.

See Christ, in the first chapter of Joshua: "Moses my servant is dead; now therefore arise." Christ my Servant is dead; now therefore arise. Cross the Jordan now. Joshua, as resurrection Christ, can only appear after the death of Moses, and in how many days? "Within three days ye shall pass over this Jordan." On the third day after the death of Moses, Joshua is resurrection Christ, and the whole note of the chapter is resurrection—"only be strong and of good courage." Oh that God's own shadows in the Bible were made men's lights and models! Gordon Forlong.

* * *

THE EPISCOPAL MISSION, NEW YORK.

As noted in our last issue, *The Independent*, of New York, gave in its issue of December 10 a very lengthy and exhaustive notice of the special evangelistic mission then being held in many of the Episcopal churches of that city. There were about a dozen special missioners engaged in the work, chief among them being Mr. Aitken, with his helper Mr. Stephen, Dr. Pigou, of Halifax, Rev. W. S. Rainsford, and others. The Mission extended over several weeks, and embraced a number of churches; when this report was written it was not complete; the results were very encouraging so far as ascertained. We notice that Mr. Sankey was present at one of the Sunday evening services in St. George's Church, with Mr. Aitken as preacher, and sang two Gospel hymns.

Perhaps the greatest interest attached to the noonday services for business men, held by Mr. Aitken, in Trinity Church, Broadway—facing Wall-street, the great centre of Stock Exchange business. From the accounts given, they remind us of the similar services conducted by Mr. Aitken, some years ago, in the church in Lothbury, close to the Bank of England and Capel-court. Besides a special sketch of these services in Trinity Church, *The Independent* has a descriptive leading article with respect to them, from which we quote as follows:—

"Let the reader visit with us Trinity Church to-day at noon. From the head of Wall-street the bell will ring out the invitation to the house of God. From Broadway, from Wall-street, from Broad-street, all the way from the City Hall to the Battery the young men and old men who carry on their shoulders the burden of the business of the Metropolis will be seen briskly walking to New York's most historic edifice. Enter with them the old church. You will find it already crowded full of men. Not a woman is to be seen. They are all business men. You see there the bank presidents, officers of our great insurance companies, merchants, brokers, cashiers, and clerks. A very large proportion of them are gray-headed men. Such an imposing and influential and shrewd, clear, and hard-headed body of men you will find gathered together nowhere else. These are the noonday audience of the mission at Trinity Church. They fill the seats and crowd the spaces behind.

"The service opens with the briefest devotional service or the singing of a familiar revival hymn, not to be found in the Psalter at the end of the Prayer Book, nor in 'Hymns Ancient and Modern.' You have heard it in the Moody and Sankey meetings, and everybody in the audience has heard it, and it is sung with a masculine volume of sound which makes the arches ring. Rev. W. H. Aitken, one of the English missioners, who are paying back to America the debt which England owes us for Mr. Moody's work there, rises to speak. It was in Mr. Moody's meetings that he learned the value of such services, and he has adapted them to the Episcopal forms and conditions.

"Trinity Church was rather reluctant, it is said, to consent to the innovation. They said the people would not come to the meetings. They have not made it easy for Mr. Aitken. He would rather have the freedom of the platform, as he has had at other churches where he has preached, and where he could speak with the liberty which an orator needs. Instead of this he is perched up in the air in a lofty little box of a pulpit, under a big sounding-board, snug up against the row of columns on the right side of the house. There is no chance for movement, and even gesture is awkward. There he stands, in his white robe, in the most conventional and inconvenient spot in which he could be put, and thence he opens his address.

"But such an address! It is not read, but is, we are sure, carefully prepared. There is, however, about it no sign of anything but the purest extemporaneous freedom. Mr. Aitken's voice is clear, melodious and strong. He smites directly at his subject, which is to show what life is worth living, and what is not worth living. He is addressing business men, and he knows it. He does not talk anything but business, his business with them, and his Master, which is to tell them how worthless is a life which is devoted solely to what we call business, to adding dollar to dollar; for what? That we may have more dollars, that at last we may die and carry nothing with us, and leave much behind us. The life worth living he contrasts with the life not worth living; and he tells them of Christ's life of service and denial and death, such a failure, after earth's standards, but the great success before heaven's standards. 'Wherefore God also hath highly exalted him, and given Him a name which is above every name.' The address is intensely dramatic. It abounds not so much in illustration as in vivid personal appeal. The hearer living a life not worth the living is not only talked at, he is talked with. He answers back; and the dialogue is kept up until he is silenced, is obliged to confess that God and the speaker are right and he is wrong. With intense dramatic fervour the preacher repeats the lines

'Almost persuaded now to believe;
Almost persuaded Christ to receive;
Seems now some soul to say:
Go, Spirit, go thy way;
Some more convenient day
On Thee I'll call!'

Argument and appeal are blended together, and the hearer says 'Amen.'

"Of course, most of those present are communicants of churches of all denominations; for the persons addressed are just those men of large business and affairs, who carry the offices and burdens in the churches. In the Brokers' Boards and Merchants' Exchanges you will find more Sunday-school superintendents and elders and wardens than in almost any other companies of men anywhere. But they need just this preaching. Thus they are reminded of the worldliness of this world, and they learn what is the depth of meaning in such words as 'conversion' and 'consecration.' In the congregation before you there are, also, the same proportion of those not professing Christ as will be found in all other revival meetings. While the great majority are already believers, there will be large numbers who need just this faithful proclamation of Christ to arouse them to the sense of their own personal obligation to receive Christ into their personal life and faith.

"And this, which is nothing other than just such a revival meeting as would be welcomed in any Baptist, or Methodist, or Presbyterian, or Congregational church, is in the old conservative Trinity. The crowds whom Mr. Aitken bids come forward fill the sacred spaces of chancel, choir, and altar, and crowd against the robes of Morgan Dix and his associate 'priests.' It is a revival meeting of the sort we know and love so well, not changed, but only a little disguised by more churchly attire and name. The preacher has on a white gown, instead of a black coat, and he uses the Roman Catholic names mission and missioner instead of revival and evangelist. But the fervour, and intensity, and the methods are all there.

"What is doing every day in Trinity Church is done every night in fifteen other of the principal Episcopal Churches of the city. In each the multitude is invited to attend. The voluntary chorus sings the familiar revival hymns; the missioner, from a platform which has almost forgotten its linen decencies, preaches without restraint immediate conversion; and the after-meeting follows for inquirers. This is the Episcopal Mission. Previous revival meetings, under Mr. Moody and others, missions in Catholic churches, have called together larger single audiences, but never before has so general an effort been made to bring the Gospel immediately home to the people everywhere. While the inspiration is to be found outside of the Episcopal Church, in the Moody revival meetings and the Catholic missions, we owe great thanks to the Episcopal Church for adopting the plan now so heartily and so generally. It proves that the evangelical spirit is not lost in that Church.

"We earnestly hope that all ministers and Christians outside of this city, in all parts of the country, and of every denomination, will follow the noble example of Trinity and other Episcopal churches in New York by now opening their places of worship for religious services. We believe that Christian people everywhere will praise God in their hearts for what is doing to promote his cause in this city. Let the good work spread far and wide, until every city, town and village in the whole nation is thoroughly awakened. For such a great blessing let all devoutly pray."

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A NEW YEAR'S REVERIE.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."

ANOTHER year of pilgrim-life is ended
        And gone into the past!
A year with joy and sorrow strangely blended,
Angels of love, that have our path attended,
        Though skies seemed overcast;
A year of tears, and prayers that have ascended
        To heaven where all things last.

But yet a year of joy, for we are nearing
        The fuller life above;
The sunshine of God's face from mists is clearing,
The story of the cross grows more endearing,
        With stronger power to move;
We think with trembling joy of the appearing
        Of Jesus, whom we love.

And as for us another year is waking,
        We will with hope arise,
And every earth-born care, and weight forsaking,
For Jesus' sake, each sorrow always taking,
        Will lift our waiting eyes
Up to the place that He for us is making,
        In yonder cloudless skies;

And pray, that "as the lilies," daily growing,
        We to his likeness may
Be thus conformed, his power to usward knowing;
And to our little world his beauty showing
        To light the upward way,
That those we love may see the radiance glowing
        "Unto the perfect day."
J. H. S.

THE FEMALE MISSION TO THE FALLEN continues to send forth experienced women to reclaim the lost. The receipts for the past year unfortunately were lower by £1000 than those of the previous year. Many facts are given, which combine to form a report of great interest. At the various Homes the work has been very encouraging. The address of the Secretary is Mr. A. J. Maddison, Reformatory and Refuge Union, 32, Charing-cross, S.W.

SICK CHILDREN'S DINNER TABLE.—The nineteenth annual report of this mission, 66, Earl-street, Lisson-grove, N.W., says:—"During the past year 2448 dinners have been given to poor children, more than 400 shilling orders on the dairy or milk shop have been issued, and more than 100 sixpenny orders on the butcher." Every Monday, Wednesday, and Friday throughout the year, a pleasant sight may be seen at half-past twelve in a pleasant little room at the above address. About £150 is all that is required for the maintenance of this work. Contributions may be sent to Dr. Thorn, 87, Harrow-road, W.

The Book World.

The Gospel Trumpet. 6d. *Partridge & Co.* Gives a clear and unmistakably certain sound. There are many choice extracts, besides much original matter.

Good News. 4d. monthly. *Partridge & Co.* Strong, brief, pointed Gospel papers, well illustrated, and admirably adapted for all earnest labourers in the Lord's vineyard.

Old Jonathan, the District and Parish Helper (1s. 6d. *Collingridge, Aldersgate-street*), makes an acceptable volume. One feature in it is the absence of anything "frivolous," and its teaching gives no uncertain sound.

The Teacher at Work (*Elliot Stock*, 1d.) is a wonderful pennyworth. It is a new monthly magazine for all who train the young in home or Sunday-school. The "Class Preparations" are very good; we wish the new venture every success.

Village Papers; or, The History of the Morris Family. By Miss Kennion. 9d. *Shaw & Co.* Most interestingly and instructively written, containing sound, sensible advice, wonderfully adapted for mothers' meetings, or as a prize for elder girls.

Communion and Conflict. By Capt. Dawson. 1s. *Shaw & Co* The author always gives his readers some strong meat. In these helps to spiritual life and service, he offers to the believer that which will interest and advance the soul-life.

First Aid to the Wounded, being No. 2 of the "Bible Talk" Series. By George Soltau. 2d. *Shaw & Co.* Very ingeniously conceived, these suggestions for the treatment of a wounded soul should be read by all who have to deal with anxious inquirers.

A Child of the Morning. The True Story of Little Emily. By Miss Marsh. 1s. *Shaw & Co.* A tender record of a sweet child's life, full of health and freshness. "Little Emily" will speak, out of her morning brightness, to many hearts, especially those of bereaved parents.

School and Home; an Illustrated Companion to the "Systematic Bible Teacher," vol. iv. (67, *Paternoster-row*), is helpful and thorough. Parents, too few of whom take their children to systematic Bible lessons, should find this system a great boon in the training of their children in the greatest of all truths.

More "Messages." By Charlotte Murray. 1s. 6d. *Partridge.* The writer of these verses is well known for the perennial freshness of her thoughts; these "Messages," in their large, clear type, must prove a source of blessing to many. "Narcissus, a Lesson for Christian Workers," is especially good.

In the Shadow of His Hand; Thoughts for Lonely Hours, by Rose Porter; My Morning Word, Counsel and Comfort for Daily Need. 1s. each. *John F. Shaw & Co.* These dainty little volumes of the "Parchment Library" have already a large circulation, and deservedly so; they are spiritual, simple and true.

Songs of Earth and Heaven. By Rev. Newman Hall. 3s 6d. *Hodder & Stoughton.* These are truly songs in the sweet sense of the word that means *music.* Some of them are already well known, but they will be better known and appreciated in their present handsome form. Among the sweetest, brightest and holiest of these outpourings of a musical heart are, "Prayer answered in Disappointment," "Echo," and "The God of all Consolation."

Hymns and Tunes, composed by Rev. J. G. Gregory, M.A. 1s 6d. *Partridge & Co.* Twenty-five very good examples of the modern hymn. Musical, simple, and often written with great feeling, they ought to be popular. The Gifts of Healing, by the same author, enters with an impartial spirit into the subject. He fully believes that the gifts of healing are still amongst us as in early days; at the same time, he urges that their possession and exercise do not exclude the use of the ordinary means provided for alleviating suffering.

Conversation. By Rev. G. W. Bowes, B.A. 2s. 6d. *Nisbet & Co.* An excellent little book, the drift of which may be gathered from one of the author's sentences, "There never was a time when the Gospel of an honourable and Christian tongue more needed to be preached than now." If language, says Mr. Bowes, be the gift of God, should it not be employed so as to honour Him? With regard to the "fruit of the lips" as with all other fruit-bearing, the secret of blessing is being oneself close to Him, whose own ear was wakened morning by morning that He might know how to speak a word in season to him that is weary.

Bible Work at Home and Abroad. Volume for 1885. *Messrs. Cassell & Co.* A report of the valuable work begun by that noble woman, the late Mrs. Ranyard. Let no one pass the book because of the title. From cover to cover it is a record of love and labour, and will surely open many eyes and hearts to the importance of Bible work and nursing at home and abroad.

Footsteps of Truth. An Independent Monthly Journal. Edited by C. Russell Hurditch. 4d. *J. F. Shaw & Co.* This high-toned and spiritual magazine has secured an honourable position in our serial literature. The first part for the new year has, amongst other valuable papers, one by the late Rev. Samuel Martin, "Beware of One False Step," which we warmly commend to the attention especially of younger readers. Under "Friends in Heaven," the memorial record of Dr. Mulock is of deep interest. The other papers are for the most part of considerable interest. We cannot say much for the exposition of the Revelation, though by a devout and much-esteemed writer. It is astonishing that the book, which is the condensed essence of all preceding Scripture, should afford no richer thought to so mature a Christian as Mr. Newberry.

The Silver Morn and Prophetic Voice. Edited by Revs. W. Frith and Lindsay Young. 2d. monthly. *Partridge.* It is useful to know the current of thought which runs through the minds of any body of good men. There is much truthful and edifying matter in this periodical, but as it is a good deal occupied with the Revelation, we must repeat our surprise that men so spiritually minded can be satisfied with such meagre views of this glorious book. We can only account for it by the trammels of a narrow system of interpretation.

The Home Friend Annual (*Partridge*) contains moral, valuable, and fitting matter for young women, including a Y.W.C.A. monthly supplement

The Curse and the Cure!! Points for Politicians and Thoughts for Thinkers 1d. *Alliance Offices, 15, Great George-street. S.W.* Statistics and testimonies for all on the side of Temperance.

Baptist Almanack for 1886; Congregational Almanack. 2d. each. *Robt. Banks, Racquet-court.* These well known annuals become increasingly valuable by reason of original matter, helpful to preachers.

That Which Was Lost. 3d. The Christmas number of *The Reformatory and Refuge Journal.* May be obtained at the Office of the Institution, 32 Charing-cross, 7d. For 7d. an excellent photograph of the late Earl of Shaftesbury is included.

The Church Missionary Pocket Almanack and Kalendar for 1886 seems to be perfect in its way, and contains a fund of missionary information and statistics. It is bound in Morocco leather, with two pockets and band, and is very compact and neat.

Illustrations is the title of a threepenny monthly magazine which under the editorship of Mr. Francis George Heath, will commence in January It is designed to be "a pictorial review of knowledge of all kinds" The publishers will be Messrs. Wells, Gardner, Darton & Co.

The Temperance Century. By Rev. W. F. Crafts. 1s. 6d. *Funk & Wagnalls.* A mighty onslaught upon the demon Drink. All parents and philanthropists should read "The Problem of Great Cities," while the "Centennial Symposium" should be carefully studied by Temperance workers.

The Preacher's Analyst will in future be united with *The Lay Preacher*, and the combined magazines published at 2d. monthly (instead of 6d.), by *Mr. F E. Longley.* They will be under the editorial care of Rev. J. J. S. Bird, B.A., who has for five years edited *The Preacher's Analyst.*

Fifty Years' Walk with God. By Dr Asa Mahan, on the completion of his eighty-fifth year 1d. *Elliot Stock.* A wonderful record of grace, mercy, and truth, breathing the spirit of the living God. None can doubt the possession by the writer of the peace so eloquently described, the grace so powerfully illustrated.

The Heavenly Shepherd. A Sacred Cantata. By Chas. Darnton. 6d 56, *Old Bailey.* This is in the form of a Service of Song, and would appropriately take the place of some of the productions which often absorb the time and patience of choirs trained to interest and evangelise the masses. The music is very good.

Local Option (The Imperial Parliament Series). By W. S. Caine, M.P., William Hoyle, F.S.S, and Rev. Dawson Burns. 1s. *Swan Sonnenschein.* To those interested in statistics, and seeking reliable information on the subject, this little volume will be invaluable. Those who would protect themselves and others from the dangers of the "traffic" would do well to read it.

Papers for the People. No 21. "The Earl of Shaftesbury: His Life and Work." No 22, "Two Ways of Looking at Things" No. 23, "Tied to his Wife's Apron Strings." All of them powerful, pithy, and pointed, they leave nothing to be desired in the way of good reading for the people. "Enoch Roden's Training, by Hesba Stretton (2d), is a cheap reprint of the noble and touching story of a boy's life by this gifted writer. *The Religious Tract Society* deserves the thanks of all interested in the growth of the popular mind for these healthy and cheap publications.

The following are from *Messrs. Partridge & Co.*:—"My Strength": A Word for the New Year. By Lady Beaujolois Dent 1d. A banquet of rich thoughts, presented in a clear and encouraging way—How to Continue in Prayer. By Rev. J. E Sampson. 6d. a dozen. Strong, earnest, true. Ought to circulate in our letters to friends for the New Year.—"Give Me Five Minutes" By Rev Geo. Everard. 1d. Just the words for young men and young women beginning the New Year. Full of truth so sweetly put that it must tell—The King's Ring. By Dr. H. Bonar. 1d. A little book with a big blessing in it; every page presents the Saviour to the needy sinner.—Be Ready: An Address to the Young. By J Forbes Moncrieff. 1d. The Gospel—the good news, is most interestingly presented. These thirty pages ought to decide many for Christ.—"Godly Fear." By Dr. J. Elder Cumming. 6d. per dozen. A few choice words on abiding in Christ.

RAMBLING ROB'S JOURNAL.—2.

"HOW far to Elstow?" I asked of a porter at the Bedford Midland station. "About a mile and a half, sir. Keep down this road, for a little way; then turn to your right; you will go over a new bridge, and then you had better ask again." In company with a Methodist brother who has joined me for this ramble, I trudge away towards the Bedfordshire village which, in all lands, and for all time, has been rendered famous by a once poor tinker, whom it furnished with a home.

There is no mistaking it when we find it. The old meeting-house on the green, and the green itself on which old John, then young John, played tipcat, are just as sketches on the covers of "The Pilgrim" have led us to expect. The old church is a disappointment; it is a curiosity, we admit, with the tower standing some distance from the other part of the building, but oh, this so-called restoration of old churches! Why don't people build new ones, and leave the old, that have served a good purpose, to sink down in respectable decay? We want to see Elstow Church as John saw it in his day, and we cannot; while, as to the ruin behind the church, a locked gate intervenes between us and it, and we turn murmuringly away.

But here is a minister of some kind! His dress is not that of an "Anglican!" Who, and what is he? "And you, like ourselves, sir, have come over to see the old home of immortal John?" "Yes; do you belong to the same section of the Church as did he?" "We both belong to the same Church, but not exactly to the same section of it; my friend, here, is a Methodist, I am in the Church of England, and you?" "Free Church of Scotland." Another minute, and Professor Salmond (for our Scotch friend is none other than he)—my Methodist brother, and myself, all go, as brethren in Christ, to our heavenly Father, rejoicing that, for a little while, at least, we may forget Calvinism, Arminianism, with every other "ism," and ask, among other things, a blessing on the one true Church to which we all belong.

Disappointed in the church, we are immensely pleased with the old cottages of the hamlet, and their overhanging upper stories—though not so much so with that which bears the name of "Bunyan's Cottage." One who is naturally inclined to be sceptical in everything would wonder whether this was indeed the home of Bunyan. But may be it was, nor does it much matter; for, if, like the old gaol on Bedford bridge, in which the man was imprisoned for the truth's sake, his Elstow house has disappeared from the earth, yet his name, and better still, his works, imperishably remain. Read his "Jerusalem Sinner Saved," anxious soul; nothing of its kind to surpass it.

At Bedford, my Methodist friend and I part company, and I fall in with one of the most exacting natures that I have met with for many a day. "Do you know Bedford?" "A little." "Can you tell me how the cause of Christ is getting on here?" "Plenty of church, but little of Christ, I fear."

"Have you many Methodists in the town?" "A considerable number, but they are awfully Ritualistic at one of their chapels."

"You have a Bunyan chapel here; are the Baptists doing well?" "I don't think they would care to have Bunyan among them now."

"How about 'the Brethren,' then?" "They love each other, from what I hear of them, something after the fashion of Cain and Abel."

Poor man! He evidently suffers from a sluggish liver, and sees matters through yellow-tinted spectacles. I'll get away from him, if I can, and soon be on my road to Legh Richmond's Turvey. Here it is, but what can be meant by all these crosses about the place? Crosses starting up in front of a homestead, crosses built into the brickwork of a wall; a big cross, too, on the top of the church! I could almost wish I had never come near the place. I remember how, when once I made a pilgrimage to Arreton, another of Mr. Richmond's parishes, I found "Hymns Ancient and Modern," in the church, and how I almost wished I could get away the remains of Little Jane, the Young Cottager, as having no right to be left there, with affairs so altered. Now I have come to Turvey, and these crosses are everywhere thrust before my eyes. Though I wish to be very charitable to everyone, I ask myself the question, "Does someone want to crucify Christ afresh?"

An old man, who happens to be in the church, points out the spot where rest the remains of him who penned the ever-fresh "Annals of the Poor." This too, I suppose, is another "restored" church. "Here are the monuments of the Mordaunt family, sir." "Don't care to look at them." The old man, however, had known Mr. Richmond, and I must stop and hear what he has to say about him. His story ended, I turn my back on the church, feeling that I shall never care to come back to either village or church again.

But here is a discovery, indeed, though I have now left Turvey behind. A dear old saint, whose husband regularly attended Mr. Richmond's ministry, and who knew him well herself! My old friend is nearly eighty-five, but she still makes the Bedfordshire pillow lace, like the other old lady, between whom, and Voltaire, Cowper draws such a striking comparison. An old Calvinistic Christian, too, of the school of Legh Richmond, John Newton, and Thomas Scott; one might almost fancy while hearing her talk, that she was one to whom Newton wrote some of those letters published in his well-known "Cardiphonia." I agree with her that "The Olney Hymns" adapt themselves better to the believer's experience than those of any other collection I have met with, though I cannot content myself to leave her with the idea that doubts and fears afford more sure marks of indwelling grace than peace, joy, assurance, and love. She hopes that, through her Saviour's merits, she shall be found worthy of a place in heaven. I tell her if she fails of this, I am sure Satan will have difficulty in knowing what to do with one who so truly loves the Lord Jesus, as I feel she does. She smiles at the thought; we have a word of prayer, and I hasten on my journey, to make yet another interesting discovery.

It is an old gardener I meet with now. "Have you ever heard of Legh Richmond?" "Yes."

"Do you know if John Bunyan ever came out preaching in these parts?" "Yes, he did. He used to preach in a barn in this village; at least, so I have heard old people say when I was a boy; their forefathers heard him, though of course they themselves didn't. I've heard them say, too, that he used to preach in yon wood. The people of Steventon, Turvey, Pavenham, and Carlton, used to meet him there. There was no singing, for fear they should be found out; and once, when it rained, the women sewed their aprons together, and held them over his head."

It is very hard to look over yonder towards Olney, Weston Underwood, and those other places, where Newton preached, Scott wrote, Cowper sang, and Hervey meditated among the tombs, and not be able to do that part of the country, but it cannot be to-day.

HAMMERSMITHY. M.C.A.—The annual meeting of the Hammersmith Branch of the Y.M.C.A. was lately held at Broadway House, Hammersmith. Mr. F. A. Bevan presided. Mr. Franklin, the Hon. Secretary, read the second annual report, which stated that since the formation of the branch about 200 young men had availed themselves of its privileges. He was sorry to report a total deficit at the close of the present year of £153 12s. 8d. A further sum of about £300 was required before a hall could be erected. The Chairman said one of the most hopeful signs of the times was the work of the Y.M.C.A., which was continually spreading and taking root in new neighbourhoods. These days were days of perplexity, but he trusted they were also days of hopefulness. He warned them against the danger of excitement, and said they would have perfect peace if their mind was stayed on Christ. Mr. Russell Hurditch, Dr. Sinclair Paterson, Rev. C. Graham, Rev. H. Miller, and Rev. A. Norris also spoke.

CYPRUS.

SIR,—I have only seen to-day THE CHRISTIAN of Nov. 19, in which inquiry is made as to Gospel work in Cyprus. There is an agent of the Bible Society who resides at Larnaka and makes periodical tours through the island. When he visited this district last summer he told me that he is able to sell a good many portions of Scripture in the Greek language and some in Turkish.

Grants of tracts and Bibles or Testaments have been made to different persons both by the Bible Society and the Religious Tract Society, and these have been distributed as opportunity offered. Some were this year given away as prizes in some of the Greek schools, others have been distributed among convicts. The wife of the Presbyterian minister at Limassol (Rev. W. Fergusson) formed a class for teaching Greek girls, but I am not sure whether she has been able to maintain it.

Meetings have been held in connection with the Week of Prayer by some of the English communities at Nikeria and Limassol, and out of those held last January at Limassol a regular weekly prayer-meeting arose. If your correspondent is desirous of assisting evangelical work here, I shall be happy to render any aid I can.—Your obedient servant,

E. R. KENYON, Capt. R.E.,
Commissioner of Kyrenia.
Kyrenia, Cyprus, Dec. 6.

A WORK OF GRACE IN GLASGOW.

SIR,—A wonderful work of God's grace has been going on in the west-end of Glasgow during the last few months. For some years past much prayer has been going up to God for an opening in evangelistic work among those of our better classes. In the spring of this year a few drawing-room meetings for ladies were held, and in November Mr. Campbell White and Mr. George Clarke, London, addressed a week of meetings specially for young ladies. The results were very encouraging, and the Lord owned the work in very many conversions.

A further week was entered upon, and at the end of it general meetings were inaugurated. The Sunday evening service was very largely attended, and was one of the most remarkable evangelistic gatherings ever known in this city. A few week-evening meetings were held and the work was carried on, on the Sabbath evenings of November by various laymen. On December 1 Mr. Clarke returned for a ten days' mission, and addressed general meetings and meetings specially for young men. It is unwise to tabulate results, but I think it is not out of place to say, that we believe there have been several hundred conversions. We would add that a large weekly prayer-meeting with almost eighty members is being carried on by the ladies, that a union for fellowship and work has been inaugurated among an equal number of men, and that seven or eight Bible readings are being held, weekly or fortnightly, in various drawing-rooms.

By way of further extending the work, deputations have visited Edinburgh, Stirling, Pollockshields, and other neighbourhoods, and, by the simple testimony of God's power to save, have been the means of blessing. We give God all the glory, for He it is who has answered prayer, and we ask the prayers of your readers, that those who are directing the work may indeed be guided by Him, and that all may stand in his strength.—Yours very sincerely,

JOHN W. ARTHUR,
Secretary to the Committee.
4, *West Regent-street, Glasgow.*

MOUNT HERMON GIRLS' ORPHAN HOMES.—We have learnt with great sorrow that Miss M. A Cole, of this Home, has been dangerously ill, owing to the breaking of a blood-vessel. She is somewhat better, though still lying in a very critical state. Prayer is desired that she may be spared to the work in which she has laboured so many years.

Letters to the Editor.

CHRISTIANS AND ATHEISTS.

Sir,—As the interests and aims of Atheism must ever be opposed to Christianity, it seems natural to ask, why so many Christians supported the late proposal to alter the existing law so as to admit the representative of Atheism into Parliament. In my view, the principal reason appears to be the prevalence of a superficial and false definition of political and religious liberty.

The principles of Atheism, and especially of Bradlaughism, consist in the negation of all religion. Its teachings in active and unfettered operation would set aside the Divine ordinance of marriage, and promote a condition of morality subversive of the best interests of the State.

When it is asked, therefore, "By what right can we exclude a properly-elected Atheist from Parliament?" my answer simply is "Because to admit him would be opposed to all *sound* principles of political and religious liberty."

In proof of this position I shall cite Dymond* (a writer recently very strongly recommended by Mr. John Bright), than whom probably there are few better authorities on such subjects:—

"Political liberty implies the existence of such political institutions as *secure*, with the greatest practicable certainty, the future possession of freedom . . . because it is as necessary to proper government that securities for freedom should be framed, as that present freedom should be permitted. . . . A government must, if it would fulfil the duties of a government, accumulate to the utmost, *securities* for beneficial measures hereafter."

Now, I think it must be acknowledged that not in any stage of its development does Atheism offer a single *security* of the kind.

Again, Dymond says, "It does not follow *because* a man is not represented that he is not politically free. *The question is, whether as good securities for liberty exist without permitting him to vote, as with it.*" If this principle applies to persons disallowed by law to vote, how much more does it apply to elected representatives disallowed by law to sit in Parliament?

Still further, the same author says, "It is a very common mistake amongst writers to assume some particular privilege or institution as a test of this liberty—as something without which it cannot be enjoyed. . . . . In fine, political liberty is not a matter that admits of certain conclusions from theoretical reasoning; it is a question of facts; a question to be decided, like questions of philosophy, by *reasoning founded upon experience.*"

Has not experience plentifully shown us that the inevitable effect of Atheistic teaching is to subvert social order and government by removing the chief source of moral restraint and moral development? Even philosophical heathen statesmen in olden time considered it essential to good government that the masses should be under the influence of some sort of superstition, or other popular sentiment. Our own observation in the present day corroborates this view, but *we know by experience* that the religion of Jesus Christ supplies this imperative national necessity in an eminent degree, effecting as it does moral changes which promote law and order in the highest sense.

It is argued by some "that the present system of Parliamentary oaths does not and never will keep Atheists out of Parliament." This, however, merely goes to show that it is *insufficient* for the purpose. That it would be well if Parliamentary (as well as judicial) oaths were entirely done away, is a view I could endorse if we had direct legislation against Infidel representation in Parliament; but seeing it has been the custom of this country; to adopt a test which has excluded infidels as well from the legislature, let us by all means retain the latter until we have secured the former. We cannot shut our eyes to the fact that the late abortive Bill to abolish Parliamentary Oaths was framed to relieve an Atheist, and that, had it been successful, the Atheists of this country would have regarded it as a victory for their cause. From their point of view it was (what it really is) a question of Atheism as against Christianity.

How much soever the existing statutes may be evaded, those atheists who, it is alleged, now get into Parliament, do so dishonestly, whilst the law undoubtedly recognises, as a principle, that an atheist is not a fit and proper person to make and administer the laws of a Christian country.

This country is (nominally, at least,) Christian, and our laws are professedly based upon God's laws, as revealed in Holy Scripture. Now, as atheists deny God, together with the authority of the Scriptures, it must be obvious that to admit atheists (as such) into the counsels of the State, is to abandon our present position, and to acknowledge, as a factor in all future legislation, those who despise the name of Christ, and whose avowed object it is to overturn his religion and government.

William Thompson.

Wexford.

FATHERS AT HOME.

Sir,—I really cannot agree with those who rather sentimentally pity a "poor man" having no place to amuse himself. If he has a home with a broken chair and rickety table, what better "amusement" could he have than mending them? How Tommy and Jenny would look on with admiring eyes while father, with an old tin (of which there are numbers thrown about in all lanes), a few nails, and a hammer, made the table firm and spliced the chair-leg. It can be done, for I have done it myself. And has the father no desire to make the acquaintance of his children? Does he wish to be "out of the way" until they are in bed, when he sees, of course, nothing of them during the day? Why cannot he find "amusement" in a game of play with them for an hour, so relieving the mother who *has* had them all day, and giving them a joyous interest in "Father's coming home"? Let "father" help Johnny to make his kite, make Jenny a toy cart, build a rabbit hutch, &c., &c. Has a man no interest in his own home that he must seek outside interests which will certainly wean him from his home? If he took that crying baby for even a few minutes and gave it a toss or two in his strong arms, most likely it would stop crying; and is it not *his* baby?

He is not half a man who has no companionship or community of interests with the woman he has asked to be his wife only that he may have a drudge.—I am, Sir, yours faithfully,

K. Y. W.

GEE-STREET MISSION.—The twentieth report of this Mission and Ragged School says:—"The Sunday-school is prospering, and the Gospel services are well attended, resulting in frequent conversions. The free breakfasts on Sunday morning are followed by a suitable service, to which the poor generally stay." The workers rejoice in the deep conviction or conversion of many hearers of the Gospel. Several testimonies are given to the value of the mission. Gee-street leads out of Goswell-road, St. Luke's. The Hon. Superintendent is Mr. Henry Rudgley, 82, Wood-street, Cheapside, E.C.

MORLEY HOME.—The second report of this Institution for worn-out, aged, and destitute governesses, needlewomen, and servants has been issued. Miss Coales recounts the way in which she was stirred to dedicate her life to this work after listening to one of Mr. Moody's addresses, delivered at Camberwell ten years ago. A Refuge has been provided for ten inmates, while fourteen others have received temporary shelter. Miss Coales makes an earnest appeal for help towards carrying out a long-cherished desire for largely extending the work, so as to accommodate fifty inmates. The address is 25, Chatham-place, Paragon-road, Hackney, E.

DR. HEYWOOD SMITH.—Everybody with a spark of good feeling will be glad to see that professional etiquette has for once not prevailed with the Royal College of Physicians. They have consulted their dignity by lecturing Dr. Heywood Smith and their sense of justice by leaving him where he was — an honoured and honourable member of the medical profession. We rejoice in the answer which the College of Physicians have thus given to the somewhat impertinent challenge which a prominent member of another profession gave them from the judicial bench; but we rejoice even more at the excellent general principles which the College have laid down *apropos* of the case. Their pronunciamiento against the examination of women is one of the most important outcomes of the whole business, and will drive another nail into the coffin of certain Acts.—*Pall Mall Gazette.*

M. N.—The Costermongers' Cottage Mission is still carried on by Mr. W. Penrose, whose address is Vinegar-row, City-road, E.C.

Communications Received with Thanks.—W.G. F.H. A.M. H.L. R.G.S. J.B. E.L. J.S.C. W.D. E.M.W. J.A.W. I.M. W.T. W.F. E.deR. M.B.G. A.M. W.J.M. E.J. E.J.W. R.T.S. G.S. M.P.H. G.B. H.E.B. W.G.A. R.B. S.R.M. O.R.H. W.E.H. W.G. J.E.L. J.K. H.W. S.J. A.F.K. T.M. Miss W. W.M. T.S.H. H.V. B.W. E.V.I. W.F. W.E. E.L. L.McL.B. R.H. J.N.W. H.G.McG. E.K. R.D.F. J.B.V. M.E.M. J.L.D. R.R. P.P. C.E.C. T.E.L. J.W.A. M.C.I.

WEEK OF UNIVERSAL PRAYER.

January 3–10, 1886.

Steinway Hall, Lower Seymour-street, Portman-square, 11.30 a.m. each day.

Monday, Jan. 4.—Praise and thanksgiving. Chairman, Sir W. McArthur. Address by Ven. Archdeacon Richardson, M.A.

Tuesday, Jan. 5.—Humiliation and confession. Chairman, Major-General Graydon. Address by Rev. Henry Allon, D.D.

Wednesday, Jan. 6.—The Church and the Family. Chairman, Mr. George Williams. Address by Rev. Colmer B. Symes.

Thursday, Jan. 7.—Home and Foreign Missions. Chairman, Sir R. N. Fowler, Bart., M.P. Address by Rev. E. E. Jenkins.

Friday, Jan. 8.—Nations and Governments. Chairman, Mr. Edward Bailey. Address by Rev. R. Taylor.

Saturday, Jan. 9.—The Christian Life. Chairman, Mr. Donald Matheson. Address by Rev. Chas. Spurgeon, jun.

Centenary Hall, 17, Bishopsgate-street Within.

Monday, Jan. 4—12 to 1, Mr. J. Herbert Tritton; 1 to 2, Rev. H. E. Brooke and Mr. Hugh M. Matheson.

Tuesday, Jan. 5—12 to 1, Rev. Newman Hall, LL.B.; 1 to 2, Rev. Evan H. Hopkins and Mr. H. W. Maynard.

Wednesday, Jan. 6.—12 to 1, Rev. J. R. Wood and Mr. Joseph Fry; 1 to 2, Prayer for Young Women, Mrs. Ormiston Chant and Hon. Arthur F. Kinnaird.

Thursday, Jan. 7.—12 to 1, The Christian Life, Rev. H. W. Webb-Peploe; 1 to 2, Mr. Frank A. Bevan.

Friday, Jan. 8—12 to 1, Gospel Temperance Effort, Bishop of Bedford, Mr. J. Gelson Gregson, and Mr. John Taylor; 1 to 2, Foreign Missions, Rev. E. E. Jenkins and Rev. J. Smith, of Delhi.

Saturday, Jan. 9.—12 to 1, Home Missions, Com. Railton and Rev. S. G. Green; 1 to 2, Colonel John Puget and Mr. G. Kirkham.

Down Lodge Hall, High-street, Wandsworth.—Every day (except Saturday), at 4 p.m. Monday, Rev. C. Spurgeon; Tuesday, Rev. E. A. Stuart; Wednesday, Rev. O. A. Fox; Thursday, Rev. Evan H. Hopkins; Friday, Rev. Hugh Price Hughes.

The South London Branch of the Alliance have arranged for meetings daily during the week:—

Monday, at 7, Metropolitan Tabernacle, Rev. J. A. Spurgeon.

Tuesday, at 7.30, Wesleyan Chapel, Brixton-hill, Rev. Hugh Price Hughes, M.A.

Wednesday, at 7.30, Conference Hall, Clapham-road, Rev. D. McEwan, D.D.

Thursday, at 7.30, Lecture Hall, Congregational Church, Camberwell Green, Rev. Clement Clemance, D.D.

Friday, 7.30, the School-room, St. Matthew's, Church-road, Brixton, Rev. N. A. Garland, M.A.

Saturday, at 7.30, the School-room, Wesleyan Chapel, Lambeth-road, Rev. W. Waters.

St. Paul's, Onslow-square (church room).—Daily, 5, but on Saturday at 7.30.

Conference Hall, Eccleston-square. — Daily (Saturday excepted), at 11.30 and 8.

Exeter Hall.—Addresses by Rev. Dr. Morris, Rev. Chas. Moinet, Rev. Chas. Graham, Mr. A. J. Arnold, and Rev. H. W. Webb-Peploe.

Conference Hall, Clapham-road, at 8 p.m.—Monday, Jan. 4, Rev. Canon Hussey; Tuesday, Jan. 5, Mr. John Powell; Wednesday, Jan 6, Rev. Dr. McEwan; Thursday, Jan. 7, Mr Robert Oust; Friday, Jan. 8, Rev. Burman Cassin; Saturday, Jan 9, Dr. Eugene Cronin; Sunday, Jan. 10, Mr. Herbert Francis.

Conference Hall, Mildmay-park.—Monday, 11, Rev. J. Denham Smith, Rev. J. Wilkinson; 7, Rev. Dr. S. Paterson, Rev. J. Wilkinson. Tuesday, 11, Rev. D. B. Hankin, Rev. Dr. Edmond; 7, Rev. James Stephens, Mr. Robert Brown. Wednesday, 11, Rev. W. F. Slater, Rev. R. Mackay; 7, Rev. P. Carmichael, Mr. Robert Paton. Thursday, 11, Rev. G. Calthrop, Rev G. A. Bennetts; 7, Rev. A. Bax, Dr Jas. L Maxwell. Friday, 11, Rev. E. A. Stuart, Rev. T. Baron Hart; 7, Rev. T. Storrs, Mr Finlay Gibson. Saturday, 11, Rev Edward Brewer, Rev. G. H. Malins; 7, Rev. F. A. C. Lillingston, Mr. G. Kirkham, Mr. P. S. Badenoch.

Prayer for Young Women, Wednesday, January 6.

Centenary Hall, 17, Bishopsgate-street Within, E.C., 1 to 2, Hon. Arthur Kinnaird and Mrs Ormiston Chant. St. Stephen's, Coleman-street, E.C., 8.15, Rev. J. W. Platt. Christ Church, West Kensington-park, W., 11 and 7.30, Rev. H. Dening. St. Matthew's, Bayswater, W., 11, Rev. G. G. Flint; 9, Rev. E. Grose Hodge. Kensington Chapel, W., 7.30, Rev. Colmer Symes. St. Barnabas' Church Rooms, W., 8, Rev. G. Thornton. St. John's, Paddington, W., 7.30, Rev. Sir Emilius Bayley. All Souls', Langham-place, W., 11 and 8, Rev. Sholto D. C. Douglas. Conference Hall, Eccleston-street (near Victoria-station), S.W., 8.30, Hon. G. Waldegrave and Mrs. Ormiston Chant. Katherine House, S.W., 19, Hollywood-road, 4 and 8.30. Christ Church, Hampstead, N.W., 7.30, Rev. G. G. Head. On other days service will be held by Rev. J. Thain Davidson, D.D., Rev. J. O. Dykes, D.D., Rev. W. O'Brien Hodge, Rev. Newman Hall, Rev. Dr. O'Brien, Rev. E. A. Stuart.

North London Evangelistic Choir, Centenary Hall, Bishopsgate-street Within — Tuesday, Jan. 5, Bedford Institute, Wheeler-street, Spitalfields, 8 p.m. Friday, Jan. 8, Union Hall, Carlisle-street, Edgware-road, 8 p.m. Wednesday, Jan. 13, Village House, Ilford, 7.30 p.m. Thursday, Jan. 14, Y. W. C. A., St. Bartholomew's School, New North-road, 8 p.m. Saturday, Jan. 16, Conference Hall, 7 p.m. Thursday, Jan 21, Y. M. C. A., The Grove, Hackney, 8 p.m. Wednesday, Jan. 27, Mission Hall, Morning-lane, Hackney, 7.45 p.m.

Royal Alfred Aged Merchant Seamen's Institution.—Dear Sir,—There are at present 95 inmates at the Home and 180 pensioners at their homes throughout the kingdom. There is room in the Home for 100 more inmates, and we are very anxious to extend the benefits of the Society, and shall be glad if your readers can kindly aid us with their sympathy and support.—Yours faithfully,

W. G. Annesley, Captain R.N., Travelling Sec.
1, *Manor Rise Villas, Lordship-lane, E. Dulwich, S.E.*

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* Essays on the Principles of Morality. By Jon. Dymond. London: *Charles Gilpin.* 1852. (Pp. 327, 328).

Notes on Daily Readings.

THURSDAY, DEC. 31.—EXODUS XXVII.

1, 2.—*And thou shalt make an altar of shittim wood . . . and thou shalt overlay it with brass.*—"The altar was the place where the sinner approached God, in the power and efficacy of the blood of atonement. It stood 'at the door of the tabernacle of the tent of the congregation' (better in R.V. 'tent of meeting') and on it all the blood was shed. It was composed of shittim wood and brass. The wood was the same as that of the golden altar of incense; but the metal was different, and the reason of the difference was obvious. The altar of brass was the place where sin was dealt with according to the Divine judgment concerning it. The altar of gold was the place from which the precious fragrance of Christ's acceptableness ascended to the throne of God. The 'shittim wood,' as the figure of Christ's humanity, must be the same in each case; but in the brazen altar we see Christ meeting the fire of Divine justice; in the golden altar we behold Him feeding the Divine affections."—*C. H. M.*

FRIDAY, JAN. 1.—EXODUS XXVIII.

4.—*Holy garments for Aaron thy brother, and his sons.*—The whole of the chapter, till the last four verses, is occupied with the description of the high priest's dress. The ephod, which was the characteristic dress of high priestly service, is first described along with the breastplate inseparably attached to it, in which the mysterious Urim and Thummim were placed. This ephod consisted of two parts fitted to the front and back, and joined over the shoulders by two onyx stones, on which were engraved the names of the tribes of Israel. These were also engraven on the stones in the breast, which he wore on his heart before the Lord. So Christ's people are borne on his shoulders for strength, and on his heart for affection, and that ever before the Lord. "The breastplate was attached inseparably to the ephod, never to be detached; there he carried the names of his people before the Lord, and could not, as thus dressed in the high priestly robes, be there without them, as it is expressed 'they shall be upon Aaron's heart, when he goeth in before the Lord.' Thus are we borne before the Lord by Christ. He presents us as that which He has on his heart to God. He cannot be before Him without doing so, and whatever claim the desire and wish of Christ's heart has to draw out the favour of God, operates in drawing out that favour on us."—*J. N. D.* The order of the names on the shoulders, the place of security, was according to their birth; but on the breast plate, according to the places gained or lost by their character or conduct.

30.—*Thou shalt put in the breastplate of judgment the Urim and Thummim*—What these two words—which literally mean "lights and perfections"—denote, it is impossible to say. The plural form may be that of excellence, so that full light and perfection may be meant, but in what outward form these were represented we cannot say. Keil regards them as "a certain medium given by the Lord to his people, through which, whenever the congregation required Divine illumination to guide its actions, that illumination was guaranteed."

SATURDAY, JAN. 2.—EXODUS XXI.

The consecration of Aaron and his sons to the priest's office forms the subject of this chapter. Aaron and his sons represent Christ and his people. Aaron is anointed first, and alone (ver. 7). Then follows the sacrifice of the bullock, the sin offering (ver. 14), and then that of the two rams, the blood of the first being sprinkled before the Lord, while the blood of the second was put upon the ear, hand, and foot of Aaron and his sons, consecrating their hearing, their action, and their walk. Then oil and blood were together sprinkled upon their garments, and their hands filled with the wave offering of "the ram of consecration." The spiritual teaching of all this (not to go into detail) points to the thorough identification of Christ and his people in his sacrifice and consecration of Himself to God, so that they stand consecrated in his consecration. "By one offering hath he perfected for ever them that are sanctified."

38.—*Two lambs . . . day by day continually.* The daily sacrifice is here instituted which constituted the essential feature of the life of the nation, so that its interruption was regarded as the interruption of their national life. It was the daily witness of the expected coming of the Lamb of God.

SUNDAY, JAN. 3.—EXODUS XXX.

1.—*And thou shalt make an altar to burn incense upon.* In this altar "we have a type of Christ's intercession. The altar of burnt offering was covered over with brass, that it might bear the fire that was to consume the victim to ashes. This brazen altar typified the Lord Jesus Christ, and the brass of which it was made signified the Divine strength which upheld the manhood of the Lord Jesus, when the fire of God's wrath descended upon Him who was the victim for the sins of his people. The altar of incense was covered with gold; and, inasmuch as it was the more precious metal, it was significant of more glory than the other. It leads us to contemplate the intercession of the Lord Jesus Christ for his people. There was no crown on the altar of sacrifice; a crown was placed around the altar of incense (ver. 3). It was called (ver. 8) 'a perpetual incense.' Daily, morning and evening, it was offered up. A great truth is here presented to the mind; our need of the continual intercession of the Lord Jesus Christ."—*W. H. Krause.*

12.—*Shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them.*—The counting up of numbers tends to engender pride. The Divine antidote to this is the truth which the ransom-money was intended to set forth, "Ye are not your own, for ye are bought with a price, therefore, glorify God in your body and in your spirit which are God's."

MONDAY, JAN. 4.—EXODUS XXXI.

2.—*See, I have called by name Bezaleel, &c.*—"Whether for 'the work of the tabernacle' of old, or 'the work of the ministry' now, there should be the Divine selection, the Divine call, the Divine qualification, the Divine appointment; and all must be done according to the Divine commandment. Men may run as sent of their fellow, or men may run of themselves; but let it be remembered that all who run, without being sent of God, shall one day or other be covered with shame and confusion of face. Such is the plain and wholesome doctrine suggested by the words, 'I have called,' 'I have filled,' 'I have given,' 'I have put,' 'I have commanded.' The words of the Baptist must ever hold good, 'A man can receive nothing except it be given him from heaven' (John iii. 27)."—*C. H. M.*

13.—*Verily my Sabbaths ye shall keep*—"It seems likely that this penal edict was specially introduced as a caution in reference to the construction of the tabernacle, lest the people in their zeal to carry on the work should be tempted to break the Divine law for the observance of the day."—*Sp. Com.*

TUESDAY, JAN. 5.—EXODUS XXXII.

1.—*Up make us gods.*—"The substantive is plural in form, and may denote gods. But, according to the Hebrew idiom, the meaning need not be plural, and hence the word is used as the common designation of the true God. It here denotes a god, and should be so rendered (so margin R.V.) It is evident that what the Israelites asked for was a visible god."—*Sp. Com.*

4.—*These be thy gods, O Israel, which brought thee up out of the land of Egypt.*—This should be rendered (as in margin R.V.) "this is thy god." It is manifest that the calf was intended to represent Jehovah, as they must have been familiar with the ox-worship of the Egyptians. So Aaron says, in the next verse, "To-morrow is a feast to Jehovah." Their sin was a breach of the second, not of the first, conmandment.

7.—*Thy people, which Thou broughtest out of the land of Egypt, have corrupted themselves.*" From this to the end of the chapter, is recorded the trial of Moses as mediator. "He rejects the offer of glory for himself and intercedes for the nation."

19.—*He cast the tables out of his hands, and brake them.*—"As the Lord has not branded this act with the mark of his displeasure, we hold it to have been done according to the Lord's mind It is a most significant comment upon James ii 20: 'Whosoever shall keep the whole law and yet offend in one point, he is guilty of all.' When Moses came down from the mount, and dashed these tables to the ground, and brake them before the people, it was as much as to say, 'God made a covenant with you. You have broken one of his commandments, and therefore you have broken all.'"—*W. H. Krause.*

WEDNESDAY, JAN. 6.—EXODUS XXXIII.

2.—*And I will send an angel before thee.* The reason assigned for this, is given in the next verse, "For I will not go up in the midst of thee; for thou art a stiff-necked people; lest I consume thee in the way." Moses, however, afterwards pleads (ver. 12) "Thou hast not let me know whom thou wilt send with me," and adds (ver. 13) "Consider that this nation is thy people," thus as it were casting back upon the Lord his responsibility, which He could not disown, and the result of this successful pleading on the part of Moses, "who was faithful in all his house," is the gracious answer of (ver. 14) "My presence shall go with thee, and I will give thee rest." This is a virtual retractation of the threat conveyed in ver. 3, "I will not go with thee," and is expressly stated to be a grant of grace to Moses (ver. 17), "I will do this thing that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." And He further adds, in response to the request, "Show me thy glory," a proclamation of the sovereignty of his grace—"I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." In other words, as Israel had now broken the covenant and had lost all claim on Jehovah on the ground of works, He will now proclaim his character as a God of grace; but of sovereign grace, unfettered by any necessity to show mercy to any but those on whom He "will show mercy."

THURSDAY, JAN. 7.—EXODUS XXXIV.

1.—*Hew thee two tables of stone like unto the first.*—"When Moses had restored the covenant bond through his intercession (xxxiii. 14) he was directed by Jehovah to hew out two stones, &c. . . and Jehovah would write upon them the same words as upon the first, and thus restore the covenant record."—*Keil.*

5.—*And the Lord descended in the cloud and. . . . proclaimed the name of the Lord.*—Contrast this with the scene described in chap. xix. 18, where "the Lord descended upon (Mount Sinai) in fire," &c., and proclaimed what Israel was to do. Here He proclaims what He is, and in thus proclaiming His name, He provides a refuge for those who cannot stand before Him on the ground of the law. "The name of the Lord is a strong tower, the righteous runneth into it and is safe" (Prov. xviii. 10).

6.—*The Lord God merciful and gracious.*—"Here (in contrast to chap. xx) grace, mercy and goodness are placed in the front. Accordingly all the words which the language contained to express the ideá of grace in its varied manifestations to the sinner, are crowded together here to reveal the fact that in his inmost being God is love."—*Keil.*

FRIDAY, JAN. 8.—EXODUS XXXV.

11.—*The tabernacle, his tent, and his covering.*—"In the instructions for making the Sanctuary, the Ark of the Covenant, as the principal thing belonging to it, is mentioned first; but in the practical order of the work, as it is here arranged, the Tabernacle with his tent and covering come first."—*Sp. Com.*

"If we are to look at this tabernacle as typical of Gospel things, which most assuredly it is, our minds are at once directed to that which, in Heb. ix., the Apostle designates, 'a greater and more perfect Tabernacle.' This—of which the tabernacle in the wilderness was only a type and emblem—is the perfect adaptation of the Gospel scheme to the necessities of God's servants. Think of the altar of burnt offering, and the altar of incense, and the ark, and mercy seat, and the candlestick, and the vail, and the laver, and the anointing oil, and the priest and priest's dress, and do you not, in one glance, see much that is typical of the complete adaptation of what is in Christ to the necessities of the poor sinner? So that, you perceive, we are never straitened in the Lord; whatever the miserable condition of the sinner may demand, is to be found in Christ."—*W. H. Krause.*

SATURDAY, JAN. 9.—EXODUS XXXVI.

1.—*Every wise hearted man, in whom the Lord put wisdom and understanding.* Such is the description of those who wrought the work of the Sanctuary, and there is added the object for which this wisdom was given, "to know how to work all manner of work for the service of the Sanctuary," and then is stated the rule to be followed; not what these wise ones (though endowed with special wisdom from God) should themselves design, but "according to all that the Lord had commanded." "The Lord had given the most minute instructions concerning the entire work of the Tabernacle. Every pin, every socket, every loop, every tack, was accurately set forth. There was no room left for man's expediency, his reason, or his common sense. Jehovah did not give a great outline, and leave man to fill it up. He left no margin whatever in which man might enter his regulations. See, saith He, that thou make all things according to the pattern showed to thee on the mount. This left no room for human device. If man had been allowed to make a single pin, that pin would have been most assuredly out of place in the judgment of God. We can see what man's 'graving tool' produces in chap xxxii. Thank God it had no place in the Tabernacle. They did in this matter just what they were told, nothing more, nothing less."—*C. H. M.*

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"A delightful contribution to Biblical literature, and especially valuable on account of its local colouring, the writer, as will be known to most of our readers, having been now for some years engaged in mission work in Hindustan. The illustrative portions, in themselves striking, are made entirely subservient to the forcible appeals of the writer; and we can but echo the remark in the Publishers' Preface, that no one can read what is written without being struck with the manner in which the Parables adapt themselves for use in Evangelistic Lessons.' The volume is enriched with a series (twenty-four in number) of specially-designed Illustrations—good both in their design and drawing."

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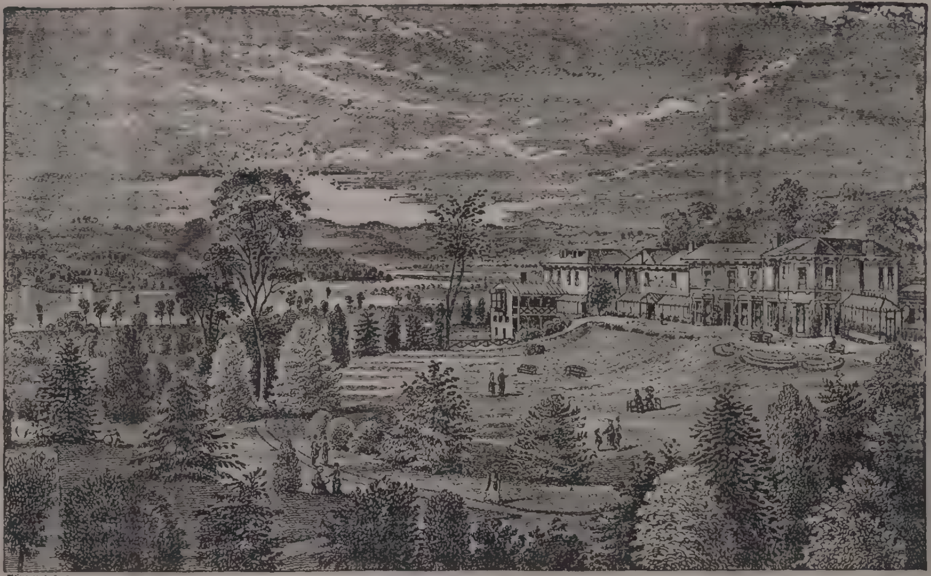

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

INTERESTING CASE of a LITTLE BOY.

MRS. A. LEE first brought her son to me on Sept. 11, last year. She was then residing at Thornton Heath.

The little boy had commenced ailing from the Christmas before that date. Inflammation of the lungs took place; after which he gradually declined.

When brought to me his cough was distressing, so violent at night that it almost choked him: the breathing was very bad; he had wasted, and had gradually become weaker, so that hope of saving him had almost fled.

Instructions and advice were given personally and by letter from time to time, and medicine continued to the following spring.

From that period the little patient continued well. The following is an extract from a letter I recently received from Mrs. Lee:—"I am thankful to say that my little boy is quite restored. He has grown so stout, and looks so well, our friends are all astonished at the change. Your advice and medicine, by God's blessing, have been the making of him. Please accept my best thanks. Make what use you please of my humble testimony.—A. LEE (*now living at*), 3, GORHAM PLACE, ST. CLEMENT'S ROAD, NOTTING HILL."

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The Christian.

December 31, 1885.

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George Holland thankfully acknowledges receiving from G. D., 5s ; yes. M. A. R., a parcel ; Unknown Friends, two parcels.

Minnie.—Yes ; more than 400 Christmas dinners were given to the poorest children, and no hungry child was allowed to go without food.

C. B.—A Watch Night Service will be held, commencing at 10.30.

A. F.—About 30 children and adults are staying at the Cottages just now. They are closed for only two weeks in the year. About 700 have had a fortnight's change this year, and are greatly benefited.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 86, High-street, Whitechapel, E. Letters and parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LAMB AND FLAG
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The many calls daily made on Christian benevolence have for some years kept me silent, but the time has now come when I must ask for help.

Larger premises are absolutely required for the increased work of this School and Mission, and I cannot, without making the facts known, continue to turn away from our doors the many boys and girls who are eagerly seeking admission, at the dangerous age of 14 and upwards. Will some of those who are blessed with means help me to raise £1,500? This would provide the accommodation needed to gather in the wanderers.

The Lamb and Flag Ragged School has taken for the sixth year consecutively, the largest number of prizes for long service and good conduct at the hands of the Ragged School Union.

Contributions will be thankfully received by J. C. Sherrard, Hon. Director and Treasurer, 7, Oxford-square, Hyde-park.

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STRANGERS' FRIEND SOCIETY.

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Clarence Smith, Esq., J.P., Hon. Secretary.

For one hundred years this Institution has visited and relieved the destitute sick by an entirely unpaid agency, consisting of over 280 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement E.C.

CHRISTMAS DINNERS & COALS FOR THE BLIND POOR.

The Committee of the Indigent Blind Visiting Society plead most earnestly for Aid to give about 1,000 blind persons the means of obtaining for themselves and families a Christmas Dinner and Coals during the winter. The distress this season amongst the Blind Poor is unusually great.—Contributions, however small, will be gratefully received by W. C. Lester, Secretary, office, 17, Red Lion-square, W.C.

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UNIVERSAL WEEK OF PRAYER.—The Council of the Evangelical Alliance have arranged for Meetings in the West End daily during the week commencing January 4th, at Steinway Hall, Lower Seymour-street, Portman-square, each morning at 11.30. The addresses will be given respectively by the Ven. Archdeacon Richardson, Rev. Dr. H. Allon, C. B. Symes, E. E. Jenkins, R. Taylor, and C. Spurgeon. Programmes of these Meetings, and other papers relating to the Week of Prayer, may be had on application to the Secretaries of the Alliance, 7, Adam-street, Strand, W.C.

GEE STREET Christian Mission, Goswell-road, St. Luke's.—Funds urgently needed to carry on the Lord's work in this neighbourhood. Clothing or food for poor also thankfully received by Honorary Superintendent, H. Rudgley, 82, Wood-street, Cheapside ; Treasurer, Robt. Baxter, Esq., Victoria-street, Westminster ; Bankers, Barclay, Lombard-street.

CONVALESCENT AND SEASIDE HOME, Beach Rocks, Sandgate, Kent.—Admission by small weekly payments, with recommendation by subscriber or by arrangement.—For particulars, apply to Henry H. Board, London Samaritan Society, 57 and 58, Ludgate-hill, London, E.C.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his workers. Blackheath Hill, Greenwich (Auction Rooms, Trinity-street), Tuesdays, 7 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m. ; Mondays, 7 p.m. ; on Fridays, Baptism of the Spirit, 7 p.m. ; Ilford Workmen's Hall, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

LATYMER ROAD MISSION.—Infant Day Nursery. Boys' and Girls' Evening Shelters.—An earnest cry for help from the West.—The funds of this Mission are so low that the Committee are compelled to ask for Help. Sunday Schools, Night Schools, Gospel Preaching, Youths' Institute, Bands of Hope, Mothers' Meetings, are a few of the various agencies.—Aulay Macaulay, Hon. Sec., Blechynden-street, Notting-hill, W. Gifts in kind are always welcome.

SPECIAL NEW YEAR'S GIFTS are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully received.

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H. R. Knipe, Hon. Secretary.

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Balham, May 29, 1880.

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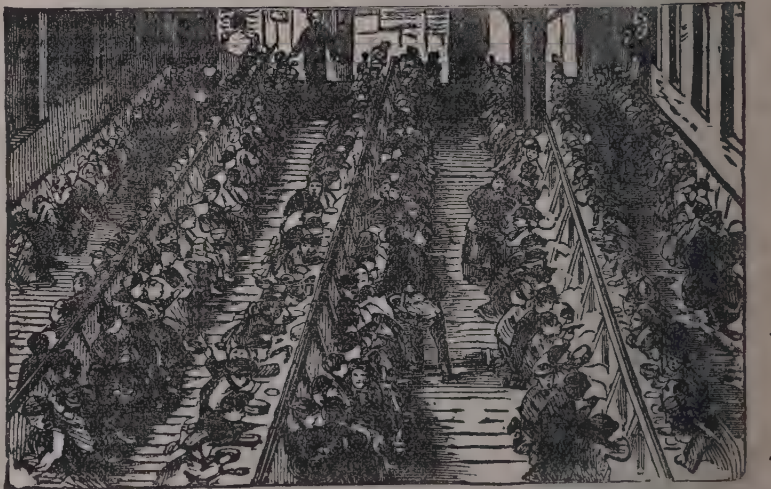

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MESSRS. FULLERTON AND SMITH.—December 31, at 7 and 10.30 p.m., Metropolitan Tabernacle; January 9 to 31, Broadmead, Bristol; February, 6 to 28, the New Great Assembly Hall, Mile-end-road, E. Mr. Fullerton will preach at the Metropolitan Tabernacle on December 27 morning and evening.

MR. F. E. MARSH.—Peterhead, N.B., January 1 to 24; Darvel, N.B., February 14 to March 7.

MR. GAWIN KIRKHAM.—January 1, Berger Hall, East London; 3 and 7, Woodford; 4 and 5, Brighton; 9, Mildmay-park; 12, Sydenham; 16—18, Winchester; 19, Eastleigh; 20, Netley; 21, Basingstoke; 22, Westminster; 25, Aldersgate-street; 26, Southend; 27, King's Cross; 28, Exeter Hall.

REV. E. P. HAMMOND.—January 2 to 8, Camden-road Presbyterian Church Kingston-on-Thames, 9 to 22; Mrs. Meredith's Conference Hall, Clapham, 23 to February 5; Finsbury Park Y.M.C.A., 6 to 19; Presbyterian Church, Hampstead, 20 to March 5; Richmond, 6 to 19. In each place commencing with united meeting for prayer and conference with ministers, parents, Sunday-school teachers, and other Christian workers, on the Saturday evenings, at 7.30.

MR. W. SPENCER WALTON.—January 7, Walmer, Southsea; 15 to February 1, Montrose, N.B.; 2 to 15, Hamilton, N.B.; 16 to 18, Winterhaven (re-visit); 19 to March 2, Didsbury, near Manchester; 6 to 8, preparatory visit to Bournemouth; 9 to 24, Cheltenham; 25 to April 6, Weston-super-Mare; 10 to 19, Earl Cairns' Memorial Hall, Bournemouth.

MR. JAMES NEECH.—Carlton-le-Moorland, Lincolnshire, January 3 to 17.

MRS. REANEY every Sunday afternoon at Stepney Meeting House.

MR. J. M. SCROGGIE.—January, N.E. Coast, Scotland.

WESTMINSTER CHAPEL, Buckingham Palace-road, S.W.—Sundays at 7.

MR. E. P. TELFORD.—January, Macclesfield; February, South Shields; March, York.

MR. F. C. SPURR.—January 3 to 10, Keynsham; 17 to 31, Cardiff; February, Frome and Taunton.

MR. JAMES B. WOOKEY will preach in the Y.M.C.A., Aldersgate-street, Sunday, January 31, 7 p.m.

MR. DENHAM SMITH.—St. George's Hall, Langham-place, W., during January. Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

PARK CHAPEL.—Midnight service, conducted by Rev. J. Bennet, December 31, beginning at 11 o'clock. All are welcome.

CONFERENCE HALL, Mildmay-park, N.—January 3 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. A. C. Murphy, M.A. (of Crouch-hill).

TOWN HALL, Uxbridge.—Mr. J. B. Wookey, Mrs. Wookey, and Messrs. James and Cookson, Saturday and Sunday, January 2 and 3.

NORTH LONDON EVANGELISTIC CHOIR.—December 31, Conference Hall, Mildmay, Watch Night Service, 10.30. Christian workers with good voices glady welcomed.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, January 1, at 11 a.m., prayer and promise meeting; at 7 p.m., "Past *versus* Future." Tea at 6. No afternoon meeting.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. W. F. Seagrove and Mr. Seyler, Upton Chapel Sunday-school, Lambeth-road, S.E., January 11 to 15, at 7.30 p.m.; Mr. H. M. Trickett, Trinity Presbyterian Church, Notting hill, January 3, at 3 p.m.; Mr. Spiers, in London, assisting Mr. Hammond.

RELIGIOUS SERVICES FOR THE PEOPLE.—Sunday services at Pavilion Theatre, Whitechapel-road, 7 p.m.; Town Hall, Shoreditch, 3.30; Town Hall, Holborn, 3.30 and 7; Town Hall, Bermondsey, 3.30 and 7; Town Hall, Kensington, 7; St. James's Hall, Regent-street, 3.30 and 7; Temple of Varieties, Hammersmith, 3.30 and 7; Croydon Theatre, 7; Good Duke Humphrey Hall, Greenwich, 3.30 and 7; Alexandra Temperance Hall, Southwark-park-road, 6.30; Park Hall, Camden Town, 3.30 and 7; Morley Hall, Hackney, 7; Evangelical Hall, High-street, Homerton, 7.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Stafford Rooms, Tichborne-street, Edgware-road, W.—Sunday, Jan. 3, 3.15, New Year Address to Young Men, by C. Russell Hurditch. Camden-town Y. M. C. A., Camden-road, N.W.—Special Addresses to Young Men by Mr. C. Russell Hurditch, on Sunday, Jan. 10 3.15; Monday and Tuesday, Jan. 11 and 12, at 8.30; and on following nights by Mr. Henry Bowker. Haydon Hall, Wimbledon—Special services, with addresses by Mr. C. Russell Hurditch, every Wednesday in January, at 8 p.m.

UNION HALL MISSION (under the direction of Mr. Robert Bilkel).—Services on Sunday next, January 3: Union Hall, Carlisle-street, Edgware-road, N.W., Mr. Wm. R. Lane, 3.30 p.m.; Mr. Charles Little (of St. Albans), 7 p.m. Kensal Hall, Kensal-road, W., Dr. Owles, 7 p.m. Queen's-park Hall, Kilburn-lane, N.W., Mr. H. Haines, 7 p.m. Gospel Hall, Green-lane, High-street, Battersea, S.W., Mr. S. Stidolph, 7 p.m. Gospel Hall, Market-place, Brentford, Mr. John Connor (of Chelsea), 7 p.m. 18 Greenhill-park-villas, Harlesden, workers' prayer meeting, Monday, from 10.30 to 12 noon. Watch Night Service at Union Hall, Carlisle-street, December 31, 8 p.m.; refreshments, 9.30; praise, mottos, addresses, &c., till 12.10 a.m., 1886.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street.—Daily, 12 to 1.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meetings every Thursday, at 3 and 8 p.m.

COLONEL PUGET.—"Expositions on the Gospel of St. John," at Board Schools, Walton-street, Cadogan-square, S.W., every Wednesday, at 8 p.m.

REV. J. WILKINSON'S Bible-readings in Ezekiel every Wednesday evening, at 7.30, in the Ladies' Waiting-room, Conference Hall, Mildmay, N.

CHURCH ARMY.—Consecration service, every Friday, in Brunswick Chapel, Upper Berkeley-street, at 8 p.m., Rev. F. S. Webster and Rev. E. W. Moore.

REV. JACKSON WRAY expounds International Sunday-school Lessons every Wednesday, at 7.30 p.m., at the Whitfield Tabernacle, Tottenham-court-road.

3, HIGHBURY-PLACE, N.—Each Tuesday, 6.30 p.m., at Rev. W. E. Boardman's, a meeting held for advancement in spiritual life. On Thursday, at 11 a.m., Mrs. Boardman's Bible-class for ladies at same place.

METROPOLITAN TABERNACLE, Newington-butts.—Mrs. Allison will give a series of Bible-readings every Sunday afternoon, at 3 o'clock. All are heartily invited.

DEEPENING OF SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, Friday, January 1, 3.30 p.m., address by Rev. Henry Sharpe; 8, Rev. J. A. Jacob.

Y. M. C. A. Tichborne-street.—Watch-night Service, Mr. Henry Varley will preside and give an address at the meeting to be held in the above rooms, on Thursday evening next, commencing 10.30.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, January 8, tea at 6, meeting at 7. Special praise and prayer, Mr. Henry A. Mandeville (late Lieut. R.N.) will give a New Year's address.

LIFE IN THE HOLY LAND.—Miss L. M. von Finkelstein has accepted the following engagements: January 4, Woodford, Essex; 5, Morley Hall Hackney; 6, Crouch Hill; 8, Metropolitan Tabernacle, 7.30 p.m.; 9, 10, 11, and 12, Leicester; 14, Westminster Chapel; 15, drawing-room meeting; 19, Camden-road Chapel; 21 and 22, Carlisle; February 8 and 9, Halifax.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily prayer meeting, 1.30 to 2.15 p.m. (Sat. excepted). Bible study, Tuesdays, 6.15 p.m. Workers, Mondays, 6.30 p.m. Youths, Wednesdays, 7 p.m. Soldiers, Fridays, 7 p.m. Mission work in poor districts each evening, 8 p.m.

EXETER HALL.—Sunday, January 3, 3.30 p.m., Bible-class conducted by Rev. Dr. Morris. Special mission to men, by Rev. Dr. Morris, from January 4 to 8, 8 p.m. Gymnasium open every evening. Musical exercises in the Large Hall, 8.15. Gospel address in the Gymnasium on Wednesday evenings, at 9, by Mr. E. J. Kennedy.

186, ALDERSGATE-STREET.—Thursday, December 31, noon meeting, 12 to 1, Mr. Denham Smith. Friday, January 1, noon meeting, Rev. J. Edmond, D.D.; Gospel meeting, 8 p.m., Mr. Robert Brown. Sunday, 3, special New Year's address, by Mr. George Williams, 3.15 p.m.; Gospel address, Mr. R. Paton, 7 p.m. Monday, 4, noon meeting, Mr. Henry Varley; New Year's reception meeting for young men, Mr. and Mrs. Geo. Williams, addresses by Rev. Canon Cadman, M.A., and Rev. Colmer B. Symes, at 8 p.m. Tuesday, 5, noon meeting; Wednesday 6, noon meeting, Mr. Henry Varley.

BURLINGTON HALL, 23, Savile-row, Regent-street, W.—New Year's Services for young men, Sunday, January 3, Rev. W. R. Mowll; Thursday, 7, Lord Radstock for consecration and prayer; Sunday, 10, Mr. J. H. Lydall; Thursday, 14, Rev. Sholto D. C. Douglas; Sunday 17, Mr. George Williams; Sunday, 24, Rev. W. J. Brown; Sunday, 31, Mr. W. T. Paton.

THE PRIORY, 198, Upper-street, Islington, N.—Sunday, January 3, 3.15 p.m., New Year's address to young men, by Mr. W. Edwyn Shipton; Wednesday, 6 to 10, anxious inquirers and strangers welcomed.

CONFERENCE HALL, Stratford.—Sunday, January 3, 3 p.m., prayer and praise; 7 p.m., Mr. C. V. T. Onslow.

SHAFTESBURY HOUSE, Margate.—Noon-day prayer meeting, daily, to which all friends visiting the town are invited.

17, CAMDEN-ROAD, N.W.—Thursday, December 31, 8.30 p.m., young men's meeting, address by Colonel Puget.

OUR GRAND-PARENTS

Of the good old times tell us that in their day each season of the year had distinctive weather. Nowadays we are not privileged to calculate in this matter with anything like precision.

We have now arrived at that season of the year generally associated with frost, snow, and wintry winds, but we are often at a loss what kind of weather to expect. We have a few days of exceedingly mild weather, and shortly after the Yule log is not at all to be despised. Owing to the tendency to rely upon artificial means for warmth, the unsettled character of our climate renders it necessary to vary the number of wraps for our protection according to our susceptibility. We are every year living more artificially, and are obliged to take extraordinary precautions against cold. This renders us as sensitive to change as plants of hothouse growth.

Many people grumble about our climate, and draw disparaging comparisons between this and other countries, but there are comparatively few who care to change their quarters, even if they have the means of doing so. Of course, there is no human possibility of changing the climate, but it is possible to a great extent to counteract its effects without in any way neutralising the keenness with which the Creator has endued the exquisitely sensitive nervous system. The latter course, though advocated by some, is decidedly wrong, for, as Dryden says,

> "God never made His work for man to mend."

If we destroy natural sensitiveness in any part of our frame, we surely tamper with the Creator's design, and suffer accordingly. We may, however, augment our resisting power, and so lessen susceptibility to climatic influences. This can only be done by keeping every organ fully up to its work. People who are less affected by atmospheric changes than others are only so because in their organs a better action exists than in those of persons who feel every variation in the weather. If the natural action of the heat-producing forces of the body becomes impaired, we should not pander to this weakness by the use of extra dress, by the use of stimulants for the purpose (as some people say) of "keeping out the cold," or by using a hot water bottle at night; such means of obtaining warmth only weaken the natural vigour of the circulation, and lessen the resisting forces of the system, which should protect us against external influences. Such artificial means minimise the chances of ever recovering our normal condition, and of the cure of any chronic affection

Our first effort should be not a verbal raid upon the weather, but to ascertain the why and wherefore of our increasing susceptibility to weather influences. When ordinary remedies fail us it is pretty clear that we have not arrived at the real cause, and if we do not promptly ascertain this, the mischief will certainly become chronic and serious.

By slow degrees we are led to perceive that the readiest help is found in natural means such as pure air, water, light, heat, with moderate and regular outdoor exercise, and in more directly inhaling the Magnetic and Electric influences constantly surrounding us. This universally beneficent effect of natural law, by which we receive imperceptible help from external influences, is impeded in its operations upon multitudes, because with them the recuperating or appropriating power is low. Can the impediment be removed? Yes! Nature and Art combine to supply, in the Odo-Magnetic garments, that vitalising force which acts upon, or with, the animating principle of our life, and coalesces with all the forces of the physical economy, restoring the natural order and normal condition of our being. Silent in operation, imperceptible in action, but at the same time most powerful in its energising effect.

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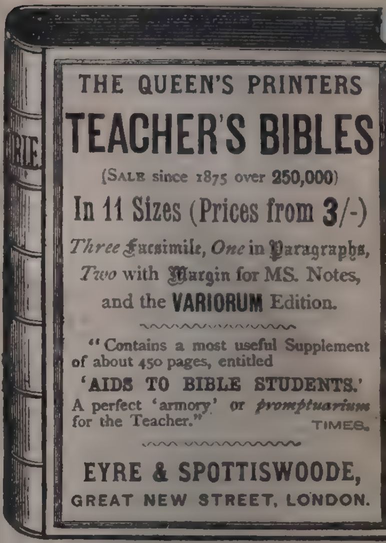

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